Bidaan,

Listen(O seeker),

Arshadak allah-o-ta'ala fid-daaraain

May Allah guide you in both worlds (this world & hereafter)

Kunto Ha  Hoviat

I was HA of (the domain of) HOVIAT (the Divine Essence)

Kanzan Yahoot

As a treasure of (the domain of) YAHOOT (the First Manifestation)

Makhfiyan La hoot

Hidden in (the domain of) LAHOOT (the World of Negation)

Fa-Aradto Malakoot

Then, in (the domain of) MALAKOOT, (the World of Pure Intelligence)

Un O'arafa Jabroot

I desired that I may become known where there is JABROOT (the World of Power)

Fa-Khalaq-tul-Khalqa Nassoot

Thus, I created the creation in (the domain of) NASSOOT (the World of bodies)
Zaat-ay Sar-ay-chashma-ay-chashma-nay Haqiqat

Ha hoo-ee-yat

Hazratay Ishq

Ha hoo-ee-yat (which is) the fountain-head of all springs of reality

(Hich is) the HA of HUWIYET

Hazaa-raan Hazaar

Balaa-ay-Kaunain BaBaargaa-hay-Kibriya Takht-ay-Saltanat-Aarasta

held the heavenly court & divine throne, beyond the limits of all the existence (but) (people having) LOVE (could reache there) in that court of magnificience

Az Kmaa-lay-Ibrat

An exemplary lesson( is to be learnt here)

Maa-Hee-yat-ay Zaatay Paakash

About the nature of that holy ENTITY

Hazaar Bey Shumaar

that thousands of thousand rather innumerable

Qawafil-lay Aqal Sangasaar
caravans of (people of) intellect got crushed by stones (perished on the way) (while trying to reach Almighty through logic & reason)
Soob-haan-Allah Praise & Glory be to ALLAH

Az Ajsaa-may Anaasi-ray Khaki

Even from these bodies of earthly elements (i-e from this material world)

Ba-Hazaar Mazhar

there are thousands of ways in which

Zahooray Aasaaray Jamaalo Jalaal-ay evidences of (Creator's) beauty & grandeur are being revealed

Qudrat Haa-ay Kaamila (it seems that) the OMNIPOTENT ENTITY( through this material world)

Aa-ina-ay Ba Safa Saakhta has created a clear, pure mirror

Tamaassha-ay-Roo-ay Zeeba Mee Farma-yed in order to see HIS own beautiful face

(because so much of AllAH's beauty & grandeur is being reflected through this material world)
Khud Ba Khud Qamaaray Ishq mee Baazad (and by seeing HIS face in this mirror) HE is playing the game of love by HIMSELF (but in this game)

Khud Nazar Wa Khud Naaziro Khud Manzoor HE, Himself, is the sight (vision) (and) HE, Himself, is the seer (viewer) (and) HE, Himself, is the scene (View)

Khud Ishq, Khud Aashiq, Khud Maashooq HE, Himself, is the Love. HE, Himself, is the lover. HE, Himself, is the be-loved.

Agar Purdah Ra Az Khud Ber Andaazee (indeed, O seeker!) if you lift the veil (of your ego from your eyes) (then you will see that)

Hamaa Yak Zaat everything is singularity (in reality there is ONLY one ENTITY) which actually exists

Doo-ee Hamaa (and) all of the duality (of things)

Az Ahowlay Chashmeest (the world of variety & multiplicity) is only due to your (squint) eyes
Mee Go-yed Musannifay Tasneef Says, the author of this book,
who resides, secluded, in the sanctuary of (ALLAH"s) beauty & grandeur

Motakifay Hareemay Jalaalo Jamaal of the HA of HUWIYET, in the truest way
who resides, secluded, in the sanctuary of (ALLAH"s) beauty & grandeur

Ha Hoo-ee-yat Haq who is completely absorbed in observing the ABSOLUTE ENTITY

Mehway Shahooday Zaatay Mutlaq who is a gift from the WITNESSED OMNIPRESENCE

Ain Inayaat Az Shahooday Mash-hood who is a gift from the WITNESSED OMNIPRESENCE

Mabood Alal Haq the WORSHIPPED ONE, in the truest way

Dar Maheday Naazay who swings in the cradle of "Subhaani Ma Azamaa Shaanee"
"praise me, how great is my splendour"

Basadray Izaat who, being at station if highest respect,

Taajay Ma'rifatay Wahadatay Mutlaq ber ser waers on his head the crown of the knowledge (of God) and oneness(of His Being)
Wa Radaa-ay Tasfiya wa Tazkiya-ay who, wears on his shoulders the robe of reconcilliation and of purification with

"Anta Anaa Wa Anaa Anta" der ber 'antaa anaa' 'wa anaa anta' (you are me, and I am you) (purgation through annihilation of self)

Al Mullaq-qabo Minal Haq-qay who, was given the title of HAQ (truth, personified)

Bil Haq by the HAQ (Absolute Truth i-e ALLAH)

Sirray Zaatay Hoo who is the secret of the ENTITY of HOO

Faqir Baa Hoo who is Faqir BaaHoo (may his secrete be sanctified)

Urf Aawaan Saakin qurbo-jawar-ay Qila-ay Shoar who is known to be (from the tribe of) Awaan resident of the vicinity of Fort Shor(kote)

Harrasa-hallaho-ta’ala Minal Fitne Wal Joar may ALLAH safegaurd him from mischeif & oppression
Chend Kalemaat (the author of this book) says few sentences

Az Abarazay Tehqeeqat-ay Faqar about the secrets from (his) search (enquiries) into faqr (piety, mendicancy)

Maqaam-ay Hovi-yat Zaat (about) the station of the ENTITY of HUWIYET

"Rahmatee Wasay-at Kulla Shay-in" (about the phrase) 'rahmatee wasay-at kulla shay-in' (My Mercy surrounds every thing)

Tafserr Az Ma'aanee Al Ma'aana to explain (the deeper) meanings inside (its apparent) meaning

Khass Al Khaas Taaleem Mee Aarad to teach (the meanings) of the rarest of the rare

Aarif-ay Waasil The one who has knowledge (of God), and the one who has unified (with God)

Ba Herja Deeda Kusha-yad looks around, in every direction, with wide open eyes

Bajuz Deedarush Na Bee-nad BUT does not see anything except (ALLAH's HOLY) PRESENCE

Wa Naqsh-ay Ghairo Khudee thus he erases from himself all the signs of (false notions of)

Az Khud Ber Andaa-zad oneselfness & otherselfness (he realises that material existence, inside or outside of oneself, is just a mirage)

so that absolute could unify with ABSOLUTE (the absolutely purified soul of the seeker can unify with ABSOLUTE ENTITY (ALLAH) only if seeker is able to kill his/her ego)

Ta Ba Mutlaq Mutlaq Sho-ud
Bidaan
Keh Choon Nooray Ahadee
Az Hujla-ay Tanhaa-ee-ay Wahdat
Ber Mazaahir-ay Kassarat Iraada Farmood
Hoosnay Khud Ra Jalwa Ba Safa-ay
GarmBazaar-e Namood
Ber Sham-ay Jamaal Parwaana-ay Kunain
Beesouzeed
Wa Neqaab-ay Meemay Ahmedee Posheeda
Sooarat-ay Ahmeede Gir aft
Wa Az Kassarat-ay Jazbaato Iradat
Haft Baar Ber Khud Ba Jumbeed

Listen (O Seeker !)
When the LIGHT (NOOR) of SINGULARITY
from ITS secluded chamber of UNITY
decided to reveal ITSELF in this phenomenal world of multiplicity
then HE created a commotion by unveiling HIS sacred eternnal beauty
and towards the candle of HIS divine beauty, the two worlds rushed like a moth only to be burnt alive(in HIS love)
and through the veil of 'meem' of Ahmed
( the Light of Singularity) transformed into shape of Ahmed
and due to abundance of emotions (of love) and devotion ( to Ahmed)
( the Light of Singularity) seven times shook upon ITself
Wa Az Aan Hafth Arwaah-ay Fuqraa and, from this (were created) souls of seven saints (faqirs)

Baa Safaa Fanaa Fillah so much purified, they annihilated themselves in ALLAH

Baqaa Billah and thus they found eternal life along with ALLAH

Mehway Khiyalay Zaat Hama Maghaz Bey Poast who remained immersed in thoughts of ALLAH, who are (like a) rindless(fruit), full of kernel (full of essence, without anything extra)

Poast Pesh Az Aafrinashay Aadam Alaihe essalam much earlier than the creation of Adam (peace on.him)

Hafta Dahazaar Saal after being remained drowned for seventy thousand years

Gharaqay Behray Jamaal in the ocean of Divine Beauty

Ber Shajray Miraatul Yaqeen Paida Shudand (these seven rindless fruits i-e purified souls were borne on the tree of ( reflection of ) faith

Bajuz Zaatay Haq Az Azal Ta Abad except the ENTITY OF ABSOLUTE TRUTH from beginning till the end (of all existence)

Cheezy Na Deedand ( these seven sacred souls) did not ( and will not) see anythings else

Wa Ma Siwa ALLAH Gaahay Na Shuneedand and did not ( and will not) listen to anybody except ALLAH
Ba Harimay Kibriya Daayem Behrul Wisaal in the sanctuary of magnificence (of ALLAH) (these seven sacred souls remain drowned)

La Zawaal permanently in the ocean of union (with ALLAH) without any decline (in the state of union)

Gaahay Jassaday Nooree Posheeda at times, they do hide themselves, under the aura of sacred light (NOOR)

Ba Taqdeeso Tanziya Mee Kosheedand (for the sake of pursuing) their search of sanctity & purgation

Wa Gaahay Qatraa Der Beher at times, they are (like a) droplet in the ocean (part of the whole)

Wa Gaahay Beher Der Qatraa and at times, they are (like an) ocean in the droplet (after union, part becomes whole)

Wa Ridaa-ay Faiz Ataa and on (their shoulders) is the beneficient robe of

"Iza Tamma Faqr Faho ALLAH" BerEeshaan "when FAQR reached its peak it becomes ALLAH"
P'uss Ba Hayathay Abdee

Wa Taajay Izzay Sermadee

El-Faqr-o La Yohataajo Ila Rabbay hee

Wa La Ila Ghayray hee

Mo-azzaz wa Mukarram

Az Afreenesh-ay Aadam Alaihe essalam

Wa Qiyaam-ay Qiyaamat

Haych Aagahee Nadarend

that is why, (these seven faqirs have been bestowed) with an unending life and
with the respectable, everlasting crown (on their head)
because of faqr(contentment), they need nothing from their PROVIDER (as they have unified with HIM)
nor do they need anything from 'other than HE' (indeed, one does not need anybody after unifying with ALLAH)
so honourable, so esteemed, (they are) (so elevated, is their spiritual station)
that (they are) not at all, aware of the birth of Adam (peace be upon him)
nor (are they aware) of the happenings of the doomsday
(they have surpassed the temporal domain, thus for them, the beginning or end of time, means nothings)
Qadam-ay Eeshaan

their feet are

ber ser-ay Jumla Awliya Ghaus-o Qutub

on the head of the Awliya(s) Ghaus(es) and Qutubs (all hierarchies of saints)

Agar Aanha Ra Khuda Khuwanee Rawaa

(thus) if you call them GOD, that is (perfectly) justified

Wa Agar Banda-ay Khuda Daane Bajaa

and if you regard them as worshippers of GOD, that is also perfectly right

Alemaa Munn

Alemaa

Wa Maqa'may Eeshaan Harimay Zaatay Kibriya

and (thus) Their (high) station is itself in the sancutuary of ENTITY OF MAGNIFICENCE

Wa Az Haq Ma Siwa Al Haq Cheezay Na Talabeedend

(because) they never asked any thing from HAQ (ABSOLUTE TRUTH) except the HAQ

Wa Badunya'ay Dunee Wa Naeemay Ukhrawee

(neither) (the possessions of) this lowly material world, (nor) the comforts of the hereafter

Hoor-o Qusoor, Behisht,

(like) houries, palaces, and (the temptation for) paradise,

Bakarishma'ay Nazar Nadeedend

(even) for a single moment, caught their eyes (attention)
Wa Az Aan Yek Lam-aa Keh

and for them (for these seven sacred souls),

Moosa Alaihessalam Der Saraseemgi Rafta

that one (splash of) brightness through which Moses (peace be upon him) got perplexed (confounded)

Wa Toor Darhem Shikasta

and Mount Toor (i-e Mount Sinai) shattered down into jumble (topsy-turvy)

Der Her Lamhaa wa Torfatul-Ain

(is an ordinary splash of light) (because) with every (passing) moment and with every twinkling of eye

Hafta Da Hazaar Baar Lam-aatay Jazbaat

seventy thousand times stronger (thans at Mount Toor) (splashes of) brightness (and of) emotions (from)

Anwaaray Zaat NOOR (luminosity & splendour) of DIVINE ENTITY

Ber Eeshaan Warad Wa Dumm Na Zadend

keeps on continuously befalling unto them but they do not (even halt to) take breath (or gasp due to abundance of happening)

Wa Aahay Na Kasheedend

nor do they (even) moan (or sigh) (due to excessive showers of NOOR)

Wa Hull Min Mazeed Mee Guftend

instead, they keep on saying 'is there any more of IT?'

Eeshaan Sultan-ul Faqr

These are the Sultan-ul Faqr (king of the faqr)

wa Sayeed-el Kaunaun Un'd

and Sayyed-el-kaunain (leaders of the two worlds)
Yakay Roohay Khatoonay Qiyamat (Radhi Allaa Anhaa) one (of them) is the soul of 'Lady of the day of judgement' (Bibi Fatima) (may ALLAH be pleased with her)

Wa Yakay roohay Khawaja Hasan Basri (Radhi ALLAH Anhu) another (of them) is the soul of khuwaja Hassan Basri (may ALLAH be pleased with him)

Wa Yakay Roohay Shaikay Maa, Haqeeqat-al-Haq another (of them) is the soul of my shaikh, 'the reality of TRUTH'

Nooray Mutlaq Mashhood Alal Haq 'the ABSOLUTE NOOR, manifestation of TRUTH'

Hazrat Mahboob-ay Soobhaani, Sayed Mohiyuddin Shaikh Abdul Qadir Jeelani Hazrat Mahboob-ay Soobhaani Sayyed Mohiyyuddin Shaikh Abdul Qadir Jeelani

Qaddas-allaho Sirray Hul Azeez may ALLAH sanctify his secret

Yakkay Roohay Sultanay Anwaar Sirrus-Sarmad another (of them) is the soul of 'the king of lights' 'the secret of ETERNITY'

Hazrat Peer Abdur-Razzaq, Farazanday Hazart Peer Dastageer Hazrat Peer Abdur-Razzaq, son of Hazrat Pir Dastgeer

Qaddas-allho Sirray Hul Azeez may ALLAH sanctify his secret
Wa Yakay Roohay Chashhma-ay-Chashmaanay Ha Hooviat, Faqir Bahoo another (of them) is the soul of 'a fountain from the (divine) fountains' i-e Faqir Bahoo

Sirray Asraar-ay Zaatay Ya Hoo the secret from the secrets of ENTITY of YAHOO

Wa Doe Roohay Deegar Awliya and there are two more souls, of two other Awliyas

Ba Hurmatay Yumnay Eeshaan Qiyaamay Daaraain and only due to the esteemed felicity and blessings of these two souls, the two worlds (this world and hereafter) have their (apparent) stability & permanence

Ta Aankeh Aan Doe Rooh as long as these two souls

Az Aashiyana-ay Wahadet from the nest of UNITY (their place in the domain of WAHDAT)

Ber Mazahiray Kassarat Na Khuwahand Parreed do not bring themselves into this world of variety

Qiyaamay Qiyaamat Na Khuwahend Shud the doomsday (of this material world) will not take place. (the world will not come to an end until the souls of two remaining Sultan-ul-furqaa do not reveal themselves)
their glance (the seven sultan-ul-fuqraa's) is pure
(sacred) light of UNITY (NOOR OF WAHDAT)

and (is like) alchemy of honour and dignity

(because) on whomsoever their, rarest of the rare,
shadow befalls,

(it) tranforms him into absolute NOOR

(and these seven Sultan-ul-fuqra) do not require of the
seekers to do the lengthy excercies of superficial
litanyes ( beacause with mere glance, they can take the
seeker to high spiritual stations)

Listen (O seeker) that this faqir (who is purgated)

the author of this compilation (this delectable book)

has done away with all the veils

(which were barring intimacy) (between him &
ALLAH )

(and thus) he has himself become WAHDAT ( a
manifestation of Absoulte UNITY)
Sooba-haan-ALLAH Jismay Een Bunnda Ra  
All Praise and glory be to ALLAH, the (physical) body of this (humble) worshipper

Purdah-ay-Za-eef Ha-yel Khud Ba Khud  
is (like) a thin veil

Darmi-yaan  
between (him & ALLAH)

Hazaar Ha-ay Issraar-ay Ajeeba  
(and, from behind this thin veil ALLAH is revealing through him) thousand of strange secretes

Wa Lateefa Ha-ay Ghareeba Farmooda  
and exquistite subtleties are being stated

Khud Naatiq Khud Mantooq  
HE Himself is the speaker, HE Himself is the speech

Khud Kaatib Khud Maktoob  
HE Himself is the scribe, HE Himself is the script

Khud Daal Khud Madlool  
HE Himself is the proof HE Himself is the proved

Khud Aashiq Khud Maashooq  
HE Himself is the Lover HE Himself is the Beloved

Agar Een Ra Aassaaray Qudratay Rabbani Danand  Baja  
If you take this (very piece of writing) as the signs of divine capabilities that is precisely so

Wa Agar Wahee-ay Manzil Khuwanad Rawaa, Ma-az-ALLAH  
(but) if you call this (very book) as a divine revelation (sent down on me) that is also right, God forbid

Agar Een Wasseeqa-ay Lateefa Ra  
(and) if you read this document (which is full) of subtleties

Az Zabaan-ay Bunda Daanee Al-Haq  
as utterance of this (humble) worshipper that is also perfectly correct (way of understanding it)
Agar Wali-ay Wassil Keh Az Raj-at-ay Aalam-ay Roohaaneen

if a wali (of high spiritual station) faces a decline, in his spiritual matters

ya Aalam-ay Quds Shahhood or (if ) in this phenomenal (material) world

Az Daraj-ay Khud Uftaad Baashad looses his (high & respectable) position

Agar Tawassul Ba Een kitaabay Musstataab Jooyad then, if he seeks (the help of) this delectable book as medium (to approach me)

Aan Ra Murshideest Kaamil for him, I will be a perfect guide (murshid-ay-kaamil)

Agar OO Tawassul Na Giraf OO Ra Qassam if he does not seek the help (of this book) then, let him be doomed (qassam to him)

Wa Agar Ma OO Ra Na Rassanaaim Ma Ra Qassam but if I do not give him (after he has sought help through this book) then, let me be doomed (qassam to me)

Wa Agar Taalib-ay Silk Sulook and, if the seeker, of connection & communication (to ALLAH), of civility of conduct (in the path to ALLAH )

Mo-tassim Wa Mota-muss-sik Sho-ud holds fast, and retain this (book as medium)

Ba-Mujarrid-ay Aetesaam then, due to retention & perseverance

Aarifay Zinda-Dil I will give him the knowledge (of ALLAH ) and I will make his heart, alive

Wa Roshan Zameer Saazam and (I will make) his conscience, clear & bright
I present myself, in the service of whosoever is the (true) seeker of HAQ (truth)

so that, I take the seeker, within a moment, from the beginning to the end (of the path to ALLAH)

come, O seeker (of this material world)

come, O seeker (of the hereafter)

come, O seeker (of ALLAH)

so that, the very first day, I take you (to your destination) with ALLAH

Listen (O, seeker)

those who have (intimate and) perfect knowledge (of ALLAH) are the (true) Qaderi followers

(and thus, they are) capable of (performing amazing) feats

and (are capable of) of being present at every place
The author of this book, who is completely engrossed in observing the HA of HUWIYET, says that when truly divine grace and favour was bestowed (upon me) which I received as a blessing in the truest sense then Prophet Muhammad (at the) holiest station of NOOR (divine light) (peace & benediction be upon him) (Prophet Muhammad) instructed me to guide the people (to righteousness) (without discriminating among people) may they be Muslims, may they be non-believers may they be with fortunes, may they be unfortunate ones may they be living, may they be deceased
Zaba'nay Gohar Fishhan Mustufa Saane
And, he (Prophet Muhammad(p.b.u.h)) himself, with his pearl-divulging tongue called me Mustafa, the second

Wa Mujtaba Aakhir Zamaanee Farmooda
and Mujtaba of the last eons

Dast-ay Bey-at Kard Maa Ra Mustufa
(Prophet Muhammad) Mustafa (p.b.u.h) himself initiated me on his own

Khuwanadeh Ast Farzand Maa-ra Mujtaba
and Mujtaba (p.b.u.h) himself called me, his son

Shud Ijaazat Bahu Ra Az Mustufa
(Prophet Muhammad) Mustafa (p.b.u.h) has given permission (& instruction) to (Hazrat Sultan) Bahoo(r.a)

Khalq Ra Talqeen Beykun Behr Az Khuda
to guide (and instruct) people (to the righteousness) only for ALLAH's sake (only to please ALLAH)

Khaakay Pa-aim Az Hussain-o Az Hassan
I am (as low as) the dust under the feet of (Imaam) Hussain(r.a.) & (Imaam) Hassan(r.a.)

Ma-rayfat Gasheh Ast Ber Munn Anjumunn
that is why I have achieved such (a high spiritual) station in gnosis
Wa Ba Manzil-ay Faqr
Az Baargahay Kibriya Hukum Shud Keh
"Tu Aashiq-ay Maa-ee"
Een Faqeer Arz Namood Keh
"Aajiz Ra Taufeeqay Ishqay Hazratay Kibriya Neest"
Farmood "Tu Maashooq-ay Maa-ee"
Ba-az Een Aajiz Saakit Maand

(when I had reached) at a (very high) station of Faqr, from the Court of Magnificense, the decree came that
'YOU ARE MY LOVER'

(in reply) this faqir humbly petitioned that

"this incapable, (powerless person) is not worthy of (honour & responsibility of ) loving the Personna of Magnificence"

(on this) it was stated that '(THEN), YOU ARE MY BE-LOVED'

(for this) this incapable, (powerless person) (had no answer and thus) kept quite
Partavay Shoo-aa-ay Hazart-ay Kibriya (after my acceptance of the statement) a shadow of light from the Personna of Magnificence

Bunndah Ra Zarra Waar drowned, (immersed) this (humble) worshipper and each (and every) atom (of his body)

Der Abhaaray Istighraaq Mustaghraq Sakht into the oceans of (perpetual divine) attention

Wa Farmood and said that,

"Tu Ain-ay Zaatay Maa Hastee" "YOU ARE ESSENCE OF MY OWNSELF

Wa Ma Ain-ay Tu Hasstaim" and WE (with all the Names & Great Qualities) Are your ESSENCE"

"Der Haqiqat Haqiqat-ay Maa-ee" "IN (the domain of) HAQIQAT (reality) YOU ARE MY REALITY"

"Wa Der Maarifat Yaar-ay Maa-ee" "and IN (the domain of) MA'РИФAT (gnosis) YOU ARE OUR (very intimate) FRIEND

Wa Der HOO and IN THE SHAPE of (arabic word) HOO,

Sairoorat-ay Sirray YA HOO Hasstee You (are the traveller who) has reached the regions of SECRETS OF YAHOO