



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

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. Shaukat 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 سیف مالک الملک

و هو الحق القیوم

علا

ای خداوند دو عالم ملک ملک خدا	کلی شئی باکک الا وجود خود العلا
بر کتاب صفحه عالم چو دیدم وصف تو	از ازل در دین دنیا شان تو دیدم بها
از برای امتحان مخلوق را پیدا کنی	صفت خود می نمای هر دمی مخلوق را
تخت و تاج عارضی مرا که را تو خواستی	با اجل هم با امانت داده با ابتلا
مثل خوابی باشد او را تاج تخت عارضی	چونکه بیدار میشود از خواب عمری و فنا
حکمت و جاه و جلالت دولت و فرزند و مال	همیچ مقدمه در گذار و چون اجل آید در ا
مشت خاک را با هر خود میدی روح را	روزی دیگر میکنی این خاک روح از نیم
خاک نمیزد بجاکم آتش آب و هوا	کلی شئی نمی رود سوی اصل در انتها
نفس انسانی که آمد از وجود امر حق	زین یقین دارم که جان با امر تو باید بها
اصل جان است نفس کتی عقل همی متولد	خود نمودی عقل و نفس جزویم را ابتدا
و عده نادر و پشت است با قعاب با ثواب	جاهل اندر باطل است و عاقل اندر حق
جاهل آنست هر که باشد بی خبر از اصل خود	از کلام لیس الانسان الا ما نسجی
عاقل آنست هر که می جوید اصل اصل خود	اصل عقل و نفس در وحدت همی باید مدله
از اصل اصل حق و انس هم دیو و ملک	تو منزه از همه عالم خداوند علا
گاه و دور شمس آید گاه قمر با انجمان	روزی و شب گردان کنی گاهی صبح و گاه
گاه بهاری آید اندر سال گاه آید خزان	گاه دستان گاه تابستان از یکدیگر
تخم روید در زمین سبزی برون آید از ا	بار دیگر تخم اول آید اندر خورشید
همچنین تخم است جان هم زندگی روید از	خورشید و صلی جان با جانان مثل دانا

رحمت بی انتهای با جمیع مخلوقان

بر غلام خود کین از ابتدا تا انتها

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