

**Oneness  
of  
Master  
and  
Slave**



‘Allāmah Naṣīr al-Dīn Naṣīr  
Hunzai



6:122

“Is he who was dead and We have raised him unto life, and set for him a light through which he walks within men, as him whose similitude is that of the one who is in darknesses from where he cannot emerge?” (6:122)

# **Oneness of Master and Slave**

by

**‘Allāmah Naṣīr al-Dīn Naṣīr Hunzai**

Translated from Urdu into English

by

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*By the Name of Allāh, the Compassionate, the Merciful.*

## **Preface**

This brief epistle “*The Oneness of the Lord and the Slave*” is a collection of three articles by Ḥaẓrat-i ʿAllāmah Naṣīr al-Dīn Naṣīr Hunzai<sup>(a)</sup>: “Who are you?”, “Reality of ‘I’” and “What am I? Who am I?”. Despite its brevity, the epistle contains within itself a hidden treasure of the secrets of *maʿrifat* (recognition). The recognition of “*The Oneness of the Lord and the Slave*” is explained in many examples in books related to the esoteric aspects of Islam. However, the way the holy Prophet<sup>(s)</sup> has explained it most subtly and comprehensively in two *aḥādīs*, one a Prophetic and the other a Sacred, is indeed a miracle. In the Prophetic *ḥadīṣ*, he says: “*Man ʿarafa nafsahu faqad ʿarafa Rabbahu*” (Whoever recognises themselves, recognises their Sustainer)” and in the Sacred Tradition: “O the child of Adam! Obey Me, I will make you like Myself, ever-living so you will never die, mighty so you will never be humiliated and self-sufficient so you will never be needy.”<sup>2</sup> Since the central theme of this epistle is “*The Oneness of the Lord and the Slave*” or “merging of the slave in the Lord”, pertinent to this, its title is also taken from the second hemistich of ʿAllāmah Ṣāḥib’s Burushaski verse:

*Mawlaa ke bandah hin bame israare arśayam*<sup>3</sup>

“I am utterly enraptured [by knowing] the secrets of the  
Oneness of the Lord and the slave”

The gist of the three articles is that those *muʿmins* who, with sincerity and ardent love, fulfil all the conditions of obeying their Imam of the time<sup>(c)</sup>, are successful in attaining their “I”, that is, ‘Higher I’ or the ‘Reality of Realities’ or ‘Monoreality’. In other words, they become aware that they [themselves] are the reality they are searching for and all the great secrets of *azal* and *abad* are disclosed to them.<sup>4</sup> An example of such an exemplary *muʿmin* in the time of the holy Prophet<sup>(s)</sup> is Salmān-i Fārsī.

To benefit duly from the teachings of the True Religion, it is necessary to know that whenever a *nāṭiq* brings a new *sharī'at*, which consists of *tanzil* and *ta'wīl*, in the beginning, there is an emphasis to act on the *tanzil*, which is based on allegories and parables. During this time, *ta'wīl* is given comparatively less emphasis, and realities are extremely difficult and arduous to reach. Therefore, only a very small number of courageous *mu'mins* achieve access to them. When the time of *ta'wīl* in the form of knowledge arrives, greater emphasis is given to it and less to the *tanzil* or practical aspect. That is, the veils of parables and allegories are removed by gradual *ta'wīl* and it is easy to understand their meanings. According to this gradual change, every *nāṭiq's* cycle of 1000 years in the True Religion is divided into two subsidiary periods of 500 years each: the first half is called the time of concealment or *sharī'at* and the second is the time of unveiling or resurrection (*qiyāmat*).<sup>5</sup> That is to say, in the time of *sharī'at* realities are concealed in allegorical veils and in the time of resurrection they are revealed gradually. It is obvious that, in the time of concealment, subjects such as the "Oneness of the Lord and the slave" are extremely challenging to understand because they are veiled, however in the later time, with the removal of veils by gradual *ta'wīl* (7:53), they are easier to grasp.

The holy Prophet<sup>(s)</sup> says about this progressive change in the True Religion: "You are in a time in which if you abandon ten per cent of what is now commanded, you will be ruined. A time will come when whoever will practise ten per cent of what is commanded will be saved."<sup>6</sup> Ḥazrat-i Mawlānā Imām Sulṭān Muḥammad Shāh al-Ḥusaynī<sup>(c)</sup>, elaborating on this teaching, says: "Our religion is like that of a man who gets photographed every ten years. Each time the image is different but the man is the same. He will not look the same at ninety as he looked at ten. Similarly, the fundamental principle of our religion remains the same but the outer form changes."<sup>7</sup>

The above shows clearly that Islam, the religion of nature, is not static. It is a living reality guiding humankind in every changing condition of time and space. Thus, there are some courageous *mu'mins* in the period of concealment as well, who in search of the

True Religion are not discouraged by the most stringent obstacles, as Salmān-i Fārsī in the holy Prophet<sup>(s)</sup>'s time. Despite being from a well-to-do and free family, he underwent the toils of not only slavery but many other trials and tribulations. Eventually, he was blessed with the service of the Seal of Prophets<sup>(s)</sup> and his *ahl al-bayt*. His service was so exceptional that he merged in them. The holy Prophet<sup>(s)</sup> like Ḥaẓrat-i Ibrāhīm<sup>(c)</sup> before him who has said: "He who follows me is from me" (14:36), proclaimed: "*Salmānu minnā ahli'l-bayt* = Indeed Salmān is from my family (The People of my House)".<sup>8</sup> The house the Prophet<sup>(s)</sup> referred to was not made of stones and mud, it was the House of Revelation (*baytu'l-wahy* 42:52; 26:192-95).<sup>9</sup> Salmān-i Fārsī merged himself in this luminous house and in so doing, found his own real "I". °Allāmah Ṣāhib says:

*Báyte rasiúl núure ha, bárçi báman éhle bayt  
Hóle ními Kan'áan ésal, úlo gími Salmáan ésal*

"Every Messenger has the status of the House of Light, those who obey are called People of the House in the true sense;

Observe Canaan, the son of Noah, abandoned this house  
whereas Salmān-i Fārsī entered it."<sup>10</sup>

In every age, there are *mu'mins* like Salmān-i Fārsī, who are nurtured by the Imam of the time and by their sincere obedience. This is evident from Imam Muḥammad al-Bāqir<sup>(c)</sup>'s blessed *farmān*: "*Mā qíla fi'llāhi fa-huwa fi-nā, wa mā qíla fi-nā fa-huwa fi'l-bulagā'-i min shi'atinā* = Whatever is said about Allah is about us and whatever is said about us is about our advanced *shi'ahs*."<sup>11</sup>

The great *hujjats* of the True Religion say those advanced *mu'mins* who reach the rank of *hujjat* become like Salmān-i Fārsī and enter the luminous House of the Prophet<sup>(s)</sup>. Sayyidnā al-Mu'ayyad<sup>(q)</sup>, who was the *hujjat* of Fars also, says about himself:

*"Law kuntu °āšartu'n-nabiyya Muḥammadan mā kuntu  
uqašširu °an madā Salmānih*

*Wa la-qāla 'anta min ahli-bayti' mu°linan qawlan  
yukashshifu °an wuzūhī bayānih<sup>12</sup>*

Had I been a contemporary of the Prophet Muḥammad  
 I would not have lagged behind his Salmān's rank  
 And he would have declared publicly: 'You are from  
 the People of my House'  
 A statement which removes the veil from the clarity  
 of his declaration."

Similarly, Sayyidnā Nāṣir-i Khisraw<sup>(q)</sup>, who was the *hujjat* of Khurāsān, says:

*"Khwishtan rā zi ahl-i bayt-i Muṣṭafā gardān ba-din  
 Dil ma-kun mashgūl agar bā dinī az bi-gisuwī  
 Qiṣṣah-yi Salmān shunīdastī wa qawl-i Muṣṭafā  
 Kū zi ahlu 'l-bayt chūn shud bā zabān-i Pehlevī<sup>13</sup>*

Make yourself from the *ahl-i bayt* of the  
 holy Prophet through religion,  
 If you have this, you should not worry about long hair  
 [which the descendants of the holy Prophet through  
 Ḥazrat-i Fāṭimah<sup>(c)</sup> used to have]

Have you heard the story of Salmān-i Fārsī and the  
 Prophet's *ḥadīṣ*: [*Salmānu minnā ahli 'l-bayt*],  
 Despite his language being Pehlevī, how did he become  
 part of the Prophet's family?"

In the above, Sayyidnā Nāṣir-i Khisraw<sup>(q)</sup> is addressing not only himself but also all the *mu'mins*, and counsels them to act duly according to religion to enter the Prophet<sup>(s)</sup>'s house. In short, the door of spirituality is never closed, although there were restrictions regarding revealing the secrets of religion in the time of concealment.

However, everything in the world of religion and the physical world is dynamic. Just as day and night follow each other and seasons change, similarly, the first five hundred years of the holy Prophet<sup>(s)</sup>'s cycle came to an end, about which he had said: "I hope that God will not keep me in my grave for longer than half a day".<sup>14</sup>



In the language of *ta'wil*, 'half a day' represents 500 years and not remaining in the grave means that the secrets contained in his *shari'at* would not remain concealed for more than 500 years. That is, the cycle of concealment would end and be replaced by the cycle of unveiling. This blessed cycle of *qiyāmat* started and was celebrated in the time of Mawlānā Ḥasan *'alā zikrihi's-salām*<sup>(c)</sup>.<sup>15</sup> Comparing the difference between the two periods of *tanzil* or *shari'at* and *ta'wil* or *qiyāmat*, Naṣīr al-Dīn Ṭūsī (d. 672/1274) says that in the former period, obedience is performed within the confines of set timings (*tā'at ba-shart-i ta'yin-i awqāt*) and worship is immersed in fixed timings (*istigrāq-i tā'at bāshad dar awqāt*), whereas in the latter time, obedience is performed with the removal of the fixed timings (*tā'at ba-raf'c-i ta'yin-i awqāt*) and the entire time is immersed in [a state of] obedience (*istigrāq-i awqāt bāshad dar tā'at*).<sup>16</sup>

Following this event, the changes which took place are prominent wherever there has been the work of *da'wat*. For example, Pīr Shams<sup>(q)</sup>, a great *hujjat* and Pīr of the Indo-Pak sub-continent *da'wat* describes how a human being coming from the spiritual to the physical world forgets his reality in a wisdom-filled Ginān "Kesri Siṅha Swarup bhulayo".<sup>17</sup> When such *mu'mins* receive the Imam's guidance they are awakened and recognise their reality. He uses the allegory of a lion and a cub where the latter living amongst goats begins to consider itself one of them. When the lion teaches it real knowledge, it experiences the power of a lion and begins to recognise itself. Pīr Shams<sup>(q)</sup> obviously teaches the "oneness of the Lord and the slave" in this Ginān.

More than a thousand years of the sixth cycle elapsed before Ḥazrat-i Mawlānā Imām Sultān Muḥammad Shāh<sup>(c)</sup>'s auspicious and blessed time. Physically he was only seven years and nine months old. At this tender age, he manifested on the throne of Imāmat and proclaimed the end of the previous cycle and the beginning of the cycle of *qiyāmat* in the following words:

“This is the last age (*ākhir zamānah*). Those who are faithful will see the power and miracles of the Imām

of their time. But those who are half-hearted will see the physical (*ẓāhiri*) miracles and yet belie them. Those who do not believe in the power of the Prophet and the Imām are like blind ones to whom a mirror and a potsherd are equal”.<sup>18</sup>

He brought the culmination of the gradual *ta’wil* in every aspect of the True Religion. Disclosing the ultimate end of the *ta’wili* teaching of Islam, he said: “Islam’s basic principle [i.e., *Tawhīd*] can only be defined as monorealism and not as monotheism.”<sup>19</sup> This made it very easy to understand the relationship of “oneness between the Lord and the slave”.

Ḥaẓrat-i °Allāmah Naṣīr al-Dīn Naṣīr Hunzai<sup>(q)</sup>, the great standard-bearer of *qiyāmatī* knowledge (*°ilm-i qiyāmat*) was born in his blessed time in a place like Hunza which was extremely backward in knowledge and wisdom. Despite the lack of material means, the Imam blessed him with spiritual means: he bestowed the *ism-i a°zam* on him, granted him success in it and also the opportunity to serve the *jamā°at* of China during which, in 1951 he was put through the experience of the personal resurrection, and bestowed on him the everlasting spiritual and intellectual wealth of given knowledge (*°ilm-i ladunni*). The Imam’s grace continues in the form of °Allāmah Ṣāhib’s poetry and prose. Mawlānā Ḥāẓir Imām Shah Karīm al-Ḥusaynī<sup>(c)</sup> continues to pour physical bounties on him in addition to the spiritual. Mawlā bestowed the title of ‘Ginān’ on his poetry. Further, Mawlānā Ḥāẓir Imām on the occasion of the blessed special *mulāqāt* on 21<sup>st</sup> June 2001 said:

“You work with us and we will work with you”.<sup>20</sup>

He “was very keen that ways and means should be found whereby your learning and scholarship can receive a wider *Jamati* exposure ...”<sup>21</sup>

With these mercies and bounties of the Imam of the time<sup>(c)</sup>, he illuminated the hearts and minds of the *Jamā°at* from China and Pakistan to Canada, the United States of America and Europe. Where he was unable to go physically, his books have reached

in the original language and in the form of translations in several languages.

To show his gratitude for the way one merciful glance of the Imam of the time transforms the dark dust [i.e., a *mu'min*] into pure gold and the innumerable miracles such a *mu'min* experiences, Ḥazrat-i °Allāmah Naṣīr al-Dīn Naṣīr Hunzai<sup>(q)</sup> mentions some of them in these three articles so that his dear students who walk on the path of spirituality may be guided, such as:

“I am a living miracle of my exalted Imam<sup>(c)</sup>: a miracle of knowledge, a miracle of recognition, a spiritual miracle, a luminous miracle and also a physical miracle because nobody else can present the wonders of knowledge which I can with such depth; the discourses of recognition I can explain has no precedent in our time; the spiritual experiences which I have had nobody has had in my time; the way I have seen the light, nobody has seen it; also physically the wonders which I have, nobody else has.”

“Despite all these virtues, I am a humble slave of the true Imam<sup>(c)</sup>, a servant of his *jamā'at* and a servant for the knowledge of my dear students. If I have any virtue, it is due to my Lord and Master.”

Finally, the author drawing the attention of readers to the main purpose of such articles says emphatically:

“But for God’s sake! The purpose of this [statement] is not self-aggrandisement, nor should it be publicised. My only wish is that the chosen [committed] ones should be inspired to show interest in special knowledge and they should be grateful that God, may He be exalted, has showered upon them His great favours.”

Faquir-i ḥaqīr  
Markaz-i °Ilm-ū Ḥikmat, London.  
8<sup>th</sup> June 2024

## Endnotes

- <sup>1</sup> Sayyidnā al-Mu'ayyad, *Majālis*, ed. Ḥamid al-Dīn (n.p., 1426 AH/2005 AC), III, 99
- <sup>2</sup> *Idem*, (Bombay, 1395 AH/1975 AC) I, 49
- <sup>3</sup> °Allāmah Naṣir al-Dīn Naṣir Hunzai, *Diwān-i Naṣiri* (Karachi, 2001), p. 175
- <sup>4</sup> *Idem*, *Kanzu'l-Ma'ārif* (Karachi, 2017), I, 24-25
- <sup>5</sup> Khwājah Naṣir al-Dīn Tūsī, *Rawḏah-yi Taslim*, ed. Sayyid Jalāl Badakhshāni (London, 2005), p. 195
- <sup>6</sup> Tirmizī, *Jāmi'*, ed. Ṣāliḥ bin °Abdu'l-°Aziz (Riyaz, 1999), p. 521
- <sup>7</sup> First Anniversary of the Ginan Mandal, Dar es Salaam, Tanganyika, 1956, C15
- <sup>8</sup> Al-Ḥākim al-Nisābūrī, *al-Mustadrak*, ed. Muṣṭafā °Abdu'l-Qādir °Aṭā (Bayrūt, 1995) III, 691
- <sup>9</sup> Sayyidnā Ḥamid al-Dīn al-Kirmāni, *Kitāb al-Riyaz*, ed. °Arif Tāmir (Beirut, 1960), p. 100
- <sup>10</sup> *Diwān-i Naṣiri* (Karachi, 2001), p. 283
- <sup>11</sup> Sayyidnā Ja'far bin Manṣūr al-Yaman, Ms., folio 190
- <sup>12</sup> Sayyidnā al-Mu'ayyad, *Diwān*, ed. Kāmil Ḥusayn (Cairo, 1949), p. 279
- <sup>13</sup> Naṣir-i Khisraw, *Diwān*, ed. Mīnuwī and Muḥaqqiq (Tehran, 1991), p. 346
- <sup>14</sup> See 5 above
- <sup>15</sup> °Ali Muḥammad Jān Muḥammad Chunāra, *Nūr-i Mubīn* (n.p. n.d.), p. 400
- <sup>16</sup> *Rawḏah-yi Taslim* (London, 2005), p. 135
- <sup>17</sup> Pīr Shams, *Ginān-i Sharif* (Karachi, 1992), I, 17-18
- <sup>18</sup> Imām Sulṭān Muḥammad Shāh, *Kalām-i Imām-i Mubīn* (Bombay, 1950), I, 2
- <sup>19</sup> *Idem*, *The Memoirs of Aga Khan* (London, 1954), p. 175
- <sup>20</sup> For *ta'wīl* see: Confluence of Spiritual and Material Science, p. 46
- <sup>21</sup> Azeem Ali Lakhani, °Allāmah Naṣir al-Dīn Naṣir Hunzai's *Great Contribution to Esoteric Knowledge*, (Karachi, 2013), p. 4

## Who are You?

Let an *‘aziz* (student), a trustworthy, a confidante or a true friend ask me: Who are you? I will tell him: I am a slave of my Imām<sup>(c)</sup> of the time. Yes, indeed, I am a slave and an obedient one. However, even though I am a slave, in reality, a slave like Salmān-i Fārsī, who was aware of the spiritual secrets and luminous allusions, who possessed the treasure of the secrets of recognition in his heart, who knew the wisdoms of the exalted Imām<sup>(c)</sup>, who apparently used to live a dejected existence and was emaciated, but internally he was prosperous with luminosity and happy with knowledge and wisdom and was relishing the sacred service of the holy *ahl al-bayt*, who always loved the Imām<sup>(c)</sup> and the Imām<sup>(c)</sup> loved him.

His soul had reached a lofty place of certitude and recognition and he had observed countless miracles of the true Imām<sup>(c)</sup> in his heart, he was an unending treasure of knowledge and wisdom in his time, a great precious and useful treasure and a rare treasure. He was considered by God and His Prophet<sup>(s)</sup> to be among the holy *ahl al-bayt*, may peace be upon them.

The question is that despite all these virtues, how many people were able to know and recognise Salmān-i Fārsī spiritually? Very few! When the recognition of *‘Alī*<sup>(c)</sup>, who was the Master was difficult for the people, how could the recognition of Salmān, who was a slave, be easy?

My *‘azizān*! Tell me why did a magnificent Imām<sup>(c)</sup>, who was the sovereign of religion, give the name “Salmān” to his beloved prince? Here by “Salmān” I mean Prince *‘Aly Salmān Khān*<sup>(c)</sup>. What great wisdom is hidden in every action of the Imām<sup>(c)</sup>!

In my world of spirituality, I had heard a miraculous and comprehensive hemistich about Salmān, which is:

“*Salmān garibam qalb-i tū Allāhu Mawlānā ‘Alī*”

Many exalted and precious keys of *ta’wīlī* wisdom are hidden in this hemistich, which are extremely invaluable and sublime.

My Lord knows that I am writing this precious statement in the very early luminous time with the belief that whichever *‘aziz* reads it may know some special secrets and will have more and more love for spiritual knowledge. I am trying to do this by the blessed name of Salmān, because my true Imām<sup>(c)</sup> had told me that I would have great spiritual wealth through the recognition of this supreme rank. At that time, I was unable to duly understand the purport of this blessed *farmān*, but later its *ta’wīl* gradually appeared to me.

At this point I must remember Ḥaẓrat-i Mawlānā Shāh Karīm al-Ḥusaynī, peace be upon him with firm faith and real love, so that the true and the truth may be clear that this statement is not an ordinary statement, rather it is in the light of the *farmān*, which was made by Ḥaẓrat-i Mawlānā Imām Sulṭān Muḥammad Shāh, may peace be upon him, and which is in the knowledge of Nūr Mawlānā Shāh Karīm Ḥāẓir Imām<sup>(c)</sup>.

This statement, in truth, was actually about Salmān. At the beginning the question was: Who are you? The answer is: “I am myself”, “I am also he” and “I am also you”. This means that “I am everything”. Now, as for [the meaning] of “I am myself”, no question arises. However, the question arises about “I am also he”, “I am also you”, and “I am everything”: How can all these contrary statements be one reality? God willing, I will easily disclose this secret to my *‘azizān* that the human soul in its supreme rank is a reality, which from one aspect is the most comprehensive reality and from the other, it is ever-extending, that is, it comprises the entire universe and the existents. If someone recognises his soul, in the light of the oneness of realities he can claim that “he is everything”, which includes ‘himself’, as well as ‘you’ and ‘he’. Thus, “I am he” means “I am Salmān-i Fārsī”; “I am you” means “you are becoming me”. Therefore, the *ta’wīl* of “I am you”, and “I am everything” is that “I am the Salmān who used to be in Arabia” and “‘he’ was this

Salmān who is born in the family of the Imām<sup>(c)</sup>". Thus, I, through that Salmān have come into the Salmān of this cycle and become everything because this Salmān was and is everything.

Examine the blessed name “<sup>c</sup>Ali Salmān”, how both mastery and slavery have become one in it, as the word <sup>c</sup>Alī is for the Master, and the word Salmān for the slave. Did not Ḥaẓrat-i Imām Sulṭān Muḥammad Shāh, peace be upon him, by giving this wisdom-filled name to his Prince reveal that the Lord and Master loves his slave or that in a way the Master has become a slave and the slave the Master, or they have both become one reality? What a tremendous mercy is in this great name and how many fundamental *ta'wils* are contained in it!

Does not the knowledge of these secrets contain the intoxication and happiness of the wine of Paradise? Are they not like precious pearls? Cannot the soul be empowered by the teaching of such wisdoms? Is there not the light of spirituality in these secrets? Do not these secrets belong to the hidden treasure of the Imām<sup>(c)</sup>? Are these words taken from any book? Is it not clear proof that “I am the Salmān-i Fārsī of the time”? But for God’s sake! The purpose of this [statement] is not self-aggrandisement, nor should it be publicised. My only wish is that the chosen [committed] ones should be inspired to show interest in special knowledge and they should be grateful that God, may He be exalted, has showered upon them His great favours.

21<sup>st</sup> May 1976

## Reality of “I” (*Ḥaqīqat-i “Anā”*)

I ask myself who or what am I? Am I body or soul or intellect, or am I all three? If I am body, which one: dense body or subtle body? Or do I have both? If I am soul, which one: vegetative, animal, rational, Holy Spirit or Universal Soul? If I am intellect, which one: partial intellect, Universal Intellect, First Intellect or the Second Intellect? Tell me what the facts are. Since when am I and until what time will I remain? Where am I and where will I be able to go? Am I for myself or for others? How am I? How much am I? Why am I? How did I come here? Why did I come here? When did I come? From where? Who sent me? How was I sent?

Am I alone externally and internally? Or am I countless? Or am I both alone and countless? Am I meaning or form? Am I cause or effect? Am I substance or accident? Am I an angel or a human being or both? Am I simple or compound? Am I non-spatial or spatial? Where was I in *azal* and where will I be in *abad*? Have I ever seen the Throne? Am I still in the existence of the Tablet and the Pen? If so, how? Do I still exist in Paradise? How am I there? Where is Hell?

Had I embarked on Noah<sup>(c)</sup>'s Ark? How? Have I seen Ḥazrat-i Ādam<sup>(c)</sup> in any status? If yes, how and when? How did angels prostrate to him? What is the thing which is unique in me, which in one respect is in me and in another not in me, but it is beyond space and non-space?

If it is accepted that we have come here being separated from God, that must have caused a decrease in God's light and would have created that much void in His attributes. If not, tell me how this event happened. If we were one with God, which power separated us from Him? Due to which sin were we separated from God? If



this separation is for some expediency, what is it? What bounty was lacking in the presence of His blessed light? Was not His union or closeness the real Paradise? If it was, were all bounties not present there? [If they were], in search of which bounty have we come to this world?

What is our ego (*khwudi*)? What is the reality of our “I” (*anā*)? Is “I” the name of consciousness (*shu‘ūr*)? Is “I” called knowledge and recognition (*ma‘rifat*)? Does “I” mean the human self (*zāt*)? How can the reality of “I” be understood? Is there any difference between the ego and “I”, or are they [the names of] the same reality? Are we not the reflection of God’s light? Have we come to this world from the original abode as a shadow of a thing, or as the light of the sun? Or as drops of rain from the clouds? What is unity (*wahdat*) and how is it? How and from where did multiplicity come into being? What is multiplicity-like unity?

I am now going to answer the above-mentioned questions which I have asked:

I am “I”, which is a unique reality mentioned in many Qur’ānic verses. This reality is at the utmost height. In this sense, I am a seeker of myself and also [the one] being sought; I am a lover of myself and also the beloved. I am body, soul and intellect. My [physical] body is dense, but I also have a subtle body. Thus, I have two bodies. The vegetative soul, animal soul, rational soul, the Holy Spirit and the Universal Soul are my spiritual ranks, that is, they are the spiritual stations of my “I” because it has every kind of capacity, whatever it likes it accepts and for the sake of expediency can also leave them. Partial intellect, Universal Intellect, First Intellect, and Second Intellect, are the intellectual ranks of my “I”.

Concerning my sublime reality, which I have mentioned here as my “I”, I have always been and will always be. I am in one place and also everywhere. Since I am space and spaceless, metaphorically it can be said that I come and go, but in reality, the question of coming and going does not arise. I am not for myself, but for others as well. The universe and existents are exegesis and explanation

of my existence (*hastī*), which is alluded to in the phrase “*aḥsan-i taqwīm*” (the best stature, 95:4). How much am I, is also mentioned in the holy Qur’ān (3:133). I exist because I am not only one purpose, but all purposes. In reality, I have not come from anywhere, but I have always been there in the space and spaceless because both are under my “I”.

When I conceive the abstract state of my “I”, I appear to be one, but when I observe the multiplicity of my “I’s” physical relationships, I find myself countless. I am meaning as well as form, cause as well as effect, substance as well as accident. Simultaneously I am an angel as well as a human being. I am simple as well as compound.

Concerning body, I am spatial and for soul and intellect non-spatial, and concerning “I”, above and beyond all these things. I was in God’s attributes in *azal*, am presently in them and will also be so in *abad*. This is the highest place of my “I”, which is mentioned in the Qur’ān (6:94). I have said that even now I am in the light of God, may He be exalted, thus Throne, *Kursī* are not separate from this state. I also said that when I observe the multiplicity of my “I’s” physical relationships, I find myself countless. This means that simultaneously I am *nāsūt* (world of humanity), *malakūt* (world of angelicity), *jabarūt* (world of Divine attributes) and *lāhūt* (world of Divinity). Thus, it is obvious that in addition to other ranks, I am also in the Tablet and the Pen. This is because the luminous, intellectual and spiritual things which were in *azal* are still intact in their state, as nothing can come to this world by separating from it except as its shadow. Or it can be said that the things of the higher world establish a link with those of this world. Thus, representing the entire humanity, I can say with certainty that the living picture, that is, the permanent aspect of my spirituality is always in Paradise. However, the concept of Hell is different from that of Paradise, because it is not an end in itself, that is, it is transitory both individually and collectively. Hell is where there is ignorance and disobedience.

Yes, I was present in Ḥazrat-i Nūḥ<sup>(c)</sup>’s Ark in the form of a subtle particle, which is mentioned in the glorious Qur’ān (36:41). I do

not remember the event in detail, however in my present life in connection with my spiritual experiences, I was shown many luminous examples of the Ark. Similarly, I was with Ḥaẓrat-i Ādam<sup>(c)</sup> too, whose story is mentioned in the noble Qur'ān (7:11). From this verse, it appears that in this prostration of angels together with many other souls, I was with Ḥaẓrat-i Ādam<sup>(c)</sup>. Nonetheless, this event was repeated in my personal spirituality. The angels' prostration was in reality in the form of obedience. The most incomparable and unique thing in me is my "I", which in reality is among God's attributes and metaphorically it is in me. This means that my "I" is beyond space and spaceless.

From one aspect we have come to this world from God's light and from another we have not, that is, metaphorically we have come to this world from the higher world but not in reality. Therefore, the question about a decrease in God's light does not arise. The question regarding what bounty were we lacking, for which we came here, also does not arise. These and other such questions come to an end when we have ascertained that concerning our real "I", we have not separated from God's light. Rather, despite being in that highest place, a link and connection was established with our body in this world, just as the fountainhead of the sun does not leave the height of the heaven to descend in the mirror, but only the link of rays is created on the surface of the mirror. In reality, the sun is not in the mirror, it is only its reflection. Metaphorically we can say that the sun is in the mirror but not in reality.

Concerning our magnificent "I", which is in the higher world we are not separated from God, may He be exalted. However, is not it His boundless mercy that while our real life (*baqā'*) remains in Paradise and only its shadow descends in the field of action (*maydān-i 'amal*), which is this world so that the chain of God's endless bounties may continue and the pleasures of the intellect and soul may be renewed? For, our higher "I" is rich and without need, but the lives that are created from its reflection, need a field of action, which is this world. Therefore, we should say that metaphorically we come to this world to attain God's pleasure through knowledge and action and create a link with the higher world. And that link

again is in the illumination of His light. That is, we have come to this world metaphorically, but in such a case not without His light. We even have the guidance of His light therefore we are not separated from His light, neither there nor here. When God is the light of the heavens and the earth, how is it possible for us to be outside the enclosure of His light? However, it is a different matter that due to our shortcomings we do not feel or experience His light.

Our “I” as we have mentioned above is an unprecedented and everlasting reality whose real abode is in God’s attributes, where it always abides, for it is the world of command, not the world of creation. Whatever is in the world of command is eternal and everlasting.

Yes, “I” is consciousness, it is knowledge and recognition. Indeed, it is the human essence. The reality of “I” is in the Qur’ān. Ego and “I” are the same reality. We can say without any doubt that we are the shadow of God’s light. Yes, from the original abode, we have come to this world like a shadow and the light of the sun.

Unity (*wahdat*) is God’s oneness, the explanation and *ta’wil* of which is the Reality of realities (*ḥaqīqatu’l-ḥaqā’iq*) and Monoreality, and the human “I” too, is in this final reality. This multiplicity too is in reality not multiplicity but multiplicity-like unity. For, the esoteric exegesis of “*Qul huwa’llāh*” is that in reality multiplicity is not created from unity except in a metaphorical sense. This means that unity begets only unity. Then unity mingles with unity, as the Qur’ān says: “Neither your creation nor your resurrection is anything but as a Single Soul” (31:28). This is an example of the unity of the people’s souls, how they become one in a Perfect Man. This shows that at the highest place of Monoreality, the realities of all souls are one and this place is called God’s light and the same is the ultimate place of the human “I”, where there is the everlasting and eternal centre of our real life, which should be called the higher “I” (*anā-yi ‘ulwi*).

1<sup>st</sup> January, 1977.

## What am I? Who am I?

I am a living miracle of my exalted Imām<sup>(c)</sup>: a miracle of knowledge, a miracle of recognition, a spiritual miracle, a luminous miracle and also a physical miracle because nobody else can present the wonders of knowledge which I can with such depth; the discourses of recognition I can explain has no precedent in our time; the spiritual experiences which I have had nobody has had in my time; the way I have seen the light, nobody has seen it; also physically the wonders which I have, nobody else has.

I am the teacher of the knowledge of certainty and one who has experienced the eye of certainty. I observed the living spirituality of the Qur'ān in the light of the Supreme Name and remained in this state for many years. I have been taught the living wisdom. I have acquired the secrets of life and the universe. I have undergone the great resurrection of spirituality in which I represented the people of the entire world; angels and all kinds of souls have spoken to me, I have heard the speech of animals and inanimate things, I have had the honour of discoursing spiritually with the light of Imāmat.

The true Imām<sup>(c)</sup> opened for me the treasures of given knowledge (*ilm-i ladunni*) personally and the rain of grace and generosity was poured upon me and the secrets of reality and recognition were revealed to me. I recognised my soul and [thus] recognised my Sustainer. I observed the paradise of spirituality. I saw the spiritual army of the Imām and attained the full certainty of invisible powers. I was fed spiritual nourishment as an experience. I was made to smell the fragrances of Paradise. I saw the souls riding on particles. I met the subtle body.

I am the treasure of the freshest knowledge of the Imām<sup>(c)</sup>. I am an unprecedented book. I am a spring of pure and limpid water. I am a bee, I know how to make spiritual honey. I am an amazing

mountain that contains the mines of diverse gems. I am the nearest path to reach the Imām<sup>(c)</sup>. I am also a bridge to reach the Imām<sup>(c)</sup>.

I am the sign of resurrection and a symbol of Ḥaẓrat-i Qā'im<sup>(c)</sup>. I am a revolution of knowledge. I am ardent love. I am the wine of friendship and the cupbearer. I am an orchard and a rose garden.

I am a ladder for my spiritual *‘azizān* to ascend. I am the rope (*kamand*) to scale [the heights] of wisdom. I am a diver of the ocean of knowledge. I am a favour and generosity of the Imām<sup>(c)</sup> for my *‘azizān*, I am the teacher of their spirituality. I am the mother of knowledge of my dear students, very kind and affectionate. My milk is that of knowledge, which is very sweet and pure and has the best nutrition for the intellect and soul.

I am a bush of the best kind of roses. The fragrance of my flowers is going to spread far and wide, in which there is endless freshness for the heart and mind. I am a flourishing fruit tree. My fruits are very sweet and extremely delicious.

I am a magnificent world of spirituality. I contain everything within myself. Within myself, there are those whom I love very much, and there are also those whom I like very little or do not like at all because my heart is the mirror of existents in which everything is seen.

I am a special representative of the holy Imām<sup>(c)</sup> in the world of knowledge and wisdom. The miracles of knowledge of the true Imām<sup>(c)</sup> are with me. I have his guidance, spiritual help and support. I am intoxicated with the wine of his love. Whatever I have witnessed in his sacred love no other has seen.

I am the Imām<sup>(c)</sup>'s trial and test, I am his standard and touchstone, I am his examination and experience, his curtain and veil, I am his door and path, his lock and key, his living bungalow and treasure. I am the speaking book of his recognition. I am his great secret.

Despite all these virtues, I am a humble slave of the true Imām<sup>(c)</sup>, a

servant of his *jamā'at* and a servant for the knowledge of my dear students. If I have any virtue, it is due to my Lord and Master.

16<sup>th</sup> March, 1977.



In his 100 years life, overcoming all odds such as lack of secular education in the isolated mountain fastness of Hunza, Northern Areas of Pakistan, he has left a legacy of over a hundred books related to the esoteric interpretation of the holy Qur'ān. He has written both prose as well as poetry. He is the first person to have a Diwān of poetry in Burushaski, his mother tongue, which is a language isolate and is known as "Bābā-yi Burushaski" (Father of Burushaski) for his services to it. He has composed poetry in three other languages: Persian, Urdu and Turkish. He coined the term "Spiritual Science" and his contribution to it is widely recognised. His works include "The Wise Qur'ān and the World of Humanity", "Book of Healing", "Practical Sufism and Spiritual Science", "Balance of Realities" and "What is Soul?". He co-authored a German-Burushaski Dictionary with Professor Berger of Heidelberg University and "Hunza Proverbs" with Professor Tiffou of University of Montreal, Canada. He collected and provided the material for a Burushaski-Urdu Dictionary, prepared by the Burushaski Research Academy and published by Karachi University. He is a recipient of "Sitārah-yi Imtiyāz" awarded by the Government of Pakistan for his contribution to Literature.

