

ONLY FOR IMAMI ISMAILIS

H. IMAM SULTAN MOHAMMAD SHAH

AND

**NOOR MAWLANA SHAH KARIM
HAZAR IMAM'S**

**1000
HOLY
FARMAN MUBARAK**

— COMPILED BY —

ABHIYASI



NOOR MAWLANA SHAH KARIM HAZAR IMAM

FOREWORD

The purpose of a human being is to reach the Original Abode. Obedience to the Farman is our religion. This book has been published keeping this principle in mind. It primarily focuses on Farmans and spiritual Ginans, which are extremely essential for the liberation of our soul. Subjects such as ibaadat, amaal, farmabardari, haqiqat etc have been arranged in a sequence so that they can be easily understood in a comprehensive manner.”

Many Farmans in the chain of these Farmans have been used one or more times, and the reason for this is simply to make the Farmans easier to understand.

The knowledge of the soul can be given by none other than the spiritual father, the Hazar Imam. Only when the Imam’s Farmans are read and reflected upon with attention can the true purpose of human life be understood. Through faith (imaan) and obedience (farmabardari), one can be freed from the cycle of birth and death. For this reason, the Pirs have also explained it in the Ginans.

*Eji Farman maano to fera tale,
PirShah kehta utariye paar.*

If you follow the Farman, the cycle of birth and death will end,

By reciting ‘Pir Shah’, you will cross to the yonder world.

Only through obedience (farmabardari) can the soul attain liberation. This proof of this can be found in many other ginans as well. Instead, today we are turning to worldly

books for knowledge, listening to them, and passing that knowledge to our children — and this is a grave mistake. Because of this, there is a real danger that we and the generations after us will go astray. Just as Azazil, through ibadat, had attained the rank of an angel, but when he disobeyed the Farman, he became Satan and was cast out.

Some people distort the meanings of the Farmans and Ginans and try to explain them according to their own interpretations, such as:"

*Satgur kahere ugiya tene dhiyaye, ane vaaro teni aan,
Kale bhojan je jamiya tena aaje shiya vakhaanre.*

It explains that the Farmans of the past Imams are like yesterday's meal. But this is a mistaken understanding because:

Hazrat Imam Sultan Mohammad Shah has made the following Farman:

Every Imam is Mowla Murtaza Ali.

We wear the robe (jaama) and take it off in this world, but My Noor is 'the same Noor' descended ever since eternity; therefore, you must see 'the same Noor'

Noor Mowlana Shah Karim Hazar Imam has made the following Farmans:

In spiritual matter, I would like you to remember that the tradition of our Jamat goes back 1300 years.

Religious functions were from Imam to Imam virtually unchanged after centuries.

They must practise their faith regularly, whether it be 500 years in the past or 500 years in the future.

Secular arrangements, however, are of the Imam's own making and in certain areas we are making changes.

But I must emphasize that this does not in any way imply a revision of our religious principles.

From this we can understand that as times change, the Farmans related to worldly matters also change. However, in spiritual principles there are no changes at all. That is why the Hazir Imam, time and again, gives the Farman to study the Kalam of Mawla (from 1400 years ago) and the Ginans of the Pirs (from 700 years ago). The spiritual matters remain the same, which we continue to receive today through the Farmans from the present Imam.

Doesn't it seem to us today that our Jamat is becoming deprived of Farmans and spiritual Ginans? And doesn't it feel that the Jamat is turning toward the knowledge of books from outside? And doesn't it also seem that we are drifting away from the rope of Imamat? Is there no treasure of knowledge in our religion?

Noor Mawlana Shah Karim al-Hazir Imam has made the following Farman:

I feel that unless we are able to continue this wonderful tradition, which is a burden and a duty upon the Ismailia Association in particular to teach the younger spiritual children their Ginans, I see that we will lose some of our past, and some of our past which is most important to us

and must be kept throughout our lives and the lives of the spiritual children who are yet to be born.

From this Farman we come to know of the direction in which we are heading, and how responsible we are in it.

Noor Mawlana Shah Karim Hazar Imam has made the following Farman:

Those who have been entrusted with a responsibility must fulfill that responsibility. Otherwise, they deceive themselves, they deceive the Jamat, and they deceive the Imam. And we wish that you remember this.

*Aashaji Maarag choakkho mali kari chaalo,
Eis maa(n)hay andhera nahi lagaarji;
Ajwaala maa(n)hay jeh andhaaru karshay,
Teh jaashay narag dwaar. Ali...*

Many people focus their attention on the publisher of the book, but they do not make an effort to see that the content in this publication consists of the Imam's Farmans and spiritual Ginans. In doing so, they remain distant from the knowledge of Haqiqat (truth). Regardless of who the publisher may be, what must be seen are the Farmans of the Mawla contained within.

By reading these Farmans attentively, one attains the true understanding of the soul. Through knowledge, one can achieve spiritual love and batini ibadat. This leads to concentration, and a person is able to attain their purpose.”

This publication has been carefully prepared by the servant Mohammadali Ibrahim Nanji (student) and his associates through the diligent compilation of Farmans and spiritual Ginans, presented for those who are concerned about their soul and strive to elevate it to a higher state. This publication will be of great benefit to them.

Noor Elaahi Awwal Tha,
Sau Aakhar Jagg-Mei(N) Paaya Zahoor,
Eisi Deen-Kay Taabey Hovay,
Oos-Mei(N) Roshan Hovay Rabb-Ka
Noor;
Khatam Kiya Eis Kalaam-Ku(N),
Sab Za'her Kahay Sunaaya,
Sau Padho, Shikho, Suno Aur Sunaao,
Yu(N) Mawla-Nay Hukam Farmaaya.

In the beginning was the Noor divine,
 Which became manifested in the world in the end,
 Whoever to this faith comes to bend,
 Within him, the Noor of the Lord will shine,
 As for this world, it is complete,
 All has been said openly revealed,
 Recite it, learn it, hear it and spread it,
 So has Mawla emphatically willed.

***Martaba Ilm Kera,
 Sab Hunnar Oopar Hai A'la,
 Keh Ilm-Say Tau Rabb Pahechaana,
 Jeenay Apana Dil Ujaala,
 Aur Hunnar Kamaai Sab Fanah Hovay,
 Pahechaan Khuda-Ki Rahevay Baaki,
 Yes Suno, Samjo, Yaadaj Raakho,
 Farmaaya Kausar-Saaki.***

Ill is endowed with a standing,
 Above all skills towering,
 For true ilm is God recognized,
 By he who has his heart illuminated,
 Other acquired skills will all fade away,
 Knowledge of God alone will stay.
 Hear this, understand it, without fail remember,
 Such is the command of Kausar's cup bearer.

[KALAAM-E-MAWLA]



In the esteemed books of the British, the germans, the French, the Christians and the Iranians etc. and in the works of the scholars, the history and the doctrines of our religion with the description of each doctrine have been comprised in detail. And they know very well about what is our faith! They also know about what is the Imam! And how he should be obeyed! They know that very well.

HAZRAT IMAM SULTAN MUHAMMAD SHAH



I am convinced that if you follow the way of some other countries and you discard your religion, if you will treat it as something which is of the past, then you will surely come up against and run into major failures all along your life.

- NOOR MAWLANA SHAH KARIM HAZAR IMAM

Hazrat Imam Sultan Muhammad Shah Has Made The Following Farmans:

It is in your hands to keep the *Farmans* which I have made, alive and ever living. If you write them, read them and act accordingly, it means you have kept the *Farmans* alive. If you do not, it is as if you have killed them.

The philosophy of the ten avatars should be explained through Islamic principles, and the understanding of the primordial Divine Light that created the world should be taught.

Explain according to the principles that were taught by Pir Sadardin during the time of Islam Shah.

The main task of the missionaries is to excerpt My Farmans and explain that to the jamat.

Live according to what is said in Ginans and Farmans. Read those books thoroughly, interpret their meanings, and act upon them.

Noor Mawlana Shah Karim Hazar Imam Has Made The Following Farmans:

I feel that unless we are able to continue this wonderful tradition, which is a burden and a duty upon the Ismailia Association in particular to teach the younger spiritual children their Ginans, I see that we will lose some of our past, and some of our past which is most important to us and must be kept throughout our lives and the lives of the spiritual children who are yet to be born.

Remember that I do make Farmans to you from time to time about worldly matters, but I see most of you running after worldly goods, having made the material well-being the exclusive objective of their life. Such people have led themselves to the wrong course.

The right path is that you should observe regularity in your prayers (*bandgi*) and attain real happiness through concentration.

I would like my spiritual children to remember that whether you are rich or poor, your prayers (*ibadat*) are fundamental, compulsory and necessary.

There is only one sure key for real happiness, and that is prayer (*ibadat*).

Hazrat Imam Sultan Muhammad Shah Has Made The Following Farmans:

The real (hakikati) deedar is in your heart. Alhamdulillah, you are experiencing the physical (zaheri) deedar today.

I am very happy with you. Coming together for the mijalis makes me very happy.

The one who is a Momin is like our own eyes. The Momin who is true (Hakikati) — our dwelling is in their heart. Our heart is always in your heart.

Do not think that Saheb is sitting on a throne. That is not the case. We reside in the hearts of those who do good deeds and are Haqiqati, but there are two conditions.

- (1) Faith must be pure
- (2) Deeds must be good

We reside in their hearts. Khanavadán

Hazrat Imam Sultan Muhammad Shah Has Made The Following Farmans:

One who is a momin must accept the Farman of Hazar Imam and obey everything that is commanded by Hazar Imam.

It is incumbent upon you that you act according to the Farman that I make.

It is the duty of every Jamat to continually remind everyone both the young and the elderly—of my Farmans.

Haqiqati momin must always keep their sights on the Farmans.

Haqiqati momin should remain steadfast on my Farman.

In this way, only those who act upon my Farman are the Haqiqati momins.

The way a porter, at his will, walks for a while on the road and for a while off the road, to act in such a manner at one's will, is not the way of a Haqiqati momin.

Momin is not supposed to do whatever strikes his mind.

Any Farman made by the Murshid should be accepted by you without hesitation.

You must not question why such a Farman has been made. If I say it is night, then it is night; and if I say it is day, then

it is day. You should act according to the Imam's intellect (aql).

First, listen to my Farmans, then Ginans. You will benefit if you function according to My Farmans.

“Why don't you read My Farmans in Jamatkhana?

One who forbids the reading or interpretation of my Farmans is an enemy of the dīn.

One who does not take the Farmans into consideration is a fool, an ignorant person.

“An ignorant (nadaan) person is an enemy of the din.

Those who are hypocrites (munafiq) will not pay heed to my Farmans.

If you will not act upon the Farmans, you will become Satan, an arrogant person.

Do my Farmans get embedded in your heart or not? I don't think so.

Even if the Shariati's listen to My Haqiqati Farman, these will have no effect on their hearts. Those who are not Haqiqati are unintelligent (be-aql).

We used to bestow the title of Darvesh to the Jamats in the past, but many did not like it, hence we discontinued it especially for this reason.

Noor Mawlana Shah Karim Hazar Imam Has Made The Following Farmans:

My grandfather worked till the end of His life for the well-being of His spiritual children. I too dedicate my life for you.

He will always be my ideal and example, and I shall do my best to follow faithfully in His footsteps.

I have the feeling that certain changes must take place in our communal life.

Secular arrangements, however, are of the Imam's own making and in certain areas we are making changes.

But I must emphasize that this does not in any way imply a revision of our religious principles.

Religious functions were from Imam to Imam virtually unchanged after centuries.

They must practise their faith regularly, whether it be 500 years in the past or 500 years in the future.

There is only one sure key for real happiness, and that is prayer (ibadat).

Your shops, your houses, all your children, your wealth — everything will remain here; only your soul will go alone. Never forget this.

Hazrat Imam Sultan Muhammad Shah Has Made The Following Farmans:

Hazrat Mawla Murtaza Ali was small, but in his youth, he conquered the fort of Khaybar and by holding the gate of the fort over the trench, he enabled the entire army to cross over it and killed the kafir named Jibara.

Aga Alishah and my grandfather, and their ancestors possessed the 'same Noor of Ali,' and that very Noor has descended unto me too. I am their successor.

Noor is omnipresent; only the names are different.

The Throne of Mawla Murtaza Ali is eternal and will forever remain until the Day of Judgement.

Umar Ibn Abd-e-Wad was a kafir. Mounting on a horse, he had come to fight against Mawla Murtaza Ali. Since Mawla Murtaza Ali was very short in height compared to the kafir, he felt embarrassed, so he dismounted the horse and came near Mawla Murtaza Ali; still that kafir was looking taller than Mawla Murtaza Ali.

(Hazrat) Umar made a request to the Prophet; "Ya Rasulillah! It is not reasonable to have a fight with him because he is extremely strong. I have seen him fight one day. At that time, he did not even have a shield with him. So, in place of the shield, he got hold of a camel standing nearby and fought by making the camel his shield."

How strong and brave he must have been? How strong and brave he must be that he managed to make a camel his

shield by clutching its four legs! It is difficult to clutch a camel. When he was able to clutch a camel, how much strength might he have possessed? Despite him being such a strong man, Mawla Murtaza Ali slashed that kafir into two pieces with a single stroke.

At the time when Hazrat Khizer was talking with Hazrat Musa, a bird came and flew away after filling its beak from the ocean. At that time, Hazrat Khizer said to Hazrat Musa, “Did you see that bird flying away after filling its beak from the ocean? Now, look! Has anything decreased from the ocean?

This ocean is Murtaza Ali! Has this ocean become any less because the bird filled its beak from it? Listen, neither has anything decreased from it nor has anything been lost from it.

The same way, Mawla Murtaza Ali is the ocean of knowledge (ilm). When anyone acquires the knowledge (ilm) from him, nothing gets depleted.

Once, Prophet Hazrat Musa went to ‘Koh-e-Toor’ to have the deedar of God and beseeched, “O’ God! Grant thy deedar!”

At that time, an order was given: “First you have the deedar of the Noor of Murtaza Ali; after that, you will be able to have my deedar.” Murtaza Ali was in batin at that time.

Murtaza Ali used to perform the miracles (mojeeza).

Before Nabi Muhammad, Mawla Murtaza Ali was with all Nabis in batin, and during the time of Hazrat Nabi Muhammad Mustafa, he was with him in zahir.

Beginning (Asal) when nothing existed, Murtaza Ali incarnated as a small form.

“Once upon a time, there lived a giant, mighty dev (demon). He used to kill everyone who came into his sight, and he would harass the people very much.

One day, at the tender age of nine, Mawla Murtaza Ali was walking down the road. On his way, he came across this dev and asked, “Where are you going?” The dev said, “I am going to fight with the bodybuilders.” Murtaza Ali then said, “Come! Fight with me.” The dev, on seeing the tender age of Murtaza Ali, replied, “How can I fight you? You are a child! I fight against big and giant bodybuilders.” Murtaza Ali then said, “Let me see how much power you possess in your hand!” He then grasped his one hand and pressed it with so much power that the dev’s strength was exhausted, and then, grasped his other hand from behind and tied both hands with the strands of a date palm tree and said, “You used to say that you fought with big and giant bodybuilders, but you do not even have this much strength!” After saying this, Murtaza Ali disappeared from his sight. Thereby, that dev started running here and there to have his hands untied, but nobody could untie his hands.

To get his hands untied, this dev went to every Prophet who came into this world, but he would get the same reply: “Only he who has tied your hands will be able to untie them!”

When, finally, Prophet Hazrat Nabi Muhammad Mustafa arrived in the world, that dev came to him and pleaded, "Ya Nabi Saheb! Please untie my hands." The Prophet asked him, "Who has tied your hands?" The dev then narrated the factual event that had occurred and said, "I have approached every Prophet of the Time, but they have asked me to come to you and have also said that only he who has tied these hands will be able to untie them. Thousands of years have passed since this event and now I have come to you.

After hearing this, Nabi saheb asked, "Will you be able to recognize the one who has tied your hands by seeing him?" The dev replied yes and described the face of the one who had tied his hands.

The Prophet then asked to call Mawla Murtaza Ali.

Mawla Murtaza Ali was nine years old at that time. He arrived sitting on the shoulder of a slave.

On seeing Mawla Murtaza Ali, that dev started shivering and said, "This is the same child who had tied my hands!"

Thereafter, the Prophet requested Mawla Murtaza Ali, "Untie the hands of this dev," and Murtaza Ali untied the hands of the dev.

Because of this event, the dev gained faith (Imaan), and he became a Muslim and murid of Murtaza Ali.

Once, Hazrat Amirul-Mominin Mawla Murtaza Ali went to the banks of the 'Euphrates' (Phurat) river and, riding on a horse, arrived at a community that believed in 'Ali Allah'. That community, the one believing in 'Ali Allah', is such that

they regard Murtaza Ali as God. Calling one person of that community, he asked, “Do you say Ali Allah?” The man replied, “It is my faith that you are God!” Thereafter, Mawla Murtaza Ali cut off his head and killed him, and then resurrected him and asked, “Why do you call me Ali Allah?” In reply, the man pleaded, “You killed and then resurrected me, so whatever doubt that I had earlier has now gone. You are truly ‘Ali Allah!”

Murtaza Ali ordered; “Take this man and throw him from the top of the hill so that he is torn into pieces.” Thereby, he was thrown as ordered. After resurrecting him, Mawla Murtaza Ali asked, “Do you still say Ali Allah?” Then he replied faithfully, “The one who cuts into pieces, kills, and then resurrects, on him my faith (Imaan) has increased!”

In this manner, he was killed in many ways, many times, and then resurrected and asked each time, “Do you still say Ali Allah?” He gives the same reply every time, “You are truly Allah! The one who kills and then resurrects must be called Allah!”

Imaan is a priceless thing and is dear to the Master (Mowla). Moman Nuseri called My Grandfather, Hazrat Mowla Murtaza Ali, “Allah”. He was killed seventy times, yet he kept on saying “Ali Allah”. Later, it was decreed that he is a true momin and his progeny too will be truthful. This momin and his progeny shall not be questioned on the Day of Judgement. Such a status was granted to him because of his imaan.

A man by the name of Šafān ibne ‘Aql came to Murtaza Ali and made a request, “Ya Mawla! I am one of your friends,

but I have committed many great sins. Punish me for that, so that I am remitted from the punishment of life hereafter (akhirat).

Murtaza Ali asked, “What type of sins have you committed? And what are your sins? Give an account of them.” The man, then, gave an account of the sins committed by him.

When that man disclosed the sins committed by him, then Murtaza Ali said, “Your sins are of such nature that either I kill you by getting you plastered in the wall or kill you with Zulfikar or kill you by burning you in fire; only then will you be redeemed. Therefore, now you tell me about the type of punishment that your heart is willing to undergo, so that I can punish you accordingly.” At that time, the man requested, “Burn me in fire!”

Thereafter, Mawla Murtaza Ali told Ammār ibne Aasar, “Gather all the people tomorrow and also gather wood. And tell all the people in the village that Murtaza Ali is punishing his friend for the sins committed by him i.e., he is burning him. You should come and see how Murtaza Ali punishes his friend?”

Later, several people spoke ill of Murtazā ‘Alī and gossiped: Murtazā ‘Alī always says that fire does not affect his friends.

Yet his friend will be burned tomorrow morning. When he would be set on fire, we would tell Mawla, i.e., we would taunt him, “You claimed fire does not touch your friends, so how did this one burn?” In this manner, they started criticizing.

In the morning, when Ṣafān was brought, people who were involved in criticizing also came to witness the event.

When Ṣafān was placed in the woods and the fire was lit, the flames had no effect on him.”

“Al-ḥamdu li’Llāh! You too are friends of Amīru ’l-Mu’minīn Murtazā ‘Alī; therefore, fire will not effect you either.

However, that friend was a friend at heart, not merely in name, therefore, do not claim friendship only in the name, become friends at heart. If you become a friend at heart, fire will not affect you either. You will achieve that status if you ensure becoming a friend at heart.

When Nabi Muhammad Mustafa went to perform the final hajj i.e., the last hajj, and when he was halfway back after performing the hajj, he arrived to a place called ‘Ghadir-e-Khumm’. At that time, all the people of the caravan, those who had gone ahead and those who had remained behind, also gathered there.

Hazrat Nabi Muhammad Mustafa said to them, “Now my time is almost over, i.e., now I am in this world for a few more days. So, I am saying to you that all the Farmans revealed by God to date have been conveyed to you by me in their true form. Tell me, is this true or not?”

At that time, all people said, “Yes! You have conveyed to us all the Farmans of God.”

The Prophet said, “Will you be my witness i.e., will you testify about it before God that I have conveyed true Farmans of God to you?”

At that time, all the people replied, “Yes! We will testify before God that you conveyed all the Farmans to us.”

Mawlana Hazar Imam then made the Farman:

“This Hadith is accepted even by the Sunnis. This Hadith was written by a Sunni. This Hadith is handwritten by a skilled Sunni named Zahora; that I am narrating to you.

The Prophet said, “Will you testify that I was your Prophet?” At that time, they said, “Indeed! We will testify that you were our Prophet.”

The Prophet said, “I, too, testify that I am your Prophet and God has sent me amongst you as your Prophet.”

Thereafter, the Prophet said, “I am leaving behind two things; those two things shall continue till the Day of Judgement and shall remain together up to Hauj-e-Kausar.”

“The Prophet said, ‘What are those two things? One is my progeny-successor (aale-janashin), and the other is the Quran. Both of these shall continue together until the Day of Judgment and shall remain united until the Hauj-e-Kausar.’”

At that time, Nabi Muhammad Mustafa, holding the hand of Hazrat Ali, said to all people, “After me, my successor (janashin) is Murtaza Ali. Whoever has love for Murtaza Ali will always remain with Murtaza Ali up to Hauj-e-Kausar!”

After that, the Prophet told them: “I am appointing Murtaza Ali as my successor (janashin) and my heir (wasi) over you. Testify this before God that I had appointed Murtaza Ali my heir (wasi) and had placed him over you.”

They said, “Certainly, we will testify and acknowledge that you had appointed Murtaza Ali as your heir (wasi) over us.”

At that time, holding both the hands of Murtaza Ali, the Prophet raised him and said, “I am the Noor of God, and my heir (wasi) is Mawla Ali. Of whomsoever I am the Mawla; Ali is the Mawla!”

The Prophet said, “Acknowledge this and testify to it before God!” At that time, everyone agreed.

First of all, Umar Ibn Khittab stood up and said to Mawla Murtaza Ali, “Congratulations! Congratulations! (Bakan! Bakan!) to you Yaa Ali Ibn Abu Talib Congratulations (Mubarak) to you!” After saying this, he shook hands and agreed. Thereafter, all people agreed.

From there, the Prophet and Mawla Murtaza Ali returned home. An Arab named Ebrahim Ibn Haaras, who was a man of high position, used to stay there. After learning about the event of Ghadir-e-Khumm, he came to the Prophet from his house, riding a camel, and said, ‘Whatever Farmans of God you conveyed to us and asked us to testify to, we agree that you were right.’

Thereafter, Mawlana Hazar Imam made the Farman:

“Then that Arab said to Rasulillah, ‘You told us that God has ordered us to perform Namaz. We accepted that

Farman, and you spoke it as the truth. After that, you instructed us about fasting (Roza), and we accepted that as a true Farman as well. Then you commanded us to give Zakat, i.e., Khums, which you affirmed as true, and we agreed. Again, you made the Farmans regarding Hajj, which you confirmed as true, so we accepted that too.

Despite doing all this, you were not content, and now you are placing a burden upon us and appointing your paternal cousin as Mawla over us.”

That Arab said, “You are entrusting us with this burden of your paternal cousin Ali, is it a Command of God to you? Or are you entrusting your paternal cousin to us as per your own wish?”

At that time, Prophet Muhammad Mustafa said, “I do not perform even a single act without the Command of God, and I do not speak a single word without the Command of God.”

“The Arab then left riding on the camel. He was very angry at that time. On the way, in a state of anger, he said to God, ‘O God! If you have commanded the Prophet to appoint Murtaza Ali over us, then instead of that, send a shower of stones upon us; we would be happy to endure it.’”

Mawlana Hazar Imam made the Farman:

“At that very moment, a stone fell from the sky on that Arab. Thus, he was condemned to hell.”

If the world could have existed without an Imam, Hazrat Murtaza Ali himself would have never designated his successor.

Just as Hazrat Imam Aga Shah Hasan Ali and Hazrat Imam Aga Alishah Datar were with you, I am also with you as the Imam. If you consistently study the books of din, you will understand that the Throne of the Imam has always been permanent and continuous. However, if you neglect the practice of reading the Farmans and the Ginans, Satan may deceive you, and you will not be able to remain steadfast on the din.

You, too, are my murids. You enjoy great facilities here for practicing your faith, so why do you not strive to bring people of other faiths into the fold of this faith? On the contrary, you are getting trapped in the satanic deception of those people. The reason behind this is that you do not possess that courage and knowledge (ilm). You are ignorant (be-ilm) and courageless (be-himmat); hence, you are getting deceived by Satan. If you are equipped with the required knowledge (ilm) and the required courage, then you too can make the approaching Satan run away.

If an Ithna’Ashari or a person from another din comes to deceive you, you can stop them at once.

To practice this faith, courage is the main thing.

You will be able to do great things by being courageous. Also, if you have sufficient knowledge, then only one word is sufficient to stop people from other faiths who may come to convert you. That word is that you ask them, “Who is your Imam?” And where is he? Show us the whereabouts of your Imam.” They will reply by saying, “Our Imam is alive, but he has gone into occultation.” Then, ask them again: “You say that your Imam has gone into occultation. Is it because he is

afraid of people that people will kill him? For what reason has the Imam gone into occultation? Explain that to us." Imam does not ever go into occultation; so, what reason will they be able to explain? And what reply will they be able to give to your query? At once, they will become speechless.

After that, you tell them, "Imam is the liberator of the people from this world. If he abandons you and runs away or hides into occultation, then how would he be able to redeem you? How can it be that your Imam runs away, leaving you stranded? As you have become his murids, it is not possible that your Murshid leaves you and goes into occultation. It is a thing that cannot be believed. If the Imam were to go into occultation, then whose murid would you be? The murid of the Hazar Imam or the murid of a hidden Imam? Your statement about the Imam having gone into occultation is impossible to believe. You ought to seek your Imam."

The task of the Imam in this world is to remain present and from time to time give guidance for the welfare of his murids; lead them to the righteous path, and to uphold the Imamat efficiently.

Like Hazrat Nabi Muhammad, the Prophets who had arrived earlier in this world, also use to say that they possessed the Prophethood (Nabuwat) of the world. They used to claim publicly that they were the Prophets. They were not afraid of people (insaan). They demonstrated many miracles (mojeeza) publicly to the world. They were not afraid of humanity (insaan jaat) in any way. If they had not shown such miracles in public, then how would the world of that time have believed them as the Nabi and accepted them

as the Nabi? As you know, everyone is familiar with the name of Hazrat Nabi Muhammad. As he was blessed with the Prophethood (Nabuwat), why should he fear anyone?

On the fields of Karbala, a big battle was fought against Hazrat Imam Hussain. At that time, he had fought single-handedly against thousands of people. Despite enduring all oppressions and afflictions from the enemy, he would say, "I am the Imam". Even while facing such tribulations, he did not go into hiding. Carrying just one stick, he had advanced further and deeper into the enemy ranks. At that time, he did not conceal his Imamat. If the Imam of the Time were not present, everybody would become infidels!

The stick (throne) of Hazrat Imam Hussain is presently with me, and I, myself, am Imam Hussain. You have seen that even today I move about everywhere with one stick in my hand; it is because I, myself, am the Imam. I fear nothing. Imam is surely present, and even when he must endure any tribulations, he does not go into hiding. To prove this, one does not have to go far to find an example.

Look! Some of you might have seen my grandfather, Shah Hasan Ali Datar. You might also have witnessed his deedar. How severely he was oppressed? How immense were the difficulties that he endured? He kept nothing with himself other than a stick. In Iran, he had to fight against the late Shah Fateh Ali, enduring all difficulties; he finally arrived in Hindustan but did not go into hiding. In Iran, he had to undergo so much hardship that nothing remained with him, to a point that he could not find even a place to stand; so, left that country, arrived in Hindustan but he did not go into

hiding. He endured all the distress he was subjected to but did not go into hiding.

Look! The 44th descendant of the lineage of Imam Hussain, ‘Shah Khalilullah’, the father of Shah Hasan Ali, was then the Imam of the Time. Those who are now over 80 years of age might have witnessed his deedar. Shah Khalilullah was physically martyred into pieces. Had he wished to go into occultation, he would have simply gone into hiding at that time and would not have endured such afflictions. Being the Imam, he can never do that. Moreover, he even did not say, “I am now going into occultation because I have been subjected to great distress.”

Now, when the Ithna’Asharis say that the Imam fled away from the battle of the din i.e., from the battlefield, and has gone into occultation, how can it be believed? Just think, being the Imam, if he runs away from the battle of the din and does not take a stand for the sake of the din, then how can he help in the matters of the din? How can he even protect you? And how can he take you to Paradise? For the sake of the religion, if he does not possess the courage of being an Imam and does not show in public the courage of being an Imam, then how can he carry out the work of the murid?

Thus, you will feel convinced that the Imam has not at all gone into hiding from this world. Imam just cannot go into hiding. It is a matter of much surprise that Ithna’Asharis say, “Our Imam has gone into occultation.” No Imam has said, “I am now going into occultation”.

Make it certain in your heart, and do not get deceived by the Satan. If someone tries to convert you, then give him a firm reply and remain steadfast in your din.

Those who go to Ithna’Ashari, that religion is not ours. They do not recognize me. Do not make a mistake by going there. They say, “Imam must always be present (hazar kaayam) in the world.” The world is never devoid of the Imam, and the Imam must always be in the world, but they do not understand this. They praise the progeny of the Nabi on one hand and claim on the other that there are no Imams other than twelve Imams.

They do not even understand, nor think, that it has been 1000–1200 years since then, so would the Imam still be sitting there?

They address the Imam as ‘Sahib-e- Zaman’, but they do not understand its meaning, and when that Imam is not present in the world, then how can he be designated as ‘Sahib-e-Zaman’?

Imams must definitely exist in the world. Imam is the basis of the world.

Noor Mawlana Shah Karim Hazar Imam Has Made The Following Farmans:

On My ascension to the Holy Imammat according to absolute will and nomination of my beloved grandfather of revered memory, I send my best paternal maternal blessings to all dear spiritual children all over the world.

(Following His accession to the Throne of Imammat, Noor Mowlana Shah Karim Hazar Imam made this first Farman in Villa Barakat in Geneva, on Saturday, July 20, 1957, to the murids who were present.)

I give my best blessings to all my spiritual children, and I pray for your happiness and success.

The devotion and loyalty that you have shown for my grandfather have touched my heart deeply.

My grandfather worked till the end of His life for the well-being of His spiritual children. I too dedicate my life for you.

My beloved spiritual children,

As I address you, I turn to pay my respects to the memory of your late Imam.

Many, many memories come to our minds as we think of Him.

He achieved in His life, for our community, that which could only have been accomplished normally in a period of many generations.

The tributes that the world has paid Him bear honest testimony to His great life and work.

He will always be my ideal and example, and I shall do my best to follow faithfully in His footsteps.

With prayers for the soul, exercise for the body, and with goodwill and co-operation in the mind, you will always succeed.

There are two things in a human being, one is the body, and the other is the soul.

The soul needs spiritual sustenance (ibadat). In the same way, the body needs exercise.

There is only one sure key for real happiness, and that is prayer (ibadat).

Most of you will know that if you had a difficult time or if you have some personal unhappiness, the only real source of healing is prayer (ibadat).

Now, you cannot turn to prayers only when times are difficult.

You must pray when times are well. You must pray, every single one of you, because this will give you the humanity which you must have.

For hundreds of years, my spiritual children have been guided by the Rope of Imamat.

You have looked to the Imam of the time for advice and help in all matters, and through your Imam's immense love and affection for His spiritual children, His Noor has

indicated to you where and in which direction you must turn so as to obtain spiritual and worldly satisfaction.

Iman is the most valuable thing. Dust on the road is of no value, and so is the value of a man who has no faith (iman)!

A man without religious knowledge and faith (iman) is worthless, and without these his life does not mean anything.

The life of a poor man with faith (iman) is more valuable than the life of a rich man with none.

My beloved spiritual children, one point is of greatest importance, I would like you always to remember that in your lifetime, I want you always to be regular in your attendance in Jamatkhana.

I want you always to be regular in your prayers (ibadat).

I want you always to be regular in your religious duties.

I would like you not to think that you are at the end of the path. But to remember that you are always at the beginning of the path.

In spiritual matter, I would like you to remember that the tradition of our Jamat goes back 1300 years.

I would like My Jamat to hold strong to the Rope of Imamat.

I would like you to hold strong to our traditions.

I would like you to attend Jamatkhana regularly and to observe all the traditions of our Jamat.

Attend Jamatkhana regularly and pray regularly because it is only this that can give you real happiness.

Each one of you should have a deep knowledge and true understanding of his faith.

I feel that unless we are able to continue this wonderful tradition, which is a burden and a duty upon the Ismailia Association in particular to teach the younger spiritual children their Ginans, I see that we will lose some of our past, and some of our past which is most important to us and must be kept throughout our lives and the lives of the spiritual children who are yet to be born.

Religious functions were from Imam to Imam virtually unchanged after centuries.

I have the feeling that certain changes must take place in our communal life.

Secular arrangements, however, are of the Imam's own making and in certain areas we are making changes.

But I must emphasize that this does not in any way imply a revision of our religious principles.

From time to time, I give you Farmans concerning worldly matters, but the essential, what has and always will be the essential, is that my spiritual children must understand the meaning of their faith.

Religious functions were from Imam to Imam virtually unchanged after centuries.

They must practise their faith regularly, whether it be 500 years in the past or 500 years in the future.

I want you as in the past to say your prayers regularly.

I would like the parents of my spiritual children, of My young spiritual children, to make it their duty to teach the faith to their children and to teach it in the most correct form. I would like My Jamats to remember that without this there is no point in doing any work whatsoever.

You should also remember that only education is of no use. You must have faith and love for religion.

More important than all is that you should remember that the worldly life is not an end in itself.

You must above all be regular in your religious duties, in your prayers.

Remember that what you have here is something which you have for a temporary period. You will not stay indefinitely on this earth.

I do not want my spiritual children to forget that life on earth is but a very short passage in eternity, and you must not believe that you are here for what is only one existence and that thereafter you have to account for nothing.

These worldly matters are not and will never be for any spiritual children the matters of first importance.

You must understand that we are in this world for a very short period.

We cannot take with us, when we leave this world, whatever we have made in terms of worldly goods.

And, therefore, it is not only foolish but stupid to chase after worldly matters indiscriminately.

Those who have unlimited material wealth but who know not from where this wealth comes, what is its value, and why it is, even in practical terms, tending to become more and more of a burden rather than a blessing!

Wealth and material blessings are very far from being the only touchstones of true success.

At times when you have to face the situations of irresistible temptations, you will be able to overcome them only with the complete knowledge of your faith.

I am giving you the advice that neither your forefathers nor your elders would have given to you.

If you equip yourselves with the knowledge (ilm) and act according to it, you will become angels (firashta)!

During the next generations, you will be living in a world of increasing material plenty, of the voluminous material activity, and where a large part of man's intelligence and thought will be devoted to providing material benefits to you.

In the minds of some there may be one day some confusion as to the meaning and necessity for faith.

And if my spiritual children were ever to manage their lives in such a way as to come to believe that their minds create

rather than having been created and that their material comfort is such that spiritual humility is no longer warranted, I can tell you now that the true and real happiness, which I pray it should be your blessing to experience, will never touch your hearts.

Any rapid change in your material surroundings will impose upon you immense unhappiness, immense worry and frustration.

You will have to be very careful of the way you live; not to live luxuriously, not to live in a rich manner which can only do you and your children and your families much harm.

You will fail to understand that the material benefits will have produced in your hearts only dissatisfaction and disillusionment.

If you equip yourselves with the knowledge (ilm) and act according to it, you will become angels (firashta)!

I would like you to live within your means, without living in a luxurious or an expensive manner, for this is something which is not in the interest of My Jamat, nor in the interest of your children or your grandchildren or great grandchildren.

I urge you strongly to live carefully, to live intelligently and thriftily. Khanavadan.

If you equip yourselves with the knowledge (ilm) and act according to it, you will become angels.

Each one of you should have a deep knowledge and true understanding of his faith.

To those who contribute to the acquisition of this knowledge and understanding by others, and to those who have made it their aim to know about their faith, I send my best loving blessings.

I am most deeply happy to know that the Jamat of Pakistan has made it possible for me to have a house on the site where my grandfather was born.

If you are in a bus or anywhere, and if you have got a tasbih with you, say your prayers there and then. Do not depend on future or do not hesitate.

There is only one sure key for real happiness, and that is prayer (ibadat).

Remember that I do make Farmans to you from time to time about worldly matters, but I see most of you running after worldly goods, having made the material well-being the exclusive objective of their life. Such people have led themselves to the wrong course.

The right path is that you should observe regularity in your prayers (bandgi) and attain real happiness through concentration.

I would like my spiritual children to remember that whether you are rich or poor, your prayers are fundamental, compulsory and necessary.

Your shops, your houses, all your children, your wealth — everything will remain here; only your soul will go alone. Never forget this.

Hazrat Imam Sultan Muhammad Shah Has Made The Following Farmans:

When I open my mouth to deliver the Farmans, heaps of pearls are bestowed, but only those momin who can appraise them are able to know the value of those pearls and realize what a thing they have received!

But you are ignorant (nadaan)!

Prophet Isa had run away from the ignorant people. You are like those ignorants. So, what benefits will you be able to get from these heaps of pearls?

The Farmans that I make to you are indeed the gems (jawahir). Those who are humans (insaan) will pick up those gems. But those who are animals (hewan) will have their eyes on the grass and will leave the gems.

You are in human form. God has been most benevolent to you that He has lovingly granted you the birth in Sira'tal Mustaqeem (satpanth din). But shame on you, your life passes in vain like that of an animal; and man returns to dust.

On the Day of Judgment, other people may even have an excuse that they were not aware of Sira'tal Mustaqeem (Satpanth Din). But you the Arabs, the Badakshanis, the Khojas and the Mumans, and all others, who are the Ismailis of the true path (Satpanthi) - will have no excuse at all on the Doomsday.

A man (insaan) does not think that after death, on the Day of Judgment, if he answers that someone misled his soul, then such an excuse will not be at all accepted.

For how long will you keep on wasting the remaining part of your life in vain and in ignorance?

Seek to recognize your descent (avatar) from Adam.

Seek to understand your status of being in human form.

Having been born as a human being (insaan), how long will you remain like that of an animal (hewan)?

For how long will you keep on loving the world? For how long will you go on getting deceived by the world?

As you are in human (insaan) form, you have 'birth and death'.

If a man (insaan) goes on passing through the process of 'birth and death', then what is gained?

If one owns a whole empire, i.e., under him has the whole world's kingdom to rule, and if that kingship is taken away from him and is turned into a beggar, how bad a state would he be in? Now, having reached the loftiest of forms, that of a human (insaan), instead of becoming an angel, you cease to be a human (insaan) becoming like an animal, then you too will be in the same poor state.

It is possible to become an angel from a human being (insaan).

But to become an angel from a human being requires tremendous effort.

The incarnation (avataar) of your soul first begins as a stone.

In the beginning, human beings (insaan) were in the form of clay and stone.

When a man (insaan) binds his thoughts (khyaal) with God, he becomes an angel (firashta).

Earlier, man was a stone; from that, he became a tree, then, an animal and then, a monkey. After that, he became a human being. Now, man can become an angel (firashta), can rise still higher. He can again become even an animal, even a stone. This is all in one's own hands. This matter is not dependent on fate.

Mowlana Rumi once said: I was a stone; from that I was made a tree; from that I evolved into an ant; then I reached the stage of being an animal. I ceased to be an animal to reach the state of a monkey. From that, I became a human being. From a human being, what shall I become? I shall become an angel (malayak). From there where shall I go? I shall rise even higher.

A human (insaan) being is the one who aspires to elevate upwards. Apart from that, in this world, a human being (insaan) is just an animal.

Those who aspire to elevate upwards, in order to reach the peak, practise more Bandgi and foster more love, too.

Pir Sadardin was a man just like you. There was no difference between him and you. He had eyes, ears etc. just like you. Anyone who is a Khoja will say that Pir Sadardin

has made Khojas. Pir Sadardin too was your brother-in-faith.

Pir Sadardin was intelligent, wise, truthful, and had a clean conscience (batin).

Pir Sadardin even when alone would think: "God is by me!"

You also strive and become like that of Pir Sadardin.

An intelligent person will say that a human (insaan) is a great thing!

The one, who properly recognizes good and evil, is a human (insaan).

Now, think! What is the difference between good and evil?

If one's soul reaches its Original Abode (asal makan), that is good. Let it not happen that the soul only remains here (stagnant) and eats and sleeps like an animal.

A wise man (insaan) should hold a high ambition; that is, the soul must but return to its Original Abode (asal makan) from where it has come.

The original aspiration of the soul is a different gem (jawher)* altogether.

When one is not able to know the origin (asal), then what is gained?

What status can be greater than that of the abode of origin (asal makan)?

Your abode of origin (asal makan) is very great indeed, but now it is very far away.

How great is your abode of origin! Of that you are quite ignorant.

In order to reach the original abode (asal makan), cowardliness should be completely uprooted. By overcoming hesitation and embracing courage, one can reach the abode of origin (asal makan).

When you prostrate, beseech, lead us to the Original Abode' (asal makan).

Like a child who, when getting separated from his mother and is lost, cries, "When shall I reach my mother's side?" You, too, become like that.

As you have been lost in the world, you must weep from the heart.

In this world, there are two types of momins; out of which, one is the momin of the body (badan), and the other is the momin of the soul (ruh).

The momins of the body are happy to remain here and are happy staying in this world alone. Their place is underneath the soil. They are momins of vainglory; eventually, they end up in the soil.

Others, who are momins of the soul, are such that they keep moving ahead and further ahead in the matters of the faith (din). They do not halt. Those momins keep on moving ahead continuously. Such people will rise even higher than Paradise.

There is a place even holier than Paradise - this is where the soul should reach!

Amongst you, those who were more intelligent than you followed my path.

For instance, Mansur followed it.

For Mansur, Paradise was all-present; but he would say: "Why should I be content with just Paradise? Until I have tasted the essence (magaz), I shall not retreat, I shall strive ahead.

The original aspiration of the soul is a different gem (jawher)* altogether. When one is not able to know the origin (asal), then what is gained?

At present, you have two paths on either of your sides. One path is on one side and the other one on the other side. One path is that of the animal i.e. the physical and the other is that of the soul, meaning the angel's path.

Angel's path leads to the sky (asmaan).

If you go by this path, you will reach the seventh sky (asmaan).

If you forsake this path, your soul will stay just on the earth.

Think about the path which leads to the seventh sky (asmaan).

Seek to find your dry path.

Your dry path is beyond the seventh sky (asmaan).

When you will reach there, you will get to the dry land and your heart will also convince you about it.

On the path that leads to the dry land of the seventh sky (aasmaan) from this ocean-like world, Satan showers many types of rainfall. By causing dissension, enmity, lies etc., he showers thousands of different types of rainfall on that path and does not allow momin to reach the dry land.

Strive to acquire ilm (knowledge) and keep courage. The one who possesses courage shall reach till the seventh aasmaan and ascend even higher than the angels.

For me, it's quite an effort. This one,' who does not have the knowledge (beilm), how can he become pleased? 'This one' does not grasp the Haqiqat. He does not want the Haqiqat.

Those who are ignorant (be-ilm) forsake the truth (Haqiqat).

But those who are Haqiqati follow a different path.

Just as in the past, the likes of (1) Hazrat Isa, (2)Pir Sadardin, (3)Nasir Khusraw, (4)Pir Shams, (5)Mawlana Rumi followed the path of Haqiqat.

This path is very difficult for the ignorant (naadaan).

But the one who is wise and intelligent will say, "This path is good!"

When you become aware of the path of Haqiqat, you will attain freedom (azaadi).

Do not speak lie. Speaking lie is prohibited in my din.

Do not bind heart to money.

Do not be happy even if you earn plenty of money.

Do not grieve if your hard-earned money is lost.

God forbid, if someone's son passes away, he still should not grieve.

A momin does not grieve over any loss that he suffers in this world.

A momin should not feel sad over losing anything in this world. This is trust in faith (din) and the sign of imaan.

Whatever pain a human being (insaan) goes through is seen as a bliss by the momin.

Even if a human (insaan) suffers leukoderma, leprosy, etc. painful ailments, a momin is neither affected nor saddened by them.

Even if a momin has the pain of leprosy, then too his heart remains luminous (Noorani) and clear (safed~white) like sea water (dariya). Whatever suffering befalls him, he does not take it to heart.

Hazrat Isa was Haqiqati; he became annihilated (fanah) in God.

You, too, become annihilated (fana-fillah).

You must think about getting annihilated (fanah). Whoever desires it and strives for it will be able to get there. But your sins do not let you get there; those sins have locked you in a prison.

If you study philosophy, you can get closer to God.

Pir Shams, Pir Sadardin and Mowlana Rumi had studied philosophy abundantly and had also studied the Quran-e-Sharif with its meaning.

Where has the soul come from? Where shall the soul return? Those who have studied the books of philosophy know all this.

It is not that only Pir Shams, Pir Sadardin, and Mowlana Rumi were able to become such.

If you, too, strive hard and study, you can become like them.

Such knowledge (ilm) is incumbent upon you.

I shall keep philosophy for you; read it, understand it. In it lies great courage.

The soul of a courageous person merges quickly into the ocean.

Your soul is like a river. I am an Ocean.

The final destination of your soul is the ocean, i.e., in me. In the end, you will merge into the ocean.

Look, the rivers of this region of Kutch are unable to merge into the ocean. They dry up along the way.

Similarly, just like the rivers of Kutch, the souls of the courageless (be- himmat) dry up along the way.

You are extremely lacking in courage (behimmat), and as a result, your soul is unable to reach there quickly.

Do not let your soul dry up along the way, but let it merge quickly into the ocean. You must think deeply about this matter.

You are lost in a slumber; therefore, you cannot hear the sound of cannons. Just as a person is awakened from a deep sleep, I am awakening you the same way: Wake up! Get engrossed in Ibadat. Do not forget, ibadat at 3 o'clock is most rewarding indeed! Put the wealth of the whole world on one side and 'Ibadat' on the other; such is the mighty weight of Ibadat!

Merging with God depends on Ibadat.

Ibadat depends on Iman, and attaining Iman, in turn, depends on love (ishq).

How should love (ishq) be like?

Just like a thirsty person in a barren desert yearns for water, likewise, the soul should have love (ishq) for the Imam. Love (ishq) should not be on the Imam's body but for Imam's soul.

Only he, who is in love with the soul, is a God's believer (Khuda parast)!

It is necessary for a human being's (insaan) to carry love for God in his heart.

How steadfast do human beings (insaan) remain in their love for the world and how much hardship and restlessness

does he endure? Love for God should be kept thousands of times greater than that.

If you are a momin, become lover (aashak) of God.

The Haqiqati's love is not for children, wife, or money; rather, it is for God.

As a momin's love for God grows deeper and deeper, he gets nearer and nearer to God; he directly sees God.

Nurture such love for me within your heart that while your body alone should remain with you, but your soul stays with me.

Only he, who is in love with the soul, is a God's believer (Khuda parast)!

When love (ishq) acquires perfection, faith (imaan) elevates to become one with the soul.

You must safeguard your faith (imaan) well.

Just as people take care of their wealth, in the same manner, a momin takes care of his imaan.

Keep your Iman like Mansur's.

Look! Mansur did not forsake his imaan even when he was sent to the gallows (shuli).

As Mansur was put on the gallows, blood came out of his body; even from that blood arose the cry of An-al-Haq ("I am the Truth"). Finally, he was burned. Such is the sign of imaan.

Imaan is a priceless thing and is dear to the Master (Mowla). Moman Nuseri called My Grandfather, Hazrat Mowla Murtaza Ali, "Allah". He was killed seventy times, yet he kept on saying "Ali Allah". Later, it was decreed that he is a true momin and his progeny too will be truthful. This momin and his progeny shall not be questioned on the Day of Judgement. Such a status was granted to him because of his imaan.

The one who has lost his imaan has lost everything. The one who has safeguarded his imaan has safeguarded everything; therefore, never let your imaan be disturbed.

The one who does not practice Ibadat is not eating his lawful livelihood and Satan takes control of his heart (dil) and steals his faith (imaan).

For how long will you keep your heart devoid of Ibadat?

The responsibility of practising Ibadat is the same for both the rich and the poor.

If you do not have money, don't give it, but still practise Ibadat.

If you do not practise Ibadat, you will either go to hell or will again become an animal (hewan). What benefit is there in that?

Salman Farsi too was a man like you. He attained his abode of origin (asal makan).

You also practise ibadat and become like that of Salman Farsi.

If you practise Ibadat, you can become like that of Pir Sadardin.

You must not give up your Ibadat.

Even if you are bedridden with illness, you must not give up your Ibadat.

As long as there is a breath of life in your body, do not give up your Ibadat.

While practicing God's Ibadat, do not keep any worldly thought in your heart.

If a human (insaan) makes money day and night, and does good deed, and then dies, what is then gained?

You wish to become like Pir Sadardin, how could that be possible? You do not possess courage, so what else can be done by you?

Despite always practicing bandagi, if one does not attain freedom (azaadi), what is the use?

If one does Ibadat in prison and thinks that, after death, when freed from the prison, one will enter Paradise; but then, even Paradise is also just a prison!

You are a slave of God (band-e- Khuda). God is kind and merciful, so would not He set you free someday? I won't say that even after this world, you will be able to attain that freedom (azaadi). It all depends on following the straight path and on the greatest courage. All this is entirely in your hands.

From the bottom of my heart, I pray for you: “O God! Grant their hearts such strength that they become free (azaad), that they attain Haqiqati, that they turn away from evil, take the right path, and follow the straight path.”

O God! Grant them ‘Haqiqati eyes.’ This Dua is more valuable than all other Duas.

My Dua benefits only those who are courageous.

When one observes such a fast that keeps them away from all worldly pleasures, then esoteric (Batini) eye and ear open.

The human being (insaan) does not have the power to create a man, but he can see in such a way that he may know the secret and miracle of God.

You claim to be a momin; so I ask you: What exceptional abilities do you possess which the animals don't?

Reflect for an hour: What is the soul? When one develops such a habit, one becomes a momin.

Only through such reflections will you become aware of the qualities and faith (din) of a momin.

The Noor of the Imam is attached to the soul of every human (insaan).

When you look at a man, you see his face. His hands, feet, mouth, eyes are all visible, but the soul remains unseen.

You must seek to see the soul!

Your worthiness (fazeelat) and all your time is to recognize your soul.

The lamp of Allah's Noor is within you; it is in your hands. That lamp is always present in each of you. You should see it, you should ask it. If you will not ask it, then how would you know? Your religion is very demanding and difficult.

Some thousands of years have gone by; how many people have reached that goal? Hazrat Isa, Hazrat Rasul (s.a.s.), Mansur, Pir Shams and a few other people of the world have reached. Their work and their path were the one and the same.

Those who reached there were lovers (aashak) of their own soul, friends (dost) of the soul; they reached that abode (makaan).

Murtaza Ali has made a Farman: "He, who recognizes himself, it is as if he recognizes God!"

Wherever I look, I see the soul-friend (ruh-dost).

Before you can understand the status of God, understand your own status; it is then that you will know the status of God.

A momin's soul is my soul.

Look into your heart and see within your soul - that is My Noor.

I say that whatever exists is only the soul. Therefore, seek to understand what it is? And from where has it come? That Noor must be looked for!

When one keeps such a fast as to stay away from all worldly pleasures, then esoteric (batini) eye and ear open.

The human being (insaan) does not have the power to create a man, but he can see in such a way that he may know the secret and miracle of God.

An intelligent person will say, “My aspiration (arzoo) is freedom (azaadi). I am running after freedom. I shall run; I shall seek!”

For the intelligent momin, the world is hell to him.

Even if one happens to be a king, still the world is hell.

Even if one has a fortune of a thousand, two thousand, or even a crore (ten million) rupees, and a lifespan of a hundred or two hundred years, everything is like a poison.

You find my Farmans harsh and difficult to grasp, yet it is my duty to make Farmans to you.

If you read them (Farmans) just like you read the newspapers, how can they benefit you?

Just like seeds are sown in the earth, sow my Farmans in your heart; it will yield good rewarding fruits.

You must reflect on My Farmans for two hours.

Those who will be able to understand my Farmans will find them sweet.

Consider my Farmans to be precious; if you treat them as ordinary, you will be at loss.

One who does not concentrate on Farman is a fool, an ignorant person.

An ignorant (nadaan) person is an enemy of the din.

Those who are hypocrites (munafik) will not pay heed to my Farman.

After listening to my Farman with one ear, do not let it pass out through the other.

You will realize about (the importance of) my Farmans on the Day of Judgment (Akhirat).

If you do not act according to my Farman, you will be in trouble. There, a bludgeon (gurz) of iron and of fire will strike your head, and then you will cry out loud and call, “touba touba”. Night and day, the bludgeon (gurz) will hit your head.

The bludgeon of ignorance causes great suffering.

One who practices Ibaadat out of fear of the bludgeon of fire is not a momin; rather, the true fear should be of being deprived of the deedar of God. That is what should be feared.

The heart of a momin is the house of God.

The virtue of a momin’s heart is such that I dwell in his heart.

I ask for neither your wealth nor your life; it’s only your heart that I seek!

From now on, make a commitment in your heart and give your God a place in your heart.

When your heart is pleased, then God is pleased!

As long as you are imprisoned in the world, you should not be pleased.

The souls of the people who are in the village should be advised with words of guidance.

So that they may not say their souls did not get the words of the din.

When the words of faith (din) and guidance, which must reach their souls, do not reach them, their hearts wander everywhere.

What big difference is there between your faith (din) and that of the others? Think about it. Your faith is 'spiritual' (ruhani) and that of the others is 'physical' (jismani).

How great is the difference between the spiritual (ruhani) and the physical (jismani) din! If Mukhi, Kamadia will not explain that to the children and if the words of guidance will not reach their souls in their young age, then the physical religion (jismani din) would get set into their conscience (dhyaan).

It is the duty of every Jamat to keep on reminding my Farman to everyone - the young and the elderly.

Those who are not aware of the knowledge (ilm), make them aware of spiritual matters as you are.

If you are aware of the matters of Haq but do not share them with others, you will be sinned.

If you are a momin, even a minor shortcoming is unacceptable.

If you know ilm-Ginan and also know its meaning, but do not always come to Jamatkhana, nothing will benefit you. This is an important advice.

The one who does not practice Ibadat is not eating his lawful livelihood and Satan takes control of his heart (dil) and steals his faith (imaan).

Do my Farmans get embedded in your heart or not? I don't think so.

In addition to other responsibilities, your foremost duty is to never miss your three times Dua. Always be present in Jamatkhana during Dua and recite Dua there itself.

If Jamatkhana is far away and if you are sure, you will not be able to reach there in time, then, at that time, whether you are on the way, whether at the shop, or whether in the train, wherever you may be, you should observe the time of Dua.

It is incumbent and obligatory for a momin to always come to recite Dua at maghrib-time.

Those who do not come to Jamatkhana at Maghrib time for Dua are, torturing themselves.

Jamatkhana exists for the purpose of Dua; therefore, always come to say Dua. If someone is sick and is unable to come

due to it, then he may not come, but the rest of you should come to Jamatkhana in the evening at Dua-time.

You are indeed very fortunate that you come to Jamatkhana in the morning and receive My Didar.

Whoever, men or women, comes to the Jamatkhana, they receive our spiritual deedar day and night.

If you listen to My Farman and act upon it, your heart will be purified, and it will be filled with divine light.”

Only those who act according to my Farmans are my true momins.

Make my Farmans reach your SOUL. This is a great matter.

It is in your hands to keep the Farmans which I have made, alive and ever living. If you write them, read them and act accordingly, it means you have kept the Farmans alive. If you do not, it is as if you have killed them.

The main task of the missionaries is to excerpt My Farmans and explain that to the jamat.

Hazrat Imam Sultan Muhammad Shah Has Made The Following Farmans:

“In Karbela, there were many kinds of people; amongst them, some would address Hazrat Imam Hussain as the Imam.”

In reference to that, Mawlana Hazar Imam recited a couplet (baet), which meant:

“Imam! Imam! They were saying, yet they martyred their own Imam!

Even Shimmer used to remember God and say, “I am your devotee (banda)!” Yet he martyred his Mawla.

Shimmer believed that “Imam, too, is a human being like us.” He thought that “Murtaza Ali was the hand of God, but now he is not, so we need not fear.”

That Shimmer did not recognize that Hazrat Imam Hussain was the same Murtaza Ali. His worldly greed and self-interest blinded him to recognizing this. Even today, a Haqiqati who has not attached his heart (dil) to the world will recognize and his heart will become enlightened. One who yearns (talab) for the world will not recognize.

Shimmer was not like Nimrood, who used to proclaim himself a God. Rather, he used to say, “I am a devotee of God!” and used to do Ibadat- Bandagi of God. Yet he martyred Imam Hussain; not only that, but he was making haste to martyr him. Hazrat Imam Hussain asked him, “Why are you in such a hurry?” Shimmer then replied, “It is now

time for the Namaz, so I want to martyr you quickly, join in the Namaz, and recite the Namaz."

Nimrood used to do Ibadat the whole night, yet during the daytime, he used to proclaim himself as God and fought against the Prophet. So, of what use were his Ibadat and the Namaz? The reason was that he did not recognize the Prophet!

I see that some people turn away from my faith (din) to become Ithna' Ashari, Sunnis, or Christians. This does not surprise me because they themselves are ignorant (be-ilm). For an unintelligent Adam (be-aql), Haqiqati din is very difficult. For the one who is not intelligent (be-aql), my din is very difficult. If the one who is unintelligent (be-aql) turns away, it does not surprise me because this din is very demanding.

In our religion, no other rite or custom except nikah is obligatory. Except nikah stop other rituals immediately.

My religion is spiritual (ruhani). Here we have a faith not of stick or stone, rather it is a spiritual faith. I give my best blessings.

In the past, during the reign of my ancestors in Egypt (Misar), there was a great institution called Darul-Hiqmat. Certain matters of the din and the duniya were being taught there. In the end, the murids became so lacking in courage (na-himmat) that they even abandoned their Imam and stayed where they were. As a result, that work could not continue. Similarly, if you too lose courage, it will be detrimental to you.

Hazrat Imam Sultan Muhammad Shah Has Made The Following Farmans:

Amongst you, there are some who know nothing about their faith (din).

You too are left senseless (be-khud)! You do not know the real value (asal khubi) of your faith (din); you do not understand its meaning. You are not aware of the aspiration of your din.

Many are those amongst you who have put their names in the Ismaili faith (mazhab) and who say, "We are Ismailis." But what is the Ismaili din and what is its worth (khubi)? Of that they know not a thing. They are but ignorant (nadaan)!

I see that some people turn away from my faith (din) to become Ithna'Ashari, Sunnis, or Christians. This does not surprise me because they themselves are ignorant (be-ilm).

For an unintelligent Adam (be-aql), Haqiqati din is very difficult. For the one who is not intelligent (be-aql), my din is very difficult. If the one who is unintelligent (be-aql) turns away, it does not surprise me because this din is very demanding.

You do not understand the meaning of the Ismaili din. You should understand, with certainty, what your status is!

There are many religions in the world, which are not Sufi.

The Shariati, the Christians, the Jews, the Hindus, etc., all those believers are not Sufi. Their thoughts (khyaal) and their Bandagi lead downwards. The very desires they possess

are not good. Their wish is to be in Paradise, enjoying good food, fine clothes, many women and the pleasures of Paradise for themselves. Such desires are not good. Such desires are those of the Shariati. Paradise too, is like that of the world (duniya). The original aspiration of the soul is a different gem (jawher) altogether.

Even if the Shariati's listen to My Haqiqati Farman, these will have no effect on their hearts. Those who are not Haqiqati are unintelligent (be-aql).

For me, it's quite an effort. 'This one,' who does not have the knowledge (be-ilmi), how can he become pleased? 'This one' does not grasp the Haqiqat. He does not want the Haqiqat.

Those who are ignorant (be-ilm) forsake the truth (Haqiqat).

Do my Farmans get embedded in your heart or not? I don't think so.

But for those who have weak hearts and have no courage, a little or more doubt will arise in their hearts because they believe less in Haqiqat.

Imperfect believers consider me like themselves.

I belong to the progeny (aal) of the Prophet.

The glory and power of my house will be understood by those who are acquainted with knowledge (ilm).

Those with imperfect Imaan will have no trust at all in me.

Those who go to Ithna’Ashari, that religion is not ours. They do not recognize me. Do not make a mistake by going there. They say, “Imam must always be present (hazar kaayam) in the world.” The world is never devoid of the Imam, and the Imam must always be in the world, but they do not understand this. They praise the progeny of the Nabi on one hand and claim on the other that there are no Imams other than twelve Imams.

They do not even understand, nor think, that it has been 1000–1200 years since then, so would the Imam still be sitting there?

They address the Imam as ‘Sahib-e- Zaman’, but they do not understand its meaning, and when that Imam is not present in the world, then how can he be designated as ‘Sahib-e-Zaman’?

Imams must definitely exist in the world. Imam is the basis of the world.

Only those who act upon my Farmans are my true momins.

Any Farman made by the Murshid should be accepted by you without hesitation.

Even if certain matters are beyond your understanding, you must act according to Pir Murshid’s Farmans, because he is all-aware.

It is incumbent upon you that you act according to the Farman that I make. That is the faith (dharm) of a momin.

One who does not concentrate on Farman is a fool, an ignorant person.

An ignorant (nadaan) person is an enemy of the din.

Those who are hypocrites (munafik) will not pay heed to my Farman.

Have you heard the name Yazid? Who was Yazid?

Yazid was an Arab. By relation, he was the nephew of Mawla. He used to read the Quran-e-Sharif a lot in zahir and was called a Muslim as well; but he was an enemy of the house of Hazar Imam.

CHANDRAAT

Mumbai, 4th February 1894.

Haq Mawlana Dhani Salamat Datar Sarkar Aga Sultan Muhammad Shah Hazar Imam has made the following Farman to Panjebhais in Hasanabad in the period of Mukhi Ladakhbi Haji and Kamadia Ismailbhai Kasmani during the meeting of the Sunday Panjebhai:

“I make this Farman for the salvation of all the Haqiqati Jamat.

The resolution you passed about arranging a majalis every eight days is all right. But it would be much better if all Panjebhais of Mumbai came together once a month, that is, on a Chandraat, and held a majalis. You, all the Panjebhais, should become one-hearted (ek-dil) and come to Jamatkhana and practice Bandagi. May God forgive your sins, and you leave the world purified, and enter Paradise, and are blessed with deedar!

First, become one-hearted (ek-dil) amongst yourselves. Do not speak ill of any Haqiqati and other dins. Secondly, do not cast an evil eye (badnazar) on anyone. Stay away from others wealth.

Collect one to eight paisa (money) every month from any Panjebhais who registers his name in Chandraat majalis. Therein, do not collect less than one paisa or more than eight paisa!

The poor and the rich are all equal. Keep the money collected through contributions ranging from one to eight paisa separate. Six leaders have been appointed for it; the

collected paisa (money) should remain with these six people.

In case anyone from the Chandraat Panjebhais leaves this mortal world to proceed towards the life hereafter (akhirat), that is, if someone passes away, then hold one small majalis in his name in Jamatkhana and arrange some jura in that as well. In that, do not arrange little for the poor and more for the rich. Everyone's share is equal, so utilize as per the rules.

If all of you get together and pray for him, then may God forgive his sins and bless him with Paradise, and may you benefit too!

I will be pleased only when none of my murids pass away from the world condemned as sinners.

Inshallah! All of you should become united at heart (ek-dil), come to Jamatkhana, practice Bandagi, recite a lot of Salwaat, and then, inshallah, may your strength increase day by day, may your enemies be destroyed, may your sins be forgiven, and may you enter Paradise (bahest) and be blessed with Deedar. Inshallah!"

Noor Mawlana Shah Karim Hazar Imam Has Made The Following Farmans:

My grandfather worked until the end of His life for the welfare of His spiritual children. I, too, dedicate my life for you.

He will always be my ideal and example, and I shall do my best to follow faithfully in His footsteps.

In spiritual matters, I would like you to remember that the tradition of our jamat goes back 1300 years.

I would like you to hold strong to our traditions.

I would like my jamat to hold strong to the Rope of Imamat.

Religious functions were from Imam to Imam virtually unchanged after centuries.

Secular arrangements, however, are of the Imam's own making and in certain areas we are making changes.

I have the feeling that certain changes must take place in our communal life.

But I must emphasize that this does not in any way imply a revision of our religious principles.

If you equip yourselves with the knowledge (ilm) and act according to it, you will become angels (firashta)!

From time to time, I give you Farmans concerning worldly matters, but the essential, what has and always will be the

essential, is that my spiritual children must understand the meaning of their faith.

They must practise their faith regularly, whether it be 500 years in the past or 500 years in the future.

With prayers for the soul, exercise for the body, and with goodwill and co-operation in the mind, you will always succeed.

The soul needs spiritual sustenance (ibadat). In the same way, the body needs exercise.

There are two things in a human being, one is the body, and the other is the soul.

There is only one sure key for real happiness, and that is prayer (ibadat).

My beloved spiritual children, one point is of greatest importance, I would like you always to remember that in your lifetime, I want you always to be regular in your attendance in Jamatkhana.

I want you always to be regular in your prayers (ibadat).

FARMABARDARI (KANGWA)

Hazrat Imam Sultan Muhammad Shah Has Made The Following Farmans:

Taking an oath of allegiance, has been in practice right from the time of Hazrat Mawla Murtaza Ali and the Nabi Saheb. Even at that time, murids used to enroll themselves.

It is the rule of this Satpanth din Ismaili that it is especially obligatory for every murid to perform the Kaangwa Once during their lifetime of every new Imam of the Time. One must perform the Kaangwa of every new Imam of the Time in one's lifetime.

Performing the Kaangwa is not like taking Chhanta or doing other religious practices.

By performing the Kaangwa, you are coming under my Bayat and by taking an oath of becoming my murid, you are coming under my allegiance.

When I ascended the throne, those who had performed my Kaangwa became my new murids at that time.

There are some people who have staunch Imaan in me; they have become the Panjebhais and always come to Jamatkhana at the time of majalis-jaagran, but they have still not performed my Kaangwa and have also not made their small children of ten to twelve years perform my Kaangwa. Therefore, they have still not become my murids because

they have not pledged to me an oath of becoming the murid; moreover, they have not made their children pledge an oath of becoming the murid.

Even if one has become the Panjebhai, unless one has pledged to me an oath of becoming the murid, being a Panjebhai will be of no use.

One should perform the Kaangwa once of the new Imam of the Time, many people are ignorant of this fact. During your life it is incumbent on every momin to perform the Kaangwa once of the Imam of his Time. It is obligatory to pledge Bayat to the new Imam once.

It is particularly incumbent upon the parents to first make their children my murids by having them perform the Kaangwa.

Those people who have not performed my Kaangwa have not made a commitment to accept my din.

Just as you sign and commit yourselves in business or in other matters, similarly, by accepting your pledge of allegiance (Kaangwa), I take the signature of your soul.

Performing my Kaangwa and performing my Dastboshi, are not the same work. Dastboshi can be performed by any person. Even those who are not my murids can perform my Dastboshi.

The Arabs, my servants, or others who are not my murids also kiss my hand. There is no benefit in it.

After performing my Kaangwa, becoming murid, taking an oath, if one kisses the hand, then its benefits are immense.

Except for my murids, nobody can perform Kaangwa. Only murids know about the significance of performing the Kaangwa.

Those people who have performed My Kaangwa and have pledged to me an oath of becoming my murid should make it certain within their hearts that they must never breach the oath pledged to me.”

Those who perform My Kaangwa make a commitment to me: "As long as we are alive, we will never go out of your Farman."

When you perform the Kaangwa, it means you perform my Bayat, i.e., you make a commitment and place your hand in my hand.

The commitment being made is that, till the end of your life, my Farman should be on your neck and that you should act upon my Farman. Just as a leash is tied around the neck, in the same manner, my Farman are to be placed on the neck with intellect. Don't be pleased by just knowing this, but you should also understand the meaning of this act and of the Farman. If you forget the motive of doing this act and that of the Farman, then what benefit can you gain by

performing this act? When you do this act, you must understand that you have made a commitment to the Murshid that, as long as you are alive, you will not go outside my Farmans.

When you perform the Kaangwa, it means that you are making a commitment to me: “Saheb! We have accepted your din and will never disobey your Farman.”

Those people who have pledged such a commitment to me have nothing to fear. When I make a Farman any time, it is for your benefit.

I do not make any Farman that may cause harm to any of my murids in the world or in the hereafter (akhirat); therefore, for this reason, you must remain steadfast on this din.

Those people who have made a commitment to me must not breach their commitment at all.

When you perform the Kaangwa, it means that you perform My Baiyat i.e. you make a commitment to me that you will never go out of my Farmans.

After making such a commitment, if you do not obey me, if you do not obey my Farmans, then, it is better that you do not perform the Kaangwa and that you do not make the commitment at all.

The meaning of performing the Baiyat is that you do agree to have come under my allegiance. Now, if you break that agreement, it becomes a joke! You do not come to make fun, do you?

Even during the time of Hazrat Amirul-Mominin, there were people who had performed the Baiyat. Some of them breached the Baiyat; they were very bad people.

You are performing the Kaangwa today, and if you follow the ways of Satan tomorrow, then what is the use of the Kaangwa?

Amru Aas used to serve as a momin during the life of the Prophet; later, during the time of Mu'awiyah, he befriended Mu'awiyah and became the enemy of Hazrat Ali.

There are some people among you who are like Amru Aas; who do not obey the Farmans of the Imam.

The Imam appoints his successor so that the momin of God can take the Bayat. It is incumbent upon the momins to obey the Farmans of the successor.

It is also in the Quran-e-Sharif to obey and follow the Farman of the Prophet and the Imam of the Time.

You, the Jamat, too are my disciples. All disciples of the Prophet had forsaken their household. To migrate with the Prophet, they abandoned their household in Makkah, they left their families, and giving up everything they came to Hazrat Ali in Madina and reported to the Prophet. You should also act upon the Farmans in the same manner.

I say this for you, nothing is for me. If you will accept, you will benefit. If not, you will suffer losses. Everything is in your hands.

As you have embraced the Ismaili-din; therefore, I am your master. It is therefore incumbent on you to obey my command wholeheartedly.

Do not follow your own will; if you do, where is pīrī-murīdī? Accept my Farman.

Since you consider me to be the Lord of your life and wealth, you should carry out every order I give you.

I have come here to do good work for you. A captain and its crew steer the ship in the ocean; they are aware of the way. They know where the water is shallow, where the rocks are, where the hillocks are, where there is sand, where the water is deep, which path is safe and from where to traverse so as to reach the destination. So is the Imam. He knows all about the path of the din.

I am here to lead you along the easiest way to your destination.

I haven't come here to make your heart (dil) hard like a rock, but to make your heart humble and pure.

Your heart (dil) is hard as a rock; I will shower the rain of Noor on it and make it soft.

As long as I am here, I will always come and make Farmans to you every day. As long as I am here, I will always pour the water of Noor into your heart and make your heart Noorani.

It is the tradition of Pir Murshid that just as parents lead their children by holding their hands, in the same manner, I am also leading you by holding your hand.

I consider you my children, therefore, it is your duty to obey my Farmans.

You must understand that I consider you my own children. Be certain of this and obey the command of your father.

Do Farman Bardari and obey whatever the command.

I consider you to be my children; therefore, it is essential for you to act with similar love and affection, meaning, remain steadfast in my Farman.

Obeying the Farmans is for your own good.

My task is to show you the path and to clear it by removing stones and trees. You will benefit if you walk on that path; if you don't walk, there is no loss to me.

I make the Farman with the intention that it will benefit you.

Do not assume that I am making the Farman to you here after having thought about them in the morning.

Be convinced that my purpose is to benefit you. My purpose is that those who act according to my Farman should become like an angel and be free from all shortcomings. Their dunyavi and dini tasks should be virtuous, and they should possess the knowledge of duniya and din.

Keep my Farman in your heart and ears. I am making the Farman for your benefit.

If you agree to my Farman, I will be very happy with you, and you will also be rewarded.

It is incumbent upon you that you act according to the Farman that I make. That is the faith (Dharma) of a Momin.

One who is a Momin must accept the Farman of Hazar Imam and obey everything that is commanded by Hazar Imam.

It is incumbent on a momin to obey the Farman that is made by the Imam.

It is your duty to obey with faith (imaan) the Farmans of the Imam of the time.

Just as you obeyed the Farman of Murtaza Ali, you must obey My Farman and act accordingly!

Any Farman made by the Murshid should be accepted by you without hesitation.

You must not question why such a Farman has been made. If I say it is night, then it is night; and if I say it is day, then it is day. You should act according to the Imam's intellect (aql).

The root source of a man's intellect is, in fact, the intellect of the Imam. There is no reason to use your own intellect against the Imam's command.

Whenever a Farman is made, it is not correct to ask about it again.

If I tell you, not to recite Dua, then you should not recite Dua. If I say that a certain work is rewarding, then again, you should not ask about the type of reward! Whatever may be the Farman, one must act accordingly.

For the Farman being made, the one who questions again does so because he thinks that he is very clever and takes pride in it".

It is the duty of a murid to act according to the command of the Murshid.

If at one time there is a Farman to ignite a lamp, then one should do it; if there is a Farman to become a cook and prepare a meal, one should do that. Murids are not supposed to say that they would not do such work but would only do great work.

Whatever the order made by the Murshid, it must be executed by the murids.

Pir Murshid knows the path that leads to Paradise.

When you go to another country and are not aware of the way and if the guide tells you to tread a certain path, then you must tread that path. If one does not obey his command, one cannot reach home or find a way. When you are not aware, and if he asks to tread that path by taking off the turban (pagdi), then you must do so accordingly.

I pose this question to you; if you are unaware of the route, should you not follow the instructions of a guide?"

When the guide is with you and if he leads you to someone's house wherein its owner may not be present and if he says, "Since I am here, you need not worry!" and if he says, "Sit here!" then you should sit there because he knows.

Murtaza Ali is great! His Farmans must be obeyed because, with his power, he can forgive sins and send one to Paradise.

Whatever Farman is made at any given time, it should be obeyed lovingly, and one must act as instructed in the Farman.

Even if certain matters are beyond your understanding, you must act according to Pir Murshid's Farmans, because he is all-aware.

Haqiqati momin should remain steadfast on my Farman.

If instructed not to perform Dastboshi (kissing the Imam's hands) for six months or a year, a Haqiqati momin must accept the Farman and not even consider performing Dastboshi. But when ordered to do it again, he should be present for it.

An army cannot act according to its own will. Without the order of its commander, it cannot move either one step forward or one step backward. In the same manner, Haqiqati momins should act according to my Farman.

You are aware of the reward (sawaab) one gets by giving the Maal-e-Waajbat. However, if I give an order stating that anyone who gives Maal-e-Waajbat will be a sinner, then you must not give it. One should act according to my Farman.

Anyone who gives (Maal-e-Waajbat) without my order would also be considered a sinner.

If ever I order you not to recite Dua for six or eight months, then you should just do that for that period.

Only those who act upon my Farman are the Haqiqati Momins.

Like an army, you should act according to the orders of your commander.

The way a porter, at his will, walks for a while on the road and for a while off the road, to act in such a manner at one's will, is not the way of a Haqiqati momin.

Haqiqati momin must always keep their sights on the Farmans."

If one is disobedient (na-Farmani), then such a relationship between Pir and Murid will not do any good.

Presently, if I ask you to tread a certain path, then you must tread that path. When one acts according to whatever Farman is made at a given time, only then can the Farman be considered to have been obeyed.

Only when one follows the guide's instructions, one can reach the destination. If you also tread accordingly, then you will reach the destination; if not, then you will not reach it."

The Farmans that I make to you are indeed the gems (jawahir). Those who are humans (insaan) will pick up those

gems. But those who are animals (hewan) will have their eyes on the grass and will leave the gems.

Consider my Farman as the gems.

There are such fruits (mevas) in my din that the one who eats that meva never goes out and eats grass;

Consider my Farmans to be precious; if you treat them as ordinary, you will be at loss.

The Farmans I have made to you are like diamonds and gems, do not forget them. Keep these gems secure in your treasure- like heart.

I have given you diamonds, rubies, and gems. But you do not recognize them and throw them away; this brings you a great loss. Therefore, keep them properly secured.

I have opened a bagful of gems in front of you; properly guard them.

The Farmans that I make are like the gems. When you find spare time, you must reflect on my Farmans for two hours.

When I open my mouth to deliver the Farmans, heaps of pearls are bestowed, but only those momin who can appraise them are able to know the value of those pearls and realize what a thing they have received!

But you are ignorant (nadaan)! Prophet Isa had run away from the ignorant people. You are like those ignorant. So, what benefits will you be able to get from these heaps of pearls?

An ignorant (nadaan) person is an enemy of the din.

One who does not concentrate on Farman is a fool, an ignorant person.

One who does not listen to the Farmans is ignorant.

Why dont you read My Farmans in Jamatkhana?

It is the duty of every Jamat to keep on reminding my Farman to everyone - the young and the elderly.

You, the Jamat should keep whatever guidance is given to you in your heart and share it with your brothers in other towns so that they may act upon it.

You, the Jamat, should give advice in all the Jamatkhanas. You are seated in my presence, and I am making the Farman to you, which you should not listen through one ear and let go from the other. Share these Farmans everywhere.

Do not let My Farman go in from one ear and out of the other. If you let them go out of another ear and do not value them or improve your deeds, then I will be at my place, and you will remain at yours. What would you gain from that?

After listening to my Farman, do not let them out of another ear. Think about your din and act according to it.

I always make Farman to you, and you always listen to my Farman. You must act according to those Farman. Do not let My Farman go in one ear and out of the other.

I will be extremely happy for those who act according to My Farman.”

I am the doctor (hakim) of the Haqiqatis. In case your soul is sick, I am the doctor. If someone in pain goes to a doctor, they should obey the doctor's advice. Similarly, you must obey my Farmans.

First, listen to my Farman, then Ginan. You will benefit if you act according to My Farman.

Those who are hypocrites (munafik) will not pay heed to my Farman.

Live according to what is said in Ginans and Farmans. Read those books thoroughly, interpret their meanings, and act upon them.

Now is your time! Open your intellect (aql), listen, remember, and reflect on it.

Think of the ruhani Ginans given by Pir Sadardin and the Farmans of the Imam of the Time.

If you read them just like you read the newspapers, how can they benefit you?

Internalize each and every line in your heart. Every line of the Ginans and of my Farmans is as good as a thousand of lines.

Follow my Farman; obey my Farman. Except for me, do not obey the word of anyone, whoever he may be.

After hearing my Farman, do not forget it—always keep it in your heart. Stay away from committing bad deeds. Do not consider this matter insignificant; it is of great significance.

It is not that I feel pleased when you give me something; rather, I feel happy when you act upon my Farman.

Instead of bringing me any object or item, if you remain true to my Farman, it will make me even happier.

After listening to my Farman, keep it in your heart. If you see me but do not act according to the Farman of the din, what will be gained?

You should always reflect on my Farmans; be sure to do so and do not forget. Then my efforts will be worthwhile.

Reflect on my Farman. My Farmans have thousands of meanings. Acquire its understanding and follow accordingly, so that you are never deceived by Satan or the thief.

Just as you interpret the Ginans, similarly, interpret my Farman. The wisdom and secrets that lie within them should be understood.

Interpret the meaning of each and every word of my Farman, as many secrets are hidden within them that should be realized.

Always read the Farman that I make. Interpret them. Reflect on them. Do not forget them.

When you read ilm, sit back and think! Think over this side and think over that side, too. When you will think about it in deep, you will be able to understand something of it.

It is not enough to simply hear my Farman; it is your duty to reflect on it, seek its meaning, and understand its purpose. What can be gained if you let it go in one ear and out the other? Instead, sit together, read them, and uncover their meanings.

If someone asks, 'What does this Farman mean?' another should be able to reply, 'Its purpose is such and such.' In this way, discuss and share with one another.

Farmans were made during the times of all the Prophets, and their meanings were also sought out. In the same way, you too should seek the meanings of my Farmans.

Always keep my Farman in your hearts. Do not forget them. It must not happen that so long as I am present here physically, you read my Farman and that later, you do not read them; this must not happen.

Just as you read Ginans, read my Farmans too. The way you seek out the meaning of Ginans, the same way, seek out the meaning of my Farman, too. My Farmans themselves are the Ginans.

FARMAN MUBARAK

HAZRAT IMAM SULTAN MUHAMMAD SHAH MADE THIS FOLLOWING FARMAN

It is in your hands to keep the Farmans which I have made, alive and ever living. If you write them, read them and act accordingly, it means you have kept the Farmans alive. If you do not, it is as if you have killed them.

When I open my mouth to deliver the Farmans, heaps of pearls are bestowed, but only those momin who can appraise them are able to know the value of those pearls and realize what a thing they have received!

The Farmans that I make to you are indeed the gems (jawahir). Those who are humans (insaan) will pick up those gems. But those who are animals (hewan) will have their eyes on the grass and will leave the gems.

One who is a Momin must accept the Farman of Hazar Imam and obey everything that is commanded by Hazar Imam.

It is incumbent upon you that you act according to the Farman that I make. That is the faith (Dharma) of a Momin.

It is the duty of every Jamat to keep on reminding my Farman to everyone - the young and the elderly.

Haqiqati Momin must always keep their sights on the Farmans.

Haqiqati Momin should remain steadfast on my Farman.

If instructed not to perform Dastboshi (kissing the Imam's hands) for six months or a year, a Haqiqati Momin must accept the Farman and not even consider performing Dastboshi. But when ordered to do it again, he should be present for it.

In this way those who act upon my Farman are the Haqiqati Momins.

The way a porter, at his will, walks for a while on the road and for a while off the road, to act in such a manner at one's will, is not the way of a Haqiqati momin.

Momin is not supposed to do whatever strikes his mind.

Any Farman made by the Murshid should be accepted by you without hesitation.

You must not question why such a Farman has been made.

Follow my Farman; obey my Farman. Except for me, do not obey the word of anyone, whoever he may be.

First, listen to my Farman, then Ginan. You will benefit if you act according to My Farman.

Why dont you read My Farmans in Jamatkhana?

One who forbids reading and interpreting my Farmans is an enemy of the faith (din).

One who does not concentrate on Farman is a fool, an ignorant person.

An ignorant (nadaan) person is an enemy of the din.

Those who are hypocrites (munafik) will not pay heed to my Farman.

If you do not act upon the Farman, you will become Satan, an arrogant person.

Do my Farmans get embedded in your heart or not? I don't think so.

Even if the Shariatis listen to My Haqiqati Farman, these will have no effect on their hearts.

Murtaza Ali is great! His Farmans must be obeyed.

Whatever may be the Murshid's Farman, it must be obeyed.

Whatever Farman is made at any given time, it should be obeyed lovingly, because he is all-aware.

You find my Farmans harsh and difficult to grasp, yet it is my duty to make Farmans to you.

If you read them just as you read newspapers, how will they benefit you?

Just like seeds are sown in the earth, sow my Farmans in your heart; it will yield good rewarding fruits.

You must reflect on My Farmans for two hours.

Those who will be able to understand my Farmans will find them sweet.

Consider my Farmans to be precious; if you treat them as ordinary, you will be at loss.

After listening to my Farman with one ear, do not let it pass out through the other.

You will realize about (the importance of) my Farmans on the Day of Judgment (Akhirat).

If you do not act according to my Farman, you will be in trouble. There, a bludgeon (gurz) of iron and of fire will strike your head, and then you will cry out loud and call, "touba touba". Night and day, the bludgeon (gurz) will hit your head.

The bludgeon of ignorance causes great suffering

If you listen to My Farman and act upon it, your heart will be purified, and it will be filled with divine light."

Only those who act upon my Farmans are my true Momins.

Make my Farmans reach your soul. This is a great matter.

Even if certain matters are beyond your understanding, you must act according to Pir Murshid's Farmans, because he is all-aware.

IBADAT

HAZRAT IMAM SULTAN MUHAMMAD SHAH MADE THIS FOLLOWING FARMANS:

You are lost in a slumber; therefore, you cannot hear the sound of cannons. Just as a person is awakened from a deep sleep, I am awakening you the same way: Wake up! Get engrossed in Ibadat. Do not forget, Ibadat at 3 o'clock is most rewarding indeed! Put the wealth of the whole world on one side and 'Ibadat' on the other; such is the mighty weight of Ibadat!

Merging with God depends on Ibadat. Ibadat depends on Iman, and attaining Iman, in turn, depends on love (ishq).

How should love (ishq) be like?

Just like a thirsty person in a barren desert yearns for water, in the same manner, the soul should have love for the Imam. Love should not be on the Imam's body but on the Imam's soul.

Only he who is in love with the soul is a true believer in God (Khuda parast).

It is necessary for a human being's (insaan) to carry love for God in his heart.

How steadfast do human beings remain in their love for the world and how much hardship and restlessness does he endure? Love for God should be kept thousands of times greater than that.

If you are a momin, become lover of God.

The Haqiqatis love is not for children, wife, or money; rather, it is for God.

As a momin's love for God grows deeper and deeper, he gets closer and closer to God; he directly sees God.

Nurture such love for me within your heart that while your body alone should remain with you, but your soul stays with me.

Only he, who is in love with the soul, is a God's believer (Khuda parast)!

When love (ishq) acquires perfection, faith (imaan) elevates to become one with the soul.

You must safeguard your faith (imaan) well.

Just as people take care of their wealth, in the same manner, a momin takes care of his imaan.

Keep your Iman like Mansur's.

Look! Mansur did not forsake his imaan even when he was sent to the gallows (shuli).

As Mansur was put on the gallows, blood came out of his body; even from that blood arose the cry of An-al-Haq ("I am the Truth"). Finally, he was burned. Such is the sign of imaan.

Imaan is a priceless thing and is dear to the Master (Mowla). Moman Nuseri called My Grandfather, Hazrat Mowla Murtaza Ali, "Allah". He was killed seventy times, yet he kept on saying "Ali Allah". Later, it was decreed that he is a true momin and his progeny too will be truthful. This

momin and his progeny shall not be questioned on the Day of Judgement. Such a status was granted to him because of his imaan.

The one who has lost his imaan has lost everything. The one who has safeguarded his imaan has safeguarded everything; therefore, never let your imaan be disturbed.

The one who does not practice Ibadat is not eating his lawful livelihood and Satan takes control of his heart (dil) and steals his faith (imaan).

For how long will you keep your heart devoid of Ibadat?

The responsibility of practising Ibadat is the same for both the rich and the poor.

If you do not have money, don't give it, but still practise Ibadat.

If you do not practise Ibadat, you will either go to hell or will again become an animal (hewan). What benefit is there in that?

Salman Farsi too was a man like you. He attained his abode of origin (asal makan).

You also practise ibadat and become like that of Salman Farsi.

If you practise Ibadat, you can become like that of Pir Sadardin.

You must not give up your Ibadat.

Even if you are bedridden with illness, you must not give up your Ibadat.

As long as there is a breath of life in your body, do not give up your Ibadat.

While practicing God's Ibadat, do not keep any worldly thought in your heart.

"A human (insaan) being is the one who aspires to elevate upwards. Apart from that, in this world, a human being (insaan) is just an animal.

Those who aspire to elevate upwards, in order to reach the peak, practise more Bandagi and foster more love, too.

Always practice God's Ibadat.

Every moment, every instant, one must remember God.

In case you have forgotten and become negligent (of ibaadat), I am reminding you.

HAZRAT IMAM SULTAN MUHAMMAD SHAH MADE THIS FOLLOWING FARMANS:

There are very few people in the world who practice Ibadat. One will be questioned for not having practiced Ibadat.

People remain absorbed in money and do not attend Jamatkhana.

Most people pray for enormous wealth but attend Jamatkhana rarely.

Give a just reply; you seek to be blessed with children, but why do you not love Jamatkhana?

You love wealth even more than Ibadat!"

On the Day of Judgement, neither children nor wealth will be of any use; Ibadat will be useful."

On the Day of Judgement, those people will be put in hell that have not performed Ibadat-Bandagi.

For how long will you keep your heart devoid of Ibadat?

The responsibility of practising Ibadat is the same for all, the rich and the poor

If you do not have money, don't give it, but still practise Ibadat.

If you do not practise Ibadat, you will either go to hell or will again become an animal (hewan). What benefit is there in that?

You must not give up your Ibadat.

Even if you are bedridden with illness, you must not give up your Ibadat.

As long as there is a breath of life in your body, do not give up your Ibadat.

The one who does not practice Ibadat does not consume his lawful livelihood and Satan takes control of his heart (dil) and steals his faith (imaan).

The one who has lost his imaan has lost everything. The one who has safeguarded his imaan has safeguarded everything; therefore, never let your imaan be disturbed.

Salman Farsi too was a man like you. He attained his abode of origin (asal makan).

You also practise ibadat and become like that of Salman Farsi.

If you practise Ibadat, you can become like that of Pir Sadardin.

What is the use of being born as a human being after going through the cycle of 'lakh choryasi' (Eighty-four lakh life forms)?

On becoming a human being, you did not caution yourselves. If you remained just like donkeys and dogs, if you became hewan by descending into 'lakh choryasi', and died, then what will you gain? On dying, if you again became dogs, what will be gained in it?

As you are in human (insaan) form, you have 'birth and death'.

If a man (insaan) goes on passing through the process of 'birth and death', then what is gained?

Your thought should be such that, after death, your SOUL should not take birth again and return from there and must not reincarnate in the world.

A wise man (insaan) should hold a high ambition; that is, the soul must but return to its Original Abode (asal makan) from where it has come.

In order to reach the original abode (asal makan), cowardliness should be completely uprooted. By overcoming hesitation and embracing courage, one can reach the abode of origin (asal makan).

The soul of a courageous person merges quickly into the ocean.

If you know ilm-Ginan and also know its meaning, but do not always come to Jamatkhana, nothing will benefit you. This is an important advice.

Do my Farmans get embedded in your heart or not? I don't think so.

You find my Farmans harsh and difficult to grasp, yet it is my duty to make Farmans to you.

After listening to my Farman with one ear, do not let it pass out through the other.

One who does not concentrate on Farman is a fool, an ignorant person.

An ignorant (nadaan) person is an enemy of the din.

Those who are hypocrites (munafik) will not pay heed to my Farman.

If you do not act upon the Farman, you will become Satan, an arrogant person.

First, listen to my Farman, then Ginan. You will benefit if you act according to My Farman.

Why don't you read My Farmans in Jamatkhana?

One who forbids reading and interpreting my Farmans is an enemy of the faith (din).

You will realize about (the importance of) my Farmans on the Day of Judgment (Akhirat).

If you do not act according to my Farman, you will be in trouble. There, a bludgeon (gurz) of iron and of fire will strike your head, and then you will cry out loud and call, "touba touba". Night and day, the bludgeon (gurz) will hit your head.

If you are aware of the matters of Haq but do not share them with others, you will be sinned.

It is the duty of every Jamat to keep on reminding my Farman to everyone - the young and the elderly.

How great is the difference between the spiritual (ruhani) and the physical (jismani) din! If Mukhi, Kamadia will not

explain that to the children and if the words of guidance will not reach their souls in their young age, then the physical religion (jismani din) would get set into their conscience (dhyaan).

My Dua benefits only those who are courageous.

The soul of a courageous person merges quickly into the ocean.

If you listen to My Farman and act upon it, your heart will be purified, and it will be filled with divine light.

Only those who act upon my Farmans are my true Momins.

It is in your hands to keep the Farmans which I have made, alive and ever living. If you write them, read them and act accordingly, it means you have kept the Farmans alive. If you do not, it is as if you have killed them.

On the Day of Judgement, those people will be put in hell that have not performed Ibadat-Bandagi.

AAMAAL

HAZRAT IMAM SULTAN MUHAMMAD SHAH MADE THIS FOLLOWING FARMANS:

At present, you are in impure state (khak); from that impure state, you elevate yourself to be in pure state (paak).

How does a man (insaan) become pure? When eyes, ears, nose, and mouth - all become pure (paak), the soul (ruh) can rise upwards.

It is possible to become an angel from a human being (insaan).

But to become an angel from a human being requires tremendous effort.

If you are a Momin, even a minor shortcoming is unacceptable.

When a dog goes about biting, its mouth is tied up, and the mouth of other animals (hewan) is tied up as well. Likewise, if the mouth of a man (insaan) too is tied by the Farmans, it does get shut!

The difference between a Haqiqati insaan and a hewan is that even when the mouth of an insaan is not tied, he does not bite.

The heart of a Haqiqati does not seek to bite anyone because he is not pleased in biting. But such people are rarely found in the entire world.

Even when you have your mouth open, you should not bite. You must not even think of biting anyone.

Don't you know how sinful it is to utter even one abuse? If you knew this, you would refrain from abusing.

A Momin's mouth is like a garden.

A Momin's mouth should never utter contempt or bad words.

Keeping the tongue pure means never to backbite or speak ill of any momin or any other person. By this way, keep your tongue pure.

If it ever happens that you come to know of any shortcoming in any momin, do not, by judging him, reveal that shortcoming by your tongue.

To judge any person or any momin is not your job.

God Himself conceals the shortcomings of people, so you too should not reveal the shortcoming of anyone by your tongue. In this way, keep your tongue pure.

Do not speak lie. Speaking lie is prohibited in my din.

Great sins are destined for the man whose eyes are not pure.

To keep one's eyes pure is a very difficult task.

Your eyes should be pure.

If you look with pure eyes, you will see the Noor of God in everyone.

If you leave the Farman and see with evil eyes, the eyes of the heart (dil) will gradually become blind.

Prevent your hands from doing evil deeds. By these ways, you should become pure in every act indeed!

The way a doctor checks the pulse of a sick man to know whether the patient has a fever or not, you yourself become a doctor and check the pulse of your heart (dil).

You ask yourself: "Have I committed the acts of disobedience (be-farmani)? Does my heart (dil) envy anyone? Do evil, satanic thoughts occur to me? Do I nurse enmity towards anyone? Am I betraying anyone?" Examine your heart in this way. If you were committing such acts, then, certainly, your soul would assure you about it.

If your heart assures you that you do backbite, that you are betraying someone, that you do speak lies, then, restrain your heart from doing such evil acts.

You should go immediately to the person whom you have betrayed, whom you have backbitten, about whom you have spoken ill. Whether that person is in Jamatkhana or any other place, go there, and with humility and an open-heart confess your sin of betrayal, of enmity and of any type of sin that you may have committed, and beg forgiveness from him. After begging forgiveness with a clean heart, you become ek-dil.

A Momin must run away from sin.

As people run away from diseases, in the same way, a Momin will run away from sins.

Between Momin there must always be (ek dili) and unity.

There is no dissension (fitna) in a Momin's heart.

To keep discord is not a Momin's job.

It is necessary for you not to nurse enmity with anyone.

If you have backbitten anyone, then go at once in his presence and confess before him your sin, which you may have committed of him, and humbly request him to forgive you. This is the sign of a momin. If you do that, he will surely forgive you."

Momin should become like an angel. You, as momins, should behave in such a way that you do not harm one another.

A good woman is defined by her actions, and her actions must be like those of a Momin.

Only the Ibadat of women who observe the rights of their husbands will be accepted.

Those who do not uphold these rights will not have their Ibadat accepted.

HAKIKAT

H. IMAM SULTAN MUHAMMAD SHAH MADE THIS FOLLOWING FARMAN

The benefit of religion (dharam), which is to be acquired is esoteric (batini). The exoteric (zahiri) benefit is not of any use.

You are interested in everything that is exoteric (zahiri), you are not paying any attention to esoteric (batini) matters. All that is exoteric (zahiri) is concerned with the world (duniya); you must have your sight on the esoteric (batin). If you look at the esoteric (batin), only then will your tasks be accomplished.

By the grace of God, you now have the benefit of the old Ginans and my Farmans made at various places. Such benefit was not available to the people in the past; hence, remaining unaware of the din, they used to do evil deeds. They were not able to understand the Shariat, Tariqat, and Haqiqat comprised in this Ismaili din.

Many are those amongst you who have put their names in the Ismaili faith (mazhab) and who say, "We are Ismailis." But what is the Ismaili din and what is its worth (khubi)? Of that they know not a thing. They are but ignorant (nadaan)!

Your religion is very demanding and difficult. To attend Jamatkhana always to say the Dua is not difficult; it is a simple and an easy task.

The outer skin of a fruit appears good, but it is upon eating the inner pulp of the fruit then will you relish its flavor and sweetness.

From the Farman that I give now, read what liberates your soul (jeev).

You set aside the kernel and consume only the shell, failing to seek the true meaning (khubi~batin).

Perform such deeds that make God pleased with you. To prostrate and to bow oneself is all easy, but to follow the path of Haqiqat is difficult indeed!

You are running aimlessly on the path, thinking in your heart that you are Khojas! What is gained from this?

Just like a hen, who strikes its head on the ground, for how long will you keep on striking your head on the ground? You must aspire to rise upwards, that is, the aspiration of your soul should be to reach the aasmaan.

By just striking your head, God will not become closer to you. But if you perform good deeds, then surely, God will become closer to you. Inshallah! If you act upon My Farmans, you will benefit.”

After listening to my Farman, it is essential for you to keep your heart clean like a mirror; then God will draw closer to you.

All these Farmans that are made to you understand them. What is Haqiqat, and what is Shariat? This is, but a different matter. ‘This one’ and ‘that one’ can never become one and will never be one. ‘This one’ loves the Book (Kitab), fasting

(roza), prayer (namaz), and Bandagi; 'that one' aspires salvation (azaadi). These are two different matters; the ideas of both are different. For me, it's quite an effort.

'This one,' who does not have the knowledge (be-ilmi), how can he become pleased? 'This one' does not grasp the Haqiqat. He does not want the Haqiqat. Those who are ignorant (be-ilm) forsake the truth (Haqiqat),

But those who are Haqiqati follow a different path. Just as in the past, the likes of (1) Hazrat Isa, (2) Pir Sadardin, (3) Nasir Khusraw, (4) Pir Shams, (5) Mawlana Rumi followed the path of Haqiqat. This path is very difficult for the ignorant (naadaan)

Remain steadfast and firm in your faith. a believer who focuses solely on external things (zahir parast) is bad. Esoteric followers (batin parast), that is, believers of esoteric matters, are better. You should also become a batin parast.

You are the believer of the SOUL (RUH parast); therefore, you should remain believer only of the SOUL. The one who befriends the zahiri din by merely washing hands and feet cannot gain any benefit in Mawla's din; therefore, you must remain believer of the soul.

My din, the Darveshi dharam, is called Haqiqati. Haqiqati din is to be practiced within the heart (dil).

If you act upon the Ginans, then you have found the right din. Because until now you have acted according to the Ginans, you have remained on the right path.

If you follow the path of the Ginans, I would be pleased here and would be pleased there as well.”

Difficulties as huge as mountains can become rendered easy with ilm.

The ilm for you is ‘Ginan’.

Just as you read Ginans, read my Farmans too. The way you seek out the meaning of Ginans, the same way, seek out the meaning of my Farman, too. My Farmans themselves are the Ginans.

There are some who rely on others, but that should not be done. Everyone should think for themselves and find out their own path.

God has endowed everyone with intellect (aql); think accordingly and remain steadfast in your own din. If you have questions about matters you do not understand, I will provide clarification on the din.

What I mean to say to you is that you should apply your mind (magaz) deeply to it so that you become immediately enlightened in din.

If you think about my din with intellect, you will gain greater understanding. My din is built upon intellect (aql). Without using your intellect, you will not learn much or gain anything significant. However, by applying your intellect, you will achieve a deeper understanding.

When you read ilm, sit back and think! Think over this side and think over that side, too. When you will think about it in deep, you will be able to understand something of it.

Your faith (din) is based on the intellect (aql), but you have placed it on a bier, that's why your efforts remain deficient.

You are eating the outer shells of almonds, but you have not relished the flavor of the kernel (magaz). If you eat the kernel (magaz), you will gain a deeper understanding of the din and achieve greater trust and happiness.

Practicing the religion (dharam) is to be done inside the heart (dil). There exists a path between a momin and the Murshid.

A faithful (imaandar) momin may be millions of miles away from me, yet I am by his side, and if a faithless person (be-Imaan) who may be in my presence considers me a person like him, then I will also extend the same type of friendship to him.

The heart of a Momin is like a telegraph and a telephone. At one end is Murshid, and at the other end is a Momin. When you remember me, I remember you at the same time.

Always keep my Farman in your heart, so that your hearts become enlightened.

I have given you diamonds, rubies, and gems. But you do not recognize them and throw them away; this brings you a great loss. Therefore, keep them properly secured. I have opened a bagful of gems in front of you; properly guard them.

You do not understand it now, but when you will die the real worth of the benefit will be known.

Consider my Farman as the gems.

You have the most invaluable, real diamond, and you are seated in a train. Will you sleep if a thief is with you? You won't sleep. You know that your din is more valuable than the gem.

There is no other din better than your din. Even if there were thousands of priceless diamonds and ornaments, they would not equate to even the smallest fraction, not even one hair's worth, of the value of your din. Your din is so precious; therefore, don't become neglectful of it.

The Farmans I have made to you are like diamonds and gems, do not forget them. Keep these gems secure in your treasure- like heart. Keep your Imaan secured and make it strong like a mountain.

Every one of you must protect your faith (Imaan). The one who is gold will be valued according to his worth; the one who is silver will be valued according to his merit; the one who is copper, and iron will fetch his price accordingly. What price would a stone fetch? You must realize the difference between truth and falsehood. Inshallah! Those who recognize me are indeed gems, the value of whose one fraction is a hundredfold.

Imaan is in one's own hands. If you desire to attain the life hereafter (akhirat), then you should keep your soul engrossed in the love and affection of God. Always remain absorbed in the thoughts of God. Do not forsake the thought of God, even for a moment.

Look! A moth, out of love and affection upon seeing the light, burns itself (jaan). They possess such intense love and

affection that innumerable moths sacrifice their lives (jeev). You too should have a similar love for God. You must become such lovers.

It is incumbent on a man (insaan) to give the Imam a place in his heart. Consider yourself to be nothing. Let go of your pride so that the Imam can reside in your heart, but you do not follow these practices.

You have sat here by my side for a day; similarly, if you remain seated even for a month, what would you gain from this?

If you feel pleased by only seeing me, then what is gained from it? After listening to my Farman, keep it in your heart. If you see me but do not act according to the Farman of the din, what will be gained?

I have come here in person, and you are witnessing my deedar. When I am not by your side, that is, when I am not present here, even then you must keep your heart in such a pure and clean state that you can see me directly in your heart."

If in this world you give proper attention to my Farman, you will stay well in this world and the other world; I shall remain with you; and your soul will remain pure and clean.

Those who go in the presence of Murtaza Ali, see with an esoteric (batini) eye. They see Murtaza Ali with their eyes, but through esoteric (batin), they see the Noor of Mawla Ali.

God sees His worshipper (banda) and all creatures, but man (insaan) cannot see Him because there is a veil before

him. When there is a veil, how can he see on his own? When he is not able to see God, his thoughts cannot remain towards God because he does not see Him. Therefore, his attention cannot stay towards God.

If one cannot see God with his eyes, then his eyes are blind.

He who performs Ibadat having recognized Hazar Imam, only his Ibadat is accepted and useful, and all will be well. Khanavadan

Teach the young children amongst you the knowledge (ilm) of the din and the Ginans, so that your children will grow up as pious persons. If you will not teach them the knowledge (ilm), they will become like that of a donkey, and will speak some words, will chatter by the mouth, and will say: "We have done Ibadat-Bandagi!"

Ibadat by the tongue can be done even by the animals. What is the use of that?

You commit wicked deeds and enmity, commit deeds of disobedience (na-farmani), and then perform Ibadat; this is the Ibadat of Satan.^{120 2}

Even Ibadat, etc., which is done in a pretentious manner to show the world, is considered sinful.

The Bandagi of Baitul-Khyal member is secret (maqfi) that is, batini, and is practiced in solitude."Those who are true Haqiqati momins benefit; they benefit automatically.

Only those who act upon my Farman are the Haqiqati Momins.

Those who respect the Farmans of the Murshid are great, and that is in fact the true meaning of the din.

Your din is such that, if you act upon it, you can become like a firashta and a malayak,

My din is like a straight path. When you walk straight on the path, you will reach your village, meaning you will reach your Original (asal) Noorani Abode.

If a human (insaan) makes money day and night, and does good deed, and then dies, what is then gained?

Despite always practicing bandagi, if one does not attain freedom (azaadi), what is the use?

You are a slave of God (band-e- Khuda). God is kind and merciful, so would not He set you free someday? I won't say that even after this world, you will be able to attain that freedom (azaadi). It all depends on following the straight path and on the greatest courage. All this is entirely in your hands.

From the bottom of my heart, I pray for you: "O God! Grant their hearts such strength that they become free (azaad), that they attain Haqiqati, that they turn away from evil, take the right path, and follow the straight path."

O God! Grant them 'Haqiqati eyes.' This Dua is more valuable than all other Duas.

My Dua benefits only those who are courageous.

When one observes such a fast that keeps them away from all worldly pleasures, then esoteric (Batini) eye and ear open.

The human being (insaan) does not have the power to create a man, but he can see in such a way that he may know the secret and miracle of God.

You claim to be a momin; so I ask you: What exceptional abilities do you possess which the animals don't?

Reflect for an hour: What is the soul? When one develops such a habit, one becomes a momin.

Only through such reflections will you become aware of the qualities and faith (din) of a momin.

Donkey-like people come to me and ask: "What should we do? Our thoughts are on the world and even our Ibadat is by the tongue!" What reply can I give to such persons? So, I have to close my ears and sit speechless.

When you look at a man, you see his face. His hands, feet, mouth, eyes are all visible, but the soul remains unseen.

You must seek to see the soul!

The lamp of Allah's Noor is within you; it is in your hands. That lamp is always present in each of you. You should see it, you should ask it. If you will not ask it, then how would you know? Your religion is very demanding and difficult.

After consuming Niyaz, you touch the empty cup to your eyes; why do you touch the empty cup to your eyes?

Your heart just does not become clean by clay and water when you drink Niyaz/Aab-e-Shafa; you have no idea how your heart can be cleansed. Your heart becomes clean through the trust (itteqad), Imaan, and truthfulness you have while consuming Aab-e-Shafa. If there is no truthfulness in the heart, there is no benefit in simply drinking the Niyaz of clay and water.

The one who does not recognize my form (swaroop) gains nothing from drinking clay and water.”

After listening to my Farmans, even if one person acts according to them, that will be enough for me.

Keep my Farmans in your heart and always pay attention.

By keeping the heart pure, one attains salvation (mukti).

To see the Noor, Imaan must be clean.

If you look with pure eyes, you will see the Noor of God in everyone.

There are always three hundred and thirteen (313) momins in the world. If those three hundred and thirteen people do not exist, then the world will not function.

When three hundred and thirteen Haqiqati become one at heart (ek-dil), keeping the intellect like a snake and becoming humble like a pigeon, then the Revelation (Zahuraat) will occur!

It is said that “Intellect should be like a snake, and when in grief, one must become like a pigeon.

It is better for a man (insaan) to be oppressed (mazloom) rather than to become an oppressor (zalim).

If the world (duniya) were to know and see beforehand the agony of hell and the fruits (meva) of Paradise, they would not care about the world.”

Just as a child, you play with the world (Duniya) by putting aside the din, I understand it all.

DUNIYA AND AKHIRAT

HAZRAT IMAM SULTAN MUHAMMAD SHAH MADE THIS FOLLOWING FARMANS:

The world is like that of an immoral woman; you must get rid of it quickly. If a man attaches his heart to such a woman, what will he gain?

Donkey-like people come to me and ask: "What should we do? Our thoughts are on the world and even our Ibadat is by the tongue!" What reply can I give to such persons? So, I have to close my ears and sit speechless.

Just as a child, you play with the world (Duniya) by putting aside the din, I understand it all.

Just like a hen, who strikes its head on the ground, for how long will you keep on striking your head on the ground?

God is not a magician (madari) that He will pull you up by extending a rope.

One should not wear rings of gold and silver during Dua because God is not pleased with that.

Only the Ibadat of women who observe the rights of their husbands will be accepted; those who do not uphold these rights will not have their Ibadat accepted.

Don't you know how sinful it is to utter even one abuse? If you knew this, you would refrain from abusing.

If you are a momin, even a minor shortcoming is unacceptable.

The Imam does not try to prevent the destined and natural sufferings that befall a person. If the Imam were to do so, then there would be no concept of another world—that is, neither this world nor the hereafter would exist.

The sufferings a person endures in this world should not cause distress; rather, one should be grateful because such natural sufferings wash away a person's sins and the soul attains liberation from sin.

When I was in Mumbai, the Mukhi of the Badakshan came to me whose entire body was not affected by white leprosy but was wounded by black leprosy, and all his body parts were in a disabled condition. Yet, he was happy and thanked Me, saying, "Through this, my sins are being washed away, and the suffering I endure in this world means I will not have to suffer in the next world."

The pain and difficulties that come to you should not be complained about; instead, you should accept them happily.

You must understand that the sufferings and hardships ordained by destiny purify the soul through endurance.

However, illnesses and troubles that arise due to carelessness do not wash away sins.

God Almighty has given humans intellect so that they may use it to take precautions and remedies against such avoidable illnesses.

If you follow the Farmans, fifty percent of your sufferings and habits will improve. The remaining fifty percent of sufferings are due to destiny and natural causes—those beyond human control. Enduring such sufferings purifies the human soul. Khanavadán.

Itmaadi Sabzali rendered such devoted khidmat to me that after his passing, I conferred upon him the rank of Pir. Others too, if they render such khidmat, will also be granted such a rank.

In the entire 54 years of My Imamát, I have bestowed such an honour upon only one person. Khanavadan.

Itmaadi Sabzali has reached the mercy of God. I bestow abundant du'a and blessings upon him. His name shall remain forever and eternally recorded in history. Like those who became da'i in earlier times, he was a great da'i in the present Jamat.

Itmaadi Sabzali displayed the strength of his Ruhani to thousands of people as well as to the members of other communities. During the Golden Jubilee, he travelled from country to country, advising both our community and others. He revealed the Ruhani value of our mazhab to people of other faiths.

Itmaadi Sabzali was an executor of the true momin. He departed from this world, causing great loss to the world, but to his own Ruhani there has been immense gain. He has entered into spiritual happiness.

Varas Basariya, Varas Rahim, and the mother of Varas Rahim rendered great service to Me. Varas Rahim, in particular, served Me with deep devotion, love, and with his whole heart and soul. For this, I grant abundant Dua and blessings.

All three of them always live in my remembrance, and I always keep them in my thoughts. Although they have departed from this transient world, they remain alive in my heart. Khānāvādān.

A brother requested Hazar Imam, “I do not like living in this world. Please unite me spiritually.” Then Hazar Imam replied:

“Stay in this world. Do the work of a Momin while living in this world. Even in this world, a Momin can truly unite spiritually. In our faith, spiritual union while living in this world is easy. Have you entered Bayt-ul-Khayal? Act according to the command given at the time of entry, love will arise, and everything will be possible. Khanavadán.

If you give up the pleasures of the world, then you will enter Paradise.

When you forsake the pleasures of the world, only then, with much effort, will you attain Paradise.

Manji Lalji Naiyani's wife and her son Hussain, by the mercy of God, departed from this world. When a humble representation was made to the Hazir Imam, the following Farman was made:

They have directly reached My Presence, for they came to the congregation (Mela) with desire for Me. Therefore, I accept all their work, and they have attained My Noor.

Had they remained alive in this world and continued to serve in My Presence, even then they might have committed sins and sought forgiveness. Thus, sins would have continued to be committed by them. But they have reached My Presence in a sinless state. I give my best blessings to them. Khanavadán.

At a lady's Ruhani mehmani, Mawla stated:

That lady is in my presence, and you should firmly believe that she herself is personally hosting Me. And she herself is present here. Khanavadan.

The first thing for a momin to do is to forsake the animal instinct. Animal instinct is but evil.

If you wish to become an angel, give up casting evil eye (badnazar).

The philosophy of the ten avatars should be explained through Islamic principles, and the understanding of the primordial Divine Light that created the world should be taught.

Explain according to the principles that were taught by Pir Sadardin during the time of Islam Shah.

There are very few people like Wazir Saleh. He has passed away, and now you can no longer see him—because he merged into the Noor and became Noor himself, just like a river merges into the ocean. This can happen only after death, not during physical life. However, by making effort during one's lifetime, a soul can become one with the Imam after death.

Above all, the most important is that your faith upon the rightful successor of Muhammad and 'Ali — the Imam of the Time, seated on their Throne — must remain firm, even above parents, wealth, and life itself. If you keep your love and devotion strong towards the Imam from the lineage of Muhammad and 'Ali, then you will have no fear in this world. In this one guidance, the essence of worship, devotion, and the entire strength of religion is encompassed.

The real (hakikati) deedar is in your heart.

The Momin who is real (Hakikati) — our dwelling is in their heart.

Do not think that Saheb is sitting on a throne. That is not the case. We reside in the hearts of those who do good deeds and are Haqiqati, but there are two conditions.

- (1) Faith must be pure.
- (2) Deeds must be good.

We reside in their hearts. Khanavadán.

If a Hakikati mu'min remains true and passes away in that state, then after death, their soul becomes united with the soul of the Imam. However, as long as the mu'min is alive—while the soul is still within the body—that union does not happen in the physical world (hayati).

It is like how the water of a sweet river joins the ocean; similarly, after death, the mu'min's soul merges into the soul of the Imam. But in the physical life, the distance between them is as vast as between the earth and the sky.

After death, it is like air becoming one with air.

Just as Wazir Saleh became (one), it is indeed possible to attain Oneness.

There are very few people like Wazir Saleh. He has passed away, and now you can no longer see him—because he merged into the Noor and became Noor himself.

Just like a river merges into the ocean.

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To perform a selfless act and help another attain salvation is greater than a thousand years of worship. Even more than a thousand years of devotion, this deed is higher.

To free another soul is still greater than a hundred years of worship (Bandgi).

There are very few people in the world who practice Ibadat. One will be questioned for not having practiced Ibadat.

People remain absorbed in money and do not attend Jamatkhana.

Most people pray for enormous wealth but attend Jamatkhana rarely.

Give a just reply; you seek to be blessed with children, but why do you not love Jamatkhana?

You love wealth even more than Ibadat!"

On the Day of Judgement, neither children nor wealth will be of any use; Ibadat will be useful."

Act and perform such deeds in this world that your face will not be blackened on the Day of Judgment (qayamat).

On the Day of Judgment (qayamat), one hour will feel like a thousand years. What will you do then? And what will you say?

Repentance on the Day of Judgement will be of no use.
("Mahadan'ka roya Kuch kaam nahi ave")

Fear God and be cautious that no other letter (haraf) is uttered until your last breath.

The purpose (maqsad) of man is to attain the abode of origin (asal maka'n). If you will remain unaware (gafal) in the practice of the din, you will not attain it; rather, you will become hewan.

For the sake of din, forsake children, life and wealth. By doing so, you will become like a diamond (almaas). If you do not act in this manner, you will become like a glass.

No matter how much you clean glass (mirror), it will not transform into a diamond (almaas)."

It is also incumbent on you to sit back and spend two hours thinking of your din.

Earlier, man was a stone; from that, he became a tree, then, an animal and then, a monkey. After that, he became a human being. Now, man can become an angel (firashta), can rise still higher. He can again become even an animal, even a stone. This is all in one's own hands. This matter is not dependent on fate.

At midnight, sitting disengaged for half an hour, think precisely about din; definitely think of it. Do not let the Farmans of Hazar Imam be forgotten from the heart.

DASHOND

HAZRAT IMAM SULTAN MUHMAD SHAH MADE THIS FOLLOWING FARMANS:

Repentance on the Day of Judgement will be of no use.
(“Mahadan’ka roya Kuch kaam nahi ave”)

Many among you give seven rupees and implore to forgive the sins, but the sins are not washed out in this manner.

Misappropriation of maal- e- waajbat if done mistakenly can get pardoned on taking the Chanta. However, the sins committed of a momin cannot get pardoned.

When any of you speak ill of your brother-in-faith, how can those sins be pardoned? If, after kissing his hand, you request, “I have spoken ill of you; please forgive me!” and if he grants forgiveness, then you may be pardoned.

However, if someone embezzles the ornaments or money of a weak, old woman entrusted to him, how can such a sin be forgiven? Even if you buy and eat just one piece of bread (roti) with such money, that bread will catch you by the throat on the Day of Judgement, and you will be held accountable for it.

A man (insaan) who commits any sins of God should keep high hopes, i.e., God is kind and merciful. God will forgive those sins. Therefore, I am not worried about those who commit sins of God because He might forgive them. God is most kind and merciful.

I am very worried for those who commit sins of other momins, like holding grudges against any momin, or speaking ill of someone, or embezzling someone's wealth, or casting an evil-eye on someone's woman. Therefore, you must stay away from that and be pure because those are the rights of other people. God will not forgive those sins.

If God forgave sins committed against the rights of other people, then God could not be called kind and merciful, but would instead be considered cruel. Therefore, God will not forgive those sins.

However, if the person against whom you have committed the sins forgives you, only then are those sins forgiven. God will not forgive those sins otherwise.

If you have spoken ill of someone behind their back or nursed enmity against them, then, in one way or another, seek forgiveness from that person by saying, "I have committed such and such sins, I fear God; therefore, please forgive me." In this manner, have your sins forgiven by them.

Embezzling even a single penny from any momin is a greater sin compared to not giving a single penny to the Sarkar (Imam) throughout one's life.

The money owed to God is a separate matter. God is most kind and merciful; He might forgive. However, if you misappropriate a momin's money, he may not forgive you because the momin is not necessarily as kind and merciful."

If you ever mistakenly misappropriate anyone's money, then God will have an equivalent amount of your flesh cut out. Money belonging to someone else is like a pig.

Continue to give Dashond-the 1/8th portion accurately. From whatever is grown in your farm, give 1/8th of what remains after deducting the state's (kings) dues. Do not give a lump-sum amount.

It is very bad to use other people's money in religious (din) work. It is very bad to misappropriate other people's money. It is unlawful (haraam).

It is unlawful (haraam) even to embezzle money belonging to someone who does evil deeds or is an enemy of your din. If you use any money from it for din's work, it will not do you any good; on the contrary, it will be counted a sin.

To embezzle money belonging to someone else is not right for a momin.

Do not embezzle money even of an enemy of the faith (din).

Do not embezzle even a paisa of anyone.

DUA

HAZRAT IMAM SULTAN MUHMAD SHAH MADE THIS FOLLOWING FARMANS:

In addition to other responsibilities, your foremost duty is to never miss your three times Dua. When it is Dua's time, immediately be present in Dua;

Always remain present in Jamatkhana during Dua's time and recite Dua there.

If Jamatkhana is far away and if you are sure, you will not be able to reach there in time, then, at that time, whether you are on the way, whether at the shop, or whether in the train, wherever you may be, you should observe the time of Dua.

Jamatkhana exists for the purpose of Dua; therefore, always come to say Dua. If someone is sick and is unable to come due to it, then he may not come, but the rest of you should come to Jamatkhana in the evening at Dua-time.

There is no loss or inconvenience for you in reciting Dua at the time of Maghrib. This is not the time to do worldly business; also, there is no other obstacle.

What would you answer if you did not come at the time of Maghrib to say Dua? Instead of talking few good or bad things during Maghrib, coming to Jamatkhana to recite Dua is very beneficial. The rewards from this are manifold in the world as well as in the akhirat.

It is incumbent and obligatory for a momin to always come to recite Dua at maghrib-time.

Those who do not come to Jamatkhana at Maghrib time for Dua are torturing themselves.

Say the Dua with the Jamat. To recite the Dua at home is of no use.

If you recite the Dua at home, you will forget; if you forget, you will become an animal (hewan) and will not attain the Haqiqat.

If you will not go to Jamatkhana to recite the Dua, then, gradually, you will forget and attain the real state of animal (hewan).

If a momin person thinks, "I shall not go to Jamatkhana today; instead, I shall go tomorrow." Again, next day, he thinks, "Now, not today; I shall go tomorrow." In this manner, if he gets lazy, then he will get used to laziness, and gradually, his Imaan will be diminished. In due course, eventually, his Imaan will be completely lost.

What is the reason behind a momin getting used to such laziness? The reason is that Satan is following him. He makes him lazy and prevent him from committing good deeds.

Even when you know ilm-Ginan and also know its meaning, but do not always come to Jamatkhana, nothing will benefit you. This is an important advice,

You are indeed very fortunate that you come to Jamatkhana in the morning and receive My Didar.

If you listen to My Farman and act upon it, your heart will be purified, and it will be filled with divine light.

One who does not take the Farmans into consideration is a fool, an ignorant person. One who does not listen to the Farmans is ignorant.

An ignorant (nadaan) person is an enemy of the din.

Those who are hypocrites (munafiq) will not pay heed to my Farman.

Only those who act upon my Farmans are my true momins.

Make my Farmans reach your soul. This is a great matter.

Those who do not attend Jamatkhana have no faith (Imaan) - this is beyond doubt. Therefore, you must always therefore, always make it a habit to come to Jamatkhana. Listen to our Farmans with your ears and remember them deeply in your mind. Khanavadan.

If you give up the habit of reciting the Du'a and of coming to Jamatkhana, then your faith (Iman) will be lost.

MISSIONARY

HAZRAT IMAM SULTAN MUHAMAD SHAH MADE THIS FOLLOWING FARMAN

Whenever missionaries come to deliver waez to you, remain present and listen to them.

If you find the interpretation of any missionary improper and notice his mistake, you should not interrupt him during the interpretation, but if you find it improper, then the next day you should prohibit him from delivering the waez.

Although missionaries are greatly needed and it is necessary to go around villages to preach, however, there should be such pious preachers (bhagats) available.

It is not the way of missionaries to go only to the majalis wherein they have been invited; it is as if you are guest.

Missionaries should give up seeking worldly fame and adoration.

Those missionaries who think that they should go only when invited with honor and respect, must resign from the missionary work.

The priests, hermits, dervishes etc., and such missionaries endure with patience and openly deliver their waez in the markets, even when faced with verbal abuse or when stones are thrown at them.

Where there are five, ten, or twenty houses, missionaries should go there uninvited. For up to six months in a year, they must roam from village to village to give waez.

Missionaries must not lodge themselves anywhere except in Jamatkhana.

Whether people listen to the waez or not, missionaries must continue giving waez as per their duty. Those who act in this manner are true missionaries.

Besides this, others merely assume the false name of a missionary.

If people do not even know them as missionaries, then what type of missionaries are they? It is better to not have such missionaries who assume a false name.

The responsibility to approach every single person and make him strong in the practice of the din rests on the missionaries.

Even when you know ilm-Ginan and also know its meaning, but do not always come to Jamatkhana, nothing will benefit you. This is an important advice

It is the duty of the imaani people to keep on giving religious education to their friends and families.

Those who aspire to learn the Quran must learn from the one who knows the Quran's Haqiqi (true) meaning. Learning this way will reveal its true meaning.

If you read the books of Mawlana Rumi and of Shah Shams Tabriz, you will come to know about which path is good!

Those who are not aware of the knowledge (ilm), make them aware of spiritual matters like you.

If you were aware about the matters of Haq and yet would not tell that to other people, you will be sinned.

Only those who act upon my Farmans are my true momins.

A teacher (master) should be intelligent, and he must also be well-versed in spiritual knowledge (ruhani ilm)

GINAN

*Aashaji Maarag choakkho mali kari chaalo,
Eis maa(n)hay andhera nahi lagaarji;
Ajwaala maa(n)hay jeh andhaaru karshay,
Teh jaashay narag dwaar. Ali...*

Oh Lord O beloved souls, walk together upon the pure path,
In this, there is no darkness at all.
Whoever brings darkness into the light,
Will go towards the gates of hell. Ali...

*Aashaji Janam khoata teh jeev kahi-ye,
 Jeh Ginan vichaari nahi chaaleji;
 Teh jeev maankha janamaj hoshay,
 Pan hoshay teh dhoar parmaan. Ali...*

Oh Lord False birth is attributed to that soul,
 Which does not conduct itself by reflecting
 upon the ginans (knowledge and wisdom),
 Such a soul will indeed take birth among
 human beings,
 But it will have awareness only like that of
 cattle. Ali....

*Eji Jeh Satpanth laee osaree gaya,
 Anay GurPir-nay devraavshay gaal,
 Tenu mukh deethay Brahma hatya upajay,
 Teh tau padshay dozakh-ni jaal.*

O momins, those who abandoned the Satpanth,
 And who abuses the Gur-Pir,
 The sin of Brahma-hatya (big sins) arises just by seeing
 their face;
 They will fall into the trap of Hell.

*Kaljoog sandhay aeva jeev thaayshay,
 Potay doobshay anay bija-nay doobaavshay,
 Arathano anarth kari-nay thaeraavshay,
 Anay Satgur-na vachan uthaapshay teni vaar.*

In the age of Kaljug, such souls will arise,
 They will drown themselves and drown others too,
 They will twist meanings into falsehood and spread
 misinterpretations,
 And they will oppose and reject the words of the True
 Lord.

KALAAM-E-MAWLA

*Gumraah-ku(n) gumraahi-meい(n) chhoadau, uska nahi
 kuchh eilaaj,
 Jis-ku(n) Khuda-nay gumraah kiya, Vaie raah na
 paavay baaj;
 Aa(n)khaa(n) andhee eilaaj karay, Tau changgi hovay
 jaan,
 Pan jiska seena andha eilaaj nahi, Joh phir kar aavay
 Lukmaan.*

Leave alone those who are misguided in their misguidedness, there is no cure for them.

The ones whom God has made misguided, will not attain the Right Path.

The blindness of the eyes can be cured and health is restored,

But for the one whose bosom (heart) is blind, there is no cure, even if the (greatest physician) lukman returns.

KALAAM-E-MAWLA

Duniyaa ghar maatam-kaa, jise dekho so rotaa hae zaaro zaar;

Gafalat-kaa ddattaa kaanuse kaaddho, to suno kaysi paddi hae pukaar;

Kaatth sheer karavat feere pathar ttaanke, E doe kaysaa karte hae shor;

Behete paani-me aavaaz kaysaa, Umarohee vahi jaati so roti hae zor.

The world is a place of suffering; all whom you see weep bitterly,

Unplug your ears from negligence, and listen to where these calls are coming from,

The sawing on the wood and the pounding of the stone, why do these two make so much noise?

In the flowing waters, what is this noise? Thus life goes by with flowing tears.

Bhulaa vae je koi duniyaa rizaa, jiyu(n) pyaasaa dekhe velaa dhup;

Ke jangal saaraa bharaa hae paani, E to dhul dise paani rup;

Duniyaa sab dhul hae, Duniyaa maal gaaddo vaebi hae dhul;

Is dhul-ku tu(n) sonaa rupaa maannek dekhe, E tumaare dekhne-me paddi hae bhul.

Misled is the one who rejoices in the world, like a thirsty person who sees water in the blazing sun,
 Believing the entire forest is filled with water, yet what he sees is only dust in the form of water.
 The whole world is dust; worldly possessions buried in it are also dust.
 If you see gold, silver, or precious gems in this dust, it is your vision that is mistaken.

*Jine aap maal khajaanaa kiyaa, Aur apni dolat aape
 nahi chaakhi;*
*Vae haath ghasantaa aap utth jaave, jiyu(n) madh na
 khaayaa maakhi;*
*Haath ghasanti dekho maakhi, Cheto bhaai duniyaa
 sangh na aave;*
*Tiyu(n) aakabat kamaai kiyu(n) nahi(n) karataa,
 Murakh aap janam tu(n) kiyu(n) gamaave.*

The ones who have amassed their wealth and have not tasted good use of it (spent it for a good cause or for innocent pleasures),
 Will rub their hands (in regret), just like honey not consumed by bees,
 Look at the bees rubbing their hands constantly! Take heed brothers, the world will not accompany you,
 Therefore, why don't you engage in activities that will yield benefits for the hereafter,
 O foolish ones, why do you waste your life.

*Paani-ki piyaas-se, Maal-ki piyaas jaano hove sakhat;
 Maal-ki piyaas ghaddi ek na buje, Paani-ki piyaas hove
 koi vakhat;
 Jis-ku(n) piyaas maal-ki hui, Une piyaas-me(n) khoi
 saari umar;
 Kabi nahi pett us-kaa bhare, Jo sab maal paave jetaa
 hae duniyaa bhitar.*

Compared to the thirst for water, know that the thirst for possessions is far more harmful.

The thirst for possessions is never quenched, not even for a moment; thirst for water may be satisfied at times.

One whose thirst is for possessions wastes their entire life in this desire.

Even if they acquire all the wealth in the world, their hunger is never truly satisfied.

*Duniyaa bech ye faani hae, Aur mul le aakbat tthaam;
 Duniyaa tere sang na rhesi, Khub aakbat mukaam;
 Duniyaa din chaar, Chet tu(n) chhodd jaaysi;
 Ise bech aakbat basaae le Vae tuj kaam aaysi.*

Sell the world, it is perishable and buy the dwelling of the hereafter.

The world will not remain with you, and all worthwhile is in the abode of hereafter;

The world lasts four days, take heed, you will leave it;
 Sell it establish yourself in the Hereafter—this alone will benefit you.

*Duniyaki nyaamatu(n)se, Khub savaab aakabat keraa;
 Aakabat sadaa baaki rhesi, Duniyaa fanaa hove
 saveraa;
 Jo tuje Khudaa-ne ak-kal diyaa, Toe duniyaa-ku(n) na
 kar pyaar;
 Ke jo tthaam chhoddnaa vaa(n)haa(n) ghar kare, esaa
 kaam kare gemaar.*

Worldly rewards are insignificant compared to the benefits of the Hereafter.

The Hereafter endures forever, whereas the world quickly perishes.

If God has granted you intelligence, do not love the world, For to build a dwelling in a place you must eventually leave is the act of a fool.

*Duniyaa dekho jaave chali, Yeh hae do dinkaa bahaar;
 Shaah gadaa aur adanaa aalaa, Nahi kisiku(n) is-me(n)
 karaar;
 Chet sambhaalo moman-bhaai, Jab lag nahi aae
 khizaake aasaar;
 Tab lag paani sincho nek bandagi-kaa, Toe teri jindagi
 kaa baag sadaa rahe gulzaar.*

Watch the world pass by — it is only a two-day spring. Kings, Fakir, the lowly and the great — none find true peace in it.

Take heed, O momin brothers, As long as the signs of autumn have not yet appeared, Keep watering your garden with sincere bandage, then the garden of your life will forever remain in bloom.

**Gumraah huaa vae, Jine dinathi duniyaa-ku(n) adakaa
chaahyaa;**
Ke duniyaa kaam karate, Jine dinkaa so kaam gamaayaa;
**Pahelaa tuje duniyaa sirajiyaa, ke aakabat kaarann kare
kamaai;**
**Tau vae sahi gumaraah huaa, Jine duniyaa kaarann
aakabat gamaai.**

The misguided are those who have loved the world more than faith.

While engaging in worldly pursuits, they have neglected the work of faith.

The world was created for you so that you may earn for the Hereafter.

Truly misguided are those who, for the sake of the world, have lost the Hereafter.

**Gumraah-ku(n) gumraahi-me(n) chhoddo, Us-kaa nahi
kuchh ilaaj;**
**Jis-ku(n) khudaa-ne gumraah kiyaa, Vae raah na paave
baaj;**
Aankhaa andhi ilaaj kare, Toe changu hove jaan;
**Pann jis-kaa sinaa andhaa ilaaj nahi, Jo feer kar aave
lukmaan.**

Leave alone those who are misguided in their misguidedness, there is no cure for them.

The ones whom God has made misguided, will not attain the Right Path.

The blindness of the eyes can be cured and health is restored, But for the one whose bosom (heart) is blind, there is no cure, even if the (greatest physician) lukman returns.

*Khushi ne aaraam chaaho, Toe aaraam vaa(n)haa(n)
 jaahaa(n) nahi ddar;
 Duniyaa-me(n) to bahot kasaalaa, Aaraam kahaa(n)
 hae is duniyaa bhitar;
 Ek din Khushi-se(n) ddhol bajaayaa, Duje din koi muaa
 huua gam;
 Bhalii khushi-aali aakabat keri, Din din adaki na hoesi
 kam.*

If you want happiness and rest, then rest exists where there is no fear,
 In this world we have great tribulations, how can there be rest in this world,
 One day in joy we play the drum, another day someone dies, there is sorrow,
 The true happiness is that of the hereafter; it grows day by day and never diminishes.

*Duniyaa lok kahe pett dhandhaa laagaa, Kab baetthe
 ham khudaae-ke gael;
 Maulaa farmaave jo velaa dhandhaa nahi, Rab-ku(n)
 sambhaaro bich andheri
 lael.
 Sab din pichhe raat hae, din-ku(n) karo aap kamaai
 dhandhaa;
 Raat-ku(n) baettho aaraamse, Japo us-ku(n) jiis-kaa hae
 tu(n) bandaa.*

The people of the world say we work for the stomach, when can we sit and remember God?

Mawla (Hazarat Ali) says, early when there is no work, remember God in the midnight.

After each day there is night, during the day earn your living. At night sit restfully, remember Him whose creature you are.

Maeraaj Khudaa-kaa rasul paayaa, Jine sab raat kitii hak bandagi;

So maeraaj momin-ku(n) hove, Jo dilse nikaale sab duniyaa gandaki;

Raat-ku(n) jaage ek dhi-aansu(n), Payarvi rasul-ki kare kirdaar;

Tau us moman-ku(n) maeraaj hove, Apane rab-kaa didaar.

Nabi Saheb (rasul) attained maeraaj of God, he performed the true bandgi every night.

This maeraaj is possible for a momin, if from his heart he removes all the dirt of the world.

At night he stays up with concentration and follows the path of the Messenger.

Then this momin experiences maeraaj, his Lord's Vision (didaar).

Raen maratabaa bahot baddaa hae, Sab khalkat paave aaraam;
Pir paygambar vali oliyaa, Raat bandagi-se sab paae naam;
Maeraaj rasul-bi raat-me(n) paayaa, Aashak vasla paave maashuk;
Jo tu(n) saach-chaa aashak-hay, Tau raen bandagise mat chuk.

The status of night is great, the entire creation attains rest therein.

Pirs, Prophets, Friends and Saints, have performed the Bandgi at night and attained this rank.

The Messenger also attained maeraaj at night and the lover attains union with the Beloved.

If you are a true lover, then do not miss the bandgi at night.

Sab dil mine lagan hae, Pann bhalaa dil vae jis dil hae lagan kirtaar;
Aur lagan-me(n) paddaa so ddubaa, Rab-ki lagan bhalii jo utaare paar;
Lagan binaa koi dil khaali nahi, Been lagan to dil rahe udaas;
Saache saa(n)hi-su(n) jo lagan baandho, Toe zikar karo saas usaas

Within all hearts there is love, but the hearts that have the love for the Creator are better.

Those who have loved other (than God), have sunk, but the love of the Lord is better for it it alone carries one across.

No heart is empty of love, without love, the heart remains sad.

If you feel love for the True Lord, perform remembrance (zikr) upon every breath.

Momanke mo(n)ho upar noor adakeraa, Jo bich raat utth kare kamaai;

Raat-ki bandagi din-me(n) dise, ke karanhaarke mo(n)ho upar hove roshanaai;

Kayaamat-ke din koi mo(n)ho kaale, Koi mo(n)ho hove safed;

Vae jine raat-me(n) bandagi kit, Saache sidak-se une paai umed.

On the face of a believer (momin), there is immense light (Noor); If in the middle of the night he wakes up to gain profit.

The Bandgi performed at night becomes visible during the day, for the radiance of its doer shines upon their face.

On the Day of Judgement (Qiyaamaa), some faces will be black, other faces will be white,

Those who have performed Bandgi at night, have attained their desire with True Conviction.

SALOKO
PIR SHAMS & PIR SADARDIN

*Satgur kaheray Naam liya so atee ghana,
 Pan praem peeda na laay,
 Ae tau dhulee oopar leepana,
 Jaem foota mandal bajaay-ray.*

The True Guide says: You may have recited the Holy name many a times,
 But not have brought any pain (tears) of love;
 It is as futile as plastering cow dung over soil,
 Like beating a cracked drum.

*Satgur kaheray Piyu(n) piyu(n) karata joh piyu(n) meelay,
 Anay seer oopar bhariya bhaar,
 Joh mann khelay mokala,
 Tau bhaangi naav na hovay paar-ray.*

The True Guide says: If the Beloved can be attained just by saying 'Beloved Beloved',
 And the head is laden with burden.
 When the mind plays freely according to its own desires,
 Then the broken boat cannot reach the shore.

*Satgur kaheray Sati thaee tau kyu(n) rahee,
 Joh na jalee piyu(n)ji-kay laahye,
 Jaa jaa na muee dauladee,
 Praem laaj na maa(n)hay-ray.*

The True Guide says: If you claim to be a Sati (truly devoted),
why are you still here?

If you have not burned in the fire of love for your Beloved,
If you keep going back and forth—loving both sides, living
in hypocrisy—

It means that true love has not yet awakened in your heart.

*Satgur kaheray Sita kaaran dukh saheeya,
Dus seer deeya kataay,
Pan saachey surijan keray kaaranay,
Aik seer deeyo na jaay-ray.*

The True Guide says: For the sake of Sita, Ravana endured
great suffering,

He even had his ten heads cut off.

But for the sake of the True Creator,
One cannot offer even a single head.

*Satgur kaheray Bolae bolae leeji-ey,
Anay piyu(n)-nay peechnaan,
Seer saatay joh piyu(n) meelay,
Tau-ey saungha jaan-ray.*

The True Guide says: Speak continuously in remembrance
(of God),

And strive to recognize the Beloved,

Even if the Beloved is attained through the sacrifice of the
head,

It is still to be considered cheap (He is priceless).

*Satgur kaheray Seer saata tau keeji-ey,
 Joh piyu(n)ji bikaata hovay haat,
 Tau aik kshan vilamb na keeji-ey,
 Sarr haathay deejay kaat-ray.*

The True Guide says: Trade your head (mind),
 If the Beloved is being offered,
 Do not delay even for a moment;
 Offer your head with your own hands.

*Satgur kaheray Seer deeya toh kya hua,
 Joh reedeh na bheena jaan,
 Kataka karay kaaya tana,
 Tau-ey Ajampia Jhaap vina kuda kaam-ray.*

The True Guide says: So what if one gives away the head,
 If the heart is not moist—imbued with love,
 Even if one makes sacrifices to the extent of cutting the body
 into pieces,
 Without the presence of the Ajampia Jhaap, eternal Word
 within, all effort is in vain.

*Satgur kaheray Seer saata joh keeji-ey,
 Tau raheni jagaai-ey aap,
 Jeev lagaai-ey zikar-soo(n),
 Tau saacha surijan paas-ray.*

The True Guide says: If you want to sacrifice your head,
 Remain awake at nights,
 And occupy yourself with the remembrance of the Lord,
 Then the true Lord will be close to you.

***Satgur kaheray Amaari pokaar jeh saambhalay,
Anay saambhalay ekaantay jaan,
Teh paanch hatya-thi alaga rahevay,
Bhai teh maa(n)hay amaaroo(n) thaam-ray.***

The True Guide says: Whoever listens to our call,
And reflects upon it in solitude,
He keeps himself away from the five great sins of killing,
O brother, I reside in him.

***Satgur kaheray Amay aavi teh maa(n)hay baesi-ey,
Anay botaeer kotha maa(n)hay thaay awaaj,
Raheni jaay teni jaagataa(n),
Tyaa(n) rachana Ginan-ni thaay-ray.***

The True Guide says: I will come and reside in him,
And there will be a great resonance every part of the body,
The night of this person is spent in an awakened state,
And at that time, Divine knowledge (Ginan) manifests.

***Satgur kaheray Ajampia Jhaap tenay ghat vasay,
Anay kaaya-maa(n) thaay jantrreeno awaaj,
Tyaa(n) boater kotha-maa(n) taal tambal vaajay,
Teni dhaat jaanay veerala koi-ray.***

The True Guide says: Ajampia Jhaap, the Eternal Word,
prevails in the body of such a person,
And in the body are heard musical sounds,
There, in every part of the body, the rhythms of drum-like
instruments resound within,
Very few know this mystery.

***Satgur kaheray Teh jeev-ni jeebh ama tani,
Anay vasay teh aa sansaaraj maa(n)hay,
Tenay bandh bandhaana ama tana,
Teni dhaat jaanay koi-ray.***

The True Guide says: The tongue of such a soul is from us,
While he/she resides in this world,
He has bound himself to me in inner union,
Only a few know this mystery.

***Satgur kaheray Naav keejay Ali-kay naam-ki,
Anay teh maa (n)hay saacha bhari-ey bhaar,
Pavan joh chaalay praem-ka,
Tau Satgur ootaaray paar-ray.***

Sit in the boat of Ali's name,
And fill it with the true load of good deeds,
When the wind of love blows over,
The True Guide will take you across.

***Satgur kaheray Preet piyaa (n)-ni doahelee,
Anay praem peeda hai sool,
Ae kanak kasautay aap-ku(n),
Tau chaooda paavay mool-ray.***

The True Guide says: The love of the beloved Lord is difficult,
And its pain is sharp as a spear.
It is like to test the gold in the fire to get its true value.
Only then does one attain value even across the fourteen realms—the seven lower worlds and the seven heavens.

*Satgur kaheray Ishq tau waadi-maa(n) na neepajay,
 Anay ishq haatay na vaechaay,
 Ishq tau haeeda maa(n)hay neepajay,
 Teh haeedu(n) koari khaay-ray.*

The True Guide says: The love for the Beloved cannot be cultivated in a garden,
 And it cannot be sold in a market.
 Divine Love can only be nurtured in the heart,
 And it consumes the heart as it grows.

*Satgur kaheray Praem ras atee meethada,
 Anay jeh koi dekhay chaakh,
 Swaad jo paavay seer lagee,
 Tenu haeedu(n) devay saa(n)kh-ray.*

The essence of Divine Love is exceedingly sweet.
 Whoever tastes it,
 Even a little of its flavor,
 Their heart bears witness to it.

*Satgur kaheray Soana vaechi saajan leeji-ey,
 Anay moati keray mool,
 Vae saajan kaem chhoadi-ey,
 Bhai loaka keray boal-ray.*

The True Guide says: Sell gold and purchase the Beloved,
 And the price is worth the pearls.
 Such a Beloved—how can one abandon Him?
 O brother, let people say what they will.

*Satgur kaheray Jenay kalejay baan laaga naeh tana,
 Teni drushtee avar na jaay,
 Tenu peend chaalay mrutyu loak-maa(n),
 Teni soorati aakaashay jaay-ray.*

The True Guide says: the one whose heart is pierced by the arrow of divine love,
 His vision does not wander elsewhere,
 His body moves in this mortal world,
 But his soul is in the heavenly realm (spiritual world).

*Satgur kaheray Meethi duniya sarvay duur karo,
 Anay maaya-maa (n) na laavo jeev,
 Janam gamaai-ey praem-soo(n),
 Tau paami-ye saacha peev-ray.*

The True Guide says: Keep away from the sweetness of this world,
 And do not bring your mind into illusion.
 If you sacrifice your life in His love,
 Then you will attain the True Beloved Lord.

*Satgur kaheray Maankha avatar tu (n) paamiyo,
 Pan kaai na jaaniyo mugati-noh bhaed,
 Maanek moato shoo(n) thayo,
 Joh antar na padiyo chhaed-ray.*

The True Guide says: You attained the human form (incarnation),
 But you did not know the secret of salvation,
 A pearl, even if it is big has no value,
 If there is no hole in it.

*Satgur kaheray Didaar amaaro doahelo,
 Anay raatay jaago loak,
 Neendra tenay shoo (n) karay,
 Jeh raakhay Mawla-soo(n) haet-ray.*

The True Guide says: Our Didar is hard to attain,
 And be awake at night, O people,
 What can sleep do to the one?
 Who has love for Mawla in their heart?

*Satgur kaheray Dil maa(n)hay deval pujee-ye,
 Anay dil maa(n)hay Dev dwaar,
 Dil maa(n)hay Mawla aapay vasay,
 Anay dil maa(n)hay devay didaar-ray.*

The True Guide says: Worship the Lord in the heart,
 And in the heart is the Lord's dwelling,
 In the heart the Lord Himself resides,
 And in the heart He bestows His Didar.

*Satgur kaheray Jees ghat imaan pragatiya,
 Tees-thi gafalat hovay duur,
 Tiyaa (n) andhaara shoo (n) karay,
 Jiyaa(n) Satgur kera Noor-ray.*

The True Guide says: In whose heart faith (imaan) manifests,
 He will be free from ignorance,
 What darkness can prevail,
 Where the light of Satgur, the True Guide, shines?

***Satgur kaheray Didaar amaaro doahelo,
 Anay teh maa (n)hay ghaati-oo chhey apaar,
 Ek ek ghaati maa(n)hay sol sol choak chhey,
 Teh bin khamiya na aavay haath-ray.***

The True Guide says: Our Didar is difficult (to attain),
 And in it there are many obstacles,
 In every mountain pass there are 16 barriers,
 That you will not be able to pass without equanimity.

***Satgur kaheray Paanch tantav-maa (n) sardaar chhey,
 Bhai tenu khamiya naam,
 Jeh khamiya raakhay daehi-maa (n),
 Tenay tyaa(n) sahu oothi karay salaam-ray.***

The True Guide says: Among the five essentials, it is the leader,
 O brother, its name is Khamiya—equanimity.
 Whoever keeps Khamiya—equanimity within their body,
 Will be greeted with respect by all there.

***Satgur kaheray Bhalka vaaggay bhaav-ka,
 Anay paday praem-kay ghaay,
 Joh peeda hovay praem-ki,
 Tau nayanay neend na aay-ray.***

The True Guide says: In whom the love for worship has awakened,
 And who bears the wound of love,
 If he experiences the pain of that love,
 Then sleep will not come to his eyes.

*Satgur kaheray Neend beechaari kya karay,
 Joh banda hovay hushiyaar,
 Piyu(n) piyu(n) karata raheni gamaavay,
 Pachhee hovay prabhaat-ray.*

The True Guide says: What can poor sleep (of ignorance) do,
 When the servant (devotee) is alert and aware?
 He/she spends the night reciting “Beloved, Beloved,”
 And then the dawn arises, bringing the Light.

*Satgur kaheray Neendra tau jum-nee daasi jaani-ey,
 Anay kaaya kasee-ye aap,
 Potaani haqq-nee kamaai karinay khaaiey,
 Bhai tau neendra na aavay paas-ray.*

The True Guide says: Know that sleep is the slave of the Angel of Death,
 If you discipline your body,
 And spend your earnings lawfully,
 Then, O brother, sleep will not trouble you.

BOOJH NIRANJAN
PIR SADARDIN

*Ati acharat kahu(n) ek pahelee
 Jeesathee hove vaatt sohelee.....1*

I'm saying a riddle full of wonder, which will make the paths easier.

*Piyu chhaanaa kiyu(n) pragat aayaa
 Kon kon piyaa bhekhsiraayaa.....2*

How did Beloved, who was hidden, become manifest?
 How many guises did He change?

*Laa thee un zaat kahaave
 jaa (n) kee baat kahee nahee(n) jaave.....3*

La' means that its essence comes from nothingness, and its reality cannot be truly expressed.

*Ddubakee le le gothaa khaave
 Peer paygambar to e nahee paave.....4*

Even if one dives deep and takes plunges to grasp the Divine Mystery, still, the Prophets and Pirs have not reached its ultimate limit.

*Mahaa agaadh samu(n)ddhra kahaave
 jaa ko paar koee na paave.....5*

(God's mystery is like) a very vast and deep ocean. No one can attain it's limits (no one can unfold it in it's entirety).

***Jo eesa samu(n)ddha maa(n) ddubkee khaave
marjeevaa hoe so maannak laave.....6***

He who dives deep into the Divine ocean and dissolves himself, and is ready to offer his very life, receives divine love as a priceless gem.

***Ddubakee le le janam gamaave
vaa(n) ko thaag kabahu e paave.....7***

If one were to spend their entire life diving into it, even then only a rare soul might attain that ultimate limit.

***Re tu(n)hee maaraa saachaa saaee(n)yaa(n) piyujee
tu(n)hee
Niraalaa nira(n)jan kahee-e(n),
Niraalee kahee-e(n) kuchh baata re;
gu (n)ge sapanaa paae-aa,
Samaja samaja pachhataa ya re.....I***

O my True Master, you alone are my Master.
He is called Unique (Niraalaa) and Flawless (niranjan);
His state is spoken of as utterly unique.
Like a mute who experiences a dream,
One understands it inwardly, yet repents at being unable
to explain it.

BRAHM PRAKAASH PIR SHAMS

***Sat shabd hay Ali hamaaraa, taa(n)ko lekhe nayo
sa(n)saaraa.....1***

Isme Azam(Bol)—that is, the True Word—is my Ali Himself, but worldly people cannot recognize Him.

***Sat shabda kaa karo veechaaraa, peershaah kahojee
vaara(m)vaaraa.....2***

Always remain in the contemplation of Isme Azam, and keep reciting the name of Peershah.

***Pratham dheeyaan rattanaasu(n) keeje, neeshdeen
peershah peershaah bhanneeje.....3***

In the beginning, concentrate in the mind while reciting with the tongue, and day and night keep repeating the name of Pirshah, Pirshah.

***Teen maas rasanaa beech rhyaa, pеechhe naam
brahmaa so kahyaa.....4***

After three months of such recitation with the tongue, only then does the mind become steady upon the Divine (Brahm).

***Naam letaa bhayaa prem prakaashaa, tab upajyaa
manvishvaas.....5***

In this way, as the recitation of the Name continues, the spiritual love becomes illuminated, and then the mind becomes bound to it with inner certainty.

***Kaho prem laksha kesaare bhaai, gupta bhed kahu(n)
pragatta bataai.....6***

Tell me, brother, what the signs of that Love are; its hidden secret I now unveil before you.

Gad gad lahree premkee utthe, taa(n) beech sheeree mukhakee chhutte.....7

When the waves of love rise amidst the overflow of bliss, during that time the elixir (Noor) begins to pour from the mouth.

Hot gal galee sukhme agaahhee, taa(n) beech manvaa rahyaa samaai.....8

Before the attainment of spiritual bliss, an indescribable subtle stirring arises in the heart, in which the mind becomes absorbed.

Chale tratt jahaa(n) premkee dhaaraa, pivot prem hovat matvaalaa.....9

(Later) the mind drinks of love from the banks of the river where love flows, and becomes enraptured.

Chhakee kar bakeeyaa anbhaya baanee, dur paho(n)chekee yehee neeshaanee.....10

Then it becomes carried away, speaking incessantly, uttering words without any hesitation—this is the very sign of advancement.

Brahm sukhakee kyaa kahu(n) vaddaai, maheemaa adheek kahee nav jaai.....11

How can I describe the state of spiritual bliss? Its grandeur is so immense that it cannot be expressed.

Kaho aru lok ke saarebhaaee - vaa(n)kee maheemaa kahee na jaay.....77

Can you describe what the spiritual world is like? But the glory of this realm cannot be expressed in words.

Akha(n)dd shabda kha(n)ddat na hoy - nishadin rahet surat me(n) sohee.....78

In this, the recitation of Isme Azam remains unbroken, And it always remains imprinted within him.

Amar shabda mare nahee jaahee(n) - rahee surat taa(n) beech samaaee.....79

In that state, the Eternal Word never dies, nor is it ever forgotten; rather, concentration becomes absorbed within it.

Ajar sabda dhyaan shu(n) jareeyaa - sahejehee kaam mukit kaa sareeyaa.....80

Later, when that once-indigestible Word, through the power of concentration, is fully digested and absorbed, then liberation is attained with ease.

Akhar shabda kahu(n) nahi khareeyaa - meelee karee bhradm akhar hoee rahyaa.....81

Truly, it is the Divine Word, one that can never perish and can never be forgotten. When the soul of a *momin* merges into the Word, it too becomes the Eternal Brahm, the ever-living essence.

Shabda akaal kaal jahaa(n) nahee - nishadeen raheta suratee tahaa(n) maa(n)hee.....82

Isme Azam transcends the effects of time and age. That is, it is not bound by the limitations of time. Concentration remains absorbed within Isme Azam day and night.

***Shabda akha(n)d dhyaan su(n) dekhaa -
aavaagamannkaa meemeetteeyaa
lekhaa.....83***

When that Word is perceived through unbroken concentration, the cycle of birth and death comes to an end.

***Shabda alekh jugatee su(n) leekheeyaa - jahaa(n) fal
surati muktikaa chakheeyaa.....84***

When the Word that cannot be written is written through the method shown by Mawla, then the fruit of concentrating upon it is tasted in the form of liberation.

***Shabda addol bhave nahi - shabda atol naa(n)hee konn
tole.....85***

The Word is fully pervading everywhere. No power can overcome it or remove it. The Word is so priceless that it cannot be compared to anything. Being beyond all comparison, it cannot be likened to anything else.

***Shabda apaar paar kon paave - shabda athaa nahi
aave.....86***

Who can ever reach the limit of the limitless Word? That infinite Word has no end.

***Surati shabdakaa jahaa(n) hay vaasaa - jahaa(n) nahi
dharanee nahee aakaashaa.....87***

When concentration becomes one with the Word, the abode where it dwells is a place where there is neither earth nor sky.

***Surati shabda kee unamunee laagee - jahaa(n) janam
marann kee khaddabadd bhaa(n)gee.....88***

Unmani - that is, the final state of the yogi's consciousness—arises when awareness becomes one-pointed and fully absorbed in the Word. When this becomes the yogi's inner state, the final state of the mind, the cycle of death and rebirth comes to an end.

***Jahaa(n) eegala pi(n)galaa sukhamanaa naaddee -
laagee shabdasu(n) un kee taallee.....89***

When the movement of the Ingla and Pingala channels becomes unified, then in the Sukhmana channel concentration becomes one-pointed and united with the Word.

***Shabdako dekhe deha sa(n)jogaa - surati shabda kaa
lekh na jogaa.....90***

If the Word is perceived through bodily awareness, then concentration and the Word cannot become one.

***Surati shabdakee gaa(n)tthee gulaaee - jayu(n) jal
me(n) jal deeyaa meelaaee.....91***

Just as when water is poured into water both become one, in the same way, through constant remembrance of the Word, concentration and the Word merge into a single essence; that is, concentration becomes absorbed in the Word.

***Ek samai ab dehee chhutte - toe suratee shabda kee
gaa(n)tth na tutte.....92***

Even if death comes once, the bond between concentration and the Word does not break.

***Shabda neeree(n)jan niraakaaree - jeesane fir a(n)jan
nahi dhaaree.....93***

When the Word becomes one with concentration, it becomes formless and therefore is not seen, nor does it ever become visible again.

***Jees a(n)jan dhaaraa nahi kartaa - kartaa so a(n)jan
nahi dhartaa.....94***

True vision does not place the Word within limits. One who places it within limits does not possess that vision.

ZIKAR JHAAP (IBADAT)

*Surijan saar toaja karasee,
Zikaroo(n) lae kar dil maa(n)hay dharasee;*

Mawla lovingly cares for the soul,
When you place the remembrance (zikr) firmly in
your heart.

*Nish-din jampee-ye piyaa(n)-ka naam,
Taem taem dil aavay thaam;*

If day and night you repeat the Beloved's Name,
The heart becomes firmly established in the zikr.

*Haya't dil-ki zikaroo(n) paavay,
Zikaray naehada adaka vaaday;*

Now it is the living heart that remembers zikr,
And through zikr love continually increases.

*Japanee qam ma karajo-ray koi,
Tau ja dil tera zinda hoi;*

If you do not lessen or reduce practice of zikr,
Then your heart becomes alive.

***Rasulay aa(n)khi ae-heej gaali,
Dil thaam na aavay zikaroo(n) taali.***

This is what the Rasool has said,
Without zikr the heart never attains true steadiness.

Ray tu(n)hi

***Zikar jeesay hai piyaa(n)-ki,
Bhai dil-ki daaru eh-ray;
Zinda hovay dil maa(n)hay-thi,
Anay adaka vaaday naeh-ray.***

O Lord,

One who remains in the remembrance (zikr) of the Beloved,
That remembrance itself is the true medicine for the heart,
When the heart becomes alive from within, Love awakens more deeply and continues to overflow.

RUHANI ISHQ

*Naeh-kay mindar joh ja padiya,
Tau roamae(n) roamae(n) teesay dukhda jadiya;*

When one enters the realm of spiritual love,
A pain and longing of love arises in every single particle
of the heart.

*Tann mann dhann piyaa(n)-ka jaanay,
Aapas maa(n)hay piyaa(n) dekh pichhaanay;*

The body, mind, and wealth become known as belonging
to the Beloved,
And within oneself one sees and recognises only the
Beloved;

*Piyaa(n)-ki preet jees mann bhaavay,
Sau sab jaaay agan jalaavay;*

The heart that carries the love of God
Burns away its own separate existence in the fire of that
love.

*Aur sau saaray sukh-soo(n) soavay,
Praem-maa(n) tau ae tup tup roavay;*

While others rest in comfort,
The true lover weeps unceasingly, drop by drop,
consumed in love's fire.

Aur sau hansa baaji boojhay,

Veeraeh vairaagi-ku(n) sab kuchh soojhay.

All other souls fall into deception and get caught in traps,

But the one whose heart awakens to the pain of separation from the Divine, and in whom true detachment arises — that soul perceives everything clearly.”

Ray tu(n)hi

Sheesh saata jeh karay,

Sau khelay praemaj khel-ray;

Jeev gamaavay aapana,

Anay sat-soo(n) baandhay naeh-ray.

O Lord,

The one who offers the head in sacrifice,

Plays the true game of divine love.

Personal existence comes to an end,

And one becomes bound in love with the Truth.

The Pain of Separation

*Jees-ku(n) piyaa(n)-ki veerehaj hovay,
Sau kyu(n) jaakar roti moahvay;*

The one whose heart aches from being away from the True Beloved,

How can he desire bread?

*Oos-ku(n) tapatay raheni jaavay,
Sukh-soo(n) neend teesay kaisee aavay;*

His nights pass in anguish of separation,

How can one in such longing ever rest calmly?

*Oos dohagan-ki footi chhaati,
Shah beesaari jeh neendaj maati;*

The fate of the the one who has forgotten her true Husband-Lord is ruined,

The one who forgets the Beloved and enjoys sleep—his destiny is shattered.

*Jooth beesaaro tau neend na aavay,
Saach kaaran sab jooth gamaavay;*

For when falsehood is abandoned, sleep does not come.

For the True Beloved, all false attachments and illusions are completely abandoned.

*Jees-ku(n) piyu(n)-ka beechhoada hovay,
Sau kyu(n) jaakar sukh-soo(n) soavay.*

The one who truly experiences separation from the Beloved,
How can he sleep in ease and comfort?

Ray tu(n)hi

*Jeesay beechhoada piyu(n)-ka,
Teesay neend na aavay raat-ray;
Jeev gamaavay aapana,
Zikar karay din raat-ray.*

O My Lord!

The one who truly experiences separation from the Beloved,
Does not find sleep at night;
He forgets himself completely,
And day and night he remembers only the Beloved through
sacred remembrance (zikr).

GINAN: GARBEE
Pir Shams

*Tamay lani laejo lunawa kaaj keh,
Ahoneesh jaagajo-ray loal.*

Receive the fruits of your spiritual efforts,
And remain ever awake, O dear one.

*Tamay amiras peejo din nay raat keh,
Noor Nooraaniya-ray loal.*

Drink the elixir (Noor) day and night,
One filled with Divine Light (Noor), O dear one.

*Jaa(n)ki surati laagi bharmand keh,
Noor maa(n)hay khelajo-ray loal.*

Those whose consciousness merges with the universe,
Will rejoice in the Divine Light (Noor). O dear one.

*Maa(n)hay varasay amarat Noor keh,
Qudarati khelajo-ray loal.*

Within you showers the eternal Light (Noor),
Naturally rejoice in it, O dear one.

*Anahad vaaja vaajay saar keh,
Neet sauhung uthay-ray loal.*

The eternal music resounds,
And you become awakened forever, O dear one.

*Jaa(n)ki surati laagi bharmand keh,
Noor maa(n)hay khelajo-ray loal.*

When the soul's vision attaches to the entire cosmos,
Then play within the Divine Light (Noor), O dear one.

*Bharmand aakho karajo haath keh,
Jyaa(n) ravi chamakaar chhey-ray loal.*

The entire universe is under your command,
Where the sun itself shines in brilliance, O dear one.

*Seer aalyaathi aavay haath keh,
Tau-ey saungho jaanajo-ray loal.*

If you gain it merely by sacrificing your head,
Then it is a cheap bargain, O dear one.

*Aeva phari phari janamau kaai duniya maa(n)hay,
Keh phera shoo(n) pharo-ray loal.*

Taking birth again and again in this world—
Why do you wander repeatedly through the cycle of birth
and death in this world? O dear one.

GINAN

*Ejee bhaai-o bharame na bhuleeye,
viraan nav bhuleeye;
Samajo satgur nee vaann, kaayaa karo zhupaddo
Kaayaa mahore masaann - bhaai-o.....1*

Brothers, do not be forgetful (about your real purpose) due to illusion, O brothers do not forget.
Understand the words of the True Guide and make your bodies huts (humble),
Because the ultimate destiny of your bodies is the burial place or burning pyre. O brothers.

*Ejee kaayaa ga(n)dhee ne gobaree,
kaayaa melee sadaay
Kaayaa vannshe ne sadde,
kaayaa bhu(n)ddee ga(n)dhaay - bhaai - o2*

Your bodies are stinking and filthy, and your bodies will always be dirty.
Your bodies will deteriorate and rot and your bodies are smelling of evil and vulgar attributes. O brothers.

*Ejee mall mutra maa(n)he bhareeyo,
dahaadde utthe dura(n)dh,
upar aaleeyo chaamddo,
maa(n)he chhe nas jaallee naa ba(n)dh.....3*

The body is filled with excrements and urine,
 Which are discharged during the day.
 Surrounding it is a skin,
 And underneath the skin is a network of veins and arteries.
 O brothers.

*Ejee shukar kaheeye taat nu(n),
 shonneet maataa nee hoy
 upaje enee veechaartaa,
 aave ukallaatto joi - bhaai-o.....4*

The sperm comes from the father,
 And the egg from the mother;
 When one reflects upon what is formed from this mixture,
 A feeling of disgust arises. O brothers.

*Ejee tene tu(n) dhoish kem karee,
 kaa(n)i shudh nav thaay
 nav duvaar neet chuve,
 maa(n)he narag bharaay - bhaai-o.....5*

How will you wash it?
 Nothing becomes pure by merely washing it.
 From the nine doors filth continually flows,
 And within, the body is filled with hell. O brothers.

*Ejee kaayaa lulee baheree paa(n)gallee,
 koddhee kushttee ne a(n)dh,
 nur satgur boleeyaa,
 deheeno evo saba(n)d - bhaai-o.....6*

The body is lame, deaf and crippled,
 And is inflicted by diseases such as lucoderma, leprosy and
 blindness,
 Nur Satgur says,
 Such is the relationship of the body. O brothers.

*Ejee paddee rahe to keeddaa padde,
 baallee raakh-j thaay,
 narag kareene jo naakheeye,
 to sahu janaavar khaa-bhaai- o7*

If the body is buried, it is eaten by worms;
 If it is burned, it turns entirely to ash.
 And even if the body is discarded after being considered
 completely corrupted,
 In the end it is still consumed by animals. O brothers.

*Ejee mukhmaa(n) chhe kattkaa haadd naa,
 upar romanee much,
 manmaa(n) maan dhare ghannu(n),
 ame chhee-e kull naa u(n)ch.....8*

In the mouth there are pieces of bone (teeth),
 And above it is a moustache of hair;
 And in the mind he entertains many vain thoughts
 About being the greatest of the family (of mankind). O
 brothers.

*Ejee kulnu maan karta,
Rakhe dharta abheva,
Kaaya kalevar kaarmi,
Dehithi algo che dev - Bhaio.....11*

Do not destroy understanding by taking pride in one's lineage or family honor.

The body is bound by deeds and attachments, making it hard to transcend.

The Divine is separate from the body. O brothers.

*Ejee deheene je hu(n)hu karee maantaa,
te to dekheetaa a(n)dh,
reedeh nee aa(n)khu nathee ughaddeeyu(n),
tene laago chhe dhu(n)dh - bhaai.....10*

Whoever takes pride in the body with a sense of 'I' and 'mine'

Is blind, despite having sight;
The eye of the inner heart has not opened for such a one,
And darkness clouds his understanding. O brothers.

*Ejee be be lochan sarave ne,
Veedyaa lochan trann,
Sapat lochan dharam naa,
Juo veechaaree jan - bhaai-o.....11*

Every individual has two eyes,
And the (secularly) learned has three eyes,
Seven eyes are attained through religious practice,
Reflect upon this fact. O brothers.

*Ejee laakh lochan chhe gnaan naa,
jenu(n) vaar na paar,
aatmaa tatv ne je ollakhe,
te chhe saarmaa(n) saar bhaai-o.....12*

Divine knowledge grants a hundred thousand eyes,
Eyes whose extent has no limit or end.
One who recognizes the true essence of the soul
Is the finest among the finest, O brothers.

*Ejee tatv geenaan trann lokmaa(n),
samje koik sa(n)t tenee;p
ddhrasttee saghalle fare,
tenee aankhu anant bhaai-o13*

The knowledge of the essence (tatv) of the three worlds
is realized by only a few saints.
With their insight, they perceive everything,
and their vision is infinite, O brothers.

*Ejee ga(n)dee dehthee allago raho,
kaaddhee naa(n)kho nee kaahaar,
jem sarpa nee kaa(n)ch lee,
deh thee allagee thaay bhaai-o.....14*

“Detach yourself from this foul body,
And rid it of all poison and malice.
Just as the snake’s shed skin remains separate from its body,
So should one remain detached, O brothers.

*Ejee kayaa(n) nee dehee kayaa(n) no aatmaa,
 jenu(n) vaar na paar;
 ga(n)dee dehee ashudh chhe,
 aatmaa chhe sudh saar bhaai-o.....15*

There is no comparison between the body and the soul,
 For the soul is beyond measure.
 The foul body is impure,
 While the soul is pure and the very essence, O brothers.

*Ejee aatmaa neergunn brahm chhe,
 dehee chhe taralaa ne ghaas,
 nur satgur boleeyaa munivar,
 karjo aatmaa abheeyaaas bhaai-o.....16*

The soul belongs to the formless Brahman,
 While the body is subject to decay like reeds and grass.
 Nur Satgur has said: O seekers,
 Continuously engage in the practice and development of
 the soul, O brothers.”

GINAN

*Ejee bee(n)draa re van maa(n) sukh chare re
gaava(n)tree,
chara (n)te chara(n)te see(n)hale vas paddayaaa
.....1*

In Vrindaban a cow grazed peacefully. As she was grazing, she fell into the clutches of a lion.

*Ejee raho raho see(n)halaa tum mat naakho haath,
hu(n) to vaachhadde keree chusannee jee2*

'Stop, stop, o lion, and do not lay a hand on me, for I am suckling my calf.

*Khamo khamo see(n)halaa tame dhaam karee beso,
vachan aaleene gavaree chaaleeaa.....3*

Wait, wait, O lion, sit here and stay. Giving her promise, the cow went off.

*Pahele hee(n)chole gavaree seem seddhe aavee,
Beeje hee(n)chole gavaree vaaddee-e.....4*

With her first leap the cow came to the edge of the field. With her second leap the cow entered the field.

*Treeje hee(n)chole gavaree jhaa(n)pale aavee,
Chothe hee(n)chole gavaree kodd maa(n).....5*

With her third leap the cow came to the gate. With her fourth leap the cow entered the pen.

***Uttho uttho vachhaddaa tum dudh meraa peeyo,
me (n) vaachaa kee baa(n)dhee aaee.....6***

'Get up, get up, o calf, and drink my milk. I have come bound by my promise.'

***Vaachaa kee baa(n)dhee maataa dudh nahee(n)
peeu(n),
me (n) chalu(n) tumaare saath.....7***

'If you are bound by a promise, mother, I will not drink your milk. I will go with you.'

***Aage aage vachhaddaa ne peechhe gaava(n)tree,
Bhaaee see(n)hale gher sadhaareeaa.....8***

With the calf leading the way and cow following behind, brother, they set off for the home of the lion.

***Ek ku(n) bulaayaa to do chal-kar aayaa,
Bhaaee see(n)hale gher vadhaamanna.....9***

One was called, but two came along. There was rejoicing, brother, in the lion's house.

**Uttho uttho see(n)halaa jee maa(n)s meraa bharakho,
Peechhe bharakho moree maaee.....10**

Arise, arise, O lion, and eat my flesh. Afterwards eat my mother.'

**Etalee re sudh budh konne tam ne deedhee,
Kenne te tame ne bodhaveeyaa.....11**

'Who has given you such awareness and understanding?
Who has guided you?'

**Ettalee re sudh budh cha(n)de suraj deedhee,
Peer sadar deene bodhayaa.....12**

'The moon and the sun have given me such awareness and understanding. Peer Sadardeen has instructed me.'

**Ejee jaaو jaaو gaava(n)tree tum meree bahenaa,
Vachhaddaa meraa re bhaannejaddaa.....13**

'Go, go, o cow, you are my sister. Your calf is my sister's son.'

**Jaaو jaaو gaava(n)tree ddu(n)gar ne kore more,
Khadd re khao paanee mokallaa.....14**

'Go, go, o cow, to the foot of the hills. Graze on the grass and drink water freely.'

***Bhanne peer sadar deen tum sunno moman bhaaee,
Aapanno sat-pa(n)th sudho karee jaanno.....15***

Peer Sadardeen says: listen, o brother believers, and know that our True Path is the right one.

***Teel ek jo baahi-ey, praemaj keri jaal;
Bhasam karay aik pal-maa (n), swarg mrutya paataal.***

If even a single drop of love enters you, it becomes a powerful fire;

In just one moment, it burns away heaven, the mortal world, and the nether worlds.

***Teel sukh kaaran teri kaaya vatlaani abadhu,
Dukh doahela maeroo samaan-ji.***

For the sake of a small moment of comfort, you force yourself into the cycle of birth and death.

And sorrow and suffering stand as weighty and immovable as a mountain

GINAN

*Eji Ajampia Jhaap veena mugati na hoay.
 Eji Ajampia Jhaap munivar-ey jaaniya,
 Lakh choraasi jeev-na phera taaliya.
 Jhaap jampoh veera nish-din,
 Kha'laq shabd, kha'laq shabd peechnaano.*

O momin, without the Ajampia Jhāap, liberation is impossible.

O momin, for the one who truly recognises the Ajampia Jhāap,

The endless cycle of 8.4 million births comes to an end.

Recite this Jhāap day and night—

Recognise the Divine Word, recognise the Divine Word.

*Eji Har dum zikar karana, Haq-say saabeet hoana;
 Tann mann soorat shamsa, jab ek hoata hai...Ooth.*

O momin, with every breath remember the Name of the Lord, and remain firmly established in Truth.

When the body, mind, consciousness and the breath become one. Rise up and be awake....

*Ho jeeray praani kol daee-nay kaljoog maa(n)hay
aavyo,
Jeev jaanay hoo(n) tau chhutau;
Lobh sawaarath karawaanay laago,
Anay Shahji-soo(n) chaaliyo khoato-ray.*

O mortal soul! You came into this world after giving a sacred covenant to the Lord,

Yet now you behave as though you will never be held to account.

Having broken faith with the Beloved, you became driven by selfish desire and greed—and thus strayed away from Shahji's path.

*Har dum zikar karana, soorat nirat oon par dharana,
Pir Shah-ka jhaap japana, aath pahoar lel-o-nahaar.*

Upon every breath, remember the name of the Lord, and let your inner focus and awareness—rest constantly upon God.

Chant the Jhaap of Pir Shah, and keep it constantly in your mind, day and night.

*Ae veera maara Shahji-nay maliya-nu ae chhey
ae(n)dhaan, Girabhavaas-ni vaacha paalo tau chhuto
chaaray khaan.*

O brother, this is the sign that one has truly found the Lord;
If you fulfill the promise made in the mother's womb, you
will be freed from the four realms of existence —
(Each realm containing twenty-one lakh forms of life,
making a total of eighty-four lakh births.)
