

KALAAM-E-MAWLA

1

*Duniyaa ghar maatam-kaa, jise dekho so rotaa
hae zaaro zaar;
Gafalat-kaa ddattaa kaanuse kaaddho, to suno
kaysi paddi hae pukaar;
Kaatth sheer karavat feere pathar ttaanke, E doe
kaysaa karte hae shor;
Behete paani-me aavaaz kaysaa, Umarohee vahi
jaati so roti hae zor.*

The world is a place of suffering; all whom you see
weep bitterly,
Unplug your ears from negligence, and listen to
where these calls are coming from,
The sawing on the wood and the pounding of the
stone, why do these two make so much noise?
In the flowing waters, what is this noise? Thus life
goes by with flowing tears.

2

*Bhulaa vae je koi duniyaa rizaa, jiyu(n) pyaasaa
dekhe velaa dhup;
Ke jangal saaraa bharaa hae paani, E to dhul
dise paani rup;
Duniyaa sab dhul hae, Duniyaa maal gaaddo
vaebi hae dhul;*

Is dhul-ku tu(n) sonaa rupaa maannek dekhe, E tumaare dekhne-me paddi hae bhul.

Misled is the one who rejoices in the world, like a thirsty person who sees water in the blazing sun, Believing the entire forest is filled with water, yet what he sees is only dust in the form of water.

The whole world is dust; worldly possessions buried in it are also dust.

If you see this dust as gold, silver, or precious gems, it is your vision that is mistaken.

3

Paani-ki piyaas-se, Maal-ki piyaas jaano hove sakhat;

Maal-ki piyaas ghaddi ek na buje, Paani-ki piyaas hove koi vakhat;

Jis-ku(n) piyaas maal-ki hui, Une piyaas-me(n) kholi saari umar;

Kabi nahi pett us-kaa bhare, Jo sab maal paave jetaa hae duniyaa bhitar.

Compared to the thirst for water, know that the thirst for possessions is far more harmful.

The thirst for possessions is never quenched, not even for a moment; thirst for water may be satisfied at times.

One whose thirst is for possessions wastes their entire life in this desire.

Even if they acquire all the wealth in the world, their hunger is never truly satisfied.

4

Duniyaa bech ye faani hae, Aur mul le aakbat tthaam;

Duniyaa tere sang na rahesi, Khub aakbat mukaam;

Duniyaa din chaar hai, Chet tu(n) chhodd jaaysi; Ise bech aakbat basaae le Vae tuj kaam aaysi.

Sell the world, it is perishable and buy the dwelling of the hereafter.

The world will not remain with you, and all worthwhile is in the abode of hereafter;

The world lasts but four days; be mindful, you will have to leave it.

Sell it and secure the Hereafter—only that will be of benefit to you.

5

Duniyaki nyaamatu(n)se, Khub savaab aakabat keraa;

Aakabat sadaa baaki rahesi, Duniyaa fanaa hove savaaraa;

Jo tuje Khudaa-ne ak-kal diyaa, Toe duniyaa-ku(n) na kar pyaar;

***Ke jo tthaam chhodnaa vaa(n)haa(n) ghar
kare, esaa kaam kare gemaar.***

Worldly rewards are insignificant compared to the benefits of the Hereafter.

The Hereafter endures forever, whereas the world quickly perishes.

If God has granted you intelligence, do not love the world,

For to build a dwelling in a place you must eventually leave is the act of a fool.

6

***Khushi ne aaraam chaaho, Toe aaraam
vaa(n)haa(n) jaahaa(n) nahi ddar;***

***Duniyaa-me(n) to bahot kasaalaa, Aaraam
kahaa(n) hae is duniyaa bhitar;***

***Ek din Khushi-se(n) ddhol bajaayaa, Duje din koi
muaa huaa gam;***

***Bhali khushi-aali aakabat keru, Din din adaki na
hoesi kam.***

If you want happiness and rest, then rest exists where there is no fear,

In this world we have great tribulations, how can there be rest in this world,

One day in joy we play the drum, another day someone dies, there is sorrow,

The true happiness is that of the hereafter; it grows day by day and never diminishes.

7

Duniyaa dekho jaave chali, Yeh hae do dinkaa bahaar;

Shaah gadaa aur adanaa aalaa, Nahi kisiku(n) is-me(n) karaar;

Chet sambhaalo moman-bhaai, Jab lag nahi aae khizaake aasaar;

Tab lag paani sincho nek bandagi-kaa, Toe teri jindagi kaa baag sadaa rahe gulzaar.

Watch the world pass by — it is only a two-day spring.

Kings, Fakir, the lowly and the great — none find true peace in it.

Take heed, O momin brothers, As long as the signs of autumn have not yet appeared,

Keep watering your garden with sincere bandgi, then the garden of your life will forever remain in bloom.

8

Gumraah huua vae, Jine dinathi duniyaa-ku(n) adakaa chaahyaa;

Ke duniyaa kaam karate, Jine dinkaa so kaam gamaayaa;

*Pahelaa tuje duniyaa sirajiyaa, ke aakabat
kaarann kare kamaai;
Tau vae sahi gumaraah huaa, Jine duniyaa
kaarann aakabat gamaai.*

The misguided are those who have loved the world more than faith.

While engaging in worldly pursuits, they have neglected the work of faith.

The world was created for you so that you may earn for the Hereafter.

Truly misguided are those who, for the sake of the world, have lost the Hereafter.

9

*Achhi bandagi ibaadat vae, jo sab-su(n) chhupaa
kar kari-e;*

*Kisi bande-ku(n) na jannaai-e, apane khudaay-
su(n) ddari-e;*

*Bandagi neki khudaae kaaje kari-e, na baddaa
karnaa apanaa naam;*

*Jo khudaae kaarann kaam kari-e, to dargah-
me(n) hove kabul tamaam.*

The best Bandgi and Ibadat is that which is performed in complete concealment;

Let no person know of it, and remain in awe of your God.

Perform devotion and good deeds solely for God's sake, not to make your own name great.

When a deed is done for the sake of God, it is fully accepted in His presence.

10

Jine umroho lambi paai, aur saari umar raen din bandagi kiti allaah;

To nabiya(n)-kaa saro paae jaano, us bande-ku(n) sahi milaa;

Nabiya-ku(n) baddaai rab-ne diti, sab umat upar ki-e sardaar;

To jo koi chalanni unu(n)ki chale, so makbul hove rab darbaar.

Those who have attained long life and have spent their entire lives, day and night, in *bandagi* to God—
Know that such a servant has attained the qualities of the prophets from head to toe.

The Lord bestowed greatness upon the prophets and made them leaders over all communities;

Thus, whoever walks in their path is accepted in the court of the Lord.

11

*Gai umaroh-me(n) jo kaam na ki-aa, so
aakharat-me(n) kar le shitaab;*

*Eti umar gai baaki jaaesi, kiyu(n) sotaa hae bhar
khwaab;*

*Umaro dekho jaave chali, cheto karo nek
kamaai;*

*Duniyaa bazaar-me(n) koi kamaayaa, kine
pu(n)ji aap gamaai.*

If in the years gone by you have done no worthy deeds, then hasten to act for the Hereafter.

So much of life has passed, and what remains will also pass—why do you sleep lost in deep dreams? See how life keeps passing away; awaken and engage in righteous deeds.

In the marketplace of the world, some earn a profit, while others lose their very capital.

12

*Roshan kar bhaai kabar teri, ke nit utth namaaz
kar bich raen andheri;*

*Andheri raen bich namaaz ki-ese, roshan hove
sahi kabar teri;*

*Namaaz nafal kar aadhi raat-ku(n), Khudaa-ke
been na buje koy;*

*Maulaa farmaave ke kabar teri, ees namaaz-se
sahi roshan hoy.*

Enlighten your grave, O brother; rise every night and perform prayer in the midst of the dark night.

By performing voluntary prayer in the darkness of night, your grave is truly illuminated.

Perform prayer and voluntary *Bandgi* in the middle of the night in such a way that none but God knows of it.

Mawla says that by such prayer, your grave is truly illuminated.

13

Moman mo(n)ho upar noor adakeraa, jo bich raat utth kare kamaai;

Raat-ki bandagi din-me(n) dise, ke karanhaarke mo(n)ho upar hove roshanaai;

Kayaamat-ke din koi mo(n)ho kaale, koi mo(n)ho hove safed;

Vae jine raat-me(n) bandagi kiti, saache sidak-se une paai umed.

There is radiant light upon the face of a *momin*, when he rises in the middle of the night to strive in devotion.

The *Bandgi* of the night becomes visible in the day, for light appears upon the face of the one who practices *Bandgi*.

On the Day of Judgement, some faces will be darkened, while others will be bright.

Those who performed *Bandgi* at night with true conviction have attained their desire.

14

Sab din pichhe raat hae, din-ku(n) karo aap kamaai dhandhaa;

Raat-ku(n) baettho aaraamse, Japo us-ku(n) jiska hae tu(n) bandaa.

Duniyaa lok kahe pett dhandhaa laagaa, Kab baetthe ham khudaae-ke gael;

Maulaa farmaave jo velaa dhandhaa nahi, Rab-ku(n) sambhaaro bich andheri lael.

After each day there is night, during the day earn your living. At night sit restfully, remember Him whose creature you are.

The people of the world say we work for the stomach, when can we sit and remember God?

Mawla (Hazarat Ali) says, early when there is no work, remember God in the midnight.

15

Maeraaj Khudaa-kaa rasul paayaa, Jine sab raat kiti hak bandagi;

*So maeraaj momin-ku(n) hove, Jo dilse nikaale
sab duniyaa gandaki;*

*Raat-ku(n) jaage ek dhi-aansu(n), Payarvi rasul-
ki kare kirdaar;*

*Tau us moman-ku(n) mairaaj hove, Apane rab-
kaa didaar.*

God's rasul attained mairaaj, he performed the true
bandgi every night.

This maeraaj is possible for a momin, if from his
heart he removes all the dirt of the world.

At night he stays up with concentration and follows
the path of the Messenger.

Then this momin experiences maeraaj, his Lord's
Vision (didaar).

16

*Raen maratabaa bahot baddaa hae, Sab khalkat
paave aaraam;*

*Pir paygambar vali oliyaa, Raat bandagi-se sab
paae naam;*

*Maeraaj rasul-bi raat-me(n) paayaa, Aashak
vasla paave maashuk;*

*Jo tu(n) saach-cha aashak-hay, Tau raen
bandagise mat chuk.*

The status of night is great, the entire creation
attains rest therein.

Pirs, Prophets, Friends and Saints, have performed the Bandgi at night and attained this rank.

The Messenger also attained maeraaj at night and the lover attains union with the Beloved.

If you are a true lover, then do not miss the bandgi at night.

17

Sab dil mine lagan hae, Pann bhalaa dil vae jis dil hae lagan kirtaar;

Aur lagan-me(n) paddaa so ddubaa, Rab-ki lagan bhali jo utaare paar;

Lagan binaa koi dil khaali nahi, Been lagan to dil rahe udaas;

Saache saa(n)hi-su(n) jo lagan baandho, Toe zikar karo saas usaas

Within all hearts there is love, but the hearts that have the love for the Creator are better.

Those who have loved other (than God), have sunk, but the love of the Lord is better for it alone carries one across.

No heart is empty of love, without love, the heart remains sad.

If you feel love for the True Lord, perform remembrance (*zikr*) upon every breath.

18

Rahemat rab-ki vae koi paave, je koi zikar kare haradam;

Jo ek dam zikar karane-se(n) chukaa, to khushi na paave likaave gam;

Rab dargaah haajar vae, jo haradam zikar kare kasab;

Jo ek dam zikar karane-se(n) chukaa, to rab kare us upar gajab.

Only those receive the Lord's mercy who perform *zikr* at every moment.

If even one breath goes by without *zikr*, joy is lost and sorrow is received.

In the Lord's court are those who perform *zikr* at every moment, even while earning and working.

If *zikr* is missed for even one breath, then the Lord's wrath falls upon them.

19.

Khudaa-ki gaer mahobat-se, jine dil ki-aa hae khaali;

Ke duniyaa-ki mahobat saari, apani dil-thi ttaali;

Is reet dil khaali karanaa, khisaa bharanese hae khaasaa;

Maal ghannese hae e bhalaa, jo tutte man-ki aashaa.

Those who have emptied their hearts of love for anything other than God have truly cast out all love of the world from their hearts.

To empty the heart in this way is far better than filling one's pockets.

Better than possessing great wealth is that which shatters the worldly desires of the mind.

20

Jo bahest chaaho to takvaa pakaddo, jiyu(n) raho gunaaahthi paak;

Ke bahest hae jaage paaku-ki, vaa(n)haa(n) mushako ambar-ki bichhaai hae khaak;

Dolatmand-ke ghar-me jiyun petthanne na paaao, jo paa(n)u tumaare laagi hoe kich;

To moti laalke mindar kasturi jamin, gunaa mel-su(n) kiyu(n) paetthaa aysi janat bich.

If you desire Paradise, then hold fast to piety, and remain free from sin.

For Paradise is a place for the pure, where musk and amber are spread like fine dust.

You would not set foot in a rich man's house if your feet were soiled.

So how could you enter this Paradise, adorned with pearls, rubies, and earth perfumed with musk, while carrying the dirt of your sins?

21

*Khudaae-kaa ddar jis dil vase, vae dil nit hove
ujaas;*

*Jine dil apanaa ujaase-aa, didaar-ki to use pugi
aash;*

*Dil aarisaa didaar-kaa, Jine ujaasi-aa teenke
pure bhaag;*

*Rab-ke ddarse dil ujaaso, sotaa kiyu(n) hae
gaafal jaag.*

The heart in which the fear of God resides is a heart that is always enlightened.

He who has enlightened his heart finds that the desire for the Vision (Didaar) reaches him.

The heart is the mirror of Didaar; the one whose heart is enlightened is truly fortunate.

Enlighten your hearts with the fear of God; why are you asleep, O negligent one? Awake!

22

*Din maannak erfaan ilaahi, duniyaa pathar
duniyaa-ki chaah;*

*Chaudaa tabaka lag jo jo nyaamat, so sab
jaanno duniyaa fanaah;*

***Khudaa to hae sab-se nyaaraa, aur jo pasari-aa
so rab-kaa nur;***

***Jo deha ma(n)e panase haath utthaa-o, to baaki
hae so rab-kaa zahur.***

Din is like a jewel, and that jewel is the recognition of God, while the world and the desire for the world are like stone.

All blessings attained up to the fourteen levels are worldly and perishable;

God is beyond all else, and whatever is spread forth is the light of the Lord.

If we free ourselves from the yoke of the body, then what remains is the revelation of the Lord.

23

***Ek nukataa ma-aarafat keraa, us-ku(n) koi na
pahonche amal;***

Jine pichhaaniyaa us nukte-ku(n),

us-ke(n) imaan-me(n) kabi na hoesi khalal.

A single point (*nukta*) of ma‘rifa (gnosis/recognition) cannot be attained by anyone through action. (Human intellect)

Whoever recognizes this point of ma‘rifa, their faith remains unshaken.”

[No one can reach the practical realization of this secret of Ma‘rifat—no intellect can reach it. However, the one who becomes annihilated (*fanā*)

recognizes this secret of Ma‘rifat through the mercy of the Imam; such a person’s faith is never shaken and he becomes a true believer.

“When intellect comes to an end, Ma‘rifat begins.”

— *Imam Sultan Muhammad Shah*]

***Ek nuktaa jo maarafat keraa, murshid jis-ku(n)
batalaave;***

***So vaasal hove jaat hak-me(n), asal apane-ku(n)
paave;***

***Jine dil-se khoyaa is nukte-ku(n), une khoyaa
apane rab-ku(n);***

***Yeh suno samjo hardam bichaaro, maulaa
farmaataa hae sab-ku(n).***

To whomsoever the Murshid reveals the point (nukta — the Divine knowledge) of recognition (ma‘rifat): that person unites with and reaches into Truth (Haq) and attains his own origin;

The one who loses this point (nukta) from the heart, that one has lost his own Lord;

Listen to this, understand it, and reflect upon it always — Mawla advices this to everyone.

24

***Hak shanaasi khub hay bhaai, naahakse man
vaar;***

***Jaaher baatan hak ta-aalaa-ku(n), haradam
nahi bisaar;***

***Ek dam par do shukaraane, laajam hak-ke jaan;
Saas usaas jo aataa jaataa, so baddi nyaamat
hay maan.***

Realization of God is the greatest achievement, O brother; therefore, keep your mind away from falsehood.

Do not forget God, who is present in both *zaher* and *batin*, at every moment.

With every breath, express gratitude twice—know this as a compulsory act towards God.

Every inhalation and exhalation of breath is itself a great blessing.

25

***Saas usaase samaran kar le, aur hiras havaa sab
chhodd;***

***Hak binaa sab hiras havaa hae, tu(n) hak-se
mohabat jodd;***

***Jo jo sukh duniyaa ukabaake, sab-se dilku(n)
vaar;***

***Jo paavegaa vasal hak-kaa, to e sab rahege tere
taabedaar.***

With every breath, remember God and abandon all temptations.

Without God (*haq*), everything is illusion; therefore, bind your love to Him (*haq*).

Whatever worldly pleasures you desire, cast them out of your heart.

If you attain union with the Truth, then all of these will remain under your command.

26

Jaaher baatan jo kuchh disataa, jo kuchh suntaa kaan;

Hak binaa to khaali naahi, ye nuktaa khub pahechhaan.

Jis par karam kare vo aap, us-ko aaphi aap bujaave;

Ilm olamaa kaamal murshid, ban kar aap sujaave.

Whether hidden or manifest, whatever is visible, whatever the ear hears—there is nothing except God (*Haq*). Recognise this point (*nukta*) properly.

The one upon whom He shows mercy, He Himself imparts understanding;

As knowledge, as a scholar or a Perfect Murshid to grant that understanding.

27

Aval aakhar jaaher baatan, distaa suntaa so hay;

Hay sabhi-me(n) sab-se niyaaraa, aur nahi sab vo hay;

***May aur tu(n) kee dui chhodd kar, ek dekh kuchh
do nahi(n) hay;
Aysaa samaj fanaa ho us-me(n), tu(n) nahi tab
vo sahi hay.***

The First, the Last, the manifest and the hidden, that
which is seen and heard—it is all He.

He is in everything, yet beyond everything; there is
nothing apart from Him.

Abandon the duality of 'I' and 'You' and behold the
oneness—there are no two.

If you become annihilated in this understanding,
you will cease to exist; only He will truly remain

28

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

The Divine Noor existed at the beginning, and in the
end it became manifest in the world.

Whoever comes under the obedience of this Din, within them the Noor of the Lord becomes radiant. This Kalaam has been brought to completion; everything has been spoken and made manifest. Therefore recite it, learn it, listen to it, and share it—thus has Mawla commanded.

29

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

Ilm holds a lofty rank, exalted above all skills, For through ilm one recognizes God, and the heart becomes illumined.

All other acquired skills will eventually pass away; Only the recognition of God will remain.

Hear this, understand it, and remember it well— So is the command given by the Bearer of the Cup of Kausar.

30

***Khush khabari diyo aap jiv, jab saburi kiti;
Jis bandene sabar kiyaa, tise fateh rab-ne diti;***

***Khaalak-ki sab khalkat jaano, koi dukh deve to
sabar karanaa;***

***To us-thi tu(n) sahi jite, aysaa man-me(n)
dharanaa.***

Give glad tidings to your soul when you have exercised patience.

The servant who is patient is granted success by the Lord.

Knowing that the entire creation belongs to the Creator (God), if anyone causes harm, practice patience.

Through this, you will truly prevail over them—keep this firmly in your mind.

31

***Saburi teri tuj fateh deve, jise kisi upar aave
balaa;***

***Jo vae saburi kare to us-ku(n) fateh deve, bujo
aap allaah;***

***Saburi karanhaar-ku(n) rab dost raakhe, aap
rab kare a(n)t piyaar;***

***Bandaa bhalaa vae jo saburi kare, to katthan
velaa rab hove us-kaa yaar..***

Your patience will bring you success when calamities befall you.

The one who exercises patience is granted success—
recognise God.

The Lord befriends those who are patient, and He
loves them dearly.

A noble servant is the one who is patient; then, in
difficult times, the Lord becomes his companion.

32

*Marnaa jine sach kar maanaa, use duniyaa-
me(n) kiyaa karani hae khushi;*

*Is buj saath jo khushi kare, to khushi nahi e to
hae behoshi;*

*Par mulak jaate umaroho ghatte, dil naa kahe ke
e mulak meraa;*

*To duniyaa mulak-su(n) kaa(n)e dil baandho,
dil-ku(n) kine bataayaa ke ye mulak hay teraa.*

Those who have recognised death as real know that
worldly happiness is of no use to them.

Having realised this, if one indulges in worldly
pleasures, it is not happiness but ignorance.

When one goes to another country, life feels
shortened. The heart does not accept that the
foreign country is one's own.

So why do you bind your heart to the worldly
kingdom? Who told you that this world is yours?

33

*Malkul mot to sab par aave, sab bande-ki le
jaataa hay jaan;
Is marne aagal jo mar chale, so mar kar paave
amar makaan;
Aysaa maranaa jo mar jaane, vaasal hak vo
kaamal fakir;
E darjaa paave so vali kilaave, e faramaayaa
hazarat aap amir.*

The Angel of Death comes upon everyone and takes away the life of every servant.

But one who dies before such death, after dying attains an immortal abode.

One who knows how to die such a death attains true union with the Truth and becomes a perfected faqir. Whoever reaches this rank is called a vali (friend)—this is what Hazrat Amir has declared.

Yaa ali madad