

# Sultan Bahoo Punjabi Poetry

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Research, Compilation and Explanation  
**Sultan-ul-Ashiqeen**  
**Sultan Mohammad Najib-ur-Rehman**

English Translation, Free Verse and Gurmukhi  
**Sahibzadi Muneza Najib Sarwari Qadri**



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Translation of Urdu Book “Abyat-e-Bahoo Kamil”





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**SULTAN-UL-ASHIQEEN**

**SULTAN MOHAMMAD NAJIB-UR-REHMAN**

ENGLISH TRANSLATION, FREE VERSE AND GURMUKHI

**SAHIBZADI MUNEEZA NAJIB SARWARI QADRI**

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Dedicated to my father and spiritual guide,

**Sultan-ul-Ashiqeen Sultan Mohammad Najib-ur-Rehman.**

It is his kindness, love, dedication and struggle that I experienced the divine light of Sufi knowledge. It is his beatitude that my personality transpired spiritually. I always knew my father is caring, wise, humble and kind. There can not be a greater man today and then, he transpired under the guidance of his spiritual guide. Now, I ponder that a man whom I have always defined as perfect in every way possible can become a maze of mysteries. I decided to enter this spiritual maze and have been accompanied by the the most accomplished spiritual guide, the Universal Divine Man, the key to *Faqr* and the Sultan of the lovers of Allah, my father and spiritual guide, Sultan-ul-Ashiqeen Sultan Mohammad Najib-ur-Rehman.

# CONTENTS

	Page #
<b>PART I</b>	
Translator's Preface	22
Author's Preface	30
Sultan-ul-Arifeen Sultan Bahoo	49
<b>PART II</b>	
<b>TEACHINGSS OF SULTAN BAHOO</b>	
	57
1. Faqr	57
2. Seeker of Allah	59
3. Self-Realization	63
4. Ism-e-Allah Zaat	66
5. Sultan of Invocations	83
6. Ism-e-Mohammad	86
7. The Perfect Spiritual Guide	90
8. Divine Love	98
9. The Mohammadan Assembly	103
10. Divine Vision	105
11. The Universal Divine Man	117
12. Oneness	123
13. Love for People of the Cloak	128
14. Shaikh Abdul Qadir Jilani	130
15. Sharia	133
16. Self	135
17. Renunciation of the World	140
18. Pretence	144
19. Sincerity of Intention	146
20. Surrender and Submission to the Divine Will	148
21. Trust Upon Allah	151
22. Divine Presence	153
23. Humility	155
24. Loyalty and Sacrifice	157
25. Divine Favour	160
26. Shahada	162
27. Reflection and Concentration	166

28. Perseverance	168
29. Knowledge	170

### PART III

#### PUNJABI POETRY

1. Alif	176
<i>Alif Allah chambe dee bootee, mere mann wich Murshid laaee Hoo</i>	
2. Fakir	179
<i>Allah parhion parh hafiz hoyon, naa giaa hijaabon parda Hoo</i>	
3. Unity	182
<i>Ahad jad dittee wikhaalee, az khud hoiaa fanee Hoo</i>	
4. Love-the Fire	184
<i>Allah sahee keetose jadaan, chamkiaa ishq agohaan Hoo</i>	
5. Renounce the World, Meet the Beloved	186
<i>Eh dunya zann haize paleetee, kitnee mal mal dhowan Hoo</i>	
6. Homeland	188
<i>Alastu Birabbikum suniaa dil mere, jind Qalu Bala kookendee Hoo</i>	
7. Self - My Strength	191
<i>Eyho nafs asaadaa belee, jo naal asaade siddhaa Hoo</i>	
8. World - All Sport	194
<i>Azal abad noon sahee keetose, wekh tamaashe guzre Hoo</i>	
9. He (Hoo) is Eternal	197
<i>Andar Hoo te baahar Hoo, eh dam Hoo de naal jilendaa Hoo</i>	
10. World - A Curse	201
<i>Addhee laanat dunya taaeen, te saaree dunya-daaraan Hoo</i>	
11. Impure World	203
<i>Eh dunya zann haize paleetee, hargiz paak na theeve Hoo</i>	
12. Love and Faith	205
<i>Iman salaamat har koe mange, ishq salaamat koe Hoo</i>	



13. Beholding Murshid <i>Eh tann mera chashmaan hove, te main Murshid wekh na rajjaan Hoo</i>	207
14. Eternal Salat <i>Andar wich namaz asaadee, hikse jaa niteeve Hoo</i>	210
15. Love Unveiled <i>Akkheen surkh mooheen te zardee, har wallon dil aaheen Hoo</i>	212
16. Shahada of Lovers <i>Andar kalma kil kil kardaa, ishq sikhaaiaa kalmaan Hoo</i>	214
17. Lit Darkness <i>Eh tann Rabb sachche da hujra, wich paa Fakiraa jhaatee Hoo</i>	217
18. Blissful Salat <i>Eh tann Rabb sachche da hujra, dil khireeaa baagh bahaaraan Hoo</i>	220
19. World is Dark and Empty <i>Aujhar jhall te maaroo belaa, jitthe jaalan asaadee aae Hoo</i>	222
20. Fraud Pirs <i>Aap na taalab hain kaheen de, lokaan noon taalab karde Hoo</i>	225
21. Fakir's Grave is Blessed <i>Andar vee Hoo te baahar vee Hoo, Bahoo kithaan labheeve Hoo</i>	228
22. Complete Submission <i>Allah chambe dee bootee, mere mann wich Murshid laandaa Hoo</i>	231
23. Kaaba of Inward <i>Bahoo baagh bahaaraan khiriaan, nargis naaz sharam da Hoo</i>	233
24. Shaikh Abdul Qadir Jilani <i>Baghdad shaihar dee kaaa nishaanee, uchcheean lammeeaan cheeraan Hoo</i>	235
25. Love for Shaikh Abdul Qadir Jilani <i>Baghdad shareef vanj karaahaan, sauda ne keetose Hoo</i>	238
26. Divine Presence <i>Baajh huzooree naheen manzooree, torey parhhan baang salaataan Hoo</i>	241

27. Respect Honourable Men <i>Be-adbaan naa saar adab dee, gae adbaan tun vaanje Hoo</i>	244
28. Fame <i>Buzurgee noon ghatt vaihan lurhhaaeye, kareeye rajj mukaalaa Hoo</i>	246
29. The Holy Prophet <i>Bismillah Ism Allah da, eh vee gaihnaa bhaaraa Hoo</i>	249
30. My Homeland <i>Banh chalaiaa tarf zameen de, arshon farsh tikaaiia Hoo</i>	251
31. Read Alif <i>Be te parh ke faazil hoe, hik harf na parhiaa kisse Hoo</i>	254
32. Fortunate to be a Disciple <i>Bauhtee main augan haaree, laaj pae gal os de Hoo</i>	257
33. Knowledge <i>Parh parh ilm mulook rijhaavan, kiaa hoiaa es parhiaan Hoo</i>	260
34. Arrogance on Knowledge <i>Parh parh alim karan takabbur, hafiz karan vadiaaee Hoo</i>	262
35. Peace is in Allah <i>Parh parh ilm Mashaikh sadaavan, karan ibaadat dohree Hoo</i>	264
36. Learn to Love Allah <i>Parh parh ilm hazaar kitaabaan, alim hoe bhaare Hoo</i>	267
37. Intellect and Knowledge <i>Parhiaa ilm te vadhi maghrooree, aqal bhe giaa taloiaan Hoo</i>	270
38. Pre-destined Seekers of Allah <i>Paak paleet na honde hargiz, tore y raihnde wich paleetee Hoo</i>	273
39. Fake Spiritual Guides <i>Pir miliaan je peerr naa jaave, os noon Pir kee dharnaa Hoo</i>	275
40. No Seeker Worth Trust <i>Paataa daaman hoiaa puraanaa, kicharak seeve darzee Hoo</i>	277

41. Five Sacred Personalities <i>Panje mahal panjaan wich chaanan, deevaa kit val dhareeye Hoo</i>	280
42. Renounce the World for Faqr <i>Taarak-e-dunya tad theeose, jadaan Faqr mileeose khaasaa Hoo</i>	289
43. With Hardship There is Ease <i>Tullaa banh tawakkul waalaa, ho mardaanaa tareeye Hoo</i>	291
44. Lovers Know the Secret <i>Tann mann yaar main shaihar banaaiaa, dil wich khaas mahallaa Hoo</i>	293
45. Arena of Love <i>Torey tang puraane hovan, gujjhe na raihnde taazee Hoo</i>	296
46. Seeker of Hereafter <i>Tasbee da tu kasbee hoyon, maareen dam waleeaaan Hoo</i>	299
47. Perish in Love <i>Tadoon Fakir shataabee bandaa, jad jaan ishq wich haare Hoo</i>	301
48. Meditation is not Enough <i>Tu taan jaag na jaag fakiraa, ant noon lorr jagaaiiaa Hoo</i>	304
49. Void Acts <i>Tasbee phiree te dil naheen phiriaa, kee lainaa tasbee pharr ke Hoo</i>	307
50. Sincerity towards Allah <i>Saabat sidq te qadam agere, taaeen Rabb labheeve Hoo</i>	310
51. Allah's Lovers <i>Saabat ishq tinhaan noon laddhaa, jinhaan trattee chaurr cha keetee Hoo</i>	312
52. Starting Journey <i>Jo dil mange hove naaheen, hovan rahiaa parere Hoo</i>	315
53. A Very Special Flower <i>Je tun chaahen Wahdat Rabb dee, mal Murshid diyaan taleeaaan Hoo</i>	317
54. Forgo Attributes, Embrace Essence <i>Jis Alif mutaaliaa keetaa, be da baab na parhdaa Hoo</i>	320

55. Allah Taught Love <i>Jain dil ishq khareed na keetaa, so dil bakht na bakhtee Hoo</i>	322
56. Trade for Love <i>Jain dil ishq khareed na keetaa, so dil dard na phattee Hoo</i>	324
57. Who is a Man? <i>Jain dil ishq khareed na keetaa, ooh khusre mard zanane Hoo</i>	326
58. Sincerity towards Spiritual Guide <i>Jis denh da main dar tainde te, sajdaah sahee vanj keetaa Hoo</i>	329
59. Victors in Divine Love <i>Jo paakee bin paak maahee de, so paakee jaan paleetee Hoo</i>	331
60. Allah's Remembrance <i>Jo dam ghaafil so dam kafir, sanoon Murshid eh parhaiaa Hoo</i>	334
61. Barter Faith for Allah's Love <i>Jitthe ratti ishq vikave, othe manaan iman deveeve Hoo</i>	336
62. Divine Love - The Conqueror <i>Jungle de wich sher marelaa, baaz pavey wich ghar de Hoo</i>	338
63. Every Breath for Allah <i>Jinhaan ishq haqeeqee paaiiaa, moonhon na kujh alaavan Hoo</i>	340
64. Pain of the Dead <i>Jionde kee jaanan saar moiaan dee, so jaane jo mardaa Hoo</i>	343
65. Accept and Submit <i>Jiondiaan mar rehnaan hove, taan vais fakiraan baheeye Hoo</i>	346
66. God is Found by Whom! <i>Je Rabb naatiaan dhotiaan mildaa, taan mildaa dadooaan machhiaan Hoo</i>	349
67. Crux <i>Jinhaan Shauh Alif theen paaiiaa, phol Quran na parhde Hoo</i>	351
68. Martyrdom of Husayn ibn Ali <i>Je kar deen ilm wich hondaa, taan sir neze kioon charhde Hoo</i>	353

69. Love's Goblet <i>Jad da Murshid kaasaa ditaa, tad dee beparvaahee Hoo</i>	356
70. Condition of Annihilation <i>Jaan taeen khudee karen khud nafson, taan taeen Rabb na paaven Hoo</i>	358
71. Glance of Spiritual Guide <i>Jal jalendian jungle bhaundian, meree hikkaa gal na pakkee Hoo</i>	361
72. Essence - Not Attributes <i>Jaana jaan Zaat na theeve Bahoo, taan kamzaat sadeevee Hoo</i>	363
73. Love can't stay Hidden <i>Jis dil Ism Allah da chamke, ishq vee kardaa halle Hoo</i>	365
74. Seekers are Waiting for You <i>Charh channaan te kar rushnaaee, zikr karende taare Hoo</i>	368
75. Shine! O Moon <i>Charh channaan te kar rushnaaee, taare zikr karende tera Hoo</i>	370
76. Arrogant Hafiz and Mullah <i>Hafiz parh parh karan takabbur, mullaan karan vadiaaee Hoo</i>	373
77. Perfect and Imperfect Seekers <i>Khaam kee jaanan saar Faqr dee, jehre mehram naaheen dil de Hoo</i>	375
78. Fourteen Realms and Inward <i>Dil dariaa samundron doonghe, kon dilaan diyaan jaane Hoo</i>	378
79. Inward the Ocean <i>Dil dariaa samundron doonghaa, ghotaa maar ghavaasee Hoo</i>	380
80. Think Deep <i>Dil dariaa khawaja diyaan laihraan, ghumman gher hazaaran Hoo</i>	383
81. Body, Inward and Hidden <i>Dile wich dil jo aakhen, so dil dur daleelon Hoo</i>	386
82. Blackened <i>Dil kaale koloon moonh kaalaa changaa, je koe es noon jaane Hoo</i>	389

83. Book of Oneness <i>Dil te daftar Wahdat waalaa, daayam karen mutaaliaa Hoo</i>	391
84. The Secret Burns <i>Dard andar da andar saarre, baahar karaan taan ghaayal Hoo</i>	393
85. Pain-stricken in Love <i>Dardmandaan de dhooen dhukhde, dardaa koe naa seke Hoo</i>	396
86. Divine Love <i>Dardmandaan da khoon jo peendaa, koe birhon baaz marelaa Hoo</i>	399
87. Faith and World <i>Deen te dunya sakkeean bhainaan, tainu aqal naheen samjhendaa Hoo</i>	402
88. World - Hypocrite or Pagan <i>Dunya ghar munaafiq de, yaa ghar kafir de sonhdee Hoo</i>	404
89. Seekers of World <i>Dunya dhoondan waale kutte, dar dar phiran hairaane Hoo</i>	406
90. Pain or Peace <i>Dudh te dahee har koe rirke, aashiq bhaah rirkende Hoo</i>	408
91. Pain-stricken Sighs <i>Dardmandaan diyaan aaheen kolon, pahaarr patthar de jharrde Hoo</i>	411
92. Faith in the Sustainer <i>Daleelaan chhorr wajoodon, ho hushiaar Fakiraa Hoo</i>	413
93. Doors will Close <i>Dil bazaar te moonh darvaazaa, seenaa shaihar daseendaa Hoo</i>	415
94. Essence and Attributes <i>Zaatee naal naa zaatee raliaa, so kamzaat sadeeve Hoo</i>	417
95. Arrow of Love <i>Zikr fikr sab ure urere, jaan jaan fidaa naa faanee Hoo</i>	419
96. Meditate and Invoke <i>Zikr kanon kar fikr hameshaan, eh lafz tikhaa talwaaron Hoo</i>	421

97. World is Idol-Worshipping <i>Raah Faqr da pare parere, orrak koe na disse Hoo</i>	424
98. King of Jilan <i>Raateen ratti neendar na aave, deehaan rahe hairaanee Hoo</i>	426
99. Death at the Gibbet <i>Raateen nain ratt hanjoon rovan, te deehaan ghamzaa gham da Hoo</i>	428
100. Perfect Spiritual Sight <i>Raat andheree kaalee de wich, ishq chiraagh jalaandaa Hoo</i>	430
101. Love Fosters Compassion <i>Rehmat os ghar wich vasse, jitthe balde deeve Hoo</i>	433
102. The Ancient One <i>Roze nafal namaazaan taqwa, sabbho kam hairaanee Hoo</i>	435
103. Lover's Shahada <i>Zabaanee kalma har koe parhdaa, dil da parhdaa koe Hoo</i>	438
104. The Men of Secrets <i>Zahid zuhd karende thakke, roze nafal namaazaan Hoo</i>	440
105. My Search did not End <i>Sey roze nafal namaazaan, sey sajde kar kar thakke Hoo</i>	443
106. Elixir of Hoo <i>Sabaq sifaatee soee parhde, jo vat hainne Zaatee Hoo</i>	445
107. Determined Steps <i>Soz kanon tann sarriaa saaraa, main te dukhan dere laae Hoo</i>	448
108. Pir of all Pirs <i>Sunn fariaad piraan diaa pira, meree arz suneen kan dhar ke Hoo</i>	451
109. Listen! O Pir of Pirs <i>Sunn fariaad piraan diaa pira, main aakh sunavaan kainu Hoo</i>	454
110. Not Nickel rather Gold <i>Sau hazaar tinhaan tun sadqe, jehre moonh na bolan phikkaa Hoo</i>	456

111. The Greatest Name of Allah <i>Seene wich maqam hai kaindaa, sanoon Murshid gal samjhaaee Hoo</i>	458
112. The City of Shorkot <i>Shor shaihar te rehmat vasse, jitthe Bahoo jaale Hoo</i>	460
113. Faqr- A Secret Passageway <i>Shariat de darwaaze uche, raah Faqr da moree Hoo</i>	462
114. You are Macrocosm <i>Sift sanaaen mool na parhde, jo jaa pahnte wich zaatee Hoo</i>	465
115. Inciting Self <i>Soorat nafs ammarah dee, koe kuttaa gullar kaalaa Hoo</i>	467
116. Self - the Dog <i>Zarooree nafs kutte noon, qeema qeem kacheeve Hoo</i>	469
117. Disciples of Ghawth al-Azam <i>Taalab Ghaus al-Azam waale, shaalaa kade na hovan maande Hoo</i>	471
118. Allah, Alif and Seeker <i>Taalab ban ke taalab hoven, ose noon peaa gaanven Hoo</i>	473
119. Spiritually Blind <i>Zaahir wekhaan Jaanee taaeen, naale disse andar seene Hoo</i>	475
120. Faqr requires Knowledge <i>Ilmon baajh Faqr kamaave, kafir mare deewaanaa Hoo</i>	477
121. Oneness - Divine Secret <i>Aqal fikr dee jaa na kaaee, jitthe Wahdat sir'r Subhaanee Hoo</i>	480
122. Love calls Adhan <i>Ishq muezzin dittiaan bangaan, kanneen baleel peeose Hoo</i>	483
123. Lovers Salat <i>Aashiq parhhan namaz param dee, jain wich harf na koe Hoo</i>	485
124. Lovers must Face Taunts <i>Aashiq honveen te ishq kamaanven, dil rakkheen vaang pahaarraan Hoo</i>	487



125. Alif, Ism-e-Zaat <i>Aashiq raaz maahee de kolon, kadee na hovan vaande Hoo</i>	490
126. Flames of Divine Love Ignited <i>Aashiq ishq maahee de kolon, nit phiran hameshaan kheeve Hoo</i>	492
127. Lovers Demeanour <i>Aashiq da dil mom baraabar, mashooqaan val kaahlee Hoo</i>	494
128. Beyond the Throne <i>Aashiqaan hiko wuzoo jo keetaa, roz qiaamat taaeen Hoo</i>	496
129. The Game of Divine Love <i>Ishq dee baazee har jaa khedee, shah gadaa sultaanaan Hoo</i>	498
130. Love Fearlessly <i>Ishq dariaa mohabbat de wich, thee mardaanaa tareeye Hoo</i>	500
131. Love Conquered <i>Ishq asaanoon lisiaan jaataa, latthaa mal muhaarree Hoo</i>	502
132. Engrossed in Love <i>Ishq jinhannde hadeen rachiaa, ooh raihnde chup chupaate Hoo</i>	505
133. Husayn ibn Ali <i>Aashiq soee haqeeqee jehraa, qatal mashuq de manne Hoo</i>	507
134. Drown the Boat of Intellect <i>Ishq samundar charh giaa falk te, kitval jahaaz kacheeve Hoo</i>	510
135. Condition of a Lover <i>Ishq dee bhaah haddaan da baalan, aashiq baih sakende Hoo</i>	513
136. Love Ignited Fire <i>Ishq maahee de laaeaan aggeen, enhaan lagiaan kon bujhaave Hoo</i>	515
137. Love Beckoned <i>Ishq diyaan awalarriaan galaan, jehraa sharaa theen dur hataave Hoo</i>	517
138. The Poor Lover <i>Aashiq shohde dil kharraaiaa, aap vee naale khaarriaa Hoo</i>	520

139. The Perfect Spiritual Guide	522
<i>Ishq asaanoon lisaan jaataa, kar ke aave dhaaee Hoo</i>	
140. Love Turned Everything Upside Down	524
<i>Ishq asaanoon lisaan jaataa, baithaa maar pathalla Hoo</i>	
141. If Advice Heeded	526
<i>Aashiq nek salaahen lagde, taan kioon ujaarrde ghar noon Hoo</i>	
142. Ghawth and Qutb	528
<i>Ghaus qutb sab ure urere, aashiq jaan agere Hoo</i>	
143. Like Birds of Prey	530
<i>Fajree wele waqt savele, nit aan karan mazdooree Hoo</i>	
144. Verbal Invocation	532
<i>Qalb jo hilliaa taan kee hoiaa, kee hoiaa zikr zabaanee Hoo</i>	
145. Alif, the First and Only	535
<i>Kul qabeel koesar kehnde, kaaran dur behar de Hoo</i>	
146. Crux of Shahada	537
<i>Kalmey dee kal tad peeose, jadaan kil kalmey vanj kholee Hoo</i>	
147. Shahada Grasped Soul	540
<i>Kalmey dee kal tadaan peeose, jadaan kalmey dil noon pharriaa Hoo</i>	
148. Spiritual Master Taught Shahada	543
<i>Kalmey dee kal tadaan peeose, jadaan Murshid kalma dassiaa Hoo</i>	
149. Shahada Transpires into Saints	545
<i>Kalmey lakh karoraan taare, Wali keete sey raaheen Hoo</i>	
150. Blessings of Shahada	547
<i>Kalmey naal main naatee dhotee, kalmey naal viaahee Hoo</i>	
151. Be and It Becomes	549
<i>Kun Fayakun jaddoon farmaaiiaa, asaan vee kole haase Hoo</i>	
152. Intoxicated without Wine	552
<i>Kee hoiaa je bott oudhar hoiaa, dil hargiz dur na theeve Hoo</i>	

153. Sigh in Pain <i>Kook dilaa mattaaan Rabb sune cha, dardmadaan diyaan aaheen Hoo</i>	555
154. Like a Launderer <i>Kamil Murshid aisaa hove, jehraa dhobee vaangoon chhatte Hoo</i>	557
155. Lord take us Ashore <i>Kar ibaadat pachhotaasen, taindee umar chaar dihaarre Hoo</i>	559
156. My Spiritual Guide <i>Gannd zulmaat andher ghubaaraan, raah nain khauf khatar de Hoo</i>	561
157. Multiplicity <i>Gujje saaye Rabb Sahib waale, kujh naheen khabar asal dee Hoo</i>	565
158. Pangs of Love <i>Godareean wich jaal jinhaan dee, ooh raateen jaagan addheean Hoo</i>	568
159. Beloved not Beheld <i>Giaa iman ishq de paaron, ho kar kafir raheeye Hoo</i>	571
160. Only Divinity <i>Laa-Yuhtaaj jinhaan noon hoiaa, Faqr tinhaan noon saaraa Hoo</i>	573
161. Ism-e-Allah Zaat & Ism-e-Mohammad <i>Likhan sikhioee te likh naa jaataa, kioon kaaghaz keetooee zaaiaa Hoo</i>	576
162. Lahoo, Hoo and Divine love <i>Lahoo Hoo ghairree dhande, hik pal mool na raihnde Hoo</i>	579
163. Grave <i>Lok qabar da karsan chaaraa, laihad banaawan deraa Hoo</i>	582
164. True in Love <i>Lohaa hoven peaa kuteeven, taan talwaar sadeeven Hoo</i>	584
165. Exactly the Divine Essence <i>Mootoo waalee maut na milee, jain wich ishq hayaatee Hoo</i>	586
166. Goldsmith <i>Murshid vaang sunaare hove, jehraa ghatt kuthaalee gaale Hoo</i>	589

167. Meeting the Spiritual Guide <i>Murshid mainu hajj Makke da, rehmat da darvaazaa Hoo</i>	591
168. To whom should one Pledge <i>Murshid kamil ooh saherreeye, jehraa do jag khushee wikhaave Hoo</i>	593
169. Falcon of Divine Gnosis <i>Murshid mera shahbaaz Elahi, vanj raliaa sang habeebaan Hoo</i>	596
170. Love, The Kaaba <i>Murshid Makkah te taalab haji, Kaaba ishq banaaiaa Hoo</i>	598
171. We are nearer... <i>Murshid vasse sey kohaana te, mainu disse nerre Hoo</i>	600
172. Taught the Lesson <i>Murshid haadee sabaq parhaiaa, bin parhion peaa parheeve Hoo</i>	602
173. Faqr, without a Guide! <i>Murshid baajhon Faqr kamaave, wich kufr de budde Hoo</i>	604
174. Buy Fakirism <i>Maal te jaan sab kharch karaahaan, kareeye khareed faqeeree Hoo</i>	607
175. Unworthy for Beloved <i>Main kojhee mera dilbar sohnaa, main kionkar os noon bhaanwaan Hoo</i>	609
176. Lofty Gates <i>Mazhbaan de darwaaze uche, raah Rabbaanaa moree Hoo</i>	612
177. I'm the Falcon <i>Main shahbaaz karaan parvaazaan, wich dariaae karam de Hoo</i>	614
178. Eternal Nature <i>Naal kusangee sang na kareeye, kul noon laaj na laaeeye Hoo</i>	617
179. Fakirism <i>Naheen faqeeree jhalliaan maaran, suttiaan lok jagaavan Hoo</i>	620
180. Where to find God <i>Naa Rabb Arsh Muallaa utte, naa Rabb Khaane Kaabe Hoo</i>	622

181. Who am I? <i>Naa main alim naa main faazil, naa muftee naa qaazee Hoo</i>	624
182. Sunni or Shia <i>Naa main Sunni naa main Shia, mera dohaan tun dil sarriaa Hoo</i>	626
183. Hindu or Believer <i>Naa ooh Hindu naa ooh Momin, naa sajdaah dain maseetee Hoo</i>	629
184. Life in Disbelief <i>Naa main joogee naa main jangam, naa main chillaa kamaaiaa Hoo</i>	631
185. Spiritual Guide and Disciples <i>Naa koe taalab naa koe Murshid, sab dilaase mutthe Hoo</i>	633
186. Renunciation of World <i>Nit asaade khalle khaandee, ehaa dunya zishtee Hoo</i>	635
187. Humility <i>Naa main ser naa paa chhataakee, naa pooree sarsaaee Hoo</i>	637
188. Where is the Beloved! <i>Nerre wassan dur daseevan, verhe naaheen varrde Hoo</i>	640
189. Courage and Humility <i>Wahdat de dariaa uchhalle, jal thal jungle raine Hoo</i>	643
190. Left Excellence <i>Wahdat de dariaa uchhalle, hik dil sahee na keetee Hoo</i>	646
191. Dive and take out Pearls <i>Wahdat da dariaa Elahi, jitthe aashiq lainde taaree Hoo</i>	648
192. Yes, to God's Command <i>Vanjan sir te farz hai mainu, qaul Qaalu Balaa da kar ke Hoo</i>	650
193. Tarry at Beloved's Doorsteps <i>Vaih vaih nadeaan taaroo hoeaan, bambal chorre kaahaan Hoo</i>	653
194. I reside with Hoo <i>Hoo da jaamaa paihan karaahaan, Ism kamaavan Zaattee Hoo</i>	655

195. Fortunate or Unfortunate <i>Hik jaagan hik jaag na jaanan, hik jaagdiaan hee sutte Hoo</i>	657
196. Trials of Love <i>Hik dam sajjan te lakh dam vairee, hik dam de maare mar de Hoo</i>	660
197. Colour of Love <i>Har dam sharam dee tand tarorre, jaan eh chhodak bulle Hoo</i>	662
198. Trade Laughter with Sobs <i>Hassan de ke rovan lioee, tainu ditaa kis dilaasaa Hoo</i>	664
199. Shahada, a Gem <i>Hor dawaa na dil dee kaaree, kalma dil dee kaaree Hoo</i>	667
200. Leave a Mark <i>Hikee hikee peerr kolon kul aalam kooke, aashiqaan lakh lakh peerr saherree Hoo</i>	669
201. Contemplation of Ism-e-Allah Zaat <i>Yaar yagaanaa milsee tainu, je sir dee baazee laaen Hoo</i>	672
Index of first lines (Shahmukhi and Gurmukhi)	674

## TRANSLATOR'S PREFACE

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

In the name of Allah, the Most Beneficent, the Most Merciful

I have seen my father change from a perfect human being to an extraordinary perfect spiritual guide. His eyes are most eloquent and glinted with unspeakable joy when he was surrounded by his children. That glint was stolen when my sister passed away at the age of seven. That unimaginable beautiful glint was replaced by pain, and it ignited the already restless soul into the search of Allah whom I imagined as always been there with him silently watching with admiration because my father is worthy of admiration. He found the Divine light in his spiritual guide, Sultan-ul-Faqr VI Sultan Mohammad Asghar Ali. That light transformed the Najib-ur-Rehman into Sultan-ul-Ashiqeen, a lover who refuses to be recognized, a lover who burns in his love for Allah, a lover who loves and admires the Prophet and his true followers, a lover who has left his mark on the tablet of time, who is happy in a world he has built, a world that is heaven on earth for seekers of Allah.

For many people, the world he has built is commendable and for others, it is not unheard of. According to such people he has done admirably for himself considering the humble background, but they cannot see the majestic transformation he has gone through his life and is still going at the age of sixty-five because he is unstoppable. The qualities that make one a human keep on escalating and blooming into fragrant flowers. They grew and are still growing into umbrage we all can sit under during our mystical journey. The wise man in fictional movies and books is him. It is a strange Sufi phenomenon that they only become huge after years of their passing away like a phoenix that is reborn from its ashes. It is mysterious but it is the truth. In life, they are unknown, seated remotely surrounded with a few followers pouring the wine of gnosis. For a person to reach him, he or she must cross the mirror in front of Sultan-ul-Ashiqeen when they visit. The mirror reflects their own vices, and the fools believe they are of the pious Sufi spiritual guide. Sultan Bahoo accurately says about them:

مُتَّعْتِ تَرْبُوزِ مَوْلٍ نَهْ هُونْدِے، تُوڑے تُوڑے مَلَّے لے جَایئے هُو

کَانُوَاں دے بچے ہنس ناں تھیندے، تُوڑے موتی چوگ چگایئے هُو

کوڑے کھوہ ناں مٹھے ہوندے باھو، تُوڑے سے مناں کھنڈ پائیئے هُو (بیت 178)

ਤੂੰਮੇ ਤਰਬੂਜ਼ ਮੂਲ ਨਾ ਹੁੰਦੇ, ਤੇੜੇ ਤੇੜ ਮਕੇ ਲੈ ਜਾਈਏ ਹੁ  
ਕਾਂਵਾਂ ਦੇ ਬੱਚੇ ਹੰਸ ਨਾਂ ਥੀਂਦੇ, ਤੇੜੇ ਮੇਤੀ ਚੋਗ ਚੁਗਾਈਏ ਹੁ  
ਕੌੜੇ ਖੁਹ ਨਾਂ ਮਿੱਠੇ ਹੁੰਦੇ ਬਾਹੂ<sup>(੭੭)</sup>, ਤੇੜੇ ਸੈ ਮਣਾਂ ਖੰਡ ਪਾਈਏ ਹੁ (ਬੈਤ 178)

*Tumme tarbooz mool na honde, tory torr Makke le  
jaaeye Hoo*

*Kaanvaan de bache hans naa theende, tory motee  
chog chugaaeye Hoo*

*Kaurre khooh naa mitthe honde Bahoo, tory sey  
manaan khand paeye Hoo* (Quatrain 178)

Pluck and take cucamelon to Makkah, it won't turn  
sweet

Feed pearls all you may, it won't turn baby crows to  
swans

Put maunds of sugar in bitter wells, they won't turn  
sweet

Explanation: The seeker of Allah should not befriend someone who is unfaithful, narrow-minded, scoundrel and a hypocrite because his evil nature will never be changed. Just like a cucamelon cannot become as sweet as a watermelon even if one takes it to Makkah. The babies of crows cannot become swans on growing if fed with pearls. Similarly, wells which contain bitter water cannot turn sweet even if tons of sugar is added.

For the disciples, the mirror reflects their own personality. Many disciples find it so appealing they have finally found someone just like them. Has anyone gone beyond that mirror? He is divine, the manifestation of the Divine Essence.

My spiritual guide, Sultan-ul-Ashiqeen Sultan Mohammad Najib-ur-Rehman is articulate in words spoken and written. They are a chest of Divine treasures with concepts deep, approachable, easy to grasp and follow. His Sufi teachings are what's needed at the time to change not only individually but also as a society. He has unlocked the chest of gnosis of Sufis by getting their works translated not only in Urdu but English as well for international readers. I am also blessed to be one of the translators trained by the magnificent spiritual guide and the book in hand is translated under his Divine guidance.

I have always known at the back of my mind that Sultan-ul-Ashiqeen is a researcher. This fact is verified time and again, whenever I translate a book of his. I was simply left in awe by this one especially the preface which is a book in itself. From the things that seem most insignificant to the critical points, he leaves no stone unturned to bring forth the facts, their analysis, his opinions and those of others. I would not repeat what my spiritual guide, Sultan-ul-Ashiqeen Sultan Mohammad Najib-ur-Rehman has written in his preface



but I urge the readers to go through it. The ‘Author’s Preface’ section of this book will leave you wonderstruck that how thorough and amazing his research is.

The book whose English translation you are holding in your hands, *Abyat-e-Bahoo Kamil*, is an extraordinary literary treasure. Comprising 201 quatrains, the Urdu masterpiece offers a unique reading experience. Each thought-provoking quatrain is accompanied by a detailed glossary of words, ensuring clarity and precision, followed by a concise yet insightful exegesis. The English translation supplements the original work with valuable additions on the instructions of Sultan-ul-Ashiqeen that includes transliteration in Gurmukhi, Roman English alongside poetic English free verse interpretations. I found Gurmukhi the most challenging. Firstly, I discussed with a relative of mine regarding transliterating *Abyat* into Gurmukhi and she referred a student of Punjabi. He did the Gurmukhi of poetry for us and charged fee per page. The problem was that the first line of the first quatrain of Sultan Bahoo, *Alif Allah Chambe dee bootee*, did not match with the one in the book, *Abyat-e-Bahoo Kamil*. Therefore, instead of arguing or fighting with him we rejected his work though fee per page was paid.

Even Kalyan Singh Kalyan, a Professor in Government College University Lahore, was approached to check the Gurmukhi which he did but as doubt was created, I had to reject that student’s work. I decided to learn Gurmukhi myself and took paid home tuition from Kalyan Singh Kalyan. Initially, I was of the view that exact transliteration of Shahmukhi words in Gurmukhi should be done but after learning Gurmukhi, I decided to go with the following strategy:

- 1) Those Shahmukhi words which have an exact Gurmukhi should be used.
- 2) Those Shahmukhi words and Gurmukhi words which have the same meaning but a slight difference in spelling should be taken rather than creating a totally new spelling in Gurmukhi which I believe would be wrong.
- 3) Those words which are specific to Shahmukhi and do not have Gurmukhi alternate, should be transliterated into Gurmukhi. In this case, I did take help of Gurmukhi of Sultan Bahoo poetry which has been done many times before by different authors.

Following this strategy, each word of Shahmukhi was researched and pondered.

Once I did the poetry in Gurmukhi, my husband and I approached Prof. Saeed Ahmad who himself is an author to check Gurmukhi for any mistakes. He agreed and gave valuable suggestions. We tried to give fee for his work but he refused.

Finding the exact Shahmukhi word in Gurmukhi was not easy yet I was able to find numerous words from dictionaries with the same alternate spellings, pronunciations and meanings as the Shahmukhi ones. A few examples are:

Shahmukhi	Gurmukhi	Meaning
غرق	ਗਰਕ	Sunk, drowned, submerged, immersed; engrossed, absorbed
دم	ਦਮ	breath
صاحب	ਸਾਹਿਬ/ ਸਾਹਬ	Master, lord, honourable person
ایمان	ਈਮਾਨ	Faith, belief
دیدار	ਦੀਦਾਰ	Sight, view, look, vision
صدق	ਸਦਕੇ	Term of endearment; literally may I be a sacrifice to you

Of course, many words were not found. Their ‘Gurmukhi transliteration’ was done from Shahmukhi. Though, while doing this I tried that any word does not match an already existing one because otherwise, it would have only caused confusion because of an entire different meaning. A few of the words of Shahmukhi had Gurmukhi with slight difference in spellings, for example the word **جگہ** is written in Gurmukhi as **ਜਗ੍ਹਾ** (جہا). I decided to take the correct Shahmukhi (جگہ) and the correct Gurmukhi (ਜਗ੍ਹਾ). Only a few words were taken like this rather than creating totally new spellings

The Gurmukhi dictionaries that I used were:

1. Punjabi-English Dictionary; published by Punjabi University, Patiala; ISBN: 81-7380-096-0
2. Punjabi-English, English-Punjabi Dictionary; Compiled by: Krishan Kumar Goswami; India; Eighth reprint 2006
3. Oxford Compact English-English-Punjabi Dictionary; Editor: Dr. Suman Preet; Oxford University Press; India; ISBN-13: 978-0-19-945906-3; ISBN-10: 0-19-945906-1

The online ones were:

1. <https://dic.learnpunjabi.org/>
2. <https://www.sriganth.org/>
3. <https://www.shabdkosh.com/dictionary/english-punjabi/>

For the meanings given in English, the Gurmukhi to English dictionaries were immensely helpful whereas finding Shahmukhi to English was an impossibility. The only dictionaries that I could get my hands on were:

1. Punjabi-English Dictionary; Kanwal Bashir and Abbas Kazmi; Dunwoody Press; USA; ISBN: 978-1-931546-89-8
2. The Vanguard Punjabi-English Dictionary; Pakistan
3. An English-Punjabi Dictionary; W. P. Hares; Pakistan; ISBN-10: 969-35-1171-9; ISBN-13: 978-969-35-1171-0

These were not enough when it came to *Abyat-e-Bahoo* because it can be said about Sultan Bahoo's poetry that it consists of a vast Punjabi vocabulary whereas these dictionaries only had a limited collection of words therefore I had to get Punjabi to Urdu Dictionaries.

1. Punjabi-Urdu Dictionary Vol 1 and 2; Sardar Mohammad Khan; Sachal Studios, Pakistan Punjabi Adbi Board; Year 2009
2. Punjabi Classiki Lughat; Jameel Ahmad Paul (Downloaded this online)

*Abyat-e-Bahoo* not only has Punjabi words but Saraiki as well. Saraiki to English dictionaries were again like those of Shahmukhi to English. Moreover, they were old and not up to date. The ones that I am talking about were downloaded online. As they were not of much use, therefore I am not mentioning them. However, two Saraiki dictionaries were quite helpful.

1. Saraiki-Urdu Lughat; Andrew Jukes, Shaukat Mughal; Jhok Publishers Multan; Pakistan; March 2003 (I got this one from my father's library)
2. Pehli Waddi Saraiki Lughat-Saraiki tun Urdu; Mohammad Saadullah Khan Khetran; Bahauddin Zakariya University, Multan, Pakistan; Second Edition: January 2016

In poetry, authors may intentionally alter spellings or create variations for rhythm, metre or rhyme. This artistic flexibility results in variation from standard dictionary spellings. Sultan Bahoo's poetry was no different.

Sultan-ul-Ashiqeen's book *Abyat-e-Bahoo Kamil* was most helpful when various dictionaries failed because the book itself has a comprehensive easy to understand and a beautiful glossary.

My spiritual guide, Sultan-ul-Ashiqeen has also done a beautiful, meticulous and comprehensive video series on *Abyat-e-Bahoo* whose links are:

- 1) **Website:** <https://sultan-bahoo.tv/category/sharah-abyat-e-bahoo/>
- 2) **Youtube (@SultanBahooOfficialTVChannel):** [https://youtube.com/playlist?list=PLbAKQefWH\\_XktjTOpxBSTRwdCIYM8\\_w9](https://youtube.com/playlist?list=PLbAKQefWH_XktjTOpxBSTRwdCIYM8_w9)
- 3) **Dailymotion (@sultanulashiqeenofficialtv):** <https://www.dailymotion.com/playlist/x7lm7a>
- 4) **Instagram (@sultanbahootv):** <https://www.instagram.com/sultanbahootv/>

- 5) **Facebook (@Sultan Bahoo.tv):**<https://www.facebook.com/watch/325223584674183/1408327716595431>
- 6) **X(@ashiqeentv):**<https://x.com/AshiqeenTv>
- 7) **LinkedIn:** <https://pk.linkedin.com/in/sultan-ul-ashiqeen-4a6a63153>

I watched these video series again and again to understand the meanings of each quatrain alongwith reading the explanation of each quatrain done by Sultan-ul-Ashiqeen in *Abyat-e-Bahoo Kamil*. Both are a gem for anyone interested in Sultan Bahoo's quatrains.

I am no poet but I poured my soul while writing these beautiful *Abyat* in English. I tried not to deviate from the original words and keep the meanings intact but it was not always the case. I will quote a few examples to clarify.

The exact translation of quatrain # 110 of this book would have been something like this:

Hundred thousand times, I praise those who won't utter a bitter word  
Lakh thousand times, I praise those who stay true to their word  
Lakh crore times, I praise those who control their self  
Ten sextillion times I praise those who are gold yet call themselves nickel

The one that I preferred:

Many times, I praise those who won't utter a bitter word  
Countless times, I praise those who stay true to their word  
Innumerable times, I praise those who control their self  
Infinite times, I praise those who are gold yet call themselves nickel

In quatrain # 131, the actual lines were:

Asks for melons in *Poh Manh* months, how will I find this orchard

The one that I did:

Asks for melons in freezing winter, how will I find this orchard

I tried to maintain the beauty of poetry in English but I am only a human full of shortcomings. Moreover, touching Sultan Bahoo, the great Saint's style is not possible for anyone.

The poetry by Sultan Bahoo and its explanation by Sultan-ul-Ashiqeen are impeccable. No one can do justice to this book.

When I started translating the poetry in English poetic form, I also attempted the following style:

## Quatrain # 1

Alif Allah!  
 My spiritual guide!  
 Blessed me with Alif, the *Ism al-Azam*.  
 It is like planting seedling of jasmine  
 in my soul's inward.  
 In a moment,  
 subtle fragrance breezed,  
 whirling around my existence.  
 Ah, idols detaching me from God, the Beloved!  
 I negated all these hidden and visible idols.  
 Affirmed only one God - Allah.  
 Sparkled manifestation of Divine Essence,  
 Now also hidden in my cover!  
 But how can I keep this secret...Unbearable!  
 Long live my spiritual guide  
 for guiding onto the eternal path of love.

## Quatrain # 51

Allah's love!  
 Destiny of the ones  
 who put at stake  
 all that is dear to the heart.  
 Sacrificed! Asking nothing in return.  
 Who are these Divine lovers?  
 Not Sufis and the chaste...  
 They don't belong to mosques either.  
 Coloured in Allah's love,  
 no other colour of world  
 or hereafter can cling.  
 Bahoo asks Qadi of sharia,  
 Tell! When the lovers did not offer salat.

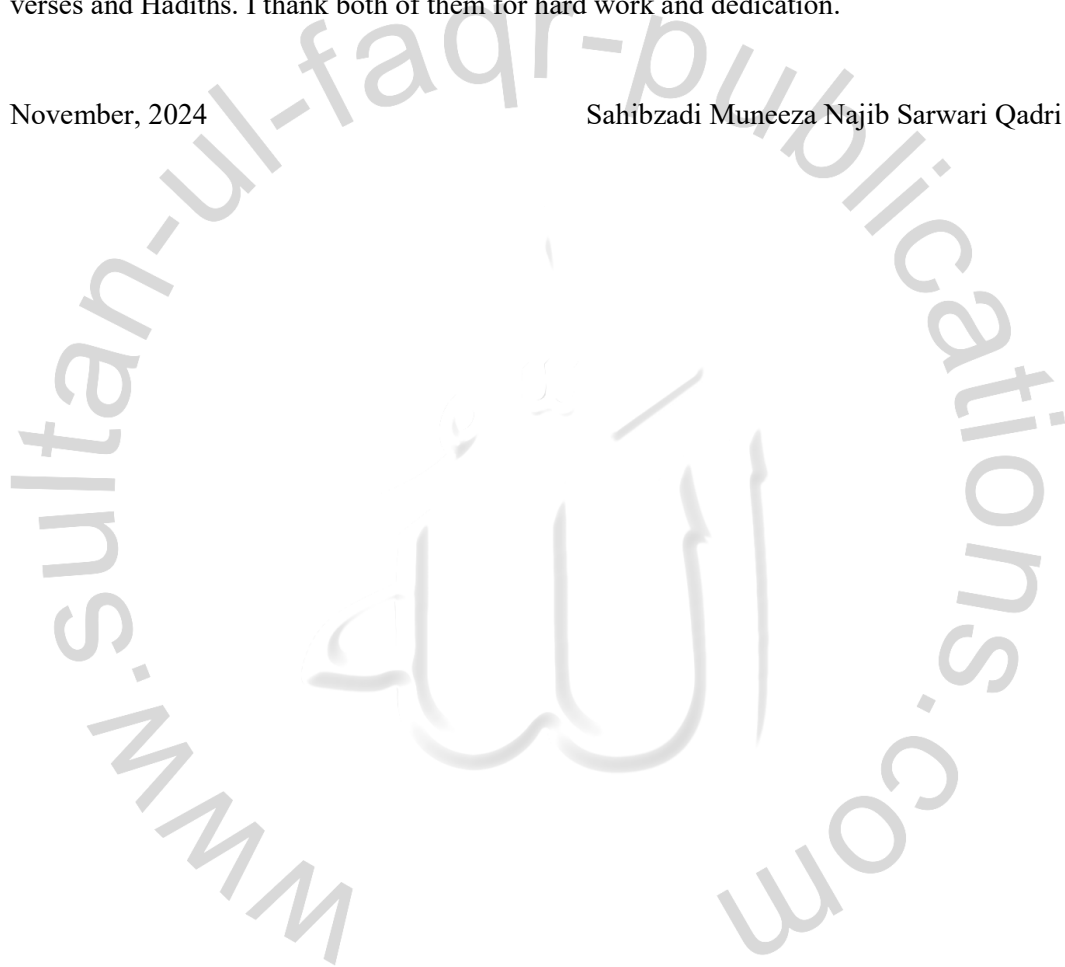
But later, I opted to write them as quatrains because I felt that was closer to the original one.

I would like to thank from the bottom of my heart and the depths of my soul to my spiritual guide, Sultan-ul-Ashiqeen Sultan Mohammad Najib-ur-Rehman for the opportunity he gave to translate this masterpiece of his. The guidance he gave throughout this journey was impeccable, brilliant, motivating, meticulous and pertinent. Spiritually, I felt his favour descend when I got stuck at any point and a few times when I lost hope and doubted myself. I am immensely grateful to him. It is simply his spiritual glance and favour on a nobody like me. All that I am and this book, I owe it to him.

Ambreen Moghees Sarwari Qadri was a great support and proofread this book thoroughly giving valuable suggestions. She did not leave any stone unturned when it came to improving the book. As she is herself an English translator of Sultan Bahoo's books which are in Persian therefore she also checked Persian throughout this book. I would also like to thank Sultan Mohammad Ahsan Ali Sarwari Qadri for formatting this book and bringing it in a beautiful form. As he is an expert in Arabic and also an Urdu translator of Ghawth al-Azam and Sultan Bahoo's books therefore he checked Quranic verses and Hadiths. I thank both of them for hard work and dedication.

November, 2024

Sahibzadi Muneza Najib Sarwari Qadri



## Author's Preface

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Most Beneficent, the Most Merciful

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالْعَاقِبَةُ لِلْمُتَّقِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِهِ مُحَمَّدٍ وَآلِهِ وَاصْحَابِهِ وَاهْلِ بَيْتِهِ  
أَجْمَعِينَ

Meaning: All praises are for Allah the Lord of universe. Peaceful end is for the pious. Blessings and salutations upon the Holy Prophet Mohammad, his sacred Progeny, Companions and the People of Cloak.

Sultan-ul-Arifeen Sultan Bahoo is the author of one hundred and forty books of which only thirty-five are discovered to date. Thirty-four of his books are in Persian language; one is a collection of ghazals<sup>1</sup> (*Divan-e-Bahoo*) and rest are prose. There is also a collection of Punjabi-Saraiki poetry called *Abyat-e-Bahoo* that is quite popular, acclaimed and celebrated. It would be accurate and fact-based to say that all his teachings discussed in detail in Persian books are abridged and beautifully presented in *Abyat-e-Bahoo*.

After obsolescence of Persian language in the subcontinent it was *Abyat-e-Bahoo* that gave Sultan Bahoo a specific recognition in this region as well as applaud and praise at the global level. Their distinction and eminence lies in the fact that they are read and listened in all the Sufi orders be it their *khanqahs*, shrines, gatherings, mosques or institutions. They are equally loved in all the villages and cities rather all the provinces of Pakistan.

*Abyat* (آیات) is the plural form of the Arabic word *bayt* (بيت) which means a couplet but a stanza of more than two lines is also called a *bayt*. Sultan Bahoo's poetry is in fact a collection of quatrains collectively known as *Abyat-e-Bahoo* (Quatrains of Sultan Bahoo) with each quatrain popularly called a *bayt*.

*Abyat-e-Bahoo* are arranged alphabetically therefore they are often called as '*si harfi*' which is a poetic genre of Punjabi language whose counterpart is not found in any other language even the likes of Arabic, Persian, Urdu, Hindi or in fact any other language. '*Si*' means thirty and '*harfi*' are Arabic alphabets. From its name, '*si harfi*' does seem like an Arabic alphabetical form of literature but in poetry it actually means the Punjabi quatrains

<sup>1</sup> It is a lyrical poem with a fixed number of verses and a repeated rhyme.

<sup>2</sup> This Arabic word literally means speech, word or utterances but here it specifically means poetry.

<sup>3</sup> Castle

<sup>4</sup> Doctor Sultan Altaf Ali and Doctor Nazeer Ahmed have associated this preface with the son of Noor Mohammad

which start from the initial alphabet Alif and end at the last alphabet ‘ya (ﻱ)’. Although, Punjabi *si harfi* are not based on Arabic alphabets alone which are twenty-nine unlike Punjabi which are thirty. Furthermore, Arabic has an alphabet ‘hamzah (ء)’ but in Punjabi no word or sentence starts with it. Therefore, now the alphabets for ‘*si-harfi*’ calculate to twenty-eight. For some Arabic linguistic experts ‘*laa (ﻻ)*’ is also an Arabic alphabet but in Punjabi both ‘*laa (ﻻ)*’ and ‘*laam (ﻻ)*’ are the same. Shahbaz-e-Arifaan Sayyid Mohammad Bahadur Ali Shah wrote two *si harfi* and there are stanzas in both starting with ‘*Alif maddah (آ)*’ and ‘*laa (ﻻ)*’. Sultan Bahoo’s one stanza also starts with ‘*Alif maddah (آ)*’

آپ نہ طالب ہیں کہیں دے، لوکاں نوں طالب کردے ہُو (بیت 20)

ਆਪ ਨਾ ਤਾਲਬ ਹੈਨ ਕਹੀਂ ਦੇ, ਲੋਕਾਂ ਨੂੰ ਤਾਲਬ ਕਰਦੇ ਹੁ (ਬੈਤ 20)

*Aap na taalab hain kaheen de, lokaan noon taalab karde* (Quatrain 20)

*Hoo*

Were never a disciple themselves yet make others of oneself

Furthermore ‘*pe (پ)*’, ‘*ch (چ)*’ and ‘*gaf (گ)*’ are not Arabic alphabets but stanzas in *si harfi* do start with them. At times multiple stanzas start with the same alphabet. It is clear from this discussion that in *si harfi* limits are not drawn to Arabic alphabets. Sultan Bahoo also does not follow them. He has started stanzas with ‘*pe (پ)*’, ‘*ch (چ)*’ and ‘*gaf (گ)*’ and wrote many stanzas starting with the same alphabet. If he had limited *Abyat* to Arabic alphabets according to the literary rules of *si harfi*, the total stanzas would only have been twenty-eight or twenty-nine which would not have encompassed all of his teachings. Therefore, he did not follow the rules because his aim was not to promote poetry or its forms rather it was to make teachings of *Faqr* and Reality common.

Poetries of Punjabi Sufis are called ‘*kalam*<sup>2</sup>’ therefore *Abyat-e-Bahoo* is at times read, heard and printed by the title of ‘*Kalam-e-Bahoo*’.

Each verse of stanzas of *Abyat-e-Bahoo* consists of two parts separated by a comma. An example is:

الف اللہ چنبے دی بوٹی، میرے من وچ مُرشد لائی ہُو (بیت 1)

<sup>2</sup> This Arabic word literally means speech, word or utterances but here it specifically means poetry.



ਅਲਿਫ਼ ਅੱਲਾ ਚੰਬੇ ਦੀ ਬੂਟੀ, ਮੇਰੇ ਮਨ ਵਿਚ ਮੁਰਸ਼ਦ ਲਾਈ ਹੁ (ਬੈਤ 1)

*Alif Allah chambe dee bootee, mere mann wich Murshid  
laaee Hoo* (Quatrain 1)

Alif Allah! 'Tis jasmine's seedling, planted by spiritual  
guide in my spirit

While reading this verse, the reader will pause halfway and then continue.

### PRINTING OF ABYAT-E-BAHOO

Books were written by hand before the advent of printing press. Writing a manuscript was a tough responsibility and mostly manuscripts were kept in libraries or in the possession of aristocracy. Printing press brought a revolution and made knowledge common. Transcripts reached public in lesser cost than manuscripts. Initially for the greed of profit, publishers printed transcripts from whatever source they found without putting any research into the task. *Abyat-e-Bahoo* is no different with regards to its first two printings. Sultan Bahoo is the first Mystic who wrote the sultan of invocations, *Hoo* (هُو), at the end of every verse as a *radeef*, a word to rhyme the poetry written at the end of each verse. Publishers did not understand the significance and simply removed it labelling it as a repetition and printed in the format of a traditional *si harfi*.

Contemporarily, the situation is different and every publisher considers it his right to publish Sufi material due to increase in demand of the books of this genre. Specifically, *Abyat-e-Bahoo* are printed by every publisher and the quality can be judged by the fact that many even do not have the name of compiler on the cover. At the famous book market, 'Urdu Bazaar' of Lahore, Pakistan, one can find innumerable copies of *Abyat-e-Bahoo*. Following are a few notable transcripts of the many available:

- (1) *Jumla Abyat-e-Bahoo* (جملہ ابیات باہو); Compiled by Haji Mohammad al-Din; Published by Aziz Alam Press; Gujrat; 1891 AD.

This is the first among the printed books discovered so far. In 1891 AD (1309 AH), the publisher, Alam Press in Gujrat printed a thirty-two pager book on the request of Haji Mohammad al-Din. The book has only 116 stanzas though it is written that there are 119. In the end of each verse, *Hoo* (هُو) is not written. Haji Mohammad al-Din neither stated the source from where he obtained the script nor its origin that is the scribe of the manuscript.

- (2) *Abyat Yaani Dohra Hae Hindi* (ابیات یعنی دوہڑہ ہائے ہندی); Compiled by Sultan Noor Ahmad; Published by Mohammadi Press; Lahore; Pakistan; 1901 AD.

In this sixteen-pager book, 62 stanzas are collected. It was published at the request of Sultan Noor Mohammad, a caretaker of Sultan Bahoo's shrine. In this book also the stanzas are without the word *Hoo* (ہُو) at the end of each verse. Again, there is nothing written about its source.

- (3) *Asli Mukammal Majmua Abyat-e-Bahoo* (اصلی مکمل مجموعہ ابیات باہُو); Compiled by Malik Channan Deen son of Fazal Deen; Printed by Allah Walon Ki Qaumi Dukan; Lahore; Pakistan; 1915 AD.

This twenty-six pager booklet holds 183 stanzas. In the end of each verse, *Hoo* (ہُو) is written. It was compiled by Malik Channan Deen son of Fazal Deen with the help of Haji Mohammad al-Din Qadri and Jalal al-Din Patwari. It was a famous book among public and became the base of many books published after it.

- (4) *Gulzar Bahoo* (گلزار باہُو); Compiled by Malik Channan Deen son of Fazal Deen; Printed by Allah Walon Ki Qaumi Dukan; Lahore; Pakistan; 1965 AD.

In this books a short explanation of each stanza from book '*Asli Mukammal Majmua Abyat-e-Bahoo*' is given in Urdu.

- (5) *Anwar-e-Sultani* (انوارِ سلطانی); Compiled by Noor Mohammad Kulachvi; Published by Abdul Hameed Kulachvi; Kulachi; Dera Ismail Khan; Pakistan; 1966 AD.

It is an explanation of 114 stanzas in Urdu.

- (6) *Abyat Sultan Bahoo* (ابیات سلطان باہُو); Translator Abdul Hameed Bhatti; Published by Anjuman Taraqi Urdu in Karachi, Pakistan; 1966 AD.

This is an Urdu translation of *Abyat-e-Bahoo*. The translator has also written a beautiful preface. Stanzas are 183 in total which are quite like the stanzas in booklet of Malik Channan Deen.

- (7) *The Abyat of Sultan Bahoo*; Compiled by Maqbool Illahi; Published by Sheikh Mohammad Ashraf; Lahore; Pakistan; 1967 AD.

This is a beautiful translation of stanzas in English verse style. There are 183 stanzas like the stanzas in booklet of Malik Channan Deen published in 1915. On one side of the page is Punjabi stanza and on the other is English. Complete book is arranged in this manner.

While translating in English the concept behind stanzas are maintained to quite some extent.

(8) *Abyat Sultan Bahoo* (ابیات سلطان باہو); Explanation by Mohammad Bashir Chaudhary; Published by Taj Book Depot; Lahore; Pakistan; 1972 AD.

This book has one hundred and seventy-three stanzas and also has explanation of stanzas in Urdu.

(9) *Aks-e-Bahoo* (عکس باہو); Translator Masood Qureshi; Published by Lok Virsa; Islamabad; Pakistan; 1980 AD.

This is translation of *Abyat* in Urdu in verse format. This book has Punjabi stanza on one page and on the opposite Urdu stanza. While translating, the concept behind each stanza is maintained to some extent. Total stanzas are 183 which have been extracted from the booklet of Malik Channan Deen published 1915 AD.

(10) *Abyat Sultan Bahoo* (ابیات سلطان باہو); Translator Mohammad Iqbal Mohammad; Publisher Maktaba Danial; Lahore; Pakistan; 2000 AD.

A beautiful book of 198 stanzas. Meanings of difficult words are given and verse by verse translation is done.

### MANUSCRIPTS FOUND OF ABYAT-E-BAHOO

- (1) Sayyid Laal Shah, Tibba Pir, District Jhang, Pakistan
- (2) Sayyid Sultan Shah, Jacobabad, Sindh (1914 AD -1945 AD)
- (3) Sultan Noor Ahmad (death 1324 AH)
- (4) Sayyid Mohammad Husayn Shah (death between 1910 AD - 1914 AD)
- (5) Lala Bakhsh (death 1949 AD)
- (6) Sayyid Noor Mohammad Qadri, Village # 15 in north Gujrat, (1301 AH)
- (7) Kutab Khana Nowshahia, Sahanpal, Gujrat (1692 AD)
- (8) Professor Gobind Singh Lamba, Patiala, India
- (9) Doctor Waheed Qureshi, Lahore
- (10) Sain Mohammad Mushtaq, Burhan, District Kamil Pur, (1323 AH)
- (11) Punjab University Library, Lahore (1264 AH)
- (12) Faqeer Abdul Aziz Kasi, resident of Mehan, Gujrat

## RESEARCH ON ABYAT-E-BAHOO

Although thousands of anthologies were published on *Abyat-e-Bahoo* but none had research or literary work conducted collectively or by an organization. Even no initiative was taken by the Punjabi departments of universities throughout the Punjab. All the research and literary work on *Abyat-e-Bahoo* were individual efforts. I will mention the most important research work conducted on *Abyat-e-Bahoo*.

(1) *Abyat-e-Bahoo (Ma Tarjuma-o-Sharah)*-(مع ترجمہ و شرح)-; Doctor Sultan Altaf Ali; 1975 AD

The credit of the first research on *Abyat-e-Bahoo* goes to Doctor Sultan Altaf Ali. Initially, the most difficult task was to gather all the quatrains and he did this task splendidly. For this he consulted many manuscripts and printed books and was successful in gathering two hundred and two (202) quatrains with hard work, dedication and research. He not only researched the quatrains but also did their exegesis comprehensively.

Doctor Sultan Altaf Ali's major success was to gather two hundred and two (202) *quatrains*. However, according to my research, the total quatrains are two hundred and one (201) and the following quatrain in Doctor Sultan Altaf Ali's book is not of Sultan Bahoo:

نفل نمازاں کم زانانہ، روزے صرفہ روٹی ھو  
کے دے دل سوئی جانده، گھروں جنہاں تروٹی ھو  
اُچیاں بانگاں سوئی دیوں، نیت جنہاں دی کھوٹی ھو  
کی پرواہ تہاں نوں باھو، جنہاں گھر وچ لدھی بوٹی ھو

ਨਫਲ ਨਮਾਜ਼ਾਂ ਕੰਮ ਜ਼ਨਾਨਾ, ਰੋਜ਼ੇ ਸਰਫਾ ਰੋਟੀ ਹੁ  
ਮਕੇ ਦੇ ਵੱਲ ਸੋਈ ਜਾਂਦੇ, ਘਰੋਂ ਜਿਨ੍ਹਾਂ ਤਰੋਟੀ ਹੁ  
ਉੱਚੀਆਂ ਬਾਂਗਾਂ ਸੋਈ ਦੇਵਣ, ਨੀਅਤ ਜਿਨ੍ਹਾਂ ਦੀ ਖੋਟੀ ਹੁ  
ਕੀ ਪਰਵਾਹ ਤਿਨ੍ਹਾਂ ਨੂੰ ਬਾਹੂ<sup>(੫੦)</sup>, ਜਿਨ੍ਹਾਂ ਘਰ ਵਿਚ ਲੱਧੀ ਬੂਟੀ ਹੁ

*Nafal namaazaan kam zanana, roze sarfa rootee Hoo*  
*Makke de val soee jaande, gharoon jinhaan tarootee Hoo*  
*Uchcheean bangaan soee devan, neeat jinhaan dee khotee Hoo*  
*Kee parvaah tinhaan noon Bahoo, jinhaan ghar wich laddhee bootee Hoo*

Explanation: Offering salat and supererogatory prayers is the work of women and fasts are nothing but saving bread. Going to Makkah for hajj is done by those who are lacking

at home. Those give adhan or call for salat whose intentions are impure. Those do not worry who found everything at home.

Once when I read it, I got stuck in the meaning of this quatrain hence I asked my spiritual guide Sultan-ul-Faqr VI Sultan Mohammad Asghar Ali to guide regarding it. He said that this quatrain is not of Sultan Bahoo as it is not according to his teachings. He asked for Sultan Bahoo's book *Ain-ul-Faqr* and read the following passage to me:

- ❖ Listen! An eminent person once said that offering salat and supererogatory prayers is the job of widows, fasting is just saving the food while going for pilgrimage is like sight-seeing, the real job of men is to gain control over the inward. However, I say that offering salat and supererogatory prayers is the source of inward purification, fasting for Allah is pleasing Him, going for pilgrimage is a proof of strong faith, gaining control over the inward is the job of imperfect ones, while seeing and recognizing Allah is the job of beginners. The real achievement of true men of Allah is to annihilate themselves and become One with Allah liberating from the restrictions and limitations of human element and reach the level of annihilation in Allah and immortality with Him. **(Ain-ul-Faqr)**

He says in *Mehak-ul-Faqr Kalan*:

- ❖ To offer supererogatory prayers and to keep fasts is for purification, salat is to please the most Compassionate, performing hajj is for the safety of faith and the one who stops from worship of Allah is the looter, Satan. **(Mehak-ul-Faqr Kalan)**

For this reason, the aforementioned quatrain is not included in this book.

Doctor Sultan Altaf Ali corrected the words, phrases, pronunciation and poetic element to such an extent that people might disagree with a word or half a verse in his book but they cannot disagree with a single complete verse let alone any quatrain.

His another great achievement is that he collected all the false quatrains associated with the name of Sultan Bahoo in the preface of his book and rejected them.

(2) *Kalam Sultan Bahoo* (کلام سلطان باہو); Doctor Nazeer Ahmad; 1981 AD

Doctor Nazeer Ahmad tried researching, editing and correcting the metrics of *abyat* (of what he thought required correction). For this, he gathered fifty-five transcripts and one manuscript. He collected 188 quatrains but his work had disparaging and opprobrious tone rather than that of a research. The reason lies in the fact that he was unfamiliar with the teachings and the way of *Faqr* of Sultan Bahoo. He was also least acquainted with Islamic Sufism. Furthermore, his attitude towards Sultan Bahoo's Persian books was also disapproving. His familiarity with Sufism was superficial to such an extent that he added a chapter with the title of *Ishaaraat* (اشارات) at the end of his book in which he criticised

Hadiths quoted in many books of Sufis. From this, one can gather how reliable his work on *abyat* would be.

Firstly, he rejected *radeef*, *Hoo*, at the end of each quatrain and quoted that if it is removed it would neither change the meaning nor the metrics will be affected. I will discuss his opinion further in the preface.

Secondly, about using nom-de-plume or simply pen-name in the last verse of each quatrain which is often used in poetic works, Doctor Nazeer Ahmad quotes:

“Writing pen-name in the last verse of poetry has become a tradition. Those many authors who have written ‘Bahoo’ in the last verse of each quatrain have disturbed the metrics which can only be corrected if it is removed.”

Doctor Nazeer Ahmad wrote 188 quatrains in his book. Out of these 188, he removed the pen-name ‘Bahoo’ from 137. He should have known that *abyat*, quatrains, have been written in the form of a Punjabi *si harfi* or *dohra*. In these poetic forms, poets write their pen-name rather it is a requirement.

Doctor Nazeer Ahmad’s decision to correct metrics came to a halt when he became incapable to correct any further. Therefore, he stated that 51 of the quatrains lack perspicuity and wrote the sign hashtag (#) with them. Hence, he himself exposed his failure as a researcher and a scholar. Who knows what the criteria of perspicuity for Doctor Nazeer Ahmad is!

The focus of his research was to make Sultan Bahoo’s poetry dubious but while doing so he only made his book doubtful and controversial.

There is a traditional way of arranging the quatrains of Sultan Bahoo that he ignored and arranged them according to his own will.

(3) *Mukammal Abyat Sultan Bahoo* (مکمل ابیات سلطان باہو); Mohammad Sharif Sabir; 1996 AD.

Mohammad Sharif Sabir’s book holds 206 *abyat* of which 202 are the same as that of Doctor Sultan Altaf Ali and four are additional.

He made the work of Doctor Sultan Altaf Ali a base and tried adjusting the poetic metre and rhythm. His work is better and more positive than Doctor Nazeer Ahmad. He kept the pen-name ‘Bahoo’ in the last verse of every quatrain and also gave the meanings of difficult words which makes understanding of quatrains easy. However, while doing this task, he made such changes especially by adding words in verses of some quatrains which have changed the meanings of either the whole quatrain or the verse. Few of the examples are:

## Quatrain 41

## Original verse

پنجے محل پنجاں وچ چانن، ڈیواکرت ول دھریئے ہُو

پنہے مہولل پنجاں وچ چانن، ڈیوا کیت وڈل  
 پریئے ہُو

*Panje mahal panjaan wich chaanan,  
 deevaa kit val dhareeye Hoo*

## Mohammad Sharif Sabir

پنجے میہل پنجاں وچ چانن، ڈیواکرت ول دھریئے ہُو

پنہے میہل پنجاں وچ چانن، ڈیوا کیت  
 وڈل پریئے ہُو

*Panje meehel panjaan wich chaanan,  
 deevaa kit val dhareeye Hoo*

Mohammad Sharif Sabir has written that he could not comprehend the true meaning of this quatrain. Furthermore, he wrote meehal (میہل) instead of mahal<sup>3</sup> (محل) and translated it as the five senses or the five stages; sharia, tariqa, haqiqa (reality), marifa (gnosis) and Wahdah (Oneness).

For a detail understanding of this verse see quatrain # 41.

\*\*\*\*

## Quatrain 44

## Original verse

دردمنداں ایہہ رمز پچھاتی باہو، بے درداں سر کھلے ہُو

دردمنداں ایہہ رمز پچھاتی باہو،  
 بے درداں سر کھلے ہُو

*Dardmandaan eh ramz pachhaatee  
 Bahoo, bedardaan sir khallaa Hoo*

## Mohammad Sharif Sabir

دردمنداں ایہہ رمز پچھاتی باہو، بے درداں بھلا ہُو

دردمنداں ایہہ رمز پچھاتی باہو،  
 بے درداں بھلا ہُو

*Dardmandaan eh ramz pachhaatee  
 Bahoo, bedardaan bhalaa Hoo*

The actual meaning is that the pain-stricken know the secret and those who have not experienced pain have shoes on their heads which literally mean should be beaten and figuratively mean they will face torment. Whereas, Mohammad Sharif Sabir's verse translates as the pain-stricken know the secret and those who have not experienced pain are virtuous or have forgotten (God) or bless them.

\*\*\*\*

<sup>3</sup> Castle

## Quatrain 81

## Original verse

دلے وچ دل جو آکھیں، سو دل دُور دلیلوں هُو  
 دِللے دِوِچ دِیلل نِو آاځہ، مِو دِیلل دُور دِلیلوں  
 حُو

*Dile wich dil jo aakhen, so dil dur  
 daleelon Hoo*

The actual meaning of this verse is that if the inward which is hidden within is not awakened then it is away from true reasoning. Whereas, the other verse translates as: the inward hidden within is lover and reasoning.

\*\*\*\*

## Mohammad Sharif Sabir

دلے وچ دل جو آکھیں، سو دِلدار دلیلوں هُو  
 دِللے دِوِچ دِیلل نِو آاځہ، مِو دِیللدار دِلیلوں  
 حُو

*Dile wich dil jo aakhen, so dildar  
 daleelon Hoo*

## Quatrain 120

## Original verse

علموں باجھ فقر کماوے، کافر مرے دیوانہ هُو  
 دِیللمو بَاقِز دِکَر کَمادِوے، کادَر مَرِوے  
 دِیوانا حُو

*Ilmon baajh Faqr kamaave, kafir mare  
 deewaanaa Hoo*

The actual meaning is that a person dies a pagan and mad if he tries to acquire *Faqr* without first acquiring knowledge. Whereas, the other verse translates as some acquire *Faqr* through knowledge and others die pagan and mad.

\*\*\*\*

## Mohammad Sharif Sabir

علموں کوئی فقر کماوے، کافر مرے دیوانہ هُو  
 دِیللمو کِوِی دِکَر کَمادِوے، کادَر مَرِوے  
 دِیوانا حُو

*Ilmon koe Faqr kamaave, kafir mare  
 deewaanaa Hoo*

## Quatrain 177

## Original verse

حاتم جیہ کئی لکھ کروڑاں، در باهوڈے منگدے هُو

## Mohammad Sharif Sabir

حاتم جیہ کئی لکھ کروڑاں، در باهوڈے تھمدے هُو



ਹਾਤਿਮ ਜੇਹੇ ਕਈ ਲੱਖ ਕਰੋੜਾਂ, ਦਰ ਬਾਹੂ<sup>(੭੭)</sup> ਦੇ  
ਮੰਗਦੇ ਹੁ

*Hatim jaihe kae lakh karoraan, darr  
Bahoo de mangde Hoo*

ਹਾਤਿਮ ਜੇਹੇ ਕਈ ਲੱਖ ਕਰੋੜਾਂ, ਦਰ ਬਾਹੂ<sup>(੭੭)</sup> ਨੇ  
ਥਮਦੇ ਹੁ

*Hatim jaihe kae lakh karoraan, darr  
Bahoo ne thamde Hoo*

The actual meaning is that many like Hatim beg at the door of Bahoo whereas Mohammad Sharif Sabir's verse translates as: many like Hatim grab the door of Bahoo.

For the sake of brevity, I have given only a few examples which make it clear that he could not understand the depth of Sultan Bahoo's poetry. There are a few quatrains in his work where he added new words and changed the meaning completely. He would not have made this mistake if he had read the teachings of Sultan Bahoo instead of simply relying on his Punjabi language expertise. Nevertheless, his work is better than Doctor Nazeer Ahmad.

He also changed the traditional order of the quatrains, for example the very popular first quatrain *Alif Allah chambe dee bootee* is placed at number tenth. Same is the case with other quatrains.

(4) *Hoo Dey Bayt* (هُودے بیت); Mumtaz Baloch; 1998 AD

Before analysing the book of Mumtaz Baloch, it is important to understand the language of Sultan Bahoo's poetry. We cannot say that his poetry is in Punjabi language or Saraiki language rather it is a beautiful combination of both. His language is not entirely of Jhang as his work does not have this city's stern tone. Doctor Sultan Altaf Ali writes:

“*Abyat* do have the style of the local language of Jhang but are free of its stern tone.”

Sultan Bahoo spent most part of his life travelling from place to place therefore the language he uses has the effect of not only Jhang but also of other cities like Kamilpur, Lahore, Multan, Damaan, Bahawalpur, Shahpur, Sargodha, Khushab (Soon Valley) and Delhi. Moreover, in his book *Ganj-ul-Asrar*, he mentions his travel to the town of Hujra Shah Muqem, Depalpur Tehsil, Okara District.

In *Hoo Dey Bayt*, Professor Riaz Ahmad Shad writes about Mumtaz Baloch:

ممتاز بلوچ سرگودھے دا جم پل اے تے چراں توں جھنگ وچ رہیا اے۔ پکا پیڈ اشاعر وی اے تے خاص گل ایہہ کہ اوہدی اپنی  
شاعری دا لہجہ وی خاص جھنگ دا اے۔ ایس حساب نال ”هُودے بیت“ سو دھن لئی اوہ سب توں چچواں ٹھکواں تے اہل زبان  
لکھاری اے اوہدے سو دھے ہوئے بیت مینوں حضرت باہوڈے اپنے لہجے تے محاورے سب توں نیڑے جاچے نیں۔

Meaning: Mumtaz Baloch was born and brought up in Sargodha but is residing in Jhang for a long time. He is a great poet and his poetry has special accent of Jhang. Therefore, for research on *Hoo Dey Bayt*, he is the best. I have found that the quatrains compiled by him are the closest to Sultan Bahoo in terms of language and accent.”

What Mumtaz Baloch did in the name of correcting *abyat* can be understood if one ponders over the above statement of Professor Riaz Ahmad Shad while keeping in mind the statement on the actual language of Sultan Bahoo.

To adjust the metre of quatrains, he almost changed all the words by replacing them with specific Saraiki dialect of Jhang due to which the meanings completely altered. Ahmad Saeed Hamdani has written about him:

“Mumtaz Baloch has tried correcting the metre of quatrains but while doing so he left the selection of words on his imagination.”

He not only added words of Jhang’s dialect but also arranged the verses in such a manner that the essence in quatrains was lost. If one reads his quatrains, he will realize that the meaning has been totally changed.

Furthermore, he added twenty-four new *abyat* which have never been added before in any book and even if one or two have been added then they are considered doubtful. Ahmad Saeed Hamdani writes about him:

“He has added a few quatrains and proving their authenticity is his responsibility.”

He also rearranged the quatrains following his will and imagination.

(5) *Si Harfi Abyat-e-Sultan Bahoo Tarjuma-o-Sharah* (سی حرفی ابیات سلطان باہو ترجمہ و شرح); Ahmad Saeed Hamdani; 2001 AD

Ahmad Saeed Hamdani gave importance to collection of *Abyat* by Mohammad Sharif Sabir over the others but at some places while editing words, he followed Doctor Nazeer Ahmad and Doctor Sultan Altaf Ali’s work. The number of quatrains in his work are 206, the same as that of Mohammad Sharif Sabir.

He has also done translation and explanation of quatrains. For translation, he adopted a unique style which is a beautiful addition in translation of *Abyat*.

While arranging *abyat*, he followed the pattern of Mohammad Sharif Sabir.

## HOO AT THE END OF EACH VERSE

Doctor Nazeer Ahmad and Noor Mohammad Kulachvi opined that originally *Hoo* at the end of each verse in every quatrain was not written. This opinion takes its roots due to the

manuscripts published in 1891 and 1901 which did not have *Hoo* at the end of each verse, popularly called *radeef* in poetry.

Doctor Nazeer Ahmad writes:

“Contrary to the latest books published on *Abyat-e-Bahoo*, the old ones do not have *Hoo* as *radeef* such as *Jumla Abyat-e-Bahoo* (جملہ ابیات باہو) compiled by Haji Mohammad al-Din in 1891 and *Abyat Yaani Dohra Hae Hindi* (ابیات یعنی دوہڑہ ہائے ہندی) compiled by Sultan Noor Ahmad in 1901.”

He further quotes:

“Removing *Hoo* from a verse does not give any kind of pause rather the rhythm becomes the same as that of *Saif-ul-Malook*, the famous poetic work of Mian Mohammad Baksh. An example is:

کمر تے انگور چڑھایا ہر خوشہ زخمایا (سیف الملوک)	
ਕਿਕਰ ਤੇ ਅੰਗੂਰ ਚੜ੍ਹਾਇਆ, ਹਰ ਖੁਸ਼ਾ ਜ਼ਖਮਾਇਆ	(ਸੈਫੁਲ-ਮਲੂਕ)
Kikkar te angoor charhaya, har khosha zakhmaya	(Saif-ul-Malook)
دل دریا سمندروں ڈونگھے، کون دلاں دیاں جانے (ابیات باہو)	
ਦਿਲ ਦਰਯਾ ਸਮੁੰਦਰੋਂ ਡੂੰਘੇ, ਕੌਣ ਦਿਲਾਂ ਦੀਆਂ ਜਾਣੇ	(ਅਬਿਆਤ-ਏ ਬਾਹੂ)
Dil dariaa samundron doonghe, kon dilaan diyaan jaane	(Abyat-e-Bahoo)

Removing *Hoo* does not change the meaning of the verse. Another example is that of the quatrain ‘*Alif Allah chambe dee bootee, mere mann wich murshid laaee Hoo.*’ If *Hoo* is removed from the end, no change in the meaning occurs.”

Noor Mohammad Kulachvi rejected the use of *radeef*, *Hoo*, in the preface<sup>4</sup> of his book *Anwar-e-Sultani* which is unintelligible. Usually, he is considered an expert in the field of Sultan Bahoo’s work therefore this opinion was given weight by Doctor Nazeer Ahmad also. The researchers who reject *radeef*, *Hoo*, give utmost importance to the following opinion of Noor Mohammad Kulachvi:

“*Hoo* has been added as the last word in these Punjabi *abyat*. Originally, it was not written but has become popular and rhymes well. Sultan Bahoo’s name also has the word

<sup>4</sup> Doctor Sultan Altaf Ali and Doctor Nazeer Ahmed have associated this preface with the son of Noor Mohammad Kulachvi, Sahibzada Abdul Rasheed Khan but the published edition which I have has the name of Noor Mohammad Kulachvi in the end of the preface.

*Hoo* and he had a special affiliation with it. Since it also feels pleasant to read therefore I have kept it as it is.”<sup>5</sup>

When Doctor Nazeer Ahmad evaluated the first two manuscripts (published 1891 and 1901) on the criterion of research, he had to reject them. He wrote about the compilation of Haji Mohammad al-Din of 1891 AD:

“The compiler has not made it clear from where he has taken these *abyat*. It is not clear whether he copied them from old books of collection of *abyat* by various poets or listened from choirs.”

He writes about *Abyat Yaani Dohra Hae Hindi* of 1901:

“This sixteen-pager booklet has sixty-two quatrains. Like the above referred book of Haji Mohammad al-Din, *Hoo* is not written at the end of verses in this book as well. The author also does not point towards the source material.”

Doctor Nazeer Ahmad saw an old manuscript with Professor Gobind Singh of Patiala (India) which was one-pager and had nine quatrains each having *Hoo* written after every verse. For this, he consulted the expert of ancient scripts Doctor Abdullah Chughtai who quoted:

“The importance of this script lies in the fact that even if it is a century old, it makes obvious that the use of *radeef, Hoo*, is not a new addition.”

When the two scripts published in 1891 and 1901 without *Hoo* as *radeef* did not pass the criteria of research as well as the opinion of Doctor Abdullah Chughtai regarding the one-pager manuscript was obtained which had the *radeef, Hoo*, then Doctor Nazeer Ahmad included *Hoo* in his work because he found no reason to remove it. However, he did not feel the need for further research even though Doctor Sultan Altaf Ali has mentioned another manuscript in the library of Punjab University, written in 1264 that had *radeef, Hoo*, at the end of each verse but Doctor Nazeer Ahmad did not feel the need to see it even for once.

I, the Fakir, do not agree with the opinion of Noor Mohammad Kulachvi and Doctor Nazeer Ahmad that the *radeef, Hoo*, is an addition to Sultan Bahoo’s poetry. In reality, what makes it unique is the *radeef, Hoo*, and if one removes it then *abyat* do not stay *Abyat-e-Bahoo*. Moreover, there are many verses whose metrics are disturbed if one removes it. The two persons who disagree with *Hoo* even they had to add it in their books because their books would have lost value if it was not there.

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<sup>5</sup> One can easily evaluate from the writing style that the statement is by Noor Mohammad Kulachvi, the author of *Anwar-e-Sultani*.

## LIST OF MANUSCRIPTS THAT HAVE ‘HOO’

There are manuscripts which have *radeef, Hoo*, in each verse. Their details are:

- 1) A century old manuscript of Professor Gobind Singh Lamba, Patiala (India), has been discussed before.
- 2) Punjab University Library has a manuscript of 1264 AH which has also been discussed by Doctor Sultan Altaf Ali. I, myself, have seen it. The title of this manuscript is *Majmooa Rasaail* (مجموعہ رسائل) and its library number is 1814/4834. It is a 192-pager script based on different topics of Sufism. Its initial three pages are on *Abyat-e-Bahoo* which have seventeen *abyat*. All these quatrains have the *radeef, Hoo*, in the end of each verse.
- 3) A 13<sup>th</sup> century manuscript is present at Kutab Khana Nowshahia, Sahnpal, Gujrat, which has the *radeef, Hoo*.
- 4) Kutab Khana Doctor Waheed Qureshi and Kutab Khana Syed Noor Mohammad Qadri, Chak # 15, North Gujrat have manuscripts of *Abyat-e-Bahoo* which have the *radeef, Hoo*.
- 5) *Asli Mukammal Majmua Abyat-e-Bahoo* (اصلى كمل مجموعہ ابیات باہو); Compiled by Malik Channan Deen son of Fazal Deen; Printed by Allah Walon Ki Qaumi Dukan in Lahore, Pakistan in 1915 is the first popular book on *abyat* and it has the *radeef, Hoo*.

All the manuscripts available to date have the *radeef, Hoo*, at the end of each verse as well as all the books compiled on *abyat* so far also have it except for the two controversial ones.

Through an example, Doctor Nazeer Ahmad has tried to explain that style of *Abyat-e-Bahoo* is similar to the poetry of Mian Mohammad Bakhsh because of the metrics used. This is totally baseless and Doctor Nazeer Ahmad himself has accepted the fact that *Abyat-e-Bahoo* has a unique style. He writes:

“*Abyat* can be expressed as something in between the poetry of Shah Hussain and Bulleh Shah but the thought underlying each makes them different i.e. regarding the topic of *Abyat*, it cannot be considered as a bridge that brings the philosophy of both poets closer. *Abyat* have their own expression which depicts the dignified *Faqir* and the determination of a Sufi. *Abyat* are not influenced by any other Punjabi poetic style and are for self-realization. Probably, they are written for the guidance of the disciples and express the thoughts of the poet in a simple and straightforward manner.”

Mian Mohammad Bakhsh was born two hundred years after Sultan Bahoo therefore to say that *Abyat-e-Bahoo* and *Kalam Mian Mohammad Bakhsh* share a similar style is baseless.

*Hoo* is *Ism-e-Allah Zaat*, the sultan of invocations (*Sultan-ul-Azkar*) and *Ism al-Azam*. In *Sarwari Qadri* order, annihilation in *Hoo* is the last stage of gnosis. Sultan Bahoo calls himself '*Fakir Bahoo Fana Fi Hoo*' in all his books and talks about himself as the one annihilated in *Hoo* and immortal with Him (the Divine Essence).

Sultan Bahoo made the sultan of invocations, *Hoo*, popular by using it in each verse of his poetry. Moreover, when anyone recites *abyat* in a lyrical tone, he recites *Hoo* in a special manner which affects the soul. This is the speciality of *Ism-e-Allah Zaat*, *Hoo*, that it has direct relation with the soul.

To read briefly about the sultan of invocations, *Hoo*, consult the chapter *Ism-e-Allah Zaat* in this book and for detail, read chapter four of book *Sufism-The Soul of Islam*.

### POETS WRITING HOO IN THEIR POETRY

Using *Hoo* at the end of each verse is the specific style of Sultan Bahoo and is only associated with him. When the public hear the word *Hoo* in the end of the verses, they associate it with Sultan Bahoo. However, some poets have the audacity to use *Hoo* in their poetry. Researchers can differentiate between Sultan Bahoo and the immitators but the public cannot.

- ❖ In this regard, Doctor Altaf Ali has mentioned a poet of Faisalabad who narrates political matters in poetic style in his Punjabi book '*Jor Tor*' and very slyly writes *Hoo* at the end of every verse.
- ❖ From the city of Ghakhar Mandi a book was published in 1998 with the title '*Hoo Dey Naghmy-Faiz-e-Bahoo*' (The songs of *Hoo*-A beneficence from Bahoo) which had four hundred and fifteen quatrains on the pattern of Sultan Bahoo and the use of *Hoo* in every verse was also copied.
- ❖ A translator of Sultan Bahoo's Persian books based in Lahore has also written quatrains following the pattern of *Abyat-e-Bahoo*.
- ❖ From 1998 till 2000, I have personally met four Dervishes and seen manuscripts of their poetry in which they have written *Hoo* in the end of verses.
- ❖ I have also seen that a few Dervishes had used *Hoo* at the end of verses of Mian Mohammad Bakhsh and Bulleh Shah. When I inquired, they said that they have done this in the love of Sultan Bahoo. Being in love is alright but they should have kept in mind that with the passage of time the poems of Mian Mohammad Bakhsh and Bulleh Shah will be confused with that of Sultan Bahoo which is not only unfair with them but also is distortion of teachings of Sultan Bahoo.

## NAME ‘BAHOO’ IN THE LAST VERSE OF EACH QUATRAIN

The poetry of Sultan Bahoo, *Abyat-e-Bahoo*, has his name ‘Bahoo’ in the last verse of each quatrain which connects the reader spiritually. Writing the poet’s name in the last verse is a common practice in poetry and it is called *takhallus* (تخلص) in Arabic. Neither any writer nor any researcher has ever objected to it other than Doctor Nazeer Ahmad. He writes:

“Writing pen-name in the last verse of poetry has become a tradition. Those many authors who have written Bahoo in the last verse of each quatrain have disturbed the metrics which can only be corrected if it is removed.”

Doctor Nazeer Ahmad failed to understand that *Abyat-e-Bahoo* have been written in the Punjabi poetic form of *si harfi* and *dohra*. The speciality of these two types of poetry is that the writer uses his name in the last verse. It is only Doctor Nazeer Ahmad’s point of view that by using the name ‘Bahoo’ the metrics of quatrain are disturbed. My personal observation is that the poet’s name ‘Bahoo’ does not disturb the quatrain rather it makes it even more meaningful and beautiful.

Doctor Nazeer Ahmad made a mistake of adjusting the metrics of 188 quatrains of Sultan Bahoo and while doing so removed ‘Bahoo’ in the last verse of 137 of the quatrains. The researchers did not find his approach correct rather criticized it sternly.

I have already mentioned that Doctor Nazeer Ahmad was not the right person to research on *Abyat-e-Bahoo*. Even high standard printing by Packages Limited could not make his book popular.

## TOPICS DISCUSSED BY SULTAN BAHOO IN ABYAT

Sultan Bahoo’s *abyat* were to make his teachings of *Faqr*, which were in Persian, understandable by the local people whose mother tongue was Punjabi. These quatrains beautifully capture the essence of the teachings of Sultan Bahoo. I have written an abridged version of his teachings in this book under a separate section. To understand the depth of *Abyat-e-Bahoo*, one should go through them as well.

## ABYAT-E-BAHOO KAMIL-AN OVERVIEW

During my research on *Abyat-e-Bahoo*, I had numerous books and transcripts in front of me. I evaluated each one of them on the basis of research. I pondered over each verse rather each word of every quatrain. I tried my utmost that each quatrain rather every verse should be as what Sultan Bahoo had originally intended it to be. It took seventeen years.

While working on my other books, ‘*Mujtaba Akhir Zamani*’<sup>6</sup> and ‘*Shams-ul-Fuqara*’<sup>7</sup> I had to halt my work temporarily. Of all the books I have written, *Abyat-e-Bahoo Kamil* was the most challenging. At last, on 13<sup>th</sup> April 2014 it was finally completed. This is a new type of research on *Abyat-e-Bahoo*. In this collection are all the quatrains which are agreed upon by researchers. With each quatrain, there is a glossary and an explanation. I have tried not to explain in a lengthy manner rather I kept things simple and clear because many of the concepts have already been explained in the teachings section under specific topics. Therefore, if anyone wants to understand a quatrain, he simply has to refer to the teachings. For example:

الف الله چنبے دی بوٹی، میرے من وچ مُرشد لائی ہُو  
 نفی آثبات دا پانی ملیس، ہر رگے ہر جانی ہُو  
 اندر بوٹی مُشک مچایا، جاں پھلاں تے آئی ہُو  
 جیوے مُرشد کامل باہُو، جیں ایہہ بوٹی لائی ہُو

ਅਲਿਫ਼ ਅੱਲਾ ਚੰਬੇ ਦੀ ਬੂਟੀ, ਮੇਰੇ ਮਨ ਵਿਚ ਮੁਰਸ਼ਦ ਲਾਈ ਹੁ  
 ਨਫ਼ੀ ਅਸਬਾਤ ਦਾ ਪਾਣੀ ਮਿਲਯਸ, ਹਰ ਰਗੇ ਹਰ ਜਾਈ ਹੁ  
 ਅੰਦਰ ਬੂਟੀ ਮੁਸ਼ਕ ਮਚਾਇਆ, ਜਾਂ ਫੁੱਲਾਂ ਤੇ ਆਈ ਹੁ  
 ਜੀਵੇ ਮੁਰਸ਼ਦ ਕਾਮਿਲ ਬਾਹੂ<sup>(੮੦)</sup>, ਜੋਂ ਇਹ ਬੂਟੀ ਲਾਈ ਹੁ

*Alif Allah chambe dee bootee, mere mann wich Murshid laaee Hoo*  
*Naffee asbaat da panee millias, har ragey har jaaee Hoo*  
*Andar bootee mushk machaayaa, jaan phullan te aae Hoo*  
*Jeeve Murshid kamil Bahoo, jain eh bootee laaee Hoo*

Alif Allah! 'Tis jasmine's seedling, planted by spiritual guide in my spirit  
 Blooming within from the water of both negating and affirming  
 Ah! Secrets oughtn't to unveil, fragrance endless and exquisite  
 Hail perfect spiritual guide, O Bahoo, for planting this seedling

In this quatrain, the first three verses are about *Ism-e-Allah Zaat* and its benefits whereas the last verse talks about the person who gives it, the perfect spiritual guide. The readers who want to understand this quatrain in detail should read the chapters ‘*Ism-e-Allah Zaat*’ and ‘*The Perfect Spiritual Guide*’ of this book. Henceforth, the rest of the quatrains can be understood in the same manner.

<sup>6</sup> English translation: *The Spiritual Guides of Sarwari Qadri Order*

<sup>7</sup> English translation: *Sufism-The Soul of Islam*



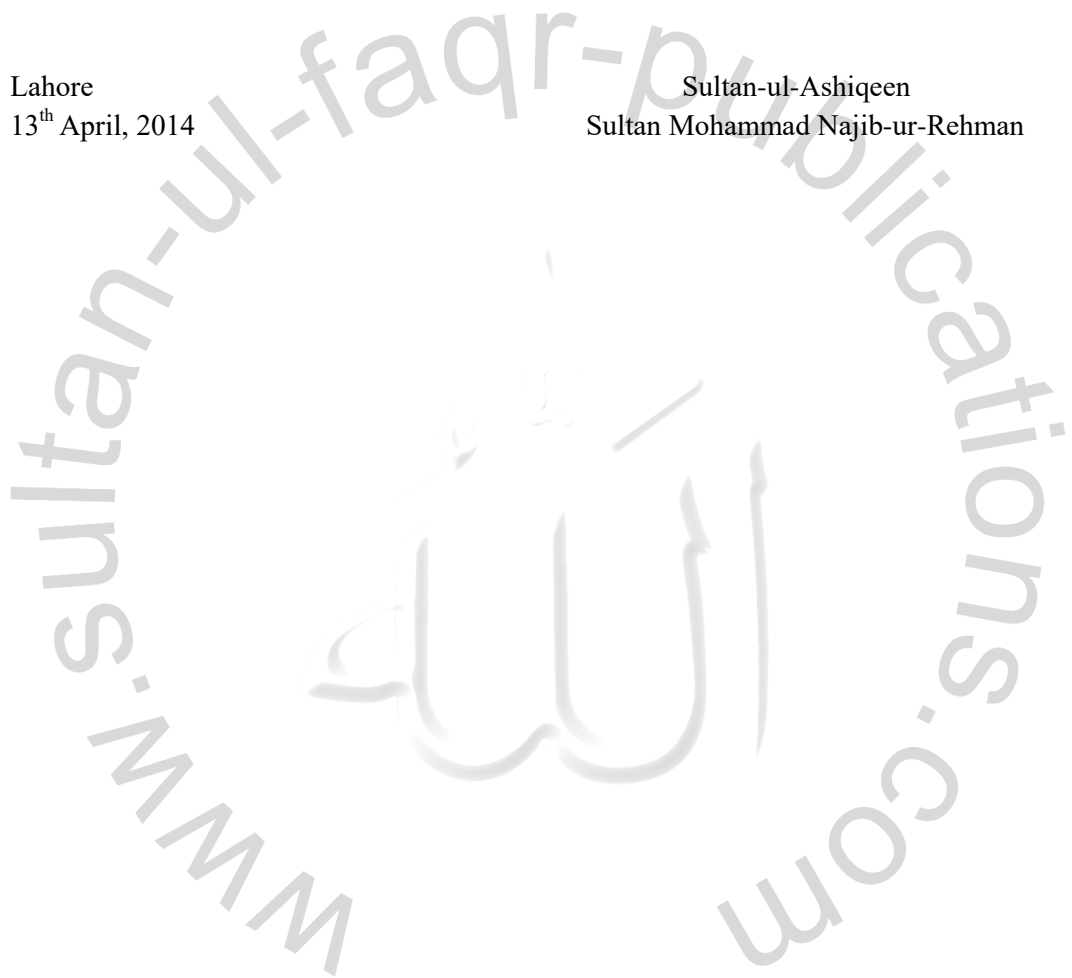
For ease of the readers, meanings of words have also been given so that one can understand the quatrains according to his spiritual level and understanding.

In the circle of Sultan Bahoo's followers and in the *Sarwari Qadri* order, there is a traditional way of arranging the quatrains and that sequence has been followed in this book.

I pray to Allah Almighty that He accepts my humble effort. (*Ameen*)

Lahore  
13<sup>th</sup> April, 2014

Sultan-ul-Ashiqeen  
Sultan Mohammad Najib-ur-Rehman



# Sultan-ul-Arifeen

## Sultan Bahoo

Sultan Bahoo was born on Thursday, 1<sup>st</sup> *Jumada ath-thani* 1039 AH (17<sup>th</sup> January 1630 AD) at the time of dawn (*Fajr*) salat in Shorkot, Jhang Pakistan. At that time Mughal Emperor Shah Jahan ruled. Through Divine inspiration, Sultan Bahoo's mother was informed that her child will be the Sultan of Mystics. When this sacred child was born, she named him Bahoo according to the Divine order. Bahoo literally means 'with *Hoo*'. Sultan Bahoo says:

نام باہُو مادر باہُو نہاد  
زانکہ باہُو دائی با ہُو نہاد

Explanation: Bahoo's mother named him 'Bahoo' because Bahoo has always remained with *Hoo* (ہُو).

Before him, no one in the history had ever been named Bahoo. Sultan Bahoo is the exact manifestation of the Divine name *Hoo* (ہُو). In his books, he frequently calls himself 'Fakir Bahoo annihilated in *Hoo*' and describes his status of immortality with *Hoo*. At one place, he writes:

اگر بائے بشریت حائل نبودے باہو عین یاہو است

Explanation: He symbolizes 'Ba' in his name with his physical being, the human element, and *Hoo* in his name indicates that inwardly he is entirely divine. If human element does not intervene, Bahoo is the exact manifestation of *Hoo* (ہُو).

He further says:

باہُو بہ یک نقطہ یاہو می شود  
ورد باہُو روز و شب یاہو بود

Explanation: Bahoo (باہُو) becomes *Ya-Hoo* (یاہُو) by just adding an Arabic alphabetical dot. It symbolizes that there remains no difference esoterically between both as he is annihilated

in *Hoo* and has become immortal with Him. All that remains is the exoteric veil. Hence, Bahoo forever remains engrossed in the invocation of *Ya-Hoo* (یاہُو).

تو نمی دانی کہ باہُو با خدا است

Explanation: Do you not know that Bahoo means one who is with Allah!

The name of Sultan Bahoo's father is Bazayd Mohammad. Bazayd Mohammad was a soldier by profession and held a special rank in the army of Mughal Emperor Shah Jahan. He was a virtuous man, followed sharia perfectly and was a hafiz. Bazayd spent his youth in jihad. Sultan Bahoo's genealogy reaches Ali ibn Abi Talib.

Since birth the Divine light had been radiating from the sacred forehead of Sultan Bahoo and his eyes glittered with the refulgence of Divinity. This light showed its miracles from very early age. His mother remained engrossed in prayers and invocation as she was sure that the blessed baby would not disturb her. In infancy, Sultan Bahoo did not take feed during the days of Ramadan just like Shaikh Abdul Qadir Jilani. This was a miracle by infant Bahoo. His personality was so divine since childhood that on whomsoever his eyes fell, that person recited shahada without any persuasion and embraced Islam immediately.

Sultan Bahoo did not get any conventional education. In his book *Ain-ul-Faqr*, he says:

- ❖ Like the Holy Prophet, I also did not get formal academic education. We had the esoteric knowledge. The Divine experiences revealed such inspirational knowledge inwardly and outwardly that requires several books to be expressed.

He says:

گرچہ نیست ما را علم ظاہر  
ز علم باطنی جاں گشته طاہر

Explanation: Although I did not get any worldly education but the esoteric knowledge has completely sanctified me.

He also says:

- ❖ Due to the excess of revelations and effects of theophanies of the light of Divine Essence, I could not acquire exoteric education neither could I get time to practise excessive outward devotions.

Despite such engrossment in Divinity, he always followed the sharia and Sunna of Prophet Mohammad steadfastly and never missed any obligatory or even optional prayer. He says:

بہوؤ این مراتب از شریعت یافتہ  
پیشوائے خود شریعت ساختہ

Explanation: Bahoo found all the distinguished levels by following sharia. He made sharia his guide. (Kaleed-ul-Tauheed Kalan)

Sultan Bahoo was a Saint by birth. Moreover, his mother gave him sufficient spiritual education and guidance because she herself was a perfect Mystic. Sultan Bahoo writes in his books, "I searched for a spiritual guide for thirty years but could not find the one of my standing."

One day engrossed in Allah's vision, he was wandering in the suburbs of Shorkot. Suddenly a celestial rider appeared who held his hand and affectionately said, "I am Ali ibn Abi Talib." Sultan Bahoo immediately recognized him and wished to sacrifice himself for him. Ali ibn Abi Talib said to him, "Son! Today you have been summoned in the court of the Holy Prophet." In a moment, he found himself in the Mohammadan Assembly. Abu Bakr Siddiq, Umar ibn Khattab, Usman ibn Affan and the People of Cloak were also present. First, Abu Bakr Siddiq blessed him with his attention and beneficence and left the court, then Umar and Usman blessed him and left. Then only the People of Cloak stayed there. Sultan Bahoo says, "I thought that the Holy Prophet would ask to take oath of allegiance upon the hand of Ali ibn Abi Talib but he himself held out his hands towards me and ordered, 'Hold my hands.' I pledged allegiance upon his sacred hands."

He adds, "When the Holy Prophet taught shahada, all the veils of spiritual stations and stages were removed by reciting it once. Hence, pre-existence and eternity became equal for me. Then Fatimah-tuz-Zahra honoured me by saying, 'You are my son.' I kissed the feet of Hasan ibn Ali and Husayn ibn Ali and entered the circle of their slavery. The Holy Prophet ordered me, 'Call people towards Allah. Persuade and guide them. Your status shall be raised day after day till eternity because this is the eternal order of the Lord'."

Afterwards, the Holy Prophet gave the responsibility of spiritual training of Sultan Bahoo to Shaikh Abdul Qadir Jilani. He blessed him with the spiritual treasures and ordered him to persuade and show the path of righteousness to people. Sultan Bahoo says, "When the great leader of *Faqr*, Shaikh Abdul Qadir Jilani cast his kind eyes upon me, I surpassed all the spiritual levels from pre-existence till the eternal end."

He writes about his experience of presence in the Mohammadan Assembly, "I saw and experienced everything spiritually as well as physically."

In *Risala Roohi Sharif*, he says:

دست بیعت کرد مارا مصطفیٰ خوانده است فرزند مارا مجتبیٰ  
شد اجازت باهو را از مصطفیٰ خلق را تلقین بکن بهر خدا

Explanation: I have taken oath of allegiance at the sacred hands of Prophet Mohammad and he has called me his spiritual son. He has allowed and ordered me to persuade and guide people on the path to Allah.

He says in *Aqal-e-Baydar*:

خوانده فرزند من زان فاطمه  
معرفتِ فقر است بر من خاتمه

Explanation: Fatimah bint Mohammad has taken me as her son. Hence, I have reached the ultimate levels of gnosis of *Faqr*.

Afterwards, Sultan Bahoo physically pledged allegiance in Delhi to Sayyid Abdul Rehman Jilani Dehlvi.

Sultan Bahoo was an independent Fakir as compared to the conventional spiritual guides and shrine caretakers. He defines an independent Fakir as:

- ❖ An independent Fakir is not bound by rules and regulations and is free from all the constraints. Firstly, he is not bound to stay at one place. Secondly, his beneficence continues in every condition and in every direction. Usually, he distributes the blessing of *Faqr* among common people while travelling from place to place.

Sultan Bahoo travelled all his life to educate and guide people on the path of *Faqr* and distributed the treasure of Divine love and knowledge among common people. He did this on Allah's commandment, as he says:

نفس را رسوا کنم بهر از خدا  
بر هر درے قدم زخم بهر از خدا

Explanation: I disgrace the self by walking from door to door for the sake of Allah.  
(Nur-ul-Huda Kalan)

Mostly he travelled towards Soon Valley, Multan, Dera Ghazi Khan, Dera Ismail Khan, Sindh and Balochistan for guiding and persuading people towards *Faqr*. The details about his travels cannot be found in any book, anthology or Sufi transcript because he always stayed away from the centres of culture and education of his age and never met any

writer. His visit to Delhi has also been mentioned only once. He distributed the treasure of *Ism-e-Allah Zaat* mostly among the common villagers and those villagers continued and promoted his teachings.

While travelling, he often blessed people on the way with Divine closeness by his single glance. Emperor Shah Jahan had granted a grand property to his father Bazayd Mohammad which included vast land, a fort of bricks and several wells. Although the property was very vast and needed proper care but Sultan Bahoo was completely indifferent towards it. He used to leave home whenever the state of Divine absorption occupied him. Sultan Hamid Ali writes in *Manaqib-e-Sultani*:

- ❖ Sultan Bahoo never indulged himself in worldly jobs or relations. He tried to plough the fields twice but both times the passion of Divine love overcame him to the extent that he left the bullocks there and then and went to jungles and mountains absorbed in the theophanies and revelations of Divine vision.

Sultan Bahoo was the perfect spiritual guide possessing absolute light of guidance. Such a spiritual guide holds the authority to elevate a devotee by his spiritual attention, persuasion and education to the level where he is blessed with the Divine vision so much so that he does not require any other mystic devotion, invocation or meditation. Sultan Bahoo spent his entire life wandering in search of the seekers of Allah and then elevating them to the Divine Oneness as he was ordered from the court of the Holy Prophet to execute the duty of guiding people towards Allah.

Sultan Bahoo is known by the title of *Sultan-ul-Arifeen* among all the Saints and Mystics as well as in the entire world. *Sultan-ul-Arifeen* literally means ‘Sultan of Mystics’.

Just as Shaikh Abdul Qadir Jilani announced during his address by the will of Allah:

◀ قَدَمِي هَذِهِ عَلَى رَقَبَةِ كُلِّ وَابِيَّ اللَّهُ

Meaning: My foot is on the neck of all the Saints.

Similarly, Sultan Bahoo proclaimed:

تا آنکه از لطفِ ازلی سرفرازی عینِ عنایتِ حقِ الحق حاصل شده و از حضورِ فائزِ انورِ اکرمِ نبوی صلی اللہ علیہ وآلہ و سلم حکمِ ارشادِ خلقِ شده، چه مسلم، چه کافر، چه بانصیب، چه بے نصیب، چه زنده و چه مرده۔ بزبانِ گوهرِ فشاںِ مصطفیٰ ثانی و مجتبیٰ آخرِ زمانی

فرمودہ۔ (رسالہ روجی شریف)

Meaning: Since the eternal benevolence has graced me with grandeur, Prophet Mohammad *sall'Allahu alayhi wa'alihi wasallam* has ordered me to guide everyone,

Muslim or non-Muslim, fortunate or unfortunate, dead or alive and he has titled me *Mustafa Sani* and *Mujtaba Akhir Zamani* with his pearl divulging tongue. (Risala Roohi Sharif)

Sultan Bahoo did not get any kind of formal or academic education. Even then he authored at least 140 books. All his books are in Persian except *Abyat-e-Bahoo* which is in Punjabi language.

Urdu translations of Sultan Bahoo's following books are available:

- (1) Abyat-e-Bahoo (Punjabi Poetry)
- (2) Divan-e-Bahoo (Persian Poetry)
- (3) Ain-ul-Faqr
- (4) Majalisa-tul-Nabi
- (5) Kaleed-ul-Tauheed (Kalan)
- (6) Kaleed-ul-Tauheed (Khurd)
- (7) Shams-ul-Arifeen
- (8) Ameer-ul-Kaunain
- (9) Taigh-e-Barhana
- (10) Risala Roohi Sharif
- (11) Ganj-ul-Asrar
- (12) Mehak-ul-Faqr (Kalan)
- (13) Mehak-ul-Faqr (Khurd)
- (14) Asrar-e-Qadri
- (15) Risala Aurang Shahi
- (16) Jamia-ul-Asrar
- (17) Aqal-e-Baydar
- (18) Fazal-ul-Laqa (Kalan)
- (19) Fazal-ul-Laqa (Khurd)
- (20) Miftah-ul-Arifeen
- (21) Nur-ul-Huda (Kalan)
- (22) Nur-ul-Huda (Khurd)
- (23) Taufeeq-ul-Hidayat
- (24) Qurb-e-Deedar
- (25) Ain-ul-Arifeen
- (26) Kaleed-e-Jannat
- (27) Mohkim-ul-Fuqara
- (28) Sultan-ul-Waham
- (29) Deedar Bakhsh (Kalan)
- (30) Deedar Bakhsh (Khurd)

- (31) Kashf-ul-Asrar
- (32) Mohabbat-ul-Asrar (this book is also known as Tarfa-tul-Ain)
- (33) Talmeez-ur-Rehman
- (34) Saif-ur-Rehman
- (35) Ganj-e-Deen

Sultan Bahoo's order of *Faqr* is the *Sarwari Qadri* order and it would not be wrong to say that he laid the foundation of this Sufi order. The *Sarwari Qadri* order is free from mystic struggles, forty-day seclusions, practice of holding breath, difficulties of initial levels, invocation and reflection. It has no restrictions of wearing saintly dresses or adopting specific looks like holding a stick and chaplet or wearing a cloak and turban etc. The speciality of this way is that the perfect spiritual guide takes the seeker to the final station on the very first day by granting him the sultan of invocations (*Hoo* هُوَ), contemplation of *Ism-e-Allah Zaat* and inscribing practice of Allah's name on the body. While the other mystic orders lack these blessings. That is why Sultan Bahoo says that the initial level of *Sarwari Qadri* disciple is equal to the final level of followers of other ways.

Sultan Bahoo had four wives. According to *Manaqib-e-Sultani*, Sultan Bahoo had eight sons. Their names are:

1. Sultan Noor Mohammad
2. Sultan Wali Mohammad
3. Sultan Latif Mohammad
4. Sultan Saleh Mohammad
5. Sultan Ishaq Mohammad
6. Sultan Fateh Mohammad
7. Sultan Sharif Mohammad
8. Sultan Hayat Mohammad

- He also had a daughter by the name of Mai Rehmat Khatoon. (**Mirat-e-Sultani**)

His shrine is in the village named after him 'Sultan Bahoo' in Garh Maharaja, Shorkot, Tehsil Ahmadpur Sial, Jhang District, Pakistan.

The death anniversary of Sultan Bahoo is celebrated every year on the first Thursday of *Jumada ath-thani*. People come from far off places to join the celebrations.

Sultan Bahoo extremely loved the People of Cloak. He held commemoration ceremonies for the martyrs of Karbala every year in *Muharram* from 1<sup>st</sup> to 10<sup>th</sup>. This tradition is still carried on. Thousands of pilgrims visit the shrine during the first ten days of *Muharram*



while in the last three days their number reaches to lakhs. In this way, two vast congregations are held every year at his shrine where a lot of people are blessed.

For a complete and comprehensive study into the biography of Sultan Bahoo you can read Urdu books *Shams-ul-Fuqara*, *Mujtaba Akhir Zamani* and *Sultan Bahoo rehmat-ul-Allah alayh* or their English translations *Sufism-The Soul of Islam*, *The Spiritual Guides of Sarwari Qadri Order* and *Sultan Bahoo*, respectively.



# TEACHINGS OF SULTAN BAHOO

The language of sub-continent during the Delhi Sultanate and the Mughal Empire was Persian be it governmental, official or the royal court therefore all the literature of that era whether in the form of Islamic studies, Sufism or history was in that language. Hence, Sultan Bahoo wrote all his books in Persian except for a collection of Punjabi and Saraiki poetry known popularly as *Abyat-e-Bahoo*. He explained all the teachings of his Persian books in Punjabi poetic form for easy understanding of local people and farmers. Sultan Bahoo's poetry, *Abyat-e-Bahoo*, is a complete collection of all his teachings. To understand his poetry, it is of utmost importance to understand his teachings from the core of one's soul. His teachings have been explained briefly in this section. For a detail study, you can read my other book *Shams-ul-Fuqara* or its English translation that is *Sufism-The Soul of Islam*.

Sultan Bahoo neither called his teachings spirituality nor mysticism rather he has titled them as *Faqr*.

## FAQR

*Faqr* is an Arabic word and is commonly known among the masses as poverty, destitution and hard times. It literally means indigence but Mystics describe it as that purpose of a person's life about which the Holy Prophet said:

أَلْفَقْرُ فَنَحْرِي وَالْفَقْرُ مِنِّي ◀

Meaning: *Faqr* is my pride and *Faqr* is from me.<sup>8</sup>

أَلْفَقْرُ فَنَحْرِي وَالْفَقْرُ مِنِّي فَأَفْتَحِرُّ عَلَى سَائِرِ الْأَنْبِيَاءِ وَالرُّسُلِينَ ◀

Meaning: *Faqr* is my pride and *Faqr* is from me and *Faqr* is the reason of my superiority over all the Prophets and Messengers.

أَلْفَقْرُ كَنْزٌ مِنْ كُنُوزِ اللَّهِ تَعَالَى ◀

Meaning: *Faqr* is one of the treasures of Allah.

Sultan Bahoo says about *Faqr*:

❖ *Faqr* is exactly the Divine Essence. (Ain-ul-Faqr)

<sup>8</sup> Quoted by Shaikh Abdul Qadir Jilani, Sultan Bahoo, Mulla Ali al-Qari, Imam Jalaluddin al-Suyuti and many others in their books.

- ❖ Bahoo, the Fakir exhorts that whoever wants to have the Divine vision and proximity must acquire *Faqr*. (Ain-ul-Faqr)
- ❖ *Faqr* is the secret of Allah and Allah is the secret of *Faqr*. (Ain-ul-Faqr)
- ❖ You must know that all the Prophets requested for *Faqr* but their request was not granted. *Faqr* was completely bestowed upon Prophet Mohammad *sall'Allahu alayhi wa'alihi wasallam* who entrusted it to his umma. This *Faqr* of Prophet Mohammad is his pride. *Faqr* is the ultimate beneficence. (Ameer-ul-Kaunain)
- ❖ All the Prophets entreated Allah for *Faqr* and to be the followers of Prophet Mohammad but their wish was not granted. Whoever perfectly followed Prophet Mohammad, made the Mohammadan *Faqr* his companion. Neither there is nor there will be any station higher and worth more pride than *Faqr*. *Faqr* is the eternal life. (Nur-ul-Huda Kalan)

(Quatrain 69) کوڑا تخت دنیا دا باہو، تے فقر سچی شاہی ہُو

ਕੂੜਾ ਤਖ਼ਤ ਦੁਨੀਆ ਦਾ ਬਾਹੂ<sup>(੮੯)</sup>, ਤੇ ਫ਼ਕਰ ਸੱਚੀ ਸ਼ਾਹੀ ਹੂ

*Koorra takht dunya da Bahoo, te Faqr sacchee shaahee Hoo*

World's a lie, O Bahoo, true lordship is *Faqr*

Explanation: The worldly imperialism is nothing but a lie. The true majesty lies with *Faqr*.

(Quatrain 7) راہ فقر دا مشکل باہو، گھر ما نہ سیرا رِدّھا ہُو

ਰਾਹ ਫ਼ਕਰ ਦਾ ਮੁਸ਼ਕਲ ਬਾਹੂ<sup>(੯੦)</sup>, ਘਰ ਮਾ ਨਾ ਸੀਰਾ ਰਿੱਧਾ ਹੂ

*Raah Faqr da mushkil Bahoo, ghar maa na seera riddha Hoo*

O Bahoo, *Faqr* is tough! It's not mother's home-cooked porridge

Explanation: There are many obstacles and tough stations in the way of *Faqr*, it is not like a mother's cuisine where you will be served without trying.

(Quatrain 160) لایحتاج جنہاں نوں ہويا، فقر تنہاں نوں سارا ہُو

ਲਾ-ਯੋਹਤਾਜ ਜਿਨ੍ਹਾਂ ਨੂੰ ਹੋਇਆ, ਫ਼ਕਰ ਤਿਨ੍ਹਾਂ ਨੂੰ ਸਾਰਾ ਹੂ

*Laa-Yuhtaaj jinhaan noon hoiaa, Faqr tinhaan noon saaraa Hoo*

*Faqr's* end is Allah Himself. All in all; it now needs none

Explanation: It is the saying of the Holy Prophet, "When *Faqr* is accomplished that is Allah." The ones who accomplished *Faqr* became immortal and indifferent to all worries.

## SEEKER OF ALLAH

There are three categories of people in this world:

### SEEKERS OF THE WORLD:

Seekers of the world are those who utilize all their knowledge, skills, expertise and struggle to attain material world and its luxuries. They consider this as the aim of their life to the extent that even the aim of their invocation and contemplation, prayers and devotions, recitals and all other mystic exercises is only to acquire and increase worldly assets and respect. Their success is only limited to this world and they are at peace with it.

### SEEKERS OF THE HEREAFTER:

Their focus is on making the hereafter a better place for themselves. For them success means saving themselves from hellfire and to get the bounties of the paradise and its castles and houris. This is why all their devotions, mystic exercises, good deeds, fasting, salat, hajj, zakat, invocations and glorifications are meant only to gain a happy life in the hereafter. They believe that this is the only purpose of life.

### SEEKERS OF ALLAH:

The purpose of all their struggle, devotion and worship is only to seek vision, closeness and union with Allah. Neither do they seek the pleasures of this world nor do they aspire to have bounties of paradise in the hereafter. Their goal is the Divine Essence and they are the seekers and lovers of Allah. They willingly sacrifice the desires of this world and the hereafter because of their love for Allah and remain desirous of His vision only.

Mystics always instruct people to become the seeker of Allah.

These three groups have been mentioned in the following *Qudsi* Hadith:

◀ طَائِبُ الدُّنْيَا مَخَنَّثٌ وَطَائِبُ الْعُقْبَى مُوَنَّثٌ وَطَائِبُ الْهَوَى مُدَكَّرٌ

Meaning: The seeker of world is an intersex, the seeker of hereafter is a female and the seeker of Allah is a male.

In Sufism, the term 'man' signifies a quality rather than physical appearance. It represents attributes of dignity and strength, which can be found in both males and females. The path of Allah is adopted and travelled only by the real man (whether male or female). On this basis, many males are actually females and many females are males.

Sultan Bahoo says:

- ❖ Who is a true man? The one who desires nothing but the Divine vision, neither he wants the pleasures and adornments of the world nor the houris, castles and charms of the paradise. The men of Divine vision have been absorbed in the ecstasy of *Ism-e-Allah Zaat* since eternity, for them everything other than Allah is hideous. Whosoever makes *Ism-e-Allah Zaat* his life and soul, gets rid of all the worries of both the worlds. (Ain-ul-Faqr)

Prophet Mohammad said about the seeker of Allah:

◀ مَنْ طَلَبَ شَيْئًا فَلَا تَجِدُهُ خَيْرًا وَمَنْ طَلَبَ الْمَوْلَى فَلَهُ الْكُلُّ

Meaning: He who has any desire (other than Allah) does not find goodness in it but he who seeks Allah, achieves everything.

◀ مَنْ طَلَبَ الدُّنْيَا فَلَهُ الدُّنْيَا وَمَنْ طَلَبَ الْعُقْبَىٰ فَلَهُ الْعُقْبَىٰ وَمَنْ طَلَبَ الْمَوْلَىٰ فَلَهُ الْكُلُّ

Meaning: He who seeks the world, gets it; he who seeks the hereafter, gets it but he who seeks Allah, gets everything.

◀ الدُّنْيَا حَرَامٌ عَلَىٰ طَالِبِ الْعُقْبَىٰ وَالْعُقْبَىٰ حَرَامٌ عَلَىٰ طَالِبِ الدُّنْيَا وَالْعُقْبَىٰ حَرَامٌ عَلَىٰ طَالِبِ الْمَوْلَىٰ  
مَنْ لَهُ الْمَوْلَىٰ فَلَهُ الْكُلُّ

Meaning: The (pleasure of) world is forbidden for the seekers of hereafter, (pleasure of) hereafter is forbidden for the seekers of the world whereas (the pleasures of) the world and the hereafter both are forbidden for the seekers of Allah. One who finds Allah, finds everything.

Sultan Bahoo has comprehensively written about the three types of seekers in his books. According to him, common are the seekers of world. The seekers of hereafter who are true scholars, devotees and virtuous are special. The seekers of Allah that include Prophets, Mystics, the truthful and the pious are the most special.

Sultan Bahoo states in his book *Ain-ul-Faqr* about the seeker of the world:

- The seekers of world are either hypocrites or pretenders.
- The world is a Satan and its seekers are devils.

- The world is violence and tribulation and its seekers are trouble-makers.
- The world is hypocrisy and its seekers are hypocrites.
- The world is an impurity and its seekers are impure.
- The world is a lie and its seekers are liars.
- The world is polytheism and its seekers are polytheists.
- The world is an evil and its seekers are also evil.
- The world is a curse and its seekers are accursed.
- The world is an ignorance and its seekers are ignorant like Abu Jahl.
- The world is a prostitute and a worldly man is a pimp who sees his whore wife in the sensual company of others but does not object. (Ain-ul-Faqr)

He has said about the seekers of Allah:

- ❖ The seeker of Allah comes with the Truth and takes the Truth with him. He never inclines towards the false world or anyone other than Allah. (Kaleed-ul-Tauheed Kalan)
- ❖ Who is a true seeker of Allah? The virtuous one who circumambulates the inward (which is the abode of Allah). He is one who is perfectly sincere like Abu Bakr Siddiq, as just as Umar ibn Khattab, as modest as Usman ibn Affan and a fighter against the self and completely resigned to the will of Allah like Ali ibn Abi Talib. He is the man of sharia and Divine secrets like the king of Prophets, Prophet Mohammad. They all are the real seekers of Allah. (Ain-ul-Faqr)

Sultan Bahoo says about the seeker of Allah:

(Quatrain 118) طالب بن کے طالب ہوویں، اُسے نوں پیا گانویں هُو  
 ਤਾਲਬ ਬਣ ਕੇ ਤਾਲਬ ਹੋਵੇਂ، ਉਸੇ ਨੂੰ ਪਿਆ ਗਾਂਵੇਂ ਹੁ

*Taalab ban ke taalab hoven, ose noon peaa gaanven Hoo*

Become a seeker worth desire. Seek spiritual guide wholly

Explanation: O seeker! Be a sincere and devoted disciple of your spiritual guide and obey him physically as well as esoterically.

He says about the seeker of the hereafter:

(Quatrain 46) تسبی دا تو کسی ہوویں، ماریں دم و لیاں هُو  
 ਤਸਬੀ ਦਾ ਤੂ ਕਸਬੀ ਹੋਇਓਂ, ਮਾਰੇਂ ਦਮ ਵਲੀਆਂ ਹੁ

*Tasbee da tu kasbee hoyon, maareen dam waleeaaan Hoo*

Adept at chanting on rosary and call yourself a Saint

Explanation: You have become an expert in recitals and consider yourself a Saint.

(Quatrain 143) فجرى ويله وقت سويله، نيت آن کرن مزدورى هُو

ਫਜਰੀ ਵੇਲੇ ਵਕਤ ਸਵੇਲੇ, ਨਿਤ ਆਣ ਕਰਨ ਮਜ਼ਦੂਰੀ ਹੁ

*Fajree wele waqt savele, nit aan karan mazdooree Hoo*

Up at sunrise, restive and rerun the labour

Explanation: The seekers of the hereafter rise early in the morning and get engaged in recitals and seclusions but those recitals have no influence upon their inwards.

#### IMPERFECT AND PSEUDO SEEKER

Sultan Bahoo says about the imperfect and pseudo seeker:

- ❖ Whoever prefers world and worldly people cannot be a Dervish rather is cursed in both the worlds. (Mohabbat-ul-Asrar)

طالبى جاسوس و دشمن صد هزار

طالب حق يك دو كس طالب شمار

Explanation: One can find thousands of disciples who are spies and enemies, but the true seekers of Allah are only one or two. (Kaleed-ul-Tauheed Kalan)

- ❖ The spiritual guide never shows affection towards the hypocrite and false seeker, nor does he bestow him with gnosis of Allah. The seeker ought to be sincere and pure of inward. (Fazal-ul-Laqa)
- ❖ The perfect spiritual guide should make the sincere seeker his disciple. Instructing a faithless seeker who distrusts the spiritual guide is of no gain as he would never turn towards union with Allah. Instead, he always remains a prisoner of the desires of his inciting self and the pleasures of this material world. (Fazal-ul-Laqa)
- ❖ Who is a strong seeker? Who is a weak seeker? The weak seeker is one who desires to get worldly wealth and riches from his spiritual guide whereas the strong seeker is one who finds the path of Reality by sacrificing his life and wealth for it. (Taufeeq-ul-Hidayat)

- ❖ A dog is better than the seeker who is insincere, disrespectful, unfaithful and shameless. The disciple who loves this carrion world stays deprived of the desire for gnosis. (Fazal-ul-Laqa)

(Quatrain 40) دل دا محرم کوئی نہ ملیا، جو ملیا سو غرضی ہو  
 ਦਿਲ ਦਾ ਮਹਿਰਮ ਕੋਈ ਨਾ ਮਿਲਿਆ, ਜੋ ਮਿਲਿਆ ਸੋ ਗ਼ਰਜ਼ੀ ਹੂ

*Dil da mehram koe na miliaa, jo miliaa so gharzee Hoo*

No Godsend; no seeker worth Trust; only hoggish selves

Explanation: No one came to me with a desirous inward whom I could take to Allah. Everyone had his own selfish needs and approached to achieve his goals.

(Quatrain 77) خام کی جان سار فقر دی، جیہڑے محرم نہیں دل دے ہو  
 ਖ਼ਾਮ ਕੀ ਜਾਨਣ ਸਾਰ ਫ਼ਕਰ ਦੀ, ਜਿਹੜੇ ਮਹਿਰਮ ਨਾਹੀਂ ਦਿਲ ਦੇ ਹੂ

*Khaam kee jaanan saar Faqr dee, jehre mehram naaheen dil de Hoo*

Imperfects are not worthy of Divine Trust. They know not *Faqr's* brilliance

Explanation: Incompetent seekers who fail to become spiritual confidant are clueless to the Divine secret hence are utterly unaware of the way of *Faqr*.

(Quatrain 196) لائیاں دا اوہ قدر کی جان، جیہڑے محرم نہیں سر دے ہو  
 ਲਾਈਆਂ ਦਾ ਉਹ ਕدر ਕੀ ਜਾਨਣ, ਜਿਹੜੇ ਮਹਿਰਮ ਨਾਹੀਂ ਸਿੱਰ ਦੇ ਹੂ

*Laaeeaan da ooh qadar kee jaanan, jehre mehram naaheen sir 'r de Hoo*

Not the confidant of secret; know not the worth of love

Explanation: The people of the world and hereafter are ignorant to the secret of Divine love which is why they hurl their arrows at me.

## SELF-REALIZATION

Allah says in a *Qudsi* Hadith:



◀ كُنْتُ كُنْزًا مَخْفِيًّا فَأَحْبَبْتُ أَنْ أُعْرَفَ فَخَلَقْتُ الْخَلْقَ

Meaning: I was a hidden Treasure, I desired to be recognized so I created the creation.

It is obvious from this Hadith that the purpose of creation of man is to gain the recognition and gnosis of Allah. Now the question arises, how can a man recognize Allah? Its method is told in the following Hadith:

◀ مَنْ عَرَفَ نَفْسَهُ فَقَدْ عَرَفَ رَبَّهُ

Meaning: Whoever recognized his self, undoubtedly recognized his Lord.

Hence, a man can recognize Allah when he recognizes the self or himself first. Wherever in the world a recognizer of Reality, a knower of the hidden secret or a thinker is born, he definitely discloses the reality that the true awareness is achieved only by self-realization and he also essentially unveils the Quranic reality that not only Allah but all His created realms are present in human inward in a subtle form. This is not merely a philosophical principle that is fabricated for intellectual delight or for the mental satisfaction. Rather, it is the reality of life which is established on the strong basis of teachings and experiences of Prophets and Saints along with the teachings of the Quran and the Hadith.

All teachings of Sultan Bahoo whether prose or poetry are a beautiful interpretation of the Quran and the Hadith. He quotes the Quranic verse, “And We are nearer to him than his jugular vein”<sup>9</sup> and describes that prior to search for the Divine Essence, it is essential to reach one’s inner. Sultan Bahoo while emphasizing the presence of Allah in the esoteric being says that to him word ‘nearness’ is also incongruous because it too represents the aloofness and duality whereas the Essence is the reality of our beings. He says:

قربِ حقِ نزدیکِ منِ جبلِ الوری  
تو جمالشِ را نہ بینی بے نظیر

Explanation: The Divine Essence is closer than the jugular vein but you are spiritually blind and the union with Allah is not destined for you. (Divan-e-Bahoo)

Sultan Bahoo is aggrieved at those individuals who perceive that Allah is far though He is the closest. Such people try to find Him outside, contrarily, he declares all such physical efforts pointless and meaningless, and advises to find Allah within. He even tells the way to find Him and that is by removing the veils and dirt of inner desires.

<sup>9</sup> Sura Qaf; verse 16

Human inner is a vast and great essence of Divine light and a mirror to the Truth which is enlightened by the personal light of Allah. The whole universe is seen in it equal to a mustard seed.

Sultan Bahoo's point of view is that such a state is created in the soul by Divine gnosis due to which the total states of both the worlds (spiritual and physical) are assimilated in the inward and the seeker with insight watches them clearly through his soul's eyes. In fact, a Divine lover perpetually remains attentive towards his inward. Sultan Bahoo says:

- ❖ The inward is a vast and great kingdom. Both the worlds along with their creations can be contained in it but the inward cannot be contained in both the worlds. (Fazal-ul-Laqa)
- ❖ The inward which is once vivified, perpetually remains attentive towards Allah and occupied in beholding Him. It is madly engrossed in the Divine vision. (Qurb-e-Deedar)

In *Aqal-e-Baydar*, he describes the reality of soul:

- ❖ I witnessed Kaaba in my inward and had the Divine vision so I prostrated before Him.
- ❖ Pure soul is a Divine treasure in the existence. The people of such soul are laudable and Divinity is revealed through them.

In his Punjabi poetry, Sultan Bahoo advises to peep into the soul and to ponder over the purpose of one's existence.

(Quatrain 17) ایہہ تن رب سچے دا حجر، وچ پا فقیرا جھاتی ہُو  
 ਇਹ ਤਨ ਰੱਬ ਸਚੇ ਦਾ ਹੁਜਰਾ، ਵਿਚ ਪਾ ਫਕੀਰਾ ਝਾਤੀ ਹੁ  
 Eh tann Rabb sachche da hujra, wich paa Fakiraa jhaatee Hoo  
 In this body resides the Lord. O Fakir! Just peep

Explanation: Your body is the place of Divine manifestations. Just peep within it.

(Quatrain 79) دل دریا سمندروں ڈونگھا، غوطہ مار غواصی ہُو  
 ਦਿਲ ਦਰਯਾ ਸਮੁੰਦਰੋਂ ਡੂੰਘਾ, ਗੋਤਾ ਮਾਰ ਗਵਾਸੀ ਹੁ  
 Dil dariaa samundron doonghaa, ghotaa maar ghavaasee Hoo  
 Dive, O diver! To the depth of inward, deeper than the ocean

Explanation: The human inward is deeper than the ocean. Strive to reach its depth because in there is the ocean of Oneness.

(Quatrain 18) ایہہ تن رب سچے دا حجرا، دل کھڑیا باغ بہاراں ہُو  
ਇਹ ਤਨ رੱਬ سਚے دا ਹੁਜرا، ਦਿਲ ਖਿੜੀਆ ਬਾਗ਼ ਬਹਾਰਾਂ ਹُو

*Eh tann Rabb sachche da hujra, dil khireeaa baagh bahaaraan  
Hoo*

Lord resides in the abode within. I blossomed like a garden in spring

Explanation: Ever since the reality of spiritual being is disclosed upon me that my inward is the abode of manifestations of the Beloved I am overjoyed and delighted.

(Quatrain 114) چوداں طبقِ دلے دے اندر باہُو، پا اندر وچ جھاتی ہُو  
ਚੌਦਾਂ ਤਬਕ ਦਿਲੇ ਦੇ ਅੰਦਰ ਬਾਹੂ<sup>(114)</sup>، ਪਾ ਅੰਦਰ ਵਿਚ ਝਾਤੀ ਹُو

*Chaudaan tabaq dile de andar Bahoo, paa andar wich jhaatee  
Hoo*

Fourteen realms lie within you-says Bahoo: Desire to seek it all!

Explanation: O seeker of Allah! Just be attentive towards your inward as the whole universe is within yourself.

## ISM-E-ALLAH ZAAT

Sultan Bahoo elaborately explains the secrets of the invocation and contemplation of *Ism-e-Allah Zaat* (the personal name of Allah) in his books.

*Ism-e-Allah Zaat* is in fact the Divine Essence and is specific for His glorified Divine Self. Well known scholars of Islam state that this name is neither derived from any word nor any new word can be derived from it. Unlike other attributive names of Allah, it cannot be applied metaphorically on anyone. Thus, this name is perfectly pure of combination. Like Allah Himself, His name is also the One, the Only and:

◀ نَمَّ يَلِدُ ۖ وَنَمَّ يُؤْتِكُ ﴿١١٢:٣﴾

Meaning: He has not begotten any nor is He begotten. (112:3)

The invocation and contemplation of personal name of Allah develops a special relationship between Allah and His slave. Quran mentions this name four thousand times. The Mystics and Fakirs consider the name ‘Allah (الله)’ to be His greatest name (*Ism-e-Azam*). This name encompasses all the Divine attributes. Hence, when a person remembers Allah with the name, he actually remembers all the attributive names of Allah simultaneously. It is the unique quality of this name which is not encompassed by any other of His names. Imam Fakhruddin al-Razi elaborates this point in a very beautiful manner. He says:

- ❖ No doubt! When you remember Allah with His names of compassion and you say ‘the most Beneficent’ (*ar-Rahman*) or ‘the most Merciful’ (*ar-Rahim*) you only invoke His attribute of compassion not of wrath and majesty. Similarly, if you remember Him by the name ‘the All-Knowing’ (*al-Alim*) you only invoke His attribute of Omniscience not of Omnipotence. On the contrary, when you say Allah (الله), you invoke all the Divine attributes because the One to be worshipped is the One who has all the Divine attributes. (*Tafsir-e-Kabeer, Vol-1 p. 85*)

Like Allah Himself, His name is also unprecedented, peerless and unique because of its astonishing marvels and meaningfulness. The distinguished quality of this name is that if its letters are gradually separated, even then its meanings are not changed and in any case it remains *Ism-e-Allah Zaat* and is used to address Allah only. If the first letter, Alif (ا) of الله (*Allah*) is removed, it becomes لله (*Lillah*) in Arabic which means ‘to Allah’ or ‘for Allah.’ It is also *Ism-e-Allah Zaat*. In the Quran, Allah says:

◀ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ (۲:۲۸۴)

Meaning: Whatever exists in the heavens and the earth belongs to Allah. (2:284)

If the first ل (*Laam*) of لله (*Lillah*) is removed, it becomes له (*LaHoo*) in Arabic which means ‘for Him’. It is also *Ism-e-Allah Zaat*. As Allah says in the Quran:

◀ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيْرٌ ﴿۶۴﴾ (۶۴:۱)

Meaning: For Him is the entire kingdom and for Him is all the praise. And He is All-Powerful over everything. (64:1)

If the second ل (Laam) is also removed it becomes هُو (Hoo) in Arabic. Hoo (هُو) is a pronoun for Allah as used many times in the Quran for *Ism-e-Allah Zaat*:

◀ هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ (٥٩:٢٢)

Meaning: He (Hoo هُو) is Allah, besides Whom there is no God. (59:22)

Sultan Bahoo has written one hundred and forty books and every book is an explanation of *Ism-e-Allah Zaat*. The way he has explained the reality, splendour and secrets of *Ism-e-Allah Zaat*, no one else could do. He says:

- ❖ *Ism-e-Allah Zaat* (Allah اللهُ, Lillahِ اللهُ, LaHooِ اللهُ, Hooِ اللهُ) is the greatest name of Allah. (Ain-ul-Faqr)
- ❖ Whoever achieved the levels of piety, it was through *Ism-e-Allah Zaat*. Name اللهُ (Allah) includes four Divine names. Firstly, the name اللهُ (Allah) itself, whose invocation is the most gracious. When ا (Alif) of اللهُ (Allah) is separated, it becomes اللهُ (Lillah). The invocation of اللهُ (Lillah) is the Divine beneficence. When first ل (Laam) of اللهُ (Lillah) is separated, it becomes اللهُ (LaHoo). The invocation of اللهُ (LaHoo) is the Divine blessing. When second ل (Laam) of اللهُ (LaHoo) is separated, it becomes هُو (Hoo) and invocation of هُو (Hoo) is the Divine favour. Hence Allah says:

◀ لَا إِلَهَ إِلَّا هُوَ (٢:٢٥٥)

Meaning: None is worthy of worship but He (هُو). (2:255)

Seek only Allah! Everything other than Allah is lust. (Mehak-ul-Faqr Kalan)

خیال خواندن چندین کتب چراست ترا

الف بس است اگر فهم این اداست ترا

Explanation: Why the thought of reading too many books has obsessed you! Only the knowledge of Alif is enough. (Kaleed-ul-Tauheed Kalan)

اسمِ اللہ راہبر است در ہر مقام  
از اسمِ اللہ یافتند فقرش تمام

Explanation: *Ism-e-Allah Zaat* guides the seekers of Allah at every stage and helps them reach the ultimate stage of *Faqr*. (Mehak-ul-Faqr Kalan)

اسمِ اللہ ذوق بخشد باوصال  
بے زبانے سخن گوید قیل و قال

Explanation: By the contemplation of *Ism-e-Allah Zaat*, the contemplator becomes keen for Allah. He remains unified with Allah every moment and converses with Him esoterically without moving tongue. (Mehak-ul-Faqr Kalan)

آں روز یاد کن کہ یارے تو کس نہ باشد  
جز عمل و ایمان دیگرے ہمراہ تو کس نہ باشد  
باہو! بہ ازیں نہ باشد یک بار گفتنِ اللہ  
اللہ بس ترا شد خطے کش بر سوی اللہ

Explanation: Remind yourself of the day when you would not have any friend except your faith and good deeds. O Bahoo! If you recite *Ism-e-Allah Zaat* once sincerely, it is better than every good deed. Leave everything other than *Ism-e-Allah Zaat* and be sure that only it is sufficient for you. (Mehak-ul-Faqr Kalan)

اسمِ اللہ بس گرانت بس عظیم  
ایں حقیقت یافتہ نبی کریم

Explanation: *Ism-e-Allah Zaat* is the priceless and grandest holy treasure. Its reality is known only to the Holy Prophet. (Kaleed-ul-Tauheed Kalan)

اسمِ اللہ نیچو در دل آفتاب  
ظلمت از انوار او گردد خراب  
نامِ اللہ گشت آسان بر زبان  
کنہ اللہ مشکل است بر نہاں

Explanation: When *Ism-e-Allah Zaat* brightens your inward like the sun, all the darkness is removed by its Divine light. It is very easy to invoke Allah's name verbally but it is very difficult to reach its secret and hidden reality. (Mehak-ul-Faqr Kalan)

❖ *Ism-e-Allah Zaat* is exactly the Divine Essence. (Ain-ul-Faqr)

- ❖ Listen! By the invocation of attributive names of Allah one can be deceived and misled but the invocation of *Ism-e-Allah Zaat* will never mislead the invoker. (Ain-ul-Faqr)

### INVOCATION OF ISM-E-ALLAH ZAAAT

Allah says in the Quran:

◀ أَلَا يَذُكُرُ اللَّهُ تَطَبَّيْتُ الْقُلُوبُ ﴿١٣:٢٨﴾

Meaning: Know that it is the invocation of Allah (*Ism-e-Allah Zaat*) alone that brings calm to the inwards. (13:28)

◀ وَادْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ ﴿٦٢:١٠﴾

Meaning: And invoke Allah (*Ism-e-Allah Zaat*) much so that you may attain to prosperity. (62:10)

◀ يَا أَيُّهَا الَّذِينَ آمَنُوا ادْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا ﴿٣٣:٤١﴾

Meaning: O believers! Keep invoking Allah abundantly. (33:41)

◀ وَالذَّكِرِينَ اللَّهُ كَثِيرًا وَالذَّكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ﴿٣٣:٣٥﴾

Meaning: And the men who invoke Allah (*Ism-e-Allah Zaat*) abundantly and the women who invoke Allah (*Ism-e-Allah Zaat*) very much, Allah has prepared for all of them forgiveness and a mighty reward. (33:35)

◀ فَأَذْكُرُوا لِي آذْكُرْكُمْ وَأَشْكُرُوا لِي وَلَا تَكْفُرُونِ ﴿٢:١٥٢﴾

Meaning: So remember Me (through the invocation of *Ism-e-Allah Zaat*), I shall remember you. And always be thankful to Me and never be ungrateful to Me. (2:152)

In the following verses, people who are negligent of the invocation of *Ism-e-Allah Zaat* are warned of hard punishment and Allah has forbidden others to follow them or have close relationship with them. Allah says:

◀ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ ۗ وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَٰئِكَ هُمُ الْخٰسِرُونَ ﴿٦٣:٩﴾

(63:9)

Meaning: O believers! Let not your wealth and your children make you neglectful of the very invocation of Allah (*Ism-e-Allah Zaat*). And whoever does so, it is they who are the losers. (63:9)

◀ وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَنْ ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا (١٨:٢٨)

Meaning: And (also) do not follow him whose inward We have made neglectful of Our invocation and who follows but the urge of his (inciting self) and his case has exceeded all bounds. (18:28)

◀ فَأَعْرِضْ عَنْ مَنْ تَوَلَّىٰ عَنْ ذِكْرِنَا وَلَمْ يُرِدْ إِلَّا الْحَيَاةَ الدُّنْيَا ۗ ذَٰلِكَ مَبْلَغُهُمْ مِنَ الْعِلْمِ ۗ إِنَّ رَبَّكَ هُوَ أَعْلَمُ

بِمَنْ ضَلَّ عَنْ سَبِيلِهِ ۗ وَهُوَ أَعْلَمُ بِمَنْ اهْتَدَىٰ ﴿٥٣:٢٩-٣٠﴾

Meaning: So divert your attention from him who turns away from Our invocation and desires nothing but the life of this world. That is but the limit of the working of their knowledge. Verily your Lord fully knows him who has strayed from His path and (also) knows best him who has attained guidance. (53:29-30)

The Holy Prophet said:

◀ أَلْأَنْفَاسُ مَعْدُودَةٌ وَكُلُّ نَفْسٍ يَخْرُجُ بِغَيْرِ ذِكْرِ اللَّهِ تَعَالَىٰ فَهِيَ مَيِّتٌ

Meaning: Everyone has counted breaths. The breath which passes without the invocation of Allah is dead.

Sultan Bahoo explains this Hadith as follows:

(Quatrain 60) جو دم غافل سو دم کافر، سانوں مرشد ایہہ پڑھایا هو

ਜੇ ਦਮ ਗ਼ਾਫ਼ਲ ਸੋ ਦਮ ਕਾਫ਼ਰ, ਸਾਨੂੰ ਮੁਰਸ਼ਦ ਇਹ ਪੜ੍ਹਾਇਆ ਹੁ

*Jo dam ghaafil so dam kafir, sanoon Murshid eh parhaiaa  
Hoo*

My spiritual guide taught that breath without Allah's remembrance is paganism

Explanation: My spiritual guide has taught me the lesson that a breath without the invocation of *Ism-e-Allah Zaat* makes one a pagan. Therefore, I have made my inward oblige to it.

The inward invocation of Allah is the eternal prayer. Its purpose is described in the following Hadith:

◀ لِكُلِّ شَيْءٍ مُّصَقَّلَةٌ وَمُصَقَّلَةُ الْقَلْبِ ذِكْرُ اللَّهِ تَعَالَىٰ



Meaning: There is a burnisher for everything and the burnisher of inward is the invocation of Allah.

Now it is clear that Allah has ordered the invocation of *Ism-e-Allah Zaat* (الله) for the purification and cleansing of the inward. In fact, inward is the mirror in which the light of Allah can be observed but only if it is clean. That is why, we should always remain occupied in the invocation and contemplation of *Ism-e-Allah Zaat* to keep the inward pure and clean from the filth of world so that we can fulfil the promise of, “Yes! (*Bala!*)”<sup>10</sup>

Sultan Bahoo explains the Hadith in these words:

(Quatrain 188) دل کر صیقل شیشے وانگوں باہو، دور تھیوں کل پردے ہو

दिल कर मीकल मीमे दांतीं घावू<sup>(११)</sup>, दूर धीदर कुल परदे वू

*Dil kar saiqal sheeshe vaangoon Bahoo, dur theevan kul parde Hoo*

Clean the heart like a mirror, O Bahoo, tear away all the veils

Explanation: The Beloved resides in the inward but to reach Him you have to clean the rusty mirror of the inward under the guidance and persuasion of a *Sarwari Qadri* spiritual guide and by the invocation and contemplation of *Ism-e-Allah Zaat*. If you do this, all the veils will be lifted unveiling the Beloved whom you will behold in front of you.

All the said Quranic verses and Hadiths prove that the invocation of Allah (الله) is the greatest of all the worships. However, one must grasp that how invocation should be performed to get its real beneficence which is the recognition of the self (*nafs*). It advances towards the recognition of Allah as is said in the Hadith:

◀ مَنْ عَرَفَ نَفْسَهُ فَقَدْ عَرَفَ رَبَّهُ

Meaning: Whoever recognized his self, undoubtedly recognized his Lord.

One way of remembering Allah is by tongue. It includes the recitation of Quranic verses, shahada and all other prayers performed physically. Such invocation is a source of reward and a better place in heaven. The invocation which actually opens the doors of spiritual world is the invocation of *Ism-e-Allah Zaat* through inhale and exhale in a special

<sup>10</sup> A reference to sura 7, verse 172

manner. It is called ‘the sultan of invocations’ (*Sultan-ul-Azkar*). The physical body is connected with the soul only through breaths therefore as long as one is breathing, he is alive otherwise not. Hence, the invocation performed through breaths strengthens the soul and blesses it with the light to see. This invocation solely focuses on the soul giving it the required strength. No other form of invocation does this, leaving man deprived of proximity and Divine vision. Allah has also ordered to perform invocation through breaths in the Quran:

◀ **وَادْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْآصَالِ وَلَا تَكُنْ مِنَ الْغَافِلِينَ ﴿٢٠٥﴾**

Meaning: And invoke your Lord by breaths with humility and tearful submissiveness and fear and repentance and also by calling in low tones. (Persevere with His invocation) morning and evening and be not of the neglectful. (7:205)

◀ **ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخِيفَةً ۗ إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ ﴿٥٥﴾**

Meaning: Invoke your Lord most submissively and secretly. Surely, He does not like the transgressors. (7:55)

Invoking ‘your’ Lord secretly means invoking His name ‘Allah’ by breaths without making any sound.

Salat is the second pillar of Islam and made obligatory on all the Muslims. A few Hadiths are:

◀ **لَا صَلَاةَ إِلَّا بِحُضُورِ الْقَلْبِ**

Meaning: No salat without the presence of inward.

◀ **الْصَّلَاةُ مَعْرَاجُ الْمُؤْمِنِينَ**

Meaning: Salat is Miraj for the believers.

Salat is performed by reciting a set of words with specific gestures and movements. This is apparent aspect of salat but in reality, it is performed so that one is blessed with Allah’s proximity and sees His countenance because only then a Muslim becomes a believer (*Momin*) and his salat becomes Miraj. All this is achieved if innovation with breaths is performed.

Salat is also a form of invocation as said by Allah:

◀ وَأَقِمِ الصَّلَاةَ لِذِكْرِي ﴿٢٠:١٣﴾

Meaning: And establish salat for the sake of My invocation. (20:14)

Allah wants His men to invoke His name not only during salat but continuously, as He commands:

◀ فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ ﴿٢:١٠٣﴾

Meaning: So, (O Muslims), when you have offered your salat, invoke Allah (*Ism-e-Allah Zaat* in all postures) standing, sitting and (lying down) on your sides. (4:103)

In the verse 'lying down on your sides' refers to 'sleep'. During sleep only the invocation by breaths is possible because breathing is continuous and only stops on death. Whenever Allah made any form of worship obligatory, He then also fixed its limit (the number of times it should be performed) but the invocation (of *Ism-e-Allah Zaat*) has no fixed limit which means that it should be performed (as Allah orders it) while standing, sitting and lying, day and night, on land or water, while travelling or during sojourn, in affluence and in destitution, while healthy or sick, secretly and loudly, the invocation of *Ism-e-Allah Zaat* is obligatory in every condition.

Allah has also explained how this invocation should be performed:

◀ وَأَذْكُرْ رَبَّكَ إِذَا نَسِيتَ ﴿١٨:٢٤﴾

Meaning: And invoke your Lord when you forget (everything else). (18:24)

It means to perform with such engrossment that one becomes unaware of even himself.

What should be invoked is also clearly mentioned:

◀ وَأَذْكُرْ اسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا ﴿٤٣:٨﴾

Meaning: And continue invoking the name of your Lord (*Ism-e-Allah Zaat*) devoted completely to Him alone (in your inward and soul), broken away from everyone else. (73:8)

◀ سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَىٰ ﴿٨٤:١﴾

Meaning: Glorify the name of your Lord (*Ism-e-Allah Zaat*), the most High. (87:1)

◀ فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿٥٦:٤٣, ٩٦ & ٦٩:٥٢﴾

Meaning: So always invoke the name of your Lord (*Ism-e-Allah Zaat*), the most Magnificent. (69:52 & 56:74,96)

Sultan Bahoo says:

- ❖ To learn one law of Islamic jurisprudence is better than a sincere prayer of one year while one breath in the contemplation of *Ism-e-Allah Zaat* is better than learning thousand Islamic laws. **(Ain-ul-Faqr)**
- ❖ It should be evident that by invoking *Ism-e-Allah Zaat* along with the practice of inscribing Allah's name on the body, one finds eternal salvation in this world as well as in the hereafter and is blessed with presence of the Mohammadan Assembly. By the Divine presence attained through *Ism-e-Allah Zaat*, the existence of seeker becomes pure inwardly as well as outwardly complying with the injunctions of Quran and Hadith. His tongue becomes the sword of the Compassionate and he comes in the protection of Allah as said:

◀ الْبُعُثُوسُ فِي أَمَانِ اللَّهِ

Meaning: An indigent<sup>11</sup> is under the protection of Allah.

Such an invoker is the treasure of Allah, his secret is Allah's secret. He is pure of polytheism, paganism, heresy and the desires of self. **(Kaleed-ul-Tauheed Kalan)**

- ❖ On the doomsday, when the account of good and bad deeds would be reckoned, the person on whose inward *Ism-e-Allah Zaat* is engraved and who has recited *Ism-e-Allah Zaat* sincerely even once in life would be forgiven no matter his sins are equal to the fourteen layers of the earth and the skies. When the angels will place all his sins on one side of the scale and his single good deed of invocation of *Ism-e-Allah Zaat* on the other, the side with *Ism-e-Allah Zaat* would be heavier. The angels will ask surprisingly, "O Allah! Only one act of this person made the side of good deeds of the scale heavier. What is that good deed?" Allah will say, "This person is My seeker and remained occupied in the invocation of *Ism-e-Allah Zaat*. O angels! You are among those who are veiled from My real worship which is the invocation of *Ism-e-Allah Zaat*. When My seekers perform the invocation of *Ism-e-Allah Zaat*, I am with them and they are with Me. You are the strangers."

Only Allah! Everything other than Allah is lust. **(Ain-ul-Faqr)**

## CONTEMPLATION OF ISM-ALLAH-ZAAT

Allah created this world only because He wanted to be recognized and desired to manifest His beauty and majesty. He longed to have someone who would love Him ardently. So

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<sup>11</sup> He is indigent because he spends everything for the cause of Allah and becomes indifferent to both the worlds.

the main purpose of man's creation is the recognition and vision of Allah. The power of sight is the best source of recognizing, other senses cannot give complete recognition. Hence, the contemplation of *Ism-e-Allah Zaat* by sight and its invocation with breaths are the best sources of getting blessed with the vision and recognition of Allah.

Contemplation literally means to think, focus, concentrate or meditate. By imprinting *Ism-e-Allah Zaat* (الله) on soul through contemplation, it leaves impressions on our esoteric being and influences it with its great powers hence giving life to the soul. When the seeker is bestowed with spiritual insight, he immediately recognizes Allah and starts obtaining his gnosis. Then the seeker ever remains engrossed in beholding the Divine Essence.

Sultan Bahoo says:

- ❖ The inward and soul never get purified by the outward virtuous deeds because the inner filth is never removed unless the inward is purged by the contemplation of *Ism-e-Allah Zaat*. By the special efficacy of its invocation, the inward is cleansed and made sincere towards Allah. Without the invocation of *Ism-e-Allah Zaat* neither the self dies nor the soul is enlivened even if a person perpetually recites Quran or gets complete knowledge of laws of religion and jurisprudence or is exhausted and consumed while performing hard mystic struggles and devotional exercises. None of his hard work bears fruit without the mystic exercise of contemplation of *Ism-e-Allah Zaat*. His inward remains filthy and black as it was. (Shams-ul-Arifeen)
- ❖ The seeker who contemplates *Ism-e-Allah Zaat* becomes the beloved of Allah without any struggle. This is the desirable level where one is blessed with enlightened insight and becomes the beloved of all hearts. Due to the contemplation of *Ism-e-Allah Zaat*, the seeker gains spiritual authorities by the kindness and graciousness of Allah which he must utilize for the beneficence of people. (Kaleed-ul-Tauheed Kalan)
- ❖ By contemplation of *Ism-e-Allah Zaat*, the soul is revived and revitalized just like a dry and barren land is replenished by the rain. (Shams-ul-Arifeen)
- ❖ Contemplation of *Ism-e-Allah Zaat* proves to be the safest refuge for its possessor against Satan and his henchmen. (Shams-ul-Arifeen)
- ❖ The person should contemplate *Ism-e-Allah Zaat* and inscribe it on his inward if he wishes to gain control over the self even if he eats delicious foods and wears expensive dresses, moreover, wants to be safe from the accidents of life and wishes to get rid of Satan so that the satanic whispers, obsessions, evil suggestions, misapprehensions and distracting thoughts come to naught. No doubt he will gain contentment of inward

(by contemplation of *Ism-e-Allah Zaat*) and will be blessed with the presence of the Mohammadan Assembly. **(Kaleed-ul-Tauheed Kalan)**

- ❖ Which is the perfect path that immediately leads to never ending Divine presence and union and is free of demotion? There is danger of demotion in the path of invocations, reflections, meditation, unveiling, prayers, fasting, recital rounds, hajj, zakat, recitation, knowledge and everything that is intended for anything or anyone other than Allah. Contemplation of *Ism-e-Allah Zaat* and the Divine presence gained through it, is the path that rids the seeker of spiritual demotion and exalts him to everlasting Divine presence by the attention of the perfect spiritual guide. Contemplation and reflection upon *Ism-e-Allah* annihilate the seeker in Allah and grant immortality by its authority. **(Nur-ul-Huda Kalan)**
- ❖ By the contemplation of *Ism-e-Allah Zaat*, the light of theophanies radiates in the inward which envelops the entire existence. It is the point where a man of contemplation is exalted to the Divine vision. Otherwise by the excessive devotions, remembrance, reflections and inclination of people for solution of their problems, the inciting self of the person becomes stronger. The satanic whispers, illusions and thoughts appear in the form of fake theophanies and show him an assembly which is misunderstood by that fool as Divine presence and union. Beware! The Holy Prophet said:

كُلُّ إِنَاءٍ يَتْرَشُّ بِمَا فِيهِ ◀

Meaning: Whatever is contained in the vessel, only that comes out of it.

Recognize yourself in the light of the Hadith. **(Nur-ul-Huda Kalan)**

- ❖ Know that there is a lock and key for everything and the key to (achieve) human excellence is *Ism-e-Allah Zaat* which leads to Divine Oneness. The seeker who wishes to unlock the treasured thaumaturgy of his existence should first acquire the key to contemplation of *Ism-e-Allah Zaat* from the people of purified inward. **(Nur-ul-Huda Kalan)**

So the crux of all this discussion is that to achieve the main aim of life which includes; the gnosis of Allah, nourishment and prosperity of the soul, a righteous inward, satisfied esoteric being, enlightenment, pleasing Allah and to reach the station of Miraj, it is necessary for every Muslim and true believer to seek *Ism-e-Allah Zaat* and then invoke and contemplate it under the guidance of the perfect spiritual guide of the *Sarwari Qadri* order. There is no other way to reach the eternal destination, Allah. The person who does not invoke and contemplate *Ism-e-Allah Zaat*, his whole being is captured by Satan and evil self. They occupy the inward and mind of that person and overcome all his senses just

like dodder enwraps the whole tree. Satan has complete command over such a person. He becomes completely oblivious to the Reality because his soul could not get its required sustenance. Allah says in the Holy Quran:

◀ وَمَنْ أَعْرَضَ عَنْ ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ الْيَوْمَ الْقَيْمَةَ أَعْمَى ﴿٢٠:١٢٤﴾

Meaning: And whoever turns away from My invocation, his (spiritual) sustenance will be narrowed and We shall raise him blind on the day of resurrection (as well). (20:124)

It signifies that the person who does not behold and recognize Allah in this world, remains blind spiritually. Due to this blindness he would not be able to see and recognize Allah on the doomsday as he will be raised blind. Allah declares:

◀ وَمَنْ كَانَ فِي هَذِهِ أَعْمَى فَهُوَ فِي الْآخِرَةِ أَعْمَى ﴿١٧:٧٢﴾

Meaning: And whoever remains blind (esoterically) in this (world) will be blind in the hereafter as well. (17:72)

#### THE CONNECTION BETWEEN INVOCATION AND CONTEMPLATION

Invocation and contemplation are interrelated. They can never be separated. Brain thinks all the time. This thinking is a form of remembrance and invocation. Whatever a person thinks about, its picture flashes before his eyes. If he thinks about his family, their faces come before his eyes and if it is his house then its image comes in mind; this is contemplation. The series of invocation and contemplation always continue. That is why the attachment and love with worldly relations and things become stronger as he is always absorbed in their thoughts. This relation and attachment is the result of their continuous invocation and contemplation. Sufis divert this worldly invocation and contemplation towards Allah in order to build strong relation of soul with Him through invocation and contemplation of *Ism-e-Allah Zaat*. It is pointed out in the verse:

◀ وَادْكُرْ اسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا ﴿٧٣:٨﴾

Meaning: And continue invoking the name of your Lord (*Ism-e-Allah Zaat*) devoted completely to Him alone (in your inward and soul), broken away from everyone else. (73:8)

This describes the same diversion of inward from world to Allah. The way diamonds cut diamonds and a water logged land is revitalized by water only, similarly it is the Divine invocation that overcomes the invocation and it is the contemplation that overcomes contemplation. One only needs to replace the subject. If one invokes and contemplates the personal name of Allah continuously rather than thinking about transitory worldly relations and objects then love for Allah starts developing. Soul gets attracted towards

Him and one gets closer to Him with every breath. The entrusted Divine Essence then manifests within us and ultimately we find His vision and union.

Invocation of *Ism-e-Allah Zaat* is not perfected without its contemplation nor benefits as much as it does with contemplation. Sultan Bahoo says:

- ❖ The invocation does not continue in the existence of the reciter unless he gets hold of the key to the ultimate invocation and that key is the contemplation of *Ism-e-Allah Zaat*. By the contemplation of *Ism-e-Allah Zaat* boundless level of invocation is attained by the seeker. At this level every cell of the body of reciter invokes Allah so much so that his flesh, bones, skin, brain, veins and every part of his body from head to toe gets absorbed in the invocation of Allah. Such a person is called the man of contemplation of *Ism-e-Allah Zaat* as his exoteric and esoteric self has nothing but Allah. (Shams-ul-Arifeen)

نال تصور اسم الله دے، دم نون قید لگائیں هُو (Quatrain 201)

ਨਾਲ ਤਸੱਵਰ ਇਸਮ ਅੱਲਾ ਦੇ, ਦਮ ਨੂੰ ਕੈਦ ਲਗਾਏਂ ਹੁ

*Naal tasawwur Ism Allah de, dam noon qaid lagaen Hoo*

With contemplation of the name Allah, devote your breaths

Explanation: If you want to reach the Essence, then become intoxicated in His love by invoking *Hoo* (هُو) with each and every breath and also contemplate *Ism-e-Allah Zaat*.

In his Punjabi poetry, Sultan Bahoo repeatedly persuades a seeker towards *Ism-e-Allah Zaat*:

الف الله چنبے دی بوٹی، میرے من وچ مُرشد لائی هُو (Quatrain 1)

ਅਲਿਫ਼ ਅੱਲਾ ਚੰਬੇ ਦੀ ਬੁਟੀ, ਮੇਰੇ ਮਨ ਵਿਚ ਮੁਰਸ਼ਦ ਲਾਈ ਹੁ

*Alif Allah chambe dee bootee, mere mann wich Murshid laaee Hoo*

Alif Allah! 'Tis jasmine's seedling, planted by spiritual guide  
in my spirit

Explanation: The perfect spiritual guide has unveiled all the powers and secrets of *Ism-e-Allah Zaat* within me by imprinting it inwardly.



(Quatrain 54) جس الف مطالبہ کیتا، ب دا باب نہ پڑھدا هُو  
 ਜਿਸ ਅਲਿਫ਼ ਮੁਤਾਲਿਆ ਕੀਤਾ, ਬ ਦਾ ਬਾਬ ਨਾ ਪੜ੍ਹਦਾ ਹੁ

*Jis Alif mutaaliaa keetaa, be da baab na parhdaa Hoo*

Engrossed in Alif Allah... No desire to seek any other knowledge

Explanation: The true seekers who have been blessed by the contemplation and invocation of *Ism-e-Allah Zaat* do not follow the wishes of the self. They also do not incline towards other kinds of knowledge, invocation of attributive names or daily recitals because they have found the Essence.

(Quatrain 73) جس دل اسمِ اللہ دا چمکے، عشق وی کردا ہلے هُو  
 ਜਿਸ ਦਿਲ ਇਸਮ ਅੱਲਾ ਦਾ ਚਮਕੇ, ਇਸ਼ਕ ਵੀ ਕਰਦਾ ਹੱਲੇ ਹੁ

*Jis dil Ism Allah da chamke, ishq vee kardaa halle Hoo*

Love conquers the inward. It shines with Alif Allah-the Divine name

Explanation: The inward which is brightened with the light of *Ism-e-Allah Zaat* and honoured with the Divine vision, drowns in His love.

(Quatrain 125) نیندر حرام تہاں تے ہوئی، جیہڑے اسمِ ذات کماندے هُو  
 ਨੀਂਦਰ ਹਰਾਮ ਤਿਨ੍ਹਾਂ ਤੇ ਹੋਈ, ਜਿਹੜੇ ਇਸਮ-ਏ-ਜ਼ਾਤ ਕਮਾਂਦੇ ਹੁ  
*Neendar haraam tinhaan te hoee, jehre Ism-e-Zaat kamaande Hoo*

Sleep is barred for them who earn the name of the Essence

Explanation: Divine lovers can neither sleep nor rest rather implore day and night before Allah with grief and pain to never keep them away from Himself because deprivation from the vision of Allah is the biggest of all misfortunes in both the worlds.

(Quatrain 165) موت وصال تھیں ہک، جدوں اسمِ پڑھیں ذاتی هُو  
 ਮੌਤ ਵਿਸਾਲ ਥੀਮੀ ਹਿਕ, ਜਦੋਂ ਇਸਮ ਪੜ੍ਹੇਸੀ ਜ਼ਾਤੀ ਹੁ

*Maut wisal theesee hik, jaddoon Ism parheesee Zaattee Hoo*

It's death and union if recited the personal Divine name

Explanation: You will not achieve the gnosis of Allah unless you are in Divine love and *Ism-e-Allah Zaat* penetrates your entire existence. When this happens, the seeker is annihilated in the Essence ultimately becoming its exact manifestation. This station is achieved on the invocation of *Hoo* (هو) which keeps the lover of Allah restless day and night.

(Quatrain 22) الف الله چنبے دی بوٹی، میرے من وچ مُرشد لاندہ اُهو

ਅਲਿਫ਼ ਅੱਲਾ ਚੰਬੇ ਦੀ ਬੂਟੀ, ਮੇਰੇ ਮਨ ਵਿਚ ਮੁਰਸ਼ਦ ਲਾਂਦਾ ਹੁ

*Alif Allah chambe dee bootee, mere mann wich Murshid  
laandaa Hoo*

Alif Allah! 'Tis jasmine's seedling, sowed by spiritual guide  
in my spirit

Explanation: The perfect spiritual guide has unveiled all the powers and secrets of *Ism-e-Allah Zaat* within me by imprinting it inwardly.

(Quatrain 125) جنہاں الف صحی کر پڑھیا باہو، واہ نصیب تہاندے اُهو

ਜਿਨ੍ਹਾਂ ਅਲਿਫ਼ ਸਹੀ ਕਰ ਪੜ੍ਹਿਆ ਬਾਹੂ<sup>(ਰਹ)</sup>, ਵਾਹ ਨਸੀਬ ਤਿਨ੍ਹਾਂ ਦੇ ਹੁ

*Jinhaan Alif sahee kar parhiala Bahoo, wah naseeb tinhaande  
Hoo*

Those who recited Alif aptly, O Bahoo, how fortunate for  
them

Explanation: How fortunate are those who have been blessed with the secret of *Ism-e-Allah Zaat*!

(Quatrain 4) الله صحی کیتوسے جداں، چمکیا عشق اگوہاں اُهو

ਅੱਲਾ ਸਹੀ ਕੀਤੇਸੇ ਜਦਾਂ, ਚਮਕਿਆ ਇਸ਼ਕ ਅਗੁਹਾਂ ਹੁ

*Allah sahee keetose jadaan, chamkiaa ishq agohaan Hoo*

Truth of Alif revealed to flare love's passionate flames

Explanation: When the reality and the secret of *Ism-e-Allah Zaat* was revealed upon me, the fire of love flared within and due to its intensity, the restlessness for meeting the Beloved has magnified.

(Quatrain 117) دوہیں جہان نصیب تنہاندے باہو، جیہڑے ذاتی اسم کماندے ہُو  
 دےہی جہان نسیب تہاندے باہو، جیہڑے ذاتی اسم کماندے ہُو  
 Doheen jahaan naseeb tinhaande Bahoo, jehre Zateer Ism kamaande Hoo

Both the worlds are of those, O Bahoo, who invoke the Divine name

Explanation: The seekers who invoke and contemplate *Ism-e-Allah Zaat* remain fortunate in both the worlds.

(Quatrain 118) اللہ تینوں پاک کرےسی باہو، جے ذاتی اسم کمانویں ہُو  
 اَللّٰہ تینوں پاک کرےسی باہو، جے ذاتی اسم کمانویں ہُو  
 Allah tainu paak karesee Bahoo, je Zateer Ism kamaanven Hoo

O Bahoo! Allah will sanctify you, invoke and contemplate Alif to achieve

Explanation: When you annihilate yourself in *Ism-e-Allah Zaat*, Allah would also sanctify you from all impurities and make you pure and clean.

(Quatrain 50) لوں لوں دے وچ ذکر اللہ دا، ہر دم پیا پڑھیوے ہُو  
 لوں لوں دے وچ ذکر اللہ دا، ہر دم پیا پڑھیوے ہُو  
 Loon loon de wich zikr Allah da, har dam peaa parheev Hoo

Every part of my body invokes Allah. It remembers Him all the time

Explanation: True seeker's entire being invokes *Ism-e-Allah Zaat* hence he is engrossed in the Divine vision both esoterically and exoterically.

## SULTAN OF INVOCATIONS

*Hoo* (هُو) is the sultan of invocations or *Sultan-ul-Azkar*. Sultan Bahoo writes about it:

کے بس ذکر گوید هُو هويدا  
وجودش می شود زان نور پيدا

Explanation: The person whose inward is invoking *Hoo* involuntarily all the time, the reality of *Hoo* is revealed upon him and his whole body (physically as well as spiritually) is converted into Divine light.

اسم اعظم انتہا با هُو بود  
ورد باهُو روز و شب 'ياهُو' بود

Explanation: The greatest name of Allah ultimately takes one to *Hoo* (the Divine Essence) so Bahoo keeps invoking *Ya-Hoo* day and night. (Kaleed-ul-Tauheed Kalan)

باهُو را هُو بُرد با آورد برد  
هر کہ با آن عین بیند او نمرد

Explanation: *Hoo* annihilated Bahoo in such a way that 'Ba' was removed from his name. Whoever beholds *Hoo* in Bahoo, never dies. (Ain-ul-Faqr)

ابتدا هُو انتہا هُو هر کہ با هُو می رسد  
عارف عرفان شود هر کہ با هُو 'هُو' شود

Explanation: *Hoo* (هُو) is the eternity and *Hoo* is the extremity. Whosoever reaches *Hoo* becomes Mystic. Being annihilated in *Hoo*, he himself becomes *Hoo*. (Ain-ul-Faqr)

❖ If you want to know the secrets of *Hoo* (هُو), eliminate everything from your inward for Him. (Qurb-e-Deedar)

- ❖ The invocation of *Hoo* (هُو) affects its reciter in such a way that he starts loving *Hoo* (هُو) extremely and is disgusted by everything other than Him. (Ain-ul-Faqr)
- ❖ When a seeker invokes the name *Hoo* (هُو) inwardly, he likes nothing except Allah. People think he is ignorant or insane but in fact he has found presence in the court of Allah. He is the man of Divine Essence. (Mehak-ul-Faqr Kalan)
- ❖ When due to the frequent invocation, *Hoo* (هُو) dominates and overpowers the being of the invoker of *Hoo* (هُو), there remains nothing in him except *Hoo* (هُو). (Mehak-ul-Faqr Kalan)
- ❖ The laws of sharia apply to this material world. Station of mysticism is related to the realm of angels, station of reality is related to the realm of power whereas gnosis belongs to the realm of Divinity. Every station or realm has its respective invocation. ‘There is no (other) God’ (لَا إِلَهَ) is the invocation of material world, ‘but only Allah’ (إِلَّا اللَّهُ) is the invocation of realm of angels, ‘Allah’ (اللَّهُ) is the invocation of the realm of power and *Hoo* (هُو) is the invocation of the realm of Divinity. (Mehak-ul-Faqr Kalan)

Realm of Divinity is the world at whose boundary Angel Gabriel requested Prophet Mohammad to proceed alone on the night of Miraj because he was not able to survive beyond that point, had he proceeded he would have been burnt. Realm of Divinity is the world of Divine vision. Entering that world is possible only through the most powerful and spiritually effective invocation of *Hoo* (هُو) which is the honour of humans only.

A few of the quatrains are:

(Quatrain 21) اندر وی ہوتے باہر وی ہُو، باہُو کیتھاں لبحیوے ہُو

ਅੰਦਰ ਵੀ ਹੁ ਤੇ ਬਾਹਰ ਵੀ ਹੁ, ਬਾਹੂ(ਰਹ) ਕਿੱਥਾਂ ਲਭੀਏ ਹੁ

*Andar vee Hoo te baahar vee Hoo, Bahoo kithaan labheeve*

*Hoo*

Bahoo is no more. It's *Hoo* in both spirit and form

Explanation: Bahoo has been annihilated in *Hoo* (هُو) to become *Hoo* (هُو).

(Quatrain 201) عشق اللہ وِجِ ہو مستانہ، هُو هُو سدا الّايس هُو

ਇਸ਼ਕ ਅੱਲਾ ਵਿਚ ਹੋ ਮਸਤਾਨਾ, ਹੁ ਹੁ ਸਦਾ ਅਲਾਏਂ ਹੁ

*Ishq Allah wih ho mastaanaa, Hoo Hoo sadaa alaaen Hoo*

Be intoxicated in love; breathe: *Hoo, Hoo*

Explanation: If you want to reach the Essence, then become intoxicated in His love by invoking *Hoo* (هُو) with each and every breath.

(Quatrain 9) اندر هُو تے باهر هُو، ايہہ دم هُو دے نال چليندا هُو

ਅੰਦਰ ਹੁ ਤੇ ਬਾਹਰ ਹੁ, ਇਹ ਦਮ ਹੁ ਦੇ ਨਾਲ ਜਿਲੇਂਦਾ ਹੁ

*Andar Hoo te baahar Hoo, eh dam Hoo de naal jilendaa Hoo*

*Hoo* is everywhere I turn to look; I reminisce about Him with each breath

Explanation: The seeker who obtains the contemplation of *Ism-e-Allah Zaat* and the invocation of *Hoo* (هُو), sees *Hoo* (هُو) both physically and spiritually, inside and around him.

(Quatrain 165) هُو دا ذکر ہمیش سریندا باهوء، دینہاں شکھ نہ راتی هُو

ਹੁ ਦਾ ਜ਼ਿਕਰ ਹਮੇਸ਼ ਸੜੇਂਦਾ ਬਾਹੂ(ਰਾ), ਦੀਹਾਂ ਸੁੱਖ ਨਾ ਰਾਤੀ ਹੁ

*Hoo da zikr hamesh sarrendaa Bahoo, deenhaan sukh na raatee Hoo*

O Bahoo, invocation of *Hoo* keeps restless day and night

Explanation: The invocation of *Hoo* (هُو) keeps the lover of Allah restless day and night. His restlessness is for the Divine Beloved.

(Quatrain 194) هُو دا جامہ پہن کرہاں، اسم کماون ذاتی هُو

ਹੁ ਦਾ ਜਾਮਾ ਪਹਿਨ ਕਰਾਹਾਂ, ਇਸਮ ਕਮਾਵਣ ਜਾਤੀ ਹੁ

*Hoo da jaamaa paihan karaahaan, Ism kamaavan Zaatee Hoo*

Wearing *Hoo's* robe; reached the Essence through name

Explanation: The extreme level of *Faqr* is annihilation in *Hoo* (هُو). Mystic invokes *Ism-e-Allah Zaat*, annihilates himself in *Hoo* (هُو) and becomes the manifestation of *Hoo* (هُو).

## ISM-E-MOHAMMAD

In addition to the marvels and blessings of *Ism-e-Allah Zaat*, Sultan Bahoo has also explained the secrets and effects of contemplation of *Ism-e-Mohammad*. He declares that only the spiritual guide who knows the method of both *Ism-e-Allah Zaat* and *Ism-e-Mohammad* is perfect. Along with the invocation and contemplation of *Ism-e-Allah Zaat*, the contemplation of *Ism-e-Mohammad* is also compulsory for a seeker to reach the destinations of Divine vision, union and presence in the Mohammadan Assembly.

During the life of the Holy Prophet, his sacred Companions crossed all the spiritual stages of gnosis by the privilege of his closeness, attention and beholding his sacred face. After him, all the seekers of gnosis find presence in his assembly through the contemplation of his name and get his spiritual beneficence. Without his guidance and help no one has ever reached Allah and no one ever will. Unless his attention is bestowed, neither the soul of a seeker becomes alive nor finds gnosis and union. In this age, the only way to get his spiritual beneficence is the invocation and contemplation of *Ism-e-Allah Zaat* and contemplation of *Ism-e-Mohammad* which takes the seeker spiritually to the Mohammadan Assembly and grants him the honour of spiritual company of the Holy Prophet and his sacred Companions. When a seeker stays in this assembly with patience, perseverance, respect, modesty, devotion and obedience, inwardly severing all worldly connections, only then he becomes capable of gnosis. Hence reaches the station of belovedness and union with Allah. Sultan Bahoo says:

(Quatrain 160) میں قربان تہا توں باہُو، جنہاں ملیا نبیؐ سوہارا ہُو

मैं कुरबान तिनूं तें बाहु<sup>(तु)</sup>, जिनूं मिलिआ नबी<sup>(तु)</sup> मेगरा हु

*Main qurbaan tinhaan tun Bahoo, jinhaan miliaa Nabi  
sohaaraa Hoo*

O Bahoo! May I sacrifice for the beloved Prophet's umma

Explanation: May I sacrifice on them who are lucky to be the slaves and umma of the Holy Prophet.

There are infinite attributive names of Allah but ‘Allah’ is His personal name. Similarly, there are many attributive names of the Holy Prophet but ‘Mohammad’ is his personal name. Just as Allah is the most powerful name of Allah, Mohammad is the most powerful name of the Holy Prophet.

The name Mohammad manifested when there was nothing except the light of Allah and the light of Mohammad. Therefore, *Ism-e-Mohammad* itself is entire Divine light and has miraculous powers. Initially, the light of Allah manifested itself in the form of Mohammadan light. When the Saints reveal the fact that Allah first manifested Himself in the form of *Ism-e-Allah Zaat* then by saying ‘Zaat’ they refer to the light or essence of Mohammad who is the first manifestation of the light of Allah. Therefore, *Ism-e-Mohammad* is not separate or different from *Ism-e-Allah Zaat* rather *Ism-e-Mohammad* is concealed in *Ism-e-Allah Zaat* and *Ism-e-Allah Zaat* is veiled in *Ism-e-Mohammad*. That is why Allah has declared His beloved Prophet Mohammad’s hand as His Hand and his words as Allah’s Words, as Allah says in the Quran:

◀ إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ (٢٨:١٠)

Meaning: (O Beloved!) Indeed those who pledge allegiance to you in fact pledge allegiance to Allah alone. Allah’s Hand is over their hands. (48:10)

◀ وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۗ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ﴿٥٣:٣-٤﴾

Meaning: And he (the Holy Prophet) does not speak out of his (own) desire. His speech is nothing but revelation which is sent to him. (53:3-4)

While explaining about *Ism-e-Allah Zaat*, Sultan Bahoo says that *Ism-e-Mohammad* manifested from *Ism-e-Allah Zaat* just as light of Mohammad manifested from the light of Allah. Hence, *Ism-e-Mohammad* is a form of *Ism-e-Allah Zaat*. In *Mehak-ul-Faqr Kalan*, he says:

❖ It is the saying of the Holy Prophet:

◀ الْفَقْرُ فَخْرِي

Meaning: *Faqr* is my pride.

It can also be explained as; the path of *Faqr* begins with *Ism-e-Allah Zaat* through which the Fakirs attain their level. It is the pride of the Holy Prophet because *Ism-e-Allah Zaat* transforms into *Ism-e-Mohammad* as Allah says in a *Qudsi* Hadith:

◀ أَنَا أَنْتَ وَأَنْتَ أَنَا

Meaning: (O Mohammad!) I am you and you are Me.



This shows that these two names are of the same Divine Entity. That is why he said:

◀ الْفَقْرُ فَخْرِي وَالْفَقْرُ مِنِّي

Meaning: *Faqr* is my pride and *Faqr* is from me. (Mehak-ul-Faqr Kalan)

In his book *Aqal-e-Baydar*, Sultan Bahoo narrates the stations gained by the contemplation of *Ism-e-Mohammad* due to the theophanies radiating from its letters as:

- ❖ *Ism-e-Mohammad* (مُحَمَّدٌ) has four Arabic letters which are: م (M), ح (H), م (M) and د (D). By the authority of first alphabet م (M) access to the Mohammadan Assembly is achieved. The authority of alphabet ح (H) gives presence before Prophet Mohammad. The command over (second) م (M) makes one engross and annihilate in the light of Mohammad and د (D) means not a single breath is void of the conversation of Prophet Mohammad *sall'Allahu alayhi wa'alihi wasallam* that reveals secrets. (Aqal-e-Baydar)
- ❖ When a seeker is absorbed in the contemplation of *Ism-e-Allah Zaat*, *Ism-e-Mohammad* and shahada, all his sins hide in the coverlet of the light of *Ism-e-Allah Zaat*.
- ❖ By the contemplation of *Ism-e-Mohammad*, the reality of knowledge is acquired. (Kaleed-e-Jannat)
- ❖ When the seeker contemplates the countenance and beautiful name of Prophet Mohammad, everything other than Allah is eliminated from his existence and wherever he looks he observes the Mohammadan Assembly.

◀ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Meaning: Blessings and peace be upon Prophet Mohammad and upon his progeny.

He becomes the modest and obedient lover of the Holy Prophet and beloved of Allah. (Aqal-e-Baydar)

- ❖ *Ism-e-Allah Zaat* is the greatest name of Allah and *Ism-e-Mohammad* has the straight path. (Mehak-ul-Faqr Kalan)
- ❖ There are three levels of closeness to Allah that are gained by three kinds of contemplation; contemplation of annihilation in the spiritual guide, contemplation of annihilation in *Ism-e-Mohammad* and contemplation of annihilation in *Ism-e-Allah Zaat*. (Shams-ul-Arifeen)

(Quatrain 161) صحی صلاح تنہاں دی باہو، جنہاں الف تے میم پکایا ہُو  
 سہی سلاہ تینوں دی باہو<sup>(۱۶)</sup>، جینوں الیلہ تے میم پکایا ہُو  
*Sahee salaah tinhaan dee Bahoo, jinhaan Alif te Meem  
 pakaiaa Hoo*

Right are those, O Bahoo, who perfected in A and M –  
*Ism-e-Allah Zaat and Ism-e-Mohammad*

Explanation: The real wisdom and faith are of those who have attained the reality and core of *Ism-e-Allah Zaat* and *Ism-e-Mohammad*.

Sultan Bahoo says about the denier of *Ism-e-Allah Zaat* and *Ism-e-Mohammad*:

- ❖ One who forbids from *Ism-e-Allah Zaat* and its invocation is either a hypocrite and a pagan or jealous and arrogant. (**Ain-ul-Faqr**)
- ❖ The denier of *Ism-e-Allah Zaat* and *Ism-e-Mohammad* is Abu Jahl the second or Pharaoh. (**Aqal-e-Baydar**)
- ❖ One who does not believe in *Ism-e-Allah Zaat* and *Ism-e-Mohammad* is surely a hypocrite. (**Mehak-ul-Faqr Kalan**)
- ❖ Invocation of *Ism-e-Allah Zaat* is so important that if someone has spent all his life in offering salat, keeping fasts, paying zakat, performing hajj, recitation of Quran and all other kinds of worships and has become a religious scholar or a distinguished person but has not invoked *Ism-e-Allah Zaat* and *Ism-e-Mohammad*, and has remained unaware of their reality, verily his whole life and all worships are wasted. They have provided him no benefit. (**Ain-ul-Faqr**)

Hence, the invocation and contemplation of the Divine names, *Ism-e-Allah Zaat* and *Ism-e-Mohammad*, is the straight path. Satan has vowed to astray mankind from it and uses every way possible. From the Quranic verses and Hadiths mentioned in this part of the chapter, it is concluded that invocation and contemplation of *Ism-e-Allah Zaat* is the core and crux of all pious deeds. A seeker's foul habits are transformed into virtuous deeds by the invocation and contemplation of both the Divine names. Additionally, he acquires Divine attributes which make him capable for Divine proximity, union and observation of Divinity. Eventually, Allah transforms him into light and makes him one with Himself, esoterically. In this way, he achieves union with Allah, annihilation in *Hoo* and immortality with Him becoming the perfect Fakir.

## THE PERFECT SPIRITUAL GUIDE

Without the perfect and accomplished spiritual guide, entire life's worship does not bear fruit and same is the case with invocation and contemplation of *Ism-e-Allah Zaat* if done without him because locked doors of spirituality would not open. The guidance and companionship of a spiritual guide is mandatory onto the path of *Faqr* provided that he is the bearer of the Divine Trust and appointed by Allah to guide mankind.

It is not possible to have union with Allah without the guidance of the perfect spiritual guide. Satan with his army and followers has set an ambush on the door of sharia because the way to Allah's gnosis, proximity and union passes through it. Firstly, he does not let any man come to this level. If a courageous man reaches the door of sharia i.e., offers salat, fasts, hajj, zakat and follows other orders then satanic group tries to stop him on the very door of sharia and tries to absorb him into superficial elegance of physical devotions. He lets no one reach its reality (and the biggest problem of today's age is that people outwardly comply with sharia but do not try to reach its reality). If a few lucky seekers of Allah try hard and cross the basic level of sharia to approach the next levels of gnosis of Allah then Satan tries more forcefully to stop them using every trick and ruse and makes them go astray. When a seeker of Allah reaches the esoteric world crossing the door of sharia, he has to go across the vast and dangerous jungle of inclination from the creation (people incline towards him for the solution of their worldly problems). At this point if the seeker of Allah does not have the association and guidance of the perfect spiritual guide then he goes astray in this jungle of inclination and is spiritually halted forever. Like the knowledge of sharia cannot be learned without a teacher similarly gaining esoteric knowledge is impossible without the association of the perfect spiritual guide. The persuasion and sight of the spiritual guide are the alchemy which removes all the impurities from the seeker making him inwardly pure. What is the difference between religious education and spiritual persuasion? Education acquaints with outward aspect of religious knowledge whereas through spiritual persuasion a man is enlightened with the knowledge of both physical and esoteric worlds.

Sultan Bahoo says in his book *Ain-ul-Faqr*:

- ❖ One must know who is worthy of being called the perfect spiritual guide? What qualities and attributes does he possess? How does he submerge the seeker in the Oneness and bless him with presence in the Mohammadan Assembly? What can be acquired from the spiritual guide? What is his own status and rank? Spiritual guide has Divine powers as he is the Fakir who is annihilated in Allah and immortal with Him. Spiritual guide is the giver of life (to the soul) and death (to the inciting self) and is indifferent to all the needs. He is like the philosopher's stone and a touchstone.

His glance is beneficent like the sun which changes all the bad qualities of the seeker into good ones. He is like a dyer (who changes the inward colour of seeker by diverting his attention from worldliness to Allah). Spiritual guide is a well-informed person and is aware of all the qualities of a seeker just like a betel leaf chooser is aware of the qualities of betel leaves.

آہن کہ پارس آشنا شد  
نی الحال بصورت طلا شد

Explanation: The iron which touches philosopher's stone, at once turns into gold.

The perfect spiritual guide is virtuous like Prophet Mohammad and is more kind than one's parents. He is the great leader and guide on the path to Allah, bestower of jewels just like a mine of diamonds and gems, a wave of munificence like an ocean filled with pearls, patron for every destination like a key for every lock, indifferent to worldly wealth and free of greed. He loves the seekers of Allah more than his own life. Spiritual guide is the Dervish having none of material luxuries. He is like a corpse washer. He is always in search of a seeker whose self is dead and who wishes to reach the stage of 'death before dying' where his soul becomes alive and physical body dies. Only such a true seeker can bear the hardships on the way of *Faqr* while the disobedient seekers are stubborn and follow their own will. The perfect guide can also be compared to a potter who makes pots out of clay. Clay does not dare to object before the potter in whichever form he moulds it.

گل را چه مجال است کہ گوید بکمال  
از بہر چه سازی و چرا می شکنی

Explanation: How can the clay dare to ask the potter why is he moulding it and what is he making out of it?

The spiritual guide must be the gnostic and the seeker should have a complete trust upon him. He is the real companion of the seeker about whom the Holy Prophet said:

◀ الرَّفِيقُ ثُمَّ الطَّرِيقُ

Meaning: First find the companion and then set out on the journey.

باھو! مرشدان این زمانہ زر بگیر  
ہر کہ نظرش زر کند آن بینظیر

Explanation: O Bahoo! The (fake) spiritual guides of this age want to grab more and more wealth. The perfect spiritual guide whose glance can turn soil into gold (a common person into a lover and beloved of Allah) is rarely found.

بَاهُو! مرشدانِ این زمانه زر پرست و زن پرست  
زن پرست و زر پرست و دل سیاه و خود پرست

Explanation: O Bahoo! The (fake) spiritual guides of this age are the lovers of wealth and women. They are lewd, egoistic, arrogant and dark inwardly.

بَاهُو! مرشدانِ اصلاحِ حق عشق سوز  
هر ساعتی هر دم بسوزد شب بروز

Explanation: The true spiritual guides who are one with Allah, burn in the fire of His love every moment day and night.

Listen! The existence of a human is like milk. Just like curd, lassi, butter and ghee are in milk (as they all are made after processing the milk) similarly the self, inward, soul and secret all are present at particular points in the existence of man. When a little curd is added to the milk and it is left over night, the milk thickens to curd. When the curd is churned, butter is produced which comes up and lassi is left below. Then the butter is heated on fire which removes the impurities from the butter and pure ghee is obtained. Just as a woman completes her job by converting the milk into ghee, the spiritual guide should also accomplish his task. He should show his disciple the points of self, inward, soul and secret separately in his existence and should also reveal upon him the point of Divine favour and the points of knowledge of station of sharia, station of mysticism, station of reality and station of gnosis. He must also make the disciple aware of the points of evil, Satan and the spiritual diseases like greed, jealousy, arrogance etc in disciple's being but separately. Just as a butcher slaughters a goat, removes its hide, separates the veins and other useless things from the edible meat and throws them away, the spiritual guide should also separate the evil from the existence of the seeker. (Ain-ul-Faqr)

- ❖ Spiritual guides are of two kinds; one is the man of effective spiritual sight and the other is the (fake) guide who seeks wealth. The former grants eternal union with Allah and the latter demands his portion of wealth from the annual income of his disciples. (Ain-ul-Faqr)
- ❖ True spiritual guide is like a shady tree which endures the severity of weather himself and provides shade and comfort to those sitting beneath it. The spiritual guide should

be against the (attractions of) world and must be the perfect scholar of religion, while the seeker should trust him and should not hesitate to sacrifice his wealth and life for him. The spiritual guide should be like the messenger of Allah and the seeker should be like a friend of Allah. (Ain-ul-Faqr)

- ❖ Mediation (of the spiritual guide) is better than excellence gained by knowledge. When one is committing sin, knowledge or excellence cannot stop him but mediation (spiritual guide) can. Just as Prophet Joseph was saved from the evil of Zulaikha due to the mediation (of his spiritual guide and father, Prophet Jacob). The Holy Prophet said:

◀ الشَّيْخُ فِي قَوْمِهِ كَنَبِيِّ فِي أُمَّتِهِ

Meaning: The spiritual guide is among his people as a Prophet is among his nation. (Ain-ul-Faqr)

- ❖ Mystics (spiritual guides) are also of three types-Mystic of the world, Mystic of the hereafter and Mystic of Allah. The Mystic of the world seeks worldly wealth, fame, respect, inclination from people and wants to increase the number of his disciples. He uses the name of his pious ancestors to earn respect from devotees, builds *khanqahs*, wanders the earth and skies, shows miracles and supernatural acts to attract people and wishes to have relations with the kings. These are the attributes and ranks of eunuchs. The disciples of such eunuch spiritual guide are also the same. Second are the Mystics of hereafter who worship a lot just for the sake of heaven and adopt austerity and abstinence out of the fear of hell (none of their acts are purely for Allah). They are the men of outward knowledge (of religion). Their level is inferior and weak, and their disciples are also the same.

زاهدا! از نیم دوزخ چند ترسانی مرا  
آتشی دارم که دوزخ نزد آن خاکستر است

Explanation: O ascetic! Why do you frighten me of the fire of hell! There is such an intense fire (of love for Allah) inside me which can burn even the hell to ashes.

Third is the Mystic of Allah who is immortal with Him. He is drowned in Oneness and is blessed with the presence before Allah. Indifferent to the world and hereafter, he is happily occupied with Allah. Only Allah! Everything other than Allah is just lust. (Ain-ul-Faqr)

- ❖ Who is a spiritual guide? He is one who can give life to the inward and death to the inciting self. When such a spiritual guide becomes angry with a disobedient disciple, he gives life to that disciple's self and death to his inward by his wrathful attention. Spiritual guide is the one who is so much accomplished in *Faqr* that he has forbidden

everything upon himself except Allah. He is an eternal pilgrim upon whom everything is unveiled. **(Ain-ul-Faqr)**

- ❖ Spiritual guide is like a doctor and the disciple is like a patient. When a doctor treats a patient, he gives him bitter and sweet medicines and the patient must take those medicines so that he is cured and becomes healthy. **(Ain-ul-Faqr)**

What is the sign of the perfect spiritual guide? Sultan Bahoo says in this regard:

- ❖ The perfect spiritual guide grants *Ism-e-Allah Zaat* to the seeker of Allah on the very first day. **(Kaleed-e-Jannat)**

Perfect spiritual guide is the one who not only grants the invocation of *Ism-e-Allah Zaat* but also its contemplation and bestows with Divine vision. Sultan Bahoo says:

- ❖ The perfect spiritual guide is the one who not only blesses the seeker with invocation of *Ism-e-Allah Zaat* but also grants its contemplation. The spiritual guide who cannot give (invocation and contemplation of) *Ism-e-Allah Zaat* to the seeker, is not a true spiritual guide. **(Nur-ul-Huda)**
- ❖ You must know that there are neither any mountains or walls nor a long distance between Allah and His slave. Rather there is only a thin veil of self which can easily be removed by the contemplation of *Ism-e-Allah Zaat* and the attention of the spiritual guide who is the man of Divine secrets. If you come, you will find the doors open for you and if you do not then Allah needs none. **(Kaleed-ul-Tauheed Kalan)**
- ❖ The perfect spiritual guide knows every path and waystation of the esoteric being and is the solver of all its difficulties. He is the name of Divine favour. Nothing is achieved unless Divine favour is granted. Without the perfect spiritual guide, no struggle of the seeker is fruitful even if he spends his whole life in hard mystic practices because without a spiritual guide no one has ever reached Allah. Spiritual guide is like a vigilant and skilled captain of the ship who is aware of all the hazards of the way and knows all the methods to overcome them. Without the captain the ship would surely sink. To a seeker, the perfect spiritual guide himself is the ship as well as the captain. One who understands will understand. **(Ain-ul-Faqr)**
- ❖ Get to know and understand that Allah is in the inward of the possessor of Divine secrets (the perfect spiritual guide). **(Ain-ul-Faqr)**
- ❖ The ocean of Oneness of Allah is present in the inward of true believers. Whosoever wants to reach the Truth and have union with Allah must first find the perfect spiritual guide who is the possessor of all the treasures of inward. By the efficacy of contemplation and invocation of *Ism-e-Allah Zaat*, the existence of the perfect Fakirs

is all Divine light. Whoever is blessed with the treasures of inward does not remain deprived of the vision and closeness of Allah. (Ain-ul-Faqr)

- ❖ The spiritual guide imparts gnosis and Divine vision to the seeker. He makes the seeker disgusted of the carrion world and repent thousand times from it. Perfect spiritual guide is the one who manifests the gnosis and Divine vision through the contemplation of *Ism-e-Allah Zaat* and then returns to *Ism-e-Allah Zaat*. From beginning till end nothing is out of *Ism-e-Allah Zaat* and it never will be. (Nur-ul-Huda Kalan)

کامل مُرشد ایسا ہووے، جیہڑا دھوبی وانگول چھٹے ھو  
نال نگاہ دے پاک کریندا، وچ سبجی صبون نہ گتے ھو  
(Quatrain 154)

ਕਾਮਿਲ ਮੁਰਸ਼ਦ ਐਸਾ ਹੋਵੇ, ਜਿਹੜਾ ਧੋਬੀ ਵਾਂਗੂੰ ਛੱਟੇ ਹੁ  
ਨਾਲ ਨਿਗਾਹ ਦੇ ਪਾਕ ਕਰੇਂਦਾ, ਵਿਚ ਸੱਜੀ ਸਬੂਨ ਨਾ ਘੱਤੇ ਹੁ

*Kamil Murshid aisaa hove, jehraa dhobee vaangoon chhatte Hoo  
Naal nigah de paak karendaa, wich sajee saabon na ghatte Hoo*

Spiritual guide is perfect, if hurls the self like a launderer  
With his spiritual glance, he makes pure, leaving no taint

Explanation: The perfect spiritual guide should be like a laundryman who does not let even the faintest stain stick to clothes turning dirty into white. Likewise, instead of involving in forty days seclusion or unnecessary endeavours and struggles, the guide shows the path of *Ism-e-Allah Zaat* along with casting spiritual glance which purifies the self and cures the diseases of soul and inward.

مرشد وانگ سارے ہووے، جیہڑا گھت کُٹھالی گالے ھو  
پا کُٹھالی باہر گڈھے، بوندے گھرے یا والے ھو  
(Quatrain 166)

ਮੁਰਸ਼ਦ ਵਾਂਗ ਸੁਨਾਰੇ ਹੋਵੇ, ਜਿਹੜਾ ਘੱਤ ਕੁਠਾਲੀ ਗਾਲੇ ਹੁ  
ਪਾ ਕੁਠਾਲੀ ਬਾਹਰ ਕੱਢੇ, ਬੁੰਦੇ ਘਰੇ ਯਾ ਵਾਲੇ ਹੁ

*Murshid vaang sunaare hove, jehraa ghatt kuthaalee gaale Hoo  
Paa kuthaalee baahar kaddhe, bunde ghare yaa vaale Hoo*

Like a goldsmith should the spiritual guide be, who burns in  
the crucible

From the fierce fire pulls out, to handcraft earrings and hoops



Explanation: The goldsmith melts raw gold in a crucible and then alters it into many forms of jewellery giving it a lustrous look. Such should be the spiritual guide who burns the seeker in the kiln of ardent Divine love and moulds his spiritual being with *Ism-e-Allah Zaat* purifying it from the love of other than Allah. Old habits and wishes are altered moulding the seeker as he desires.

(Quatrain 61) باجھوں مُرشد کُجھ نہ حاصل، توڑے راتیں جاگ پڑھیوے هُو  
 باجھوں مُرشد کُجھ نہ حاصل، توڑے راتیں جاگ پڑھیوے هُو

*Baajhon Murshid kujh na haasil, torey raateen jaag parheev  
 Hoo*

Nothing is possible without a spiritual guide even in staying up all night to worship

Explanation: Nothing is possible without the perfect spiritual guide even if you spend your entire life studying books, doing litanies, recitals or staying up at nights.

(Quatrain 71) سبھے مُراداں حاصل ہوئیاں باهُو، جداں مُرشد نظر مہر دی تھی هُو  
 سبھے مُراداں حاصل ہوئیاں باهُو، جداں مُرشد نظر مہر دی تھی هُو

*Sabhe muraadaan haasil hoeaan Bahoo, jadaan Murshid nazar  
 mahar dee takkee Hoo*

O Bahoo, all wishes are fulfilled with spiritual guide's one glance of love

Explanation: All my worries faded and veils were lifted by an affectionate glance from my perfect spiritual guide.

(Quatrain 48) میں تاں بھلی ویندی ساں باهُو، مینوں مرشد راہ دکھایا هُو  
 میں تاں بھلی ویندی ساں باهُو، مینوں مرشد راہ دکھایا هُو

*Main taan bhullee vaindee saan Bahoo, mainu Murshid raah  
 vikhaaiaa Hoo*

I had forgotten, O Bahoo, but my spiritual guide showed the path

Explanation: I was lost as I believed in the long seclusions and meditations until my spiritual guide showed me the path of Truth, since then I have rightly understood the point.

(Quatrain 139) میں قربان اس مُرشد باہُو، جس دسیا بھیتِ اِلیٰ ہُو  
 مੈ ਕੁਰਬਾਨ ਉਸ ਮੁਰਸ਼ਦ ਬਾਹੂ<sup>(ੳੳ)</sup>, ਜਿਸ ਦਸਿਆ ਭੇਤ ਇਲਾਹੀ ਹੂ

*Main qurbaan os Murshid Bahoo, jis dassiaa bheth Elahi Hoo*

May I sacrifice on the spiritual guide, O Bahoo, who confided  
 the Divine mysteries

Explanation: I wish to sacrifice myself for the perfect spiritual guide who confided Divine secrets to me.

(Quatrain 173) مُرشد باجھوں فقر کماوے، وِچ کفر دے بُڈے ہُو  
 ਮੁਰਸ਼ਦ ਬਾਝੋ ਫ਼ਕਰ ਕਮਾਵੇ, ਵਿਚ ਕੁਫ਼ਰ ਦੇ ਬੁੱਡੇ ਹੂ

*Murshid baajhon Faqr kamaave, wich kufir de budde Hoo*

Treaded *Faqr*, without a spiritual guide. You'll die a pagan

Explanation: Man without the guidance of the perfect spiritual guide not only stays deprived of union with Allah but also goes astray and becomes a heathen. This is because his intellectual struggle fails to grant him Allah's union so he believes that God never existed.

(Quatrain 105) سبھے مطلب حاصل ہوندے باہُو، جد پیر نظر اک تّکے ہُو  
 ਸਭੇ ਮਤਲਬ ਹਾਸਲ ਹੁੰਦੇ ਬਾਹੂ<sup>(ੳੳ)</sup>, ਜਦ ਪੀਰ ਨਜ਼ਰ ਇੱਕ ਤੱਕੇ ਹੂ

*Sabhe matlab haasil honde Bahoo, jad Pir nazar ek takke Hoo*

All my wishes were granted, O Bahoo, the moment Pir  
 glanced at me

Explanation: The moment the spiritual guide cast his eyes upon me with beneficence then and there I accomplished the purpose of my life.

(Quatrain 182) صحیح سلامت چڑھ پار گئے اوہ باہُو، جنہاں مُرشد دا لڑ پھڑیا ہُو  
 ਸਹੀ ਸਲਾਮਤ ਚੜ੍ਹ ਪਾਰ ਗਏ ਉਹ ਬਾਹੂ<sup>(ੳੳ)</sup>, ਜਿਨ੍ਹਾਂ ਮੁਰਸ਼ਦ ਦਾ ਲੜ  
 ਫੜਿਆ ਹੂ

*Sahee salaamat charh paar gae ooh Bahoo, jinhaan Murshid  
 da larr pharriaa Hoo*

O Bahoo, only those reached the shore who held onto a  
 spiritual guide

Explanation: Only the person who associates himself with the perfect spiritual guide, elevates from sectarianism to the destination of truth.

(Quatrain 180) جد دا مرشد پھڑیا باہو، چھٹے کُل عذابے ہو  
ਜਦ ਦਾ ਮੁਰਸ਼ਦ ਫੜਿਆ ਬਾਹੂ<sup>(੨੦)</sup>, ਛੁੱਟੇ ਕੁਲ ਅਜ਼ਾਬੇ ਹੁ

*Jad da Murshid pharriaa Bahoo, chhutte kul azaabe Hoo*

O Bahoo! The moment I pledged to spiritual guide, relieved I got, suffering not at all

Explanation: Since I came in the servitude of the perfect spiritual guide, all my endeavours and worries have faded away.

(Quatrain 18) کامل مرشد ملیا باہو، اوہ آپے لیسے ساراں ہو  
ਕਾਮਿਲ ਮੁਰਸ਼ਦ ਮਿਲਿਆ ਬਾਹੂ<sup>(੨੦)</sup>, ਉਹ ਆਪੇ ਲੈਸੀ ਸਾਰਾਂ ਹੁ

*Kamil Murshid miliaa Bahoo, ooh aape laisee saaraan Hoo*

I've found the perfect spiritual guide, O Bahoo, he'll take care of me with all his heart

Explanation: I achieved everything from my perfect spiritual guide who is my guardian and benefactor.

## DIVINE LOVE

Allah says in the Holy Quran:

◀ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ (2:165)

Meaning: But those who believe, love Allah the most. (2:165)

Man fosters love for his relations and possessions. For example, he loves Allah and the Holy Prophet, he loves his parents, spouse, children, siblings, friends, home, land, property, city, tribe, kith and kin, business etc. The love which becomes intense and dominates all other loves is called the ardent love and is denoted by the word *Ishq* (عشق)

in Arabic. If such ardent love is for Allah, then it is called Divine love (عشقِ حقیقی). This love turns all the other loves into ashes and overpowers them. As the Holy Prophet said:

◀ لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ أَحَبَّ إِلَيْهِ مِنْ وَالِدَيْهِ وَوَلَدَيْهِ وَالنَّاسِ أَجْمَعِينَ (بخاری ۱۵)

Meaning: None of you will have faith until he loves me more than his parents, children and all mankind. (Bukhari 15)

◀ لَا يُؤْمِنُ عَبْدٌ حَتَّىٰ أَحَبَّ إِلَيْهِ مِنْ أَهْلِهِ وَمَالِهِ وَالنَّاسِ أَجْمَعِينَ (صحیح مسلم ۱۶۸)

Meaning: No person is a believer until and unless I become dearer to him than his family, wealth and the whole of mankind. (Muslim 168)

Allah considers this passionate love for Himself and His Prophet, an attribute of the believers and it is innate to the human soul.

The origin of the universe is Divine love and the creation of man is for the sake of love. When the souls were created from the Mohammadan light, the exclusive essence of Divine love was inherited by the human souls from the Prophet.

The passion of love must arouse in the inward of seeker for Divine vision. In fact, the relation of the soul and Allah is that of love. Without love neither the soul awakes nor can it find the Divine vision. Love is present in the form of a dormant seed within the human being. As soon as it awakes in the soul by the invocation and contemplation of *Ism-e-Allah Zaat*, inscribing the name of Allah on body and by the attention of spiritual guide, the passion, longing and attraction for Allah start increasing.

The perfect Fakirs state that love is essential for the vision of Allah and faith is imperfect without love. Divine love helps the seeker to reach the court of Allah. Only love takes man ahead through the spiritual path that is the path closer than his 'jugular vein'. Only love makes the man intimate to the Divine Essence within him. Only this ignites the flame of urge in the soul to meet Allah. Only love keeps the soul restless and anxious day and night for beholding and meeting Him. It intensifies the fire of parting and leads to the vision of the Reality. Sultan Bahoo says:

- ❖ Love is a subtle passion which arouses in the inward from the hidden and does not find peace with anyone but the Beloved. (Mohkim-ul-Fuqara)
- ❖ The invocation with love takes magnanimous flight. A fly can never approach the heights attained by a falcon even if it tries hard and soars thousand times. Similarly, an ascetic can never find Divine secrets even if he goes through hard ascetic discipline. The lesson of Divine love is not taught by any teacher in any institution because it is the grand Trust. The tradition of love is to be indifferent to the whole world. An ardent lover of Allah always seeks death before dying so that he spiritually reaches the station of no station as death of a lover means union with the Beloved. (Ain-ul-Faqr)

- ❖ You must know that there are two types of Fakirs; one are the spiritual travellers while others are the Divine lovers. The spiritual travellers are the men of mystic struggle and endeavours while the lovers are the men of Divine secrets and observations. The final level of a spiritual traveller is just the beginning of the lover because the nourishment of lovers is the spiritual endeavours and their sleep is the Divine observation. **(Mohkim-ul-Fuqara)**
- ❖ Divine love is like a skillful jeweller who checks the purity or impurity of gold. **(Ain-ul-Faqr)**
- ❖ Listen O ascetic, the labourer of paradise! The nourishment of lovers of Allah is all Divine light, their stomach is like burning stove and their sleep is Divine union and presence. **(Mohkim-ul-Fuqara)**

He explains the identity of the lover as:

بَاهُوَّ عاشقان را راز این است ذکرِ هُو گوید دوام  
دم بدم ذکرِ هُو گوید کار آں گردد تمام

Explanation: O Bahoo! The secret of lovers is that they ever remain engrossed in the invocation of *Hoo* (هُو). They reach their destination by invoking *Hoo* (هُو) with each breath. **(Ain-ul-Faqr)**

- ❖ You must know that the true Fakir has two levels; initially he is the lover and finally he becomes the beloved. The struggle of a lover is just meant to behold the Beloved. The invocations, reflections and recitals are unlawful for him. He is indifferent to good and bad desires and fulfilments. **(Nur-ul-Huda Kalan)**

The extreme level of a lover is that he becomes the beloved when he reaches the highest point of Divine love and proves his sincerity whereas the Beloved becomes his Lover.

Sultan Bahoo expresses in *Nur-ul-Huda Kalan*:

- ❖ The status of *Faqr* is that of belovedness. Whatever the beloved wishes, the lover grants him. Rather the lover becomes aware of even a thought of the beloved and fulfils his every objective by the power of his sight. **(Nur-ul-Huda Kalan)**

According to the teachings of Sultan Bahoo, Divine love is the passion which unites the creation with the Creator. Only due to the love, a seeker annihilates himself in the Essence of Allah by renouncing the pleasures of the self, satanic whispers and all the minor and major sins. The seekers of Divine love must know that it only originates from the metaphoric (spiritual guide's) love.

The source of intellect is brain while the centre of love is inward. In the inward is the manifestation of Allah. The base of all the worldly knowledge is intellect and wisdom. All the material knowledge is gained through intellect and in return it increases the intellect as well. Human intellect and its knowledge are limited as they are based on the information received within the dimensions of time and space so they keep the man bound within these limitations. Human brain does not have the capability of thinking beyond these dimensions while Allah is beyond all limitations. Hence man cannot get the recognition of Allah based on intellect and knowledge. When a man enters the realm of love after crossing the boundaries of his knowledge and intellect then the power of love takes him to the station of no station by crossing all the boundaries of time and space where he meets and sees his Beloved Allah.

Sultan Bahoo states:

- ❖ Knowledge and intellect are regarded as a great hurdle in the path of Divine love. There is such a pleasure and trance in the love of Allah that if an excellent scholar finds a little bit of it, he will be lost in it forgetting all his knowledge.

Sultan Bahoo holds a special place of prominence as compared to other Sufis because in his Punjabi poetry he has not used metaphorical love to express Divine love like others instead he puts into simple words the greatness and grandeur of Divine love which is not found in any other Sufi poetry. Most of his quatrains are on Divine love because that is true *Faqr* and gnosis.

A few quatrains on love are:

(Quatrain 47) *تدوں فقیر شتابی بنداء، جد جان عشق وچ ہارے ہُو*  
 उदें द्दकीर मज़ाघी घट्टा, जद जान इश्क व्हिच हारे हु  
*Tadoon Fakir shataabee bandaa, jad jaan ishq wich haare*  
*Hoo*

Fakir you shall be but first sacrifice yourself in Divine love

Explanation: Fakir becomes accomplished when he trades his life for love and ends the desires of the self with the sword of negation (La ۛ). He sacrifices his house, wealth, family even his own being and then annihilates himself burning in the fire of love.

(Quatrain 51) *ثابت عشق تنہاں نوں لدھا، جنہاں ترٹی چوڑ چا کیتی ہُو*  
 माघउ इश्क तिनूं ठु लॅया, जिनूं उरॅटी चैर चा बीडी हु

*Saabat ishq tinhaan noon laddhaa, jinhaan trattee chaurr  
cha keetee Hoo*

Allah's love is for those who put at stake all that is dearest to them

Explanation: Only those are blessed with Divine love who sacrifice all their possessions to have the eternal pleasure of closeness with Allah.

(Quatrain 56) جیں دل عشق خرید نہ کیتا، سو دل درد نہ بھٹتی ہو  
نہیں دِل اِشَقِ کھاریع نَا کِیْتَا، مَہ دِل دَرْد نَا پھِٹِی ہُو

*Jain dil ishq khareed na keetaa, so dil dard na phattee Hoo*

Haven't bargained for Divine love! Haven't felt the pain for Beloved

Explanation: The soul which neither traded for the Divine love nor suffered from the pangs of pain is deprived of compassion.

(Quatrain 57) جیں دل عشق خرید نہ کیتا، اوہ خسرے مرد زنانے ہو  
نہیں دِل اِشَقِ کھاریع نَا کِیْتَا، اوہ کھُسَرِے مَرْد زَنانِے ہُو

*Jain dil ishq khareed na keetaa, ooh khusre mard zanane Hoo*

Intersex is thee if hath not bargained for Divine love

Explanation: The people who have not traded for Divine love are either esoterically feminine or eunuch.

(Quatrain 63) جنہاں عشقِ حقیقی پایا، مونہوں نہ کجھ آلاؤن ہو  
جِنہاں اِشَقِ حَقِیْقِی پَایَا، مَونہوں نَہ کجھ اَلَاؤن ہُو

*Jinhaan ishq haqeeqee paaiaa, moonhon na kujh alaavan Hoo*

Those true in love with the Divine, don't utter a word

Explanation: The seekers of Allah who have found the real love do not remember Allah merely by tongue rather always remain absorbed in His invocation and contemplation within their souls.

(Quatrain 100) رات اندھیری کالی دے وچ، عشق چراغ جلاندا ھو  
 रात अंधेरी काली दे विच, इशक चरागा जलांदा हु  
*Raat andheree kaalee de wich, ishq chiraagh jalaandaa Hoo*  
 In the dead of the night, love lightens the lamp

Explanation: The darkness of the inciting self, worldliness and Satan is only lightened by the Divine love.

(Quatrain 142) غوث قطب سب اُورے اوریرے، عاشق جان اگیرے ھو  
 गौस कुतब सब उरे उरेरे, आशक जान अगेरे हु  
*Ghaus qutb sab ure urere, aashiq jaan agere Hoo*  
*Ghawth and Qutb may reach closer, yet lovers are ahead*

Explanation: Although *Ghawth*<sup>12</sup> and *Qutb*<sup>13</sup> hold high ranks yet they can never reach the stage of closeness to Allah with which the true and passionate Divine lovers are always blessed.

(Quatrain 127) جیں دل عشق خرید نہ کیتا باھو، دوہاں جہانوں خالی ھو  
 जें दिल इशक खरीद ना कीता बाहु(रह), देहां जहांनो खाली हु  
*Jain dil ishq khareed na keetaa Bahoo, dohaan jahaanon khaalee Hoo*  
 O Bahoo, whose heart has not traded for love is deprived in both the worlds

Explanation: He who has not earned the Divine love remains deprived and miserable in both the worlds.

## THE MOHAMMADAN ASSEMBLY

Sultan Bahoo elaborates about the Mohammadan Assembly in almost all his books. In the path of Truth, there comes a point esoterically when a disciple is eternally blessed with presence in it. Then the Holy Prophet trains and blesses him with gnosis spiritually.

<sup>12,13</sup> Ranks of Sufi hierarchy



Sultan Bahoo strictly believes in the eternal existence and authority of the Holy Prophet and titles the deniers as hypocrites and damned. He says:

- ❖ How can such a person be considered a Muslim, faithful or a follower of the Holy Prophet who does not believe that the Holy Prophet is alive! No doubt, such a person is a liar, faithless and a hypocrite, whoever he is. The Holy Prophet said:

◀ الْكَذَّابُ لَا أُمَّتِي

Meaning: A liar does not belong to my umma. (Kaleed-ul-Tauheed Kalan)

- ❖ Whoever does not believe in the life of the Holy Prophet, is disgraced in both the worlds. Only that person denies the eternal life of the Prophet and considers him dead whose faith has been confiscated by Satan and whose inward has darkened. (Kaleed-ul-Tauheed)
- ❖ The person who sincerely and faithfully beseeches to Prophet Mohammad, the Holy Prophet along with the army of his Companions, Hasan ibn Ali and Husayn ibn Ali meets him physically and helps. (Aqal-e-Baydar)

He further says:

- ❖ Presence in the Mohamman Assembly is achieved through the contemplation of *Ism-e-Allah Zaat* and *Ism-e-Mohammad*.

The explanation of this extract is that for the privileged Companions of the Holy Prophet, his sacred face was *Ism-e-Allah Zaat* and his sacred being was *Ism-e-Mohammad*. Now the only source of access to the court of the Holy Prophet is contemplation of *Ism-e-Allah Zaat* and *Ism-e-Mohammad* provided it is gained from the person who is spiritually permitted by the Holy Prophet to grant it. This fact discloses upon the seeker on the very first day of the contemplation of *Ism-e-Allah Zaat* that he has got *Ism-e-Allah Zaat* or *Ism-e-Mohammad* from the court of the perfect spiritual guide by their radiant effects. Sultan Bahoo says:

شد مطالب دیدن رو مصطفیٰ  
شد حضوری غرق فی اللہ باخدا

Explanation: All the objectives are achieved by the privilege of beholding the sacred countenance of Prophet Mohammad and one is blessed with immersion in the state of Divine presence by annihilation in Allah. (Kaleed-ul-Tauheed Kalan)

هر کرا از دل کشاید چشم نور  
شد حضوری مصطفیٰ رست از غرور

Explanation: Whosoever's inward eye is empowered by the Divine light, he gets free of arrogance and is blessed with presence in the Mohammadan Assembly. (**Kaleed-ul-Tauheed Kalan**)

One can never have access to the Mohammadan Assembly through physical forms of worships, recitals and seclusions. This esoteric blessing is only granted by a perfect guide who has authority over spirituality. Sultan Bahoo exhorts:

- ❖ It is impossible for the cursed Satan and the inciting self to enter the company of Prophet Mohammad. This is the sacred path of Divine presence gained by *Ism-e-Allah Zaat* through which the seeker can observe pre-existence as well as the eternal end. He can have the view of treasures of the world, chaos and accountability of the doomsday, Divine closeness and presence, heavenly houris and castles, paradise and the hell. (**Aqal-e-Baydar**)

Sultan Bahoo says in his Punjabi quatrain:

(Quatrain 104) جنہاں مجلس نال نبی دے باہو، سوئی صاحب راز نیازاں سُو

ਜਿਨ੍ਹਾਂ ਮਜਲਸ ਨਾਲ ਨਬੀ<sup>(ਸ)</sup> ਦੇ ਬਾਹੂ<sup>(ਰਹ)</sup>, ਸੋਈ ਸਾਹਿਬ-ਏ ਰਾਜ ਨਿਆਜ਼ਾਂ ਹੂ

*Jinhaan majlis naal Nabi de Bahoo, soee sahib-e-raaz niyaazaan Hoo*

O Bahoo! Seekers in the Mohammadan Assembly are the men of secrets

Explanation: Lucky are the confidants who got presence in the Mohammadan Assembly.

## DIVINE VISION

*Faqr* is the knowledge of Divine vision and beholding Allah is the grandest reward for the one who treads this path. The term for its achiever is 'Mystic'. He is the one who worships Allah while seeing Him as he has surpassed the initial stage of certainty which is through knowledge and attained the final level which is in fact truth.

In Arabic language, words like *liqa* (لِقَاء) and *ru'yat* (رُؤْيَت) when combined with 'Allah'

such as *Liqā-e-Elahi* (لِقَاءِ اَللّٰهِ) and *Ru'yat-e-Haq Ta'ala* (رُؤْيَتِ حَقِّ تَعَالٰی) are used to describe Allah's vision and observation. The literal meanings of *liqa* are vision, countenance and meeting and for *ru'yat* the meanings are again vision, beholding

countenance and sight. Scholars while translating use meanings according to their discretion but for Mystics and Fakirs *liqa* means Divine vision.

The aim of life is the recognition and gnosis of Allah and recognition is not possible without seeing Allah. Hence, Divine vision is the basis of recognition and gnosis of Allah. The blessing of Divine vision is bestowed upon Mystics and Fakirs. There is nothing more fulfilling than it. This unexemplified and remarkable vision is possible not through the physical eye rather the spiritual sight.

Shaikh Abdul Qadir Jilani says:

- ❖ He is a hypocrite who claims to worship Allah without recognizing Him.

Allah created mankind for the sole purpose of His recognition, to disclose both His beauty and majesty so that He is loved ardently. On the day of Divine covenant, the grandest trust of love of Allah was only taken up by man in the entire universe. Allah bestowed such affection and consideration upon man that whenever he went astray forgetting this promise in the world, he was reminded of it through the leadership and guidance of Prophets who not only reminded it but also prepared him to succeed in the ‘examination of loving Allah above every other relation and thing’. The last Prophet, Mohammad, for whom this universe is adorned, reminded people of the forgotten lesson of love and gave a complete code of life through the Quran and Sunna.

In the Quran, Allah draws our attention towards Himself by saying:

﴿يَا أَيُّهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدًّا حَافِئًا فَمَلِّقِيهِ ۖ﴾ (٨٤:٦) ◀

Meaning: O man! You sustain rigours to reach your Lord. Ultimately, you will meet Him. (84:6)

Allah says:

﴿فَعَرُّوْا إِلَى اللَّهِ﴾ (٥١:٥٠) ◀

Meaning: So run towards Allah. (51:50)

He further blesses and says that He is also waiting.

﴿أَتَصْبِرُونَ ۗ وَكَانَ رَبُّكَ بَصِيرًا ۖ﴾ (٢٥:٢٠) ◀

Meaning: Will you observe patience? (And not even try to proceed towards your Lord?) And your Lord is All-Seeing (and is waiting). (25:20)

Allah says that those who try to proceed towards Him, verily find the way.

◀ وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا (٢٩:٦٩)

Meaning: And those who strive hard for Our cause, We certainly guide them to Our ways. (29:69)

Allah also tells us the way to see Him:

◀ فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا (١٨:١١٠)

Meaning: So whoever hopes to see his Lord should do good deeds. (18:110)

There is forewarning for those who do not intend or aim to have the blessed Divine vision:

◀ إِنَّ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا وَرَضُوا بِالْحَيَاةِ الدُّنْيَا وَاطْمَأَنَّنُوا بِهَا وَالَّذِينَ هُمْ عَنْ آيَاتِنَا غٰفِلُونَ O أُولَٰئِكَ

مَا لَهُمْ النَّارُ بِمَا كَانُوا يَكْسِبُونَ ﴿١٠:٨-١٠﴾

Meaning: Verily those who do not expect to see Us and are pleased with the worldly life and are well-contented with it and who are neglectful of Our signs, it is they whose abode is hell, a recompense for the deeds they used to earn. (10:7-8)

In the subsequent verses, Allah has made the repercussions clear for those who deny His vision:

◀ أُولَٰئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِ فَحَبِطَتْ أَعْمَالُهُمْ فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزْنًا (١٨:١٠٥)

Meaning: It is they who have denied the signs of their Lord and His vision. So all their deeds are ruined and We shall not give any weight or (even) any worth to them (and their deeds) on the day of rising (they will be thrown into hell-fire without even being brought to reckoning). (18:105)

◀ قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِلِقَاءِ اللَّهِ (٦:٣١)

Meaning: So those who belie seeing Allah incur loss. (6:31)

◀ أَلَا إِنَّهُمْ فِي مَرِيَّةٍ مِّنْ لِّقَاءِ رَبِّهِمْ أَلَا إِنَّهُ بِكُلِّ شَيْءٍ مُّحِيطٌ ﴿٣١:٥٢﴾

Meaning: Beware that they are in doubt about seeing their Lord. Beware! He is the One Who encompasses everything. (41:54)

◀ وَمَنْ كَانَ فِي هَذِهِ أَعْمَىٰ فَهُوَ فِي الْآخِرَةِ أَعْمَىٰ (١٧:٧٢)

Meaning: And whoever remains blind (to the Divine vision) in this world will be blind (from seeing Allah) in the hereafter as well. (17:72)

Allah also tells where He is to be found.

◀ وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ (۵۱:۲۱)

Meaning: And (I am) in yourselves (as well). So do you not see? (51:21)

◀ وَ لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهُ اللَّهِ (۲:۱۱۵)

Meaning: And the east and the west (all) belong to Allah alone. So whichever direction you turn to, there is Divine Countenance. (2:115)

Blessing of Divine vision is a glorious and exalted stage. This is the station of Mystics and Fakirs who worship Allah while beholding Him.

The centre and crux of Sultan Bahoo's teachings is the Divine vision. He imparts three ways to it through his teachings.

### THREE WAYS TO DIVINE VISION

Sultan Bahoo says:

❖ Beholding Allah and attaining to the level of Divine closeness is justified according to the Quran and Hadith. Allah can be seen in three ways based on the Divine favour.

Firstly, it is justified to see Allah in dream. The dream which is like a seclusion to have unveiled vision and closeness of Allah. It is called the dream of Divine light and during it the beholder is blessed with Divine observations and vision in the state of presence.

Secondly, Allah can be seen during meditation which is like death as it takes the meditator to the court of Allah.

Thirdly, it is also justified to see Allah visibly in such a way that the body of the beholder is in physical world and soul is at the station of no station.

All these levels of Divine vision are a great blessing and beneficence which are bestowed only by the perfect spiritual guide. (Nur-ul-Huda Kalan)

اسم اللہ رہبر است ہمراہ تو  
جز لقا دیگر میں دیگر مجھ

Explanation: *Ism-e-Allah Zaaf* is everywhere to guide you. You should neither seek nor see anyone but Allah. (Nur-ul-Huda Kalan)

## DENIER OF DIVINE VISION

Sultan Bahoo says about the denier of Divine vision:

هر که منکر از خدا دیدار شد  
امت نبوی نباشد خوار شد

Explanation: Whoever denies the Divine vision is disgraced and debarred from the Mohammadan nation. (Nur-ul-Huda Kalan)

## THE WAY TO BE BLESSED WITH THE DIVINE VISION

Sultan Bahoo says:

- ❖ Through which act and knowledge, the vision and union of Allah are attained? That knowledge is only gained after annihilating in Allah and having the observation of Divine light being blessed with closeness of Allah. All this is beyond intellect and wisdom. Only that person possesses this knowledge who has learnt the lesson of gnosis directly from Allah (through contemplation and invocation of *Ism-e-Allah Zaat*). Such a person is my dearest brother.

نقش شد وسیله از برای نقاش بین  
نقش نقاشی یکی شد بالیقین

Explanation: The impression (of name of Essence i.e. *Ism-e-Allah Zaat*) is a source to behold the Essence. Certainty is achieved when the impression and the Essence become one.

How such perfect certainty is achieved? By the contemplation of *Ism-e-Allah Zaat* which presents one before Allah. If you want to know about Divine Oneness then you must know that Allah is within you just like the kernel is in nut. (Nur-ul-Huda Kalan)

هر که می بیند نمیگوید منم  
نیست آنجا جسم اسم و نی تم

Explanation: Whoever is blessed with the Divine vision does not claim his existence because at that level neither body exists nor name. (Nur-ul-Huda Kalan)

گر نبودی ایں مراتب اولیا  
کس نیاورده برو دیدن لقا

Explanation: If the Saints were not blessed with the elevated levels, no one would ever have turned towards the Divine vision. (Nur-ul-Huda Kalan)

He announces:

- ❖ Listen whether you are a sage or a Mystic capable of Divine vision! Listen whether you are a seeker of the carrion world or an excellent scholar or an evil ignorant! The most comprehensive thing to know is:

◀ مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ وَمَنْ أَسَاءَ فَعَلَيْهَا (٢١:٣٦)

Meaning: Whoever does pious deeds, does it for (the benefit of) his own self and whoever commits sin, its (resultant evil suffering) will befall him alone. (41:46)

Acting upon these words leads to the kindness of Allah. It grants salvation from the spiritual diseases as well as the curses of paganism and polytheism which decline one to troubles. It is only the worldliness that prevents one from the gnosis and union of Allah. The seeker who does not become sated of the world in the very beginning by having complete authority upon it, is a fool if he steps in the arena of *Faqr* and gnosis of Allah. Hence, it is incumbent upon the seeker of Allah firstly to gain command and authority over the Solomon empire of the entire world. Then it becomes obligatory for him to instantly renounce this authority just as he gained it, turning his face towards the contemplation of vision of Allah and exalting to the level of Divine vision. The path of *Faqr* is neither related to verbosity or discussions nor to the verbal knowledge, it is the path of vision of Divine beauty. (Nur-ul-Huda Kalan)

- ❖ The way to *Faqr*, gnosis, vision, sainthood, guidance and *jamiat*<sup>14</sup> opens through *ghanayat*. If *Faqr* is not the chosen *Faqr*<sup>15</sup> and adopted without *ghanayat* and contentment then it is the *Faqr* that falls flat and brings disgrace, the compulsive *Faqr*<sup>16</sup>. (Nur-ul-Huda Kalan)

*Ghanayat* means to become content inwardly from all the blessings of the world and the hereafter. This is also the station of ultimate generosity in distributing the treasures of *Faqr*. Allama Iqbal writes:

<sup>14</sup> *Jamiat* (جمیت) is a mystic term having multiple meanings. It may refer to spiritual powers, stability, peace, accumulation or satisfaction. It is the highest spiritual level whereby all the preceding levels accumulate in the being of the seeker.

<sup>15</sup> Chosen *Faqr*: Adopted with pure intentions. See the book *Sufism-The Soul of Islam* for details.

<sup>16</sup> Compulsive *Faqr*: Adopted compulsively or to deceive. See the book *Sufism-The Soul of Islam* for details.

خدا کے پاک بندوں کو حکومت میں، غلامی میں

زیرہ کوئی اگر محفوظ رکھتی ہے تو استغنا

Explanation: The men of Allah (Fakirs) whether in power or in servitude are always protected with the shield of contentment and indifference that results from trust upon Allah. **(Bal-e-Jibril)**

### IMPEDIMENTS IN THE DIVINE VISION

Sultan Bahoo says about the impediments in Divine vision and the ways to overcome them:

- ❖ Know that there is not any wall or mountain between the men of vision and the Divine vision. Rather, there is the evil of inciting self that is harder than the wall and most difficult to kill. The spiritual guide first of all kills this devil self which is the friend of Satan with the sword of *Ism-e-Allah Zaat*. Hence, it dies and is removed from between Allah and His slave. The Divine vision is revealed and the seeker perpetually beholds Allah. The perfect spiritual guide who is a man of sight raises the heaviest curtain of self on the very first day by the power of his sight and blesses the seeker with the vision of Allah. The spiritual guide who cannot do this is not eligible to give persuasion of righteousness. **(Nur-ul-Huda Kalan)**
- ❖ There are neither high walls and mountains between Allah and His slave nor a long distance journey. Rather there is only a thin veil of the self which can easily be removed by the contemplation of *Ism-e-Allah Zaat* and the attention of spiritual guide who is the man of Divine secrets. If you come, you will find the doors open for you and if you do not then Allah needs none. **(Kaleed-ul-Tauheed Kalan)**

### FROM WHERE DIVINE VISION IS BLESSED

Sultan Bahoo says:

- ❖ The strength to behold Allah and the power to exalt to the Divine vision is possessed only by the followers of *(Sarwari) Qadri* order. If a follower of any other order claims it then surely he is a liar, boaster and veiled. **(Nur-ul-Huda Kalan)**

### BLESSING OF DIVINE VISION

بہ ز ہر لذت بود لذت لقا

لذت دنیا چہ باشد بی بقا



Explanation: Among all savours the most savouring is Divine vision. The pleasures of the world are trivial as compared to it because they are transitory. (Nur-ul-Huda Kalan)

بجز دیدارِ حق مردار باشد  
که عاشقِ طالبِ دیدارِ باشد

Explanation: Everything is carrion except the Divine vision. That is why, true lovers seek only this Holy vision. (Ain-ul-Faqr)

آن نورِ تجلی کہ بموسیٰ کوہِ طور  
عینِ عنایت است مرا حقِ ظہور

Explanation: The theophany of Divine light which Prophet Moses beheld on Mount Sinai manifests in my own existence by the grace of Allah. (Ain-ul-Faqr)

دیدارِش کی روا باشد کہ دل بیدار نیست  
سجدہ با دیدارِ سنگِ دیوارِ نیست

Explanation: How can one see Allah unless his inward is awake! Real prostration is possible only while beholding Him, prostrating before the wall blindly cannot be considered real prostration. (Ain-ul-Faqr)

Sultan Bahoo says in *Nur-ul-Huda Kalan*:

۱۔ ایں مراتب عارقال را ابتدا روز اوّل شد مشرف با لقا  
۲۔ با تصور اسمِ اللہ یافتم اسمِ اللہ پیشوا خود ساختم  
۳۔ ہر کہ جسم در اسمِ پنہاں می نمود معرفت دیدارِ اللہ یافت زود  
۴۔ کی روا دارد کہ دیدن رو خدا می بہ بینم چون نماید مصطفیٰ

Explanation: (1) The Mystics are honoured with Divine vision on the very first day.

(2) I have gained everything by the contemplation of *Ism-e-Allah Zaat* that is why I have made it my guide.

- (3) Whoever conceals his being in *Ism-e-Allah Zaat*, finds the gnosis and vision of Allah very soon.
- (4) How is it possible to behold the Countenance of Allah? I behold Him as my beloved Prophet makes me see. (Nur-ul-Huda Kalan)

طالبی دیدار با دیدار بر  
جز خدا دیگر نہ بیند با نظر

Explanation: The true seeker of Divine vision eventually elevates and beholds. Then he sees none but Allah. (Nur-ul-Huda Kalan)

ہر طرف بینم پیام حق ز حق  
با مطالعہ دائمی دل دم غرق

Explanation: Wherever I see, I behold the Truth by the blessing of Truth. I gained this state of engrossment by perpetually reading my inward. (Nur-ul-Huda Kalan)

(Quatrain 4) باہو شہ تداں لدھیوسے، جداں عشق کیتوسے سوہاں ہُو  
ਬਾਹੂ(ؑ) مہوہہ ہاں لادھیسے، جہاں ایشق کیتوسے سوہاں ہُو  
*Bahoo Shauh tadaan laddhose, jadaan ishq keetose soohaan*  
Hoo

Bahoo confides, Beloved is met when love reveals the secret

Explanation: When Divine love taught me the customs and rules of the path of *Faqr*, I found the Beloved.

(Quatrain 26) باجھ فنا رب حاصل ناہیں باہو، ناں تاثیر جماعتاں ہُو  
ਬਾਜھ فہا رب ہااصل ناہیں باہو، ناں تاااااں جہااااں ہُو  
*Baajh fana Rabb haasil naaheen Bahoo, naa taaseer jamaataan*  
Hoo

O Bahoo, without fana Lord can't be reached, not even in congregations

Explanation: If a person does not annihilate the self then union with Allah, His vision and presence cannot be achieved.

(Quatrain 61) مَرِيے مَرَن تَهیں اگے باہو، تاں ربّ حاصل تھیوے هُو  
 مریے مرن تہیں اگے باہو، تاں ربّ حاصل تھیوے هُو  
 Mareeye marn theen agge Bahoo, taan Rabb haasil theeve Hoo  
 O Bahoo! It's the death before dying that takes to Allah

Explanation: Remember! Union with Allah is not possible without 'death before dying'.

(Quatrain 67) جِنہاں شَوہِ اَلِف تَهیں پَایا، بِہُوَلِ قُرآنِ نہ پڑھدے هُو  
 جنہاں شوہِ اَلِف تَهیں پَایا، بِہُوَلِ قُرآنِ نہ پڑھدے هُو  
 Jinhaan Shauh Alif theen paiaa, phol Quran na parhde Hoo  
 Lovers reach Allah from Alif. They know Quran like no one else

Explanation: The knowledge of both the worlds is in the Quran, the Quran is in shahada and shahada's crux is *Ism-e-Allah Zaat*. Those who have been blessed with the love of Essence by the invocation of *Ism-e-Allah Zaat* have the inspired knowledge which gives them complete esoteric and exoteric knowledge of the Holy Quran.

(Quatrain 101) ہر جا جانی دے باہو، جتِ وَلِ نظر کھیوے هُو  
 ہر جا جانی دے باہو، جتِ وَلِ نظر کھیوے هُو  
 Har jaa jaanee disse Bahoo, jit val nazar kacheeve Hoo  
 Bahoo sees the Beloved wherever he turns to

Explanation: I see the Divine Essence everywhere.

(Quatrain 116) ذِکرِ کَنوں رِبِّ حاصل تھیندا، ذاتِ دِسیوے هُو  
 ذکرِ کَنوں رِبِّ حاصل تھیندا، ذاتِ دِسیوے هُو  
 Zikr kanon Rabb haasil theendaa, Zaato zaat diseeve Hoo  
 With invocation one reaches Lord. Divine Essence beheld within

Explanation: The blessing of Divine vision is received only after the self dies by the contemplation and invocation of *Ism-e-Allah Zaat*.

(Quatrain 119) ظاہر ویکھاں جانی تائیں، نالے دے اندر سینے ہُو  
 جہر دےہاں جانی تائیں، نالے دے اندر سینے ہُو

*Zahir wekhaan Jaanee taaeen, naale disse andar seene Hoo*  
 I see the Beloved exoterically everywhere and esoterically in myself

Explanation: I see my Beloved everywhere, both esoterically and exoterically.

(Quatrain 140) جاں اندر وڑ جھاتی پائی، ڈٹھا یار اگلا ہُو  
 جاں اندر وڑ جھاتی پائی، ڈٹھا یار اگلا ہُو

*Jaan andar varr jhaatee paaee, ditthaa Yaar ikallaa Hoo*  
 When I peeped within, I beheld the Beloved alone

Explanation: When I peeped within, I found the One, Divine Beloved.

(Quatrain 159) جس جا جانی نظر نہ آوے، اوتھے سجدا مول نہ دیئے ہُو  
 جاں جا جانی نظر نہ آوے، باہُو کلمہ مول نہ کہیئے ہُو

*Jis jaa Jaanee nazar na aave, othe sajjada mool na daeeye Hoo*  
*Jaan jaan Jaanee nazar na aave, Bahoo kalma mool na kaheeye Hoo*

Beloved is not beheld. How will one prostrate!  
 Unless Beloved is beheld, O Bahoo, shahada cannot be recited

Explanation: Where the Essence is not beheld, one must neither prostrate nor recite shahada.

(Quatrain 172) باہُو ہر خانے وچ جانی وِسدا، کن سر اوہ رکھیوے ہُو  
 باہُو ہر خانے وچ جانی وِسدا، کن سر اوہ رکھیوے ہُو

*Bahoo har khaane wich jaanee wasdaa, kan sir ooh rakheeye Hoo*

O Bahoo! Beloved manifests everywhere. It's now him and not me

Explanation: The beloved guide is manifesting through my entire existence.

(Quatrain 190) ہرگز رب نہ ملدا باہو، جنہاں ترٹی چوڑ نہ کیتی ہو

ਹਰਗਿਜ਼ ਰੱਬ ਨਾ ਮਿਲਦਾ ਬਾਹੂ<sup>(ਰਹ)</sup>, ਜਿਨ੍ਹਾਂ ਤਰੱਟੀ ਚੌੜ ਨਾ ਕੀਤੀ ਹੁ

*Hargiz Rabb na mildaa Bahoo, jinhaan trattee chaurr na keetee Hoo*

God not reached, O Bahoo, if sacrificed not all

Explanation: Union cannot be achieved unless one sacrifices entire household for Allah.

(Quatrain 183) دم دم دے وچ ویکھن مولیٰ، جنہاں قضا نہ کیتی ہو

ਦਮ ਦਮ ਦੇ ਵਿਚ ਵੇਖਣ ਮੌਲਾ, ਜਿਨ੍ਹਾਂ ਕਜ਼ਾ ਨਾ ਕੀਤੀ ਹੁ

*Dam dam de wich wekhan Mawla, jinhaan qazaa na keetee Hoo*

Don't miss a prayer and behold Master with each passing breath

Explanation: Lovers know the actual reality of religion and always remain engrossed in observing the Essence. They never miss their eternal prayer, skipping the physical prayers is out of question.

(Quatrain 201) یار یگانہ ملیسی تینوں، جے سر دی بازی لائیں ہو

ਯਾਰ ਯਗਾਨਾ ਮਿਲਸੀ ਤੈਨੂੰ, ਜੇ ਸਿਰ ਦੀ ਬਾਜ਼ੀ ਲਾਏਂ ਹੁ

*Yaar yagaanaa milsee tainu, je sir dee baazee laaen Hoo*

Gamble your life to reach the incomparable Beloved

Explanation: You will achieve your destination, the Divine Essence, when you are absorbed in love for Allah and will sacrifice even your life for Him.

Pages of Sultan Bahoo's books are filled with the knowledge of Divine vision. According to him, its doors are opened through the invocation and the contemplation of *Ism-e-Allah Zaat*. The person who remains engrossed in it, is blessed with the Divine vision.

## THE UNIVERSAL DIVINE MAN

You have read about *Faqr*, the person who reaches its peak (Oneness, union or annihilation and immortality) is called the Universal Divine Man, the perfect Fakir or simply Fakir.

Prophet Mohammad *sall'Allahu alayhi wa'alihi wasallam* said:

◀ إِذَا تَمَّ الْفَقْرُ فَهُوَ اللَّهُ

Meaning: When *Faqr* is accomplished that is Allah.

When the seeker of Allah reaches the peak of *Faqr*, he acquires all the attributes of Allah after which he becomes eligible for the title of the Universal Divine Man. Among all the levels of creation which exist in the universe, man is the most sublime. In the entire mankind, Prophet Mohammad is the most perfect and pre-eminent person. He is the complete and finest manifestation of Allah; he is the Universal Divine Man and the rightful representative of Allah. It is also through his mediation that his spiritual descendants reach this level. In every era, there is always one person who follows the exact footsteps of Prophet Mohammad and thus becomes his exact manifestation in the world. Allah blesses him with the Divine Trust. This blessed person is the Universal Divine Man of his era. He is the esoteric vicegerent of Prophet Mohammad and Allah runs the system of the universe through him. He is the one whom Sultan Bahoo calls the perfect and accomplished spiritual guide. He is the one who implements *Faqr* completely upon himself and reaches the level where his being is annihilated in Allah and the difference of 'you and I' ends. This is such a unique state of oneness where there is no duality. Hence his speech becomes Allah's speech, his sight becomes Allah's sight, his hearing becomes Allah's hearing, his walking becomes Allah's walking and his holding becomes Allah's holding as is mentioned in a *Qudsi* Hadith.<sup>17</sup> This station is called Oneness or union, and the person is annihilated in Allah and immortal with Him. In every era, a perfect manifestation of the Divine Essence is present who is representative of Allah and the Prophet. Allah implements His orders through him.

◀ <sup>17</sup> وَمَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالنَّوَافِلِ حَتَّىٰ أُحِبَّهُ فَإِذَا أَحْبَبْتُهُ كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ وَيَدَهُ الَّتِي يَبْتَطِشُ بِهَا وَرِجْلَهُ

الَّتِي يَمْشِي بِهَا (بخاری ۶۵۰۲)

Meaning: When a person becomes close to me through excessive prayers and devotions I start loving him so much so I become his ears by which he listens, I become his eyes by which he sees, I become his hands by which he holds and I become his feet by which he walks. (Bukhari 6502)

This is the most exalted station of Mystics where they surpass duality. When Sultan Bahoo reached there, he said:

- ❖ When I reached the ultimate destination of *Faqr*, the Divine decree came from the majestic court, “You are My lover.” I respectfully submitted, “My humble being is incapable of the love of the Majesty.” Then it was commanded, “You are My beloved.” On this, I kept quiet. The sheen of ray of Divinity submerged me into the oceans of Divine engrossment like a mere particle and the Divine commandment came, “You are exactly Me and I am exactly you. With respect to the station of reality you are My Reality and with respect to the station of gnosis you are My beloved and the secret of *Ya-Hoo* (يَاهُو) lies in *Hoo* (هُ).” (Risala Roohi Sharif)

Over here, *Hoo* (هُ) means the Essence of Allah and *Ya-Hoo* (يَاهُو) means the Mohammadan Reality whereas ‘secret’ means union with Allah after the spiritual accomplishment. This is the station of immortality with *Hoo* (هُ) where a man attains the perfection to qualify for the throne of Divine guidance and persuasion and is called the Universal Divine Man.

About the Universal Divine Man, Sultan Bahoo says:

- ❖ The sacred existence of the Holy Prophet is from the light of Allah while the entire universe was created and manifested from the Mohammadan light. Reality of man is the same light which is called the self regarding his deeds and is called inward regarding his states and is called soul regarding his level of union with Allah. When the self, inward and soul of the seeker turn into light and merge becoming one, he is raised to the level of Universal Divine Man. (Aqal-e-Baydar)
- ❖ The enchanting existence of the Universal Divine Man is the maze of treasure of the Divine name and Essence. (Nur-ul-Huda Kalan)

Sultan Bahoo has called the Universal Divine Man as maze because he is the manifestation of wonders and rarities. He knows the secret of reaching the Essence through His name ‘Allah (الله)’. His existence is the treasure of Divine secrets. It is impossible to find treasure without solving the maze. The Universal Divine Man is the maze and whoever solves this maze, only he recognizes his reality and finds the Divine secrets. The Universal Divine Man can only be recognized with the enlightened inward. It is stated in Hadith:

◀ مَرَعٌ مَّاتٌ وَلَمْ يَعْرِفْ إِمَامَ زَمَانِهِ مَاتَ مَيِّتَةً جَاهِلِيَّةً

Meaning: The one who died without recognizing the Imam (Universal Divine Man) of his age (with inward verification), died in ignorance.

It is impossible to recognize the Universal Divine Man without contemplation of *Ism-e-Allah Zaat* but *Ism-e-Allah Zaat* takes to the destination only when it has been granted by the perfect spiritual guide who is the man of Divine Essence i.e. the Universal Divine Man himself.

Sultan Bahoo says:

ابتدا هُو انتها هُو هر که با هُو می رسد  
عارف عرفان شود هر که با هُو 'هُو' شود

Explanation: *Hoo* (هُو) is the eternity, *Hoo* is the extremity. The seeker who reaches *Hoo* becomes a Mystic. Being annihilated in *Hoo*, he himself becomes *Hoo*. (Ain-ul-Faqr)

- ❖ Unless a seeker is completely immersed in Oneness and finds eternal Divine presence by crossing the level of death before dying, he remains aggrieved at every level and struggles to have the observation of the heaven (of Divine closeness). (Ain-ul-Faqr)
- ❖ When a Mystic having Divine union engraves *Ism-e-Allah Zaat* by contemplation on his inward and observes it, his own existence vanishes in it. He comes to know that his existence has disappeared in *Ism-e-Allah Zaat* and it has appeared in him. He remains engrossed in the observation of *Ism-e-Allah Zaat* inwardly and outwardly and finds no delight in the invocation. (Ain-ul-Faqr)

با هُو بس حجاب است علم ذکر و هم حضور  
هر که فی اللہ شد فنا گشته به نور

Explanation: O Bahoo! The seeker who reaches the level of annihilation in Allah, converts totally to Divine light. Then knowledge, invocation and even Divine presence become veils for him (as now he himself has become divine).

- ❖ If twelve thousand people who recite litanies and perform glorification rounds are gathered at a place, they cannot collectively achieve the rank of an invoker. If twelve thousand invokers are brought together, they cannot collectively approach to the level of the man of Divine inspiration. If twelve thousand men of Divine inspiration who have achieved the power of conversation with Allah are brought together, they cannot collectively attain to the level of a seeker blessed with Divine presence and drowned



in the state of meditation. If twelve thousand men proficient in mediation and absorbed in Divinity are brought together, they cannot collectively approach to the level of a Fakir annihilated in Allah.

◀ الْمَوْجِدُ فِي التَّوْحِيدِ بَقَاءٌ حَيٌّ فِي الدَّارَيْنِ

Meaning: One drowned in the Divine Oneness is immortal in both the worlds.

◀ إِذَا تَمَّ الْفَقْرُ فَهُوَ اللَّهُ

Meaning: When *Faqr* is accomplished that is Allah.

Only Allah! Everything other than Allah is lust. (Ain-ul-Faqr)

پیکرِ من از توحیدش شد توحیدش در توحید  
عینِ ازاں توحیدِ مطلقِ ماسویٰ دیگر ندید

Explanation: I have annihilated myself in the Oneness of Allah in such a way that my existence has become one with the One. Due to this ultimate Oneness, I see nothing except Oneness. (Ain-ul-Faqr)

- ❖ One who approaches Divine Oneness during life attains ultimate union with Allah after death (before dying). If he remains firm and steadfast in life, he will meet peaceful end and remain faithful even after death. (Nur-ul-Huda Kalan)

Sultan Bahoo says about the Universal Divine Man in his poetry:

(Quatrain 21) نام فقیر تنہاندا باہو، قبر جنہاں دی جیوے ہُو

ਨਾਮ ਫਕੀਰ ਤਿਨ੍ਹਾਂ ਦਾ ਬਾਹੂ<sup>(੨੧)</sup>, ਕਬਰ ਜਿਨ੍ਹਾਂ ਦੀ ਜੀਵੇ ਹੂ

*Nam Fakir tinhaanda Bahoo, qabar jinhaan dee jeeve Hoo*

O Bahoo, miracles and mercy! That is a Fakir's shrine

Explanation: The ones who annihilate themselves in the Divine Essence to become the Essence Itself, they are the Fakirs. Even their graves are the quintessence of beneficence.

(Quatrain 144) نام فقیر تنہاندا باہو، جیہڑے وسدے لامکانی ہُو

ਨਾਮ ਫਕੀਰ ਤਿਨ੍ਹਾਂ ਦਾ ਬਾਹੂ<sup>(੧੪੪)</sup>, ਜਿਹੜੇ ਵੱਸਦੇ ਲਾਮਕਾਨੀ ਹੂ

*Naam Fakir tinhaanda Bahoo, jehre wasde laamakaanee Hoo*

O Bahoo, the name 'Fakir' is entitled to the dwellers beyond time and space

Explanation: True Fakirs are those who annihilate themselves in the Divine Essence and reside in the station of no station.

(Quatrain 179) نام فقیر تنہاں دا باہو، جیہڑے دل وچ دوست رکاون ہُو  
 نامِ فکیرِ تیناں دا باہو، جیہڑے دل وچ دوست تیکااوان ہُو  
*Naam Fakir tinhaan da Bahoo, jehre dil wich dost tikaavan Hoo*

True Fakirs are the ones, O Bahoo, who stay true to Friend in heart

Explanation: True Fakirs are the ones who find the concealed Divine Essence in their inwards and make Him their Beloved.

(Quatrain 112) نام فقیر تہاندا باہو، جیہڑا گھر وچ یار وکھالے ہُو  
 نامِ فکیرِ تیناندا باہو، جیہڑا گھر وچ یار وکھالے ہُو  
*Naam Fakir tinhaanda Bahoo, jehraa ghar wich Yaar vikhaale Hoo*

Fakir is the one, O Bahoo, who makes one behold the Beloved in home-inwardly

Explanation: Fakir is the one who makes seekers behold Allah in their inwards.

(Quatrain 181) باجھ وصال اللہ دے باہو، دُنیا کوڑی بازی ہُو  
 باجھ وصال اللہ دے باہو، دُنیا کوڑی بازی ہُو  
*Baajh wisal Allah de Bahoo, dunya koorree baazee Hoo*

Without union with Allah, O Bahoo, world's a foul game

Explanation: O Bahoo! The fact is that without union with Allah every level, status and station is false and useless.

(Quatrain 31) باجھ وصال اللہ دے باہو، سبھ کہانیاں قصے ہُو

ਬਾਝ ਵਿਸਾਲ ਅੱਲਾ ਦੇ ਬਾਹੂ<sup>(੯੫)</sup>, ਸਭ ਕਹਾਣੀਆਂ ਕਿੱਸੇ ਹੂ

*Baajh wisal Allah de Bahoo, sabh kahaaniaan qisse Hoo*

O Bahoo! Without union with Lord everything's a waste, a tale-blathering and false

Explanation: Without union with Allah (annihilation in *Hoo*), all stations are merely an illusion rather a waste of time.

(Quatrain 21) اندر وی ہُو تے باہر وی ہُو، باہُو کتھاں لہھیوے ہُو

ਅੰਦਰ ਵੀ ਹੂ ਤੇ ਬਾਹਰ ਵੀ ਹੂ, ਬਾਹੂ<sup>(੯੫)</sup> ਕਿੱਥਾਂ ਲਭੀਵੇ ਹੂ

*Andar vee Hoo te baahar vee Hoo, Bahoo kithaan labheev*  
*Hoo*

Bahoo is no more. It's *Hoo* in both spirit and form

Explanation: Sultan Bahoo explains the ultimate stage of *Faqr*; annihilation and immortality in *Hoo* (هُ) and reveals about his reality at this stage. According to him, it is the stage of:

ہمہ اوست در مغز و پوست

Meaning: Only the Divine Essence exists in the esoteric and the exoteric being.

Bahoo has been annihilated in *Hoo* (هُ) to become *Hoo* (هُ).

(Quatrain 3) اُحد جد دتی وکھالی، از خود ہويا فانی ہُو

ਅਹਦ ਜਦ ਦਿੱਤੀ ਵਿਖਾਲੀ, ਅਜ਼ ਖੁਦ ਹੋਇਆ ਫ਼ਾਨੀ ਹੂ

*Ahad jad dittee wikhaalee, az khud hoiaa fanee Hoo*

*Hoo* unveiled in Unity; naught became my existence

Explanation: Ever since Allah has showered the theophanies of His Essence upon me in the realm of Incomparable and Unknowable, the duality within has ended and I have attained Oneness by annihilating in the Divine Essence (*Hoo* هُ).

(Quatrain 55) ਪ੍ਰਠ ਚੋਹਿਦ ਤੇ ਠਹਿਰੀਸ ਵਾਸਲ, ਬਾਹੂ<sup>(੯੫)</sup> ਸਬਕ ਪ੍ਰਠਿਓ ਵੱਕੀ ਹੂ

ਪੜ੍ਹ ਚੋਹਿਦ ਤੇ ਠਹਿਰੀਸ ਵਾਸਲ, ਬਾਹੂ<sup>(੯੫)</sup> ਸਬਕ ਪੜ੍ਹੀਵੇ ਵਕਤੀ ਹੂ

*Parh Tawhid te theewain waasil, Bahoo sabaq parheeve  
waqtee Hoo*

Bahoo divulges to strive for Oneness and eagerly have union

Explanation: One should hurry towards Oneness, because all the stations and ranks on the way are unimportant.

## ONENESS

Oneness of Allah (*tawhid*) is the basic pillar of Islam. For a common Muslim it is quite simple and easy, but Fakirs and Mystics find great depth and profundity in its meanings. For the masses first part of shahada is the proclamation of Oneness of Allah, 'There is no God but Allah.' He has no partners and is Alone. He is the One Who does not beget nor is begotten. He deserves all the praise and adoration. He is the Creator and the Master. Worshipping anyone other than Him is idolatry. To associate anyone with Him is polytheism and it is called 'grave injustice' in Quran.

On the other hand, the interpretation of Sufis, Fakirs and Mystics consists of so many implications and graveness which at times overwhelm the scholars and theologians with admiration while at times they simply pass verdicts of paganism and heresy.

'There is no God but Allah' is negation as well as affirmation. Sufis interpret it as 'Only Allah is manifest in the entire cosmos.' It is quite true that He is One but if He is the only One then what is the need to negate any other? In the presence of only One there cannot be another. If there is no one like Him or He has no partner, He is incomparable and unprecedented then the very concept of any other god is meaningless. 'There is no God but Allah' means 'There is no one but Allah'. If there is only He, then what is all that we see around?

Two schools of thought are famous in this regard. One was brought into light by Imam Husayn *razi Allah anhu* in his book *Mirat-ul-Arifeen* which was elaborated by Shaikh al-Akbar Mohiyuddin ibn Arabi with such detail that left no need for further exegesis. The other was presented by Shahab al-Din Abu Hafs Umar Suhrawardi.

Ibn Arabi elaborated Oneness of Being', *Wahdah al-Wujud* or *Hamah Aust*<sup>18</sup> (Only He exists) to explain Oneness. Whereas Shahab al-Din Suhrawardi has explained Oneness (*tawhid*) with the belief of *Hamah Az Aust*<sup>19</sup> (everything exists due to Him).

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<sup>18</sup> Persian term for Oneness of Being.

<sup>19</sup> Persian term for Oneness of witnessing.

When Allah intended to manifest Himself, He came out of the isolated Oneness in the world of multiplicity. The Sufis describe these levels or stages as the Divine descent. Each word of the following *Qudsi* Hadith refers to a level or stage of this descent:

◀ كُنْتُ كَنْزًا مَخْفِيًّا فَأَرَدْتُ أَنْ أُعْرَفَ فَخَلَقْتُ الْخَلْقَ

Meaning: I was a hidden Treasure, I intended to be recognized so I created the creation.

In this *Qudsi* Hadith, the words ‘I was (كُنْتُ)’ means the first realm which is beyond all levels and here the Divine Essence cannot be imagined or referred. This realm is called the Incomparable and Unknowable Realm (*alam al-Hahooiyat*) and is also called the realm of the Transcendent Unity (*alam al-Ahadiyah*). There the Divine Essence is pure and His quiddity cannot be comprehended.

Sultan Bahoo says about this level:

- ❖ To understand the quiddity of the Divine Essence, countless efforts of wisdom went in vain. (Risala Roohi Sharif)

The first step of Divine descent was in the second realm where the one who calls *Hoo* (هُو), *Ya-Hoo* (يَاهُو) manifested. It is named as the realm of First Manifestation (*alam al-Yahoot*) or the realm of Divine Solitude (*alam al-Wahdah*). This is also called the Mohammadan Reality or the revelation of Mohammadan light from the Absolute Divine light. A Hadith points towards it:

◀ أَنَا مِنْ نُورِ اللَّهِ تَعَالَى وَكُلُّ خَلْقٍ مِنْ نُورِي

Meaning: I am from the light of Allah and all the creation is from my light.

The third realm is the second level of descent. It is known as the realm of Divinity (*alam al-Lahoot*) or the realm of Divine Uniqueness (*alam al-Wahidiyah*) where along with the Divine attributes, the light of the holy names also manifested.

Fourth realm is the third level of descent. It is called the realm of power (*alam al-jabarut*) and is also called the realm of souls (*alam al-arwah*). It is here that actions manifested from the Divine names.

The fifth realm is the fourth level of descent of the Essence. It is called the realm of angels (*alam al-malakut*) and is also called the realm of metaphorical forms (*alam al-mithal*). It is where angels are present. Sufis call this realm, the Divine Tablet.

The next descent is in the sixth realm. It is called the physical world (*alam al-nasut*) or the realm of bodies (*alam al-ajsam*). The symbolic forms were covered in their bodies and different bodies for each creation appeared in this world.

The seventh step or level is collection of all the levels and realms in man. It is where Allah has manifested Himself in human form with complete perfection as compared to all the other creatures. Yet the man who got His ultimate and perfect manifestation and in whom the manifestation of Allah completed absolutely is the Universal Divine Man and the Universal Divine Man means Prophet Mohammad who is the ultimate and absolute manifestation of all the levels.

Allah manifested His Essence descending from the realm of Incomparable and Unknowable to the realm of First Manifestation, from the realm of First Manifestation to the realm of Divinity, from this realm to the realm of power, then to the angelic realm and from there in the physical world. Thus, the Divine Essence has sustained the whole universe by revealing in the inner of every living and non-living thing. Only Allah exists, rest of all are non-existent and this very concept is called 'the Oneness of Being'.

For Sufis, this is Oneness as well as prophethood. Allama Iqbal says in this context:

بیاں میں نکتہ توحید آ تو سکتا ہے  
ترے دماغ میں بت خانہ ہو تو کیا کہیے

Explanation: I can explain the concept of Oneness but you cannot comprehend it because your brain is occupied by different gods instead of Oneness of Allah. **(Zarb-e-Kalim)**

When one advances towards Allah and travels towards Him spiritually, he attains Oneness of the Essence by covering these levels that is called ascension. When man achieves the recognition of the Essence, the journey to Allah is over and then starts the journey in Allah. Being engrossed in the Oneness of Allah, the journey in Allah is endless, it has no limit. Like the Essence, the journey is also infinite. The human ascension is to cover all the four arcs of circle of the existence, that is the realm of physical bodies, the angelic realm, the realm of power and the realm of Divinity. The actions of these four stations are called sharia, mysticism (*tariqa*), reality (*haqiqa*) and gnosis (*marifa*), respectively. The person who covers all these stations is a Prophet or a Saint and is called the Universal Divine Man. The man who is the perfect and ultimate manifestation of all these marvels is Prophet Mohammad. After the Holy Prophet, a person achieves this status only through his mediation, becomes the Universal Divine Man and his vicegerent.

Sultan Bahoo says:

- ❖ The true and perfect followers of Prophet Mohammad (perfect Fakirs) are drowned in the Oneness of Allah from head to toe and from body to soul. Neither they are God nor other than god, like a flame in the fire or salt in the food. (Ain-ul-Faqr)

Sultan Bahoo opines that a person is not worthy to be called a spiritual guide who does not take the seeker to the secrets of Oneness.

- ❖ If the spiritual guide cannot grant the true seeker of Allah the knowledge of Oneness and *Faqr* taking him to the station of no station on the very first day and blessing him with Divine Oneness then it is evident that such a person is deprived of the skill of being a spiritual guide and is ignorant of Fakirism. (Kaleed-ul-Tauheed Kalan)

When Sultan Bahoo reached Oneness, he uttered:

پیکرِ من از توحیدش شد توحیدش در توحید  
عینِ ازاں توحیدِ مطلقِ ماسویٰ دیگر ندید

Explanation: I have annihilated myself in the Oneness of Allah in such a way that my existence has become one with the One. Due to this ultimate Oneness I see nothing except Oneness. (Ain-ul-Faqr)

- ❖ I discovered myself having drowned in the river of Oneness. (Ain-ul-Faqr)

Sultan Bahoo says while advising seekers of Allah:

ہر حرفِ توحیدِ بنیٰ ہر سطرِ توحیدِ بین  
باشِ دائمِ درِ مطالعہ تا شویٰ حقِ الیقین

Explanation: O seeker of Allah! You must observe Oneness of Allah in each and everything and ever remain in the state of this observation so that you gain perfect belief that there is nothing but Allah everywhere. (Ain-ul-Faqr)

A few quatrains are:

(Quatrain 121) عقلِ فکرِ دی جا نہ کائی، جتھے وحدتِ سرِّ سبحانی سُو

ਅਕਲ ਫਿਕਰ ਦੀ ਜਾ ਨਾ ਕਾਈ, ਜਿੱਥੇ ਵਹਦਤ ਸਿੱਰ ਸੁਬਹਾਨੀ ਹੂ

*Aqal fikr dee jaa na kaaee, jitthe Wahdat sir'r Subhaanee Hoo*

Oneness, Divine secret – No need for wisdom and reflection

Explanation: The station of First Manifestation is a secret of Allah and there is no room for any wisdom and reasoning because access to this station is gained after passing beyond them.

(Quatrain 121) جَدِ اَحْمَدِ اَحَدٍ وِڪھااِیِ دِتّی، تاں کُلُّ ہوئے فانی هُو  
ਜਦ ਅਹਮਦ ਅਹਦ ਵਿਖਾਲੀ ਦਿੱਤੀ, ਤਾਂ ਕੁਲ ਹੋਏ ਫ਼ਾਨੀ ਹੁ

*Jad Ahmad Ahad wikhaalee dittee, taan kul hoe fanee Hoo*

Ahad - Ahmad...Self-Disclosure, at once I annihilated in totality

Explanation: On reaching this station, when I saw Ahad wearing the veil of 'M' of Ahmad, I was annihilated in the Essence of Ahad and achieved the reality of Oneness of Allah and Messengerhood.

(Quatrain 3) اَحْمَدِ جَدِ دِتّی وِڪھااِیِ، از خود ہويا فانی هُو  
ਅਹਦ ਜਦ ਦਿੱਤੀ ਵਿਖਾਲੀ, ਅਜ਼ ਖੁਦ ਹੋਇਆ ਫ਼ਾਨੀ ਹੁ

*Ahad jad dittee wikhaalee, az khud hoiaa fanee Hoo*

*Hoo unveiled in Unity; naught became my existence*

Explanation: Ever since Allah has showered the theophanies of His Essence upon me in the realm of Incomparable and Unknowable, the duality within has ended and I have attained Oneness by annihilating in the Divine Essence (*Hoo* هُو).

(Quatrain 14) اَندَرِ وِچِ نَمَازِ اَسَاڈی، کسے جا نیتوے هُو  
ਅੰਦਰ ਵਿਚ ਨਮਾਜ਼ ਅਸਾਡੀ, ਹਿਕਸੇ ਜਾ ਨਤੀਵੇ ਹੁ

*Andar wich namaz asaadee, hikse jaa niteeve Hoo*

I perform eternal salat at the same sanctuary anchored in my inward

Explanation: We are offering the prayer of Divine love every moment in our esoteric being.

(Quatrain 104) زہد کریندے تھکے، روزے نفل نمازاں هُو  
عاشق غرق ہوئے وِچِ وحدت، اَللّٰہ نال محبت رازاں هُو



ਜ਼ਾਹਿਦ ਜ਼ੁਹਦ ਕਰੇਂਦੇ ਥੱਕੇ, ਰੋਜ਼ੇ ਨਫਲ ਨਮਾਜ਼ਾਂ ਹੁ  
ਆਸ਼ਕ ਗ਼ਰਕ ਹੋਏ ਵਿਚ ਵਹਦਤ, ਅੱਲਾ ਨਾਲ ਮੁਹੱਬਤ ਰਾਜ਼ਾਂ ਹੁ

*Zahid zuhd karende thakke, roze nafal namaazaan Hoo*  
*Aashiq gharq hoe wih Wahdat, Allah naal mohabbat*  
*raazaan Hoo*

Austerities only exhausted... so did fast, worship and salat  
Lovers submerged in Oneness are brimming with Divine  
secrets

Explanation: The ascetics got tired of devotions and hard mystic struggles even then remained in veil and could not gain union with Allah but the lovers became confident of Allah due to Divine love and are annihilated in His Essence. They became embodiment of Oneness being absorbed in the Oneness of Allah.

ذاتے نال جاں ذاتی رلیا، تد باہو نام سداکس ہُو (Quatrain 201)

ਜ਼ਾਤੇ ਨਾਲ ਜਾਂ ਜ਼ਾਤੀ ਰਲਿਆ, ਤਦ ਬਾਹੂ<sup>(ਰਹ)</sup> ਨਾਮ ਸਦਾਏਂ ਹੁ

*Zaate naal jaan zaatee raliaa, tad Bahoo naam sadaaen Hoo*

When Essence and essence became one, then renowned  
became Bahoo

Explanation: I was named Bahoo when I annihilated in *Hoo*, the Divine Essence.

## LOVE FOR PEOPLE OF THE CLOAK

Love for the People of Cloak especially for Husayn ibn Ali is a distinctive aspect of the teachings of Sultan Bahoo. He considers the love of the People of Cloak as an essential part of faith. According to him, whoever keeps malice against them is accursed and a *kharijite*. He loved them so much that he held ceremonies in commemoration of martyrs of Karbala from 1<sup>st</sup> to 10<sup>th</sup> *Muharram* every year. This tradition is continued even after more than three hundred years. Thousands of people visit his shrine during first ten days of *Muharram*, rather in the last three days the number reaches till lakhs. Some people think that it is the celebration of death anniversary of Sultan Bahoo although his death anniversary is celebrated on first Thursday of *Jumada ath-thani*. Allah has made the love of Sultan Bahoo eternal for the People of Cloak.

Sultan Bahoo was the first one who mentioned in his treatise *Risala Roohi Sharif* the spiritual status of Fatimah bint Mohammad as *Sultan-ul-Faqr* that no one knew before. The foremost and prime manifestation of Divine light was the light of Prophet Mohammad while the next Divine light which manifested directly from his light was that of Fatimah-tuz-Zahra. In this way she is the first *Sultan-ul-Faqr* and *Faqr* is bestowed only through her mediation.

Sultan Bahoo has narrated the grandeur of the People of Cloak in his books in these words:

- ❖ Fatimah bint Mohammad was nourished with *Faqr* and was blessed with *Faqr*. Whosoever attains to *Faqr*, achieves it only by her favour. (**Jamia-ul-Asrar**)
- ❖ Whoever denies the status of the People of Cloak is deprived of the gnosis of Allah. (**Nur-ul-Huda Kalan**)
- ❖ Ali ibn Abi Talib got *Faqr* from the Holy Prophet. (**Ain-ul-Faqr**)
- ❖ Four Companions of the Holy Prophet have command over four attributes; Abu Bakr Siddiq over truthfulness, Umar ibn Khattab over self-accountability and justice, Usman ibn Affan over generosity and modesty while Ali ibn Abi Talib has command over knowledge and *Faqr*. (**Asrar-e-Qadri**)
- ❖ Ali ibn Abi Talib is the man of gnosis of Allah. (**Ain-ul-Faqr**)
- ❖ The seeker of Allah should be a fighter (against paganism) and submissive (to Allah's will) like Ali ibn Abi Talib. (**Kaleed-ul-Tauheed Kalan**)

Ali ibn Abi Talib is the leader of all Saints and all spiritual orders. Whichever spiritual station is bestowed upon anyone, it is bestowed by the favour of People of Cloak.

Sultan Bahoo says:

- ❖ Hasan ibn Ali and Husayn ibn Ali reached the ultimate station of, "*Faqr* is my (Holy Prophet's) pride." They were the source of happiness for the Holy Prophet and Fatimah bint Mohammad. (**Mehak-ul-Faqr Kalan**)

◀ خاکِ پائیم از حسینؑ و از حسنؑ (رسالہ روحی شریف)

Meaning: I am the dust of feet of Husayn and Hasan. (**Risala Roohi Sharif**)

In the following quatrains, Sultan Bahoo has narrated about Imam of the Divine lovers, Husayn ibn Ali:

(Quatrain 68) جے کر دین علم وچ ہوندا، تاں سر نیزے کیوں چڑھدے ھو

ਜੇ ਕਰ ਦੀਨ ਇਲਮ ਵਿਚ ਹੋਂਦਾ, ਤਾਂ ਸਿਰ ਨੇਜੇ ਕਿਉਂ ਚੜ੍ਹਦੇ ਹੁ

*Je kar deen ilm wich hondaa, taan sir neze kioon charhde Hoo*

If religion is in knowledge merely, why Husayn's head was impaled!

Explanation: If the reality of Islam could be understood through exoteric knowledge (sharia, fiqh and Hadith) then the progeny of Messenger of Allah had never been beheaded.

(Quatrain 133) سچا عشق حسینؑ ابن علیؑ دا باہو، سر دیوے راز نہ بھنے ہو

ਸੱਚਾ ਇਸ਼ਕ ਹੁਸੈਨ<sup>(ਰਜ਼)</sup> ਇਬਨੇ-ਏ ਅਲੀ<sup>(ਰਜ਼)</sup> ਦਾ ਬਾਹੂ<sup>(ਰਹ)</sup>, ਸਿਰ ਦੇਵੇ ਰਾਜ਼ ਨਾ ਭੰਨੇ ਹੁ

*Sachaa ishq Husayn ibn-e-Ali da Bahoo, sir deve raaz na bhanne Hoo*

O Bahoo, true love is of Husayn ibn Ali. Gave his head, not the secret

Explanation: In the battlefield of Divine love and submission to Allah's will, there is no one like Husayn who sacrificed himself and his family but did not disclose the Divine secret.

O believers! Remember that love for the People of Cloak is the sign of faith. Whoever keeps grudge against them in fact keeps grudge against the Holy Prophet and grudge against the Holy Prophet is grudge against Allah. One who keeps grudge against Allah is accursed and evicted from faith.

## SHAIKH ABDUL QADIR JILANI

Sultan Bahoo greatly respected and venerated Shaikh Abdul Qadir Jilani and remembered him as 'my spiritual guide' in his books. He says about him:

- ❖ Shaikh Abdul Qadir Jilani, the beloved of Allah has been elevating his five thousand disciples and seekers every day after purifying them from paganism and misbelief. He takes them to the level of an immortal Mystic by the Divine benedictions. He submerges three thousand out of them in the light of gnosis blessing them with the observation of Oneness such that they reach the level of:

◀ إِذَا تَمَّ الْفَقْرُ فَهُوَ اللَّهُ

Meaning: When *Faqr* is accomplished that is Allah.

He blesses the remaining two thousand with the presence in the Mohammadan Assembly. (Shams-ul-Arifeen)

- ❖ A perfect spiritual guide should be the man of Divine insight like my guide Shaikh Abdul Qadir Jilani. He led many among thousands of seekers to the level of absorption in the gnosis of 'only Allah'<sup>20</sup> and blessed others with presence in the Mohammadan Assembly. (Shams-ul-Arifeen)

۱۔ چوں نباشد پیر میراؑ زندہ دین آں وزیرے مصطفیٰؑ روح الامین  
 ۲۔ شاہ عبدالقادرؑ است راہبر خدا دم بدم آنجا بجانست مصطفیٰؑ  
 ۳۔ باہوؑ از غلامان مریدش خاکِ پا گوئی برد از غوث و قطب اولیا

Explanation: (1) Why should not Shaikh Abdul Qadir Jilani be considered the reviver of Islam! He is the vizier of the Prophet and the trusted soul.

(2) Shaikh Abdul Qadir Jilani is the guide towards Allah, his sacred soul is eternally blessed with the company of the Holy Prophet.

(3) Bahoo is Shaikh Abdul Qadir Jilani's slave, disciple and the dust of his feet as his status is superior to all ranks of hierarchy of Sufis. (Kaleed-ul-Tauheed Kalan)

۱۔ باہوؑ شد مریدش از غلامانِ بارگاہ فیضِ فضلش می دہاند از الہ  
 ۲۔ باہوؑ سگِ درگاہِ میراؑ فخر تر غوث و قطب زیر مرکب بار بر

Explanation: (1) Bahoo is the disciple of Shaikh Abdul Qadir Jilani and a humble slave of his court. His beneficence graces his disciples with the beneficence of Allah.

(2) Bahoo! It is a matter of great pride to be a slave of the court of Shaikh Abdul Qadir Jilani. All the ranks of Sufi hierarchy feel honoured to serve him. (Kaleed-ul-Tauheed Kalan)

بغداد شریف و نج کراہاں، سودا نے کیتوسے ھو (Quatrain 25)

ਬਗਦਾਦ ਸ਼ਰੀਫ ਵੱਜ ਕਰਾਹਾਂ, ਸੋਦਾ ਨੇ ਕੀਤੇਮੇ ਹੁ

<sup>20</sup> Gnosis of 'only Allah' means to get the gnosis with the verification of inward that only Allah has true Existence and all the powers.

*Baghdad shareef vanj karaahaan, sauda ne keetose Hoo*

Will make a deal once I reach the city of Baghdad

Explanation: I have made a trade in Baghdad (and bargained intellect for the love of Shaikh Abdul Qadir Jilani).

(Quatrain 24) بغداد شہر دی کیا نشانی، اُچیاں لمیاں چیراں ہُو  
 ਬਗਦਾਦ ਸ਼ਹਿਰ ਦੀ ਕਿਆ ਨਿਸ਼ਾਨੀ، ਉੱਚੀਆਂ ਲੰਮੀਆਂ ਚੀਰਾਂ ਹُو  
*Baghdad shaihar dee kias nishaanee, uchcheean lammeeaan  
 cheeraan Hoo*

What symbolizes Baghdad... intertwined allies and gaping gashes

Explanation: What is the identification of city of Baghdad? There is a maze of streets for those who seek *Faqr*.

(Quatrain 98) حق حضور انہاں نوں حاصل باہُو، جنہاں ملیا شاہ جیلانی ہُو  
 ਹੱਕ ਹਜ਼ੂਰ ਓਨ੍ਹਾਂ ਨੂੰ ਹਾਸਲ ਬਾਹੂ<sup>(੯੮)</sup>, ਜਿਨ੍ਹਾਂ ਮਿਲਿਆ ਸ਼ਾਹ ਜੀਲਾਨੀ<sup>(੯੯)</sup> ਹُو  
*Haqq huzoor onhan noon haasil Bahoo, jinhaan miliaa Shah  
 Jilani Hoo*

Divine presence is of those, O Bahoo, who gained the favour of the king of Jilan

Explanation: The disciples of Shaikh Abdul Qadir Jilani are the ones who are blessed with the presence in the court of Allah.

(Quatrain 109) سن فریاد پیراں دیا پیرا، میں آکھ سنانواں کینوں ہُو  
 ਸੁਣ ਫ਼ਰਿਆਦ ਪੀਰਾਂ ਦਿਆ ਪੀਰਾ, ਮੈਂ ਆਖ ਸੁਣਾਂਵਾਂ ਕੈਨੂੰ ਹُو  
*Sunn fariaad piraan diaa pira, main aakh sunaavaan kainu  
 Hoo*

O Pir of all Pirs, Shaikh Abdul Qadir Jilani, listen! Whom else can I plea

Explanation: Shaikh Abdul Qadir Jilani! I request you to listen to my plea as I do not have anyone else.

(Quatrain 108) سن فریاد پیراں دیا پیرا، میری عرض سنیں کن دھر کے ہُو  
 سُن ڈرِ اِیادِ پیراں دیا پیرا، مِری اَرزِ سُنِیں کُن دھر کِے حُو  
*Sunn fariaad piraan diaa pira, meree arz suneen kan dhar ke*  
*Hoo*

O pir of all Pirs! Listen to my plea spiritly

Explanation: Shaikh Abdul Qadir Jilani! Please listen to my request.

(Quatrain 117) طالب غوثِ الاعظمِ والے، شالا کدے نہ ہوون ماندے ہُو  
 تالابِ غاوسِ اَزامِ والے، شالا کدے نہ ہوون ماندے ہُو  
*Taalab Ghaus al-Azam waale, shaalaa kade na hovan*  
*maande Hoo*

Disciples of Ghawth al-Azam, fatigued! Nought

Explanation: Shaikh Abdul Qadir Jilani is always there to help the seekers and never lets them stagger spiritually or get worried.

## SHARIA

Those who superficially follow Oneness and oppose Fakirs and the path of *Faqr*, plot propaganda by lying that they do not follow sharia. Many even say that the Fakirs are deniers of sharia. However, if their entire life and mystic struggle from beginning till end is observed, it becomes crystal clear that they are the embodiment of sharia, love and piety.

Rumi says:

ما از قرآن بر گرفتیم مغز را  
 استخوان پیش سگان انداختیم

Explanation: We have absorbed the marrow and reality of the Holy Quran and thrown the bones in front of those dogs who follow the world and satanic activities.

However, there is a possibility that these accusers have observed the lawlessness of a specific set of so-called spiritual practitioners and on that basis have given verdict against the true Fakirs as well. The fact is that, all the perfect Fakirs have always strictly followed the pure form of sharia. Though, if someone is overcome by the state of a

*majdhub, qalandar* or intoxication then he may lose his senses but its punishment has already been set by sharia through the example of Mansur al-Hallaj who was hung to death.

Sultan-ul-Faqr VI Sultan Mohammad Asghar Ali says:

- ❖ Without completely following and practising the sacred sharia no station or destination of *Faqr* can be achieved. All the stages of *Faqr* are accomplished by the blessing of sharia.
- ❖ I received every status by following sharia.
- ❖ Sharia means the collection of exoteric as well as esoteric knowledge of Islam. Anyone who possesses only one kind of knowledge should not claim to be the follower of sharia. (Sultan-ul-Faqr VI Sultan Mohammad Asghar Ali-Life and Teachings)

Sultan Bahoo says:

بہوؔ ایں مراتب از شریعت یافتہ  
پیشوائے خود شریعت ساختہ

Explanation: Bahoo found all the distinguished levels by following sharia, he made sharia his guide. (Kaleed-ul-Tauheed Kalan)

- ❖ All the ways repudiated by sharia are surely paganism. They are the ways of Satan or inciting self that create the desires of this contemptible world, all of them are like a brigand (for the travellers of the right path). (Ain-ul-Faqr)

بُرد بالا عرش و کرسی با شریعت شاہراہ  
ہر مقامش خوش بدیدم بر وحدت از اللہ

Explanation: I reached above the Throne and the Chair through the way of sharia and thoroughly observed all the spiritual levels and waystations. Then Allah blessed me with the Divine secret of His Oneness. (Ain-ul-Faqr)

(Quatrain 14) سچا راہ محمدؐ والا باہوؔ، جیں وچ رتب لہھیوے ہو

ਸੱਚਾ ਰਾਹ ਮੁਹੰਮਦ<sup>(ਸ)</sup> ਵਾਲਾ ਬਾਹੂ<sup>(ਰਹ)</sup>, ਜੋ ਵਿਚ ਰੱਬ ਲਭੀਵੇ ਹੂ

*Sachaa raah Mohammad waalaa Bahoo, jain wich Rabb  
labheeve Hoo*

True path is of Prophet Mohammad, O Bahoo, that takes to  
the Lord

Explanation: The straight path is the Mohammadan *Faqr* in which the Divine vision is achieved.

## SELF

Allah has created the self (*nafs* نَفْس) immensely strange. It is the abode of desires in a human that gives birth to all sorts of evil wishes and rebellious thoughts. It is the one that compels to go against Allah's orders. It is the one that acts wild at the time of extreme lust and in rage gets violent. In hunger, it pays no heed to the distinction between the lawful and the unlawful. When it is well fed it becomes a rebel, stubborn and proud and at the times of trouble it mourns impatiently. In short, the self can never be entirely happy. It is always set to drive humans towards mischief and heinousness but the one who gets control over it can reach the level of 'union with Allah'. It is extremely tough to kill it but only its death is life of the inward (*qalb* قَلْب).

What is this self? It is such a thief in the human body which does not let a person travel towards Allah. It is the strongest veil between Allah and man. For the human entity, self and Satan are two such powers that always lead human nature to sin. When Satan was cursed because of not having bowed before Adam, he swore to mislead Adam and his children due to enmity with them. When Adam's earthen body was made, Satan egoistically and with jealousy spat on it. The spit fell on Adam's navel which caused the birth of the self in his being and this self in humans is what he uses to mislead. However, if the same comes under the control of man rather than that of Satan then the veil between Allah and His slave is removed.

The self consists of four stages or conditions. When the seeker progresses in the invocation and contemplation of *Ism-e-Allah Zaat*, the purification of the self continues. First comes the inciting self (*an-nafs al-ammara* النفس الامارة). It always drives humans towards sin and foul deeds. Like Allah says in the Quran:

◀ إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ (۱۲:۵۳)

Meaning: Certainly, the inciting self commands much evil. (12:53)

This self belongs to disbelievers, polytheists, hypocrites, transgressors, debauchees and desirous of the world. If it is not corrected or rectified properly then with rebelliousness



and disobedience its evil keeps on growing and one turns from human to animal and from animal to beast, rather to Satan. In such a situation, the diseases of self become incurable.

Sultan Bahoo says:

- ❖ The seeker of Allah must always go against the desires of the self and be aware of it every moment because it is a pagan. (Ain-ul-Faqr)

He expresses about it in his poetry.

(Quatrain 115) صورت نفس اتاره دى، كوئى كتا ككر كالا هو

ਸੂਰਤ ਨਫਸ ਅਮਾਰਾ ਦੀ, ਕੋਈ ਕੁੱਤਾ ਗੁਲਰ ਕਾਲਾ ਹੁ

*Soorat nafs ammarah dee, koe kuttaa gullar kaalaa Hoo*

A black dog. Whelp. The face of inciting self

Explanation: The appearance and condition of the inciting self is like that of a black dog (who at all the time barks in starvation and asks for delicious food).

(Quatrain 151) نفس پليت پليتى كيتى باهو، كوئى اصل پليت تاں ناسه هو

ਨਫਸ ਪਲੀਤ ਪਲੀਤੀ ਕੀਤੀ ਬਾਹੂ, ਕੋਈ ਅਸਲ ਪਲੀਤ ਤਾਂ ਨਾਸੇ ਹੁ

*Nafs paleet paleetee keetee Bahoo, koe asal paleet taan naase Hoo*

The dark self made us neglectful, O Bahoo. Impure, we were not

Explanation: Our souls have been polluted and we have become impure due to the inciting self otherwise this is not how we were.

If its improvement and purification is initiated, it gradually succeeds towards the realm of angels and grows in piety elevating from inciting to repenting (*an-nafs al-lawwamah* (النفس اللوامة)). As the name suggests, it is the self which reproves when indulging in sinful

deeds and makes the person regret. It has been bestowed with unseen favours and guidance from Allah hence on behaving sinfully it makes the person penitent. Such a self always remembers death and Judgment Day. Therefore, Allah swears upon it and says:

◀ لَا أَقْسِمُ بِيَوْمِ الْقِيَامَةِ ۖ وَلَا أَقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ ﴿٢٠٥﴾

Meaning: I swear by the day of resurrection. And I swear by the repenting self. (75:1-2)

Afterwards when this self is further corrected, it advances to become the inspiring self (*an-nafs al-mulhimah* النفس الملهمة). This self with the help of Divine favour warns the person before sinning and makes him think twice that he should be afraid of Allah. In the following verse, Allah says about it:

◀ وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ ۗ فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ ﴿٣١-٣٠:٤٩﴾

Meaning: But as for him who feared standing in the presence of his Lord and forbade self its appetites and lusts, paradise will surely be (his) abode. (79:40-41)

The inspiring self stops the person from committing sin and wrong deeds either with the help of the unseen Divine favours while he is acting upon his planned sin or through inspiration that can be in various ways. At times it holds back the person by inspiring proper argument and thoughts in the mind. Some have intuitions from the unseen and at times the person is informed in his dream which inculcates in him the fear of Allah so he keeps himself from being part of a sinful act. Afterwards when the self is further purified and succeeds inwardly, it becomes 'self at peace' (*an-nafs al-mutmainnah* النفس المطمئنة).

Hence, it gets rid of the eternal looter that is Satan and accomplishes life goals in the form of Divine closeness. It has reached the stage of peace from fear and grief by fulfilling its purpose of existence. Allah has mentioned the same stage in the verse:

◀ أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٢:١٠﴾

Meaning: Beware! Verily the Saints of Allah will not have any fear nor will they grieve. (10:62)

The seeker of Allah with such a self gets close to Allah and becomes His friend. Allah is pleased with him and he is pleased with Allah. Allah says to the people with peaceful self:

◀ يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ ۖ ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً ۖ فَادْخُلِي فِي عِبَادِي ۖ وَادْخُلِي جَنَّاتِي ﴿٣٠-٢٧:٨٩﴾

Meaning: O self at peace! Return to your Lord in such a state that you are both the aspirant to and the aspired of, His pleasure. So join My (perfect) servants. And enter My paradise (of nearness and vision). (89:27-30)

Sultan Bahoo says about this type of self:

ایہو نفس اساؤا بیلی، جو نال اساؤے سداھا هو (Quatrain 7)

ਇਹੋ ਨਫ਼ਸ ਅਸਾਡਾ ਬੇਲੀ, ਜੋ ਨਾਲ ਅਸਾਡੇ ਸਿੱਧਾ ਹੁ

*Eyho nafs asaadaa belee, jo naal asaade siddhaa Hoo*

Self, now a friend, together with me it treads onto the straight path

Explanation: The self has become my friend being elevated to one at peace and is with me on the straight path.

Such pure self only belongs to the Prophets, Mystics and Saints and it is highly esteemed. All these levels are reached through invocation and contemplation of *Ism-e-Allah Zaat* and company of the perfect and accomplished spiritual guide who is the Divine light of guidance. The self cannot elevate to this level through physical worships, no matter how hard one tries. Rather excessive worships add to its ego and pride. The example of Satan is a common one.

The Mystics have advised to keep oneself safe from the evils of the self in their teachings and to reach self at peace.

Sultan Bahoo says:

نفس شہوت را بکش کلی ہوا  
تا ترا حاصل شود واحد خدا

Explanation: Kill all the desires of your self so that you are only with One God, Allah. (Kaleed-ul-Tauheed Kalan)

- ❖ What is the relation between the self, Satan and the world? The self is the king, Satan is its vizier and world is the mother of both which nourishes them. (Ain-ul-Faqr)
- ❖ You do not know that inciting self is the king in the existence and Satan is its vizier. They are always conspiring and planning to arouse ego and conceit. (Kaleed-ul-Tauheed Kalan)

(Quatrain 93) جاں توڑی ایہہ نفس نہ ماریں، تاں ایہہ وقت کھڑیندا ہُو

ਜਾਂ ਤੇੜੀ ਇਹ ਨਫ਼ਸ ਨਾ ਮਾਰੋਂ, ਤਾਂ ਇਹ ਵਕਤ ਖੜੋਦਾ ਹੁ

*Jaan torree eh nafs na maaren, taan eh waqt kharrendaa Hoo*

One toils hard only to waste time as self stays unvanquished

Explanation: The self is such a cruel thief which plunders before one can reach Allah. It is crucial to kill it because unless purified, it keeps one oblivious to Allah.

(Quatrain 94) نفس کتے نوں بٹھ کرہاں، فہما فہم کیوے ھو  
 ਨਫਸ ਕੁੱਤੇ ਨੂੰ ਬੰਨ੍ਹ ਕਰਾਹਾਂ, ਫਹਿਮਾ ਫਹਿਮ ਕਚੀਵੇ ਹੁ  
*Nafs kutte noon banh karaahaan, fehma fehm kacheeve Hoo*  
 Tie the dog-like self and ponder!

Explanation: To reach the station of annihilation, a seeker of Allah should imprison dog like inciting self by the invocation and contemplation of *Ism-e-Allah Zaat*.

❖ The self that has elevated to peaceful has three Arabic alphabets: ن (NA), ف (F), س

(S). Here the alphabet ن (NA) means that it laments day and night with the fear of Allah, leaves the forbidden and follows the commands of Allah, earns legitimately and keeps the faith perfect by true obedience. It is helped by the Divine favour and engrossed in the invocation, reflection, gnosis, meditation and spiritual observations. When the self reaches the Divine light, it becomes the self at peace and its possessor is completely forgiven. Verily, Allah is the most Forgiving and the most Compassionate.

The letter ف (F) means that the self at peace is faith's pride and distinguishes the true religion Islam from paganism. Allah says:

◀ ذٰلِكَ بِاَنَّ اللّٰهَ مَوْلٰى الَّذِيْنَ اٰمَنُوْا وَّ اَنَّ الْكٰفِرِيْنَ لَا مَوْلٰى لَهُمْ ﴿٤٧﴾ (47:11)

Meaning: That is because Allah is the Protector and Helper of those who believe, and for sure the disbelievers do not have any protector and helper. (47:11)

The person with peaceful self is at the level of truth of certainty. It is the level where one is immersed in truth and never looks towards falsehood.

◀ اِلٰسْلَامٌ حَقٌّ وَّ الْكُفْرُ بَاطِلٌ

Meaning: Islam is the truth and paganism is falsehood.

*Faqr* and gnosis of Allah are the foundation of Islam while worldly wealth is the foundation of paganism. The foundation of heresy is love of the world while foundation of right guidance is the love of Allah.

The letter س (S) means that it is the secret of righteousness, engrossed in Divinity, outwardly busy in worships while inwardly annihilated and drowned in Allah. These attributes of peaceful self are possessed by the Prophets, Fakirs and a few Saints. (Kaleed-ul-Tauheed Kalan)

نفس مرکب مطمئنہ راز بر  
می رساند حق بہ توحیدش نگر

Explanation: The self at peace is the medium to reach the secret of Divinity, it takes to the Truth and grants the vision of Oneness. (Kaleed-ul-Tauheed Kalan)

- ❖ The consent of Allah is in turning against the inciting self. (Ain-ul-Faqr)
- ❖ No one can find the love of Allah without killing the inciting self. (Ain-ul-Faqr)

نفس تابع یار بہ ای جان عزیز  
نفس را احق چه داند بے تمیز

Explanation: Obedient self is a friend. The ignorant do not know its importance. (Ain-ul-Faqr)

Sultan Bahoo emphasizes on attaining the self at peace through contemplation of *Ism-e-Allah Zaat*:

- ❖ By the contemplation of *Ism-e-Allah Zaat*, the inciting self of the seeker gets severely ill just like a person who suffers from measles. The contemplation of *Ism-e-Allah Zaat* keeps it in pain and restlessness so much so that it loses its existence and becomes obedient. Then it always obeys the orders like a slave. (Kaleed-ul-Tauheed Kalan)
- ❖ The seeker whose self is headstrong in the beginning and is at the level that incites, improves by the contemplation of *Ism-e-Allah Zaat* and becomes the repenting self and then gradually elevates to the inspiring self. By continuous contemplation of *Ism-e-Allah Zaat*, it becomes the peaceful self. (Kaleed-ul-Tauheed Kalan)

## RENUNCIATION OF THE WORLD

Generally, the abundance of riches or wealth is thought to be worldliness but Saints and Mystics define ‘worldliness’ as:

- ❖ Everything which distracts or diverts the seeker’s attention away from Allah towards itself is worldliness.

As it is the saying of the Holy Prophet:

◀ مَا شَعَلَكَ عَنِ اللَّهِ فَهُوَ صَنَبَكَ

Meaning: The thing which involves you with itself diverting your attention away from Allah is your idol.

The term 'renunciation' is scandalized a lot by the critics and deniers of Sufism or mysticism and rejected by labelling it as monasticism and un-Islamic but it has never been truly understood. According to the philosophy of Sufism, renunciation means renouncing the lust of worldly pleasures which involve a person to the extent that he forgets Allah. Hadith:

◀ حُبُّ الدُّنْيَا وَالِدِّينِ لَا يَسْعَانِ فِي قَلْبٍ وَاحِدٍ كَالنَّارِ فِي إِنَاءٍ وَاحِدٍ

Meaning: The love of world and religion cannot sustain in one inward just like fire and water cannot be contained in one utensil.

Sultan Bahoo also exhorts on the renunciation of appetites of the world in his teachings. He mentions the catastrophes of the world:

بَاهُوُّ دُنْيَا دَانِي چيست پُر درد و بلا  
می کند از ذکر و فکر حق جدا

Explanation: O Bahoo! Do you know, what is the reality of this world? It is full of calamities and sorrows. It is such an evil that makes one oblivious to the invocation and reflection upon Allah. (Ain-ul-Faqr)

Difference between the worldly people and the Prophets and Saints is mainly that the true men of Allah never love and desire the pleasures of the world while the common people do.

Sultan Bahoo says:

- ❖ The treasure of Abu Jahl and Yazid was just gold and silver, and their army was comprised of horses, elephants, servants and soldiers. While hunger, patience, gratitude, invocation, contemplation, Divine love, salat, fasts, *Faqr*, Quran and Hadith were the treasures of the Holy Prophet, Hasan ibn Ali and Husayn ibn Ali and their army was comprised of the true believers and Companions. The medium of announcement for Abu Jahl and Yazid were the drums, trumpet and bugle while the medium of announcement for the Holy Prophet, Hasan ibn Ali and Husayn ibn Ali were and are the azan and slogan of Allah. The worldly kingdom and the worldly mediums of announcement are false and temporary while the kingdom of the Holy Prophet and the mediums of announcement used by him are everlasting. (Ain-ul-Faqr)

- ❖ One must know that the real enemy of the Holy Prophet was the worldly wealth. Had Abu Jahl been an indigent he would have followed the Holy Prophet. It was the worldly wealth that martyred Hasan ibn Ali and Husayn ibn Ali. (Ain-ul-Faqr)
- ❖ One who does not eliminate the love of world from the inward can neither find nearness of Allah nor presence in the Mohammadan Assembly. Without renouncing worldly attractions, the invocation of Allah does not penetrate every part of the body and the inward, nor can one achieve gnosis of Allah and true *Faqr*. (Kaleed-ul-Tauheed Kalan)

ہر کہ در مردار غرقش کی شود دیدار او

غیر اللہ ہر چہ باشد دفتر از دل بشو

Explanation: How can a person who is drowned in the carrion world attain the Divine vision! To have this blessing you will have to erase everything other than Allah from your inward. (Kaleed-ul-Tauheed Kalan)

- ❖ You must know that the inciting self, the Satan and the world are all mutually united. (Asrar-e-Qadri)

This trio has made a front against man to turn him oblivious of the remembrance of Allah. According to Sultan Bahoo:

- ❖ Allah does not bless the inward with His attention which is filled with the sensual desires of the inciting self, darkness of satanic thoughts and the filth of worldly love. (Ain-ul-Faqr)

(Quatrain 11) ایہہ دُنیا زَن حیض پلیتی، ہرگز پاک نہ تھیوے ہُو

ਇਹ ਦੁਨੀਆ ਜਨ ਹੈਜ਼ ਪਲੀਤੀ، ہرگز پاک نا بیتی ہُو

*Eh dunya zann haize paleete, hargiz paak na theeve Hoo*

World as impure as menses; pure it will never be

Explanation: The world is like the woman who is passing through her menstruation and cannot be sanctified even after many baths. Similarly, this impure and filthy world cannot be purified.

(Quatrain 10) ادھی لعنت دُنیا تائیں، تے ساری دنیاداراں ہُو

ਅੱਧੀ ਲਾਹਨਤ ਦੁਨੀਆ ਤਾਈਂ، ਤੇ ਸਾਰੀ ਦੁਨੀਆਦਾਰਾਂ ਹُو

*Addhee laanat dunya taaeen, te saaree dunya-daaraan Hoo*

Half cursed is this world and entirely cursed are its followers

Explanation: The world is partially cursed and the worldly people are entirely cursed who love it and wish for it instead of Allah.

(Quatrain 6) *قہر پوے تینوں رہزن دُنیا، تو تاں حق دا راہ مریندی ہُو*  
 ਕਹਿਰ پਵے ਤੈਨੂੰ ਰਹਜਨ ਦੁਨیا, ਤُو ਤਾਂ ਹੱਕ ਦਾ راہ مہرّی ہُو  
*Qahr pavey tainu rahzan dunya, tu taan Haqq da raah*  
*marendee Hoo*

O world, May wrath befall you! Misleading from the path of Truth

Explanation: O brigand world! May the wrath of Allah befall you because you are a hurdle in my way to the Divine Truth.

(Quatrain 5) *ایہہ دنیا زن حیض پلیتی، کتنی مل مل دھوون ہُو*  
 ਇਹ ਦੁਨیا ਜਨ ਹੈਜ਼ ਪਲੀਤੀ, ਕਿਤਨੀ ਮਲ ਮਲ ਧੋਵਣ ਹُو  
*Eh dunya zann haize paleetee, kitnee mal mal dhowan Hoo*

World as impure as menses; pure nought on several baths

Explanation: This world is as unclean and impure as a woman during her menstrual cycle. She cannot be called sanctified even if she tries hard to be clean (physically). Similarly, the one who is indulged in love of the world, none of his devotions is pure neither acceptable in the Divine court.

(Quatrain 89) *دُنیا ڈھونڈن والے کتے، در در پھرن حیرانی ہُو*  
 ਦੁਨੀਆ ਢੁੰਡਣ ਵਾਲੇ ਕੁੱਤੇ, ਦਰ ਦਰ ਫਿਰਨ ਹੈਰਾਨੀ ਹُو  
*Dunya dhoondan waale kutte, dar dar phiran hairaane Hoo*

Seekers of the world are dogs. They tramp astounded from door door

Explanation: The seekers of world roam like dogs to satiate their appetites of wealth and its fake charms.



(Quatrain 88) دُنیا گھر منافق دے، یا گھر کافر دے سونہدی هُو  
 ਦੁਨੀਆ ਘਰ ਮੁਨਾਫ਼ਿਕ ਦੇ, ਯਾ ਘਰ ਕਾਫ਼ਰ ਦੇ ਸੌਂਹਦੀ ਹੁ  
*Dunya ghar munaafiq de, yaa ghar kafir de sonhdee Hoo*  
 World either stays at a hypocrite's home or a pagan's

Explanation: The world is like a beautiful but a cunning woman whose victims are the materialistic people, hypocrites and pagans.

(Quatrain 87) دین تے دُنیا سکياں بھيناں، تینوں عقل نہیں سمجھندا هُو  
 ਦੀਨ ਤੇ ਦੁਨੀਆ ਸਕੀਆਂ ਭੈਣਾਂ, ਤੈਨੂੰ ਅਕਲ ਨਹੀਂ ਸਮਝੇਂਦਾ ਹੁ  
*Deen te dunya sakkeean bhainaan, tainu aqal naheen samjhendaa Hoo*  
 Religion and world are like two sisters. Why can't you comprehend?

Explanation: Do you not understand that the true faith (*Faqr*) and the world are like two blood sisters! (The way two sisters cannot wed the same person according to sharia and like fire and water cannot be retained together similarly the faith and world cannot be kept together in the same inward).

(Quatrain 72) جیندے اندر حُب دُنیا باهوء، اوہ مول فقیر نہ تھیوے هُو  
 ਜੈਂਦੇ ਅੰਦਰ ਹੁੱਬ ਦੁਨੀਆ ਬਾਹੂ<sup>(ਰਹ)</sup>, ਉਹ ਮੂਲ ਫਕੀਰ ਨਾ ਥੀਵੇ ਹੁ  
*Jeinde andar hubb dunya Bahoo, ooh mool Fakir na theeve Hoo*  
 Bahoo apprises, he is not a 'Fakir' who has even a speck of worldly love

Explanation: That person can never be a Fakir who has even a little bit of love for the world.

## PRETENCE

Pretence means to show off good deeds. The aim of Allah's obedience and devotions is to achieve His gnosis and pleasure hence all virtues must be aimed towards it. If this aim is

polluted with lust of fame and prominence then surely the good deeds are not for Allah rather just pretence. Mystics consider pretence the worst sin and veil between Allah and His slave. It is very close to idolatry. Only the actions done with absolute sincerity for Allah are accepted in His court. If there is a personal interest behind devotions and wish for being known as pious then such devotions are in fact pretence and will take one away from Allah.

Sultan-ul-Faqr sixth says:

- ❖ Pretence is the most dangerous tool of Satan to divert a Muslim from the path of Truth. The great worshippers and ascetics are easily trapped through it. When the inward of a person suffers from the disease of pretence, he becomes more vulnerable to the attacks of inciting self and thus it becomes very difficult to get rid of it. It is human weakness that he wants to be known for virtues and piety. The journey of *Faqr* of a seeker of Allah comes to a halt on pretence and if pretence persists then the journey ceases. Such a person is depraved. The Divine light fades from his face which does not stay hidden from the people of observation

Sultan Bahoo has quoted numerous verses and Hadiths about pretence and has criticized such scholars who display their knowledge to gather materialistic wealth and riches. Such people are both esoterically and exoterically worthless. He says:

- ❖ Knowledge is of two kinds. First is the knowledge of Allah which teaches renunciation of the world and is acquired by the men of devotion. Second is the satanic knowledge which teaches the love of world, greed, jealousy, arrogance and is acquired by the people who spread heresy. (**Ain-ul-Faqr**)
- ❖ The scholars hope to earn gold and silver for their livelihood by using knowledge while the Fakir is disgusted of the worldly gains and worldly people. (**Ain-ul-Faqr**)

Sultan Bahoo strongly criticizes the fake spiritual guides who adopt Sufism and piety to gain wealth or fame. He says:

- ❖ Austerity is adopted by some people hypocritically to satisfy the desires of their inciting self and to earn respect, fame and inclination from the people. (**Kaleed-ul-Tauheed Kalan**)

He says in his poetic work:

(Quatrain 33) پڑھ پڑھ علم ملوک رجھاوان، کیا ہويا اس پڑھیاں تھو

ਪੜ੍ਹ ਪੜ੍ਹ ਇਲਮ ਮਲੂਕ ਰਿਜ਼ਾਵਨ, ਕਿਆ ਹੋਇਆ ਇਸ ਪੜ੍ਹੀਆਂ ਹੁ

*Parh parh ilm mulook rijhaavan, kiasa hoiaa es parhiaan Hoo*

What's the point in devoted learning if it's to please those in power

Explanation: The scholars and intellectuals acquire knowledge to please the elite or the rulers for materialistic gains rather than pleasing Allah.

(Quatrain 35) پڑھ پڑھ علم مشائخ سداون، کرن عبادت دوہری ہُو  
 پڑھ پڑھ ایلم مشاہک سداون، کرن اباادت دوہری ہُو  
*Parh parh ilm Mashaikh sadaavan, karan ibaadat dohree Hoo*  
 Fakes fashion themselves as spiritual guides. Pretentiously  
 praying all the time

Explanation: There are many people who neither get knowledge of reality from the perfect spiritual guide nor they obtain permission from the Mohammadan Assembly to hold the throne of Divine guidance and persuasion. They pretend to be the spiritual guides and preach people with a little knowledge of sharia. They perform excessive devotional practices to show off to people but the inciting self and Satan have paved the way to their inwards, seizing faith.

(Quatrain 36) پڑھ پڑھ علم ہزار کتاباں، عالم ہوئے بھارے ہُو  
 پڑھ پڑھ ایلم ہزار کتاباں، عالم ہوئے بھارے ہُو  
*Parh parh ilm hazaar kitaabaan, alim hoe bhaare Hoo*  
 Learned, crammed and memorized tomes. Became famous!

Explanation: Many people have become scholars by reading thousands of books but are unaware of even a single word of Divine love.

Hence, any act out of pretence is unacceptable in the court of Allah. Such worships become a nuisance for worshipper especially a seeker of *Faqr* is humiliated in both the religion and the world if he adopts pretence.

## SINCERITY OF INTENTION

Intention is the foundation of all actions. Allah says:

◀ **وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُمْ بِهِ ۚ وَلَٰكِن مَّا تَعَمَّدَتْ قُلُوبُكُمْ (۵:۳۳)**

Meaning: And there is no sin on you for what you said by mistake but (that will be a sure sin) which your hearts intend. (33:5)

◀ قُلْ كُلٌّ يَعْمَلُ عَلَىٰ شَاكِلَتِهِ ۗ فَرَبُّكُمْ أَعْلَمُ بِمَنْ هُوَ أَهْدَىٰ سَبِيلًا (١٤:٨٣)

Meaning: Say, “Everyone acts according to his own (respective) style (intent) and nature and your Lord knows full well who is best guided to the straight path.” (17:84)

Hadiths also focus on the importance of sincere intentions.

Umar ibn Khattab relates the tradition of Prophet Mohammad:

◀ إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِغُلَامٍ مِّمَّا تَوَسَّىٰ (بخاری، ابوداؤد ٢٣٠١)

Meaning: Deeds are judged by intentions and everyone will get what he intended. (Bukhari 1, Abu Dawud 2201)

❖ Abu Hurairah relates that the Prophet of Allah said:

◀ إِنَّ اللَّهَ لَا يَنْظُرُ إِلَىٰ صُورِكُمْ وَلَا يَنْظُرُ إِلَىٰ أَعْمَالِكُمْ وَلَكِنْ يَنْظُرُ فِي قُلُوبِكُمْ وَنِيَّاتِكُمْ

Meaning: Verily! Allah neither observes your physical appearance nor the deeds rather He observes your inwards and intentions.

It must be taken into consideration that heart refers to the inward. When the Quran talks about the blindness of hearts, it refers to the blindness of inwards.

In *Faqr*, higher the level of sincerity, the sooner one reaches the destination. The Quran and Hadith point towards it in these words:

◀ قُلْ إِنِّي أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصًا لَهُ الدِّينَ (٣٩:١١)

Meaning: Say, “I have been commanded to worship Allah in sincerest obedience and devotion to Him alone.” (39:11)

◀ فَادْعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ (٣٠:١٣)

Meaning: So worship Allah for His own sake in sincere obedience and true devotion even though the disbelievers may despise it. (40:14)

◀ إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ (٣٩:٢)

Meaning: Surely We have revealed (this) Book to you with the truth. So worship Allah for His sake alone in sincere obedience. (39:2)

- ❖ Prophet Mohammad has said, “Glad tidings for the sincere ones and congratulations to those who are the light of guidance through whom all the darkness fades away.”  
(Nisai)

Sultan Bahoo has emphasized on sincerity of intention in his teachings. He has given references from the Quran and the Hadith to prove the fact that Allah neither looks at the actions nor physical appearance rather he looks at the intentions and the inwards. Therefore, he laid importance of sincerity in the path of *Faqr* and has said that the journey ceases where a seeker’s intentions get polluted.

- ❖ The filthy inward is surrounded by satanic thoughts, sensual desires, worries of worldly accidents and is ill with different spiritual diseases. It is incurable and remains deprived of the gnosis and kindness of Allah unless it returns towards Allah with perfect sincerity. (Kaleed-ul-Tauheed Kalan)
- ❖ In the path of love and sincerity, a Fakir must be truthful, steadfast and firm in his belief. (Ain-ul-Faqr)

(Quatrain 66) انہاں گلاں ربّ حاصل ناہیں باہو، ربّ ملدا دلاں ہچھیاں ہو  
ਇਨ੍ਹਾਂ ਗੱਲਾਂ ਰੱਬ ਰਾਮਲ ਨاہیّ ਬਾہو<sup>(ੳੳ)</sup>, ਰੱਬ ਮਿਲਦਾ ਦਿਲਾਂ ਹਛਿਆਂ ਹੂ

*Inhaan galaan Rabb haasil naaheen Bahoo, Rabb mildaa dilaan hachhiaan Hoo*

Bahoo assures that God is not found in any of them. He is only with sincere inwards

Explanation: Divine vision is only granted to those with purity of intention and whose inward is filled with truth and sincerity.

## SURRENDER AND SUBMISSION TO THE DIVINE WILL

The basis of *Faqr* is surrender and submission which are translated from the Persian terms *Taslim* (تسليم) and *Rida* (رضا), respectively. Submission or *Rida* is that the seeker considers every blessing and every loss as the will and decision of Allah. The seeker’s success in the world and on the mystic path lies in between the two states of hope and fear. When Allah bestows, one should not become arrogant as well as one should not be disappointed while adversity befalls. One must be pleased with the Divine consent and submit to Him in every condition such as horror and distress, peace and grief, comfort

and tension, convenience and misery, illness and health, hunger and satiation etc. Only such a seeker is accepted and approved in the court of Allah.

The state of submission is one of the greatest among several waystations of *Faqr*. Only after this station of *Faqr*, access to the two very important and the highest stations is gained, Divine vision and presence in the Mohammadan Assembly. Prior to these two, surrender and submission are among the last stations and here the self is at peace. Allah says:

◀ يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً ﴿٢٨-٢٩﴾

Meaning: O self at peace! Return to your Lord in such a state that you are both the aspirant to and the aspired of His pleasure (you seek His pleasure and He seeks yours). (89: 27-28)

Allah says in the Quran that only those people are destined to have the Divine vision who surrender before His will:

◀ وَمَنْ أَحْسَنُ دِينًا مِّمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ ﴿١٢٥﴾

Meaning: And with regard to adopting the religion, who can be better than the one who submits his whole being entirely to Allah whilst he also holds spiritual excellence (because he sees Allah). (4:125)

It is proved from above verse that the most desirable and favourite act is to submit to Allah's consent and to always be grateful to Him for His blessings and even keep patience during the adverse circumstances. In His court, the faith of only that person is accepted and approved who submits to His will with all the sincerity, withdraws from his wishes and only desires Allah's pleasure. This makes it easier for him to accept and face the challenges and calamities. In every phase and aspect of his life, he adopts the path of submission by sacrificing his own wishes for Allah.

بَاهُو! رضا بر قضا غالب چو گردد  
ز کرده از خدا هرگز نه لرزد

Explanation: O Bahoo! When submission to the will of Allah becomes dominant upon the destiny, one does not fear what Allah has written in the destiny. (Kaleed-ul-Tauheed Kalan)

چرا لرزد که قرب او تمام است؟

ہر آن لرزد ناقص عام خام است

Explanation: Why would the one who has ultimate closeness of Allah fear anything! Fearing anything other than Allah is the attribute of imperfect and the commoners. (Kaleed-ul-Tauheed Kalan)

رضا قاضی قضا در حکم بہ او  
بجز حکمش نہ گیرد جان از مو

Explanation: Submission to the will of Allah is like a judge while destiny is its subordinate. Without its order, destiny can do nothing. (Kaleed-ul-Tauheed Kalan)

مکش رو درہم از حکم قضا چہ میکشی پردہ

Explanation: Do not turn away from your destiny, how can you evade it? (Kaleed-ul-Tauheed Kalan)

کشدگانِ خنجر تسلیم را  
ہر زمان از غیب جان دیگر است

Explanation: Those who submit their lives for the will of Allah are blessed with a new life every moment from the invisible. (Ain-ul-Faqr)

(Quatrain 32) عاشقان دے گل چھری ہمیشاں باہو، اگے محبوب دے کس دے ہو

ਆਸ਼ਕਾਂ ਦੇ ਗਲ ਛਰੀ ਹਮੇਸ਼ਾਂ ਬਾਹੂ<sup>(ੳ)</sup>, ਅੱਗੇ ਮਹਿਬੂਬ ਦੇ ਕੁਸਦੇ ਹੁ

*Aashiqaan de gal chhuree hameshaan Bahoo, agge Mahboob de kusde Hoo*

O Bahoo! For Beloved, lovers brave the gallows transcending this mortal life

Explanation: The true lovers always remain in the state of submission before their Beloved.

(Quatrain 65) قادر دے ہتھ ڈور اساڈی باہو، جیوں رکھے تیوں رہیے ہو

ਕਾਦਰ ਦੇ ਹੱਥ ਡੋਰ ਅਸਾਡੀ ਬਾਹੂ<sup>(ੳ)</sup>, ਜਿਓਂ ਰੱਖੇ ਤਿਉਂ ਰਹੀਏ ਹੁ

*Qaadir de hath dor asaadee Bahoo, jioon rakkhe tiyoon  
raheeye Hoo*

Bahoo handed his life to the powerful accepting his every  
command

Explanation: I have totally submitted to my spiritual guide and live my life as per his will.

(Quatrain 114) نال محبت نفس کٹھونیں، گھن رضا دی کاتی هُو

ਨਾਲ ਮੁਹੱਬਤ ਨਫਸ ਕੱਠੁਨੇਂ, ਘਿਨ ਰਜ਼ਾ ਦੀ ਕਾਤੀ ਹੂ

*Naal mohabbat nafs kuthoneen, ghin razaa dee kaatee Hoo*

For Allah's pleasure, rightfully slayed the self-at fault

Explanation: The seekers have found the secret of Reality by killing the self with the  
knife of surrender and submission.

## TRUST UPON ALLAH

*Tawakkal* (تَوَكَّلَ) is a Quranic term which means to have complete faith and trust upon

Allah. Divine love demands that the seeker should entrust all his matters even himself to  
Allah. Trust upon Allah is the first rule taught by the spiritual guide and is hence the  
foundation of *Faqr*. The sign of true seeker of Allah is that he trusts Allah fully. The  
Quran repeatedly lays great emphasis upon it:

◀ **إِنْ كُنْتُمْ آمَنْتُمْ بِاللَّهِ فَعَلَيْهِ تَوَكَّلُوا إِنْ كُنْتُمْ مُسْلِمِينَ ﴿١٠:٨٣﴾**

Meaning: If you have believed in Allah, then put your trust in Him alone if you are (truly)  
believers. (10:84)

◀ **فَتَوَكَّلْ عَلَى اللَّهِ (٢٤:٤٩)**

Meaning: So put your trust in Allah. (27:79)

◀ **إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ﴿٣:١٥٩﴾**

Meaning: Surely, Allah loves those who trust Him. (3:159)

◀ **إِنْ يَنْصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ ۗ وَإِنْ يَخْذُلْكُمْ فَمَنْ ذَا الَّذِي يَنْصُرُكُمْ مِنْ بَعْدِهِ ۗ وَ عَلَى اللَّهِ فَلْيَتَوَكَّلِ**



الْمُؤْمِنُونَ ﴿٣:١٦٠﴾

Meaning: If Allah helps you, none can overpower you but if He abandons you taking away all support, then who is it that can help you after Him? And the believers should rely on Allah alone. (3:160)

◀ وَعَلَى اللَّهِ فَتَوَكَّلُوا إِن كُنْتُمْ مُؤْمِنِينَ (٥:٢٣)

Meaning: And put your trust in Allah alone, provided you are people of faith. (5:23)

◀ وَيَزُقُّهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ (٦٥:٣)

Meaning: And he gives him sustenance from a source which he can never think of. And whoever puts his trust in Allah, then He (Allah) is Sufficient for him. (65:3)

Those who trust Allah, He provides them sustenance from the most unexpected sources. Hence whoever trusts Allah in matters of sustenance, Allah is sufficient for him.

- ❖ Umar ibn Khattab narrates that the Holy Prophet said, “If you trust Allah as He should be trusted then you would be provided with sustenance as He does with the birds who leave empty stomach in the morning and return satiated in the evening.” (Ibn Majah 4164, Tirmidhi 2344)
- ❖ Abu Darda relates Prophet Mohammad to have said, “Sustenance searches a man in the same way as death does.” (Mishkat al-Masabih 5312, Kanz al-Ummal 591)

Satan cannot use any ruse on those who put their trust in Allah. God’s help is with them all the time leaving devils helpless. Allah’s Prophets were such men who put their trust only in Allah and they guided towards it. According to Saints, trust means that man should consider Allah sufficient. Prophet Abraham did not consider Archangel Gabriel’s help when he was about to be put in fire and the angel offered his help.

Sultan Bahoo considers trust upon Allah as the foundation of *Faqr*. The seeker who does not have trust cannot travel the path of *Faqr*. He says:

- ❖ Real trust upon Allah is that even if one has all the treasures under his authority, he renounces them and benefits his Muslim brethren. (Aqal-e-Baydar)
- ❖ Trust upon Allah is a Divine light and is like water which sates the Fakirs. It grants perfect health and strength to their entire existence. (Kaleed-ul-Tauheed Kalan)

(Quatrain 43) تَمَّه بِنَه تَوَكَّلْ وَالَا، هُوَ مَرْدَانَه تَرِيئِي هُوَ

ਤੁਲਾ ਬੰਨ੍ਹ ਤੋਕਲ ਵਾਲਾ, ਹੋ ਮਰਦਾਨਾ ਤਰੀਏ ਹੁ

*Tullaah banh tawakkul waalaa, ho mardaanaa tareeye Hoo*

Trusting only Allah, swim the way of *Faqr* with might

Explanation: The seeker should trust and rely only upon Allah and walk the path of *Faqr* with strength and utter determination.

## DIVINE PRESENCE

Divine presence is the state of being present inwardly in front of Allah during all forms of worship after detaching from everything else. Without it no worship is acceptable in His court rather it becomes pretence.

Allah says in the Holy Quran:

◀ قَدْ أَفْلَحَ الْمُؤْمِنُونَ ﴿١﴾ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ﴿٢﴾ (23:1-2)

Meaning: Certainly the believers have attained their goal. Those who become most humble and submissive (and attain Divine presence) in their salat. (23:1-2)

It is the saying of Prophet Mohammad:

◀ لَا صَلَاةَ إِلَّا بِحُضُورِ الْقَلْبِ

Meaning: No salat without the presence of inward.

Divine presence is accomplished through perpetual invocation and contemplation of *Ism-e-Allah Zaat* because unless and until inciting self dies, inward is not vivified and it is the enlivened inward which leads to presence. A time comes when inward gains eternal presence through invocation and contemplation of *Ism-e-Allah Zaat* and then the seeker of Allah experiences the state:

◀ فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهُ اللَّهِ (2:115)

Meaning: So whichever direction you turn to, there is the Divine Countenance. (2:115)

The Holy Prophet said:

◀ الصَّلَاةُ مِعْرَاجُ الْمُؤْمِنِينَ

Meaning: Salat is Miraj (Divine vision) for the believers.

This Hadith proves that salat is the Miraj (Divine vision) for a true believer but not for a Muslim. Who is a true believer and who is a Muslim?

- ❖ Once Prophet Mohammad was distributing war wealth. There were some Bedouins who were newly converts. They said to the Prophet, “O master! We are also true believers hence bless us like you are blessing other believers.” The following verse was revealed in answer:

◀ قَالَتِ الْأَعْرَابُ آمَنَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ (49:14)

Meaning: The Bedouins say, “We have believed.” Say, “You have not believed. Rather say, ‘We have accepted Islam (recited shahada verbally).’ And the belief has not yet gone into your inwards (you have not verified inwardly).” (49:14)

It is the saying of Sultan Bahoo:

- ❖ Divine presence means that the inward is completely pure of the satanic thoughts, ever attentive towards Allah through His invocation and surrounded by the theophanies of light of the Essence. Possessor of such an inward always meets the Prophets and Saints spiritually. (Kaleed-ul-Tauheed Kalan)

دلے با حضوری شکم پُر طعام

کہ ایں است معراج واصل تمام

Explanation: The inward which achieves presence is blessed with Miraj and ultimate Divine union even if such a person has all the material wealth. (Mehak-ul-Faqr Kalan)

Sultan Bahoo says in his Punjabi poetry:

(Quatrain 26) बाजھ حضوری نہیں منظوری، توڑے پڑھن بانگ صلاتاں هُو

ਬਾੜ ਹਜ਼ੂਰੀ ਨਹੀਂ ਮਨਜ਼ੂਰੀ, ਤੋੜੇ ਪੜ੍ਹਨ ਬਾਂਗ ਸਲਾਤਾਂ ਹੂ

*Baajh huzooree naheen manzooree, torey parhhan baang salaataan Hoo*

No presence of inward! Salat and adhan unanswered

Explanation: That worship is not acceptable in the court of Allah which does not have presence of inward whether it is adhan, salat, fast or zakat.

(Quatrain 27) جیس دل حضور نہ منگیا باھو، گئے دوہیں جہانیں وانجے هُو

ਜੇ ਦਿਲ ਹਜ਼ੂਰ ਨਾ ਮੰਗਿਆ ਬਾਹੂ, ਗਏ ਦੇਹੀਂ ਜਹਾਨੀਂ ਵਾਂਜੇ ਹੂ

*Jain dil huzoor na mangiaa Bahoo, gae doheen jahaanee  
vaanje Hoo*

Bahoo warns! Ask for presence before Lord or be deprived  
in both the realms

Explanation: The one who does not seek the Divine presence remains empty handed in both the worlds.

(Quatrain 56) جیں دل عشق حضور نہ منگیا، سو درگاہوں سٹی ہو  
نہیں دیا ایسک رجسٹر نا مہرگیا، مہے درگاہوں سٹی ہو

*Jain dil ishq huzoor na mangiaa, so dargaahon sattee Hoo*  
Rejected from court, if you haven't desired presence before  
the Love

Explanation: Damned is the inward that has not sought Divine presence.

All forms of worship are pretence without presence therefore struggle and work hard to achieve presence before Allah. Why remain busy in worships that are just pretence? First find the path which leads to the presence so that your worship is accepted in His court.

## HUMILITY

The Holy Prophet is the reason behind creation of the universe and he is the lord of the universe. He adorns the spiritual station of such closeness with Allah where neither a Prophet nor any archangel can come between Allah and him. Despite such grandeur, he always uttered out of humility, "I am a slave of Allah and His Messenger."

Allah says:

◀ وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿٥٧:٢٣﴾

Meaning: And Allah does not like anyone arrogant and proud. (57:23)

Humility in an individual takes one close to Allah. Every Saint has taught to be humble rather they have always presented themselves as low and inferior.

The words of perfect spiritual guides are commands of Allah and their words can change the destiny written on the Guarded Tablet. Yet in their practical life they are humble and submissive hence set example for others.

Sultan Bahoo says:

ہر کہ آمد در انا در نار شد  
خاکِ آدمِ لائق دیدار شد

Explanation: One who became proud and egoist like Satan ended up in the fire of hell while the one who followed the example of Adam (saved himself from ego and submitted to Allah seeking forgiveness for sins) is blessed with Divine vision. **(Kaleed-ul-Tauheed Kalan)**

Sultan Bahoo says about himself:

فنا فی اللہ عارف باوصالم  
ز ہستی خویش رفتم لازوالم

Explanation: I am the Mystic annihilated in Allah and blessed with Divine union. I have surpassed my own existence and become eternal. **(Kaleed-ul-Tauheed Kalan)**

چوں نہ من ماند نہ نام من وجود  
غرق وحدت اسم اللہ می ربود

Explanation: When my existence and identity perished, *Ism-e-Allah Zaat* drowned me in Divine Oneness. **(Kaleed-ul-Tauheed Kalan)**

Sultan Bahoo says that union with Allah is achieved through humility.

ای ستر تو در سینہ ہر صاحب راز  
پیوستہ در رحمت تو بر ہمہ باز  
ہر کس کہ بہ درگاہ تو آید بہ نیاز  
محروم ز درگاہ تو کی گردد باز

Explanation: O Allah! Your secret is concealed in the inward of every possessor of the Divine secret. The door of Your kindness is always open for everyone. Whoever comes to Your court with humility never returns empty handed. **(Kaleed-ul-Tauheed Kalan)**

(Quatrain 110) سو ہزار تنہاں توں صدقے، جیہڑے منہ نہ بولن پھکا ھو  
لکھ ہزار تنہاں توں صدقے، جیہڑے گل کریندے ہکا ھو  
لکھ کروڑ تنہاں توں صدقے، جیہڑے نفس رکھیندے جھکا ھو

نیل پدم تنہاں توں صدقے باہو، جیہڑے ہوں سونا سداون سیکا ہو

میں ہزار تینوں تے سداوے، جیہڑے ہوں نا بولنہ ہیکا ہو

لکھ ہزار تینوں تے سداوے، جیہڑے گال کرے ہیکا ہو

لکھ کرے تینوں تے سداوے، جیہڑے نادم رھے ہیکا ہو

نیل پدم تینوں تے سداوے ہا (۳۹)، جیہڑے ہونہ سونا سداوے سیکا ہو

*Sau hazaar tinhaan tun sadqe, jehre moonh na bolan phikkaa Hoo*

*Lakh hazaar tinhaan tun sadqe, jehre gal karende hikkaa Hoo*

*Lakh crore tinhaan tun sadqe, jehre nafs rakhende jhikkaa Hoo*

*Neel padam tinhaan tun sadqe Bahoo, jehre hovan sona sadaavan sikkaa Hoo*

Many times, I praise those who won't utter a bitter word

Countless times, I praise those who stay true to their word

Innumerable times, I praise those who control their self

Infinite times, I praise those who are gold yet call themselves nickel

Explanation: Hundred thousand praises for the seekers who remain steadfast against all odds on the path of *Faqr* and face all troubles without complaining rather always thank Allah. Thousand lakh times, I praise such seekers who hold their promises. Lakh crore times, I praise the seekers who control the self. While the seekers who are like gold but show themselves as common people because of humility should be praised ten sextillion times. Such seekers always remain immersed in Divine vision and never disclose their status.

## LOYALTY AND SACRIFICE

*Faqr* is the path of Divine love. Success in this arena cannot be achieved unless a seeker dedicates all that is dear to him in the way of Allah. Loyalty and sacrifice are the essentials of Divine love. Love demands that loyalty does not falter and when the time of sacrifice draws near, one does it willingly. Allah says:

◀ لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ (۳:۹۲)

Meaning: You can never attain to piety unless you spend (in the cause of Allah) out of that which you like the most, and Allah surely knows well whatever you give away. (3:92)

The greatest Sunna is to sacrifice all belongings in the way of Allah. Allah says to Prophet Mohammad:

◀ **فَلَا تَتَّخِذُوا مِنْهُمْ أَوْلِيَاءَ حَتَّى يُهَاجِرُوا فِي سَبِيلِ اللَّهِ (٢:٨٩)**

Meaning: So do not make friends with (any of) them until they emigrate in the way of Allah (to prove their loyalty and truthfulness). (4:89)

The Companions of Prophet Mohammad faced heart-wrenching hardships after accepting Islam. The believers who belonged to poor families or the class of slaves were targeted and tortured right from the beginning. One trembles at the very thought of the physical, spiritual and financial pain inflicted upon them. Salute to their unprecedented loyalty and sacrifice. They remained undaunted through every suffering and torture.

The believers who were socially strong and respectable were lured and tempted to renounce the path of Allah. They were offered worldly luxuries and ranks but when they turned them down, the pagans even terrorized and tortured them. When nothing worked, Prophet Mohammad and his Companions were boycotted socially and economically and they stayed in the Valley of Abu Talib for three years. However, their perseverance is remarkable that they did not leave faith despite all the tyranny of the people of Makkah. A picture of their condition is given:

- All means of earning were banned for them.
- Hunger and starvation spread in their houses.
- Friends and acquaintances abandoned.
- Physical torture was used to the extent that they were made to lie on scorching sand and burning coals.
- Their ranks and powers in the tribes were taken from them.
- All their wealth was spent. Abu Bakr Siddiq, Umar ibn Khattab, Usman ibn Affan and other Companions sacrificed their entire wealth in the way of Allah.
- They had to leave their homes to migrate to Abyssinia and then towards Madina.
- There was even a time when a father and a son had to fight against each other in the battlefield.

All the agonies could not falter the faith and loyalty of the Companions, instead it only strengthened. They were always on the forefront when sacrifice was needed.

Prophet Mohammad educated his Companions in such a way that he removed all other affinities from their inwards except the love for Allah and His Messenger. They sacrificed whatever became a hurdle in their love.

Sultan Bahoo writes in *Ain-ul-Faqr*:

- ❖ Ibrahim ibn Adham says, “The Beloved is not pleased with you unless you sacrifice all your worldly relations and get detached from your loved ones considering your sons as orphans and wives as widows, disgrace yourself, give all your possessions in the way of Allah complying to the verse:

◀ لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ (۳:۹۲)

Meaning: You can never attain to piety unless you spend (in the cause of Allah) out of that which you like the most; and Allah surely knows well whatever you give away. (3:92)

When you make Allah your sole Friend inwardly and outwardly, then He will love you as He says:

◀ يُحِبُّهُمْ وَيُحِبُّونَهُ (۵:۵۴)

Meaning: He will love them and they will love Him. (5:54)

Allah Further says:

◀ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ (۹۸:۸)

Meaning: Allah is pleased with them and they are pleased with Him. (98:8) (Ain-ul-Faqr)

The person who reaches the extremity of gnosis of *Faqr* (union with Allah) by sacrificing his every belonging in the way of Allah, becomes the living proof of the verse, “You can never attain to piety unless you spend (in the cause of Allah) out of that which you like the most.”

(Quatrain 126) جیں جیندیاں جان ماہی نوں دیتی، اوہ دوہیں جہانیں جیوے سُو  
ਜੋ ਜੀਂਦیاں ਜਾਨ ماہی ਨੂੰ ਦਿੱਤੀ, ਉਹ ਦੇਹੀਂ ਜਹਾਨੀਂ ਜੀਵੇ ਹੂ

*Jain jeendeeaan jaan maahee noon dittee, ooh doheen  
jahaanee jeeve Hoo*

Those who gave their life while living, live eternally in both  
the realms

Explanation: The seekers who are willing to sacrifice life for the beloved (perfect spiritual guide) become immortal.

(Quatrain 141) میں قربان تہاں توں باہو، جنہاں خون بخشیا دلبر نوں سُو



ਮੈਂ ਕੁਰਬਾਨ ਤਿਨ੍ਹਾਂ ਤੋਂ ਬਾਹੂ<sup>(੯੯)</sup>, ਜਿਨ੍ਹਾਂ ਖੂਨ ਬਖਸ਼ਿਆ ਦਿਲਬਰ ਨੂੰ ਹੁ

*Main qurbaan tinhaan tun Bahoo, jinhaan khoon bakhshia  
dilbar noon Hoo*

May I sacrifice on them, O Bahoo, who pardoned beloved  
their blood-their life

Explanation: May I sacrifice my life for the ones who got beheaded in Divine love and did not demand anything in return.

(Quatrain 174) مال تے جان سب خرچ کراہاں، کریئے خرید فقیری ہو

ਮਾਲ ਤੇ ਜਾਨ ਸਬ ਖਰਚ ਕਰਾਹਾਂ, ਕਰੀਏ ਖਰੀਦ ਫਕੀਰੀ ਹੁ

*Maal te jaan sab kharch karaahaan, kareeye khareed  
faqeeree Hoo*

Spend wealth, offer life... buy Fakirism

Explanation: Fakirism (*Faqr*) can only be earned by sacrificing wealth and life. Therefore, its seeker should not think twice before or after sacrificing.

(Quatrain 192) جیوندیاں شوہ کسے نہ پایا باہو، جیں لدھا تیں مر کے ہو

ਜੀਉਂਦਿਆਂ ਸ਼ੋਹ ਕਿਸੇ ਨਾ ਪਾਇਆ ਬਾਹੂ<sup>(੯੯)</sup>, ਜੋ ਲੱਧਾ ਤੈਂ ਮਰ ਕੇ ਹੁ

*Jiondiaan Shauh kise na paiaa Bahoo, jain laddhaa teyn  
mar ke Hoo*

In life no one reached the God, O Bahoo, it's in death

Explanation: Union with Allah cannot be achieved in this life without giving up everything and annihilating oneself i.e. dying before death.

## DIVINE FAVOUR

Sultan-ul-Faqr VI Sultan Mohammad Asghar Ali says:

- ❖ Divine favour is the base of all the achievements and success on the path of *Faqr*. It is essential for the seeker to always try to step forward in *Faqr* but consider each achievement as the result of Divine favour. The human nature is to demand reward in return of his courage and struggle but the true seeker always requests Allah for His mercy and grace instead of reward.

- ❖ On the path of *Faqr*, success cannot be achieved except by Allah's favour and grace but to seek this blessing, intention must always be sincere and loyal.
- ❖ The path of *Faqr* is that of Divine love. The lover loves Allah purely to love Him. To demand anything in compensation is not in his nature. The true seeker of Allah does not even want any levels or stations in this path. For him the invocation and contemplation of *Ism-e-Allah Zaat* are also the source of reaching close to Allah hence he does not seek anything in return. He leaves everything on the will of Allah and only demands the blessing of His vision. (Sultan-ul-Faqr VI Sultan Mohammad Asghar Ali-Life and Teachings)

Sultan Bahoo says:

- ❖ Whoever reads the exact knowledge of Divinity, forgets the entire conventional knowledge and renounces both the worlds. Then he sees the Divinity, learns and describes the knowledge of Divinity, seeks the Divinity and becomes divine with the Divinity. Whoever reaches Divinity, makes the Divine knowledge his companion, guide and mediator. These levels are gained by the Divine favour:

◀ وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ (11:88)

Meaning: And I am favoured by none but Allah. (11:88)

- ❖ Divine favour is a light from the Nature which is gained by the closeness of Allah and can be verified within the existence. By the power of Divine favour, all the four esoteric parts i.e. the self (*nafs*), the inward (*qalb*), the soul (*ruh*) and the secret (*sirr*) converse with the possessor of favour. From this conversation, he acquires the right and leaves all that is wrong. (Nur-ul-Huda Kalan)
- ❖ The path of Allah can be found neither through knowledge nor through ignorance, it is only found through the pure love for Allah and is granted only to those whom Allah blesses with His Divine favour. (Ain-ul-Faqr)
- ❖ Spiritual guide is another name for the Divine favour, without his favour nothing can be accomplished. (Ain-ul-Faqr)

(Quatrain 163) بے پرواہ درگاہ رب دی باہو، ناہین فضلان باجھ نیڑا ہُو

ਬੇਪਰਵਾਹ ਦਰਗਾਹ ਰੱਬ ਦੀ ਬਾਹੂ (ਬਹੂ), ਨਹੀਂ ਫ਼ਜ਼ਲਾਂ ਬਾਜ਼ ਨਬੇੜਾ ਹੂ

*Beparvaah dargah Rabb dee Bahoo, naheen fazlaan baajh naberra Hoo*

Indifferent is Lord, O Bahoo. No way out without His mercy

Explanation: Remember! Allah is indifferent and unconcerned. In His court no one will succeed without His favour and grace.

(Quatrain 187) *تول وزن ونج پورا ہوسی باہو، جداں ہوسی فضل الہی ہو*

ਤੇਲ ਵਜਨ ਵੰਜ ਪੁਰਾ ਹੋਸੀ ਬਾਹੂ<sup>(੮੭)</sup>, ਜਦਾਂ ਹੋਸੀ ਫ਼ਜ਼ਲ ਇਲਾਹੀ ਹੁ

*Tol wazan vanj poora hosee Bahoo, jadaan hosee fazal Elahi Hoo*

I'll be worthy, O Bahoo, if favoured and blessed

Explanation: When Allah blesses with His help only then one can have the worth to reach the destination.

(Quatrain 157) *غیر دلے تھیں سٹے باہو، تاں رکھیے امید فضل دی ہو*

ਗੈਰ ਦਿਲੇ ਥੀਂ ਸੁਟੀਏ ਬਾਹੂ<sup>(੮੭)</sup>, ਤਾਂ ਰਖੀਏ ਉਮੀਦ ਫ਼ਜ਼ਲ ਦੀ ਹੁ

*Ghair dile theen sutteeye Bahoo, taan rakheeye omeed fazal dee Hoo*

O Bahoo, throw away all the strangers from the heart, then wish for the blessing

Explanation: Remove the love for all except Allah, then the Divine Essence manifests. It is impossible without the mercy and beneficence of Allah Himself.

## SHAHADA

Recitation of shahada makes a person Muslim and is the only requirement to enter Islam. The sacred text is:

◀ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ

Meaning: There is no God but Allah, Mohammad is the Messenger of Allah.

It testifies the Oneness of Allah and Prophethood of Mohammad. Verbal recitation of shahada lets one enter Islam by breaking away from all the idols. Whereas reaching its core is the base of gnosis of Divine Essence. Easier said than done, this gnosis is only possible by inward verification rather than simple movement of tongue.

Prophet Mohammad said:

◀ قَائِلُونَ لَا إِلَهَ إِلَّا اللَّهُ كَثِيرًا وَالْمُخْلِصُونَ قَلِيلًا

Meaning: There are many who recite shahada verbally but only a few recite it sincerely.

◀ إِقْرَأْ بِاللِّسَانِ وَتَصْدِيقٌ بِالْقَلْبِ

Meaning: Affirm by tongue and confirm by inward.

◀ مَا مِنْ أَحَدٍ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ صِدْقًا مِنْ قَلْبِهِ إِلَّا حَرَّمَ اللَّهُ عَلَى النَّارِ (بخارى  
(۱۲۸)

Meaning: Allah will forbid hellfire upon everyone who testifies inwardly, “There is no God but Allah, Mohammad is the Messenger of Allah.” (Bukhari 128)

◀ أَفْضَلُ الذِّكْرِ لَا إِلَهَ إِلَّا اللَّهُ (ابن ماجه ۳۸۰۰)

Meaning: The best invocation is shahada. (Ibn Majah 3800)

There are three levels of shahada. The beginner recites it verbally, seeker at middle level verifies it inwardly while the one at final level annihilates himself and gains immortality with Allah.

Nothing remains hidden in this world and hereafter from the one who reaches the reality of first part of shahada i.e. negation (لَا إِلَهَ) of everyone except Allah. The person who finds the crux and reality of negation, all the stations of affirmation (إِلَّا اللَّهُ) are disclosed upon him and he becomes the spiritual confidant of Prophet Mohammad (مُحَمَّدٌ رَسُولُ اللَّهِ).

A confidant of the Holy Prophet can have presence in the Mohammadan Assembly any time he wants. When the efficacy of shahada benefits a devotee, his entire existence manifests it. He finds the reality of Oneness of Allah and Prophethood of Mohammad but it is not possible without the perfect spiritual guide. The greatest name of Allah (اللَّهُ،

هُوَ (اللَّهُ، لَهُ، هُوَ) and the reality of Prophet Mohammad (مُحَمَّدٌ) are hidden in shahada. Perfect spiritual guide is the one who discloses all the secrets of Oneness of Allah and Prophethood hidden in shahada upon the seeker.

Sultan Bahoo says:

- ❖ If one's inward does not verify the shahada, then reciting it merely by tongue will not benefit him. **(Ain-ul-Faqr)**
- ❖ Knowledge has encompassed both the worlds while whole knowledge is in shahada and shahada is in *Ism-e-Allah Zaat*. Whoever recites shahada with inward verification and understands its essence comes to know every knowledge, then nothing remains hidden from him. **(Ameer-ul-Kaunain)**
- ❖ There are three levels of shahada. First is negation (لَا إِلَهَ إِلَّا اللَّهُ)-there is no (other) God), second is affirmation (إِلَّا اللَّهُ)-but only Allah) and third is the declaration of Prophethood of Mohammad (مُحَمَّدٌ رَسُولُ اللَّهِ). Thousands of seekers of Allah reach the level of negation, only some of them ascend to the level of affirmation and a rare reach the level of declaration of Prophethood of Mohammad. Negation (لَا إِلَهَ إِلَّا اللَّهُ) is the level of annihilation while affirmation (إِلَّا اللَّهُ) is the level of immortality. Negation (لَا إِلَهَ إِلَّا اللَّهُ) at the time of death obliterates all the sins of one's life and by affirmation (إِلَّا اللَّهُ), he is accepted in the court of Allah while the declaration of Prophethood of Mohammad (مُحَمَّدٌ رَسُولُ اللَّهِ) takes him close to the Prophets and Messengers of Allah. The hellfire is forbidden upon the Prophets. This is the level of belovedness. **(Ain-ul-Faqr)**

(Quatrain 103) زبانی کلمہ ہر کوئی پڑھدا، دل دا پڑھدا کوئی ہُو  
 ਜਬਾਨੀ ਕਲਮਾ ਹਰ ਕੋਈ ਪੜ੍ਹਦਾ, ਦਿਲ ਦਾ ਪੜ੍ਹਦਾ ਕੋਈ ਹੁ  
*Zabaanee kalma har koe parhdaa, dil da parhdaa koe Hoo*  
 Everyone recites shahada verbally, a few does it wholeheartedly

Explanation: Everyone recites shahada verbally but there are a few who recite it with a verified inward.

(Quatrain 199) ਹੋਰ ਦਾ ਨੇ ਦਿਲ ਦੀ ਕਾਰੀ, ਕਲਮੇ ਦਿਲ ਦੀ ਕਾਰੀ ਹੁ  
 ਹੋਰ ਦਵਾ ਨਾ ਦਿਲ ਦੀ ਕਾਰੀ, ਕਲਮਾ ਦਿਲ ਦੀ ਕਾਰੀ ਹੁ  
*Hor dawaa na dil dee kaaree, kalma dil dee kaaree Hoo*

No drug will work, only shahada will affect

Explanation: There is no effective treatment for inward other than shahada. It purifies the inward from falsehood.

(Quatrain 150) کلمے نال میں ناتی دھوتی، کلمے نال ویاہی ہُو

ਕਲਮੇ ਨਾਲ ਮੈਂ ਨ੍ਹਾਤੀ ਧੋਤੀ, ਕਲਮੇ ਨਾਲ ਵਿਆਹੀ ਹੂ

*Kalmey naal main naatee dhottee, kalmey naal viaahee Hoo*

Bathed and washed in shahada. With it, I got married

Explanation: The invocation of shahada has continued in my entire existence and its light has completely sanctified me. Now it has become my friend and a part of life.

(Quatrain 148) ਕਲੇ ਦੀ ਕਲ ਤਦਾں ਪੀਓਸੇ, ਜਦਾਨ ਮੁਰਸ਼ਿਦ ਕਲਮਾ ਦਸਿਆ ਹੂ

ਕਲਮੇ ਦੀ ਕਲ ਤਦਾਂ ਪੀਓਸੇ, ਜਦਾਂ ਮੁਰਸ਼ਿਦ ਕਲਮਾ ਦਸਿਆ ਹੂ

*Kalmey dee kal tadaan peeose, jadaan Murshid kalma dassiaa Hoo*

Spiritual master guided shahada, unbolted became its secrets

Explanation: I only came to know the reality of shahada when my perfect spiritual guide made me recite it.

(Quatrain 149) ਕਲੇ ਲਖ ਕਰੋੜਾਂ ਤਾਰੇ, ਵਲੀ ਕੀਤੇ ਸੈ ਰਾਹੀਂ ਹੂ

ਕਲਮੇ ਲੱਖ ਕਰੋੜਾਂ ਤਾਰੇ, ਵਲੀ ਕੀਤੇ ਸੈ ਰਾਹੀਂ ਹੂ

*Kalmey lakh karoraan taare, Wali keete sey raaheen Hoo*

Shahada takes masses ashore, myriad wayfarers transpired into Saints

Explanation: Countless seekers have gained the secret of *Faqr* by exploring the reality of shahada while infinite became Saints.

The verbal recitation and then inward verification of shahada remove everything other than Allah from the inward and eradicates polytheism, only then one attains true Oneness.

Oneness of Allah for chosen people is to gain Divine vision and eternal presence in the Mohammadan Assembly but for the perfect ones it is to be annihilated in Allah and

becoming one with the One. Without such Oneness, all other stations are merely illusion and falsehood.

## REFLECTION AND CONCENTRATION

Allah says in the Holy Quran:

◀ أَوَلَمْ يَتَفَكَّرُوا فِي أَنفُسِهِمْ ۗ مَا خَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَأَجَلٍ مُّسَمًّى ۗ وَإِنَّ كَثِيرًا مِّنَ النَّاسِ بِلِقَائِ رَبِّهِمْ لَكٰفِرُونَ ﴿٣٠:٨﴾

Meaning: Have they not meditated within themselves that Allah has not created the heavens and the earth and whatever is between the two except with truth and for a fixed term? And surely most of the people do not believe in the vision of their Lord. (30:8)

In this verse, Allah has invited man to meditate within himself and ponder over the heavens and the earth along with whatever is in them and also upon all His creation that every created thing is truth but will end after a certain time.

It is the saying of the Holy Prophet:

◀ تَفَكَّرُوا فِي آيَاتِهِ وَلَا تَفَكَّرُوا فِي ذَاتِهِ

Meaning: Reflect upon the signs of Allah not the Essence.

◀ تَفَكَّرُ السَّاعَةِ خَيْرٌ مِّنْ عِبَادَةِ الثَّقَلَيْنِ

Meaning: Concentration of a moment is better than the worship of both the worlds.

◀ أَلذِّكْرُ بِلَا فِكْرٍ كَصَوْتِ الْكَلْبِ

Meaning: To invoke (verbally) without reflection is like the barking of a dog.

To learn or to understand the reality of something, we think over it and a kind of curiosity is created in our minds like, why does it exist and what is its use? If we concentrate upon the reality of a minor thing, we can find its great importance but if a very important thing is not considered about, even that becomes trivial and insignificant. By pondering over the reality of a thing, we can have deeper knowledge about its characteristics. The more we concentrate upon the reality and importance of a particular thing, the more we come to know about its qualities and significance. All the material and scientific development of today's world is based upon concentrating and thinking about the importance of different things and their uses.

Ali ibn Abi Talib said:

- ❖ True worship is in (reflective and focused) thought.

Sultan Bahoo says:

ذکر فکر سیرے از اسرارِ حق

زیر پائے ذاکرانش نہ طبق

Explanation: By invocation and reflection such journey of Divine secrets is traversed that nine strata come under the feet of the invoker. (Mehak-ul-Faqr Kalan)

- ❖ Attaining the extreme level of concentration is an arduous toil. Therefore, to travel the path of concentration, hold the hand of such a spiritual guide who is the perfect Fakir. (Mehak-ul-Faqr Kalan)

Sultan Bahoo explains about the depraving concentration:

- ❖ Just think whether your reflection and grief are for the sake of Allah or for your children and livelihood. Allah says:

◀ وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا (۱۱:۶)

Meaning: And there is no moving creation (living being) on the earth but (that) its sustenance is (a bountiful obligation) upon Allah. (11:6)

◀ نَحْنُ قَسَبْنَا بَيْنَهُمْ مَعِيشَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ (۳۳:۳۲)

Meaning: We distribute amongst them (the resources of) economy in the life of this world and We alone raise some of them in grades (of wealth and resources) over the others. (43:32)

◀ إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ (۵۱:۵۸)

Meaning: Truly! Allah alone is the Sustainer of everyone, the Lord of great Might, the most Strong. (51:58)

◀ وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ (۵۱:۲۲)

Meaning: And (also) there is sustenance for you in the heaven and (all that too) which you are promised. (51:22)

◀ وَكَأَيِّنْ مِنْ دَابَّةٍ لَا تَحْمِلُ رِزْقَهَا ۗ اللَّهُ يَرِزُّهَا وَإِيَّاكُمْ ۗ وَهُوَ السَّيِّعُ الْعَلِيمُ (۲۹:۶۰)



Meaning: And many an animal there is that does not carry its sustenance (with it)! Allah provides for them and for you too. And He is All-Hearing, All-Knowing. (29:60) (Mehak-ul-Faqr Kalan)

Man concentrates day and night on improving his worldly life. This oblivion towards Allah does not let him adopt the worships of sharia. Those who have adopted these devotions are obsessed with them and do not think to proceed ahead. Though physical worships are a medium to reach Allah yet are not the destination. People are satisfied at their fixed states and spiritually static. They only think about themselves, children, spouse, families, homes, business, relatives and friends every moment. Have they ever thought about the purpose of life? The aim of life is to recognize Allah, one who remains oblivious would be a failure in the life hereafter. Sultan Bahoo says:

فرزند بنده ایست خدا را غمش نخور  
تو کیستی کہ بہ ز خدا بنده پروری

Explanation: Do not worry about your progeny, they are first the slaves of Allah then your children. Who are you to claim to be a greater nourisher than Allah! (Nur-ul-Huda Kalan)

(Quatrain 96) ذکر کنوں کر فکر ہمیشاں، ایہہ لفظ تیکھا تلواروں ہُو

ਜਿਕਰ ਕਰੋ ਕਰ ਫਿਕਰ ਹਮੇਸ਼ਾਂ, ਇਹ ਲਫਜ਼ ਤਿੱਖਾ ਤਲਵਾਰੋਂ ਹੁ

Zikr kanon kar fikr hameshaan, eh lafz tikhaa talwaaron Hoo

Meditate and invoke, it is sharper than a sword

Explanation: Practise invocation of *Ism-e-Allah Zaat* and concentrate perpetually because when invocation and reflection get blended their effectivity becomes sharper than a sword.

## PERSEVERANCE

Allah says in the Quran:

◀ إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي

كُنتُمْ تُوعَدُونَ (41:30)

Meaning: Surely those who say, “Our Lord is Allah,” then stick to it (firmly), angels descend upon them (and say,) “Do not fear or grieve and rejoice in the paradise that you were promised.” (41:30)

Perseverance is a spiritual power to face the trials on the path of Truth with patience and courage. It is the base to succeed both in religion and the world. In the path of *Faqr*, to keep travelling with perseverance is in itself a huge success. In the ardent love of Allah, a person should keep moving towards the destination bravely and should not feel afraid or nervous by the difficulties encountered. People are afraid of even a single calamity while lovers of Allah happily embrace countless blows. Even after knowing that this path is full of innumerable difficulties as is with the straight path, they put to sail their ship in the tsunami of love.

Sultan Bahoo says:

- ❖ *Faqr* is the path of perseverance not of miracles or sensual desires. Perseverance is an attribute of the chosen ones while miracles are considered as filth and impurity on this path. (Ain-ul-Faqr)
- ❖ The person who remains perseverant on the path of *Faqr* becomes the holder of secrets of Allah. While one who rebels against *Ism-e-Allah Zaat*, leaves perseverance and returns to the world in fact turns his back on the kingly rank and the secret of *Faqr*. He is a vulture who has set his gaze on the carrion. Hence, he will be disgraced in both the worlds and will never be satiated. (Mehak-ul-Faqr Kalan)

Therefore, miracles are not important in the path of *Faqr* rather the grandest miracle is to remain steadfast and resolute to reach the destination like it is stated in the Quran:

◀ إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ۖ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ خَالِدِينَ فِيهَا جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ﴿١٣-١٤﴾

Meaning: Surely, those who say: ‘Allah is our Lord,’ then hold fast (to it) have nothing to fear, nor shall they grieve. They it is, the people of paradise, who will live in it forever. This is the reward of the deeds they used to do. (46:13-14)

(Quatrain 50) ثابت صدق تے قدم اگیرے، تائیں رب لبھیوے ھو  
साबत सिदक ते कदम अगरे, ताहीं रँब लबीवे हु

*Saabat sidq te qadam agere, taaeen Rabb labheeve Hoo*

Sincere intentions and determination, only then God is reached

Explanation: Divine union is only possible when the seeker of Allah with sincerity, honesty and perseverance travels the path of *Faqr*.

(Quatrain 52) میں قربان تنہاں توں باہو، جنہاں رکھیا قدم اگیرے ہُو  
 مے کوربان تینوں تے باہو، جینوں رکھیا کدم اگریے ہُو

*Main qurbaan tinhaan tun Bahoo, jinhaan rakhiaa qadam  
 agere Hoo*

Bahoo praises Divine lovers for treading passionately despite everything

Explanation: Sultan Bahoo expresses his love for those seekers of Allah who remain steadfast despite everything and ultimately reach the destination.

(Quatrain 107) ثابت صدق تے قدم اگواہاں باہو، رب سکدیاں دوست ملائے ہُو  
 ساہب سیدک تے کدم اگواہاں باہو، رب سکدیاں دوست ملائے ہُو

*Saabat sidq te qadam agohaan Bahoo, Rabb sikdeean dost  
 milaae Hoo*

O Bahoo! Determined steps, tread forward. Throbs of pain unify with Lord

Explanation: The seekers who walk the path of *Faqr* with sincerity and perseverance reach the destination of union with Allah.

## KNOWLEDGE

All the knowledge in the world is based on intellect and learned through it. This knowledge belongs to the universe of creation and multiplicity, and human intellect only works in this universe. God is One, free from multiplicity. The knowledge related to Oneness of Allah belongs to the universe of Command. The intellect that is bound does not have access there.

A person can understand the teachings of Mystics only up to a small extent because they are based on Divine observations and intellect cannot comprehend them. It restricts one to a small frame of reference that results in narrow-minded attitude creating differences and hatred among people. Everyone tries to prove his sect, tenet and group superior ultimately diverting common people away from the true religion. At individual level, the knowledge based on intellect can become the greatest veil between Allah and man because it arouses ego which is the root cause of all the evils.

The best among various types of knowledge is the one which grants the gnosis of Allah. Everything other than Allah is mortal and hence the knowledge of mortal is also mortal but Allah is immortal and His knowledge is immortal too. The knowledge that does not grant gnosis and recognition of Allah is in fact ignorance.

Mystics emphasize upon the importance of knowledge and stress to acquire it. They condemn the knowledge which makes one oblivious to Allah. Knowledge is the Divine light as well as a veil for the intellect. The knowledge which takes man to Allah is Divine light and which takes him away from Allah is a veil. There is a Hadith about such knowledge:

◀ الْعِلْمُ حِجَابُ اللَّهِ الْأَكْبَرُ

Meaning: Knowledge is the thickest veil (that keeps away) from Allah.

Sultan Bahoo has elaborated about knowledge in his books. He has also discussed the motives of learning. It is condemnable if knowledge is gained for earning money and getting ranks just to satisfy lust and greed. If knowledge is gained for closeness of Allah then it is a source of glory. Such intention makes one a Mystic and scholar of gnosis. Sultan Bahoo says in his books:

◀ الْعِلْمُ عَلَيَّانِ عِلْمُ الْمُعَامَلَةِ وَعِلْمُ الْمُنَاشِقَةِ

Meaning: There are two kinds of knowledge; the knowledge related to outward matters (which is gained through outward sources) and the inspired knowledge (which is revealed by Allah).

Since the inspired knowledge is gained because of gnosis of Allah (which encompasses all kinds of esoteric as well as exoteric knowledge) so the knowledge related to outward matters is also included in it. By contemplating *Ism-e-Allah Zaat* devotedly, the Book of all the books is revealed upon the seeker and he gains all kinds of esoteric and exoteric knowledge as well as the actual knowledge of the word of Allah. (Shams-ul-Arifeen)

- ❖ Knowledge is also of two kinds, the Divine knowledge and the borrowed worldly knowledge. Divine knowledge is the knowledge about Allah which makes a person the seeker of vision of Allah while the borrowed worldly knowledge makes a person the seeker of carcass world. The Holy Prophet said:

◀ الدُّنْيَا مَنَامٌ وَعَيْشُهَا فِيهِ إِحْتِلَامٌ

Meaning: Life of this world is like a sleep and its pleasures are like wet dreams.

The knowledge which is gained for Allah and to learn about the deeds which grant closeness to Allah, takes the person to the level of (perfect follower of) Prophet Mohammad but the knowledge which is acquired just to earn worldly benefits makes one a follower of Abu Jahl. **(Ain-ul-Faqr)**

Sultan Bahoo has divided knowledge into two categories, exoteric and esoteric. He has also explained these categories. Exoteric knowledge refers to Islamic laws, sciences and arts which are beneficial for mankind in one way or the other. Esoteric knowledge refers to the knowledge of gnosis and *Faqr*. He considers both kinds essential for a Fakir. He says:

- ❖ Exoteric knowledge is the beginning while esoteric knowledge is the conclusion. Without both kinds of knowledge, one cannot approach the level of vision of Divinity. Knowledge is the best companion. The ascetic without knowledge is Satan. **(Kaleed-ul-Tauheed Kalan)**

Fakir is not exempted from the exoteric knowledge as it contains teachings of Messengers. The Fakir who does not get exoteric knowledge is ousted from the sacred Assembly of Messengers and cannot achieve any spiritual station. Though, Sultan Bahoo gives more importance to the esoteric knowledge. If one gets conversant with the esoteric knowledge then it automatically includes exoteric knowledge. He says;

- ❖ Mystic immortal with Allah never lacks esoteric and exoteric knowledge. **(Taigh-e-Barhana)**

However, if a person restricts himself to exoteric knowledge, then he remains deprived of esoteric knowledge. One who neither has exoteric nor esoteric knowledge is not only away from *Faqr* but also lacks the essence of humanity.

Sultan Bahoo exhorts:

- ❖ Knowledge is a necessity of the path of *Faqr*. The ignorant Fakir is surely deprived. Knowledge is the friend of soul. An ignorant Fakir is worse than Satan. The exoteric knowledge is based on words and discussions while the esoteric knowledge grants gnosis, vision and union of Allah. Where one beholds Allah, there is no need of words and discussions. One who neither has the knowledge of Divine vision nor knows anything about the obligatory, recommended and desirable prayers and the laws of jurisprudence, cannot be called a Fakir. He is an animal trapped in the clutches of Satan and inciting self. **(Nur-ul-Huda Kalan)**

Esoteric knowledge refers to the knowledge of closeness to Allah and witnessing the Divinity. It is bestowed as the result of following the exoteric knowledge of religion with sincerity and by the spiritual guide's company and glance. Sultan Bahoo has also described

the importance of knowledge with the concept that glory of knowledge lies in following it. *Faqir* means acting upon knowledge with sincerity and consistency. He says:

- ❖ The one who keeps learning and following the knowledge throughout his life is the true accomplished Fakir. **(Aqal-e-Baydar)**
- ❖ Knowledge enlightens the scholar with Divine secrets. When his tongue complies with the inward (and hypocrisy ends), the inward becomes the base of Divine love. **(Ain-ul-Faqir)**

A Fakir's ranks are increased if he is adept in outward knowledge along with spiritual marvels.

Sultan Bahoo says about the scholars and fake guides who are deprived of gnosis of Allah despite their knowledge:

**(Quatrain 02)** اللہ پڑھیوں پڑھ حافظ ہوئیوں، ناں گیا حجابوں پر دا ہُو

ਅੱਲਾ ਪੜ੍ਹਿਓਂ ਪੜ੍ਹ ਹਾਫ਼ਜ਼ ਹੋਇਓਂ, ਨਾਂ ਗਿਆ ਹਿਜਾਬੋਂ ਪਰਦਾ ਹੁ

*Allah parhion parh hafiz hoyon, naa giaa hijaabon parda Hoo*

Etched Allah's verses in heart as a hafiz. Yet, veils never lifted

Explanation: You invoke *Ism-e-Allah Zaat* without the permission and supervision of the perfect spiritual guide and call yourself its scholar. Remember! Your inner veils cannot be lifted (until the perfect spiritual guide grants invocation and contemplation of *Ism-e-Allah Zaat* and discloses the secret through it).

**(Quatrain 33)** ਪੜ੍ਹ ਪੜ੍ਹ ਈਲਮ ਮਲੂਕ ਰਿਜ਼ਾਵਨ, ਕਿਆ ਹੋਇਆ ਇਸ ਪੜ੍ਹੀਆਂ ਹੁ

ਪੜ੍ਹ ਪੜ੍ਹ ਇਲਮ ਮਲੂਕ ਰਿਜ਼ਾਵਨ, ਕਿਆ ਹੋਇਆ ਇਸ ਪੜ੍ਹੀਆਂ ਹੁ

*Parh parh ilm mulook rijhaavan, kiaa hoiaa es parhiaan Hoo*

What's the point in devoted learning if it's to please those in power

Explanation: The scholars and intellectuals acquire knowledge to please the elite or the rulers for materialistic gains rather than pleasing Allah. They do not want gnosis and their intention is polluted therefore they are deprived of blessings of Allah.

Sultan Bahoo criticises those scholars and fake spiritual guides in his poetry who use knowledge to please leaders and to acquire wealth and fame.

(Quatrain 34) پڑھ پڑھ عالم کَرَن تکبر، حافظ کَرَن وڈیائی هُو

ਪੜ੍ਹ ਪੜ੍ਹ ਆਲਿਮ ਕਰਨ ਤਕੱਬਰ, ਹਾਫ਼ਜ਼ ਕਰਨ ਵਡਿਆਈ ਹੁ

*Parh parh alim karan takabbur, hafiz karan vadiaaee Hoo*

Scholars exude arrogance and hafiz are no different

Explanation: I am surprised at the scholars and hafiz of Quran who speak arrogantly of their knowledge. They are boastful and advertise their grand status.

(Quatrain 37) پڑھیا علم تے وڈھی مغروری، عقل بھی گیا تلوہاں هُو

ਪੜ੍ਹਿਆ ਇਲਮ ਤੇ ਵਧੀ ਮਗਰੂਰੀ, ਅਕਲ ਭੀ ਗਿਆ ਤਲੋਹਾਂ ਹੁ

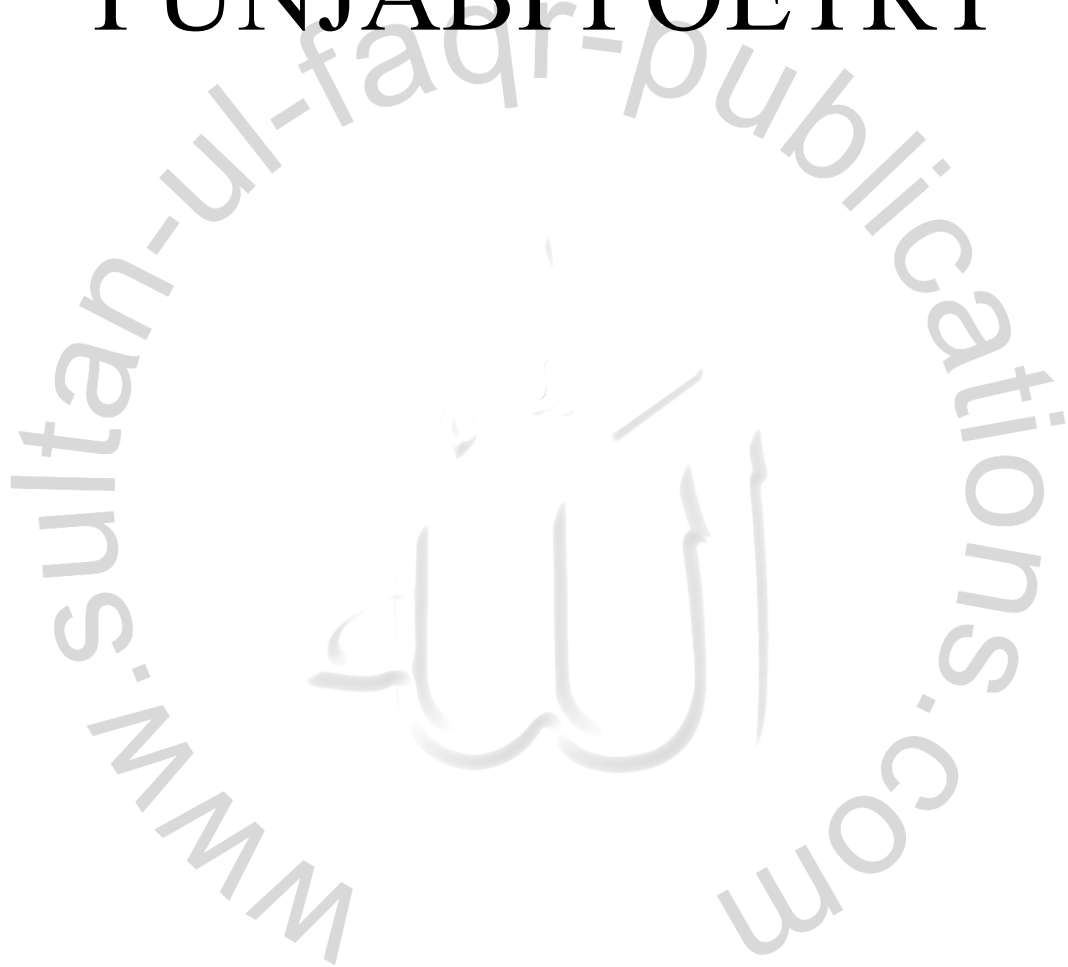
*Parhiala ilm te vadhi maghrooree, aqal bhe giaa talohaana Hoo*

Knowledge added to arrogance and intellect didn't help any better

Explanation: You have become arrogant and narcissist after acquiring exoteric knowledge. Your wisdom has faded away.

Please read Urdu book 'Shams-ul-Fuqara' or its English translation 'Sufism-The Soul of Islam' for a detail study into Sultan Bahoo's teachings. They have been explained briefly in this book for the readers to easily comprehend his poetic work.

# PUNJABI POETRY





## 1. Alif

الف  
 اللَّهُ چنبے دی بوٹی، میرے من وچ مُرشد لائی هُو  
 نفی اثبات دا پانی ملیس، ہر رگے ہر جانی هُو  
 اندر بوٹی مُشک مچایا، جاں پھلاں تے آئی هُو  
 جیوے مُرشد کامل باهُو، جیس ایہہ بوٹی لائی هُو

ਅਲਿਫ਼ ਅੱਲਾ ਚੰਬੇ ਦੀ ਬੂਟੀ, ਮੇਰੇ ਮਨ ਵਿਚ ਮੁਰਸ਼ਦ ਲਾਈ ਹੁ  
 ਨਫ਼ੀ ਅਸਬਾਤ ਦਾ ਪਾਣੀ ਮਿਲਾਯਸ, ਹਰ ਰਗੇ ਹਰ ਜਾਈ ਹੁ  
 ਅੰਦਰ ਬੂਟੀ ਮੁਸ਼ਕ ਮਚਾਇਆ, ਜਾਂ ਫੁੱਲਾਂ ਤੇ ਆਈ ਹੁ  
 ਜੀਵੇ ਮੁਰਸ਼ਦ ਕਾਮਿਲ ਬਾਹੂ<sup>(੨੦)</sup>, ਜੋ ਇਹ ਬੂਟੀ ਲਾਈ ਹੁ

Alif Alif Allah chambe dee bootee, mere mann wich Murshid laaee Hoo  
 Naffee asbaat da panee millias, har ragey har jaaee Hoo  
 Andar bootee mushk machaayaa, jaan phullan te aae Hoo  
 Jeeve Murshid kamil Bahoo, jain eh bootee laaee Hoo

Alif Allah! 'Tis jasmine's seedling, planted by spiritual guide in my spirit  
 Blooming within from the water of both negating and affirming  
 Ah! Secrets oughtn't to unveil, fragrance endless and exquisite  
 Hail perfect spiritual guide, O Bahoo, for planting this seedling

**I**n this quatrain, Sultan Bahoo has likened *Ism-e-Allah Zaat* with jasmine. Sultan Bahoo is the pioneer Mystic who has used the metaphor of jasmine for *Ism-e-Allah Zaat*. Its seedling is sowed which gradually grows into a plant laden with flowers whose fragrance envelops the surroundings. Similar to it, when a spiritual guide bestows the seeker with invocation and contemplation of *Ism-e-Allah Zaat*, he sows a seedling into the seeker's inward and under the care of the spiritual guide, light of *Ism-e-Allah Zaat* gradually envelops the whole being of the true seeker illuminating it. Sultan Bahoo says:

May Allah bless my spiritual guide with a long life who has bestowed *Ism-e-Allah Zaat* and revealed all its Divine secrets with his perfect spiritual attention as he is boundlessly merciful, kind and affectionate! He has revealed the reality of ‘there is no (other) God’ (لَا إِلَهَ) hence negated everything within me for Allah and removed all the idols from my inward. He also taught me the reality of ‘only Allah’ (إِلَّا اللَّهُ) by affirming the Divine Essence in me and elevated me by the recognition of Essence through the name. Now this Divine secret has enveloped my entire being making me witness all the mysteries of *Ism-e-Allah Zaat*. I wish to disclose it before the world but these Divine secrets are for the chosen ones and not the commoners. It has become hard to live because I am bearing these magnificent secrets and mysteries. Now wherever I turn my eyes I see only *Ism-e-Allah Zaat*, not only spiritually but physically as well. My condition is reminiscent of the Quranic verse:

◀ فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهُ اللَّهِ (٢:١١٥)

Meaning: So whichever direction you turn to, there is Divine Countenance. (2:115)

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
الف الله ; अलिफ़ अल्ला ; Alif Allah	Alif is an alphabet of Arabic, Persian, Urdu and Punjabi languages. In Sufism, it means Allah. In <i>Faqr</i> , it means <i>Ism-e-Allah Zaat</i> (lit. the personal name of Allah i.e. the Divine Essence) which is the litany given by the spiritual guide for invocation and contemplation.	چنبے دی بوٹی ; ਚੰਬੇ ਦੀ ਬੂਟੀ ; chambe dee bootee	Sapling or seedling of jasmine
		میرے ; मेरे ; mere	My
		من ; मन ; mann	Inward; like heart is to body, inward is to soul.
		وچ ; ਵਿਚ ; wich	In, inside, into
		مُرشد ; ਮੁਰਸ਼ਦ ; Murshid	Spiritual guide

لائی ; لاہی ; laae	Transplanted	هُو ; حُو ; Hoo	A Quranic term, it is a pronoun for Allah. It is translated as He.
نہی اثبات ; نہی اسیبات ; naffee asbaat	Negation and affirmation; Negation is 'there in no (other) God (لا اله الا الله)' and affirmation is 'but Allah (لا اله الا الله)'. The spiritual guide roots out idols from inward then the second phase is affirmation, manifestation of Allah in inward. It is against the glory of Allah to adorn the inward that has idols.	دا ; دا ; da	Of
		پانی ; پاہی ; panee	Water
		میلیس ; میلجس ; millias	Received
		ہر رگی ہر جانی ; ہر رگی ہر جانی ; har ragey har jaaee	In every vein and every fibre - In every part of the body
		اندر ; اندر ; andar	Esoteric being, spiritual being
		مُشک پھایا ; مُشک پھایا ; mushk machaayaa	Spreading aroma and fragrance
جاں ; جاں ; jaan	Life	پھولوں تے آئی ; پھولوں تے آئی ; phullan te aae	Blossoming, blooming
جیوے ; جیوے ; jeeve	Long live	کامل ; کامیل ; kamil	Perfect and accomplished
جین ; جین ; jain	Who	ایہہ ; ایہہ ; eh	This

#### Note:

In the second verse of this quatrain, the word used is میلیس / میلجس / millias. Many scripts also had the word میوس / ملیوس / milyos. Both the words mean 'received'.

## 2. Fakir

الف اللہ پڑھیوں پڑھ حافظ ہوئیوں، ناں گیا حجابوں پَر دا ھُو

پڑھ پڑھ عالم فاضل ہوئیوں، پر طالب ہوئیوں زَر دا ھُو

سے ہزار کتاباں پڑھیاں، پر ظالم نفس نہ مردا ھُو

باجھ فقیراں کسے نہ ماریا باھُو، ایہہ ظالم چور اندر دا ھُو

ਅਲਿਫ਼ ਅੱਲਾ ਪੜ੍ਹਿਓਂ ਪੜ੍ਹ ਹਾਫ਼ਜ਼ ਹੋਇਓਂ, ਨਾਂ ਗਿਆ ਹਿਜਾਬੋਂ ਪਰਦਾ ਹੁ  
ਪੜ੍ਹ ਪੜ੍ਹ ਅਲਿਮ ਫ਼ਾਜ਼ਲ ਹੋਇਓਂ, ਪਰ ਤਾਲਬ ਹੋਇਓਂ ਜ਼ਰ ਦਾ ਹੁ  
ਸੈਂ ਹਜ਼ਾਰ ਕਿਤਾਬਾਂ ਪੜ੍ਹੀਆਂ, ਪਰ ਜ਼ਾਲਮ ਨਫ਼ਸ ਨਾ ਮਰਦਾ ਹੁ  
ਬਾਜ਼ ਫ਼ਕੀਰਾਂ ਕਿਸੇ ਨਾ ਮਾਰਿਆ ਬਾਹੂ<sup>(੧੦)</sup>, ਇਹ ਜ਼ਾਲਮ ਚੋਰ ਅੰਦਰ ਦਾ ਹੁ

Alif Allah parhion parh hafiz hoyon, naa gaa hijaabon parda Hoo  
Parh parh alim faazil hoyon, par taalab hoyon zar da Hoo  
Sey hazaar kitaabaan parhiaan, par zaalim nafs na marda Hoo  
Baajh fakiraan kise na maaryaa Bahoo, eh zaalim chor andar da Hoo

Etched Allah's verses in heart as a hafiz. Yet, veils never lifted  
Scholars pursue knowledge, but worldly gain is what they are after  
Delved deep into tomes and scriptures, yet the cruel self stays unshattered  
O Bahoo, none but a Fakir's guidance can vanquish the self-a formidable foe

**Y**ou invoke *Ism-e-Allah Zaat* without the permission and supervision of the perfect spiritual guide and call yourself its scholar. Remember! Your inner veils cannot be lifted until the perfect spiritual guide grants invocation and contemplation of *Ism-e-Allah Zaat* and discloses the secret through it. You have read thousands of books on religion and world but still the self incites you and could not be purified because you use knowledge to earn money and fake reputation. This is the exact reason that veils have not been lifted and you failed to recognize Allah. Self is such a robber hidden within you that only the glance of a perfect spiritual guide can kill it.

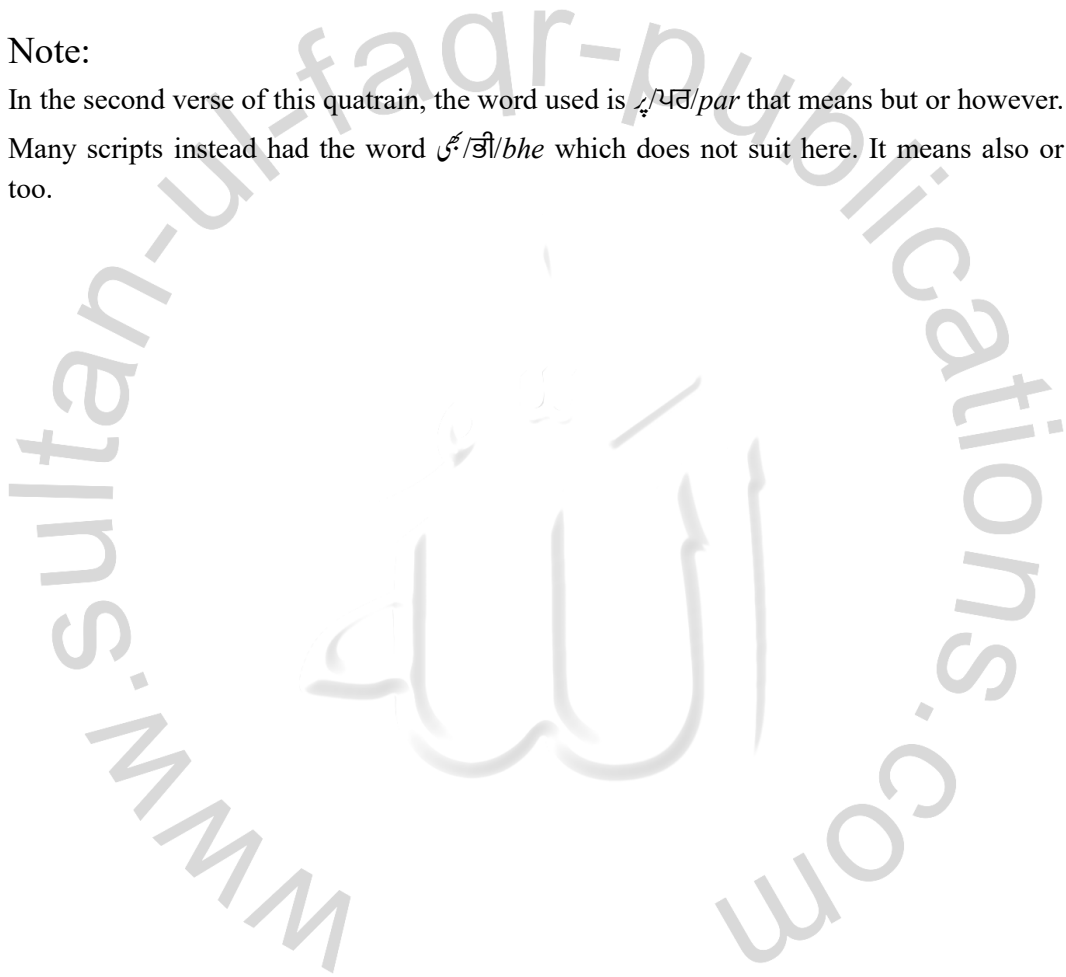
## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
اللہ ; اَللّٰہ ; Allah	<i>Ism-e-Allah Zaat</i>	ਪੜ੍ਹਿਓ ; ਪੜ੍ਹਿਓ ; parhion	Reading
ਪੜ੍ਹ ; ਪੜ੍ਹੋ ; parh	Read	ਹਾਫਿਜ਼ ਹੋਯੋ ; ਹਾਫਿਜ਼ ਹੋਇਓ ; hafiz hoyon	Became hafiz or scholar
ਨਾ ; ਨਾਂ ; naa	No, not	ਗਿਆ ; ਗਿਆ ; giaa	Gone; went
ਹਿਜਾਬੋਂ ਪਰਦਾ ; hijaabon parda	Veils	ਆਲਿਮ ; ਆਲਿਮ ; alim	Alim; scholar; learned
ਫਾਜ਼ਿਲ ; ਫਾਜ਼ਿਲ ; faazil	A proficient scholar	ਪਰ ; ਪਰ ; par	But; however
ਤਾਲਬ ; ਤਾਲਬ ; taalab	Seeker	ਜ਼ਰ ; ਜ਼ਰ ; zar	Gold; wealth
ਦਾ ; ਦਾ ; da	Of	ਸੈ ; ਸੈ ; sey	Hundred; numerous
ਹਜ਼ਾਰ ; ਹਜ਼ਾਰ ; hazaar	Thousand; numerous	ਕਿਤਾਬਾਂ ਪੜ੍ਹਿਆਂ ; kitaabaan parhiaan	Read books
ਜ਼ਾਲਿਮ ਨਾਫਸ ; zaalim nafs	Cruel self, the inciting self	ਨਾ ; ਨਾ ; na	No; not
ਮਰਦਾ ; ਮਰਦਾ ; marda	To die	ਬਾਜ਼ ; ਬਾਜ਼ ; baajh	Without, other than
ਫਕੀਰਾਂ ; fakiraan	Fakirs	ਕਿਸੇ ਨਾ ; ਕਿਸੇ ਨਾ ; kise na	No one
ਮਾਰਿਆ ; maaryaa	Killed; overcame, subdued	ਇਹ ; ਇਹ ; eh	This; it

ظالم ; جاليم ; zaalim	Tyrant; oppressor; cruel	چور ; چور ; chor	Thief; brigand
اندرو ; اندر ; andar	Within, inside, esoteric being, spiritual being		

**Note:**

In the second verse of this quatrain, the word used is *پار*/*par* that means but or however. Many scripts instead had the word *بھی*/*bhe* which does not suit here. It means also or too.



### 3. Unity

الف أحد جد دتّی وکھالی، از خود ہويا فانی هُو  
 قرب وصال مقام نہ منزل، ناں اوتھے جسم نہ جانی هُو  
 نہ اوتھے عشق محبت کائی، نہ اوتھے کون مکانی هُو  
 عینوں عین تھیوسے باهُو، سرّ وحدت سبحانی هُو

ਅਲਿਫ਼ ਅਹਦ ਜਦ ਦਿੱਤੀ ਵਿਖਾਲੀ, ਅਜ਼ ਖੁਦ ਹੋਇਆ ਫ਼ਾਨੀ ਹੁ  
 ਕੁਰਬ ਵਿਸਾਲ ਮਕਾਮ ਨਾ ਮੰਜ਼ਿਲ, ਨਾਂ ਉਥੇ ਜਿਸਮ ਨਾ ਜਾਨੀ ਹੁ  
 ਨਾ ਉਥੇ ਇਸ਼ਕ ਮੁਹੱਬਤ ਕਾਈ, ਨਾ ਉਥੇ ਕੌਨ ਮਕਾਨੀ ਹੁ  
 ਐਨੋ ਐਨ ਥੀਓਸੇ ਬਾਹੂ(ਰਹ), ਸਿੱਰ ਵਹਦਤ ਸੁਬਹਾਨੀ ਹੁ

Alif Ahad jad dittee wikhaalee, az khud hoiaa fanee Hoo  
 Qurb wisal maqaam na manzil, naa othe jism na jaanee Hoo  
 Na othe ishq mohabbat kaaee, na othe kaun makaanee Hoo  
 Aino ain theeose Bahoo, sir'r Wahdat Subhaanee Hoo

*Hoo* unveiled in Unity; naught became my existence  
 It's the realm with no proximity or union; no station or destination; no spirit or form  
 It's not defined by love and there exists no world either  
 Bahoo manifesting as *Hoo*, has found the secret of Essence

**E**ver since Allah has showered the theophanies of His Essence upon me in the realm of Incomparable and Unknowable, the duality within has ended and I have attained Oneness by annihilating in the Divine Essence (*Hoo* ھُو). At this point closeness, union, station, destination, Divine love, body, soul, time, space rather everything ends. It is where I have become the exact reflection of the Divine and bearer of His secret.

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
	Allah's Essence 'Hoo' in the		
احد ; ਅਹਦ ; Ahad	Incomparable and Unknowable Realm; One; Unity	جد ; ਜਦ ; jad	When
دیتے ; ਦਿੱਤੀ ; dittee	Gave	وِکھالی ; wikhaalee	Theophany; Self- disclosure; Divine vision
از خود ; ਅਜ਼ ਖੁਦ ; az khud	Of one's own accord, voluntarily	ہو یا فانی ; hoiaa fanee	Annihilated
قرب ; کورب ; qurb	Closeness, proximity	وِصال ; wisal	Union
مقام ; مڪام ; maqaam	Place; location; waystation	نہ ; نا ; na	No, not
منزل ; مَنزِل ; manzil	Destination; goal; stage	ناں ; ناں ; naa	No, not
اوتھے ; اوتھے ; othe	There	جسم ; jism	Body
جانی ; جانی ; jaanee	Soul, spirit	عشق ; ishq	Intense or ardent Divine love
محبت ; mohabbat	Love	کائی ; kaace	Any
کون مکاانی ; kaun makaanee	Universe; world	اینوں عینوں ; aino ain	Exact
تھیوسے ; theeose	Became	سیر ; sir'r	Secret
وحدت سبحانی ; Subhaanee	Annihilated in the Essence of Allah by perishing the self (nafs)		



## 4. Love-the Fire

الف      الله صهي كيتوسه جداں، چمكيا عشق اگوهاں هو  
 رات ديهاں ديوسه تاء تڪھيرے، نيت كره اگوهاں سوهاں هو  
 اندر بھائين اندر بالن، اندر ده ويچ دُوھواں هو  
 باهو شوہ تداں لدھيوسه، جداں عشق كيتوسه سوهاں هو

ਅਲਿਫ਼    ਅੱਲਾ ਸਹੀ ਕੀਤੋਸੇ ਜਦਾਂ, ਚਮਕਿਆ ਇਸ਼ਕ ਅਗੂਹਾਂ ਹੂ  
 ਰਾਤ ਦੀਹਾਂ ਦੇਵੇ ਤਾਅ ਤਿਖੇਰੇ, ਨਿਤ ਕਰੇ ਅਗੂਹਾਂ ਸੂਹਾਂ ਹੂ  
 ਅੰਦਰ ਭਾਏਂ ਅੰਦਰ ਬਾਲਣ, ਅੰਦਰ ਦੇ ਵਿਚ ਧੂੰਹਾਂ ਹੂ  
 ਬਾਹੂ<sup>(ਰਹ)</sup> ਸ਼ੋਹ ਤਦਾਂ ਲਦਿਓਸੇ, ਜਦਾਂ ਇਸ਼ਕ ਕੀਤੋਸੇ ਸੂਹਾਂ ਹੂ

Alif    Allah sahee keetose jadaan, chamkiaa ishq agohaan Hoo  
 Raat dihaan deve taa tikhere, nit kary agohaan soohaan Hoo  
 Andar bhaaeen andar baalan, andar de wich dhooaan Hoo  
 Bahoo Shaah tadaan laddhose, jadaan ishq keetose soohaan Hoo

Truth of Alif revealed to flare love's passionate flames  
 Consumed by fervid fire, it keeps me up day and night, to reach the one I so desire  
 In me are fire and fuel; I'm consumed by love's blazing fume  
 Bahoo confides, Beloved is met when love reveals the secret

**W**hen the reality and the secret of *Ism-e-Allah Zaat* was revealed upon me, the fire of love flared within and due to its intensity, the restlessness for meeting the Beloved has magnified. The fire of love is urging me to step further onto the path of *Faqr* to the next waystation. The disquietude and eagerness to become close and unified with Allah has drawn my inward into a maelstrom. When Divine love taught me the customs and rules of the path of *Faqr*, I found the Beloved.

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
اللہ ; اَللّٰہ ; Allah	<i>Ism al-Azam, Ism-e-Allah Zaat</i>	صحی کیتوسے ; سہی کیڑوسے ; sahee keetose	Corrected; found the Reality
جداں ; جساں ; jadaan	When	چمکیا عشق اگوہاں ; چمکیا ਇਸ਼ਕ ਅਗੂہاں ; chamkiaa ishq agohaan	Love shone intensely
رات ; رات ; raat	Night	دیاہاں ; دیاہاں ; dihaan	Day
دے ; دے ; deve	Give	تاء ; تاء ; taa	Heat, warmth; fire
تکھیرے ; ਤਿਖੇਰੇ ; tikhere	Intense; fast	ਨਿਤ ਕਰے اگوہاں سوہاں ; ਕਰے ਅਗੂہਾں ਸੂਹਾں ; nit kary agohaan soohaan	Always move towards the secret
اندر ; ਅੰਦر ; andar	Esoteric being, spiritual being	بھائیں ; بھائیں ; bhaaeen	Fire
بالن ; ਬਾਲਣ ; baalan	Wood for burning; fuel	اندر دے وچ ; ਅੰਦر دے ਵਿਚ ; andar de wich	Within, inside; esoteric being, spiritual being
دھوہاں ; دھوہاں ; dhoohaan	Smoke, fume	شوہ ; شوہ ; Shauh	Beloved; King; Allah Almighty
ਤਦਾں ; ਤਦਾں ; tadaan	Then; at that time; in that case	ਲਦਿਓਸੇ ; laddhose	Found
ਇਸ਼ਕ ਕੀਤੋਸੇ ਸੂਹਾں ; ਕੀਤੋਸੇ ਸੂਹਾں ; ishq keetose soohaan	Love will acquaint with the secret		

## 5. Renounce the World, Meet the Beloved

الف ایہہ دنیا زن حیض پلیتی، کتنی مل مل دھوون ہُو  
 دُنیا کارن عالم فاضل، گوشے بہ بہہ روون ہُو  
 جیندے گھر وچ بُہتی دنیا، اُوکھے گھوکر سوون ہُو  
 جنہاں ترک دنیا تھیں کیتی باہُو، واہندی نکل کھلوون ہُو

ਅਲਿਫ਼ ਇਹ ਦੁਨੀਆ ਜਨ ਹੈਜ਼ ਪਲੀਤੀ, ਕਿਤਨੀ ਮਲ ਮਲ ਧੋਵਣ ਹੁ  
 ਦੁਨੀਆ ਕਾਰਨ ਆਲਿਮ ਫ਼ਾਜ਼ਲ, ਗੋਸ਼ੇ ਬਹਿ ਬਹਿ ਰੋਵਣ ਹੁ  
 ਜੈਂਦੇ ਘਰ ਵਿਚ ਬਹੁਤੀ ਦੁਨੀਆ, ਔਖੇ ਘੁਕਰ ਸੋਵਣ ਹੁ  
 ਜਿਨ੍ਹਾਂ ਤਰਕ ਦੁਨੀਆ ਥੀਂ ਕੀਤੀ ਬਾਹੂ<sup>(ਰਹ)</sup>, ਵਾਹੰਦੀ ਨਿਕਲ ਖਲੋਵਣ ਹੁ

Alif Eh dunya zann haize paleetee, kitnee mal mal dhowan Hoo  
 Dunya kaaran alim faazil, goshe baih baih rovan Hoo  
 Jainde ghar wich bauhtee dunya, aukhe ghokar sauvan Hoo  
 Jinhaan tark dunya theen keetee Bahoo, vaandee nikal khaloowan Hoo

World as impure as menses; pure nought on several baths  
 But for it, elite scholars worship on every nook a lot  
 Yet too much of it means restless nights  
 O Bahoo! Only its renouncers take lead and go beyond unstopped

**T**his world is as unclean and impure as a woman during her menstrual cycle. She cannot be called sanctified even if she tries hard to be clean (physically). Similarly, the one who is indulged in love of the world, none of his devotions is pure neither acceptable in the Divine court. Several scholars and learned persons try to renounce the world and its pleasures through hard mystic endeavours and forty-day seclusions but they do not succeed. The more the worldly wealth one keeps in his house and fosters its love in the inward, the more he would be restless and dissatisfied. This is because, the love of wealth and concern of its security would not let him sleep. The one who turns away from world and realizes the purpose of his life returns successful.

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
ایہہ ; ਇਹ ; eh	This	دُنیا ; ਦੁਨੀਆ ; dunya	World
زَن ; ਜਨ ; zann	Woman	حیض ; ہائے ; haize	Menstruation
پلیتی ; پللیتی ; paleetee	Impure, unclean	کتنی ; کیتنی ; kitnee	How much
مَل ; مال ; mal	Scrub thoroughly	دھوون ; دھوون ; dhowan	Wash
کارن ; کارن ; kaaran	Because of, due to, owing to, by reason of	عالم ; آلیم ; alim	Alim, scholar, learned
فااضل ; فاضل ; faazil	A proficient scholar	گوشے ; گوشے ; goshe	Corner; secluded or secret place
بہہ ; باہہ ; baih	Sit	روان ; روان ; rovan	Cry
جیندے ; جیندے ; jainde	In whose	گھر ; گھر ; ghar	Home, house
وچ ; وچ ; wich	In, inside, into	بھتی ; بھتی ; bauhtee	A lot
اؤکھے ہو کر سوون ; اؤکھے ہو کر سوون ; aukhe ghokar sauvan	Do not sleep peacefully	جنہاں ; جنہاں ; jinhaan	Who
ترک دُنیا تھیں کیتی ; ترک دُنیا تھیں کیتی ; tark dunya theen keetee	Renounced the world	واہندی ; واہندی ; vaandee	Flowing stream or river
نکل کھلوون ; نکل کھلوون ; nikal khaloowan	Cross		

## 6. Homeland

الف  
 اَكْسْتُ بِرَبِّكُمْ سُنِيَا دِل مِيرے، جند قَالُوا بَلَى كوكيندى هُو  
 حُبّ وطن دى غالب هونى، هك پل سون نه ديندى هُو  
 قهر پوے تينوں رهن دنيا، تو تاں حق دا راه مريندى هُو  
 عاشقاں مول قبول نه كيتى باهوء، توڑے كر كر زارياں روندى هُو

ਅਲਿਫ਼ ਅਲਸਤੁ ਬਿਰੱਬਿਕੁਮ ਸੁਣਿਆ ਦਿਲ ਮੇਰੇ, ਜਿੰਦ ਕਾਲੁ ਬਲਾ ਕੁਕੱਦੀ ਹੁ  
 ਹੁੱਬ ਵਤਨ ਦੀ ਗ਼ਾਲਬ ਹੋਈ, ਹਿਕ ਪਲ ਸੌਣ ਨਾ ਦੱਦੀ ਹੁ  
 ਕਹਿਰ ਪਵੇ ਤੈਨੂੰ ਰਹਜ਼ਨ ਦੁਨੀਆ, ਤੂ ਤਾਂ ਹੱਕ ਦਾ ਰਾਹ ਮਰੇਂਦੀ ਹੁ  
 ਆਸ਼ਕਾਂ ਮੂਲ ਕਬੂਲ ਨਾ ਕੀਤੀ ਬਾਹੂ(ਰਹ), ਤੋੜੇ ਕਰ ਕਰ ਜ਼ਾਰੀਆਂ ਰੋਂਦੀ ਹੁ

Alif Alastu Birabbikum suniaa dil mere, jind Qalu Bala kookendee Hoo  
 Hubb watan dee ghalib hoee, hik pal saun na dendee Hoo  
 Qahr pavey tainu rahzan dunya, tu taan Haqq da raah marendee Hoo  
 Aashiqaan mool qabool na keetee Bahoo, toreya kar kar zaariyaan rondee Hoo

The Divine decree echoes, "Am I not your Lord?" Lamenting my soul  
 whispers, "Yes."

Memories of soul's true homeland linger...Can't take a moment's solace

O world, May wrath befall you! Misleading from the path of Truth

Truth be told O Bahoo! Lovers won't accept this world, even if it sheds conniving  
 tears

**I**n the pre-existence, I listened to the Divine call, "Am I not your Lord?" Since then, my soul is saying, "Yes! You are." After being born in the mortal world, I still miss my homeland - the realm of Divinity so much so that I do not find a moment of peace and tranquillity. O brigand world! May the wrath of Allah befall you because you are a hurdle in my way to the Divine Truth. Even if this world becomes much beautiful and attractive, the lovers of Divine Essence have no interest. They always remain attentive towards Allah and thus reach their destination of union with Him.

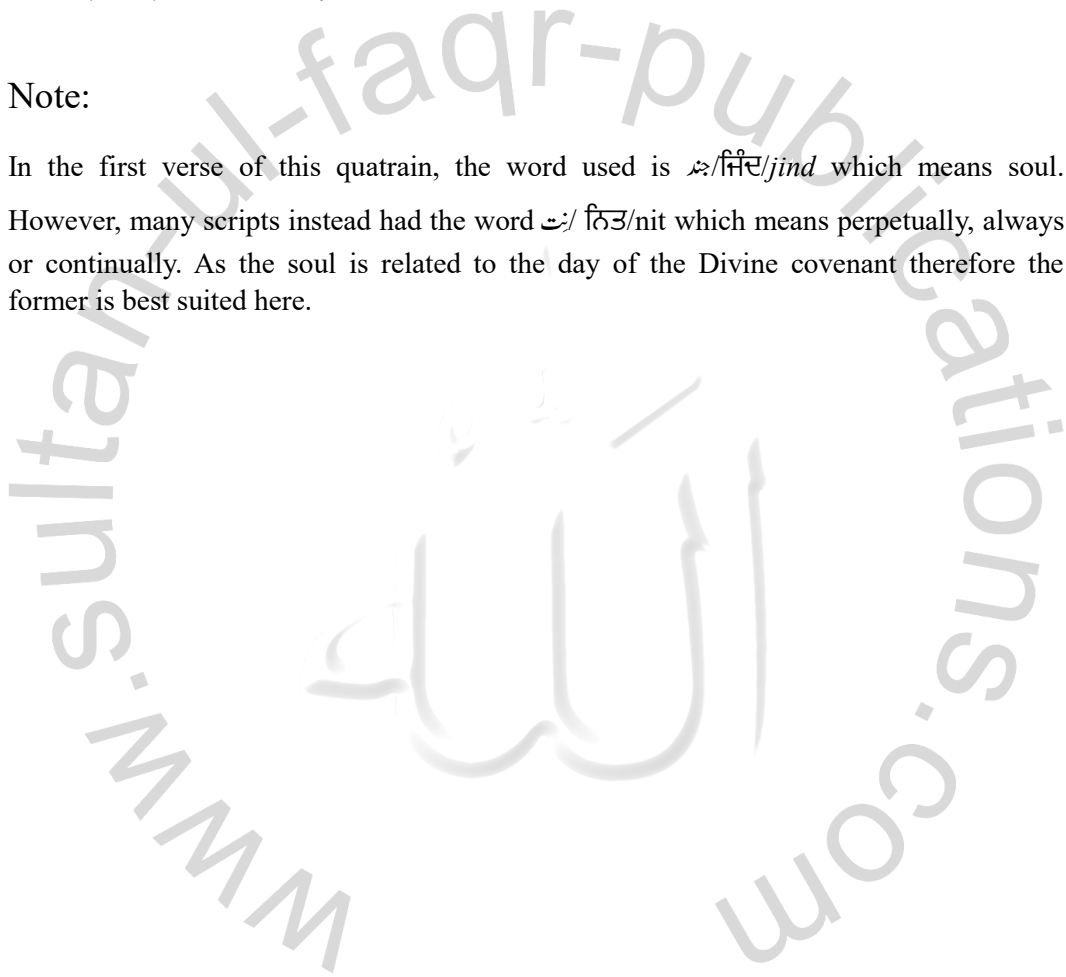
## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
اَکَسْتُ بِرَبِّکُمْ ; अलसतु ਬਿਰੱਬਿਕੁਮ ; Alastu Birabbikum	Am I not your Lord? (7:172)	سُنِیَا ; سُنِیَا ; suniaa	Listened, heard
دِل ; ਦਿਲ ; dil	Heart; inward	میرے ; मेरे ; mere	Mine, my
جِنْد ; ਜਿੰਦ ; jind	Soul	قَالُوا بَلَى ; कालु बला ; Qalu Bala	They said, "Yes!" (7:172)
کوکیندی ; कुकेंदी ; kookendee	Cry; lament	حُبِّ ; हूँष ; hubb	Love
وَطَن ; ਵਤਨ ; watan	Homeland, country; here it means the realm of Divinity ( <i>alam al-Lahoot</i> )	دِي ; दी ; dee	Of
غَالِبِ هُوَ ; ਗ਼ਾਲਬ ਹੋਈ ; ghalib hoee	Dominated; overpowered	ہک پل ; ਹਿਕ ਪਲ ; hik pal	A moment, an instant
سَوْن نَا دेंदें ; सौं नऱ देंदें ; saun na dende	Does not let sleep	قَهْر ; कहर ; qahr	Divine wrath; torment
ਪਵੇ ; पवे ; pavey	Befall	تَيْنُ ; ਤੈਨੂੰ ; tainu	You
رَهْزَن ; ਰਹਜ਼ਨ ; rahzan	Robber, plunderer	دُنْيَا ; ਦੁਨੀਆ ; dunya	World
تُو تَائِن ; ਤੂ ਤਾਂ ; tu taan	You	حَقِّ دَارَاهُ ; ਹੱਕ ਦਾ ਰਾਹ ; Haqq da raah	The path of <i>Faqr</i> , the path to Allah
مَرِينْدِي ; मरेंदी ; marendee	Kill; mislead	عَاشِقَاتِن ; आशिकां ; aashiqaan	Divine lovers
मूल ; मूल ; mool	Ever, absolutely	قَبُول ; कबूल ; qabool	Accept

نہ کہتی; نا کیہتی; na keetee	Did not	توڑے; توڑے; torey	Although, though, however, even if
کر کر; کر کر; kar kar	To do repeatedly	زاریاں; زاریاں; zaariyaan	Moan, wail, lament
رندی; رندی; rondee	Cry		

Note:

In the first verse of this quatrain, the word used is *نہ/جند/jind* which means soul. However, many scripts instead had the word *نہ/نیت/nit* which means perpetually, always or continually. As the soul is related to the day of the Divine covenant therefore the former is best suited here.



## 7. Self - My Strength

الف ایہو نفس اساڈا بیلی، جو نال اساڈے سیدھا ہُو  
 زاہد عالم آن نوائے، جتھے ٹکڑا ویکھے تھدھا ہُو  
 جو کوئی اس دی کرے سواری، اُس نام اللہ دا لڈھا ہُو  
 راہ فقر دا مشکل باہُو، گھر ما نہ سیرا رڈھا ہُو

ਅਲਿਫ਼ ਇਹੋ ਨਫ਼ਸ ਅਸਾਡਾ ਬੇਲੀ, ਜੋ ਨਾਲ ਅਸਾਡੇ ਸਿੱਧਾ ਹੂ  
 ਜ਼ਾਹਿਦ ਆਲਿਮ ਆਣ ਨਿਵਾਏ, ਜਿੱਥੇ ਟੁਕੜਾ ਵੇਖੇ ਥਿੱਧਾ ਹੂ  
 ਜੋ ਕੋਈ ਇਸ ਦੀ ਕਰੇ ਸਵਾਰੀ, ਉਸ ਨਾਮ ਅੱਲਾ ਦਾ ਲਿੱਧਾ ਹੂ  
 ਰਾਹ ਫ਼ਕਰ ਦਾ ਮੁਸ਼ਕਲ ਬਾਹੂ<sup>(੨੦)</sup>, ਘਰ ਮਾ ਨਾ ਸੀਰਾ ਰਿੱਧਾ ਹੂ

Alif Eyho nafs asaadaa belee, jo naal asaade siddhaa Hoo  
 Zahid alim aan nivaee, jitthe tukraa wekhe thidhaa Hoo  
 Jo koee es dee kare savaaree, os naam Allah da liddhaa Hoo  
 Raah Faqr da mushkil Bahoo, ghar maa na seera riddha Hoo

Self, now a friend, together with me it treads onto the straight path  
 Scholars and alim bow when they see buttered bread-wealth  
 First find Alif to learn to mount the self  
 O Bahoo, *Faqr* is tough! It's not mother's home-cooked porridge

The self has become my friend being elevated to one at peace and is with me on the straight path. The self at the stage of inciting turns many scholars, devotees and nobles into seekers of the worldly riches and fame. Where there are chances of gaining wealth and fame, these people trade their faith for the world. Through contemplation and invocation of *Ism-e-Allah Zaat* given by the perfect spiritual guide, the self progresses from inciting to the peaceful. There are many obstacles and tough stations in the way of *Faqr*, it is not like a mother's cuisine where you will be served without trying.



## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
ایہو ; ਇہੋ ; eyho	This, this one, only this, this very	نفس ; نَفَس ; nafs	Self
اساڈا ; اَسَاڈَا ; asaadaa	Our, ours	بیلی ; بَیَلِی ; belee	Friend, companion, ally
جو ; جِو ; jo	Who, that	نال ; نَال ; naal	With, along with, alongside, together with
اساڈے ; اَسَاڈَے ; asaade	Our, ours	سیدھا ; سِیْہَا ; siddhaa	Straight, straightforward; right
زہد ; زَہِید ; zahid	Abstinent, religious devout	عالم ; اَلِیْم ; alim	Alim, scholar, learned
آن نِوااے ; اَن نِوااے ; aan nivaee	Bowed; fallen; gone astray	جیتھے ; جِیْتھے ; jitthe	Where
توکڑا ; تُوکڑَا ; tukraa	Morsel, crumb, leftover	دیکھے ; دِیکھے ; wekhe	See
ਥਿੱਧਾ ; ਥਿੱਧَا ; thidhaa	fried; here it means fried chapatti with meat	ਜੋ ਕੋਈ ; ਜِوِ کِوِی ; jo koe	Whoever
ਇਸ ਦੀ ਕਰੇ ਸਵਾਰੀ ; اِس دِی کَرِے سِوَارِی ; es dee kare savaaree	Rode, here it means controlled the self	اُس ; اُس ; os	He
ਨਾਮ ਅੱਲਾ ਦਾ ਲਿੱਧਾ ; نَامِ اَللّٰہِ دَا لِیْہَا ; naam Allah da liddhaa	Found the Divine name, <i>Ism-e-Allah Zaat</i>	راہ ; رَاہ ; raah	Path, way
ਫ਼ਾਕਰ ; فَاکَر ; Faqr	<i>Faqr</i> (see chapter 1 of Teachings)	مشکل ; مُشْکَل ; mushkil	Difficult, tough
ਘਰ ; ਘَر ; ghar	Home	ਮਾ ; مَا ; maa	Mother

نہ ; نا ; na No, not

سیرا ; سیرا ; seera Sweet porridge

رڈھا ; رڈھا ; riddha Cooked



## 8. World - All Sport

الف ازل ابد نون صھی کیتوسے، ویکھ تماشے گزرے هُو  
 چوداں طبق دِلے دے اندر، آتش لائے حجرے هُو  
 جنہاں حق نہ حاصل کیتا، اوہ دوہیں جہانیں اُجڑے هُو  
 عاشق غرق ہوئے وِچ وحدت باهُو، ویکھ تنہاندے مَجْرے هُو

ਅਲਿਫ਼ ਅਜਲ ਅਬਦ ਨੂੰ ਸਹੀ ਕੀਤੇਸੇ, ਵੇਖ ਤਮਾਸ਼ੇ ਗੁਜ਼ਰੇ ਹੁ  
 ਚੌਦਾਂ ਤਬਕ ਦਿਲੇ ਦੇ ਅੰਦਰ, ਆਤਸ਼ ਲਾਏ ਹੁਜ਼ਰੇ ਹੁ  
 ਜਿਨ੍ਹਾਂ ਹੱਕ ਨਾ ਹਾਸਲ ਕੀਤਾ, ਉਹ ਦੋਹੀਂ ਜਹਾਨੀਂ ਉਜੜੇ ਹੁ  
 ਆਸ਼ਕ ਗ਼ਰਕ ਹੋਏ ਵਿਚ ਵਹਦਤ ਬਾਹੂ<sup>(੭)</sup>, ਵੇਖ ਤਿਨ੍ਹਾਂ ਦੇ ਮੁਜ਼ਰੇ ਹੁ

Alif Azal abad noon sahee keetose, wekh tamaashe guzre Hoo  
 Chaudaan tabaq dile de andar, aatish laae hujre Hoo  
 Jinhaan Haqq na haasil keetaa, ooh doheen jahaanee ujre Hoo  
 Aashiq gharq hoe wich Wahdat Bahoo, wekh tinhaande mujre Hoo

From time's beginning till the end, I have witnessed all the aeons of err  
 All fourteen realms and the love's sanctuary lie deep within you  
 Seek Truth! Or regret and grieve till time's end  
 O Bahoo! The lovers, engrossed in Divinity, appal at the worldly sport

I have already been through the sport and game since pre-existence till the eternal end. Fourteen spheres of the entire universe are in my esoteric being which is the permanent abode of Divine love. Those who have not fulfilled the purpose of life, that is Divine union and vision, are ruined in both the worlds. Divine love is the force that makes one renunciate the disgusting false play of the world and drown in union with Allah to become one with Him.

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
ازل ; ਅਜਲ ; azal	Primordial, pre-existence; before the beginning of universe	ابد ; अबد ; abad	Eternity, the end of time and beyond
نوں ; نُوں ; noon	At, to, on, for	سہی کیٹوسے ; سہی کیٹوسے ; sahee keetose	Corrected
دیکھ ; دیکھ ; wekh	See, view, watch, observe, notice	تماشے ; تماشے ; tamaashe	Tamasha, entertainment, show
گزرے ; گزرے ; guzre	Pass, go	چوداں طبق ; چوداں تباک ; chaudaan tabaq	Fourteen realms; entire creation created by the command of 'Be!'
دلے دے اندر ; ديلے دے ਅੰਦਰ ; dile de andar	Within heart or inward; esoteric being, spiritual being	آتش لائے حجرے ; آتیش لاਏ ਹੁਜਰੇ ; aatish laae hujre	The passion for Divine love made permanent in inward
جنہاں ; ਜਿਨ੍ਹਾਂ ; jinhaan	Who	حق ; حَق ; Haqq	Allah; Truth
نہ ; نا ; na	No, not	حاصل کیتا ; حاصل کیتا ; haasil keetaa	Obtained, acquired
اوه ; ਉਹ ; ooh	Those, they, he	دوہیں جہانیں ; دوہیں ਜਹਾਨੀਂ ; doheen jahaanee	Both the world and the hereafter
اڑے ; ਉਜڑے ; ujre	Ruined, devastated	عاشق ; عاشق ; aashiq	Divine lovers
غرق ہوئے ; ਗਰਕ ਹੋਏ ; gharq hoe	Drowned, submerged, immersed; engrossed, absorbed	وچ ; ਵਿਚ ; wich	In, inside, into

وحدت ; ਵਹਦਤ ;  
Wahdat

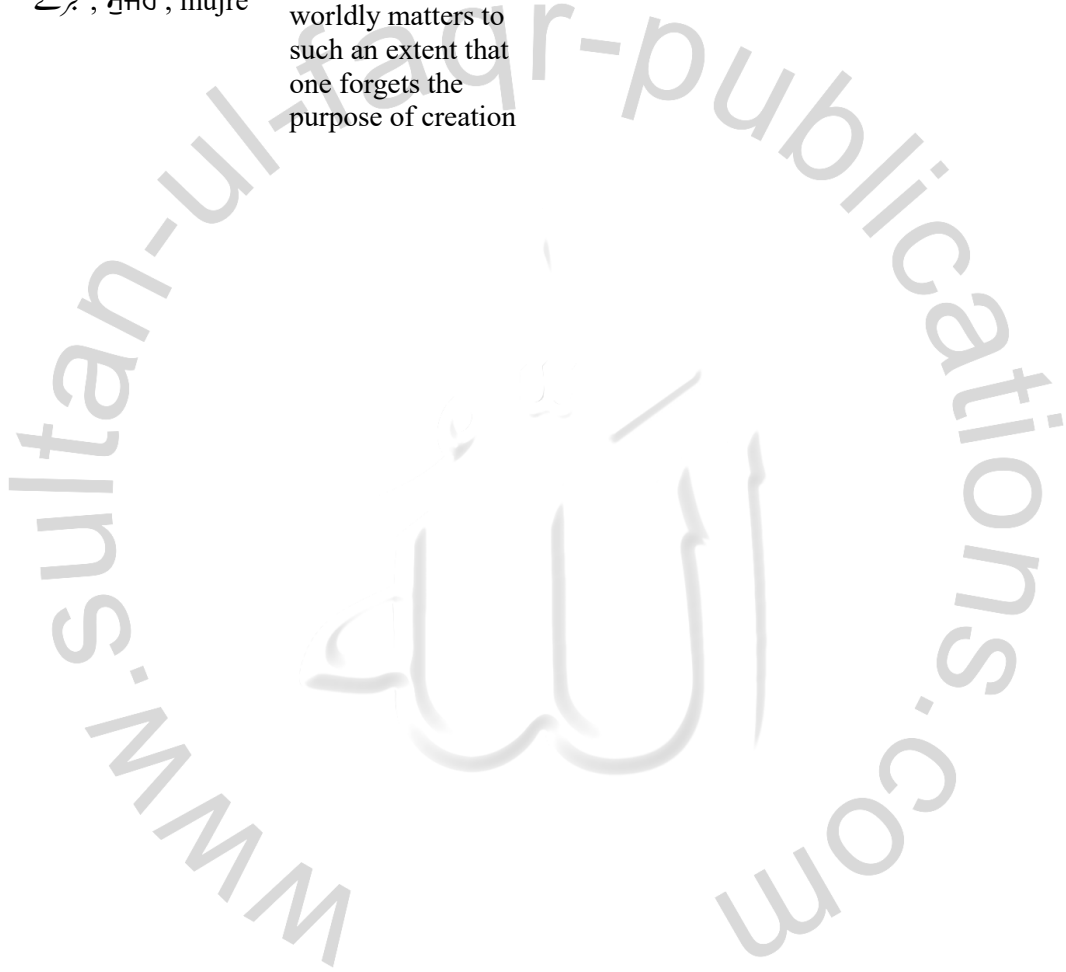
The Essence of  
Allah

ਤਿਨ੍ਹਾਂ ਦੇ ;  
tinhaande

Their

ਮੁਜਰੇ ; ਮੁਜਰੇ ; mujre

Singing and  
dancing; useless  
activity; it means to  
be engrossed in  
worldly matters to  
such an extent that  
one forgets the  
purpose of creation



## 9. He (Hoo) is Eternal

الف اندر هُو تے باہر هُو، ایہہ دم هُو دے نال جِلیندا هُو  
 هُو دا داغ محبت والا، ہر دم پیا سِریندا هُو  
 جتھے هُو کرے رُشنائی، اوتھوں چھوڑ اندھیرا ویندا هُو  
 میں قُربان تہاں توں باھو، جیہڑا هُو نوں صھی کریندا هُو

ਅਲਿਫ਼ ਅੰਦਰ ਹੂ ਤੇ ਬਾਹਰ ਹੂ, ਇਹ ਦਮ ਹੂ ਦੇ ਨਾਲ ਜਿਲੇਂਦਾ ਹੂ  
 ਹੂ ਦਾ ਦਾਗ਼ ਮੁਹੱਬਤ ਵਾਲਾ, ਹਰ ਦਮ ਪਿਆ ਸਿੜੇਂਦਾ ਹੂ  
 ਜਿਥੇ ਹੂ ਕਰੇ ਰੁਸ਼ਨਾਈ, ਓਥੋਂ ਛੋੜ ਅੰਧੇਰਾ ਵੈਂਦਾ ਹੂ  
 ਮੈਂ ਕੁਰਬਾਨ ਤਿਨ੍ਹਾਂ ਤੋਂ ਬਾਹੂ<sup>(ਹ)</sup>, ਜਿਹੜਾ ਹੂ ਨੂੰ ਸਹੀ ਕਰੇਂਦਾ ਹੂ

Alif — Andar Hoo te baahar Hoo, eh dam Hoo de naal jilendaa Hoo  
 Hoo da daagh mohabbat waalaa, har dam peaa sirrendaa Hoo  
 Jitthe Hoo kare rushnaae, othon chhorr andheraa vaindaa Hoo  
 Main qurbaan tinhaan tun Bahoo, jehraa Hoo noon sahee karendaa Hoo

*Hoo* is everywhere I turn to look; I reminisce about Him with each breath  
*Hoo's* hue is eternal love. Passion evermore burns the pain-stricken  
 Ignite His love to ward off darkness  
 Praises to those, O Bahoo, who reach Him over the course of time

**F**akirs and Mystics have declared that *Hoo* (هو) is the sultan of invocations and the greatest name of Allah.

Sultan Bahoo says:

- ❖ The personal name of Allah (الله) has four alphabets (according to Arabic that are ال ل ه و). When Alif of Allah (الله) in Arabic is separated, it becomes *Lillah* (الله). When the next

alphabet (ل Laam) is removed, it becomes *LaHoo* (لَه) and when again the next alphabet (ل Laam) is separated, it becomes *Hoo* (هُ). All four (هُ، لَه، يَلَه، كَه) are *Ism-e-Allah Zaat* and *Ism-e-Azam* (the greatest name of Allah). (Ain-ul-Faqr)

Ibn Arabi writes in Vol II of *al-Futuhat al-Makkiyya*:

❖ *Hoo* (هُ) is the final and the most elevated invocation of Mystics.

Sultan Bahoo declared *Hoo* (هُ) the final and the most significant invocation:

ذاکراں را انتہا ہُو شد تمام

Explanation: *Hoo* (هُ) is the final invocation of the true invokers. (Nur-ul-Huda Kalan)

❖ Name Allah (اَللّٰہ) includes four Divine names. Firstly, name Allah (اَللّٰہ) itself, whose invocation is the most gracious. When Alif of Allah (اَللّٰہ) in Arabic is separated, it becomes *Lillah* (لِیَلّٰہ). The invocation of *Lillah* (لِیَلّٰہ) is the Divine beneficence. When the next alphabet (ل Laam) is removed, it becomes *LaHoo* (لَه). The invocation of *LaHoo* (لَه) is the Divine blessing. When the next alphabet (ل Laam) is separated, it becomes *Hoo* (هُ) and its invocation is the Divine favour. (Mehak-ul-Faqr Kalan)

ابتدا 'هُ' انتہا 'هُ' ہر کہ با 'هُ' می رسد  
عارف عرفاں شود ہر کہ با 'هُ' 'هُ' شود

Explanation: *Hoo* (هُ) is the beginning and the peak. Whosoever reaches it, becomes a Mystic. Being annihilated in *Hoo* (هُ), he himself becomes it.

For more details see chapter 'Sultan of Invocations'.

In the aforementioned quatrain, Sultan Bahoo has elaborated on the secrets of *Hoo* that are:

The seeker who obtains the contemplation of *Ism-e-Allah Zaat* and the invocation of *Hoo* (هُ) from the perfect spiritual guide, sees *Hoo* (هُ) both physically and spiritually, inside and around him when the beneficence of the spiritual guide unveils its secrets. His condition complies with the Quranic verse:

“So whichever direction you turn to, there is the Divine Countenance.” (2:115)

When the love of *Hoo* (هُ) envelops the inward, it burns down the love of others and all that remains is love for Allah which enlightens it. Only Allah! Everything other than Allah is lust. Sultan Bahoo exclaims:

May I sacrifice myself upon the true seekers who remain restless and anxious to find the secrets of *Hoo* (هُ) and ultimately reach their destination!

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
اندر ; اُندر ; andar	Esoteric being; spiritual being	هُ ; حُو ; Hoo	He; comes many times in the Quran for Allah.
تے ; تے ; te	And	باہر ; باہر ; baahar	Outside; physical being
ایہہ ; ایہہ ; eh	This, it	دم ; دم ; dam	Breath
دے نال ; دے نال ; de naal	With	جلیندا ; جلیندا ; jilendaa	Stays
دا ; دا ; da	Of	داغ ; داغ ; daagh	Spot, stain, taint, mark
محبّت والا ; محبّت والا ; mohabbat waalaa	Of (Divine) love	ہر ; ہر ; har	Every, each, all
پیا سڑیندا ; پیا سڑیندا ; peaa sirrendaa	Keeps burning	جتھے ; جتھے ; jitthe	Where
کریے رُشنائی ; کریے رُشنائی ; kare rushnaae	Ignites, illuminates, brightens; enlightens	اوتھوں چھوڑا اندھیرا ویندا ; اوتھوں چھوڑا اندھیرا ویندا ; othon chhorr andheraa vaindaa	Darkness or ignorance fades away from there
میں ; میں ; main	I	قربان ; قربان ; qurbaan	Sacrifice



تہاں توں ; ਤਿਨ੍ਹਾਂ ਤੋਂ ; tinhaan tun	On them, on those	جیہڑا ; ਜਿਹੜਾ ; jehraa	Who
نوں ; نُوں ; noon	At, to, on, for	صحی کریندا ; ਸਹੀ ਕਰੇਂਦਾ ; sahee karendaa	Understands, knows or recognizes correctly



## 10. World - ACurse

الف ادھی لعنت دُنیا تائیں، تے ساری دنیا داراں هُو  
 جیں راہ صاحب دے خرچ نہ کیتی، لین غضب دیاں ماراں هُو  
 پیوواں کولوں پتر کوہاوے، بھٹھ دُنیا مکاراں هُو  
 جنہاں ترک دُنیا کیتی باھو، لیسن باغ بہاراں هُو

ਅਲਿਫ਼ ਅੱਧੀ ਲਾਹਨਤ ਦੁਨੀਆ ਤਾਈਂ, ਤੇ ਸਾਰੀ ਦੁਨੀਆਦਾਰਾਂ ਹੁ  
 ਜੋਂ ਰਾਹ ਸਾਹਿਬ ਦੇ ਖਰਚ ਨਾ ਕੀਤੀ, ਲੈਣ ਗ਼ਜ਼ਬ ਦੀਆਂ ਮਾਰਾਂ ਹੁ  
 ਪਿਓਵਆਂ ਕੋਲੋਂ ਪੁੱਤਰ ਕੁਹਾਵੇ, ਭੱਠ ਦੁਨੀਆ ਮੱਕਾਰਾਂ ਹੁ  
 ਜਿਨ੍ਹਾਂ ਤਰਕ ਦੁਨੀਆ ਕੀਤੀ ਬਾਹੂ<sup>(੯੦)</sup>, ਲੈਸਣ ਬਾਗ਼ ਬਹਾਰਾਂ ਹੁ

Alif Addhee laanat dunya taaeen, te saaree dunya-daaraan Hoo  
 Jain raah Sahib de kharch na keetee, lain ghazab diyaan maaraan Hoo  
 Peovaan kolon puttara kohaave, bhatth dunya makkaaraan Hoo  
 Jinhaan tark dunya keetee Bahoo, laisan baagh bahaaraan Hoo  
 Half cursed is this world and entirely cursed are its followers  
 Damned are those who don't spend for Lord's causes  
 Shrewd world, so cruel; May you burn! Greedy fathers kill their sons  
 O Bahoo! Garden of Eden awaits renouncers of world

**T**he world is partially cursed and the worldly people are entirely cursed who love it and wish for it instead of Allah. Those who do not sacrifice all their wealth, life, worldly pleasures and relations for the sake of Allah to find His goodwill, deserve punishment in this world and the hereafter. This world involves man in greed and avarice to such an extent that a father gets ready to kill his son. O cunning world! May you be burnt! The people who renounce the cursed world for the sake of Divine love, would be successful and the great achievers in the hereafter.

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
ادھی ; اڈھی ; addhee	Half	لعنت ; لاہنٹ ; laanat	Curse
دُنیا ; دُنیاآ ; dunya	World	تائیں ; تائی ; taaeen	To
تے ; تے ; te	And	ساری ; ساری ; saaree	All, whole, entire, complete
دُنیا داراں ; دُنیا آداراں ; dunya-daaraan	Seekers of world; worldly people	جیں ; جی ; jain	Who, if
راہ صاحب ; راہ ساری ; raah Sahib	In the way of Lord	دے ; دے ; de	Of
ਖਰچ ; ਖਰਚ ; kharch	Spend	ਨہ ; ਨਾ ; na	No, not
ਕੀਤے ; ਕੀਤੀ ; keetee	Did, done	ਲیں ; ਲੈਣ ; lain	To take, receive, get,
غضب ; راجب ; ghazab	Anger, wrath, fury	دیاں ; ਦੀਆں ; diyaan	Of
ਮਾਰਾں ; ਮਾਰਾں ; maaraan	Beats; punishment	ਪਿਓਆਂ ; ਪਿਓਆਂ ; peovaan	Fathers
ਕੋਲوں ; ਕੋਲੋਂ ; kolon	From	ਪੁੱਤਰ ; ਪੁੱਤਰ ; puttar	Sons
ਕੋਹਾਵੇ ; ਕੋਹਾਵੇ ; kohaave	Makes one kill or slaughter someone	ਭਠ ; ਭੱਠ ; bhatth	Kiln
ਮਕਾਰਾ ; ਮਕਾਰਾ ; makkaaraan	Deceitful, cunning, sly	ਜਿਨ੍ਹਾਂ ; ਜਿਨ੍ਹਾਂ ; jinhaan	Who
ਤਰਕ ਦੁਨਿਆ ਕੀਤੀ ; ਤਰਕ dunya keetee	Renounced the world	ਲੈਸਨ ; ਲੈਸਨ ; laisan	Will take; will get
ਬਾਗ਼ ਬਹਾਰਾ ; ਬਾਗ਼ ਬਹਾਰਾ ; baagh bahaaraan	Blooming garden; <i>figuratively</i> , happiness, joy		

## 11. Impure World

الف ایہہ دُنیا زَن حیض پلّیتی، ہرگز پاک نہ تھیوے ہُو  
 جیں فقر گھر دُنیا ہووے، لعنت اُس دے جیوے ہُو  
 حُب دنیا دی رب تھیں موڑے، ویلے فکر کچیوے ہُو  
 سہ طلاق دُنیا نوں دیئے باہُو، جیکر سچ پچھیوے ہُو

ਅਲਿਫ਼ ਇਹ ਦੁਨੀਆ ਜਨ ਹੈਜ਼ ਪਲੀਤੀ, ਹਰਗਿਜ਼ ਪਾਕ ਨਾ ਥੀਵੇ ਹੁ  
 ਜੋ ਫ਼ਕਰ ਘਰ ਦੁਨੀਆ ਹੋਵੇ, ਲਾਹਨਤ ਉਸ ਦੇ ਜੀਵੇ ਹੁ  
 ਹੁੱਬ ਦੁਨੀਆ ਦੀ ਰੱਬ ਥੀ ਮੋੜੇ, ਵੇਲੇ ਫ਼ਿਕਰ ਕਚੀਵੇ ਹੁ  
 ਸੇਹ ਤਲਾਕ ਦੁਨੀਆ ਨੂੰ ਦਈਏ ਬਾਹੂ<sup>(੮੦)</sup>, ਜੇਕਰ ਸੱਚ ਪੁਛੀਵੇ ਹੁ

Alif Eh dunya zann haize paleetee, hargiz paak na theeve Hoo  
 Jain Faqr ghar dunya hove, laanat os de jeeve Hoo  
 Hubb dunya dee Rabb theen morre, wele fikr kacheeve Hoo  
 Seh talaq dunya noon daeeye Bahoo, jekar sach pocheve Hoo

World as impure as menses; pure it will never be  
 Claiming *Faqr* but hoarding wealth—curse on such men  
 Understand that world's desire will lead you apart, ponder now!  
 O Bahoo, truth be told! Let go of world like a woman divorced thrice

The world is like the woman who is passing through her menstruation and cannot be sanctified even after many baths. Similarly, this impure and filthy world cannot be purified. The one who claims to follow *Faqr* but has collected the riches of world and fosters love for them is cursed because the worldly attractions divert him from the path of *Faqr* and entrap in their love. The seeker must avoid it. When a woman is divorced thrice, she becomes illegitimate for ex-husband according to sharia therefore no relation is possible with her. Similarly, you must divorce the world and liberate yourself from it.

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
ਇਹ ; ਇਹ ; eh	This	دُنیا ; ਦੁਨੀਆ ; dunya	World
زَن ; ਜਨ ; zann	Woman	حَيْض ; ਹੈਜ਼ ; haize	Menstruation
ਪਲੀਤੀ ; ਪਲੀਤੀ ; paleetee	Impure, unclean	ਹَر گَز ; ਹਰਗਿਜ ; hargiz	Absolutely, ever
ਪਾਕ ; ਪਾਕ ; paak	Sacred, holy; pure, clean, virtuous	نَا بَی دَے ; ਨਾ ਥੀਵੇ ; na theeve	Does not become
ਜੈਨ ; ਜੈ ; jain	Who, whose; if	فَقْر ; ਫਕਰ ; Faqr	<i>Faqr</i> (see chapter 1 of Teachings)
ਘਰ ; ਘਰ ; ghar	Home, house	هَوَے ; ਹੋਵੇ ; hove	Be
لعنت اُس دے جیوے ; ਲਾਹਨਤ ਉਸ ਦੇ ਜੀਵੇ ; laanat os de jeeve	Curse on his life	حُب ; ਹੁੱਬ ; hub	Love
ਦੀ ; ਦੀ ; dee	Of	رَب ; ਰੱਬ ; Rabb	God, Lord
تھیں ; ਥੀਂ ; theen	From	مَوڑے ; ਮੋੜੇ ; more	Turn away
ਵੇਲੇ ; ਵੇਲੇ ; wele	On time, apt	فِكْر ; ਫਿਕਰ ; fikr	Reflection; concern, worry
ਕੀਓ ; ਕਚੀਵੇ ; kacheeve	Be done	سَ ; ਸੇਹ ; she	Hundred
طلاق ; ਤਲਾਕ ; talaaq	Divorce	نُون ; نُون ; noon	At, to, on, for
دے ; ਦਈਏ ; daeeye	Give	جَكَر ; ਜੇਕਰ ; jekar	If, in case, provided
ਸੱਚ ; ਸੱਚ ; sach	Truth, reality, fact	پوچھیوے ; ਪੁਛੀਵੇ ; pocheve	Asked

## 12. Love and Faith

الف ایمان سلامت ہر کوئی منگے، عشق سلامت کوئی ہو  
 منگن ایمان شرماون عشقوں، دل نون غیرت ہوئی ہو  
 جس منزل نون عشق پچاوے، ایمان نون خبر نہ کوئی ہو  
 میرا عشق سلامت رکھیں باہو، ایمانوں دیاں دھروئی ہو

ਅਲਿਫ਼ ਈਮਾਨ ਸਲਾਮਤ ਹਰ ਕੋਈ ਮੰਗੇ, ਇਸ਼ਕ ਸਲਾਮਤ ਕੋਈ ਹੁ  
 ਮੰਗਣ ਈਮਾਨ ਸ਼ਰਮਾਵਣ ਇਸ਼ਕੋਂ, ਦਿਲ ਨੂੰ ਗ਼ੈਰਤ ਹੋਈ ਹੁ  
 ਜਿਸ ਮੰਜ਼ਿਲ ਨੂੰ ਇਸ਼ਕ ਪੁਚਾਵੇ, ਈਮਾਨ ਨੂੰ ਖ਼ਬਰ ਨਾ ਕੋਈ ਹੁ  
 ਮੇਰਾ ਇਸ਼ਕ ਸਲਾਮਤ ਰੱਖੀਂ ਬਾਹੂ<sup>(੫੦)</sup>, ਈਮਾਨੋਂ ਦੀਆਂ ਧਰੋਈ ਹੁ

Alif Iman salaamat har koe mange, ishq salaamat koe Hoo  
 Mangan iman sharmaavan ishqon, dil noon ghairat hoee Hoo  
 Jis manzil noon ishq puchaave, iman noon khabar na koe Hoo  
 Mera ishq salaamat rakkheen Bahoo, imanoon diyaan dharoee Hoo

Desire faith but ah, neglect love...that is what many do!  
 Asking for faith and shying from love... hurts my esteem  
 Unconquerable by faith, love takes to untold stations  
 O Lord! Keep Bahoo's passion strong. I seek it above faith

**E**veryone wants to save his faith but no one seeks the treasure of Divine love. It can only be the desire of a seeker of Allah. The seekers of world and heaven are pseudo seekers who only wish the safety of their faith and are afraid of seeking the love of Allah because this is not an easy path. Their behaviour has infuriated me and the mighty esteem of *Faqr* and love is surging in my inward. In fact, the stations and waystations of Divine closeness to which only love has access, faith is not even familiar to it. May Allah save my love and grant me perseverance upon it because love is dearer to me than my faith.

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
ایمان ; اِیْمَان ; iman	Faith, belief, creed	سلامت ; سَلَامَت ; salaamat	Safe
ہر کوئی ; ہر کوئی ; har koe	Everyone	منگے ; منگے ; mange	Beg, ask for, demand, request for
عشق ; اِشْق ; ishq	Ardent Divine love	منگن ; منگن ; mangan	To ask for, to request, to demand
شرماوان ; شَرْمَاوَان ; sharmaavan	Feel shy	عشقوں ; اِشْقُون ; ishqon	Love
دل ; دِل ; dil	Heart; inward	نوں غیبت ہوئی ; نُونِ غَیْبَتِ هُوئی ; نُونِ رَئِیْرَتِ هُوئی ; نُونِ رَئِیْرَتِ هُوئی ; noon ghairat hoee	To feel dishonour or disrespect
جس ; جِس ; jis	Where	منزل ; مَنزِل ; manzil	Waystation; destination; goal
لے لیا ; لے لیا ; puchaave	Take	نوں خبر نہ کوئی ; نُونِ خَبْرِ نَہِ کُوئی ; نُونِ خَبْرِ نَہِ کُوئی ; noon khabar na koe	Does not have any information
میرا ; مَیْرَا ; mera	My, mine	رکھیں ; رَکْھِیْن ; rakkheen	Keep
ایمانوں دیاں دھروئی ; اِیْمَانُونِ دِیَاں دِھَرُوئی ; imanoon diyaan dharoe	I beg you in the name of faith		

### 13. Beholding Murshid

الف  
 ایہہ تن میرا چشماں ہووے، تے میں مُرشد ویکھ نہ رَجّاں ہُو  
 لُوں لُوں دے مُدھ لکھ لکھ چشماں، ہِک کھولاں تے ہِک کجّاں ہُو  
 اِتنا ڈُٹھیاں صبر ناں آوے، میں ہور کتے ول بھجّاں ہُو  
 مُرشد دا دیدار ہے باہُو، مینوں لکھ کروڑاں جّاں ہُو

ਅਲਿਫ਼ ਇਹ ਤਨ ਮੇਰਾ ਚਸ਼ਮਾਂ ਹੋਵੇ, ਤੇ ਮੈਂ ਮੁਰਸ਼ਦ ਵੇਖ ਨਾ ਰੱਜਾਂ ਹੂ  
 ਲੂੰ ਲੂੰ ਦੇ ਮੁੱਢ ਲੱਖ ਲੱਖ ਚਸ਼ਮਾਂ, ਹਿਕ ਖੋਲ੍ਹਾਂ ਤੇ ਹਿਕ ਕੱਜਾਂ ਹੂ  
 ਇਤਨਾ ਡਿਠਿਆਂ ਸਬਰ ਨਾਂ ਆਵੇ, ਮੈਂ ਹੋਰ ਕਿਤੇ ਵੱਲ ਭੱਜਾਂ ਹੂ  
 ਮੁਰਸ਼ਦ ਦਾ ਦੀਦਾਰ ਹੈ ਬਾਹੂ<sup>(੫੦)</sup>, ਮੈਨੂੰ ਲੱਖ ਕਰੋੜਾਂ ਹੱਜਾਂ ਹੂ

Alif Eh tann mera chashmaan hove, te main Murshid wekh na rajjaan Hoo  
 Loon loon de mudh lakh lakh chashmaan, hik kholaan te hik kajjaan Hoo  
 Itna dithiaan sabar naa aave, main hor kitey val bhajjaan Hoo  
 Murshid da deedar hai Bahoo, mainu lakh karoraan hajjaan Hoo

I wish my body turns to an eye; Still, I'm unsated while beholding my spiritual guide  
 Instead, I wish for many eyes on every hair! If I blink a few, others may glimpse  
 All this and I am still uncontented, what should I hurry next to?  
 O Bahoo, beholding spiritual guide is alike embarking on countless hajj

I wish that my entire body turns to one big eye so that I may behold my beloved spiritual guide to my heart's content. This might not be enough because what if it blinks! I desire lakhs of eyes on every hair of the body so that if a few of them blink, I could still behold him. Beholding him with so many eyes is not lessening the desire rather it is intensifying making me restless. This restlessness is showing signs of proceeding to the next stage of *Faqr*. A single look at the spiritual guide is equivalent to billions of hajj. May Allah bless me with this condition eternally!



## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
ایہہ ; ਇਹ ; eh	This	تن ; ਤਨ ; tann	Body
میرا ; مہرا ; mera	My	چشمیں ; چشماں ; chashmaan	Eyes
ہوے ; ہوتے ; hove	Become	تے ; تے ; te	And
میں ; مہیں ; main	I	مُرشد ; مُرشد ; Murshid	Spiritual guide
دیکھ ; دیکھ ; wekh	See, look; behold	نہ ; نا ; na	Not
رہے ; رہے ; rajjaan	Satisfied, sated, satiated	لُون لُون ; لُون لُون ; loon loon	Small body hair; Here it means every hair or cell of the body
دے ; دے ; de	Of	مُذھ ; مُذھ ; mudh	Root
لکھ ; لکھ ; lakh	Lakh	ہیک ; ہیک ; hik	One
کھولاں ; کھولاں ; kholaan	Open	کچھاں ; کچھاں ; kajjaan	Close
یتنا ; یتننا ; itna	So much, this much	دیکھنا ; دیکھنا ; dithiaan	On Beholding
صبر ناں آوے ; صبر ناں آوے ; sabar naan aave	Cannot stay patient	ہور کتے ول ; ہور کتے ول ; hor kitey val	Further towards which direction; what should (I) hurry next to?
بھجھاں ; بھجھاں ; bhajjaan	Run	دا ; دا ; da	Of

دیدار ; دیدار ; deedar	Sight, view, look; behold; vision	ہے ; ہے ; hai	Is
میںوں ; میںوں ; mainu	For me, to me	کروڑوں ; کروڑوں ; karoraan	Crores; Millions
ہججوں ; ہججوں ; hajjaan	Plural of hajj, Pilgrimages		



## 14. Eternal Salat

الف اندر وچ نماز اساڈی، کسے جا نتیوے ہُو  
 نال قیام رکوع سجدے، کر تکرار پڑھیوے ہُو  
 ایہہ دل ہجر فراقوں سڑیا، ایہہ دم مرے نہ جیوے ہُو  
 سچا راہ محمدؐ والا باہُو، جیں وچ ربؐ لبھیوے ہُو

ਅਲਿਫ਼ ਅੰਦਰ ਵਿਚ ਨਮਾਜ਼ ਅਸਾਡੀ, ਹਿਕਸੇ ਜਾ ਨਤੀਵੇ ਹੁ  
 ਨਾਲ ਕਿਆਮ ਰਕੂਅ ਸਜੁਦੇ, ਕਰ ਤਕਰਾਰ ਪੜੀਵੇ ਹੁ  
 ਇਹ ਦਿਲ ਹਿਜਰ ਫ਼ਿਰਾਕੋਂ ਸੜਿਆ, ਇਹ ਦਮ ਮਰੇ ਨਾ ਜੀਵੇ ਹੁ  
 ਸੱਚਾ ਰਾਹ ਮੁਹੰਮਦ<sup>(ﷺ)</sup> ਵਾਲਾ ਬਾਹੂ<sup>(ੳ)</sup>, ਜੋਂ ਵਿਚ ਰੱਬ ਲਭੀਵੇ ਹੁ

Alif — Andar wich namaz asaadee, hikse jaa niteeve Hoo  
 Naal qiyaam ruku sajude, kar takraar parheev Hoo  
 Eh dil hijr firaaqon sarriaa, eh dam mare na jeeve Hoo  
 Sachaa raah Mohammad waalaa Bahoo, jain wich Rabb labheev Hoo

I perform eternal salat at the same sanctuary anchored in my inward  
 In each gesture of everlasting salat, I remember Him with spirit  
 Yet I wish for more. Between life and death, I can't bear the separation anymore  
 True path is of Prophet Mohammad, O Bahoo, that takes to the Lord

**I**n this quatrain, Sultan Bahoo is elaborating on ‘the eternal salat’ that is the invocation and contemplation of *Ism-e-Allah Zaat*. We are offering the prayer of Divine love every moment in our esoteric being. This salat is being offered esoterically for the One with every breath but despite having such nearness and presence in the Divine court, the inward remains burning in the fire of duality and perpetually suffers from the dilemma of life and death (before dying). The straight path is the Mohammadan *Faqr* in which the Divine vision is achieved.

## GLOSSARY

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
اندر وچ ; اندر وچ ; andar wich	In esoteric being or spiritual being	نماز ; ناماژ ; namaz	Salat, prayer
اساڈی ; اساڈی ; asaadee	Our	ہیکسے جاکے جا ; hikse jaa	At same place
نیتوے ; نیتوے ; niteeve	Intend; starting the salat	نال ; نال ; naal	With, along with
قیام ; قیام ; qiyaam	Standing during salat	رکوع ; رکوع ; ruku	Bowing during salat
سجودے ; سجودے ; sajude	Prostration during salat	کر تکرار ; کر تکرار ; kar takraar	Do repeatedly, to continue
پڑھیوے ; پڑھیوے ; parheeve	Recite	ایہہ ; ایہہ ; eh	This, it
دل ; دل ; dil	Heart; inward	ہجر فریقوں سڑیا ; ہجر فریقوں سڑیا ; hijr firaaqon sarriaa	Suffering from pangs of separation from beloved
دم ; دم ; dam	Breath; life	مرے ; مرے ; mare	To die
نہ ; نہ ; na	No, not, neither	جیوے ; جیوے ; jeeve	Live
سچا راہ ; سچا راہ ; sachaa raah	The righteous path, the straight path	محمد والا ; محمد والا <sup>(P)</sup> والا ; Mohammad waalaa	Prophet Mohammad (pbuh)
جین وچ ; جین وچ ; jain wich	In which	رب ; رب ; Rabb	God; Lord
لہھیوے ; لہھیوے ; labheeve	Found		

## 15. Love Unveiled

الف اکھیں سرخ موہیں تے زردی، ہر وِلوں دِل آہیں ہُو  
 مہا مہاڑ خوشبوئی والاء، پہونتا وَنَج کدہیں ہُو  
 عشق مُشک نہ چُھپے رَہندے، ظاہر تھیں اُتھائیں ہُو  
 نام فقیر تہاندا باہُو، جنہاں لامکانی جائیں ہُو

ਅਲਿਫ਼ ਅੱਖੀਂ ਸੁਰਖ ਮੂੰਹੀਂ ਤੇ ਜ਼ਰਦੀ، ਹਰ ਵੱਲੋਂ ਦਿਲ ਆਹੀਂ ਹੂ  
 ਮਹਾ ਮਹਾੜ ਖੁਸ਼ਬੋਈ ਵਾਲਾ, ਪਹੁੰਤਾ ਵੰਜ ਕਦਾਹੀਂ ਹੂ  
 ਇਸ਼ਕ ਮੁਸ਼ਕ ਨਾ ਛੁਪੇ ਰਹਿੰਦੇ, ਜ਼ਾਹਰ ਥੀਣ ਉਥਾਹੀਂ ਹੂ  
 ਨਾਮ ਫਕੀਰ ਤਿਨ੍ਹਾਂ ਦਾ ਬਾਹੂ<sup>(ਰਹ)</sup>, ਜਿਨ੍ਹਾਂ ਲਾਮਕਾਨੀ ਜਾਈਂ ਹੂ

Alif Akkheen surkh mooheen te zardee, har wallon dil aaheen Hoo  
 Mahaa muhaarr khushboi waalaa, pahuntaa vanj kadaaheen Hoo  
 Ishq mushk na chhuppe raihnde, zaahir theen uthaaheen Hoo  
 Naam Fakir tinhaan da Bahoo, jinhaan laamakaanee jaaeen Hoo

Red weary eyes; wan skin; pangs of separation  
 Grand magnificent Divine love soared to uncharted heights  
 Love and musk can't stay unnoticed for long. They will be known  
 Fakirs are those O Bahoo who reach the realms unknown

**P**assion for the fascinating vision of the Beloved has been intensified by the enthusiasm of love. My body has turned pale, eyes are filled with sorrowful tears on parting from the Beloved. In this state, a painful sigh of Divine passion is heaved with each breath. It is true that love and musk can never stay hidden hence my condition is revealed to everyone. O Bahoo! Fakir is the one whose station is of no station.

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
آنکھیں ; آئیں ; akkheen	Eyes	سرخ ; سورخ ; surkh	Red
مویں ; مویں ; mooheen	Face	تے ; تے ; te	On
زردی ; زردی ; zardee	Yellowish; wan	ہر دلوں ; ہر دلوں ; har wallon	From every side
دل ; دل ; dil	Heart; inward	آہیں ; آہیں ; aaheen	Sighs
مہا ; مہا ; mahaa	Great, vast	مہاڑ ; مہاڑ ; muhaarr	Direction, side
خوشبوئی والا ; خوشبوئی والا ; khushboi waalaa	Fragrant, aromatic	پہونتا ; پہونتا ; pahuntaa	Reached
وَجْ ; وَجْ ; vanj	By going	کد آہیں ; کد آہیں ; kadaaheen	Faraway, distant
عشق ; عشق ; ishq	Ardent Divine love	مُشک ; مُشک ; mushk	Musk; aroma, fragrance
نہ ; نہ ; na	No, not	چھپے ; چھپے ; chhuppe	Hidden, concealed
رہندے ; رہندے ; raihnde	To stay, to remain	ظاہر تھیں اُتھاہیں ; ظاہر تھیں اُتھاہیں ; zaahir theen uthaaheen	Becomes obvious on the spot
نام ; نام ; naam	Name	فقیر ; فقیر ; Fakir	Fakir
تہاںدا ; تہاںدا ; tinhaan da	Their	جنہاں ; جنہاں ; Jinhaan	Who
لامکانی ; لامکانی ; laamakaanee	Station of no station, beyond space and time	جائیں ; جائیں ; jaaeen	Place; station

## 16. Shahada of Lovers

الف اندر کلمہ کل کل کردا، عشق سکھایا کلمات ہُو  
 چوداں طبق کلمے دے اندر، قرآن کتاباں علماں ہُو  
 کانے گپ کے قلم بناون، لکھ نہ سکناں قلمات ہُو  
 باہُو ایہہ کلمہ مینوں پیر پڑھایا، ذرا نہ رہیاں آلمات ہُو

ਅਲਿਫ਼ ਅੰਦਰ ਕਲਮਾ ਕਿਲ ਕਿਲ ਕਰਦਾ, ਇਸ਼ਕ ਸਿਖਾਇਆ ਕਲਮਾਂ ਹੁ  
 ਚੌਦਾਂ ਤਬਕ ਕਲਮੇ ਦੇ ਅੰਦਰ, ਕੁਰਾਨ ਕਿਤਾਬਾਂ ਇਲਮਾਂ ਹੁ  
 ਕਾਨੇ ਕੱਪ ਕੇ ਕਲਮ ਬਨਾਵਣ, ਲਿਖ ਨਾ ਸਕਣ ਕਲਮਾਂ ਹੁ  
 ਬਾਹੂ<sup>(੨੦)</sup> ਇਹ ਕਲਮਾ ਮੈਨੂੰ ਪੀਰ ਪੜ੍ਹਾਇਆ, ਜ਼ਰਾ ਨਾ ਰਹੀਆਂ ਅਲਮਾਂ ਹੁ

Alif Andar kalma kil kil kardaa, ishq sikhaaiaa kalmaan Hoo  
 Chaudaan tabaq kalmey de andar, Quran kitaabaan ilmaan Hoo  
 Kanne kapp ke qalam banaavan, likh na sakkan qalmaan Hoo  
 Bahoo eh kalma mainu Pir parhaiaa, zaraa na raheean almaan Hoo

Love taught shahada... Its secrets made me restless  
 Fourteen realms lie in it, so are Quran, knowledge and books  
 Shahada has been endlessly penned but can't be comprehended till end  
 O Bahoo, when spiritual guide taught shahada, there remained no torment or grief

The secrets of Oneness of Allah are hidden in this quatrain. The first stage of Oneness is to recite shahada with tongue. The second stage is to recite it by the verification of inward. The third is the observation of the reality of shahada and this is the level of people who are the closest to Allah. The fourth stage is to witness the Essence everywhere in the universe. To reach this stage is the task of the seeker of Allah and the one who takes there is the spiritual guide. Sultan Bahoo reveals about this stage:

I know the secret and reality of shahada due to the majestic Divine love and this reality has caused a stir within me. The knowledge of the entire universe, all the Holy Books and

the Holy Quran are concealed within shahada. All the exegetists and knowledgeable ones have been writing about it but have not understood its reality. I was taught shahada by my spiritual guide then I reached its core (because without him one cannot understand its reality). Therefore, I no longer have any sorrow and worry.

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
اندر ; ਅੰਦਰ ; andar	Esoteric being, spiritual being	کلمہ ; کلاما ; kalma	Shahada, <i>Kalima at-Tayyibah</i>
کيل کيل کردا ; کيل کيل کردا کيردا ; kil kil kardaa	Created tumultuousness, restlessness or disturbance; does not let stay calm	عشق ; عيسق ; ishq	Ardent Divine love
سکھایا ; سيخااايا ; sikhaaiaa	Taught, trained	کلاما ; کلاما ; kalmaan	Shahada, <i>Kalima at-Tayyibah</i>
چوداں طيق ; چوداں उषक ; chaudaan tabaq	Fourteen realms; entire creation created by the command of 'Be!'	کلمے ; کلامے ; kalmey	Shahada, <i>Kalima at-Tayyibah</i>
ਦੇ اندر ; ਦੇ ਅੰਦਰ ; de andar	Within it	قرآن ; کوران ; Quran	Holy Quran
کتاباں ; کيتااباں ; kitaabaan	Books; here it means all the Holy Books	علماء ; ايلمااں ; ilmaan	Knowledge, learning
کانے ; کانے ; kaanne	Reed, stem or reed- stalk used as pen for writing	کپ کے ; کپ کے ; kapp ke	By cutting
قلم ; کلام ; qalam	Pen; reed-pen	بنانا ; बनान ; banaavan	To make, to create
ਲਿਖ ਨਾ ਸਕਨ ; لکھ نہ سکن ; likh na sakkan	Cannot write	कलमां ; कलमां ; qalmaan	Pens; reed-pens



ایہہ ; ਇਹ ; eh	This	میںوں ; مہٹوں ; mainu	I, me, to me
پیر ; پیر ; Pir	Pir	پڑھایا ; ਪੜ੍ਹਾਇਆ ; parhaiaa	Taught, imparted the knowledge of
ਜ਼ਰਾ ਨਾ ਰਹੀਆਂ ; zaraa na raheean	Remained not even a bit of	ਅਲਮਾਂ ; almaan	Pain, anguish, grief, torment

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اللہ

## 17. Lit Darkness

الف ایہہ تن رب سچے دا حجرا، وچ پا فقیرا جھاتی ہُو  
 ناں کر منت خواج خضر دی، تیرے اندر آب حیاتی ہُو  
 شوق دا دیوا بال ہنیرے، متاں لہجی وُست کھڑاتی ہُو  
 مرن تھیں آگے مر رہے باہُو، جنہاں حق دی رمز پچھاتی ہُو

ਅਲਿਫ਼ ਇਹ ਤਨ ਰੱਬ ਸਚੇ ਦਾ ਹੁਜਰਾ, ਵਿਚ ਪਾ ਫਕੀਰਾ ਝਾਤੀ ਹੁ  
 ਨਾਂ ਕਰ ਮਿੰਨਤ ਖਵਾਜ਼ ਖ਼ਿਜ਼ਰ ਦੀ, ਤੇਰੇ ਅੰਦਰ ਆਬ ਹਯਾਤੀ ਹੁ  
 ਸ਼ੌਕ ਦਾ ਦੀਵਾ ਬਾਲ ਹਨੇਰੇ, ਮਤਾਂ ਲੱਭੀ ਵਸਤ ਖੜਾਤੀ ਹੁ  
 ਮਰਨ ਥੀਂ ਅੱਗੇ ਮਰ ਰਹੇ ਬਾਹੂ<sup>(ਹ)</sup>, ਜਿਨ੍ਹਾਂ ਹੱਕ ਦੀ ਰਮਜ਼ ਪਛਾਤੀ ਹੁ

Alif Eh tann Rabb sachche da hujra, wich paa Fakiraa jhaatee Hoo  
 Naa kar minnat Khwaaj Khizr dee, tere andar aab hayaatee Hoo  
 Shauq da deevaa baal hanere, mattaan labbhee vast kharaatee Hoo  
 Marn theen agge mar rahe Bahoo, jinhaan Haqq dee ramz pachhaatee Hoo

In this body resides the Lord. O Fakir! Just peep  
 Don't beg Khidr! Elixir lies within, buried deep  
 Find what you lost once. Lit passion; fade darkness  
 O Bahoo, bearers of the secret are honoured with death before dying

**Y**our body is the place of Divine manifestations. Just peep within your body and do not depend upon Khidr who has drunk the elixir of life and has been granted immortality, as within yourself is the vital water of Divine love. Enlighten the lamp of love within yourself so you may find the lost Trust (Essence) that is hidden in your inward since eternity. The people who found this secret died before death and gained immortality.

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
ایہہ ; ਇਹ ; eh	This	تَن ; ਤਨ ; tann	Body
رَب ; رَہب ; Rabb	God, Lord	سَچّے ; ਸਚੇ ; sachche	True, truthful, real, pure
دا ; دَا ; da	Of	حُجْرَا ; ਹੁਜਰਾ ; hujra	Chamber
وِچ ; ਵਿਚ ; wich	In, inside, into	ਪਾ ; ਪَا ; paa	Put
فَكِيرَا ; فَکیرا ; Fakiraa	Fakir	جھاتی ; جھاتی ; jhaatee	Look, glance, peep
ਨਾਂ ਕਰ ; ਨਾਂ کر ; naa kar	Do not	مِنْت ; مینت ; minnat	Entreaty
خَوَاجِ خَیْزَر ; ਖਵਾਜ਼ ਖਿਜ਼ਰ ; Khwaaj Khizr	Khidr	دی ; ਦੀ ; dee	Of
تیرے ; تیرے ; tere	Your, yours	اندر ; اندر ; andar	Esoteric being, spiritual being
آبِ حَيَاتِي ; آبِ حیاتِی ; aab hayaatee	Elixir, water of immortality	شوق ; شوق ; shauq	Fondness, eager desire, liking, interest, eagerness, zest
ਦੀਵਾ ; दीवा ; deevaa	Lamp, light	ਬਾਲ ; बाल ; baal	Light up
ਹਨੇਰੇ ; ਹਨੇਰੇ ; hanere	Dark, darkness	مَتَّان ; मत्तां ; mattaan	In case, just in case, lest
لَبِيحِي ; ਲੱਭੀ ; labbhee	Found	وَاسْت ; ਵਸਤ ; vast	Thing; something of value
ਖ਼ਰਾਟੀ ; ਖ਼ਰਾਟੀ ; kharaatee	Lost	ਮਰਨِ تھیں اگے مر رہے ; ਮਰਨ ਬੀਂ ਅੱਗੇ ਮਰ ਰਹੇ ; marn theen agge mar rahe	A reference to the Hadith, "Die before death."

جنہاں ; जिहाण ; jinhaan	Who	حق ; حَقّ ; Haqq	Allah, Truth
رمز ; रमज़ ; ramz	Sign, hint; secret	پچھاٹی ; पहाटी ; pachhaatee	Recognized; known



## 18. Blissful Salat

الف ایہہ تن رب سچے دا حجر، دل کھڑیا باغ بہاراں ہُو  
 وچے کوزے وچے مُصلّے، وچ سجّے دیاں تھاراں ہُو  
 وچے کعبہ وچے قبلہ، وچے اِلّا اللّٰہ پکاراں ہُو  
 کامل مرشد ملیا باہُو، اُوہ آپے لیسے ساراں ہُو

ਅਲਿਫ਼ ਇਹ ਤਨ ਰੱਬ ਸਚੇ ਦਾ ਹੁਜਰਾ, ਦਿਲ ਖਿੜੀਆ ਬਾਗ਼ ਬਹਾਰਾਂ ਹੁ  
 ਵਿੱਚੇ ਕੂਜੇ ਵਿੱਚੇ ਮੁਸੱਲੇ, ਵਿਚ ਸਜਦੇ ਦੀਆਂ ਥਾਰਾਂ ਹੁ  
 ਵਿੱਚੇ ਕਾਅਬਾ ਵਿੱਚੇ ਕਿਬਲਾ, ਵਿੱਚੇ ਇੱਲ-ਲੱਲਾ ਪੁਕਾਰਾਂ ਹੁ  
 ਕਾਮਿਲ ਮੁਰਸ਼ਦ ਮਿਲਿਆ ਬਾਹੂ<sup>(੨੦)</sup>, ਉਹ ਆਪੇ ਲੈਸੀ ਸਾਰਾਂ ਹੁ

Alif — Eh tann Rabb sachche da hujra, dil khireeaa baagh bahaaraan Hoo  
 Wichche kooze wichche musalle, wich sajde diyaan tharaan Hoo  
 Wichche Kaaba wichche qiblah, wichche Illa-llah pukaaraan Hoo  
 Kamil Murshid miliaa Bahoo, ooh aape laisee saaraan Hoo

Lord resides in the abode within. I blossomed like a garden in spring  
 Deep within, I perform ablution with the soft serenade of water and bow on prayer rug  
 I pray timelessly facing Kaaba-the qibla and I keep reciting, “Only Allah!”  
 I’ve found the perfect spiritual guide, O Bahoo, he’ll take care of me with all his heart

**E**ver since the reality of spiritual being is disclosed upon me that my inward is the abode of manifestations of the Beloved I am overjoyed and delighted. The goblets are present within me with which I have the ablution of purification of my soul. Then I stand on the prayer mat of my purged being where I prostrate before the Beloved. The reality of ‘only Allah’ (اِلّا اللّٰہ) is disclosed upon me that nothing exists except Allah in the universe. I achieved all this from my perfect spiritual guide who is my guardian and benefactor.

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
ایہہ ; ਇਹ ; eh	This	تن ; ਤਨ ; tann	Body
رب ; رَعب ; Rabb	God, Lord	ਸਚੇ ; ਸਚੇ ; sachche	True, truthful, real, pure
دا ; ਦਾ ; da	Of	حجرا ; ਹੁਜਰਾ ; hujra	Chamber
دل ; ਦਿਲ ; dil	Heart, inward	کھریباغ بہاراں ; ਖਿੜੀਆ ਬਾਗ ਬਹਾਰਾਂ ; khireeaa baagh bahaaraan	Bloomed like a garden in spring; <i>figuratively</i> , happiness, joy
وچھے ; ਵਿੱਚے ; wichche	In, inside, into	کوزے ; کوزے ; kooze	Pot, small earthen cup, bowl
مُصلے ; مُسَلّے ; musalle	Prayer mats or rugs	وچ ; ਵਿਚ ; wich	in, inside, into
سجده دیاں تھاراں ; سجده دیਆں ਥਾਰਾਂ ; sajde diyaan tharaan	Places of prostration	کعبہ ; کعبہ ; Kaaba	Kaaba
قبلہ ; ਕਿਬلا ; qiblah	Qiblah	إِلَّا اللّٰه ; ਇੱਲ-ਲੱਲਾ ; Illa-llah	“Only Allah”
ਪੁਕਾਰਾਂ ; ਪੁਕਾਰਾਂ ; pukaaraan	Call, proclaim	کامل ; کامیل ; kamil	Perfect and accomplished
مُرشد ; ਮੁਰਸ਼ਦ ; Murshid	Spiritual guide	ਮਿਆ ; ਮਿਲਿਆ ; miliaa	Met; found
اُوہ ; ਉਹ ; ooh	He	آپے لੈسی ; ਆਪੇ ਲੈਸੀ ; aape laisee	He himself will take
ساراں ; ਸਾਰਾਂ ; saaraan	Information, enquiry especially regarding health or well-being		

## 19. World is Dark and Empty

الف اوجھڑ جھل تے مارو بیلا، جتھے جالن اساڈی آئی ہُو  
 جس کدھی نوں ڈھاہ ہمیشاں، اوہ آج ڈھٹھی گل ڈھائی ہُو  
 نیں جنہاں دے وہے سراندی، اوہ سکھ نہ سوندے راہی ہُو  
 ریت تے پانی جتھے ہون اکٹھے باہُو، اُتھے بنی نہ بچھدی کائی ہُو

ਅਲਿਫ਼ ਔੜੜ ਝੱਲ ਤੇ ਮਾਰੂ ਬੇਲਾ, ਜਿਥੇ ਜਾਲਣ ਅਸਾਡੀ ਆਈ ਹੁ  
 ਜਿਸ ਕੱਪੀ ਨੂੰ ਢਾਰ ਹਮੇਸ਼ਾਂ, ਉਹ ਅੱਜ ਢਠੀ ਕੱਲੁ ਢਾਈ ਹੁ  
 ਨੈਂ ਜਿਨ੍ਹਾਂ ਦੇ ਵਹੇ ਸਿਰਾਂਦੀ, ਉਹ ਸੁੱਖ ਨਾ ਸੌਂਦੇ ਰਾਹੀ ਹੁ  
 ਰੇਤ ਤੇ ਪਾਣੀ ਜਿੱਥੇ ਹੋਣ ਇਕੱਠੇ ਬਾਹੂ<sup>(੨੦)</sup>, ਓਥੇ ਬੰਨੀ ਨਾ ਬੱਝਦੀ ਕਾਈ ਹੁ

Alif — Aujhar jhall te maaroo belaa, jitthe jaalan asaadee aae Hoo  
 Jis kaddhee noon dhaah hameshaan, ooh ajj dhatthee kal dhaae Hoo  
 Nein Jinhaan de vahey sirhaandee, ooh sukh na saonde raahee Hoo  
 Ret te panee jitthe hon ikatthe Bahoo, utthe bannee na bajhdee kaaee Hoo

We live in a world that is alike dark jungle and moss smitten swamp  
 Life's ephemeral as the river shore –flows and fades  
 How can a wayfarer sleep who resides at the shore!  
 World is like a dam of sand and water, O Bahoo. It is meant to fall

**T**his world is like a thick, dark and dangerous forest. It is like a deserted place and I am forced to live in it. The world can be exemplified by a riverbank which can tumble any moment. I am like a person who is lying at the shore of the river and cannot sleep because of the fear of drowning. A bund cannot be constructed by water and sand as water drifts the sand with its flow. Likewise, this world is water which wipes out weak faith. This world is temporary and will perish just like a castle of sand.

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
اؤجھر ; اؤجھڑ ; aujhar	Difficult to traverse forest; trackless wasteland	جھل ; جھل ; jhall	Dense forest
تے ; تے ; te	And	مارو ; مارو ; maaroo	Wilderness, wasteland
بیلہ ; بیلہ ; belaa	Forest of high grass, reeds and shrubbery along a riverbank	جیتھے ; جیتھے ; jitthe	Where
جالن ; جالٹ ; jaalan	Pass life or time	اساڈی ; اساڈی ; asaadee	Our
آئی ; آئی ; aae	Came	جس کدھی ; جس کدھی ; jis kaddhee	The riverbank or shore
نوں ; نوں ; noon	At, to, on, for	ڈھاہ ; ڈھاہ ; dhaah	Collapsing (of riverbank into the river)
ہمیشاں ; ہمیشاں ; hameshaan	Always, forever	اوہ ; اوہ ; ooh	It
آج ; آج ; ajj	Now, today, this day	ڈھٹھی ; ڈھٹھی ; dhatthee	Seen, observed
گل ; گل ; kal	Tomorrow	ڈھاہی ; ڈھاہی ; dhaaee	Make something fall or collapse
نیں ; نہیں ; nein	River, stream	جینھاں دے ; جینھاں دے ; Jinhaan de	Whose
وہے ; وہے ; vahey	Flow	سیراڈی ; سیراڈی ; sirhaandee	Head side of the bed, under head
سُکھ ; سُکھ ; such	Comfort, ease	نا ; نا ; na	No, not
سوئدے ; سوئدے ; saonde	Sleep	راہی ; راہی ; raahee	Traveller, wayfarer



ريت ; رت ; ret	Sand	پانی ; پانی ; pane	Water
جتي ; جيڻي ; jitthe	Where	هون ; هون ; hon	Be, become, occur, happen
اڪڻي ; اڪڻي ; ikatthe	Combined	اُتي ; اُتي ; utthe	There, at that place
بني ; بني ; bannee	Boundary, border, ridge (dividing fields), bank	بڻجڻي ; بڻجڻي ; bajhdee	To bind, build
ڪاڻي ; ڪاڻي ; kaace	Any		

## 20. F raud P irs

الف آپ نہ طالب ہیں کہیں دے، لوکاں نوں طالب کردے ہُو  
 چانوں کھپیاں کردے سپیاں، قہر اللہ توں ناہیں ڈردے ہُو  
 عشق مجازی ملکن بازی، پیر اوتے دھردے ہُو  
 اوہ شرمندے ہوسن باہُو، اندر روز حشر دے ہُو

ਅਲਿਫ਼ ਆਪ ਨਾ ਤਾਲਬ ਹੈਨ ਕਹੀਂ ਦੇ, ਲੋਕਾਂ ਨੂੰ ਤਾਲਬ ਕਰਦੇ ਹੁ  
 ਚਾਂਵਣ ਖੇਪਾਂ ਕਰਦੇ ਸੇਪਾਂ, ਕਹਿਰ ਅੱਲਾ ਤੋਂ ਨਾਹੀਂ ਡਰਦੇ ਹੁ  
 ਇਸ਼ਕ ਮਜ਼ਾਜ਼ੀ ਤਿਲਕਣ ਬਾਜ਼ੀ, ਪੈਰ ਅਵਲੇ ਧਰਦੇ ਹੁ  
 ਉਹ ਸ਼ਰਮਿੰਦੇ ਹੋਸਨ ਬਾਹੂ<sup>(੨੦)</sup>, ਅੰਦਰ ਰੋਜ਼ ਹਸ਼ਰ ਦੇ ਹੁ

Alif Aap na taalab hain kaheen de, lokaan noon taalab karde Hoo  
 Chaavan khepaan karde sepaan, qahr Allah tun naaheen darde Hoo  
 Ishq majaazee tilkan baazee, peyr avalle dharde Hoo  
 Ooh sharminde hosan Bahoo, andar roz hashar de Hoo

Were never a disciple themselves yet make others of oneself  
 Grant fake spirituality to earn coins! They're not afraid of Allah's torment  
 Were never familiar with metaphorical love yet indulge in its play  
 O Bahoo, they'll regret and become embarrassed on the Last Day

**T**o become a spiritual guide and accede to the throne of Divine guidance and persuasion, it is compulsory to first become disciple of the one who is perfect and accomplished in it. Imperfect guides could not even attain to the level of a seeker of Allah, failed in *Faqr*, never pledged allegiance to the perfect spiritual guide nor were granted permission to guide and persuade yet call themselves 'spiritual guides'. It is self-deception that since their forefathers were guides hence they hold the same title and that spiritual guidance is inheritance. These fakes have made it a business to sell gnosis and succession hence pledging allegiance to them is proscribed and forbidden. No guidance can come from the

imperfect. They are playing a dangerous game opposite to Divine love therefore on the Judgment Day they will be disgraced.

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
آپ ; ਆਪ ; aap	They, themselves	نہ ; نا ; na	No, not
طالب ; طالبا ; talib	Seeker	ہیں ; ہائے ; hain	Are
کہیں دے ; کجھی دے ; kaheen de	Of anywhere or anyone	لوکاں ; لوکاں ; lokaan	People
نوں ; نون ; noon	At, to, on, for	کر دے ; کر دے ; karde	Do, make
چاوان ; چاوان ; chaavan	To pick up, to take away	کھیپاں , سہپاں ; ; khepaan, sepaan	A labour contract ( <i>khepaan</i> ) against services ( <i>sepaan</i> ) with fixed payment made by landlords in villages with labourers like cobblers, blacksmiths, carpenters, barbers etc. This payment is made on every harvest.
قہر اللہ ; کجھیر اੱلا ; qahr Allah	Divine wrath		
توں ; توں ; tun	From		
ناہیں ; ناہیں ; naaheen	No, not		
ڈر دے ; ڈر دے ; dared	Fear		
عشق مجازی ; عشق مجازی ; ; ishq majaazee	Metaphorical love	تیلکن بازی ; تیلکن بازی ; tilkan baazee	Game that is uncertain or risky
پیر ; پیر ; peyr	Foot	اوالے ; اوالے ; avalue	Here and there; <i>figuratively</i> , not straight, stagger
ڈھر دے ; ڈھر دے ; dharde	Step; put, place	اوه ; اوه ; ooh	Those, they, he

شرمندے ; شرمیندے ; sharminde	Abashed, ashamed	ہوسن ; ہوسن ; hosan	Will be
اندر روز حشر دے ; ائدتر روجھ ہسار دے ; andar roz hashar de	On the doomsday, on the day of judgement		



## 21. Fakir's Grave is Blessed

الف اندر وی هُو تے باہر وی هُو، باهُو کیتھاں لبھیوے هُو  
 سے ریاضتاں کراہاں توڑے، خون جگر دا پیوے هُو  
 لکھ ہزار کتاباں پڑھ کے، دانشمند سدیوے هُو  
 نام فقیر تہاندا باهُو، قبر جنہاں دی جیوے هُو

ਅਲਿਫ਼ ਅੰਦਰ ਵੀ ਹੁ ਤੇ ਬਾਹਰ ਵੀ ਹੁ, ਬਾਹੂ<sup>(ਹੂ)</sup> ਕਿੱਥਾਂ ਲਭੀਵੇ ਹੁ  
 ਸੈ ਰਿਆਜ਼ਤਾਂ ਕਰਾਹਾਂ ਤੋੜੇ, ਖੂਨ ਜਿਗਰ ਦਾ ਪੀਵੇ ਹੁ  
 ਲੱਖ ਹਜ਼ਾਰ ਕਿਤਾਬਾਂ ਪੜ੍ਹ ਕੇ, ਦਾਨਸ਼ਮੰਦ ਸਦੀਵੇ ਹੁ  
 ਨਾਮ ਫ਼ਕੀਰ ਤਿਨ੍ਹਾਂ ਦਾ ਬਾਹੂ<sup>(ਹੂ)</sup>, ਕਬਰ ਜਿਨ੍ਹਾਂ ਦੀ ਜੀਵੇ ਹੁ

Alif Andar vee Hoo te baahar vee Hoo, Bahoo kithaan labheeve Hoo  
 Sey riaazataan karaahaan torey, khoon jigar da peeve Hoo  
 Lakh hazaar kitaabaan parh ke, daanishmand sadeeve Hoo  
 Nam Fakir tinhaanda Bahoo, qabar jinhaan dee jeeve Hoo

Bahoo is no more. It's *Hoo* in both spirit and form  
 Drowned in penance, austerity and religious toil. Ah! Gruelling  
 Read tomes to encase in a false facade of a wise. Sly!  
 O Bahoo, miracles and mercy! That is a Fakir's shrine

In this quatrain, Sultan Bahoo explains the ultimate stage of *Faqr*; annihilation and immortality in *Hoo* (هُو) and reveals about his reality at this stage. According to him, it is the stage of:

ہمہ اوست در مغز و پوست

Meaning: Only the Divine Essence exists in the esoteric and the exoteric being.

Bahoo has been annihilated in *Hoo* (هُو) to become *Hoo* (هُو). The ascetics become exhausted with struggles of recitals and devotions but remain oblivious to the station of annihilation in *Hoo* (هُو). Some people after reading thousands of books become wise and scholars but they do not even have a whiff of this stage. The ones who annihilate themselves in the Divine Essence to become the Essence Itself, they are the Fakirs. Even their graves are the quintessence of beneficence.

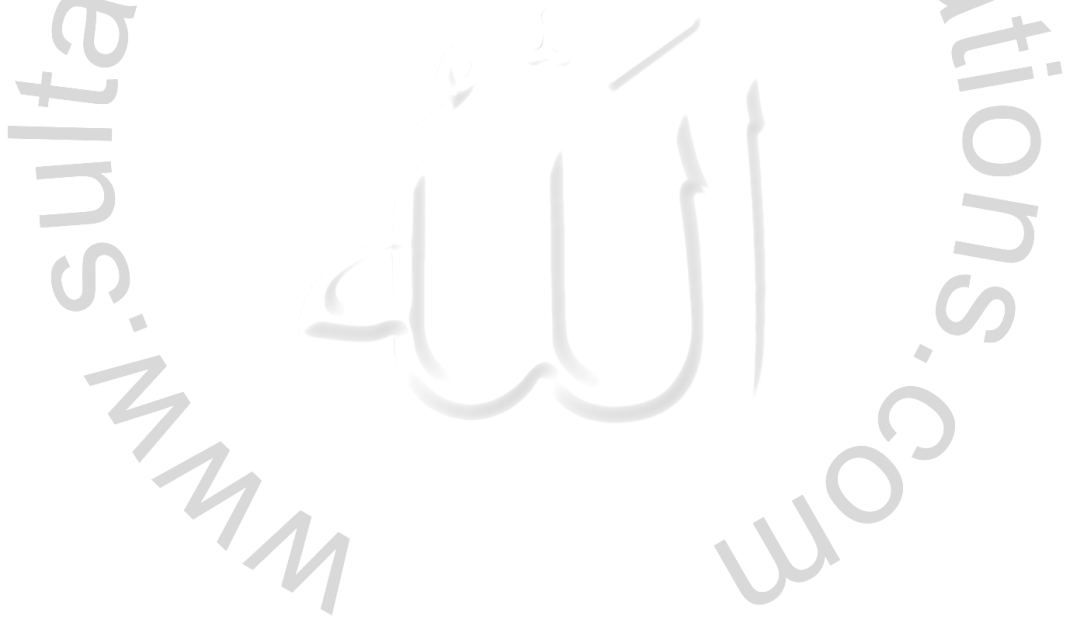
## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
اندر; ਅੰਦਰ; andar	Esoteric being, spiritual being	وے; ਵੀ; vee	Also, too, as well
هُو; ਹੂ; Hoo	Divine Essence; <i>Ism-e-Allah Zaat</i>	تے; ਤੇ; te	And
باہر; ਬਾہر; baahar	Outside; physical being	کیتھاں; کیّوں; kithaan	From where, where
لبھیوے; لَبھیوے; labheeve	Found	سے; سੈ; sey	Hundred; numerous
ریاضتوں; ریااضتوں; riaazataan	Worships, meditation, devotions, austerities, penances	کراہاں; کراہاں; karaahaan	By doing (repeatedly)
توڑے; توڑے; torey	Although, though, however, even if	خون جگر دا پیوے; خُون جِگار دا پِیوے; khoon jigar da peeve	Arduous labour, endure labour, take trouble
لੱਖ ہزار; لੱਖ ہزار; lakh hazaar	Hundred thousand; numerous, countless	کیتااباں; کیتااباں; kitaabaan	Books
پڑھ کے; پڑھ کے; parh ke	After reading	دانشمند; دانشمند; daanishmand	Wise, prudent, intelligent, intellectual, a wise person

سداے; سداے; sadeeve	Called, claim	نام; نام; nam	Name
فقیر; فکیر; Fakir	Fakir	انہاں; انہاں دا; tinhaanda	Their
قبر; قبر; qabar	Grave, tomb	جہاں; جہاں دی; jinhaan dee	Whose
جیوے; جیوے; jeeve	Live		

#### Note:

In the second verse of this quatrain, the word used is *و/دی* /vee that means also, too or as well. It is the correct one. However, many scripts instead had the word *جی/جی* /bhe which is the Urdu meaning of the former word. It also means 'also or too'.



## 22. Complete Submission

الف      اللهُ چنبے دی بوٹی، میرے مَن وِچ مُرشد لاندَا هُو  
 جس گت اُتے سوہنا راضی ہوندا، اوہو گت سکھاندَا هُو  
 ہر دم یاد رکھے ہر ویلے، آپ اُٹھاندَا بہاندَا هُو  
 آپ سمجھ سمجھیندا باہُو، آپے آپ بَن جاندا هُو

ਅਲਿਫ਼      ਅੱਲਾ ਚੰਬੇ ਦੀ ਬੂਟੀ, ਮੇਰੇ ਮਨ ਵਿਚ ਮੁਰਸ਼ਦ ਲਾਂਦਾ ਹੁ  
 ਜਿਸ ਗਤ ਉੱਤੇ ਸੋਹਣਾ ਰਾਜ਼ੀ ਹੋਂਦਾ, ਓਹੋ ਗਤ ਸਿਖਾਂਦਾ ਹੁ  
 ਹਰ ਦਮ ਯਾਦ ਰੱਖੇ ਹਰ ਵੇਲੇ, ਆਪ ਉੱਠਾਂਦਾ ਬਹਾਂਦਾ ਹੁ  
 ਆਪ ਸਮਝ ਸਮਝੋਂਦਾ ਬਾਹੂ<sup>(੨੦)</sup>, ਆਪੇ ਆਪ ਬਣ ਜਾਂਦਾ ਹੁ

Alif      Allah chambe dee bootee, mere mann wich Murshid laandaa Hoo  
 Jis gatt utte sohnaa raazee hondaa, oho gatt sikhaandaa Hoo  
 Har dam yaad rakhe har wele, aap uthaandaa bahaandaa Hoo  
 Aap samajh samjhendaa Bahoo, aape aap ban jaandaa Hoo

Alif Allah! 'Tis jasmine's seedling, sowed by spiritual guide in my spirit  
 I'm suffice at the state he picks  
 Remembers me all the time; he manifests orchestrating every move  
 O Bahoo! He guides himself manifesting in me

**T**he perfect spiritual guide has unveiled all the powers and secrets of *Ism-e-Allah Zaat* within me by imprinting it inwardly. Now he teaches and enhances those of my habits, states and conditions which he is fond of and are acceptable in the court of Allah. I am not left for a moment when he is not showering love, affection and beneficence. I have annihilated in him to such an extent that none of my words, deeds and gestures are without his will. He teaches the secrets and powers of the path of *Faqr*. At times, when I am completely annihilated, it is he who is manifested in my being. I do not exist; it is him and this is how he ends the difference of 'you and I' between us.



## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
الف الله ; ਅਲਿਫ਼ ਅੱਲਾ ; Alif Allah	Allah; <i>Ism-e-Allah Zaat</i>	چنبے ; چنبے ; chambe	Jasmine
ਦੀ ; ਦੀ ; dee	Of	ਬੂਟੀ ; ਬੂਟੀ ; bootee	Sapling, young plant; seedling
میرے ; मेरे ; mere	Mine, my	مَن ; मन ; mann	Inward; like heart is to body, inward is to soul.
وچ ; ਵਿਚ ; wich	In, inside, into	مُرشد ; مُرشد ; Murshid	Spiritual guide
لاندا ; लांदा ; laandaa	Plants, sows	جس ; جس ; jis	Which, that
ਗੱਤ ; ਗੱਤ ; gatt	State, condition	اُتے ; ਉਤੇ ; utte	On, upon
سوہنا ; सोहना ; sohnaa	Dear, beloved	راضی ہوندا ; راجی ہوندا ; raazee hondaa	Is happy, contented or well-pleased
اوہو ; ਉਹੋ ; oho	The very same, the same	سکھاندا ; सिखांदा ; sikhaandaa	Teaches, trains, instructs
ਹਰ ਦਮ ; हर दम ; har dam	With every breath; each moment	याद ; याद ; yaad	Remember
रकھے ; रकھے ; rakhe	Keeps	हर ਵੇਲੇ ; हर wele	All the time
آپ ; आप ; aap	Oneself, honorific for you or thou, I myself, you yourself, yourselves and so on.	اُٹھاندا ; ਉਠਾਂਦਾ ; uthaandaa	To assist or make someone stand
बहांदा ; बहांदा ; bahaandaa	To assist or make someone sit	समझें ; समझें ; samjhendaa	To impart knowledge, understanding, intellect
आपे आप ; आपे आप ; aape aap	Oneself, one's own self	بن جاندਾ ; ਬਣ ਜਾਂਦਾ ; ban jaandaa	Becomes

## 23. Kaaba of Inward

ب باهُو باغ بہاراں کھڑیاں، نرگس ناز شرم دا ہُو  
 دل وچ کعبہ صحی کیتوسے، پاکوں پاک پریم دا ہُو  
 طالب طلب طواف تمامی، حُب حضور حرم دا ہُو  
 گیا حجاب تھیوسے حاجی باهُو، جداں بختیوس راہ کرم دا ہُو

ਬੇ ਬਾਹੂ<sup>(੯੯)</sup> ਬਾਗ਼ ਬਹਾਰਾਂ ਖਿੜੀਆਂ, ਨਰਗਸ ਨਾਜ਼ ਸ਼ਰਮ ਦਾ ਹੂ  
 ਦਿਲ ਵਿਚ ਕਾਅਬਾ ਸਹੀ ਕੀਤੇਸੇ, ਪਾਕੋਂ ਪਾਕ ਪਰਮ ਦਾ ਹੂ  
 ਤਾਲਬ ਤਲਬ ਤੁਆਫ਼ ਤਮਾਮੀ, ਹੁੱਬ ਹਜ਼ੂਰ ਹਰਮ ਦਾ ਹੂ  
 ਗਿਆ ਹਿਜਾਬ ਥੀਓਸੇ ਹਾਜੀ ਬਾਹੂ<sup>(੯੯)</sup>, ਜਦਾਂ ਬਖ਼ਸ਼ਿਓਸ ਰਾਹ ਕਰਮ ਦਾ ਹੂ

Be Bahoo baagh bahaaraan khiriaan, nargis naaz sharam da Hoo  
 Dil wich Kaaba sahee keetose, paakon paak param da Hoo  
 Taalab talab tawaaf tamaamee, hubb Huzoor Haram da Hoo  
 Giaa hijab theeose haji Bahoo, jadaan bakhshios raah karam da Hoo

A blooming garden... shyly an enchanting narcissus flowered  
 I turned towards the Kaaba of inward. Love... passionate and pure!  
 Circle and pray for the union in the majestic court of the most Honourable  
 Unveiled Himself! O Bahoo, he blesses... it's the path of compassion

**S**ultan Bahoo has used the metaphor of Kaaba for the Divine Essence. He says:

Ever since I have found the Divine Essence within, my inward is ecstatic with Divine love and I have recognized the sacred One Who is to be worshipped. All my desires, circumambulations and love are only for the Essence. O seeker! Be desirous of complete union with the Beloved in the Kaaba of Oneness. All the veils are lifted and Divine union is granted only by the favour and beneficence of Allah Himself.

## GLOSSARY

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
باغ بہاراں کھڑیاں ; ਬਾਗ ਬਹਾਰਾਂ ਖਿੜੀਆਂ ; baagh bahaaraan khiriaan	Garden bloomed or blossomed; <i>figuratively</i> , happiness, joy	نرگس ; نرگاس ; nargis	Narcissus
ناز ; ناز ; naaz	Pride, grace	شرم ; شرم ; sharam	Bashfulness, shyness, modesty
دا ; ਦਾ ; da	Of	دل ; ਦਿਲ ; dil	Heart, inward
وچ ; ਵਿਚ ; wich	In, inside, into	كعبه ; ਕਾਅਬਾ ; Kaaba	Kaaba
ਸਹੀ ਕੀਤੇਸੇ ; ਸਹੀ ਕੀਤੇਸੇ ; sahee keetose	Did right; corrected	پاکوں پاک ; پاکوں پاک ; paakon paak	Sacred, holy; pure, clean, virtuous
پر ; پر ; param	Love	طالب ; تالاب ; taalab	Seeker, desirous
طلب ; تالاب ; talab	Desire, wish	طواف ; تواف ; tawaaf	Circumambulation, moving around in circle
تمامی ; تمامی ; tamaamee	All, whole, entire, total, complete	حُب ; حُب ; hubb	Love
حضور ; حضور ; Huzoor	Huzoor; here it means Allah, God	حرم ; حرم ; Haram	Divine Sanctuary
ਗਿਆ ਹਿਜਾਬ ; ਗਿਆ ਹਿਜਾਬ ; giaa hijab	Veil lifted	تھیوسے ; تھیوسے ; theose	Became
حاجی ; حاجی ; haji	Haji: one who has been on pilgrimage or hajj	جداں ; جداں ; jadaan	When
بخشیدوس ; بخشیدوس ; bakhshios	Bestowed, blessed, conferred	راہ کرم دا ; راه کرم دا ; raah karam da	Path of mercy, compassion and favour

## 24. Shaikh Abdul Qadir Jilani

ب بغداد شہر دی کیا نشانی، اُچیاں لسیاں چیراں ہُو  
 تن من میرا پرزے پرزے، جیوں درزی دیاں لیراں ہُو  
 اینہاں لیراں دی گل کفنی پا کے، رلساں سنگ فقیراں ہُو  
 بغداد شہر دے ٹکڑے منگساں باہُو، تے کرساں میراں میراں ہُو

ਬੇ ਬਗداد دا ਸ਼ਹਿਰ ਦੀ ਕਿਆ ਨਿਸ਼ਾਨੀ، ਉੱਚੀਆਂ ਲੰਮੀਆਂ ਚੀਰਾਂ ਹੂ  
 ਤਨ ਮਨ ਮੇਰਾ ਪੁਰਜੇ ਪੁਰਜੇ، ਜਿਓਂ ਦਰਜ਼ੀ ਦੀਆਂ ਲੀਰਾਂ ਹੂ  
 ਇਨ੍ਹਾਂ ਲੀਰਾਂ ਦੀ ਗਲ ਕਫਨੀ ਪਾ ਕੇ، ਰਲਸਾਂ ਸੰਗ ਫਕੀਰਾਂ ਹੂ  
 ਬਗਦਾਦ ਸ਼ਹਿਰ ਦੇ ਟੁਕੜੇ ਮੰਗਸਾਂ ਬਾਹੂ<sup>(ਰਹ)</sup>, ਤੇ ਕਰਸਾਂ ਮੀਰਾਂ<sup>(ਰਜ)</sup> ਮੀਰਾਂ<sup>(ਰਜ)</sup> ਹੂ

Be Baghdad shaihar dee kias nishaanee, uchchean lammeeaan cheeraan Hoo  
 Tann mann mera purze purze, jion darzee diyaan leeraan Hoo  
 Enhaan leeraan dee gal kafanee paa ke, ralsan sang Fakiraan Hoo  
 Baghdad shaihar de tukre mangsaan Bahoo, te karsaan Miraan Miraan Hoo

What symbolizes Baghdad... intertwined allies and gaping gashes  
 I'm like a tailor's patch; my body, my soul sighs in ache  
 I'll wear a shroud of these scraps and join the Fakirs of Baghdad  
 Calling, 'my leader,' 'my guide,' Bahoo will beg for union

**W**hat is the identification of city of Baghdad? There is a maze of streets for those who seek *Faqr*. I am waiting and writhing in the pangs of love, day and night for Shaikh Abdul Qadir Jilani. I have worn out myself searching for him, I am like tailor's scraps be it my soul or body, restless with the pain of being far from him. Wearing these scraps in love, I will sit among the Fakirs of Baghdad and beg for the union with Allah in its streets calling Shaikh Abdul Qadir Jilani's name for help.

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
بغداد شہر ; ਬਗ਼داد ਸ਼ਹਿਰ ; Baghdad shaihar	The city of Baghdad. The tomb of Ghawth al-Azam Shaikh Abdul Qadir Jilani is there	دی ; دی ; dee	Of
کیا ; کیا ; kiaa	What	نشانی ; نیشانی ; nishaanee	Sign, symbol, mark, identification; memorial
اُچھاں لمیاں چیراں ; اُچھی لہمیئاں چیراں ; uchcheraan lammeeaan cheeraan	Long and complex intertwined lanes and alleys; gaping gashes	تن ; تن ; tann	Body
من ; من ; mann	Inward; like heart is to body, inward is to soul.	میرا ; میرا ; mera	My, mine
پرزے پرزے ; پورچے پورچے ; purze purze	Pieces	جیوں ; جیوں ; jion	Like that, as, in the manner of
درزی ; درزی ; darzee	Tailor	دیاں ; دیاں ; diyaan	Of
لیراں ; لہراں ; leeraan	A longish strip of cloth, rag, shred	انہاں ; انہاں ; enhaan	These
گال ; گال ; gal	Neck	کفنی ; کفنی ; kafanee	Shroud
پا کے ; پا کے ; paa ke	After wearing	رلساں ; رلساں ; ralsan	Join
سنگ ; سنگ ; sang	Along with, together	فقیراں ; فقیراں ; Fakiraan	Fakirs
دے ; دے ; de	Of	ٹکڑے ; ٹکڑے ; tukre	Pieces, morsels

منگساں ; भंगसां ; mangsaan	Beg, ask for, demand, request	تے ; ٽے ; te	And; then
करसां ; कर्सां ; karsaan	Will do	मीरां (कर्सा) ; मीरां (कर्सा) मीरां (कर्सा) ; Miraan Miraan	Leader: A title of Ghawth al-Azam Shaikh Abdul Qadir Jilani



## 25. Love for Shaikh Abdul Qadir Jilani

ب بغداد شریف وَنَجْ کراہاں، سودا نے کیتوسے ہُو  
 رتی عقل دی دے کراہاں، بھار غماندا گھدوسے ہُو  
 بھار بھریرا منزل چوکھیری، اوڑک وَنَجْ پہتیسوسے ہُو  
 ذات صفات صھی کیتوسے باہُو، تاں جمال لدھوسے ہُو

ਬੇ ਬਗਦਾਦ ਸ਼ਰੀਫ ਵੰਜ ਕਰਾਹਾਂ, ਸੌਦਾ ਨੇ ਕੀਤੇਸੇ ਹੁ  
 ਰੱਤੀ ਅਕਲ ਦੀ ਦੇ ਕਰਾਹਾਂ, ਭਾਰ ਗ਼ਮਾਂ ਦਾ ਘਿਦੋਸੇ ਹੁ  
 ਭਾਰ ਭਰੇਰਾ ਮੰਜ਼ਿਲ ਚੇਖੇਰੀ, ਓੜਕ ਵੰਜ ਪਹਤਿਓਸੇ ਹੁ  
 ਜ਼ਾਤ ਸਿਫ਼ਾਤ ਸਹੀ ਕੀਤੇਸੇ ਬਾਹੂ(ਹੁ), ਤਾਂ ਜਮਾਲ ਲਧੋਸੇ ਹੁ

Be Baghdad shareef vanj karaahaan, saudaa ne keetose Hoo  
 Ratti aqal dee de karaahaan, bhaar ghamaan daa ghidose Hoo  
 Bhaar bhareera manzil chaukheree, orrak vanj pahuteose Hoo  
 Zaat sifaat sahee keetose Bahoo, taan jamaal laddhose Hoo

Will make a deal once I reach the city of Baghdad  
 Will bargain pointless intellect with sorrows of love  
 With weight of woe, path seemed far-off but made possible at last  
 Immersed in Essence and attributes, Bahoo became one with God's Beauty

I have made a trade in Baghdad and bargained intellect for the love of Shaikh Abdul Qadir Jilani. I am wandering in the sorrow of being far from him. The path of Divine love is difficult and destination is not close but such is the beneficence in servitude of Shaikh Abdul Qadir Jilani that I have reached there. I became one with the Divine beauty when I got the gnosis of the Essence and His attributes.

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
بغداد شریف ; ਬਗ਼ਦਾਦ मरीद ; Baghdad shareef	The noble Baghdad: the city of Ghawth al-Azam Shaikh Abdul Qadir Jilani. Words like noble or esteemed ( <i>shareef</i> ) are often added with the cities of Saints	وڃ ڪراهاڻ ; دڻج ڪراهاڻ ; vanj karaahaan  سؤدا نئ ڪيٽوسه ; سؤدا نئ ڪيٽوسه ; saudaa ne keetose	By going  Did a new bargain, purchase or trade
رتي ; رتتي ; ratti	Small red and black seed of abrus precatorius used as small weight by goldsmiths and jewellers, weighing about 122 milligrams; a small quantity	عقل ; اڪال ; aqal	Intelligence, intellect, wit, wisdom
دے ڪراهاڻ ; دے ڪراهاڻ ; de karaahaan	By giving	دي ; دي ; dee	Of  Weight, load, burden; <i>figurative            usage</i> responsibility, obligation, onus
غماندا ; راما دا ; ghamaan daa	Of sorrows, griefs, woes; sadness	گھدوسه ; ڀيدوسه ; ghidose	Took, got, obtained
بهريرا ; ٻهريرا ; bhareera	Heavy, weighty; burdened; loaded, laden	منزل ; مڻجڻال ; manzil	Destination, goal
چوڪهيري ; چوڪهيري ; chaukheree	More, much	اوڙڪ ; اوڙڪ ; orrak	The end, extreme
پھتوسه ; پھتوسه ; pahuteose	Reached	ذات ; ذات ; Zaat	Divine Essence



صفات ; سفاات ; sifaat	Divine attributes	صحی کیتوسے ; سہی کیتوسے ; sahee keetose	Correctly understood the reality; did right
تاں ; تاں ; taan	Then	جمال ; جمال ; jamaal	Beauty, elegance, radiance
لادھوسے ; لادھوسے ; laddhose	We have attained or achieved		



## 26. Divine Presence

ب باجھ حضوری نہیں منظوری، توڑے پڑھن بانگ صلاتاں ہُو  
 روزے نفل نماز گزارن، توڑے جاگن ساریاں راتاں ہُو  
 باجھوں قلب حضور نہ ہووے، توڑے کڈھن سے زکاتاں ہُو  
 باجھ فنا رب حاصل ناہیں باہُو، ناں تاثیر جماعتاں ہُو

ਬੇ ਬਾਝ ਹਜ਼ੂਰੀ ਨਹੀਂ ਮਨਜ਼ੂਰੀ, ਤੇੜੇ ਪੜ੍ਹਨ ਬਾਂਗ ਸਲਾਤਾਂ ਹੁ  
 ਰੋਜ਼ੇ ਨਫਲ ਨਮਾਜ਼ ਗੁਜ਼ਾਰਨ, ਤੇੜੇ ਜਾਗਣ ਸਾਰੀਆਂ ਰਾਤਾਂ ਹੁ  
 ਬਾਝੋਂ ਕਲਬ ਹਜ਼ੂਰ ਨਾ ਹੋਵੇ, ਤੇੜੇ ਕੱਢਣ ਸੈਂ ਜ਼ਕਾਤਾਂ ਹੁ  
 ਬਾਝ ਫ਼ਨਾਹ ਰੱਬ ਹਾਸਲ ਨਾਹੀਂ ਬਾਹੂ<sup>(੫੭)</sup>, ਨਾਂ ਤਾਸੀਰ ਜਮਾਤਾਂ ਹੁ

Be Baajh huzooree naheen manzooree, torey parhhan baang salaataan Hoo  
 Roze nafal namaz guzaaran, torey jaagan saareean raataan Hoo  
 Baajhon qalb huzoor na hove, torey kadhan sey zakaataan Hoo  
 Baajh fana Rabb haasil naaheen Bahoo, naa taaseer jamaataan Hoo

No presence of inward! Salat and adhan unanswered  
 So is fast and it matters not that worship keeps you awake all night long  
 No Divine presence... zakat isn't different  
 O Bahoo, without fana Lord can't be reached, not even in congregations

**S**ultan Bahoo is explaining the following Hadith in this quatrain:

لا صَلَاةَ إِلَّا بِحُضُورِ الْقَلْبِ ◀

Meaning: No salat without the presence of inward.

He elaborates:

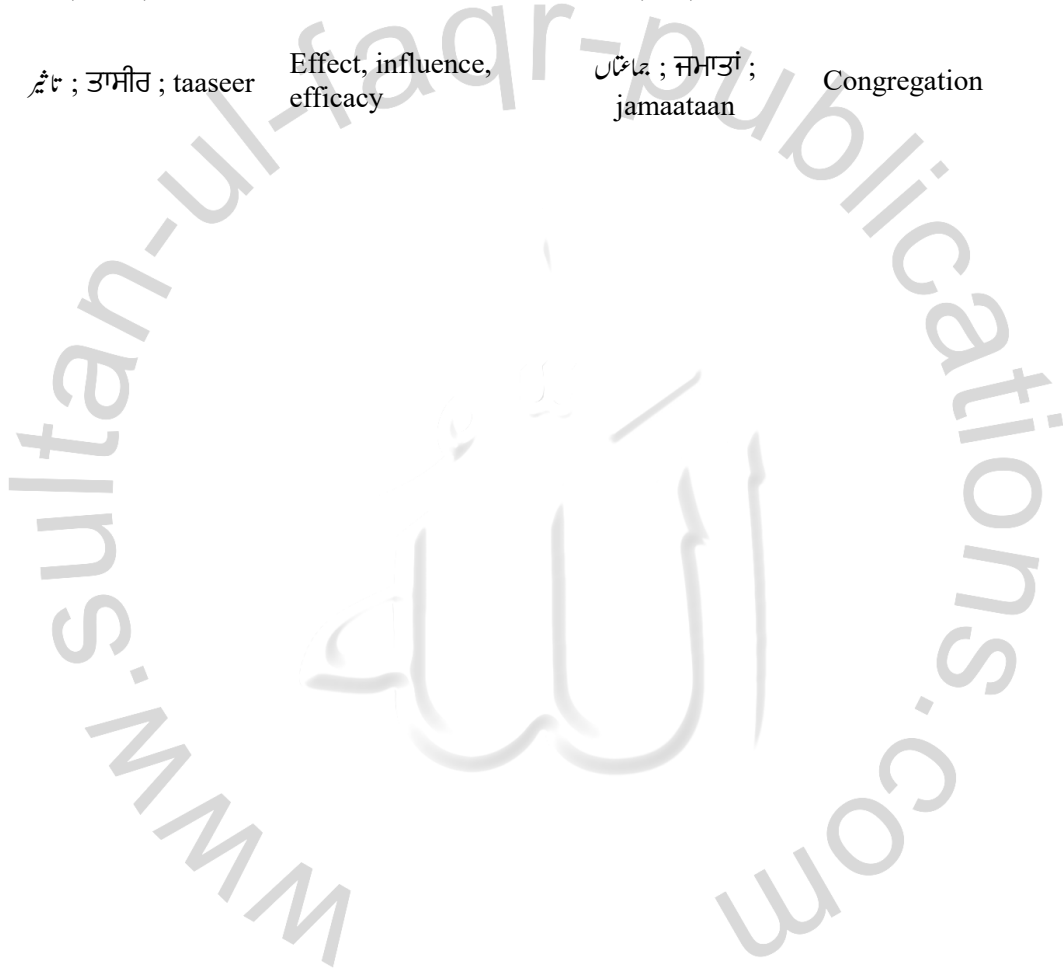
That worship is not acceptable in the court of Allah which does not have presence of inward whether it is adhan, salat, fast or zakat. If fasts are kept through days and supererogatory prayers are offered at nights, still presence cannot be achieved. It can only

be through the purification of the self and inward. If a person does not annihilate the self then union with Allah, His vision and presence cannot be achieved.

## GLOSSARY

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
बाज ; बाझ ; baajh	Without, besides	حضورى ; हजुरी ; huzooree	Presence: Esoteric presence in the court of Allah
नहीं ; नही ; naheen	No, not	منظوری ; मनजुरी ; manzooree	Approval; acceptance, permission
توڑے ; توڑے ; torey	Although, though, however, even if	پڑھن ; पड़ुन ; parhhan	Read, recite
बाँग ; बांग ; baang	Adhan: Muslim call to prayer	صلاताں ; सलातां ; salaataan	Salat, namaz, prayers
روزے ; रोजे ; roze	Fast, fasting	نفل ; नफ़ल ; nafal	Voluntary salat
नाम ; नमज ; namaz	Salat, namaz, prayer	ग़ज़ारन ; गुज़ारन ; guzaaran	Spend; perform
जागन ; जागण ; jaagan	Awake, wake, wake up, awaken, rise from sleep	सारीयां ; सारीआं ; saareean	All
रातां ; रातां ; raataan	Nights	बाज्जों ; बाज्जों ; baajjhon	Without
قلب ; कलब ; qalb	Inward	حضور ; हजुर ; huzoor	Presence
ना ; ना ; na	No, not	होवे ; होवे ; hove	Become
कडहन ; कडहन ; kadhan	Deduct, subtract; give away	سے ; सै ; sey	Hundred; numerous

زڪاات ; جڪااتا ; zakaataan	Zakat	فنا ; فناء ; fana	Fana, annihilation
رب ; ربوب ; Rabb	God, Lord	حاصل ; حاصل ; haasil	Obtained, acquired; here used for reached
ناہیں ; ناہی ; naaheen	No, not, neither	ناہ ; ناہ ; naa	No, not, nor
تاسیر ; تاسیر ; taaseer	Effect, influence, efficacy	جماعتیں ; جماعتیں ; jamaataan	Congregation



## 27. R espect H onourable M en

بے ادباں ناں سار ادب دی، گئے ادباں توں وانجے ھو  
 جیہڑے ہون مٹی دے بھانڈے، کدی نہ ہوندے کانجے ھو  
 جیہڑے مڈھ قدیم دے کھیڑے، کدی نہ ہوندے رانجے ھو  
 جیں دل حضور نہ منگیا باھو، گئے دوہیں جہانیں وانجے ھو

ਬੇ      ਬੇਅਦਬاں ناں سار ਅਦب ਦੀ، گائے ਅدبیاں توں ਵਾਂجے ھو  
 ਜਿਹੜੇ ਹੋਣ ਮਿੱਟੀ ਦੇ ਭਾਂਡੇ, ਕਦੀ ਨਾ ਹੁੰਦੇ ਕਾਂਜੇ ھو  
 ਜਿਹੜੇ ਮੁੱਢ ਕਦੀਮ ਦੇ ਖੇੜੇ, ਕਦੀ ਨਾ ਹੁੰਦੇ ਰਾਂਜੇ ھو  
 ਜੋ ਦਿਲ ਹਜ਼ੂਰ ਨਾ ਮੰਗਿਆ ਬਾਹੂ<sup>(ਰਹ)</sup>, ਗਾਏ ਦੋਹੀਂ ਜਹਾਨੀਂ ਵਾਂਜੇ ھو

Be      Be-adbaan naa saar adab dee, gae adbaan tun vaanje Hoo  
 Jehre hon mittee de bhaande, kadee na honde kaanje Hoo  
 Jehre mudh qadeem de kherhe, kadee na honde ranjhe Hoo  
 Jain dil huzoor na mangiaa Bahoo, gae doheen jahaanee vaanje Hoo

Damned know nought the worth of respectful men  
 Clay pots! They can't be turned to crystal  
 Eternally wretched can never become lovers  
 Bahoo warns! Ask for presence before Lord or be deprived in both the realms

The ill-mannered and uncultured people are not aware of the honour and regard of the greatly venerable ones. Due to their wretchedness, they are deprived of the status which is of the respectful. The inherent nature cannot be transformed without invoking and contemplating *Ism-e-Allah Zaat* and receiving the guidance of a perfect spiritual guide. Those who are eternally unfortunate and damned cannot become the fortunate ones as the earthen pots cannot be turned into crystal. The disrespectful people, whether they are impudent towards Allah, the Prophet, the Companions, the People of Cloak, the Fakirs or the spiritual guide, remain deprived of the gnosis of Allah in both the worlds. As an Urdu

proverb explains, “The respectful succeeds while the impudent turns wretched.” The one who does not seek the Divine presence remains empty handed in both the worlds.

## GLOSSARY

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
بے ادباں ; ਬੇਅਦਬਾਂ ; be- adbaan	Mannerless, rude, impolite, disrespectful	ਨਾ ; ਨਾਂ ; naa	No, not
ਸਾਰ ; ਸਾਰ ; saar	Awareness; information	ادب ; ادب ; adab	Respect, regard, courtesy, politeness, deference
ਦੀ ; ਦੀ ; dee	Of	ਗئے ادباں توں وانجے ; ਗਏ ਅਦਬਾਂ ਤੋਂ ਵਾਂਜੇ ; gae adbaan tun vaanje	Remained unfortunate and deprived because of being mannerless, rude, impolite or disrespectful
ਜਿਹੜੇ ; ਜਿਹੜੇ ; jehre	Who	ਮਿੱਟੀ ਦੇ ਭਾਂਡੇ ; mittee de bhaande	Pots of clay
ਹੋਣ ; ਹੋਣ ; hon	Be	ਕਾਜੇ ; ਕਾਜੇ ; kaanje	Crystal or glass utensils
ਕਦੀ ਨਾ ਹੁੰਦੇ ; kadee na honde	Never become	ਖੇੜੇ ; ਖੇੜੇ ; kherhe	Cruel, callous; unfortunate
ਮੁੱਢ ਕਦੀਮ ; mudh qadeem	Ancient times, remote past, antiquity	ਜੈ ; ਜੈ ; jain	Who; if
ਰਾਜ਼ੇ ; ਰਾਜ਼ੇ ; ranjhe	Fortunate, blessed	ਹਜ਼ੂਰ ; ਹਜ਼ੂਰ ; Huzoor	Divine presence
ਦਿਲ ; ਦਿਲ ; dil	Heart, inward	ਦੋਹੀਂ ਜਹਾਨੀਂ ; ਦੋਹੀਂ ਜਹਾਨੀਂ ; doheen jahaanee	Both the world and the hereafter
ਮੰਗਿਆ ; mangiaa	Asked, implored	ਵਾਂਜੇ ; ਵਾਂਜੇ ; vaanje	Without, devoid of, lacking, deprived

## 28. Fame

بزرگی نوں گھت و ہن لوڑھائیے، کریئے رج مُکالا ہُو  
 لاَ اِلَہِ اِلاَ اللّٰہُ گل گہناں مڑھیاء، مذہب کی لگدا سالا ہُو  
 اِنَّا اللّٰہُ گھر میرے آیا، جیں آن اٹھایا پالا ہُو  
 اسان بھر پیالا خضروں پیتا باہُو، آب حیاتی والا ہُو

ਬੇ ਬਜ਼رگی نੂੰ گھت ਵਹਿਣ ਲੋੜਾਈਏ, ਕਰੀਏ ਰੱਜ ਮੁਕਾਲਾ ਹੂ  
 ਲਾ ਇੱਲਾਹਾ ਗਲ ਗਹਿਣਾ ਮੜ੍ਹਿਆ, ਮਜ਼ਹਬ ਕੀ ਲਗਦਾ ਸਾਲਾ ਹੂ  
 ਇੱਲ-ਲੱਲਾ ਘਰ ਮੇਰੇ ਆਇਆ, ਜੋ ਆਣ ਉਠਾਇਆ ਪਾਲਾ ਹੂ  
 ਅਸਾਂ ਭਰ ਪਿਆਲਾ ਖ਼ਿਜ਼ਰੋਂ ਪੀਤਾ ਬਾਹੂ<sup>(੨੦)</sup>, ਆਬ ਹਯਾਤੀ ਵਾਲਾ ਹੂ

Be Buzurgee noon ghatt vaihan lurhhaaeye, kareeye rajj mukaalaa Hoo  
 Laa-Ilaaha gal gaihnaa marhiaa, mazhab kee lagdaa saalaa Hoo  
 Il-Lallah ghar mere aaiaa, jain aan uthaiaa paalaa Hoo  
 Asaan bhar piaalaa Khizron peetaa Bahoo, aab hayaatee waalaa Hoo

Toss your dignity into the rivulet-be infamous  
 Wear jewel of negation, walk away from religious factions  
 Entered affirmation: dismay and distress faded from realization  
 Bahoo drank Khidr's elixir, becoming immortal on unification

**E**minence, miracles and fame are meaningless in *Faqr*. While treading the path of Divine love, the seeker faces defamation and backbiting. However, the people of *Faqr* should not be afraid of ridicule and insult. In fact, they should tread the path of Divine love with perseverance. Ever since the secret of negation, ‘there is no (other) God (لاَ اِلَہِ)’ has unveiled upon me, I have no connection with any sect or school of thought.

The reality of ‘only Allah (اِلَہِ اللّٰہِ)’ is to accept that there is none present but only Allah.

All my fears have ended after accepting this reality and I have become immortal by drinking the eternal water of union with Allah.

## GLOSSARY

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
بزرگی ; ਬਜ਼ੁਰਗੀ ; buzurgee	Nobleness, respectability, exaltation, greatness	نوں ; نون ; noon	At, to, on, for
گھٹ ; ਘੱਤ ; ghatt	To throw and leave	وہن ; ਵਹਿਣ ; vaihan	Stream or river course
لورھائیے ; لورھائیے ; lurhhaeye	Throw into stream or rivulet	کریے ; کریے ; kareeye	Do
راج ; راج ; rajj	Plenty; to heart's content	مکالا ; ماکالا ; mukaalaa	Disgrace, ignominy, shame
لا اِلاّ الله ; لا اِلاّ الله ; Laa-Ilaaha	There is no (other) God	گل ; گال ; gal	Neck
گہناں ; گہناں ; gaihnaa	Ornament, piece of jewellery	مڑھیا ; مڑھیا ; marhiaa	Wear; bejewel
مذہب ; مذہب ; mazhab	Religion, creed, faith, belief	کی لگدا ساالا ; کی لگدا ساالا ; kee lagdaa saalaa	literally slang; <i>figuratively</i> , it means not bothered by something or someone
لا اِلاّ الله ; لا اِلاّ الله ; Lallah	Only Allah	گھر ; گھر ; ghar	Home, house
میرے ; میرے ; mere	Mine, my	آیا ; آیا ; aaiaa	Came
جین ; جین ; jain	Who	آن ; آن ; aan	After coming
اٹھایا ; اٹھایا ; uthaaiaa	Carried, picked up; removed	پالا ; پالا ; paalaa	Cold, fear



اساں ; ااساں ; asaan	We	بھرا ; بھرا ; bhar	Fill, fill in, fill up, to fill
پياللا ; پياللا ; piaalaa	Cup, mug, goblet	خيزرون ; خيزرون ; Khizron	From Khidr
پيئا ; پيئا ; peetaa	Drank	آب حيااتي والا ; آاب هياااااا ; aab hayaatee waalaa	Elixir, water of immortality

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اللّٰهُ

## 29. The Holy Prophet

ب بِسْمِ اللَّهِ إِسْمِ اللَّهِ دَا، اِيهِي وَيِ اِغْنَاا بھارا هُو  
 نال شفاعت سرورِ عالم، چھٹسی عالم سارا هُو  
 حدوں بے حد درود نبی نون، جیندا ایڈ پھارا هُو  
 میں قربان تنہاں توں باھو، جنہاں ملیا نبی سوہارا هُو

ਬੇ ਬਿਸਮਿੱਲਾ ਇਸਮ ਅੱਲਾ ਦਾ, ਇਹ ਵੀ ਗਹਿਣਾਂ ਭਾਰਾ ਹੁ  
 ਨਾਲ ਸ਼ਫ਼ਾਇਤ ਸਰਵਰਿ-ਏ ਆਲਮ<sup>(ਮ)</sup>, ਛੁਟਸੀ ਆਲਮ ਸਾਰਾ ਹੁ  
 ਹੱਦੋਂ ਬੇਹਦ ਦਰੁਦ ਨਬੀ<sup>(ਮ)</sup> ਨੂੰ, ਜੀਂਦਾ ਐਡ ਪਸਾਰਾ ਹੁ  
 ਮੈਂ ਕੁਰਬਾਨ ਤਿਨ੍ਹਾਂ ਤੋਂ ਬਾਹੁ<sup>(ਹ)</sup>, ਜਿਨ੍ਹਾਂ ਮਿਲਿਆ ਨਬੀ<sup>(ਮ)</sup> ਸੋਹਾਰਾ ਹੁ

Be Bismillah Ism Allah da, eh vee gaihnaa bhaaraa Hoo  
 Naal shafaat Sarwar-e-Aalam, chutsee aalam saaraa Hoo  
 Hadoon be-had darood Nabi noon, jeinda aad pasaaraa Hoo  
 Main qurbaan tinhaan tun Bahoo, jinhaan miliaa Nabi sohaaraa Hoo

Bejewelled Bismillah, the majestic, 'Alif'  
 Spared from the Divine fury by the Prophet's intercession  
 Legion of praises for the man of magnificence, the Holy Prophet  
 Bahoo wishes to sacrifice for the seekers of the compassionate Prophet

**I***sm-e-Allah Zaat* is hidden in Bismillah and it is the grand Divine Trust which was refused to be held by every creation except human being. We received this Trust by the medium of the Holy Prophet for whom this universe is adorned. On the doomsday, the Muslims will get salvation only through the intercession of the Holy Prophet. Countless salutations and blessings upon the Holy Prophet. We are the umma of such a prestigious, blessed and compassionate Prophet who is the greatest blessing of Allah in the entire universe. I sacrifice my life for the seekers who find closeness of the Prophet by entering his assembly!

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
بِسْمِ اللّٰهِ ; ਬਿਸਮਿੱਲ੍ਹਾ ; Bismillah	Bismillah: In the name of Allah	اِسْمِ اللّٰهِ ; ਇਸਮ ਔਲਾ ; Ism Allah	<i>Ism-e-Allah Zaat</i> ; name of Allah
دا ; ਦਾ ; da	Of	ایہہ ; ਇਹ ; eh	This
وِی ; ਵੀ ; vee	Also, too, as well	گہناں ; ਗਹਿਣاں ; gaihnaa	Ornament, piece of jewellery
بھارا ; ਭਾਰਾ ; bhaaraa	Heavy, massive	نال ; ਨਾਲ ; naal	With, due to, by the
شَفَاعَتِ ; ਸ਼ਫ਼ਾਇਤ ; shafaat	Intercession	سرورِ عالم ; سرਵਰਿ-ਏ آلَمِ <sup>(M)</sup> ; Sarwar-e- Aalam	Chief of the universe, the Holy Prophet
چھٹسی ; ਛੁਟਸੀ ; chutsee	Will be relieved	عالم ; آلام ; aalam	The universe, world
سارا ; ਸਾਰਾ ; saaraa	All, entire, total	حدوں بے حد ; ਹੱਦੋਂ ਬੇਹਦ ; hadoo be-had	Unlimited, limitless, boundless, endless
دُود ; ਦਰੂਦ ; darood	Supplication and veneration for Prophet Mohammad	نَبِيّ ; ਨਬੀ <sup>(M)</sup> ; Nabi	The Holy Prophet
نُون ; نُوں ; noon	At, to, on, for	جیندا ; ਜੀਂਦਾ ; jeinda	Whose
ایڈ ; ਐਡ ; aad	A lot	پسارا ; ਪਸਾਰਾ ; pasaaraa	Expanse, spread; greatness, grandeur
میں ; مے ; main	I	قربان ; ਕੁਰਬਾਨ ; qurbaan	Sacrifice
تہاں توں ; ਤਿਨ੍ਹਾਂ ਤੋਂ ; tinhaan tun	On them, on those	جنہاں ; ਜਿਨ੍ਹਾਂ ; jinhaan	Who
ملیا ; मिलिआ ; miliaa	Met; found	سوارا ; ਸੋਹਾਰਾ ; sohaaraa	Man of greatness, blessing and mercy

### 30. My Homeland

ب  
 بنھ چلایا طرف زمین دے، عرشوں فرش نکایا ہو  
 گھر تھیں ملیا دیس نکالا، اساں لکھیا جھولی پایا ہو  
 رہ نی دنیاں نہ کر جھیرا، ساڈا آگے دل گھبرایا ہو  
 اسیں پردیسی ساڈا وطن دوراڈھا، باہو دم دم غم سوایا ہو

ਬੇ ਬੰਨੂ ਚਲਾਇਆ ਤਰਫ਼ ਜ਼ਮੀਨ ਦੇ, ਅਰਸ਼ੋਂ ਫ਼ਰਸ਼ ਟਿਕਾਇਆ ਹੂ  
 ਘਰ ਥੀਂ ਮਿਲਿਆ ਦੇਸ ਨਿਕਾਲਾ, ਅਸਾਂ ਲਿਖਿਆ ਝੋਲੀ ਪਾਇਆ ਹੂ  
 ਰਹਿ ਨੀ ਦੁਨੀਆਂ ਨਾ ਕਰ ਝੋੜਾ, ਸਾਡਾ ਅੱਗੇ ਦਿਲ ਘਬਰਾਇਆ ਹੂ  
 ਅਸੀਂ ਪਰਦੇਸੀ ਸਾਡਾ ਵਤਨ ਦੁਰਾਢਾ, ਬਾਹੂ ਦਮ ਦਮ ਗ਼ਮ ਸਵਾਇਆ ਹੂ

Be Banh chalaiaa tarf zameen de, arshon farsh tikaiaa Hoo  
 Ghar theen miliaa des nikaalaa, asaan likhiaa jholee paiaa Hoo  
 Reh nee duneeaa na kar jheraa, saadaa agge dil ghabraaiaa Hoo  
 Aseen pardesee saadaa watan duraadhaa, Bahoo dam dam gham savaaiaa Hoo

Fallen... it's earth, not heavens  
 Banished from homeland; we accepted our fate  
 O world! Stop, don't quarrel. I'm anxious, awaiting union  
 O Bahoo, I'm a stranger in grieving, far from my homeland

**R** eal dwelling of the seeker of Allah is the realm of Divinity where he rejected both the world and the heavens for the sake of Divine vision. Fate has forced me to live in exile and brought me in the physical world from the eternal realm of Divinity. O world! Leave me, I am anxious and aggrieved being away from the Beloved. I am a stranger in this world, I will reach my homeland on having union with the Beloved. There are several hurdles and the waystations of trials in its path which I must cross with the power of Divine love and by ousting the love of world. Every passing moment is deepening my sorrow.

## GLOSSARY

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
ਬੰਨ੍ਹ ਚਲਾਇਆ ; banh chalaiaa	Tied and sent	طرف زمین دے ; ਤਰਫ ਜ਼ਮੀਨ ਦੇ ; tarf zameen de	On earth
عرشوں ; ਅਰਸ਼ੋਂ ; arshon	Heavens, skies	فرش ; ਫ਼ਰਸ਼ ; farsh	Floor, earth
ਟਿਕਾਇਆ ; tikaaiiaa	Placed; made stable	گھر ; ਘਰ ; ghar	Home, house; here it means the realm of Divinity ( <i>alam al-Lahoot</i> )
ਥੀਂ ; ਥੀਂ ; theen	From	میلیا ; मिलिआ ; miliaa	Got
ਦੇਸ ਨਿਕਾਲਾ ; des nikaalaa	Exile, banish	اسان ; असਾਂ ; asaan	We
ਲਿਖਿਆ ; लिखिआ ; likhiaa	That was written, destined	جھولی ; झोली ; jholee	Lap; beggar's bag; portion of shirt or head cloth spread to receive something
ਪਾਇਆ ; पाइआ ; paaiaa	Received	ره نی دنیاں ; ਰਹਿ ਨੀ ਦੁਨੀਆਂ ; reh nee duneeaa	Leave me alone O world; do not chase me world
ਨਾ ਕਰ ਜ਼ਹਿਰਾ ; na kar jheraa	Do not fight	ساڈا ; साडा ; saadaa	Our, ours
ਅੱਗੋਂ ਦਿਲ ਘਬਰਾਇਆ ; agge dil ghabraaiaa	Already feeling uneasy	اسیں ; असिं ; aseem	We
	Homeland; country; here it means the realm of Divinity ( <i>alam al-Lahoot</i> )	پردیس ; परदेसी ; pardesee	Stranger; foreigner
وطن ; वतन ; watan		दुराडहा ; दुराडा ; duraadhaa	Very far

دَم دَم ; دَم دَم ; dam dam	With every breath; every moment	غَم ; غَم ; gham	Sorrow, grief, sadness, woe
سَوَايَا ; سَوَايَا ; savaaiaa	Greater than before		



### 31. Read Alif

ب ب ت پڑھ کے فاضل ہوئے، ہک حرف نہ پڑھیا کسے ہو  
 جیں پڑھیا تیں شوہ نہ لدھا، جاں پڑھیا کجھ تے ہو  
 چوداں طبق کرن رُشنائی، انھیاں کجھ نہ دے ہو  
 باجھ وصال اللہ دے باہو، سبھ کہانیاں تھے ہو

ਬੇ ਬੇ ਤੇ ਪੜ੍ਹ ਕੇ ਫਾਜ਼ਲ ਹੋਏ, ਹਿਕ ਹਰਫ ਨਾ ਪੜ੍ਹੀਆ ਕਿਸੇ ਹੁ  
 ਜੋ ਪੜ੍ਹੀਆ ਤੈਂ ਸ਼ੋਹ ਨਾ ਲੱਧਾ, ਜਾਂ ਪੜ੍ਹੀਆ ਕੁਝ ਤਿੱਸੇ ਹੁ  
 ਚੌਦਾਂ ਤਬਕ ਕਰਨ ਰੁਸ਼ਨਾਈ, ਅੰਨ੍ਹਿਆਂ ਕੁਝ ਨਾ ਦਿੱਸੇ ਹੁ  
 ਬਾਝ ਵਿਸਾਲ ਅੱਲਾ ਦੇ ਬਾਹੂ<sup>(੮੭)</sup>, ਸਭ ਕਹਾਣੀਆਂ ਕਿੱਸੇ ਹੁ

Be Be te parh ke faazil hoe, hik harf na parhiaa kisse Hoo  
 Jain parhiaa teyn Shauh na laddhaa, jaan parhiaa kujh tisse Hoo  
 Chaudaan tabaq karan rushnaaee, annhiaan kujh na disse Hoo  
 Baajh wisal Allah de Bahoo, sabh kahaaniaan qisse Hoo

So-called lettered read enough, overlooked Alif-the core of intellect  
 If it's read and Allah's unwitnessed, what's the point then  
 It's Alif that has illumined all realms yet unseen by them  
 O Bahoo! Without union with Lord everything's a waste, a tale-blathering and false

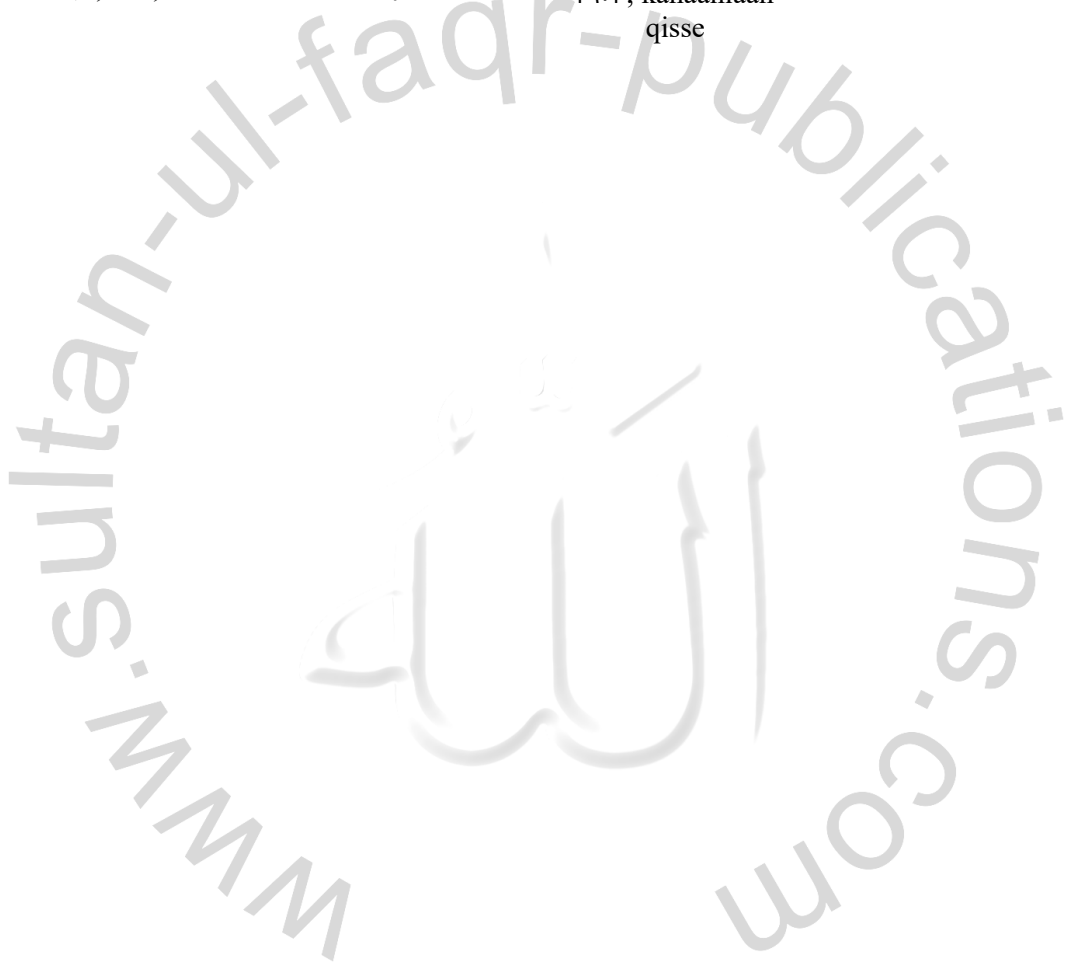
**T**he ascetics have toiled laboriously with forty-day seclusions, litanies and recitals. Many have studied the exoteric knowledge to become famous as scholars. They all are oblivious to the letter Alif which represents the reality and secret of *Ism-e-Allah Zaat*. Even if some of them invoke *Ism-e-Allah Zaat*, it is without the perfect spiritual guide and void of sincere desire. How can they possibly achieve Divine vision! The earth and the sky are illumined due to *Ism-e-Allah Zaat* but they are spiritually blind and cannot witness. Without union with Allah (annihilation in *Hoo*), all stations are merely an illusion rather a waste of time.

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
بت ; بے تے ; be te	Two of the Arabic, Persian, Punjabi and Urdu alphabets: here it means to study either worldly or religious knowledge but not <i>Ism-e-Allah Zaat</i> .	پڑھ کے ; parh ke	Having Read, after reading
ہوئے ; ہوئے ; hoe	Became	فاضل ; فاضل ; faazil	A proficient scholar
نہ ; نا ; na	No, not	One alphabet: here it refers to the first Arabic, Persian, Punjabi and Urdu alphabet i.e. Alif which means <i>Ism-e-Allah Zaat</i>	
پڑھیا ; پڑھیا ; parhiaa	Read	ہک حرف ; ہک حرف ; hik harf	Someone, anyone, any
جین ; جن ; jain	Who; if	کسے ; کسے ; kisse	He, him
شوہ ; شوہ ; Shauh	Beloved; King; Allah Almighty	تین ; تین ; teyn	Found
جاں ; جاں ; jaan	If	لڈھا ; لڈھا ; laddhaa	Some, somewhat, a little
تیسے ; تیسے ; tisse	Him	कुज ; कुज ; kujh	Fourteen realms; entire creation created by the command of 'Be!'
करन रुशनाई ; करन रुशनाई ; karan rushnaace	Light up	چوداں طبق ; چوداں طبق ; chaudaan tabaq	Blind
कुज ना ; कुज ना ; kujh na	Nothing	अन्धियां ; अन्धियां ; annhiaan	Seen, beheld



بجھ ; باجھ ; baajh	Without, besides	وصال ; وصال ; wisal	Union
اللہ ; اَللّٰہ ; Allah	Allah	دے ; دے ; de	Of
سبھ ; سبھ ; sabh	All, every, entire	کہانیاں ; کہانیاں کیسے ; kahaaniaan qisse	Stories and fables



## 32. Fortunate to be a Disciple

ب بوہتی میں اوگن ہاری، لاج پئی گل اس دے ہو  
 پڑھ پڑھ علم کرن تکبر، شیطان جیسے اوتھے مسدے ہو  
 لکھاں نوں ہے بھو دوزخ دا، ہک نیت بہشتوں رُسدے ہو  
 عاشقاں دے گل چھری ہمیشاں باہو، اگے محبوب دے کسدے ہو

ਬੇ ਬਹੁਤੀ ਮੈਂ ਔਗੁਣ ਹਾਰੀ, ਲਾਜ ਪਈ ਗਲ ਉਸ ਦੇ ਹੁ  
 ਪੜ੍ਹ ਪੜ੍ਹ ਇਲਮ ਕਰਨ ਤਕੱਬਰ, ਸ਼ੈਤਾਨ ਜੇਹੇ ਉਥੇ ਮੁਸਦੇ ਹੁ  
 ਲੱਖਾਂ ਨੂੰ ਹੈ ਭੈਂ ਦੋਜ਼ਖ ਦਾ, ਹਿਕ ਨਿਤ ਬਹਿਸ਼ਤੋਂ ਰੁਸਦੇ ਹੁ  
 ਆਸ਼ਕਾਂ ਦੇ ਗਲ ਛੁਰੀ ਹਮੇਸ਼ਾਂ ਬਾਹੂ<sup>(੯੭)</sup>, ਅੱਗੇ ਮਹਿਬੂਬ ਦੇ ਕੁਸਦੇ ਹੁ

Be Bauhtee main augan haaree, laaj pae gal os de Hoo  
 Parh parh ilm karan takabbur, shaitaan jaihe utthe musde Hoo  
 Lakkhaan noon hai bhau dozakh da, hik nit bahishton rusde Hoo  
 Aashiqaan de gal chhuree hameshaan Bahoo, agge Mahboob de kusde Hoo

I'm a sinner but fortunate enough to be in his servitude  
 Read tomes and scriptures. Conceited! These devils are doomed  
 Myriads are afraid of hell's fire, a blessed few even forego Eden  
 O Bahoo! For Beloved, lovers brave the gallows transcending this mortal life

**I** am an unfortunate, a wrongdoer and a sinner but I am proud of my slavery to my perfect spiritual guide as he has now made me fortunate. Like Satan, many people are arrogant on their knowledge and this has deprived them of union with Allah. Similarly, there are also many who fear hell rather than fearing Allah. However, there are a few who even reject the blessings of heaven and are anxious for the Divine vision. These true lovers always remain in the state of submission before their Beloved.

## GLOSSARY

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
ਬਹੁਤੀ ; ਬਹੁਤੀ ; bauhtee	A lot	میں ; مہی ; main	I
اوگن ہاری ; اوگن ہاری ; augan haaree	Sinful, demerit, vice	لاج ; لاج ; laaj	Modesty, honour, respect
پائی گل ; پائی گل ; paae gal	Took responsibility; obliged	اس ; اس ; os	He, him
دے ; دے ; de	Of	پڑھ ; پڑھ ; parh	Read
علم ; علم ; ilm	Knowledge	کرن ; کرن ; karan	Do, practise
تکبر ; تکبر ; takabbur	Pride, vanity, conceit, arrogance, egotism	شیطان ; شیطان ; shaitaan	Satan
جیسے ; جیسے ; jaihe	Alike, similar to	اوتھے ; اوتھے ; utthe	There, at that place
موسدے ; موسدے ; musde	To fail, to lose, deprived	لکھاں ; لکھاں ; lakkhaan	Lakhs; numerous
نون ; نون ; noon	At, to, on, for	ہے ; ہے ; hai	Is; have
بھو ; بھو ; bhau	Fear, terror	دوزخ ; دوزخ ; dozakh	Hell
دا ; دا ; da	Of	ہیک ; ہیک ; hik	One
نیت ; نیت ; nit	Perpetually, always, continually	بہشتوں ; بہشتوں ; bahishton	Paradise, heaven, garden of Eden, Eden
روسدے ; روسدے ; rusde	Displeased, offended	عاشقاں ; عاشقاں ; aashiqaan	Divine lovers

چھری ; فھری ; chhuree	Knife	ہمیشاں ; ہمیشاں ; hameshaan	Always, forever
اگے ; آگے ; agge	In front of	محبوب ; مہربوب ; Mahboob	Beloved; Allah Almighty; spiritual guide
کسے ; کوسے ; kusde	Slaughtered		



### 33. Knowledge

ਪ੍ਰਠ ਪ੍ਰਠ ਈਮ ਮਲੂਕ ਰਿਝਾਵਨ, ਕਿਆ ਹੋਇਆ ਇਸ ਪੜੀਆਂ ਹੂ  
 ਹਰਗਿਜ਼ ਮੱਖਣ ਮੂਲ ਨਾ ਆਵੇ, ਫਿੱਟੇ ਦੁੱਧ ਦੇ ਕੜਿਆਂ ਹੂ  
 ਆਖ ਚੰਡੂਰਾ ਹੱਥ ਕੇ ਆਇਓ ਈ, ਇਸ ਅੰਗੂਰੀ ਚਨਿਆਂ ਹੂ  
 ਹਿਕ ਦਿਲ ਖਸਤਾ ਰੱਖੀ ਰਾਜੀ ਬਾਹੂ<sup>(੧੦)</sup>, ਲਈਂ ਅਬਾਦਤ ਵਰਿਆਂ ਹੂ

ਪੇ ਪੜੁ ਪੜੁ ਇਲਮ ਮਲੂਕ ਰਿਝਾਵਨ, ਕਿਆ ਹੋਇਆ ਇਸ ਪੜੀਆਂ ਹੂ  
 ਹਰਗਿਜ਼ ਮੱਖਣ ਮੂਲ ਨਾ ਆਵੇ, ਫਿੱਟੇ ਦੁੱਧ ਦੇ ਕੜਿਆਂ ਹੂ  
 ਆਖ ਚੰਡੂਰਾ ਹੱਥ ਕੇ ਆਇਓ ਈ, ਇਸ ਅੰਗੂਰੀ ਚਨਿਆਂ ਹੂ  
 ਹਿਕ ਦਿਲ ਖਸਤਾ ਰੱਖੀ ਰਾਜੀ ਬਾਹੂ<sup>(੧੦)</sup>, ਲਈਂ ਅਬਾਦਤ ਵਰਿਆਂ ਹੂ

Pe Parh parh ilm mulook rijhaavan, kiaa hoiaa es parhiaan Hoo  
 Hargiz makkhan mool na aave, phitte dudh de karhiaan Hoo  
 Aakh chandooraa hath ke aaio ee, es angooree chuniaa Hoo  
 Hik dil khastaa rakkheen raazee Bahoo, laien ibaadat varhiaan Hoo

What's the point in devoted learning if it's to please those in power  
 They're like sour milk that doesn't churn to give butter  
 So-called scholars like silly birds gnawing seedlings before they flower  
 O Bahoo! Please a pain-stricken Fakir and earn reward of many years' devotions

The scholars and intellectuals acquire knowledge to please the elite or the rulers for materialistic gains rather than pleasing Allah. They do not want gnosis and their intention is polluted therefore they are deprived of blessings of Allah. They are oblivious of the esoteric aspect of knowledge. Instead of reaching the core of knowledge, they are gnawing at the bones. Pleasing the Fakir who is a man of inward and Divine union will bring you the reward of devotions of many years.

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
ਪੜ੍ਹ ਪੜ੍ਹ ; ਪੜ੍ਹ ਪੜ੍ਹ ; parh parh	Reading a lot	علم ; ਇਲਮ ; ilm	Knowledge
ਮਲੂਕ ; ਮਲੂਕ ; mulook	Kings, rulers	ريجھاوان ; ਰਿਝਾਵਨ ; rijhaavan	To please
ਕਿਆ ਹੋਇਆ ਇਸ ਪੜ੍ਹੀਆਂ ; kiaa hoiaa es parhiaan	What benefit did this knowledge give	ਹਰਗਿਜ਼ ; ਹਰਗਿਜ਼ ; hargiz	Absolutely, ever
ਮੂਲ ਨਾ ਆਵੇ ; ਮੂਲ ਨਾ ਆਵੇ ; mool na aave	Not at all made	ਮੱਖਣ ; ਮੱਖਣ ; makkhan	Butter
ਦੇ ; ਦੇ ; de	Of	ਫਿੱਟੇ ਦੁੱਧ ; ਫਿੱਟੇ dudh	Spoiled milk; sour or curdled milk
ਆਖ ; ਆਖ ; aakh	Ask	ਕੜ੍ਹਿਆਂ ; ਕੜ੍ਹਿਆਂ ; karhiaan	On boiling or simmering
ਹੱਥ ਕੇ ਆਇਓਈ ; ਹੱਥ ਕੇ ਆਇਓਈ ; hath ke aaio ee	What have you acquired, gained or earned	ਚੰਡੂਰਾ ; ਚੰਡੂਰਾ ; chandooraa	A bird; <i>figuratively</i> , unfortunate or a stupid person
ਚੁਨਿਆਂ ; ਚੁਨਿਆਂ ; chuniaan	To root out; to destroy	ਅੰਗੂਰੀ ; ਅੰਗੂਰੀ ; angooree	Soft and newly grown leaves
ਦਿਲ ; ਦਿਲ ; dil	Heart, inward	ਹਿਕ ; ਹਿਕ ; hik	One
ਰੱਖੀਓ ; ਰੱਖੀਓ ; rakkheen	Keep	ਖ਼ਸਤਾ ; ਖ਼ਸਤਾ ; khastaa	Broken, painful
ਲਾਇਨ ; ਲਾਇਨ ; laien	To receive	ਰਾਜ਼ੀ ; ਰਾਜ਼ੀ ; raazee	Happy, contented, well-pleased
ਵਰਹਿਆਂ ; ਵਰਹਿਆਂ ; varhiaan	Years after years, several years, a long time	ਅਬਾਦਤ ; ਅਬਾਦਤ ; ibaadat	Worship

### 34. Arrogance on Knowledge

ਪ੍ਰਠ ਪ੍ਰਠ ਆਲਮ ਕਰਨ ਤਕਬਰ, ਹਾਫਿਜ਼ ਕਰਨ ਵੁਯਾਈ ਹੁ  
 ਗਲੀਆਂ ਦੇ ਵੱਜ ਪਥਰਨ ਨਮਾਨੇ, ਵੱਤਨ ਕਤਾਬਾਂ ਚਾਈ ਹੁ  
 ਜਿੱਥੇ ਵੇਖਨ ਚੰਗਾ ਚੋਖਾ, ਉਥੇ ਪੜ੍ਹਨ ਕਲਾਮ ਸਵਾਈ ਹੁ  
 ਦੋਹੀਂ ਜਹਾਨੀਂ ਸੋਈ ਮੁੱਠੇ ਬਾਹੁ, ਜਿਨ੍ਹਾਂ ਖਾਦੀ ਵੇਚ ਕਮਾਈ ਹੁ

ਪੇ ਪੜ੍ਹ ਪੜ੍ਹ ਆਲਿਮ ਕਰਨ ਤਕੱਬਰ, ਹਾਫਿਜ਼ ਕਰਨ ਵਡਿਆਈ ਹੁ  
 ਗਲੀਆਂ ਦੇ ਵਿਚ ਫਿਰਨ ਨਿਮਾਣੇ, ਵੱਤਨ ਕਿਤਾਬਾਂ ਚਾਈ ਹੁ  
 ਜਿੱਥੇ ਵੇਖਣ ਚੰਗਾ ਚੋਖਾ, ਉਥੇ ਪੜ੍ਹਨ ਕਲਾਮ ਸਵਾਈ ਹੁ  
 ਦੋਹੀਂ ਜਹਾਨੀਂ ਸੋਈ ਮੁੱਠੇ ਬਾਹੁ<sup>(੭੭)</sup>, ਜਿਨ੍ਹਾਂ ਖਾਦੀ ਵੇਚ ਕਮਾਈ ਹੁ

Pe Parh parh alim karan takabbur, hafiz karan vadiaaee Hoo  
 Galiaan de wich phiran nimaane, vatan kitaabaan chaaee Hoo  
 Jitthe wekhan changaa chokhaa, othe parhhan kalam savaaee Hoo  
 Doheen jahaanee soee mutthe Bahoo, jinhaan khaadee vech kamaaee Hoo

Scholars exude arrogance and hafiz are no different  
 These pitiful wander the streets with books in hand  
 And sell before the rich and affluent pouring what's crammed  
 O Bahoo! Such a trade makes them unfortunate in both the realms

**I** am surprised at the scholars and hafiz of Quran who speak arrogantly of their knowledge. They are boastful and advertise their grand status. The reality is that they sell their knowledge for money, title and status as well as hide the right path by wrong interpretations as per the will of the rich and those in authority. Such immoral scholars are vendors of faith and will be disgraced in both the worlds.

## GLOSSARY

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
ਪੜ੍ਹ ਪੜ੍ਹ ; ਪੜ੍ਹ ਪੜ੍ਹ ; parh parh	Reading a lot	عالم ; آلیم ; alim	Alim; scholar; learned
ਕਰਨ ਤਕਬਰ ; ਕਰਨ ਤਕਬਰ ; karan takabbur	Become arrogant and egoistic	حافظ ; رافض ; hafiz	Scholar; hafiz
ਕਰਨ ਵਡਿਆਈ ; ਕਰਨ ਵਡਿਆਈ ; karan vadiaaee	Praise themselves, become self- conceited	گلیاں ; رالیآں ; galiaan	Streets, alleys, lanes
ਦੇ ਵਿਚ ; ਦੇ ਵਿਚ ; de wich	In, inside	پھرن ; فیرن ; phiran	Wander, to roam
ਨਿਮਾਣੇ ; ਨਿਮਾਣੇ ; nimaane	Miserable, abject, poor	واتن ; وّاتن ; vatan	Walk about, wander; travel
ਕਿਤਾਬਾਂ ; ਕਿਤਾਬਾਂ ਚਾਈ ; kitaabaan chaaee	Holding books	جئے ; جیئو ; jitthe	Where
دیکھن ; دیکھن ; wekhan	See, look, observe, eye, scan, gaze	چنگا ; چنگا ; changaa	Good, nice, fine; proper; of good quality
ਚੋਖਾ ; ਚੋਖਾ ; chokhaa	Plenty, plenteous, ample, copious, profuse, abundant	اوتھے ; اوتھے ; othe	There, at that place
ਪੜ੍ਹਨ ; ਪੜ੍ਹਨ ; parhhan	Read, recite	کلام ; کلام ; kalam	Utterance, speech; sacred text; poetry
ਸਵਾਈ ; ਸਵਾਈ ; savaaee	More, excessively	دوہیں جہانیں ; دہی جہانیں ; doheen jahaanee	Both the world and the hereafter
ਸੋਈ ; ਸੋਈ ; soee	He, the very same, the same	مٹھے ; مٹھے ; mutthe	Robbed; deprived
ਜਿਨ੍ਹਾਂ ; ਜਿਨ੍ਹਾਂ ; jinhaan	Who	کھادی وچ کمائی ; کھادی کمائی ; khaadee vech kamaaee	Lost or wasted whatever was earned



### 35. Peace is in Allah

پ پڑھ پڑھ علم مشائخ سداون، کرن عبادت دوہری ہو  
 اندر جھگی پی لٹیوے، تن من خبر ناں موری ہو  
 مولا والی سدا سکھالی، دل توں لاه تکوری ہو  
 باہو رب تنہاں نوں حاصل، جنہاں جگ نہ کیتی چوری ہو

ਪੇ ਪੜ੍ਹ ਪੜ੍ਹ ਇਲਮ ਮਸ਼ਾਇਖ ਸਦਾਵਣ, ਕਰਨ ਅਬਾਦਤ ਦੋਹਰੀ ਹੁ  
 ਅੰਦਰ ਝੁਗੀ ਪਈ ਲੁਟੀਵੇ, ਤਨ ਮਨ ਖਬਰ ਨਾਂ ਮੋਰੀ ਹੁ  
 ਮੌਲਾ ਵਾਲੀ ਸਦਾ ਸੁਖਾਲੀ, ਦਿਲ ਤੋਂ ਲਾਹ ਤਕੋਰੀ ਹੁ  
 ਬਾਹੂ<sup>(੨੦)</sup> ਰੱਬ ਤਿਨ੍ਹਾਂ ਨੂੰ ਹਾਸਲ, ਜਿਨ੍ਹਾਂ ਜਗ ਨਾ ਕੀਤੀ ਚੋਰੀ ਹੁ

Pe Parh parh ilm Mashaikh sadaavan, karan ibaadat dohree Hoo  
 Andar jhuggee pae luteeve, tann mann khabar naa moree Hoo  
 Maula Waalee sadaa sukhaalee, dil tun laah takoree Hoo  
 Bahoo Rabb tinhaan noon haasil, jinhaan jag na keetee choree Hoo

Fakes fashion themselves as spiritual guides. Pretentiously praying all the time  
 Satan and self have looted. Heart and mind oblivious!  
 Peace is in Allah only. Open your eyes! Get rid of darkness  
 O Bahoo! Lord is with those who haven't plundered this mortal realm

**T**here are many people who neither get knowledge of reality from the perfect spiritual guide nor they obtain permission from the Mohammadan Assembly to hold the throne of Divine guidance and persuasion. They pretend to be the spiritual guides and preach people with a little knowledge of sharia. They perform excessive devotional practices to show off to people but the inciting self and Satan have paved the way to their inwards, seizing faith, of which they are totally unaware. O pseudo guide! Stop being negligent and hold on to the perfect spiritual guide to achieve true faith. Only those are blessed with the union of Allah who do not act deceptively or cunningly during the

journey of *Faqr* rather they become truly devoted seekers of *Faqr* as per the will of Allah and renounce the world.

## GLOSSARY

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
ਪੜ੍ਹ ਪੜ੍ਹ ; ਪੜ੍ਹ ਪੜ੍ਹ ; parh parh	Reading a lot	علم ; ਇਲਮ ; ilm	Knowledge
مشائخ ; ਮਸ਼ਾਇਖ ; Mashaikh	Spiritual guides	سداون ; سداون ; sadaavan	Call themselves, claim
کرن ; ਕਰਨ ; karan	Do, perform	عبادت ; اِبادت ; ibaadat	Worship
ਦੋਹਰੀ ; ਦੋਹਰੀ ; dohree	Twice, double; much, more	اندر ; اِندر ; andar	Esoteric being, spiritual being
جھگی ; ਝੁਗੀ ; jhuggee	Hut, house, home	پای لٹوے ; ਪਈ ਲੁਟੀਵੇ ; pae luteeve	Being robbed
تن ; ਤਨ ; tann	Body	من ; मन ; mann	Esoteric being
خبر ; ਖਬਰ ; khabar	Information, awareness	نا ; نا ; naa	No, not
موری ; ਮੋਰੀ ; moree	Hole made in a wall by burglars, tunnelling, burglary	مولاولی ; مولا والی ; Maula Waalee	Allah is the Guardian
سدا ; سدا ; sadaa	Always, perpetually, continually, ever	سکھالی ; सुखाली ; sukhaalee	Peace
دل ; ਦਿਲ ; dil	Heart, inward	تون ; تَو ; tun	From
لاہ تکویری ; لاہ تکویری ; laah takoree	Remove rust or ash; wash away darkness or blackness	رب ; رَب ; Rabb	God, Lord

تہاں نوں ; ਤਿਨ੍ਹਾਂ ਨੂੰ ; tinhaan noon	They, them, those	حاصل ; حاصل ; haasil	Obtained, acquired
جنہاں ; ਜਿਨ੍ਹਾਂ ; jinhaan	Who	جگ ; ਜਗ ; jag	World
نہ ; ਨਾ ; na	No, not	کیتے ; ਕੀਤੇ ; keetee	Did, done
چوری ; چੋرتی ; choree	Theft, burglary, pilferage, stealage		

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اللہ

### 36. Learn to Love Allah

ਪ੍ਰਠ ਪ੍ਰਠ ਈਮ ਹਿਰ ਕੁਤਾਬਾਂ, ਈਮ ਹੋਏਂ ਭਹਾਰੇਂ ਹੂ  
 ਈ ਕੁਰ ਈਸ਼ਕੁ ਦਾ ਪ੍ਰਠਨ ਨੇ ਜਾਨਨ, ਭੁਲੇ ਫਿਰਨ ਭਚਾਰੇਂ ਹੂ  
 ਲਕੁ ਨਿਗਾਹੁ ਜੇ ਈਮ ਵੇਕੁ, ਕਿਸੇ ਨਾ ਕੱਧੀ ਚਾੜ੍ਹੇਂ ਹੂ  
 ਈ ਨਿਗਾਹੁ ਜੇ ਈਸ਼ਕੁ ਵੇਕੁ, ਲੱਖਾਂ ਕਰੋੜਾਂ ਤਾਰੇਂ ਹੂ  
 ਈਸ਼ਕੁ ਅਕਲੁ ਵਿਚੁ ਮੰਜ਼ਿਲੁ ਭਾਰੀ, ਸੈ ਕੋਹਾਂ ਦੇ ਪਾੜੇਂ ਹੂ  
 ਜਿਨ੍ਹਾਂ ਈਸ਼ਕੁ ਖ਼ਰੀਦੁ ਨਾ ਕੀਤਾ ਭਾਹੂ, ਉਹੁ ਦੇਹੀਂ ਜਹਾਨੀਂ ਮਾਰੇਂ ਹੂ

ਪੇ ਪੜੁ ਪੜੁ ਈਲਮੁ ਹਜ਼ਾਰੁ ਕਿਤਾਬਾਂ, ਈਲਿਮੁ ਹੋਏਂ ਭਾਰੇਂ ਹੂ  
 ਈਕੁ ਹਰਫੁ ਈਸ਼ਕੁ ਦਾ ਪੜੁਨੁ ਨਾ ਜਾਨਣੁ, ਭੁਲੇ ਫਿਰਨੁ ਭਚਾਰੇਂ ਹੂ  
 ਲੱਖੁ ਨਿਗਾਹੁ ਜੇ ਈਲਿਮੁ ਵੇਖੇ, ਕਿਸੇ ਨਾ ਕੱਧੀ ਚਾੜ੍ਹੇਂ ਹੂ  
 ਈਕੁ ਨਿਗਾਹੁ ਜੇ ਈਸ਼ਕੁ ਵੇਖੇ, ਲੱਖਾਂ ਕਰੋੜਾਂ ਤਾਰੇਂ ਹੂ  
 ਈਸ਼ਕੁ ਅਕਲੁ ਵਿਚੁ ਮੰਜ਼ਿਲੁ ਭਾਰੀ, ਸੈ ਕੋਹਾਂ ਦੇ ਪਾੜੇਂ ਹੂ  
 ਜਿਨ੍ਹਾਂ ਈਸ਼ਕੁ ਖ਼ਰੀਦੁ ਨਾ ਕੀਤਾ ਭਾਹੂ<sup>(੮੭)</sup>, ਉਹੁ ਦੇਹੀਂ ਜਹਾਨੀਂ ਮਾਰੇਂ ਹੂ

Pe Parh parh ilm hazaar kitaabaan, alim hoe bhaare Hoo  
 Ek harf ishq da parhhan na jaanan, bhulle phiran bachaare Hoo  
 Lakh nigah je alim wekhe, kise na kaddhee chaahrre Hoo  
 Ek nigah je aashiq wekhe, lakkhaan karoraan taare Hoo  
 Ishq aqal wich manzil bhaaree, sey kohaana de paarre Hoo  
 Jinhaan ishq khareed na keetaa Bahoo, ooh doheen jahaanee maare Hoo

Learned, crammed and memorized tomes. Became famous!  
 Oblivious folk! Neither toil nor know the word of passion  
 Glance all they may, yet can't take to life's goal  
 Though a single glance of a lover marches myriad seekers to Lord  
 Intellect and love contradict. They're poles apart  
 O Bahoo, those not in love lose both the worlds

Many people have become scholars by reading thousands of books but are unaware of even a single word of Divine love. That is why they have wrong understanding of religion and are far away from reality. They fight with one another and are not on the straight path. If a scholar looks infinite times towards a seeker, he can neither purify his soul with his spiritual attention nor can bless him with gnosis. Contrarily, a single glance of Divine lover (perfect spiritual guide) blesses millions of seekers with the gnosis of Allah. There is no relation between love and intellect rather a huge difference. Those will fail in both the worlds who have not gained the blessing of Divine love by sacrificing their life and wealth.

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
پڑھ پڑھ ; ਪੜ੍ਹ ਪੜ੍ਹ ; parh parh	Reading a lot	علم ; ਇਲਮ ; ilm	Knowledge
ہزار ; ਹਜ਼ਾਰ ; hazaar	Thousand; numerous	کتاباں ; ਕਿਤਾਬਾਂ ; kitaabaan	Books
عالم ; آلیم ; alim	Alim; scholar; learned	ہوئے ; ہوئے ; hoe	Became
بھارے ; ਭਾਰੇ ; bhaare	Massive; stodgy; great; loaded	اک ; ਇੱਕ ; ek	One, a, an
حرف ; ਹਰਫ਼ ; harf	Alphabet	عشق ; ਇਸ਼ਕ ; ishq	Ardent Divine love
دا ; ਦਾ ; da	Of	پڑھیں ; ਪੜ੍ਹਨ ; parhhan	Read, recite
نہ ; نا ; na	No, not	جانن ; ਜਾਨਣ ; jaanan	Know, understand, be acquainted, conversant or familiar with
بھلے پھرن ; ਭੁਲੇ ਫਿਰਨ ; bhulle phiran	Gone astray	بچਾਰے ; ਬਚਾਰੇ ; bachaare	Unfortunate; poor
लक्ष ; ਲੱਖ ; lakh	Lakh; many	نگاہ ; ਨਿਗਾਹ ; nigah	Glance, sight

ہے ; جے ; je	If, in case, provided	دیکھے ; دیکھے ; wekhe	See, caste a glance
نہ کئے ; کیسے نا ; kise na	Not even one	کدھی ; کدھی ; kaddhee	Riverbank, shore
چاہئے ; چاہئے ; chaahrre	Make one reach the shore; make successful	عاشق ; عاشق ; aashiq	Divine lovers
لکھاں ; لکھاں ; lakkhaan	Lakhs; numerous	کروریاں ; کروریاں ; karoraan	crores; millions
تارے ; تارے ; taare	Make one reach the shore; take someone to destination	عقل ; عقل ; aqal	Intelligence, intellect, wit, wisdom
وچ ; وچ ; wich	Between	منزل بھاری ; منزل بھاری ; manzil bhaaree	A lot of distance
سے ; سے ; sey	Hundred; many		A unit of distance approximately equal to 2.4 kilometers; many miles
دے ; دے ; de	Of	کوہاں ; کوہاں ; kohaan	
پارے ; پارے ; paarre	Distance	جنہاں ; جنہاں ; jinhaan	Who
عشق خرید نہ کیئا ; عشق خرید نہ کیئا ; khareed na keetaa	Did not walk the path of Divine love	اوه ; اوه ; ooh	Those, they, he
دوہیں جہانیں ; دوہیں جہانیں ; doheen jahaanee	both the world and hereafter	مارے ; مارے ; maare	Killed; in loss; failed

### 37. Intellect and Knowledge

پ پڑھیا علم تے وڈھی مغروری، عقل بھی گیا تلوہاں ہو  
 بھلا راہ ہدایت والا، نفع نہ کیتا دوہاں ہو  
 سر دتیاں جے سر ہتھ آوے، سودا ہار نہ توہاں ہو  
 وڑیں بازار محبت والے باھو، کوئی راہبر لے کے سوہاں ہو

ਪੇ ਪੜ੍ਹਿਆ ਇਲਮ ਤੇ ਵਧੀ ਮਗਰੂਰੀ, ਅਕਲ ਭੀ ਗਿਆ ਤਲੋਹਾਂ ਹੁ  
 ਭੁੱਲਾ ਰਾਹ ਹਿਦਾਇਤ ਵਾਲਾ, ਨਫ਼ਾ ਨਾ ਕੀਤਾ ਦੋਹਾਂ ਹੁ  
 ਸਿਰ ਦਿੱਤੀਆਂ ਜੇ ਸਿੱਰ ਹੱਥ ਆਵੇ, ਸੌਦਾ ਹਾਰ ਨਾ ਤੋਹਾਂ ਹੁ  
 ਵੜੀਂ ਬਜ਼ਾਰ ਮੁਹੱਬਤ ਵਾਲੇ ਬਾਹੂ<sup>(੮੫)</sup>, ਕੋਈ ਰਹਿਬਰ ਲੈ ਕੇ ਸੁਹਾਂ ਹੁ

Pe Parhial ilm te vadhi maghrooree, aqal bhe giaa talohaana Hoo  
 Bhullaa raah hidaayat waalaa, nafaa na keetaa dohaana Hoo  
 Sir dittiaan je sir'r hath aave, sauda haar na tohaana Hoo  
 Varreen bazaar mohabbat waale Bahoo, koe rahbar le ke soohaana Hoo

Knowledge added to arrogance and intellect didn't help any better  
 Forgot righteous path! That's the loss made by intellectual mind  
 Make a profitable trade. Give life in exchange for the Divine secret  
 Bahoo advises: Find a spiritual guide first, then step into the bazaar of love

**Y**ou have become arrogant and narcissist after acquiring exoteric knowledge. Your wisdom has faded away. Instead of becoming wise and finding the straight path you have lost your insight like Satan and gone astray because of arrogance. Neither your knowledge has benefitted you nor intellect. If you can achieve the secrets of Allah by sacrificing yourself then you must not hesitate. In the bazaar of Divine love, one must seek guidance from the perfect spiritual guide because he is familiar with this path. Without the guidance of perfect spiritual guide one cannot achieve success.

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
ਪੜ੍ਹਿਆ ; ਪੜ੍ਹਿਆ ; parhiaa	Read	علم ; ਇਲਮ ; ilm	Knowledge
ਤੇ ; ਤੇ ; te	And, then	وَدَّهِي ; ਵੱਧੀ ; vadhi	Increased
مغروري ; ਮਗਰੂਰੀ ; maghrooree	Haughtiness, arrogance; pride, vanity, conceit, egotism	عقل ; ਅਕਲ ; aqal	Intelligence, intellect, wit, wisdom
بھی ; ਭੀ ; bhe	Also, too, as well as, even	گیا ; ਗਿਆ ; giaa	Gone
تالوہاں ; ਤਲੋਹਾਂ ; talohaana	Downward; decrease; descend	بھولا ; ਭੁੱਲਾ ; bhullaa	Forgotten
راه ; ਰਾਹ ; raah	Path	هدایت والا ; ਹਿਦਾਇਤ ਵਾਲਾ ; hidaayat waalaa	Of guidance
نفع نہ کیتا ; ਨਫਾ ਨਾ ਕੀਤਾ ; nafaa na keetaa	Did not benefit	دوہاں ; ਦੋਹਾਂ ; dohaan	Both
سیر دیتیاں ; ਸਿਰ ਦਿੱਤੀਆਂ ; sir dittiaan	To sacrifice life	جے ; ਜੇ ; je	If, in case, provided
سیر ; ਸਿੱਰ ; sir'r	Secret	ہاتھ آوے ; ਹੱਥ ਆਵੇ ; hath aave	Come in hand; gained, acquired
سودا ; ਸੌਦਾ ; saudaa	Bargain, deal; negotiation	ہار ; ਹਾਰ ; haar	Fail
توہاں ; ਤੋਹਾਂ ; tohaan	You, yourself	واریں ; ਵੜੀਂ ; varreen	Enter
بازار ; ਬਜ਼ਾਰ ; bazaar	Bazaar	محبّت والے ; ਮੁਹੱਬਤ ਵਾਲੇ ; mohabbat waale	Of love



کوئی ; کوی ; koe	Someone	راہبر ; رہبر ; rahbar	Guide
لے کے ; لے کے ; le ke	Take with, hold	سوںہاں ; سوںہاں ; soohaan	Acquainted, having know-how



### 38. Pre-destined Seekers of Allah

پاک پلیت نہ ہوندے ہرگز، توڑے رہندے وچ پلیتی ہو  
 وحدت دے دریا اُچھلے، ہک دل صھی نہ کیتی ہو  
 ہک بت خانیں واصل ہوئے، ہک پڑھ پڑھ رہن مسیتی ہو  
 فاضل سٹ فضیلت بیٹھے باہو، عشق نماز جاں نیتی ہو

پہ پاک پللیت نا ہوندے ہرگز، توڑے رہندے وچ پلیتی ہو  
 وحدت دے دریا اُچھلے، ہک دل صھی نہ کیتی ہو  
 ہک بت خانیں واصل ہوئے، ہک پڑھ پڑھ رہن مسیتی ہو  
 فاضل سٹ فضیلت بیٹھے باہو، عشق نماز جاں نیتی ہو

Pe Paak paleet na honde hargiz, torey raihnde wich paleetee Hoo  
 Wahdat de dariaa uchhalle, hik dil sahee na keetee Hoo  
 Hik bottkhaaneen waasil hoe, hik parh parh rahen maseetee Hoo  
 Faazil sutt fazeelat baithe Bahoo, ishq namaz jaan neetee Hoo

Pure nought tainted, even if dwell in the corrupt  
 Ocean of Oneness surges mighty. Unfortunate inwards won't incline  
 Great many unified in temples, several deprived in mosques  
 Scholars denounced honour, O Bahoo, when offered lover's salat

**E**ven if the pre-destined seekers of Allah fall into the trap of the world, the self or Satan, they do not remain confined for long and return to their origin-Allah. Those who have been spiritually cleansed do not get affected by the environment of sins, polytheism, atheism or obscenity. The ocean of Oneness is surging high and calling towards Allah but the spiritually blind remain unblessed. There are those who find gnosis of Allah even in temples (or other places) and then there are those who remain away from Allah even in mosques due to their arrogance, conceit and ego which deprives them of insight's light. When Divine love overpowers the kingdom of inward, many scholars give up their knowledge and ranks to become Divine lovers.

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
ਪਾਕ ; ਪਾਕ ; paak	Virtuous, pure	ਪਲੀਤ ; ਪਲੀਤ ; paleet	Wicked, evil, impure
ਨਹ ; ਨਾ ; na	No, not	ਹੋਂਦੇ ; ਹੋਂਦੇ ; honde	Be, become
ਹਰਗੜ ; ਹਰਗੜ ; hargiz	Ever	ਤੋੜੇ ; ਤੋੜੇ ; torey	Although, though, however, even if
ਰਹਿੰਦੇ ; ਰਹਿੰਦੇ ; raihnde	To stay, to remain	ਵਿਚ ; ਵਿਚ ; wich	In
ਪਲੀਤੀ ; ਪਲੀਤੀ ; paleetee	Wickedness, impurity	ਵਹਦਤ ; ਵਹਦਤ ; Wahdat	Oneness; realm of Divine Solitude in Sufi cosmology
ਦੇ ; ਦੇ ; de	Of	ਦਰਿਆ ; ਦਰਿਆ ; dariaa	Ocean, river
ਉਚਲੇ ; ਉਚਲੇ ; uchhalle	Surging of waves	ਹਿਕ ; ਹਿਕ ; hik	One, a
ਦਿਲ ; ਦਿਲ ; dil	Heart, inward	ਸਹੀ ; ਸਹੀ ; sahee	Correct, right
ਕੀਤੀ ; ਕੀਤੀ ; keetee	Did, done	ਬੁੱਤਖਾਨੀ ; bottkhaaneen	Idol-house, temple with idol installed, worshipped therein
ਵਾਸਲ ਹੋਏ ; waasil hoe	Attained union	ਪੜ੍ਹ ; ਪੜ੍ਹ ; parh	Read, recite
ਰਹਿਣ ; ਰਹਿਣ ; rahen	Live, stay	ਮਸੀਤੀ ; maseetee	In the mosque
ਫਾਜ਼ਲ ; ਫਾਜ਼ਲ ; faazil	A proficient scholar	ਸੁੱਟ ਫ਼ੈਲਤ ਬੈਠੇ ; sutt fazeelat baithe	Forego eminence, greatness or excellence
ਇਸ਼ਕ ; ਇਸ਼ਕ ; ishq	Ardent Divine love	ਨਮਾਜ ਜਾਂ ਨੀਤੀ ; namaz jaan neetee	When started salat, namaz or prayer

### 39. Fake Spiritual Guides

پیر ملیاں جے پیڑ ناں جاوے، اُس نُون پیر کی دھرناں ہو  
 مُرشد ملیاں ارشاد نہ مَن نُون، اوہ مرشد کی کرناں ہو  
 جس ہادی کولوں ہدایت ناہیں، اوہ ہادی کی پھڑناں ہو  
 جے سر دتیاں حق حاصل ہووے باہو، اُس موتوں کی ڈرناں ہو

پے پیر میلیاں جے پیڑ ناں جاوے، اُس نُون پیر کی دھرناں ہو  
 مُرشد میلیاں ارشاد نہ مَن نُون، اوہ مرشد کی کرناں ہو  
 جس ہادی کولوں ہدایت ناہیں، اوہ ہادی کی پھڑناں ہو  
 جے سر دتیاں حق حاصل ہووے باہو، اُس موتوں کی ڈرناں ہو

Pe Pir miliaan je peerr naa jaave, os noon Pir kee dharnaa Hoo  
 Murshid miliaan irshad na mann noon, ooh Murshid kee karnaa Hoo  
 Jis haadee kolon hidaayat naaheen, ooh haadee kee pharnaa Hoo  
 Je sir dittiaan Haqq haasil hove Bahoo, os mauton kee darnaa Hoo  
 Found a spiritual guide... Fake he was, the pangs of love persisted  
 He couldn't enlighten then what's the point in staying  
 He has nothing to guide. Don't follow him  
 Bahoo confides: Don't be afraid of death before dying, it takes to the Truth

**I**f oath of allegiance to a guide does not give relief to the pangs of separation by unifying with Allah then the sincere seeker of Allah should break the oath with such a pseudo spiritual guide. Avoid him if no peace is felt by the soul or guidance in the inward. Do not pledge allegiance or follow those who have failed to guide and cannot lead on the straight path but if you find the perfect spiritual guide who can bless with Divine vision by giving death before dying then do not hesitate from such a death.

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
پیر ; پیر ; Pir	Pir	میلیاں ; मिलिआं ; miliaan	Met, found
جے ; ਜੇ ; je	If, in case, provided	پیر نہاں جاوے ; पीर नं जावे ; peerr naa jaave	Pain or sorrow not relieved; it means life's destination not reached
اُس ; ਉਸ ; os	That; he, him	اُن ; اُن ; noon	At, to, on, for
کی ; کی ; kee	What, why	دھارناں ; ਧਰਨਾਂ ; dharnaa	Hold
مُرشد ; مُرشد ; Murshid	Spiritual guide	ارشاد ; ਇਰਸ਼اد ; irshad	Guidance, showing the right way
نہ ; ਨਾ ; na	No, not	مَن ; ਮਨ ; mann	Inward
اُوہ ; ਉਹ ; ooh	Those, they, he	ਕਰਨਾں ; ਕਰਨਾਂ ; karnaa	Do
جس ; ਜਿਸ ; jis	Which, that	ہادی ; ਹਾਦی ; haadee	Guide, leader; it means spiritual guide
کولوں ; کولوں ; kolon	From	ہدایت ; ਹਿਦایات ; hidaayat	Guidance
ناہیں ; ਨਾہیں ; naaheen	No, not	ਫੜਨਾں ; ਫੜਨਾਂ ; pharnaa	Get hold of, grasp
سر دیتیاں ; ਸਿਰ ਦਿੱਤੀਆਂ ; sir dittiaan	By sacrificing life	ਹੱਕ حاصل ہووے ; ਹੱਕ ਹਾਸਲ ਹੋਵੇ ; Haqq haasil hove	Truth reached, Allah found
موتوں ; مَوْتوں ; mauton	Death, demise	ڈرناں ; ڈرਨਾਂ ; darnaa	Afraid of

## 40. No Seeker Worth Trust

پاٹا دامن ہويا پرانا، کچرک سیوے درزی ہو  
 دل دا محرم کوئی نہ ملیا، جو ملیا سو غرضی ہو  
 باجھ مُرَبّیٰ کسے نہ لَدھی، گجھی رمز اندر دی ہو  
 اوسے راہ وُل جائیے باہو، جس تھیں خلقت ڈردی ہو

پہے پاٹا دامن ہويا پرانا، کچرک سیوے درزی ہو  
 دل دا محرم کوئی نہ ملیا، جو ملیا سو غرضی ہو  
 باجھ مُرَبّیٰ کسے نہ لَدھی، گجھی رمز اندر دی ہو  
 اوسے راہ وُل جائیے باہو، جس تھیں خلقت ڈردی ہو

Pe Paataa daaman hoiaa puraanaa, kicharak seeve darzee Hoo  
 Dil da mehram koe na miliaa, jo miliaa so gharzee Hoo  
 Baajh murabbee kise na laddhee, gujjhee ramz andar dee Hoo  
 Ose raah val jaaeye Bahoo, jis theen khalqat dardee Hoo

Torn are my scraps-my soul; how many times will tailor tack!  
 No Godsend; no seeker worth Trust; only hoggish selves  
 Without a spiritual guide, can't uncover the secrets within  
 Bahoo advises: Walk the path that is feared utmost!

**I** struggled so much to find a sincere seeker but could not find my spiritual confidant (whom I could transfer the Divine Trust and assign the throne of spiritual guidance and persuasion). No one came to me with a desirous inward whom I could take to Allah. Everyone had his own selfish needs and approached to achieve his goals. Without the perfect spiritual guide no one can attain the secret of Allah. One should walk the path which leads to the Divine vision but people are scared to do so and some fear so much so that they refuse it right away.

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
ਪਾਟਾ ; ਪਾਟਾ ; paataa	Torn	داامن ; داامن ; daaman	Shirt's border and hem; cloth
ਹੋਇਆ ; ਹੋਇਆ ; hoiaa	Been, became	ਪੁਰਾਣਾ ; ਪੁਰਾਣਾ ; puraanaa	Old; worn-out
ਕਿਚਰਕ ; ਕਿਚਰਕ ; kicharak	Uptil when	ਸੀਵੇ ; ਸੀਵੇ ; seeve	Stitch
ਦਰਜੀ ; ਦਰਜੀ ; darzee	Tailor	ਦਿਲ ਦਾ ਮਹਿਰਮ ; dil da mehram	Confidant of inward; that sincere disciple whom the spiritual guide transfers Divine Trust (esoteric inheritance) to appoint him as his successor and leader of the Sufi order.
ਕੋਈ ਨਾ ; ਕੋਈ ਨਾ ; koeena	Not any		
ਮਿਲਿਆ ; ਮਿਲਿਆ ; miliaa	Met; found		
ਜੋ ; ਜੋ ; jo	Who	ਸੋ ; ਸੋ ; so	The same, this, that
ਗ਼ਰਜ਼ੀ ; ਗ਼ਰਜ਼ੀ ; gharzee	Selfish	ਬਾਜ਼ ; ਬਾਜ਼ ; baajh	Without, besides
ਮੁਰੱਬੀ ; ਮੁਰੱਬੀ ; murabbee	Guardian, protector; here it means the spiritual guide	ਕਿਸੇ ਨਾ ; ਕਿਸੇ ਨਾ ; kisenana	No one
ਲੱਧੀ ; ਲੱਧੀ ; laddhee	Found, acquired, received	ਗੁੱਝੀ ਰਮਜ਼ ; ਗੁੱਝੀ ਰਮਜ਼ ; gujjhee ramz	Well-kept secret; hidden meaning; hint
ਅੰਦਰ ਦੀ ; ਅੰਦਰ ਦੀ ; andar dee	Of esoteric being or spiritual being	ਉਸੇ ਰਾਹ ਵੱਲ ਜਾਈਏ ; ose raah val jaaeeye	Go onto that path

جس تھیں ; جس تھیں ; jis theen	From which	خلقت ; خلقت ; khalqat	People; mankind
ڈری ; ڈری ; dardee	Afraid of		

### Note:

In some books, the words in second verse are written as *حال دا محرم / حال دا محرم /haal da mehram* which means ‘confidant of condition’ instead of *دل دا محرم / دل دا محرم /dil da mehram* which means ‘confidant of inward’. The latter is correct as it is a term for the superior spiritual successor of the spiritual guide who becomes the leader of the order after him. He is the one whom the Divine Trust is transferred.

The same words are present in stanza seventy-seven and seventy-eight. In stanza seventy-seven, the words are *جیہڑے محرم ناہیں دل دے تھو / جیہڑے محرم ناہیں دل دے تھو /jehre mehram naheen dil dey Hoo* which means ‘those who are not the confidant of inward’ and in seventy-eight are *جو دل دا محرم ہووے / جو دل دا محرم ہووے /jo dil da mehram hove* which means ‘who is confidant of inward’.

Doctor Sultan Altaf Ali heard this stanza from Sultan Abdul Aziz and wrote *حال دا محرم / حال دا محرم /haal da mehram*. For verification, I asked Sultan-ul-Faqr VI Sultan Mohammad Asghar Ali, the son of Sultan Abdul Aziz. He said the correct one is *دل دا محرم / دل دا محرم /dil da mehram* that is confidant of inward which he also heard from his spiritual guide and father.



## 41. Five Sacred Personalities

پنجے محل پنجاں وچ چان، ڈیوا کت ول دھریئے ہو  
 پنجے مہر پنجے پٹواری، حاصل کت ول بھریئے ہو  
 پنجے امام تے پنجے قبلے، سجدہ کت ول کریئے ہو  
 باہو جے صاحب سر منگے، ہرگز ڈھل نہ کریئے ہو

پے پنجے مہول پنجاں وچ چانٹ، ڈیوا کت ول دھریئے ہو  
 پنجے مہر پنچے پٹواری، حاصل کت ول بھریئے ہو  
 پنجے ایمام تے پنجے قبیلے، سجدہ کت ول کریئے ہو  
 باہو<sup>(۲۱)</sup> جے ساہب سیر منگے، ہرگز ڈھل نا کریئے ہو

Pe Panje mahal panjaan wich chaanan, deevaa kit val dhareeye Hoo  
 Panje mahar panje patwaaree, haasil kit val bhareeye Hoo  
 Panje imam te panje qible, sajdaah kit val kareeye Hoo  
 Bahoo je Sahib sir mange, hargiz dhill na kareeye Hoo

All five are castles of Oneness. All manifest Hoo. Towards whom I should turn!  
 All five leaders are intercessors, for mercy who should I plea to!  
 All five are Imam and qiblah, whom should I prostrate to!  
 Bahoo confides! If Allah asks for sacrifice, don't think twice

The word 'five (پنچے/پنچاں, پنجے/پنچے)' is used recurringly in this quatrain. Each analyst gave his own version of the meaning:

- ❖ Doctor Nazeer Ahmad as per his personality called this quatrain a riddle, puzzle or mystery because he could not understand it.
- ❖ Mohammad Sharif Sabir admitted that he could not comprehend the true meaning of this quatrain. Furthermore, he wrote *meehal* (مہیل/مہیول) instead of *mahal*<sup>21</sup> (مہول/مہول)

<sup>21</sup> Castle

and translated it as the five senses or the five stages; sharia, tariqa, *haqiqa* (reality), *marifa* (gnosis) and *Wahdah* (Oneness).

- ❖ According to Noor Mohammad Kulachvi and Doctor Sultan Altaf Ali, Sultan Bahoo meant five physical and spiritual senses which are used by man to learn the esoteric and exoteric knowledge and to witness the Divine Essence by means of esoteric senses.
- ❖ Ahmad Saeed Hamdani opines that it could mean the five spiritual senses as well as the five inner subtleties or spiritual stages: *qalb* (inward), *ruh* (soul), *sir'r* (the secret), *khafi* (the hidden) and *akhfa* (the arcane). When they are awakened, man sees Divine light everywhere and many secrets are unveiled. Sufis name them *lataif* (senses/subtleties) and they are a means to attain spiritual knowledge.

In a nutshell, different writers have given the opinion that when the five spiritual subtleties enlighten then a man witnesses Divine Essence everywhere as well as within himself through these five subtleties.

As far as the five physical and spiritual subtleties are concerned, their discussion is not found in any of the books of Sultan Bahoo therefore this opinion is baseless.

Moreover, within the subtleties, the self (*nafs*) is physical or outward and the rest of the five are spiritual. Ironically, Sultan Bahoo himself does not believe in only six subtleties. He mentions *yakhfa* (the concealed) after *akhfa* (the arcane) and in the last, after *yakhfa* (the concealed) is *Ana* (the core).

Sultan Bahoo states in his book *Kaleed-ul-Tauheed Kalan*:

- ❖ Verification is in the inward (*qalb*), inward is in the soul (*ruh*), soul is in the secret (*sir'r*), core is in the hidden (*khafi*), hidden is in the most concealed (*yakhfa*).

Sultan Bahoo says about *Ana* (the core) in his book *Ain-ul-Faqr*:

- ❖ According to Hadith Qudsi:

إِنَّ فِي جَسَدِ بَنِي آدَمَ مُضَعَّةً وَمُضَعَّةً فِي فَوَادٍ وَفَوَادٍ فِي قَلْبٍ وَقَلْبٌ فِي رُوحٍ وَرُوحٌ فِي سِرٍّ وَسِرٌّ فِي خَفِيٍّ وَخَفِيٌّ فِي أَنَا

Meaning: Verily, in the body of human being there is lump of flesh which has a subtle point in it called heart. Heart is in the inward, inward is in the soul, soul is in the secret, the secret is in the hidden and the hidden is in the core.

When a Fakir is dominated by *Ana* (the core) then this domination can also be of two kinds: One is when the Fakir says:

◀ تُمِّيَاذِنِ اللّٰهِ

Meaning: Rise by the command of Allah.

The other is when the Fakir says:

◀ تُمِّيَاذِنِ

Meaning: Rise by my command. (Ain-ul-Faqr)

He elaborates on the topic of the perfect Fakir:

- ❖ His self (*nafs*) becomes inward, the inward absorbs into the soul, the soul becomes the secret, the secret becomes the hidden, the hidden becomes the core and the core is covered. This is called Absolute Oneness. (Ain-ul-Faqr)

The core is the station where Mansur al-Hallaj said, "I am the Truth."

Sultan Bahoo believes in Oneness and Divine union. He says:

बाजھ وصال اللہ دے باہو، سبھ کہانیاں قصے تھے ھو

ਬਾੜ ਵਿਸਾਲ ਅੱਲਾ ਦੇ ਬਾਹੂ<sup>(੨੦)</sup>, ਸਭ ਕਹਾਣੀਆਂ ਕਿੱਸੇ ਹੂ

*Baajh wisal Allah de Bahoo, sabh kahaaniaan qisse Hoo*

O Bahoo! Without union with Lord everything's a waste, a tale-blathering and false

Explanation: Without union with Allah everything is a false tale rather fabrication.

Sultan Bahoo writes in his books about the station of annihilation, immortality, Oneness and union with Allah:

چار بودم سے شدم انوں دویم

و ز دوئی بہ گز شتم و یکتا شدم

Explanation: Initially I was four (me, my spiritual guide, the Prophet and Allah). When I was annihilated in my spiritual guide, we remained three. Then I was annihilated in the Prophet, we were two. At last I surpassed duality and became one with Allah. (Ain-ul-Faqr)

In the spiritual order of Sultan Bahoo, all the stations are useless and unachievable without Divine vision. Therefore, he does not acquiesce to the Divine vision in five subtleties.

There is a repetition of the word 'five' in this quatrain and every person acquainted with Punjabi knows that 'the five' in Punjabi refers to *Panjtan Pak*, the five sacred

personalities: The Holy Prophet, Ali ibn Abi Talib, Fatimah bint Mohammad, Hasan ibn Ali and Husayn ibn Ali. Sultan Bahoo has also referred to them that without the gnosis of these sacred five personalities one cannot attain exalted heights of *Faqr*.

A few Hadiths about the People of the Cloak are:

- ❖ Miswar ibn Makhrama relates a tradition that the Holy Prophet said, “Fatimah is a part of my body. Whoever displeases her, in fact displeases me.” (Bukhari 3714, 3767)
- ❖ Miswar ibn Makhrama relates a tradition that the Holy Prophet said, “Fatimah is my beloved. Whatever makes her happy, also makes me happy and whatever hurts her, in fact hurts me.” (Mustadrak 4734)
- ❖ Aisha bint Abi Bakr says, “I have never seen any person resembling as much to the Holy Prophet in manners, personality, habits and etiquettes as Fatimah.” (Tirmidhi 3872; Abu Dawud 5217)
- ❖ Aisha bint Abi Bakr says, “I have never seen any person so similar to the Holy Prophet in style of speaking as is Fatimah.” (Mustadrak 4732)
- ❖ Hubshi ibn Junadah narrates a tradition that the Holy Prophet said, “Ali is from me and I am from Ali. No one can fulfil (my responsibilities) on my behalf but myself or Ali.” (Tirmidhi 3719; Ibn Majah 119)
- ❖ The Holy Prophet said, “To whom I am the lord (*Mawla*), Ali is his lord (*Mawla*).” (Tirmidhi 3713; Mustadrak 4577; Tabarani 2977)
- ❖ Riyah ibn Harith and Jabir ibn Abdullah narrate that Prophet Mohammad said on the event of Ghadir Khumm<sup>22</sup>, “Anyone who takes me as his lord (*Mawla*), must take Ali as his lord (*Mawla*).” (Musnad Ahmad ibn Hanbal 23959; Musannaf Ibn Abi Shaybah 32735, 32736)
- ❖ Imran ibn Husain narrates that the Holy Prophet said, “Undoubtedly, Ali is from me and I am from Ali and Ali is the guardian of every believer after me.” (Tirmidhi 3712; Mishkat al-Masabih 6090)
- ❖ Abdullah ibn Abbas relates that the Prophet said to Umm Salama, “This is Ali ibn Abi Talib, his flesh is my flesh and his blood is my blood and he holds the same status for me as Aaron held for Moses but there is no Prophet after me.” (Tabarani)
- ❖ Ali ibn Abi Talib relates, “Hasan is the perfect reflection of the Holy Prophet from head to chest while Husayn is his perfect reflection from chest to feet.” (Tirmidhi 3779; Musnad Ahmad ibn Hanbal 854)

<sup>22</sup> Ghadir Khumm is located near al-Juhfah (now Rabigh) between Makkah and Madina. The Holy Prophet delivered a sermon at that place on his return from *Hajjatul Wida* (Farewell hajj).

- ❖ Abu Hurairah relates that the Holy Prophet said, “Whoever loves Hasan and Husayn, in fact loves me and whoever keeps malice towards Hasan and Husayn, in fact keeps malice towards me.” (Tabarani 2579, 23547)
- ❖ The Holy Prophet said, “Husayn is from me and I am from Husayn. O Allah! Make him Your beloved who loves Husayn. Husayn is a special grandson. Whoever wishes to see the man of heaven (according to another tradition it is the leader of youth in paradise), he should see Husayn ibn Ali.” (Agreed upon Hadith)
- ❖ Sa’d ibn Abi Waqqas states that when the verse was revealed:

﴿ فَغُلْنَا نَعَانُوا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ ﴾ (3:61)

Meaning: “Say! Come, let us call our sons and your sons.” (3:61)

The Holy Prophet called Ali, Fatimah, Hasan and Husayn and said, “O Allah! They are my progeny.” (Muslim 6220; Tirmidhi 3724)

- ❖ Ali ibn Abi Talib narrates that the Holy Prophet held the hands of Hasan and Husayn and said, “Whoever loves me and both of them and their parents, will be with me on my station on the day of judgment.” (Tirmidhi 3733)
- ❖ Zayd ibn Arqam relates that the Holy Prophet said to Ali, Fatimah, Hasan and Husayn, “I will befriend him whom you will befriend and I will have enmity with him who is your enemy.” (Tabarani 2555)

For a detail study into the grandeur and elite status of the sacred five personalities read the book *Sufism-The Soul of Islam* chapter 16 or the book *Prophet’s People of the Cloak and Companions*. These books are the English translations of the Urdu books *Shams-ul-Fuqara* and *Fazayl Ahl-e-Bayt aur Sahaba Karam Razi Allah Anhum*, respectively.

Shaikh Ahmad Sirhindi (Mujaddid Alif Sani) says:

- ❖ There are two ways of union with Allah. One of them is the way of Prophethood. Through this way, only the Prophets are connected and unified with Allah and this way was sealed on Prophet Mohammad.

The second way is that of sainthood. The people of this way are connected to Allah through a mediator. This group consists of the Sufi hierarchy of the *Qutb*<sup>23</sup>, *Autad*<sup>24</sup>, *Abdal*<sup>25</sup>, *Nujaba*<sup>26</sup> and common Saints. The mediator and the main source of this way is Ali ibn Abi Talib. This way of union with Allah is all about the grand status of Ali

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<sup>23, 24, 25, 26</sup> Different ranks of Saints

ibn Abi Talib. At this station, he exercises the authority granted to him by Prophet Mohammad. Fatimah-tuz-Zahra, Hasan and Husayn also share this status with Ali ibn Abi Talib. (Letter no.123 written to Noor Mohammad Tehari)<sup>27</sup>

Sultan Bahoo describes this fact in these words:

- ❖ Ali ibn Abi Talib received *Faqr* from the Holy Prophet. (Ain-ul-Faqr, Mehak-ul-Faqr Kalan)
- ❖ Prophet Mohammad conferred *Faqr* upon Ali. (Jamia-ul-Asrar)
- ❖ The spiritual leader of Fakirs is Ali. (Jamia-ul-Asrar)

The intellectuals translate the following Hadith of the Holy Prophet as:

أَنَا مَدِينَةُ الْعِلْمِ وَعَلِيٌّ بَابُهَا ◀

Meaning: I am the city of knowledge and Ali is its door. (Mustadrak 4637, 4638, 4639)

While Sultan Bahoo describes its meaning, “I (the Holy Prophet) am the city (centre) of *Faqr* and Ali is its door (gateway).”

The queen of the universe Fatimah-tuz-Zahra is the first *Sultan-ul-Faqr*<sup>28</sup>. Sultan Bahoo says in *Jamia-ul-Asrar*:

- ❖ Fatimah bint Mohammad was brought up in *Faqr*, nourished by *Faqr* and possessed *Faqr*. Whoever attains *Faqr*, it is only through her mediation.

He says about Hasan and Husayn:

- ❖ The perfection in ‘*Faqr* is my pride (الفقر فخري)’ was possessed by the sacred brothers Hasan and Husayn who are the beloveds of the Holy Prophet and Fatimah-tuz-Zahra. (Mehak-ul-Faqr Kalan)

From the aforementioned statements, it is evident that the four personalities are stationed at the highest pedestal of annihilation in Allah and immortality with Him. There can be no difference among them. Hence, a seeker of Allah cannot walk the path of *Faqr* unless he affirms to this fact.

<sup>27</sup> Maktubat Imam Rabbani.

<sup>28</sup> The term *Sultan-ul-Faqr* (سلطان الفقر) or ‘Sultan of *Faqr*’ was first introduced by Sultan Bahoo in his famous work *Risala Roohi Sharif*. There are seven personalities who hold this status. They are ranked at the highest degree of excellence in oneness with Allah and are distinguished among all the Saints. They are Fatimah bint Mohammad, Hasan of Basra, Shaikh Abdul Qadir Jilani, Shaikh Sayyid Abdul Razzaq Jilani, Sultan Bahoo himself and two others whose names were not mentioned in the book but it is stated, “Two among them are the souls of other Mystics. Both the realms owe their stability to the dignity of these two sacred souls. Unless these two souls manifest in the world of diversity coming out of the abode of Oneness, the doomsday will not occur.” (Risala Roohi Sharif)

بیدم یہی تو پانچ ہیں مقصود کائنات  
خیر النساء، حسینؑ و حسنؑ مصطفیٰ علیؑ

Explanation: The Holy Prophet, Ali ibn Abi Talib, Fatimah bint Mohammad, Hasan ibn Ali and Husayn ibn Ali are the sole reason for the creation of the universe. (Bedam Shah Warsi)

بِنِ حَسَّةٍ أُطْفِئُ بِهَا حَرَّ الْأَنْبِيَاءِ الْخَاطِبَةِ  
الْمُصْطَفَىٰ وَ الْمُرْتَضَىٰ وَ ابْنَاهُمَا وَ الْفَاطِمَةَ

Explanation: The sacred five (People of the Cloak) are the Holy Prophet, Ali ibn Abi Talib, Fatimah bint Mohammad, Hasan ibn Ali and Husayn ibn Ali are the ones due to whom any fire of fatal illnesses (physical and spiritual) extinguish.

Sultan Bahoo's oath of allegiance was also taken in the assembly of the People of the Cloak. He immensely loved the People of Cloak. He held commemoration ceremonies for the martyrs of Karbala every year in *Muharram* from 1<sup>st</sup> to 10<sup>th</sup>. This tradition is still continued. Thousands of pilgrims visit the shrine during the first ten days of *Muharram* while in the last three days their number reaches to lakhs. In this way, a lot of people are blessed every year at his shrine.

In the under discussion quatrain, Sultan Bahoo has used the metaphor of five castles which refer to the physical existences of the sacred five: the Holy Prophet, Fatimah, Ali, Hasan and Husayn.

The light in these castles is the Divine light of Essence which is one and unique. They are different as humans and manifest different attributes. All of them are perfect in themselves and are the light of guidance. However, if we understand their reality mystically then it becomes clear that they are the perfect manifestation of Divine Essence. In reality, they all are one but apparently, they are different from each other. Sometimes the Divine Oneness manifested in multiple physical forms makes it difficult for the seeker of Allah to have gnosis of the Divine Essence. Seeker remains confused about their status whether he should consider them five different entities regarding their physical status or consider them one keeping in view their inner reality which is *Hoo* (هُو). If they are the manifestation of Divine Essence then whom he should bow and whom he should ask for forgiveness at the time of accountability. The Divine Essence is the qibla and is One. The secret behind the manifestation of Divine Essence in apparently five different existences can only be gained by sacrificing one's life. This secret is only disclosed upon those

Mystics who are annihilated in the Divine Essence after crossing the station of 'death before dying' and became the confidants of Divine secrets.

## GLOSSARY

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
پنجے ; پنجه ; panje	All the five; only five		Castle, palace, mansion; here it means the physical selves of the People of the Cloak (The Holy Prophet, Ali ibn Abi Talib, Fatimah bint Mohammad, Hasan ibn Ali and Husayn ibn Ali)
پنجاں ; پنجاناں ; panjaan	Five	محل ; महल ; mahal	
وچ ; विस ; wich	In, inside		
چان ; चान ; chaanan	Light, radiance, brightness, luminosity		
ڈیوا ; डीवा ; deevaa	Lamp, light	کیت وال ; कित वाल ; kit val	Towards what, in which direction; towards whom
धरीये ; धरीये ; dhareeye	To place, put down, lay, fix	ਮਹਰ ; महार ; mahar	Chief, leader; it also means the sun which gives light equally to everyone
ਪਟਵਾਰੀ ; पटवारी ; patwaaree	Village registrar of lands; <i>figuratively</i> , it means one who has authority.	ਹਾਸਲ ਭਰੀਏ ; हासल भरीये ; haasil bhareeye	Pay revenue; <i>figuratively</i> , be accountable to; seek intercession
ਇਮਾਮ ; इमाम ; imam	Imam	ਤੇ ; ਤੇ ; te	And
ਕਿਲੇ ; किले ; qible	Qiblah	ਸਜਦਾ ; सजदा ; sajdaah	Prostration during salat
ਕਰੀਏ ; करीये ; kareeye	Do	ਏ ; ਜੇ ; je	If, in case, provided



صاحب ; ساہیب ; Sahib	Master, Lord; here it means Allah Almighty	سر ; سیر ; sir	Head
مانگے ; مانگو ; mange	Demand	ہرگز ; ہرگز ; hargiz	Absolutely, ever
ڈھیل ; ڈھیل ; dhill	Delay	نہ ; نا ; na	No, not



## 42. Renounce the World for Faqr

ت تارکِ دُنیا تَد تھیوسے، جداں فقرِ ملیوسے خاصا ہُو  
 راہِ فقرِ دا تَد لدھیوسے، جداں ہتھِ پکڑیوسے کاسا ہُو  
 دریا وحدتِ دا نوشِ کیتوسے، اجاں وی جی پیاسا ہُو  
 راہِ فقرِ رَت ہَنجوں روونِ باہُو، لوکاں بھانے ہاسا ہُو

ਤੇ ਤਾਰਕ-ਏ ਦੁਨੀਆ ਤਦ ਥੀਓਸੇ, ਜਦਾਂ ਫ਼ਕਰ ਮਿਲਿਓਸੇ ਖ਼ਾਸਾ ਹੂ  
 ਰਾਹ ਫ਼ਕਰ ਦਾ ਤਦ ਲਦਿਓਸੇ, ਜਦਾਂ ਹੱਥ ਪਕੜਿਓਸੇ ਕਾਸਾ ਹੂ  
 ਦਰਯਾ ਵਹਦਤ ਦਾ ਨੋਸ਼ ਕੀਤੋਸੇ, ਅਜਾਂ ਵੀ ਜੀ ਪਿਆਸਾ ਹੂ  
 ਰਾਹ ਫ਼ਕਰ ਰੱਤ ਹੰਝੁੰ ਰੇਵਣ ਬਾਹੂ<sup>(੭੭)</sup>, ਲੋਕਾਂ ਭਾਣੇ ਹਾਸਾ ਹੂ

Te Taarak-e-dunya tad theeose, jadaan Faqr mileeose khaasaa Hoo  
 Raah Faqr da tad laddhose, jadaan hath pakriose kaasaa Hoo  
 Dariaa Wahdat da nosh keetose, ajaan vee jee piaasaa Hoo  
 Raah Faqr ratt hanjoon rovan Bahoo, lokaan bhaane haasaa Hoo

Renounce the world! Not quite easy without following *Faqr*  
 If you desire the path of *Faqr*, hold a beggar's bowl. Sacrifice all!  
 I drank the ocean of Oneness yet I wish for more  
 O Bahoo, *Faqr* makes followers cry tears of blood only to be mocked by spectators

**W**hen love of the world was renounced, letting go of its idols sacrificing entire household in the path to Allah and holding the wine of love, then the Mohammadan *Faqr* was achieved. I drank the ocean of Oneness still my thirst is unquenched. The Divine lovers wail restlessly for union but those who are unaware of this feeling ridicule and laugh at them.

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
تارک دُنیا ; تارک-دے دُنیا ; taarak-e- dunya	Renouncer of World	تَد ; تَد ; tad	Then
تھیوسے ; تھیوسے ; theose	Became	جداں ; جَدَاں ; jadaan	When
فقر ; فَاقر ; Faqr	<i>Faqr</i> (see chapter 1 of Teachings)	میلےوسے ; مِیلِیوسے ; mileose	Attained
خاصا ; کھاسا ; khaasaa	Special, superior	راہ ; رَاہ ; raah	Path
دا ; دَا ; da	Of	لڈھوسے ; لڈھِیوسے ; laddhose	Found
ہتھ ; ہِٹھ ; hath	Hand	پکڑیوسے ; پکڑِیوسے ; pakriose	Hold, held
کاسا ; کَاسا ; kaasaa	Begging bowl	دریا ; دَرِیا ; dariaa	Ocean, river
واحدت ; وَہِدَت ; Wahdat	Oneness	نوش کیتوسے ; نِوشِ کِیتوسے ; nosh keetose	Drank
اجاں وِی ; اَجَاں وِی ; ajaan vee	Still	جی ; جِی ; jee	Heart; inward
پیااسا ; پِیااسا ; piaasaa	Thirsty	رَت ; رِٹ ; ratt	Blood
ہانجون ; ہِانجون ; hanjoon	Tears	روان ; رِوان ; rovan	Cry
لوکاں بھانے ہاسا ; لوکاں بھانے ہاسا ; lokaan bhaane haasaa	People make fun (of lovers)		

### 43. With Hardship There is Ease

ت تَلَّهُ بَنَّهُ تَوَكَّلْ وَالَا، هُوَ مَرْدَانَهُ تَرِيَّ هُوَ  
 جس دُکھ تھیں سُکھ حاصل ہووے، اُس دُکھ تھیں نہ ڈریئے هُو  
 إِنَّ مَعَ الْعُسْرِ يُسْرًا آيَا، چِت اُسے وَل دھریئے هُو  
 اوہ بے پرواہ درگاہ ہے باهُو، اوتھے رو رو حاصل بھریئے هُو

ਤੇ ਤੁਲ਼ਾ ਬੰਨ੍ਹ ਤਵੱਕਲ ਵਾਲਾ, ਹੋ ਮਰਦਾਨਾ ਤਰੀਏ ਹੂ  
 ਜਿਸ ਦੁੱਖ ਥੀ ਸੁੱਖ ਹਾਸਲ ਹੋਵੇ, ਉਸ ਦੁੱਖ ਥੀ ਨਾ ਡਰੀਏ ਹੂ  
 "ਇੰਨਾ ਮਾ ਅਲਉਸਰੀ ਯੁਸ੍ਰਾਨ" ਆਇਆ, ਚਿਤ ਉਸੇ ਵੱਲ ਧਰੀਏ ਹੂ  
 ਉਹ ਬੇਪਰਵਾਹ ਦਰਗਾਹ ਹੈ ਬਾਹੂ<sup>(ਹ)</sup>, ਉਥੇ ਰੋ ਰੋ ਹਾਸਲ ਭਰੀਏ ਹੂ

Te Tullaa banh tawakkul waalaa, ho mardaanaa tareeye Hoo  
 Jis dukh theen sukh haasil hove, os dukh theen na dareeye Hoo  
 Inna ma-al-usri yusran aaiaa, chit ose val dhareeye Hoo  
 Ooh beparvaah dargah hai Bahoo, othe ro ro haasil bhareeye Hoo

Trusting only Allah, swim the way of *Faqr* with might  
 Why be afraid of a sorrow after which there is a happy beginning  
 Focus on the command: Indeed! With hardship there is ease  
 O Bahoo, Allah is Indifferent. Cry for His union

**T**he seeker should trust and rely only upon Allah and walk the path of *Faqr* with strength and utter determination. He should keep recalling the Quranic verse, "Ease comes with every hardship." He should not fear to face such a difficulty and grief which subsequently grants success and happiness. Allah is Indifferent therefore one should cry and beg for His union.

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
ٹلا ; ਤੁਲਾ ; tullaa	Raft especially improvised one for crossing a river	بانھ ; ਬੰਨ੍ਹ ; banh	Tie
توکل والا ; ਤਵੱਕਲ ਵਾਲਾ ; tawakkul waalaa	Of trust	ہو مردانا ; ہو ماردانا ; ho mardaanaa	Manly
ترے ; ਤریے ; tareeye	Swim	جس ; جس ; jis	Which, that
دُکھ ; ਦੁੱਖ ; dukh	Pain, suffering, sorrow, grief, affliction, tribulation	تھیں ; ثیں ; theen	From
سُکھ ; سُخ ; such	Comfort, ease	حاصل ہوئے ; حاصل ہوئے ; haasil hove	Is obtained or acquired
اس ; اوس ; os	That, it	نہ ; نا ; na	No, not
ڈریے ; ڈریے ; dareeye	Fear, dread	إِنَّا مَا اَلْاُسْرٰى اَلْاُسْرٰى اَلْاُسْرٰى ; Inna ma-al-usri yusran	So surely ease (comes) with every hardship. (Quran 94: 6)
آيا ; آيا ; aaiaa	Came	چت ; چت ; chit	Attention
اوسے والے دھریے ; اوسے والے دھریے ; ose val dhareeye	Keep in the direction of; towards	اوہ ; اوہ ; ooh	He
بے پرواہ درگاہ ہے ; بے پرواہ درگاہ ہے ; beparvaah dargah hai	Court of the Indifferent	اوتھے ; اوتھے ; othe	There, at that place
حاصل بھریے ; حاصل بھریے ; haasil bhareeye	Make use of, gain, benefit from	رورہ ; رورہ ; ro ro	Cry, sob, wail, blubber

## 44. Lovers Know the Secret

تَن مَن يار ميں شہر بنايا، دل وچ خاص محلہ ھو  
 آن الف دل و سوں کيتي، ميري ھوئي خوب تسلہ ھو  
 سب کچھ مينوں پيا سنيوے، جو بولے ماسويٰ اللہ ھو  
 دردمنداں ايہہ رمز پچھاتي باھو، بے درداں سر کھلہ ھو

ਤੇ ਤਨ ਮਨ ਯਾਰ ਮੈਂ ਸ਼ਹਿਰ ਬਣਾਇਆ, ਦਿਲ ਵਿਚ ਖ਼ਾਸ ਮਹੱਲਾ ਹੁ  
 ਆਣ ਅਲਿਫ਼ ਦਿਲ ਵਸੋਂ ਕੀਤੀ, ਮੇਰੀ ਹੋਈ ਖ਼ੂਬ ਤਸੱਲਾ ਹੁ  
 ਸਬ ਕੁਛ ਮੈਨੂੰ ਪਿਆ ਸੁਣੀਵੇ, ਜੋ ਬੋਲੇ ਮਾਸਵਾ ਅੱਲਾ ਹੁ  
 ਦਰਦਮੰਦਾਂ ਇਹ ਰਮਜ਼ ਪਛਾਤੀ ਬਾਹੂ<sup>(੨੦)</sup>, ਬੇਦਰਦਾਂ ਸਿਰ ਖੱਲਾ ਹੁ

Te Tann mann yaar main shaihar banaaiaa, dil wich khaas mahallaa Hoo  
 Aan Alif dil vasson keetee, meree hoee khoob tasallaa Hoo  
 Sab kuch mainu peaa suneeve, jo bole maasiwaa Allah Hoo  
 Dardmandaan eh ramz pachhaatee Bahoo, bedardaan sir khallaa Hoo

For Allah, I made my body and soul a city. I decorated my inward as a town  
 How happy it made me when Allah adorned the inward Throne!  
 I can hear everything. Also the creation, the words of other than God  
 O Bahoo! Pain-stricken lovers know the secret and imperfect know nought

I have made my spiritual and physical being as the city of my Beloved. In this beautiful city, I have lovingly decorated a special town in my inward. By entering this special town, Allah has granted me felicity and relief. I have acquired all the Divine attributes and power of the All-Hearing. Now I can hear the entire creation. This secret is only revealed upon the pain-stricken who are lovers of Allah. Those who are deprived of the pain of love (seekers of the world and hereafter) do not know about this secret and station and I am least bothered about them anyway.

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
تن مَن ; ਤਨ ਮਨ ; tann mann	Body and inward; exoteric and esoteric	يار ; ਯਾਰ ; yaar	Beloved; Allah
میں ; مੈ ; main	I	شہر ; ਸ਼ਹਿਰ ; shaihar	City
بنایا ; ਬਣਾਇਆ ; banaaiaa	Made	دل ; ਦਿਲ ; dil	Heart, inward
وچ ; ਵਿਚ ; wich	In, inside, into	خاص ; خاص ; khaas	Special
محله ; ਮਹੱਲਾ ; mahallaa	Neighbourhood, locality	آن ; آنا ; aan	Come, after coming
الف ; اَلِف ; Alif	Divine Essence; Allah; <i>Ism-e-Allah</i> <i>Zaat</i>	وَسَوَى كَيْتِي ; ਵਸੋਂ ਕੀਤੀ ; vasson keetee	Stayed, resided, inhabited
میری ; मेरी ; meree	My, mine	होئی ; ਹੋਈ ; hoee	Happened, occurred, became
خوب ; खुब ; khoob	Plenty, copious, abundant, plentiful; very much, to heart's content	تسلا ; ਤਸੱਲਾ ; tasallaa	Consolation, comfort, solace, contentment
سب کچھ ; सब कुछ ; sab kuch	Everything	میں ; मै ; mainu	I; me
پیا سنیوے ; पिया सुनीवे ; peaa suneeve	To hear	جو ; जै ; jo	Whatever
بولے ; बोले ; bole	Speak, utter	ماسواى الله ; मासवा अल्ला ; maasiwaa Allah	Everything other than Allah
دردمنداں ; दरदमंदां ; dardmandaan	Pain-stricken; Passionate Divine lovers	ایہ ; ਇਹ ; eh	This
رمز ; रमज़ ; ramz	Hidden meaning, hint, secret	پچھاٹی ; पछाठी ; pachhaatee	Recognized; known, understood

بے دردوں ; بے درداں ; bedardaan	One without pain (of Divine love); here it means seekers of world and hereafter; imperfect seekers	سر ; सिर ; sir	Head
		کھلا ; खल्ला ; khallaa	Shoes





## 45. Arena of Love

ت توڑے تنگ پُرانے ہوون، گجھے نہ رہندے تازی ہو  
 مار نقارہ دل وچ وڑیا، کھیڈ گیا اک بازی ہو  
 مار دلاں نوں جول دتوئیں، جدوں تکے نین نیازی ہو  
 انہاں نال کھیہ ہویا باہو، جنہاں یار نہ رکھیا راضی ہو

ਤੇ ਤੋੜੇ ਤੰਗ ਪੁਰਾਣੇ ਹੋਵਣ, ਗੁੱਝੇ ਨਾ ਰਹਿੰਦੇ ਤਾਜ਼ੀ ਹੂ  
 ਮਾਰ ਨਕਾਰਾ ਦੱਲ ਵਿਚ ਵੜਿਆ, ਖੇਡ ਗਿਆ ਇੱਕ ਬਾਜ਼ੀ ਹੂ  
 ਮਾਰ ਦਿਲਾਂ ਨੂੰ ਜੋਲ ਦਿਤੇ ਨੌਂ, ਜਦੋਂ ਤੱਕੇ ਨੈਣ ਨਿਆਜ਼ੀ ਹੂ  
 ਉਨ੍ਹਾਂ ਨਾਲ ਕਿਹ ਹੋਇਆ ਬਾਹੂ<sup>(੭੭)</sup>, ਜਿਨ੍ਹਾਂ ਯਾਰ ਨਾ ਰੱਖਿਆ ਰਾਜ਼ੀ ਹੂ

Te Torey tang puraane hovan, gujjhe na raihnde taazee Hoo  
 Maar naqaaraa dal wich varriaa, khed giaa ek baazee Hoo  
 Maar dilaan noon jol dittoneen, jaddoon takke nain niaazee Hoo  
 Unhaan naal keeh hoiaa Bahoo, jinhaan yaar na rakhiaa raazee Hoo

Old girth cinched yet unbeaten remain pure Arabian stallions  
 Beat the drum! They'll race and win in one strike  
 Lover's one sight enchant the inwards  
 O Bahoo, what happens to those who couldn't please the beloved... Pity!

**N**o matter how much physical resources get scanty, times get tough and painful, the seekers of Allah do not remain hidden like the riders of pure-bred stallions. They enter the arena of Divine love in a remarkable manner and win. It means they find the gem (Essence of Allah) by sacrificing their life rather everything. Their grandeur is such that they cause a stir of enthusiasm wherever they look. In the last verse, Sultan Bahoo feels pity for the people who could not please their spiritual guide instead offend him and get ruined. Such people remain deprived of union with Allah.

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
توڑے ; توڑے ; torey	Although, though, however, even if	تنگ ; تانگا ; tang	Girth of saddlery
پرانے ہوؤں ; پوراٹے ہوئے ; puraane hovan	Get old	گھجھے ; گوجھے ; gujjhe	Hidden, concealed
نہ ; نا ; na	No, not	رہندے ; رہندے ; raihnde	To stay, to remain
تازی ; تازا ; taazee	Pure-bred horse; horse of good pedigree	مار ; مار ; maar	Strike
نقارہ ; نقارہ ; naqaaraa	Drum	دل ; دال ; dal	Field, arena
وچ ; وچ ; wich	In	وڑیا ; وڑیا ; varriaa	To enter
کھیڑ گیا ; کھیڑ گیا ; khed giaa	Played	اک ; اک ; ek	One, a
بازی ; بازی ; baazee	Game	دلاں ; دلاں ; dilaan	Hearts
نوں ; نوں ; noon	At, to, on, for	جول دتوئیں ; جول دتوئیں ; jol dittooneen	To move; to change; to transpire; to cause a stir
جدوں ; جدوں ; jaddoon	When	تکے ; تکے ; takke	Sees
نیں ; نین ; nain	Eyes	نیازی ; نیازی ; niazee	With love
انہاں ; انہاں ; unhaan	Them, those	نال ; نال ; naal	With
کیہ ہوا ; کیہ ہوا ; keeh hoiaa	What happened	جنہاں ; جنہاں ; jinhaan	Who

يار ; يار ; yaar	Beloved; friend	رکھيا ; رکھيا ; rakhiaa	Kept
راضی ; راضی ; raazee	Happy, contented, well-pleased		



## 46. Seeker of Hereafter

تَسْبِي دَا تُو كَسْبِي هَوِيوں، مَارِيں دَم وَلِيَاں هُو  
 مَن دَا مَنكَا اَك نَه پَھِيرِيں، گَل پَائِيں پَنج وَبِيہَاں هُو  
 دَرِيں لَغِيَاں گَل گھوٹُو آوے، لِيں لَغِيَاں جھٹ شِيہَاں هُو  
 پَتھَر چِت جَنہَاندے بَاهُو، اُو تَحے زَايَا وَسْنَا مِيَنہَاں هُو

ਤੇ ਤਸਬੀ ਦਾ ਤੂ ਕਸਬੀ ਹੋਇਓ, ਮਾਰੋਂ ਦਮ ਵਲੀਆਂ ਹੂ  
 ਮਨ ਦਾ ਮਣਕਾ ਇੱਕ ਨਾ ਫੇਰੋਂ, ਗਲ ਪਾਏਂ ਪੰਜ ਵੀਰਾਂ ਹੂ  
 ਦੇਣ ਲਗਿਆਂ ਗਲ ਘੋਟੂ ਆਵੇ, ਲੈਣ ਲਗਿਆਂ ਝੱਟ ਸੀਰਾਂ ਹੂ  
 ਪੱਥਰ ਚਿਤ ਜਿਨ੍ਹਾਂ ਦੇ ਬਾਹੂ<sup>(੭੭)</sup>, ਉਥੇ ਜਾਇਆ ਵਸਣਾ ਮੀਰਾਂ ਹੂ

Te Tasbee da tu kasbee hoyon, maareen dam waleeaaan Hoo  
 Mann da mankaa ek na pheren, gal paaen panj veehaan Hoo  
 Den lagiaan gal ghotoo aave, lain lagiaan jhat sheehaan Hoo  
 Patthar chit jinhannde Bahoo, othe zaaiaa vasanaa meenhaan Hoo

Adept at chanting on rosary and call yourself a Saint  
 Inward hasn't moulded by wearing all that rosary  
 Lance like a lion on wealth but stop hand on charity  
 O Bahoo! Blessings don't shower upon heartless people

**Y**ou have become an expert in recitals and consider yourself a Saint. You wear hundred beaded rosaries around your neck but they have no impact upon your inward. It is still an abode of Satan, inciting self and world. When it is time to spend in the way of Allah, you are nowhere to be seen but when it comes to collecting wealth, you are all over the place. Those who have become callous because of hypocrisy and lust for this world, the Divine theophanies do not descend upon them.

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
تسبی ; ਤਸਬੀ ; tasbee	Rosary, chaplet	دا ; ਦਾ ; da	Of
تو ; ਤੂ ; tu	You	کسبی ; کسبیا ; kasbee	Expert
ہویوں ; ہوئیوں ; hoyon	Become; became	ماریں دم و لیاں ; ماروں دم ਵਲੀਆں ; maareen dam waleeaaan	Blow breath like Saints; Act like Saints
من ; मन ; mann	Inward	مکا ; मका ; mankaa	Bead
اک ; ਇੱਕ ; ek	One, a, an	نہ ; نا ; na	No, not
پھیریں ; فہرے ; pheren	Rotate; Inward change	گل ; گال ; gal	Neck; throat
پائیں ; پائے ; paaen	Wear	پنچ و پیاں ; پنچ ਵੀਹਾਂ ; panj veehaan	A hundred (5x20)
دین لگیاں ; دین لگیاں ; den lagiaan	While giving	گھوٹو آوے ; گھوٹو آوے ; ghotoo aave	Choke
لین لگیاں ; لین لگیاں ; lain lagiaan	While receiving	جھٹ ; جھٹ ; jhat	Immediately, instantly, at once, in no time, hastily
شہاں ; شہاں ; sheehaan	(Pounce) like a lion	پتھر ; پتھر ; patthar	Stone, rock
चित ; चित ; chit	Heart, inward	جینھانڈے ; ਜਿਨ੍ਹਾਂ ਦੇ ; jinhannde	Whose
اوتھے ; اوتھے ; othe	There, at that place	زایا ; ਜਾਇਆ ; zaaiaa	Waste
वसना ; वसना ; vasanaa	Pour, shower	مینہاں ; مینہاں ; meenhaan	Rain

## 47. Perish in Love

تدوں فقیر شتابی بنداء، جد جان عشق وِچ ہارے ہُو  
 عاشق شیشہ تے نفس مرئی، جان جاناں توں وارے ہُو  
 خود نفسی چھڈ ہستی جھیرے، لاه سرون سب بھارے ہُو  
 باہُو باجھ مویاں نہیں حاصل تھیندا، توڑے سے سے سانگ اُتارے ہُو

ਤੇ      ਤਦੋਂ ਫਕੀਰ ਸ਼ਤਾਬੀ ਬਣਦਾ, ਜਦ ਜਾਨ ਇਸ਼ਕ ਵਿਚ ਹਾਰੇ ਹੂ  
 ਆਸ਼ਕ ਸ਼ੀਸ਼ਾ ਤੇ ਨਫਸ ਮੁਰੱਬੀ, ਜਾਨ ਜਾਨਾਂ ਤੋਂ ਵਾਰੇ ਹੂ  
 ਖੁਦ ਨਫਸੀ ਛੱਡ ਹਸਤੀ ਝੇੜੇ, ਲਾਹ ਸਿਰੋਂ ਸਬ ਭਾਰੇ ਹੂ  
 ਬਾਹੂ<sup>(੮੦)</sup> ਬਾਝ ਮੋਇਆਂ ਨਹੀਂ ਹਾਸਲ ਥੀਂਦਾ, ਤੇੜੇ ਸੈ ਸੈ ਸਾਂਗ ਉਤਾਰੇ ਹੂ

Te      Tadoon Fakir shataabee bandaa, jad jaan ishq wich haare Hoo  
 Aashiq sheesha te nafs murabbee, jaan jaanaan tun vaare Hoo  
 khud nafsee chhad hastee jherre, laah siron sab bhaare Hoo  
 Bahoo bajh moiaan naheen haasil theendaa, torey sey sey saang utaare Hoo  
 Fakir you shall be but first sacrifice yourself in Divine love  
 Lovers are at peace and reflect the Compassionate. Sacrifice for the beloved  
 Forsake self-admiration, dawdle and brawl. Put the burden aside  
 O Bahoo, without death before dying nothing is achieved. Mimicking won't  
 help either

**F**akir becomes accomplished when he trades his life for love and ends the desires of the self with the sword of negation (La ੯). He sacrifices his house, wealth, family even his own being and then annihilates himself burning in the fire of love. Renounce self-conceit and frivolousness so that you may start travelling the path of righteousness and Truth with complete attention because union with Allah is not achieved without death before dying whether a lot many prayers and struggles are done apparently.

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
تدوں ; ਤਦੋਂ ; tadoon	Then, at that time, in that case	فقير ; فاكير ; Fakir	Fakir
شٹابی ; ਸ਼ਤਾਬੀ ; shataabee	Quickly, without delay, rapidly, immediately, forthwith, at once	بندا ; ਬਣਦਾ ; bandaa	Becomes
جد ; ਜਦ ; jad	When	جان ; جانن ; jaan	Life
عشق ; ਇਸ਼ਕ ; ishq	Ardent Divine love	وچ ; ਵਿਚ ; wich	In
ہارے ; ਹਾਰے ; haare	Loses	عاشق شیشہ ; آساک سہا ; Aashiq sheeshaa	A believer is the mirror of the most Compassionate. (Hadith)
تے ; ਤੇ ; te	And	نفس مرّبی ; ਨਫਸ ਮੁਰੱਬੀ ; nafs murabbee	Self at peace; It is the self that guides.
جان ; جانن ; jaan	Life	جانان ; جانان ; jaanaan	Beloved
توں ; توں ; tun	On	وارے ; ਵਾਰے ; vaare	Sacrifice
خود نفسي ; ਖੁਦ ਨਫਸੀ ; khud nafsee	Conceit, vanity	چھڈ ; ਛੱਡ ; chhad	Leave
هستی ; ਹਸਤੀ ; hastee	Existence, being, life	جهيرے ; ਝੇੜੇ ; jherre	Quarrels; <i>figuratively</i> , useless things
لاه ; ਲਾਹ ; laah	Unload	سروں ; ਸਿਰੋਂ ; siron	From head
سب ; ਸਬ ; sab	All	بھارے ; ਭਾਰੇ ; bhaare	Burdens; responsibilities

बाह्ज मोयाँ ; बाह्ज मोयाँ ; bajh moiaan	Without dying; a reference to Hadith, “Die before death.”	نہیں ; نہیں ; naheen	No, not
हासल थींदा ; हासल थींदा ; haasil theendaa	Obtained, acquired	तोڑे ; तोڑे ; torey	Although, though, however, even if
सै सै ; सै सै ; sey sey	Hundreds; numerous	सांग उतारे ; सांग उतारे ; saang utaare	Mimic; disguise

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اللَّهُ



## 48. Meditation is not Enough

تو تاں جاگ نہ جاگ فقیرا، آنت نوں لوڑ جگایا ہو  
 اکھیں میٹیاں نہ دل جاگے، جاگے جاں مطلب نوں پایا ہو  
 ایہہ نکتہ جداں کیتا پختہ، تاں ظاہر آکھ سنایا ہو  
 میں تاں بھلی ویندی ساں باہو، مینوں مُرشد راہ دکھایا ہو

ਤੇ ਤੂ ਤਾਂ ਜਾਗ ਨਾ ਜਾਗ ਫ਼ਕੀਰਾ, ਅੰਤ ਨੂੰ ਲੋੜ ਜਗਾਇਆ ਹੂ  
 ਅਖੀਂ ਮੀਟਿਆਂ ਨਾ ਦਿਲ ਜਾਗੇ, ਜਾਗੇ ਜਾਂ ਮਤਲਬ ਨੂੰ ਪਾਇਆ ਹੂ  
 ਇਹ ਨੁਕਤਾ ਜਦਾਂ ਕੀਤਾ ਪੁਖਤਾ, ਤਾਂ ਜਾਹਰ ਆਖ ਸੁਣਾਇਆ ਹੂ  
 ਮੈਂ ਤਾਂ ਭੁੱਲੀ ਵੈਂਦੀ ਸਾਂ ਬਾਹੂ<sup>(ੳੳ)</sup>, ਮੈਨੂੰ ਮੁਰਸ਼ਦ ਰਾਹ ਵਿਖਾਇਆ ਹੂ

Te Tu taan jaag na jaag fakiraa, ant noon lorr jagaaiaa Hoo  
 Akheen meetiaan na dil jaage, jaage jaan matlab noon paaiaa Hoo  
 Eh nuktaa jadaan keetaa pukhtaa, taan zaahir aakh sunaaiaa Hoo  
 Main taan bhullee vaindee saan Bahoo, mainu Murshid raah vikhaaiaa Hoo  
 O Sufi traveller, wake up or not! You'll at last  
 Closing eyes to meditate is futile! An enlivened inward knows  
 I spoke only when the point engraved on my soul  
 I had forgotten, O Bahoo, but my spiritual guide showed the path

**M**erely closing one's eyes for meditation does not enlighten the inward rather this piece of show is for your own need and to attract audiences. Inward awakes from the slumber of negligence when *Ism-e-Allah Zaat* is invoked and contemplated, consequently Allah is beheld. I was lost as I believed in the long seclusions and meditations until my spiritual guide showed me the path of Truth, since then I have rightly understood the point.

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
ਤੂੰ ਤਾਂ ; ਤੂ ਤਾਂ ; tu taan	You	جاگ ; ਜਾਗ ; jaag	Wakefulness, awakening, wake up
نہ ; نا ; na	No, not	فقیرا ; فکیرا ; fakiraa	Fakir; <i>figuratively</i> , seeker or traveller of spiritual path
آنت ; آنت ; ant	At last, in the end, finally	نون ; نون ; noon	At, to, on, for
لوڑ ; لੋੜ ; lorr	Need, necessity, want, requirement	جاگیا ; ਜਗਾਇਆ ; jagaaiaa	To wake someone, waken
آنکھیں مٹیائیاں ; ਅਖੀਂ ਮੀਟਿਆਂ ; akheen meetiaan	Close eyes to meditate	دل ; ديل ; dil	Heart, inward
جاگے ; ਜਾਗੇ ; jaage	To wake up, awake, awaken; enlighten	جاں ; ਜਾਂ ; jaan	In case, whilst
مطلب ; مزلاب ; matlab	Purpose, objective, motive, interest	پایا ; پاایا ; paaiaa	Received, came to know
ایہہ ; ایہہ ; eh	This	نکتہ ; نکتہ ; nuktaa	A subtle point; a mystical signification
جداں ; جداں ; jadaan	When	کیتا ; کیتا ; keetaa	Did
پوکھتا ; پوکھتا ; pukhtaa	Strong, firm; correct	تاں ; ਤਾਂ ; taan	Then
ظاہر ; ظاہر ; zaahir	Evident, obvious, apparent, clear, open	آکھ سناایا ; آکھ سناایا ; aakh sunaaiaa	Narrated or expressed intent, desire or advice; said, told
میں تان بھولی ویندی ساں ; ਤਾਂ ਭੁੱਲੀ ਵੈਂਦੀ ਸਾਂ ; main taan bhullee vaindee saan	I had forgotten; I had neglected	میںوں ; میںوں ; mainu	I; me

مُرشد ; مُرشد ;  
Murshid

Spiritual guide

راہ ; راح ; raah

Path

دیکھايا ; ਵਿਖਾਇਆ ;  
vikhaaiaa

Showed; revealed;  
guided



## 49. Void Acts

تسبی پھری تے دل نہیں پھریا، کی لیناں تسبی پھڑ کے ہو  
 علم پڑھیا تے ادب نہ سکھیا، کی لیناں علم نوں پڑھ کے ہو  
 چلے کٹے تے کجھ نہ کھٹیا، کی لیناں چلیاں وڑ کے ہو  
 جاگ بناں ددھ جمرے ناہیں باہو، بھانویں لال ہوون کڑھ کڑھ کے ہو

ਤੇ ਤਸਬੀ ਫਰੀ ਤੇ ਦਿਲ ਨਹੀਂ ਫਿਰਿਆ, ਕੀ ਲੈਣਾਂ ਤਸਬੀ ਫੜ ਕੇ ਹੁ  
 ਇਲਮ ਪੜ੍ਹਿਆ ਤੇ ਅਦਬ ਨਾ ਸਿਖਿਆ, ਕੀ ਲੈਣਾਂ ਇਲਮ ਨੂੰ ਪੜ੍ਹ ਕੇ ਹੁ  
 ਚਿੱਲੇ ਕੱਟੇ ਤੇ ਕੁਝ ਨਾ ਖੱਟਿਆ, ਕੀ ਲੈਣਾਂ ਚਿੱਲਿਆਂ ਵੜ ਕੇ ਹੁ  
 ਜਾਗ ਬਿਨਾਂ ਦੁੱਧ ਜੰਮਦੇ ਨਾਹੀਂ ਬਾਹੂ<sup>(੪੦)</sup>, ਭਾਂਵੇਂ ਲਾਲ ਹੋਵਣ ਕੜ੍ਹ ਕੜ੍ਹ ਕੇ ਹੁ

Te Tasbee phiree te dil naheen phiriaa, kee lainaa tasbee pharr ke Hoo  
 Ilm parhiaa te adab na sikhiaa, kee lainaa ilm noon parh ke Hoo  
 Chille katte te kujh na khattiaa, kee lainaa chilliaan varr ke Hoo  
 Jaag binaa dudh jamde naaheen Bahoo, bhanvain laal hovan karh karh ke Hoo  
 Turned the beaded chaplet but what's the point if heart's untouched?  
 Learned all there is but what's the point if stayed undisciplined?  
 Why seclude? If can't achieve God's union in this seclusion  
 O Bahoo! Butter can't be churned without curd even if milk simmers to crimson

**Y**ou kept on doing recitals, forty-day seclusions and supplications but it had no effect on your inward. What is the point then? You have also acquired knowledge but you have no idea about the reverence for the Fakirs. What is the point of knowledge then? You have secluded yourself for forty days from the world but it helped you not in attaining union with Allah. What is the point of seclusion then? Remember! You cannot attain proximity and union of Allah without a perfect and accomplished spiritual guide no matter how much worship you perform.

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
ਤਸਬੀ ਪ੍ਰੀ ; ਤਸਬੀ ਫਰੀ ; tasbee phiree	Reciting on rosary or chaplet	ਤੇ ; ਤੇ ; te	And
ਦਿਲ ਨਹੀਂ ਪ੍ਰੀਆ ; ਦਿਲ ਨਹੀਂ ਫਿਰਿਆ ; dil naheen phiriaa	Inward not changed for the better	ਕੀ ; ਕੀ ; kee	What
ਲੈਣਾ ; ਲੈਣਾ ; lainaa	Obtain, get, receive	ਫੜ ਕੇ ; ਫੜ ਕੇ ; pharr ke	By holding
ਇਲਮ ; ਇਲਮ ; ilm	Knowledge	ਪੜ੍ਹਿਆ ; ਪੜ੍ਹਿਆ ; parhiaa	Read
ਅਦਬ ; ਅਦਬ ; adab	Respect, regard, courtesy, politeness, deference	ਨਾ ; ਨਾ ; na	No, not
ਸਿਖਿਆ ; ਸਿਖਿਆ ; sikhiaa	Learnt	ਨੂੰ ; ਨੂੰ ; noon	At, to, on, for
ਪੜ੍ਹ ; ਪੜ੍ਹ ; parh	Read	ਚਿੱਲੇ ਕੱਟੇ ; ਚਿੱਲੇ ਕੱਟੇ ; chille katte	Spent forty days in seclusion
ਕੁਝ ਨਾ ; ਕੁਝ ਨਾ ; kujh na	Nothing	ਖੱਟਿਆ ; ਖੱਟਿਆ ; khattiaa	Obtained, acquired
ਚਿੱਲਿਆਂ ; ਚਿੱਲਿਆਂ ; chilliaa	Forty-day seclusions	ਵਰ ; ਵਰ ; varr	Enter
ਜਾਗ ; ਜਾਗ ; jag	The curd used in milk to make yogurt	ਬਿਨਾ ; ਬਿਨਾ ; binaa	Without
ਦੁੱਧ ; ਦੁੱਧ ; dudh	Milk	ਜਮਦੇ ; ਜਮਦੇ ; jamde	Conversion of milk into curd
ਨਾਹੀਂ ; ਨਾਹੀਂ ; naaheen	No, not	ਭਾਵੇਂ ; ਭਾਵੇਂ ; bhanvain	Whether, even if

لال ; لال ; laal	Red, crimson	ہون ; ہون ; hovan	Become, happen, occur
کارھ کارھ ; کارھ کارھ ; karh karh	To boil or simmer on low heat constantly		



## 50. Sincerity towards Allah

ث ثابت صدق تے قدم اگیرے، تائیں ربّ لہیوے ھو  
 لوں لوں دے وچ ذکر اللہ دا، ہر دم پیا پڑھیوے ھو  
 ظاہر باطن عین عیانی، ھو ھو پیا سنیوے ھو  
 نام فقیر تہاں دا باھو، قبر جنہاندی جیوے ھو

سے साबत सिदक ते कदम अगोरे, ताहीं रँब लडीवे हू  
 लुँ लुँ दे विच जिकर अँला दा, हर दम पिया पडुँवे हू  
 ज़ाहर बाउन ऐन ऐआनी, हू हू पिया सुनीवे हू  
 नाम फकीर तिनूा दा बाहु<sup>(७०)</sup>, कबर जिनूां दी जीवे हू

Se Saabat sidq te qadam agere, taaeen Rabb labheev Hoo  
 Loon loon de wich zikr Allah da, har dam peaa parheev Hoo  
 Zaahir batin ain-ayaanee, Hoo Hoo peaa suneeve Hoo  
 Naam Fakir tinhaanda Bahoo, qabar jinhaandee jeeve Hoo

Sincere intentions and determination, only then God is reached  
 Every part of my body invokes Allah. It remembers Him all the time  
 I could hear *Hoo* and witness Him spiritually and physically  
 O Bahoo, Fakirs are those whose graves are reminisced to bless

**D**ivine union is only possible when the seeker of Allah with sincerity, honesty and perseverance travels the path of *Faqr*. His entire being invokes *Ism-e-Allah Zaat* hence he is engrossed in the Divine vision both esoterically and exoterically. Fakirs are those whose shrines are the epitomes of beneficence like their blessed selves were in life.

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
ثابت ; साबत ; saabat	Firm	صدق ; सिदक ; sidq	Sincerity, truthfulness; Faith, belief
تے ; ਤੇ ; te	And	قدم اگيرے ; कदम अगरे ; qadam agere	Stepping forward, moving forward
تائیں ; ਤਾਈਂ ; taaeen	Only then	رب ; رَّبّ ; Rabb	God, Lord
لَبَّهِوے ; लब्हीवे ; labheeve	Found	لُؤ لُؤ ; लु लु ; loon loon	Every cell of the body
دے ; ਦੇ ; de	Of	وِچ ; ਵਿਚ ; wich	In, inside, into
ذکر اللہ دا ; ਜਿਕਰ اੱਲਾ ਦਾ ; zikr Allah da	Invocation of 'Allah'; <i>Ism-e-Allah Zaat</i>	ہر ; ਹਰ ; har	Every, each, all
دم ; दम ; dam	Breath	پیا پڑھیوے ; पिया पड़ीवे ; peaa parheeve	Is recited, is read
ظاہر ; ਜ਼ਾਹِر ; zaahir	Exoteric, physical; evident, obvious, apparent, clear, open	باطن ; बातन ; batin	Esoteric, hidden; spiritual being; spiritual world
عین عیانی ; ਐਨ ਇਆਨੀ ; ain-ayaanee	To become one or exactly the same (in both the exoteric and esoteric beings)	پیا سنیوے ; पिया सुनीवे ; peaa suneeve	Is heard, is listened
نام ; नाम ; naam	Name	فقیر ; फकीर ; Fakir	Fakir
تہاں دا ; ਤਿਨ੍ਹਾ ਦਾ ; tinhaanda	Their	قبر ; कबर ; qabar	Grave, tomb
جینہاندی ; ਜਿਨ੍ਹਾਂ ਦੀ ; jinhaandee	Whose	جیوے ; जीवे ; jeeve	Live, alive



## 51. Allah's Lovers

ثابت عشق تہاں نوں لدھا، جنہاں ترئی چوڑ چا کیتی ہو  
 نہ اوہ صوفی نہ اوہ صافی، نہ سجدہ کرن مسیتی ہو  
 خالص نیل پرانے اُتے، نہیں چڑھدا رنگ مجیٹھی ہو  
 قاضی آن شرع ول باہو، کدیں عشق نماز نہ نیتی ہو

ਸੇ ਸਾਬਤ ਇਸ਼ਕ ਤਿਨ੍ਹਾਂ ਨੂੰ ਲੱਧਾ, ਜਿਨ੍ਹਾਂ ਤਰੱਟੀ ਚੌੜ ਚਾ ਕੀਤੀ ਹੁ  
 ਨਾ ਉਹ ਸੂਫੀ ਨਾ ਉਹ ਸਾਫੀ, ਨਾ ਸਜਦਾ ਕਰਨ ਮਸੀਤੀ ਹੁ  
 ਖ਼ਾਲਸ ਨੀਲ ਪੁਰਾਣੇ ਉੱਤੇ, ਨਹੀਂ ਚੜ੍ਹਦਾ ਰੰਗ ਮਜੀਠੀ ਹੁ  
 ਕਾਜ਼ੀ ਆਣ ਸ਼ਰ੍ਹਾ ਵੱਲ ਬਾਹੂ<sup>(੫੫)</sup>, ਕਦੀਂ ਇਸ਼ਕ ਨਮਾਜ਼ ਨਾ ਨੀਤੀ ਹੁ

Se Saabat ishq tinhaan noon laddhaa, jinhaan trattee chaurr cha keetee Hoo  
 Na ooh Sufi na ooh saafee, na sajdaah karan maseetee Hoo  
 Khaalis neel puraane utte, naheen charhdaa rang majeethee Hoo  
 Qaazee aan sharaa val Bahoo, kadeen ishq namaz na neetee Hoo

Allah's love is for those who put at stake all that is dearest to them  
 They are neither Sufis nor chaste. They don't belong in mosques  
 No tint of world or hereafter clings to lovers coloured in Allah's love  
 Bahoo inquires Qadi of sharia, Tell! When do lovers not offer salat of love?

Only those are blessed with Divine love who sacrifice all their possessions to have the eternal pleasure of closeness with Allah. Those coloured with Divine love cannot be coloured in any other colour. The passionate lovers of Allah are neither engrossed in reflecting how to cleanse their inwards nor do they pretend to be busy in prayers in the mosques. Rather, they are drowned in Divine vision and absorbed in His love. The religious scholars advise to follow the exoteric principles of sharia only while the lovers follow both the exoteric and esoteric aspects. Those coloured with the colour of Divine love cannot be coloured in any other. Ask the scholars, when did the lovers not offer the salat? The lovers are forever engrossed in the salat of love which these scholars have never offered.

## GLOSSARY

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
ثابت ; साबत ; saabat	Firm	عشق ; ਇਸ਼ਕ ; ishq	Ardent Divine love
تہاں نوں ; ਤਿਨ੍ਹਾਂ ਨੂੰ ; tinhaan noon	They, them, those	لڈھا ; लॉषा ; laddhaa	Found
جنہاں ; ਜਿਨ੍ਹਾਂ ; jinhaan	Who	ترتی چڑچاکیں ; ਤਰੱਟੀ ਚੌੜ ਚਾ ਕੀਤੀ ; trattee chaurr cha keetee	To give up or sacrifice everything
نہ ; نا ; na	No, not, neither, nor	اوہ ; ਉਹ ; ooh	He
صوفی ; سُوڤی ; Sufi	Sufi: A person who attains a station of spiritual world on account of strenuous ascetic labours	صافی ; ساڤی ; saafee	A person who forever remains engulfed in purification of the self
سجدہ کرن ; सज्दा करन ; sajdaah karan	Prostrate during salat	مسیتے ; मसीती ; maseetee	In the mosque
خالص ; खालस ; khaalīs	Pure, unadulterated, genuine, real	نیل ; नील ; neel	Blue dye extracted from indigo plant (Indigofera tinctoria)
पुराणे ; पुराणे ; puraane	Old	اُتے ; ਉਤੇ ; utte	On
نہیں چڑھدارنگ مجیٹھی ਚੜ੍ਹਦਾ ਰੰਗ ਮਜੀਠੀ ; naheen charhdaa rang majeethee	The colour on which no other colour leaves it hue or is not dyed	قاضی ; قاضی ; qaazee	Qadi, Muslim judge, magistrate; interpreter of Islamic law
آن ; आन ; aan	Come	شرع ; शरूा ; sharaa	Islamic or Quranic law, religious rules or codes

وَال ; وَّالِل ; val	Towards	کَدیں ; کَدیں ; kadeen	When, ever
نَمَاز ; نَمَاز ; namaz	Salat, namaz, prayer	نِیْتِی ; نِیْتِی ; neetee	Start the salat



## 52. Starting Journey

ج جو دل منگے ہووے ناہیں، ہوون ریہا پریرے ہو  
 دوست نہ دیوے دل دا داڑو، عشق نہ واگاں پھیرے ہو  
 اس میدان محبت دے وچ، ملدے تاء تکھیرے ہو  
 میں قربان تہاں توں باہو، جنہاں رکھیا قدم اگیرے ہو

ਜੀਮ ਜੋ ਦਿਲ ਮੰਗੇ ਹੋਵੇ ਨਾਹੀਂ, ਹੋਵਣ ਰਿਹਾ ਪਰੇਰੇ ਹੂ  
 ਦੇਸਤ ਨਾ ਦੇਵੇ ਦਿਲ ਦਾ ਦਾਰੂ, ਇਸ਼ਕ ਨਾ ਵਾਗਾਂ ਫੇਰੇ ਹੂ  
 ਇਸ ਮੈਦਾਨ ਮੁਹੱਬਤ ਦੇ ਵਿਚ, ਮਿਲਦੇ ਤਾਅ ਤਿਖੇਰੇ ਹੂ  
 ਮੈਂ ਕੁਰਬਾਨ ਤਿਨ੍ਹਾਂ ਤੋਂ ਬਾਹੂ<sup>(੭੭)</sup>, ਜਿਨ੍ਹਾਂ ਰੱਖਿਆ ਕਦਮ ਅਗੇਰੇ ਹੂ

Jeem Jo dil mange hove naaheen, hovan rahiaa parere Hoo  
 Dost na deve dil da daaroo, ishq na vaagaan phere Hoo  
 Es maidaan mohabbat de wich, milde taa tikhere Hoo  
 Main qurbaan tinhaan tun Bahoo, jinhaan rakhiaa qadam agere Hoo

Lovers' inward desire is not fulfilling rather it is intensifying  
 Friend hasn't given the medication of love. Even then lovers don't turn back  
 After all it's the arena of love with scorching sun  
 Bahoo praises Divine lovers for treading passionately despite everything

In this quatrain, Sultan Bahoo is expressing the restlessness faced by a seeker in the initial stages of *Faqr*. Initially the seeker is restless as the wish to see Allah is not fulfilling. Neither there is any consideration from the spiritual guide nor are there signs from Allah towards union. Worry, restlessness, pain and the yearning for union keep on intensifying.

Sultan Bahoo expresses his love for those seekers of Allah who remain steadfast despite everything and ultimately reach the destination.

## GLOSSARY

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
ਜੋ ਦਿਲ ਮੰਗੇ ; jo dil mange	What heart desires	ਹੋਵੇ ਨਾਹੀ ; hove naaheen	Does not happen
ਹੋਵਣ ; ਹੋਵਨ ; hovan	Be done	ਰਿਹਾ ; ਰਿਹਾ ; rahiaa	Stayed
ਪਰੇ ; ਪਰੇ ; parere	Far away	ਦੋਸਤ ; ਦੋਸਤ ; dost	Friend, companion
ਨਾ ; ਨਾ ; na	No, not	ਦੇਵੇ ; ਦੇਵੇ ; deve	Give
ਦਿਲ ; ਦਿਲ ; dil	Heart, inward	ਦਾ ; ਦਾ ; da	Of
ਦਾਰੂ ; ਦਾਰੂ ; daaroo	Medicine	ਇਸ਼ਕ ; ਇਸ਼ਕ ; ishq	Divine love
ਵਾਗਾਂ ; ਵਾਗਾਂ ; vaagaan	Bridle	ਫੇਰੇ ; ਫੇਰੇ ; phere	Turn back
ਇਸ ; ਇਸ ; es	This	ਮੈਦਾਨ ; ਮੈਦਾਨ ; maidaan	Plain, ground, field; arena
ਮੁਹੱਬਤ ; ਮੁਹੱਬਤ ; mohabbat	Love	ਦੇ ; ਦੇ ; de	Of
ਵਿਚ ; ਵਿਚ ; wich	In	ਮਿਲਦੇ ; ਮਿਲਦੇ ; milde	Find; get; receive
ਤਾਅ ; ਤਾਅ ; taa	Heat, blaze	ਤਿਖੇਰੇ ; ਤਿਖੇਰੇ ; tikhere	Intense, high, severe
ਮੈਂ ; ਮੈਂ ; main	I	ਕੁਰਬਾਨ ; ਕੁਰਬਾਨ ; qurbaan	Sacrifice
ਤਿਨ੍ਹਾਂ ਤੋਂ ; ਤਿਨ੍ਹਾਂ ਤੋਂ ; tinhaan tun	On them, on those	ਜਿਨ੍ਹਾਂ ; ਜਿਨ੍ਹਾਂ ; jinhaan	Who
ਰੱਖਿਆ ; ਰੱਖਿਆ ; rakhiaa	Kept	ਕਦਮ ਅਗੇਰੇ ; ਕਦਮ ਅਗੇਰੇ ; qadam agere	Step forward, moving forward

## 53. A V ery S pecial F lower

جے توں چاہیں وحدت ربّ دی، گل مُرشد دیاں تلیاں ہُو  
 مُرشد لطفوں کرے نظارہ، گل تھیون سبھ کلیاں ہُو  
 انہاں گُلاں وچوں ہک لالہ ہوسی، گل نازک گل پھلیاں ہُو  
 دوہیں جہانیں مُٹھے باہُو، جنہاں سنگ کیتا دو ڈلیاں ہُو

ਜੀਮ ਜੇ ਤੂੰ ਚਾਹੋ ਵਹਦਤ ਰੱਬ ਦੀ, ਮਲ ਮੁਰਸ਼ਦ ਦੀਆਂ ਤਲੀਆਂ ਹੁ  
 ਮੁਰਸ਼ਦ ਲੁਤਫੋ ਕਰੇ ਨਜ਼ਾਰਾ, ਗੁਲ ਥੀਵਣ ਸਭ ਕਲੀਆਂ ਹੁ  
 ਇਨ੍ਹਾਂ ਗੁਲਾਂ ਵਿਚੋਂ ਹਿਕ ਲਾਲਾ ਹੋਸੀ, ਗੁਲ ਨਾਜ਼ਕ ਗੁਲ ਫਲੀਆਂ ਹੁ  
 ਦੋਹੀਂ ਜਹਾਨੀਂ ਮੁੱਠੇ ਬਾਹੂ<sup>(੭੩)</sup>, ਜਿਨ੍ਹਾਂ ਸੰਗ ਕੀਤਾ ਦੋ ਡਲੀਆਂ ਹੁ

Jeem Je tun chaahen Wahdat Rabb dee, mal Murshid diyaan taleeaaan Hoo  
 Murshid lutfon kare nazaaraa, gul theevan sabh kaleeaaan Hoo  
 Inhaan gullaan wichon hik laalaa hosee, gul naazuk gul phaleeaaan Hoo  
 Doheen jahaanee mutthe Bahoo, jinhaan sang keetaa do daleeaaan Hoo

Union with Allah...Serve a guide first, rub his feet if you may  
 Disciples bloom with spiritual guide's beneficent glance  
 Among disciples is a special flower that blossoms to be the guide of morrow  
 Both realms are lost, O Bahoo, if you follow two spiritual guides

**I**f you want to gain oneness and union with Allah then you must serve your spiritual guide and follow him esoterically and exoterically. When the spiritual guide blesses his seekers, all sincere seekers who are like buds, bloom into flowers having fragrance of Oneness of Allah (reach their respective destination). These are spiritual descendants. Among them there is a seeker who is distinguished from all others like a very special flower which only grows upwards and does not stoop towards the soil. That seeker is the exact manifestation of his spiritual guide and is distinct in the knowledge of Oneness which makes him prominent among all seekers. In other words, he is the superior spiritual successor.

It is also pointed out in the Hadith:

◀ مَنْ سَلَكَ عَلَيَّ طَرِيقِي فَهُوَ إِلَيَّ

Meaning: Whoever follows my path, is my descendant.

Sultan Bahoo says in the last verse that such a person is unsuccessful who follows two guides or who tries to attain gnosis from two places. He loses in both the worlds.

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
جے ; ਜے ; je	If, in case, provided	توں ; تُوئی ; tun	Thou, you
چاہیں ; چاہوں ; chaahen	Want	وحدت ; وحرادت ; Wahdat	Annihilation in Allah and immortality with Him
رب ; رَّبّ ; Rabb	God, Lord	دی ; دِی ; dee	Of
مَلّ ; مال ; mal	Rub	مُرشد ; مُرشد ; Murshid	Spiritual guide
دِیاں ; دِیاں ; diyaan	Of	تالیاں ; تالیاں ; taleeaaan	Soles of feet
لطفوں ; لطفوں ; lutfon	With favour, kindness, compassion	کَرے نظارہ ; kare nazaaraa	To look with spiritual sight or sight of gnosis
گُلّ ; گُلّ ; gul	Flower	تھیون ; تھیون ; theevan	Become
سبھ کلیاں ; سبھ کلیاں ; sabh kaleeaaan	All buds; all the sincere seekers of Allah who are in the court of the spiritual guide	انہاں ; انہاں ; inhaan	Among these
گُلّاں ; گُلّاں ; gullaan	Flowers	وچوں ; وچوں ; wichon	In

ہیک ; ہیک ; hik	One	لالہ ; لالہ ; laalaa	A kind of flower
ہوسے ; ہوسے ; hosee	Shall or will be	نازک ; نازک ; naazuk	Delicate
پھلیاں ; فلیاں ; phaleeaaan	Pods	دوہیں جہانیں ; دہیں جہانیں ; doheen jahaanee	Both the world and the hereafter
مٹھے ; مٹھے ; mutthe	Robbed; deprived	جنہاں ; جنہاں ; jinhaan	Who
سنگ ; سنگ ; sang	Companionship	کیا ; کیا ; keetaa	Did
دوڈلیاں ; دے ڈلیاں ; do daleeaaan	Two pieces; <i>figuratively</i> , inclined towards more than one spiritual guide		

### Note:

A spiritual guide has three kinds of descendants.

**Biological descendants:** As the term explains, these descendants are biologically related to the spiritual guide.

**Spiritual descendants:** They are the seekers whose inward follows their spiritual guide's inward and eventually become like him but according to the level at which each seeker is stationed. They gain blessing of *Faqr* in accordance with their desire. They are called the spiritual descendants.

**Superior Spiritual Successor:** He is only one. He is the perfect seeker who reaches ultimate spiritual level by following his spiritual guide and gains oneness with him. It is the actual level of spiritual substitution where the spiritual guide substitutes the seeker's personality with his own. At this station, the spiritual guide becomes the essence of the seeker. In other words, he is selected to be the one to whom the Trust will be transferred and he will become the next spiritual guide of the Sufi order.



## 54. F orgo A ttributes, E mbrace E ssence

جس الف مطالبہ کیتا، ب دا باب نہ پڑھدا ہُو  
 چھوڑ صفاتی لدھیوس ذاتی، اوہ عامی دُور چا کردا ہُو  
 نفس امارہ کُتڑا جانے، ناز نیاز نہ دَھردا ہُو  
 کیا پرواہ تنہاں نوں باہُو، جنہاں گھاڑو لدھا گھر دا ہُو

ਜੀਮ ਜਿਸ ਅਲਿਫ਼ ਮੁਤਾਲਿਆ ਕੀਤਾ, ਬ ਦਾ ਬਾਬ ਨਾ ਪੜ੍ਹਦਾ ਹੁ  
 ਛੋੜ ਸਿਫ਼ਾਤੀ ਲਧਿਓਸ ਜ਼ਾਤੀ, ਉਹ ਆਮੀ ਦੂਰ ਚਾ ਕਰਦਾ ਹੁ  
 ਨਫ਼ਸ ਅੱਮਾਰਾ ਕੁਤੜਾ ਜਾਣੇ, ਨਾਜ਼ ਨਿਆਜ਼ ਨਾ ਧਰਦਾ ਹੁ  
 ਕਿਆ ਪਰਵਾਹ ਤਿਨ੍ਹਾਂ ਨੂੰ ਬਾਹੂ<sup>(ਰਹ)</sup>, ਜਿਨ੍ਹਾਂ ਘਾੜੂ ਲੱਧਾ ਘਰ ਦਾ ਹੁ

Jeem Jis Alif mutaaliaa keetaa, be da baab na parhdaa Hoo  
 Chhorr sifaatee laddhios zaatee, ooh aamee dur cha kardaa Hoo  
 Nafs ammarah kutraa jaane, naaz niaaz na dhardaa Hoo  
 Kiaa parvaah tinhaan noon Bahoo, jinhaan ghaarroo laddhaa ghar da Hoo

Engrossed in Alif Allah... No desire to seek any other knowledge  
 Be in the quest of the Essence! Forgo attributes and what is simple  
 The self's a hound, it incites-foster it not  
 O Bahoo, those need not to worry who found the help at home

**T**he true seekers who have been blessed by the contemplation and invocation of *Ism-e-Allah Zaat* do not follow the wishes of the self. They also do not incline towards other kinds of knowledge, invocation of attributive names or daily recitals because they have found the Essence. These fortunate few do not need any kind of outward support because they have been blessed by the eternal company and support of the perfect spiritual guide who is the man of Divine Essence and have also gained the ultimate blessing of *Ism-e-Allah Zaat*.

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
جس ; جس ; jis	Who, whom	الف ; اَلِیْف ; Alif	<i>Ism-e-Allah Zaat</i>
مطالیه کیتا ; مُتَالِیَا کِیْتَا ; mutaaliaa keetaa	Studied	ب دا باب ; be da baab	Knowledge, recitals and litanies rather anything other than <i>Ism-e-Allah Zaat</i>
نہ ; نا ; na	No, not	پڑھدا ; parhdaa	Read
چھوڑ ; ਛੋੜ ; chhorr	Leave	صفاۓ ; sifaatee	Attributes of Allah Almighty
لڈھیوس ; laddhios	Obtained	ذاتی ; zaatee	Essence of Allah
اوہ ; اوہ ; ooh	He	عامی ; aamee	Common, ordinary; other than Allah
دُور چا کردا ; dur cha kardaa	Keep something away; shun	نفس امارہ ; nafs ammarah	Inciting self
کُتررا ; kutrraa	Dog	جانے ; jaane	Know, consider
ناز نیاز ; naaz niaaz	Pamper; granting every wish; desires	ڈھردا ; dhardaa	Put
کیا پرواہ ; kiaa parvaah	Do not worry; do not care	تینہاں نوں ; tinhaan noon	They, them, those
جینہاں ; jinhaan	Who	گھاڑو ; ghaarroo	Craftsman, artisan; here it means <i>Ism- e-Allah Zaat</i>
لڈھا ; laddhaa	Found	گھر ; ghar	Home, house

## 55. Allah Taught Love

جہیں دل عشق خرید نہ کیتا، سو دل بخت نہ بنتی ہو  
 استاد ازل دے سبق پڑھایا، ہتھ دتیس دل تختی ہو  
 بر سر آیاں دم نہ ماریں، جاں سر آوے سختی ہو  
 پڑھ توحید تے تھیویں واصل، باہو سبق پڑھیوے وقتی ہو

ਜੀਮ ਜੇ ਦਿਲ ਇਸ਼ਕ ਖਰੀਦ ਨਾ ਕੀਤਾ, ਸੇ ਦਿਲ ਬਖਤ ਨਾ ਬਖਤੀ ਹੂ  
 ਉਸਤਾਦ ਅਜ਼ਲ ਦੇ ਸਬਕ ਪੜ੍ਹਾਇਆ, ਹੱਥ ਦਿੱਤਿਓਸ ਦਿਲ ਤਖਤੀ ਹੂ  
 ਬਰ ਸਰ ਆਇਆਂ ਦਮ ਨਾ ਮਾਰੋਂ, ਜਾਂ ਸਰ ਆਵੇ ਸਖਤੀ ਹੂ  
 ਪੜ੍ਹ ਤੌਹੀਦ ਤੇ ਥੀਵੋਂ ਵਾਸਲ, ਬਾਹੂ(ਰਹ) ਸਬਕ ਪੜ੍ਹੀਵੇ ਵਕਤੀ ਹੂ

Jeem Jain dil ishq khareed na keetaa, so dil bakht na bakhtee Hoo  
 Ustaad Azal de sabaq parhaiaa, hath dittios dil takhtee Hoo  
 Bar sar aaiaan dam na maareen, jaan sar aave sakhtee Hoo  
 Parh Tawhid te thewain waasil, Bahoo sabaq parheeve waqtee Hoo

How unfortunate! Haven't bargained for Divine love  
 In pre-eternity the Teacher taught the lesson of passion. He gave the book of love  
 Lovers face trials with might. Do they complain? No!  
 Bahoo divulges to strive for Oneness and eagerly have union

The one who does not fall in Divine love in this mortal world is unfortunate. Allah had taught the lesson of love since pre-existence and its secret is buried deep in the inward. One must cross the trials and tribulations in the way of love with valour and should not become arrogant on success in the field of love. Success is to submerge in Oneness becoming one with Him. One should hurry towards it, because all the stations and ranks on the way are unimportant.

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
جین ; ਜੋ ; jain	Which, who; if	دل ; ਦਿਲ ; dil	Heart, inward
عشق ; ਇਸ਼ਕ ; ishq	Divine love	خرید ; ਖਰੀਦ ; khareed	Purchased, bought
نہ ; نا ; na	No, not	کیا ; کیتا ; keetaa	Did
سو ; سہ ; so	The same, this, that; therefore	بخت نہ ; ਬਖਤ نا ਬਖਤੀ ; bakht na bakhtee	Unlucky, unfortunate
استاد ازل ; ਉستاد ازل ; Ustaad Azal	The Eternal Teacher; Allah Almighty	دے ; دے ; de	Of
سبق ; سباق ; sabaq	Lesson	پڑھایا ; پڑھایا ; parhaiaa	Taught, imparted the knowledge of
ہاتھ دیتا ; ਹੱਥ ਦਿੱਤਾ ; hath dittios	Gave in hand	دل تاختی ; ਦਿਲ ਤਖਤੀ ; dil takhtee	The book of inward or soul
ਬਰ ਸਰ ਆਇਆ ; bar sar aaiaan	When destiny manifests	دَم نہ مارے ; دَم نا مارے ; dam na maaren	Not able to speak; does not dare
ਜਾਂ ਸਰ ਆਵੇ ਸਖਤੀ ; jaan sar aave sakhtee	When one has to face hardship or trial, hardship befall	پڑھ توحید ; ਪੜ੍ਹ ਤੋਹੀਦ ; parh Tawhid	Invoke <i>Ism-e-Allah Zaat</i> : have vision of Oneness
تے ; تے ; te	And	تھیویں واصل ; ਥੀਵੇਂ ਵਾਸਲ ; theewain waasil	Attain union
پڑھیوے ; ਪੜ੍ਹੀਵੇ ; parheeve	Recite	وقت ; ਵਕਤੀ ; waqtee	Timely, apt; quickly

## 56. Trade for Love

جہیں دلِ عشق خرید نہ کیتا، سو دلِ درد نہ بھٹتی ہو  
 اُس دلِ تھیں سنگ پتھر چنگیرے، جو دلِ غفلت اُٹی ہو  
 جہیں دلِ عشق حضور نہ منگیا، سو درگاہوں سستی ہو  
 ملیا دوست نہ انہاں باہو، جنہاں چوڑ نہ کیتی ترٹی ہو

ਜੀਮ ਜੇ ਦਿਲ ਇਸ਼ਕ ਖਰੀਦ ਨਾ ਕੀਤਾ, ਸੇ ਦਿਲ ਦਰਦ ਨਾ ਫੱਟੀ ਹੁ  
 ਉਸ ਦਿਲ ਥੀਂ ਸੰਗ ਪੱਥਰ ਚੰਗੇਰੇ, ਜੇ ਦਿਲ ਗ਼ਫ਼ਲਤ ਅੱਟੀ ਹੁ  
 ਜੇ ਦਿਲ ਇਸ਼ਕ ਹਜ਼ੂਰ ਨਾ ਮੰਗਿਆ, ਸੇ ਦਰਗਾਹੋਂ ਸੱਟੀ ਹੁ  
 ਮਿਲਿਆ ਦੇਸਤ ਨਾ ਉਨ੍ਹਾਂ ਬਾਹੂ<sup>(੨੦)</sup>, ਜਿਨ੍ਹਾਂ ਚੌੜ ਨਾ ਕੀਤੀ ਤਰੱਟੀ ਹੁ

Jeem Jain dil ishq khareed na keetaa, so dil dard na phattee Hoo  
 Os dil theen sang patthar changyre, jo dil ghaflat attee Hoo  
 Jain dil ishq huzoor na mangiaa, so dargaahon sattee Hoo  
 Miliaa dost na unhaan Bahoo, jinhaan chaurr na keetee trattee Hoo

Haven't bargained for Divine love! Haven't felt the pain for Beloved  
 Ignorant inwards! Stones are better than you  
 Rejected from court, if you haven't desired presence before the Love  
 O Bahoo, no union with the Friend, if not sacrificed everything

**T**he soul which neither traded for the Divine love nor suffered from the pangs of pain is deprived of compassion. The rocks are better than such oblivious soul and damned is the inward that has not sought Divine presence. The union with Allah is not destined to those who do not sacrifice their household for the Reality.

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
ਜੈ ਦਿਲ ; ਜੈ ਦਿਲ ; jain dil	The inward, that inward	عشق ; ਇਸ਼ਕ ; ishq	Divine love
ਖਰੀਦ ; ਖਰੀਦ ; khareed	Purchased, bought	ਨਾ ; ਨਾ ; na	No, not
ਕੀਤਾ ; ਕੀਤਾ ; keetaa	Did	ਸੋ ; ਸੋ ; so	The same, this, that
ਦਰਦ ਨਾ ਫੱਟੀ ; ਦਰਦ ਨਾ ਫੱਟੀ ; dard na phattee	Pain not felt	ਉਸ ਦਿਲ ; ਉਸ ਦਿਲ ਥੀ ; os dil theen	Compared to that inward
ਸੰਗ ; ਸੰਗ ; sang	Stone	ਪੱਥਰ ; ਪੱਥਰ ; patthar	Stone, rock
ਚੰਗੇ ; ਚੰਗੇ ; changyre	Better, good	ਜੋ ; ਜੋ ; jo	Who
ਗੁਫਲਤ ; ਗੁਫਲਤ ; ghaflat	Negligence, obliviousness	ਅੱਟੀ ; ਅੱਟੀ ; attee	Filled with
ਹਜ਼ੂਰ ; ਹਜ਼ੂਰ ; huzoor	Presence	ਮੰਗਿਆ ; ਮੰਗਿਆ ; mangiaa	Asked, sought
ਦਰਗਾਹੋਂ ; ਦਰਗਾਹੋਂ ; dargaahon	Court	ਸੱਟੀ ; ਸੱਟੀ ; sattee	Fallen; rejected
ਮਿਲਿਆ ; ਮਿਲਿਆ ; miliaa	Met; found	ਦੋਸਤ ; ਦੋਸਤ ; dost	Friend, companion
ਉਨ੍ਹਾਂ ; ਉਨ੍ਹਾਂ ; unhaan	Them, those	ਜਿਨ੍ਹਾਂ ; ਜਿਨ੍ਹਾਂ ; jinhaan	Who
ਚੌੜ ਨਾ ਕੀਤੀ ਤਰੱਟੀ ; chaurr na keetee trattee	Not sacrificed or given up everything		

## 57. Who is a Man?

جہیں دلِ عشق خرید نہ کیتا، اوہ خُسّرے مردِ زنانے ہُو  
 خُسّرے ہر کوئی آکھے، کون آکھے مردانے ہُو  
 گلیاں دے وِچ پھرن اریلے، جیوں جَنگل ڈھور دیوانے ہُو  
 مرداں تے نامرداں دی کل تداں پوسی باہُو، جداں عاشقِ بنھسن گانے ہُو

ਜੀਮ ਜੋ ਦਿਲ ਇਸ਼ਕ ਖਰੀਦ ਨਾ ਕੀਤਾ, ਉਹ ਖੁਸਰੇ ਮਰਦ ਜ਼ਨਾਨੇ ਹੁ  
 ਖੁਸੇ ਖੁਸਰੇ ਹਰ ਕੋਈ ਆਖੇ, ਕੌਣ ਆਖੇ ਮਰਦਾਨੇ ਹੁ  
 ਗਲੀਆਂ ਦੇ ਵਿਚ ਫਿਰਨ ਅਰਬੇਲੇ, ਜਿਓਂ ਜੰਗਲ ਢੋਰ ਦੀਵਾਨੇ ਹੁ  
 ਮਰਦਾਂ ਤੇ ਨਮਰਦਾਂ ਦੀ ਕੱਲ੍ਹ ਤਦਾਂ ਪੋਸੀ ਬਾਹੂ<sup>(੭੭)</sup>, ਜਦਾਂ ਆਸ਼ਕ ਬੰਨ੍ਹਸਨ ਗਾਨੇ ਹੁ

Jeem Jain dil ishq khareed na keetaa, ooh khusre mard zanane Hoo  
 Khanse khusre har koe aakhe, kon aakhe mardaane Hoo  
 Galiaan de wich phiran arbele, jioon jungle dhor deevaane Hoo  
 Mardaan te namardan dee kal tadaan posi Bahoo, jadaan aashiq banhsan gaane Hoo  
 Intersex is thee if hath not bargained for Divine love  
 People will call you such but no one will call thee man  
 Wander in streets like animals in jungles  
 O Bahoo, people will find who is a man when one succeeds in arena of love

The people who have not traded for Divine love are either esoterically feminine or eunuch. How can they be called men? They are living in the world like animals and beasts. Men (seekers of Allah) can be distinguished from eunuchs (seekers of the world) after trial in the arena of love when Allah will bestow the successful lovers with His union.

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
ਜੈ ਦਿਲ ; ਜੋ ਦਿਲ ; jain dil	The Inward, that inward	عشق ; ਇਸ਼ਕ ; ishq	Divine love
ਖਰੀਦ ; ਖਰੀਦ ; khareed	Purchased, bought	ਨਾ ; ਨਾ ; na	No, not
ਕੀਤਾ ; ਕੀਤਾ ; keetaa	Did	ਉਹ ; ਉਹ ; ooh	Those, they, he
ਖੁਸਰੇ, ਖੁਸਰੇ, ਖੁਸਰੇ, ਨਮਰਦਾਂ ; ਖੁਸਰੇ, ਨਮਰਦਾਂ ; khusre, khanse, namardan	Intersex; eunuchs; impotent; <i>figuratively</i> used for seekers of world	ਮਰਦ ਜਨਾਨੇ ; ਮਰਦ ਜਨਾਨੇ ; mard zanane	A man who appears to be a woman
ਹਰ ਕੋਈ ; ਹਰ ਕੋਈ ; har koe	Everyone	ਆਖੋ ; ਆਖੋ ; aakhe	Call; perceive
ਕੌਣ ; ਕੌਣ ; kon	Who	ਮਰਦਾਨੇ ; ਮਰਦਾਨੇ ; mardaane	Male, masculine; manly, befitting or expected of a man
ਗਲੀਆਂ ; ਗਲੀਆਂ ; galiaan	Streets, alleys, lanes	ਦੇ ਵਿਚ ; ਦੇ ਵਿਚ ; de wich	In, inside
ਫਿਰਨ ; ਫਿਰਨ ; phiran	Wander, roam	ਅਰਬੇਲੇ ; ਅਰਬੇਲੇ ; arbele	Tramp
ਜਿਉਂ ; ਜਿਉਂ ; jioon	As, in the manner of; as if, as though, so to say, for example, for instance	ਜੰਗਲ ; ਜੰਗਲ ; jungle	Wood, forest, jungle
ਢੋਰ ; ਢੋਰ ; dhor	Animal, cattle, beast	ਦੀਵਾਨੇ ; ਦੀਵਾਨੇ ; deevaane	Insane, lunatic, crazy
ਮਰਦਾਂ ; ਮਰਦਾਂ ; mardaan	Men	ਤੇ ; ਤੇ ; te	And
ਦੀ ; ਦੀ ; dee	Of	ਕੱਲ ; ਕੱਲ ; kal	Tomorrow, in future or the day of judgement



تداں ; تداں ; tadaan	Then, at that time, in that case	پوسی ; پوسی ; posi	Find out, become evident
جداں ; جداں ; jadaan	When	عاشق ; عاشق ; aashiq	Divine lovers
بہنس ; بہنس ; banhsan	Tie; wear	گانے ; گانے ; gaane	Jewellery; <i>figuratively</i> , a symbol of recognition, a reward

#### Note:

It is important to quote that in Sufism, the term 'man' signifies a quality rather than physical appearance. It represents attributes of dignity and strength, which can be found in both males and females. The path of Allah is adopted and travelled only by the real man (whether male or female). On this basis, many males are actually females and many females are males.



## 58. Sincerity towards Spiritual Guide

جس دینہہ دا میں در تینڈے تے، سجدہ صحی ورنج کیتا ہُو  
 اُس دینہہ دا سر فدا اُتھائیں، میں بیا دربار نہ لیتا ہُو  
 سر دیون سر کھولن ناپیں، ایسا شوق پیالا پیتا ہُو  
 میں قربان تہاں توں باہُو، جنہاں عشق سلامت کیتا ہُو

ਜੀਮ ਜਿਸ ਦੀਹ ਦਾ ਮੈਂ ਦਰ ਤੈਂਡੇ ਤੇ, ਸਜਦਾ ਸਹੀ ਵੰਜ ਕੀਤਾ ਹੁ  
 ਉਸ ਦੀਹ ਦਾ ਸਿਰ ਫ਼ਿਦਾ ਉਥਾਈਂ, ਮੈਂ ਬਿਆ ਦਰਬਾਰ ਨਾ ਲੀਤਾ ਹੁ  
 ਸਿਰ ਦੇਵਣ ਸਿੱਰ ਖੋਲ੍ਹਣ ਨਾਹੀਂ, ਐਸਾ ਸ਼ੌਕ ਪਿਆਲਾ ਪੀਤਾ ਹੁ  
 ਮੈਂ ਕੁਰਬਾਨ ਤਿਨ੍ਹਾਂ ਤੋਂ ਬਾਹੁ<sup>(ੳ)</sup>, ਜਿਨ੍ਹਾਂ ਇਸ਼ਕ ਸਲਾਮਤ ਕੀਤਾ ਹੁ

Jeem Jis denh da main dar tainde te, sajdaah sahee vanj keetaa Hoo  
 Os denh da sir fidaa uthaaeen, main biaa darbaar na leetaa Hoo  
 Sir devan sir'r kholan naaheen, aisaa shauq piaalaa peetaa Hoo  
 Main qurbaan tinhaan tun Bahoo, jinhaan ishq salaamat keetaa Hoo

The moment I bowed the right way at your steps...  
 I wished to sacrifice for you. How can I turn to someone else!  
 Drunk in love will accept martyrdom but won't disclose the secret  
 May Bahoo sacrifice on the Divine lovers who stayed true in love

Since the day I corrected my prostration in the court of my perfect spiritual guide, drinking the goblet of love's wine, my thought has never been diverted towards anyone other than Allah. The secret of the Beloved which I found from the perfect spiritual guide is exclusive for the Divine lovers. That secret is between me and my Beloved. The confidants sacrifice themselves getting beheaded instead of disclosing the secret of the Beloved. May I sacrifice my life for those who have found the secret of love as well as cherished it carefully!

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
جس دینہ دا ; جس دینہ دا ; jis denh da	Since the day	میں ; مہ ; main	I
در تینڈے تے ; در تینڈے تے ; dar tainde te	On your step, court or <i>khanqah</i>	سجدہ ; سجدہ ; sajdaah	Prostration during salat
صحیح ; سہی ; sahee	Correct, right	وہج کیتا ; وہج کیتا ; vanj keetaa	By going, did
اُس ; اوس ; os	That	سرفدا اٹھائیں ; سیر فیدا اٹھائیں ; sir fidaa uthaaeen	Sacrificed exactly there or at that very place
بیا ; بیا ; biaa	Second, any other	دربار ; دربار ; darbaar	Court
نہ ; نا ; na	No, not	لیتا ; لیتا ; leetaa	Took
سیر دیوان ; سیر دیوان ; sir devan	Get behead; sacrifice	سیر کھولنا نہیں ; سیر کھولنا ناہیں ; sir'r kholan naaheen	Do not disclose the secret
ایسا ; ایسا ; aisaa	Such, like this; in this manner	شوق پیاالا پیتا ; شوق پیاالا پیتا ; shauq piaalaa peetaa	Drank from the goblet of eagerness, zest or love
قربان ; قربان ; qurbaan	Sacrifice	تینہاں توں ; تینہاں توں ; tinhaan tun	On them, on those
جنہاں ; جنہاں ; jinhaan	Who	عشق ; عشق ; ishq	Divine love
سلامت کیتا ; سلامت کیتا ; salaamat keetaa	Kept safe, preserved, secured		

## 59. Victors in Divine Love

ج جو پاکی بن پاک ماہی دے، سو پاکی جان پلّیتی ہو  
 ہک بت خانے جا واصل ہوئے، ہک خالی رہے مسیتی ہو  
 عشق دی بازی لئی انہاں، جنہاں سر دیندیاں ڈھل نہ کیتی ہو  
 ہرگز دوست نہ ملدا باہو، جنہاں ترٹی چوڑ نہ کیتی ہو

ਜੀਮ ਜੇ ਪਾਕੀ ਬਿਨ ਪਾਕ ਮਾਹੀ ਦੇ، ਸੋ ਪਾਕੀ ਜਾਨ ਪਲੀਤੀ ਹੂ  
 ਹਿਕ ਬੁੱਤਖਾਨੇ ਜਾ ਵਾਸਲ ਹੋਏ, ਹਿਕ ਖਾਲੀ ਰਹੇ ਮਸੀਤੀ ਹੂ  
 ਇਸ਼ਕ ਦੀ ਬਾਜ਼ੀ ਲਈ ਉਨ੍ਹਾਂ, ਜਿਨ੍ਹਾਂ ਸਿਰ ਦੋਂਦਿਆਂ ਢਿੱਲ ਨਾ ਕੀਤੀ ਹੂ  
 ਹਰਗਿਜ਼ ਦੇਸਤ ਨਾ ਮਿਲਦਾ ਬਾਹੂ<sup>(੮੯)</sup>, ਜਿਨ੍ਹਾਂ ਤਰੱਟੀ ਚੌੜ ਨਾ ਕੀਤੀ ਹੂ

Jeem Jo paakee bin paak maahee de, so paakee jaan paleetee Hoo  
 Hik bottkhaane jaa waasil hoe, hik khaalee rahe maseetee Hoo  
 Ishq dee baazee laaee unhaan, jinhaan sir dendeaan dhill na keetee Hoo  
 Hargiz dost na mildaa Bahoo, jinhaan trattee chaurr na keetee Hoo

If strived for purity without the beloved guide then think of yourself as tainted  
 Many unified in temples and others stayed deprived even in mosques  
 Victors in Divine love didn't stagger a bit to give their life  
 O Bahoo, there's no union with the Friend if you haven't sacrificed all

The so-called purity gained through excessive worship and spiritual exercises without oath of allegiance to the perfect spiritual guide is filth and impurity. All the levels, stations and spiritual experiences gained without perfect spiritual guide are in fact a deceit. The one who is endowed with the sacred slavery of spiritual guide gains union with Allah even at a church or temple. This is because he safeguards him every moment. On the other hand, the person who has not taken oath to perfect spiritual guide will remain deprived even if he spends entire life worshipping in a mosque. In the game of Divine love, only those gain victory who are ready to get beheaded. The Divine vision and union are not achieved unless a person sacrifices his entire household for it.

## GLOSSARY

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
ਜੋ ਪਾਕੀ ; ਜੋ ਪਾਕੀ ; jo paakee	The purity; piousness	بِن ; ਬਿਨ ; bin	Without, except, save, but, sans
ਪਾਕ ; ਪਾਕ ; paak	Sacred, holy; pure, clean, virtuous	ਮਾਹੀ ; ਮਾਹੀ ; maahee	Beloved; it means perfect spiritual guide
ਦੇ ; ਦੇ ; de	Of	ਸੋ ; ਸੋ ; so	That
ਜਾਨ ; ਜਾਨ ; jaan	Know, understand, consider	ਪਲੀਤੀ ; ਪਲੀਤੀ ; paleetee	Impurity; filth; profanity
ਹਿਕ ; ਹਿਕ ; hik	One	ਬੁੱਤਖਾਨੇ ; ਬੁੱਤਖਾਨੇ ; bottkhaane	Temple
ਜਾ ; ਜਾ ; jaa	Go	ਵਾਸਲ ; ਵਾਸਲ ; waasil	Gained union, united
ਹੋਏ ; ਹੋਏ ; hoe	Happened, occurred, became	ਖਾਲੀ ; ਖਾਲੀ ; khaalee	Empty, void
ਰਹੇ ; ਰਹੇ ; rahe	Be	ਮਸੀਤੀ ; ਮਸੀਤੀ ; maseetee	In the mosque
ਇਸ਼ਕ ; ਇਸ਼ਕ ; ishq	Divine love	ਦੀ ; ਦੀ ; dee	Of
ਬਾਜ਼ੀ ਲਈ ਖਾਜ਼ੀ ; ਬਾਜ਼ੀ ਲਈ ਉਨ੍ਹਾਂ ; baazee laae unhaan	Game won by those	ਜਿਨ੍ਹਾਂ ; ਜਿਨ੍ਹਾਂ ; jinhaan	Who
ਸਿਰ ਦੇਣਿਆਂ ; ਸਿਰ ਦੇਣਿਆਂ ; sir dendeaan	While getting beheaded; while sacrificing everything	ਢਿੱਲ ; ਢਿੱਲ ; dhill	Delay; hesitate
ਨਾ ; ਨਾ ; na	No, not	ਕੀਤੀ ; ਕੀਤੀ ; keetee	Did, done

ਹਰਗੋ ; ਹਰਗਿਜ ; hargiz Absolutely

دوست ; دوسز ; dost Friend

میلدا ; میلدا ; mildaa Found

ਤਰੱਟੀ ਚੌੜ ; ਤਰੱਟੀ ਚੌੜ  
ਨਾ ਕੀਤੀ ; trattee  
chaurr na keetee Not sacrificed or  
given up everything



## 60. Allah's Remembrance

ج جو دم غافل سو دم کافر، سانوں مُرشد ایہہ پڑھایا هُو  
 سُنيا سُخن گياں کھل اکھیں، اسان چت مولا ول لایا هُو  
 کیتی جان حوالے رب دے، اسان ایسا عشق کمایا هُو  
 مرن توں آگے مر گئے باهُو، تاں مطلب نوں پایا هُو

ਜੀਮ ਜੇ ਦਮ ਗ਼ਾਫ਼ਲ ਸੇ ਦਮ ਕਾਫ਼ਰ, ਸਾਨੂੰ ਮੁਰਸ਼ਦ ਇਹ ਪੜ੍ਹਾਇਆ ਹੁ  
 ਸੁਣਿਆ ਸੁਖਨ ਗਈਆਂ ਖੁਲ੍ਹ ਅੱਖੀਂ, ਅਸਾਂ ਚਿਤ ਮੌਲਾ ਵੱਲ ਲਾਇਆ ਹੁ  
 ਕੀਤੀ ਜਾਨ ਹਵਾਲੇ ਰੱਬ ਦੇ, ਅਸਾਂ ਐਸਾ ਇਸ਼ਕ ਕਮਾਇਆ ਹੁ  
 ਮਰਨ ਤੋਂ ਅੱਗੇ ਮਰ ਗਏ ਬਾਹੂ<sup>(੯੦)</sup>, ਤਾਂ ਮਤਲਬ ਨੂੰ ਪਾਇਆ ਹੁ

Jeem Jo dam ghaafil so dam kafir, sanoon Murshid eh parhaiaa Hoo  
 Suniaa sukhan gaeaan khul akheen, asaan chit Mawla val laaiaa Hoo  
 Keetee jaan havaale Rabb de, asaan aisaa ishq kamaaiaa Hoo  
 marn tun agge mar gae Bahoo, taan matlab noon paaiaa Hoo

My spiritual guide taught that breath without Allah's remembrance is paganism  
 It opened my eyes and I turned towards Him  
 I offered my life to the Lord and felt His love  
 O Bahoo! I died before death to reach the One I desired

**S**ultan Bahoo is elaborating the following Hadith in this quatrain:

◀ أَلْأَنْفَاسُ مَعْدُودَةٌ وَكُلُّ نَفْسٍ يَنْخَرِبُ بِغَيْرِ ذِكْرِ اللَّهِ تَعَالَى فَهِيَ مَيِّتٌ

Explanation: Everyone has counted breaths. The breath which passes without the invocation of Allah is dead.

My spiritual guide has taught me the lesson that a breath without the invocation of *Ism-e-Allah Zaat* makes one a pagan. Therefore, I have made my inward oblige to it. I have done

such a trade for Divine love in which I have submitted my whole life to Allah's will and given up my will and desires. The union with Allah is blessed upon the one who dies before death.

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
جو دم ; ਜੋ ਦਮ ; jo dam	The breath	غافل ; ਗਾਫਲ ; ghaafil	Oblivious, negligent, neglectful, remiss
سو ; سہ ; so	The same, this, that	کافر ; کاہر ; kafir	Pagan
سائون ; سائون ; sanoon	To us, us	مُرشد ; مُرشد ; Murshid	Spiritual guide
ایہہ ; ایہہ ; eh	This	پڑھایا ; پڑھایا ; parhaiaa	Taught, imparted the knowledge of
سُنیا ; سُنیا ; suniaa	On listening; hearing	سُخن ; سُخن ; suxhan	Utterance, words, sayings
گیاں کھل آکھیں ; گیاں کھل آکھیں ; gaaean khul akheen	Eyes opened; became aware of, understood	اساں ; اساں ; asaan	We
چت ; چت ; chit	Attention; heart, inward	مولاؤل لایا ; مولاؤل لایا ; Mawla val laaiaa	Towards God
کیتے جان حوالے رب دے ; کیتے جان حوالے رب دے ; keetee jaan havaale Rabb de	Handed over life to God	ایسا ; ایسا ; aisaa	Such, like this; in this manner
کمایا ; کمایا ; kamaaiaa	Earned	عشق ; عشق ; ishq	Ardent Divine love
تاں ; تاں ; taan	Then	مرن توں آگے مرگئے ; مرن توں آگے مرگئے ; marn tun agge mar gae	A reference to Hadith: Die before death
مطلب نون پایا ; مطلب نون پایا ; matlab noon paaiaa	Attained the objective, reached the destination		



## 61. Barter Faith for Allah's Love

جہتے رتی عشق وکاوے، اوتھے مناں ایمان دوپوے ہو  
 کتب کتاباں ورد وظیفے، اوتر چا کچیوے ہو  
 باجھوں مُرشد کجھ نہ حاصل، توڑے راتیں جاگ پڑھیوے ہو  
 مریئے مرن تھیں اگے باہو، تاں رب حاصل تھیوے ہو

ਜੀਮ ਜਿੱਥੇ ਰੱਤੀ ਇਸ਼ਕ ਵਿਕਾਵੇ, ਉਥੇ ਮਣਾਂ ਈਮਾਨ ਦਵੀਵੇ ਹੁ  
 ਕੁਤਬ ਕਿਤਾਬਾਂ ਵਿਰਦ ਵਜ਼ੀਫੇ, ਉਤਰ ਚਾ ਕਚੀਵੇ ਹੁ  
 ਬਾਝੋਂ ਮੁਰਸ਼ਦ ਕੁਝ ਨਾ ਹਾਸਲ, ਤੋੜੇ ਰਾਤੀਂ ਜਾਗ ਪੜੀਵੇ ਹੁ  
 ਮਰੀਏ ਮਰਨ ਥੀਂ ਅੱਗੋਂ ਬਾਹੂ<sup>(੬੧)</sup>, ਤਾਂ ਰੱਬ ਹਾਸਲ ਥੀਵੇ ਹੁ

Jeem Jitthe ratti ishq vikave, othe manaan iman deveeve Hoo  
 Kutab kitaabaan vird vazeeffe, Autar cha kacheeve Hoo  
 Baajhon Murshid kujh na haasil, torey raateen jaag parheeve Hoo  
 Mareeye marn theen agge Bahoo, taan Rabb haasil theeve Hoo

Barter all your faith for a speck of Divine love  
 Litanies, recitals and books became insignificant  
 Nothing is possible without a spiritual guide even in staying up all night to  
 worship  
 O Bahoo! It's the death before dying that takes to Allah

Where a few grams of Divine love is being sold better barter maunds of faith for it because the heights where love can take you, faith is unaware. Nothing is possible without the perfect spiritual guide even if you spend your entire life studying books, doing litanies, recitals or staying up at nights. Remember! Union with Allah is not possible without 'death before dying'.

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
جیتھے ; ਜਿੱਥੇ ; jitthe	Where	رتی ; رتّی ; ratti	Small red and black seed used as weight by goldsmiths, weighing about 122 mg; a small amount
عشق ; عیساک ; ishq	Divine love	وڪاڙے ; وڪاڙے ; vikave	Being sold
اوتھے ; اوتھے ; othe	There, at that place	منان ; مٹاں ; manaan	Maunds
ایمان ; ایمان ; iman	Faith, belief	دوہیے ; دہیے ; deveeve	One should give
کتاب کتااباں ; kutab kitaabaan	Books	ورد ; ویرد ; vird	Recitals
وظیفے ; وازیفے ; vazeefe	Litanies	اوترا چا کچھے ; اوترا چا کچھے ; Autar cha kacheeve	Become inferior; lose value
باجھوں ; باجھوں ; baajhon	Without	مُرشد ; مُرشد ; Murshid	Spiritual guide
کچھ نہ ; کچھ نہ ; kujh na	Nothing, not anything	حاصل ; حاصل ; haasil	Obtained, acquired
توڑے ; توڑے ; torey	Although, though, however, even if	راتیں جاگ پڑھیوے ; راتیں جاگ پڑھیوے ; raateen jaag parheeve	Awake at nights and keep reciting
ماریے مرن تھیں اگے ; ماریے مرن تھیں اگے ; mareeye marn theen agge	A reference to Hadith: Die before death	تاں ; تاں ; taan	Then
رَبِّ حَاصِلِ تھیوے ; رَبِّ حَاصِلِ تھیوے ; Rabb haasil theeve	The Essence of Allah is found; Divine vision		

## 62. Divine Love - The Conqueror

جنگل دے وچ شیر مریلا، باز پوے وچ گھر دے هُو  
 عشق جیہا صراف نہ کوئی، کجھ ناں چھوڑے وچ زر دے هُو  
 عاشقاں نیندر بھکھ ناں کاٹی، عاشق مool نہ مردے هُو  
 عاشق جیندے تداں ڈٹھوسے باهُو، جداں صاحب آگے سر دھر دے هُو

ਜੀਮ ਜੰਗਲ ਦੇ ਵਿਚ ਸ਼ੇਰ ਮਰੇਲਾ, ਬਾਜ਼ ਪਵੇ ਵਿਚ ਘਰ ਦੇ ਹੂ  
 ਇਸ਼ਕ ਜਿਹਾ ਸਰਾਫ ਨਾ ਕੋਈ, ਕੁਝ ਨਾਂ ਛੋੜੇ ਵਿਚ ਜ਼ਰ ਦੇ ਹੂ  
 ਆਸ਼ਕਾਂ ਨੀਂਦਰ ਭੁੱਖ ਨਾਂ ਕਾਈ, ਆਸ਼ਕ ਮੂਲ ਨਾ ਮਰਦੇ ਹੂ  
 ਆਸ਼ਕ ਜੈਂਦੇ ਤਦਾਂ ਡਿਠੋਸੇ ਬਾਹੂ<sup>(੭੭)</sup>, ਜਦਾਂ ਸਾਹਿਬ ਅੱਗੇ ਸਿਰ ਧਰਦੇ ਹੂ

Jeem Jungle de wich sher marelaa, baaz pavey wich ghar de Hoo  
 Ishq jehaa sarraaf na koe, kujh naa chorre wich zar de Hoo  
 Aashiqaan neendar bhukh naa kaaee, aashiq mool na marde Hoo  
 Aashiq jeende tadaan dethose Bahoo, jadaan Sahib agge sir dharde Hoo

Lover attacks the self like a ferocious lion in jungle and claws it like a falcon  
 Love like a goldsmith leaves no impurity  
 Lovers care not for hunger nor for sleep. They'll not die  
 O Bahoo, they've bowed to Lord and are eternally alive

**T**True lover is like a lion and falcon so the jackals, wolves and vultures of desires of self cannot harm him. Love is a better goldsmith, as a goldsmith purifies the gold from every impurity similarly love purifies the seeker of Allah from all his negativity. The lover does not care for his sleep and hunger, his every breath enlivens by the invocation of *Ism-e-Allah Zaat*. Lovers are apparently busy in daily tasks but every moment they are engrossed in the theophanies of the Essence. The love becomes immortal only when the lover surrenders and submits his will to the consent of the real Beloved.

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
ਜੰਗਲ ; ਜੰਗਲ ; jungle	Wood, forest, jungle	ਦੇ ਵਿਚ ; ਦੇ ਵਿਚ ; de wich	In, inside
ਸ਼ੇਰ ; ਸ਼ੇਰ ; sher	Lion	ਮਰੇਲਾ ; ਮਰੇਲਾ ; marelaa	To attack, to tear
ਬਾਜ਼ ; ਬਾਜ਼ ; baaz	Hawk, eagle, falcon	ਪਵੇ ; ਪਵੇ ; pavey	Attack
ਗਰ ; ਘਰ ; ghar	House	ਇਸ਼ਕ ; ਇਸ਼ਕ ; ishq	Divine love
ਜਿਹਾ ; ਜਿਹਾ ; jehaa	As like, similar to, resembling, same as	ਸਰਾਫ ; ਸਰਾਫ ; sarraaf	Jeweller, goldsmith
ਨਾ ਕੋਈ ; ਨਾ ਕੋਈ ; na koe	Not any, no one	ਕੁਝ ਨਾਂ ; ਕੁਝ ਨਾਂ ; kujh naa	Nothing
ਚੋਰੇ ; ਛੋੜੇ ; chorre	Leave	ਜ਼ਰ ; ਜ਼ਰ ; zar	Gold
ਆਸ਼ਿਕਾਂ ; ਆਸ਼ਿਕਾਂ ; aashiqaan	Divine lovers	ਨੀਂਦਰ ; ਨੀਂਦਰ ; neendar	Sleep, slumber
ਬੁੱਖ ; ਬੁੱਖ ; bhukh	Hunger	ਕਾਈ ; ਕਾਈ ; kaaee	Any
ਆਸ਼ਿਕ ਨੇ ਮਰਦੇ ; ਆਸ਼ਿਕ ਮੂਲ ਨਾ ਮਰਦੇ ; aashiq mool na marde	Lovers never die	ਜੈਂਦੇ ; ਜੈਂਦੇ ; jeende	Live
ਤਦਾਨ ; ਤਦਾਨ ; tadaan	Then, at that time, in that case	ਡਿਠੋਸੇ ; ਡਿਠੋਸੇ ; dethose	Are seen, observed
ਜਦਾਨ ; ਜਦਾਨ ; jadaan	When	ਸਾਹਿਬ ; ਸਾਹਿਬ ; Sahib	Allah; spiritual guide
ਅੱਗੇ ; ਅੱਗੇ ; agge	In front of	ਸਿਰ ਧਰਦੇ ; ਸਿਰ ਧਰਦੇ ; sir dharde	Bow down head; to surrender completely

### 63. Every Breath for Allah

ج جنہاں عشق حقیقی پایا، مونہوں نہ کجھ آلاؤن ہُو  
 ذکر فکر وچ رہن ہمیشاں، دم نوں قید لگاؤن ہُو  
 نفسی، قلبی، روحی، سِرّی، خفی، اخفی ذکر کماؤن ہُو  
 میں قربان تہاں توں باہُو، جیہڑے اِس نگاہ جواؤن ہُو

ਜੀਮ ਜਿਨ੍ਹਾਂ ਇਸ਼ਕ ਹਕੀਕੀ ਪਾਇਆ, ਮੂੰਹੋਂ ਨਾ ਕੁਝ ਅਲਾਵਨ ਹੁ  
 ਜ਼ਿਕਰ ਫਿਕਰ ਵਿਚ ਰਹਿਣ ਹਮੇਸ਼ਾਂ, ਦਮ ਨੂੰ ਕੈਦ ਲਗਾਵਨ ਹੁ  
 ਨਫਸੀ, ਕਲਬੀ, ਰੂਹੀ, ਸਿੱਰੀ, ਖਫੀ, ਅਖਫਾ ਜ਼ਿਕਰ ਕਮਾਵਨ ਹੁ  
 ਮੈਂ ਕੁਰਬਾਨ ਤਿਨ੍ਹਾਂ ਤੋਂ ਬਾਹੂ<sup>(੭੦)</sup>, ਜਿਹੜੇ ਇਕਸ ਨਿਗਾਹ ਜਵਾਵਨ ਹੁ

Jeem Jinhaan ishq haqeeqee paaiaa, moonhon na kujh alaavan Hoo  
 Zikr fikr wich rahen hameshaan, dam noon qaid lagaavan Hoo  
 Nafsee, qalbee, ruhee, sir'ree, khafee, akhfaa zikr kamaavan Hoo  
 Main qurbaan tinhaan tun Bahoo, jehre eks nigah javaavan Hoo

Those true in love with the Divine, don't utter a word  
 They reflect and invoke. Their every breath is for the One  
 They remember God within self, inward, soul, the secret, the hidden and the arcane  
 May Bahoo sacrifice for the spiritual guide who gives life to the soul with a glance

The seekers of Allah who have found the real love do not remember Allah merely by tongue rather always remain absorbed in His invocation and contemplation within their souls. They inhale and exhale by invoking *Ya-Hoo* (يَا هُو) all the time and their beings remain engrossed in the invocations of the self, inward, soul, secret, hidden and arcane, the six subtleties. I sacrifice myself for such a perfect and accomplished spiritual guide who enlivens the dead souls by a single spiritual sight.

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
جنہاں ; ਜਿਨ੍ਹਾਂ ; jinhaan	Who	عشق حقیقی ; ਇਸ਼ਕ ਹਕੀਕੀ ; ishq haqeeqee	Divine love
پایا ; ਪਾਇਆ ; paaiiaa	Received, found	مُونھوں ; مُونھوں ; moonhon	From mouth
کچھ ; نہ کچھ ; نا کچھ ; na kujh	Nothing	الاءون ; اءلاءان ; alaavan	Speak, utter
ذکر ; ਜਿਕਰ ; zikr	Invocation, remembrance	فكر ; فِكْر ; fikr	Reflection
وچ ; ਵਿਚ ; wich	In, into	رہن ; رھن ; rahen	Stay
ہمیشاں ; رھمیشاں ; hameshaan	Always, forever	دَم نُون قید لگاؤن ; دَم نُون کَید لگاؤن ; dam noon qaid lagaavan	Confine their breaths; it means they continue the secret invocation with breaths
نفسی ; نَفْسِی ; nafsee	Self (one of the six subtleties)	قلبی ; کَلبِی ; qalbee	Inward (one of the six subtleties)
روحی ; رُوہی ; ruhee	Soul (one of the six subtleties)	سِرّی ; سِیرِی ; sir'ree	The secret (one of the six subtleties)
خفی ; خَفِی ; khafee	The hidden (one of the six subtleties)	اخفی ; اءخفاء ; akhfaa	The arcane (one of the six subtleties)
کماؤن ; کَماءن ; kamaavan	To earn; here it means to stay engrossed	میں ; مَی ; main	I
قربان ; قُرْبان ; qurbaan	Sacrifice	تِنھان تُون ; تِنھان تُون ; tinhaan tun	On them, on those

جہرے ; ਜਿਹਰੇ ; jehre	Who	اڪس ; اڪس ; eks	One, single
نہرے ; ਨਿਗਾਹ ; nighah	Glance, sight	جاواون ; ਜਵਾਵਨ ; javaavan	To enliven



## 64. Pain of the Dead

جیوندے کی جان سار مویاں دی، سو جانے جو مردا ہو  
 قبریں دے وچ اُن نہ پانی، اوتھے خرچ لوڑیندا گھر دا ہو  
 اک وچھوڑا ما پیو بھائیاں، دُوجا عذاب قبر دا ہو  
 واہ نصیب انہندا باہو، جیہڑا وچ حیاتی مردا ہو

ਜੀਮ ਜਿਉਂਦੇ ਕੀ ਜਾਨਣ ਸਾਰ ਮੋਇਆਂ ਦੀ, ਸੋ ਜਾਣੇ ਜੋ ਮਰਦਾ ਹੁ  
 ਕਬਰਾਂ ਦੇ ਵਿਚ ਅੰਨ ਨਾ ਪਾਣੀ, ਉਥੇ ਖਰਚ ਲੋੜੀਂਦਾ ਘਰ ਦਾ ਹੁ  
 ਇੱਕ ਵਿਛੋੜਾ ਮਾ ਪਿਓ ਭਾਈਆਂ, ਦੂਜਾ ਅਜ਼ਾਬ ਕਬਰ ਦਾ ਹੁ  
 ਵਾਹ ਨਸੀਬ ਉਨ੍ਹਾਂ ਦਾ ਬਾਹੂ<sup>(ਹ)</sup>, ਜਿਹੜਾ ਵਿਚ ਹਯਾਤੀ ਮਰਦਾ ਹੁ

Jeem Jionde kee jaanan saar moiaan dee, so jaane jo mardaa Hoo  
 Qabraan de wich ann na panee, othe kharch lorreendaa ghar da Hoo  
 Ek vichhorra maa pio bhaaeaan, dooja azaab qabar da Hoo  
 Wah naseeb unhaan da Bahoo, jehraa wich hayaatee mardaa Hoo

Living don't know the pain of the dead. Only those know who've faced it  
 There's nothing to eat or drink in graves, only the blessing of Allah's name if  
 attained in life  
 At one side is the pain to lose the dear ones and at the other is the pain of  
 torment  
 Bahoo! Fortunate are those who have died while still alive and gained  
 immortal life

The living cannot understand the state faced by the dead in graves. Neither is there any food in a grave nor water. The only thing that saves there is the wealth (of invocation and contemplation) of *Ism-e-Allah Zaat*. At the time of death there is a great grief of parting from the loved ones but greater is the fear of punishment in the grave. They are praiseworthy who have died before death and annihilated themselves in the Divine Essence gaining eternal life.



## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
جیوندے ; ਜਿਉਂਦੇ ; jionde	Living	کی جانن ; کئی جانن ; kee jaanan	What (they) know
سار ; سار ; saar	Knowledge, information	مویاں دی ; مویاں دی ; moiaan dee	Of the dead
سو ; سہ ; so	The same, this, that	جانے ; جانتے ; jaane	Know
جو ; جو ; jo	Who	مردا ; مردا ; mardaa	Died
قبراں دے وچ ; کبیراں دے ਵਿਚ ; qabraan de wich	In the grave	آن ; آن ; ann	Grain
نا ; نا ; na	No, not	پانی ; پانی ; panee	Water
اوتھے ; اوتھے ; othe	There, at that place	خرچ ; خرچ ; kharch	Earning, income
لوڑیہا ; لوڑیہا ; lorreendaa	Needed, required	گھر ; گھر ; ghar	Home, house
دا ; دا ; da	Of	اک ; اک ; ek	One, a, an
وچھوڑا ; وچھوڑا ; vichhorra	Parting	ما ; ما ; maa	Mother
پیر ; پیر ; pio	Father	بھائیوں ; بھائیوں ; bhaaceaan	Brothers
دوجا ; دوجا ; dooja	Second; other, next	عذاب ; عذاب ; azaab	Torment
قبر ; کبیرا ; qabar	Grave	واہ ; واہ ; wah	Wonderful, well- done, bravo

نصیب ; نسیب ; naseeb	Luck, fate, destiny	انہاں دا ; ਉਨ੍ਹਾਂ دا ; unhaan da	Their
جیہڑا ; जिहड़ा ; jehraa	Who	حیاتی ; चयाती ; hayaatee	While living; in life



## 65. Accept and Submit

جیوندیاں مر رہناں ہووے، تاں ویس فقیراں ہیئے ہو  
 جے کوئی سٹے گودڑ کُوڑا، وانگ اڑوڑی سہیئے ہو  
 جے کوئی کڈھے گاہلاں مہنے، اُس نوں جی جی کہیئے ہو  
 گِلا اُلّاہماں بھنڈی خواری، یار دے پاروں سہیئے ہو  
 قادر دے ہتھ ڈور اساڈی باہُو، جیوں رکھے تیوں رہیئے ہو

ਜੀਮ ਜੀਉਂਦਿਆਂ ਮਰ ਰਹਿਣਾਂ ਹੋਵੇ, ਤਾਂ ਵੇਸ ਫਕੀਰਾਂ ਬਹੀਏ ਹੁ  
 ਜੇ ਕੋਈ ਸੁੱਟੇ ਗੁਦੜ ਕੂੜਾ, ਵਾਂਗ ਅਰੁੜੀ ਸਹੀਏ ਹੁ  
 ਜੇ ਕੋਈ ਕੱਢੇ ਗਾਲ਼ਾਂ ਮਿਹਣੇ, ਉਸ ਨੂੰ ਜੀ ਜੀ ਕਹੀਏ ਹੁ  
 ਗਿਲਾ ਉਲ਼ਾਮਾਂ ਭੰਡੀ ਖੁਆਰੀ, ਯਾਰ ਦੇ ਪਾਰੋਂ ਸਹੀਏ ਹੁ  
 ਕਾਦਰ ਦੇ ਹੱਥ ਡੋਰ ਅਸਾਡੀ ਬਾਹੂ, ਜਿਓਂ ਰੱਖੇ ਤਿਉਂ ਰਹੀਏ ਹੁ

Jeem Jiondiaan mar rehnaan hove, taan vais fakiraan baheeye Hoo  
 Je koe sutte guddarr koorra, vaang aroorree saheeye Hoo  
 Je koee kadhe gaalaan mehne, os noon jee jee kaheeye Hoo  
 Gila ulaahmaan bhandee khwaaree, Yaar de paaron saheeye Hoo  
 Qaadir de hath dor asaadee Bahoo, jioon rakkhe tiyoon raheeye Hoo

If you wish to die before death then become a Fakir  
 If someone throws trash on you, bear it like a filthy heap  
 If others abuse you even then use kind and gentle words  
 Accept infame, disgrace and shame for the Beloved  
 Bahoo handed his life to the powerful accepting his every command

**I**f you want to gain the status of 'death before dying' you must be submissive like a Fakir. If somebody throws garbage on you, be tolerant just like the heap of rubbish bears all the filth that is added to it. If somebody abuses, insults or quarrels with you, respond very politely with love and decency. All such things like complaints, taunts, humiliation etc.

must be borne for the sake of the Beloved. I have totally submitted to my spiritual guide and live my life as per his will.

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
جیوندیاں مر رہناں ہووے ; ਜੀਉਂਦਿਆਂ ਮਰ ਰਹਿਣਾਂ ਹੋਵੇ ; jiondiaan mar rehnaan hove	A reference to Hadith: Die before death.	ਤਾਂ ; ਤਾਂ ; taan	Then
ਵੈਸ ; ਵੈਸ ; vais	Guise, attire	ਫਕੀਰਾਂ ; ਫਕੀਰਾਂ ; fakiraan	Fakirs
ਬੈਏ ; ਬਹੀਏ ; baheeye	Sit	ਜੇ ; ਜੇ ; je	If, in case, provided
ਕੋਈ ; ਕੋਈ ; koei	Anybody, somebody; someone, anyone	ਠੁੱਟੇ ; ਸੁੱਟੇ ; sutte	Throw
ਗੁਦੜ ਕੂੜਾ ; ਗੁਦੜ ਕੂੜਾ ; guddarr koorra	Garbage, trash	ਵਾਂਗ ; ਵਾਂਗ ; vaang	Like, same as, similar to, in similar manner
ਅਰੂੜੀ ; ਅਰੂੜੀ ; aroorree	Heap of trash, garbage or waste	ਸਹੀਏ ; ਸਹੀਏ ; saheeye	Endure, bear, suffer
ਕੱਢੇ ਗਾਲਾਂ ; ਕੱਢੇ ਗਾਲਾਂ ; kadhe gaalaan	Abuse, insult	ਮਿਹਣੇ ; ਮਿਹਣੇ ; mehne	Sarcasm, taunt, sneer
ਉਸ ; ਉਸ ; os	He	ਨੂੰ ; ਨੂੰ ; noon	At, to, on, for
ਜੀ ਜੀ ਕਹੀਏ ; ਜੀ ਜੀ ਕਹੀਏ ; jee jee kaheeye	Say: yes, yes (to accept)	ਗਿਲਾ ; ਗਿਲਾ ; gila	Grievance, objection
ਉਲਾਹਮਾਂ ; ਉਲਾਹਮਾਂ ; ulaahmaan	Complaints	ਬੰਡੀ ; ਬੰਡੀ ; bhandee	Defamation, slander
ਖੁਆਰੀ ; ਖੁਆਰੀ ; khwaaree	Degradation, insult; wretchedness, distress	ਯਾਰ ; ਯਾਰ ; Yaar	Beloved; Allah; spiritual guide

دے پاڑوں ; دے پاروں ; de paaron	For the sake of	قادر ; قادِر ; Qaadir	Allah; spiriual guide
ہاتھ ; ہاتھ ; hath	Hand	دور ; دور ; dor	Cord, string; trust, confidence, dependance (on God)
اساڈی ; اسیاڈی ; asaadee	Our, ours	جیوں رکھے ; جیوں رکھے ; jioon rakkhe	Keep in any manner
تیوں رہیے ; تیوں رہیے ; tiyoon raheeye	Stay like that		

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## 66. God is Found by Whom!

جے رب نائیاں دھوتیاں ملدا، تاں ملدا ڈڈواں مچھیاں ہُو  
 جے رب لمیاں والاں ملدا، تاں ملدا بھیداں سسیاں ہُو  
 جے رب راتیں جاگیاں ملدا، تاں ملدا کال کڑچھیاں ہُو  
 جے رب جتیاں ستیاں ملدا، تاں ملدا دنداں خصیاں ہُو  
 انہاں گلاں رب حاصل ناہیں باہُو، رب ملدا دلاں مچھیاں ہُو

ਜੀਮ ਜੇ ਰੱਬ ਨ੍ਰਾਤਿਆਂ ਧੋਤਿਆਂ ਮਿਲਦਾ, ਤਾਂ ਮਿਲਦਾ ਡੱਡੂਆਂ ਮੱਛੀਆਂ ਹੂ  
 ਜੇ ਰੱਬ ਲੰਮੀਆਂ ਵਾਲਾਂ ਮਿਲਦਾ, ਤਾਂ ਮਿਲਦਾ ਭੇਡਾਂ ਸੱਸੀਆਂ ਹੂ  
 ਜੇ ਰੱਬ ਰਾਤੀਂ ਜਾਗਿਆਂ ਮਿਲਦਾ, ਤਾਂ ਮਿਲਦਾ ਕਾਲ ਕੜੱਛੀਆਂ ਹੂ  
 ਜੇ ਰੱਬ ਜਤੀਆਂ ਸਤੀਆਂ ਮਿਲਦਾ, ਤਾਂ ਮਿਲਦਾ ਦਾਂਦਾਂ ਖੱਸੀਆਂ ਹੂ  
 ਇਨ੍ਹਾਂ ਗੱਲਾਂ ਰੱਬ ਹਾਸਲ ਨਾਹੀਂ ਬਾਹੂ<sup>(੯੯)</sup>, ਰੱਬ ਮਿਲਦਾ ਦਿਲਾਂ ਹਛਿਆਂ ਹੂ

Jeem Je Rabb naatiaan dhotiaan mildaa, taan mildaa dadooaan machhiaan Hoo  
 Je Rabb lammeaan valaan mildaa, taan mildaa bhedan sassiaan Hoo  
 Je Rabb raateen jaagiaan mildaa, taan mildaa kaal karrachhiaan Hoo  
 Je Rabb jateeraan sateeraan mildaa, taan mildaa daandaan khassiaan Hoo  
 Inhaan galaan Rabb haasil naaheen Bahoo, Rabb mildaa dilaan hachhiaan Hoo

God can't be reached by excessive bathing, if so then fishes and frogs would find Him  
 God is not with those who have long hair, if so, then surely sheep would find Him!  
 He can't be found by waking nights long otherwise night birds would reach Him  
 God is not found through celibacy otherwise castrated bulls would reach Him  
 Bahoo assures that God is not found in any of them. He is only with sincere inwards

**I**f Divine vision was granted due to cleanliness, then it would have been granted to fishes and frogs who stay in water all the time. If it was granted to those who grow their hair long then it would have been granted to sheep. If it was gained by not sleeping then it would have been gained by the night birds. If it was found through celibacy then it would

have been granted to the castrated animals. However, the vision of Allah cannot be achieved through such acts. It is only granted to those with purity of intention and whose inward is filled with truth and sincerity.

## GLOSSARY

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
ਏ ; ਜੇ ; je	If, in case, provided	رَبّ ; رَبّ ; Rabb	God, Lord
ਨਾਤਿਆਂ ਦੁਹੋਤਿਆਂ ; ਨ੍ਹਾਤਿਆਂ ਧੋਤਿਆਂ ; naatiaan dhotiaan	Bathing	مِلدا ; مِلدا ; mildaa	Found
ਤਾਂ ; ਤਾਂ ; taan	Then	دَدُووا ; دَدُووا ; dadooaan	Frogs
ਮੱਛੀਆਂ ; ਮੱਛੀਆਂ ; machhiaan	Fishes	لَمِيَا ; لَمِيَا ; lammeaan	Long
ਵਾਲਾਂ ; ਵਾਲਾਂ ; valaan	Hair	بهدان ; بهدان ; bhedan	Sheep
ਸੱਸੀਆਂ ; ਸੱਸੀਆਂ ; sassiaan	Lamb	راتیں جاگیاں ; रातीं जागियां ; raateen jaagiaan	Staying awake at night
ਕਾਲ ਕੁਚ੍ਹਿਆਂ ; ਕਾਲ ਕੁਚ੍ਹਿਆਂ ; kaal karrachhiaan	Black drongo; night birds	ਜਤੀਆਂ ; ਜਤੀਆਂ ; सतीਆं ; jateean sateean	One who abstains from marriage, celibacy
ਦਾਂਦਾਂ ; ਦਾਂਦਾਂ ; daandaan	Bull	ਖੱਸੀਆਂ ; खसीयां ; khassiaan	Castrated
ਇਨ੍ਹਾਂ ; ਇਨ੍ਹਾਂ ; inhaan	These	ਗੱਲਾਂ ; ਗੱਲਾਂ ; galaan	Ways, manners
ਹਾਸਲ ; ਹਾਸਲ ; haasil	Found	ਨਾਹੀ ; ਨਾਹੀ ; naaheen	No, not
ਦਿਲਾਂ ; ਦਿਲਾਂ ; dilaan	Hearts, inwards	ਬੱਛੀਆਂ ; ਹੱਛੀਆਂ ; hachhiaan	Good, well, benevolent, pure

## 67. CruX

جِنبہاں شوہ الف تھیں پایا، بھول قرآن نہ پڑھدے ہو  
 اوہ مارن دم محبت والا، دُور ہووئے پردے ہو  
 دوزخ بہشت غلام تنہاندے، چا کیتونے بردے ہو  
 میں قربان تنہاں توں باہو، جیہڑے وحدت دے وچ وڑدے ہو

ਜੀਮ ਜਿਨ੍ਹਾਂ ਸ਼ੋਹ ਅਲਿਫ਼ ਥੀਂ ਪਾਇਆ, ਫੋਲ ਕੁਰਾਨ ਨਾ ਪੜ੍ਹਦੇ ਹੁ  
 ਉਹ ਮਾਰਨ ਦਮ ਮੁਹੱਬਤ ਵਾਲਾ, ਦੂਰ ਹੋਇਓ ਨੇ ਪਰਦੇ ਹੁ  
 ਦੇਜ਼ਖ਼ ਬਹਿਸ਼ਤ ਗੁਲਾਮ ਤਿਨ੍ਹਾਂ ਦੇ, ਚਾ ਕੀਤੇ ਨੇ ਬਰਦੇ ਹੁ  
 ਮੈਂ ਕੁਰਬਾਨ ਤਿਨ੍ਹਾਂ ਤੋਂ ਬਾਹੂ<sup>(੭੭)</sup>, ਜਿਹੜੇ ਵਹਦਤ ਦੇ ਵਿਚ ਵੜਦੇ ਹੁ

Jeem Jinhaan Shauh Alif theen paaiaa, phol Quran na parhde Hoo  
 Ooh maaran dam mohabbat waalaa, dur hoeone parde Hoo  
 Dozakh bahisht ghulaam tinhaande, cha keetone barde Hoo  
 Main qurbaan tinhaan tun Bahoo, jehre Wahdat de wich varrde Hoo  
 Lovers reach Allah from Alif. They know Quran like no one else  
 Love has lifted all the veils. They breathe only for love  
 Neither lovers fear hell nor are charmed by heaven. They conquer both  
 Bahoo admires those who dare to dive in the ocean of Oneness

The knowledge of both the worlds is in the Quran, the Quran is in shahada and shahada's crux is *Ism-e-Allah Zaat*. Those who have been blessed with the love of Essence by the invocation of *Ism-e-Allah Zaat* have the inspired knowledge which gives them complete esoteric and exoteric knowledge of the Holy Quran. The Divine love has lifted all the physical and spiritual veils for them. The paradise and the hell have become their slaves by the grace of the Holy Lord. May I sacrifice myself for those who have annihilated in the ocean of Oneness of Allah becoming one with the One!



## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
جنہاں ; ਜਿਨ੍ਹਾਂ ; jinhaan	Who	شہو ; شہوہ ; Shauh	Beloved; King; Allah Almighty
الف ; اَلِف ; Alif	<i>Ism-e-Allah Zaat</i>	تھیں پایا ; پائی پاایا ; theen paaiaa	Found, reached
بھول ; فہول ; phol	Open	قرآن ; کوران ; Quran	Quran
نہ ; نا ; na	No, not	پڑھدے ; پڑھدے ; parhde	Read, recite
اُوہ ; اوہ ; ooh	Those, they, he	مازن دم محبت والا ; مارن دَم مہوہببٹ والالا ; maaran dam mohabbat waalaa	Filled with love
دور ہونے ; دور ہونے ; dur hoeone	Lifted, removed	پارے ; پارے ; parde	Veils
دوزخ ; دوزخ ; dozakh	Hell	بہشت ; بہشت ; bahisht	Paradise, heaven
غلام ; غلام ; ghulaam	Slave	تہانڈے ; تہانڈے ; tinhaande	Their
چا کیٹونے برڈے ; چا کیٹونے ببرڈے ; cha ketone barde	Made (their) slave	میں ; میں ; main	I
قربان ; قربان ; qurbaan	Sacrifice	تہانڈوں ; تہانڈوں ; tinhaan tun	On them, on those
جہرے ; جہرے ; jehre	Who	وحدت ; وحدت ; Wahdat	Oneness
دے وچ ; دے وچ ; de wich	In, inside	وڑدے ; وڑدے ; varrde	Enter

## 68. Martyrdom of Husayn ibn Ali

جے کر دین علم وچ ہوندا، تاں سر نیزے کیوں چڑھدے ہو  
 اٹھارہ ہزار جو عالم آہا، اگے حسینؑ دے مردے ہو  
 جے کجھ ملاحظہ سرور دا کردے، تاں تمبو خیمے کیوں سڑدے ہو  
 جے کر مندے بیعت رسولؐ، پانی کیوں بند کردے ہو  
 پر صادق دین تنہاں دا باہو، جو سر قربانی کردے ہو

ਜੀਮ ਜੇ ਕਰ ਦੀਨ ਇਲਮ ਵਿਚ ਹੋਂਦਾ, ਤਾਂ ਸਿਰ ਨੇਜੇ ਕਿਉਂ ਚੜ੍ਹਦੇ ਹੁ  
 ਅਠਾਰਾਂ ਹਜ਼ਾਰ ਜੋ ਆਲਿਮ (ਆਲਮ) ਆਹਾ, ਅੱਗੇ ਹੁਸੈਨ<sup>(੯)</sup> ਦੇ ਮਰਦੇ ਹੁ  
 ਜੇ ਕੁਝ ਮੁਲਾਹਜ਼ਾ ਸਰਵਰ<sup>(੯)</sup> ਦਾ ਕਰਦੇ, ਤਾਂ ਤੰਬੂ ਖੈਮੇ ਕਿਉਂ ਸੜਦੇ ਹੁ  
 ਜੇ ਕਰ ਮੰਨਦੇ ਬੈਤ ਰਸੂਲੀ<sup>(੯)</sup>, ਪਾਣੀ ਕਿਉਂ ਬੰਦ ਕਰਦੇ ਹੁ  
 ਪਰ ਸਾਦਕ ਦੀਨ ਤਿਨ੍ਹਾਂ ਦਾ ਬਾਹੂ<sup>(੯)</sup>, ਜੋ ਸਿਰ ਕੁਰਬਾਨੀ ਕਰਦੇ ਹੁ

Jeem Je kar deen ilm wich hondaa, taan sir neze kioon charhde Hoo  
 Athaaraa hazaar jo alim (aalam) aahaa, agge Husayn de marde Hoo  
 Je kujh mulaahza Sarwar da karde, taan tamboo khaima kioon sarde Hoo  
 Je kar mande bayat Rasooli, panee kioon band karde Hoo  
 Par saadiq deen tinhaan da Bahoo, jo sir qurbani karde Hoo

If religion is in knowledge merely, why Husayn's head was impaled!  
 Eighteen thousand scholars gathered to kill him rather than sacrifice themselves  
 If they respected Prophet Mohammad, tents wouldn't be scorched  
 If they honoured their pledge to the Prophet of Islam, wouldn't have barred the  
 water  
 Bahoo declares that the true religion is only with those who sacrifice everything for  
 the Beloved

علم is an Arabic term transliterated as both alim (scholar/ਆਲਿਮ) or aalam (realm/ਆਲਮ).  
 Sultan Bahoo has used it in this piece of poetry therefore either he is referring to the

scholars who were present in the army of Yazid at the time of incident of Karbala and fought against the sacred progeny of the Holy Prophet only for the lust of wealth and worldly gains or he is pointing towards the eighteen thousand realms created by Allah. He may also have meant the creations of eighteen thousand realms.

Sultan Bahoo tragically recalls Karbala:

If the reality of Islam could be understood through exoteric knowledge (sharia, fiqh and Hadith) then the progeny of Messenger of Allah had never been beheaded. Rather eighteen thousand scholars in the army of Yazid (or eighteen thousand realms or their creations) had sacrificed themselves for Husayn. If the religious scholars of that time had even a little respect for the Holy Prophet, then tents of his progeny had not been burnt. If the so-called Muslims in the army of Yazid had even a speck of honour for their oath of allegiance to the Holy Prophet then they had not stopped the water supply of his progeny. The true religion is only followed by the Divine lovers who always keep the honour of their love even if they are beheaded.

## GLOSSARY

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
جے کر ; ਜੇ ਕਰ ; je kar	If, in case, provided	دین ; دین ; deen	Islam, religion, faith
علم ; ایلیم ; ilm	Knowledge	وچ ; وچ ; wich	In
ہوندا ; ہوندا ; hondaa	To be	توں ; توں ; taan	Then
سر ; سر ; sir	Head	نیزے ; نيزے ; neze	Lance, spike, spear
کیوں چڑھدے ; کیوں چڑھدے ; kioon charhde	Why pierced or impaled	اٹھارہ ; اٹھارہ ; athaaraa	Eighteen
ہزار ; ہزار ; hazaar	Thousand	جو ; جو ; jo	Who; that
عالم ; آلیلیم (آلالیم) ; alim (aalam)	Alim, scholar learned; could also be a reference to world, universe	آہا ; آہا ; aahaa	Was, were

اگے ; آگے ; agge	In front of	حسینؑ ; हुसैन(रज़ि) ; Husayn	Husayn ibn Ali (razi Allah anhu)
دے ; ਦੇ ; de	Of	مردے ; मरदे ; marde	Died
کچھ ; कुछ ; kujh	Some, somewhat, a little	ملاحظہ ; मुलाहजा ; mulaahza	Regard, consideration
سرور ; सरवर(م) ; Sarwar	Chief; the Holy Prophet	دا ; दा ; da	Of
کردے ; करदे ; karde	To do	تیمبو ; तंबू ; tamboo	Tent
خیمے ; खैमे ; khaima	Tent	سڑے ; सड़दे ; sarde	Burnt
مندے ; मँनदे ; mande	Believed, had faith, to follow	بیعت ; बैत ; bayat	Pledge of allegiance
رسولؐ ; रसूल(म) ; Rasooli	Of the Prophet	پانی ; पानी ; panee	Water
بند ; बँद ; band	Restrict, prohibit, disallow, not permit	پر ; पर ; par	But, however
صادق ; सादक ; saadiq	True	تہاں دا ; तिन्हां दा ; tinhaan da	Their
قربانی ; कुरबानी ; qurbani	Sacrifice		

## 69. Love's Goblet

جَد دا مُرشد کاسہ دیتا، تَد دِی بے پرواہی ہُو  
 کی ہویا جے راتیں جاگیں، جے مُرشد جاگ نہ لائی ہُو  
 راتیں جاگیں تے کریں عبادت، دینہہ نِندیا کریں پَرائی ہُو  
 کوڑا تخت دُنیا دا باہُو، تے فَر سچی شاہی ہُو

ਜੀਮ ਜਦ ਦਾ ਮੁਰਸ਼ਦ ਕਾਸਾ ਦਿੱਤਾ, ਤਦ ਦੀ ਬੇਪਰਵਾਹੀ ਹੁ  
 ਕੀ ਹੋਇਆ ਜੇ ਰਾਤੀਂ ਜਾਗੋਂ, ਜੇ ਮੁਰਸ਼ਦ ਜਾਗ ਨਾ ਲਾਈ ਹੁ  
 ਰਾਤੀਂ ਜਾਗੋਂ ਤੇ ਕਰੋ ਅਬਾਦਤ, ਦੀਂਹ ਨਿੰਦਿਆ ਕਰੋ ਪਰਾਈ ਹੁ  
 ਕੂੜਾ ਤਖ਼ਤ ਦੁਨੀਆ ਦਾ ਬਾਹੂ<sup>(੯੭)</sup>, ਤੇ ਫ਼ਕਰ ਸੱਚੀ ਸ਼ਾਹੀ ਹੁ

Jeem — Jad da Murshid kaasaa ditaa, tad dee beparvaahee Hoo  
 Kee hoiaa je raateen jaageen, je Murshid jaag na laaee Hoo  
 Raateen jaagen te karen ibaadat, denh nindiaa karen paraaee Hoo  
 Koorra takht dunya da Bahoo, te Faqr sacchee shaahee Hoo

Indifferent I became by drinking from the spiritual guide's goblet of love  
 It doesn't matter if you wake all night unless the guide bestows love  
 You wake and pray all night and say ill all day long – What!  
 World's a lie, O Bahoo, true lordship is *Faqr*

**I** became indifferent to both the worlds the moment my spiritual guide bestowed with the goblet of love. Nothing is achieved by hard endeavours all night long unless the spiritual guide bestows the passion of Divine love, neither that worship is acceptable after which you fowl-mouth about people. The worldly imperialism is nothing but a lie. The true majesty lies with *Faqr*.

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
جددا ; ਜਦ ਦਾ ; jad da	Since the time, since when	مُرشد ; مُرشد ; Murshid	Spiritual guide
کاسہ ; کاسا ; kaasaa	Begging bowl	دیتا ; ਦਿੱਤਾ ; ditaa	Gave, given
تدیی ; ਤਦ ਦੀ ; tad dee	Since then	بے پرواہی ; بے پرواہی ; beparvaahee	Indifference
کی ; کئی ; kee	What	ہو یا ; ہو یا ; hoiaa	Happened
جے ; ਜے ; je	If	راتیں ; راتیں ; raateen	Nights
جاگیں ; جاگیں ; jaagen	Stay awake, wakefulness	جاگ ; جاگ ; jaag	A small amount of curd used in milk to make yogurt; <i>figuratively</i> , glance of spiritual guide
نا ; نا ; na	No, not	لائی ; لائی ; laaee	Induced
تے ; تے ; te	And	کریں ; کریں ; karen	To do, to perform
عبادت ; عبادت ; ibaadat	Worship	دینہ ; دینہ ; denh	Day
نندیا ; نندیا ; nindiaa	Defamation, slander, denunciation	پاراہی ; پاراہی ; paraaee	Others, belonging to someone else, not one's own
کوڑا ; کوڑا ; koorra	False, lie, deceptive	تخت ; تخت ; takht	Throne
دُنیا ; دُنیا ; dunya	World	فقر ; فقر ; Faqr	<i>Faqr</i> (see chapter 1 of Teachings)
سچّی ; سچّی ; sachee	True, actual, genuine	شاہی ; شاہی ; shaahee	Royal, kingly, regal, majestic; kingship, monarchy

## 70. Condition of Annihilation

ج  
 جَاں تَائیں خُودِی کریں خودِ نفسوں، تاں تائیں ربّ نہ پاویں هُو  
 شرط فنا نوں جانیں ناہیں، تے نام فقیر رکھاویں هُو  
 موءے باجھ نہ سوہندی الفی، آئیویں گل وچ پاویں هُو  
 نام فقیر تہ سوہندا باھو، جد جیوندیاں مر جاویں هُو

ਜੀਮ ਜਾਂ ਤਾਈਂ ਖੁਦੀ ਕਰੋ ਖੁਦ ਨਫ਼ਸੋਂ, ਤਾਂ ਤਾਈਂ ਰੱਬ ਨਾ ਪਾਵੋਂ ਹੁ  
 ਸ਼ਰਤ ਫਨਾਹ ਨੂੰ ਜਾਣੋਂ ਨਾਹੀਂ, ਤੇ ਨਾਮ ਫਕੀਰ ਰਖਾਵੋਂ ਹੁ  
 ਮੋਏ ਬਾਝ ਨਾ ਸੋਹੰਦੀ ਅਲਫੀ, ਐਵੋਂ ਗਲ ਵਿਚ ਪਾਵੋਂ ਹੁ  
 ਨਾਮ ਫਕੀਰ ਤਦ ਸੋਹੰਦਾ ਬਾਹੂ<sup>(ਰਹ)</sup>, ਜਦ ਜੀਉਦਿਆਂ ਮਰ ਜਾਵੋਂ ਹੁ

Jeem Jaan taen khudee karen khud nafson, taan taen Rabb na paaven Hoo  
 Shart fana noon jaanen naaheen, te naam Fakir rakhaaven Hoo  
 Moe baajh na sohndee alfee, aiven gal wich paaven Hoo  
 Naam Fakir tad sohndaa Bahoo, jad jiondiaan mar jaaven Hoo

God is not found if you're entangled in self and ego  
 Don't know the rules of fana and call yourself a Fakir!  
 You haven't died before death, the dress of Fakirism doesn't suit you  
 O Bahoo, the title of Fakir befits when in life one dies before death

**I**n this quatrain, Sultan Bahoo is addressing seekers of Allah:

Until one is trapped in egotism and clutches of the self, one cannot be blessed with the Divine union. Such people present and advertise themselves as Fakirs without knowing its condition i.e. annihilation in Allah. Understand that without death before dying one cannot attain Divine Oneness. Fakirism is only suited to the true Fakirs who have died before death.

## GLOSSARY

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
ਜਾਂ ਤਾਈਂ ; ਜਾਂ ਤਾਈਂ ; jaan taeen	Until, unless	خودی ; खुदी ; khudee	Arrogance, ego
ਕਰیں ; ਕਰੋ ; karen	Do	خود نفوس ; खुद नफसों ; khud nafson	Selfishness, narcissism
ਤਾਂ ਤਾਈਂ ; ਤਾਂ ਤਾਈਂ ; taan taeen	Till then	رب ; رَبَّ ; Rabb	God, Lord
ਨਾ ; ਨਾ ; na	No, not	پاویں ; पावें ; paaven	Find, reach
ਸ਼ਰਤ ; शर्त ; shart	Condition, sine qua non	فنا ; फनाह ; fana	Annihilation
ਨੂੰ ; نੂੰ ; noon	At, to, on, for	ਜਾਨیں ; जाणें ; jaanen	Know
ਨਾਹੀਂ ; नाहीं ; naaheen	No, not	ਤੇ ; ਤੇ ; te	And
ਨਾਮ ; नाम ; naam	Name	فقير ; फकीर ; Fakir	Fakir
ਰਖਾਵੇਂ ; रखावें ; rakhaaven	Kept	موتے ; मेटे ; moe	Death
ਬਾਜ਼ ; बाज़ ; baajh	Without	سوہندی ; सौंदी ; sohndee	Looks good, suits
الفی ; अलफ़ी ; alfee	An unstitched shirt that is part of a shroud; here it refers to the shirt worn by Dervishes	اینبویں ; औवें ; aiven	Without reason
ਗਲ ; गल ; gal	Neck	وچ ; वच ; wich	On



پاویں ; پാവے ; paaven	Wear	تد ; تد ; tad	Then
سوہندا ; سوہندا ; sohndaa	Looks good, suits	جد ; جد ; jad	When
جیوندیاں مر جاویں ; جیوندیاں مر جاویں ; jiondiaan mar javen	A reference to Hadith: Die before death.		

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اللہ

## 71. Glance of Spiritual Guide

ج  
 جل جلیندیاں جنگل بھونڈیاں، میری ہکا گل نہ پگی ہو  
 چلے چلیئے مکے حج گزاریاں، میری دل دی دوڑ نہ ڈکی ہو  
 تریے روزے پنج نمازاں، ایہہ وی پڑھ پڑھ تھکی ہو  
 سبھے مراداں حاصل ہوئیاں باہو، جداں مرشد نظر مہر دی سگی ہو

ਜੀਮ ਜਲ ਜਲੇਂਦਿਆਂ ਜੰਗਲ ਭੌਂਦਿਆਂ, ਮੇਰੀ ਹਿਕਾ ਗੱਲ ਨਾ ਪੱਕੀ ਹੁ  
 ਚਿੱਲੇ ਚਲੀਏ ਮਕੇ ਹੱਜ ਗੁਜ਼ਾਰਿਆਂ, ਮੇਰੀ ਦਿਲ ਦੀ ਦੌੜ ਨਾ ਡੱਕੀ ਹੁ  
 ਤਰੀਏ ਰੋਜ਼ੇ ਪੰਜ ਨਮਾਜ਼ਾਂ, ਇਹ ਵੀ ਪੜ੍ਹ ਪੜ੍ਹ ਥੱਕੀ ਹੁ  
 ਸਭੇ ਮੁਰਾਦਾਂ ਹਾਸਲ ਹੋਈਆਂ ਬਾਹੂ<sup>(੭)</sup>, ਜਦਾਂ ਮੁਰਸ਼ਦ ਨਜ਼ਰ ਮਹਿਰ ਦੀ ਤੱਕੀ ਹੁ

Jeem Jal jalendian jungle bhaundian, meree hikkaa gal na pakkee Hoo  
 Chille challeeye Makke hajj guzaarian, meree dil dee daurr na dakkee Hoo  
 Treehe roze panj namaazaan, eh vee parh parh thakkee Hoo  
 Sabhe muraadaan haasil hoeaan Bahoo, jadaan Murshid nazar mahar dee takkee Hoo  
 Lived in marshes and wandered through jungles yet my wish wasn't fulfilled  
 I secluded and even went to Makkah yet my heart didn't skip a beat  
 Thirty fasts and five times offered salat but I only felt dispirited  
 O Bahoo, all wishes are fulfilled with spiritual guide's one glance of love

I wandered in swamps and jungles, opted for long seclusions, offered five daily salats, fasted for thirty days and even went to Makkah for hajj, until I got tired but Divine gnosis was unachieved. All my worries faded and veils were lifted by an affectionate glance from my perfect spiritual guide.

## GLOSSARY

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
جَل ; ਜਲ ; jal	Water, sea	جليندياں ; ਜਲੋਂਦਿਆਂ ; jalendian	Spending time
جنگل ; ਜੰਗਲ ; jungle	Wood, forest, jungle	بھوندياں ; ਭੌਂਦਿਆਂ ; bhaundian	Wandering, roaming
میری ; मेरी ; meree	My, mine	کچّا گل نہ پکّی ; ਹਿਕਾ ਗੱਲ ਨਾ ਪੱਕੀ ; hikkaa gal na pakkee	Nothing was attained
چلّے چلیئے ; ਚਿੱਲੇ ਚਲੀਏ ; chille challeeye	To repeat forty-day seclusions	مکّے ; ਮਕੇ ; Makke	Makkah
ਹੱਜ਼ ਗ਼ਾਜ਼ਿਆਂ ; ਹੱਜ਼ ਗੁਜ਼ਾਰਿਆਂ ; hajj guzaarian	To perform hajj	دل ; दिल ; dil	Heart, inward
ਦੀ ; ਦੀ ; dee	Of	دور نہ دکّی ; ਦੌੜ ਨਾ ਡੱਕੀ ; daurr na dakkee	Search not ended; desire not achieved
تريے ; ਤਰੀਏ ; treehe	Thirty	روزے ; روڄے ; roze	Fasts, fasting
پنج ; ਪੰਜ ; panj	Five	نمازاں ; ਨਮਾਜ਼ਾਂ ; namaazaan	Salats
ایہہ ; ਇਹ ; eh	This	وی ; ਵੀ ; vee	Also, too, as well, even
پڑھ پڑھ ; ਪੜ੍ਹ ਪੜ੍ਹ ; parh parh	Reading rigorously, excessive reciting	تھکی ; ਥੱਕੀ ; thakkee	Got tired
سبھے ; ਸਭੇ ; sabhe	All	مُرَادَاں ; ਮੁਰਾਦਾਂ ; muraadaan	Wishes, desires
ਹਾਸਲ ਹੋਇਆਂ ; ਹਾਸਲ ਹੋਈਆਂ ; haasil hoeaan	Obtained, acquired	جداں ; ਜਦਾਂ ; jadaan	When
مُرشد ; ਮੁਰਸ਼ਦ ; Murshid	Spiritual guide	نظر مہر دی سہی ; ਨਜ਼ਰ ਮਹਿਰ ਦੀ ਤੱਕੀ ; nazar mahar dee takkee	Glanced with love, affection or kindness

## 72. E<sub>ssence</sub> - N<sub>ot</sub> A<sub>tt</sub>ributes

جاں جاں ذات نہ تھیوے باہو، تاں کم ذات سدیوے ہو  
 ذاتی نال صفاتی ناہیں، تاں تاں حق لبھیوے ہو  
 اندر وی ہو باہر وی ہو، باہو کتھے لبھیوے ہو  
 جیندے اندر حُب دُنیا باہو، اوہ مول فقیر نہ تھیوے ہو

ਜੀਮ ਜਾਂ ਜਾਂ ਜਾਤ ਨਾ ਥੀਵੇ ਬਾਹੂ<sup>(ਰਹ)</sup>, ਤਾਂ ਕਮਜਾਤ ਸਦੀਵੇ ਹੂ  
 ਜਾਤੀ ਨਾਲ ਸਿਫਾਤੀ ਨਾਹੀਂ, ਤਾਂ ਤਾਂ ਹੱਕ ਲਭੀਵੇ ਹੂ  
 ਅੰਦਰ ਵੀ ਹੂ ਬਾਹਰ ਵੀ ਹੂ, ਬਾਹੂ<sup>(ਰਹ)</sup> ਕਿੱਥੇ ਲਭੀਵੇ ਹੂ  
 ਜੈਦੇ ਅੰਦਰ ਹੁੱਬ ਦੁਨੀਆ ਬਾਹੂ<sup>(ਰਹ)</sup>, ਉਹ ਮੂਲ ਫਕੀਰ ਨਾ ਥੀਵੇ ਹੂ

Jeem Jaan jaan Zaat na theeve Bahoo, taan kamzaat sadeeve Hoo  
 Zatee naal sifaatee naaheen, taan taan Haqq labheeve Hoo  
 Andar vee Hoo baahar vee Hoo, Bahoo kithe labheeve Hoo  
 Jeinde andar hubb dunya Bahoo, ooh mool Fakir na theeve Hoo

You're ignoble if your desire is not Allah's Essence  
 You'll find God. Just seek His Essence, not attributes  
 Soul and body are *Hoo*. You won't find Bahoo  
 Bahoo apprises, he is not a 'Fakir' who has even a speck of worldly love

Unless you get attentive towards the Divine Essence and annihilate yourself in Him turning your eyes away from the attributes, your status would remain low. If your aim is not to achieve spiritual stations or attributes but the Essence, only then you will find Allah. After Divine union my spiritual state is such that I behold *Hoo* (هو) in the physical as well as in the inner world and I am annihilated entirely in the Essence. That person can never be a Fakir who has even a little bit of love for the world.

## GLOSSARY

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
جاں جاں ; ਜਾਂ ਜਾਂ ; jaan jaan	Until	ذات ; ਜਾਤ ; Zaat	Essence
نہ ; نا ; na	No, not	تھیوے ; بھیتے ; theeve	Done; Become
تاں ; ਤਾਂ ; taan	Then	کم ذات ; کم جات ; kamzaat	Ignoble, base
سادیوے ; سادیوے ; sadeeve	Called	ذاتی ; جاتی ; zaatee	Essence of Allah
نال ; نال ; naal	With, along with, together with	صفاتی ; سفااتی ; sifaatee	Attributes of Allah Almighty
ناہیں ; ناہیں ; naaheen	No, not	حق ; حَق ; Haqq	Allah, Truth
لبھیوے ; لابیوے ; labheeve	Found	اندر ; اندر ; andar	Esoteric being, spiritual being
وہی ; وہی ; vee	Also, too, as well, even	باہر ; باہر ; baahar	Outside; physical being
کتھے ; کتھے ; kithe	Where	جیندے ; جیندے ; jeinde	Whose
حُب ; حُب ; hubb	Love	دُنیا ; دُنیا ; dunya	World
اُوہ ; اوہ ; ooh	Those, they, he	مُول ; مُول ; mool	Ever; absolutely
فقیر ; فقیر ; Fakir	Fakir		

### 73. Love can't stay Hidden

جس دلِ اسمِ اللہ دا چمکے، عشقِ وی کردا پلے ھو  
 بُو کستوری دی چھپدی ناہیں، بھانویں دے رکھیے سے پلے ھو  
 انگلیں پچھے دینہہ ناہیں چھپدا، دریا نہ رہندے ٹھلے ھو  
 اسیں اوسے وچ اوہ اسان وچ، باھو یاراں یار سولے ھو

ਜੀਮ ਜਿਸ ਦਿਲ ਇਸਮ ਅੱਲਾ ਦਾ ਚਮਕੇ, ਇਸ਼ਕ ਵੀ ਕਰਦਾ ਹੱਲੇ ਹੁ  
 ਬੁ ਕਸਤੂਰੀ ਦੀ ਛੁਪਦੀ ਨਾਹੀਂ, ਭਾਂਵੇਂ ਦੇ ਰੱਖੀਏ ਸੈ ਪੱਲੇ ਹੁ  
 ਉਂਗਲੀਂ ਪਿਛੇ ਦੀਹ ਨਾਹੀਂ ਛੁਪਦਾ, ਦਰਯਾ ਨਾ ਰਹਿੰਦੇ ਠੱਲੇ ਹੁ  
 ਅਸੀਂ ਉਸੇ ਵਿਚ ਉਹ ਅਸਾਂ ਵਿਚ, ਬਾਹੂ<sup>(ਰਹ)</sup> ਯਾਰਾਂ ਯਾਰ ਸਵੱਲੇ ਹੁ

Jeem Jis dil Ism Allah da chamke, ishq vee kardaa halle Hoo  
 Bu kastooree dee chhupdee naaheen, bhanvein de rakheeye sey palle Hoo  
 Ungaleen pichhe denh naaheen chhupdaa, dariaa na raihnde thalle Hoo  
 Aseen ose wich ooh asaan wich, Bahoo Yaaraan Yaar savalle Hoo

Love conquers the inward. It shines with Alif Allah-the Divine name  
 Fragrance of musk can't be stopped. It can't stay hidden in folds  
 Neither sun can hide behind a finger nor the waves of ocean be stopped  
 Bahoo is annihilated in Him and He manifests within Bahoo-Together, we  
 belong

The inward which is brightened with the light of *Ism-e-Allah Zaat* and honoured with the Divine vision, drowns in His love. This intense love does not stay concealed in the inward but is revealed like the unceasing fragrance of the musk, light of the sun and water of the oceans. Experiencing these states of ardent love, the seeker's existence perishes in the Divine Essence which manifests in him.

## GLOSSARY

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
جس دل ; ਜਿਸ ਦਿਲ ; jis dil	The inward, that inward	اسم اللہ دا ; ਇਸਮ ਅੱਲਾ ਦਾ ; Ism Allah da	<i>Ism-e-Allah Zaat</i> , Name of 'Allah'
چمکے ; ਚਮਕੇ ; chamke	Shine	عشق ; ਇਸ਼ਕ ; ishq	Divine love
ਵੀ ; ਵੀ ; vee	Also, too, as well, even	ਕਰਦਾ ਹੈ ; ਕਰਦਾ ਹੱਲੇ ; kardaa halle	Attacks
ਬੂ ; ਬੂ ; bu	Smell, fragrance	ਕਸਤੂਰੀ ; ਕਸਤੂਰੀ ; kastooree	Musk
ਦੀ ; ਦੀ ; dee	Of	ਜ਼ੁੱਪਦੀ ਨਾਹੀਂ ; ਛੁਪਦੀ ਨਾਰੀਂ ; chhupdee naaheen	Does not stop
ਭਾਵੇਂ ; ਭਾਵੇਂ ; bhanvein	Whether, even if	ਦੇ ਰੱਖੀਏ ; ਦੇ ਰੱਖੀਏ ; de rakheeye	Keep, put
ਸੈ ਪੱਲੇ ; ਸੈ ਪੱਲੇ ; sey palle	Multiple layers of cloth	ਉਂਗਲੀਂ ; ਉਂਗਲੀਂ ; ungaleen	Finger
ਪਿੱਛੇ ; ਪਿੱਛੇ ; pichhe	Behind	ਦਿਨਹ ; ਦਿਨਹ ; denh	Day, daylight
ਨਾਹੀਂ ਛੁਪਦਾ ; ਨਾਹੀਂ ਛੁਪਦਾ ; naaheen chhupdaa	Does not hide	ਦਰਿਆ ; ਦਰਿਆ ; dariaa	Ocean, river
ਨਾ ਰਹਿੰਦੇ ਠੱਲੇ ; ਨਾ ਰਹਿੰਦੇ ਠੱਲੇ ; na raihnde thalle	Does not stop	ਅਸੀਂ ; ਅਸੀਂ ; asean	I
ਉਸੇ ; ਉਸੇ ; ose	He, him	ਵਿਚ ; ਵਿਚ ; wich	In

اوہ ; اُوہ ; ooh	He	اساں ; اَساں ; asaan	Me
یاں ; یاراں یار ; Yaaraan Yaar	Allah; Beloved; Friend	سَوَّالے ; سَوَّالے ; savalle	Near, close





## 74. Seekers are Waiting for You

چڑھ چناں تے کر رُشنائی، ذکر کریندے تارے هُو  
 گلیاں دے وِج پھرن نمانے، لعلاندے ونجارے هُو  
 شالا مسافر کوئی نہ تھیوے، ککھ جنہاں توں بھارے هُو  
 تاڑی مار اڈا ناں باھو، اساں آپے اُڈن ہارے هُو

ਚੇ      ਚੜ੍ਹ ਚੰਨਾਂ ਤੇ ਕਰ ਰੁਸ਼ਨਾਈ, ਜ਼ਿਕਰ ਕਰੋਂਦੇ ਤਾਰੇ ਹੂ  
 ਗਲੀਆਂ ਦੇ ਵਿਚ ਫਿਰਨ ਨਿਮਾਣੇ, ਲਾਲਾਂ ਦੇ ਵਣਜਾਰੇ ਹੂ  
 ਸ਼ਾਲਾ ਮੁਸਾਫਰ ਕੋਈ ਨਾ ਥੀਵੇ, ਕੱਖ ਜਿਨ੍ਹਾਂ ਤੋਂ ਭਾਰੇ ਹੂ  
 ਤਾੜੀ ਮਾਰ ਉਡਾ ਨਾਂ ਬਾਹੂ<sup>(੭੪)</sup>, ਅਸਾਂ ਆਪੇ ਉੱਡਣ ਹਾਰੇ ਹੂ

Che    Charh channaan te kar rushnaaee, zikr karende taare Hoo  
 Galeaan de wich phiran nimaane, laalaande vanjaare Hoo  
 Shaalaa musaafir koe na theeve, kakkh jinhaan tun bhaare Hoo  
 Taarree maar udaa naa Bahoo, asaan aape uddan haare Hoo

O enlightened moon, rise! Glow and defy the darkness. Stars speak of you  
 The humble seekers wander the streets. They can tell the gem from its counterfeit  
 None should roam, without a home. Even worthless straws have a place to cling to  
 Bahoo tells to not clap to make them fly as they're already anxious to soar

**O** my enlightened moon of *Faqr*! You must rise soon and enlighten the world which has been overcome with darkness. The seekers of Allah are wandering in search of Divine Truth in this age of falsehood and are waiting for a true guide like you. They are the divers of the ocean of gnosis and can tell a gem apart from its fake. They are like travellers in this world who due to humility are not given worth by the people. O Bahoo! These worldly people should not tease and force us, the dwellers of the realm of souls, as we are already waiting to leave this mortal world for immortal realms but sharia has bound us.

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
ਚੜ੍ਹ ; ਚੜ੍ਹ ; charh	Rise	ਚੰਨਾਂ ; ਚੰਨਾਂ ; channaan	Moon
ਤੇ ; ਤੇ ; te	And	ਕਰ ਰੁਸ਼ਨਾਈ ; kar rushnaaee	Spread light; enlighten
ਝਕਰ ; ਜ਼ਿਕਰ ; zikr	Remembers, calls, talks about	ਕਰਿੰਦੇ ; ਕਰੋਂਦੇ ; karende	Do
ਤਾਰੇ ; ਤਾਰੇ ; taare	Stars	ਗਲੀਆਂ ; ਗਲੀਆਂ ; galeeaaan	Lanes, alleys, streets
ਦੇ ਵਿਚ ; ਦੇ ਵਿਚ ; de wich	In, inside	ਫਿਰਨ ; ਫਿਰਨ ; phiran	Roam about, walk around
ਨਿਮਾਣੇ ; ਨਿਮਾਣੇ ; nimaane	Meek, humble	ਲਾਲਾਂ ਦੇ ; laalaande	Of Gems
ਵਣਜਾਰੇ ; ਵਣਜਾਰੇ ; vanjaare	Trader, merchant	ਸ਼ਾਲਾ ; ਸ਼ਾਲਾ ; shaalaa	God willing, by the will of or grace of God
ਮੁਸਾਫਿਰ ; ਮੁਸਾਫਿਰ ; musaafir	Traveller, passenger, wayfarer	ਕੋਈ ਨਾ ਥੀਵੇ ; koe na theeve	Be not any
ਕੱਖ ; ਕੱਖ ; kakkh	Straw, dry stalk of grass, piece of chaff	ਜਿਨ੍ਹਾਂ ਤੋਂ ; jinhaan tun	As compared to them
ਭਾਰੇ ; ਭਾਰੇ ; bhaare	Heavy	ਤਾਰੀ ਮਾਰ ; taarree maar	By clapping
ਉਡਾ ; ਉਡਾ ; udaa	Make someone fly; leave	ਨਾ ; ਨਾਂ ; naa	No, not
ਅਸਾਂ ; ਅਸਾਂ ; asaan	We	ਆਪੇ ; ਆਪੇ ; aape	Ourselves
ਉੱਡਣ ਹਾਰੇ ; uddan haare	About to fly, inclined to fly		

## 75. Shine! O Moon

چڑھ چناں تے کر رُشنائی، تارے ذکر کریندے تیرا هُو  
 تیرے جیسے چن کئی سے چڑھدے، سانوں سچناں باجھ ہنیرا هُو  
 جتھے چن اساڈا چڑھدا، اوتھے قدر نہیں کجھ تیرا هُو  
 جس دے کارن اسان جنم گوايا، باھو یار ملے اک پھیرا هُو

ਚੇ      ਚੜ੍ਹ ਚੰਨਾਂ ਤੇ ਕਰ ਰੁਸ਼ਨਾਈ، ਤਾਰੇ ਜ਼ਿਕਰ ਕਰੋਂਦੇ ਤੇਰਾ ਹੂ  
 ਤੇਰੇ ਜੇਹੇ ਚੰਨ ਕਈ ਸੈ ਚੜ੍ਹਦੇ، ਸਾਨੂੰ ਸਜਣਾਂ ਬਾਝ ਹਨੇਰਾ ਹੂ  
 ਜਿੱਥੇ ਚੰਨ ਅਸਾਡਾ ਚੜ੍ਹਦਾ, ਉਥੇ ਕਦਰ ਨਹੀਂ ਕੁਝ ਤੇਰਾ ਹੂ  
 ਜਿਸ ਦੇ ਕਾਰਨ ਅਸਾਂ ਜਨਮ ਗੁਆਇਆ, ਬਾਹੂ<sup>(ਬਹ)</sup> ਯਾਰ ਮਿਲੇ ਇੱਕ ਫੇਰਾ ਹੂ

Che      Charh channaan te kar rushnaaee, taare zikr karende tera Hoo  
 Tere jaihe chann kae sey charhde, sanoon sajnaan baajh haneraa Hoo  
 Jitthe chann asaadaa charhdaa, othe qadar naheen kujh tera Hoo  
 Jis de kaaran asaan janam gavaaiaa, Bahoo yaar mile ik pheraa Hoo

O enlightened moon, rise! Glow and defy the darkness. Stars speak of you  
 Many fake moons rose impersonating you, leading only towards gloomy darkness  
 Fakes will have no allure when my moon shall rise shining brightly  
 O Bahoo! May I once meet the Beloved for whom I spent my entire life

**O** enlightened moon of *Faqr*! Rise soon and fill this dark and evil world with the  
 Divine light. The seekers and true believers of Allah are desperately waiting for you.  
 Hundreds of fake moons (fraud guides with their fake ways) have risen and deceived the  
 umma claiming to be you but without you there is darkness everywhere. When our real  
 moon (the perfect spiritual guide of *Sarwari Qadri* order who is true and complete  
 manifestation of the Divine Essence) will appear, the fake moons will disappear and the  
 fraud guides will run away. O Bahoo! The true Beloved for whom I have sacrificed my  
 entire life, may I reach him once! Then all my sorrows will fade.

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
ਚੜ੍ਹ ; ਚੜ੍ਹ ; charh	Rise	ਚੰਨਾਂ ; ਚੰਨਾਂ ; channaan	Moon
ਤੇ ; ਤੇ ; te	And	ਕਰ ਰੁਸ਼ਨਾਈ ; kar rushnaae	Spread light; enlighten
ਤਾਰੇ ; ਤਾਰੇ ; taare	Stars	ਜਿਕਰ ; ਜਿਕਰ ; zikr	remembers, calls, talks about
ਕਰੇਂਦੇ ; ਕਰੇਂਦੇ ; karende	Do	ਤੇਰਾ , ਤੇਰੇ ; tera, tere	Your, yours
ਜਿਥੇ ; ਜੇਹੇ ; jaihe	Like	ਚੰਨ ; ਚੰਨ ; chann	Moon
ਕਈ ; ਕਈ ; kaee	Many, several, numerous	ਸੈ ; ਸੈ ; sey	Hundred; numerous
ਚੜ੍ਹਦੇ ; ਚੜ੍ਹਦੇ ; charhde	Rise	ਸਾਨੂੰ ; ਸਾਨੂੰ ; sanoon	To us, for us
ਸਜਣਾਂ ; ਸਜਣਾਂ ; sajnaan	Beloved	ਬਾਜ਼ ; ਬਾਜ਼ ; baajh	Without, besides
ਹਨੇਰਾ ; ਹਨੇਰਾ ; haneraa	Darkness, dimness, gloom	ਜਿੱਥੇ ; ਜਿੱਥੇ ; jitthe	Where
ਅਸਾਡਾ ; ਅਸਾਡਾ ; asaadaa	Our; ours	ਚੜ੍ਹਦਾ ; ਚੜ੍ਹਦਾ ; charhdaa	Rise
ਉੱਥੇ ; ਉੱਥੇ ; othe	There, at that place	ਕਦਰ ; ਕਦਰ ; qadar	Value, worth, importance; honour, esteem, respect
ਨਹੀਂ ਕੁਝ ; ਨਹੀਂ ਕੁਝ ; naheen kujh	Not any	ਜਿਸ ਦੇ ਕਾਰਨ ; ਕਾਰਨ ; jis de kaaran	For whom, for whose sake
ਅਸਾਂ ; ਅਸਾਂ ; asaan	We	ਜਨਮ ; ਜਨਮ ; janam	Life

گوايا ; ਗੁਆਇਆ ; gavaaiaa	Lost; sacrificed	يار ; يار ; yaar	Beloved; Allah
ملي ; मिले ; mile	Meet	اك ; ايك ; ik	One, a, an
پھيرا ; फेरा ; pheraa	Round, visit		



## 76. Arrogant Hafiz and Mullah

ح حافظ پڑھ پڑھ کرن تکبر، مّلاں کرن وڈیائی ہُو  
 ساون مانہہ دے بدلاں وانگوں، پھرن کتاباں چائی ہُو  
 جتھے ویکھن چنگا چوکھا، اوتھے پڑھن کلام سوائی ہُو  
 دوئیں جہانیں مُٹھے باہُو، جنہاں کھادی ویچ کمائی ہُو

ਹੇ ਹਾਫ਼ਜ਼ ਪੜ੍ਹ ਪੜ੍ਹ ਕਰਨ ਤਕੱਬਰ, ਮੁੱਲਾਂ ਕਰਨ ਵਡਿਆਈ ਹੁ  
 ਸਾਵਣ ਮਾਂਹ ਦੇ ਬੱਦਲਾਂ ਵਾਂਗੂੰ, ਫਿਰਨ ਕਿਤਾਬਾਂ ਚਾਈ ਹੁ  
 ਜਿੱਥੇ ਵੇਖਣ ਚੰਗਾ ਚੋਖਾ, ਉਥੇ ਪੜ੍ਹਨ ਕਲਾਮ ਸਵਾਈ ਹੁ  
 ਦੋਨੀਂ ਜਹਾਨੀਂ ਮੁੱਠੇ ਬਾਹੂ<sup>(ਰਹ)</sup>, ਜਿਨ੍ਹਾਂ ਖਾਦੀ ਵੇਚ ਕਮਾਈ ਹੁ

He Hafiz parh parh karan takabbur, mullaan karan vadiaaee Hoo  
 Saavan maah de badalaan vaangoon, phiran kitaabaan chaaee Hoo  
 Jitthe wekhan changaa chokhaa, othe parhhan kalam savaaee Hoo  
 Doneen jahaanee mutthe Bahoo, jinhaan khaadee vech kamaaee Hoo

Hafiz learns and relearns only to become arrogant. Mullah boasts of knowledge  
 Holding books and roving as monsoon clouds  
 Reciting eloquently with bribes inflating  
 Deal in selling faith, O Bahoo, they lose in both the world and the hereafter

**A**rrogant hafiz and scholars use their knowledge for materialistic purposes and interpret religion according to the wishes of people for earning wealth. In this way, they mislead people by hiding reality of the religion. They will remain deprived of blessings of Allah in both the world and the hereafter as they sell their knowledge and faith for the materialistic world.

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
حافظ ; ਹਾਫਿਜ਼ ; hafiz	Scholar; hafiz	پڑھ پڑھ ; ਪੜ੍ਹ ਪੜ੍ਹ ; parh parh	Reading vigorously
کرن تکبر ; ਕਰਨ ਤਕਬਰ ; karan takabbur	Become arrogant, vain, conceited, prideful or egoistic	ملاں ; مولاں ; mullaan	Mullah
کرن وڈیائی ; ਕਰਨ ਵਡਿਆਈ ; karan vadiaaee	Do self-praise	ساون ماہہ ; ساون ماہ ; saavan maah	Month of monsoon
دے ; دے ; de	Of	بدلاں ; بادلان ; badalaan	Clouds
واگونوں ; ਵਾਂਗੂੰ ; vaangoon	Like	پھرن ; فیرن ; phiran	Wander, roam
کتاباں چاہی ; کیتاਬان چاہی ; kitaabaan chaaee	Holding books	جتنے ; جیتھے ; jitthe	Where
دیکھن ; دیکھن ; wekhan	See, look, observe, eye, scan, gaze	چنگا ; چنگا ; changaa	Good, nice, fine; proper; of good quality
ਚੋਖਾ ; ਚੋਖਾ ; chokhaa	Plenty, plenteous, ample, copious, profuse, abundant	ਉਥੇ ; ਉਥੇ ; othe	there, at that place
ਪੜ੍ਹਨ ; ਪੜ੍ਹਨ ; parhhan	Read, recite	کلام ; کلام ; kalam	Utterance, speech; sacred text; poetry
ਸਵਾਈ ; ਸਵਾਈ ; savaaee	More, excessively	ਦੋਨੀ ; ਦੋਨੀ ; ਜਹਾਨੀ ; doneen jahaanee	Both the world and the hereafter
ਮੁੱਠੇ ; ਮੁੱਠੇ ; mutthe	Robbed; deprived, lost	جینہاں ; جینہاں ; jinhaan	Who
ਖਾਦੀ ਵੇਚ ਕਮਾਈ ; ਖਾਦੀ ਕਮਾਈ ; khaadee vech kamaaee	Wasted whatever was earned		

## 77. Perfect and Imperfect Seekers

خام کی جان سا نقر دی، جیہڑے محرم ناپیں دل دے ہُو  
 آب مٹی تھیں پیدا ہوئے، خامی بھانڈے گل دے ہُو  
 لعل جواہراں دا قدر کی جان، جو سوداگر بل دے ہُو  
 ایمان سلامت سوئی لے وِسن باہُو، جیہڑے بھج فقیراں ملدے ہُو

ਖ਼ੇ ਖ਼ਾਮ ਕੀ ਜਾਨਣ ਸਾਰ ਫ਼ਕਰ ਦੀ, ਜਿਹੜੇ ਮਹਿਰਮ ਨਾਹੀਂ ਦਿਲ ਦੇ ਹੁ  
 ਆਬ ਮਿੱਟੀ ਥੀਂ ਪੈਦਾ ਹੋਏ, ਖ਼ਾਮੀ ਭਾਂਡੇ ਗਿੱਲ ਦੇ ਹੁ  
 ਲਾਲ ਜਵਾਹਰਾਂ ਦਾ ਕਦਰ ਕੀ ਜਾਨਣ, ਜੋ ਸੌਦਾਗਰ ਬਿਲ ਦੇ ਹੁ  
 ਈਮਾਨ ਸਲਾਮਤ ਸੋਈ ਲੈ ਵੈਸਣ ਬਾਹੂ<sup>(੭੭)</sup>, ਜਿਹੜੇ ਭੱਜ ਫ਼ਕੀਰਾਂ ਮਿਲਦੇ ਹੁ

Khe Khaam kee jaanan saar Faqr dee, jehre mehram naaheen dil de Hoo  
 Aab mittee theen paidaa hoe, khaamee bhaande gil de Hoo  
 Laal jawaahraan da qadar kee jaanan, jo saudaagar bil de Hoo  
 Iman salaamat soee le vaisan Bahoo, jehre bhajj fakiraan milde Hoo

Imperfects are not worthy of Divine Trust. They know not *Faqr*'s brilliance  
 Worth of clay; melt to mud; unfamiliar of fire's radiance  
 Traders of glass shy away from the value of gems  
 Bahoo advices, run towards a Fakir to serve, so you return with perfect faith

**I**ncompetent seekers who fail to become spiritual confidant are clueless to the Divine secret hence are utterly unaware of the way of *Faqr*. They are like raw earthen pots that have not become uprighteous and steadfast by burning in the furnace of Divine love. They are the merchants of glassware who do not know the status and value of rubies and gems that is the seekers of Allah who have reached Oneness by travelling the path of gnosis. Only those people will return to Allah with faith who perseveringly stayed in the company of Fakirs in this temporal world.



## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
ਖਾਮ ; ਖਾਮ ; khaam	Imperfect	ਕੀ ; ਕੀ ; kee	What
ਜਾਨ ; ਜਾਨਣ ; jaanan	Know, understand, be acquainted, conversant or familiar with	ਸਾਰ ; ਸਾਰ ; saar	Knowledge, information
ਫ਼ਕਰ ; ਫ਼ਕਰ ; Faqr	<i>Faqr</i> (see chapter 1 of Teachings)	ਦੀ ; ਦੀ ; dee	Of
ਜਿਹੜੇ ; ਜਿਹੜੇ ; jehre	Who	ਮਹਰਮ ; ਮਹਰਮ ; mehram	Confidant, sharer of secrets
ਨਾਹਿਨ ; ਨਾਹੀਂ ; naaheen	No, not	ਦਿਲ ; ਦਿਲ ; dil	Heart, inward
ਦੇ ; ਦੇ ; de	Of	ਆਬ ਮਿੱਟੀ ; ਆਬ ਮਿੱਟੀ ਥੀਂ ; aab mittee theen	Of clay and water
ਪੈਦਾ ਹੋਏ ; ਪੈਦਾ ਹੋਏ ; paidaa hoe	Were Born	ਖ਼ਾਮੀ ; ਖ਼ਾਮੀ ; khaamee	Imperfect, faulty; raw
ਭਾਂਡੇ ; ਭਾਂਡੇ ; bhaande	Pots	ਗਿੱਲ ; ਗਿੱਲ ; gil	Clay
ਲਾਲ ; ਲਾਲ ; laal	Gem	ਜਵਾਹਰਾਂ ; ਜਵਾਹਰਾਂ ; jawaahraan	Gems
ਦਾ ; ਦਾ ; da	Of	ਕਦਰ ; ਕਦਰ ; qadar	Value, worth, importance; honour, esteem, respect
ਜੋ ; ਜੋ ; jo	Who	ਸੌਦਾਗਰ ; ਸੌਦਾਗਰ ; saudaagar	Merchant, trader
ਬਿਲ ; ਬਿਲ ; bil	Glass	ਈਮਾਨ ; ਈਮਾਨ ; iman	Faith, belief
ਸਲਾਮਤ ; ਸਲਾਮਤ ; salaamat	Safe	ਸੋਈ ; ਸੋਈ ; soee	He, the very same, the same

لے وائسن ; لے وائسن ; le  
vaisan

Will take

بھج ; بھج ; bhajj

Run

فقیراں ; فقیراں ;  
fakiraan

Fakirs

میلدے ; میلدے ; milde

Greet, meet, stay  
with



## 78. Fourteen Realms and Inward

دِل دریا سمندروں ڈونگھے، کون دِلاں دِیاں جانے هُو  
 وِچّے بیڑے وِچّے جھیرے، وِچّے وِچّھ موہانے هُو  
 چوداں طبق دِلے دے اندر، تنبو وانگن تانے هُو  
 جو دِل دا محرم ہووے باهوء، سوئی ربّ پچھانے هُو

ਦਾਲ ਦਿਲ ਦਰਯਾ ਸਮੁੰਦਰੋਂ ਡੂੰਘੇ, ਕੌਣ ਦਿਲਾਂ ਦੀਆਂ ਜਾਣੇ ਹੁ  
 ਵਿੱਚੇ ਬੇੜੇ ਵਿੱਚੇ ਝੇੜੇ, ਵਿੱਚੇ ਵੰਝ ਮੁਹਾਣੇ ਹੁ  
 ਚੌਦਾਂ ਤਬਕ ਦਿਲੇ ਦੇ ਅੰਦਰ, ਤੰਬੂ ਵਾਂਗਣ ਤਾਣੇ ਹੁ  
 ਜੋ ਦਿਲ ਦਾ ਮਹਿਰਮ ਹੋਵੇ ਬਾਹੂ<sup>(੨੯)</sup>, ਸੋਈ ਰੱਬ ਪਛਾਣੇ ਹੁ

Daal Dil dariaa samundron doonghe, kon dilaan diyaan jaane Hoo  
 Wichche berre wichche jherre, wichche vanjh muhaane Hoo  
 Chaudaan tabaq dile de andar, tamboo vaangan taane Hoo  
 Jo dil da mehram hove Bahoo, soee Rabb pachhaane Hoo

Inward's a secret! Its depth deeper than the ocean  
 where lie ships and storms. It even has oars and sailors  
 Tented in the inward are the fourteen realms  
 Confidant of the spiritual guide, O Bahoo, knows God like no one else

**T**he human inward is deeper than the ocean as the fourteen realms, the universe and the Sufi cosmos<sup>29</sup> are in the inward because it is the home of Allah. It is an established fact that only a spiritual guide can make one witness these realities. A spiritual guide who is a confidant and bearer of the Divine Trust can recognize Allah and reach the Divine secret.

<sup>29</sup> Realm of Incomparable and Unknowable (*alam al-Hahooiyat*), realm of First Manifestation (*alam al-Yahoot*), realm of Divinity (*alam al-Lahoot*), realm of power (*alam al-Jabarut*), realm of angels (*alam al-malakut*) and physical world (*alam al-nasut*)

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
دل ; ਦਿਲ ; dil	Heart, inward, esoteric being	دریا ; ਦਰਿਆ ; dariaa	Ocean, river
سمندروں ڈونگھے ; ਸਮੁੰਦਰੋਂ ਡੂੰਘੇ ; samundron doonghe	Deeper than the oceans	کون ; کونے ; kon	Who
دلاں ; ਦਿਲਾਂ ; dilaan	Hearts	دیاں ; ਦੀਆں ; diyaan	Of
جانے ; جانتے ; jaane	Know	وچھے ; ਵਿੱਚے ; wichche	In, inside
بیرے ; بے ; berre	Ship	جھیرے ; جھیرے ; jherre	Quarrel, here it means storm
واجھ ; ਵੱਜ ; vanjh	Pole, oars	موہانے ; ਮੁਹਾਣੇ ; muhaane	Boatsman, sailor
چوداں طبق ; चौदां उषक ; chaudaan tabaq	Fourteen realms; entire creation created by the command of 'Be!'	دِله ; دِله ; dile	Inward
دے اندر ; ਦੇ اندر ; de andar	In, inside, within	تنبو واگن تانے ; ਤੰਬੂ ਵਾਂਗਣ ਤਾਣੇ ; tamboo vaangan taane	Set like tent
جو ; جو ; jo	Who	دل دا محرم ; ਦਿਲ ਦਾ ਮਹਿਰਮ ; dil da mehram	Spiritual confidant
होवे ; होवे ; hove	Become	سوئی ; सोयी ; soee	He, the same, The very same
رب ; رَّب ; Rabb	God, Lord	پچھانے ; पछाणें ; pachhaane	Recognize

## 79. Inward the Ocean

دِ دِ دریا سمندروں ڈونگھا، غوطہ مار غواصی ہو  
 جیں دریا وِجِ نوش نہ کیتا، رہی جان پیاسی ہو  
 ہر دم نال اللہ دے رکھن، ذکر فکر دے آسی ہو  
 اُس مرشد تھیں زن بہتر باہو، جو پھند فریب لباسی ہو

ਦਾਲ ਦਿਲ ਦਰਯਾ ਸਮੁੰਦਰੋਂ ਡੂੰਘਾ, ਗੋਤਾ ਮਾਰ ਗ਼ਵਾਸੀ ਹੂ  
 ਜੋ ਦਰਯਾ ਵੰਜ ਨੋਸ਼ ਨਾ ਕੀਤਾ, ਰਹਿਸੀ ਜਾਨ ਪਿਆਸੀ ਹੂ  
 ਹਰ ਦਮ ਨਾਲ ਅੱਲਾ ਦੇ ਰੱਖਣ, ਜ਼ਿਕਰ ਫ਼ਿਕਰ ਦੇ ਆਸੀ ਹੂ  
 ਉਸ ਮੁਰਸ਼ਦ ਥੀ ਜਨ ਬੇਹਤਰ ਬਾਹੂ<sup>(੭੯)</sup>, ਜੋ ਫੰਦ ਫ਼ਰੇਬ ਲਿਬਾਸੀ ਹੂ

Daal Dil dariaa samundron doonghaa, ghotaa maar ghavaasee Hoo  
 Jain dariaa vanj nosh na keetaa, raihsee jaan piaasee Hoo  
 Har dam naal Allah de rakkhan, zikr fikr de aasee Hoo  
 Os Murshid theen zan behtar Bahoo, jo phand fareb libaasee Hoo

Dive, O diver! To the depth of inward, deeper than the ocean  
 There's thirst for life if you won't drink from its water  
 Their each breath is for Allah. Hoping, they remember and reflect  
 A conniving woman, O Bahoo, is better than a deceiving guide

**T**he human inward is deeper than the ocean. Strive to reach its depth because there is the ocean of Oneness and if you fail to drink from this ocean your inward would always remain deprived of Divine vision which is the biggest loss in the universe. To achieve this objective, always invoke and contemplate *Ism-e-Allah Zaat* with the desire for the vision of Beloved. However, you must search for a perfect and accomplished spiritual guide first and become his slave because only he can take you to the destination of Divine vision. Beware of the pseudo and imperfect spiritual guides because they would indulge you in their lame and spurious words. They have nothing to give except false promises

because they are themselves hollow. Better than them is the woman who satisfies her lover's desires despite being wicked and deceiver.

## GLOSSARY

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
دل ; ਦਿਲ ; dil	Inward; esoteric being	دریا ; ਦਰਿਆ ; dariaa	Ocean, river
سمندروں ڈونگھا ; ਸਮੁੰਦਰੋਂ ਡੂੰਘਾ ; samundron doonghaa	Deeper than the oceans	غوطہ مار ; ਗੋਤਾ ਮਾਰ ; ghotaa maar	Dive
غواصی ; گھاواسی ; ghavaasee	Diver; seeker of Allah	جین ; ਜੋ ; jain	If
وَجَّ ; ਵੱਜ ; vanj	By going	نوش ; نۆش ; nosh	Drink
نہ ; نا ; na	No, not	کیتا ; کیتا ; keetaa	Did, done
رہی ; رہیسی ; raihsee	Stay, remain	جان ; جان ; jaan	Life
پیاسی ; پیاسی ; piaasee	Thirsty	ہر دم ; ہر دم ; har dam	Every moment or with every breath
نال ; نال ; naal	With, along with, together with	اللہ ; اللہ ; Allah	Allah
دے ; دے ; de	Of	رکھن ; رکھن ; rakkhan	Keep
ذکر ; ذکّر ; zikr	Invocation; remembrance	فکر ; فکر ; fikr	Reflection
آسی ; آسی ; aasee	Hopeful; expectant	اُس ; اُس ; os	That; he

مُرشد ; भुरशद ; Murshid	Spiritual guide	تھیں ; थीं ; theen	From
زَن ; ਜਨ ; zan	Woman	بہتر ; बेतर ; behtar	Better
جو ; जौ ; jo	Who; that	پھند ; फँद ; phand	falsifying, deception; trap
فريب ; ਫ਼ਰੋਬ ; fareb	Deceit, guile, trick, wile, subterfuge, treachery	لباسی ; लिषामी ; libaasee	Flatterer, sycophant; betrayer, deceiver, fraud, cheat

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اللّٰهُ

## 80. Think Deep

دِ دِ دریا خواجہ دیاں لہراں، گھُمن گھیر ہزاراں ہُو  
 رہن دلیلاں وِچ فکر دے، بے حد بے شماراں ہُو  
 ہک پردیسی دوجا نیوں لگ گیا، تریا بے سمجھی دیاں ماراں ہُو  
 ہسن کھینڈن سبھ بھلیا باہُو، جد عشق چنگھایاں دھاراں ہُو

ਦਾਲ ਦਿਲ ਦਰجا ਖੁਆਜਾ ਦੀਆਂ ਲਹਿਰਾਂ, ਘੁੰਮਣਘੇਰ ਰਜ਼ਾਰਾਂ ਹੂ  
 ਰਹਿਣ ਦਲੀਲਾਂ ਵਿਚ ਫਿਕਰ ਦੇ, ਬੇਹਦ ਬੇਸ਼ੁਮਾਰਾਂ ਹੂ  
 ਹਿਕ ਪਰਦੇਸੀ ਦੂਜਾ ਨੀਉਂ ਲਗ ਗਿਆ, ਤ੍ਰੀਯਾ ਬੇਸਮਝੀ ਦੀਆਂ ਮਾਰਾਂ ਹੂ  
 ਹੱਸਣ ਖੇਡਣ ਸਭ ਭੁਲਿਆ ਬਾਹੂ<sup>(੨੦)</sup>, ਜਦ ਇਸ਼ਕ ਚੁੰਘਾਈਆਂ ਧਾਰਾਂ ਹੂ

Daal Dil dariaa khawaja diyaan laihraan, ghumman gher hazaara Hoo  
 Rahen daleelaan wich fikr de, behad beshumaaraan Hoo  
 Hik pardesee duja nioon lag giaa, treeaa besamjhee diyaan maaraan Hoo  
 Hassan khedan sabh bhulliaa Bahoo, jad ishq chunghaaeaan dhaaraan Hoo

My inward, an ocean... Mighty waves of gnosis, malicious maelstrom  
 Deep reflection and reasoning are what got me through it all  
 First, second and third... I'm a stranger, I'm in love and I even don't know its customs  
 Submerged in Divine love, O Bahoo, I no longer know world's fun and frolic

**T**he human inward is vaster than the sea and the waves of Divine gnosis always surge mighty. There are also the whirlpools of satanic apprehensions and evil whispers, though the seekers of Allah rescue themselves from these whirlpools by their wisdom and reflection. Firstly, I am a stranger to this mortal world, secondly, I am in Divine love and thirdly, unfamiliar to the customs and ways of love. Ever since my heart is captured in His love, I have forgotten all worldly pleasures and enjoyments.



## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
دل ; ਦਿਲ ; dil	Heart, inward	ਦਰਿਆ ; ਦਰਯਾ ; dariaa	Ocean, river
ਖੁਆਜਾ ; خواجہ ; khawaja	A title of respect in Muslims; Khidr; but here it means Divine Essence or gnosis	ਦਿਆਂ ; ਦੀਆਂ ; diyaan	Of
ਲਹਰਾਂ ; لہراں ; lahraan	Waves	ਘੁੰਮਣਘੇਰ ; گھمن گھر ; ghumman gher	Whirlpool, maelstrom
ਹਜ਼ਾਰਾਂ ; ہزاراں ; hazaaran	Thousands; numerous	ਰਹਿਣ ; راہن ; rahen	Stay
ਦਲੀਲਾਂ ; دلایلاں ; daleelaan	Arguments, reasoning; thinking	ਵਿਚ ਫਿਕਰ ਦੇ وچ فکر دے ; wich fikr de	In thoughts, during reflection
ਬੇਹਦ ; بہ حد ; behad	Unlimited, limitless, boundless, endless; too much	ਬੇਸ਼ੁਮਾਰਾਂ ; بہ شماراں ; beshumaaraan	Countless, innumerable
ਹਿਕ ; هیک ; hik	One; first	ਪਰਦੇਸੀ ; پر دے سی ; pardesee	Stranger; foreigner
ਦੂਜਾ ; دو جا ; duja	Second	ਨੀਊਂ ਲਗ ਗਿਆ ; نیوں لگ گیا ; nioon lag giaa	Fell in love
ਤ੍ਰੀਯਾ ; ترييا ; treeaa	Third	ਬੇਸਮਝੀ ; بے سمجھی ; besamjhee	Immaturity, foolishness, ignorance
ਮਾਰਾਂ ; ماراں ; maaraan	Punishment, disadvantage	ਹੱਸਣ ; ہسن ; hassan	Laugh, smile, giggle, chuckle
ਖੇਡਣ ; کھیدن ; khedan	Play, frolic	ਸਭ ; سب ; sabh	All

بھلیا ; بُلیا ;  
bhulliaa

Forgotten

جد ; جَد ; jad

When

عشق چنگھیاں دھاراں  
ਚੁੰਘਾਈਆਂ ਧਾਰਾਂ ; ishq  
chunghaaeeaan  
dhaaraan

Came under love,  
taken over by love



## 81. B ody, I nward and H idden

دے وچ دل جو آکھیں، سو دل دُور دلیلوں ہُو  
 دل دا دُور اُگوہاں کریئے، کثرت کنوں قلیلوں ہُو  
 قلب کمال جمالوں جسموں، جوہر جاہ جلیلوں ہُو  
 قلبہ منور ہویا باہُو، خلوت خاص خلیلوں ہُو

ਦਾਲ ਦਿਲੇ ਵਿਚ ਦਿਲ ਜੋ ਆਖੇਂ, ਸੋ ਦਿਲ ਦੂਰ ਦਲੀਲੋਂ ਹੁ  
 ਦਿਲ ਦਾ ਦੌਰ ਅਗੁਹਾਂ ਕਰੀਏ, ਕਸਰਤ ਕਨੋਂ ਕਲੀਲੋਂ ਹੁ  
 ਕਲਬ ਕਮਾਲ ਜਮਾਲੋਂ ਜਿਸਮੋਂ, ਜੌਹਰ ਜਾਹ ਜਲੀਲੋਂ ਹੁ  
 ਕਿਬਲਾ ਕਲਬ ਮੁਨੱਵਰ ਹੋਇਆ ਬਾਹੂ<sup>(੨)</sup>, ਖਲਵਤ ਖ਼ਾਸ ਖ਼ਲੀਲੋਂ ਹੁ

Daal — Dile wich dil jo aakhen, so dil dur daleelon Hoo  
 Dil da daur agohaan kareeye, kasrat kanon qaleelon Hoo  
 Qalb kamaal jamaalon jismon, jauhar jaah jaleelon Hoo  
 Qiblah qalb munavvar hoiaa Bahoo, khalwat khaas khaleelon Hoo

The hidden is within... Is it awake? Ponder over your claim  
 Move beyond world's multiplicity to Unity  
 Inward reflected by body and beauty. Quintessence of Allah-the Majestic  
 Isolated it became, luminous too, O Bahoo, with the light of the special, Holy  
 Prophet

**Y**ou claim that your soul has awakened but remember that it is far from Reality, as for this Allah's love must be cherished removing all worldly loves from the inward. Take yourself to the realm of Oneness from that of multiplicity. The soul is the essence of beauty and perfection, the abode of Allah and the place of revelation of Divine light and theophanies. My inward is a secluded place for love of Allah and the Holy Prophet along with the Divine light and blessings due to which it is enlightened and acquainted to the Reality.

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
دِلے ; دِلے ; Dile	Inward; spiritual being; spiritual world	وِچ ; ਵਿਚ ; wich	In
دِل ; دِل ; dil	Inward; spiritual being, esoteric being	جو آکھیں ; ਜੋ ਆਖੋ ; jo aakhen	Whoever says or claims
سو ; ਸੋ ; so	The same	ਦੂਰ ; ਦੂਰ ; dur	Far, away, far off, distant, remote
دالیلوں ; دالیلوں ; daleelon	Argument, reasoning; thinking	دا ; دا ; da	Of
دور آگواہاں ; ਦੋਰ ਅਗੂਹਾ ; daur agohaan	proceed, advance, move forward; ahead, next	کریئے ; ਕریئے ; kareeye	Do
کثرت ; کثرت ; kasrat	Abundance, multiplicity, plethora; multitude, excess	کانوں ; کانوں ; kanon	With, by, from, at, to, of
قلیلوں ; کلیلوں ; qaleelon	<i>Figuratively,</i> Oneness	قلب ; کلب ; qalb	Inward
کمال ; کمال ; kamaal	Wonder, marvel; perfection	جمالوں ; ਜਮਾਲੋ ; jamaalon	Elegance, beauty, radiance
جسموں ; ਜਿਸਮੋ ; jismon	Bodies	جوهر ; ਜੋਹਰ ; jauhar	Jewel; essence, quintessence
جاه ; ਜਾਹ ; jaah	High rank, high status, grandeur	جلیلوں ; ਜਲੀਲੋ ; jaleelon	Allah-The Majestic
قبلة ; کبلا ; qiblah	Qiblah	منور ; منور ; munavvar	Illuminated, bright, lighted, radiant, splendid, enlightened, lit up, luminous, lustrous

ہوایا ; ہوئیا ; hoiaa	Happened; became	خلوت ; کھلوات ; khalwat	Isolation, solitude
خاص ; کھاس ; khaas	Special	خلیلوں ; کھلیلوں ; khaleelon	Friend; Prophet Mohammad



## 82. Blackened

دِل کالے کولوں منہ کالا چنگا، جے کوئی اِس نُوں جانے هُو  
 منہ کالا دِل اچھا هووے، تاں دِل یار پچھانے هُو  
 ایہہ دِل یار دے پچھے هووے، متاں یار وی کدی پچھانے هُو  
 سے عالم چھوڑ مسیتاں نٹھے باهُو، جد لگے نیں دِل ٹکانے هُو

ਦਾਲ ਦਿਲ ਕਾਲੇ ਕੋਲੋਂ ਮੂੰਹ ਕਾਲਾ ਚੰਗਾ, ਜੇ ਕੋਈ ਇਸ ਨੂੰ ਜਾਣੇ ਹੁ  
 ਮੂੰਹ ਕਾਲਾ ਦਿਲ ਅੱਛਾ ਹੋਵੇ, ਤਾਂ ਦਿਲ ਯਾਰ ਪਛਾਣੇ ਹੁ  
 ਇਹ ਦਿਲ ਯਾਰ ਦੇ ਪਿਛੇ ਹੋਵੇ, ਮਤਾਂ ਯਾਰ ਵੀ ਕਦੀ ਪਛਾਣੇ ਹੁ  
 ਸੈ ਆਲਿਮ ਛੋੜ ਮਸੀਤਾਂ ਨੱਠੇ ਬਾਹੂ<sup>(੯੭)</sup>, ਜਦ ਲੱਗੇ ਨੈਂ ਦਿਲ ਟਿਕਾਣੇ ਹੁ

Daal Dil kaale koloon moonh kaalaa changaa, je koee es noon jaane Hoo  
 Moonh kaalaa dil achhaa hove, taan dil yaar pachhaane Hoo  
 Eh dil yaar de pichhe hove, mattaan yaar vee kadee pachhaane Hoo  
 Sey alim chhorr maseetaan natthe Bahoo, jad lagge nain dil tikaane Hoo

Black face is better than a black inward, only if people understand  
 Inward shall recognize the Beloved if it's pure, no matter the blackened face  
 Endlessly devote for the Beloved, the destiny hour will shine reciprocating  
 adoration

Many scholars left mosques, O Bahoo, heart's desire unmet

**A** person must not be hypocrite, evil and wicked because such a person has very few chances to change himself. On the other hand, if a person is bad only exoterically then he may find the straight path at any stage of his life as his inward is not evil. Only sanctified inward is blessed with Divine vision and gnosis because it remains attached with the spiritual guide consistently with the belief that Allah will bless any moment. Hundreds of scholars performed excessive devotions in mosques for gnosis but failed. As soon as love penetrated their inwards, they left the mosques and prostrated at the door of Mystic (perfect spiritual guide).

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
دل ; ਦਿਲ ; dil	Heart, inward	ڪالو ; ڪالو ; kaale	Black
ڪولون ; ڪولون ; koolon	From; than	منه ; منہ ; moonh	Face
ڪالو ; ڪالو ; kaalaa	Black	ڪچو ; ڪچو ; changaa	Good, fine, better
جه ; جه ; je	If, in case, provided	ڪوئي ; ڪوئي ; koe	Anybody, somebody; someone, anyone; any, some, certain
اس نون جانے ; اس نون جانے ; ਜਾਣੇ ; es noon jaane	Know this, understands	اچھا ; اچھا ; achhaa	Good; amiable; benevolent, kind
هوهے ; هوهے ; hove	Become	تاهن ; تاهن ; taan	Then
يار ; يار ; yaar	Beloved	پچھانے ; پچھانے ; pachhaane	Recognize
اھہ ; اھہ ; eh	This	دے ; دے ; de	Of
پچھے ; پچھے ; pichhe	Follow; in pursuit of	ماتاں ; ماتاں ; mataan	Lest, may be
وي ; وي ; vee	Also, too, as well, even	ڪدي ; ڪدي ; kadee	Ever, at any moment
سے ; سے ; sey	Hundred; numerous	عالم ; عالم ; alim	Alim, scholar, learned
چھوڑ ; چھوڑ ; chhor	Leave	مسيٹاں ; مسيٹاں ; maseetaan	Mosques
نٹھے ; نٹھے ; natthe	Ran away	جد ; جد ; jad	When
دل کانے ; دل کانے ; दिल टिकाटे ; lagge nain dil tikaane	Heart's desire unmet; gnosis not achieved		

## 83. Book of Oneness

دِل تے دفتر وحدت والا، دائم کریں مطالیا هُو  
 ساری عمراں پڑھدیاں گزری، جہلاں دے وچ جالیا هُو  
 اِکُو اِسْمِ اَللّٰہ دا رکھیں، اپنا سبق مطالیا هُو  
 دوہیں جہان غلام تنہاندے باهُو، جیں دِل اللہ سمجھالیا هُو

ਦਾਲ ਦਿਲ ਤੇ ਦਫ਼ਤਰ ਵਹਦਤ ਵਾਲਾ, ਦਾਇਮ ਕਰੋਂ ਮੁਤਾਲਿਆ ਹੁ  
 ਸਾਰੀ ਉਮਰਾਂ ਪੜ੍ਹਦਿਆਂ ਗੁਜ਼ਰੀ, ਜਹਲਾਂ ਦੇ ਵਿਚ ਜਾਲਿਆ ਹੁ  
 ਇੱਕੋ ਇਸਮ ਅੱਲਾ ਦਾ ਰੱਖੀ, ਅਪਣਾ ਸਬਕ ਮੁਤਾਲਿਆ ਹੁ  
 ਦੋਹੀਂ ਜਹਾਨ ਗੁਲਾਮ ਤਿਨ੍ਹਾਂ ਦੇ ਬਾਹੂ<sup>(ਰਹ)</sup>, ਜੋਂ ਦਿਲ ਅੱਲਾ ਸਮਝਾਲਿਆ ਹੁ

Daal Dil te daftar Wahdat waalaa, daayam karen mutaaliaa Hoo  
 Saaree umraan parhdiaan guzree, jaihlaan de wich jaaliaa Hoo  
 Ikko Ism Allah da rakkheen, apna sabaq mutaaliaa Hoo  
 Doheen jahaan ghulaam tinhaande Bahoo, jain dil Allah samjhaaliaa Hoo

Read the book of Oneness eternally, it lies in your inward  
 Untold tomes you read with no benefit. Entire life spent in ignorance  
 Read only Alif Allah. Your one true study  
 Both worlds kneel in servitude, O Bahoo, who holds Allah's Trust

**O** seeker of Allah! In your inward lies the book of Oneness which you should always study. All your life has been spent in ignorance despite studying books and gaining the knowledge. Only contemplate and invoke *Ism-e-Allah Zaat* as this is the initial and the final lesson. Both the worlds will come in your servitude if you accomplish in holding the Trust of *Ism-e-Allah Zaat*. The closeness and vision of Essence are only achieved by the invocation of *Ism-e-Allah Zaat*.



## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
دل ; दिल ; dil	Heart, inward	تے ; تے ; te	Is
دفتر وحدت والا ; دفتر ਵਹਦਤ ਵਾਲਾ ; daftar Wahdat waalaa	Book of Oneness	دامم ; دايم ; daayam	Forever, perpetually, continuously
کریں ; करें ; karen	Do	مطالیا ; मुतालिआ ; mutaaliala	Study, recite, read
ساری ; सारी ; saaree	All, whole, entire, complete	عمران ; ਉਮਰਾਂ ; umraan	Lifetime, life
پڑھدیاں ; पड़दियां ; parhdiaan	Studying, reading, reciting	گزری ; गुजरी ; guzree	Spent
جهلاں ; जहलां ; jaihlaan	Ignorance, darkness; ignorant	دے ਵਿਚ ; ਦੇ wich	In, among
جايا ; जालिआ ; jaaliaa	Spent	اِکو ; ਇੱਕੋ ; ikko	Only one
اسم اللہ ; اسم Ism Allah	<i>Ism-e-Allah Zaat</i>	دا ; दा ; da	Of
رکھیں ; रक्खेन ; rakkheen	Keep	اپنا ; अपना ; apna	Own
سبق ; सबक ; sabaq	Lesson	مطالیا ; मुतालिआ ; mutaaliala	Study, recite
दोही जहान ; दोहیں doheen jahaan	Both the world and the hereafter	غلام ; गुलाम ; ghulaam	Slave
तेहान्दे ; तिनूँ दे ; tinhaande	Their	जै ; जैं ; jain	Who
दिल अल्ला समजालिआ ; दिल Allah samjhaaliaa	Took care of the Trust of <i>Ism-e- Allah Zaat</i>		

## 84. The Secret Burns

درد اندر دا اندر ساڑے، باہر کراں تاں گھائل ھو  
 حال اساڈا کیویں اوہ جانن، جو دُنیا تے ماہل ھو  
 بحر سمندر عشقے والا، ہر دم رہندا حاصل ھو  
 پہنچ حضور آسان نہ باھو، اسان نام تیرے دے ساہل ھو

ਦਾਲ ਦਰਦ ਅੰਦਰ ਦਾ ਅੰਦਰ ਸਾੜੇ, ਬਾਹਰ ਕਰਾਂ ਤਾਂ ਘਾਇਲ ਹੂ  
 ਹਾਲ ਅਸਾਡਾ ਕਿਵੇਂ ਉਹ ਜਾਨਣ, ਜੋ ਦੁਨੀਆ ਤੇ ਮਾਇਲ ਹੂ  
 ਬਹਿਰ ਸਮੁੰਦਰ ਇਸ਼ਕੇ ਵਾਲਾ, ਹਰ ਦਮ ਰਹਿੰਦਾ ਹਾਇਲ ਹੂ  
 ਪਹੁੰਚ ਹਜ਼ੂਰ ਆਸਾਨ ਨਾ ਬਾਹੂ<sup>(੭੪)</sup>, ਅਸਾਂ ਨਾਮ ਤੇਰੇ ਦੇ ਸਾਇਲ ਹੂ

Daal Dard andar da andar saarre, baahar karaan taan ghaayal Hoo  
 Haal asaadaa keeven ooh jaanan, jo dunya te maayal Hoo  
 Behar samundar ishqe waalaa, har dam raihandaa haayal Hoo  
 Pahunch huzoor aasaan na Bahoo, aasaan naam tere de saayal Hoo

My pain... The secret burns inside... Martyr I'll be if I confide  
 How can lovers of this world know the agony I suffer  
 Billows of love's ocean lie in between  
 Presence in Mighty's court is incredible, O Bahoo, if He permits

The Divine secret concealed in my inward is making me restless and perturbed which if I unveil would lead to my execution. The seekers of world cannot understand my condition. The ocean of Divine love remains tumultuous in my inward. The access to the court of Allah is not easy. It is achieved after crossing the furious waves of the ocean of love by Allah's grace and favour.

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
ਦਰ ; ਦਰਦ ; dard	Pain	اندر ; ائدرد ; andar	Esoteric being, spiritual being; inside
دا ; ਦਾ ; da	Of	سارے ; ساڑے ; saarre	Burn
बाहर करां ; बाहर करां ; baahar karaan	To express, show, reveal	तां ; तां ; taan	That is why, because of, so, therefore, then
गहायल ; गहायल ; ghaayal	Wounded	हाल ; हाल ; haal	State, condition
اساڈا ; اسادا ; asaadaa	Our; ours	کیوں ; کیوں ; keeven	Why, how
اوه ; اوھ ; ooh	Those, they, he	جانن ; جانن ; jaanan	Know, understand, be acquainted, conversant or familiar with
جو ; جو ; jo	Who	دُنیا ; دُنیا ; dunya	World
تے ; تے ; te	On	مايل ; مايل ; maayal	Inclined, allured, attracted
بحر ; بحر ; behar	Ocean	سمندر ; سمندر ; samundar	Sea
عشقے والا ; عشقے والا ; ishqe waalaa	Of Divine love	هر دم ; هر دم ; har dam	Every moment or with every breath
رهندا ; رهندا ; raihandaa	Remain, stay	हायल ; हायल ; haayal	Hindering, restraining, preventing
ਪਹੁੰਚ ; ਪਹੁੰਚ ; pahunch	Access, reach, acknowledgement	حضور ; حضور ; huzoor	Divine Presence
آसान ; आसान ; aasaan	Easy	نہ ; نا ; na	No, not

اساں ; ااساں ; asaan We

نام ; نام ; naam Name

تيرے ; تيرے ; tere Your, yours

دے ; دے ; de Of

سائل ; سائل ; saayal Beggar



## 85. Pain-stricken in Love

دردمنداں دے دُھوئیں دُکھدے، ڈردا کوئی ناں سیکے ھو  
 انہاں دُھواں دے تاء نکھیرے، محرم ہووے تاں سیکے ھو  
 چھک شمشیر کھڑا ہے سر اُتے، ترس پوس تاں تھیکے ھو  
 ساہورے کڑیے اپنے ونجناں، باھو سدا نہ رہناں پیکے ھو

ਦਾਲ ਦਰਦਮੰਦਾਂ ਦੇ ਪੁੰਏਂ ਧੁਖਦੇ, ਡਰਦਾ ਕੋਈ ਨਾਂ ਸੇਕੇ ਹੂ  
 ਇਨ੍ਹਾਂ ਪੁੰਆਂ ਦੇ ਤਾਅ ਤਿਖੇਰੇ, ਮਹਿਰਮ ਹੋਵੇ ਤਾਂ ਸੇਕੇ ਹੂ  
 ਛਿੱਕ ਸ਼ਮਸ਼ੀਰ ਖੜਾ ਹੈ ਸਿਰ ਉੱਤੇ, ਤਰਸ ਪਵਸ ਤਾਂ ਥੇਕੇ ਹੂ  
 ਸਾਹੁਰੇ ਕੁੜੀਏ ਅਪਣੇ ਵੰਦਣਾਂ, ਬਾਹੂ<sup>(ਰਹ)</sup> ਸਦਾ ਨਾ ਰਹਿਣਾਂ ਪੇਕੇ ਹੂ

Daal Dardmandaan de dhooen dhukhde, dardaa koee naa seke Hoo  
 Enhaan dhooaan de taa tikhere, mehram hove taan seke Hoo  
 Chhik shamsheer kharraa hai sir utte, taras pavas taan theke Hoo  
 Sauhre kurreeye apne vanjanaa, Bahoo sadaa na rehnaan peke Hoo  
 Pain-stricken lovers burn with passion. No one dares to bask  
 Blazing, flaring... only confidant can come closer  
 Sabre of separation drawn over my head. Show compassion! Sheathe...  
 Towards in-laws the bride must go, O Bahoo, can't stay at parent's forever

**W**hen the fire of love burns in the inward of a lover, no one can sit beside him. To be near the lover of the Essence is equal to destroying everything hence the theologians also avoid the company of the lovers because they want paradise and houris. In the lover's inward, the warmth of love increases every moment and only that person can stay in his company who is his confidant. The fear of being separated from the Beloved is always lurking in the lover which ends only on union with Him by His kindness, if He grants. O seeker! Be sensible and annihilate yourself in the Divine love because you are not supposed to live here forever. Rather, you will return to the world of souls at last.

## GLOSSARY

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
دردمندوں ; دردمنداں ; dardmandaan	Pain-stricken; Passionate Divine lover	دے ; دے ; de	Of
دھوئیں ; دھوئیں ; dhooen	Smoke, fume	دھکھدے ; دھکھدے ; dhukhde	Smoulder
دردا ; डरदा ; dardaa	Due to fear, fright, terror	کوئی ناں ; کوئی ناں ; koeenaa	No one, no body
سکے ; سکے ; seke	Bask	انہاں ; اینہاں ; enhaan	These
دھواں ; دھواں ; dhooaan	Smoke, fume	تاء ; تاء ; taa	Heat, blaze
تیکھے ; تیکھے ; tikhere	Intense, high	محرم ; محرم ; mehram	Confidant
ہوے ; ہوے ; hove	Be	تاں ; تاں ; taan	Then, that is why, because of, so, therefore
چھک ; چھک ; chhik	Pull	شمشیر ; شمشیر ; shamsheer	Sword, sabre
کھڑا ; کھڑا ; kharraa	Standing	ہے ; ہے ; hai	Is
سر ; سر ; sir	Head	اُتے ; اُتے ; utte	On, upon
تاراس پواس ; تاراس پواس ; taras pavas	Feel pity, have mercy, compassion	تھکے ; تھکے ; theke	Sheathe
ساہورے ; ساہورے ; sauhre	In-laws house	کڑیے ; کڑیے ; kurreeye	Bride
اپنے ; اپنے ; apne	Own	وانجاناں ; وانجاناں ; vanjanaa	Go

سدا ; सदा ; sadaa	Always	نہ ; ना ; na	No, not
رہناں ; रहनां ; rehnaan	Reside, dwell, stay, live	پکے ; पेके ; peke	Parental home



## 86. Divine Love

دردمنداں دا خون جو پیندا، کوئی برہوں باز مریلا ہُو  
 چھاتی دے وچ کیتس ڈیرا، جیویں شیر بیٹھا کل بیلا ہُو  
 ہاتھی مست سندوری وانگوں، کردا پیلا پیلا ہُو  
 پیلے دا وسواس نہ کریئے باہُو، پیلے باجھ نہ ہوندا میلا ہُو

ਦਾਲ ਦਰਦਮੰਦਾਂ ਦਾ ਖੂਨ ਜੋ ਪੀਂਦਾ, ਕੋਈ ਬਿਰਹੋਂ ਬਾਜ਼ ਮਰੇਲਾ ਹੁ  
 ਛਾਤੀ ਦੇ ਵਿਚ ਕੀਤੇਸ ਡੇਰਾ, ਜਿਵੇਂ ਸ਼ੇਰ ਬੈਠਾ ਮੱਲ ਬੇਲਾ ਹੁ  
 ਹਾਥੀ ਮਸਤ ਸੰਪੂਰੇ ਵਾਂਗੂੰ, ਕਰਦਾ ਪੇਲਾ ਪੇਲਾ ਹੁ  
 ਪੇਲੇ ਦਾ ਵਸਵਾਸ ਨਾ ਕਰੀਏ ਬਾਹੂ<sup>(ਗ)</sup>, ਪੇਲੇ ਬਾਜ਼ ਨਾ ਹੋਂਦਾ ਮੇਲਾ ਹੁ

Daal Dardmandaan da khoon jo peendaa, koe birhon baaz marelaa Hoo  
 Chhaatee de wich keetos deraa, jeevain sher baithaa mal belaa Hoo  
 Haathee mast sandooree vaangoon, kardaa pelaa pelaa Hoo  
 Pele da vasvaas na kareeye Bahoo, pele baajh na hondaa melaa Hoo  
 Drains pain-stricken's blood. Attacks like a falcon  
 Dwells in chest like a lion rules wilderness  
 Resembling an intoxicated elephant... attacks and attacks  
 Don't fear these attacks, O Bahoo, without them there's no union

**D**ivine love has occupied my soul as if a lion rules the jungle and is sucking my blood like a thirsty falcon. It has burnt all the loves except the love of Allah as if a crazy elephant attacks and devastates everything. Though its attack should not be feared about because without it the union with Allah cannot be attained.



## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
دردمنداں ; ਦਰਦਮੰਦਾਂ ; dardmandaan	Pain-stricken; Passionate Divine lovers	دا ; ਦਾ ; da	Of
خون ; ਖੂਨ ; khoon	Blood	جو ; ਜੋ ; jo	Who
پیندا ; پیسا ; peendaa	Drink	کوئی ; کوی ; koei	Any, some
برہوں ; بھیروں ; birhon	Love; separation, isolation	باز ; باج ; baaz	Hawk, eagle, falcon
مريلا ; मरेला ; marelaa	To attack, to tear	چھاٹی ; छाटी ; chhaatee	Chest
دے وچ ; ਦੇ ਵਿਚ ; de wich	In, inside, within	کیٹس ; کیٹس ; keetos	Did
ڈیرا ; डेरा ; deraa	Abode, camp, encampment, dwelling, lodging	جیویں ; ਜਿਵੇਂ ; jeevain	As, in the manner of
شير ; ਸ਼ੇਰ ; sher	Lion	ਬੈਠਾ ; बैठा ; baithaa	Sat
مل ; मल ; mal	Claim, possess	बेला ; बेला ; belaa	Forest of high grass, reeds and shrubbery along a riverbank
ਹਾਠੀ ; हाथी ; haathee	Elephant	ਮਸਤ ; मस्त ; mast	Exhilarated
ਸੰਧੂਰੇ ; संधूरे ; sandooree	Red colour	ਵਾਂਗੂਨ ; ਵਾਂਗੂਨ ; vaangoon	Like
ਕਰਦਾ ; कर्दा ; kardaa	Does	ਪੇਲਾ ਪੇਲਾ ; पैला पैला ; pelaa pelaa	Attack after attack
ਪੇਲੇ ; पेले ; pele	Attack	ਵਸਵਾਸ ; वसवास ; vasvaas	Apprehensions, dread

نہ ; نا ; na	No, not	کریئے ; کریئے ; kareeye	Do
باجھ ; باجھ ; baajh	Without	ہوندا ; ہوندا ; honda	To be, to become, to occur, to take place
میلہ ; میلہ ; melaa	Union		



## 87. Faith and World

دین تے دُنیا سکیاں بھیناں، تینوں عقل نہیں سمجھیندا ہُو  
 دونویں اِکس نکاح وِچ آون، شرع نہیں فرمیندا ہُو  
 جیویں اگ تے پانی تھان اگے وِچ، واسا نہیں کریندا ہُو  
 دوہیں جہانیں مُٹھا باہُو، جیہڑا دعوے کوڑ کریندا ہُو

ਦਾਲ ਦੀਨ ਤੇ ਦੁਨੀਆ ਸਕੀਆਂ ਭੈਣਾਂ, ਤੈਨੂੰ ਅਕਲ ਨਹੀਂ ਸਮਝੇਂਦਾ ਹੂ  
 ਦੇਵੇਂ ਇਕਸ ਨਿਕਾਹ ਵਿਚ ਆਵਣ, ਸ਼ਰਾ ਨਹੀਂ ਫ਼ਰਮੇਂਦਾ ਹੂ  
 ਜਿਵੇਂ ਅੱਗ ਤੇ ਪਾਣੀ ਥਾਂ ਇਕੇ ਵਿਚ, ਵਾਸਾ ਨਹੀਂ ਕਰੇਂਦਾ ਹੂ  
 ਦੇਹੀਂ ਜਹਾਨੀਂ ਮੁਠਾ ਬਾਹੂ, ਜਿਹੜਾ ਦਾਵੇਂ ਕੂੜ ਕਰੇਂਦਾ ਹੂ

Daal — Deen te dunya sakkeean bhainaan, tainu aqal naheen samjhendaa Hoo  
 Doven eks nikah wich aavan, sharaa naheen farmendaa Hoo  
 Jeevain agg te panee than eke wich, vaasaa naheen karendaa Hoo  
 Doheen jahaanee mutthaa Bahoo, jehraa daave koor karendaa Hoo

Religion and world are like two sisters. Why can't you comprehend?  
 Sisters can't wed the same man. Havn't sharia told you that!  
 Just as fire and water don't stay together  
 O Bahoo, claimants of falsities lose in both the realms

**D**o you not understand that the true faith (*Faqr*) and the world are like two blood sisters! The way two sisters cannot wed the same person according to sharia and like fire and water cannot be retained together, similarly the faith and world cannot be kept together in the same inward. Those who claim so, are the liars and among the losers in both the worlds.

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
دین ; دین ; deen	Religion, faith	ਤੇ ; ਤੇ ; te	And
دُنیا ; ਦੁਨੀਆ ; dunya	World	سکياں ; سکیاں ; sakkeean	Real
بھیناں ; بھیناں ; bhainaan	Sisters	تینوں ; تینوں ; tainu	You
عقل ; اقل ; aqal	Intelligence, intellect, wit, wisdom	نہیں ; نہیوں ; naheen	No, not
سمجھندا ; سمجھندا ; samjhendaa	Make someone understand, judge	دوئوں ; دوئوں ; doven	Both
اکس ; ایکس ; eks	One; same	نکاح ; نکاح ; nikah	Marrriage
وچ ; وچ ; wich	In	آون ; آون ; aavan	Come
شرع ; شرع ; sharaa	Islamic or Quranic law, religious rules or codes	فرمندا ; فرمندا ; farmendaa	Say, quote; allow
جیویں ; جیویں ; jeevain	As, in the manner of; as if, as though, so to say, for example, for instance	آگ ; آگ ; agg	Fire
تھاں ; تھاں ; thaan	Place	پانی ; پانی ; pane	Water
واسا نہیں کریںدا ; واسا نہیں کریںدا ; vaasaa naheen karendaa	Cannot stay	ایکے ; ایکے ; eke	One; same
مٹھا ; مٹھا ; mutthaa	Deprived	دوہیں جہانیں ; دوہیں جہانیں ; doheen jahaanee	Both the world and the hereafter
دعوے ; دعوے ; daave	Claim	جیہڑا ; جیہڑا ; jehraa	Who
		کوز ; کوز ; kooor	Lie, wrong, false

## 88. World - Hypocrite or Pagan

دُنیا گھر منافق دے، یا گھر کافر دے سونہدی ھو  
 نقش نگار کرے بہتیرے، زنِ خوباں سبھ مونہدی ھو  
 بجلی وانگوں کرے لشکارے، سر دے اٹوں جھونہدی ھو  
 حضرت عیسیٰ دی سلھ وانگوں باھو، راہ ویندیاں نوں کونہدی ھو

ਦਾਲ ਦੁਨੀਆ ਘਰ ਮੁਨਾਫ਼ਿਕ ਦੇ, ਯਾ ਘਰ ਕਾਫ਼ਰ ਦੇ ਸੋਂਹਦੀ ਹੂ  
 ਨਕਸ਼ ਨਿਗਾਰ ਕਰੇ ਬਹੁਤੇਰੇ, ਜਨ ਖੁਬਾਂ ਸਭ ਮੋਂਹਦੀ ਹੂ  
 ਬਿਜਲੀ ਵਾਂਗੂੰ ਕਰੇ ਲਿਸ਼ਕਾਰੇ, ਸਿਰ ਦੇ ਉੱਤੇ ਝੋਂਹਦੀ ਹੂ  
 ਹਜ਼ਰਤ ਈਸਾ<sup>(ੴ)</sup> ਦੀ ਸਿਲ੍ਹ ਵਾਂਗੂੰ ਬਾਹੂ<sup>(ੴ)</sup>, ਰਾਹ ਵੈਂਦਿਆਂ ਨੂੰ ਕੋਂਹਦੀ ਹੂ

Daal Dunya ghar munaafiq de, yaa ghar kafir de sonhdee Hoo  
 Naqsh nigaar kare bahtere, zan khoobaan sabh monhdee Hoo  
 Bijlee vaangoon kare lishkaare, sir de utton jhonhdee Hoo  
 Hazrat Isa dee silh vaangoon Bahoo, raah vaindiaan noon konhdee Hoo

World either stays at a hypocrite's home or a pagan's  
 Beautifies itself to lure and plunder  
 Strikes like lightening above to brighten all that is around  
 O Bahoo, it is the brick of gold that is death for the travellers

The world is like a beautiful but a cunning woman whose victims are the materialistic people, hypocrites and pagans. It plunders everybody, seducing them with its fake beauty and false captivating bloom. This world kills its lovers, as in the time of the Christ, three men were killed due to their greed for a gold brick.

The tale goes as, three travellers found a gold brick, one of them went to bring food from the market, rest of the two stayed back to guard the brick. Both men planned to kill him when he would return and divide the gold afterwards. The third man who had gone to bring food was also intending to kill them by poisoning their food. On his return, he was killed by both men and they were killed by eating the poisonous food.

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
دُنیا ; ਦੁਨੀਆ ; dunya	World	گھر ; ਘਰ ; ghar	Home, house
مُنَافِق ; مُنَافِق ; munaafiq	Hypocrite	دے ; ਦੇ ; de	Of
يا ; ਯਾ ; yaa	Or, either	کافر ; ਕਾਫ਼ਰ ; kafir	Pagan
سونھدی ; سੋਹਦੀ ; sonhdee	Sleeps; flourishes, stays, thrives	نقش نگار ; ناکش ننگار ; naqsh nigaar	Embellishment
کے ; ਕਰے ; kare	To do, to perform, to undertake	بہترے ; ਬਹੁਤੇਰے ; bahtere	Plenty
زَن ; زن ; zan	Woman	خوبایاں ; خُوبَا ; khoobaan	Beautiful
सब ; सभ ; sabh	All, every, entire	مُونھدی ; مੋਹਦੀ ; monhdee	Plunder, rob
بجلی ; बिजली ; bijlee	Lightening	واگونوں ; ਵਾਂਗੂੰ ; vaangoon	Like
لشکارے ; लिशकारे ; lishkaare	Flash; reflection; bright reflecting light	سر ; ਸਿਰ ; sir	Head
اتوں ; اُتوں ; utton	From above	جھونھدی ; چੋਹਦੀ ; jhonhdee	Flashes, shines bright; To walk about with pomp and show
حضرت عیسیٰ ; ਹਜ਼ਰਤ ਈਸਾ <sup>(ਮ)</sup> ; Hazrat Isa	Prophet Jesus	سیلھ ; ਸਿਲੁ ; silh	Brick
راہ ویندیاں نوں ; ਰਾਹ ਵੈਂਦਿਆਂ ਨੂੰ ; raah vaindiaan noon	To those who walk the path	ਕੋਹਦੀ ; ਕੋਨھਦੀ ; konhdee	Slaughter

## 89. Seekers of World

دُنیا ڈھونڈن والے کُتے، دَر دَر پھرن حیرانی هُو  
 ہڈی اُتے ہوڑ تہاں دی، لڑدیاں عمر وہانی هُو  
 عقل دے کوتاہ سمجھ نہ جانن، پیوں لوٹن پانی هُو  
 باجھوں ذکر رب دے باھو، کوڑی رام کہانی هُو

ਦਾਲ ਦੁਨੀਆ ਢੂੰਡਣ ਵਾਲੇ ਕੁੱਤੇ, ਦਰ ਦਰ ਫਿਰਨ ਹੈਰਾਨੀ ਹੁ  
 ਹੱਡੀ ਉੱਤੇ ਹੋੜ ਤਿਨ੍ਹਾਂ ਦੀ, ਲੜਦਿਆਂ ਉਮਰ ਵਿਹਾਣੀ ਹੁ  
 ਅਕਲ ਦੇ ਕੋਤਾਹ ਸਮਝ ਨਾ ਜਾਨਣ, ਪੀਵਣ ਲੋੜਣ ਪਾਣੀ ਹੁ  
 ਬਾਝੋਂ ਜ਼ਿਕਰ ਰੱਬ ਦੇ ਬਾਹੂ<sup>(ਰਹ)</sup>, ਕੂੜੀ ਰਾਮ ਕਹਾਣੀ ਹੁ

Daal Dunya dhoondan waale kutte, dar dar phiran hairaanee Hoo  
 Haddee utte hor tinhaan dee, larrdiaan umar vihaanee Hoo  
 Aqal de kotaah samajh na jaanan, peevan lorrان panee Hoo  
 Baajhon zikr Rabb de Bahoo, koorree raam kahaanee Hoo

Seekers of the world are dogs. They tramp astounded from door to door  
 They waste a lifetime fighting greedily over bones  
 How foolish, these half-witted desire food - sustenance  
 O Bahoo, everything is dhikr of Allah. Everyone else is just blabbing

The seekers of world roam like dogs to satiate their appetites of wealth and its fake charms. They even fight like dogs for its sake with one another and go around in circles their entire life like the blindfolded ox that drives the oil mill. Such people do not understand that only Allah provides them livelihood so their struggle should be meant to please Allah instead of gathering worldly pleasures. The truth is that this reality can never be found without the invocation of *Ism-e-Allah Zaat* therefore their life passes in futile pursuits.

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
دُنیا ; ਦੁਨੀਆ ; dunya	World	دُھونڈن والے ; دُھونڈنے والے ; dhoondan waale	Searchers, seekers
کُتے ; ਕੁੱਤੇ ; kutte	Dog; here it means worthless	دَر دَر ; ਦਰ ਦਰ ; dar dar	From door to door
ਘੁਰਨ ; ਫਿਰਨ ; phiran	Roam about, walk around, wander	ਹੈਰਾਨੀ ; ਹੈਰਾਨੀ ; hairaanee	Bewilderment, astonishment, surprise; worried
ਹੱਡੀ ; ਹੱਡੀ ; haddee	Bone	ਉੱਤੇ ; ਉੱਤੇ ; utte	On, upon, over
ਹੋਰ ; ਹੋਰ ; hor	To seize something by force or refractorily	ਉਨ੍ਹਾਂ ਦੀ ; ਤਿਨ੍ਹਾਂ ਦੀ ; tinhaan dee	Their
ਲੜਦਿਆਂ ; ਲੜਦਿਆਂ ; larrdiaan	While fighting	ਉਮਰ ; ਉਮਰ ; umar	Life, lifetime, age
ਵਿਹਾਨੀ ; ਵਿਹਾਨੀ ; vihaanee	Pass	ਅਕਲ ਦੇ ; عقل دے کوتاہ ਕੋਤਾਹ ; aqal de kotaah	Fools
ਸਮਝ ਨਾ ਜਾਨਣ ; samajh na jaanan	Do not understand	ਪੀਵਣ ; ਪੀਵਣ ; peevan	To drink
ਲੋੜਨ ; ਲੋੜਨ ; lorrnan	Need, want, desire; find, seek, search	ਪਾਣੀ ; ਪਾਣੀ ; panee	Water; here it means sustenance or livelihood
ਬਾਜ਼ੋਂ ; ਬਾਜ਼ੋਂ ; baajhon	Without	ਜ਼ਿਕਰ ; ਜ਼ਿਕਰ ; zikr	Invocation; remembrance
ਰੱਬ ; ਰੱਬ ; Rabb	God, Lord	ਕੂੜੀ ; ਕੂੜੀ ; koorree	Based on a lie, falsity
ਰਾਮ ਕਹਾਣੀ ; raam kahaanee	Story, tale		



## 90. Pain or Peace

دُڙھ تے دہی ہر کوئی رڑکے، عاشق بھاہ رڑکیندے ہُو  
 تن چٹورا من مدھانی، آہیں نال ہلیندے ہُو  
 دُکھاں دا نیترا کڈھے لشکارے، غماں دا پانی پیندے ہُو  
 نام فقیر تہاں دا باہُو، جیہڑے ہڈاں چوں مکھن کڈھیندے ہُو

دال دُڙھ تے دہی ہر کوئی رڑکے، آساک بھاک رڑکےدے ہُو  
 تن چٹورا من مدھانی، آہیں نال ہلےدے ہُو  
 دُکھاں دا نیترا کڈھے لشکارے، غماں دا پانی پیندے ہُو  
 نام فقیر تہاں دا باہُو، جیہڑے ہڈاں چوں مکھن کڈھیندے ہُو

Daal — Dudh te dahee har koee rirke, aashiq bhaah rirrkende Hoo  
 Tann chatooraa mann madhaanee, aaheen naal hilende Hoo  
 Dukhan da netraa kadhe lishkaare, ghaman da panee peende Hoo  
 Naam Fakir tinhaan da Bahoo, jehre haddaan choon makkhan kadhende Hoo  
 Everyone churns yogurt and milk, but lovers churn passionate fire  
 Body is a vessel and heart's a dash moving with sobs and cries  
 Rope of sorrows gleams and lovers drink grief  
 O Bahoo! Fakir is the one who churns butter from bones

The seekers of world and the Divine lovers are compared. The worldly people love peace and tranquillity as they only churn milk and yogurt while the lovers churn the fire of love in the pot of their body with the shaker of their inward for union with the Beloved. They pull the ropes of sorrows and woes with stinging sighs and painful cries to move the shaker while mixing the drops of their tears. The perfect Saints are those who churn out butter of gnosis from their bones.

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
دُڈھ ; ਦੁੱਧ ; dudh	Milk	ਤੇ ; ਤੇ ; te	And
ਦੈ ; ਦਹੀਂ ; dahee	Yogurt	ਹਰ ਕੋਈ ; ਹਰ ਕੋਈ ; har koe	Everyone
ਰਿੜਕੇ ; ਰਿੜਕੇ ; rirke	Churn	ਆਸ਼ਿਕ ; ਆਸ਼ਿਕ ; aashiq	Divine lovers
ਬਾਹ ; ਭਾਹ ; bhaah	Fire	ਰਿੜਕੇ ; ਰਿੜਕੇ ; rirrkende	Churn
ਤਨ ; ਤਨ ; tann	Body	ਚਟੂਰਾ ; ਚਟੂਰਾ ; chatooraa	The vessil or utensil to churn
ਮਨ ; ਮਨ ; mann	Inward, heart	ਮਧਾਣੀ ; ਮਧਾਣੀ ; madhaanee	Churning stick, staff, dash
ਆਹੀਂ ; ਆਹੀਂ ; aaheen	Sighs	ਨਾਲ ; ਨਾਲ ; naal	With, along with, together with
ਹਿਲੇਂਦੇ ; ਹਿਲੇਂਦੇ ; hilende	Move	ਦੁਖਾਂ ; ਦੁਖਾਂ ; dukhan	Pain, suffering, sorrow, grief, agony, distress, affliction, tribulation
ਦਾ ; ਦਾ ; da	Of	ਨੇਤਰਾ ; ਨੇਤਰਾ ; netraa	Rope to churn
ਕੱਚੇ ; ਕੱਚੇ ; ਲਿਸ਼ਕਾਰੇ ; kadhe lishkaare	Flashes, flickers, sparks	ਗਮਾਂ ; ਗਮਾਂ ; ghaman	Sorrow, woe, grief; sadness
ਪਾਣੀ ; ਪਾਣੀ ; panee	Water	ਪੀਂਦੇ ; ਪੀਂਦੇ ; peende	Drink
ਨਾਮ ; ਨਾਮ ; naam	Name	ਫਕੀਰ ; ਫਕੀਰ ; Fakir	Fakir

ਉਹਨਾਂ ਦਾ ; ਤਿਨ੍ਹਾਂ ਦਾ ; tinhaan da	Their	جہرے ; جیہرے ; jehre	Who
ہڈیاں ; ہڈیاں ; haddaan	Bones	چوں ; چوں ; choon	From
مکھن ; مکھن ; makkhan	Butter	کڈھندے ; کڈھندے ; kadhende	Take out, extract

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اللہ

## 91. Pain-stricken Sighs

دردمنداں دیاں آہیں کولوں، پہاڑ پتھر دے جھڑدے ہُو  
 دردمنداں دیاں آہیں کولوں، بھجّ ناگ زمین وچ وڑدے ہُو  
 دردمنداں دیاں آہیں کولوں، آسمانوں تارے جھڑدے ہُو  
 دردمنداں دیاں آہیں کولوں باہُو، عاشق مول نہ ڈردے ہُو

ਦਾਲ ਦਰਦਮੰਦਾਂ ਦੀਆਂ ਆਹੀਂ ਕੋਲੋਂ, ਪਹਾੜ ਪੱਥਰ ਦੇ ਝੜਦੇ ਹੂ  
 ਦਰਦਮੰਦਾਂ ਦੀਆਂ ਆਹੀਂ ਕੋਲੋਂ, ਭੱਜ ਨਾਂਗ ਜ਼ਮੀਨ ਵਿਚ ਵੜਦੇ ਹੂ  
 ਦਰਦਮੰਦਾਂ ਦੀਆਂ ਆਹੀਂ ਕੋਲੋਂ, ਆਸਮਾਨੋਂ ਤਾਰੇ ਝੜਦੇ ਹੂ  
 ਦਰਦਮੰਦਾਂ ਦੀਆਂ ਆਹੀਂ ਕੋਲੋਂ ਬਾਹੂ<sup>(ਰਹ)</sup>, ਆਸ਼ਕ ਮੂਲ ਨਾ ਡਰਦੇ ਹੂ

Daal Dardmandaan diyaan aaheen kolon, pahaarr patthar de jharrde Hoo  
 Dardmandaan diyaan aaheen kolon, bhajj naang zameen wich varrde Hoo  
 Dardmandaan diyaan aaheen kolon, asmaanon taare jharrde Hoo  
 Dardmandaan diyaan aaheen kolon Bahoo, aashiq mool na darde Hoo

When a pain-stricken sighs, mountains shatter  
 When a pain-stricken sighs, snakes hide in holes  
 When a pain-stricken sighs, sky weaves shooting stars  
 When a pain-stricken sighs in front of a lover, O Bahoo, he isn't startled at all

**T**he lover of Reality has accepted the Trust which had been declined by everyone on the earth and the heavens. This Trust of Allah's love has transformed the lovers as now by their sigh the rocks are broken into pieces, snakes hide into the earth and the stars fall from the sky. Only the lovers of the Essence are not afraid of their cries and sighs because they themselves are engaged in the observation of lights and theophanies of the Essence and always request, "Is there any more?"

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
دردمنداں ; ਦਰਦਮੰਦਾਂ ; dardmandaan	Pain-stricken; Passionate Divine lovers	دیاں ; ਦੀਆں ; diyaan	Of
آہیں ; آہیوں ; aaheen	Sighs	کولوں ; کولوں ; kolon	From
پہاڑ ; ਪਹਾੜ ; pahaarr	Mountain	پتھر ; پੱਥਰ ; patthar	Stone, rock
ਦੇ ; ਦੇ ; de	Of	جھڑدے ; ਝੜਦੇ ; jharrde	To shatter; fall
ਭੱਜ ; ਭੱਜ ; bhajj	Run	ਨਾਂਗ ; ਨਾਂਗ ; naang	Cobra, snake
زمین ; ਜ਼ਮੀਨ ; zameen	Soil, ground	وچ ; ਵਿਚ ; wich	In, inside, into
دڑدے ; ਵੜਦੇ ; varrde	To enter; hide	آسمانوں ; آسماںوں ; asmaanon	From the sky
تارے ; ਤਾਰੇ ; taare	Stars	عاشق ; آاشق ; aashiq	Divine lovers
مول نہ ; ਮੂਲ ਨਾ ; mool na	Not even a little bit, absolutely not	دردے ; ਡਰਦੇ ; darde	Fear, fright, terror, dread

## 92. Faith in the Sustainer

دلیلاں چھوڑ وجودوں، ہو ہشیار فقیرا ہو  
 بنھ توکل پنچھی اڈے، پلے خرچ نہ زیرا ہو  
 روز روزی اڈ کھان ہمیشہ، نہیں کردے نال ذخیرا ہو  
 مولا خرچ پہنچاویے باہو، جو پتھر وچ کیڑا ہو

ਦਾਲ ਦਲੀਲਾਂ ਛੇੜ ਵਜ਼ੂਦੋਂ, ਹੋ ਹੁਸ਼ਿਆਰ ਫਕੀਰਾ ਹੂ  
 ਬੰਨ੍ਹ ਤਵੱਕਲ ਪੰਛੀ ਉਡਦੇ, ਪੱਲੇ ਖਰਚ ਨਾ ਜ਼ੀਰਾ ਹੂ  
 ਰੋਜ਼ ਰੋਜ਼ੀ ਉਡ ਖਾਣ ਹਮੇਸ਼ਾ, ਨਹੀਂ ਕਰਦੇ ਨਾਲ ਜ਼ਖੀਰਾ ਹੂ  
 ਮੌਲਾ ਖਰਚ ਪਹੁੰਚਾਵੇ ਬਾਹੂ<sup>(ਰਹ)</sup>, ਜੋ ਪੱਥਰ ਵਿਚ ਕੀੜਾ ਹੂ

Daal — Daleelaan chhorr wajoodon, ho hushiaar Fakiraa Hoo  
 Banh tawakkul panchhi udde, palle kharch na zeeraa Hoo  
 Roz rozee udd khaan hameshaa, naheen karde naal zakheeraa Hoo  
 Mawla kharch pohanchaave Bahoo, jo patthar wich keerra Hoo

Quit intellectual arguments! Become wise, O Fakir  
 Birds fly with faith. They don't bring any grain in nest  
 They fly, eat and don't hoard  
 O Bahoo, the Lord provides even to worms in stones

**T**he seeker should not be worried about worldly needs because whatever Allah has written in his destiny, he will get it. Birds also fly trusting only Allah and do not carry morsels with them. When they fly home after getting daily sustenance, they are satiated and do not bring anything with them to their nests to store. Allah is the Sustainer Who grants sustenance even to the insect that lies beneath a rock.

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
دلایاں ; دلیلاں ; daleelaan	Arguments, reasons, reasoning; thought, thinking	چھوڑ ; ਛੋੜ ; chhorr	Leave
وجودوں ; ਵਜੂਦੋਂ ; wajoodon	Existence, being; body	ਹੋ ; ਹੋ ; ho	Be
ਹੁਸ਼ਿਆਰ ; ਹੁਸ਼ਿਆਰ ; hushiaar	Clever, intelligent, astute, quick- witted; alert, smart, vigilant	ਫਕੀਰਾ ; ਫਕੀਰਾ ; Fakiraa	Fakir
ਬੰਨ੍ਹ ਤਵੱਕਲ ; ਬੰਨ੍ਹ ਤਵੱਕਲ ; banh tawakkul	With trust	ਪੰਛੀ ; ਪੰਛੀ ; panchhi	Bird
ਉਡਦੇ ; ਉਡਦੇ ; udde	Fly	ਪੱਲੇ ; ਪੱਲੇ ; palle	With themselves; <i>literally</i> in pocket
ਖਰਚ ; ਖਰਚ ; kharch	Spending, expenditure	ਨਾ ; ਨਾ ; na	No, not
ਜ਼ੀਰਾ ; ਜ਼ੀਰਾ ; zeeraa	Small quantity	ਰੋਜ ; ਰੋਜ ; roz	Everyday
ਰੋਜ਼ੀ ; ਰੋਜ਼ੀ ; rozee	Sustenance	ਉੱਡ ; ਉੱਡ ; udd	Fly
ਖਾਣ ; ਖਾਣ ; khaan	Eat	ਹਮੇਸ਼ਾ ; ਹਮੇਸ਼ਾ ; hameshaa	Always
ਨਹੀਂ ਕਰਦੇ ; ਨਹੀਂ ਕਰਦੇ ; naheen karde	Do not do	ਨਾਲ ; ਨਾਲ ; naal	With, along with, together with
ਜ਼ਖੀਰਾ ; ਜ਼ਖੀਰਾ ; zakheeraa	Store, hoard	ਮੌਲਾ ; ਮੌਲਾ ; Mawla	God
ਪਹੰਚਾਵੇ ; ਪਹੰਚਾਵੇ ; pohanchaave	Transmit, convey	ਜੋ ; ਜੋ ; jo	Who; that
ਪੱਥਰ ; ਪੱਥਰ ; patthar	Stone, rock	ਵਿਚ ; ਵਿਚ ; wich	In, inside
ਕੀੜਾ ; ਕੀੜਾ ; keerra	Insect		

### 93. Doors will Close

دِل بازار تے منہ دروازہ، سینہ شہر ڈسیندا ہُو  
 روح سوداگر نفس ہے راہزن، جیہڑا حق دا راہ مریندا ہُو  
 جاں توڑی ایہہ نفس نہ ماریں، تاں ایہہ وقت کھڑیندا ہُو  
 کردا ہے زایا ویلا باہُو، جان نوں تاک مریندا ہُو

ਦਾਲ ਦਿਲ ਬਜ਼ਾਰ ਤੇ ਮੂੰਹ ਦਰਵਾਜ਼ਾ، ਸੀਨਾ ਸ਼ਹਿਰ ਡਸੇਂਦਾ ਹੂ  
 ਰੂਹ ਸੌਦਾਗਰ ਨਫ਼ਸ ਹੈ ਰਾਹਜ਼ਨ, ਜਿਹੜਾ ਹੱਕ ਦਾ ਰਾਹ ਮਰੇਂਦਾ ਹੂ  
 ਜਾਂ ਤੋੜੀ ਇਹ ਨਫ਼ਸ ਨਾ ਮਾਰੇਂ, ਤਾਂ ਇਹ ਵਕਤ ਖੜੇਂਦਾ ਹੂ  
 ਕਰਦਾ ਹੈ ਜ਼ਾਇਆ ਵੇਲ਼ਾ ਬਾਹੂ<sup>(੭੩)</sup>, ਜਾਨ ਨੂੰ ਤਾਕ ਮਰੇਂਦਾ ਹੂ

Daal — Dil bazaar te moonh darvaazaa, seenaa shaihar daseendaa Hoo  
 Ruh saudaagar nafs hai rahzan, jehraa Haqq da raah marendaa Hoo  
 Jaan torree eh nafs na maaren, taan eh waqt kharrendaa Hoo  
 Kardaa hai zaiaa welaa Bahoo, jaan noon taak marendaa Hoo

Inward is a bazaar and tongue, the gateway. Chest is the city  
 Soul is a merchant and self, a thief. It loots the travellers of Reality  
 One toils hard only to waste time as self stays unvanquished  
 O Bahoo, self wastes entire life until its doors close

**I**nward is like a bazaar which holds Divine Truth, tongue is its gate which leads to the Reality and chest is like a city where is hidden the entire universe. Soul (secret of Allah) is the trader in this city and bazaar of Truth but the self is such a cruel thief which plunders before one can reach there. It is crucial to kill it because unless purified, it keeps one oblivious to Allah. It wastes precious time till death which can be spent to reach the Divine Essence.



## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
دل ; दिल ; dil	Inward, esoteric being	بازار ; ਬਜ਼ਾਰ ; bazaar	Bazaar
ते ; ते ; te	And	منہ ; مُنہ ; moonh	Mouth
دروازہ ; दरवाजा ; darvaazaa	Door, entrance	سینہ ; سِینا ; seenaa	Chest
شہر ; ਸ਼ਹਿਰ ; shaihar	City	دسیندا ; ڈسیندا ; daseendaa	Appears, looks, visible
روح ; رُوہ ; ruh	Soul	سوداگر ; سؤداگار ; saudaagar	Merchant, trader
نفس ; نَفْس ; nafs	Self	ہے ; ہِے ; hai	Is
راہزن ; راجزن ; rahzan	Robber, thief, brigand, bandit	جیہرا ; جِہرا ; jehraa	Who
حَق دَراہ ; حَقّ دا راہ ; Haqq da raah	Path of Allah	مریندا ; مَریندا ; marendaa	Closes, stops; put hurdles
جاں توڑی ; جاں توڑی ; jaan torree	Until	ایہہ ; اِہہ ; eh	This
نہ مارے ; نا مارے ; na maaren	Is not killed	تاں ; تاں ; taan	Till then
وقت ; وَقْت ; waqt	Time	کھڑیندا ; کھڑیندا ; kharrendaa	Wastes, takes away
کردا ; ਕਰدا ; kardaa	Does	زایا ; ਜਾਇਆ ; zaaiaa	Waste
ويلا ; ਵੇਲਾ ; welaa	Time	جان نوں تاک ; جان نੂੰ ਤਾਕ ; jaan noon taak	Door of life

## 94. E ssence and A ttributes

ذاتی نال ناں ذاتی رلیا، سو کم ذات سڈیوے ہو  
 نفس کتے نوں بٹھ کراہاں، فہما فہم کیوے ہو  
 ذات صفاتوں مہناں آوے، جداں ذاتی شوق نپیوے ہو  
 نام فقیر تنہاں دا باہو، قبر جنہاں دی جیوے ہو

ਜ਼ਾਲ ਜ਼ਾਤੀ ਨਾਲ ਨਾਂ ਜ਼ਾਤੀ ਰਲਿਆ, ਸੋ ਕਮਜ਼ਾਤ ਸਡੀਵੇ ਹੂ  
 ਨਫਸ ਕੁੱਤੇ ਨੂੰ ਬੰਨ੍ਹ ਕਰਾਹਾਂ, ਫਹਿਮਾ ਫਹਿਮ ਕਚੀਵੇ ਹੂ  
 ਜ਼ਾਤ ਸਿਫ਼ਾਤੋਂ ਮਿਹਣਾਂ ਆਵੇ, ਜਦਾਂ ਜ਼ਾਤੀ ਸ਼ੌਕ ਨਪੀਵੇ ਹੂ  
 ਨਾਮ ਫਕੀਰ ਤਿਨ੍ਹਾਂ ਦਾ ਬਾਹੂ<sup>(੯੪)</sup>, ਕਬਰ ਜਿਨ੍ਹਾਂ ਦੀ ਜੀਵੇ ਹੂ

Zaal Zaa tee naal naa zaatee raliaa, so kamzaat sadeeve Hoo  
 Nafs kutte noon banh karaahaan, fehma fehm kacheeve Hoo  
 Zaat sifaaton mehna aave, jadaan zaatee shauq napeeve Hoo  
 Naam Fakir tinhaan da Bahoo, qabar jinhaan dee jeeve Hoo

You haven't become one with the Essence! You'll stay 'an ignoble'.

Tie the dog-like self and ponder!

Essence is your desire. Don't follow attributes now or reprimanded you shall be

O Bahoo, Fakirs are those whose graves are reminisced to bless

**A**ll stations are futile except annihilating in the Divine Essence. To reach this station a seeker of Allah should imprison dog like inciting self by the invocation and contemplation of *Ism-e-Allah Zaat*. The seeker who is bestowed with the ardent love for Allah and fondness for His Essence, no longer remains engrossed in attributes only. True Fakir is the one after whose death his mausoleum becomes alive as blessings and beneficence are showered upon people from that splendid place.

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
ذاتی نال ناں ذاتی رلیا ਜ਼ਾਤੀ ਨਾਲ ਨਾਂ ਜ਼ਾਤੀ ਰਲਿਆ ; Zaatee naal naa zaatee raliaa	Not annihilated essence within the Essence of Allah i.e. not annihilated in Allah	سو ; سہ ; so	He, that person
سڈیوے ; سڈیوے ; sadeeve	Called	کَم ذات ; کم جات ; kamzaat	Ignoble, base
کُتے ; کُتے ; kutte	Dog	نفس ; نَفَس ; nafs	Self
فہم فہم ; فہم فہم ; fehma fehman	Consideration, thinking, comprehension, discernment	نوں بٹھ کر ہاں ਕਰਾਹਾਂ ; noon banh karaahaan	After tying it
ذات ; جات ; zaat	Essence	کیوے ; کچیوے ; kacheeve	Do, does
مہنا آوے ; مہنا آوے ; mehna aave	Taunted, reproached	صفاتوں ; سفااتوں ; sifaaton	Attributes
شوق ; شوق ; shauq	Fondness, eagerness desire, liking, interest, eagerness	جداں ; جداں ; jadaan	When
نام ; نام ; naam	Name	نپوے ; نپوے ; napeeve	Holds
تہاں دا ; تہاں دا ; tinhaan da	Their	فقیر ; فکیر ; Fakir	Fakir
جہاں دی ; جہاں دی ; jinhaan dee	Whose	قبر ; قبر ; qabar	Grave, tomb
		جیوے ; جیوے ; jeeve	Live, alive

## 95. Arrow of Love

ذِكْرُ فِكْرِ سَبِّ اُرے اُریرے، جَاں جَان فِدا نَاں فَاَنی هُو  
 فِدا فَاَنی تَهَاں نُوں حَاصل، جِیہڑے وَّسن لَامکَاَنی هُو  
 فِدا فَاَنی اُونَهَاں نُوں هُوِیا، جِنهَاں چکھی عَشَق دِی کَاَنی هُو  
 بَاهُو هُو دَا ذِکْر سَریندَا هَر دَم، یَا ر نَه یَلِیَا جَانی هُو

ਜ਼ਾਲ ਜ਼ਿਕਰ ਫ਼ਿਕਰ ਸਬ ਉਰੇ ਉਰੇਰੇ, ਜਾਂ ਜਾਨ ਫ਼ਿਦਾ ਨਾਂ ਫ਼ਾਨੀ ਹੂ  
 ਫ਼ਿਦਾ ਫ਼ਾਨੀ ਤਿਨ੍ਹਾਂ ਨੂੰ ਹਾਸਲ, ਜਿਹੜੇ ਵੱਸਣ ਲਾਮਕਾਨੀ ਹੂ  
 ਫ਼ਿਦਾ ਫ਼ਾਨੀ ਉਨ੍ਹਾਂ ਨੂੰ ਹੋਇਆ, ਜਿਨ੍ਹਾਂ ਚੱਖੀ ਇਸ਼ਕ ਦੀ ਕਾਨੀ ਹੂ  
 ਬਾਹੂ<sup>(੯੦)</sup> ਹੂ ਦਾ ਜ਼ਿਕਰ ਸੜੇਂਦਾ ਹਰ ਦਮ, ਯਾਰ ਨਾ ਮਿਲਿਆ ਜਾਨੀ ਹੂ

Zaal Zikr fikr sab ure urere, jaan jaan fidaa naa faanee Hoo  
 Fidaa faanee tinhaan noon haasil, jehre wassan laamakaanee Hoo  
 Fidaa faanee oonhaan noon hoiaa, jinhaan chakhee ishq dee kaanee Hoo  
 Bahoo Hoo da zikr sarrendaa har dam, yaar na miliaa jaanee Hoo

Dhikr and meditation are insignificant until one sacrifices and annihilates  
 Sacrifice and annihilation are for those who dwell at the station of no station  
 Sacrifice and annihilation are by those who're wounded by the arrow of love  
 O Bahoo, dhikr of Hoo has burned me, yet I haven't found the Beloved

**I**nvocation and meditation are insignificant in love. The purpose is to give your life (before death) and annihilate yourself. Annihilation in the Divine Essence is attained by the perfect Mystics who reside at the station of no station becoming immortal with Allah. They have achieved such a high status being wounded by the arrow of Divine love. By invoking the sultan of invocations, *Hoo*, the longing and anxiousness of meeting the Beloved is intensified. Unless they attain union with the Beloved, they remain desperate and restless every moment.

## GLOSSARY

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
ذکر ; ਜਿਕਰ ; zikr	Invocation	فکر ; ਫਿਕਰ ; fikr	Reflection
سب ; ਸਬ ; sab	All	نُریرے ; اُریرے ; ਉਰੇ ਉਰੇ ; ure urere	Near, close; lag, remain behind
جان ; ਜਾਂ ; jaan	Until	جان ; ਜਾਨ ; jaan	Life
فدا ; فدا ; fidaa	Sacrificed	ناں ; ناں ; naa	No, not
فانی ; فانی ; faanee	Fana; annihilated	ہوئے انہوں نے ; اُنہوں نے راہل ; tinhaan noon haasil	Obtained or acquired by those
جہڑے ; جہڑے ; jehre	Who	وَسَن ; وَسَن ; wassan	Reside
لامکانی ; لامکانی ; laamakaanee	Station of no station, beyond space and time	ہوئے انہوں نے ; اُنہوں نے ہوئے انہوں نے ; oonhaan noon hoiaa	Happened to them
جنہاں ; جنہاں ; jinhaan	Who	چکھی ; چکھی ; chakhee	Tasted; experienced
عشق ; عشق ; ishq	Ardent Divine love	دی ; دی ; dee	Of
کانی ; کانی ; kaanee	Arrow	ہوئے انہوں نے ; اُنہوں نے ہوئے انہوں نے ; Hoo da zikr	Invocation of <i>Hoo</i> , the sultan of invocations
سڑے ; سڑے ; sarrendaa	Burn	ہر دم ; ہر دم ; har dam	Every moment; with each breath
یار ; یار ; yaar	Beloved; Allah	نا ; نا ; na	No, not
میلیا ; میلیا ; miliaa	Met; found	جانی ; جانی ; jaanee	Term of endearment; beloved

## 96. Meditate and Invoke

ذکر کنوں کر فکر ہمیشاں، ایہہ لفظ تیکھا تلواروں ہُو  
 کڈھن آہیں تے جان جلاون، فکر کَرن اسراروں ہُو  
 ذاکر سوئی جیہڑے فکر کماون، ہک پلک ناں فارغ یاروں ہُو  
 فکر دا پھٹیا کوئی نہ جیوے، پٹے مُڈھ چا پاڑوں ہُو  
 حق دا کلمہ آکھیں باہُو، رب رکھے فکر دی ماروں ہُو

ਜ਼ਾਲ ਜ਼ਿਕਰ ਕਨੋਂ ਕਰ ਫ਼ਿਕਰ ਹਮੇਸ਼ਾਂ, ਇਹ ਲਫ਼ਜ਼ ਤਿੱਖਾ ਤਲਵਾਰੋਂ ਹੂ  
 ਕੱਢਣ ਆਹੀਂ ਤੇ ਜਾਨ ਜਲਾਵਣ, ਫ਼ਿਕਰ ਕਰਨ ਅਸਰਾਰੋਂ ਹੂ  
 ਜ਼ਾਕਿਰ ਸੋਈ ਜਿਹੜੇ ਫ਼ਿਕਰ ਕਮਾਵਣ, ਹਿਕ ਪਲਕ ਨਾਂ ਫ਼ਾਰਗ਼ ਯਾਰੋਂ ਹੂ  
 ਫ਼ਿਕਰ ਦਾ ਫਟਿਆ ਕੋਈ ਨਾ ਜੀਵੇ, ਪਟੇ ਮੁੱਢ ਚਾ ਪਾੜੋਂ ਹੂ  
 ਹੱਕ ਦਾ ਕਲਮਾ ਅਖੀਂ ਬਾਹੂ<sup>(੯੦)</sup>, ਰੱਬ ਰੱਖੇ ਫ਼ਿਕਰ ਦੀ ਮਾਰੋਂ ਹੂ

Zaal Zikr kanon kar fikr hameshaan, eh lafz tikhaa talwaaron Hoo  
 Kadhan aaheen te jaan jalaavan, fikr karan asraaron Hoo  
 ZaaKir soee jehre fikr kamaavan, hik palk naa faarigh yaaron Hoo  
 Fikr da phattiaa koe na jeeve, putte mudh cha paarron Hoo  
 Haqq da kalma akheen Bahoo, Rabb rakhe fikr dee maaron Hoo

Meditate and invoke, it is sharper than a sword  
 Unravel the mysteries through meditation. It kindles the soul; they sigh.  
 True Invokers meditate. They don't forget beloved for a moment  
 Meditation holds the stump and pulls the root. What can stay safe, if it's  
 misleading mediation  
 Bahoo guides to uphold the truth, only God can save from misleading meditation

**P**ractise invocation of *Ism-e-Allah Zaat* and concentrate perpetually because when invocation and reflection get blended their effectivity becomes sharper than a sword. Only by concentration the Divine secrets are unfolded. The seeker who concentrates when

gets familiar to the Divine secrets, his soul sighs painfully which burns the evil whispers, devils and sensual appetites to ashes. The real invokers are those who remain absorbed in the concentration of *Ism-e-Allah Zaat* and never get free even for a moment. By concentration such secrets are disclosed which are impossible otherwise. Always tell the truth! May Allah keep us safe from the depraving concentration!

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
ذکر ; ਜਿਕਰ ; zikr	Invocation	کنون ; کنون ; kanon	With, by
کر فکر ; کر فکر ; kar fikr	Reflect	ہمیشاں ; ہمیشاں ; hameshaan	Always, forever
ایہہ ; ایہہ ; eh	This	لفظ ; لفظ ; lafz	Word
تیکھا تلواریوں ; تیکھا تلاواروں ; tikhaa talwaaron	Sharper than sword	کدھن آہیں ; کدھن آہیں ; kadhan aaheen	To sigh
تے ; تے ; te	And	جان ; جان ; jaan	Life; soul
جلاون ; جلاون ; jalaavan	Burn	فکر کرن اسراروں ; فکر کرن اسراروں ; fikr karan asraaron	Reflect upon secrets
ذاکر ; ذاکر ; zaakir	Invokers	سوئی ; سوئی ; soee	He, the same, The very same
جیہڑے ; جیہڑے ; jehre	Who	کماون ; کماون ; kamaavan	To do, to earn
ہک پلک ; ہک پلک ; hik palk	One moment, an instant	ناں ; نانا ; naa	No, not
فارغ ; فارغ ; faarigh	Free	یاروں ; یاروں ; yaaron	From the beloved, friend

دا ; دا ; da	Of	پھٹیا ; ڦاٽيا ; phattiaa	Affected
ڪوئي نه ; ڪوئي نا ; koeena	Nobody	جيوي ; جيوي ; jeeve	Live
ڇڏي ; پٽي ; putte	Ruined, destroyed; uprooted	مٿھ ; مٿھ ; mudh	Stub, stump
چاڙهي ; چاڙهي ; cha paarron	Root out	حق ڳالھي ; حق ڳالھي ; ; Haqq da kalma	Word of truth
آڪھي ; آڪھي ; akheen	Say, tell, utter; express	رَبَّ رَکھي ; رَبَّ رَکھي ; Rabb rakhe	May God keep safe
فڪري مارو ; فڪري مارو ; فڪري مارو ; Fikr dee maaron	Misleading reflection		

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## 97. World is Idol- Worshipping

راہ فقر دا پرے پریرے، اوڑک کوئی نہ دتے ہو  
 ناں اوتھے پڑھن پڑھاون کوئی، ناں اوتھے مسلے قصے ہو  
 ایہہ دُنیا ہے بُت پرستی، مت کوئی اس تے وِستے ہو  
 موت فقیری جیں سر آوے باہو، معلم تھیوے تے ہو

ਰੇ ਰਾਹ ਫ਼ਕਰ ਦਾ ਪਰੇ ਪਰੇਰੇ, ਓੜਕ ਕੋਈ ਨਾ ਦਿੱਸੇ ਹੁ  
 ਨਾਂ ਉਥੇ ਪੜਨ ਪੜਾਵਣ ਕੋਈ, ਨਾਂ ਉਥੇ ਮਸਲੇ ਕਿੱਸੇ ਹੁ  
 ਇਹ ਦੁਨੀਆ ਹੈ ਬੁੱਤਪਰਸਤੀ, ਮਤ ਕੋਈ ਇਸ ਤੇ ਵਿੱਸੇ ਹੁ  
 ਮੌਤ ਫ਼ਕੀਰੀ ਜੋ ਸਿਰ ਆਵੇ ਬਾਹੂ<sup>(ਰਹ)</sup>, ਮੁਅੱਲਮ ਥੀਵੇ ਤਿੱਸੇ ਹੁ

Re Raah Faqr da pare parere, orrak koee na disse Hoo  
 Naa othe parhhan parhaavan koee, naa othe masle qisse Hoo  
 Eh dunya hai bott-parastee, mat koee es te visse Hoo  
 Maut fakiri jain sir aave Bahoo, muallam theeve tisse Hoo

Faraway is the path of *Faqr*. Its end has no end  
 There're no laws, learning or fables  
 This world is idol-worshipping. Don't trust it!  
 O Bahoo, a Fakir knows. He is born on death before dying.

**T**he destination of *Faqr* is far away rather its journey is eternal. It is accomplished where Allah is all alone and there is no knowledge, no sharia to answer queries and no storytelling. The physical world is nothing but idol worshipping and should not be trusted. *Faqr* is accomplished on:

مُوتُوا قَبْلَ أَنْ تَمُوتُوا ◀

Meaning: Die before death.

Fakirism is neither in intellectual conversations nor in solving problems. It is also not in storytelling. This is the path of love with only Allah and drowning in His Oneness. The one who is accomplished in *Faqr*, only he knows about its virtues and spiritual states.

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
راہ ; راجہ ; raah	Path	فقر ; فکڑ ; Faqr	<i>Faqr</i> (see chapter 1 of Teachings)
دا ; ਦਾ ; da	Of	پرے پرے ; परे परेरे ; pare parere	Faraway
اورک ; اورک ; orrak	The end, extreme	کوئی نہ دیتے ; کوئی نਾ ਦਿੱਸੇ ; koe na disse	Cannot be seen
ਨਾ ; ਨਾਂ ; naa	No, not	اوتھے ; ਉਥੇ ; othe	There, at that place
پڑھنے پڑھاؤں ; ਪੜ੍ਹਨ ਪੜ੍ਹਾਵਣ ; parhhan parhaavan	Knowledge, learning, studying	مسئله ; ماسلے ; masle	Questions based on sharia, laws
تھیں ; ਕਿੱسے ; qisse	Stories, fables	ایہہ ; ਇਹ ; eh	This
دُنیا ; ਦੁਨੀਆ ; dunya	World	ہے ; ਹੈ ; hai	Is
بوت پرستی ; بۆتپراسٹی ; bott-parastee	Idol-worshipping, idolatry	مت ; مات ; mat	Do not
اس تے ; ایس تے ; es te	On it	وٹے ; وٹیسے ; visse	To trust, rely (upon), put one's faith in
موت فقیری جیوں سر آوے ; مੌਤ ਫਕੀਰੀ ਜੋ ਸਿਰ ਆਵੇ ; maut fakiri jain sir aave	Fakir is the one who dies before death	معلم تھیوے ; ਮੁਅੱਲਮ ਥੀਵੇ ; muallam theeve	Comes to know, understands, comprehends
تے ; ਤਿੱਸੇ ; tisse	He, him		

## 98. King of Jilan

راتیں رتی نیندر نہ آوے، دہاں رہے حیرانی ہُو  
 عارف دی گل عارف جانے، کیا جانے نفسانی ہُو  
 کر عبادت پچھوتا سیں، تیری زایا گئی جوانی ہُو  
 حق حضور انہاں نوں حاصل باہُو، جنہاں ملیا شاہ جیلانی ہُو

ਰੇ ਰਾਤੀਂ ਰੱਤੀ ਨੀਂਦਰ ਨਾ ਆਵੇ, ਦਿਹਾਂ ਰਹੇ ਹੈਰਾਨੀ ਹੂ  
 ਆਰਫ਼ ਦੀ ਗੱਲ ਆਰਫ਼ ਜਾਣੇ, ਕਿਆ ਜਾਣੇ ਨਫ਼ਸਾਨੀ ਹੂ  
 ਕਰ ਅਬਾਦਤ ਪਛੋਤਾਸੋਂ, ਤੇਰੀ ਜਾਇਆ ਗਈ ਜਵਾਨੀ ਹੂ  
 ਹੱਕ ਹਜ਼ੂਰ ਓਨ੍ਹਾਂ ਨੂੰ ਹਾਸਲ ਬਾਹੂ<sup>(੫੫)</sup>, ਜਿਨ੍ਹਾਂ ਮਿਲਿਆ ਸ਼ਾਹ ਜੀਲਾਨੀ<sup>(੫੫)</sup> ਹੂ

Re Raateen ratti neendar na aave, deehaan rahe hairaanee Hoo  
 Arif dee gal Arif jaane, kiaa jaane nafsaaanee Hoo  
 Kar ibaadat pachhotaasen, teree zaaiaa gae javaanee Hoo  
 Haqq huzoor onhan noon haasil Bahoo, jinhaan miliaa Shah Jilani Hoo

Can't sleep for a moment at night and baffled I stay during the day  
 A Mystic's word is comprehended by a Mystic only, not by the worshipper of self  
 Perform worships or regret the wasting of youth  
 Divine presence is of those, O Bahoo, who gained the favour of the king of Jilan

**I**n the love of Allah, I cannot sleep at night and I am equally bewildered during daytime. Only a Mystic can understand words of another Mystic but people who worship the self cannot. Strive for His gnosis. Once youth is lost in ignorance it will only bring regret in old age. The disciples of Shaikh Abdul Qadir Jilani are the ones who are blessed with the presence (Divine vision) in the court of Allah.

## GLOSSARY

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
ਰਾਤੀਂ ; ਰਾਤੀਂ ; raateen	At night	ਰੱਤੀ ਨਿੰਦਰ ਨਾ ਆਵੇ ; ratti ਨੀਂਦਰ ਨਾ ਆਵੇ ; ratti neendar na aave	Not able to sleep
ਦਿਹਾਂ ; ਦਿਹਾਂ ; deehaan	In day	ਰਹੇ ਹੈਰਾਨੀ ; rahe hairaanee	Continuously worrisome or perplexed
ਆਰਫ ; ਆਰਫ ; Arif	Mystic	ਦੀ ; ਦੀ ; dee	Of
ਗਲ ; ਗਲ ; gal	Utterance, talk; word, speech	ਜਾਣੇ ; ਜਾਣੇ ; jaane	Know
ਕਿਆ ; ਕਿਆ ; kiaa	What	ਨਫਸਾਨੀ ; nafsaanee	Concerning self (nafs); sensual
ਕਰ ਅਬਾਦਤ ; kar ibaadat	Perform worship	ਪਛੋਤਾਸੋਂ ; pachhotaasen	Repentance, regret, remorse
ਤੇਰੀ ; ਤੇਰੀ ; teree	Your	ਜਾਇਆ ਗਈ ; zaaiaa gae	Wasted
ਜਵਾਨੀ ; javaanee	Youth	ਹੱਕ ; ਹੱਕ ; Haqq	Allah, Truth
ਹਜ਼ੂਰ ; ਹਜ਼ੂਰ ; huzoor	Presence	ਉਨ੍ਹਾਂ ਨੂੰ ਹਾਸਲ ; onhan noon haasil	Obtained by those
ਜਿਨ੍ਹਾਂ ; ਜਿਨ੍ਹਾਂ ; jinhaan	Who	ਮਿਲਿਆ ; miliala	Met; found
ਸ਼ਾਹ ਜੀਲਾਨੀ ; ਸ਼ਾਹ ਜੀਲਾਨੀ (QADIR) ; Shah Jilani	The king of Jilan, Ghawth al-Azam Shaikh Abdul Qadir Jilani		

## 99. Death at the Gibbet

راتیں نین رت ہنوں روون، تے ڈیہاں غمزہ غم دا ہُو  
 پڑھ توحید وڑیا تن اندر، سکھ آرام ناں سمدا ہُو  
 سر سولی تے چا ٹنگیونے، ایہو راز پرَم دا ہُو  
 سدھا ہو کوہیویے باہُو، قطرہ رہے ناں غم دا ہُو

ਰੇ ਰਾਤੀਂ ਨੈਣ ਰੱਤ ਹੰਝੂ ਰੋਵਣ, ਤੇ ਡੀਹਾਂ ਗ਼ਮਜ਼ਾ ਗ਼ਮ ਦਾ ਹੁ  
 ਪੜ੍ਹ ਤੌਹੀਦ ਵੜਿਆ ਤਨ ਅੰਦਰ, ਸੁੱਖ ਅਰਾਮ ਨਾਂ ਸਮਦਾ ਹੁ  
 ਸਰ ਸੂਲੀ ਤੇ ਚਾ ਟੰਗਿਓਨੇ, ਇਹੋ ਰਾਜ਼ ਪਰਮ ਦਾ ਹੁ  
 ਸਿੱਧਾ ਹੋ ਕੋਹੀਵੀਏ ਬਾਹੂ<sup>(ਰਹ)</sup>, ਕਤਰਾ ਰਹੇ ਨਾਂ ਗ਼ਮ ਦਾ ਹੁ

Re Raateen nain ratt hanjoon rovan, te deehaan ghamzaa gham da Hoo  
 Parh Tawhid varriaa tann andar, sukh aaraam naa samdaa Hoo  
 Sar soolee te cha tangeeone, eyho raaz param da Hoo  
 Siddha ho koheveeye Bahoo, qatraa rahe naa gham da Hoo

Lovers paint night's canvas in scarlet tears and day speaks of their sorrows  
 Recite secret of Oneness! It resides within. Can't sleep in peace  
 Sentenced to the gibbet! Hanged! That's the secret of love  
 Bahoo advises! Straighten yourself to embrace death. No drop of sorrow will stay

**D**ivine love has occupied the inwards of the lovers in the form of *Ism-e-Allah Zaat*. It makes them cry at night with the tears of blood and keeps them wounded with pain during the day. Ever since the secret of Oneness has been revealed from *Ism-e-Allah Zaat* inwardly, calm and peace is impossible even for a moment. The same secret of Oneness was disclosed by Mansur al-Hallaj and was hanged. To reveal the secret is against the principle of love so it must not be unveiled even if the lover is hanged. The very principle of love is to be esoterically beheaded and hanged perpetually concealing it in the inward. Only this is the true submission and surrender. When the Divine consent is achieved, sorrow and fear end.

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
راتیں ; راتیں ; raateen	At night	نین ; نین ; nain	Eyes
راتِ بھجوں ; رت ہنجوں ; رت ہنجوں ; ratt hanjoon	Tears of blood	روان ; روتان ; rovan	Cry
تے ; تے ; te	And	ڈیہاں ; ڈیہاں ; deehaan	In day
غم ; غم ; ghamzaa	Affection; elegance; pride, grace	غم ; غم ; gham	Sorrow, grief, sadness; woe
دا ; دا ; da	Of	پڑھ ; پڑھ ; parh	Read
توحید ; توحید ; Tawhid	Oneness	واریا ; واریا ; varriaa	Entered
تندر ; تندر ; tann andar	In the body	سُکھ آرام ; سُکھ آرام ; sukh aaraam	Comfort, ease
ناں سمداء ; نانا سمداء ; naa samdaa	Do not sleep or take rest	سر ; سر ; sar	Head
سولے تے چانگیونے ; سولے تے چانگیونے ; soolee te cha tangeeone	Hanged at gallows or gibbet	ایہو ; ایہو ; eyho	This; this one; only this; this very
راز ; راز ; raaz	Secret	پرم ; پرم ; param	Love
سیدھاہو ; سیدھاہو ; siddha ho	Be straight; right	کوہیویے ; کوہیویے ; koheveeye	Get beheaded; sacrificed; slaughtered
قطرہ ; قطرہ ; qatraa	Drop	رہے ; رہے ; rahe	Remain, left

## 100. Perfect Spiritual Sight

رات اندھیری کالی دے وچ، عشق چراغ جلاندا هُو  
 جیندی سک توں دل چا نیوے، توڑے نہیں آواز سناندا هُو  
 اوجھڑ جھل تے مارو بیلے، اتھے دم دم خوف شہاں دا هُو  
 تھل جل جنگل گئے جھگیندے باھو، کامل نینہہ جنہاندا هُو

ਰੇ ਰਾਤ ਅੰਧੇਰੀ ਕਾਲੀ ਦੇ ਵਿਚ, ਇਸ਼ਕ ਚਰਾਗ਼ ਜਲਾਂਦਾ ਹੁ  
 ਜੈਂਦੀ ਸਿਕ ਤੂੰ ਦਿਲ ਚਾ ਨੀਵੇ, ਤੋੜੇ ਨਹੀਂ ਅਵਾਜ਼ ਸੁਣਾਂਦਾ ਹੁ  
 ਅੱਝੜ ਝੱਲ ਤੇ ਮਾਰੂ ਬੇਲੇ, ਇਥੇ ਦਮ ਦਮ ਖੌਫ਼ ਸ਼ੀਹਾਂ ਦਾ ਹੁ  
 ਥਲ ਜਲ ਜੰਗਲ ਗਏ ਝਰੋਂਦੇ ਬਾਹੂ<sup>(ਬਹ)</sup>, ਕਾਮਿਲ ਨੀਂਹ ਜਿਨ੍ਹਾਂਦਾ ਹੁ

Re Raat andheree kaalee de wich, ishq chiraagh jalaandaa Hoo  
 Jaindee sik tun dil cha neeve, torey naheen aawaaz sunaandaa Hoo  
 Aujhar jhall te maaroo bele, ethe dam dam khauf sheehaan da Hoo  
 Thal jal jungle gae jhagende Bahoo, kamil nenh jihnaan daa Hoo

In the dead of the night, love lightens the lamp  
 Pangs of passion twitches, not a sound is heard  
 A deep jungle and deserted swamps! Fearing lions all the time  
 Bahoo confides; cross deserts, oceans and jungles! Find the one with the  
 perfect sight

**T**he darkness of the inciting self, worldliness and Satan is only lightened by the Divine love. When love occupies the inward, one is unable to utter a single word. During the journey of gnosis only those can be successful who have been liberated from lust, sensual appetites, worries, ignorance and darkness and most importantly who have a perfect spiritual guide and are in Divine love.

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
رات ; रात ; raat	Night	ਅੰਧੇਰੀ ; ਅੰਧੇਰੀ ; andheree	Stormy; dark
ਕਾਲੀ ; काली ; kaalee	Black, dark	ਦੇ ਵਿਚ ; ਦੇ ਵਿਚ ; de wich	In
عشق ; ईशक ; ishq	Ardent Divine love	ਚਰਾਗ਼ ; चरागा ; chiraagh	Oil lamp
जलान्दा ; जलान्दा ; jalaandaa	Burns, lights up	ਜੈਂਦੀ ; ਜੈਂਦੀ ; jaindee	Whose
ਸਿਕ ; सिक ; sik	Pang of love	ਤੂੰ ; ਤੂੰ ; tun	From
दिल ; दिल ; dil	Heart; inward	ਚਾ ਨੀਵੇ ; चा नीवे ; cha neeve	Take away
तोरे ; ਤੋਰੇ ; torey	Although, though, however, even if	ਨਹੀਂ ; ਨਹੀਂ ; ਨਹੀਂ ਅਵਾਜ਼ ਸੁਣਾਂਦਾ ; naheen aawaaz sunaandaa	Do not make sound
अजहर ; अजहर ; aujhar	Difficult to traverse forest; trackless wasteland	ਜ਼ਹਲ ; ज़ल ; jhall	Dense forest
मारु ; मारु ; maaroo	Wilderness	ਬੇਲੇ ; बेले ; bele	Swamp, marsh
ਇਥੇ ; एथे ; ethe	Here	ਦਮ ਦਮ ; दम दम ; dam dam	With every breath; each moment
خوف ; خوف ; khauf	Fear, terror, fright, dread	ਸ਼ੀਹਾਨ ; शीहां ; sheehaan	Lions
दा ; दा ; da	Of	ਥਲ ; थल ; thal	Desert
जल ; जल ; jal	Water, sea	ਜੰਗਲ ; जंगल ; jungle	Wood, forest, jungle



گئے جھگیندے ; رادے झरोंदे  
; gae jhagende

Crossed over

جنہاں دا ; جیہاں دا ;  
jihnaan daa

Whose

کامل نینہہ ; کامیل نیرہہ ;  
kamil nenh

Perfect foundation  
or base; Here it  
means the perfect  
spiritual guide and  
perfect love with  
him



## 101. Love Fosters Compassion

رحمت اُس گھر وِچ وِستے، جتھے بلدے دِیوے ہُو  
 عشق ہوائی چڑھ گیا فلک تے، کتھے جہاز گھتیوے ہُو  
 عقل فکر دی بیڑی نوں، چا پہلے پور بوڑیوے ہُو  
 ہر جا جانی دِستے باہُو، جت وِل نظر کھیوے ہُو

ਰੇ ਰਹਿਮਤ ਉਸ ਘਰ ਵਿਚ ਵੱਸੇ, ਜਿੱਥੇ ਬਲਦੇ ਦੀਵੇ ਹੁ  
 ਇਸ਼ਕ ਹਵਾਈ ਚੜ੍ਹ ਗਿਆ ਫਲਕ ਤੇ, ਕਿੱਥੇ ਜਹਾਜ਼ ਘਤੀਵੇ ਹੁ  
 ਅਕਲ ਫਿਕਰ ਦੀ ਬੇੜੀ ਨੂੰ, ਚਾ ਪਹਿਲੇ ਪੂਰ ਬੋੜੀਵੇ ਹੁ  
 ਹਰ ਜਾ ਜਾਨੀ ਦਿੱਸੇ ਬਾਹੂ<sup>(੯੯)</sup>, ਜਿਤ ਵੱਲ ਨਜ਼ਰ ਕਚੀਵੇ ਹੁ

Re Rehmat os ghar wich vasse, jitthe balde deeve Hoo  
 Ishq hawaaee charh giaa falk te, kithe jahaaz ghateeve Hoo  
 Aqal fikr dee berree noon, cha pehle pur burreeve Hoo  
 Har jaa jaanee disse Bahoo, jit val nazar kacheeve Hoo

Compassion descends...it's the house with light. Ah, lamps.  
 My love rose towards the heavens. Where should I drop the anchor!  
 Intellect, reflection...must drown their boat  
 Bahoo sees the Beloved wherever he turns to

**T**he blessings and bounties descend on the inward where the lamps of Divine love have been lightened. The river of my love has surged high and reached the ocean of Oneness, where can the ship be anchored now! The boat of intellect should be drowned at the very outset of travelling the path of love. Now the situation is such that I see the Divine Essence everywhere.

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
رحمت ; ਰਹਿਮਤ ; rehmat	Divine mercy, compassion	اس ; اوس ; os	That, it; on
گھر ; ਘਰ ; ghar	Home, house	وچ ; ਵਿਚ ; wich	In, inside, into
وٹے ; ਵੱਸੇ ; vasse	To fall; to shower	جیتھے ; ਜਿੱਥੇ ; jitthe	Where
بلدے ; ਬਲਦੇ ; balde	Lightened	دیوے ; ਦੀوے ; deeve	Lamps
عشق ; ਇਸ਼ਕ ; ishq	Ardent Divine love	ہوائی ; ہوااے ; hawaace	Aerial
چڑھ گیا ; چڑھ گیا ; charh giaa	Rose high	فلک ; فلک ; falk	Sky
تے ; تے ; te	On	کیتھے ; کیتھے ; kithe	Where
جہاز ; جہاز ; jahaaz	Ship	گھاتے ; گھاتے ; ghateeve	To be put; anchored
عقل ; اقل ; aqal	Intelligence, intellect, wit, wisdom	فکر ; فکر ; fikr	Reflection
دی بیری نون ; دی بیری نون ; dee berree noon	Boat of	چا ; چا ; cha	Lift
پہلے پور ; پہلے پور ; pehle pur	Initial, first; in the very beginning, just on the inception	بوڑے ; بوڑے ; burreeve	Sunk, drowned
ہر ; ہر ; har	Every, each, all	جا ; جا ; jaa	place, spot; space; station
جانی ; جانی ; jaanee	Term of endearment, Beloved; Allah	دیسے ; دیسے ; disse	Is seen, observed
جیت وال ; جیت وال ; jit val	In the direction of, towards	نظر کیوے ; نظر کیوے ; nazar kacheeve	To see, to look

## 102. The Ancient One

روزے نفل نمازاں تقویٰ، سبھو کم حیرانی ہُو  
 انہیں گلےں ربّ حاصل ناپیں، خود خوانی خود دانی ہُو  
 ہمیش قدیم جلیندا ملیو، سو یار، یار نہ جانی ہُو  
 ورد وظیفے تھیں چھٹ رہی باہُو، جد ہو رہی فانی ہُو

ਰੇ ਰੋਜੇ ਨਫਲ ਨਮਾਜ਼ਾਂ ਤਕਵਾ, ਸੱਭੇ ਕਮ ਹੈਰਾਨੀ ਹੁ  
 ਇਨਹੀਂ ਗੱਲੀਂ ਰੱਬ ਹਾਸਲ ਨਾਹੀਂ, ਖੁਦ ਖ਼ਵਾਨੀ ਖੁਦ ਦਾਨੀ ਹੁ  
 ਹਮੇਸ਼ ਕਦੀਮ ਜਲੇਂਦਾ ਮਿਲਿਓ, ਸੇ ਯਾਰ, ਯਾਰ ਨਾ ਜਾਨੀ ਹੁ  
 ਵਿਰਦ ਵਜ਼ੀਫੇ ਥੀਂ ਛੁੱਟ ਰਹਿਸੀ ਬਾਹੂ<sup>(੨੦)</sup>, ਜਦ ਹੋ ਰਹਿਸੀ ਫ਼ਾਨੀ ਹੁ

Re Roze nafal namaazaan taqwa, sabbho kam hairaanee Hoo  
 Inheen galleen Rabb haasil naaheen, khud khwaanee khud daanee Hoo  
 Hamesh qadeem jalendaa milio, so yaar, Yaar na Jaanee Hoo  
 Vird vazeeffe theen chhut raihsee Bahoo, jad ho raihsee faanee Hoo  
 Fasting, prayers, piety... Astonished! I tried everything  
 Lord can't be reached with all this! It's merely conceit  
 Alas, the Ancient One within not found – Beloved not reached  
 O Bahoo, if annihilated then recitals and litanies are no longer needed

**O** seeker! Although fasting, devotions and rites of abstinence are considered good deeds and part of worship but they do not take one to the Divine Essence. Instead, they lead to vanity, pride, egotism and self-obsession. Do you not recognize that the Divine Essence is concealed within you since eternity? O Bahoo! When the seeker is annihilated in the Essence, he liberates from all sorts of rites and rituals.

## GLOSSARY

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
روزے ; رोजے ; roze	Fast, fasting	نفل ; نفلل ; nafal	Voluntary acts of worship
نمازاں ; ناماذاں ; namaazaan	Salats	تقویٰ ; ਤਕਵਾ ; taqwa	Piety
سبھو ; ਸੱਭੇ ; sabbho	All, every	کم ; ਕਮ ; kam	Work
حیرانی ; ਹੈਰانی ; hairaanee	Bewilderment, astonishment, surprise; shock; worrisome, perplexity	ਇਨہیں ; ਇਨہیں ; inheen	These
گالین ; گالیاں ; galleen	Conversation, talk; acts, deeds	رب ; رَبّ ; Rabb	God, Lord
حاصل ; ਹਾਸਲ ; haasil	Obtained, acquired	ਨਾہیں ; ਨਾہیں ; naaheen	No, not
خودخوانی خوددانی ; خود خوانی خوددانی ; khud khwaanee khud daanee	To read and understand by oneself; to think of oneself as right and others wrong; self-praise, self-display	ہمیشہ ; ਹਮੇਸ਼ ; hamesh	Always, ever, perpetual
جالندا ; جالندا ; jalendaa	Is staying; is performing or fulfilling (His part)	قدیم ; کدیم ; Qadeem	The Ancient One, Allah, Divine Essence
سو ; سہ ; so	The same, this, that therefore	میلو ; मिलिओ ; milio	Found
نہ ; نا ; na	No, not	یار ; یار ; Yaar	Beloved; Allah
ورد ; ویرد ; vird	Recitals	جانی ; جانی ; Jaanee	Term of endearment, Beloved; Allah
		وازیفے ; वज़ीफ़े ; vazeefe	Litanies

تھیں ; ثیں ; theen	From	چھٹ رہی ; چھٹ رہی ; chhut raihsee	Will be absolved
جد ; جد ; jad	When	ہو ; ہو ; ho	Be; are
فانی ; فانی ; faanee	Fana, annihilated		



### 103. Lover's Shahada

زبانی کلمہ ہر کوئی پڑھدا، دل دا پڑھدا کوئی ہُو  
 جتھے کلمہ دل دا پڑھئیے، اوتھے ملے زبان ناں ڈھوئی ہُو  
 دل دا کلمہ عاشق پڑھدے، کی جانن یار گلوئی ہُو  
 ایہہ کلمہ مینوں پیر پڑھایا باہُو، میں سدا سوہاگن ہوئی ہُو

ਜੇ ਜ਼ਬਾਨੀ ਕਲਮਾ ਹਰ ਕੋਈ ਪੜ੍ਹਦਾ, ਦਿਲ ਦਾ ਪੜ੍ਹਦਾ ਕੋਈ ਹੁ  
 ਜਿੱਥੇ ਕਲਮਾ ਦਿਲ ਦਾ ਪੜ੍ਹਦੇ, ਉਥੇ ਮਿਲੇ ਜ਼ਬਾਨ ਨਾਂ ਢੋਈ ਹੁ  
 ਦਿਲ ਦਾ ਕਲਮਾ ਆਸ਼ਕ ਪੜ੍ਹਦੇ, ਕੀ ਜਾਨਣ ਯਾਰ ਗਲੋਈ ਹੁ  
 ਇਹ ਕਲਮਾ ਮੈਨੂੰ ਪੀਰ ਪੜ੍ਹਾਇਆ ਬਾਹੂ<sup>(੨੨)</sup>, ਮੈਂ ਸਦਾ ਸੁਹਾਗਣ ਹੋਈ ਹੁ

Ze Zabaanee kalma har koee parhdaa, dil da parhdaa koee Hoo  
 Jitthe kalma dil da parheeye, othe mile zabaan naa dhoee Hoo  
 Dil da kalma aashiq parhde, kee jaanan yaar galoe Hoo  
 Eh kalma mainu Pir parhaiaa Bahoo, main sadaa suhaagan hoe Hoo

Everyone recites shahada verbally, a few does it wholeheartedly  
 Where one recites shahada inwardly, there's no need to recite verbally  
 Lovers' inward recite shahada. Those babbling and cajoling don't know  
 O Bahoo, Pir taught me shahada-Eternal fortunate, I became

**E**veryone recites shahada verbally but there are a few who recite it with a verified inward. When lovers find the reality and core of shahada, there remains no need to move the tongue as there is only Divine vision. Shahada can only be recited in this way by the lovers of Divine Essence. The verbose people are unable to understand the secret of shahada. My perfect spiritual guide has taught me to recite it with inward verification so I have become fortunate in the world and the hereafter.

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
زبانی ; ਜ਼ਬਾਨੀ ; zabaanee	With tongue, verbally	کلمہ ; कलमा ; kalma	Shahada; <i>Kalima at-Tayyibah</i>
ਹਰ ਕੋਈ ; ਹਰ ਕੋਈ ; har koe	Everybody	ਪੜ੍ਹਦਾ ; ਪੜ੍ਹਦਾ ; parhdaa	Reads, recites
دل ; ਦਿਲ ; dil	Inward	دا ; ਦਾ ; da	Of
جہتھے ; ਜਿੱਥੇ ; jitthe	Where	ਪੜ੍ਹੈਏ ; ਪੜ੍ਹੈਏ ; parheeye	Read
اوتھے ; ਉਥੇ ; othe	There, at that place	میلے زبان ناں ڈھوئی ; मिले ਜ਼ਬਾਨ ਨਾਂ ਢੋਈ ; mile zabaan naa dhoe	Tongue does not have access, no room for words
عاشق ; आशक ; aashiq	Divine lovers	ਪੜ੍ਹਦੇ ; ਪੜ੍ਹਦੇ ; parhde	Read, recite
کی ; की ; kee	What	جانن ; ਜਾਨਣ ; jaanan	Know, understand, be acquainted, conversant or familiar with
يار گوی ; ਯਾਰ ਗਲੋਈ ; yaar galoe	One who smooth talks, wheedling, cajoling, coaxing	ایہہ ; ਇਹ ; eh	This
میںوں ; मैनुँ ; mainu	I, me	پیر ; पीर ; Pir	Pir
پڑھایا ; ਪੜ੍ਹਾਇਆ ; parhaiaa	Taught, imparted the knowledge of	میں ; मैं ; main	I
سدا ; सदा ; sadaa	Always, perpetually, continually, permanently, ever; denoting continuity	سوهاگن ; सुहागण ; suhaagan	Bride; lucky, fortunate
होئی ; होਈ ; hoe	Happened, occurred, became		



## 104. The Men of Secrets

زاهد زُهد کریندے تھکے، روزے نفل نمازاں ہُو  
 عاشق غرق ہوئے وِچ وحدت، اَللّٰہ نال محبت رازاں ہُو  
 مکھی قید شہد وِچ ہوئی، کیا اُدسی نال شہبازاں ہُو  
 جنہاں مجلس نال نبی دے باہُو، سوئی صاحب راز نیازاں ہُو

ਜੇ ਜ਼ਾਹਿਦ ਜ਼ੁਹਦ ਕਰੋਂਦੇ ਥੱਕੇ, ਰੋਜ਼ੇ ਨਫਲ ਨਮਾਜ਼ਾਂ ਹੁ  
 ਆਸ਼ਿਕ ਗ਼ਰਕ ਹੋਏ ਵਿਚ ਵਹਦਤ, ਅੱਲਾ ਨਾਲ ਮੁਹੱਬਤ ਰਾਜ਼ਾਂ ਹੁ  
 ਮੱਖੀ ਕੈਦ ਸ਼ਹਿਦ ਵਿਚ ਹੋਈ, ਕਿਆ ਉਡਸੀ ਨਾਲ ਸ਼ਹਿਬਾਜ਼ਾਂ ਹੁ  
 ਜਿਨ੍ਹਾਂ ਮਜਲਸ ਨਾਲ ਨਬੀ<sup>(ਸ)</sup> ਦੇ ਬਾਹੂ<sup>(ਹ)</sup>, ਸੋਈ ਸਾਹਿਬ-ਏ ਰਾਜ਼ ਨਿਆਜ਼ਾਂ ਹੁ

Ze Zahid zuhd karende thakke, roze nafal namaazaan Hoo  
 Aashiq gharq hoe wich Wahdat, Allah naal mohabbat raazaan Hoo  
 Makkhee qaid shahad wich hoee, kiaa udsee naal shahbaazaan Hoo  
 Jinhaan majlis naal Nabi de Bahoo, soee sahib-e-raaz niyaaazaan Hoo

Austerities only exhausted... so did fast, worship and salat  
 Lovers submerged in Oneness are brimming with Divine secrets  
 A bee stuck in honey can never fly with the falcons  
 O Bahoo! Seekers in the Mohammadan Assembly are the men of secrets

The ascetics got tired of devotions and hard mystic struggles even then remained in veil and could not gain union with Allah but the lovers became confidant of Allah due to Divine love and are annihilated in His Essence. They became embodiment of Oneness being absorbed in Oneness of Allah. The seekers of world who are indulged in worldly desires, opulence and lust as well as the seekers of the hereafter or paradise who are busy in physical worships and hard mystic struggles being ambitious for heavenly houris, castles and rewards cannot compete such Divine lovers. Lucky are the confidants who got presence in the Mohammadan Assembly.

## GLOSSARY

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
زاهد ; ਜ਼ਾਹਿਦ ; zahid	Abstinent; religious devout	زُهد ; ਜ਼ੁਹਦ ; zuhd	Asceticism
کریںدے ; ਕਰےدے ; karendē	By doing	ٹھکے ; ਥੱਕੇ ; thakke	Tired, exhausted, fatigued, wearied
روزے ; روزه ; roze	Fast, fasting	نفل ; ਨਫਲ ; nafal	Voluntary acts of worship
نمازوں ; ਨਮਾਜ਼ਾਂ ; namaazaan	Salats	عاشق ; آسک ; aashiq	Divine lovers
غرق ہوئے ; ਗ਼ਰਕ ਹੋਏ ; gharq hoe	Drowned, submerged, immersed, engrossed, absorbed	وچ ; ਵਿਚ ; wich	In, inside, into
وحدت ; ਵਹਦਤ ; Wahdat	Oneness	الله ; اَللا ; Allah	Allah
نال ; ਨਾਲ ; naal	With, along with, together with	محبت ; ਮੁਹੱਬਤ ; mohabbat	Love
رازوں ; رازان ; raazaan	Secrets	کھی ; مੱਖی ; makkhee	Bee; fly
قيد ; قید ; qaid	Confined	شهد ; ਸ਼ਹਿਦ ; shahad	Honey
هوئى ; ਹੋਈ ; hoee	Happened, occurred, became	کیا اُڑسی ; کیا اُڑسی ; kiaa udsee	How can it fly!
شہبازوں ; ਸ਼ਹਿਬਾਜ਼ਾਂ ; shahbaazaan	Falcons, hawks, eagles	جنہاں ; ਜਿਨ੍ਹਾਂ ; jinhaan	Who
مجلس نال نبی ; مجلس نال نبی ; نابی (م) ; majlis naal Nabi	Presence in the Mohammadan Assembly	دے ; ਦੇ ; de	Of

سوئی ; سہی ; soee	He, the same, the very same	صاحبِ راز ; ساہی-ہے راج ; sahib-e-raaz	Annihilated in <i>Hoo</i> , the perfect Fakir; seeker of Allah who is Divine confidant
نیازاں ; نیاہاں ; niyaazaan	Favour, help, trust		



## 105. My Search did not End

سے روزے سے نفل نمازاں، سے سجدے کر کے تھکے ہو  
 سے واری مئے حج گزارن، دل دی دوڑ ناں مئے ہو  
 چلے چلیے جنگل بھونا، اس گل تھیں ناں پکے ہو  
 سبھے مطلب حاصل ہونڈے باہو، جد پیر نظر اک مئے ہو

سین    مੈ رےجے مے نڈل نماناں، مے سجدے کر کر تھکے ہو  
 مے واری مکے رنج گوارن، دل دی دوڑ ناں مئے ہو  
 چیلے چلیے جنگل بھونا، اس گل تھیں ناں پکے ہو  
 سبھے مطلب حاصل ہونڈے باہو، جد پیر نظر اک مئے ہو

Seen    Sey roze nafal namaazaan, sey sajde kar kar thakke Hoo  
 Sey vaaree Makke hajj guzaaran, dil dee daurr naa mukke Hoo  
 Chille chaleehe jungle bhauna, es gal theen naa pakke Hoo  
 Sabhe matlab haasil honde Bahoo, jad Pir nazar ek takke Hoo

Countless fasts, salats and bowing... Exhaustion!  
 So many times, I went to Makkah for hajj. My search didn't end  
 I secluded for forty days and wandered in jungles, but to no avail  
 All my wishes were granted, O Bahoo, the moment Pir glanced at me

I left no stone unturned to accomplish gnosis by performing various religious rites. I offered supererogatory prayers, placed my plea while prostrating in salat hundreds of times, performed hajj, forty-day seclusions and then wandered off into the woods to find Allah but failed due to lack of guidance of the perfect spiritual guide. I remained deprived of Allah's gnosis unless I came in the servitude of my guide. The moment he cast his eyes upon me with beneficence then and there I accomplished the purpose of my life.

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
سے ; मै ; sey	Hundred; numerous	روزے ; رोजے ; roze	Fast, fasting
نفل ; ਨਫਲ ; nafal	Voluntary acts of worship	ਨਮਾਜਾਂ ; ਨਮਾਜ਼ਾਂ ; namaazaan	Salats
سجده ; ਸਜਦੇ ; sajde	Prostration	ਕਰਕਰ ; ਕਰ ਕਰ ; kar kar	Doing repeatedly
ਠਕੇ ; ਥੱਕੇ ; thakke	Tired, exhausted, fatigued, wearied	ਵਾਰੀ ; ਵਾਰੀ ; vaaree	Turn; times
ਮਕੇ ; ਮਕੇ ; Makke	Makkah	ਹੱਜ ; ਹੱਜ ; hajj	Hajj
ਗੁਜ਼ਾਰਨ ; ਗੁਜ਼ਾਰਨ ; guzaaran	Spend; perform	ਦਿਲ ਦੀ ਦੌਰ ; ਦਿਲ ਦੀ ਦੌਰ ; dil dee daurr	Inward's race; it means inner journey towards closeness of Allah
ਨਾਂ ; ਨਾਂ ; naa	No, not	ਮੁਕੇ ; ਮੁਕੇ ; mukke	End; finish
ਚਿੱਲੇ ਚਲੀਏ ; ਚਿੱਲੇ ਚਲੀਏ ; chille chaleeche	Forty days seclusion	ਜੰਗਲ ; ਜੰਗਲ ; jungle	Wood, forest, jungle
ਭੌਣਾ ; ਭੌਣਾ ; bhauna	Wander, roam	ਇਸ ਗੱਲ ਥੀ ; ਇਸ ਗੱਲ ਥੀ ; ; es gal theen	From this word or act
ਪੱਕੇ ; ਪੱਕੇ ; pakke	Firm, matured	ਸਭੇ ; ਸਭੇ ; sabhe	All
ਮਤਲਬ ; ਮਤਲਬ ; matlab	Purpose, objective, motive, interest	ਹਾਸਲ ਹੋਏ ; ਹਾਸਲ ਹੁੰਦੇ ; haasil honde	Obtained, acquired
ਜਦ ; ਜਦ ; jad	When	ਪੀਰ ; ਪੀਰ ; Pir	Pir
ਨਜ਼ਰ ; ਨਜ਼ਰ ; nazar	Glance, sight	ਇੱਕ ; ਇੱਕ ; ek	One, a, an
ਤੱਕੇ ; ਤੱਕੇ ; takke	Watch, look; cast		

## 106. Elixir of Hoo

سبق صفاتی سوئی پڑھدے، جو وت پینے ذاتی ہو  
 علموں علم انہاں نوں ہويا، جیہڑے اصلی تے اثباتی ہو  
 نال محبت نفس کٹھونیں، کدھ قضا دی کاتی ہو  
 بہرہ خاص انہاں نوں باہو، جنہاں لدھا آب حیاتی ہو

ਸੀਨ ਸਬਕ ਸਿਫਾਤੀ ਸੋਈ ਪੜ੍ਹਦੇ, ਜੋ ਵੱਤ ਹੀਣੇ ਜਾਤੀ ਹੁ  
 ਇਲਮੋਂ ਇਲਮ ਉਨ੍ਹਾਂ ਨੂੰ ਹੋਇਆ, ਜਿਹੜੇ ਅਸਲੀ ਤੇ ਅਸਬਾਤੀ ਹੁ  
 ਨਾਲ ਮੁਹੱਬਤ ਨਫਸ ਕੱਠੋਨੋਂ, ਕੱਢ ਕਜ਼ਾ ਦੀ ਕਾਤੀ ਹੁ  
 ਬਹਰਾ ਖ਼ਾਸ ਉਨ੍ਹਾਂ ਨੂੰ ਬਾਹੂ<sup>(੧੦)</sup>, ਜਿਨ੍ਹਾਂ ਲੱਧਾ ਆਬ ਹਯਾਤੀ ਹੁ

Seen Sabaq sifaatee soee parhde, jo vat hainne Zaaatee Hoo  
 Ilmon ilm onhaan noon hoiaa, jehre aslee te asbaatee Hoo  
 Naal mohabbat nafs kathoneen, kadh qazaa dee kaatee Hoo  
 Bahraa khaas onhaan noon Bahoo, jinhaan laddhaa aab hayaatee Hoo

Reciters of attributes are afraid of the Essence  
 Knowledge is for the real and the dedicated ones  
 With love, kill the self. Take out the dagger of submission  
 Special are the ones, O Bahoo, who found the elixir of Hoo

Only the weaklings and cowards invoke the attributive names of Allah instead of *Ism-e-Allah Zaat* because they do not have the strength to hold the grand Trust of Divine love. It is pre-destined heritage of the seekers of Allah with undeterred strength and elevated ranks to reach the core of *Ism-e-Allah Zaat*. They are the ones who have killed the self with the dagger of submission to Allah's will. O Bahoo! Those who have drunk the elixir of sultan of invocations (*Hoo*) reach the height of *Faqr*.

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
سبق صفاتی ; سبک سبقتی ; sabaq sifaatee	Invocation of attributive names of Allah or any other invocation	سوئی ; سہی ; soee	He, the same, The very same
پڑھدے ; پڑھدے ; parhde	Read, recite	جو ; جو ; jo	Who; that
وت ; وٲٲ ; vat	Again; once again	ہینے ; ہینے ; hainne	Weak, coward; ignoble
ذاتی ; ذاتی ; Zaatee	Divine Essence	علموں ; علموں ; ilmon	<i>Al-Alim</i> , the All Knowing; Knowledge, learning
علم ; علم ; ilm	Knowledge	انہاں ہوں ہوں ; انہاں ہوں ہوں ; onhaan noon hoiaa	Attained by those
جہڑے ; جہڑے ; jehre	Who	اصلی ; اصلی ; aslee	Real, original, true; genuine, pure
تے ; تے ; te	And	اسبااتی ; اسبااتی ; asbaatee	One who firmly believes in the Oneness of God; Perseverent, steadfast
نال ; نال ; naal	With, along with, together with	نفس ; نفس ; nafs	Self
محببت ; محبت ; mohabbat	Love	کڈھ ; کڈھ ; kadh	To pull out; bring out
کٹھونے ; کٹھونے ; kathoneen	To slaughter		
قضا ; قضا ; qazaa	(Surrender and submission to) fate or Divine Will	دی ; دی ; dee	Of
کاٹی ; کاٹی ; kaatee	Knife	بہرا ; بہرا ; bahraa	Benefit

خاص ; کھاس ; khaas	Special	انہاں نوں; اوں نوں; onhaan noon	To those or them
جنہاں ; جینہاں ; jinhaan	Who	لڈھا ; لڈھا ; laddhaa	Found
آب حیات ; آب حیات ; aab hayaatee	Elixir, water of immortality		

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اللہ



## 107. Determined Steps

سوز کنوں تن سڑیا سارا، میں تے دکھاں ڈیرے لائے ہُو  
 کوئل وانگ کوکیندی وِتاں، ناں وِنجن دِن اَضائے ہُو  
 بول پیپہا رُت ساون آئی، مَتاں مولیٰ مینہ وِساے ہُو  
 ثابت صدق تے قدم اگوہاں باہُو، رب سِکدیاں دوست ملائے ہُو

ਸੀਨ ਸੋਜ਼ ਕਨੋਂ ਤਨ ਸੜਿਆ ਸਾਰਾ, ਮੈਂ ਤੇ ਦੁੱਖਾਂ ਡੇਰੇ ਲਾਏ ਹੁ  
 ਕੋਇਲ ਵਾਂਗ ਕੂਕੋਂਦੀ ਵੱਤਾਂ, ਨਾਂ ਵੰਞਣ ਦਿਨ ਅਜ਼ਾਏ ਹੁ  
 ਬੋਲ ਪਪੀਹਾ ਰੁੱਤ ਸਾਵਣ ਆਈ, ਮਤਾਂ ਮੌਲਾ ਮੀਂਹ ਵਸਾਏ ਹੁ  
 ਸਾਬਤ ਸਿਦਕ ਤੇ ਕਦਮ ਅਗੁਹਾਂ ਬਾਹੂ<sup>(੯੭)</sup>, ਰੱਬ ਸਿਕਦਿਆਂ ਦੋਸਤ ਮਿਲਾਏ ਹੁ

Seen Soz kanon tann sarriaa saaraa, main te dukhan dere laae Hoo  
 Koel vaang kookendee vattaan, naa vanjaan din azaae Hoo  
 Bol papeehaa rut saavan aae, mattaan Mawla meenh vasaee Hoo  
 Saabat sidq te qadam agohaan Bahoo, Rabb sikdeean Dost milaae Hoo

My body aches with pain. Sorrows have pegged the tent within me  
 I chirp like a cuckoo, lamenting. May my life doesn't go to waste  
 Birds sing in the monsoon. Lord may pelt down with rain  
 O Bahoo! Determined steps, tread forward. Throbs of pain unify with Lord

**T**he fire of love has consumed my entire existence and the sorrow of being separated from Allah has deepened my wounds. To quench the thirst of Divine vision, I am requesting everyone. The cloud of gnosis from the spiritual guide has arrived but my deeds are such that it is not yet showering. Perhaps lamentation, invocation and concentration would work. The seekers who walk the path of *Faqr* with sincerity and perseverance reach the destination of union with Allah.

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
سوز ; سੋਜ ; soz	Pathos, sadness; separation	کنوں ; کنوں ; kanon	With, by
تن ; ਤਨ ; tann	Body	سڑیا ; سڑیا ; sarriaa	Burnt
سارا ; سارا ; saaraa	All, entire, complete	میں ; مے ; main	I, me
تے ; تے ; te	On	دُکھاں ; دُکھاں ; dukhan	Pain, suffering, sorrow, grief, agony, distress, affliction, tribulation
ڈیرے لائے ; ڈیرے لائے ; dere laae	Encamped, lodged	کوکل ; کوکيل ; koel	Cuckoo, nightingale
واگ ; واگ ; vaang	Like, same as, similar to, in similar manner	کوکیندی ; کوکیندی ; kookendee	Crying; lamenting
واٹاں ; واٹاں ; vattaan	Going about, roaming, wandering	ناں ; ناں ; naa	No, not
وانجن ; وانجن ; vanjaan	To go	دین ; دین ; din	Day
اذااے ; اذااے ; azaae	Wasted	بول ; بول ; bol	Utterance, speech, talk; speak
پپہا ; پپہا ; papeehaa	Rainbird	رت ; رت ; rut	Season
ساوان ; ساوان ; saavan	Monsoon	آئی ; آئی ; aae	Coming
ماتاں ; ماتاں ; mattaan	In case, just in case, may be	مولی ; مولی ; Mawla	God

مِينہ ; مہیہ ; meenh	Rain	وَسَائے ; ਵਸਾਏ ; vasaae	Shower
ثَابِت ; سَابِط ; saabat	Firm; perseverant, steadfast	صِدْق ; سِدْق ; sidq	Truthfulness
قَدَم ; كَدَم ; qadam	Step	اِغْوَاهَاں ; ਅਗੂਹਾਂ ; agohaan	Proceed, advance, move forward; ahead, next
رَبّ ; رَبّ ; Rabb	God, Lord	سِكْدِيَاں ; ਸਿਕਦਿਆਂ ; sikdeean	Suffering from pangs of separation
دُوسْت ; دُوسْت ; Dost	Friend, Beloved, Allah	مِلَااے ; ਮਿਲਾਏ ; milaae	Unite

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## 108. Pir of all Pirs

سن فریاد پیراں دیا پیرا، میری عرض سنیں کن دھر کے ہو  
 بیڑا اڑیا میرا وچ کپرانڈے، جتھے مجھے نہ بہندے ڈر کے ہو  
 شاہ جیلانی محبوب سبحانی، میری خبر ليو جھٹ کر کے ہو  
 پیر جنہاندا میراں باھو، اوہی گدھی لگدے تر کے ہو

ਸੀਨ ਸੁਣ ਫ਼ਰਿਆਦ ਪੀਰਾਂ ਦਿਆ ਪੀਰਾ, ਮੇਰੀ ਅਰਜ਼ ਸੁਣੀਂ ਕੰਨ ਧਰ ਕੇ ਹੁ  
 ਬੇੜਾ ਅੜਿਆ ਮੇਰਾ ਵਿਚ ਕਪਰਾਂ ਦੇ, ਜਿੱਥੇ ਮੱਛ ਨਾ ਬਹਿੰਦੇ ਡਰ ਕੇ ਹੁ  
 ਸ਼ਾਹ-ਏ ਜੀਲਾਨੀ ਮਹਿਬੂਬ-ਏ ਸੁਬਹਾਨੀ<sup>(ਰਜ਼)</sup>, ਮੇਰੀ ਖ਼ਬਰ ਲਿਓ ਝੱਟ ਕਰ ਕੇ ਹੁ  
 ਪੀਰ ਜਿਨ੍ਹਾਂਦਾ ਮੀਰਾਂ<sup>(ਰਜ਼)</sup> ਬਾਹੂ<sup>(ਰਹ)</sup>, ਓਹੀ ਕੱਧੀ ਲਗਦੇ ਤਰ ਕੇ ਹੁ

Seen Sunn fariaad piraan diaa pira, meree arz suneen kan dhar ke Hoo  
 Berra arriaa mera wich kapraandey, jitthe machh na baihnde dar ke Hoo  
 Shah-e-Jilani Mahboob-e-Subhaanee, meree khabar lio jhat kar ke Hoo  
 Pir jinhaanda Miraan Bahoo, oohee kaddhee lagde tar ke Hoo

O pir of all Pirs! Listen to my plea spiritly  
 My boat is stuck in a whirlpool. Even crocodiles are afraid  
 O king of Jilan, the beloved of God! Help me without delay  
 O Bahoo, whose spiritual guide is Shaikh Abdul Qadir Jilani, only they reach  
 the shore

**S**haikh Abdul Qadir Jilani! Please listen to my request. I have reached the highest station of *Faqr* that is difficult for any lover to achieve but here I desperately need your help as I am stuck in a vortex and unable to proceed further. No one can help me in this trial but you. Consider my imploration. Bahoo! Do not be aggrieved. The ones whose spiritual guide is Shaikh Abdul Qadir Jilani only they reach the destination of, “When *Faqr* is accomplished that is Allah.”

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
سن ; سُن ; sunn	Listen	فاریاد ; فَرِیاد ; fariaad	Request, supplication, appeal
پیراں دیا پیرا پیرا ; piraan diaa piraa	Spiritual guide of spiritual guides; a reference to the title of Shaikh Abdul Qadir Jilani that is <i>Piran-e-Pir</i>	میری ; مِری ; meree	My, mine
		عرض ; اَرز ; arz	Entreaty
		سُنیں ; سُنیں ; suneen	Listen
کن دھر کے ; kan dhar ke	With full attention; with focus	بیرا ; بَیرا ; berra	Boat
اڑیا ; اَرِیا ; arriaa	Stuck	میرا ; مِرا ; mera	My, mine
کپرااندے ; kapraandey	Whirlpool	جیتھے ; جِیتھے ; jitthe	Where
مَچھ ; مَچھ ; machh	Crocodile	نہ ; نا ; na	No, not
بہندے ; baihnde	Swim, stay	ڈر کے ; ڈَر کے ; dar ke	Being afraid, fearful
شاہجیلانی ; شیرا-دے شیرا-دے ; شیرا-دے ; Shah-e- Jilani	The king of Jilan; Shaikh Abdul Qadir Jilani	محبوبِ سبحانی ; محبوبِ سبحانی (عربی) Mahboob-e- Subhaanee	Beloved of Allah Almighty; Shaikh Abdul Qadir Jilani
خبر ليو ; khabar lio	Help me	جھٹ کر کے ; جَٹ کر کے ; jhat kar ke	In a moment, immediately, instantly, at once, in no time
پیر ; Pir	Pir	جینھاندا ; جِینھاندا ; jinhaanda	Whose

میراں ; میراں (میراں) ; Miraan	Leader; title of Shaikh Abdul Qadir Jilani	اوہی ; اوہی ; oohee	The very same, the same, only they
کڈھی لگدے تار کے لگدے تار کے ; kaddhee lagde tar ke	Reach riverbank after swimming; reach destination after endeavours		



## 109. Listen! O Pir of Pirs

سن فریاد پیراں دیا پیرا، میں آکھ سناواں کینوں ھو  
 تیرے جیہا مینوں ہور نہ کوئی، میں جیہیاں لکھ تینوں ھو  
 بھول نہ کاغذ بدیاں والے، در توں دھک نہ مینوں ھو  
 میں وچ ایڈ گناہ نہ ہوندے باھو، توں بختیندوں کینوں ھو

ਸੀਨ ਸੁਣ ਫ਼ਰਿਆਦ ਪੀਰਾਂ ਦਿਆ ਪੀਰਾ, ਮੈਂ ਆਖ ਸੁਣਾਂਵਾਂ ਕੈਨੂੰ ਹੁ  
 ਤੇਰੇ ਜਿਹਾ ਮੈਨੂੰ ਹੋਰ ਨਾ ਕੋਈ, ਮੈਂ ਜੇਹੀਆਂ ਲੱਖ ਤੈਨੂੰ ਹੁ  
 ਫੋਲ ਨਾ ਕਾਗਜ਼ ਬਦੀਆਂ ਵਾਲੇ, ਦਰ ਤੋਂ ਧੱਕ ਨਾ ਮੈਨੂੰ ਹੁ  
 ਮੈਂ ਵਿਚ ਐਡ ਗੁਨਾਹ ਨਾ ਹੁੰਦੇ ਬਾਹੂ<sup>(ਰਹ)</sup>, ਤੂੰ ਬਖਸ਼ੀਏਂ ਕੈਨੂੰ ਹੁ

Seen Sunn fariaad piraan diaa pira, main aakh sunaavaan kainu Hoo  
 Tere jehaa mainu hor na koe, main jehiaan lakh tainu Hoo  
 Phol na kaaghaz badeaan waale, dar tun dhak na mainu Hoo  
 Main wich aad gunaah na honde Bahoo, tun bakhshendon kainu Hoo

O Pir of all Pirs, Shaikh Abdul Qadir Jilani, listen! Whom else can I plea  
 There's no one else like you. I am one of many  
 Don't open the book of my sins, don't push me away from your door  
 I have a lot many sins, O Bahoo. If not, whom would you have absolved

**S**haikh Abdul Qadir Jilani! I request you to listen to my plea as I do not have anyone else. Many like me are in your servitude as no one can bestow beneficence like you. My request is that despite the fact that I am a sinful and guilty person who has committed countless mistakes in life, please do not turn me away from your court as I have nowhere else to go. A benign and generous like you will surely forgive and counsel me. Your kindness and generosity is widely known because you bring salvation to sinners like myself.

## GLOSSARY

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
سن ; سُن ; sunn	Listen	فرياد ; فریاد ; fariaad	Request, supplication, appeal
پیراں دیا پیرا پیرا ; piraan diaa piraa	Spiritual guide of spiritual guides; a reference to the title of Shaikh Abdul Qadir Jilani that is <i>Piran-e-Pir</i>	میں آکھ سناواں کینوں میں آکھ سناواں کینوں ; main aakh sunaavaan kainu	Whom else should I plea, request or express (my grief) to
تیرے ; تیرے ; tere	Your, yours	جیہا ; جیہا ; jehaa	As like, similar to, resembling, same as
میںوں ; مینوں ; mainu	I, me, to me	ہو ر نہ کوئی ; hor na koee	No one else
میں جیہاں ; main jehiaan	Like me	لکھ ; لاکھ ; lakh	Lakh; numerous
تینوں ; تینوں ; tainu	You, to you, for you	پھول ; فوول ; phol	Open, check
کاغذ ; کاغذ ; kaaghaz	Paper	بدياں والے ; badeeraan waale	Of sins and wrongdoings
درتوں ; درتوں ; dar tun	From door, court or <i>khanqah</i>	دھک ; دھک ; dhak	Push away
وچ ; وچ ; wich	In	ایڈ ; ایڈ ; aad	A lot, many
گناہ ; گناہ ; gunaah	Sins	نا ہونڈے ; na honde	Were not
توں ; توں ; tun	You	بخشندوں ; bakhshendon	Absolve, pardon, forgive



## 110. Not Nickel rather Gold

س سو ہزار تنہاں توں صدقے، جیہڑے منہ نہ بولن پھکا ہُو  
 لکھ ہزار تنہاں توں صدقے، جیہڑے گل کریندے پھکا ہُو  
 لکھ کروڑ تنہاں توں صدقے، جیہڑے نفس رکھیندے جھکا ہُو  
 نیل پدم تنہاں توں صدقے باہُو، جیہڑے ہوون سونا سداون سکا ہُو

سین سوں ہزار تینوں توں سداکے، جیہڑے ہون نا بولن پھکا ہُو  
 لکھ ہزار تینوں توں سداکے، جیہڑے گل کریندے پھکا ہُو  
 لکھ کروڑ تینوں توں سداکے، جیہڑے نفس رکھیندے جھکا ہُو  
 نیل پدم تینوں توں سداکے باہُو، جیہڑے ہوون سونا سداون سکا ہُو

Seen Sau hazaar tinhaan tun sadqe, jehre moonh na bolan phikkaa Hoo  
 Lakh hazaar tinhaan tun sadqe, jehre gal karende hikkaa Hoo  
 Lakh crore tinhaan tun sadqe, jehre nafs rakhende jhikkaa Hoo  
 Neel padam tinhaan tun sadqe Bahoo, jehre hovan sona sadaavan sikkaa Hoo

Many times, I praise those who won't utter a bitter word  
 Countless times, I praise those who stay true to their word  
 Innumerable times, I praise those who control their self  
 Infinite times, I praise those who are gold yet call themselves nickel

**H**undred thousand praises for the seekers who remain steadfast against all odds on the path of *Faqr* and face all troubles without complaining rather always thank Allah. Thousand lakh times, I praise such seekers who hold their promises. Lakh crore times, I praise the seekers who control the self. While the seekers who are like gold but show themselves as common people because of humility should be praised ten sextillion times. Such seekers always remain immersed in Divine vision and never disclose their status.

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
ਸੌ ; ਸੈ ; sau	Hundred	ਹਜ਼ਾਰ ; ਹਜ਼ਾਰ ; hazaar	Thousand
ਤਿਨ੍ਹਾਂ ਤੋਂ ; ਤਿਨ੍ਹਾਂ ਤੋਂ ਸਦਕੇ ; tinhaan tun sadqe	Term of endearment; literally, may I sacrifice for them	ਜਿਹੜੇ ; ਜਿਹੜੇ ; jehre	Who
ਮੂੰਹ ਨਾ ਬੋਲਣ ; moonh na bolan	Do not utter, talk or speak	ਫਿਕਾ ; ਫਿਕਾ ; phikkaa	Discourteous, rude, indifferent
ਲੱਖ ; ਲੱਖ ; lakh	Lakh	ਗੱਲ ਕਰੇਂਦੇ ਪੱਕਾ ; ਗੱਲ ਕਰੇਂਦੇ ਗੱਲ ; gal karende hikkaa	(Stand firm on) one thing said; Firm of words and actions
ਕਰੋੜ ; ਕਰੋੜ ; crore	Crore, ten million	ਰਖੇਂਦੇ ; ਰਖੇਂਦੇ ; rakhende	Keep
ਝਿਕਾ ; ਝਿਕਾ ; jhikkaa	Humble; bent; in control	ਨੀਲ ; ਨੀਲ ; neel	Ten trillion
ਪਦਮ ; ਪਦਮ ; padam	One thousand trillion	ਹੋਵਣ ਸੋਨਾ ; hovan sona	Be gold
ਸਦਾਵਾਨ ਸਿੱਕਾ ; sadaavan sikkaa	Call themselves meagre		

## 111. The Greatest Name of Allah

سینے وچ مقام ہے کیندا، سانوں مُرشد گل سمجھائی ھو  
 ایہو ساہ جو آوے جاوے، ہور نہیں شے کائی ھو  
 اِس نوں اِسْمِ الْاَعْظَمِ آکھن، ایہو سِرِّ الْاِلهی ھو  
 ایہو موت حیاتی باھو، ایہو بھیت اِلهی ھو

ਸੀਨ ਸੀਨੇ ਵਿਚ ਮਕਾਮ ਹੈ ਕੈਂਦਾ, ਸਾਨੂੰ ਮੁਰਸ਼ਦ ਗੱਲ ਸਮਝਾਈ ਹੂ  
 ਇਹੋ ਸਾਹ ਜੋ ਆਵੇ ਜਾਵੇ, ਹੋਰ ਨਹੀਂ ਸ਼ੈ ਕਾਈ ਹੂ  
 ਇਸ ਨੂੰ ਇਸਮ ਅਲ-ਆਜ਼ਮ ਆਖਣ, ਇਹੋ ਸਿੱਰ-ਏ ਇਲਾਹੀ ਹੂ  
 ਇਹੋ ਮੌਤ ਹਯਾਤੀ ਬਾਹੂ<sup>(੧੯)</sup>, ਇਹੋ ਭੇਤ ਇਲਾਹੀ ਹੂ

Seen Seene wich maqam hai kaindaa, sanoon Murshid gal samjhaae Hoo  
 Eyho saah jo aave jaave, hor naheen shai kaaee Hoo  
 Es noon Ism al-Azam aakhan, eyho Sir'r-e-Elahi Hoo  
 Eyho maut hayaatee Bahoo, eyho bheth Elahi Hoo

What lies within! My spiritual guide confided in me  
 The breath that I inhale and exhale is not anything else  
 Rather it's the greatest name of Allah. The Divine Secret  
 Eternity is death in this life, O Bahoo. The Divine Secret

The perfect spiritual guide has taught me that it is the inward where Allah dwells. *Ism-e-Allah Zaat* is the greatest name of Allah whose contemplation and invocation through breaths leads to the secret of Allah as well as life and death. Life means the breath that invokes *Ism-e-Allah Zaat* and death is the breath that does not. Life is beholding Allah in the inward and death is its deprivation as Ali ibn Abi Talib said, "I beheld the Essence in my inward."

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
سینے ; سینی ; seene	Chest; inward, spiritual being	وِچ ; ਵਿਚ ; wich	In, inside, into
مقام ; مکام ; maqaam	Place, location, waystation	ہے ; ਹੈ ; hai	Is
کیندا ; کیندا ; kaindaa	Whose	سانوں ; ساٹوں ; sanoon	To us, for us
مُرشد ; مُرشد ; Murshid	Spiritual guide	گال سمجھااے ; گال سمجھااے ; gal samjhaaee	Made us understand or realize
ایہو ; ایہو ; eyho	This; this one; only this; this very	سہ ; سہ ; saah	Breath
جو ; جو ; jo	Who; that	آوے جاوے ; آوے جاوے ; aave jaave	Inhale exhale, a reference to the invocation of <i>Hoo</i> with breaths
ہور نہیں شے کائی ; ہور نہیں شے کائی ; hor naheen shai kaace	Not anything else	اسم الا عظم ; اسم الا عظم ; اسم الا عظم ; Ism al- Azam	The greatest name of Allah; <i>Ism-e- Allah Zaat</i>
اس نونوں ; اس نونوں ; es noon	This, it is	سیر الہی ; سیر الہی ; سیر الہی ; Sir'r-e-Elahi	Secret of God, Divine secret
موت ; موت ; maut	Death	حیاتی ; حیاتی ; hayaatee	Life
بھیت ; بھیت ; bhet	Secret, mystery		

## 112. The City of Shorkot

شور شہر تے رحمت وے، جتھے باہو جالے ہُو  
 باغباناں دے بوٹے وانگوں، طالب نیت سنبھالے ہُو  
 نال نظارے رحمت والے، کھڑا حضوروں پالے ہُو  
 نام فقیر تہاندا باہو، جیہڑا گھر وچ یار وکھالے ہُو

ਸ਼ੀਨ ਸ਼ੋਰ ਸ਼ਹਿਰ ਤੇ ਰਹਿਮਤ ਵੱਸੇ, ਜਿੱਥੇ ਬਾਹੂ ਜਾਲੇ ਹੁ  
 ਬਾਗਬਾਨਾਂ ਦੇ ਬੂਟੇ ਵਾਂਗੂੰ, ਤਾਲਬ ਨਿਤ ਸੰਭਾਲੇ ਹੁ  
 ਨਾਲ ਨਜ਼ਾਰੇ ਰਹਿਮਤ ਵਾਲੇ, ਖੜ੍ਹਾ ਹਜ਼ੂਰੋਂ ਪਾਲੇ ਹੁ  
 ਨਾਮ ਫ਼ਕੀਰ ਤਿਨ੍ਹਾਂ ਦਾ ਬਾਹੂ, ਜਿਹੜਾ ਘਰ ਵਿਚ ਯਾਰ ਵਖਾਲੇ ਹੁ

Sheen Shor shaihar te rehmat vasse, jitthe Bahoo jaale Hoo  
 Baaghbaanaan de boote vaangoon, taalab nit sambhaale Hoo  
 Naal nazaare rehmat waale, kharraa huzooron paale Hoo  
 Naam Fakir tinhaanda Bahoo, jehraa ghar wich Yaar vikhaale Hoo

May Allah's mercy descend on the city of Shorkot, where I dwell  
 Like a gardener is to flowers, I'm for the disciples. I care and guide  
 Behold! The compassionate Master, the Prophet, in whose presence you stand  
 Fakir is the one, O Bahoo, who makes one behold the Beloved in home-inwardly

**I**n this quatrain, Sultan Bahoo says that may Allah's mercy and compassion descend on the city of Shorkot where he lives. He looks after and cares for the disciples seeking God in the same manner a gardener looks after his plants. He grants the seekers of Allah presence in the Mohammadan Assembly by his spiritual glance. Fakir is the one who makes seekers behold Allah in their inwards.

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
ਸ਼ੋਰ ਸ਼ਾਹਿਰ ; ਸ਼ੋਰ ਸ਼ਾਹਿਰ ; shor shaihar	A reference to the city of Sultan Bahoo, Shorkot in Punjab, Pakistan	ਤੇ ; ਤੇ ; te	On
ਰਹਿਮਤ ਵੱਸੇ ; ਰਹਿਮਤ ਵੱਸੇ ; rehmat vasse	Shower blessings; blessed with Divine compassion and mercy	ਜਿੱਥੇ ; ਜਿੱਥੇ ; jitthe	Where
ਬਾਗ਼ਬਾਨਾਂ ; ਬਾਗ਼ਬਾਨਾਂ ; baaghbaanaan	Gardeners	ਜਾਲੇ ; ਜਾਲੇ ; jaale	Lives
ਬੂਟੇ ; ਬੂਟੇ ; boote	Plants	ਦੇ ; ਦੇ ; de	Of
ਤਾਲਬ ; ਤਾਲਬ ; taalab	seeker	ਵਾਂਗੂ ; ਵਾਂਗੂ ; vaangoon	Like
ਨਾਲ ; ਨਾਲ ; naal	With, along with, together with	ਨਿਤ ਸੰਭਾਲੇ ; ਨਿਤ ਸੰਭਾਲੇ ; nit sambhaale	Always takes care of; continuously guides
ਰਹਿਮਤ ਵਾਲੇ ; ਰਹਿਮਤ ਵਾਲੇ ; rehmat waale	Of Divine compassion and mercy	ਨਜ਼ਾਰੇ ; ਨਜ਼ਾਰੇ ; nazaare	Scene, sight
ਪਾਲੇ ; ਪਾਲੇ ; paale	To bring up, raise, nourish	ਖੜਾ ਹਜ਼ੂਰੋ ; ਖੜਾ ਹਜ਼ੂਰੋ ; kharraa huzooron	Presence, court; presence before the Holy Prophet i.e. the Mohammadan Assembly
ਨਾਮ ; ਨਾਮ ; naam	Name	ਫਕੀਰ ; ਫਕੀਰ ; Fakir	Fakir
ਤਿਨ੍ਹਾਂ ਦਾ ; ਤਿਨ੍ਹਾਂ ਦਾ ; tinhaanda	Their	ਜਿਹੜਾ ; ਜਿਹੜਾ ; jehraa	Who
ਘਰ ਵਿਚ ਗ੍ਰਹਿ ਯਾਰੋ ਕਹਾਲੇ ; ਘਰ ਵਿਚ ਯਾਰ ਵਖਾਲੇ ; ghar wich Yaar vikhaale	Reveals the Beloved within; makes one behold the Divine Essence inwardly		

### 113. Faqr- A Secret Passageway

ش شریعت دے دروازے اُچھے، راہ فقر دا موری ہُو  
 عالم فاضل لنگھن نہ دیندے، جو لنگھدا سو چوری ہُو  
 پٹ پٹ اٹاں وٹے مارن، دردمنداں دے کھوری ہُو  
 راز ماہی دا عاشق جانن باہُو، کی جانن لوک اتھوری ہُو

ਸ਼ੀਨ ਸ਼ਰੀਅਤ ਦੇ ਦਰਵਾਜ਼ੇ ਉੱਚੇ، راہِ فِکرِ دا مੋਰੀ ਹُو  
 ਆਲਿਮ ਫ਼ਾਜ਼ਲ ਲੰਘਣ ਨਾ ਦੋਂਦੇ، ਜੋ ਲੰਘਦਾ ਸੋ ਚੋਰੀ ਹُو  
 ਪੱਟ ਪੱਟ ਇੱਟਾਂ ਵੱਟੇ ਮਾਰਨ, ਦਰਦਮੰਦਾਂ ਦੇ ਖੋਰੀ ਹُو  
 ਰਾਜ਼ ਮਾਹੀ ਦਾ ਆਸ਼ਕ ਜਾਨਣ ਬਾਹੂ<sup>(੧੦)</sup>, ਕੀ ਜਾਨਣ ਲੋਕ ਅਥੋਰੀ ਹُو

Sheen Shariat de darwaaze uche, raah Faqr da moree Hoo  
 Alim faazil langhan na deinde, jo langhda so choree Hoo  
 Patt patt ittaan vatte maaran, dardmandaan de khoree Hoo  
 Raaz maahee da aashiq jaanan Bahoo, kee jaanan lok athoree Hoo

Sharia's gates are mammoth while *Faqr's* resembles that of a wicket  
 Scholars won't let anyone pass. Secretly, they cross  
 Envious scholars pull bricks to throw at the pain-stricken lovers  
 O Bahoo, lovers know the secrets of the Beloved, ignorant know nought

The doors of sharia are renowned and mighty. They are for the common people i.e. seekers of the world and seekers of the hereafter. The gateway of *Faqr* resembles the small wicket that is reserved for the special, the seekers of Allah. The scholars do not let anyone walk the path of *Faqr* because they are unaware of the secrets and the subtleties of this path. Whoever adopted *Faqr* did it secretly. These so-called scholars throw stones of taunts and pass verdicts of heresy at its followers. Only lovers know the Divine secret and the worldly people cannot understand it.

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
شریعت ; ਸ਼ਰੀਅਤ ; shariat	Sharia, Islamic law	دے ; دے ; de	Of
دروازے ; दरवाजे ; darwaaze	Door, entrance	اُچھے ; ਉਚھے ; uche	High, tall, lofty
راه ; राह ; raah	Path	فقر ; फ़कर ; Faqr	<i>Faqr</i> (see chapter 1 of Teachings)
دا ; दा ; da	Of	موری ; मेरी ; moree	Hole
عالم فاضل ; आलिम فاضल ; alim faazil	Proficient alim or scholar	لنگھن نہ دیندے ; लंघन ना देंदें ; langhan na deinde	Do not let cross, pass, traverse or enter
جو ; जौ ; jo	Whoever	لنگھدا ; लंघदा ; langhda	Enter, cross, traverse
سو ; सौ ; so	He; that (person)	چوری ; चेरी ; choree	Secretly
پٹ پٹ ; पट पट ; patt patt	To pull, root out	ایٹاں ; ਇੱਟਾਂ ; ittaan	Bricks
وٹے ; वट्टे ; vatte	Stones, rocks	मारन ; मारन ; maaran	Hit
درد منداں ; दरदमंदां ; dardmandaan	Pain-stricken; passionate Divine lovers	ਖੋਰੀ ; खेरी ; khoree	Holding animosity, enmity, grudge
راز ; राज़ ; raaz	Secret	ਮਾਹੀ ; माही ; maahee	Beloved
عاشق ; आशक ; aashiq	Divine lovers	ਜਾਨਣ ; जानन ; jaanan	Know, understand, be acquainted, conversant or familiar with



کی جان لوک ; کی جان لوک  
 لےک ; kee jaanan lok

How would people  
 know!

اتھوری ; اٹھوتی ;  
 athoree

One who uses  
 donkey as carrier,  
 one who drives  
 donkey cart,  
*figuratively*, the  
 ignorant



## 114. You are Macrocosm

صفت ثنائیں مول نہ پڑھدے، جو جا پہننتے وچ ذاتی ہُو  
 علم و عمل انہاں وچ ہووے، جیہڑے اصلی تے اثباتی ہُو  
 نال محبت نفس کٹھونیں، گھن رضا دی کاتی ہُو  
 چوداں طبق دے اندر باہُو، پا اندر وچ جھاتی ہُو

ਸੁਆਦ ਸਿਫਤ ਸਨਾਈਂ ਮੂਲ ਨਾ ਪੜਦੇ, ਜੋ ਜਾ ਪਹੰਤੇ ਵਿਚ ਜਾਤੀ ਹੁ  
 ਇਲਮੇ ਅਮਲ ਉਨ੍ਹਾਂ ਵਿਚ ਹੋਵੇ, ਜਿਹੜੇ ਅਸਲੀ ਤੇ ਅਸਬਾਤੀ ਹੁ  
 ਨਾਲ ਮੁਹੱਬਤ ਨਫ਼ਸ ਕੱਠਨੋਂ, ਘਿਨ ਰਜ਼ਾ ਦੀ ਕਾਤੀ ਹੁ  
 ਚੌਦਾਂ ਤਬਕ ਦਿਲੇ ਦੇ ਅੰਦਰ ਬਾਹੂ, ਪਾ ਅੰਦਰ ਵਿਚ ਝਾਤੀ ਹੁ

Swad Sift sanaaen mool na parhde, jo jaa pahnte wich zaatee Hoo  
 Ilm-o-amal onhaan wich hove, jehre aslee te asbaatee Hoo  
 Naal mohabbat nafs kuthoneen, ghin razaa dee kaatee Hoo  
 Chaudaan tabaq dile de andar Bahoo, paa andar wich jhaatee Hoo

Absorbed in Essence; request not with hymns or praises  
 Unerring acts of knowledge are by whom? By firm and pure  
 For Allah's pleasure, rightfully slayed the self - at fault  
 Fourteen realms lie within you - says Bahoo: Desire to seek it all!

**T**he seekers who have drowned in the Essence need not to recite hymns etc because the purpose of recitals is to gain Divine vision which they already have achieved. The Divine knowledge and practice upon it are the legacies of the eternal seekers of Allah. They have found the secret of Reality by killing the self with the knife of surrender and submission. O seeker of Allah! Just be attentive towards your inward as the whole universe is within yourself.

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
صفت سناہیں ; سرفذ سناہیں ; sift sanaaeen	Hymns and praise of Allah	مول نہ پڑھو ; مولا نا پڑھو ; mool na parhde	Do not recite
جو جاپہنتے وچ وچ ; جو جاپہنتے وچ ; jo jaa pahnte wiche	Those who have reached within	ذاتی ; جاتی ; zaatee	Essence of Allah
علم و عمل ; ایلامہ امال ilm-o-amal	Knowledge and action or conduct	انہاں وچ ہووے ; اونوں وچ ; onhaan wiche hove	Those have
جیہڑے ; جیہڑے ; jehre	Who	اصلی ; असली ; aslee	Real, original, true; genuine, pure
تے ; تے ; te	And	اثباتی ; असबाती ; asbaatee	One who firmly believes in the Oneness of God; perseverent, steadfast
نال ; نال ; naal	With, along with, together with	محبت ; مہوہبت ; mohabbat	Love
نفس ; نرفس ; nafs	Self	کٹھونے ; کٹھونے ; kuthoneen	To slaughter
گھن ; گھن ; ghin	By taking	رضا ; رجا ; razaa	Allah's will and pleasure
دی ; دی ; dee	Of	کاتی ; کاتی ; kaatee	Knife
چوداں طبق ; چوداں طبق ; chaudaan tabaq	Fourteen realms; entire creation created by the command of 'Be!'	دلے دے اندر ; دے دے اندر ; dile de andar	In the inward, esoteric being or spiritual being
پاندروچ جھاتی ; پاندروچ وچ ; paa andar wiche jhaatee	Peep inside; Look or glance within		

## 115. Inciting Self

صُورَتِ نَفْسِ اَمَّارَه دِي، كُوئی كُتَّا گَلَّر كَالَا هُو  
 كُوکے نُوکے لَهو پِیوے، مَنگے چَرَب نَوَالَا هُو  
 كَهَبَّ پَاسُونِ اَنَدَرِ بَیٹھا، دِل دے نَالِ سَنبھَالَا هُو  
 اِيہہ بَدبَحْتِ هے وَدَّا ظَالِمِ بَاهُو، اَللّٰہ كَرسي تَالَا هُو

ਸੁਆਦ ਸੂਰਤ ਨਫਸ ਅੱਮਾਰਾ ਦੀ, ਕੋਈ ਕੁੱਤਾ ਗੁਲਰ ਕਾਲਾ ਹੁ  
 ਕੂਕੇ ਨੂਕੇ ਲਹੂ ਪੀਵੇ, ਮੰਗੇ ਚਰਬ ਨਵਾਲਾ ਹੁ  
 ਖੱਬੇ ਪਾਸਿਓਂ ਅੰਦਰ ਬੈਠਾ, ਦਿਲ ਦੇ ਨਾਲ ਸੰਭਾਲਾ ਹੁ  
 ਇਹ ਬਦਬਖਤ ਹੈ ਵੱਡਾ ਜ਼ਾਲਮ ਬਾਹੂ<sup>(੨੩)</sup>, ਅੱਲਾ ਕਰਸੀ ਟਾਲਾ ਹੁ

Swad — Soorat nafs ammarah dee, koe kuttaa gullar kaalaa Hoo  
 Kooke nooke lahu peeve, mange charb navaalaa Hoo  
 Khabbe paason andar baithaa, dil de naal sambhaalaa Hoo  
 Eh badbakht hai wadda zaalim Bahoo, Allah karsee taalaa Hoo

A black dog. Whelp. The face of inciting self  
 Barks and howls for a hefty bite of bloody meat  
 Resides on the left, near the inward. Deluding  
 O Bahoo, self's cruel. Only Allah can save us

**T**he appearance and condition of the inciting self is like that of a black dog who at all the time barks in starvation and asks for delicious food. It always wanders to fulfil its desires and lust. It is fortified on the left side of the chest and whenever the chance arises (the inward becomes oblivious of Allah's invocation) it starts to attack. This self is wretched and tyrannical, only Allah can save the soul from its venom.

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
صورت ; ਸੂਰਤ ; soorat	Form; face, appearance	نفس اماره ; ਨਫਸ ਅਮਾਰਾ ; nafs ammarah	Inciting self
دی ; ਦੀ ; dee	Of	کوئی ; ਕੋਈ ; koee	Some, any
کوتلا گولار ; ਕੁੱਤਾ ਗੁਲਾਰ ; kuttaa gullar	Puppy, whelp, canine	کالا ; ਕਾਲਾ ; kaalaa	Black
کوکے نوکے ; بُوکے نُوکے ; kooke nooke	Howl, bark, cry	لہو ; ਲਹੂ ; lahu	Blood, gore
پیوے ; پیوے ; peeve	Drink	مانگے ; ਮੰਗੇ ; mange	Ask for
چرب ; چرب ; charb	Fried; here it means delicious	نوالا ; ਨਵਾਲਾ ; navaalaa	Morsel, bite
کھبے پاسوں ; کھبے پاسوں ; khabbe paason	From the left side	اندر بیٹھا ; ਅੰਦਰ ਬੈਠਾ ; andar baithaa	Sitting inwardly
ਦਿਲ ਦੇ ਨਾਲ ਸੰਭਾਲਾ ; ਦਿਲ ਦੇ ਨਾਲ ਸੰਭਾਲਾ ; dil de naal sambhaalaa	Fortified with heart; here it means controlling or deluding the heart	ایہہ ; ਇਹ ; eh	This
ہے ; ਹੈ ; hai	Is	بدرخت ; ਬਦ ਬਖ਼ਤ ; badbakht	Unfortunate, wretched
عالم ; ਜ਼ਾਲਮ ; zaalim	Cruel	وڈا ; ਵੱਡਾ ; wadda	Big; immense
کرسے تالا ; ਕਰسی تالا ; karsee taalaa	Will evade, save or protect	اللہ ; اَللّٰہ ; Allah	Allah

## 116. Self - the Dog

ض ضروری نفس کُتے نون، قیما قیما کچیوے هُو  
 نال محبت ذکر الله دا، دم دم پیا پڑھیوے هُو  
 ذکر کنوں رب حاصل تھیندا، ذاتوں ذات دسیوے هُو  
 دوہیں جہان غلام تہاندے باھو، جنہاں ذات لہیوے هُو

ਜੁਆਦ ਜ਼ਰੂਰੀ ਨਫ਼ਸ ਕੁੱਤੇ ਨੂੰ, ਕੀਮਾ ਕੀਮ ਕਚੀਵੇ ਹੁ  
 ਨਾਲ ਮੁਹੱਬਤ ਜ਼ਿਕਰ ਅੱਲਾ ਦਾ, ਦਮ ਦਮ ਪਿਆ ਪੜੀਵੇ ਹੁ  
 ਜ਼ਿਕਰ ਕਨੋਂ ਰੱਬ ਹਾਸਲ ਥੀਂਦਾ, ਜ਼ਾਤੋਂ ਜ਼ਾਤ ਦਿਸੀਵੇ ਹੁ  
 ਦੇਹੀਂ ਜਹਾਨ ਗ਼ੁਲਾਮ ਤਿਨ੍ਹਾਂ ਦੇ ਬਾਹੂ<sup>(੭੭)</sup>, ਜਿਨ੍ਹਾਂ ਜ਼ਾਤ ਲਭੀਵੇ ਹੁ

Zwad Zarooree nafs kutte noon, qeema qeem kacheeve Hoo  
 Naal mohabbat zikr Allah da, dam dam peaa parheeve Hoo  
 Zikr kanon Rabb haasil theendaa, zaato Zaat diseeve Hoo  
 Doheen jahaan ghulaam tinhaande Bahoo, jinhaan Zaat labheeve Hoo

It's important to crush the canine self into bits  
 By fondly invoking Allah, with each breath  
 With invocation one reaches Lord. Divine Essence beheld within  
 O Bahoo, both the worlds are the slaves of those who reach the Essence

**I**t is necessary in the path of *Faqr* that the dog like inciting self is crumbled into bits and pieces ultimately towards its complete annihilation. The eternal invocation and contemplation of *Ism-e-Allah Zaat* should be performed by every breath with intense passion. Without it, the self never dies despite lifelong prayers that will exhaust you. The blessing of Divine vision is received only after the self dies by the contemplation and invocation of *Ism-e-Allah Zaat*. Both the worlds come in the servitude of the one who is blessed with the Essence.

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
ضروری ; ਜ਼ਰੂਰੀ ; zarooree	Necessary, indispensable, essential, needful, urgent, requisite	نفس کُتے ; nafs kutte	Dog like self
نوں ; نون ; noon	At, to, on, for	کیمیا کی مینچ ; کیما کیما کچیوے ; qeema qeem kacheeve	Mince like meat
نال ; ਨਾਲ ; naal	With, along with, together with	ذکر ; زکیر ; zikr	Invocation
محبت ; مہوہبت ; mohabbat	Love	دا ; دَا ; da	Of
اللہ ; اَللّٰہ ; Allah	Allah	پیا پڑھیوے ; پیآ پڑھیوے ; peaa parheeve	Keep on invoking
دم دم ; دم دم ; dam dam	With each breath	رَبِّ حَاصِل تھیندا ; رَبِّ حَاصِل تھیندا ; Rabb haasil theendaa	<i>Literally, attain or reach Allah; figuratively, recognize Allah; behold the Divine vision</i>
کانوں ; کانوں ; kanon	With, by, from		
ذاتوں ذات ; ਜ਼ਾਤੋਂ ਜ਼ਾਤ ; zaato Zaat	From (a person's) essence to the (Divine) Essence, finding the Divine Essence within one's essence		
ਦਿਸੀਵੇ ; ਦਿਸੀਵੇ ; diseeve	Seen, beheld	ਦੋਹیں ਜਹਾਨ ; ਦੋਹੀਂ ਜਹਾਨ ; doheen jahaan	Both the worlds
غلام ; غلام ; ghulaam	Slave	ਤਿਨ੍ਹਾਂ ਦੇ ; ਤਿਨ੍ਹਾਂ ਦੇ ; tinhaande	Their
جنہاں ; جنہاں ; jinhaan	Who	لہھیوے ; ਲہھیوے ; labheeve	Found

## 117. Disciples of Ghawth al-Azam

طالب غوث الاعظمؒ والے، شالا کدے نہ ہوون ماندے ھو  
 جیندے اندر عشق دی رتی، سدا رہن کرلانڈے ھو  
 جینوں شوق ملن دا ہووے، لے خوشیاں نیت آندے ھو  
 دوہیں جہان نصیب تنہاندے باھو، جیہڑے ذاتی اسم کمانڈے ھو

ਤੇਏ ਤਾਲਬ ਗ਼ੌਸ ਅੱਲ-ਆਜ਼ਮ ਵਾਲੇ, ਸ਼ਾਲਾ ਕਦੇ ਨਾ ਹੋਵਣ ਮਾਂਦੇ ਹੁ  
 ਜੈਂਦੇ ਅੰਦਰ ਇਸ਼ਕ ਦੀ ਰੱਤੀ, ਸਦਾ ਰਹਿਣ ਕੁਰਲਾਂਦੇ ਹੁ  
 ਜੈਨੂੰ ਸ਼ੌਕ ਮਿਲਨ ਦਾ ਹੋਵੇ, ਲੈ ਖੁਸ਼ੀਆਂ ਨਿਤ ਆਂਦੇ ਹੁ  
 ਦੇਹੀਂ ਜਹਾਨ ਨਸੀਬ ਤਿਨ੍ਹਾਂ ਦੇ ਬਾਹੂ<sup>(੭੭)</sup>, ਜਿਹੜੇ ਜ਼ਾਤੀ ਇਸਮ ਕਮਾਂਦੇ ਹੁ

Toye Taalab Ghaus al-Azam waale, shaalaa kade na hovan maande Hoo  
 Jainde andar ishq dee ratti, sadaa rahen kurlaande Hoo  
 Jainoon shauq milan da hove, le khushiaan nit aande Hoo  
 Doheen jahaan naseeb tinhaande Bahoo, jehre Zaattee Ism kamaande Hoo

Disciples of Ghawth al-Azam, fatigued! Nought  
 If there's a tiny bit of love within. It's the sign, sigh!  
 Desirous to meet the beloved, forever bring joy  
 Both the worlds are of those, O Bahoo, who invoke the Divine name

**T**he seekers who feel even a minute love for Allah, implore only to behold Him and remain restless. They endure all the trials and difficulties passionately only to be able to meet Allah. This is only the way of disciples of Shaikh Abdul Qadir Jilani. He is always there to help them and never lets them stagger spiritually or get worried. They invoke and contemplate *Ism-e-Allah Zaat* and remain fortunate in both the worlds.



## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
طالب غوث الاعظم والے ; तालब ग़ौस अज़म-आज़म वाले ; taalab Ghaus al-Azam waale	Disciples or seekers of Ghawth al-Azam Shaikh Abdul Qadir Jilani	شالا ; شالا ; shaalaa	God willing, by the will of or grace of God
ਕਦੇ ਨਾ ਹੋਵਣ ; kade na hovan	Will never be	ماندے ; मांदे ; maande	Tired, weary, fatigued; helpless
جیندے اندر ; ਜੈਂਦੇ ਅੰਦਰ ; jainde andar	In whom	عشق و رتی ਰੱਤੀ ; ishq dee ratti	A little bit or even a minute passion of love
سدا ; سدا ; sadaa	Always, perpetually, continually, permanently, ever	رہن ; रहन ; rahen	Live, stay
ਕੁਰਲਾਂਦے ; kurlaande	Wailing; sighing in pain of love	جینوں ; ਜੈਂਨੂੰ ; jainoon	Those, whom
شوق ; شوق ; shauq	Fondness, eager desire, liking, ininterest, eagerness	میلن دا ہوے ; milan da hove	Of union, to meet
لے خوشیاں نیت آندے ; ਖੁਸ਼ੀਆਂ ਨਿਤ ਆਂਦੇ ; le khushiaan nit aande	Forever bring happiness	دوہیں جہان ; doheen jahaan	Both the worlds; entire universe and the hereafter
نصیب ; نسیب ; naseeb	Luck, fate, destiny	تہانڈے ; tinhaande	Their
جہرے ; ਜਿਹੜੇ ; jehre	Who	ذاتی اسم کمانڈے ਇਸਮ ਕਮਾਂਦੇ ; Zatee Ism kamaande	Reach the Divine Essence from the Divine name, <i>Ism- e-Allah Zaat</i>

## 118. Allah, Alif and Seeker

طالب بن کے طالب ہوویں، اُسے نوں پیا گانویں ھو  
 سچا لڑ ہادی دا پھڑکے، اوہو تو ہو جانویں ھو  
 کلے دا توں ذکر کماویں، کلے نال نہانویں ھو  
 اللہ تینوں پاک کریسی باھو، جے ذاتی اسم کمانویں ھو

ਤੇਏ ਤਾਲਬ ਬਣ ਕੇ ਤਾਲਬ ਹੋਵੋਂ, ਉਮੇ ਨੂੰ ਪਿਆ ਗਾਂਵੋਂ ਹੂ  
 ਸੱਚਾ ਲੜ ਹਾਦੀ ਦਾ ਫੜ ਕੇ, ਓਹੋ ਤੂ ਹੋ ਜਾਂਵੋਂ ਹੂ  
 ਕਲਮੇ ਦਾ ਤੂੰ ਜ਼ਿਕਰ ਕਮਾਵੋਂ, ਕਲਮੇ ਨਾਲ ਨਹਾਂਵੋਂ ਹੂ  
 ਅੱਲਾ ਤੈਨੂੰ ਪਾਕ ਕਰੇਸੀ ਬਾਹੂ<sup>(੧੦)</sup>, ਜੇ ਜ਼ਾਤੀ ਇਸਮ ਕਮਾਂਵੋਂ ਹੂ

Toye Taalab ban ke taalab hoven, ose noon peaa gaanven Hoo  
 Sachaa larr haadee da pharr ke, oho tu ho jaanven Hoo  
 Kalmey da tun zikr kamaaven, kalmey naal nahaanven Hoo  
 Allah tainu paak karesee Bahoo, je Zaattee Ism kamaanven Hoo

Become a seeker worth desire. Seek spiritual guide wholly  
 Wholly become him; hold tight.  
 So, dive to the core and recite shahada; divulge and purify  
 O Bahoo! Allah will sanctify you, invoke and contemplate Alif to achieve

**O** seeker! Be a sincere and devoted disciple of your spiritual guide and obey him physically as well as esoterically. Love and obey him to the extent that you are annihilated in him. Recite shahada with the inward verification so you become eternally purified by accepting that there is no god but Allah and achieving the secret of Mohammadan Reality. When you annihilate yourself in *Ism-e-Allah Zaat*, Allah would also sanctify you from all impurities and make you pure and clean.

## GLOSSARY

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
طالب بن کے طالب ہوویں ; ਤਾਲਬ ਬਣ ਕੇ ਤਾਲਬ ਹੋਵੈਂ ; taalab ban ke taalab hoven	Become a seeker from a disciple	ਉਸੇ ਨੂੰ ; اُسے نوں پیا گانویں ਪਿਆ ਗਾਂਵੈਂ ; ose noon peaa gaanven	Keep on remembering him
سچا ; سچّا ; sachaa	Righteous, true		<i>Literally</i> , end or corner of cloth or garment; <i>figuratively</i> , it means to be associated with the spiritual guide
ਹਾਦੀ ; ਹਾਦੀ ; haadee	Guide, leader	ਲੜ ; ਲੜ ; larr	
ਦਾ ; ਦਾ ; da	Of		
ਫੜ ਕੇ ; ਫੜ ਕੇ ; pharr ke	By holding	ਓਹੋ ਤੂ ਹੋ ਜਾਂਦੈਂ ; oho tu ho jaanven	You become or transform like him
ਕਲਮੇ ; ਕਲਮੇ ; kalmey	Shahada; <i>Kalima at-Tayyibah</i>	ਤੂੰ ; ਤੂੰ ; tun	You
ਜ਼ਿਕਰ ਕਮਾਵੈਂ ; ਜ਼ਿਕਰ ਕਮਾਵੈਂ ; zikr kamaaven	Invoke or recite to earn or receive	ਕਲਮੇ ਨਾਲ ਨਹਾਨਵੈਂ ; ਕਲਮੇ ਨਾਲ ਨਹਾਨਵੈਂ ; kalmey naal nahaanven	Be in the shower of blessings of shahada or be blessed with true essence of shahada
الله ; اَللّٰہ ; Allah	Allah	ਤੈਨੂੰ ; ਤੈਨੂੰ ; tainu	You
ਪਾਕ ਕਰੇਸੀ ; ਪਾਕ ਕਰੇਸੀ ; paak karesee	Will purify or sanctify	ਜੇ ; ਜੇ ; je	If, in case, provided
ਜ਼ਾਤੀ ਇਸਮ ਕਮਾਨਵੈਂ ; ਜ਼ਾਤੀ ਇਸਮ ਕਮਾਨਵੈਂ ; Zaattee Ism kamaanven	Invoke and contemplate <i>Ism-e- Allah Zaat</i>		

## 119. Spiritually Blind

ظاہر ویکھاں جانی تائیں، نالے دسے اندر سینے ہُو  
 ظ  
 برہوں ماری میں نیت پھراں، ہسّسن لوک نابینے ہُو  
 میں دل وچوں ہے شوہ پایا، لوک جاوَن مکے مدینے ہُو  
 کہے فقیر میراں دا باہُو، سب دِلاندے وچ خزینے ہُو

ਜੋਏ ਜ਼ਾਹਰ ਵੇਖਾਂ ਜਾਨੀ ਤਾਈਂ, ਨਾਲੇ ਦਿੱਸੇ ਅੰਦਰ ਸੀਨੇ ਹੂ  
 ਬਿਰਹੋਂ ਮਾਰੀ ਮੈਂ ਨਿਤ ਫਿਰਾਂ, ਹੱਸਣ ਲੋਕ ਨਾਬੀਨੇ ਹੂ  
 ਮੈਂ ਦਿਲ ਵਿਚੋਂ ਹੈ ਸ਼ੋਹ ਪਾਇਆ, ਲੋਕ ਜਾਵਣ ਮਕੇ ਮਦੀਨੇ ਹੂ  
 ਕਹੇ ਫਕੀਰ ਮੀਰਾਂ<sup>(ਰਜ਼)</sup> ਦਾ ਬਾਹੂ<sup>(ਰਹ)</sup>, ਸਬ ਦਿਲਾਂਦੇ ਵਿਚ ਖਜ਼ੀਨੇ ਹੂ

Zoye Zaahir wekhaan Jaanee taaeen, naale disse andar seene Hoo  
 Birhon maari main nit phiraan, hassan lok naabeene Hoo  
 Main dil wichon hai Shauh paaiaa, lok javan Makke Madine Hoo  
 Kahe Fakir Miraan da Bahoo, sab dilaande wich khazeene Hoo

I see the Beloved exoterically everywhere and esoterically in myself  
 Longing, in separation, I wander every day. Grin blind folk  
 I reached the Beloved King within. People pilgrim to Makkah and Madina  
 Reveals this Fakir, Bahoo, of the true leader, treasures are buried deep within hearts

**I** see my Beloved everywhere, both esoterically and exoterically. I wander in the pain of separation and longing to meet the Beloved. Those spiritually blind laugh and make fun of me. People travel to Makkah and Madina to have Allah's closeness but I have reached Him in my inward. This Fakir, Bahoo, of Shaikh Abdul Qadir Jilani says that Divine secrets are buried deep within.

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
ظاہر ویکھاں جانی تائیں ; ਜ਼ਾਹਰ ਵੇਖਾਂ ਜਾਨੀ ਤਾਈਂ ; zaahir wekhaan Jaanee taaeen	Behold the Beloved outwardly	نالے ; نالے ; naale	Alongwith, together, with
اندھریں ; اُندھر سینی ; andar seene	Within, inwardly, in the esoteric being or spiritual being	دیسے ; ديسے ; disse	Is seen, observed
میں ; مے ; main	I, me	بیرھوں ماری ; birhon maari	Suffering from pangs of separation; longing
پھراں ; فیراں ; phiraan	Wander, roam about	نیت ; نیت ; nit	Perpetually, always, continually
لوک ناہینے ; لاک ناہینے ; lok naabeene	The blind; here it means blind of spiritual insight	ہسّس ; ہسّس ; hassan	Laugh
ہے شوہ پایا ; ہاے شوہ پایا ; hai Shauh paaiia	Recognize Allah, the Beloved, the King	دل وچوں ; ديل وچوں ; dil wichon	Inwardly
کے ; مکے ; Makke	Makkah	جاون ; جاوتے ; javan	Go
کہے ; کہے ; kahe	Says	مدینے ; مدینے ; Madine	Madina
میراں ; میراں (رَج) ; Miraan	Shaikh Abdul Qadir Jilani	فقیر ; فکیر ; Fakir	Fakir
سب ; سب ; sab	All	دا ; دا ; da	Of
خزینے ; خزانے ; khazeene	Treasures	دِلانڈے وچ ; ديلانڈے وچ ; dilaande wich	Within the heart or inward

## 120. Faqr requires Knowledge

ع علموں باجھ فقر کماوے، کافر مرے دیوانہ ہو  
 سے ورہیاں دی کرے عبادت، رہے اللہ کنوں بیگانہ ہو  
 غفلت کنوں نہ کھلیس پردے، دل جاہل بت خانہ ہو  
 میں قربان تہاں توں باہو، جنہاں ملیا یار یگانہ ہو

ਐਨ ਇਲਮੋਂ ਬਾਝ ਫਕਰ ਕਮਾਵੇ, ਕਾਫਰ ਮਰੇ ਦੀਵਾਨਾ ਹੁ  
 ਸੈ ਵਰਿਆਂ ਦੀ ਕਰੇ ਅਬਾਦਤ, ਰਹੇ ਅੱਲਾ ਕਨੋਂ ਬੇਗਾਨਾ ਹੁ  
 ਗਫਲਤ ਕਨੋਂ ਨਾ ਖੁਲਿਉਸ ਪਰਦੇ, ਦਿਲ ਜਾਹਿਲ ਬੁੱਤਖਾਨਾ ਹੁ  
 ਮੈਂ ਕੁਰਬਾਨ ਤਿਨ੍ਹਾਂ ਤੋਂ ਬਾਹੂ<sup>(੭੦)</sup>, ਜਿਨ੍ਹਾਂ ਮਿਲਿਆ ਯਾਰ ਯਗਾਨਾ ਹੁ

Ilmon baajh Faqr kamaave, kafir mare deewaanaa Hoo  
 Sey varhiaan dee kare ibaadat, rahe Allah kanon begaanaa Hoo  
 Ghaflat kanon na khulyus parde, dil jaahil bottkhaanaa Hoo  
 Main qurbaan tinhaan tun Bahoo, jinhaan miliaa yaar yagaanaa Hoo

Ain Tread *Faqr* without knowledge! Will die an insane pagan  
 Worshipped years after years. Yet stayed ignorant towards Allah  
 Obliviousness... veils won't lift. Heart's an ignorant temple  
 May I sacrifice on them, O Bahoo, who found the One True Friend

**I**n this quatrain, Sultan Bahoo is elaborating the conditions of the throne of Divine guidance and persuasion:

Nowadays it has become a custom that anyone can claim to be a perfect spiritual guide. They start giving invocation and contemplation of *Ism-e-Allah Zaat* and spiritually train people without having its capability and permission from the Prophet. It is the principle in the path of *Faqr* that when the perfect spiritual guide's time to depart from the world comes, he presents in the Mohammadan Assembly the most sincere and capable of his devotees. The Prophet is the sole authority who grants the treasure of *Faqr* hence he bestows upon the chosen seeker the inspired knowledge and permits the guide to train the

seeker to accede to the throne of Divine guidance and persuasion. Then the spiritual guide starts his training inwardly. When the seeker's training is completed, the spiritual guide departs from this world granting his throne of spiritual guidance and persuasion to the chosen seeker. Now it becomes obligatory upon that seeker, the new spiritual guide to grant gnosis as well as the invocation and contemplation of *Ism-e-Allah Zaat* to the seekers of Allah. The person who does not follow this pattern and on his own accord starts this practice, ultimately becomes a madman, apostate and pagan and his end is horrendous. We have a lot of examples scattered around us. Such a person, though worships for hundreds of years but his hard mystic exercises cannot remove the veil from his inward because he has made superficial wishes his god and has occupied the throne of guidance to accumulate wealth from people. May I sacrifice myself for the true seekers of Allah who have gained union with Allah and have reached the destination in *Faqr!*

Another explanation of these verses is:

A person who adopts the path of *Faqr* without its true knowledge eventually becomes a madman and a pagan. Without the perfect spiritual guide even if a person worships for hundreds of years, he cannot attain gnosis of Allah. Despite every effort veils from the inward cannot be removed and he will remain ignorant. May I sacrifice myself for the seekers of Allah who have gained union with Him and have reached the destination in *Faqr!*

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
علموں ; ایللموں ; ilmon	Knowledge, learning	باجھ ; بااڑ ; baajh	Without
فقركماوے ; فركر كमावे ; Faqr kamaave	Tread <i>Faqr</i> , follow the path of <i>Faqr</i>	كافر ; كافر ; kafir	Pagan
مرے ; مरे ; mare	To die	دیوانہ ; دیوانا ; deewaanaa	Insane, mad, lunatic, crazy
سے ورہیاں ; سے ਵਰਿਆں ; sey varhiaan	Hundreds of years, several years, a long time	دی ; ਦੀ ; dee	Of
کرے ; करे ; kare	To do, to perform	عبادت ; اباادت ; ibaadat	Worship

رہے اللہ کنوں بیگانہ اَلا کَنوَن بَعاانا ; rahe Allah kanon begaanaa	Remains stranger or unfamiliar to Allah	غفلت کنوں ; رَاذِلات کَنوَن ; ghaflat kanon	Due to negligence or obliviousness
کھُلّيس نَا ; نَا کھُلّيس na khulyus	Do not open	پَرَدے ; پَرَدے ; parde	Veils
دِل ; دِل ; dil	Inward	جَاهِل ; جَاهِل ; jaahil	Ignorant
بوت خانَا ; بُوْت خانَا ; bottkhaanaa	Temple, idol house	مَی ; مَی ; main	I
قُرْبَان ; قُرْبَان ; qurbaan	Sacrifice	تِنھَاں تُوں ; تِنھَاں تُوں ; tinhaan tun	On they, them, those
جِنھَاں ; جِنھَاں ; jinhaan	Who	مِلّیا ; مِلّیا ; miliaa	Met; found
یَا رَ یَا رَ ; یَا رَ یَا رَ ; yaar yagaanaa	Unrivalled or incomparable Beloved; the Divine Beloved		



## 121. Oneness - Divine Secret

ع عقل فکر دی جا نہ کائی، جیتھے وحدت سر سبجانی ہو  
 ناں اوتھے ملاں پنڈت جوشی، ناں اوتھے علم قرآنی ہو  
 جد احمد آحد وکھالی دتی، تاں گل ہوئے فانی ہو  
 علم تمام کیتونے حاصل باہو، کتاباں ٹھپ آسمانی ہو

ਐਨ ਅਕਲ ਫਿਕਰ ਦੀ ਜਾ ਨਾ ਕਾਈ, ਜਿੱਥੇ ਵਹਦਤ ਸਿੱਰ ਸੁਬਹਾਨੀ ਹੁ  
 ਨਾਂ ਉਥੇ ਮੁੱਲਾਂ ਪੰਡਤ ਜੋਸ਼ੀ, ਨਾਂ ਉਥੇ ਇਲਮ ਕੁਰਾਨੀ ਹੁ  
 ਜਦ ਅਹਮਦ ਅਹਦ ਵਿਖਾਲੀ ਦਿੱਤੀ, ਤਾਂ ਕੁਲ ਹੋਏ ਫ਼ਾਨੀ ਹੁ  
 ਇਲਮ ਤਮਾਮ ਕੀਤੇ ਨੇ ਹਾਸਲ ਬਾਹੂ<sup>(ਰਹ)</sup>, ਕਿਤਾਬਾਂ ਠੱਪ ਅਸਮਾਨੀ ਹੁ

Ain Aqal fikr dee jaa na kaaee, jitthe Wahdat sir'r Subhaanee Hoo  
 Naa othe mullah pandit joshee, Naa othe ilm Quranee Hoo  
 Jad Ahmad Ahad wikhaalee dittee, taan kul hoe fanee Hoo  
 Ilm tamaam keetone haasil Bahoo, kitaabaan thapp asmaanee Hoo

Oneness, Divine secret – No need for wisdom and reflection  
 Neither there're mullah, pandit and astrologer nor Quranic knowledge  
 Ahad - Ahmad...Self-Disclosure, at once I annihilated in totality  
 Put down heavenly Scriptures, O Bahoo, then will reveal the entire knowledge

The station of First Manifestation is a secret of Allah and there is no room for any wisdom and reasoning because access to this station is gained after passing beyond them. This is the most exalted station in the path of *Faqr* therefore after having attained to this destination, there remains no need of any other goal and rituals (invocation, recitation or the guidance of religious scholars). On reaching this station, when I saw Ahad wearing the veil of 'M' of Ahmad, I was annihilated in the Essence of Ahad and achieved the reality of Oneness of Allah and Messengerhood. All the heavenly Books are a source to reach Allah and when access to Ahad is achieved, there is no need of reading books.

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
عقل ; ਅਕਲ ; aqal	Intelligence, intellect, wit, wisdom	فكر ; ਫਿਕਰ ; fikr	Reflection
دى ; ਦੀ ; dee	Of	جا نہ کائی ; ਜਾ ਨਾ ਕਾਈ ; jaa na kaaee	No place
جہتھ ; ਜਿੱਥੇ ; jitthe	Where	وحدت بر سبحانی ; ਵਹਦਤ ਸਿੱਰ ਸੁਬਹਾਨੀ ; Wahdat sir'r Subhaanee	Allah's secret of Oneness
ناں ; ਨਾਂ ; naa	Neither, nor		
اوتھے ; ਉਥੇ ; othe	There, at that place	ملاں ; مۇلاں ; mullah	Mullah; one learned in Islamic law
پنڈت ; ਪੰਡਤ ; pandit	Pandit	جوشی ; جوسھی ; joshee	Astrologer, palmist, fortune teller
علم ; ਇਲਮ ; ilm	Knowledge	قرآنی ; ਕੁਰਾਨੀ ; Quranee	Of Quran
جد ; ਜਦ ; jad	When	احمد ; ਅਹਮਦ ; Ahmad	Name of the Holy Prophet that means highly praiseworthy; here it means the Holy Prophet
احد ; ਅਹਦ ; Ahad	Attributive name of Allah that means the One; here it means Allah	ويكهاالي ديتي ; ਵਿਖਾਲੀ ਦਿੱਤੀ ; wikhaalee dittee	Manifestation of theophany or Self- disclosure; beheld Him
تاں ; ਤਾਂ ; taan	Then, that is why, because of, so, therefore	كل ; कुल ; kul	Whole, all, entire
ہوئے فانی ; ਹੋਏ ਫ਼ਾਨੀ ; hoe fanee	Became fana or annihilated	علم تمام کیتونے حاصل ਤਮਾਮ ਕੀਤੇ ਨੇ ਹਾਸਲ ; ilm tamaam keetone haasil	All the knowledge was acquired or obtained

کتاباں ; किताबां ;  
kitaabaan

Books

ٹھپ ; ठप ; thapp

Close (a book)

آسمانی ; अस्मानी ;  
asmaanee

Of heavens,  
revealed



## 122. Love calls Adhan

ع عشقِ مؤذّنِ دیتیاں بانگاں، کینیں بلیل پیوسے ہُو  
 خونِ جگرِ دا گدھِ کراہاں، وضو صاف کیتوسے ہُو  
 سن تکبیرِ فنا فی اللہِ والی، مُرّانِ محالِ تھیوسے ہُو  
 پڑھِ تکبیرِ تھیوسے واصلِ باہُو، تداں شکرِ کیتوسے ہُو

ਐਨ ਇਸ਼ਕ ਮੁਅੱਜ਼ਨ ਦਿੱਤੀਆਂ ਬਾਂਗਾਂ, ਕੰਨੀਂ ਬੁਲੇਲ ਪੀਓਸੇ ਹੁ  
 ਖੂਨ ਜਿਗਰ ਦਾ ਕੱਢ ਕਰਾਹਾਂ, ਵੁਜ਼ੂ ਸਾਫ਼ ਕੀਤੇਸੇ ਹੁ  
 ਸੁਣ ਤਕਬੀਰ ਫ਼ਨਾਹ ਫ਼ੀ ਅੱਲਾ ਵਾਲੀ, ਮੁੜਨ ਮੁਹਾਲ ਥੀਓਸੇ ਹੁ  
 ਪੜ੍ਹ ਤਕਬੀਰ ਥੀਓਸੇ ਵਾਸਲ ਬਾਹੂ<sup>(੭੭)</sup>, ਤਦਾਂ ਸ਼ੁਕਰ ਕੀਤੇਸੇ ਹੁ

Ain Ishq muezzin dittiaan bangaan, kanneen baleel peeose Hoo  
 Khoon jigar da kadh karaahaan, wuzoo saaf keetose Hoo  
 Sunn takbeer fana fi Allah waalee, murrann muhaal theeose Hoo  
 Parh takbeer theeose waasil Bahoo, tadaan shukr keetose Hoo

Love, the muezzin calls adhan. I hear it calling  
 With heart's blood, the arduous endeavours, I performed ablution  
 Allah is the Greatest! I listened...annihilated. Now will not turn back  
 "Allah is the Greatest!" I recited and unified, O Bahoo. Gratitude!

**W**hen the Divine Essence delivered the call of love in the pre-existence I performed ablution with the blood of my heart. Then I could not leave my salat of love which I started on hearing the words of adhan 'Allah is the Greatest'. These words annihilated me and I became one with Allah. I am grateful to the Beloved for this kindness.

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
عشق ; ਇਸ਼ਕ ; ishq	Ardent Divine love	مؤذن ; ਮੁਅੱਜ਼ਨ ; muezzin	Muezzin, a person who calls to salat
دیتیاں ; ਦਿੱਤੀਆਂ ; dittiaan	To give	بانگاں ; ਬਾਂਗਾਂ ; bangaan	Adhan, call for salat
کنیں بیل بیوسے ; ਕੰਨੀ ਬੁਲੇਲ ਪੀਓਸੇ ; kanneen baleel peose	Heard the call or summoning in (my) ears	خون جگر کاڈھ کرہاں ; ਖੂਨ ਜਿਗਰ ਦਾ ਕੱਢ ਕਰਾਹਾਂ ; khoon jigar da kadh karaahaan	Took out the blood from the heart
دو صاف کیتوسے ; ਵੁਜੂ ਸਾਫ਼ ਕੀਤੇਸੇ ; wuzoo saaf keetose	Did ablution to purify	سن ; سُن ; sunn	Listen
تکبیر ; ਤਕਬੀਰ ; takbeer	Saying Allah is the Greatest, praise of God	فنا فی اللہ والی ; ਫਨਾਹ ਫੀ ਅੱਲਾ ਵਾਲੀ ; fana fi Allah waalee	Of annihilation in Allah
مُرّان ; ਮੁੜਨ ; murran	To return, to go back; to stop doing something, desist, refrain	مُحَال ; ਮੁਹਾਲ ; muhaal	Difficult, hard, tough, arduous; impossible
تھیوسے ; ਥੀਓਸੇ ; theose	Became	پڑھ ; ਪੜ੍ਹ ; parh	Read
تھیوسے واصل ; ਥੀਓਸੇ ਵਾਸਲ ; theose waasil	Unified with Allah	تداان ; ਤਦਾਂ ; tadaan	Then, at that time
شکر کیتوسے ; ਸ਼ੁਕਰ ਕੀਤੇਸੇ ; shukr keetose	Thanked, offered gratitude		

## 123. Lovers Salat

ع عاشق پڑھن نماز پر م دی، جیں وچ حرف نہ کوئی ہو  
 جیہا کیہا نیت نہ سکے، اوتھے دردمنداں دل ڈھوئی ہو  
 اکھیں نیر تے خون جگر دا، اوتھے وضو پاک کریوئی ہو  
 جیہ نہ ہلے تے ہونٹ نہ پھڑکن، باہو خاص نمازی سوئی ہو

ਐਨ ਆਸ਼ਕ ਪੜ੍ਹਨ ਨਮਾਜ਼ ਪਰਮ ਦੀ, ਜੋ ਵਿਚ ਹਰਫ ਨਾ ਕੋਈ ਹੂ  
 ਜਿਹਾ ਕੇਹਾ ਨੀਤ ਨਾ ਸੱਕੇ, ਉਥੇ ਦਰਦਮੰਦਾਂ ਦਿਲ ਢੋਈ ਹੂ  
 ਅਖੀਂ ਨੀਰ ਤੇ ਖੂਨ ਜਿਗਰ ਦਾ, ਉਥੇ ਵਜ੍ਹਾ ਪਾਕ ਕੀਰਓਈ ਹੂ  
 ਜੀਭ ਨਾ ਹਿੱਲੇ ਤੇ ਹੋਂਠ ਨਾ ਫੜਕਣ, ਬਾਹੂ<sup>(੧੨)</sup> ਖਾਸ ਨਮਾਜ਼ੀ ਸੋਈ ਹੂ

Ain Aashiq parhhan namaz param dee, jain wich harf na koe Hoo  
 Jehaa kehaa neet na sakke, othe dardmadaan dil dhoe Hoo  
 akheen neer te khoon jiggar da, othe wuzoo paak kariooe Hoo  
 jeebh na hille te honth na pharkan, Bahoo khaas namaazee soee Hoo

Lovers offer passionate salat. There're no words  
 Not everyone can offer but the pain-stricken lovers  
 Tears and toils drain blood. Ablution purified  
 Tongue won't move, lips won't flutter - O Bahoo, only the chosen offer this salat

This quatrain discusses the hidden salat performed being engrossed in *Ism-e-Allah Zaat*. The lovers of Allah offer the salat with no words. Even the lips and tongue do not move. The condition for this salat is that the lovers must purify themselves by the ablution of tears, sobs and most arduous endeavours. This salat cannot be offered by everyone, it is only specific to the pain-stricken and the Divine lovers.

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
عاشق ; آساک ; aashiq	Divine lovers	ਪੜ੍ਹਨ ਨਮਾਜ਼ ਪਰਮ ਦੀ ; ਨਮਾਜ਼ ਪਰਮ ਦੀ ; parhhan namaz param dee	Say salat of love
جین وچ ; ਜੋ ਵਿਚ ; jain wich	In which	ਹਰਫ ਨਾ ਕੋਈ ; harf na koee	No word
جیہا کہا ; ਜਿਹਾ ਕੇਹਾ ; jehaa kehaa	A common person	ਨੀਤ ਨਾ ਸੱਕੇ ; neet na sakke	Cannot perform or start salat
اوتھے ; ਉਥੇ ; othe	There, at that place	ਦਰਦਮੰਦਾਂ ; dardmandaan	Pain-stricken; Passionate Divine lovers
دل ; दिल ; dil	Heart, inward	ਢੋਈ ; ਢੋਈ ; dhoee	Reach, access
آنکھیں نیر ; ਅਖੀਂ ਨੀਰ ; akheen neer	Teary eyes	ਤੇ ; ਤੇ ; te	And
خون جگر دا ; ਖੂਨ ਜਿਗਰ ਦਾ ; khoon jigar da	Heart's blood; <i>figuratively</i> , arduous endeavours	ਵੁਜੂ ; ਵੁਜੂ ; wuzoo	Ablution
پاک کریوئی ; پاک ਕੀਰਓਈ ; paak kariooe	Make (one) clean or pure	ਜੀਭ ; ਜੀਭ ; jeebh	Tongue
ہلے ; ਹਿੱਲੇ ; hille	Move	ਹੋਠ ; ਹੋਠ ; honth	Lips
ਫੜਕਣ ; ਫੜਕਣ ; pharkan	Flutter	ਖਾਸ ਨਮਾਜ਼ੀ ; khaas namaazee	Special one offering the salat
سوئی ; ਸੋਈ ; soee	He, the same, the very same		

## 124. Lovers must Face Taunts

عاشق ہونویں تے عشق کمانویں، دل رکھیں وانگ پہاڑاں ہُو  
 لکھ لکھ بدیاں تے ہزار اُلاہے، کر جانیں باغ بہاراں ہُو  
 منصور جیسے چک سولی دتے، جیہڑے واقف گل آسراں ہُو  
 سجدیوں سر نہ چایے باہُو، توڑے کافر کہن ہزاراں ہُو

ਐਨ ਆਸ਼ਕ ਹੋਵੇ ਤੇ ਇਸ਼ਕ ਕਮਾਂਵੇ, ਦਿਲ ਰੱਖੀ ਵਾਂਗ ਪਹਾੜਾਂ ਹੂ  
 ਲੱਖ ਲੱਖ ਬਦੀਆਂ ਤੇ ਹਜ਼ਾਰ ਉਲਾਹਮੇ, ਕਰ ਜਾਣੈ ਬਾਗ਼ ਬਹਾਰਾਂ ਹੂ  
 ਮਨਸੂਰ ਜੇਹੇ ਚੁੱਕ ਸੁਲੀ ਦਿੱਤੇ, ਜਿਹੜੇ ਵਾਕਫ਼ ਕੁਲ ਅਸਰਾਰਾਂ ਹੂ  
 ਸਜਦੋਂ ਸਿਰ ਨਾ ਚਾਈਏ ਬਾਹੂ<sup>(ਰਹ)</sup>, ਤੇੜੇ ਕਾਫ਼ਰ ਕਹਿਣ ਹਜ਼ਾਰਾਂ ਹੂ

Ain Aashiq honveen te ishq kamaanven, dil rakkheen vaang pahaarraan Hoo  
 Lakh lakh badeeraan te hazaar ulaahme, kar jaanen baagh bahaaraan Hoo  
 Mansur jaihe chuk soolee ditte, jehre waaqif kul asraaraan Hoo  
 Sajdion sir na chaaeye Bahoo, torey kafir kaihan hazaaran Hoo

Be a lover, advance in love, stay firm like mountains  
 Various vices, taunts and teases. Meet these follies blissfully  
 Many like Mansur hanged at gibbets. Familiar with secrets entirely  
 Don't lift your head... prostrate. O Bahoo, let them call you a pagan thousands  
 of times

If you are a Divine lover and want success on this path then keep yourself strong and firm. The path of Divine love is not easy. The lover must tolerate thousands of rivalries and taunts. Mansur al-Hallaj had to be hung to death because he knew the Divine secrets. Once you become a slave of the perfect and accomplished spiritual guide then you must not leave him even if the world keeps calling you a pagan.



## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
عاشق ہونویں ; آساہک روہیے ; aashiq honveen	Be a Divine lover	تے ; تے ; te	And
عشق کماونیں ; عیشک کماونیں ; ishq kamaanven	Earn love; progress and accomplish in love	دل ; دِل ; dil	Inward
رکھیں ; رکھیے ; rakkheen	Keep	وانگ ; واڳ ; vaang	Like, same as, similar to, in similar manner
پہاڑاں ; پہاڑاں ; pahaarraan	Mountains	لکھ لکھ ; لاکھ لاکھ ; lakh lakh	Lakhs; numerous
بديااں ; بدعييااں ; badeecaan	Defamation, slandering (to associate baseless sins with Divine lovers)	ہزار ; ہزار ; hazaar	Thousand; numerous
اُلاہمے ; اُلاہمے ; ulaahme	Taunts, teases;	کر جائیں ; کر جائیں ; kar jaanen	To know, consider, think of as
باغ بہاراں ; باغ بہاراں ; baagh bahaaraan	Blooming garden; <i>figuratively</i> , happiness, joy	منصور ; منصور ; Mansur	Mansur al-Hallaj
جیہے ; جیہے ; jaihe	Alike, similar to	چُک سولہیے ; چُک سولہیے ; دیتے ; ditte	Were hanged
جیہے ; جیہے ; jehre	Who	واقف ; واقف ; waaqif	Knower, acquainted
کُل ; کُل ; kul	Whole, all, entire	اسرااراں ; اسرااراں ; asraaraan	Secrets
سجديون ; سجديون ; sajdion	From prostration	سر نہ چاہیے ; سر نہ چاہیے ; sir na chaaeye	Do not lift head

توڑے ; توڑے ; torey	Although, though, however, even if	کافر کہیں ; کافر کہیں ; kafir kaihan	Call (you) a pagan
ہزاروں ; ہزاروں ; hazaaran	Thousands; many		



## 125. Alif, Ism-e-Zaat

عاشق راز ماہی دے کولوں ، کدی نہ ہوں واندے ھو  
 نیندر حرام تنہاں تے ہوئی، جیہڑے اسم ذات کماندے ھو  
 ہک پل مول آرام نہ کردے، دینہہ رات و تن گراندے ھو  
 جنہاں الف صحی کر پڑھیا باھو، واہ نصیب تنہاندے ھو

ਐਨ ਆਸ਼ਕ ਰਾਜ਼ ਮਾਹੀ ਦੇ ਕੋਲੋਂ, ਕਦੀ ਨਾ ਹੋਵਣ ਵਾਂਦੇ ਹੂ  
 ਨੀਂਦਰ ਹਰਾਮ ਤਿਨ੍ਹਾਂ ਤੇ ਹੋਈ, ਜਿਹੜੇ ਇਸਮ-ਏ-ਜ਼ਾਤ ਕਮਾਂਦੇ ਹੂ  
 ਹਿਕ ਪਲ ਮੂਲ ਅਰਾਮ ਨਾ ਕਰਦੇ, ਦੀਂਹ ਰਾਤ ਵੱਤਣ ਕੁਰਲਾਂਦੇ ਹੂ  
 ਜਿਨ੍ਹਾਂ ਅਲਿਫ਼ ਸਹੀ ਕਰ ਪੜ੍ਹਿਆ ਬਾਹੂ<sup>(ਰਹ)</sup>, ਵਾਹ ਨਸੀਬ ਤਿਨ੍ਹਾਂ ਦੇ ਹੂ

Ain Aashiq raaz maahee de kolon, kadee na hovan vaande Hoo  
 Neendar haraam tinhaan te hoee, jehre Ism-e-Zaat kamaande Hoo  
 Hik pal mool aaraam na karde, denh raat vatan kurlaande Hoo  
 Jinhaan Alif sahee kar parhiaa Bahoo, wah naseeb tinhaande Hoo

The lovers, not once are unoccupied from the Beloved's enigma  
 Sleep is barred for them who earn the name of the Essence  
 Don't take rest for a moment. Wander about day and night, restlessly  
 Those who recited Alif aptly, O Bahoo, how fortunate for them

**D**ivine lovers always protect secrets of the Beloved. They are in fact those who have received the gnosis of *Ism-e-Allah Zaat* and have become aware of the secrets which keep them anxious and restless. They can neither sleep nor rest rather implore day and night before Allah with grief and pain to never keep them away from Himself because deprivation from the vision of Allah is the biggest of all misfortunes in both the worlds. How fortunate are those who have been blessed with the secret of *Ism-e-Allah Zaat*!

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
عاشق ; آاشق ; aashiq	Divine lovers	ਰਾਜ ਮਾਹੀ ਦੇ ਕੋਲੋਂ ; ਰਾਜ ਮਾਹੀ ਦੇ ਕੋਲੋਂ ; raaz maahee de kolon	From the secrets of the Beloved
ਕਦੀ ਨਾ ਹੋਵਣ ; kadee na hovan	Not at all, not even once	ਵਾਂਦੇ ; ਵਾਂਦੇ ; vaande	Free, unoccupied
ਨਿੰਦਰ ; ਨੀਂਦਰ ; neendar	Sleep, slumber	ਹਰਾਮ ; ਹਰਾਮ ; haraam	Forbidden, prohibited
ਤੇ ; ਤਿਨ੍ਹਾਂ ਤੇ ਹੋਈ ; tinhaan te hoe	On them, for those	ਜਿਹੜੇ ; ਜਿਹੜੇ ; jehre	Who
ਇਸਮ-ਏ-ਜ਼ਾਤ ; Ism-e-Zaat	<i>Ism-e-Allah Zaat</i>	ਕਮਾਂਦੇ ; kamaande	Earn; Find or attain the reality (of <i>Ism- e-Allah Zaat</i> )
ਹਿਕ ਪਲ ; ਹਿਕ ਪਲ ; hik pal	A moment, an instant	ਮੂਲ ਅਰਾਮ ਨਾ ਕਰਦੇ ; mool aaraam na karde	Never rest, not at all relax
ਦਿੰਹ ; ਦਿੰਹ ; denh	Day	ਵੱਤਨ ; ਵੱਤਨ ; vatan	Walk about, wander
ਕੁਰਲਾਂਦੇ ; kurlaande	Be uneasy or restless	ਜਿਨ੍ਹਾਂ ; ਜਿਨ੍ਹਾਂ ; jinhaan	Who
ਅਲਿਫ ; ਅਲਿਫ ; Alif	Alif; <i>Ism-e-Allah Zaat.</i>	ਸਹੀ ਕਰ ਪੜ੍ਹਿਆ ; sahee kar parhial	Correctly read
ਵਾਹ ਨਸੀਬ ; wah naseeb	Fortunate, lucky	ਤਿਨ੍ਹਾਂ ਦੇ ; tinhaande	Their

## 126. Flames of Divine Love Ignited

عاشقِ عشقِ مایِ دے کولوں، نیتِ پھرنِ ہمیشاں کھیوے ھو  
 جیس جیندیاں جانِ مایِ نوں دیتی، اوہ دوہیں جہانیں جیوے ھو  
 شمعِ چراغِ جنہاں دلِ روشن، اوہ کیوں بالنِ دیوے ھو  
 عقلِ فکرِ دی پہنچ نہ کائی باھو، اوتھے فانی فہم کھیوے ھو

ਐਨ ਆਸ਼ਕ ਇਸ਼ਕ ਮਾਹੀ ਦੇ ਕੋਲੋਂ, ਨਿਤ ਫਿਰਨ ਹਮੇਸ਼ਾ ਖੀਵੇ ਹੂ  
 ਜੋ ਜੀਦੇਆ ਜਾਨ ਮਾਹੀ ਨੂੰ ਦਿੱਤੀ, ਉਹ ਦੋਹੀਂ ਜਹਾਨੀਂ ਜੀਵੇ ਹੂ  
 ਸ਼ਮਾ ਚਰਾਗ਼ ਜਿਨ੍ਹਾਂ ਦਿਲ ਰੋਸ਼ਨ, ਉਹ ਕਿਉਂ ਬਾਲਣ ਦੀਵੇ ਹੂ  
 ਅਕਲ ਫ਼ਿਕਰ ਦੀ ਪਹੁੰਚ ਨਾ ਕਾਈ ਬਾਹੂ<sup>(੭੭)</sup>, ਉਥੇ ਫ਼ਾਨੀ ਫ਼ਹਿਮ ਕਚੀਵੇ ਹੂ

Ain Aashiq ishq maahee de kolon, nit phiran hameshaan kheeve Hoo  
 Jain jeendeeaan jaan maahee noon dittee, ooh doheen jahaanee jeeve Hoo  
 Shamaa chiraagh jinhaan dil roshan, ooh kioon baalan deeve Hoo  
 Aqal fikr dee pahunch na kaaee Bahoo, othe fanee fehm kacheeve Hoo

The Divine lovers in love with the Beloved forever wander intoxicatedly  
 Those who gave their life while living, live eternally in both the realms  
 Whose inwards ignite with the flames of love, why will they burn lamps!  
 Intellect and reflection can't reach there, O Bahoo. Perish wisdom!

The lovers are intoxicated in the Divine love for the Beloved. They are ecstatic savouring it. The seekers who are willing to sacrifice life for the beloved (perfect spiritual guide) become immortal. The ones whose inwards have been enlightened with Divine love through *Ism-e-Allah Zaat* do not feel the need to get involved in any other form of worship. Intellect has nothing to do in the way of *Faqr*. The realm of Oneness lies beyond intellect and can only be reached after annihilating intellect itself.

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
عاشق ; آاشق ; aashiq	Divine lovers	عاشق مای دے کولوں ماہی دے کولوں ; ishq maahee de kolon	In the love of the Beloved
نیت پھرن ہمیشاں نیت ਫਿਰਨ ਹਮੇਸ਼ਾ ; nit phiran hameshaan	Always wander; always stay	کھیوے ; کھیوے ; kheeve	Extremely happy; intoxicated
جین ; ਜੋ ; jain	Who	ਜੀਂਦਿਆں ; ਜੀਂਦਿਆں ; jeendeeaan	In life
ਜਾਨ ਮਾਹੀ ਨوں ਨੂੰ ਦਿੱਤੀ ; jaan maahee noon dittee	Give (one's) life to the Beloved	اوه ; اوہ ; ooh	Those, they, he
دوہیں جہانیں ; doheen jahaanee	Both the world and the hereafter	جیوے ; جیوے ; jeeve	Live
شمع ; شاما ; shamaa	Candle	چراغ ; چراغ ; chiraagh	Oil lamp
جینہاں ; جینہاں ; jinhaan	Whose	دل ; دل ; dil	Heart, inward
روشن ; روشن ; roshan	Lighted, bright, shinning, luminous	کیوں باں دیوے ; کیوں بالاتے دیوے ; kioon baalan deeve	Why light lamps
عقل ; عقل ; aqal	Intelligence, intellect, wit, wisdom	فکر ; فکر ; fikr	Reflection
دی ; دی ; dee	Of	پہنچ ; پہنچ ; pahunch	Access, reach, acknowledgement
ਨਾ ਕਾਈ ; ਨਾ ਕਾਈ ; na kaae	Not any	اوتھے ; اوتھے ; othe	There, at that place
ਫਾਨੀ ਫਾਨੀ ਕਚੀਵੇ ; fanee fehm kacheeve	Annihilate wisdom		

## 127. Lovers Demeanour

ع عاشق دا دلِ موم برابر، معشوقاں ول کاہلی ہو  
 طاماں وکھ کے تڑ تڑ تے، جیوں بازاں دی چالی ہو  
 باز بے چارا کیونکر اڈے، پیریں پیوس دوالی ہو  
 جیں دلِ عشق خرید نہ کیتا باہو، دواں جہانوں خالی ہو

ਐਨ ਆਸ਼ਕ ਦਾ ਦਿਲ ਮੋਮ ਬਰਾਬਰ, ਮਾਸ਼ੂਕਾਂ ਵੱਲ ਕਾਹਲੀ ਹੁ  
 ਤਾਮਾਂ ਵੇਖ ਕੇ ਤੁਰ ਤੁਰ ਤੱਕੇ, ਜਿਓਂ ਬਾਜ਼ਾਂ ਦੀ ਚਾਲੀ ਹੁ  
 ਬਾਜ਼ ਬੇਚਾਰਾ ਕਿਉਂਕਰ ਉੱਡੇ, ਪੈਰੀਂ ਪਿਓਸ ਦਵਾਲੀ ਹੁ  
 ਜੈਂ ਦਿਲ ਇਸ਼ਕ ਖਰੀਦ ਨਾ ਕੀਤਾ ਬਾਹੂ<sup>(ਰਹ)</sup>, ਦੋਹਾਂ ਜਹਾਨੋਂ ਖਾਲੀ ਹੁ

Ain Aashiq da dil mom baraabar, mashooqaan val kaahlee Hoo  
 Ta'maa wekh ke tur tur takke, jioon baazaan dee chaalee Hoo  
 Baaz be-chaaraa kionkar udde, paireen peeos duwaalee Hoo  
 Jain dil ishq khareed na keetaa Bahoo, dohaan jahaanon khaalee Hoo

Lover's heart is benign and benevolent but in haste towards the Beloved  
 Demeanour of a hawk, stare desirously at food  
 How can the hawk take flight, tied are its claws  
 O Bahoo, whose heart has not traded for love is deprived in both the worlds

**T**he inwards of the Divine lovers are soft and pure. They are eager to meet the Beloved (Divine Essence) and ever remain restless and perturbed for it. They are always waiting for the beneficence of His vision with their eyes thirsty for more but are caught in their human limitations as well as worldly bounds hence cannot disclose the secret of their Beloved. He who has not earned the Divine love remains deprived and miserable in both the worlds.

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
عاشق ; آਸ਼ق ; aashiq	Divine lovers	دا ; ਦਾ ; da	Of
دل ; دِل ; dil	Inward	موم بارا بار ; موم بارا بار ; mom baraabar	Like wax; soft
ممشوقاں ; ماشوقاں ; mashooqaan	Beloved	دل ; دِل ; val	Towards
کابلے ; کاحلے ; kaahlee	Hurry, haste, fast	طماں ; تاماں ; ta'maa	Food
دیکھ کے ; دیکھ کے ; wekh ke	After watching	تور تور تکه ; تور تور تکه ; tur tur takke	Constantly stare with desire
جیوں ; جیوں ; jioon	As, in the manner of	بازاں ; بازاں ; baazaan	Falcons, hawks
دے ; دے ; dee	Of	چالے ; چالے ; chaalee	Behaviour; habit
باز ; بازا ; baaz	Hawk, eagle, falcon	بے چارا ; بے چارا ; be- chaaraa	Helpless, miserable
کیونکر ; کیونکر ; kionkar	How	اڈے ; اڈے ; udde	Fly
پہریں پیوس دوالی ; پہریں پہریں پیوس دوالی ; paireen peeos duwaalee	Rope tied to the claws	جیں ; جیں ; jain	Who, whose
ਖਰੀਦ نہ ਕੀਤਾ ; ਖਰੀਦ ਨਾ ਕੀਤਾ ; khareed na keetaa	Did not trade; did not accomplish	ਦੋਹਾਂ ਜਹਾਨوں ; ਦੋਹਾਂ ; dohaan jahaanon	Both the world and the hereafter
خالی ; خالی ; khaalee	Empty, void; deprived		



## 128. Beyond the Throne

عاشقاں ہگو وُضو جو کیتا، روز قیامت تائیں ہو  
 وچ نماز رکوع سجودے، رہندے سنج صباہیں ہو  
 ایہتھے اوہتھے دوہیں جہانیں، سبھ فقر دیاں جائیں ہو  
 عرش کولوں سے منزل آگے باہو، پیا کم تنہائیں ہو

ਐਨ ਆਸ਼ਕਾਂ ਹਿੱਕੇ ਵੁਜ਼ੂ ਜੋ ਕੀਤਾ, ਰੋਜ਼ ਕਿਆਮਤ ਤਾਈਂ ਹੂ  
 ਵਿਚ ਨਮਾਜ਼ ਰਕੂਅ ਸਜੁਦੇ, ਰਹਿੰਦੇ ਸੰਜ ਸਬਾਹੀਂ ਹੂ  
 ਏਥੇ ਉਥੇ ਦੋਹੀਂ ਜਹਾਨੀਂ, ਸਭ ਫ਼ਕਰ ਦੀਆਂ ਜਾਈਂ ਹੂ  
 ਅਰਸ਼ ਕੋਲੋਂ ਸੈ ਮੰਜ਼ਿਲ ਅੱਗੇ ਬਾਹੂ<sup>(੮੦)</sup>, ਪਿਆ ਕੰਮ ਤਨਹਾਈਂ ਹੂ

Ain Aashiqaan hiko wuzoo jo keetaa, roz qiaamat taaeen Hoo  
 Wich namaz ruku sajude, raihnde sanj sabaahen Hoo  
 Etho othe doheen jahaanee, sabh Faqr diyaan jaaeen Hoo  
 Arsh kolon sey manzil agge Bahoo, pyaa kam tinhaaen Hoo

The one ablution done by the lovers is till the doomsday  
 Salat, bowing and prostration; they stay all the night and day  
 Here and there, world and hereafter are the waystations of *Faqr*  
 Beyond the Throne is the destination, O Bahoo, for those who strive

**T**he passionate lovers of Allah have taken their ablution with love since the day of Divine covenant which will last till the day of judgment. They remain engrossed in bowing and prostrating at the Love's (Allah's) door. Only *Faqr* has got the true honour and glory in both the worlds. Therefore, the station of Divine lovers is beyond the Throne.

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
آاشقااں ; آاشقااں ; aashiqaan	Divine lovers	ہِکُو ; ہِکُو ; hiko	Only one
وُضُو جُو کیتا ; wuzoo jo keetaa	Did ablution	رُوژ قِیامت تائیں کِیآامت زآااے ; roz qiaamat taaeen	Till doomsday
وِچ ; وِچ ; wich	In	نماز ; ناماژ ; namaz	Salat, namaz, prayers
رُکُو ; رُکُو ; ruku	Bowing during salat	سُجُوڈے ; سُجُوڈے ; sajude	Prostration during salat
رہندے ; رہندے ; raihnde	To stay, to remain	سُنج ; سُنج ; sanj	Evening; sunset
سباہین ; سباہین ; sabaheen	Morning; daily	اےتھے اوتھے ; ethe othe	Here and there
دوہین جہانیں ; doheen jahaanee	Both the world and the hereafter	سبھ ; سبھ ; sabh	All, every, entire
فقر ; فخر ; Faqr	<i>Faqr</i> (see chapter 1 of Teachings)	دیااں ; دیااں ; diyaan	Of
جااےن ; جااےن ; jaaeen	Places; stations	آرش ; آرش ; arsh	Heaven; Throne
کولوں ; کولوں ; kolon	From	سے ; سے ; sey	Hundred; numerous
منزل ; منیل ; manzil	Destination, goal	آگے ; آگے ; agge	Forward; beyond
پیا ; پیا ; pyaa	Had	کَم ; کَم ; kam	Work, task
تہااےن ; تہااےن ; tinhaaen	To them		

## 129. The Game of Divine Love

عشق دى بازى هر جا كهيڏي، شاه گدا سلطانان هُو  
 عالم فاضل عاقل دانا، كرا چا حيرانان هُو  
 تنبو كهوڙ لتها وچ دل دے، چا جوڙيوس خلوت خانان هُو  
 عشق امير فقير منيندے باهو، كيا جانے لوک بيگانان هُو

ਐਨ ਇਸ਼ਕ ਦੀ ਬਾਜ਼ੀ ਹਰ ਜਾ ਖੇਡੀ, ਸ਼ਾਹ ਗਦਾ ਸੁਲਤਾਨਾਂ ਹੁ  
 ਆਲਿਮ ਫ਼ਾਜ਼ਲ ਆਕਿਲ ਦਾਨਾ, ਕਰਦਾ ਚਾ ਹੈਰਾਨਾਂ ਹੁ  
 ਤੰਬੂ ਖੇੜ ਲੱਥਾ ਵਿਚ ਦਿਲ ਦੇ, ਚਾ ਜੋੜਿਓਸ ਖ਼ਲਵਤ ਖ਼ਾਨਾਂ ਹੁ  
 ਇਸ਼ਕ ਅਮੀਰ ਫ਼ਕੀਰ ਮਨੋਂਦੇ ਬਾਹੂ<sup>(੭੭)</sup>, ਕਿਆ ਜਾਣੇ ਲੋਕ ਬੇਗਾਨਾਂ ਹੁ

Ain Ishq dee baazee har jaa khedee, shah gadaa sultaanaan Hoo  
 Alim faazil aaqil daanaa, kardaa cha hairaanaan Hoo  
 Tamboo khorr latthaa wich dil de, cha joreeos khalwat khaanaan Hoo  
 Ishq ameer fakir manende Bahoo, kiaa jaane lok begaanaan Hoo

Sultans, kings, beggars...Everyone played the game of Divine love  
 Wonderstruck are the scholars, the intellectuals and the wise  
 Set up its camp within the heart. Made it a place for solitude  
 The rich and the Fakir accept love, O Bahoo. Strangers know nought

Once in a lifetime everyone plays the game of love. It is so magical that it enchants the theologians, scholars and intellectuals. Now love has encamped in my inward and has made it an enclosure of seclusion ousting everything from it for the Beloved. Everyone whether the rich or the Fakir admits it but the spiritually blind do not know this secret.

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
عشق ; ਇਸ਼ਕ ; ishq	Ardent Divine love	دی ; ਦੀ ; dee	Of
بازی ; باازی ; baazee	Game	ہر جا ; ہر جا ; har jaa	Every place; every station
کھیدی ; کھیدی ; khedee	Played	شاہ گدا ; شاہ گدا ; shah gadaa	Kings and beggars; rich and poor
سلطانان ; سلطانان ; sultaanaan	Kings, emperors, rulers, sultans	عالیم فاضل ; عالم فاضل ; faazil	Proficient scholar
عاقل ; عاقل ; aaqil	Intelligent	دانا ; دانا ; daanaa	Wise
کردا چا ہیرااناں ; کاردھا چا ہیرااناں ; kardaa cha hairaanaan	Astonishes, surprises, makes wonderstruck	تنبو کھوڑ لٹھا ; تنبو کھوڑ لٹھا ; tamboo khorr latthaa	Set up tent and entered
وچ دل دے ; وچ دل دے ; wich dil de	In the heart, inwardly	چا جوریوس ; چا جوریوس ; cha joreeos	It made
مخلوت خانان ; خلوت خانان ; khalwat khaanaan	An isolated place, solitude	امیر ; امیر ; ameer	Rich, wealthy, affluent, opulent
فقیر ; فقیر ; fakir	Fakir	منندے ; منندے ; manende	Accept; acknowledge
کیا ; کیا ; kiaa	What	جانے ; جانے ; jaane	Know
لوک بیگاناں ; لوک بیگاناں ; lok begaanaan	Strangers		

## 130. Love Fearlessly

عشق دریا محبت دے وچ، تھی مردانہ ترئے ہو  
 جتھے لہر غضب دیاں ٹھاٹھاں، قدم اٹھائیں دھریئے ہو  
 اوجھڑ جھنگ بلائیں بیلے، ویکھو ویکھ نہ ڈریئے ہو  
 نام فقیر تہ تھیندا باہو، جد وچ طلب دے مریئے ہو

ਐਨ ਇਸ਼ਕ ਦਰਯਾ ਮੁਹੱਬਤ ਦੇ ਵਿਚ, ਥੀ ਮਰਦਾਨਾ ਤਰੀਏ ਹੁ  
 ਜਿੱਥੇ ਲਹਿਰ ਗ਼ਜ਼ਬ ਦੀਆਂ ਠਾਠਾਂ, ਕਦਮ ਉਥਾਈਂ ਧਰੀਏ ਹੁ  
 ਔੜੜ ਝੰਗ ਬਲਾਈਂ ਬੇਲੇ, ਵੇਖੋ ਵੇਖ ਨਾ ਡਰੀਏ ਹੁ  
 ਨਾਮ ਫ਼ਕੀਰ ਤਦ ਥੀਂਦਾ ਬਾਹੂ<sup>(ਹ)</sup>, ਜਦ ਵਿਚ ਤਲਬ ਦੇ ਮਰੀਏ ਹੁ

Ain Ishq dariaa mohabbat de wich, thee mardaanaa tareeye Hoo  
 Jitthe laihr ghazab diyaan thaathaan, qadam uthaaeen dhareeye Hoo  
 Aujhar jhang balaheen bele, wekho wekh na dareeye Hoo  
 Naam Fakir tad theendaa Bahoo, jad wich talab de mareeye Hoo

With valour swim in the ocean of Divine love  
 Take a step forward into the billowing waves  
 Face the trials in wastelands, jungles and marches. Don't be afraid  
 O Bahoo, the name 'Fakir' befits those who died while seeking

The path of *Faqr* is the one of Divine love. One should dive into the trials and tribulations of love because the quicker he crosses it, the sooner he beholds the Divine vision. One should not worry about the dangers of this path because in fact the Fakir is the one who truly seeks Allah and does not hesitate to sacrifice his life.

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
عشق دریا محبت دے وچ ; ਇਸ਼ਕ ਦਰਿਆ ਮੁਹੱਬਤ ਦੇ ਵਿਚ ; ishq dariaa mohabbat de wich	In the ocean of love	تھی مردانا ; ਥੀ ਮਰਦਾਨਾ ; thee mardaanaa	Courageously, bravely; manly (like a seeker of Allah)
ترے ; ਤਰیਏ ; tareeye	Swim	جیتھے ; ਜਿੱਥੇ ; jitthe	Where
لہر ; ਲਹਿਰ ; lahr	Wave	غضب ; گہزب ; ghazab	Dangerous
دیاں ; ਦੀਆਂ ; diyaan	Of	ٹھاٹھاں ; ٹاٹاں ; thaathaan	Surging, billowing, breakers, raging, stormy; furious
قدم اٹھائیں دھریئے ; ਉਥਾਈਂ ਧਰੀਏ ; qadam uthaaeen dhareeye	Put a step there	اوجھڑ ; ਔੜੜ ; aujhar	Difficult to traverse forest; trackless wasteland
جھنگ ; ਝੰਗ ; jhang	Small forest, jungle	بلاآئیں ; ਬਲਾਈਂ ; balaaeen	Calamities, troubles, afflictions
بیلے ; ਬੇਲੇ ; bele	Forest of high grass, reeds and shrubbery along a riverbank, swamp, marsh	دیکھو دیکھو ; ਵੇਖੋ ਵੇਖ ; wekho wekh	By looking, seeing, watching
نہ ; ਨਾ ; na	No, not	ڈریئے ; ਡਰੀਏ ; dareeye	Fear, dread
نام ; ਨਾਮ ; naam	Name	فقیر ; ਫਕੀਰ ; Fakir	Fakir
तद ; ਤਦ ; tad	Then	ਥੀਂਦਾ ; ਥਿੰਦਾ ; theendaa	Be, become, occur, happen
جد ; ਜਦ ; jad	When	طلب ; ਤਲਬ ; talab	Desire, wish, seeking
مریئے ; ਮਰੀਏ ; mareeye	Die		

## 131. Love Conquered

ع عشق اسانوں لسیاں جاتا، لتھا کل مہاڑی ہُو  
 ناں سووے ناں سون دیوے، جیویں بال رہاڑی ہُو  
 پوہ مانہہ دے وچ منگے خربوزے، میں کتھوں لے آواں واڑی ہُو  
 عقل فکر دیاں بھل گیاں گلاں باہُو، جداں عشق وجائی تاڑی ہُو

ਐਨ ਇਸ਼ਕ ਅਸਾਨੂੰ ਲਿਸਿਆਂ ਜਾਤਾ, ਲੱਥਾ ਮੱਲ ਮੁਹਾੜੀ ਹੂ  
 ਨਾਂ ਸੋਵੇ ਨਾਂ ਸੌਣ ਦੇਵੇ, ਜਿਵੇਂ ਬਾਲ ਰਿਹਾੜੀ ਹੂ  
 ਪੋਹ ਮਾਂਹ ਦੇ ਵਿਚ ਮੰਗੋ ਖਰਬੂਜੇ, ਮੈਂ ਕਿੱਥੋਂ ਲੈ ਆਵਾਂ ਵਾੜੀ ਹੂ  
 ਅਕਲ ਫਿਕਰ ਦੀਆਂ ਭੁਲ ਗਈਆਂ ਗਲਾਂ ਬਾਹੂ<sup>(੭੭)</sup>, ਜਦਾਂ ਇਸ਼ਕ ਵਜਾਈ ਤਾੜੀ ਹੂ

Ain Ishq asaanon lisiaan jaataa, latthaa mal muhaarree Hoo  
 Naa sauve naa saun deve, jeevain baal rihaarree Hoo  
 Poh manh de wich mange kharbooze, main kithoon le avaan vaarree Hoo  
 Aqal fikr diyaan bhull gaeaan gallaan Bahoo, jadaan ishq vajaan taarree Hoo  
 Love has conquered, making me feeble  
 Like a stubborn child, neither it sleeps nor lets me sleep  
 Asks for melons in freezing winter, how will I find this orchard  
 Forgotten are arguments of wisdom and reflection, O Bahoo, when love clapped

Love has attacked my feeble being vigorously and has dominated it to the extent that neither does it sleep in the aspiration of the vision of the Beloved nor does it let me sleep. Without passing through the trials and following customs of the path of love it wants union as soon as possible whereas this destination is still far away. When love guided me, I became indifferent to the intellect and reasoning.

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
عشق ; ਇਸ਼ਕ ; ishq	Ardent Divine love	اسانوں ; ਅਸਾਨੂੰ ; asaanoon	Us, we
لیسااں ; لیسیااں ; lisiaan	Weak, feeble, frail	جااتا ; جااتا ; jaataa	Knew, thought, considered
لٹھا ; لٹھا ; latthaa	To come down	مال ; مال ; mal	Claim, possess, occupy
ਮੁਹਾਰੀ ; ਮੁਹਾਰੀ ; muhaarree	Threshold, entrance	ਨਾ ; ਨਾ ; naa	No, not
ਸੌਵੇ ; ਸੌਵੇ ; sauve	Sleep	ਨਾ ਸੌਣ ਦੇਵੇ ; naa saun deve	Does not let sleep
ਜੀਵੈ ; ਜੀਵੈ ; jeevain	As, in the manner of; as if, as though, so to say, for example, for instance	ਬਾਲ ਰਿਹਾਰੀ ; baal rihaarree	Stubborn child
ਪੋਹ ; ਪੋਹ ; poh	The tenth month of Bikrami calendar (mid December till mid January)	ਮਾਨਹ ; ਮਾਨਹ ; manh	The eleventh month of Bikrami calendar
ਦੇ ਵਿਚ ; ਦੇ ਵਿਚ ; de wich	In, during	ਮੰਗੇ ; ਮੰਗੇ ; mange	Ask for, demand, request for
ਖਰਬੂਜੇ ; ਖਰਬੂਜੇ ; kharbooze	Melons	ਮੈਂ ; ਮੈਂ ; main	I
ਕਿੱਥੋਂ ; ਕਿੱਥੋਂ ; kithoon	From where, wherefrom, whence	ਲੈ ਆਵਾਂ ; ਲੈ ਆਵਾਂ ; le avaan	Bring
ਵਾਰੀ ; ਵਾਰੀ ; vaarree	Orchard	ਅਕਲ ; ਅਕਲ ; aqal	Intelligence, intellect, wit, wisdom



فكر ; فیکر ; fikr	Reflection	دیاں ; دیاں ; diyaan	of
بھل گیاں گلاں ; بھول گاہیاں گالاں ; bhull gaaean gallaan	Have forgotten (their) arguments	جداں ; جداں ; jadaan	When
عشق و جاہی تازی ; ایساک ਵਜਾਈ ਤਾੜੀ ; ishq vajaee taarree	Love clapped; love awakened (me)		

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اللہ

## 132. Engrossed in Love

عشق جنہاندے ہڈیں رچیا، اوہ رہندے چپ چپاتے ہُو  
 لوں لوں دے وچ لکھ زباناں، اوہ کردے کنگی باتے ہُو  
 اوہ کردے وضو اسم اعظم دا، تے دریا وحدت وچ ناتے ہُو  
 تداں قبول نمازاں باہُو، جداں یاراں یار پچھاتے ہُو

ਐਨ ਇਸ਼ਕ ਜਿਨ੍ਹਾਂ ਦੇ ਹੱਡੀਂ ਰਚਿਆ, ਉਹ ਰਹਿੰਦੇ ਚੁੱਪ ਚੁਪਾਤੇ ਹੁ  
 ਲੁੰ ਲੁੰ ਦੇ ਵਿਚ ਲੱਖ ਜ਼ਬਾਨਾਂ, ਉਹ ਕਰਦੇ ਗੁੰਗੀ ਬਾਤੇ ਹੁ  
 ਉਹ ਕਰਦੇ ਵਜ਼ੂ ਇਸਮ-ਏ ਆਜ਼ਮ ਦਾ, ਤੇ ਦਰਯਾ ਵਹਦਤ ਵਿਚ ਨਾਤੇ ਹੁ  
 ਤਦਾਂ ਕਬੂਲ ਨਮਾਜ਼ਾਂ ਬਾਹੂ<sup>(੭੦)</sup>, ਜਦਾਂ ਯਾਰਾਂ ਯਾਰ ਪਛਾਤੇ ਹੁ

Ain Ishq jinhannde hadeen rachiaa, ooh raihnde chup chupaate Hoo  
 Loon loon de wich lakh zabaanaan, ooh karde gungee baate Hoo  
 Ooh karde wuzoo Ism-e-Azam da, te dariaa Wahdat wich naate Hoo  
 Tadaan qabool namaazaan Bahoo, jadaan yaaraan yaar pachaate Hoo

Quiet are the lovers engrossed in Divine love  
 They talk slowly or don't say a word. The whole body wishes to shout the secrets  
 Ablute with the greatest name and dive in the ocean of Oneness  
 The prayers are accepted, O Bahoo, once they recognize the Beloved

**T**he seekers in Divine love are completely transformed into love. They remain silent despite the Divine secrets concealed in them and wishing to be expressed through numerous tongues on each hair of their body. If needed, they speak slowly and humbly. They are such lovers who perform ablution with the greatest name of Allah and remain engrossed in the ocean of Oneness. O Bahoo! Recognizing the Beloved makes the salat acceptable in His court.

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
عشق ; ਇਸ਼ਕ ; ishq	Ardent Divine love	جینہانڈے ; ਜਿਨ੍ਹਾਂ ਦੇ ; jinhande	Whose
ہڈیں ; ہڈیوں ; hadeen	Bones	رچیا ; رچیا ; rachiaa	Infused, penetrated
اوه ; ਉਹ ; ooh	Those, they, he	رہنڈے ; رہنڈے ; raihnde	To stay, to remain
چُپ چُپاٹے ; چُپ چُپاٹے ; chup chupaate	Silent, quiet	لُون لُون دے وِچ ; لُون لُون دے ਵਿਚ ; loon loon de wich	In every hair of the body
لکھ ; لاکھ ; lakh	Lakh; numerous	زبانوں ; ਜਬਾਨਾਂ ; zabaanaan	Tongues
اوه کر دے ; ਉਹ کر دے ; ooh karde	They do	گُنگی ; گُنگی ; gungee	Mute
ہاتے ; ہاتے ; baate	Stammer; talk slowly	وضو ; وضو ; wuzoo	Ablution
اسم اعظم ; اسم اعظم آسمان ; Ism-e-Azam	The greatest name of Allah, <i>Ism-e- Allah Zaat</i>	دا ; دا ; da	Of
تے ; تے ; تے ; تے ; تے ; تے ; دریا وحدت وِچ ناٹے دَرِیَا وَحْدَتِ وَیچِ نَاٹے ; te dariaa Wahdat wich naate	And bathe in the ocean of Oneness; annihilate in Allah and become immortal with Him	تاداں ; تاداں ; tadaan	Then, at that time, in that case
نمازوں ; نمازوں ; namaazaan	Salats	قبول ; قبول ; qabool	Accept
یاراں یار چُکھاتے ; یاراں یار پکھاتے ; yaaraan yaar pachaate	The lovers recognize the Beloved	جداں ; جداں ; jadaan	When

### 133. Husayn ibn Ali

ع عاشق سوئی حقیقی جیہڑا، قتل معشوق دے مئے ہو  
 عشق نہ چھوڑے مکھ نہ موڑے، توڑے سے تلواراں گھنے ہو  
 جت ول ویکھے راز ماہی دے، لگے اوسے بنھے ہو  
 سچا عشق حسین ابن علی دا باہو، سر دیوے راز نہ بنھے ہو

ਐਨ ਆਸ਼ਕ ਸੋਈ ਹਕੀਕੀ ਜਿਹੜਾ, ਕਤਲ ਮਾਸੂਕ ਦੇ ਮੰਨੇ ਹੂ  
 ਇਸ਼ਕ ਨਾ ਛੋੜੇ ਮੁਖ ਨਾ ਮੋੜੇ, ਤੋੜੇ ਸੈ ਤਲਵਾਰਾਂ ਖੰਨੇ ਹੂ  
 ਜਿਤ ਵੱਲ ਵੇਖੇ ਰਾਜ ਮਾਰੀ ਦੇ, ਲੱਗੇ ਓਸੇ ਬੰਨੇ ਹੂ  
 ਸੱਚਾ ਇਸ਼ਕ ਹੁਸੈਨ<sup>(ਰਜ਼)</sup> ਇਬਨੇ-ਏ ਅਲੀ<sup>(ਰਜ਼)</sup> ਦਾ ਬਾਹੂ<sup>(ਰਹ)</sup>, ਸਿਰ ਦੇਵੇ ਰਾਜ ਨਾ ਭੰਨੇ ਹੂ

Ain Aashiq soee haqeeqee jehraa, qatal mashuq de manne Hoo  
 Ishq na chorre mukh na morre, torey sey talvaaraan khanne Hoo  
 Jit val wekhe raaz maahee de, lagge ose bannhe Hoo  
 Sachaa ishq Husayn ibn-e-Ali da Bahoo, sir deve raaz na bhanne Hoo

The true lover accepts demise at the hands of the Beloved  
 Doesn't forgo love, turn his face or waiver on wounds of endless swords  
 Anywhere he turns, are the secrets of the Beloved. He follows them  
 O Bahoo, true love is of Husayn ibn Ali. Gave his head, not the secret

**H**usayn ibn Ali was at the peak of Divine love. He was the Universal Divine Man, leader of his era, vicegerent and representative of the Holy Prophet. The Universal Divine Man does not take oath of allegiance to anyone rather Muslims and seekers of Allah take oath at his hand. His tongue holds the power of Divine command (Be). Had Husayn ordered the water of river Euphrates, it would have drifted towards the camps of progeny of the Holy Prophet to quench their thirst, the rain would have started on his one gesture to the sky, the sand of battlefield of Karbala would have turned into sandstorm on his command and had destroyed the army of Yazid. Husayn had to choose between using his Divine powers and submitting to the will of Allah. He bowed before the will of Allah.

The true lovers of Allah are those who surrender to their Beloved even when He decides upon their death. Neither they retreat from the path of Divine love due to its troubles nor go against the will of Beloved, rather boldly face all the trials and keep progressing on this path steadfastly. The basic rule of Divine love is to bow to the will of Allah. In the battlefield of Divine love and submission to Allah's will, there is no one like Husayn who sacrificed himself and his family but did not disclose the Divine secret.

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
عاشق ; آاشق ; aashiq	Divine lovers	سوءى حقيقى جيهرا ; ساءى ਹਕىਕى ਜਿਹੜਾ ; soee haqeeqee jehraa	Who is true, true is the one who
قتل ; ਕਤਲ ; qatal	Murder	مشوق ; ماشوق ; mashuq	Beloved
دے ; دے ; de	Of	مئنے ; مئنے ; manne	Accept, agree, submit
عشق ; ايشق ; ishq	Ardent Divine love	نہ ; نا ; na	No, not
چھوڑے ; چھوڑے ; chorre	Leave	مکھ نا مورے ; mukh na morre	Do not turn face; do not step back; do not leave
تورے ; تورهے ; torey	Although, though, however, even if	سے ; سੈ ; sey	Hundreds; numerous
تالواراں ; تالواراں ; talvaaraan	Swords	گھنے ; خننے ; khanne	Slash into pieces; hurt, injure
جیت وال ; جیت وال ; jit val	In whatever or whichever direction	دیکھے ; دیکھے ; wekhe	See, cast a glance
راز ; راز ; raaz	Secret	مائی ; مائی ; maahee	Beloved
لگے اوسے بھنے ; لگے اوسے بھنے ; lagge ose bannhe	Turn to that direction	سچا ; سچا ; sachaa	True, truthful, real

حسین ابن علیؑ ; حسینؑ  
 ਇਬਨ-ਏ ਅਲੀؑ ;  
 Husayn ibn-e-Ali

Husayn ibn Ali  
 (*razi Allah anhu*)

دا ; دا ; da

Of

سر ; ਸਿਰ ; sir

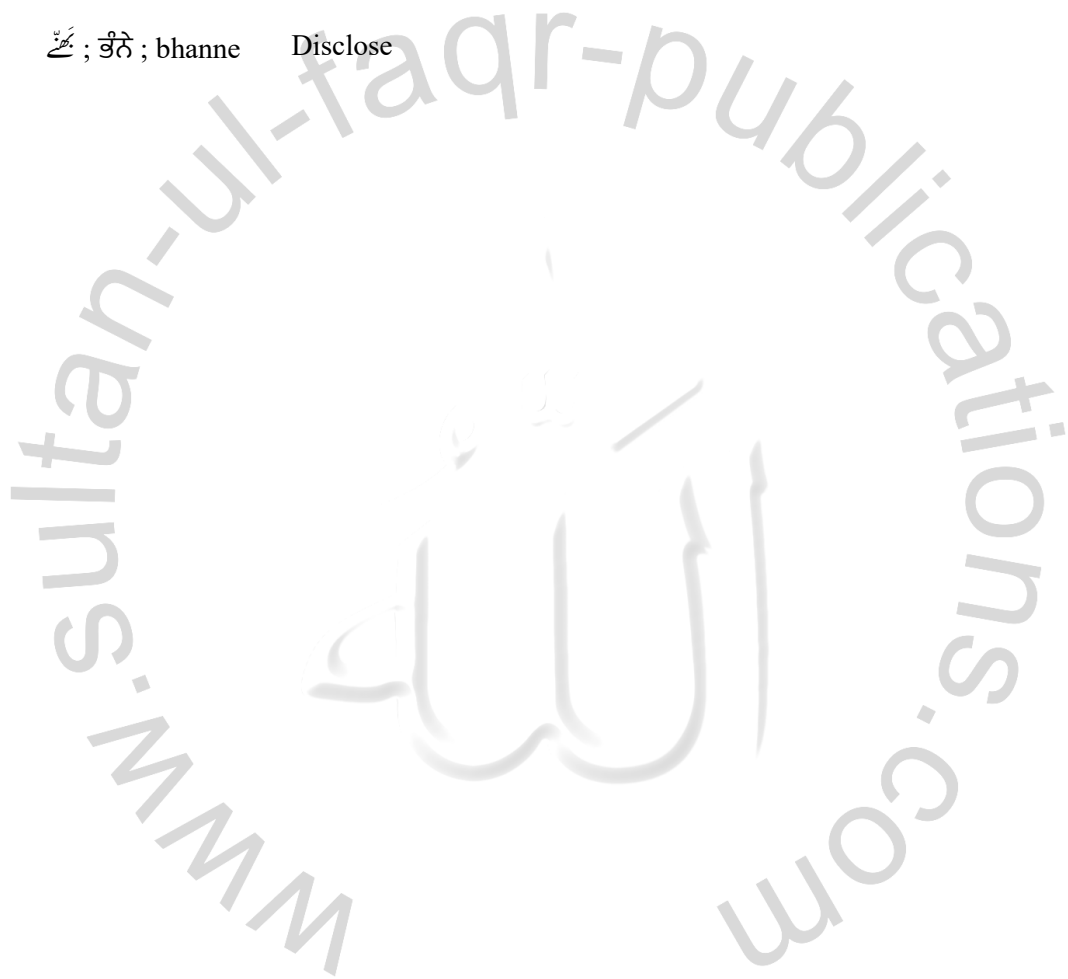
Head

دے ; ਦੇਵੇ ; deve

Give; sacrifice

بھانے ; ਭੰਨੇ ; bhanne

Disclose



## 134. Drown the Boat of Intellect

عشق سمندر چڑھ گیا فلک تے، کتول جہاز کچیوے ھو  
 عقل فکر دی ڈونڈی نوں، چا پہلے پور بوڑیوے ھو  
 کڑکن کپڑ پون لہراں، جد وحدت وچ وڑیوے ھو  
 جس مرنے تھیں خلقت ڈردی باھو، عاشق مرے تاں جیوے ھو

ਐਨ ਇਸ਼ਕ ਸਮੁੰਦਰ ਚੜ੍ਹ ਗਿਆ ਫ਼ਲਕ ਤੇ, ਕਿਤਵੱਲ ਜਹਾਜ਼ ਕਚੀਵੇ ਹੁ  
 ਅਕਲ ਫ਼ਿਕਰ ਦੀ ਡੁੰਡੀ ਨੂੰ, ਚਾ ਪਹਿਲੇ ਪੁਰ ਬੋੜੀਵੇ ਹੁ  
 ਕੜਕਣ ਕੱਪੜ ਪੇਵਣ ਲਹਿਰਾਂ, ਜਦ ਵਹਦਤ ਵਿਚ ਵੜੀਵੇ ਹੁ  
 ਜਿਸ ਮਰਨੇ ਥੀਂ ਖ਼ਲਕਤ ਡਰਦੀ ਬਾਹੁ<sup>(੭੭)</sup>, ਆਸ਼ਕ ਮਰੇ ਤਾਂ ਜੀਵੇ ਹੁ

Ain Ishq samundar charh giaa falk te, kitval jahaaz kacheeve Hoo  
 Aqal fikr dee dondee noon, cha pehle pur burreeve Hoo  
 Karrkan kappar pavan laihran, jad Wahdat wich vareeve Hoo  
 Jis marne theen khalqat dardee Bahoo, aashiq mare taan jeeve Hoo

Ocean of love surging and soaring, where to anchor the ship!  
 Drown the boat of intelligence and reflection  
 Thundering vortex, crashing waves, enter the Oneness  
 Lot afraid to die, O Bahoo, lovers live after the death

**T**he river of passionate love for Allah reaches the fathomless ocean of Divine Oneness. *Faqr* is simply the path of love, intellect has nothing to do with it. Therefore, by drowning the useless boat of intellect save yourself from it since the very inception of your Divine love. When the seeker enters the ocean of Unity, he has to encounter many trials and tribulations. The masses are frightened of death before dying but the passionate lover of Allah is destined to live eternally even after his physical death due to Divine love.

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
عشق ; ਇਸ਼ਕ ; ishq	Divine love	سمندر ; ਸਮੁੰਦਰ ; samundar	Sea
چڑھ گیا ; चड़़ गिआ; charh giaa	Rose high	فلک ; ਫਲਕ ; falk	Sky
تے ; ਤੇ ; te	On	کونل ; ਕਿਤਵੱل ; kitval	Where; towards which direction
جہاز کھیوے ; ਜਹਾਜ਼ ਕਚੀਵੇ ; jahaaz kacheeve	Anchor the ship	عقل ; ਅਕਲ ; aqal	Intelligence, intellect, wit, wisdom
فکر ; ਫਿਕਰ ; fikr	Reflection	دی ; ਦੀ ; dee	Of
ڈونڈی ; ڈونڈی ; dondee	Small boat	نوں ; نُوں ; noon	At, to, on, for
چا ; चा ; cha	Lift	پہلے پور ; ਪਹਿਲੇ ਪੂਰ ; pehle pur	Initially, in the very beginning
بوڑیوے ; ਬੋੜੀਵੇ ; burreeve	Sunk, drowned	کڑکن ; ਕੜਕਣ ; karrkan	Thundering, stormy
کپڑ ; ਕੱਪੜ ; kappar	Whirlpool	پودن لہراں ; ਪੋਵਣ ਲਹਿਰਾਂ ; pavan laihran	Waves crashing
جد ; ਜਦ ; jad	When	وحدت ; ਵਹਦਤ ; Wahdat	Oneness
وچ وڑیوے ; ਵਿਚ ਵੜੀਵੇ ; wich vareeve	Enter into	جس ; ਜਿਸ ; jis	Which
مرنے ; ਮਰਨੇ ; marne	Death	تھیں ; ਥੀਂ ; theen	From
خاقت ; ਖਲਕਤ ; khalqat	People	ڈردی ; ਡਰਦੀ ; dardee	Afraid of; fear



عاشق ; آاشق ; aashiq Divine lovers مرے ; مرے ; mare Die

تاں ; تاں ; taan So, therefore, then جیوے ; جیوے ; jeeve Live



## 135. Condition of a Lover

عشق دِی بھاہ ہڈاں دا بالن، عاشق بیہہ سکیندے ہُو  
 گھت کے جان جگر وِچ آرا، ویکھ کباب تلیندے ہُو  
 سرگردان پھرن ہر ویلے، خون جگر دا پیندے ہُو  
 عاشق ہوئے ہزاراں باہُو، پر عشق نصیب کہیندے ہُو

ਐਨ ਇਸ਼ਕ ਦੀ ਭਾਹ ਹੱਡਾਂ ਦਾ ਬਾਲਣ, ਆਸ਼ਕ ਬਹਿ ਸਕੀਂਦੇ ਹੁ  
 ਘੱਤ ਕੇ ਜਾਨ ਜਿਗਰ ਵਿਚ ਆਰਾ, ਵੇਖ ਕਬਾਬ ਤਲੀਂਦੇ ਹੁ  
 ਸਰਗਰਦਾਨ ਫਿਰਨ ਹਰ ਵੇਲੇ, ਖੂਨ ਜਿਗਰ ਦਾ ਪੀਂਦੇ ਹੁ  
 ਆਸ਼ਕ ਹੋਏ ਹਜ਼ਾਰਾਂ ਬਾਹੂ<sup>(੭੭)</sup>, ਪਰ ਇਸ਼ਕ ਨਸੀਬ ਕਰੀਂਦੇ ਹੁ

Ain Ishq dee bhaah haddaan da baalan, aashiq baih sakende Hoo  
 Ghatt ke jaan jigar wich aaraa, wekh kabab talende Hoo  
 Sargardaan phiran har wele, khoon jigar da peende Hoo  
 Aashiq hoe hazaaran Bahoo, par ishq naseeb kaheende Hoo

Fire of love and fuel of bones, lovers are seated to bask  
 Throwing life away. Heart is under the saw. See kebab burn!  
 Wander in perplexity. Drink blood of their hearts  
 Many wished to be the lovers, O Bahoo, but only a few were lucky

**L**ove is the fire that burns everything except the Beloved. The fire of love turns the lover into fire itself. His bones burn too and his inward and soul are charred. Such lovers of Allah remain wandering all the time in sadness and restlessness but among thousands of lovers only a fortunate one gets the station of belovedness.

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
عشقِ دِی بھاء ; عشقِ دِی بھاء ; ishq dee bhaah	The fire of Divine love	ਹੱਡਾਂ ਦਾ ; ਹੱਡਾਂ ਦਾ ; ਬਾਲਣ ; haddaan da baalan	Fuel of bones
عاشق ; آاشق ; aashiq	Divine lovers	ਬੈਠ ; ਬਹਿ ; baih	Sit
سکیندے ; سکیندے ; sakende	Bask	ਖੱਤ ਕੇ ; گھت کے ; ghatt ke	By putting
جان ; ਜਾਨ ; jaan	Life, soul	جگر ; ਜਿਗਰ ; jigar	Heart; <i>figuratively</i> , inward
وچ ; ਵਿਚ ; wich	In, inside, into	آرا ; آارا ; aaraa	Sawmill, lumber mill, saw
دیکھ ; دیکھ ; wekh	See, watch	کباب ; کباب ; kabab	Kebab
تالیندے ; تالیندے ; talende	Fry; burn	سرگردان ; سرگردان ; sargardaan	Perplexity, confusion, distress, wandering (in search of)
پھرن ; فیرن ; phiran	Wander, roam	هر ویلے ; هر ویلے ; har wele	Every moment, all the time
خون جگر دا ; خون جگر دا ; khoon jigar da	Blood of heart	پیندے ; پیندے ; peende	Drink
آاشق ہوئے ہزاراں ; آاشق ہوئے ہزاراں ; aashiq hoe hazaara	Thousands became lovers	پر ; پر ; par	But, however
نصیب ; نصیب ; naseeb	Luck, fate, destiny	کھیندے ; کھیندے ; kaheende	Some, a few; not everyone

## 136. Love Ignited Fire

عشق ماہی دے لائیاں آگیں، انہاں لگیاں کون بجھاوے ہُو  
 میں کی جاناں ذات عشق دی، جیہڑا در در چا جھکاوے ہُو  
 ناں خود سووے ناں سوون دیوے، ہتھوں ستیاں آن جگاوے ہُو  
 میں قربان تنہاں دے باہُو، جیہڑا وچھڑے یار ملاوے ہُو

ਐਨ ਇਸ਼ਕ ਮਾਹੀ ਦੇ ਲਾਈਆਂ ਅੱਗੀਂ, ਇਨ੍ਹਾਂ ਲਗਿਆਂ ਕੌਣ ਬੁਝਾਵੇ ਹੁ  
 ਮੈਂ ਕੀ ਜਾਨਾਂ ਜਾਤ ਇਸ਼ਕ ਦੀ, ਜਿਹੜਾ ਦਰ ਦਰ ਚਾ ਝੁਕਾਵੇ ਹੁ  
 ਨਾਂ ਖੁਦ ਸੋਵੇ ਨਾਂ ਸੋਵਣ ਦੇਵੇ, ਹਥੋਂ ਸੁਤਿਆਂ ਆਣ ਜਗਾਵੇ ਹੁ  
 ਮੈਂ ਕੁਰਬਾਨ ਤਿਨ੍ਹਾਂ ਦੇ ਬਾਹੂ<sup>(੭੭)</sup>, ਜਿਹੜਾ ਵਿਛੜੇ ਯਾਰ ਮਿਲਾਵੇ ਹੁ

Ain Ishq maahee de laaeaan aggeen, enhaan lagiaan kon bujhaave Hoo  
 Main kee janaan zaat ishq dee, jehraa dar dar cha jhukaave Hoo  
 Naa khud sauve naa sauvan deve, hathon suttiaan aan jagaave Hoo  
 Main qurbaan tinhaan de Bahoo, jehraa vichhrre yaar milaave Hoo

Beloved's love has set my soul on fire. Who will put it out?  
 I am unfamiliar with the essence of love; it makes me bow from door to door  
 Neither sleeps nor lets me sleep. It shakes to wake me up  
 May I sacrifice on them, O Bahoo, who unify with the parted Beloved

**D**ivine love has ignited both my esoteric and exoteric beings. This fire cannot be extinguished until union. It is love that makes a lover bow from door to door. It is such a fire which keeps one restless, neither it flickers nor let's anyone stay calm. May I sacrifice for such a spiritual guide who is perfect and accomplished and makes one reach Allah by traversing the path of love.

## GLOSSARY

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
عشق ماہی دے لائیاں آگیں ; ਇਸ਼ਕ ਮਾਹੀ ਦੇ ਲਾਈਆਂ ਅੱਗੀਂ ; ishq maahee de laaceaan aggeen	Beloved's love has set fire to	ਇਨ੍ਹਾਂ گیاں کون بجھاوے ਲਗਿਆں ਕੌਣ ਬੁਝਾਵੇ ; enhaan lagiaan kon bujhaave	Who will put out or extinguish this fire
میں ; मैं ; main	I	کی ; की ; kee	What
جاناں ; ਜਾਨਾਂ ; janaan	Know	ذات عشق دی جیات ; zaat ishq dee	Essence of love
جہرا ; ਜਿਹੜਾ ; jehraa	Who	در در ; दर दर ; dar dar	From door to door
چا جھکاوے ; चा झुकावे ; cha jhukaave	Make bow down	نہاں خود سووے ; naa khud sauve	Neither himself sleeps
ਨਾਂ ਸੋਵਣ ਦੇਵੇ ; naa sauvan deve	Nor lets (others) sleep	ਹੱਥੋਂ ; हथों ; hathon	Rather, instead
ਸੁੱਤਿਆਂ ; suttiaan	Sleeping ones	آن جگاوے ; आण जगावे ; aan jagaave	Come and awake (them)
ਕੁਰਬਾਨ ; qurbaan	Sacrifice	ਤੇਨ੍ਹਾਂ ਦੇ ; tinhaan de	On them
ਵਿਛੜੇ ; vichhrre	Separated, parted	يار ; யਾਰ ; yaar	Beloved; Allah
ਮਿਲਾਵੇ ; milaave	Reunites, unifies		

## 137. Love Beckoned

ع عشق دیاں اولڑیاں گلاں، جیہڑا شرع تھیں دُور ہٹاوے ہُو  
 قاضی چھوڑ قضاہیں جاوے، جد عشق طمانچہ لاوے ہُو  
 لوک ایانے مٹیں دیون، عاشقاں مت نال بھاوے ہُو  
 مُرُن محال تنہاں نوں باہُو، جنہاں صاحب آپ بلاوے ہُو

ਐਨ ਇਸ਼ਕ ਦੀਆਂ ਅਵਲੜੀਆਂ ਗੱਲਾਂ, ਜਿਹੜਾ ਸ਼ਰਾ ਥੀਂ ਦੂਰ ਹਟਾਵੇ ਹੁ  
 ਕਾਜ਼ੀ ਛੋੜ ਕਜ਼ਾਈਂ ਜਾਵਣ, ਜਦ ਇਸ਼ਕ ਤਮਾਚਾ ਲਾਵੇ ਹੁ  
 ਲੋਕ ਅਯਾਣੇ ਮੱਤੀਂ ਦੇਵਣ, ਆਸ਼ਕਾਂ ਮੱਤ ਨਾਂ ਭਾਵੇ ਹੁ  
 ਮੁੜਨ ਮੁਹਾਲ ਤਿਨ੍ਹਾਂ ਨੂੰ ਬਾਹੂ<sup>(ਹ)</sup>, ਜਿਨ੍ਹਾਂ ਸਾਹਿਬ ਆਪ ਬੁਲਾਵੇ ਹੁ

Ain Ishq diyaan awalarriaan galaan, jehraa sharaa theen dur hataave Hoo  
 Qaazee chhorr qazaade javan, jad ishq tamaanchaa laave Hoo  
 Lok ayaane matteen devan, aashiqaan mat naa bhaave Hoo  
 Murran muhaal tinhaan noon Bahoo, jinhaan Sahib aap bulaave Hoo

Mysteries of Divine love take beyond sharia  
 Qadi left his rank the moment love slapped  
 Advice of foolish appeal not to lovers  
 O Bahoo! Returning, an impossibility-whom the Master beckons

**D**ivine love is unique, it takes to the path of *Faqr* progressing beyond sharia. If any scholar, theologian or jurist is enflamed by love, he will join the crowd of lovers leaving all his knowledge and expertise. The ignorant preach for the easy path of worship and prayers advising the lovers to renounce love but lovers do not pay any heed to them. Those whom the Lord Himself chooses for love, their return from this path is impossible.

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
عشق ; ਇਸ਼ਕ ; ishq	Divine love	دیاں ; ਦੀਆں ; diyaan	Of
اولیاء ; अवलरीਆਂ ; awalarriaan	Strange, unexpected, atypical, mystifying, mysterious	گالوں ; ਗੱਲਾਂ ; galaan	Talk, conversation; behaviour
جہرا ; ਜਿਹੜਾ ; jehraa	Who	شرع ; ਸ਼ਰਾ ; sharaa	Islamic or Quranic law, religious rules or codes
تھیں ; ثیں ; theen	From	دور ہٹاؤے ; ਦੂਰ ਹਟਾਵے ; dur hataave	Take far away, make distant
قاضی ; قاضی ; qaazee	Qadi, Muslim judge, magistrate; interpreter of Islamic law	چھوڑ ; ਛੋੜ ; chhorr	Leave
قضاء ; ਕਜ਼ਾਈ ; qazaabee	The designation of a Qadi	جاؤں ; ਜਾਵਣ ; javan	Go
جد ; جَد ; jad	When	ٹہانچہ لاوے ; ਤਮਾਚਾ ਲਾਵੇ ; tamaanchaa laave	Slap
لوك ايانے ; لوك ايانے ; lok ayaane	Dull, unintelligent, foolish; people unfamiliar with the traditions of love	ماتیں ; مَٲٲٲٲ ; matteen	Opinions; advices, counsel
ديوان ; देवट ; devan	Give	عاشقان ; आशकां ; aashiqaan	Divine lovers
مات ; مَٲٲٲٲ ; mat	Opinion; advice, counsel	नां भावै ; नां भावै ; naa bhaave	Do not like; do not appeal
مُرَن ; مुरن ; murran	To return, to come or to go back; to stop doing something, desist, refrain	معال ; मुराल ; muhaal	Difficult, hard, tough, arduous, impossible

تہاں نوں ; ਤਿਨ੍ਹਾਂ ਨੂੰ ; tinhaan noon	For them	جنہاں ; جینہاں ; jinhaan	Who, whom
صاحب آپ ; ساریب آاپ ; Sahib aap	Sahib Himself; Allah Himself; the perfect spiritual guide	بلاوے ; بولاوے ; bulaave	Calls, beckons





## 138. The Poor Lover

ع عاشق شوہدے دل کھڑایا، آپ وی نالے کھڑیا ہُو  
 کھڑیا کھڑیا ولیا ناپیں، سنگ محبوباں دے رلیا ہُو  
 عقل فکر دیاں سب بھل گیاں، جد عشقے نال جا ملیا ہُو  
 میں قربان تہاں توں باہُو، جنہاں عشق جوانی چڑھیا ہُو

ਐਨ ਆਸ਼ਕ ਸ਼ੋਹਦੇ ਦਿਲ ਖੜਾਇਆ, ਆਪ ਵੀ ਨਾਲੇ ਖੜਿਆ ਹੂ  
 ਖੜਿਆ ਖੜਿਆ ਵਲਿਆ ਨਾਰੀ, ਸੰਗ ਮਹਿਬੂਬਾਂ ਦੇ ਰਲਿਆ ਹੂ  
 ਅਕਲ ਫਿਕਰ ਦੀਆਂ ਸਬ ਭੁੱਲ ਗਈਆਂ, ਜਦ ਇਸ਼ਕੇ ਨਾਲ ਜਾ ਮਿਲਿਆ ਹੂ  
 ਮੈਂ ਕੁਰਬਾਨ ਤਿਨ੍ਹਾਂ ਤੋਂ ਬਾਹੂ<sup>(੭੭)</sup>, ਜਿਨ੍ਹਾਂ ਇਸ਼ਕ ਜਵਾਨੀ ਚੜ੍ਹਿਆ ਹੂ

Ain Aashiq shohde dil kharraaiaa, aap vee naale khaarriaa Hoo  
 Khaarriaa khaarriaa valiaa naaheen, sang mahboobaan de raliaa Hoo  
 Aqal fikr diyaan sab bhull gaeaan, jad ishqe naal jaa miliaa Hoo  
 Main qurbaan tinhaan tun Bahoo, jinhaan ishq javaanee charhiaa Hoo

The poor lover lost his heart, then himself  
 Lost! Lost! He won't come back; he's among the beloveds  
 Joined with love, forgotten all the wisdom and reflection  
 May I sacrifice on them, O Bahoo, who reached the zenith of love

The poor lover lost his heart as well as himself in the love of the Beloved. He is now lost forever, never to return and is included in the beloveds' group. I forgot all intellect ever since I met the Divine Love. May I sacrifice myself for those whose love has approached its peak and found the Beloved.

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
عاشق ; آساق ; aashiq	Divine lover	شہدے ; سہرے ; shohde	Helpless, poor, miserable
دل ; ديل ; dil	Heart, inward	کھڑايا ; کھڑايا ; kharraaiaa	Lost
آپ وی نالے کھويا نالے کھڑايا ; aap vee naale khaarriaa	Also lost himself	وليا نالے ; واليا نالے ; valiaa naaheen	Did not come back
سنگ محبوباں دے رليا محبوبوں دے رليا ; sang mahboobaan de raliaa	Joined with the Beloved	عقل ; اقل ; aqal	Intelligence, intellect, wit, wisdom
فکر ; فکرا ; fikr	Reflection	دیاں ; دیاں ; diyaan	Of
سب ; سب ; sab	All	بھول گياں ; بھول گياں ; bhull gaeaaan	Have forgotten
جد ; جد ; jad	When	عشق ; عشق ; ishqe	Divine love
نال ; نال ; naal	With, along with, together with	جا مليا ; جا مليا ; jaa miliaa	Joined
میں ; میں ; main	I	قربان ; قربان ; qurbaan	Sacrifice
توں ; توں ; tinhaan tun	On them, on those	جس جوں چھيا عشق جوں چھيا ; jinhaan ishq javaanee charhiaa	Whose love reached its heights

## 139. The Perfect Spiritual Guide

ع عشق آسانوں لسیاں جاتا، کر کے آوے دھائی ہو  
 جتول ویکھاں مینوں عشق دسیوے، خالی جگہ نہ کائی ہو  
 مُرشد کامل ایسا ملیا، جس دل دی تاکی لاهی ہو  
 میں قربان اس مُرشد باہو، جس دسیا بھیتِ الہی ہو

ਐਨ ਇਸ਼ਕ ਅਸਾਨੂੰ ਲਿਸਿਆਂ ਜਾਤਾ, ਕਰ ਕੇ ਆਵੇ ਧਾਈ ਹੂ  
 ਜਿਤਵਲ ਵੇਖਾਂ ਮੈਨੂੰ ਇਸ਼ਕ ਦਿਸੀਵੇ, ਖਾਲੀ ਜਗਾ ਨਾ ਕਾਈ ਹੂ  
 ਮੁਰਸ਼ਦ ਕਾਮਿਲ ਐਸਾ ਮਿਲਿਆ, ਜਿਸ ਦਿਲ ਦੀ ਤਾਕੀ ਲਾਹੀ ਹੂ  
 ਮੈਂ ਕੁਰਬਾਨ ਉਸ ਮੁਰਸ਼ਦ ਬਾਹੂ<sup>(ੳ)</sup>, ਜਿਸ ਦਸਿਆ ਭੇਤ ਇਲਾਹੀ ਹੂ

Ain Ishq asaanon lisiaan jaataa, kar ke aave dhaaee Hoo  
 Jitval wekhaan mainu ishq diseeve, khaalee jagga na kaaee Hoo  
 Murshid kamil aisaa miliaa, jis dil dee taakee laahee Hoo  
 Main qurbaan os Murshid Bahoo, jis dassiaa bhet Elahi Hoo

Ah love! We... feeble! Dashed towards us  
 I behold love everywhere. There's no place, I don't see  
 I found a perfect spiritual guide. He opened the window of my soul  
 May I sacrifice on the spiritual guide, O Bahoo, who confided the Divine mysteries

**D**ivine love swiftly came enfolding and overpowering me. Now wherever I turn I see theophanies of the Essence. This beatitude showered by my spiritual guide has enlightened me with secrets of Allah and unsealed the locks inwardly. I wish to sacrifice myself for the perfect spiritual guide who confided secrets to me.

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
عشق ; ਇਸ਼ਕ ; ishq	Ardent Divine love	ਅਸਾਨੂੰ ਲਿਆ ਜਾਤਾ ; ਲਿਸਿਆਂ ਜਾਤਾ ; asaanoon lisiaan jaataa	Thought of us as weak, feeble and frail
ਕਰਕੇ ਆਵੇ ਧਾਈ ; ਕਰਕੇ ਆਵੇ ਧਾਈ ; kar ke aave dhaae	Advance or come with a dash or splendour	ਜਿਤਵਲ ; ਜਿਤਵਲ ; jitval	Towards whichever direction
ਵੇਖਾਂ ; ਵੇਖਾਂ ; wekhaan	See, behold	ਮੈਨੂੰ ; ਮੈਨੂੰ ; mainu	Me, to me
ਦਿਸੀਵੇ ; ਦਿਸੀਵੇ ; diseeve	See, observe, view; witness	ਖਾਲੀ ; ਖਾਲੀ ; khaalee	Empty, void
ਜਗਾ ; ਜਗਾ ; jagga	Place; space	ਨਾ ਕਾਈ ; ਨਾ ਕਾਈ ; na kaaee	Not any
ਮੁਰਸ਼ਿਦ ; ਮੁਰਸ਼ਿਦ ; Murshid	Spiritual guide	ਕਾਮਿਲ ; ਕਾਮਿਲ ; kamil	Perfect
ਐਸਾ ; ਐਸਾ ; aisaa	Such, like this	ਮਿਲਿਆ ; ਮਿਲਿਆ ; miliala	Met; found
ਜਿਸ ; ਜਿਸ ; jis	Which, that; who	ਦਿਲ ; ਦਿਲ ; dil	Esoteric being, spiritual being
ਦੀ ; ਦੀ ; dee	Of	ਤਾਕੀ ; ਤਾਕੀ ; taakee	Window
ਲਾਹੀ ; ਲਾਹੀ ; laahee	Opened	ਮੈਂ ; ਮੈਂ ; main	I
ਕੁਰਬਾਨ ; ਕੁਰਬਾਨ ; qurbaan	Sacrifice	ਉਸ ; ਉਸ ; os	On that
ਦਸਿਆ ; ਦਸਿਆ ; dassiaa	Told; revealed	ਭੇਤ ਦਿਲਾਹੀ ; ਭੇਤ Elahi	Allah's secret, Divine secret

## 140. Love turned everything Upside Down

ع عشق اسانوں لسیاں جاتا، بیٹھا مار پتھلا ہو  
 وچ جگر سنھ چا لائیں، کیتس کم اوّلا ہو  
 جاں اندر وڑ جھاتی پائی، ڈھّا یار اکّلا ہو  
 باجھوں ملیاں مرشد کامل باھو، ہوندی نہیں تسلا ہو

ਐਨ ਇਸ਼ਕ ਅਸਾਨੂੰ ਲਿਸਿਆਂ ਜਾਤਾ, ਬੈਠਾ ਮਾਰ ਪਥੱਲਾ ਹੂ  
 ਵਿਚ ਜਿਗਰ ਸੰਨ੍ਹ ਚਾ ਲਾਇਸ, ਕੀਤੇਸ ਕੰਮ ਅਵੱਲਾ ਹੂ  
 ਜਾਂ ਅੰਦਰ ਵੜ ਝਾਤੀ ਪਾਈ, ਡਿੱਠਾ ਯਾਰ ਇਕੱਲਾ ਹੂ  
 ਬਾਝੋਂ ਮਿਲਿਆ ਮੁਰਸ਼ਦ ਕਾਮਿਲ ਬਾਹੂ<sup>(ੳ)</sup>, ਹੋਂਦੀ ਨਹੀਂ ਤਸੱਲਾ ਹੂ

Ain Ishq asaanon lisiaan jaataa, baithaa maar pathalla Hoo  
 Wich jigar sannh cha laaeos, keetos kam avallaa Hoo  
 Jaan andar varr jhaatee paaee, ditthaa Yaar ikallaa Hoo  
 baajhon miliaa Murshid kamil Bahoo, hondi naheen tasallaa Hoo

Ah Love! We, feeble! Seated within  
 It ambushed my heart, did something strange  
 When I peeped within, I beheld the Beloved alone  
 Without the perfect spiritual guide, O Bahoo, there's no contentment

Love thought of myself as weak and engulfed my being. It silently made a place in my soul. When I peeped within, I found the One, Divine Beloved. This is the truth that without the guidance and company of the perfect spiritual guide, one cannot unify with the Lord.

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
عشق ; ਇਸ਼ਕ ; ishq	Ardent Divine love	اسانوں لیاں جاتا ਲਿਸਿਆں ਜਾਤਾ ; asaanoon lisaan jaataa	Thought of us as weak, feeble and frail
بٹھا مار پھلا ਪਥੱਲਾ ; baithaa maar pathalla	Sitting cross-legged	وچ ; ਵਿਚ ; wich	In, inside, into
جگر ; ਜਿਗਰ ; jigar	Heart	سنھ چلائیئیں ਲਾਇਸ ; sannh cha laaeos	Opening made in the wall by thieves, ambush, burglary
کیتوس ; کیٹوس ; keetos	Did	کم اوالا ; کام اوالا ; kam avallaa	Do something strange or awkward
جان ; جاں ; jaan	When	اندر ; اندر ; andar	Esoteric being, spiritual being
وار ; ਵੜ ; varr	Entered	جھاتی پائی ; ਜ਼ਾਤੀ ਪਾਈ ; jhaatee paaee	Looked, peeped or glanced
دیتھا ; ڈیٹھا ; ditthaa	Saw, seen	یار ; یار ; Yaar	Beloved; Allah
اکلا ; ایکلا ; ikallaa	Alone	باجھوں ملیاں میلیا ; baajhon miliaa	Without meeting; without beholding
مورشید ; Murshid	Spiritual guide	کامل ; کامیل ; kamil	Perfect and accomplished
ہوندى نہیں ہوندى نہی ; ہوندى نہی ; hondi naheen	Does not (happen)	تسلا ; تامللا ; tasallaa	Satisfaction, contentment, assurance; consolation, solace, ease of mind

## 141. If Advice Heeded

عاشق نیک صلاحیں لگدے، تاں کیوں اُجاڑدے گھر نوں ھُو  
 بال مُواتا برہوں والا، نہ لاندے جان جگر نوں ھُو  
 جان جہان سب بھل گیونیں، پئی لوٹی ہوش صبر نوں ھُو  
 میں قربان تنہاں توں باھُو، جنہاں خون بخشیا دلبر نوں ھُو

ਐਨ ਆਸ਼ਕ ਨੇਕ ਸਲਾਹੀਂ ਲਗਦੇ، ਤਾਂ ਕਿਉਂ ਉਜਾੜਦੇ ਘਰ ਨੂੰ ਹੁ  
 ਬਾਲ ਮਵਾਤਾ ਬਿਰਹੋਂ ਵਾਲਾ، ਨਾ ਲਾਂਦੇ ਜਾਨ ਜਿਗਰ ਨੂੰ ਹੁ  
 ਜਾਨ ਜਹਾਨ ਸਬ ਭੁੱਲ ਗਇਓਨੋਂ, ਪਈ ਲੁੱਟੀ ਹੋਸ਼ ਸਬਰ ਨੂੰ ਹੁ  
 ਮੈਂ ਕੁਰਬਾਨ ਤਿਨ੍ਹਾਂ ਤੋਂ ਬਾਹੂ<sup>(ੳ)</sup>, ਜਿਨ੍ਹਾਂ ਖੂਨ ਬਖਸ਼ਿਆ ਦਿਲਬਰ ਨੂੰ ਹੁ

Ain Aashiq nek salaahen lagde, taan kioon ujaarrde ghar noon Hoo  
 Baal movaataa birhoon waalaa, na laande jaan jigarr noon Hoo  
 Jaan jahaan sab bhull gionen, pae lottee hosh sabar noon Hoo  
 Main qurbaan tinhaan tun Bahoo, jinhaan khoon bakhshia dilbar noon Hoo

Wise counsel unheeded, lovers' homes in shambles  
 Unmorred was wisdom only to burn in separation's passionate flames  
 Entranced lovers forgot their desires and worldly din, their conscious and  
 patience slipping away  
 May I sacrifice on them, O Bahoo, who pardoned beloved their blood-their life

**H**ad the Divine lovers followed the advices of common people, they would never have sacrificed their household in the way of Allah nor would they have burned their inwards with the flame of love. Ever since they have tasted the pleasure of beholding Allah they have lost their senses. May I sacrifice my life for the ones who got beheaded in Divine love and did not demand anything in return.

## GLOSSARY

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
عاشق ; آاشق ; aashiq	Divine lovers	نیک ; نیک ; nek	Good, righteous, pious, virtuous
صلا حیں گدے ; سلااहीं लरादे ; salaahen lagde	Followed or accepted advice, opinion or counsel	ता ; ता ; taan	Then, because of, so, therefore
क्यों ; कियुँ ; kioon	Why, What for	उजाड़दे ; उजाड़दे ; ujaarrde	Ruined, destroyed, deserted, desolated
गھر ; घर ; ghar	Home, house	नो ; नो ; noon	At, to, on, for
बाल ; बाल ; baal	Light up	मोवाता ; मवाता ; movaataa	Spark, burning wood or stick, ember; igniter
बिरहों वाला ; बिरहों वाला ; birhoon waalaa	Of separation from beloved, of pangs of separation	ना ; नाने जां जगर नो ; लाने जां जगर नो ; na laande jaan jigar noon	Had not made their heart and soul suffer
जान जहाँ ; जान जहाँ ; jaan jahaan	Oneself and the desires of this world	सब ; सब ; sab	All
भूल गिओनें ; भूल गिओनें ; bhull gionen	Have forgotten	पै लुटी ; पै लुटी ; pae lottee	Robbed, plundered, stolen, looted
होश ; होश ; hosh	Consciousness, senses	सबर ; सबर ; sabar	Patience
मैं ; मैं ; main	I	कुरबान ; कुरबान ; qurbaan	Sacrifice
तुन्हां तूं ; तूंहां तूं ; tinhaan tun	On them, on those	जिन्हां ; जिन्हां ; jinhaan	Who
खून ; खून ; khoon	Blood	बखशिया ; बखशिया ; bakhshia	Pardoned, forgave
दिलबर ; दिलबर ; dilbar	Beloved		



## 142. Ghawth and Qutb

غوث قطب سب اُورے اُوریرے، عاشق جان اگیرے هُو غ  
 جس منزل تے عاشق پہنچن، اوتھے غوث نہ پاون پھیرے هُو  
 عاشق وچ وصال دے رہندے، جنہاں لامکانی ڈیرے هُو  
 میں قربان تنہاں توں باھو، جنہاں ذاتوں ذات بسیرے هُو

ਗੈਨ ਗੌਸ ਕੁਤਬ ਸਬ ਉਰੇ ਉਰੇਰੇ, ਆਸ਼ਕ ਜਾਨ ਅਗੇਰੇ ਹੁ  
 ਜਿਸ ਮੰਜ਼ਿਲ ਤੇ ਆਸ਼ਕ ਪਹੁੰਚਣ, ਉਥੇ ਗੌਸ ਨਾ ਪਾਵਣ ਫੇਰੇ ਹੁ  
 ਆਸ਼ਕ ਵਿਚ ਵਿਸਾਲ ਦੇ ਰਹਿੰਦੇ, ਜਿਨ੍ਹਾਂ ਲਾਮਕਾਨੀ ਡੇਰੇ ਹੁ  
 ਮੈਂ ਕੁਰਬਾਨ ਤਿਨ੍ਹਾਂ ਤੋਂ ਬਾਹੂ<sup>(੭੭)</sup>, ਜਿਨ੍ਹਾਂ ਜ਼ਾਤੋਂ ਜ਼ਾਤ ਬਸੇਰੇ ਹੁ

Ghain Ghaus qutb sab ure urere, aashiq jaan agere Hoo  
 Jis manzil te aashiq pahunchan, othe ghaus na paavan phere Hoo  
 Aashiq wich wisal de raihnde, jinhaan laamakaanee dere Hoo  
 Main qurbaan tinhaan tun Bahoo, jinhaan zaato Zaat basere Hoo

*Ghawth and Qutb may reach closer, yet lovers are ahead*  
*Ghawth and Qutb can't be where love takes*  
*Lovers are unified at the station of no station*  
 May I sacrifice on them, O Bahoo, in whose essence resides the Essence

**A**lthough *Ghawth* and *Qutb* hold high ranks yet they can never reach the stage of closeness to Allah with which the true and passionate Divine lovers are always blessed. They dwell in the station of no station and always remain one with Allah. I sacrifice myself for the lovers who have annihilated in Allah obliterating their own beings.

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
غوث ; گھوس ; ghaus	Ghawth, a rank in Sufi hierarchy	قطب ; قوتب ; qutb	Qutb, a rank in Sufi hierarchy
سب ; سب ; sab	All	اورے اورے ; اورے اورے ; ure urere	Far behind
عاشق جان آگیرے ; آساک جان آگورے ; aashiq jaan agere	Divine lovers are ahead (of them)	جس ; جس ; jis	Which, that
منزل ; منیل ; manzil	Destination, goal	تے ; تے ; te	On
پہنچن ; پھنچن ; pahunchan	Reach, approach; arrive (at), come, make it (to)	اوتھے ; اوتھے ; othe	There, at that place
نہ پاوان پھیرے ; نا پاوان پھیرے ; na paavan phere	Cannot reach (there)	وچ ; وچ ; wich	In, inside, into
وصال ; وصال ; wisal	Union	دے رہندے ; دے رہندے ; de raihnde	Stay, remain; engrossed
جنہاں ; جینہاں ; jinhaan	Who, whose	لامکانی ; لامکانی ; laamakaanee	Station of no station, beyond space and time
ڈیرے ; ڈیرے ; dere	Camp, encampment, dwelling, lodging, abode	میں ; میں ; main	I
قربان ; قربان ; qurbaan	Sacrifice	توں ; توں ; tinhaan tun	On them, on those
ذاتوں ذات بیریے ; جاتوں جات بیریے ; zaato Zaat basere	The essence of man annihilated in the Divine Essence to become immortal with Him		

### 143. Like Birds of Prey

فجرى ويله وقت سويله، نيت آن كرن مزدورى هُو  
 كانواں هلاں، كسى گلاں، تریجھی رلی چنڈوری هُو  
 مارن چچاں تے كرن مشقت، پٹ پٹ سٹن انگوری هُو  
 ساری عمر پٹیندیاں گزری باھو، كدی نہ پئی آ پوری هُو

ਫੇ ਫਜਰੀ ਵੇਲੇ ਵਕਤ ਸਵੇਲੇ, ਨਿਤ ਆਣ ਕਰਨ ਮਜ਼ਦੂਰੀ ਹੂ  
 ਕਾਂਵਾਂ ਹਿੱਲਾਂ, ਹਿਕਮੇ ਗਲਾਂ, ਤਰੀਜ਼ੀ ਰਲੀ ਚੰਡੂਰੀ ਹੂ  
 ਮਾਰਨ ਚੀਖਾਂ ਤੇ ਕਰਨ ਮੁਸ਼ੱਕਤ, ਪੱਟ ਪੱਟ ਸੁੱਟਣ ਅੰਗੂਰੀ ਹੂ  
 ਸਾਰੀ ਉਮਰ ਪਟੋਦਿਆਂ ਗੁਜ਼ਰੀ ਬਾਹੂ<sup>(੯੯)</sup>, ਕਦੀ ਨਾ ਪਈ ਆ ਪੂਰੀ ਹੂ

Fe Fajree wele waqt savele, nit aan karan mazdooree Hoo  
 Kaanvaan hillaan, hiksee gallaan, treejhee ralee chandooree Hoo  
 Maaran cheekhaan te karan mushaqqat, patt patt suddan angooree Hoo  
 Saaree umar pitendiaan guzree Bahoo, kadee na pae aa pooree Hoo  
 Up at sunrise, restive and rerun the labour  
 Rapacious like crows and vultures. They're joined by a third  
 Make raucous and toil hard foolishly. Pluck and throw blooming buds  
 O Bahoo! They cried all life, unsatiated stayed their desires

**T**he seekers of the hereafter rise early in the morning and get engaged in recitals and seclusions but those recitals have no influence upon their inwards. The seekers of the world are worse because they rise early to gather wealth through lawful and unlawful means. They are like greedy vultures who are in search of carrion. Alas! Their efforts go in vain as they are deprived of the real wealth which is Divine love. They remain ill-intended and deprived even after their lifelong struggle.

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
فجر ویلے ; فجر ویلے ; fajree wele	At the time of dawn ( <i>Fajr</i> ) salat	وقت سویلے ; وقت سویلے ; waqt savele	Early in the morning
نیت آن کرن مزدوری ; نیت آن کرن مزدوری ; nit aan karan mazdooree	Always come and do work, go for labour daily	کانواں ; کانواں ; kaanvaan	Crows
ہیلاں ; ہیلان ; hillaan	Vultures	ہیکسی گالاں ; ہیکسی gallaan	Same kind of conversation or talk; same habits, same nature
تیرجھی ; تیرجھی ; treejhee	Third	رلی ; رلی ; ralee	Joined
چنڈوڑی ; چنڈوڑی ; chandooree	A type of bird	مارن چیخاں ; مارن cheekhaan	Scream
تے ; تے ; te	And	مشقت ; مشقت ; mushaqqat	Toil, hard work, moil, drudgery, labour; rigorous work
پٹ پٹ ; پٹ پٹ ; patt patt	To pull, root out	سٹن ; سٹن ; suttan	Throw, hurtle, fling, cast
انگوری ; انگوری ; angooree	Soft and newly grown leaves or buds	ساری ; ساری ; saaree	All, whole, entire, complete
عمر ; عمر ; umar	Life, lifetime, age	پتندیاں ; پتندیاں ; pitendiaan	Crying; complaining
گزرے ; گزرے ; guzree	Spent	کدی نہ پئی آپوری ; کدی نا پئی آ پوری ; kadee na pae aa pooree	Heart never contented; desires unsatiated

## 144. Verbal Invocation

ق قلب جو ہلیا تاں کی ہویا، کی ہویا ذکرِ زبانی ہُو  
 قلبی، رُوحی، خفی، سِرّی، سبھے راہ حیرانی ہُو  
 شہ رگ تھیں نزدیکِ جلیندا، یار نہ ملیا جانی ہُو  
 نام فقیر تہاندا باہُو، جیہڑے وسدے لامکانی ہُو

ਕਾਫ਼ ਕਲਬ ਜੇ ਹਿਲਿਆ ਤਾਂ ਕੀ ਹੋਇਆ, ਕੀ ਹੋਇਆ ਜ਼ਿਕਰ ਜ਼ਬਾਨੀ ਹੂ  
 ਕਲਬੀ, ਰੂਹੀ, ਖ਼ਫ਼ੀ, ਸਿੱਰੀ, ਸਭੇ ਰਾਹ ਹੈਰਾਨੀ ਹੂ  
 ਸ਼ਾਹ ਰਗ ਥੀਂ ਨਜ਼ਦੀਕ ਜਲੇਂਦਾ, ਯਾਰ ਨਾ ਮਿਲਿਆ ਜਾਨੀ ਹੂ  
 ਨਾਮ ਫ਼ਕੀਰ ਤਿਨ੍ਹਾਂ ਦਾ ਬਾਹੂ<sup>(੭੭)</sup>, ਜਿਹੜੇ ਵੱਸਦੇ ਲਾਮਕਾਨੀ ਹੂ

Qaaf Qalb jo hilliaa taan kee hoiaa, kee hoiaa zikr zabaanee Hoo  
 Qalbee, ruhee, khafee, sir'ree, sabhe raah hairaanee Hoo  
 Shahrag theen nazdeek jalendaa, yaar na miliaa jaanee Hoo  
 Naam Fakir tinhaanda Bahoo, jehre wasde laamakaanee Hoo

Heart races; not impressive. Neither is the verbal invocation  
 Inward, soul, hidden and secret...astounding they're  
 Closer than my life, the Beloved is far away  
 O Bahoo, the name 'Fakir' is entitled to the dwellers beyond time and space

**O** seeker! If your heart has started shaking temporarily due to excessive recitals or you verbally invoke continuously then what good have you achieved? Even the invocation of inward, soul, hidden and secret are only waystations on the Divine path and not the destination. The real purpose is union with Allah-the One Who is nearer than jugular vein. True Fakirs are those who annihilate themselves in the Divine Essence and reside in the station of no station.

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
قلب جو ہلپا ; کلب جو ہلپا ਹਿਲਿਆ ; qalb jo hilliaa	Heart races	تھا ; تہا ; taan	Then
کی ہویا ; کی ہوئی ; kee hoiaa	What happened; what attained	ذکر زبانی ; جکر زبانی ; zikr zabaanee	Invocation by moving tongue
قلبی ; کلبی ; qalbee	(Invocation of) inward (one of the six subtleties)	روحی ; رُوہی ; ruhee	(Invocation of) soul (one of the six subtleties)
خفی ; خفیہ ; khafee	(Invocation of) the hidden (one of the six subtleties)	سیرہی ; سیرہی ; sir'ree	(Invocation of) the secret (one of the six subtleties)
سبھی ; سبھی ; sabhe	All, every, each	راہ ; راہ ; raah	Path
حیرانی ; حیرانی ; hairaanee	Bewilderment, astonishment; worrisome, perplexity	شہ رگ ; شہ رگ ; shahrag	Throat; jugular vein
ہیں ; ہیں ; ہیں ; نزدیک جلیندا ; nazdeek jalendaa	Stays or resides closer than	یار ; یار ; yaar	Beloved
نہ ; نا ; na	No, not	میا ; میلا ; miliaa	Met; found
جانی ; جانی ; jaanee	Beloved, term of endearment; life, existence	نام ; نام ; naam	Name
فقیر ; فقیر ; Fakir	Fakir	تہاندا ; تہاندا ; tinhaanda	Their

جہرے ; جہرے ; jehre

Who

واسدے ; واسدے ; wasde

Reside, settle, live

لامکانی ; لامکانی ;  
laamakaanee

Station of no  
station, beyond  
space and time



## 145. Alif, the First and Only

کُلُّ قَبِيلٍ كَوَيْسِرٍ كَهْنَدِيٍّ، كَارِنُ دُرِّ بَحْرِ دَعَا هُوَ  
 شَشُ زَمِينٍ تَشَشُ فَلَكَ، تَشَشُ پَانِي تَشَشُ تَرْدِي هُوَ  
 چھیاں حرفاں وچ سَخَن اٹھاراں، دو دو معنی دھردے هُو  
 مُرْشِدِ هَادِي صَحِي كَر سَمَجَّهِيَا بَاهُو، اِس پَهْلِي حَرْفِ سَطْرِ دَعَا هُو

ਕਾਫ਼ ਕੁਲ ਕਬੀਲ ਕਵੀਸਰ ਕਹਿੰਦੇ, ਕਾਰਨ ਦੁਰ ਬਹਿਰ ਦੇ ਹੁ  
 ਸ਼ਸ਼ ਜ਼ਮੀਨ ਤੇ ਸ਼ਸ਼ ਫ਼ਲਕ, ਤੇ ਸ਼ਸ਼ ਪਾਣੀ ਤੇ ਤਰਦੇ ਹੁ  
 ਛਿਆਂ ਹਰਫ਼ਾਂ ਵਿਚ ਸੁਖਨ ਅਠਾਰਾਂ, ਦੋ ਦੋ ਮਾਨੀ ਧਰਦੇ ਹੁ  
 ਮੁਰਸ਼ਦ ਹਾਦੀ ਸਹੀ ਕਰ ਸਮਝਾਇਆ ਬਾਹੂ<sup>(ਰਹ)</sup>, ਇਸ ਪਹਿਲੇ ਹਰਫ਼ ਸਤਰ ਦੇ ਹੁ

Kaaf Kul qabeel koesar kehnde, kaaran dur behar de Hoo  
 Shash zameen te shash falk, te shash panee te tarde Hoo  
 Chhiaan harfaan wich sukhan athaarah, do do maanii dharde Hoo  
 Murshid haadee sahee kar samjhaeiaa Bahoo, es pehle harf satr de Hoo

Melodious voices, all the tribes, take out pearls from the ocean  
 Tribes-the creation: six are on the earth, six in the air and six swim in the water  
 Hidden meanings are of the six words put together by eighteen alphabets  
 Spiritual guide rightly revealed, O Bahoo, the first alphabet-Alif

All the creations of the universe are engrossed in the remembrance of Allah according to their capabilities. Out of all these creations, six are on the earth, six are in the water and six are in the air. The knowledge of the entire universe is in the eighteen Arabic alphabets of the words Allah (الله), *Lillah* (لله), *Lahoo* (له), *Hoo* (هو), Mohammad (محمد) and *Faqr* (فقر) [*Kalima at-Tayyibah*]. There are two types of this knowledge: exoteric and esoteric. Some are content with the physical aspect of this knowledge and others are engrossed in obtaining its hidden secrets. However, my spiritual guide told the reality of everything on the very first day by the efficacy of the alphabet Alif, *Ism-e-Allah Zaat*.



## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
کُل قبیل ; कुल कबील ; kul qabeel	All tribes; entire creation	کویسر ; ਕਵੀਸਰ ; koesar	Melodious voice
کہندے ; ਕਹਿੰਦے ; kehnde	Say	کارن ; ਕਾਰਨ ; kaaran	For the
دُر ; ਦੁਰ ; dur	Pearl	بحر ; ਬਹਿਰ ; behar	Ocean
دے ; دے ; de	Of	شش ; ਸਸ ; shash	Six
زمین ; ਜ਼ਮੀਨ ; zameen	Earth	تے ; ਤੇ ; te	And
فلک ; فلك ; falk	Skies	پانی ; ਪਾਣੀ ; panee	Water
تردے ; ਤਰਦے ; tarde	Swim	چھیاں ; ਛਿਆਂ ; chhiaan	Six
حرفاں ; ਹਰਫ਼ਾਂ ; harfaan	Words	وچ ; ਵਿਚ ; wich	In, inside, into
سخن ; ਸੁਖਨ ; sukhan	Secrets	اٹھارہ ; ਅਠਾਰਾਂ ; athaarah	Eighteen
دو دو معنی ; ਦੋ ਦੋ ਮਾਨੀ ; do do maanii	Having two meanings; deep meanings	دھر ; ਧਰਦੇ ; dharde	Put, keep, place
مُرشد ; ਮੁਰਸ਼ਦ ; Murshid	Spiritual guide	ہادی ; ਹਾਦੀ ; haadee	Guide, leader
صحیح کر ; ਸਹੀ ਕਰ ; sahee kar	Correctly, rightly	سمجھایا ; ਸਮਝਾਇਆ ; samjhaeeiaa	Make one understand; taught
اس ; ਇਸ ; es	This	پہلے ; ਪਹਿਲੇ ; pehle	Initial, first
حرف ; ਹਰਫ਼ ; harf	Word, alphabet	سطر ; ਸਤਰ ; satr	A sentence, a line

## 146. CruX of Shahada

کلمے دی گل تد پیوسے، جداں کل کلمے ونج کھولی ہو  
 عاشق کلمہ اوتھے پڑھدے، جتھے نور نبی دی ہوئی ہو  
 چودہ طبق کلمے دے اندر، کیا جانے خلقت بھولی ہو  
 سانوں کلمہ پیر پڑھایا باہو، چند جان اوسے توں گھولی ہو

ਕਾਫ਼ ਕਲਮੇ ਦੀ ਕਲ ਤਦ ਪੀਓਸੇ, ਜਦਾਂ ਕਿਲ ਕਲਮੇ ਵੰਜ ਖੋਲੀ ਹੁ  
 ਆਸ਼ਕ ਕਲਮਾ ਉਥੇ ਪੜ੍ਹਦੇ, ਜਿੱਥੇ ਨੂਰ ਨਬੀ<sup>(ਸ)</sup> ਦੀ ਹੋਲੀ ਹੁ  
 ਚੌਦਾ ਤਬਕ ਕਲਮੇ ਦੇ ਅੰਦਰ, ਕਿਆ ਜਾਣੇ ਖ਼ਲਕਤ ਭੋਲੀ ਹੁ  
 ਸਾਨੂੰ ਕਲਮਾ ਪੀਰ ਪੜ੍ਹਾਇਆ ਬਾਹੂ<sup>(ਬਹੂ)</sup>, ਜਿੰਦ ਜਾਨ ਉਸੇ ਤੋਂ ਘੋਲੀ ਹੁ

Kaaf Kalmey dee kal tad peose, jadaan kil kalmey vanj kholee Hoo  
 Aashiq kalma othe parhde, jitthe nur Nabi dee holee Hoo  
 Chadaa tabaq kalmey de andar, kiaa jaane khalqat bholee Hoo  
 Sanoon kalma Pir parhaiaa Bahoo, jind jaan ose tun gholee Hoo

Alif! Opened the bolts to reveal the depths of shahada  
 Where the lovers recite shahada? Site of Prophet's theophanies  
 Fourteen realms are in it. Forgotten folks don't comprehend  
 Pir taught this shahada, O Bahoo, may I sacrifice for him

The reality of shahada was disclosed when the key of *Ism-e-Allah Zaat* unlocked my inward. All fourteen layers of universe are present in shahada. The unaware people do not know the reality of this secret. The lovers recite shahada with its core in the Mohammadan Assembly where there is the light of Prophet Mohammad everywhere. Divine light of shahada entered my inward the moment perfect spiritual guide taught me with his attention. May I sacrifice my life for the perfect spiritual guide who bestowed this great favour!

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
کے ; کالمے ; kalmey	Shahada; <i>Kalima at-Tayyibah</i>	دی ; ਦੀ ; dee	Of
کے گل تدبیر سے ; کال تاد پیر سے ; kal tad peose	Then will know the crux and secret	جداں ; جداں ; jadaan	When
کل ; کيل ; kil	Lock and key	وَجْ ; وَجْ ; vanj	By going
کھولی ; کھولی ; kholee	Opened; revealed	عاشق ; عاشق ; aashiq	Divine lovers
کلمہ ; کالمہ ; kalma	Shahada; <i>Kalima at-Tayyibah</i>	اوتھے ; اوتھے ; othe	There, at that place
پڑھو ; پڑھو ; parhde	Read, recite	جیتھے ; جیتھے ; jitthe	Where
نور نبیؐ ہولی ; نور نبیؐ ہولی ; nur Nabi dee holee	The theophanies of the light of the Holy Prophet	چودہ طبق ; چودہ طبق ; chaudaa tabaq	Fourteen realms; entire creation created by the command of 'Be!'
دے اندر ; دے اندر ; de andar	Within, into, inside	کیا ; کیا ; kiaa	What
جانے ; جانے ; jaane	Know, consider	خلقت ; خلقت ; khalqat	People; mankind
بھولی ; بھولی ; bholee	Naïve; foolish; simple-minded	سانوں ; سانوں ; sanoon	To us, for us

پیر ; پیر ; Pir	Pir, spiritual guide	پڑھایا ; پڑھایا ; parhaiaa	Taught, imparted the knowledge of
زند جان ; جند جان ; jind jaan	Life, soul	ਉਸے توں گھولی ਘੋਲੀ ; ose tun gholee	Sacrificed upon him



## 147. Shahada Grasped Soul

ਕਲੇ ਦੀ ਕਲ ਤਦਾ ਪਿਓਸੇ, ਜਦਾ ਕਲੇ ਦਲ ਨੂ ਪ੍ਰਿਠਾ ਹੂ  
 ਕਲੇ ਦੀ ਕਲ ਤਦਾ ਪਿਓਸੇ, ਜਦਾ ਕਲੇ ਦਲ ਨੂ ਪ੍ਰਿਠਾ ਹੂ  
 ਕਲੇ ਦੀ ਕਲ ਤਦਾ ਪਿਓਸੇ, ਜਦਾ ਕਲੇ ਦਲ ਨੂ ਪ੍ਰਿਠਾ ਹੂ  
 ਕਲੇ ਦੀ ਕਲ ਤਦਾ ਪਿਓਸੇ, ਜਦਾ ਕਲੇ ਦਲ ਨੂ ਪ੍ਰਿਠਾ ਹੂ

ਕਾਫ਼ ਕਲਮੇ ਦੀ ਕਲ ਤਦਾ ਪੀਓਸੇ, ਜਦਾ ਕਲਮੇ ਦਿਲ ਨੂੰ ਫੜਿਆ ਹੂ  
 ਬੇਦਰਦਾਂ ਨੂੰ ਖ਼ਬਰ ਨਾਂ ਕੋਈ, ਦਰਦਮੰਦਾਂ ਗਲ ਮਝਿਆ ਹੂ  
 ਕੁਫ਼ਰ ਇਸਲਾਮ ਦੀ ਕਲ ਤਦਾ ਪੀਓਸੇ, ਜਦਾ ਭੰਨ ਜਿਗਰ ਵਿਚ ਵੜਿਆ ਹੂ  
 ਮੈਂ ਕੁਰਬਾਨ ਤਿਨ੍ਹਾਂ ਤੋਂ ਬਾਹੂ<sup>(੯੦)</sup>, ਜਿਨ੍ਹਾਂ ਕਲਮਾ ਸਹੀ ਕਰ ਪੜਿਆ ਹੂ

Kaaf Kalmey dee kal tadaan peeose, jadaan kalmey dil noon pharriaa Hoo  
 Bedardaan noon khabar naa koe, dardmadaan gal marhial Hoo  
 Kufur Islam dee kal tadaan peeose, jadaan bhann jigar wich varriaa Hoo  
 Main qurbaan tinhaan tun Bahoo, jinhaan kalma sahee kar parhiaa Hoo

Depths of shahada unbolted, when my soul grasped  
 Don't know! Not struck by love. Pain-stricken tie it around their necks  
 Knew the truth of Islam and paganism, when shahada entered the soul  
 May I sacrifice on them, O Bahoo, who recited it rightly

I came to know the reality of shahada when it disclosed the Divine secret concealed in me. Lovers are those who recite shahada with inward verification whereas scholars and seekers of this world are unaware of its reality. I only understood the true difference between Islam and paganism after I found the reality of shahada. May I sacrifice myself for those seekers who have learnt the truth of shahada and have inwardly verified it.

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
کَلَمے ; کالِمے ; kalmey	Shahada; <i>Kalima at-Tayyibah</i>	دی ; دے ; dee	Of
کَل تَدَاان پِیوسے ; کال تَدَاان پِیوسے ; kal tadaan peeose	Then will know the crux, secret or will comprehend	جَدَاان ; جَدَاان ; jadaan	When
دِل ; دِل ; dil	Inward	نُون ; نُون ; noon	At, to, on, for
پَهَرِیَا ; فَزَاانَا ; pharriiaa	Take, catch, hold, grip, grasp, clasp, seize	بے دَرَدَاان ; بے دَرَدَاان ; bedardaan	Seekers of world and hereafter; Those not pain-stricken by Divine love
خَبَر ; خَبَر ; khabar	Information, awareness, knowhow	نَاا کَوِی ; نَاا کَوِی ; naa koe	Not any
دَرَدَمَنَدَاان ; دَرَدَمَنَدَاان ; dardmadaan	Pain-stricken; Passionate Divine lovers	گَل مَرِهِيَا ; گَل مَرِهِيَا ; gal marhiiiaa	To wear (shahada) around neck (like a talisman or amulet); it means its reality is revealed
کُفَر ; کُفَر ; kufir	Paganism, disbelief	اِسْلَام ; اِسْلَام ; Islam	Islam
دے ; دے ; dee	Of	کَل ; کَل ; kal	Reality
تَدَاان ; تَدَاان ; tadaan	Then, at that time, in that case	پِیوسے ; پِیوسے ; peeose	Understand
بھَن ; بھَن ; bhann	Break, smash, shatter	جِجَر ; جِجَر ; jigar	Heart; inward
وِچ ; وِچ ; wich	In, inside, into	وَرِيَا ; وَرِيَا ; varriiaa	Entered

میں ; مے ; main	I	قربان ; بُرْبَان ; qurbaan	Sacrifice
تہاں توں ; تینھاں توں ; tinhaan tun	On them, on those	جنہاں ; جینھاں ; jinhaan	Who
کلمہ ; کلاما ; kalma	Shahada; <i>Kalima at-Tayyibah</i>	صحی کر پڑھیا ; سہی کر پڑھیا ; sahee kar parhiaa	Correctly recited or invoked it

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اللہ

## 148. Spiritual Master Taught Shahada

کلمے دی گل تداں پیوسے، جداں مرشد کلمہ دسیا ہو  
 ساری عمر وچ کفر دے جالی، بن مرشد دے دسیا ہو  
 شاہ علی شیر بہادر وانگن، کلمے وڈھ کفر نوں سٹیا ہو  
 دل صافی تاں ہووے باہو، جاں کلمہ لوں لوں رسیا ہو

ਕਾਫ਼ ਕਲਮੇ ਦੀ ਕਲ ਤਦਾਂ ਪੀਓਸੇ, ਜਦਾਂ ਮੁਰਸ਼ਦ ਕਲਮਾ ਦਸਿਆ ਹੂ  
 ਸਾਰੀ ਉਮਰ ਵਿਚ ਕੁਫ਼ਰ ਦੇ ਜਾਲੀ, ਬਿਨ ਮੁਰਸ਼ਦ ਦੇ ਦਸਿਆ ਹੂ  
 ਸ਼ਾਹ ਅਲੀ<sup>(ਰਾ)</sup> ਸ਼ੇਰ ਬਹਾਦਰ ਵਾਂਗਣ, ਕਲਮੇ ਵੱਢ ਕੁਫ਼ਰ ਨੂੰ ਸੁਟਿਆ ਹੂ  
 ਦਿਲ ਸਾਫ਼ੀ ਤਾਂ ਹੋਵੇ ਬਾਹੂ<sup>(ਰਾ)</sup>, ਜਾਂ ਕਲਮਾ ਲੂੰ ਲੂੰ ਰਸਿਆ ਹੂ

Kaaf Kalmey dee kal tadaan peeose, jadaan Murshid kalma dassiaa Hoo  
 Saaree umar wich kufr de jaalee, bin Murshid de dassiaa Hoo  
 Shah Ali sher bahadur vaangan, kalmey vaddh kufr noon suddiaa Hoo  
 Dil saafee taan hove Bahoo, jaan kalma loon loon rasiaa Hoo

Spiritual master guided shahada, unbolted became its secrets  
 I realized, without a master I spent a lifetime in disbelief  
 Like the brave lion, Ali, shahada struck a fatal blow to paganism within  
 Heart purified, O Bahoo, when shahada assimilated within

Only came to know the reality of shahada when my perfect spiritual guide made me recite it. This shahada uprooted paganism from the inward just like Ali ibn Abi Talib slayed the pagans in the battlefield. Without the spiritual guide no one can understand the reality of shahada. Hence, reciting it without the guidance of spiritual guide is same as spending entire life in paganism. The purification of inward is only possible if shahada embraces the entire existence.



## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
کلے ; کالمے ; kalmey	Shahada; <i>Kalima at-Tayyibah</i>	دی ; دی ; dee	Of
گل تداں پیوسے ; کال تداں پیوسے ; kal tadaan peeose	Then will know the crux, secret or will comprehend	جداں ; جداں ; jadaan	When
مُرشد ; مُرشد ; Murshid	Spiritual guide	کلمہ ; کالمہ ; kalma	Shahada; <i>Kalima at-Tayyibah</i>
دسیا ; دسیا ; dassiaa	Told; revealed; taught	ساری ; ساری ; saaree	All, whole, entire, complete
عمر ; عمر ; umar	Life, lifetime, age	وِچ کفر دے ; ਵਿਚ ਕੁਫਰ ਦੇ ; wich kufr de	In paganism, in disbelief
ਜਾਲੀ ; ਜਾਲੀ ; jaalee	Spent	ਬਿਨ ; ਬਿਨ ; bin	Without, except, save, but, sans
ਸ਼ਾਹ ਅਲੀ (ਰਜ਼) ; Shah Ali	Ali ibn Abi Talib	ਸ਼ੇਰ ਬਹਾਦਰ ਵਾਂਗਣ ; sher bahadur vaangan	Title of Ali ibn Abi Talib is Asadullah ( <i>Lion of Allah</i> ). It means like him, with valour
ਵੱਢ ; ਵੱਢ ; vaddh	Cut	ਨੂੰ ; ਨੂੰ ; noon	At, to, on, for
ਸੁਟਿਆ ; ਸੁਟਿਆ ; suttiaa	Threw away	ਦਿਲ ; ਦਿਲ ; dil	Heart, inward
ਸਾਫੀ ; ਸਾਫੀ ; saafee	Pure, purified	ਤਾਂ ਹੋਵੇ ; taan hove	Then becomes
ਜਾਨ ; ਜਾਂ ; jaan	When	ਲੂਨ ; ਲੂਨ ; loon loon	Small body hair; here it means every hair on the body or every cell of the body
ਰਸਿਆ ; ਰਸਿਆ ; rasiaa	To penetrate; assimilate		

## 149. Shahada Transpires into Saints

کلمے لکھ کر وڑاں تارے، ولی کہتے سے راہیں ہو  
 کلمے نال بجھائے دوزخ، جتھے اگ بے ازگاہیں ہو  
 کلمے نال بہشتیں جاناں، جتھے نعمت سنخ صباہیں ہو  
 کلمے جیہی کوئی نعمت ناہیں باہو، اندر دوہیں سراہیں ہو

ਕਾਫ਼ ਕਲਮੇ ਲੱਖ ਕਰੋੜਾਂ ਤਾਰੇ, ਵਲੀ ਕੀਤੇ ਸੈ ਰਾਹੀਂ ਹੂ  
 ਕਲਮੇ ਨਾਲ ਬੁਝਾਏ ਦੋਜ਼ਖ, ਜਿੱਥੇ ਅੱਗ ਬਲੇ ਅਜ਼ਗਾਹੀਂ ਹੂ  
 ਕਲਮੇ ਨਾਲ ਬਹਿਸ਼ਤੀਂ ਜਾਣਾਂ, ਜਿੱਥੇ ਨਿਹਮਤ ਸੰਜ ਸਬਾਹੀਂ ਹੂ  
 ਕਲਮੇ ਜੇਹੀ ਕੋਈ ਨਿਹਮਤ ਨਾਹੀਂ ਬਾਹੂ<sup>(ਹ)</sup>, ਅੰਦਰ ਦੋਹੀਂ ਸਰਾਈਂ ਹੂ

Kaaf Kalmey lakh karoraan taare, Wali keete sey raaheen Hoo  
 Kalmey naal bujhaae dozakh, jitthe agg bale azgaaheen Hoo  
 Kalmey naal bahishteen janaa, jitthe naimat sanj sabaahen Hoo  
 Kalmey jehee koe naimat naaheen Bahoo, andar doheen saraaen Hoo

Shahada takes masses ashore, myriad wayfarers transpired into Saints  
 It puts out hell's burning fire, the raging inferno  
 With it, we'll enter heaven; overwhelmed with blessings day and night  
 O Bahoo, in both the realms; the shahada stands supreme

**C**ountless seekers have gained the secret of *Faqr* by exploring the reality of shahada while infinite became Saints. When shahada assimilates in the esoteric being of a seeker then fire of hell cannot harm him. Shahada will take us to paradise where there are blessings of Allah. There is no such blessing like shahada in both the worlds.

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
کلے ; کالمے ; kalmey	Shahada; <i>Kalima at-Tayyibah</i>	لکھ ; لاکھ ; lakh	Lakh; numerous
کروڑاں ; کروڑوں ; karoraan	Crores, millions; numerous	تارے ; تارے ; taare	Take someone to destination; make one reach the shore; be successful
ولی ; والی ; Wali	Saint, friend of Allah	کیتے ; کیتے ; keete	Became, made
سے ; سہ ; sey	Hundred; numerous	راہیں ; راہیں ; raaheen	Travellers, wayfarers
نال ; نال ; naal	With, along with, together with	بجھائے ; बुझाਏ ; bujhaae	Extinguishes
دوزخ ; دੋਜ਼خ ; dozakh	Hell	جیتھے ; ਜਿੱਥੇ ; jitthe	Where
آگ بجਲے ; ਅੱਗ ਬਲੇ ; agg bale	Fire is burning	ਅਜਗਾਹੀ ; ਅਜਗਾਹੀ ; azgaaheen	Many, a lot, intense
ਬਹਿਸ਼ੀں جاناں ; ਜਾਣਾਂ ; bahishteen janaa	Will go to heaven	نعمت ; ਨਿਹਮਤ ; naimat	Blessing
ਸੰਜ ; ਸੰਜ ; sanj	Evening; sunset	ਸਬਾਹੀ ; ਸਬਾਹੀ ; sabaahen	Morning; daily
ਜੇਹੇ ; ਜੇਹੀ ; jehce	Like, alike, similar to	کوئی ; کوئی ; koe	Any
ناہیں ; ناہیں ; naaheen	No, not	اندر ; اندر ; andar	Esoteric being, spiritual being
دوہیں ساراہیں ; ; doheen saraaen	Both the worlds		

## 150. Blessings of Shahada

کلمے نال میں ناتی دھوتی، کلمے نال ویاہی ہُو  
 کلمے میرا پڑھیا جنازہ، کلمے گور سہائی ہُو  
 کلمے نال بہشتیں جاناں، کلمے کرے صفائی ہُو  
 مُرُن محال تہاں نوں باہُو، جنہاں صاحب آپ بلائی ہُو

ਕਾਫ਼ ਕਲਮੇ ਨਾਲ ਮੈਂ ਨ੍ਹਾਤੀ ਧੋਤੀ, ਕਲਮੇ ਨਾਲ ਵਿਆਹੀ ਹੁ  
 ਕਲਮੇ ਮੇਰਾ ਪੜ੍ਹਿਆ ਜਨਾਜ਼ਾ, ਕਲਮੇ ਗੋਰ ਸੁਹਾਈ ਹੁ  
 ਕਲਮੇ ਨਾਲ ਬਹਿਸ਼ਤੀਂ ਜਾਣਾਂ, ਕਲਮਾ ਕਰੇ ਸਫ਼ਾਈ ਹੁ  
 ਮੁੜਨ ਮੁਹਾਲ ਤਿਨ੍ਹਾਂ ਨੂੰ ਬਾਹੂ<sup>(੭੭)</sup>, ਜਿਨ੍ਹਾਂ ਸਾਹਿਬ ਆਪ ਬੁਲਾਈ ਹੁ

Kaaf Kalmey naal main naatee dhotee, kalmey naal viaahee Hoo  
 Kalmey mera parhiaa janaazaa, kalmey gor suhaaee Hoo  
 Kalmey naal bahishteen janaa, kalma kare safaaee Hoo  
 Murran muhaal tinhaan noon Bahoo, jinhaan Sahib aap bulaaee Hoo

Bathed and washed in shahada. With it, I got married  
 It said my funeral prayers and adorned my grave  
 It purified me and with it, I entered paradise  
 Turning back! An impossibility, O Bahoo, for those whom Sahib beckons

**T**he invocation of shahada has continued in my entire existence and its light has completely sanctified me. Now it has become my friend and a part of life. It will offer my funeral and enlighten my grave. It will take me to paradise as well. Those seekers never leave the path of *Faqr* who are blessed with Divine favour and are desired by Allah Himself.

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
کلمے ; کالمے ; kalmey	Shahada; <i>Kalima at-Ṭayyibah</i>	نال ; ਨਾਲ ; naal	With, along with, together with
میں ; مے ; main	I	ਨਾਣੀ ਧੋਤੀ ; ਨਾਣੀ ਧੋਤੀ ; naatee dhottee	Bathed and washed
ਵਿਆਹ ; ਵਿਆਹੀ ; viaahee	Married	ਮੇਰਾ ; ਮੇਰਾ ; mera	My, mine
ਪੜ੍ਹਿਆ ; ਪੜ੍ਹਿਆ ; parhiaa	Read, recited	ਜਨਾਜਾ ; ਜਨਾਜਾ ; janaazaa	Funeral rites
ਗੋਰ ; ਗੋਰ ; gor	Grave	ਸੁਹਾਈ ; ਸੁਹਾਈ ; suhaaee	Adorned
ਬਹਿਸ਼ੀਂ ਜਾਣਾ ; ਬਹਿਸ਼ੀਂ ਜਾਣਾ ; bahishteen janaa	Go to heaven	ਕਲਮ ; ਕਲਮਾ ; kalma	Shahada; <i>Kalima at-Ṭayyibah</i>
ਕਰੇ ਸਫ਼ਾਈ ; ਕਰੇ ਸਫ਼ਾਈ ; kare safaaee	To clean, to purify; purification of the self	ਮੁੜਨ ; ਮੁੜਨ ; murren	To return, to come or to go back; to stop doing something, desist, refrain
ਮੁਹਾਲ ; ਮੁਹਾਲ ; muhaal	Difficult, hard; impossible	ਤਿਨ੍ਹਾਂ ਨੂੰ ; ਤਿਨ੍ਹਾਂ ਨੂੰ ; tinhaan noon	For them or those
ਜਿਨ੍ਹਾਂ ; ਜਿਨ੍ਹਾਂ ; jinhaan	Who, whom	ਸਾਹਿਬ ; ਸਾਹਿਬ ; Sahib	Allah, Master
ਆਪ ; ਆਪ ; aap	Himself	ਬੁਲਾਈ ; ਬੁਲਾਈ ; bulaaee	Called, beckoned, summoned

## 151. B<sub>e</sub> and It B<sub>e</sub>comes

کُنْ فَيَكُونُ جَدوں فرمایا، اَساں وی کولے ہاسے ھُو  
 کئے ذات ربّ دِی آہی، کئے جگ وِچ ڈھنڈیا سے ھُو  
 کئے لامکان مکان اساڈا، کئے آن بُتاں وِچ پھاسے ھُو  
 نفس پلِیتِ پلِیتِ کِیتِ باھُو، کوئی اصل پلِیتِ تاں ناسے ھُو

ਕਾਫ਼ ਕੁਨ ਫ਼ਾਯਾਕੁਨ ਜਦੋਂ ਫ਼ਰਮਾਇਆ, ਅਸਾਂ ਵੀ ਕੋਲੇ ਹਾਸੇ ਹੁ  
 ਹਿੱਕੇ ਜ਼ਾਤ ਰੱਬ ਦੀ ਆਹੀ, ਹਿੱਕੇ ਜਗ ਵਿਚ ਢੰਡਿਆਸੇ ਹੁ  
 ਹਿੱਕੇ ਲਾਮਕਾਨ ਮਕਾਨ ਅਸਾਡਾ, ਹਿੱਕੇ ਆਣ ਬੁੱਤਾਂ ਵਿਚ ਫਾਸੇ ਹੁ  
 ਨਫਸ ਪਲੀਤ ਪਲੀਤੀ ਕੀਤੀ ਬਾਹੂ<sup>(੨੩)</sup>, ਕੋਈ ਅਸਲ ਪਲੀਤ ਤਾਂ ਨਾਸੇ ਹੁ

Kaaf Kun Fayakun jaddoon farmaaiiaa, asaan vee kole haase Hoo  
 Hikke Zaat Rabb dee aahee, hikke jag wich dhundiaase Hoo  
 Hikke laamakaan makaan asaadaa, hikke aan buttan wich phaase Hoo  
 Nafs paleet paleetee keetee Bahoo, koe asal paleet taan naase Hoo

“Be!” The command ordained. It becomes. We were with Him  
 Once the Divine Essence was in front of us. But now we wander in His search  
 roaming this world  
 Once dwelled beyond time and space, now trapped we became in earthen  
 vessels  
 The dark self made us neglectful, O Bahoo. Impure, we were not

**W**e were with Allah when He created the creation by the command ‘Be!’. There was a time when we were with the Divine Essence and now is the time when our soul is trapped in human body searching for Allah. There was a time when we dwelled at the station of no station and now, we are imprisoned in the earthen body. Our souls have been polluted and we have become impure due to the inciting self otherwise this is not how we were.

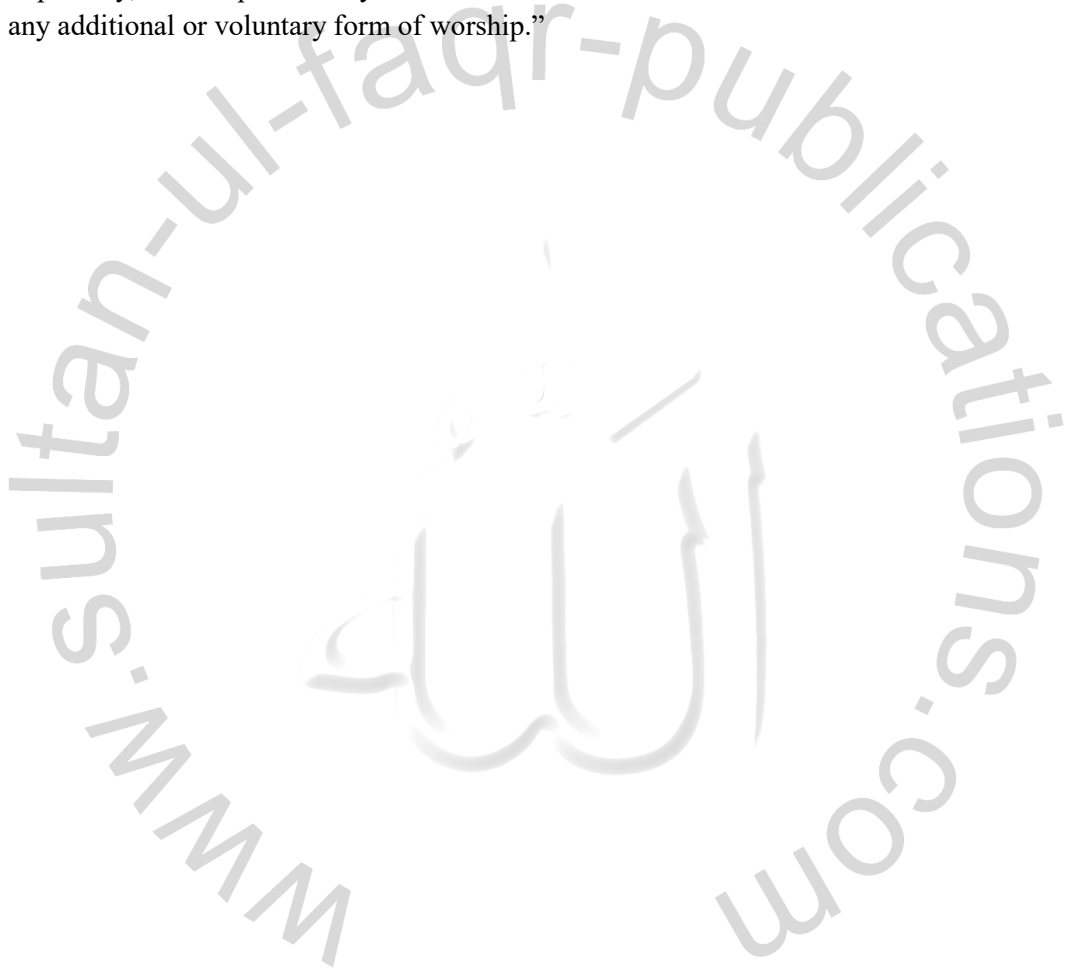
## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
كُنْ فَيَكُونُ ; कुन फ़ायकुन ; Kun Fayakun	A Quranic term, “Be! And it becomes.”	جڊوں ; جڊوں ; jaddoon	When
فرمایا ; فرماਇਆ ; farmaaiiaa	Said, commanded	اساں وی کو لے ہاے ਵੀ ਕੋ لے ہاے ; asaan vee kole haase	We were also there; we were close
یکے ; ਹਿੱਕੇ ; hikke	One, once	ذات ربّی ; ਜ਼ਾਤ ਰੱਬ ਦੀ ; Zaat Rabb dee	Divine Essence, Essence of Allah
آہی ; آہی ; aahee	Close; was; cherished	جگ ; ਜਗ ; jag	World
وچ ; ਵਿਚ ; wich	In, inside, into	دھنڈیا سے ; ڈھنڈیا سے ; dhundiaase	Searching, looking for
لامکان ; لامکان ; laamakaan	Station of no station, beyond time and space	مکان ; مکان ; makaan	Abode, dwelling
اساڈا ; اسادا ; asaadaa	Our, ours	آن ; آنا ; aan	Come
بٹان ; بٹان ; buttan	Idol; the human physical body	پھاسے ; فاسے ; phaase	Trapped, entangled
نفس پلےت ; نفس پلےت ; nafs paleet	Filthy self; inciting self	پلےتے کی ; پلےتے کی ; paleetee keetee	Made (us) impure
کوئی ; کوئی ; koe	None, nobody, not any	اصل ; اصل ; asal	Originally
تاں ناسے ; ਤਾਂ ਨਾਸੇ ; taan naase	Were not		

## Note:

In many books on Sultan Bahoo's poetry, the second verse of the quatrain is a bit different. It is written there *یکے ذات ربّی دی آہی / ہیکے جات رّبّے دی آہی / Hikke Zaat Rabbe dee*

*aahee*. Once I read this verse in front of my spiritual guide, Sultan-ul-Faqr VI Sultan Mohammad Asghar Ali. He corrected it while quoting, “The way *Ism-e-Allah Zaat* or any of the attributive names of Allah are written in Quran and Hadith, in the same manner they should be read, written or spoken. In sharia, it is not allowed to alter a person’s name hence how can the God, رَبِّ/رَبِّ/Rabb be called as رَبِّ/رَبِّ/Rabbe or رَبِّ/رَبِّ/Rabba! Especially, it is impossible by Sultan-ul-Arifeen Sultan Bahoo who never missed even any additional or voluntary form of worship.”





## 152. Intoxicated without Wine

ک کی ہويا جے بُت اوڈھر ہويا، دل ہرگز دُور نہ تھیوے ھُو  
 سے کوہاں تے میرا مُرشد وِسدا، مینوں وِچ حضور دِسیوے ھُو  
 جیندے اندر عشق دِی رتی، اوہ بن شرابوں کھیوے ھُو  
 نام فقیر تنہاں دا باھُو، قبر جنہاں دی جیوے ھُو

ਕਾਫ਼ ਕੀ ਹੋਇਆ ਜੇ ਬੁੱਤ ਓਢਰ ਹੋਇਆ, ਦਿਲ ਹਰਗਿਜ਼ ਦੂਰ ਨਾ ਥੀਵੇ ਹੁ  
 ਮੈ ਕੋਹਾਂ ਤੇ ਮੇਰਾ ਮੁਰਸ਼ਦ ਵੱਸਦਾ, ਮੈਨੂੰ ਵਿਚ ਹਜ਼ੂਰ ਦਿਸੀਵੇ ਹੁ  
 ਜੈਦੇ ਅੰਦਰ ਇਸ਼ਕ ਦੀ ਰੱਤੀ, ਉਹ ਬਿਨ ਸ਼ਰਾਬੋ ਖੀਵੇ ਹੁ  
 ਨਾਮ ਫ਼ਕੀਰ ਤਿਨ੍ਹਾਂ ਦਾ ਬਾਹੂ<sup>(੭੭)</sup>, ਕਬਰ ਜਿਨ੍ਹਾਂ ਦੀ ਜੀਵੇ ਹੁ

Kaaf Kee hoiaa je bott oudhar hoiaa, dil hargiz dur na theeve Hoo  
 Sey kohaana te mera Murshid wasdaa, mainu wich huzoor diseeve Hoo  
 Jeinde andar ishq dee ratti, ooh bin sharaabon kheeve Hoo  
 Naam Fakir tinhaan da Bahoo, qabar jinhaan dee jeeve Hoo

Don't worry! Physically apart yet the heart is close by  
 Spiritual guide lives far away yet I behold him in myself  
 Intoxicated in love without wine, even if this love is paltry  
 Fakir, the name suits them, O Bahoo, whose graves live. Ah! Blessed eternally

**A**lthough my spiritual guide is not in front of me but that is not the case of my heart. He lives remote still I see him like I am in his presence. A seeker who loves Allah even minutely will seem drunk without wine. Fakirs are those who are immortal and their graves are the epitome of beneficence and blessings.

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
کی ہویا ; کئی ہوئی ; kee hoiaa	What happened	جے ; ਜੇ ; je	If, in case, provided
بُت ; بُوٹ ; bott	Idol; the physical body	اوڈھر ; اُوڈھر ; oudhar	Far away; hidden, concealed
دل ; دِل ; dil	Heart; Inward	ہرگز ; ہرگز ; hargiz	Absolutely, ever
دُور ; دُور ; dur	Far, away, far off, distant, remote; distance, estranged	نہ تھیوے ; نا تھیوے ; na theeve	Is not
تے سے کہاں تے ; سئے کہوں تے ; sey kohaan te	Many miles away	میرا ; میرا ; mera	My, mine
مُرشد ; مُرشد ; Murshid	Spiritual guide	وَسدا ; وَسدا ; wasdaa	Settle, reside, inhabit, live
میںوں ; مینوں ; mainu	I, me, to me	وِچ ; وِچ ; wich	Within, spiritual being, esoteric being
حضور ; حُضُور ; huzoor	Presence	دِسیوے ; دِسیوے ; diseeve	Is seen, observed or beheld
جیندے ; جیندے ; jeinde	Whose	اندر ; اُنْدَر ; andar	Within, esoteric being, spiritual being
عشق ; اِشْق ; ishq	Ardent Divine love	دی ; دی ; dee	Of
رَتی ; رَتی ; ratti	A little	اُوہ ; اُوہ ; ooh	Those, they, he
بِن ; بِن ; bin	Without	شراہوں ; شراہوں ; sharaabon	Wine
کھیوے ; کھیوے ; kheeve	Extremely happy; intoxicated	نام ; نَام ; naam	Name

فقير ; فکیر ; Fakir	Fakir	انہوں کا ; tinhaan da	Their
قبر ; قبر ; qabar	Grave, tomb	جس کا ; jinhaan	Whose
دی ; دی ; dee	Of	جیوے ; jeeve	Live



## 153. Sigh in Pain

کوک دلا متاں رب سنے چا، دردمنداں دیاں آہیں ہو  
 سینہ میرا دردیں بھریا، اندر بھڑکن بھاپیں ہو  
 تیاں باجھ نہ بلن مشالاں، درداں باجھ نہ آہیں ہو  
 آتش نال یارانہ لا کے باہو، پھر اوہ سڑن کہ ناہیں ہو

ਕਾਫ਼ ਕੂਕ ਦਿਲਾ ਮਤਾਂ ਰੱਬ ਸੁਣੇ ਚਾ, ਦਰਦਮੰਦਾਂ ਦੀਆਂ ਆਹੀਂ ਹੂ  
 ਸੀਨਾ ਮੇਰਾ ਦਰਦੀਂ ਭਰਿਆ, ਅੰਦਰ ਭੜਕਣ ਭਾਹੀਂ ਹੂ  
 ਤੇਲਾਂ ਬਾਝ ਨਾ ਬਲਣ ਮਸ਼ਾਲਾਂ, ਦਰਦਾਂ ਬਾਝ ਨਾ ਆਹੀਂ ਹੂ  
 ਆਤਸ਼ ਨਾਲ ਯਰਾਨਾ ਲਾ ਕੇ ਬਾਹੂ<sup>(੭੭)</sup>, ਫਿਰ ਉਹ ਸੜਨ ਕਿ ਨਾਹੀਂ ਹੂ

Kaaf Kook dilaa mattaan Rabb sune cha, dardmandaan diyaan aaheen Hoo  
 Seenaa mera dardeen bhariaa, andar bharrkan bhaaheen Hoo  
 Telaan baajh na balan mashaalaan, dardaan bajh na aaheen Hoo  
 Aatish naal yaraana laa ke Bahoo, phir ooh sarran keh naaheen Hoo

O heart, plea... may God answer the pain-stricken lover's sighs  
 My chest is the abode of pathos, an inferno of sweltering fumes  
 Lamps don't ignite without oil, sighs are not without suffering  
 O Bahoo! Will lovers not burn on befriending flames of love!

**O** inward! Beg. May Allah take pity on you. My inward pangs in love. I am burning in its blazing flames. Divine observations cannot be witnessed without a perfect spiritual guide like lamp cannot be lit without oil and one does not sigh without pain. The lover who has befriended the flames of passionate love, burns like a moth.

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
ਕੋਕ ; ਕੂਕ ; kook	Call, plea	دلا ; ਦਿਲਾ ; dilaa	O heart or inward
ਮੱਤਾ ; ਮੱਤਾਂ ; mattaaan	In case, just in case, lest	رَبّ ; رَبّو ; Rabb	God, Lord
ਸੁਣੋ ਚਾ ; ਸੁਣੋ ਚਾ ; sune cha	Hear, listen	دردمندوں ; ਦਰਦਮੰਦਾਂ ; dardmandaan	Pain-stricken; Passionate Divine lovers
ਦੀਆਂ ; ਦੀਆਂ ; diyaan	Of	آهیں ; آهیں ; aaheen	Sighs
ਸੀਨਾ ; ਸੀਨਾ ; seenaa	Chest	میرا ; ਮੇਰਾ ; mera	My, mine
ਦਰਦੀਂ ; ਦਰਦੀਂ ; dardeen	Pain, afflictions, sufferings	بھریا ; ਭਰਿਆ ; bhariaa	Filled, full
ਅੰਦਰ ; ਅੰਦਰ ; andar	Esoteric being, spiritual being	ਭੜਕਣ ; ਭੜਕਣ ; bharrkan	Blazing, flaring
ਭਾਹੀਂ ; ਭਾਹੀਂ ; bhaaheen	Fire	ਤੇਲਾਂ ; ਤੇਲਾਂ ; telaan	Oil, fuel
ਬਾਝ ; ਬਾਝ ; baajh	Without, besides	ਨਾ ; ਨਾ ; na	No, not
ਬਲਾਨ ; ਬਲਾਨ ; balan	Light up	مَشالوں ; ਮਸ਼ਾਲਾਂ ; mashaalaan	Flame, torch, lamp
ਦਰਦਾਂ ; ਦਰਦਾਂ ; dardaan	Pain, sufferings, pathos	آتش ; ਆਤਸ਼ ; aatish	Fire
ਨਾਲ ; ਨਾਲ ; naal	With, along with, together with	ਯਾਰਾਨਾ ਲਾ ਕੇ ; yaraana laa ke	By making it a friend
ਫਿਰ ; ਫਿਰ ; phir	Again; then	ਉਹ ; ਉਹ ; ooh	Those, they, he
ਸੜਨ ; ਸੜਨ ; sarran	Burn	ਕੇ ; ਕਿ ; keh	Or
ਨਾਹੀਂ ; ਨਾਹੀਂ ; naaheen	No, not		

## 154. Like a Launderer

کامل مُرشد ایسا ہووے، جیہڑا دھوہی وانگوں چھٹے ہو  
 نال نگاہ دے پاک کریندا، وِچ سبّی صَبون نہ گھتے ہو  
 میلیاں نوں کر دیندا چٹّا، وِچ ذرّہ میل نہ رکھے ہو  
 ایسا مُرشد ہووے باہو، جیہڑا لوں لوں دے وِچ وِستے ہو

ਕਾਫ਼ ਕਾਮਿਲ ਮੁਰਸ਼ਦ ਐਸਾ ਹੋਵੇ, ਜਿਹੜਾ ਧੋਬੀ ਵਾਂਗੂੰ ਛੱਟੇ ਹੁ  
 ਨਾਲ ਨਿਗਾਹ ਦੇ ਪਾਕ ਕਰੇਂਦਾ, ਵਿਚ ਸੱਜੀ ਸਬੂਨ ਨਾ ਘੱਤੇ ਹੁ  
 ਮੈਲਿਆਂ ਨੂੰ ਕਰ ਦੇਂਦਾ ਚਿੱਟਾ, ਵਿਚ ਜ਼ਰਾ ਮੈਲ ਨਾ ਰੱਖੇ ਹੁ  
 ਐਸਾ ਮੁਰਸ਼ਦ ਹੋਵੇ ਬਾਹੂ<sup>(੮੦)</sup>, ਜਿਹੜਾ ਲੂੰ ਲੂੰ ਦੇ ਵਿਚ ਵੱਸੇ ਹੁ

Kaaf Kamil Murshid aisaa hove, jehraa dhobee vaangoon chhatte Hoo  
 Naal nigah de paak karendaa, wich sajee saabon na ghatte Hoo  
 Mailiaan noon kar dendaa chittaa, wich zarra mail na rakhe Hoo  
 Aisaa Murshid hove Bahoo, jehraa loon loon de wich vasse Hoo

Spiritual guide is perfect, if hurls the self like a launderer  
 With his spiritual glance, he makes pure, leaving no taint  
 Impure are cleansed, won't let the slightest of stains stick  
 Spiritual guide is the one, O Bahoo, who resides within my soul

The perfect spiritual guide should be like a laundryman who does not let even the faintest stain stick to clothes turning dirty into white. Likewise, instead of involving in forty days seclusion or unnecessary endeavours and struggles, the guide shows the path of *Ism-e-Allah Zaat* along with casting spiritual glance which purifies the self and cures the diseases of soul and inward. His marvel lies in the fact that he eradicates the love of the world from one's inward and removes its vicious desires as well as that of the inciting self replacing with Divine love. Such a spiritual guide manifests in the entire being of the seeker.

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
کامل مُرشِد ; کَامِل مُرشِد ; kamil Murshid	Perfect spiritual guide	ایسا ہووے ; اِسا ہوے ; aisaa hove	Be like
جہرا ; جِہرا ; jehraa	Who	دھوبی ; دھوبی ; dhobee	Washerman, launderer, laundryman
واڱوں ; واڱوں ; vaangoon	Like	چھٹے ; چھٹے ; chhatte	Throw with force
نال ; نال ; naal	With, along with, together with	نگہ ; نِگارہ ; nigah	Glance, sight
دے ; دے ; de	Of	پاک کریندا ; پاک کرتا ; paak karendaa	Purifies, sanctifies
وچ ; وچ ; wich	In, inside, into	سجی ; سَجی ; sajjee	A plant which is used to clean clothes
صابون ; صابون ; saabon	Soap	نہ ; نا ; na	No, not
گھتے ; گھتے ; ghatte	Put in, add	میلیاں نوں ; مِلیاں نوں ; mailiaan noon	Stained, dirty; unpurified; wrongdoers, sinners
کر دیندا ; کر دیندا ; kar dendaa	Makes	چٹا ; چِٹا ; chittaa	White, clear, bright; pure
ذره ; ذره ; zarra	A tiny bit, a small quantity	میل ; مِیل ; mail	Stain, dirt; impurity; sin
رکھے ; رکھے ; rakhe	Keep	لُون لُون ; لُون لُون ; loon loon	Small body hair; here it means every hair on the body, every cell of the body
وَسے ; وَسے ; vasse	Resides, dwells		

## 155. Lord take us Ashore

ک کر عبادت پچھو تاسیں، تینڈی عمر چار دہاڑے ہُو  
 تھی سوداگر کر لے سودا، جاں جاں ہٹ ناں تاڑے ہُو  
 مت جانی دل ذوق مئے، موت مریندی دھاڑے ہُو  
 چوراں سادھاں رل پور بھریا باہُو، رب سلامت چاڑے ہُو

ਕਾਫ਼ ਕਰ ਅਬਾਦਤ ਪਛੋਤਾਸੋਂ, ਤੋਂਡੀ ਉਮਰ ਚਾਰ ਦਿਹਾੜੇ ਹੁ  
 ਥੀ ਸੌਦਾਗਰ ਕਰ ਲੈ ਸੌਦਾ, ਜਾਂ ਜਾਂ ਹੱਟ ਨਾਂ ਤਾੜੇ ਹੁ  
 ਮਤ ਜਾਨੀ ਦਿਲ ਜ਼ੌਕ ਮੰਨੇ, ਮੌਤ ਮਰੋਂਦੀ ਧਾੜੇ ਹੁ  
 ਚੋਰਾਂ ਸਾਧਾਂ ਰਲ ਪੁਰ ਭਰਿਆ ਬਾਹੂ<sup>(੮੯)</sup>, ਰੱਬ ਸਲਾਮਤ ਚਾੜੇ ਹੁ

Kaaf Kar ibaadat pachhotaasen, taindee umar chaar dihaarre Hoo  
 Thee saudaagar kar le saudaa, jaan jaan hat naa taarre Hoo  
 Mat Jaanee dil zauq manne, maut marendee dhaarre Hoo  
 Choraan saadhaan ral pur bhariaa Bahoo, Rabb salaamat chaarre Hoo

Life's short. Worship or regret!

Like a merchant, trade before the market ends

O Beloved, be pleased! Death's a brigand, it'll attack

O Bahoo! Ship's bustling with the virtuous and the thieves. May Lord take it ashore!

**O**seeker! Allah made you for His closeness and union. Life is short. Before it ends, achieve the purpose of your life which is recognition and gnosis of Allah or else you would regret at the time of death. The death knell rings ashore. If only the Divine Beloved is happy with you! But the demons of inciting self, wordliness and Satan have teamed up to take control upon your life. Only the beneficence and grace of Allah can allow the boat of your life to reach its destination safely.



## GLOSSARY

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
ਕਰਿਬਾਦਤ ; ਕਰ ਅਬਾਦਤ ; kar ibaadat	Worship	ਪਛੋਤਾਸੈਂ ; ਪਛੋਤਾਸੈਂ ; pachhotaasen	Repentance, regret, remorse
ਤੈਂਦੀ ; ਤੈਂਦੀ ; taindee	Your	ਉਮਰ ; ਉਮਰ ; umar	Life, lifetime, age
ਚਾਰ ਦਿਹਾਰੇ ; ਚਾਰ ਦਿਹਾਰੇ ; chaar dihaarre	Four days; a short time	ਥੀ ਸੌਦਾਗਰ ; ਥੀ ਸੌਦਾਗਰ ; thee saudaagar	Like a merchant or a trader
ਕਰ ਲੈ ; ਕਰ ਲੈ ; kar le	Do	ਸੌਦਾ ; ਸੌਦਾ ; saudaa	Bargain, deal; negotiation
ਜਾਨ ਜਾਨ ; ਜਾਂ ਜਾਂ ; jaan jiaan	Until then	ਹੱਟ ; ਹੱਟ ; hat	Shop
ਨਾ ਤਾਰੇ ; ਨਾਂ ਤਾਰੇ ; naa taarre	Does not close	ਮੱਟ ; ਮੱਟ ; mat	May be
ਜਾਨੀ ; ਜਾਨੀ ; Jaanee	Term of endearment, Beloved	ਦਿਲ ; ਦਿਲ ; dil	Inward
ਜੌਕ ; ਜੌਕ ; zauq	Taste, enjoyment; happiness, pleasure	ਮੰਨੇ ; ਮੰਨੇ ; manne	Please with, agree to
ਮੌਤ ਮਰਿੰਦੀ ਦਹਾਰੇ ; ਮੌਤ ਮਰਿੰਦੀ ਧਾਰੇ ; maut marendee dhaarre	Death will come like a thief	ਚੋਰਾਂ ; ਚੋਰਾਂ ; choraan	Thieves; by thieves it means the self and Satan; negative thinking; evil, vice
ਸਾਧਾਂ ; ਸਾਧਾਂ ; saadhaan	Virtuous	ਰਲ ; ਰਲ ; ral	Both, together
ਪੁਰ ਭਰਿਆ ; ਪੁਰ ਭਰਿਆ ; pur bhariaa	Boat loaded	ਰੱਬ ; ਰੱਬ ; Rabb	God, Lord
ਸਲਾਮਤ ; ਸਲਾਮਤ ; salaamat	Safe	ਚਾਰੇ ; ਚਾਰੇ ; chaarre	Make (one) reach the shore

## 156. My Spiritual Guide

گند ظلمات اندھیر غباراں، راہ نین خوف خطر دے ہو  
 مکھ آبِ حیات منور چشمے، اوتے سائے زلف عنبر دے ہو  
 مکھ محبوب دا خانہ کعبہ، جتھے عاشق سجدہ کردے ہو  
 دو زلفاں وچ نین مصلے، جتھے چاروں مذہب ملدے ہو  
 مثل سکندر ڈھونڈن عاشق، اک پلک آرام نہ کردے ہو  
 خضر نصیب جنہاں دے باہو، اوہ گھٹ اوتھے جا بھر دے ہو

ਗਾਫ਼ ਰੀਂਦ ਜੁਲਮਾਤ ਅੰਪੇਰ ਗੁਬਾਰਾਂ, ਰਾਹ ਨੈਂ ਖੌਫ਼ ਖ਼ਤਰ ਦੇ ਹੁ  
 ਮੁਖ ਆਬ-ਏ ਹਯਾਤ ਮੁਨੱਵਰ ਚਸ਼ਮੇ, ਉਤੇ ਸਾਏ ਜੁਲਫ਼ ਅੰਬਰ ਦੇ ਹੁ  
 ਮੁਖ ਮਹਿਬੂਬ ਦਾ ਖ਼ਾਨਾ ਕਾਅਬਾ, ਜਿੱਥੇ ਆਸ਼ਕ ਸਜਦਾ ਕਰਦੇ ਹੁ  
 ਦੇ ਜੁਲਫ਼ਾਂ ਵਿਚ ਨੈਣ ਮੁਸੱਲੇ, ਜਿੱਥੇ ਚਾਰੋਂ ਮਜ਼ਹਬ ਮਿਲਦੇ ਹੁ  
 ਮਿਸਲ ਸਿਕੰਦਰ ਢੂੰਡਣ ਆਸ਼ਕ, ਇੱਕ ਪਲਕ ਅਰਾਮ ਨਾ ਕਰਦੇ ਹੁ  
 ਖ਼ਿਜ਼ਰ ਨਸੀਬ ਜਿਨ੍ਹਾਂ ਦੇ ਬਾਹੂ(ਰਹ), ਉਹ ਘੁੱਟ ਉਥੇ ਜਾ ਭਰਦੇ ਹੁ

Gaaf Gannd zulmaat andher ghubaaraan, raah nain khauf khatar de Hoo  
 Mukh aab-e-hayaat munavvar chashme, utte saaye zulf ambar de Hoo  
 Mukh mahboob da Khaana Kaaba, jitthe aashiq sajdaah karde Hoo  
 Do zulfaan wich nain musalle, jitthe chaaroon mazhab milde Hoo  
 Misal Sikandar dhoondan aashiq, ek palk aaraam na karde Hoo  
 Khizr naseeb jinhaan de Bahoo, ooh ghutt othe jaa bhar de Hoo

Filth, oppression, darkness, dust-storms...path of dangers  
 Fount of elixir is the illumined countenance shadowed by fragrant tresses  
 His countenance, my Kaaba... lovers prostrate  
 Eyes like a prayer mat, his tresses on either side... here meet the four creeds  
 Lovers, like Alexander, don't take a moment's solace... are finding him- for company  
 O Bahoo, fortunate are ones, who found Khidr - spiritual guide - to quaff elixir

The path of love is full of dangers as one passes through arduousness and darkness where at every step, he is fearful. The self, worldliness and Satan are the bandits of this way. However, my perfect spiritual guide has revealed the reality upon me. The face of my spiritual guide is the enlightened fount of elixir of life and the Kaaba of inwards before whom lovers prostrate. When the veils from my inward were removed by his spiritual sight, I came to know that the true religion is only in union with Allah. In this context, the four schools of thought *Hanafi*, *Maliki*, *Hanbali* and *Shafii* have a mutual consent. The true lovers remain restless in search of the company of spiritual guide and are anxiously striving for him every moment. Those who found a drop of elixir from him got the immortal life.

This quatrain by Sultan Bahoo is for his spiritual guide about whom he says;

دست بیعت کرد مارا مصطفیٰ

Meaning: I have taken oath of allegiance at the sacred hands of the Holy Prophet. (Risala Roohi Sharif)

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
گند ; ਗੰਦ ; gannd	Filth; here it means world	ظلمات ; ਜੁਲਮਾਤ ; zulmaat	Ignorance, oppression; opposite of Divine light
اندھیر ; ਅੰਧੇਰ ; andher	Darkness	غباراں ; ਗੁਬਾਰਾ ; ghubaaraan	Dust-storm; <i>figuratively</i> , afflictions, perplexities, wariness
راه ; ਰਾਹ ; raah	Path, way	ਨੈ ; ਨੈਂ ; nain	Are
خوف ; ਖੌਫ ; khauf	Fear, terror, fright, dread	خطر ; ਖਤਰ ; khatar	Danger
دے ; ਦੇ ; de	Of	کھ ; ਮੁਖ ; mukh	Face, countenance

آب حیات ; آاب-ہے ਹਯਾਤ ; aab-e-hayaat	Elixir, water of immortality	منور ; مۇنّوڤر ; munavvar	Illuminated, bright, lighted, radiant, splendid, enlightened, lit up, luminous, lustrous
چشّے ; چشّمے ; chashme	Fountains, springs		
اوتے ; اوتے ; utte	Above, up	سائے ; ساہے ; saaye	Shadow
زلف اَمبر ; چوللڤ اَمبر ; zulf ambar	Tress with the fragrance of ambergris	محبوب ; مہرہبؤب ; mahboob	Beloved; spiritual guide
دا ; دا ; da	Of	خاند کعبہ ; خانا کا ابا ; Khaana Kaaba	Holy Kaaba
جتھے ; جتھے ; jitthe	Where	عاشق ; آاشق ; aashiq	Divine lovers
سجدہ ; سجدہ ; sajdaah	Prostrate	کر دے ; کر دے ; karde	To do
دو ; دے ; do	Two	زلفاں ; چوللڤاں ; zulfaan	Tresses
وچ ; وچ ; wich	In between, in	نیں ; نائے ; nain	Eyes
مصلے ; مصلے ; musalle	Prayer mat	چاروں مذہب ; چاروں مذہب ; chaaroon mazhab	The four schools of jurisprudence or fiqh; Hanafi, Maliki, Shafi'i and Hanbali
میلدے ; میلدے ; milde	Meet; unite		
میش سکندر ; میسال سکندر ; misal Sikandar	Like King Alexander	ڈھونڈن ; ڈھونڈن ; dhoondan	Find, search
ایک پلک ; ایک پلک ; ek palk	A moment, an instant	آرام نہ کر دے ; آرام نا کر دے ; aaraam na karde	Do not take rest
خضر ; خضر ; Khizr	Khidr	نصیب ; نسیب ; naseeb	Luck, fate, destiny

جنہاں ; जिहाण ; jinhaan	Who	اوه ; ਉਹ ; ooh	Those, they, he
گھٹ ; घुट ; ghutt	Sip, gulp, draught	اوتھے جا بھر دے ; ਉਥੇ ਜਾ ਭਰਦੇ ; othe jaa bharde	Drink from there



## 157. Multiplicity

گ گجھے سائے رب صاحب والے، کجھ نہیں خبر اصل دی ہو  
 گندم دانا اساں بھتا چگیا، ہن گل پی ڈور ازل دی ہو  
 پھای دے وچ میں پی تڑفان، بلبل باغ مثل دی ہو  
 غیر دلے تھیں سٹھے باہو، تاں رکھیے امید فضل دی ہو

ਗਾਫ ਗੁਝੇ ਸਾਏ ਰੱਬ ਸਾਹਿਬ ਵਾਲੇ, ਕੁਝ ਨਹੀਂ ਖ਼ਬਰ ਅਸਲ ਦੀ ਹੁ  
 ਗੰਦਮ ਦਾਣਾ ਅਸਾਂ ਬਹੁਤਾ ਚੁਗਿਆ, ਹੁਣ ਗਲ ਪਈ ਡੋਰ ਅਜਲ ਦੀ ਹੁ  
 ਫਾਹੀ ਦੇ ਵਿਚ ਮੈਂ ਪਈ ਤੜਫਾਂ, ਬੁਲਬੁਲ ਬਾਗ਼ ਮਿਸਲ ਦੀ ਹੁ  
 ਗ਼ੈਰ ਦਿਲੇ ਥੋਂ ਸੁਟੀਏ ਬਾਹੂ<sup>(ਰਹ)</sup>, ਤਾਂ ਰਖੀਏ ਉਮੀਦ ਫ਼ਜ਼ਲ ਦੀ ਹੁ

Gaaf Gujhe saaye Rabb Sahib waale, kujh naheen khabar asal dee Hoo  
 Gandam dana asaan buhtaa chugiaa, hun gal pae dor azal dee Hoo  
 Phaahee de wich main pae tarrfaan, bulbul baagh misal dee Hoo  
 Ghair dile theen sutteeye Bahoo, taan rakheeye omeed fazal dee Hoo

Veiled is the Lord. Unknown is the Reality  
 Savouring the grain of wheat, the sin of primordial aeons  
 Tossing. Snare around the neck. Trapped like a nightingale that's meant to be in garden  
 O Bahoo, throw away all the strangers from the heart, then wish for the blessing

The universe and all the creations are nothing in themselves but only the manifestation of Divine Essence Who has hidden Himself in the multiplicity. People being unaware of the Reality, focus upon the appearance only. All this is because of the grain of wheat. After eating which humans are restless, dissatisfied and reckless being trapped in attributes, forms, desires and worldliness like the nightingale imprisoned in a cage twitters. Remove the love for all except Allah, then the Divine Essence manifests. It is impossible without the mercy and beneficence of Allah Himself.

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
گھجے سائے ; ਗੁਝੇ ਸਾਏ ; gujjhe saaye	Hidden, veiled or concealed (is the Divine light)	رَبِّ صَاحِبِ وَالے ; رَبِّ ਸਾਹਿਬ ਵਾਲੇ ; Rabb Sahib waale	Of God, Lord or Master
ਕੁਝ ਨਹੀਂ ; कुज् नहीन ; kujh naheen	Not any	ਖ਼ਬਰ ; खबर ; khabar	Information, awareness
اصل ; असल ; asal	Real, original, true	ਦੀ ; ਦੀ ; dee	Of
ਗੰਦਮ ਦਾਣਾ ; गंदम दाना ; gandam dana	Wheat grain	ਅਸਾਂ ; असां ; asaan	We
ਬਹੁਤਾ ; बहुतਾ ; buhtaa	Very, too much	ਚੁਗਿਆ ; चुगिआ ; chugiaa	Picked; ate
ਹੁਣ ; ਹੁਣ ; hun	Now	ਗਲ ਪਈ ; गल पਈ ; gal pae	Around the neck
ਡੋਰ ; डोर ; dor	Cord, string	ਅਜਲ ; अजल ; azal	Primordial; pre- existence; before the beginning of universe
ਫਾਹੀ ; फाही ; phaahee	Noose, snare, trap	ਮੈਂ ; मैं ; main	I, me
ਦੇ ਵਿਚ ; दे वीच ; de wich	In	ਬੁਲਬੁਲ ; बुलबुल ; bulbul	Nightingale
ਪਈ ਤੜਫਾਂ ; पਈ तड़फां ; pae tarrfaan	Tossing or shaking in pain; yearning	ਮਿਸਲ ; मिसल ; misal	Example, like
ਬਾਗ਼ ; बाग़ ; baagh	Garden	ਦਿਲੇ ; दिले ; dile	Inward
ਗ਼ੈਰ ; ग़ैर ; ghair	Stranger; other than God	ਸੁਟੀਏ ; सुटीये ; sutteeye	Throw away
ਥੀਂ ; थीं ; theen	From		

تاں ; تاں ; taan	Then, that is why, because of, so, therefore	رکھیے امید ; rakheeye omeed	Hope for, expect or wish for
فضل ; فاضل ; fazal	Grace, beneficence, blessing		





## 158. Pangs of Love

گودڑیاں وچ جال جنہاں دی، اوہ راتیں جاگن ادھیاں ہُو  
 سک ماہی دی ٹکن نہ دیندی، لوک آنھے دیندے بدیاں ہُو  
 اندر میرا حق تپایا، اسان کھلیاں راتیں کڈھیاں ہُو  
 تن تھیں ماس جدا ہويا باہُو، سوکھ جھلارے ہڈیاں ہُو

ਗਾਫ਼ ਗੋਦੜੀਆਂ ਵਿਚ ਜਾਲ ਜਿਨ੍ਹਾਂ ਦੀ, ਉਹ ਰਾਤੀਂ ਜਾਗਣ ਅੱਧੀਆਂ ਹੂ  
 ਸਿਕ ਮਾਹੀ ਦੀ ਟਿਕਣ ਨਾ ਦੈਂਦੀ, ਲੋਕ ਅੰਨ੍ਹੇ ਦੈਂਦੇ ਬਦੀਆਂ ਹੂ  
 ਅੰਦਰ ਮੇਰਾ ਹੱਕ ਤਪਾਇਆ, ਅਸਾਂ ਖਲਿਆਂ ਰਾਤੀਂ ਕੱਢੀਆਂ ਹੂ  
 ਤਨ ਥੀਂ ਮਾਸ ਜੁਦਾ ਹੋਇਆ ਬਾਹੂ<sup>(੭੭)</sup>, ਸੋਖ ਝੁਲਾਰੇ ਹੱਡੀਆਂ ਹੂ

Gaaf Godareean wich jaal jinhaan dee, ooh raateen jaagan addheean Hoo  
 Sik maahee dee tikan na dende, lok anhe dainde badeean Hoo  
 Andar mera Haqq tapaaiaa, asaan khaleean raateen kaddhiaan Hoo  
 Tann theen maas juda hoiaa Bahoo, sookh jhulaare haddeean Hoo

A robe, the only means. They stay awake half the night  
 Pangs of love keep them restless. Folks taunt and tease  
 Love keeps on burning within. I stand the whole night  
 Flesh melted from body, O Bahoo, withering into bones I walk swinging

Lovers of Allah remain awake longing for His vision. Love for the Beloved does not let them stay peaceful but the spiritually blind are unable to understand their condition and keep cursing them. Love has created such a passion that I have spent countless nights standing in restlessness. The fire of contemplation of *Ism-e-Allah Zaat* burns me head to toe in such a way that the flesh parts the bones but the materialistic people are oblivious of the inner states.

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
ਗੋਦੜੀਆਂ ; ਗੋਦੜੀਆਂ ਵਿਚ ; godareean wich	In the clothes worn by Dervishes	ਜਾਲ ; ਜਾਲ ; jaal	Living
ਜਿਨ੍ਹਾਂ ਦੀ ; jinhaan dee	Whose	ਉਹ ; ਉਹ ; ooh	Those, they, he
ਰਾਤੀਂ ਜਾਗਨ ਅੱਧੀਆਂ ; raateen jaagan addheean	Keep awake half the night; keep awake most of the night	ਸਿਕ ; ਸਿਕ ; sik	Pang of love
ਮਾਹੀ ; ਮਾਹੀ ; maahee	Beloved	ਟਿਕਣ ; ਟਿਕਣ ; tikan	Take rest
ਨਾ ਦੇਂਦੀ ; ਨਾ dendee	Does not let	ਲੋਕ ; ਲੋਕ ; lok	People, folk, public, society, masses
ਅੰਨ੍ਹੇ ; ਅੰਨ੍ਹੇ ; anhe	Blind (of spiritual insight)	ਦੇਂਦੇ ਬਦੀਆਂ ; dainde badeeaan	Reproach, taunt, tease
ਅੰਦਰ ਮੇਰਾ ; andar mera	Within my esoteric being or spiritual being	ਹੱਕ ; ਹੱਕ ; Haqq	Allah, Truth
ਤਪਾਇਆ ; tapaaiaa	Gave warmth or heat, enflamed; made restless	ਅਸਾਂ ; ਅਸਾਂ ; asaan	We
ਕੱਢੀਆਂ ਰਾਤੀਂ ਕੱਢੀਆਂ ; khaleean raateen kaddhiaan	Spent the night while standing	ਤਨ ; ਤਨ ; tann	Body
ਮਾਸ ; ਮਾਸ ; maas	Skin, flesh	ਜੁਦਾ ਹੋਇਆ ; juda hoiaa	Separated

سوکھ ; سہک ; sookh	Thinness; weakness	مُجھلاڑے ; پڑلاڑے ; jhulaare	Swing
ہڈیاں ; ہڈیاں ; haddeaan	Bones		



## 159. **B**eloved not **B**eheld

گ گیا ایمان عشقے دے پاروں، ہو کر کافر رہے ہو  
 گھت زُنار کُفر دا گل وِچ، بُت خانے وِچ پیسے ہو  
 جس جا جانی نظر نہ آوے، اوتھے سجدا مول نہ دے ہو  
 جاں جاں جانی نظر نہ آوے، باہو کلمہ مول نہ کہے ہو

ਗਾਫ਼ ਗਿਆ ਈਮਾਨ ਇਸ਼ਕੇ ਦੇ ਪਾਰੋਂ, ਹੋ ਕਰ ਕਾਫ਼ਰ ਰਹੀਏ ਹੂ  
 ਘੱਤ ਜੁਨਾਰ ਕੁਫ਼ਰ ਦਾ ਗਲ ਵਿਚ, ਬੁੱਤਖਾਨੇ ਵਿਚ ਬਹੀਏ ਹੂ  
 ਜਿਸ ਜਾ ਜਾਨੀ ਨਜ਼ਰ ਨਾ ਆਵੇ, ਉਥੇ ਸਜਦਾ ਮੂਲ ਨਾ ਦਈਏ ਹੂ  
 ਜਾਂ ਜਾਂ ਜਾਨੀ ਨਜ਼ਰ ਨਾ ਆਵੇ, ਬਾਹੂ<sup>(੯੯)</sup> ਕਲਮਾ ਮੂਲ ਨਾ ਕਹੀਏ ਹੂ

Gaaf Giaa iman ishqe de paaron, ho kar kafir raheeye Hoo  
 Ghatt zunnaar kufir da gal wich, bottkhaane wich baheeye Hoo  
 Jis jaa Jaanee nazar na aave, othe sajdaa mool na daeeye Hoo  
 Jaan jaan Jaanee nazar na aave, Bahoo kalma mool na kaheeye Hoo

Faith taken over by love. I'll live, labelled a pagan  
 Tying the string around neck, will sit in a temple  
 Beloved is not beheld. How will one prostrate!  
 Unless Beloved is beheld, O Bahoo, shahada cannot be recited

**D**ivine love is the highest status in faith. If faith is lost due to the love, better to be a pagan instead of giving up love because union with Allah is only attained with love. If one has to sit even in a temple for the sake of Divine union, one should never hesitate. Where the Essence is not beheld, one must neither prostrate nor recite shahada.

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
گیا ; گਿਆ ; giaa	Gone	ایمان ; ایمان ; iman	Faith, belief
عشقے ; عیشقے ; ishqe	Divine love	دے پاروں ; دے پاروں ; de paaron	Due to, because of
ہو کر ; ہو کر ; ho kar	By becoming	کافر ; کافر ; kafir	Pagan
رہیے ; رہیے ; raheeye	Stay; live	گھٹ ; گھٹ ; ghatt	To put
زُنار ; زُنار ; zunnaar	Thread worn by Hindus	کُفر ; کُفر ; kufir	Paganism, disbelief
دا ; دا ; da	Of	گال وِچ ; گال وِچ ; gal wich	Around the neck
بُت خانے ; بُت خانے ; bottkhaane	Temple	بیٹھے ; بیٹھے ; baheeye	Sit
جس ; جس ; jis	Which, that	جا ; جا ; jaa	Place, spot; space; station
جانی ; جانی ; jaanee	Beloved	نہ نظر آوے ; نہ نظر آوے ; nazar na aave	Is not beheld, is not seen
اوتھے ; اوتھے ; othe	There, at that place	سجدا ; سجدا ; sajdaa	Prostration
مُول نہ دے ; مُول نہ دے ; mool na daeeye	Never do or perform	جاں جاں ; جاں جاں ; jaan jaan	Where, at the place
کلمہ ; کلمہ ; kalma	Shahada; Kalima aṭ-Tayyibah	مُول نہ کہیے ; مُول نہ کہیے ; mool na kaheeye	Never recite

## 160. Only Divinity

ل لايتحاج جنہاں نوں ہویا، فقر تہاں نوں سارا ہُو  
 نظر جنہاں دی کیمیا ہووے، اوہ کیوں مارن پارا ہُو  
 دوست جنہاں دا حاضر ہووے، دشمن لین نہ وارا ہُو  
 میں قربان تہاں توں باہُو، جنہاں ملیا نبیؐ سوہارا ہُو

ਲਾਮ ਲਾ-ਯੋਹਤਾਜ ਜਿਨ੍ਹਾਂ ਨੂੰ ਹੋਇਆ, ਫਕਰ ਤਿਨ੍ਹਾਂ ਨੂੰ ਸਾਰਾ ਹੁ  
 ਨਜ਼ਰ ਜਿਨ੍ਹਾਂ ਦੀ ਕੀਮੀਆ ਹੋਵੇ, ਉਹ ਕਿਉਂ ਮਾਰਨ ਪਾਰਾ ਹੁ  
 ਦੋਸਤ ਜਿਨ੍ਹਾਂ ਦਾ ਹਾਜ਼ਿਰ ਹੋਵੇ, ਦੁਸ਼ਮਨ ਲੈਣ ਨਾ ਵਾਰਾ ਹੁ  
 ਮੈਂ ਕੁਰਬਾਨ ਤਿਨ੍ਹਾਂ ਤੋਂ ਬਾਹੂ<sup>(੯੦)</sup>, ਜਿਨ੍ਹਾਂ ਮਿਲਿਆ ਨਬੀ<sup>(੯੧)</sup> ਸੋਹਾਰਾ ਹੁ

Laam Laa-Yuhtaaj jinhaan noon hoiaa, Faqr tinhaan noon saaraa Hoo  
 Nazar jinhaan dee keemeeaa hove, ooh kioon maaran paara Hoo  
 Dost jinhaan da haazir hove, dushman lain na vaaraa Hoo  
 Main qurbaan tinhaan tun Bahoo, jinhaan miliaa Nabi sohaaraa Hoo

*Faqr's end is Allah Himself. All in all; it now needs none  
 Alchemic sight... Why transmute  
 Present is the Friend, why will the enemy strike!  
 O Bahoo! May I sacrifice for the beloved Prophet's umma*

**I**t is the saying of the Holy Prophet, “When *Faqr* is accomplished that is Allah.” The ones who accomplished *Faqr* became immortal and indifferent to all worries. The chemists try hard to convert mercury into gold but the spiritual sight of the Fakirs is a powerful alchemy itself. Instead of making gold they use it to convert the spiritually weak people into the perfect ones. They ever remain present in the court of Allah and His Messenger. Their enemies are humiliated and remain unsuccessful because their Friend is always with them. This is our great luck to be the slaves and umma of the Holy Prophet.

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
لا ڀڄتاڄ ; لا-ڀوٽاڄ ; Laa-Yuhtaaj	Who is indifferent to needs. A reference to the Hadith: “ <i>Faqr</i> demands nothing from Allah or anyone other than Allah (الْفَقْرُ لَا يُحْتَاجُ إِلَىٰ) (رَبِّهِ وَلَا إِلَىٰ غَيْرِهِ)”. This Hadith narrates complete submission before Allah	جنهاں نون ٿي هون ٿي ; jinhaan noon hoiaa فقر ; فڪر ; Faqr تنهاں نون ٿي ; ٿي ; tinhaan noon	Happened to those <i>Faqr</i> (see chapter 1 of Teachings) To, them, those
نظر ; نجر ; nazar	Glance, sight, attention	سارا ; سارا ; saaraa دي ; دي ; dee	All, entire, total; sufficient Of
ڪيميا ; ڪيميآ ; keemecaa	Alchemy	هون ٿي ; هون ٿي ; hove	Become, is
اوه ; اوھ ; ooh	Those, they, he	ڪيون ; ڪيون ; kioon	Why, What for
پارا ; مارن پارا ; maaran paara	Transmute mercury (to gold); convert base metals (to gold)	دوست ; دوست ; dost	Friend, companion
جنهاں دا ; jinhaan da	Whose	حاضر هون ٿي ; هازير هون ٿي ; haazir hove	Be present
دشمن ; دشمن ; dushman	Enemy	لين نه ; لئنه نا ; lain na	Do not take
وارا ; وارا ; vaaraa	Turn (to attack)	ميں ; ميں ; main	I
قربان ; قربان ; qurbaan	Sacrifice	تنهاں تون ٿي ; ٿي ; tinhaan tun	On them, on those

مِلِيَا ; मिलिआ ; miliaa	Met; found	نَبِيٌّ ; نَبِيٌّ <sup>(م)</sup> ; Nabi	The Holy Prophet Mohammad (pbuh)
سَوَاارَا ; ਸੋਹਾਰਾ ; sohaaraa	Man of greatness, blessing and mercy		





## 161. Ism-e-Allah Zaat & Ism-e-Mohammad

لکھن سکھیوئی تے لکھ ناں جاتا، کیوں کاغذ کیتوئی زایا هُو  
 قَط قلم نوں مار ناں جانیں، تے کاتب نام دھرایا هُو  
 سبھ صلاح تیری ہوسی کھوئی، جاں کاتب دے ہتھ آیا هُو  
 صحی صلاح تنہاں دی باھو، جنہاں الف تے میم پکایا هُو

ਲਾਮ ਲਿਖਣ ਸਿਖਿਓਈ ਤੇ ਲਿਖ ਨਾਂ ਜਾਤਾ, ਕਿਉਂ ਕਾਗਜ਼ ਕੀਤੇਈ ਜਾਇਆ ਹੂ  
 ਕਤ ਕਲਮ ਨੂੰ ਮਾਰ ਨਾਂ ਜਾਣੈ, ਤੇ ਕਾਤਬ ਨਾਮ ਧਰਾਇਆ ਹੂ  
 ਸਭ ਸਲਾਹ ਤੇਰੀ ਹੋਸੀ ਖੋਟੀ, ਜਾਂ ਕਾਤਬ ਦੇ ਹੱਥ ਆਇਆ ਹੂ  
 ਸਹੀ ਸਲਾਹ ਤਿਨ੍ਹਾਂ ਦੀ ਬਾਹੂ<sup>(੯੭)</sup>, ਜਿਨ੍ਹਾਂ ਅਲਿਫ਼ ਤੇ ਮੀਮ ਪਕਾਇਆ ਹੂ

Laam — Likhan sikhioee te likh naa jaataa, kioon kaaghaz keetooee zaaiaa Hoo  
 Qatt qalam noon maar naa jaanen, te kaatib naam dharaaiaa Hoo  
 Sabh salaah teree hosee khotee, jaan Kaatib de hath aaiiaa Hoo  
 Sahee salaah tinhaan dee Bahoo, jinhaan Alif te Meem pakaaiaa Hoo

Learnt to write yet don't know to scribe. Why wasted paper!  
 Don't even know to cut a reed-pen yet call yourself a writer  
 All the plans will fail when you'll face the Writer

Right are those, O Bahoo, who perfected in A and M – *Ism-e-Allah Zaat and Ism-e-Mohammad*

**O** the imperfect seeker! You learnt how to write but could not write the reality and wasted the paper because you did not gain the knowledge of Reality. You do not even know the basics but you have entitled yourself as the writer and are writing religious books. When the record of your deeds would be reckoned by the Writer of fate, all the plannings would fail. Then you will come to know that you have wasted your whole life. The real wisdom and faith are of those who have attained the reality and core of *Ism-e-Allah Zaat and Ism-e-Mohammad*.

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
لکھن ; लिखन ; likhan	To write	سکھیوئی ; सिखिदिई ; sikhioee	Learned
ਤੇ ; ਤੇ ; te	And	ਲਿਖ ਨਾਂ ਜਾਤਾ ; ; likh naa jaataa	Cannot write; Does not know to write
کیوں ; ਕਿਉਂ ; kioon	Why, what for	کاغذ ; काराज़ ; kaaghaz	Paper
ਕੀਤੋئی ; कीतेई ; keetooee	Did	زایا ; ਜਾਇਆ ; zaaiaa	Waste
قَطّ ; क़त्त ; qatt	Cutting or shaping a reed-pen	قلم ; कलम ; qalam	pen; reed-pen
نوں ; نُوں ; noon	At, to, on, for	ਮਾਰ ਨਾਂ ਜਾਣੈ ; ; maar naa jaanen	Does not know how to shape (a reed- pen)
کاتب ; कातब ; kaatib	Writer	ਨਾਮ ਧਰਾਇਆ ; ; naam dharaaiaa	Named (oneself)
سبھ ; सब ; sabh	All, every, entire	صلاح ; सलाह ; salaah	Advice, opinion, counsel; plan, strategy
ਤੇਰੀ ; ਤੇਰੀ ; teree	Your	ہوسی ; होसी ; hosee	Shall or will be
کھوٹی ; खोटी ; khottee	Fake; useless; unsuccessful, fail	ਜਾਂ ; ਜਾਂ ; jaan	When
ਦੇ ; ਦੇ ; de	Of	ہتھ ; हथ ; hath	Hand
آیا ; आया ; aaiaa	Came	صحی ; सही ; sahee	Correct, right
ਤਿਨ੍ਹਾਂ ਦੀ ; tinhaan dee	Their	جنہاں ; जिन्हां ; jinhaan	Who

الف ; اَلِفِ ; Alif	<i>Ism-e-Allah Zaat</i>	ميم ; مِمْ ; Meem	An alphabet (M); here it stands for <i>Ism-e-Mohammad</i>
پکایا ; پکایا ; pakaiaa	Learned; perfected		



## 162. **L**ahoo, **H**oo and **D**ivine love

لَهُ هُوَ غَيْرِي دهندي، ہک پل مول نہ رہندی ہُو ل  
 عشق نے پٹے رُکھ جڑھاں تھیں، اک دم ہول نہ سہندی ہُو  
 جیہڑے پتھر وانگ پہاڑاں آہے، ادہ لُون وانگوں گل وَہندی ہُو  
 عشق سوکھالا جے ہوندا باہُو، سبھ عاشق ہی بن بہندی ہُو

ਲਾਮ ਲਾਹੂ ਹੁ ਗ਼ੈਰੀ ਧੰਦੇ, ਹਿਕ ਪਲ ਮੂਲ ਨਾ ਰਾਹਿੰਦੇ ਹੁ  
 ਇਸ਼ਕ ਨੇ ਪਟੇ ਰੁੱਖ ਜੜ੍ਹਾਂ ਥੀਂ, ਇੱਕ ਦਮ ਹੌਲ ਨਾ ਸਾਹਿੰਦੇ ਹੁ  
 ਜਿਹੜੇ ਪੱਥਰ ਵਾਂਗ ਪਹਾੜਾਂ ਆਹੇ, ਉਹ ਲੂਣ ਵਾਂਗੂੰ ਗਲ ਵਹਿੰਦੇ ਹੁ  
 ਇਸ਼ਕ ਸੁਖਾਲਾ ਜੇ ਹੋਂਦਾ ਬਾਹੂ<sup>(੨੦)</sup>, ਸਭ ਆਸ਼ਕ ਹੀ ਬਣ ਬਹਿੰਦੇ ਹੁ

Laam Lahoo Hoo ghairree dhande, hik pal mool na raihnde Hoo  
 Ishq ne putte rukh jarhaan theen, ek dam haul na saihnde Hoo  
 Jehre patthar vaang pahaarraan aahe, ooh loon vaangoon gal vaihnde Hoo  
 Ishq saukhaalaa je hondaa Bahoo, sabh aashiq hee ban baihnde Hoo

*Lahoo and Hoo, now strangers as I forever behold the Divine  
 Love uprooted the trees. Can't bear for an instant  
 Callous folk-mighty as mountains flowed melting alike salt  
 If love was easy, O Bahoo, then all would claim to be lovers*

**W**hen the vision of Allah is received by the warmth of love, there is no need of invocation of *LaHoo* or *Hoo*. Since the seeker of Allah is absorbed in the vision hence the invocation and reflection end. Love is such a gale that uproots all the wrong beliefs and makes the inward its own abode. Love melts the callous men like mountains into salt but it is also a fact that if the Divine love had been easy, everybody would have claimed to be a lover.

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
لاھو ; لاھو حو ; Lahoo Hoo	The two stages of invocations of <i>Ism- e-Allah Zaat, Lahoo and Hoo</i>		Job of strangers (to Divine vision); <i>figuratively</i> , engrossed in Divine vision to such an extent that there remains no need for invocation
ہک پل ; ہک پل ; hik pal	A moment	غیری دھندے ; گہری دھندے ; ghairee dhande	
مول نہ رہندے ; مول نا رہندے ; mool na raihnde	Cannot stay or live without (Divine vision)		
عشق ; عشق ; ishq	Ardent Divine love	نے ; نئے ; ne	By
پٹے ; پٹے ; putte	Uprooted	رکھ ; رکھ ; rukh	Tree
جڑھاں تھیں ; جڑھاں تھیں ; jarhaan theen	From roots	ایک دم ; ایک دم ; ek dam	An instant
ہول نہ سہندے ; ہول نا سہندے ; haul na saihnde	Cannot tolerate fear	جہرے ; جہرے ; jehre	Who
پتھر ; پتھر ; patthar	Stone, rock	وانگ ; واگ ; vaang	Like, same as, similar to, in similar manner
پہاڑاں ; پہاڑاں ; pahaarraan	Mountains	آہے ; آہے ; aahe	Is, are
وہ ; وہ ; ooh	Those, they, he	لوٹ ; لوٹ ; loon	Salt
واگوں ; واگوں ; vaangoon	Like	گل ; گل ; gal vaihnde	Melt or dissolve and then flow
سوکھالا ; سوکھالا ; saukhaalaa	Easy	جے ; جے ; je	If, in case, provided

ہوندا ; ہوندا ; hondaa To be

سب ; سب ; sabh All, everyone

عاشق ہی بن ہندے ; آسک  
 ہی بٹ بٹہندے ; aashiq Claim to be Divine  
 hee ban baihnde lovers



## 163. Grave

ل لوک قبر دا کرسن چاره، لحد بناون ڈیرا هُو  
 چٹکی بھر مٹی دی پاسن، کرسن ڈھیر اچیرا هُو  
 دے درود گھراں نوں وِنجن، کوکن شیرا شیرا هُو  
 بے پرواہ درگاہ ربّ دی باهُو، نہیں فضلاں باجھ نیڑا هُو

ਲਾਮ ਲੋਕ ਕਬਰ ਦਾ ਕਰਸਨ ਚਾਰਾ, ਲਹਦ ਬਣਾਵਨ ਡੇਰਾ ਹੁ  
 ਚੁਟਕੀ ਭਰ ਮਿੱਟੀ ਦੀ ਪਾਸਣ, ਕਰਸਨ ਢੇਰ ਉਚੇਰਾ ਹੁ  
 ਦੇ ਦਰੁਦ ਘਰਾਂ ਨੂੰ ਵੰਜਣ, ਕੁਕਣ ਸ਼ੇਰਾ ਸ਼ੇਰਾ ਹੁ  
 ਬੇਪਰਵਾਹ ਦਰਗਾਹ ਰੱਬ ਦੀ ਬਾਹੂ<sup>(੮੦)</sup>, ਨਹੀਂ ਫਜ਼ਲਾਂ ਬਾਝ ਨਬੇੜਾ ਹੁ

Laam Lok qabar da karsan chaaraa, laihad banaawan deraa Hoo  
 Chutkee bhar mittee dee paasan, karsan dher ucheraa Hoo  
 De darood gharaan noon vanjan, kookan sheraa sheraa Hoo  
 Beparvaah dargah Rabb dee Bahoo, naheen fazlaan baajh naberra Hoo

Men prepare the grave to make it an abode  
 Drop a handful of soil over it to make a lofty heap  
 Recite verses and go home. Wail and cry recalling  
 Indifferent is Lord, O Bahoo. No way out without His mercy

**A**fter your death people will dig your grave, bury you and then will throw soil on it until there is a lump. They will recite benedictions for the Prophet, a few verses from the Quran then will head to their homes and remember you with tears only for a while. Remember! Allah is indifferent and unconcerned. In His court no one will succeed without His favour and grace.

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
لوک ; لَوک ; lok	People, public, society, masses	قبر ; ਕਬਰ ; qabar	Grave, tomb
دا ; ਦਾ ; da	Of	ਕਰਨ ਚਾਰਾ ; ਕਰਸ ਚਾਰਾ ; karsan chaaraa	Make effort; prepare
لحد ; ਲਹਦ ; laihad	Grave	بنان ; ਬਨਾਵਨ ; banaawan	Make
ڈیرا ; ڈیرا ; deraa	Abode	چٹکی بھر ; چوٹੀ بھر ; chutkee bhar	A pinch of; a small quantity
مٹی دی پاسن ; میٹی ਦੀ ਪਾਸਣ ; mittee dee paasan	Throw or put soil over it	ਕਰਨ ਡਿਰ ਚਿਰਾ ; ਕਰਸਨ ਦੇਰ ਉਚੇਰਾ ; karsan dher ucheraa	Make a lofty heap
دے درود ; ਦੇ ਦਰੂਦ ; de darood	Pray or recite <i>darood</i> (supplication for the Holy Prophet)	گھراں ; گھاراں ; gharaan	Houses
نون ; نون ; noon	At, to, on, for	وَجَن ; وَجَن ; vanjan	Go
کوکن شیر اشیرا ; کوکن شیرا ; kookan sheraa sheraa	Wail by repeating name and merits	بے پرواہ ; بے پرواہ ; beparvaah	Indifferent
درگاہ ; درگاہ ; dargah	Court	رب ; رَب ; Rabb	God, Lord
نہیں ; نہی ; naheen	No, not	فضلاں ; فضلان ; fazlaan	Grace, mercy, blessing
बाज ; बाज ; baajh	Without, besides	نَبَرَا ; नबेरा ; naberra	Salvation, pardon, absolution



## 164. True in Love

ل لوہا ہوویں پیا کٹیویں، تاں تلوار سڈیویں ہُو  
 کنگھی وانگوں پیا چریویں، تاں زُلف محبوب بھریویں ہُو  
 مہندی وانگوں پیا گھوٹیویں، تاں تلی محبوب رنگیویں ہُو  
 وانگ کپاہ پیا پنچیویں، تاں دستار سڈیویں ہُو  
 عاشق صادق ہوویں باہُو، تاں رَس پریم دی پیویں ہُو

لاام لہرا ہوے پیا کٹیوے، تاں تلوار سڈیوے  
 کھی وانی پیا چریوے، تاں چلڑ مہربوب بھریوے  
 مہندی وانی پیا گھوٹیوے، تاں تلی مہربوب رنگیوے  
 وانگ کپاہ پیا پنچیوے، تاں دستار سڈیوے  
 عاشق صادق ہوں باہو، تاں رَس پریم دی پیوے

Laam Lohaa hoven peaa kuteeven, taan talwaar sadeeven Hoo  
 Kanghee vaangoon peaa chireeven, taan zulf mahboob bhareeven Hoo  
 Mehndee vaangoon peaa ghuteeven, taan talee mahboob rangeeven Hoo  
 Vaang kapaah peaa pinjeeven, taan dastaar sadeeven Hoo  
 Aashiq saadiq hoven Bahoo, taan ras prem dee peeven Hoo

Get struck, like a red-hot iron... worthy to be called a sword  
 Get cut to become a comb... worthy to touch lover's tresses  
 Get grinded as henna... to colour beloved's palm  
 Get weaved like cotton...to call a turban  
 If you are true in love, says Bahoo, only then you'll drink elixir of love

**I**n this stanza, the trials and tribulations which are faced in the path of love are explained through examples and similes.

Iron is beaten on getting red hot to prepare a sword. The wood is cut through to form a comb and then it is honoured to touch the beloved's lock of hair. Henna is ground on the

stone, then it decorates beloved's palms. Cotton becomes a turban after carding and is then decorated on the beloved's head. O seeker! If you are a true lover and want union with Allah, you will have to face problems, trials and hardships then the Divine union is destined to you.

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
لوہا ; لੋਹਾ ; lohaa	Iron	ہوویں ; ہوئے ; hoven	Become
پیا کٹیوے ; پیا کٹیوے ; peaa kuteeven	Being struck	تاں ; تان ; taan	Then, so, therefore
تالوار ; ਤਲਵਾਰ ; talwaar	Sword, sabre	سڈیوے ; سڈیوے ; sadeeven	Called
کنگھی ; کھی ; kanghee	Comb	واگوں ; واگوں ; vaangoon	Like
پیا چریوے ; پیا چریوے ; peaa chireeven	Being cut	زلف ; چولہا ; zulf	Curl, lock, strand or tress of hair
محبوب ; مہیبوب ; mahboob	Beloved	بھریوے ; بھریوے ; bhareeven	To comb, to straighten
مہندی ; مہندی ; mehndee	Henna	پیا گھٹیوے ; پیا گھٹیوے ; peaa ghuteeven	Being ground
تالی ; ਤਲੀ ; talee	Palm, sole	رنگیوے ; رنگیوے ; rangeeven	Coloured
وانگ ; وانگ ; vaang	Like, same as, similar to, in similar manner	کپاہ ; کپاہ ; kapaah	Cotton
پیا پنچیوے ; پیا پنچیوے ; ; peaa pinjeeven	Being card or woven; cotton- carding	دستار ; دستار ; dastaar	Turban
عاشق ; عاشق ; aashiq	Divine lovers	صادق ; صادق ; saadiq	True
راس پرم دی ; راس پرم دی ; ras prem dee	Sap of love	پیوے ; پیوے ; peeven	Drink

## 165. Exactly the Divine Essence

مُوتُوا والی موت نہ ملی، جیں وچ عشق حیاتی ھو  
 موت وصال تھسی ہک، جدوں اسم پڑھسی ذاتی ھو  
 عین دے وچوں عین جو تھیوے، دُور ہووے قرباتی ھو  
 ھو دا ذکر ہمیش سڑیندا باھو، دینہاں سکھ نہ راتی ھو

ਮੀਮ ਮੂਤੂ ਵਾਲੀ ਮੌਤ ਨਾ ਮਿਲੀ, ਜੋਂ ਵਿਚ ਇਸ਼ਕ ਹਯਾਤੀ ਹੁ  
 ਮੌਤ ਵਿਸਾਲ ਥੀਸੀ ਹਿਕ, ਜਦੋਂ ਇਸਮ ਪੜ੍ਹੇਸੀ ਜ਼ਾਤੀ ਹੁ  
 ਐਨ ਦੇ ਵਿਚੋਂ ਐਨ ਜੋ ਥੀਵੇ, ਦੂਰ ਹੋਵੇ ਕੁਰਬਾਤੀ ਹੁ  
 ਹੁ ਦਾ ਜ਼ਿਕਰ ਹਮੇਸ਼ ਸੜੇਂਦਾ ਬਾਹੂ<sup>(੭੭)</sup>, ਦੀਂਹਾਂ ਸੁੱਖ ਨਾ ਰਾਤੀ ਹੁ

Meem Mootoo waalee maut na milee, jain wich ishq hayaatee Hoo  
 Maut wisal theesee hik, jaddoon Ism parheesee Zaattee Hoo  
 Ain de wichon ain jo theeve, dur hove qurbaatee Hoo  
 Hoo da zikr hamesh sarrendaa Bahoo, deenhaan sukh na raatee Hoo

Didn't die before death! In that death lies the eternal love  
 It's death and union if recited the personal Divine name  
 Becoming exactly alike the One esoterically going beyond the union  
 O Bahoo, invocation of *Hoo* keeps restless day and night

**D**eath before dying does not mean to die physically instead when the spiritual guide lightens the lamp of love within the seeker then he hands over his life, wealth, honour and children to Allah. He also submits before the spiritual guide in the matters regarding his plans, will, desires, life and children. This station is achieved by the contemplation of *Ism-e-Allah Zaat* and by invoking *Hoo*, the sultan of invocations. Sultan Bahoo says in this quatrain:

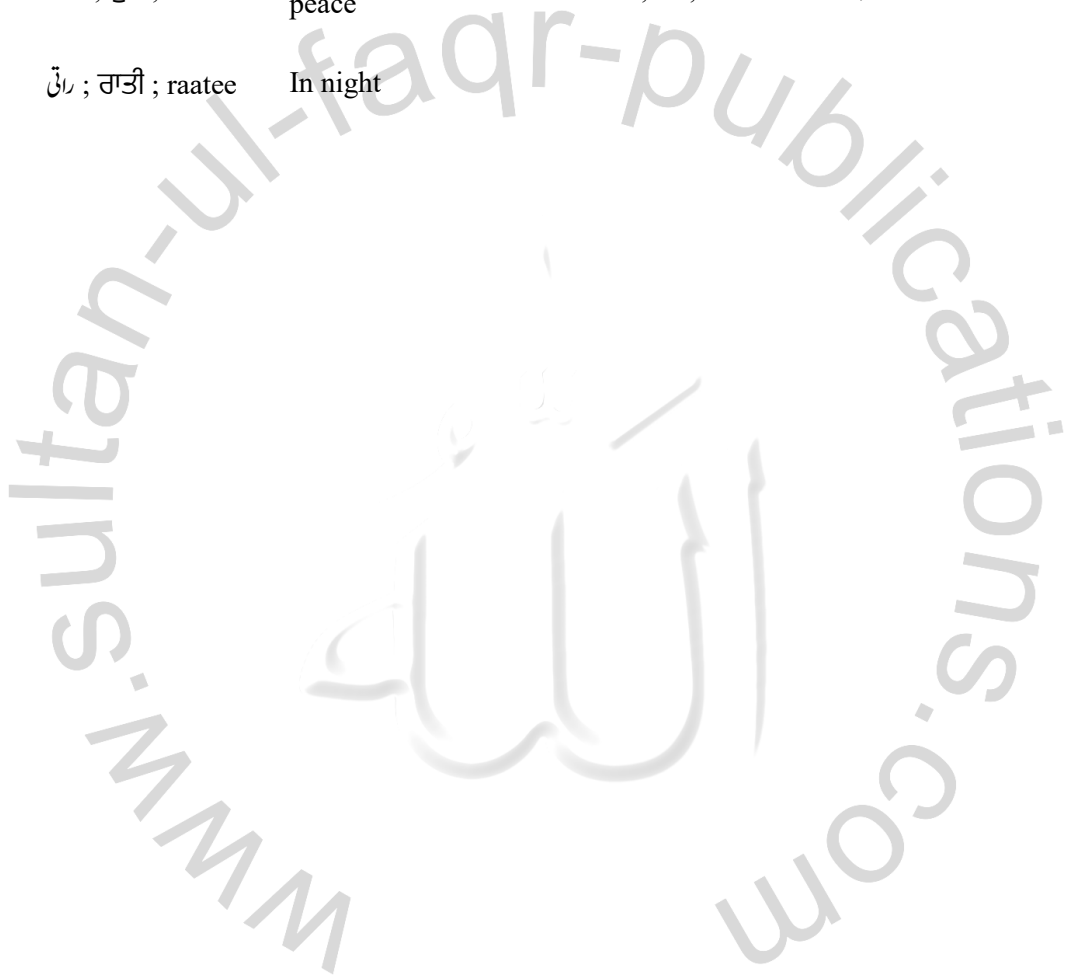
You will not achieve the gnosis of Allah unless you are in Divine love and *Ism-e-Allah Zaat* infuses your entire existence. When this happens, the seeker is annihilated in the Essence ultimately becoming His exact manifestation. This station is achieved on the

invocation of *Hoo* (هُو) which keeps the lover of Allah restless day and night. His restlessness is for the Divine Beloved.

## GLOSSARY

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
موت والی موت موت ; mootoo waalee maut	A reference to the Hadith: "Die before death."	نہ ملی ; نا मिली ; na milee	Is not attained
جین وچ ; جین وچ ; jain wich	In which	عشق ; عیشق ; ishq	Ardent Divine love
حیاتی ; رجااتی ; hayaatee	Eternal (life)	موت وصال ; موت وصال ; maut wisal	Death and union
تھیسی ; ٹھیسی ; theesee	Will become	ہک ; حیک ; hik	One
جدوں ; جڈوں ; jaddoon	When	ایسم پڑھسی ذاتی ; ایسم پڑھسی جاتی ; Ism parheesee Zaat	Recite the personal name; invoke <i>Ism- e-Allah Zaat</i>
این ; این ; ain	Exact, the same; here it means <i>Ism- e-Allah Zaat</i> about which Sultan Bahoo quotes, " <i>Ism-e- Allah Zaat</i> is exactly the Divine Essence."	دے وچوں ; دے وچوں ; de wichon	Within it
این جو تھیوے ; این جو تھیوے ; ain jo theeve	Beome the exact; it means becoming one with the Essence after annihilating in Him i.e. the station of immortality with the Essence.	دور رہوے ; دور رہوے ; dur hove	End, finish; does not stay (even proximity)
		قرباتی ; قرباتی ; qurbaatee	Closeness, proximity

هُودَا زِڪَر ; ਹੂ ਦਾ ਜ਼ਿਕਰ ; Hoo da zikr	The invocation of <i>Hoo</i>	ہمیش ; ਹਮੇਸ਼ ; hamesh	Always, ever, perpetual
سَرِنْدَا ; ਸਰੰਦਾ ; sarrendaa	Burns; <i>figuratively</i> , keeps one restless	دینہاں ; دینہاں ; deenhaan	In day
سُڪھ ; ਸੁੱਖ ; sukh	Comfort, ease, rest, peace	نہ ; نا ; na	No, not
راتی ; ਰਾਤੀ ; raatee	In night		



## 166. Goldsmith

مرشد وانگ سارے ہووے، جیہڑا گھت سُٹھالی گالے ہُو  
 م  
 پا سُٹھالی باہر گڈھے، بُندے گھڑے یا والے ہُو  
 کنیں ٹُوباں دے تَدوں سُہاون، جَدوں کھٹے پا اُجالے ہُو  
 نام فقیر تہاں دا باہُو، جیہڑا دَم دَم دوست سنبھالے ہُو

ਮੀਮ ਮੁਰਸ਼ਦ ਵਾਂਗ ਸੁਨਾਰੇ ਹੋਵੇ, ਜਿਹੜਾ ਘੱਤ ਕੁਠਾਲੀ ਗਾਲੇ ਹੁ  
 ਪਾ ਕੁਠਾਲੀ ਬਾਹਰ ਕੱਢੇ, ਬੰਦੇ ਘੜੇ ਯਾ ਵਾਲੇ ਹੁ  
 ਕੰਨੀਂ ਖੁਬਾਂ ਦੇ ਤਦੋਂ ਸੁਹਾਵਣ, ਜਦੋਂ ਖੱਟੇ ਪਾ ਉਜਾਲੇ ਹੁ  
 ਨਾਮ ਫਕੀਰ ਤਿਨ੍ਹਾਂ ਦਾ ਬਾਹੂ<sup>(੭੭)</sup>, ਜਿਹੜਾ ਦਮ ਦਮ ਦੋਸਤ ਸੰਭਾਲੇ ਹੁ

Meem Murshid vaang sunaare hove, jehraa ghatt kuthaalee gaale Hoo  
 Paa kuthaalee baahar kaddhe, bunde ghare yaa vaale Hoo  
 Kanneen khoobaan de tadoon suhaavan, jaddoon khatte paa ujaale Hoo  
 Naam Fakir tinhaan da Bahoo, jehraa dam dam dost sambhaale Hoo

Like a goldsmith should the spiritual guide be, who burns in the crucible  
 From the fierce fire pulls out, to handcraft earrings and hoops  
 Looks elegant in the ear of the beloved but first give it a glow  
 The name 'Fakir' is of those, O Bahoo, who remember the Friend with every breath

The goldsmith melts raw gold in a crucible and then alters it into many forms of jewellery giving it a lustrous look. Such should be the spiritual guide who burns the seeker in the kiln of ardent Divine love and moulds his spiritual being with *Ism-e-Allah Zaat* purifying it from the love of other than Allah. Old habits and wishes are altered, moulding the seeker as he desires. The perfect Fakir is the one who remembers and beholds the Beloved all the time.

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
مُرشد ; ਮੁਰਸ਼ਦ ; Murshid	Spiritual guide	ਵਾਂਗ ; ਵਾਂਗ ; vaang	Like, same as, similar to, in similar manner
سُنارے ; سُنارے ; sunaare	Goldsmith	ਹੋਵੇ ; ਹੋਵੇ ; hove	Be
جہڑا ; ਜਿਹੜਾ ; jehraa	Who	ਘੱਤ ; ਘੱਤ ; ghatt	To put
کُٹھاالے ; ਕُٹھاالے ; kuthaalee	A utensil in which a goldsmith melts gold; crucible, cupel	ਗਾਲੇ ; ਗਾਲੇ ; gaale	Melts
ਪਾ ; ਪਾ ; paa	Put	ਬਾਹਰ ਕੱਢੇ ; baahar kaddhe	Takes out
ਬੰਦੇ ; ਬੰਦੇ ; bunde	Earrings, jewellery	ਘੜੇ ; ਘੜੇ ; ghare	Makes; moulds
ਯਾ ; ਯਾ ; yaa	Or	ਵਾਲੇ ; ਵਾਲੇ ; vaale	Hoop earrings, jewellery
ਕੰਨੀ ; ਕੰਨੀ ; kanneen	In ears	ਖੂਬਾ ; khoobaan	Beloved; beautiful
ਦੇ ; ਦੇ ; de	Of	ਤਦੋਂ ; ਤਦੋਂ ; tadoon	Then, at that time, in that case
ਸੁਹਾਵਣ ; ਸੁਹਾਵਣ ; suhaavan	Look beautiful, adorn	ਜਦੋਂ ; ਜਦੋਂ ; jaddoon	When
ਖੱਟੇ ; ਖੱਟੇ ; khatte	Polishes gold	ਉਜਾਲੇ ; ਉਜਾਲੇ ; ujaale	Makes shiny
ਨਾਮ ; ਨਾਮ ; naam	Name	ਫਕੀਰ ; ਫਕੀਰ ; Fakir	Fakir
ਤਿਨ੍ਹਾਂ ਦਾ ; ਤਿਨ੍ਹਾਂ ਦਾ ; tinhaan da	Their	ਦਮ ਦਮ ; ਦਮ ਦਮ ; dam dam	With every breath
ਦੋਸਤ ; ਦੋਸਤ ; dost	Friend	ਸੰਭਾਲੇ ; ਸੰਭਾਲੇ ; sambhaale	Remember

## 167. Meeting the Spiritual Guide

مرشد مینوں حج مکے دا، رحمت دا دروازہ ہُو  
 کراں طواف دوالے قبلے، نیت ہووے حج تازہ ہُو  
 کُن فَيَكُونُ جدوکا سُنیا، ڈٹھا مُرشد دا دروازہ ہُو  
 مُرشد سدا حیاتی والا باہُو، اوہو خضر تے خواجہ ہُو

ਮੀਮ ਮੁਰਸ਼ਦ ਮੈਨੂੰ ਹੱਜ ਮਕੇ ਦਾ, ਰਹਿਮਤ ਦਾ ਦਰਵਾਜ਼ਾ ਹੁ  
 ਕਰਾਂ ਤੁਆਫ਼ ਦਵਾਲੇ ਕਿਬਲੇ, ਨਿਤ ਹੋਵੇ ਹੱਜ ਤਾਜ਼ਾ ਹੁ  
 ਕੁਨ ਫ਼ਾਯਾਕੁਨ ਜਦੋਕਾ ਸੁਣਿਆ, ਡਿੱਠਾ ਮੁਰਸ਼ਦ ਦਾ ਦਰਵਾਜ਼ਾ ਹੁ  
 ਮੁਰਸ਼ਦ ਸਦਾ ਹਯਾਤੀ ਵਾਲਾ ਬਾਹੂ<sup>(੨੦)</sup>, ਓਹੋ ਖ਼ਿਜ਼ਰ ਤੇ ਖ਼ੁਆਜ਼ਾ ਹੁ

Meem Murshid mainu hajj Makke da, rehmat da darvaazaa Hoo  
 Karaan tawaaf davaale qible, nit hove hajj taazaa Hoo  
 Kun Fayakun jadokaa suniaa, dittha Murshid da darvaazaa Hoo  
 Murshid sadaa hayaatee waalaa Bahoo, oho Khizr te Khawaja Hoo

To meet the spiritual guide, is my soul's hajj. He's the gateway to compassion  
 Around the qiblah, I whirl for hajj, time and again  
 "Be! and it Becomes," Divine command ordained, instantly I glanced at my  
 guide's gateway  
 Spiritual guide is eternal, O Bahoo, he's my Khidr and my master

**I**n this quatrain, Sultan Bahoo symbolizes seeing the countenance of the spiritual guide as hajj, calls him the gateway to compassion and mercy of Allah and considers meeting him as circumambulating Kaaba.

The company of my spiritual guide is hajj for me, he is the door to Allah's mercy and I am in constant state of circumambulating him. I had recognized him in pre-existence when I heard the Divine command, 'Be and it becomes'. My spiritual guide is like Khidr, immortal, he is my guide and leader.



## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
مُرشد ; ਮੁਰਸ਼ਦ ; Murshid	Spiritual guide	میںوں ; مہنوں ; mainu	To me
حج ; ہج ; hajj	Hajj	مکے ; مکہ ; Makke	Makkah
دا ; دا ; da	Of	رحمت ; رھمات ; rehmat	Mercy, compassion
دروازہ ; دروازا ; darvaazaa	Door, entrance, gate, gateway	کراں ; کراں ; karaan	Do; perform
طواف ; تواف ; tawaaf	Circumambulation, moving around in circle	دوالے ; دوالے ; davaale	On every side, on all sides, around
قبلے ; قبیلے ; qible	Qiblah	نیت ; نیت ; nit	Perpetually, always, continually
ہوے ; ہوے ; hove	Be	تازہ ; تازا ; taazaa	Renew, new
كُنْ فَيَكُونُ ; کُن فایاکون ; Kun Fayakun	A Quranic term, “Be! And it becomes.”	جدوکا ; جدوکا ; jadokaa	Since when
سُنیا ; سُنیا ; suniaa	Listened, heard	ڈٹھا ; ڈٹھا ; dittha	Saw, seen
سدا احيائي والا ; sadaa hayaatee waalaa	Forever living; eternal (after becoming one with the One)	اوہو ; اوہو ; oho	He
خضر ; خضر ; Khizr	Khidr	تے ; تے ; te	And
خواجہ ; خواجہ ; Khawaja	A title of respect; here it means guide		

## 168. To whom should one Pledge

مُرشِدِ كَامِلِ اَوِه سَهِيڑِيَّ، جِيهْرَا دُو جِگِ خُوشِي وَكِهَاوے هُو  
 پہلے غم ٹکڑے دا میٹے، وَتِ رَبِّ دَا رَاهِ سَمَجھاوے هُو  
 اِس کَلَرِ وَا لِي کَنْدھی نُون، چَا چَانْدِي خَاصِ بِنَاوے هُو  
 جِس مُرشِدِ اِیْتھتے کُجھ نہ کیتا باھُو، اَوِه کُوڑے لَارے لَاوے هُو

ਮੀਮ ਮੁਰਸ਼ਦ ਕਾਮਿਲ ਉਹ ਸਹੇੜੀਏ, ਜਿਹੜਾ ਦੋ ਜਗ ਖੁਸ਼ੀ ਵਿਖਾਵੇ ਹੁ  
 ਪਹਿਲੇ ਗ਼ਮ ਟੁਕੜੇ ਦਾ ਮੇਟੇ, ਵੱਤ ਰੱਬ ਦਾ ਰਾਹ ਸਮਝਾਵੇ ਹੁ  
 ਇਸ ਕੱਲਰ ਵਾਲੀ ਕੰਧੀ ਨੂੰ, ਚਾ ਚਾਂਦੀ ਖ਼ਾਸ ਬਣਾਵੇ ਹੁ  
 ਜਿਸ ਮੁਰਸ਼ਦ ਇਥੇ ਕੁਝ ਨਾ ਕੀਤਾ ਬਾਹੂ<sup>(੭੭)</sup>, ਉਹ ਕੁੜੇ ਲਾਰੇ ਲਾਵੇ ਹੁ

Meem Murshid kamil ooh saherreeye, jehraa do jag khushee wikhaave Hoo  
 Pehle gham tukre da meete, vat Rabb da raah samjhaave Hoo  
 Es kallar waalee kandhee noon, cha chaandee khaas banaave Hoo  
 Jis Murshid ithhe kujh na keetaa Bahoo, ooh koorre laare laave Hoo

Pledge to the spiritual guide who gladdens in this world and the life beyond  
 Ends suffering of morsels. He guides to the pathway of the Lord  
 Makes me special-the saline wall to a silver one  
 O Bahoo, the guide who does nothing, gives false hopes and empty promises

The perfect spiritual guide is the one who gives salvation in both the worlds. He directs the perception and focus to Allah from merely the challenge of earning livelihood which has bothered man's inward for long. He transforms radically the turbulent and inexperienced spiritual being of seeker through *Ism-e-Allah Zaat* into silver, that is, blesses with gnosis of Allah. A guide who fails to do all this in the physical world and cannot direct a seeker of Allah on the path towards His gnosis is inexpert, a notorious liar and a cheat.

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
ਮੁਰਸ਼ਿਦ ਕਾਮਿਲ ; ਮੁਰਸ਼ਿਦ ਕਾਮਿਲ ; Murshid kamil	Perfect spiritual guide	ਉਹ ; ਉਹ ; ooh	That
ਸਹੇਰੀਏ ; ਸਹੇਰੀਏ ; saherreeye	Hold on to (pledge of allegiance)	ਜਿਹੜਾ ; ਜਿਹੜਾ ; jehraa	Who
ਦੋ ਜਗ ; ਦੋ ਜਗ ; do jag	Two worlds; world and hereafter	ਖੁਸ਼ੀ ; ਖੁਸ਼ੀ ; khushee	Happiness, joy, delight
ਵਿਖਾਵੇ ; ਵਿਖਾਵੇ ; wikhaave	Shows	ਪਹਿਲੇ ; ਪਹਿਲੇ ; pehle	Initially, firstly
ਗਮ ; ਗਮ ; gham	Sorrow, grief, sadness; woe	ਟੁਕੜੇ ; ਟੁਕੜੇ ; tukre	Pieces; morsels, livelihood
ਦਾ ; ਦਾ ; da	Of	ਮਿਟੇ ; ਮਿਟੇ ; meete	To erase, eliminate, ends
ਵੱਤ ; ਵੱਤ ; vat	Then	ਰੱਬ ; ਰੱਬ ; Rabb	God, Lord
ਰਾਹ ; ਰਾਹ ; raah	Path	ਸਮਝਾਵੇ ; ਸਮਝਾਵੇ ; samjhaave	Advices, guides, instructs
ਇਸ ; ਇਸ ; es	This	ਕੱਲਰ ਵਾਲੀ ; ਕੱਲਰ ਵਾਲੀ ; kallar waalee	Saline; of salinity
ਕੰਧੀ ; ਕੰਧੀ ; kandhee	Wall	ਨੂੰ ; ਨੂੰ ; noon	At, to, on, for
ਚਾਂਦੀ ; ਚਾਂਦੀ ; cha chaandee	Lifts and (transforms into) silver	ਖਾਸ ; ਖਾਸ ; khaas	Special
ਬਣਾਵੇ ; ਬਣਾਵੇ ; banaave	Makes	ਜਿਸ ; ਜਿਸ ; jis	Which, that

اِثْهَ ; اِثْهَ ; ithhe	Here	کُجھ نہ کیتا ; کُجھ نہ کیتا ; kujh na keetaa	Does not do anything
کوڑے لارے لارے ; کوڑے لا رہے لارے ; koorre laare laave	Gives false hope and makes empty promises		



## 169. Falcon of Divine Gnosis

مرشد میرا شہبازِ الہی، وَنَج رَلِیا سَنگ حَبِیباں ھُو  
 تقدیرِ الہی چھکیاں ڈوراں، کداں مِلِسی نال نصیبیاں ھُو  
 کوہڑیاں دے دُکھ دُور کریندا، کرے شفا مریضاں ھُو  
 ہر ہیک مرض دا دارو تو ہیں باھُو، کیوں گھتنائیں وِس طیبیاں ھُو

ਮੀਮ ਮੁਰਸ਼ਦ ਮੇਰਾ ਸ਼ਹਬਾਜ਼ ਇਲਾਹੀ, ਵੰਜ ਰਲ਼ਿਆ ਸੰਗ ਹਬੀਬਾਂ ਹੂ  
 ਤਕਦੀਰ ਇਲਾਹੀ ਛਿੱਕੀਆਂ ਡੇਰਾਂ, ਕਦਾਂ ਮਿਲਸੀ ਨਾਲ ਨਸੀਬਾਂ ਹੂ  
 ਕੋਹੜਿਆਂ ਦੇ ਦੁੱਖ ਦੂਰ ਕਰੇਂਦਾ, ਕਰੇ ਸ਼ਫਾ ਮਰੀਜ਼ਾਂ ਹੂ  
 ਹਰ ਹਿਕ ਮਰਜ਼ ਦਾ ਦਾਰੂ ਤੂ ਹੈਂ ਬਾਹੂ<sup>(੯੭)</sup>, ਕਿਉਂ ਘੱਤਨਾਏਂ ਵੱਸ ਤਬੀਬਾਂ ਹੂ

Meem Murshid mera shahbaaz Elahi, vanj raliaa sang habeebaan Hoo  
 Tadqeer Elahi chhikkeean doraan, kadaan milsee naal naseebaan Hoo  
 Kohrriaan de dukh dur karendaa, kare shafaa mareezaan Hoo  
 Har hik marz da daaroo tu hain Bahoo, kioon ghattnaeen vass tabeebaan Hoo

My spiritual guide, the falcon of Divine gnosis, now with the fellow lovers  
 The strings of Divine fate orchestrated, when will I get lucky to meet him  
 Cures the grief of leprosy, heals the sick  
 O Bahoo, why send in care of physicians! The drug of all ailments lies with you

**M**y spiritual guide, the falcon of Divine gnosis, is now with the Holy Prophet and the other beloveds of God. This is my fate that now he is not physically with me. I will be able to meet him again when it is written in my destiny. My spiritual guide is curing leprosy with his spiritual sight, i.e. he is enlightening people with rusty inwards with the Divine light. O Bahoo! You have the cure for all the physical and spiritual ailments, then why are you sending seekers to others.

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
مُرشد ; ਮੁਰਸ਼ਦ ; Murshid	Spiritual guide	میرا ; مہرا ; mera	My, mine
شہباز الہی ; شہباز ਇਲਾہی ; shahbaaz Elahi	Falcon of God	مٹھ رلیاںگ ; ਵੰج رلیا ਮੰਗ ; vanj raliaa sang	Met along with
حبیباں ; ਹਬੀਬਾਂ ; habeebaan	Beloveds	تقدیر الہی ; ਤਕਦੀਰ ਇਲਾਹੀ ; tadqeer Elahi	Destiny by God
چھکیاں ; ਛਿੱਕੀਆਂ ; chhikkeaan	To pull	ڈوراں ; ڈੋਰਾਂ ; doraan	Strings, cords
کداں ; کداں ; kadaan	When	میلے ; میلسمی ; milsee	Will join
نال نصیباں ; نال ناسیباں ; naal naseebaan	By luck	کوہڑیاں ; کوہڑیاں ; kohrriaan	Leprosy patients, lepers
دے ; دے ; de	Of	دُکھ ; دُکھ ; dukh	Pain, suffering
دور کارددا ; دور کارددا ; dur karendaa	Relieves from	کرتے شفا ; کرتے شفا ; kare shafaa	Heals, cures
مریضاں ; مریضاں ; mareezaan	Patients	ہر ایک ; ہر ایک ; har hik	Every, all, entire
مرض ; مریض ; marz	Illness, sickness, disease	دا ; دا ; da	Of
دارو ; دارو ; daaroo	Medicine	تُو ; تُو ; tu	You
ہیں ; ہیں ; hain	Are	کیوں ; کیوں ; kioon	Why, what for
گھٹناہے ; گھٹناہے ; ghattnaeen	Send towards	وَس ; وَس ; vass	In care of; authority, power, control
طیباں ; طبیبوں ; tabeebaan	Physicians, doctors		

## 170. Love, The Kaaba

مرشد مکہ تے طالب حاجی، کعبہ عشق بنایا ہو  
 وچ حضور سدا ہر ویلے، کریئے حج سوایا ہو  
 ہک دم میتھوں جدا نہ ہووے، دل ملنے تے آیا ہو  
 مرشد عین حیاتی باہو، میرے لوں لوں وچ سمایا ہو

ਮੀਮ ਮੁਰਸ਼ਦ ਮੱਕਾ ਤੇ ਤਾਲਬ ਹਾਜੀ, ਕਾਅਬਾ ਇਸ਼ਕ ਬਣਾਇਆ ਹੁ  
 ਵਿਚ ਹਜ਼ੂਰ ਸਦਾ ਹਰ ਵੇਲੇ, ਕਰੀਏ ਹੱਜ ਸਵਾਇਆ ਹੁ  
 ਹਿਕ ਦਮ ਮੈਥੋਂ ਜੁਦਾ ਨਾ ਹੋਵੇ, ਦਿਲ ਮਿਲਣੇ ਤੇ ਆਇਆ ਹੁ  
 ਮੁਰਸ਼ਦ ਐਨ ਹਯਾਤੀ ਬਾਹੂ<sup>(ਹ)</sup>, ਮੇਰੇ ਲੂੰ ਲੂੰ ਵਿਚ ਸਮਾਇਆ ਹੁ

Meem Murshid Makkah te taalab haji, Kaaba ishq banaaiaa Hoo  
 Wich huzoor sadaa har wele, kareeye hajj savaaiaa Hoo  
 Hik dam maithon judaa na hove, dil milne te aaiaa Hoo  
 Murshid ain hayaatee Bahoo, mere loon loon wich samaaiaa Hoo

Spiritual guide, my Makkah; Love, the Kaaba; Seeker is a haji  
 I stay in Divine presence, performing hajj time after time  
 We don't separate a moment; Hearts will unify before long  
 O Bahoo, spiritual guide is eternal, manifesting in my being

**T**he perfect spiritual guide is Makkah, the seeker is pilgrim and his love is Kaaba. Such a seeker is eternally present in front of Allah in the state of circumambulation out of love which is his hajj. I am not separated from my guide even for a moment and now my inward yearns for complete union. My immortal guide is like a soul to this body.

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
مُرشد ; مُرشد ; Murshid	Spiritual guide	مکہ ; مَکّہ ; Makkah	Makkah
تے ; ਤੇ ; te	And	طالب ; ਤਾਲਬ ; taalab	Seeker
حَاجِي ; ਹਾਜੀ ; haji	Haji; one who has made a pilgrimage to Makkah	كعبه ; ਕਾਅਬਾ ; Kaaba	Kaaba
عشق ; ਇਸ਼ਕ ; ishq	Ardent Divine love	بنایا ; ਬਣਾਇਆ ; banaaiaa	Made
وِج ; ਵਿਚ ; wich	Spiritual being, esoteric being	حضور ; ਹਜ਼ੂਰ ; huzoor	Divine presence
سدا ; سدا ; sadaa	Always, perpetually, continually, permanently, ever	ہر ویلے ; ہر वेले ; har wele	All the time, every moment
کریئے ; ਕਰੀਏ ; kareeye	Do	حج ; ਹੱਜ ; hajj	Hajj
سوايا ; سداਇਆ ; savaaiaa	Greater than before; again and again	ہک دم ; ہک دم ; hik dam	A moment
میتھوں ; مېٲو ; maithon	From me	جدا نہ ہووے ; جُدا نا ਹੋਵے ; judaa na hove	Does not part or separate
دل ; ਦਿਲ ; dil	Heart, inward	میلنے تے آیا ; آئیآ ; milne te aaiaa	Wants to meet
عین ; ائین ; ain	Exact; True	حیاتی ; ہجااتی ; hayaatee	Living; eternal
میرے ; مېرے ; mere	Mine, my	لُون لُون ; لُون لُون ; loon loon	Small body hair; here it means every hair on the body
سمايا ; سداਇਆ ; samaaiaa	Contained; assimilated; manifested		



171. **W**e are nearer...

مرشد وَّسَّ سَے کوہاں تے، مینوں دِسے نیرے ہُو  
 کی ہويا بُت اوہلے ہويا، پر اوہ وَّسَّ وِج میرے ہُو  
 جنہاں الف دی ذات صحی کیتی، اوہ رکھدے قدم آگیرے ہُو  
 نَحْنُ اقْرَبُ لَبْہ لیوسے باہُو، جھگڑے کُل نیرے ہُو

ਮੀਮ ਮੁਰਸ਼ਦ ਵੱਸੇ ਸੈ ਕੋਹਾਂ ਤੇ, ਮੈਨੂੰ ਦਿੱਸੇ ਨੇੜੇ ਹੁ  
 ਕੀ ਹੋਇਆ ਬੁੱਤ ਓਹਲੇ ਹੋਇਆ, ਪਰ ਉਹ ਵੱਸੇ ਵਿਚ ਮੇਰੇ ਹੁ  
 ਜਿਨ੍ਹਾਂ ਅਲਿਫ਼ ਦੀ ਜ਼ਾਤ ਸਹੀ ਕੀਤੀ, ਉਹ ਰੱਖਦੇ ਕਦਮ ਅਗੇਰੇ ਹੁ  
 ਨਹਨੁ-ਅਕਰਾਬੁ ਲੱਭ ਲਿਓਸੇ ਬਾਹੂ<sup>(ਰਹ)</sup>, ਝਗੜੇ ਕੁਲ ਨਬੇੜੇ ਹੁ

Meem Murshid vasse sey kohaan te, mainu disse nerre Hoo  
 Kee hoiaa bott ohle hoiaa, par ooh vasse wich mere Hoo  
 Jinhaan Alif dee Zaat sahee keetee, ooh rakhde qadam agere Hoo  
 Nahnu Aqrabu labh lyosey Bahoo, jhagre kul naberre Hoo

The spiritual guide ensconces miles away yet mirrored nearby  
 Physically apart...it doesn't make any difference. He's in my heart  
 Indeed, they proceed forward...who found *Ism-e-Allah Zaat*  
 O Bahoo, its unveiled, "We are nearer..." untangling all deceptions

**T**hough apparently my spiritual guide dwells many miles away yet I see him around me all the time because his abode is my inward. Those who reached the core of *Ism-e-Allah Zaat* proceed with valour in *Faqr* and those who uncovered the secret of, "We are nearer to him than his jugular vein," indeed have recognized Allah and have dismissed all the discords of this temporal world.

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
مُرشد ; ਮੁਰਸ਼ਦ ; Murshid	Spiritual guide	وَسَّ ; ਵੱਸੋ ; vasse	Reside, live
ਸੈ ਕੋਹਾਂ ਤੇ ; sey kohaan te	Many miles away	ਮੈਨੂੰ ; ਮੈਨੂੰ ; mainu	Me, to me
ਦਿੱਸੇ ; ਦਿੱਸੇ ; disse	Is seen; is visible	ਨੇੜੇ ; ਨੇੜੇ ; nerre	Near, close to, close by
ਕੀ ਹੋਇਆ ; kee hoiaa	What happened	ਬੁੱਤ ; ਬੁੱਤ ; bott	Idol; physical being
ਓਹਲੇ ; ਓਹਲੇ ; ohle	Hidden, concealed; disappear	ਹੋਇਆ ; ਹੋਇਆ ; hoiaa	Did
ਪਰ ; ਪਰ ; par	But, however	ਉਹ ; ਉਹ ; ooh	He
ਵਿਚ ਮੇਰੇ ; wich mere	Within me, within my esoteric being	ਜਿਨ੍ਹਾਂ ; ਜਿਨ੍ਹਾਂ ; jinhaan	Who
ਅਲਿਫ਼ ਦੀ ਜ਼ਾਤ ; Alif dee Zaat	<i>Ism-e-Allah Zaat</i>	ਸਹੀ ਕੀਤੀ ; sahee keetee	Corrected; did right
ਰੱਖਦੇ ; ਰੱਖਦੇ ; rakhde	Keep	ਕਦਮ ; ਕਦਮ ; qadam	Footstep, step
ਅਗੇ ; ਅਗੇ ; agere	Forward, ahead	نَحْنُ أَقْرَبُ ; ਨਹਨੁ- ਅਕਰਾਬੁ ; Nahnu Aqrabu	Allah says: نَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ We are nearer to him than his jugular vein. (50:16)
ਲੱਭ ਲਿਓਸੇ ; labh lyosey	Traced, found	ਕੁਲ ; ਕੁਲ ; kul	Whole, all, entire
ਝਗੜੇ ; ਝਗੜੇ ; jhagre	Quarrels, fights, disputes		
ਨਬੇੜੇ ; ਨਬੇੜੇ ; naberre	Finished, completed; settled, solved		

## 172. Taught the Lesson

مرشد ہادی سبق پڑھایا، بن پڑھیوں پیا پڑھیوے ہو  
 انگلیاں وچ کٹاں دے دتیاں، بن سُنیوں پیا سُنیوے ہو  
 نین نیناں وّلوں تُر تُر تکدے، بن ڈُٹھیوں پیا ڈِسیوے ہو  
 باھو ہر خانے وچ جانی وِسدا، کن سر اوہ رکھیوے ہو

ਮੀਮ ਮੁਰਸ਼ਦ ਹਾਦੀ ਸਬਕ ਪੜ੍ਹਾਇਆ, ਬਿਨ ਪੜ੍ਹਿਓਂ ਪਿਆ ਪੜ੍ਹੀਵੇ ਹੂ  
 ਉਂਗਲੀਆਂ ਵਿਚ ਕੰਨਾਂ ਦੇ ਦਿੱਤੀਆਂ, ਬਿਨ ਸੁਣਿਓਂ ਪਿਆ ਸੁਣੀਵੇ ਹੂ  
 ਨੈਣ ਨੈਣਾਂ ਵੱਲੋਂ ਤੁਰ ਤੁਰ ਤੱਕਦੇ, ਬਿਨ ਡਿਠਿਓਂ ਪਿਆ ਦਿਸੀਵੇ ਹੂ  
 ਬਾਹੂ<sup>(੭੭)</sup> ਹਰ ਖਾਨੇ ਵਿਚ ਜਾਨੀ ਵੱਸਦਾ, ਕੰਨ ਸਿਰ ਉਹ ਰਖੀਵੇ ਹੂ

Meem Murshid haadee sabaq parhaiaa, bin parhion peaa parheeve Hoo  
 Ungliaan wich kannaan de dittiaan, bin sunion peaa suneeve Hoo  
 Nain nainaan waloon tur tur takde, bin dithion peaa diseeve Hoo  
 Bahoo har khaane wich Jaanee wasdaa, kan sir ooh rakheeve Hoo

Spiritual guide imparted the lesson... learnt without reading  
 Fingers in ears... yet listening the inaudible  
 Eyes behold ceaselessly... seeing the unseen  
 O Bahoo! Beloved manifests everywhere. It's now him and not me

The perfect spiritual guide has taught me such a lesson of *Ism-e-Allah Zaat* that my soul invokes it all the time. If I cover my ears I could still hear my soul invoking the name of Allah. My condition is that my eyes keep on beholding the spiritual guide even when I close them. The beloved guide is manifesting through my entire existence.

## GLOSSARY

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
مُرشد ; مورشاد ; Murshid	Spiritual guide	ہادی ; ہادسی ; haadee	Guide, leader
سبق پڑھایا ; سبک پڑھایا ; sabaq parhaiaa	Taught lesson; guided; imparted the knowledge of	بِن پڑھیوں ; بِن پڑھیوں ; bin parhion	Without reading
پیا پڑھیوے ; پیا پڑھیوے ; peaa parheeve	Is being read	انگلیاں ; ਉਂਗلیاں ; ungliaan	Fingers
وچ ; وچ ; wich	In, inside	کناں ; کناں ; kannaan	Ears
دے دیتیاں ; دے دیتیاں ; de dittiaan	Put	بِن سُنیوں ; بِن سُنیوں ; bin sunion	Without hearing or listening
پیا سُنیوے ; پیا سُنیوے ; peaa suneeve	Is being heard	نین ; نین ; nain	Eyes
نہاں والوں ; نہاں والوں ; nainaan waloon	Toward eyes	تور تور ; تور تور ; tur tur	Constantly
تکدے ; تکدے ; takde	See, look, stare	بِن ڈھکیوں ; بِن ڈھکیوں ; bin dithion	Without looking or beholding
پیا دِسیوے ; پیا دِسیوے ; peaa diseeve	Is being beheld	ہر خانے ; ہر خانے ; har khaane	Everywhere in the exoteric and esoteric
جانی ; جانی ; Jaanee	Beloved, term of endearment	وَسدا ; وَسدا ; wasdaa	Resides, lives, dwells
کن ; کن ; kan	Ear	سر ; سر ; sir	Head
اوہ ; اوہ ; ooh	He	رکھیوے ; رکھیوے ; rakheeve	Keeps

## 173. Faqr, without a Guide!

مرشد باجھوں فقر کماوے، وچ کفر دے بُڈے ھو  
 شیخ مشائخ ہو بہندے حجرے، غوث قطب بن اڈے ھو  
 تسبیحاں نپ بہن مسیتی، جویں موش بہندا وڑ کھڈے ھو  
 رات اندھاری مشکل پینڈا باھو، سے سے آون ٹھڈے ھو

ਮੀਮ ਮੁਰਸ਼ਦ ਬਾਝੋਂ ਫ਼ਕਰ ਕਮਾਵੇ, ਵਿਚ ਕੁਫ਼ਰ ਦੇ ਬੁੱਡੇ ਹੂ  
 ਸ਼ੇਖ਼ ਮਸ਼ਾਇਖ਼ ਹੋ ਬਹਿੰਦੇ ਹੁਜ਼ਰੇ, ਗ਼ੌਸ ਕੁਤਬ ਬਣ ਉਡੇ ਹੂ  
 ਤਸਬੀਹਾਂ ਨੱਪ ਬਹਿਣ ਮਸੀਤੀ, ਜਿਵੇਂ ਮੁਸ਼ ਬਹਿੰਦਾ ਵੜ ਖੁੱਡੇ ਹੂ  
 ਰਾਤ ਅੰਧਾਰੀ ਮੁਸ਼ਕਲ ਪੈਂਡਾ ਬਾਹੂ<sup>(੯੦)</sup>, ਸੈ ਸੈ ਆਵਣ ਠੁੱਡੇ ਹੂ

Meem Murshid baajhon Faqr kamaave, wich kufr de budde Hoo  
 Shaikh Mashaikh ho baihnde hujre, ghaus qutb ban udde Hoo  
 Tasbeehaan napp baihan maseetee, javen moosh bahnda varr khudde Hoo  
 Raat andhaaree mushkil paindaa Bahoo, sey sey aavan thudde Hoo

Treaded *Faqr*, without a spiritual guide. You'll die a pagan  
 Guising as Shaikh, sojourn in chambers. Fly? Entitle yourself as Ghawth and Qutb!  
 Hold tight to chaplet in mosques. You're a mouse hiding in burrows  
 It's a dark night of tribulations, O Bahoo, there'll come obstacles

**M**an without the guidance of the perfect spiritual guide not only stays deprived of union with Allah but also goes astray and becomes a heathen. This is because his intellectual struggle fails to grant him Allah's union so he believes that God never existed. He is engulfed by the darkness of self-conceit and egotism becoming the victim of inclination of creation. Then he sits in a small chamber in the guise of a spiritual guide and makes himself known as *Ghawth* and *Qutb*. Some fashion themselves with a chaplet and sit in a mosque or an enclosure like a mouse hides in a corner. All their prayers and mystic exercises are just a pretence to attract people. Without the perfect spiritual guide,

no one can travel this difficult path filled with hurdles and therefore stays in the darkness of ignorance.

## GLOSSARY

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
مُرشد ; مُرشد ; Murshid	Spiritual guide	باجھوں ; باجھوں ; baajhon	Without
فکر کماوے ; فکّر کماوے ; Faqr kamaave	Walk (the path of) <i>Faqr</i>	وِچ ; وِچ ; wich	In
کفر ; کُفر ; kufr	Paganism, disbelief	دے ; دے ; de	Of
بُڈے ; بُڈے ; budde	Drown, sink	شَیخ ; شَیخ ; Shaikh	Shaikh, spiritual guide
مَشائِخ ; مَشائِخ ; Mashaikh	Spiritual guides	ہو ; ہو ; ho	Be; become
بَہندے ; بَہندے ; baihnde	Sit	حُجْرے ; حُجْرے ; hujre	Chambers, rooms
غَوْث ; غَوْث ; ghaus	Ghawth, a rank in Sufi hierarchy	قُطْب ; قُطْب ; qutb	Qutb, a rank in Sufi hierarchy
بَن ; بَن ; ban	Become	اُڈے ; اُڈے ; udde	Took flight
تَسْبِیْحَاں ; تَسْبِیْحَاں ; tasbehaan	Rosary, chaplet	نَپ ; نَپ ; napp	Hold
بَہن ; بَہن ; baihan	Sits	مَسِیْتِی ; مَسِیْتِی ; maseetee	In the mosque
جَوین ; جَوین ; javen	As, in the manner of; as if, as though	مُوش ; مُوش ; moosh	Mouse
بَہندا ; بَہندا ; bahnda	Sits	وڑ ; وڑ ; varr	By entering

کھڈے ; کُڈے ; khudde	Mousehole, burrow, hole	رات ; رات ; raat	Night
اندھاری ; اُندھاری ; andhaaree	Dark	مشکل ; مُسکَل ; mushkil	Difficult, tough
پینڈا ; پَیڈا ; paindaa	Distance, journey	سے ; سَی ; sey	Hundred; numerous
آون ; آواٹن ; aavan	Come	ٹھڈے ; ٹُڈے ; thudde	Obstacles

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## 174. Buy Fakirism

ਮਲ ਤੇ ਜਾਨ ਸਬ ਖਰਚ ਕਰਾਹਾ, ਕਰਿਏ ਖਰਿਦ ਫਕਿਰੀ ਹੁ  
 ਮ  
 ਫਕਰ ਕਨੋਂ ਰਬ ਹਾਸਲ ਹੋਏ, ਕਿਓਂ ਕਰਿਏ ਦਲਿਕਿਰੀ ਹੁ  
 ਦੁਨੀਆ ਕਾਰਨ ਦਿਨ ਵੰਜਾਵਣ, ਕੂੜੀ ਸ਼ੈਖੀ ਪੀਰੀ ਹੁ  
 ਤਰਕ ਦੁਨੀਆ ਤਹਿਨਿ ਕਾਦਰੀ ਕੀਤੀ ਬਾਹੂ, ਸ਼ਾਹ ਮਿਰਾਨੁ ਦੀ ਮਿਰੀ ਹੁ

ਮੀਮ ਮਾਲ ਤੇ ਜਾਨ ਸਬ ਖਰਚ ਕਰਾਹਾਂ, ਕਰੀਏ ਖਰੀਦ ਫਕੀਰੀ ਹੁ  
 ਫਕਰ ਕਨੋਂ ਰੱਬ ਹਾਸਲ ਹੋਵੇ, ਕਿਉਂ ਕਰੀਏ ਦਿਲਗੀਰੀ ਹੁ  
 ਦੁਨੀਆ ਕਾਰਨ ਦਿਨ ਵੰਜਾਵਣ, ਕੂੜੀ ਸ਼ੈਖੀ ਪੀਰੀ ਹੁ  
 ਤਰਕ ਦੁਨੀਆ ਥੀਂ ਕਾਦਰੀ ਕੀਤੀ ਬਾਹੂ<sup>(ਰਹ)</sup>, ਸ਼ਾਹ ਮੀਰਾਨੁ<sup>(ਰਾ)</sup> ਦੀ ਮੀਰੀ ਹੁ

Meem Maal te jaan sab kharch karaahaan, kareeye khareed faqereee Hoo  
 Faqr kanon Rabb haasil hove, kioon kareeye dilgeereee Hoo  
 Dunya kaaran deen vanjaavan, koorree shaikhee peereee Hoo  
 Tark dunya theen Qadri keetee Bahoo, Shah Miraan dee miree Hoo

Spend wealth, offer life... buy Fakirism

It's *Faqr*. Will take you to the Lord. Don't be sad on what you've sacrificed

Ruin religion for world, such Pirs and Shaikhs are frauds

O Bahoo, true renunciation is only in *Qadri* order. The king of kings is its emperor

**F**akirism (*Faqr*) can only be earned by sacrificing wealth and life. Therefore, its seeker should not think twice before or after sacrificing. Many pseudo guides mislead their disciples out of lust for wealth and ranks. This leads to disbelief wasting lives of such men not only in this world but the hereafter as well. Only the followers of *Qadri* order have the courage to renounce world for Allah because Shaikh Abdul Qadir Jilani is the king of the kingdom of *Faqr*.



## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
ਮਾਲ ; ਮਾਲ ; maal	Wealth	ਤੇ ; ਤੇ ; te	And
ਜਾਨ ; ਜਾਨ ; jaan	Life	ਸਬ ; ਸਬ ; sab	All
ਖਰਚ ਕਰਾਹਾਂ ; ਖਰਚ ਕਰਾਹਾਂ ; ; kharch karaahaan	Spend; sacrifice	ਕਰੀਏ ਖਰੀਦ ਫਕੀਰੀ ; ਖਰੀਦ ਫਕੀਰੀ ; kareeye khareed faqeeree	Purchase or attain Fakirism
ਫਕਰ ; ਫਕਰ ; Faqr	<i>Faqr</i> (see chapter 1 of Teachings)	ਕਨੋ ; ਕਨੋ ; kanon	With, by
ਰੱਬ ਰੱਬ ਹੋਵੇ ; ਰੱਬ ਰਾਸਲ ਹੋਵੇ ; Rabb haasil hove	Lord is reached	ਕਿਉਂ ਕਰੀਏ ਦਿਲਗੀਰੀ ; ਕਿਉਂ ਕਰੀਏ ਦਿਲਗੀਰੀ ; kioon kareeye dilgeeree	Why be sad or gloomy; why worry
ਦੁਨੀਆ ; ਦੁਨੀਆ ; dunya	World	ਕਾਰਨ ; ਕਾਰਨ ; kaaran	Because of, due to, owing to, by reason of
ਦੀਨ ; ਦੀਨ ; deen	Religion, faith	ਵੰਜਾਵਣ ; vanjaavan	Waste, destroy
ਕੂੜੀ ; ਕੂੜੀ ; koorree	A lie, falsity	ਸ਼ੈਖੀ ; ਸ਼ੈਖੀ ; shaikhee	Being a Shaikh or spiritual guide
ਪੀਰੀ ; ਪੀਰੀ ; peeree	Being a Pir or spiritual guide	ਤਰਕ ਦੁਨੀਆ ਥੀਂ ; ਤਰਕ ਦੁਨੀਆ ਥੀਂ ; tark dunya theen	Renounced world
ਕਾਦਰੀ ਕੀਤੀ ; ਕਾਦਰੀ ਕੀਤੀ ; Qadri keetee	Done by ( <i>Sarwari</i> ) <i>Qadri</i>	ਸ਼ਾਹ ਮੀਰਾਨ ; ਸ਼ਾਹ ਮੀਰਾਨ ; Shah Miraan	King of kings, Shaikh Abdul Qadir Jilani
ਦੀ ; ਦੀ ; dee	Of	ਮੀਰੀ ; ਮੀਰੀ ; miree	Kingship, emperorship, leadership

## 175. Unworthy for Beloved

میں کو جھی میرا دلبر سوہنا، میں کیونکر اُس نوں بھانواں ہُو  
 ویہڑے اساڈے وڑدا ناپیں، پئی لکھ وسیلے پانواں ہُو  
 نہ میں سوہنی نہ دولت پئے، میں کیونکر یار ماناواں ہُو  
 ایہہ دُکھ ہمیشاں رہسی باہُو، روندی نہ مر جانواں ہُو

ਮੀਮ ਮੈਂ ਕੋਈ ਮੇਰਾ ਦਿਲਬਰ ਸੋਹਣਾ, ਮੈਂ ਕਿਉਂਕਰ ਉਸ ਨੂੰ ਭਾਂਵਾਂ ਹੁ  
 ਵੇਹੜੇ ਅਸਾਡੇ ਵੜਦਾ ਨਾਰੀ, ਪਈ ਲੱਖ ਵਸੀਲੇ ਪਾਂਵਾਂ ਹੁ  
 ਨਾ ਮੈਂ ਸੋਹਣੀ ਨਾ ਦੌਲਤ ਪੱਲੇ, ਮੈਂ ਕਿਉਂਕਰ ਯਾਰ ਮਨਾਂਵਾਂ ਹੁ  
 ਇਹ ਦੁੱਖ ਹਮੇਸ਼ਾਂ ਰਹਸੀ ਬਾਹੂ<sup>(੯੭)</sup>, ਰੋਂਦੀ ਨਾ ਮਰ ਜਾਂਵਾਂ ਹੁ

Meem Main kojhee mera dilbar sohnaa, main kionkar os noon bhaanwaan Hoo  
 Werhre asaade varrdaa naaheen, pae lakh vaseele paanvaan Hoo  
 Na main sohnee na daulat palle, main kionkar yaar manaanvaan Hoo  
 Eh dukh hameshaan raihsee Bahoo, rondee na mar jaanvaan Hoo

I'm ugly, my beloved is ethereal. I won't appeal to him  
 Doesn't step in my courtyard. Wasted are my efforts  
 Neither there's beauty nor wealth, how will I please my love  
 I'll stay grieving, O Bahoo, I'll die weeping

**I** do not have any good deeds rather they are evil and regressive. I also do not have faith, piousness, sincerity or the wealth of love rather my heart has desires of this temporal world and the self has corrupted my inward. My spiritual guide is perfect, accomplished, honourable, revered and beautiful. Will I appeal him! I have begged many times but he has not stepped in the courtyard of my inward. Neither I am beautiful nor I have wealth then how will I please my beloved? If I am unable to please him then this grief will become the reason of my death. I will die weeping.

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
میں ; مہی ; main	I	کوجھی ; کوجھی ; kojhee	Ugly
میرا ; مہرا ; mera	My	دلبر ; دلبار ; dilbar	Beloved
سوہنا ; سہونا ; sohnaa	Beautiful, graceful, handsome	کیونکر ; کیونکر ; kionkar	How
اُس ; اوس ; os	He, him	نوں ; نون ; noon	At, to, on, for
بھانواں ; بھانواں ; bhaanwaan	Like, appeal	وہرے ; وہرے ; werhre	Courtyard
اساڈے ; اسادے ; asaade	Our, ours	وڑدا ; وڑدا ; varrdaa	Enter
ناہیں ; ناہیں ; naaheen	No, not	پئی لکھ و پئی پانواں ; پئی لکھ و پئی پانواں ; pae lakh vaseele paanvaan	Request many times through intercession
نا ; نا ; na	No, not		
سوہنی ; سہونی ; sohnee	Beautiful	دولت ; دولاٹ ; daulat	Wealth
پلے ; پلے ; palle	Hem of a garment; layers of cloth; <i>figuratively</i> , having something in possession	یار ; یار ; yaar	Beloved; Allah
ماناواں ; ماناواں ; manaanvaan	Please	ایہہ ; ایہہ ; eh	This
دُکھ ; دُکھ ; dukh	Pain, suffering, sorrow, grief, affliction, tribulation	ہمیشاں ; ہمیشاں ; hameshaan	Always, forever

رہی ; رہسی ; raihsee Stay, remain

روندی ; روئی ; rondee Crying

مر جاواں ; مر جاواں ;  
mar jaanvaan Will die



## 176. Lofty Gates

مذبہاں دے دروازے اُچے، راہ رباباں موری ہو  
 پنڈتاں تے ملوانیاں کولوں، چھپ چھپ لنگھئیے چوری ہو  
 اڈیاں مارن کرن بکھیڑے، دردمنداں دے کھوری ہو  
 باھو چل اٹھائیں وے، جتھے دعویٰ ناں کس ہوری ہو

مہم مہمبھاں دے دروازے اُچے، راہ رباباں مہری ہو  
 پنڈتاں تے ملوانیاں کولوں، چھپ چھپ لنگھئیے چوری ہو  
 اڈیاں مارن کرن بکھیڑے، دردمنداں دے کھوری ہو  
 باھو<sup>(۱۷)</sup> چل اٹھائیں وے، جتھے دعویٰ ناں کس ہوری ہو

Meem Mazhbaan de darwaaze uche, raah Rabbaanaa moree Hoo  
 Pandataan te mulvaaniaan kolon, chhup chhup langheeye choree Hoo  
 Addeeraan maaran karan bakherre, dardmandaan de khoree Hoo  
 Bahoo chal uthaaeen waseeye, jitthe daavaa naa kis horee Hoo

Lofty are the gates of religion, the path to God only a wicket  
 Sneak past the pandits and the mullah  
 They begrudge, fight and stop the pain-stricken lovers  
 O Bahoo, let's go and dwell at a place not claimed by anyone else

**T**he religious ways prescribed by four schools of thought or outward knowledge of religion are popular among the masses and their gateways are high and lofty. The path of *Faqr* is like a small window which is only for the chosen ones. Walk along it unnoticed stealthily passing by the scholars who are themselves veiled by their pride and are oblivious to this path. These people make fun of the travellers of path of Divine love and issue verdicts against them out of malice and jealousy. O Bahoo! Let us go and live somewhere away from these people where no one holds supremacy but Allah.

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
ਮੰਜਬਾਨ ; ਮੰਜਬਾਨ ; mazhbaan	Religions; here it means the four fiqh; Hanafi, Maliki, Shafi'i and Hanbali	دے ; دے ; de	Of; with
ਛੋਟੇ ; ਉੱਚੇ ; uche	High, tall, lofty	دروازے ; دروازے ; darwaaze	Doors, entrances
ਮੋਰੀ ; ਮੋਰੀ ; moree	A small entrance besides or within a large entrance; wicket gate; window	راه رابانان ; راه رابانان ; raah Rabbaanaa	Path to Allah
ਕੋਲੋਂ ; ਕੋਲੋਂ ; kolon	From	پنڈتاں تے ملوانیاں ; ਪੰਡਤਾਂ ; pandataan te mulvaaniaan	Pandits and mullahs; here it means religious leaders
ਲੰਘੀਏ ; ਲੰਘੀਏ ; langheeye	Cross	چھپ ; छुप ; chhup	Hide
ਅੱਡੀਆਂ ਮਾਰਨ ਕਰਨ ਬਖੇੜੇ ; addeaan maaran karan bakherre	Trying every ruse to stop (Divine lovers) e.g. giving superficial exegesis, verdicts and by quarrelling, brawling, teasing or mocking	چوری ; چوری ; choree	Secretly
ਚਲ ਚਲ ਅੱਠਾਇਓ ; ਉਥਾਈ ਵੱਸੀਏ ; chal uthaaeen waseeye	Let's go and settle there	دردمنداں ; دردمنداں ; dardmandaan	Pain-stricken; passionate Divine lovers
ਦਾਵਾ ; ਦਾਵਾ ; daavaa	Claim	ਖੋਰੀ ; ਖੋਰੀ ; khoree	Holding animosity, enmity, grudge
		جہتے ; ਜਿਥੇ ; jitthe	Where
		ਨਾ ਕਿਸ ਹੋਰੀ ; ਨਾ ਕਿਸ horee	Not of anyone else

## 177. I'm the Falcon

م میں شہباز کراں پروازاں، وچ دریائے کرم دے ہُو  
 زبان تاں میری کُن برابر، موڑاں کم قلم دے ہُو  
 افلاطون ارسطو وِرگے، میرے آگے کس کَم دے ہُو  
 حاتم جیسے کئی لکھ کروڑاں، در باہُو دے منگدے ہُو

ਮੀਮ ਮੈਂ ਸ਼ਹਬਾਜ਼ ਕਰਾਂ ਪਰਵਾਜ਼ਾਂ، ਵਿਚ ਦਰਿਆਏ ਕਰਮ ਦੇ ਹੂ  
 ਜ਼ਬਾਨ ਤਾਂ ਮੇਰੀ ਕੁਨ ਬਰਾਬਰ, ਮੋੜਾਂ ਕੰਮ ਕਲਮ ਦੇ ਹੂ  
 ਅਫ਼ਲਾਤੂਨ ਅਰਸਤੂ ਵਰਗੇ, ਮੇਰੇ ਅੱਗੇ ਕਿਸ ਕੰਮ ਦੇ ਹੂ  
 ਹਾਤਿਮ ਜੇਹੇ ਕਈ ਲੱਖ ਕਰੋੜਾਂ, ਦਰ ਬਾਹੂ<sup>(੯੭)</sup> ਦੇ ਮੰਗਦੇ ਹੂ

Meem Main shahbaaz karaan parvaazaan, wich dariaae karam de Hoo  
 Zabaan taan meree Kun baraabar, morraan kam qalam de Hoo  
 Aflaatoon Arastoo varge, mere agge kis kam de Hoo  
 Hatim jaihe kae lakh karoraan, darr Bahoo de mangde Hoo

I'm the falcon! My flights in compassion's ocean are matchless  
 My command is that of 'Be', I can alter the Pen of destiny  
 Plato and Aristotle are nothing before myself  
 Many like Hatim beg at Bahoo's doorstep

**S**ultan Bahoo is the Universal Divine Man and the Sultan of Mystics (*Sultan-ul-Arifeen*). He says in this quatrain:

I am the falcon of gnosis and the ocean of compassion of God is surging within me. My tongue has been given the authority of 'Be' after becoming the Universal Divine Man hence I can alter what's been destined on the Divine Tablet. Knowledge of Aristotle and Plato has no significance in front of me. Many generous like Hatim beg at my doorway. In a Persian quatrain, he elaborates about this status:

جائی کہ من رسیدم امکان نہ ہیچ کس را  
 شہبازِ لامکانم آن جا کجا گس را  
 لوح و قلم و عرش و کرسی کونین راہ نیابد  
 فرشتگان نہ گنجد آنجا نہ جائے ہوس را

Explanation: The level of Divine Oneness which I have attained, no one has access to it. I am the falcon of the station beyond all stations. The flies (seekers of the world and hereafter) can never reach there. The Guarded Tablet, Pen, Throne, even both the worlds cannot find their way till there. Neither the angels nor the desirous (of world) can stay there. (Kaleed-ul-Tauheed Kalan)

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
میں ; مئے ; main	I	شہباز ; شہباز ; shahbaaz	Eagle, falcon, hawk
کراں پروازاں ; کراں پروازاں ; karaan parvaazaan	Take flight	وچ ; وچ ; wich	In, inside, into
دریاے کرم دے ; دریاے کرم دے ; dariaae karam de	Ocean of Divine mercy, compassion and favour	زبان تاں میری ; جہان تاں میری ; zabaan taan meree	My tongue or word is
کُن برابر ; کُن برابر ; Kun baraabar	Like the Divine command of "Be."	موڑاں ; موڑاں ; morraan	Turn, change
کَم قلم دے ; کَم قلم دے ; kam qalam de	The verdicts of Divine destiny	افلاطون ; افلاطون ; Aflaatoon	Plato
ارسطو ; ارسطو ; Arastoo	Aristotle	وَرگے ; وَرگے ; varge	Like
میرے آگے کس کَم دے ; میرے آگے کس کَم دے ; mere agge kis kam de	Not equal to me, nothing compared to me	حاتم ; حاتم ; Hatim	Hatim al-Tai
		جیہے ; جیہے ; jaihe	Alike, similar to, like



کئی ; کئی ; kae	Many, several, numerous	لکھ ; لاکھ ; lakh	Lakh; numerous
کروڑاں ; کروڑوں ; karoraan	Crores; millions	دَر ; در ; darr	Door
منگدے ; منگدے ; mangde	Beg		

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## 178. Eternal Nature

ਨਾਲ ਕੋਸੰਗੀ ਸੰਗ ਨੇ ਕਰੀਏ, ਕੁਲ ਨੂਨ ਲਾਜ ਨੇ ਲਾਇਏ ਹੂ  
 ਤੂੰ ਤਰਬੂਜ ਮੂਲ ਨੇ ਹੋਂਦੇ, ਤੋਰੇ ਤੋਰੇ ਮਕੇ ਲੇ ਜਾਇਏ ਹੂ  
 ਕਾਨਵਾਨ ਦੇ ਬੱਚੇ ਹੰਸ ਨਾਨ ਠਹਿੰਦੇ, ਤੋਰੇ ਮੋਤੀ ਚੋਗ ਚੁਗਾਇਏ ਹੂ  
 ਕੋਰੇ ਕਹੂ ਨਾਨ ਮਿਠੇ ਹੋਂਦੇ ਬਾਹੂ, ਤੋਰੇ ਸੇ ਮਨਾਨ ਕੰਡ ਪਾਇਏ ਹੂ

ਨੂਨ ਨਾਲ ਕੁਸੰਗੀ ਮੰਗ ਨਾ ਕਰੀਏ, ਕੁਲ ਨੂੰ ਲਾਜ ਨਾ ਲਾਈਏ ਹੂ  
 ਤੂੰ ਤਰਬੂਜ ਮੂਲ ਨਾ ਹੁੰਦੇ, ਤੋਰੇ ਤੋਰੇ ਮਕੇ ਲੈ ਜਾਈਏ ਹੂ  
 ਕਾਨਵਾਨ ਦੇ ਬੱਚੇ ਹੰਸ ਨਾ ਥੀਂਦੇ, ਤੋਰੇ ਮੋਤੀ ਚੋਗ ਚੁਗਾਈਏ ਹੂ  
 ਕੋਰੇ ਖੂਹ ਨਾ ਮਿਠੇ ਹੁੰਦੇ ਬਾਹੂ<sup>(੯੭)</sup>, ਤੋਰੇ ਸੈ ਮਨਾਨ ਖੰਡ ਪਾਈਏ ਹੂ

Meem Naal kusangee sang na kareeye, kul noon laaj na laaeye Hoo  
 Tumme tarbooz mool na honde, torey torr Makke le jaaeye Hoo  
 Kaanvaan de bache hans naa theende, torey motee chog chugaaeye Hoo  
 Kaurre khooh naa mitthe honde Bahoo, torey sey manaan khand paaeye Hoo

Don't befriend foul folk, don't get defamed  
 Pluck and take cucamelon to Makkah, it won't turn sweet  
 Feed pearls all you may, it won't turn baby crows to swans  
 Put maunds of sugar in bitter wells, they won't turn sweet

**T**he seeker of Allah should not befriend someone who is unfaithful, narrow-minded, scoundrel and a hypocrite because his evil nature will never be changed. Just like a cucamelon cannot become as sweet as a watermelon even if one takes it to Makkah. The babies of crows cannot become swans on growing if fed with pearls. Similarly, wells which contain bitter water cannot turn sweet even if tons of sugar is added.

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
ਨਾਲ ; ਨਾਲ ; naal	With, along with, together with	ਕੁਸੰਗੀ ; ਕੁਸੰਗੀ ; kusangee	Bad company, evil company
ਸੰਗ ਨਾ ਕਰੀਏ ; sang na kareeye	Do not take as companion	ਕੁਲ ; ਕੁਲ ; kul	Family, tribe, lineage
ਨੂੰ ; ਨੂੰ ; noon	At, to, on, for	ਲਾਜ ਨਾ ਲਾਈਏ ; laaj na laaeye	Should not defame or embarrass
ਤੁਮੇ ; ਤੁਮੇ ; tumme	Citrullus colocynthis, bitter apple, bitter cucumber, wild gourd, Abu Jahl's melon; Melothria scabra, cucamelon	ਤਰਬੂਜ ; ਤਰਬੂਜ ; tarbooz	Watermelon
ਤੋਰੇ ; ਤੋਰੇ ; torey	Although, though, however, even if	ਮੂਲ ਨਾ ਹੋਂਦੇ ; mool na honde	Never become
ਮਕੇ ; ਮਕੇ ; Makke	Makkah	ਤੋਰ ; ਤੋਰ ; torr	Upto the end
ਕਾਨਾਂ ਦੇ ਬੱਚੇ ; kaanvaan de bache	Baby crows	ਲੈ ਜਾਈਏ ; ਲੈ ਜਾਈਏ ; le jaaeye	Take to
ਨਾ ਤੇਂਦੇ ; ਨਾ ਤੇਂਦੇ ; naa theende	Cannot become	ਹੰਸ ; ਹੰਸ ; hans	Swan
ਕੌੜੇ ; ਕੌੜੇ ; kaurre	Bitter	ਮੋਤੀ ਚੋਗ ਚੁਗਾਈਏ ; motee chog chugaaeye	Feed with pearls
ਨਾ ਮਿੱਠੇ ਹੋਂਦੇ ; naa mitthe honde	Do not become sweet	ਖੂਹ ; ਖੂਹ ; khooh	Well
		ਸੈ ; ਸੈ ; sey	Hundred; numerous

مناں ; مٹاں ; manaan Maunds

کھنڈ ; کھنڈ ; khand Sugar

پاے ; پاہیے ;  
paaeye Put



## 179. Fakirism

نہیں فقیری جھلیاں مارن، ستیاں لوک جگاؤن ہُو  
 نہیں فقیری وہندیاں ندیاں، سکیاں پار لنگھاؤن ہُو  
 نہیں فقیری وچ ہوا دے، مصلّا پا ٹھیراؤن ہُو  
 نام فقیر تہاں دا باہُو، جیہڑے دل وچ دوست ٹکاؤن ہُو

ਨੂਨ ਨਹੀਂ ਫ਼ਕੀਰੀ ਝੱਲੀਆਂ ਮਾਰਨ, ਸੁਤਿਆਂ ਲੋਕ ਜਗਾਵਣ ਹੂ  
 ਨਹੀਂ ਫ਼ਕੀਰੀ ਵਹਿੰਦੀਆਂ ਨਦੀਆਂ, ਸੁਕਿਆਂ ਪਾਰ ਲੰਘਾਵਣ ਹੂ  
 ਨਹੀਂ ਫ਼ਕੀਰੀ ਵਿਚ ਹਵਾ ਦੇ, ਮਸੱਲਾ ਪਾ ਠੈਰਾਵਣ ਹੂ  
 ਨਾਮ ਫ਼ਕੀਰ ਤਿਨ੍ਹਾਂ ਦਾ ਬਾਹੂ<sup>(੭੭)</sup>, ਜਿਹੜੇ ਦਿਲ ਵਿਚ ਦੋਸਤ ਟਿਕਾਵਣ ਹੂ

Noon Naheen faqeere jhalliaan maaran, suttiaan lok jagaavan Hoo  
 Naheen faqeere vaihndeeaan nadeeeaan, sukkiaan paar langhaavan Hoo  
 Naheen faqeere wich havaa de, musallaa paa thairaaavan Hoo  
 Naam Fakir tinhaan da Bahoo, jehre dil wich dost tikaavan Hoo

Whirling like a Dervish is not Fakirism, would only awake sleeping folk  
 Crossing streams without getting wet... not Fakirism!  
 Saying salat hovering in the air... not Fakirism!  
 True Fakirs are the ones, O Bahoo, who stay true to Friend in heart

**F**akirism or Sufism is not to dance in the streets and markets displaying yourself a Sufi. Neither sainthood is to take somebody across the running stream without getting wet nor to offer prayer on a mat hovering in the air. True Fakirs are the ones who find the concealed Divine Essence in their inwards and make Him their Beloved.

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
ਨਹੀਂ ਫਕੀਰੀ ; ਨਹੀਂ ਫਕੀਰੀ ; naheen faqereee	Fakirism is not	ਝੱਲੀਆਂ ਮਾਰਨ ; ਝੱਲੀਆਂ ਮਾਰਨ ; jhalliaan maaran	A form of dance often performed by Dervishes with a loud sound
ਸੁੱਤਿਆਂ ; ਸੁੱਤਿਆਂ ; suttiaan	Sleeping	ਲੋਕ ; ਲੋਕ ; lok	People, folk
ਜਗਾਵਣ ; ਜਗਾਵਣ ; jagaavan	Wake others up	ਵਹਿੰਦੀਆਂ ; ਵਹਿੰਦੀਆਂ ; vaihndeeaan	Flowing
ਨਦੀਆਂ ; ਨਦੀਆਂ ; nadeeraan	Streams, rivers	ਸੁੱਕੀਆਂ ; ਸੁੱਕੀਆਂ ; sukkiaan	Dry
ਪਾਰ ਲੰਘਾਵਣ ; ਪਾਰ ਲੰਘਾਵਣ ; paar langhaavan	Make one cross the stream or river	ਵਿਚ ਹਵਾ ਦੇ ; ਵਿਚ ਹਵਾ ਦੇ ; wich havaa de	In the air
ਮਸੱਲਾ ; ਮਸੱਲਾ ; musallaa	Prayer mat	ਪਾ ਠੈਰਾਵਣ ; ਪਾ ਠੈਰਾਵਣ ; paa thairaan	Put and make stand still
ਨਾਮ ; ਨਾਮ ; naam	Name	ਫਕੀਰ ; ਫਕੀਰ ; Fakir	Fakir
ਤਿਨ੍ਹਾਂ ਦਾ ; ਤਿਨ੍ਹਾਂ ਦਾ ; tinhaan da	Their	ਜਿਹੜੇ ; ਜਿਹੜੇ ; jehre	Who
ਦਿਲ ; ਦਿਲ ; dil	Heart, inward	ਦੋਸਤ ; ਦੋਸਤ ; dost	Friend
ਟਿਕਾਵਣ ; ਟਿਕਾਵਣ ; tikaavan	Inhabit; manifest		

## 180. Where to find God

ن ن ر ب ع ر ش م ع لى ا ت ت ة ، ن ا ن ر ب خ ا ن ة ك ع ب ه و  
 ن ن ر ب ع ل م ك ت ا ب ي ن ل ب ه ا ، ن ا ن ر ب و ج م ح ر ا ب ة ه و  
 گ ن گ ا ت ي ر ت ه ي ن م و ل ن ه ي ل ي ا ، م ا ر ة پ ن ي ڈ ة ب ة ح س ا ب ة ه و  
 ج د ا م ر ش د پ ه ر ي ا ب ا ه و ، چ ه ن ة ك ل ع ذ ا ب ة ه و

ਨੂਨ ਨਾਂ ਰੱਬ ਅਰਸ਼ ਮੁਅੱਲਾ ਉੱਤੇ, ਨਾਂ ਰੱਬ ਖਾਨੇ ਕਾਅਬੇ ਹੂ  
 ਨਾਂ ਰੱਬ ਇਲਮ ਕਿਤਾਬੀ ਲੱਭਾ, ਨਾਂ ਰੱਬ ਵਿਚ ਮਹਿਰਾਬੇ ਹੂ  
 ਗੰਗਾ ਤੀਰਥੀ ਮੂਲ ਨਾ ਮਿਲਿਆ, ਮਾਰੇ ਪੈਂਡੇ ਬੇਹਿਸਾਬੇ ਹੂ  
 ਜਦ ਦਾ ਮੁਰਸ਼ਦ ਫੜਿਆ ਬਾਹੂ<sup>(ਰਗ)</sup>, ਛੁੱਟੇ ਕੁਲ ਅਜਾਬੇ ਹੂ

Noon Naa Rabb Arsh Muallaa utte, naa Rabb Khaane Kaabe Hoo  
 Naa Rabb ilm kitaabeen labbhaa, naa Rabb wich maihraabe Hoo  
 Ganga teertheen mool na miliaa, maare painde be-hisaabe Hoo  
 Jad da Murshid pharriaa Bahoo, chhutte kul azaabe Hoo

Neither God's seated at His exalted Throne nor in sacred Kaaba  
 Neither He's in reading, knowledge or the niche at mosque  
 I travelled miles and found him neither at the Ganges  
 O Bahoo! The moment I pledged to spiritual guide, relieved I got, suffering not  
 at all

**I** searched for Allah and when I found Him I came to know that He is neither seated on His Throne nor resides in Kaaba. He cannot be found in mosques and different places of worship. He is also not found by reading books and gaining intellect. He is neither found by secluding into woods nor by performing hard devotional and mystic exercises. The place where He resides is the inward of the perfect spiritual guide, the man who knows the Divine secrets. Since I came in the servitude of the perfect spiritual guide, all my endeavours and worries have faded away.

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
ਨਾ ; ਨਾਂ ; naa	No, not	رَبّ ; رَبّ ; Rabb	God, Lord
عرش معلیٰ اُتے ; ارش مُؤلّا اُتے ; Arsh Muallaa utte	Seated on the exalted Throne	خاّنه کااّبه ; Khaane Kaabe	Kaaba
علم ; ایللم ; ilm	Knowledge	کتابیں ; kitaabeen	Books
لہا ; لہّا ; labbhaa	Found	وچ مہرااّبه ; wich maihraabe	In the alcove of a mosque
ਗੰਗਾ ਤੀਰਥੀ ; ganga teertheen	River Ganges: there are many temples close to it and Haridwar is famous also due to it. Here it means places of worship	ਮੂਲ ਨਾ ਮਿਲਿਆ ; mool na miliaa	Not at all met or found
بے حسابے ; be-hisaabe	Countless, innumerable, numberless	مارے پینڈے ; maare painde	Covered long distances
مُرشد ; Murshid	Spiritual guide	ਫੜਿਆ ; pharriaa	Held on to; pledged allegiance to
ਚੁੱਟੇ ਕੁਲ ਅਜਾਬੇ ; chhutte kul azaabe	Saved from torment and suffering totally		



## 181. Who am I?

نانا میں عالم نانا میں فاضل، نانا مفتی نانا قاضی ہوں  
 نانا دل میرا دوزخ منگے، نانا شوق بہشتیں راضی ہوں  
 نانا میں تریسے روزے رکھے، نانا میں پاک نمازی ہوں  
 باجھ وصال اللہ دے باہو، دنیا کوڑی بازی ہوں

تون نانا مئے آلالم نانا مئے ڈاچل، نانا مڈتئی نانا کاجئی ہوں  
 نانا دل مہرا دےچخ مہرے، نانا شوق باہشتیں راجئی ہوں  
 نانا مئے تریہے روجے رکھے، نانا مئے پاک ناماجئی ہوں  
 باجھ وصال اللہ دے باہو، دنیا کوڑی باجئی ہوں

Noon Naa main alim naa main faazil, naa mufti naa qaazee Hoo  
 Naa dil mera dozakh mange, naa shauq bahishteen raazee Hoo  
 Naa main treehe roze rakhe, naa main paak namaazee Hoo  
 Baajh wisal Allah de Bahoo, dunya koorree baazee Hoo

Neither I am an alim nor a scholar, neither a mufti nor a qadi  
 Neither I ask for hell nor pleased at heaven  
 Neither fasted for thirty days nor a virtuous worshipper  
 Without union with Allah, O Bahoo, world's a foul game

**N**either I am a scholar nor an intellectual. Neither I am a jurist nor a mufti. Neither I  
 crave heaven nor do I fear hell. Neither do I fast for the thirty days of Ramadan nor  
 have I been a devout worshipper. O Bahoo! The fact is that without union with Allah  
 every level, status and station is false and useless.

## GLOSSARY

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
ناں مے ; ਨਾਂ ਮੈਂ ; naa main	I am not	عالم ; آلیم ; alim	Alim, scholar, learned
فاضل ; فاضل ; faazil	A proficient scholar	مفتی ; مُفْتِی ; mufti	Mufti, a Muslim legal expert
قاضی ; قاضی ; qaazee	Qadi, Muslim judge, magistrate; interpreter of Islamic law	دل ; دِل ; dil	Heart, inward
دوزخ ; دوزخ ; dozakh	Hell	میرا ; مِیرَا ; mera	My, mine
شوق ; شوق ; shauq	Fondness, eager desire, liking, interest, eagerness, zest	منگے ; مَنگِے ; mange	Ask for
راضی ; راضی ; raazee	Happy, contented, well-pleased	بہشتیں ; بَہِشْتِیْنِ ; bahishteen	Heavens, paradise
پاک ; پاک ; paak	Sacred, holy; pure, clean, virtuous	تیرے روزے رکھے ; تِریے رَوزے رَکھے ; treehe roze rakhe	Fasted for thirty days in Ramadan
باجھ ; बाज्ह ; baajh	Without, besides	نمازی ; نَمَاذِی ; namaazee	One who is regular in performing salat
اللہ ; اَللّٰہ ; Allah	Allah	وصال ; وِصَال ; wisal	Union
دُنیا ; ਦੁਨੀਆ ; dunya	World	دے ; ਦੇ ; de	Of
بازی ; बाज़ी ; baazee	Game	کوڑی ; ਕੂੜੀ ; koorree	A lie, falsity

## 182. Sunni or Shia

نانا میں سنی ناں میں شیعه، میرا دوہاں توں دل سڑیا ہُو  
 مک گئے سبھ خشکی پینڈے، جدوں دریا رحمت وِچ وڑیا ہُو  
 کئی مَن تارے تر تر ہارے، کوئی کنارے چَٹھیا ہُو  
 صحیح سلامت چڑھ پار گئے اوہ باہُو، جنہاں مُرشد دا لڑ پھڑیا ہُو

ਨੂਨ ਨਾਂ ਮੈਂ ਸੁੰਨੀ ਨਾਂ ਮੈਂ ਸ਼ੀਆ, ਮੇਰਾ ਦੋਹਾਂ ਤੋਂ ਦਿਲ ਸੜਿਆ ਹੂ  
 ਮੁਕ ਗਏ ਸਭ ਖੁਸ਼ਕੀ ਪੈਂਡੇ, ਜਦੋਂ ਦਰਯਾ ਰਹਿਮਤ ਵਿਚ ਵੜਿਆ ਹੂ  
 ਕਈ ਮਨ ਤਾਰੇ ਤਰ ਤਰ ਹਾਰੇ, ਕੋਈ ਕਿਨਾਰੇ ਚੜ੍ਹਿਆ ਹੂ  
 ਸਹੀ ਸਲਾਮਤ ਚੜ੍ਹ ਪਾਰ ਗਏ ਉਹ ਬਾਹੂ<sup>(੮੦)</sup>, ਜਿਨ੍ਹਾਂ ਮੁਰਸ਼ਦ ਦਾ ਲੜ ਫੜਿਆ ਹੂ

Noon Naa main Sunni naa main Shia, mera dohaan tun dil sarriaa Hoo  
 Mukk gae sabh khushkee painde, jaddoon dariaa rehmat wich varriaa Hoo  
 Kae mantaare tar tar hare, koe kinaare charhial Hoo  
 Sahee salaamat charh paar gae ooh Bahoo, jinhaan Murshid da larr pharriaa Hoo

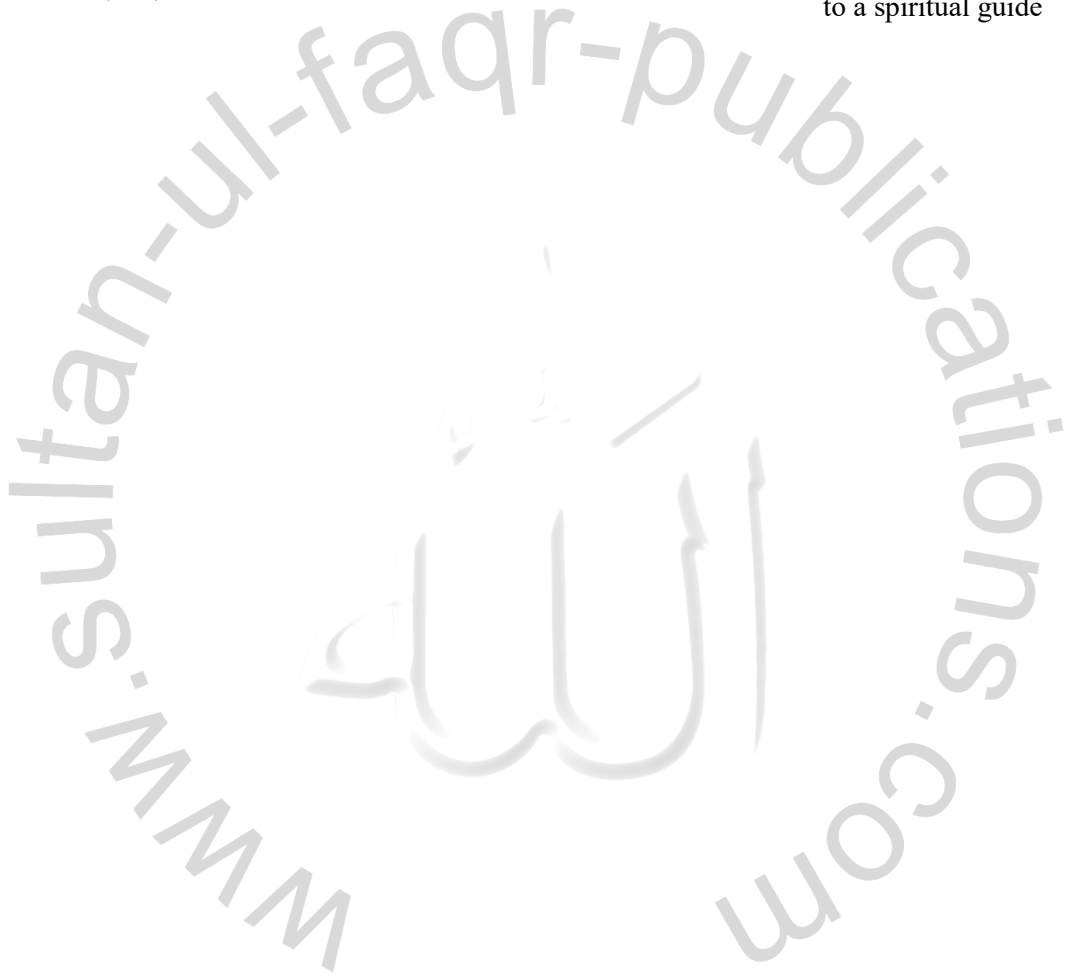
Neither I am Sunni nor a Shia. I'm fed up with both  
 Ended the odyssey of land the moment I drenched in Compassion's ocean  
 Many swam and failed, a few stepped on the shore ahead  
 O Bahoo, only those reached the shore who held onto a spiritual guide

**I** am neither a Sunni nor a Shia as there is prejudice, intolerance and belligerence in different schools of thought. When I was blessed with union of Allah and dived into the vast ocean of Oneness, I found no disagreement there hence achieved the essence of the religion. Only the person who associates himself with the perfect spiritual guide, elevates from sectarianism to this destination of truth.

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
ਨਾਂ ਮੈਂ ; ਨਾਂ ਮੈਂ ; naa main	I am not	سُنّی ; سُنّی ; Sunni	Sunni
شیعہ ; سِیَا ; Shia	Shia	میرا ; مِیرَا ; mera	My, mine
دوہاں ; دੋہਾਂ ; dohaan	Both	توں ; تَوں ; tun	From
دِل سڑیا ; ਦਿਲ ਸੜਿਆ ; dil sarriaa	Distressed, fed up, exasperated	مُک گئے ; مُک ਗਏ ; mukk gae	Ended
ਸਭ ; ਸਭ ; sabh	All, every, entire	ਖੁਸ਼ਕੀ ; ਖੁਸ਼ਕੀ ; khushkee	Land, dry
ਪੈਂਡੇ ; ਪੈਂਡੇ ; painde	Distances; journeys	جَدوں ; ਜَدوں ; jaddoon	When
ਦਰਿਆ ; ਦਰਿਆ ; dariaa	Ocean, river	رحمت ; ਰਹਿਮਤ ; rehmat	Divine mercy, compassion
ਵਿਚ ਵੜਿਆ ; ਵਿਚ ਵੜਿਆ ; wich varriaa	Entered in; submerged into	ਕਈ ; ਕਈ ; kae	Many, several, numerous
ਮਨ ਤਾਰੇ ; ਮਨ ਤਾਰੇ ; mantaare	Swimmers	تَر ; تَر ; tar	Float, swim
ਹਾਰੇ ; ਹਾਰੇ ; haare	Lost	کوئی ; ਕੋਈ ; koe	Any, some, certain
ਕਨਾਰੇ ਚੜ੍ਹਿਆ ; ਕਿਨਾਰੇ ਚੜ੍ਹਿਆ ; kinaare charhiaa	Reached shore	صحیح سلامت ; سہی سلاامت ; sahee salaamat	Safely; successfully
ਚੜ੍ਹ ਪਾਰ ਗਏ ; ਚੜ੍ਹ ਪਾਰ ਗਏ ; charh paar gae	Reached the opposite shore	اُوہ ; ਉਹ ; ooh	Those, they, he

جنہاں ; ਜਿਨ੍ਹਾਂ ; jinhaan	Who		<i>Literally</i> , to hold end or corner of cloth or garment;
مُرشد ; ਮੁਰਸ਼ਦ ; Murshid	Spiritual guide	ਲੜ ਫੜਿਆ ; ਲੜ ਫੜਿਆ ; larr pharriaa	<i>figuratively</i> , it means to be associated with or pledged allegiance to a spiritual guide
دا ; ਦਾ ; da	Of		



## 183. Hindu or Believer

ن ن اوه هندو نال اوه مومن، نال سجدہ دین مسیقتی هُو  
 دَم دَم دے وِچ ویکھن مولیٰ، جنہاں قضا نہ کیتی هُو  
 آہے دانے تے بنے دیوانے، جنہاں ذات صحی وِج کیتی هُو  
 میں قربان تنہاں توں باہُو، جنہاں عشق بازی چُن لیتی هُو

ਨੂਨ ਨਾਂ ਉਹ ਹਿੰਦੂ ਨਾਂ ਉਹ ਮੋਮਨ, ਨਾਂ ਸਜਦਾ ਦੇਣ ਮਸੀਤੀ ਹੂ  
 ਦਮ ਦਮ ਦੇ ਵਿਚ ਵੇਖਣ ਮੌਲਾ, ਜਿਨ੍ਹਾਂ ਕਜ਼ਾ ਨਾ ਕੀਤੀ ਹੂ  
 ਆਹੇ ਦਾਨੇ ਤੇ ਬਣੇ ਦੀਵਾਨੇ, ਜਿਨ੍ਹਾਂ ਜ਼ਾਤ ਸਹੀ ਵੰਜ ਕੀਤੀ ਹੂ  
 ਮੈਂ ਕੁਰਬਾਨ ਤਿਨ੍ਹਾਂ ਤੋਂ ਬਾਹੂ<sup>(੭੭)</sup>, ਜਿਨ੍ਹਾਂ ਇਸ਼ਕ ਬਾਜ਼ੀ ਚੁਣ ਲੀਤੀ ਹੂ

Noon Naa ooh Hindu naa ooh Momin, naa sajdaah dain maseetee Hoo  
 Dam dam de wich wekhan Mawla, jinhaan qazaa na keetee Hoo  
 Aahe daane te bane deevaane, jinhaan Zaat sahee vanj keetee Hoo  
 Main qurbaan tinhaan tun Bahoo, jinhaan ishq baazee chun leetee Hoo

They're neither Hindus nor believers. They also don't bow at mosques  
 Don't miss a prayer and behold Master with each passing breath  
 Wise become novice, the moment Essence is rightly observed  
 Bahoo wishes to sacrifice on those who decided to play the game of love

**T**he religion of lovers of the Essence is only love. Neither are they Hindus or Muslims nor do they remain prostrated in the mosques like the insipid worshippers and superficial devotees. Lovers know the actual reality of religion and always remain engrossed in observing the Essence. They never miss their eternal prayer, skipping the physical prayers is out of question. The intellects who have entered the field of love are considered crazy by people. O Bahoo! I sacrifice my life for those who have chosen Divine love renouncing the world and the hereafter.

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
ਨਾ ; ਨਾਂ ; naa	No, not, neither, nor	اوه ; ਉਹ ; ooh	Those, they
ہندو ; ਹਿੰਦੂ ; Hindu	Hindu	مومن ; مومِن ; Momin	Believer
سجدہ ; سجدہ ; sajdaah	Prostration during salat	دین ; دین ; dain	Give
مستی ; مستی ; maseetee	In the mosque	دَم دَم دے دے ਵਿਚ ; dam dam de wich	With each breath; every moment, always
دیکھن ; دیکھن ; wekhan	See, look, behold	مولا ; مولا ; Mawla	God
جنہاں ; جنہاں ; jinhaan	Who		<i>Qada</i> means to skip a worship or perform it after its actual time; here it means never skipped any salat or other worship or delayed performing it
آہے دانے ; آہے دانے ; aahe daane	Were wise	قضاء نہ کیٹی ; qazaa na keetee	
تے ; تے ; te	And		
بنے ; بنے ; bane	Became	دیوانے ; دیوانے ; deevaane	Insane, lunatic, crazy, mad
ذات ; ذات ; Zaat	Essence	صحیح کیٹی ; سہی کیٹی ; sahee vanj keetee	Corrected, perfected
میں ; میں ; main	I	قربان ; قربان ; qurbaan	Sacrifice
تہاں توں ; تہاں توں ; tinhaan tun	On them, on those	عشق ; عشق ; ishq	Divine love
بازی ; بازی ; baazee	Game; path, way	چُن لیتی ; چُن لیتی ; chun leetee	Chose, selected, adopted, opted

## 184. Life in Disbelief

ن ناں میں جوگی ناں میں جنگم، ناں میں چلہ کمایا ہو  
 ناں میں بھج مسیتیں وڑیا، ناں تسبا کھڑکایا ہو  
 جو دم غافل سو دم کافر، مرشد ایہہ فرمایا ہو  
 مرشد سوہنی کیتی باہو، پل وچ جا پہنچایا ہو

ਨੂਨ ਨਾਂ ਮੈਂ ਜੋਗੀ ਨਾਂ ਮੈਂ ਜੰਗਮ, ਨਾਂ ਮੈਂ ਚਿਲਾ ਕਮਾਇਆ ਹੁ  
 ਨਾਂ ਮੈਂ ਭੱਜ ਮਸੀਤੀਂ ਵੜਿਆ, ਨਾਂ ਤਸਬਾ ਖੜਕਾਇਆ ਹੁ  
 ਜੋ ਦਮ ਗ਼ਾਫ਼ਲ ਸੋ ਦਮ ਕਾਫ਼ਰ, ਮੁਰਸ਼ਦ ਇਹ ਫ਼ਰਮਾਇਆ ਹੁ  
 ਮੁਰਸ਼ਦ ਸੋਹਣੀ ਕੀਤੀ ਬਾਹੂ<sup>(ਹ)</sup>, ਪਲ ਵਿਚ ਜਾ ਪਹੁੰਚਾਇਆ ਹੁ

Noon Naa main joogee naa main jangam, naa main chillaa kamaaiaa Hoo  
 Naa main bhajj maseetee varriaa, naa tasbaa kharrkaaiaa Hoo  
 Jo dam ghaafil so dam kafir, Murshid eh farmaaiaa Hoo  
 Murshid sohnee keetee Bahoo, pal wich jaa pauhunchaaiaa Hoo

I am neither an ascetic nor a sadhu... never secluded for forty days  
 Neither hurried to worship at mosques nor held rosary to show-off  
 Spiritual guide taught: a negligent breath is merely disbelief  
 Spiritual guide did good with me, O Bahoo, took me there in a moment

**I** did not spend forty days in seclusion, neither I am an ascetic nor a sadhu who prefer isolation. I also did not spend time in mosques performing religious endeavours or hold rosary to show off. My spiritual guide has taught me that a breath without the invocation of *Ism-e-Allah Zaat* is paganism and dead. My spiritual guide has favoured me by taking me to God in a moment.



## GLOSSARY

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
ਨਾਂ ਮੈਂ ; ਨਾ ਮੈਂ ; naa main	I am not	ਜੋਗੀ ; ਜੋਗੀ ; joojee	An ascetic; snake-charmer
ਜੰਗਮ ; ਜੰਗਮ ; jangam	A sadhu who does not have an abode and is always travelling	ਚਿਲਾ ਕਮਾਇਆ ; ਚਿਲਾ ਕਮਾਇਆ ; chillaa kamaaiaa	Did forty-day seclusion
ਭੱਜ ; ਭੱਜ ; bhajj	Ran, rushed	ਮਸੇਟੀ ; ਮਸੇਟੀ ; maseetee	In mosque
ਵੜਿਆ ; ਵੜਿਆ ; varriaa	Entered	ਤਸਬਾ ਕਹਾਇਆ ; ਤਸਬਾ ਕਹਾਇਆ ; tasbaa kharrkaaiaa	Pretentiously holding a big rosary or chaplet
ਜੋ ; ਜੋ ; jo	That	ਦਮ ; ਦਮ ; dam	Breath
ਗਾਫਲ ; ਗਾਫਲ ; ghaafil	Oblivious, negligent, neglectful	ਸੋ ; ਸੋ ; so	He; that (thing or person)
ਕਾਫਰ ; ਕਾਫਰ ; kafir	Pagan	ਮੁਰਸ਼ਿਦ ; ਮੁਰਸ਼ਿਦ ; Murshid	Spiritual guide
ਇਹ ; ਇਹ ; eh	This	ਫਰਮਾਇਆ ; ਫਰਮਾਇਆ ; farmaaiaa	Said
ਸੋਹਣੀ ਕੀਤੀ ; ਸੋਹਣੀ ਕੀਤੀ ; sohnee keetee	Beautified (esoterically); made worthy; Did just and right; gave me favour	ਪਲ ਵਿਚ ; ਪਲ ਵਿਚ ; pal wich	Within a second, in a moment
		ਜਾ ਪਹੁੰਚਾਇਆ ; ਜਾ ਪਹੁੰਚਾਇਆ ; jaa pauhunchaaiaa	Take someone somewhere

## 185. Spiritual Guide and Disciples

ن ن کوئی طالب ننا کوئی مرشد، سب دلا سے مٹھے ہو  
 راه فقر دا پرے پریرے، سب حرص دُنیا دے کٹھے ہو  
 شوق الہی غالب ہوئیاں، جند مرنے تے اُوٹھے ہو  
 باہو جیں تن بھڑکے بھاہ برہوندی، اوہ مرن ترہائے کٹھے ہو

ਨੂਨ ਨਾਂ ਕੋਈ ਤਾਲਬ ਨਾਂ ਕੋਈ ਮੁਰਸ਼ਦ, ਸਬ ਦਿਲਾਸੇ ਮੁੱਠੇ ਹੂ  
 ਰਾਹ ਫ਼ਕਰ ਦਾ ਪਰੇ ਪਰੇਰੇ, ਸਬ ਹਿਰਸ ਦੁਨੀਆ ਦੇ ਕੁੱਠੇ ਹੂ  
 ਸ਼ੌਕ ਇਲਾਹੀ ਗ਼ਾਲਬ ਹੋਈਆਂ, ਜਿੰਦ ਮਰਨੇ ਤੇ ਉੱਠੇ ਹੂ  
 ਬਾਹੂ<sup>(੮੦)</sup> ਜੋਂ ਤਨ ਭੜਕੇ ਭਾਹ ਬਿਰਹੋਂ ਦੀ, ਉਹ ਮਰਨ ਤਰਿਹਾਏ ਭੁੱਖੇ ਹੂ

Noon Naa koe taalab naa koe Murshid, sab dilaase mutthe Hoo  
 Raah Faqr da pare parere, sab hirs dunya de kutthe Hoo  
 Shauq Elahi ghalib hoeaan, jind marne te utthe Hoo  
 Bahoo jain tann bharke bhaah birhondee, ooh marn tirhaae bhukkhe Hoo

Neither there's a disciple nor a spiritual guide... solace faded  
 Far apart is the Divine path, avarice for world has ended such lot  
 Eagerness for Allah overpowering, desire to die intensifying  
 Pangs of love flaring, O Bahoo, death will come for parched and starved-in love

**I**n this era, there is not any sincere seeker of Allah nor a spiritual guide who is perfect and accomplished rather all are fake. The path of *Faqr* is far away from the imperfect seekers and pseudo guides who are involved in the lust and greed of this world. Those who are in Divine love are willing to even sacrifice their lives for the Beloved. The inward that is enflamed with the fire of Divine love is ready to bear all hardships of the world and renounce everything in its passion to have the vision of Beloved.

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
ਨਾਂ ਕੋਈ ; ਨਾ ਕੋਈ ; naa koee	No one, not any	طاب ; ਤਾਲਬ ; taalab	Seeker
مُرشد ; ਮੁਰਸ਼ਦ ; Murshid	Spiritual guide	سب ; سب ; sab	All
دلاسه ; ਦਿਲਾਸੇ ; dilaase	Consolation, solace, reassurance, assuagement	مٹھے ; مُٹّو ; mutthe	Failed; fake; harmful
راه ; ਰਾਹ ; raah	Path	فقر ; ਫਕਰ ; Faqr	<i>Faqr</i> (see chapter 1 of Teachings)
دا ; ਦਾ ; da	Of	پارے پارے ; ਪਰੇ ਪਰੇ ; pare parere	Far away
حس ; ਹਿਰਸ ; hirs	Greed, avarice, covetousness, avidity	دُنیا ; ਦੁਨੀਆ ; dunya	World
دے ; ਦੇ ; de	Of	کُتھے ; ਕੁੱٹੋ ; kutthe	Slaughtered
شوق ; ਸ਼ੌਕ ; shauq	Fondness, eager desire, interest, eagerness	إلهی ; ਇਲਾਹੀ ; Elahi	Allah, God, Divine
غالب ہویاں ; ਗ਼ਾਲਬ ਹੋਈਆਂ ; ghalib hoeaan	Overpowered, became dominant	جند ; ਜਿੰਦ ; jind	Soul, life, existence
مرنے تے اوتھے ਉੱٹੋ ; marne te utthe	Ready to die	جین ; ਜੋ ; jain	Who, whose
تَن ; ਤਨ ; tann	Body	بھڑکے ; ਭੜਕੇ ; bharke	Flares, burns
بھاء ; ਭਾਹ ; bhaah	Fire	برہوندى ; ਬਿਰਹੋਂ ਦੀ ; birhondee	Of love, separation from beloved or pangs of separation
اوه ; ਉਹ ; ooh	Those, they	مرن ; ਮਰਨ ; marn	Die, decease, demise
تیرھائے ; ਤਿਰਹਾਏ ; tirhaae	Thirsty	بھکھے ; ਭੁੱਖੇ ; bhukkhe	Hungry; starved

## 186. Renunciation of World

ن ن  
 نساڈے کھلے کھاندى، ايها دُنيا زِشتى هُو  
 دُنيا کارن بہ بہ روون، شيخ مشائخ چشتى هُو  
 جيندے اندر حُب دُنيا دى، بڈى انہاں دى کشتى هُو  
 ترک دُنيا تھیں قادری کيتى باھو، خاصا راہ بہشتى هُو

ਨੂਨ ਨਿੱਤ ਅਸਾਡੇ ਖੱਲੇ ਖਾਂਦੀ, ਏਹਾ ਦੁਨੀਆ ਜ਼ਿਸ਼ਤੀ ਹੂ  
 ਦੁਨੀਆ ਕਾਰਨ ਬਹਿ ਬਹਿ ਰੋਵਣ, ਸ਼ੇਖ਼ ਮਸ਼ਾਇਖ਼ ਚਿਸ਼ਤੀ ਹੂ  
 ਜੈਦੇ ਅੰਦਰ ਹੁੱਬ ਦੁਨੀਆ ਦੀ, ਬੁੱਡੀ ਉਨ੍ਹਾਂ ਦੀ ਕਿਸ਼ਤੀ ਹੂ  
 ਤਰਕ ਦੁਨੀਆ ਥੀਂ ਕਾਦਰੀ ਕੀਤੀ ਬਾਹੂ<sup>(ਰਹ)</sup>, ਖ਼ਾਸਾ ਰਾਹ ਬਹਿਸ਼ਤੀ ਹੂ

Noon Nit asaade khalle khaandee, ehaa dunya zishtee Hoo  
 Dunya kaaran baih baih rovan, Shaikh Mashaikh Chishti Hoo  
 Jainde andar hubb dunya dee, buddee onhaan dee kishtee Hoo  
 Tark dunya theen Qadri keetee Bahoo, khaasaa raah bahishtee Hoo

World's rotten, its on the tip of my shoes  
 Chishti guides dissolve in tears for the sake of this world  
 A speck of material love fostered, drowned the boat  
 O Bahoo, true renunciation is by *Qadri*... truly a heavenly road

**W**orld is a disgraceful place for me and I keep it at the tip of my shoes. It is cruel and deceitful to such an extent that many renowned *Chishti* spiritual guides come under its influence. A person who has a speck of love for this world is not bestowed with Divine love and favour. Sultan Bahoo exhorts that only *Qadri* spiritual guides master in its renunciation and take closer to God.

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
نت ; نیت ; nit	Always	اساڈے ; اسیاڈے ; asaade	Our, ours
کھلے کھانڈی ; khalle khaandee	Beaten with shoes	ایہا ; اےہا ; ehaa	This, it
دُنیا ; دُنیاآ ; dunya	World	زِشْتی ; زِشْتی ; zishtee	Bad, ugly, deformed
کارن ; کارن ; kaaran	Because of, due to, owing to, by reason of, by virtue of	بہ ; بہ ; baih	Sit
شیخ مشائخ ; Shaikh Mashaikh	Spiritual guides	روون ; رَوَن ; rovan	Cry
جیندے ; جیندے ; jainde	Whose	چِشْتی ; چِشْتی ; Chishti	Follower of <i>Chishti</i> order
ہُوب ; ہُوب ; hubb	Love	اندر ; اندر ; andar	Esoteric being, spiritual being
بُڈی ; بُڈی ; buddee	Sunk, drowned	دی ; دی ; dee	Of
کِشْتی ; کِشْتی ; kishtee	Boat	انہاں ; اُنہاں ; onhaan	Them, those, their
قادرى ; قادرى ; Qadri	Follower of <i>Qadri</i> order	ترک دُنیا تھیں ; دُنیا آ بھیاں ; tark dunya theen	Renounced world
خاصا ; خاصا ; khaasaa	Special, superior	کیتے ; کیتے ; keetee	Did, done
بہشتی ; بہشتی ; bahishtee	Of heavens	راہ ; راہ ; raah	Path

## 187. Humility

ن ن میں سیر ناں پا چھٹاکی، ناں پوری سرسائی ہو  
 ناں میں تولہ ناں میں ماشہ، ہن گل رتیاں تے آئی ہو  
 رتی ہونواں وِج رتیاں تُلّاں، اوہ وی پوری ناہی ہو  
 تول وزن وِج پورا ہوسی باہو، جداں ہوسی فضل الہی ہو

ਨੂਨ ਨਾਂ ਮੈਂ ਸੇਰ ਨਾਂ ਪਾ ਛਟਾਕੀ, ਨਾਂ ਪੂਰੀ ਸਰਸਾਈ ਹੂ  
 ਨਾਂ ਮੈਂ ਤੋਲਾ ਨਾਂ ਮੈਂ ਮਾਸ਼ਾ, ਹੁਣ ਗੱਲ ਰੱਤੀਆਂ ਤੇ ਆਈ ਹੂ  
 ਰੱਤੀ ਹੋਵਾਂ ਵੰਜ ਰੱਤੀਆਂ ਤੁੱਲਾਂ, ਉਹ ਵੀ ਪੂਰੀ ਨਾਹੀ ਹੂ  
 ਤੋਲ ਵਜ਼ਨ ਵੰਜ ਪੂਰਾ ਹੋਸੀ ਬਾਹੂ<sup>(੭੭)</sup>, ਜਦਾਂ ਹੋਸੀ ਫ਼ਜ਼ਲ ਇਲਾਹੀ ਹੂ

Noon Naa main ser naa paa chhataakee, naa pooree sarsaaee Hoo  
 Naa main tola naa main maashaa, hun gal rattiaan te aae Hoo  
 Ratti hovaan vanj rattiaan tullaan, ooh vee pooree naaheen Hoo  
 Tol wazan vanj poora hosee Bahoo, jadaan hosee fazal Elahi Hoo

Am not half a gram worthy, rather lesser, fewer...  
 Divide it further. Am not tola. Am lowest in value  
 Trivial I'm... if it's weighed too, am not even that  
 I'll be worthy, O Bahoo, if favoured and blessed

**I**n this quatrain, Sultan Bahoo expresses his humility by quoting that he is nothing. All that he has, is by the favour and compassion of Allah. He elaborates it beautifully in the following manner:

My worth is not of a pound. Neither its half nor quarter. It is not even of a gram. Divide it further into parts, still my worth is much more trivial. It is because when Allah blesses with His help only then one becomes capable to reach the destination.

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
ਨਾ ; ਨਾਂ ; naa	No, not, neither, nor	ਮੈਂ ; ਮੈਂ ; main	I
ਸੇਰ ; ਸੇਰ ; ser	A measure of weight approximately equal to 0.9 kg, seer	ਪਾ ; ਪਾ ; paa	A quarter
ਚਠਾਕੀ ; ਛਟਾਕੀ ; chhataakee	A measure of weight, 1/16th seer, approximately 2 ounces	ਪੂਰੀ ; ਪੂਰੀ ; pooree	Complete, completed; full, entire, whole, total, all
ਸਰਸਾਈ ; ਸਰਸਾਈ ; sarsaaee	A small unit or measure of weight; a unit of area, 3 square metres approximately	ਤੋਲਾ ; ਤੋਲਾ ; tola	A unit of weight equal to 11.664 grams
ਮਾਸ਼ਾ ; ਮਾਸ਼ਾ ; maashaa	A weight roughly equal to one gram; a small quantity	ਹੁਣ ; ਹੁਣ ; hun	Now
ਗਲ ; ਗਲ ; gal	Utterance, word, talk, speech; point		Small red and black seed of Abrus Precatorius used as small weight by goldsmiths and jewellers, weighing about 21 grains of troy weight, or 1/8th of a <i>maasha</i> about 122 mg
ਤੇ ਆਈ ; ਤੇ ਆਈ ; te aaee	Came to the extent	ਰੱਤੀਆਂ ; ਰੱਤੀਆਂ ; rattiaan	
ਰੱਤੀ ਹੋਵਾਂ ; ਰੱਤੀ ਹੋਵਾਂ ; ratti hovaan	Be insignificant just like a small weight of 122 mg		
ਵੰਜ ਰੱਤੀਆਂ ; ਵੰਜ ਰੱਤੀਆਂ ; ਤੁੱਲਾਂ ; vanj rattiaan tullaan	Measured with an insignificant weight of about 122 mg	ਉਹ ; ਉਹ ; ooh	That, it

وہی ; وہی ; vee	Also, too, as well, even	نہی ; ناہی ; naaheen	No, not
تول ; تہل ; tol	Measure; weight	وزن ; وزنن ; wazan	Weight
وہی پورا ہوسے ; وہی پورا ہوسے ; vanj pooraa hosee	Achieve correct (weightage); become worthy	جداں ; جہاں ; jadaan	When
فضل الہی ; فضل الہی ; fazal Elahi	God's grace, beneficence or blessing		

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اللہ



## 188. Where is the Beloved!

نیرے وِسں دور دسیوں، ویرھے ناہیں وڑدے ہُو  
 اندرون ڈھونڈن دا ول نہ آیا، مورکھ باہروں ڈھونڈن چڑھدے ہُو  
 دور گیا کُجھ حاصل ناہیں، شوہ لہجے وچ گھر دے ہُو  
 دل کر صیقل شیشے وانگوں باہُو، دور تھیوں کُل پردے ہُو

ਨੂਨ    ਨੇੜੇ ਵੱਸਣ ਦੂਰ ਦਸੀਵਣ, ਵੇੜੇ ਨਾਹੀਂ ਵੜਦੇ ਹੁ  
 ਅੰਦਰੋਂ ਢੂੰਡਣ ਦਾ ਵੱਲ ਨਾ ਆਇਆ, ਮੁਰਖ ਬਾਹਰੋਂ ਢੂੰਡਣ ਚੜਦੇ ਹੁ  
 ਦੂਰ ਗਿਆ ਕੁਝ ਹਾਸਲ ਨਾਹੀਂ, ਸ਼ੋਹ ਲੱਭੇ ਵਿਚ ਘਰ ਦੇ ਹੁ  
 ਦਿਲ ਕਰ ਸੀਕਲ ਸ਼ੀਸ਼ੇ ਵਾਂਗੂੰ ਬਾਹੂ<sup>(ਰਹ)</sup>, ਦੂਰ ਥੀਵਣ ਕੁਲ ਪਰਦੇ ਹੁ

Noon    Nerre wassan dur daseevan, verhe naaheen varrde Hoo  
 Androon dhoondan da vall na aaiiaa, moorakh baahroon dhoondan charhde Hoo  
 Dur giaa kujh haasil naaheen, Shauh labbhe wich ghar de Hoo  
 Dil kar saiqaal sheeshe vaangoon Bahoo, dur theevan kul parde Hoo  
 Reside close by, seen apart, he doesn't even enter the courtyard  
 Don't know to search inwardly, the fools set to search for Him outwardly  
 Going far off won't serve anything, the King's abode is the home  
 Clean the heart like a mirror, O Bahoo, tear away all the veils

**T**he Eternal Lord is closer than the jugular vein but you do not see Him inwardly rather think of Him as remote. In reality, you do not know the path and the way to reach Allah therefore you try to find Him outside. There is no use of finding Him outwardly as the Beloved resides in the inward but to reach Him you have to clean the rusty mirror of the inward under the guidance and persuasion of a *Sarwari Qadri* spiritual guide and by the invocation and contemplation of *Ism-e-Allah Zaat*. If you do this, all the veils will be lifted unveiling the Beloved whom you will behold in front of you.

## GLOSSARY

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
ਨੇੜੇ ; ਨੇੜੇ ; nerre	Near, close to, close by	ਵੱਸਣ ; ਵੱਸਣ ; wassan	Settle, reside, inhabit, live
ਦੂਰ ; ਦੂਰ ; dur	Far, away, far off, distant, remote	ਦਿਖਾਵਣ ; ਦਸੀਵਣ ; daseevan	Seen, appear, beheld
ਵੇੜੇ ; ਵੇੜੇ ; verhe	Courtyard	ਨਾਹੀ ; ਨਾਹੀ ; naaheen	No, not
ਵੜਦੇ ; ਵੜਦੇ ; varrde	Enter, come	ਅੰਦਰੋਂ ; ਅੰਦਰੋਂ ; androon	From within, within esoteric being or spiritual being
ਖੋਜਣ ; ਢੂੰਡਣ ; dhoondan	Seek, search; to find out	ਦਾ ਵੱਲ ਨਾ ਆਇਆ ; ਦਾ ਵੱਲ ਨਾ ਆਇਆ ; da vall na aaiaa	Do not know the way or method
ਮੂਰਖ ; ਮੂਰਖ ; moorakh	Foolish, unwise; unfortunate	ਬਾਹਰੋਂ ; ਬਾਹਰੋਂ ; baahroon	Outside, outwards
ਢੂੰਡਣ ; ਢੂੰਡਣ ; ਚੜਦੇ ; dhoondan charhde	Set out for search	ਗਿਆ ; ਗਿਆ ; giaa	Gone
ਕੁਝ ਹਾਸਲ ਨਾਹੀ ; ਕੁਝ ਹਾਸਲ ਨਾਹੀ ; kujh haasil naaheen	Nothing is achieved	ਸ਼ਾਹ ; ਸ਼ਾਹ ; Shauh	Beloved; King; Allah Almighty
ਲੱਭੇ ; ਲੱਭੇ ; labbhe	Found	ਵਿਚ ; ਵਿਚ ; wich	In, inside
ਘਰ ਦੇ ; ਘਰ ਦੇ ; ghar de	In the abode (of heart); from within	ਦਿਲ ; ਦਿਲ ; dil	Heart; inward
ਕਰ ; ਕਰ ; kar	To do	ਸਫ਼ੀਲ ; ਸਫ਼ੀਲ ; saiqal	Clean
ਸ਼ੀਸ਼ੇ ; ਸ਼ੀਸ਼ੇ ; sheeshe	Mirror	ਵਾਂਗੂੰ ; ਵਾਂਗੂੰ ; vaangoon	Like

دور تھیون ; دُور ڈھیون ; dur theevan	Removed; lifted	کُل ; کول ; kul	Whole, all, entire
پر دے ; پردے ; parde	Veils		



## 189. C ourage and H umility

وحدت دے دریا اُچھے، جل تھل جنگل رینے ہو  
 عشق دی ذات منیندے ناہن، سازگاں جھل تپنے ہو  
 رنگ بھبھوت ملیندے ڈٹھے، سے جوان لکھینے ہو  
 میں قربان تنہاں توں باہو، جیہڑے ہوندیاں ہمت ہینے ہو

ਵਾਉ ਵਹਦਤ ਦੇ ਦਰਯਾ ਉਛੱਲੇ, ਜਲ ਥਲ ਜੰਗਲ ਰੈਣੇ ਹੂ  
 ਇਸ਼ਕ ਦੀ ਜ਼ਾਤ ਮਨੋਂਦੇ ਨਹਿਣ, ਸਾਂਗਾਂ ਝੱਲ ਤਪੀਨੇ ਹੂ  
 ਰੰਗ ਬਿਭੂਤ ਮਲੋਂਦੇ ਡਿੱਠੇ, ਸੈ ਜਵਾਨ ਲਖੀਣੇ ਹੂ  
 ਮੈਂ ਕੁਰਬਾਨ ਤਿਨ੍ਹਾਂ ਤੋਂ ਬਾਹੂ<sup>(੭੭)</sup>, ਜਿਹੜੇ ਹੋਂਦਿਆਂ ਹਿੰਮਤ ਹੀਣੇ ਹੂ

Vaao Wahdat de dariaa uchhalle, jal thal jungle raine Hoo  
 Ishq dee Zaat manende naahin, saangaan jhall tapeene Hoo  
 Rang bhabhoot maleende ditthe, sey javaan lakheene Hoo  
 Main qurbaan tinhaan tun Bahoo, jehre hoondiaan himmat hainne Hoo  
 Oneness waves battering; replete are abyss, deserts and jungles  
 Don't accept Essence of Love. The spear strikes-they suffer  
 Witnessed smeared with ashes, myriad worthy youth  
 Bahoo wishes to sacrifice for those who're courageous yet humble

**T**he ocean of Oneness has surged quenching the thirst of lovers. Those who foster Divine love even minutely in hearts are sated due to Allah's compassion and favour. However, the eternal unfortunates who deny the love of Essence have deprived themselves by remaining hostile towards this beneficence. They have turned themselves wretched in the world and will remain so in the hereafter. The fortunate ones are blessed with Divine love and have drowned in this ocean sacrificing their worldly assets and pleasures. O Bahoo! May I sacrifice myself for the true lovers who are magnanimous and remain humble even after achieving high stations in the Divine court.

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
وحدت ; ਵਹਦਤ ; Wahdat	Oneness of Allah	دے ; دے ; de	Of
دریا ; ستریا ; dariaa	Ocean, river	اُچھلے ; ਉੱਚھلے ; uchhalle	Surging of waves
جَل ; ਜਲ ; jal	Water, sea	تھل ; थल ; thal	Desert
جنگل ; ਜੰਗਲ ; jungle	Wood, forest, jungle	رینے ; رہنے ; raine	Well-irrigated, well-watered, moist; replete
عشق ; ਇਸ਼ਕ ; ishq	Ardent Divine love	دی ; दी ; dee	Of
ذات ; ਜ਼ਾਤ ; Zaat	Essence	منیندے ناہن ; मनेंदे ਨਹਿਣ ; manende naahin	Do not accept or believe
ساंगाں ; सांगां ; saangaan	A kind of spear	ज्वाल ; ज्वाल ; jhall	Bear, endure
تپینے ; ਤਪੀਨੇ ; tapeene	Strokes	رنگ ; रंग ; rang	Colour, hue, dye, smear
बिभूत ; बिभूत ; bhabhoot	Ashes	मलेंदे ; मलेंदे ; maleende	Rub
دیکھے ; ਡਿੱਠੇ ; ditthe	Seen, observed, witnessed	سے ; सै ; sey	Hundred; numerous
جوان ; ਜਵਾਨ ; javaan	Young, youthful	लखीने ; लखीने ; lakheene	Valuable, precious; high value
میں ; मैं ; main	I	قربان ; कुरबान ; qurbaan	Sacrifice
تہاں توں ; ਤਿਨ੍ਹਾਂ ਤੋਂ ; tinhaan tun	On them, on those	جہرے ; जिहरे ; jehre	Who

ہوندیاں ; ہونڈیاں ; hoondiaan	Despite having something	ہمت ; ہیمت ; himmat	Courage, bravery, valour
ہنے ; ہنئے ; hainne	Humble		



## 190. Left Excellence

وحدت دے دریا اُچھے، ہک دل صحی نہ کیتی ہو  
 ہک بُت خانے واصل ہوئے، ہک پڑھ پڑھ رہے مسیتی ہو  
 فاضل جھڈ فضیلت بیٹھے، عشق بازی جاں لیتی ہو  
 ہرگز رب نہ ملدا باھو، جنہاں ترٹی چوڑ نہ کیتی ہو

ਵਾਉ ਵਹਦਤ ਦੇ ਦਰਿਆ ਉਛੱਲੇ, ਹਿਕ ਦਿਲ ਸਹੀ ਨਾ ਕੀਤੀ ਹੂ  
 ਹਿਕ ਬੁੱਤਖਾਨੇ ਵਾਸਲ ਹੋਏ, ਹਿਕ ਪੜ੍ਹ ਪੜ੍ਹ ਰਹੇ ਮਸੀਤੀ ਹੂ  
 ਫ਼ਾਜ਼ਲ ਛੱਡ ਫ਼ਜ਼ੀਲਤ ਬੈਠੇ, ਇਸ਼ਕ ਬਾਜ਼ੀ ਜਾਂ ਲੀਤੀ ਹੂ  
 ਹਰਗਿਜ਼ ਰੱਬ ਨਾ ਮਿਲਦਾ ਬਾਹੂ<sup>(੨੦)</sup>, ਜਿਨ੍ਹਾਂ ਤਰੱਟੀ ਚੌੜ ਨਾ ਕੀਤੀ ਹੂ

Vaao Wahdat de dariaa uchhale, hik dil sahee na keetee Hoo  
 Hik bottkhaane waasil hoe, hik parh parh rahe maseetee Hoo  
 Faazil chhadd fazeelat baithe, ishq baazee jaan leetee Hoo  
 Hargiz Rabb na mildaa Bahoo, jinhaan trattee chaurr na keetee Hoo

Oneness waves buffeting but they didn't correct the heart  
 Unified some in temples, others deprived even reciting in mosques  
 Easy became to let go of excellence when the proficient played the game of love  
 God not reached, O Bahoo, if sacrificed not all

**T**he unfortunate could not gain beneficence from the eternal ocean of Divine Oneness. Recitals and prayers in mosques do not purify the inward hence you remain veiled. For the gnosis of Allah, you must submit yourself to the perfect spiritual guide. Many dignified men have given up their status and excellence in the game of Divine love. Union cannot be achieved unless one sacrifices entire household for Allah.

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
وحدت ; ਵਹਦਤ ; Wahdat	Oneness of Allah	دے ; دے ; de	Of
دریا ; سدریا ; dariaa	Ocean, river	اُچھلے ; ਉਛੱਲੇ ; uchhalle	Surging of waves
ਹਿਕ ; ਹਿਕ ; hik	One	دل ; ਦਿਲ ; dil	Heart, inward
ਸਹੀ ; ਸਹੀ ; sahee	Correct, right	نہ ; نا ; na	No, not
ਕੀਤੀ ; ਕੀਤੀ ; keetee	Did, done	بوت خانے ; بۆتخاانے ; bottkhaane	Temple; <i>figuratively,</i> <i>khanqah</i> , assembly of spiritual guide
ਵਾਸਲ ਹੋਏ ; waasil hoe	Become unified, achieved union	ਪੜ੍ਹ ਪੜ੍ਹ ; ਪੜ੍ਹ ਪੜ੍ਹ ; parh parh	Worship rigorously
ਰਹੇ ਮਸੀਤੀ ; rahe maseetee	Stayed in mosque	فاضل ; فاضل ; faazil	A proficient scholar
ਛੱਡ ; ਛੱਡ ; chhadd	Left, gave up, let go	فضيلت ; فاضيلت ; fazeelat	Eminence, greatness; excellence, perfection; superior attainments
ਬੈਠੇ ; ਬੈਠੇ ; baithe	Seated; settled	عشق ; عيشق ; ishq	Divine love
ਬਾਜ਼ੀ ; ਬਾਜ਼ੀ ; baazee	Game	ਜਾਂ ਲੀਤੀ ; ਜਾਂ leetee	When played, when started
ਹਰਗਿਜ਼ ; ਹਰਗਿਜ਼ ; hargiz	Absolutely, ever	رب ; رعب ; Rabb	God, Lord
ਮਿਲਦਾ ; ਮਿਲਦਾ ; mildaa	Found; reached	جنهاں ; جینھاں ; jinhaan	Who
ਤਰੱਟੀ ਚੌੜ ; trattee chaurr	To give up or sacrifice everything		



## 191. Dive and take out Pearls

وحدت دا دریا الہی، جتھے عاشق لیندے تاری ہُو  
 مارن ٹیماں کڈھن موتی، آپو آپی واری ہُو  
 دُرّ یتیم وچ لئے لشکارے، جیوں چن لائاں ماری ہُو  
 سو کیوں نہیں حاصل بھردے باہُو، جیہڑے نوکر نیں سرکاری ہُو

ਵਾਉ ਵਹਦਤ ਦਾ ਦਰਯਾ ਇਲਾਹੀ, ਜਿੱਥੇ ਆਸ਼ਕ ਲੈਂਦੇ ਤਾਰੀ ਹੂ  
 ਮਾਰਨ ਟੁੱਬੀਆਂ ਕੱਢਣ ਮੋਤੀ, ਆਪੇ ਆਪੀ ਵਾਰੀ ਹੂ  
 ਦੁਰ-ਏ ਯਤੀਮ<sup>(੧)</sup> ਵਿਚ ਲਏ ਲਿਸ਼ਕਾਰੇ, ਜਿਓਂ ਚੰਨ ਲਾਟਾਂ ਮਾਰੀ ਹੂ  
 ਸੋ ਕਿਉਂ ਨਹੀਂ ਹਾਸਲ ਭਰਦੇ ਬਾਹੂ<sup>(੨)</sup>, ਜਿਹੜੇ ਨੌਕਰ ਨੈਂ ਸਰਕਾਰੀ ਹੂ

Vaao Wahdat da dariaa Elahi, jitthe aashiq lainde taaree Hoo  
 Maaran tubbeaan kadhan motee, aapo apee vaaree Hoo  
 Durr-e-Yateem wich lae lishkaare, jioon chann laataan maari Hoo  
 So kioon naheen haasil bharde Bahoo, jehre naukar nain sarkaaree Hoo  
 Lovers swim in Oneness, the Divine ocean  
 Dive and take out pearls at their turn  
 The Holy Prophet's light glows over it like the shimmering moon  
 Why not serve, O Bahui, those employed at his court

**O**neeness is like an ocean in which lovers swim and according to their limit dive taking take out pearls as per their fate. The ocean of Oneness is shining and glowing with the light of the moon, the Holy Prophet. Those who become employed at the court of the Holy Prophet are obliged to give their life, wealth and services to their spiritual guide so that they are honoured with the service of spreading the Trust of *Faqr* to others.

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
وحدت ; ਵਹਦਤ ; Wahdat	Oneness of Allah	دا ; ਦਾ ; da	Of
دریا ; دریا ; dariaa	Ocean, river	إلهی ; ਇਲਾਹੀ ; Elahi	Allah, God, Divine
جہتہ ; ਜਿੱਥੇ ; jitthe	Where	عاشق ; آاشق ; aashiq	Divine lovers
لیندے تارے ; lainde taaree	Swim	مارن ٹببیاں ; maaran tubbeeaan	Dive
کڈھن ; کڈھن ; kadhan	Take out	موتی ; مہتی ; motee	Pearl
آپو آپی واری ; آپو آپی واری ; اآپو آپی واری ; aapo apee vaaree	On their turn	دُرّ-عے یزیم <sup>(م)</sup> ; Durr-e-Yateem	The Holy Prophet
وچ ; وچ ; wich	In, inside, into	لے لکھارے ; لیسکارے ; lae lishkaare	Flashing, shining
جیوں ; جیوں ; jioon	As, in the manner of	چن ; چن ; chann	Moon
لاٹاں ماری ; laataan maari	Shines, glows, illuminates	سو ; سو ; so	Therefore
کیوں نہیں ; کیوں نہیں ; kioon naheen	Why not	حاصل بھردے ; هااصل بھردے ; haasil bharde	Pay tax; love; following the Holy Prophet; give services and take beneficence
جیہڑے ; جیہڑے ; jehre	Who	نوکریں سرکاری ; نوکریں سرکاری ; naukar nain sarkaaree	Servant of the court of the Holy Prophet, servants of the kingdom of <i>Faqr</i>

## 192. Yes, to God's Command

وَنَجِّنْ سِرْتِي فَرَضَ هِيَ مِينُوں، قَوْلَ قَالُوا بَلَىٰ دَا كَرَكِ هُو  
 لُوكِ جَانِي مَتَفَكَّرِ هُونِيَاں، وَبِحِ وَحْدَتِ دِي وَرْ كِي هُو  
 شَوِّ دِيَاں مَارَاں شَوِّ وَنَجِّ لِيَاں، عَشَقِ دَا تَلِّ دَهْرَكِي هُو  
 جِيُونْدِيَاں شَوِّ كَسِي نِي پَايَا بَاهُو، جِيں لَدَهَا تِيں مَرَكِي هُو

ਵਾਉ ਵੰਜਣ ਸਿਰ ਤੇ ਫ਼ਰਜ਼ ਹੈ ਮੈਨੂੰ, ਕੌਲ ਕਾਲੂ ਬਲਾ ਦਾ ਕਰ ਕੇ ਹੁ  
 ਲੋਕ ਜਾਣੇ ਮੁਤਫੱਕਰ ਹੋਈਆਂ, ਵਿਚ ਵਹਦਤ ਦੇ ਵੜ ਕੇ ਹੁ  
 ਸ਼ੋਹ ਦੀਆਂ ਮਾਰਾਂ ਸ਼ੋਹ ਵੰਜ ਲੈਸਾਂ, ਇਸ਼ਕ ਦਾ ਤੁਲਾ ਧਰ ਕੇ ਹੁ  
 ਜੀਉਂਦਿਆਂ ਸ਼ੋਹ ਕਿਸੇ ਨਾ ਪਾਇਆ ਬਾਹੂ<sup>(੨੦)</sup>, ਜੋ ਲੱਧਾ ਤੈਂ ਮਰ ਕੇ ਹੁ

Vaao — Vanjan sir te farz hai mainu, qaul Qaalu Balaa da kar ke Hoo  
 Lok jaane mutfakkar hoeaan, wich Wahdat de varr ke Hoo  
 Shauh diyaan maaraan Shauh vanj laisaan, ishq da tullaa dhar ke Hoo  
 Jiondiaan Shauh kise na paaiaa Bahoo, jain laddhaa teyn mar ke Hoo

I'm obliged to my reply, "Yes," to His command  
 Folks ruminates when I enter the Oneness  
 Launching the love's raft-surgings waves of the King will take me to Him  
 In life no one reached the God, O Bahoo, it's in death

**A**llah asked on the day of Divine covenant, "Am I not your Lord?" All the souls replied in yes. Now it is obligatory to remain steadfast upon this promise. To fulfil my promise, I have made Divine love my core and strength and absorbed myself in the Oneness. People are surprised and worried to see my state. I have complete faith in Divine love that it would take me to the depth of Oneness. Union with Allah cannot be achieved in this life without giving up everything and annihilating oneself i.e. death before dying.

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
وَجَنّ ; ਵੰਜਣ ; vanjan	Go, going	سِر تے فَرز ; سِر تے فَرز ; sir te farz	Obligatory upon me
ہے ; ਹੈ ; hai	Is	میںوں ; مہنوں ; mainu	I, me, to me
قول ; کَوَل ; qaul	Saying; promise	قَالُوا بَلّ ; کَالُو بَلّ Qaalu Balaa	They (the souls) replied, "Yes!" (7:172)
دا ; دَا ; da	Of	کَر کے ; کَر کے ; kar ke	After doing
لوک ; لَوک ; lok	People, folk, public, society, masses	جانے ; جَانے ; jaane	Know, consider
مُتَفَكَّر ہونیاں ; مُتَفَكَّر ہوئیآں ; mutfakkar hoeaan	Concerned, worried	وِچ ; وِچ ; wich	In, inside, into
وحدت ; وَحدت ; Wahdat	Oneness of Allah	دے ; دے ; de	Of
وَر کے ; وَر کے ; varr ke	Entering	شَوہ ; شَوہ ; Shauh	Beloved; King; Allah Almighty
دیاں ; دِیاں ; diyaan	Of	مَاراں ; مَاراں ; maaraan	Buffet of waves
شَوہ وَج لیساں ; شَوہ وَج لِیساں ; Shauh vanj lisaan	Will take to Beloved	عِشَق ; عِشَق ; ishq	Divine love
تُلّہ ; تُلّہ ; tullaa	Raft especially improvised one for crossing a river	دھَر کے ; دھَر کے ; dhar ke	By putting or taking
جیوندیاں ; جیوندیاں ; jiondiaan	In life, while living	نہ کسے ; کِسے نَا ; kise na	Not anyone, no one
پایا ; پَاایا ; paaiia	Received, Obtained	جین ; جین ; jain	Whoever

لڏھا ; لڏڻا ; laddhaa Found

تئين ; تئڙي ; teyn He, that person

مرڪي ; مرڻ ڪري ; mar ke On dying



### 193. Tarry at Beloved's Doorsteps

و  
 وِیہ وِیہ ندیاں تارو ہونیاں، بمبل چھوڑے کہاں ہُو  
 یار اساڈا رنگ مخلص، اسیں دَر تے کھلے سیکاہاں ہُو  
 نہ کوئی آوے نہ کوئی جاوے، اسیں کیں ہتھ لکھ مُنجاہاں ہُو  
 جے خبر جانی دی آوے باہُو، کھر کلیوں پھل تھواہاں ہُو

ਵਾਉ ਵੈਹ ਵੈਹ ਨਦੀਆਂ ਤਾਰੂ ਹੋਈਆਂ، ਬੰਬਲ ਛੋੜੇ ਕਾਹਾਂ ਹੂ  
 ਯਾਰ ਅਸਾਡਾ ਰੰਗ ਮਹੱਲੀਂ, ਅਸੀਂ ਦਰ ਤੇ ਖੱਲੇ ਸਿਕਾਹਾਂ ਹੂ  
 ਨਾ ਕੋਈ ਆਵੇ ਨਾ ਕੋਈ ਜਾਵੇ, ਅਸੀਂ ਕੈਂ ਹੱਥ ਲਿਖ ਮੁੰਜਾਹਾਂ ਹੂ  
 ਜੇ ਖਬਰ ਜਾਨੀ ਦੀ ਆਵੇ ਬਾਹੂ<sup>(ਰਹ)</sup>, ਖਿੜ ਕਲੀਓਂ ਫੁੱਲ ਥਵਾਹਾਂ ਹੂ

Vaao Vaih vaih nadeaan taaroo hoeaan, bambal chorre kaahaan Hoo  
 Yaar asaadaa rang mahalleen, asean dar te khalle sikaahaan Hoo  
 Na koee aave na koee jaave, asean kain hath likh munjaahaan Hoo  
 Je khabar jaanee dee aave Bahoo, khirr kaleeon phull theevaahaan Hoo

Streams flowed and poured; cobs got moss  
 Beloved seated at a majestic mansion; am waiting at His door  
 Neither anyone comes nor goes; with whom I'll send the word  
 If any news of loved is received, O Bahoo, I'll bloom in happiness just like a  
 flower

**T**he path to the Beloved has become extremely difficult and impossible to travel without Allah's favour and beneficence. He is in the magnificent castle and I tarry at its doorsteps yearning to see Him. No one has access to the Beloved, how can I send any message to convey my desire! If I get to hear a word from Him or called into His presence, my heart will bloom with happiness.

## GLOSSARY

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
ਵੈਹ ਵੈਹ ; ਵੈਹ ਵੈਹ ; vaih vaih	By drifting; by flowing	ਨਦੀਆਂ ; nadeaan	Streams, rivers
ਤਾਰੂ ਹੋਈਆਂ ; taaroo hoeaan	Become a swimmer	ਬੰਬਲ ; bambal	Certain cobs such as corn of maze
ਛੋੜੇ ਕਾਹਾਂ ; chorre kaahaan	Gathered moss	ਯਾਰ ; yaar	Beloved; Allah
ਅਸਾਡਾ ; asaadaa	Our, ours	ਰੰਗ ਮਹਲੀਂ ; rang mahalleen	In a beautiful castle, palace or mansion
ਅਸੀਂ ; aseen	We	ਦਰ ਤੇ ; dar te	At the door, court
ਖੱਲੇ ; khalle	Standing	ਸਿਕਾਹਾਂ ; sikaahaan	Yearning, longing for
ਨਾ ਕੋਈ ; na koe	No one	ਆਵੇ ; aave	Comes
ਜਾਵੇ ; jaave	Goes	ਕੈਂ ਹੱਥ ; kain hath	In whose hand; through whom
ਲਿਖ ; likh	Write; letter	ਮੁੰਜਾਹਾਂ ; munjaahaan	Send
ਜੇ ; je	If, in case, provided	ਖ਼ਬਰ ; khabar	Information
ਜਾਨੀ ; jaanee	Beloved	ਦੀ ; dee	Of
ਖਿੜ ; khirr	Blossom, bloom	ਕਲੀਓਂ ; kaleeon	Bud
ਫੁੱਲ ; phull	Flower	ਥਵਾਹਾਂ ; theevaahaan	To become

## 194. I reside with Hoo

هُو دا جامہ پہن کرہاں، اسم کماون ذاتی هُو  
 کفر اسلام مقام نہ منزل، ناں اوتھے موت حیاتی هُو  
 شہ رگ تھیں نزدیک لدھوسے، پا اندر ونے جھاتی هُو  
 اوہ اسان وچ اسیں انہاں وچ، باھو دور رہی قرباتی هُو

ਹੇ ਹੂ ਦਾ ਜਾਮਾ ਪਹਿਨ ਕਰਾਹਾਂ, ਇਸਮ ਕਮਾਵਣ ਜਾਤੀ ਹੂ  
 ਕੁਫਰ ਇਸਲਾਮ ਮਕਾਮ ਨਾ ਮੰਜ਼ਿਲ, ਨਾਂ ਉਥੇ ਮੌਤ ਹਯਾਤੀ ਹੂ  
 ਸ਼ਾਹ ਰਗ ਥੀਂ ਨਜ਼ਦੀਕ ਲਧੋਸੇ, ਪਾ ਅੰਦਰ ਵੰਨੇ ਝਾਤੀ ਹੂ  
 ਉਹ ਅਸਾਂ ਵਿਚ ਅਸੀਂ ਉਨ੍ਹਾਂ ਵਿਚ, ਬਾਹੂ<sup>(੭੪)</sup> ਦੂਰ ਰਹੀ ਕੁਰਬਾਤੀ ਹੂ

Hey Hoo da jaamaa paihan karaahaan, Ism kamaavan Zaattee Hoo  
 Kufr Islam maqaam na manzil, naa othe maut hayaatee Hoo  
 Shahrag theen nazdeek laddhose, paa andar wanne jhaatee Hoo  
 Ooh asaan wich aseem onhaan wich, Bahoo dur rahee qurbaatee Hoo

Wearing *Hoo's* robe; reached the Essence through name  
 Paganism, Islam, station, destination, life or death aren't there  
 Closer than life, He resides, just peep within  
 He's in me, I'm in Him; O Bahoo, there's no further union

The extreme level of *Faqir* is annihilation in *Hoo* (هُو). Mystic invokes *Ism-e-Allah*

*Zaat*, annihilates himself in *Hoo* (هُو) and becomes the manifestation of *Hoo* (هُو). This is the station of no station where there exists no Islam or paganism, neither is there any station or destination nor life or death. To achieve this station, one does not need to go far beyond as it is nearer than the jugular vein. There remains no duality when one is annihilated in the Essence and the Essence is manifested in one's existence.



## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
ਹੂ ; ਹੁ ; Hoo	Divine Essence	دا ; دا ; da	Of
جامہ ; ਜਾਮਾ ; jaamaa	Clothes, robe	پہن کرہاں ; ਪਹਿਨ ਕਰਾਹਾਂ ; paihan karaahaan	By wearing
اِسْمِ كَمَاوَنِ ذَاتِي ; ਇਸਮ ਕਮਾਵਣ ਜ਼ਾਤੀ ; Ism kamaavan Zaatee	Invocation of <i>Ism- e-Allah Zaata</i> ; attain Divine Essence	کُفْر ; ਕੁਫਰ ; kufr	Paganism, disbelief
اسلام ; ਇਸਲਾਮ ; Islam	Islam	مقام ; مڪام ; maqaam	Place, location, waystation, station
نہ ; نا ; na	No, not	منزل ; مَنزِل ; manzil	Destination, goal
اوتھے ; ਉਥੇ ; othe	There, at that place	موت ; مَوْت ; maut	Death
حياتي ; ਹਯਾਤੀ ; hayaatee	Life	شہرگ ; شَارِ رِجَا ; shahrag	Throat; jugular vein
تھیں ; ਥੀਂ ; theen	From	نزدیک لدھوسے ; ਨਜ਼ਦੀਕ ਲਧੋਸੇ ; nazdeek laddhose	Found close by
پا اندر وئے ; ਪਾ ਅੰਦਰ ਵੰਨੇ ; paa andar wanne	Put within esoteric being or spiritual being	جھاتی ; झाती ; jhaatee	Look, glance, peep
اوه ; ਉਹ ; ooh	He	اسان ; ਅਸਾਂ ; asaan	We
وچ ; ਵਿਚ ; wich	Within	اسیں ; ਅਸੀਂ ; asean	I
انہاں ; ਉਨ੍ਹਾਂ ; onhaan	Him	دور ; دُور ; dur	Far, away, far off, distant, remote
رہی ; رہی ; rahee	Stayed, remained	قرباتی ; ਕੁਰਬਾਤੀ ; qurbaatee	Closeness, proximity

## 195. Fortunate or Unfortunate

ہکِ جاگنِ ہکِ جاگ نہ جانن، ہکِ جاگدیاں ہی سٹتے ہُو  
ہکِ ستیاں جا واصل ہوئے، ہکِ جاگدیاں ہی مُٹھے ہُو  
کی ہویا جے گھگو جاگے، جیہڑا لیندا ساہ اُٹھے ہُو  
میں قربان تنہاں توں باہُو، جنہاں کھوہ پریم دے جتے ہُو

ہے      ہیکِ جاگਣِ ہیکِ جاگِ ناِ جاانਣِ، ہیکِ جاگدیاںِ ہیِ سٹتےِ ہُو  
          ہیکِ ستیاںِ جاِ واصلِ ہوئےِ، ہیکِ جاگدیاںِ ہیِ مُٹھےِ ہُو  
          کیِ ہویاِ جےِ گھگوِ جاگےِ، جیہڑاِ لینداِ ساہِ اُٹھےِ ہُو  
          میںِ قربانِ تنہاںِ توںِ باہُو، جنہاںِ کھوہِ پریمِ دےِ جتےِ ہُو

Hey      Hik jaagan hik jaag na jaanan, hik jaagdiaan hee sutte Hoo  
          Hik suteeraan jaa waasil hoe, hik jaagdiaan hee mutthe Hoo  
          Kee hoiaa je ghuggoo jaage, jehraa laindaa saah aputthe Hoo  
          Main qurbaan tinhaan tun Bahoo, jinhaan khooh prem de jutte Hoo

Awake yet immortally asleep, in slumber even when awake  
Some slept and achieved union, and others stayed deprived awake  
No point in owl's wakefulness while living upside down  
O Bahoo! I wish to sacrifice for those who're blessed with the love's well

**A**t one side are the seekers of Allah whose inwards have become vivified and alive by *Ism-e-Allah Zaat*. They have not only enlightened their inwards but have also inhabited the plain of their inward with the love and vision of the spiritual guide. Though apparently, they may seem to sleep at times but their inwards are awake all the time. On the other hand, there are the imperfect seekers who are unaware of the reality of *Ism-e-Allah Zaat* and are trying to attain Divine gnosis by physical endeavours. Even if they are awake physically, their souls are sleepings. These unfortunates are unaware of the Reality. They are engaged in the incorrect way of invocation after hearing or reading about it from somewhere or are trying to invoke by holding their breaths. There example

is of an owl who though stands upside down yet stays an owl. It means even their rigorous efforts cannot make them pure.

In the last verse, Sultan Bahoo exemplifies the perfect spiritual guide with a well or canal. Just like a canal irrigates fields, the perfect spiritual guide imparts guidance to everyone. Whoever wants to, can be satiated according to his desire of love and gnosis for Allah.

## GLOSSARY

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
ਹਿਕ ; ਹਿਕ ; hik	One	جاگن ; جاگان ; jaagan	Awake, wake, wake up, awaken; stay awake to worship
جاگ ; جاگا ; jaag	Wakefulness, awakening	نہ ; نا ; na	No, not
جانن ; جانن ; jaanan	Know, understand	جاگدیاں ; جاگدیاں ; جاگدیاں ; jaagdiaan	While awake
ہی سوتے ; ہی سوتے ; hee sutte	Sleeping	ستیاں ; ستیاں ; ستیاں ; suteaan	While sleeping
جاوااصل ہوئے ; جاوااصل ہوئے ; jaawaasil hoe	Attained union	ہی مٹھے ; ہی مٹھے ; hee mutthe	Robbed; deprived
کی ہويا ; کی ہويا ; kee hoiaa	What happened	جے ; جے ; je	If
گھو ; گھو ; ghuggoo	Owl	جاگے ; جاگے ; جاگے ; jaage	To wake up, awake, awaken
جیہڑا ; جیہڑا ; jehraa	Who	لیندا ساہ ; لیندا ساہ ; laindaa saah	Takes breaths, breathes
اپٹھے ; اپٹھے ; aputthe	Opposite, reverse	میں ; میں ; main	I
قربان ; قربان ; qurbaan	Sacrifice	تینہاں توں ; تینہاں توں ; tinhaan tun	On them, on those

جنہاں ; जिहाण ; jinhaan	Who	کھوہ ; खुह ; khooh	Well
پریم ; प्रेम ; prem	Love, devotion, adoration	دے ; दे ; de	Of
چلتے ; چلتے ; jutte	Run, operated		



## 196. Trials of Love

ہک دم سجن تے لگھ دم ویری، ہک دم دے مارے مردے ہو  
 ہک دم پچھے جنم گویا، چور بنے گھر گھر دے ہو  
 لائیاں دا اوہ قدر کی جان، جیہڑے محرم ناہیں سر دے ہو  
 سو کیوں دھکے کھاون باہو، جیہڑے طالب سچے در دے ہو

ਹੇ ਹਿੱਕ ਦਮ ਸੱਜਣ ਤੇ ਲੱਖ ਦਮ ਵੈਰੀ, ਹਿੱਕ ਦਮ ਦੇ ਮਾਰੇ ਮਰ ਦੇ ਹੁ  
 ਹਿੱਕ ਦਮ ਪਿਛੇ ਜਨਮ ਗੁਆਇਆ, ਚੋਰ ਬਣੇ ਘਰ ਘਰ ਦੇ ਹੁ  
 ਲਾਈਆਂ ਦਾ ਉਹ ਕਦਰ ਕੀ ਜਾਨਣ, ਜਿਹੜੇ ਮਹਿਰਮ ਨਾਹੀਂ ਸਿੱਰ ਦੇ ਹੁ  
 ਸੋ ਕਿਉਂ ਪੱਕੇ ਖਾਵਣ ਬਾਹੂ<sup>(੧੦)</sup>, ਜਿਹੜੇ ਤਾਲਬ ਸਚੇ ਦਰ ਦੇ ਹੁ

Hey Hik dam sajjan te lakh dam vairee, hik dam de maare mar de Hoo  
 Hik dam pichhe janam gavaaiaa, chor bane ghar ghar de Hoo  
 Laaeaan da ooh qadar kee jaanan, jehre mehram naaheen sir'r de Hoo  
 So kioon dhakke khaavan Bahoo, jehre taalab sachche dar de Hoo

Made one Friend but took many foes; for Him I die every moment  
 For the One, spent a lifetime; criticized in homes  
 Not the confidant of secret; know not the worth of love  
 Why in trial, O Bahoo, those disciples of the true court

**E**ver since I have fallen for the Beloved, the whole world has turned up against me but I have willingly handed over my life to my Beloved. Protecting His love within me, I have moved from the realm of souls to this universe of creation. The people of the world and hereafter are ignorant to the secret of Divine love which is why they hurl their arrows at me. Though, the one whose spiritual guide is perfect, is neither sad nor worried because the spiritual guide will certainly take him to the destination, safely and successfully.

## GLOSSARY

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
ہک دم سجن تے لکھ دم ویری; ਹਿੱਕ ਦਮ ਸੱਜਣ ਤੇ ਲੱਖ ਦਮ ਵੈਰੀ; hik dam sajjan te lakh dam vairee	Took many as foes by making one Friend	ہک دم دے مارے مردے; ਹਿੱਕ ਦਮ ਦੇ مارے ਮਰ ਦੇ ; hik dam de maare mar de	Dying for the Beloved
ہک دم; ਹਿੱਕ ਦਮ; hik dam	A moment, a breath	پچھ; پਿچھے; pichhe	Before, ago
جنم; ਜਨਮ; janam	Life	گوايا; ਗੁਆਇਆ; gavaaiaa	Lost
چور; ਚੋਰ; chor	Thief, brigand	بنے; ਬਣੇ; bane	Became
گھر; ਘਰ; ghar	Home, house	لايااں; ਲਾਈਆਂ; laaeaaan	Love, affiliation
دا; ਦਾ; da	Of	اوه; ਉਹ; ooh	They
قدر; ਕدر; qadar	Value, worth, importance; honour, esteem, respect	کی; کئی; kee	What
جان; جَان; jaanan	Know, understand	جہرے; جِہرے; jehre	Who
محرم; ਮਹਿਰਮ; mehram	Confidant	نہیں; ਨਾਹੀਂ; naaheen	No, not
سِر; ਸਿੱਰ; sir'r	Secret	سو; ਸੋ; so	Therefore
کیوں; ਕਿਉਂ; kioon	Why, What for	ਧੱਕੇ ਖਾਵਣ; dhakke khaavan	Face problems
طالب; ਤਾਲਬ; taalab	Seeker	سچੇ; ਸਚੇ; sachche	True, truthful, real, pure
در; ਦਰ; dar	Door, court or khanqah		

## 197. Colour of Love

ہر دم شرم دی تند ترورے، جاں ایہہ چھوڈک بُلے ہُو  
 کچرک بالان عقل دا دیوا، مینوں پرہوں انھیری جھلے ہُو  
 اُجڑ گیاندے بھیت نیارے، لکھ لعل جواہر رے ہُو  
 دھوتیاں داغ نہ لہندے باہُو، جیہڑے رنگ مجیٹھی دھلے ہُو

ہر دم شرم دی تند ترورے، جاں ایہہ چھوڈک بُلے ہُو  
 کچرک بالان عقل دا دیوا، مینوں پرہوں انھیری جھلے ہُو  
 اُجڑ گیاندے بھیت نیارے، لکھ لعل جواہر رے ہُو  
 دھوتیاں داغ نہ لہندے باہُو، جیہڑے رنگ مجیٹھی دھلے ہُو

Hey Har dam sharam dee tand tarorre, jaan eh chhodak bulle Hoo  
 Kicharak baalaan aqal da deevaa, mainu birhon anheree jhulle Hoo  
 Ujarr giaande bhet niarre, lakh laal jawaahar rulle Hoo  
 Dhotiaan daagh na laihnde Bahoo, jehre rang majeethee dhulle Hoo

Breaking the thread of modesty will fire the fuel of love  
 How to ignite intellect, winds of separation howl  
 Secrets of the desolated lovers are unheard of; many gems lost  
 O Bahoo, rubbing won't wash away the dyed hue

**W**hen the seeker drowns in Divine love, it makes him bold and fearless breaking all limits. When and how can I lighten the lamp of wisdom because in my inward thundering storms and hurricane of parting from the Beloved are blowing! The secrets of this path are unique as thousands of pearls and gems (seekers of Allah) are hiding themselves from the world. They have been covered with strong colour of love that cannot be faded even with much effort.

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
ਹਰ ਦਮ ; हर दम ; har dam	Every moment	ਸ਼ਰਮ ; शरम ; sharam	Shame, shyness, modesty
ਦੀ ; ਦੀ ; dee	Of	ਤੰਦ ; ਤੰਦ ; tand	Thread, strand, string
ਤਰੋੜੇ ; ਤਰੋੜੇ ; tarorre	Break	ਜਾਂ ; ਜਾਂ ; jaan	When
ਇਹ ; ਇਹ ; eh	This	ਛੋਡਕ ; ਛੋਡਕ ; chhodak	Fuel
ਬੁੱਲੇ ; ਬੁੱਲੇ ; bulle	Burns	ਕਿਚਰਕ ; ਕਿਚਰਕ ; kicharak	Uptil when, how
ਬਾਲਾਂ ; ਬਾਲਾਂ ; baalaan	Lighten, light up	ਅਕਲ ਦਾ ; ਅਕਲ ਦਾ ; aqal da deevaa	Lamp of wisdom
ਮੈਨੂੰ ; ਮੈਨੂੰ ; mainu	Me, to me	ਬਿਰਹੋਂ ; ਬਿਰਹੋਂ ; birhon	Separation in love, isolation
ਅਨ੍ਹੇਰੀ ਝੁਲੇ ; ਅਨ੍ਹੇਰੀ ਝੁਲੇ ; anheree jhulle	Windstorm blows	ਉਜੜ ਗਿਆਂ ; ਉਜੜ ਗਿਆਂ ; ujarr giaande	Desolated, devastated ones
ਭੇਤ ; ਭੇਤ ; bhet	Secret	ਨਿਆਰੇ ; ਨਿਆਰੇ ; niarre	Different, uncommon, unique
ਲੱਖ ; ਲੱਖ ; lakh	Lakh; numerous	ਲਾਲ ਜਵਾਹਰ ; ਲਾਲ ਜਵਾਹਰ ; laal jawaahar	Gems, jewels, precious gemstones
ਰੁੱਲੇ ; ਰੁੱਲੇ ; rulle	Runied; lost	ਧੋਤਿਆਂ ; ਧੋਤਿਆਂ ; dhotiaan	By washing
ਦਾਗ਼ ; ਦਾਗ਼ ; daagh	Spot, stain, taint	ਨਾ ਲਹਿੰਦੇ ; ਨਾ ਲਹਿੰਦੇ ; na laihnde	Not removed, washed away
ਜਿਹੜੇ ; ਜਿਹੜੇ ; jehre	Who	ਰੰਗ ਮਜੀਠੀ ; ਰੰਗ ਮਜੀਠੀ ; rang majeethee	The colour on which no other colour leaves it hue or is not dyed
ਧੁੱਲੇ ; ਧੁੱਲੇ ; dhulle	Dyed		



## 198. Trade Laughter with Sobs

ہسن دے کے روون لیوئی، تینوں دیتا کس دلاسا ہو  
 عمر بندے دی اینویں وہانی، جینویں پانی وچ پتاسا ہو  
 سوڑی سامی سٹ گھتیسن، پلٹ نہ سکسین پاسا ہو  
 تیتھوں صاحب لیکھا منگسی باھو، رتی گھٹ نہ ماسا ہو

ہے ہسٹ دے کہ رےٹھ لیری، تےٹو دیتا کس دلاسا ہو  
 عمر بندے دی اینویں وہانی، جینویں پانی وچ پتاسا ہو  
 سوڑی سامی سٹ گھتیسن، پلٹ نہ سکسین پاسا ہو  
 تیتھوں صاحب لیکھا منگسی باھو، رتی گھٹ نہ ماسا ہو

Hey Hassan de ke rovan lioee, tainu ditaa kis dilaasaa Hoo  
 Umar bande dee ainven vihaanee, jeenveen panee wich pataasaa Hoo  
 Saurri saamee sutt ghatasan, palat na saksain paasaa Hoo  
 Tethoon Sahib lekhaa mangsee Bahoo, ratti ghatt na maasaa Hoo

Trade laughter with sobs, who consoled you?  
 Life's short, will end like a sugar drop candy in water  
 Will be laid down in a narrow grave, can't even turn  
 Master will reckon, O Bahoo, nothing shall be spared

**O** imperfect seeker! You have happily exchanged the Divine love for the world and paradise. Whose advice did you follow for this trade which has brought nothing but loss? How much life do you have! This worldly life would end soon and you would be thrown into the suffocating prison of grave where you would not be able to even turn sides. You have lost both, faith and the world. The Lord would take strict accountability and you would be held answerable for every single moment and action of your life.

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
ਹੱਸਨ ; ਹੱਸਣ ; hassan	To laugh	ਦੇ ਕੇ ; ਦੇ ਕੇ ; de ke	By giving, exchanging
ਰੋਵਨ ; ਰੋਵਣ ; rovan	Crying, weeping	ਲਿਓਈ ; ਲਿਓਈ ; lioee	Taken
ਤੈਨੂੰ ; ਤੈਨੂੰ ; tainu	You	ਦਿੱਤਾ ; ਦਿੱਤਾ ; ditaa	Gave
ਕਿਸ ; ਕਿਸ ; kis	Who	ਦਿਲਾਸਾ ; ਦਿਲਾਸਾ ; dilaasaa	Consolation, solace, reassurance, assuagement
ਉਮਰ ; ਉਮਰ ; umar	Life	ਬੰਦੇ ; ਬੰਦੇ ; bande	Man
ਦੀ ; ਦੀ ; dee	Of	ਐਵੇਂ ; ਐਵੇਂ ; ainven	Like this
ਵਿਹਾਣੀ ; ਵਿਹਾਣੀ ; vihaanee	Pass, spent	ਜਿਵੇਂ ; ਜਿਵੇਂ ; jeenveen	Like
ਪਾਣੀ ; ਪਾਣੀ ; panee	water	ਵਿਚ ; ਵਿਚ ; wich	In, inside, into; within
ਪਤਾਸਾ ; ਪਤਾਸਾ ; pataasaa	<i>Batasha</i> , sugar drop candy (it dissolves quickly in water)	ਸੌਰੀ ; ਸੌਰੀ ; saurri	Narrow
ਸਾਮੀ ; ਸਾਮੀ ; saamee	The place inside the grave where a dead body is laid	ਸੁੱਟ ਘਤੇਸਣ ; ਸੁੱਟ ਘਤੇਸਣ ; sutt ghatesan	Will be laid, thrown
ਪਲਟ ਨਾ ਸਕਸੈਂ ਪਾਸਾ ; palat na saksain paasaa	Will not be able to turn side	ਤੈਥੋਂ ; ਤੈਥੋਂ ; tethoon	From you
ਸਾਹਿਬ ; ਸਾਹਿਬ ; Sahib	Allah	ਲੇਖਾ ; ਲੇਖਾ ; lekhaa	Record of deeds

منگسى ; مہنگامی ;  
mangsee

Will take, reckon

ਰੱਤੀ ਘੱਟ ਨਾ ਮਾਸਾ ; रत्ती ग़्हाट ना भासा ; ratti ghatt  
na maasaa

Not even a few  
milligrams;  
*figuratively*, not  
even minute details  
shall be left,  
nothing will be  
spared

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اللّٰهُ

## 199. Shahada, a Gem

ہور دوا نہ دلِ دیِ کاری، کلمہ دلِ دیِ کاری ہو  
 کلمہ دُور زنگار کریندا، کلمے میل اُتاری ہو  
 کلمہ ہیرے لعلِ جواہر، کلمہ ہٹِ پیاری ہو  
 ایتھے او تھے دوہیں جہانیں باہو، کلمہ دولت ساری ہو

ਹੇ ਹੋਰ ਦਵਾ ਨਾ ਦਿਲ ਦੀ ਕਾਰੀ, ਕਲਮਾ ਦਿਲ ਦੀ ਕਾਰੀ ਹੁ  
 ਕਲਮਾ ਦੂਰ ਜੰਗਾਰ ਕਰੇਂਦਾ, ਕਲਮੇ ਮੈਲ ਉਤਾਰੀ ਹੁ  
 ਕਲਮਾ ਹੀਰੇ ਲਾਲ ਜਵਾਹਰ, ਕਲਮਾ ਹੱਟ ਪਸਾਰੀ ਹੁ  
 ਇਥੇ ਉਥੇ ਦੋਹੀਂ ਜਹਾਨੀਂ ਬਾਹੂ<sup>(੭੭)</sup>, ਕਲਮਾ ਦੌਲਤ ਸਾਰੀ ਹੁ

Hey Hor dawaa na dil dee kaaree, kalma dil dee kaaree Hoo  
 Kalma dur zangaar karendaa, kalmey mail utaaree Hoo  
 Kalma heere laal jawaahar, kalma hatt pasaaree Hoo  
 Ethe othe doheen jahaanee Bahoo, kalma daulat saaree Hoo

No drug will work, only shahada will affect  
 Shahada de-rusts, shahada washes away filth  
 Shahada gem, ruby and jewel; Shahada is apothecary  
 O Bahoo, here and there; world and hereafter; shahada opulence

**T**here is no effective treatment for inward other than shahada. It purifies the inward from falsehood. Shahada is precious like diamonds, rubies and jewels for a seeker. It is the elixir which possesses all remedies essential for purification of inward just like all medicines are available at apothecary. The greatest wealth in this world and hereafter is shahada.

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
ਹੋਰ ; ਹੋਰ ; hor	Any other	دوا ; دوا ; dawaa	Medicine, drug, cure, remedy, treatment, medication
ਨਾ ; ਨਾ ; na	No, not	ਦਿਲ ; ਦਿਲ ; dil	Inward
ਦੀ ; ਦੀ ; dee	Of	ਕਾਰੀ ; ਕਾਰੀ ; kaaree	Effective, effectual, efficacious medicine
ਕਲਮ ; ਕਲਮਾ ; kalma	Shahada; <i>Kalima at-Tayyibah</i>	دور زنگار کریندا ਕਰੋਂਦਾ ; dur zangaar karendaa	Removes rust (veil of sensual desires)
ਕਲਮੇ ; ਕਲਮੇ ; kalmey	shahada; <i>Kalima at-Tayyibah</i>	ਮਿਲ ; ਮੈਲ ; mail	Dirt, filth
ਉਤਾਰੀ ; ਉਤਾਰੀ ; utaaree	Removed	ਹੀਰے ; ਹੀਰੇ ; heere	Diamonds
ਲਾਲ ; ਲਾਲ ; laal	Ruby, gem	جواهر ; ਜਵਾਹਰ ; jawaahar	Gems, jewels, precious stones
ਹੱਟ ; ਹੱਟ ; hatt	Shop	ਪਸਾਰੀ ; ਪਸਾਰੀ ; pasaaree	Druggist, apothecary
ਇਥੇ ; ਇਥੇ ; ethe	Here	ਉਥੇ ; ਉਥੇ ; othe	There
ਦੋਹੀਂ ਜਹਾਨੀਂ ; ਦੋਹੀਂ ਜਹਾਨੀਂ ; doheen jahaanee	Both the world and the hereafter	ਦੌਲਤ ; ਦੌਲਤ ; daulat	Wealth, riches, money, fortune, treasure
ਸਾਰੀ ; ਸਾਰੀ ; saaree	All, whole, entire, complete		

## 200. Leave a Mark

کئی پکی پیڑ کولوں کُل عالم کُوکے، عاشقاں لکھ لکھ پیڑ سہیڑی ہُو  
 جتھے ڈُھہن رُڑھن دا خطرہ ہووے، کون چڑھے اُس بیڑی ہُو  
 عاشق چڑھدے نال صلاحاں دے، اُونہاں تار کپیر وِچ بھیرِی ہُو  
 جتھے عشق پیا تلدا نال رتیاں دے باہُو، اوتھے عاشقاں لذت نکھیرِی ہُو

ہے      ہਿੱکੀ ہਿੱکੀ پੀੜ کہلੋں کول آلالم کُوکے، آਸاکاں لੱਖ لੱਖ پੀੜ سہیੜی ہُو  
 ਜਿੱਥੇ ਢਹਿਣ ਰੜਨ ਦਾ ਖਤਰਾ ਹੋਵੇ, ਕੌਣ ਚੜ੍ਹੇ ਉਸ ਬੇੜੀ ਹੂ  
 ਆਸ਼ਕ ਚੜ੍ਹਦੇ ਨਾਲ ਸਲਾਹਾਂ ਦੇ, ਉਨ੍ਹਾਂ ਤਾਰ ਕੱਪਰ ਵਿਚ ਭੇੜੀ ਹੂ  
 ਜਿੱਥੇ ਇਸ਼ਕ ਪਿਆ ਤੁੱਲਦਾ ਨਾਲ ਰੱਤੀਆਂ ਬਾਹੂ<sup>(੮੦)</sup>, ਉਥੇ ਆਸ਼ਕਾਂ ਲੱਜ਼ਤ ਨਖੇੜੀ ਹੂ

Hey      Hikee hikee peerr kolon kul aalam kooke, aashiqaan lakh lakh peerr saherree Hoo  
 Jitthe dhaihnrurhan da khatraa hove, kon charhe os berree Hoo  
 Aashiq charhde naal salahaan de, oonhaan taar kappar wich bherree Hoo  
 Jitthe ishq peaa tuldaa naal rattiaan de Bahoo, othe aashiqaan lazzat nakherree Hoo

People cry in discomfort, lovers bear agony  
 Peril of drowning, why get on a boat  
 Lovers board willfully and enter the vortex  
 Leave a mark, O Bahoo, love is worth more than your insignificant weighing

**T**he worldly people tremble and complain upon even a minute grief but the lovers conceal intense pain within them without uttering even a word. The ship of Divine love is surrounded by dangers and storms which is why people refrain from it. The Divine lovers are fearless and aboard this ship happily. In the court of Allah, even a little love is more valuable than all the jewels and gems. It is the lovers who put everything at stake to get such a valuable treasure.

## GLOSSARY

Shahmukhi, Gurmukhi & Transliteration	English	Shahmukhi, Gurmukhi & Transliteration	English
ہیکے ہیکے ; ਹਿੱਕੀ ਹਿੱਕੀ ; hikee hikee	Only one	پیر ; پیڑ ; peerr	Pain; sorrow
کولوں ; کولوں ; kolon	From	کُل ; کُل ; kul	Whole, all, entire
عالم ; آلام ; aalam	Universe, world	کُوکے ; کُوکے ; kooke	Cries, pleas
عاشقان ; آسقاں ; aashiqaan	Divine lovers	لکھ لکھ ; لاکھ لاکھ ; lakh lakh	Lakhs; numerous
سہری ; سہری ; saherree	Bore, endured, tolerated	جیتھے ; جیتھے ; jitthe	Where
دھہن ; دھہن ; dhaihn	Falling	رُڑھن ; رُڑھن ; rurhan	Washing away, slipping
دا ; دا ; da	Of	خطرہ ; خطرہ ; khatraa	Danger, peril, risk
ہوے ; ہوے ; hove	Is; exists	کون ; کون ; kon	Who
چڑھے ; چڑھے ; charhe	Onboard	اُس ; اُس ; os	That
بیری ; بیری ; berree	Boat	عاشق ; آسقا ; aashiq	Divine lovers
چڑھدے ; چڑھدے ; charhde	Board	نال ; نال ; naal	With
صلاحاں ; صلاحاں ; salahaan	Willingly	دے ; دے ; de	Of
اُونہاں ; اُونہاں ; oonhaan	They, them, those	تار ; تار ; taar	Deep water, water level above head

کپر ; کَپَر ; kappar	Whirlpool	وِچ ; وِچ ; wich	In, inside, into
بھیرے ; بھیرے ; bherree	Entered	عشق ; عشق ; ishq	Ardent Divine love
پیٹلدا ; ਪਿਆ ਤੁੱਲਦਾ ; peaa tuldaa	Is being weighted or measured		Small red and black seed of Abrus Precatorius used as small weight by goldsmiths and jewellers, weighing about 21 grains of troy weight, or 1/8th of a <i>maasha</i> about 122 mg
اوٹھے ; ਉਥੇ ; othe	There, at that place	ਰੱਤੀਆਂ ; رتیاں ; rattiaan	
لذت ; لَازِزَات ; lazzat	Taste, savour, flavor		
ਨਖੇਰੇ ; ਨਖੇਰੇ ; nakherree	Separately identified; left mark		

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## 201. Contemplation of Ism-e-Allah Zaat

یار یگانہ ملیسی تینوں، جے سر دی بازی لائیں ہُو  
 عشق اللہ وِج ہو مستانہ، ہُو ہُو سدا الائیں ہُو  
 نال تصور اسم اللہ دے، دم نوں قید لگائیں ہُو  
 ذاتے نال جاں ذاتی رلیا، تد باہُو نام سداائیں ہُو

ਯੇ ਯਾਰ ਯਗਾਨਾ ਮਿਲਸੀ ਤੈਨੂੰ, ਜੇ ਸਿਰ ਦੀ ਬਾਜ਼ੀ ਲਾਏਂ ਹੂ  
 ਇਸ਼ਕ ਅੱਲਾ ਵਿਚ ਹੋ ਮਸਤਾਨਾ, ਹੂ ਹੂ ਸਦਾ ਅਲਾਏਂ ਹੂ  
 ਨਾਲ ਤਸੱਵਰ ਇਸਮ ਅੱਲਾ ਦੇ, ਦਮ ਨੂੰ ਕੈਦ ਲਗਾਏਂ ਹੂ  
 ਜ਼ਾਤੇ ਨਾਲ ਜਾਂ ਜ਼ਾਤੀ ਰਲਿਆ, ਤਦ ਬਾਹੂ<sup>(੭੭)</sup> ਨਾਮ ਸਦਾਏਂ ਹੂ

Ye Yaar yagaanaa milsee tainu, je sir dee baazee laaen Hoo  
 Ishq Allah wich ho mastaanaa, Hoo Hoo sadaa alaaen Hoo  
 Naal tasawwur Ism Allah de, dam noon qaid lagaaen Hoo  
 Zaate naal jaan zaatee raliaa, tad Bahoo naam sadaaen Hoo

Gamble your life to reach the incomparable Beloved  
 Be intoxicated in love; breathe: *Hoo, Hoo*  
 With contemplation of the name Allah, devote your breaths  
 When Essence and essence became one, then renowned became Bahoo

**Y**ou will achieve your destination, the Divine Essence, when you are absorbed in love for Allah and will sacrifice even your life for Him. If you want to reach the Essence, then become intoxicated in His love by invoking *Hoo* (هُو) with each and every breath and also contemplate *Ism-e-Allah Zaat*. I was named Bahoo when I annihilated in *Hoo*, the Divine Essence.

## GLOSSARY

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
يارگانہ ; يار يارگانا ; yaar yagaanaa	The unique friend, Divine Essence	میلے تینوں ; میلسمی تے تے ; milsee tainu	You will find Him
جے ; جے ; je	If, in case, provided	سیر دی بازی لائیں ; سیر دی ਬਾਜ਼ی لائے ; sir dee baazee laaen	To sacrifice everything in the Divine path
عشق اللہ وچ ہوستانہ ; ايشق اللہ وچ ہوستانہ ; ishq Allah wich ho mastaanaa	To become intoxicated in Divine love	هو هو سدا الائن ; ايشق اللہ ; Hoo Hoo sadaa alaaen	Your breath keeps on invoking <i>Hoo</i>
نال تصور اسم اللہ دے ; ناال تاسوور اسم اللہ دے ; naal tasawwur Ism Allah de	With the contemplation of <i>Ism-e-Allah Zaat</i>	دَم نون قید لگائیں ; دام نون قید لگائے ; dam noon qaid lagaaen	To remember with each breath
جااں ذاتی رلیا ; ناال جااں جااں رلیا ; Zaate naal jaan zaatee raliaa	When essence annihilated in the Essence of Allah	نام ; نام ; naam  سدااے ; سدااے ; sadaaen	Name  Called

## INDEX

		Page #
	1.	
	اللّٰهُ چنبے دی بوٹی، میرے من وچ مُرشد لائی ھُو	الف 176
अलिढ	अँला चंबे दी बुटी, मेरे मन वरि मुरसद लायी हु	
	2.	
	اللّٰهُ پڑھيوں پڑھ حافظ هو يوں، ناں گيا جابوں پڑدا ھُو	الف 179
अलिढ	अँला पड़ुँ पड़ु हाफज होईँ, नां गिआ रिजाबे पददा हु	
	3.	
	أحد جد دئی وکھالی، از خود هو يافانی ھُو	الف 182
अलिढ	अहद जद दिँती विखाली, अज खुद होईआ ढानी हु	
	4.	
	اللّٰهُ صحی کیتو سے جداں، چمکیا عشق اگوهاں ھُو	الف 184
अलिढ	अँला सही कीतसे जदां, चमकिया ईसक अगुहां हु	
	5.	
	ایہہ دنیا زن حیض پلیتی، کتنی کل کل دھوون ھُو	الف 186
अलिढ	ईह दुनीआ जन रैज पलीती, कितनी मल मल पोटह हु	
	6.	
	اَکْسَنَتْ بِرَبِّکُمْ سَنیادِل میرے، چند قائلو ابلی کو کیندی ھُو	الف 188
अलिढ	अलसतु बिरबिकुम सुनिआ दिल मेरे, जिंद कालु बला बुकेँदी हु	
	7.	
	ایہو نفس اساڈا بیلی، جو نال اساڈے سدھا ھُو	الف 191
अलिढ	ईहे नदस असाडा बेली, जे नाल असाडे सिंपा हु	

8.  
الف ازل بدنوں صحی کیتوسے، ویکھ تماشے گزرے ھو 194  
अलिढ अजल अबद नुं सही कीतेसे, वेख तमासे गुजरे हु
9.  
الف اندر ھوتے باہر ھو، ایہہ دم ھو دے نال جلیندا ھو 197  
अलिढ अंदर हु ते बाहर हु, इह दम हु दे नाल जिलेदा हु
10.  
الف ادھی لعنت دُنیا تائیں، تے ساری دنیا داراں ھو 201  
अलिढ अंधी लाहनत दुनीआ ताषीं, ते सारी दुनीआदारां हु
11.  
الف ایہہ دُنیا زَن حیض پلیتی، ہر گز پاک نہ تھیوے ھو 203  
अलिढ इह दुनीआ जन रैज पलीती, हरगिज पाक ना धीवे हु
12.  
الف ایمان سلامت ہر کوئی منگے، عشق سلامت کوئی ھو 205  
अलिढ ईमान सलामत हर केई मंगे, इश्क सलामत केई हु
13.  
الف ایہہ تن میرا چشماں ہووے، تے میں مُرشد ویکھ نہ رجاں ھو 207  
अलिढ इह तन मेरा चसमां होवे, ते में मुरसद वेख ना रंजां हु
14.  
الف اندر وچ نماز اساڈی ہکسے جاتئیوے ھو 210  
अलिढ अंदर विच नमाज असाडी, हिकसे जा नतीवे हु

15.  
الف آکھیں سرخ موہیں تے زردی، ہر و لوں دل آہیں ہُو  
212  
अलिढ अँधीं सुरख मुँगीं ते ज़रदी, हर वँलें दिल आहीं हु
16.  
الف اندر کلمہ کیل کیل کردا، عشق سکھایا کلماں ہُو  
214  
अलिढ अँदर कलमा किल किल करदा, इसक सिखाया कलमां हु
17.  
الف ایہہ تن رُب سچے دا حجر، وچ پافقیر اجماتی ہُو  
217  
अलिढ ਇਹ ਤਨ ਰੱਬ ਸਚੇ ਦਾ ਹੁਜਰਾ, ਵਿਚ ਪਾ ਫਕੀਰਾ ਝਾਤੀ ਹੁ
18.  
الف ایہہ تن رُب سچے دا حجر، دل کھڑیا باغ بہاراں ہُو  
220  
अलिढ ਇਹ ਤਨ ਰੱਬ ਸਚੇ ਦਾ ਹੁਜਰਾ, ਦਿਲ ਖਿੜੀਆ ਬਾਗ਼ ਬਹਾਰਾਂ ਹੁ
19.  
الف اُو جھڑ جھل تے ماڑو بیلا، جتھے جالن اساڈی آئی ہُو  
222  
अलिढ अँੜੜ ਝੱਲ ਤੇ ਮਾਰੂ ਬੇਲਾ, ਜਿਥੇ ਜਾਲਣ ਅਸਾਡੀ ਆਈ ਹੁ
20.  
الف آپ نہ طالب ہیں کہیں دے، لوکاں نوں طالب کر دے ہُو  
225  
अलिढ ਆਪ ਨਾ ਤਾਲਬ ਹੈਨ ਕਹੀਂ ਦੇ, ਲੋਕਾਂ ਨੂੰ ਤਾਲਬ ਕਰਦੇ ਹੁ
21.  
الف اندر وی ہوتے باہروی ہُو، باہو کتھان لہیوے ہُو  
228  
अलिढ अँदर वी हु ते बाहर वी हु, बाहु कतहान लहिये हु
22.  
الف اَللّٰہ چنبے دی بوٹی، میرے من وچ مُرشد لاند اهُو  
231  
अलिढ अँला चँबे दी बुटी, मेरे मन विच मुरसद लांदा हु

23.  
 233 ਬ 233  
 ਬਾਹੁੰਬਾਗ਼ ਬਹਾਰਾں ਕਠਰਿਆਂ, ਨਰਗਸ ਨਾਜ਼ ਸ਼ਰਮ ਦਾ ਠੁਹੁ  
 ਬੇ ਬਾਹੁੰਬਾਗ਼ ਬਹਾਰਾਨਾਂ ਖਿੜੀਆਂ, ਨਰਗਸ ਨਾਜ਼ ਸ਼ਰਮ ਦਾ ਹੁ
24.  
 235 ਬ 235  
 ਬਗ਼ਦਾਦ ਸ਼ਹਿਰ ਦੀ ਕਿਆ ਨਿਸ਼ਾਨੀ, ਉੱਚੀਆਂ ਲੰਮੀਆਂ ਚੀਰਾਂ ਹੁ  
 ਬੇ ਬਗ਼ਦਾਦ ਸ਼ਹਿਰ ਦੀ ਕਿਆ ਨਿਸ਼ਾਨੀ, ਉੱਚੀਆਂ ਲੰਮੀਆਂ ਚੀਰਾਂ ਹੁ
25.  
 238 ਬ 238  
 ਬਗ਼ਦਾਦ ਸ਼ਰੀਫ਼ ਓਜ਼ ਕਰਾਹਾਂ, ਸੁਦਾਨੇ ਕੀਤੋ ਸੇ ਠੁਹੁ  
 ਬੇ ਬਗ਼ਦਾਦ ਸ਼ਰੀਫ਼ ਵੰਜ ਕਰਾਹਾਂ, ਸੁਦਾਨੇ ਕੀਤੋ ਸੇ ਹੁ
26.  
 241 ਬ 241  
 ਬਾਜ਼ਰ ਹਜ਼ੂਰੀ ਨਹੀਂ ਮਨਜ਼ੂਰੀ, ਤੋੜੇ ਪੜ੍ਹਨ ਬਾਂਗ਼ ਸਲਾਤਾਂ ਹੁ  
 ਬੇ ਬਾਜ਼ਰ ਹਜ਼ੂਰੀ ਨਹੀਂ ਮਨਜ਼ੂਰੀ, ਤੋੜੇ ਪੜ੍ਹਨ ਬਾਂਗ਼ ਸਲਾਤਾਂ ਹੁ
27.  
 244 ਬ 244  
 ਬੇ ਅਦਬਾਂ ਨਾਂ ਸਾਰ ਅਦਬ ਦੀ, ਗਏ ਅਦਬਾਂ ਤੋਂ ਵਾਂਜੇ ਹੁ  
 ਬੇ ਬੇ ਅਦਬਾਂ ਨਾਂ ਸਾਰ ਅਦਬ ਦੀ, ਗਏ ਅਦਬਾਂ ਤੋਂ ਵਾਂਜੇ ਹੁ
28.  
 246 ਬ 246  
 ਬਜ਼ਰਗੀ ਨੂੰ ਘੱਤ ਵਹਿਣ ਲੋੜਾਈਏ, ਕਰੀਏ ਰੱਜ ਮੁਕਾਲਾ ਹੁ  
 ਬੇ ਬਜ਼ਰਗੀ ਨੂੰ ਘੱਤ ਵਹਿਣ ਲੋੜਾਈਏ, ਕਰੀਏ ਰੱਜ ਮੁਕਾਲਾ ਹੁ
29.  
 249 ਬ 249  
 ਬਿਸਮਿੱਲ੍ਹਾ ਇਸਮ ਅੱਲਾ ਦਾ, ਇਹ ਵੀ ਗਹਿਣਾਂ ਭਾਰਾ ਹੁ  
 ਬੇ ਬਿਸਮਿੱਲ੍ਹਾ ਇਸਮ ਅੱਲਾ ਦਾ, ਇਹ ਵੀ ਗਹਿਣਾਂ ਭਾਰਾ ਹੁ

30.

بنہ چلایا طرف زمین دے، عرشوں فرس نکایا ھو

ب 251

ਬੇ ਬੰਨ੍ਹ ਚਲਾਇਆ ਤਰਫ ਜ਼ਮੀਨ ਦੇ, ਅਰਸ਼ੋਂ ਫਰਸ਼ ਟਿਕਾਇਆ ਹੁ

31.

ب بت پڑھ کے فضل ہوئے، ہک حرف نہ پڑھیا کئے ھو

ب 254

ਬੇ ਬੇ ਤੇ ਪੜ੍ਹ ਕੇ ਫ਼ਾਜ਼ਲ ਹੋਏ, ਹਿਕ ਹਰਫ਼ ਨਾ ਪੜ੍ਹੀਆ ਕਿਸੇ ਹੁ

32.

بو ہتی میں اوگن ہاری، لاج پی گل اس دے ھو

ب 257

ਬੇ ਬਹੁਤੀ ਮੈਂ ਔਗੁਣ ਹਾਰੀ, ਲਾਜ ਪਈ ਗਲ ਉਸ ਦੇ ਹੁ

33.

پڑھ پڑھ علم ملوک رحمان، کیا ہو یا اس پڑھیا ھو

پ 260

ਪੇ ਪੜ੍ਹ ਪੜ੍ਹ ਇਲਮ ਮਲੂਕ ਰਿਜ਼ਾਵਨ, ਕਿਆ ਹੋਇਆ ਇਸ ਪੜ੍ਹੀਆਂ ਹੁ

34.

پڑھ پڑھ عالم کرن تکبر، حافظ کرن وڈیائی ھو

پ 262

ਪੇ ਪੜ੍ਹ ਪੜ੍ਹ ਆਲਿਮ ਕਰਨ ਤਕੱਬਰ, ਹਾਫ਼ਜ਼ ਕਰਨ ਵਡਿਆਈ ਹੁ

35.

پڑھ پڑھ علم مشائخ سداون، کرن عبادت دوہری ھو

پ 264

ਪੇ ਪੜ੍ਹ ਪੜ੍ਹ ਇਲਮ ਮਸ਼ਾਇਖ ਸਦਾਵਣ, ਕਰਨ ਅਬਾਦਤ ਦੋਹਰੀ ਹੁ

36.

پڑھ پڑھ علم ہزار کتاباں، عالم ہوئے ہمارے ھو

پ 267

ਪੇ ਪੜ੍ਹ ਪੜ੍ਹ ਇਲਮ ਹਜ਼ਾਰ ਕਿਤਾਬਾਂ, ਆਲਿਮ ਹੋਏ ਭਾਰੇ ਹੁ

37.  
 پڑھیا علم تے وڈھی مغروری، عقل بھی گیا تلوہاں ھو پ 270  
 پہ پڑیا ایلام تے وپی مگروری، اکال بی گیا تلوہاں ھو
38.  
 پاک پلپت نہ ہوندے ہرگز، توڑے رہندے وچ پلپتی ھو پ 273  
 پہ پاک پلپت نا ہندے ہرگز، توڑے رہندے وچ پلپتی ھو
39.  
 پیر ملیاں جے پیڑناں جاوے، اُس نوں پیر کی دھرناں ھو پ 275  
 پہ پیر ملیاں جے پیڑناں جاوے، اُس نوں پیر کی دھرناں ھو
40.  
 پاٹا دامن ہو یا پرانا، کچرک سیوے درزی ھو پ 277  
 پہ پاٹا دامن ہو یا پرانا، کچرک سیوے درزی ھو
41.  
 پنچے محل پنجاں وچ چان، ڈیو اکت ول دھریئے ھو پ 280  
 پہ پنچے محل پنجاں وچ چان، ڈیو اکت ول دھریئے ھو
42.  
 تارک دُنیا تہیوے، جداں فقر ملیوے خاصا ھو ت 289  
 تے تارک دُنیا تہیوے، جداں فقر ملیوے خاصا ھو
43.  
 تلمہ ہنھ توکل والا، ہو مردانہ ترئے ھو ت 291  
 تے تلمہ ہنھ توکل والا، ہو مردانہ ترئے ھو
44.  
 تن من یار میں شہر بنایا، دل وچ خاص محلہ ھو ت 293  
 تے تن من یار میں شہر بنایا، دل وچ خاص محلہ ھو



45.  
 توڑے تنگ پُرانے ہوؤں، گھٹے نہ رہندے تازی ہو  
 ت 296  
 ਤੇ ਤੇੜੇ ਤੰਗ ਪੁਰਾਣੇ ਹੋਵਣ, ਗੁੱਝੇ ਨਾ ਰਹਿੰਦੇ ਤਾਜ਼ੀ ਹੁ
46.  
 تسبی داتو کسی ہو یوں، ماریں دم و لیاں ہو  
 ت 299  
 ਤੇ ਤਸਬੀ ਦਾ ਤੂ ਕਸਬੀ ਹੋਇਓ, ਮਾਰੋਂ ਦਮ ਵਲੀਆਂ ਹੁ
47.  
 تداون فقیر شتابی بند، جد جان عشق وچ ہارے ہو  
 ت 301  
 ਤੇ ਤਦੋਂ ਫ਼ਕੀਰ ਸ਼ਤਾਬੀ ਬਣਦਾ, ਜਦ ਜਾਨ ਇਸ਼ਕ ਵਿਚ ਹਾਰੇ ਹੁ
48.  
 توتاں جاگ نہ جاگ فقیرا، آنت نوں لوڑ جگایا ہو  
 ت 304  
 ਤੇ ਤੂ ਤਾਂ ਜਾਗ ਨਾ ਜਾਗ ਫ਼ਕੀਰਾ, ਅੰਤ ਨੂੰ ਲੋੜ ਜਗਾਇਆ ਹੁ
49.  
 تسبی پھری تے دل نہیں پھریا، کی لیناں تسبی پھڑکے ہو  
 ت 307  
 ਤੇ ਤਸਬੀ ਫਰੀ ਤੇ ਦਿਲ ਨਹੀਂ ਫਿਰਿਆ, ਕੀ ਲੈਣਾਂ ਤਸਬੀ ਫੜ ਕੇ ਹੁ
50.  
 ثابت صدق تے قدم اگیرے، تائیں رب لہیوے ہو  
 ث 310  
 ਸੇ ਸਾਬਤ ਸਿਦਕ ਤੇ ਕਦਮ ਅਗੇਰੇ, ਤਾਈਂ ਰੱਬ ਲਭੀਵੇ ਹੁ
51.  
 ثابت عشق تنہاں نوں لدھا، جنہاں تری چੋڑ چاکیتی ہو  
 ث 312  
 ਸੇ ਸਾਬਤ ਇਸ਼ਕ ਤਿਨ੍ਹਾਂ ਨੂੰ ਲੱਧਾ, ਜਿਨ੍ਹਾਂ ਤਰੱਟੀ ਚੌੜ ਚਾ ਕੀਤੀ ਹੁ
52.  
 جو دل منگے ہووے ناہیں، ہوؤن ريهہا پریرے ہو  
 ج 315  
 ਜੀਮ ਜੇ ਦਿਲ ਮੰਗੇ ਹੋਵੇ ਨਾਹੀਂ, ਹੋਵਣ ਰਿਹਾ ਪਰੇਰੇ ਹੁ

53.

جے توں چاہیں وحدت رب دی، کل مُرشد ویاں تلیاں ھو ج 317  
 جی م جے تُوں چاروں ودرت رَہی، مَل مُرشد ویاں تلیاں ھو  
 جی م جے تُوں چاروں ودرت رَہی، مَل مُرشد ویاں تلیاں ھو

54.

جس الف مطالبہ کیتا، ب داباب نہ پڑھدا ھو ج 320  
 جی م جیس اَلِیٰفِ مَطالِبِہ کیتا، ب داباب نہ پڑھدا ھو  
 جی م جیس اَلِیٰفِ مَطالِبِہ کیتا، ب داباب نہ پڑھدا ھو

55.

جی م جیس دل عشق خرید نہ کیتا، سو دل بخت نہ بختی ھو ج 322  
 جی م جیس دل عشق خرید نہ کیتا، سو دل بخت نہ بختی ھو  
 جی م جیس دل عشق خرید نہ کیتا، سو دل بخت نہ بختی ھو

56.

جی م جیس دل عشق خرید نہ کیتا، سو دل درد نہ بھٹتی ھو ج 324  
 جی م جیس دل عشق خرید نہ کیتا، سو دل درد نہ بھٹتی ھو  
 جی م جیس دل عشق خرید نہ کیتا، سو دل درد نہ بھٹتی ھو

57.

جی م جیس دل عشق خرید نہ کیتا، اوہ خُسرے مرد زمانے ھو ج 326  
 جی م جیس دل عشق خرید نہ کیتا، اوہ خُسرے مرد زمانے ھو  
 جی م جیس دل عشق خرید نہ کیتا، اوہ خُسرے مرد زمانے ھو

58.

جی م جیس دینہہ دا میں در تینڈے تے، سجدہ صحیح و نَح کیتا ھو ج 329  
 جی م جیس دینہہ دا میں در تینڈے تے، سجدہ صحیح و نَح کیتا ھو  
 جی م جیس دینہہ دا میں در تینڈے تے، سجدہ صحیح و نَح کیتا ھو

59.

جی م جیو پاکِی بن پاکِی دے، سو پاکِی جان پلیمتی ھو ج 331  
 جی م جیو پاکِی بن پاکِی دے، سو پاکِی جان پلیمتی ھو  
 جی م جیو پاکِی بن پاکِی دے، سو پاکِی جان پلیمتی ھو

60.

جی م جو دم غافل سو دم کافر، سانوں مُرشد ایہہ پڑھایا ھو ج 334  
 جی م جو دم غافل سو دم کافر، سانوں مُرشد ایہہ پڑھایا ھو  
 جی م جو دم غافل سو دم کافر، سانوں مُرشد ایہہ پڑھایا ھو

61.  
 جتھے رتی عشق وکاوے، اوتھے مناں ایمان دوپوے ھو ج 336  
 جی م جیئو رتتی ایسک ویکاوے، اوتھے مٹاں یی مان ددھیوے ھو
62.  
 جنگل دے وچ شیر مریلا، باز پوے وچ گھر دے ھو ج 338  
 جی م جی گال دے وچ مہر مہرےلا، باج پوے وچ ھر دے ھو
63.  
 جنہاں عشق حقیقی پایا، مونہوں نہ کجھ آلاؤن ھو ج 340  
 جی م جی نیاں ایسک ہکیکی پاایا، مہیوں نا کجھ االاؤن ھو
64.  
 جیوندے کی جان سار مویاں دی، سو جانے جو مر دا ھو ج 343  
 جی م جی ایدے کی جان سار مویاں دی، سو جانے جو مر دا ھو
65.  
 جیوندیاں مر رہناں ہووے، تاں ویس فقیراں پیسے ھو ج 346  
 جی م جی ایدیاں مر رہناں ہووے، تاں ویس فقیراں پیسے ھو
66.  
 بے رب ناتیاں دھوتیاں ملدا، تاں ملدا ڈڈواں مچھیاں ھو ج 349  
 جی م جی بے رب ناتیاں دھوتیاں ملدا، تاں ملدا ڈڈواں مچھیاں ھو
67.  
 جنہاں شوہ الف تھیں پایا پھول قرآن نہ پڑھدے ھو ج 351  
 جی م جی نیاں مہر ایللڈ ہی پاایا، فیل کوران نا پڑدے ھو
68.  
 بے کر دین علم وچ ہوندا، تاں سر نیزے کیوں چڑھدے ھو ج 353  
 جی م جی بے کر دین علم وچ ہوندا، تاں سر نیزے کیوں چڑھدے ھو

69

ج 356 جِدَا مُرْشِدْ كَا سَه دِيْتَا، تَدِي بِي پَر وَا بِي هُو  
 جِيَم ਜਦ ਦਾ ਮੁਰਸ਼ਦ ਕਾਸਾ ਦਿੱਤਾ, ਤਦ ਦੀ ਬੇਪਰਵਾਹੀ ਹੂ

70.

ج 358 جَاں تَاكِيں خُو دِي كَرِيں خُو دِ نَفْسُوں، تَاں تَاكِيں رِبِّ نَه پَاوِيں هُو  
 جِيَم ਜਾਂ ਤਾਈਂ ਖੁਦੀ ਕਰੋਂ ਖੁਦ ਨਫ਼ਸੋਂ, ਤਾਂ ਤਾਈਂ ਰੱਬ ਨਾ ਪਾਵੋਂ ਹੂ

71.

ج 361 جَل جَلِيْنْدِيَاں جَنْجَلْ هُونْدِيَاں، مِيْرِي بِي كَا گَلْ نَه پِي هُو  
 جِيَم ਜਲ ਜਲੋਂਦਿਆਂ ਜੰਗਲ ਭੌਂਦਿਆਂ, ਮੇਰੀ ਹਿਕਾ ਗੱਲ ਨਾ ਪੱਕੀ ਹੂ

72.

ج 363 جَاں جَاں ذَات نَه تَهِيْوِي بَاهُو، تَاں كَم ذَات سَدِيْوِي هُو  
 جِيَم ਜਾਂ ਜਾਂ ਜਾਤ ਨਾ ਥੀਵੇ ਬਾਹੂ<sup>(੭੦)</sup>, ਤਾਂ ਕਮਜਾਤ ਸਦੀਵੇ ਹੂ

73.

ج 365 جِس دِلِ اِسْمِ اَللّٰه دَا چَكِي، عَشَقِ وِي كَر دَا پَلِي هُو  
 جِيَم ਜਿਸ ਦਿਲ ਇਸਮ ਅੱਲਾ ਦਾ ਚਮਕੇ, ਇਸ਼ਕ ਵੀ ਕਰਦਾ ਹੱਲੇ ਹੂ

74.

ج 368 چُڑھ چَنَاں تِي كَرُ شَائِي، ذِكْر كَرِيْنْدِي تَارِي هُو  
 ਚੇ ਚੜ੍ਹ ਚੰਨਾਂ ਤੇ ਕਰ ਰੁਸ਼ਨਾਈ, ਜ਼ਿਕਰ ਕਰੋਂਦੇ ਤਾਰੇ ਹੂ

75.

ج 370 چُڑھ چَنَاں تِي كَرُ شَائِي، تَارِي ذِكْر كَرِيْنْدِي تِيْرَا هُو  
 ਚੇ ਚੜ੍ਹ ਚੰਨਾਂ ਤੇ ਕਰ ਰੁਸ਼ਨਾਈ, ਤਾਰੇ ਜ਼ਿਕਰ ਕਰੋਂਦੇ ਤੇਰਾ ਹੂ

76.  
حافظ پڑھ پڑھ کرن تکبیر، ملاں کرن وڈیائی ہو  
ح 373  
ہے ہاڈج پڑ پڑ کرون زکّبر، مّلاں کرون وڈیائی ہو
77.  
خام کی جانن سار فقر دی، جیہڑے محرم ناہیں دل دے ہو  
خ 375  
ہے خاام کی جانن سار فقر دی، جیہڑے محرم ناہیں دل دے ہو
78.  
دل دریا سمندروں ڈو نگھے، کون دلاں دیاں جانے ہو  
د 378  
دال دل دریا سمندروں ڈو نگھے، کون دلاں دیاں جانے ہو
79.  
دل دریا سمندروں ڈو نگھا، غوطہ مار غواصی ہو  
د 380  
دال دل دریا سمندروں ڈو نگھا، غوطہ مار غواصی ہو
80.  
دل دریا خواجہ دیاں لہراں، گھنن گھیر ہزاراں ہو  
د 383  
دال دل دریا خواجہ دیاں لہراں، گھنن گھیر ہزاراں ہو
81.  
دلے وچ دل جو آکھیں، سو دل دور دلیلوں ہو  
د 386  
دال دلے وچ دل جو آکھیں، سو دل دور دلیلوں ہو
82.  
دل کالے کولوں منہ کالا چنگا، جے کوئی اس نوں جانے ہو  
د 389  
دال دل کالے کولوں منہ کالا چنگا، جے کوئی اس نوں جانے ہو
83.  
دل تے دفتر وحدت والا، دائم کریں مطالیا ہو  
د 391  
دال دل تے دفتر وحدت والا، دائم کریں مطالیا ہو



92.

دلیلاں چھوڑو جو دوس، ہو ہشیار فقیر اھو ، 413  
 دال دلیلاں ڦےڙ وچوڏن، هه هوسيارا رڦکيرا ه

93.

دل بازار تے منہ دروازہ، سینہ شہر ڈسیندا اھو ، 415  
 دال ديل بچار تے مڻر د رداچار، سينا سار د سندا اھو

94.

ذاتی نال ناں ذاتی رلیا، سوکم ذات سڈیوے اھو ، 417  
 چال چاڙي نال ناں چاڙي رليا، سہ کامچار سڙي ه

95.

ذکر فکر سب اُرے اُریرے، جاں جان فدا ناں فانی اھو ، 419  
 چال چاڙي دڦکر سب اُره اُره، چاں چان دڦدا ناں دڦاني ه

96.

ذکر کنوں کر فکر ہمیشاں، ایہہ لفظ تکھا تلواروں اھو ، 421  
 چال چاڙي کنوں کر فکر هميشاں، ايہہ لفظ تکھا تلواروں اھو

97.

راہ فقر دا پرے پریرے، اوڑک کوئی نہ دتے اھو ، 424  
 ره راکر دا پره پره، اڙک کوئی نه دتے ه

98.

راتیں رتی نیندر نہ آوے، دہاں رہے حیرانی اھو ، 426  
 ره راتیں رتی نیندر نه آوے، دهاں رهے حیرانی اھو

99.

ਰਾਤੀਂ ਨਿਨ ਰੱਤ ਚੰਗੀ ਰੋਵਣ, ਤੇ ਡੀਹਾਂ ਗਮਜ਼ਾ ਗਮ ਦਾ ਹੁ  
 ਰਾਤੀਂ ਨੈਣ ਰੱਤ ਰੰਝੁੰ ਰੋਵਣ, ਤੇ ਡੀਹਾਂ ਗਮਜ਼ਾ ਗਮ ਦਾ ਹੁ

100.

ਰਾਤ ਅੰਧੇਰੀ ਕਾਲੀ ਦੇ ਵਿਚ, ਇਸ਼ਕ ਚਰਾਗ਼ ਜਲਾਂਦਾ ਹੁ  
 ਰਾਤ ਅੰਧੇਰੀ ਕਾਲੀ ਦੇ ਵਿਚ, ਇਸ਼ਕ ਚਰਾਗ਼ ਜਲਾਂਦਾ ਹੁ

101.

ਰਹਿਮਤ ਉਸ ਘਰ ਵਿਚ ਵੱਸੇ, ਜਿੱਥੇ ਬਲਦੇ ਦੀਵੇ ਹੁ  
 ਰਹਿਮਤ ਉਸ ਘਰ ਵਿਚ ਵੱਸੇ, ਜਿੱਥੇ ਬਲਦੇ ਦੀਵੇ ਹੁ

102.

ਰੋਜ਼ੇ ਨਫਲ ਨਮਾਜ਼ਾਂ ਤਕਵਾ, ਸੱਭੇ ਕਮ ਹੈਰਾਨੀ ਹੁ  
 ਰੋਜ਼ੇ ਨਫਲ ਨਮਾਜ਼ਾਂ ਤਕਵਾ, ਸੱਭੇ ਕਮ ਹੈਰਾਨੀ ਹੁ

103.

ਜ਼ਬਾਨੀ ਕਲਮੇ ਹਰ ਕੋਈ ਪੜ੍ਹਦਾ, ਦਿਲ ਦਾ ਪੜ੍ਹਦਾ ਕੋਈ ਹੁ  
 ਜ਼ਬਾਨੀ ਕਲਮੇ ਹਰ ਕੋਈ ਪੜ੍ਹਦਾ, ਦਿਲ ਦਾ ਪੜ੍ਹਦਾ ਕੋਈ ਹੁ

104.

ਜ਼ਾਹਿਦੁੱਦ ਕਰਿੰਦੇ ਠਹੱਕੇ, ਰੋਜ਼ੇ ਨਫਲ ਨਮਾਜ਼ਾਂ ਹੁ  
 ਜ਼ਾਹਿਦੁੱਦ ਕਰਿੰਦੇ ਠਹੱਕੇ, ਰੋਜ਼ੇ ਨਫਲ ਨਮਾਜ਼ਾਂ ਹੁ

105.

ਸੈ ਰੋਜ਼ੇ ਸੈ ਨਫਲ ਨਮਾਜ਼ਾਂ, ਸੈ ਸਜਦੇ ਕਰ ਕਰ ਥੱਕੇ ਹੁ  
 ਸੈ ਰੋਜ਼ੇ ਸੈ ਨਫਲ ਨਮਾਜ਼ਾਂ, ਸੈ ਸਜਦੇ ਕਰ ਕਰ ਥੱਕੇ ਹੁ

106.

ਸਬਕ ਸਿਫ਼ਾਤੀ ਸੋਈ ਪੜ੍ਹਦੇ, ਜੋ ਵੱਤ ਹੀਣੇ ਜ਼ਾਤੀ ਹੁ  
 ਸਬਕ ਸਿਫ਼ਾਤੀ ਸੋਈ ਪੜ੍ਹਦੇ, ਜੋ ਵੱਤ ਹੀਣੇ ਜ਼ਾਤੀ ਹੁ



107.

ਸੋਜ ਕਨੋਂ ਤਨ ਸੜਿਆ ਸਾਰਾ, ਮੈਂ ਤੇ ਦੁੱਖਾਂ ਡੇਰੇ ਲਾਏ ਹੁ  
ਸੋਜ ਕਨੋਂ ਤਨ ਸੜਿਆ ਸਾਰਾ, ਮੈਂ ਤੇ ਦੁੱਖਾਂ ਡੇਰੇ ਲਾਏ ਹੁ

108.

ਸੁਣ ਫ਼ਰਿਆਦ ਪੀਰਾਂ ਦਿਆ ਪੀਰਾ, ਮੇਰੀ ਅਰਜ਼ ਸੁਣੀਂ ਕੰਨ ਧਰ ਕੇ  
ਸੁਣ ਫ਼ਰਿਆਦ ਪੀਰਾਂ ਦਿਆ ਪੀਰਾ, ਮੇਰੀ ਅਰਜ਼ ਸੁਣੀਂ ਕੰਨ ਧਰ ਕੇ

109.

ਸੁਣ ਫ਼ਰਿਆਦ ਪੀਰਾਂ ਦਿਆ ਪੀਰਾ, ਮੈਂ ਆਖ ਸੁਣਾਂਵਾਂ ਕੈਨੂੰ ਹੁ  
ਸੁਣ ਫ਼ਰਿਆਦ ਪੀਰਾਂ ਦਿਆ ਪੀਰਾ, ਮੈਂ ਆਖ ਸੁਣਾਂਵਾਂ ਕੈਨੂੰ ਹੁ

110.

ਸੌਂ ਹਜ਼ਾਰ ਤਿਨ੍ਹਾਂ ਤੋਂ ਸਦਕੇ, ਜਿਹੜੇ ਮੂੰਹ ਨਾ ਬੋਲਣ ਫਿੱਕਾ ਹੁ  
ਸੌਂ ਹਜ਼ਾਰ ਤਿਨ੍ਹਾਂ ਤੋਂ ਸਦਕੇ, ਜਿਹੜੇ ਮੂੰਹ ਨਾ ਬੋਲਣ ਫਿੱਕਾ ਹੁ

111.

ਸੀਨੇ ਵਿਚ ਮਕਾਮ ਹੈ ਕੈਂਦਾ, ਸਾਨੂੰ ਮੁਰਸ਼ਦ ਗੱਲ ਸਮਝਾਈ ਹੁ  
ਸੀਨੇ ਵਿਚ ਮਕਾਮ ਹੈ ਕੈਂਦਾ, ਸਾਨੂੰ ਮੁਰਸ਼ਦ ਗੱਲ ਸਮਝਾਈ ਹੁ

112.

ਸ਼ੋਰ ਸ਼ਹਿਰ ਤੇ ਰਹਿਮਤ ਵੱਸੇ, ਜਿੱਥੇ ਬਾਹੁੰ ਜਾਲੇ ਹੁ  
ਸ਼ੋਰ ਸ਼ਹਿਰ ਤੇ ਰਹਿਮਤ ਵੱਸੇ, ਜਿੱਥੇ ਬਾਹੁੰ ਜਾਲੇ ਹੁ

113.

ਸ਼ਰੀਅਤ ਦੇ ਦਰਵਾਜ਼ੇ ਉੱਚੇ, ਰਾਹ ਫ਼ਕਰ ਦਾ ਮੇਰੀ ਹੁ  
ਸ਼ਰੀਅਤ ਦੇ ਦਰਵਾਜ਼ੇ ਉੱਚੇ, ਰਾਹ ਫ਼ਕਰ ਦਾ ਮੇਰੀ ਹੁ

114.

صفت ثنائیں مول نہ پڑھدے، جو چاہنیتے وچ ذاتی ھو  
 ص 465  
 سواحد سرفذ سناہی مولا نا پڑدے، جو چاہنیتے وچ ذاتی ھو

115.

صورت نفس اتارہ دی، کوئی کتا مگر کالا ھو  
 ص 467  
 سواحد سرفذ سناہی مولا نا پڑدے، جو چاہنیتے وچ ذاتی ھو

116.

ضروری نفس کتے نوں، تیما قیم کھیوے ھو  
 ض 469  
 سواحد سرفذ سناہی مولا نا پڑدے، جو چاہنیتے وچ ذاتی ھو

117.

طالب غوث الاعظم ؒ والے، شالا کدے نہ ہوؤن ماندے ھو  
 ط 471  
 تہے تالاب ریس ائل-آناج واولے، سالا کدے نا روتھ ماندے ھو

118.

طالب بن کے طالب ہوویں، اُسے نوں پیانگنویں ھو  
 ط 473  
 تہے تالاب بٹ کے تالاب روتھ، اوسے اُ پیانگنویں ھو

119.

ظاہر ویکھاں جانی تائیں، نالے دتے اندر سینے ھو  
 ظ 475  
 تہے ساجر دےھاں جانی تائیں، نالے دتے اندر سینے ھو

120.

علموں باجھ فقر کماوے، کافر مرے دیوانہ ھو  
 ع 477  
 اہن ایللمے باجھ فقر کماوے، کافر مرے دیوانہ ھو

121.  
عقل فکړدی جانہ کائی، جتھے وحدت بر سجائی ھو ع 480  
 ائین اکل ڈیکر دی جا نا کاہی، جیڻے وھدز سیر سبھانی ھو
122.  
عشق موڈن دتیاں بانگاں، کئیں بلیل بیوسے ھو ع 483  
 ائین ایسک مہ آجھن دتیاں باںگاں، کئیں بلیل بیوسے ھو
123.  
عاشق پڑھن نماز پرم دی، جئیں وچ حرف نہ کوئی ھو ع 485  
 ائین آسک پڑھن نماز پرم دی، جئیں وچ حرف نہ کوئی ھو
124.  
عاشق ہونویں تے عشق کمانویں، دل رکھیں وانگ پہاڑاں ھو ع 487  
 ائین آسک ہونویں تے عشق کمانویں، دل رکھیں وانگ پہاڑاں ھو
125.  
عاشق راز ماہی دے کولوں، کدی نہ ہون واندے ھو ع 490  
 ائین آسک راز ماہی دے کولوں، کدی نہ ہون واندے ھو
126.  
عاشق عشق ماہی دے کولوں، نت پھرن ہمیشاں کھیوے ھو ع 492  
 ائین آسک عشق ماہی دے کولوں، نت پھرن ہمیشاں کھیوے ھو
127.  
عاشق دا دل موم برابر، معشوقاں دل کاہلی ھو ع 494  
 ائین آسک دا دل موم برابر، معشوقاں دل کاہلی ھو
128.  
عاشق کھو وضو جو کیتا، روز قیامت تائیں ھو ع 496  
 ائین آسک کھو وضو جو کیتا، روز قیامت تائیں ھو

129.  
 عشقِ دی بازی ہر جا کھیڑی، شاہ گداسلطاناں ھو ع 498  
 ائین ایسک دی بانی ہر جا خہڈی، سار رادا سولطاناں ھو
130.  
 عشقِ دریا محبت دے وچ، تھی مردانہ ترے ھو ع 500  
 ائین ایسک دریا موربوت دے وچ، بی مرادانا تریے ھو
131.  
 عشقِ اسانوں لسیاں جاتا، لتھال مہاڑی ھو ع 502  
 ائین ایسک اسانوں لیسیاں جاتا، لٹھا مہاڑی ھو
132.  
 عشقِ جنہاندے ہڈیں رچیا، اوہ رہندے چپ چپا تے ھو ع 505  
 ائین ایسک جنہاندے ہڈیں رچیا، اوہ رہندے چپ چپا تے ھو
133.  
 عاشقِ سونے حقیقی جیڑا، قتل معشوق دے مئے ھو ع 507  
 ائین ایسک سونے حقیقی جیڑا، قتل معشوق دے مئے ھو
134.  
 عشقِ سمندر چڑھ گیا فلک تے، کتول جہاز کھیوے ھو ع 510  
 ائین ایسک سمندر چڑھ گیا فلک تے، کتول جہاز کھیوے ھو
135.  
 عشقِ دی بھابھیاں دابال، عاشقِ بیہ سکیندے ھو ع 513  
 ائین ایسک دی بھابھیاں دابال، عاشقِ بیہ سکیندے ھو
136.  
 عشقِ ماہی دے لایاں آگیں، انہاں لگیاں کون بھاوے ھو ع 515  
 ائین ایسک ماہی دے لایاں آگیں، انہاں لگیاں کون بھاوے ھو

137.  
عشق دیاں اوڑیاں گلاں، جیہڑا شرع تھیں دُور ہٹاوے ھو ع 517
138.  
عاشق شوہدے دل کھڑایا، آپ وی نالے کھڑیا ھو ع 520
139.  
عشق آسانوں لسیاں جاتا، کر کے آوے دھائی ھو ع 522
140.  
عشق آسانوں لسیاں جاتا، بیٹھامار پتھلا ھو ع 524
141.  
عاشق نیک صلاحیں لگدے، تاں کیوں اُجاڑدے گھر نوں ھو ع 526
142.  
عاشق قطب سب اُورے اُوریرے، عاشق جان اگیرے ھو ع 528
143.  
فجری ویلے وقت سویلے، نیت آن کرن مزدوری ھو ف 530
144.  
قلب جو ہلیا تاں کی ہو یا، کی ہو یا ذکر زبانی ھو ق 532
145.  
کلب جو ہلیا تاں کی ہو یا، کی ہو یا ذکر زبانی ھو ق 532

145.  
 کُل قبیل کو یسر کہندے، کارن دُر بجر دے ھُو ک 535  
 کاڙ کول کبیل کویسر کہندے، کارن دُر بجر دے ھُو
146.  
 کَلے دی کُل تہ پوسے، جد اں کُل کَلے ونج کھولی ھُو ک 537  
 کاڙ کلامے دی کول تہ پوسے، جد اں کول کلامے ونج کھولی ھُو
147.  
 کَلے دی کُل تداں پوسے، جد اں کَلے دل نوں پھڑیا ھُو ک 540  
 کاڙ کلامے دی کول تداں پوسے، جد اں کلامے دل نوں پھڑیا ھُو
148.  
 کَلے دی کُل تداں پوسے، جد اں مرشد کلمہ دسیا ھُو ک 543  
 کاڙ کلامے دی کول تداں پوسے، جد اں مرشد کلامہ دسیا ھُو
149.  
 کَلے لکھ کروڑاں تارے، ولی کیتے سے راہیں ھُو ک 545  
 کاڙ کلامے لکھ کروڑاں تارے، ولی کیتے سے راہیں ھُو
150.  
 کَلے نال میں ناتی دھوتی، کَلے نال ویاہی ھُو ک 547  
 کاڙ کلامے نال میں ناتی دھوتی، کلامے نال ویاہی ھُو
151.  
 کُن فَبِکُون جدوں فرمایا، آساں وی کولے ہاسے ھُو ک 549  
 کاڙ کون فابکون جدوں فرمایا، آساں وی کولے ہاسے ھُو
152.  
 کی ہویا جے بُت اوڈھر ہویا، دل ہر گز دور نہ تھیوے ھُو ک 552  
 کاڙ کی ہویا جے بُت اوڈھر ہویا، دل ہر گز دور نہ تھیوے ھُو

153.

ਕੋਕِ دِلا مِتاں رَبت سَنے چا، دردِ منداں دِیاں آہیں ہُو  
 ک 555  
 کاڙھ کُک دِلا مِتاں رَبت سَنے چا، دردِ منداں دِیاں آہیں ہُو

154.

کامل مُرشد ایسا ہووے، جیہڑا دِھوئی واں گوں جَھٹے ہُو  
 ک 557  
 کاڙھ کامِل مُرشد ایسا ہووے، جیہڑا دِھوئی واں گوں جَھٹے ہُو

155.

کِر عبادت پچھو تا سیں، تینڈی عمر چار دہاڑے ہُو  
 ک 559  
 کاڙھ کِر عبادت پچھو تا سیں، تینڈی عمر چار دہاڑے ہُو

156.

گندِ ظلمات اَندھیر غباراں، راہ میں خوفِ خطر دے ہُو  
 گ 561  
 گاڙھ گندِ ظلمات اَندھیر غباراں، راہ میں خوفِ خطر دے ہُو

157.

گجھے سائے رَبتِ صاحبِ والے، کُجھ نہیں خبرِ اصلِ دی ہُو  
 گ 565  
 گاڙھ گجھے سائے رَبتِ صاحبِ والے، کُجھ نہیں خبرِ اصلِ دی ہُو

158.

گودڑیاں وچِ حالِ جنہاں دی، اوہ راہ میں جاگنِ ادھیاں ہُو  
 گ 568  
 گاڙھ گودڑیاں وچِ حالِ جنہاں دی، اوہ راہ میں جاگنِ ادھیاں ہُو

159.

گیالِ ایمانِ عشقے دے پاروں، ہو کر کافر پیے ہُو  
 گ 571  
 گاڙھ گیالِ ایمانِ عشقے دے پاروں، ہو کر کافر پیے ہُو

160.

لاِیجتاجِ جنہاں نوں ہو یا، فقرِ تنہاں نوں سارا ہُو  
 ل 573  
 لاام لاِیجتاجِ جنہاں نوں ہو یا، فقرِ تنہاں نوں سارا ہُو

161.

لکھن سکھیوئی تے لکھناں جاتا، کیوں کاغذ کیتوئی زیاہو  
 ل 576  
 لام لیخਣ سیخیریدی ਤੇ لیخ ਨਾਂ ਜਾਤਾ, ਕਿਉਂ ਕਾਗਜ਼ ਕੀਤੇਈ  
 ਜਾਇਆ ਹੁ

162.

لکھو غیرى دھندے، ہک پل مول نہ رہندے ہو  
 ل 579  
 لام لاہو ہو گہری ہندے, ہیک پل مول نا رہندے ہو

163.

لوک قبردا کرسن چارہ، لحد بناون ڈیرا ہو  
 ل 582  
 لام لاک کبیر دا کرسن چارا, لحد بنان ڈیرا ہو

164.

لوہا ہویں پیا کٹیویں، تاں تلوار سڈیویں ہو  
 ل 584  
 لام لہا ہوں پیا کٹیوں, تاں تلوار سڈیوں ہو

165.

موتوئاوالی موت نہ ملی، جیوں دج عشق حیاتی ہو  
 م 586  
 میم موتو والی موت نہ ملی, جیوں دج عشق حیاتی ہو

166.

مرشدوانگ سنارے ہووے، جیہڑا گھت کٹھالی گالے ہو  
 م 589  
 میم مرشدوانگ سنارے ہووے, جیہڑا گھت کٹھالی گالے ہو

167.

مرشد مینوں حج کئے دا، رحمت دادروازہ ہو  
 م 591  
 میم مرشد مینوں حج کئے دا, رحمت دادروازہ ہو



168.

مُرشد کامل اوہ سہیڑیئے، جیہڑا دو جگ خوشی وکھاوے ہُو  
 م 593  
 مہم مہر سجد کالمیل اوہ سہیڑیئے، جیہڑا دو جگ خوشی وکھاوے ہُو

169.

مُرشد میرا شہباز الہی، وُج زلیا سنگ حبیبیاں ہُو  
 م 596  
 مہم مہر سجد مہرا سہر سباجاں ایلاہی، وُج زلیا سنگ حبیبیاں ہُو

170.

مُرشد مکہ تے طالب حاجی، کعبہ عشق بنایا ہُو  
 م 598  
 مہم مہر سجد مہکا تے طالب حاجی، کعبہ عشق بنایا ہُو

171.

مُرشد وُتے سے کوہاں تے، مینوں وُتے نیڑے ہُو  
 م 600  
 مہم مہر سجد وُتے سے کوہاں تے، مینوں وُتے نیڑے ہُو

172.

مُرشد ہادی سبق پڑھایا، بن پڑھیوں بیبا پڑھیوں ہُو  
 م 602  
 مہم مہر سجد ہادی سبق پڑھایا، بن پڑھیوں بیبا پڑھیوں ہُو

173.

مُرشد باجھوں فقر کماوے، وُج کفر وُتے بڈے ہُو  
 م 604  
 مہم مہر سجد باجھوں فقر کماوے، وُج کفر وُتے بڈے ہُو

174.

مال تے جان سب خرچ کراہاں، کرے خرید فقیری ہُو  
 م 607  
 مہم مہر سجد مال تے جان سب خرچ کراہاں، کرے خرید فقیری ہُو

175.

میں کو جھی میرا لبر سوہنا، میں کیونکر اُس نوں بھانواں ہُو  
 م 609  
 مہم مہر سجد میں کو جھی میرا لبر سوہنا، میں کیونکر اُس نوں بھانواں ہُو

176.

ਮੀਮ ਮਜ਼ਬਾਬਾਂ ਦੇ ਦਰਵਾਜ਼ੇ ਉੱਚੇ, ਰਾਹ ਰੱਬਾਨਾਂ ਮੇਰੀ ਹੁ  
 612 ਮ ਮੁਹੱਬਾਂ ਦੇ ਦਰਵਾਜ਼ੇ ਅੱਚੇ, ਰਾਹ ਰੱਬਾਨਾਂ ਮੋਰੀ ਹੁ

177.

ਮੀਮ ਮੈਂ ਸ਼ਹਬਾਜ਼ ਕਰਾਂ ਪਰਵਾਜ਼ਾਂ, ਵਿਚ ਦਰਿਆਏ ਕਰਮ ਦੇ ਹੁ  
 614 ਮ ਮੈਂ ਸ਼ਹਬਾਜ਼ ਕਰਾਂ ਪਰਵਾਜ਼ਾਂ, ਵਿਚ ਦਰਿਆਏ ਕਰਮ ਦੇ ਹੁ

178.

ਨੂਨ ਨਾਲ ਕੁਸੰਗੀ ਸੰਗ ਨਾ ਕਰੀਏ, ਕੁਲ ਨੂੰ ਲਾਜ ਨਾ ਲਾਈਏ ਹੁ  
 617 ਨ ਨਾਲ ਕੁਸੰਗੀ ਸੰਗ ਨਾ ਕਰੀਏ, ਕੁਲ ਨੂੰ ਲਾਜ ਨਾ ਲਾਈਏ ਹੁ

179.

ਨੂਨ ਨਹੀਂ ਫ਼ਕੀਰੀ ਜ਼ਹੀਲੀਆਂ ਮਾਰਨ, ਸੁਤਿਆਂ ਲੋਕ ਜਗਾਵਣ ਹੁ  
 620 ਨ ਨਹੀਂ ਫ਼ਕੀਰੀ ਜ਼ਹੀਲੀਆਂ ਮਾਰਨ, ਸੁਤਿਆਂ ਲੋਕ ਜਗਾਵਣ ਹੁ

180.

ਨੂਨ ਨਾਂ ਰੱਬ ਅਰਸ਼ ਮੁਅੱਲਾ ਉੱਤੇ, ਨਾਂ ਰੱਬ ਖ਼ਾਨੇ ਕਾਅਬੇ ਹੁ  
 622 ਨ ਨਾਂ ਰੱਬ ਅਰਸ਼ ਮੁਅੱਲਾ ਉੱਤੇ, ਨਾਂ ਰੱਬ ਖ਼ਾਨੇ ਕਾਅਬੇ ਹੁ

181.

ਨੂਨ ਨਾਂ ਮੈਂ ਆਲਿਮ ਨਾਂ ਮੈਂ ਫ਼ਾਜ਼ਲ, ਨਾਂ ਮੁਫ਼ਤੀ ਨਾਂ ਕਾਜ਼ੀ ਹੁ  
 624 ਨ ਨਾਂ ਮੈਂ ਆਲਿਮ ਨਾਂ ਮੈਂ ਫ਼ਾਜ਼ਲ, ਨਾਂ ਮੁਫ਼ਤੀ ਨਾਂ ਕਾਜ਼ੀ ਹੁ

182.

ਨੂਨ ਨਾਂ ਮੈਂ ਸੁੰਨੀ ਨਾਂ ਮੈਂ ਸ਼ੀਆ, ਮੇਰਾ ਦੋਹਾਂ ਤੋਂ ਦਿਲ ਸੜਿਆ ਹੁ  
 626 ਨ ਨਾਂ ਮੈਂ ਸੁੰਨੀ ਨਾਂ ਮੈਂ ਸ਼ੀਆ, ਮੇਰਾ ਦੋਹਾਂ ਤੋਂ ਦਿਲ ਸੜਿਆ ਹੁ

183.

ਨੂਨ ਨਾਂ ਉਹ ਰਿੰਦੂ ਨਾਂ ਉਹ ਮੋਮਨ, ਨਾਂ ਸਜਦਾ ਦੇਣ ਮਸੀਤੀ ਹੁ  
 629 ਨ ਨਾਂ ਉਹ ਰਿੰਦੂ ਨਾਂ ਉਹ ਮੋਮਨ, ਨਾਂ ਸਜਦਾ ਦੇਣ ਮਸੀਤੀ ਹੁ

184.

ਨਾਸ ਮਿਲ ਜੋਗੀ ਨਾਸ ਮਿਲ ਜੰਗਮ, ਨਾਸ ਮਿਲ ਚਲੇ ਕਮਿਆਂ ਹੋ  
 ਨ 631  
 ਨੂਨ ਨਾਂ ਮੈਂ ਜੋਗੀ ਨਾਂ ਮੈਂ ਜੰਗਮ, ਨਾਂ ਮੈਂ ਚਿਲਾ ਕਮਾਇਆ ਹੁ

185.

ਨਾਸ ਕੋਠੀ ਟਾਲਬ ਨਾਸ ਕੋਠੀ ਮੁਰਸ਼ਦ, ਸਬ ਦਿਲਾਮੇ ਮੁੱਠੇ ਹੁ  
 ਨ 633  
 ਨੂਨ ਨਾਂ ਕੋਈ ਟਾਲਬ ਨਾਂ ਕੋਈ ਮੁਰਸ਼ਦ, ਸਬ ਦਿਲਾਮੇ ਮੁੱਠੇ ਹੁ

186.

ਨਤ ਅਸਾਡੇ ਕੱਲੇ ਕਹਾਨੀ, ਅੰਬਾਡ ਨਿਅਰਿ ਸੁ  
 ਨ 635  
 ਨੂਨ ਨਿੱਤ ਅਸਾਡੇ ਖੱਲੇ ਖਾਂਦੀ, ਏਹਾ ਦੁਨੀਆ ਜਿਸਤੀ ਹੁ

187.

ਨਾਸ ਮਿਲ ਸਿਰ ਨਾਸ ਪਾਛੇਠਾਕੀ, ਨਾਸ ਪੂਰੀ ਸਰਸਾਈ ਹੁ  
 ਨ 637  
 ਨੂਨ ਨਾਂ ਮੈਂ ਸੇਰ ਨਾਂ ਪਾ ਛਟਾਕੀ, ਨਾਂ ਪੂਰੀ ਸਰਸਾਈ ਹੁ

188.

ਨਿਰੇ ਸਨ ਦੋਰ ਦਸਿਓਨ, ਵਿਠਾਏ ਨਾਏਨਿ ਓਡੇ ਹੁ  
 ਨ 640  
 ਨੂਨ ਨੇੜੇ ਵੱਸਣ ਦੂਰ ਦਸੀਵਣ, ਵੇੜੇ ਨਾਹੀਂ ਵੜਦੇ ਹੁ

189.

ਵਹਦਤ ਦੇ ਦਰਿਆ ਚੱਲੇ, ਜਲ ਥਲ ਜੰਗਲ ਰੈਣੇ ਹੁ  
 ਵ 643  
 ਵਾਉ ਵਹਦਤ ਦੇ ਦਰਿਆ ਉਛੱਲੇ, ਜਲ ਥਲ ਜੰਗਲ ਰੈਣੇ ਹੁ

190.

ਵਹਦਤ ਦੇ ਦਰਿਆ ਚੱਲੇ, ਕੱਠ ਓਲ ਸਹੀ ਨਾ ਕੀਤੀ ਹੁ  
 ਵ 646  
 ਵਾਉ ਵਹਦਤ ਦੇ ਦਰਿਆ ਉਛੱਲੇ, ਹਿਕ ਦਿਲ ਸਹੀ ਨਾ ਕੀਤੀ ਹੁ

191.

ਵਹਦਤ ਦਾ ਦਰਿਆ ਲੈਂਦੇ ਤਾਰੀ ਹੁ  
 ਵ 648  
 ਵਾਉ ਵਹਦਤ ਦਾ ਦਰਿਆ ਇਲਾਹੀ, ਜਿੱਥੇ ਆਸ਼ਕ ਲੈਂਦੇ ਤਾਰੀ ਹੁ

192. ’ 650  
 ونبجن سرتے فرض ہے مینوں، قول قَالُوا بَلَىٰ دَاكِر كے ھو  
 ਵਾਉ ਵੰਜਣ ਸਿਰ ਤੇ ਫ਼ਰਜ਼ ਹੈ ਮੈਨੂੰ, ਕੌਲ ਕਾਲੂ ਬਲਾ ਦਾ ਕਰ ਕੇ ਹੁ
193. ’ 653  
 وَيَهيه وَيَهيه ندياں تارو ھوئياں، بھيل چھوڑے کاہاں ھو  
 ਵਾਉ ਵੈਹ ਵੈਹ ਨਦੀਆں ਤਾਰੂ ھੋਈਆں, ਬੰਬਲ ਛੋੜੇ ਕਾਹਾਂ ਹੁ
194. ’ 655  
 ھو دا جامہ پہن کر ہاں، اسم کماون ذاتی ھو  
 ھے ہُو دا جاما ਪھਿਨ ਕراہਾਂ, ਇਸم کماਵਣ ਜਾਤੀ ہُو
195. ’ 657  
 بک جاگن بک جاگ نہ جانن، بک جاگدیاں ہی ھئے ھو  
 ھے ھਿਕ ਜਾਗਣ ھਿਕ ਜਾਗ ਨਾ ਜਾਨਣ, ھਿਕ ਜਾਗਦਿਆں ھੀ ھੁੱਤੇ ہُو
196. ’ 660  
 بک دم سخن تے لگھ دم ویری، بک دم دے مارے مردے ھو  
 ھے ھਿੱਕ دم ਸੱਜਣ ਤੇ ਲੱਖ دم ਵੈਰی, ھਿੱਕ دم ਦੇ مارے ਮਰ ਦੇ ہُو
197. ’ 662  
 ہر دم شرم دی تند تر وڑے، جاں ایہہ چھوڑک بٹلے ھو  
 ھے ھر دم شرم ਦੀ ਤੰਦ تر وڑے, جاں ایہہ چھوڑک بٹلے ہُو
198. ’ 664  
 ھسن دے کے روون لیوئی، تینوں دتا کس دلاسا ھو  
 ھے ھੱسਣ ਦੇ کے رੋਵਣ لیلوئی, ਤੈਨੂੰ دیتا کس دلاسا ہُو
199. ’ 667  
 ھور دوانہ دل دی کاری، کلمہ دل دی کاری ھو  
 ھے ھੋر دوا نਾ دلاں ਦੀ کاری, کلاما دلاں ਦੀ کاری ہُو

200.

کلی پکی پیڑ کوٹوں کل عالم کوکے، عاشقوں لکھ لکھ پیڑ سہیری ہو

ہ 669

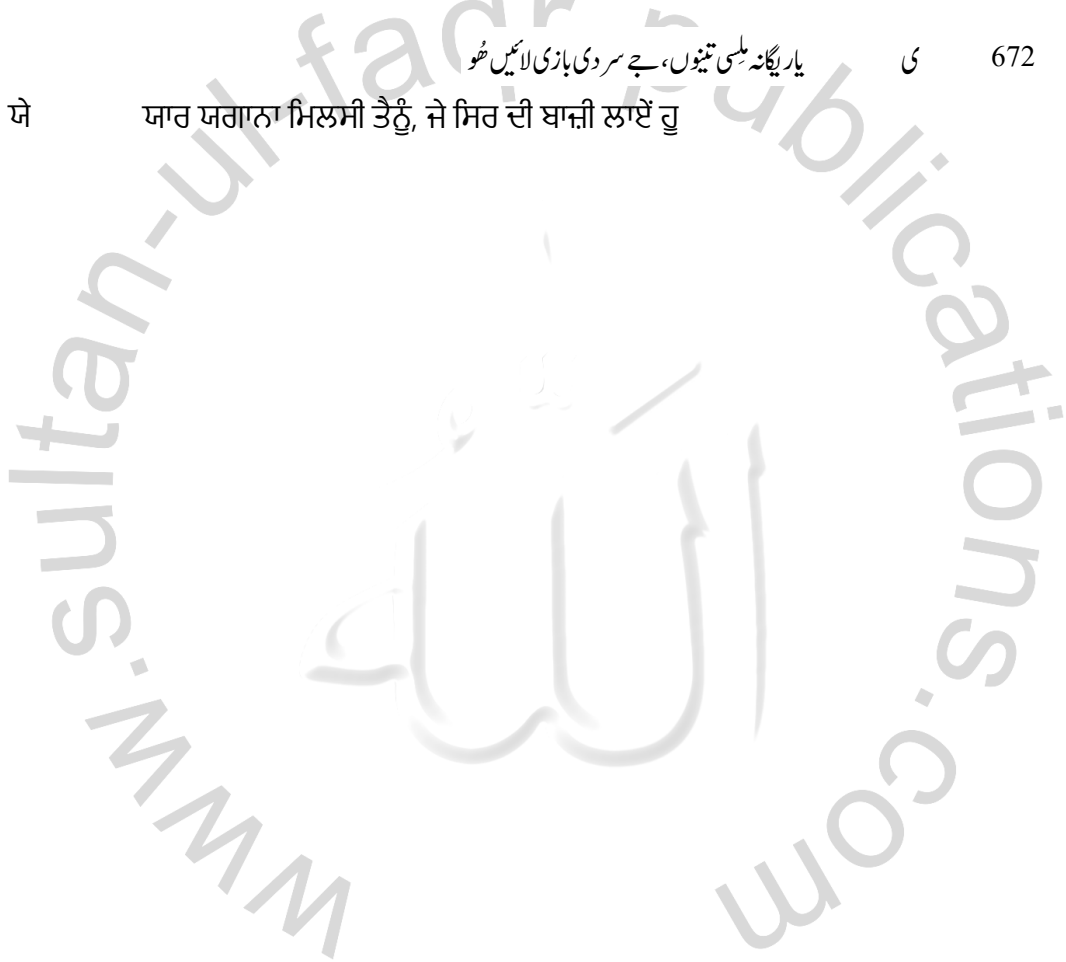
ਹੇ ਹਿੱਕੀ ਹਿੱਕੀ ਪੀੜ ਕੋਲੋਂ ਕੁਲ ਆਲਮ ਕੂਕੇ, ਆਸ਼ਕਾਂ ਲੱਖ ਲੱਖ ਪੀੜ  
ਸਹੇੜੀ ਹੂ

201.

يار يگانہ ملي تينوں، جے سردی بازی لائیں ہو

ی 672

ਯੇ ਯਾਰ ਯਗਾਨਾ ਮਿਲਸੀ ਤੈਨੂੰ, ਜੇ ਸਿਰ ਦੀ ਬਾਜ਼ੀ ਲਾਏਂ ਹੂ



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