



In the name of Allah, the Beneficent, the Merciful

..... **The HOPE Bulletin**

Health, Ongoing Projects, Education



(Vol. 3:7)

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AAIIL Worldwide Edition

Editor: Akbar Abdullah

CALIFORNIA JAMA'AT PROJECT: APPROVED BY THE CENTRAL ANJUMAN, LAHORE

INTRODUCTION

Hazrat Ameer urges increase in readership of *The HOPE Bulletin*

Dear Readers, peace and blessings of Allah be upon you.

The year 2009 is the fourth calendar year since we embarked on the project of *The HOPE Bulletin*, whereas the services of “*Du'a-e-shifa*” and “Obituary announcements and condolences” were in place much longer. *Alhamdulillah*, we are pleased that we were able to bring these timely services to you and now we seek your prayers that Allah (swt) gives us health, strength and stamina to continue this very useful mission for the *Jama'at*.

While we try our very best to produce an informative monthly bulletin for our readers, we are somewhat concerned that a fair number of our worldwide *Jama'at* members are deprived access to our publication. We urge all our global *Jama'at* secretaries to kindly heed to the following letter of Ameer-i-Qaum, Dr. Abdul Karim Saeed Pasha Sahib and provide us e-mail addresses of members who are not receiving our publications. May Allah (swt) bless you all. *Aameen*.

Hazrat Ameer's message

Assalamu alaikum wr wb.

You are doing a great job keeping people in touch; keep it up. With the success of the *HOPE* project you had undertaken under the blessing of the Central Anjuman, you and your team deserve congratulations and prayers for continuation of this project. It is time that the mailing of the *HOPE* is extended to all *Jamaats* and members worldwide. I suggest that you get all the executives of the *Jamaats* to send you as many email addresses as possible...inclusive of members and their relatives

and well-wishers (willing to receive the issue). This will be great service to the *Jamaat* and to the people who benefit from the HHealth prayers, news of Ongoing Projects as well as Education news.

This idea came to my mind as I was speaking to Brig. Nasir, my brother, and was telling him the role the *HOPE* has played in getting people to pray for him and the emails we received on the demise of Bhabi Nuzhi. I sadly discovered that he was not aware of the *HOPE* and the fact that it was playing an important role in our lives.

Please add him on the mailing list (Nasir Ahmad Saeed [nsaeedn@hotmail.com]) and also send him the previous copies relevant to him and his late wife.

You may ask all recipients to send you email addresses of persons they want to add to the recipients list.

With best wishes and prayers, Abdul Karim Saeed Pasha

The global *Jama'at* members may now send their prayers directly to Brigadier Nasir Ahmad Saeed at the above given e-mail address. Also, in view of the large space taken by the life-sketch of the late Dr. Ghulam Muhammad Sahib in our "All About Us" column, we have not included a number of our regular segments in this month's issue.

Interestingly enough, I had never met the late Dr. Ghulam Muhammad Sahib, and yet along with the late Dr. Allah Baksh and other *Jama'at* stalwarts, he headed my *baraat* at the end of the 1956 *Salana Duaiyya* to solemnize my proxy marriage with Zakia Butt (deceased 1993), daughter of the late Ahmad Din Butt, the then Inspector of Schools, Quetta and Kalat Division of West Pakistan. *Editor.*

JAMA 'AT NEWS

The General Secretary Amir Aziz tours the Caribbean Jama'ats

Before his departure for the Caribbean to fulfill the Central Anjuman's mission of *Rabita*, Amir Aziz, the General Secretary of AAII Lahore, issued the following official letter for the information of the worldwide *Jama'at*:

"This is to inform all that I am going on a trip to Suriname, Guyana and Trinidad for one and a half months.

Brigadier Muhammad Saeed Sahib will be acting General Secretary in my absence, so all members are informed that they should address all correspondence to him on the following email address: centralanjuman@yahoo.com and as per previous instructions its copy must be sent to Hazrat Ameer.

Please pray for the success of my trip."

Devastating flood in the Fiji Islands

Br Jalal Ud Dean, member of Masjid Noor, Suva, informed us that Fiji recently suffered havoc in many parts of the islands due to the effect of severe storm and flooding. Some *Jama'at* members in Nausori and Maro suffered losses. He wrote:

“Fiji has been in the world news since last week with massive devastation through excessive rain and flooding. The current estimate of damage, only in areas accessible, stands at \$55 million and is still rising as more devastated aspects are discovered.

The worst losses were from Sigatoka to Raki Raki and Labasa. Around 22,000 people were affected and left with only the wet muddy clothes they were wearing.”

We shall publish photographs of the devastation as soon as we receive them. Meanwhile, please pray for the *Jama'at* members who may have sustained damage to their property in Maro and Nausori, and also for the rest of the country.

Beginning of spirit of “*Rabita 2009*” at the Center

In the “Photographic Presentation” segment you will observe Ameer-i-Qaum, Dr. Abdul Karim Saeed Pasha Sahib taking pledge from aspiring members of the *Jama'at* and administering oath to a group of new Shaban executives. *Jazak Allah!*

Reminder on scheduling of UK Convention 2009

Courtesy of the January 2009 issue of *The Light*, UK Edition, we reproduce below the reminder announcement of the scheduling of the UK International convention by the AAAIL UK *Jama'at* during July of this year:

“A convention is being organised by the Ahmadiyya Anjuman Isha'at Islam Lahore UK to commemorate the centenary of the death of Hazrat Mirza Ghulam Ahmad.

Dates: 10th to 12th July 2009.

To attend, please contact AAAIL UK *Jama'at* at aaail.uk@gmail.com”

PRAYER & HEALTH NEWS

Hazrat Ameer's letter of thanks

Assalamu alaikum wr wb.

I am most grateful for this prompt supplement and hope Allah will respond to the global appeal to provide cure to my brother who would soon be commenced on the therapy today (January 5, 2009). I pray it is effective and causes a remission. *Aameen*.

Condolence letter from Br Abdul Momin, United States

Thank you very much for your response. I am not sure if Brigadier Saeed remembers me. As I see that other people have sent their condolences to you for Brigadier Nasir Saeed, could you please forward my

condolences to him on my behalf. I pray that Almighty Allah may grant him and his family solace and comfort at this hour of grief, and the departed lady a place in *Jannat-e- Firdaus. Ameen*. My heart goes out to him and his family.

HEALTH INFORMATION

Sleeping Less: What to Do About It

David Neubauer, M.D.

Generally, it has been assumed that the need for sleep does not decrease with age, but rather that other factors gradually come to interfere with our ability to sleep through the night. Older individuals, for instance, are at greater risk not only for developing medical and psychiatric disorders but also for taking medications that can disrupt sleep. In spite of these influences, however, it may be that an actual biological deterioration of the sleep drive might also be playing a role.

A new study published in the journal *Current Biology* has been able to shed some light on this puzzle of sleep and aging. The researchers, who wanted to determine the maximal sleep capacity of both young and older persons, arranged for groups of younger adults (ages 18 to 32 years) and older adults (ages 60 to 76 years) to lie in bed for 12 hours during the night and for another 4 hours in the afternoon.

The subjects tended to sleep significantly longer at the beginning of the experiment, presumably because they were making up for a sleep debt accrued during their usual daily sleep routines. When the sleep patterns stabilized, however, the younger adults were capable of sleeping for much longer times — an average of 8.9 hours daily — than were the elderly people, who got only 7.4 hours daily. This 1.5-hour difference in maximal sleep capacity is impressive.

If your biological drive for sleep seems to have decreased, make sure that you are following the kinds of routines and behaviors that will give you the best chance of getting as much refreshing sleep as possible. Here are some examples of good sleep hygiene:

- Make sure that you're going to bed early enough to allow yourself to get an adequate night's sleep.
- As your bedtime approaches, develop a relaxing routine in the evening — don't keep busy until the moment before you expect to fall asleep.
- Avoid watching TV in bed.
- Sleep in a cool, relatively dark room.
- Consider going to sleep to the sound of white noise, either from a bedside fan or a machine that generates calming sounds.
- Increase your exercising, but don't do it so near to bedtime that it gets your adrenaline flowing and keeps you awake.
- Limit your daily intake of caffeinated beverages and avoid them completely after lunchtime.
- Avoid alcoholic beverages.

ALL ABOUT US

Life Sketch of Dr Ghulam Muhammad (1886-1959)

Researched and written by **Choudary Akthar Masud**, Secretary, AAAIL, Hayward, California, USA.



Family background

Dr Ghulam Muhammad's ancestors were residents of Shopian in Kashmir. According to the family genealogy, one of Dr Ghulam Muhammad's ancestors, Atr Singh, embraced Islam and his Muslim name was Atr Butt. He was from Buttnair, Kashmir. It appears that about three centuries earlier the elders of this family migrated from Kashmir for economic reasons and settled in the village of Jandanwala in Gujrat District near Kharian. After some time, they moved to another village, Shah Sar Mast, which is about three miles to the south from Lala Musa.

After Sikh rule had ended, Dr Muhammad's grandfather, Mian Muhammad Baksh, was recruited by the British in the Punjab Irregular Force, where he served as a *Risaldar* at Delhi and other places. When the cavalry he was serving in was disbanded after the Mutiny of 1857, he was made Superintendent of the Lahore jail. In those days, the position was referred to as *Darogha*. Darogha Sahib, as he was referred to, took up residence in Pathranwali Haveli, inside Mochi Gate, Lahore, and purchased other properties in that area. His family became known as the family of *Daroghas* and this continued down to Dr Ghulam Muhammad's father, who was referred to as Darogha Nabi Bakhsh.

Father joins Ahmadiyyat

Dr Ghulam Muhammad's father inherited property built by his father and he was living a carefree life from the income derived from that property. His hobby was recruiting young wrestlers and grooming them for wrestling matches. In pursuit of his hobby, he toured the whole of India and even went as far as Burma. Wrestlers groomed by him were patronised by the maharajas of Baroda and Kohlapur. As a result of this expensive hobby, he gradually sold all his property except for three houses, and eventually had to find a job to provide for his family.

He was employed at the Government of India Press, Simla in 1866. Sheikh Allah Din Simlavi, who actually belonged to Lahore, was also employed there, and because both men were originally from Lahore, they became friends.

Nabi Bakhsh was an attractive young man and a hospitable person, and his extensive travels throughout India and Burma, which included contact with the ruling princes, had polished his manners. His subordinate officers liked him and gave special attention to his requests. In those days, government offices were full of Bengali and Madrassi clerks. Using his influence, Nabi Bakhsh was able to get many Punjabi and Kashmiri young men employed. As a result, he was known as *Murshad* in the Simla community, and the Muslims of that community used to seek his advice for matters like the marriage of their children, etc.

In spite of his friendly relations with Sheikh Allah Din, who had joined the Ahmadiyyah Movement in the early days of the Movement, Nabi Bakhsh did not join until 1901. In that year, members of the Ahmadiyya Community residing in Simla had arranged for Khwaja Kamaluddin to deliver a lecture. As news of this lecture came to the knowledge of the *'ulama* of Simla, they made efforts to thwart this lecture by visiting influential persons in Simla to enlist their support. They were told that Nabi Bakhsh was the only person who, due to his influence with the Muslims of that area, could do it. The *ulama* approached him and requested that he help them to disperse the gathering through disturbances. Nabi Bakhsh assembled his young acquaintances and they planned to go to the lecture with pocketfuls of stones, and upon a signal from Nabi Bakhsh, the youngsters would start throwing the stones at the audience and make loud noises. As agreed, they reached the venue at the appointed time for the lecture, but Allah had willed another way. Since Nabi Bakhsh was considered an influential person in Simla, the organisers of the lecture, on seeing him in the audience, welcomed him with honour and invited him to take a seat on the stage with the other dignitaries. When Khwaja Kamaluddin, who had been given the title of *Husan-e-Bayan* as a result of an *ilham* (vision) of the Promised Messiah, started speaking, he completely swayed his audience and Nabi Bakhsh, like everyone else, was utterly absorbed in Khwaja Kamaluddin's speech. At the end of the lecture, those who had accompanied Nabi Bakhsh with their stone-filled pockets complained to him: "Murshid, we were waiting for your signal to start pelting the stones, but you did not signal to us." In response, Nabi Bakhsh said: "My brothers, we have been ignorant till today. Come, let us pledge ourselves at the hands of Mirza Sahib." He wrote a letter of pledge (*bai'at*) to the Promised Messiah. Thereafter, whoever met Nabi Bakhsh will bear witness to his enthusiasm and fervour for Ahmadiyyat. Hadrat Maulana Muhammad Ali used to call him "an old young man" because of his tireless and dedicated service to the *Jama'at* during the annual *Jalsa*. He was responsible for accommodating the guests at this event even during his eighties. Hospitable by nature, he used to excel in looking after the needs of the members who attended the *Jalsa Salanah*.

Once Nabi Bakhsh was debating with a padre outside a church in Anarkali. The padre, as was often the case with the Christian missionaries then, was using abusive language about the Holy Prophet (pbuh). Nabi Bakhsh at first warned the padre not to use such language, but when the padre continued Nabi Bakhsh slapped the padre's face and said: "If you have to debate, use arguments. What do you mean by using abusive language?" People who were listening to the debate rescued the padre. This was at the height of British Colonial rule when hitting a white padre was considered an insult to the British Government and was likely to be severely avenged. Nevertheless, the love and reverence that Nabi Bakhsh held in his heart for the honour of the Holy Prophet (pbuh) caused him to act without considering the consequences. He used to preach Ahmadiyyat in the Mochi Gate area without fear of the extreme opposition of the *'ulama*, and no one dared challenge him to his face.

Till his last he used to offer his morning prayer with the *Jama'at* at the Ahmadiyya Building *masjid* as well as attend *dars-e-Qur'an* and meetings.

Dr Ghulam Muhammad was the son of this brave and devoted Muslim.

Early life

Dr Ghulam Muhammad was born on 6 November 1886 in Pathranwali Haveli, Mochi Gate, Lahore. During those days, his father was employed at the Government Printing Press, Simla. Dr Ghulam Muhammad was taken to Simla where he had his elementary education. Even as a child he was not talkative. About his childhood, his mother used to say that Ghulam Muhammad was a child of very strong will and no one could prevail upon him to change his stand. Whatever he willed to do, he used to accomplish.

Allah had granted him a beautiful and strong body, and he took care of it through regular exercise until old age.

By 1901, Ghulam Muhammad had passed his eight grade exam, the Middle School Exam. His father thought of sending him to Aligarh for further education and purchased the necessary clothing etc for him. However, since Nabi Bakhsh had joined the Ahmadiyya Movement by then, his friend, Sheikh Allah Din, advised him to send Ghulam Muhammad to Qadian instead. Thus, Ghulam Muhammad entered the Taleemul Islam High School in the ninth grade.

Dr Ghulam Muhammad remembered it as an event which formulated his spiritual life in the true Islamic sense. He used to say that it was his good fortune that he had a chance to be part of that era in Qadian when it was full of Divine fragrance which shaped people's belief in Allah to the state of *Haq ul Yaqeen*. And for being in Qadian, he always remembered Sheikh Allah Din with great respect for the advice he had given Nabi Bakhsh to send him to Qadian by visiting Sheikh Allah Din to offer his *salaams* after the Friday prayer.

Dr Ghulam Muhammad wrote the following about his student life in Qadian:

“The first thing that deeply impressed me was that when we returned to the boarding house after offering the morning prayer I would hear the sound of the recitation of the Qur'an from all around. Every boarder, young or old, except me, was engaged in the recitation of the Qur'an. I felt very ashamed because I could not read the Qur'an. In order to overcome this shortcoming, I asked Abdullah Jan, son of Maulvi Ghulam Hassan Khan, who was my classmate, to teach me. He agreed, and I used to read half a section every day, and, by the grace of Allah, I completed reading the whole Qur'an in two months.

Everyone there also regularly offered his prayers in congregation. This manner of practising Islam impressed everyone. After *Asr* prayer, Hazrat Maulana Nur-ud-Din used to give *dars-e-Qur'an*, which was attended by everyone. For the sake of the children, he used to speak about shortcomings, defects and bad habits and he explained the teachings of the Qur'an to save oneself from these. This godly man, Maulana Nur-ud-Din, was a true lover of the Qur'an who had made the Qur'an his life and would not do anything without its guidance. He was one in whose ears the words of the Qur'an were recited by his mother at his birth and he kept reciting and explaining the Qur'an till his death, and was thus able to register the excellence of the Qur'an on the minds and hearts of people. His simplicity, sympathy, devotion and caring manner used to touch the hearts and souls of listeners. He used to prove the truth of the Qur'an through anecdotes from his own or others' life experiences.

The state of the fear of Allah which the Promised Messiah instilled was such that once, in a vision, he saw a warning of chastisement befalling people. Through the aid of drums, he asked people to assemble in Masjid-e-Aqsa to beg Allah's mercy. He led the prayer, and during it, he supplicated

to Allah's in a state of such humility, submission and tearfulness that we felt the prayers rising to the heavens as if Allah were present in our sight. The congregation was also crying, with tears flowing from their eyes. The peace of mind and fulfilment which was felt after that prayer can only be described by those who had participated in it.

The Taleem ul Islam school also participated in the defence of Islam. The Promised Messiah had realised that Muslim children were falling prey to Godlessness and turning to other religions and the prints which are imprinted during childhood cannot be erased. He therefore established a school in which Muslim children can receive religious education and become acquainted with religion and grow in a religious environment. Arabic and religious studies were made the compulsory part of the curriculum. We were taught the Qur'an and *Hadith* and we used to observe the practical aspects of these teachings in the environment.

This era was during the lifetime of the Promised Messiah and was the height of the *Jama'at*. I had the opportunity to see all the elders of the *Jama'at*, in addition to seeing a large number of the members of the *Jama'at* who used to visit Qadian to attend the *Salanah Jalsa*. I did not see or hear anyone, in their speeches or writings, or even in their casual conversations, express a belief that the Promised Messiah was a *nabi* (Prophet). According to the Ahmadis of that time, the very foundation of the Ahmadiyya *Silsilah* was laid on the belief of *Khatam-e-Nabuwwat*. Ordinary Muslims believed that Prophet Jesus was alive in the heavens and they were awaiting his second coming to the world, but the *Mujaddid* of the time established for us that prophethood had ended and no prophet, whether new or old, can arise in the world. *Mujaddids* will come and revive the law. Had the issue of prophethood not been put to rest, then it would have been impossible to believe that the Promised Messiah would be from amongst the Muslim *ummah*.

When we used to visit Maulvi Nur-ud-Din prior to going home on summer vacations, he used to affectionately hold us under his arm and pray for us. I have experienced the rewards of his prayers in my life. The picture of him sitting on a mat in his dispensary, giving *dars-e-Qur'an* in the *masjid*, and sitting reverently, head down, in the majlis of the Promised Messiah is imprinted on my mind. What an era and what people they were! The excellence of the Prophets and the Companions is so exalted that one cannot even grasp it through one's imagination. But after seeing the Promised Messiah I came to understand the elevated state of the Prophets, and on seeing Maulana Nur-ud-Din I had some idea of the excellences of the Companions. They were the people whose only touch would revive the *iman* and new life would be felt.

I was present in the lecture hall during the Promised Messiah's talk in Amritsar in 1905. When a disturbance was created, I went out of the hall and saw a closed transport vehicle that was being stoned by mobsters. Before I could even understand the situation, the door opened, and Maulvi Nur-ud-Din, on recognising me as a student of his school, pulled me inside where he and the Promised Messiah were sitting.

Students of the tenth grade were allowed to offer their *Maghrib* prayer in Masjid-e-Mubarak. After the prayers, the Promised Messiah used to sit on a seat in the centre with his followers on the front and sides of him, and matters pertaining to *ishaat-e-Islam*, objections of the opponents, the need for resources for various projects, etc. used to be discussed. Very often I used to sit near the Promised Messiah's feet and gently massage them. I did not see any sign in him of behaving like a *pir*, nor any shade of *pir*-worship in his followers. Everyone used to openly talk and freely discuss and listen. There was neither security nor a regiment of secretaries round him. This was a *majlis* on the pattern of the *sunnah* of the Holy Prophet. If there was an exhibition of mercy and grace from

one side, then there was love and respect from the other. It looked like moths gathered round a candle. The Promised Messiah's appearance and voice were impressive.

Once in a *Jalsa Salanah* he was speaking and said that all of those who were sitting here are graves. What an effective description of the temporary stay of one in this world's life! I still remember the effect it had on the audience."

Medical college

Dr Ghulam Muhammad was a student at Taleemul Islam High School from 1901 to 1906. He joined in the ninth grade and completed up to the twelfth grade, passing the Punjab University FA Examination. He was then admitted to Medical College in Lahore, where Drs Syed Tufail Hassan Shah, Khaliq Dad, Abdul Aziz and Rahmet Ilah were also students and became his friends. In addition, Babu Muhammad Ibrahim was also one of his friends. Except for Babu Muhammad Ibrahim, the others were all medical college students who had rented a bungalow on Baraf Khana Chowk in Gwalmandi and studied together. The idea of the Kashmir Hotel was conceived in that bungalow.

In 1907, Dr Ghulam Muhammad, still a student, was married to the daughter of his uncle, Mian Pir Bakhsh Rais-e-Lahore. From this marriage, a son, Mian Aziz Ahmad, was born in 1908, but, sadly, the child's mother passed away just three days after giving birth to him.

In 1911, when Dr Ghulam Muhammad was in his MBBS final year, Khwaja Kamal-ud-Din proposed Dr Muhammad's marriage with Khwaja's younger sister, Wazir Begum. Nabi Bakhsh approved the marriage, and during the 1911 *Jalsa Salanah* Maulvi Nur-ud-Din solemnised the *nikah* and over one hundred thousand Ahmadis, who were attending the *Jalsa*, joined in prayer for the success of the marriage. Eleven children were born out of this marriage, several of whom, Col. Saeed Ahmad, Masudah, Zakia, Dr Waheed Ahmad and Mian Rashid Ahmad, survived Dr Ghulam Muhammad.

Service in Health Department

After the completion of his medical education, Dr Ghulam Muhammad, on the suggestion of Khwaja Kamal-ud-Din, went to Peshawar to begin his medical practice, but he did not like it there and decided to return to Lahore. Before departing, he paid a visit to the person in charge of the Lady Reeding Hospital, a British surgeon. Dr Ghulam Muhammad told him he had come to Peshawar to establish his medical practice, but because he did not like it there he was returning to Lahore, and thought of paying him a visit before he left. The surgeon was at that time going to operate on a patient and took Dr Ghulam Muhammad along. In the theatre, and out of courtesy to Dr Ghulam Muhammad, he asked him whether he would like to operate. He might have been under the impression that a new medical graduate would be hesitant to perform the surgery, but Dr Ghulam Muhammad accepted the offer and performed the surgery in such a perfect manner that the British surgeon was surprised. Dr Ghulam Muhammad returned to Lahore, but the British surgeon wrote a letter to the NWFP Government informing them that he had a chance to see a brilliant young doctor at work and that the Government should immediately try to avail themselves of his service for their medical health services.

Dr Ghulam Muhammad opened his medical practice in Haveli Mian Khan, Lahore. However, a few days later, he received a letter from the NWFP Government offering him an appointment as Assistant Surgeon. It was thus that, in 1913, he returned to Peshawar. After a few months, all medico legal cases were handed over to him because he had established a reputation of honesty and truthfulness in dealing with cases. An interesting event that took place during that time was that once, his boss, a British Civil Surgeon, returned with his wife to Peshawar from England after getting married. Thinking that gift-giving amongst friends on such occasions was an established custom in Europe, Dr Ghulam Muhammad bought a watch as a

present for his boss's wife. He visited them at their home, and after the customary exchange of greetings, he presented the watch to the wife. She was so delighted with the watch and was so effusive in her thanks that her husband took away the watch from her and told Dr Ghulam Muhammad that he will not accept the gift. Dr Muhammad insisted on his boss's wife keeping it, and she, too, was very upset with her husband and accused him of lacking manners. However, the Chief Surgeon did not give in, and when the matter started becoming ugly, he took Dr Muhammad aside and told him he could not accept such an expensive gift from him when he, the Chief Surgeon, knew that Dr Muhammad did not take bribes and lived only on his salary. He felt that taking such a gift would be unkind. He mentioned the names of some other doctors he knew who were taking bribes but said he was aware that Dr Ghulam Muhammad was not like them so that was why he could not accept such an expensive gift from him.

In 1914, at the start of World War I, Dr Ghulam Muhammad was offered a commission in the Army Medical Corp, but knowing his temperament for not tolerating nonsense from anyone, he declined the offer.

When Dr Muhammad was posted at Hangu, a tribal area of the NWFP, a British army captain was also posted there as Assistant Political Agent. In a court case, where Dr Muhammad had to appear as witness to testify whether the injuries sustained by the injured person were simple or grievous, the accused party felt that the accused would be sentenced to imprisonment because of Dr Muhammad's medico legal evidence. Due to Dr Muhammad's reputation of honesty, they did not dare approach him directly but they went to the British Assistant Political Agent and, either through bribe or the recommendation of some influential person, sought help from the Agent. Many British officers in those days used to think of themselves as rulers and could not even think that an Indian official would dare refuse to carry out their orders. The Agent therefore summoned Dr Ghulam Muhammad and told him he desired that Dr Muhammad should write in his report that the injured man had suffered minor instead of grievous injury. In reply, Dr Muhammad asked him who was the doctor, the Agent or Dr Muhammad, and informed him that he will state the truth in his report and when he gave evidence. The British Agent was very upset and threatened Dr Muhammad.

It was at that time that the Ahmadiyya Anjuman Isha'at-i Islam was founded and Maulana Muhammad Ali used to make appeals for donations for various projects. Dr Ghulam Muhammad used to donate generously in response to those appeals. The annual financial reports of the Anjuman for the years 1914 to 1920 bear testimony to how devotedly this young doctor was engaged in the service of the mission of the Promised Messiah.

In 1919, the third Afghan war was fought in which the British Army in that fort was under siege by the Afghan Army. Dr Ghulam Muhammad's services were also availed during this time. He tirelessly looked after the injured. Once, Lord Chelmsford, the Viceroy of India, the Commander-in-Chief of the British Army in India, and the Governor of the NWFP, Sir George Ross Campbell, visited the war front. Dr Ghulam Muhammad was awaiting their arrival in his office when a soldier with a fractured skull was brought in for medical treatment. Dr Muhammad instructed that the injured soldier be taken immediately to the operating theatre and he himself followed and began attending to the patient. Meanwhile, the Viceroy and his party arrived and, being informed of the emergency, they went to the theatre where Dr Muhammad was operating. Dr Muhammad was so busy that he did not know of their presence. When he was finished and he turned away from the operating theatre, he was surprised to see the visitors in the room. Lord Chamsford extended his hand and shook Dr Muhammad's, telling him he is an excellent surgeon and granting him the *Kaisar-e-Hind* Medal. He also recommended him for a grant of five thousand rupees as a reward, the title of *Khan Bahadur*, and promotion to the post of Civil Surgeon.

Dr Ghulam Muhammad used to say that during surgery, by the grace of Allah, he did not have to think about the next step as his heart kept automatically guiding him till the surgery was completed. Whenever he has to perform a major operation he used to go to his mother, who was a pious and devoted worshipper of Allah, and request her to make *du'a* for him. In addition, he used to pray for the success of the surgery during *Tahajjud*, and he also offer two *rakahs Nafl* prayer before starting surgery.

Resigns his job

In 1920, when Dr Muhammad was working as Civil Surgeon, Kurram Agency in the NWFP, the Assistant Political Agent that he had encountered in Hangu came to Kurrum Agency as Political Agent. At the time of his arrival in Para Chanar, the headquarters of Kurram Agency, Dr Muhammad was visiting other hospitals under his charge. On his return, Dr Muhammad went to see the Agent. When he got there he was told that the Agent was dressing, so he sat in the front lawn, where chairs were provided for visitors, and waited. A short while later, the Agent arrived, and instead of the customary greeting, he stood with his thumbs in his pockets and, in an arrogant tone, informed Dr Muhammad that he was late in receiving him, the Agent. Dr Muhammad did not like the Agent's behaviour and so did not rise from his chair to greet him but instead, like the Agent, he too put his thumbs in his waistcoat pockets and told the Agent that he is supposed to know about Dr Muhammad's tour as part of his duties as Civil Surgeon. Having said this, Dr Ghulam Muhammad got up, walked away, and sent in his resignation from Government Service and returned to Lahore.

In Lahore, he started his medical practice in Aziz Manzil (a building where later the office of the Woking Muslim Mission was located), and within a short time he came to be considered one of the leading doctors in Lahore. He used to charge fees for seeing a patient for the first time at his office, but follow-up visits were free of charge. Likewise, there was a fee for visits to patients' residences. However, he did not charge poor persons or employees of the Anjuman and their families, even if he had to make home visits. Many times he would give them money from his own pocket to purchase medicines. His family only knew of this generosity after he passed away, as he never mentioned it to anyone.

He had been a member of the Majlis-e-Motamudin of the Central Anjuman since its inception in 1914. He was now chosen as the Treasurer of the Woking Muslim Mission and a member of its executive, positions which he held till his death. In 1935, he was elected a Trustee of the Woking Muslim Mission and Literary Trust. He remained Vice-President of the Trust from 1951 till his death.

As a member of the Majlis-e-Motamudin, in 1935 he had the honour of being one of the selected few of the *Jama'at* on whom life membership of the Motamudin was conferred as a result of their financial sacrifices. During these years, he served the Anjuman as Honorary Treasurer, General Secretary, and Vice-President from time to time. In view of his dedication and administrative capabilities, he was elected President of the Central Anjuman in 1956, a position he held till his death in 1959.

Due to heavy commitments in the affairs of the Woking Muslim Mission and Literary Trust, and in the Anjuman, Dr Ghulam Muhammad had to spend a lot of time in their business meetings, which sometimes extended to ten to twelve hours. During this time, his patients, who could not wait so long, began going to other doctors. This meant a financial loss, but Dr Muhammad was true to his pledge of giving preference to his religion over worldly affairs, which he had taken at the hands of the Promised Messiah.

Dr Ghulam Muhammad used to pay one-tenth of his income regularly every month to the Central Anjuman, and he continued this practice till his last days. In addition, he used to donate large sums in response to Maulana Muhammad Ali's appeals for various Anjuman projects.

He was a very simple man. He never indulged in any ostentation. He had a habit of resting in the afternoon but used to sleep without a fan. He treated his wife and children with respect, care and love, and addressed them with the term *Aap*. He was a man of few words, and would not speak without a purpose. He commanded the respect of everyone – family, friends, colleagues, patients, servants, and even his superiors. He had the habit of offering the *Fajr*, *Asr* and *Maghrib* prayers in congregation in the *masjid*, and regularly offered *Tahajjud* prayer. He recited the Qur’an in an impressively sweet voice. He used to read the Qur’an every day and ponder over its verses. He used to also write additional explanatory notes on the margins of the commentary.

In order to understand the issue of death for apostasy, he read the whole of the Qur’an thirty-two times and he used to say that he did not find even one verse in support of death for apostasy, while there are scores of verses which negate that concept.

He fasted during Ramadan till the age of seventy.

During the last week of September 1959, Dr Muhammad suffered from abdominal problems which first appeared to be dysentery, but after he was x-rayed, was diagnosed as a ruptured intestine. One day before he passed away, when his eldest son, Col. Saeed Ahmad, was sitting by his bed, Dr Muhammad said in English, “I am going,” and asked his son to place his hand in his, and holding his hand, he said, “Allah, the Exalted, has bestowed such great favours on me that I cannot sufficiently thank Him, and I tell you from my personal experience that there is no friend better than Allah. Promise me that you will never forget Allah and will make obeying His commands your lifestyle.”

A few hours before passing away, he experienced repeated spells of fainting. Once, when he recovered from one episode, he asked the time. When he was told it was seven o’clock, he enquired whether morning or evening. When he was told it was evening, he struck his hands three times on his pillow to perform *tajammum* and then offered *Maghrib* prayer. It was in that state that he breathed his last on 28 September 1959. *Inna Lillah i wa inna ilaihi rajioon.*

PUBLICATION

Book review by **Captain Abdus Salam Khan**, Cucamonga, California, USA

The Great Reformer

Biography of Hazrat Mirza Ghulam Ahmad of Qadian

This is an English translation by my cousin, Hamid Rahman, of the original Urdu work, *Mujjadad-e-Azam*, Volume I, that was authored by the translator’s maternal grandfather, Dr. Basharat Ahmad of blessed memory.

Published on art paper, with a hypnotizing close-up of the Holy *Imam* on the cover, this book is a must for every English-speaking Ahmadi home.

Although a voluminous work – 966 pages bound in hard cover – it is not a heavy and obtuse treatise. Nay, once one starts to read it, one is enchanted by its fluent grace as it takes one through the blessed years of Hazrat Sahib’s days. Yes, those were indeed blessed days, days about which the Holy *Imam* has said in Persian verse:

*Imroze quomay munn na shina'sad maqaamay munn,
Rozay ba girya yaad kunad waqtay khoushtaram.*

(Presently my people do not realize my spiritual station,
But there will come a day when they will tearfully remember these happy times of mine.)

The book not only deals with the Holy *Imam's* life from his birth (Feb 13,1835) to the year 1900 (the rest of his life is covered in Volume II), but it also includes a gist of his works, both Urdu and Persian, and thus one indirectly gets to know the contents of most the Holy *Imam's* eighty or so publications.

It also deals with the crises that had overtaken the Muslims in the nineteenth and twentieth centuries as they sank into despair with the loss of political dominance and spiritual eminence, and portrays how the Holy *Imam* infused his followers with a new spirit and confidence based on a return to pristine Islam based on the Holy Quran.

As I leafed through the book, I was reminded of the Holy *Imam's* words to the effect that there is a proposal for sending missionaries to the Western countries, "...but I am against it. Where would you find persons imbued with the holy spirit who would impress the insightful people of the West? Nay, I would suggest that we should publish high class publications and spread these among them. This mission shall be accomplished by me or by the one who is a branch of mine and is of me," thus clearly prophesying the excellent work that was to be done later by his branch, the Ahmadiyya Anjuman Isha'at-i-Islam, Lahore.

This book is one such superior work that the Holy *Imam* desired, and our heartfelt thanks are due to Hamid Rahman, who, like his maternal grandfather, spent the best years of his life compiling the treatise. The book can be had from:

Ahmadiyya Anjuman Ishaat Islam (Lahore) USA Inc.
P.O. Box 3370, Dublin, OH 43016-0176 USA
Email: aaail@aol.com

WHAT OUR READERS SAY

Excerpts from letters of appreciation

Dr. Mujahid Ahmad Saeed, UK

Very nicely presented; Nasir Sahib has done a brilliant job at the report. I had forgotten that I had led the prayers!

Nasir Ahmad, UK

Thank you so much for publishing the complete report about the Eid al-Adha with photographs ... the children who participated must be encouraged. Thanks you so much and may Allah bless you.

Nur Jahan Alam, Australia

Thank you very much for reprinting the article that I wrote on my father. It made me cry. I have sent it to my brothers and children.

HOPE MEMBER SERVICE

Recipe of the Month

Fruit Salad

(Serves 8)

Ingredients

- 1/2 cup lime juice
- 1/2 cup water
- 1/2 cup sugar
- 2 medium nectarines, thinly sliced
- 1 large firm banana, thinly sliced
- 1 pint blueberries
- 1 pint fresh strawberries, sliced
- 1 1/2 cups watermelon balls
- 1 cup green grapes
- 1 kiwifruit, peeled and chopped

Method of Preparation

- In a bowl, combine the lime juice, water and sugar; stir until sugar is dissolved.
- Add nectarines and banana; toss to coat.
- In a bowl, combine the remaining fruits.
- Add nectarine mixture; stir gently.
- Cover and refrigerate for one hour.

Serve with a slotted spoon.

PHOTOGRAPHIC PRESENTATION

Photo news from the Center

Ameer-i-qaum, Dr. Abdul Karim Saeed Pasha Sahib taking pledge from members:





Hazrat Ameer, Dr. Pasha Sahib administering oath to new Shaban executive:



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