

FARMAN MUBARAK

313

English translation and transliteration of
Gujarati Farmans

For Private Circulation within
Shia Imami Ismailis only

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HOLY FARMAN MUBARAK OF
NOOR MAWLANA SHAH KARIM
HAZAR IMAM

&

HAZRAT IMAM SULTAN
MUHAMMAD SHAH

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‘ABHYASI’

EXCEPT FOR THOSE FARMANS OF MAWLANA HAZAR IMAM WHICH ARE AVAILABLE IN ORIGINAL ENGLISH TEXTS, ALL FARMANS COMPILED IN THIS BOOKLET ARE TRANSLATED INTO ENGLISH FROM THE ORIGINAL GUJARATI DOCUMENTS PUBLISHED BY THE ISMAILIA ASSOCIATION FOR INDIA AND PAKISTAN.

FOREWORD

It is the pride of the Ismailis that we firmly believe that the world of spiritual enlightenment has come as a truth from the inception of Islam to this day with the Imam. According to this unique tradition, every Imam of the Time gives suitable guidance to His spiritual children (through His Farmans) to perform their worldly duties, as well as to reach the ultimate (spiritual) goal of their life.

In this publication, Imam-e- Zaman's invaluable jewels in the form of Farmans have been compiled, which are arranged according to the topics of spiritual knowledge, love (*ishq*), faith (*imaan*) and *ibaadat*. The faithful who seeks to progress spiritually, who desires to have more and deeper understanding of the

faith, and who wishes to know the inner (spiritual) aim of our life and aspires to take his soul to greater heights will find this chain of Farmans very helpful.

By studying these Farmans with utmost concentration, true understanding of the soul (*ilm*) is acquired, through which spiritual love (*ruhani ishq*), and through spiritual love esoteric (*batini*) *Ibadat* is made possible and through it concentration (*ekagrata*) is attained, and through this concentration (*ekagrata*) a man attains the purpose of life.

These chains of Farmans will be helpful to those faithful *momins* who wish to attain the above goal, Mr. Muhammadali Ebrahim Nanji ‘Abhyaasi’ and his colleagues have published this booklet.

Kalam-e-Mowla by Mawla Ali

Noor Eelaahi Avval Tha,
Soa Aakhar Jag Mein Paaya Zahoor.
Eesi Din-ke Taabey Hovey,
Oos Mein Roshan Hovey Rab-ka Noor;Khatam
Kiya Ees Kalam-ku,
Sab Zaher Kahe Sunaya,
Soa Padho, Sikho, Suno Aur Sunaao,Yun Mowla-
ne Hukam Farmaaya.

The Divine Light (*Noor*) existed first
(before creation),
Which eventually (in the end) got
manifested in the world.

The one who is steadfast in this religion (*din*),
Upon him will shine the light (*Noor*) of
the Lord.

I have completed these sayings (*Kalaam*),
And have revealed them to all.

Then read, learn, listen and share,
This is the Command of Mowla.

**Martaba ILM Kerra,
Sab Hunnar Upar Hai Aala,
Ke ILM Se Toa Rab Pehechaana,
Jeene Apana Dil Ujaala;
Aur Hunnar Kamaayi Sab Fana Hovey, Pahechaan
Khuda-ki Raheve Baaki,
Ye Suno, Samjo, Yaad-j Raakho, Farmaaya
Kawsar-e-Saaki.**

The status of Knowledge (*ilm*) is higher than all other merits.

For through knowledge (*ilm*), one who has enlightened his heart, recognizes the Lord (*Rab*).

All other merits earned will perish,
Only the recognition of the God will remain,

Listen to this advice, understand it and remember it,

So commands the cup-bearer of Kausar (Mawla Ali) – provider of spiritual water at Kausar.

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

On My ascension to the Holy Imamat 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 Imamat, Noor Mowlana Shah Karim Hazar Imam made this first Farman in Villa Barakat in Geneva, on Saturday, July 20, 1957, to the murids¹ 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 *Farman*s 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 *tasbeeh* 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.

When you leave this world physically, you cannot take your shop with you, you cannot take your industry with you, you cannot take your money with you, you cannot take your clothes with you; the only part of you which is eternal is your soul. Never forget this.

Hazrat Imam Sultan Mohamad Shah e farmavyun,

Hazrat Imam Sultan Muhammad Shah has made the following Farmans:

Jyaare ame farman maate modhu(n) ughaadiye chhiye tyaare moti-na dhagla aapiye chhiye pan, pariksha karnaar moman hoy te-j te motiyo-ni kimmatt samji shake chhe ane samje chhe ke, teo-ne shu(n) chij mali chhe.

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!

Pan tame naadaan chho.

But you are ignorant (*nadaan*)!

Isa paygambar naadaan paase-thi naasi gaya hata, teva naadaan tame chho; tyaare moti-na dhagla maathi shu(n) faaydo tame haasal kari shaksho?

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?

Ame je farman tamne farmaviye chhiye te jawaahir chhe. Jeo Insaan chhe teo jawaahir oochki leshe, Jeo hevaan chhe teo-ni nigaah ghaas upar rehshe ane jawaahir-ne chhodi aapshe.

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.

Tame insaan roopma chho, khudavantaala-e tamaari upar ghani-j meharbaani kari chhe ke tamne mohobat-thi satpanth din- ma janam aapyo chhe, pan hef chhe ke, dhor ni misaal janam chaalyo jaay chhe ane insaan paachho khaak-ma daakhal thayi jaay chhe. 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.

Roj kayaamat-ma biji jaatone toa ek bahaanu pan chhe ke, teo-ne satpanth din- ni khabar nahi hati. Tame Arab, Badakshani, Khoja, Mumna tatha bija jetla Ismaili satpanthi chho teo roj kayaamat- na divase kayi(n) pan bahaanu kaadhi shaksho nahi.

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.

Insaan khyaal karto nathi ke, maranu pachhi kayaamat-ma te evo jawaab aapshe ke falaana-e maara ruhne fareb didho, toa te bahaanu kayi(n) panu chaalva-nu nathi.

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.

**Tamaari havey-ni aatli Jindagi chhe te,
befaayde ane bekhabri-thi ketlok vakhat
khota rehsho?**

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

**Tamaara Aadam-na avtaar ne olkho, insaan
avtaar tarike-no tamaaro martabo samjo.**

Seek to recognize your descent
(*avatar*) from *Adam*. Seek to
understand your status of being in
human form.

**Insaan thayine kya(n) sudhi hevaan
jeva rahi jasho?**

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

**Duniya upar kya(n) sudhi mohabat
raakhsho? Kya(n) sudhi duniya-ni baaji
khaadha karsho?**

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

**Tame insaan thaya tyaare tamne janam
tatha maran_ chhe. Insaan janam ane
maran_- ni vachma farya kare tema shu(n)
faaydo thaay?**

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?

**Koi(n) maan_ paase aakhi baadshaahi hoy,
etle ke tene gher aakhi duniya-nu raj hoy,**

**teni paase-thi baadshaahi chhinvi layi- ne,
tene fakir banaavava-ma aave toa, teni kevi
kharaab haalat thaay, havey tame insaan
rupi uttam dehi- ma aavya pachhi, firasta
thavaane badle insaan matine hevaan jeva
bansho toa, tamaari pan evi-j kharaab
haalat thashe.**

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*) to become like an animal, then you too will be in the same poor state.

**Insaan maathi firasto thayi shakaay chhe,
parantu(n) insaan maathi firasta thavu(n)
tema ghani mahenat chhe.**

It is possible to become an angel from a human being (*insaan*). But to become an angel from a human being requires tremendous effort.

**Tamaara ruh-no avtaar pahela
patthar-thi sharu thaay chhe.**

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

**Avval maa insaan maatiti tatha patthar rupe
hato.**

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

Mowlana Rumi kahi gayo chhe ke, hu(n) patthar hato. Temaathi jhaad- ma peda thayo, tema-thi badleene kidi-ma peda thayo, tyaar baad jaanvar-ma pohunchyo; jaanvar-maathi matine vaandra-ma pohunchyo; temaathi insaan thayo chhu. Insaan maathi shu(n) thayish? Malayek banish. Tyaa(n)- thi kya(n) jayish? Te karta oo(n)che jayish.

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.

Insaan te chhe, je upar javaani umed raakhe chhe. Te sivaay aa duniya-ma Insaan maatr janaavar misaal chhe.

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.

Jeo upar javaani umed dharave chhe teo upar pohunchva maate bandagi vadhaare kare chhe ane mohobat pan vadhaare kare chhe.
Those who aspire to elevate upwards, in order to reach the peak, practise more *Bandgi* and foster more love, too.

Pir Sadardin hato, te tamaara jeo ek maanas hato. Tamaara thi kai(n) farak nahi hato, teni aankho, kaan vagere tamaara jevaa-j hata, koi pan khojo hashe te kehshe

**ke pir Sadardin-e Khoja banaavela chhe. Te
pir Sadardin pan_ tamu Khojao- no din
bandhu(n) hato.**

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 buddhivaan, daana, saachho,
ane saaf baatun-no hato.**

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

**Pir Sadardin eklo jato hato tyaare pan_
samajto hato ke, khuda maari paase chhe.**

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

**Tame pan mahenat karo ane pir Sadardin
jeva thaao.**

You also strive and become like that
of *Pir Sadardin*.

**Akkal-vaalo maanas kehshe ke, insaan e ek
moti cheej chhe.**

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

**Saara narsaane baraabar olkhe te Insaan
chhe, Havey juo ke, saara ane narsaa
vacchche shu(n) farak chhe?**

The one, who properly recognizes
good and evil, is a human (*insaan*).
Now, think! What is the difference
between good and evil?

Potaano ruh asal makaane poho(n)che te

saaru. Evu naa bane ke ruh ahiyaa-j rahi jaay ane dhor maafak khaay tatha suve.

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.

Samajdaar Insaan-ne moti umed raakhvi joiye, te-e chhe ke, ruh je thekane thi aavyo chhe te asal makaane poho(n)che.

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.

Ruh-ni asal umed chhe te biju javhar* chhe.
The original aspiration of the soul is a different gem (*jawher*)* altogether.

Jyaare asal-ni khabar naa pade, tyaare shu(n) valyu?

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

Asal makaan karta biju kayu(n) motu makaan chhe?

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

Tamaaru asal makaan ghanu motu chhe, pan havey ghanu dur chhe.

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

Tamaaru makaan kevu motu chhe tethi tame agnaan chho.

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

**Asal makaane pohochva maate naamardine
jadmool_l maathi ukhedi naakhvi joiye.
Hichkaarapanu chhodi dayi ne himmat
raakhvaathi asal makaane poho(n)chaay
chhe.**

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*).

**Tame jyaare sijdo karo tyaare maa(n)go ke
amne asal makaane poh(n)chaado.**

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

**Jem baalak potaani maata-thi judu pade
chhe, khovaay gayu hoy chhe, tyaare te
rade chhe ke kyaare maa paase jayi
poho(n)chu! Tame pan_u teva thaao.**

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.

Tame duniya-ma betha chho toa tamaare dil-thi rovu joiye.

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

Aa duniya-ma be(2) jaatna moman chhe. Jema ek badan-na moman chhe, tatha bija ruh-na chhe.

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*).

Je-o badan-na moman chhe, teo ahi(n)yaa-j raaji thaay chhe, ane aa duniya-ma-j

**rehvaane raaji chhe. Teoni jagya zamin-ma
hoy chhe. aa vadaay-na moman chhe; teo
aakhare zamin-ma-j-jaay chhe.**

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.

**Bija je ruh-na momano chhe, te eva thaay
chhe ke, din-na kaam-ma teo aagal_ane
aagal_ kadam bharya kare chhe. Teo oobha
rehta nathi. Te momano nirantar aagal_
vadhya-j kare chhe. Aava maanso bahest-
thi pan_oo(n)che jashe.**

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.

Bahest-thi pan_u vadhaare paak ek jagya chhe tyaa(n) ruh-ne poh_unchvu joiye.

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

Tamaara-maana, tamaara karta vadhaare akka_uvaala hata, teo amaare raste chaalya.

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

Misaal Mansur chaalyo.

For instance, *Mansur* followed it.

Mansur maate bahest maujud hati, pan_u te kehto hato ke, khaali behest-ma jaine

**shu(n) karu? Jyaa(n) sudhi magaj-ne
chaakhish nahin tyaa(n) sudhi paachho
nahi(n) valu aagal vadhish.**

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.

**Ruh-ni asal umed chhe te biju javhar chhe.
Jyaare asal-ni khabar naa pade tyaare
shu(n) valyu?**

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?

**Haal tamaari banne baju-e be(2) rasta chhe.
Ek taraf ek sadak gayi chhe tatha biji taraf**

biji sadak gai chhe. Ek sadak hevaan etle badan- ni chhe biji sadak ruh-ni etle firastani chhe.

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.

Firasta-ni sadak aasmaan upar jaay chhe.
Angel's path leads to the sky (*asmaan*).

Jo tame e sadak pakadsho toa saatme asmaane jai pohncsho,
If you go by this path, you will reach the seventh sky (*asmaan*).

Agar e sadak chhodi aapsho toa tamaaro ruh jameen upara-j raheshe.

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

**Saatma aasmaan upar je sadak jaay chhe
teno khyaal karo.**

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

Tame tamaaro suko rasto shodho.
Seek to find your dry path.

**Tamaaro suko rasto saatma aasmaan upar
chhe.**

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

**Jyaare tyaa(n) tame poho(n)chsho tyaaare
suki jameen tamne malshe ane tamaaru dil
pan tamone khaatri aapshe.**

When you will reach there, you will

get to the dry land and your heart will also convince you about it.

**Aa duniya rupi dariya-maathi saatma
aasmaan-ni suki jameen- ne poh^hnchva
maate rastama je sadak chhe te upar
shetaan ghaⁿi jaat-na varsaad varsaave
chhe. Fitna, dushmani, ju^hthu bolvu vagere
hajaaro jaatna varsaad te rasta upar
varsaave chhe ane moman-ne suki jameen
upar poh^hnchva aapto nathi.**

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.

Mahenat kari-ne ilm shikho ane himmat raakho. Jena-ma himmat chhe te saatma aasmaan sudhi poho(n)chi jaay chhe.

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.

**Maara vaste ghani mahenat chhe. “E” be-
ilmi kem raji thaay? “E” hakikatne pakadto
nathi ene hakikat joyti nathi.**

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

Jeo be-ilmi chhe teo hakikat-ne chhodu aape chhe.

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

Pan_ jeo hakikati chhe teo bije raste chaale chhe.

But those who are *Haqiqati* follow a different path.

Jem agal_ (1) Isa (2) Pir Sadardin (3) Nasir khushru (4) Pir Shams (5) Mowlana Rumi, evi ritna manaso hakikat-na rasta upar chaalya.

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*.

Aa rasto naadaan-na maate bahu mushkil chhe.

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

**Pan je daana akkalvalo_hashe te kehshe ke,
aa rasto saaro chhe.**

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

**Hakikat-na rasta-thi vaakefgaar thasho
tyaare tame aazaad thasho.**

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

**Khotu(n) naa bolvu. Maara dinma khotu
bolvani manaai chhe.**

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

Paisa saathe dil bandhvu nahi.

Do not bind heart to money.

**Ghana paisa kamavo tema Khushi pan
nahi thasho.**

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

**Mehnat-thi kamaavela paisa jata rahe toa
dilgir thavu nahi.**

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

**Khuda naa kare ne koino chhokro guzari
jaay toa pan tene afsos naa karvo.**

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

**Moman-ne duniya-ma kai(n) pan nuksaani
thaay chhe tenu tene dukh thatu(n) nathi.**

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

Duniya-ma moman-ne nuksaani thaay toa pan gam naa kare. Din-no ittekad ane iman-ni nishani ej chhe.

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

Insaan upar je dukh pade chhe, te moman ne sukh-roop laage chhe. Whatever pain a human being (*insaan*) goes through is seen as a bliss by the *momin*.

Insaan upar bimaari, kodhiyapanu, ragatpit vagere darad aave chhe, pan moman teno andesho raakhto nathi ane na-khush banto nathi.

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

Moman-ne agar ragatpit-nu darad hoy, toa pan_u tenu dil noorani ane dariya-na paan_i jevu safed hoy chhe. Tena upar gamey tetla dukh aavi pad_e, toa pan_u temne te dil upar lavto nathi.

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.

Isa hakikati hato, te khuda-ma fana thayo.
Hazrat Isa was *Haqiqati*; he became annihilated (*fanah*) in God.

Tame pan_u fana-fillaah thaao.
You, too, become annihilated (*fana-fillah*).

Tame vichaar karo ke, ame fana thai-ae. Je

koi chaahe ane koshish kare te tyaan
poh(n)chi shakshe. Pan tamaara gunah
tamne pohnchva aapta nathi. Te gunaho- e
tamne ked-khaanama bandh kidha chhe.

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.

**Tame philsufi padho toa khudavantaala-ni
najik thayi shako.**

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

**Pir Shams, Pir Sadardin, Mowlana Rumi,
philsufi ghani padhya hata, temaj Quran-e-
Sharif pan maayna saathe padhya hata.**

*Pir Shams, Pir Sadardin and Mowlana
Rumi* had studied philosophy

abundantly and had also studied the *Quran-e-Sharif* with its meaning.

Ruh kya(n) thi aavyo? Pachho ruh kya(n) jashe? Jeo philsufi-ni kitaabo padhya chhe, teo e sarve jaane chhe.

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

Pir Shams, Pir Sadardin, Mowlana Rumi, evo-j eva thayi shakya em nahi samajta.

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

Tame pan mahenat kari pado toa eva thayi shako.

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

Aavo ilm tamaara upar vaajab chhe.

Such knowledge (*ilm*) is incumbent upon you.

Hu tamaara maate philsufi raakhish te padjo tatha samaj-jo. Tema moti himmat chhe.

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

Himmatvala-no ruh jaldi-thi dariya- ma mali jaay chhe.

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

Tamaaro ruh ek nadini misal chhe. Ame ek dariyo chhiye.

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

**Tamaara ruhno aakhar-no chhedo dariya-
ma etle amaara potaama chhe. Chhevate
tame dariya-ma mali jasho.**

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

**Juo aa kachh-na mulak-ma je nadiyo chhe,
te dariya-ma mali shakti nathi. Rastamaa-
sukai(n) jaay chhe.**

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

**E pramaane je loko be-himmat chhe teno
ruh pan kachh-ni nadioni maafak rastamaa-
j sukai(n) jaay chhe.**

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

Tame ghanaa-j be-himmat chho, tethi tamaaro ruh jaldi-thi tyaa(n) poho(n)chi shakto nathi.

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

Tame tamaara ruh-ne rasta-ma sukaava aapo nahi, pan jaldithi dariya-ma mali java apo. Tame aa baabat par saari rite khyaal karjo.

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.

Tame unghma padela chho, tethi, toap-na avaaj sambhlaata nathi. Sutela maanas-ne uthadva-ma aaave chhe tem, ame tamne jagaadiye chhiye ke, utho! Ibaadat-ma(n)

**mashgul thaao, bhulo nahi! Tran(3) vaagaani
ibaadat-ma(n) ghano-j faaydo chhe.**

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!

**Ek taraf aakhi duniya-no maal biji taraf
ibaadat evu ibaadat-nu jabru vajan chhe.**

Put the wealth of the whole world on
one side and '*Ibadat*' on the other;
such is the mighty weight of *Ibadat*!

**Khuda-ne malvu ibaadat upar chhe. Ibaadat
Iman upar chhe. Vali Iman haasal thavu e
Ishk upar chhe.**

Merging with God depends on *Ibadat*.

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

Ishk kevo hovo joiye?

How should love (*ishq*) be like?

Jem ek biyaabaan aranya-ma koi tarasyo paani maate talab kare chhe, tevi-j rite ruh-ne pan Imam- no Ishk hovo joiye. Imam-na badan upar nahi, pan Imam-na ruh upar ishk hovo joiye.

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.

Je koi ruhani Ishk raakhe chhe te-j khuda parast chhe.

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

Insaan-ne laazam chhe ke Khudavantaala-no Ishk dil-ma raakhe.

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

Insaan duniya-na ishk-ma ketlo mustaak rahe chhe ane ketli bekaraari kare chhe? Tena karta hajaaro daraj-je vadhaare khudavantala-no Ishk raakhvo joiye.

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.

Tame moman chho toa Khudavantala upar aashak thaao.

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

**Hakikatio-no ishk aulaad, stri tatha paisa
upar nathi hoto, parantu Khudavantaala
upar hoy chhe.**

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

**Moman jem jem Khudaavantala upar
vadhaare ane vadhaare mohabat raakhe
chhe, tem tem Khuda-ne vadhaare ane
vadhaare najik thato jaay chhe; te Khuda-
ne pratyaksh dekhe chhe.**

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

**Evi jaat-ni mohabat tame maara maate
tamaara dil-ma raakho ke tamaaru(n)
sharir-j tamaari saathe hoy pan tamaaro
ruh amaari saathe hoy.**

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

Je koyi ruhani Ishk raakhe chhe tej Khuda parast chhe.

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

Jo Ishk baraabar hoy toa, Iman ruh saathe ek-j thayi jaay chhe.

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

Tame Iman-ni baraabar sambhal raakhjo.

You must safeguard your faith (*imaan*) well.

**Jem maanaso potaanni daulat sambhae
chhe te pramane moman potaana Iman-ni
sambhal raakhe chhe.**

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

**Tame tamaaru Iman Mansur jevu raakho.
Keep your *Iman* like *Mansur's*.**

**Juo! Mansur-ne shuli upar chadaav-vaama
aavyo toa pan tene potaanu Iman mukyu
nahi.**

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

**Jyare Mansur-ne shu(n)liupar chadaav-
vaama aavyo tyaaare tena sharir-mathi lohi**

**nikalyu, e lohi-mathi pan “An-al-Haq” no
avaaj nikalto hato. Aakhare tene salgavi
deva-ma aavyo. Aa Iman-ni nishani chhe.**

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*.

**Iman amuly vastu chhe ane dhani- ne pyaari
chhe. Amaara dada H. Mowla Murtaza Ali-
ne moman Nuseri “Allah” kehto hato, tene
sitter(70) vakhat katal karva-ma aavyo toa
pan tene “Ali Allah” kahya karyu pachhi
hukam aavyo ke aa saachho moman chhe
ane eni aulaad pan sachai vali thashe. Aa
moman ane eni aulaad-ne kayamat-ma
puchaanu nathi. Aatlo darraj-jo tene tena
Iman-na ange malyo hato.** -

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*.

**Jenu Iman gayu(n) tenu badhu(n) gayu(n).
Jenu Iman salaamat rahyu tenu saghlu
salaamat rahyu maate potaana Iman-ma
kadi khalal thava desho nahi.**

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.

Je shaks Ibaadat nathi karto te hak-ni rozi nathi khaato ane tena dil upar shetaan kaabu kari tenu Imaan luti le chhe.

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

Ketla divas tamaara dil-ne Ibaadat vagarnu rakhsho.

For how long will you keep your heart devoid of *Ibaadat*?

Ibaadat-no bojo garib tatha paisaadar banne upar sarkho chhe.

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

Paisa naa hoy toa nahi aapo pan_ Ibaadat karo.
If you do not have money, don't give it, but still practise *Ibaadat*.

**Jo Ibadaat nahi karo toa jahnam- ma jasho
athava pachha hevaan thasho tema shu(n)
faaydo?**

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

**Salmaan faaras pan_ tamaara jevo ek
maan_as hato. Te potaana asal makaane
pohnchyo.**

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

**Tame pan_ Ibaadat kari Salmaan Faaras jeva
thaao.**

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

Tame Ibaadat karo toa pir Sadardin jeva thaao.

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

Tamaare tamaari ibaadat chhodi devi joiye nahi.

You must not give up your *Ibadat*.

Jo kadaach tame bimaari-na bichhaana par padya ho, toa pan Ibaadat chhodta nahi.

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

Jya(n) sudhi tamaara tan-ma praanu chhe tyaa(n) sudhi tamaari Ibaadat chhodta nahi.

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

Hamesha khuda-ni Ibaadat karjo.

Always practice God's *Ibaadat*.

Har pal, har saayat khuda-ne yaad karva joiye.

Every moment, every instant, one must remember God.

Agar tame bhooli gaya ho ane gaafal thayi gaya ho, toa ame tamne yaad apaaviye chhiye.

In case you have forgotten and become negligent, I am reminding you.

Khudaavandtala-ni Ibaadat karti vakhate duniya-no koi pan khyaal dil-ma raakhsho nahi.
While practicing God's *Ibaadat*, do not keep any worldly thought in your heart.

Insaan raat divas paisa peda kare ane saara

kaam kare pachhi mari jaay, tyaare shu(n) faaydo?

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

Tame pir Sadardin jeva thava-nu dhaaro chho te kem bani shake? Tamaara-ma himmat toa chhe nahi, tyaare tamaara-thi biju shu(n) thaay tem chhe?

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?

Hamesha bandagi karva chhata(n) jo aazaadi-ma naa pohnchy toa shu(n) valyu?
Despite always practicing *bandagi*, if one does not attain freedom (*azaadi*), what is the use?

Tame ba(n)de khuda chho, khuda rahemur
raahemin chhe tyaare shu(n) tamne koi
vakhat aazaad nahi kare? Hu nathi kehto ke
aa duniya pachhi pan te aazadi-ma tame
poho(n)chi shaksho. E sarve sidha rasta
upar chaalva tatha aala himmat upar
aadhar raakhe chhe. E saghlu tamaara
haathma-j chhe.

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 (*aazadi*). It
all depends on following the straight
path and on the greatest courage. All
this is entirely in your hands.

Ame amaara dil-thi tamne dua kariye
chhiye ke, "Khuda-ya! Temna dil-ma evi

**taakaat baksh ke azaad thaay. Hakikati
thaay, kharaabi-thi dur bhaage, rasto savlo
pakde ane sidhe raste chaale.**

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.”

**Khuda-ya! Teo-ne hakikati aankho baksh”
aa dua saghli dua karta vadhaare chhe.**

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

**Amaari dua toa jeo himmatvala chhe teo-
ne-j kaam aaave chhe.**

My *Dua* benefits only those who are
courageous.

Saari duniya-ni lizzat-thi dur rahe evo rozo raakhe, tyaare baatuni aankh ane kaan chhe, te khule.

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

Insaan paase etli kudrat nathi ke maanas-ne peda kari shake, pan evi rite juve ke khudana bhed ane karamat-ni khabar pade.

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.

Tame kaho chho ke, ame moman chhiye; tyaare ame puchhiye chhiye ke janavar-thi kayo hunnar tamaara-ma vadhaare chhe?

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

**Ek kalaak khyal karjo ke ruh shu(n) chhe?
Aavi reetni aadat hoy tyaare moman thaay.**
Reflect for an hour: What is the soul?
When one develops such a habit, one
becomes a *momin*.

**Aava aava vichaaro karsho tyaare-j moman-
na lakshan tatha din-ni khabar padshe.**
Only through such reflections will you
become aware of the qualities and
faith (*din*) of a *momin*.

**Darek Insaan-na ruh saathe Imam- nu noor
jodayelu chhe.**
The *Noor of the Imam* is attached to
the soul of every human (*insaan*).

**Jyaare tame maanas-ne juo chho, tyaare
maanas-ni shikal jovaama aave chhe. Haath
pag, modhu, ankho sarve dithaama aave
chhe, panruh dithaama aavto nathi.**

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

Tame ruh-ne jovani tajvij karo.

You must seek to see the soul!

**Tamaari fazilat tatha saaro vakhat ruh-ne
olakhhvano chhe.**

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

**Khudaana noor-no divo tamaari andar
chhe. Tamaara hath-ma chhe. E divo tamo
sarve- ma chhe. Tene tame juo. Tame ene**

puchho, tame ene nahi puchhsho toa tamne kya(n)-thi khabar pad_she? Tamaaro mazhab gha_no katha_n tatha mushkil chhe. 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.

Ket_laak hajaar varsho thayi gaya tema ket_la maan_aso te maksud ne poh_nchya? H. Isa, H. Rasul S.A.S, Mansur, Pir Shams ane duniya-na bija thoda maan_aso poh_nchya chhe. Te sarvena kaam tatha rasto ek sarkho-j hato. 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.

Jeo tyaa(n) pohunchya teo potaana ruh-na aashak hata, ruh-na dost hata, teo te makaane poh(n)chya.

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

Murtazaali e farmavyu ke, "jene potaane olakhyo tene jaane ke khuda-ne olakhyo."

Murtaza Ali has made a *Farman*:

"He, who recognizes himself, it is as if he recognizes God!"

**Jya(n) joiye chhiye tyaa(n) Ruh- dostne
joiye chhiye.**

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

**Khudaano daraj-jo samajya agaav potaano
daraj-jo samjo. Tyaar- baad Khudaana
daraj-jani khabar padshe.**

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

Moman-no ruh te amaaro ruh chhe.

A momin's soul is My soul.

**Tame potaana dil-ma potaana ruh- ne etle
amaara noor-ne juo.**

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

**Hu kahu chhu ke, je kaa(n)yi chhe te ruh-j
chhe, maate teni tapaas karo ke te shu(n)
chhe? Te kya(n)-thi aavyo? Te noorni nigaah
karvi joiye”.**

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!

**Saari duniya-ni lizzat-thi door rahe evo rojo
raakhe; tyaare baatuni aankh ane kaan
chhe, te khule.**

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

**Insaan paase etli kudrat nathi ke maanas-ne
peda kari shake, pan evi rite juve ke khuda-
na bhed ane karaamat-ni khabar pade.**

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.

**Akkal-valo maanas kehshe ke mari aarzoo
aazaadini chhe, hu aazaadi pachvadedodu
chhu, hu dodish, hu shodhish!**

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

**Akkal-valo moman hoy, tena maate duniya
jahnam chhe.**

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

**Agar Baadshah hoy toa pan duniya jahnam
chhe.**

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

Jo hazaar be(2) hazaar ke karod rupiya-ni dolaat hoy, umar pan so(100) baso(200) ni hoy, toa pan saghlu jher baraabar chhe.

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.

Amaara farman tamone sakhat laage chhe ane mushkil maalum pade chhe, pan amaari faraj chhe ke tamne farman kariye.

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

Jevi rite chaapa newspaper vaanchi jao chho tevi rite vaanchi gaya toa shu(n) faaydo?

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

**Jem jamin-ma bi vaav-vaama aave chhe,
tem amaara farman tamaara dil-ma ropjo,
tema saara saara fal utpan thashe.**

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

**Amaara farman upar be(2) kalaak vichaar
karjo.**

You must reflect on My *Farman*s for two hours.

**Amaara farman jeo samji shakshe teo-ne
mithaash laagshe.**

Those who will be able to understand my *Farman*s will find them sweet.

Amaara farman-ne kimti samaj-jo, jo mamuli samajsho toa nukshan thashe.

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

Farman dhyaan-ma nahi liye te murkh naadaan chhe.

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

Naadaan din-no dushman chhe.

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

Jeo munafak chhe teo amaara farman-ne kaan aapta nathi.

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

Amaara farman ek kaan-thi sambhli bija kaan-thi kaadhi nahi naakhta.

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

Amaara farman-ni khabar tamne aakhrat-ma padshe.

You will realize about (the importance of) my *Farman*s on the Day of Judgment (*Akhirat*).

Amaara farman pramane nahi(n) chaalsho toa, pareshaan thasho. tyaa(n) lokhandu tatha aatashna guranj tamaara maathaama maarva-ma aavshe, tyaare tame tyaa(n) pokaar karsho ane kehsho ke, “tobah tobah” raat divas guranj maatha-ma laagshe.

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.

Be khabari-no guranj ghano-j ija poho(n)chaad-naar chhe.

The bludgeon of ignorance causes great suffering.

Aatashna guranjthi darine dhasti- na lidhe Ibaadat kare, te moman nathi; pan kharu darvu e chhe ke, khuda-na didar-thi dur na thavaay tena-thi darvu joiye.

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.

Moman-nu dil chhe te khudavantaala-nu ghar chhe.

The heart of a *momin* is the house of God.

Moman-na dil-ni khubi evi chhe ke, amo tena dil-ma rahiye chhiye.

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

Tamaari paase-thi ame naa toa maal maangiye chhiye, naa toa jaan maangiye chhiye; fakt tamaaru dil maangiye chhiye.

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

Havey pachhi potaana dil-thi karaar karo ane tamaara khudaavand-ne tamaara dil-ma jagya aapo.

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

**Jyare tamaaru dil raaji rahe tyaare khuda
raaji rahe.**

When your heart is pleased, then God
is pleased!

**Tame duniya-ma ked-ma chho, tyaa(n)
sudhi raaji nahi thaao.**

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

**Je loko gaam-ma chhe teo-ni ruhani-ne
nasihat-na bol samjaavva joiye.**

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

**Teo em na kahe ke, din-na bol amaari
ruhani-ne sambhlaav-vama nohta aaviya.**

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

Din ane nasihat-na je bol teo-ni ruhani-ne poha(n)chva joiye te jyaare poha(n)chta nathi tyaare tenu dil darek thekane fartu fare chhe.

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

Tamaara din-ma tatha bija-na din- ma ketlo badho farak chhe? Tame khyaal karo. Tamaaro din “ruhani” chhe ane bijao-no din “jismani” chhe.

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*).

“Ruhani” tatha “jismani” din-ma ketlo

badho farak chhe? Te mukhi kamadiya bacchao-ne nahi samjaave ane nanpan-ma teo-ni ruhani-ne nasihat-na bol nahi laage toa “jismani” din bacchao-na dhyaan-ma besi jashe.

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*).

Darek jamaat-ni faraz chhe ke naana mota sarve-ne amaara farman-ni yaadi aapta rahe. It is the duty of every Jamat to keep on reminding my Farman to everyone - the young and the elderly.

**Jeo-ne ilm-ni khabar nathi, teo-ne ruhani
baabat-ma tamaara jeva karo.**

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

**Tame hakni vaat jaanta hasho, chhata(n)
bijaane nahi(n) kaho toa tamne gunah
thashe.**

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

**Tame moman ho, pan thodi kasar hoy, te
kaam naa aave.**

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

Tamne ilm ginan aavadta hashe, maayna

**pan_ aavadti hashe, pan_ jo tame hamesha
jamatkhana-ma nahi aavo toa koi chij
tamne faaydo karshe nahi. Aa moti nasihat
chhe.**

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.

**Maara farman tamaara dil-ma ghad bese
chhe ke nahi? Hu mushkil samju chhu.**

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

**Biji farajo uprant pratham toa tamaare
tran(3) vakhat-ni dua kadi pan chukvi nahi.
Hamesha dua vakhate jamatkhana-ma
haajar rehvu ane tyaa-j dua padvi.**

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.

Pavitr Noor Mowlana Shah Karim Hazar Imam temaj Hazrat Imam Sultan Muhammad Shahna ahintha sharu thata farmanni 49 kadioni sankal ruhani ilmni zarurat tatha saachi samaj maateni chhe, je samajvi zaroori chhe.

This Chain of 49 Mubarak Farmans of Mawlana Hazar Imam Shah Karim and Hazrat Imam Sultan Muhammad Shah stresses the necessity of spiritual knowledge and the true understanding of faith that needs to be understood thoroughly.

**Noor Mowlana 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.

For hundreds of years My spiritual children have been guided by the Rope of *Imamat*.

Religious traditions 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.

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

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 (*ibadat-bandgi*) regularly.

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

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 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.

My advice to you is that if you follow My grandfather's *Farmans*, you will be benefited in this world and the next.

In spiritual matters, 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*.

Hazrat Imam Sultan Mohamad Shah e farmaavyu(n):

Hazrat Imam Sultan Muhammad Shah has made the following Farmans:

Moman-ne vaajab chhe ke, Imam je farman kare te maanvu joiye.

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

Tamne vaajab chhe ke, imaan saathe Haazar Jomaa-nu farman maanvu.

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

Jem Murtazaa Ali-nu farman maanta hata, tem amaara farman maano ane te parmaane amal karo.

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

Hamna amaara farman maansho toa aakhrat-ma dilgir thasho nahi. Amaara farman nahi maano toa aakhrat-ma heraan thasho.

If you obey my *Farman* now, you will not be sorry on the Day of Judgment (*akhirat*). If you do not, you will be in trouble on the day of judgement (*aakhrat*).

Tame akkal vala ho ane maano toa saaru.
If you are intelligent and you obey them, that is good!

Tamo sarve-ne laajam chhe ke, din-ni vaato

ek bijaa-ne sambhlaavo; nahi sambhlaavsho toa gunaah thashe.

It is obligatory for all of you to discuss matters of the *din* among yourself. If you do not, it will be a sin.

Tame haq-ni vaat jaanta hasho, chhata(n) bijaa-ne nahi kaho toa tam-ne gunaah thashe.

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

Je loko gaam-ma chhe teo-ni ruhaani-ne nasihat-na bol samjaav-va joiye.

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

Teo em na kahe ke, din-na bol amaari

**ruhaani-ne sambh_laav-vama nahotaa
aavya.**

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

**Din ane nasihat-na je bol teo-ni ruhaani-ne
paho(n)chva joiye te ज्याare paho(n)chta
nathi त्याare tenu dil darek thekaane fartu fare
chhe.**

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

**“Ruhani” tatha “jismani” din-ma ketlo
badho farak chhe? Te mukhi kamadiya
bacchaone nahi samjaave ane nanpan-ma
teoni ruhani-ne nasihat-na bol nahi laage
toa “jismani” din bacchao-na dhyaan-ma
besi jashe.**

How great is the difference between the spiritual (*ruhani*) and the physical (*jismani*) *din*! If *Mukhi*, *Kamadiah* 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*).

**Jeone ilm-ni khabar nathi, teo-ne ruhani
baabat-ma tamaara jeva karo.**

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

**Je farmano ame karya chhe, tene jivta
jaagta raakhva tamaara haath- ma chhe;
tene tame lakho, vaanchho, amal karo toa
farman jivta raakhya ganaay. Tem nahi karo
toa tene maari naakhya ganaay.**

It is in your hands to keep the *Farman*s which I have made, alive and ever living. If you write them, read them and act accordingly, it means you have kept the *Farman*s alive. If you donot, it is as if you have killed them.

Darek Jamaat-ni faraj chhe ke, naana mota sarve-ne amaara farman-ni yaadi aaapta rahe.

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

Tame Jamaatkhana-ma amaara farman shaa maate vaanchta nathi?

Why dont you read My *Farman*s in *Jamatkhana*?

Amaara farman vaachva tatha teni maayna kaadhva-ni je koi(n) mana kare chhe, te dinno dushman chhe.

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

Farman dhyaan-ma nahi lye te murkh naadaan chhe.

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

Naadaan dinno dushman chhe.

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

Jeo munafak chhe teo amaara farman-ne kaan aapta nathi.

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

Shetaan jevaa Insaan-ni vaat saambhalvi nahi. Shetaan-ni surat maanas-na jevi chhe, teni vaat saambhalvi nahi.

One must not listen to the words of a man who resembles Satan. Satan's face is similar to that of a man. His words must not be heeded.

Farman upar amal nahi karsho toa Shetaan thasho, takbburi vaalathasho.

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

Murshid nu gamey tevu farman maanvu joiye.

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

Aavi reet-nu farman kem thayu? Te tamaare bolvaa-nu nathi. Ame raat kahiye toa raat ane divas kahiye toa divas, pan Imam-ni akkal mujab tamaare chaalvu joiye.

You must not argue as to why such a type of *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 just act according to the Imam's intellect (*aql*).

Ketlik vaato tamari akkal-ma naa utre toa pan, Pir Murshid farmaave te pramane tamaare karvu joiye.

Even if certain matters are beyond your understanding, you must act according to *Pir Murshid's Farmans*.

Moman-ne vaajab nathi ke, potaani nigaah-ma aave tem kare.

A *momin* is not supposed to do whatever strikes his mind, he should never do so.

Shariyatiyo amaara hakikati farman saambhale, toa pan temna dil-ma asar karta nathi.

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

Amaara Farman jeo samji shakshe temne mithash laagshe.

Those who will be able to understand my *Farman*s will find them sweet.

Amaara farman kimti samaj-jo, mamuli samajsho toa nukasaan thashe.

Consider my *Farman*s to be precious;

if you treat them as ordinary, you will be at loss.

Pir Sadardine je ginaano-ni kitaabo lakhi chhe, tethi judaa prakaar-ni koi kitaab hargiz vaanchvi nahi.

One must never read any other books except the types of books of *Ginans* written by *Pir Sadardin*.

Ismaili din-bhaai sivaay bijaa koi(n) paase thi din-ni taalim nahi levi joiye.

The education of the *din* must not be taken from anyone except the *Ismaili* brother-of-faith.

Jem ke Yahudi, Nasaara, Sunni, Shiyaa, Hindu vigere potaana dharam-ni taalim potaana-j maanso paase thi liye chhe.

Just like the *Jews*, the *Christians*, the

Sunnis, the *Shias*, the *Hindus*, etc., who learn their religion only from their own people.

Ginaan **tatha** **farman-mafarmaavyu** **chhe** **te** **parmaane** **chaalo**. **Teni** **kitaabo** **baraabar** **padho**. **Teni** **maayna** **kaadho**, **te** **upar** **amal** **karo**.

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

Pahela **amaara** **farman** **saambhalo** **pachhi** **ginaan**. **Amaara** **farman** **parmaane** **chaalo** **toa** **faaydo** **thaay**.

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

Amaara farman-ni taarvani kari jamat-ne samjan padvi é Mishnario-nu khaas kaam chhe.

The main task of the missionaries is to excerpt My *Farman*s and explain that to the *jamat*.

Tamne ilm-ginan aavadta hashe, maayna pan aavadti hashe, pan jo tame hamesha jamatkhana-ma nahi aavo toa koi chij tamne faaydo karshe nahi. Aa moti nasihat chhe.

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.

Master hoshiyaar hovo joiye, tem ruhaani ilm thi pan vaakef-gaar hovo joiye.

A teacher (master) should be intelligent, and he must also be well-versed in spiritual knowledge (*ruhani ilm*).

**Amaaraa farman upar chaale chhe te-j
amaaraa khara Moman chhe.**

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

ભૂલ ચૂક શાહપીર બક્ષે.
May ShahPir forgive
mistakes and shortcomings

Yaa Ali Madad

Below list is of 8 Farmans from **Kalam-E-Imam-E-Mubin Part 1** is a **must read** for getting better esoteric understanding.

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- ❖ Jyare ame farman...21-10-1903, Rajkot.
- ❖ Pan tame nadan...21-10-1903, Rajkot.
- ❖ Isa Paygambar...21-10-1903, Rajkot.
- ❖ Ame je farman...19-10-1903, Vadhvancamp.
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- ❖ Tamari haveni aatli...18-10-1903, Vadhvancamp.
- ❖ Tamara Aadam na...18-10-1903, Vadhvancamp.
- ❖ Insan thaine kiya...18-10-1903, Vadhvancamp.
- ❖ Tame Insan thaya...21-10-1903, Rajkot.
- ❖ Koi manas pase...22-11-1903, Kach Mudra.
- ❖ Insan mathi firasto...17-8-1905, Jungbar.
- ❖ Tamara Ruh no...5-11-1903, Manjevadi.
- ❖ Avalma Insan maati...5-11-1903, Manjevadi.
- ❖ Mowlana Rumi kahi...29-9-1899, Dar es Salam.
- ❖ "Insan te chhe,... 17-8-1905, Jungbar.
- ❖ Jeo upar javani... 29-9-1899, Dar es Salam.
- ❖ Peer Sadardin hato...13-9-1899, Jungbar.
- ❖ Peer Sadardin budhi..13-9-1899, Jungbar.

- ❖ Pir Sadardin eklo... 13-9-1899, Jungbar.
- ❖ Tame pan mahenat...13-9-1899, Jungbar.
- ❖ Akkal-vaalo maanas.29-9-1899, Jungbar.
- ❖ Saara narsaane... 29-9-1899, Jungbar.
- ❖ Havey juo ke... 13-9-1899, Jungbar.
- ❖ Potano ruh asal... 17-8-1905, Jungbar.
- ❖ Evu(n) na bane... 17-8-1905, Jungbar.
- ❖ Samajdaar Insaan... 14-9-1899, Jungbar.
- ❖ Ruh-ni asal umed... 29-9-1899, Dar es Salam.
- ❖ Jyaare asal-ni khabar.29-9-1899, Dar es Salam.
- ❖ Asal makaan karta... 6-4-1900, Jamnagar.
- ❖ Tamaaru asal... 6-4-1900, Jamnagar.
- ❖ Tamaaru makaan... 6-4-1900, Jamnagar.
- ❖ Asal makaane... 5-11-1903, Manjevadi.
- ❖ Tame jyaare sijdo... 29-9-1899, Dar es Salam.
- ❖ Jem balak potani... 29-9-1899, Dar es Salam.
- ❖ Tame duniya-ma... 21-10-1903, Rajkot.
- ❖ Aa duniya-ma... 23-11-1903, Kach Bhadresar.
- ❖ Jeo badan-na... 23-11-1903, Kach Bhadresar.
- ❖ Bija je ruh-na... 23-11-1903, Kach Bhadresar.
- ❖ Bahest-thi pan... 19-10-1903, Vadhvancamp.
- ❖ Tamaara-maana,... 29-9-1899, Dar es Salam.
- ❖ Misaal Mansur... 29-9-1899, Dar es Salam.
- ❖ Mansur maate... 29-9-1899, Dar es Salam.

- ❖ Ruh-ni asal umed... 29-9-1899, Dar es Salam.
- ❖ Haal tamaari... 18-10-1903, Vadhvancamp.
- ❖ Firasta-ni sadak... 18-10-1903, Vadhvancamp.
- ❖ Jo tame e sadak ... 18-10-1903, Vadhvancamp.
- ❖ Agar e sadak... 18-10-1903, Vadhvancamp.
- ❖ Saatma aasmaan...18-10-1903, Vadhvancamp.
- ❖ Tame tamaaro suko.. 6-10-1905, Nairobi.
- ❖ Tamaaro suko rasto...6-10-1905, Nairobi.
- ❖ Jyaare tyaan tame... 6-10-1905, Nairobi.
- ❖ Aa duniya rupi... 6-10-1905, Nairobi.
- ❖ Mahenat kari-... 13-10-1903, Amdavad.
- ❖ Maara vaste ghani... 29-9-1899, Dar es Salam.
- ❖ Jeo be-ilmi che... 29-9-1899, Dar es Salam.
- ❖ Pan jeo hakikati... 29-9-1899, Dar es Salam.
- ❖ Jem agal (1) Isa... 29-9-1899, Dar es Salam.
- ❖ Aa rasto naadan... 29-9-1899, Dar es Salam.
- ❖ Pan je daana akal...29-9-1899, Dar es Salam.
- ❖ Hakikat-na rasta... 29-9-1899, Dar es Salam.
- ❖ Khotu(n) naa... 13-9-1899, Jungbar.
- ❖ Paisa saathe dil... 9-9-1899, Jungbar.
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- ❖ Moman-ne duniya... 14-4-1900, Jamnagar.

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- ❖ Insaan upar je... 14-8-1905, Mombasa.
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- ❖ Moman-ne agar... 14-8-1905, Mombasa.
- ❖ Isa hakikati hato,... 29-9-1899, Dar es Salam.
- ❖ Tame vichaar karo... 29-9-1899, Dar es Salam.
- ❖ Tame philsufi padho.14-9-1899, Jungbar.
- ❖ Pir Shams, PirSadar..14-9-1899, Jungbar.
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- ❖ Pir Shams, Pir Sadar.14-9-1899, Jungbar.
- ❖ Tame pan mahenat... 14-9-1899, Jungbar.
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- ❖ Hu tamaara maate... 14-9-1899, Jungbar.
- ❖ Himmatvala-no ruh.28-11-1903, Kach Nagalpur.
- ❖ Tamaaro ruh ek... 28-11-1903, Kach Nagalpur.
- ❖ Tamaara ruhno... 28-11-1903, Kach Nagalpur.
- ❖ Juo aa kutch-... 28-11-1903, Kach Nagalpur.
- ❖ E pramaane je... 28-11-1903, Kach Nagalpur.
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- ❖ Tame tamaara ruh- 28-11-1903, Kach Nagalpur.
- ❖ Tame unghma padela..6-4-1900, Jamnagar.
- ❖ Ek taraf aakhi duniya..6-4-1900, Jamnagar.
- ❖ Khuda-ne malvu...28-6-1908, Poona.
- ❖ Ishk kevo hovo...28-6-1908, Poona.

- ❖ Jem ek biyaabaan...28-6-1908, Poona.
- ❖ Je koi ruhani Ishk...4-4-1908, Mumbai.
- ❖ Insaan-ne laajam...21-9-1899, Bhagamoya.
- ❖ Insaan duniya-na... 21-9-1899, Bhagamoya.
- ❖ Tame moman chho... 11-9-1899, Jungbar.
- ❖ Hakikatio-no ishk... 11-9-1899, Jungbar.
- ❖ Moman jem jem... 7-9-1899, Jungbar.
- ❖ Evi jaat-ni mohabat... 31-10-1905, Nairobi.
- ❖ Je koyi ruhani Ishk... 4-4-1908, Mumbai.
- ❖ Jo Ishk baraabar... 6-10-1905, Nairobi.
- ❖ Tame Iman-ni... 27-9-1899, Dar es Salam.
- ❖ Jem maanaso... 4-7-1899, Jungbar.
- ❖ Tame tamaaru Iman..17-9-1905, Jungbar.
- ❖ Juo! Mansur-ne... 17-9-1905, Jungbar.
- ❖ Jyare Mansur-ne... 17-9-1905, Jungbar.
- ❖ Iman amuly vastu... 8-9-1885, Mumbai.
- ❖ Jenu Iman gayu(n)... 8-9-1885, Mumbai.
- ❖ Je shaks Ibaadat... 14-2-1896, Amdavad.
- ❖ Ketla divas tamaara.19-10-1903, Vadhvancamp.
- ❖ Ibaadat-no bojo... 6-4-1900, Jamnagar.
- ❖ Paisa naa hoy... 6-4-1900, Jamnagar.
- ❖ Jo lbadaat nahi... 19-10-1903, Vadhvancamp.
- ❖ Salmaan faaras... 6-4-1900, Jamnagar.
- ❖ Tame pan Ibaadat... 6-4-1900, Jamnagar.

- ❖ Tame Ibaadat karo... 6-4-1900, Jamnagar.
- ❖ Tamaare tamaari... 3-4-1905, Guvadar.
- ❖ Jo kadaach tame... 3-4-1905, Guvadar.
- ❖ Jya(n) sudhi tamaara...3-4-1905, Guvadar.
- ❖ Hamesha khuda-ni... 27-4-1891.(KIM-1 Pg23)
- ❖ Har pal, har saayat... 27-4-1891. (KIM-1 Pg23)
- ❖ Agar tame bhooli... 27-4-1891. (KIM-1 Pg23)
- ❖ Khudaavandtala-ni... 7-9-1899, Jungbar.
- ❖ Insaan raat divas... 29-9-1899, Dar es Salam.
- ❖ Tame pir Sadardin... 22-8-1905, Jungbar.
- ❖ Hamesha bandagi... 29-9-1899, Dar es Salam.
- ❖ Tame ba(n)de khuda.29-9-1899, Dar es Salam.
- ❖ Ame amaara dil-thi...29-9-1899, Dar es Salam.
- ❖ Khuda-ya! Teo-... 29-9-1899, Dar es Salam.
- ❖ Amaari dua toa... 12-1-1908, Poona.
- ❖ Saari duniya-ni... 28-12-1893, Manjevadi.
- ❖ Insaan paase etli... 28-12-1893, Manjevadi.
- ❖ Tame kaho chho... 18-10-1903, Vadhvancamp.
- ❖ Ek kalak khyal... 27-9-1899, Dar es Salam.
- ❖ Aava aava vichaaro...27-9-1899, Dar es Salam.
- ❖ Darek Insaan-na ruh... 4-4-1908, Mumbai.
- ❖ Jyaare tame maanas.. 29-9-1899, Dar es Salam.
- ❖ Tame ruh-ne... 29-9-1899, Dar es Salam.
- ❖ Tamaari fazilat... 18-10-1903, Vadhvancamp.

- ❖ Khudana noor... 13-9-1899, Jungbar.
- ❖ Ketlak hazaar varsho.29-9-1899, Dar es Salam.
- ❖ Jao tyo pohnchya... 29-9-1899, Dar es Salam.
- ❖ Murtazaali e... 29-9-1899, Dar es Salam.
- ❖ Jya(n) joiye chhiye... 29-9-1899, Dar es Salam.
- ❖ Khudaano daraj-jo... 29-9-1899, Dar es Salam.
- ❖ Moman-no ruh... 20-2-1910, Rajkot.
- ❖ Tame potaana dil-ma..4-4-1908, Mumbai.
- ❖ Hu kahu chhu... 4-4-1908, Mumbai.
- ❖ Saari duniya-ni... 28-12-1893, Manjevadi.
- ❖ Insaan paase etli... 28-12-1893, Manjevadi.
- ❖ Akkal-valo maanas...29-9-1899, Dar es Salam.
- ❖ Akkal-valo moman...31-8-1899, Jungbar.
- ❖ Agar Baadshah... 31-8-1899, (Bahere Rahemat)
- ❖ Jo hazaar be... 20-2-1910, Rajkot.
- ❖ Amaara Farman... 14-9-1899, Jungbar.
- ❖ Jevi rite chaapa... 19-10-1903, Vadhvancamp.
- ❖ Jem jamin-ma bi... 14-9-1899, Jungbar.
- ❖ Amaara farman... 21-10-1903, Rajkot.
- ❖ Amaara farman jao... 29-9-1899, Dar es Salam.
- ❖ Amaara farman-ne... 20-8-1899, Jungbar.
- ❖ Farman dhyaan-ma.. 6-4-1900, Jamnagar.
- ❖ Naadaan din-no... 6-4-1900, Jamnagar.
- ❖ Jao munafak... 9-4-1900, Jamnagar.

- ❖ Amaara farman ek... 9-4-1900, Jamnagar.
- ❖ Amaara farman-ni... 4-4-1900, Jamnagar.
- ❖ Amaara farman pramne...29-9-1899, DaresSalam
- ❖ Be khabari-no... 29-9-1899, Dar es Salam.
- ❖ Aatashna guranjthi... 29-9-1899, Dar es Salam.
- ❖ Moman-nu dil... 15-8-1905, Jungbar.
- ❖ Moman-na dil... 16-10-1903, Sidhpur.
- ❖ Tamaari paase-thi... 23-6-1896, Mumbai.
- ❖ Havey pachhi potana..19-10-1903, Vadhvancamp
- ❖ Jyare tamaaru dil... 29-9-1899, Dar es Salam.
- ❖ Tame duniya-ma... 29-9-1899, Dar es Salam.
- ❖ Je loko gaam-ma... 21-10-1903, Rajkot.
- ❖ Teo em na kahe... 21-10-1903, Rajkot.
- ❖ Din ane nasihat-na..21-10-1903, Rajkot
- ❖ Tamaara din-ma... 21-10-1903, Rajkot.
- ❖ Ruhani tatha jismani...21-10-1903, Rajkot.
- ❖ Darek jamaat-ni farj... 8-3-1908, Mumbai.
- ❖ Jeo-ne ilm-ni khabar.20-2-1910, Rajkot.
- ❖ Tame hakni vaat... 4-4-1900, Jamnagar.
- ❖ Tame moman ho,... 20-8-1899, Jungbar.
- ❖ Tamne ilm ginan... 23-11-1903, Kuch Bhadresar.
- ❖ Maara farman tamaara..29-9-1899, Dar es Salam
- ❖ Biji farajo uprant... 25-11-1903, Kach Nagalpur.

**ENGLISH LETTERS USED FOR
THEIR CORRESPONDING
GUJRATI LETTERS IN
THE TRASNSLITERATION OF
THE FARMANS**

ત T તમારા Tamaa	થ Th થાય thaay	દ d દરેક darek	ધ Dh ધણી dhani
ટ <u>T</u> મોટા Mota	ઠ <u>Th</u> જૂઠું juthu	ડ <u>d</u> ઝાડ jhaad	ઢ <u>Dh</u> ઢગલા dhagla
	પ Pa	પા paa	પે Pe

ન N હેવાન hevaan	લ L દોલત dolat	ચ Ch ચાલો chaalo	અ A	એ e
ણ <u>N</u> મરણ maran <u>u</u>	ળ <u>L</u> આગળ aagal	છ chh	આ Aa અમારા amaara	ઈ yi થઈ thayi
ના naa	તો Toa	હતો hato	તો પણ toa pan<u>u</u>	

**Shabd na antma “અ” uchchaar thato
hoy to single ‘a’ lakhwaama aavel che.
Parantu sharuaat ane vachche “અ”
maate ‘aa’ raakhvaama aavel che.**

If the pronunciation in the end of the word is ‘aa’ then single ‘a’ is written. But if the pronounciation of the word in the middle is ‘aa’ then ‘aa’ is written.

Exceptional cases:

**“તો” is written as “toa” and ‘ઈ’ is
written as ‘yi**

ભૂલ ચૂક શાહપીર બક્ષે.

**May Shahpir forgive mistakes and
shortcomings**