

Obituaries

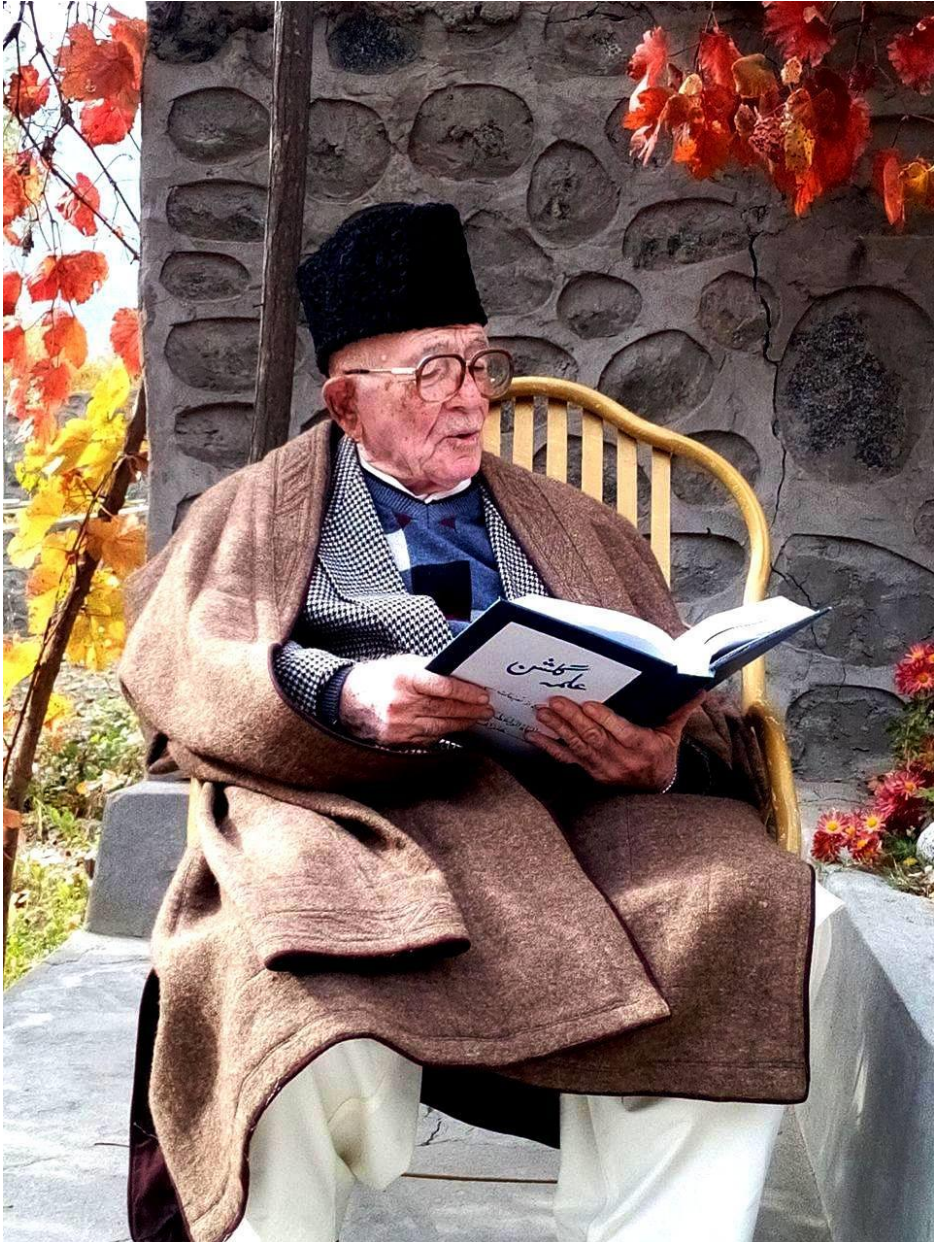


Fig. 1- Ghulamuddin Ghulam Hunzai (Photo by Karamat Ali 2014).

**The Life Long Contributions of
Ghulamuddin Ghulam
(1924-2020)**

Mueezuddin Hakal

In Hunza at the Fort of Altit on 27th of December 1924, a child gets birth, was named Ghulam Musa after the dreams of his father Qalander Ali and by identifying his *t'aliya* related to the Prophet Moses. He was the first among his fellows from this village to get formal education at Primary School Baltit, after informal education from locals knowing reading and writing. After passing his first three years of primary education, he started to teach his age-fellows at his home in 1935 voluntarily. Further, continued teaching for eleven years informally, at his home school. This school received the formal recognition of Diamond Jubilee (D.J.) School System, patronised by HRH Sultan Muhammad Shah, Aga Khan III, in 1946. Thus, this school was converted as it is into D.J. Primary School, Altit, and he shifted the school to the Old Mosque connected to the Fort. That school continued till 1973 when the whole system was capitalised by the Government of Pakistan, thus again his school was renamed Government Primary School, Altit. After this, he was transferred to Baltit (Karimabad) and later to Sultanabad (Gilgit) where he was acknowledged as the Best Teacher from Northern Areas by the Federal Government, and received retirement in 1986. As a result, many of his students from Hunza to Gilgit were remembering and calling him the *Ustād*. In this connection, one of his early students, Brigadier (r.) Naunihal Shah shares his memory and mentions in condolence letter as,

“Master Ghulamuddin, as he was popularly known, was not only a teacher. He was a reformer. In early 1940s, when no one in the village could read or write he had learnt to read and write. He put his this skill entirely at the service of the community. Look at the hats he wore, Khalifa, Wa’iz, social activist, community leader, architect and teacher. This made him stand as a figure totally unparalleled in the village. Every individual and family looked unto him for guidance and advice. He was still young at that time and winning the support of leaders of local tribes was not easy. But he was blessed with the art to win their support, primarily, due to his sincerity and selflessness.”

Along with this, he served in young days of life as *Khalifa-e Pīr* in religious circles, since 1938, and was performing religious rituals and practices for his tribe Hakal-u-kutz and others. In this connection, his learning in Islamic Studies and Philosophies moved his interest towards the production of a huge poetic literature in his tongue Burushaski and Persian in Major, and Urdu rarely in a minor. Probably, his poetic contribution is the largest, ever produced in the Burushaski language. To bring the spoken Burushaski in writing, he utilised his style of writing based on Perso-Arabic script with

The Life Long Contributions of Ghulamuddin Ghulam

unique diacritical additions for fulfilling the extra phonetic requirements. More than this, he spent his seven years of life translating the Holy book of Qur'an into Burushaski for the first time, which is considered as the major contribution in Burushaski Language, and hence in recognition of this service, the then Prime Minister of Pakistan, Mr. Shaukat Aziz, invited him to the Prime Minister House to award a reward on 25th of August 2007.



Fig. 2 - Burushaski Translation of Holy Qur'an presenting to the Prime Minister of Pakistan, Mr. Shoukat Aziz. (Photo by Official Photographer PM House 2007)

He utilised his calligraphic capabilities to present the medieval period manuscripts to the masses include, *Dawat-e Nasiri*, *Haft Baab-e Abu Ishaq*, *Tuhfa-al-Naazirin*, etc. Besides this, he expressed his philosophical intellect in poetic traditions in monograph forms and published *Majlisul M'arifat* (1968), *Hudud-e Deen* (1981), *Diwan-e Karimi* (1992), *Nur-e Shul* (1998), Burushaski Translation of Holy Qur'an (2005), *Kulliyat-e Ghulam* (Persian 2015), *kaleed-e M'anuviyat* (2015), *Kalam-e Maula Ali* (2015), *Noor-e Sabaq* (2015), *Da'wat-e Ilm* (2015), and *Makhzan-e Hikmat* (2015), which mainly contains devotional poems and the literature related to Islamic Studies. There is still a huge part of his unpublished contributions in manuscripts forms needed to be presented to the readership in the future.

He passed away towards the eternity on 8th of August 2020 leaving behind his contributions for the generations to come. His work and service will mainly help to understand the Burusho culture in a general and the Burushaski language in particular concerning the evolution of Ismaili tradition in northern mountain areas of Pakistan.

اندر تو بیف مالک الملک

و بهر الهی القیوم

علا

کلی شئی باککِ اِلا وجود خود العلام	ای خداوند دو عالم مالک ملک خدا
از ازل در دین دنیا نشان تو دیده ام	بر کتاب صفر عالم چه دیدیم صفت تو
صفت خودی نامی هر دخی مخلوق را	از بر این امتحان مخلوق را پیدا کنی
با اجل هم با امانت داده با ابتلا	تخت و تاج عارضی هر آنکه را تو خواستی
چونکه بیدار میشود از خواب عمری و فنا	مثل خوابی باشد او را تاج تخت عاری
هیچ مقدری ندارد چون اجل آید در	شمت و جاه و جلالتش دولت و فرزند و مال
روز دیگر میکنی این خاک روح از نیم	شربت خاکی را با هر خود و میدی روح با
کلی شئی امی رو در سوی اصل در انتها	خاک زمین و خاک آتش و آب و هوا
زین یقین دارم که جان با امر تو با بد	نفس انسانی که آمد از وجود امر حق
خود نمودی عقل و نفس جز ویم را اند	اصل جان است نفس کئی عقل هم مثل
جاهل اندر باطل است و عاقل اندر حق	و عده نافرمانت با عقاب با نواب
از غلام نیست للانسان الا مانعی	جاهل آنست هر که باشد بی خبر از اصل خود
اصل عقل و نفس در وقت همه با بد	عاقل آنست هر که می جوید اصل اول خود
تو منزه از همه عالم خداوند علام	از اصول اصل حق و انس هم دیو و ملک
روز و شب گردان کنی گاهی صبح و گاه	گاه دور شمس آید گاه قمر با انجمان
گاه زمستان گاه تابستان از کج	گاه بهاری آید اندر سال گاه آید خزان
بار دیگر تخم اول آید اندر خوشه	تخم روید در زمین سبزی برون آید از آن
خوشه وصل جان با جانان مثل دانان	بچنین تخمی است جان هم زندگی روید آن

روح بی انتهای با جمیع مخلصان
 بر غلام خود کن از ابد تا انتها

Fig. 3 – Persian poetry of Ghulam, in his pen.



Fig. 1 - Sheikh Muhammad Hayat aside the display board of Museum
(Photo by HKL, 2018).

**Field Memories with Sheikh Muhammad Hayat
(1934-2020)**

Mueezuddin Hakal

The birthplace of Mr. Muhammad Hayat was village Jhawariyan, in District Sargodha, and the date was 4th February 1934. After receiving secondary education, he started working as a teacher at a local school in District Sargodha. Later his service shifted to District Khoshab.

His connection with Taxila Institute of Asian Civilizations (TIAC) was very long, since the time of its inception. He was regularly visiting Prof. Dr. Ahmad Hassan Dani, Dr. M. Saleem, Prof. Dr. Ashraf Khan, and Dr. Ghani-ur-Rahman, the Directors of this Institute, to slake his intellectual thirst. My first interaction with him was at Lahore in Second Museum Conference at COMSATS in 2017. Where he invited me to visit Khoshab, but he visited TIAC before my first academic tour to District Khoshab.

My first visit was in February 2018, the second tour was in October 2018, and the last with him was in October 2020. Mr. Hayat was not a teacher only, but also he worked as an investigator of history and archaeology. In his academic journey, he explored many of the sites in the surroundings of the Salt Range, and gave access to the sites to the researchers, and facilitated their field activities at Khoshab.

In this connection, he authored six books including *tārīkh-e Sa'ud-i 'Arab* (1992), *tārīkh-e Islāmī Jamhūriya-e Irān* (1994), *tārīkh-e Wast-e Asia* (2003, 2nd edition 2020), *Sarzamin-e Sargodha* (2003), *Zill'a Khoshab, tārīkh ke a'ine me* (2014), and *Tārīkh-e Ālam-e Islām*. His major contribution was to establish a collection of artefacts for the museum with his name 'Hayat Museum of Natural History and Archaeology' established by the District Administration of Khoshab.

He facilitated many scholars to have academic tours to Khoshab. First, Prof. Dr. Ahmad Hasan Dani visited the area on his insist. Dr. Saleem with his support arranged several field trips in Soan-Sakesar Valley and Khoshab. Dr. Saif-ur-Rahman Dar visited the site of Nari and produced a paper. After him, I visited the site of Nari and Temple of Kattha Sagral, and Rorapindh was for the first time explored and identified as a contemporary site of the Gandharan period, in the first tour. In the second fieldwork, we moved up to the valley Sakesar and visited the ruins around the lake of Śakyamuṇi-sar, noticed the unique graves of the early Islamic period, monuments of the Mughal Age in Khoshab, and also to Amb temple. In third and recent fieldwork we visited the early Islamic graves in Sakesar and revisited the sites of Nari, Rorapindh, and Katṭha Sagral. Nari was previously identified by Saif-ur-Rahman Dar (2002) as the site of Pre-Indus cultures continuing to the later phases of Civilizations, from the surface data, and excavations based future investigations will add more to it. From the surface

investigations of data from Rorapindh, we have declared it to be the site of Scytho-Parthian and Kushan age, contemporary to the sites of Gandharan heritage and culture in the Khoshab region. Temple at Kattha Sagral (Hakal 2018) is adding about the architectural history of Hindu Shahis, the mound on which temple was existing can establish the connection between Gandharan and Hindu Shahi period history. The monumental large size graves in this area with their unique ashlar masonry with vernacular Indian elements of elaborated decorations marks the emergence of Islam in this land and the continuity of local traditions. The monuments of the Mughal age add more to the glory of Islamic History in this area, on-road between Kabul and Lahore.



Fig. 2 - Mr. Hayat, second from left, during the last field with TIAC team at Rorapindh (Photo by HKL, October 2020).

Thus, the role of Mr. Muhammad Hayat in the explorations of the sites here has helped us to understand the cultural sequence of history from the Kot-diji period to our times. We planned to visit the archaeological sites in the desert area of District Khoshab, which was our next planned academic tour to this area. It was appearing that he was in hurry to show us everything, for which he was regularly mentioning “after me, no one will show you all that I have seen”. Unfortunately, he left us before guiding us to his explored sites in this region.

It was shocking news for me to receive a call and message from the personal number of Muhammad Hayat around 12:02 PM on 1st December 2020 by his grandson about the news of his passing away. That day, I had nothing else, only to pray for the departed soul to rest in eternal peace.