

# **FARMAN MUBARAK**

## **RUHANI RAAZ**

English translation and transliteration of  
Gujarati Farmans

AN ENGLISH TRANSLATION  
OF **RUHANI-RAAZ**  
ORIGINALLY PUBLISHED IN  
GUJARATI BY THE ISMAILIA  
ASSOCIATION (ITREB) FOR PAKISTAN  
SATGUR KAHEREY  
DHARMA TAU SAACHO IMAN  
NAU,  
IMAN SAACHO JAARN;  
JEY IMAN LAVSHEY FARMAN  
SU,  
TEY DAAS AMARA JAARN.

The main fundamental of our faith  
(mazhab) is the Farmans of the  
Imam. Through the Farmans, we  
come to know the esoteric

philosophy of our faith. It is only through the Farmans that one is able to understand the clear path of living life.

In Farman Mubarak, there are hidden precious gems of ‘Haqiqat’ and ‘M’arifat.’ Haqiqati momin heartily accepts these invaluable pearls.

In “RUHANI - RAAZ” are contained the priceless pearls bestowed, from time to time, by Hazrat Imam Aqa Sultan Muhammad Shah. These pearls are mainly about the Momin and the SOUL (RUH). We extend many congratulations to Mr. Muhammadali Ebrahim Nanji

‘Abhiyaasi,’ the compiler of these Farmans, for the efforts put in by him, and also for his, and his companions’ affection towards our Holy faith and their brothers-in-faith, by which the publication of this booklet is made possible. This booklet will surely provide true guidance to waezeens, teachers and other interested momins.

With best wishes,

THE  
PUBLISHER.

## FARMAN MUBARAK

*Hazrat Imam Sultan Muhammad  
Shah e farmavyun,*

Hazrat Imam Sultan Muhammad  
Shah has made the following  
Farmans:

Rajkot 21st October 1903

*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!

Jamnagar 14--4--1900

*Tamara upar vajab chhe ke Amo je farmano kari-e te parmane tame amal karo. Moman-no ae-j Dharam chhe.*

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

*Moman hoy te Hazar Imam-na farman kabul kare ane je kaay Hazar Imam hukam farmave te mathe chadave.*

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

Poona. 15--9--1905

*Hakikati Moman -ae amara Farman upar mustakim rahevu joi-ae.*

Haqiqati Momin should remain steadfast on my Farman.

*Hakikati Moman-ne jo farman thaay ke, chha (6)maas athava aek (1)varas dast nahi chumva, toa farman kabul kari-ne dast chumva-no khyal pan -na- rakhe. Jyare farithi hukam thaay tyaare tene hazar rahevu joi-ae.*

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.

*Jeo amaara Farman upar amal kare chhe, teo-j Hakikati Moman chhe.*

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

*Hakikati Momano-ae amaara farmano mujab chaalvu joi-ae. Jevi rite aek helakari potani marji parmane jara vaar sadak upar chaale chhe ane jara vaar niche chaale chhe, te parmane marji*



*mujab chaalvu ae Hakikati Moman-  
no rasto nathi.*

Haqiqati Momin should act according to my Farman. 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.

*Hakikati Momano-ae hammersha  
Farman upar nigaah rakhavi.*

Haqiqati Momin must always keep their sights on the Farmans.

Nairobi 4--10--1905

*Moman-ne vajab nathi ke potaani  
nigaah-ma(n) aave tem Kare.*

Momin is not supposed to do whatever strikes his mind.

Jangbar 20--8--1899

*Tame Moman ho pan thodi kasar  
hoy te kaam -na- aave.*

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

Nairobi 4--10--1905

*Je Moman potaani deekari-ne  
paissa lai-ne parnave chhe, athava  
to saam-saama sagapan kare chhe  
te kadi pan jannatma(n) janaar  
nathi ane te moto gunehgaar chhe.*

A Momin who gets his daughter married for money or who consents to cross-engagements will never attain Paradise and he is a big sinner.

*Moman-na bachcha(n) kaay gulaam nathi. Gulaam hoy, tene pan vechava -ma gunaah chhe, tyaare Moman-na bachcha toa vastavik rite mara-j bachcha(n) chhe.*

The children of a Momin are not slaves. Even selling a slave is sinful, so, the children of Momins, are truly my children.

Jangbar 17--9--1905

*Amaaru deel hammersha(n) Moman-ni najdik chhe. Insaan-na sharir-na(n) ruvaada chhe, te Karta pan najdik tamaara deel-ma(n) ame bethaa chhiaae.*

My heart is always close to a Momin. I am seated in your heart,

even closer than the tiny hairs on a human body.

*Moman chhe te talvaar athava koi  
bija hathiyaar tem mot-thi pan  
dartoa nathi. Mot-toa Moman  
vaaste khushi-no deevas chhe.*

A Momin is the one who is not afraid of a sword or any other weapon, not even of death. Death for a Momin is a day of rejoicing.

*Agaav je Momano thai gaya chhe,  
teo-ae talvaar-na ghaa sahan kidha  
chhe. Teo-ae pota upar ketali  
musibato ane mahenato upaadel  
chhe, pan teo darta nahi hata.*

The Momin who passed away earlier have endured the strokes of a sword.

They have endured so many hardships and suffering, yet they were not afraid.

Manjevad 5--11--1903

*Moman-ne lajam chhe ke jamaat  
tatha sarkar-ni khidamat barabar  
bajavavi.*

It is obligatory for every Momin to serve the Jamat and the Imam properly.

Mombasa 12--11--1905

*Moman amaari aulaad chhe. Tame  
amaara farjandoni khidamat karo  
chho. Tyaare te amaari potaani-j  
khidamat Karo chho.*

The Momins are my children, when you are serving my children, you are eventually serving me.

Rajkot 20--2--1910

*Amaara Moman-ni je khidamat kare  
chhe, te amaari khidamat kare chhe.*  
The Momins are my children, when  
you are serving my children, you are  
eventually serving me.

Jangbar 11--9--1899

*Moman-ne laajam tatha vaajib  
chhe ke magarib vakhate hammersha  
dua padhhava hazar thaay.*

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

Nairobi 4--10--1905

*Aek Moman maanas hoy te aevo  
khyal kare ke hu aaje  
Jamaatkhanama(n) nahi jayish,  
tena badle kaale jayish. Vali kaal*

*thay, tyaare aevo khyal kare ke have  
aaj toa nahi. Kaale jayish. Aa  
parmaane jo te susti karshe, toa  
susti karvaani tene aadat thayi jashe  
ane aaste aaste tenu imaan ochhu  
thayi jashe. Aem karta(n) karta(n)  
aakhre tenu sagalu imaan jatu  
raheshe.*

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.

*Aavi susti Moman -ne thayi tenu kaaran shu (n)? Kaaran ae chhe ke shetaan teni puthe laagelo hoyi chhe.*

What is the reason behind a Momin getting used to such laziness? The reason is that Satan is following him.

Jangbar 4--7--1899

*Jem maanaso potaanni daulat sambhale 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.



Jamnagar 14--4--1900

*Moman -ni nishaani ae chhe ke duniyama (n) kharaab kaam -na-kare.*

The sign of a Momin is that he does not commit bad deeds in the world.

Jangbar 9--9--1899

*Moman -NE gunaah -thi dur bhaagvu joi-ae. Jem maanaso bimaari -thi dur naase chhe, tem Moman gunaah -thi dur naasi jashe.*

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

Jangbar 13--9--1899

*Je insaan Moman chhe tena sarve kaam saaf hova joi-ae. Moman-na*

*khyaal, vichaar, ane baatun sarve  
saaf joi-ae. Moman -ne sarve  
baabtono khyal hovo joi-ae.*

All deeds of the man, who is a Momin, should be pure. The thoughts (khyaal), concept (vichaar) and conscience (batin) of a Momin all must be pure. This is essential for a momin.

*Moman -no vepaar chhe te pan  
Moman -ni ibaadat chhe.*

The business of a momin is also a Momin's Ibadat.

*Moman raat-ni vela suve chhe  
tyaare vichaar kare chhe ke hu  
vahelo uthi-ne saara kaam karish.  
Moman aava saara khyal kari-ne*

*suve chhe tyaaare tenu suvu pan  
ibaadat-ma(n) lekhaay chhe.*

When a Momin goes to sleep at night, he thinks: I will rise early and perform good deeds. When a Momin sleeps with such noble intentions, even his sleep is counted as Ibadat.

Jangbar. 14--9--1899

*Je Moman chhe te aevi umed raakhe  
Ke Asal Makane pahoche.*

Those who are Momin should aspire to reach the asal makan (ultimate abode).

Jangbar 11--9--1899

*Tame Moman chho toa  
Khudavantala upar aashak thaao.*

If you are a Momin, become lover of God.

Manjevadi 5--11--1903

*Moman -ni ichchha aagal  
vadhavani chhe.*

A Momin's wish should be to move ahead.

Kachchh Mudra 16--11--1903

*Moman -ne vaajab chhe ke, dua-ne  
vakhate jamatkhanama (n) haazar  
rahevu.*

It is incumbent upon a Momin to attend Jamatkhana during Dua's time.

Jangbar 18--8--1905

*Moman tatha murshid-ni kai judaai  
nathi.*

Momin and the Murshid are never separate.

Jangbar 16--9--1899

*Moman-ne garib ke paisaadar koyi vadhaare nathi. Ban-ne barabar chhe.*

For the Momin, the poor and the rich, none is greater than the other, both are equal.

*Ame tamne rasto dekhaadi-ae chhiae. Rasta-ma (n) patthar padela hoy te khesvi-ne rasto saaf kari aapi-ae chhiae. Have te upar chaalvu ke -na- chaalvu te tamaari khushi upar Aadhar raakhe chhe.*

I am showing you the path and clearing the way by removing the stones along it. Now, whether to tread that path or not is up to your willingness.

*Moman Moman vache hammersha  
aek deeli tatha samp rakhavo.*

Between Momin there must always  
be (ekdili) and unity.

Daresalam 28--9--1899

*Moman firasta jevo thaay. Tame  
Moman aeva thayi-ne chaalo ke aek  
bija-ne nukashaan -na- pahonche.*

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

*Saari stri te chhe ke jena kaam saara  
hoy, Tena kaam Moman jeva saara hoy.*

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

*Moman -na modhhaa-mathi laanat  
athava kharaab shabdo nikalva-na-  
joiae. Moman -nu modhhu bagicha  
missal chhe.*

A Momin's mouth should never utter  
contempt or bad words. A Momin's  
mouth is like a garden.

Mumbai 9-1-1908

*Moman-ni nishaani ae chhe ke kadi  
pan matalab vagarni athava  
gervajabi vaat kartoa nathi. Deen  
athava Duniya banne maathi koyi  
pan faaydo hoy toj te vaat kare chhe,  
pan arth vagarni nakaami badbad  
kartoa nathi.*

The sign of a Momin is that he does  
not ever talk senselessly or  
unreasonably. He speaks only when

there is a benefit, either in din or in duniya, and does not engage in meaningless or useless chatter.

Jamnagar 4--4--1900

*Moman vaaste pahelu kaam ae chhe ke hevaan-ni haalat chhodi aape.*

The first thing for a Momin to do is to forsake the animal instinct.

*Koyi paraayano maal khaay javo te Moman maate vaajab nathi.*

To embezzle money belonging to someone else is not right for a Momin.

Daresalam 29--9--1899

*Aatashna guranjthi darine dhastina lidhe Ibaadat bandgi 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 fear should be that of being away from the deedar of God. That is what should be feared.

*Moman insaan libaas saaro pahere  
chhe, te thoda gunaah kare toa pan  
teni najarma(n) te gunaah mota  
janaay chhe.*

The man (insaan), who is a Momin, wears clean attire. Even if he commits a few sins, they appear big to him.

Jamnagar 6--4--1900

*Moman -ne gataarat chhe ke  
potaane ghanu ghanu sambhaale.*

It is essential for a Momin that he  
takes great care of himself.

*Tame ghana maanaso Moman chho.  
Tamne vaajab chhe ke potaanu deel  
paak raakho.*

Many amongst you are Momin. You  
have an obligation to keep your  
heart pure.

Jamnagar 14--4--1900

*Moman hoy te fikar raakhe tatha  
deel-ma (n) tapaas raakhe.*

One who is a Momin should remain  
concerned and must examine the  
heart.

Vadhavan Camp 19--10--1903

*Moman potaane tatha potaani  
auvlaad -ne be-deen loko-thi dur  
raakhe chhe.*

A Momin keeps himself and his children away from the faithless (be-din) people.

Rajkot 21--10--1903

*Hakikati Moman fakt Ramzaan  
mahinama (n) Roza rakhata nathi,  
teo-ne to 360 divas Roja hoy chhe.*

Haqiqati Momin observe fasting not only during the month of Ramazan; for them, all the 360 days are days of fasting.

*Moman -ni nishaani ae chhe ke aek  
vakhatma (n) raaji thayi jatoa nathi.*

The sign of a Momin is that he does not get pleased in one-time achievement.

*Moman-ni nigaah hammaesha unche javaani hoy chhe. Moman -no khyaal aevo hoy chhe ke, hu firasto thayi jaau.*

A Momin's aim is to keep on rising upwards. A momin's ambition is to become an angel.

Rajkot 20--2--1910

*Kusamp raakhvo te Moman-nu kaam nathi. Koyini dushmani karvi ae Moman -ne vaajab nathi.*

To keep discord is not a Momin's job. It is necessary for you not to nurse enmity with anyone

Jangbar 17--9--1905

*Tame Moman chho. Tamne vaajib  
chhe ke koyi saathe dushmani  
raakhavi nahi.*

You are a Momin. It is essential for  
you that you do not nurse enmity  
towards anybody.

Jangbar 7--9--1899

*Hakikati Moman khuda-ne olakhe  
toa khuda tene najdik thaay chhe.*

When a Haqiqati momin recognizes  
God, God becomes close to him.

*Hakikati Moman sarve thekaane  
khuda-ne juve chhe.*

A Haqiqati Momin sees God  
everywhere.

*Hakikati Moman -na deel-ma (n)  
khudavand-t-aala biraaje chhe.*

In the heart (dil) of a Haqiqati  
Momin, God is indeed seated!

*Khudavand-t-aala -na dekhata (n)  
Moman badkaam kari shaktoa nathi.*

In the presence of God, a Momin  
cannot commit bad deeds.

*Khudavand-t-aala juve chhe te  
Moman-ne khabar chhe, Tyaare  
khudavand-t-aala -na dekhata (n)  
Moman badkaam kevi rite kari  
shake? Khudavand-t-aala juve chhe  
tyaare Moman tena jota (n) be-adab  
kem thaay? Te nek kaam -j karshe.  
Badkaam nahi kare.*

A Momin knows that God is watching. So, how can a Momin commit bad deeds when God is watching him? God is watching. So, under his gaze, how can a Momin be disrespectful? He will only perform good deeds, not commit bad deeds.

Daresalam 27--9--1899

*Tame Moman chho, tamaari deen-ni baheno chhe te-o upar bad-najar jara pan nahi Karta.*

You are Momin. Do not cast even the slightest evil eye on your sisters-in-faith.

Jangbar 31--8--1899

*Bhulma (n) maale-vaajabaaat khavaayi gayo hoy te chhanto nankhavava-thi maaf thaay, parantu*

*Moman -na gunaaah karsho te maaf nahi thaay.*

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.

*Je Moman hashe te mastaa-na shih jevo hashe, tene Kay(n) dhaasti nathi.*

One who is a Momin will be like a carefree lion. He will have nothing to fear.

*Aavo Moman gujari jaay tene kaay (n) pan parva nathi. Te Aa Duniyama -thi chhutyo ke aaraam-thi chaalyo jashe.*



Such a Momin remains least concerned even on departing the world. Once freed from this world, he will pass away peacefully.

*Hakikati Moman-ne Duniyama(n) faaydo nathi. Duniyama khushi nathi. Hu pote Duniyama chhu te kedkhaanu chhe aem samju chhu.*

For a Haqiqati Momin, there lies no benefit in the world, no happiness in the world. I, too, consider this world as a prison.

*Moman vaaste Duniyama Kay(n) nathi.*

For the Momin, in the world, there is nothing.

*Moman Samajdaar ane Akkal-vaala  
Moman hoy temna maate Duniya  
jahn-nam chhe.*

For the wise and intelligent Momin,  
the world is hell for him.

*Moman Akkal-vaalo hashe ane  
vichaar karshe toa tene Duniya  
jahn-nam jevi laagshe.*

If a Momin is intelligent and  
reflects, then the world will appear  
to him as hell.

*Moman -ni nishaani ae chhe ke te  
samje ke khudavand-t-aala ni najdik  
thaau, ane khudavand ne najdik  
banaavu.*

The sign of a Momin is that he  
understands he must go close to God  
and bring God close to him.

*Moman ne vaajab chhe ke  
kedkhaanama-thi RUH ne  
kaadhhine Saari jagyama(n)  
raakhe.*

It is incumbent upon a Momin to  
have the SOUL freed from prison  
and to keep it in a good place.

*Moman ne ae khyaal joyi- ae ke  
kedkhaanama-thi nikali jaay toa  
behatar chhe.*

The Momin must harbor the thought  
that it will be better if he gets out of  
prison.

Jamnagar 14-4-1900

*Aa Duniyama koyi Moman garib  
hoy tene dilaaso aapo.*

If any Momin happens to be poor in this world, console him.

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

A Momin does not grieve over any loss suffered in the world.

*Duniya-ma Moman -ne nuksaani thaay toa pan gam na kare. Din-no ittekad ane imaan-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.

Vadhavan Camp 18--10--1903

*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?

Daresalam 27--9--1899

*Ek kalaak khyal karjo ke RUH  
shu(n) chhe ? Aavi reetni aadat hoy  
tyaare Moman thaay. Aava aava  
vichaaro karsho tyaare-j Moman-na  
lakshan tatha din-ni khabar padshe.*

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 of a Momin and faith (din).

Rajkot 23--10--1903

*Tame Moman RUHani lashkar chho, je Moman sakhsh chhe teni sobatma(n) besta jajo.*

You Momins are spiritual army. You should sit in the company of a person who is a Momin.

Manjevadi 5--11--1903

*Hakikati Moman -ni dosti karsho toa faaydo thashe.*

You will gain much more by maintaining friendship with a Haqiqati Momin.

Manjevadi 3--11--1903

*Je Moman aa duniya chhodi jaay  
chhe, tene maate aa Duniya tang  
jagya chhe.*

For a Momin who leaves this world,  
this world is a place of congestion.

*Moman aa tang jagya chhodi ne  
moti kushadi jagaama(n) java  
ichchhe chhe.*

Leaving this confined space, a  
Momin aspires to reach the  
expansive, exalted abode.

Manjevadi 5--11--1903

*Je insaan Moman chhe teno rasto  
saaf chhe.*

The man who is a Momin has a clear  
path ahead.

*Moman ni umed firasta banvaani  
hovi joi-ae.*

A Momin's ambition should be to  
become an angel (firasta).

Kachchh Mudra 21--11--1903

*Tame badha amaara Moman chho.  
Tame deel-ma chokshi karo ke ame  
hammesha tamaari paase chhiaie.*

You all are my Momin. Be certain in  
your hearts that I am always with  
you.

Kachchh Bhadresar 23--11--1903

*Aa duniya-ma be(2) jaatna Moman  
chhe, jema ek badan-na Moman  
chhe, tatha bija RUH-na chhe. Je-o  
badan-na Moman chhe, teo ahi(n)-j  
raaji thaay chhe, ane aa duniya-ma-  
j rehvaane raaji chhe. Teo aakhare*



*zamin-ma-j-jaay chhe. Aa vadaay-na Moman chhe. Temni jagya zamin-ma hoy chhe.*

In this world, there are two types of Momin; 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 to stay 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.*

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.

*Te Momano nirantar aagal vadhyaj kare chhe. Aava maanso bahest- thi pan oo(n)che jashe.*

Those Momins keep on moving ahead continuously. Such people will rise even higher than Paradise.

Jangbar 11-9--1899

*Hakikati Moman deel-ma vichaar kare chhe.*

Haqiqati Momin reflects deeply in the heart.

Jangbar 15--8--1905

*Moman nu deel chhe te khudavand-  
t-aala nu Ghar chhe.*

The heart of a Momin is the house of  
God.

Sidhpur 16--10--1903

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

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

Mumbai 4--4--1908

*Moman nu deel ae Imam ne  
rahevaano bangalo chhe.*

A Momin’s heart is the bungalow  
for the Imam to reside in,

Jangbar 15--8--1905

*Moman na deel-ma(n) fitano hoto  
nathi.*

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

*Amaara Moman amne amaara vaal Karta(n) vadhaare najdik chhe.*

My Momin is closer to me than my hair.

Poona 18--2--1906

*Je insaan hakikati Moman chhe, te saara aamaal kare chhe.*

The person who is a Haqiqati Momin commits good deeds.

*Tame amone jaherma(n) mahemaanio karo chho tem amaara Moman amane baatunma(n) raat divas mahemaanio kare chhe.*

Just as you are presenting Mehmanis to me in zahir, likewise, my Momins

present Mehmanis to me, day and night, in batin.

Mombasa 14--8--1905

*Juvo aavo Dariyo chhe, tema pahaado tatha mota mota jaanvaro chhe. Aa badhu pasaar kari ne ame ahi aavya chhiae. Te biji koi chij ne maate nahi, pan khaas amaara Momanone maate aavya chhiae.*

Look, this ocean is such that there are mountains and giant animals. Crossing all these, I have come here, not for any other reason but especially for my Momins.

*Moman na deel-ma amaari jagya chhe, ane tame amaara deel ni najdik chho.*

My place is in a Momin's heart (dil),  
and you are close to my heart (dil).

Nairobi 31--10--1905

*Jaherima ame tamaari paase -thi  
jai-ae chhiaae, pan amaari mohobat,  
deel tatha RUH Moman ni saathe -j-  
chhe ane tamari saathe -j-raheshhe,  
aetle ke Jamatkhanama raheshhe.  
Amaaro RUH tatha mahobat  
Moman na deel-ni najdik chhe.*

“Physically, I do take your leave, but  
my love, heart (dil), and SOUL  
(RUH) are always with the Momin  
and will always remain with you;  
this means will always remain in  
Jamatkhana. My SOUL and my love  
are close to a momin's heart (dil).

Nairobi 6--10--1905

*Shetaan raat divas tamaari paase  
taiyaar -j- betho chhe. Fakt hakikati  
Moman -j- tena fareb-thi bache  
chhe.*

Satan is ever ready there with you  
day and night. Only Haqiqati  
Momin is able to save himself from  
his deception.

*Hakikati Moman raat ane divas  
aeva khyaal raakhe chhe ke maara  
Aamaal paak rahe toa Saaru, ane  
mane shetaan baji -n- aape toa  
saaru, Aavi rite hakikati Moman  
shetaan -thi darto rahe chhe.  
Shetaan ne te potaano dushman  
samje chhe.*

Haqiqati Momin keeps thinking, day and night: "it would be better if my deeds (amaal) remain pure and Satan does not deceive me." By this way, a Haqiqati Momin remains fearful of Satan and treats Satan as his enemy.

*Jabaan paak rakhavaani matlab aechhe ke koyi pan vakhat koyi Moman athava bijani gibat Ke badgoi karvi nahi. Aavi rite tamaari jabaan paak rakho, kadaach koyi Moman ma koyi jaatno aeb maalum pade toa teno insaaf karine tamaari jabaan - thi teno aeb kholavo nahi.*

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.

*Koyi pan maanas athva Moman no insaafkarvo ae tamaaru kaam nathi.*

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

*Khudavand-t-aala pan maanasona aeb upar pad-do dhhanke chhe, tyaare tamaare pan potaani jabaan -thi koyino aeb khullo karvo nahi joi-ae. Aavi rite tamaari jabaan paak rakho.*

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.

*Aa duniya rupi dariya-maathi  
saatma aasmaan-ni suki jameen- ne  
pohnchva maate rastama je sadak  
chhe, te upar shetaan ghani jaat-na  
varsaad varsaave chhe. Fitna,  
dushmani, juthu bolvu vagere  
hajaaro jaatna varsaad te rasta  
upar varsaave chhe, ane Moman -ne  
suki jameen upar chadv nathi  
aapto.*

The same way, 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.

*Je koyi Moman ni aevi ichchha hoy ke raat divas khuda ne raaji karu ane shetaan ne taabe -n- thaau teni paheli faraj ae chhe ke je Moman hoy tena deel ne raaji kare.*

If any Momin desires to please God day and night and not submit to Satan, then his first duty is to please the heart of the one who is a Momin.

*Aek maanas nu imaan game tetlu majbut hashe toa pan jo te koyi Moman ne dukh deshe toa tene amne dukh didha baraabar chhe.*

*However strong a person's faith (Imaan) may be, if he hurts any Momin, it is equivalent to hurting me.*

*Moman ne aapelu dukh amaara kalejama(n) baan ni maafak amane laage chhe.*

Pain inflicted on a Momin strikes me in my heart like an arrow.

*Amaara paak Moman ne ame amaari aankho-ma rakhiae chhi-ae. Aeva Moman ne koyi dukh deshe toa tene jaane amaari aankho-ne dukh aapyu. Maate koyi pan Moman ne dukh aapsho toa te dukh tamoe amne-j- didhu aem samjajo.*

I hold my pious Momin dearly in my eyes. If anyone hurts such a momin, it would be as if he has hurt me in my eyes. So, if you will hurt any momin, consider that to be as if you would have hurt me.

*Tamoe koyi ni ninda kari hoy toa tarat teni rubaru-ma jai tena taraf karelo tamaaro gunoh teni paase kabul karjo. Ane te maaf karva maate tene aajiji karjo. Moman ni pichhan aej chhe. Aam karva-thi jarur te maaf karshe.*

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.

Mombasa 14--8--1905

*Insaan upar je dukh pade chhe, te  
Moman ne sukh rup laage chhe.  
Insaan upar bimaari, kodhhiya-  
panu, raktpit, vigere darad aave  
chhe, pan Moman teno andesho  
rakhto nathi ane naakhush bantoa  
nathi.*

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.

*Moman -ne agar raktpit-nu darad hoy, toa pan tenu dil noorani ane dariya-na paani jevu safed hoy chhe. Tena upar gamey tetla dukh aavi pade, toa pan temne te dil upar lavto nathi.*

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

Mombasa 7--11--1905

*Moman chhe te koyi pan bimaari athava biji baabat -thi dartoa nathi.*

One who is a Momin is not afraid of any illness or any other matter.

*Moman ne khushi athava naakhushi  
shaamaate joi-ae?*

Why does a Momin have to feel  
either pleased or displeased?

*Moman ज्याारे गुजारी जाय चहे,  
त्याारे खुदवन्द-त-आला नि  
हुजुरमा(न) पाहोन्चे चहे.*

A Momin, upon passing away,  
attains the presence of God.

*Moman hoy te deen upar majbut  
thayne chaal. Ae nishaani Moman ni  
chhe.*

One who is a Momin must staunchly  
act upon the din. That is the sign of  
a Momin.



Mombasa 5--11—1905

*Dharam karvaano chhe, te deel-ni  
andar-nu kaam chhe. Moman ane  
Murshid-ni vachma aek rastoa chhe.  
Alhamdolillah agar tamaara deel-  
ma Mohobat hashe toa ghanu chhe.  
Mohobat-thi sarve chijo chhe.*

Practicing the religion (dharam) is to be done inside the heart (dil). There exists a path between a Momin and the Murshid. Al-Hamdulillah! If you have love in your heart, it would be enough. Everything stems from love.

Kach Nagalpur 28-11-1903

*Khuraasaan-na mulakma pan  
amaara Satpanthy Momano chhe.  
Bijao-ne be-deen karnaara mullao*

*pote-j aapana deenma aave chhe.  
Aava mahaan kaam khuraasaa-ni  
murido kevirite kari shake chhe?  
Khuraasaa-ni murido khara Moman  
chhe. Temnaama poorepuru Imaan,  
khari olakhaan ane poorepuri  
himmat chhe.*

In the region of Khorasan, too, I have my Satpanthi Momins. The mullas who try to make others be-din (faithless) themselves embrace our din. How are the Khorasani murids able to perform such great tasks? Khorasani murids are the true Momin. They possess absolute Imaan', 'true recognition' and 'complete courage.

Manjevadi 2--11--1903

*Jem aa Girnaarno pahaad  
hammesha aek jagya-ae sthir thay-  
ne ubho chhe, tem Moman nu Imaan  
pahaad mafak joi-ae.*

Just as the Girnar mountain stands  
firm and unshakable in one place,  
the Imaan of the Momin should be  
like a mountain.

*Je hakikati Moman ne Satpath deen-  
ni samaj chhe, te kadi pan shetaan  
ni baaji khaashe nahi.*

A Haqiqati Momin who understands  
the Satpanth din will never be  
deceived by Satan.

Kutch Nagalpur 29--11--1903

*Jo Dharam na kaam maate  
tamaara- ma himmat hashe, toa*

*tamaari paase akhut daulat chhe.  
Sarkaar- ni khidamat bajavavi aej  
Moman no paiso chhe ane aej  
Moman nu lakshn chhe.*

If you have the courage to practice your faith, then you have inexhaustible wealth. Service to the Sarkar (Imam) is the only true wealth of the Momin, and this is the characteristic of a Momin.

Jangbar 23--8--1905

*Je koyi Jamaatkhaanu bandhaave  
chhe te ghano saaro Moman chhe.  
Aevu nek kaam je Moman kare chhe  
tene ame hammersha dua farmaaviae  
chhiaie.*

One who builds a Jamatkhana is a very good Momin. Those who

perform such virtuous deed, I  
always pray for them.

Jangbar 2--9--1905

*Jem ame ahiya(n) hamna haajar  
betha chhiae, tej parmaane Moman  
paase ame haajar chhiae.*

The way I am now present here,  
similarly, I am present with the  
Momin all the time.

Jangbar 5--9--1905

*Ek Ek Moman amne yaad chhe.*

I remember each and every Momin.

*Moman nu deel teligraph ane  
telephone maafak chhe. Jene aek  
chhede Murshid chhe tatha bije  
chhede Moman chhe. Jyare tame  
amne yaad karo chho, tyaare tej*

*vakhate tame pan amne yaad aavo chho.*

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.

Jangbar 4--9--1905

*Tame panje- bhaiyo amaru lashkar chho. Tame amne ghana vahaala laago chho ane ame tamne amaara aziz ganiae chhiae.*

“You, the Panjebhais, are my army. You are very dear to me, and I consider you as my dear ones.

*Moman amaari aulaad chhe.*

The Momin are my children.

Jangbar 14--9--1905

*Amo tamo Moman ne je amaara  
murid chhe temne amaari aankh  
karta(n) pan vadhaare najdik  
samjiae chhiae.*

You Momins, who are my murids, I  
consider closer to me than my own  
eyes.

*Jo ke baatun -ma ame sarve janiae  
chhiae, Toa pan Moman ne vaajab  
chhe ke amne jaaheri-ma pan  
khabar aape.*

Although I am aware of everything  
in batin, it is incumbent upon a  
Momin to inform me in zahir as  
well.

Poona. 12--1--1908

*Tame toa fakt Ibaadat bandagi  
vakhate 3--4 kalaak amaara -ma  
dhyaan raakhata hasho pan ame toa  
24 kalaak Moman na khyal-ma  
rahiae chhiae.*

You may concentrate your thoughts  
on me only for 3 - 4 hours during  
Ibadat Bandagi, but I remain in the  
thoughts of a Momin throughout 24  
hours of the day.

Jangbar. 17--9--1905

*Amaaru deel hammersha Moman ni  
najdik chhe. Insaan- na sharir-na  
ruvaada chhe, te karta(n) pan najdik  
tamaara deel-ma ame bethaa  
chhiae.*

My heart is always close to a  
Momin. Even closer than the tiny



hair on a human body, I am seated in your heart (dil).

*Je Moman sachchaai-thi varte chhe te koyi -thi dartoa nathi. Tenu deel vaagh ane shih jevu bani jaay chhe.*

A Momin, who behaves righteously, is not afraid of anyone; his heart (dil) becomes like that of a tiger and a lion.

*Tame Murshid-na hakiki Moman chho. Tame chokshi karo ane din prati-din vadhaare bhala thata jao.*

You are the Haqiqi Momins of the Murshid. Be careful and go on becoming more virtuous day by day.

*Moman chhe te Firasta -thi pan  
unchi jagya -ae jayi shake chhe.*

A Momin can attain a status even  
higher than that of an angel.

Jangbar. 7--9--1899

*Moman bandagi kare chhe te  
dojakh-ni beek-thi ke jan-nat ni  
umed -thi nahi, pan khuda ni  
mohobat tatha ishk-thi kare chhe.*

A Momin performs Bandagi neither  
out of fear of hell nor with the desire  
for Paradise, but only out of love and  
affection for God.

*Moman Jem jem khudavand-t-aala  
saathe vadhaare ane vadhaare  
mohbat raakhe chhe tem te khuda ne  
vadhaare ane vadhaare najdik*

*thatoa jaay chhe, tyaare te khuda ne  
pratyaksh juve chhe.*

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

Jangbar. 17--9--1905

*Moman chhe te talvaar athava bija  
koyi hathiyaar tem mot-thi pan  
dartoa nathi. Mot toa Moman vaaste  
khushi-no deevas chhe.*

A Momin is the one who is not afraid of a sword or any other weapon, not even of death. Death for a momin is a day of rejoicing.

*Moman shaksh chhe te mot-thi jara  
pan dartoa nathi.*

One who is a Momin is not afraid of death at all.

Jangbar. 2--9--1905

*Moman vaaste duniya kedkhaanu chhe, Moman jyaare duniyama -thi gujari jaay chhe, tyaare kedkhaanama-thi nikaline bagicha -ma jaay chhe, tena vaaste dilgir thavu nahi.*

For a Momin, the world is but a prison. When a Momin departs from the world, he is released from prison and enters the garden, so do not feel sad for him.

Rajkot 23--10--1903

*Amaara Farman upar chaale chhe, te-j amaara khara Moman chhe.*

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

**Hazrat Imam Sultan Mohamad  
Shah e farmavyun:**

**Hazrat Imam Sultan Muhammad  
Shah has made the following  
Farmans:**

Jangbar. 16th SEP 1899

*Tame vichar karoke RUH kya(n)-thi  
aavyo ane pachho kya(n) jashe?*

You must think about where the  
SOUL (RUH) has come from and  
where it will return.

*Amaara farmaan baraabar deel-ma  
raakhajo. Bhuli nahi jasho. Jara pan  
gafalat nahi karta.*

Keep my Farman firmly in your  
heart; do not forget it. Do not be  
even slightly negligent.

*Tame divas-ma be (2) kalaak  
vichaar karo ke RUH kya(n)-thi  
avvyo pachho kya(n) jashe?*

For two hours in a day, you must think, ‘Where has the SOUL come from and where shall it return?’

*Tamaara deel-ma ae khyaal joi-ae  
ke RUH kya(n)-thi aavyo? Ane  
pachho kya(n) jashe? Ae khyaal  
deel-ma-thi algo nahi karjo. Aa  
badho Ishk tamaara vichaar ane  
mohbat vaste chhe. Ame tamaara  
maate Ishk ichchhiaie chhiaie, tethi  
saaro rasto tamne dekhaadiaie  
chhiaie.*

Your heart must have thoughts such as, ‘Where has the SOUL come from? And where shall it return?’

Do not separate that thought from your heart. All this affection is for your thoughts and your love. I wish love for you, and therefore, I am showing you the righteous path.

Jangbar. 31st Aug 1899

*RUH badan-ma chhe te kedkhaana-ma chhe. Moman-ne vajab chhe ke kedkhaanama-thi RUH-ne kaadhhine saari jagyama raakhe.*

The SOUL (RUH) that is in the body (badan) is in prison. It is incumbent upon a momin to have the SOUL freed from prison and to keep it in a good place.

*RUH Jaya(n) sudhi badan-ma chhe  
tya(n) sudhi ked-ma chhe. Te jova-  
ma aavshe nahi.*

As long as the SOUL is in the body,  
it is imprisoned. It will not be seen.

Jangbar.31st Aug 1899

*RUH badan-ma chhe tyā (n) sudhi te  
kyay pan joyi sakshe nahi. Jyare  
badan-ma -thi nikalshe tyāare, sarve  
jagya-ae joshe. Jya sudhi badan-ma  
chhe tyā sudhi aagal, paachhal aaju  
baaju kyay pan joyi shakshe nahi.*

Until the SOUL is in the body, it will  
not be able to see anywhere. When it  
comes out of the body, it will see  
everywhere. But, as long as it  
remains in the body, it will not be



able to see either forward, backward, sideways, or anywhere.

Jangbaar. 14th SEP 1899

*Samajdaar Insaan-ne moti umed  
raakhvi joiye, te ae 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.

*Jem moti nadi nu paani dariya-ma  
pahonche chhe, tem insaan noa  
RUH pan mota dariya-ma jayi  
pahonche chhe.*

Just as the water of a great river flows into the vast ocean, so too does the SOUL of a man reach the vast ocean.

*RUH noa pan dariyo chhe. RUH pan tya(n) jashe. Te aevi umed raakhe Ke Asal Makane pahochu.*

The SOUL also has its ocean. The SOUL, too, will go there. One should aspire to reach the Original Abode (asal makan).

*Tamaare khyaal karvo joi-ae ke, RUH kya(n)-thi aavyo? Pachho RUH kya(n) jashe? Jeo filsufi ni kitaabo padhya chhe, teo sarve jaane chhe.*

You must reflect on where the SOUL has come from? Where it shall return? Those who have studied the books of philosophy know this well.

Jamnagar 15th APRIL 1900

*Jo tame Moman thava ichchhata ho toa, RUH na doctor paase jayi ne dava liyo. Badan noa doctor hakim chhe. Badan-ma kayi rog hoy, toa Duniya na doctor paase jao. RUH ni andar bimaari hoy toa RUH na doctor paase javu joi ae ane teni paase -thi dava melavavi joyi-ae toa faaydo thaay*

If you intend to be a momin, then go to the doctor of the SOUL and take the medicine. The doctor of the body

is the physician. If you have a physical illness, consult a worldly doctor. However, if you are suffering from an illness of the SOUL, go to the doctor of the SOUL and take medicine. This will bring you benefit.

Jangbar. 14th SEP 1899

*Tame bimaari ni dava leva amaari  
paase aavo chho pan ame doctor  
nathi. Ame toa RUH na doctar  
chhiaie. Maathu athava badan ni  
bimaari na doctor ame nathi. Ame  
tamaara RUH na doctor chhiaie.*

You come to me to get medicine for an illness, but I am not a doctor. I am a doctor of the SOUL. I am not a doctor of illnesses related to the

head or the body. I am the doctor of your SOUL.

Dar-e-salam 26th SEP 1899

*Ame dua kari ae chhiae ke, hammesha tamaaru deel saaf hoy. Tamaaro RUH hammesha safed hashe. Badhi jamaat ne maate ame aevi-j dua kariae chhiae.*

I always pray for you that your hearts always remain clean. Your SOUL will always be pure. I pray this for all the Jamat.

Dar-e-salam 27th SEP 1899

*Inshallah tamaaro RUH safed chhe pan ame tamne kahiae chhiae ke tame potaani sambhaal liyo.*

Inshallah, your SOUL is white (pure), but I say to you that you must take care of yourselves.

*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.

Vadhvan Camp, 18th Oct 1903.

*Tamara RUH na chiraag-ma rogaan -noa dhagalo chhe, pan tene divaasali-thi salagaavo nahi toa roshani KEM thaay?*

In the lamp of your SOUL, there is an abundant amount of fuel, but if you do not ignite it with a

matchstick, how can there be an illumination?

*Tamaari fajilat tatha saaro vakhat RUH ne olakhavaanoa chhe. 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. Firasta-ni sadak aasmaan upar jaay chhe. Jo tame e sadak pakadsho, toa saatme asmaane jai pohnchsho,.*

Your worthiness (fazeelat) and all your time is to recognize your SOUL. 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 (aasman). 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. Saatma aasmaan upar je sadak jay chhe teno khyaal karo.*

If you forsake this path, your SOUL will stay just on the earth. Think about the path which leads to the seventh sky (aasmaan).



Vadhvan Camp, 19th Oct 1903

*Pir Sadardine je RUHANI ginaan  
farmaavya chhe tatha hazar joma-  
na je farmano chhe tene tame yaad  
karo.*

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

*Tamaara deel-na RUH ne ahevaal  
pachho ke andar JIV kevirite chaale  
chhe? Raat divas-ma 2--3 kalaak  
JIV saathe khyaal -ma rahi ne teni  
saathe vaat chit-ma raho.*

Enquire from the SOUL of your  
heart, how does the spirit (jeev)  
function within you? For two, three  
hours in day and night, thinking of

the spirit (jeev) remain in conversation with it.

*Tame upar java na khyaal raakho,  
aetle ke potaana RUH noa khyaal  
aasmaan upar java no rakho.*

You must aspire to rise upwards,  
that is, the aspiration of your SOUL  
should be to reach the asmaan.

*Jeo maayna samajata nathi, teno  
RUH tema hoto nathi. Te fakt  
modhaani bak- bakaat kare chhe.*

Those who do not understand the  
meaning do not have their SOUL in  
it. They just chatter by the mouth.

*Tame sukaraana ada karo ke aa  
Satpanth Deen ma tamaaro janm*

*thayo chhe. Tame te upar tamaaro khyaal raakho. Jo te upar tamaaro khyaal hashe ane tamaara badan-ma -thi RUH nikali jashe toa parbaara bahest ma jasho.*

You should be grateful that you have been born in this Sira'tal-Mustaqeem (Satpanth Din). You should have your thoughts on it. If your thoughts were on it and if the SOUL were to leave your body, you would proceed directly to Paradise.

*Bahest thi pan vadhaare paak aek jagya chhe tyaa(n) RUH ne pahonchavu joyi-ae.*

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

*RUH chhe te tamaaro aagal no JIV  
chhe, tene tame deel-ma aek karo.*

Your SOUL is the spirit (jeev) of  
your past; align it in harmony with  
your heart.

*Tame kyaa(n) sudhi be-deel  
raheshe? Tamaaro RUH kyaa(n)  
sudhi khaak-ma raheshe? Paak chhe  
te chij biji chhe ane khaak chhe te  
pan biji chij chhe. Tame chokshi  
karo. Haal tame khaak chho, ae  
khaak- ma -thi paak thaao. Jo tame  
paak thayi jao, toa pachhi tamaara  
kholiya ne baali naakhavaa-ma  
aave athava kutara khaayi jay, tema  
kayi pan aeb nathi. Khaak chij hati,  
te toa ante khaak chhe, pan badan-  
ma je RUH chhe, te paak chij chhe.*

For how long will you remain in disharmony (be-dili)? For how long will your SOUL remain in impurity (khak)? That which is pure (paak) is something else and that which is impure (khak) is also something else. Get determined. At present, you are in impure state (khak); from that impure state, you elevate yourself to be in pure state (paak). If you attain that pure state, then, whether your body is burnt or is eaten by the dogs, there is no indignity in that at all. A thing which is impure (khak) just returns to impurity in the end, but the SOUL which is in the body is the pure thing!

*Jeno RUH paak hashe te JIBRAIL  
FIRASTA -thi pan unche darj-je  
jashe aetle ke PAYGAMBAR jevo  
thashe.*

The one whose SOUL is purified  
will rise even higher than the status  
of Angel Gabriel, that is, he will  
become like that of a Prophet.

*RUH ne paak karavaani rit shu che?  
Pahelu ae chhe ke, IMAAN paak  
hovu joi- ae.*

What is the way to purify the  
SOUL? First of all, Imaan should be  
purified.

*Pahelvaan thavaane jevi kasar  
karo chho tevi kasar RUH saathe  
karo, tyaare aagal vadhi shako,*

*tyaare tame RUH na pahelvaan  
thayi shaksho.*

A bodybuilder in this world undergoes training of his body, similarly, religious and imaani individuals seek training of their SOUL (RUH).

Kutch, Mundra, 21st NOV 1903.

*Duniya- ma aek pahelvaan potaana  
badan-ni taalim liye chhe. Tej  
parmaane dharmi IMAANI maanaso  
potaana RUH ni taalim liye chhe.*

By doing exercise, man can become a bodybuilder. Just as you exercise your body to become a bodybuilder, if you give similar exercise to your SOUL, you can move forward and become a champion of the SOUL.

Nairobi, 6th OCT 1905.

*Maanas badan-ni kasarati kare chhe  
tyaare kasarati-baj kahevaay chhe.  
Te kasarati- baj thavaa saaru  
naanpan-thi potaana sharir ne  
ghani ghani rite dukh aape chhe ane  
aevi rite aaste aaste kasarati  
karavaani aadat paade chhe.  
Potaana sharir ne judi judi rite  
vaalvani tev paadvaa saaru te dukh  
sahan kare chhe. Jyare tene  
baraabar aadat padi jaay chhe,  
tyaare ghani sahelaay-thi kasarati  
kari shake chhe. Aakhare tena- ma  
aetli badhi kuvvat aave chhe ke  
rupiya-na sikka-ne haath- thi tukade  
tukada kari shake chhe. Tamaara  
RUH vishhe pan emaj chhe*



Become a bodybuilder, he subjects his body to various types of (pain) strenuous drills from an early age and, in this way, gradually, develops the practice of doing exercise. In practicing to have his body bend in different ways, he endures the pain caused thereby. When he gets accustomed to it properly, he is able to do the exercise with much ease. Eventually, he acquires so much of strength that he is able to break a coin of a rupee into pieces with his Hands .The same is true also with your SOUL.

Manjewadi, 31st OCT 1903.

*Badan-ne mahenat tatha kuvvat  
aapava-thi pahelvaan thavaay chhe,*

*te tame jano chho, tevi-j rite  
BAATUNI IBAADAT vade RUH ne  
kasarat aapsho toa tame FIRASTA  
thasho.*

You know that by exercising and strengthening the body, one can become a bodybuilder. Similarly, if you exercise the SOUL by doing batini Ibadat, you will become an angel.

Nairobi, 6th OCT 1905.

*Tamaara RUH ne aevi aadat aapo  
ke te hammersha khubina saara  
kaamo kare.*

Give your SOUL too such a practice that it always does good-worthy acts.

*Jyaare RUH ne savaab-na kaam karavaani aadat thashe tyaare tamaaro RUH pahelvaan missal thayi jashe, ane FIRASTA jevo bani jashe, balake firasta -thi pan unchi haalate pahonchshe.*

When the SOUL will get used to doing virtuous acts, then, your SOUL will become like that of a bodybuilder and like that of an angel, rather, it will attain a status even higher than that of an angel.

*Amo tamone duaa kariae chhiae, Tame tamaara RUH ne aevi kasarati aapo ke te mojija kari sake ane tame potaani asal jaatne olakhi shako.*

I pray for you. You give your SOUL such a training that it can do

miracles and you are able to recognize your real self (asal jaat).

*Tamaara RUH ne saara kaam karavaani aadat paado.*

Give your SOUL the practice of doing good deeds.

*Tame RUH ne jevi aadat aapsho tevi aadat te pakadi leshe.*

Whichever practice you may give to the SOUL the same will be adopted by it.

*Tamaara RUH ne paak kaam karavaani aadat aapsho toa aaste aaste tamaara badan-ma -thi hevaan-gati yaane jaanvar-panu nikali jashe ane aakhare maran*

*agaav tamaaro RUH firasta jevo  
thaay jashe.*

If you give your SOUL the practice of doing virtuous deeds, then, gradually, your body will become freed from animality viz. beastliness and, ultimately, before death, your SOUL will become like that of an angel.

Nairobi, 6th OCT 1905.

*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.

Rajkot, 24th OCT 1903.

*Tamaaro RUH paak ane saaf chhe ke nahi teni tapaas raakhajo.*

Examine whether your SOUL is clean and pure.

*Agar melo ditha -ma aave toa jem aarasi- ne saaf karva-ma aave chhe tem saaf kari naakho.*

If it is found unclean, then, just as you clean a mirror, you must also cleanse it.

Rajkot, 23rd OCT 1903.

*Tame Maulanu lashkar chho. Tame Moman RUHANI lashkar chho. Tame deel-ma chokshi karo ane roj-*

*baroj tamaara IMAAN tatha RUH  
ne kuvvat aapo.*

You are the Imam's army. You  
momins are the spiritual army. Make  
it certain in your heart, and day by  
day give strength to your Imaan and  
to your SOUL.

Rajkot 21st OCT 1903

*Tamaara badan-ma RUH chhe, teni  
kasarat Ibaadat chhe. Jo tame  
Jamatkhanama nahi jao toa  
IBAADAT ni kasarat kem thashe?*

The SOUL is in your body; its  
exercise is Ibadat. If you do not go  
to Jamatkhana, how will the exercise  
of Ibadat be performed?

*Tame deel-thi choksai karo ane paak thaao. Insaan kevi rite paak thaay chhe? Aankh, Kaan, Naak, Modhhu sarve paak thaay tyaare RUH upar chadi shake.*

Get determined in your heart and become pure (paak). How does a man (insaan) become pure? When eyes, ears, nose, and mouth - all become pure (paak), the SOUL (RUH) can rise upwards.

*Jenu deel paak hoy, ane jeno RUH raat divas khudavand-t-aala saathe melaap kartu hoy teva loko potaani himmat -thi unche darj-je pahonchi shake chhe.*

Those whose heart remains pure, and whose SOUL stays in harmony



with God, day and night. Such individuals, through their courage, can achieve this exalted status.

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

Those who are in the villages their SOULS should be instructed with the words of guidance.

*Teo em na kahe ke din-na bol  
amaari RUHAANI -ne sambhlaav-  
vama nahotaa aavya.*

So that they may not say their SOULS did not get the words of the faith (din).

*Din ane nasihat-na je bol teo-ni  
RUHAANI -ne paho(n)chva joiye, te  
jyaare paho(n)chta nathi tyaare  
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.

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

How vast is the difference between your religion (din) and that of the others? Think about it. Your faith (din) is SPIRITUAL (RUHAANI)

and the faith (din) of others is physical (jismani).

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

How great is the difference between the spiritual (RUHAANI) 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).

Kach Nagalpur 29th Nov 1903

*Maastar hoshiyaar hovo joi-ae. Tem RUHAANI ilm -thi vaakef-gaar hovo joi-ae.*

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

Rajkot, 20th FEB 1910.

*Amaara Moman-ni je khidamat kare chhe, te amaari khidamat kare chhe. MOMAN no RUH chhe te amaaro RUH chhe.*

One, who serves my momin, serves me. A momin's SOUL is my SOUL.

*Je koyi MOMAN dur-deshaavar-thi mehanat layi ne amaari hujurma aave chhe, tene amo duaa-aashish aapi-ae chhiaae. Biji duniyama teno rasto aasaan thaay chhe.*

Any momin who strives and reaches in my presence from far-flung areas, I give my blessings to him. Thus, in the next world, his path is made easy.

Dar-es-Salaam, 29th SEPTEMBER 1899.  
*Tamoe joyu chhe ke varsaad aasmaan- ma -thi jamin upar pade chhe, jamin upar padine sukaai jaay chhe. Je tipu tipu thayi ne nadi- ma male chhe. Nadi Dariya-ma male chhe. Sagalu paani ante paachhu Dariya-ma jaay chhe. Te-j*

*parmaane tamaaro RUH asal chhe.*

*Tenu makaan ghanu-j motu chhe.*

You have seen that rain falls from the sky onto the earth. When it falls on the earth, it dries up. The rain that gathers, drop by drop, flows into the river, and the river flows into the sea. All water, finally, returns to the sea. In the same manner, your SOUL is the origin (asal); Its abode (makaan) is very big.

*Mawla Murtaza-Ali ae farmaavyu chhe ke jene potaane olkhyo tene jaane ke khuda ne olkhyo. Jya(n) joi-ae chhiaie tya(n) RUH-Dostne joi-ae chhiaie.*

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).

*Jyaare tame maanas -ne juvo chho  
tyaare maanas ni shikal jova-ma  
aave chhe. Haath, Pag, Modhhu,  
Aankho sarve dithaa -ma aave chhe,  
pan RUH dithaa -ma aavato nathi.  
Tame RUH ne jova ni taj -vij karo.*

When you look at a man, you see his face. His hands, feet, mouth, eyes are all visible, but the SOUL is not visible. You must seek to see the SOUL!

*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 of their own SOUL, friends of the SOUL; they reached that abode (makaan).

*Bahest pan duniya maafak chhe.  
RUH ni asal umed chhe te biju  
jawahar chhe.*

Paradise too, is similar to the world (duniya). The original aspiration of the SOUL is a different gem (jawher) altogether.

RUH kedkhaana-ma koyi vakhat khushi nathi.

The SOUL is never pleased in the prison.



*Tame aaste aaste udava laagasho.  
Ilmvaalo RUH pagathiyu pagathiyu  
unche chadshe. Te aek daadar puro  
kari bija daadar upar chadi shakshe  
pan jene ILM nathi te kahe chhe ke  
hu toa jatoa nathi, ahiya(n)-j- betho  
chhu.*

Little by little, you will start to fly.  
The SOUL that has the knowledge  
(ilm) will elevate itself step by step.  
Once one step completed, it will be  
able to ascend to the next. But he  
who has no knowledge (ilm) says: "I  
am not going anywhere, and I just  
remain here.

Jamnagar, 14th April 1900.

*Tamaaro deen aevo chhe ke tena  
upar amal karo toa firasta ane*

*Malaayak jeva thaao ane tamaaro  
RUH paak thay jaay.*

Your din is such that, if you act upon it, you can become like a firashta and a malayak, and your SOUL may become pure.

Bhagamoya, 21st SEP 1899.

*Jo tamone aakharat joyi-ti hoyi toa  
potaana RUH ne khuda na ISHK  
tatha Mohobat-ma raakhajo.*

If you desire to attain the life hereafter (akhirat), then you should keep your SOUL engrossed in the love and affection of God.

Manjewadi, 3rd NOV 1903

*Tame duniyama gunaah karo chho,  
IMAAAN-ma susti raakho chho,  
duniya tatha setaan-ni baaji khaao*

*chho, tethi tamaaro aadam-panaa-  
no RUH sangin ane bhaari thayi  
jaai chhe.*

You commit sins in the world, show weakness in Imaan; get deceived by the world and by Satan; therefore, your SOUL of Adam becomes hard i.e. heavy.

*Tamaara khyaal aeva raakho ke  
marva pachhi tamaaro RUH  
avataar lai-ne paachho tayaa-thi  
nahi vale ane pachho duniyama  
avataar nahi liye.*

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.

Manjewadi, 5th NOV 1903

*Tame aevo hun-nar karo ke jethi  
tamaaro RUH firasta jevo thaay.*

Develop such a skill (hunnar) that  
your SOUL can become like that of  
an angel (firashta).

*Tame Aadam-jaat Insaan chho.  
Tethi tamaara deen -ni matlab  
samajo. Jo tame aetalu samajo ke  
tamaaro RUH shu chij chhe? Toa  
tame koi-ni pan baaji khaasho nahi.*

You are humans descended from  
Adam. Therefore, understand the  
meaning of your din. If you were to  
understand what your SOUL is, then  
you will not be deceived by anyone.

*Tamaara RUH no avataar pahela  
pat-thar thi saru thaay chhe.*

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

Kutch, Mundra, 22nd NOVEMBER 1903.

*Insaan khyaal karto nathi ke, maran pachhi kayaamat-ma te evo jawaab aapshe ke, falaana-e maara RUH ne fareb didho, toa te bahaanu kayi(n) pan 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 accepted at all.

*Koi(n) maanas 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 thashe? 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, maate tame  
sachchaai-thi, paak deel-thi, RUH  
ni safaa-i- thi, paak nazar-thi, paak  
haath-thi darek rite darek baabat-  
ma chaalso toa Hindu athava Angrej  
hoy athava biji koi pan naat-vaalo  
hoy, te tamane joi-ne puchhshe Ke  
tame kaya deen-na rasta upar  
chaalo chho? Te amne dekhaado.*

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

reduced to 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. Therefore, if you will act with sincerity, with a pure heart, with a clean SOUL, with pure eyes, with pure hands, in every way, in every matter, then, whether one is a Hindu or a British or of any other community, he will upon seeing you, ask: “Which path of the faith (din) do you follow? Show us the path of Din.

Kutch, Bhadresar, 23rd NOV.1903

*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)

*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.

Kutch, Nagalpur, 25th NOV 1903.

*Saara kaam akhatyaar karo ane tamaara RUH ne saare raste chalaavo.*

Embrace good deeds and make your SOUL tread the righteous path.

Kutch, Nagalpur, 27th NOV 1903

*Jem tame vepaar -ma athava bija kaam ma sahi kari kabul thaao chho, tem KANGAVA bharaavi-ne ame tamaara RUH ni sahi lai-ae chhiaae.*

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.

Kutch, Nagalpur, 28th NOV 1903

*Tamaara ma je RUH chhe, te shu chhe? Ane kayaa(n)-thi aavyo, aeva vichaar tame kem karta nathi?*

The SOUL that you have within, what is it? And where has it come from? Why don't you ponder upon such matters?

*Tame hammersha vichaar karo ke tamaaro RUH shu chij chhe? Tame tene teni Asal jagya-ae kem pahonchaadta nathi? Tene Asal*

*jagya-ae pahonchaadva maate tame  
kem himmat karta nathi?*

You should always ponder, what  
this thing, your SOUL, is. Why  
don't you make it reach its origin  
(asal)? Why don't you gather the  
courage to make it reach its place of  
origin?

*Tame jano chho ke aa duniyama  
sarve Nadio aakhare Dariya-ma  
male chhe. Dariya-ma mali gaya  
pachhi koi pan tene Nadi-nu Naam  
aaptu nathi. Te-j parmaane ame aek  
Dariya rupe chhiae. Tamaara RUH  
no aakhar-no chhedo Dariya-ma  
aetle amaara potaama chhe.  
Chhevate tame Dariya-ma- j- mali  
jasho.*

You know that in this world, all the rivers eventually merge into the ocean. After it has merged into the ocean, no one calls it a river. Similarly, I am an ocean. The final destination of your SOUL is the ocean, i.e., in me. Finally, you will merge into the ocean.

*Tame ghana-j be-himmat chho tethi  
tamaaro RUH jaladi-thi tya(n)  
pahonchi shakato nathi.*

But you are extremely lacking in courage (be-himmat), and as a result, your SOUL is unable to reach there quickly.

*Juo aa kachh-na mulak-ma je  
nadiyo chhe, te dariya-ma mali*

*shakti nathi. Rastamaa-j sukai(n) jaay chhe. Aa pramaane je loko be-himmat chhe teono RUH pan aa kachh-ni nadioni maafak rastamaa-j 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. Similarly, just like the rivers of Kutch, the SOULs of the courageless (be-himmat) dry up along the way.

*Tamaaro RUH ek nadini misaal chhe. Tame tene rasta man sukai java nahi aapo.*

Your SOUL is like a river. Do not let it dry along the way.

*Himmatvala-no RUH jaldi-thi dariya-ma mali jaay chhe. Pan je loko na-himmat chhe, teono RUH kutch-ni nadioni maafak rastamaa-j sukai(n) jashe.*

The SOUL of a courageous person merges quickly into the ocean. Similarly, just like the rivers of Kutch, the SOULs of the na-himmat (without courage) dries up along the way.

*Tame tamaara RUH ne rasta-ma sukaava aapo nahi, pan Dariya-ma mali java aapo. Tame aa baabat upar 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.

Jangbar, 1st SEP 1905.

*Tame Jamaat Chaandaraat na divase Mohobat tatha ISHK saathe Jamaatkhaana-ma aekathaa thaao chho, tem hammersha Magarib vakhate aekathaa thata raho, ane hammersha Ginaan ILM no mushahedo tatha Vaayaz karajo. Aa baabat ma jara pan susti athava gafalat karsho nahi. Aam karasho toa tamaaro RUH hammersha saaf raheshe.*

You, Jamat, come together in Jamatkhana on Chandraat with love and affection, likewise, you must get together always at maghrib's time

and always discuss ilm-Ginan and arrange waez. Do not be lazy or negligent at all in this task; then your SOUL will always remain white (pure).

*Chaandaraat no koi panje-bhaai aa  
Duniyama-thi gujari jaay, tyaare  
sarve panje-bhaai aekatha thayi  
mijlas karjo ane tena RUH na hak-  
ma duaa karajo. Aavi rite marela  
shakhsh-na RUH ne mukati male  
chhe.*

If any Panjebhai of the Chandraat passes away from this world, all the Panjebhais should assemble, arrange a majalis, and pray for his SOUL. Thus, the SOUL of the deceased obtains freedom.



Jangbar, 14th SEP 1905.

*Tamaara RUH ni chokshi raakhajo  
ke tame FIRASTA thayi jaao,  
balake, firasta -thi pan unchi  
haalate pahoncho.*

Take care of your SOULS so that  
you become angels; rather, you  
attain the status even higher than the  
angels.

Manjewadi, 5th NOV 1903

*Amaara Farman upar baraabar  
dhyaan raakhasho toa aa duniya  
tatha peli duniya ban-ne ma tame  
saari rite rahesho. Ame tamaari  
paase raheshu, ane tamaaro RUH  
paak tatha saaf raheshe.*

If 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.

Kutch, Mundra, 17th NOV 1903.

*Tame sarve jana tamaara deel  
saathe sahi karo ke tame Insaan  
chho, maate tame aevi saari rite  
chaalo ane tamaaro RUH aevo saaf  
raakho ke tame FIRASTA jeva saara  
thaa. Tame himmat-vaan thaa ane  
paak thaa.*

All of you be certain in your heart that you are human beings (insaan); therefore, you should act in a righteous way and keep your SOUL in a clean state such that you become as virtuous and pure as the angels. Be courageous and pure.

Jangbar, 17th SEP 1905.

*Hammesha tamaara RUH ne saaf  
raakho. Hammesha RUH ne saara  
kaam ni aadat aapo. Sarve kaam -thi  
aa kaam motu chhe. Tame RUH ne  
saara kaam ni aadat paado ane  
gunaah na kaam -thi vaaro.*

Always keep your SOUL pure.  
Always give the SOUL the practice  
of performing virtuous deeds. This  
act is the greatest of all deeds. You  
should give the SOUL the practice  
of performing virtuous deeds and  
refrain from committing sinful acts.

*Tamaaru sharir tandurast hashe,  
toa RUH ne pan faaydo pahonchshe.*  
If your body is healthy, it will  
benefit your SOUL too.

Nairobi, 4th OCTOBER 1905.

*Hasad karnaar ne aek jaat ni bimaari laagu pade che. Hasad karnaara na RUH ne te bimaari thaay chhe, tethi aaste aaste tenu imaan jatu rahe chhe.*

The one who harbours jealousy catches a kind of disease. A person who harbours jealousy infects his SOUL with that disease. and for that reason, slowly and gradually, he will lose his Imaan.

*Jaaheri-ma maanas nu badan naapaak thaay chhe pan RUH naapaak thatoa nathi.*

Externally, a man's body becomes impure, but the SOUL does not become impure.

Mumbai, 4th APRIL 1908.

*Badan-ne bimaari pan laagu pade  
chhe, RUH ne kaay(n) thatu nathi.*

The body can even be afflicted by  
illness, but nothing happens to the  
SOUL.

*Je koi RUHANI Ishk raakhe chhe,  
te-j khuda parast chhe.*

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

*Darek Insaan na RUH saathe  
Imaam nu Nur jodaayelu chhe. Ame  
kahiae chhiaie 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.*

With the SOUL of every man is linked the Noor of Imam. I say that whatever it is, it is only the SOUL. Therefore, seek out what it is? From where has it come? That Noor should be sought!”

*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.

Poona 28th JUNE 1908

*Jem ek biyaabaan jungle-ma koi  
tarasyo paani maate talab kare chhe  
tevi-j rite RUH-ne pan Imam- no  
Ishk hovo joiye. Imam-na badan*

*upar nahi, parantu Imam-na RUH  
upar ishk hovo joiye.*

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.”

Rajkot 20th FEB 1910

*MOMAN no RUH te amaaro RUH  
chhe. Alhamdolillah tamaara mathi  
ghana maanaso-ae RUHANI kaam  
karyu chhe, temne laazam chhe ke  
potaana aamaal sudhaare ane  
amaara Farmaan upar chaale.*

A momin's SOUL is my SOUL, Al-  
ḥamdu li'Llāh! Many of you have  
done the spiritual work; they are

obligated to improve their conduct and act upon my Farman.

*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 like you.

Ahmedabad, 13th OCT 1903.

*Je maanas potaana RUH ne sambhaale chhe, tene toa aekaj RUH ne sambhaalyo.*

One who takes care of his own SOUL has only cared for one SOUL.

*Jamaat ni khidamat karavaa-ma IBAADAT -thi vadhaare faaydo*



*chhe, ane te ghana RUH ne sambhaalava baraabar chhe.*

Serving the Jamat is more beneficial than Ibadat, and is equivalent to having cared for many SOULs.

Nairobi 6th OCTOBER 1905

*Have IMAAN aevi rite paak hovu joi-ae ke tamaaro RUH AKKAL ane ISHK vade paak hoy. Jo ISHK baraabar hoy toa IMAAN RUH saathe aek-j thayi jaay chhe.*

*Now, faith (Imaan) should be purified in such a way that your SOUL (RUH) gets purified by the intellect (aql) and love (ishq). When love (ishq) acquires perfection, faith (Imaan) elevates to become one with the SOUL.*

*Ghode-savaar jyaare Ghoda upar  
savaar thaay chhe, tyaare lagaam  
haath-ma raakhe chhe ane je baaju-  
ae Ghoda ne feravava maangatoa  
hoy te baaju-ae ferave chhe; tevi rite  
Insaan potaana RUH no  
Mukhatyaar chhe. Maate je raste  
tene layi jaava maange te raste layi  
jayi shake chhe.*

When a horse-rider mounts a horse,  
he keeps the reins in his hands and  
makes the horse turn in any direction  
where he wants it to turn. In the  
same way, man (insaan) is the  
master of his own self (nafs);  
therefore, he can lead it to the way  
on which he wishes to take it.

*Nafas maathe tame savaar nahi  
thaso ane tamaara deel ne gunaah  
na kaam -thi nahi atakaavo toa  
Shetaan tamaaro mukhatyaar thayi  
jashe.*

If you will not have control of your  
self (nafs) and restrain your heart  
from doing sinful acts, then Satan  
will get control of you.

*Insaan na badan-ma RUH chhe.  
Tene jevi aadat aapsho tevi aadat  
padashe.*

The SOUL resides within a man's  
body. Whatever habits you instill in  
it; they will be adopted.

Nairobi 6th OCTOBER 1905

*Tame tamaaro suko rasto shodho.  
Tamaare suke raste javu hoy toa  
tamaara RUH ne paak karo, ane  
tamaara RUH ne dar-roj saache  
raste chalaavo. Aavi rite tamane  
suko rasto haath laagshe.*

Seek to find your dry path. If you intend to find dry path, then you must purify your SOUL and lead your SOUL every day on the true path. By this way, you will find dry path.

*Jem Insaan varsaad mathi potaana  
sharir na rakshan maate kot pahere  
chhe ane chhatri odhhe chhe, tem je  
insaan nu deel aetle RUH paak hoy,  
jene gunaah na kaam karavaani*

*aadat na hoy tej Insaan SATAN-na  
farebi varsaad-thi bachi shake chhe.*

Just as a man, in order to protect his body from the rain, wears a coat and puts on an umbrella, likewise, the man whose heart viz. SOUL is purified, who is not accustomed to commit sinful acts, only that man is able to save himself from the deceitful rain of Satan.

Nairobi, 31st OCTOBER 1905.

*Jaherima ame tamaari paase -thi  
jai-ae chhiaie pan amaari Mohabat,  
deel, tatha RUH, Moman ni saathe -  
j- chhe. Ane tamaari saathe-j-  
raheshe aetle ke Jamatkhanama  
raheshe.*

Physically, I do take your leave, but my love, heart (dil), and SOUL (RUH) are always with the momin and will always remain with you; this means will always remain in Jamatkhana.

*Amaaro RUH tatha Mohabat moman na deel-ni najdik chhe.*

My SOUL and my love are close to a momin's heart (dil).

*Tame aeva thaao ke jem amaaro RUH tamaari najdik tamaara deel-ma chhe, tem tamaaro RUH pan amaari saathe-j- chaale.*

You should strive to be such that, just as my SOUL is close to you in

your heart, your SOUL must also remain with me.

*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. Your body alone should be with you, but your SOUL should be with me.

*Ame Mumbai athava bije game te  
thekaane hoi-ae pan tamaaro RUH  
amaari saathe-j-hoy.*

I may be in Mumbai or anywhere else, but your SOUL should remain with me.

*Tame choksh karine maanjo ke,  
amaaru maatr badan bahaar chhe,  
pan amaaro RUH hammersha  
Jamaat-ma haazar-j chhe.*

You must certainly believe that only  
my body is physically outside, but  
my SOUL is ever- present in the  
Jamat.

*Tame jyaare Ghar -ma -thi bahaar  
nikalo chho tyaare HAVA tatha  
VARSAAD-thi bachava maate KOT  
tatha CHHATRI liyo chho. Tyaare  
RUH na bachaav maate KOT tatha  
CHHATRI kem leta nathi?*

When you come out of the house, to  
protect yourselves from the winds  
and the rains, you take a coat and an  
umbrella, then why don't you take a



coat and an umbrella to protect the SOUL (RUH)?

Mombasa, 11th NOV 1905

*Tame hammersha potaana deel-ma yakin-thi samajo ke, tame amaari RUHANI, HAKIKI aulaad chho.*

You must always be convinced in your heart that you are my spiritual RUHANI, Haqiqi children.

Nairobi 6th OCT 1905

*Ame tamaara RUHANI pitaa chhiae ane duniya- na baap karta(n) tamane 10(das) ganaa vadhaare najdik chhiae.*

I am your spiritual father and as your spiritual father, I am ten times closer to you than your worldly father.

Mombasa, 12th NOV 1905

*Tame hammaesha tamaara deel-thi  
YAKEEN raakhajo ke, tame amaari  
aulaad chho. Amaari RUHANI  
aulaad chho. Tame HAKIKI rite  
amaari aulaad chho, tyaare tamane  
vaajab chhe ke, ame pitaa chhiaa  
teni maafak tamaare chaalvu joi-ae.*

You must always have faith in your heart that you are my children, my spiritual children. In reality (haqiqi), you are my children; therefore, it is obligatory for you to act with the belief that I am your father.

Mombasa, 12th NOV 1905

*Tame Amaara RUHANI bachcha(n)  
chho. Jamaat Amaari aulaad chhe.*

You are my spiritual children. The  
Jamat are my children.

*Tame Amaari RUHAANI aulaad  
chho, ane RUH AEK-J chhe.*

You are my spiritual children, and  
the SOUL is one.”

Mumbai, 30th MARCH 1908.

*Tame RUH parast chho maate  
tamaare RUH parast rahevu joi-ae.*

You are the believer of the SOUL  
(RUH parast); therefore, you should  
remain believer only of the SOUL.

Mumbai, 9th JANUARY 1908.

*Amaara FARMAAN tamaara RUH  
ne pahonchaado ae MOTI CHEEJ  
chhe.*

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