

# SULTAN BAHOO

## PUNJABI POETRY

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



# **SULTAN BAHOO**

# **PUNJABI POETRY**

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

RESEARCH, COMPIRATION AND EXPLANATION

**SULTAN-UL-ASHIQEEN**

**SULTAN MOHAMMAD NAJIB-UR-REHMAN**

ENGLISH TRANSLATION, FREE VERSE AND GURMUKHI

**SAHIBZADI MUNEEZA NAJIB SARWARI QADRI**

**SULTAN-UL-FAQR PUBLICATIONS LAHORE**

**PAKISTAN**

Sultan-ul-Faqr Publications Regd. Lahore, Pakistan.

Copyright © Sultan-ul-Faqr Publications (Regd.)

All rights reserved. No part of this book may be used or reproduced or used in any manner whatsoever without written permission except in the case of brief quotations embodied in critical articles and reviews. Published in Pakistan with the permission of the copyright owner.

First Edition December 2024

ISBN 978-969-2220-62-0



Sultan-ul-Faqr Publications Regd. Lahore, Pakistan.

Khanqah Sultan-ul-Ashiqeen, Rangilpur Sharif, Via Sundar Adda, Multan Road, Lahore  
Post code-53720 Pakistan.

Contact # +92323-5436600, +92322-4722766, +92321-4507000

Email: [sultanulfaqrpublications@tehreekdawatefaqr.com](mailto:sultanulfaqrpublications@tehreekdawatefaqr.com)

[www.sultan-ul-ashiqeen.com](http://www.sultan-ul-ashiqeen.com)    [www.sultan-ul-faqr-publications.com](http://www.sultan-ul-faqr-publications.com)  
[www.sultan-ul-ashiqeen.pk](http://www.sultan-ul-ashiqeen.pk)    [www.sultan-bahoo.com](http://www.sultan-bahoo.com)

Dedicated to my father and spiritual guide,

**Sultan-ul-Ashiqa 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 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-Ashiqa 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
<b>PART III</b>	
<b>PUNJABI POETRY</b>	175
1. Alif	176
<i>Alif Allah chambe dee bootee, mere mann wich Murshid laaee Hoo</i>	
2. Fakir	179
<i>Allah parhion park hafiz hoyon, naa giao 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 bele, 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 koee mange, ishq salaamat koee 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 aaee 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 kiaa nishaanee, uchcheean lammeeaan cheeraan Hoo</i>	235
25. Love for Shaikh Abdul Qadir Jilani <i>Baghdad shareef vanj karaahaan, saudaa 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 mukaala 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 tikaai 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 paee 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 vadiae 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 giao talohaan Hoo</i>	270
38. Pre-destined Seekers of Allah <i>Paak paleet na honde hargiz, torey 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>Tullaab banh tawakkul waalaa, ho mardaanaa tareeye Hoo</i>	291
44. Lovers Know the Secret <i>Tann mann yaar main shaihar banaaiaa, dil wich khaas mahalla 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 waleeaan 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 jagaai 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 taleeaan 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 paaiaa, 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 paaiaa, 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 beparvahee 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>Jaan jaan Zaat na theeve Bahoo, taan kamzaat sadeeve 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 koee 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 koee naa seke Hoo</i>	396
86. Divine Love <i>Dardmandaan da khoon jo peendaa, koee birhon baaz marelaa Hoo</i>	399
87. Faith and World <i>Deen te dunya sakkeeaan bhainaan, tainu aqal naheen samjhendaan 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 hairaanee Hoo</i>	406
90. Pain or Peace <i>Dudh te dahee har koee rirrke, aashiq bhaah rirrkende 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 koee 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 koee parhdaa, dil da parhdaa koee 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 piraan, meree arz suneen kan dhar ke Hoo</i>	451
109. Listen! O Pir of Pirs <i>Sunn fariaad piraan diaa piraan, main aakh sunaavaan kainu Hoo</i>	454
110. Not Nickel rather Gold <i>Sau hazaar tinhaa 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 sanaaeen mool na parhde, jo jaa pahnte wich zaatee Hoo</i>	465
115. Inciting Self <i>Soorat nafs ammarah dee, koee 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 koee 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 laaeeaan 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 <i>Ishq asaanoon lisiaan jaataa, kar ke aave dhaaee Hoo</i>	522
140. Love Turned Everything Upside Down <i>Ishq asaanoon lisiaan jaataa, baithaa maar pathalla Hoo</i>	524
141. If Advice Heeded <i>Aashiq nek salaahen lagde, taan kioon ujaarrde ghar noon Hoo</i>	526
142. Ghawth and Qutb <i>Ghaus qutb sab ure urere, aashiq jaan agere Hoo</i>	528
143. Like Birds of Prey <i>Fajree wele waqt savele, nit aan karan mazdooree Hoo</i>	530
144. Verbal Invocation <i>Qalb jo hilliaa taan kee hoiaa, kee hoiaa zikr zabaanee Hoo</i>	532
145. Alif, the First and Only <i>Kul qabeel koesar kehnde, kaaran dur behar de Hoo</i>	535
146. Crux of Shahada <i>Kalmey dee kal tad peeose, jadaan kil kalmey vanj kholee Hoo</i>	537
147. Shahada Grasped Soul <i>Kalmey dee kal tadaan peeose, jadaan kalmey dil noon pharriaa Hoo</i>	540
148. Spiritual Master Taught Shahada <i>Kalmey dee kal tadaan peeose, jadaan Murshid kalma dassiaa Hoo</i>	543
149. Shahada Transpires into Saints <i>Kalmey lakh karoraan taare, Wali keete sey raaheen Hoo</i>	545
150. Blessings of Shahada <i>Kalmey naal main naatee dhotee, kalmey naal viaahee Hoo</i>	547
151. Be and It Becomes <i>Kun Fayakun jaddoon farmaaiaa, asaan vee kole haase Hoo</i>	549
152. Intoxicated without Wine <i>Kee hoiaa je bott oudhar hoiaa, dil hargiz dur na theeve Hoo</i>	552

153. Sigh in Pain <i>Kook dilaa mattaan Rabb sune cha, dardmandaan 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>Gujjhe saaye Rabb Sahib waale, kujh naheen khabar asal dee Hoo</i>	565
158. Pangs of Love <i>Godareeaan wich jaal jinhaan dee, ooh raateen jaagan addheeaan 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 tinhaa noon saaraa Hoo</i>	573
161. Ism-e-Allah Zaat & Ism-e-Mohammad <i>Likhan sikhioee te likh naa jaataa, kioon kaaghaz keetooee zaaiiaa Hoo</i>	576
162. Lahoo, Hoo and Divine love <i>Lahoo Hoo ghairee 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 kuteeveen, taan talwaar sadeeveen 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 Murshid Makkah te taalab haji, Kaaba ishq banaaiaa Hoo	598
171. We are nearer... <i>Murshid vasse sey kohaan 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 bhaamwaan Hoo</i>	609
176. Lofty Gates <i>Mazhibaan 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 mustee 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 koee taalab naa koee 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 nadeeaan taaroo hoeeaan, bambal chorre kaahaan Hoo</i>	653
194. I reside with Hoo <i>Hoo da jaamaa paihan karaahaan, Ism kamaavan Zaatee 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 اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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:

شے تربوز مول نہ ہوندے، توڑے توڑے کے لے جائے خو  
کانواں دے بچے ہنس ناں تھیندے، توڑے موئی چوگ چگائے خو  
کوڑے کھوہ ناں میٹھے ہوندے باخو، توڑے سے مناں کھنڈ پائے خو      (بیت 178)

ਤੁੰਮੇ ਤਰਬੂਜ਼ ਮੂਲ ਨਾ ਹੁੰਦੇ, ਤੇੜੇ ਤੇੜੇ ਮਕੇ ਲੈ ਜਾਈਏ ਹੁ  
 ਕਾਂਵਾਂ ਦੇ ਬੱਚੇ ਹੰਸ ਨਾਂ ਥੀਂਦੇ, ਤੇੜੇ ਮੋਤੀ ਚੇਗ ਚੁਗਾਈਏ ਹੁ  
 ਕੌੜੇ ਖੁਹ ਨਾਂ ਮਿੱਠੇ ਹੁੰਦੇ ਬਾਹੂ<sup>(ਕਹ)</sup>, ਤੇੜੇ ਸੈ ਮਣਾਂ ਖੰਡ ਪਾਈਏ ਹੁ      (ਬੈਤ 178)

*Tumme tarbooz mool na honde, torey torr Makke le  
 jaaeeye Hoo*

*Kaanvaan de bache hans naa theende, torey motee  
 chog chugaaeeye Hoo*

*Kaurre khooh naa mitthe honde Bahoo, torey sey  
 manaan khand paaeeye 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-Ashiqaan 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-Ashiqaan 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-Ashiqaan 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:

<b>Shahmukhi</b>	<b>Gurmukhi</b>	<b>Meaning</b>
غ	گارک	Sunk, drowned, submerged, immersed; engrossed, absorbed
م	دم	breath
صاحب	ساحب/ ساہب	Master, lord, honourable person
ایمان	اسیمان	Faith, belief
دیدار	دیدار	Sight, view, look, vision
صدقہ	سدکے	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 گ is written in Gurmukhi as ਜਗ੍ਹ. I decided to take the correct Shahmukhi (ج) and the correct Gurmukhi (ਜਗ੍ਹ). 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.srigranth.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-Ashiqaan'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-Ashiqaan 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 (@sultanulashiqaenofficialtv):** [https://www.dailymotion.com/playlist/x\\_7lm7a](https://www.dailymotion.com/playlist/x_7lm7a)
- 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/AshiqueenTv>
- 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-Ashiqaan 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 Muneeza 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 عَلَى رَسُولِهِ مُحَمَّدٍ وَآلِهِ وَاصْحَابِهِ وَأَهْلِ 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* (ابيات) 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 which start from the initial alphabet Alif and end at the last alphabet 'ya (ے)'. Although,

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

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* (ا)’ is also an Arabic alphabet but in Punjabi both ‘*laa* (ا)’ and ‘*laam* (ل)’ 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* (ا)’ and ‘*laa* (ا)’. Sultan Bahoo’s one stanza also starts with ‘*Alif maddah* (ا)’

آپ نہ طالب ہیں کہیں دے، لوگاں نوں طالب کر دے ہو (بیت 20)

ਆپ نا تالب ہئن کھین دے، لے کاں نੂں تالب کر دے ہو (بیت 20)

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

Were never a disciple themselves yet make others of oneself

Furthermore ‘*pe* (پ)’, ‘*ch* (چ)’ and ‘*gaf* (ج)’ 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* (ج)’ 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 چنے دی بوئی، میرے من وچ مرشد لائی ہو (بیت 1)

الله أله چنے دی بوئی، میرے من وچ مرشد لائی ہو (بیت 1)

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

*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* (ھو), 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 ایات باؤھو); 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* (ھو) 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* (ایات یعنی دوڑھائے 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* (ھ) 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 بaho); 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* (ھ) 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 بaho); 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* (انوار 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 بaho); 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 باؤ); 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 باؤ); 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 باؤ); 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)*-ابیات باؤ (مع ترجمہ، 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 زنانہ، روزے صرفہ روئی ہو  
 مکے دے ول سوئی جاندے، گھروں جنہاں تروئی ہو  
 اچیاں بانگاں سوئی دیون، نیت جنہاں دی کھوئی ہو  
 کی پرواہ تنہاں نوں باہُو، جنہاں گھر وچ لدھی بوئی ہو  
 نڈل ناماڑاں کِم جننا نا، رے جے سارڈا رے تی ہو  
 مکے دے وੱਲ سੋਈ جاندے، ਘਰੋਂ ਜਿਨ੍ਹਾਂ ਤਰੇਟੀ ہو  
 ਉੱਚੀਆਂ ਬਾਂਗਾਂ ਸੋਈ ਦੇਵਣ, ਨੀਅਤ ਜਿਨ੍ਹਾਂ ਦੀ ਖੇਟੀ ہو  
 ਕੀ ਪਰਵਾਹ ਤਿਨ੍ਹਾਂ ਨੂੰ ਬਾਹੂ<sup>(ر)</sup>, ਜਿਨ੍ਹਾਂ ਘਰ ਵਿਚ ਲੱਧੀ ਬੁਟੀ ہو

*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* (سلطان بahoo کلام); 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 بھو); 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، ڈیواکت ول دھریئے ہو

ਪੰਜੇ ਮਹੱਲ ਪੰਜਾਂ ਵਿਚ ਚਾਨਣ, ਡੀਵਾ ਕਿਤ ਵੱਲ  
ਧਰੀਏ ہੁ

Panje mahal panjaan wich chaanan,  
deevaa kit val dhareeye Hoo

#### Mohammad Sharif Sabir

پنجے میھل پنجاں وچ چانن، ڈیواکت ول دھریئے ہو

ਪੰਜੇ ਮਿਹਲ ਪੰਜਾਂ ਵਿਚ ਚਾਨਣ, ਡੀਵਾ ਕਿਤ  
ਵੱਲ ਧਰੀਏ ہੁ

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 (میھل) instead of *mahal*<sup>3</sup> ( محل) and translated it as the five senses or the five stages; sharia, tariqa, *haqiqat* (reality), *marifa* (gnosis) and *Wahdah* (Oneness).

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

\* \* \* \*

### Quatrain 44

#### Original verse

دردمندال ایہہ رمز پچھاتی باھو، بے دردال سر کھلہ ہو

ਦਰਦਮੰਦਾਂ ਇਹ ਰਮਜ਼ ਪਛਾਤੀ ਬਾਹੂ<sup>(rd)</sup>,  
ਬੇਦਰਦਾਂ ਸਿਰ ਖੱਲਾ ہੁ

Dardmandaan eh ramz pachhaatee  
Bahoo, bedardaan sir khallaa Hoo

#### Mohammad Sharif Sabir

دردمندال ایہہ رمز پچھاتی باھو، بے دردال بھਲਾ ہو

ਦਰਦਮੰਦਾਂ ਇਹ ਰਮਜ਼ ਪਛਾਤੀ ਬਾਹੂ<sup>(rd)</sup>,  
ਬੇਦਰਦਾਂ ਭਲਾ ہੁ

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.

\* \* \* \*

### Quatrain 81

#### Original verse

دلے وچ دل جو آکھیں، سو دل دُور دلیلوں ہو  
دیلے ویچ دیل جو آخہ، مے دیل دُور دلیلے  
ہو

*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 دلدار دلیلوں ہو  
دیلے ویچ دیل جو آخہ، مے دیلدار دلیلے  
ہو

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

### Quatrain 120

#### Original verse

علمون باجھ فقر کماوے، کافر مرنے دیوانہ ہو  
ایل میں باق ڈکر کماوے، کاڈر مرنے  
دیوانا ہو

*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

علمون کوئی فقر کماوے، کافر مرنے دیوانہ ہو  
ایل میں کوئی ڈکر کماوے، کاڈر مرنے  
دیوانا ہو

*Ilmon koee Faqr kamaave, kafir mare  
deewaanaa Hoo*

### Quatrain 177

#### Original verse

حاتم جیسے کئی لکھ کروڑاں، در باھوڈے منگے ہو

#### Mohammad Sharif Sabir

حاتم جیسے کئی لکھ کروڑاں، در باھوڈے تھمدے ہو

ہاتیم جہے کئی لੱਖ کرੋڑਾਂ, ਦਰ ਬਾਹੂ<sup>(۱)</sup> ਦੇ  
ਮੰਗਦੇ ਹੁ

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

ہاتیم جہے کئی لੱਖ ਕਰੋଡ਼ਾਂ, ਦਰ ਬਾਹੂ<sup>(۱)</sup> ਨੇ  
ਥਮਦੇ ਹੁ

*Hatim jaihe kaee 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* (ہودے 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 Muqeem, Depalpur Tehsil, Okara District.

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

ممتاز بلوج سرگو دھے دا جم پل اے تے چراں توں جھنگ وچ رہ رہیا اے۔ پکا پیدا اشاعروی اے تے خاص گل ایہہ کہ اوہدی اپنی شاعری دا ہجہ وی خاص جھنگ دا اے۔ ایس حساب نال "ہودے بیت" سودھن لئی اوہ سب توں چوں ٹھکواں تے اہل زبان لکھاری اے اوہدے سودھے ہوئے بیت مینوں حضرت باہوودے اپنے لجھ تے محاورے سب توں نیڑے جا چے 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* (کی حرفی ابیات سلطان بahoo ترجمہ و تحریج); 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 باؤ) compiled by Haji Mohammad al-Din in 1891 and *Abyat Yaani Dohra Hae Hindi* (ابیات یعنی دوڑھائے 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 Bakhsh. An example is:

(ابیات باؤ)	کر ت انگور چڑھایا زخمایا خوش ہر	(سیف الملوک)
	کیکر تے اੰگੂਰ چڑਾਇਆ, ਹਰ ਖੁਸ਼ਾ ਜ਼ਖਮਾਇਆ	(سੈਫੁਲ-ਮਲੂਕ)
	Kikkar te angoor charhaya, har khosha zakhmaya	(Saif-ul-Malook)
(ابیات باؤ)	دل دریا سمندروں ڈونگھے، کون دلاں دیاں جانے	
	دیل دਰیا سਮੁੰਦਰੋਂ ਛੂੰਘੇ, ਕੌਨ ਦਿਲਾਂ ਦੀਆਂ ਜਾਣੇ	(آਬਿਆਤ-ਏ ਬਾਹੁ)
	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.

---

<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* (مساعیہ جمیع) 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* (اصلی مکمل مجموعہ ابیات بابو); 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 *Faqr* 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* (تکھلۇس) 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:

الفَ اللَّهُ چَبَےِ دِی بُوْتِی، مِیرے مِن وِجْ مُرْشِد لَائِی ہُو  
 نفی اثبات دا پانی ملیس، ہر رَگے ہر جائی ہُو  
 اندر بُوْتی مشک مچایا، جاں پھلائ تے آئی ہُو  
 جیوے مُرْشِد کامل باہُو، جیس ایہہ بُوْتی لَائِی ہُو  
 الیڈ اੱਲا ਚੰਬੇ ਦੀ ਬੂਟੀ, ਮੇਰੇ ਮਨ ਵਿਚ ਮੁਰਸ਼ਦ ਲਾਈ ਹੈ  
 ਨਫੀ ਅਸਬਾਤ ਦਾ ਪਾਣੀ ਮਿਲਯਸ, ਹਰ ਰਗੇ ਹਰ ਜਾਈ ਹੈ  
 ਅੰਦਰ ਬੂਟੀ ਮੁਸਕ ਮਚਾਇਆ, ਜਾਂ ਫੁੱਲਾਂ ਤੇ ਆਈ ਹੈ  
 ਜੀਵੇ ਮੁਰਸ਼ਦ ਕਾਮਿਲ ਬਾਹੂ<sup>(۱)</sup>, ਜੋ ਇਹ ਬੂਟੀ ਲਾਈ ਹੈ

*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 aaee 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-Ashiqaan  
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:

نہاد بahoo مار بahoo نام  
زانکه باahoo داگی با صو نہاد

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

Before him, no one in the history had ever been named Bahoo. Sultan Bahoo is the exact manifestation of the Divine name *Hoo* (هو). 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 باھو عین یاھو 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* (هو).

He further says:

باahoo ب یک نقطہ یاھو می شود  
ورد باahoo روز و شب یاھو بود

Explanation: Bahoo (باھو) becomes *Ya-Hoo* (یاھو) 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* (یاھو).

تو نبی دانی کہ باھو 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 نیت مرا علم ظاہر  
ز علم باطنی جاں گشے ظاہر

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:

بahoo ایں مراتب از شریعت یافتہ  
پیشوائے شریعت خود 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 مجتبی  
شد اجازت باهُو را از مصطفیٰ  
خلق را تلقین بکن بہر 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  
معرفت 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 بہر از خدا  
بر گر درے قدے زنم بہر 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:

◀ قَدْمِيْ هُذِهِ عَلَى رَقَبَةِ كُلِّ وَلِيِّ اللَّهِ

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

Similarly, Sultan Bahoo proclaimed:

تا آنکه از لطف ازی سرفرازی عین عنایت حق الحق حاصل شده و از حضور فاضل النور اکرم نبوی صلی اللہ علیہ وآلہ وسلم حکم ارشاد  
خلق شده، چه مسلم، چه کافر، چه بانصیب، چه بے نصیب، چه زنده و چه مرده۔ بزبان گوہر فشاں مصطفیٰ ثانی و مجتبی آخر زمانی

فرموده۔ (رسالہ روحی 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 ﷺ*), 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:

◀ ﴿الْفَقْرُ فَخْرٌ وَالْفَقْرُ مِنْيٌ﴾

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

◀ ﴿الْفَقْرُ فَخْرٌ وَالْفَقْرُ مِنْيٌ فَأَفْتَخَرْ عَلَى سَابِرِ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ﴾

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

◀ ﴿الْفَقْرُ كَنْزٌ مِّنْ كُنْزِ 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 'alih'i 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 باھو، ت فقر سچی شاہی مُ

کੁੜਾ ਤਖਤ ਦੁਨੀਆ ਦਾ ਬਾਹੂ<sup>(rd)</sup>, ਤੇ ਫਕਰ ਸੱਚੀ ਸ਼ਾਹੀ ਹੈ

*Koorra takht dunya da Bahoo, te Faqr sacchee shahee 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 باھو، گھر مਾਨੇ ਸੀਰਾ ਰੜਦਾ ਮੁ

ਰਾਹ ਫਕਰ ਦਾ ਮੁਸ਼ਕਲ ਬਾਹੂ<sup>(rd)</sup>, ਘਰ ਮਾਨਾ ਸੀਰਾ ਰਿੱਧਾ ਹੈ

*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) لایحاج جنہاں نوں ہویا، فقر تھاں نوں سارا مُ

لਾ-ਯੋਹਤਾਜ ਜਿਨ੍ਹਾਂ ਨੂੰ ਹੋਇਆ, ਫਕਰ ਤਿਨ੍ਹਾਂ ਨੂੰ ਸਾਰਾ ਹੈ

*Laa-Yuhtaaj jinhaan noon hoiaa, Faqr tinhhaan 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:

◀ طَالِبُ الدُّنْيَا مُخَنَّثٌ وَطَالِبُ الْعُقُبَى مُؤَنَّثٌ وَطَالِبُ الْمَوْلَى مُذَكَّرٌ

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 الْعُقُبَى فَلَهُ الْعُقُبَى وَمَنْ طَلَبَ الْمَوْلَى فَلَهُ الْكُلُّ

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

◀ أَلَدُنْيَا حَرَامٌ عَلَى طَالِبِ الْعُقُبَى وَالْعُقُبَى حَرَامٌ عَلَى طَالِبِ الدُّنْيَا وَالْدُنْيَا حَرَامٌ عَلَى طَالِبِ الْمَوْلَى

◀ مَنْ لَهُ الْمَوْلَى 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:

**طالب بن کے طالب ہوویں، اُسے نوں پیا گانویں ھو**  
**(Quatrain 118)** **تالب بن کے تالب ہوویں، اُسے نوں پیا گانویں ھو**  
 تالب بست کے تالب ہوویں، اُسے نوں پیا گانویں ھو  
 تالب بست کے تالب ہوویں، اُسے نوں پیا گانویں ھو

*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:

**تبی دا تو کسی ہویوں، ماریں دم ولیاں ھو**  
**(Quatrain 46)** **تبی دا تو کسی ہویوں، ماریں دم ولیاں ھو**  
 تبی دا تو کسی ہویوں، ماریں دم ولیاں ھو  
 تبی دا تو کسی ہویوں، ماریں دم ولیاں ھو

*Tasbee da tu kasbee hoyon, maareen dam waleeaan 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)** فجری ویلے وقت سویلے، نت آن کرن مزدوري ہو  
ڈسگری دلے دکت سدلے، نیت آن کرن مسکنی ہو

*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**)

طالبی جاسوس و دشمن صد هزار

طالب حق یک و کس 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  
دیل دا مھیرم کےئی نا میلیا، جو میلیا سے گارجی ہو

*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 جانن سار فقر دی، جیہرے محرم ناہیں دل دے ہو  
خاام کی جانن سار فکر دی، جیہڑے مھیرم ناہیں دل دے ہو

*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)** لاےیاں دا اوہ قدر کی جانن، جیہرے محرم ناہیں سر دے ہو  
لاایاں دا اوہ کدر کی جانن، جیہڑے مھرم ناہیں سیر دے ہو

*Laaeeeaan 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 كَنْزًا 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:

قرب حق نزدیک من جل الورید  
تو جماش رانہ بنی 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)** ایہ تن رب سچے دا حجراء وچ پا فقیرا جھاتی ہو  
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 سمندرون ڈونگھا، غوطہ مار غواصی ہو  
Dil dariaa samundron doonghah, ghotaan 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 جرما، دل کھڑیا باغ بھاراں ٹھو  
ਇਹ ਤਨ ਰੱਬ ਸਚੇ ਦਾ ਹੁਜਗਾ, ਦਿਲ ਖਿੜੀਆ ਬਾਗ ਬਹਾਰਾਂ ਹੂ

*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 طبق دلے دے اندر بਾਹੂ, ਪਾ ਅਨ੍ਦਰ ਵਿਚ ਜਹਾਤੀ ٹ੍ਰਹਾ  
ਚੌਂਦਾਂ ਤਬਕ ਦਿਲੇ ਦੇ ਅੰਦਰ ਬਾਹੂ<sup>(۱۴)</sup>, ਪਾ ਅੰਦਰ ਵਿਚ ਝਾਤੀ ਹੂ

*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:

لَمْ يَلِدْ وَلَمْ يُوْلَدْ (۱۱۲:۳) ◀

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 Omnipotence not of Omniscience. 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 لِلَّهٰ (Lillah) in Arabic which means ‘to Allah’ or ‘for Allah.’ It is also *Ism-e-Allah Zaat*. In the Quran, Allah says:

بِلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ (٢:٢٨٣) ◀

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

If the first ل (Laam) of لِلَّهٰ (Lillah) is removed, it becomes لَهُ (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 قَدِيرٌ (٦٤:١) ◀

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

◀ لَا إِلَهَ إِلَّا هُوَ (٢:٢٥٥)

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

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

خیال خواندن چندیں کتب چراست ترا  
الف بس است اگر فہم ایں 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 یافتد 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 زبان 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  
باھو! بہ ازیں نہ باشد یک بار گفتہنِ اللہ  
اللہ بس ترا شد خطے کش بر سوئی 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 گرانست 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 ہمچو در دل آفتاب  
ظلمت از انوار او گردد خراب  
نامِ اللہ گشت آسان بر زبان  
کنه اللہ مشکل است سر 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 ZAAT

Allah says in the Quran:

﴿ أَلَا يَذِكُّرِ اللَّهُ تَطْمِئْنُ 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)

﴿ وَادْعُوهُ وَاللَّهُ كَثِيرًا لَّعَلَّكُمْ 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 اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا ﴾ (٣٣:٣١) ◀

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

﴿ وَالذُّكْرَيْنَ اللَّهُ كَثِيرًا وَالذُّكْرَتِ أَعَدَ 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)

﴿ فَادْكُرْ وَنِعَمْ أَذْكُرْ كُمْ وَاشْكُرْ وَالِي وَلَا تَكْفُرْ وَنِعَمْ ﴾ (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 فَأُولَئِكَ هُمُ الْخَسِيرُونَ ﴾ (٦٣:٩) ◀

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 تَوَلَّ عَنْ ذِكْرِنَا وَلَمْ يُرِدْ إِلَّا الْحَيَاةَ الدُّنْيَا ۝ ذَلِكَ مَبْلَغُهُمْ مِنَ الْعِلْمِ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِمَنْ اهْتَدَى ۝ (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:

► الْأَنْفَاسُ مَعْدُودَةٌ وَكُلُّ نَفْسٍ يَخْرُجُ بِغَيْرِ ذِكْرِ اللَّهِ تَعَالَى فَهُوَ مَيِّثٌ

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

Sultan Bahoo explains this Hadith as follows:

جو دم غافل سو دم کافر، سانوں مرشد ایہ پڑھایا ہو (Quatrain 60)  
ਜੇ ਦਮ ਗਾਫਲ ਸੇ ਦਮ ਕਾਫਰ, ਸਾਨੂੰ ਮੁਰਸਦ ਇਹ ਪੜਾਇਆ ਹੈ

*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 مُصْقِلَةٌ وَمُصْقِلَةُ الْقَلْبِ ذِكْرُ اللَّهِ تَعَالَى

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* (آللہ) 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 باھو، دور تھیون کُل پرde ہو

دیل کر سیکل سیسے وانگیں بارہ، دُر بیوٹن کول پردے ہو

*Dil kar saiql 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 (آللہ) 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 وَ خِيفَةً وَ دُونَ الْجَهْرِ مِنَ النَّوْلِ بِالْغُدُوٍّ وَ الْأَصَالِ وَ لَا تَكُنْ مِنَ الْغَفِيلِينَ ◊ (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)

◀ ◊ أَدْعُوكُمْ تَضَرُّعًا وَ خُفْيَةً إِنَّهُ لَا يُحِبُّ الْمُعْتَدِلِينَ ◊ (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.

◀ ◊ الْأَصَلُوْةُ مِعْرَاجُ 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 (٢٠:١٤)

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 وَعَلَى جُنُوبِكُمْ (٤:١٣)

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:

◀ وَادْكُرْ رَبَّكَ إِذَا نَسِيْتَ (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:

◀ 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)

◀ سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى (٨٧:١)

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

◀ فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ (٥٦:٩٦ & 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:

الْمُفْلِسُ 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

---

<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* (۴۱) 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 يَتَرَسَّحُ 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 ضَنْكاً وَنَحْشُرُهُ يَوْمَ الْقِيَمَةِ 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**)

(Quatrain 201) نال تصور اسم اللہ دے، دم نوں قید لگائیں ہو

ناਲ ਤਸਵੁਰ ਇਸਮ ਅੱਲਾ ਦੇ, ਦਮ ਨੂੰ ਕੈਦ ਲਗਾਏ ਹੁ

*Naal tasawwur Ism Allah de, dam noon qaid lagaaen 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* (ہو) 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*:

(Quatrain 1) الف اللہ چبے دی بوئی، میرے من وچ مرشد لائی ہو

ਅਲਿਫ਼ ਅੱਲਾ ਚੰਬੇ ਦੀ ਬੁਟੀ, ਮੇਰੇ ਮਨ ਵਿਚ ਮੁਰਸਦ 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 مطالیہ کيتا، ب دا باب نہ پڑھدا ہو  
ਜیس ایلیٹھ معتاالیਆ کیتا، ب دا باਬ نا پڑھدا ہو

*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 اسم اللہ دا چمکے، عشق وی کردا ہلے ہو  
ਜیس دل ایسم اੱਲਾ ਦਾ ਚਮਕੇ, ਇਸ਼ਕ ਵੀ ਕਰਦਾ ਹੱਲੇ ہੁ

*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 تھاں تے ہوئی، جیہڑے اسم ذات کماندے ہو  
نیندر حرام تھاں تے ہوئی، جیہڑے ایسم-ے-ਜਾਤ کਮਾਂਦੇ ہو

*Neendar haraam tinhhaan 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 ٹھیسی ہک، جدوں اسم پڑھیسی ذات ہو  
موت وصال ٹھیسی ہک، جدوں اسم پڑھیسی ذاتی ہو

*Maut wisal theesee hik, jadloon Ism parheesee Zaatee 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* (ھو) which keeps the lover of Allah restless day and night.

(Quatrain 22) **الفَ اللَّهُ چَبْےِ دِی بُوٹیٰ، میرے مَنْ وَچْ مُرْشِد لَانِداٰ ھُو**  
**اَلِیْڈھ اَلْلَا چَبْےِ دِی بُوٹیٰ، مِرَے مَنْ وِیْصْ مُرْسَد لَانِداٰ ہُ**

*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) **جِنْہاں الْفَ صَحِی کر پڑھیا بَاهُو، وَاه نَصِیب تِہانِدے ھُو**  
**جِنْہاں اَلِیْڈھ سَہِی کَر پَڑھِیا بَاهُو، وَاه نَصِیب تِہانِدے ہُ**

*Jinhaan Alif sahee kar parhiaa 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) **الْلَّهُ صَحِی کیتُو سے جَدَا، چَمکیا عَشْق اَگوہاَن ھُو**  
**اَلِیْڈھ سَہِی کَیتُو سے جَدَا، چَمکیا عَشْق اَگوہاَن ہُ**

*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 جہاں نصیب تھاںدے بahoo، جیہڑے ذاتِ اسم کماندے ہو  
دوہیں جہاں نصیب تھاںدے بahoo، جیہڑے ذاتِ اسم کماندے ہو

*Doheen jahaan naseeb tinhanda Bahoo, jehre Zaatee 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 کریں بahoo، جے ذاتِ اسم کمانویں ہو  
اللہ تینوں پاک کریں بahoo، جے ذاتِ اسم کمانویں ہو

*Allah tainu paak karesee Bahoo, je Zaatee 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)** لُون لُون دے وچِ ذکرِ اللہ دا، ہر دم پیا پڑھیوے ہو  
لُون لُون دے وچِ ذکرِ اللہ دا، ہر دم پیا پڑھیوے ہو

*Loon loon de wich zikr Allah da, har dam peaa parheeve 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* (ھو) is the sultan of invocations or *Sultan-ul-Azkar*. Sultan Bahoo writes about it:

کے بس ذکر گوید ھو ہویدا  
وجودش می شود زال نور پیدا

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 ھو بود  
ورد باھو روز و شب 'یاھو' 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**)

باھو را ھو برد با آورد برد  
ہر 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**)

ابتداء ھو انتہا ھو ہر کہ با ھو می رسد  
عارف عرفان شود ہر کہ با ھو 'ھو' شود

Explanation: *Hoo* (ھو) 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* (ھو), eliminate everything from your inward for Him. (**Qurb-e-Deedar**)

- ❖ The invocation of *Hoo* (ھو) affects its reciter in such a way that he starts loving *Hoo* (ھو) extremely and is disgusted by everything other than Him. (**Ain-ul-Faqr**)
- ❖ When a seeker invokes the name *Hoo* (ھو) 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* (ھو) dominates and overpowers the being of the invoker of *Hoo* (ھو), there remains nothing in him except *Hoo* (ھو). (**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’ (اَللّٰہُ لَا شَرِيكَ لَهُ) is the invocation of material world, ‘but only Allah’ (اَللّٰہُ اَكْبَرُ ) is the invocation of realm of angels, ‘Allah’ (اَللّٰہُ) is the invocation of the realm of power and *Hoo*(ھو) 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* (ھو) which is the honour of humans only.

A few of the quatrains are:

**(Quatrain 21)** اندر وی ھو تے باہر وی ھو، بآھو کیتھاں لبھیوے ھو  
اُندھر دی ہو تے باہر دی ہو، بآہو<sup>(ر)</sup> کیسیاں لبھیوے ہو

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

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

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

(Quatrain 201) عشق اللہ وچ ہو مستانہ، ھو ھو سدا الائیں ھو

ਇਸ਼ਕ ਅੱਲਾ ਵਿਚ ਹੋ ਮਸਤਾਨਾ, ਹੂ ਹੂ ਸਦਾ ਅਲਾਏਂ ਹੂ

*Ishq Allah wich 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* (ھو) with each and every breath.

(Quatrain 9) اندر ھوتے باہر ھو، ایہہ دم ھو دے نال جلیندا ھو  
ਅੰਦਰ ਹੂ ਤੇ ਬਾਹਰ ਹੂ, ਇਹ ਦਮ ਹੂ ਦੇ ਨਾਲ ਜਿਲੇਂਦਾ ਹੂ

*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* (ھو), sees *Hoo* (ھو) both physically and spiritually, inside and around him.

(Quatrain 165) ھو دا ذکر ہمیشہ سڑیندا بਾਹੂ، دਿਨਹਾਂ ਸੁਖ ਨੇ ਰਾਤੀ ھੋ

ਹੂ ਦਾ ਜ਼ਿਕਰ ਹਮੇਸ਼ਾ ਸੜੇਂਦਾ ਬਾਹੂ<sup>(ر)</sup>, ਦੀਂਹਾਂ ਸੁਖ ਨਾ ਰਾਤੀ ਹੂ

*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* (ھو) keeps the lover of Allah restless day and night. His restlessness is for the Divine Beloved.

(Quatrain 194) ھو دا جامہ پਿਹਾਂ ਕਰਾਹਾਂ، اسم کਮਾਵਾਂ ਜਾਤੀ ھੋ

ਹੂ ਦਾ ਜਾਮਾ ਪਹਿਨ ਕਰਾਹਾਂ, ਇਸਮਿ ਕਮਾਵਣ ਜਾਤੀ ਹੂ

*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* (ھو). Mystic invokes *Ism-e-Allah Zaat*, annihilates himself in *Hoo* (ھو) and becomes the manifestation of *Hoo* (ھو).

## 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 بآھو، جنہاں ملیا نبی سوہاراھو  
مےں کرਬاں تینوں تے باہو<sup>(ؐ)</sup>، جنوں میلیਆ نبی<sup>(ؐ)</sup> سہارا ہو

*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 (٤٨:١٠)

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 الْهَوَى ۖ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَى ۝ (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 فَخْرٌ وَالْفَقْرُ مِنْيٌ﴾

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* (مُحَمَّد) has four Arabic letters which are: ﷺ (M), ح (H), ﷽ (M) and ، (D). By the authority of first alphabet ﷺ (M) access to the Mohammadan Assembly is achieved. The authority of alphabet ح (H) gives presence before Prophet Mohammad. The command over (second) ﷽ (M) makes one engross and annihilate in the light of Mohammad and ، (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 اللَّهُ 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**)

سُجِي صَلَاحٌ تِنْهَاں دِی بَاھُو، جِنْهَاں الْفَتَّے مِيمٌ پُکَایا هُو  
 (Quatrain 161) سَهِي سَلَاهٌ تِنْهَاں دِي بَاھُو<sup>(ر)</sup>، جِنْهَاں اَلِيلَدْنَ تِي مِيمٌ پَكَايَا هُو

*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 کے بپارس آشنا شد  
فی الحال طلاق بصورت 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 که گوید بکال  
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:

◀ الْرَّفِيقُ ثُمَّ الْطَّرِيقُ

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

باقھو! مرشدان این زمانہ زر بگیر  
ہر کے 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.

بَاھُوُ! مَرْشِدَانِ اِینِ زَمَانَهِ زَرِ پَرْسَتْ وَ زَنِ پَرْسَتْ  
زَنِ پَرْسَتْ وَ زَرِ پَرْسَتْ وَ دَلِ سِيَاهِ وَ خُودِ پَرْسَتْ

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.

بَاھُوُ! مَرْشِدَانِ وَاصْلَانِ حَقِّ عُشْقِ سُوزِ  
ہر ساعتی ہر دم بسو زد 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:

◀ أَشْيَخُ فِي قَوْمٍ كَنِيٌّ فِي أُمَّةٍ

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.

زابدا! از بیم 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 مرشد ایسا ہوے، جیڑا دھوبی وانگوں چھتے ہو  
 نال نگاہ دے پاک کریندا، وچ سجھی صبون نہ گھتے ہو  
 (Quatrain 154) کامیل مُرਸّد اُسما ہوَدے، جِہڑا دھوبی وانگوں چھتے ہو  
 ناَل نِگاہ دے پاک کرِندا، وچ سجھی صبُون نہ گھتے ہو

*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 سنارے ہوے، جیڑا گھت کٹھالی گالے ہو  
 پا کٹھالی باہر کڈھے، بندے گھرے یا واالے ہو  
 (Quatrain 166) مُرسّد وانگ سُناَرے ہوَدے، جِہڑا گھت کُٹھالی گاَلے ہو  
 پا کُٹھالی باہر کَڈھے، بُندے گھرے یا واَلے ہو

*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 مرشد کجھ نہ حاصل، توڑے راتیں جاگ پڑھیوے ہو  
ਬاچے مورਸد کوڑ نا ہامال، تੇڑے راتیں جاگ پڑھیوے ہو  
*Baajhon Murshid kujh na haasil, torej raateen jaag parheeve 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 مرااداں حاصل ہویاں بآھوُو، جداں مرشد نظر مہر دی تکّی ہو  
سਭੇ ਮੁਰਾਦਾਂ ਹਾਮਲ ਹੋਈਆਂ ਬਾਹੂ<sup>(۴)</sup>، ਜਦਾਂ ਮੁਰਸਦ ਨਜ਼ਰ ਮਹਿਰ ਦੀ ਤੱਕੀ ਹੁ  
*Sabhe muraadaan haasil hoeeaan 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 بآھوُو، مینوں مرشد راہ وکھایا ہو  
ਮੈਂ ਤਾਂ ਭੁੱਲੀ ਵੈਂਦੀ ਸਾਂ ਬਾਹੂ<sup>(۴)</sup>، ਮੈਨੂੰ ਮੁਰਸਦ ਰਾਹ ਵਿਖਾਇਆ ਹੁ  
*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 مرشد بآہو، جس دسیا بھیت الہی ہو  
میں کورباں اس مورساد بآہو<sup>(ر)</sup>، جس دسیا بھیت الہی ہو

*Main qurbaan os Murshid Bahoo, jis dassiaa bhet 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) مرشد باجھوں فقر کماوے، وچ کفر دے بڈے ہو  
مورساد بآہوں ڈکر کماوے، ویچ کوڈر دے بڈے ہو

*Murshid baajhon Faqr kamaave, wich kufr 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 بآہو، جد پیر نظر اک تکے ہو  
سਭੇ مਤਲਬ ਹਾਸਿਲ ਹੁੰਦੇ ਬਾਹੂ<sup>(ر)</sup>، ਜਦ ਪੀਰ ਨਜ਼ਰ ਇੱਕ ਤੱਕੇ ہੁ

*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 بآہو، جنہاں مرشد دا لڑ پھریا ہو  
سਹੀ ਸਲਾਮਤ ਚੜ੍ਹ ਪਾਰ ਗਏ ਉਹ ਬਾਹੂ<sup>(ر)</sup>، ਜਿਨ੍ਹਾਂ ਮੁਰਸਾਦ ਦਾ ਲੜ  
ਫੜਾਂਹਾ ہੁ

*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 پھریا بآھو، چھتے کل عذابے هو  
ਜسدا مُرਸّد حُجّا بآہو<sup>(۱۹)</sup>، ھٹتے کوئل آنحضرتے ہو

*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 بآھو، اوہ آپے لیسی ساراں هو  
کامیل مُرسّد میلیا بآہو<sup>(۱۹)</sup>، اوہ آپے لے سی ساراں ہو

*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 أَمْنَوْا أَشَدُ حُبّاً لِّلَّهِ (۲:۱۶۵) ◀

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 (عشق حقيقى). This

love turns all the other loves into ashes and overpowers them. As the Holy Prophet said:

◀ لَا يُؤْمِنُ أَحَدٌ كُمْ حَتّىٰ أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَالِدِهِ وَوَلَدِهِ وَالنَّاسِ أَجْمَعِينَ (بخارى 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 حَتّىٰ أَكُونَ 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:

بَاهُوْ عَاشِقَان رَا رازِ اینِ است ذَكْرِ هُوْ گوید دوام  
دِم بِم ذَكْرِ هُوْ گوید کار آں گردد تمام

Explanation: O Bahoo! The secret of lovers is that they ever remain engrossed in the invocation of *Hoo* (هُوْ). They reach their destination by invoking *Hoo* (هُوْ) 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 fulfills 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 ہو  
उਦੋں ڈکیر سٹاਬی بਣਦਾ, ਜਦ ਜਾਨ ਇਸ਼ਕ ਵਿਚ ਹਾਰੇ ਹੁ

*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 ۰*). He sacrifices his house, wealth, family even his own being and then annihilates himself burning in the fire of love.

**(Quatrain 51)** ثابت عشق تھاں نوں لدھا, جنہاں تر੍ਹی چوڑ چا کیتی ہو  
ਸਾਬਤ ਇਸ਼ਕ ਤਿਨ੍ਹਾਂ ਨੂੰ ਲੱਧਾ, ਜਿਨ੍ਹਾਂ ਤਰੱਟੀ ਚੌੜ ਚਾ ਕੀਤੀ ਹੁ

*Saabat ishq tinhāan noon laddhaa, jinħāan 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 پھٹی ہو  
ਜےں دل ایسک بھریا نا کیتا، مے دل داردا نا ڈنٹی ہو

*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  
جےں دل ایسک بھریا نا کیتا، اوہ بھسرے مردا جنانا نے ہو

*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 عشق حقیقی پایا، موہبہ نہ کجھ الاؤن ہو  
ਜنہاں ایسک هکیکی پائیا، مੁہرے نا کوش الاوان ہو

*Jinħāan 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 وِچ، عشق چراغ جلاندا ہو  
رات اندھیری کالی دے وِچ، عشق چراغ جلاندا ہو  
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 اورے اوریے، عاشق جان اگیرے ہو  
غوث قطب سب اورے اوریے، عاشق جان اگیرے ہو  
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) جس دل عشق خرید نہ کیتا باھو، دوہاں جہانوں خالی ہو  
جس دل عشق خرید نہ کیتا باھو، دوہاں جہانوں خالی ہو  
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 lair, faithless and a hypocrite, whoever he is. The Holy Prophet said:

آلَّا كُنَّا بِلَا أُمَّةٍ ◀

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 Mohammadan 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 دین ، 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**)

ہر 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 بahoo، سوئی صاحب راز نیازاں ھو  
ਜਿਨ੍ਹਾਂ ਮਜਲਸ ਨਾਲ ਨਬੀ<sup>(ؐ)</sup> ਦੇ ਬਾਹੂ<sup>(ਰਹ)</sup>, ਸੋਈ ਸਾਹਿਬ-ਏ ਰਾਜ਼ ਨਿਆਜ਼ਾਂ ਹੁ  
*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* (لقاء) and *ru'yat* (رويّة) when combined with 'Allah' such as *Liqa-e-Elahi* (لقاء إلهي) and *Ru'yat-e-Haq Ta'ala* (رويّة حق تَعَالٰى) 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 كَادْحٌ إِلَى رَبِّكَ كُدْحًا فَمُلْقِيهٌ ◁ (٨٤:٦)

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

Allah says:

فَرِّوْدَا إِلَى اللَّهِ (٥٠:٥) ◁

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 جَاهُدُوا فِيْنَا لَنَهُدِّيْنَاهُمْ سُبْلَنَا (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:

◀ فَيَنْ كَانَ يَرْجُو إِلْقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلاً صَالِحًا (١٨:١٠)

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 وَأَطْمَانُهَا بِهَا وَالَّذِينَ هُمْ عَنْ أَيْتِنَا غَفِلُونَ ۝ أُولَئِكَ مَأْوِيهِمُ النَّارُ بِمَا كَانُوا يَكْسِبُونَ ۝ (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:

﴿أُولَئِكَ الَّذِينَ كَفَرُوا بِاِيمَانِهِمْ وَلِقَاءِهِ فَحَبِطَتْ أَعْمَالُهُمْ فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيَمَةِ وَزُنَा﴾ (١٨:١٥)

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 بِلِقَاءَ اللَّهِ (٦:٣١)

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

◀ **آلَّا إِنْهُمْ فِي مِرْيَةٍ مِّنْ لِقَاءِ رَبِّهِمْ أَلَا إِنَّهُ بِكُلِّ شَيْءٍ مُّحِيطٌ** ﴿٥٢:٣١﴾

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

◀ وَمَنْ كَانَ فِي هُدًىٰ أَعْلَمُ فَهُوَ فِي الْآخِرَةِ أَعْلَمُ (٢٤)

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.

وَ فِي أَنفُسِكُمْ أَفَلَا تُبْصِرُونَ (٥١:٢١) ◀

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

وَ إِلَهُ الْمَشْرِقُ وَالْمَغْرِبُ فَإِيْنَاهَا تُولُوا فَيَمَّا وَجْهُ اللَّهِ (٢:١١٥) ◀

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  
جن لقا دیگر میں دیگر مجو

Explanation: *Ism-e-Allah Zaat* 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:

ہر کہ 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 برائی نقاش بین  
نقش نقاشی کی شد با یقین

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**)

ہر کہ 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 عَيْلَ صَالِحٍ حَافِلٌ نَفْسِهِ وَمَنْ أَسَاءَ فَعَلَيْهَا (۴۱:۴۶)

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* (جیات) 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

زرہ 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

بِ زَهْرَ لَذْتَ بُودَ لَذْتَ قَاتِلَ  
لَذْتَ دُنْيَا بِبَاشْدَهْ بِقَاتِلَ

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**)

بجڑ دیدار حق مردار باشد  
که عاشق طالب دیدار باشد

Explanation: Everything is carrion except the Divine vision. That is why, true lovers seek only this Holy vision. (**Ain-ul-Faqr**)

آن نور تجلی که بموئی کوہ طور  
عین عنایت است مرا حق 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**)

دیدارش کی روا باشد کہ دل بیدار نیست  
سجدہ با دیدار سنگ دیوار 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- ای مراتب عارفان را ابتدا روز اول شد مشرف با لقا  
۲- با تصور اسم آللہ یافتمن ساختم  
۳- هر که جسم در اسم پنهان می نمود معرفت دیدار اللہ یافت زود  
۴- کی روا دارد که دیدن رو خدا می به 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**)

طابی دیدار با دیدار بر  
گ خدا دیگر نه بیند با نظر

Explanation: The true seeker of Divine vision eventually elevates and beholds. Then he sees none but Allah. (**Nur-ul-Huda Kalan**)

هر طرف بینم حق ر حق  
با مطالعه دانگی 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)** بahoo شوہ تداں لدھیو سے، جداں عشق کیتو سے سوہاں ہو  
بآہو<sup>(ر)</sup> سے ہو تداں لدھیو سے، جداں اسمک کیو سے سوہاں ہو

Bahoo Shauh tadaan laddhoze, 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 بahoo، ناں تاشر جماعتاں ہو  
بآہ فنا رب حاصل ناہیں بahoo، ناں تاشر جماعتاں ہو

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) مرئے مرن تھیں اگے باؤ، تاں رب حاصل کھیوے ہو  
مریئے مرن بھی اُرگے بَاہُو، تاں رَبْ حَاصِلٌ تَخْيُّوْهُ

*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) جنہاں شوہ الف تھیں پایا، پھول قرآن نہ پڑھدے ہو  
جِنْهَاانْ شَوْهُ الْفَ تَحْيِيْسٌ پَأْيَا، فَهُولُ قُرْآنَ نَهْ پَرْهَدِدَهُ

*Jinhaan Shauh Alif theen paaiaa, 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 دستے باؤ، جت ول نظر کھیوے ہو  
ہر جا جانی دستے بَاہُو، جِتْ وَلْ نَظَارَ كَچِيَّوْهُ

*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) ذکر کنوں رب حاصل تھیندا، ذاتوں ذات دسیوے ہو  
ذِكْرٌ كَنُونْ رَبْ حَاصِلٌ تَحْيِنَدَ، ذَاتُوْنَ ذَاتٍ دِسِيَّوْهُ

*Zikr kanon Rabb haasil theendaa, Zaato zaat diseeye 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 دستے اندر سینے ہو  
ਜਾਹਰ ਵੇਖਾਂ ਜਾਨੀ ਤਾਈਂ, ਨਾਲੇ ਦਿੱਸੇ ਅੰਦਰ ਸੀਨੇ ਹੁ

Zaahir 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 جھاتੀ پائی، دਿੱਥਾ ਧਾਰ ਆਕਾ ਹੋ  
ਜਾਂ ਅੰਦਰ ਵੜ ਝਾਤੀ ਪਾਈ, ਡਿੱਠਾ ਧਾਰ ਇਕੱਲਾ ਹੁ

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 جاں جانੀ نظر ਨ ਆਵੇ، ਓਥੇ ਸਭਾ ਮੂਲ ਨ ਦੀੰਏ ہو  
جاں جਾਂ ਜਾਨੀ ਨظر ਨ ਆਵੇ، ਬਾਹੁੰ ਕਲਮੇ ਮੂਲ ਨ ਕੀਏ ہو  
ਜਿਸ ਜਾਂ ਜਾਨੀ ਨਜ਼ਰ ਨਾ ਆਵੇ, ਉਥੇ ਸਜਦਾ ਮੂਲ ਨਾ ਦਾਇਏ ਹੁ  
ਜਾਂ ਜਾਂ ਜਾਨੀ ਨਜ਼ਰ ਨਾ ਆਵੇ, ਬਾਹੂ<sup>(ਰਹ)</sup> ਕਲਮਾ ਮੂਲ ਨਾ ਕਹੀਏ ਹੁ  
Jis jaa Jaanee nazar na aave, othe sajdaa 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) بਾਹੂ ਹਰ ਖਾਨੇ ਵਿਚ ਜਾਨੀ ਵੇਦਾ, ਕਨ ਸਰ ਓਹ ਰਖੀਵੇ ہو  
ਬਾਹੂ<sup>(ਰਹ)</sup> ਹਰ ਖਾਨੇ ਵਿਚ ਜਾਨੀ ਵੱਸਦਾ, ਕੰਨ ਸਿਰ ਉਹ ਰਖੀਵੇ ਹੁ  
Bahoo har khaane wic jaanee wasdaa, kan sir ooh rakheeve  
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) هرگز رب نہ ملدا باھو، جنہاں تری چور نہ کیتی ہو  
ہرجیاں رہب نا میلدا بآہو<sup>(۱۹)</sup>، جنہاں ترہتی چئڑ نا کیا ہو  
*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 مولی، جنہاں قضا نہ کیتی ہو  
دم دم دے ویس دے خان مੌلا، جنہاں کذا نا کیا ہو  
*Dam dam de wicch 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 ملسی تینوں، جے سر دی بازی لائیں ہو  
جਾਰ ਯਗਾਨਾ ਮਿਲਸੀ ਤੈਨੂੰ, ਜੇ ਸਿਰ ਦੀ ਬਾਜ਼ੀ ਲਾਏਂ ਹੋ  
*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 يَرَالْعَبْدُ إِنْ يَتَقَرَّبُ إِلَيَّ بِالنَّوَافِلِ حَتَّى أُحِبَّهُ فَإِذَا أَحِبَّتَهُ كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ وَبَصَرَهُ الَّذِي يُبَصِّرُ بِهِ وَيَدَهُ الَّتِي يَبْطِشُ بِهَا وَرِجْلَهُ الَّتِي يَبْطِشُ بِهَا (بخاري 6502) ◀

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* (يَا هُوَ) lies in *Hoo* (هُوَ)." (**Risala Roohi Sharif**)

Over here, *Hoo* (هُوَ) means the Essence of Allah and *Ya-Hoo* (يَا هُوَ) means the Mohammadan Reality whereas 'secret' means union with Allah after the spiritual accomplishment. This is the station of immortality with *Hoo* (هُوَ) 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:

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:

ابتداء ہو انتہا ہو ہر کہ با ہو می رسد  
عارف عرفان شود ہر کہ با ہو 'ہو' شود

Explanation: *Hoo* (ہو) 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**)

باعظو بس حباب است علم ذکر ، ہم حضور  
ہر کہ فی اللہ شد فنا گشته بے 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.

◀ الْمُوَحَّدُ فِي التَّوْحِيدِ بَقَاءٌ حَمِيمٌ 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**)

پیکر من از توحیدش شد توحیدش در توحید  
عین ازال توحید مطلق ماسوی دیگر نمید

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 تھاندا بآہو، قبر جنہاں دی جیوے ٹو  
نام ڈکیر ڈیناں دا باہو<sup>(۱)</sup>، کਬر جیناں دی جیوے ہو

*Nam Fakir tinhanda 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 تھاندا بآہو، جیہڑے وسدے لامکانی ٹو  
نام ڈکیر ڈیناں دا باہو<sup>(۱)</sup>، جیہڑے وسدے لامکانی ہو

*Naam Fakir tinhanda 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 تھاں دا بآھو، جیہرے دل وچ دوست ٹکون ہو  
نام ڈکریر تینوں دا باہو<sup>(rh)</sup>, جیہڑے دیل ویچ دے مسٹ تکاوان ہو  
*Naam Fakir tinhaaan 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 تھاندا بآھو، جیہرا گھر وچ یار و کھالے ہو  
نام ڈکریر تینوں دا باہو<sup>(rh)</sup>, جیہڑا اور ویچ یار وکھاالے ہو  
*Naam Fakir tinhanda 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 بآھو، دُنیا کوڑی بازی ہو  
ਬاڑھ ویساں اੱਲا دے باہو<sup>(rh)</sup>, دُنیਆ کੁੜੀ بਾਜੀ ہو  
*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 بآھو، سبھ کہانیاں قصے ہو  
Baajh wisal Allah de Bahoo, sabh kehanian qasee Hoo

ਬਾਝ ਵਿਸਾਲ ਅੱਲਾ ਦੇ ਬਾਹੂ<sup>(ਰਹ)</sup>, ਸਭ ਕਹਾਣੀਆਂ ਕਿਸੇ ਹੁ

*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 وੀ ਹੋ ਤੇ ਬਾਹਰ ਵੀ ਹੋ, ਬਾਹੂ ਕਿਥਾਨ ਲਹੀਓ ਹੋ  
ਅੰਦਰ ਵੀ ਹੁ ਤੇ ਬਾਹਰ ਵੀ ਹੁ, ਬਾਹੂ<sup>(ਰਹ)</sup> ਕਿੱਥਾਂ ਲਭੀਵੇ 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: Sultan Bahoo explains the ultimate stage of *Faqr*; annihilation and immortality in *Hoo* (ਹੁ) and reveals about his reality at this stage. According to him, it is the stage of:

ہمہ اوسਤ در مغز و پوست

Meaning: Only the Divine Essence exists in the esoteric and the exoteric being.

Bahoo has been annihilated in *Hoo* (ਹੁ) to become *Hoo* (ਹੁ).

(Quatrain 3) احمد جد دਿٰ و کھਾਲੀ، از خود ہویا فانੀ ਹੋ  
ਅਹਦ ਜਦ ਦਿੱਤੀ ਵਿਖਾਲੀ, ਅਜ ਖੁਦ ਹੋਇਆ ਫਾਨੀ 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* ਹੁ).

(Quatrain 55) پ੍ਰਾਤ ਤੋਹਿਦ ਤੇ ਤਹਿਓਂ ਵਾਚਲ, ਬਾਹੂ ਸੰਭਾਵ ਪ੍ਰਿਹੀਓ ਵੇ ਵੱਤੀ ਹੋ  
ਪੜ੍ਹ ਤੌਹੀਦ ਤੇ ਥੀਵੇਂ ਵਾਸਲ, ਬਾਹੂ<sup>(ਰਹ)</sup> ਸਬਕ ਪੜ੍ਹੀਵੇ ਵਕਤੀ ਹੁ

*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).

<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 الْخُلُقَ

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* (هو), *Ya-Hoo* (ياهو) 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 خَلَقٍ مِنْ نُورٍ

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:

بیان 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 Fakirsm. (**Kaleed-ul-Tauheed Kalan**)

When Sultan Bahoo reached Oneness, he uttered:

پیکر من از توحیدش شد توحیدش در توحید  
عین ازاں توحید مطلق ماسوی 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 حرف توحید بینی ہر سطر توحید بین  
باش دائم در مطالعہ تا شوی حق 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:

عقل فکر دی جا نہ کائی، جتھے وحدت سر سبھانی ہو  
(Quatrain 121)      اکل دھکر دی جا نا کائی، جسے وہدات سیر سبھانی ہو

*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) جد احمد احمد وکھالی دتی، تاں کُل ہوئے فانی ہُو  
ਜس احمد احمد دیخالی دیتی، تاں کوئل ہوئے ڈانی ہُو

*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) احمد جد دتی وکھالی، از خود ہویا فانی ہُو  
احمد جس دیتی دیخالی، اجڑ بھوک ہوئیا ڈانی ہُو

*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* ہو).

(Quatrain 14) اندر وچ نماز اساڈی، ہکے جا نتیوے ہُو  
اُندر دیچ نماز اسادی، ہیکسے جا نتیوے ہُو

*Andar wch 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) زاہد زہد کریندے تھکے، روزے نفل نمازاں ہُو  
عاشق غرق ہوئے وچ وحدت، اللہ نال محبت رازاں ہُو

ਜਾਹਿਦ ਜੁਹਦ ਕਰੇਂਦੇ ਥੱਕੇ, ਰੋਜ਼ੇ ਨਫਲ ਨਮਾਜ਼ਾਂ ਹੂ  
ਆਸ਼ਕ ਗਰਕ ਹੋਏ ਵਿਚ ਵਹਦਤ, ਅੱਲਾ ਨਾਲ ਮੁਹੱਬਤ ਰਾਜ਼ਾਂ ਹੂ

*Zahid zuhd karende thakke, roze nafal namaazaan Hoo  
Aashiq gharq hoe wich 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 confidant of Allah due to Divine love and are annihilated in His Essence. They became embodiment of Oneness being absorbed in the Oneness of Allah.

(Quatrain 201) ذاتے نال جاں ذاتی رلیا، تد بـاھو نام سـادائیں ہـو  
ਜـاـتـے نـاـلـ جـاـنـ ذاتـیـ رـلـیـاـ، تـدـ بـاـھـوـ نـاـمـ سـادـائـےـ ہـوـ

*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**)

◀ خاک پايم از حسین و از حسن (رساله روحي شريف)

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) ج کر دین علم ویچ ہوندا، تاں سر نیزے کیوں چڑھدے ٹو

ਜੇ ਕਰ ਦੀਨ ਇਲਮ ਵਿਚ ਹੋਂਦਾ, ਤਾਂ ਸਿਰ ਨੇੜੇ 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 حسین ابن علی دا بahoo, سر دیوے راز نہ بھੈਣੇ ਹੁ  
ਸੱਚਾ ਇਸ਼ਕ ਹੁਸੈਨ<sup>(ؑ)</sup> ਇਬਨੇ-ਏ ਅਲੀ<sup>(ؑ)</sup> ਦਾ ਬਾਹੂ<sup>(ؑ)</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 disbelief. 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:

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 میراں زندہ دین الامین

۲۔ شاہ عبدالقدار است راهبر خدا دم بدم آنجا بجانست مصطفیٰ

۳۔ باھو از غلامان مریدش خاک 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۔ باھو شد مریدش از غلامان بارگاہ فیض فضلش می دهاند از ال

۲۔ باھو سگ درگاہ میراں فخر تر غوث و قطب زیر مرکب بار بار

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 ونج کراہاں، سودا نے کیتوے ٹھو**  
(Quatrain 25) **ਬرگادا سرگیڈ ڈیں کراہاں، سُنْدَانے کیڈے ہو**

<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, saudaa 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، اچیاں لمیاں چیراں ہو  
بگداد سُھیر دی کیا نیشاانی، اوچھیاں لَمِیاں چیراں ہو

*Baghdad shaihar dee kiaa nishaanee, uchcheean lammeaan 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 بامُھو، جنہاں ملیا شاہ جیلانی ہو  
حق حضور انہاں نوں حاصل بامُھو، جنہاں ملیا شاہ جیلانی ہو

*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 سناؤاں کینوں ہو  
سن فریاد پیراں دیا پیرا، میں آکھ سناؤاں کینوں ہو

*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 ٹو  
 سُنْ فَرِيادٍ پِيرَاَنْ دِيَاَ پِيرَا، مِيرِي عَرْضٍ سُنِينَ كَنْ دَهْرَ كَيْ هُوٰ  
*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 غوث الاعظم واۓ، شالا کدے نہ ہوون ماندے ٹو  
 تاالب گھوٹ اَلْأَعْظَمُ وَالْءَ، شَالَّا كَدَّ نَهْ ہَوَنَ مَانَدَهُ  
*Taalab Ghawth 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 گرفتم مغز را  
 استخواں پیش سکاں 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:

باعُو ایں مراتب از شریعت یافتہ  
پیشوائے خود ساختہ شریعت

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**)

برد بالا عرش و کرسی با شریعت شاہراہ  
هر مقامش خوش بدیدم بزر وحدت از الله

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 محمد والا باعُو، جیں وچ رب بھیوے ہو  
سੱਚਾ ਰਾਹ ਮੁਹਮਦ (ؐ) ਵਾਲਾ ਬਾਉ (ਰਹ), ਜੇਂ 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* نفس) 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* قلب).

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-ammarah* النفس الامارة). It always drives humans towards sin and foul deeds. Like Allah says in the Quran:

◀ إِنَّ النَّفْسَ لَأَمَارَةٌ بِالسُّوءِ (١٢:٥٣)

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 امارہ دی، کوئی کتا گلر کا لا ہو  
سُورَّتْ نَفْسٌ أَمْارَةٌ دِيْ، كَوَىْ كَتَّا گُلَّرْ كَالَا هُوْ  
*Soorat nafs ammarah dee, koee 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 پلیت پلیتی کیتی بآھو، کوئی اصل پلیت تاں نا سے ہو  
نَفْسٌ پَلَيْتْ پَلَيْتَيْ كَيْتَيْ بَاهُوْ، كَوَىْ اَصْلَ پَلَيْتْ تَانْ نَاءِ هُوْ  
*Nafs paleet paleetee keetee Bahoo, koee 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 أُقِيمُ بِيَوْمِ الْقِيَمَةِ وَلَا أُقِيمُ بِالنَّفْسِ الْلَّوَامَةِ (٧٥:١-٢)

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 وَنَهَا النَّفْسُ عَنِ الْهَوَى فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَى (٧٩:٣٠-٣١)

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 الطئنة).

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 أُولَئِكَ اللَّهُ لَا خُوفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (١٠:٦٢)

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 أَيُّهَا النَّفْسُ الْمُطَبَّعَةُ ارْجِعِي إِلَى رَبِّكِ رَاضِيَةً مَرْضِيَةً فَادْخُلْ فِي عِبْدِي وَادْخُلْ جَنَّتِي (٨٩:٢٨-٣٠)

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 اسادا بیلی، جو نال اساؤے سدھا ٹو  
(Quatrain 7)

ਇਹੋ ਨਫਸ ਅਸਾਡਾ ਬੇਲੀ, ਜੋ ਨਾਲ ਅਸਾਡੇ ਸਿੱਧਾ ਹੂ

*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:

نف<sup>س</sup> شہوت را بکش کلی ہوا  
ت<sup>ا</sup> ت<sup>ر</sup> 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**)

ج<sup>ا</sup>ن<sup>ا</sup> ت<sup>و</sup>ڑ<sup>ی</sup> ا<sup>ی</sup>ہ<sup>ے</sup> ن<sup>ف</sup>س<sup>س</sup> ن<sup>ہ</sup> م<sup>ار</sup>یں<sup>س</sup>, ت<sup>ا</sup>اں<sup>ا</sup> ا<sup>ی</sup>ہ<sup>ے</sup> و<sup>ق</sup>ت<sup>ت</sup> ک<sup>ھ</sup>رੰਨ<sup>د</sup>ا<sup>ا</sup> خ<sup>و</sup> (Quatrain 93)  
ਜਾਂ ਤੋੜੀ ਇਹ ਨਫਸ ਨਾ ਮਾਰੇਂ, ਤਾਂ ਇਹ ਵਕਤ ਖੜੇਂਦਾ ਹੂ

*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.

نَفْسٌ كُتِّتَ نُوْنٌ بَنْحٌ كَرَااَهٌ، فَهْمٌ فَهْمٌ كَچِيُوْهٌ  
 (Quatrain 94) نَهْمٌ كَعْتَهٌ نُنْهٌ بَنْهٌ كَرَااَهٌ، فَهْمٌ فَهْمٌ كَچِيُوْهٌ

*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:

﴿ ذِلِكَ بِأَنَّ اللَّهَ مَوْلَى الَّذِينَ آمَنُوا وَأَنَّ الْكُفَّارِينَ لَا مَوْلَى لَهُمْ ﴾ (٤٧:١١)

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.

الْإِسْلَامُ حَقٌّ وَالْكُفْرُ 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)

نَفْسٌ مُرْكَبٌ مُطْهَنَةٌ رَازٌ بِرٌ

نَمْرٌ تَوْحِيدٌ قُتْلٌ بِرٌ رسَانِدٌ

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**)

نَفْسٌ تَابِعٌ يَارٌ بِرٌ اَيْ جَانٌ عَزِيزٌ

نَفْسٌ رَا اِحْمَقٌ چَرٌ دَانِدٌ بِرٌ تَمِيزٌ

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 شَغَلَكَ عَنِ اللَّهِ فَهُوَ صَنْبُوكَ ◀

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 وَالدِّينِ لَا يَسْعَانِ فِي قَلْبٍ وَاحِدٍ كَالْمَاءِ وَالنَّارِ 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:

بَاهُوؒ دُنْيَا دَانِي چِیت پُر درو و بِلا  
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**)

هر 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) ایہ دُنیا زَن حِیض پلیتی، ہرگز پاک نہ تھیوے ٹھو  
ایہ دُنیا زَن حِیض پلیتی، ہرگز پاک نہ تھیوے ٹھو  
ایہ دُنیا زَن حِیض پلیتی، ہرگز پاک نہ تھیوے ٹھو  
ایہ دُنیا زَن حِیض پلیتی، ہرگز پاک نہ تھیوے ٹھو

*Eh dunya zann haize paleetee, 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.

ادھی لعنت دُنیا تائیں، تے ساری دنیاداراں ٹھو  
اੱپی لਾਹਨਤ ਦੁਨੀਆ ਤਾਈਂ, ਤੇ ਸਾਰੀ ਦੁਨੀਆਦਾਰਾਂ ਹੂ

*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 پے تینوں رہن دُنیا، تو تاں حق دا راہ مریندی ٹھو  
کہیر پدے تئنੂں رہਜ਼ان دੁਨੀਆ، تੂ ਤਾਂ ਹੱਕ ਦਾ ਰਾਹ ਮਰੇਂਦੀ ਹੂ

*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 زَن حیض پلیتی، کتنی مل مل دھوون ٹھو  
ਇਹ ਦੁਨੀਆ ਜਨ ਹੈਜ਼ ਪਲੀਤੀ, ਕਿਤਨੀ ਮਲ ਮਲ ਪੇਵਣ ਹੂ

*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 دُھونڈن والے کੁਟੇ، دਰ دਰ ਫਿਰਨ ਹਿਰਾਨੀ ٹھو  
ਦੁਨੀਆ ਢੂੰਡਣ ਵਾਲੇ ਕੁਤੇ, ਦਰ ਦਰ ਫਿਰਨ ਹੈਰਾਨੀ ਹੂ

*Dunya dhoondan waale kutte, dar dar phiran hairaanee Hoo*

Seekers of the world are dogs. They tramp astounded from door to 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 ٹھو  
ਦੁਨੀਆ ਘਰ ਮੁਨਾਫ਼ਕ ਦੇ، ਯਾ ਘਰ ਕਾਫਰ ਦੇ ਸੋਹਦੀ ਹੈ

*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 سکیاں بھیناں، تینوں عقل نہیں سمجھیندا ہو  
دین تے دُنیا سکیاں بھیناں، تینوں عقل نہیں سمجھیندا ہو  
دین تے دُنیا سکیاں بھیناں، تینوں عقل نہیں سمجھیندا ہو  
دین تے دُنیا سکیاں بھیناں، تینوں عقل نہیں سمجھیندا ہو

*Deen te dunya sakkeeaan 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 بَاھُو، اوہ مول فقیر نہ تھیوے ٹھو  
ਜائے اੰਦਰ ہੁੱਬ دੁਨੀਆ ਬਾਹੂ<sup>(۷)</sup>, ਉਹ ਮੂਲ ਫ਼ਕੀਰ 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) پڑھیاں شو علم ملوك رجھاون، کیا ہویا اس پڑھیاں  
پڑھیاں پڑھیاں  
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.

(Quatrain 35) پڑھ پڑھ علم مشائخ سداون، کرن عبادت دوہری ٹھو  
پڑھ پڑھ ایلہم مسائیخ سداون، کرن ابادت دے ہری ہو

*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 ٹھو  
پڑھ پڑھ ایلہم ہزار کتاباں، آلیم ہوئے بھارے ہو

*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 فِيهَا أَخْطَأْتُمْ بِهِ وَلِكُنْ مَا تَعْمَدُتُ قُلُوبُكُمْ (٣٣:٥) ◀

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 كُلُّ يَعْمَلٍ عَلَى شَاكِنَتِهِ فَرَبُّكُمْ أَعْلَمُ بِسَنْهُ هُوَ أَهْدِي سَبِيلًا (٨٢:١)

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 بِالنِّيَاتِ وَإِنَّمَا يُكْلِمُ امْرِئَ مَانَوْيَ (بخاري، أبو داود ٢٢٠١)

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 إِلَى صُورِكُمْ وَلَا يَنْظُرُ إِلَى 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 وَلَا كُفَّارَ كَالْكُفَّارُونَ (٤٠:١٣)

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 آيَاتِكَ 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)** اِنہاں گلاؤں رب حاصل ناہیں بَاھُو، رب ملدا دلاں ہچھیاں ٹُو  
        اسدیں گولائیں رੱਬ ہاسل ناہیں بارو<sup>(ر)</sup>، رੱب میلدا دیلائیں ہڈیاں ہو

*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* (تسیم) and *Rida* (رض), 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 أَيُّهَا النَّفْسُ الْمُطَبِّنَةُ ارْجِعِنِي إِلَى رَبِّكِ رَاضِيَةً مَرْضِيَةً (٨٩:٢٨-٢٩)

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 أَحْسَنْ دِينًا مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ (٤:١٢٥)

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 آں 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)

رضاء 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 در هم از حکم قضا چه میکشی پرده

Explanation: Do not turn away from your destiny, how can you evade it? (Kaleed-ul-Tauheed Kalan)

کشتگانِ را تسلیم نخنجر

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) عاشقاں دے گل چھری ہمیشاں بآھو، اگے محبوب دے کسde خو

ਆسٹکاں دے گال ٹھری ہمےسماں بآہو<sup>(۱)</sup>، اُرگو مہیبُس دے کوسمدے ہو

*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 اسادی بآھو، جیوں رکھے تیوں رہیے خو

کا در دے ہنپڑ اسادی بآھو<sup>(۱)</sup>، جیوں رکھے تیوں رہیے ہو

*Qaadir de hath dor asaadee Bahoo, jioon rakkhe tiyoон  
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 خو  
ناਲ ਮੁਹੱਬਤ ਨਫਸ ਕੱਠੂਨੌ, ਘਿਨ ਰਜਾ ਦੀ ਕਾਤੀ ਹੁ

*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* (تَوَكّل) 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 أَمْنَتُمْ 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)

◀ فَتَوَكَّلْنَ 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 يَنْصُرُكُمْ اللَّهُ فَلَا غَالِبَ لَكُمْ وَإِنْ يَخْذُلْكُمْ فَمَنْ ذَا الَّذِي يَنْصُرُكُمْ مِنْ بَعْدِهِ وَعَلَى 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 إِنْ كُنْتُمْ مُّؤْمِنِينَ (٥:٢٣) ◀

Meaning: And put your trust in Allah alone, provided you are people of faith. (5:23)

وَيَرْزُقُهُ مِنْ حَيْثُ لَا يَخْتَسِبُ 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) تُوكِلْ تَرْبَيْ مُرْدَانْ وَالْهُ مُرْدَانْ تُوكِلْ تَرْبَيْ  
ਤੁਲਾ ਬੰਨ੍ਹ ਤਵੱਕਲ ਵਾਲਾ, ਹੋ ਮਰਦਾਨਾ ਤਰੀਏ ہੂ

*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 أَفْدَحَ الْمُؤْمِنُونَ ۝ الَّذِينَ هُمْ فِي صَلَاةٍ هُمْ خَشِعُونَ ۝ (٢٣:١٢)

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:

◀ فَإِنَّمَا تُولُوا فَشَمَّ وَجْهَ اللَّهِ (٢:١١٥)

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:

◀ قَاتِ الْأَعْرَابُ أَمَنَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ (۴۹:۱۴)

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**)

دے با حضوری شکم پر 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)** باجھ حضوری نہیں منظوری، توڑے پڑھن بانگ صلاتاں ہو  
ਬاڑھ ہجھری نہیں مانجھری، تੇੜے پڑھن بانگ سلاਤاں ہو

*Baajh huzooree naheen manzooree, tore 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)** جیں دل حضور نہ منگیا بامُو، گئے دوہیں جہائیں وانچے ہو  
ਜیں دل حضور نہ منگیا بامُو، گئے دوہیں جہائیں وانچے ہو

*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 خو  
ਜے دیل ایسکا رکھنا نا مینگیا، مے دارگاہوں 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 فَخُوزِ (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

خاکی آدم 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 هستی خویش رفتتم 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 بے درگاہ تو آید بے 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 منه نہ بولن پھکا ہو

لگھ ہزار تنہاں توں صدقے، جیہڑے گل کریندے ہکا ہو

لگھ کروڑ تنہاں توں صدقے، جیہڑے نفس رکھیندے جھکا ہو

نیل پدم تہاں تو صدقے باھو، جیہرے ہوون سونا سڈاون سکا خو

سے ہزار تینوں تؤں سدکے، جیہڑے مੂੰہ نا بولن دینکا ہو  
 لخ ہزار تینوں تؤں سدکے، جیہڑے گال کرئے ہینکا ہو  
 لخ کرئے تینوں تؤں سدکے، جیہڑے نافس رکھئے شینکا ہو  
 نیل پدام تینوں تؤں سدکے باہو<sup>(۴)</sup>، جیہڑے ہووٹن سونا سڈاون سینکا ہو

*Sau hazaar tinaan tun sadqe, jehre moonh na bolan phikkaa Hoo*

*Lakh hazaar tinaan tun sadqe, jehre gal karende hikkaa Hoo*

*Lakh crore tinaan tun sadqe, jehre nafs rakhende jhikkaa Hoo*

*Neel padam tinaan 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 حَتَّىٰ 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 تَتَخَذُوا مِنْهُمْ أَوْلِيَاءَ حَتَّىٰ يُهَا جِرُوا فِي سَبِيلِ اللَّهِ (٤:٨٩)

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 حَتَّىٰ تُنْفِقُوا مِمَّا تُحِبُّونَ (٣:٩٢)

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 (٥:٥٤)

Meaning: He will love them and they will love Him. (5:54)

Allah Further says:

◀ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ (٩٨:٨)

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 مائی نوں دیتی، اوہ دوہیں جہاں میں جیوے ہو  
ਜےں جیں دے آں جان مائی نہیں دیتی، اوہ دے ہیں جہاں میں جیوے ہو

*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 تھاں توں باہو، جنہاں خون بخشیا دلبر نوں ہو

ਮੈਂ ਕੁਰਬਾਨ ਤਿਨ੍ਹਾਂ ਤੋਂ ਬਾਹੂ<sup>(ਰਹ)</sup>, ਜਿਨ੍ਹਾਂ ਖੁਨ ਬਖਸ਼ਾਅ ਦਿਲਬਰ ਨੂੰ ਹੂ

*Main qurbaan tinhaaan 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 کرਾਹਾਂ، کਰੀے ਖ੍ਰਿਦ ਫ਼قیرੀ ਹੂ  
ਮਾਲ ਤੇ ਜਾਨ ਸਬ ਖਰਚ ਕਰਾਹਾਂ, ਕਰੀਏ ਖਰੀਦ ਫ਼ਕੀਰੀ ਹੂ

*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)** جیوندیਆਂ ਸ਼ਵੇ ਕੇ ਨੇ ਪਾਇਆ ਬਾਹੂ, ਜੀਸ ਲਦਹਾ ਤੀਨ ਮਰ ਕੇ ਹੂ  
ਜੀਓਂਦਿਆਂ ਸ਼ੋਹ ਕਿਸੇ ਨਾ ਪਾਇਆ ਬਾਹੂ<sup>(ਰਹ)</sup>, ਜੇਂ ਲੱਧਾ ਤੈਂ ਮਰ ਕੇ ਹੂ

*Jiondiaan Shauh kise na paaiaa 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 تُوفِيقٌ إِلَّا بِاللَّهِ (۱۱:۸۸) ◀

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 (*sir'r*) 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) نہیں فضلاں باجھ نبیرا ہو  
بے پرواد درگاہ رب دی بآھو، سپرداہ درجاہ رঁব দী বাহু<sup>(রঁব)</sup>، নহীঁ ফজলাং বাষ নবেজ্জা হু

*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) توں وزن ونج پورا ہوئی باھو، جداں ہوئی فضل الہی ہو  
تل وچن دیں پورا ہوئی بارہ<sup>(۱)</sup>، جداں ہوئی ڈلے ایلاہی ہو  
*Tol wazan vanj pooraa 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 سٹیے باھو، تاں رکھیے امید فضل دی ہو  
گرے دلے بھی سوتیے بارہ<sup>(۱)</sup>، تاں رکھیے عیاد ڈلے ایلاہی ہو  
*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 رَسُولُ 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:

◀ قَاتِلُونَ 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 بِالْقَدْبِ

Meaning: Affirm by tongue and confirm by inward.

◀ مَا مِنْ أَحَدٍ يَشْهُدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ صَدِيقًا مِنْ قَلْبِهِ إِلَّا حَرَمَهُ اللَّهُ عَلَى النَّارِ (بخاري)

(١٢٨)

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 ٣٨٠)

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 (الله، 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 (اَللّٰہُ -there is no (other) God), second is affirmation (اَللّٰہُ -but only Allah) and third is the declaration of Prophethood of Mohammad (مُحَمَّدُ رَسُولُ اللّٰہِ). 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 (اَللّٰہُ) is the level of annihilation while affirmation (اَللّٰہُ) is the level of immortality. Negation (اَللّٰہُ) at the time of death obliterates all the sins of one's life and by affirmation (اَللّٰہُ), he is accepted in the court of Allah while the declaration of Prophethood of Mohammad (مُحَمَّدُ رَسُولُ اللّٰہِ) 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 ٹھو  
ਜسماں کلما ہر کوئی پڑھدا، دل دا پڑھدا کوئی ہو  
*Zabaanee kalma har koee parhdaa, dil da parhdaa kooee 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)** اور دوا نہ دل دی کاری، کلمہ دل دی کاری ٹھو  
ہر دوا نہ دل دی کاری، کلمہ دل دی کاری ہو  
*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 کے نال ویاہی ہو  
کلامے نال میں نڈی پڑی، کلامے نال ویاہی ہو

*Kalmey naal main naatee dhotee, 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) کلمے دی گل تداں پیو سے، جدائ مرشد کلمہ دیا ہو  
کلامے دی کلام تداں پیو سے، جدائ مرشد کلاما دسیا ہو

*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) کلمے کروڑاں تارے، ولی کیتے سے رائیں ہو  
کلامے لکھ کر رہاں تارے، ولی کیتے سے راہیں ہو

*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 السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَأَجَلٌ مُسَمٌّ وَإِنَّ كَثِيرًا مِنَ النَّاسِ بِلْقَاءِ رَبِّهِمْ لَكُفَّارٌ وَنَّ (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 أَيْتِهِ وَلَا تَفَكَّرُوا فِي ذَاتِهِ ◀

Meaning: Reflect upon the signs of Allah not the Essence.

◀ تَفَكَّرُ السَّاعَةِ خَيْرٌ مِنْ عِبَادَةِ الْشَّقَلَيْنِ ◀

Meaning: Concentration of a moment is better than the worship of both the worlds.

◀ الْذِكْرُ بِلَا فِنْدِرٍ كَصُوتِ الْكُلْبِ ◀

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 اسرار 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 دَآبَةٍ 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 قَسَّيْنَا بَيْنَهُمْ مَعِيشَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ (۴۳:۳۲)

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 الْمُتَّيْنُ (۵۱:۵۸)

Meaning: Truly! Allah alone is the Sustainer of everyone, the Lord of great Might, the most Strong. (51:58)

◀ وَفِي السَّمَاوَاتِ 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)

◀ وَكَانُوا مِنْ دَآبَةٍ لَا تَحْمِلُ رِزْقَهَا أَلَّهُ يَرْزُقُهَا وَإِيَّاكُمْ وَهُوَ السَّمِيعُ 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:

فَرِزَنْدَ بَنْدَهُ اِیَّتَ خَدَّا رَا غَنْشَ مَخُور  
تو کیستی کہ بِ زَ خَدَّا بَنْدَهُ پُوری

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 تکھا تواروں ہو  
ذکر کرنے کر دلکش رہمے ساں، ایہ لفظ تکھا تواروں ہو  
*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 تَنَزَّلَ عَلَيْهِمُ الْمَلِئَكَةُ لَا تَخَافُوا وَلَا تَحْزُنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ (٤١:٣٠)

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 خُوفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ أُولَئِكَ أَصْحَابُ الْجَنَّةِ خَلِدِيهِنَّ فِيهَا جَزَاءٌ بِمَا كَانُوا يَعْمَلُونَ (٤٦:١٣-١٤)

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)** شابت صدق تے قدم اگیرے، تائیں رب لبھیوے ہو  
سآبڈ میڈک ڈے کدام اگوڑے، تااے رੱਬ لبھیوے ہو

*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 تھاں توں باہو، جنہاں رکھیا قدم اگیرے ہو  
میں کرہاں تینوں تے بارہو<sup>(۱۹)</sup>، جنہوں رکھیا کدم اگرے ہو

*Main qurbaan tinhaaan 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 آگوہاں باہو، رب سکدیاں دوست ملائے ہو  
سآبڑ میڈک تے کدم اگرہاں بارہو<sup>(۱۹)</sup>، رਬ میکدیاں دے مڈ میلائے ہو

*Saabat sidq te qadam agohaan Bahoo, Rabb sikdeeaan 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 الْأَكْبَرِ

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 عِلْمُانِ عِلْمُ الْمُعَامَلَةِ وَ عِلْمُ الْمُكَاشِفَةِ

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:

◀ أَلَذُّ يَوْمًا مَنَامٌ وَ عَيْشُهَا فِيهِ احْتِلَامٌ

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 depraved. 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. *Faqr* 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-Faqr**)

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)**    اَللّٰهُ پڑھیوں پڑھ حافظ ہویوں، ناں گیا جا بوں پردا ٹھو  
    اُلّا پڑھیوں پڑھ ہویوں، ناں گیا جا بوں پردا ٹھو

*Allah parhion parh hafiz hoyon, naa giao 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)**    پڑھ پڑھ علم ملوک رجھاون، کیا ہویا اس پڑھیاں ٹھو  
    پڑھ پڑھ ایلم ملکوک ریشاون، کیا ہویا اس پڑھیاں ٹھو

*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 کرن تکبر، حافظ کرن وڈیائی ہو  
پڑھ پڑھ آالیم کرناں تکبّر، حافظ کرناں وڈیاے ہو

*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 ہو  
پڑھیا ایلام تے وپی مگراوی، اکال بھی گیا تلہوہاں ہو

*Parhiaa ilm te vadhi maghrooree, aqal bhe giao talohaan 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-Fugara*’ 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

اَللّٰهُ چنے دی بوٰئی، میرے من وِچ مُرشد لائی ہُو  
 نفی اَشبات دا پانی ملیس، ہر رَگے ہر جائی ہُو  
 اندر بوٰئی مشک مچایا، جاں پھلاں تے آئی ہُو  
 جیوے مُرشد کامل بَاھُو، جیس ایہہ بوٰئی لائی ہُو

اللیڈنگ  
 اੱਲਾ ਚੰਬੇ ਦੀ ਬੂਟੀ, ਮੇਰੇ ਮਨ ਵਿਚ ਮੁਰਸ਼ਦ ਲਾਈ ਹੂ  
 ਨਫੀ ਅਸਥਾਤ ਦਾ ਪਾਣੀ ਮਿਲਯਸ, ਹਰ ਰਗੇ ਹਰ ਜਾਈ ਹੂ  
 ਅੰਦਰ ਬੂਟੀ ਮੁਸ਼ਕ ਮਚਾਇਆ, ਜਾਂ ਫੁੱਲਾਂ ਤੇ ਆਈ ਹੂ  
 ਜੀਵੇ ਮੁਰਸ਼ਦ ਕਾਮਿਲ ਬਾਹੂ<sup>(ر)</sup>, ਜੋਂ ਇਹ ਬੂਟੀ ਲਾਈ ਹੂ

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 aaee 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, 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’ (الله) hence negated everything within me for Allah and removed all the idols from my inward. He also taught me the reality of ‘only Allah’ (الله) 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:

◀ فَإِنَّمَا تُولُوْا فَشَمَّ وَجْهَ اللَّهِ (٢:١١٥)

Meaning: So whichever direction you turn to, there is Divine Countenance. (2:115)

## GLOSSARY

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
الفَالْهُ ; الْأَلِفَ الْأَلِفُ ; 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.	چنے دی بوٹੀ ; chambe dee bootee	Sapling or seedling of jasmine
		ਮੇਰੇ ; mere	My
		ਮਨ ; mann	Inward; like heart is to body, inward is to soul.
		ਵਿਚ ; wich	In, inside, into
		ਮੁਰਸ਼ਦ ; Murshid	Spiritual guide

لَّا إِلَهَ إِلَّا هُوَ ; laaee ; laaee	Transplanted	مُنْتَزَعٌ ; هُوَ ; Hoo	A Quranic term, it is a pronoun for Allah. It is translated as He.
نَفْيِ آثَابٍ ; نَفْيِ اسْبَاعٍ ; naffee asbaat	Negation and affirmation; Negation is ‘there in no (other) God (عَلَّهُ)’ and affirmation is ‘but Allah (عَلَّهُ)’. 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.	، ; دَا ; da	Of
پانی ; پانی ; panee	مَلِيْسٌ ; مِيلَاجَسٌ ; millias	Water	
ہر رگہ جائی ; ہر رگہ جائی ; har ragey har jaaee	مَلِيْسٌ ; مِيلَاجَسٌ ; millias	In every vein and every fibre - In every part of the body	
اندر ; اندر ; andar	مَلِيْسٌ ; مِيلَاجَسٌ ; millias	Received	
آپلے پھلانے تے آپلے ماں ; phullan te aaee	مَلِيْسٌ ; مِيلَاجَسٌ ; millias	Esoteric being, spiritual being	
جیونے ; جیونے ; jeeve	Life	مَلِيْسٌ ; مِيلَاجَسٌ ; millias	Spreading aroma and fragrance
کامل ; کامل ; kamil	مَلِيْسٌ ; مِيلَاجَسٌ ; millias	Blossoming, blooming	
جیں ; جیں ; jain	Who	ایہ ; ایہ ; eh	Perfect and accomplished
			This

### Note:

In the second verse of this quatrain, the word used is مَلِيْسٌ / مِيلَاجَسٌ / *millias*. Many scripts also had the word مَلِيْوسٌ / مِيلَاجَسٌ / *milyos*. Both the words mean ‘received’.

## 2. Fakir

الف  
 اللہ پڑھیوں پڑھ حافظ ہویوں، ناں گیا حجابوں پردا ہو  
 پڑھ پڑھ عالم فاضل ہویوں، پر طالب ہویوں زر دا ہو  
 سے ہزار کتاباں پڑھیاں، پر ظالم نفس نہ مردا ہو  
 باجھ فقیراں کے نہ ماریا باتھو، ایہہ ظالم چور اندر دا ہو

ਅਲਿਫ਼ ਅੱਲਾ ਪੜ੍ਹਓਂ ਪੜ੍ਹ ਹਾਫ਼ਜ਼ ਹੋਇਓਂ, ਨਾਂ ਗਿਆ ਹਿਜਾਬੋਂ ਪਰਦਾ ਹੂ  
 ਪੜ੍ਹ ਪੜ੍ਹ ਆਲਿਮ ਫਾਜ਼ਲ ਹੋਇਓਂ, ਪਰ ਤਾਲਬ ਹੋਇਓਂ ਜ਼ਰ ਦਾ ਹੂ  
 ਸੈ ਹਜ਼ਾਰ ਕਿਤਾਬਾਂ ਪੜ੍ਹੀਆਂ, ਪਰ ਜ਼ਾਲਮ ਨਫਸ ਨਾ ਮਰਦਾ ਹੂ  
 ਬਾਝ ਫਕੀਰਾਂ ਕਿਸੇ ਨਾ ਮਾਰਿਆ ਬਾਹੂ<sup>(۱)</sup>, ਇਹ ਜ਼ਾਲਮ ਚੋਰ ਅੰਦਰ ਦਾ ਹੂ

Alif Allah parhion parh hafiz hoyon, naa giao 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

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. 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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
الله ; اَللّٰہ ; Allah	<i>Ism-e-Allah Zaat</i>	پڑھیوں ; پڑھیں ; parhion	Reading
اُرپھ ; پڑھ ; parh	Read	حافظ ہوئے ; حافظ ہوئے ; hafiz hoyon	Became hafiz or scholar
نہ ; نਾਂ ; naa	No, not	گیا ; گیا ; giao	Gone; went
حجاب پردا ; hijaabon parda	Veils	علم ; عالم ; alim	Alim; scholar; learned
فاضل ; فاضل ; faazil	A proficient scholar	ਪਰ ; پر ; par	But; however
طالب ; تالب ; taalab	Seeker	زر ; زر ; zar	Gold; wealth
دہ ; دا ; da	Of	سے ; سے ; sey	Hundred; numerous
ہزار ; ہزار ; hazaar	Thousand; numerous	کتاب پڑھیاں ; کتاباں پڑھیاں ; kitaabaan parhiaan	Read books
ظالم نفس ; جاalam nafs ; zaalim nafs	Cruel self, the inciting self	نہ ; نਾਂ ; na	No; not
مرد ; مرد़ ; marda	To die	باجھ ; باجھ ; baajh	Without, other than
فقیر ; فقیراں ; fakiraan	Fakirs	کسے ; کسے نਾਂ ; kise na	No one
میرا ; ماریا ; maaryaa	Killed; overcame, subdued	ایہ ; ایہ ; eh	This; it

ਚਾਲਮ ; zaalim	Tyrant; oppressor; cruel	ਚੇਰ ; chor	Thief; brigand
ਅੰਦਰ ; andar	Within, inside, esoteric being, spiritual being		

### Note:

In the second verse of this quatrain, the word used is ਪਰ/par that means but or however. Many scripts instead had the word ਭੇ/bhe which does not suit here. It means also or too.

### 3. Unity

الف      اَحَدٌ جَدِّيْ دِتَّيْ وِكَهَالِيْ، اَزْ خُودْ هُوْيَا فَانِيْ هُوْ  
 قَرْبٌ وِصَالٌ مَقَامٌ نَهْ مَنْزِلٌ، نَاهْ اوْتَهْ جَسْمٌ نَهْ جَانِيْ هُوْ  
 نَهْ اوْتَهْ عَشْقٌ مُحَبَّتٌ كَانِيْ، نَهْ اوْتَهْ كَوْنٌ مَكَانِيْ هُوْ  
 عَيْنُوْں عَيْنٌ تَحْيِيْسَے بَاهُوْجَ، سِرْ وَهَدَتْ سَبْحَانِيْ هُوْ

اَلِیْڈ اَهَدَ جَادَ دِتَّیْ وِکَهَالِیْ، اَنْجَلَ بُخَادَ هَوَیْا فَنَانِیْ ہُوْ  
 کُورَبَ وِسَالَ مَکَامَ نَاهْ مَنْزِلَ، نَانْ عُوْسَهْ جِسْمَ نَاهْ جَانَانِیْ ہُوْ  
 نَانْ عُوْسَهْ اِیْسَکَ مُحَرَّبَتَ کَائِیْ، نَانْ عُوْسَهْ کَؤْنَ مَکَانَانِیْ ہُوْ  
 اِنْ اِنْ اِنْ شَیْوَسَے بَاهُوْجَ، سِرْ وَهَدَتْ سُبْحَانَانِیْ ہُوْ

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 theeoise 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

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* ہو). 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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
اہد ; آہد ; Ahad	Allah's Essence 'Hoo' in the Incomparable and Unknowable Realm; One; Unity	جاد ; جد ; jad	When
تی ; دیتی ; dittee	Gave	وکھالی ; wikhaalee	Theophany; Self- disclosure; Divine vision
از خود ; اخْزَوْد ; az khud	Of one's own accord, voluntarily	ہویا فانی ; hoiaa fanee	Annihilated
قرب ; کُرْبَه ; qurb	Closeness, proximity	وصال ; wisal	Union
مقام ; مکام ; maqaam	Place; location; waystation	نہ ; نا ; na	No, not
منزل ; مُنْزِل ; manzil	Destination; goal; stage	ناہ ; ناہ ; naa	No, not
اوْتَه ; اوْتَه ; othe	There	جسم ; jism	Body
جانی ; جانی ; jaanee	Soul, spirit	عشق ; ishq	Intense or ardent Divine love
محبت ; مُحَبَّة ; mohabbat	Love	کائی ; kaaee	Any
کون مکانی ; کُونْ مَكَانِي ; kaun makaanee	Universe; world	اُئِنْ اُئِنْ ; aino ain	Exact
تھیو سے ; بھیو سے ; theeo se	Became	سیر ; sir'r	Secret
وحدت سبحانی ; وَهَدَتْ بُحَانِي ; Wahdat Subhaanee	Annihilated in the Essence of Allah by perishing the self (nafs)		

## 4. Love-the Fire

الف آللہ صحی کیتو سے جداں، چمکیا عشق اگوہاں ہو

رات دیہاں دیوے تاء تکھیرے، نت کرے اگوہاں سوہاں ہو

اندر بھائیں اندر بالن، اندر دے وچ دھوہاں ہو

باؤھو شوہ تداں لدھیو سے، جداں عشق کیتو سے سوہاں ہو

اللیڈنگ  
�ੱਲਾ ਸਹੀ ਕੀਤੇਮੇ ਜਦਾਂ, ਚਮਕਿਆ ਇਸ਼ਕ ਅਗੁਹਾਂ ਹੂ  
ਰਾਤ ਦੀਹਾਂ ਦੇਵੇ ਤਾਅ ਤਿਖੇਰੇ, ਨਿਤ ਕਰੇ ਅਗੁਹਾਂ ਸੂਹਾਂ ਹੂ  
ਅੰਦਰ ਭਾਏਂ ਅੰਦਰ ਬਾਲਣ, ਅੰਦਰ ਦੇ ਵਿਚ ਧੁੰਹਾਂ ਹੂ  
ਬਾਹੁ<sup>(ਰਹ)</sup> ਸ਼ੋਹ ਤਦਾਂ ਲਦਿਓਮੇ, ਜਦਾਂ ਇਸ਼ਕ ਕੀਤੇਮੇ 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 dhoohaan Hoo  
Bahoo Shauh 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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
الله ; اَللّٰہ ; Allah	<i>Ism al-Azam,</i> <i>Ism-e-Allah Zaat</i>	سُچی کیتوے ; sahee keetose	Corrected; found the Reality
جداں ; جدائیں ; jadaan	When	چمکیا عشق اگوہاں ; chamkiaa ishq agoahaan	Love shone intensely
رات ; رات ; raat	Night	دیہاں ; دیہاں ; dihaan	Day
دیوے ; دے دے ; deve	Give	تاءً ; تماں ; taa	Heat, warmth; fire
تھیڑے ; tikhere	Intense; fast	نیت کرے اگوہاں سوہاں کرے اگوہاں سوہاں ; nit kary agohaan soohaan	Always move towards the secret
اندر ; اندر ; andar	Esoteric being, spiritual being	بھائیں ; بھائیں ; bhaaeen	Fire
بالائیں ; baalan	Wood for burning; fuel	اندر دے ویچ ; andar de wich	Within, inside; esoteric being, spiritual being
ڈھوہاں ; dhoohaan	Smoke, fume	شاوہ ; شاوہ ; Shauh	Beloved; King; Allah Almighty
تماں ; تداں ; tadaan	Then; at that time; in that case	لادھوے ; لادھوے ; laddhose	Found
عشق کیتوے سوہاں ; ishq keetose sohaan	Love will acquaint with the secret		

## 5. Renounce the World, Meet the Beloved

الف ایہہ دنیا زَن حیض پلیتی، کتنی مَل مَل دھوون ہُو  
 دُنیا کارن عالم فاضل، گوشے بہہ بہہ روون ہُو  
 جیندے گھر وچ بُوہتی دنیا، اوکھے گھوکر سوون ہُو  
 جنہاں ترک دنیا تھیں کیتی بآہو، واہندی نکل کھلوون ہُو

ਅਲਿਫ ਇਹ ਦੁਨੀਆ ਜਨ ਹੈਜ਼ ਪਲੀਤੀ, ਕਿਤਨੀ ਮਲ ਮਲ ਪੇਵਣ ਹੂ  
 ਦੁਨੀਆ ਕਾਰਨ ਆਲਿਮ ਫਾਜ਼ਲ, ਰੋਸ਼ੇ ਬਹਿ ਬਹਿ ਰੇਵਣ ਹੂ  
 ਜੈਂਦੇ ਘਰ ਵਿਚ ਬਹੁਤੀ ਦੁਨੀਆ, ਅੱਖੇ ਘੁਕਰ ਸੋਵਣ ਹੂ  
 ਜਿਨ੍ਹਾਂ ਤਰਕ ਦੁਨੀਆ ਥੀਂ ਕੀਤੀ ਬਾਹੂ<sup>(ਰਹ)</sup>, ਵਾਹੰਦੀ ਨਿਕਲ ਖਲੋਵਣ ਹੂ

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 sauwan 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

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. 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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
ਇਹ ; ਇਹ ; eh	This	ਦੁਨੀਆ ; dunya	World
ਜਾਨ ; ਜਾਨ ; zann	Woman	ਹੈਜ਼ ; haize	Menstruation
ਪਲੀਤੀ ; paleetee	Impure, unclean	ਕਿਤਨੀ ; kitnee	How much
ਮਲ ; ਮਲ ਮਲ ; mal mal	Scrub thoroughly	ਧਾਵਣ ; ਪੋਵਣ ; dhowan	Wash
ਕਾਰਨ ; ਕਾਰਨ ; kaaran	Because of, due to, owing to, by reason of	ਅਲਿਮ ; ਆਲਿਮ ; alim	Alim, scholar, learned
ਫਾਜ਼ਲ ; ਫਾਜ਼ਲ ; faazil	A proficient scholar	ਗੋਸ਼ੇ ; ਗੋਸ਼ੇ ; goshe	Corner; secluded or secret place
ਬਾਹਿ ; ਬਾਹਿ ਬਾਹਿ ; baih baih	Sit	ਰੋਵਣ ; ਰੋਵਣ ; rovan	Cry
ਜੈਂਦੇ ; ਜੈਂਦੇ ; jainde	In whose	ਘਰ ; ਘਰ ; ghar	Home, house
ਵਿਚ ; ਵਿਚ ; wich	In, inside, into	ਬਹੁਤੀ ; ਬਹੁਤੀ ; bauhtee	A lot
ਗੁਕਰ ਸੇਵਣ ; aukhe ghokar sauwan	Do not sleep peacefully	ਜਿਨਾਂ ; ਜਿਨਾਂ ; jinhaan	Who
ਤਰਕ ਦੁਨੀਆ ਥੀਂ ਕੀਤੀ ; dunya theen keetee	Renounced the world	ਵਾਹੰਦੀ ; vaandee	Flowing stream or river
ਨਿਕਲ ; ਖਲੋਵਣ ; nikal khaloowan	Cross		

## 6. Homeland

الف

آلستُ بِرَبِّكُمْ سُنِيَا دِلْ مِيرے، جَنْدَ قَالُوا بَلَى كُوكِينَدِي هُو  
 حُبُّ وَطْنِ دِي غَالِبٌ هُوَيْ، هَكَّ پُلْ سُونَ نَهْ دِينَدِي هُو  
 قَهْرَ پُوَيْ تَيْنُوں رَهْزَنْ دُنِيَا، تو تَانْ حَقَّ دَاهْ رَاهَ مَرِينَدِي هُو  
 عَاشِقَانْ مَوْلَ قَبُولَ نَهْ كَيْتَنْ بَاهُوْ، تَوْرَيْ كَرَ كَرْ زَارِيَاَنْ روَنَدِي هُو

ਅਲਿਫ਼ ਅਲਸਤੁ ਬਿਰਬਿਕੁਮ ਸੁਣਿਆ ਦਿਲ ਮੇਰੇ, ਜਿੰਦ ਕਾਲੂ ਬਲਾ ਕੁਕੇਂਦੀ ਹੂ  
 ਹੁੱਬ ਵਤਨ ਦੀ ਗ੍ਰਾਲਬ ਹੋਈ, ਹਿਕ ਪਲ ਸੌਣ ਨਾ ਦੇਂਦੀ ਹੂ  
 ਕਹਿਰ ਪਵੇ ਤੈਨੂ ਰਹਜ਼ਾਨ ਦੁਨੀਆ, ਤੂ ਤਾਂ ਹੱਕ ਦਾ ਰਾਹ ਮਰੇਂਦੀ ਹੂ  
 ਆਸ਼ਕਾਂ ਮੁਲ ਕਬੂਲ ਨਾ ਕੀਤੀ ਬਾਹੂ<sup>(ਰਹ)</sup>, ਤੇੜੇ ਕਰ ਕਰ ਜ਼ਾਰੀਆਂ ਰੋਂਦੀ ਹੂ

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, torey 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

In 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**

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
الست بربکم ; الست بربکم ; ਅਲਸਤ ਬਿਰੱਬਿਕੁਮ ; Alastu Birabbikum	Am I not your Lord? (7:172)	سُنیا ; سੁਣਿਆ ; suniaa	Listened, heard
دل ; ਦਿਲ ; dil	Heart; inward	میرے ; ਮੇਰੇ ; mere	Mine, my
ਜੰਦ ; ਜਿੰਦ ; jind	Soul	قَالُوا بَلٌ ; ਕਾਲੂ ਬਲਾ ; Qalu Bala	They said, “Yes!” (7:172)
کوکਿੰਡੀ ; ਕੁਕੰਦੀ ; kookendee	Cry; lament	حُبٌ ; ਹੁੱਬ ; hubb	Love
وطن ; ਵਤਨ ; watan	Homeland, country; here it means the realm of Divinity (alam al-Lahoot)	ਦੀ ; ਦੀ ; dee	Of
غالب ہوئی ; ghalib hoee	Dominated; overpowered	ہیک پال ; hik pal	A moment, an instant
سون نہ دیندی ; ਸੌਣ ਨਾ ਦੰਦੀ ; saun na dendee	Does not let sleep	قر ; ਕਹਿਰ ; qahr	Divine wrath; torment
پਵੇ ; ਪਵੇ ; pavey	Befall	تینوں ; تੈਨੂ ; tainu	You
رہਜ਼ਾਨ ; rahzan	Robber, plunderer	دُنیا ; ਦੁਨੀਆ ; dunya	World
تاؤ ; تੂ ਤਾਂ ; tu taan	You	ਹਾਗ ; ਹੱਕ ਦਾ ਰਾਹ ; Haqq da raah	The path of <i>Faqr</i> , the path to Allah
مریندੀ ; ਮਰੰਦੀ ; marendee	Kill; mislead	ਆਸ਼ਕਾਂ ; aashiqaan	Divine lovers
مول ; ਮੂਲ ; mool	Ever, absolutely	قبول ; ਕਬੂਲ ; qabool	Accept

ਨ ਕੀਤੀ; na keetee	Did not	ਤੇਰੇ; tore	Although, though, however, even if
ਕਰ; kar kar	To do repeatedly	ਜਾਰੀਆਂ; zaariyaan	Moan, wail, lament
ਰੋਂਦੀ; rondee	Cry		

### Note:

In the first verse of this quatrain, the word used is ਜੰਦ/jind which means soul. However, many scripts instead had the word ਜੰਤ/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 اسادا بیلی، جو نال اسادے سدھا ہو  
 زاہد عالم آن نوائے، جتھے ٹکڑا ویکھے تھدھا ہو  
 جو کوئی اس دی کرے سواری، اُس نام اللہ دا لدھا ہو  
 راہ فقر دا مشکل باہو، گھر مانہ سیرا ریڈھا ہو

ਅਲਿਫ ਇਹੋ ਨਫਸ ਅਸਾਡਾ ਬੇਲੀ, ਜੋ ਨਾਲ ਅਸਾਡੇ ਸਿੱਧਾ ਹੂ  
 ਜਾਹਿਦ ਆਲਿਮ ਆਣ ਨਿਵਾਏ, ਜਿੱਥੇ ਟੁਕੜਾ ਵੇਖੇ ਬਿੱਧਾ ਹੂ  
 ਜੋ ਕੋਈ ਇਸ ਦੀ ਕਰੇ ਸਵਾਰੀ, ਉਸ ਨਾਮ ਅੱਲਾ ਦਾ ਲਿੱਧਾ ਹੂ  
 ਰਾਹ ਫ਼ਕਰ ਦਾ ਮੁਸਕਲ ਬਾਹੂ<sup>(ਰਹ)</sup>, ਘਰ ਮਾ ਨਾ ਸੀਰਾ ਰਿੱਧਾ ਹੂ

Alif      Eyho nafs asaadaa belees, jo naal asaade siddhaa Hoo  
 Zahid alim aan nivaae, jitthe tukraa wekhe thidhaa Hoo  
 Jo koe 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

ਇਹੋ ; ਇਹੋ ; eyho

ਅਸਾਡਾ ;  
asaadaa

ਜੋ ; ਜੋ ; jo

ਅਸਾਡੇ ;  
asaade

ਜਾਹਿਦ ; zahid

ਆਣ ਨਿਵਾਏ  
; aan nivaae

ਟੁਕੜਾ ; tukraa

ਇਸ ਦੀ ਕਰੇ ਸ਼ਵਾਰੀ ;  
ਕਰੇ ਸ਼ਵਾਰੀ ; es dee  
kare savaaree

ਨਾਮ ਅੱਲਾ  
ਦਾ ਲਿੱਧਾ ; naam  
Allah da liddhaa

ਫਾਤਰ ; Faqr

ਘਰ ; ghar

### English

This, this one, only  
this, this very

Our, ours

Who, that

Our, ours

Abstinent, religious  
devout

Bowed; fallen; gone  
astray

Morsel, crumb,  
leftover

fried; here it means  
fried chapatti with  
meat

Rode, here it means  
controlled the self

Found the Divine  
name, *Ism-e-Allah  
Zaat*

*Faqr* (see chapter 1  
of Teachings)

Home

### Shahmukhi, Gurmukhi & Transliteration

ਨਫਸ ; nafs

ਬੇਲੀ ; belee

ਨਾਲ ; naal

ਸਿੱਧਾ ; siddhaa

ਅਲਿਮ ; alim

ਜਿਥੇ ; jitthe

ਵੇਖੇ ; wekhe

ਜੋ ਕੋਈ ; jo  
kooee

ਓਸ ; os

ਰਾਹ ; raah

ਮੁਸ਼ਕਲ ;  
mushkil

ਮਾ ; maa

### English

Self

Friend, companion,  
ally

With, along with,  
alongside, together  
with

Straight,  
straightforward;  
right

Alim, scholar,  
learned

Where

See

Whoever

He

Path, way

Difficult, tough

Mother

ਨਾ ; ਨਾ ; na	No, not	ਸੀਰਾ ; seera	Sweet porridge
ਰਿੱਧਾ ; riddha	Cooked		

## 8. W orld - A ll S port

الف ازل ابد نوں صحی کیتوسے، ویکھ تماشے گزرے ہو  
 چوداں طبق دلے دے اندر، آتش لائے جمرے ہو  
 جنہاں حق نہ حاصل کیتا، اوہ دوہیں جہانیں اجڑے ہو  
 عاشق غرق ہوئے ویچ وحدت باؤھُو، ویکھ تہاندے مجرے ہو

اللیڈر اجڑاں ابسد نੂں ساری کیوں میں، وے� تماشے گزرا رہا ہو  
 چڈاں ٹباک دلے دے اندراں، آٹسٹ لایا رہا ہو  
 جنہاں ہنگ نہ حاصل کیتا، اوہ دوہیں جہانیں اجڑا رہا ہو  
 آشیق گھرک ہوئے ویچ وحدت باؤھُو، وے� تہاندے مجرے ہو

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 tinhanda 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 renounce the disgusting false play of the world and drown in union with Allah to become one with Him.

## **GLOSSARY**

وَهْدَتْ ; وَهْدَتْ ; Wahdat	The Essence of Allah	تِہنَادے ; تِہنَادے ; tinhaande	Their
مُجْرے ; مُجْرے ; 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. H e (Hoo) is ETERNAL

الف  
 اندر ھو تے باہر ھو، ایہہ دم ھو دے نال جلیندا ھو  
 ھو دا داغ محبت والا، ہر دم پیا سریندا ھو  
 جتھے ھو کرے رُشناَئی، او تھوں چھوڑ اندھیرا ویندا ھو  
 میں قربان تھاں توں بآھوُ، جیہڑا ھو نوں صحی کریندا ھو

ਅਲਿਫ ਅੰਦਰ ہੂ ਤੇ ਬਾਹਰ ہੂ, ਇਹ ਦਮ ہੂ ਦੇ ਨਾਲ ਜਿਲੋਂਦਾ ہੂ  
 ہੂ ਦਾ ਦਾਗ ਮੁਹੱਬਤ ਵਾਲਾ, ਹਰ ਦਮ ਪਿਆ ਸਿੜੋਂਦਾ ہੂ  
 ਜਿਥੇ ہੂ ਕਰੇ ਰੁਸ਼ਨਾਈ, ਓਥੋਂ ਛੋੜ ਅੰਪੇਰਾ ਵੈਂਦਾ ہੂ  
 ਮੈਂ ਕੁਰਬਾਨ ਤਿਨ੍ਹਾਂ ਤੋਂ ਬਾਹੂ<sup>(ر)</sup>, ਜਿਹੜਾ ہੂ ਨੂੰ ਸਹੀ ਕਰੇਂਦਾ ہੂ

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 rushnaaee, othon chhorr andheraa vairndaa Hoo  
 Main qurbaan tinhhaan 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

Fakirs and Mystics have declared that *Hoo* (ھو) 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 الـ لـ لـ لـ). When Alif of Allah (الـ) in Arabic is separated, it becomes *Lillah* (لـ). When the next

alphabet (ل Laam) is removed, it becomes *LaHoo* (لھ) and when again the next alphabet (ل Laam) is separated, it becomes *Hoo* (ھ). All four (اَللّٰهُ، بِاللّٰهِ، لَهُ، هُوَ) 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* (ھ) is the final and the most elevated invocation of Mystics.

Sultan Bahoo declared *Hoo* (ھ) the final and the most significant invocation:

ذَكْرَ الْمَكْرُورِ إِنْتَهَا شَدَّدْتُ تَحْمِيلَ

Explanation: *Hoo* (ھ) is the final invocation of the true invokers. (**Nur-ul-Huda Kalan**)

- ❖ Name Allah (اللّٰهُ) includes four Divine names. Firstly, name Allah (اللّٰهُ) itself, whose invocation is the most gracious. When Alif of Allah (اللّٰهُ) in Arabic is separated, it becomes *Lillah* (لّلّٰهُ). The invocation of *Lillah* (لّلّٰهُ) is the Divine beneficence. When the next alphabet (ل Laam) is removed, it becomes *LaHoo* (لھ). The invocation of *LaHoo* (لھ) is the Divine blessing. When the next alphabet (ل Laam) is separated, it becomes *Hoo* (ھ) and its invocation is the Divine favour. (**Mehak-ul-Faqr Kalan**)

اَبْدَأْتُ مَعْنَى اِنْتَهَا بِهِ كَمْ بِهِ اَنْتَهَا

Explanation: *Hoo* (ھ) is the beginning and the peak. Whosoever reaches it, becomes a Mystic. Being annihilated in *Hoo* (ھ), 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* (ھ) from the perfect spiritual guide, sees *Hoo* (ھ) 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* (ھو) 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* (ھو) and ultimately reach their destination!

## GLOSSARY

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
ਅੰਦਰ ; andar	Esoteric being; spiritual being	ھو ; Hoo	He; comes many times in the Quran for Allah.
ਤੇ ; te	And	ਬਾਹਰ ; baahar	Outside; physical being
ਇਹ ; eh	This, it	ਦਮ ; dam	Breath
ਦੇਨਾਲ ; de naal	With	ਜਿਲੇਂਦਾ ; jilendaa	Stays
ਦਾ ; da	Of	ਦਾਗ ; daagh	Spot, stain, taint, mark
ਮੁਹੱਬਤ ਵਾਲਾ ; mohabbat waalaa	Of (Divine) love	ਹਰ ; har	Every, each, all
ਪਿਆ ਸਿੜੇਂਦਾ ; peaa sirrendaa	Keeps burning	ਜਿਥੇ ; jitthe	Where
ਕਰੇ ਰੁਸ਼ਨਾਈ ; kare rushnaaee	Ignites, illuminates, brightens; enlightens	ਓਥੋਂ ਚਹੂਝੂਂ ਅਨ੍ਧੀਰਾ ਵਿੰਦਾ ; othon chhor andheraa vaindaa	Darkness or ignorance fades away from there
ਮੈਂ ; main	I	ਕੁਰਬਾਨ ; qurbaan	Sacrifice

تھاں توں ; تھاں توں ;	On them, on those	جہڑا ; جہڑا ; jehraa	Who
نون ; نون ; noon	At, to, on, for	سہی کرੋਂਦਾ ; sahee karendaa	Understands, knows or recognizes correctly

## 10. World - A Curse

الف

ادھی لعنت دُنیا تائیں، تے ساری دنیاداراں ہو  
 جیں راہ صاحب دے خرچ نہ کیتی، لین غضب دیاں ماراں ہو  
 پیوواں کولوں پتر کوہاوے، بھٹھ دُنیا مکاراں ہو  
 جنہاں ترک دُنیا کیتی بآھو، لیسن باغ بہاراں ہو

اللیڈن  
 اُپھی لَاہانڈ دُنیਆ تَائیں، تے ساری دُنیਆ دَاراں ہو  
 جِئِن راہ ساہیب دے خرچ نا کیتی، لےਣ گَزَب دَیاں مَاراں ہو  
 پیڈوواں کوَلُوں پُتَر کوہاَوے، بھَٹَھ دُنیا مَکَاراں ہو  
 جِنْهَاں ترک دُنیا کیتی بآھُو، لِیسَن باَغ بَهَاراں ہو

Alif      Addhee laanat dunya taaeen, te saaree dunya-daaraan Hoo  
 Jain raah Sahib de kharch na keetee, lain ghazab diyaan maaraan Hoo  
 Peovaan kolon puttar 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 Bahool! 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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
ਅੱਧੀ ; addhee	Half	ਲਾਨਤ ; laanat	Curse
ਦੁਨੀਆ ; dunya	World	ਤਾਈਂ ; taaeen	To
ਤੇ ; te	And	ਸਾਰੀ ; saaree	All, whole, entire, complete
ਦੁਨੀਆਦਾਰਾਂ ; dunya-daaraan	Seekers of world; worldly people	ਜੋਂ ; jain	Who, if
ਰਾਹ ਸਾਹਿਬ ; raah Sahib	In the way of Lord	ਦੇ ; de	Of
ਖਰਚ ; kharch	Spend	ਨਾ ; na	No, not
ਕੀਤੀ ; keetee	Did, done	ਲੈਣ ; lain	To take, receive, get,
ਗੁਫਬ ; ghazab	Anger, wrath, fury	ਦੀਆਂ ; diyaan	Of
ਮਾਰਾਂ ; maaraan	Beats; punishment	ਪਿਓਵਾਂ ; peovaan	Fathers
ਕੋਲੋਂ ; kolon	From	ਪੁੱਤਰ ; puttar	Sons
ਕੁਹਾਵੇ ; kohaave	Makes one kill or slaughter someone	ਬਹੁਠ ; bhatth	Kiln
ਮੱਕਾਰਾਂ ; makkaaraan	Deceitful, cunning, sly	ਜਿਨ੍ਹਾਂ ; jinhaan	Who
ਤਰਕੜੀ ; ਦੁਨੀਆ ਕੀਤੀ ; tark dunya keetee	Renounced the world	ਲੈਸਣ ; laisan	Will take; will get
ਬਾਗ ਬਹਾਰਾਂ ; baagh bahaaraan	Blooming garden; <i>figuratively</i> , happiness, joy		

## 11. Impure World

الف

ایہہ دُنیا زَن حِیض پلیتی، ہرگز پاک نہ تھیوے ہو  
 جیں فقر گھر دُنیا ہووے، لعنت اُس دے جیوے ہو  
 حُب دُنیا دی رب تھیں موڑے، ویلے فکر کچیوے ہو  
 سہ طلاق دُنیا نوں دیئے بَاہُو، جیکر سچ پچھیوے ہو

ਅਲਿਫ ਇਹ ਦੁਨੀਆ ਜਾਨ ਹੈਜ਼ ਪਲੀਤੀ, ਹਰਗਿਜ਼ ਪਾਕ ਨਾ ਥੀਵੇ ਹੂ  
 ਜੇਂ ਫ਼ਕਰ ਘਰ ਦੁਨੀਆ ਹੋਵੇ, ਲਾਹਨਤ ਉਸ ਦੇ ਜੀਵੇ ਹੂ  
 ਹੁੱਬ ਦੁਨੀਆ ਦੀ ਰੱਬ ਥੀਂ ਮੇੜੇ, ਵੇਲੇ ਫ਼ਿਕਰ ਕਚੀਵੇ ਹੂ  
 ਸੇਹ ਤਲਾਕ ਦੁਨੀਆ ਨੂੰ ਦਈਏ ਬਾਹੂ<sup>(۱)</sup>, ਜੇਕਰ ਸੱਚ ਪੁਛੀਵੇ ਹੂ

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 talaaq 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

**T**he 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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
ਇਹ ; ਇਹ ; eh	This	ਦੁਨੀਆ ; dunya	World
ਜਾਨ ; ਜਾਨ ; zann	Woman	ਹੈਜ਼ ; haize	Menstruation
ਪਲੀਤੀ ; paleetee	Impure, unclean	ਹਰਿਗਿਜ਼ ; hargiz	Absolutely, ever
ਪਾਕ ; ਪਾਕ ; paak	Sacred, holy; pure, clean, virtuous	ਨਾ ਥੀਵੇ ; na theeve	Does not become
ਜੈਂ ; ਜੈਂ ; jain	Who, whose; if	ਫਾਗਰ ; Faqr	<i>Faqr</i> (see chapter 1 of Teachings)
ਘਰ ; ਘਰ ; ghar	Home, house	ਹੋਵੇ ; hove	Be
لਾਨਾਤ ਉਸ ਦੇ ਜੀਵੇ ; laanat os de jeeve	Curse on his life	ਹੁਬ ; ਹੁਬ ; hub	Love
ਦੀ ; ਦੀ ; dee	Of	ਰਬ ; ਰਬ ; Rabb	God, Lord
ਥੀਨ ; ਥੀਨ ; theen	From	ਮੋਰੇ ; ਮੋਰੇ ; more	Turn away
ਵੇਲੇ ; ਵੇਲੇ ; wele	On time, apt	ਫਿਕਰ ; ਫਿਕਰ ; fikr	Reflection; concern, worry
ਕਚੀਵੇ ; kacheeve	Be done	ਸੇਹ ; ਸੇਹ ; she	Hundred
ਤਲਾਕ ; ਤਲਾਕ ; talaaq	Divorce	ਨੂੰ ; ਨੂੰ ; noon	At, to, on, for
ਦਾਇੇ ; ਦਾਇੇ ; daeeye	Give	ਜੇਕਰ ; ਜੇਕਰ ; jekar	If, in case, provided
ਸਾਚ ; ਸਾਚ ; sach	Truth, reality, fact	ਪੁਛੀਵੇ ; ਪੁਛੀਵੇ ; pocheeve	Asked

## 12. Love and Faith

الف ایمان سلامت ہر کوئی منگے، عشق سلامت کوئی ہو  
 منگن ایمان شرامون عشقوں، دل نوں غیرت ہوئی ہو  
 جس منزل نوں عشق پچاوے، ایمان نوں خبر نہ کوئی ہو  
 میرا عشق سلامت رکھیں بآہو، ایمانوں دیاں دھروئی ہو

ਅਲਿਫ ਈਮਾਨ ਸਲਾਮਤ ਹਰ ਕੋਈ ਮੰਗੇ, ਇਸ਼ਕ ਸਲਾਮਤ ਕੋਈ ਹੂ  
 ਮੰਗਣ ਈਮਾਨ ਸਰਮਾਵਣ ਇਸ਼ਕੇਂ, ਦਿਲ ਨੂੰ ਗੈਰਤ ਹੋਈ ਹੂ  
 ਜਿਸ ਮੰਜ਼ਿਲ ਨੂੰ ਇਸ਼ਕ ਪੁਚਾਵੇ, ਈਮਾਨ ਨੂੰ ਖਬਰ ਨਾ ਕੋਈ ਹੂ  
 ਮੇਰਾ ਇਸ਼ਕ ਸਲਾਮਤ ਰੱਖੀਂ ਬਾਹੂ<sup>(۱)</sup>, ਈਮਾਨੋਂ ਦੀਆਂ ਧਰੋਈ ਹੂ

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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
ایمان ; ਈਮਾਨ ; iman	Faith, belief, creed	سلامت ; ਸਲਾਮਤ ; salaamat	Safe
ہر کوئੀ ; ਹਰ ਕੋਈ ; har kooee	Everyone	ਮੇਂ ; ਮੰਗੇ ; mange	Beg, ask for, demand, request for
عشق ; ਇਸ਼ਕ ; ishq	Ardent Divine love	ਮੰਗਣ ; ਮੰਗਣ ; mangan	To ask for, to request, to demand
ਸਰਮਾਵਣ ; ਸ਼ਰਮਾਵਣ ; sharmaavan	Feel shy	عشقوں ; ਇਸ਼ਕੋਂ ; ishqon	Love
دل ; ਦਿਲ ; dil	Heart; inward	نੂੰ ਗੁਰਤ ਹੋਵੀ ; noon gherat hoee	To feel dishonour or disrespect
ਜਿਸ ; ਜਿਸ ; jis	Where	ਮੰਜ਼ਿਲ ; manzil	Waystation; destination; goal
پੁਚਾਵੇ ; ਪ੍ਰਚਾਵੇ ; puchaave	Take	ਨੂੰ ਖਬਰ ਨ ਕੋਈ ; noon khabar na kooee	Does not have any information
ਮੇਰਾ ; ਮੇਰਾ ; mera	My, mine	رੱਖੀਂ ; rakkheen	Keep
ਈਮਾਨੋਂ ; ایمانوں دیاں دھਰوں ; ਦੀਆਂ ਧਰੋਈ ; imanoon diyaan dharoee	I beg you in the name of faith		

## 13. Beholding Murshid

الف  
ایہہ تن میرا چشماء ہوے، تے میں مُرشد ویکھ نہ رجاء ہو  
لوں لوں دے مڈھ لکھ لکھ چشماء، یک کھواں تے یک کجاں ہو  
اتنا ڈٹھیاں صبر ناں آوے، میں ہور کتے ول بھجاں ہو  
مُرشد دا دیدار ہے بآھو، مینوں لکھ کروڑاں جھاں ہو

اللیڈ  
اےہہ تن میرا چشماء ہوے، تے میں مُرشد وےخ نا رجاء ہو  
لੂں لੂں دے مڈھ لੱخ لੱخ چشماء، ہیک بھلاؤں تے ہیک کجاں ہو  
ایتھا دیتھیاں سبھر ناں آوے، میں ہور کیتے ول بھجاں ہو  
مُرشد دا دیدار ہے بآھو، مینوں لکھ کروڑاں جھاں ہو

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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
ਇਹ ; eh	This	ਤਨ ; tann	Body
ਮੇਰਾ ; mera	My	ਚਾਸਮਾਂ ; chashmaan	Eyes
ਹੋਵੇ ; hove	Become	ਤੇ ; te	And
ਮੈਂ ; main	I	ਮੁਰਸਦ ; Murshid	Spiritual guide
ਵੇਖ ; wekh	See, look; behold	ਨਾ ; na	Not
ਰੱਜਾਂ ; rajjaan	Satisfied, sated, satiated	ਲੂਣ ਲੂਣ ; loon loon	Small body hair; Here it means every hair or cell of the body
ਦੇ ; de	Of	ਮੁੜ ; mudh	Root
ਲੱਖ ; lakh	Lakh	ਹਿਕ ; hik	One
ਖੋਲਾਂ ; kholaan	Open	ਕੱਜਾਂ ; kajjaan	Close
ਇਤਨਾ ; itna	So much, this much	ਡਿਠਿਆਂ ; dithiaan	On Beholding
ਸਬਰ ਨਾਂ ਆਵੇ ; sabar naan aave	Cannot stay patient	ਹੋਰ ਕਿਤੇ ਵੱਲ ; hor kitey val	Further towards which direction; what should (I) hurry next to?
ਭਾਜਾਂ ; bhajjaan	Run	ਦਾ ; da	Of

دیدار ; دیدار ; deedar	Sight, view, look; behold; vision	ਦੇਖਾਂ ; ਹੈ ; hai	Is
مینوں ; میئر ; mainu	For me, to me	کروڑاں ; ਕਰੋੜਾਂ ; karoraan	Crores; Millions
حج ; ਹਜ਼ਾਂ ; hajjaan	Plural of hajj, Pilgrimages		

## 14. Eternal Salat

الف

اندر وچ نماز اساڈی، ہکے جا نتیوے ھو  
 نال قیام رکوع سجودے، کر تکرار پڑھیوے ھو  
 ایہہ دل هجر فراقوں سڑیا، ایہہ دم مرے نہ جیوے ھو  
 سچا راہ محمدؐ والا باھوؐ، جیس وچ رب لبھیوے ھو

آلیڈھ اੰਦਰ ਵਿਚ ਨਮਾਜ਼ ਅਸਾਡੀ, ਹਿਕਸੇ ਜਾ ਨਤੀਵੇ ਹੂ  
 ਨਾਲ ਕਿਆਮ ਰਕੂਅ ਸਜੁਦੇ, ਕਰ ਤਕਰਾਰ ਪੜ੍ਹੀਵੇ ਹੂ  
 ਇਹ ਦਿਲ ਹਿਜਰ ਫਿਰਾਕੋਂ ਸੜਿਆ, ਇਹ ਦਮ ਮਰੇ ਨਾ ਜੀਵੇ ਹੂ  
 ਸੱਚਾ ਰਾਹ ਮੁਹੰਮਦ<sup>(ؐ)</sup> ਵਾਲਾ ਬਾਹੂ<sup>(ؑ)</sup>, ਜੋਂ ਵਿਚ ਰੱਬ ਲਭੀਵੇ ਹੂ

Alif      Andar wich namaz asaadee, hikse jaa niteeve Hoo  
 Naal qiyaam ruku sajude, kar takraar parheeve Hoo  
 Eh dil hijr firaqaon sarriaa, eh dam mare na jeeve Hoo  
 Sachaa raah Mohammad waalaa Bahoo, jain wich Rabb labheeve 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

In 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>
ਅੰਦਰ ਵਿਚ ; andar wich	In esoteric being or spiritual being	ਜਾਮ ; ਨਮਾਜ਼ ; namaz	Salat, prayer
ਅਸਾਡੀ ; asaadee	Our	ਹਿਕਸੇ ਜਾ ; hikse jaa	At same place
ਨਤੀਵੇ ; niteeve	Intend; starting the salat	ਨਾਲ ; naal	With, along with
ਕਿਆਮ ; qiyaam	Standing during salat	ਰੁਕੂਅ ; ruku	Bowing during salat
ਸਜੂਦੇ ; sajude	Prostration during salat	ਕਰਤਕਰਾਰ ; kar takraar	Do repeatedly, to continue
ਪਹੀਵੇ ; parheeve	Recite	ਇਹ ; eh	This, it
ਦਿਲ ; dil	Heart; inward	ہجر فرماਓ سਰیا ਫਿਰਾਕੋ ਸਤਿਆ ; hijr firaaqon sarriaa	Suffering from pangs of separation from beloved
ਦਮ ; dam	Breath; life	ਮਰੇ ; मरे ; mare	To die
ਨਾ ; na	No, not, neither	ਜੀਵੇ ; ਜੀਵੇ ; jeeve	Live
ਸਾਹਾਰਾ ; sachaa raah	The righteous path, the straight path	ਮੁਹੰਮਦਾਵਾਲਾ ; Mohammad waalaa	Prophet Mohammad (pbuh)
ਜੋਂ ਵਿਚ ; jain wich	In which	ਰਬ ; रब ; Rabb	God; Lord
ਲਭੀਵੇ ; labheeve	Found		

## 15. Love Unveiled

الف  
 اکھیں سرخ موبین تے زردی، ہر والوں دل آہیں ہو  
 مہا مہاڑ خوشبوئی والا، پہونتا ونج کداہیں ہو  
 عشق مشک نہ چھپے رہندا، ظاہر تھین اُتھاہیں ہو  
 نام فقیر تھاندا بآھو، جنہاں لامکانی جائیں ہو

اللیڈ  
 اੱਖੀਂ ਸੁਰਖ ਮੁੰਹੀਂ ਤੇ ਜ਼ਰਦੀ, ਹਰ ਵੱਲੋਂ ਦਿਲ ਆਹੀਂ ਹੂ  
 ਮਹਾ ਮੁਹਾੜ ਖੁਸ਼ਬੋਈ ਵਾਲਾ, ਪਹੁੰਤਾ ਵੰਜ ਕਦਾਹੀਂ ਹੂ  
 ਇਸ਼ਕ ਮੁਸ਼ਕ ਨਾ ਛੁਪੇ ਰਹਿੰਦੇ, ਜਾਹਰ ਥੀਣ ਉਥਾਹੀਂ ਹੂ  
 ਨਾਮ ਫ਼ਕੀਰ ਤਿਨ੍ਹਾਂ ਦਾ ਬਾਹੂ<sup>(ਰਚ)</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 unchartered 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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
ਾਖੀਂ ; ਅੱਖੀਂ ; akkheen	Eyes	ਲੁੰਗ ; ਸੁਰਖ ; surkh	Red
ਮੂੜੀਂ ; ਮੂੜੀਂ ; mooheen	Face	ਤੇ ; ਤੇ ; te	On
ਜ਼ਰਦੀ ; ਜ਼ਰਦੀ ; zardee	Yellowish; wan	ਹਰ ਵੱਲੋਂ ; ਹਰ ਵੱਲੋਂ ; har wallon	From every side
ਦੜ ; ਦਿਲ ; dil	Heart; inward	ਆਹੀਂ ; ਆਹੀਂ ; aaheen	Sighs
ਮਹਾ ; ਮਹਾ ; mahaan	Great, vast	ਮੁਹਾਰ ; ਮੁਹਾਰ ; muhaarr	Direction, side
ਖੁਸ਼ਬੋਈ ਵਾਲਾ ; khushboi waalaa	Fragrant, aromatic	ਪਹੁੰਤਾ ; ਪਹੁੰਤਾ ; pahuntaa	Reached
ਵੰਜ ; ਵੰਜ ; vanj	By going	ਕਦਾਹੀਂ ; ਕਦਾਹੀਂ ; kadaaheen	Faraway, distant
ਈਸ਼ਕ ; ਈਸ਼ਕ ; ishq	Ardent Divine love	ਮੁਸਕ ; ਮੁਸਕ ; mushk	Musk; aroma, fragrance
ਨਾ ; ਨਾ ; na	No, not	ਛੁਪੇ ; ਛੁਪੇ ; chhuppe	Hidden, concealed
ਰਹਿੰਦੇ ; raihnde	To stay, to remain	ਜਾਹਰ ਤ੍ਰਹਿਨ ਅਥਾਹੀਂ ਬੀਣ ਉਥਾਹੀਂ ; zaahir theen uthaaheen	Becomes obvious on the spot
ਨਾਮ ; ਨਾਮ ; naam	Name	ਫਕੀਰ ; ਫਕੀਰ ; Fakir	Fakir
ਤਿਨਾਂ ਦਾ ; tinhaan da	Their	ਜਿਨ੍ਹਾਂ ; ਜਿਨ੍ਹਾਂ ; Jinhaan	Who
ਲਾਮਕਾਨੀ ; laamakaanee	Station of no station, beyond space and time	ਜਾਈਂ ; ਜਾਈਂ ; jaae'en	Place; station

## 16. Shahada of Lovers

الف اندر کلمہ کل کل کردا، عشق سکھایا کلمان ہو  
 چوداں طبق کلمے دے اندر، قرآن کتاباں علمان ہو  
 کانے کپ کے قلم بناؤن، لکھ نہ سگن قلمان ہو  
 بahoo ایہہ کلمہ مینوں پیر پڑھایا، ذرا نہ رہیاں الماں ہو

ਅਲਿਫ ਅੰਦਰ ਕਲਮਾ ਕਿਲ ਕਿਲ ਕਰਦਾ, ਇਸ਼ਕ ਸਿਖਾਇਆ ਕਲਮਾਂ ਹੁ  
 ਚੌਂਦਾਂ ਤਬਕ ਕਲਮੇ ਦੇ ਅੰਦਰ, ਕੁਰਾਨ ਕਿਤਾਬਾਂ ਇਲਮਾਂ ਹੁ  
 ਕਾਨੇ ਕੱਪ ਕੇ ਕਲਮ ਬਨਾਵਣ, ਲਿਖ ਨਾ ਸਕਣ ਕਲਮਾਂ ਹੁ  
 ਬਾਹੂ<sup>(rh)</sup> ਇਹ ਕਲਮਾ ਮੈਨੂੰ ਪੀਰ ਪੜਾਇਆ, ਜ਼ਰਾ ਨਾ ਰਹੀਆਂ ਅਲਮਾਂ ਹੁ

Alif Andar kalma kil kil kardaa, ishq sikhaaiaa kalmaan Hoo  
 Chaudaan tabaq kalmey de andar, Quran kitaabaan ilmaan Hoo  
 Kaanne kapp ke qalam banaavan, likh na sakkan qalmaan Hoo  
 Bahoo eh kalma mainu Pir parhaiaa, zaraa na raheeaan 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

**T**he 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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
ਅੰਦਰ ; andar	Esoteric being, spiritual being	کلمہ ; کالما ; kalma	Shahada, <i>Kalima at-Tayyibah</i>
کیل کردا ; kil kil kardaa	Created tumultuousness, restlessness or disturbance; does not let stay calm	عشق ; ایسک ; ishq	Ardent Divine love
سکھایا ; sikhaaiaa	Taught, trained	کلام ; کالماں ; kalmaan	Shahada, <i>Kalima at-Tayyibah</i>
چوداں طبق ; chaudaan tabaq	Fourteen realms; entire creation created by the command of 'Be!'	کلمے ; kalmey	Shahada, <i>Kalima at-Tayyibah</i>
ਦੇ ਅੰਦਰ ; de andar	Within it	قرآن ; بُرَان ; Quran	Holy Quran
کتاباں ; kitaabaan	Books; here it means all the Holy Books	علماء ; ایلماں ; ilmaan	Knowledge, learning
کانے ; kaanne	Reed, stem or reed-stalk used as pen for writing	کپکے ; کپ کے ; kapp ke	By cutting
قلم ; qalam	Pen; reed-pen	ਬناવਣ ; banaavan	To make, to create
لਿਖ ਨਾ ਸਕਣ ; likh na sakkan	Cannot write	قلماس ; کالماں ; qalmaan	Pens; reed-pens

ਇਹ ; eh	This	ਮੈਨੂ ; mainu	I, me, to me
ਪੀਰ ; Pir	Pir	ਪੜਾਇਆ ; parhaiaa	Taught, imparted the knowledge of
ਜ਼ਾਨ ਰਿਆਂ ; zaraa na raheeaan	Remained not even a bit of	ਅਲਮਾਂ ; almaan	Pain, anguish, grief, torment

## 17. Lit Darkness

الف  
ایہہ تن رب سچے دا حجرا، وچ پا فقیرا جھاتی ہو  
ناں کر منت خواج خضر دی، تیرے اندر آب حیاتی ہو  
شوق دا دیوا بال ہنیرے، مٹاں لبھی وست کھڑاتی ہو  
مرن تھیں آگے مر رہے باؤ، جنہاں حق دی رمز پچھاتی ہو

ਅਲਿਫ ਇਹ ਤਨ ਰੱਬ ਸਚੇ ਦਾ ਹੁਜਗਾ, ਵਿਚ ਪਾ ਫ਼ਕੀਰਾ ਝਾਤੀ ਹੂ  
ਨਾਂ ਕਰ ਮਿੰਨਤ ਖਵਾਜ ਖਿਜ਼ਰ ਦੀ, ਤੇਰੇ ਅੰਦਰ ਆਬ ਹਯਾਤੀ ਹੂ  
ਸੌਕ ਦਾ ਦੀਵਾ ਬਾਲ ਹਨੇਰੇ, ਮਤਾਂ ਲੱਭੀ ਵਸਤ ਖੜਾਤੀ ਹੂ  
ਮਰਨ ਥੀਂ ਅੱਗੇ ਮਰ ਰਹੇ ਬਾਹੂ<sup>(ਰਹ)</sup>, ਜਿਨ੍ਹਾਂ ਹੱਕ ਦੀ ਰਮਜ਼ ਪਛਾਤੀ ਹੂ

Alif Eh tann Rabb sachche da hujra, which 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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
ਇਹ ; ਇਹ ; eh	This	ਤਨੂੰ ; ਤਨ ; tann	Body
ਰੱਬ ; ਰੱਬ ; Rabb	God, Lord	ਸਾਚਿਆਦੇ ; ਸਾਚੇ ; sachche	True, truthful, real, pure
ਦਾ ; ਦਾ ; da	Of	ਹੁਜਰਾ ; ਹੁਜਰਾ ; hujra	Chamber
ਵਿਚ ; ਵਿਚ ; wich	In, inside, into	ਪਾਾ ; ਪਾਾ ; paa	Put
ਫਕੀਰਾ ; ਫਕੀਰਾ ; Fakiraa	Fakir	ਜਾਣੀ ; ਝਾਅਤੀ ; jhaatee	Look, glance, peep
ਨਾਾ ਕਰ ; ਨਾਾ ਕਰ ; naa kar	Do not	ਮਿੰਨਤ ; ਮਿੰਨਤ ; minnat	Entreaty
خواجہ خیزر ; Khwaaj Khizr	Khidr	ਦੀ ; ਦੀ ; dee	Of
تیرੇ ; ਤੇਰੇ ; tere	Your, yours	ਅੰਦਰ ; ਅੰਦਰ ; andar	Esoteric being, spiritual being
آب حیاتੀ ; aab hayaatee	Elixir, water of immortality	شوق ; ਸੌਕ ; shauq	Fondness, eager desire, liking, interest, eagerness, zest
دੀਵਾ ; ਦੀਵਾ ; deevaa	Lamp, light	ਬਾਲ ; ਬਾਲ ; baal	Light up
ہنرے ; ਹਨਰੇ ; hanere	Dark, darkness	ਮਤਾਾਂ ; ਮਤਾਾਂ ; mattaan	In case, just in case, lest
لੱਭੀ ; ਲੱਭੀ ; labbhee	Found	ਵਸਤੂ ; ਵਸਤੂ ; vast	Thing; something of value
کھਰਾਤੀ ; kharaatee	Lost	مرن تھیں اگے مار رہے ; ਬਿੰਡੋ ਮਰ ਰਹੇ ; marn theen agge mar rahe	A reference to the Hadith, “Die before death.”

جِنْهَانٌ ; جِنْهَانٍ ; jinhaan	Who	حُقْقٌ ; حُقْقٌ ; Haqq	Allah, Truth
رَمْزٌ ; رَمْزٌ ; ramz	Sign, hint; secret	پَچَاهَتٌ ; پَچَاهَتٌ ; pachhaatee	Recognized; known

## 18. Blissful Salat

الف

ایہہ تن رب سچے دا حجرا، دل کھڑیا باغ بھاراں ہو  
 وچے کوڑے وچے مصلے، وچ سجدے دیاں تھاراں ہو  
 وچے کعبہ وچے قبلہ، وچے اِلَّا اللہ پکاراں ہو  
 کامل مرشد ملیا بابُھو، اوہ آپے لیسی ساراں ہو

**ਅਲਿਫ** ਇਹ ਤਨ ਰੱਬ ਸਚੇ ਦਾ ਹੁਜਰਾ, ਦਿਲ ਖਿੜੀਆ ਬਾਗ ਬਹਾਰਾਂ ਹੁ  
 ਵਿੱਚੇ ਕੁਜੇ ਵਿੱਚੇ ਮੁਸੱਲੇ, ਵਿਚ ਸਜਦੇ ਦੀਆਂ ਥਾਰਾਂ ਹੁ  
 ਵਿੱਚੇ ਕਾਅਬਾ ਵਿੱਚੇ ਕਿਬਲਾ, ਵਿੱਚੇ ਇੱਲ-ਲੱਲਾ ਪੁਕਾਰਾਂ ਹੁ  
 ਕਾਮਿਲ ਮੁਰਸ਼ਦ ਮਿਲਿਆ ਬਾਹੂ<sup>(ر)</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’ (اِلَّا اللہ) 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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
ਇਹ ; ਇਹ ; eh	This	ਤਨੂੰ ; ਤਨੁੰ ; tann	Body
ਰੱਬ ; ਰੱਬ ; Rabb	God, Lord	ਸਾਚੇ ; ਸਾਚੇ ; sachche	True, truthful, real, pure
ਦਾ ; ਦਾ ; da	Of	ਹੁਜਰਾ ; ਹੁਜਰਾ ; hujra	Chamber
ਦਿਲ ; ਦਿਲ ; dil	Heart, inward	ਖਿੜੀਆ ; ਕਹੀਵਾਗ ਬਾਹਰਾਂ ; ਬਾਗ ਬਹਾਰਾਂ ; khireeaa baagh bahaaraan	Bloomed like a garden in spring; <i>figuratively</i> , happiness, joy
ਵਿੱਚੇ ; ਵਿੱਚੇ ; wichche	In, inside, into	ਕੂਜੇ ; ਕੂਜੇ ; kooze	Pot, small earthen cup, bowl
ਮੁਸਲੇ ; مُصلّى ; musalle	Prayer mats or rugs	ਵਿਚ ; ਵਿਚ ; wich	in, inside, into
سجّدے دیاں تھاراں ; ਦੀਆਂ ਥਾਰਾਂ ; sajde diyaan tharaan	Places of prostration	کਾਬਾ ; ਕਾਬਾ ; Kaaba	Kaaba
قبلہ ; قبلہ ; qiblah	Qiblah	اਲਾਲ ; ਇੱਲ-ਲੱਲਾ ; Illa-llah	“Only Allah”
پੁਕਾਰਾਂ ; pukaaraan	Call, proclaim	کਾਮਿਲ ; ਕਾਮਿਲ ; kamil	Perfect and accomplished
مرشد ; مُرشد ; Murshid	Spiritual guide	ਮਿਲਿਆ ; ਮਿਲਿਆ ; miliaa	Met; found
ਓਹ ; ਓਹ ; ooh	He	آਪے لੈਸੀ ; aape laisee	He himself will take
ਸਾਰਾਂ ; ਸਾਰਾਂ ; saaraan	Information, enquiry especially regarding health or well-being		

## 19. W orld is D ark and E mpty

الف  
 او جھر جھل تے ما رو بیلا، جتھے جالن اساڈی آئی ہو  
 جس کدھی نوں ڈھاہ ہمیشان، اوہ اج ڈھٹھی گل ڈھائی ہو  
 نیں جنہاں دے وہ سراندی، اوہ سکھ نہ سوندے راہی ہو  
 ریت تے پانی جتھے ہون اکٹھے باھو، اُتھے بنی نہ بمحبدی کائی ہو

اللیڈ  
 اੰਝੜ ਝੱਲ ਤੇ ਮਾਰੂ ਬੇਲਾ, ਜਿਥੇ ਜਾਲਣ ਅਸਾਡੀ ਆਈ ਹੂ  
 ਜਿਸ ਕੱਧੀ ਨੂੰ ਢਾਰ ਹਮੇਸ਼ਾਂ, ਉਹ ਅੱਜ ਢਠੀ ਕੱਲ੍ਹ ਢਾਈ ਹੂ  
 ਨੈਂ ਜਿਨ੍ਹਾਂ ਦੇ ਵਹੇ ਸਿਰਾਂਦੀ, ਉਹ ਸੁੱਖ ਨਾ ਸੌਂਦੇ ਰਾਹੀ ਹੂ  
 ਰੇਤ ਤੇ ਪਾਣੀ ਜਿੱਥੇ ਹੋਣ ਇਕੱਠੇ ਬਾਹੂ<sup>(۴)</sup>, ਓਥੇ ਬੰਨੀ ਨਾ ਬੱਝਦੀ ਕਾਈ ਹੂ

Alif      Aujhar jhall te maaroo belaa, jitthe jaalan asaadee aaee Hoo  
 Jis kaddhee noon dhaah hameshaan, ooh ajj dhatthee kal dhaaee 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

This 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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
ਾਊਜ਼ ; ਅੱਜ਼ਵ ; aujhar	Difficult to traverse forest; trackless wasteland	ਜੁਲ੍ਹ ; ਝੱਲ ; jhall	Dense forest
ਤੇ ; ਤੈ ; te	And	ਮਾਰੂ ; maaroo	Wilderness, wasteland
ਬੇਲਾ ; belaa	Forest of high grass, reeds and shrubbery along a riverbank	ਜਿਥੇ ; jitthe	Where
ਜਾਣ ; jaalan	Pass life or time	ਅਸਾਡੀ ; asaadee	Our
ਆਈ ; aaee	Came	ਜਿਸ ਕੱਧੀ ; jis kaddhee	The riverbank or shore
ਨੂੰ ; ਠੂੰ ; noon	At, to, on, for	ਢਾਹ ; dhaah	Collapsing (of riverbank into the river)
ਹਮੇਸ਼ਾ ; ਹਮੇਸ਼ਾਂ ; hameshaan	Always, forever	ਓਹ ; ooh	It
ਅੜ ; ਅੱਜ ; ajj	Now, today, this day	ਢਾਹੀ ; dhathee	Seen, observed
ਕਲ ; ਕੱਲ੍ਹ ; kal	Tomorrow	ਢਾਈ ; dhaaee	Make something fall or collapse
ਨੀਂ ; ਨੈਂ ; nein	River, stream	ਜਿਨ੍ਹਾਂ ਦੇ ; Jinhaan de	Whose
ਵਹੇ ; vahey	Flow	ਸਿਰਾਂਦੀ ; sirhaandee	Head side of the bed, under head
ਸੁਖ ; ਸੁੱਖ ; such	Comfort, ease	ਨਾ ; na	No, not
ਸਾਂਨਦੇ ; ਸੌਂਦੇ ; saonde	Sleep	ਰਾਹੀਂ ; raahee	Traveller, wayfarer

ریت ; رے ; ret	Sand	پانی ; pane	Water
جی ; جیخے ; jitthe	Where	ہون ; ہوئے ; hon	Be, become, occur, happen
اکٹھ ; ایکٹھے ; ikatthe	Combined	اٹھے ; utthe	There, at that place
بندی ; بمنی ; bannee	Boundary, border, ridge (dividing fields), bank	بجھدی ; bajhdee	To bind, build
کاے ; کاۓ ; kaaee	Any		

## 20. F raud P irs

الف

آپ نہ طالب ہیں کہیں دے، لوکاں نوں طالب کر دے ہو  
 چانون کھیپاں کر دے سیپاں، قهر اللہ توں ناہیں ڈردے ہو  
 عشق مجازی تلکن بازی، پیر اولے دھر دے ہو  
 اوہ شرمندے ہوسن باؤ، اندر روز حشر دے ہو

اللیڈنگ آپ نا تالب ہئن کھین دے، لئکاں نੂں تالب کر دے ہو  
 چاندھن بخپاں کر دے سے پاں، کھیر اੱਲا ٹੋں ناہیں ڈر دے ہو  
 ایسکا مਜاڑی تیلکا ٹن بآڑی، پئر اਵਲੇ پر دے ہو  
 ٹیہ سارمیندے ہے سان بآہو<sup>(ر)</sup>، اੰਦਰ ہے جا ہسرا دے ہو

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

To 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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
آپ ; ਆਪ ; aap	They, themselves	ਨਾ ; ਨਾ ; na	No, not
طالب ; ਤਾਲਬ ; talib	Seeker	ਹੈਨ ; ਹੈਨ ; hain	Are
کہیں دے ; kaheen de	Of anywhere or anyone	لوਕਾਂ ; ਲੋਕਾਂ ; lokaan	People
ਨੂੰ ; ਠੂੰ ; noon	At, to, on, for	کਰਦੇ ; ਕਰਦੇ ; karde	Do, make
چਾਨੂੰ ; ਚਾਨੂੰ ; chaavan	To pick up, to take away	ਖੇਪਾਂ, ਸੀਪਾਂ ; 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.
ਤਹਾਨੂੰ ; ਕਹਿਰ ਅੱਲਾ ; qahr Allah	Divine wrath		
ਤੋਂ ; ਤੋਂ ; tun	From		
ਜਿਵਾਂ ; ਨਾਹੀਂ ; naaheen	No, not		
ਡਰਦੇ ; ਡਰਦੇ ; dared	Fear		
ਈਸ਼ਕ ਮਜਾਜੀ ; ishq majaze	Metaphorical love	ਤਿਲਕਣ ਬਾਜੀ ; tilkan baazee	Game that is uncertain or risky
ਪੈਰ ; ਪੈਰ ; peyr	Foot	ਅਵਲੇ ; ਅਵਲੇ ; avalle	Here and there; <i>figuratively</i> , not straight, stagger
ਧਰਦੇ ; dharde	Step; put, place	ਓਹ ; ਓਹ ; ooh	Those, they, he

ਗੁਰਮੰਦੇ ; ਸ਼ਰਮਿੰਦੇ ; sharminde	Abashed, ashamed	ਹੋਸਨ ; hosan	Will be
ਦਾਤਾ, ਅੰਦਰ ਰੂਜ਼ਖ਼ਰ ; ਰੋਜ਼ ਹਸ਼ਰ ਦੇ ; andar roz hashar de	On the doomsday, on the day of judgement		

# 21. Fakir's Grave is Blessed

الف اندر وی ھوتے باہر وی ھو، بآھو کتھاں لبھیوے ھو  
سے ریاضتاں کرایاں توڑے، خون جگر دا پیوے ھو  
لکھ ہزار کتاباں پڑھ کے، دانشمند سدیوے ھو  
نام فقیر تہاندا بآھو، قبر جنیاں دی جیوے ھو

ਅਲਿੜ ਅੰਦਰ ਵੀ ਹੁ ਤੇ ਬਾਹਰ ਵੀ ਹੁ, ਬਾਹੁ<sup>(ਹ)</sup> ਕਿੱਥਾਂ ਲਭੀਵੇ ਹੁ  
ਸੈ ਰਿਆਜ਼ਤਾਂ ਕਰਾਹਾਂ ਤੋੜੇ, ਖੁਨ ਜਿਗਰ ਦਾ ਪੀਵੇ ਹੁ  
ਲੱਖ ਹਜ਼ਾਰ ਕਿਤਾਬਾਂ ਪੜ੍ਹ ਕੇ, ਦਾਨਸ਼ਮੰਦ ਸਦੀਵੇ ਹੁ  
ਨਾਮ ਫ਼ਕੀਰ ਤਿਨ੍ਹਾਂ ਦਾ ਬਾਹੁ<sup>(ਹ)</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 saddeeve 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* (ھو) and reveals about his reality at this stage. According to him, it is the stage of:

همه اوست در مغز و پوست

Meaning: Only the Divine Essence exists in the esoteric and the exoteric being.

Bahoo has been annihilated in *Hoo* (ਹੂ) to become *Hoo* (ਹੂ). The ascetics become exhausted with struggles of recitals and devotions but remain oblivious to the station of annihilation in *Hoo* (ਹੂ). 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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
ਅੰਦਰ; ਅੰਦਰ ; andar	Esoteric being, spiritual being	ਵੀ; ਵੀ ; vee	Also, too, as well
ਹੂ; ਹੂ ; Hoo	Divine Essence; <i>Ism-e-Allah Zaat</i>	ਤੇ; ਤੇ ; te	And
ਬਾਹਰ; ਬਾਹਰ ; baahar	Outside; physical being	ਕਿਥਾਨ; ਕਿਥਾਨ ; kithaan	From where, where
ਲਭੀਵੇ; ਲਭੀਵੇ ; labheeve	Found	ਸੈ; ਸੈ ; sey	Hundred; numerous
ਰਿਆਜ਼ਾਂ; ਰਿਆਜ਼ਾਂ ; riaazataan	Worships, meditation, devotions, austerities, penances	ਕਰਾਹਾਂ; ਕਰਾਹਾਂ ; karaahaan	By doing (repeatedly)
ਤੋਰੇ; ਤੋਰੇ ; torey	Although, though, however, even if	ਖੂਨ ج਼ਰੂਰੀ ਪੀਵੇ ; ਖੂਨ ਜ਼ਰੂਰੀ ਪੀਵੇ	Arduous labour, endure labour, take trouble
ਲੱਖ ਹਜ਼ਾਰ ; lakh hazaar	Hundred thousand; numerous, countless	ਕਿਤਾਬਾਂ; ਕਿਤਾਬਾਂ ; kitaabaan	Books
ਪੜ੍ਹ ਕੇ; ਪੜ੍ਹ ਕੇ ; parh ke	After reading	ਦਾਨਿਸ਼ਮਦ ; daanishmand	Wise, prudent, intelligent, intellectual, a wise person

سَدِيْعَہ; سَدِیْدے; sadeeve	Called, claim	نَام; nām; nam	Name
فَقِير; فَقِیر; Fakir	Fakir	تِنْهَا نَمَاء; tinhaanda	Their
قَبْر; قَبْر; qabar	Grave, tomb	جِنْهَاانَ دِی; jinhaan dee	Whose
جَیْوَہ; جَیْوَے; jeeve	Live		

### Note:

In the second verse of this quatrain, the word used is یہی / vee that means also, too or as well. It is the correct one. However, many scripts instead had the word بھی / bhe which is the Urdu meaning of the former word. It also means ‘also or too’.

## 22. Complete Submission

الف  
 اللہ چنے دی بوئی، میرے من وچ مرشد لاندا ہو  
 جس گت اُتے سوہنا راضی ہوندا، اوہو گت سکھاندا ہو  
 ہر دم یاد رکھے ہر ولے، آپ اُٹھاندا بھاندا ہو  
 آپ سمجھ سمجھیندا باھو، آپے آپ بن جاندا ہو

اللہ چنے دی بوئی، میرے من وچ مرشد لاندا ہو  
 جس گت اُتے سوہنا راضی ہوندا، اوہو گت سکھاندا ہو  
 ہر دم یاد رکھے ہر ولے، آپ اُٹھاندا بھاندا ہو  
 آپ سمجھ سمجھیندا باھو، آپے آپ بن جاندا ہو

Alif Allah chambe dee bootee, mere mann wich Murshid laandaa Hoo  
 Jis gatt utte sohnaa raazee honda, 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

The 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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
الله ; اَللّٰہ ; ॥لِلٰہ ॥ ; Alif Allah	Allah; <i>Ism-e-Allah Zaat</i>	چمبے ; Chambe	Jasmine
دی ; دی ; dee	Of	بوتی ; Booti ; bootee	Sapling, young plant; seedling
مرے ; مेरے ; mere	Mine, my	ਮਨ ; Mann	Inward; like heart is to body, inward is to soul.
ویں ; ویس ; wich	In, inside, into	مرشد ; Murshid	Spiritual guide
لاندا ; laandaa	Plants, sows	ਜیس ; jis	Which, that
گات ; gatt	State, condition	عَتَّا ; Utta	On, upon
سوہنਾ ; سੋਹਣਾ ; sohnaa	Dear, beloved	رااضی ہوندا ; Raazee hondaa	Is happy, contented or well-pleased
وہ ; اوہ ; oho	The very same, the same	سਖਾਂਦਾ ; Sikhaandaa	Teaches, trains, instructs
ہر دਮ ; har dam	With every breath; each moment	یاد ; Yaad	Remember
رکھے ; rakhe	Keeps	ہر ਵੇਲੇ ; har wele	All the time
آپ ; آپ ; aap	Oneself, honorific for you or thou, I myself, you yourself, yourselves and so on.	اٹھاندا ; Uthaandaa	To assist or make someone stand
ਬਹਾਂਦਾ ; bahaandaa	To assist or make someone sit	ਸਮਝੀਨਦਾ ; Samjhendaa	To impart knowledge, understanding, intellect
آپے آپ ; aape aap	Oneself, one's own self	ਬਣ ਜਾਂਦਾ ; ban jaandaa	Becomes

## 23. Kaaba of Inward

ب

بَاھُوٰ باغ بھاراں کھریاں، نرگس ناز شرم دا ھو  
 دل وچ کعبہ صحی کیتوسے، پاکوں پاک پرم دا ھو  
 طالب طلب طواف تمامی، حب حضور حرم دا ھو  
 گیا حجاب تھیوسے حاجی بَاھُوٰ، جداں بخشیوس راہ کرم دا ھو

ਬ

ਬَاھُو<sup>(ر)</sup> باغ بھاراں خیڑੀਆਂ، ਨਰਗਸ ਨਾਜ਼ ਸਰਮ ਦਾ ਹੁ  
 ਦਿਲ ਵਿਚ ਕਾਅਬਾ ਸਹੀ ਕੀਤੇਸੇ, ਪਾਕੋਂ ਪਾਕ ਪਰਮ ਦਾ ਹੁ  
 ਤਾਲਬ ਤਲਬ ਤੁਆਫ਼ ਤਮਾਮੀ, ਹੁੱਬ ਹਜ਼ੂਰ ਹਰਮ ਦਾ ਹੁ  
 ਗਿਆ ਹਿਜਾਬ ਥੀਓਸੇ ਹਾਜ਼ੀ ਬਾਹੂ<sup>(ر)</sup>, ਜਦਾਂ ਬਖਸ਼ਿਓਸ ਰਾਹ ਕਰਮ ਦਾ ਹੁ

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 theeoise 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 کھریاں ; بارا ; باراں ; باراں ਬھاراں خیڑیਆں ; baagh bahaaraan khiriaan	Garden bloomed or blossomed; <i>figuratively</i> , happiness, joy	نرگس ; نرگاس ; nargis	Narcissus
ناز ; ناٹ ; naaz	Pride, grace	شرام ; شرم ; sharam	Bashfulness, shyness, modesty
دا ; دا ; da	Of	دil ; دل ; dil	Heart, inward
وچ ; ویچ ; wich	In, inside, into	کعبہ ; کعبا ; Kaaba	Kaaba
سھی کیتھے ; سھی کیتھے ; sahee keetose	Did right; corrected	پاکون پاک ; paakon paak	Sacred, holy; pure, clean, virtuous
پرم ; پرم ; param	Love	طالب ; طالب ; taalab	Seeker, desirous
طلب ; طلب ; talab	Desire, wish	طواف ; طواف ; tawaaf	Circumambulation, moving around in circle
تمامی ; tamaamee	All, whole, entire, total, complete	حب ; ہب ; hubb	Love
حضور ; حضور ; huzoor	Huzoor; here it means Allah, God	حرام ; هرمت ; Haram	Divine Sanctuary
گیاجاب ; گیا جاب ; giaa hijab	Veil lifted	تحصیل ; ہیلیسیل ; theeoise	Became
Hajj ; ہاجی ; haji	Haji: one who has been on pilgrimage or hajj	جداں ; جداں ; jadaan	When
بخسیوس ; بخسیوس ; bakhshios	Bestowed, blessed, conferred	راہ کرم دا ; راہ کرم دا ; raah karam da	Path of mercy, compassion and favour

24. Shaikh Abdul Qadir Jilani

ب بغداد شہر دی کیا نشانی، اچیاں لمیاں چیراں ہو  
تن من میرا پرزاے پرزاے، جیوں درزی دیاں لیراں ہو  
اینہاں لیراں دی گل کفنا پا کے، رساں سنگ فقیراں ہو  
بغداد شہر دے ٹکڑے منگاں بآھو، تے کرساں میراں میراں ہو

ਬੇ ਬਗਦਾਦ ਸ਼ਹਿਰ ਦੀ ਕਿਆ ਨਿਸ਼ਾਨੀ, ਉੱਚੀਆਂ ਲੰਮੀਆਂ ਚੀਰਾਂ ਹੁ  
 ਤਨ ਮਨ ਮੇਰਾ ਪੁਰਜ਼ੇ ਪੁਰਜ਼ੇ, ਜਿਓਂ ਦਰਜ਼ੀ ਦੀਆਂ ਲੀਰਾਂ ਹੁ  
 ਇਨ੍ਹਾਂ ਲੀਰਾਂ ਦੀ ਗਲ ਕਫ਼ਨੀ ਪਾ ਕੇ, ਰਲਸਾਂ ਸੰਗ ਫ਼ਕੀਰਾਂ ਹੁ  
 ਬਗਦਾਦ ਸ਼ਹਿਰ ਦੇ ਟੁਕੜੇ ਮੰਗਸਾਂ ਬਾਹੁ<sup>(ਰਹ)</sup>, ਤੇ ਕਰਸਾਂ ਮੀਰਾਂ<sup>(ਰਜ਼)</sup> ਮੀਰਾਂ<sup>(ਰਜ਼)</sup> ਹੁ

Be      Baghdad shaihar dee kiaa nishaanee, uchcheean 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**

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
بَغْدَادِ شَهْرٍ ; بَغْدَادِ شَهْرٍ ; Baghdad shaihar	The city of Baghdad. The tomb of Ghawth al-Azam Shaikh Abdul Qadir Jilani is there	دੀ ; دੀ ; dee	Of
کیا ; کیا ; kiaa	What	نیشاانی ; نیشاانی ; nishaanee	Sign, symbol, mark, identification; memorial
اُچیاں لیاں چیراں ; اُچیاں لیاں چیراں ; uchcheean lammeeaan cheeraan	Long and complex intertwined lanes and alleys; gaping gashes	تَن ; تَن ; tann	Body
مَن ; مَن ; mann	Inward; like heart is to body, inward is to soul.	مِرَا ; مِرَا ; mera	My, mine
پُرزوے پُرزوے پُرزوے ; purze purze	Pieces	جیوں ; جیوں ; jion	Like that, as, in the manner of
دارزی ; دارزی ; darzee	Tailor	دیاں ; دیاں ; diyaan	Of
لیراں ; لیراں ; leeraan	A longish strip of cloth, rag, shred	ایناں ; اینہاں ; enhaan	These
گل ; گل ; gal	Neck	کفنی ; کفنی ; kafanee	Shroud
پا کے ; پا کے ; paa ke	After wearing	رالسان ; رالسان ; ralsan	Join
سُنگ ; سُنگ ; sang	Along with, together	فکیراں ; فکیراں ; Fakiraan	Fakirs
، ، دے ; de	Of	ٹوکرے ; ٹوکرے ; tukre	Pieces, morsels

ਮੰਗ ; ਮੰਗਸਾਂ ;  
mangsaan

Beg, ask for,  
demand, request

ੴ ; ੳ ; te

And; then

ਕਰਸਾਂ ; ਕਰਸਾਂ ;  
karsaan

Will do

میراں میراں ; میراں<sup>(ر)</sup>  
میراں<sup>(ر)</sup> ; Miraan  
Miraan

Leader: A title of  
Ghawth al-Azam  
Shaikh Abdul Qadir  
Jilani

## 25. Love for Shaikh Abdul Qadir Jilani

ب بگداد شریف ونج کراہاں، سودا نے کیتوسے ھو  
 رتی عقل دی دے کراہاں، بھار غماندا گھدوسے ھو  
 بھار بھریرا منزل چوکھیری، اوڑک ونج پہنیوسے ھو  
 ذات صفات صحی کیتوسے باھو، تاں جمال لدھوسرے ھو

ਬے بگداں مسراں دل کراہاں، مسدا نے کیڈے مسے ہو  
 رتی اکلاں دی دے کراہاں، بھار گماں دا یڈے مسے ہو  
 بھار بھریرا میں جیل چوکھیری، اورک ونج پھاتیڈے مسے ہو  
 جات سیفاں مسہی کیڈے مسے باہو<sup>(۱)</sup>، تاں جماں لڈھوسرے ہو

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

بغداد شریف ; بَغْدَاد شَرِيفٌ ; بَغْدَاد سُرِيْفٌ ; Baghdad shareef

رٰتٰ ; رٰتٰ ; ratti

دے کرائاں ; دے کرائاں ; de karaahaan

گاماں دا ;  
ghamaan daa

بھیرا ; بَهِيرَةٌ ;  
bhareera

چوکھری ;  
chaukheree

پہنچیوے ; پَهْنِچِيَوَهُ ;  
pahuteose

### English

The noble Baghdad:  
the city of Ghawth  
al-Azam Shaikh  
Abdul Qadir Jilani.  
Words like noble or  
esteemed (*shareef*)  
are often added  
with the cities of  
Saints

Small red and black  
seed of abrus  
precatorius used as  
small weight by  
goldsmiths and  
jewellers, weighing  
about 122  
milligrams; a small  
quantity

By giving

Of sorrows, griefs,  
woes; sadness

Heavy, weighty;  
burdened; loaded,  
laden

More, much

Reached

### Shahmukhi, Gurmukhi & Transliteration

وَنْجَ كَرَاهَاَنْ ;  
وَنْجَ كَرَاهَاَنْ ;  
vanj karaahaan

سُودَاءَ نَكِيْتَهُ ;  
سُودَاءَ نَكِيْتَهُ ;  
saudaa ne keetose

عقل ; عَقْلٌ ;  
عقل ; عَقْلٌ ;  
aqal

دی ; دَيْ ; dee

بھار ; بَهَارٌ ; bhaar

غِيدُوسَ ; غِيدُوسَ ;  
غِيدُوسَ ; غِيدُوسَ ;  
ghidose

مَنْزِلٌ ; مَنْزِلٌ ; manzil

ورَكْ ; وَرَكْ ; orrak

زاٹ ; زَاتٌ ; Zaat

### English

By going

Did a new bargain,  
purchase or trade

Intelligence,  
intellect, wit,  
wisdom

Of

Weight, load,  
burden; *figurative  
usage*  
responsibility,  
obligation, onus

Took, got, obtained

Destination, goal

The end, extreme

Divine Essence

صفات ; سیفات ; sifaat	Divine attributes	صحی کیتوے ; مہری کیٹے مے ; sahee keetose	Correctly understood the reality; did right
تاں ; تاں ; taan	Then	جمال ; جمال ; jamaal	Beauty, elegance, radiance
لادھوے ; لادھوے ; laddhose	We have attained or achieved		

## 26. Divine Presence

ب

باجھ حضوری نہیں منظوری، توڑے پڑھن بانگ صلاتاں ہو  
 روزے نفل نماز گزارن، توڑے جاگن ساریاں راتاں ہو  
 باجھوں قلب حضور نہ ہوئے، توڑے کڈھن سے زکاتاں ہو  
 باجھ فنا رب حاصل ناہیں بآھو، ناں تاثیر جماعتاں ہو

ਬ

ਬاٹھ ہجھری نہیں مانچھری، تੇੜੇ ਪੜ੍ਹਨ ਬਾਂਗ ਸਲਾਤਾਂ ਹੁ  
 ਰੋਜ਼ੇ ਨਫਲ ਨਮਾਜ਼ ਗੁਜ਼ਾਰਨ, ਤੇੜੇ ਜਾਗਣ ਸਾਰੀਆਂ ਰਾਤਾਂ ਹੁ  
 ਬਾਝੋਂ ਕਲਬ ਹਜ਼ੁਰ ਨਾ ਹੋਵੇ, ਤੇੜੇ ਕੱਢਣ ਸੈ ਜ਼ਕਾਤਾਂ ਹੁ  
 ਬਾਝ ਫ਼ਨਾਹ ਰੱਬ ਹਾਸਲ ਨਾਹੀਂ ਬਾਹੂ<sup>(۴)</sup>, ਨਾਂ ਤਾਸੀਰ ਜਮਾਤਾਂ ਹੁ

Be

Baajh huzooree naheen manzooree, torej parhhan baang salaataan Hoo  
 Roze nafal namaz guzaaran, torej jaagan saareeaan raataan Hoo  
 Baajhon qalb huzoor na hove, torej 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:

لَا صَلَاةٌ لَا 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>
ਬਾਝ ; ਬਾਝ ; baajh	Without, besides	حضوری ; ਹਜੂਰੀ ; huzooree	Presence: Esoteric presence in the court of Allah
ਨਹੀਂ ; ਨਹੀਂ ; naheen	No, not	منظوري ; ਮਨਜ਼ੂਰੀ ; manzooree	Approval; acceptance, permission
ਤੋਰੇ ; ਤੋਰੇ ; torey	Although, though, however, even if	ਪ੍ਰਚੰਨ ; ਪੜ੍ਹਨ ; parhhan	Read, recite
ਬਾਂਗ ; ਬਾਂਗ ; baang	Adhan: Muslim call to prayer	صلاتਾਂ ; ਸਲਾਤਾਂ ; salaataan	Salat, namaz, prayers
ਰੋਜ਼ ; ਰੋਜ਼ ; roze	Fast, fasting	نਫਲ ; ਨਫਲ ; nafal	Voluntary salat
ਨਮਾਜ਼ ; ਨਮਾਜ਼ ; namaz	Salat, namaz, prayer	گزارਨ ; ਗੁਜਾਰਨ ; guzaaran	Spend; perform
ਜਾਗਣ ; ਜਾਗਣ ; jaagan	Awake, wake, wake up, awaken, rise from sleep	ساریاں ; ਸਾਰੀਆਂ ; saareeaan	All
ਰਾਤਾਂ ; ਰਾਤਾਂ ; raataan	Nights	ਬਾਝੋਂ ; ਬਾਝੋਂ ; baajhon	Without
قلب ; ਕਲਬ ; qalb	Inward	حضور ; ਹਜੂਰ ; huzoor	Presence
ਨਾ ; ਨਾ ; na	No, not	ਹੋਵੇ ; ਹੋਵੇ ; hove	Become
ਕਢਣ ; ਕੱਢਣ ; kadhan	Deduct, subtract; give away	ਦੂਜੇ ; ਸੈ ; sey	Hundred; numerous

زکات ; جکاتاں ; zakaataan	Zakat	فنا ; فنہاہ ; fana	Fana, annihilation
رب ; ربہ ; Rabb	God, Lord	حاصل ; حاصل ; haasil	Obtained, acquired; here used for reached
نہیں ; ناہیں ; naaheen	No, not, neither	نہ ; ناہیں ; naa	No, not, nor
تاثیر ; تاسیر ; taaseer	Effect, influence, efficacy	جماعت ; جماعتاں ; jamaataan	Congregation

## 27. Respect Honourable Men

بے ادب ناں سار ادب دی، گئے ادب توں وانجے ہو  
 جیہڑے ہون مٹی دے بھانڈے، کدی نہ ہوندے کانجے ہو  
 جیہڑے مڈھ قدیم دے کھیرے، کدی نہ ہوندے رانجھے ہو  
 جیں دل حضور نہ منگیا باؤھو، گئے دوہیں جہانیں وانجے ہو

ਬے

ਬے ادب ناں سار ادب دی، گائے ادب توں وانجے ہو  
 جیہڑے ہون مٹی دے بھانڈے، کسی نا ہوندے کانجے ہو  
 جیہڑے مڈھ قدیم دے کھیرے، کسی نا ہوندے رانجھے ہو  
 جیں دل حضور نہ منگیا باؤھو، گائے دوہیں جہانیں وانجے ہو

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>
ਬੇਅਦਬਾਂ ; be-adbaan	Mannerless, rude, impolite, disrespectful	ਨਾਂ ; naa	No, not
ਸਾਰ ; saar	Awareness; information	ਅਦਬ ; adab	Respect, regard, courtesy, politeness, deference
ਦੀ ; dee	Of	ਗੈਏ ਅਦਬਾਂ ਤੋਂ ਵਾਂਜੇ ; gae adbaan tun vaanje	Remained unfortunate and deprived because of being mannerless, rude, impolite or disrespectful
ਜੀਹੇ ; jehre	Who	ਮਿੱਟੀ ਦੇ ਭਾਂਡੇ ; mittee de bhaande	Pots of clay
ਹੋਣ ; hon	Be	ਕਾਂਜੇ ; kaanje	Crystal or glass utensils
ਕਦੀ ਨਹੋਂਦੇ ; ਕਦੀ ਨਾ ਹੁੰਦੇ ; kadee na honde	Never become	ਖੜ੍ਹੇ ; kherhe	Cruel, callous; unfortunate
ਮੁੱਢ ਕਦੀਮ ; mudh qadeem	Ancient times, remote past, antiquity	ਜੈਂ ; Jain	Who; if
ਰਾਂਝੇ ; ranjhe	Fortunate, blessed	ਹੁਜੂਰ ; Huzoor	Divine presence
ਦਿਲ ; dil	Heart, inward	ਦੋਹੀਂ ਜਹਾਨੀ ; doheen jahaanee	Both the world and the hereafter
ਮੰਗਿਆ ; mangiaa	Asked, implored		
ਵਾਂਜੇ ; vaanje	Without, devoid of, lacking, deprived		

## 28. Fame

ب

بزرگی نوں گھت وہن لوڑھائے، کرئے رج مکالا ہو  
 لَا إِلَهَ إِلَّا گل گھناں مڑھیا، مذہب کی لگدا سالا ہو  
 إِلَّا إِلَهَ گھر میرے آیا، جیں آن اٹھایا پالا ہو  
 اساں بھر پیالا خضروں پیتا بآھو، آب حیاتی والا ہو

ਬ

بਜُورگی ਨੂੰ ਘੱਤ ਵਹਿਣ ਲੋੜਾਈਏ, ਕਰੀਏ ਰੱਜ ਮੁਕਾਲਾ ਹੁ  
 ਲਾ ਇੱਲਾਹਾ ਗਲ ਗਹਿਣਾ ਮੜਿਆ, ਮਜ਼ਬ ਕੀ ਲਗਦਾ ਸਾਲਾ ਹੁ  
 ਇੱਲ-ਲੱਲਾ ਘਰ ਮੇਰੇ ਆਇਆ, ਜੇਂ ਆਣ ਉਠਾਇਆ ਪਾਲਾ ਹੁ  
 ਅਸਾਂ ਭਰ ਪਿਆਲਾ ਖਿਜ਼ਰੋਂ ਪੀਤਾ ਬਾਹੂ<sup>(ر)</sup>, ਆਬ ਹਯਾਤੀ ਵਾਲਾ ਹੁ

Be

Buzurgee noon ghatt vaihan lurhhaaeye, kareeye raff mukaalaa Hoo  
 Laa-Ilaaha gal gaihnaa marhiaa, mazhab kee lagdaa saalaa Hoo  
 Il-Lallah ghar mere aaiaa, jain aan uthaaiaa 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 (الله)’ has unveiled upon me, I have no connection with any sect or school of thought.

The reality of ‘only Allah (الله)’ 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>
ਭੁਗੀ ; ਬਜ਼ੁਰਗੀ ; buzurgee	Nobleness, respectability, exaltation, greatness	ਨੂੰ ; ਨੂੰ ; noon	At, to, on, for
ਘੱਤ ; ਘੱਤ ; ghatt	To throw and leave	ਵਾਹਿਣ ; vaihan	Stream or river course
ਲੁਹਾਈ ; ਲੋੜਾਈ ; lurhhaaeye	Throw into stream or rivulet	ਕਰੀਏ ; kareeye	Do
ਰੱਜ ; ਰੱਜ ; rajj	Plenty; to heart's content	ਮੁਕਾਲਾ ; mukaalaa	Disgrace, ignominy, shame
ਲਾਇਲਾਹਾ ; Laa-Ilaaha	There is no (other) God	ਗੱਲ ; ਗਲ ; gal	Neck
ਗਿਨਾ ; ਗਹਿਣਾ ; gaihnaa	Ornament, piece of jewellery	ਮਰਹਿਆ ; marhiaa	Wear; bezewel
ਮਝਬ ; ਮਝਬ ; mazhab	Religion, creed, faith, belief	ਕੀ ਲਗਦਾ ਸਾਲਾ ; kee lagdaa saalaa	literally slang; <i>figuratively</i> , it means not bothered by something or someone
ਈਲ-ਲਲਾਹ ; Il- Lallah	Only Allah	ਘਰ ; ਘਰ ; ghar	Home, house
ਮੇਰੇ ; ਮੇਰੇ ; mere	Mine, my	ਆਇਆ ; aaiaa	Came
ਜੈਂ ; ਜੈਂ ; jain	Who	ਅਨ੍ਨ ; ਆਣ ; aan	After coming
ਉਥਾਇਆ ; uthaaiaa	Carried, picked up; removed	ਪਾਲਾ ; paalaa	Cold, fear

اَسَان ; اَسَانْ ; asaan	We	بُرْ ; بُرْ ; bhar	Fill, fill in, fill up, to fill
پِیالاً ; پِیالاً ; piaalaa	Cup, mug, goblet	خَضْرُونْ ; خِيزْرَونْ ; Khizron	From Khidr
پِيَتَهْ ; پِيَتَهْ ; peetaa	Drank	آَبْ حَيَاَتِي، وَالْوَالَّا ; آَبْ حَيَاَتِي، وَالْوَالَّا ; aab hayaatee waalaa	Elixir, water of immortality

## 29. The Holy Prophet

ب بِسْمِ اللّٰهِ اِسْمُ اَللّٰهِ دَا، اِيْهٗ وَيٰ گھنٰاں بھارا ہُو  
 نال شفاعت سرورِ عالم، چھٹھی عالم سارا ہُو  
 حدول بے حد درود نبیٰ نوں، جیندا ایدھ پسara ہُو  
 میں قربان تھاں توں باھو، جنھاں ملیا نبیٰ سوہارا ہُو

ਬے بیسمیللاہ ایسماں اੱਲਾ ਦਾ, ਇਹ ਵੀ ਗਹਿਣਾਂ ਭਾਰਾ ਹੁ  
 ਨਾਲ ਸਫ਼ਾਇਤ ਸਰਵਰਿ-ਏ ਆਲਮ<sup>(۱)</sup>, ਛੁਟਸੀ ਆਲਮ ਸਾਰਾ ਹੁ  
 ਹੱਦੋਂ ਬੇਹਦ ਦਰੂਦ ਨਬੀ<sup>(۲)</sup> ਨੂੰ, ਜੀਂਦਾ ਐਡ ਪਸਾਰਾ ਹੁ  
 ਮੈਂ ਕੁਰਬਾਨ ਤਿਨ੍ਹਾਂ ਤੋਂ ਬਾਹੂ<sup>(੩)</sup>, ਜਿਨ੍ਹਾਂ ਮਿਲਿਆ ਨਬੀ<sup>(۴)</sup> ਸੇਹਾਰਾ 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 tinhaa 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

*Ism-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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
بِسْمِ اللّٰهِ ; بਿਸ਼ਮਿੱਲਾ ; Bismillah	Bismillah: In the name of Allah	اِسْمُ اللّٰہِ ; ਇਸਮ ਅੱਲਾ ; Ism Allah	<i>Ism-e-Allah Zaat;</i> name of Allah
ਦਾ ; da	Of	ਏ ; ਇਹ ; eh	This
ਵੀ ; ਵੀ ; vee	Also, too, as well	ਗੱਹਨਾਂ ; ਗਹਿਣਾਂ ; gaihnaa	Ornament, piece of jewellery
ਬਾਰਾ ; ਭਾਰਾ ; bhaaraa	Heavy, massive	ਨਾਲ ; naal	With, due to, by the
شفاعت ; سਫ਼اعਤ ; shafaat	Intercession	سਰਵਰِ عالم ; ਸਰਵਰਾਈ-ਏ ਆਲਮ <sup>(ؐ)</sup> ; Sarwar-e- Aalam	Chief of the universe, the Holy Prophet
چੁਟੀ ; ਛੁਟਸੀ ; chutsee	Will be relieved	عَالَمٌ ; ਆਲਮ ; aalam	The universe, world
ਸਾਰਾ ; ਸਾਰਾ ; saaraa	All, entire, total	بَعْدَ حَدُونٍ بِهِ ; ਹੋਂਦੇ ਬੇਹਦ ; hadoon be-had	Unlimited, limitless, boundless, endless
ਦਰੂਦ ; ਦਰੂਦ ; darood	Supplication and veneration for Prophet Mohammad	نَبِيٌّ ; ਨਬੀ <sup>(ؐ)</sup> ; Nabi	The Holy Prophet
noon ; نੂں ; noon	At, to, on, for	ਜੰਦਾ ; ਜੀਂਦਾ ; jeinda	Whose
ਏਡ ; ਏਡ ; aad	A lot	ਪਸਾਰਾ ; ਪਸਾਰਾ ; pasaaraa	Expanse, spread; greatness, grandeur
ਮੈਂ ; مੈਂ ; main	I	قُرْبَانٌ ; ਕੁਰਬਾਨ ; qurbaan	Sacrifice
تھاں توں ; تینھاں توں ; tinhaan tun	On them, on those	ਜਿਨ੍ਹਾਂ ; جਿਨ੍ਹਾਂ ; jinhaan	Who
ਮਿਲਿਆ ; miliaa	Met; found	ਸੋਹਾਰਾ ; ਸੋਹਾਰਾ ; sohaaraa	Man of greatness, blessing and mercy

## 30. My Homeland

ب

بنھ چلایا طرف زمین دے، عرشوں فرش ٹکایا ھو  
 گھر تھیں ملیا دیس نکالا، اساں لکھیا جھولی پایا ھو  
 رہ نی دنیاں نہ کر جھیرا، سادا آگے دل گھبرایا ھو  
 اسیں پردیسی سادا وطن دوراڑھا، بامھو دم دم غم سوایا ھو

ਬ

ਬੰਨ੍ਹ ਚਲਾਇਆ ਤਰਫ ਜ਼ਮੀਨ ਦੇ, ਅਰਸੋਂ ਫਰਸ਼ ਟਿਕਾਇਆ ਹੁ  
 ਘਰ ਥੀਂ ਮਿਲਿਆ ਦੇਸ ਨਿਕਾਲਾ, ਅਸਾਂ ਲਿਖਿਆ ਝੇਲੀ ਪਾਇਆ ਹੁ  
 ਰਹਿ ਨੀ ਦੁਨੀਆਂ ਨਾ ਕਰ ਝੇੜਾ, ਸਾਡਾ ਅੱਗੇ ਦਿਲ ਘਬਰਾਇਆ ਹੁ  
 ਅਸੀਂ ਪਰਦੇਸੀ ਸਾਡਾ ਵਤਨ ਦੁਰਾਢਾ, ਬਾਹੂ<sup>(ਹ)</sup> ਦਮ ਦਮ ਗਮ ਸਵਾਇਆ ਹੁ

Be      Banh chalaiaa tarf zameen de, arshon farsh tikaaiiaa Hoo  
 Ghar theen miliaa des nikaalaa, asaan likhiaa jholee paaiaa Hoo  
 Reh nee duneeaa na kar jherraa, 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	ਤਰਫ ਜ਼ਮੀਨ, ਦੇ ; tarf zameen de	On earth
ਅਰਸੋਂ ; arshon	Heavens, skies	ਫਰਸ਼ ; farsh	Floor, earth
ਟਿਕਾਇਆ ; tikaaiaa	Placed; made stable	ਘਰ ; ghar	Home, house; here it means the realm of Divinity ( <i>alam al-Lahoot</i> )
ਥੈਨ ; ਥੀਂ ; theen	From	ਮਿਲਿਆ ; miliaa	Got
ਦੇਸ ਨਿਕਾਲਾ ; des nikaalaa	Exile, banish	ਅਸਾਂ ; asaan	We
ਲਿਖਿਆ ; likhiaa	That was written, destined	جھੁਲੀ ; jholee	Lap; beggar's bag; portion of shirt or head cloth spread to receive something
ਪਾਇਆ ; paaiaa	Received	ਦੁਨੀਆ ; reh nee duneeaa	Leave me alone O world; do not chase me world
ਜ਼ਹੜਾ ; ਨਾ ਕਰ ਝੇੜਾ ; na kar jherraa	Do not fight	ਸਾਡਾ ; saadaa	Our, ours
ਅਗੇ ਦਿਲ ਘਬਰਾਇਆ ; agge dil ghabraaiaa	Already feeling uneasy	ਅਸੀਂ ; aseen	We
ਵਤਨ ; watan	Homeland; country; here it means the realm of Divinity ( <i>alam al-Lahoot</i> )	ਪਰਦੇਸੀ ; pardesee	Stranger; foreigner
		ਦੁਰਾਢਾ ; duraadhaa	Very far

ਦਮ ; ਦਮ ; dam dam	With every breath; every moment	ਗਮ ; ਗਮ ; gham	Sorrow, grief, sadness, woe
ਸਵਾਇਆ ; savaaiaa	Greater than before		

## 31. Read Alif

ب

ب ت پڑھ کے فاضل ہوئے، یک حرف نہ پڑھیا کئے ہو  
 جیس پڑھیا تین شوہ نہ لدھا، جاں پڑھیا کجھ تیسے ہو  
 چوداں طبق کرن رُشنائی، انھیاں کجھ نہ دیسے ہو  
 باجھ وصال اللہ دے بامُو، سبھ کہانیاں قیسے ہو

ਬے

ਬے تے پڑھ کے ڈاٹھاں ہوئے، ہیک ہر ڈن نا پڑھیا کیسے ہو  
 جئے پڑھیا ڈئے مسے ہو نا لئے یا، جاں پڑھیا کوڑھ تیسے ہو  
 چُندیاں ڈباک کرناں رُسناہی، اُنھیاں کوڑھ نا دیسے ہو  
 باجھ ویساں اُنلا دے بامُو<sup>(ر)</sup>، سبھ کہانیاں کیسے ہو

Be

Be te parh ke faazil hoe, hik harf na parhiaa kisse Hoo  
 Jain parhiaa teyn Shauh na laddhaa, jaan parhiaa kujh tissee 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

The 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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
بٰت ; 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> .	کھڑ ; پڑ کے ; parh ke	Having Read, after reading
ھے ; ہے ; hoe	Became	فاضل ; فاضل ; faazil	A proficient scholar
نہ ; نا ; na	No, not	ہک حرف ; hik harf ; hik harf	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>
پارھیا ; پارھیاا ; parhiaa	Read	کسی ; کسی ; kisse	Someone, anyone, any
جیں ; جئیں ; jain	Who; if	تینیں ; تینیں ; teyn	He, him
شوہ ; شوہ ; Shauh	Beloved; King; Allah Almighty	لادھا ; لادھا ; laddhaa	Found
جان ; جان ; jaan	If	کوچھ ; کوچھ ; kujh	Some, somewhat, a little
تیسے ; تیسے ; tisse	Him	چھوڑاں طبق ; چھوڑاں طبق ; chaudaan tabaq	Fourteen realms; entire creation created by the command of 'Be!'
کرنا ; کرنا ; karan رعنائی ; karan rushnaaee	Light up	انھیاں ; انھیاں ; annhiaan	Blind
کوچھ نہ ; کوچھ نا ; kujh na	Nothing	دیسے ; دیسے ; disse	Seen, beheld

باجھ ; بآجھ ; baajh	Without, besides	ویسال ; wisal	Union
اللہ ; الٰہ ; Allah	Allah	کہانیاں تھے ; کہانیاں کہانیاں کیسے ; kahaaniaan	Of
سبھ ; سب ; sabh	All, every, entire	qisse	Stories and fables

## 32. F ortunate to be a D isciple

ب بوہتی میں اوگن ہاری، لاج پئی گل اس دے ہو  
 پڑھ پڑھ علم کرن تکبر، شیطان جیہے اوتحے مسدے ہو  
 لکھاں نوں ہے بھو دوزخ دا، یک بنت بہشتؤں رُسداے ہو  
 عاشقاں دے گل چھری ہمیشان باہُو، اگے محبوب دے کُسدے ہو

ਬہ بوہتی میں اੰگُھاں ہاری، لَاਜ پائی گالِ عیسیٰ دے ہو  
 پڑھ پڑھِ ایلام کرناں تکبُر، شیطان جائے عیسیٰ مُسَدِّدے ہو  
 لکھاں نوں ہے بھو دوزخ دا، ہیک نیت بہشتؤں رُسداے ہو  
 آشقاں دے گل چھری ہمیشان بآہُو، اگے محبوب دے کُسدے ہو

Be Bauhtee main augan haaree, laaj paee 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>
بُوھتی ; بھوٹی ; bauhtee	A lot	ਮੈਂ ; میں ; main	I
اوگن ہاری ; اੱگاں ہاری ; augan haaree	Sinful, demerit, vice	لاج ; لاج ; laaj	Modesty, honour, respect
پئی گل ; paee gal	Took responsibility; obliged	وس ; اوسم ; os	He, him
دے ; دے ; de	Of	پڑھن ; پڑھن ; parh	Read
علم ; ilm	Knowledge	کرن ; کرن ; karan	Do, practise
تکبُر ; تکبُر ; takabbur	Pride, vanity, conceit, arrogance, egotism	شیطان ; سیتاں ; shaitaan	Satan
ਜیہے ; جیہے ; jaihe	Alike, similar to	اونچے ; اوچے ; utthe	There, at that place
مُسدر ; مُسدر ; musde	To fail, to lose, deprived	لکھاں ; لکھاں ; lakkhaan	Lakhs; numerous
noon ; نون ; noon	At, to, on, for	ہے ; ہے ; hai	Is; have
بھاؤ ; بھاؤ ; bhau	Fear, terror	دوذخ ; دےذخ ; dozakh	Hell
دا ; دا ; da	Of	ہیک ; hik	One
نیت ; نیت ; nit	Perpetually, always, continually	بہشتون ; بہشتون ; bahishton	Paradise, heaven, garden of Eden, Eden
رُسدر ; رُسدر ; rusde	Displeased, offended	اعشقان ; آشقاں ; aashiqaan	Divine lovers

ਚੁੜੀ ; ਛੁਰੀ ; chhuree	Knife	ہمیشہ ; hameshaan	Always, forever
ਅੱਗੇ ; agge	In front of	محبوب ; Mahboob	Beloved; Allah Almighty; spiritual guide
ਕੁਸਦੇ ; kusde	Slaughtered		

### 33. Knowledge

پڑھ پڑھ علم ملوك رجھاون، کیا ہویا اس پڑھیاں ہو  
 ہرگز مکھن مول نہ آوے، پھٹے دودھ دے کڑھیاں ہو  
 آکھ چندورا ہتھ کے آئیو ای، اس انگوری چنیاں ہو  
 ہک دل خستہ رکھیں راضی بامھو، لسیں عبادت ورہیاں ہو

ਪ  
پڑھ پڑھ ایلام ملک ریشاون، کیا ہوئیا ایس پڑھیاں ہو  
 ہرگیاں مخلن مل نا آاوے، دھنے دھنے دے کڑھیاں ہو  
 آکھ چندورا ہتھ کے آئیو ای، اس انگوری چنیاں ہو  
 ہک دل خستہ رکھیں راضی بامھو، لسیں عبادت ورہیاں ہو

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 chuniaan Hoo  
 Hik dil khastaa rakkheen raazee Bahoo, laieen 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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
ਮਾਰ੍ਹਿ ; ਪੜ੍ਹ ਪੜ੍ਹ ; parh parh	Reading a lot	علم ; ilm	Knowledge
ਮੁਲੂਕ ; mulook	Kings, rulers	رجاون ; rijhaavan	To please
کیا ہویا اس پڑھیاں ہے ! اس پڑھیاں ; kiaa hoiaa es parhiaan	What benefit did this knowledge give	ہرگز ; hargiz	Absolutely, ever
مول نہ آوے ; مੂਲ ਨਾ ਆਵੇ ; mool na aave	Not at all made	ਮੱਖਣ ; makkhan	Butter
ਦੇ ; ਦੇ ; de	Of	ڈਿੱਟੇ ਦੁੱਧ ; phitte dudh	Spoiled milk; sour or curdled milk
ਆਖ ; aakh	Ask	کਰਹਿਆਂ ; karhiaan	On boiling or simmering
آئیوای کے ; ਹੱਥ ਕੇ ਆਇਓ ਈ ; hath ke aaio ee	What have you acquired, gained or earned	ਚੰਡੂਰਾ ; chandooraa	A bird; <i>figuratively</i> , unfortunate or a stupid person
چੁਨਾਂ ; ਚਨਿਆਂ ; chuniaan	To root out; to destroy	ਅੰਗੂਰੀ ; angooree	Soft and newly grown leaves
ਦੂਲ ; ਦਿਲ ; dil	Heart, inward	ਹਿਕ ; hik	One
رੱਖੀਂ ; rakkheen	Keep	خستہ ; ਖਸਤਾ ; khastaa	Broken, painful
ਲੈਏਂ ; laieen	To receive	رااضੀ ; ਰਾਜੀ ; raazee	Happy, contented, well-pleased
ਵਰਹਿਆਂ ; varhiaan	Years after years, several years, a long time	عبادت ; ਅਬਾਦਤ ; ibaadat	Worship

## 34. A<sup>rrogance on K</sup>nowledge

پ

پڑھ پڑھ عالم کرن تکبر، حافظ کرن وڈیائی ہو  
 گلیاں دے وچ پھر نمانے، وتن کتاباں چائی ہو  
 جتھے ویکھن چنگا چوکھا، اوتحے پڑھن کلام سوانی ہو  
 دوہیں جہانیں سوئی مسٹھے باؤ، جنہاں کھادی وچ کمائی ہو

ਪ  
پڑھ پڑھ آالیم کرناں تکبّر، ہاڏڻا کرناں وَدِیاءٰ ہو  
 گالیاں دے وچ پھر نمانے، وتن کتاباں چائی ہو  
 جیخے ویکھن چنگا چوکھا، اوتحے پڑھن کلام سواہی ہو  
 دے ہئیں جہانیں سوئی مسٹھے باؤ، جنہاں کھادی وچ کماہی ہو

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>
ਪਾਰਹ ; ਪੜ੍ਹ ਪੜ੍ਹ ; parh parh	Reading a lot	ਅਲਿਮ ; ਆਲਿਮ ; alim	Alim; scholar; learned
ਕਰਨ ਤਕੱਬਰ ; karan takabbur	Become arrogant and egoistic	ਹਫ਼ਿਜ਼ ; ਹਾਫ਼ਜ਼ ; hafiz	Scholar; hafiz
ਕਰਨ ਵੱਡਾਈ ; karan vadiaaee	Praise themselves, become self-conceited	گلیاں ; ਗਲੀਆਂ ; galiaan	Streets, alleys, lanes
ਦੇਵਿਚ ; ਦੇ ਵਿਚ ; de wich	In, inside	ਫਿਰਨ ; phiran	Wander, to roam
ਨਿਮਾਣੇ ; nimaane	Miserable, abject, poor	ਵਤਨ ; ਵੱਤਣ ; vatan	Walk about, wander; travel
کتابਾਂ ਚਾਈ ; kitaabaan chaaee	Holding books	ਜਿਥੇ ; jitthe	Where
ਵੇਖਣ ; wekhan	See, look, observe, eye, scan, gaze	ਚੰਗਾ ; ਚੰਗਾ ; changaa	Good, nice, fine; proper; of good quality
ਚੋਕਾ ; ਚੋਖਾ ; chokhaa	Plenty, plenteous, ample, copious, profuse, abundant	ਅਤੇ ; ਉਥੇ ; othe	There, at that place
ਪੜ੍ਹਨ ; parhnan	Read, recite	ਕਾਲਮ ; ਕਲਾਮ ; kalam	Utterance, speech; sacred text; poetry
ਸਵਾਈ ; savaaee	More, excessively	ਦੋਹੀ ਜਹਾਨੀ ; doheen jahaanee	Both the world and the hereafter
ਸੋਈ ; ਸੋਈ ; soee	He, the very same, the same	ਮੁਠੇ ; mutthe	Robbed; deprived
ਜਿਨ੍ਹਾਂ ; ਜਿਨ੍ਹਾਂ ; jinhaan	Who	ਖਾਦੀ ਵੇਚ ਕਮਾਈ ; khaadee vech kamaaee	Lost or wasted whatever was earned

### 35. Peace is in Allah

پڑھ پڑھ علم مشائخ سداون، کرن عبادت دوہری ہو  
اندر جھگی پئی لیوے، تن من خبر ناں موری ہو  
مولہ والی سدا سکھاں، دل توں لاہ تکوری ہو  
باہو رب تہاں نوں حاصل، جنہاں جگ نہ کیتی چوری ہو

ਪ  
ਪڑ੍ਹ ਪੜ੍ਹ ਇਲਮ ਮਸ਼ਾਇਖ ਸਦਾਵਣ, ਕਰਨ ਅਬਾਦਤ ਦੇਹਰੀ ਹੂ  
ਅੰਦਰ ਝੁਗੀ ਪਈ ਲੁਟੀਵੇ, ਤਨ ਮਨ ਖਬਰ ਨਾਂ ਮੇਰੀ ਹੂ  
ਮੌਲਾ ਵਾਲੀ ਸਦਾ ਸੁਖਾਲੀ, ਦਿਲ ਤੋਂ ਲਾਹ ਤਕੋਰੀ ਹੂ  
ਬਾਹੂ<sup>(ر)</sup> ਰੱਬ ਤਿਨ੍ਹਾਂ ਨੂੰ ਹਾਸਲ, ਜਿਨ੍ਹਾਂ ਜਗ ਨਾ ਕੀਤੀ ਚੋਰੀ ਹੂ

Pe Parh parh ilm Mashaikh sadaavan, karan ibaadat dohree Hoo  
Andar jhuggee paee 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>
ਪਹਾੜ ; ਪਹਾੜ ; parh parh	Reading a lot	علم ; ilm	Knowledge
مشائخ ; مسائیخ ; Mashaikh	Spiritual guides	ਸਦਾਵਣ ; sadaavan	Call themselves, claim
کرن ; کਰن ; karan	Do, perform	عبادت ; ibaadat	Worship
دوہری ; دھری ; dohree	Twice, double; much, more	اندر ; andar	Esoteric being, spiritual being
جھੁੜੀ ; ਝੁੜੀ ; jhuggee	Hut, house, home	پਈ ਲੁਟੀਵੇ ; paee luteeve	Being robbed
ਤਨ ; ਤਨ ; tann	Body	ਮਨ ; mann	Esoteric being
خبر ; ਖਬਰ ; khabar	Information, awareness	ਨਾਂ ; naa	No, not
موری ; موری ; moree	Hole made in a wall by burglars, tunnelling, burglary	مੌਲਾ ਵਾਲੀ ; Maula Waalee	Allah is the Guardian
ਸਦਾ ; ਸਦਾ ; sadaa	Always, perpetually, continually, ever	ਸੁਖਾਲੀ ; sukhaalee	Peace
دਿਲ ; ਦਿਲ ; dil	Heart, inward	ਤੋਂ ; tun	From
لاਹ ਤਕੋਰੀ ; laah takoree	Remove rust or ash; wash away darkness or blackness	رب ; Rabb	God, Lord

ਤਿਨ੍ਹਾਂ ਨੂੰ ; tinhaan noon	They, them, those	حاصل ; haasil	Obtained, acquired
ਜਿਨ੍ਹਾਂ ; jinhaan	Who	ਜਗ ; jag	World
ਨਾ ; na	No, not	کੀਤੇ ; keetee	Did, done
چੋਰੀ ; choree	Theft, burglary, pilferage, stealage		

## 36. Learn to Love Allah

پڑھ پڑھ علم ہزار کتاباں، عالم ہوئے بھارے ہو  
 اک حرف عشق دا پڑھن نہ جانن، بھلے پھرن بچارے ہو  
 لکھ نگاہ جے عالم ویکھے، کے نہ کدھی چاہڑے ہو  
 اک نگاہ جے عاشق ویکھے، لکھاں کروڑاں تارے ہو  
 عشق عقل وچ منزل بھاری، سے کوہاں دے پاڑے ہو  
 جنہیاں عشق خرید نہ کیتا بآھوُ، اوہ دوہیں جہانیں مارے ہو

پ  
پڑھ پڑھ ایلہم ہزار کتاباں، آالیم ہوئے بھارے ہو  
 ایک ہرڈھ ایسک دا پڑھن نا جانن، بھلے فیرن بھاڑے ہو  
 لੱਖ نیگاہ جے آالیم ویکھے، کیسے نا کینھی چاڑھے ہو  
 ایک نیگاہ جے آاسک ویکھے، لੱਖاں کرہوڑاں تارے ہو  
 ایسک اکال ویچ میںجیل بھاری، میں کوہاں دے پاڑھے ہو  
 جینوں ایسک بھرید نا کیتا بآھوُ، اوہ دوہیں جہانیں مارے ہو

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 kohaan 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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
ਪਾਰਖ ; ਪੜ੍ਹ ਪੜ੍ਹ ; parh parh	Reading a lot	ਇਲਮ ; ilm	Knowledge
ਹਜ਼ਾਰ ; ਹਜ਼ਾਰ ; hazaar	Thousand; numerous	ਕਿਤਾਬਾਂ ; kitaabaan	Books
ਅਲਿਮ ; ਆਲਿਮ ; alim	Alim; scholar; learned	ਹੋਏ ; hoe	Became
ਬਾਰੇ ; ਭਾਰੇ ; bhaare	Massive; stodgy; great; loaded	ਇੱਕ ; ek	One, a, an
ਹਰਫ ; ਹਰਫ ; harf	Alphabet	ਇਸ਼ਕ ; ishq	Ardent Divine love
ਦਾ ; ਦਾ ; da	Of	ਪਹੁੰਚਨ ; parhhan	Read, recite
ਨਾ ; ਨਾ ; na	No, not	ਜਾਨਣ ; jaanan	Know, understand, be acquainted, conversant or familiar with
ਭੁਲੇ ਫਿਰਨ ; bhulle phiran	Gone astray	ਬਚਾਰੇ ; bachaare	Unfortunate; poor
ਲੱਖ ; lakh	Lakh; many	ਨਿਗਾਹ ; nigah	Glance, sight

جے ; جے ; je	If, in case, provided	کیے ; دے خے ; wekhe	See, caste a glance
کے نہ ; کیسے نا ; kise na	Not even one	کدمی ; کپپی ; kaddhee	Riverbank, shore
چاہرے ; چاہرے ; chaahrre	Make one reach the shore; make successful	عاشق ; آسک ; aashiq	Divine lovers
لکھاں ; لکھاں ; lakkhaan	Lakhs; numerous	کروڑاں ; کرۂڑاں ; karoraan	crores; millions
تارے ; تارے ; taare	Make one reach the shore; take someone to destination	عقل ; اکال ; aqal	Intelligence, intellect, wit, wisdom
وچ ; ویچ ; wich	Between	مانزل بھاری ; manzil bhaaree	A lot of distance
سے ; سے ; sey	Hundred; many	کوہاں ; کوہاں ; kohaan	A unit of distance approximately equal to 2.4 kilometers; many miles
دے ; دے ; de	Of	جناں ; جنہاں ; jinhaan	Who
پارے ; پارے ; paarre	Distance	” ; اوہ ; ooh	Those, they, he
مشت خریدنہ کیتا ; ایسک �ریس نا کیتا ; ishq khareed na keetaa	Did not walk the path of Divine love	ماڑے ; ماڑے ; maare	Killed; in loss; failed
دوہین جہاںی ; دےہیں جہاںی ; doheen jahaanee	both the world and hereafter		

## 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 دیتاں جے سر ہتھ آوے، سودا ہار نہ توہاں ہو  
 وڑیں بازار محبت والے باتھو، کوئی راہبر لے کے سوہاں ہو

ਪ پڑھیا ایلਮ تے وڈی مگروری، اکال بھی ریا اتلےہاں ہو  
 بھلا راہ ہدایت واالا، نافا نا کیتا دےہاں ہو  
 سر دیتاں جے سر ہتھ آوے، سودا ہار نا توہاں ہو  
 وڑیں بazar محبت والے باتھو، کوئی راہبر لے کے سوہاں ہو

Pe Parhiaa ilm te vadhi maghrooree, aqal bhe giao talohaan Hoo  
 Bhullaa raah hidaayat waalaa, nafaa na keetaa dohaan Hoo  
 Sir dittiaan je sir'r hath aave, saudaa haar na tohaan Hoo  
 Varreen bazaar mohabbat waale Bahoo, koe rahbar le ke soohaan 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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
ਪਹਿਆ ; parhiaa	Read	ਿਲਮ ; ilm	Knowledge
ਤੇ ; te	And, then	ਵਧੀ ; vadhi	Increased
ਮਗਰੂਰੀ ; maghrooree	Haughtiness, arrogance; pride, vanity, conceit, egotism	عقل ; aqal	Intelligence, intellect, wit, wisdom
ਭੀ ; bhe	Also, too, as well as, even	ਗਿਆ ; giaa	Gone
ਤਲੋਹਾਂ ; talohaan	Downward; decrease; descend	ਭੁਲਾ ; bhullaa	Forgotten
ਰਾਹ ; raah	Path	ہدایت والا ; hidaayat waalaa	Of guidance
ਨਫ਼ਾ ਨਾ ਕੀਤਾ ; nafaa na keetaa	Did not benefit	دوਹਾਂ ; dohaan	Both
ਸਿਰ ਦਿੱਤੀਆਂ ; sir dittiaan	To sacrifice life	ਜੇ ; ਜੇ ; je	If, in case, provided
ਸਿਰ ; sir'r	Secret	ਹਾਥ ਆਵੇ ; hath aave	Come in hand; gained, acquired
ਸੌਦਾ ; saudaa	Bargain, deal; negotiation	ਹਾਰ ; haar	Fail
ਤੋਹਾਂ ; tohaan	You, yourself	ਵਰੀਂ ; varreen	Enter
ਬਜ਼ਾਰ ; bazaar	Bazaar	ਮੁਹੱਬਤ ਵਾਲੇ ; mohabbat waale	Of love

کوئی ; کےئی ; koe	Someone	رہبڑ ; rahbar	Guide
لے کے ; le ke	Take with, hold	سوہاں ; سوہاں ; soohaan	Acquainted, having know-how

## 38. Pre-destined Seekers of Allah

پاک پلیت نہ ہوندے ہرگز، توڑے رہندے وچ پلیتی ہو  
 وحدت دے دریا اچھے، کہ دل صحی نہ کیتی ہو  
 کہ بت خانیں واصل ہوئے، کہ پڑھ پڑھ رہن مسیتی ہو  
 فاضل سُٹ فضیلت بیٹھے بآھُو، عشق نماز جاں نیتی ہو

ਪاک پلੀਤ ਨਾ ਹੁੰਦੇ ਹਰਗਿਜ਼, ਤੇੜੇ ਰਹਿੰਦੇ ਵਿਚ ਪਲੀਤੀ ਹੂ  
 ਵਹਦਤ ਦੇ ਦਰਯਾ ਉਛੱਲੇ, ਹਿਕ ਦਿਲ ਸਹੀ ਨਾ ਕੀਤੀ ਹੂ  
 ਹਿਕ ਬੁੱਤਖਾਨੀਂ ਵਾਸਲ ਹੋਏ, ਹਿਕ ਪੜ੍ਹ ਪੜ੍ਹ ਰਹਿਣ ਮਸੀਤੀ ਹੂ  
 ਫਾਜ਼ਲ ਸੁੱਟ ਫ਼ਜ਼ੀਲਤ ਬੈਠੇ ਬਾਹੂ<sup>(۴)</sup>, ਇਸ਼ਕ ਨਮਾਜ਼ ਜਾਂ ਨੀਤੀ ਹੂ

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 putt 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**n 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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
ਪਾਕ ; paak	Virtuous, pure	ਪਲੀਤ ; paleet	Wicked, evil, impure
ਨਾ ; na	No, not	ਹੁੰਦੇ ; honde	Be, become
ਹਰਗਿਜ਼ ; hargiz	Ever	ਤੋਰੇ ; tore	Although, though, however, even if
ਰਹਿੰਦੇ ; raihnde	To stay, to remain	ਵਿਚ ; wich	In
ਪਲੀਤੀ ; paleetee	Wickedness, impurity	ਵਹਦਤ ; Wahdat	Oneness; realm of Divine Solitude in Sufi cosmology
ਦੇ ; de	Of	ਦਰਯਾ ; dariaa	Ocean, river
ਉਛਲੇ ; uchhalle	Surging of waves	ਹਿਕ ; hik	One, a
ਦਿਲ ; dil	Heart, inward	ਸਹੀ ; sahee	Correct, right
ਕੀਤੀ ; ਕੀਤੀ ; keetee	Did, done	ਬੱਤਖਾਨੀ ; bottkhaaneen	Idol-house, temple with idol installed, worshipped therein
ਵਾਸਲ ਹੋਏ ; waasil hoe	Attained union	ਪਰਹ ; parh	Read, recite
ਰਹਿਣ ; rahen	Live, stay	ਮਸੀਤੀ ; maseetee	In the mosque
ਫਾਜ਼ਲ ; faazil	A proficient scholar	ਫਾਜ਼ੇਲਾਤ ਬਿਥੇ ; fazeelat baithe	Forego eminence, greatness or excellence
ਇਸ਼ਕ ; ishq	Ardent Divine love	ਨਮਾਜ ਜਾਨੀਤੀ ; namaz jaan neetee	When started salat, namaz or prayer

## 39. F ake S piritual G uides

پیر ملیاں جے پیئر ناں جاوے، اُس نوں پیر کی ڈھرناءں ہو  
 مرشد ملیاں ارشاد نہ مَن نوں، اوہ مرشد کی کرناءں ہو  
 جس ہادی کولوں ہدایت ناہیں، اوہ ہادی کی پھرناں ہو  
 جے سر دِتیاں حق حاصل ہووے بامُھو، اُس موتون کی ڈرناں ہو

ਪੀਰ ਮਿਲਿਆਂ ਜੇ ਪੀੜ ਨਾਂ ਜਾਵੇ, ਉਸ ਨੂੰ ਪੀਰ ਕੀ ਧਰਨਾਂ ਹੂ  
 ਮੁਰਸ਼ਦ ਮਿਲਿਆਂ ਇਰਸ਼ਾਦ ਨਾ ਮਨ ਨੂੰ, ਉਹ ਮੁਰਸ਼ਦ ਕੀ ਕਰਨਾਂ ਹੂ  
 ਜਿਸ ਹਾਦੀ ਕੋਲੋਂ ਹਿਦਾਇਤ ਨਾਹੀਂ, ਉਹ ਹਾਦੀ ਕੀ ਫੜਨਾਂ ਹੂ  
 ਜੇ ਸਿਰ ਦਿੱਤੀਆਂ ਹੱਕ ਹਾਸਲ ਹੋਵੇ ਬਾਹੂ<sup>(ਰਹ)</sup>, ਉਸ ਮੌਤੋਂ ਕੀ ਡਰਨਾਂ ਹੂ

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

If 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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
ਪਿਰ ; Pir	Pir	ਮਿਲਿਆਂ ; miliaan	Met, found
ਜੇ ; je	If, in case, provided	ਪੀੜ ਨਾ ਜਾਵੇ ; peerr naa jaave	Pain or sorrow not relieved; it means life's destination not reached
ਉਸ ; os	That; he, him	ਨੂੰ ; ਨੂੰ ; noon	At, to, on, for
ਕੀ ; kee	What, why	ਧਰਨਾਂ ; dharnaa	Hold
ਮੁਰਸਦ ; Murshid	Spiritual guide	ਇਰਸਾਦ ; irshad	Guidance, showing the right way
ਨਾ ; na	No, not	ਮੈਂ ; ਮਨ ; mann	Inward
ਓਹ ; ooh	Those, they, he	ਕਰਨਾਂ ; ਕਰਨਾਂ ; karnaas	Do
ਜਿਸ ; jis	Which, that	ਹਾਦੀ ; ਹਾਦੀ ; haadee	Guide, leader; it means spiritual guide
ਕੋਲੋਂ ; kolon	From	ਹਿਦਾਯਤ ; hidaayat	Guidance
ਨਾਹੀਂ ; naaheen	No, not	ਫਰਨਾਂ ; ਫਰਨਾਂ ; pharnaas	Get hold of, grasp
ਸਿਰ ਦਿੱਤੀਆਂ ; sir dittiaan	By sacrificing life	ਹੱਕ ਹਾਸਲ ਹੋਵੇ ; Haqq haasil hove	Truth reached, Allah found
ਮੌਤਾਂ ; mauton	Death, demise	ਡਰਨਾਂ ; ਡਰਨਾਂ ; darnaa	Afraid of

## 40. N<sub>o</sub> Seeker Worth Trust

پ

پٹا دامن ہویا پرانا، کچرک سیوے درزی ہو  
 دل دا محروم کوئی نہ ملیا، جو ملیا سو غرضی ہو  
 باجھ مرتبی کسے نہ لدھی، کجھی رمز اندر دی ہو  
 او سے راہ ول جائیے بآھوُ، جس تھیں خلقت ڈردی ہو

ਪ      پਾਟਾ ਦਾਮਨ ਹੋਇਆ ਪੁਰਾਣਾ, ਕਿਚਰਕ ਸੀਵੇ ਦਰਜੀ ਹੁ  
 ਦਿਲ ਦਾ ਮਹਿਰਮ ਕੋਈ ਨਾ ਮਿਲਿਆ, ਜੋ ਮਿਲਿਆ ਸੋ ਗਰਜੀ ਹੁ  
 ਬਾਝ ਮੁਰੱਬੀ ਕਿਸੇ ਨਾ ਲੱਧੀ, ਗੁੱਝੀ ਰਮਜ਼ ਅੰਦਰ ਦੀ ਹੁ  
 ਉਸੇ ਰਾਹ ਵੱਲ ਜਾਈਏ ਬਾਹੂ<sup>(۶۷)</sup>, ਜਿਸ ਥੀਂ ਖਲਕਤ ਡਰਦੀ ਹੁ

Pe      Paataa daaman hoiaa puraanaa, kicharak seeve darzee Hoo  
 Dil da mehram koee na miliaa, jo miliaa so gharzee Hoo  
 Baajh murabbee kise na laddhee, gujjhee ramz andar dee Hoo  
 Ose raah val jaaeeye 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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
ਪਾਟਾ ; paataa	Torn	ਦਾਮਨ ; daaman	Shirt's border and hem; cloth
ਹੋਇਆ ; hoiaa	Been, became	ਪੁਰਾਣਾ ; puraanaa	Old; worn-out
ਕਿਚਰਕ ; kicharak	Uptil when	ਸੀਵੇ ; seeve	Stitch
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 ; koee na	Not any		
ਮਿਲਿਆ ; miliaa	Met; found		
ਜੋ ; jo	Who	ਸੋ ; so	The same, this, that
ਗਰੜੀ ; gharzee	Selfish	ਬਾਝ ; baajh	Without, besides
ਮੁਰਬੀ ; murabee	Guardian, protector; here it means the spiritual guide	ਕਿਸੇ ਨਾ ; kise na	No one
ਲੱਧੀ ; laddhee	Found, acquired, received	ਗੁੱਝੀ ਰਮਜ਼ ; gujjhee ramz	Well-kept secret; hidden meaning; hint
ਅੰਦਰ ਦੀ ; andar dee	Of esoteric being or spiritual being	ਉਸੇ ਰਾਹ ਵਾਲ ਜਾਂਦੀ ਹੈ ; ose raah val jaaeeye	Go onto that path

جس تھیں ; نیس بھیں ; jis theen	From which	خلقت ; خلکت ; khalqat	People; mankind
ڈر دی ; ڈر دی ; dardee	Afraid of		

### Note:

In some books, the words in second verse are written as حال دا محرم / haal da mehram which means ‘confidant of condition’ instead of 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 جنگے مرمیں دل / جنگے مرمیں دل / jehre mehram naheen dil dey Hoo which means ‘those who are not the confidant of inward’ and in seventy-eight are دل دا محرم / جو دل دا محرم / 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 / 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 / dil da mehram that is confidant of inward which he also heard from his spiritual guide and father.

## 41. Five Sacred Personalities

پ

پنج محل پنجاں وچ چان، ڈیوا کت ول دھرئے ہو  
 پنجہ مہر پنجے پٹواری، حاصل کت ول بھرئے ہو  
 پنجے امام تے پنجے قبلے، سجدہ کت ول کرئے ہو  
 باہو جے صاحب سر منگے، ہرگز ڈھل نہ کرئے ہو

ਪ  
پنجے مہاں پنجاں ویچ چانن، ڈیوا کیت ول پاریے ہو  
 پنجے مہیر پنجے پٹواڑی، ہاسل کیت ول بھریے ہو  
 پنجے ایمماں تے پنجے کیبلے، سجادہ کیت ول کاریے ہو  
 باہو<sup>(ر)</sup> نے ساہیب سیر مرنگے، ہرگیز دھل نا کاریے 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 (پنجاں/پنج، پنجے/پنجے)’ is used recurrently 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* (میہل) instead of *mahal*<sup>21</sup> (مل مہاں)

and translated it as the five senses or the five stages; sharia, tariqa, *haqiqah* (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 آدَمْ مُضْغَةً وَمُضْغَةً فِي فَوَادِ وَفَوَادٍ فِي قَلْبٍ وَقَلْبٍ فِي رُوحٍ وَرُوحٍ فِي سِرِّ وَسِرِّ فِي خَفِيٍّ وَخَفِيٍّ ◀  
فِي أَنَاءٍ

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:

قُمْ بِإِذْنِ اللَّهِ ◀

Meaning: Rise by the command of Allah.

The other is when the Fakir says:

قُمْ بِإِذْنِي ◀

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:

باجھ وصال اللہ دے باھو، سب کھانیاں قسے ھو  
ਬاڑھ ویساں اੱਲਾ ਦੇ ਬਾਹੂ<sup>(ر)</sup>, ਸਭ ਕਹਾਣੀਆਂ ਕਿਸੇ ਹੁ

*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 اکنوں دویم  
و ز دوئی بے گزشتم، کیتا 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 *Panjan 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:

فَقُلْ تَعَاذُنَّ أَبْنَاءَنَا وَأَبْنَاءَكُمْ (٣:٦١) ◀

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

---

<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 وَعَلَيِّ 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 (الفخرىٰ)’ 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 الفخرىٰ) 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**)

بِيَدَمْ يَهِيْ تُوْ پَانچْ بِيْ مَقْصُودْ كَانَاتْ  
خَيْرُ النَّاسِ حَسِينٌ وَ حَسَنٌ مَصْطَفِيٌ عَلَىٰ

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**)

لِنْ خَمْسَةُ أُطْفَنْ بِهَا حَرَّ الْوَبَاءِ الْحَاطِمَةِ  
الْمُصْطَفَى وَ الْمُرْتَضَى وَ أَبْنَاهُمَا وَ الْفَاطِمَةِ

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* (ھو). 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>
ਪੰਜ ; ਪੰਜੇ ; panje	All the five; only five	ਮਹਲ ; ਮਹਲ ; mahal	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)
ਪੰਜਾਨ ; ਪੰਜਾਂ ; panjaan	Five		
ਵਿਚ ; ਵਿਚ ; wich	In, inside		
ਚਾਨਣ ; ਚਾਨਣ ; chaanan	Light, radiance, brightness, luminosity		
ਡੀਵਾ ; ਡੀਵਾ ; deevaa	Lamp, light	کیت ول ; kit val	Towards what, in which direction; towards whom
ਧਰੀਏ ; ਧਰੀਏ ; dhareeye	To place, put down, lay, fix	ਮਹਿਰ ; ਮਹਿਰ ; mahar	Chief, leader; it also means the sun which gives light equally to everyone
ਪਟਵਾਰੀ ; ਪਟਵਾਰੀ ; patwaaree	Village registrar of lands; <i>figuratively</i> , it means one who has authority.	حاصل بھارੀਏ ; haasil bhareeye	Pay revenue; <i>figuratively</i> , be accountable to; seek intercession
ਇਮਾਮ ; imam	Imam	ਤੇ ; ਤੇ ; te	And
ਕਿਬਲੇ ; qible	Qiblah	ساجਦਾ ; sajdaah	Prostration during salat
ਕਰੀਏ ; ਕਰੀਏ ; kareeye	Do	ਜੇ ; ਜੇ ; je	If, in case, provided

صاحب ; مَاحِبٌ ; Sahib	Master, Lord; here it means Allah Almighty	ਸਿਰ ; sir	Head
مੰਗ ; مُنْجَى ; mange	Demand	ہرگیزاں ; hargiz	Absolutely, ever
ڈھل ; دھل ل ; dhill	Delay	ਨਾ ; na	No, not

## 42. Renounce the World for Faqr

ت تارک دُنیا تد تھیو سے، جداں فقر ملیو سے خاصا ہو  
 راہ فقر دا تد لدھیو سے، جداں ہتھ پکڑیو سے کاسا ہو  
 دریا وحدت دا نوش کیتو سے، اجاں وی جی پیاسا ہو  
 راہ فقر رت ہنجوں روون بآھو، لوکاں بھانے ہاسا ہو

੩      ਤਾਰਕਿ-ਏ ਦੁਨੀਆ ਤਦ ਥੀਓਸੇ, ਜਦਾਂ ਫ਼ਕਰ ਮਿਲਿਓਸੇ ਖਾਸਾ ਹੂ  
 ਰਾਹ ਫ਼ਕਰ ਦਾ ਤਦ ਲਦਿਓਸੇ, ਜਦਾਂ ਹੱਥ ਪਕੜਿਓਸੇ ਕਾਸਾ ਹੂ  
 ਦਰਯਾ ਵਹਦਤ ਦਾ ਨੋਸ਼ ਕੀਤੇਸੇ, ਅਜਾਂ ਵੀ ਜੀ ਪਿਆਸਾ ਹੂ  
 ਰਾਹ ਫ਼ਕਰ ਰੱਤ ਹੰਝੂ ਰੇਵਣ ਬਾਹੂ<sup>(ਰਹ)</sup>, ਲੋਕਾਂ ਭਾਣੇ ਹਾਸਾ ਹੂ

Te      Taarak-e-dunya tad theeose, jadaan Faqr mileoise 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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
ਤਾਰਕਿ-ਏ ਦੁਨੀਆ ; taarak-e- dunya	Renouncer of World	ਤਾਦ ; tad	Then
ਥੀਓਸੇ ; ਥੀਓਸੇ ; theeose	Became	ਜਾਦਾਂ ; jadaan	When
ਫਾਰ ; ਫਾਰ ; Faqr	Faqr (see chapter 1 of Teachings)	ਮਿਲੀਓਸੇ ; mileeoose	Attained
ਖਾਸਾ ; khaasaa	Special, superior	ਰਾਹ ; raah	Path
ਦਾ ; da	Of	ਲਡਹੋਸੇ ; laddhose	Found
ਹਥ ; ਹਥ ; hath	Hand	ਪਕ੍ਰਿਓਸੇ ; pakriose	Hold, held
ਕਾਸਾ ; kaasaa	Begging bowl	ਦਰਯਾ ; dariaa	Ocean, river
ਵਹਦਤ ; Wahdat	Oneness	ਨੋਸ਼ ਕੀਟੋਸੇ ; nosh keetose	Drank
ਅਜਾਂ ਵੀ ; ajaan vee	Still	ਜੀ ; ਜੀ ; jee	Heart; inward
ਪਿਆਸਾ ; piaasaa	Thirsty	ਰਾਤ ; ratt	Blood
ਹਨਜੂਨ ; hanjoon	Tears	ਰੋਵਣ ; rovan	Cry
ਲੋਕਾਂ ਭਾਣੇ ਹਾਸਾ ; lokaan bhaane haasaa	People make fun (of lovers)		

## 43. With Hardship There is Ease

ت نہ توکل والا، ہو مردانہ تریے ہو  
 جس دُکھ تھیں سکھ حاصل ہووے، اُس دُکھ تھیں نہ ڈریے ہو  
 ان مع العسری یُسرا آیا، چت اُسے ول دھریے ہو  
 اوہ بے پرواہ درگاہ ہے باہُو، اُونھے رو رو حاصل بھریئے ہو

۳

ਤੁਲਾ ਬੰਨ੍ਹ ਤਵੱਕਲ ਵਾਲਾ, ਹੋ ਮਰਦਾਨਾ ਤਰੀਏ ਹੂ  
 ਜਿਸ ਦੁੱਖ ਥੀਂ ਸੁੱਖ ਹਾਸਲ ਹੋਵੇ, ਉਸ ਦੁੱਖ ਥੀਂ ਨਾ ਡਰੀਏ ਹੂ  
 "ਇੰਨਾ ਮਾ ਅਲਉਸਰੀ ਯੁਸੂਨ" ਆਇਆ, ਚਿਤ ਉਸੇ ਵੱਲ ਪਰੀਏ ਹੂ  
 ਉਹ ਬੇਪਰਵਾਹ ਦਰਗਾਹ ਹੈ ਬਾਹੂ<sup>(ر)</sup>, ਉਥੇ ਰੋ ਰੋ ਹਾਸਲ ਭਰੀਏ ਹੂ

Te

Tullaabanh 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

The 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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
ਤੁਲਾ ; tulla	Raft especially improvised one for crossing a river	ਬਨਾ ; banh	Tie
تَوْكِلْ وَالا ; tawakkul waalaa	Of trust	ہُو مارداانا ; ho mardaanaa	Manly
تَرَى ; tareeye	Swim	جِس ; jis	Which, that
دُخ ; dukh	Pain, suffering, sorrow, grief, affliction, tribulation	تھیں ; theen	From
سُخ ; sukh	Comfort, ease	حاصل ہو وے ; haasil hove	Is obtained or acquired
اویس ; os	That, it	نَا ; na	No, not
ڈرے ; dareeye	Fear, dread	إِنَّمَا مَعَ الْعُسْرٍ يُسْرٌ اَلْعُسْرَى يُسْرٌ ; Inna ma-al-usri yusran	So surely ease (comes) with every hardship. ( <b>Quran 94: 6</b> )
ਆئیا ; aaiaa	Came	چت ; chit	Attention
اوے دل ، مرے دل ; ose val dhareeye	Keep in the direction of; towards	وو ; oooh	He
بے پر وار دارگاہ ; beparvaah dargah hai	Court of the Indifferent	اویس ; othe	There, at that place
حاصل بھرے ; bhareeye	Make use of, gain, benefit from	رو رو ; ro ro	Cry, sob, wail, blubber

## 44. Lovers Know the Secret

ت

تن من یار میں شہر بنایا، دل وچ خاص محلہ ہو  
 آن الف دل وسون کیتی، میری ہوئی خوب تسلہ ہو  
 سب کچھ مینوں پیا سنیوے، جو بولے ماسوی اللہ ہو  
 دردمنداں ایہہ رمز پچھاتی بآھُو، بے دردار سر کھلہ ہو

उ  उन मन यार मैं सहिर बणाइਆ, दिल विच खास महँला हु  
 आण अलिह दिल वसें कीती, मेरी होई खुब उस्ला हु  
 सब कुछ मैठुं पिआ सुणीहे, जे बोले मासवा अँला हु  
 दरदमंदां इह रमज़ पढ़ाती बाहु<sup>(ر)</sup>, बेदरदां सिर खँला हु

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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
ਤਨ ਮਨ ; ਤਨ ਮਨ ; tann mann	Body and inward; exoteric and esoteric	یار ; ਯਾਰ ; yaar	Beloved; Allah
ਮੈਂ ; ਮੈਂ ; main	I	ਸ਼ਹਿਰ ; shaihar	City
ਬਣਾਇਆ ; banaaiaa	Made	ਦਿਲ ; dil	Heart, inward
ਵਿਚ ; ਵਿਚ ; wich	In, inside, into	ਖਾਸ ; khaas	Special
ਮਹਲਾ ; mahallaa	Neighbourhood, locality	ਆਣ ; ਆਣ ; aan	Come, after coming
الف ; ਅਲਿਫ਼ ; Alif	Divine Essence; Allah; <i>Ism-e-Allah</i> <i>Zaat</i>	ਵਸੋਂ ਕੀਤੀ ; vasson keetee	Stayed, resided, inhabited
ਮੇਰੀ ; ਮੇਰੀ ; meree	My, mine	ਹੋਏ ; ਹੋਏ ; hoee	Happened, occurred, became
ਖੂਬ ; ਖੂਬ ; khoob	Plenty, copious, abundant, plentiful; very much, to heart's content	ਤਸਲਾ ; ਤਸਲਾ ; tasallaa	Consolation, comfort, solace, contentment
سab کچھ ; sab kuch	Everything	ਮੈਨੂੰ ; ਮੈਨੂੰ ; mainu	I; me
ਪਿਆ ਸੁਣੀਵੇ ; peaa suneeve	To hear	ਜੋ ; ਜੋ ; jo	Whatever
ਬੋਲੇ ; ਬੋਲੇ ; bole	Speak, utter	ماਸਿਵਾ ਅੱਲਾ ; maasiwaa Allah	Everything other than Allah
ਦਰਦਮੰਦਾਂ ; dardmandaan	Pain-stricken; Passionate Divine lovers	ਇਹ ; ਇਹ ; eh	This
ਰਮਜ਼ ; ਰਮਜ਼ ; ramz	Hidden meaning, hint, secret	ਪਚਾਤੀ ; pachhaatee	Recognized; known, understood

	One without pain (of Divine love); here it means seekers of world and hereafter; imperfect seekers	ਸਿਰ ; sir	Head
ਬੇਦਰਦਾਨ ; bedardaan		ਖੱਲਾ ; khallaa	Shoes

## 45. Arena of Love

ت

توڑے تنگ پرانے ہوؤں، گچھے نہ رہنے تازی ہو  
 مار نقارہ دل وج وڑیا، کھیڈ گیا اک بازی ہو  
 مار دلاں نوں جول دتونیں، جدوں تکے نین نیازی ہو  
 انہاں نال کیہہ ہویا بآھوُّ، جنہاں یار نہ رکھیا راضی ہو

3      **ਤੇੜੇ ਤੰਗ ਪੁਰਾਣੇ ਹੋਵਣ, ਗੁੱਝੇ ਨਾ ਰਹਿੰਦੇ ਤਾਜ਼ੀ ਹੁ**  
**ਮਾਰ ਨਕਾਰਾ ਦੱਲ ਵਿਚ ਵੜਿਆ, ਖੇਡ ਗਿਆ ਇੱਕ ਬਾਜ਼ੀ ਹੁ**  
**ਮਾਰ ਦਿਲਾਂ ਨੂੰ ਜੋਲ ਦਿਤੇ ਨੇਂ, ਜਦੋਂ ਤੱਕੇ ਨੈਣ ਨਿਆਜ਼ੀ ਹੁ**  
**ਉਨ੍ਹਾਂ ਨਾਲ ਕਿਹ ਹੋਇਆ ਬਾਹੂ<sup>(ਰ)</sup>, ਜਿਨ੍ਹਾਂ ਯਾਰ ਨਾ ਰੱਖਿਆ ਰਾਜ਼ੀ ਹੁ**

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 niazee 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!

No 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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
ਤੋਰੇ ; ਤੋਰੇ ; torey	Although, though, however, even if	ਤੰਗ ; ਤੰਗ ; tang	Girth of saddlery
ਪੁਰਾਣੇ ਹੋਵਣ ; puraane hovan	Get old	ਗੁਜ਼ੇ ; ਗੁਜ਼ੇ ; gujjhe	Hidden, concealed
ਨਾ ; ਨਾ ; na	No, not	ਰਹਿੰਦੇ ; raihnde	To stay, to remain
ਤਾਜ਼ੀ ; ਤਾਜ਼ੀ ; taazee	Pure-bred horse; horse of good pedigree	ਮਾਰ ; ਮਾਰ ; maar	Strike
ਨਕਾਰਾ ; naqaaraa	Drum	ਦੱਲ ; ਦੱਲ ; dal	Field, arena
ਵਿਚ ; ਵਿਚ ; wich	In	ਵੜਿਆ ; ਵੜਿਆ ; varriaa	To enter
ਖੇਡ ਗਿਆ ; khed giaa	Played	ਇੱਕ ; ਇੱਕ ; ek	One, a
ਬਾਜ਼ੀ ; ਬਾਜ਼ੀ ; baazee	Game	ਦਿਲਾਂ ; ਦਿਲਾਂ ; dilaan	Hearts
ਨੂੰ ; ਨੂੰ ; noon	At, to, on, for	ਜੋਲ ਦਿਤੇ ਨੌਂ ; jol dittoneen	To move; to change; to transpire; to cause a stir
ਜਦੂ ; ਜਦੂ ; jaddoon	When	ਤੱਕੇ ; ਤੱਕੇ ; takke	Sees
ਨੈਣ ; ਨੈਣ ; nain	Eyes	ਨਿਆਜ਼ੀ ; ਨਿਆਜ਼ੀ ; niazee	With love
ਉਨ੍ਹਾਂ ; ਉਨ੍ਹਾਂ ; unhaan	Them, those	ਨਾਲ ; ਨਾਲ ; naal	With
ਕੀਹ ਹੋਇਆ ; keeh hoiaa	What happened	ਜਿਨ੍ਹਾਂ ; ਜਿਨ੍ਹਾਂ ; jinhaan	Who

یار ; yaar	Beloved; friend	رکھیا ; rakhiaa	Kept
راضی ; راضی ; raazee	Happy, contented, well-pleased		

## 46. Seeker of Hereafter

ت تسبی دا تو کبی ہویوں، ماریں دم ولیاں ھو  
 من دا منکا اک نہ پھیریں، گل پائیں پخ ویہاں ھو  
 دین لگیاں گل گھوٹو آوے، لین لگیاں جھٹ شیہاں ھو  
 پتھر چت جنہاندے بامھو، اوتحے زایا وسنا مینہاں ھو

੩      ਤਸਬੀ ਦਾ ਤੂ ਕਸਬੀ ਹੋਇਓ, ਮਾਰੇਂ ਦਮ ਵਲੀਆਂ ਹੂ  
 ਮਨ ਦਾ ਮਣਕਾ ਇੱਕ ਨਾ ਫੇਰੇਂ, ਗਲ ਪਾਏਂ ਪੰਜ ਵੀਹਾਂ ਹੂ  
 ਦੇਣ ਲਗਿਆਂ ਰਾਲ ਘੋਟੂ ਆਵੇ, ਲੈਣ ਲਗਿਆਂ ਝੱਟ ਸ਼ੀਹਾਂ ਹੂ  
 ਪੱਥਰ ਚਿਤ ਜਿਨ੍ਹਾਂ ਦੇ ਬਾਹੂ<sup>(ر)</sup>, ਉਥੇ ਜਾਇਆ ਵਸਣਾ ਮੀਂਹਾਂ ਹੂ

Te Tasbee da tu kasbee hoyon, maareen dam waleeaan 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

You 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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
ਤਸਬੀ ; tasbee	Rosary, chaplet	ਦਾ ; da	Of
ਤੁ ; tu	You	ਕਸਬੀ ; kasbee	Expert
ਹੋਇਓ ; hoyon	Become; became	ਮਾਰੇਂ ਦਮ ਵਲੀਆਂ ; maareen dam waleeaan	Blow breath like Saints; Act like Saints
ਮਨ ; mann	Inward	ਮਣਕਾ ; mankaa	Bead
ਇੱਕ ; ek	One, a, an	ਨਾ ; na	No, not
ਫੇਰੇਂ ; pheren	Rotate; Inward change	ਗਲ ; gal	Neck; throat
ਪਾਏਂ ; paaen	Wear	ਪੰਜ ਵੀਹਾਂ ; panj veehaan	A hundred (5x20)
ਦੇਣ ਲਗਿਆਂ ; den lagiaan	While giving	ਘੋਟੂ ਆਵੇ ; ghotoo aave	Choke
ਲੈਣ ਲਗਿਆਂ ; lain lagiaan	While receiving	ਜ਼ਹਤ ; jhat	Immediately, instantly, at once, in no time, hastily
ਸ਼ੀਹਾਂ ; sheehaan	(Pounce) like a lion	ਪਤਥਰ ; patthar	Stone, rock
ਚਿਤ ; chit	Heart, inward	ਜਿਨ੍ਹਾਂ ਦੇ ; jinhannde	Whose
ਉਥੇ ; othe	There, at that place	ਜਾਇਆ ; zaaiaa	Waste
ਵਸਾਨਾ ; vasanaa	Pour, shower	ਮੀਂਹਾਂ ; meenhaan	Rain

## 47. Perish in Love

ت

تدوں فقیر شتابی بنداء، جد جان عشق وچ ہارے ھو  
 عاشق شیشہ تے نفس مربی، جان جاناں توں وارے ھو  
 خود نفسی چھڈ ہستی جھیرے، لاہ سروں سب بھارے ھو  
 باھُو باجھ مویاں نہیں حاصل تھیندا، توڑے سے سے سانگ اُتارے ھو

ਤ  
ਤਦੋਂ ਫ਼ਕੀਰ ਸ਼ਾਬੀ 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>(ر)</sup> ਬਾਝ ਮੇਇਆਂ 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

Fakir becomes accomplished when he trades his life for love and ends the desires of the self with the sword of negation (La ۶). 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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
ਤਦੋਂ ; ਤਦੋਂ ; tadoon	Then, at that time, in that case	فکیر ; ਫਕੀਰ ; Fakir	Fakir
شتابی ; ਸ਼ਟਾਬੀ ; shataabee	Quickly, without delay, rapidly, immediately, forthwith, at once	ਬਣਦਾ ; bandaa	Becomes
جਦ ; ਜਦ ; jad	When	ਜਾਨ ; ਜਾਨ ; jaan	Life
عشق ; ਇਸ਼ਕ ; ishq	Ardent Divine love	ਵਿਚ ; ਵਿਚ ; wich	In
ہارے ; ਹਾਰੇ ; haare	Loses	آਸ਼ਕ ਸ਼ੀਸ਼ਾ ; Aashiq sheeshaa	A believer is the mirror of the most Compassionate. (Hadith)
تے ; ڈے ; te	And	نفس مربی ; ਨਫਸ ਮੁਰਬੀ ; nafs murabbee	Self at peace; It is the self that guides.
جان ; ਜਾਨ ; jaan	Life	ਜਾਨਾਂ ; ਜਾਨਾਂ ; jaanaan	Beloved
توں ; ڈے ; tun	On	ਵਾਰੇ ; ਵਾਰੇ ; vaare	Sacrifice
خو, نفسی ; ਖੁਦ ਨਫਸੀ ; khud nafsee	Conceit, vanity	ਛਹਦ ; ਛੱਡ ; chhad	Leave
ہستੀ ; ਹਸਤੀ ; hastee	Existence, being, life	ج਼ਰੂਰੇ ; ਝੇੜੇ ; jherre	Quarrels; figuratively, useless things
لاਹ ; ਲਾਹ ; laah	Unload	سਰਵਾਂ ; ਸਿਰੋਂ ; siron	From head
سب ; ਸਬ ; sab	All	بھਾਰੇ ; ਭਾਰੇ ; bhaare	Burdens; responsibilites

ਬਾਝ ਮੋਿਆਂ ; bajh moiaan	Without dying; a reference to Hadith, “Die before death.”	ਨਹੀਂ ; naheen	No, not
ਹਾਸਲ ਥੀਂਦਾ ; haasil theendaa	Obtained, acquired	ਤੇਰੇ ; tore	Although, though, however, even if
ਹੈ ਹੈ ; sey sey	Hundreds; numerous	ਸਾਂਗ ਉਤਾਰੇ ; saang utaare	Mimic; disguise

## 48. Meditation is not Enough

تو تاں جاگ نہ جاگ فقیرا، آنت نوں لوڑ جگایا ھو  
اکھیں میڈیاں نہ دل جاگے، جاگے جاں مطلب نوں پایا ھو  
ایہہ نکتہ جدال کیتا پختہ، تاں ظاہر آکھ سنایا ھو  
میں تاں بھلی ویندی ساں بآھو، مینوں مرشد راہ وکھایا ھو

੩ ਤੂ ਤਾਂ ਜਾਗ ਨਾ ਜਾਗ ਫਕੀਰਾ, ਅੰਤ ਨੂੰ ਲੋੜ ਜਗਾਇਆ ਹੁ  
ਅਖੀਂ ਮੀਟਿਆਂ ਨਾ ਦਿਲ ਜਾਰੇ, ਜਾਰੇ ਜਾਂ ਮਤਲਬ ਨੂੰ ਪਾਇਆ ਹੁ  
ਇਹ ਨੁਕਤਾ ਜਦਾਂ ਕੀਤਾ ਪੁਖਤਾ, ਤਾਂ ਜ਼ਾਹਰ ਆਖ ਸੁਣਾਇਆ ਹੁ  
ਮੈਂ ਤਾਂ ਭੁੱਲੀ ਵੈਂਦੀ ਸਾਂ ਬਾਹੁ<sup>(ੴ)</sup>, ਮੈਨੂੰ ਮੁਰਸ਼ਦ ਰਾਹ ਵਿਖਾਇਆ ਹੁ

Te Tu taan jaag na jaag fakiraa, ant noon lorr jagaaiiaa 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

Merely 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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
ਤਾਨ ; ਤੂ ਤਾਂ ; tu taan	You	ਜਾਗ ; ਜਾਗਾ ; jaag	Wakefulness, awakening, wake up
ਨਾ ; ਨਾਂ ; na	No, not	ਫਕੀਰਾ ; ਫਕੀਰਾ ; fakiraa	Fakir; <i>figuratively</i> , seeker or traveller of spiritual path
ਅਂਤ ; ਅੰਤ ; ant	At last, in the end, finally	ਨੂੰ ; ਨੂੰ ; noon	At, to, on, for
ਲੋੜ ; ਲੋੜ ; lorr	Need, necessity, want, requirement	ਜਾਗਾਇਆ ; jagaaiiaa	To wake someone, waken
ਅਖੀਂ ਮੀਟਿਆਂ ; ਮੀਟਿਆਂ ; akheen meetiaan	Close eyes to meditate	ਦਿਲ ; ਦਿਲ ; dil	Heart, inward
ਜਾਗੇ ; ਜਾਗੇ ; jaage	To wake up, awake, awaken; enlighten	ਜਾਂ ; ਜਾਂ ; jaan	In case, whilst
ਮੱਤਬ ; ਮੱਤਬ ; matlab	Purpose, objective, motive, interest	ਪਾਇਆ ; paaiaa	Received, came to know
ਇਹ ; ਇਹ ; eh	This	ਨੁਕਤਾ ; ਨੁਕਤਾ ; nuktaa	A subtle point; a mystical signification
ਜਦਾਂ ; ਜਦਾਂ ; jadaan	When	ਕੀਤਾ ; ਕੀਤਾ ; keetaa	Did
ਪੁਖਤਾਂ ; ਪੁਖਤਾਂ ; pukhtaa	Strong, firm; correct	ਤਾਂ ; ਤਾਂ ; taan	Then
ਜਾਹਰ ; ਜਾਹਰ ; zaahir	Evident, obvious, apparent, clear, open	ਆਖ ਸੁਣਾਇਆ ; aakh sunaaiaa	Narrated or expressed intent, desire or advice; said, told
ਮੈਂ ਵਿਨਦੀ ਸਾਂ ; ਮੈਂ ਤਾਂ ਭੁਲੀ ਵੈਦੀ ਸਾਂ ; main taan bhullee vaindee saan	I had forgotten; I had neglected	ਮੈਨੂੰ ; ਮੈਨੂੰ ; mainu	I; me

مرشد ; مُرشد ; Murshid	Spiritual guide	راہ ; راہ ; raah	Path
کھایا ; دی�ائیا ; vikhaaiaa	Showed; revealed; guided		

## 49. Void Acts

ت

تبی پھری تے دل نہیں پھریا، کی لیناں تبی پھر کے ہو  
 علم پڑھیا تے ادب نہ سکھیا، کی لیناں علم نوں پڑھ کے ہو  
 چلے کئے تے سُجھ نہ کھٹیا، کی لیناں چلیاں وڑ کے ہو  
 جاگ بنا دودھ جمدے ناہیں باہُو، بھانویں لال ہوون کڑھ کڑھ کے ہو

उ  उमਬی ढरी ते दिल नहीं फिरिआ, की लैणां उमबी ढ़ज्ज के हु  
 इलम पड़िਆ ते अदब ना सिखिआ, की लैणां इलम नुं प़ज्ज के हु  
 चिले कंटे ते कुश ना खॉटिआ, की लैणां चिलिआं व़ज्ज के हु  
 जाग बिनां दु़प ज़मदे नाहीं बाहु<sup>(ر)</sup>, भांदें लाल होवण क़ज्ज क़ज्ज के हु

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 Bahool! 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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
ਤਸੀਫ਼ਰੀ ; ਤਸਬੀ ਫਰੀ ; tasbee phiree	Reciting on rosary or chaplet	ਤੇ ; ਤੈ ; te	And
ਦਿਲ ਨਹੀਂ ਫਿਰਿਆ ; dil naheen phiriaa	Inward not changed for the better	ਕੀ ; ਕੀ ; kee	What
ਲਿਨਾਂ ; lainaa	Obtain, get, receive	ਫਾਰਕ ; ਫਰਕ ਕੇ ; pharr ke	By holding
ਇਲਮ ; ilm	Knowledge	ਪਰਹਿਆ ; parhiaa	Read
ਅਦਬ ; adab	Respect, regard, courtesy, politeness, deference	ਨਾ ; na	No, not
ਸਿਖਿਆ ; sikhiaa	Learnt	ਨੂੰ ; ਨੂੰ ; noon	At, to, on, for
ਪਰਹ ; parh	Read	ਚਿੱਲੇ ਕੱਟੇ ; chille katte	Spent forty days in seclusion
ਕੁਝ ਨਾ ; kujh na	Nothing	ਖੱਟਿਆ ; khattiaa	Obtained, acquired
ਚਿੱਲਿਆਂ ; chilliaan	Forty-day seclusions	ਵਰ ; ਵਰ ; varr	Enter
ਜਾਗ ; jag	The curd used in milk to make yogurt	ਬਿਨਾਂ ; binaa	Without
ਦੁੱਧ ; dudh	Milk	ਯਮਦੇ ; jamde	Conversion of milk into curd
ਨਾਹੀਂ ; naaheen	No, not	ਭਾਨਵਿੰ ; ਭਾਨਵਿੰ ; bhanvain	Whether, even if

ਲਾਲ ; laal

Red, crimson

ਹੋਵਣ ; hovan

Become, happen,  
occur

ਕਾਰਹ ਕਾਰਹ ;  
karh karh

To boil or simmer  
on low heat  
constantly

## 50. Sincerity towards Allah

ث ثابت صدق تے قدم اگیرے، تائیں رب لبھیوے ہو  
 لُوں لُوں دے وِچ ذکر اللہ دا، ہر دم پیا پڑھیوے ہو  
 ظاہر باطن عین عیانی، ہُو ہُو پیا سنیوے ہو  
 نام فقیر تھاں دا بآھُو، قبر جنہاندی جیوے ہو

ਮ ساہبਤ ਸਿਦਕ ਤੇ ਕਦਮ ਅਗੇਰੇ, ਤਾਈਂ ਰੱਬ ਲਭੀਵੇ ਹੁ  
 ਲੁੰ ਲੁੰ ਦੇ ਵਿਚ ਜ਼ਿਕਰ ਅੱਲਾ ਦਾ, ਹਰ ਦਮ ਪਿਆ ਪੜ੍ਹੀਵੇ ਹੁ  
 ਜ਼ਾਹਰ ਬਾਤਨ ਐਨ ਇਆਨੀ, ਹੁ ਹੁ ਪਿਆ ਸੁਣੀਵੇ ਹੁ  
 ਨਾਮ ਫ਼ਕੀਰ ਤਿਨ੍ਹਾ ਦਾ ਬਾਹੂ<sup>(ਰਹ)</sup>, ਕਬਰ ਜਿਨ੍ਹਾਂ ਦੀ ਜੀਵੇ ਹੁ

Se Saabat sidq te qadam agere, taaeen Rabb labheeve Hoo  
 Loon loon de wich zikr Allah da, har dam peaa parheeve 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

Divine 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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
ਸਾਬਤ ; saabat	Firm	ਸਿਦਕ ; sidq	Sincerity, truthfulness; Faith, belief
ਤੇ ; ਤੇ ; te	And	ਕਦਮ ਅਗੇ ; qadam agere	Stepping forward, moving forward
ਤਾਈਨ ; taaeen	Only then	ਰੂਬ ; Rabb	God, Lord
ਲਭੀਵੇ ; labheeve	Found	ਲੂਣ ਲੂਣ ; loon loon	Every cell of the body
ਦੇ ; de	Of	ਵਿਚ ; wich	In, inside, into
ਜ਼ਿਕਰ ਅੱਲਾ ਦਾ ; zikr Allah da	Invocation of 'Allah'; <i>Ism-e-Allah Zaat</i>	ਹਰ ; har	Every, each, all
ਦਮ ; dam	Breath	ਪਿਆ ਪੜ੍ਹੀਵੇ ; peaa parheeve	Is recited, is read
ਜ਼ਾਹਰ ; zaahir	Exoteric, physical; evident, obvious, apparent, clear, open	ਬਾਤਨ ; batin	Esoteric, hidden; spiritual being; spiritual world
ਅਨ ਇਆਨੀ ; ain-ayaanee	To become one or exactly the same (in both the exoteric and esoteric beings)	ਪਿਆ ਸੁਣੀਵੇ ; peaa suneeve	Is heard, is listened
ਨਾਮ ; naam	Name	ਫਕੀਰ ; Fakir	Fakir
ਤਿਨਾਂਦਾ ; tinhaanda	Their	ਕਬਰ ; qabar	Grave, tomb
ਜਿਨ੍ਹਾਂਦੀ ; jinhaandee	Whose	ਜੀਵੇ ; jeeve	Live, alive

## 51. Allah's Lovers

ث

ثابت عشق تہاں نوں لدھا، جنہاں تری 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 بادھو، کدیں عشق نماز نہ نیتی ہو

ਮے

سآبٹ ایسک تیناں ٹੂں لੱਧا، جیناں ٹرੱटی چੌڑ چا کیتی ہو  
 نا اوہ سُدھی نا اوہ ساڈھی، نا سਜدا کرنا مسیتی ہو  
 بھالس نیل پوراٹے ٹھیک، نہیں چڑھدا رنگ ماجیٹھی ہو  
 کاظمی آن شرع ول بادھو<sup>(ر)</sup>، کدیں ایسک نماز نا نیتی ہو

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 charhdhaa rang majeethaa 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?

**O**nly 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>
سائبات ; saabat	Firm	عشق ; ishq	Ardent Divine love
تھاں نوں ; تینہاں نوں ; tinhaan noon	They, them, those	لڈھا ; laddhaa	Found
جہاں ; jinhaan	Who	چارٹی چارچکیتی cha kheetee ; trattee chaurr cha keetee	To give up or sacrifice everything
نہ ; نا ; na	No, not, neither, nor	اہ ; ooh	He
صوفی ; سُفِّی ; Sufi	Sufi: A person who attains a station of spiritual world on account of strenuous ascetic labours	صافی ; ساٹھی ; saafee	A person who forever remains engulfed in purification of the self
سجدہ کرن ; سجدا کرنا ; sajdaah karan	Prostrate during salat	مسیتی ; مسیتی ; maseetee	In the mosque
خالص ; خالص ; khaalis	Pure, unadulterated, genuine, real	نیل ; نیل ; neel	Blue dye extracted from indigo plant (Indigofera tinctoria)
پرانے ; پوراٹے ; puraane	Old	وتے ; utte	On
نہیں چڑھدار نگ جیسیٹھی چڑھدا رنگا مਜھیٹھی ; naheen charhdar rang majeethaa	The colour on which no other colour leaves it hue or is not dyed	قاازی ; کاٹھی ; qaazee	Qadi, Muslim judge, magistrate; interpreter of Islamic law
آن ; آن ; aan	Come	شرعاً ; شرعاً ; sharaa	Islamic or Quranic law, religious rules or codes

ج ; و ل ; val	Towards	کاری ; کاری ; kadeen	When, ever
نماز ; namaz	Salat, namaz, prayer	نیتی ; neetee	Start the salat

## 52. Starting Journey

ج

جو دل منگے ہو وے ناہیں، ہو ون ریہا پریرے ہو  
 دوست نہ دیوے دل دا دارو، عشق نہ واگاں پھیرے ہو  
 اس میدان محبت دے وچ، ملدا تاء تکھیرے ہو  
 میں قربان تہاں توں باہوُّ، جنہاں رکھیا قدم آگیرے ہو

**ਜیم**      جے دیل مੰਗੇ 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>(۴)</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 tikhore 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

**I**n 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>
ج دل مگ ; جے دیل مੰਗੇ ; jo dil mange	What heart desires	ہو وے ناہیں ; hove naaheen	Does not happen
ہوان ; ہو وان ; hovan	Be done	ریا ; ریہا ; rahiaa	Stayed
پرے ; پرے رے ; parere	Far away	دست ; دسٹ ; dost	Friend, companion
ن ; نا ; na	No, not	دے وے ; دے وے ; deve	Give
دیل ; دیل ; dil	Heart, inward	دا ; دا ; da	Of
دارو ; دارو ; daaroo	Medicine	عشق ; ایسک ; ishq	Divine love
واگاں ; واراگاں ; vaagaan	Bridle	پھرے ; فرے ; phere	Turn back
اس ; ایس ; es	This	میدان ; میدان ; maidaan	Plain, ground, field; arena
محبت ; محبّت ; mohabbat	Love	دے ; دے ; de	Of
وچ ; ویچ ; wich	In	میلدا ; میلدا ; milde	Find; get; receive
تا ; تاا ; taa	Heat, blaze	تکھیرے ; تکھیرے ; tikhere	Intense, high, severe
میں ; میں ; main	I	قربان ; کورباان ; qurbaan	Sacrifice
تھاں توں ; تھاں توں ; tinhaan tun	On them, on those	جنہاں ; جنہاں ; jinhaan	Who
رکھیا ; رکھیا ; rakhiaa	Kept	قدم اگرے ; کدام اگرے ; qadam agere	Step forward, moving forward

## 53. A Very Special Flower

ج جے توں چاہیں وحدت رب دی، مل مُرشد دیاں تلیاں ہو  
 مُرشد اطفوں کرے نظارہ، گل تھیون سبھ کلیاں ہو  
 انہاں گلاں وچوں یک لالہ ہوئی، گل نازک گل پھلیاں ہو  
 دوہیں جہانیں مسٹھے بآہو، جنہاں سنگ کیتا دو ڈلیاں ہو

**ਜੀਮ**      جے تੂੰ ਚਾਹੋਂ ਵਹਦਤ ਰੱਬ ਦੀ, ਮਲ ਮੁਰਸ਼ਦ ਦੀਆਂ ਤਲੀਆਂ ਹੁ  
 ਮੁਰਸ਼ਦ ਲੁਤਫ਼ੋਂ ਕਰੇ ਨਜ਼ਾਰਾ, ਗੁਲ ਥੀਵਣ ਸਭ ਕਲੀਆਂ ਹੁ  
 ਇਨ੍ਹਾਂ ਗੁਲਾਂ ਵਿਚੋਂ ਹਿਕ ਲਾਲਾ ਹੋਸੀ, ਗੁਲ ਨਾਜ਼ਕ ਗੁਲ ਫਲੀਆਂ ਹੁ  
 ਦੋਹੀਂ ਜਹਾਨੀਂ ਮੁੱਠੇ ਬਾਹੂ<sup>(۷)</sup>, ਜਿਨ੍ਹਾਂ ਸੰਗ ਕੀਤਾ ਦੇ ਡਲੀਆਂ ਹੁ

**Jeem** Je tun chaahen Wahdat Rabb dee, mal Murshid diyaan taleeaan Hoo  
 Murshid lutfon kare nazaaraa, gul theevan sabh kaleeaan Hoo  
 Inhaan gullaan wichon hik laalaa hosee, gul naazuk gul phaleeaan Hoo  
 Doheen jahaanee mutthe Bahoo, jinhaan sang keetaa do daleeaan 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

If 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 عَلَى طَرِيقٍ فَهُوَ أَنِي ◀

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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
ਜੇ ; ਜੇ ; je	If, in case, provided	ਤੁਨ ; ਤੁਨ ; tun	Thou, you
ਚਾਹੇਂ ; ਚਾਹੇਂ ; chaahen	Want	ਵਹਦਤ ; ਵਹਦਤ ; Wahdat	Annihilation in Allah and immortality with Him
ਰੱਬ ; ਰੱਬ ; Rabb	God, Lord	ਦੀ ; ਦੀ ; dee	Of
ਮਲ ; ਮਲ ; mal	Rub	ਮਰਸਦ ; ਮਰਸਦ ; Murshid	Spiritual guide
ਦੀਆਂ ; ਦੀਆਂ ; diyaan	Of	ਤਲੀਆਂ ; taleeaan	Soles of feet
لطفوں ; لطفوں ; lutfon	With favour, kindness, compassion	کرے نظارہ ; kare nazaaraa	To look with spiritual sight or sight of gnosis
گل ; ਗੁਲ ; gul	Flower	ਥੀਵਣ ; ਥੀਵਣ ; theevan	Become
سਭ کਲੀਆਂ ; sabh kaleeaan	All buds; all the sincere seekers of Allah who are in the court of the spiritual guide	ਇਨਾਂ ; ਇਨਾਂ ; inhaan	Among these
گੁਲਾਂ ; ਗੁਲਾਂ ; gullaan	Flowers	ਵਿਚੋਂ ; ਵਿਚੋਂ ; wichon	In

ਕੁ ; ਹਿਕ ; hik	One	ਲਾਲਾ ; laalaa	A kind of flower
ਹੋਸੀ ; hosee	Shall or will be	ਨਾਜ਼ੁਕ ; naazuk	Delicate
ਫਲੀਆਂ ; phaleeaan	Pods	ਦੋਹੀਂ ਜਹਾਨੀ ; doheen jahaanee	Both the world and the hereafter
ਮੁਠੇ ; mutthe	Robbed; deprived	ਜਿਨ੍ਹਾਂ ; jinhaan	Who
ਸੰਗ ; sang	Companionship	ਕੀਤਾ ; keetaa	Did
ਡਲੀਆਂ ; do daleeaan	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

ج جس الف مطالیہ کیتا، ب دا باب نہ پڑھدا ہو  
 چھوڑ صفاتی لدھیوس ذاتی، اوہ عامی ڈور چا کردا ہو  
 نفس امارہ کُتردا جانے، ناز نیاز نہ دھردا ہو  
 کیا پرواه تھاں نوں باہو، جنہاں گھاڑو لدھا گھر دا ہو

**ਜੀਮ**      جਿਸ ਅਲਿਫ ਮੁਤਾਲਿਆ ਕੀਤਾ, ਬ ਦਾ ਬਾਬ ਨਾ ਪੜ੍ਹਦਾ ਹੂ  
 ਛੋੜ ਸਿਫਾਤੀ ਲਧਿਓਸ ਜਾਤੀ, ਉਹ ਆਮੀ ਦੂਰ ਚਾ ਕਰਦਾ ਹੂ  
 ਨਫਸ ਅੱਮਾਰਾ ਕੁਤੜਾ ਜਾਣੇ, ਨਾਜ਼ ਨਿਆਜ਼ ਨਾ ਧਰਦਾ ਹੂ  
 ਕਿਆ ਪਰਵਾਹ ਤਿਨ੍ਹਾਂ ਨੂੰ ਬਾਹੂ<sup>(ੴ)</sup>, ਜਿਨ੍ਹਾਂ ਘਾੜ੍ਹ ਲੱਧਾ ਘਰ ਦਾ ਹੂ

Jeem      Jis Alif mutaaliaa keetaa, be da baab na parhdaa Hoo  
 Chhorr sifaatee laddhios zaatee, ooh aamee dur cha kardaa Hoo  
 Nafs ammarah kutrraa 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

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. 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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
ਜਿਸ ; jis	Who, whom	الف ; الیف ; Alif	<i>Ism-e-Allah Zaat</i>
ਮੁਤਾਲੀਆ ਕੀਤਾ ; mutaaliaa keetaa	Studied	ਬਦਾਬ ; be da baab	Knowledge, recitals and litanies rather than anything other than <i>Ism-e-Allah Zaat</i>
ਨਾ ; na	No, not	ਪਰਹਦਾ ; parhdaa	Read
ਛੋਰ ; chhorr	Leave	ਸਿਫਾਤੀ ; sifaatee	Attributes of Allah Almighty
ਲਾਡਹਿੋਸ ; laddhios	Obtained	ਜਾਤੀ ; zaatee	Essence of Allah
ਓਹ ; ooh	He	ਆਮੀ ; aamee	Common, ordinary; other than Allah
ਦੂਰ ਚਾ ਕਰਦਾ ; dur cha kardaa	Keep something away; shun	ਨਫਸ ਅਮਾਰਾ ; nafs ammarah	Inciting self
ਕੁਤ੍ਰਾ ; kutrraa	Dog	ਜਾਣੇ ; jaane	Know, consider
ਨਾਜ਼ ਨਿਆਜ ; naaz niaaz	Pamper; granting every wish; desires	ਧਰਦਾ ; dhardaa	Put
ਕਿਆ ਪਰਵਾਹ ; kiaa parvaah	Do not worry; do not care	ਤਿਨਾਂ ਨੂੰ ; tinhaan noon	They, them, those
ਜਿਨ੍ਹਾਂ ; jinhaan	Who	ਘਾਰੂ ; ghaaroo	Craftsman, artisan; here it means <i>Ism-e-Allah Zaat</i>
ਲੱਧਾ ; laddhaa	Found	ਘਰ ; ghar	Home, house

## 55. Allah Taught Love

ج

جیں دل عشق خرید نہ کیتا، سو دل بخت نہ بختی ہو  
 اُستاد ازل دے سبق پڑھایا، ہنچہ دیتیوں دل تختی ہو  
 بُر سر آیاں دم نہ ماریں، جاں سر آوے سختی ہو  
 پڑھ توحید تے تھیوں واصل، بامُوں سبق پڑھیوے وقتی ہو

**ਜیم**    جੇਂ ਦਿਲ ਇਸ਼ਕ ਖਰੀਦ ਨਾ ਕੀਤਾ, ਸੋ ਦਿਲ ਬਖਤ ਨਾ ਬਖਤੀ ਹੁ  
 ਉਸਤਾਦ ਅਜ਼ਲ ਦੇ ਸਬਕ ਪੜਾਇਆ, ਹੱਥ ਦਿੱਤਿਓਸ ਦਿਲ ਤਖਤੀ ਹੁ  
 ਬਰ ਸਰ ਆਇਆਂ ਦਮ ਨਾ ਮਾਰੇ, ਜਾਂ ਸਰ ਆਵੇ ਸਖਤੀ ਹੁ  
 ਪੜ੍ਹ ਤੌਹੀਦ ਤੇ ਥੀਵੇਂ ਵਾਸਲ, ਬਾਹੂ<sup>(ر)</sup> ਸਬਕ ਪੜ੍ਹੀਵੇ ਵਕਤੀ ਹੁ

**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 theewain 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

**T**he 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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
ਜੀਂ ; ਜੋ ; jain	Which, who; if	ਦਿਲ ; dil	Heart, inward
ਇਸ਼ਕ ; ishq	Divine love	ਖਰੀਦ ; khareed	Purchased, bought
ਨਾ ; na	No, not	ਕੀਤਾ ; keetaa	Did
ਸੋ ; so	The same, this, that; therefore	ਬਖਤੀ ; bakht na ਬਖਤੀ ; bakht na bakhtee	Unlucky, unfortunate
ਉਸਤਾਦ ਅਜ਼ਲ ; Ustaad Azal	The Eternal Teacher; Allah Almighty	ਦੇ ; de	Of
ਸਬਕ ; sabaq	Lesson	ਪ੍ਰਹਾਇਆ ; parhaiaa	Taught, imparted the knowledge of
ਹੱਥ ਦਿੱਤਿਸ ; hath dittios	Gave in hand	ਦਿਲ ਤਖਤੀ ; dil takhtee	The book of inward or soul
ਬਰ ਸਰ ਆਇਆਂ ; bar sar aaiaan	When destiny manifests	ਦਮ ਨਾ ਮਾਰੋ ; dam na maaren	Not able to speak; does not dare
ਜਾਂ ਸਰ ਆਵੇ ਸੁਖਤੀ ਆਵੇ ਸਖਤੀ ; jaan sar aave sakhtee	When one has to face hardship or trial, hardship befall	ਪੜ੍ਹ ਤਾਵਿਦ ; parh Tawhid	Invoke <i>Ism-e-Allah Zaat</i> ; have vision of Oneness
ਤੇ ; ਤੇ ; te	And	ਥੀਵੈਂ ਵਾਸਲ ; theewain waasil	Attain union
ਪੜ੍ਹੀਵੇ ; parheeve	Recite	ਵਾਤੀ ; waqtee	Timely, apt; quickly

## 56. Trade for Love

ج

جیں دل عشق خرید نہ کیتا، سو دل درد نہ بکھٹی ہو  
 اُس دل تھیں سنگ پتھر چنگیرے، جو دل غفلت آئی ہو  
 جیں دل عشق حضور نہ منگیا، سو درگاہوں سٹی ہو  
 ملیا دوست نہ انہاں بآہو، جنہاں چوڑ نہ کیتی تری ہو

**ਜیم**      جੇਂ ਦਿਲ ਇਸ਼ਕ ਖਰੀਦ ਨਾ ਕੀਤਾ, ਸੋ ਦਿਲ ਦਰਦ ਨਾ ਫੱਟੀ ਹੂ  
 ਉਸ ਦਿਲ ਥੀਂ ਸੰਗ ਪੱਥਰ ਚੰਗੇ, ਜੇ ਦਿਲ ਗਾਫਲਤ ਅੱਟੀ ਹੂ  
 ਜੇਂ ਦਿਲ ਇਸ਼ਕ ਹਜੂਰ ਨਾ ਮੰਗਿਆ, ਸੋ ਦਰਗਾਹੋਂ ਸੱਟੀ ਹੂ  
 ਮਿਲਿਆ ਦੇਸਤ ਨਾ ਉਨ੍ਹਾਂ ਬਾਹੂ<sup>(۴)</sup>, ਜਿਨ੍ਹਾਂ ਚੌੜ ਨਾ ਕੀਤੀ ਤਰੱਟੀ ਹੂ

**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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
جیں دل ; جے دیل ; jain dil	The inward, that inward	عشق ; ایسک ; ishq	Divine love
خرید ; بھرید ; khareed	Purchased, bought	نہ ; نا ; na	No, not
کیتا ; کیتا ; keetaa	Did	اسی میں ; سے ; so	The same, this, that
دھنپھتی ; داردا نا دھنپھتی ; dard na phattee	Pain not felt	وہ دل تھیں ; اس دل تھیں ; os dil theen	Compared to that inward
سنگ ; سینگا ; sang	Stone	پتھر ; پٹھر ; patthar	Stone, rock
چانگیرے ; چانگیرے ; changyre	Better, good	جو ; جے ; jo	Who
غفلت ; گاڈلٹ ; ghaflat	Negligence, obliviousness	امتنانی ; امتنانی ; attee	Filled with
حضور ; حضور ; huzoor	Presence	منگیا ; میگیا ; mangiaa	Asked, sought
دارگاہون ; دارگاہون ; dargaahon	Court	ساتھی ; ساتھی ; sattee	Fallen; rejected
میلیا ; میلیا ; miliaa	Met; found	دوست ; دوست ; dost	Friend, companion
انہاں ; عینہاں ; unhaan	Them, those	جنہاں ; جنہاں ; jinhaan	Who
چورنے کیتھیاں ; چੌڑ نا کیتھیاں ; چੌڑ نا کیتھیاں ; chaur na keetee trattee	Not sacrificed or given up everything		

## 57. Who is a Man?

ج

جیں دل عشق خرید نہ کیتا، اوہ خُسرے مرد زنانے ہو  
 خنے خُسرے ہر کوئی آکھے، کون آکھے مردانے ہو  
 گلیاں دے وچ پھرن اربیلے، جیوں جنگل ڈھور دیواںے ہو  
 مرداں تے نمرداں دی گل تداں پوسی باؤ، جداں عاشق بخشن گانے ہو

**ਜیم**      جیں دل ایسکا بھریاں نا کیتا، ایہ بھوسرا مارداں جاناں ہو  
 بھسے بھوسرا ہر کوئی آپھے، کوئی آپھے مارداں ہو  
 گالیاں دے ویچ دیرن اربے لے، جیوں جنگل ڈھور دیواں ہو  
 مارداں تے نمارداں دی کوئی تداں پوسی باؤ<sup>(۱)</sup>، جداں آسکا بُنُسَان را گانے ہو

**Jeem**    Jain dil ishq khareed na keetaa, ooh khusre mard zanane Hoo  
 Khanse khusre har kooee 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

**T**he 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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
جیں دل ; جے دیل ; jain dil	The Inward, that inward	عشق ; ایسک ; ishq	Divine love
خرید ; بھرید ; khareed	Purchased, bought	نہ ; na	No, not
کیتا ; کیتا ; keetaa	Did	وہ ; اوہ ; ooh	Those, they, he
خمراء، خسراء، خسرے، نمردانہ، خمسے، نمردانہ؛ khusre, khanse, namardan	Intersex; eunuchs; impotent; <i>figuratively</i> used for seekers of world	مرد زنانہ؛ mard zanane	A man who appears to be a woman
کوئی کوئی ; هر کوئی ; har kooee	Everyone	اکھے ; aakhe	Call; perceive
کون ; کوئن ; kon	Who	مردانے ; mardaane	Male, masculine; manly, befitting or expected of a man
گالیاں ; گالیਆں ; galiaan	Streets, alleys, lanes	دے ویچ ; de wich	In, inside
فیرن ; فیرن ; phiran	Wander, roam	اربےلے ; arbele	Tramp
جیوں ; جیوں ; jioon	As, in the manner of; as if, as though, so to say, for example, for instance	جگل ; جگل ; jungle	Wood, forest, jungle
دھور ; دھر ; dhor	Animal, cattle, beast	دیوانے ; deevaane	Insane, lunatic, crazy
مردان ; مردان ; mardaan	Men	تے ; te	And
دی ; دی ; dee	Of	کل ; کل ; kal	Tomorrow, in future or the day of judgement

تداں ; تداں ; tadaan	Then, at that time, in that case	پسی ; پسی ; posi	Find out, become evident
جداں ; جداں ; jadaan	When	عاشق ; آشک ; aashiq	Divine lovers
بھنسن ; بਨਸਨ ; banhsan	Tie; wear	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

ج جس دینہ دا میں دار تینڈے تے، سجدہ صحی ونج کیتا ہو  
 اُس دینہ دا سر فدا اٹھائیں، میں بیا دربار نہ لیتا ہو  
 سر دیوں بر کھولن ناہیں، ایسا شوق پیالا پیتا ہو  
 میں قربان تھاں توں باہو، جنہاں عشق سلامت کیتا ہو

ਜیم      جیس دینہ دا میں دار تینڈے تے، سجدہ صحی ونج کیتا ہو  
 اُس دینہ دا سر فدا اٹھائیں، میں بیا دربار نہ لیتا ہو  
 سر دیوں بر کھولن ناہیں، ایسا شوق پیالا پیتا ہو  
 میں قربان تھاں توں باہو، جنہاں عشق سلامت کیتا ہو

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 tinhhaan 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

**S**ince 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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
جس دینہ دا ; جیسم دئیںہ دا ; jis denh da	Since the day	میں ; میں ; main	I
د ر تینڈے تے ; د ر تینڈے تے ; dar tainde te	On your step, court or <i>khanqah</i>	سجدہ ; سجدا ; sajdaah	Prostration during salat
سہی ; سہی ; sahee	Correct, right	ونج کیتا ; ونج کیتا ; vanj keetaa	By going, did
وس ; اوس ; os	That	سرفدا اتھائیں ; سیر دھدا ; عساکریں ; sir fidaa uthaaeen	Sacrificed exactly there or at that very place
بیا ; بیا ; biaa	Second, any other	دربار ; دربار ; دارباار ; darbaar	Court
نہ ; نہ ; na	No, not	لیتا ; لیتا ; leetaa	Took
سر دیون ; سیر دے وان ; sir devan	Get behead; sacrifice	سیر کھولن ناہیں ; سیر بھلؤن ناہیں ; sir'r kholan naaheen	Do not disclose the secret
ایسا ; ایسا ; aisaa	Such, like this; in this manner	شوق پیالا پیتا ; شوق پیالا پیتا ; shauq piaalaa peetaa	Drank from the goblet of eagerness, zest or love
قریان ; کورباان ; qurbaan	Sacrifice	تیناں توں ; تیناں توں ; tinhaan tun	On them, on those
جنهان ; جنهان ; jinhan	Who	عشق ; ایسک ; ishq	Divine love
سلامت کیتا ; سلامت کیتا ; salaamat keetaa	Kept safe, preserved, secured		

## 59. V ictors in D ivine L ove

ج

جو پاکی بن پاک ماهی دے، سو پاکی جان پلیتی ہو  
 کہ بت خانے جا واصل ہوئے، کہ خالی رہے مسیتی ہو  
 عشق دی بازی لئی انہاں، جنہاں سر دیندیاں ڈھل نہ کیتی ہو  
 ہرگز دوست نہ ملدا بآھو، جنہاں تری چورٹ نہ کیتی ہو

**ਜੀਮ** ਜੋ ਪਾਕੀ ਬਿਨ ਪਾਕ ਮਾਹੀ ਦੇ, ਸੇ ਪਾਕੀ ਜਾਨ ਪਲੀਤੀ ਹੂ  
 ਹਿਕ ਬੁੱਤਖਾਨੇ ਜਾ ਵਾਸਲ ਹੋਏ, ਹਿਕ ਖਾਲੀ ਰਹੇ ਮਸੀਤੀ ਹੂ  
 ਇਸ਼ਕ ਦੀ ਬਾਜ਼ੀ ਲਈ ਉਨ੍ਹਾਂ, ਜਿਨ੍ਹਾਂ ਸਿਰ ਦੌੰਦਿਆਂ ਢਿੱਲ ਨਾ ਕੀਤੀ ਹੂ  
 ਹਰਗਿਜ਼ ਦੇਸਤ ਨਾ ਮਿਲਦਾ ਬਾਹੂ<sup>(ਰ)</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

**T**he 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>
جو پاکی ; جے پاکی ; jo paakee	The purity; piousness	بین ; bin	Without, except, save, but, sans
پاک ; پاک ; paak	Sacred, holy; pure, clean, virtuous	ماہی ; maahee	Beloved; it means perfect spiritual guide
دے ; دے ; de	Of	سو ; so	That
جان ; جان ; jaan	Know, understand, consider	پلیتی ; paleetee	Impurity; filth; profanity
ھیک ; ھیک ; hik	One	بٹخانے ; بٹخانے ; bottkhaane	Temple
جا ; جا ; jaa	Go	واصل ; waasil	Gained union, united
ھوئے ; ہوئے ; hoe	Happened, occurred, became	خالی ; خالی ; khaalee	Empty, void
رہے ; رہے ; rahe	Be	مسیتی ; مسیتی ; maseetee	In the mosque
عشق ; ایسک ; ishq	Divine love	دی ; دی ; dee	Of
بازی لئی انہاں ; بازی لئی انہاں بازی لئی انہاں ; baazee laaee unhaan	Game won by those	جنہاں ; جنہاں ; jinhaan	Who
سر دیندیاں ; میر دیندیاں ; sir dendeaan	While getting beheaded; while sacrificing everything	ڈھل ; ڈھل ; dhill	Delay; hesitate
نہ ; نا ; na	No, not	کیتی ; کیتی ; keetee	Did, done

ਹਰਗਿਜ਼ ; hargiz	Absolutely	وست ; dost	Friend
ਮਿਲਦਾ ; mildaa	Found	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 مرشد ایہ پڑھایا ہو  
 سُنیا سُخن گیاں کھل آکھیں، اسے چت مولا ول لایا ہو  
 کیتی جان حوالے رب دے، اسے ایسا عشق کمایا ہو  
 مرن توں آگے مر گئے بامُھُو، تاں مطلب نوں پایا ہو

**ਜیم**      جے دم گاڈل سے دم کاڈر، ساٹنے مورਸد ایہ پڑھایا ہو  
 سُنیا سُخن راۓ آئیاں بھل ڈھنیں، اسماں چت مولہا ڈھن لایا ہو  
 کیتی جان ہواۓ رہب دے، اسماں ایسا ایسک کاماۓ ایا ہو  
 مرن توں اگے مرن گائے بامُھُو، تاں مڈلہب نوں پایا ہو

**Jeem**      Jo dam ghaafil so dam kafir, sanoon Murshid eh parhaiaa Hoo  
 Suniaa sukhan gaeaaan 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:

◀ **الآنفاس معدودة و كل نفس يخر ج بغیر ذكر الله تعالى فهو ميت**

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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
ਜੋਦਮ ; jo dam	The breath	غافل ; ghaafil	Oblivious, negligent, neglectful, remiss
ਸੋ ; so	The same, this, that	کافر ; kafir	Pagan
سانوں ; sanoon	To us, us	مرشد ; Murshid	Spiritual guide
ایہ ; eh	This	پڑھایا ; parhaiaa	Taught, imparted the knowledge of
سُنیا ; suniaa	On listening; hearing	سُخن ; sukhan	Utterance, words, sayings
گیاں کھل اکھیں ; گائیاں �ل ل ا خیں ; gaeeaan khul akheen	Eyes opened; became aware of, understood	آسان ; asaan	We
چت ; chit	Attention; heart, inward	مولوں لیا ; ملے لاایا ; Mawla val laaiaa	Towards God
کیتی جان ہوا لے رب دے ; کیتی جان ہوا لے رہب دے ; keetee jaan havaale Rabb de	Handed over life to God	ایسا ; ایسا ; aisaa	Such, like this; in this manner
کما ایا ; kamaaiaa	Earned	عشق ; ishq	Ardent Divine love
تاں ; taan	Then	مرن توں آگے مار گے تے اੱگو مਰ گاۓ ; marn tun agge mar gae	A reference to Hadith: Die before death
مطلب نوں پایا ; مطالب پایا ; matlab noon paaiiaa	Attained the objective, reached the destination		

## 61. Barter Faith for Allah's Love

ج جتھے رتی عشق وکاوے، او تھے مناں ایمان دو یوے ہو  
 کتب کتاباں ورد وظیفے، او تر چا کچیوے ہو  
 با جھوں مرشد کجھ نہ حاصل، توڑے راتیں جاگ پڑھیوے ہو  
 مرئے مرن تھیں اگے باؤ، تاں رب حاصل تھیوے ہو

**ਜੀਮ**      جਿੱਥੇ ਰੱਤੀ ਇਸ਼ਕ ਵਿਕਾਵੇ, ਉਥੇ ਮਣਾਂ ਈਮਾਨ ਦਵੀਵੇ ਹੁ  
 ਕੁਤਬ ਕਿਤਾਬਾਂ ਵਿਰਦ ਵਜੀਫੇ, ਉਤਰ ਚਾ ਕਚੀਵੇ ਹੁ  
 ਬਾਝੋਂ ਮੁਰਸ਼ਦ ਕੁਝ ਨਾ ਹਾਸਲ, ਤੋੜੇ ਰਾਤੀਂ ਜਾਗ ਪੜ੍ਹੀਵੇ ਹੁ  
 ਮਰੀਏ ਮਰਨ ਥੀਂ ਅੱਗੇ ਬਾਹੂ<sup>(ਰ)</sup>, ਤਾਂ ਰੱਬ ਹਾਸਲ ਥੀਵੇ ਹੁ

**Jeem**      Jitthe ratti ishq vikave, othe manaan iman deveeve Hoo  
 Kutab kitaabaan vird vazeefe, Autar cha kacheeve Hoo  
 Baajhon Murshid kujh na haasil, toreya 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

**W**here 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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
جیتھے ; جیسے ; jitthe	Where	رٹی ; رتنی ; ratti	Small red and black seed used as weight by goldsmiths, weighing about 122 mg; a small amount
عشق ; ایسکا ; ishq	Divine love	وکاوے ; ویکاوے ; vikave	Being sold
وتحے ; اور تھے ; othe	There, at that place	ماناں ; مانان ; manaan	Maunds
ایمان ; ایمان ; iman	Faith, belief	دہیوے ; دہیوے ; deveeve	One should give
کتب کتاباں ; کتاب کیتااباں ; kutab kitaabaan	Books	ویرد ; ویرد ; vird	Recitals
وظیفے ; وظیفے ; vazeefe	Litanies	اور تراچا کچیوے کچیوے ; Autar cha kacheeve	Become inferior; lose value
باجھوں ; بائسے ; baajhon	Without	مرشد ; مرشد ; Murshid	Spiritual guide
کوئی نہ ; کوئی نہ نہ ; kujh na	Nothing, not anything	حاصل ; حاصل ; haasil	Obtained, acquired
توڑے ; توڑے ; torey	Although, though, however, even if	راتین جاگ پڑھوے راڑیں جاگا پڑھیوے ; raateen jaag parheeve	Awake at nights and keep reciting
مارے مرن تھیں اگے ; مارے مرن بھی اُرگے ; mareeye marn theen agge	A reference to Hadith: Die before death	تاں ; تاں ; taan	Then
رب حاصل تھیوے ; رہ حاصل تھیوے ; Rabb haasil theeve	The Essence of Allah is found; Divine vision		

## 62. Divine Love - The Conqueror

ج جنگل دے وچ شیر مریلا، باز پوے وچ گھر دے ہو  
 عشق جیہا صراف نہ کوئی، کجھ ناں چھوڑے وچ زر دے ہو  
 عاشقاں نیندر بھکھ ناں کائی، عاشق مول نہ مردے ہو  
 عاشق جیندے تداں ڈھو سے باہُو، جداں صاحب آگے سر دھردے ہو

**ਜੀਮ** ਜੰਗਲ ਦੇ ਵਿਚ ਸ਼ੇਰ ਮਰੇਲਾ, ਬਾਜ਼ ਪਵੇ ਵਿਚ ਘਰ ਦੇ ہੂ  
 ਇਸ਼ਕ ਜਿਹਾ ਸਰਾਫ ਨਾ ਕੋਈ, ਕੁਝ ਨਾਂ ਛੋੜੇ ਵਿਚ ਜ਼ਰ ਦੇ ہੂ  
 ਆਸ਼ਕਾਂ ਨੀਂਦਰ ਭੁੱਖ ਨਾਂ ਕਾਈ, ਆਸ਼ਕ ਮੂਲ ਨਾ ਮਰਦੇ ہੂ  
 ਆਸ਼ਕ ਜੈਂਦੇ ਤਦਾਂ ਡਿਠੋਸੇ ਬਾਹੂ<sup>(ਰਹ)</sup>, ਜਦਾਂ ਸਾਹਿਬ ਅੱਗੇ ਸਿਰ ਧਰਦੇ ہੂ

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

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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
ਫੇਲ ; ਜੰਗਲ ; jungle	Wood, forest, jungle	ਦੇਵਿਚ ; ਦੇ wich	In, inside
ਸ਼ੇਰ ; ਸ਼ੇਰ ; sher	Lion	ਮਰੀਲਾ ; marelaa	To attack, to tear
ਬਾਜ਼ ; baaz	Hawk, eagle, falcon	ਪਵੈ ; pavey	Attack
ਘਰ ; ਘਰ ; ghar	House	ਇਸਕ ; ishq	Divine love
ਜਿਹਾ ; ਜਿਹਾ ; jehaa	As like, similar to, resembling, same as	ਸਰਾਫ ; ਸਰਾਫ ; sarraaf	Jeweller, goldsmith
ਨਾ ਕੋਈ ; na kooee	Not any, no one	ਕੁਝ ਨਾਂ ; kujh naa	Nothing
ਛੋਰੇ ; ਛੋਰੇ ; chorre	Leave	ਜ਼ਾਰ ; zar	Gold
ਆਸਿਕਾਂ ; aashiqaan	Divine lovers	ਨੀਂਦਰ ; ਨੀਂਦਰ ; neendar	Sleep, slumber
ਭੁਖ ; ਭੁਖ ; bhukh	Hunger	ਕਾਈ ; kaaee	Any
ਅਥਿਕ ; ਮੂਲ ਨਾ ਮਰਦੇ ; aashiq mool na marde	Lovers never die	ਜੈਂਦੇ ; ਜੈਂਦੇ ; jeende	Live
ਤਾਦਾਂ ; ਤਾਦਾਂ ; tadaan	Then, at that time, in that case	ਡਿਠੋਸੇ ; dethose	Are seen, observed
ਜਦਾਂ ; ਜਦਾਂ ; jadaan	When	ਸਾਹਿਬ ; Sahib	Allah; spiritual guide
ਅੱਗੇ ; ਅੱਗੇ ; agge	In front of	ਸਿਰ ਧਰਦੇ ; sir dharde	Bow down head; to surrender completely

## 63. Every Breath for Allah

ج جنہاں عشقِ حقیقی پایا، مونہوں نہ سُجھ آلاؤن ہو  
 ذکر فکر وچ رہن ہمیشائ، دم نوں قید لگاؤن ہو  
 نفسی، قلبی، روحی، سرّی، خفی، اخفی ذکر کماون ہو  
 میں قربان تھاں توں بآہو، جیہڑے اس نگاہ جواؤن ہو

**ਜیم**      جنہاں ایسکا کوئی کی پا ایسا، مُرہے نا کوئی الاavan ہو  
 جیکر دلکر دیس رہن ہمیشائ، دم نہ کے د لگاavan ہو  
 ندھمی، کلਬی، رُھی، سیری، بھڈی، اخھدا جیکر کماavan ہو  
 میں کورباان تینہاں توں بآہو<sup>(۱)</sup>، جیہڑے ایکس نیگاہ جواavan ہو

**Jeem**      Jinhaan ishq haqeeqee paaiaa, moonhon na kujh alaavan Hoo  
 Zikr fikr wich rahan hameshaan, dam noon qaid lagaavan Hoo  
 Nafsee, qalbee, ruhee, sir 'ree, khafee, akhfaa zikr kamaavan Hoo  
 Main qurbaan tinhhaan 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* (یاہو) 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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
جہاں ; جنہاں ; جنہاں ; جنہاں ; jinhaan	Who	عشق حقیقی ; ishq haqeeqee	Divine love
پاایا ; پاایا ; paaiaa	Received, found	مونہوں ; مونہوں ; moonhon	From mouth
کچھ نہ کوئی ; نہ کوئی ; na kujh	Nothing	الاavan ; آلاون ; alaavan	Speak, utter
زکر ; زکر ; zikr	Invocation, remembrance	فکر ; فکر ; fikr	Reflection
وچ ; ویچ ; which	In, into	راہن ; رہیں ; rahen	Stay
ہمیشہ ; ہمیشہ ; ہمیشہ ; hameshaan	Always, forever	دام نوں قید لگاوں ; دام نوں قید لگاوں ; dam noon qaid lagaavan	Confine their breaths; it means they continue the secret invocation with breaths
نفسی ; نفسی ; نفسی ; نفسی ; nafsee	Self (one of the six subtleties)	قلبی ; کلਬی ; qalbee	Inward (one of the six subtleties)
روحی ; روحی ; ruhee	Soul (one of the six subtleties)	سری ; سیری ; sir'ree	The secret (one of the six subtleties)
خفی ; خفی ; khafee	The hidden (one of the six subtleties)	اخفا ; اخفا ; akhfaa	The arcane (one of the six subtleties)
کماوان ; کماوان ; کماوان ; kamaavan	To earn; here it means to stay engrossed	میں ; میں ; main	I
قرباان ; قربان ; qurbaan	Sacrifice	تیناں توں ; تیناں توں ; tinhaan tun	On them, on those

ਜੀਵ ; ਜਿਹੜੇ ; jehre Who ਏਕੀ ; ਇਕਸ ; eks One, single

ਨਿਗਾਹ ; nigah Glance, sight ਜਵਾਵਨ ; javaavan To enliven

## 64. Pain of the Dead

ج

جیوندے کی جانن سار مویاں دی، سو جانے جو مردا ہو  
 قبراں دے وچ آن نہ پانی، اوتحے خرچ لوریندا گھر دا ہو  
 اک وچھوڑا ما پیو بھائیاں، دوجا عذاب قبر دا ہو  
 واہ نصیب انہاندا بآھو، جیہڑا وچ حیاتی مردا ہو

**ਜੀਮ**      جیوندے کی جانن سار مੋਇਆਂ ਦੀ, ਸੋ ਜਾਣੇ ਜੋ ਮਰਦਾ ਹੂ  
 ਕਬਰਾਂ ਦੇ ਵਿਚ ਅੰਨ ਨਾ ਪਾਣੀ, ਉਥੇ ਖਰਚ ਲੋੜੀਂਦਾ ਘਰ ਦਾ ਹੂ  
 ਇੱਕ ਵਿਛੋੜਾ ਮਾ ਪਿਓ ਭਾਈਆਂ, ਦੂਜਾ ਅਜ਼ਾਬ ਕਬਰ ਦਾ ਹੂ  
 ਵਾਹ ਨਸੀਬ ਉਨ੍ਹਾਂ ਦਾ ਬਾਹੂ<sup>(ر)</sup>, ਜਿਹੜਾ ਵਿਚ ਹਯਾਤੀ ਮਰਦਾ ਹੂ

**Jeem**      Jionde kee jaanan saar moiaan dee, so jaane jo mardaa Hoo  
 Qabraan de wich ann na panee, othe kharch lorreenda ghar da Hoo  
 Ek vichhorra maa pio bhaaeeaan, 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

**T**he 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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
ਜੀਉਂਦੇ ; ਜਿਉਂਦੇ ; jionde	Living	ਕੀ ਜਾਨਣ ; kee jaanan	What (they) know
ਸਾਰ ; ਸਾਰ ; saar	Knowledge, information	ਮੋਇਆਂ ਦੀ ; moiaan dee	Of the dead
ਸੋ ; ਸੋ ; so	The same, this, that	ਜਾਣੇ ; ਜਾਣੇ ; jaane	Know
ਜੋ ; ਜੋ ; jo	Who	ਮਰਦਾ ; mardaa	Died
ਕਬਰਾਂ ਦੇ ਵਿਚ ; qabraan de wich	In the grave	ਅੰਨ ; ann	Grain
ਨਾ ; ਨਾ ; na	No, not	ਪਾਣੀ ; panee	Water
ਅਤੇ, ਅਤੇ ; ਉਥੇ ; othe	There, at that place	ਖਰਚ ; kharch	Earning, income
ਲੋੜੀਂਦਾ ; lorreendaa	Needed, required	ਘਰ ; ghar	Home, house
ਦਾ ; ਦਾ ; da	Of	ਇੱਕ ; ek	One, a, an
ਵਿਛੜਾ ; vichhorra	Parting	ਮਾਂ ; maa	Mother
ਪਿਓ ; pio	Father	ਬਾਈਆਂ ; bhaaeeaan	Brothers
ਦੂਜਾ ; ਦੂਜਾ ; dooja	Second; other, next	ਅਜ਼ਾਬ ; azaab	Torment
ਕਬਰ ; qabar	Grave	ਵਾਹ ; wah	Wonderful, well-done, bravo

نسمیب ; naseeb	Luck, fate, destiny	اُنہاندا ; unhaan da	Their
ਜیہڑا ; jehraa	Who	حیاتی ; hayaatee	While living; in life

## 65. Accept and Submit

ج

جبوندیاں مر رہناں ہووے، تاں ویس فقیراں ہئے ہو  
 جے کوئی سٹے گودڑ کوڑا، وانگ آزوڑی سپیئے ہو  
 جے کوئی کڈھے گاہلاں مہنے، اُس نوں جی جی کہیئے ہو  
 گلا اُلاہماں بھنڈی خواری، یار دے پاروں سپیئے ہو  
 قادر دے ہتھ ڈور اساڈی بآھو، جیوں رکھے تیوں رہیئے ہو

**ਜੀਮ** ਜੀਓਂਦਿਆਂ ਮਰ ਰਹਿਣਾਂ ਹੋਵੇ, ਤਾਂ ਵੇਸ ਫਕੀਰਾਂ ਬਹੀਏ ਹੁ  
 ਜੇ ਕੋਈ ਸੁੱਟੇ ਗੁਦੜ ਕੁੜਾ, ਵਾਂਗ ਅਰੂੜੀ ਸਹੀਏ ਹੁ  
 ਜੇ ਕੋਈ ਕੱਢੇ ਗਾਲ੍ਹਾਂ ਮਿਹਣੇ, ਉਸ ਨੂੰ ਜੀ ਜੀ ਕਹੀਏ ਹੁ  
 ਗਿਲਾ ਉਲ੍ਹਾਮਾਂ ਭੰਡੀ ਖੁਆਰੀ, ਯਾਰ ਦੇ ਪਾਰੋਂ ਸਹੀਏ ਹੁ  
 ਕਾਦਰ ਦੇ ਹੱਥ ਡੋਰ ਅਸਾਡੀ ਬਾਹੂ<sup>(ਰ)</sup>, ਜਿਓਂ ਰੱਖੇ ਤਿਉਂ ਰਹੀਏ ਹੁ

**Jeem** Jiondiaan mar rehnaan hove, taan vais fakiraan baheeye Hoo  
 Je koee 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 tiyoон 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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
جیوندیاں مر رہناں ہووے ; ਜی اوں دیاں مار رہیاں ہووے ; jiondiaan mar rehnaan hove	A reference to Hadith: Die before death.	ਜਾਂ ; ਤਾਂ ; taan	Then
میں ; دےਸ ; vais	Guise, attire	فکیراں ; ਫਕੀਰਾਂ ; fakiraan	Fakirs
بھیئے ; ਬਹੀਏ ; baheeye	Sit	ਜੇ ; ਜੇ ; je	If, in case, provided
کوئੀ ; کੋਈ ; koe	Anybody, somebody; someone, anyone	ਸੁਟੇ ; ਸੁਟੇ ; sutte	Throw
گوڈੁੰਕੁਰਾ ; ਗੁਦੜ ਕੁੜਾ ; guddarr koorra	Garbage, trash	ਵਾਂਗ ; ਵਾਂਗ ; vaang	Like, same as, similar to, in similar manner
ਅਰੂੰਝੀ ; aroorree	Heap of trash, garbage or waste	سਹੀਏ ; ਸਹੀਏ ; saheeye	Endure, bear, suffer
کਾਲਾਂ ; kadhe gaalaan	Abuse, insult	ਮਿਹਣੇ ; ਮਿਹਣੇ ; mehne	Sarcasm, taunt, sneer
ਉਸ ; os	He	ਨੂੰ ; ਨੂੰ ; noon	At, to, on, for
کیجیے ; ਜੀ ਜੀ ਕਹੀਏ ; jee jee kaheeye	Say: yes, yes (to accept)	ਗਿਲਾ ; ਗਿਲਾ ; gila	Grievance, objection
ਊਲਾਹਮਾਂ ; ulaahmaan	Complaints	ਬਹਨੀ ; ਭੰਡੀ ; bhandee	Defamation, slander
خواری ; ਖੁਆਰੀ ; khwaaree	Degradation, insult; wretchedness, distress	یਾਰ ; ਯਾਰ ; Yaar	Beloved; Allah; spiritual guide

ਦੇ ਪਾਰੋਂ ; de paaron	For the sake of	کاਦਰ ; Qaadir	Allah; spiritual guide
ਹੱਥ ; hath	Hand	ਡੋਰ ; dor	Cord, string; trust, confidence, dependance (on God)
ਅਸਾਡੀ ; asaadee	Our, ours	ਜਿਊਂ ਰੱਖੋ ; jioon rakkhe	Keep in any manner
ਤਿਊਂ ਰਹੀਏ ; tiyoon raheeye	Stay like that		

## 66. God is Found by whom!

ج جے رب ناتیاں دھوتیاں ملدا، تاں ملدا ڈڈواں مچھیاں ہو  
 جے رب لمیاں والاں ملدا، تاں ملدا بھیداں سسیاں ہو  
 جے رب راتیں جاگیاں ملدا، تاں ملدا کال کڑچھیاں ہو  
 جے رب جتیاں ستیاں ملدا، تاں ملدا دانداں خصیاں ہو  
 انہاں گلاں رب حاصل ناہیں باہو، رب ملدا دلاں ہچھیاں ہو

ਜੀਮ ਜੇ ਰੱਬ ਨ੍ਹਾਤਿਆਂ ਧੋਤਿਆਂ ਮਿਲਦਾ, ਤਾਂ ਮਿਲਦਾ ਡੱਡੂਆਂ ਮੱਛੀਆਂ ਹੁ  
 ਜੇ ਰੱਬ ਲੰਮੀਆਂ ਵਾਲਾਂ ਮਿਲਦਾ, ਤਾਂ ਮਿਲਦਾ ਭੇਡਾਂ ਸੱਸੀਆਂ ਹੁ  
 ਜੇ ਰੱਬ ਰਾਤੀਂ ਜਾਗਿਆਂ ਮਿਲਦਾ, ਤਾਂ ਮਿਲਦਾ ਕਾਲ ਕੜੱਛੀਆਂ ਹੁ  
 ਜੇ ਰੱਬ ਜਤੀਆਂ ਸਤੀਆਂ ਮਿਲਦਾ, ਤਾਂ ਮਿਲਦਾ ਦਾਂਦਾਂ ਖੱਸੀਆਂ ਹੁ  
 ਇਨ੍ਹਾਂ ਗੱਲਾਂ ਰੱਬ ਹਾਸਲ ਨਾਹੀਂ ਬਾਹੂ<sup>(ر)</sup>, ਰੱਬ ਮਿਲਦਾ ਦਿਲਾਂ ਹਛਿਆਂ ਹੁ

Jeem Je Rabb naatiaan dhotiaan milda, taan milda dadooaan machhiaan Hoo  
 Je Rabb lammeaan valaan milda, taan milda bhedan sassiaan Hoo  
 Je Rabb raateen jaagiaan milda, taan milda kaal karrachhiaan Hoo  
 Je Rabb jateeaaan sateeaan milda, taan milda daandaan khassiaan Hoo  
 Inhaan galaan Rabb haasil naaheen Bahoo, Rabb milda 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

If 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>
ਜੇ ; ਜੇ ; je	If, in case, provided	ਰੂਬ ; ਰੋਬ ; Rabb	God, Lord
ਨ੍ਹਾਤਿਆਂ ; ਨ੍ਹਾਤਿਆਂ ; naatiaan ਧੋਤਿਆਂ ; dhotiaan	Bathing	ਮਿਲਦਾ ; mildaa	Found
ਤਾਂ ; ਤਾਂ ; taan	Then	ਡੱਡੂਆਂ ; dadooaaan	Frogs
ਮੱਛੀਆਂ ; machhiaan	Fishes	ਲੰਮੀਆਂ ; lammeaan	Long
ਵਾਲਾਂ ; valaan	Hair	ਭੇਡਾਂ ; bhedan	Sheep
ਸੱਸੀਆਂ ; sassiaan	Lamb	ਰਾਤੀਸ਼ ਜਾਗੀਆਂ ; raateen jaagiaan	Staying awake at night
ਕਾਲ ਕੁੜ੍ਹੀਆਂ ; ਕਾਲ ਕਰੱਛੀਆਂ ; kaal karrachhiaan	Black drongo; night birds	ਜਤੀਆਂ ਸਤੀਆਂ ; jateeaaan sateeaaan	One who abstains from marriage, celibacy
ਦਾਂਦਾਂ ; daandaan	Bull	ਖੱਸੀਆਂ ; khassiaan	Castrated
ਇਨ੍ਹਾਂ ; ਇਨ੍ਹਾਂ ; inhaan	These	ਗਲਾਂ ; ਗੱਲਾਂ ; galaan	Ways, manners
ਹਾਸਲ ; haasil	Found	ਜਿਥੇ ; ਨਾਹੀਂ ; naaheen	No, not
ਦਿਲਾਂ ; ਦਿਲਾਂ ; dilaan	Hearts, inwards	ਹੱਚਿਆਂ ; ਹਾਛਿਆਂ ; hachhiaan	Good, well, benevolent, pure

## 67. Crux

ج

جنہاں شوہ الف تھیں پایا، پھول قرآن نہ پڑھدے ہو  
اوہ ماڑن دم محبت والا، دور ہو یونے پردے ہو  
دوخ بہشت غلام تہاندے، چا کیتے نے بردے ہو  
میں قربان تہاں توں باہُو، جیہے وحدت دے ویچ وردے ہو

**ਜیم**      جینم زیادتی میں اسی سے پیدا ہے، دل کو راہ نہ پڑھ دے گا  
                اُسی میں مارنا دم محب و بذات وہ لالا، دُور ہوئی دل نے پرداز دے گا  
                دُو خ بہشت غلام تہاندے، چا کیتے نے بردے گا  
                میں قربان تہاں توں باہُو، جیہے وحدت دے ویچ وردے گا

**Jeem**      Jinhaan Shauh Alif theen paaiaa, phol Quran na parhde Hoo  
                Ooh maaran dam mohabbat waalaa, dur hoeone parde Hoo  
                Dozakh bahisht ghulaam tinhanda, cha keetone barde Hoo  
                Main qurbaan tinhanda 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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
جہاں ; جنہاں ; jinhaan	Who	شہ ; شے ; Shauh	Beloved; King; Allah Almighty
الف ; الیف ; Alif	Ism-e-Allah Zaat	تھیں پاایا ; theen paaiaa	Found, reached
پھول ; فلول ; phol	Open	قرآن ; کوران ; Quran	Quran
نا ; نا ; na	No, not	پڑھے ; parhde	Read, recite
وو ; اوہ ; ooh	Those, they, he	ماارن دم محبت والا ; maaran dam mohabbat waalaa	Filled with love
دُور ہوئیں نے ; دُور ہوئے نے ; dur hoeone	Lifted, removed	پردے ; parde	Veils
دے جا خ ; dozakh	Hell	بہشت ; bahisht	Paradise, heaven
غلام ; ghulaam	Slave	تیناندے ; tinhaande	Their
چا کیتے بردے ; cha ketone barde	Made (their) slave	میں ; میں ; main	I
قربان ; qurbaan	Sacrifice	تیناں توں ; tinhaan tun	On them, on those
جہرے ; jehre	Who	وحدت ; Wahdat	Oneness
دے ویچ ; de wich	In, inside	واردہ ; varrde	Enter

## 68. Martyrdom of Husayn ibn Ali

ج ج کر دین علم وچ ہوندا، تاں سر نیزے کیوں چڑھدے ہو  
 اٹھارہ ہزار جو عالم آہا، اگے حسین دے مردے ہو  
 ج کجھ ملاحظہ سرور دا کردا، تاں تمبو خیمے کیوں سردے ہو  
 ج کر مندے بیعت رسولی، پانی کیوں بند کردا ہو  
 پر صادق دین تھاں دا بahoo، جو سر قربانی کردا ہو

**ਜੀਮ** ਜੇ ਕਰ ਦੀਨ ਇਲਮ ਵਿਚ ਹੋਂਦਾ, ਤਾਂ ਸਿਰ ਨੇਜ਼ੇ ਕਿਉਂ ਚੜ੍ਹਦੇ ਹੁ  
 ਅਠਾਰਾਂ ਹਜ਼ਾਰ ਜੇ ਆਲਿਮ (ਆਲਮ) ਆਹਾ, ਅੱਗੇ ਹੁਸੈਨ<sup>(ؑ)</sup> ਦੇ ਮਰਦੇ ਹੁ  
 ਜੇ ਕੁਝ ਮੁਲਾਹਜਾ ਸਰਵਰ<sup>(ؓ)</sup> ਦਾ ਕਰਦੇ, ਤਾਂ ਤੰਬੁ ਖੈਮੇ ਕਿਉਂ ਸੜਦੇ ਹੁ  
 ਜੇ ਕਰ ਮੰਨਦੇ ਬੈਤ ਰਸੂਲੀ<sup>(ؐ)</sup>, ਪਾਣੀ ਕਿਉਂ ਬੰਦ ਕਰਦੇ ਹੁ  
 ਪਰ ਸਾਦਕ ਦੀਨ ਤਿਨ੍ਹਾਂ ਦਾ ਬਾਹੂ<sup>(ؒ)</sup>, ਜੇ 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 khaime 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

الْعِلْمُ is an Arabic term transliterated as both alim (scholar/ଆଲିମ) or aalam (realm/ଆଲମ). 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>
ਜੇ ; ਜੇ ਕਰ ; je kar	If, in case, provided	ਦੀਨ ; deen	Islam, religion, faith
ਇਲਮ ; ilm	Knowledge	ਵਿਚ ; wich	In
ਹੋਂਦਾ ; hondaa	To be	ਤਾਂ ; taan	Then
ਸਿਰ ; sir	Head	ਨੇੜੇ ; neze	Lance, spike, spear
ਕ੍ਰਿਊਂ ਚੜ੍ਹਦੇ ; kioon charhde	Why pierced or impaled	ਅਠਾਰਾਂ ; athaaraa	Eighteen
ਹਜ਼ਾਰ ; hazaar	Thousand	ਜੋ ; jo	Who; that
ਅਲਾਮ (ਆਲਮ) ; alim (aalam)	Alim, scholar learned; could also be a reference to world, universe	ਆਹਾ ; aahaa	Was, were

ਅੱਗੇ ; agge	In front of	حسین ; ہُسَيْن <sup>(ر)</sup> ; Husayn	Husayn ibn Ali (razi Allah anhu)
ਦੇ ; de	Of	مَرَدَ ; مَرَدِهِ ; marde	Died
ਕੁਝ ; kujh	Some, somewhat, a little	مُلَاحَظٌ ; مُلَاحَظَةٌ ; mulaahza	Regard, consideration
ਸਰਵਰ <sup>(H)</sup> ; Sarwar	Chief; the Holy Prophet	دا ; da	Of
ਕਰਦੇ ; karde	To do	تمبو ; tamboo	Tent
خيمہ ; khaime	Tent	سَارِدَةٌ ; سَارِدَةٍ ; sarde	Burnt
ਮਨਦੇ ; mande	Believed, had faith, to follow	بَيْتٌ ; بَيْتَانِيٌّ ; bayat	Pledge of allegiance
رسول <sup>(H)</sup> ; Rasooli	Of the Prophet	پانی ; panee	Water
ਬੰਦ ; band	Restrict, prohibit, disallow, not permit	پر ; par	But, however
صادق ; saadiq	True	تِھاں دا ; tinhaan da	Their
قرابنی ; qurbani	Sacrifice		

## 69. Love's Goblet

ج

جَدِ دَا مُرْشِدِ كَاسَهْ دِتَّا، تَدِ دِيْ بِهْ پَرْوَاهِيْ هُوْ  
 کِيْ هُويَا جِيْ رَاتِيْنِ جَاكِيْسْ، جِيْ مُرْشِدِ جَاكِيْ نِهْ لَائِيْ هُوْ  
 رَاتِيْنِ جَاكِيْسْ تِيْ كَريْ عَبَادَتْ، دِينَهْ نِنْدِيَا كَريْ پَرَائِيْ هُوْ  
 كُورَّا تَخْتَ دُنيَا دَا بَاهُوْ، تِيْ فَقَرِ سَجِ شَاهِيْ هُوْ

**ਜੀਮ** ਜਦ ਦਾ ਮੁਰਸ਼ਦ ਕਾਸਾ ਦਿੱਤਾ, ਤਦ ਦੀ ਬੇਪਰਵਾਹੀ ਹੂ  
 ਕੀ ਹੋਇਆ ਜੇ ਰਾਤਿੰ ਜਾਗੋਂ, ਜੇ ਮੁਰਸ਼ਦ ਜਾਗ ਨਾ ਲਾਈ ਹੂ  
 ਰਾਤਿੰ ਜਾਗੋਂ ਤੇ ਕਰੋਂ ਅਬਾਦਤ, ਦੰਹ ਨਿੰਦਿਆ ਕਰੋਂ ਪਰਾਈ ਹੂ  
 ਕੁੜਾ ਤਖਤ ਦੁਨੀਆ ਦਾ ਬਾਹੂ<sup>(ੴ)</sup>, ਤੇ ਫਕਰ ਸੱਚੀ ਸ਼ਾਹੀ ਹੂ

**Jeem** Jad da Murshid kaasaa ditaa, tad dee beparvaahie 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 foul-mouth about people. The worldly imperialism is nothing but a lie. The true majesty lies with *Faqr*.

## GLOSSARY

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
جدا ; جد دا ; jad da	Since the time, since when	مرشد ; مُرشد ; Murshid	Spiritual guide
کاسا ; کاسا ; kaasaa	Begging bowl	ਦਿਤਾ ; ਦਿਤਾ ; ditaa	Gave, given
تدى ; تد دى ; tad dee	Since then	بے پرواہی ; beparvaahee	Indifference
کੀ ; کੀ ; kee	What	ہویا ; ਹੋਇਆ ; hoiaa	Happened
ਜੇ ; جੇ ; je	If	راتیں ; ਰਾਤੀਂ ; raateen	Nights
جاگیں ; جاگیں ; jaagen	Stay awake, wakefulness	ਜਾਗ ; ਜਾਗ ; jaag	A small amount of curd used in milk to make yogurt; figuratively, glance of spiritual guide
نਾ ; نਾ ; na	No, not	لਾਈ ; ਲਾਈ ; laaee	Induced
ਤੇ ; ਤੇ ; te	And	کਰੀ ; ਕਰੇ ; karen	To do, to perform
عبادت ; عبادت ; ibaadat	Worship	دنہ ; ਦੀਂਹ ; denh	Day
نਿੰਦਿਆ ; نਿੰਦਿਆ ; nindiaa	Defamation, slander, denunciation	ਪਰਾਈ ; ਪਰਾਈ ; paraaee	Others, belonging to someone else, not one's own
کੁੜਾ ; کੁੜਾ ; koorra	False, lie, deceptive	ਤਖਤ ; ਤਖਤ ; takht	Throne
ਦੁਨੀਆ ; دੁਨੀਆ ; dunya	World	ਫਾਗਰ ; ਫਾਗਰ ; Faqr	Faqr (see chapter 1 of Teachings)
ਸਚੀ ; سਚੀ ; sacchee	True, actual, genuine	ਸ਼ਾਹੀ ; ਸ਼ਾਹੀ ; shaahee	Royal, kingly, regal, majestic; kingship, monarchy

## 70. Condition of Annihilation

ج

جَانْ تَائِينْ خُودِي كَرِيں خُود نَفْسُو، تَاں تَائِينْ رَبْ نَهْ پَاوِيں هُو  
 شَرْط فَنا نُوں جَانِيں نَاهِيں، تَے نَامْ فَقِيرْ رَكْحَاوِيں هُو  
 مُوئَ بَاجِھْ نَهْ سُوهَنْدِي الْفِي، آيِنُوِيں گَلْ وِچْ پَاوِيں هُو  
 نَامْ فَقِيرْ تَدْ سُوهَنْدَا بَاهُوُو، جَدْ جِيُونْدِيَاں مَرْ جَاوِيں هُو

**ਜੀਮ** ਜਾਂ ਤਾਈਂ ਖੁਦੀ ਕਰੋਂ ਖੁਦ ਨਫਸੋਂ, ਤਾਂ ਤਾਈਂ ਰੱਬ ਨਾ ਪਾਵੇਂ ਹੂ  
 ਸ਼ਰਤ ਫਨਾਹ ਨੂੰ ਜਾਣੋਂ ਨਾਹੀਂ, ਤੇ ਨਾਮ ਫਕੀਰ ਰਖਾਵੇਂ ਹੂ  
 ਮੇਏ ਬਾਝ ਨਾ ਸੋਹੰਦੀ ਅਲਫੀ, ਐਵੇਂ ਗਲ ਵਿਚ ਪਾਵੇਂ ਹੂ  
 ਨਾਮ ਫਕੀਰ ਤਦ ਸੋਹਨਦਾ ਬਾਹੂ<sup>(ੴ)</sup>, ਜਦ ਜੀਉਂਦਿਆਂ ਮਰ ਜਾਵੇਂ ਹੂ

**Jeem** Jaan taeen khudee karen khud nafson, taan taeen 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>
جاء تائين ; جاں تائیں ; jaan taeen	Until, unless	خُودی ; خودی ; khudee	Arrogance, ego
کریں ; کرے ; karen	Do	خود نافسون ; خود نافسون ; khud nafson	Selfishness, narcissism
تاں تائیں ; تائیں تاں ; taan taeen	Till then	رب ; رب ; Rabb	God, Lord
نہ ; نا ; na	No, not	پاؤں ; پاؤں ; paaven	Find, reach
شرط ; شارت ; shart	Condition, sine qua non	فنا ; فنا ; fana	Annihilation
نون ; نوں ; noon	At, to, on, for	جانیں ; جانیں ; jaanen	Know
نہایت ; ناہیں ; naaheen	No, not	تے ; تے ; te	And
نام ; نام ; naam	Name	فکیر ; فکیر ; Fakir	Fakir
رکھاویں ; رکھااون ; rakhaaven	Kept	مومی ; مومی ; moe	Death
باج ; باش ; baajh	Without	سوہندي ; سہندي ; sohndee	Looks good, suits
الفی ; اللفی ; alfee	An unstitched shirt that is part of a shroud; here it refers to the shirt worn by Dervishes	اینونیں ; اینونیں ; aiven	Without reason
گل ; گال ; gal	Neck	وچ ; ویچ ; wich	On

ਪਾਵੋ ; paaven	Wear	ਤਦ ; tad	Then
ਸੋਹੰਦਾ ; sohndaa	Looks good, suits	ਜਦ ; jad	When
جیوندیاں مرجاویں ; ਜیਊਂਦਿਆਂ ਮਰ ਜਾਵੇ ; jiondiaan mar javen	A reference to Hadith: Die before death.		

## 71. Glance of Spiritual Guide

ج جل جلیندیاں جنگل بھوندیاں، میری ہکا گل نہ پکی ہو  
 چلے چلیئے کے حج گزاریاں، میری دل دی دوڑ نہ ڈکی ہو  
 تریہے روزے پنج نمازاں، ایہہ وی پڑھ پڑھ شکھی ہو  
 سبھے مُراداں حاصل ہویاں باہُو، جداں مُرشد نظر مہر دی ٹکنی ہو

**ਜੀਮ**      ਜਲ ਜਲੇਂਦਿਆਂ ਜੰਗਲ ਭੌਂਦਿਆਂ, ਮੇਰੀ ਹਿਕਾ ਰੱਲ ਨਾ ਪੱਕੀ ਹੂ  
 ਚਿੱਲੇ ਚਲੀਏ ਮਕੇ ਹੱਜ ਗੁਜ਼ਾਰਿਆਂ, ਮੇਰੀ ਦਿਲ ਦੀ ਦੌੜ ਨਾ ਡੱਕੀ ਹੂ  
 ਤਰੀਹੇ ਰੋਜ਼ੇ ਪੰਜ ਨਮਾਜ਼ਾਂ, ਇਹ ਵੀ ਪੜ੍ਹ ਪੜ੍ਹ ਥੱਕੀ ਹੂ  
 ਸਭੇ ਮੁਰਾਦਾਂ ਹਾਸਲ ਹੋਈਆਂ ਬਾਹੂ<sup>(ਰਹ)</sup>, ਜਦਾਂ ਮੁਰਸ਼ਦ ਨਜ਼ਰ ਮਹਿਰ ਦੀ ਤੱਕੀ ਹੂ

**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 hoeeaan 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,  
 I 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 ; جَل ; jal	Water, sea	جَلِينْدِيَان ; جَلِينْدِيَان ; jalendian	Spending time
جَنْجُول ; جَنْجَل ; jungle	Wood, forest, jungle	بَهْونْدِيَان ; بَهْونْدِيَان ; bhaundian	Wandering, roaming
مَرْئِي ; مَرْئِي ; meree	My, mine	هِيكَا غَالِنْبَيْ ; هِيكَا غَالِنْبَيْ ; hikka gal na pakkee	Nothing was attained
چِلْلے چَلَيَيْ ; چِلْلے چَلَيَيْ ; chille challeeye	To repeat forty-day seclusions	مَكَّة ; مَكَّة ; Makke	Makkah
حَجَّ گُزارِيَان ; حَجَّ گُزارِيَان ; guzaarian	To perform hajj	دِل ; دِل ; dil	Heart, inward
دِي ; دِي ; dee	Of	دَوْرَنَهْ دَكَّيْ ; دَوْرَنَهْ دَكَّيْ ; daurr na dakkee	Search not ended; desire not achieved
تَرَیْ ; تَرَیْ ; treehe	Thirty	رُوزَهْ ; رُوزَهْ ; roze	Fasts, fasting
پَنج ; پَنج ; panj	Five	نَمازَان ; نَمازَان ; namaazaan	Salats
اَهْ ; اَهْ ; eh	This	وَيْ ; وَيْ ; vee	Also, too, as well, even
پَارْهُ پَارْهُ ; پَارْهُ پَارْهُ ; parh parh	Reading rigorously, excessive reciting	ثَكَّيْ ; ثَكَّيْ ; thakkee	Got tired
سَبْعَهْ ; سَبْعَهْ ; sabhe	All	مُرَادَان ; مُرَادَان ; muraadaan	Wishes, desires
حاَصِلْ ہُوَيَان ; حَاَسِلْ ہُوَيَان ; haasil hoeeaan	Obtained, acquired	جَادَان ; جَادَان ; jadaan	When
مُرشِد ; مُرشِد ; Murshid	Spiritual guide	نَظَرْ مَهْرَوْيَيْ ; نَظَرْ مَهْرَوْيَيْ ; nazar mahar dee takkee	Glanced with love, affection or kindness

## 72. E ssence - N ot A ttributes

ج جاں ذاں نہ تھیوے بآھُو، تاں کم ذات سدیوے ہو  
 ذاتی نال صفاتی ناہیں، تاں تاں حق لبھیوے ہو  
 اندر وی ہو باہر وی ہو، بآھُو کتھے لبھیوے ہو  
 جیندے اندر حُب دُنیا بآھُو، اوہ مول فقیر نہ تھیوے ہو

**ਜੀਮ** ਜਾਂ ਜਾਂ ਜਾਤ ਨਾ ਥੀਵੇ ਬਾਹੂ<sup>(ر)</sup>, ਤਾਂ ਕਮਜਾਤ ਸਦੀਵੇ ਹੁ  
 ਜਾਤੀ ਨਾਲ ਸਿਫਾਤੀ ਨਾਹੀਂ, ਤਾਂ ਤਾਂ ਹੱਕ ਲਭੀਵੇ ਹੁ  
 ਅੰਦਰ ਵੀ ਹੁ ਬਾਹਰ ਵੀ ਹੁ, ਬਾਹੂ<sup>(ر)</sup> ਕਿੱਥੇ ਲਭੀਵੇ ਹੁ  
 ਜੈਂਦੇ ਅੰਦਰ ਹੁੱਬ ਦੁਨੀਆ ਬਾਹੂ<sup>(ر)</sup>, ਉਹ ਮੂਲ ਫਕੀਰ ਨਾ ਥੀਵੇ ਹੁ

**Jeem** Jaan jaan Zaat na theeve Bahoo, taan kamzaat sadeeve Hoo  
 Zaatee 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

**U**nless 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* (ھ) 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 ; jaan jaan	Until	زات ; زات ; Zaat	Essence
ਨਾ ; na	No, not	ਥੀਵੇ ; ਥੀਵੇ ; theeve	Done; Become
تاਂ ; ਤਾਂ ; taan	Then	کਮਜਾਤ ; ਕਮਜਾਤ ; kamzaat	Ignoble, base
ਸਦੀਵੇ ; ਸਦੀਵੇ ; sadheeve	Called	ਜਾਤੀ ; ਜਾਤੀ ; zaatee	Essence of Allah
ਨਾਲ ; ਨਾਲ ; naal	With, along with, together with	ਸਿਫਾਤੀ ; ਸਿਫਾਤੀ ; sifaatee	Attributes of Allah Almighty
ਨਹੀਂ ; ਨਹੀਂ ; naaheen	No, not	ਹੁਕੂਮ ; ਹੁਕੂਮ ; Haqq	Allah, Truth
ਲਭੀਵੇ ; ਲਭੀਵੇ ; labheeve	Found	ਅੰਦਰ ; ਅੰਦਰ ; andar	Esoteric being, spiritual being
ਵੀ ; ਵੀ ; vee	Also, too, as well, even	ਬਾਹਰ ; ਬਾਹਰ ; baahar	Outside; physical being
ਕਿਥੇ ; ਕਿਥੇ ; kithe	Where	ਜੈਂਦੇ ; ਜੈਂਦੇ ; jeinde	Whose
ਹੁਬਬ ; ਹੁਬਬ ; hubb	Love	ਦੁਨੀਆ ; ਦੁਨੀਆ ; dunya	World
ਓਹ ; ਓਹ ; ooh	Those, they, he	ਮੂਲ ; ਮੂਲ ; mool	Ever; absolutely
ਫਕੀਰ ; ਫਕੀਰ ; Fakir	Fakir		

## 73. Love can't stay Hidden

ج جس دل اِسمِ اللہِ دا چمکے، عشق وی کردا ہلے ہو  
 بُو کستوری دی چھپدی ناہیں، بھانویں دے رکھیے سے پلے ہو  
 انگلیں پیچھے دینہ ناہیں چھپدا، دریا نہ رہنے ٹھلے ہو  
 اسیں اوے وج اوہ اساں وج، بَاهُوُ يار سوَلے ہو

**ਜیم**      جیس دل اِسمِ اللہِ دا چمکے، ایسک وی کردا ہلے ہو  
 بُو کستوری دی چھپدی ناہیں، بھانویں دے رکھیے سے پلے ہو  
 انگلیں پیچھے دینہ ناہیں چھپدا، دریا نہ رہنے ٹھلے ہو  
 اسیں اوے وج اوہ اساں وج، بَاهُوُ يار سوَلے ہو

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

**T**he 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 ; جیس دل ; jis dil	The inward, that inward	اِسم اللہ، اے ایس م اੱਲا دا ; Ism Allah da	Ism-e-Allah Zaat, Name of 'Allah'
چمکے ; Chamke	Shine	عشق ; ایسک ; ishq	Divine love
وی ; وی ; vee	Also, too, as well, even	کردا ہلے ; kardaa halle	Attacks
بُو ; بو ; bu	Smell, fragrance	کستوری ; کسٹوڑی ; kastooree	Musk
دی ; دی ; dee	Of	نہ چھپدیں ناہیں ; chhupdee naaheen	Does not stop
بھانویں ; بھانویں ; bhanvein	Whether, even if	رکھئے ; دے رکھئے ; de rakheeye	Keep, put
سے پلے ; سے پلے ; sey palle	Multiple layers of cloth	انگلیں ; اوंگالیں ; ungaleen	Finger
پیچھے ; پیچھے ; pichhe	Behind	دنہ ; دینہ ; denh	Day, daylight
ناہیں چھپدا ; ناہیں چھپدا ; naaheen chhupdaa	Does not hide	دریا ; داریا ; dariaa	Ocean, river
نہ رہنے لئے ; نہ رہنے لئے ; na raihnde thalle	Does not stop	اسیں ; اسیں ; aseen	I
اوے ; اوے ; ose	He, him	ویچ ; ویچ ; which	In

ਊ ; ਊਹ ; ooh	He	ਅਸਾਂ ; asaan	Me
ياراں یار ; Yaaraan Yaar	Allah; Beloved; Friend	سਵਲੇ ; savalle	Near, close

## 74. Seekers are Waiting for You

چ چڑھ چنائ تے کر رُشنائی، ذکر کریندے تارے ہو  
 گلیاں دے وِچ پھرن نماں، لعلاندے ونجارے ہو  
 شالا مسافر کوئی نہ تھیوے، لکھ جنہاں توں بھارے ہو  
 تاری مار اُڈا ناں بآھو، اساں آپے اُڈن ہارے ہو

Ch چڑھ چنائ تے کر رُشنائی، جیکر کرئندے تارے ہو  
 گلیاں دے وِچ پھرن نماں، لعلاندے ونجارے ہو  
 شالا مسافر کوئی نہ تھیوے، لکھ جنہاں توں بھارے ہو  
 تاری مار اُڈا ناں بآھو، اساں آپے اُڈن ہارے ہو

Che Charh channaan te kar rushnaaee, zikr karende taare Hoo  
 Galeeaan de wich phiran nimaane, laalaande vanjaare Hoo  
 Shaalaa musaafir koe na theeve, kakkh jinhaan tun bhaare Hoo  
 Taarree maar uddaa 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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
ਚੌਥੇ ; ਚਹੜੇ ; charh	Rise	ਚੰਨਾਂ ; ਚੰਨਾਂ ; channaan	Moon
ਤੇ ; ਤੇ ; te	And	ਕਰੁਣਾਈ ; kar rushnaaee	Spread light; enlighten
ਜਿਕਰ ; zikr	Remembers, calls, talks about	ਕਰੀਂਦੇ ; karende	Do
ਤਾਰੇ ; ਤਾਰੇ ; taare	Stars	ਗਲੀਆਂ ; galeeaan	Lanes, alleys, streets
ਵੇਖਦੇ ; ਦੇ ਵਿਚ ; de wich	In, inside	ਫਿਰਨ ; phiran	Roam about, walk around
ਨਿਮਾਣੇ ; nimaane	Meek, humble	ਲਾਲਾਂ ਦੇ ; laalaande	Of Gems
ਵਨਜਾਰੇ ; vanjaare	Trader, merchant	ਸ਼ਾਲਾ ; shaalaa	God willing, by the will of or grace of God
ਮਸਾਫਰ ; musaafir	Traveller, passenger, wayfarer	ਕੋਈ ਨਹ ਹੈਂ ਬੀਵੇ ; 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
ਬਹਾਰੇ ; ਭਾਰੇ ; bhaare	Heavy	ਤਾਰੀ ਮਾਰ ; taarree maar	By clapping
ਉਡਾ ; ਉਡਾ ; udaa	Make someone fly; leave	ਨਾਂ ; ਨਾਂ ; naa	No, not
ਅਸਾਂ ; asaan	We	ਆਪੇ ; aape	Ourselves
ਉੱਡਣ ਹਾਰੇ ; uddan haare	About to fly, inclined to fly		

## 75. Shine! O Moon

چ

چڑھ چنال تے کر رُشنائی، تارے ذکر کریندے تیرا ہو  
 تیرے جیئے چن کئی سے چڑھدے، سانوں سجنال باجھ ہنیرا ہو  
 جتھے چن اساڈا چڑھدا، اوتحے قدر نہیں کنجھ تیرا ہو  
 جس دے کارن اساں جنم گوایا، بامُھو یار ملے اک پھیرا ہو

Ch

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>(ر)</sup> ਯਾਰ ਮਿਲੇ ਇੱਕ ਫੇਰਾ ਹੂ

Che Charh channaan te kar rushnaaee, taare zikr karende tera Hoo  
 Tere jaihe chann kaee sey charhde, sanoon sajnaan baajh haneraa Hoo  
 Jitthe chann asaadaa charhdhaa, 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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
ਚੌਥੇ ; ਚਹੜੇ ; charh	Rise	ਚੰਨਾਂ ; ਚੰਨਾਂ ; channaan	Moon
ਤੇ ; ਤੇ ; te	And	ਰੁਸਨਾਈ ; kar rushnaaee	Spread light; enlighten
ਤਾਰੇ ; ਤਾਰੇ ; taare	Stars	ਜਿਕਰ ; zikr	remembers, calls, talks about
ਕਰੇਂਦੇ ; ਕਰੇਂਦੇ ; karendae	Do	ਤੇਰਾ ; ਤੇਰਾ ; teraa, tere	Your, yours
ਜੇਹੇ ; ਜੇਹੇ ; jaihe	Like	ਚੰਨ ; ਚੰਨ ; chann	Moon
ਕੀਏ ; ਕੀਏ ; kaee	Many, several, numerous	ਸੈਂਵੇਂ ; ਸੈਂਵੇਂ ; sey	Hundred; numerous
ਚਹੜੇ ; ਚਹੜੇ ; charhde	Rise	ਸਾਨੂਂ ; ਸਾਨੂਂ ; sanoon	To us, for us
ਸਜਨਾਂ ; ਸਜਨਾਂ ; sajnaan	Beloved	ਬਾਝ ; ਬਾਝ ; baajh	Without, besides
ਹਨੇਰਾਂ ; ਹਨੇਰਾਂ ; haneraa	Darkness, dimness, gloom	ਜਿਥੇ ; ਜਿਥੇ ; jitthe	Where
ਅਸਾਦਾਂ ; asaadaa	Our; ours	ਚਹੜਾ ; ਚਹੜਾ ; charhdhaa	Rise
ਉਥੇ ; ਉਥੇ ; othe	There, at that place	ਕਦਰ ; ਕਦਰ ; qadar	Value, worth, importance; honour, esteem, respect
ਨਹੀਂ ਕੁਝ ; naheen kujh	Not any	ਜਿਸ ਦੇ ਕਾਰਨ ; jis de kaaran	For whom, for whose sake
ਆਸਾਂ ; ਆਸਾਂ ; asaan	We	ਜਨਮ ; ਜਨਮ ; janam	Life

گویا ; گواہیا ; gavaaiaa	Lost; sacrificed	یار ; یار ; yaar	Beloved; Allah
میلے ; mile	Meet	ایک ; ik	One, a, an
پھرنا ; ڈرنا ; pheraa	Round, visit		

## 76. Arrogant Hafiz and Mullah

ح  
حافظ پڑھ پڑھ کرن تکبیر، ملاں کرن وڈیائی ہو  
ساون ماںہ دے بدلاں وانگوں، پھرن کتاباں چائی ہو  
جتھے ویکھن چنگا چوکھا، اوتحے پڑھن کلام سوائی ہو  
دونیں جہانیں مُسٹھے بامُھو، جنہاں کھادی وچ کمائی ہو

ہ  
ہاڈن پڑھ پڑھ کرناں تکبُر، مُلّاں کرناں وڈیاءے ہو  
سَاوَنْ مَانِه دے بَدَلَانْ وَانْغُونْ، فَهِرَنْ كِتَابَانْ چَاهَيْ ہو  
جِتْهَه وَيَكْھَنْ چَنْگَه چُوكَھَه، أُوْتَهَه پَرَھَنْ كَلَامَ سَوَاهَيْ ہو  
دَوْنِيَنْ جَهَانِيَنْ مُسْتَھَنْ بَامُھُو، جَنْهَانْ كَھَادَيِ وَچَ كَمَاهَيْ ہو

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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
حافظ ; ہافیز ; hafiz	Scholar; hafiz	ਪਹਿ ਪਹਿ ; parh parh	Reading vigorously
کرن تکبّر ; کرن تکبّر ; karan takabbur	Become arrogant, vain, conceited, prideful or egoistic	ملاں ; مولاں ; mullaan	Mullah
کرن وڈیاے ; کرن وڈیاے ; karan vadiaaee	Do self-praise	سਾਵਣ ਮਾਹ ; saavan maah	Month of monsoon
ے ; دے ; de	Of	ਬਦਲਾਂ ; badalaan	Clouds
وانگوں ; وانگوں ; vaangoon	Like	ਫਿਰਨ ; phiran	Wander, roam
کتاباں چائی ; کتاباں چائی ; kitaabaan chaaee	Holding books	ਜਿੱਥੇ ; jitthe	Where
ویکھن ; ویکھن ; wekhan	See, look, observe, eye, scan, gaze	ਚੰਗਾ ; ਚੰਗਾ ; changaa	Good, nice, fine; proper; of good quality
چوکھا ; چوکھا ; chokhaa	Plenty, plenteous, ample, copious, profuse, abundant	اوਥੇ ; اوਥੇ ; othe	there, at that place
ਪਹਨ ; پਹਨ ; parhhan	Read, recite	کلام ; کلام ; kalam	Utterance, speech; sacred text; poetry
سوااء ; سوااء ; savaaee	More, excessively	دੋਨੀں جਾਨੀں ; ਜਾਨੀਂ ; doneen jahaanee	Both the world and the hereafter
ਮੁਠੇ ; مੁਠੇ ; mutthe	Robbed; deprived, lost	ਜਿਨ੍ਹਾਂ ; jinhaan	Who
کھادی و چکمائی ; کھادی و چکمائی ; khaadee vech kamaaee	Wasted whatever was earned		

## 77. Perfect and Imperfect Seekers

خ خام کی جانن سار فقر دی، جیہڑے محرم ناہیں دل دے ہو  
آب مٹی تھیں پیدا ہوئے، خامی بھانڈے گل دے ہو  
لعل جواہراں دا قدر کی جانن، جو سوداگر بل دے ہو  
ایمان سلامت سوئی لے ویسن باؤھو، جیہڑے بھج فقیراں ملدے ہو

ਖ ਖਾਮ ਕੀ ਜਾਨਣ ਸਾਰ ਫ਼ਕਰ ਦੀ, ਜਿਹੜੇ ਮਹਿਰਮ ਨਾਹੀਂ ਦਿਲ ਦੇ ਹੂ  
ਆਬ ਮਿੱਟੀ ਥੀਂ ਪੈਦਾ ਹੋਏ, ਖਾਮੀ ਭਾਂਡੇ ਗਿੱਲ ਦੇ ਹੂ  
ਲਾਲ ਜਵਾਹਰਾਂ ਦਾ ਕਦਰ ਕੀ ਜਾਨਣ, ਜੋ ਸੌਦਾਗਰ ਬਿਲ ਦੇ ਹੂ  
ਈਮਾਨ ਸਲਾਮਤ ਸੋਈ ਲੈ ਵੈਸਣ ਬਾਹੂ<sup>(ਰਹ)</sup>, ਜਿਹੜੇ ਭੱਜ ਫ਼ਕੀਰਾਂ ਮਿਲਦੇ ਹੂ

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

Imperfection 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

Incompetent 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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
ਖਾਮ ; خام ; khaam	Imperfect	ਕੀ ; کی ; kee	What
ਜਾਨਣ ; جانن ; jaanan	Know, understand, be acquainted, conversant or familiar with	ਸਾਰ ; سار ; saar	Knowledge, information
ਫਰ ; فر ; Faqr	Faqr (see chapter 1 of Teachings)	ਦੀ ; دی ; dee	Of
ਜੀਹੇ ; مਿਹੜੇ ; jehre	Who	ਮੁਹਰਮ ; مہیرم ; mehram	Confidant, sharer of secrets
ਨਾਹੀਂ ; ناہੀਂ ; naaheen	No, not	ਦਿਲ ; dil	Heart, inward
ਦੇ ; دے ; de	Of	آب مٹی theen ; aab mittee	Of clay and water
ਪੈਦਾ ਹੋਏ ; paidea hoe	Were Born	کھਾਮੀ ; خامی ; khaamee	Imperfect, faulty; raw
ਬਹਾਂਦੇ ; بਾਂਡੇ ; bhaande	Pots	ਗਲ ; گل ; gil	Clay
ਲਾਲ ; laal	Gem	جوہਰ ; جواہراਂ ; jawaahraan	Gems
ਦਾ ; da	Of	قدਰ ; کदਰ ; qadar	Value, worth, importance; honour, esteem, respect
ਜੋ ; jo	Who	سੌਦਾਗਰ ; saudaagar	Merchant, trader
ਬਿਲ ; bil	Glass	ਈਮਾਨ ; إيمان ; iman	Faith, belief
ਸਲਾਮਤ ; salaamat	Safe	سوئੀ ; سوئی ; soee	He, the very same, the same

لے ویں ; لے دے سਣ ; le vaisan	Will take	ਭੜ੍ਹੇ ; ਭੱਜ ; bhajj	Run
فکیراں ; فکری را ; fakiraan	Fakirs	میلدا ; milde	Greet, meet, stay with

## 78. Fourteen Realms and Inward

دل دریا سمندروں ڈونگھے، کون دلاں دیاں جانے ہو  
 ویچے بیرے ویچے جھیرے، ویچے ونجھ موانے ہو  
 چوداں طبق دلے دے اندر، تنبو وانگن تانے ہو  
 جو دل دا محروم ہوئے باہو، سوئی رب پچھانے ہو

**داں**      دیل دارجा سਮੁੰਦਰੋਂ ڈੂੰਘੇ, ਕੌਣ ਦਿਲਾਂ ਦੀਆਂ ਜਾਣੇ ਹੁ  
 ਵਿੱਚੇ ਬੇੜੇ ਵਿੱਚੇ ਝੇੜੇ, ਵਿੱਚੇ ਵੰਝ ਮੁਹਾਣੇ ਹੁ  
 ਚੌਂਦਾਂ ਤਬਕ ਦਿਲੇ ਦੇ ਅੰਦਰ, ਤੰਬੂ ਵਾਂਗਾਣ ਤਾਣੇ ਹੁ  
 ਜੋ ਦਿਲ ਦਾ ਮਹਿਰਮ ਹੋਵੇ ਬਾਹੂ<sup>(۱۹)</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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
ਦਿਲ ; dil	Heart, inward, esoteric being	ਦਰਯਾ ; dariaa	Ocean, river
ਸਮੁੰਦਰੋਂ ਡੂੰਘੇ ; samundron doonghe	Deeper than the oceans	ਕੌਨ ; kon	Who
ਦਿਲਾਂ ; dilaan	Hearts	ਦੀਆਂ ; diyaan	Of
ਜਾਣੇ ; jaane	Know	ਵਿੱਚੇ ; wichche	In, inside
ਬੇੜੇ ; berre	Ship	ਜ਼ਹੜੇ ; jherre	Quarrel, here it means storm
ਵੰਝ ; vanjh	Pole, oars	ਮੁਹਾਣੇ ; muhaane	Boatsman, sailor
ਚੌਦਾਂ ਤਥਕ ; chaudaan tabaq	Fourteen realms; entire creation created by the command of 'Be!'	ਦਿਲੇ ; dile	Inward
ਦੇਂਦਰ ; de andar	In, inside, within	ਤਾਂਬੂ ਵਾਂਗਣ taane ; tamboo vaangan taane	Set like tent
ਜੋ ; jo	Who	ਮਹਿਰਮ ; dil da mehram	Spiritual confidant
ਹੋਵੇ ; hove	Become	ਸੌਈ ; soee	He, the same, The very same
ਰੱਬ ; Rabb	God, Lord	ਪਛਾਣੇ ; pachhaane	Recognize

## 79. Inward the Ocean

د  
دل دریا سمندروں ڈونگھا، غوطہ مار غواصی ہو  
جیں دریا ونج نوش نہ کیتا، رہسی جان پیاسی ہو  
ہر دم نال اللہ دے رکھن، ذکر فکر دے آسی ہو  
اُس مرشد تھیں زن بہتر بآھو، جو پھند فریب لباسی ہو

**داں**      دیل دارجا سਮੁੰਦਰੋਂ ڈੂੰਘਾ, ਗ੍ਰੋਤਾ ਮਾਰ ਗਵਾਸੀ ਹੂ  
 ਜੇਂ ਦਰਯਾ ਵੰਜ ਨੋਸ਼ ਨਾ ਕੀਤਾ, ਰਹਿਸੀ ਜਾਨ ਪਿਆਸੀ ਹੂ  
 ਹਰ ਦਮ ਨਾਲ ਅੱਲਾ ਦੇ ਰੱਖਣ, ਜ਼ਿਕਰ ਫਿਕਰ ਦੇ ਆਸੀ ਹੂ  
 ਉਸ ਮੁਰਸ਼ਦ ਥੀਂ ਜਨ ਬੇਹਤਰ ਬਾਹੂ<sup>(ر)</sup>, ਜੇ ਫੰਦ ਫਰੇਬ 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>
ਦਿਲ ; dil	Inward; esoteric being	ਦਰਯਾ ; dariaa	Ocean, river
ਸਮੁਨਦਰੋਂ ਦੂਨਗਾ ; ਸਮੁੰਦਰੋਂ ਡੂੰਘਾ ; samundron doonghaa	Deeper than the oceans	ਗੁਹਤਮਾਰ ; ਗੋਤਾ ਮਾਰ ; ghotaa maar	Dive
غواصی ; گھاواسی ; ghavaasee	Diver; seeker of Allah	ਜੀਂ ; jain	If
ਵੱਜ ; ਵੰਜ ; vanj	By going	ਨੋਸ਼ ; ਨੋਸ ; nosh	Drink
ਨਾ ; na	No, not	ਕੀਤਾ ; keetaa	Did, done
ਰਹੀ ; ਰਹਿਸੀ ; raihsee	Stay, remain	ਜਾਨ ; ਜਾਨ ; jaan	Life
ਪਿਆਸੀ ; piaasee	Thirsty	ਹਰ ਦਮ ; har dam	Every moment or with every breath
ਨਾਲ ; naal	With, along with, together with	ਅਲਾ ; Allah	Allah
ਦੇ ; de	Of	ਰੱਖਣ ; rakkhan	Keep
ਜ਼ਿਕਰ ; zikr	Invocation; remembrance	ਫਿਕਰ ; fikr	Reflection
ਆਸੀ ; aasee	Hopeful; expectant	ਉਸ ; os	That; he

مرشد ; مُرشد ; Murshid	Spiritual guide	تھیں ; سین ; theen	From
زن ; جن ; zan	Woman	بتر ; بہتر ; behtar	Better
جو ; جو ; jo	Who; that	مُنڈ ; مند ; phand	falsifying, deception; trap
فریب ; فریب ; fareb	Deceit, guile, trick, wile, subterfuge, treachery	لباسی ; libaasee	Flatterer, sycophant; betrayer, deceiver, fraud, cheat

## 80. Think Deep

د

دل دریا خواجہ دیاں لہراں، گھمن گھیر ہزاراں ہو  
 رہن دلیلاں وچ فکر دے، بے حد بے شماراں ہو  
 یک پردیسی دو جا نیوں لگ گیا، تریا بے سمجھی دیاں ماراں ہو  
 ہسن کھیدن سبھ بھلیا بآہو، جد عشق چنگھایاں دھاراں ہو

**داں**      دیل درخواجہ دیاں لہراں، یعنی مانعہ رہ جاؤ راں ہو  
 رہین دلیلاں ویچ فلکر دے، بے حد بے شماراں ہو  
 ہیک پردیسی دو جا نیوں لگ گیا، تریا بے سمجھی دیاں ماراں ہو  
 ہسن کھیدن سبھ بھلیا بآہو، جد عشق چنگھایاں دھاراں ہو

**Daal**      Dil dariaa khawaja diyaan laihraan, ghumman gher hazaaran 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 chunghaaeeeaaan 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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
ਦਿਲ ; dil	Heart, inward	ਦਰਯਾ ; dariaa	Ocean, river
خواجہ ; مُحْمَّدًا ; khawaja	A title of respect in Muslims; Khidr; but here it means Divine Essence or gnosis	دیਆ ; diyaan	Of
لہر ; laihraan	Waves	گھੁਮਣ ਗੜ੍ਹ ; ghumman gher	Whirlpool, maelstrom
ہزاراں ; ہزاراں ; hazaaran	Thousands; numerous	راہਨ ; rahen	Stay
دلیلਾਂ ; daleelaan	Arguments, reasoning; thinking	فکر دے ; wich fikr de	In thoughts, during reflection
بے ; بے behad	Unlimited, limitless, boundless, endless; too much	بے شماراں ; beshumaaraan	Countless, innumerable
ہیک ; hik	One; first	ਪਰਦੇਸੀ ; paradesee	Stranger; foreigner
دو جا ; دوچਾ ; duja	Second	نੀਉਂ ਲਗ giaa ; nioon lag giaa	Fell in love
ਤ੍ਰੀਜਾ ; treeaa	Third	ਬੇਜ਼ੀ ; besamjhee	Immaturity, foolishness, ignorance
ਮਾਰਾਂ ; maaraan	Punishment, disadvantage	ਹੱਸਣ ; hassan	Laugh, smile, giggle, chuckle
ਖੇਡਣ ; khedan	Play, frolic	ਸਭ ; sabh	All

بھلیا ; بھلیا ; bhulliaa	Forgotten	جدا ; جدا ; jad	When
عشق چکھایاں دھاراں ; ਚੁੰਘਾਈਆਂ ਧਾਰਾਂ ; ishq chunghaaeeaan dhaaraan	Came under love, taken over by love		

## 81. Body, Inward and Hidden

دے وچ دل جو آکھیں، سو دل ڈور دلیلوں ہو  
 دل دا دور اگوہاں کریئے، کثرت کنوں قلیلوں ہو  
 قلب کمال جمالوں جسموں، جوہر جاہ جلیلوں ہو  
 قبلہ قلب منور ہویا بآھُو، خلوت خاص خلیلوں ہو

**داں**      دیلے ویس دیل نے آاخئے، سے دیل دُر دلیلے ہو  
 دیل دا دُر اگوہاں کریئے، کسراٹ کنے کلیلے ہو  
 کلਬ کماں جاماں جیسمے، جہر جاہ جالیلے ہو  
 کیبلہ کلب مُنُور ہویا بآھُو، خلوات خاس خالیلے ہو

**Daal**      Dile which 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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
ਦਿਲੇ ; dile	Inward; spiritual being; spiritual world	ਵਿਚ ; vich	In
ਦਿਲ ; dil	Inward; spiritual being, esoteric being	ਜੋ ਆਖੋ ; jo aakhen	Whoever says or claims
ਸੋ ; so	The same	ਦੂਰ ; dur	Far, away, far off, distant, remote
دليون ; daleelon	Argument, reasoning; thinking	دا ; da	Of
دواراڳوهاں ; daur agohaan	proceed, advance, move forward; ahead, next	کريے ; kareeye	Do
کسرت ; kasrat	Abundance, multiplicity, plethora; multitude, excess	کنون ; kanon	With, by, from, at, to, of
قليلون ; qaleelon	<i>Figuratively,</i> Oneness	قلب ; qalb	Inward
كمال ; kamaal	Wonder, marvel; perfection	ڄماڻون ; jamaalon	Elegance, beauty, radiance
جسمون ; jismon	Bodies	جواهਰ ; jauhar	Jewel; essence, quintessence
جاہ ; jaah	High rank, high status, grandeur	جليلون ; jaleelon	Allah-The Majestic
قبلہ ; qiblah	Qiblah	منور ; munavvar	Illuminated, bright, lighted, radiant, splendid, enlightened, lit up, luminous, lustrous

ہویا ; ہے ایسا ; hoiaa	Happened; became	خلوت ; خلوات ; khalwat	Isolation, solitude
خاص ; ہماں ; khaas	Special	خلیلوں ; خلیلین ; khaleelon	Friend; Prophet Mohammad

## 82. Blackened

دل کالے کولوں منہ کالا چنگا، جے کوئی اس نوں جانے ہو  
 منہ کالا دل اچھا ہووے، تاں دل یار پچھانے ہو  
 ایہہ دل یار دے پچھے ہووے، متاں یار وی کدی پچھانے ہو  
 سے عالم چھوڑ مسیتاں نٹھے بآھُو، جد لگے نیں دل ٹکانے ہو

**داں** دل کالے کولوں مੁੰہ کالا چرگا، جے کوئی اس نوں جانے ہو  
 مੁੰہ کالا دل اچھا ہووے، تاں دل یار پچھانے ہو  
 ایہہ دل یار دے پچھے ہووے، متاں یار وی کدی پچھانے ہو  
 سے آالیم ڈھوڑ مسیتاں نٹھے بآھُو<sup>(۱)</sup>، جد لگے نیں دل ٹکانے ہو

**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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
ਦਿਲ ; dil	Heart, inward	ਕਾਲੇ ; kaale	Black
کولوں ; کوئے ; koloon	From; than	ਮੁੰਹ ; moonh	Face
ਕਾਲਾ ; kaalaa	Black	ਚੰਗਾ ; changaa	Good, fine, better
ਜੋ ; je	If, in case, provided	ਕੋਈ ; koee	Anybody, somebody; someone, anyone; any, some, certain
اس نੂੰ ਜਾਣੇ ; es noon jaane	Know this, understands	ਅੱਛਾ ; achhaa	Good; amiable; benevolent, kind
ਹੋਵੇ ; hove	Become	ਤਾਂ ; taan	Then
ਯਾਰ ; yaar	Beloved	ਪਛਾਣੇ ; pachhaane	Recognize
ਇਹ ; eh	This	ਦੇ ; de	Of
ਪਿਛੇ ; pichhe	Follow; in pursuit of	ਮਤਾਂ ; mattaan	Lest, may be
ਵੀ ; vee	Also, too, as well, even	ਕਦੀ ; kadee	Ever, at any moment
ਸੈ ; sey	Hundred; numerous	ਅਲਿਮ ; alim	Alim, scholar, learned
ਛੋਰ ; chhor	Leave	ਮسੀਤਾਂ ; maseetaan	Mosques
ਨਾਥੇ ; natthe	Ran away	ਜਦ ; jad	When
ਲੱਗੇ ਨੈ ; lagge nai	Heart's desire unmet; gnosis not achieved		
ਨਿੰਮਿਲਕਾਨੇ ; nain dil tikaane			

## 83. Book of Oneness

دل تے دفتر وحدت والا، دائم کریں مطالیا ہو  
 ساری عمران پڑھدیاں گزری، جہلاں دے وچ جالیا ہو  
 اکو اسم اللہ دا رکھیں، اپنا سبق مطالیا ہو  
 دوہیں جہاں غلام تہاندے بآہو، جیں دل اللہ سمجھالیا ہو

**داں**      دل ਤੇ ਦਫ਼ਤਰ ਵਹਦਤ ਵਾਲਾ, ਦਾਇਮ ਕਰੋ ਮੁਤਾਲਿਆ ਹੂ  
 ਸਾਰੀ ਉਮਰਾਂ ਪੜ੍ਹਦਿਆਂ ਗੁਜ਼ਰੀ, ਜਹਲਾਂ ਦੇ ਵਿਚ ਜਾਲਿਆ ਹੂ  
 ਇੱਕੋ ਇਸਮ ਅੱਲਾ ਦਾ ਰੱਖੀਂ, ਅਪਣਾ ਸਬਕ ਮੁਤਾਲਿਆ ਹੂ  
 ਦੇਹੀਂ ਜਹਾਨ ਗੁਲਾਮ ਤਿਨ੍ਹਾਂ ਦੇ ਬਾਹੂ<sup>(ਰਹ)</sup>, ਜੋਂ ਦਿਲ ਅੱਲਾ ਸਮਝਾਲਿਆ ਹੂ

**Daal**      Dil te daftar Wahdat waalaa, daayam karen mutaalialaa Hoo  
 Saaree umraan parhdiaan guzree, jaihlaan de wich jaaliaa Hoo  
 Ikko Ism Allah da rakkheen, apna sabaq mutaalialaa Hoo  
 Doheen jahaan ghulaam tinhande 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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
ਦਿਲ ; dil	Heart, inward	ਤੇ ; te	Is
ਵਹਦਤ ਵਾਲਾ ; daftar Wahdat waalaa	Book of Oneness	ਵਾਅਮ ; daayam	Forever, perpetually, continuously
ਕਰੀਂ ; ਕਰੋਂ ; karen	Do	ਮੁਤਾਲਿਆ ; mutaaliaa	Study, recite, read
ਸਾਰੀ ; ਸਾਰੀ ; saaree	All, whole, entire, complete	ਉਮਰਾਂ ; umraan	Lifetime, life
ਪਹਿਦਿਆਂ ; parhdiaan	Studying, reading, reciting	ਗੁਜ਼ਰੀ ; guzree	Spent
ਜਹਲਾਂ ; jaihlaan	Ignorance, darkness; ignorant	ਦੇਵਿਚ ; de wich	In, among
ਜਾਲਿਆ ; jaaliaa	Spent	ਇੱਕੋ ; ikko	Only one
ਈਸਮ ਅੱਲਾ ; Ism Allah	<i>Ism-e-Allah Zaat</i>	ਦਾ ; da	Of
ਰਖੀਂ ; ਰੱਖੀਂ ; rakkheen	Keep	ਅਪਣਾ ; apna	Own
ਸਬਕ ; sabaq	Lesson	ਮੁਤਾਲਿਆ ; mutaaliaa	Study, recite
ਦੋਹੀਂ ਜਹਾਨ ; doheen jahaan	Both the world and the hereafter	ਗੁਲਾਮ ; ghulaam	Slave
ਤਿਨਾਂ ਦੇ ; tinhaande	Their	ਜੀਂ ; ਜੋਂ ; jain	Who
ਦੁਲਾਲ ਸਮਝਾਲਿਆ ; dil 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 ہو  
 حال اساڈا کیویں اوہ جانن، جو دُنیا تے مائیں ہو  
 بحر سمندر عشقے والا، ہر دم رہندا حائل ہو  
 پہنچ حضور آسان نہ بآھو، اساف نام تیرے دے سائل ہو

**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>(ਰਹ)</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, asaan 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

**T**he 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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
„ ; ਦਰਦ ; dard	Pain	ਅੰਦਰ ; ਅੰਦਰ ; andar	Esoteric being, spiritual being; inside
ਦਾ ; ਦਾ ; da	Of	ਸਾਰੇ ; ਸਾਰੇ ; saarre	Burn
ਕਾਨਾਰਾ ; ਬਾਹਰ ਕਰਾਂ ; baahar karaan	To express, show, reveal	ਤਾਂ ; ਤਾਂ ; taan	That is why, because of, so, therefore, then
ਘਾਯਲ ; ਘਾਇਲ ; ghaayal	Wounded	ਹਾਲ ; ਹਾਲ ; haal	State, condition
ਅਸਾਦਾ ; asaadaa	Our; ours	ਕੀਵੇਂ ; ਕੀਵੇਂ ; keeven	Why, how
ਓਹ ; ਓਹ ; ooh	Those, they, he	ਜਾਨਣ ; ਜਾਨਣ ; jaanan	Know, understand, be acquainted, conversant or familiar with
ਜੋ ; ਜੋ ; jo	Who	ਦੁਨੀਆ ; dunya	World
ਤੇ ; ਤੇ ; te	On	ਮਾਇਲ ; maayal	Inclined, allured, attracted
ਬਹਿਰ ; behar	Ocean	ਸਮੂਦਰ ; ਸਮੂਦਰ ; samundar	Sea
ਇਸ਼ਕੇ ਵਾਲਾ ; ishqe waalaa	Of Divine love	ਹਰ ਦਮ ; har dam	Every moment or with every breath
ਰਹਿੰਦਾ ; raihandaa	Remain, stay	ਹਾਇਲ ; ਹਾਇਲ ; haayal	Hindering, restricting, preventing
ਪਹੁੰਚ ; pahunch	Access, reach, acknowledgement	ਹੁਜੂਰ ; ਹੁਜੂਰ ; huzoor	Divine Presence
ਆਸਾਨ ; aasaan	Easy	ਨਾ ; ਨਾ ; na	No, not

ਅਸਾਂ ; asaan      We      ਨਾਮ ; naam      Name

ਤੇਰੇ ; tere      Your, yours      ਦੇ ; de      Of

ਸਾਇਲ ; saayal      Beggar

## 85. Pain-stricken in Love

دردمندان دے دھوئیں دھکھدے، ڈردا کوئی ناں سیکے ہو  
 انہاں دھواں دے تاء تکھیرے، محروم ہووے تاں سیکے ہو  
 چھک شمشیر کھڑا ہے سر اتے، ترس پوس تاں تھیکے ہو  
 ساہورے کڑیئے اپنے ونجناں، بآہُو سدا نہ رہناں پیکے ہو

**داں**      داردا مداراں دے یونے یو خدا، ڈردا کے اسی ناں سے کے ہو  
 اینڈاں یوناں دے ڈاں تکھیرے، مہیرم ہو دے ڈاں سے کے ہو  
 ڈیک سامسیں یو خدا ہے میراں ٹوں تے، ترمس پھرم ڈاں سے کے ہو  
 ساہورے کو جیسے اپنے ونجناں، بآہُو<sup>(ر)</sup> سدا نا رہناں پکے ہو

**Daal**      Dardmandaan de dhooen dhukhde, dardaa koe 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>
دندان ; داردا مَنْدَان ; dardmandaan	Pain-stricken; Passionate Divine lover	دے ; de	Of
ڈھونیں ; پُرھنے ; dhooen	Smoke, fume	ڈھکھ دے ; پُرھکھ دے ; dhukhde	Smoulder
ڈردا ; dardaa	Due to fear, fright, terror	کوئی ناں ; koeenaa	No one, no body
سکے ; سے کے ; seke	Bask	اپنے ; اپنے ناں ; enhaan	These
ڈھواں ; پُرھاں ; dhooaan	Smoke, fume	تاں ; تاں ناں ; taa	Heat, blaze
تیکھرے ; tikhere	Intense, high	مہرام ; مہیرام ; mehram	Confidant
ہوئے ; ہوہے ; hove	Be	تاں ; تاں ناں ; taan	Then, that is why, because of, so, therefore
چھک ; ٹھیک ; chhik	Pull	شمشیر ; شامسیر ; shamsheer	Sword, sabre
کھڑا ; بکھڑا ; kharraa	Standing	ہے ; ہے ناں ; hai	Is
سیر ; سیر ; sir	Head	عُتے ; عُتے ناں ; utte	On, upon
پوس پوس ; تارس پوس ; taras pavas	Feel pity, have mercy, compassion	ٹھےکے ; theke	Sheathe
ساحورے ; ساہورے ; sauhre	In-laws house	کریے ; کریے ناں ; kurreeye	Bride
اپنے ; اپنے ; apne	Own	وانجاناں ; ونجاناس ; vanjanaa	Go

ਸਾਦਾ ; sadaa      Always      ਨਾ ; na      No, not

ਰੇਹਨਾਂ ;  
rehnaan      Reside, dwell, stay,  
live      ਪੇਕੇ ; peke      Parental home

## 86. Divine Love

د دردمندال دا خون جو پندا، کوئی برہوں باز مریلا ہو  
 چھاتی دے وچ کیتس ڈیرا، جیوں شیر بیٹھا مل بیلا ہو  
 ہاتھی مست سندوری وانگوں، کردا پیلا پیلا ہو  
 پیلے دا وسواں نہ کریئے بامُو، پیلے باجھ نہ ہوندا میلا ہو

**داں**      داردمداراں دا بھون جو پیندا، کےئی بیرہوں باڑا مارے لਾ ہو  
 ڈاڑی دے وਿਚ ਕੀਤੇਸ ਡੇਰਾ، ਜਿਵੇਂ ਸ਼ੇਰ ਬੈਠਾ ਮੱਲ ਬੇਲਾ ہو  
 ਹਾਥੀ ਮਸਤ ਸੰਘੁਰੇ ਵਾਂਗ੍ਰੁੰ, ਕਰਦਾ ਪੇਲਾ ਪੇਲਾ ہو  
 ਪੇਲੇ ਦਾ ਵਿਸਵਾਸ ਨਾ ਕਰੀਏ ਬਾਹੂ<sup>(۱)</sup>, ਪੇਲੇ ਬਾਝ ਨਾ ਹੋਂਦਾ ਮੇਲਾ ہو

**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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
دَرْدِ مَنْدَانٌ ; دَارْدِ مَنْدَانٌ ; dardmandaan	Pain-stricken; Passionate Divine lovers	ਦਾ ; da	Of
خون ; خون ; khoon	Blood	ਜੋ ; jo	Who
ਪੀਂਦਾ ; پੀਂਦਾ ; peendaa	Drink	ਕੋਈ ; koee	Any, some
ਬਿਰਹੋ ; بਿਰਹੋ ; birhon	Love; separation, isolation	ਬਾਜ਼ ; baaz	Hawk, eagle, falcon
ਮਰੀਲਾ ; ਮਰੇਲਾ ; marelaa	To attack, to tear	ਛਾਤੀ ; chhaatee	Chest
ਦੇਵਿਚ ; ਦੇ wich	In, inside, within	ਕੀਤੇਸ ; keetos	Did
ਡੇਰਾ ; دੇਰਾ ; deraa	Abode, camp, encampment, dwelling, lodging	ਜੀਵਾਈ ; ਜਿਵੈਂ ; jeevain	As, in the manner of
ਸ਼ੇਰ ; س਼ੇਰ ; sher	Lion	ਬੈਠਾ ; baithaa	Sat
ਮਲ ; مل ; mal	Claim, possess	ਬੇਲਾ ; belaa	Forest of high grass, reeds and shrubbery along a riverbank
ہاتھੀ ; حاٹھੀ ; haathee	Elephant	ਮਟ ; mast	Exhilarated
سندوری ; سینپورے ; sandooree	Red colour	ਵਾਂਗੂਨ ; ਵਾਂਗੂਨੀ ; vaangoon	Like
کردا ; کردا ; kardaa	Does	ਪੇਲਾ ਪੇਲਾ ; pelaa pelaa	Attack after attack
ਪੇਲੇ ; پلے ; pele	Attack	ਵਿਸਵਾਸ ; vasvaas	Apprehensions, dread

ਨਾ ; na	No, not	کریے ; کریए ; kareeye	Do
ਬਾਝ ; baajh	Without	ਹੋਂਦਾ ; hondaa	To be, to become, to occur, to take place
ਮੇਲਾ ; melaa	Union		

## 87. F aith and W orld

دین تے دُنیا سکیاں بھیناں، تینوں عقل نہیں سمجھیندا ہو  
 دونوں اکس نکاح وچ آون، شرع نہیں فرمیندا ہو  
 جیویں اگ تے پانی تھاں اگے وچ، واسا نہیں کریندا ہو  
 دوہیں جہانیں مُٹھا بآھو، جیہڑا دعوے کوڑ کریندا ہو

**داال**      دین تے دُنیاا سکیاں بھیناں، تینوں عقل نہیں سمجھیندا ہو  
 دے دے ایکم نیکاہ ویچ آوان، شرع نہیں فرمیندا ہو  
 جی دے اੱگا تے پانی بھاں ایکے ویچ، واسا نہیں کرئندما ہو  
 دے هیں جہانیں مُٹھا بآھو، جیہڑا دعوے کوڑ کرئندما ہو

**Daal**      Deen te dunya sakkeean bhainaan, tainu aqal naheen samjhendaa Hoo  
 Doven eks nikah wich aavan, sharaa naheen farmendaa Hoo  
 Jeevain agg te panee thaan 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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
ਦੀਨ ; deen	Religion, faith	ਤੇ ; Te	And
ਦੁਨੀਆ ; dunya	World	ਸਕੀਆਂ ; sakkeeaan	Real
ਬھਿਨਾਂ ; bhainaan	Sisters	ਤਿਨ੍ਹਿਂ ; tainu	You
عقل ; akal ; aqal	Intelligence, intellect, wit, wisdom	ਨਹੀਂ ; naheen	No, not
ਸਮਝੇਂਦਾ ; samjhendaa	Make someone understand, judge	ਦੇਵੇਂ ; doven	Both
ਏਕ ; eks	One; same	ਨਿਕਾਹ ; nikah	Marriage
ਵਿਚ ; wich	In	ਆਵਣ ; aavan	Come
شرعاً ; sharaa	Islamic or Quranic law, religious rules or codes	ਫਰਮੈਂਦਾ ; farmendaa	Say, quote; allow
ਜੀਵੀਂ ; jeevain	As, in the manner of; as if, as though, so to say, for example, for instance	ਅੱਗ ; agg	Fire
ਥਾਨ ; thaan	Place	ਪਾਣੀ ; pane	Water
ਵਾਸਾ ਨਹੀਂ ਕਰੇਂਦਾ ; vaasaa naheen karendaa	Cannot stay	ਇਕੇ ; eke	One; same
ਮੁਠਾ ; mutthaa	Deprived	ਦੋਹੀਂ ਜਹਾਨੀ ; doheen jahaanee	Both the world and the hereafter
دعاے ; daave	Claim	ਜਿਹੜਾ ; jehraa	Who
		ਕੁਰੜ ; koor	Lie, wrong, false

## 88. W orld - H ypocrite or P agan

، دُنیا گھر منافق دے، یا گھر کافر دے سونہدی ہو  
 نقش نگار کرے بہتیرے، زن خوباب سبھ مونہدی ہو  
 بجلی وانگوں کرے لشکارے، سر دے اٹوں جھونہدی ہو  
 حضرت عیسیٰ دی سلیح وانگوں بامُھو، راہ ویندیاں نوں کونہدی ہو

**داں**      دُنیਆ ਘਰ ਮੁਨਾਫ਼ਿਕ ਦੇ, ਯਾ ਘਰ ਕਾਫ਼ਰ ਦੇ ਸੋਂਹਦੀ ਹੂ  
 ਨਕਸ਼ ਨਿਗਾਰ ਕਰੇ ਬਹੁਤੇਰੇ, ਜਨ ਖੁਬਾਂ ਸਭ ਮੋਂਹਦੀ ਹੂ  
 ਬਿਜਲੀ ਵਾਂਗ੍ਰੁ ਕਰੇ ਲਿਸ਼ਕਾਰੇ, ਸਿਰ ਦੇ ਉਤਾਂ ਝੋਂਹਦੀ ਹੂ  
 ਹਜ਼ਰਤ ਈਸਾ<sup>(ؐ)</sup> ਦੀ ਸਿਲ੍ਹ ਵਾਂਗ੍ਰੁ ਬਾਹੂ<sup>(ਰਹ)</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 vairidiaan 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

**T**he 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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
ਦੁਨੀਆ ; dunya	World	ਘਰ ; ghar	Home, house
ਮੁਨਾਫ਼ਿਕ ; munaafiq	Hypocrite	ਦੇ ; de	Of
ਯਾ ; yaa	Or, either	ਕਾਫ਼ਰ ; kafir	Pagan
ਸੋਂਹਦੀ ; sonhdee	Sleeps; flourishes, stays, thrives	ਨਕਸ਼ ਨਿਗਾਰ ; naqsh nigaar	Embellishment
ਕਰੇ ; kare	To do, to perform, to undertake	ਬਾਹਤੇਰੇ ; bahtere	Plenty
ਜਨ ; zan	Woman	ਖੂਬਾਂ ; khoobaan	Beautiful
ਸਭ ; sabh	All, every, entire	ਮੋਹਨਦੀ ; monhdee	Plunder, rob
ਬਿਜਲੀ ; bijlee	Lightening	ਵਾਂਗੂਨ ; vaangoon	Like
ਲਿਸਕਾਰੇ ; lishkaare	Flash; reflection; bright reflecting light	ਸਿਰ ; sir	Head
ਉਤਨ ; utton	From above	ਜ਼ਹਨਦੀ ; jhonhdee	Flashes, shines bright; To walk about with pomp and show
حضرت عیسیٰ ; ਈਸਾ(ؐ) ; Hazrat Isa	Prophet Jesus	ਸਿਲ੍ਹ ; silh	Brick
ਰਾਹ ਵੈਂਡਿਆਂ ਨੂੰ ; raah vaindiaan noon	To those who walk the path	ਕੋਨਹਦੀ ; konhdee	Slaughter

## 89. Seekers of World

د

دُنیا ڈھونڈن والے کُتے، دَر دَر پھرِن حیرانی ہو  
 ہڈی اُتے ہوڑ تھاں دی، لڑدیاں عمر وہانی ہو  
 عقل دے کوتاہ سمجھ نہ جانن، پیون لوڑن پانی ہو  
 باجھوں ذکر رب دے بامُھو، کوڑی رام کہانی ہو

**داں**      **ਦੁਨੀਆ ਢੂੰਡਣ ਵਾਲੇ ਕੁੱਤੇ, ਦਰ ਦਰ ਫਿਰਨ ਹੈਰਾਨੀ ਹੂ**  
 ਹੱਡੀ ਉੱਤੇ ਹੋੜ ਤਿਨ੍ਹਾਂ ਦੀ, ਲੜਦਿਆਂ ਉਮਰ ਵਿਹਾਣੀ ਹੂ  
 ਅਕਲ ਦੇ ਕੇਤਾਹ ਸਮਝ ਨਾ ਜਾਨਣ, ਪੀਵਣ ਲੋੜਣ ਪਾਣੀ ਹੂ  
 ਬਾਝੋਂ ਜ਼ਿਕਰ ਰੱਬ ਦੇ ਬਾਹੂ<sup>(ر)</sup>, ਕੁੜੀ ਰਾਮ ਕਹਾਣੀ ਹੂ

**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 lorran 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

**T**he 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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
ਦੁਨੀਆ ; ਦੁਨੀਆ ; dunya	World	ਢੂਂਡਣ ਵਾਲੇ ; ਢੂਂਡਣ ਵਾਲੇ ; dhoondan waale	Searchers, seekers
ਕੁੱਤੇ ; ਕੁੱਤੇ ; kutte	Dog; here it means worthless	ਦਰ ਦਰ ; dar dar	From door to door
ਫਿਰਨ ; ਫਿਰਨ ; phiran	Roam about, walk around, wander	ਜਾਨੀ ; ਹੈਰਾਨੀ ; hairaanee	Bewilderment, astonishment, surprise; worried
ਹੱਡੀ ; ਹੱਡੀ ; haddee	Bone	ਉਤੇ ; ਉਤੇ ; utte	On, upon, over
ਹੋਰ ; ਹੋਰ ; hor	To seize something by force or refractorily	ਤਿਨ੍ਹਾਂ ਦੀ ; tinhaan dee	Their
ਲੜਦਿਆਂ ; larrdiaan	While fighting	ਉਮਰ ; ਉਮਰ ; umar	Life, lifetime, age
ਵਿਹਾਨੀ ; vihaanee	Pass	ਅਕਲ ਦੇ ਕੋਤਾਹ ; aqal de kotaah	Fools
ਸਮਝ ਨ ਜਾਨਣ ; samajh na jaanan	Do not understand	ਪੀਵਣ ; ਪੀਵਣ ; peevan	To drink
ਲੋੜਣ ; ਲੋੜਣ ; lorran	Need, want, desire; find, seek, search	ਪਾਣੀ ; ਪਾਣੀ ; panee	Water; here it means sustenance or livelihood
ਬਾਜ਼ੋਂ ; ਬਾਜ਼ੋਂ ; baajhon	Without	ਜਿਕਰ ; ਜਿਕਰ ; zikr	Invocation; remembrance
ਰੱਬ ; ਰੱਬ ; Rabb	God, Lord	ਕੂਰੀ ; ਕੂਰੀ ; koorree	Based on a lie, falsity
ਰਾਮ ਕਹਾਨੀ ; raam kahaanee	Story, tale		

## 90. Pain or Peace

، دُدھ تے دهی هر کوئی رڑکے، عاشق بھاہ رڑکیندے ہو  
 تن چٹورا من مدھانی، آہیں نال پلیندے ہو  
 دکھاں دا نیtra کڈھے لشکارے، غماں دا پانی پنیدے ہو  
 نام فقیر تھاں دا بآھو، جیہرے ہڈاں چوں مکھن کڈھیندے ہو

**داں** دੁੱਧ ਤੇ ਦਹੀਂ ਹਰ ਕੋਈ ਰਿੜਕੇ, ਆਸ਼ਕ ਭਾਹ ਰਿੜਕੇਂਦੇ ਹੁ  
 ਤਨ ਚਟੂਰਾ ਮਨ ਮਧਾਣੀ, ਆਹੀਂ ਨਾਲ ਹਿਲੇਂਦੇ ਹੁ  
 ਦੁੱਖਾਂ ਦਾ ਨੇਤਰਾ ਕੱਢੇ ਲਿਸ਼ਕਾਰੇ, ਗ੍ਰਾਮਾਂ ਦਾ ਪਾਣੀ ਪੀਂਦੇ ਹੁ  
 ਨਾਮ ਫਕੀਰ ਤਿਨ੍ਹਾਂ ਦਾ ਬਾਹੂ<sup>(ੴ)</sup>, ਜਿਹੜੇ ਹੱਡਾਂ ਚੋਂ ਮੱਖਣ ਕਢੇਂਦੇ ਹੁ

**Daal** Dudh te dahee har koe rirrke, 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

**T**he 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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
ਦੁੱਧ ; ਦੁਧ ; dudh	Milk	ਤੇ ; ਤੇ ; te	And
ਦਹੀ ; ਦਹੀ ; dahee	Yogurt	ਹਰ ਕੋਈ ; har kooee	Everyone
ਰਿੜਕੇ ; ਰਿੜਕੇ ; rirrke	Churn	ਆਸ਼ਿਕ ; aashiq	Divine lovers
ਬਾਹ ; ਭਾਹ ; bhaah	Fire	ਰਿੜਕੰਦੇ ; rirrkende	Churn
ਤਨ ; ਤਨ ; tann	Body	ਚਟੂਰਾ ; chatooraa	The vessel or utensil to churn
ਮਨ ; ਮਨ ; mann	Inward, heart	ਮਦਹਾਨੀ ; ਮਧਾਨੀ ; madhaanee	Churning stick, staff, dash
ਆਹੀ ; ਆਹੀ ; aaheen	Sighs	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 ; netraa	Rope to churn
ਕਢੇ ਲਿਸਕਾਰੇ ; 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

ਤਿਨ੍ਹਾਂ ਦਾ ; tinhaan da	Their	ਜੀਹੇ ; jehre	Who
ਹਡਾਂ ; haddaan	Bones	ਚੂਣੇ ; choon	From
ਮੱਖਣ ; makhan	Butter	ਕਢੇਂਦੇ ; kadhende	Take out, extract

## 91. Pain-stricken Sighs

د

دردمندال دیاں آہیں کولوں، پہاڑ پتھر دے جھڑدے ہو  
 دردمندال دیاں آہیں کولوں، بھج نانگ زمین وچ وڈے ہو  
 دردمندال دیاں آہیں کولوں، آسمانوں تارے جھڑدے ہو  
 دردمندال دیاں آہیں کولوں بامُھو، عاشق مول نہ ڈردے ہو

**داں**      **د**ردمندان دیاں آہیں کولوں، پہاڑ پتھر دے جھڑدے ہو  
 داردمندان دیاں آہیں کولوں، بھج نانگ زمین وچ وڈے ہو  
 داردمندان دیاں آہیں کولوں، آسمانوں تارے جھڑدے ہو  
 داردمندان دیاں آہیں کولوں بامُھو، عاشق مول نہ ڈردے ہو

**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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
ਦਰਦਮੰਦਾਂ ; ਦਰਦਮੰਦਾਂ ; dardmandaan	Pain-stricken; Passionate Divine lovers	ਦੀਆਂ ; ਦੀਆਂ ; diyaan	Of
ਆਹੀਂ ; ਆਹੀਂ ; aaheen	Sighs	ਕੌਲ਼ ; ਕੌਲ਼ ; kolon	From
ਪਹਾੜ ; ਪਹਾੜ ; pahaarr	Mountain	ਪਤਥਰ ; ਪਤਥਰ ; patthar	Stone, rock
ਦੇ ; ਦੇ ; de	Of	ਜ਼ਹੜਦੇ ; ਜ਼ਹੜਦੇ ; jharrde	To shatter; fall
ਭਾਜੀ ; ਭਾਜੀ ; bhajj	Run	ਨਾਂਗ ; ਨਾਂਗ ; naang	Cobra, snake
ਜ਼ਮੀਨ ; ਜ਼ਮੀਨ ; zameen	Soil, ground	ਵਿਚ ; ਵਿਚ ; wich	In, inside, into
ਵੱਡੇ ; ਵੱਡੇ ; varrde	To enter; hide	ਅਸਮਾਨੋਂ ; ਅਸਮਾਨੋਂ ; asmaanon	From the sky
ਤਾਰੇ ; ਤਾਰੇ ; taare	Stars	ਆਸ਼ਿਕ ; ਆਸ਼ਿਕ ; aashiq	Divine lovers
ਮੂਲ ਨਾ ; ਮੂਲ ਨਾ ; mool na	Not even a little bit, absolutely not	ਡਰਦੇ ; ਡਰਦੇ ; darde	Fear, fright, terror, dread

## 92. F aith in the S ustainer

دليلاں چھوڑ وجودوں، هشيار فقيرا ہو  
 بنھ توکل پنجھی اُودے، پلے خرچ نہ زيرا ہو  
 روز روزی اُڈ کھان ہميشہ، نہیں کردا نال ذخیرا ہو  
 مولا خرچ پہنچاوے باھو، جو پتھر وچ کیڑا ہو

داں دلیلਾਂ ਛੋੜ ਵਜੂਦੋਂ, ਹੋ ਹੁਸ਼ਿਆਰ ਫ਼ਕੀਰਾ ਹੂ  
 ਬੰਨ੍ਹ ਤਵੱਕਲ ਪੰਛੀ ਉਡਦੇ, ਪੱਲੇ ਖਰਚ ਨਾ ਜੀਰਾ ਹੂ  
 ਰੋਜ਼ ਰੋਜ਼ੀ ਉਡ ਖਾਣ ਹਮੇਸ਼ਾ, ਨਹੀਂ ਕਰਦੇ ਨਾਲ ਜ਼ਖੀਰਾ ਹੂ  
 ਮੌਲਾ ਖਰਚ ਪੁਹੁੰਚਾਵੇ ਬਾਹੂ<sup>(۱)</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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
ਦਾਲੀਲਾਂ ; daleelaan	Arguments, reasons, reasoning; thought, thinking	ਚਹੜੇ ; ਛੋੜੇ ; chhorr	Leave
ਵਾਜੂਦੋਂ ; wajoodon	Existence, being; body	ਹੋ ; ho	Be
ਹੁਸ਼ਿਆਰ ; hushiaar	Clever, intelligent, astute, quick- witted; alert, smart, vigilant	ਫਕੀਰਾ ; Fakiraa	Fakir
ਬਾਨ ਤਵਕਲ ; banh tawakkul	With trust	ਪੰਛੀ ; panchhi	Bird
ਉਡਦੇ ; udde	Fly	ਪੱਲੇ ; palle	With themselves; <i>literally</i> in pocket
ਖਰਚ ; kharch	Spending, expenditure	ਨਾ ; na	No, not
ਜ਼ੀਰਾ ; zeeraa	Small quantity	ਰੋਜ਼ ; roz	Everyday
ਰੋਜੀ ; rozee	Sustenance	ਉਡੇ ; udd	Fly
ਖਾਣ ; khaan	Eat	ਹਮੇਸ਼ਾ ; hameshaa	Always
ਨਹੀਂ ਕਰਦੇ ; naheen karde	Do not do	ਨਾਲ ; naal	With, along with, together with
ਜ਼ਖੀਰਾ ; zakheeraa	Store, hoard	ਮਾਲਾ ; Mawla	God
ਪੁਹੁੰਚਾਵੇ ; pohanchaave	Transmit, convey	ਜੋ ; jo	Who; that
ਪਟਥਰ ; patthar	Stone, rock	ਵਿਚ ; wich	In, inside
ਕੀੜਾ ; keerra	Insect		

## 93. D<sub>o</sub>ors will C<sub>l</sub>ose

د

دل بازار تے منه دروازه، سینہ شہر ڈسیندا ھو  
 روح سوداگر نفس ہے راہزن، جیہڑا حق دا راہ مریندا ھو  
 جاں توڑی ایہہ نفس نہ ماریں، تاں ایہہ وقت کھریندا ھو  
 کردا ہے زایا ویلا بامُھو، جان نوں تاک مریندا ھو

**داال**    دیل بਜ਼ਾਰ ਤੇ ਮੂੰਹ ਦਰਵਾਜ਼ਾ, ਸੀਨਾ ਸ਼ਹਿਰ ਡਸੈਂਦਾ ਹੂ  
 ਰੂਹ ਸੈਂਦਾਗਾਰ ਨਫਸ ਹੈ ਰਾਹਜ਼ਨ, ਜਿਹੜਾ ਹੱਕ ਦਾ ਰਾਹ ਮਰੋਂਦਾ ਹੂ  
 ਜਾਂ ਤੇੜੀ ਇਹ ਨਫਸ ਨਾ ਮਾਰੋਂ, ਤਾਂ ਇਹ ਵਕਤ ਖੜੋਂਦਾ ਹੂ  
 ਕਰਦਾ ਹੈ ਜਾਇਆ ਵੇਲਾ ਬਾਹੂ<sup>(۴)</sup>, ਜਾਨ ਨੂੰ ਤਾਕ ਮਰੋਂਦਾ 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 zaaiaa 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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
ਦਿਲ ; dil	Inward, esoteric being	ਬਜਾਰ ; bazaar	Bazaar
ਤੇ ; te	And	ਮੁੰਹ ; moonh	Mouth
ਦਰਵਾਜ਼ਾ ; darvaazaa	Door, entrance	ਸੀਨਾ ; seenaa	Chest
ਸ਼ਹਿਰ ; shaihar	City	ਡਸੈੰਦਾ ; daseendaa	Appears, looks, visible
ਰੂਹ ; ruh	Soul	ਸੌਦਾਗਰ ; saudaagar	Merchant, trader
ਨਫਸ ; nafs	Self	ਹੈ ; hai	Is
ਰਾਹਜਨ ; rahzan	Robber, thief, brigand, bandit	ਜਿਹੜਾ ; jehraa	Who
ਹੱਕ ਦਾ ਰਾਹ ; Haqq da raah	Path of Allah	ਮਰੈਂਦਾ ; marendaa	Closes, stops; put hurdles
ਜਾਂ ਤੋੜੀ ; jaan torree	Until	ਇਹ ; eh	This
ਨਾਮਾਰੇ ; na maaren	Is not killed	ਤਾਂ ; taan	Till then
ਵਾਤ ; waqt	Time	ਖੜੋਂਦਾ ; kharrendaa	Wastes, takes away
ਕਰਦਾ ; kardaa	Does	ਜਾਇਆ ; zaaiaa	Waste
ਵੇਲਾ ; welaa	Time	ਜਾਨ ਨੂੰ ਤਾਕ ਤਾਕ ; jaan noon taak	Door of life

## 94. Essence and Attributes

ذ

ذاتی نال ناں ذاتی رلیا، سو گم ذات سڈیوے ہو  
 نفس کٹتے نوں بُنھ کر اہاں، فہما فہم کچیوے ہو  
 ذات صفاتوں مہناں آوے، جداں ذاتی شوق نپیوے ہو  
 نام فقیر تھاں دا باؤ، قبر جنہاں دی جیوے ہو

**ਜਾਲ** ਜਾਤੀ ਨਾਲ ਨਾਂ ਜਾਤੀ ਰਲਿਆ, ਸੋ ਕਮਜ਼ਾਤ ਸਡੀਵੇ ਹੁ  
 ਨਫਸ ਕੁੱਤੇ ਨੂੰ ਬੰਨ੍ਹ ਕਰਾਹਾਂ, ਫ਼ਹਿਮਾ ਫ਼ਹਿਮ ਕਚੀਵੇ ਹੁ  
 ਜਾਤ ਸਿਫਾਤਾਂ ਮਿਹਣਾਂ ਆਵੇ, ਜਦਾਂ ਜਾਤੀ ਸ਼ੌਕ ਨਪੀਵੇ ਹੁ  
 ਨਾਮ ਫ਼ਕੀਰ ਤਿਨ੍ਹਾਂ ਦਾ ਬਾਹੂ<sup>(ਰਹ)</sup>, ਕਬਰ ਜਿਨ੍ਹਾਂ ਦੀ ਜੀਵੇ ਹੁ

**Zaal** Zaatee 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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
ਜਾਤੀ ਨਾਲ ਨਾਤੀ ਰਿਆ ; ਜਾਤੀ ਰਿਆ ਨਾਲ ਨਾਂ ਜਾਤੀ ਰਲਿਆ ; Zaatee naal naa zaatee raliaa	Not annihilated essence within the Essence of Allah i.e. not annihilated in Allah	ਸੋ ; ਸੇ ; so	He, that person
ਸਦੀਵੇ ; ਸਡੀਵੇ ; sadeeve	Called	ਕਮ਼ਾਤ ; ਕਮਜਾਤ ; kamzaat	Ignoble, base
ਕੁਤੇ ; ਕੁਤੇ ; kutte	Dog	ਨਫਸ ; ਨਫਸ ; nafs	Self
ਫਹਮ ; ਫਹਮਿਆ ਫਹਿਮ ; fehma fehm	Consideration, thinking, comprehension, discernment	ਨੂਹ ਬੰਨ੍ਹ ਕਰਾਹਾਂ ; noon banh karaahaan	After tying it
ਚਾਤ ; ਜਾਤ ; zaat	Essence	ਕੱਚੀਵੇ ; ਕਚੀਵੇ ; kacheeve	Do, does
ਮਿਹਣਾਂ ਆਵੇ ; mehna aave	Taunted, reproached	ਸਿਫਾਤਾਂ ; ਸਿਫਾਤਾਂ ; sifaaton	Attributes
ਸ਼ੁਕ ; ਸੌਕ ; shauq	Fondness, eagerness desire, liking, interest, eagerness	ਜਦਾਨ ; ਜਦਾਨ ; jadaan	When
ਨਾਮ ; naam	Name	ਨਪੀਵੇ ; ਨਪੀਵੇ ; napeeve	Holds
ਤਿਨਾਂ ਦਾ ; tinhaan da	Their	ਫਕੀਰ ; ਫਕੀਰ ; Fakir	Fakir
ਜਿਨ੍ਹਾਂ ਦੀ ; jinhaan dee	Whose	ਕਬਰ ; ਕਬਰ ; qabar	Grave, tomb
		ਜੀਵੇ ; ਜੀਵੇ ; jeeve	Live, alive

## 95. Arrow of Love

ذ

ذکر فکر سب اُرے اُریرے، جاں جاں فِدا ناں فانی ہو  
 فِدا فانی تھاں نوں حاصل، جیہڑے وَسْن لامکانی ہو  
 فِدا فانی اونہاں نوں ہویا، جنہاں چکھی عشق دی کانی ہو  
 باھُوُّ ہو دا ذکر سڑیندا ہر دم، یار نہ ملیا جانی ہو

**ਜਾਲ**      ج਼ਿਕਰ ਫਿਕਰ ਸਬ ਉਰੇ ਉਰੇਰੇ, ਜਾਂ ਜਾਨ ਫਿਦਾ ਨਾਂ ਫਾਨੀ ਹੁ  
 ਫਿਦਾ ਫਾਨੀ ਤਿਨ੍ਹਾਂ ਨੂੰ ਹਾਸਲ, ਜਿਹੜੇ ਵੱਸਣ ਲਾਮਕਾਨੀ ਹੁ  
 ਫਿਦਾ ਫਾਨੀ ਉਨ੍ਹਾਂ ਨੂੰ ਹੋਇਆ, ਜਿਨ੍ਹਾਂ ਚੱਖੀ ਇਸ਼ਕ ਦੀ ਕਾਨੀ ਹੁ  
 ਬਾਹੂ<sup>(ر)</sup> ਹੁ ਦਾ ਜ਼ਿਕਰ ਸੜੇਂਦਾ ਹਰ ਦਮ, ਯਾਰ ਨਾ ਮਿਲਿਆ ਜਾਨੀ ਹੁ

**Zaal**      Zikr fikr sab ure urere, jaan jaan fidaa naa faanee Hoo  
 Fidaa faanee tinhhaan 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**nvasion 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>
ਕੜ ; ਜਿਕਰ ; zikr	Invocation	ਫ਼ਿਕਰ ; fikr	Reflection
ਸਬ ; sab	All	ਉਰੇ ਉਰੇ ; ure urere	Near, close; lag, remain behind
ਜਾਨ ; jaan	Until	ਜਾਨ ; jaan	Life
ਫਿਦਾ ; fidaa	Sacrificed	ਨਾਾ ; naa	No, not
ਫਾਨੀ ; faanee	Fana; annihilated	ਤਿਨ੍ਹਾਂ ਹੁਲਾਂ ; tinhaan noon haasil	Obtained or acquired by those
ਜਿਹੜੇ ; jehre	Who	ਵੱਸਣ ; wassan	Reside
ਲਾਮਕਾਨੀ ; laamakaanee	Station of no station, beyond space and time	ਓਨਹਾਂ ਨੂੰ ਹੋਇਆ ; oonhaan noon hoiaa	Happened to them
ਜਿਨ੍ਹਾਂ ; jinhaan	Who	ਚਖੀ ; chakhee	Tasted; experienced
ਇਸ਼ਕ ; ishq	Ardent Divine love	ਦੀ ; dee	Of
ਕਾਨੀ ; kaanee	Arrow	ਹੂ ਦਾ ਜਿਕਰ ; Hoo da zikr	Invocation of Hoo, the sultan of invocations
ਸਰੰਦਾ ; sarrendaa	Burn	ਹਰ ਦਮ ; har dam	Every moment; with each breath
ਯਾਰ ; yaar	Beloved; Allah	ਨਾ ; na	No, not
ਮਿਲਿਆ ; miliaa	Met; found	ਜਾਨੀ ; jaanee	Term of endearment; beloved

## 96. Meditate and Invoke

ذکر کنوں کر فکر ہمیشائ، ایہہ لفظ تکھا تلواروں ہو  
 کڈھن آہیں تے جان جلاون، فکر کرن اسراروں ہو  
 ذاکر سوئی جیہڑے فکر کماون، ہک پلک ناں فارغ یاروں ہو  
 فکر دا پھٹیا کوئی نہ جیوے، پٹے مڈھ چا پاڑوں ہو  
 حق دا کلمہ آکھیں بآھو، رب رکھے فکر دی ماروں ہو

**ਜਾਲ**      ਜ਼ਿਕਰ ਕਨੋਂ ਕਰ ਫਿਕਰ ਹਮੇਸ਼ਾਂ, ਇਹ ਲਫ਼ਜ਼ ਤਿੱਖਾ ਤਲਵਾਰੋਂ ਹੁ  
 ਕੱਢਣ ਆਹੀਂ ਤੇ ਜਾਨ ਜਲਾਵਣ, ਫਿਕਰ ਕਰਨ ਅਸਰਾਰੋਂ ਹੁ  
 ਜ਼ਾਕਿਰ ਸੋਈ ਜ਼ਿਹੜੇ ਫਿਕਰ ਕਮਾਵਣ, ਹਿਕ ਪਲਕ ਨਾਂ ਫਾਰਗਾ ਯਾਰੋਂ ਹੁ  
 ਫਿਕਰ ਦਾ ਫਟਿਆ ਕੋਈ ਨਾ ਜੀਵੇ, ਪਟੇ ਮੁੱਢ ਚਾ ਪਾੜੋਂ ਹੁ  
 ਹੱਕ ਦਾ ਕਲਮਾ ਅਖੀਂ ਬਾਹੂ<sup>(ਰਹ)</sup>, ਰੱਬ ਰੱਖੇ ਫਿਕਰ ਦੀ ਮਾਰੋਂ ਹੁ

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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
ਕੜ ; ਜਿਕਰ ; zikr	Invocation	ਕਨੌਂ ; ਕਨੋਂ ; kanon	With, by
ਕਰ ਫਿਕਰ ; kar fikr	Reflect	ਹਮੇਸ਼ਾਂ ; ਹਮੇਸ਼ਾਂ ; hameshaan	Always, forever
ਏਹਾ ; ਇਹ ; eh	This	لفظ ; ਲਾਫਜ਼ ; lafz	Word
تکھا تواروں ; ਤਿੱਖਾ ਤਲਵਾਰੋਂ ; tikhaa talwaaron	Sharper than sword	کਢਣ ਆਹੀ ; kadhan aaheen	To sigh
ਤੇ ; ਤੇ ; te	And	ਜਾਨ ; jaan	Life; soul
ਜਲਾਵਣ ; jalaavan	Burn	ਫਿਕਰ ਕਰਨ ਅਸਾਰਾਂ ; ਕਰਨ ਅਸਗਾਰੋਂ ; fikr karan asraaron	Reflect upon secrets
ਜਾਕਿਰ ; zaakir	Invokers	ਸੌਈ ; soee	He, the same, The very same
ਜੀਹੇ ; ਜਿਹੜੇ ; jehre	Who	ਕਮਾਵਣ ; kamaavan	To do, to earn
ਹਿਕ ਪਲਕ ; hik palk	One moment, an instant	ਨਾਂ ; naa	No, not
ਫਾਰਿਗ ; faarigh	Free	ਯਾਰਾਂ ; yaaron	From the beloved, friend

ਾ ; ਦਾ ; da	Of	ਪੱਥਿਆ ; ਫਟਿਆ ; phattiaa	Affected
ਕੋਈ ਨਾ ; koee na	Nobody	ਜੀਵੇ ; jeeve	Live
ਪੰਧੂ ; ਪਟੇ ; putte	Ruined, destroyed; uprooted	ਮੁੱਢ ; mudh	Stub, stump
ਚਾ ਪਾਰ੍ਹੋਂ ; cha paarron	Root out	ਹੱਕ ਦਾ ਕਲਮਾ ; Haqq da kalma	Word of truth
ਅਖੀਂ ; akheen	Say, tell, utter; express	ਰੱਬ ਰੱਖੇ; Rabb rakhe	May God keep safe
ਫਿਕਰ ਦੀ ਮਾਰੋਂ ; Fikr dee maaron	Misleading reflection		

## 97. World is Idol-Worshipping

راہ فقر دا پرے پریرے، اوڑک کوئی نہ دستے ہو  
 ناں اوتحے پڑھن پڑھاون کوئی، ناں اوتحے مسلے قصے ہو  
 ایہہ دُنیا ہے بُت پرستی، مت کوئی اس تے وستے ہو  
 موت فقیری جیں سر آوے باہُو، معلم تھیوے تے ہو

ਰے راہ ڈکر دا پرے پرے، اੜک ਕੋਈ ਨਾ ਦਿੱਸੇ ਹੁ  
 ਨਾਂ ਉਥੇ ਪੜ੍ਹਨ ਪੜ੍ਹਾਵਣ ਕੋਈ, ਨਾਂ ਉਥੇ ਮਸਲੇ ਕਿੱਸੇ ਹੁ  
 ਇਹ ਦੁਨੀਆ ਹੈ ਬੁੱਤਪਰਸਤੀ, ਮਤ ਕੋਈ ਇਸ ਤੇ ਵਿੱਸੇ ਹੁ  
 ਮੌਤ ڈਕੀਰੀ ਜੋਂ ਸਿਰ ਆਵੇ ਬਾਹੂ<sup>(۴)</sup>, ਮੁਅੱਲਮ ਥੀਵੇ ਤਿੱਸੇ ਹੁ

Re Raah Faqr da pare parere, orrak koe na disse Hoo  
 Naa othe parhhan parhaavan koe, naa othe masle qisse Hoo  
 Eh dunya hai bott-parastee, mat koe 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.

The 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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
ਰਾਹ ; ਰਾਹ ; raah	Path	ਫਾਰੇਰੇ ; ਫਾਰ੍ਕਰ ; Faqr	<i>Faqr</i> (see chapter 1 of Teachings)
ਦਾ ; ਦਾ ; da	Of	ਪਰੇ ਪਰੇਰੇ ; pare parere	Faraway
ਓਰਕ ; ਓਰਕ ; orrak	The end, extreme	ਕੋਈ ਨਹਿੰਦੇ ; koei na disse	Cannot be seen
ਨਾਾ ; ਨਾਾ ; naa	No, not	ਅਥੇ ; ਉਥੇ ; othe	There, at that place
ਪੜ੍ਹਾਵਣ ; ਪੜ੍ਹਾਵਣ ; parhaavan	Knowledge, learning, studying	ਮਸਲੇ ; masle	Questions based on sharia, laws
ਕਿਸੇ ; ਕਿਸੇ ; qisse	Stories, fables	ਇਹ ; eh	This
ਦੁਨੀਆ ; dunya	World	ਹੈ ; hai	Is
ਬੁੱਤਪਰਸਤੀ ; bott-parastee	Idol-worshipping, idolatry	ਮਾਤ ; mat	Do not
ਇਸ ਤੇ ; es te	On it	ਵਿਸੇ ; visse	To trust, rely (upon), put one's faith in
ਮੌਤ ਫਕ਼ਿਰੀ ਜੀਸ ਸਰਾਵੇ ; ਮੌਤ ਫਕ਼ਿਰੀ ਜੇਂ ਸਿਰ ਆਵੇ ; maut fakiri jain sir aave	Fakir is the one who dies before death	ਮੁਅੱਲਮ ਥੀਵੇ ; muallam theeve	Comes to know, understands, comprehends
ਤਿੱਸੇ ; ਤਿੱਸੇ ; tisse	He, him		

## 98. King of Jilan

راتیں رتی نیندر نہ آوے، دہاں رہے حیرانی ھو  
 عارف دی گل عارف جانے، کیا جانے نفسانی ھو  
 کر عبادت پچھوتا سیں، تیری زایا گئی جوانی ھو  
 حق حضور اُنہاں نوں حاصل بآھو، جنہاں ملیا شاہ جیلانی ھو

Re      راتیں رتی نیندر نا آاوے، دیھاں رہے ہیرانی ہو  
 آارڈ دی گل آارڈ جاہے، کیا جاہے ندھماںی ہو  
 کر ابساڈ پھٹے اسے، تےरی جھائیا راہی جہاںی ہو  
 ہک ہجڑو ٹنڈوں نੂں ہاسل بآھو<sup>(ر)</sup>، جنڑوں میلیا ساہ جیلانی<sup>(ر)</sup> ہو

Re      Raateen ratti neendar na aave, deehaan rahe hairaaneet Hoo  
 Arif dee gal Arif jaane, kiaa jaane nafsaanee Hoo  
 Kar ibaadat pachhotaasen, teree zaaiaa gaee 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>
راتیں ; راتیں ; raateen	At night	رتنی نیندرنہ آوے نیندر نا آવے ; ratti neendar na aave	Not able to sleep
دہاں ; دیھاں ; deehaan	In day	رہے جرانی ; rahe hairaanee	Continuously worrisome or perplexed
عارف ; آریف ; Arif	Mystic	دی ; دی ; dee	Of
گل ; گول ; gal	Utterance, talk; word, speech	جانے ; جانے ; jaane	Know
کیا ; کیا ; kiaa	What	نفسانی ; nafsaanee	Concerning self ( <i>nafs</i> ) ; sensual
کر عبادت ; کر ابادت ; kar ibaadat	Perform worship	پچھوتا سیس ; pachhotaasen	Repentance, regret, remorse
تری ; تری ; teree	Your	زیادیاں گائی ; zaaiaa gaee	Wasted
جوانی ; جوانی ; javaanee	Youth	حق ; حق ; Haqq	Allah, Truth
حضور ; حضور ; huzoor	Presence	اُنہاں نوں حاصل ہاسل ; onhan noon haasil	Obtained by those
جنہاں ; جنہاں ; jinhaan	Who	میا ; میلیا ; miliaa	Met; found
شاد جیلانی ; شیلہانی(رضا) ; Shah Jilani	The king of Jilan, Ghawth al-Azam Shaikh Abdul Qadir Jilani		

## 99. Death at the Gibbet

راتیں نین رت ہنجوں روؤن، تے ڈیہاں غمہ غم دا ھو  
 پڑھ توحید وریا تن اندر، سکھ آرام ناں سمداء ھو  
 سر سولی تے چا ٹنگیونے، ایہو راز پرم دا ھو  
 سدھا ہو کوہیویے بامھو، قطرہ رہے ناں غم دا ھو

ਰے      راتیں نैਣ رੱਤ ਹੰਝੂ ਰੇਵਣ, ਤੇ ਡੀਹਾਂ ਗ੍ਰਾਮਜ਼ਾ ਗ੍ਰਾਮ ਦਾ ਹੂ  
 ਪੜ੍ਹ ਤੌਹੀਦ ਵਜ਼ਿਆ ਤਨ ਅੰਦਰ, ਸੁੱਖ ਅਰਾਮ ਨਾਂ ਸਮਦਾ ਹੂ  
 ਸਰ ਸੂਲੀ ਤੇ ਚਾ ਟੰਗੀਓਨੇ, ਇਹੋ ਰਾਜ਼ ਪਰਮ ਦਾ ਹੂ  
 ਸਿੱਧਾ ਹੋ ਕੋਹੀਵੀਏ ਬਾਹੂ<sup>(۱)</sup>, ਕਤਰਾ ਰਹੇ ਨਾਂ ਗ੍ਰਾਮ ਦਾ ਹੂ

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 tangheeone, eyho raaz param da Hoo  
 Siddha ho koheeveeye 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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
ਰਾਤੀਂ ; ਰਾਤੀਂ ; raateen	At night	ਨੈਣ ; ਨੈਣ ; nain	Eyes
ਰੱਤ ਹੰਜੂ ; ratt hanjoon	Tears of blood	ਰੋਵਣ ; ਰੋਵਣ ; rovan	Cry
ਤੇ ; ਤੇ ; te	And	ਦੀਹਾਂ ; ਦੀਹਾਂ ; deehaan	In day
ਗਮ਼ ; ਗਮਜ਼ਾ ; ghamzaa	Affection; elegance; pride, grace	ਗਮ ; ਗਮ ; gham	Sorrow, grief, sadness; woe
ਦਾ ; ਦਾ ; da	Of	ਪੜ੍ਹ ; ਪੜ੍ਹ ; parh	Read
ਤਾਵਿਦ ; ਤਾਵਿਦ ; Tawhid	Oneness	ਵਰੀਆ ; ਵਰੀਆ ; varriaa	Entered
ਤਾਨ ਅੰਦਰ ; tann andar	In the body	ਸੁਖ ਆਰਾਮ ; sukh aaraam	Comfort, ease
ਨਾ ਸਮਦਾ ; naa samdaa	Do not sleep or take rest	ਸਰ ; ਸਰ ; sar	Head
ਸੂਲੀ ਤੇ ਚਾਂਗੀਓਨੇ ; ਸੂਲੀ ਤੇ ਚਾਂਗੀਓਨੇ ; soolee te cha tangeeone	Hanged at gallows or gibbet	ਇਹੋ ; ਇਹੋ ; eyho	This; this one; only this; this very
ਰਾਜ਼ ; ਰਾਜ਼ ; raaz	Secret	ਪਰਮ ; ਪਰਮ ; param	Love
ਸਿੱਧਾ ਹੋ ; siddha ho	Be straight; right	ਕੋਹੀਵੀਏ ; koheeveeeye	Get beheaded; sacrificed; slaughtered
ਕਤਰਾ ; qatraa	Drop	ਰਹੇ ; ਰਹੇ ; rahe	Remain, left

## 100. Perfect Spiritual Sight

رات اندری کالی دے وچ، عشق چراغ جلاندا ہو  
 جیندی سک ٹوں دل چا نیوے، توڑے نہیں آواز سناندا ہو  
 اوجھڑ جھل تے ماڑو بیلے، اتھے دم دم خوف شیہاں دا ہو  
 تھل جل جنگل گئے جھگیندے بآھو، کامل نینہہ جنہاندا ہو

Re      رات آپری کاਲੀ ਦੇ ਵਿਚ, ਇਸ਼ਕ ਚਰਾਗ ਜਲਾਂਦਾ ਹੂ  
 ਜੈਂਦੀ ਸਿਕ ਤੂੰ ਦਿਲ ਚਾ ਨੀਵੇ, ਤੇੜੇ ਨਹੀਂ ਅਵਾਜ਼ ਸੁਣਾਂਦਾ ਹੂ  
 ਆਂਝੜ ਝੱਲ ਤੇ ਮਾਰੂ ਬੇਲੇ, ਇਥੇ ਦਮ ਦਮ ਖੌਫ ਸ਼ੀਹਾਂ ਦਾ ਹੂ  
 ਥਲ ਜਲ ਜੰਗਲ ਗਏ ਝਗੋਂਦੇ ਬਾਹੂ<sup>(ਰਹ)</sup>, ਕਾਮਿਲ ਨੀਂਹ ਜਿਨ੍ਹਾਂਦਾ ਹੂ

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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
رات ; راٹ ; raat	Night	اندری ; ਅੰਪੇਰੀ ; andheree	Stormy; dark
کالی ; کاਲੀ ; kaalee	Black, dark	ਦੇਵਿਚ ; de wich	In
عشق ; ایسک ; ishq	Ardent Divine love	چرਾਗ ; ਚਰਾਗ ; chiraagh	Oil lamp
جلاندا ; jalaandaa	Burns, lights up	ਜੈਂਦੀ ; jaindee	Whose
سک ; ਸਿਕ ; sik	Pang of love	توں ; ਊਂ ; tun	From
دil ; دل ; dil	Heart; inward	چਾਨੀਵੇ ; ਚਾ neeve	Take away
تے ; تے ; torey	Although, though, however, even if	نہیں آواز ساندا ; naheen aawaaz sunaandaa	Do not make sound
اوچھر ; اੱਝੜ ; aujhar	Difficult to traverse forest; trackless wasteland	جھل ; جਲ ; jhall	Dense forest
ماਰو ; مارو ; maaroo	Wilderness	بے ; bele	Swamp, marsh
ایتھے ; ایتھے ; ethe	Here	دم ; ਦਮ ਦਮ ; dam dam	With every breath; each moment
خوف ; خوف ; khauf	Fear, terror, fright, dread	شیہاں ; سੀਹਾਂ ; sheehaan	Lions
دا ; دا ; da	Of	ਥਲ ; ਥਲ ; thal	Desert
جल ; جل ; jal	Water, sea	ਜੁਲ੍ਹੇ ; ਜੰਗਲ ; jungle	Wood, forest, jungle

گے جھیندے ; گاۓ ہرگز دے  
; gae jhagende

Crossed over

جہنم دا ; سینہ دا ;  
jihnaan daa

Whose

کامل نینہ ; کامیل نہیں ;  
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 وچ وَسَّے، جنچھے بلدے دیوے ہو  
 عشق ہوائی چڑھ گیا فلک تے، کٹھے جہاز گھتیوے ہو  
 عقل فلر دی بیری نوں، چا پہلے پور بوڑیوے ہو  
 ہر جا جانی دسے بآھُو، جت ول نظر کچیوے ہو

ਰے رہیمਤ ਉਸ ਘਰ ਵਿਚ ਵੱਸੇ, ਜਿੱਥੇ ਬਲਦੇ ਦੀਵੇ ਹੁ  
 ਇਸ਼ਕ ਹਵਾਈ ਚੜ੍ਹ ਗਿਆ ਫਲਕ ਤੇ, ਕਿੱਥੇ ਜਹਾਜ਼ ਘਤੀਵੇ ਹੁ  
 ਅਕਲ ਫਿਕਰ ਦੀ ਬੋੜੀ ਨੂੰ, ਚਾ ਪਹਿਲੇ ਪੁਰ ਬੋੜੀਵੇ ਹੁ  
 ਹਰ ਜਾ ਜਾਨੀ ਦਿੱਮੇ ਬਾਹੂ<sup>(ਰਹ)</sup>, ਜਿਤ ਵੱਲ ਨਜ਼ਰ ਕਚੀਵੇ ਹੁ

Re Rehmat os ghar wich vasse, jitthe balde deeve Hoo  
 Ishq hawaee charh giaa falk te, kithe jahaaz ghatheeve Hoo  
 Aqal fikr dee berree noon, cha pehle pur burreeve Hoo  
 Har jaa jaanee disse Bahoo, jit val nazar kacheeve Hoo

Compassion descents... 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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
رہمت ; رہیمۃ ; rehmat	Divine mercy, compassion	اُس ; اُس ; os	That, it; on
گھر ; घਰ ; ghar	Home, house	جਿਥੇ ; ਵਿਚ ; wich	In, inside, into
ਵਸੇ ; ਵੱਸੇ ; vasse	To fall; to shower	ਜਿਥੇ ; ਜਿੱਥੇ ; jitthe	Where
بلدے ; ਬਲਦੇ ; balde	Lightened	ਦੀਵੇ ; ਦੀਵੇ ; deeve	Lamps
عشق ; ਇਸ਼ਕ ; ishq	Ardent Divine love	ہواਈ ; ਹਵਾਈ ; hawaee	Aerial
چار گھੜ੍ਹ ; ਚੜ੍ਹ ਗਿਆ; charh giaa	Rose high	فک ; ਫਲਕ ; falk	Sky
تے ; تے ; te	On	ਕਿਥੇ ; ਕਿੱਥੇ ; kithe	Where
جہاز ; ਜਹਾਜ਼ ; jahaaz	Ship	ਘੱਟੀਵੇ ; ਘਤੀਵੇ ; ghateeve	To be put; anchored
عقل ; ਅਕਲ ; aqal	Intelligence, intellect, wit, wisdom	فکਰ ; ਫਿਕਰ ; fikr	Reflection
ਦੀ ਬੇੜੀ ਨੂੰ ; dee berree noon	Boat of	ਚਾ ; ਚਾ ; cha	Lift
پہلے ਪੂਰ ; pehle pur	Initial, first; in the very beginning, just on the inception	ਬੁਰ੍ਜੂਵੇ ; ਬੇੜੀਵੇ ; burreeve	Sunk, drowned
ਹਰ ; ਹਰ ; har	Every, each, all	جا ; ਜਾ ; jaa	place, spot; space; station
جانੀ ; ਜਾਨੀ ; jaanee	Term of endearment, Beloved; Allah	ਦਿਸੇ ; ਦਿਸੇ ; disse	Is seen, observed
ਜਿਤ ਵੱਲ ; jit val	In the direction of, towards	ناظਰ ਕੀਵੇ ; nazar kacheeve	To see, to look

## 102. The Ancient One

روزے نفل نمازاں تقوی، سبھو کم حیرانی ہو  
 انہیں گلیں رب حاصل ناہیں، خود خوانی خود دانی ہو  
 ہمیشہ قدیم جلیندا میلو، سو یار، یار نہ جانی ہو  
 ورد وظیفے تھیں چھپت رہسی بآھو، جد ہو رہسی فانی ہو

Re رے رے ندھل نماਜاں ٹکدا، سُبھے کم ہیرانی ہو  
 اینہیں گالیں رہب گاسل ناہیں، بُعد بُخوانی بُعد دانی ہو  
 ہمسُ کدیم جالندہ میلیو، سے یار، یار نا جانی ہو  
 ویرد وحشی ڈھنڈے بھٹکت رہیسمی بآہو<sup>(۱)</sup>، جاد ہے رہیسمی ڈھانی ہو

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 vazeefe 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>
ਰੋਜ਼ ; ਰੋਜ਼ ; roze	Fast, fasting	ਨਫਲ ; ਨਫਲ ; nafal	Voluntary acts of worship
ਨਮਾਜਾਂ ; ਨਮਾਜਾਂ ; namaazaan	Salats	ਤਕਵਾ ; ਤਕਵਾ ; taqwa	Piety
ਸੱਭਾ ; ਸੱਭਾ ; sabbho	All, every	ਕਮ ; ਕਮ ; kam	Work
ਹੈਰਾਨੀ ; ਹੈਰਾਨੀ ; hairaanee	Bewilderment, astonishment, surprise; shock; worrisome, perplexity	ਇਨ੍ਹੀਂ ; ਇਨ੍ਹੀਂ ; inheen	These
ਗੱਲੀ ; ਗੱਲੀ ; galleen	Conversation, talk; acts, deeds	ਰੂਬ ; ਰੂਬ ; Rabb	God, Lord
ਹਾਸਲ ; ਹਾਸਲ ; haasil	Obtained, acquired	ਨਾਹੀਂ ; ਨਾਹੀਂ ; naaheen	No, not
ਖੁਦ ਖਾਨੀ ਖੁਦ ਦਾਨੀ ; khud khwaanee khud daanee	To read and understand by oneself; to think of oneself as right and others wrong; self- praise, self-display	ਹਮੇਸ਼ਾਂ ; ਹਮੇਸ਼ਾਂ ; hamesh	Always, ever, perpetual
ਜਲੇਂਦਾ ; ਜਲੇਂਦਾ ; jalendaa	Is staying; is performing or fulfilling (His part)	ਕਦੀਮ ; ਕਦੀਮ ; Qadeem	The Ancient One, Allah, Divine Essence
ਸੋ ; ਸੋ ; so	The same, this, that therefore	ਮਿਲਿਓ ; ਮਿਲਿਓ ; milio	Found
ਨਾ ; ਨਾ ; na	No, not	ਧਾਰ ; ਧਾਰ ; Yaar	Beloved; Allah
ਵਿਰਦ ; ਵਿਰਦ ; vird	Recitals	ਜਾਨੀ ; ਜਾਨੀ ; Jaanee	Term of endearment, Beloved; Allah
		ਵਜੀਫੇ ; ਵਜੀਫੇ ; vazeefe	Litanies

ਤ੍ਰਿਸ ; ਥੀਂ ; theen	From	ਛੁਟ ਰਹਿਸੀ ; chhut raihsee	Will be absolved
ਯ ; ਜਦ ; jad	When	ਹ ; ਹੋ ; ho	Be; are
ਫਾਨੀ ; faanee	Fana,	annihilated	

## 103. Lover's Shahada

ز

زبانی کلمہ ہر کوئی پڑھدا، دل دا پڑھدا کوئی ہو  
 جتنے کلمہ دل دا پڑھئے، اوتھے ملے زبان ناں ڈھونی ہو  
 دل دا کلمہ عاشق پڑھدے، کی جانن یار گلوئی ہو  
 ایہ کلمہ مینوں پیر پڑھایا بآھو، میں سدا سوہاگن ہوئی ہو

**ਜੇ**      ج਼ਬਾਨੀ ਕਲਮਾ ਹਰ ਕੋਈ ਪੜ੍ਹਦਾ, ਦਿਲ ਦਾ ਪੜ੍ਹਦਾ ਕੋਈ ਹੂ  
 ਜਿੱਥੇ ਕਲਮਾ ਦਿਲ ਦਾ ਪੜ੍ਹਿਏ, ਉਥੇ ਮਿਲੇ ਜ਼ਬਾਨ ਨਾਂ ਢੋਈ ਹੂ  
 ਦਿਲ ਦਾ ਕਲਮਾ ਆਸ਼ਕ ਪੜ੍ਹਦੇ, ਕੀ ਜਾਨਣ ਯਾਰ ਗਲੋਈ ਹੂ  
 ਇਹ ਕਲਮਾ ਮੈਨੂੰ ਪੀਰ ਪੜ੍ਹਾਇਆ ਬਾਹੁ<sup>(۴)</sup>, ਮੈਂ ਸਦਾ ਸੁਹਾਗਣ ਹੋਈ ਹੂ

**Ze**      Zabaanee kalma har koe parhdaa, dil da parhdaa koe Hoo  
 Jitthe kalma dil da parheeye, othe mile zabaan naa dhoee Hoo  
 Dil da kalma aashiq parhde, kee jaanan yaar galooe Hoo  
 Eh kalma mainu Pir parhaiaa Bahoo, main sadaa suhaagan hoee 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

زبانی ; جباانی ; zabaanee	With tongue, verbally
کوئی ; هر کوئی ; har kooee	Everybody
دل ; dil	Inward
جتھے ; جیخے ; jitthe	Where
عویشہ ; اویشہ ; othe	There, at that place
آشیق ; عاشق ; aashiq	Divine lovers
کی ; کی ; kee	What
یار گلوئی ; یار گلوئی ; yaar galoe	One who smooth talks, wheedling, cajoling, coaxing
مینوں ; مئیں ; mainu	I, me
پڑھایا ; پڑھایا ; parhaiaa	Taught, imparted the knowledge of
سدا ; سدا ; sadaa	Always, perpetually, continually, permanently, ever; denoting continuity
ہوئی ; ہوئی ; hoee	Happened, occurred, became

### English

### Shahmukhi, Gurmukhi & Transliteration

کلمہ ; کلمہ ; kalma	Shahada; <i>Kalima at-Tayyibah</i>
پڑھدا ; parhdaa	Reads, recites
دا ; da	Of
پڑھئے ; parheeye	Read
میلہ زبان نا دھوئی जबान ना ढौंडी ; mile zabaan naa dhoee	Tongue does not have access, no room for words
پڑھدے ; parhde	Read, recite
جانان ; jaanan	Know, understand, be acquainted, conversant or familiar with
ایہ ; eh	This
پیر ; Pir	Pir
میں ; میں ; main	I
سुहागان ; suhaagan	Bride; lucky, fortunate

### English

## 104. The Men of Secrets

ز

زاہد زہد کریندے تھکے، روزے نفل نمازاں ہو  
 عاشق غرق ہوئے وچ وحدت، آللہ نال محبت رازاں ہو  
 مکھی قید شہد وچ ہوئی، کیا اُسی نال شہبازاں ہو  
 جنہاں مجلس نال نبی دے بآھو، سوئی صاحب راز نیازاں ہو

**ਜ़े** ज़ाहिद ज़ुहद करेंदे थँके, रोज़े नफल नमाज़ां हु  
 आश़िक ग़ारक होए विच वहसत, अँला नाल मुह़ब्त राज़ां हु  
 म़खी कैद स़हिद विच होई, किआ उड़सी नाल स़हिबाज़ां हु  
 जिनुं मज़लस नाल नबी<sup>(ص)</sup> दे बाहु<sup>(ر)</sup>, सोई साहिब-ए राज़ निआज़ां हु

**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 niyaazaan 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

**T**he 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>
ਝਾਹਿਦ ; zahid	Abstinent; religious devout	ਜੁਹਦ ; zuhd	Asceticism
ਕਰੇਂਦੇ ; karende	By doing	ਥਕੇ ; thakke	Tired, exhausted, fatigued, wearied
ਰੋਜ਼ ; roze	Fast, fasting	ਨਫਲ ; nafal	Voluntary acts of worship
ਨਮਾਜਾਂ ; namaazaan	Salats	ਆਸ਼ਿਕ ; aashiq	Divine lovers
ਗਰਕ ਹੋਏ ; gharq hoe	Drowned, submerged, immersed, engrossed, absorbed	ਵਿਚ ; wich	In, inside, into
ਵਹਦਤ ; Wahdat	Oneness	ਅਲਾ ; Allah	Allah
ਨਾਲ ; naal	With, along with, together with	ਮੁਹੱਬਤ ; mohabbat	Love
ਰਾਜਾਂ ; raazaan	Secrets	ਮੱਖੀ ; makkhee	Bee; fly
ਕੈਦ ; qaid	Confined	ਸ਼ਹਦ ; shahad	Honey
ਹੋਈ ; hoeet	Happened, occurred, became	ਕਿਆ ਉਡਸੀ ; kiaa udsee	How can it fly!
ਸ਼ਹਬਾਝਾਂ ; shahbaazaan	Falcons, hawks, eagles	ਜਿਨ੍ਹਾਂ ; jinhaan	Who
ਮਜਲਿਸ ਨਾਲ ਨਬੀ(ਨ) ; majlis naal Nabi	Presence in the Mohammadan Assembly	ਦੇ ; de	Of

سوئی ; سےئی ; soee

He, the same, the  
very same

صاحب راز ; ساہب-رے<sup>۱</sup>  
راز ; sahib-e-raaz

نیاازاں ; niyaazaan ;

Favour, help, trust

Annihilated in *Hoo*,  
the perfect Fakir;  
seeker of Allah who  
is Divine confidant

## 105. My Search did not End

س سے روزے سے نفل نمازاں، سے سجدے کر کر تھے ہو  
 سے واری مکے حج گزارن، دل دی دوڑ ناں مکے ہو  
 چلے چلیے جنگل بھونا، اس گل تھیں ناں پکے ہو  
 سبھے مطلب حاصل ہوندے بآہُو، جد پیر نظر اک تگے ہو

میں میں رے نے میں ندھل نمازاں، میں مساجدے کر کر بُکے ہو  
 میں واری مکے حج گزارن، دل دی دوڑ ناں مکے ہو  
 چلے چلیے جنگل بھونا، اس گل تھیں ناں پکے ہو  
 سبھے مطلب حاصل ہوندے بآہُو<sup>(ر)</sup>، جد پیر نظر اک تگے 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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
ੱ ; ਸੈ ; sey	Hundred; numerous	ੴ ; ਰੋਜ਼ ; roze	Fast, fasting
ਨਫਲ ; ਨਫਲ ; nafal	Voluntary acts of worship	ਨਮਾਜਾਂ ; namaazaan	Salats
ਸਜਦੇ ; ਸਜਦੇ ; sajde	Prostration	ਕਰਕ ; ਕਰ ਕਰ ; kar kar	Doing repeatedly
ਥਕੇ ; ਥਕੇ ; thakke	Tired, exhausted, fatigued, wearied	ਵਾਰੀ ; ਵਾਰੀ ; vaaree	Turn; times
ਮਕਕੇ ; ਮਕਕੇ ; Makke	Makkah	ਹਜ਼ ; ਹਜ਼ ; hajj	Hajj
ਗੁਜਾਰਨ ; ਗੁਜਾਰਨ ; guzaaran	Spend; perform	ਦਿਲਦੀਓ ; ਦਿਲ ਦੀ ਦੌੜ ; dil dee daurr	Inward's race; it means inner journey towards closeness of Allah
ਨਾਂ ; ਨਾਂ ; naa	No, not	ਮੁਕਕੇ ; ਮੁਕਕੇ ; mukke	End; finish
ਚਿਲੇ ਚਲੀਏ ; chille chaleehe	Forty days seclusion	ਜੁਲੀ ; ਜੁਗਲ੍ ; jungle	Wood, forest, jungle
ਬਹੁਨਾ ; ਭੋਣਾ ; bhauna	Wander, roam	ਇਸ ਗੱਲ ਤ੍ਹਿਨੀ ; ਇਸ ਗੱਲ ਥੀਨੀ ; es gal theen	From this word or act
ਪਕੇ ; ਪਕੇ ; pakke	Firm, matured	ਸਭੇ ; ਸਭੇ ; sabhe	All
ਮਤਲਬ ; ਮਤਲਬ ; matlab	Purpose, objective, motive, interest	ਹਾਸਲ ਹੋਨਦੇ ; 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
ਤਕੇ ; ਤਕੇ ; takke	Watch, look; cast		

## 106. Elixir of Hoo

س

سبق صفاتی سوئی پڑھدے، جو وت ہینے ذاتی ہو  
 علموں علم انہاں نوں ہویا، جیہرے اصلی تے اثباتی ہو  
 نال محبت نفس کٹھونیں، کڈھ قضا دی کاتی ہو  
 بہرہ خاص انہاں نوں بآھو، جنہاں لدھا آب حیاتی ہو

**میں** سباک سیفاۃی سے اسی پڑھدے، جو وڈے گیاں جاتی ہو  
 ایلام میں ایلام اور نہ نہیں نہیں ہے ایسا، جیسا کہ امسالی تے امسباۃی ہو  
 ناال مُحَبَّبَت ندھم کہنے، کہ د کجھا دی کاتی ہو  
 بھرگا بھاس اور نہ نہیں بھاگو، جیساں لے پا آب حیاتی ہو

**Seen** Sabaq sifaatee soee parhde, jo vat hainne Zaatee Hoo  
 Ilmon ilm onhaan noon hoiaa, jehre aslee te asbaatee Hoo  
 Naal mohabbat nafs kathoneen, kadu 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

**O**nly 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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
سبق صفاتی ; سباک میڈاٹی ; sabaq sifaatee	Invocation of attributive names of Allah or any other invocation	سوئی ; سےئی ; soee	He, the same, The very same
پڑھدے ; parhde	Read, recite	جو ; جو ; jo	Who; that
وٹ ; وٹ ; vat	Again; once again	ہینے ; ہینٹے ; hainne	Weak, coward; ignoble
ذاتی ; Zaatee	Divine Essence	علمون ; ilmon	<i>Al-Alim</i> , the All Knowing; Knowledge, learning
علم ; ilm	Knowledge	عُنُونْ حُلْمَونْ ; انہاں نوں ہویا ہے ایسا ; onhaan noon hoiaa	Attained by those
جیہے ; جیہڑے ; jehre	Who	اصلی ; اصلی ; aslee	Real, original, true; genuine, pure
تے ; تے ; te	And	اسبادی ; اسپادی ; asbaatee	One who firmly believes in the Oneness of God; Perseverent, steadfast
ناال ; naal	With, along with, together with	نفس ; نافس ; nafs	Self
محبت ; محبّت ; mohabbat	Love	کڈھ ; کڈھ ; kadhh	To pull out; bring out
کٹھونے ; کٹھونیں ; kathoneen	To slaughter	دی ; دی ; dee	Of
قزا ; کجزا ; qazaa	(Surrender and submission to) fate or Divine Will	بھرہا ; بھرہا ; bahraa	Benefit
کاتی ; کاٹی ; kaatee	Knife		

خاص ; خاص ; khaas	Special	اُنہاں نوں ; عِنْہُمْ نُونْ ; onhaan noon	To those or them
جہاں ; جہاں ; jinhaan	Who	لَدْحَا ; لَدْحَى ; laddhaa	Found
آب حیاتی ; آب حیاتی ; aab hayaatee	Elixir, water of immortality		

## 107. Determined Steps

س

سوز کنوں تن سڑیا سارا، میں تے دکھاں ڈیرے لائے ہو  
 کوئل وانگ کوکیندی واتاں، ناں ونجن دن اضافے ہو  
 بول پیپیہا رُت ساون آئی، متاں مولیٰ مینہ وسائے ہو  
 ثابت صدق تے قدم اگوہاں بآھُو، رب سکدیاں دوست ملائے ہو

**ਮੀਨ**      مੇਜ਼ ਕਨੋਂ ਤਨ ਸੜਿਆ ਸਾਰਾ, ਮੈਂ ਤੇ ਦੁੱਖਾਂ ਡੇਰੇ ਲਾਏ ਹੂ  
 ਕੋਇਲ ਵਾਂਗ ਕੁਕੇਂਦੀ ਵੱਤਾਂ, ਨਾਂ ਵੰਘਣ ਦਿਨ ਅਜ਼ਾਏ ਹੂ  
 ਬੋਲ ਪਪੀਹਾ ਰੁੱਤ ਸਾਵਣ ਆਈ, ਮਤਾਂ ਮੌਲਾ ਮੀਂਹ ਵਸਾਏ ਹੂ  
 ਸਾਬਤ ਸਿਦਕ ਤੇ ਕਦਮ ਅਗੁਹਾਂ ਬਾਹੂ<sup>(ر)</sup>, ਰੱਬ ਸਿਕਦਿਆਂ ਦੇਸਤ ਮਿਲਾਏ ਹੂ

**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 aaee, mattaan Mawla meenh vasaae Hoo  
 Saabat sidq te qadam agohaan Bahoo, Rabb sikdeeaan 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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
ਜੁ ; ਸੋਜ਼ ; soz	Pathos, sadness; separation	ਕਨੋ ; kanon	With, by
ਤਾਨ ; tann	Body	ਸਰੀਆ ; sarriaa	Burnt
ਸਾਰਾ ; saaraa	All, entire, complete	ਮੈਂ ; mein	I, me
ਤੇ ; te	On	ਦੁਖਾਂ ; dukhan	Pain, suffering, sorrow, grief, agony, distress, affliction, tribulation
ਡੇਰੇ ਲਾਏ ; dere laae	Encamped, lodged	ਕੌਲ ; koel	Cuckoo, nightingale
ਵਾਂਗ ; vaang	Like, same as, similar to, in similar manner	ਕੁਕੰਦੀ ; kookendee	Crying; lamenting
ਵੱਤਾਂ ; vattaan	Going about, roaming, wandering	ਨਾਾ ; naa	No, not
ਵੰਝਾਣ ; vanjaan	To go	ਦਿਨ ; din	Day
ਅਜਾਏ ; azaae	Wasted	ਬੋਲ ; bol	Utterance, speech, talk; speak
ਪਪੀਹਾ ; papeehaa	Rainbird	ਰੂਤ ; rut	Season
ਸਾਵਣ ; saavan	Monsoon	ਆਈ ; aaee	Coming
ਮੱਤਾਂ ; mattaan	In case, just in case, may be	ਮੌਲਾ ; Mawla	God

میں ; مینہ ; meenah	Rain	عَسْفٌ ; وَسَاءٌ ; vasaae	Shower
سَابٌتٌ ; سَابٌتٍ ; saabat	Firm; perseverant, steadfast	صَدْقٌ ; مِسْدَقٌ ; sidq	Truthfulness
قَدْمٌ ; کَدْمٌ ; qadam	Step	أَغْوَاهٌ ; اَغْوَاهٌ ; agohaan	Proceed, advance, move forward; ahead, next
رَبٌّ ; رَبِّ ; Rabb	God, Lord	سَكِيدِيَانٌ ; مِسْكِيدِيَانٌ ; sikdeeaan	Suffering from pangs of separation
دُوستٌ ; دُوستٍ ; Dost	Friend, Beloved, Allah	مِلَائِهٌ ; مِيلَاءٌ ; milaae	Unite

## 108. Pir of all Pirs

س

سن فریاد پیراں دیا پیرا، میری عرض سنیں کن دھر کے ہو  
 بیڑا آڑیا میرا وچ کپرا ندے، جتھے مچھ نہ بہندا ڈر کے ہو  
 شاہ جیلانی محبوب سبھانی، میری خبر لیو جھٹ کر کے ہو  
 پیر جنہا ندا میراں باؤھو، اوہی کدھی لگدے تر کے ہو

**میں**      مُنْ فَرِيَادَ پَيْرَانْ دِيَا پَيْرَا، مَرِي أَرْجَزَ مُونْتَنْ كَنْ دَهَرَ كَے ہُ  
 بَيْڑَا آَرِيَا مَرِا وِچَ كَپْرَا نَدَى، جِتْھَے مَچْھَ نَهَ بَهْنَدَى دَرَ كَے ہُ  
 شَاهِ-إِلَيْهِ مَحِبُّوبِ-إِلَيْهِ مُسَبْحَانَيْهِ<sup>(رَجَّ)</sup>، مَرِي بَحَرَ لِيَوْ جَھَتَ كَرَ كَے ہُ  
 پَيْرِ جِنْهَانَدَا مَيْرَانْ بَأْھُو، اُوهِي كَدْھِي لَغَدَى تَرَ كَے ہُ

**Seen**      Sunn fariaad piraan diaa piraa, 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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
ਸੁਣ ; ਸੁਣ੍ ; sunn	Listen	ਫਰਿਆਦ ; fariaad	Request, supplication, appeal
ਪੀਰਾਂ ਦਿਆ ਪੀਰਾ ; 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>	ਮੇਰੀ ; meree	My, mine
ਕਨ ਧਰ ਕੇ ; kan dhar ke	With full attention; with focus	ਅਰਜ ; arz	Entreaty
ਅਰੀਆ ; arriaa	Stuck	ਸੁਣੀ ; suneen	Listen
ਕਪਰਾਂਦੇ ; kapraandey	Whirlpool	ਬੇੜਾ ; berra	Boat
ਮੱਛ ; machh	Crocodile	ਮੇਰਾ ; mera	My, mine
ਬਹਿੰਦੇ ; baihnde	Swim, stay	ਜਿੱਥੇ ; jitthe	Where
ਸ਼ਾਹ-ਜਿਲਾਨੀ ; ਸ਼ੀਲਾਨੀ ; Shah-e- Jilani	The king of Jilan; Shaikh Abdul Qadir Jilani	ਨਾ ; na	No, not
ਖਬਰ ਲਿਓ ; khabar lio	Help me	ਭਾਵ ; ਭਾਵ ਕੇ ; dar ke	Being afraid, fearful
ਪੀਰ ; Pir	Pir	ਮਹਿਬੂਬ-ਏ ਸੁਖਗਾਨੀ(ਰਜ) ; Mahboob-e- Subhaanee	Beloved of Allah Almighty; Shaikh Abdul Qadir Jilani
		ਜਹਤ ਕਰ ਕੇ ; jhat kar ke	In a moment, immediately, instantly, at once, in no time
		ਜਿਨ੍ਹਾਂਦਾ ; jinhaanda	Whose

میراں ; میرانگ ; Miraan	Leader; title of Shaikh Abdul Qadir Jilani	عویشی ; اویشی ; oohee	The very same, the same, only they
کڈھی ملے تر کے ; لگادے تر کے ; kaddhee lagde tar ke	Reach riverbank after swimming; reach destination after endeavours		

## 109. Listen! O Pir of Pirs

س

سن فریاد پیراں دیا پیرا، میں آکھ سناؤں کینوں ہو  
 تیرے جیہا مینوں ہور نہ کوئی، میں جیہیاں لکھ تینوں ہو  
 پھول نہ کاغذ بدیاں والے، در توں دھک نہ مینوں ہو  
 میں وج ایڈ گناہ نہ ہوندے بآہُو، توں بخشندوں کینوں ہو

**ਮੀਨ**      مُنْ فَرِيَادَ پَيْرَانْ دِيَا پَيْرَا، مَمْ أَكْحَ سُنَانَوَانْ كَائِنُوْ هُو  
 تَرِهِ جِهَاءِ مَمْنُوْ هَرَرَ نَهْ كَوَيِّ، مَمْ جِهَيَاءِ لَخَ تَرِنُوْ هُو  
 فَلَ نَهْ كَأَغَازَ بَدَيَاءِ وَالِّ، دَرْ تَوْ دَهَكَ نَهْ مَمْنُوْ هُو  
 مَمْ وِيَصَ أَيَّدَ غُنَاهَ نَهْ حُنْدَهْ بَاهُو<sup>(ر)</sup>، تُّ بَخَشَهَدَنْ كَائِنُوْ هُو

**Seen**      Sunn fariaad piraan diaa piraa, main aakh sunaavaan kainu Hoo  
 Tere jehaa mainu hor na kooee, main jehiaan lakh tainu Hoo  
 Phol na kaaghaz badeeaan 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>
ਸੁਣ ; ਸੁਣ ; sunn	Listen	ਫਰਿਆਦ ; fariaad	Request, supplication, appeal
ਪੀਰਾਂ ਦਿਆ ਪੀਰਾ ; 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>	ਮੈਂ ਆਖ ਸੁਣਾਵਾਂ ਕਿਨ੍ਹਾਂ ਆਖ ਸੁਣਾਂਵਾਂ ਕੈਨੂੰ ; main aakh sunaavaan kainu	Whom else should I plea, request or express (my grief) to
ਤੇਰੇ ; ਤੇਰੇ ; tere	Your, yours	ਜਿਹਾ ; ਜਿਹਾ ; jehaa	As like, similar to, resembling, same as
ਮੈਨੂੰ ; ਮੈਨੂੰ ; mainu	I, me, to me	ਹੋਰ ਨਾ ਕੋਈ ; hor na kooee	No one else
ਮੈਂ ਜੇਹੀਅਂ ; main jehiaan	Like me	ਲੱਖ ; ਲੱਖ ; lakh	Lakh; numerous
ਤੈਨੂੰ ; ਤੈਨੂੰ ; tainu	You, to you, for you	ਫੋਲ ; ਫੋਲ ; phol	Open, check
ਕਾਗ਼ਜ਼ ; ਕਾਗ਼ਜ਼ ; kaaghaz	Paper	ਬਦੀਆਂ ਵਾਲੇ ; badeeaan waale	Of sins and wrongdoings
ਦਰ ਤੋਂ ; ਦਰ ਤੋਂ ; dar tun	From door, court or <i>khanqah</i>	ਧਕ ; ਧਕ ; dhak	Push away
ਵਿਚ ; ਵਿਚ ; wich	In	ਅਡ ; ਅਡ ; aad	A lot, many
ਗੁਨਾਹ ; ਗੁਨਾਹ ; gunaah	Sins	ਨਾ ਹੁੰਦੇ ; ਨਾ ਹੁੰਦੇ ; na honde	Were not
ਤੂਂ ; ਤੂਂ ; tun	You	ਬਖ਼ਸ਼ੇਂਦੋਂ ; ਬਖ਼ਸ਼ੇਂਦੋਂ ; bakhshendon	Absolve, pardon, forgive

## 110. Not Nickel rather Gold

س

سو ہزار تنہاں توں صدقے، جیہڑے منه نہ بولن پھکا ہو  
 لگھ ہزار تنہاں توں صدقے، جیہڑے گل کریندے ہکا ہو  
 لگھ کروڑ تنہاں توں صدقے، جیہڑے نفس رکھیندے جھکا ہو  
 نیل پدم تنہاں توں صدقے باہُو، جیہڑے ہوؤں سونا سڈاون سکا ہو

**سمیں** مੌں ہਜ਼ਾਰ ਤਿਨ੍ਹਾਂ ਤੋਂ ਸਦਕੇ, ਜਿਹੜੇ ਮੂੰਹ ਨਾ ਬੋਲਣ ਫਿੱਕਾ ਹੁ  
 ਲੱਖ ਹਜ਼ਾਰ ਤਿਨ੍ਹਾਂ ਤੋਂ ਸਦਕੇ, ਜਿਹੜੇ ਗੱਲ ਕਰੇਂਦੇ ਹਿੱਕਾ ਹੁ  
 ਲੱਖ ਕਰੋੜ ਤਿਨ੍ਹਾਂ ਤੋਂ ਸਦਕੇ, ਜਿਹੜੇ ਨਫਸ ਰਖੇਂਦੇ ਝਿੱਕਾ ਹੁ  
 ਨੀਲ ਪਦਮ ਤਿਨ੍ਹਾਂ ਤੋਂ ਸਦਕੇ ਬਾਹੂ<sup>(۱)</sup>, ਜਿਹੜੇ ਹੋਵਣ ਸੋਨਾ ਸਡਾਵਣ ਸਿੱਕਾ ਹੁ

**Seen** Sau hazaar tinhaan tun sadqe, jehre moonh na bolan phikkaa Hoo  
 Lakh hazaar tinhaan tun sadqe, jehre gal karende hikkaa Hoo  
 Lakh crore tinhhaan tun sadqe, jehre nafs rakhende jhikkaa Hoo  
 Neel padam tinhhaan 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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
ਸੱ ; ਸੌ ; sau	Hundred	ਹਜ਼ਾਰ ; hazaar	Thousand
ਤਿਨ੍ਹਾਂ ਤੋਂ ਸਦਕੇ ; tinhaan tun sadqe	Term of endearment; literally, may I sacrifice for them	ਜਿਹੜੇ ; jehre	Who
ਮੂੰਹ ਨਾ ਬੋਲਣ ; moonh na bolan	Do not utter, talk or speak	ਫਿਕਾ ; phikkaa	Discourteous, rude, indifferent
ਲੱਖ ; lakh	Lakh	ਗੱਲ ਕਰੇਂਦੇ ; gal karende	(Stand firm on) one thing said; Firm of words and actions
ਕਰੋੜ ; crore	Crore, ten million	ਹਿਕਾਅ ; hikkaa	
ਨਫਸ ; nafs	Self	ਰਖੇਂਦੇ ; rakhende	Keep
ਜ਼ਿੱਕਾ ; jhikkaa	Humble; bent; in control	ਨੀਲ ; neel	Ten trillion
ਪਦਮ ; padam	One thousand trillion	ਹੋਵਣ ਸੋਨਾ ; hovan sona	Be gold
ਸਾਡਾਵਣ ਸਿੱਕਾ ; sadaavan sikkaa	Call themselves meagre		

## 111. The Greatest Name of Allah

س سینے وج مقام ہے کیندا، سانوں مُرشد گل سمجھائی ہو  
 ایہو ساہ جو آوے جاوے، ہور نہیں شے کائی ہو  
 اس نوں اسم الاعظم آکھن، ایہو سرِ الٰہی ہو  
 ایہو موت حیاتی بآھو، ایہو بھیتِ الٰہی ہو

سینہ میں ویچ مکام ہے کیندا، ساٹھ مُرشد گل سمجھائی ہو  
 ایہ ساہ نے آوے جاوے، ہور نہیں شے کائی ہو  
 اس نوں اسم الاعظم آکھن، ایہو سرِ الٰہی ہو  
 ایہو موت حیاتی بآھو، ایہو بھیتِ الٰہی ہو

Seen Seene which maqam hai kaindaa, sanoon Murshid gal samjhaaee 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 bhet 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**

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
ਸੰਨੇ ; ਸੀਨੇ ; seeene	Chest; inward, spiritual being	ਵਿਚ ; ਵਿਚ ; wich	In, inside, into
مقام ; مکام ; maqaam	Place, location, waystation	ਹੈ ; ਹੈ ; hai	Is
کیندا ; کیندا ; kaindaa	Whose	سਾਨੂں ; سਾਨੂਂ ; sanoon	To us, for us
مرشد ; مورشد ; Murshid	Spiritual guide	گل سمجھائی ; gal samjhaaee	Made us understand or realize
ایہ ; ایہ ; eyho	This; this one; only this; this very	سਾਹ ; ਸਾਹ ; saah	Breath
جو ; جو ; jo	Who; that	آوے جاوے ; aave jaave	Inhale exhale, a reference to the invocation of <i>Hoo</i> with breaths
ہر نہیں شے کاںی سے کاہی ; hor naheen shai kaaee	Not anything else		
اس نوں ; اس نوں ; es noon	This, it is	اسم عظیم ; Ism al-Azam	The greatest name of Allah; <i>Ism-e-Allah Zaat</i>
ਆਖਣ ; آਖਣ ; aakhan	To say, call, utter; to express; to ask	سر الہی ; Sir'r-e-Elahi	Secret of God, Divine secret
موت ; موت ; maut	Death	حیاتی ; hayaatee	Life
بھੇਤ ; بھੇਤ ; bhet	Secret, mystery		

## 112. The City of Shorkot

ش

شور شہر تے رحمت وسے، جتنے بآھو جائے ہو  
 باغباناں دے بوئے وانگوں، طالب نیت سنبھالے ہو  
 نال نزارے رحمت والے، کھڑا حضوروں پالے ہو  
 نام فقیر تہاندا بآھو، جیہڑا گھر وچ یار وکھالے ہو

**ਸ੍ਰੀਨ** ਸੇਰ ਸ਼ਹਿਰ ਤੇ ਰਹਿਮਤ ਵੱਸੇ, ਜਿੱਥੇ ਬਾਹੂ<sup>(ਰਹ)</sup> ਜਾਲੇ ਹੁ  
 ਬਾਗਬਾਨਾਂ ਦੇ ਬੁਟੇ ਵਾਂਗ੍ਰੀ, ਤਾਲਬ ਨਿਤ ਸੰਭਾਲੇ ਹੁ  
 ਨਾਲ ਨਜ਼ਾਰੇ ਰਹਿਮਤ ਵਾਲੇ, ਖੜ੍ਹਾ ਹਜੂਰੋਂ ਪਾਲੇ ਹੁ  
 ਨਾਮ ਫਕੀਰ ਤਿਨ੍ਹਾਂ ਦਾ ਬਾਹੂ<sup>(ਰਹ)</sup>, 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 tinhanda 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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
شہر شور ; سُور شہر ; shor shaihar	A reference to the city of Sultan Bahoo, Shorkot in Punjab, Pakistan	تے ; ڈے ; te	On
رحمت واسی ; رحمت واسی ; rehmat vasse	Shower blessings; blessed with Divine compassion and mercy	جتھے ; جیتھے ; jitthe	Where
باغباناں ; باغباناں ; baaghbaanaan	Gardeners	جاالے ; جاالے ; jaale	Lives
بوٹے ; بوٹے ; boote	Plants	دے ; دے ; de	Of
طالب ; طالب ; taalab	seeker	وانگوں ; وانگوں ; vaangoon	Like
نال ; نال ; naal	With, along with, together with	نیت سنبھالے ؛ نیت سنبھالے ؛ nit sambhaale	Always takes care of; continuously guides
رحمت والا ; رحمت والا ; rehmat waale	Of Divine compassion and mercy	ناظرے ; ناظرے ; nazaare	Scene, sight
پالے ; پالے ; paale	To bring up, raise, nourish	حضورون کھڑا هجھوڑے ; kharraa huzooron	Presence, court; presence before the Holy Prophet i.e. the Mohammadan Assembly
نام ; نام ; naam	Name	فکیر ; فکیر ; Fakir	Fakir
تینااندہ ; تینااندہ ; tinhaanda	Their	جہڑا ; جہڑا ; jehraa	Who
گھروچ یار و کھاالے ; جھروچ یار و کھاالے ; ghar vikhaale	Reveals the Beloved within; makes one behold the Divine Essence inwardly		

## 113. Faqr- A Secret Passageway

ش

شریعت دے دروازے اُپّ، راہ فقر دا موری ہو  
 عالم فاضل لکھن نہ دیندے، جو لکھدا سو چوری ہو  
 پٹ پٹ ایتاں وٹے مارن، دردمنداں دے کھوری ہو  
 راز ماہی دا عاشق جانن بآہو، کی جانن لوک اتھوری ہو

**ਸ਼ੀਨ**      ਸ਼ਰੀਅਤ ਦੇ ਦਰਵਾਜ਼ੇ ਉੱਚੇ, ਰਾਹ ਫ਼ਕਰ ਦਾ ਮੇਰੀ ਹੂ  
 ਆਲਿਮ ਫ਼ਾਜ਼ਲ ਲੰਘਣ ਨਾ ਦੇਂਦੇ, ਜੋ ਲੰਘਦਾ ਸੋ ਚੋਰੀ ਹੂ  
 ਪੱਟ ਪੱਟ ਇੱਟਾਂ ਵੱਟੇ ਮਾਰਨ, ਦਰਦਮੰਦਾਂ ਦੇ ਖੇਰੀ ਹੂ  
 ਰਾਜ਼ ਮਾਹੀ ਦਾ ਆਸ਼ਕ ਜਾਨਣ ਬਾਹੂ<sup>(ر)</sup>, ਕੀ ਜਾਨਣ ਲੋਕ ਅਬੇਰੀ ਹੂ

**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

**T**he 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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
شريعت ; سریعات ; shariat	Sharia, Islamic law	دے ; de	Of
دروازے ; داروازے ; darwaaze	Door, entrance	وچھا ; وچھے ; uche	High, tall, lofty
راہ ; راہ ; raah	Path	فقر ; فکر ; Faqr	Faqr (see chapter 1 of Teachings)
دا ; دا ; da	Of	موری ; میری ; moree	Hole
عالیم فاضل ; عالم فاضل ڈالیم فاضل ; alim faazil	Proficient alim or scholar	لے نہ دیندے ; لانگھن نا دیندے ; langhan na deinde	Do not let cross, pass, traverse or enter
جو ; جو ; jo	Whoever	لکھدا ; لانگھدا ; langhda	Enter, cross, traverse
سو ; سو ; so	He; that (person)	چوری ; چوری ; choree	Secretly
پٹ پٹ پٹ ; پٹ پٹ پٹ ; patt patt	To pull, root out	ایتاں ; ittaan	Bricks
وٹتے ; وٹتے ; vatte	Stones, rocks	ماڑان ; ماڻان ; maaran	Hit
دردمنداں ; داردا مُندان ; dardmandaan	Pain-stricken; passionate Divine lovers	کھوڑی ; چوری ; khoree	Holding animosity, enmity, grudge
راز ; راڻ ; raaz	Secret	ماهی ; ماهی ; maahee	Beloved
اعاشیق ; آسکر ; aashiq	Divine lovers	جان ; جانان ; jaanan	Know, understand, be acquainted, conversant or familiar with

کی جانن لوک ; کی جانن لوک  
لے ک ; kee jaanan lok

How would people  
know!

اتھوری ; اتھوری ;  
athoree

One who uses  
donkey as carrier,  
one who drives  
donkey cart,  
*figuratively*, the  
ignorant

## 114. You are Macrocosm

صفت شنائیں مول نہ پڑھدے، جو جا پہنچتے وچ ذاتی ہو  
 علم و عمل انہاں وچ ہووے، جیہرے اصلی تے اثباتی ہو  
 نال محبت نفس کٹھونیں، گھن رضا دی کاتی ہو  
 چوداں طبق دلے دے اندر بآھو، پا اندر وچ جھاتی ہو

ਮੁਆਦ ਸਿਫਤ ਸਨਾਈਂ ਮੂਲ ਨਾ ਪੜ੍ਹਦੇ, ਜੋ ਜਾ ਪਹੰਤੇ ਵਿਚ ਜਾਤੀ ਹੂ  
 ਇਲਮੇ ਅਮਲ ਉਨ੍ਹਾਂ ਵਿਚ ਹੋਵੇ, ਜਿਹੜੇ ਅਸਲੀ ਤੇ ਅਸਬਾਤੀ ਹੂ  
 ਨਾਲ ਮੁਹੱਬਤ ਨਫਸ ਕੱਠੂਨੌਂ, ਘਿਨ ਰਜ਼ਾ ਦੀ ਕਾਤੀ ਹੂ  
 ਚੌਂਦਾਂ ਤਬਕ ਦਿਲੇ ਦੇ ਅੰਦਰ ਬਾਹੂ<sup>(ਰਹ)</sup>, ਪਾ ਅੰਦਰ ਵਿਚ ਝਾਤੀ ਹੂ

Swad Sift sanaaeen 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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
صفت شنايس ; میڈٹ سنااےئن ; sift sanaaeen	Hymns and praise of Allah	مول نا پارھدے ; mool na parhde	Do not recite
جو جا پہنچے وچ ; جو جا پہنچے وچ ; jo jaa pahnte wich	Those who have reached within	ذاتی ; zaatee	Essence of Allah
علم و عمل ; ایل مے املاں ; ilm-o-amal	Knowledge and action or conduct	انہاں وچ ہو وے ; onhaan wich hove	Those have
جیہے ; جیہے ; jehre	Who	اسلی ; اسلی ; 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	محبت ; محب ; mohabbat	Love
نفس ; نفس ; nafs	Self	کٹھونیں ; کٹھونیں ; kuthoneen	To slaughter
گھن ; گھن ; ghin	By taking	رضا ; رضا ; razaa	Allah's will and pleasure
دی ; دی ; dee	Of	کاتی ; کاتی ; kaatee	Knife
طبق ; طبق ; چوڑاں تباک ; chaudaan tabaq	Fourteen realms; entire creation created by the command of 'Be!'	اور تے دلے دے اندر ; dile de andar	In the inward, esoteric being or spiritual being
پا اندراں جھائی ; پا اندراں جھائی ; paa andar wich jhaatee	Peep inside; Look or glance within		

## 115. Inciting Self

ص صورت نفس امارہ دی، کوئی کتا گلر کالا ہو  
 کوکے نوکے لہو پیوے، منگے چرب نوالا ہو  
 کھبے پاسوں اندر بیٹھا، دل دے نال سنبھالا ہو  
 ایہ بدبخت ہے وڈا ظالم بآھو، اللہ کرسی ٹالا ہو

**ਸੁਆਦ** ਸੂਰਤ ਨਫਸ ਅੱਮਾਰਾ ਦੀ, ਕੋਈ ਕੁੱਤਾ ਗੁਲਰ ਕਾਲਾ ਹੂ  
 ਕੁਕੇ ਨੁਕੇ ਲਹੂ ਪੀਵੇ, ਮੰਗੇ ਚਰਬ ਨਵਾਲਾ ਹੂ  
 ਖੱਬੇ ਪਾਸਿਓਂ ਅੰਦਰ ਬੈਠਾ, ਦਿਲ ਦੇ ਨਾਲ ਸੰਭਾਲਾ ਹੂ  
 ਇਹ ਬਦਬਖਤ ਹੈ ਵੱਡਾ ਜਾਲਮ ਬਾਹੂ<sup>(۱)</sup>, ਅੱਲਾ ਕਰਸੀ ਟਾਲਾ ਹੂ

**Swad** Soorat nafs ammarah dee, kooee 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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
ਚੁਰਤ ; ਸੂਰਤ ; soorat	Form; face, appearance	ਨਾਫਸ ਅੱਮਾਰਾ ; nafs ammarah	Inciting self
ਦੀ ; ਦੀ ; dee	Of	ਕੀ ; ਕੋਈ ; koee	Some, any
ਗੁਲਾਰ ; ਕੁੱਤਾ ਗੁਲਾਰ ; kuttaa gullar	Puppy, whelp, canine	ਕਾਲਾ ; kaalaa	Black
ਕੁਕੇ ਨੂਕੇ ; ਭੁਕੇ ਨੂਕੇ ; kooke nooke	Howl, bark, cry	ਲਾਹੁ ; lahu	Blood, gore
ਪੀਵੇ ; ਪੀਵੇ ; peeve	Drink	ਮੰਗੇ ; mange	Ask for
ਚਰਬ ; ਚਰਬ ; charb	Fried; here it means delicious	ਨਵਾਲਾ ; navaalaa	Morsel, bite
ਖਬੜ ਪਾਸੋਂ ; ਕੱਬੜ ਪਾਸੋਂ ; khabbe paason	From the left side	ਅੰਦਰ ਬਿਥਾ ; andar baithaa	Sitting inwardly
ਦਿਲ ਦੇ ਨਾਲ ਸੰਭਾਲਾ ; dil de naal sambhaalaa	Fortified with heart; here it means controlling or deluding the heart	ਇਹ ; eh	This
ਹੈ ; ਹੈ ; hai	Is	ਬਦਬਕਤ ; badbakht	Unfortunate, wretched
ਜਾਲਮ ; zaalim	Cruel	ਵੱਡਾ ; wadda	Big; immense
ਕਾਰੀਜਾਲਾ ; ਕਰਸੀ ਟਾਲਾ ; karsee taalaa	Will evade, save or protect	ਅਲਾ ; Allah	Allah

## 116. Self - the Dog

ض ضروری نفس کُتے نوں، قیما قیم کیجوے ہو  
 نال محبت ذکر اللہ دا، دم دم پیا پڑھیوے ہو  
 ذکر کنوں رب حاصل تھیندا، ذاتوں ذات دسیوے ہو  
 دوہیں جہان غلام تہاندے بآھو، جنہاں ذات لبھیوے ہو

**ਜਾਦ** ਜ਼ਰੂਰੀ ਨਫਸ ਕੁੱਤੇ ਨੂੰ, ਕੀਮਾ ਕੀਮ ਕਚੀਵੇ ਹੁ  
 ਨਾਲ ਮੁਹਬਤ ਜ਼ਿਕਰ ਅੱਲਾ ਦਾ, ਦਮ ਦਮ ਪਿਆ ਪੜ੍ਹੀਵੇ ਹੁ  
 ਜ਼ਿਕਰ ਕਨੋਂ ਰੱਬ ਹਾਸਲ ਥੀਂਦਾ, ਜਾਤੋਂ ਜਾਤ ਦਿਸੀਵੇ ਹੁ  
 ਦੋਹੀਂ ਜਹਾਨ ਗੁਲਾਮ ਤਿਨ੍ਹਾਂ ਦੇ ਬਾਹੂ<sup>(۱)</sup>, ਜਿਨ੍ਹਾਂ ਜਾਤ 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 tinhanda 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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
ضروری ; جروری ; zarooree	Necessary, indispensable, essential, needful, urgent, requisite	نفس کے ; نافس کوئے ; nafs kutte	Dog like self
نون ; نوں ; noon	At, to, on, for	قیما قیم کچیوے ; کیما کیم کچیوے ; qeema qeem kacheeve	Mince like meat
ناال ; ناال ; naal	With, along with, together with		
محبت ; محبہت ; mohabbat	Love	زکر ; زکر ; zikr	Invocation
الله ; اللہ ; Allah	Allah	دا ; دا ; da	Of
دم ; دم دم ; dam dam	With each breath	پیا پڑھیوے ; peaa parheeve	Keep on invoking
کنوں ; کنونے ; kanon	With, by, from		
زاٹے زاٹ ; zaato Zaat	From (a person's) essence to the (Divine) Essence, finding the Divine Essence within one's essence	رب حاصل تھیندا гаاسل سیंدا ; Rabb haasil theendaa	<i>Literally</i> , attain or reach Allah; <i>figuratively</i> , recognize Allah; behold the Divine vision
دیسیوے ; دیسیوے ; diseeve	Seen, beheld	دوہین جہاں ; doheen jahaan	Both the worlds
غلام ; گلماں ; ghulaam	Slave	تینہاندے ; تینہاندے ; tinhaande	Their
جہاں ; جہاں ; jinhaan	Who	لبھیوے ; لبھیوے ; labheeve	Found

## 117. Disciples of Ghawth al-Azam

طالب غوث الاعظم والے، شالا کدے نہ ہوؤں ماندے ھو  
 جیندے اندر عشق دی رتی، سدا رہن کرلاندے ھو  
 جینوں شوق ملن دا ہوئے، لے خوشیاں نت آندے ھو  
 دوہیں جہاں نصیب تھاںدے بآھو، جیہڑے ذاتی اسم کماندے ھو

ਤੇਏ ਤਾਲਬ ਗ੍ਰੌਸ ਅੱਲ-ਆਜਮ ਵਾਲੇ, ਸ਼ਾਲਾ ਕਦੇ ਨਾ ਹੋਵਣ ਮਾਂਦੇ ਹੂ  
 ਜੈਂਦੇ ਅੰਦਰ ਇਸ਼ਕ ਦੀ ਰੱਤੀ, ਸਦਾ ਰਹਿਣ ਕੁਰਲਾਂਦੇ ਹੂ  
 ਜੈਨੂੰ ਸੌਂਕ ਮਿਲਨ ਦਾ ਹੋਵੇ, ਲੈ ਖੁਸ਼ੀਆਂ ਨਿਤ ਆਂਦੇ ਹੂ  
 ਦੇਹੀਂ ਜਹਾਨ ਨਸੀਬ ਤਿਨ੍ਹਾਂ ਦੇ ਬਾਹੂ<sup>(ر)</sup>, ਜਿਹੜੇ ਜਾਤੀ ਇਸਮ ਕਮਾਂਦੇ ਹੂ

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 tinhanda Bahoo, jehre Zaatee 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

The 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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
طالب غوث الاعظم، والے ; طالب غوٹ الاعظیم، والے تاالب گاؤں اੱل-آਜام واالے ; taalab Ghous al-Azam waale	Disciples or seekers of Ghawth al-Azam Shaikh Abdul Qadir Jilani	شاالا ; shaalaa	God willing, by the will of or grace of God
کدے نہ ہوں ; کدے نا ہوون ; kade na hovan	Will never be	مااندے ; ماندے ; maande	Tired, weary, fatigued; helpless
جیندے اندر ; ਜاندے اੰਦਰ ; jainde andar	In whom	عشق دی رتی ; ishq dee ratti	A little bit or even a minute passion of love
سدا ; سدا ; sadaa	Always, perpetually, continually, permanently, ever	رہن ; رہین ; rahen	Live, stay
کرلااندے ; کرلااندے ; kurlaande	Wailing; sighing in pain of love	جیون ; جائیں ; jainoon	Those, whom
شوچ ; شوچ ; shauq	Fondness, eager desire, liking, interest, eagerness	ਮیل دا ہوئے ; milan da hove	Of union, to meet
لے خوشیاں نت آندے ; لے خوشیاں نت آندے ; le khushiaan nit aande	Forever bring happiness	دوہن جہاں ; doheen jahaan	Both the worlds; entire universe and the hereafter
نصیب ; نصیب ; naseeb	Luck, fate, destiny	تھاندے ; تینڈاں دے ; tinhaande	Their
جیئے ; جیئے ; jehre	Who	زااتی اس کماندے ; zaatee 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  
 کلمے دا ٹوں ذکر کماویں، کلمے نال نہانویں ھو  
 اللہ تینوں پاک کریی بآھو، جے ذاتی اسم کمانویں ھو

ਤੇਏ ਤਾਲਬ ਬਣ ਕੇ ਤਾਲਬ ਹੋਵੇਂ, ਉਸੇ ਨੂੰ ਪਿਆ ਗਾਂਵੇਂ ਹੁ  
 ਸੱਚਾ ਲੜ ਹਾਦੀ ਦਾ ਫੜ ਕੇ, ਓਹੋ ਤੂ ਹੋ ਜਾਂਵੇਂ ਹੁ  
 ਕਲਮੇ ਦਾ ਤੂੰ ਜ਼ਿਕਰ ਕਮਾਵੇਂ, ਕਲਮੇ ਨਾਲ ਨੁਾਂਵੇਂ ਹੁ  
 ਅੱਲਾ ਤੈਨੂੰ ਪਾਕ ਕਰੇਸੀ ਬਾਹੂ<sup>(ر)</sup>, ਜੇ ਜਾਤੀ ਇਸਮ ਕਮਾਂਵੇਂ ਹੁ

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 Zaatee 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 Bahool! 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 ; طالب بن کے طالب ہوویں تالاب بਣ ਕੇ ਤਾਲਬ ਹੋਵੇਂ ; taalab ban ke taalab hoven	Become a seeker from a disciple	اے نوں پਿਆਗਨ੍ਹੀਅ ; ਉਸੇ ਨੂੰ ਪਿਆ ਗਾਂਵੇਂ ; ose noon peaa gaanven	Keep on remembering him
ਸچਾ ; ਸੱਚਾ ; 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
ہادی ; ਹਾਦੀ ; haadee	Guide, leader	ਲੜ ; ਲੜ੍ਹ ; larr	
ਦਾ ; ਦਾ ; da	Of		
ਫਰੀਦਕੇ ; ਫਰੀਦ ਕੇ ; pharr ke	By holding	ਓਹੋ ਤੁਹਾਗਨ੍ਹੀਅ ; ਓਹੋ ਤੂ ਹੋ ਜਾਵੇਂ ; oho tu ho jaanven	You become or transform like him
کਲਮੇ ; ਕਲਮੇ ; kalmey	Shahada; <i>Kalima at-Tayyibah</i>	توਨ ; توਨ੍ਹ ; tun	You
زਿਕਰ ਕਮਾਵੇਂ ; zikr kamaaven	Invoke or recite to earn or receive	ਕਲਮੇ ਨਾਲ ਨਹਾਨ੍ਹੀਅ ; ਕਲਮੇ ਨਾਲ ਨੁਾਵੇਂ ; kalmey naal nahaanven	Be in the shower of blessings of shahada or be blessed with true essence of shahada
اللہ ; اੱਲਾ ; Allah	Allah	تਾਈਨੁ ; تਾਈਨੂ ; tainu	You
پਾਕ ਕਰੀਸੀ ; paak karesee	Will purify or sanctify	ਜੇ ; ਜੇ ; je	If, in case, provided
ذاتی اسم ਕਮਾਨ੍ਹੀਅ ; ਜਾਤੀ ਇਸਮ ਕਮਾਵੇਂ ; Zaatee Ism kamaanven	Invoke and contemplate <i>Ism-e-Allah Zaat</i>		

## 119. Spiritually Blind

ظ

ظاہر ویکھاں جانی تائیں، نالے دستے اندر سینے ہو  
 برہوں ماری میں نت پھراں، ہنسن لوک نابینے ہو  
 میں دل وچوں ہے شوہ پایا، لوک جاون کے مدینے ہو  
 کہے فقیر میراں<sup>ؒ</sup> دا بآھو، سب دلاندے وچ خزینے ہو

**ਜੋਏ**      جਾਹਰ ਵੇਖਾਂ ਜਾਨੀ ਤਾਈਂ, ਨਾਲੇ ਦਿੱਸੇ ਅੰਦਰ ਸੀਨੇ ਹੁ  
 ਬਿਰਹੋਂ ਮਾਰੀ ਮੈਂ ਨਿਤ ਫਿਰਾਂ, ਹੱਸਣ ਲੋਕ ਨਾਬੀਨੇ ਹੁ  
 ਮੈਂ ਦਿਲ ਵਿਚੋਂ ਹੈ ਸ਼ੇਹ ਪਾਇਆ, ਲੋਕ ਜਾਵਣ ਮਕੇ ਮਦੀਨੇ ਹੁ  
 ਕਹੇ ਫ਼ਕੀਰ ਮੀਰਾਂ<sup>(ਜ)</sup> ਦਾ ਬਾਹੂ<sup>(ਹ)</sup>, ਸਥ ਦਿਲਾਂਦੇ ਵਿਚ ਖਜ਼ੀਨੇ ਹੁ

**Zoye** Zaahir wekhaan Jaanee taaeen, naale disse andar seene Hoo  
 Birhon maari main nit phiraan, hassan lok naabeene Hoo  
 Main dil whichon hai Shauh paaiaa, lok javan Makke Madine Hoo  
 Kahe Fakir Miraan da Bahoo, sab dilaande which 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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
ਜਾਹਰ ਵੇਖਾਂ ਜਾਨੀ ਤਾਈਂ ; zaahir wekhaan Jaanee taaeen	Behold the Beloved outwardly	ਨਾਲੇ ; naale	Alongwith, together, with
ਅੰਦਰ ਸੀਨੇ ; andar seene	Within, inwardly, in the esoteric being or spiritual being	ਦਿਸੇ ; disse	Is seen, observed
ਮੈਂ ; main	I, me	ਮਾਰੀ ; birhon maari	Suffering from pangs of separation; longing
ਪ੍ਰਾਣ ; phiraan	Wander, roam about	ਨਿਤ ; nit	Perpetually, always, continually
ਲੋਕ ਨਾਬੀਨੇ ; lok naabeene	The blind; here it means blind of spiritual insight	ਹੱਸਣ ; hassan	Laugh
ہے شوہ پایا ; hai Shauh paaiaa	Recognize Allah, the Beloved, the King	ਵਿਚੋਂ ; dil wichon	Inwardly
ਮਕੇ ; Makke	Makkah	ਜਾਵਣ ; javan	Go
ਕੇ ; ਕਰੇ ; kahe	Says	ਮਦੀਨੇ ; Madine	Madina
ਮੀਰਾਂ (ਰਜ਼) ; Miraan	Shaikh Abdul Qadir Jilani	ਫਕੀਰ ; Fakir	Fakir
ਸਥ ; sab	All	ਦਾ ; da	Of
ਖਜੜੀਨੇ ; khazeene	Treasures	ਵਿਚ ; 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 پرداۓ، دل جاہل بت خانہ ہو  
 میں قربان تہاں توں بآہو، جنہاں ملیا یار یگانہ ہو

ਐਨ      ਇਲਮੋਂ ਬਾਝ ਫ਼ਕਰ ਕਮਾਵੇ, ਕਾਫਰ ਮਰੇ ਦੀਵਾਨਾ ਹੂ  
 ਸੈ ਵਰਿਆਂ ਦੀ ਕਰੇ ਅਬਾਦਤ, ਰਹੇ ਅੱਲਾ ਕਨੋਂ ਬੇਗਾਨਾ ਹੂ  
 ਗ਼ਾਫਲਤ ਕਨੋਂ ਨਾ ਖੁਲਿਉਸ ਪਰਦੇ, ਦਿਲ ਜਾਹਿਲ ਬੁੱਤਖਾਨਾ ਹੂ  
 ਮੈਂ ਕੁਰਬਾਨ ਤਿਨ੍ਹਾਂ ਤੋਂ ਬਾਹੂ<sup>(۴)</sup>, ਜਿਨ੍ਹਾਂ ਮਿਲਿਆ ਯਾਰ ਯਗਾਨਾ ਹੂ

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 tinjaan 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

In 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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
علمون ; ਇਲਮੋਂ ; ilmon	Knowledge, learning	ਬਾਝ ; baajh	Without
ਫਰਕਮਾਵੇ ; ਫ਼ਕਰ ਕਮਾਵੇ ; Faqr kamaave	Tread <i>Faqr</i> , follow the path of <i>Faqr</i>	ਕਾਫ਼ਰ ; kafir	Pagan
ਮਰੇ ; ਮਰੇ ; mare	To die	ਦੀਵਾਨਾ ; deewaanaa	Insane, mad, lunatic, crazy
سے ورہیاں ; سے ورہیاں ; sey varhiaan	Hundreds of years, several years, a long time	ਦੀ ; dee	Of
کرੇ ; ਕਰੇ ; kare	To do, to perform	عبادت ; ਅਬਾਦਤ ; ibaadat	Worship

رہے اللہ کنوں بیگانہ ; رہے اੱਲا کنونے بے گانا ; rahe Allah kanon begaanaa	Remains stranger or unfamiliar to Allah	غفلت کنوں ; گھلفلٹ کنونے ; ghaflat kanon	Due to negligence or obliviousness
کھلیس نہ نا خुلی عیسیٰ ; na khulyus	Do not open	پرے ; پردے ; pardé	Veils
دل ; دیل ; dil	Inward	جاہل ; جاہل	Ignorant
بٹ خانہ ; بٹ خانہ ; bottkhaanaa	Temple, idol house	میں ; میں ; main	I
قریان ; کورباان ; qurbaan	Sacrifice	تیناں توں ; تیناں توں ; tinhaan tun	On they, them, those
جنهان ; جنهان ; jinhaan	Who	میا ; میلیا ; miliaa	Met; found
یار یگان ; یار یگان ; yaar yagaanaa	Unrivalled or incomparable Beloved; the Divine Beloved		

## 121. Oneness - Divine Secret

ع

عقل فکر دی جا نہ کائی، جتھے وحدت سرّ سبحانی ہو  
 ناں اوتحے ملاں پنڈت جوشی، ناں اوتحے علم قرآنی ہو  
 جد احمد احمد وکھالی دیتی، تاں کل ہوئے فانی ہو  
 علم تمام کیتوں حاصل بآہُو، کتاباں ٹھپ آسمانی ہو

**ਐਨ**      ਅਕਲ ਫਿਕਰ ਦੀ ਜਾ ਨਾ ਕਾਈ, ਜਿੱਥੇ ਵਹਦਤ ਸਿੱਰ ਸੁਬਹਾਨੀ ਹੂ  
 ਨਾਂ ਉਥੇ ਮੁੱਲਾਂ ਪੰਡਤ ਜੋਸੀ, ਨਾਂ ਉਥੇ ਇਲਮ ਕੁਰਾਨੀ ਹੂ  
 ਜਦ ਅਹਮਦ ਅਹਦ ਵਿਖਾਲੀ ਦਿੱਤੀ, ਤਾਂ ਕੁਲ ਹੋਏ ਫ਼ਾਨੀ ਹੂ  
 ਇਲਮ ਤਮਾਮ ਕੀਤੇ ਨੇ ਹਾਸਲ ਬਾਹੂ<sup>(ر)</sup>, ਕਿਤਾਬਾਂ ਠੱਪ ਅਸਮਾਨੀ ਹੂ

**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 wikhalee 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

**T**he 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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
عقل ; ਅਕਲ ; aqal	Intelligence, intellect, wit, wisdom	فکر ; fikr	Reflection
ਦੀ ; ਦੀ ; dee	Of	ਜਾ ਨਾ ਕਾਈ ; jaa na kaaee	No place
جਿਥੇ ; ਜਿੱਥੇ ; jitthe	Where	وہداتِ بر سبھانی ; Wahdat sir'r Subhaanee	Allah's secret of Oneness
ਨਾਂ ; ਨਾਂ ; naa	Neither, nor		
ਉਥੋਂ ; ਉਥੇ ; othe	There, at that place	مُلاਹ ; مُلاਹ ; mullah	Mullah; one learned in Islamic law
ਪੰਡਤ ; ਪੰਡਤ ; pandit	Pandit	ਜੋਸੀ ; joshee	Astrologer, palmist, fortune teller
علم ; ਇਲਮ ; ilm	Knowledge	قرآنی ; Quranee	Of Quran
ਜਦ ; ਜਦ ; jad	When	احمد ; احمد ; Ahmad	Name of the Holy Prophet that means highly praiseworthy; here it means the Holy Prophet
اہد ; ਅਹਦ ; Ahad	Attributive name of Allah that means the One; here it means Allah	وکھالی دتی ; wikhaalee dittee	Manifestation of theophany or Self-disclosure; beheld Him
تاਨ ; ਤਾਂ ; taan	Then, that is why, because of, so, therefore	کل ; کੁਲ ; kul	Whole, all, entire
ہੋ ਫਾਨੀ ; ਹੋਏ ਫਾਨੀ ; hoe fanee	Became fana or annihilated	علم تمام کیتوں حاصل ilm tamaam keetone haasil	All the knowledge was acquired or obtained

کتاب ; کتاباں ; kitaabaan	Books	ٹھپ ; ڈپ ; thapp	Close (a book)
سماء ; اسمانی ; asmaanee	Of heavens, revealed		

## 122. Love calls Adhan

ع

عشق موذن دتیاں بانگاں، کنیں بلیل پیوے ہو  
 خون جگر دا گڈھ کراہاں، وضو صاف کیتوے ہو  
 سن تکبیر فنا فی اللہ والی، مُڑن محال تھیوے ہو  
 پڑھ تکبیر تھیوے واصل بآھو، تداں شکر کیتوے ہو

ਐਨ ਇਸ਼ਕ ਮੁਅੱਜਨ ਦਿੱਤੀਆਂ ਬਾਂਗਾਂ, ਕੰਨੀਂ ਬੁਲੇਲ ਪੀਓਸੇ ਹੁ  
 ਖੂਨ ਜਿਗਰ ਦਾ ਕੱਢ ਕਰਾਹਾਂ, ਵੁਜ਼ ਸਾਫ਼ ਕੀਤੋਸੇ ਹੁ  
 ਸੁਣ ਤਕਬੀਰ ਫ਼ਨਾਹ ਫ਼ਨੀ ਅੱਲਾ ਵਾਲੀ, ਮੁੜਨ ਮੁਹਾਲ ਥੀਓਸੇ ਹੁ  
 ਪੜ੍ਹ ਤਕਬੀਰ ਥੀਓਸੇ ਵਾਸਲ ਬਾਹੂ<sup>(ر)</sup>, ਤਦਾਂ ਸੁਕਰ ਕੀਤੋਸੇ 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, murran 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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
عشق ; ਇਸ਼ਕ ; ishq	Ardent Divine love	ਮੌਜ਼ਨ ; ਮੁੱਝਨ ; muezzin	Muezzin, a person who calls to salat
ਦਿੱਤੀਆਂ ; dittiaan	To give	ਬਾਂਗਾਂ ; ਬਾਂਗਾਂ ; bangaan	Adhan, call for salat
کਿਨ੍ਹੀਂ ਬਲੀਵੀਂ ; ਕੰਨੀਂ ਬੁਲੇਲ ਪੀਓਸੇ ; kanneen baleel peeose	Heard the call or summoning in (my) ears	خون جਗਰਾਕਢਹ ਕਰਾਹਾਂ ; ਜਿਗਰ ਦਾ ਕੱਢ ਕਰਾਹਾਂ ; khoon jigar da kadh karaahaan	Took out the blood from the heart
ਵੁਜ਼ੂ ਸਾਫ਼ ਕੀਤੋਸੇ ; wuzoo saaf keetose	Did ablution to purify	ਜੁ ; ਸੁਣ ; sunn	Listen
تکبیر ; takbeer	Saying Allah is the Greatest, praise of God	فَانِي اللہ وَالی ; ਫਨਾਹ ਫੀ ਅੱਲਾ ਵਾਲੀ ; fana fi Allah waalee	Of annihilation in Allah
ਮੁਰਨ ; murran	To return, to go back; to stop doing something, desist, refrain	ਮਹਾਲ ; ਮੁਹਾਲ ; muhaal	Difficult, hard, tough, arduous; impossible
تھیوے ; ਥੀਓਸੇ ; theeoise	Became	ਪਹ ; ਪੜ੍ਹ ; parh	Read
واصل ; تھیوے وਾਚਲ ; ਵਾਸਲ ; theeoise waasil	Unified with Allah	ਤਾਦਾਂ ; ਤਦਾਂ ; tadaan	Then, at that time
شੁਕਰ ਕੀਤੋਸੇ ; shukr keetose	Thanked, offered gratitude		

## 123. Lovers Salat

ع

عاشق پڑھن نماز پرم دی، جیں وچ حرف نہ کوئی ہو  
 جیہا کیہا نیت نہ سکے، اوتحے دردمنداں دل ڈھونی ہو  
 آکھیں نیر تے خون جگر دا، اوتحے وضو پاک کریوئی ہو  
 جیبھ نہ ہلے تے ہونٹ نہ پھرکن، باہُو خاص نمازی سوئی ہو

**ਐਨ** آاسک پڑھن نماਜ پرم دی, جੇਂ ਵਿਚ ਹਰਫ ਨਾ ਕੋਈ ਹੁ  
 ਜਿਹਾ ਕੇਹਾ ਨੀਤ ਨਾ ਸੱਕੇ, ਉਥੇ ਦਰਦਮੰਦਾਂ ਦਿਲ ਢੋਈ ਹੁ  
 ਅਖੀਂ ਨੀਰ ਤੇ ਖੂਨ ਜਿਗਰ ਦਾ, ਉਥੇ ਵੁਜ੍ਹ ਪਾਕ ਕੀਰਓਈ ਹੁ  
 ਜੀਭ ਨਾ ਹਿੱਲੇ ਤੇ ਹੋਂਠ ਨਾ ਫੜਕਣ, ਬਾਹੂ<sup>(ਰਹ)</sup> ਖਾਸ ਨਮਾਜੀ ਸੋਈ ਹੁ

**Ain** Aashiq parhhan namaz param dee, jain wich harf na kooee Hoo  
 Jehaa kehaa neet na sakke, othe dardmandaan dil dhoee Hoo  
 akheen neer te khoon jigar da, othe wuzoo paak kariooee 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

**T**his 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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
ਾਸ਼ਿਕ ; ਆਸ਼ਿਕ ; aashiq	Divine lovers	ਪੜ੍ਹਨ ਨਮਾਜ਼ ਪਰਮਦੀ	Say salat of love
جیں وچ ; جیں وچ ; jain wich	In which	ہرਫ ਨہ کوئੀ ; ਹਰਫ ਨਾ کੋਈ ; harf na kooee	No word
جہاਕਿਆ ; ਜਿਹਾ ਕੇਹਾ ; jehaa kehaa	A common person	ਨੀਤ ਨੇੜ੍ਹੇ ; ਨੀਤ ਨਾ ਸੱਕੇ ; neet na sakke	Cannot perform or start salat
ਔਥੇ ; ਉਥੇ ; othe	There, at that place	ਦਰਦਮੰਦਾਂ ; ਦਰਦਮੰਦਾਂ ; dardmandaan	Pain-stricken; Passionate Divine lovers
دل ; ਦਿਲ ; dil	Heart, inward	ਧੋਹੀ ; ਢੋਈ ; dhoee	Reach, access
آکھੀਂ نੀਰ ; akheen neer	Teary eyes	ਤੇ ; ਤੇ ; te	And
خون جگردا ; �ੂਨ ਜਿਗਰ ਦਾ ; khoon jigar da	Heart's blood; <i>figuratively</i> , arduous endeavours	ਵੁਜੂ ; ਵੁਜੂ ; wuzoo	Ablution
پਾਕ ਕਰੀਓਈ ; paak kariooee	Make (one) clean or pure	ਜੀਬਾ ; ਜੀਬਾ ; jeebh	Tongue
ہیلੇ ; ਹਿੱਲੇ ; hille	Move	ਹੌਨਥ ; ਹੌਠ ; honth	Lips
ਫਾਰਕਣ ; pharkan	Flutter	ਖਾਸ ਨਮਾਜੀ ; khaas namaazee	Special one offering the salat
سوੀ ; ਸੋਈ ; soee	He, the same, the very same		

## 124. Lovers must Face Taunts

ع

عاشق ہونویں تے عشق کمانویں، دل رکھیں وانگ پہاڑاں ہو  
 لکھ لکھ بدیاں تے ہزار اُلاہمے، کر جانیں باغ بھاراں ہو  
 منصور جیہے چک سولی دتے، جیہڑے واقف کُل آسراراں ہو  
 سجدیوں سر نہ چائیئے باہُوُ، توڑے کافر کہن ہزاراں ہو

**ਐਨ** آاسک ہوਵੇਂ ਤੇ ਇਸ਼ਕ ਕਮਾਂਵੇਂ, ਦਿਲ ਰੱਖਿੰ ਵਾਂਗ ਪਹਾੜਾਂ ਹੂ  
 ਲੱਖ ਲੱਖ ਬਦੀਆਂ ਤੇ ਹਜ਼ਾਰ ਉਲਾਹਮੇ, ਕਰ ਜਾਣੋਂ ਬਾਗ ਬਹਾਰਾਂ ਹੂ  
 ਮਨਸੂਰ ਜੇਹੇ ਚੁੱਕ ਸੂਲ੍ਹੀ ਦਿੱਤੇ, ਜਿਹੜੇ ਵਾਕਫ਼ ਕੁਲ ਅਸਰਾਰਾਂ ਹੂ  
 ਸਜਦੇਂ ਸਿਰ ਨਾ ਚਾਈਏ ਬਾਹੂ<sup>(ر)</sup>, ਤੇੜੇ ਕਾਫਰ ਕਹਿਣ ਹਜ਼ਾਰਾਂ ਹੂ

**Ain** Aashiq honveen te ishq kamaanven, dil rakkheen vaang pahaarraan Hoo  
 Lakh lakh badeeaan te hazaar ulaahme, kar jaanen baagh bahaaraan Hoo  
 Mansur jaihe chuk soolee ditte, jehre waaqif kul asraaraan Hoo  
 Sajdion sir na chaaeeye 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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
عشق ہونویں ; آسک رہوںے ; aashiq honveen	Be a Divine lover	ਤੇ ; ਤੇ ; te	And
عشق کمانویں ; ایسک کਮانوں ؛ ishq kamaanven	Earn love; progress and accomplish in love	ਦੂਰ ; ਦਿਲ ; dil	Inward
رکھیں ; رੱਖੀਂ ; rakkheen	Keep	ਵਾਂਗ ; vaang	Like, same as, similar to, in similar manner
پہاڑاں ; پھارڈਾਂ ; pahaarraan	Mountains	لਖ ਲਖ ; lakh lakh	Lakhs; numerous
بے بیاں ; بے بیاں ; badeeaan	Defamation, slandering (to associate baseless sins with Divine lovers)	ہزار ; hazaar	Thousand; numerous
علاءہم ; ਊلاہم ; ulaahme	Taunts, teases;	کر جانیں ; kar jaanen	To know, consider, think of as
باغ بھارਾਂ ; بਾਗ ਬਹਾਰਾਂ ; baagh bahaaraan	Blooming garden; <i>figuratively</i> , happiness, joy	منصور ; مانسُور ; Mansur	Mansur al-Hallaj
ਜੇਹੇ ; جੇਹੇ ; jaihe	Alike, similar to	چੁਕ سوਲੀ, دਿੱਤੇ ; chuk soolee ditte	Were hanged
ਜਿਹੜੇ ; ਜਿਹੜੇ ; jehre	Who	واقف ; waaqif	Knower, acquainted
کੁਲ ; kul	Whole, all, entire	اسراਾਰਾਂ ; ਅਸਰਾਰਾਂ ; asraaraan	Secrets
سجدیوں ; سਜਦے ; sajdion	From prostration	سਿਰ ਨਾ ਚਾਈਏ ; sir na chaaeeyee	Do not lift head

ਤੋਰੇ ; ਤੋਰੈ ; toreya

Although, though,  
however, even if

کافر کیاں ;  
kafir kaihan

Call (you) a pagan

ਹਜ਼ਾਰਾਂ ;  
hazaaran

Thousands; many

## 125. Alif, Ism-e-Zaat

ع

عاشق راز ماهی دے کولوں ، کدی نہ ہوون واندے ھو  
 نیندر حرام تہاں تے ہوئی، جیہڑے اسم ذات کماندے ھو  
 یک پل مول آرام نہ کر دے، دینہ رات وتن گراندے ھو  
 جنہاں الف صحی کر پڑھیا بآھو، واہ نصیب تہاندے ھو

**ਐਨ**      آماںک راجھ مਾਹੀ ਦੇ ਕੋਲੋਂ, ਕਦੀ ਨਾ ਹੋਵਣ ਵਾਂਦੇ ਹੁ  
 ਨੰਦਰ ਹਰਾਮ ਤਿਨ੍ਹਾਂ ਤੇ ਹੋਈ, ਜਿਹੜੇ ਇਸਮ-ਏ-ਜਾਤ ਕਮਾਂਦੇ ਹੁ  
 ਹਿਕ ਪਲ ਮੂਲ ਅਰਾਮ ਨਾ ਕਰਦੇ, ਦੰਹ ਰਾਤ ਵੱਤਣ ਕੁਰਲਾਂਦੇ ਹੁ  
 ਜਿਨ੍ਹਾਂ ਅਲਿਫ਼ ਸਹੀ ਕਰ ਪਢਿਆ ਬਾਹੂ<sup>(ر)</sup>, ਵਾਹ ਨਸੀਬ ਤਿਨ੍ਹਾਂ ਦੇ ਹੁ

**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 tinhanda 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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
ماشی ; آشیک ; aashiq	Divine lovers	راز مایہ دے کولوں ; راٹ ماہی دے کولے ; raaz maahee de kolon	From the secrets of the Beloved
کدی نہ ہوون ; کدی نا ہوون ; kadee na hovan	Not at all, not even once	وائندے ; واندے ; vaande	Free, unoccupied
نیندر ; نیندار ; neendar	Sleep, slumber	حرام ; هرماں ; haraam	Forbidden, prohibited
تھیاں تے ہوئی ; تینھیاں تے ہوئی ; tinhaan te hoeee	On them, for those	جیہے ; جیہے ; jehre	Who
اسم ذات ; ایسم-اے-زاٹ ; Ism-e-Zaat	Ism-e-Allah Zaat	کماندے ; کماندے ; kamaande	Earn; Find or attain the reality (of <i>Ism-e-Allah Zaat</i> )
ہیک پل ; hik pal	A moment, an instant	مول آرام نہ کر دے ; مول ارام نا کردا ; mool aaraam na karde	Never rest, not at all relax
دنہ ; دینہ ; denh	Day	وتاں ; وڈتان ; vatan	Walk about, wander
رات ; رات ; raat	Night		
گرلاندے ; کرالاندے ; kurlaande	Be uneasy or restless	جینھاں ; جینھاں ; jinhaan	Who
الف ; الیف ; Alif	Alif, Ism-e-Allah Zaat.	سہی کر پڑھیا ; سہی کر پڑھیا ; sahee kar parhiaa	Correctly read
واہ نصیب ; wah naseeb	Fortunate, lucky	تھاندے ; تینھاندے ; tinhaande	Their

## 126. Flames of Divine Love Ignited

ع عاشقِ عشق ماءی دے کولوں، نت پھرنا ہمیشان کھیوے ہو  
 جیں جیندیاں جان ماءی نوں دیتی، اوہ دوہیں جہانیں جیوے ہو  
 شمع چراغِ جنہاں دل روشن، اوہ کیوں بالن دیوے ہو  
 عقل فکر دی پہنچ نہ کائی بآہو، اوتھے فانی فہم کچیوے ہو

ਐਨ آਸ਼ਕ ਇਸ਼ਕ ਮਾਹੀ ਦੇ ਕੋਲੋਂ, ਨਿਤ ਫਿਰਨ ਹਮੇਸ਼ਾਂ ਖੀਵੇ ਹੁ  
 ਜੇਂ ਜੀਂਦੇਆਂ ਜਾਨ ਮਾਹੀ ਨੂੰ ਦਿੱਤੀ, ਉਹ ਦੋਹੀਂ ਜਹਾਨੀਂ ਜੀਵੇ ਹੁ  
 ਸ਼ਮਾਾ ਚਰਾਗ ਜਿਨ੍ਹਾਂ ਦਿਲ ਰੇਸ਼ਨ, ਉਹ ਕਿਉਂ ਬਾਲਣ ਦੀਵੇ ਹੁ  
 ਅਕਲ ਫਿਕਰ ਦੀ ਪਹੁੰਚ ਨਾ ਕਾਈ ਬਾਹੂ<sup>(ر)</sup>, ਉਥੇ ਢਾਨੀ ਫ਼ਹਿਮ ਕਚੀਵੇ ਹੁ

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!

**T**he 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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
عاشق ; آسک ; aashiq	Divine lovers	عشق ماهی دے کولوں ; ایسک ماہی دے کوئلے ; ishq maahee de kolon	In the love of the Beloved
نیت پھر انہمیشان دھرنا ہمہساں ; nit phiran hameshaan	Always wander; always stay	کھیوے ; بھیوے ; kheeve	Extremely happy; intoxicated
جیں ; جئے ; jain	Who	ਜیندیاں ; جیندیاں ; jeendeeaan	In life
جان ماری نوں دیتی ڈھنڈ دیتی ; jaan maahee noon dittee	Give (one's) life to the Beloved	اوہ ; اوہ ; ooh	Those, they, he
دوہیں جہانیں ; دہریں جہانیں ؛ doheen jahaanee	Both the world and the hereafter	جیوے ; جیوے ; jeeve	Live
شم ; سما ; shamaa	Candle	چراغ ; چراغاً ; chiraagh	Oil lamp
جنہاں ; جنہاں ; jinhaan	Whose	دل ; دل ; dil	Heart, inward
روشن ; روشن ; roshan	Lighted, bright, shining, luminous	کیوں بالاں دیوے باالاں دیوے ; kioon baalan deeve	Why light lamps
عقل ; اکال ; aqal	Intelligence, intellect, wit, wisdom	فکر ; فکر ; fikr	Reflection
دی ; دی ; dee	Of	پہنچ ; پہنچ ; pahunch	Access, reach, acknowledgement
نہ کائی ; نا کائی ; na kaaee	Not any	اوٹھے ; اوٹھے ; othe	There, at that place
فانی فہم کچوے ڈھیم کچیوے ; fanee fehm kacheeve	Annihilate wisdom		

## 127. Lovers Demeanour

ع

عاشق دا دل موم برابر، معشووقاں ول کاہلی ہو  
 طاماں ویکھ کے تُر تُر تگے، جیوں بازاں دی چالی ہو  
 باز بے چارا کیونکر اُڈے، پیریں پیوس دُوالی ہو  
 جیں دل عشق خرید نہ کیتا بآھُو، دُواہ جہانوں خالی ہو

ਐਨ      آਸ਼ਕ ਦਾ ਦਿਲ ਮੇਮ ਬਰਾਬਰ, ਮਾਸੂਕਾਂ ਵੱਲ ਕਾਹਲੀ ਹੁ  
 ਤਾਮਾਂ ਵੇਖ ਕੇ ਤੁਰ ਤੁਰ ਤੱਕੇ, ਜਿਓਂ ਬਾਜ਼ਾਂ ਦੀ ਚਾਲੀ ਹੁ  
 ਬਾਜ਼ ਬੇਚਾਰਾ ਕਿਉਂਕਰ ਉੱਡੇ, ਪੈਰੀਂ ਪਇਓਸ ਦਵਾਲੀ ਹੁ  
 ਜੇਂ ਦਿਲ ਇਸ਼ਕ ਖਰੀਦ ਨਾ ਕੀਤਾ ਬਾਹੂ<sup>(۱)</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 peeoos 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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
ااشیق ; آسک ; aashiq	Divine lovers	ਦਾ ; da	Of
دیل ; dil	Inward	ਮੌਮ ਬਰਾਬਰ ; mom baraabar	Like wax; soft
مشوقاں ; ماسکاں ; mashooqaan	Beloved	وال ; وال ; val	Towards
کاہلی ; kaahlee	Hurry, haste, fast	تا'ماں ; ta'maa	Food
ویکھ کے ; wekh ke	After watching	تُر تُر تُر تکے ; tur tur takke	Constantly stare with desire
جیوں ; جیوں ; jioon	As, in the manner of	بازاراں ; baazaan	Falcons, hawks
دی ; دی ; dee	Of	چالی ; chaalee	Behaviour; habit
باز ; باز ; baaz	Hawk, eagle, falcon	بے چارا ; be- chaaraa	Helpless, miserable
کونکر ; کیونکر ; kionkar	How	اوے ; اوڈے ; udde	Fly
پیریں پیوس دواں ; پے <sup>ن</sup> ریں <sup>ن</sup> دواں ; paireen peeoos duwaalee	Rope tied to the claws	جین ; جئن ; jain	Who, whose
خرید نا کیتا ؛ khareed na keetaa	Did not trade; did not accomplish	عشق ; ایسک ; ishq	Ardent Divine love
خالی ; خالی ; khaalee	Empty, void; deprived	دہان جہاںون ; dohaan jahaanon	Both the world and the hereafter

## 128. Beyond the Throne

ع

عاشقان ہکو وضو جو کیتا، روز قیامت تائیں ہو  
 وچ نماز رکوع سجودے، رہنده سنج صباہیں ہو  
 آیتھے اوتحے دوہیں جہانیں، سبھ فقر دیاں جائیں ہو  
 عرش کولوں سے منزل آگے بآھو، پیا کم تھائیں ہو

ਐਨ      آਸکاں ہیکو ہٹھوں نے کیتا، رہنے کیا مउ تاہیں ہو  
 دیس نماਜ رکو ع سچو دے، رہنے دے سنج سباہیں ہو  
 اے سے عیسے دے ہیں جہانیں، سبھ فکر دیاں جاہیں ہو  
 ارਸ کو لے سے مہنگیل ڈگو بھاہو<sup>(ر)</sup>، پیا کم تھاہیں ہو

Ain      Aashiqaan hiko wuzoo jo keetaa, roz qiaamat taaeen Hoo  
 Wich namaz ruku sajude, raihnde sanj sabaheen Hoo  
 Ethe othe doheen jahaanee, sabh Faqr diyaan jaaeen Hoo  
 Arsh kolon sey manzil agge Bahoo, pyaa kam tinhaaeen 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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
عاشقان ; آشکاراں ; aashiqaan	Divine lovers	ہیکو ; hiko	Only one
وضوج کیتا ; حضور کے کیتا ; wuzoo jo keetaa	Did ablution	روز قیامت تائیں کیا مات تائیں ; roz qiaamat taaeen	Till doomsday
جو ; ویچ ; which	In	نماز ; namaz	Salat, namaz, prayers
رکوع ; رکعت ; ruku	Bowing during salat	ساجدہ ; sajude	Prostration during salat
رہندا ; رہنیدے ; raihnde	To stay, to remain	санج ; sanj	Evening; sunset
صباھیں ; سبھاریں ; sabaheen	Morning; daily	اوٹھے اوٹھے اے بے اوٹھے ; ethe othe	Here and there
دوہین جہاںیں ; دےہنیں جہاںیں ؛ doheen jahaanee	Both the world and the hereafter	سabh ; sabh	All, every, entire
فقر ; فکر ; Faqr	Faqr (see chapter 1 of Teachings)	دیਆں ; diyaan	Of
جاں ; جاںیں ; jaaeen	Places; stations	ارش ; arsh	Heaven; Throne
کولوں ; کولےون ; kolon	From	سے ; sey	Hundred; numerous
منزل ; میںیل ; manzil	Destination, goal	آگے ; agge	Forward; beyond
پیا ; pyaa	Had	کام ; kam	Work, task
تھائیں ; تناہائیں ; tinhaaeen	To them		

## 129. The Game of Divine Love

ع عشق دی بازی ہر جا کھیڈی، شاہ گدا سلطاناں ہو  
 عالم فاضل عاقل دانا، کردا چا حیراناں ہو  
 تنبو کھوڑ لتھا وِج دل دے، چا جوڑیوس خلوت خاناں ہو  
 عشق امیر فقیر منیندے بامُھو، کیا جانے لوک بیگاناں ہو

ਐਨ      ਇਸ਼ਕ ਦੀ ਬਾਜ਼ੀ ਹਰ ਜਾ ਖੇਡੀ, ਸ਼ਾਹ ਗਦਾ ਸੁਲਤਾਨਾਂ ਹੂ  
 ਆਲਿਮ ਫਾਜ਼ਲ ਆਕਿਲ ਦਾਨਾ, ਕਰਦਾ ਚਾ ਹੈਰਾਨਾਂ ਹੂ  
 ਤੰਬੂ ਖੋੜ ਲੱਖਾ ਵਿਚ ਦਿਲ ਦੇ, ਚਾ ਜੋਰੀਓਸ ਖਲਵਤ ਖਾਨਾਂ ਹੂ  
 ਇਸ਼ਕ ਅਮੀਰ ਫਕੀਰ ਮਨੇਂਦੇ ਬਾਹੂ<sup>(ਰਹ)</sup>, ਕਿਆ ਜਾਣੇ ਲੋਕ ਬੇਗਾਨਾਂ ਹੂ

Ain      Ishq dee baazee har jaa khedee, shah gadaa sultaanaan Hoo  
 Alim faazil aaqil daanaa, kardaa cha hiraanaan 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

**O**nce in a lifetime everyone plays the game of love. It is so magical that it enchantsthe 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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
عشت ; ایشک ; ishq	Ardent Divine love	ਵਿਦੀ ; ਦੀ ; dee	Of
بازی ; بازی ; baazee	Game	ہر جا ; har jaa	Every place; every station
کھੇڈی ; بےڈی ; khedee	Played	شاہ گدا ; shah gadaa	Kings and beggars; rich and poor
سلطان ; سلطان ; sultaanaan	Kings, emperors, rulers, sultans	الفاظ عالیم ڈالنڈل ; alim faazil	Proficient scholar
عقل ; عاقل ; aaqil	Intelligent	دانا ; daanaa	Wise
کرداجیراں ; کرداا چا ہیرااناں ; kardaa cha hairaanaan	Astonishes, surprises, makes wonderstruck	تمبو کھوڑ لٹھا ؛ tamboo khorr latthaa	Set up tent and entered
دیل دے ; دیل دے ؛ wich dil de	In the heart, inwardly	چا جوڑیوس ; cha joreeos	It made
خلوت خاناں ; خلوات خاناں ; khalwat khaanaan	An isolated place, solitude	امیر ; امیر ; ameer	Rich, wealthy, affluent, opulent
فقیر ; فکیر ; fakir	Fakir	منندے ; ماننے ; manende	Accept; acknowledge
کیا ; کیا ; kiaa	What	جانتے ; jaane	Know
لوگ بگاناں ; لوک بگاناں ; lok begaanaan	Strangers		

## 130. Love Fearlessly

ع

عشق دریا محبت دے وچ، تھی مردانہ تریئے ہو  
 جتھے لہر غضب دیاں ٹھاٹھاں، قدم اُتھائیں دھریئے ہو  
 او جھڑ جھنگ بلائیں بیلے، ویکھو ویکھ نہ ڈریئے ہو  
 نام فقیر تد تھیندا بآھو، جد وچ طلب دے مریئے ہو

**ਐਨ**      ਇਸ਼ਕ ਦਰਯਾ ਮੁਹੱਬਤ ਦੇ ਵਿਚ, ਥੀ ਮਰਦਾਨਾ ਤਰੀਏ ਹੂ  
 ਜਿੱਥੇ ਲਹਿਰ ਗਜ਼ਬ ਦੀਆਂ ਠਾਠਾਂ, ਕਦਮ ਉਥਾਈਂ ਪਰੀਏ ਹੂ  
 ਅੰਝੜ ਝੰਗ ਬਲਾਈਂ ਬੇਲੇ, ਵੇਖੋ ਵੇਖ ਨਾ ਡਰੀਏ ਹੂ  
 ਨਾਮ ਫਕੀਰ ਤਦ ਥੀਂਦਾ ਬਾਹੂ<sup>(ر)</sup>, ਜਦ ਵਿਚ ਤਲਬ ਦੇ ਮਰੀਏ ਹੂ

**Ain**      Ishq dariaa mohabbat de wich, thee mardaanaa tareeye Hoo  
 Jitthe laihr ghazab diyaan thaathaan, qadam uthaaeen dhareeye Hoo  
 Aujhar jhang balaaeen 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

**T**he 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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
عشق دریا محبت دے وچ ; ایسک دارجا مੁਹੱਬਤ ਦੇ ਵਿਚ ; ishq dariaa mohabbat de which	In the ocean of love	تھجی مردانہ ; ਥੀ ਮਰਦਾਨਾ ; thee mardaanaa	Courageously, bravely; manly (like a seeker of Allah)
تیرے ; ਤਰੀਏ ; tareeye	Swim	جਿੱਥੇ ; ਜਿੱਥੇ ; jitthe	Where
لہیر ; laihr	Wave	غصب ; ਗਜ਼ਬ ; ghazab	Dangerous
دیਆں ; ਦੀਆਂ ; diyaan	Of	ٹਾਠਾਂ ; ਥਾਠਾਂ ; thaathaan	Surging, billowing, breakers, raging, stormy; furious
قدم اتھائیں، دھریے ; کدام ਉਥਾਈਂ ਧਰੀਏ ; qadam uthaaeen dhareeye	Put a step there	اوچ ; ਔਜ਼ਰ ; aujhar	Difficult to traverse forest; trackless wasteland
جੰਗ ; ਝੰਗ ; jhang	Small forest, jungle	بلاائیں ; ਬਲਾਈਂ ; balaaeen	Calamities, troubles, afflictions
بੇਲੇ ; bele	Forest of high grass, reeds and shrubbery along a riverbank, swamp, marsh	ਕਿਹੜੇ, ਵੇਖੋ, ਕੀਹੜੇ ; wekho wekh	By looking, seeing, watching
ਨਾ ; na	No, not	ਦਰੀਏ ; ਡਰੀਏ ; dareeye	Fear, dread
نਾਮ ; naam	Name	فکیر ; ਫਕੀਰ ; Fakir	Fakir
ਤਦ ; tad	Then	ਥੀਨਦਾ ; ਥੀਂਦਾ ; theendaa	Be, become, occur, happen
ਜਦ ; jad	When	طلب ; ਤਲਬ ; talab	Desire, wish, seeking
مریئے ; mareeye	Die		

## 131. Love Conquered

ع عشق اسانوں لیاں جاتا، لَتھا مَل مهاری ہو  
 ناں سوے ناں سون دیوے، جیویں بال رہاڑی ہو  
 پوہ ماںہ دے وچ منگے خربوزے، میں کنھوں لے آواں واڑی ہو  
 عقل فکر دیاں بھل گیاں گلاں باہُو، جداں عشق وجائی تاڑی ہو

اैن

ਇਸ਼ਕ ਅਸਾਨੂੰ ਲਿਸਿਆਂ ਜਾਤਾ, ਲੱਥਾ ਮੱਲ ਮੁਹਾੜੀ ਹੁ  
 ਨਾਂ ਸੋਵੇ ਨਾਂ ਸੌਣ ਦੇਵੇ, ਜਿਵੇਂ ਬਾਲ ਰਿਹਾੜੀ ਹੁ  
 ਪੇਹ ਮਾਂਹ ਦੇ ਵਿਚ ਮੰਗੇ ਖਰਬੂਜੇ, ਮੈਂ ਕਿੱਥੋਂ ਲੈ ਆਵਾਂ ਵਾੜੀ ਹੁ  
 ਅਕਲ ਫਿਕਰ ਦੀਆਂ ਭੁਲ ਗਈਆਂ ਗਲਾਂ ਬਾਹੂ<sup>(ر)</sup>, ਜਦਾਂ ਇਸ਼ਕ ਵਜਾਈ ਤਾੜੀ ਹੁ

Ain

Ishq asaanoon 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 gaeaaan gallaan Bahoo, jadaan ishq vajaaee 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

**L**ove 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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
عش ; ایشک ; ishq	Ardent Divine love	اُسانوں ; آسانوں ; asaanoon	Us, we
لیاں ; لیسیاں ; lisiaan	Weak, feeble, frail	جا ; جاتا ; jaataa	Knew, thought, considered
لتھا ; لٹھا ; latthaa	To come down	مل ; مل ; mal	Claim, possess, occupy
مہاری ; مھاری ; muhaarree	Threshold, entrance	نا ; نا ; naa	No, not
سے، سے ; سے دے ; sauve	Sleep	نام سون دیوے دا دے ; naa saun deve	Does not let sleep
جیوں ; جیوں دے ; jeevain	As, in the manner of; as if, as though, so to say, for example, for instance	بال رہاڑی ; baal rihaarree	Stubborn child
پوہ ; پوہ دے ; poh	The tenth month of Bikrami calendar (mid December till mid January)	مانہ ; مانہ ; manh	The eleventh month of Bikrami calendar
دے وچ ; دے وچ دے ; de wich	In, during	منگ ; منگ دے ; mange	Ask for, demand, request for
خربوزے ; خربوزے دے ; kharbooze	Melons	میں ; میں دے ; main	I
کیتوں ; کیتوں دے ; kithoon	From where, wherfrom, whence	آواں دے ; لے آواں دے ; le avaan	Bring
واری ; واری دے ; vaarree	Orchard	عقل ; عقل دے ; aqal	Intelligence, intellect, wit, wisdom

فکر ; دھیکر ; fikr	Reflection	دیاں ; دیਆں ; diyaan	of
بھل گیاں گلاں ; بھل گائیاں گالاں ; bhull gaeeaan gallaan	Have forgotten (their) arguments	جداں ; جاداں ; jadaan	When
عشق و جانی تاری ; و جانی تاری ; ishq vajaaee taarree	Love clapped; love awakened (me)		

## 132. Engrossed in Love

ع

عشق جنہاندے ہڈیں رچیا، اوہ رہندے چُپ چپاتے ہو  
 لُوں لُوں دے وِچ لگھ زباناں، اوہ کردا گنگی باتے ہو  
 اوہ کردا وضو اسم اعظم دا، تے دریا وحدت وِچ ناتے ہو  
 تداں قبول نمازاں بآھُو، جداں یاراں پچھاتے ہو

اُن  
 ایسک جیਨਾਂ ਦੇ ਹੱਡੀਂ ਰਚਿਆ, ਉਹ ਰਹਿੰਦੇ ਚੁੱਪ ਚੁਪਾਤੇ ਹੁ  
 ਲੂੰ ਲੂੰ ਦੇ ਵਿਚ ਲੱਖ ਜ਼ਬਾਨਾਂ, ਉਹ ਕਰਦੇ ਗੁੰਗੀ ਬਾਤੇ ਹੁ  
 ਉਹ ਕਰਦੇ ਵੁਜ਼ੁ ਇਸਮ-ਏ ਆਜ਼ਮ ਦਾ, ਤੇ ਦਰਯਾ ਵਹਦਤ ਵਿਚ ਨਾਤੇ ਹੁ  
 ਤਦਾਂ ਕਬੂਲ ਨਮਾਜ਼ਾਂ ਬਾਹੂ<sup>(ਰਹ)</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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
عشق ; ایسک ; ishq	Ardent Divine love	جہنمدے ; جنہاندے ; jinhannde	Whose
ہدیہ ; ہڈیہ ; hadeen	Bones	رچیا ; رچیاا ; rachiaa	Infused, penetrated
وہ ; اوہ ; ooh	Those, they, he	رہندے ; رہیندے ; raihnde	To stay, to remain
چپ چھاتے ; چُپ چُپاٹے ; chup chupaate	Silent, quiet	لوں لوں دے وچ ; loon loon de wich	In every hair of the body
لکھ ; لخ ; lakh	Lakh; numerous	زباناں ; جبااناں ; zabaanaan	Tongues
اوہ کر دے ; اوہ کردا ; ooh karde	They do	گنگی ; گنگی ; gungee	Mute
بات ; باتے ; baate	Stammer; talk slowly	وضو ; حضور ; wuzoo	Ablution
اسم اعظم ; ایسم-اے آزم ; Ism-e-Azam	The greatest name of Allah, <i>Ism-e- Allah Zaat</i>	دا ; دا ; da	Of
تے دریا وحدت وحنا تے ; تے دریا وہ سوی ویس نا تے ; 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
نمازاں ; namaazaan	Salats	قبول ; قبول ; qabool	Accept
یاراں یار پچھاتے ; یاراں یار پھٹاٹے ; yaaraan yaar pachaate	The lovers recognize the Beloved	جداں ; جداں ; jadaan	When

## 133. Husayn ibn Ali

ع

عاشق سوئی حقیقی جیہڑا، قتل معشوق دے منے ہو  
 عشق نہ چھوڑے لکھ نہ موڑے، توڑے سے تواراں کھنے ہو  
 جت ول وکھے راز ماہی دے، لگے اوسے بخے ہو  
 سچا عشق حسینؑ ابن علیؑ دا باہو، سر دیوے راز نہ بخنے ہو

ਐਨ      آਸਕ ਸੇਈ ਹਕੀਕੀ ਜਿਹੜਾ, ਕਤਲ ਮਾਸੂਕ ਦੇ ਮੰਨੇ ਹੂ  
 ਇਸ਼ਕ ਨਾ ਛੋੜੇ ਮੁਖ ਨਾ ਮੇੜੇ, ਤੇੜੇ ਸੈ ਤਲਵਾਰਾਂ ਖੰਨੇ ਹੂ  
 ਜਿਤ ਵੱਲ ਵੇਖੇ ਰਾਜ਼ ਮਾਹੀ ਦੇ, ਲੱਗੇ ਓਸੇ ਬੰਹੇ ਹੂ  
 ਸੱਚਾ ਇਸ਼ਕ ਹੁਮੈਨ<sup>(ਰਜ਼)</sup> ਇਬਨੇ-ਏ ਅਲੀ<sup>(ਰਜ਼)</sup> ਦਾ ਬਾਹੂ<sup>(ਰਹ)</sup>, ਸਿਰ ਦੇਵੇ ਰਾਜ਼ 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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
આશીક ; aashiq	Divine lovers	سوئی حقیقی جہرا ; سوئی ہکی کی میہدا ; soee haqeeqee jehraa	Who is true, true is the one who
قتل ; کٹل ; qatal	Murder	ماعشو ; ماسુક ; mashuq	Beloved
ے ; ਦੇ ; de	Of	خੜ੍ਹ ; ਮੰਨੋ ; manne	Accept, agree, submit
ਈਸ਼ ; ਇਸ਼ਕ ; ishq	Ardent Divine love	نਾ ; ਨਾ ; na	No, not
چੂੜੇ ; ਛੋਰੇ ; chorre	Leave	ਮੁਖ ਨਾ ਮੇਰੇ ; mukh na morre	Do not turn face; do not step back; do not leave
ਤੌਰੇ ; ਤੇਰੇ ; torej	Although, though, however, even if	سے ; ਸੈ ; sey	Hundreds; numerous
تالوااراں ; talvaaraan	Swords	خੜ੍ਹ ; ਖੱਨੋ ; khanne	Slash into pieces; hurt, injure
جਤੂਲ ; ਜਿਤ ਵੱਲ ; jit val	In whatever or whichever direction	ਕੀਧੇ ; ਵੇਖੇ ; wekhe	See, cast a glance
راਜ ; ਰਾਜ ; raaz	Secret	ਮਾਹੀ ; maahee	Beloved
بُن੍ਹے اُوچے لੱਗੇ ਓਸੇ ਬੰਹੇ ; lagge ose bannhe	Turn to that direction	ਸਚਾ ; ਸੱਚਾ ; sachaa	True, truthful, real

حسین ابن علیؑ ; ہوسمنؑ  
ਇਬਨੇ-ਏ ਅਲੀؑ ;  
Husayn ibn-e-Ali

Husayn ibn Ali  
(razi Allah anhu)

ਿ ; ਦਾ ; da

Of

ਸਿਰ ; sir

Head

ਦੇਵੇ ; deve

Give; sacrifice

ਭੰਨੇ ; bhanne

Disclose

## 134. Drown the Boat of Intellect

ع

عشق سمندر چڑھ گیا فلک تے، کتول جہاز کچیوے ہو  
 عقل فکر دی ڈونڈی نوں، چا پہلے پور بوڑیوے ہو  
 کرکن کپڑ پوں لہراں، جد وحدت وچ وڑیوے ہو  
 جس مرنے تھیں خلقت ڈردی بامُھو، عاشق مرے تاں جیوے ہو

ਐਨ      ਇਸ਼ਕ ਸਮੁੰਦਰ ਚੜ੍ਹ ਗਿਆ ਫਲਕ ਤੇ, ਕਿਤਵੱਲ ਜਹਾਜ਼ ਕਚੀਵੇ ਹੂ  
 ਅਕਲ ਫਿਕਰ ਦੀ ਛੁੰਡੀ ਨੂੰ, ਚਾ ਪਹਿਲੇ ਪੁਰ ਬੋੜੀਵੇ ਹੂ  
 ਕੜਕਣ ਕੱਪੜ ਪੇਵਣ ਲਹਿਰਾਂ, ਜਦ ਵਹਦਤ ਵਿਚ ਵੜੀਵੇ ਹੂ  
 ਜਿਸ ਮਰਨੇ ਥੀਂ ਖਲਕਤ ਡਰਦੀ ਬਾਹੂ<sup>(ਰਹ)</sup>, ਆਸ਼ਕ ਮਰੇ ਤਾਂ ਜੀਵੇ ਹੂ

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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
عشق ; ਇਸ਼ਕ ; ishq	Divine love	ਸਮੁੰਦਰ ; samundar	Sea
چار گیا ; ਚਡ੍ਹ ਗਿਆ ; charh giaa	Rose high	ਫਲਕ ; falk	Sky
ਤੇ ; ਤੇ ; te	On	ਕਿਤਵਲ ; kitval	Where; towards which direction
ਜਹਾਜ਼ ਕੱਚੀਵੇ ; jahaaz kacheeve	Anchor the ship	عقل ; aqal	Intelligence, intellect, wit, wisdom
فکر ; ਫਿਕਰ ; fikr	Reflection	ਦੀ ; dee	Of
ڈونਡੀ ; dondee	Small boat	noon ; نੂਨ	At, to, on, for
ਚਾ ; cha	Lift	ਪੇਹਲੇ ਪੁਰ ; pehle pur	Initially, in the very beginning
ਬੁਰੀਵੇ ; ਬੋੜੀਵੇ ; burreeeve	Sunk, drowned	ਕੁੜਕਣ ; karrkan	Thundering, stormy
ਕੱਪੜ ; ਕੱਪੜ ; kappar	Whirlpool	ਪੈਵਣ ਲਹਿਰਾਂ ; pavan laihran	Waves crashing
ਜਦ ; ਜਦ ; jad	When	ਵਹਦਤ ; Wahdat	Oneness
ਵਿਚ ਵੜੀਵੇ ; wich vareeve	Enter into	ਜਿਸ ; jis	Which
ਮਰਨੇ ; marne	Death	ਥੰਹਿਸ਼ ; ਥੰਹਿਸ਼ ; theen	From
خاقت ; ਖਲਕਤ ; khalqat	People	ਡਰਦੀ ; dardee	Afraid of; fear

ਾਸ਼ਿਕ ; ਆਸ਼ਿਕ ; aashiq      Divine lovers      ਮਰੇ ; ਮਰੇ ; mare      Die

ਜਾਨ ; ਤਾਨ ; taan      So, therefore, then      ਜੀਵੇ ; ਜੀਵੇ ; jeeve      Live

## 135. Condition of a Lover

ع

عشق دی بھاہ ہڈاں دا بالن، عاشق بیہ سکیندے ہو  
 گھٹ کے جان جگر وچ آرا، وکیھ کباب تلیندے ہو  
 سرگردان پھرن ہر ولے، خون جگر دا پیندے ہو  
 عاشق ہوئے ہزاراں بآھو، پر عشق نصیب کہیندے ہو

ਐਨ      ਇਸ਼ਕ ਦੀ ਭਾਹ ਹੱਡਾਂ ਦਾ ਬਾਲਣ, ਆਸ਼ਕ ਬਹਿ ਸਕੀਂਦੇ ਹੂ  
 ਘੱਤ ਕੇ ਜਾਨ ਜਿਗਰ ਵਿਚ ਆਗਾ, ਵੇਖ ਕਬਾਬ ਤਲੀਂਦੇ ਹੂ  
 ਸਰਗਰਦਾਨ ਫਿਰਨ ਹਰ ਵੇਲੇ, ਖੂਨ ਜਿਗਰ ਦਾ ਪੀਂਦੇ ਹੂ  
 ਆਸ਼ਕ ਹੋਏ ਹਜ਼ਾਰਾਂ ਬਾਹੂ<sup>(ر)</sup>, ਪਰ ਇਸ਼ਕ ਨਸੀਬ ਕਹੀਂਦੇ ਹੂ

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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
عشق دی بھاہ ; ishq dee bhaah	The fire of Divine love	ہڈاں دا baalan ; haddaan da baalan	Fuel of bones
ماشیق ; آشیق ; aashiq	Divine lovers	بھی ; baih	Sit
سکیندے ; sakende	Bask	گھٹ کے ; ghatt ke	By putting
جان ; jaan	Life, soul	جگر ; jigar	Heart; <i>figuratively</i> , inward
وچ ; wich	In, inside, into	اڑا ; aaraa	Sawmill, lumber mill, saw
وکھ ; wekh	See, watch	کباب ; kabab	Kebab
تلیندے ; talende	Fry; burn	سرگردان ; sargardaan	Perplexity, confusion, distress, wandering (in search of)
پھرنا ; phiran	Wander, roam	ہر ولے ; har wele	Every moment, all the time
خون جگردا ; khoon jigar da	Blood of heart	پیندے ; peende	Drink
عاشق ہزاراں ; ااشیق hoe hazaaran	Thousands became lovers	پر ; par	But, however
نصیب ; naseeb	Luck, fate, destiny	کہیندے ; kaheende	Some, a few; not everyone

## 136. Love Ignited Fire

ع

عشق ماہی دے لائیاں آگیں، انہاں لگیاں کون بجھاوے ہو  
 میں کی جاناں ذات عشق دی، جیہڑا در در چا جھکاوے ہو  
 ناں خود سووے ناں سوون دیوے، ہتھوں سُتیاں آن جگاوے ہو  
 میں قربان تہاں دے بآھو، جیہڑا وچھڑے یار ملاوے ہو

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>(۱)</sup>, ਜਿਹੜਾ ਵਿਛੜੇ ਯਾਰ ਮਿਲਾਵੇ ਹੁ

Ain      Ishq maahee de laaeeaan 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

### Shahmukhi, Gurmukhi & Transliteration

عشق ماهی دے لائیاں آگیں ;  
ਇਸ਼ਕ ਮਾਹੀ ਦੇ ਲਾਈਆਂ  
ਅੱਗੀਂ ; ishq maahee  
de laaeeaan aggeen

میں ; مੈਂ ; main

جاناں ; جਾਨਾਂ ; janaan

ਜਿਹੜਾ ; ਜਿਹੜਾ ; jehraa

ਚਾ ਝੁਕਾਵੇ ;  
cha jhukaave

ਨਾ ਸੌਵਾਨ ਦ੍ਰਿਯੇ ;  
ਨਾਂ ਸੇਵਣ  
ਦੇਵੇ ; naa sauvan  
deve

سੁਤੀਆਂ ;  
suttiaan

ਕੁਰਬਾਨ ;  
qurbaan

ਵਿਛੜੇ ;  
vichhrre

ਮਿਲਾਵੇ ;  
milaave

### English

Beloved's love has  
set fire to

I

Know

Who

Make bow down

Nor lets (others)  
sleep

Sleeping ones

Sacrifice

Separated, parted

Reunites, unifies

### Shahmukhi, Gurmukhi & Transliteration

ਇਨ੍ਹਾਂ ਲੀਪਾਂ ਕੁਨ ਬੁਜਹਾਵੇ  
ਲਗਿਆਂ ਕੌਣ ਬੁਝਾਵੇ ;  
enhaan lagiaan kon  
bujhaave

کੀ ; کੀ ; kee

ਜਾਤ ਇਸ਼ਕ  
ਦੀ ; zaat ishq dee

ਦਰ ; ਦਰ ; dar  
dar

ਨਾ ਖੁਦ ਸੋਵੇ  
; naa khud sauve

ہਥੋਂ ; ਹਥੋਂ ; hathon  
ਆਣ ਜਗਾਵੇ  
; aan jagaave

ਤਿਨਾਂ ਦੇ ;  
tinhaan de

یਹ ; ਯਾਰ ; yaar

What

Essence of love

From door to door

Neither himself  
sleeps

Rather, instead

Come and awake  
(them)

On them

Beloved; Allah

## 137. Love Beckoned

ع

عشق دیاں آولریاں گلائ، جیہڑا شرع تھیں دُور ہٹاوے ہو  
 قاضی چھوڑ قضاۓ جاون، جد عشق طمانچہ لاوے ہو  
 لوک ایانے متین دیوان، عاشقاں مت ناں بھاوے ہو  
 مُرُن محال تہاں نوں بآہو، جنہاں صاحب آپ بلاوے ہو

ਐਨ      ਇਸ਼ਕ ਦੀਆਂ ਅਵਲੜੀਆਂ ਗੱਲਾਂ, ਜਿਹੜਾ ਸ਼ਰਾਬੀਂ ਦੂਰ ਹਟਾਵੇ ਹੂ  
 ਕਾਜ਼ੀ ਛੋੜ ਕਾਜ਼ਾਈਂ ਜਾਵਣ, ਜਦ ਇਸ਼ਕ ਤਮਾਚਾ ਲਾਵੇ ਹੂ  
 ਲੇਕ ਅਧਾਣੇ ਮੱਤਿੰਦੇਵਣ, ਆਸਕਾਂ ਮੱਤ ਨਾਂ ਭਾਵੇ ਹੂ  
 ਮੁੜਨ ਮੁਹਾਲ ਤਿਨ੍ਹਾਂ ਠੂੰਬਾਹੂ<sup>(ر)</sup>, ਜਿਨ੍ਹਾਂ ਸਾਹਿਬ ਆਪ ਬੁਲਾਵੇ ਹੂ

Ain      Ishq diyaan awalarriaan galaan, jehraa sharaa theen dur hataave Hoo  
 Qaazee chhorr qazaee javan, jad ishq tamaanchaa laave Hoo  
 Lok ayaane mattein devan, aashiqaan mat naa bhaave Hoo  
 Murran muhaal tinjaan 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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
عشق ; ਇਸ਼ਕ ; ishq	Divine love	دیਆਂ ; ਦੀਆਂ ; diyaan	Of
اولاریاں ; ਅਵਲੜੀਆਂ ; awalarriaan	Strange, unexpected, atypical, mystifying, mysterious	گਲਾਂ ; ਗੱਲਾਂ ; galaan	Talk, conversation; behaviour
ਜਹਰਾ ; ਜਿਹੜਾ ; jehraa	Who	شਰع ; ਸ਼ਰੂਾ ; sharaa	Islamic or Quranic law, religious rules or codes
تھیں ; ਥੀਂ ; theen	From	ڈور ہٹاوے ; dur hataave	Take far away, make distant
قاضی ; ਕਾਜ਼ੀ ; qaazee	Qadi, Muslim judge, magistrate; interpreter of Islamic law	چੁੱਝੋਰ ; ਛੋੜ੍ਹੇ ; chhorr	Leave
قضاۓ ; ਕਜ਼ਾਈ ; qazaee	The designation of a Qadi	جਾਵਣ ; ਜਾਵਣ ; javan	Go
جਦ ; ਜਦ ; jad	When	ਤਮਾਂਚੇ ਲਾਵੇ ; tamaanchaa laave	Slap
لوک ایانے ; ਲੋਕ ਅਯਾਣੇ ; lok ayaane	Dull, unintelligent, foolish; people unfamiliar with the traditions of love	ਮਤੀਂ ; ਮੱਤੀਂ ; mattein	Opinions; advices, counsel
دੇਵਣ ; ਦੇਵਣ ; devan	Give	ਆਸ਼ਕਾਂ ; aashiqaan	Divine lovers
ਮਤ ; ਮਤ ; mat	Opinion; advice, counsel	نਾਂ ਭਾਵੇ ; naa bhaave	Do not like; do not appeal
ਮੁੜਨ ; ਮੁੜਨ ; murran	To return, to come or to go back; to stop doing something, desist, refrain	ਮੁਹਾਲ ; ਮੁਹਾਲ ; muhaal	Difficult, hard, tough, arduous, impossible

تھاں نوں ; تھاں نوں ;	تھاں نوں ; تھاں نوں ;	For them	جہاں ; جہاں ;	jinhaan ; jinhaan	Who, whom
ساحب آپ ; صاحب آپ ;	Sahib aap	Sahib Himself; Allah Himself; the perfect spiritual guide	بلااوے ; بلااوے ;	bulaave	Calls, beckons

## 138. The Poor Lover

ع

عاشق شوہدے دل کھڑایا، آپ وی نالے کھڑایا ہو  
 کھڑایا کھڑایا ولیا ناہیں، سنگ محبوبان دے رلیا ہو  
 عقل فکر دیاں سب بھل گیاں، جد عشقے نال جا ملیا ہو  
 میں قربان تھاں توں باہم، جنہاں عشق جوانی چڑھیا ہو

ਐਨ      آਮਕ ਸੋਹਦੇ ਦਿਲ ਖੜਾਇਆ, ਆਪ ਵੀ ਨਾਲੇ ਖੜਿਆ ਹੁ  
 ਖੜਿਆ ਖੜਿਆ ਵਲਿਆ ਨਾਹੀਂ, ਸੰਗ ਮਹਿਬੂਬਾਂ ਦੇ ਰਲਿਆ ਹੁ  
 ਅਕਲ ਫਿਕਰ ਦੀਆਂ ਸਬ ਭੁੱਲ ਗਈਆਂ, ਜਦ ਇਸ਼ਕੇ ਨਾਲ ਜਾ ਮਿਲਿਆ ਹੁ  
 ਮੈਂ ਕੁਰਬਾਨ ਤਿਨ੍ਹਾਂ ਤੋਂ ਬਾਹੂ<sup>(ਰਹ)</sup>, ਜਿਨ੍ਹਾਂ ਇਸ਼ਕ ਜਵਾਨੀ ਚੜ੍ਹਿਆ ਹੁ

Ain      Aashiq shohde dil kharraaiaa, aap vee naale khaarriaa Hoo  
 Khaarriaa khaarriaa valiaa naaheen, sang mahboobaan de raliaa Hoo  
 Aqal fikr diyaan sab bhull gaeaaan, jad ishqee naal jaa miliaa Hoo  
 Main qurbaan tinhaa 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

**T**he 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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
عاشق ; آسک ; aashiq	Divine lover	شوہدے ; سہوہدے ; shohde	Helpless, poor, miserable
دل ; دل ; dil	Heart, inward	کھراایا ; بخدا ایا ; kharraaiaa	Lost
آپ وی نالے کھریا ; آپ وی نالے کھریا ; aap vee naale khaarriaa	Also lost himself	ولیاا ناہیں ; ولیاا ناہیں ; valiaa naaheen	Did not come back
سنگ محبوبان دے رلیا ; سینگ محبوبان دے رلیا ; sang mahboobaan de raliaa	Joined with the Beloved	عقل ; اکل ; aqal	Intelligence, intellect, wit, wisdom
فکر ; فکر ; fikr	Reflection	دیاا ; دیاا ; diyaan	Of
سب ; سب ; sab	All	بھل گیاا ; بھل گیاا ; bhull gaeaaan	Have forgotten
جذب ; جذب ; jad	When	عشق ; ایسکے ; ishq	Divine love
نال ; نال ; naal	With, along with, together with	جا میلیاا ; جا میلیاا ; jaa miliaa	Joined
میں ; میں ; main	I	قربان ; کربااان ; qurbaan	Sacrifice
تینااون توں ; تینااون توں ; tinkaan tun	On them, on those	جنهان عشق جوانی چڑھیاا ; ایسک جوانی چڑھیاا ; jinhaan ishq javaanee charhiaa	Whose love reached its heights

## 139. The Perfect Spiritual Guide

ع عشق آسانوں لسیاں جاتا، کر کے آوے دھائی ہو  
 جتوں ویکھاں مینوں عشق دسیوے، خالی جگہ نہ کائی ہو  
 مُرشد کامل ایسا ملیا، جس دل دی تاکی لاہی ہو  
 میں قربان اس مُرشد باؤ، جس دسیا بھیتِ الہی ہو

**ਐਨ**      ਇਸ਼ਕ ਅਸਾਨੂੰ ਲਿਸਿਆਂ ਜਾਤਾ, ਕਰ ਕੇ ਆਵੇ ਧਾਈ ਹੁ  
 ਜਿਤਵਲ ਵੇਖਾਂ ਮੈਨੂੰ ਇਸ਼ਕ ਦਿਸੀਵੇ, ਖਾਲੀ ਜਗ੍ਗਾ ਨਾ ਕਾਈ ਹੁ  
 ਮੁਰਸ਼ਦ ਕਾਮਿਲ ਐਸਾ ਮਿਲਿਆ, ਜਿਸ ਦਿਲ ਦੀ ਤਾਕੀ ਲਾਹੀ ਹੁ  
 ਮੈਂ ਕੁਰਬਾਨ ਉਸ ਮੁਰਸ਼ਦ ਬਾਹੂ<sup>(۱)</sup>, ਜਿਸ ਦਸਿਆ ਭੇਤ ਇਲਾਹੀ ਹੁ

**Ain**      Ishq asaanoon 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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
عشق ; ਇਸ਼ਕ ; ishq	Ardent Divine love	آਸਾਨੂਂ ਲਿਆਸ ਜਾਂ ; ਅਸਾਨੂਂ ਲਿਆਸ ਜਾਂ asaanoon lisiaan jaataa	Thought of us as weak, feeble and frail
ਆਵੇ ਧਾਹੀ ; ਕਰ ਕੇ ਆਵੇ ਧਾਈ ; kar ke aave dhaaee	Advance or come with a dash or splendour	جਤੇ ਜਿਤਵਲ ; jitval	Towards whichever direction
ਵੀਖਾਂ ; ਵੀਖਾਂ ; wekhaan	See, behold	ਮੈਨੂੰ ; mainu	Me, to me
ਦੀਸੀਵੇ ; ਦੀਸੀਵੇ ; diseeve	See, observe, view; witness	ਖਾਲੀ ; khaalee	Empty, void
ਜੱਗ ; ਜਗਾ ; jagga	Place; space	ਨਾ ਕਾਈ ; na kaaee	Not any
مرشد ; ਮੁਰਸਦ ; Murshid	Spiritual guide	کامل ; kamil	Perfect
ਐਸਾ ; ਐਸਾ ; aisaa	Such, like this	ਮਿਲਿਆ ; miliaa	Met; found
ਜਿਸ ; ਜਿਸ ; jis	Which, that; who	ਦਿਲ ; dil	Esoteric being, spiritual being
ਦੀ ; ਦੀ ; dee	Of	ਤਾਕੀ ; taakee	Window
ਲਾਹੀ ; laahee	Opened	ਮੈਂ ; main	I
ਕੁਰਬਾਨ ; qurbaan	Sacrifice	ਉਸ ; os	On that
ਦਸਿਆ ; dassiaa	Told; revealed	بھੇਤ ਇਲਾਹੀ ; bhet 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، کیتھس کم اوّلہ ہو  
 جاں اندر وڑ جھاتی پائی، دیٹھا یار اکلا ہو  
 باجھوں ملیاں مرشد کامل باؤ، ہوندی نہیں تسلّا ہو

ਐਨ      ਇਸ਼ਕ ਅਸਾਨੂੰ ਲਿਸਿਆਂ ਜਾਤਾ, ਬੈਠਾ ਮਾਰ ਪਥੱਲਾ ਹੂ  
 ਵਿਚ ਜਿਗਰ ਸੰਨ੍ਹ ਚਾ ਲਾਇਸ, ਕੀਤੇਸ ਕੰਮ ਅਵੱਲਾ ਹੂ  
 ਜਾਂ ਅੰਦਰ ਵੜ ਝਾਤੀ ਪਾਈ, ਫਿੱਠਾ ਯਾਰ ਇਕੱਲਾ ਹੂ  
 ਬਾਝੋਂ ਮਿਲਿਆ ਮੁਰਸਦ ਕਾਮਿਲ ਬਾਹੂ<sup>(ਰ)</sup>, ਹੋਂਦੀ ਨਹੀਂ ਤਸੱਲਾ ਹੂ

Ain      Ishq asaanoon lisiaan jaataa, baithaa maar pathalla Hoo  
 Wich jigar sannh cha laaeeos, 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

**L**ove thought of myself as week 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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
عشق ; ਇਸ਼ਕ ; ishq	Ardent Divine love	آسانوں لیاں جاتا ; ਅਸਾਨੂੰ ਲਿਸਿਆਂ ਜਾਤਾ ; asaanoon lisiaan jaataa	Thought of us as weak, feeble and frail
بیٹھਾਰ ਪਥਲਾ ; ਪਥੱਲਾ ; baithaa maar pathalla	Sitting cross-legged	جਿ ; ਵਿਚ ; wich	In, inside, into
ਜ਼ਿਗਾਰ ; ਜ਼ਿਗਾਰ ; jigar	Heart	سੜ੍ਹ ਚਾਲਾਈਸ ; ਸੰਨ੍ਹ ਚਾਲਾਈਸ ; sannh cha laaeeos	Opening made in the wall by thieves, ambush, burglary
کੀਤਸ ; ਕੀਤੇਸ ; keetos	Did	کਮ ਆਵਲਾ ; kam avallaa	Do something strange or awkward
ਜਾਂ ; ਜਾਂ ; jaan	When	ਅਨੁਦਰ ; ਅੰਦਰ ; andar	Esoteric being, spiritual being
ਵੱਡ ; ਵੱਡ ; varr	Entered	ਜ਼ਹਾਤੀ ਪਾਈ ; jhaatee paaee	Looked, peeped or glanced
ਡਿੱਠਾ ; ਡਿੱਠਾ ; ditthaa	Saw, seen	یار ; ਯਾਰ ; Yaar	Beloved; Allah
ਇਕਲਾ ; ਇਕਲਾ ; ikallaa	Alone	ਬਾਝੋਂ ਮਿਲਿਆ ; baajhon miliaa	Without meeting; without beholding
مرشد ; ਮੁਰਸਦ ; Murshid	Spiritual guide	کਾਮਿਲ ; kamil	Perfect and accomplished
ہونਦੀ ਨਹੀਂ ; hondi naheen	Does not (happen)	ਤਸਲਾ ; ਤਸੱਲਾ ; tasallaa	Satisfaction, contentment, assurance; consolation, solace, ease of mind

## 141. If Advice Heeded

ع

عاشق نیک صلاحیں لگدے، تاں کیوں اجڑدے گھر نوں ہو  
 بال مُوااتا بُرھوں والا، نہ لاندے جان جگر نوں ہو  
 جان جہاں سب بُھل گیونیں، پئی لوٹی ہوش صبر نوں ہو  
 میں قربان تہاں توں باہُو، جنہاں خون بخشیا دلبر نوں ہو

ਐਨ      آਸ਼ਕ ਨੇਕ ਸਲਾਹੀਂ ਲਗਦੇ, ਤਾਂ ਕਿਉਂ ਉਜਾੜਦੇ ਘਰ ਨੂੰ ਹੁ  
 ਬਾਲ ਮਵਾਤਾ ਬਿਰਹੋਂ ਵਾਲਾ, ਨਾ ਲਾਂਦੇ ਜਾਨ ਜਿਗਰ ਨੂੰ ਹੁ  
 ਜਾਨ ਜਹਾਨ ਸਬ ਭੁੱਲ ਗਇਓਂਨੇ, ਪਈ ਲੁੱਟੀ ਹੋਸ਼ ਸਬਰ ਨੂੰ ਹੁ  
 ਮੈਂ ਕੁਰਬਾਨ ਤਿਨ੍ਹਾਂ ਤੋਂ ਬਾਹੂ<sup>(۴)</sup>, ਜਿਨ੍ਹਾਂ ਖੁਨ ਬਖਸ਼ਾਅ ਦਿਲਬਰ ਨੂੰ ਹੁ

Ain      Aashiq nek salaheen lagde, taan kioon ujaarrde ghar noon Hoo  
 Baal movaataa birhoon waalaa, na laande jaan jigar noon Hoo  
 Jaan jahaan sab bhull gionen, paee lottee hosh sabar noon Hoo  
 Main qurbaan tinhaa tun Bahoo, jinhaan khoon bakhshia dilbar noon Hoo

Wise counsel unheeded, lovers' homes in shambles  
 Unmorrred 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 ; آشِق ; aashiq	Divine lovers	نیک ; نےک ; nek	Good, righteous, pious, virtuous
صلحیں لگدے ; ملائیں لگا دے ; salaheen lagde	Followed or accepted advice, opinion or counsel	تاں ; تاں ; taan	Then, because of, so, therefore
کیوں ; کیوں ; kioon	Why, What for	عاجز دے ; عجاڑدے ; ujaarrde	Ruined, destroyed, deserted, desolated
گھر ; घر ; ghar	Home, house	نون ; نون ; noon	At, to, on, for
بال ; بآل ; baal	Light up	مُوااتا ; موااتا ; movaataa	Spark, burning wood or stick, ember; igniter
برہوں والا ; بیرہوں والا ; birhoon waalaa	Of separation from beloved, of pangs of separation	نا لاندے جان جگرنوں لاندے جان جیگار نون na laande jaan jigar noon	Had not made their heart and soul suffer
جان جہاں ; جان جہاں ; jaan jahaan	Oneself and the desires of this world	سab ; سب ; sab	All
بھل گئیں ; بھل گایاں نے ; bhull gionen	Have forgotten	پائی لوٹی ; paee lottee	Robbed, plundered, stolen, looted
ہوش ; ہوس ; hosh	Consciousness, senses	صبر ; سبار ; sabar	Patience
میں ; میں ; main	I	قربان ; کورباان ; qurbaan	Sacrifice
تیناں توں ; تیناں توں ; tinhaan tun	On them, on those	جناں ; جنہاں ; jinhaan	Who
خون ; خون ; khoon	Blood	بخششیا ; بخسٹاا ; bakhshia	Pardoned, forgave
دلبر ; دلبر ; dilbar	Beloved		

## 142. Ghawth and Qutb

غنوٹ قطب سب اورے اوریرے، عاشق جان آگیرے ہو  
جس منزل تے عاشق پہنچن، اوتحے غنوٹ نہ پاون پھیرے ہو  
عاشق وِچ وصال دے رہندے، جنہاں لامکانی ڈیرے ہو  
میں قربان تنہاں توں باہُو، جنہاں ذاتوں ذات بسیرے ہو

ਗੈਨ ਗ੍ਰੌਮ ਕੁਤਬ ਸਬ ਉਰੇ ਉਰੇਰੇ, ਆਸ਼ਕ ਜਾਨ ਅਗੇਰੇ ਹੁ  
ਜਿਸ ਮੰਜ਼ਿਲ ਤੇ ਆਸ਼ਕ ਪਹੁੰਚਣ, ਉਥੇ ਗ੍ਰੌਮ ਨਾ ਪਾਵਣ ਫੇਰੇ ਹੁ  
ਆਸ਼ਕ ਵਿਚ ਵਿਸਾਲ ਦੇ ਰਹਿੰਦੇ, ਜਿਨ੍ਹਾਂ ਲਾਮਕਾਨੀ ਫੇਰੇ ਹੁ  
ਮੈਂ ਕਰਬਾਨ ਤਿਨ੍ਹਾਂ ਤੋਂ ਬਾਹੁ<sup>(ਵਹ)</sup>, ਜਿਨ੍ਹਾਂ ਜਾਤੇਂ ਜਾਤ 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 tinjaan 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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
غوث ; گھوںس ; ghaus	Ghawth, a rank in Sufi hierarchy	قطب ; کوٽب ; qutb	Qutb, a rank in Sufi hierarchy
سب ; سب ; sab	All	اورے اورے ؛ ure urere	Far behind
ااشق جان اگیرے ; آاسک جاناں ارگوڑے ; aashiq jaan agere	Divine lovers are ahead (of them)	جس ; جس ; jis	Which, that
منزل ; میں جیل ; manzil	Destination, goal	تے ; تے ; te	On
پہنچن ; پہنچن ; pahunchan	Reach, approach; arrive (at), come, make it (to)	اوھے ; اوھے ; othe	There, at that place
نا پاوان پھیرے ڈئے ; na paavan phere	Cannot reach (there)	جی ; دیچ ; wich	In, inside, into
صال ; ویسال ; wisal	Union	دے رہنے ; دے رہنے دے رہنے de raihnde	Stay, remain; engrossed
جنهان ; جنهان ; jinhaan	Who, whose	لامکانی ; لامکانی ; laamakaanee	Station of no station, beyond space and time
درے ; درے ; dere	Camp, encampment, dwelling, lodging, abode	میں ; میں ; main	I
قریبان ; کورباان ; qurbaan	Sacrifice	تینھاں توں ; تینھاں توں tinhaan tun	On them, on those
ذات بسیرے زاٹ بسیرے ; zaato Zaat basere	The essence of man annihilated in the Divine Essence to become immortal with Him		

## 143. Like Birds of Prey

ف

فنجری ویلے وقت سویلے، نت آن کرن مزدوری ہو  
 کانواں ہلاں، ہکسی گلاں، تریجھی رلی چندوری ہو  
 مارن چیخاں تے کرن مشقت، پٹ پٹ سُٹن انگوری ہو  
 ساری عمر پیشیدیاں گزری باؤہو، کدی نہ پی آ پوری ہو

ਫੇਂ  
 ਫਜ਼ਗੀ ਵੇਲੇ ਵਕਤ ਸਵੇਲੇ, ਨਿਤ ਆਣ ਕਰਨ ਮਜ਼ਦੂਰੀ ਹੁ  
 ਕਾਂਵਾਂ ਹਿੱਲਾਂ, ਹਿਕਸੇ ਗਲਾਂ, ਤਰੀਝੀ ਰਲੀ ਚੰਡੂਰੀ ਹੁ  
 ਮਾਰਨ ਚੀਖਾਂ ਤੇ ਕਰਨ ਮੁਸ਼ਕਤ, ਪੱਟ ਪੱਟ ਸੁੱਟਣ ਅੰਗੂਰੀ ਹੁ  
 ਸਾਰੀ ਉਮਰ ਪਟੋਦਿਆਂ ਗੁਜ਼ਗੀ ਬਾਹੂ<sup>(ਰਹ)</sup>, ਕਦੀ ਨਾ ਪਈ ਆ ਪੂਰੀ ਹੁ

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 suttan angooree Hoo  
 Saaree umar pitendiaan guzree Bahoo, kadee na paee 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

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. 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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
نیت آن کرن مزدوری ; آٹن کرنا مजھداری ; nit aan karan mazdooree	At the time of dawn (Fajr) salat	وقت سویلے ; waqt savele	Early in the morning
کانواں ; کانواں ; kaanvaan	Always come and do work, go for labour daily	کانواں ; کانواں ; kaanvaan	Crows
ہیکسی گالاں ; hiksee gallaan	Vultures	ہیکسی گالاں ; hiksee gallaan	Same kind of conversation or talk; same habits, same nature
رالی ; رالی ; ralee	Third	رالی ; رالی ; ralee	Joined
ماارنا چخانا ; maaran cheekhaan	A type of bird	ماارنا چخانا ; maaran cheekhaan	Scream
مشقت ; مُسँक़त ; mushaqqat	And	مشقت ; مُسِّکَت ; mushaqqat	Toil, hard work, moil, drudgery, labour; rigorous work
سُوتَن ; سُوتَن ; suttan	To pull, root out	سُوتَن ; سُوتَن ; suttan	Throw, hurtle, fling, cast
سَاری ; سَاری ; saaree	Soft and newly grown leaves or buds	سَاری ; سَاری ; saaree	All, whole, entire, complete
پَتِنْدِیاں ; pitendiaan	Life, lifetime, age	پَتِنْدِیاں ; pitendiaan	Crying; complaining
کدی نہ پئی آپوری ; kadee na paee aa pooree	Spent	کدی نہ پئی آپوری ; kadee na paee aa pooree	Heart never contented; desires unsatiated

## 144. Verbal Invocation

ق

قلب جو ہلیا تاں کی ہویا، کی ہویا ذکر زبانی ہو  
 قلبی، رُوحی، خفی، سُبھے راہ حیرانی ہو  
 شہ رگ تھیں نزدیک جلیندا، یار نہ ملیا جانی ہو  
 نام فقیر تہاندا بآھو، جیہڑے وسدے لامکانی ہو

**کاڈ** کلਬ نے ہیلیا ڈاں کی ہے ایسا، کی ہے ایسا جیکر جس بانی ہے  
 کلباہی، رُوہی، بُھی، سِرگی، سبے راہ ہیرا نی ہے  
 سُھاہ رگ سبیں نجس دیک جالنے دا، یار نا میلیا جانی ہے  
 نام ڈکری ر تینوں دا بآہو<sup>(ر)</sup>، جیہڑے وس دے لامکانی ہے

**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 tinhanda 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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
قلب جو بیا ; قلب کلہ سے ھیلیا ; qalb jo hilliaa	Heart races	تاں ; تاں ; taan	Then
کی ہویا ; کی ہے ایا ; kee hoiaa	What happened; what attained	زبانی کر زبانی ; zikr zabaanee	Invocation by moving tongue
قلبی ; کلہ بی ; qalbee	(Invocation of) inward (one of the six subtleties)	روحی ; روحی ; ruhee	(Invocation of) soul (one of the six subtleties)
خفی ; خفیہ ; khafee	(Invocation of) the hidden (one of the six subtleties)	سیری ; سیری ; sir'ree	(Invocation of) the secret (one of the six subtleties)
سچے ; سبھے ; sabhe	All, every, each	راہ ; راہ ; raah	Path
حیرانی ; حیرانی ; hairaanee	Bewilderment, astonishment; worrisome, perplexity	شہرگ ; مساح رگ ; shahrag	Throat; jugular vein
تھیں نزدیک جلیندا ; بھی نہ سدا کیک جالئے دا ; theen nazdeek jalenda	Stays or resides closer than	یار ; یار ; yaar	Beloved
نہ ; نا ; na	No, not	میلیا ; میلیا ; miliaa	Met; found
جانی ; جانی ; jaanee	Beloved, term of endearment; life, existence	نام ; نام ; naam	Name
فکیر ; فکیر ; Fakir	Fakir	تینھا اندہا ; tinhaanda	Their

ਜੀਵ ; ਜਿਹੜੇ ; jehre	Who	ਵੱਸਦੇ ; ਵੱਸਦੇ ; wasde	Reside, settle, live
لامਕਾਨੀ ; laamakaanee	Station of no station, beyond space and time		

## 145. Alif, the First and Only

ک گل قبیل کویسر کہندا، کارن در بحر دے ہو  
 شش زمین تے شش فلک، تے شش پانی تے ترددے ہو  
 چھیاں حرفاء وچ سخن اٹھاراں، دو دو معنی دھردے ہو  
 مرشد ہادی صحی کر سمجھایا باہُو، اس پہلے حرف سطر دے ہو

کاڈ کوئل کبیل کہندا، کارن در بحر دے ہو  
 سس جنمیں تے سس فلک، تے سس پانی تے ترددے ہو  
 ڈھیاں ہرڈاں ویچ سوکھن اٹھاراں، دے دے ماںی پرددے ہو  
 مورسدا ہادی سمجھایا باہُو<sup>(۱)</sup>، اس پہلے حرف سطر دے ہو

Kaaf Kul qabeel koesar kehnde, kaaran dur behar de Hoo  
 Shash zameen te shash falk, te shash paneet tarde Hoo  
 Chhiaan harfaan wich sukhan athaarah, do do maanii dharde Hoo  
 Murshid haadee sahee kar samjhaeeiaa 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* (لھو), *Hoo* (ھو), Mohammad (محمد) and *Faqr* (فقیر) [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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
کل قبیل ; کوئل کਬیل ; kul qabeel	All tribes; entire creation	کوئر ; کوئیسر ; koesar	Melodious voice
کہننے کے ; کہیں دے ; kehnde	Say	کاران ; kaaran	For the
دਰ ; dur	Pearl	بھیر ; behar	Ocean
دے ; de	Of	شش ; شش ; shash	Six
زمین ; زمین ; zameen	Earth	تے ; تے ; te	And
فلک ; فالک ; falk	Skies	پانی ; panee	Water
تارے ; تارے ; tarde	Swim	چھیاں ; چھیاں ; chhiaan	Six
حرفاں ; هرفاں ; harfaan	Words	جی ; ویچ ; wich	In, inside, into
سُخان ; سُخان ; sukhhan	Secrets	اٹھاراں ; اٹھاراں ; athaarah	Eighteen
دو معنی ; دے دے مانی ; do do maanii	Having two meanings; deep meanings	دھر ; پرداز ; dharde	Put, keep, place
مرشد ; مورساد ; Murshid	Spiritual guide	ہادی ; ہادی ; haadee	Guide, leader
سَھی کر ; سَھی کر ; sahee kar	Correctly, rightly	سمجاہیا ; سمجھاہیا ; samjhaeeiaa	Make one understand; taught
ایس ; es	This	پہلے ; پہلے ; pehle	Initial, first
حروف ; حروف ; harf	Word, alphabet	ساتر ; ساتر ; satr	A sentence, a line

## 146. Crux of Shahada

ک

کلمے دی گل تد پیو سے، جدائ کل کلمے ونج کھولی ہو  
 عاشق کلمہ اوتھے پڑھدے، جتنے نور نبی دی ہوئی ہو  
 چودہ طبق کلمے دے اندر، کیا جانے خلقت بھولی ہو  
 سانوں کلمہ پیر پڑھایا باہُو، جند جان اوسے توں گھولی ہو

**کاڈ** کلامے دی کلام تد پیو مے، جدائ کیل کلامے ونج بھولی ہو  
 آاسک کلاما ایسے پڑھو، جیسے نور نبی<sup>(ؐ)</sup> دی ہوئی ہو  
 چؤدا تباک کلامے دے اندر، کیا جانے بھلکات بھولی ہو  
 سانوں کلاما پیر پڑھایا بآہو<sup>(ؑ)</sup>، جیسے جان ایسے توں گھولی ہو

**Kaaf** Kalmey dee kal tad peeose, jadaan kil kalmey vanj kholee Hoo  
 Aashiq kalma othe parhde, jitthe nur Nabi dee holee Hoo  
 Chaudaa 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

**T**he 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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
کلمہ ; کلمے ; kalmey	Shahada; <i>Kalima at-Tayyibah</i>	یہ ; دی ; dee	Of
کل تجوہ سے ; کل تاد پیٹھی میں ; kal tad peeose	Then will know the crux and secret	جداں ; جداں ; jadaan	When
کل ; کیل ; kil	Lock and key	جخ ; ونج ; vanj	By going
کھولی ; بھولی ; kholee	Opened; revealed	ااشیق ; آشیق ; aashiq	Divine lovers
کلمہ ; کلمما ; kalma	Shahada; <i>Kalima at-Tayyibah</i>	اویحہ ؓ ; اویحہ ؓ ; othe	There, at that place
پڑھ دے ; پڑھ دے ; parhde	Read, recite	جتھے ; جتھے ; jitthe	Where
نور نبی دی ہوئی ; نور نبی دی ہوئی ; nur Nabi dee holee	The theophanies of the light of the Holy Prophet	طہراہ تباہ کر دے ; طہراہ تباہ کر دے ; 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

ਪਿਰ ; Pir	Pir, spiritual guide	ਪੜਾਇਆ ; parhaiaa	Taught, imparted the knowledge of
ਜਿੰਦ ਜਾਨ ; jind jaan	Life, soul	ਤੁਸੇ ਤੋਂ ਗੁਲੀ ; ose tun gholee	Sacrificed upon him

## 147. Shahada Grasped Soul

ک

کلے دی گل تداں پیوے، جداں کلے دل نوں پھڑیا ہو  
 بے درداں نوں خبر ناں کوئی، دردمنداں گل مڑھیا ہو  
 کفر اسلام دی گل تداں پیوے، جداں بھن جگر وچ وڑیا ہو  
 میں قربان تہاں توں باہُو، جنہاں کلمہ صحی کر پڑھیا ہو

**کاڈ** کلامے دی کل تداں پیوے، جداں کلامے دیل نੂن ڈڑھا ہو  
 بےدرداں نੂن بھر ناں کوئی، دردمنداں گل مڑھا ہو  
 کوکھر اسلام دی کلامے دی کل تداں پیوے، جداں ٹنن جیگار ویچ وڑھا ہو  
 میں کورباں تیناں توں باہُو، جنہاں کلمہ سہی کر پڑھا ہو

**Kaaf** Kalmey dee kal tadaan peeose, jadaan kalmey dil noon pharriaa Hoo  
 Bedardaan noon khabar naa koe, dardmandaan gal marhiaa Hoo  
 Kufr Islam dee kal tadaan peeose, jadaan bhann jigar wicch varriaa Hoo  
 Main qurbaan tinhhaan 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

کل ; کلمے ; kalmey

گل تداں پوے ; کل تداں  
پیٹھے ; kal tadaan  
peeose

دل ; دل ; dil

پھریا ; درخوا ;  
pharriaa

خبر ; خبر ; khabar

دردمنداں ;  
داردمانداں ;  
dardmandaan

کفر ; کوہر ; kufra

تداں ; تداں ; tadaan

بھن ; بھن ; bhann

وچ ; ویچ ; wich

### English

Shahada; *Kalima  
at-Tayyibah*

Then will know the  
crux, secret or will  
comprehend

Inward

Take, catch, hold,  
grip, grasp, clasp,  
seize

Information,  
awareness,  
knowhow

Pain-stricken;  
Passionate Divine  
lovers

Paganism, disbelief

Of

Then, at that time,  
in that case

Break, smash,  
shatter

In, inside, into

### Shahmukhi, Gurmukhi & Transliteration

ی ; دی ; dee

جداں ; جداں ; jadaan

نوں ; نوں ; noon

بے درداں ;  
bedardaan

ناؤں کوئی ;  
naa kooee

گل مارھیا ;  
gal marhiaa

اسلام ;  
Islam

کل ; کل ; kal

پیٹھے ; پیٹھے ;  
peeose

جگر ; جگر ; jigar

واریا ; واریا ; varriaa

### English

Of

When

At, to, on, for

Seekers of world  
and hereafter;  
Those not pain-  
stricken by Divine  
love

Not any

To wear (shahada)  
around neck (like a  
talisman or amulet);  
it means its reality  
is revealed

Islam

Reality

Understand

Heart; inward

Entered

میں ; مੈں ; main	I	قربان ; کُرباءَن ; qurbaan	Sacrifice
تیناں توں ; تیناں توں ; tinhaan tun	On them, on those	جہاں ; جِنْهَاں ; jinhaan	Who
کلم ; کلما ; kalma	Shahada; <i>Kalima at-Tayyibah</i>	سچی کرپھیا ; سہی کر پھیلیا ; sahee kar parhiaa	Correctly recited or invoked it

## 148. Spiritual Master Taught Shahada

کلمے دی گل تداں پیوے، جدائ مرشد کلمہ دسیا ہو  
 ساری عمر وچ کفر دے جائی، بن مرشد دے دسیا ہو  
 شاہ علی شیر بہادر واںگن، کلمے وڈھ کفر نوں سٹیا ہو  
 دل صافی تاں ہووے بآھو، جان کلمہ لُوں لُوں رسیا ہو

**کاڈ** کلامے دی کلام تداں پیویں، جدائ مورساد کلاما دسیا ہو  
 ساری عمر ویچ کوڑر دے جاںلی، بین مورساد دے دسیا ہو  
 سٹاہ اعلیٰ<sup>(ر)</sup> سٹر بھاڈر وانگان، کلامے وڈھ کوڑر نُں سوتیا ہو  
 دل ساڈی تاں ہووے بآھو<sup>(ر)</sup>، جان کلاما لُوں لُوں رسمیا ہو

**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 suttiaa 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

I 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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
کلمہ ; کلمے ; kalmey	Shahada; <i>Kalima at-Tayyibah</i>	ਦੀ ; dee	Of
گل تداں پوے ; کل تداں پیਓسے ; kal tadaan peeose	Then will know the crux, secret or will comprehend	جداں ; jadaan	When
مرشد ; مورساد ; Murshid	Spiritual guide	کلمہ ; kalma	Shahada; <i>Kalima at-Tayyibah</i>
دسیا ; دسیا ; dassiaa	Told; revealed; taught	ساری ; saaree	All, whole, entire, complete
عمر ; عمر ; umar	Life, lifetime, age	وچ کفر دے ; wich kufr de	In paganism, in disbelief
جائی ; جائی ; jaalee	Spent	بین ; bin	Without, except, save, but, sans
شاہ علیؒ ; ساہ علیؒ(رض) ; Shah Ali	Ali ibn Abi Talib	شیر بہادر وانگن ; ਬਹਾਦਰ ਵਾਂਗਣ ; sher bahadur vaangan	Title of Ali ibn Abi Talib is Asadullah ( <i>Lion of Allah</i> ). It means like him, with valour
وڈھ ; وڈھ ; vaddh	Cut	noon ; نوں	At, to, on, for
سٹیا ; سٹیا ; suttiaa	Threw away	دیل ; dil	Heart, inward
صافی ; صافی ; saafee	Pure, purified	تاں ہو وے ; taan hove	Then becomes
ਜاں ; جاں ; jaan	When	لُون لُون ; loon loon	Small body hair; here it means every hair on the body or every cell of the body
راسیا ; راسیا ; rasiaa	To penetrate; assimilate		

## 149. Shahada Transpires into Saints

ک کلے لکھ کروڑاں تارے، ولی کیتے سے راہیں ہو  
 ک کلے نال بجھائے دوزخ، جتھے اگ بلے آزگاہیں ہو  
 ک کلے نال بہشteen جاناں، جتھے نعمت سخ صباھیں ہو  
 ک کلے جیہی کوئی نعمت ناہیں بآہُو، اندر دوہیں سرائیں ہو

کاڈ کلامے لੱਖ کرੋੜਾਂ ਤਾਰੇ, ਵਲੀ ਕੀਤੇ ਸੈ ਰਾਹੀਂ ਹੁ  
 کلامੇ ਨਾਲ ਬੁਝਾਏ ਦੋਜਖ, ਜਿੱਥੇ ਅੱਗ ਬਲੇ ਅਜ਼ਗਾਹੀਂ ਹੁ  
 ਕਲਮੇ ਨਾਲ ਬਹਿਸ਼ਤੀਂ ਜਾਣਾਂ, ਜਿੱਥੇ ਨਿਹਮਤ ਸੰਜ ਸਬਾਹੀਂ ਹੁ  
 ਕਲਮੇ ਜੇਹੀ ਕੋਈ ਨਿਹਮਤ ਨਾਹੀਂ ਬਾਹੂ<sup>(ر)</sup>, ਅੰਦਰ ਦੇਹੀਂ ਸਰਾਈਂ ਹੁ

Kaaf Kalmey lakh karoraan taare, Wali keete sey raaheen Hoo  
 Kalmey naal bujhaae dozakh, jitthe agg bale azgaheen Hoo  
 Kalmey naal bahishteen janaa, jitthe naimat sanj sabaheen Hoo  
 Kalmey jehee koe naimat naaheen Bahoo, andar doheen saraaeen 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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
ਕਲਮੇ ; kalmey	Shahada; <i>Kalima at-Tayyibah</i>	ਲੱਖ ; lakh	Lakh; numerous
کروراں ; karoraan	Crores, millions; numerous	تاارے ; taare	Take someone to destination; make one reach the shore; be successful
والی ; Wali	Saint, friend of Allah	کیتے ; keete	Became, made
سے ; sey	Hundred; numerous	راہیں ; raaheen	Travellers, wayfarers
ناال ; naal	With, along with, together with	بujhae ; bujhaae	Extinguishes
درخ ; dozakh	Hell	جਿਥੇ ; jitthe	Where
اگ بله ; agg bale	Fire is burning	آزگاہیں ; azgaahen	Many, a lot, intense
بہشیں جانا ; bahishteen janaa	Will go to heaven	نیamat ; naimat	Blessing
санج ; sanj	Evening; sunset	صباہیں ; sabaahen	Morning; daily
ਜیہی ; jehee	Like, alike, similar to	کوئی ; koee	Any
ناہیں ; naaheen	No, not	اندر ; andar	Esoteric being, spiritual being
سرائیں ; doheen saraaeen	Both the worlds		

## 150. Blessings of Shahada

ک کلے نال میں ناتی دھوتی، کلے نال ویاہی ہو  
 کلے میرا پڑھیا جنازہ، کلے گور سہائی ہو  
 کلے نال بہشteen جانا، کلمہ کرے صفائی ہو  
 مُرُنْ محال تہناں نوں باھُوُّ، جنہاں صاحب آپ بلائی ہو

**کاڈ** کلمے نال مैं نुअ़تी पेती, कلمे نाल विआही हु  
 کلمे मेरा पड़िआ जनाज़ा, कलमे गोर सुहाई हु  
 कलमे नाल बहिस्तरीं जाणां, कलमा करे सफ़ाई हु  
 मुज्जन मुहाल तिनुं ठुं बाहु<sup>(ر)</sup>, जिनुं साहिब आप बुलाई हु

**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 tinjaan noon Bahoo, jinhan 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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
کلمہ ; کالمے ; kalmey	Shahada; <i>Kalima at-Tayyibah</i>	نال ; naal	With, along with, together with
میں ; میں ; main	I	نااتی دھوتی ; naatee dhotee	Bathed and washed
ویاہی ; ویاہی ; viaahhee	Married	میرا ; mera	My, mine
پڑھیا ; پڑھیا ; parhiaa	Read, recited	جنازہ ; جنازاً ; janaazaa	Funeral rites
گور ; گور ; gor	Grave	سہائی ; سہائی ; suhaaee	Adorned
بہشیں جاناں ; بہیسٹریں جاناں ; bahishteen janaa	Go to heaven	کلمہ ; کلمہ ; kalma	Shahada; <i>Kalima at-Tayyibah</i>
کرے صفائی ; کرے صفائی ; kare safaaee	To clean, to purify; purification of the self	مُرّن ; مُرّن ; murran	To return, to come or to go back; to stop doing something, desist, refrain
محال ; محال ; muhaal	Difficult, hard; impossible	تیناں نوں ; تیناں نوں ; tinhaan noon	For them or those
جنہاں ; جنہاں ; jinhaan	Who, whom	صاحب ; صاحب ; Sahib	Allah, Master
آپ ; آپ ; aap	Himself	بلائی ; بولائی ; bulaaee	Called, beckoned, summoned

## 151. Be and It Becomes

ک

کُنْ فَيَكُونْ جَدُونْ فَرْمَايَا، أَسَانْ وِي كُولْ هَاسْ هُو  
 کے ذات رب دی آہی، ہکے جگ وچ ڈھنڈیا سے هُو  
 کے لامکان مکان اساادا، ہکے آن بُتاں وچ پھا سے هُو  
 نفس پلیت پلیتی کیتی باهُو، کوئی اصل پلیت تاں نا سے هُو

**کاڑ**      کُنْ فَيَكُونْ جَدُونْ فَرْمَايَا، امساں دی کولے ہاسے ہو  
 ہیکے جاڑ رঁਬ دی آہی، ہیکے جগ ویচ ڈھنڈیا سے ہو  
 ہیکے لامکان مکان اساادا، ہیکے آن بُتاں ویচ ہاسے ہو  
 نہسم پلیت پلیتی کیتی باهُو<sup>(ر)</sup>، کوئی اصل پلیت تاں نا سے ہو

**Kaaf**      Kun Fayakun jaddoon farmaaiaa, 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, koei 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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
کُنْ فَيَكُونُ ; کُنْ حَايَا کُنْ ; Kun Fayakun	A Quranic term, “Be! And it becomes.”	جَدُونْ ; جَدُونْ ; jaddoon	When
فَرْمَايَا ; حَرَمَاءِيَا ; farmaaiaa	Said, commanded	آسَانْ وَيْ كُلَّهَاسَ ; آسَانْ وَيْ كُلَّهَاسَ ; asaan vee kole haase	We were also there; we were close
ھِکَ ; ہِکَ ; hikke	One, once	ذَات رَبْ دِي ; ذَات رَبْ دِي ; Zaat Rabb dee	Divine Essence, Essence of Allah
آهِي ; آهِي ; aahee	Close; was; cherished	جَگَ ; جَگَ ; jag	World
وِچ ; وِچ ; wich	In, inside, into	ڈُھنْدِيَايَهَ ; ڈُھنْدِيَايَهَ ; dhundiaase	Searching, looking for
لاامکان ; لَامْكَانْ ; laamakaan	Station of no station, beyond time and space	مَكَانْ ; مَكَانْ ; makaan	Abode, dwelling
اَسَادَهَا ; اَسَادَهَا ; asaadaa	Our, ours	آنَ ; آنَ ; aan	Come
بُتَّانْ ; بُتَّانْ ; buttan	Idol; the human physical body	فَھَاسَ ; فَھَاسَ ; phaase	Trapped, entangled
نَفْسٌ پَلِيَتْ ; نَفْسٌ پَلِيَتْ ; nafs paleet	Filthy self; inciting self	پَلِيَتْ كَيْتَيْ ; پَلِيَتْ كَيْتَيْ ; paleetee keetee	Made (us) impure
کُوئی ; کُوئی ; kooee	None, nobody, not any	اَصَلَ ; اَصَلَ ; asal	Originally
تاَنَسَ ; تَانَسَ ; 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 ہے زات ربے / ہے زات ربے / 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, ﷺ/Rabb be called as رَبّ/Rabbe or رَبّا/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 ہویا جے بُت اوڈھر ہویا، دل ہرگز دور نہ تھیوے ہو  
 سے کوہاں تے میرا مرشد وسدا، مینوں وچ حضور دیسیوے ہو  
 جیندے اندر عشق دی رتی، اوہ بن شرابوں کھیوے ہو  
 نام فقیر تھاں دا بآھو، قبر جنہاں دی جیوے ہو

**کاڈ** کی ہوئیਆ جے بੁੱਤ ਉਚਰ ਹੋਇਆ, ਦਿਲ ਹਰਗਿਜ਼ ਦੂਰ ਨਾ ਥੀਵੇ ਹੂ  
 ਸੈ ਕੋਹਾਂ ਤੇ ਮੇਰਾ ਮੁਰਸ਼ਦ ਵੱਸਦਾ, ਮੈਨੂੰ ਵਿਚ ਹਜ਼ੂਰ ਦਿਸੀਵੇ ਹੂ  
 ਜੈਂਦੇ ਅੰਦਰ ਇਸ਼ਕ ਦੀ ਰੱਤੀ, ਉਹ ਬਿਨ ਸ਼ਰਾਬੋਂ ਖੀਵੇ ਹੂ  
 ਨਾਮ ਫ਼ਕੀਰ ਤਿਨ੍ਹਾਂ ਦਾ ਬਾਹੂ<sup>(ਰਹ)</sup>, ਕਬਰ ਜਿਨ੍ਹਾਂ ਦੀ ਜੀਵੇ ਹੂ

**Kaaf** Kee hoiaa je bott oudhar hoiaa, dil hargiz dur na theeve Hoo  
 Sey kohaan te mera Murshid wasdaa, mainu wich huzoor diseeye 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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
ਕੀਹਿਆ ; ਕੀ ਹੋਇਆ ; kee hoiaa	What happened	ਜੇ ; ਜੇ ; je	If, in case, provided
ਬੁਤ ; ਬੁਤ ; bott	Idol; the physical body	ਉਦਹਰ ; ਉਦਹਰ ; oudhar	Far away; hidden, concealed
ਦਿਲ ; dil	Heart; Inward	ਹਰਗਿਜ਼ ; hargiz	Absolutely, ever
ਦੂਰ ; ਦੂਰ ; dur	Far, away, far off, distant, remote; distance, estranged	ਨਾ ਥੀਵੇ ; na theeve	Is not
ਕੋਹਾਂ ਤੇ ; ਸੈ ਕੋਹਾਂ ਤੇ ; sey kohaan te	Many miles away	ਮੇਰਾ ; mera	My, mine
ਮੁਰਸਦ ; ਮੁਰਸਦ ; Murshid	Spiritual guide	ਵੱਸਦਾ ; wasdaa	Settle, reside, inhabit, live
ਮੈਨੂ ; mainu	I, me, to me	ਵਿਚ ; wich	Within, spiritual being, esoteric being
حضر ; ਹਜ਼ਰ ; huzoor	Presence	ਦਿਸੀਵੇ ; diseeve	Is seen, observed or beheld
ਜੈਂਦੇ ; ਜੈਂਦੇ ; jeinde	Whose	ਅੰਦਰ ; andar	Within, esoteric being, spiritual being
ਇਸ਼ਕ ; ishq	Ardent Divine love	ਦੀ ; dee	Of
ਰੱਤੀ ; ratti	A little	ਓਹ ; ooh	Those, they, he
ਬਿਨ ; bin	Without	ਸ਼ਰਾਬੋਂ ; ਸ਼ਰਾਬੋਂ ; sharaabon	Wine
ਖੀਵੇ ; kheeve	Extremely happy; intoxicated	ਨਾਮ ; naam	Name

فکر ; فکیر ; Fakir	Fakir	تھاں دا ; تھاں دا ; tinhaan da	Their
قبر ; کਬر ; qabar	Grave, tomb	جہاں ; جہاں ; jinhaan	Whose
دی ; dee	Of	جیو ; جیو ; jeeve	Live

## 153. Sigh in Pain

ک

کوک دلا متاں رب سے چا، دردمنداں دیاں آہیں ھو  
 سینہ میرا دردیں بھریا، اندر بھرکن بھاہیں ھو  
 تیلاں باجھ نہ بلن مشالاں، درداں باجھ نہ آہیں ھو  
 آتش نال یارانہ لا کے بآھو، پھر اوہ سُڑن کہ ناہیں ھو

**کاڈ** کوک دیلًا مਤਾਂ 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>(ਰਹ)</sup>, ਫਿਰ ਉਹ ਸੜਨ ਕਿ ਨਾਹੀਂ ਹੂ

**Kaaf** Kook dilaa mattaan Rabb sune cha, dardmadaan 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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
ਕੁਕ ; ਕੁਕ ; kook	Call, plea	ਦਿਲਾ ; dilaa	O heart or inward
ਮਤਾਂ ; ਮਤਾਂ ; mattaan	In case, just in case, lest	ਰੱਬ ; Rabb	God, Lord
ਸੁਣੋ ਚਾ ; sunੇ ਚਾ ; sunੇ ਚਾ ; sunੇ ਚਾ ; sunੇ ਚਾ	Hear, listen	ਦਰਦਮੰਦਾਂ ; dardmandaan	Pain-stricken; Passionate Divine lovers
ਦੀਆਂ ; ਦੀਆਂ ; diyaan	Of	ਆਹੀਂ ; aaheen	Sighs
ਸੀਨਾ ; ਸੀਨਾ ; seenaa	Chest	ਮੇਰਾ ; mera	My, mine
ਦਰਦੀਂ ; ਦਰਦੀਂ ; dardeen	Pain, afflictions, sufferings	ਬਹਿਆ ; bhariaa	Filled, full
ਅੰਦਰ ; ਅੰਦਰ ; andar	Esoteric being, spiritual being	ਭੜਕਣ ; bharrkan	Blazing, flaring
ਭਾਹੀਂ ; ਭਾਹੀਂ ; bhaaheen	Fire	ਤੇਲਾਂ ; telaan	Oil, fuel
ਬਾਝ ; ਬਾਝ ; baajh	Without, besides	ਨਾ ; na	No, not
ਬਲਣ ; ਬਲਣ ; balan	Light up	ਮਸ਼ਾਲਾਂ ; mashaalaan	Flame, torch, lamp
ਦਰਦਾਂ ; ਦਰਦਾਂ ; dardaan	Pain, sufferings, pathos	ਆਤਿਸ਼ ; aatish	Fire
ਨਾਲ ; ਨਾਲ ; naal	With, along with, together with	ਧਰਾਨਾ ਲਾ ਕੇ ; yaraana laa ke	By making it a friend
ਫਿਰ ; ਫਿਰ ; phir	Again; then	ਉਹ ; ooh	Those, they, he
ਸੜਨ ; ਸੜਨ ; sarran	Burn	ਕਿ ; keh	Or
ਨਾਹੀਂ ; ਨਾਹੀਂ ; naaheen	No, not		

## 154. Like a Launderer

ک

کامل مرشد ایسا ہوے، جیہڑا دھوبی وانگوں چھٹے ہو  
 نال نگاہ دے پاک کریندا، وچ سجھی صبون نہ گھتے ہو  
 میلیاں نوں کر دیندا چٹا، وچ ذرہ میل نہ رکھے ہو  
 ایسا مرشد ہوے بامھو، جیہڑا لُوں لُوں دے وچ وَسَّے ہو

**کاڈ** کامیل مُرਸّد ائمہا ہوے، جیہڑا یہبی وانگوں ڈھٹے ہو  
 نال نگاہ دے پاک کرئندما، ویچ سنجی سبون نہ گھتے ہو  
 میلیاں نوں کر دیندا چٹا، ویچ ذرہ میل نہ رکھے ہو  
 ائمہا مُرسّد ہوے بامھو، جیہڑا لُوں لُوں دے ویچ وَسَّے ہو

**Kaaf** Kamil Murshid aisaa hove, jehraa dhobee vaangoon chhatte Hoo  
 Naal nigah de paak karendaa, wich sajje saabon na ghatte Hoo  
 Mailiaan noon kar dendaraa 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

**T**he 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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
کامل مرشد ; کامیل مُرشد ; kamil Murshid	Perfect spiritual guide	ایسا ہو وے ; aisaa hove	Be like
جہراا ; جہڑا ; jehraa	Who	ڈوبی ; دھوبی ; dhobee	Washerman, launderer, laundryman
وانگون ; vaangoon	Like	چھٹے ; ڈھٹے ; chhatte	Throw with force
ناال ; naal	With, along with, together with	نیگاہ ; nigah	Glance, sight
دے ; de	Of	پاک کرندہا ; paak karendaa	Purifies, sanctifies
دیچ ; دیس ; wich	In, inside, into	سنجی ; sajjee	A plant which is used to clean clothes
صبوون ; saabon	Soap	نہ ; na	No, not
غھٹے ; ghatte	Put in, add	میلیاں نوں ; mailiaan noon	Stained, dirty; unpurified; wrongdoers, sinners
کر دیندا ; kar dendaa	Makes	چٹتا ; chittaa	White, clear, bright; pure
زارا ; zarra	A tiny bit, a small quantity	میل ; mail	Stain, dirt; impurity; sin
رکھے ; rakhe	Keep	لوں لوں ; loon loon	Small body hair; here it means every hair on the body, every cell of the body
وسمے ; vasse	Resides, dwells		

## 155. Lord take us Ashore

ک کر عبادت پچھوتا سیں، تینڈی عمر چار دھاڑے ہو  
 تھی سوداگر کر لے سودا، جاں جاں ہٹ ناں تارے ہو  
 مت جانی دل ذوق منے، موت مریندی دھاڑے ہو  
 چوراں سادھاں رل پور بھریا باؤھو، رب سلامت چاڑے ہو

**کاڈ** کر ابھاڈت پਛੇਤਾਸੇਂ, ਤੇਂਡੀ ਉਮਰ ਚਾਰ ਦਿਹਾੜੇ ਹੁ  
 ਥੀ ਸੌਦਾਗਰ ਕਰ ਲੈ ਸੌਦਾ, ਜਾਂ ਜਾਂ ਹੱਟ ਨਾਂ ਤਾੜੇ ਹੁ  
 ਮਤ ਜਾਨੀ ਦਿਲ ਜੱਕ ਮੰਨੇ, ਮੌਤ ਮਰੇਂਦੀ ਧਾੜੇ ਹੁ  
 ਚੇਰਾਂ ਸਾਧਾਂ ਰਲ ਪੂਰ ਭਰਿਆ ਬਾਹੂ<sup>(ر)</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>
کر عبادت ; کر ابادت ; kar ibaadat	Worship	پچھوتا سیں ; پਛੇਤਾਸੇਂ ; pachhotaasen	Repentance, regret, remorse
تینڈی ; تینڈی ; taindee	Your	عمر ; عمر ; umar	Life, lifetime, age
چار دہارے ; چار دਿਹਾੜੇ ; chaar dihaarre	Four days; a short time	تھی سوداگਰ ; thee saudaagar	Like a merchant or a trader
کر لے ; kar le	Do	سُدا ; سੌਦਾ ; saudaa	Bargain, deal; negotiation
جاں جاں ; جاں جاں ; jaan jaan	Until then	ہٹ ; ہੱਟ ; hat	Shop
ناؤں ; ناؤں ; naa taarre	Does not close	مت ; مਤ ; mat	May be
جانی ; جانی ; Jaanee	Term of endearment, Beloved	دil ; دਿਲ ; dil	Inward
ذوق ; ذوق ; zauq	Taste, enjoyment; happiness, pleasure	منے ; مਨੋ ; manne	Please with, agree to
موت مریندی دھارے ; مੌਤ ਮਰੇਂਦੀ ਧਾਰੇ ; maut marendee dhaarre	Death will come like a thief	چੜਾਂ ; ਚੜਾਂ ; choraan	Thieves; by thieves it means the self and Satan; negative thinking; evil, vice
سادھਾਂ ; سادھਾਂ ; saadhaan	Virtuous	رل ; ਰਲ ; ral	Both, together
پੂਰ ਭਰਿਆ ; pur bhariaa	Boat loaded	رب ; رਬ ; Rabb	God, Lord
سلامت ; سلامت ; salaamat	Safe	چਾਰੇ ; ਚਾਰੇ ; chaarre	Make (one) reach the shore

## 156. My Spiritual Guide

گ

گند ظلمات آندھیر غباراں، راہ نیں خوف خطر دے ہو  
 مکھ آب حیات منور چشمے، اوتے سائے زلف عنبر دے ہو  
 مکھ محبوب دا خانہ کعبہ، جتھے عاشق سجدہ کردا ہو  
 دو زلفاں وچ نین مصلے، جتھے چاروں مذہب ملدا ہو  
 مثل سکندر ڈھونڈن عاشق، اک پلک آرام نہ کردا ہو  
 خضر نصیب جنہیاں دے بآہو، اوہ گھٹ اوتھے جا بھردے ہو

گاڑ      گند جو لامات اُپر رُبا راں، راہ نئے بُھنڈ بُتار دے ہو  
 مُخ آب-اے هجات مُنڈو ر صسماں، ٹوٹے ساۓ جو لڈ اُبھر دے ہو  
 مُخ مہیبُس دا بھانا کا ابسا، جیسے ااسک سزا کردا ہو  
 دے جو لڈاں ویچ نئن موسالے، جیسے چاروں مسُب میل دے ہو  
 میسال سیکندر ڈھونڈن ااسک، ایک پلک اگرماں نا کردا ہو  
 خیز نصیب جنہیاں دے بآہو<sup>(ر)</sup>، ٹوٹے چوتھے جا بھردا ہو

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;

مخطوٰء مارا کر بیعت دست

Meaning: I have taken oath of allegiance at the sacred hands of the Holy Prophet. (**Risala Roohi Sharif**)

## GLOSSARY

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
گند ; ਗੰਦ ; gannd	Filth; here it means world	ظلمات ; zulmaat	Ignorance, oppression; opposite of Divine light
اندر ; اپر ; andher	Darkness	غباراں ; ghubaaraan	Dust-storm; figuratively, afflictions, perplexities, wariness
راہ ; raah	Path, way	نین ; nain	Are
خوف ; خوند ; khauf	Fear, terror, fright, dread	خطر ; khatar	Danger
ਦੇ ; de	Of	مੁਖ ; mukh	Face, countenance

آبِ حیات ; آب-ے ہے جا ات ; aab-e-hayaat	Elixir, water of immortality	نور ; مُنَّوْر ; munavvar	Illuminated, bright, lighted, radiant, splendid, enlightened, lit up, luminous, lustrous
چشمے ; چشمے ; chashme	Fountains, springs		
عَلَى ; عُتَّى ; utte	Above, up	سَايِءٌ ; سَايِءٌ ; saaye	Shadow
زلف عنبر ; جُلُّوں اُبَر ; zulf ambar	Tress with the fragrance of ambergris	محبٌّ ; مَحِبُّ ; mahboob	Beloved; spiritual guide
دਾ ; دਾ ; da	Of	خانہ کعبہ ; خانہ کا عبَّا ; Khaana Kaaba	Holy Kaaba
جتھے ; جتھے ; jitthe	Where	عاشق ; آشِق ; aashiq	Divine lovers
ساجدا ; ساجدا ; sajdaah	Prostrate	کرے ; کردا ; karde	To do
” ; ” ; do	Two	زلفاں ; جُلُّوں ; zulfaan	Tresses
وچ ; ویچ ; wich	In between, in	نینیں ; نئیں ; nain	Eyes
مصلی ; مساللہ ; musalle	Prayer mat		The four schools of jurisprudence or fiqh; Hanafi, Maliki, Shafi'i and Hanbali
میلدا ; میلدا ; milde	Meet; unite	چاروں مذہب ; chaaroon mazhab	
مشہد سندر ; میسال میکنڈر ; misal Sikandar	Like King Alexander	دھونڈنے ; ڈھونڈنے ; dhoondan	Find, search
اک پلک ; ایک پلک ; ek palk	A moment, an instant	آرام نہ کردا ; کردا ; aaraam na karde	Do not take rest
خیز ; خیز ; Khizr	Khidr	نصیب ; نصیب ; naseeb	Luck, fate, destiny

جناں ; جنہاں ;	jinhaan	Who	،؛ اوہ ; ooh	Those, they, he
گھٹ ; ڈھٹ ;	ghutt	Sip, gulp, draught	اوٹے جا بھر دے بردا ؛ othe jaa bharde	Drink from there

## 157. Multiplicity

گ

جھے سائے رب صاحب والے، کجھ نہیں خبر اصل دی ہو  
 گندم دانا اسائ بہتا چگیا، ہن گل پئی ڈور ازل دی ہو  
 پھاہی دے وچ میں پئی ترظفان، بُلبُل باغِ مثل دی ہو  
 غیر دلے تھیں سٹے باؤ، تاں رکھئے امیدِ فضل دی ہو

گاہ

گاہے مَاۓ رَبْ صَاحِبَ وَالِّيْ، كُجَّهْ نَهِيْنْ خَبَارَ اَصْلَ دَيْ هُو  
 گَنْدَمْ دَانَا اَسَاـنْ بُـهـتـا چـگـيـاـ، هـنـ گـلـ پـئـيـ ڈـورـ اـزـلـ دـيـ هـو  
 فـھـاـھـيـ دـےـ وـچـ مـيـںـ پـئـيـ تـرـظـفـاـنـ، بـُـلـبـُـلـ باـغـ مـشـ دـيـ هـو  
 غـيـرـ دـلـےـ تـھـيـںـ سـٹـےـ بـاؤـ، تـاـنـ رـكـھـيـےـ اـمـيدـ فـضـلـ دـيـ هـو

Gaaf

Gujjhe saaye Rabb Sahib waale, kujh naheen khabar asal dee Hoo  
 Gandam dana asaan buhtaa chugiaa, hun gal paee dor azal dee Hoo  
 Phaahee de wich main paee 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

ਗੁਜ਼ ਸਾਏ ;  
gujjhe saaye

ਕੁਝ ਨਹੀਂ ;  
kujh naheen

اصل ; اصل ; asal

گندم دانا ;  
gandum dana

ਬਹੁਤਾ ; buhtaa

ਹੁਣ ; hun

ਡੋਰ ; dor

ਫਾਹੀ ; ਫਾਹੀ ; phaahee

ਦੇ ਵਿਚ ; de  
wich

ਪੈਟੀ ਤੜਫਾਂ ;  
paee tarrfaan

ਬਾਗ ; baagh

ਗੈਰ ; gair

ਥੀਂ ; theen

### English

Hidden, veiled or  
concealed (is the  
Divine light)

Not any

Real, original, true

Wheat grain

Very, too much

Now

Cord, string

Noose, snare, trap

In

Tossing or shaking  
in pain; yearning

Garden

Stranger; other than  
God

From

### Shahmukhi, Gurmukhi & Transliteration

رب صاحب والے ; رہب  
سماہیب وآلے ; Rabb  
Sahib waale

خبر ; خبر ; khabar

دی ; دی ; dee

اسا ; اساان ; asaan

چੁਗੀ ; ਚੁਗਿਆ ; chugiaa  
گل پੀ ; ਗਲ ਪਈ ; gal  
paee

ازل ; ازل ; azal

میں ; میں ; main

بلبل ; بولبول ; bulbul

مش ; میسال ; misal

ਦਿਲੇ ; dile

سੁਟੀਏ ; sutteye

### English

Of God, Lord or  
Master

Information,  
awareness

Of

We

Picked; ate

Around the neck

Primordial; pre-  
existence; before  
the beginning of  
universe

I, me

Nightingale

Example, like

Inward

Throw away

تاں ; تاں ; taan

Then, that is why,  
because of, so,  
therefore

رکھیے امید ;  
rakheeye omeed

Hope for, expect or  
wish for

فضل ; فضل ; fazal

Grace, beneficence,  
blessing

## 158. Pangs of Love

گ

گودڑیاں وچ جال چنہاں دی، اوہ راتیں جاگن آدھیاں ہو  
 سک ماہی دی ملکن نہ دیندی، لوک آنھے دیندے بدیاں ہو  
 اندر میرا حق تپایا، اساں کھلیاں راتیں کڈھیاں ہو  
 تن تھیں ماں جدا ہویا بامھو، سوکھ جھلارے ہڈیاں ہو

گاڈ      گوڈڑیਆں ਵਿਚ ਜਾਲ ਜਿਨ੍ਹਾਂ ਦੀ, ਉਹ ਰਾਤੀਂ ਜਾਗਣ ਅੱਧੀਆਂ ਹੁ  
 ਸਿਕ ਮਾਹੀ ਦੀ ਟਿਕਣ ਨਾ ਦੇਂਦੀ, ਲੋਕ ਅੰਨ੍ਹੇ ਦੇਂਦੇ ਬਦੀਆਂ ਹੁ  
 ਅੰਦਰ ਮੇਰਾ ਹੱਕ ਤਪਾਇਆ, ਅਸਾਂ ਖਲਿਆਂ ਰਾਤੀਂ ਕੱਢੀਆਂ ਹੁ  
 ਤਨ ਥੀਂ ਮਾਸ ਜੁਦਾ ਹੋਇਆ ਬਾਹੂ<sup>(ਰਹ)</sup>, ਸੇਖ ਝੁਲਾਰੇ ਹੱਡੀਆਂ ਹੁ

Gaaf      Godareeaan wich jaal jinhaan dee, ooh raateen jaagan addheeaan Hoo  
 Sik maahee dee tikan na dende, lok anhe dainde badeeaan Hoo  
 Andar mera Haqq tapaaiaa, asaan khaleeaan raateen kaddhiaan Hoo  
 Tann theen maas juda hoiaa Bahoo, sookh jhulaare haddeeaan 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

**L**overs 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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
گوڈریاں وچ ; گوڈریاں وچ ਵਿਚ ; godareeaan wich	In the clothes worn by Dervishes	ਜਾਲ ; jaal	Living
ਜਿਨ੍ਹਾਂ ਦੀ ; ਜਿਨ੍ਹਾਂ ਦੀ ; jinhaan dee	Whose	ਓਹ ; ooh	Those, they, he
راਤੀਂ ਜਾਗਣ ਅੱਧੀਆਂ ; raateen jaagan addheeaan	Keep awake half the night; keep awake most of the night	ਸਿਕ ; sik	Pang of love
ਮਾਹੀ ; maahee	Beloved	ਟਿਕਣ ; tikan	Take rest
ਨਾ ਦੇਂਦੀ ; na dendee	Does not let	ਲੋਕ ; lok	People, folk, public, society, masses
ਅਨ੍ਹੇ ; anhe	Blind (of spiritual insight)	ਦੰਦੇ ਬਦੀਆਂ ; dainde badeeaan	Reproach, taunt, tease
ਅੰਦਰ ਮੇਰਾ ; andar mera	Within my esoteric being or spiritual being	ਹੁਕੂਮ ; Haqq	Allah, Truth
ਤਪਾਇਆ ; tapaaiaa	Gave warmth or heat, enflamed; made restless	ਅਸਾਂ ; asaan	We
کھਲੀਆਂ ਰਾਤੀਂ ਕੱਢੀਆਂ ; khaleeaan raateen kaddhiaan	Spent the night while standing	ਤੰਨ ; tann	Body
ਮਾਸ ; maas	Skin, flesh	ਥੋੜੀ ; theen	From
		ਜੁਦਾ ਹੋਇਆ ; juda hoiaa	Separated

سوکھ ; سے سخ ; sookh	Thinness; weakness	جھلارے ; جھلائے ; jhulaare	Swing
ہڈیاں ; ہڈیاں ; haddeeaan	Bones		

## 159. Beloved not Beheld

گ

گیا ایمان عشقے دے پاروں، ہو کر کافر رہیے ھو  
 گھٹ زنار کفر دا گل وچ، بُت خانے وچ بیئے ھو  
 جس جا جانی نظر نہ آوے، اوتحے سجدا مول نہ دیئے ھو  
 جاں جاں جانی نظر نہ آوے، باھوں کلمہ مول نہ کہیے ھو

ਗਾਫ ਗਿਆ ਈਮਾਨ ਇਸ਼ਕੇ ਦੇ ਪਾਰੋਂ, ਹੋ ਕਰ ਕਾਫਰ ਰਹੀਏ ਹੁ  
 ਘੱਤ ਜੁਨਾਰ ਕੁਫਰ ਦਾ ਗਲ ਵਿਚ, ਬੁੱਤਖਾਨੇ ਵਿਚ ਬਹੀਏ ਹੁ  
 ਜਿਸ ਜਾ ਜਾਨੀ ਨਜ਼ਰ ਨਾ ਆਵੇ, ਉਥੇ ਸਜਦਾ ਮੂਲ ਨਾ ਦਈਏ ਹੁ  
 ਜਾਂ ਜਾਂ ਜਾਨੀ ਨਜ਼ਰ ਨਾ ਆਵੇ, ਬਾਹੂ<sup>(ਰਹ)</sup> ਕਲਮਾ ਮੂਲ ਨਾ ਕਹੀਏ ਹੁ

Gaaf Giaa iman ishqde paaron, ho kar kafir raheeye Hoo  
 Ghatt zunnaar kufr 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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
ਗਿਆ ; giaa	Gone	ਇਮਾਨ ; iman	Faith, belief
ਇਸਕੇ ; ishqے ; ishqe	Divine love	ਦੇ ਪਾਰੋਂ ; de paaron	Due to, because of
ਹੋ ਕਰ ; ho kar	By becoming	ਕਾਫ਼ਰ ; kafir	Pagan
ਰਹੀਏ ; raheeye	Stay; live	ਘੜਤ ; ghatt	To put
ਜੁਨਾਰ ; zunnaar	Thread worn by Hindus	ਕੁਫਰ ; kufr	Paganism, disbelief
ਦਾ ; da	Of	ਗਲ ਵਿਚ ; gal wich	Around the neck
ਬੁੱਤਖਾਨੇ ; bottkhaane	Temple	ਬਾਹੀਏ ; baheeye	Sit
ਜਿਸ ; jis	Which, that	ਜਾ ; jaa	Place, spot; space; station
ਜਾਨੀ ; jaanee	Beloved	ਨਜ਼ਰ ਨਾ ਆਵੇ ; nazar na aave	Is not beheld, is not seen
ਉਥੇ ; othe	There, at that place	ਸਜਦਾ ; sajdaa	Prostration
ਮੂਲ ਨਾ ਦੀਏ ; mool na daeeye	Never do or perform	ਜਾਂ ਜਾਂ ; jaan jaan	Where, at the place
ਕਲਮਾ ; kalma	Shahada; <i>Kalima at-Tayyibah</i>	ਮੂਲ ਨਾ ਕਹੀਏ ; mool na kaheeye	Never recite

## 160. Only Divinity

ل

لایحتاج جنہاں نوں ہویا، فقر تھاں نوں سارا ہو  
 نظر جنہاں دی کیمیا ہووے، اوہ کیوں مارا پارا ہو  
 دوست جنہاں دا حاضر ہووے، دشمن لین نہ وارا ہو  
 میں قربان تھاں توں بآھوُ، جنہاں ملیا نبی سوہارا ہو

**لام** لَا-ਯوہتاج جਿਨ੍ਹਾਂ ਨੂੰ ਹੋਇਆ, ਫਕਰ ਤਿਨ੍ਹਾਂ ਨੂੰ ਸਾਰਾ ਹੁ  
 ਨਜ਼ਰ ਜਿਨ੍ਹਾਂ ਦੀ ਕੀਮੀਆ ਹੋਵੇ, ਉਹ ਕਿਉਂ ਮਾਰਨ ਪਾਰਾ ਹੁ  
 ਦੇਸਤ ਜਿਨ੍ਹਾਂ ਦਾ ਹਾਜ਼ਿਰ ਹੋਵੇ, ਦੁਸ਼ਮਨ ਲੈਣ ਨਾ ਵਾਰਾ ਹੁ  
 ਮੈਂ ਕੁਰਬਾਨ ਤਿਨ੍ਹਾਂ ਤੋਂ ਬਾਹੂ<sup>(ر)</sup>, ਜਿਨ੍ਹਾਂ ਮਿਲਿਆ ਨਬੀ<sup>(ص)</sup> ਸੇਹਾਰਾ ਹੁ

**Laam** Laa-Yuhtaaj jinhaan noon hoiaa, Faqr tinhaa 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 tinhaa 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

لاجھاں ; لਾ-ਯੁਹਤਾਅ ;  
Laa-Yuhtaaaj

نظر ; نਜ਼ਰ ; nazar

کیمیا ; کیمیਆ ;  
keemeeaa

وہ ; اوہ ; ooh

ماڑن پارا ;  
maaran paara

جھیں ; جنہاں دا ;  
jinhaan da

دشمن ;  
dushman

وارا ; ਵਾਰਾ ; vaaraa

قریان ;  
qurbaan

### English

Who is indifferent to needs. A reference to the Hadith: “*Faqr* demands nothing from Allah or anyone other than Allah (الفقیر لا يُحتاج إلى إلهٍ آخر).” This Hadith narrates complete submission before Allah

Glance, sight, attention

Alchemy

Those, they, he

Transmute mercury (to gold); convert base metals (to gold)

Whose

Enemy

Turn (to attack)

Sacrifice

### Shahmukhi, Gurmukhi & Transliteration

ਜਿਨ੍ਹਾਂ ਨੂੰ ਹੋਇਆ ; jinhaan noon hoiaa

ਫਰ ; ਫਕਰ ; Faqr

ਤਿਨਾਂ ਨੂੰ ; tinhaan noon

ਸਾਰਾ ; saaraa

ਦੀ ; dee

ਹੋਵੇ ; hove

کیوں ; kioon

ਦੋਸਤ ; dost

ਹਾਜ਼ਿਰ ਹੋਵੇ ;  
haazir hove

ਲੈਣ ਨਾ ; lain na

ਮੈਂ ; main

ਤਿਨਾਂ ਤੋਂ ;  
tinhaan tun

### English

Happened to those

*Faqr* (see chapter 1 of Teachings)

To, them, those

All, entire, total; sufficient

Of

Become, is

Why, What for

Friend, companion

Be present

Do not take

I

On them, on those

میلیا ; miliaa	Met; found	نَبِيٌّ ; Nabi	The Holy Prophet Mohammad (pbuh)
سُهارا ; sahaaraa	Man of greatness, blessing and mercy		

## 161. Ism-e-Allah Zaat & Ism-e-Mohammad

لکھن سکھیوئی تے لکھ ناں جاتا، کیوں کاغذ کیتوئی زایا ہو  
 قط قلم نوں مار ناں جانیں، تے کاتب نام دھرایا ہو  
 سبھ صلاح تیری ہوسی کھوئی، جاں کاتب دے ہتھ آیا ہو  
 صحی صلاح تنہاں دی بآہو، جنہاں الف تے میم پکایا ہو

لाम لیخਣ ਸਿਖਿਓਈ ਤੇ ਲਿਖ ਨਾਂ ਜਾਤਾ, ਕਿਉਂ ਕਾਗਜ਼ ਕੀਤੇਈ ਜਾਇਆ ਹੁ  
 ਕਤ ਕਲਮ ਨੂੰ ਮਾਰ ਨਾਂ ਜਾਣੋਂ, ਤੇ ਕਾਤਬ ਨਾਮ ਧਰਾਇਆ ਹੁ  
 ਸਭ ਸਲਾਹ ਤੇਰੀ ਹੋਸੀ ਖੇਟੀ, ਜਾਂ ਕਾਤਬ ਦੇ ਹੱਥ ਆਇਆ ਹੁ  
 ਸਹੀ ਸਲਾਹ ਤਿਨ੍ਹਾਂ ਦੀ ਬਾਹੂ<sup>(ਰਹ)</sup>, ਜਿਨ੍ਹਾਂ ਅਲਿਫ਼ ਤੇ ਮੀਮ ਪਕਾਇਆ ਹੁ

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 aaiaa Hoo  
 Sahee salaah tinhaan dee Bahoo, jinhaan Alif te Meem pakaiaa 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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
ਲਿਖਣ ; likhan	To write	ਸਿਖਿਓੀ ; sikhioee	Learned
ਤੇ ; ਤੇ ; te	And	ਲਿਖ ਨਾਂ ਜਾਤਾ ; likh naa jaataa	Cannot write; Does not know to write
ਕੀਉਂ ; ਕਿਊਂ ; kioon	Why, what for	ਕਾਘ ; kaaghaz	Paper
ਕੀਤੀ ; ਕੀਤੀ ; keetooee	Did	ਜਾਇਆ ; zaaiaa	Waste
ਕਤ ; ਕਤ ; qatt	Cutting or shaping a reed-pen	قلم ; qalam	pen; reed-pen
ਨੂੰ ; ਨੂੰ ; noon	At, to, on, for	ਮਾਰ ਨਾਂ ਜਾਣੇ ; maar naa jaanen	Does not know how to shape (a reed-pen)
ਕਾਤਬ ; ਕਾਤਬ ; kaatib	Writer	ਨਾਮ ਧਰਾਇਆ ; naam dharaaiaa	Named (oneself)
ਸਭ ; ਸਭ ; sabh	All, every, entire	ਸਲਾਹ ; salaah	Advice, opinion, counsel; plan, strategy
ਤੇਰੀ ; ਤੇਰੀ ; teree	Your	ਹੋਸੀ ; hosee	Shall or will be
ਖੋਤੀ ; ਖੋਤੀ ; khotee	Fake; useless; unsuccessful, fail	ਜਾਂ ; jaan	When
ਦੇ ; ਦੇ ; de	Of	ਹਥ ; hath	Hand
ਆਇਆ ; aaiaa	Came	ਸਹੀ ; sahee	Correct, right
ਤਿਨਾਂ ਦੀ ; tinhaan dee	Their	ਜਿਨ੍ਹਾਂ ; jinhaan	Who

الف ; الیف ; Alif

*Ism-e-Allah Zaat*

میم ; میم ; Meem

An alphabet (M);  
here it stands for  
*Ism-e-Mohammad*

پکایا ; پکایا ;  
pakaaiaa

Learned; perfected

## 162. Lahoo, Hoo and Divine love

ل لَهُ هُوَ غَيْرِيْ دَهْنَدَهُ، إِكْ پَلْ مَوْلَ نَهْ رَهْنَدَهُ  
 عَشْقَ نَهْ پَتْهَ رُوكَهُ جَرْحَاهُ تَهْيَسْ، إِكْ دَمْ هَوْلَ نَهْ سَهْنَدَهُ  
 جَيْهَرَهُ پَتْهَ وَانْگَ پَهْرَاهَاَسْ آَهَهُ، اوَهُ لُونَ وَانْگُونَ گَلَ وَهْنَدَهُ  
 عَشْقَ سُوكَهَالَاَ بَهْ هَونَدَا بَاهُوُ، سَبْهَ عَاشْقَهُ بَنَ بَهْنَدَهُ

لाम لَاہُ ہُ گُری یُرَدِے، ہیک پَلْ مُلَ نَا رَهِنِدَهُ  
 ایسُکَ نَے پَتَهُ رُوكَهُ جَرْحَاهُ تَهْیَسْ، ایک دَمْ هَوْلَ نَا سَهِنِدَهُ  
 جِیہَرَهُ پَتْهَ وَانْگَ پَهْرَاهَاَسْ آَهَهُ، اوَهُ لُونَ وَانْگُونَ گَلَ وَهْنَدَهُ  
 ایسُکَ سُوكَهَالَاَ جَے ہُونَدَا بَاهُوُ، سَبْهَ عَاشْقَهُ بَنَ بَهْنَدَهُ

Laam Lahoo Hoo ghairee 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 sauksaalaa 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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
ਲਾਹੂ ਹੂ ; Lahoo Hoo	The two stages of invocations of <i>Ism-e-Allah Zaat</i> , <i>Lahoo</i> and <i>Hoo</i>	غیری دھنے ; ghairee dhande	Job of strangers (to Divine vision); figuratively, engrossed in Divine vision to such an extent that there remains no need for invocation
ہک پل ; hik pal	A moment	نੇ ; ne	By
ਮੂਲ ਨਾ ਰਹਿੰਦੇ ; mool na raihnde	Cannot stay or live without (Divine vision)	رੁਖ ;rukha	Tree
ਇਸ਼ਕ ; ishq	Ardent Divine love	ਜ਼ਮ ; ek dam	An instant
ਪਟੇ ; putte	Uprooted	ਜ਼ੋਰੇ ; jehre	Who
ਜਰਹਾਂ ਥੀਂ ; jarhaan theen	From roots	ਵਾਂਗ ; vaang	Like, same as, similar to, in similar manner
ਹੋਲ ਨਾ ਸਹਿੰਦੇ ; haul na saihnde	Cannot tolerate fear	ਆਹੇ ; aahe	Is, are
ਪਤਥਰ ; patthar	Stone, rock	ਲੂਣ ; loon	Salt
ਪਹਾੜਾਂ ; pahaarraan	Mountains	ਗਲ ਵਹਿੰਦੇ ; gal vaihnde	Melt or dissolve and then flow
ਓਹ ; ooh	Those, they, he	ਜੇ ; je	If, in case, provided
ਵਾਂਗੂਨ ; vaangoon	Like		
ਸੌਕਾਲਾ ; saukhaalaa	Easy		

ਹੋਂਦਾ ; hondaā	To be	ਸਭ ; sabh	All, everyone
ਗੀ ਬਣ ਬਹਿੰਦੇ ; aashiq hee ban baihnde	Claim to be Divine lovers		

## 163. Grave

ل

لوک قبر دا کرسن چارہ، لحد بناون ڈیرا ھو  
 چٹکی بھر مٹی دی پاس، کرسن ڈھیر اچیرا ھو  
 دے درود گھراں نوں ونجن، کوکن شیرا شیرا ھو  
 بے پرواہ درگاہ رب دی بامھو، نہیں فضلاب باجھ نبیڑا ھو

**لाम**    ਲੇਕ ਕਬਰ ਦਾ ਕਰਸਨ ਚਾਰਾ, ਲਹਦ ਬਣਾਵਨ ਡੇਰਾ ਹੂ  
 ਚੁਟਕੀ ਭਰ ਮਿੱਟੀ ਦੀ ਪਾਸਣ, ਕਰਸਨ ਢੇਰ ਉਚੇਰਾ ਹੂ  
 ਦੇ ਦਰੂਦ ਘਰਾਂ ਨੂੰ ਵੰਜਣ, ਕੁਕਣ ਸ਼ੇਰਾ ਸ਼ੇਰਾ ਹੂ  
 ਬੇਪਰਵਾਹ ਦਰਗਾਹ ਰੱਬ ਦੀ ਬਾਹੂ<sup>(ر)</sup>, ਨਹੀਂ ਫ਼ਜ਼ਲਾਂ ਬਾਝ ਨਬੇੜਾ ਹੂ

**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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
ਲੋਕ ; lok	People, public, society, masses	ਕਬਰ ; qabar	Grave, tomb
ਦਾ ; da	Of	ਕਰਸਨ ਚਾਰਾ ; karsan chaaraa	Make effort; prepare
ਲਹਦ ; laihad	Grave	ਬਾਨਾਵਨ ; banaawan	Make
ਡੇਰਾ ; deraa	Abode	ਚੁਟਕੀ ਭਰ ; chutkee bhar	A pinch of; a small quantity
ਮਿੱਟੀ ਦੀ ਪਾਸਣ ; mittee dee paasan	Throw or put soil over it	ਕਰਸਨ ਢੂਹੀ ਅੰਘਾ ; karsan dher ucheraa	Make a lofty heap
ਦੇਦਰੂਦ ; de darood	Pray or recite <i>darood</i> (supplication for the Holy Prophet)	ਘਰਾਂ ; gharaan	Houses
ਨੂਂ ; ਨੂੰ ; noon	At, to, on, for	ਵੰਜਣ ; vanjan	Go
ਕੁਕਨ ਸ਼ੇਰਾਈਰਾ ; ਕੁਕਣ ਸ਼ੇਰਾ ; kookan sheraa sheraa	Wail by repeating name and merits	ਬੇਪਰਵਾਹ ; beparvaah	Indifferent
ਦਰਗਾਹ ; dargah	Court	ਰੂਬ ; Rabb	God, Lord
ਨਹੀਂ ; naheen	No, not	فضلਾਂ ; fazlaan	Grace, mercy, blessing
ਬਾਝ ; baajh	Without, besides	ਨਬੇੜਾ ; naberra	Salvation, pardon, absolution

## 164. True in Love

ل

لوہا ہوویں پیا کٹیویں، تاں تلوار سڈیویں ہو  
 کنگھی وانگوں پیا چریویں، تاں ڈلف محبوب بھریویں ہو  
 مہندی وانگوں پیا گھوٹیویں، تاں تلی محبوب رنگیویں ہو  
 وانگ کپاہ پیا پنجیویں، تاں دستار سڈیویں ہو  
 عاشق صادق ہوویں بآہو، تاں رس پرم دی پیویں ہو

لाम لےہا ہووےں پیا کटیوےں، تاں ٹلواڑ مڈیوےں ہو  
 کੰਘੀ ਵਾਂਗੁੰ ਪਿਆ ਚਰੀਵੇਂ, ਤਾਂ ਜੁਲਫ਼ ਮਹਿਬੂਬ ਭਰੀਵੇਂ ہو  
 ਮਹਿੰਦੀ ਵਾਂਗੁੰ ਪਿਆ ਘੁਟੀਵੇਂ, ਤਾਂ ਤਲੀ ਮਹਿਬੂਬ ਰੰਗੀਵੇਂ ہو  
 ਵਾਂਗ ਕਪਾਹ ਪਿਆ ਪਿੰਜੀਵੇਂ, ਤਾਂ ਦਸਤਾਰ ਸਡੀਵੇਂ ہو  
 ਆਸ਼ਕ ਸਾਦਕ ਹੋਵੇਂ ਬਾਹੂ<sup>(۱)</sup>, ਤਾਂ ਰਸ ਪ੍ਰੇਮ ਦੀ ਪੀਵੇਂ ہو

Laam Lohaa hoven peaa kuteeveen, taan talwaar sadeeveen Hoo  
 Kanghee vaangoon peaa chireeveen, taan zulf mahboob bhareeveen Hoo  
 Mehndee vaangoon peaa ghutteeveen, taan talee mahboob rangeeveen Hoo  
 Vaang kapaah peaa pinjeeveen, taan dastaar sadeeveen 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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
ਲੋਹਾ ; lohaa	Iron	ਹੋਵੇਂ ; hoven	Become
ਪਿਆ ਕਟੀਵੇਂ ; peaa kuteeveen	Being struck	ਤਾਂ ; taan	Then, so, therefore
ਤਲਵਾਰ ; talwaar	Sword, sabre	ਸਡੀਵੇਂ ; sadeeveen	Called
ਕੰਘੀ ; ਕੰਘੀ ; kanghee	Comb	ਵਾਂਗੂਨ ; ਵਾਂਗੁੰ ; vaangoon	Like
ਪਿਆ ਚਗੀਵੇਂ ; peaa chireeveen	Being cut	ਜੁਲਫ਼ ; julf	Curl, lock, strand or tress of hair
ਮਹੂਬ ; mahboob	Beloved	ਭਰੀਵੇਂ ; bhareeveen	To comb, to straighten
ਮਹੰਦੀ ; mehndee	Henna	ਪਿਆ ਘੁਟੀਵੇਂ ; peaa ghuteeveen	Being ground
ਤਲੀ ; talee	Palm, sole	ਰੰਗੀਵੇਂ ; rangeeveen	Coloured
ਵਾਂਗ ; ਵਾਂਗ ; vaang	Like, same as, similar to, in similar manner	ਕਪਾਹ ; kapaah	Cotton
ਪਿਆ ਪਿੰਜੀਵੇਂ ; peaa pinjeeveen	Being card or woven; cotton- carding	ਦਸਤਾਰ ; ਦਸਤਾਰ ; dastaar	Turban
ਆਸ਼ਿਕ ; aashiq	Divine lovers	ਸਾਦਿਕ ; saadiq	True
ਰਸ ਪ੍ਰੇਮ ਦੀ ; ras prem dee	Sap of love	ਪੀਵੇਂ ; peeven	Drink

## 165. Exactly the Divine Essence

م

مُوتُوا والي موت نه ملي، جیں وچ عشق حیاتی ہو  
 موت وصال تھیسی ہک، جدوں اسم پڑھیسی ذاتی ہو  
 عین دے وچوں عین جو تھیوے، دور ہووے قرباتی ہو  
 ہو دا ذکر ہمیش سڑیندا بآھو، دینہاں سکھ نہ راتی ہو

**ਮੀਮ**      مُوتُوا والي موت نه ملي، جیں وچ عشق حیاتی ہو  
 مُوت وصال تھیسی ہک، جدوں اسم پڑھیسی ذاتی ہو  
 ائن دے وچوں عین جو تھیوے، دور ہووے قرباتی ہو  
 ہو دا ذکر ہمیش سڑیندا بآھو، دینہاں سکھ نہ راتی ہو

**Meem**      Mootoo waalee maut na milee, jain wich ishq hayaatee Hoo  
 Maut wisal theesee hik, jaddoon Ism parheesee Zaatee Hoo  
 Ain de whichon 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* (هو) 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>
مُوت و موتی ; موٹوواالی موت ; mootoo waalee maut	A reference to the Hadith: "Die before death."	نامیلی ; na milee	Is not attained
جس و ج ; جسے دیں ; jain wich	In which	عشق ; ishq	Ardent Divine love
حیاتی ; هے جا اتی ; hayaatee	Eternal (life)	موت وصال ; maut wisal	Death and union
تحیی ; بھیسمی ; theesee	Will become	کہ ; hik	One
جدوں ; جسے دیں ; jaddoon	When	اسم پر حیی زاتی ; اسم پڑھیسمی جا اتی ; Ism parheesee Zaatee	Recite the personal name; invoke <i>Ism-e-Allah Zaat</i>
میں ; ائن ; 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 دیچوں ; de wichon	Within it
میں جو تھیوے ; ائن جو بھی دے ; 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.	کے دوں ; دو رہوے ; dur hove	End, finish; does not stay (even proximity)
		قربانی ; کوربااتی ; qurbaatee	Closeness, proximity

ਖੁਦਾਵਾਂਕਰ ; ਹੂ ਦਾ ਜਿਕਰ ; Hoo da zikr	The invocation of <i>Hoo</i>	ਹਮੇਸ਼ਾਂ ; ਹਮੇਸ਼ਾ ; hamesh	Always, ever, perpetual
ਸੜੋਂਦਾ ; ਸੜੋਂਦਾ ; sarrendaa	Burns; <i>figuratively</i> , keeps one restless	ਦੀਨਹਾਂ ; ਦੀਨਹਾਂ ; deenhaan	In day
ਸੁਖ ; ਸੁੱਖ ; sukh	Comfort, ease, rest, peace	ਨਾ ; ਨਾ ; na	No, not
ਰਾਤੀ ; ਰਾਤੀ ; raatee	In night		

## 166. Goldsmith

م

مرشد وانگ سنارے ہووے، جیہڑا گھت کٹھالی گالے ہو  
 پا کٹھالی باہر گڈھے، بندے گھرے یا والے ہو  
 کنیں خوباب دے تدوں سہاون، جدوں کھٹے پا اجالے ہو  
 نام فقیر تھاں دا بآھو، جیہڑا دم دم دوست سنبھالے ہو

**ਮੀਮ**      مُرਸਦ ਵਾਂਗ ਸੁਨਾਰੇ ਹੋਵੇ, ਜਿਹੜਾ ਘੱਤ ਕੁਠਾਲੀ ਗਾਲੇ ਹੂ  
 ਪਾ ਕੁਠਾਲੀ ਬਾਹਰ ਕੱਢੇ, ਬੁੰਦੇ ਘੜੇ ਯਾ ਵਾਲੇ ਹੂ  
 ਕੰਨੀਂ ਖੂਬਾਂ ਦੇ ਤਦੋਂ ਸੁਹਾਵਣ, ਜਦੋਂ ਖੱਟੇ ਪਾ ਉਜਾਲੇ ਹੂ  
 ਨਾਮ ਫ਼ਕੀਰ ਤਿਨ੍ਹਾਂ ਦਾ ਬਾਹੂ<sup>(ਰਹ)</sup>, ਜਿਹੜਾ ਦਮ ਦਮ ਦੋਸਤ ਸੰਭਾਲੇ ਹੂ

**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

**T**he 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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
مرشد ; مُرسد ; Murshid	Spiritual guide	ਵਾਂਗ ; ਵਾਂਗ ; vaang	Like, same as, similar to, in similar manner
سنارے ; سُنارے ; sunaare	Goldsmith	ਹੋਵੇ ; ਹੋਵੇ ; hove	Be
ਜਿਹੜਾ ; jehraa	Who	ਗਤ ; ਘਤ ; ghatt	To put
کٹھالੀ ; kuthaalee	A utensil in which a goldsmith melts gold; crucible, cupel	ਗਾਲੇ ; ਗਾਲੇ ; gaale	Melts
ਪਾ ; paa	Put	ਬਾਹਰ ਕੱਢੇ ; baahar kaddhe	Takes out
بੁਦੇ ; bunde	Earrings, jewellery	ਗੜ੍ਹੇ ; ਘਰੇ ; ghare	Makes; moulds
ਯਾ ; yaa	Or	ਵਾਲੇ ; ਵਾਲੇ ; vaale	Hoop earrings, jewellery
کਨੀਂ ; ਕੰਠੀਂ ; kanneen	In ears	ਖੂਬਾਂ ; ਖੂਬਾਂ ; khoobaan	Beloved; beautiful
ਦੇ ; ਦੇ ; de	Of	ਤਾਦੋਂ ; ਤਾਦੋਂ ; tadoon	Then, at that time, in that case
ਸੁਹਾਵਣ ; suhaavan	Look beautiful, adorn	जਾਦੂ ; ਜਾਦੂ ; jaddoon	When
ਖਾਟੇ ; khatte	Polishes gold	ਊਜਾਲੇ ; ਊਜਾਲੇ ; ujaale	Makes shiny
ਨਾਮ ; naam	Name	ਫਕੀਰ ; ਫਕੀਰ ; Fakir	Fakir
ਤਿਨਾਂ ਦਾ ; tinhaan da	Their	ਦਮਦਮ ; ਦਮਦਮ ; dam dam	With every breath
ਦੇਸਤ ; dost	Friend	ਸੰਭਾਲੇ ; ਸੰਭਾਲੇ ; sambhaale	Remember

## 167. Meeting the Spiritual Guide

م مرشد مینوں حج کے دا، رحمت دا دروازہ ھو  
 کراں طواف دواں قبلے، نیت ہووے حج تازہ ھو  
 کُنْ فَيَكُونْ جَدُوكَا سُنِيَا، دِتْھَا مُرْشِد دا دروازہ ھو  
 مُرْشِد سدا حیاتی والا بَاھُو، اوہو خضر تے خواجہ ھو

ਮੀਮ      مੁਰਸਦ ਮੈਨੂੰ ਹੱਜ ਮਕੇ ਦਾ, ਰਹਿਮਤ ਦਾ ਦਰਵਾਜ਼ਾ ਹੂ  
 ਕਰਾਂ ਤੁਆਫ ਦਵਾਲੇ ਕਿਬਲੇ, ਨਿਤ ਹੋਵੇ ਹੱਜ ਤਾਜ਼ਾ ਹੂ  
 ਕੁਨ ਫਾਯਾਕੁਨ ਜਦੇਕਾ ਸੁਣਿਆ, ਡਿੱਠਾ ਮੁਰਸਦ ਦਾ ਦਰਵਾਜ਼ਾ ਹੂ  
 ਮੁਰਸਦ ਸਦਾ ਹਯਾਤੀ ਵਾਲਾ ਬਾਹੂ<sup>(ਰਹ)</sup>, ਓਹੋ ਖਿਜ਼ਰ ਤੇ ਖ਼ਵਾਜਾ ਹੂ

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

In 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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
مرشد ; مُرشد ; Murshid	Spiritual guide	مینوں ; مِنْوْ ; mainu	To me
حج ; ہجہ ; hajj	Hajj	مکہ ; مَكَةً ; Makke	Makkah
دا ; دا ; da	Of	رحمت ; رَحْمَةً ; rehmat	Mercy, compassion
دروازہ ; دروازہ ; darvaazaa	Door, entrance, gate, gateway	کاراان ; کَرَانْ ; karaan	Do; perform
طواف ; توااف ; tawaaf	Circumambulation, moving around in circle	دَوَالَةً ; دَوَالَةً ; davaale	On every side, on all sides, around
قبلہ ; کیبلہ ; qible	Qiblah	نیت ; نِيَّتٍ ; nit	Perpetually, always, continually
ہوئے ; ہوئے ; hove	Be	تازا ; تَازَّاً ; taazaa	Renew, new
کون فیکون ; کون فیکون ؛ Kun Fayakun	A Quranic term, “Be! And it becomes.”	جذوکا ; جَذُوكَا ; jadokaa	Since when
سنبھالا ; سنبھالا ; suniaa	Listened, heard	دیتھا ; دِتْهَّا ; dittha	Saw, seen
سادا ہے والا ہے والا ; sadaa hayaatee waalaa	Forever living; eternal (after becoming one with the One)	اوہ ; اوہے ; oho	He
خیز ; خیز ; Khizr	Khidr	تے ; تے ; te	And
خواجہ ; خواجہ ; Khawaja	A title of respect; here it means guide		

## 168. To whom should one Pledge

م  
مُرشدِ کامل اوہ سَہیر یئے، جیہڑا دو جگِ خوشی و کھاوے ہو  
پہلے غمِ ٹکڑے دا میٹے، وَت ربِ دا راہ سمجھاوے ہو  
اس کلرِ والی کندھی نوں، چا چاندیِ خاص بناوے ہو  
جسِ مرشدِ ایتھے کُجھ نہ کیتا بآھو، اوہ کوڑے لارے لاوے ہو

ਮੀਮ      مُرਸ਼ਦ ਕਾਮਿਲ ਉਹ ਸਹੇੜੀਏ, ਜਿਹੜਾ ਦੇ ਜਗ ਖੁਸ਼ੀ ਵਿਖਾਵੇ ਹੂ  
ਪਹਿਲੇ ਗਮ ਟੁਕੜੇ ਦਾ ਮੇਟੇ, ਵੱਤ ਰੱਬ ਦਾ ਰਾਹ ਸਮਝਾਵੇ ਹੂ  
ਇਸ ਕੱਲਰ ਵਾਲੀ ਕੰਧੀ ਨੂੰ, ਚਾ ਚਾਂਦੀ ਖਾਸ ਬਣਾਵੇ ਹੂ  
ਜਿਸ ਮੁਰਸ਼ਦ ਇਥੇ ਕੁਝ ਨਾ ਕੀਤਾ ਬਾਹੂ<sup>(ਰਹ)</sup>, ਉਹ ਕੁੜੇ ਲਾਰੇ ਲਾਵੇ ਹੂ

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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
مرشد کامل ; مُرشد کامل ; کامیل ; Murshid kamil	Perfect spiritual guide	اُوہ ; اوہ ; ooh	That
سہریے ; سہریے ; saherreeye	Hold on to (pledge of allegiance)	جہڑا ; جہڑا ; jehraa	Who
دو جگ ; دے جگ ; do jag	Two worlds; world and hereafter	خوشی ; خوشی ; khushee	Happiness, joy, delight
وکھاۓ ; وکھاۓ ; wikhaave	Shows	پہلے ; پہلے ; pehle	Initially, firstly
غم ; گام ; gham	Sorrow, grief, sadness; woe	ٹکڑے ; ٹکڑے ; tukre	Pieces; morsels, livelihood
دا ; دا ; da	Of	مترے ; مترے ; meete	To erase, eliminate, ends
وٹ ; وٹ ; vat	Then	رب ; رب ; Rabb	God, Lord
راہ ; راہ ; raah	Path	سمجاۓ ; سمجھاۓ ; samjhaave	Advices, guides, instructs
ایس ; ایس ; es	This	کالر والی ; کالر والی ; kallar waalee	Saline; of salinity
کندھی ; کندھی ; kandhee	Wall	نون ; نون ; noon	At, to, on, for
چا چاندی ; چا چاندی ; cha chaandee	Lifts and (transforms into) silver	خاص ; خاص ; khaas	Special
باناوے ; بناۓ ; banaave	Makes	ਜس ; جس ; jis	Which, that

ਇਥੇ ; ithhe	Here	ਕੁਝ ਨਾ ਕੀਤਾ ; kujh na keetaa	Does not do anything
ਕੂਰ੍ਹੇ ਲਾਵੇ ; koorre laare laave	Gives false hope and makes empty promises		

## 169. Falcon of Divine Gnosis

م

مرشد میرا شہباز الٰی، ونج رلیا سنگ حبیباں ہو  
 تقدیر الٰی چھکیاں ڈوراں، کداں ملی نال نصیباں ہو  
 کوہڑیاں دے دُکھ دُور کریندا، کرے شفا مریضاں ہو  
 ہر یک مرض دا دارو تو ہیں بآھوُ، کیوں گھٹنائیں وس طیباں ہو

**ਮੀਮ**      مُرشد مੇਰਾ ਸ਼ਹਬਾਜ਼ ਇਲਾਹੀ, ਵੰਜ ਰਲਿਆ ਸੰਗ ਹਬੀਬਾਂ ਹੁ  
 ਤਕਦੀਰ ਇਲਾਹੀ ਛਿੱਕੀਆਂ ਡੋਰਾਂ, ਕਦਾਂ ਮਿਲਸੀ ਨਾਲ ਨਸੀਬਾਂ ਹੁ  
 ਕੋਹੜਿਆਂ ਦੇ ਦੁੱਖ ਦੂਰ ਕਰੇਂਦਾ, ਕਰੇ ਸ਼ਫਾ ਮਾਰੀਜਾਂ ਹੁ  
 ਹਰ ਹਿਕ ਮਰਜ਼ ਦਾ ਦਾਰੂ ਤੂ ਹੈ ਬਾਹੂ<sup>(۱)</sup>, ਕਿਉਂ ਘੱਤਨਾਏਂ ਵੱਸ ਤਬੀਬਾਂ ਹੁ

**Meem**      Murshid mera shahbaaz Elahi, vanj raliaa sang habeebaan Hoo  
 Tadqeer Elahi chhikkeeaan 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

مرشد ; مُرشد ;  
Murshid

شہبازِ الٰی ; مُحَبَّبَّاً  
اللٰہٰ حُبِّی ; shahbaaz  
Elahi

جیباں ; حبیبَانْ ;  
habeebaan

چھکیاں ; چھکیاں ;  
chhikkeeaan

کداں ; کداں ; kadaan

نال نصیباں ; نال نصیباں  
; naal naseebaan

ے ; دے ; de

دُور کرِیندا ;  
dur karendaa

مریضاں ; ماریزاں ;  
mareezaan

مرض ; مَرْض ; marz

دارو ; دارو ; daaroo

ہیں ; ہیں ; hain

گھٹنائیں ; ڈنگناۓ ;  
ghattnaeen

طبیباں ; طبیباں ;  
tabeebaan

### English

Spiritual guide

Falcon of God

Beloveds

To pull

When

By luck

Of

Relieves from

Patients

Illness, sickness,  
disease

Medicine

Are

Send towards

Physicians, doctors

### Shahmukhi, Gurmukhi & Transliteration

میرا ; مِرَا ; mera

ونج رلیانگ ; ونج رلیانگ  
سینگا ; vanj raliaa  
sang

تقدیرِ الٰی ; تقدیرِ الٰی  
اللٰہٰ حُبِّی ; tadqueer  
Elahi

دوراں ; دراں ; doraan

میلسی ; میلسی ; milsee

کوہڑیاں ; کوہڑیاں ;  
kohrriaan

دُخ ; دُخ ; dukh

کرے شفا ; کرے شفا ;  
kare shafaa

ہر ہیک ; ہر ہیک ; har  
hik

دا ; دا ; da

تُو ; تو ; tu

کیوں ; کیوں ; kioon

وس ; وس ; vass

### English

My, mine

Met along with  
sang

Destiny by God

Strings, cords

Will join

Leprosy patients,  
lepers

Pain, suffering

Heals, cures

Every, all, entire

Of

You

Why, what for

In care of;  
authority, power,  
control

## 170. Love, The Kaaba

م

مرشد مکہ تے طالب حاجی، کعبہ عشق بنایا ہو  
 وچ حضور سدا ہر دلیلے، کریئے حج سوایا ہو  
 یک دم میتھوں جدا نہ ہوئے، دل ملنے تے آیا ہو  
 مرشد عین حیاتی بآہو، میرے لُوں لُوں وچ سمایا ہو

**ਮੀਮ**      مُرشد مੱਕਾ ਤੇ ਤਾਲਬ ਹਾਜ਼ੀ, ਕਾਅਬਾ ਇਸ਼ਕ ਬਣਾਇਆ ਹੂ  
 ਵਿਚ ਹਜ਼ੂਰ ਸਦਾ ਹਰ ਵੇਲੇ, ਕਰੀਏ ਹੱਜ ਸਵਾਇਆ ਹੂ  
 ਹਿਕ ਦਮ ਮੈਥੋਂ ਜੁਦਾ ਨਾ ਹੋਵੇ, ਦਿਲ ਮਿਲਣੇ ਤੇ ਆਇਆ ਹੂ  
 ਮੁਰਸਦ ਐਨ ਹਯਾਤੀ ਬਾਹੂ<sup>(ਰਹ)</sup>, ਮੇਰੇ ਲੂੰ ਲੂੰ ਵਿਚ ਸਮਾਇਆ ਹੂ

**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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
مرشد ; مُرْسَد ; Murshid	Spiritual guide	مک ; مُكَّا ; Makkah	Makkah
ਤੇ ; ਤੇ ; te	And	تالب ; تَالِب ; taalab	Seeker
حاجی ; ہاجی ; haji	Haji; one who has made a pilgrimage to Makkah	کعبہ ; کَعْبَة ; Kaaba	Kaaba
عشق ; ایشک ; ishq	Ardent Divine love	بانائیا ; بَنَاءِيَا ; banaaiaa	Made
ویچ ; ویچ ; wich	Spiritual being, esoteric being	حضور ; حضُور ; huzoor	Divine presence
سدا ; سدا ; sadaa	Always, perpetually, continually, permanently, ever	ہر دلے ; هَرْ دَلَءِ ; har wele	All the time, every moment
کریے ; کریے ; kareeye	Do	حج ; حجّ ; hajj	Hajj
ساوایا ; savaaiaa	Greater than before; again and again	ہیک دام ; ہِيك دَم ; hik dam	A moment
میتوں ; میتوں ; maithon	From me	جudaan hove ; جُدَا نَا ہَوَءِ ; judaa na hove	Does not part or separate
دیل ; دیل ; dil	Heart, inward	میلٹے تے <sup>آئے</sup> ; مِيلَتِنَے تے <sup>آئِي</sup> اایا ; milne te aaiaa	Wants to meet
ain ; این ; ain	Exact; True	حیاتی ; حَيَاتِي ; hayaatee	Living; eternal
میرے ; میرے ; mere	Mine, my	لُون لُون ; لُون لُون ; loon loon	Small body hair; here it means every hair on the body
ساماایا ; samaaiaa	Contained; assimilated; manifested		

## 171. We are nearer...

م

مرشد وَسْتَے سَتَے کوہاں تے، مینوں دَسْتَے نیڑے ہُو  
 کی ہویا بُت اوہلے ہویا، پر اوہ وَسْتَے وِچ میرے ہُو  
 جنہاں الف دی ذات صحی کیتی، اوہ رکھدے قدم اگیرے ہُو  
 نَحْنُ أَقْرَبُ لَبَحْ لیوے باہُو، جھگڑے گُل نیڑے ہُو

**ਮੀਮ**      مُرشِد دَسْمَے سَمَے کَوَهَانْ تَے، مَئِنْدُنْ دِسْمَے نَرَزَ ہُو  
 کی ہَوَیَا بُتْ اوہلَے ہَوَیَا، پَر اوہ وَسْتَے وِچْ مَرَرَے ہُو  
 جِنْهَاں الْفَ دِی ذَاتْ صَحِی کَیْتِی، اوہ رَکَھَدَے قَدَمْ اَگِیرَے ہُو  
 نَحْنُ اَقْرَبُ لَبَحْ لِیوَے باهُو، جَھَگَڑَے گُل نَرَزَ ہُو

Meem      Murshid vasse sey kohaan te, mainu disse nerre Hoo  
 Kee hoiaa bott ohle hoiaa, par ooh vasse wich mere Hoo  
 Jinkaan 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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
مرشد ; مُرشد ; Murshid	Spiritual guide	وَسْتَ ; وَسْتَ مِسْ ; vasse	Reside, live
کوہاں تے ; سے کہاں تے ; sey kohaan te	Many miles away	مینوں ; مِنْوْنَ ; mainu	Me, to me
دیسے ; دیسے ; disse	Is seen; is visible	نَرَرَ ; نَرَرَ نَرَرَ ; nerre	Near, close to, close by
کیہوا ; کیہوا ; kee hoiaa	What happened	بَتْ ; بَتْ بَتْ ; bott	Idol; physical being
اولے ; اولے ; ohle	Hidden, concealed; disappear	ہویا ; ہویا ; hoiaa	Did
پر ; پر ; par	But, however	اُو ; اوہ ; ooh	He
وچ میرے ; ویچ میرے ; wich mere	Within me, within my esoteric being	جِنْهَاں ; جِنْهَاں جِنْهَاں ; jinhaan	Who
الف دی ذات ; الیڈ دی ذات اللیڈ دی ذات ; Alif dee Zaat	<i>Ism-e-Allah Zaat</i>	سَاهِیٰ کیتی ; sahee keetee	Corrected; did right
رکھدے ; رکھدے ; rakhde	Keep	قدم ; کداਮ ; qadam	Footstep, step
اگیرے ; اگیرے ; agere	Forward, ahead	نَحْنُ أَقْرَبُ اَكْرَبَ نَحْنُ أَقْرَبُ Nahnu Aqrabu	Allah says: نَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيد We are nearer to him than his jugular vein. (50:16)
لبھ لیوے ; لبھ لیوے ; labh lyosey	Traced, found	کُلُّ ; کُلُّ کُلُّ ; kul	Whole, all, entire
جھگڑے ; جھگڑے ; jhagre	Quarrels, fights, disputes		
نَبَرَرَ ; نَبَرَرَ نَبَرَرَ ; naberre	Finished, completed; settled, solved		

## 172. T taught the Lesson

م

مرشد ہادی سبق پڑھایا، بن پڑھیوں پیا پڑھیوے ہو  
 انگلیاں وچ کنائ دے دتیاں، بن سُنیوں پیا سُنیوے ہو  
 نین نیناں والوں تُر تُر تکدے، بن ڈٹھیوں پیا دسیوے ہو  
 بآھُوُّ ہر خانے وچ جانی وسداء، کن سر اوہ رکھیوے ہو

**ਮੀਮ**      مُرشد ہادی سباق پڑھایا، بਿਨ ਪੜ੍ਹਓਂ ਪਿਆ ਪੜ੍ਹੀਵੇ ਹੂ  
 ਉੰਗਲੀਆਂ ਵਿਚ ਕੰਨਾਂ ਦੇ ਦਿੱਤੀਆਂ, ਬਿਨ ਸੁਣਿਓਂ ਪਿਆ ਸੁਣੀਵੇ ਹੂ  
 ਨੈਣ ਨੈਣਾਂ ਵੱਲੋਂ ਤੁਰ ਤੁਰ ਤੱਕਦੇ, ਬਿਨ ਡਿਠਿਓਂ ਪਿਆ ਦਿਸੀਵੇ ਹੂ  
 ਬਾਹੂ<sup>(ਰ)</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

**T**he 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>
مرشد ; مُرشد ; Murshid	Spiritual guide	اَدی ; हादी ; haadee	Guide, leader
سبق پڑھایا ; سبق پڑھایا ; sabaq parhaiaa	Taught lesson; guided; imparted the knowledge of	بِن پارھیوں ; bin parhion	Without reading
پیا پڑھیوے ; پیا پڑھیوے ; peaa parheeve	Is being read	انگلیاں ; ungliaan	Fingers
وچ ; ویچ ; wich	In, inside	کناؤن ; کناؤن ; kannaan	Ears
دے دتیاں ; دے دتیاں ; de dittiaan	Put	بِن سُنیوں ; bin sunion	Without hearing or listening
پیاسنیوے ; پیاسنیوے ; peaa suneeve	Is being heard	نینیں ; نینیں ; nain	Eyes
نیناں والوں ; نیناں والوں ; nainaan waloon	Toward eyes	تُر تُر ; tur tur	Constantly
تکدے ; تکدے ; takde	See, look, stare	بِن دیثیوں ; bin dithion	Without looking or beholding
پیادیوے ; پیادیوے ; peaa diseeve	Is being beheld	ہر خانے ; har khaane	Everywhere in the exoteric and esoteric
جانی ; جانی ; Jaanee	Beloved, term of endearment	وَسْدَا ; وَسْدَا ; wasdaa	Resides, lives, dwells
کن ; کن ; kan	Ear	سر ; سیر ; sir	Head
وہ ; اوہ ; ooh	He	رکھیوے ; رکھیوے ; rakheeve	Keeps

## 173. Faqr, without a Guide!

م

مرشد باجھوں فقر کماوے، وچ کفر دے بُڈے ہو  
 شیخ مشائخ ہو بہنڈے جھرے، غوث قطب بن اُڈے ہو  
 تسبیحان نپ بہن مسیتی، جویں موش بہندا وڑ کھڈے ہو  
 رات اندرھاری مشکل پینڈا بآھو، سے سے آون ٹھڈے ہو

**ਮੀਮ**      مُرشد بَاჰِوْنْ فَقْرَ كَمَاَوَّهَ، وِيَّقْرَ كُفْرَ دَهْ بُدْدَهْ گُو  
 سَلَّمَ مَشَائِخَ هَوْ بَهْنَدَهْ جَهْرَهْ، گَهْوَسَ كَعْبَ قَطْبَ بَنْ عَدَدَهْ گُو  
 تَسْبِيْحَانَ نَپَ بَهْنَ مَسِيْتَيَ، جَوَيْسَ مُوشَ بَهْنَدَهْ وَرَرَ کَھَدَهْ گُو  
 رَأَتَ أَنْدَھَارَيَ مُشَكَّلَ پَنِيدَهْ بَآھَوْ، سَے سَے آَوَنَ ٹَھَدَهْ گُو

**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>
مرشد ; مُرشد ; Murshid	Spiritual guide	باجون ; باجون ; baajhon	Without
فَقْرِ كَمَاوَهِ ; Faqr kamaave	Walk (the path of) <i>Faqr</i>	عِي ; ویچ ; wich	In
کفر ; کوڈھر ; kufr	Paganism, disbelief	دے ; de	Of
بُدَّہ ; بُڈے ; budde	Drown, sink	شایخ ; شاہیخ ; Shaikh	Shaikh, spiritual guide
مشائخ ; مسائیخ ; Mashaikh	Spiritual guides	ہو ; ہو ; ho	Be; become
بَهِنْدے ; بَهِنْدے ; baihnde	Sit	ھُجَرے ; ھُجَرے ; hujre	Chambers, rooms
غَوْثٌ ; گاؤں ; ghaus	Ghawth, a rank in Sufi hierarchy	قطب ; قُطب ; qutb	Qutb, a rank in Sufi hierarchy
بَانٌ ; بَانٌ ; ban	Become	عُدَّہ ; عُدَّہ ; udde	Took flight
تَبِيَحَانٌ ; تَسْبِيَحَانٌ ; tasbeehaan	Rosary, chaplet	نَّپٌ ; نَّپٌ ; napp	Hold
بَاهِنٌ ; بَاهِنٌ ; baihan	Sits	مسِيَّتٌ ; مسیتی ; maseetee	In the mosque
جَوْجِی ; جِوْجِی ; javen	As, in the manner of; as if, as though	مُوشٌ ; مُوشٌ ; moosh	Mouse
بَانِدَہ ; بَانِدَہ ; bahnda	Sits	وار ; وار ; varr	By entering

کھڈے ; بُخڈے ; khudde	Mousehole, burrow, hole	رات ; راٹ ; raat	Night
اندھاری ; اندھاری ; andhaaree	Dark	مشکل ; مُسْكَل ; mushkil	Difficult, tough
پینڈا ; پینڈا ; paindaa	Distance, journey	سے ; سے ; sey	Hundred; numerous
آون ; آون ; aavan	Come	کھڈے ; بُخڈے ; thudde	Obstacles

## 174. Buy Fakirism

م

مال تے جان سب خرچ کراہاں، کریئے خرید فقیری ہو  
 فقر کنوں رب حاصل ہووے، کیوں کریئے دلگیری ہو  
 دُنیا کارن دین ونجاوں، کوڑی شیخنی پیری ہو  
 ترک دنیا تھیں قادری کیتی بآہو، شاہ میراں<sup>دی</sup> میری ہو

**ਮੀਮ** مਾਲ ਤੇ ਜਾਨ ਸਬ ਖਰਚ ਕਰਾਹਾਂ, ਕਰੀਏ ਖਰੀਦ ਫ਼ਕੀਰੀ ਹੁ  
 ਫ਼ਕਰ ਕਨੋਂ ਰੱਬ ਹਾਸਲ ਹੋਵੇ, ਕਿਉਂ ਕਰੀਏ ਦਿਲਗੀਰੀ ਹੁ  
 ਦੁਨੀਆ ਕਾਰਨ ਦੀਨ ਵੰਜਾਵਣ, ਕੁੜੀ ਸ਼ੇਖੀ ਪੀਰੀ ਹੁ  
 ਤਰਕ ਦੁਨੀਆ ਥੀਂ ਕਾਦਰੀ ਕੀਤੀ ਬਾਹੂ<sup>(ਰਹ)</sup>, ਸ਼ਾਹ ਮੀਰਾਂ<sup>(ਰਜ)</sup> ਦੀ ਮੀਰੀ ਹੁ

**Meem** Maal te jaan sab kharch karaahaan, kareeye khareed faqeeree Hoo  
 Faqr kanon Rabb haasil hove, kioon kareeye dilgeeree Hoo  
 Dunya kaaran deen vanjaavan, koorree shaikhee peeree 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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
مال ; ਮਾਲ ; maal	Wealth	ਤੇ ; ਤੇ ; te	And
جان ; ਜਾਨ ; jaan	Life	ਸਥ ; ਸਥ ; sab	All
خرچ کرائਾਂ ; ਖਰਚ ਕਰਾਹਾਂ ; kharch karaahaan	Spend; sacrifice	کرੀے خرید فقیری <sup>1</sup> ਖਰੀਦ ਫ਼ਕੀਰੀ ; kareeye khareed faqeeree	Purchase or attain Fakirism
فقر ; ਫ਼ਕਰ ; Faqr	Faqr (see chapter 1 of Teachings)	کਨੌں ; ਕਨੌਂ ; kanon	With, by
رب حاصل ہوئے ; رہਬ ہاسل ہوئے ; Rabb haasil hove	Lord is reached	کیوں کرੀے دلگیری <sup>2</sup> کਰੀਏ ਦਿਲਗੀਰੀ ; kioon kareeye dilgeeree	Why be sad or gloomy; why worry
دੁਨੀਆ ; dunya	World	کਾਰਨ ; ਕਾਰਨ ; kaaran	Because of, due to, owing to, by reason of
دین ; ਦੀਨ ; deen	Religion, faith	ਵੰਜਾਵਣ ; vanjaavan	Waste, destroy
کੂਰੀ ; ਕੂੜੀ ; koorree	A lie, falsity	شਾਖੀ ; ਸ਼ਾਖੀ ; shaikhee	Being a Shaikh or spiritual guide
پੀਰੀ ; ਪੀਰੀ ; peeree	Being a Pir or spiritual guide	ਤਰਕ ਦੁਨੀਆ ਥੀਂ ; tark dunya theen	Renounced world
قادری کੀਤੀ ; Qadri keetee	Done by ( <i>Sarwari</i> ) <i>Qadri</i>	ਸ਼ਾਹ ਮੀਰਾਂ <sup>(ਜ)</sup> ; Shah Miraan	King of kings, Shaikh Abdul Qadir Jilani
ਦੀ ; ਦੀ ; dee	Of	ਮਿਰੀ ; ਮਿਰੀ ; miree	Kingship, emperiorship, leadership

## 175. Unworthy for Beloved

م

میں کو جھی میرا دلبر سوہنا، میں کیونکر اُس نوں بھانواں ہو  
 ویڑے اساڈے وڑدا ناہیں، پئی لگھ ویلے پانواں ہو  
 نہ میں سوہنی نہ دولت پلے، میں کیونکر یار منانواں ہو  
 ایہہ دکھ ہمیشائ رہسی بآھو، روندی نہ مر جانواں ہو

**Meem** مैं केझी मेरा दिल्बर मेहणा, मैं किउंकर उस नुँ भांवां हु  
 वे हझे असाडे वज्जदा नाहीं, पषी लँख वसीले पांवां हु  
 ना मैं मेहणी ना दैलत पैले, मैं किउंकर यार मनांवां हु  
 इह दुँख हमेसा रहसी बाहु<sup>(۱)</sup>, रेंदी ना मर जांवां हु

**Meem** Main kojhee mera dilbar sohnaa, main kionkar os noon bhaanwaan Hoo  
 Werhre asaade varrdaa naaheen, paee 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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
ਮੈਂ ; ਮੈਂ ; main	I	ਕੋਝੀ ; kojhee	Ugly
ਮੇਰਾ ; ਮੇਰਾ ; mera	My	ਦਿਲਬਰ ; dilbar	Beloved
ਸੋਹਨਾ ; ਸੋਹਣਾ ; sohnaa	Beautiful, graceful, handsome	ਕਿਉਂਕਰ ; kionkar	How
ਉਸ ; ਉਸ ; os	He, him	ਨੂੰ ; ਨੂੰ ; noon	At, to, on, for
ਬਹਾਨਵਾਂ ; ਭਾਨਵਾਂ ; bhaanwaan	Like, appeal	ਵੇਹੜੇ ; werhre	Courtyard
ਅਸਾਡੇ ; ਅਸਾਡੇ ; asaade	Our, ours	ਵੱਡਾ ; varrdaa	Enter
ਨਾਹੀਂ ; ਨਾਹੀਂ ; naaheen	No, not	ਪਈ ਲੱਖ ਪਾਨਵਾਂ ; paee lakh vaseele paanvaan	Request many times through intercession
ਨਾ ; ਨਾ ; na	No, not		
ਸੋਹਣੀ ; ਸੋਹਣੀ ; sohnee	Beautiful	ਦੌਲਤ ; daulat	Wealth
ਪੱਲੇ ; ਪੱਲੇ ; palle	Hem of a garment; layers of cloth; figuratively, having something in possession	ਧਾਰ ; yaar	Beloved; Allah
ਮਨਾਵਾਂ ; ਮਨਾਵਾਂ ; manaanvaan	Please	ਇਹ ; eh	This
ਦੁੱਖ ; ਦੁੱਖ ; dukh	Pain, suffering, sorrow, grief, affliction, tribulation	ਹਮੇਸ਼ਾਂ ; hameshaan	Always, forever

رہی ; رہسمی ; raihsee Stay, remain رومندی ; روندمی ; rondee Crying

مر جانواں ; مار جانواں ; mar jaanvaan Will die

## 176. Lofty Gates

م

مذہبیاں دے دروازے اُپھے، راہ ربانیاں موری ہو  
 پنڈتاں تے ملوانیاں کولوں، چھپ چھپ لکھئے چوری ہو  
 آڈیاں مارن کرن بکھیرے، دردمنداں دے کھوری ہو  
 بآہُو چل اُتھائیں ویسے، جتھے دعویٰ ناں کس ہوری ہو

**ਮੀਮ**      مਜھباਾਂ ਦੇ ਦਰਵਾਜ਼ੇ ਉੱਚੇ, ਰਾਹ ਰੱਬਾਨਾਂ ਮੇਰੀ ਹੁ  
 ਪੰਡਤਾਂ ਤੇ ਮੁਲਵਾਣਿਆਂ ਕੋਲੋਂ, ਛੁਪ ਛੁਪ ਲੰਘੀਏ ਚੋਰੀ ਹੁ  
 ਅੱਡੀਆਂ ਮਾਰਨ ਕਰਨ ਬਖੇੜੇ, ਦਰਦਮੰਦਾਂ ਦੇ ਖੋਰੀ ਹੁ  
 ਬਾਹੂ<sup>(ر)</sup> ਚਲ ਉਥਾਈਂ ਵੱਸੀਏ, ਜਿਥੇ ਦਾਹਵਾ ਨਾਂ ਕਿਸ ਹੋਰੀ ਹੁ

**Meem**      Mazhbaan de darwaaze uche, raah Rabbaanaa moree Hoo  
 Pandataan te mulvaaniaan kolon, chhup chhup langheeye choree Hoo  
 Addeeaan 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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
مذہب ; مذہبیں ; mazhab ; mazhabaan	Religions; here it means the four fiqh; Hanafi, Maliki, Shafi'i and Hanbali	ਦੇ ; de	Of; with
اچھے ; اچھے ہے ; uche	High, tall, lofty	دروازے ; darwaaze	Doors, entrances
موری ; موری ہے ; moree	A small entrance besides or within a large entrance; wicket gate; window	رہ ربانیاں ; raah Rabbaanaa	Path to Allah
کولوں ; کولے ; kolon	From	پنڈتاں تملوانیاں ; pandataan te mulvaaniaan	Pandits and mullahs; here it means religious leaders
لنجھیے ; لنجھیے ہے ; langheeye	Cross	چھپ ; chhup	Hide
اٹیاں مارن کر بھیڑے ; اڈھیਆں مارن کرن ਬخہڑے ; addeeaan maaran karan bakherre	Trying every ruse to stop (Divine lovers) e.g. giving superficial exegesis, verdicts and by quarrelling, brawling, teasing or mocking	دردمنداں ; dardmandaan	Pain-stricken; passionate Divine lovers
چل اٹھائیں ویئے ; عشاۓ دسیے ; chal uthaaeen waseeye	Let's go and settle there	کھوڑی ; khoree	Holding animosity, enmity, grudge
دعویٰ ; دعویٰ ہے ; daavaa	Claim	جتھے ; jitthe	Where
		نااں کس ہوئی ; نااں کس ہوئی ہے ; naa kis horee	Not of anyone else

## 177. I'm the Falcon

م

میں شہباز کرال پروازاں، وچ دریائے کرم دے ہو  
 زبان تاں میری کن برابر، موڑاں کم قلم دے ہو  
 افلاطون ارسٹو ورگے، میرے آگے کس کم دے ہو  
 حاتم جیسے کئی لکھ کروڑاں، در بابُھُو دے منگدے ہو

**میم** مैں سُہبَاذ کرां پरवाज़ां, विच दरिआए करम दे हु  
 ज़बान तां मेरी कुन बराबर, मेझां कंम कलम दे हु  
 अ़फ़लातुन अरसतु वरगो, मेरे अ़गो किस कंम दे हु  
 हातिम जेरे कष्टी ल़ख करोज्जां, दर बाहु<sup>(ر)</sup> दे मंगदे हु

**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 kaee 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 پیچ کس را  
 شہباز لامکانم آن جا کجا مگس را  
 فرشتگان نہ گنجد آنجا نہ جائے ہوس را  
 لوح و قلم و عرش و کرسی کو نین راہ نیا بد

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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
میں ; مੈں ; main	I	شہباز ; سہباز ; shahbaaz	Eagle, falcon, hawk
کراں پر وازاں ; کراؤ <sup>۱</sup> ; پر وازاں ; karaan parvaazaan	Take flight	جو ; دیچ ; wich	In, inside, into
دریائے کرم دے ; داریاۓ کرم دے ; dariaae karam de	Ocean of Divine mercy, compassion and favour	زبان تاں میری میری ; zabaan taan meree	My tongue or word is
کرن براابر ; Kun baraabar	Like the Divine command of "Be."	موراں ; مੌڑاں ; morraan	Turn, change
کم قلم دے ; کم کلام دے ; kam qalam de	The verdicts of Divine destiny	افلاطون Aflaatoon	Plato
ارسطو ; ارمسٹو ; Arastoo	Aristotle	وارگو ; varge	Like
میرے اگے کس کم دے ; میرے اگے کس کم دے ; mere agge kis kam de	Not equal to me, nothing compared to me	حاتم ; ہاتم ; Hatim جیئے ; جے هے ; jaihe	Hatim al-Tai Alike, similar to, like

ਕੀ ; ਕਈ ; kaee	Many, several, numerous	ਲੱਖ ; lakh	Lakh; numerous
ਕਰੋਹਾਂ ; ਕਰੋਝਾਂ ; karoraan	Crores; millions	, ; ਦਰ ; darr	Door
ਮੰਗਦੇ ; mangde	Beg		

## 178. Eternal Nature

ن

نال کو سنگ سنگ نہ کریئے، گل نوں لا ج نہ لائیئے ہو  
 شنے تربوز مول نہ ہوندے، توڑے توڑے کئے لے جائیئے ہو  
 کانواں دے بچے ہنس ناں تھیندے، توڑے موٹی چوگ چگائیئے ہو  
 کوڑے کھوہ ناں میٹھے ہوندے بآھو، توڑے سے مناں کھنڈ پائیئے ہو

**ਨੂਨ**      نਾਲ ਕੁਸੰਗੀ ਸੰਗ ਨਾ ਕਰੀਏ, ਕੁਲ ਨੂੰ ਲਾਜ ਨਾ ਲਾਈਏ ਹੂ  
 ਤੁੰਮੇ ਤਰਬੁਜ਼ ਮੁਲ ਨਾ ਹੁੰਦੇ, ਤੋੜੇ ਤੋੜੇ ਮਕੇ ਲੈ ਜਾਈਏ ਹੂ  
 ਕਾਂਵਾਂ ਦੇ ਬੱਚੇ ਹੰਸ ਨਾਂ ਥੀਂਦੇ, ਤੋੜੇ ਮੇਤੀ ਚੇਗ ਚੁਗਾਈਏ ਹੂ  
 ਕੌੜੇ ਖੂਹ ਨਾਂ ਮਿਠੇ ਹੁੰਦੇ ਬਾਹੂ<sup>(۱)</sup>, ਤੋੜੇ ਸੈ ਮਣਾਂ ਖੰਡ ਪਾਈਏ ਹੂ

**Meem**    Naal kusangee sang na kareeye, kul noon laaj na laaeeye Hoo  
 Tumme tarbooz mool na honde, torey torr Makke le jaaeeye Hoo  
 Kaanvaan de bache hans naa theende, torey motee chog chugaaeeye Hoo  
 Kaurre khooh naa mitthe honde Bahoo, torey sey manaan khand paaeeye 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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
ਨਾਲ ; naal	With, along with, together with	ਕੁਸਾਂਗੀ ; kusangee	Bad company, evil company
ਸੰਗ ਨਾ ਕਰੀਏ ; sang na kareeye	Do not take as companion	ਕੁਲ ; kul	Family, tribe, lineage
ਨੂੰ ; ਨੂੰ ; noon	At, to, on, for	ਲਾਜ ਨਾ ਲਾਈ ; laaj na laaeeye	Should not defame or embarrass
ਤੁਮੇ ; tumme	Citrullus colocynthis, bitter apple, bitter cucumber, wild gourd, Abu Jahl's melon; Melothria scabra, cucamelon	ਤਰਬੂਜ ; tarbooz	Watermelon
ਤੋਰੇ ; torej	Although, though, however, even if	ਮੂਲ ਨਾ ਹੁੰਦੇ ; mool na honde	Never become
ਮਕੇ ; Makke	Makkah	ਤੱਤ ; torr	Upto the end
ਕਾਨਵਾਂ ਦੇ ਬੱਚੇ ; kaanvaan de bache	Baby crows	ਲੈ ਜਾਈ ; le jaaeeye	Take to
ਨਾ ਥੀਂਦੇ ; naa theende	Cannot become	ਹੰਸ ; hans	Swan
ਕੌਰੇ ; kaurre	Bitter	ਮੋਤੀ ਚੁਗਾਈ ; motee chog chugaaeeye	Feed with pearls
ਨਾ ਮਿਠੇ ਹੁੰਦੇ ; naa mitthe honde	Do not become sweet	ਖੂਹ ; khooh	Well
		ਹੈ ; sey	Hundred; numerous

ਮਾਨ ; manaan ; ماناں ; manaan Maunds کھੜ ; khand Sugar

پائے ; paaeeye ; پائیے ; Put

## 179. Fakirism

ن

نہیں فقیری جھلیاں مارن، سُتیاں لوک جگاون ہو  
 نہیں فقیری وہندیاں ندیاں، سُکیاں پار لنگھاون ہو  
 نہیں فقیری وج ہوا دے، مصلے پا ٹھیراون ہو  
 نام فقیر تہاں دا بآھو، جیہڑے دل وج دوست ٹکاون ہو

**ਨੂਨ**      ਨਹੀਂ ਡਕੀਰੀ ਝੱਲੀਆਂ ਮਾਰਨ, ਸੁਤਿਆਂ ਲੋਕ ਜਗਾਵਣ ਹੂ  
 ਨਹੀਂ ਡਕੀਰੀ ਵਹਿੰਦੀਆਂ ਨਦੀਆਂ, ਸੁਕਿਆਂ ਪਾਰ ਲੰਘਾਵਣ ਹੂ  
 ਨਹੀਂ ਡਕੀਰੀ ਵਿਚ ਹਵਾ ਦੇ, ਮਸਲਾ ਪਾ ਠੈਰਾਵਣ ਹੂ  
 ਨਾਮ ਡਕੀਰ ਤਿਨ੍ਹਾਂ ਦਾ ਬਾਹੂ<sup>(ਰਹ)</sup>, ਜਿਹੜੇ ਦਿਲ ਵਿਚ ਦੇਸਤ ਟਿਕਾਵਣ ਹੂ

Noon    Naheen faqeeree jhalliaan maaran, suttiaan lok jagaavan Hoo  
 Naheen faqeeree vahndeeaan nadeeaan, sukkiaan paar langhaavan Hoo  
 Naheen faqeeree wich havaa de, musallaa paa thairaavan 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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
ਨਹੀਂ ਫ਼ਿਰੀ ; ਨਹੀਂ ਫ਼ਕੀਰੀ ; naheen faqeeree	Fakirism is not	ਜ਼ਲੀਆਂ ਮਾਰਨ ; jhalliaan maaran	A form of dance often performed by Dervishes with a loud sound
ਸੁਤੀਆਂ ; suttiaan	Sleeping	ਲੋਕ ; lok	People, folk
ਜਾਗਾਵਣ ; jagaavan	Wake others up	ਵਹਿੰਦੀਆਂ ; vaihndeeaan	Flowing
ਨਦੀਆਂ ; nadeeaan	Streams, rivers	ਸੁਕਿਆਂ ; sukkiaan	Dry
ਪਾਰ ਲੰਘਾਵਣ ; paar langhaavan	Make one cross the stream or river	ਵਿਚ ਹਵਾ ਦੇ ; wich havaa de	In the air
ਮਸਲਾ ; musallaa	Prayer mat	ਪਾ ਠੈਰਾਵਣ ; paa thairaavan	Put and make stand still
ਨਾਮ ; naam	Name	ਫ਼ਕੀਰ ; ਫ਼ਕੀਰ ; Fakir	Fakir
ਤਿਨਾਂ ਦਾ ; tinhaan da	Their	ਜੇਹੇ ; ਜਿਹੜੇ ; jehre	Who
ਦਿਲ ; dil	Heart, inward	ਦੋਸਤ ; dost	Friend
ਟਿਕਾਵਣ ; tikaavan	Inhabit; manifest		

## 180. W here to find G od

ن

نَّاَرَبْ عَرْشٍ مَعْلَى اُتَّ، نَّاَرَبْ خَانَةَ كَبِيْرَهُ  
 نَّاَرَبْ عَلَمٍ كِتَابِيْنَ لَبَحَا، نَّاَرَبْ وِجْهَ مَحَرَابِهُ  
 گَنْگَا تِيرَتِھِيْسِ مَوْلَ نَهْ مِلِيَا، مَارَے پِينْدَيْ بَے حَسَابِهُ  
 جَدْ دَا مَرْشِدَ پَھَرِيَا بَاهُوُ، بَجْھَتَے گُلَ عَذَابِهُ

**ਨੂਨ** ਨਾਂ ਰੱਬ ਅਰਸ਼ ਮੁਅੱਲਾ ਉਤੇ, ਨਾਂ ਰੱਬ ਖਾਨੇ ਕਾਅਬੇ ਹੁ  
 ਨਾਂ ਰੱਬ ਇਲਮ ਕਿਤਾਬੀਂ ਲੱਭਾ, ਨਾਂ ਰੱਬ ਵਿਚ ਮਹਿਰਾਬੇ ਹੁ  
 ਰੰਗਾ ਤੀਰਥੀਂ ਮੂਲ ਨਾ ਮਿਲਿਆ, ਮਾਰੇ ਪੈਂਡੇ ਬੇਹਿਸਾਬੇ ਹੁ  
 ਜਦ ਦਾ ਮੁਰਸ਼ਦ ਫੜਆ ਬਾਹੂ<sup>(ਰ)</sup>, ਛੁੱਟੇ ਕੁਲ ਅਜ਼ਾਬੇ ਹੁ

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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
ਨਾਂ ; ਨਾਂ ; naa	No, not	ਰੱਬ ; ਰੱਬ ; Rabb	God, Lord
ਅਰਸ ਮੁਅਲਾ ਉਤੇ ; Arsh Muallaa utte	Seated on the exalted Throne	ਖਾਨੇ ਕਾਬੇ ; Khaane Kaabe	Kaaba
علم ; ਇਲਮ ; ilm	Knowledge	کتابیں ; ਕਿਤਾਬੀਂ ; kitaabeen	Books
لਭਾ ; ਲੱਭਾ ; labbhaa	Found	مکਾਬ ; ਵਿਚ ਮਹਿਰਾਬੇ ; wich maihraabe	In the alcove of a mosque
ਗੰਗਾ ਤੀਰਥੀਂ ; 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	مول نہ ملਿਆ ; ਮੂਲ ਨਾ milialaa ; mool na	Not at all met or found
ਬੇ-ਹਿਸਾਬੇ ; be-hisaabe	Countless, innumerable, numberless	ਮਾਰੇ ਪੈਂਡੇ ; maare painde	Covered long distances
ਮੁਰਸਦ ; Murshid	Spiritual guide	ਜਦ ਦਾ ; jad da	Since when
ਛੁਟੇ ਕੁਲ ਅਜਾਬੇ ; chhutte kul azaabe	Saved from torment and suffering totally	ਫ਼ਰੀਦਾ ; ਫਰੀਦਾ ; pharriaa	Held on to; pledged allegiance to

## 181. Who am I?

ن

ناء میں عالم ناء میں فاضل، ناء مفتی ناء قاضی ہو  
 ناء دل میرا دوزخ منگے، ناء شوق بہشteen راضی ہو  
 ناء میں تریہے روزے رکھے، ناء میں پاک نمازی ہو  
 باجھ وصال اللہ دے بآھو، دنیا کوڑی بازی ہو

**ਨੂਨ**      ਨਾਂ ਮੈਂ ਆਲਿਮ ਨਾਂ ਮੈਂ ਫਾਜ਼ਲ, ਨਾਂ ਮੁਫਤੀ ਨਾਂ ਕਾਜ਼ੀ ਹੂ  
 ਨਾਂ ਦਿਲ ਮੇਰਾ ਦੋਜਖ ਮੰਗੇ, ਨਾਂ ਸੌਕ ਬਹਿਸਤੀਂ ਰਾਜ਼ੀ ਹੂ  
 ਨਾਂ ਮੈਂ ਤਰੀਹੇ ਰੋਜ਼ੇ ਰੱਖੇ, ਨਾਂ ਮੈਂ ਪਾਕ ਨਮਾਜ਼ੀ ਹੂ  
 ਬਾਝ ਵਿਸਾਲ ਅੱਲਾ ਦੇ ਬਾਹੂ<sup>(ਰ)</sup>, ਦੁਨੀਆ ਕੁੜੀ ਬਾਜ਼ੀ ਹੂ

Noon    Naa main alim naa main faazil, naa muftee 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>
ਨਾਂ ਮੈਂ ; ਨਾਂ ਮੈਂ ; naa main	I am not	ਅਲੀਮ ; ਆਲਿਮ ; alim	Alim, scholar, learned
ਫਾਜ਼ਿਲ ; ਫਾਜ਼ਲ ; faazil	A proficient scholar	ਮੁਫਤੀ ; مُفتی ; muftee	Mufti, a Muslim legal expert
قاضی ; کاٹی ; qaazee	Qadi, Muslim judge, magistrate; interpreter of Islamic law	دਿਲ ; dil	Heart, inward
دੋਜਖ ; dozakh	Hell	ਮੇਰਾ ; mera	My, mine
شوق ; ਸੌਕ ; shauq	Fondness, eager desire, liking, interest, eagerness, zest	بਹਿਸ਼ਟੀ ; ਬਹਿਸਤੀ ; bahishteen	Heavens, paradise
ਰਾਜੀ ; ਰਾਜ਼ੀ ; raazee	Happy, contented, well-pleased	ਤਰੀਹੇ ਰੋਜ਼ੇ ਰਕਾਵੇ ; treehe roze rake	Fasted for thirty days in Ramadan
ਪਾਕ ; ਪਾਕ ; paak	Sacred, holy; pure, clean, virtuous	ਨਮਾਜੀ ; ਨਮਾਜ਼ੀ ; namaazee	One who is regular in performing salat
ਬਾਝ ; ਬਾਝ ; baajh	Without, besides	ਵਿਸਾਲ ; wisal	Union
ਅਲਾ ; ਅਲਾ ; Allah	Allah	ਦੇ ; de	Of
ਦੁਨੀਆ ; dunya	World	ਕੁਰੀ ; ਕੁਰੀ ; koorree	A lie, falsity
ਬਾਜੀ ; ਬਾਜੀ ; baazee	Game		

## 182. Sunni or Shia

ن

نال میں سنی نال میں شیعہ، میرا دوہاں توں دل سرڑیا ہو  
 مک گئے سبھ خشکی پینڈے، جدوں دریا رحمت ویچ وڑیا ہو  
 کئی من تارے تر تر ہارے، کوئی کنارے چڑھیا ہو  
 صحیح سلامت چڑھ پار گئے اوہ باھو، جنہاں مرشد دا لٹر پھریا ہو

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>(ر)</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 which varriaa Hoo  
 Kaee mantaare tar tar hare, koee kinaare charhiaa Hoo  
 Sahee salaamat charh paar gae ooh Bahoo, jinhan 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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
ਨਾ ਮੈਂ ; ਨਾ ਮੈਂ ; naa main	I am not	ਸੁਨੀ ; ਸੁਨੀ ; Sunni	Sunni
شیعہ ; شیعہ ; Shia	Shia	میرا ; میرا ; mera	My, mine
ਦੋਹਾਂ ; ਦੋਹਾਂ ; dohaan	Both	ਤੋਂ ; ਤੋਂ ; tun	From
ਦਿਲ ਸਰੀਆ ; dil sarriaa	Distressed, fed up, exasperated	ਮੁਕ ਗਏ ; mukk gae	Ended
ਸਭ ; ਸਭ ; sabh	All, every, entire	ਖੁਸ਼ਕੀ ; khushkee	Land, dry
ਪੈਂਡੇ ; ਪੈਂਡੇ ; painde	Distances; journeys	ਜਾਦੂ ; ਜਾਦੂ ; jaddoon	When
ਦਰਯਾ ; ਦਰਯਾ ; dariaa	Ocean, river	ਰੱਹਮਤ ; ਰੱਹਮਤ ; rehmat	Divine mercy, compassion
ਵਿਚ ਵੱਡਿਆ ; wich varriaa	Entered in; submerged into	ਕੀ ; ਕਈ ; kaee	Many, several, numerous
ਮਨਤਾਰੇ ; ਮਨਤਾਰੇ ; mantaare	Swimmers	ਤਰ ; ਤਰ ; tar	Float, swim
ਹਾਰੇ ; ਹਾਰੇ ; haare	Lost	ਕੋਈ ; ਕੋਈ ; koee	Any, some, certain
ਕਿਨਾਰੇ ਚਹੀਆ ; ਕਿਨਾਰੇ ਚਹੀਆ ; kinaare charhiaa	Reached shore	ਸਹੀ ਸਲਾਮਤ ; sahee salaamat	Safely; successfully
ਚਹੀਆ ; ਚਹੀਆ ; charh paar gae	Reached the opposite shore	ਓਹ ; ਓਹ ; ooh	Those, they, he

جناں ; جنہاں ;	jinhaan	Who	Literally, to hold end or corner of cloth or garment; figuratively, it means to be associated with or pledged allegiance to a spiritual guide
مرشد ;	Murshid	Spiritual guide	
، ; دا ; da		Of	

## 183. Hindu or Believer

ن

نَا اوہ ہندو نا اوہ مومن، ناں سجده دین مسیتی ہو  
 دم دم دے وچ ویکھن مولی، جنہاں قضا نہ کیتی ہو  
 آہے دانے تے بنے دیوانے، جنہاں ذات صحي ونج کیتی ہو  
 میں قربان تہاں توں بآھو، جنہاں عشق بازی چُن لیتی ہو

**ਨੂਨ**      ਨਾਂ ਉਹ ਹਿੰਦੂ ਨਾਂ ਉਹ ਮੇਮਨ, ਨਾਂ ਸਜਦਾ ਦੇਣ ਮਸੀਤੀ ਹੁ  
 ਦਮ ਦਮ ਦੇ ਵਿਚ ਵੇਖਣ ਮੌਲਾ, ਜਿਨ੍ਹਾਂ ਕਜ਼ਾ ਨਾ ਕੀਤੀ ਹੁ  
 ਆਹੇ ਦਾਨੇ ਤੇ ਬਣੇ ਦੀਵਾਨੇ, ਜਿਨ੍ਹਾਂ ਜਾਤ ਸਹੀ ਵੰਜ ਕੀਤੀ ਹੁ  
 ਮੈਂ ਕੁਰਬਾਨ ਤਿਨ੍ਹਾਂ ਤੋਂ ਬਾਹੂ<sup>(ਰਹ)</sup>, ਜਿਨ੍ਹਾਂ ਇਸ਼ਕ ਬਾਜ਼ੀ ਚੁਣ ਲੀਤੀ ਹੁ

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 tinjaan 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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
ਨਾਂ ; ਨਾਂ ; naa	No, not, neither, nor	ਓਹ ; ਉਹ ; ooh	Those, they
ਹਿੰਦੂ ; ਹਿੰਦੂ ; Hindu	Hindu	ਮੌਮਨ ; ਮੌਮਨ ; Momin	Believer
سجداہ ; مساجداہ ; sajdaah	Prostration during salat	دین ; ਦੇਣ ; dain	Give
مسجدیتی ; ਮਸੀਤੀ ; maseetee	In the mosque	ਡਮਡਮਵਿਚ ; dam dam de wich	With each breath; every moment, always
ਕੱਖਣ ; ਵੇਖਣ ; wekhan	See, look, behold	ਮੌਲਾ ; ਮੌਲਾ ; Mawla	God
ਜਿਨ੍ਹਾਂ ; ਜਿਨ੍ਹਾਂ ; 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	
ਆਹੇ ਦਾਨੇ ; aahe daane	Were wise	قذਾ ਨਾ ਕੀਤੀ ; qazaa na keetee	
ਤੇ ; ਤੇ ; te	And		
ਬਣੇ ; ਬਣੇ ; bane	Became	دੀਵਾਨੇ ; deevaane	Insane, lunatic, crazy, mad
ਜਾਤ ; ਜਾਤ ; Zaat	Essence	ਸਹੀ ਵੰਜ ਕੀਤੀ ; sahee vanj keetee	Corrected, perfected
ਮੈਂ ; ਮੈਂ ; main	I	ਕੁਰਬਾਨ ; qurbaan	Sacrifice
تھاں توں ; tinhaan tun	On them, on those	ਇਸ਼ਕ ; ishq	Divine love
ਬਾਜ਼ੀ ; ਬਾਜ਼ੀ ; baazee	Game; path, way	ਚੁਣ ਲੀਤੀ ; chun leetee	Chose, selected, adopted, opted

## 184. Life in Disbelief

ن

ناء میں جوگی ناء میں جنگم، ناء میں چلہ کمایا ہو  
 ناء میں بھج مسیتیں وڑیا، ناء تبا کھڑکایا ہو  
 جو دم غافل سو دم کافر، مرشد ایہہ فرمایا ہو  
 مرشد سوہنی کیتی بآھو، 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 ਗ੍ਰਾਫਲ ਸੋ ਦਮ ਕਾਫਰ, ਮੁਰਸਦ ਇਹ ਫਰਮਾਇਆ ਹੁ  
 ਮੁਰਸਦ ਸੋਹਣੀ ਕੀਤੀ ਬਾਹੂ<sup>(ر)</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 ; ਨਾਂ ਮੈਂ ; naa main	I am not	ਯੋਗੀ ; ਜੋਗੀ ; joogee	An ascetic; snake-charmer
ਯੋਗ ; ਜੰਗਮ ; jangam	A sadhu who does not have an abode and is always travelling	ਚਿਲਾ ਕਮਾਇਆ ; chillaa kamaaiaa	Did forty-day seclusion
ਬੁਜ੍ਹ ; ਭੱਜ ; bhajj	Ran, rushed	ਮਸੀਤੀ ; maseetee	In mosque
ਵਰੀਆ ; ਵਰੀਆ ; varriaa	Entered	ਤਾਸਬਾ ਖੜਕਾਇਆ ; tasbaa kharrkaaiaa	Pretentiously holding a big rosary or chaplet
ਜੋ ; ਜੋ ; jo	That	ਦਮ ; dam	Breath
ਗਾਫ਼ਲ ; ਗਾਫ਼ਲ ; ghaafil	Oblivious, negligent, neglectful	ਸੋ ; ਸੋ ; so	He; that (thing or person)
ਕਾਫ਼ ; ਕਾਫ਼ਰ ; kafir	Pagan	ਮੁਰਸਦ ; Murshid	Spiritual guide
ਇਹ ; ਇਹ ; eh	This	ਫਰਮਾਇਆ ; farmaaiaa	Said
ਸੋਹਨੀ ਕੀਤੀ ; sohnee keetee	Beautified (esoterically); made worthy; Did just and right; gave me favour	ਪਲ ਵਿਚ ; pal wich	Within a second, in a moment
		ਜਾ ਪਹੁੰਚਾਇਆ ; jaa pauhunchaaiaa	Take someone somewhere

## 185. Spiritual Guide and Disciples

ن ناں کوئی طالب ناں کوئی مرشد، سب دلائے مٹھے ہو  
 راہ فقر دا پرے پریرے، سب حرص دُنیا دے کٹھے ہو  
 شوق الہی غالب ہویاں، جند مرنے تے اوٹھے ہو  
 بآہو جیں تن بھڑکے بھاہ برہوندی، اوہ مرن ترہائے بھکھے ہو

ਨੂਨ ਨਾਂ ਕੋਈ ਤਾਲਬ ਨਾਂ ਕੋਈ ਮੁਰਸ਼ਦ, ਸਬ ਦਿਲਾਸੇ ਮੁੱਠੇ ਹੂ  
 ਰਾਹ ਫ਼ਕਰ ਦਾ ਪਰੇ ਪਰੇਰੇ, ਸਬ ਹਿਰਸ ਦੁਨੀਆ ਦੇ ਕੁੱਠੇ ਹੂ  
 ਸੌਕ ਇਲਾਹੀ ਗ੍ਰਾਲਬ ਹੋਈਆਂ, ਜਿੰਦ ਮਰਨੇ ਤੇ ਉੱਠੇ ਹੂ  
 ਬਾਹੂ<sup>(ਰਹ)</sup> ਜੇਂ ਤਨ ਭੜਕੇ ਭਾਹ ਬਿਰਹੋਂ ਦੀ, ਉਹ ਮਰਨ ਤਰਿਹਾਏ ਭੁੱਖੇ ਹੂ

Noon Naa kooee taalab naa kooee Murshid, sab dilaase mutthe Hoo  
 Raah Faqr da pare parere, sab hirs dunya de kutthe Hoo  
 Shauq Elahi ghalib hoeeaan, 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

In 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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
ਨਾਂ ਕੋਈ ; naa kooee	No one, not any	ਤਾਲਬ ; taalab	Seeker
ਮਰਸ਼ਿਦ ; ਮੁਰਸ਼ਦ ; Murshid	Spiritual guide	ਸਾਬ ; sab	All
ਦਿਲਾਸੇ ; dilaase	Consolation, solace, reassurance, assuagement	ਮੁਠੇ ; mutthe	Failed; fake; harmful
ਰਾਹ ; raah	Path	ਫਾਗਰ ; Faqr	Faqr (see chapter 1 of Teachings)
ਦਾ ; da	Of	ਪਰੇ ਪਰੇ ; pare parere	Far away
ਹਿਰਸ ; hirs	Greed, avarice, covetousness, avidity	ਦੁਨੀਆ ; dunya	World
ਦੇ ; de	Of	ਕੁਠੇ ; kutthe	Slaughtered
ਸ਼ੌਕ ; shauq	Fondness, eager desire, interest, eagerness	ਇਲਾਹੀ ; Elahi	Allah, God, Divine
ਗਲਿਬ ਹੋਏਆਂ ; ghalib hoeeaan	Overpowered, became dominant	ਜਿੰਦ ; jind	Soul, life, existence
ਮਰਨੇ ਤੋਂ ਉਠੋ ; marne te utthe	Ready to die	ਯੈਂ ; jain	Who, whose
ਤਨ ; tann	Body	ਬਹਰਕੇ ; bharke	Flares, burns
ਬਾਹ ; bhaah	Fire	ਬਿਹੰਦੀ ; birhondee	Of love, separation from beloved or pangs of separation
ਓਹ ; ooh	Those, they	ਮਰਨ ; marn	Die, decease, demise
ਤਿਰਹਾਈ ; tirhaae	Thirsty	ਭੁਖੇ ; bhukkhe	Hungry; starved

## 186. Renunciation of World

ن

نے اساؤے کھلے کھاندی، ایہا دُنیا زشی ہو  
 دُنیا کارن بہہ بہ روان، شیخ مشائخ چشتی ہو  
 جیندے اندر حب دُنیا دی، بڈی انہاں دی کشتی ہو  
 ترک دُنیا تھیں قادری کیتی بآہو، خاصا راہ بہشتی ہو

**ਨੂਨ** ਨਿੱਤ ਅਸਾਡੇ ਖੱਲੇ ਖਾਂਦੀ, ਏਹਾ ਦੁਨੀਆ ਜਿਸਤੀ ਹੂ  
 ਦੁਨੀਆ ਕਾਰਨ ਬਹਿ ਬਹਿ ਰੋਵਣ, ਸ਼ੇਖ ਮਸ਼ਾਇਖ ਚਿਸਤੀ ਹੂ  
 ਜੈਂਦੇ ਅੰਦਰ ਹੁੱਬ ਦੁਨੀਆ ਦੀ, ਬੁੱਡੀ ਉਨ੍ਹਾਂ ਦੀ ਕਿਸਤੀ ਹੂ  
 ਤਰਕ ਦੁਨੀਆ ਥੀਂ ਕਾਦਰੀ ਕੀਤੀ ਬਾਹੂ<sup>(ਰਹ)</sup>, ਖਾਸਾ ਰਾਹ ਬਹਿਸਤੀ 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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
ਨਿਤ ; ਨਿੱਤ ; nit	Always	ਅਸਾਡੇ ; asaade	Our, ours
ਖਲੇ ਖਾਂਦੀ ; khalle khaandee	Beaten with shoes	ਏਹਾ ; ehaa	This, it
ਦੁਨੀਆ ; dunya	World	ਜਿਸਤੀ ; zishtee	Bad, ugly, deformed
ਕਾਰਨ ; kaaran	Because of, due to, owing to, by reason of, by virtue of	ਬਾਹਿ ; baih	Sit
شیخ مشائخ ; Shaikh Mashaikh	Spiritual guides	ਰੋਵਣ ; rovan	Cry
ਜੈਂਦੇ ; jainde	Whose	ਚਿਸ਼ਤੀ ; Chishti	Follower of <i>Chishti</i> order
ਹੁੱਬ ; hubb	Love	ਅੰਦਰ ; andar	Esoteric being, spiritual being
ਬੁੱਡੀ ; buddee	Sunk, drowned	ਦੀ ; dee	Of
کਿਸ਼ਟੀ ; kishtee	Boat	ਓਨਹਾਂ ; onhaan	Them, those, their
قادرੀ ; Qadri	Follower of <i>Qadri</i> order	ਤਰਕ ਦੁਨੀਆਂ ਥੈਨ ; tark dunya theen	Renounced world
ਖਾਸਾ ; khaasaa	Special, superior	ਕੀਤੀ ; keetee	Did, done
ਬਹਿਸ਼ਟੀ ; bahishtee	Of heavens	ਰਾਹ ; raah	Path

## 187. H umility

ن

ناء میں سیر ناء پا چھٹاکی، ناء پوری سرسائی ہو  
 ناء میں تولہ ناء ماشہ، ہن گل رتیاں تے آئی ہو  
 رتی ہونواں ونج رتیاں تلاں، اوہ وی پوری ناہی ہو  
 تول وزن ونج پورا ہوی بناھو، جدائ ہوی فضل الہی ہو

**نۇن**      نان مئے سر نان پا ڈٹاکی، نان پੂਰੀ سਰਸਾਈ ہو  
 نان مئے ڈلਾ نان مئے ਮਾਸ਼ਾ, ਹੁਣ ਗੱਲ ਰੱਤੀਆਂ ਤੇ ਆਈ ہو  
 ਰੱਤੀ ਹੋਵਾਂ ਵੰਜ ਰੱਤੀਆਂ ਤੁੱਲਾਂ, ਉਹ ਵੀ ਪੂਰੀ ਨਾਹੀ ہو  
 ਤੇਲ ਵਜ਼ਨ ਵੰਜ ਪੂਰਾ ਹੋਸੀ ਬਾਹੂ<sup>(ر)</sup>, ਜਦਾਂ ਹੋਸੀ ਡਜ਼ਲ ਇਲਾਹੀ ہو

Noon      Naa main ser naa paa chhataakee, naa pooree sarsaaee Hoo  
 Naa main tola naa main maashaa, hun gal rattiaan te aaee Hoo  
 Ratti hovaan vanj rattiaan tullaan, ooh vee pooree naaheen Hoo  
 Tol wazan vanj pooraa 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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
ਨਾਂ ; ਨਾਂ ; naa	No, not, neither, nor	ਮੈਂ ; ਮੈਂ ; main	I
ਸੇਰ ; ਸੇਰ ; ser	A measure of weight approximately equal to 0.9 kg, seer	ਪਾਂ ; ਪਾਂ ; paa	A quarter
ਛਟਾਕੀ ; 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
ਮਾਸ਼ ; ਮਾਸ਼ ; maashaa	A weight roughly equal to one gram; a small quantity	ਹੁਣ ; ਹੁਣ ; hun	Now
ਗੱਲ ; ਗੱਲ ; 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
ਤੇਆਈ ; ਤੇਆਈ ; te aaee	Came to the extent	ਰੱਤੀਆਂ ; ਰੱਤੀਆਂ ; rattiaan	
ਰਤੀਹੋਵਾਂ ; ਰਤੀਹੋਵਾਂ ; ratti hovaan	Be insignificant just like a small weight of 122 mg		
ਵੰਜਰੱਤੀਆਂ ਤੁੱਲਾਂ ; vanj rattiaan tullaan	Measured with an insignificant weight of about 122 mg	ਓਹ ; ਓਹ ; ooh	That, it

ਵੀ ; ਵੀ ; vee	Also, too, as well, even	ਨਾਹੀ ; naaheen	No, not
تل ; تل ; tol	Measure; weight	وزن ; wazan	Weight
ونج پوراہوی ہوسمی ; vanj poora hosee	Achieve correct (weightage); become worthy	جداں ; jadaan	When
فضل الہی ; fazal Elahi	God's grace, beneficence or blessing		

## 188. Where is the Beloved!

ن نیڑے وسن دور دسیون، ویرٹھے ناہیں ورڈے ہو  
اندرون ڈھونڈن دا ول نہ آیا، مورکھ باہروں ڈھونڈن چڑھدے ہو  
دور گیا کجھ حاصل ناہیں، شوہ لبھے وج گھر دے ہو  
دل کر صیقل شیشے وانگوں باتھو، دور تھیون کل پردے ہو

ਨੂਨ ਨੇੜੇ ਵੱਸਣ ਦੂਰ ਦਸੀਵਣ, ਵੇੜੇ ਨਾਹੀਂ ਵੜਦੇ ਹੁ  
ਅੰਦਰੋਂ ਢੂੰਡਣ ਦਾ ਵੱਲ ਨਾ ਆਇਆ, ਮੁਰਖ ਬਾਹਰੋਂ ਢੂੰਡਣ ਚੜ੍ਹਦੇ 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 aaiaa, moorakh baahroon dhoondan charhde Hoo  
Dur giao kujh haasil naaheen, Shauh labbhe wich ghar de Hoo  
Dil kar saiqal 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

The 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	ਦਸੀਵਣ ; daseevan	Seen, appear, beheld
ਵੇੜੇ ; ਵੇੜੇ ; verhe	Courtyard	ਨਾਹੀਂ ; naaheen	No, not
ਵੱਡੇ ; ਵੱਡੇ ; varrde	Enter, come	ਅੰਦਰੋਂ ; androon	From within, within esoteric being or spiritual being
ਢੂਨਦਾਂ ; ਢੂਨਦਾਂ ; dhoondan	Seek, search; to find out	ਦਾ ਵੱਲ ਨਾ ਆਇਆ ; da vall na aaiaa	Do not know the way or method
ਮੁੱਰਖ ; ਮੁੱਰਖ ; moorakh	Foolish, unwise; unfortunate	ਬਾਹਰੋਂ ; baahroon	Outside, outwards
ਚੂਂਝਦੇ ; ਚੂਂਝਦੇ ; charhde	Set out for search	ਗਿਆ ; giaa	Gone
ਕੁਝ ਹਾਸਲ ਨਾਹੀਂ ; ਨਾਹੀਂ ; kujh haasil naaheen	Nothing is achieved	ਸ਼ਾਹ ; Shaoh	Beloved; King; Allah Almighty
ਲੱਭੇ ; ਲੱਭੇ ; labbhe	Found	ਵਿਚ ; wich	In, inside
ਘਰ ਦੇ ; ਘਰ ਦੇ ; ghar de	In the abode (of heart); from within	ਦਿਲ ; dil	Heart; inward
ਕਰ ; ਕਰ ; kar	To do	ਸੀਖਲ ; saiqal	Clean
ਸ਼ੀਸ਼ੇ ; ਸ਼ੀਸ਼ੇ ; sheeshe	Mirror	ਵਾਂਗੂਨ ; ਵਾਂਗੂਨ ; vaangoon	Like

ਦੂਰ ਖੜਿਓਨ ; ਦੂਰ ਥੀਵਣ ; dur theevan	Removed; lifted	ਕੁਲ ; kul	Whole, all, entire
ਪਰਦੇ ; parde	Veils		

## 189. Courage and Humility

وَحدَتْ دَهْ دَرِيَا أَچَلَهُ، جَلْ تَهْلَ جَنَگَلْ رَيْنَهُ هُو  
 عَشْقَ دَهْ ذَاتْ مَنِينَدَهْ نَاهَنَ، سَانَگَانْ جَهْلَ تَپِينَهُ هُو  
 رَنَگَ بَحْبُوتْ مَلِينَدَهْ ڈُٹَھَ، سَےْ جَوَانَ لَکْھِينَهُ هُو  
 مَيْ قَرْبَانَ تَنَهَانَ توْ بَاهُوُّ جَيْہَرَهُ ہُونَدِيَاںَ هَمَتْ بَيْنَهُ هُو

**Vaao** ਵਹਦਤ ਦੇ ਦਰਯਾ ਉਛਲੇ, ਜਲ ਬਲ ਜੰਗਲ ਰੈਣੇ ਹੂ  
 ਇਸ਼ਕ ਦੀ ਜਾਤ ਮਨੋਂਦੇ ਨਹਿਣ, ਸਾਂਗਾਂ ਝੱਲ ਤਪੀਨੇ ਹੂ  
 ਰੰਗ ਬਿਕੂਤ ਮਲੋਂਦੇ ਡਿੱਠੇ, ਸੈ ਜਵਾਨ ਲਖੀਣੇ ਹੂ  
 ਮੈਂ ਕੁਰਬਾਨ ਤਿਨ੍ਹਾਂ ਤੋਂ ਬਾਹੂ<sup>(ਰਹ)</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 tinhaaun 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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
وحدت ; وحدت ; Wahdat	Oneness of Allah	ਵੇਦ ; ਵੇਦ ; de	Of
دریا ; dariaa	Ocean, river	عُجَّلٌ ; عُجَّلٌ ; uchhalle	Surging of waves
جَلٌ ; جَلٌ ; jal	Water, sea	ثَلْحٌ ; ثَلْحٌ ; thal	Desert
جِنگل ; جِنگل ; jungle	Wood, forest, jungle	رَيْنٌ ; رَيْنٌ ; raine	Well-irrigated, well-watered, moist; replete
عشق ; ishq	Ardent Divine love	دِي ; دِي ; dee	Of
ذات ; ذات ; Zaat	Essence	مَنْدِنَدَهْنَانٌ ; مَنْدِنَدَهْنَانٌ نَاهِنٌ ; manende naahin	Do not accept or believe
سانگاں ; سانگاں ; saangaan	A kind of spear	جَلٌ ; جَلٌ ; jhall	Bear, endure
تپینے ; تپینے ; tapeene	Strokes	رَنْجٌ ; رَنْجٌ ; rang	Colour, hue, dye, smear
بھبھوت ; بھبھوت ; bhabhoot	Ashes	مَلِئِنَدَهْ ; مَلِئِنَدَهْ ; maleende	Rub
دیتھ ; دیتھ ; ditthe	Seen, observed, witnessed	سِيٰ ; سِيٰ ; sey	Hundred; numerous
جوان ; جوان ; javaan	Young, youthful	لَخِينَهْ ; لَخِينَهْ ; lakheene	Valuable, precious; high value
میں ; میں ; main	I	قُرْبَانٌ ; قُرْبَانٌ ; qurbaan	Sacrifice
تھاں توں ; تھاں توں ; tinhaan tun	On them, on those	جِہْرٌ ; جِہْرٌ ; jehre	Who

ਹੁਨਦਿਆਂ ; ਹੋਦਿਆਂ ; hoondiaan	Despite having something	ਹਿਮਮਤ ; ਹਿਮਤ ; himmat	Courage, bravery, valour
ਹੈਣੇ ; ਹੀਣੇ ; hainne	Humble		

## 190. Left Excellence

وَحدَتْ دَهْ دَرِيَا أَجْهَلَهُ، بَكْ دَلْ صَحَّى نَهْ كَيْتَى هُوْ  
 بَكْ بُتْ خَانَهْ وَاصَّلْ هَوَيْهُ، بَكْ پَرْهَ پَرْهَ رَهْ مَسِيَّتَى هُوْ  
 فَاضَلْ جَهَدْ فَضِيلَتْ بَيْتَهُ، عَشَقْ بازِي جَانْ لَيْتَى هُوْ  
 هَرْگَزْ رَبْ نَهْ مَلِدَا باهُوُهُ، جَنْهَااَنْ تَرَنْ چُورَنْ نَهْ كَيْتَى هُوْ

**ਵਾਉ** ਵਹਦਤ ਦੇ ਦਰਯਾ ਉਛੱਲੇ, ਹਿਕ ਦਿਲ ਸਹੀ ਨਾ ਕੀਤੀ ਹੂ  
 ਹਿਕ ਬੁੱਤਖਾਨੇ ਵਾਸਲ ਹੋਏ, ਹਿਕ ਪੜ੍ਹ ਪੜ੍ਹ ਰਹੇ ਮਸੀਤੀ ਹੂ  
 ਫਾਜ਼ਲ ਛੱਡ ਫਾਜ਼ੀਲਤ ਬੈਠੇ, ਇਸ਼ਕ ਬਾਜ਼ੀ ਜਾਂ ਲੀਤੀ ਹੂ  
 ਹਰਗਿਜ਼ ਰੱਬ ਨਾ ਮਿਲਦਾ ਬਾਹੂ<sup>(ੴ)</sup>, ਜਿਨ੍ਹਾਂ ਤਰੱਟੀ ਚੌੜ ਨਾ ਕੀਤੀ ਹੂ

Vaao Wahdat de dariaa uchhalle, 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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
وَحدَةٌ ; وَهْدَةٌ ; Wahdat	Oneness of Allah	دِه ; دے ; de	Of
دَرِیاً ; دَرِیَاً ; dariaa	Ocean, river	عُھلَّہ ; عُھلَّہ ; uchhalle	Surging of waves
ہیک ; hik	One	دِل ; دِل ; dil	Heart, inward
سَهِی ; سَهِی ; sahee	Correct, right	نَہ ; نَہ ; na	No, not
کیتی ; کیتی ; keetee	Did, done	بَوْتَخَانَہ ; bottkhaane	Temple; <i>figuratively,</i> <i>khanqah</i> , assembly of spiritual guide
وَاصِلْہُوئے ; وَاسِلَہُوئے ; waasil hoe	Become unified, achieved union	پَارْہُ پَارْہُ ; parh parh	Worship rigorously
رَہے مَسِیتی ; rahe maseetee	Stayed in mosque	فَاضِل ; فَاضِل ; faazil	A proficient scholar
چھڈ ; چھڈ ; chhadd	Left, gave up, let go	فَضِیْلَاتٍ ; fazeelat	Eminence, greatness; excellence, perfection; superior attainments
بَیْٹھے ; بَیْٹھے ; baithe	Seated; settled	عِشْقٌ ; ishq	Divine love
بَازی ; بَازی ; baazee	Game	جَانِ لَیتی ; jaan leetee	When played, when started
ہرگز ; ہرگیاں ; hargiz	Absolutely, ever	رَبٌ ; رَبٌ ; Rabb	God, Lord
میلدا ; میلدا ; mildaa	Found; reached	جِنْہاں ; jinhaan	Who
ترنی چور ; ترنتی چوڑ ; trattee chaurr	To give up or sacrifice everything		

## 191. D<sup>i</sup>ve and take out P<sup>earls</sup>

وَهَدْتَ دَارِيَا إِلَهِي، جَتَّهُ عَاشِقٌ لَيْنِدَتْ تَارِيْهُ  
 مَارَنْ طَبِيَّاً كَذَهْنَ مُوتَّيْهُ، آپُو آپِيْهُ وَارِيْهُ  
 دُرَّرْ يَتَمَّ وَجْهُ لَنَّ شَكَارَهُ، جَيُونْ چَنْ لَاثَانْ مَارِيْهُ  
 سُوكَيُونْ نَهِيَّنْ حَاصِلَ بَهَرَدَهُ بَاهُوْهُ، جَيَهُرَهُ نُوكَرَنْ سَرَكَارِيْهُ

**Vaao** ਵਹਦਤ ਦਾ ਦਰਯਾ ਇਲਾਹੀ, ਜਿੱਥੇ ਆਸ਼ਕ ਲੈਂਦੇ ਤਾਰੀ ਹੁ  
 ਮਾਰਨ ਟੁੱਬੀਆਂ ਕੱਢਣ ਮੇਤੀ, ਆਪੇ ਆਪੀ ਵਾਰੀ ਹੁ  
 ਦੁਰ-ਏ ਯਤੀਮ<sup>(H)</sup> ਵਿਚ ਲਏ ਲਿਸ਼ਕਾਰੇ, ਜਿਓਂ ਚੰਨ ਲਾਟਾਂ ਮਾਰੀ ਹੁ  
 ਸੇ ਕਿਉਂ ਨਹੀਂ ਹਾਸਲ ਭਰਦੇ ਬਾਹੂ<sup>(r)</sup>, ਜਿਹੜੇ ਨੌਕਰ ਨੈਂ ਸਰਕਾਰੀ ਹੁ

**Vaao** Wahdat da dariaa Elahi, jitthe aashiq lainde taaree Hoo  
 Maaran tubbeeaan 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 Bahoo, those employed at his court

**O**neness 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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
وحدت ; وحدت ; Wahdat	Oneness of Allah	ਵਾਦਾ ; ਦਾ ; da	Of
دریا ; ਦਰਯਾ ; dariaa	Ocean, river	اللہی ; Elahi	Allah, God, Divine
جتھے ; ਜਿੱਥੇ ; jitthe	Where	عاشق ; ਆਸ਼ਕ ; aashiq	Divine lovers
لینڈੇ ਤਾਰੀ ; lainde taaree	Swim	ਮਾਰਨ ਟੁਬੀਆਂ ; maaran tubbeeaan	Dive
کਢਣ ; ਕਢਣ ; kadhan	Take out	ਮੌਤੀ ; motee	Pearl
آپو آਪੀ ਵਾਰੀ ; ਵਾਰੀ ; aapo apee vaaree	On their turn	دੁਰ-ਏ-ਯਤੀਮ <sup>(۲)</sup> ; Durr-e-Yateem	The Holy Prophet
ਵਿਚ ; ਵਿਚ ; wich	In, inside, into	لੋਕ ਲਈ ਲਿਸ਼ਕਾਰੇ ; lae lishkaare	Flashing, shining
ਜਿਓ ; ਜਿਓ ; jioon	As, in the manner of	چੰਨ ; chann	Moon
ਲਾਟਾਂ ਮਾਰੀ ; laataan maari	Shines, glows, illuminates	ਸੋ ; ਸੋ ; so	Therefore
کਿਊਂ ਨਹੀਂ ; kioon naheen	Why not	حاصل ਭਰਦੇ ਭਰਦੇ ; haasil bharde	Pay tax; love; following the Holy Prophet; give services and take beneficence
ਜਿਹੜੇ ; ਜਿਹੜੇ ; jehre	Who	نੌਕਰ نੌਕਰੀ ਸਰਕਾਰੀ ; 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

وَنْجَنْ سِرْتَهْ فَرْضْ هَےْ مِينُو، قَوْلْ قَالُوا بَلَى دَا كَرْكَهْ هُوْ  
 لوک جانے متفکر ہویاں، وچ وحدت دے وڑ کے هُو  
 شوہ دیاں ماراں شوہ ونج لیساں، عشق دا تلہ دھر کے هُو  
 جیوندیاں شوہ کے نہ پایا بآھُو، جیں لدھا تیں مر کے هُو

ਵਾਉ ਵੰਜਣ ਸਿਰ ਤੇ ਫਰਜ਼ ਹੈ ਮੈਨੂੰ, ਕੌਲ ਕਾਲੂ ਬਲਾ ਦਾ ਕਰ ਕੇ ਹੂ  
 ਲੋਕ ਜਾਣੇ ਮੁਤਫਕਕਰ ਹੋਈਆਂ, ਵਿਚ ਵਹਦਤ ਦੇ ਵੜ ਕੇ ਹੂ  
 ਸ਼ੋਹ ਦੀਆਂ ਮਾਰਾਂ ਸ਼ੋਹ ਵੰਜ ਲੈਸਾਂ, ਇਸ਼ਕ ਦਾ ਤੁਲਾ ਧਰ ਕੇ ਹੂ  
 ਜੀਓਨਿਆਂ ਸ਼ੋਹ ਕਿਸੇ ਨਾ ਪਾਇਆ ਬਾਹੂ<sup>(ਵਹ)</sup>, ਜੋਂ ਲੱਧਾ ਤੈਂ ਮਰ ਕੇ ਹੂ

Vaao Vanjan sir te farz hai mainu, qaul Qaalu Balaa da kar ke Hoo  
 Lok jaane mutfakkar hoeeaan, wich Wahdat de varr ke Hoo  
 Shauh diyaan maaraan Shauh vanj laisaan, ishq da tulla 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 ruminate when I enter the Oneness  
 Launching the love's raft-surfing waves of the King will take me to Him  
 In life no one reached the God, O Bahoo, it's in death

Allah 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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
ਵੰਜਣ ; vanjan	Go, going	ਸਰਤے ਫਰਸ਼ ; sir te farz	Obligatory upon me
ਹੈ ; hai	Is	ਮੈਨੂ ; mainu	I, me, to me
ਕੌਲ ; qaul	Saying; promise	ਕਾਲੁ ਬਲਾ ; Qaalu Balaa	They (the souls) replied, "Yes!" (7:172)
ਦਾ ; da	Of	ਕਰ ; kar ke	After doing
ਲੋਕ ; lok	People, folk, public, society, masses	ਜਾਣੇ ; jaane	Know, consider
ਮੁਟਫਕਕਰ ਹੋਈਆਂ ; mutfakkar hoeeaan	Concerned, worried	ਵਿਚ ; wich	In, inside, into
ਵਹਦਤ ; Wahdat	Oneness of Allah	ਦੇ ; de	Of
ਵੜ ਕੇ ; varr ke	Entering	ਸ਼ਾਹ ; Shauh	Beloved; King; Allah Almighty
ਦੀਆਂ ; diyaan	Of	ਮਾਰਾਂ ; maaraan	Buffet of waves
ਵੱਖ ਲਿਸਾਂ ; Shauh vanj laisaan	Will take to Beloved	ਇਸ਼ਕ ; ishq	Divine love
ਤੁਲਾ ; tulla	Raft especially improvised one for crossing a river	ਧਰਕੇ ; dhar ke	By putting or taking
ਜੀਓਂਡਿਆਂ ; jiondiaan	In life, while living	ਕਿਸੇ ਨਾ ; kise na	Not anyone, no one
ਪਾਇਆ ; paaiaa	Received, Obtained	ਜੈਂ ; Jain	Whoever

لَدْحَا ; لੱਧਾ ; laddhaa      Found      تَيْنٌ ; تِينٌ ; teyn      He, that person

مَرَكَ ; مਰ کے ; mar ke      On dying

## 193. Tarry at Beloved's Doorsteps

وَيْهُ وَيْهُ نَدِيَا تَارُو هُوَيَا، بَمْبَلْ چَوْرَى كَاهَانْ هُوَ  
 يَارْ اسَادَا رَنْگَ مُحَمَّدِيَّ، اسِيَّنْ دَرْ تَيَّ كَاهَانْ هُوَ  
 نَهْ كَوَيَّ آوَيْ نَهْ كَوَيَّ جَاوَيْ، اسِيَّنْ كَيَّنْ هَتَّ لَكَهْ مُنْجَاهَانْ هُوَ  
 بَيْ خَبَرْ جَانِي دِي آوَيْ بَاهُوَ، كَهْرَ كَلِيُّونْ بُجَّهْ تَهْواهَانْ هُوَ

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 nadeeaan taaroo hoeeaan, bambal chorre kaahaan Hoo  
 Yaar asaadaa rang mahalleen, aseen dar te khalle sikaahaan Hoo  
 Na koee aave na koee jaave, aseen 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 ; vaih vaih	By drifting; by flowing	ਨਦੀਆਂ ; nadeeaan	Streams, rivers
ਤਾਰੂ ਹੋਈਆਂ ; taaroo hoeeaan	Become a swimmer	ਬੰਬਲ ; bambal	Certain cobs such as corn of maze
ਚੌਹੜੇ ਕਾਹਾਂ ; chorre kaahaan	Gathered moss	ਧਾਰ ; ਯਾਰ ; yaar	Beloved; Allah
ਅਸਾਡਾ ; asaadaa	Our, ours	ਮੁਲੱਖੀਂ ; mahalleen	In a beautiful castle, palace or mansion
ਾਸੀਂ ; ਅਸੀਂ ; aseen	We	ਦਰਤੇ ; dar te	At the door, court
ਖਲੇ ; khalle	Standing	ਸਿਕਾਹਾਂ ; sikaahaan	Yearning, longing for
ਨਾ ਕੋਈ ; na kooee	No one	ਆਵੇ ; aave	Comes
ਜਾਵੇ ; jaave	Goes	ਕਿਸ ਹਥ ; kain hath	In whose hand; through whom
ਲਿਖ ; likh	Write; letter	ਮੁੰਜਾਹਾਂ ; munjaahaan	Send
ਜੇ ; ਜੇ ; je	If, in case, provided	ਖਬਰ ; 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

هو دا جامہ پہن کرہاں، اسم کماون ذاتی هو  
 کفر اسلام مقام نہ منزل، ناں اوتحے موت حیاتی هو  
 شہ رگ تھیں نزدیک لدھوئے، پا اندر ونے جھاتی هو  
 اوہ اساں وچ اسیں انہاں وچ، بآھوُ دُور رہی قرباتی هو

ہ      ہو دا جامہ پھین کرہاں، اسم کماون جھاتی ہو  
 کوہر اسلام مقام نہ منزل، ناں اوتحے موت حیاتی ہو  
 ساہ رگ تھیں نزدیک لدھوئے، پا اندر ونے جھاتی ہو  
 اوہ اساں وچ اسیں انہاں وچ، بآھوُ دُور رہی قرباتی ہو

Hey      Hoo da jaamaa paihan karaahaan, Ism kamaavan Zaatee Hoo  
 Kufr Islam maqaam na manzil, naa othe maut hayaatee Hoo  
 Shahrag theen nazdeek laddhose, paa andar wanne jhaatee Hoo  
 Ooh asaan wich aseen onhaan which, 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 *Faqr* is annihilation in *Hoo* (هو). Mystic invokes *Ism-e-Allah Zaat*, annihilates himself in *Hoo* (هو) and becomes the manifestation of *Hoo* (هو). 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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
ਹੁੰ ; ਹੂ ; Hoo	Divine Essence	ਦਾ ; da	Of
ਜਾਮਾ ; jaamaa	Clothes, robe	ਪਹਿਨ ਕਰਾਹਾਂ ; paihan karaahaan	By wearing
ਇਸਮ ਕਮਾਵਣ ਜਾਤੀ ; ਕਮਾਵਣ ਜਾਤੀ ; Ism kamaavan Zaatee	Invocation of <i>Ism-e-Allah Zaat</i> ; attain Divine Essence	ਕੁਫਰ ; kufr	Paganism, disbelief
ਈਸਲਾਮ ; Islam	Islam	ਮਾਕਾਮ ; maqaam	Place, location, waystation, station
ਨਾ ; na	No, not	ਮੰਜ਼ਿਲ ; manzil	Destination, goal
ਅਥੇ ; ਉਥੇ ; othe	There, at that place	ਮੌਤ ; maut	Death
ਜਾਤੀ ; ਹਯਾਤੀ ; hayaatee	Life	ਸ਼ਹ੍ਰਗ ; ਸ਼ਾਹ ਰਗ ; shahrag	Throat; jugular vein
ਥੀਨ ; ਥੀਂ ; theen	From	ਨਜ਼ਦੀਕ ਲਡਹੋਸੇ nazdeek laddhose	Found close by
ਪਾ ਅੰਦਰ ਵੰਨੇ ; paa andar wanne	Put within esoteric being or spiritual being	ਜਾਹਾਂ ; ਝਾਤੀ ; jhaatee	Look, glance, peep
ਓਹ ; ਉਹ ; ooh	He	ਅਸਾਂ ; asaan	We
ਵਿਚ ; wich	Within	ਅਸੀਂ ; aseen	I
ਓਹਾਂ ; ਉਨ੍ਹਾਂ ; onhaan	Him	ਦੂਰ ; dur	Far, away, far off, distant, remote
ਰਹੀ ; rahee	Stayed, remained	ਕੁਰਬਾਤੀ ; qurbaatee	Closeness, proximity

## 195. F<sup>o</sup>rtunate or U<sup>n</sup>fortunate

۹

اک جاگن اک جاگ نہ جانن، کک جاگدیاں ہی سُتے ھو  
 اک ستیاں جا واصل ہوئے، اک جاگدیاں ہی مُسٹھے ھو  
 کی ہویا جے گھگو جاگے، جیہڑا لیندا ساہ اُبھے ھو  
 میں قربان تہاں توں بآھو، جنہاں کھوہ پریم دے جتتے ھو

ہ      *hik jaagan hik jaag na jaanan, hik jaagdiaan hee sutte Hoo  
 hik suteeaan jaa waasil hoe, hik jaagdiaan hee mutthe Hoo  
 Kee hoiaa je ghuggoo jaage, jehraa laindaa saah aputthe Hoo  
 Main qurbaan tinjaan tun Bahoo, jinhan khooh prem de jutte Hoo*

Hey      *Hik jaagan hik jaag na jaanan, hik jaagdiaan hee sutte Hoo  
 Hik suteeaan jaa waasil hoe, hik jaagdiaan hee mutthe Hoo  
 Kee hoiaa je ghuggoo jaage, jehraa laindaa saah aputthe Hoo  
 Main qurbaan tinjaan tun Bahoo, jinhan 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 ; hik	One	ਜਾਗਨ ; jaagan	Awake, wake, wake up, awaken; stay awake to worship
ਜਾਗ ; jaag	Wakefulness, awakening	ਨਾ ; na	No, not
ਜਾਨਣ ; jaanan	Know, understand	ਜਾਗਦਿਆ ; jaagdiaan	While awake
ਹੀ ਸੁੱਤੇ ; hee sutte	Sleeping	ਸੁਤੀਆ ; suteeaan	While sleeping
جاؤاصل ہوئے ; جا وا سل ہوئے ; jaa waasil hoe	Attained union	ਮੁਥੇ ; ਹੀ ਮੁੱਠੇ ; hee mutthe	Robbed; deprived
کੀ ਹੋਇਆ ; kee hoiaa	What happened	ਜੇ ; ਜੇ ; je	If
ਘੁਗੂ ; ghuggoo	Owl	ਜਾਗੇ ; jaage	To wake up, awake, awaken
ਜਿਹੜਾ ; jehraa	Who	ਲੈਂਦਾ ਸਾਹ ; laindaa saah	Takes breaths, breathes
ਅਪੁਠੇ ; aputthe	Opposite, reverse	ਮੈਂ ; ਮੈਂ ; main	I
ਕੁਰਬਾਨ ; qurbaan	Sacrifice	ਤਿਨ੍ਹਾਂ ਤੋਂ ; tinhaan tun	On them, on those

جناں ; جنھاں ;	jinhaan	Who	کھوہ ;	کھوہ ;	khooh	Well
پرم ;	ਪ੍ਰਮ ;	prem	لے ;	ਲੇ ;	de	Of
جٹتے ;	ਜੁਤੇ ;	jutte	Run,	operated		

## 196. Trials of Love

ہ ک دم سجن تے لکھ دم ویری، یک دم دے مارے مردے ہو  
 یک دم پچھے جنم گوایا، چور بنے گھر گھر دے ہو  
 لایاں دا اوہ قدر کی جان، جیہڑے محرم ناہیں سر دے ہو  
 سو کیوں دھکے کھاون بآھو، جیہڑے طالب سچے در دے ہو

ہ      ہیک دم سنجن تے لکھ دم ویری، ہیک دم دے مارے مردے ہو  
 ہیک دم پیڈھے جنم گوایا، چور بنے گھر گھر دے ہو  
 لایاں دا اوہ قدر کی جان، جیہڑے محرم ناہیں سر دے ہو  
 مے کیوں دھکے کھاون بآھو، جیہڑے طالب سچے در دے ہو

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  
 Laaeeaan 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

### Shahmukhi, Gurmukhi & Transliteration

ਹਿੱਕ ਦਮ ਸਜਣ ਤੇ ਲੱਖ  
ਦਮ ਵੈਰੀ ; hik dam  
sajjan te lakh dam  
vairee

ਹਿੱਕ ਦਮ ; hik  
dam

ਜਨਮ ; janam

ਚੋਰ ; chor

ਘਰ ; ghar

ਦਾ ; da

ਕਦਰ ; qadar

ਜਾਨ ; jaan

ਮਹਿਰਮ ;  
mehram

ਸਿਰ ; sir'r

ਕ੍ਰਿਊ ; kioon

ਤਾਲਬ ; taalab

ਦਰ ; dar

### English

Took many as foes  
by making one  
Friend

A moment, a breath

Life

Thief, brigand

Home, house

Of

Value, worth,  
importance; honour,  
esteem, respect

Know, understand

Confidant

Secret

Why, What for

Seeker

Door, court or  
*khanqah*

### Shahmukhi, Gurmukhi & Transliteration

ਹਿੱਕ ਦਮ ਦੇ ਮਾਰੇ ਮਰ ਦੇ  
; hik dam de maare  
mar de

ਪਿਛੇ ; pichhe

ਗਵਾਇਆ ;  
gavaaiaa

ਬਣੇ ; bane

ਲਾਈਆਂ ;  
laaeeaan

ਓਹ ; ooh

ਕੀ ; kee

ਜਿਹੜੇ ; jehre

ਨਾਹੀਂ ; naaheen

ਸੋ ; so

ਧਕੇ ਖਾਵਣ ;  
dhakke khaavan

ਸਚੇ ; sachche

### English

Dying for the  
Beloved

Before, ago

Lost

Became

Love, affiliation

They

What

Who

No, not

Therefore

Face problems

True, truthful, real,  
pure

## 197. Colour of Love

۹

ہر دم شرم دی تند تروڑے، جاں ایہہ چھوڈک بُلے ہو  
 کچرک بالاں عقل دا دیوا، مینوں براہوں انھیری جھلے ہو  
 اُجڑ گیاندے بھیت نیارے، لکھ لعل جواہر رُلے ہو  
 دھوتیاں داغ نہ لہنداں باہُو، جیہڑے رنگ مجیٹھی دھلے ہو

ہر دم شرم دی تند تروڑے، جاں ایہہ چھوڈک بُلے ہو  
 کیصارک بالاں اکال دا دیوا، مئنੂں براہوں انھیری جھلے ہو  
 اُجڑ گیاندے بھیت نیارے، لکھ لعل جواہر رُلے ہو  
 پئیاں داگ نہ لہنداں باہُو، جیہڑے رنگ مجیٹھی دھلے ہو

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 majeethaa 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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
ਹਰ ਦਮ ; har dam	Every moment	ਸ਼ਰਮ ; sharam	Shame, shyness, modesty
ਦੀ ; dee	Of	ਤੰਦ ; tand	Thread, strand, string
ਤਰੋੜੇ ; tarorre	Break	ਜਾਂ ; jaan	When
ਇਹ ; eh	This	ਚ੍ਛੋਡਕ ; chhodak	Fuel
ਬੁਲੇ ; bulle	Burns	ਕਿਚਰਕ ; kicharak	Uptil when, how
ਬਾਲਾਂ ; baalaan	Lighten, light up	ਅਕਲ ਦਾ ਦੀਵਾ ; aqal da deevaa	Lamp of wisdom
ਮੈਨੂ ; mainu	Me, to me	ਬਿਰਹੋ ; birhon	Separation in love, isolation
ਅਨ੍ਹੇਰੀ ਝੁਲੇ ; anheree jhulle	Windstorm blows	ਉਜ਼ਗਿਆਂ ਦੇ ; ujarr giaande	Desolated, devastated ones
ਭੇਤ ; bhet	Secret	ਨਿਆਰੇ ; niarre	Different, uncommon, unique
ਲੱਖ ; lakh	Lakh; numerous	ਲਾਲ ਜਵਾਹਰ ; laal jawaahar	Gems, jewels, precious gemstones
ਰੁਲੇ ; rulle	Runied; lost	ਧੋਤਿਆਂ ; dhotiaan	By washing
ਦਾਗ ; daagh	Spot, stain, taint	ਨਾ ਲਹਿਦੇ ; na laihnde	Not removed, washed away
ਜਿਹੜੇ ; jehre	Who	ਮਜੀਥੀ ; rang majeethhee	The colour on which no other colour leaves it hue or is not dyed
ਧੁਲੇ ; dhulle	Dyed		

## 198. Trade Laughter with Sobs

۹

ہسن دے کے روون لیوئی، تینوں دیتا کس دلاسا ھو  
 عمر بندے دی اینویں وہانی، جینویں پانی وچ پتاسا ھو  
 سوڑی سامی سٹ گھتیس، پلٹ نہ سکسیں پاسا ھو  
 تیتحوں صاحب لیکھا منگسی باھو، رتی گھٹ نہ ما سا ھو

ہ      ہمسن دے کے روہن لیوی، تڈنੂں دਿੱਤਾ ਕਿਸ ਦਿਲਾਸਾ ਹੁ  
 ਉਮਰ ਬੰਦੇ ਦੀ ਅੰਵੇਂ ਵਿਹਾਣੀ, ਜਿੰਵੇਂ ਪਾਣੀ ਵਿਚ ਪਤਾਸਾ ਹੁ  
 ਸੌਡੀ ਸਾਮੀ ਸੁੱਟ ਘਤੇਸਣ, ਪਲਟ ਨਾ ਸਕਸੈਂ ਪਾਸਾ ਹੁ  
 ਤੈਥੋਂ ਸਾਹਿਬ ਲੇਖਾ ਮੰਗਸੀ ਬਾਹੂ<sup>(ੴ)</sup>, ਰੱਤੀ ਘੱਟ ਨਾ ਮਾਸਾ ਹੁ

Hey      Hassan de ke rovan lioee, tainu ditaa kis dilaasaa Hoo  
 Umar bande dee ainven vihaanee, jeenveen panee wich pataasaa Hoo  
 Saurri saamee putt ghatesan, 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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
ਹਾਸਨ ; ਹੱਸਣ ; hassan	To laugh	ਦੇਕੇ ; de ke	By giving, exchanging
ਰੋਵਣ ; ਰੋਵਣ ; rovan	Crying, weeping	ਲਿਊਈ ; lioee	Taken
ਤੈਨੂ ; ਤੈਨੂ ; tainu	You	ਦਿਤਾਾ ; ditaa	Gave
ਕਿਸ ; ਕਿਸ ; kis	Who	ਦਿਲਾਸਾ ; dilaasaa	Consolation, solace, reassurance, assuagement
ਉਮਰ ; ਉਮਰ ; umar	Life	ਬੰਦੇ ; bande	Man
ਦੀ ; ਦੀ ; dee	Of	ਅਨ੍ਵੇਂ ; ainven	Like this
ਵਿਹਾਨੀ ; vihaanee	Pass, spent	ਜਿਵੇਂ ; jeenveen	Like
ਪਾਣੀ ; ਪਾਣੀ ; panee	water	ਵਿਚ ; wich	In, inside, into; within
ਪਤਾਸਾ ; pataasaa	Batasha, sugar drop candy (it dissolves quickly in water)	ਸੌਰੀ ; saurri	Narrow
ਸਾਮੀ ; ਸਾਮੀ ; saamee	The place inside the grave where a dead body is laid	ਗ਼ਟਿਸ਼ਨ ; sutt ghatesan	Will be laid, thrown
پਲਟ ਨਾ ਸਕਸੈਂ ਪਾਸਾ ; palat na saksain paasaa	Will not be able to turn side	ਤੇਥੋਂ ; tethoon	From you
صاحب ; ਸਾਹਿਬ ; Sahib	Allah	ਲੇਖਾ ; lekhaa	Record of deeds

ਮੰਗੀ ; ਮੰਗਸੀ ;  
mangsee

Will take, reckon

ਰੱਤੀ ਘਟਨਾ ; ratti ghatt  
na maasaa

Not even a few milligrams;  
*figuratively*, not even minute details shall be left, nothing will be spared

## 199. Shahada, a Gem

ہور دوا نہ دل دی کاری، کلمہ دل دی کاری ہو  
 کلمہ ذور زنگار کریندا، کلمے میل اُتاری ہو  
 کلمہ ہیرے لعل جواہر، کلمہ ہٹ پساري ہو  
 آیتھے اوتحے دوہیں جہانیں بآٹھو، کلمہ دولت ساری ہو

ہے      ہر دوا نا دیل دی کاری، کلاما دیل دی کاری ہے  
 کلاما دُر جنگا ر کرئے دا، کلامے ملے عطا ری ہے  
 کلاما ہیرے لال جواہر، کلاما ہٹ پساري ہے  
 ایسے عیسے دے ہیں جہانیں بآٹھو، کلاما دلے لڈ ساری ہے

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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
ਹੋਰ ; hor	Any other	ਦਵਾ ; dawaa	Medicine, drug, cure, remedy, treatment, medication
ਨਾ ; na	No, not	ਦਿਲ ; dil	Inward
ਦੀ ; dee	Of	ਕਾਰੀ ; kaaree	Effective, effectual, efficacious medicine
ਕਲਮਾ ; kalma	Shahada; <i>Kalima at-Tayyibah</i>	ਦੂਰ ਜੰਗਾਰ ਕਰੇਂਦਾ ; dur zangaar karendaa	Removes rust (veil of sensual desires)
ਕਲਮੇ ; kalmey	shahada; <i>Kalima at-Tayyibah</i>	ਮੈਲ ; mail	Dirt, filth
ਊਤਾਰੀ ; utaaree	Removed	ਹੀਰੇ ; heere	Diamonds
ਲਾਲ ; laal	Ruby, gem	ਜਵਾਹਰ ; jawaahar	Gems, jewels, precious stones
ਹੱਟ ; hatt	Shop	ਪਸਾਰੀ ; pasaaree	Druggist, apothecary
ਇਥੇ ; ethe	Here	ਉਥੇ ; othe	There
ਦੋਹੀ ਜਹਾਨੀ ; doheen jahaanee	Both the world and the hereafter	ਦੌਲਤ ; daulat	Wealth, riches, money, fortune, treasure
ਸਾਰੀ ; saaree	All, whole, entire, complete		

200. Leave a Mark

بکی بکی پیڑ کولوں گل عالم گوکے، عاشقان لکھ لکھ پیڑ سہیری ہو  
جتھے ڈھن رُڑھن دا خطرہ ہووے، کون چڑھے اُس بیڑی ہو  
عاشق چڑھدے نال صلاحاں دے، اوںہاں تار کپر وچ بھیڑی ہو  
جتھے عشق پیا مُلدا نال رتیاں دے بآھو، اوتحے عاشقان لذت نکھیری ہو

ਹੇ ਹਿੱਕੀ ਹਿੱਕੀ ਪੀੜ ਕੋਲੋਂ ਕੁਲ ਆਲਮ ਕੁਕੇ, ਆਸ਼ਕਾਂ ਲੱਖ ਲੱਖ ਪੀੜ ਸਹੇਜੀ ਹੁ  
ਜਿੱਥੇ ਢਹਿਣ ਰੁੜ੍ਹਨ ਦਾ ਖਤਰਾ ਹੋਵੇ, ਕੌਣ ਚੜ੍ਹੇ ਉਸ ਬੇਜੀ ਹੁ  
ਆਸ਼ਕ ਚੜ੍ਹਦੇ ਨਾਲ ਸਲਾਹਾਂ ਦੇ, ਉਨ੍ਹਾਂ ਤਾਰ ਕੱਪਰ ਵਿਚ ਭੇਜੀ ਹੁ  
ਜਿੱਥੇ ਇਸ਼ਕ ਪਿਆ ਤੁੱਲਦਾ ਨਾਲ ਰੱਤੀਆਂ ਬਾਹੁ<sup>(੪)</sup>, ਉਥੇ ਆਸ਼ਕਾਂ ਲੱਜ਼ਤ ਨਖੇਜੀ ਹੁ

Hey Hikee hikee peerr kolon kul aalam kooke, aashiqaan lakh lakh peerr saherree Hoo  
Jitthe dhaihn rurhan 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

The 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

<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>	<b>Shahmukhi, Gurmukhi &amp; Transliteration</b>	<b>English</b>
ਹਿੱਕੀ ਹਿੱਕੀ ; hikee hikee	Only one	ਪੀੜ੍ਹੀ ; peerr	Pain; sorrow
ਕੋਨੂਂ ; ਕੋਲੋਂ ; kolon	From	ਕੁਲ੍ਹੀ ; kul	Whole, all, entire
ਆਲਮ ; aalam	Universe, world	ਕੂਕੇ ; kooke	Cries, pleas
ਆਸਕਾਂ ; aashiqaan	Divine lovers	ਲੱਖ ਲੱਖ ; lakh lakh	Lakhs; numerous
ਸਹੇਰੀ ; saherree	Bore, endured, tolerated	ਜਿਥੇ ; jitthe	Where
ਢਹਿਣ ; dhaihn	Falling	ਰੁਝਨ ; rurhan	Washing away, slipping
ਦਾ ; da	Of	ਖਤਰਾ ; khatraa	Danger, peril, risk
ਹੋਵੇ ; hove	Is; exists	ਕੌਨ ; kon	Who
ਚੜ੍ਹੇ ; charhe	Onboard	ਓਸ ; os	That
ਬੇੜੀ ; berree	Boat	ਆਸਕ ; aashiq	Divine lovers
ਚੜ੍ਹਦੇ ; charhde	Board	ਨਾਲ ; naal	With
ਸਲਾਹਾਂ ; salahaan	Willingly	ਦੇ ; de	Of
ਓਨਹਾਂ ; oonhaan	They, them, those	ਤਾਰ ; taar	Deep water, water level above head

کپر ; کپر ; kappar	Whirlpool	چ ; ویچ ; wich	In, inside, into
بھری ; بھری ; bherree	Entered	عشق ; ایسک ; ishq	Ardent Divine love
پالا ; پالا ; 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
وہ ; وہ ; othe	There, at that place	رتیاں ; رتیاں ; rattiaan	
لذت ; لذت ; lazzat	Taste, savour, flavor		
نکھری ; نکھری ; nakherree	Separately identified; left mark		

## 201. Contemplation of Ism-e-Allah Zaat

یار یگانہ ملیٰ تینوں، جے سر دی بازی لائیں ھو  
 عشق اللہ وچ ہو مستانہ، ھو ھو سدا آلائیں ھو  
 نال تصور اسم اللہ دے، دم نوں قید لگائیں ھو  
 ذاتے نال جاں ذاتی رلیا، تد بآھوٰ نام سدائیں ھو

ਯে  
 یار یگانہ ملیٰ تینوں، جے سر دی بازی لائیں ھو  
 ایسک اੱਲا دیس ہے مسٹانا، ھو ھو سدا اُلایاں ھو  
 نال تاسوور ایسم اੱلما دے، دم ٹنے کے دل گایاں ھو  
 جاتے نال جاں جاتی رلیا، تد بآھوٰ نام سدائیں ھو

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

You 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* (ھو) 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>
یار یگانہ ; یار یگانہ ; yaar yagaanaa	The unique friend, Divine Essence	میل سی تینوں ; milsee tainu	You will find Him
جے ; جے ; je	If, in case, provided	سیر دی بازی لائیں baazee laaen	To sacrifice everything in the Divine path
عشق اللہ وچ ہو مستانہ ; اے اللہ وچ ہو مستانہ ; ishq Allah wich ho mastaanaa	To become intoxicated in Divine love	ھو ھو سدا alaaen ; Hoo Hoo sadaa alaaen	Your breath keeps on invoking <i>Hoo</i>
نال تصور اسم اللہ دے ; نال تصور اسم اللہ دے ; naal tasawwur Ism Allah de	With the contemplation of <i>Ism-e-Allah Zaat</i>	دم نوں قید گائیں dam noon qaid lagaaen	To remember with each breath
ذات نال جان ذاتی رلیا ; نال ذاتی رلیا ; Zaate naal jaan zaatee raliaa	When essence annihilated in the Essence of Allah	نام ; naam	Name
		سدا ائیں ; sadaaen	Called

## INDEX

		Page #
	1.	
اللہ چنے دی بوئی، میرے من وچ مرشد لائی ہو	الف	176
اللہ پڑھیوں پڑھ حافظ ہو یوں، ناں گیا جابوں پردا ہو	الف	179
اللہ جد دتی و کھالی، از خود ہو یافانی ہو	الف	182
اللہ صحی کیتو سے جداں، چمکیا عشق آگوہاں ہو	الف	184
ایہ دنیا زن حیض پلیتی، کتنی مل مل دھوون ہو	الف	186
اللہ سُبْ بِرِّکُمْ سُنِیا دل میرے، جند قاٹُوا بَلِی کو کیندی ہو	الف	188
اللہ سُبْ بِرِّکُمْ سُنِیا دل میرے، جند قاٹُوا بَلِی کو کیندی ہو	الف	191

	8.		
الف	ازل ابد نوں صحی کیتو سے، وکیچھ تماشے گز رے ہو	194	
اللہ	ا جلال ابسد نੂں ساری کیوں مسے، دے� ڈماسے گو جڑے ہو		
	9.		
الف	اندر ہوتے باہر ہو، ایہہ ڈم ہو دے نال جلیند اھو	197	
اللہ	اں در ہو تے باہر ہو، ایہ دم ہو دے نال جلیند اھو		
	10.		
الف	ادھی لعنت دنیا تائیں، تے ساری دنیاداراں ہو	201	
اللہ	ا پھی لاحن دنیا تائیں، تے ساری دنیاداراں ہو		
	11.		
الف	ایہہ دنیا زن حیض پلیتی، ہر گز پاک نہ تھیوے ہو	203	
اللہ	ا یہ دنیا آ جن ہے جن پلیتی، ہر گیا جن پاک نا ہیوے ہو		
	12.		
الف	ایمان سلامت ہر کوئی منگے، عشق سلامت کوئی ہو	205	
اللہ	ا یمان سلامت ہر کوئی منگے، عشق سلامت کوئی ہو		
	13.		
الف	ایہہ تن میرا چشماء ہو دے، تے میں مرشد و یکھنہ رجھاں ہو	207	
اللہ	ا یہہ تن میرا چشماء ہو دے، تے میں مرشد و یکھنہ رجھاں ہو		
	14.		
الف	اندر وچ نماز اساؤی ہکے جانتیوے ہو	210	
اللہ	ا ں در وچ نماز اساؤی ہکے جانتیوے ہو		

	15.	الف	اکھیں سرخ موہیں تے زردی، ہر والوں دل آہیں ہو	212
اللیڈ	�ੱਖਿں ਸੁਰਖ ਮੁੰਹਿਂ ਤੇ ਜ਼ਰਦੀ، ਹਰ ਵੱਲੋਂ ਦਿਲ ਆਹੀਂ ਹੂ			
	16.	الف	اندر کلمہ کل کل کردا، عشق سکھایا کلمائਾ ہو	214
اللیڈ	ਅੰਦਰ ਕਲਮਾ ਕਿਲ ਕਿਲ ਕਰਦਾ, ਇਸ਼ਕ ਸਿਖਾਇਆ ਕਲਮਾਂ ਹੂ			
	17.	الف	ایہہ تن رب سچ دਾ ਜਗਾ, وਿਚ ਪਾਨੀ ਰਾਜਹਾਤੀ ہو	217
اللیڈ	ਇਹ ਤਨ ਰੱਬ ਸਚੇ ਦਾ ਹੁਜਗਾ, ਵਿਚ ਪਾ ਫ਼ਕੀਰਾ ਝਾਤੀ ਹੂ			
	18.	الف	ایہہ تن رب سچ دਾ ਜਗਾ, دل ਕਹਿਆ ਬਹਾਰਾਂ ہو	220
اللیڈ	ਇਹ ਤਨ ਰੱਬ ਸਚੇ ਦਾ ਹੁਜਗਾ, ਦਿਲ ਖਿੜੀਆ ਬਾਗਾ ਬਹਾਰਾਂ ਹੂ			
	19.	الف	او جھੜ ਜੱਹਲ ਤੇ ਮਾਰ੍ਹ ਬੀਲਾ, جਤੇ ਜਾਣ ਅਸਾਡੀ ਆਈ ہو	222
اللیڈ	ਐੱਝੜ ਝੱਲ ਤੇ ਮਾਰ੍ਹ ਬੇਲਾ, ਜਿਥੇ ਜਾਲਣ ਅਸਾਡੀ ਆਈ ਹੂ			
	20.	الف	آਪ ਨੇ ਟਾਲਿੰ ਕੀਏ ਦੇ, ਲੋਕਾਂ ਨੂੰ ਟਾਲਿੰ ਕਰਦੇ ਹੋ	225
اللیڈ	ਆਪ ਨਾ ਤਾਲਬ ਹੈਨ ਕਹੀਂ ਦੇ, ਲੋਕਾਂ ਨੂੰ ਤਾਲਬ ਕਰਦੇ ਹੂ			
	21.	الف	انਦਰੋਂ ਹੁਤੇ ਬਾਹਰੋਂ ਹੋ, ਬਾਹਰੋਂ ਕਿਤਹਾਂ ਲਭਿਓ ਹੋ	228
اللیڈ	ਅੰਦਰ ਵੀ ਹੂ ਤੇ ਬਾਹਰ ਵੀ ਹੂ, ਬਾਹੂ <sup>(ਰ)</sup> ਕਿੱਥਾਂ ਲਭੀਵੇ ਹੂ			
	22.	الف	اَللّٰهُ چنْبَيْ دِي بُوْئِي, مِيرَے مَنْ وِجْ مُرْشِد لَانْدَا ہُو	231
اللیڈ	ਐਲਾ ਚੰਬੇ ਦੀ ਬੁਟੀ, ਮੇਰੇ ਮਨ ਵਿਚ ਮੁਰਸ਼ਦ ਲਾਂਦਾ ਹੂ			

- بے 23. ب 233  
 باھو باغ بہاراں کھڑیاں، نرگس ناز شرم داھو  
 بآہو<sup>(ر)</sup> بآگا بھاراں خیڑیاں، نرگام ناٹھ سرਮ دا ہو
- بے 24. ب 235  
 بغداد شہر دی کیانشانی، اچیاں لمیاں چیراں ہو  
 بگدا دا سرہر دی کیا نیماں، ٹھیکانے لئی میاں چی راں ہو
- بے 25. ب 238  
 بغداد شریف ونج کراہاں، سودا نے کیتو سے ہو  
 بگدا دا سریڈھ ونج کراہاں، سوندا نے کی تو سے ہو
- بے 26. ب 241  
 باجھ حضوری نہیں منظوری، توڑے پڑھن بانگ صلاتاں ہو  
 بآجھ هجھری نہیں مانچھری، تؤڑے پڑھن بانگا ملایاں ہو
- بے 27. ب 244  
 بے ادب ناں سارا دب دی، گئے ادب توں واجھے ہو  
 بے ادب بھاں ناں سارا دب دی، گاۓ ادب بھاں تؤں واجھے ہو
- بے 28. ب 246  
 بزرگی نوں گھت و ہن لوڑھائے، کریئے رج مکالا ہو  
 بھਜھرگی نوں یڈھن لے ڈھائے، کریئے رجھ مکالا ہو
- بے 29. ب 249  
 پسیم اللہ اسم آللہ دا، ایہہ وی گھناں بھارا ہو  
 بھیم بھیم لڑا ایسماں اੱلا دا، ایہہ وی گھیلیاں بھارا ہو

	30.		
بے	بنھ چلایا طرف زمین دے، عرشوں فرش ٹکایا ہو	ب	251
بے	ਬنگو چلایا طرف زمین دے، ارجمند ڈرمسٹیکا ایا ہو	ب	254
بے	بنت پڑھ کے فاضل ہوئے، ہک حرف نہ پڑھیا کئے ہو بے تے پڑھ کے ڈاڑھل ہوئے، ہیک ہر دھن نا پڑھیا کیسے ہو	ب	257
پے	32.		
پے	بوہتی میں اوگن ہاری، لاج پئی گل اس دے ہو بھوٹی میں اੰگوڑھ ہاری، لاج پائی گاڑھ اس دے ہو	ب	260
پے	33.		
پے	پڑھ پڑھ علم ملوک رجھاون، کیا ہویا اس پڑھیاں ہو پڑھ پڑھ ایلہم ملکوں رجھاون، کیا ہویا اس پڑھیاں ہو	پ	262
پے	34.		
پے	پڑھ پڑھ عالم کرن تکبر، حافظ کرن وڈیائی ہو پڑھ پڑھ عالم کرن تکبر، حافظ کرن وڈیائی ہو	پ	264
پے	35.		
پے	پڑھ پڑھ علم مشائخ سداون، کرن عبادت دوہری ہو پڑھ پڑھ علم مشائخ سداون، کرن عبادت دوہری ہو	پ	267
پے	36.		
پے	پڑھ پڑھ علم ہزار کتاب، عالم ہوئے بھارے ہو پڑھ پڑھ علم ہزار کتاب، عالم ہوئے بھارے ہو	پ	270

	37.	پڑھیا علم تے وڈھی مغروری، عقل بھی گیا تلوہاں ہو	پ	270
پے		پڑھیا ایلام تے وہی مگروری، اکال بھی گیا تلے ہوں گے		
	38.	پاک پلیت نہ ہوندے ہرگز، توڑے رہندے وچ پلیتی ہو	پ	273
پے		پاک پلیت ناہیں ہوندے ہرگز، توڑے رہندے وچ پلیتی ہو		
	39.	پیر ملیاں جے پیڑناں جاوے، اُس نوں پیر کی دھرنائے ہو	پ	275
پے		پیر ملیاں جے پیڑ ناہیں ہوندے، اُس نوں پیر کی یارنائے ہو		
	40.	پانٹا دامن ہو یا پرانا، کچرک سیوے درزی ہو	پ	277
پے		پانٹا دامن ہو یا پرانا، کچرک سیوے درزی ہو		
	41.	پنجے محل پنجاں وچ چانن، ڈیو اکت ول دھریئے ہو	پ	280
پے		پنجے محل پنجاں وچ چانن، ڈیو اکت ول دھریئے ہو		
	42.	تارکِ دنیا تھیو سے، جداں فقر ملیو سے خاصاً ہو	ت	289
تے		تارکِ دنیا تھیو سے، جداں فقر ملیو سے خاصاً ہو		
	43.	تلہ بنه تو گل والا، ہومردانہ تریئے ہو	ت	291
تے		تلہ بنه تو گل والا، ہومردانہ تریئے ہو		
	44.	تن من یار میں شہر بنایا، دل وچ خاص محلہ ہو	ت	293
تے		تن من یار میں شہر بنایا، دل وچ خاص محلہ ہو		

	45.	توڑے تنگ پرانے ہوؤں، گھٹے نہ رہندے تازی ہو تے	ت	296
تے	46.	تسی دا تو کبی ہویوں، ماریں دم ولیاں ہو تم	ت	299
تم	47.	تموں فقیر شتابی بندا، جد جان عشق وچ ہارے ہو تم	ت	301
تم	48.	تو تاں جاگ نہ جاگ فقیرا، آنت نوں لوڑ جگایا ہو تم	ت	304
تم	49.	تسی پھری تے دل نہیں پھریا، کی لیناں تسی پھر کے ہو تم	ت	307
تم	50.	ثابت صدق تے قدم اگیرے، تائیں ربِ لبھیوے ہو سے	ث	310
سے	51.	ثابت عشق تہاں نوں لدھا، جنہاں تریں چوڑ چاکیتی ہو سے	ث	312
سے	52.	جودل منگے ہووے ناہیں، ہوؤں ریہا پریرے ہو ਜیم	ج	315
جیم		ਜے دیل مੰگو ہووے ناہیں، ہوؤں ریہا پریرے ہو		

	53.		
ਜੀਮ	جے توں چاہیں وحدت رب دی، مل مرشد دیاں تلیاں ہو ਜے تੂں چਾਰੇਂ ਵਹਦਤ ਰੱਬ ਦੀ, ਮਲ ਮੁਰਸ਼ਦ ਦੀਆਂ ਤਲੀਆਂ ਹੁ	ج	317
ਜੀਮ	54.	جس الف مطالیہ کیتا، ب دا باب نہ پڑھدا ہو	320
ਜੀਮ	ਜਿਸ ਅਲਿਫ਼ ਮੁਤਾਲਿਆ ਕੀਤਾ, ਬ ਦਾ ਬਾਬ ਨਾ ਪੜ੍ਹਦਾ ਹੁ	ج	322
ਜੀਮ	55.	جیں دل عشق خریدਨੇ ਕਿਤਾ, سو دل بخت ਨੇ بختੀ ہو	322
ਜੀਮ	ਜੇਂ ਦਿਲ ਇਸ਼ਕ ਖਰੀਦ ਨਾ ਕੀਤਾ, ਸੋ ਦਿਲ ਬਖਤ ਨਾ ਬਖਤੀ ਹੁ	ج	324
ਜੀਮ	56.	جیں دل عشق خریدਨੇ ਕਿਤਾ, سੋ ਦਿਲ ਦਰਦ ਨੇ ਬੱਖਤੀ ہو	326
ਜੀਮ	ਜੇਂ ਦਿਲ ਇਸ਼ਕ ਖਰੀਦ ਨਾ ਕੀਤਾ, ਸੋ ਦਿਲ ਦਰਦ ਨਾ ਫੱਟੀ ਹੁ	ج	329
ਜੀਮ	57.	جیں دل عشق خریدਨੇ ਕਿਤਾ, اوਹ ਹੁੰਦੇ ਮਰਦਾਨੇ ہو	331
ਜੀਮ	ਜੇਂ ਦਿਲ ਇਸ਼ਕ ਖਰੀਦ ਨਾ ਕੀਤਾ, ਉਹ ਖੁਸ਼ਰੇ ਮਰਦ ਜਨਾਨੇ ਹੁ	ج	334
ਜੀਮ	58.	جس دਿਨੇਹ ਵਾਮਿਸ ਧਰਿਨੈਂਦੇ ਹੋਏ, ਸਗਡੇ ਚੜ੍ਹੀ ਓਂਖ ਕਿਤਾ ہੋ	
ਜੀਮ	ਜਿਸ ਦੀਂਹ ਦਾ ਮੈਂ ਦਰ ਤੈਂਡੇ ਤੇ, ਸਜਦਾ ਸਹੀ ਵੰਜ ਕੀਤਾ ਹੁ	ج	
ਜੀਮ	59.	جو ਪਾਕੀ ਬਨ ਪਾਕ ਮਾਹੀ ਦੇ, ਸੋ ਪਾਕੀ ਜਾਨ ਪਲੀਤੀ ہੋ	
ਜੀਮ	ਜੇ ਪਾਕੀ ਬਿਨ ਪਾਕ ਮਾਹੀ ਦੇ, ਸੋ ਪਾਕੀ ਜਾਨ ਪਲੀਤੀ ਹੁ	ج	
ਜੀਮ	60.	جو ਦਮ ਗਲ ਸੋਦਮ ਕਾਫਰ, ਸਾਨੂੰ ਮਰਸ਼ਦ ਆਇਹੇ ਪੜਹਾਇਆ ہੋ	
ਜੀਮ	ਜੇ ਦਮ ਗਲ ਸੋ ਦਮ ਕਾਫਰ, ਸਾਨੂੰ ਮੁਰਸ਼ਦ ਇਹ ਪੜ੍ਹਾਇਆ ਹੁ	ج	

	61.		
ਜੀਮ	جتنے رتی عشق وکاوے، او تھے مناں ایمان دو یوے ہو ਜیسے رੱਤیِ ایسکا دیکا دے، عُبے ملائیں ایمان دا دیکا ہو	ج	336
	62.		
ਜੀم	جنگل دے وج شیر مریلا، باز پوے وج گھر دے ہو ਜنگل دے دیکا دے، بیکا دے دیکا دے ہو	ج	338
	63.		
ਜੀم	جنہاں عشقِ حقیقی پایا، مونہوں نہ کجھ آلاوں ہو ਜیسے رتی عشقِ حقیقی پایا، مونہوں نہ کجھ آلاوں ہو	ج	340
	64.		
ਜੀم	جیوندے کی جان سار مویاں دی، سو جانے جو مردا ہو جیسے رتی عشقِ حقیقی پایا، مونہوں نہ کجھ آلاوں ہو	ج	343
	65.		
ਜੀم	جیوندیاں مر رہنا ہو وے، تاں ویس فقیر اس بئیے ہو جیسے رتی عشقِ حقیقی پایا، مونہوں نہ کجھ آلاوں ہو	ج	346
	66.		
ਜੀم	جے رب ناتیاں دھوتیاں ملدے، تاں ملداؤ دواں مجھیاں ہو جے رب ناتیاں دھوتیاں ملدے، تاں ملداؤ دواں مجھیاں ہو	ج	349
	67.		
ਜੀم	جنہاں شوہ الف تھیں پایا، پھول قرآن نہ پڑھدے ہو ਜیسے رتی عشقِ حقیقی پایا، مونہوں نہ کجھ آلاوں ہو	ج	351
	68.		
ਜੀم	جے کر دین علم وچ ہوندا، تاں سر نیزے کیوں چڑھدے ہو جے کر دین علم وچ ہوندا، تاں سر نیزے کیوں چڑھدے ہو	ج	353

69

ج دادا مرشد کا سہ دیتا، تد دی بے پرواہی ہو

ج

356

ਜیم

ਜਦ ਦਾ ਮੁਰਸਦ ਕਾਸਾ ਦਿੱਤਾ, ਤਦ ਦੀ ਬੇਪਰਵਾਹੀ ਹੂ

70.

جاء تائیں خودی کریں خود نفسوں، تاں تائیں رب نہ پاویں ہو

ج

358

ਜیم

ਜਾਂ ਤਾਈਂ ਖੁਦੀ ਕਰੋ ਖੁਦ ਨਫਸੋਂ, ਤਾਂ ਤਾਈਂ ਰੱਬ ਨਾ ਪਾਵੋ ਹੂ

71.

ج جل جلیندیاں جنگل بھوندیاں، میری ہکਾ گل نہ پگੜی ہو

ج

361

ਜیਮ

ਜਲ ਜਲੇਂਦਿਆਂ ਜੰਗਲ ਭੌਂਦਿਆਂ, ਮੇਰੀ ਹਿਕਾ ਗੱਲ ਨਾ ਪੱਕੀ ਹੂ

72.

ج جاں جاں ذات نہ تھیوے بآ ہو، تاں کم ذات سدیوے ہو

ج

363

ਜیਮ

ਜਾਂ ਜਾਂ ਜਾਤ ਨਾ ਥੀਵੇ ਬਾਹੂ<sup>(۴)</sup>، ਤਾਂ ਕਮ ਜਾਤ ਸਦੀਵੇ ਹੂ

73.

ج جس دل اسم اللہ دا چکے، عشق وی کردابلے ہو

ج

365

ਜیਮ

ਜਿਸ ਦਿਲ ਇਸਮ ਅੱਲਾ ਦਾ ਚਮਕੇ, ਇਸ਼ਕ ਵੀ ਕਰਦਾ ਹੱਲੇ ਹੂ

74.

ج چڑھ چਨਾਂ ਤੇ ਕਰੜਣਾਂ، ذਕਰ ਕਰਿਨਦੇ ਤਾਰੇ ہو

ج

368

ਚੇ

ਚੜ੍ਹ ਚੰਨਾਂ ਤੇ ਕਰ ਰੁਸ਼ਨਾਈ, ਜ਼ਿਕਰ ਕਰੋਂਦੇ ਤਾਰੇ ਹੂ

75.

ج چڑھ چਨਾਂ ਤੇ ਕਰੜਣਾਂ، ਤਾਰੇ ذਕਰ ਕਰਿਨਦੇ ਤਿਰਾ ہو

ج

370

ਚੇ

ਚੜ੍ਹ ਚੰਨਾਂ ਤੇ ਕਰ ਰੁਸ਼ਨਾਈ, ਤਾਰੇ ਜ਼ਿਕਰ ਕਰੋਂਦੇ ਤੇਰਾ ਹੂ

	76.		
ہے	حافظ پڑھ پڑھ کرن تکبر، ملاں کرن وڈیائی ہو گاہن پڑھ پڑھ کرن تکبر، ملاں کرن وڈیائی ہو	ح	373
خ			
خ	خام کی جان سار فقر دی، جیہرے محروم ناہیں دل دے ہو خام کی جان لٹ سار ڈکر دی، جیہرے محروم ناہیں دل دے ہو	خ	375
د			
د	دل دریا سمندر دو گھے، کون دلاں دیاں جانے ہو دل دریا سمندر دو گھے، کون دلاں دیاں جانے ہو	د	378
د			
د	دل دریا سمندر دو گھا، غوطہ مار غواصی ہو دل دریا سمندر دو گھا، غوطہ مار غواصی ہو	د	380
د			
د	دل دریا خواجہ دیاں لہراں، گھمن گھیر ہزاراں ہو دل دریا خواجہ دیاں لہراں، گھمن گھیر ہزاراں ہو	د	383
د			
د	دلے وچ دل جو آکھیں، سو دل دور دلیلوں ہو دلے وچ دل جو آکھیں، سو دل دور دلیلوں ہو	د	386
د			
د	دل کالے ٹولوں منہ کالا چنگا، بے کوئی اس نوں جانے ہو دل کالے ٹولوں منہ کالا چنگا، بے کوئی اس نوں جانے ہو	د	389
د			
د	دل تے دفتر وحدت والا، دام کریں مطالیا ہو دل تے دفتر وحدت والا، دام کریں مطالیا ہو	د	391
د			



92.

دلیال چھوڑ جو دوں، ہو ہشیار فقیر اُھو

413

دال دلیل انڈے ڈھوکے، ہو گھٹا راہ کی راہ ہو

93.

دل بازار تے منہ دروازہ، سینہ شہر ڈسیند اُھو

415

دال دل بجھا راہ تے مੁੰہ دਰوازہ، سینا ساہیر ڈسمند ہو

94.

ذاتی نال ناں ذاتی رلیا، سو گم ذات سڈیوے ہو

417

ਜال جھاتی نال ناں جھاتی رلیا، سے کم جھاٹ سڈیوے ہو

95.

ذکر فکر سب اُرے اُریرے، جان جان فدا ناں فانی ہو

419

ਜال جھکر دھکر سب اُرے اُریرے، جاں جان دھدا ناں ڈھانی ہو

96.

ذکر کنوں کر فکر ہمیشائ، ایہ لفظ تکھا تلواروں ہو

421

ਜال جھکر کنؤں کر دھکر ہمیشائ، ایہ لفظ تکھا تلواروں ہو

97.

راہ فقر دا پرے پریرے، اوڑک کوئی نہ دستے ہو

424

رے راہ دھکر دا پرے پریرے، ڈھکر کے استی نا دیسے ہو

98.

راتیں رتی نیندرنہ آوے، دہاں رہے جیرانی ہو

426

رے راٹیں رتی نیندرنہ آوے، دیہاں رہے جیرانی ہو

	99.		
رے	راتیں نین رت ہنجوں روؤں، تے ڈیہاں غمزہ غم داھو ر	428	
رے	رائیں نائیں رت ہنجوں روؤں، تے ڈیہاں غمزہ غم داھو ر	428	
	100.		
رے	رات اندھیری کالی دے ویج، عشق چراغ جلاند اھو ر	430	
رے	رات اندھیری کالی دے ویج، عشق چراغ جلاند اھو ر	430	
	101.		
رے	رحمت اُس گھروچ وستے، جنچھے بلدے دیوے ھو ر	433	
رے	رحمت اُس گھروچ وستے، جنچھے بلدے دیوے ھو ر	433	
	102.		
رے	روزے نفل نمازاں تقوی، سبھو کم حیرانی ھو ر	435	
رے	روزے نفل نمازاں تقوی، سبھو کم حیرانی ھو ر	435	
	103.		
ز	زبانی کلمہ ہر کوئی پڑھدا، دل دا پڑھدا کوئی ھو ز	438	
ز	زبانی کلمہ ہر کوئی پڑھدا، دل دا پڑھدا کوئی ھو ز	438	
	104.		
ز	زادہ زہد کریندے تھکے، روزے نفل نمازاں ھو ز	440	
ز	زادہ زہد کریندے تھکے، روزے نفل نمازاں ھو ز	440	
	105.		
س	سے روزے سے نفل نمازاں، سے سجدے کر کر تھکے ھو س	443	
سیں	سے روزے سے نفل نمازاں، سے سجدے کر کر تھکے ھو س	443	
	106.		
س	سبق صفاتی سوئی پڑھدے، جو ووت ہینے ذاتی ھو س	445	
سیں	سبق صفاتی سوئی پڑھدے، جو ووت ہینے ذاتی ھو س	445	

	107.	سوز کنوں تن سڑیا سارا، میں تے دکھاں ڈیرے لائے ہو	س	448
میں		سੋਜ਼ ਕਨੋਂ ਤਨ ਸੜਿਆ ਸਾਰਾ, ਮੈਂ ਤੇ ਦੁੱਖਾਂ ਡੇਰੇ ਲਾਏ ਹੂ		
	108.			
		سن فریاد پیراں دیا پیرا، میری عرض سنیں کن ڈھਰ کے ہو	س	451
میں		ਸੁਣ ਡਰਿਆਦ ਪੀਰਾਂ ਦਿਆ ਪੀਰਾ, ਮੇਰੀ ਅਰਜ਼ ਸੁਣੀਂ ਕੰਨ ਧਰ ਕੇ		
		ਹੂ		
	109.			
		سن فریاد پیراں دیا پیرا، میں آਕھ ਸਾਨ੍ਹਾਂ ਕਿਨੋਂ ہو	س	454
میں		ਸੁਣ ਡਰਿਆਦ ਪੀਰਾਂ ਦਿਆ ਪੀਰਾ, ਮੈਂ ਆਖ ਸੁਣਾਂਵਾਂ ਕੈਨੂੰ ਹੂ		
	110.			
		سوہزار تਹਾਂ ਤੋਂ ਚਦੇ, ਜਿਹੜੇ ਮਨ ਬੁਲਿਆ ਹੋ	س	456
میں		ਸੌਂ ਹਜ਼ਾਰ ਤਿਨ੍ਹਾਂ ਤੋਂ ਸਦਕੇ, ਜਿਹੜੇ ਮੂੰਹ ਨਾ ਬੋਲਣ ਫਿੱਕਾ ਹੂ		
	111.			
		سینੇ ਓਚ مقام ਹੈ ਕਿੰਦਾ, ਸਾਨ੍ਹਾਂ ਮਰਸ਼ਦ ਗੜ੍ਹ ਸਮਝਾਈ ਹੋ	س	458
میں		ਸੀਨੇ ਵਿਚ ਮਕਾਮ ਹੈ ਕੈਂਦਾ, ਸਾਨੂੰ ਮੁਰਸ਼ਦ ਗੱਲ ਸਮਝਾਈ ਹੂ		
	112.			
		شور شہرتੇ رحمت ਵੇਟੇ, جਿਥੇ ਬਾਹੁੰਗਲੇ ਹੋ	ش	460
ਸ਼ੀਨ		ਸ਼ੇਰ ਸ਼ਹਿਰ ਤੇ ਰਹਿਮਤ ਵੱਸੇ, ਜਿੱਥੇ ਬਾਹੁੰਗਲੇ ਹੋ		
	113.			
		شریعت ਦੇ دروازੇ ਆਪੇ, ਰਾਹ ਫ਼ਰਦਾਮੀ ਹੋ	ش	462
ਸ਼ੀਨ		ਸ਼ਰੀਅਤ ਦੇ ਦਰਵਾਜ਼ੇ ਉੱਚੇ, ਰਾਹ ਫ਼ਰਦਾਮੀ ਹੋ		

	114.		
ص	صفت شناکیں مول نہ پڑھدے، جو جا پہنچتے وچ ذاتی ہو	465	
مُعاَد	میڈھ ت سنا ائیں مُول نا پڑھ دے، نے جا پہنچتے ویسے جُذی ہو		
	115.		
ص	صورت نفس امارہ دی، کوئی کتا گلر کالا ہو	467	
مُعاَد	مُورڈ ندھس اُمما را دی، کوئی کوتا گلر کالا ہو		
	116.		
ض	ضروری نفس کُٹتے نوں، قیما قیم کچیوے ہو	469	
جُعاَد	جُرُعی ندھس کوئی کوتا گلر کالا ہو		
	117.		
ط	طالب غوث الا عظیم وا لے، شالا کدے نہ ہو ون ماندے ہو	471	
تُؤْمِن	تالب بُحث الْعَظِيمُ وَالْمُؤْمِنُ، شالا کدے نہ ہو ون ماندے ہو		
	118.		
ط	طالب بن کے طالب ہو ویں، اُسے نوں پیا گانویں ہو	473	
تُؤْمِن	تالب بُحث کے تالب ہو ویں، اُسے نوں پیا گانویں ہو		
	119.		
ظ	ظاہر و یکھاں جانی تائیں، نالے دیتے اندر سینے ہو	475	
تُؤْمِن	ظاہر و یکھاں جانی تائیں، نالے دیتے اندر سینے ہو		
	120.		
ع	علوم باجھ فقر کماوے، کافر مرے دیوانہ ہو	477	
ਐن	ایل میں باش ڈکر کماوے، کاڈر مارے دیوانہ ہو		

	121.	عقل فکر دی جانہ کائی، جتھے وحدت بر سجنی ہو	ع	480
اُن		اکل دھکر دی جا نا کا اسی، جیسے وہ دس ت سینگھانی ہو		
	122.			
		عشق موڈن دتیاں بانگاں، کئیں بلیل پیوسے ہو	ع	483
اُن		ایسک معاں جن دیتیاں بانگاں، کئیں بلیل پیوسے ہو		
	123.			
		عاشق پڑھن نماز پرم دی، جیس وچ حرف نہ کوئی ہو	ع	485
اُن		آسک پڑون نماج پرم دی، جیس وچ حرف نہ کوئی ہو		
	124.			
		عاشق ہونویں تے عشق کمانویں، دل رکھیں وانگ پہاڑاں ہو	ع	487
اُن		آسک ہو دے تے اسک کماں دے، دل رکھیں وانگ پہاڑاں ہو		
	125.			
		عاشق راز ماہی دے کولوں، کدی نہ ہوون واندے ہو	ع	490
اُن		آسک راجھ ماری دے کولوں، کدی نہ ہوون واندے ہو		
	126.			
		عاشق عشق ماہی دے کولوں، بنت پھرن ہمیشائ کھیوے ہو	ع	492
اُن		آسک اسک ماری دے کولوں، نیٹ دیرن ہمیشائ کھیوے ہو		
	127.			
		عاشق دا دل موم برابر، معشو قاں وال کا بلی ہو	ع	494
اُن		آسک دا دل موم برابر، مامکاں وال کا بلی ہو		
	128.			
		عاشقاں گوڈ ضوجو کیتا، روز قیامت تائیں ہو	ع	496
اُن		آسکاں گوڈ ضوجو کیتا، روز قیامت تائیں ہو		

	129.	عشق دی بازی ہر جا کھیڈی، شاہ گد اسلطاناں ہو	ع	498
ਐن		ਇਸ਼ਕ ਦੀ ਬਾਜ਼ੀ ਹਰ ਜਾ ਖੇਡੀ, ਸ਼ਾਹ ਰਾਦਾ ਸੁਲਤਾਨਾਂ ਹੂ		
	130.	عشق دریا محبت دے وچ، تھی مردانہ تریئے ہو	ع	500
ਐਨ		ਇਸ਼ਕ ਦਰਯਾ ਮੁਹੱਬਤ ਦੇ ਵਿਚ, ਥੀ ਮਰਦਾਨਾ ਤਰੀਏ ਹੂ		
	131.	عشق اسانوں لਿਆ ਜਾਤਾ, ਲਤਹਾਲ ਮਹਾੜੀ ہو	ع	502
ਐਨ		ਇਸ਼ਕ ਅਸਾਨੂੰ ਲਿਸਿਆਂ ਜਾਤਾ, ਲੱਖਾ ਮੱਲ ਮੁਹਾੜੀ ਹੂ		
	132.	عشق جਨਿਹਾਨਦੇ ہੰਦੀਸ ਰੱਚਿਆ, ਓਹ ਰਹਨਦੇ ਚੁਪ੍ਪ ਚੁਪਾਤੇ ہو	ع	505
ਐਨ		ਇਸ਼ਕ ਜਿਨ੍ਹਾਂ ਦੇ ਹੱਡੀਂ ਰਚਿਆ, ਉਹ ਰਹਿੰਦੇ ਚੁਪ੍ਪ ਚੁਪਾਤੇ ਹੂ		
	133.	عاشق سوئیٰ حقیقی جیਹੜਾ, قتل مੁਥੁਕ ਦੇ ਮੌਨੇ ہو	ع	507
ਐਨ		ਆਸ਼ਕ ਸੋਈ ਹਕੀਕੀ ਜਿਹੜਾ, ਕਤਲ ਮਾਸ਼ਕ ਦੇ ਮੰਨੇ ਹੂ		
	134.	عشق سਮਨਦਰ ਚੜ੍ਹ ਗਿਆ ਫਲਕ ਦੇ, ਕਤੁਲ ਜਹਾਜ਼ ਕੀਧੇ ہو	ع	510
ਐਨ		ਇਸ਼ਕ ਸਮੁੰਦਰ ਚੜ੍ਹ ਗਿਆ ਫਲਕ ਤੇ, ਕਿਤਵੱਲ ਜਹਾਜ਼ ਕਚੀਵੇ ਹੂ		
	135.	عشق دਿ ਬਹਾਹ ੰਦਾਲਾਨ, عاشق بਿਹੇ ਸਕਿਨਦੇ ہو	ع	513
ਐਨ		ਇਸ਼ਕ ਦੀ ਭਾਹ ਹੱਡਾਂ ਦਾ ਬਾਲਣ, ਆਸ਼ਕ ਬਹਿ ਸਕੀਂਦੇ ਹੂ		
	136.	عشق ماہੀ ਵੇ ਲਾਈਅਂ ਆਂਕਿਸ, ਇਨ੍ਹਾਂ ਲਗਿਆਂ ਕੌਣ ਬੁਝਾਵੇ ہو	ع	515
ਐਨ		ਇਸ਼ਕ ਮਾਹੀ ਦੇ ਲਾਈਅਂ ਅੱਗੀਂ, ਇਨ੍ਹਾਂ ਲਗਿਆਂ ਕੌਣ ਬੁਝਾਵੇ ਹੂ		

	137.	عشق دیاں اولڑیاں گلاں، جیہڑا شرع تھیں ڈور ہٹاوے ہو	ع	517
ਐن		ایسک دیاں آنے والیاں رہیں، جیہڑا مسٹر ہٹاوے ہو		
	138.	عاشق شوہدے دل کھڑایا، آپ وی نالے کھڑایا ہو	ع	520
ਐن		آماںک سوہنے دل کھڑایا، آپ وی نالے کھڑایا ہو		
	139.	عشق انسانوں لیاں جاتا، کر کے آوے دھائی ہو	ع	522
ਐن		ایسک انسانوں لیاں جاتا، کر کے آوے دھائی ہو		
	140.	عشق انسانوں لیاں جاتا، بیٹھا مار پتھلائو ہو	ع	524
ਐن		ایسک انسانوں لیاں جاتا، بیٹھا مار پتھلائو ہو		
	141.	عاشق نیک صلاحیں لگدے، تاں کیوں اجڑدے گھرنوں ہو	ع	526
ਐن		آماںک نہ ک سلائیں لگادے، تاں کیوں اجڑدے گھرنوں ہو		
	142.	غوث قطب سب اورے اوریرے، عاشق جان اگیرے ہو	غ	528
گین		گھنیں کوئی سب اورے اوریرے، عاشق جان اگیرے ہو		
	143.	فخری ویلے وقت سویلے، بنت آن کرن مزدوری ہو	ف	530
ڈے		ڈھنگی دلے دلے دلے، نیت آن کرن مزدوری ہو		
	144.	قلب جو ہیا تاں کی ہویا، کی ہو یا ذکر زبانی ہو	ق	532
کاڈ		کلاب جو ہیا تاں کی ہویا، کی ہو یا ذکر زبانی ہو		

	145.	کل قبیل کو یسر کہنے، کارن ڈر بھردے ہو	ک	535
کاڈ		کुل کਬیل کہی میر کہنے، کارن ڈر بھردے ہو		
	146.	کلمے دی گل تد پیو سے، جداں گل کلمے ونج کھولی ہو	ک	537
کاڈ		کلمے دی گل تد پیو سے، جداں گل کلمے ونج کھولی ہو		
	147.	کلمے دی گل تد اس پیو سے، جداں کلمے دل نوں پھڑیا ہو	ک	540
کاڈ		کلمے دی گل تد اس پیو سے، جداں کلمے دل نوں پھڑیا ہو		
	148.	کلمے دی گل تد اس پیو سے، جداں مرشد کلمہ دسیا ہو	ک	543
کاڈ		کلمے دی گل تد اس پیو سے، جداں مرشد کلمہ دسیا ہو		
	149.	کلمے لکھ کرو ڈاں تارے، ولی کیتے سے راہیں ہو	ک	545
کاڈ		کلمے لکھ کرو ڈاں تارے، ولی کیتے سے راہیں ہو		
	150.	کلمے نال میں ناتی دھوتی، کلمے نال ویاہی ہو	ک	547
کاڈ		کلمے نال میں ناتی دھوتی، کلمے نال ویاہی ہو		
	151.	کُن فیکُون جدوں فرمایا، آسائی کولے ہاسے ہو	ک	549
کاڈ		کُن فیکُون جدوں فرمایا، آسائی کولے ہاسے ہو		
	152.	کی ہو یا جے بُت اوڈھر ہو یا، دل ہر گز ڈور نہ تھیوے ہو	ک	552
کاڈ		کی ہو یا جے بُت اوڈھر ہو یا، دل ہر گز ڈور نہ تھیوے ہو		

	کوک دلامتاں رب سے چا، دردمنداں دیاں آہیں ہو	ک	555
کاڈ	کुک دیلا مٹاں رੱਬ سُنਣے چا، دਰدਮੰداں دیاں آہیں ہو		
	153.		
	کامل مرشد ایسا ہو وے، جیہڑا دھوپی وانگوں چھٹے ہو	ک	557
کاڈ	کامیل مورساد اوسا ہو وے، جیہڑا پوہنچی وانگوں چھٹے ہو		
	154.		
	کر عبادت پچھوتا سیں، تینڈی عمر چار دہاڑے ہو	ک	559
کاڈ	کر ابھاڈت پਛੇਤਾਸੇ، ਤੌਡੀ ਉਮਰ ਚਾਰ ਦਿਹਾੜੇ ہو		
	155.		
	گند ظلمات آندھیر غباراں، راہ نیں خوف خطر دے ہو	گ	561
گاڈ	گند جੁਲਮਾਤ ਅੰਪੇਰ ਗੁਬਾਰਾਂ، ਰਾਹ ਨੈਂ ਖੋੜ੍ਹ ਖਤਰ ਦੇ ہو		
	156.		
	گچھے سائے رب صاحب والے، کچھ نہیں خبر اصل دی ہو	گ	565
گاڈ	گچھے سائے رب صاحب والے، کچھ نہیں خبر اصل دی ہو		
	157.		
	گودڑیاں وچ جال جنہاں دی، اوہ راتیں جا گن آدھیاں ہو	گ	568
گاڈ	گودڑیاں وچ جال جنہاں دی، اوہ راتیں جا گن آدھیاں ہو		
	158.		
	گیا ایمان عشقے دے پاروں، ہو کر کافر ہے ہو	گ	571
گاڈ	گیا ایمان عشقے دے پاروں، ہو کر کافر ہے ہو		
	159.		
	لایتھاں جنہاں نوں ہو یا، فقر تھاں نوں سارا ہو	ل	573
لما	لایتھاں جنہاں نوں ہو یا، فقر تھاں نوں سارا ہو		
	160.		
	لَا-ਯੋਹਤਾਜ ਜਿਨ੍ਹਾਂ ਨੂੰ ਹੋਇਆ، ਡਕਰ ਤਿਨ੍ਹਾਂ ਨੂੰ ਸਾਰਾ ہو		

161.

لکھن سکھیوئی تے لکھناں جاتا، کیوں کاغذ کیتوئی زایا ہو

ل

576

لام لیخਣ ਸਿਖਿਓਈ ਤੇ ਲਿਖ ਨਾਂ ਜਾਤਾ, ਕਿਉਂ ਕਾਗਜ਼ ਕੀਤੇਈ  
ਜਾਇਆ ਹੂ

162.

لہ مੂਹੁ ਅਧੀਦੇ, ਇੱਕ ਪ੍ਰਲ ਮੂਲ ਨਾ ਰਹਿੰਦੇ ਹੋ

ل

579

لام ਲਾਹੂ ਹੂ ਗੈਰੀ ਪੰਦੇ, ਹਿਕ ਪਲ ਮੂਲ ਨਾ ਰਹਿੰਦੇ ਹੂ

163.

لوک ਕਬੰਦਾਕ ਚਾਰੇ, ਲੁਡ ਬਾਵਨ ਫੀਰਾ ہو

ل

582

لام ਲੇਕ ਕਬਰ ਦਾ ਕਰਮਨ ਚਾਰਾ, ਲਹਦ ਬਣਾਵਨ ਡੇਰਾ ਹੂ

164.

لوہਾਹੋਵਿਸ ਪੀਕਥਿਵਿਸ, ਤਾਂ ਤਾਵਰ ਸ਼ਦਿਵਿਸ ਹੋ

ل

584

لام ਲੇਹਾ ਹੋਵੇਂ ਪਿਆ ਕਟੀਵੇਂ, ਤਾਂ ਤਲਵਾਰ ਸਡੀਵੇਂ ਹੂ

165.

مُوتਾਵਾਲੀ ਮੁਤਨੇ ਮਲੀ, ਜਿਸ ਵੇਂ ਉ਷ਣ ਹਿਤੀ ਹੋ

م

586

ਮੀਮ ਮੂਤੂ ਵਾਲੀ ਮੌਤ ਨਾ ਮਿਲੀ, ਜੇਂ ਵਿਚ ਇਸ਼ਕ ਹਯਾਤੀ ਹੂ

166.

مرشدਵਾਂਗ ਸਨਾਰੇ ਹੋਵੇ, ਜਿਹੜਾ ਅਗਤ ਕੁਥਾਲੀ ਗਾਲੇ ਹੋ

م

589

ਮੀਮ ਮੁਰਸਦ ਵਾਂਗ ਸੁਨਾਰੇ ਹੋਵੇ, ਜਿਹੜਾ ਘੱਤ ਕੁਠਾਲੀ ਗਾਲੇ ਹੂ

167.

مرشد ਮੰਨੀਜ ਕੈਂਦ ਦਾ, ਰਹਮਤ ਦਾ ਦਰਵਾਜ਼ਾ ਹੋ

م

591

ਮੀਮ ਮੁਰਸਦ ਮੈਨੂੰ ਹੱਜ ਮਕੇ ਦਾ, ਰਹਿਮਤ ਦਾ ਦਰਵਾਜ਼ਾ ਹੂ

	168.	مرشد کامل اوہ سہیڑی یے، جیہڑا دو جگ خوشی و کھاوے ہو	م	593
میم		مُرਸد کامیل اُنہ مہذبی، جیہڑا دو جگ خوشی و کھاوے ہو		
	169.	مرشد میرا شہباز الہی، وَنْجِ رلیانگ حبیباں ہو	م	596
میم		مُرمسد میرا شہباز الہی، وَنْجِ رلیانگ حبیباں ہو		
	170.	مرشد مکہ تے طالب حاجی، کعبہ عشق بنایا ہو	م	598
میم		مُرمسد مکہ تے طالب حاجی، کعبہ عشق بنایا ہو		
	171.	مرشد وستے سے کواں تے، مینوں دستے نیڑے ہو	م	600
میم		مُرمسد وسٹے سے کواں تے، مینوں دستے نیڑے ہو		
	172.	مرشد ہادی سبق پڑھایا، بن پڑھیوں پیا پڑھیوے ہو	م	602
میم		مُرمسد ہادی سبق پڑھایا، بن پڑھیوں پیا پڑھیوے ہو		
	173.	مرشد باجھوں فقر کماوے، وچ کفردے بڈے ہو	م	604
میم		مُرمسد باجھوں فقر کماوے، وچ کفردے بڈے ہو		
	174.	مال تے جان سب خرچ کراہاں، کریے خرید فقیری ہو	م	607
میم		مال تے جان سب خرچ کراہاں، کریے خرید فقیری ہو		
	175.	میں کو جھی میرا دلبر سوہنا، میں کیونکر اُس نوں بھانواں ہو	م	609
میم		میں کو جھی میرا دلبر سوہنا، میں کیونکر اُس نوں بھانواں ہو		

	176.	م	612
میم	منہبادے دروازے اُچے، راہ رباناں موری ہو مਜھاں دے سرવاضے عُصے، راہ رঁبানাং মেরী হু		
	177.	م	614
میم	میں شہباز کراں پروازاں، وچ دریائے کرم دے ہو مےں سُرہباض کرائے پرواڑاں، বিচ দরিআষে করম দে হু		
	178.	ن	617
ٹوٹ	نال کو گلی سنگ نہ کریے، گل نوں لاج نہ لایے ہو ناال کুমৰগী সঁগা না করিষ্যে, কুল ঠুঁ লাজ না লাষীষ্যে হু		
	179.	ن	620
ٹوٹ	نهیں فقیری جھلیاں مارن، سُتیاں لوک جگاون ہو নহিঁন ফقিরী ঝল্লীয়াং মাৰন, সুতিআং লোক জগা঵ণ হু		
	180.	ن	622
ٹوٹ	نال رب عرش معلیٰ آتے، نال رب خانے کعبے ہو নাল রব উৰশ মুলি আত্তে, নাল রব খানে কাব্বে হু		
	181.	ن	624
ٹوٹ	نال میں عالم نال میں فاضل، نال مفتی نال قاضی ہو নাল মিস উলম নাল মিস ফাপ্শল, নাল মিফতি নাল কাপ্শি হু		
	182.	ن	626
ٹوٹ	نال میں سنبھی نال میں شیعہ، میرادوہاں توں دل ستریا ہو নাল মিস সন্ধি নাল মিস শিয়েহ, মিৰাদোহাঙ তোঁ দল স্ট্ৰিয়া হু		
	183.	ن	629
ٹوٹ	نال اوہ ہندو نال اوہ مومن، نال سجدہ دین مسیتی ہو নাল ওহে হেন্দোনাল ওহে মুম্মন, নাল সজদা দেণ মসীতি হু		

184.

نامیں جوگی نامیں جنگم، نامیں چلہ کمایا ہو

ن

631

ਨਾਂ ਮੈਂ ਜੇਗੀ ਨਾਂ ਮੈਂ ਜੰਗਮ، ਨਾਂ ਮੈਂ ਚਿਲਾ ਕਮਾਇਆ ਹੂ

185.

نام کوئی طالب نام کوئی مرشد، سب دلاسے مُٹھے ہو

ن

633

ਨਾਂ ਕੋਈ ਤਾਲਬ ਨਾਂ ਕੋਈ ਮੁਰਸ਼ਦ، ਸਬ ਦਿਲਾਸੇ ਮੁੱਠੇ ਹੂ

186.

نت اساؤے کھੈਲੇ ਕਹਾਂਦੀ، اਧੀਹਾਡਨਿਆزِ شਤੀ ہو

ن

635

ਨਿੱਤ ਅਸਾਡੇ ਖੱਲੇ ਖਾਂਦੀ، ਏਹਾ ਦੁਨੀਆ ਜ਼ਿਸਤੀ ਹੂ

187.

نام میں سیر نام پاچھਾਕੀ، نام پوری سਰਸਾਈ ہو

ن

637

ਨਾਂ ਮੈਂ ਸੇਰ ਨਾਂ ਪਾ ਛਟਾਕੀ، ਨਾਂ ਪੂਰੀ ਸਰਸਾਈ ਹੂ

188.

نیڑے و سن دور دیون، ویڑھے ناہیں وڑدے ہو

ن

640

ਨੇੜੇ ਵੱਸਣ ਦੂਰ ਦਸੀਵਣ، ਵੇੜ੍ਹੇ ਨਾਹੀਂ ਵੜਦੇ ਹੂ

189.

وحدت دے دریا اੱਗھੇ، جل تھل جੱਗ ਰینے ہو

و

643

ਵਹਦਤ ਦੇ ਦਰਯਾ ਉਛੱਲੇ، ਜਲ ਬਲ ਜੰਗਲ ਰੈਣੇ ਹੂ

190.

وحدت دے دریا اੱਗھੇ، ہک دل صحੀਨੇ ਕਿਤੀ ہو

و

646

ਵਹਦਤ ਦੇ ਦਰਯਾ ਉਛੱਲੇ، ਹਿਕ ਦਿਲ ਸਹੀ ਨਾ ਕੀਤੀ ਹੂ

191.

وحدت دا دریا الہی، جਥੇ عاشق لਿਨਦੇ ਤਾਰੀ ہو

و

648

ਵਹਦਤ ਦਾ ਦਰਯਾ ਇਲਾਹੀ، ਜਿੱਥੇ ਆਸ਼ਕ ਲੈਂਦੇ ਤਾਰੀ ਹੂ

وا

	192.	ونجن سرتے فرض ہے مینوں، قول قانوں ابلى دا کر کے ھو	،	650
واٹ		ਵੰਜਣ ਸਿਰ ਤੇ ਫਰਜ਼ ਹੈ ਮੈਨੂੰ, ਕੌਲ ਕਾਲ੍ਹ ਬਲਾ ਦਾ ਕਰ ਕੇ ਹੂ		
	193.	ویہہ ویہہ ندیاں تارو ہوئیاں، بمبੇਲ ਚੜ੍ਹੋਰੇ ਕਾਹਾਂ ھو	،	653
واٹ		ਵੈਹ ਵੈਹ ਨਦੀਆਂ ਤਾਰੂ ਹੋਈਆਂ, ਬੰਬਲ ਛੋੜੇ ਕਾਹਾਂ ਹੂ		
	194.	ਖੁਦਾ ਜਾਮੇ ਪੱਹਨ ਕਰਾਹਾਂ، ਅਸਮ ਕਮਾਵਣ ਜਾਤੀ ھੋ	،	655
ਹੋ		ਹੂ ਦਾ ਜਾਮਾ ਪਹਿਨ ਕਰਾਹਾਂ, ਇਸਮ ਕਮਾਵਣ ਜਾਤੀ ਹੂ		
	195.	ਇੱਕ ਜਾਗਨ ਇੱਕ ਜਾਗ ਨੇ ਜਾਨ, ਇੱਕ ਜਾਗਦਿਆਂ ਹੀ ਮੁੱਟੇ ہੋ	،	657
ਹੋ		ਹਿਕ ਜਾਗਣ ਹਿਕ ਜਾਗ ਨਾ ਜਾਨਣ, ਹਿਕ ਜਾਗਦਿਆਂ ਹੀ ਸੁੱਤੇ ਹੂ		
	196.	ਇੱਕ ਦਮ ਸੜਨ ਤੇ ਲੱਗ ਦਮ ਓਰੀ, ਇੱਕ ਦਮ ਦੇ ਮਾਰੇ ਮਰਦੇ ہੋ	،	660
ਹੋ		ਹਿੱਕ ਦਮ ਸੱਜਣ ਤੇ ਲੱਖ ਦਮ ਵੈਰੀ, ਹਿੱਕ ਦਮ ਦੇ ਮਾਰੇ ਮਰ ਦੇ ਹੂ		
	197.	ਹਰ ਦਮ ਸ਼ਰਮਦੀ ਤੰਦ ਤਰੋਰੇ, ਜਾਂ ਇਹ ਛੋਡਕ ਬੁੱਲੇ ہੋ	،	662
ਹੋ		ਹਰ ਦਮ ਸ਼ਰਮ ਦੀ ਤੰਦ ਤਰੋੜੇ, ਜਾਂ ਇਹ ਛੋਡਕ ਬੁੱਲੇ ਹੂ		
	198.	ਹਸਨ ਦੇ ਕੇ ਰਵਾਨ ਲਿਓਣੀ, ਤੈਨੂੰ ਦਿੱਤਾ ਕਿਸ ਦਿਲਾਸਾ ہੂ	،	664
ਹੋ		ਹੱਸਣ ਦੇ ਕੇ ਰੇਵਣ ਲਿਓਣੀ, ਤੈਨੂੰ ਦਿੱਤਾ ਕਿਸ ਦਿਲਾਸਾ ਹੂ		
	199.	ਹੋਰਦਵਾਨੇ ਦੀ ਕਾਰੀ, ਕਲਮੇ ਦੀ ਕਾਰੀ ہੋ	،	667
ਹੋ		ਹੋਰ ਦਵਾਨਾ ਨਾ ਦਿਲ ਦੀ ਕਾਰੀ, ਕਲਮਾ ਦਿਲ ਦੀ ਕਾਰੀ ਹੂ		

200.

کی کی پیر کوں گل عالم کو کے، عاشقان لکھ لکھ پیڑ سہیڑی ہو

8

669

८

ਹਿੱਕੀ ਹਿੱਕੀ ਪੀੜ ਕੋਲੋਂ ਕੁਲ ਆਲਮ ਕੁਕੇ, ਆਸ਼ਕਾਂ ਲੱਖ ਲੱਖ ਪੀੜ  
ਸਹੇੜੀ ਹੈ

201.

پاریگانہ ملی تینوں، جے سردی بازی لائیں ھو

۴

672

੨੯

ਯାର ଯଗାନା ମିଲମୀ ତୈଣୁ, ଜେ ମିର ଦି ବାଜୀ ଲାଏଁ ହୁ