

SULTAN BAHOO

***HEART
DEEPER THAN OCEAN***

"Translation of Sultan Bahoo's Punjabi Abyat"

DR. Z. A. AWAN

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TRANSLATION OF SULTAN BAHOO'S PUNJABI ABYAT

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Introduction

“*Deen Al-Islam* is a submission and submission is a trust, trust is faith, faith is acceptance, acceptance is responsibility and responsibility is duty”

Hazrat Ali (R.A.)

Man’s spiritual awakening and its ascension is a challenge and the real life, irrespective of his caste, creed or religion.

Man is also combination of flesh, brain with soul-spirit. The former is purely a perception of the worldly affairs in Satanic system, but the latter is when spiritual system is awakened by some hidden forces directly or indirectly. There are so many conflicts due to deep involvement of man and socio-economic way of life which is like a web getting more and more complicated with rapid changes in life styles and innovations. It also has made this a global village of international exploitations with hegemony of stronger nations over the underdeveloped people of Third World Countries.

One cannot visualize what would be the future development in a man’s life? Would he be robot of electro-magnetic forces or a floating or flying machine in the avalanche of uncontrollable electronic ocean?

Is there any noise or call that can save mankind from entering into furtherance of losing their identity at the cost of total negation of the real substance i.e. the soul and spirit which brings a primordial light of Allah (SWT) to meet Him after this life. The lifting of veils of ignorance and exploration of realms of spiritual knowledge is the need of the hour. If we miss it then there wouldn’t another chance. The faith is meaningless if it doesn’t develop any spiritual interior to be at His submission and service. The directions of sentiments and passions should be focused towards the spiritual Divine Domain.

These contemplative efforts take a course to be familiar with the Kingdom of Allah (SWT). It does melt the heart and soul and generates a tendency to develop inward reason to move the soul away from 'hardness of heart'. The virtue of integration by reflections creates the principle of love for Allah (SWT).

A slave in the presence of his Lord, who is consistently following the injunctions in seeking the salvation, can move further forward to enhance his spiritual soul; which is the ultimate objective of a man for whom a promise is being made by Him. "Am I not your Lord?" There would be many ways but now we have come to this final conclusion that the only way which is most defined and delineated is of Quran and Sunnah.

The most essential aspect of complete submission and surrender while avoiding everything which is against His Will forms the achievement of '*Taqwa*' (Piety - to enter into spiritual sense with a progress of contentment irrespective of material progress).

As mentioned in Quran Kareem the relationship of approaching Him, will bring most needed real prosperity.

"O you who believe, do your duty to Allah, seek the means of approach unto Him and strive with might and remain in His cause, that you may prosper"

(Quran Kareem; 5:35)

There are sections which describe key concepts of spiritualism which will also elucidate '*Wahdaniyat*' (Oneness of Allah, SWT)- '*Risalat*', the messenger's following is obedience to Allah, and other prerequisites for awakening your soul-spirit to be His best friend i.e. '*Faqr-Faqeer*' code of contentment by a contended person. '*Dhikr-Fikr*' Remembrance, Contemplation, Love of Allah (SWT), '*Murshid-Mureed*', Language-literature.

These concepts will certainly facilitate the respected readers in understanding these deliberations. This is important for a reader to be fully familiar with the terminology and concepts of '*Abyat*'.

INTRODUCTION

The reason for this renewed format about Sultan Bahoo's (R.A) valuable contribution (*Abyat*) is to develop an invigorating interest for international academia. They would certainly appreciate with perceptive reasoning and a fascination could be generated to understand spiritual schematics of *Deen Al Islam*.

It is also believed that the process of Western thoughts is very systematically secular due to predominantly technological progress, especially in modern electronic media. They are firm believers in the World Order while being oblivious to who is the real Owner and Sovereign of this universal kingdom. The West may continue with their hegemonic sanctions but who wins, is it the Providence or the polluted people who create mischief and indulge in war mongering for their vested interests. These proponents of Human Rights are superficial and spurious in their proclamations because actions speak louder than words.

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‘Wahdaniat’ (Oneness)

There are three basic concepts of Makkan Chapters of Quran Kareem, the ‘Wahdaniat’ (Oneness), ‘Risalat’ (The Messenger) and ‘Aakherat’ (the Day of Judgments).

In this chapter ‘Wahdaniat’ will be presented because ‘Wahid’-‘Ahad’ is the fundamental subject of Mysticism. The quest of Allah’s (SWT) friends is fully focused on this most difficult domain of Divine Kingdom. It is just imperative that all mystics do concentrate upon ‘Ayat-ul-Kursi’ the sings of Power and Presence.

“There is no God but He the Living, the Self-Subsisting, Eternal, no slumber can seize Him, nor asleep, His are all things, in the Heaven and on the Earth. Who is there to intercede in His Presence except as He permits? He knows what appears to His creatures as before-or after or behind there. Nor shall they compass aught of His knowledge, except as He wills”.

(Quran Kareem; 2:255)

“Whatever is in the Heavens and on the Earth does declare the praises and glory of Allah, the Sovereign, the Holy One, and the Exalted in might, the Wise”.

(Quran Kareem; 62:1)

‘Tawheed’ (Oneness) is dearest to all friends of Allah (SWT). Their entire life is devoted just to His Cause and Pleasure. There is no doubt that primarily he escalates and elates the spirituality for a union, but a deep meditation of ‘Kalima’ (The Islamic Creed; There is no god but Allah, Muhammad is the Messenger of Allah) becomes his momentous meditation, to achieves His closeness to the extent of O-Almighty I do want to see you (7:143) just as Moses (R.A) exclaimed. The seekers remain very hopeful and continue their ceaseless efforts despite many

pains and pangs of excruciating nature. In Quranic verses '*Kalima*' inspires enlightenment. '*Kalima*' is also a favourite subject of Hazrat Sultan Bahoo (R.A).

The expression of Hazrat Sultan Bahoo (R.A) philosophy mention especially in '*Abyat*' several technical terms of '*Saut Sarmadi*' (Voice of eternity) '*Bang-e-Asmani*' (call from the sky), '*Awaz-e-Mustaqeem*' (Call for straight path) the means of communication, '*Sultan-ul-Azkar*' (The best Remembrance) which pertains of sublime-supreme spiritual contacts like '*Ism-e-Azam*'—'*Ism-e-Zat*' (The Greatness and essence of His Providence).

Hazrat Sultan Bahoo (R.A) refers to '*Kalima*'; according to his internal inspiration in two distinctive ways i.e. external essence with substantial form (*Zat*—*Zati*) and attributive as (*Sift*—*Sifati*). The '*Zat*' is recognized by attributes, but if you just want to develop direct relationship, it's purely personal.

The preponderant need of '*Kalima*' essentiality is very much elucidated in brief; whenever highest spiritual union with it is endowed by Him (SWT) then achievement is quite sublime and successful in true sense. It is our arduous task to get knowledge of '*Kalima*' as all secrets are hidden in it.

All fourteen Realms are within the '*Kalima*' (Seven skies and seven earths), how can a commoner comprehend this secret. '*Murshid Bahoo*' not only taught but it is being implanted in the form of Jasmine Bud, which blossomed with Allah (SWT). '*Zat* and *Sifat*' forever to unfold mysteries by lifting veils of secrets of all hidden. It is nothing but just Allah (SWT) sweetest inspiration full of fragrance, to be spread further either to the seeker or to the inspired. This proves the need of '*Murshid*' as almost indispensable else Satan is ready to take over; and you will end up in a disaster of misguidance.

Lord is within concept, is very much in consonance with the inspired body (puritanical). It is pure the '*Makan*' (place), '*Makan*' (Living place) the place and finally the '*Makan*' (One who resides). There is an amazing corroboration of logical experiences when He

comes and finds a location (*Maskan*) there has to be ‘*Makeen*’ (who resides the vicinity) naturally what is left behind; this is all His (SWT), provided we pay attention to our inspirational ‘self’. In fact we gained everything by losing nothing. This must be visualized that it is not a theoretical abstract impression, but it denotes an aesthetic or spiritual supremacy. This is a rare innermost experience which can only be perceived with the sublime soul. This further develops into quintessence of teachings of all the spiritualism and that is the central core of all these experiences. Allah (SWT) does reside in the heart and soul of a seeker; therefore, the search and quest demands dip and dive within one’s self, so that one can satiate the thirst from the ocean of Oneness.

There is a Quranic reference which is very fondly quoted by Hazrat Sultan Bahoo (R.A) as ‘*Sheh-rag*’ (Jugular Vein).

“It was we who created man, and we know what dark suggestions his soul makes to him, for we are nearer to him, than his Jugular Vein”

(Quran Kareem; 50:16)

It is the message as blood stream and flow of fluid is vital for life, because the direction is from heart to head, which implies that Allah (SWT) knows more exactly the innermost hidden secrets of our feelings and awareness than does our own ‘self or an ego’. The apparent reason developed is that if He is also close to me; then why I can’t be close to Him (SWT). Secondly if He knows everything then I should only submit, surrender and worship Him. This closeness also signifies to find oneself that one has to go within oneself, because Allah (SWT) is the Essence of our beings, but the duality (separation) is still, as He is within us and we are with Him, until we are aware of the secret, that he is in the heart within us as our very life, how can we ever realize mergence within Him. There is universal phenomenon of observance and feelings to satiate the domain sense-perception even Moses couldn’t resist the irresistible as mentioned in the Quran Kareem.

Hazrat Moses (A.S) pleading in a spiritual ecstasy ‘*Rabb-e-Arani*’ O Lord I do want to see you directly, when the light was shown (may be

lifting of one veil) the Mount changes into ashes with unbearable effulgence of ‘Resplendent Radiance’ and Hazrat Moses (A.S) fainted. When he regained senses, he not only repented but his submission became fathomless with ‘*Meraj*’ of spiritualism.

Hazrat Sultan Bahoo (R.A) achieved the highest, which is so stunning that a ‘*Tan*’ (Body) *Mera* (My) *Hujra Tera* (is your abode); which undoubtedly is state of ‘*Faqeer*’ fully integrated in His ‘*Noor*’ (Radiance). There is further proclamation that quests in deserts, valleys or mountains would not yield spiritual success but search within means they shall find.

‘Risalat’ (The Messenger)

Allah (SWT) gave a tremendous task to Hazrat Muhammad-e-Mustafa (SAWW) to fulfill the trust, so that his actions could reflect His universal Will and Commandants. The man should remain in harmony with infinite with his own spiritual growth and development. He stared silently in the cave of ‘Hira’ name as ‘*Jabl-e-Noor*’ The ‘Mountain of light’, where he was enlightened with ‘*Iqra*’ to read. He (SAWW) experienced an enormous contemplation alone sometimes carrying food to remain there being undisturbed, far from the maddening crowds.

This perception of ‘*Risalat*’ to the extent of perfection not only is a reformed or revolutionary messenger (SAWW) for the hardened heedless, misguided masses of men with corruptible flesh emerging from a clot. He wondered for more than two training years as a chosen one (*Al-Mustafa*). The veil was lifted and soul was fully filled with Divine spirituality and wisdom. Revelation according to the time and space through an Archangel ‘*Jabrail*’ (A.S) Prophet (SAWW) got an exposure of dazzling beauty of Allah (SWT) ‘*Noor*’ to receive many revelations for a period of twenty two years. All ages, past, present and future of the universe were crystal clear to him (SAWW) without any hesitation. His (SAWW) entire life was full of many momentous Miracles, but the way he evolved a God-gearing (Righteous) a spiritually sublime society full of ‘*Taqwa*’ with profound purity and peace is the best among them. He left so many golden principles to complete code of life with a *Deen* of Al Islam. Muslims, *Momins*, *Muahideens* still cherish these Revelations (Book from Allah (SWT) and his Silver Sunnah for the salvation of mankind till the Day of Judgment.

“The believers, men and women are protector of one another; they enjoin, what is just and forbid what is evil; they observe regular prayers, practice regular charity and obey Allah and His messenger. On them will Allah pour His mercy, for Allah is exalted in Power, Wise”

(Quran Kareem; 9:71)

Prophet (SAW) very fondly mentioned ‘*Al Faqr-o- Fakhri*’ i.e. the ‘*Faqr*’ is my inner ‘*Noor*’ (Divine Light), a very spiritualistic expression in Arabic which justified that primarily my ‘Contentment is my Pride’, secondly ‘*Razi-Ba-Raza*’, surrender my will to His Will. There are many writers who translated ‘*Faqr*’ completed submission of my ‘self’ and ‘ego’, (Surrender—Submission) as poverty is a derogatory, a ‘*Faqeer*’ is not and will never be poor or destitute instead he shuns poverty and has abundant wealth full of many treasures. There is another unique union with awesome phenomenon of *Ahad* and *Ahmad* which saintly spiritual world refers as veil of ‘*Meem*’,-(M) if it is added in ‘*Ahad*’ (Oneness) it becomes Ahmad (SAWW). It is ‘*Ahad*’ which Hazrat Bilal (R.A) who always repeated several times during his painful torture by Ummaya (Bin Khalf), later on slewed by Hazrat Bilal (R.A), the Negro-slave became Syed of whole Muslim Umma. He was ‘*Muazzin*’ the Caller of ‘*Azan*’ for five times prayers. He got another unique honour of being the first who called *Azan* from the roof top of Kaaba on the day of Makka Conquest.

Prophets were undoubtedly proved to be the closest friends of Allah (SWT) because they established the Revelation and foundation of ‘*Tariqa*’ (path), *Sharia* (Law) and ‘*Haqiqat*’ (Reality—Essence).

The generous generosity of Hazrat Ibrahim (A.S); who sacrificed his son; the acquiescence of Hazrat Ismail (A.S) who surrendered to the Command of Allah (SWT) and submitted his soul with dearest life. This tradition is furthered by Holy Prophet (SAWW), closest cousin Hazrat Ali (R.A) and his sons Hazrat Hussain (AS) and Hazrat Hassan (AS). It was very gracefully mentioned by Holy Prophet (SAWW). “I am the ‘*Ilm*’ (Knowledge) and Ali (R.A) is its ‘*Bab*’ (Door)” which signifies the entry and then access to spiritualism through a source and order.

Hazrat Syed Abdul Qadir Jilani (Meeran of Hazrat Sultan Bahoo) made a liaison of Hazrat Sultan Bahoo (R.A) with special spiritual allegiance. In fact the indirect order turned into direct Divine association with Holy Prophet (SAWW); which made Hazrat Sultan Bahoo (R.A) as the direct disciple of ultimate, supreme Enlightenment. This undoubtedly is quite significant because the life-works and teachings are still alive and will remain available to guide the adherents till ad-infinitum.

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Who are friends of Allah (SWT)

“Behold; verily on the friends of Allah there is no fear, nor shall they grieve.”

(Quran Kareem; 10:62)

There is no fear for those whom He honours with His love and friendship. The most satisfying concept that they don't fear this wicked world; at the same time their fingers are crossed for the best hope for thereafter; because Allah (SWT) assures them:-

“For them are glad tidings in the life of the present and in the hereafter: no change can there be in the words of Allah. This is indeed the supreme Felicity.”

(Quran Kareem; 10:64)

“For them will be Home of peace in the presence of their Lord: He will be their Friend, because they practiced (Righteousness)”

(Quran Kareem; 6:127)

The association with Allah's (SWT) friends is very significant; because those who yearn for friendship to Allah (SWT), His Messenger (SAWW) and the Believers (R.A) this fraternity fellowship will be establishing the supremacy of *Deen* of Allah (SWT), supremacy to please Him. They are being rewarded with Allah's (SWT) own presence. They are also so spiritually staunch in conviction that they become beacon of light for others to follow. They are the ones who really are blessed with the glory of Allah (SWT). It is being summed up in this very illuminated Ayat of Quran Kareem:-

“Those who obey Allah and the Messenger are in the company of those on whom is the Grace of Allah of the Prophet; who teaches the sincere lover of Truth, the Witness who testify, And the Righteous (Do

good). Ah! what a beautiful fellowship”

(Quran Kareem; 4:69)

“But those who believe and work deeds of righteousness and believe in the revelation sent down to Muhammad, for it is the truth from the Lord, He will remove from them their ills and improve their condition”.

(Quran Kareem; 47:2)

It is the greatest lesson from spiritual advancement. He must be happier in mind, sounder and firmer throughout his obedient life.

The friend of Allah (SWT), who constantly live in loving spiritual society or in the merciful blessings of Allah (SWT) i.e. the martyrs (complete submission), the true Preachers who served by pen and sword for the supremacy of Quran-Sunnah.

“Say; if it be that your father, your sons, your brothers, your mates or your kindred the wealth you have gained; The commerce in which you fear a decline or the dwellings in which you delight-are dear to you than Allah or His messenger or the striving in His Cause, then wait until Allah brings about His Decision and Allah guiders not the rebellions”

(Quran Kareem; 9:24)

The failure to respond to His Will leaves us spiritually pauper deprived of His guidance and grace. This verse most definitely proves that profits, gains, worldly comforts, priorities, achievements to be insignificant as compared with that wherever and whenever the Highest name will be uttered; a total submergence and absorption as mentioned in the Al-Quran.

“And we left these blessings for them among generations to come in later times.”

(Quran Kareem; 37:119)

All these *Aulia e Karam* (Real friends of Allah (SWT) all over the World are still serving the cause of Allah (SWT) in mystical movements. They are being in their respective spiritual grades in the

order by the Holy Prophet (SAWW) down to Hazrat Ali (R.A), the fourth Caliph, to Hazrat Syed Abdul Qadir Jilani (R.A).

There are many misguided Muslims, who don't realize that their contributions are still valid in guiding in a hidden way. The proof is their mausoleums (*Khanqah-Dargah*) are still spiritual institutions. The '*Khanqa*'-shire is the nest for spiritual birds, who get the fragrance and divine aroma from the rose garden and get the feelings of obedience with pleasure of Allah (SWT).

These institutions are spiritually supervised and congregations for five times prayers especially on holy Friday is a boon for persecuted visitors who come with great hope and admiration.

The *Ziayra* (visiting place) like small sanctuaries are quite significant for impoverished people who seek '*Baraka*' blessings, which may be helpful in worldly sections or spiritual enhancement. These *Dargahs* flourished due to retreat of many people from all walks of life; to be treated in an exemplary hospitality with food and beverage and everybody is fully satisfied for the entire stay. There are many who stay there till they achieve their goals and objectives. As Attar said 'the *Pir* is the Red sulphur and his chest the green ocean'.

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Brief Biography (*Bahoo Nama*)

A charismatic child - to Sultan-ul-Arifeen-Sultan-ul-Faqr

Hazrat Sultan Bahoo (R.A) was born (1629 AD) in Shorkot area, Jhang-Pakistan. In early childhood people observed a radiating illumination on his face, which inspired many non-Muslims to recite '*Kalima Tayyaba*'. So these folks requested his father to specify time for his coming out to avoid seeing the irresistible *jamal*-light of beauty of his spiritual son in the silver lap of his saint mother. In fact this was a loving proof a '*Madar-Zad-Wali*' a born gifted special friend of Allah (SWT). The father died in his infancy therefore the pious mother remained with him till he entered forties. His pious mother was informed to name the child as Bahoo, which means *Ba* (with) *Hoo* (Allah). A strong maternal care with supervised spiritual tutelage led him to the higher echelons of transcendence. At the same time she focused him undergoing in ecstatic phase, she called him Bahoo, *Ba*, means with and *Hoo* stands for Allah (SWT). It was also the time to seek '*Murshid*' a perfect guide to achieve the divine pleasure.

There were two great personalities, Syed Abdul Rehman (a relative of Mughal Prince Dara Shikoh), who recommended him to Habibullah Qadri; but they all said this promising personality must be shown to Qadiri Order and finally to join Hazrat Syed Abdul Qadir Jilani (R.A). He visited many shrines, tombs and became familiar with the '*Aloom-Ahle-Qaboor*' the knowledge about the saint in their graves. It seems Hazrat Sultan Bahoo (R.A) was destined to be closest to '*Shah Baghdad*' (1107-1166). He later on became the beloved, most venerated, '*Murshid*' of Hazrat Sultan Bahoo (R.A). It was so sublime that superior spiritual elevation developed by the loving association of '*Shah Jilani*' presented him to Hazrat Ali (R.A) obviously the ultimate

source to be in the company of the Holy Prophet (SAWW). This highest honour made him to be Sultan-ul-Arifeen, (king of generosity) because he not only received closeness to Messenger (SAWW) but also bestowed with supreme felicitation to further the cause of *Deen-Al-Islam*. This is what Hazrat Sultan Bahoo (R.A) refers in his contribution as to be endowed with evergreen budding sapling to 'Jasmeen'. It is being further sowed to whosoever deserves it. There is an ecstasy of love, that you will repeat vocally, and verbally-Hoo in unison with heart and soul constantly developing every breath in contemplation of Him-(SWT) Him—Hoo. As said by 'Bahoo' the soul merges in Essence of the Lord then will you deserve the name Bahoo. This is so exhilarating that being a '*Fanah-Fillah*' mergence in Essence he was bestowed with power to embellish the souls from a king to a common man. He was a prolific writer in prose but especially poetry full of '*Arifana*' gnostic language, literature which directly appeals to the soul, heart and head. He was deeply influenced by Maulana Rumi's literature of spiritualism. The *Abyat* of Hazrat Sultan Bahoo (R.A) actually nourishes a soul so deeply that appreciations become sole inspirations.

In 1691 (approximately 62 years) Hazrat Sultan Bahoo relinquished his temporal duties and was buried in '*Qila kahargan*' located near River Chenab. In mid 18th Century the Sikh Confederacies (1766), the chieftains of Bhangi group (*Ganda-Janda Singh*) invaded the areas, but Allah (SWT), hidden forces, devoted disciples and relatives defended his shire so valiantly, that it is still so preserved and fresh as a flower till today serving the cause of Allah (SWT) without fail. In 1775, there was a true dream to several '*Murideen*' adherents that River changed the course, while soaking the coffin; therefore it has to be removed and be safely entombed at another location under a Peepal Tree. This is a subtle proof that he is a '*Zinda Pir*' a living '*Murshid*' for whom Quran Kareem mentions:

"And say not of those slain in the ways of Allah they are dead, nay they living, though your perceive not"

(Quran Kareem; 2:154)

Language- literature of Sultan Bahoo- ‘Abyat’

One of the most satisfying blending in the world of Islamic literature, teachings and mystical poetry which got great appreciation. It permeated in remote areas of Indian Subcontinent during Mughal period. The blessings of these *Aulia Ikram* (Respected friends of Allah SWT) that today this part of Muslim world has hundreds of millions believers. The valuable and brilliant contributions cannot be ignored that deeply influenced with everlasting impact of Islam of Rumi, Abdul Qadir Jilani & Bayazeed Bustami. They were so momentous in mysticism and replete with spiritual powers that whosoever came in contact with them was galvanized into magnetic attachment. There were many poetic presentations by Persian and of Arabic origin, but the poems of Sultan Bahoo (R. A.) contain deep fervours of passionate expressions of divine love and inspiration. All of his works are written under ‘inspiration’ in a style and substance peculiar to his mystical philosophy. He often used a bit formulated formations diffusing Sufi doctrine and method of spiritual realization in his expostulations. He made many superb contributions and propagated ‘*Faqr*’ Sultanic spiritual state, social as well as governmental state. His ‘*Dargah*’ Mausoleum is being supervised for almost three hundred years by *Sajjada Nasheen* (Head of the Order) or direct descendants of the ‘family figure’. The spiritual symbolism of Sultan Bahoo (R. A.) is very much manifested in signification ‘with Him’ (Allah – Hoo). The Poetic rhyme and rhythm ends with melody of Hoo – He – Him (SWT) which is a splendid special feature instantly recognizable in the poetical composition of ‘*Abiat*’. This specifies meditational, mediation of ‘*Dhikr – Fikr*’ (Remembrance- Reflection). The Bahoo is an integral part of the final verse so beautifully incorporated with reminding

resonance of Allah (SWT) ‘*Zat*’ essence and *Siffat*, manifestations – attributes.

Bahoo’s extreme reverence and deep veneration of his ‘*Murshid*’ (Guide) proves the nucleus of spiritual domain. This ‘*Talib*’ seeker surrenders his heart and follows the teachings to attain the bliss of the Sufi syllabus. This affiliation has traditional chain of commands which is the code of ‘*Silsala*’ (Order). The spiritual landscape develops from live hidden personalities to Shrine; where the studies and knowledge par excellence is obtained in gradient fashion till the achievement is finalized.

The environmental niche with alluvial lands, embellished with rivers, promoting agricultural touches of green grass, surrounding chirping birds, villages, grazing animals, fetching fodder a simplistic life of purity and sincerity seen in folk poems on these festive occasions. The mystic and mendicants occasionally coming and visiting village with teachings of saints, facilitated by the humane hospitality are all recorded in the literary aspects of Bahoo’s prolific poetry. There are many learned scholars who made quite reasonable attempts in transliteration of Hoo but retention of semblance of English grammar with convection of spirit is the demand of skill both brightness of metaphors with mesmerizing alliterations. One wonders about the fact which convinces the translator and the reader, that this ‘*kalam*’ knowledge is purely God gifted, which He (SWT) bestows only to His very adorable friends.

This transliteration is further facilitated with interpretation of reference to the context to make it more readable. The readers are requested to study carefully the key concepts before persuing the ‘*Abyat*’. It is undoubtedly a poetical philosophy which profusely illustrates the fathomless concepts with a unique influence, by Quran, Sunnah, and the world of spiritual sages; who developed the dominion of divine spiritualism, the most adored by Allah (SWT).

One can be transported into ecstasy of spiritual enlightenment with deep appreciation, when one listens purely on a flute or from a singer

and gets the melodious harmony from '*Abyat*' with soul satiation just like a thirsty man whose thirst increases with the quest.

The key concepts are elaborated according to his spiritual philosophy. As the reader furthers his browse through, he would enter into the world of feelings only sensed by the sensitive soul and healing heart; the theory may enhance his perceptions but practice certainly will bring perfection.

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‘Murshid’ Vs. Mureed
(Matloob) Vs. (Talib)
Master, Teacher Vs. The Obedient Student

The spiritual nomenclature is quite sporadic; because it is based upon the need and the needy, the seeker, the attainer, etc. the curriculum and activities are gradient, as you perceive so shall you perform, but mostly by the Mercy of Merciful (SWT) which prevails into difficult and unattainable stages and states become quite accessible, when you enter higher levels then prerequisites of searching spiritual soul are to be transparent and crystal clear head – heart system. That would be an ardent soul of *Razi-ba-Raza* which is my deepest pleasure to be Your most obedient and humblest servant and a worshipper.

The earliest training with extra-ordinary knowledge of Quran-Sunnah is the source of everything. As we study and reflect upon the biographical sketches of ‘*Aulia Ikram*’ the dear ones of Allah (SWT), who further reformed and revolutionized the mission of the Prophet (SAWW) with their respective spiritual schools of inspirations. The education has two cardinal systems, which pertain to ‘*Taleem*’ (Education) and ‘*Tarbeat*’- ‘the training’. These would make him proficient in Quranic Studies with Sharia Law. It also relates to many meetings to train in seclusion, silence and spiritual development. They become prophetic in knowledge, fully equipped with ‘*Ilm-Irfan*’, knowledge-cognition. They climb through many rugs of the ladder of cognition and take guidance from knowledge. The cognition develops into need for ‘*Murshid*’ to facilitate the seeker par excellence, who can promote ‘*Wajdan*’ deep contemplation and personal improvisation which turns a seeker into an ‘*Arif*’, Gnostic, this also requires

‘*Tawajjah*’ a personal attention- assistance to envision the Essence of the Lord; that makes him from ‘*Arif*’ to ‘*Maarif*’. This is the highest stage that a ‘*Marif*’ has an access to ‘*Majlis*’ of Mustafa (SAWW), but at the same, he is in a position to direct his disciples in spiritual domains. The ‘*Murshid*’ inspires the ‘*Mureed*’ periodically to enter into within its soul and practice ‘*Ism-e-Azam*’ the greatest name of Allah (SWT).

The accomplishment makes him an ‘*Arif Billah*’ (Gnostic of Allah – SWT) enlightened scintillating soul attains its full climax of frequent instructions and directions when he attends the illumine presence of Prophet (SAWW). Then ‘*Murshid*’ represents as a beacon light, which renders a self-development and realization. This further forms a claim or the ‘*Baraka*’ blessings to be bestowed by Allah (SWT) for the order or the custodians; to fulfill and propagate further the blessings in the cause and establishment of Deen-Al-Islam.

Hazrat Sultan Bahoo (R.A.) commented upon a ‘*Faqeer*’ as a perfect ‘*Murshid*’, who is a personality with virtue of ‘*Ishq*’ love which by ‘*Murshid*’ with the power of love hidden in the heart and soul, which is attained by a ‘*Faqeer*’ to move to higher echelons of ‘*Faqr*’. The faculty of spiritual love which is manifested by soul through invisible, but it could be applied for the protection and preservation of Deen-Al-Islam from its enemies.

THEORY – PRACTICE

The knowledge and scholarship can make a person complacent and conceited, as it is mentioned that intelligence and arguments change its courses, but ‘*Faqr*’ and ‘*Faqeer*’ has true sincerity, loyalty with spiritual devotion of ‘*Baseer*’ i.e., vision with one mission is to be in His Presence as much possible. ‘*Marifa*’ – cognition – The knowledge of outward expression. This signifies the path, ‘*Tariqa*’ in the light ‘*Sharia*’ provides disciples for the divine guidance to work in a society as a spiritual director. The ‘*Murshid*’ also develops strong bondage of ‘*Dhikr-Fikr*’ remembrance – reflection, which is indeed an obligation of ‘*Tariqa*’ an invocation, persistent recollections from an ‘*Arif*’, to the

state of '*Istaghraq*' mergence to the extent of complete spiritual submission.

Renunciation does not mean '*Tark-e-Dunya*' but detachment from worldly affairs, which qualifies a person to avoid or condemn materialistic ways i.e. too much greed, usurping others rights and properties. A '*faqeer*' lives in constant fear of Allah (SWT), while dealing with '*Haqooq-ul-Ibad*', the rights of fellow beings while being cautious against non-deserving lucrative attractions.

ASPIRATION-POWER OF FREE DISPOSAL

There should be aspiration with courage of force with decisive, resolution even grace of claiming, using ownership. The force of decision making should be with values and vision and the discretion would be according to Quran- Sunnah. This leads a '*Faqeer*' to the highest status of '*Faqr*' with spiritual characteristics. The only established (*Noor-i-Tawfeeq*) a light of favorability justifies all the means of accomplishments at his disposal to attain perfection. He becomes an icon and a great force in both the worlds. He can exercise his dominion, but whenever he is commanded by Allah (SWT). A '*Faqeer*' now lives in the shadow of Allah (SWT) and becomes a celebrated Gnostic with divine knowledge, Arif of Allah (SWT).

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‘Dhikr’: Remembrance ‘Fikr’: Reflection

“Alaa, Bezikrillah e Tatmain-al-Quloob”

“Indeed, in the remembrance of God is peace for hearts”

(Quran Kareem; 13: 38)

Remembrance, ‘*Dhikr*’, when recited after prayers, generates a great deal of spiritual sublime and wisdom – Reflection. The Arabic word ‘*Dhikr*’ means to remember to himself and to others. ‘*Dhikr*’ is the very basic tenant of friends of Allah (SWT). There are many shades, shadows of this term- formula phenomenon which can be very inspiring as one progresses into Allah’s (SWT) Domain of Mysticism. This term just not works in a singular fashion, but it is a seamless subject with ‘*Fikr*’ the contemplation, not only in intellectual fashion, but in the manner more of a practice, because sincerity and purity of heart turns it into prophetic vision of spiritualism. In Quran Kareem an Ayat is so full of enlightenment i.e.

“Call on your Lord with humbleness and in private, for Allah loves not those who trespass beyond bounds.”

(Quran Kareem; 7: 55)

This is to express extreme humbleness before our Lord because we are so penuries, deficient, full of problems in spiritual sense in front of Omnipotent, so powerful beyond measure and Who knows all and everything; our worth is not even of a particle of sand; therefore call upon Him in complete privacy of soul and mind to be closer to His Mercy and Graciousness.

“And do you (O Reader); bring your Lord to remembrance, in your very soul with humbleness and in reverence without loudness in words.

In the Morning-Evening and be not among those who are unheedful”
(Quran Kareem; 7: 205)

The heedlessness is a very dangerous disease, which is of epidemic proportion among us. It is imperative that spiritual insight could only be developed when His remembrance should be given top priority because His reverence can only be fulfilled if you make it a repeated repetition in your soul and mind for days and nights without fail. There should be total manifested life style with substance of ‘*Dhikr-Fikr*’.

‘*Dhikr-Fikr*’ of ‘*Ism-e-Zat*’; (Personal Name) of Allah (SWT) which in fact is very dear to Haq Bahoo (R. A.).

‘*Fikr*’ (Meditation or Reflection); The ‘*Muraqiba*’ (Guarding the Heart). This is most difficult when to be at distraction from number of forces and factors be Satanic, psychic, physical, social, familial etc. There could be revelations of unknown secrets, which develops a compilation of *Arif-Billah*, cognition of Allah (SWT). It is the jewel of faith which can lead a saint towards the proximity of Allah. The real ‘*Dhikr*’ is when time of sacrifice comes regarding material personal needs; one should not hesitate least, to surrender and submit with full sincerity; otherwise mere ‘*Dhikr*’ and invocations will not bring any fruit of favour for the righteous way of life.

Sultan Bahoo (R. A.) describes many virtues and rewards of ‘*Dhikr*’ in his spiritual literature- there is a well defined heart- soul curriculum with regular grades and stages. There are many effective teaching concepts, primary, middle- high levels of practices even though careful study and personal quest especially the ‘*Shahada of Wahdaniat-Risalat*’. Respiratory remembrance is noteworthy which is connected with inhale-exhale of breath in unison with the ‘*La-Ilaha*’ or ‘*Allaho-Hoo*’.

There are many associations in our spiritual development which prepare a seeker to mention frequently to rehearse, celebrate, commemorate to observe a cherished memory as well as precious possessions of personal spiritual wealth and riches. There is another supreme ‘*Ayat*’ from *Quran Kareem* which is addressed to the seeker:

“Then do you remember ‘Me’; I will remember you, be grateful to ‘Me’ and reject not faith”

(Quran Kareem; 2: 152)

As referred by Sultan Bahoo (R.A.), “If a breath is without ‘*Dhikr*’ it could be almost rejection of faith”. ‘*Fikr*’ is adoption of a path which brings a flow of spiritual force in the inner self. The zeal of service and sacrifice, to bear the calamities and grief; because our Lord is Cherisher, Defender, Helper and a final Hope which definitely is unfailing. There should be willing enthusiasm for His pleasure to be fully active towards ‘*Haqooq-ul-Ibad*’ the rights of fellow humans and *Haqooqullah*- the obligations for Him.

“Verily those who say, Our Lord is Allah and remain firm on the path, on them shall be no fear, nor shall they grieve.”

(Quran Kareem; 46: 13)

The development of ‘*Tariqa*’ path and its perfection though immiscible, but its force should emanate with eminence and authority to control the spirituality of worldly affairs simultaneously. There are indeed supporting pillars of ‘*Ilham- Ilqa*’ a knowledge received through spiritual inspirations works to help the destitute and impoverished.

The ‘*Tariqa*’ or contemplation of Sultan Bahoo (R.A.) was just like a sword which means the enemies of Deen-Al-Islam can be dealt effectively and efficiently. Sultan Bahoo (R.A.) worked with vision and values and promoted his contemplation in a two pronged strategy: ‘*Zahidi Qadri*’ with regular order and the ‘*Murshid*’ guides through higher ranks with spiritual practices and ascetic approval; whereas in ‘*Sarwari Qadri*’ there is a direct communication for departing for highest goals especially ‘*Tawajja*’ (attentive attention) and ultimately attainment from attention to attraction (*Jazb*) where disciple attains his destined objectives.

According to a divine tradition from ‘*Sahi Bokhari*’ Prophet (SAWW) said, Allah (SWT) says ‘I treat my servant according to his perception of Me and I am with him when he remembers Me; if he remembers Me privately. I remember him privately and if he

remembers Me in Public, I remember him in the best holy gathering of Angels’.

Astaghfar: Asking forgiveness is an extra-ordinary ‘*Dhikr*’ which can keep punishment at bay even from a community; Allah’s (SWT) wrath may turn into forgiveness.

“Everything in these universe praises its Lord, the living with their tongues and heart, but inanimate with the tacit acquiescence of their state and condition. There is nothing in these Worlds which does not sing His praises, but you cannot comprehend it”

(Quran Kareem; 17: 44)

Rituals, Rites, Customs

“Allah (SWT) does not receive your animals’ flesh and blood. He watches your sincerity, purity and devotion to Him”

(Quran Kareem; 13: 38)

“There is no difference in words and meanings of their *Azan* (call for prayer) but there is great difference between the *Azan* of a ‘*Mullah*’ (preacher) and a ‘*Mujahid*’ (a holy warrior)”

(Iqbal R.A.)

If you study the world of friends of Allah (SWT); they abhor nothing more than showing of the ritualistic display of tenant of Deen-Al-Islam. There are many Muslims, who do not pray (*Salat*) but eager to sacrifice 5 to 6 animals on Eid-UI-Azha. Sultan Bahoo (R.A.) proclaimed act about superficial orthodox forms of worship, which keeps a Believer to be unaware with inner search of spiritual realization, as futile and abominable act. He vehemently objected these ritualistic practices as these would end up spiritual lives of Muslim believers in bankruptcy. The friends of Allah (SWT) have not only attained, treasured the spiritual wealth, but instead they lived and worked in the Divine illumination; which is the core of Truth and Reality. In fact their mission is to unite the mankind with the truth. They are so enthusiastic to disseminate the true knowledge; for which there is a conviction to lay down their lives. They may be persecuted for this cause, but still they do not bear any resentment against anybody. They change the prevalent falsehood by spiritual means i.e. to distinguish between price and value. There is a code of bringing about a transition from ignorance to awareness that is what Prophet (SAWW) did is the first instance and did ‘*Jihad*’, holy wars for Allah’s (SWT)

sake. The Prophet (SAWW) preached the Reality, through Quran and Sunnah and enlightened the mankind.

The true Believers have drawn deeply towards the essentiality of searching Allah (SWT) rather than ignorantly worshipping Him. About rituals, Sultan Bahoo (R. A.) also proclaims and exclaims in his '*Abyat*' that external means provided by Quran and *Sunnah* to initiate as nascent, core concepts to develop and prepare the Believers to be in longing love for Allah (SWT). This is undoubtedly the pre-requisite with purpose to prepare the Muslims for true meditation and reflection. The robotic ritual and mechanical means for repetition of Allah's (SWT) names is of no avail, if heart is filled with worldly affairs. He admonishes those who engage themselves in ascetic practices, but devoid of love for (*Rabbul Alamine*), the Lord of the Universe.

The code of spiritual behaviour is very much 'arduous' full of adversities; because one has to wage a forceful struggle '*Jihad*' firstly against one's own 'self' and secondly to wage a force battle against enemies of Allah (SWT), who are so adamant and stubborn against Allah's (SWT) Commandments and create mischief on this earth to establish their own man-made priorities full of *fitna*-violating the laws of Allah (SWT) and *Sharia* of Prophet (SAWW).

The message of 'Marifat' with momentous Mission- "Alarifeen"

"Nickal Kar Khangahs se Ada Kar Rasm-e Shabbiri"

Be out there *from* Shrines and sacrifice like Hussain (A.S.)

(Iqbal R.A)

The '*Khanqahi Nizam*' or Mystical Orders for the last three centuries though well established throughout Indo-Pak subcontinent served mainly the cause of humanistic ways of spirituality. One can say in the past it has produced very effective results, but now it is time to re-evaluate and assess ourselves with respect to modern age especially deep down deterioration of Muslim nations and states. We are more than one billion believers but do we have any say, voice in the International World of other committed nations with diverse philosophies. The deepest concern that many Muslim countries are suffering from turmoil, turbulence, unbeatable disruption in sovereignty, solidarity, extremism, extortion, exploitation, sectarianism, terrorism and selfishness on the part of polluted politicians. The Muslims are dying like flies and their blood is cheapest commodity in this World of 'Human Rights'. We are accountable before the Powerful Providence (SWT), laws and *Sharia* of Prophet (SAWW), instead we have developed an intense deification of capitalistic code and materialistic mentality, which is a corrosive devastation of our values that this World is our comfort cocoon while denying the Day of Judgment. The extraordinary rapid developments in industrial-cooperative format with an uncontrollable avalanche of mass communication of mobiles with aerial-space mobility made us idealistic idols of this millennium. The Message of '*Marifa*' (discernment) is a must before it is too late with no returns.

“Allah is He, than Whom, there is no other god. The Sovereign, the Holy One, the Source of Peace (and Perfection), the Guardian of Faith, the Preserver of Safety, the Exalted in Might, the Irresistible, the Supreme Glory to Allah! (High is He) above the partners they attribute to Him.”

(Quran Kareem; 59: 23)

The Muslims in general should not only submit to His Will but also accept obediently the sovereignty with heart and soul and break up all the fetters of idols in the form of pseudo-democracy and materialistic motivation in usurping ‘Human Rights’ while practicing hegemonic supremacy to create havoc for underprivileged in promoting their cause of growing economic gains. Muslims in general should have complete faith in Allah (SWT) being the undisputed Authority, who is One, gives Commands to receive an unflinching obedience. The real power enforces the law and justice. Allah (SWT) carries His Will; all opposition will ultimately fail, only His Predominance and Preponderance will prevail. He is the Supreme and above everything. In fact ‘*Haqooq-ullah* (Allah’s rights) should also be fulfilled with devoted worship to proclaim just His Glory.

We can get only social satisfaction of spiritual truth in the assembly of righteous in which we sit with our fellows and celebrate the realization of falsehoods or holy truths. All laws and Commandments should be promulgated from the light of His Essence which can illumine our lives Here as well as in the Hereafter.

The Message proclaimed by the Prophet (SAWW) life of *Makka*, *Madina*, momentous miracles to fulfil the Mission by exhorting ‘*Momins*’ – Muslims – (Believers) to be steadfast as revealed by Allah (SWT):

“O you who believe, enter into Islam (Deen) wholeheartedly, and follow not the footsteps of the Satan, for he is to you an avowed enemy.”

(Quran Kareem; 2: 208)

The two contrasted type of societies developed one firm and sincere in faith despite threats of persecution to their lives torture from the opposition, who were hostile against the *Deen* of Allah (SWT), the attainment of success for establishment of *Deen* of Allah (SWT) by the dynamic divine leadership of the Prophet (SAWW) who fully enlightened his devoted companions (R.A.).

They became martyred in full submission for the cause of being sincere slaves of their Providence. The building of a dynamic social structure, who obeyed the Divine laws and dedicated their lives for the '*Sharia*' of the Prophet (SAWW), which has overwhelming principles of socio-economic justice for all. There are practical laws for all segments of the society. This God fearing society always following the basic tenets of Quran- Sunnah.

The development of social and collective life is based upon soul consciousness full of its enlightenment as to its wrongs and its rights; and truly he succeeds, that purifies it, and he fails that corrupts it, this all depends upon how he soils his soul with quality or quantity.

"Truly Allah loves those who fight in His cause in battle array as if they were solid cemented structure"

(Quran Kareem; 61: 4)

A society with established cohesive commitment not only formulated and formed a dynamic structure, but orchestrated it practically with a spiritual force which was fully prepared to defend and promote for Deen-Al-Islam. There should be an invincible conviction for Muslims to be with constitutional conformity of '*Kalima*' with legality of '*Sharia*' for the attainment of salvation.

All righteous Caliphs, who were the dearest adorable friends of Allah (SWT) and enraptured in iridescence of the Prophet (SAWW) made governance an '*Ibadat*' to serve humbly the masses of Muslims and non-Muslims, who can forget the divine spiritual administration of Umer (R.A.) for whom historians referred 'Had there been one more Umer (R.A.) there would have been no other nation except Muslims on the face of earth. He was so spiritual that on the complaint of locals for

the flow of river, which needed the blood of young damsel every year; instead received a letter from *Ameer-ul-Momineen* (R.A.). The river swelled with an unprecedented flow of water ever received by the Egyptian peasants.

The radiant reformers of Haq Bahoo have embarked upon a motivating mission, while realizing that our obligation demands promotion of spiritual message of *Sultan-ul-Faqr*. They have established an association '*Jamaat*' of *Islah* (*Dhikr*, *Fikr*- purity) and *Tanzeem* (Discipline of dedication) with poineership of Sultan Asghar Ali Qadri, with the guidance of Sultan Muhammad Ali as a Patron-in-Chief: and under the auspices of a dynamic leadership of Sultan Ahmad Ali as the Secretary General International *Islahee Jamaat & Aalmi Tanzeem-ul-Arifeen*.

The Message- mission for Muslims is based upon initially '*Dawa*' an invitation to join for the sake of Allah's (SWT) Pleasure. It is by the grace of Allah; there is a considerable achievement in spreading the awareness regarding the spirit of *Deen Al Islam*.

- Life devoted to pleasure of Allah (SWT)
- Purification of self by following '*Sharia*'
- Contentment of heart (*Dhikr-Fikr*)
- To soil the soul to establish the Code of *Deen*- Islam
- Respect for humanity

The central theme of *Islahee Jamaat & Aalmi Tanzeem-ul-Aarifeen* is to save this Ummah especially Pakistan, to heal the hearts of folks, who are suffering from endemic disease of epidemic proportion of selfishness with materialistic advantages leading to spiritual death. This needs healing of the heart as mentioned by Allah (SWT) to His messenger.

“O Mankind; there has come to you direction from your Lord; and a healing for the disease in your hearts- and for those who believe a Guidance and a Mercy”

(Quran Kareem; 10: 57)

All above mentioned principles will definitely bring the supremacy of Quran-Sunnah and an inception of true Islamic society. This glorious mission was further promoted in an enlightening *Khitaab* (Address) about unity of Ummah and stability of Pakistan by Sultan Muhammad Ali Sarwari Qadiri in a seminar on July 07, 2011 at National Library, Islamabad.

He presented a historical perspective that when Allama Muhammad Iqbal (R.A.) called Quaid-e-Azam Muhammad Ali Jinnah (R.A.) from England and stressed that Indian Muslims are suffering from great injustice from all directions, and this with due regret is still prevalent despite the proclamation of founder of Pakistan, that there would be no promulgation of Western socio-economic system, because these are working against the norms of Islamic state, society and institutions. If we are sincere in our intentions, then it is imperative to fully adopt perfect system of Islamic societal systems with economic justice; because only this Deen can help '*Mamlakat Khudadat* Pakistan', thus will in itself develop a God- fearing Ummah with the spirit of Muhammad Mustafa (SAWW) who successfully established a divine social structure which proved for the last fourteen centuries its continued progress and prosperity. The Quran-Sunnah guides us in living fashion for all times to come, and holding the Rope of Rescue.

“And hold fast all together by the Rope Which Allah (stretches out for you) and be not divided among yourselves. And remember with gratitude Allah’s favor on you.”

(Quran Kareem; 3: 103)

We Muslims are surrounded by many enemies, but the frightful foe is amongst ourselves, who is not only infectious but also endemic i.e. sectarianism. We are on the brink of pit fire, believe it or not, the Saviour is He, provided you are sincere in changing yourself.

“For each person there are angels in successions before and behind him. They guard him by Command of Allah. Verily never will Allah change the condition of people until they change it themselves, with their own souls. But once when Allah Wills a people punishment, there

can be no turning it back nor will they find, besides Him any to protect.”

(Quran Kareem; 13: 11)

Are we not facing Allah’s (SWT) wrath; by deliberately, constantly violating His laws, despite intelligence, knowledge in this advanced age of ultra modern cognition.

It is also unfortunate that we follow not only ‘ego’ but also the satanic schemes with false reasoning. There is always forgiveness with open door policy, with sincere soul, because His Grace and Mercy is beyond measure. May Allah (SWT) save us from the destructive annihilation and help us to be on a path of His Pleasure and attainment of salvation through Quran-Sunnah.

If we enforce with full obeisance the supremacy of Quran- Sunnah then Allah (SWT) will bless us as He promises.

“As to those who turn for friendship to Allah- His Messenger and the fellowship of believers, it is the fellowship of Allah that most certainly triumphs”.

(Quran Kareem; 5:56)

May Allah (SWT) help us to restore our lost glory to protect His *Deen* and His Prophet’s (SAWW) Sunnah with spiritual soul.

This is simile which Providence Benevolence has provided with the strongest unbreakable relationship because its one end is controlled by Him with His Prophet (SAWW) and the other end is in your hand; how strongly you hold it. It could be tight with His Mercy or looser in both the Worlds. The choice is entirely yours.

The last message of mission is; if you shun your responsibility by keeping yourself adamant and don’t change yourself; then you will be accountable on the Day of Judgment. There is a strong possibility that Allah’s (SWT) retribution can takeover right in your life, individually or in collaboration. One should not forget that there are so many evidences especially “*Kiraman Katebeen*” (Angels just write good-bad without fail).

Abyat e Bahoo

اللہ چنبے دی بوٹی میرے من وچ مرشد لائی ھو
 نفی اثبات دا پانی ملیس ہر رگے ہر جائی ھو
 اندر بوٹی متک چایا جاں پھلاں تے آئی ھو
 جیوے مرشد کامل باھو جیس ایہ بوٹی لائی ھو

Spiritual mentor planted the “*Jasmeen*” sapling of
 Allah’s name in my heart - Hoo,

Irrigated with water of negation and affirmation in
 whole body - Hoo,

It has blossomed and emit sweet fragrance all
 within - Hoo,

Long live my perfect guide, Bahoo, who planted it
 in me - Hoo.

ALIF-ALLAH - (SWT)

The alphabetic first letter ‘*Alif*’ is one of the most fascinating field of symbolism directly in the domain of Oneness of Allah (SWT). This spiritual dimension has an amazing cognition to the friends of Allah (SWT) - *Aulia Karam*. The description is as follows. This devotion of a slender stature vertical line manifests the metaphorical simile which is an embodiment of personified pristine purity of the beloved. It is also a mystic letter, which brings and develops the connection with *Aala*-Above all - *Arfa*- Supreme the *Arif*- cognition - *Marifa*- gets cognition. The friends of Allah (SWT) remain in a ‘Sweet Trans’ engrossed and submerged in ‘*Alif*’-‘*Lam*’-‘*Meem*’, which creates an incessant inspiration an enhanced cognition with ‘*Ahad*’- ‘*Ahmad*’ one with directly and other directly- indirect “the holy Gabriel (A.S)- Muhammad (SAW) The other as ‘*Alam*’- Pain in struggle to achieve aims to envision for the quest.

NEGATION - AFFIRMATION

The significance of this magnetic perception means, *La-ilaha-Illalaho*, There is no god, but Allah (SWT). This is a basic proclamation of *Deen-Al-Islam* and the most efficacious core concept of mystic mediation “*Dhikr*” for meditation with the Creator (SWT).

اللہ پڑھیوں پڑھ حافظ ہوئیوں ناں گیا حجابوں پر دا ھو
 پڑھ پڑھ عالم فاضل ہوئیوں بھی طالب ہوئیوں زر دا ھو
 سیئے ہزار کتاباں پڑھیاں پر ظالم نفس نہ مردا ھو
 باجھ فقیراں کسے نہ ماریا باھو ایہو چور اندر دا ھو

You memorized the Quran but the “veils” were not lifted - Hoo,

You became a scholar even then you seek riches - Hoo,

You studied thousands of books but the tyrant “Nafs” did not perish - Hoo,

Nobody could kill this inner thief Bahoo, except the “Faqeer” - Hoo.

HAFIZ

Who memorizes the whole Quran.

VEILS OF DARKNESS

Selfishness - life full of violations of laws of Allah (SWT) and Sharia of Prophet (SAWW)

TYRANT NAFS

Capricious heart-soul or censorious soul- evil-self

Quran Kareem refers (a) *Nafs Al-Ammara.bissu* (12:53) the inciting soul has strong tendency towards evil, which misguides men easily. (b) *Al-Nafs-al-Lawwama* = a stage between evil-self and purified contented self. It is more towards purity of the heart which ultimately leads to the contented soul - *Al-Nafs-al-Mutmainna* (29:27) Allah (SWT) welcomes such a soul to paradise gracefully.

احد جد دتی وکھالی از خود ہو یا فانی ہو
 قرب وصال مقام نہ منزل ناں اوتھے جسم نہ جانی ہو
 نہ اوتھے عشق محبت کائی نہ اوتھے کون مکانی ہو
 عینوں عین تھیوے باہو سر وحدت سبحانی ہو

My self perished when He showed Himself to me
 - Hoo,

(I felt) There was no nearness, no meeting, no goal
 and there was neither body nor soul - Hoo,

Neither there was affection nor inspiration, nor the
 existence of the universe - Hoo,

I was transformed into Absolute Reality Bahoo,
 that is the secret of pure Essence - Hoo.

TRANSFORMATION INTO ABSOLUTE REALITY

The basic concept is *Fana-Baqa* (existentialism) you submerge yourself and lead an existence with the ultimate (*Wahdat*) Oneness of Allah (SWT).

The identity of a drop of water is to fully dissolve itself in the big ocean and become part of it.

اللہ صبحی کیتوسے جداں چمکیا عشق اگوہاں ھو
راتیں دیہاں دیوے تا تکھیرے، نت کرے اگوہاں سوہاں ھو
اندر بھابیں اندر بالٹ اندر دیوچ دھوہاں ھو
باھو شوہ تداں لدھیو سے جداں عشق کیتوسے سوہاں ھو

I have recognized Allah by yearning “*Ishq*”
(Love) - Hoo,

Day and night it scalds me, further demands it
makes - Hoo,

Inner being is full of yearning and inside needs
have become more intense - Hoo,

Bahoo, Reality unfolds when “*Ishq*” familiarity
invokes - Hoo

ایہہ دُنیاں زن حیض پلیتی کتنی ململ دہوون ھو
دُنیاں کارن عالم فاضل گوشے بہہ بہہ روون ھو
جیندے گھر وچ بوہتی دُنیاں اوکھے گھو کر سوون ھو
جنہاں ترک دنیا تھیں کیتی باھو واہندی نکل کھلوون ھو

This word is unclean it can never be pure at all -
Hoo,

Curse upon the life of the “*Faqeer*” who keeps the
world in his house - Hoo,

Love of the material world keeps away from the
Lord; one should check this on time - Hoo,

To tell you the truth Bahoo, one should divorce
this world forever - Hoo.

MYSTIC

A *Faqeer* never should compromise with materialistic ways of life
in his daily life and there should be good earning to save “*Iman*”- faith.

الست بر بکم سنیاُ دل میرے، نیت قالو بے کو کیندی ھو
 حب وطن دی غالب ہوئی، ہک پل سوٹ نہ دیندی ھو
 قہر پوے تینوں رہزن دنیا توں تاں حق دا راہ مریندی ھو
 عاشقان مول قبول نہ کیتی باھو توٹے کر کر زاریاں روندی ھو

My soul heard “Am I not your Lord?” (*Allast-o-Be-Rabbekum*) (*Qalu-Bala*) In affirmative it responds - Hoo,

Love for my country (world hereafter) overwhelmed me and for a moment it would not let me sleep - Hoo,

Curse on you “O” - Bandit World; you distract from the path of truth - Hoo,

The lovers never accept her (World) Bahoo, though she wails for their attention - Hoo.

“When the Lord drew- forth from the children of Adam, from their reins, their descendants, and made them testify concerning themselves “Am I not your Lord? They said yes, Lest you should say on the Day of Judgment; of this we were never mindful”.

(Quran Kareem; 7:172)

“All who obey and the Messenger, Are in the company of these on whom is the Grace of Allah of the Prophets (Who teach), The sincere (Lovers of Truth). The witnesses (who testify) and the Righteous (who do good) Ah; what a beautiful fellowship”.

(Quran Kareem; 4:69)

The separation of soul from God’s Domain was the deepest concern therefore it was promised that finally you will be back.

ایہو نفس اساڈا بیلی جو نال اساڈے سداہا ہُو
 زاہد عالم آں نوائے جتے کلڑا ویکھے تھداہا ہُو
 جو کوئی اسدی کرے سواری اس نام اللہ دا لدھا ہُو
 راہ فقر دا مشکل باہُو گھر مانہ سیرا رڈھا ہُو

This *Nafs* (self) is our friend if it is sincere and loyal with us - Hoo,

It steeps low pious and scholars for buttered loaf (world gains) - Hoo,

One, who controls it, finds the path to Allah - Hoo,

Faqr's path is challenging Bahoo; it is not one's mother's lap - Hoo.

The path of "*Faqr*": it is the code of life that a "*Faqeer*" learns and follows under the guidance of "*Murshid*", the spiritual mentor.

ازل ابد نوں صحی کیتوسے ویکھ تماشے گزرے ھو
چوداں طبق دلیئدے اندر آتش لائے ھجرے ھو
جنہاں حق نہ حاصل کیتا اوہ دوہیں جہانیں اُجرے ھو
عاشق غرق ھوئے وچ وحدت باھو ویکھ تہاندے ھجرے ھو

We corrected eternity and finality by witnessing
all happenings - Hoo,

All the fourteen realms (plains) are in the heart
and fire of (Allah's) love is burning in the heart -
Hoo,

They were desolate in both the worlds who did not
find out the truth - Hoo,

Look at the style of those, Bahoo, who immersed
themselves in the Oneness - Hoo.

FOURTEEN REALMS

Mystics classify the inner spiritual journey into fourteen stages.
(Seven skies and seven Earths).

9

اندر ہُو تے باہر ہُو ایدم ہُو دے نال جلیندا ہُو
 ہُو دا داغِ محبت والا ہر دم پیا سڑیندا ہُو
 جتھے ہُو کرے رُشائے چھوڑ اندھیرا ویندا ہُو
 میں قربان تنہاں توں باہُو جھڑا ہُو نوں صَحی کریندا ہُو

Hoo is within and Hoo is outside, the spirit lives with - Hoo,

Hoo is the mark of love that burns lover all the time - Hoo,

Wherever Hoo illuminates, the darkness disappears - Hoo,

Both the worlds bow before him Bahoo, Who recognizes - Hoo.

HOO

Pronoun of Divine Presence,

It is the “*Dhikr*” (Remembrance - invocation) of *Aulia Allah* (Friends of Allah) to get nearness to the Creator (SWT). If you master Hoo then you can control and manage everything.

ادھی لعنت دنیاں تائیں تے ساری دنیاں داراں ھو
جیں راہ صاحب دے خرچ نہ کیتی لیٹ غضب دیاں ماراں ھو
پیپواں کولوں پتر کوہاوے بھٹھ دنیاں مکاراں ھو
جنہاں ترک دنیاں دی کیتی باھو لیسن باغ بہاراں ھو

Half curse upon the material world and the whole
curse upon the materialist people - Hoo,

Those who do not spend in the cause of Almighty
would face Allah's wrath - Hoo,

Curse be upon this damn world that instigates
fathers to murder their sons - Hoo,

Those who shunned the world Bahoo, would enjoy
the bliss of evergreen gardens - Hoo.

Sultan Bahoo (RA) must have perceived that sons and fathers kill each other not only for succession but many battles were fought among such close relatives for worldly gains.

“Say, Shall I tell you of better things than these, with which the righteous shall be rewarded by their Lord? They shall be in gardens watered by running streams, where they shall dwell forever”.

(Quran Kareem; 3:15)

ایہہ دنیاں رن حیض پلیتی ہرگز پاک نہ تھیوے ھو
 جیں فقر گھر دنیاں ہووے لعنت اس دے جیوے ھو
 حب دنیاں دی رب تھیں موڑے ویلے فکر کیوے ھو
 سہ طلاق دنیاں نوں دہیے جے باھو سچ پچھیوے ھو

Materialism is unclean like a “sick woman” who can never be purified - Hoo,

Curse on the life of “*Faqeer*” who adopts a wealthy style - Hoo,

Love for materialism keeps one away from the Lord, control it - Hoo,

To be truthful Bahoo, divorce this world Three times for ever - Hoo.

SICK WOMAN

This metaphor strictly emphasizes, to avoid extremes, sinful ways of promiscuous environment.

Divorce (3 Times), means when you reject it should be forever. It is imperative; the final act in Divorce in Islamic Law is to divorce three times. One or two time could return; but 3rd is final.

12

ایمان سلامت ہر کوئی مگے عشق سلامت کوئی ہو
منگن ایمان شرماون عشقوں، دل نون غیرت ہوئی ہو
جس منزل نون عشق پچاوسے، ایمان نون خبر نہ کوئی ہو
میرا عشق سلامت رکھیں باہو ایمانوں دیاں دھروئی ہو

Everyone prays for faith, but only few seek
infatuation (*Ishq*) - Hoo,

Asking for faith and shying away from inspiration
my heart regrets - Hoo,

Ishq attains destinations that faith even does not
know - Hoo,

‘O’ Bahoo, keep my “*Ishq*” alive, I am not much
concerned about faith - Hoo.

FAITH

The faith is a belief in Allah’s commands while *Ishq* is absolute and complete surrender to the Will of Allah (SWT).

ایہہ تن میرا چشماں ہووے تے میں مرشد ویکھ نہ رجاں ہُو
 لُوں لُوں دے مڈھ لکھ لکھ چشماں ہک کھولاں ہک کجاں ہُو
 اتنیاں ڈٹھیاں صبر ناں آوے ہووے کتے ول بچاں ہُو
 مرشد دا دیدار ہے باہُو مینوں لکھ کروڑاں ججاں ہُو

My whole body be an eye; I will never be satisfied
 in beholding my spiritual mentor (*Murshid*) - Hoo,
 Every bit of me be millions of eyes, I would
 constantly view my mentor, by closing one and
 opening another - Hoo,
 Even then my incessant zeal wouldn't subside,
 where would I go? - Hoo,
 Sight of my "*Murshid*" is, Bahoo, like millions of
 pilgrimages - Hoo.

HAJJ

Pilgrimage to Holy Places is a duty for every Muslim to get showers
 of Blessings; but here beholding the perfect guide is not less than that.
 There is also a feeling, that permission for this act may be sought from
 a perfect guide".

14

اندر وچ نماز اساڈے ہکے جاتیوے ھو
نال قیام رکوع سجدے کر تکرار پڑھیوے ھو
ایہہ دل ہجر فراقوں سڑیا ایہہ دم مرے نہ جیوے ھو
سچا راہ محمدؐ والا باھوؒ جیں وچ ربؐ لہیوے ھو

Our prayers are also intended to be offered within heart - Hoo,

It is repeated in all postures, standing, stooping, prostrating with recitations - Hoo,

The pangs of separation exhausted the heart, the Breath, which neither dies nor lives - Hoo,

The real path is of Muhammad (SAWW), Bahoo, which can take to your Lord - Hoo

MUHAMMAD (SAWW)

The Prophet (SAWW) *Sharia* leads to *Maarifat* cognition to become familiar with ultimate Reality. The *Sharia* leads to “*Haq-ul-Yaqeen*” to an invincible highest citadel to please Allah (SWT).

اکھیں سرخ موہیں تے زردی ہر ولوں دل آہیں ہُو
 مہا مہاڑ خوشبوئی والا پہونتاؤنج کد آہیں ہُو
 عشق مشک نہ چھپے رہندے ظاہر تھیں اتھائیں ہُو
 نام فقیر تنہاندا باہُو جنہاں لامکانی جائیں ہُو

Eyes red, faces pale, rending sighs from every
 heart - Hoo,

The perfumed fragrance has appeared farther away
 - Hoo,

Inspirational divine delight and musk cannot
 remain hidden; these will be felt any way - Hoo,

They are true mystics Bahoo, whose place is "no
 place" - Hoo.

NO PLACE: LA MAKAN

A state beyond the time and place

اندر کلمہ کل کل کردا عشق سکھایا کلمات ہو
 چوداں طبق کلمے دے اندر قرآن کتاباں علمات ہو
 کانے کپ کے قلم بنائون لکھ نہ سکن قلمات ہو
 باہو ایہہ کلمہ مینوں پیر پڑھایا ذرانہ رہیاں المات ہو

“*Kalima*” is resonating inside me and “*Ishq*”
taught me this *Kalima* - Hoo,

Fourteen Realms (all the plains of existence) are in
the “*Kalima*” and in it is the Quran and
Knowledge indeed - Hoo,

They cut up the reed and carve the pens that
cannot write - Hoo,

O, Bahoo, ever since my spiritual mentor
(*Murshid*) taught me this *Kalima*, I am free from
all woes - Hoo.

KALIMA

“There is no god, but Allah and Muhammad is His Messenger”

It is the profession and submission to be a Muslim with an
irrevocable contract to abide by the complete code of life in *Deen-Al-Islam*. This is the best formula to achieve closeness to Allah’s (SWT)
Domain.

ایہہ تن رب سچے دا حجرا وچ پا فقیرا جھاتی ھو
 ناں کر منت خواجہ خضر دی تیرے اندر آب حیات ھو
 شوق دا دیوا بال ہنیرے متاں لبھی وست کھڑاتی ھو
 مرن تھیں اگے مر رہے باھو جنہاں حق دی رمز پچھاتی ھو

This body of yours is the dwelling of Lord so
 Mystic (*Faqeer*) look inside - Hoo,

Do not ask favors from *Khawaja Khidhr*, the
 water of immortality is within you - Hoo,

Do illuminate the lamp of longing, perhaps you
 might find what you have lost - Hoo,

Dying before death 'O' Bahoo, would give you
 the cognition of Divine signs – Hoo

KHAWAJA KHIDHR

Khidhr is the name given to the person who was found by Moses (A.S) at the place where two met to enlighten the later with a special spiritual type of wisdom. Al-Quran (18; 57-80)

ایہہ تن رب سچے دا حجرا دل کھڑیا باغ بہاراں ھو
 وچے کوزے وچے مصلے وچے سجدے دیاں تھاراں ھو
 وچے کعبہ وچے قبلہ وچے الا اللہ پکاراں ھو
 کامل مرشد ملیا باھو اوہ آپے لیسے ساراں ھو

This body is the abode of Lord (*Rabb*), the heart blossoms like spring blooms - Hoo,

All the earthen pots and prayer mats are within; there I prostrate thousands times - Hoo,

Kaaba (*Makka*) and *Qibla* (direction) are inside, where I recite *il-allah* (Just Allah (SWT)) also - Hoo,

I have found the perfect guide (*Murshid*) Bahoo, Who will take care of us - Hoo.

KAABA

The Square House at *Makka* the place of pilgrimage for Muslims every year "*Il-Allah*": the "*Dhikr*" (Remembrance) of submission and hoping divine vision.

او جھڑ جھل تے مارو بیلا جتھے جالٹ آئی ھو
جس کدھی نوں ڈھاہ ہمیشاں اوہ ڈھٹھی کل ڈھائی ھو
نیں جنہاندی وے سراندی اوہ سکھ نہیں سوندے راہی ھو
ریت تے پانی جتھے ہون اکٹھے باھو اتھے بنی نہیں بجھدی کائی ھو

This world is a pathless jungle, like bushes
surrounding a receding river and here our souls
have to stay - Hoo,

These river banks may cave in today or tomorrow
- Hoo,

Those who have river flowing above their head,
could not sleep comfortably - Hoo,

Where sand and water mix Bahoo, one cannot
build a dike to stay - Hoo.

آپ نہ طالب بین کہیں دے لوکاں نوں طالب کردے ھو
چانون کھیپاں کردے سپاں اللہ دے قہر توں ناہیں ڈردے ھو
عشق مجازی تلکن بازی پیرا ولے دھردے ھو
اوشر مندے ہوسن باھو اندر روز حشر دے ھو

They themselves are not “*Talib*” (truth-seekers)
but they motivate others - Hoo,

Like labourers, they demand reward for toil, they
fear not the wrath of Lord - Hoo,

Their profane proclamation is a slippery game
such pseudo-lovers step clumsily - Hoo,

On the Day of Judgment Bahoo, they will feel
ashamed of themselves - Hoo.

PROFANE, PROCLAMATION; (*ISHQ-MAJAZI*) INSINUATION

Sometimes any mystic *murshid* (mentor) misguides persons to enter into false love of worldly things, i.e. may be a woman etc. Sultan Bahoo (R.A.) warns us not to indulge in such risky deeds.

اندر بھی ھُو باہر بھی ھُو باھُو کتھاں لہیوے ھُو
 سنے ریافتاں کرکراہاں توڑے خون جگر دا پیوے ھُو
 لکھ ہزار کتاباں پڑھ کے دانشمند سدیوے ھُو
 نام فقیر تہیندا باھُو قبر جنہاندی جیوے ھُو

Hoo is inside and outside, where to locate Bahoo -
 Hoo,

One practices austerities and goes through deep
 afflictions - Hoo,

One studies millions of books and becomes
 renowned scholar; a sage - Hoo,

But “*Faqeer*” (saint) is only him, Bahoo, whose
 grave becomes a living symbol - Hoo.

EPITOME: “LIVING GRAVE”

It is a vibrant physical symbol which signifies the spiritual achievements are being recognized, confirmed by the Divine pleasure. The adherents also get spiritual benefit from this Mausoleum which represents the attractive flowers of the spirit represented in colorful tiles, which shine symbolizing the Pleasure of Allah (SWT).

اللہ چنبے دی بوٹی میرے من وچ مرشد لاند اُھو
 جس گت تے سوہٹا راضی ہوندا اوہو گت سکھاند اُھو
 ہر دم یاد رکھے ہر ویلے سوہٹا اُٹھاند اُھو
 آپ سبھ سمجھیندا باھو آپ آپے بن جاندا اُھو

Murshid planted the Jasmine sapling of Allah's name in my heart - Hoo,

Whatever my guide is pleased with; He teaches me the same - Hoo,

The inspiring guide is so caring that He remembers us in every state all the time - Hoo,

He himself explains the cognition (*Maarifat*) Bahoo, and transforms the aspiration in His own image - Hoo.

ALIF

The first letter of Arabic Alphabet - also stands for Allah (SWT), Mercy and graciousness, The hidden meanings are unlimited - ad infinitum.

GUIDE: (*MURSHID*)

Connotation - spiritual guide imparting knowledge which comes from ultimate reality through Quran & Sunnah.

“God has created man in His own image”

JASMIN

It is a very famous attractive flower, with golden yellow petals and a green stalk. It gives such a sweet fragrance, which freshens all senses

of perception. The most beautiful metaphor (for relationship of body and soul) found in the entire literature of Abiyat.

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باهُو باغ بہاراں کھڑیاں زرگس ناز شرم دا ہُو
 دل وچ کعبہ صحتی کیتوسے پاکوں پاک پر م دا ہُو
 طالب طلب طواف تہامی حب حضور حرم دا ہُو
 گیا جاب تہیوسے حاجی باہُو جداں بختیوس راہ کرم دا ہُو

O Bahoo! Inside me a garden of flowers blooms,
more fragrant than narcissus - Hoo,

We felt *Kaaba* is in our heart, pure and grand -
Hoo,

Being a “*Talib*” (seeker), my desire is for
complete circumambulation of love of sanctified
Hazoor (Presence) - Hoo,

The veil was lifted for *Haji* Bahoo, who was
blessed with the vision of cognition (*Maarifat*) -
Hoo.

NARCISSUS

The symbolic effect of “*Dhikr*” (Remembrance) a spiritual practice
and development with a feeling- hope for Divine Pleasure.

THE CIRCUMAMBULATION

Just physical presence with ritualistic performance does not serve
the purpose. They concentrate and blessed with divine vision when
veils are uplifted. The person gets the whole new horizon of spiritual
life.

بغداد شہر دی کیا نشانی اچیاں لمیاں چیراں ہُو
 تن من میرا پرزے پرزے جیوں درزی دیاں لیراں ہُو
 اینہاں لیراں دی گل کفنی پا کے رلساں سنگ فقیراں ہُو
 بغداد شہر دے ٹکڑے مگساں باہُو کرساں میراں میراں ہُو

The most impressive landmarks of Baghdad are
 high furling flags there - Hoo,

My body-soul are torn into pieces like tailor's
 tatters - Hoo,

I will wrap a shroud of these rags and associate
 with mystic - Hoo,

I will beg in Baghdad for scraps Bahoo, and will
 exclaim "*Meeran - Meeran*" - Hoo.

BAGHDAD

A city of culture and tradition for Muslim Umma which is blessed
 by Syed Abdul Qadir Jilani Mausoleum, still serves guidance to Sufi
 order of "*Qadria*".

BEGGAR

It is a paradox but with a mystical contentment i.e. that materialistic
 needs are nothing as compared to spiritual wealth.

MEERAN

A deep veneration for spiritual guide which means O, Ameer
 (perfect leader)

بغداد شریف ونج کراہاں سودا نے کتوسے ھو
رتی عقل دی کراہاں بھار غماندا گھدوسے ھو
بھار بھیرا منزل چوکھیری اوٹک ونج پہتیسوسے ھو
ذات صفات صحی کتوسے باھووتاں جمال لدھوسے ھو

In Baghdad, we made a deal - Bahoo,
For a grain of intellect, we accepted burden of
woes - Hoo,
A heavy weight and then a long distance to go, but
we accomplished the goals - Hoo,
We discovered the essence and attributes Bahoo,
we were blessed with manifestations of Divine
Beauty - Hoo.

SHEIKH OF BAGHDAD

It means Abdul Qadir Jilani, whose shrine is located in the city of Baghdad. He familiarized many *Murshids* with manifestation of Divine vision.

باہجھ حضوری نہیں منظوری توڑے پڑھن بانگ صلاتاں ھو
 روزے نفل نماز گزارن توڑے جاگن ساریاں راتاں ھو
 باہجھوں قلب حضور نہ ہووے توڑے کڈھن سے زکاتاں ھو
 باہو باجھ فنا رب حاصل نابیں ناں تاثیر جماتاں ھو

Without *hazoori* there is no Divine approval even performed all kinds of prayers - Hoo,

Night vigils, fasting and with super-erogatory prayers— Hoo,

Without focused soul, no approval from Divine *Hazoor* even they give hundreds of elms away - Hoo,

Without annihilation for *Rabb* (Lord) Bahoo, there isn't any impact in congregational prayers - Hoo.

HAZOORI

Presence which not only be felt but also obtain guidance

SPIRITUAL ACHIEVEMENTS

One only possible when there is a spiritual vision of “*Noor*” (Divine Flash) which only a focused soul can achieve by “*maarif*” (Superior Knowledge).

بے ادباں ناں سار ادب دی گئے ادباں توں وانجے ھو
 جیہڑے تھان مٹی دے بھانڈے کدی نہ ہوندے کائجے ھو
 جیہڑے مڈھ قدیم دے کھیڑے ہوون کدی نہ ہوندے رائجے ھو
 جیں دل حضور نہ منگیا باھو گئے دوویں جہانیں وانجے ھو

The insolent are ignorant about respect; so they
 have gone astray from the code - Hoo,

The earthen wares cannot become glass wares -
 Hoo,

Those who are disloyal by nature can never
 become *Ranjhay* (lover) - Hoo,

Whose heart has no feelings for *Hazoor*, *Bahoo*,
 will remain empty in both the Worlds - Hoo.

RANJHAY

One of the renowned folk lore of “*Heer - Ranjha*”, they developed an attachment in loyalty at every cost. There was loyalty with purity on both sides, but one (*Heer*) became a victim of circumstances, but still eternal loyal by self-immolation.

بزرگی نوں گھت وہنٹ لوٹھائیے ملے رج مکالا ہو
 لالہ گل گہٹاں مڑھیا مذہب کی لگداسالا ہو
 الا اللہ گھر میرے آیا جیں آن اٹھایا پالا ہو
 اسان بھر پیالا خضروں پیتا باہو آب حیاتی والا ہو

Drown your venerability in the river and be humble - Hoo,

I have worn the jewelry of *La-ilah* around my neck therefore I have no doctrine (*Maktab*) - Hoo,

Il-allah (Just Allah [SWT]) inspired my heart and it has taken away all the trepidation from me - Hoo,

We have taken 'O' Bahoo, the immortality goblet from *Khidhr* - (*Murshid*) - Hoo.

HUMBLE

As the connotation and with it *dervish* (Saint) has completely submitted to Oneness of Allah (SWT) and he is so inspired that there is no Ilah (god) except Him.

GOBLET OF IMMORTALITY: (*ABE-HAYAT*)

(Water- to be alive forever) It is automatic when soul attains its height of spirituality, then it gets the ecstasy of joy- pleasure, forever.

بِسْمِ اللّٰهِ اَسْمُ اللّٰهِ دَا اِيَّهٖ بَهِیْ گَهَنَّاں بھارا ھُو
نال شفاعت سرور عالم چھٹسی عالم سارا ھُو
حدوں بچد درود نبیؐ نوں جنیدا ایڈ پسارا ھُو
میں قربان تنہاتوں با ھُو جنہاں ملیا نبیؐ سوہارا ھُو

Allah's name is an invaluable treasure - Hoo,

With the intercession of the Holy Prophet (SAWW); the whole Creation will attain amnesty - Hoo,

Unlimited salutations be on the Prophet (SAWW) who has limitless benevolence - Hoo,

I sacrifice myself upon those Bahoo, who have the blessings of the Holy Prophet (SAWW) - Hoo.

BISMILLAH

In the name of Allah, the Compassionate Merciful (Quran), Practice of “*Dhikr*”.

بنھ چلایا طرف زمین دے عرشوں فرش نکایا ھو
 گھر تھیں ملیا دیں نکالا اساں لکھیا جھولی پایا ھو
 رہ نی دنیاں ناں کر جھیرا ساڈا اگے دل گھبرایا ھو
 اسیں پردیسی ساڈا وطن دوراڈھا باھو دم غم سوایا ھو

We were taken from sky (*Arsh*) and placed on ground - Hoo,

We were expelled from original abode, as it was destined - Hoo,

‘O’ world leave me, do not dispute, my heart is already grieving - Hoo,

We are aliens, farthest is our homeland Bahoo; our grief increases with every breath - Hoo.

ALIEN LAND

This materialistic world is an alien land especially the environment is painful for a good human soul- spirit. As said, this world is prison for a faithful but a paradise for an infidel.

بے تے پڑھ کے فاضل ہوئے ہک حرف نہ پڑھیا کتے ھو
جیں پڑھیا تیں شوہ نہ لدھا جاں پڑھیا کجھ تے ھو
چوداں طبق کرن رشنائی انہیاں کجھ نہ دتے ھو
باہجھ وصال اللہ دے باھو سبھ کہانیاں قتے ھو

With study of alphabets, many scholars couldn't learn about Reality - Hoo,

Many who studied Reality, couldn't attain excellence - Hoo,

Fourteen realms are illuminated but blinds couldn't see - Hoo,

Without unification (*wisal*) with Allah, Bahoo, rests are tales and stories - Hoo.

WISAL

It is the vision, an experience of unison with the Creator.

بوہتی میں اوگن ہاری لاج پئی گل اُسدے ہُو
پڑھ پڑھ علم کریہن تکبر شیطان جیے اوتھے مُسدے ہُو
لکھاں نوں بھُو دوزخ والا ہک نت بہشتوں رُسدے ہُو
عاشقاں دے گل چھری ہمیشاں باہُو اگے محبوباں دے کُسدے ہُو

I am most unfortunate and my dignity is at His
(SWT) Mercy - Hoo,

With formal education, many become arrogant
and like Satan deprived of Allah's blessings -
Hoo,

Hundreds of thousands fear Hell and some
displeased with heavens - Hoo,

Lovers are always ready Bahoo, for being
sacrificed in front of Beloved (SWT) - Hoo.

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پڑھ پڑھ علم ملوک رجھاؤن کیا ہو یا اس پڑھیاں ھو
ہرگز کھنڈ مول ناں آوے پھٹے ددھ دے کڑھیاں ھو
آکھ چندورا ہتھ کے آئیو اس انگوری چنیاں ھو
ہک دل خستہ رکھیں راضی باھو لہیں عبادت ورہیاں ھو

Some seek knowledge to satisfy the rulers, what is
the use of this scholarship - Hoo,

Butter can't be acquired out of milk turned sour -
Hoo,

O ignorant (*chandura*), you plucked seedlings
before growth of crop - Hoo,

If you just console a single broken heart Bahoo,
your worship will be equal to hundred years – Hoo

KNOWLEDGE

To flatter the king is being wasted to destroy your own self respect.

CHANDURA

It is a bird- silly lark destroys the crop.

پڑھ پڑھ عالم کرن تکبر حافظ کرن وڈیائی ہو
 گلیاں دے وچ پھرن نمائے وتن کتاباں چائی ہو
 جتھے ویکھن چنگا چوکھا اوتھے پڑھن کلام سوائی ہو
 دوہیں جہانیں سوئی مٹھے باہو جنہاں کھادھی وینج کمائی ہو

With education scholars become arrogant and
 “Mulla” filled with pride - Hoo,

They are helpless and roam around streets with
 books in their armpits - Hoo,

Whenever they see good foods prolong their
 sermon and recite more - Hoo,

They would be deprived in both the worlds,
 Bahoo, who wasted their knowledge for earning -
 Hoo.

MULLA

Are usually “Imam” of the *Masajid* (Mosques) and interpret Islamic teachings literally and ignore the real meanings or spirit. Some of them are greedy people and could misinterpret *Deen* just for the sake of good food.

پڑھ پڑھ علم مشائخ سداون کرن عبادت دوہری ہو
 اندر جھگی پئی لٹیوے تن من خبر ناں موری ہو
 مولا والی سدا سکھالی دل توں لہ تگوری ہو
 باہو رب تنہاں نوں حاصل جنہاں جگ ناں کیستی چوری ہو

With education they claim to be spiritual lots
 (*Mashaikhs*), they do multiple prayers - Hoo,

Their inner self is being robbed but their carnal
 desires are unaware - Hoo,

Allah's friends have internal contentment, they
 remove the soot- smoky shadows - Hoo,

Rabb (Lord) is with those Bahoo, who have not
 wasted themselves in worldly meadows - Hoo.

MASHAIKH

They are mystic teachers or elders who are on the highest spiritual
 state especially imparting knowledge.

AULIA ALLAH

Friends of Allah (SWT)

“Behold; verily on the friends of Allah (SWT); there is no fear nor
 shall they grieve”.

(Quran Kareem; 10:62)

“Those who believe and constantly guard against evil”

(Quran Kareem; 10:63)

“For them are glad tidings, in the life of present and in the
 hereafter, No change there be in the Worlds of Allah”.

(Quran Kareem; 10:64)

پڑھ پڑھ علم ہزار کتاباں عالم ہوئے بھارے ہو
 اک حرف عشق دا پڑھن نہ جان بھلے پھرن بچارے ہو
 اک نگاہ جے عاشق دیکھے لکھ ہزاراں تارے ہو
 لکھ نگاہ جے عالم دیکھے کسے نہ کدھی چاڑے ہو
 عشق عقل وچ منزل بھاری سنیاں کوہاندے پاڑے ہو
 جنہاں عشق خرید نہ کیتا باہو اوہ دوہیں جہانیں مارے ہو

By studying thousand books, they become learned scholars - Hoo,

They couldn't understand a word of "Ishq" because those naive are roaming without purpose and aim - Hoo,

"Ishq" and mere knowledge are thousands of miles apart - Hoo,

Those who have not adopted "Ishq" Bahoo, they are losers in both worlds - Hoo.

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پڑھیا علم تے ودھی مغروری عقل بھی گیا تلوہاں ھو
بھلا راہ ہدایت والا نفع نہ کیٹا دوہاں ھو
سردتیاں جے سر ہتھ آوے سودا ہار نہ توہاں ھو
وڑیں بزار محبت والے باھو کوئی رہبر لے کے سوہاں ھو

Arrogance increased by knowledge, though
intellect turned out to be dull - Hoo,

Neither knowledge nor logic were profitable; so
the Real way was lost - Hoo,

Do not hesitate in making a bargain, if the secret
of life can be attained by sacrificing your ego -
Hoo,

When you enter the realm of love Bahoo, seek
guidance from a guide who is familiar with the
ways - Hoo.

EGO

“Self-pride” in a bad sense to be stubborn and selfish with others;
who perchance become victims of fake leadership.

SECRET OF LIFE

Sacrifice your fake “ego” and attain the spiritual familiarity.

پاک پلٹ نہ ہوندے ہرگز توڑے رہندے وچ پلٹتی ہو
 وحدت دے دریا اچھے ہک دل صحتی نہ کیتی ہو
 ہک بتائیں واصل ہوئے ہک پڑھ پڑھ رہن مسیتی ہو
 فاضل سٹ فضیلت بیٹھے باہو عشق نماز جاں نیتی ہو

The pure can never be impure even if they live
 among the impure - Hoo,

The waves rising from the oceans of Oneness are
 high, but some see them not - Hoo,

Some attained in the "idol temple" and other
 studied and dwelt in the mosques - Hoo,

They put away the grandeur aside Bahoo, when
 love inspired them to offer prayer - Hoo.

IDOL TEMPLE: (BUT-KHANA)

It has many sides of meanings, like the abode of Sheikh, the spirit
 of Saga, or to get spiritual experience from any place, station etc.

پیر ملیاں جے پیڑناں جاوے اس نوں پیر کی دھرناں ھو
مرشد ملیاں ارشاد نہ من نوں اوہ مرشد کی کرناں ھو
جس ہادی کولوں ہدایت ناہیں اوہ ہادی کی پھڑناں ھو
جے سر دتیاں حق حاصل ھووے باھو اس موتوں کی ڈرناں ھو

What is the use of “*Pir*”, who is unable to cure your pain - Hoo,

What is the use of “*Murshid*” when his instructions cannot inspire you - Hoo,

What is the use of such “*Mentor*” who cannot guide you - Hoo,

If “*Haq*” is achievable by sacrificing “*Head*”
Bahoo, why fear death - Hoo.

PIR

Pir is a guide, who could be helpful in spiritual matters.

◆ *MURSHID*

Murshid (*Rushd* path) is an authority who can put you on the right path or code of wisdom.

MENTOR

Mentor is the English expression for a person who supervises his students to do research and achieve their goals.

HAQ (TRUTH)

Firm Belief in Quran Kareem: *Sunnah*

پاٹا دامن ہو یا پرانا کچرک سیوے درزی ہو
 حال دا محرم کوئی نہ ملایا جو ملایا سو غرضی ہو
 باجھ مربی کسے نہ لدھی کبھی رمز اندر دی ہو
 اوسے راہ ول جائیے باٹھو جس تھیں خلقت ڈر دی ہو

The hem of garment being old was torn, how long
 the tailors would stitch it - Hoo,

Couldn't find anyone familiar with spiritual state,
 all who met were 'self' centered - Hoo,

Without a "Murshid" (mentor) nobody could
 diagnose inner disease - Hoo,

Let us embark upon the real path Bahoo, where
 the people fear to tread in - Hoo.

THE GARMENT

External appearance, metaphor whatever outside is also inside, is it
 just repair - maintenance.

INNER DISEASE

Moral bankruptcy - must be cured.

پنج محل پنجاں وچ چائن ڈیوا کت ول دھریئے ھو
 پنج مہر پنچ پٹواری حاصل کت ول بھریئے ھو
 پنج امام تے پنچ قبلے سجدہ کت ول کریئے ھو
 باھو جے صاحب سر مگے ہرگز ڈھل نہ کریئے ھو

Five palaces, all the five are already radiant where
 shall I put my lamp - Hoo,

Five “*Patwaries*” and five Registrars to whom
 should I pay the revenue - Hoo,

Five *Imams* and five “*Qibla*” where should I
 prostrate - Hoo,

Bahoo, If Honorable (Master) demands sacrifice,
 one should never hesitate – Hoo

FIVE PALACES (FIVE *QIBLAS*)

There are five inner spiritual centers in human body for esoteric knowledge indicated as *Qalb* (Hear-mind) - *Ruh* (Soul-Spirit), *Sirre* (Secret), *Khaffi* (hidden-unseen), *akhfa* (the deeper). It is also in Hindu mythology ethics whirling centers, considered to be power station for self elevations.

PATWARI (CLERK WHO HOLDS THE LAND RECORDS)

Patwari is the lowest, but the most important official for revenue collections in Indo-Pak Subcontinent.

تارک دنیا تہ تیو سے جداں فقر ملیو سے خاصا ھو
 راہ فقر دا تہ دھیو سے جداں ہتھ پکڑیو سے کاسا ھو
 دریا وحدت دا نوش کیتو سے اجاں بھی جی پیاسا ھو
 راہ فقر رت ہنجوں روون باھو لوکاں بھائے ہاسا ھو

We gained the 'Faqr' only after the abandonment
 of this world - Hoo,

We held the 'begging bowl' only then the path of
 'Faqr' was visible - Hoo,

We drank from the Ocean of Oneness and still feel
 thirsty - Hoo,

To adopt the path if 'Faqr' is to shed tears of
 blood Bahoo, but for ignorant people it could be
 amusing – Hoo

FAQR

It is a code of life being adopted for the sake of spiritual alleviation.

BEGGING BOWL

It is a symbol- insignia of humbleness to acquire divine knowledge
 and spiritual symbolism.

TEARS OF BLOOD

The most intense feelings of yearnings during the severities of the
 cause are Tears of blood.

تلہ بنھ توکل والا ہو مردانہ ترئے ہو
جیں دکھ تھیں سکھ حاصل ہووے اس دکھ تھیں نہ ڈریئے ہو
انّ مع العسر یسرا آیا چت اسے ول دہریئے ہو
ادہ بے پرواہ درگاہ ہے باہو اوتھے رو رو حاصل بھریئے ہو

Make a float of 'Tawakkal' (Reliance) and swim
like a brave man - Hoo,

From such sorrow attain solace don't be afraid of
sustained sorrows - Hoo,

'Inna Ma-al-usre-Yusra' commanded, concentrate
on it - Hoo,

Beware of 'Sovereign Lord' Bahoo, cry in rains to
pay your dues - Hoo.

INNA MA-AL-USRE-YUSRA, AL-QURAN (94:5-6)

“So verily with every difficulty there is relief, verily with every
difficulty there is relief”.

SOVEREIGN LORD: (RABB)

Allah (SWT) does need anybody or anything; everybody needs
Him (SWT).

تن من یار میں شہر بنایا دل وچ خاص محلہ ھو
آن الف دل وسوں کیتی میری ھوئی خوب تسلہ ھو
سب کچھ مینوں پیا سنیوے جو بولے ماسواللہ ھو
درد منداں ایہہ رمز پچھاتی باھو بے درداں سر کھلہ ھو

I have made my body as city and actual suburb in
the heart - Hoo,

I attained satisfaction when in heart 'Alif' dwelled
- Hoo,

I hear the name of 'Allah' all around - Hoo,

Only those who take pain, grasp the secret Bahoo,
the indifferent attain nothing - Hoo.

توڑے تنگ پراٹے ہوون گجھے نہ رہندے تازی ھو
مار مارنقارہ دل وچ دڑیا کھیڈ گیا اک بازی ھو
ماردلاں نوں جوں دتوئیں جدوں تکے نیٹ نیازی ھو
انہاں نال کیہ ہویا باھو جنہاں یار نہ رکھیا راضی ھو

Even if the horse saddles are worn, the
thoroughbred (Horses) cannot remain hidden -
Hoo,

With the 'Drum Beat' the heart entered into
battlefield and fought boldly - Hoo,

Beloved's eyes made the lover surrender - Hoo,

What happened to them Bahoo? Whose friend was
displeased with them – Hoo

تسبی داتوں کسبی ہو یوں ماریں دم ولیہاں ھو
 من دا منکا اک نہ پھیریں گل پائیں پنج ویہاں ھو
 دین لگیاں گل گھوٹو آوے لین لگیاں جھٹ شہاں ھو
 پتھر چت جنہاں دے باھو اوتھے زایا وسناں مینہاں ھو

You always hold rosary and claim to be one of the
 saints - Hoo,

You couldn't move just one bead of your heart;
 though wear rosary of hundred beads around the
 neck - Hoo,

Your breathing stops while giving away but you
 rush like a tiger to snatch - Hoo,

Rain showers are of no use Bahoo, for hearts hard
 like stones - Hoo.

تدوٲ فقیر شتابی ٲندا جد جان عشق وچ ٲارے ھو
عاشق شیشاتے نفس مرٲی جان جاناں توں وارے ھو
خود نفسی چھڈ ھستی جھیرے لاه سروں سب ٲھارے ھو
ٲاھو ٲاجھ موٲیاں نہیں حاصل تھیندا توڑے سے سے ساٲگ اُتارے ھو

The '*Faqeer*' is roused as the soul is lost in eternal love - Hoo,

A lover sacrifices self, heart and life on beloved - Hoo,

Abandon priorities of self shun all concerns of world and worldly life - Hoo,

Bahoo, cannot be attained without death before dying even if one changes hundred shades - Hoo.

تو تاں جاگ ناں جاگ فقیرا انت نوں لوڑ جگیا ھو
 آھیں میٹیاں ناں دل جاگے، جاگے جاں مطلب نوں پایا ھو
 ایہہ نکتہ جداں کیتا پختہ تاں ظاہر آکھ سنایا ھو
 میں تاں بھلی ویندی ساں باھو مینوں مرشد راہ دکھایا ھو

Whether you wake or not O 'Faqeer' you will be
 awakened by your needs - Hoo,

Closing eyes will not awaken the heart, attaining
 Objective awakens it - Hoo,

When this point was understood then I said openly
 - Hoo,

I was going astray Bahoo, my 'Murshid' led me to
 the right path - Hoo.

تسبی پھری تے دل نہیں پھریا کی لیٹاں تسبی پھڑ کے ہو
 علم پڑھیا تے ادب نہ سکھیا کی لیٹاں علم نوں پڑھ کے ہو
 چلے کئے تے کجھ نہ کھٹیا کی لیٹاں چلیاں وڑ کے ہو
 جاگ بنا ددھ جمرے ناہیں باہو بھانویں لال ہونون کڑھ کڑھ کے ہو

If moving beads of rosary does not move heart,
 what is the use of it - Hoo,

If acquisition of knowledge does not inculcate
 respect, what is the use of such knowledge - Hoo,

If going into hermit (*chilla* - 40 days) does not
 help get anything, what is the point of this solitude
 - Hoo,

The milk can't turn into butter without a little
 ferment (Curd) even if you boil it red - Hoo.

FERMENTED: (CURD)

It is a natural process to prepare yogurt from milk- ultimately the
 Butter. A metaphor of practicality as spiritual attention from the
Murshid (Perfect guide) can make you from milk - curd - Butter - all
 are 'Nur' Best food nourishment from Allah (SWT).

ثابت صدق تے قدم اگیرے تائیں رب لہجیوے ھو
 لوں لوں دے وچ ذکر اللہ دا ہر دم پیا پڑھیوے ھو
 ظاہر باطن عین عیانی ھو ھو پیا سنیوے ھو
 نام فقیر تنہاں دا باھو قبر جنہاندی جیوے ھو

Remain firm on truth and step forward, then you
 shall find Lord - Hoo,

Every filament of the body recites '*Dhikr*'
 (remembrance) of Allah with every breath - Hoo,

Outwardly and inwardly only Hoo, Hoo is heard
 and viewed - Hoo,

Your name is '*Faqeer*' Bahoo, whose grave is
 alive - Hoo.

ثابت عشق تہاں نیں لدھا جنہاں ترٹی چوڑ چاکیتی ھو
ناں اوہ صوفی ناناں اوہ صافی ناناں سجدہ کرن مسیتی ھو
خالص نیل پرانے اتے نہیں چڑھدا رنگ مجیٹھی ھو
قاضی آن شرع ول باھو کدی عشق نماز نہ نیٹی ھو

Resolute love is blessed to those who sacrifice all
- Hoo,

They are not Sufi or Safi (external cleanliness)
neither they prostrate in Mosque - Hoo,

Pure blue color does not accept yellow, green -
Hoo,

Qazi (judges) turns towards *Sharia* (Law) but they
never offer inspired prayers (with resolute love) –
Hoo

SAFI

It is the external attire which indicates the internal state of soul.

QAZI (JUDGE, JUDICIAL OFFICER)

(In Islamic Sharia Law) - Who decides the disputes of civil and
criminal matters according to Quran- Sunnah & four schools of
jurisprudence.

جو دل منگے ہووے ناہیں ہوون رہیا پریرے ہو
دوست نہ دیوے دل دا دارو عشق نہ واگاں پھیرے ہو
اس میدان محبت دے وچ ملن تا نکھیرے ہو
میں قربان تنہاں تو باہو جنہاں رکھیا قدم اگیرے ہو

What heart demands, I don't have, the desire
becomes intense - Hoo,

Friend doesn't give my heart's remedy and my
love remains earnest - Hoo,

In this arena of love, there are fiery emotions -
Hoo,

I sacrifice upon you Bahoo, who still pursued the
path of love - Hoo.

جے توں چاہیں وحدت رب دی تاں مل مرشد دیاں تلیاں ھو
مرشد لطفوں کرے نظارہ گل تھیون سبھ کلیاں ھو
انہاں گلاں وچوں ہک لالہ ھوسی گل نازک گل پھلیاں ھو
دوہیں جہانیں مٹھے باھو جنہاں سنگ کیتا دو ڈلیاں ھو

Massage the feet of your perfect guide (*Murshid*),
if you seek unison with Allah - Hoo,

Murshid's favorable look will blossom the buds -
Hoo,

Among these blossoms will be one flower which
will be the best - Hoo,

Those who sail in two boats Bahoo, are losers in
both worlds - Hoo.

BLOOM - BLOSSOM

This is an invigorating metaphor of Mystics which personifies inner development and self realization.

BEST FLOWER

It is a metaphor of the divine inspiration that is an acquisition and experience by the cognitive intellect.

جس الف مطالیہ کیتا ب دا باب نہ پڑھدا هُو
 چھوڑ صفاتی لدھس ذاتی اوہ عامی دور چا کردا هُو
 نفس امارہ کترّا جائے ناز نیاز نہ دھردا هُو
 کیا پرواہ تنہانوں باھُو جنہاں گھاڑو لدھا گھر دا هُو

Who studies “Alif” (Allah), would not read the
 chapter B - Hoo,

He leaves attributes as finds the Divine Essence,
 also rejects other than Allah - Hoo,

Treats ‘Nafs-Ammara’ (Evil self) as a dog and
 does not heed to its desires - Hoo,

No worries for them Bahoo; who find perfect
 artisan (Guide) in house - Hoo.

55

جیں دل عشق خرید نہ کیتا سو دل بخت نہ بختی ہو
استاد ازل دے سبق پڑھایا ہتھ دتس دل تہنتی ہو
برسر آیاں دم ناں ماریں جاں سر آوے سختی ہو
پڑھ توحید تاں تھیویں واصل باہو سبق پڑھیوے وقتی ہو

The heart that does not cherish love is hapless -
Hoo,

The Eternal Teacher taught the lesson (of love)
and handed me the slate of heart - Hoo,

In the state of calamity or hardship do not sigh -
Hoo,

By learning about Oneness says Bahoo, we
immersed (*wisal*) in it - Hoo.

WISAL

And *Qurb* are terms that refer to intimacy these could be *Maqams*
(Steps-Stages) in the spiritual endeavors during the quest of Allah.

جیں دل عشق خرید نہ کیتا سو دل درد نہ پھٹی ہو
اس دل تھیں سنگ پتھر چنگے جو دل غفلت اٹی ہو
جیں دل عشق حضور نہ منگیا سو درگاہوں سُئی ہو
ملیا دوست نہ انہاں باہو جنہاں چوڑ نہ کیتی ترٹی ہو

The heart that does not cherish love is devoid of
longing - Hoo,

Stones are better than the heart that is lost in
negligence - Hoo,

The heart that does not aspire to attain the
presence, will be thrown out of the Court - Hoo,

Divine friendship will not be achieved Bahoo, if
all is not sacrificed - Hoo

جیں دل عشق خرید نہ کیٹا سوئی خسرے مرد زنانے ھو
 غصے خسرے ہر کوئی آکھے کون آکھے مردانے ھو
 گلیاں دیوچ پھرن اریلے جیوں جنگل ڈھور دیوانے ھو
 مرداں تے نمرداں دی کل تداں پوسی باھو جدان عاشق بہنسن گانے ھو

The heart that does not cherish love is like a eunuch - Hoo,

Everyone calls such person as eunuch, no one can call as a man - Hoo,

They roam about in the streets like wild animals in the jungle - Hoo,

Reality of men and eunuchs would be evident on Day of Judgment Bahoo, when the lovers will be crowned at the end – Hoo

A cultural simile which depicts

- a. Rolling stone gathers no mass
- b. The nature of eunuch is not possible to change therefore the ultimate success is for those who tie knot to wedding bangles and behave manly in the world of mysticism.

جیں دینہہ دامیں در تینڈے تے سجدہ صبحی و رنج کیتا ھو
 اس دینہہ دا سر فدا اتھائیں، میں بیا دربار نہ لیتا ھو
 سر دیون سر آکھن ناہیں، اساں شوق پیالا پیتا ھو
 میں قربان تنہاں تول باھو جنہاں عشق سلامت کیتا ھو

The day I came to your door; I perceived the
 direction for prostration - Hoo,

Since then I have devoted myself to here I do not
 need any other place to go - Hoo,

The lovers sacrifice self but never share the secret
 (of beloved) - Hoo,

I cherish love for those Bahoo, who keep love
 alive till the end – Hoo.

جو پاکی بن پاک ماہی دے سو پاکی جان پلیتی ھو
ہک بتائیں جا واصل ہوئے ہک خالی رہے مسیتی ھو
عشق دی بازی انہاں لئی جنہاں سردتیاں ڈھل ناں کیتی ھو
ہرگز دوست نہ ملدا باھو جنہاں ترٹی چوڑ نہ کیتی ھو

Purification without pure mentor is impurity -
Hoo,

Some attained unison in Temple while some
remained deprived even in Mosque - Hoo,

Game of love is won by those, who do not hesitate
in sacrificing their head - Hoo,

Without sacrificing everything Bahoo, there will
be no access to Beloved - Hoo.

جو دم غافل سو دم کافر اسانوں مرشد ایہہ پڑھایا ھو
 سنیٰ سخن گیاں کھل اکھیں اسان چت مولا ول لایا ھو
 کیتی جان حوالے رب دے اسان ایسا عشق کمایا ھو
 مرن توں اگے مر گئے باھو تان مطلب نوں پایا ھو

A moment of negligence is a moment of heresy
 (*Kufr*), the perfect guide told me this - Hoo,

I was enlightened with his saying and I
 concentrated my whole attention upon Lord - Hoo,
 I surrendered self to creator, such is my love -
 Hoo,

We died before death Bahoo, only then attained
 the Objective - Hoo.

جتنے رتی عشق وکاوے اوتھے منٹاں ایمان دو یوے ھو
 کتب کتاباں ورد وظیفے اوتر چا کیوے ھو
 باجھوں مرشد کجھ نہ حاصل توڑے راتیں جاگ پڑھوے ھو
 مرے مرن تھیں اگے باھو تاں رب حاصل تھوے ھو

Where grain of *Ishq* (resolute love) is available,
 you should pay maunds of faith - Hoo,

Knowledge of books, scriptures and all
 remembrances should be paid there - Hoo,

Without *Murshid* (Guide), nothing would be
 achieved even if remain awake for nights - Hoo,

Dying before death, Bahoo, enables attain unison
 with creator - Hoo.

MAUND

Indian unit= 40 Kg appx. but here is signifies the abundance.

WIRD-WAZAIF

Liturgies practice of remembrance of Allah (SWT) to develop
 inspiration.

جنگل دے وچ شیر مریلا باز پوے وچ گھر دے ہو
عشق جیہا صراف ناں کوئی کچھ ناں چھوڑے وچ زردے ہو
عاشقاں نیندر بکھھ ناں کائی عاشق مول نہ مردے ہو
عاشق جیندے تڈاں ڈھوسے باہو جداں صاحب اگے سر دھردے ہو

Love is like an attacking lion or an eagle that
attacks inside house - Hoo,

No jeweler is better than love as leaves behind no
impurities in gold - Hoo,

Lovers feel neither hunger nor sleep, they never
die - Hoo,

Lovers become immortal Bahoo, when they lay
their head (in obedience) in front of Lord - Hoo.

جنہاں عشقِ حقیقی پایا موہوں نہ کچھ الاون ھو
ذکر فکر وچ رہن ہمیشاں دم نوں قید لگاؤں ھو
نفسی، قلبی، روحی، سری، خفی، اخفیٰ ذکر کماؤں ھو
میں قربان تنہاں توں باھو جیہڑے اکس نگاہ جواؤں ھو

Those who have found out the Divine Love
remain silent - Hoo,

They are always lost in 'Dhikr' (remembrance)
and thought, they enslave self - Hoo,

They indulge in remembrance through Self, Heart,
Hidden, Open and even explore deeper and deeper
- Hoo,

I cherish love for those Bahoo, who inspire heart
in one glance - Hoo.

جیوندے کے جانٹ سارمویاں دی سو جانے جو مردا ھو
قبراں دے وچ آن ناں پانی اوتھے خرچ لوڑیندا گھر دا ھو
اک وچھوڑا ما پیو بھائیاں دوجا عذاب قبر دا ھو
واہ نصیب انہاندا باھو جہڑا وچ حیاتی مردا ھو

The living do not know the plight of deceased,
only one knows who dies - Hoo,

There is no food or water in graves; earnings made
in this world are needed - Hoo,

A grief of separation from kith and kin and indeed
a punishment in the grave - Hoo,

Enviably is fate of the one Bahoo, who dies in this
life - Hoo.

جیوندیاں مر رہنا ہووے تاں ویس فقیراں بھیئے ھو
 جے کوئی سٹے گودڑ کوڑا وانگ اروڑی سہیئے ھو
 جے کوئی کڈھے گاہلاں مہنے اسنوں جی جی کہیئے ھو
 گلا اُلا ہماں بھینڈی خواری یار دے پاروں سہیئے ھو
 قادر دے ہتھ ڈور اساڈی باھو جیوں رکھے تیوں رہیئے ھو

Wish to live like dead, then adopt life style of
Faqeers (Mystics) - Hoo,

If rubbish thrown at you then endure it - Hoo,

If someone abuses or shouts at you, be polite to
 him - Hoo,

Tolerate noise, taunts, insult and humiliation for
 the sake of Friend - Hoo,

The most Powerful holds our reins Bahoo, live as
 He makes you live - Hoo.

جے رب ناتیاں دھوتیاں ملدا تاں ملدا ڈڈواں مچھیاں ھو
 جے رب لمیاں والاں ملدا تاں ملدا بھیداں سسیاں ھو
 جے رب راتیں جاگیاں ملدا تاں ملدا کال کڑچیاں ھو
 جے رب جتیاں ستیاں ملدا تاں ملدا ڈانداں خصیاں ھو
 انہاں گلاں رب حاصل ناہیں باھو رب ملدا دلیاں مچھیاں ھو

If one could attain *Rabb* (Lord) by washing,
 bathing then frogs and fish would have found Him -
 Hoo,

If one could attain *Rabb* (Lord) by growing locks
 then goats and sheep would have found Him -
 Hoo,

If one could attain *Rabb* (Lord) by night vigils
 then bats would have found Him - Hoo,

If one could attain *Rabb* (Lord) by arduous labour,
 then oxen would have found Him - Hoo,

One cannot attain Lord by these Bahoo, only those
 with pure heart can attain Him – Hoo.

جنہاں شوہ الف تھیں پایا پھول قرآن ناں پڑھدے ھو
 اوہ مارن دم محبت والا، دور ہو یونیں پردے ھو
 دوزخ بہشت غلام تنہاندے چا کیتونے بردے ھو
 میں قربان تنہاں دے باھو جہڑے وحدت دیوچ وڑدے ھو

These who have found out the Lord through ‘*Alif*’
 do not open the Book to recite - Hoo,

They rightly claim the love because the veils
 removed from them - Hoo,

The hell and heaven bow before them and are their
 attendants - Hoo,

I cherish love for those Bahoo who have
 Embraced the ‘*Wahdat*’ (Oneness) – Hoo.

WAHDAT

It is the ultimate objective of a mystic to be submerged in Divine
 Domain, the concept of ‘*Fana Baqa*’

جے کر دین علم وچ ہوندا تاں سر نیزے کیوں چڑھدے ھو
اٹھارہ ہزار جو عالم آہا اوہ اگے حسینؑ دے مردے ھو
جے کچھ ملاحظہ سروا دا کردے تاں خیمے تمبو کیوں سڑدے ھو
جیکر مندے بیعت رسولی تاں پانی کیوں بندے کردے ھو
پر صادق دین تنہاں دے باھو جو سر قربانی کردے ھو

Had *Deen* (Divine Religion) been in knowledge,
why the heads would have been hanged high on
spears - Hoo,

Eighteen thousand scholars were there, they would
have laid down their lives for Hussain (R.A) -
Hoo,

Had they had any respect for Prophet (SAWW),
they would not have burnt camps - Hoo,

Had they accepted pledge to Apostle (SAWW),
water would not have been refused - Hoo,

Only those were truthful in their faith Bahoo, who
sacrificed their heads - Hoo.

The martyrdom of grandson Hussain (R.A) of Prophet (SAWW) at Karbala (Iraq) (680.CE): He was martyred along with his family by Yazid-ibne-Muawiyah. There were more than eighteen thousand scholars but none joined him against oppression and open deliberate disobedience to Sharia of Prophet (SAWW). They were very brutally deprived of water supply, burning of their tents and siege forced them to lay down their lives for the sake of Allah (SWT). For Sufi, he is Symbol of truth, and faith's allegiance.

جددا مرشد کاسہ دتڑا تدی بے پرواہی ھو
 کی ہویا بے راتیں جاگیوں بے مرشد جاگ نہ لائی ھو
 راتیں جاگیں تے کریں عبادت ڈینہہ ننڈیا کریں پرائی ھو
 کوڑا تخت دنیا دا باھو تے فقر سچی بادشاہی ھو

Ever since guide (*Murshid*) handed me the
 ‘Begging Bowl’ I am contended - Hoo,

What is the use of this Night vigil, if *Murshid* did
 not do fermentation - Hoo,

During night vigil you worship while during
 daytime you do backbiting - Hoo,

This worldly throne is false *Bahoo*, and *Faqr* is
 the Real Kingship - Hoo.

BEGGING – BOWL

It is not like beggars who are mendicants and beg from door to door asking for alms. They put their bowl before anybody to get anything. This metaphor is very aptly quoted, i.e. the relationship of Lord -the Provider to a mystic humbleness to give him enlightenment (Bowl). It is also the symbol of humbleness, to acquire divine knowledge and spiritual state (wisdom).

جاں تائیں خودی کریں خود نفسوں تاں تائیں رب نہ پائیں ہو
 شرط فنا نوں جائیں ناپیں تے نام فقیر رکھاویں ہو
 موئے باہجہ نہ سوہندی الہی اینویں گل وچ پائیں ہو
 نام فقیر تدسوہندا باہو جد جیوندیاں مر جاویں ہو

Until your '*Nafs*' (Self) remain dominant, you will not attain Lord - Hoo,

You are unaware of the conditions of '*Fana*' (absorbed) and yet you claim to be '*Faqeer*' (mystic) - Hoo,

A shroud would not fit around the neck without the death of desires - Hoo,

Title of '*Faqeer*' only befits Bahoo, when death is attained within this life - Hoo.

FANA

It is the ultimate goal of all mystics who sincerely practice to be immersed in Allah (SWT) glorification to establish their identity

جل جلیندیاں جنگل بھونڈیاں میری ہکا گل نہ پکی ہو
 چلے چلے گئے حج گزاریاں میری دل دی دوڑ نہ ڈکی ہو
 تیرے روزے پنج نمازاں ایسے بھی پڑھ پڑھ تھکی ہو
 سب سے مرادوں حاصل ہوئیں باہو جاں کامل نظر مہر دی سگی ہو

While wandering in rivers and jungles, I could not master one thing - Hoo,

Spending time in solitude and performing Pilgrimages to Makka did not fulfill my heart's longings - Hoo,

By keeping thirty fasts and offering five daily prayers, I had drained - Hoo,

But when *Kamil* (Perfect guide) gave a favorable glance Bahoo, then all wishes were realized - Hoo.

جاں جاں ذات نہ تھیوے باہو تان کم ذات سدپوے ہو
 ذاتی نال صفاتی ناہیں تان تان حق لبھیوے ہو
 اندر بھی ہو تے باہر بھی ہو باہو کتھے لبھیوے ہو
 جیندے اندر حب دنیا باہو اوہ مول فقیر نہ تھیوے ہو

Until one's being submerged in Hoo, he remains impure - Hoo,

There are no impurities with Divine Essence then attainment of Lord will be possible - Hoo,

Hoo is inside and Hoo is outside wherefrom Hoo could be accessed by me - Hoo,

Within whose heart is worldly love Bahoo, he could never become a '*Faqeer*' - Hoo.

جس دل اسم اللہ دا چمکے عشق بھی کر دیا ہے ھو
 بھار کستوری دے چھپدے ناہیں بھانویں دے رکھے سئے پلے ھو
 انگلی پکچے دینہ ناہیں چھپدے دریا نہیں رہندے ٹھلے ھو
 اسیں اوسے وچ اوہ اسال وچ باھو یاراں یار سولے ھو

In whose heart *Isme-e-Allah* (Name of Allah) shines, *Ishq* (Love) comes there in storm (abundance) - Hoo,

The Musk fragrance cannot be concealed even if you hide it in several layers - Hoo,

The sunshine cannot be covered behind fingers, and rivers cannot be stopped - Hoo,

We are in Him and He is in us Bahoo, a friend is close to a friend - Hoo.

چنڈھ چنات تے کر رُشائے ذکر کریندے تارے هُو
 گلیاں دے وچ پھرن نمائے لعلاندے ونجارے هُو
 شالا مسافر کوئی نہ تھیوے ککھ جنہاں توں بھارے هُو
 تاڑی مار اڈاؤ ناں باھو اسان آپے اڈن ہارے هُو

Rise O Moon and shine, the stars are engaged in
 Your 'Dhikr' (Remembrance) - Hoo,

The jewelers are wandering in the streets, but
 nobody is there to buy these diamonds - Hoo,

There be no travelers in an alien Land where even
 the straws carry more weight than strangers - Hoo,

Do not clap hands to make us fly away Bahoo, we
 are already about to fly across - Hoo.

ALIEN LAND

This world is an alien Land for the human spirit.

چڑھ چناں تے کر رشنائی تارے ذکر کریندے تیرا ھُو
 تیرے جے چن کئی سے چڑھدے سانوں سبناں باجھ ہنیرا ھُو
 جتھے چن اساڈا چڑھدا اُتھے قدر نہیں کجھ تیرا ھُو
 جس دے کارن اساں جنم گویا باھُو یار ملے اک پھیرا ھُو

Rise 'O' Moon and shine, stars are engaged in
 your '*Dhikr*' (remembrance) - Hoo,

Hundreds of Moons like you have arisen; but we
 remain in darkness without Friend - Hoo,

You stand nowhere, when our Moon rises - Hoo,

For whom we sacrificed life Bahoo, may that
 Friend meet us once - Hoo.

حافظ پڑھ پڑھ کرن تکبر ملاں کرن وڈیائی ہو
 ساون مانہ دے بدلاں واگوں پھرن کتاباں چائی ہو
 جتھے ویکھن چنگا چوکھا اُتھے پڑھن کلام سوائی ہو
 دوہیں جہانیں مٹھے باہو جنہاں کھا دھی ویچ کمائی ہو

Hafiz (Quran memorizers) are proud of recitations
 and *Mullas* (Imams) are pompous - Hoo,

Like rain clouds, they wander caring the books -
 Hoo,

Where there is better to eat, they recite more -
 Hoo,

They are the losers in both the worlds Bahoo, who
 sold what they learnt - Hoo.

HAFIZ - MULLA

Are two types of religious scholars, some of them are business
 minded and proud of their knowledge of religion.

خام کیہ جانٹ سار فقر دی جہڑے محرم ناہیں دل دے ھو
آب مٹی تھیں پیدا ھوئے خامی بھانڈے گل دے ھو
لعل جواہراں دا قدر کی جانٹ جو سوداگر بل دے ھو
ایمان سلامت سوئی وین باھو جہڑے بھج فقیراں ملدے ھو

The impure know nothing; they are ignorant of the
secrets of heart - Hoo,

Created from clay and water, they will remain
imperfect like earthen pots - Hoo,

The glass merchant would not know the value of
jewels and diamonds - Hoo,

Only those would end with safe faith Bahoo, who
rush to the company of '*Faqeers*' - Hoo.

دل دریا سمندروں ڈوگھے کون دلاں دیا جائے ھو
 وچے بیڑے وچے جھیرے وچے ونجھ موہائے ھو
 چوداں طبق دلے دے اندر جتھے عشق تمبو ونج تائے ھو
 جو دل دا محرم ہووے باھو سوئی رب پچھائے ھو

Heart is deeper than rivers and oceans who can fathom Heart - Hoo,

Seamen, boats and oars all are inside ocean of Heart - Hoo,

All the fourteen Realms (Spheres) are open in Heart like a tent - Hoo,

Those who fathom Heart Bahoo, are the ones who recognize Lord - Hoo.

FOURTEEN REALMS

These are levels which are present in the inspirational domain (Spiritual body) corresponding to the physical human body, is quite common in mysticism. Bahoo (R.A) is referring to a belief the heart is representing as the 'Mirror'-Lens, through which spiritual phenomenon to be passed and the faithful must progress to attain the final goal.

دل دریا سمندروں ڈونگھا غوطہ مار غواصی ھو
جیں دریا ونچ نوش نہ کیتا رہی جان پیاسی ھو
ہر دم نال اللہ دے رکھن ذکر فکر دے آسی ھو
اس مرشد تھیں زن بہتر باھو جو پھند فریب لباسی ھو

Heart is deeper than oceans, dive in it like a diver
to seek pearls - Hoo,

One who did not drink deep, would remain thirsty
- Hoo,

The sincere '*Faqeer*' remembers Allah and thinks
of Him in every breath - Hoo,

A harlot is better than such a '*Murshid*' Bahoo,
who is there only to deceive and entrap - Hoo.

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دل دریا خواجہ دیاں لہراں، گھٹن گھیر ہزاراں ہو
 رہن دلیلاں وچ فکر دے بید بے شماراں ہو
 ہک پردیسی دوجا نیوں لگ گیا تریا بے سمجھی دیاں ماراں ہو
 ہسن کھین سبھ بھلیا باہو جد عشق چنگھایاں دھاراں ہو

Heart is like tidal waves of *Khawaja*, with many
 whirlpools in it - Hoo,

Thoughts and concerns swirl in it, countless - Hoo,

First I am an alien and, secondly fell in love,
 thirdly victim of ignorance - Hoo,

I have forgotten all laughter and fun Bahoo, when
Ishq (love) made me feel its zest - Hoo.

KHAWAJA

Here reference is being made to Hadhrat Khawaja Khidhr A.S.,
 who lives in waters and guides those travelling there.

دے وچ دل جو آکھیں سو دل دور دلیلوں ھو
دل دا دور آگواں کیجئے کثرت کنوں قلیلوں ھو
قلب کمال جمالوں جسموں جوہر جاہ جلیلوں ھو
قبلہ قلب منور ہو یا باھو خلوت خاص خلیلوں ھو

The heart within heart you are saying is beyond
your perceptions - Hoo,

Broaden remits of your heart from finite to infinite
- Hoo,

Qalb (Soul) is excellent of beautiful beings and
abode of Majestic Lord - Hoo,

The *Qalb* is illuminated Bahoo, with Allah's
presence in it - Hoo.

دل کالے کولوں منہ کالا چنگا بے کوئی اس نوں جانے ھو
منہ کالا دل اچھا ہووے تاں دل یار پہچانے ھو
ایہہ دل یار دے پچھے ہووے متاں یار وی کدی پہچانے ھو
سے عالم چھوڑ مسیتاں ننھے باھو جد لگے نیں دل ٹکانے ھو

Blackened face is better than darkened heart, if
anyone understand it - Hoo,

Pure heart, despite dark face, will recognize
Friend - Hoo,

The heart should always follow the Friend as He
may also take notice of it - Hoo,

Hundreds of scholars relegated external
preferences Bahoo, when they attained reality of
heart - Hoo.

دل تے دفتر وحدت والا دائم کریں مطالیا ھو
ساری عمریں پڑھدیاں گزری جہلاں دے وچ جالیا ھو
اکو اسم اللہ دا رکھیں اپنا سبق مطالیا ھو
دوہیں جہان غلام تہاندے باھو جیں دل اللہ سمجھالیا ھو

Heart is the centre of Oneness, always study it -
Hoo,

The whole life was spend in studying books, and
still your remained ignorant - Hoo,

Ready only the name of Allah (*Ism-e-Zaat*), that is
the only lesson to be learnt - Hoo,

Both worlds bow before those hearts Bahoo, that
become abode of Lord - Hoo,

WAHDAT (ONENESS)

It is the ultimate attainment of Allah (SWT)

درد اندر دا اندر ساڑے، باہر کراں تاں گھائل ھو
 حال اساڈا کیویں اوہ جانٹ، جو دنیا تے مائل ھو
 بحر سمندر عشقے والا، ہر دم رہندا حائل ھو
 پہنچ حضور آسان نہ باھو، اساں نام تیرے دے سائل ھو

Inner pain burns inside heart, exposing it would
 kill - Hoo,

How can those know our state, who are lost in this
 world - Hoo,

Every moment ocean of love confronts me - Hoo,

Access to Lord is not easy Bahoo, we are beggar
 of His Name (*Ism Allah Zaat*) - Hoo.

دردمنداں دے دھوئیں ڈکھدے ڈردا کوئی ناں سیکے ھو
انہاں دھواں دے تاء نکھیرے محرم ہووے تاں سیکے ھو
چھک شمشیر کھڑا ہے سرتے ترس پوس تاں تھیکے ھو
ساہوڑے کڑیئے اپنے ونجناں باھو سدا ناں رہناں پیکے ھو

Smoke billows from flames of pain of longing, no
one dares seek warmth from it - Hoo,

Such smoke is fiery, only acquainted could seek
heat from it - Hoo,

Love is standing with sword drawn over the head,
if he takes pity, he may put sword in scabbard -
Hoo,

‘O’ girl we have to go to in-laws Bahoo, we are
not to remain forever in parental home - Hoo.

دردمنداں دا خون جو پیندا برہوں باز مریلا ھو
 چھاتی دے وچ کیتس ڈیرا جیویں شیر بیٹھا مل بیلا ھو
 ہاتھی مست سندوری وانگوں کردا پیلا پیلا ھو
 اس پیلے دا وسواس ناں کیجئے باھو پیلے باجھ ناں ہوندا میلا ھو

The painful love is like a hunting hawk that drinks
 the blood of afflicted loves - Hoo,

It stays in the heart like a tiger which controls in
 the jungle - Hoo,

It is like frenzied elephant that tramples
 everything whatever comes in his way - Hoo,

But don't be afraid of the ravaged elephant Bahoo,
 no celebrations are there without the trampling -
 Hoo.

TRAMPLING OF ELEPHANT

Simile- It is a good in a funfair just like frenzied Bull in the Streets
 of Spain, it cause fatalities but there would not be fun without it.

دین تے دُنیاں سکیاں بھینٹاں تینوں عقل نہیں سمجھیندا ھو
 دونوں اکس نکاح وچ آون تینوں شرع نہیں فرمیندا ھو
 جینویں اگ تے پائی تھان اکے وچ واسا نہیں کریندا ھو
 دوہیں جہانیں مٹھا باھو جیہڑا دعوے کوڑ کریندا ھو

Wouldn't you understand, faith and the world are like two real sisters - Hoo,

The Law (*Sharia*) does not allow to be (simultaneously) married to two sisters - Hoo,

As fire and water cannot exist in one place - Hoo,

They are doomed in both worlds Bahoo, who make false claims (of combining religion and materialism) - Hoo.

An excellent metaphor regarding the relationship of *Deen* (True-faith) and this material world is,

- Sharia* Demands its followers to obey the laws. Prophet (SAWW) said 'Sharia' is my word.
- Nature depicts that two (opposites) Diverse Disciplines cannot be combined.

دنیا گھر منافع دے یا گھر کافر دے سوئہدی ہو
نقش نگار کرے بہتیرے زن خواباں سبھ موئہدی ہو
بجلی واٹگوں کرے لشکارے سردے اُتوں جھوئہدی ہو
حضرت عیسیٰؑ دی سلھ واٹگوں باہو راہ ویندیاں نوں کوئہدی ہو

Material wealth flourishes in the house of hypocrite or infidel - Hoo,

It puts on many colors like a treacherous woman to deceive everybody - Hoo,

She shines like lightening flashes and hovers over heads - Hoo,

Like golden brick of Hazrat Isa (A.S) Bahoo, it slaughters the wayfarers in quests - Hoo.

WORLD

A metaphor of a woman, to whom everybody is attracted and then faces the fate of 3 travelers.

GOLDEN PLATE

It could be an allusive tale. Who become morally Blind and pay the heaviest price in this world.

Three persons travelling found at reassurance; First went to get the food; poisoned it while on return, the remaining two killed the first and ate the poisoned food and died, none could get the golden treasure.

دنیا ڈھونڈن والے کتے در در پھرن حیرانی ھو
ہڈی اُتے ہوڑ تنہاں دی لڑدیاں عمر وہائی ھو
عقل دے کو تاہ سمجھ نہ جانن پیون دا لوڑن پائی ھو
باجھوں ذکر ربے دے باھو کوڑی رام کہانی ھو

Those who seek materialism are like wandering
dogs, always bewildered - Hoo,

Their whole life is lost fighting just to win a bone
- Hoo,

They are senseless people who despite having
subsistence from Lord are searching food - Hoo,

Except remembrance of the Lord Bahoo, all else
are just tales - Hoo.

دودھ تے دہی ہر کوئی رڑکے عاشق بھا رڑکیندے ھو
 تن چٹورا من مندھائی آہیں نال ھلیندے ھو
 دکھاں دا نیزا کڈھے لسکارے غماں دا پائی پیندے ھو
 نام فقیر تنہاں دا باھو جیہڑے ہڈاں توں مکھن کڈھیندے ھو

Everyone churns milk and curd but the lovers
 (Aashiq) churn fire (of love) - Hoo,

They use body as big pot, soul as churner and with
 sigh churn - Hoo,

The churning face sobs with grief and tears pour
 water into it - Hoo,

Only those are honored with title of 'Faqeer'
 Bahoo, who get butter out their bones – Hoo.

دردمنداں دیاں آہیں کولوں پہاڑ پتھر دے جھڑ دے ھو
دردمنداں دیاں آہیں کولوں بھج ننگ زمین وچ وڑ دے ھو
دردمنداں دیاں آہیں کولوں آسمانوں تارے جھڑ دے ھو
دردمنداں دیاں آہیں کولوں باھو عاشق مول نہ ڈر دے ھو

With the sighs of afflicted lovers, stones of
mountains fall - Hoo,

With the sighs of afflicted lovers, serpents rush to
hide underground - Hoo,

With the sighs of afflicted lovers, stars fall from
sky - Hoo,

With the sighs of afflicted lovers Bahoo, lovers
are not frightened at all - Hoo.

دلیاں چھوڑ وجودوں ہو ہشیار فقیرا ہو
 بنھ توکل پہنچی اُڈے پلے خرچ نہ زیرِا ہو
 روز روزی اُڈ کھان ہمیشہ نہیں کردے نال ذخیرا ہو
 مولا خرچ پونہنچاوے باہو جو پتھر وچ کیڑا ہو

Relinquish (false) reasoning from yourself; ‘O’
 Lover (*Faqeer*), and be smart - Hoo,

Trust Allah like birds who fly around at day break
 without even a grain to eat - Hoo,

They fly around daily and get food and never store
 it - Hoo,

Allah provides even for the insect Bahoo, that
 lives inside a stone - Hoo.

TAWAKKAL

In Islamic code of life, a Muslim has to believe in Allah (SWT) if he
 faces severities of life. It is only Allah (SWT) Who can resolve the
 situation according to the divine design, which no one can perceive.

دل بازار تے منہ دروازہ سینہ شہر ڈسیندا ھو
روح سوداگر نفس ہے راہزن جہڑا حق دا راہ مریندا ھو
جان توڑی ایہہ نفس نہ ماریں تاں ایہہ وقت کھڑیندا ھو
کردا ہے زایا ویلا باھو جان نول تاک مریندا ھو

Breast is the city, heart is bazaar therein and the mouth is the gate - Hoo,

Soul is merchant and self (*Nafs*) is a bandit who robs the way to Truth - Hoo,

Until you kill the self's (*Nafs*) desires, you will be wasting time - Hoo,

All your efforts are useless Bahoo, and you lose life (in this ignorance) - Hoo.

A METAPHOR IN BUSINESS TERMS

In the market of spiritualism, the soul tries to make a bargain, but *Nafs* (self) tries to jeopardize, as it could lead to someone's materialistic loss.

ذاتی نال نہ ذاتی رلیا سو کم ذات سڈیوے ھو
 نفس کتے نوں بنھ کراہاں فہم کیوے ھو
 ذات صفا توں مہٹاں آوے جداں ذاتی شوق نیپوے ھو
 نام فقیر تنہاں دا باھو قبر جنہاں دی جیوے ھو

As long as a person does not identify himself with the Essence, it stays at lower level - Hoo,

‘Self’ (evil) is a dog that should be chained to get understanding - Hoo,

Self and personal traits are matter of shame when true love of God is attained - Hoo,

The title of ‘*Faqeer*’ (Mystic) is only for those Bahoo; who are alive in their graves - Hoo.

Man is basically an animal with many traits like Dogs: He lives in the ideas which fulfill his carnal desire; but the insignia of a person who is free from worldly desire never dies and his grave confirms it.

ذکر فکر سب اُڑے اُڑے جاں جان فدا تاں فانی ھُو
 فدا فانی تنہاں نوں حاصل جہڑے وِسن لاما کانی ھُو
 فدا فانی اونہاں نوں ہو یا جنہاں چکھی عشق دی کانی ھُو
 باھُو ھُو دا ذکر سڑیندا ہر دم یار ناں ملیا جانی ھُو

Remembrance and Reflections are for hither, you have to sacrifice your life at the end - Hoo,

Death before dying and eternal life are granted only to those, who come to live in proximity (La-Makan) - Hoo,

Death before dying and Eternal life are granted only to those, whose Hearts are pierced by the arrow of love - Hoo,

Bahoo, remembrance of Hoo burns every moment till I meet Lord - Hoo.

REMEMBRANCE

(*Dhikr*) to an extent of fathomless depth

ذکر کنوں کر فکر ہمیشاں ایہہ لفظ تکھا تلواروں ہو
 کڈھن آہیں تے جان جلاون فکر کرن اسراروں ہو
 ذکر سوئی جہڑے فکر کماون ہک پلک ناں فارغ یاروں ہو
 فکر دا پھٹیا کوئی نہ جیوے پے مڈھ چا پاڑوں ہو
 حق دا کلمہ آکھیں باہو رب رکھے فکر دی ماروں ہو

Be thoughtful of remembrance, as it is sharper
 than sword - Hoo,

With sigh they inspire their soul and contemplate
 upon mysteries - Hoo,

True remembrance causes thoughtfulness and
 doesn't let forgetting Beloved for a single moment
 - Hoo,

Contemplation allows peace none and moves soul
 like trees removed from roots - Hoo,

Proclaim Truth Bahoo, Lord save us from
 affliction of contemplation - Hoo.

SWORD

Allah's (SWT) obedience and following His Laws can help to be
 sharper than swords in our lives.

راہ فقر دا پرے پریرے اوڑک کوئی نہ دتے ھو
 ناں اُتھے پڑھن پڑھاؤں کوئی ناں اُتھے ملے قہے ھو
 ایہا دنیا ہے بت پرستی مت کوئی اس تے وِتے ھو
 موت فقیری جیں سر آوے باھو معلم تھیوے تے ھو

The path of mystic (*Faqr*) is so far that goal is not visible - Hoo,

Teaching, learning, issues and even legends are of no use there - Hoo,

This world is idol worshipping, and no one should trust it - Hoo,

Only that mystic (*Faqeer*) knows Bahoo, who dies before death in the way of mysticism – Hoo.

PATH OF *FAQR*

It is a way of getting Allah's (SWT) Mercy to attain purity of thought and actions just for Allah (SWT) and His Prophet (SAW) sake.

WORLD WORSHIPPERS

There are lots of people who are so absorbed in self centered life and totally unaware of eternal light on the Day of Judgment.

DEATH FOR THE SAKE OF *FAQR*

A martyred soul envisions the Creator, Who demands the sacrifice for the sake of establishment of His *Deen-Al-Islam (Faqr)*.

راتیں رتی نیندر نہ آوے دہاں رہے حیرانی ہُو
 عارف دی گل عارف جاٹے کیا جاٹے نفسانی ہُو
 کر عبادت پچھو تاسیں تیری زایا گئی جوانی ہُو
 حق حضور انہاں نوں حاصل باہُو جنہاں ملیا شاہ جیلانی ہُو

Sleepless at night and restless during the day -
 Hoo,

Only mystic can understand mystic and not a
 materialist - Hoo,

Get up and worship, you have already wasted your
 youth, or there would be repentance - Hoo,

Only those attained the Truth Bahoo, who found
 'Murshid' (guide) like 'Shah of Jilan' – Hoo.

SHAH OF JILAN

Sheikh Abdul Qadir Jilani (R.A); Sultan Bahoo (R.A) expresses his deep inspiration and faithfully appreciates his guidance in spiritual schemes, despite of his death two centuries ago.

راتیں نینٹ رت ہنجوں روون تے ڈیہاں غمزہ غم دا ھو
 پڑھ توحید وڈیا تن اندر سکھ آرام ناں سدا ھو
 سرسولی تے چانگیونے ایہو راز پریم دا ھو
 سدھا ہو کوہیویئے باھو قطرہ رہے ناں غم دا ھو

At night shed tears and during day remain sad -
 Hoo,

With realization of Oneness, the peace and rest do
 not enter body - Hoo,

Let your head be hanged upon the gallows; this is
 the secret of love - Hoo,

Let yourself be killed without resistance Bahoo,
 with no fear or remorse - Hoo.

TAWHID-ONENESS

It means the formal affirmation of Allah's (SWT) Oneness, usually done by intense repetition of profession of Faith, till the whole heart resonates with it.

HUNG HIS HEAD ON THE GALLOWS

A reference to Hussain ibn-Masur al-Hallaj (D.922) a famous friend of Allah (SWT) who is a legendary figure popular among '*Fuqara*' (mystics) was publicly martyred for declaring '*An-Al-Haq*'; an open declaration of his spiritual submergence in His inspiration- (*Majzoob*) complete obliteration in reality (Personified); lives among folks for a very short time.

رات اندھیری کالی دے وچ عشق چراغ جلاندا ھو
جیندی سک توں دل چاہیوے توڑیں نہیں آواز سناندا ھو
اوجھڑ جھل تے مارو نیلے ایتھے دم دم خوف شہاندا ھو
تھل جل جنگل گئے جھگیندے باھو کامل نینہ جہاندا ھو

In the darkness of night, Love (Ishq) kindles light
- Hoo,

In whose inspiration your heart pangs there are no
sighs - Hoo,

There are bushes, jungle and rivers on this path
with fears of lion's attain on each step - Hoo,

They fearlessly cross jungles, deserts and rivers
Bahoo, who have perfect 'Ishq' - Hoo.

PERFECT ISHQ

It is to be followed as mentioned in Quran *Kareem* If you want to love Allah (SWT) then follow (love) His Prophet (SAWW); if you achieve it by total adherence to Quran and *Sunnah* and then make your committed adherence to the level of attaining a martyrdom, then you have 'Perfect Ishq'.

رحمت اس گھر وچ دے جتھے بلدے دیوے ھو
عشق ہوائی چڑھ گیا فلک تے کتھے جہاز گھتیوے ھو
عقل فکر دی بیڑی نوں چا پہلے پور بوڑیوے ھو
ہر جا جانی دے باھو جتوں نظر کیوے ھو

Blessings shower on the house (heart) where
candles (of love) are lit - Hoo,

Love mast has risen to sky, where should I anchor
my ship (of love) - Hoo,

One has to sink logic and reasoning at the outset
(of journey of love) - Hoo,

Everywhere one sees beloved Bahoo, wherever
one looks - Hoo.

روزے نفل نمازاں تقویٰ سبھو کم حیرانی ہو
 انہیں گلیں رب حاصل ناہیں خود خوانی خود دانی ہو
 ہمیش قدیم جلیندا ملیو، سو یار، یار نہ جانی ہو
 ورد وظیفے تحیں چھٹ رہی باہو جد ہو رہی فانی ہو

Ritualistic prayers, fasting and piety cause surprise
 - Hoo,

Through these deeds cannot be attained Lord,
 these cause pomp and pride - Hoo,

He remains your friend from primordial and He is
 beloved soul-mate - Hoo,

You will be relieved from 'Wird' 'Wazaif' Bahoo,
 when you submerge (into Divinity) - Hoo.

- a) You perform Prayers as if you are watching Allah (SWT) otherwise there shall at least be feelings that He is watching you; otherwise it could be all ritualistic.
- b) WIRD-WAZIFA: The phenomena of 'Dhikr' and 'formulas' are very much used for nearness of Allah (SWT), but that could be useless without any proper guidance.

زبانی کلمہ ہر کوئی پڑھدا دل دا پڑھدا کوئی ھو
 جتے کلمہ دل دا پڑھئیے اُتھے لے زبان نہ ڈھوئی ھو
 دل دا کلمہ عاشق پڑھدے کی جانٹ یار گھوئی ھو
 ایہہ کلمہ اسانوں پیر پڑھایا باھوؤں میں سدا سہاگنٹ ہوئی ھو

Everybody recite *Kalima* verbally, but nobody
 recites it from heart - Hoo,

When heart recites *Kalima*, verbal utterance has
 no value - Hoo,

Lovers who recite *Kalima* with their hearts, how
 can tongues-twisters understand it - Hoo,

Murshid taught me this *Kalima* (of heart) Bahoo,
 and I became blessed forever - Hoo.

KALIMA

The very basic; "*Tasdeeq-un-Bil-Qalb*"- One has to act upon it by
 heart with commitment and Complete dedication in daily life.

زاهد زہد کریندے تھکے روزے نفل نمازاں ہُو
عاشق غرق ہوئے وچ وحدت اللہ نال محبت رازاں ہُو
مکھی قید شہد وچ ہوئی کیا اُڈسی نال شہبازاں ہُو
جنہاں مجلس نال نبیؐ دے باہُو سوئی صاحب ناز نوازاں ہُو

Pious became fatigued offering prayers and observing fasts - Hoo,

Lovers immersed in Oneness of Lord with all secrets of love - Hoo,

A bee trapped in honey cannot fly along eagles - Hoo,

Those who are in the company of Prophet (SAWW) Bahoo, are truly fortunate ones - Hoo.

COMPANY OF PROPHET (SAWW)

The Righteous, Companions, Martyrs, Friends of Allah (SWT) cherish the most fortunate company.

سے روزے سے نفل نمازاں سے سجدے کر کر تھکے ھو
 سے واری کے حج گزارن دل دی دوڑ نہ مکے ھو
 چلے چلے جنگل بھونٹا اس گل تھیں نہ پکے ھو
 سبھے مطلب حاصل ہوندے باھو جد پیر نظر اک تیکے ھو

Hundreds of fast, with hundreds of prayers and
 prostrations tired me - Hoo,

Undertook hundreds of pilgrimage *Makka* but
 longings of heart are unsatisfied - Hoo,

Observed solitude, roamed in jungles but could
 not attain perfection - Hoo,

All objectives are achieved Bahoo, when *Murshid*
 (guide) casts a single glance - Hoo.

سبق صفاتی سوئی پڑھدے جو وت پیئے ذاتی ہو
 علموں علم انہاں نوں ہويا جیڑھے اصلی تے اثباتی ہو
 نال محبت نفس کٹھو نے کڈھ قضا دی کاتی ہو
 بہرہ خاص انہاں نوں باہو جنہاں لدھا آب حیاتی ہو

Those learn attributes who fall short of the
 Essence - Hoo,

Those have true knowledge who attain
 immortality after immersing in truth - Hoo,

They crush all desires of their self in eternal love
 (of Allah) - Hoo,

Special share is for those Bahoo, who find water
 of life (Eternal life) - Hoo.

ATTRIBUTES

Qualities or Features but not Essence

WATER OF LIFE

It is mentioned as 'Aab-e-Hayat' - water to live forever, here it
 means attain immortality through love of Allah (SWT).

سوز کنوں تن سڑیا سارا میں نے دکھاں ڈیرے لائے ھو
کونکے وانگ کوکیندی وتاں ناں ونجن دن اضاے ھو
بول پیپھا رت ساون آئی متاں مولا مینہ وسائے ھو
ثابت صدق تے قدم اگوہاں باھو رب سکدیاں دوست ملائے ھو

My body is burning and grief has made it abode -
Hoo,

I cry like Cuckoo so as my days don't go to waste
- Hoo,

Sing, O Cuckoo, it is rainy season (Monsoon)
hopefully, May Allah showers rain - Hoo,

Be steadfast and move forward Bahoo, May Lord
(Rabb) unite longing friends - Hoo.

PAPEEHA (CUCKOO)

Bird's call is a lament for missing the beloved; A metaphoric
reference to Allah (SWT), who is beloved of a mystic.

سن فریاد پیراں دیا پیرا میری عرض سنیل کن دھر کے ہو
 بیڑا اڑیا میرا وج کپرانڈے جھتے مجھ نہ بہندے ڈر کے ہو
 شاہ جیلانی محبوب سبحانی میری خبر لیو جھٹ کر کے ہو
 پیر جنہاندے میراں باٹھو اوہی کدھی گدے تر کے ہو

O mentor of mentors, I beseech your attention to
 my cries for help - Hoo,

My ship got stuck in such a whirlpool where even
 crocodiles fear to stay - Hoo,

King of Jilan, beloved of Glorious, heed to my
 pleas swiftly - Hoo,

Those who have *Meeran* as guide Bahoo, sail
 safely and reach the shore - Hoo.

MEERAN

The king of the mystics, Syed Abdul Qadir Jilani (R.A), It is the
 strongest called “Qadir” from Baghdad where the great Mausoleum is
 located and still the main gate for mystics to qualify to gain access in
 this domain.

“Sultan Bahoo” (R.A) praised him so abundantly and call him his
 “*Murshid*” (the best guide), also the grand ‘*Pir*’. There are almost half a
 dozen poems just in this veneration.

سُنْ فریادِ پیراں دیا پیراں میں آکھ سُنّاواں کیوں هُو
تیرے جیہامینوں ہور نہ کوئی میں جیہیاں لکھ تینوں هُو
پھول نہ کاغذ بدیاں والے در توں دھک نہ مینوں هُو
میں وچ ایڈ گناہ نہ ہوندے باھُو تو بخشندوں کیوں هُو

O mentor of mentors, heed to my pleas as none
except you can help me - Hoo,

For me there is no one else like you, while you
have hundreds thousands like me - Hoo,

Kindly don't count to my evil deeds and don't
push me away from your door - Hoo,

If I did not have such sins Bahoo, then who would
you have got pardoned - Hoo.

سو ہزار تنہا توں صدقے جہڑے منہ نہ بولن پھٹکا ہُو
 لکھ ہزار تنہا توں صدقے جہڑے گل کریندے ہٹکا ہُو
 لکھ کروڑ تنہا توں صدقے جہڑے نفس رکھیندے جھٹکا ہُو
 نیل پدم تنہا توں صدقے باہُو جہڑے ہوون سونا سداون سٹکا ہُو

Hundreds thousands be sacrificed for those who do not utter a word (of complaint) - Hoo,

Thousands thousands be sacrificed for those who utter one word (Monotheism) - Hoo,

Millions be sacrificed for those who keep their self humble - Hoo,

Billions be sacrificed for those Bahoo, who are like pure gold but show as lead (out of humility) - Hoo.

- i. Love for those who never speak ill about anything
- ii. 'Firm steadfast': is one (do not change according to the time)
- iii. Their 'ego' doesn't hurt anybody, (Being stubborn)
- iv. Contentment (is for indeed personalities)-humbleness.

سینے وچ مقام ہے کیندا سانوں مرشد گل سبھائی ھو
ایہو ساہ جو آوے جاوے ہور نہیں شے کائی ھو
اس نوں اسم الاعظم آکھن ایہو سر الہی ھو
ایہو موت حیاتی باھو ایہو بحیت الہی ھو

Whose dwelling is in the heart, *Murshid* (guide)
taught it to me - Hoo,

It is the breath that counts, nothing else is of
consequence - Hoo,

It is the Great Name (*Ism-ul-Azam*), it is the
Divine Mystery - Hoo,

It is life and death Bahoo, and the secret of Allah -
Hoo.

BREATH REGULARITY

It is the real life, if one of these stops then there will be no life. It is only physical; but a great mystical meaning of Remembrance of Allah (SWT)- when you inhale it is 'Allaho' and when it exhales- Hoo, the soul; first step is spiritual 'Dhikr' to move further.

ISM-UL-AZAM

(The great name of Allah) (SWT) its divine mystery is a challenge for a mystic who wants the veils to be lifted.

شور شہرتے رحمت دے جھتے باہو جالے ہو
 باغباناں دے بوٹے وانگوں طالب نت سمجھالے ہو
 نال نظارے رحمت والے کھڑا حضوروں پالے ہو
 نام فقیر تہاندا باہو جہڑا گھر وچ یار وکھالے ہو

May Allah's (SWT) mercy be over the "Shore Town" where Bahoo lives - Hoo,

He takes care of truth seekers like a gardener takes care of plants - Hoo,

He nourishes them in the Divine Presence by casting glance of affection and mercy upon them - Hoo,

Only those deserve the title of "Faqeer" Bahoo who can show the Friend in your own self - Hoo.

SHORE- TOWN: (DISTRICT JHANG-PAKISTAN)

Where Sultan Bahoo (R.A) lived and passed away. His Mausoleum is still located there and visited by millions of people every year. He loved his place because his enormous spiritual Teachings to his Disciple, which is mentioned as a garden, himself a gardener and his followers are flowers. It is a Spiritual University which is awarding degrees of spiritual devotions to its many students.

FAQEER

A Friend of Allah (SWT) and a devout follower of *Sunnah* of Holy Prophet (SAWW), it also suggests a relationship between material and spiritual Wealth.

شریعت دے دروازے اُچے راہ فقر دا موری ھو
 عالم فاضل لنگھن نہ دیندے جو لنگھدا سو چوری ھو
 پٹ پٹ اٹاں وٹے مارن دردمنداں دے کھوری ھو
 راز مانی دا عاشق جانن باھو کی جانن لوک اتھوری ھو

The gates of *Sharia* (Law) are very high but the path of '*Faqr*' (Mysticism) is narrow - Hoo,

The learned scholars do not allow anyone to pass through the gates except those who just sneak away - Hoo,

They are the enemies of the afflicted lovers, they throw bricks and stones upon them - Hoo,

The lovers know the Secret Bahoo, how can those adulterated (with love for materialism) know it - Hoo.

SHARIA LAW

It is a strict Legal Code which is based upon Quran & *Sunnah* with four schools of Jurisprudence.

FAQR

It is also a Righteous way of life full of piety to purify oneself according to Quranic injunctions and Prophet's (SAW) *Sharia*.

صفت ثنائیں مول نہ پڑھدے جو جاپتے وچ ذاتی ہُو
 علم و عمل انہاں وچ ہووے جہڑے اصلی تے اثباتی ہُو
 نال محبت نفس کٹھونیں گھن رضا دی کاتی ہُو
 چوداں طبق دلے دے اندر باہُو پا اندر دی جھاتی ہُو

Those who attained the Oneness with Essence
 never chant psalms or hymns - Hoo,

Only those have knowledge and Practice have
 attained True and are resolute - Hoo,

They love Allah (SWT) and sacrifice their ‘baser-
 self’ (*Nafs*) with the knife of love as He wills -
 Hoo,

Fourteen Realms are within heart Bahoo, if you
 just peep into it - Hoo.

DIVINE ESSENCE: “ZAAT”

In Islamic Theology; Allah (SWT) is known through His Attributes;
 which has two domains (1) His Uniqueness (Oneness) (2) His
 Creation= i.e. Merciful, Provider-Nurturing etc.

FOURTEEN REALMS

There are seven above the sky and seven under the ground but in
 spiritual sense, these levels are in the heart which are corresponding to
 the physical human body which participates in achievement of goals in
 gradual form.

صورت نفس امارہ دی کوئی کتا کُلا کُلا
 کُوکے کُوکے لہو پیوے مگے چرب نوالا
 کُکے پاسوں اندر بیٹھا دل دے نال سنبھالا
 ایہہ بدبخت ہے وڈا ظالم باھو کرسی اللہ ٹالا

Evil self (*Nafs Ammara*) is just like a black puppy
 dog - Hoo

It yells, barks, drinks blood and yearns for greasy
 food - Hoo,

By the left side, it has entered and sits with the
 heart - Hoo,

It is damned and cruel Bahoo, only Allah (SWT)
 saves from it – Hoo

NAFS AMMARA

“Nor do I absolve my own self (of blame)”

(Quran Kareem; 12:53)

AMMARA- HEADSTRONG AND PASSIONATE PERSONS

The human soul is certainly prone to evil, unless my Lord do bestow His Mercy: but surely my Lord is oft forgiving, Most Merciful” Man who is prone to evil and if not checked and controlled, can be misguided, and will lead a doomed path.

NAFS: MIND- MATTER

Those who use their faculties by following Allah’s (SWT) Laws reach the high noble destiny. If rebellious they will be abased to the lowest of the low.

ضروری نفس کتے نوں قیما قیم کیجیوے ھو
 نال محبت ذکر اللہ دا دم دم پیا پڑھیوے ھو
 ذکر کنوں رب حاصل تھیندا ذاتوں ذات دسیوے ھو
 دوہیں جہان غلام تنہاندے باھو جنہاں ذات لبھیوے ھو

It is necessary that the dog of evil self be slaughtered and minced into pieces - Hoo,

At the same time, remember Allah (SWT) with love in every breath - Hoo,

You can find the Lord through remembrance and attain the Essence - Hoo,

Both worlds are subservient Bahoo, who discern the Essence - Hoo.

EGO: EVIL SELF

Ego is which hinders and create hazards to the love of Allah (SWT) and also does not allow the inspiration for His closeness.

طالب غوث الاعظم والے شالا کدے نہ ہوون ماندے ھو
 جیندے اندر عشق دی رتی سدا رہن کرلاندے ھو
 جینوں شوق ملن دا ہووے لے خوشیاں نت آندے ھو
 دوہیں جہاں نصیب تنہاندے باھو جہڑے ذاتی اسم کماندے ھو

The devotees of “*Ghawth-al-Azam*” never linger behind - Hoo,

Those, who have even grain of love, always remain restless - Hoo,

Those who yearn to meet endure every moment with joy - Hoo,

Both worlds belong to them who perfect remembrance of Allah’s (SWT) Name - Hoo.

GHAWTH-AL-AZAM

The rank of Hazrat Sheikh Abdul-al-Qadir Jilani among the Saints who can help the devotees to attain higher spiritual echelons. He is also the pioneer of Qadri school of mysticism. There are many contributions of *Shah-i-Jilani* regarding *Deen-Al-Islam*.

ISM-E-ALLAH

It is the Remembrance of highest stature with Practice through soul-spirit.

طالب بنؑ کے طالب ہوویں اوسے نوں پیا گانویں ھو
سچا لڑ ہادی دا پھڑ کے اوہو توں ہو جانویں ھو
کلے دا توں ذکر کماویں کلکیں نال نہانویں ھو
اللہ تینوں پاک کرےسی باھو جے ذاتی اسم کمانویں ھو

Being the seeker (*Talib*), become a true seeker and always sing the praise of “*Murshid*” (mentor) - Hoo,

Be steadfast in following “*Murshid*” and you will immerse in him as well - Hoo,

Recite with remembrance of ‘*Kalima*’ and bath with its guidance and enlightenment - Hoo,

Allah would purify your soul Bahoo, if you only earn remembrance of Allah’s Name - Hoo.

TALIB: (SEEKER)

A saint who develops incessant urge with rhythmic through process of inner motivational inspiration.

SOUL PURIFICATION

It is the achievement of highest pedestal from a student to become a guide (*Murshid*).

PERFECT GUIDE

Allah (SWT) is the Perfect Guide; this is when after achieving highest guidance, seeker turns to the ultimate perfect guide.

KALIMA

Islamic profession of faith (*Al-Kalima-at-Tayyiba*) which turns into purification; It also constitutes the act of embracing *Deen Al-Islam*. Its ‘*Dhikr*’ enlightens the practitioner to achieve all the levels of Purity.

ظاہر دیکھاں جانی تائیں نالے دتے اندر سینے ھو
 برہوں ماری میں نت پھراں مینوں ہسن لوک نابینے ھو
 میں دل وچوں ہے شوہ پایا لوک جاوے کئے مدینے ھو
 کہے فقیر میراں دا باھو سب دلاندے وچ خزینے ھو

Outwardly I see my beloved but also within my
 self - Hoo,

When separated from him, I wander around, these
 blind (of truth) people laugh at me - Hoo,

People travel to Makkah and Medina, while I have
 found Essence within my heart - Hoo,

The 'Faqeer' (a disciple) of *Meeran* tells you
 Bahoo, that all the treasures are in the heart – Hoo

MEERAN

In vernacular, the title of Sheikh - Abdul Qadir Jilani.

علموں باجھوں فقر کماوے کافر مرے دیوانہ ہو
 سے ورہیاندی کرے عبادت رہے اللہ کنوں بیگانہ ہو
 غفلت کنوں نہ کھلیں پردے دل جاہل بتجانہ ہو
 میں قربان تنہاں توں باہو جنہاں ملیا یار یگانہ ہو

He who tries to attain 'Faqr' without knowledge is an infidel, will die insane - Hoo,

Worship for hundreds of years, yet remains unaware from Allah - Hoo,

Veils of ignorance prevail, heart remains ignorant and house of idols - Hoo,

I sacrifice upon you Bahoo, who find Unique Beloved - Hoo.

FAQR- KNOWLEDGE

If you do not understand the deep seamless relationship of (Theory-Practice) then you can end up as a rudderless boat in the ocean of ignorance. The veils of ignorance can only be lifted if you develop cognition of Oneness of Allah (SWT).

عقل فکر دی جانہ کائی جتھے وحدت سر سبانی ہو
 ناں اوتھے ملاں پنڈت جوشی ناں اوتھے علم قرآنی ہو
 جد احمد احد وکھالی ڈتا تاں کل ہووے فانی ہو
 علم تمام کتوںے حاصل باہو کتاباں ٹھپ آسانی ہو

There is no place of intellect and thought where
 Secret of Oneness is found - Hoo,

Neither *Mulla*, nor Priest, nor astronomer, are
 having any knowledge from scriptures - Hoo,

When Ahmad (SAWW) showed *Noor* of *Ahad*
 (One), everything else vanished - Hoo,

We then achieved perfection Bahoo, and closed all
 books and scriptures - Hoo.

NOOR OF AHAD

It refers to manifestation of Allah's *Noor* (Divine light) through the
 Holy Prophet SAWW.

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عشقِ موزنِ دتیاں بانگیاں کنیں بلیل پیوسے ھو
خونِ جگر دا کدھ کراہاں وضو صاف کیتوسے ھو
سن تکبیرِ فنا فی اللہ والی مرنِ محال تھیوسے ھو
پڑھ تکبیر تھیوسے واصل با ھو تداں شکر کیتوسے ھو

Moazin of love intoned call of love and our ears
heard it - Hoo,

We purified ourselves by making ablution with
our heart's blood (intense love) - Hoo,

It was impossible to turn around as we heard the
Takbir of '*Fana Fillah*' (call of immersing in
Allah) - Hoo,

When recited '*Takbir*' and achieved '*wisal*'
Bahoo, we expressed gratitude – Hoo.

AZAN

A call for prayer congregation in the *Masjid* (Mosque) 5 times a day

MOAZIN

A caller for the prayer (Arabic-Person who calls)

ABLUTION

To purify oneself with water

FANA FILLAH

Spiritual submergence in Oneness of Allah (SWT)

TAKBIR: THE SALAT

(Prayer) beings with Allaho-Akbar, here it begins with spiritual journey for a saint. The ultimate emphasis is on spiritual purification for the enhancement of the soul, here ‘*azan*’ is taken as the best motivation for the beginning of spiritual- saint journey.

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عاشق پڑھن نماز پر م دی جیں وچ حرف نہ کوئی ہو
 جیہاں کیہاں نیت نہ سکے اوتھے دردمنداں دل ڈھوئی ہو
 اکھیں نیر تے خون جگر دا اوتھے وضو پاک کریوئی ہو
 جیجھ نہ ہلے تے ہوٹھ نہ پھر کن باہو خاص نمازی سوئی ہو

Lovers offer the prayer of love (*Ishq*) wherein no word is uttered - Hoo,

Everyone cannot offer it only hearts of true lovers do - Hoo,

Eyes shedding stream of tears and purifying ablution with blood of heart (intense love) - Hoo,

Tongue not moving nor lips trembling Bahoo, this is real pray - Hoo.

AN 'ASHIQ'- PRAYER

It is very much different though the words and mechanical movements are the same. It is just a ritual for common man but is Pinnacle of inspiration for the Saint.

BLOOD

A prayer full of love of inspiration; could be an offer of one's live for his sake.

عاشق ہونویں تے عشق کمانویں دل رکھیں وانگ پہاڑاں ہُو
 لکھ لکھ بدیاں تے ہزار الاہے کر جائیں باغ بہاراں ہُو
 منصور جیسے چک سولی دے جہڑے واقف گل اسراں ہُو
 سجدیوں سر نہ چائیے باہُو تونیں کافر کہن ہزاراں ہُو

Being a lover in deep love, keep heart like mountains - Hoo,

Tolerate thousand of enmities and taunts with happy heart - Hoo,

People like “*Mansoor*” who knew all secrets, were hanged - Hoo,

Don't raise your head from prostration Bahoo, even people call you an infidel - Hoo.

Firmness of faith like a Mountain. Mansoor Hussain bin Hallaj (D-922) the martyred Friend of Allah (SWT) during Abbasid Caliphate was hanged while he revealed “I am the truth” (*Ain-ul-Haq*); Reality (*Wahdat-ul-Shahood*) being a witness.

عاشق راز مانی دے کولوں کدی نہ ہوون واندے ھو
 نیندر حرام تنہاں تے ہوئی جہڑے اسم ذات کماندے ھو
 ہک پل مول آرام نہ کردے دینہہ رات وتن کرلانڈے ھو
 جنہاں الف صحی کر پڑھیا باھو واہ نصیب تنہاندے ھو

Lovers are never free from the secrets of the
 Beloved - Hoo,

Sleep forbidden for those who practice Allah's
 Name (*Ism-e-Allah-Zaat*) - Hoo,

Never take respite for a moment and are always
 yearning in pain - Hoo,

Those who have corrected *Alif Bahoo*, have
 enviable fate - Hoo.

ALIF

Arabic alphabet, first letter of word "Allah" The vertical line is to be identified as number One it is leading towards Allah (SWT) Oneness. The deep cognitive knowledge of Alif-Allah is beyond measure and in *Arifana Kalam*; it is value which makes mysticism to be close to Providence.

ISM-ALLAH-ZAAT

(Name –Allah (SWT) - Identity)

ZAAT

The nature tells His identity or His Identity personified in his 'Zaat', this conceptual comprehension is inexplicable in linguistic terminology and it may keep a Saint in a trance for a long time.

عاشق عشق مایہ دے کولوں نت پھرن ہمیشاں کھیوے ھو
جنہاں جیندیاں جان مایہ نوں ڈتی اوہ دوہیں جہانیں جیوے ھو
شمع چراغ جنہاں دل روشن اوہ کیوں بالن ڈیوے ھو
عقل فکر دی پہنچ نہ کائی باھو اوتھے فانی فہم کیوے ھو

Lovers wander being absorbed in the love of
beloved - Hoo,

Remain alive in both worlds those who presented
their soul in life to beloved - Hoo,

Why should they kindle lamp whose heart is
bright - Hoo,

Beyond reach of intellect and wisdom Bahoo,
annihilate common thoughts - Hoo.

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عاشق دی دل موم برابر معشوقاں ول کابلی ھو
 طاماں ویکھے کے ٹر ٹر تے جیوں بازاں دی چالی ھو
 باز بے چارا کیونکر اڈے پیریں پیوس دوالی ھو
 جیں دل عشق خرید نہ کیتا باھو دواں جہانوں خالی ھو

Lover's heart is like wax, which melts away with
 anxiety for the beloved's meeting - Hoo,

Gazes with eagerness as usually hawks do of Meat
 from afar - Hoo,

Its legs are tied with a string (of love), how the
 poor fellow can take the flight - Hoo,

Those who do not acquire true love Bahoo, depart
 from this world, empty handed - Hoo.

AASHIQ HEART

It is a simile with melting wax for the longing of his beloved

HAWK

Metaphor is just like a saint who can see his post; but is so hard to
 reach because severities of inspirational hurdles. If he doesn't succeed,
 then life here after could be more difficult.

عاشقوں کو وضو جو کتنا روز قیامت تائیں ہو
 وچ نماز رکوع سجودے رہندے سچ صباہیں ہو
 ایتھے اوتھے دوہیں جہانیں سبھ فقر دیاں جائیں ہو
 عرش کولوں سے منزل اگے باہو یا کم تنہائیں ہو

Lovers made themselves pure with one single
 ablution until resurrection - Hoo,

They remain in prayers day and night, bowing,
 prostrating - Hoo,

Here and hereafter these both worlds belong to
 'Faqr' - Hoo,

Far beyond Divine throne Bahoo, is their
 destination - Hoo.

ABLUTION

Performed before each of the five daily prayers, Muslims are required to purify themselves physically if they become bodily impure. To say of purification, means that their obedience is everlasting and is forever.

DIVINE THRONE: 'AYAT-UL-KURSI'—AL QURAN (2:255)

Throne or seat of power- knowledge, Authority everything is under His power. It is often considered to be the final goal of attainment of Mysticism. His being is Absolute Being, while rest is contingent or evanescent. Everything means sense perception as well as spiritual domains.

عشق دی بازی ہر جا کھیڈی شاہ گدا سلطاناں ھو
 عالم فاضل عاقل دانا کردا چا حیراناں ھو
 تنبو کھوڑ لٹھا وچ دل دے چا جوڑیوس خلوت خاناں ھو
 عشق امیر فقیر منیندے باھو کیا جانے لوک بیگاناں ھو

Game of love played by kings, Sultans, even
 Beggars - Hoo,

Learned scholars, sages and wise were
 confounded when fell in love - Hoo,

Love pitches its tents in the heart and lives in
 seclusion therein - Hoo,

Rich and poor all accept love Bahoo, what do
 ignorant people know - Hoo.

All categories (Scholars, Sultans, Sages, *Faqeer*) become
 confounded, when they entered in His Domain of inspirational
 attachment- attainment. Love is just like a tent which protects in all
 seasons, therefore *Faqeer* (Allah's friends) live in lover's governance.

عشق دریا محبت دے دج تھی مردانہ ترئے ہو
 جتھے لہر غضب دیاں ٹھاٹھاں، قدم اتھائیں دھریئے ہو
 اوجھڑ جنگ بلائیں بیلے، ویکھو ویکھ نہ ڈریئے ہو
 نام فقیر تد تھیندا باہو جد دج طلب دے مریئے ہو

One should swim in the River of Love like a man -
 Hoo,

Not to hesitate to put his foot into whirlpools
 where waves and currents whirl angrily and
 furiously - Hoo,

One should not also be fearful of forest, ferns and
 thickets full of snakes and scorpions - Hoo,

Title *Faqeer* is bestowed Bahoo, when one dies in
 quest - Hoo.

FAQEER

That is the clear definition which Sultan Bahoo (R.A) mentions the
 whole relationship.

SNAKES-SCORPIONS

The extreme severities of the worldly affairs have bad venoms and
 are poisonous.

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عشق اسانوں لیاں جاتا تھا مل مہاڑی ہو
 ناں سووے ناں سوون دیوے جیویں بال رہاڑی ہو
 پوہ مانہہ منگے خربوزے میں کتھوں لیاں واڑی ہو
 عقل فکر دیاں بھل گیاں باہو جد عشق وجائی تاڑی ہو

Love found us weak and encamped at the foothill
 to maraud again - Hoo,

It neither sleeps nor lets other sleep like a stubborn
 crying child - Hoo,

He cries for unseasonal melons, (winter) nowhere
 to be found - Hoo,

Wisdom and reasoning are forgotten Bahoo, when
 love takes over - Hoo.

FOOTHILL ENCAMPING

There were tribesmen came down the hills to maraud the people living in plains and then after robberies they rush to their dens, in the mountains; but when they did not expect any chase they started encamping at the foothill to make repeated assaults.

TWO INTERESTING METAPHOR

Crying baby neither sleeps nor lets others sleep; Secondly fruit in winter also Reasoning and prudence doesn't help when love confronts.

عشق جنہاندے ہڈیں رچیا اوہ رہندے چپ چپاتے ہُو
 لوں لوں دے وچ لکھ زبانیں اوہ پھر دے گنگے باتے ہُو
 اوہ کردے وضو اسم اعظم داتے دریا وحدت وچ ناتے ہُو
 تدوں قبول نمازاں باہُو جد یاراں یار پچھاتے ہُو

Those whose spirit has imbibed love till bone-marrow, they remain silent - Hoo,

Though thousands of tongues in every hair yet they wander about speechless - Hoo,

They perform ablution with Glorious Name (*Ism-e-Azam*) and bath in the River of Oneness - Hoo,

The prayers were accepted Bahoo, only when friends recognized each other - Hoo.

THOUSANDS OF TONGUES

They restrain themselves consistently and console all voluntary, involuntary action in a peaceful manner.

ABLUTION- BATHING

Their allegiance starts with Hoo (*Ism-e-Azam*) and they remain devoted to Oneness throughout their lives.

عاشق سوئی حقیقی جہڑا قتل معشوق دے مئے ھو
 عشق نہ چھوڑے کبھ نہ موڑے توڑے سے تلواراں کھئے ھو
 جت دل ویکھے راز ماہی دے لگے اوسے بئے ھو
 سچا عشق حسینؑ علیؑ دا باھو سر دیوے راز نہ کھئے ھو

True lover is he who acknowledges his killing by
 the beloved - Hoo,

He neither abandons his love nor turns back even
 if he finds hundreds of swords drawn upon his
 head - Hoo,

He settles himself on the side only where he finds
 some signs of his beloved - Hoo,

True love is of Hussain bin Ali (A.S) Bahoo, who
 sacrificed life but did not expose the secret - Hoo.

(HUSSAIN-680), THE MARTYRED GRANDSON OF PROPHET (SAWW)

For mystics he is an ideal- symbol- sign of faith and truth. He took his whole family (*Ahl-e-Bait*), including ladies and children; but cruelest enemy Yazid not only refused them the access of water; instead they were put to death mercilessly and the whole family was humiliated. They were just claiming their rights by fulfilling their responsibility to stop violating Allah (SWT)'s Laws and *Sharia* of Prophet (SAW).

Hussain (R.A) never renounced his love despite of hundreds of swords put on his head; finally his head was on the lance.

عشق سمندر چڑھ گیا فلک تے کتول جہاز کیسے ہو
 عقل فکر دی ڈونڈی نوں چا پہلے پور بوڑیوے ہو
 کرکرن کپڑ پوون لہراں جد وحدت وچ وڑیوے ہو
 جس مرنے تھیں خلقت ڈردی باہو عاشق مرے تاں جیوے ہو

Waves of stormy sea of love rose high up to the
 skies, the ship cannot sail - Hoo,

Interruptions of intellect and thoughts on the first
 occasions must sink - Hoo,

It is so dangerous to enter the sea of Oneness
 where even one's life is at risk - Hoo,

People dread the death Bahoo, but the lover finds
 life only when he dies - Hoo.

SINKING OF YOUR INTELLECT

There is no reason; but do or die.

SEA OF ONENESS

It is a metaphor of enormous description that to enter into
 commitment to Allah (SWT)'s laws and complete obedience to *Shaira*
 Law of Prophet (SAWW).

عشق دی بھاء ہڈاں دا بالٹ عاشق بیہہ سکیندے ھو
گھت کے جان جگر وچ آرا ویکھ کباب تلیندے ھو
سرگردان پھرن ہر ویلے خون جگر دا پیندے ھو
ہوئے ہزاراں عاشق باھو پر عشق نصیب کہیندے ھو

Fire of love burns within bones, lovers acquires
warmth from it - Hoo,

Slashing their heart, they get the meat and make
‘Kababs’ - Hoo,

They wander about in wonder, drinking their won
life blood - Hoo,

Thousands claims love Bahoo, but only a few
could find it - Hoo.

KABAB

The roasted meat- remains on fire for a longer time, till it is well
done to be tasty, this signifies the constant sufferings, pangs which
increases as you enter to fulfill your inspirational obligations.

عشق ماہی دے لایاں اگیں انہاں لگیاں کون بجھاوے ہُو
میں کی جانناں ذات عشق دی کہنے جہڑا در در چا جھکاوے ہُو
ناں خود سووے ناناں سوون دیوے ہتھوں ستیاں آن جگاوے ہُو
میں قربان تنہاندے باہُو جہڑا وچھڑے یار ملاوے ہُو

Love of the beloved kindled fire no body can put it
out - Hoo,

I don't know what love is? But it forces the lover
to beg from door to door - Hoo,

Neither it sleeps nor lets other sleep, rather it
awakens all who try to sleep - Hoo,

I sacrifice myself on those, Bahoo, who help to
meet the separated friends – Hoo.

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عشق دیاں اولڑیاں گلاں جہڑا شرع تھیں دور ہٹاوے ھو
قاضی چھوڑ قضاہیں جاون جد عشق طمانچا لاوے ھو
لوک ایٹے متیں دیون عاشقاں مت ناں بھاوے ھو
مڑن محال تنہاں نوں باھو جنہاں صاحب آپ بلاوے ھو

Love has a strange phenomenon, which takes one away from *Sharia* - Hoo,

Jurists relinquish their positions when it strikes them - Hoo,

People advise lovers who have no liking for their counsels - Hoo,

Returning is impossible for them Bahoo, whom beloved calls - Hoo.

ISHQ: (LOVE)

When it strikes a Believer; he will sacrifice even his lucrative job or style of life.

QAZI: (A JUDGE)

A judge in the Islamic Sharia Law (Judicial System) is called *Qazi*.

عاشق شوہدے دل کھڑایا آپ وی نالے کھڑیا ہو
کھڑیا کھڑیا ولیا ناپیں سنگ محبوباں دے رلیا ہو
عقل فکر دیاں سب بھل گیاں جد عشقے نال جا ملیا ہو
میں قربان تنہاں توں باہو جنہاں عشق جوانی چڑھیا ہو

Poor lover has lost his heart and also lost his self -
Hoo,

By being lost, never returned and with beloved has
united at last - Hoo,

All issues of intellect and thoughts are forgotten,
when in unification with love - Hoo,

I sacrifice upon Bahoo, whose love reached its
zenith - Hoo.

AASHIQ: (THE LOVER)

Lost every aspect of his life and forgotten even his own 'ego' (Self)
by being in unification of Truth- Reality.

عشق اسانوں لیاں جاتا کر کے آوے دھائی ھو
 جتول ویکھاں مینوں عشق دسیوے خالی جگہ نہ کائی ھو
 مرشد کامل ایسا ملیا جس دل دی تاکی لائی ھو
 میں قربان اس مرشد باھو جس دیا بھیت الہی ھو

Love found us vulnerable and comes charging
 towards me - Hoo,

Whichever direction I glance, I see love, I couldn't
 find place without it - Hoo,

A 'Murshid' (Mentor) met me, who inspired my
 heart - Hoo,

I sacrifice for such 'Murshid' Bahoo, who
 revealed secrets of Allah to me - Hoo.

MURSHID: (GUIDE)

He is being very strongly admired, because he was kind in helping
 me familiar with the secrets of 'Ilah' (Allah SWT).

'ILAH'- 'ALAHIA'

There is no 'Ilah' but Allah (SWT) is 'Ilah'; adjectival
 personification from 'Ilah' as Alahiat means a total owner with
 authority on every creation.

عشق اسانوں لیاں جاتا بیٹھا مار پتھلا ھو
 وچے جگر دے سہ چلائیں کیتس کم اولّا ھو
 جاں اندر وڑ جھاتی پائی ڈٹھا یار اکلا ھو
 باجھوں ملیاں مرشد کامل باھو ھوندى نہیں تہلا ھو

‘*Ishq*’ found us vulnerable and sits firmly within -
 Hoo,

It barged into my heart and did unusual thing -
 Hoo,

Whenever I glanced inside always found only
 Beloved there - Hoo,

Without ‘*Kamil Murshid*’ (perfect mentor) Bahoo,
 one cannot attain comfort - Hoo.

KAMIL MURSHID

A very competent guide, who has complete control over spiritual education and training for his disciples called *Kamil Murshid*.

عاشق نیک صلاحیں لگدے تاں کیوں اجاڑ دے گھرنوں ھو
بال مواتا برہوں والا نہ لاندے جان جگر نوں ھو
جان جہاں سب بھل گئیں پئی لوٹی ہوش صبر نوں ھو
میں قربان تنہاں توں باھو جنہاں خون بخشیا دلبر نوں ھو

If lovers heed good advice, why they would desert
their dwellings - Hoo,

Why they would burn themselves in flames (of
love) - Hoo,

Forgot self as well as world, senses and patience
lost - Hoo,

I sacrifice upon you Bahoo, who forgive beloved
of his own blood (murder) - Hoo.

عشق وی آوے تے شرم وی آوے دونویں کم اولے ھو
انگی دے اولے دینہ نہ چھپدا دریا نہ رہندے ٹھلے ھو
خوشبو کستوری دی مول نہ چھپدی توڑے دیوئے سے سے پلے ھو
عشق مثال گرڑھے دے باھو بہہ کون رڑے تے جھلے ھو

Ishq and hesitation are felt simultaneously, both
unique and distinct - Hoo;

Finger cannot hide sun and rivers are not stagnant
- Hoo;

Fragrance of musk never controlled even by
hundreds of covers - Hoo;

Ishq is like hailstorm Bahoo, who can bear it
sitting in open - Hoo?

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عاشق ورن مسیتی ناہیں نینہہ جنہاں دے پکے ھو
 باطن وچ لولاک دے مالک ظاہر کھاوَن دھکے ھو
 گھڑی گھڑی وچ حج گزارن کیں نہ تکے مکے ھو
 عاشقاں نیتی قضا نہ کیتی باھو تے پڑھدے کیں نہ تکے ھو

True lovers not rush to mosques (in search of Allah) as (inner) eyes see His Light - Hoo;

Inwardly they enjoy access to Prophet's court;
 outwardly appear weak - Hoo;

Each moment they perform Hajj, though not seen in Makkah - Hoo;

True lovers never miss a prayer Bahoo; people do not see them offering - Hoo.

LOLAK

The title "Lolak" is used for the Holy Prophet (SAWW) and here it refers to power and access of a true friend of Allah in the court of the Holy Prophet (SAWW).

غوث قطب بن اورے اوریرے عاشق جان اگیرے ھو
 جہڑی منزل عاشق پہنچن او تھ غوث نہ پاؤن پھیرے ھو
 عاشق وچ وصال دے رہندے جنہاں لامکانی ڈیرے ھو
 میں قربان تنہاں توں باھو جنہاں ذات بسیرے ھو

Ghawth - Qutub linger behind while the lovers travel onward - Hoo,

Ghawth cannot even pay a visit to that destination where lovers tread in - Hoo,

Lovers always enjoy spiritual union, they have a place in the Placeless (*La-Makan*) - Hoo,

I sacrifice upon those Bahoo, whose 'self' abides in the self-Absolute - Hoo.

GHAUTH

Can be helpful, special attributes from Allah (SWT) through Prophet (SAWW) extra ordinary Powers in granting spiritual set up with country-wise representation As Abdul Qadir Jilani is being mentioned "*Ghawth-ul- Azam*" (Greatest Ghawth).

QUTUB

He is also spiritual representative of higher echelons. He controls a very vast spiritual domain, with an authority to further grant the status of '*Aulia*' in their respective regions-

LA-MAKAN: (NO PLACE)

There is no concept of time-space in the extra ordinary perception.

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فجری ویلے وقت سویلے نت آن کرن مزدوری ھو
 کانواں ہلاں، کہی گلاں تریحی رلی چنڈوری ھو
 مارن چیٹاں تے کرن مشقت پٹ پٹ سٹن انگوری ھو
 ساری عمر پٹنڈیاں گزری باھو کدی نہ پئی آ پوری ھو

Early in the morning they start labore - Hoo,
 Crows, vultures do the same, lark joins them -
 Hoo,
 They scream, struggle hard, but only lay bare
 seedlings - Hoo,
 Entire life spent in struggle Bahoo, but never
 found the objective - Hoo.

In this quartet, materialist worshippers have been compared with crows and vultures, who despite struggle, fail to attain real objective as their preference is materialism.

قلب ہلایا تاں کیا کچھ ہویا کیا ہویا ذکر زبانی ہو
 قلبی روجی خفی سری، سبھے راہ حیرانی ہو
 شہ رگ توں نزدیک جلیندا یار نہ ملیوس جانی ہو
 نام فقیر تنہاندا باہو جہڑے وسدے لامکانی ہو

Verbal repetitions (*Dhikr*) are useless, nothing is achieved even the heart quivered - Hoo,

Repetition by heart and soul; private, secret all resulted in wonder - Hoo,

They never met the Beloved, though He is nearer the jugular vein - Hoo,

Only those deserve the title *Faqeer* Bahoo, who live in placeless (*La-Makan*) - Hoo.

DHIKR: REMEMBRANCE OF ALLAH (SWT), SIRRE' - 'KHAFI

(Secretly- inwardly) Practices of Remembrance from one stage (fathomless-depth)-(extreme inwardness) to become closer to your Creator.

NEARER TO JUGULAR VEIN: CLOSEST VEIN

“We Created man, We know the prompting of his soul and are closer to him than his jugular vein”

(Quran Kareem; 50:16)

کل قبیل کوئسر کہندے کارن دُر بحر دے ھُو
شش زمین تے شش فلک تے شش پانی تے تزدے ھُو
چھیاں حرفاں وچ سخن اٹھاراں دو دو معنی دھردے ھُو
مرشد ہادی صحی کر سمجھایا باھُو اس پہلے حرف سطر دے ھُو

All tribes sing success for acquiring Pearl from Ocean - Hoo,

Six earth, six skies and six continents are floating on water - Hoo,

From the six words Eighteen courses may be delivered as the symbols of letters with dual meaning - Hoo,

Perfect mentor thoroughly taught Bahoo, like the first word of the first line - Hoo.

SIX LETTERS ACCORDING TO *FAQEER*'S PERCEPTION

- (1) Allah (SWT) (2) *Lillah* (3) *Lahu* (4) Hoo (5) Muhammad (SAW)
(6) '*Faqr*'

ENUMERATION OF EIGHTEEN

Means-Special; which could be infinitum

کَلِّے دِی کَل تَد پِیوسے جِداں کَل کَلِّے وُج کھولی هُو
عاشق کَلِّے اوتھے پڑھدے جتھے نُور نبی دِی ہولی هُو
چودہ طَبَق کَلِّے دے اندر کیا جانے خلقت بھولی هُو
اسانوں کَلِّے پیر پڑھایا باهُو جُنَد جان اوسے توں گھولی هُو

We got the meaning of ‘*kalima*’ when the ‘*kalima*’
opened the heart - Hoo,

Lovers recite ‘*Kalima*’ where light of the *Nabi*-
Prophet (SAWW) illuminates - Hoo,

All the fourteen Realms lie within ‘*Kalima*’, how
can commoners know it - Hoo,

Spiritual mentor taught me *Kalima* Bahoo, I
sacrifice my life for him - Hoo.

KALIMA

They very fundamental but very diagnostic formula in Islamic *Deen* for total submission to Allah (SWT)’s Laws and *Sharia* of Prophet (SAWW). It carries a divine intrinsic value of Name of Allah (SWT). They will help in the attainment of ‘*Marifa*’ (Deep cognition) a superior knowledge to be closer to Allah (SWT)

کئے دی کل تداں پیوسے جداں کئے دل نوں پھڑیا ھو
 بے درداں نوں خبر نہ کوئی دردمنداں گل مڑھیا ھو
 کفر اسلام دی کل تداں پیوسے جداں بھن جگر وچ وڑیا ھو
 میں قربان تنہاں توں باھو جنہاں کلمہ صحی کر پڑھیا ھو

We got the cognition of *Kalima* when it entered
 into our hearts - Hoo,

Lovers wore its amulet around the neck but the
 ignorant knew not - Hoo,

Learnt distinction between acceptance and denial,
 when *Kalima* penetrated deep in to our soul - Hoo,

I sacrifice upon those Bahoo, who read the
 ‘*Kalima*’ correctly - Hoo.

KUFR

‘Denial’ - Rejection of faith.

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کلمیں دی کل تداں پیوستے جداں مرشد کلماں دیا ہُو
 ساری عمر وچ کفر دے جالی بن مرشد دے دیا ہُو
 شاہ علی شیر بہادر وانگنٹ وڈھ کلمیں کفر نوں سٹیا ہُو
 دل صافی تاں ہووے باہُو جاں کلماں لوں لوں رسیا ہُو

We get the cognition of 'Kalima' only when
 'Murshid' (mentor) taught us - Hoo,

Entire life was spent in infidelity if spend without
 guidance of spiritual mentor - Hoo,

Kalima is like Shah Ali (R.A), the brave lion, that
 eliminated denial - Hoo,

Heart is purified Bahoo, only when 'Kalima' runs
 through every cell - Hoo.

KUFR

Means ignorance

SHAH ALI

Hadrat Ali ibne Abu Talib (R.A)(D661) First cousin of Prophet (SAWW) who was initially so strong that he uprooted a huge gate of a big Jewish Fort, which cannot be even moved by 25 strong men. He was sure shot in swordsmanship with deep root erudition of learning 'Faqr' that impresses all 'Aulia-e-karam' (Friends of Allah (SWT)). A unique deep 'Blending' of scholarship, Swordsmanship Sufi (Faqr).

کلے لکھ کروڑاں تارے ولی کیتے سے راہیں ھو
کلے نال بجھائے دوزخ جتھے اگ بے از گاہیں ھو
کلے نال بہشتیں جاناں جتھے نعمت سنج صاحبیں ھو
کلے جیہی کوئی نال نعمت باھو اندر دوہیں سرانیں ھو

‘*Kalima*’ carried many millions of people through
the seas and directed hundred of saints on the path
- Hoo,

‘*Kalima*’ extinguishes the fire of hell that burns
deep down - Hoo,

‘*Kalima*’ takes to Paradise and blesses with grace
every day - Hoo,

Nothing else can bless with grace like ‘*Kalima*’
Bahoo, in both the worlds - Hoo.

کلمے نال میں ناتی دھوتی کلمے نال ویاہی ہو
 کلمے میرا پڑھیا جنازہ کلمے گور سہائی ہو
 کلمے نال بہشتیں جاناں کلمہ کرے صفائی ہو
 مڑن محال تنہاں نوں باہو جنہاں صاحب آپ بلائی ہو

With ‘*Kalima*’ I have bathed (absorbed) and married with it - Hoo,

‘*Kalima*’ led my funeral (*Janaza*) prayers, and my grave decorated with it - Hoo,

With ‘*Kalima*’ there is purification, and it would facilitate my entry into Heavens - Hoo,

Returning is impossible for those Bahoo, whom love invites - Hoo.

JANAZA

It is funeral prayers offered before burial in the grave. Muslims recite ‘*Kalima*’ while transporting dead body to the ‘Burial Place’; which reminds the ‘dead body’ or soul that your salvation lies in it you can remember at the time of test.

کن فیکون جدوں فرمایا اساں بھی کولوں ہاے ھو
 ہکے ذات صفات ربیدی آہی ہکے جگ ڈھنڈیاے ھو
 ہکے لامکان مکان اساڈا ہکے آن بتاں وچ پھاتے ھو
 نفس پلیتی کیتی باھو کوئی اصل پلیت تاں ناسے ھو

When He decreed 'Be' and everything came into being we too were there - Hoo,

Once we were with Allah only, now searching for Him in this world - Hoo,

There was a time we existed in the Placeless (*La-Makan*) and now confined into bodies - Hoo,

The baser 'self' has defiled us Bahoo, otherwise we are pure in essence - Hoo.

KUN-FAYA-KOON

Command-so Be it

“Verily when He intends a thing. His Command is Be and it is”.

(Quran Kareem; 36:82)

‘We were also there’, The Human soul- spirit has Divine Origin, so it might be in existence even in the pre-eternity- Rumi

I was on that day when the Name were not nor any sign of existence endowed with name.

On that day when there was not I or we (R.A. Nicholson)

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کیا ہو یا بت اوڈھر ہو یا دل ہرگز دور نہ تھیوے ھو
سے کوہاں میرا مرشد وسدا مینوں وچ حضور دسیوے ھو
جیندے اندر عشق دی رتی اوہ بن شراہوں کھیوے ھو
نام فقیر تنہاں دا باھو قبر جہناں دی جیوے ھو

So what if we are physically apart, heart is never
afar - Hoo,

Thousands miles away my mentor lives yet I see
him in front of me - Hoo,

These having iota of love are elated without any
drink - Hoo,

‘*Faqeer*’ is the name Bahoo, who are alive in their
graves - Hoo.

MURSHID

‘Spiritual Mentor’: whose directions and valuable instructions
impressively effects on spirituality of the devotee.

ALIVE GRAVE

Especially Sultan Bahoo (R.A.)’s grave is visited by many pilgrims,
wayfarers and they receive perceptive guidance in their spiritual
elevations.

کوک دلا متاں رب سٹے چا، دردمنداں دیاں آہیں ھو
سینہ میرا دردیں بھریا، اندر بھڑکن بھاپیں ھو
تیلاں باجھ نہ بلن مشالاں، درداں باجھ نہ آہیں ھو
آتش نال یاراناں لا کے باھو، پھر ادھ سڑن کہ ناہیں ھو

Cry 'O' heart, Lord may heed to wails of afflicted
- Hoo,

My chest filled with pain, heavy fire burning -
Hoo,

No flame without oil, no cries without pain - Hoo,

Having friendship with fire Bahoo, one cannot
avoid burning - Hoo.

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کامل مرشد ایسا ہووے جہڑا دھوبی وانگوں جھٹے ہو
 نال نگاہ دے پاک کریندا وچ سخی صبون ناں گھٹے ہو
 میلیاں نوں کر دیندا چٹا وچ ذرہ میل نہ رکھے ہو
 ایسا مرشد ہووے باھو جہڑا لوں لوں دے وچ وٹے ہو

Perfect Spiritual mentor is just like a washer man,
 who beats clean the clothes - Hoo,

His one glance purifies, therefore soap is not
 needed - Hoo,

He turns unclean into white, leaves no impurity -
 Hoo,

Spiritual mentor is the one Bahoo, who lives in
 each vein - Hoo.

WASHER MAN- CLEANS THE CLOTHES

A perfect metaphor signifying the purification (spotless) of soul by a perfect 'Murshid' but a spiritual glance brings an enormous change in the life of a follower.

کر عبادت پچھوتائیں تینڈی عمریں چار دہائے ھو
تھی سوداگر کر لے سودا جاں جاں ہٹ ناں تاڑے ھو
مت جانی دل ذوق منے موت مریندی دھاڑے ھو
چوراں سادھاں رل پور بھریا باھو رب سلامت چاڑے ھو

Your life is just few days; establish worship or
you might regret - Hoo,

Be a trader, do the business till the shop is not
closed - Hoo,

Beloved may acknowledge your passion as death
continues robbing - Hoo,

Thieves and pious people filled the boat Bahoo,
'Rabb' (Lord) will take the boat across - Hoo.

گند ظلمات اندھیر غباراں راہ میں خوف خطر دے ہو
 مکھ آب حیات منور چشمے اوتے سائے زلف عنبر دے ہو
 مکھ محبوب دا خانہ کعبہ جتھے عاشق سجدہ کردے ہو
 دو زلفاں وچ نین مصلے جتھے چاروں مذہب ملدے ہو
 مثل سکندر ڈھونڈن عاشق اک پلک آرام نہ کردے ہو
 خضر نصیب جنہاندے باہو اوہ گھٹ اوتھے جا بھر دے ہو

On the path are dreadful dangers and storms of
 darkness - Hoo,

Radiant face of beloved is water of life, even locks
 like shady black ambergris - Hoo,

Face of beloved is like *Kaaba*, where lovers
 prostate - Hoo,

Two eyes amid locks are prayer-mats where four
 Schools of thought converge - Hoo,

Like Sikander, lovers go on seeking the water of
 life; they never cease their efforts - Hoo,

If they are fortunate like '*Khidhr*' Bahoo, they go
 straight and take a draught therein - Hoo.

'FOUNTAIN' – 'WATER OF LIFE' (SPIRITUAL SATIATION)

"So they found of Our servants, on whom We bestowed Mercy from
 Ourselves, and whom We had taught knowledge from our own
 Presence".

(Quran Kareem; 18:65)

Allah (SWT)'s friends learn by the Mercy from His own Presence
 also get knowledge from His own Presence. The interpretation of

mystery events and control over creations and two faculties which gives them spiritual distinction.

‘FOUR SCHOOLS OF THOUGHT’

Relates to four schools of thought in Islamic Fiqh i.e., Maliki, Hanbali, Shafai and Hanafi. All these are focused on the Sunnah i.e., actions and sayings of Holy Prophet Muhammad S.A.W.W.

گجے سائے رب صاحب والے کچھ نہیں خبر اصل دی ہو
گندم دانہ بہتا چگیا گل پئی دور ازل دی ہو
پھانسی دے وچ میں پئی تڑپاں بلبل باغ مثل دی ہو
غیر دے تھیں سٹ کے باہو رکھیے اُمید فضل دی ہو

Secret shadows are of Honourable 'Rabb' (Lord)
none knows anything regarding reality - Hoo,

Tasted the wheat grains and ended up with string
of primordial in the neck - Hoo,

Within the trap I flutter like nightingale (*Bul Bul*)
without spring garden - Hoo,

Remove other than Allah from heart Bahoo, and
have faith in Divine grace - Hoo.

TASTED THE WHEAT GRAINS

Adam (A.S.) tasted and eaten the wheat grains and faced the consequences.

A FINE METAPHOR

Bird (*Bul-Bul*) flutters (a man quivers for his spiritual deficiency) for the spring garden (as a neat man wants to breath clean and fresh air).

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گودڑیاں وچ جال جنہاندی اوہ راتیں جاگن ادهیاں ھو
سک ماہی دی نکلن نہ دیندی لوک اٹھے دیندے بدیاں ھو
اندر میرا حق تپایا اساں کھلیاں راتیں کڈھیاں ھو
تن تھیں ماس جدا ہويا باھو سوکھ جھلارے بڈیاں ھو

Wearing the patched outfit they awake at mid-
night - Hoo,

Eagerness for beloved lets them have no rest,
blind and ignorant curse the lovers - Hoo,

Truth kindled fire in me, I spent my nights
standing restless and sleepless - Hoo,

Flesh got removed from bones Bahoo, now only
bones are moving - Hoo.

PATCHED ROBE

It is an outfit, signifies humbleness and avoiding expensive dresses
as they seek spiritual enhancement.

The sleepless nights and vigil in silent hours creates an environment to
cover many spiritual levels.

گیا ایمان عشقے دیوں پاروں ہو کر کافر رہیے ہو
گھت زنا کفر دا گل وچ بت خانے وچ بیہیے ہو
جس خانے وچ جانی نظر نہ آوے اوتھے سجدا مول نہ دیہیے ہو
جاں جاں جانی نظر نہ آوے باہو توڑے کماں مول نہ کیہیے ہو

‘Iman’ (faith) left due to ‘Ishq’ (love) so live like
an infidel - Hoo,

Sit in the house of idol by wearing the girdle of
infidel - Hoo,

One should not prostrate where Beloved is not
seen around - Hoo,

Where beloved is not visible Bahoo, one should
not recite ‘Kalima’ - Hoo.

لا یحتاج جنہاں نوں ہو یا فقر تنہاں نوں سارا ھو
 نظر جنہاں دی کیمیا ھووے اوہ کیوں مارن پارا ھو
 دوست جنہاں دا حاضر ھووے دشمن لین نہ وارا ھو
 میں قربان تنہانتوں باھو جنہاں ملیا نبیؐ سوھارا ھو

People achieved (*La-Yahtaj*) without want have attained ultimate '*Faqr*' - Hoo,

They don't experiment alchemy whose looks turn everything into gold - Hoo,

Enemies cannot overpower them whose Friend is Omnipresent - Hoo,

I sacrifice upon those Bahoo, who have the blessings of the Holy Prophet (SAWW) - Hoo.

The faith of '*Wahdat*' – Risalat' and its deep relationship with '*Faqr*' is explained so clearly in a unique metaphorical sense.

LA-YAHTAJ

Arabi – *La* (no) – *Yahtaj* (want) = I shall not 'want'. It represents spiritual concept of "*Tawakkul*" – Arabic phrase = complete reliance on Allah (SWT) on all affairs, but diligent efforts are always there.

QUICK SILVER

Many base metals were used by alchemist to process these into gold which is not possible, but on the contrary '*Murshid*' (guide) turns an accomplished mystic; which is spiritual domain of a saint's alchemy.

لکھن سیکھوئی تے لکھ ناں جاتا کیوں کاغذ کیتو زایا ھو
 قلم نوں مار ناں جانین تے کاتب نام دھرایا ھو
 سبھ صلاح تیری ہوسی کھوئی جاں کاتب دے ہتھ آیا ھو
 صحیح صلاح تنہاں دی باھو جنہاں الف تے میم پکایا ھو

You learnt writing but unable to write, you wasted
 the papers - Hoo,

You didn't know how to make the tip of the pen
 though you claim to be a scribe - Hoo,

You will find all your efforts of no use when you
 come across the real Scribe - Hoo,

Only those are right Bahoo, who learnt *Alif* and
Meem - Hoo.

'ALIF' FOR ALLAH (SWT)

Laws injunctions from Quran *Kareem*.

MEEM

It is for Muhammad (SAWW) the Prophet (SAWW). It signifies
 that strongest adherence to Quran and *Sunnah*. (*Shariah* of Prophet
 (SAWW)).

لہ، ھو غیری دھندے ہک پل مول نہ رہندے ھو
عشق نے پٹے رکھ جڑھاں تھیں اک دم ہول نہ سہندے ھو
جیڑھے پتھر وانگ پہاڑاں آہے ادہ لونڈ وانگوں گل و ہندے ھو
عشق سوکھا لا جے ہوندا باھو سبھ عاشق ہی بن بہندے ھو

Besides Him, they never let any other business
remain there - Hoo,

Love uproots everything and does not leave any
fear for a moment - Hoo,

Rocks like mountain will melt like salt - Hoo,

If love were easy Bahoo, everyone would become
lover - Hoo.

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لوک قبر دا کرسن چارہ لحد بناون ڈیرا ھو
چٹکی بھر مٹی دی پاسن کرسن ڈھیر اچیرا ھو
دے درود گھراں نوں ونجن کوکن شیرا شیرا ھو
بے پرداہ درگاہ رب دی باھو نہیں فضلاں باجھ نیڑا ھو

At death people would dig grave and make it your
abode - Hoo,

They will throw dust upon it making the heap
higher - Hoo,

Offering prayer they would go home crying, what
a lion he was - Hoo,

Allah's domain is indifferent Bahoo, only with His
blessings is salvation - Hoo.

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لوہا ہوویں پیا کٹیویں تاں تلوار سڈیویں ھو
 کنگھی وانگوں پیا چریویں تاں زلف محبوب بھریویں ھو
 مہندی وانگوں پیا گھٹیویں تاں تلی محبوب رنگیویں ھو
 وانگ کپاہ پیا پنچھیویں تاں دستار سڈیویں ھو
 عاشق صادق ہوویں باھو تاں رس پریم دی پیویں ھو

Hammered like steel would you become sword -
 Hoo,

Sawed like comb would you be able to dress hair
 of beloved - Hoo,

Ground like *henna* would you be able to beautify
 beloved's feet soles - Hoo,

Being a true lover Bahoo, you would be able to
 taste drink of love - Hoo.

MEHNDI: (HENNA)

The henna leaves show their beautiful colour due to intense grinding.

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موتو والی موت نہ ملی جیں وچ عشق حیاتی ہو
موت وصال تھیںی ہک جدوں اسم پڑھیںی ذاتی ہو
عین دے وچوں عین جو تھیںی دور ہووے قربانی ہو
ہو دا ذکر ہمیش سڑیندا باہو دہنہاں سکھ نہ راتی ہو

Love (*Ishq*) is the secret of life that you don't die
if you die before death - Hoo,

Death will be a meeting with beloved while
reciting single Divine Name (*Ism-Allah-Zaat*) -
Hoo,

When one becomes *ain* for *ain* then closeness is
near - Hoo,

Remembrance of Hoo burns Bahoo, there is no
rest day and night - Hoo.

DHIKR

A repeated Remembrance of Personal Name Allah (SWT) – “*Ism-Name- 'Allah' (SWT) --- 'Zaat' “personification”*

DEATH: (MAUT)

It is a reality and don't be afraid because it will be a meeting of *ain*
to *ain* closeness– (one-to-one)

AIN: (ARABIC WORD)

Depicts precision and sincerity – nearness.

مرشد وانگ سارے ہووے جہڑا گھت کٹھالی گالے ھو
 پاکٹھالی باہر کڈھے بُندے گھڑے یا والے ھو
 کنیں خواباں دے تدوں سہاون جدوں کھٹے پا اُجالے ھو
 نام فقیر تہاندا باھو جہڑا دم دم دوست سمہالے ھو

Spiritual mentor has to be like a goldsmith who
 melts the gold in the furnace - Hoo,

He takes out melted gold and moulds it into ear-
 rings, large- small - Hoo,

He cleans them with cleanser and polishes these,
 then adorn the ears of the beloved - Hoo,

‘*Faqeer*’ is name of those Bahoo, who remember
 Friend with every breath - Hoo.

A FAQEER AS GOLDSMITH

The solid similes define the finite characteristics of a true Righteous
 ‘*Murshid*’ of *Deen-Al-Islam*.

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مرشد مینوں حج کئے دا رحمت دا دروازہ ہُو
 کراں طواف دوالے قبلے نت ہووے حج تازہ ہُو
 کن فیکون جدو کا سنیا ڈٹھا مرشد دا دروازہ ہُو
 مرشد سدا حیاتی والا باہُو اوہو خضرتے خواجہ ہُو

Visiting mentor is like performing Hajj at Makka,
 he is also the door for Allah's blessing - Hoo,

I should visit frequently to renew Hajj - Hoo,

I came to know the meaning of 'kun-fa-ya-koon'
 (Be it is there), only when went to the door of
 mentor - Hoo,

My mentor is alive forever Bahoo, for me he is the
 guide like 'Khidhr' - Hoo.

MURSHID

Spiritual mentor of higher rank

HAJJ

Pilgrimage at Makka-Madina, a cardinal pillar for a Muslim once in
 life if one can afford

MAQAM- MURSHID

Sight is just like Hajj, where I get lots of blessings and learn about
 Quranic injunctions.

KUN-FA-YA-KOON

Arabic Quranic- Ayat- (36-82) - "verily, when He intends Anything
 His Command is "Be" and it is"

KHIDHR

Here it refers to Hadhrat Khawaja Khidhr A.S who has been blessed with eternal life.

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مرشد کامل اوہ سہیڑیئے جہڑا دو بگ خوشی وکھاوے ھو
 پہلے غم کلڑے دا میٹے وت رب دا راہ سمجھاوے ھو
 اس کلر والی کندھی نوں چا چاندی خاص بناوے ھو
 جس مرشد ایستے کجھ نہ کیتا باھو او کوڑے لارے لاوے ھو

Follow the mentor who gives happiness for both
 worlds - Hoo,

Firstly eradicates the fear of poverty then guides to
Rabb (Lord)'s path - Hoo,

He turns the saline patch into pure silver - Hoo,

Mentor who did nothing here Bahoo, makes false
 promises - Hoo.

KAMIL MURSHID

Who is real expert in guidance with anything; he seldom needs
 guidance from anybody except Allah (SWT) Presence. Be-ware of
 'false *Murshid*' 'Pseudo *Pirs*' they are good businessmen.

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مرشد میرا شہباز الہی ونج رلیا سنگ حبیبیاں ھو
تقدیر الہی چھکیاں ڈوراں کداں ملی نال نصیبیاں ھو
کوہڑیاں دے دکھ دور کریندا کرے شفا مریناں ھو
ہر ہک مرض دا دارو توہیں باھو کیوں گھتتاہیں وس طبیبیاں ھو

My mentor is like falcon flying with friends (of Allah) - Hoo,

Divine decree has pulled the strings, will now meet sometime fortunately - Hoo,

Removes the pain of lepers and cures the sick - Hoo,

You are cure of every ailment Bahoo, why are you sending me towards physicians - Hoo.

MAQAM-MURSHID

He has unique association with Prophet (SAWW). He has the power of 'Murshid' to cure the ailments of suffering humanity with spiritual means.

مرشد مکہ تے طالب حاجی کعبہ عشق بنایا ھُو
 وچ حضور سدا ہر ویلے کریئے حج سوایا ھُو
 ہر دم بیتھوں جدا ناں ہووے دل ملنے تے آیا ھُو
 مرشد عین حیاتی باھُو میرے لوں لوں وچ سمایا ھُو

Mentor is *Makka*, disciple is pilgrim and love becomes 'Kaaba' - Hoo,

We are in presence every moment and offer *Hajj* many times - Hoo,

I always think of him, he is never far from me, I yearn to see him - Hoo,

Mentor is my life Bahoo, he is in my every vein - Hoo.

مرشد دتے سے کوہاں تے مینوں دتے نیڑے ھو
 کی ہویا بت اوہلے ہویا پر اوہ سے وچ میرے ھو
 جنہاں الف دی ذات صچی کیتی اوہ رکھدے قدم اگیرے ھو
 نحن اقرب لہ لیوسے باھو جھڑے کل نیڑے ھو

Spiritual mentor lives hundreds of miles afar yet I
 see him close to me - Hoo,

No matter he is physically away, in fact he is close
 to my heart - Hoo,

Those who have perfected essence of *Alif*, they
 move forward - Hoo,

Searched closer to jugular vein Bahoo, all
 conflicts came to an end - Hoo.

NAHNO

Arabic word (we).

AQRABO

Nearest

“It was We Who Created man and we know what dark suggestions
 his soul makes to him for We are nearer to him his Jugular vein”.

(Quran Kareem; 50:16)

This also implies that Allah (SWT) knows absolute innermost state
 of our physical feelings and spiritual consciousness or cognition than
 does our own ‘self’ or ‘ego’

مرشد ہادی سبق پڑھایا بن پڑھیوں پیا پڑھیوے ھو
 انگلیاں وچ کتاں دے دتیاں بن سنیوے پیا سنیوے ھو
 نین نیناں ولوں تر تر مکدے بن ڈھیوں پیا ڈھیوے ھو
 باھو ہر خانے وچ جانی وسدا کن سر اوہ رکھیوے ھو

Mentor taught me the lesson, now continue
 without reciting - Hoo,

With fingers in ear, I still listen (it) with trying to
 hear - Hoo,

Eyes are constantly watching the eyes and seeing
 without looking - Hoo,

He lives in every heart Bahoo, one has to feel -
 Hoo.

مرشد باجھوں فقر کماوے وچ کفر دے بُڈے ھُو
 شیخ مشائخ ہو بہندے حجرے غوث قطب بن اڈے ھُو
 تسبیحاں نپ بہن مسیتی جویں موش بہندا وڑ کھڈے ھُو
 رات اندھا ری مشکل پیئدا باھُو سے سے آون ٹھڈے ھُو

Acquiring *Faqr* without mentor sinks one in
 profanity - Hoo,

Become mentors, adopt seclusion and make
 claims of *Ghouth*, *Qutub* - Hoo,

Rosaries in hands settle in mosques as a mouse
 hide in burrow - Hoo,

Night is dark, path difficult Bahoo, with hundreds
 of impediments - Hoo.

GHOUTH, QUTUB: (HELPER – (APEX))

They are the spiritual saints on the highest echelons (hierarchies) –
 They also have authority and power directly ordained by Allah
 (SWT)'s Presence. The veils of nearness are removed from them to
 seek guidance to guide mankind.

FAKE PIRS, MURSHIDS

They have external appearance showing their piety but are like mice
 who live in burrows and misguide people to earn livings.

مال تے جان سب خرچ کراہاں کریئے خرید فقیری ہو
 فقر کنوں رب حاصل ہووے کیوں کیجیے دلگیری ہو
 دنیا کارن دین و نجاون کوڑی شہنی پیری ہو
 ترک دنیا تھیں قادری کیتی باہو شاہ میراں دی میری ہو

Let us buy 'Faqr' by sacrificing life, wealth, riches - Hoo,

No more anxiety where there is 'Faqr' there is Lord - Hoo,

Those who lose their faith for worldly gains are false in their claims to be mentors - Hoo,

'Shah Meeran' renounced world Bahoo, and bestowed with kingship - Hoo.

FAITH

Deen-al-Islam'

SHAH MEERAN

Meeran 'epithet' = Sultan Bahoo's (R.A.) spiritual master (Shah) King- Abdul Qadir Jilani (R.A.) visited, considered to be a major station (Mausoleum), where many a spiritual elites got their tutelage for higher positions, a very venerate status is commanded by this 'Qadri' school of spiritualism and is deeply adored by Sultan Bahoo (R.A.) throughout his life.

SHEIKH—'PIR'

A true spiritual guide/mentor.

میں کو جھی میرا دلبر سوہنٹا میں کیونکر اس نوں بھانواں ھو
ویہڑے ساڈے وڈا ناہیں پئی لکھ وسیلے پانواں ھو
ناں میں سوہنٹا ناں دولت پلے کیونکر یار منانواں ھو
ایہہ دکھ ہمیشاں رہی باھو روندڑی ہی مرجانواں ھو

I am not attractive my beloved is beautiful how
could I appeal him - Hoo,

He does not enter my forecourt even I beg him
hundreds, thousand times - Hoo,

I am neither presentable nor wealthy, how I can
appeal such a friend - Hoo,

The grief is lifelong Bahoo, I would die weeping
for the same - Hoo.

PRESENTABLE- WEALTHY

Means neither piety nor spiritual familiarity, it is not worldly
wealth.

مذہباں دے دروازے اُچے، راہ رہاناں موری ہو
 پنڈتاں تے ملوانیاں کولوں چھپ چھپ لنگھئے چوری ہو
 اڈیاں مارن کرن بکھیڑے دردمنداں دے کھوری ہو
 باہو چل اُتھاپیں وسیئے جیتھے دعویٰ ناں کسے هوری ہو

Gates of religions are high but way to Lord is narrow - Hoo,

One has to by-pass 'Pundits', 'Mullahs' discretely - Hoo,

They create difficulties and impediments out of hostility for distress lovers - Hoo,

Bahoo, let's settle there, where none has any claim - Hoo.

MULLAH

One who gives literal interpretation of *Deen-Al-Islam*, but does not educate or familiarize with the true spiritual practices of *Deen-Al-Islam*.

PUNDIT

The Brahmin priest among Hindu, who are considered religious leader and preachers of Hindu philosophy or myths called Pundit.

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میں شہباز کراں پروازاں وچ دریا کرم دے ھو
 زبان تاں میری کُن برابر موڑاں کم قلم دے ھو
 افلاطون ارسطو جیہیں میرے اگے کس کم دے ھو
 حاتم جیہیں لکھ کروڑاں در باھو دے منگدے ھو

I am the royal falcon and fly in the oceans of
 Divine Mercy - Hoo,

My utterance resembles Divine Command (*Kun*) -
 'Be' can alter the Command of the Pen (Destiny) -
 Hoo,

What good are Plato-Aristotle to me then - Hoo,

Millions of wealthy and generous like *Haatim*
 stand at Bahoo's gate like beggars - Hoo.

HAATIM

The name of the Arabian Tribal Chief who was famous for his
 extreme generosity and charity and is proverbially known in historical
 language, literature as a gracious person.

PLATO-ARISTOTLE

The Greek philosophers whose postulations could not impress
 Sultan Bahoo (R.A.); because they do not tell us about the Providence.

نال کو سنگی سنگ نہ کریئے کل نوں لاج نہ لائیئے ہو
تے تربوز مول نہ ہونڈے توڑے توڑے کئے لے جائیئے ہو
کانواں دے بچے ہنس ناں تھینڈے توڑے موتی چوگ چکائیئے ہو
کوڑے کھوہ ناں مٹھے ہونڈے باہو توڑے سے مناں کھنڈ پائیئے ہو

Don't befriend disloyal who disgraces all (truth seekers) - Hoo,

Sour melons (*Tummas*) are never sweetened even if taken to Makkah - Hoo,

Crows never become swans though you feed them pearls - Hoo,

Sour water-wells are never sweetened Bahoo, even if tons of sugar poured in - Hoo.

TUMMAS: A BITTER FRUIT

Most commonly found in the deserts of Punjab.

You can't change evil-minded people's behaviour how so ever hard work you do to bring them around, they are the folks as Quran Kareem mentioned, Al-Baqra-(2:10) "In their hearts is a disease; and Allah has increased their disease and grievous is the penalty they incur because they are false to themselves".

نہیں فقیری جھلیاں مارن سنتیاں لوک جگاؤن ھو
 نہیں فقیری وہندیاں ندیاں نسکیاں پار لگھاؤن ھو
 نہیں فقیری وچ ہوا دے مصلے پا ٹھیراؤن ھو
 فقیری نام تنہاندا باھو جہڑے دل وچ دوست ٹکاؤن ھو

‘*Faqeeri*’ (*Faqr*) is not disturbing people by loud
 ‘*Dhikr*’ - Hoo,

‘*Faqeeri*’ (*Faqr*) is not swimming through river
 with dry feet - Hoo,

‘*Faqeeri*’ (*Faqr*) is not offering prayer on spread
 in air - Hoo,

‘*Faqeeri*’ (*Faqr*) is rewarded to those Bahoo, who
 keep the beloved in their hearts - Hoo.

FAQEER

A spiritually contented person, who apparently may not possess anything, but is totally possessed by the Presence of Providence.

FAQR

A code with absolute negation of desire for wealth; if there is any it would be a disturbing burden on the soul. This can also be equated to ‘*Fana*’ the formulations of mystics goal in spiritual submergence.

ناں رب عرش معلیٰ اُتے ناں رب خانے کعبے ھو
 ناں رب علم کتابیں لبھا ناں رب وچ مخرابے ھو
 گنگا تیر تھیں مول نہ ملیا مارے پینڈے بے حسابے ھو
 جددا مرشد پھڑیا باھو چھٹے سب عذابے ھو

Rabb (Lord) is neither on the Highest Throne nor
 in the *Kaaba* - Hoo,

Rabb (Lord) is not found in knowledge, books or
 arch of mosque - Hoo,

Rabb (Lord) is not found while travelling
 thousands miles or swimming in Ganges - Hoo,

Since I pledged to mentor Bahoo, I am relieved of
 all woes (of search) - Hoo.

GANGA: (RIVER GANGES)

A sacred Hindu river considered as its water will purify people.

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ناں میں عالم نانا میں فاضل نانا مفتی نانا قاضی ہو
ناں دل میرا دوزخ مگے نانا شوق بہشتیں راضی ہو
ناں میں تریبے روزے رکھے نانا میں پاک نمازی ہو
باجھ وصال اللہ دے باہو دنیاں کوڑی بازی ہو

I am not a scholar, jurist or *Qazi* - Hoo,

My heart neither fears hell nor yearns for heavens

- Hoo,

Neither I did thirty fasts nor offered clean prayers

- Hoo,

Without unison with Lord Bahoo, this world is
deceit - Hoo.

MUFTI

A scholar of *Deen-Al-Islam* who has authority to advice in
jurisprudence.

QAZI

A judge, magistrate, is ordained to adjudicate the disputes in a
Muslim society.

WISAL

It is a Mystic term, which gives spiritual trance of feeling to
envision Allah (SWT)'s "*Noor*" Sight.

ناں میں سُنی نال میں شیعا میرا دوہاں توں دل سڑیا هُو
 مک گئے سبھ خشکی پینڈے جدوں دریا رحمت وچ وڑیا هُو
 کئی من تارے تر تر ہارے کوئی کنارے چڑھیا هُو
 صحیح سلامت چڑھ پار گئے باھُو جنہاں مرشد دا لڑ پھڑیا هُو

I am neither 'Sunni' nor 'Shia' my heart is
 disgusted with both of them - Hoo,

As I entered the ocean of Oneness all the journey
 came to an end - Hoo,

Many swimmers were exhausted, hardly few of
 them reached the bank - Hoo,

Safely reached the destination Bahoo, those who
 followed mentor - Hoo.

SUNNI

The Muslims who follow the Islamic legal code of 4 imams; Hanfia,
 Maliki, Shafi, Hanbali (R.A.)

SHIA

The Muslims, who follow Imam Jaffar bin Sadiq (R.A.)

It is sectarianism which developed unnecessarily to create rift
 among Muslims, by the enemies of Deen-Al-Islam for their vested
 interests that really brought lot of confusion to Umma. If we follow the
 right directions from our Quran-Sunnah, then our foes will be
 disappointed – Unity of Faith; Discipline by the Sharia Law will
 resolve our critical problems.

ناں اوہ ہندو نال اوہ مومن نال سجدہ دین مسیتی ھو
 دم دم دے وچ ویکھن مولا جنہاں قضا نہ کیتی ھو
 آہے دانے تے بٹے دیوانے جنہاں ذات صبی وچ کیتی ھو
 میں قربان تنہاں توں باھو جنہاں عشق بازی چن لیتی ھو

They are neither Hindus nor Muslims, they do not
 prostrate in mosques - Hoo,

They behold Divine Light every moment and miss
 no prayers - Hoo,

They are wise but feign ignorance those who
 discovered the Self - Hoo,

I sacrifice upon those Bahoo, who have chosen the
 world of Love - Hoo.

HINDU

Who believed in 'Hinduism':- a religion of worshipping several
 gods also believes in Re-incarnation.

MOMIN

In *Deen-Al-Islam*, a Muslim's faith on five cardinal pillars of Islam,
Iman (faith) – *Salat* (prayers), *Zakat* (money purification), Fasting
 (Ramadan), *Hajj*- Pilgrimage to Makka and Madina, and *Jahad*
 (struggle) to establish *Deen-Al-Islam*.

QAZA: (LATE)

There is a very strict injunction that five prayers should be offered
 five times/day without delay; but still you can offer belatedly under the
 odd circumstance, i.e. travel, sickness etc.

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ناں میں جوگی ناناں میں جنگم ناناں میں چلا کما یا ہو
 ناناں میں بھیج مسیتیں وڑیا ناناں تبا کھڑکایا ہو
 جو دم غافل سو دم کافر مرشد ایہہ فرمایا ہو
 مرشد سوہنی کیتی باہو پل وچ جا پہنچایا ہو

I am neither a 'jogi' nor a 'Sadhu' nor do I spent time in isolation - Hoo,

I did not attend *Masjid* nor rattled the beads of rosary - Hoo,

Breath of negligence means breath of 'Kufr', mentor taught me - Hoo,

Mentor did the best Bahoo, made me reach destination in a moment - Hoo.

JOGI

In Hindu mythology- a person who wears light yellow clothes usually a mendicant with big bowl gets people's confidence that he will pray to 'Bhagwan' (God) whosoever asks. A magician.

SADHU

Also a religious person (in Hinduism) who just has his 'Ashram' remains stationary; people come to get their wishes to be fulfilled.

BREATH

The life depends upon breathing and breath (in-out) is unifying the phenomenon of respiration, their numbers are certainly decreasing with age, therefore without wasting a breath you utter Allah (SWT)'s name if you are negligent then you are disobedient, (Kufr).

نفل نمازاں کم زناں روزے صرفہ روٹی ھو
 مٹے دے ول سوئی جانڈے گھروں جنہاں تروٹی ھو
 اچیاں بانگاں سوئی دیون نیت جنہاں دی کھوٹی ھو
 کی پرواہ تنٹاں نوں باھو جنہاں گھر وچ لدھی بوہٹی ھو

Nafl-Namaz (optional prayers) is a lesser virtue,
 optional fasting may be economizing food - Hoo,
 They go to Makka, who are not on good terms
 with their home (family) - Hoo,
 Those making loud calls for prayers are ones with
 doubtful intentions - Hoo,
 They have no worries Bahoo, who have found
 bride in home - Hoo.

MAKKAN VISIT

They are spiritual paupers and do not serve their Deen in true sense.

LOUD CLAIMERS

Who are not clear about spiritual matters, they are hollow folks,
 who just want to show off.

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ناں کوئی طالب ناء کوئی مرشد سب دلاے مٹھے ہو
راہ فقر دا پرے پریرے سب حرص دنیا دے کٹھے ہو
شوق الہی غالب ہویاں چند مرنے تے اوٹھے ہو
باہو جیں تن بھڑکے بھاہ برہوندی اوہ مرن ترہائے بھگھے ہو

None are disciples or mentors, all reassurances are false - Hoo,

Path of 'Faqr' if far beyond, here everyone is prey of greed - Hoo,

Passion for Allah has overpowered, ready to sacrifice life - Hoo,

Those burning in fire of love Bahoo are ready to die hungry and thirsty - Hoo.

TALIB

Who desires in sincerity

MURIDS

Spiritual aspirants who need guidance, disciples

MURSHID

Spiritual guide/mentor

PATH OF FAQR

A code of life in negation of unnecessary needs

نت اساڈے کھلے کھاندی ایہا دنیا زشتی ھو
 دنیاں کارن بیہ بیہ روون شیخ مشائخ چشتی ھو
 جیندے اندر حُب دنیاں دی بڑی انہاں دی کشتی ھو
 ترک دنیاں تحصیں قادری کیتی باھو خاصا راہ بہشتی ھو

This repulsive world be condemned daily - Hoo,
 To obtain worldly gain, Sheikh- 'Master Chishti'
 sit grieving - Hoo,
 Those who retain the love of this world will find
 their ship sinking deep - Hoo,
 Qadri renounced world Bahoo, is true of path of
 Heaven - Hoo.

MASTER CHISHTI

Belongs to *Chishtia* order (Khawaja Moin-ud-Din Chishti R.A.)
 Mausoleum located in 'Ajmer Sharif' India.

Renunciation of materialistic way of life can give you solace in this
 world and firm belief for the Day of Judgment.

ناں میں سیر ناناں پا چھٹاکی ناناں پوری سرسائی ہو
 ناناں میں تولہ ناناں میں ماسا ہنٹ گل رتیاں تے آئی ہو
 رتی ہونواں ونج رتیاں ٹلاں اوہ بھی پوری نانی ہو
 وزن تول پورا ونج ہوسی باہو جدان ہوسی فضل الہی ہو

I am not *kilo*, quarter, ounce or a full '*Sarsai*' -
 Hoo,

I am not '*tola*' not '*masha*', now it comes to
 '*Ratti*' - Hoo,

If I am '*Ratti*' I will be weighed in '*Ratti*' that is
 not even complete - Hoo,

Weight will be balanced Bahoo, when Allah
 showers His blessings - Hoo.

THE INDIAN WEIGHTS AND MEASURES

Still used despite of French metric system- *Saer*, *Pao*, *Chatank*,
 equivalent as Pound, Quarter, ounces respectively

SARSAI, TOLA, MASHA, RATTI

Ratti to measure gold, silver etc. gram milligram, microgram
 (smallest unit)

The above mentioned measurements signify how spiritually
 scrupulous you are in your approach to attain highest '*Faqr*'— piety in
Deen-Al-Islam? All weight will be equalized if one is blessed with
 Allah (SWT)'s mercy.

نیرے وسن دور دسیون ویرھے ناہیں وڑدے ھو
اندروں ڈھونڈن دا ول نہ آیا مورکھ باہروں ڈھونڈن چڑھدے ھو
دور گیاں کجھ حاصل ناہیں شوہ لہجے وچ گھر دے ھو
دل کر صیقل شیشے وانگوں باھو دور تھیون گل پردے ھو

He lives very close yet seems far away, He doesn't
enter the courtyard - Hoo,

Unable to find Him internally ill-fated ones pursue
Him outwardly - Hoo,

Nothing is achieved by travelling far, within the
house (self) the objective is gained - Hoo,

Purify the heart like a mirror Bahoo, all veils will
be removed - Hoo.

وحدت دے دریا اُچھلے تھل جل جنگل ریٹے ھو
 عشق دی ذات منیندے ناہن ساڳاں جھل تیٹے ھو
 رنگ بھبھوت ملیندے ڈٹھے سیئے جوان کھینٹے ھو
 میں قربان تنہانتوں باھو جھڑے ہوندیاں ہمت پیٹے ھو

River of Oneness is overflowing with high waves
 flooding all jungles and deserts - Hoo,

Not recognizing love with Divinity, they suffer
 from lances of ignorance - Hoo,

Seen many invaluable men smothered in dust -
 Hoo,

I sacrifice upon those Bahoo, who remain humble
 despite courage - Hoo.

وحدت دے دریا اُچھلے ہک دل صحتی نہ کیتی ہو
ہک بت خانیں واصل تھے ہک پڑھ پڑھ رہے مسیتی ہو
فاضل چھڈ فضیلت بیٹھے عشق بازی جاں لیتی ہو
ہرگز رب نہ ملدا باہو جنہاں ترٹی چوڑ نہ کیتی ہو

Oceans of Oneness are overflowing, only heart
doesn't tend to benefit from that - Hoo,

Some experienced unison in the house of idols and
some remained hapless even in mosques - Hoo,

When love came into action, scholars renounced
prestige - Hoo,

One never finds Lord Bahoo, without sacrificing
everything - Hoo.

وحدت دا دریا الی جتھے عاشق لیندے تاری ھو
 مارن ٹیاں کڈھن موتی آپو آپی واری ھو
 دُرّ یتیم وچ لئے لشکارے جیوں چن لاٹاں ماری ھو
 سو کیوں نہیں حاصل بھر دے باھو جہڑے نوکرنیں سرکاری ھو

In Divine River of Oneness lover swim - Hoo,
 They dive and bring out pearls in accordance with
 their capacity - Hoo,
 'Durr-e-Yateem' shines like a moon's radiance -
 Hoo,
 Why don't they pay their dues Bahoo, who are
 Prophet's (SAWW) servant – Hoo.

DIVE AND BRING OUT PEARLS

They do enormous work to fulfil their duty and get significant success.

DURR-E-YATEEM: (PEARL-ORPHAN)

It represents the orphan, who later on became the 'Rehmat-ul-Alimeen' – Mercy for mankind and shines like a moon; whose radiance is still benefitting mankind till today.

وَنَجِّنْ سَرْتِے فَرَضِ ہِے مِیْنُوں قَوْلِ قَالُوْا بَلٰی دَا کَرِ کَے ھُو
 لَوک جَاٹے مَتَفَکَرِ ھُوئِیاں وَجِ وَحْدَتِ دے وڑ کَے ھُو
 شَوہ دِیاں مَاراں شَوہ وَجِ لَہِیَاں عَشَقِ تَلِہِ سَرْدَہَرِ کَے ھُو
 جِیُونَدِیاں شَوہ کَسے نَہ پَایَا باھُو جِیَلِ لَدَہَا تِیں مَر کَے ھُو

I had to go by affirming “*Qalu-Bala*” yes You (SWT) are - Hoo,

People think, I am reluctant to enter the Ocean of Oneness - Hoo,

Risking my life sailing in the float of love tossed by the waves, I will reach Master - Hoo,

None found Lord Bahoo, without dying before death - Hoo.

ARABIC ‘*QALU-BALA*’: (THEY SAID- YES)

“When your Lord drew forth from the children of Adam from their lions, their descendants had made them ‘Testify’ concerning themselves (Saying) ‘Am I not your lord’, They said ‘yes’ we do testify this, lest you should say on the Day of Judgment “of this we were never mindful”.

(Quran Kareem; 7:172)

It is completion of the Covenant that human beings irrespective of their religions or denominations, have vehemently acknowledged as their present future promise, to Allah (SWT) as most definitely You are our Cherisher– Sustainer or Provider.

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ویہہ ویہہ ندیاں تارو ہونیاں ببل چھوڑے کہاں ہو
یار اسڈارنگ محلیں در تے کھلے سکاہاں ہو
ناں کوئی آوے ناناں کوئی جاوے اسیں کیں ہتھ لکھ منجاہاں ہو
جے خبر جانی دے آوے باہو کھڑ کیوں پھل تھواہاں ہو

Became expert swimmer while swimming in
streams, but it has taken very long time - Hoo

The beloved is in colourful palace and I am
standing at His door longing - Hoo,

Neither somebody goes in nor comes out how to
send a message - Hoo,

If I receive the message from Beloved Bahoo, I
will blossom like flower - Hoo.

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هُوَ دا جامہ پہن کر اہاں اسم کماون ذاتی هُو
کفر اسلام مقام نہ منزل ناں اوتھے موت حیاتی هُو
شہ رگ تھیں نزدیک لدھوسے پا اندرونے جھاتی هُو
اوہ اسان وچ اسیں انہاں وچ باهُو دور رہی قرباتی هُو

Wearing 'Robe' of Hoo, remembrance of Allah's
Name is done - Hoo,

There is neither infidelity (*Kufr*) nor Islam, no life
or death, nor a final goal - Hoo,

Found Him closer than Jugular vein when peeped
inside - Hoo,

He is in us; we are in Him Bahoo, so 'closeness' is
irrelevant - Hoo.

ISM-ALLAH ZAAT

Personal name- Allah (SWT) and deep practice of invocation to
attain spiritual goals

ROBE OF HOO

"The colour of Allah and who can colour better than Allah (SWT)
and it is He Whom we worship".

(Quran Kareem; 2:138)

The Robe signifies that adoption of simplicity in everyday life.

KUFR

Rejection of faith (non-Believer), '*Kafir*'

ہک جاگن ہک جاگ نہ جانٹ ہک جاگدیاں ہی سے ھو
 ہک ستیاں جاواصل ہوئے ہک جاگدیاں ہی مٹھے ھو
 کے ہویا جے گھلو جاگے جہڑا لیندا ساہ اُپٹھے ھو
 میں قربان تنہاں توں باٹھو جنہاں کھوہ پریم دے جتے ھو

Some are awake, some are unable to be awake and
 some are awake in their sleep - Hoo,

Some attained unison while asleep and some
 remained deprived whilst awake - Hoo,

What if the owl is awake? But still breathes
 reverse - Hoo,

I sacrifice upon those Bahoo, who keep water
 wheels of love in constant motion - Hoo.

Some are awake, but still asleep, but those who want to be with
 'Him' remain awake even in their slumber.

EX. OWL: some persons remain vigilant, but still their breath is
 reverse, not doing remembrance in prescribed way.

ہک دم سجن تے لکھ دم ویری ہک دم دے مارے مردے ہو
ہک دم پچھے جنم گویا چور بٹے گھر گھر دے ہو
لایاں دا اوہ قدر کی جان جہڑے محرم ناپیں سر دے ہو
سوکیوں دھکے کھاؤں باہو جہڑے طالب پتے در دے ہو

One breath is friendly and thousands breaths are
enemies, but I give life for the One - Hoo,

Lost my life for the single breath and became thief
of every household - Hoo,

Those who do not know the secret can't know
value of love - Hoo,

Why should we be pushed around Bahoo, who are
seekers of true Door - Hoo.

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ہر دم شرم دی تند تر وڑے جاں ایہہ چھوڑک بے ہو
 کچرک بالاں عقل دا دیوا مینوں برہوں انھیری جھلے ہو
 اُجڑ گیانڈے بھیت نیارے لکھ لعل جواہر رُلے ہو
 دھوتیاں داغ نہ لہندے بائو جہڑے رنگ مٹیٹھی دھلے ہو

In the fire of love thread of reluctance is broken
 every moment - Hoo,

How can I lit flames of reasoning while storm (of
 love) is blowing - Hoo,

Who knows the secret of those ruined in love? See
 pearls and jewels hidden in dust - Hoo,

Even if you wash Bahoo, permanent stains (of
 love) would never be removed - Hoo.

ہسن دے کے رون لیوئی تینوں دتا کس دلاسا ہو
 عمر بندے دی اینویں وہائی جینویں پائی وچہ پتاسا ہو
 سوڑی اسامی سٹ کھتین پلٹ نہ سکس پاسا ہو
 تیتھوں صاحب لیکھا منگی باہو رقی گھٹ نہ ماسا ہو

You have exchanged weeping with laughter, who
 gave you assurances - Hoo,

Life of a person wastes away as a '*patasha*' in the
 water - Hoo,

After death they will bury you in a narrow space
 where you wouldn't be able to change your side -
 Hoo,

Lord will demand accounts from you Bahoo,
 would not be less by '*Ratti*' or '*Masha*' - Hoo.

PATASHA

The puffed sugar drop that instantly melts away, when put into the
 water. It is a good sweet-meat which people relish and melts in mouth
 in very quickly.

SAHIB

A person who is in charge with authority.

'RATTI' OR 'MASHA'

The smallest units of weights- measures in Indian measuring system
 (equivalents to mg- gram in metric system) especially used by
 goldsmiths for making jewellery.

ہور دوا نہ دل دی کاری کماں دل دی کاری ہو
 کماں دور زنگار کریندا کلکیں میل اتاری ہو
 کماں ہیرے، لعل، جواہر، کماں ہٹ پاری ہو
 ایتھے اوتھے دوہیں جہانیں باہو کماں دولت ساری ہو

No remedy is enough for heart, 'Kalima' is cure of hearts - Hoo,

'Kalima' cleans rust and 'Kalima' takes away defile - Hoo,

'Kalima' is jewels, ruby, diamond, alchemy 'Kalima' - Hoo,

Here and hereafter Bahoo, 'Kalima' is entire wealth - Hoo.

Outstanding Blessings of 'Kalima' (there is no god, but Allah and Muhammad is His Messenger) which cleanses soul, heart and makes inspiration to be closer to the Creator.

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ہی ہکی پیڑ کولوں کل عالم کو کے عاشقاں لکھ لکھ پیڑ سہیڑی ہو
جتے ڈھنڈھن رڑھن دا خطرہ ہووے کون چڑھے اس بیڑی ہو
عاشق چڑھدے نال صلاحاں دے اونہاں تار کپر وچ بھیڑی ہو
جتے عشق پیاتلدا نال رتیں دے باہو اُتے عاشقاں لذت کھیردی ہو

Universe is screaming from single pain but lover
has sustained hundreds of thousands of torments -
Hoo,

Where there is a danger of fall or drifting who
would board such boat - Hoo,

Lovers board such boat, which they have taken in
whirlpool - Hoo,

Where every bit of love is regarded precious
Bahoo, lovers gain pleasure there - Hoo.

AASHIQ

The lovers sail on with confidence and trust even through in a
whirlpool.

ISHQ

When love is measured against the blood of lovers, the lovers don't
need any comfort.

یارِ یگانہ مِلّی تینوں جے سردی بازی لائیں ہو
 عشقِ اللہ وچ ہو مستانہ ہو سدا لائیں ہو
 نال تصور اسمِ اللہ دے دم نوں قید لگائیں ہو
 ذاتے نال جاں ذاتی رلیا تد باہو نام سدا لیں ہو

You will meet the Unique Friend, while
 sacrificing your 'self' - Hoo,

Absorbed in love of Allah always calling aloud-
 Hoo (Divine presence) - Hoo,

Chain every breath with Allah's Name - Hoo,

When attained Unison with Lord, then named as
 Bahoo - Hoo.

BAHOO (WITH HIM) – HOO (HE – HIM)

The unique spiritual symbolism of Sultan Bahoo; means 'Dhikr' of Allah (SWT) constantly repeated with every breath in consonance with heart; soul then there will be accomplishment of inspiration.

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