



SELECTED POEMS OF
THE PROMISED MESSIAH^{AS}



Persian with English Translation





Selected Poems of the Promised Messiah, peace be upon him
(Persian with English Translation)

Poems by Ḥaḍrat Mirza Ghulam Ahmad
The Promised Messiah and Mahdi, peace be upon him,
Founder of the Ahmadiyya Muslim Community

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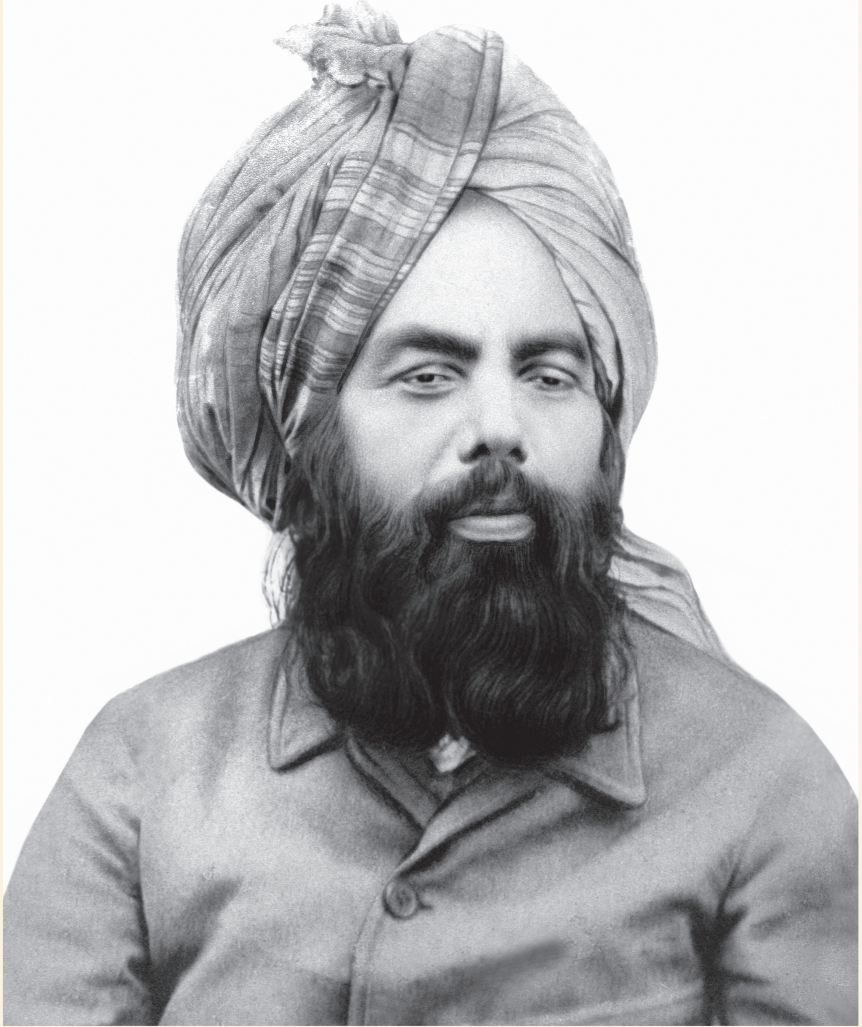
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Hadrat Mirza Ghulam Ahmad of Qadian
The Promised Messiah & Mahdi^{as}

ABOUT THE PROMISED MESSIAH

Ḥaḍrat Mirza Ghulam Ahmad^{as} was born in 1835 in Qadian, India. From his early life, he dedicated himself to prayer and the study of the Holy Quran and other scriptures. He was deeply pained to observe the plight of Islam, which was being attacked from all directions. In order to defend Islam and present its teachings in their pristine purity, he wrote more than ninety books, thousands of letters, and participated in many religious debates. He argued that Islam is a living faith which can lead man to establish communion with God to achieve moral and spiritual perfection.

Ḥaḍrat Mirza Ghulam Ahmad^{as} started experiencing divine dreams, visions, and revelations at a young age. In 1889, under divine command, he started accepting initiation into the Ahmadiyya Muslim Community. Divine revelations continued to increase and God commanded him to announce that He had appointed him to be the same Reformer of the Latter Days as prophesied by various religions under different titles. He claimed to be the same Prophet who the Holy Prophet Muhammad^{sas} said would be raised as the Promised Messiah and Mahdi. The Ahmadiyya Muslim Community is now established in more than 200 countries.

After his demise in 1908, the second manifestation of divine power was demonstrated, and the institution of *Khilāfat* (successorship) was established to succeed him in fulfilment of the prophecies made in the Holy Quran, presented by the Holy Prophet

Muhammad^{sas}, and in the Promised Messiah's book *al-Waṣiyyat*. Ḥaḍrat Mirza Masroor Ahmad^{aba} is the Fifth Successor to the Promised Messiah^{as} and the present head of the Ahmadiyya Muslim Community.

PUBLISHER'S NOTE

Please note that, in the translation that follows, words given in parentheses () are the words of the author. If any explanatory words or phrases are added by the translators for the purpose of clarification, they are put in square brackets []. Footnotes given by the publisher are marked '[Publisher]'.

References to the Holy Quran contain the name of the *sūrah* [i.e. chapter] followed by a chapter:verse citation, e.g. *Sūrah al-Jumu'ah*, 62:4, and count *Bismillāhir-Raḥmānir-Raḥīm* ['In the name of Allah, the Gracious, the Merciful'] as the first verse in every chapter that begins with it.

The following abbreviations have been used:

ṣas *ṣallallāhu 'alaihi wa sallam*, meaning 'may peace and blessings of Allah be upon him', is written after the name of the Holy Prophet Muhammad^{ṣas}.

as *'alaihi-salām*, meaning 'may peace be on him', is written after the names of Prophets other than the Holy Prophet Muhammad^{ṣas}.

ra *raḍiyallāhu 'anhu/'anhā/'anhum*, meaning 'may Allah be pleased with him/her/them', is written after the names of the Companions of the Holy Prophet Muhammad^{ṣas} or of the Promised Messiah^{as}.

rta *rahmatullāhi ‘alaihi/‘alaihā/‘alaihīm*, meaning ‘may Allah shower His mercy upon him/her/them’, is written after the names of those deceased, pious Muslims who are not Companions of the Holy Prophet Muhammad^{sas} or of the Promised Messiah^{as}.

aba *ayyadabullāhu Ta‘āla binaṣribil-‘Azīz*, meaning ‘may Allah the Almighty help him with His powerful support’, is written after the name of the present head of the Ahmadiyya Muslim Community, Ḥaḍrat Mirza Masroor Ahmad^{aba}, Khalīfatul-Masīḥ V.

Readers are urged to recite the full salutations when reading the book.

In general, we have adopted the following system established by the Royal Asiatic Society for our transliteration.

- ا at the beginning of a word, pronounced as *a*, *i*, *u* preceded by a very slight aspiration, like *h* in the English word *honour*.
- ث *th* – pronounced like *th* in the English word *thing*.
- ح *ḥ* – a guttural aspirate, stronger than *h*.
- خ *kh* – pronounced like the Scottish *ch* in *loch*.
- ذ *dh* – pronounced like the English *th* in *that*.
- ص *ṣ* – strongly articulated *s*.
- ض *ḍ* – similar to the English *th* in *this*.
- ط *ṭ* – strongly articulated palatal *t*.
- ظ *ẓ* – strongly articulated *z*.
- ع ‘ – a strong guttural, the pronunciation of which must be learnt by the ear.

غ *gh* – a sound similar to the French *r* in *grasseye*, and to the German *r*. It requires the muscles of the throat to be in the ‘gargling’ position to pronounce it.

ق *q* – a deep guttural *k* sound.

ء ’ – a sort of catch in the voice.

Short vowels are represented by:

a for $\text{—}^{\text{َ}}$ (like *u* in *bud*).

i for $\text{—}^{\text{ِ}}$ (like *i* in *bid*).

u for $\text{—}^{\text{ُ}}$ (like *oo* in *wood*).

Long vowels by:

\bar{a} for $\text{—}^{\text{َ}}$ or $\text{—}^{\text{ِ}}$ (like *a* in *father*).

\bar{i} for $\text{—}^{\text{ِ}}$ or $\text{—}^{\text{ُ}}$ (like *ee* in *deep*).

\bar{u} for $\text{—}^{\text{ُ}}$ (like *oo* in *root*).

Other vowels by:

ai for $\text{—}^{\text{ِ}}$ (like *i* in *site*).

au for $\text{—}^{\text{ُ}}$ (resembling *ou* in *sound*).

The consonants not included in the above list have the same phonetic value as in the principal languages of Europe. While the Arabic ن is represented by *n*, we have indicated the Urdu ن as *n̄*. As noted above, the single quotation mark ‘ is used for transliterating ع which is distinct from the apostrophe ’ used for ء.

We have not transliterated some Arabic words which have become part of English language, e.g. Islam, Quran, Hadith, Mahdi, jihad, Ramadan, and ummah. The Royal Asiatic Society's rules of transliteration for names of persons, places, and other terms, are not followed throughout the book as many of the names contain non-Arabic characters and carry a local transliteration and pronunciation style.

FOREWORD

The Promised Messiah^{as} was raised in these latter days, in accordance with the prophecies in the Holy Quran and *Aḥādīth*, to bring about the ascendancy of Islam over all faiths, to vanquish the *Dajjāl* [Antichrist] and to cultivate true piety and Islamic zeal among the Muslims. As he has repeatedly pointed out, his struggle was not of the sword, but of the pen.

To achieve his objectives, the Promised Messiah^{as} engaged in many debates; he wrote more than 90 books and numerous announcements. His works also included poetry in Arabic, Urdu, and Persian; however, his concern was not the poetry itself, but the conveying of the Message through it. He himself articulates this in an Urdu couplet:

کچھ شعر و شاعری سے اپنا نہیں تعلق اس ڈھب سے کوئی سمجھے بس مدعا ہی ہے
I have no concern with poetry;
Should anyone understand [the Message] through the means
of this genre—this alone is my true intent.

His poems are a testimony to his heartfelt efforts to convey his message in any way that would make people understand.

The universal theme in his poetry is the absolute perfection of the Oneness of Allah, the magnificent status of the Holy Prophet Muhammad^{sas}, and the grandeur of the Holy Quran—the final scripture revealed by Allah the Exalted—and the superiority of Islam over all other faiths. These poems are often recited in the meetings and ceremonies of the Ahmadiyya Muslim Community.

We hope that the English translation is beneficial for all. Those who are familiar with the original languages should try to memorize the poems of the Promised Messiah^{as} by heart and teach them to their children.

Please note that this edition presents only those Persian poems which have been translated into English from the books of the Promised Messiah^{as} by Wakālat-e-Taṣnīf. As more poems are translated, our intent is to include them in future editions. This present compilation also contains some verses which were revealed to the Promised Messiah; these have been identified wherever they occur. This book has been compiled and finalized with the help of Munawar Ahmad Saeed, Sabahat Ahmad Cheema, Hassan Faiyaz Khan, Asifah Wahab Mirza, Bushra Shahid, and Mirza Abdul Wahab. Further, the valuable contributions made by the Farsi Desk in Wakālat-e-Taṣnīf are greatly appreciated. May Allah reward them all for contributing in their various capacities.

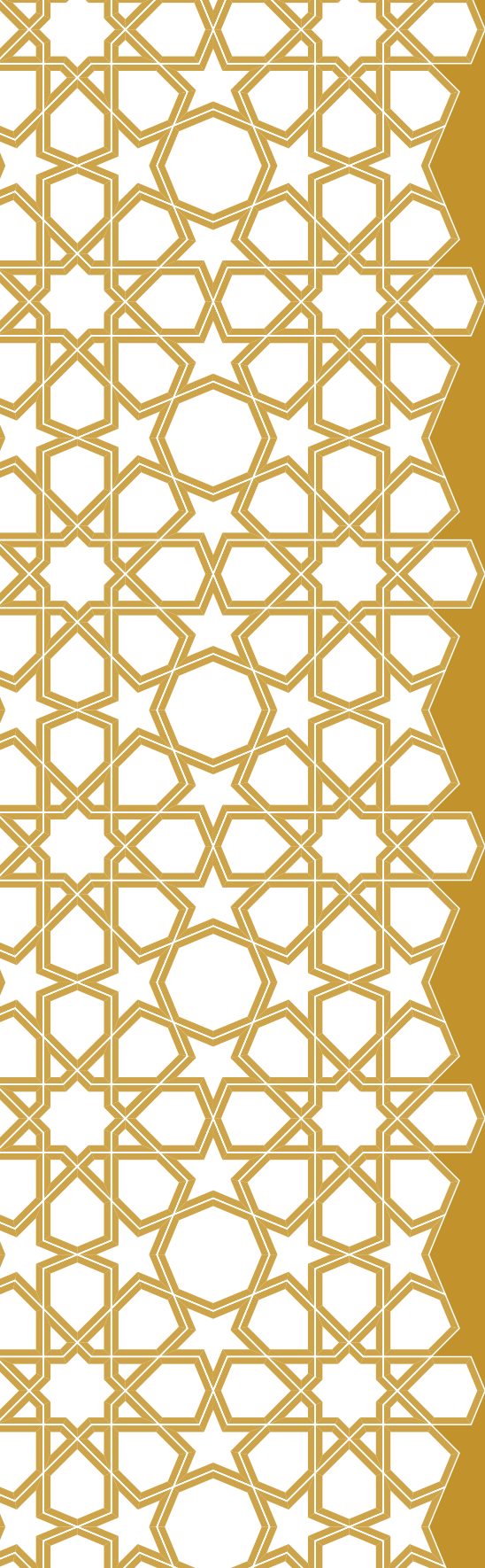
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May 2023

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THE PROMISED MESSIAH





HOMAGE TO OUR ETERNAL AND IMMUTABLE CREATOR



هر دم از کاخِ عالم آواز است که یکش بانی و بنا ساز است
The spectacular panorama of the universe constantly proclaims that:

There is One who laid its foundation and built it up.

نه کس او را شریک و انباز است نه بگارش دخیل و همراز است
He has no associate and no partner,

There is none to interfere in His work, or to share His secrets.

این جهان را عمارت انداز است واز جهان برتر است و ممتاز است
He is the Maker of this universe,

But He Himself transcends it and is independent of it.

وحدۀ لا شریک حی و قدیر لم یزل لایزال فرد و بصیر
He is One and has no partner, the Living, the Almighty,

The Eternal, the Everlasting, the Unique, the All-Seeing.

کارساز جهان و پاک و قدیم خالق و رازق و کریم و رحیم
The Maker of the universe, the Holy, the Eternal,

The Creator, the Provider, the Gracious, the Merciful.

رهنمائی و معلم ره دین بادی و ملهم علوم یقین
The Mentor, the Teacher who leads to the path of faith,

The Guide, the Revealer of the true knowledge.

متصف باہمہ صفات کمال برتر از احتیاج آل و عیال
*The Possessor of all lofty attributes in their perfection,
 Far above the need for a spouse and children.*

ہر یکے حال ہست در ہمہ حال رہ نیابد بدو فنا و زوال
*He is ever Immutable,
 And beyond the reach of death and decline.*

نیت از حکم او برون چیزے نہ ز چیزیت او نہ چون چیزے
*Nothing is out of the reach of His command,
 He is not derived from anything, nor He is like anything.*

نتوان گفت لاس اشیاست نے توان گفتن این کہ دور از ماست
*We cannot say that He is close to us,
 Nor can we say that He is far from us.*

ذات او گرچہ ہست بالاتر نتوان گفت زیر اوست دگر
*Though His Being is far above everything,
 We cannot say that anything is below Him.*

ہرچہ آید بفہم و عقل و قیاس ذات او برترست زان و سواس
*He transcends everything that can be conceived through reason,
 intellect or imagination;
 His Being is above all kinds of doubts.*

ذات بے چون و چند افتادست واز حدود و قیود آزادست
*He is Matchless and Unique,
 Free from all bounds and limitations.*

نه وجودے بذاتِ او انباز نه کے در صفات او انباز
None is equal to Him,
Either in His person or in His attributes.

ہمہ پیدا ز دست قدرت او کثرت شان گواہ وحدت او
Everything has been created by His Power.
The diversity of His creation bears witness to His Oneness.

گر شریکیش ہدی ز خلق دگر گشتی لئن جملہ خلق زیر و زبر
If He had any partner in His creation,
The entire creation would be in chaos.

ہرچہ از وصف خاکئی و خاک ست ذات بیچون او ازان پاک ست
The Peerless One is free from all
That is made of dust and is dust

بند بر پائے ہر وجود نہاد خود زہر قید و بند ہست آزاد
He has set constraints on all things,
But is Himself free from all bounds.

آدمی بندہ ہست و نفسش بند در دو صد حرص و آرزو سر بکمند
Man is a slave bound in fetters,
Trapped by countless desires and greed.

بچنین بندہ آفتاب و قمر بند در سیرگاہ خویش و مقرر
So are the sun and the moon constrained
To move in their own orbits.

ماہ را نیست طاقت لئن کار کہ بتابد بروز چون احرار
The moon has no power to act freely,
And to shine during the day.

نیز خورشید را نہ یارائے کہ نہد بر سرِ شب پائے
Nor has the sun any power
To step onto the throne of the night.

آب ہم بندہ ہست زین کہ مدام بند در سردی است نے خود کام
Water is a slave too, to have a cooling effect,
It cannot do otherwise on its own

آتشے تیز نیز بندہ او در چتین سوزشے گندہ او
The blazing fire is also His slave,
He is the One who causes it to burn with such intensity

گر بر آری بہ پیش او فریاد گرمیش کم نہ گردد اے اتاد
O wise man! No matter how you beg or beseech the fire,
You cannot abate its heat

پائے اشجار در زمین بندست سخت درپا سلاسل اگندست
The tree trunks are firmly rooted in the soil,
Their feet firmly secured by shackles

این ہمہ بتگان آن یک ذات بر وجودش دلائل و آیات
All these phenomena point to the One,
And serve as proofs and Signs of His existence.

اے خدادند خلق و عالمیان خلق و عالم ز قدرتت حیران
O Lord of all creation and all the worlds!
The whole universe is wonderstruck at Your power.

چہ مہیب ست شان و شوکت تو چہ عجیب ست کار و صنعت تو
How marvellous is Your Might and Majesty!
How strange are Your works and Your creation!

حمد را با تو نسبت از آغاز نے دران کس شریک نے انبار
From the first, all praise belongs to You;
In this, You have no associate and no equal.

تو وحیدی و بے نظیر و قدیم متمزه ز ہر قسم و سہیم
You are the One, Matchless and Eternal;
Far above the need for an associate or partner.

کس نظیر تو نیست در دو جہان بر دو عالم توئی خدائے یگان
You alone are the Lord of both the worlds;
None is like You in the one or the other.

زور تو غالب ست بر ہمہ چیز ہمہ چیزے بہ جنب تو ناچیز
Your Might rules everything,
Before You, nothing has any worth.

ترست اسمن کند ز ترس و خطر ہر کہ عارف ترست ترسان تر
Fear of You makes one secure against every fear;
The more one knows You the more one lives in awe of You.

خلق جوید پناہ و سایہ کس دان پناہ ہمہ تو ہستی و بس
People seek protection and shelter from others,
But You alone grant protection to one and all.

ہست یادت کلید ہر کارے خاطرے بے تو خاطر آزارے
Your remembrance is the key to resolving all difficulties.
Without You, everything that occurs in the mind is anguish for the heart.

ہر کہ نالد بدرگہت بہ نیاز بخت گم کردہ را بیاید باز
Whosoever cries unto You with humility;
Finds again his lost fortune

لطف تو ترک طالبان نکند کس بکار رهت زیان نکند
Your grace never abandons Your true seekers;
No one ever suffers loss in Your path.

هر که باذات تو سرے دارد پشت بر روئے دیگرے دارد
Whosoever submits himself before You,
Turns himself away from all others.

زینکه چون کار بر تو بگذارد رو به اغیار ازچه رو آرد
Why indeed should he turn to others,
When he has left his affairs in Your mighty hands!

ذات پاکت بس ست یار یکے دل یکے جان یکے نگار یکے
Just as we have only one heart and one soul,
So is Your Holy Being enough for us as the One and Only
Friend.

هر که پوشیده با تو در سازد رحمت آشکار بنوازد
Whosoever establishes a relationship with You unknown to others;
Your mercy is bestowed upon him openly, for all to see.

هر که گیرد دت بصدق و حضور از در و بام او بیارد نور
Whoever sticks to Your threshold with devotion and sincerity;
His household is filled with light.

هر که راحت¹ گرفت کارش شد صد امیدے بروز گارش شد
Whosoever adheres to Your path, achieves all his objectives,
And a plenitude of hope shines upon all his affairs.

1. As in the original. It seems that the word intended here is *راہت* and the couplet has been translated above accordingly. [Publisher]

ہر کہ راہ تو بخت یافتہ است تافت آن رو کہ سرتافتہ است
*Whosoever seeks Your path, finds it,
 And resplendent becomes the face that does not turn away from
 You.*

وانکہ از نعل قربت تو رمید برد ہر کہ رفت ذلت دید
*But he who runs away from Your shelter,
 Finds only disgrace no matter where he turns.*

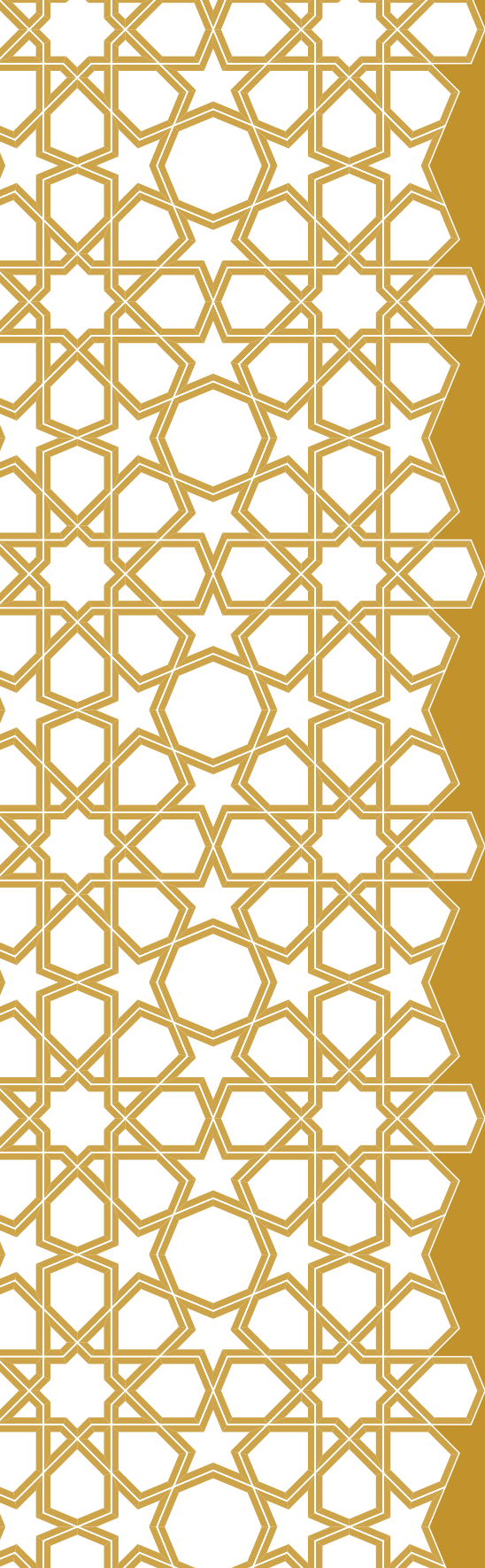
اے خداوند من گناہم بخش سوئے در گاہِ خویش راہم بخش
*O my God, forgive my sins,
 And show me the path to Your Presence.*

روشنی بخش در دل و جانم پاک کن از گناہ پنهانم
*Vouchsafe light to my heart and soul,
 And cleanse me of my hidden sins.*

دلستانی و دلربائی کن بہ نگاہے گرہ کشائی کن
*Be my Beloved, win my heart and soul,
 And with a single look, do away with all my tribulations.*

در دو عالم مرا عزیز تویی و آنچہ میخواستم از تو نیز تویی
*You alone are dear to me in both the worlds,
 All I desire from You is You.*

Barāhīn-e-Aḥmadiyya, Part 1, Rūḥānī Khazā'in, vol. 1, p. 14–16; see also English translation, *Barāhīn-e-Aḥmadiyya*, Parts 1 & 2, p. 17–25, published by Islam International Publication Ltd. 2012



HEARTFELT PRAISE FOR THE HOLY PROPHET MUHAMMAD



در دلم جوشد ثنائے سرورے آنکہ در خوبی ندارد ہمسرے
*My heart is surging with the desire to praise the master,
Who has no peer in excellence;*

آنکہ جانش عاشق یارِ ازل آنکہ روحش داخل آن دلبرے
*Whose entire being is devoted to God, the Eternal Friend;
Whose soul has attained union with the Beloved.*

آنکہ مجذوب عنایات حق ست بچو طفلی پروریدہ در برے
*Who has been drawn towards the Divine with His bounties and
grace.*

Who has been raised in His lap like a child

آنکہ در بیز و کرم بحر عظیم آنکہ در لطف اتم یکتا دُرے
*Who, in piety and beneficence, is a boundless ocean,
Who, in kindness and compassion, is a matchless pearl;*

آنکہ در جود و سخا ابر بہار آنکہ در فیض و عطا یک خاورے
*Who, in his generosity and munificence, is like the spring rain;
Who, in his favours and bounties, is a sun.*

آن رحیم و رحم حق را آیتے آن کریم و جود حق را مظہرے
*Who is merciful and a sign of God's mercy;
Who is generous and a manifestation of divine munificence.*

آن رخ فرخ کہ یک دیدار او زشت رو را میکند خوش منظرے
*Whose countenance is so delightful,
 That a glimpse of it turns an ugly face into one of beauty.*

آن دل روشن کہ روشن کردہ است صد درون تیرہ را چون اخترے
*Whose luminous heart has caused hundreds of souls,
 That had been plunged into darkness, to shine like stars.*

آن مبارک پے کہ آمد ذات او رحمتے زان ذات عالم پرورے
*It was a blessed hour when his blessed self came as a mercy,
 From the Sustainer of the universe.*

احمدِ آخر زمان کز نور او شد دل مردم زخور تابان ترے
*He is Ahmad of the latter days,
 Whose light makes the hearts shine brighter than the sun.*

از بنی آدم فزون تر در جمال و از آلے پاک تر در گوہرے
*He is the most beautiful of the progeny of Adam,
 And more lustrous than the purest of pearls.*

بر لبش جاری ز حکمت چشمہ در دلش پڑ از معارف کوثرے
*From his lips flowed a fountain of wisdom;
 And in his heart is an ever-flowing spring full of divine
 knowledge.*

بہر حق دامان ز غیرش برقتاند ثانی او نیست در بحر و برے
*There is none like him on land or sea,
 Who dissociated himself from all for the sake of God.*

آن چراغش داد حق کش تا ابد نے خطر نے غم ز بادِ صرصرے
*God has given him a lamp,
 That is forever safe from tempests.*

پهلوان حضرت ربّ جلیل
 بر میان برتہ ز شوکت نجرے
*He is the champion of the Mighty Lord God,
 Wearing the dagger at his side in all his glory.*

تیر او تیزی بہر میدان نمود
 تیغ او ہر جا نمودہ جوہرے
*His arrows showed their speed in every battle;
 His sword proved its worth in every field.*

کرد ثابت بر جہان عجز بتان
 وانمودہ زور آن یک قادرے
*He proved to the world the helplessness of the idols;
 He revealed the might of the All-Powerful One;*

تا نماند بے خبر از زور حق
 بت تاؤ بت پرست و بت گرے
*So that no one who adores, worships or carves idols,
 May remain unaware of the Almighty's power.*

عاشق صدق و سداد و راستی
 دشمن کذب و فساد و ہر شرے
*Truthfulness, rectitude, and uprightness he adores;
 Falsehood, corruption and all kind of mischief he abhors.*

خواجہ و مر عاجزان را بندہ
 بادشاہ و بے کسان را چاکرے
*He is the master, yet a servant of the weak and humble;
 He is the king, yet he attends upon the helpless.*

آن ترجمہا کہ خلق ازوے بدید
 کس ندیدہ در جہان از مادرے
*The compassion that mankind received from him,
 None has ever received even from a mother.*

از شراب شوق جانان بیخودی
 در سرش بر خاک نہادہ سرے
*Intoxicated by the wine of the Beloved's love,
 He laid down his head at His doorstep.*

روشنی از وے بہر قوے رسید نور او رخشید بر ہر کثورے
His radiance reached every people;
His light shone upon every nation.

آیت رحمن برائے ہر بصیر حجت حق بہر ہر دیدہ درے
He is a sign of the Gracious God for all who have the insight,
And for every man of understanding, a divine testimony.

نا توانان را برحمت دستگیر خستہ جانان را بہ شفقت غمخورے
With kindness he aids the weak and helpless;
With compassion he shares the grief of the forlorn.

حسن روش بہ زماہ و آفتاب خاک کونش بہ ز مشک و عنبرے
The beauty of his countenance surpasses the sun and the moon;
The dust of his abode is more fragrant than musk and ambergris.

آفتاب و مہ چہ میماند بدو در دلش از نور حق صد نیرے
How indeed can the sun and the moon be like him,
Whose heart shines with divine light like hundreds of suns.

یک نظر بہتر ز عمر جادان گرفتہ کس را بر آن خوش پیکرے
A single look at his unmatched beauty,
Is better than a life of eternity.

منکہ از حسنش ہی دارم خبر جان فشانم گر دہد دل دیگرے
Being cognizant of his charm, I readily give him my life,
While others only offer him their hearts.

یاد آن صورت مرا از خود برد ہر زمان مستم کند از ساغرے
The thought of his countenance sends me into transports of ecstasy;
A drink from his goblet keeps me forever intoxicated.

می پریدم سوتے کونے او مدام من اگر میداشتم بال و پرے
If only I had wings and pinions,
I would keep flying towards his court.

لالہ و نیخان چہ کار آید مرا من سرے دارم بآن روے و سرے
Of what use are tulips and sweet basil to me,
For I am in love with that countenance and that being.

خوبی او دامن دل می کشد موکشتم می برد زور آدرے
His beauty pulls at the strings of my heart,
And attracts me like a powerful magnet.

دیدہ ام کوہست نور دیدہ ہا در اثر مہر ش چو مہر انورے
I have seen that he is the light of the eyes,
And his love is as warming as the rays of the sun.

تافت آن روئے کزان روسر تافت یافت آن درمان کہ بگزید آن درے
Resplendent is the face that does not turn away from him;
Successful is he who holds on to his door.

ہر کہ بے او زد قدم در بحر دین کرد در اول قدم گم معبرے
Whoever sets sail on the ocean of faith without him,
Is destined to miss his port at the very outset.

امی و در علم و حکمت بے نظیر زین چہ باشد تجتی روشن ترے
He is unlettered, yet peerless in knowledge and wisdom;
Can there be any greater and more truthful testimony?

آن شراب معرفت دادش خدا کز شعاعش خیرہ شد ہر اخترے
God granted him the elixir of such knowledge,
That every star paled before its dazzling light.

شذعیان ازوے علی الوجہ الاتم جوہر انسان کہ بود آن مضمرة
*The true potential of man, that had long remained hidden,
 Was finally manifested through him.*

ختم شد بر نفس پاکش ہر کمال لا جرم شد ختم ہر پیغمبرے
*Every excellence found its culmination in his holy person;
 No wonder the reign of all Prophets ended with him.*

آفتاب ہر زمین و ہر زمان رہبر ہر اود و ہر امرے
*He is the sun of every land and of every age;
 A guide for all—dark or fair.*

مجمع البحرین علم و معرفت جامع الاسمین ابر و خاورے
*He is a perfect personification of knowledge and cognition,
 And also combining in his person the attributes of the cloud
 and the sun.*

چشم من بسیار گردید و ندید چشمہ چون دین او صافے ترے
*My eyes searched all around but found not
 A fountain purer than that of his Faith.*

سالکان را نیت غیر ازوے امام رہردان را نیت جزدے رہبرے
*For seekers, there is no leader besides him;
 For those who are in search of truth, there is no guide but he.*

جاتے او جاتے کہ طیر قدس را سوزد از انوار آن بال و پدے
*His is the exalted station, where the intensity of its light,
 Would scorch even the wings of Gabriel.*

آن خداوندش بداد آن شرع و دین کان نگرده تا ابد متغیرے
*Permanent and unalterable is the Law,
 And the Faith that God has granted him.*

تافت اول بڑد بار تازیان تازیانش را شود درمان گرے
*It first shone upon the land of Arabia, and put an end to all its
 evils and idolatry,
 To bring about the spiritual reform of its inhabitants*

بعد زان آن نور دین و شرع پاک شد محیط عالمے چون چنبرے
*Then the light of Faith and the Holy Law,
 Covered the world like the limitless expanse of the sky.*

خلق را بخشید از حق کام جان و ا رہانیدہ ز کام اژدرے
*He granted people, from the Lord God, the purpose of their lives,
 And rescued them from the jaws of the dragon*

یک طرف حیران از و شاپان وقت یک طرف مہوت ہر دانشورے
*On one side, great kings were wonderstruck by him,
 On the other, scholars and sages were left dumbfounded.*

نے بعلمش کس رسید و نے بزور در شکستہ کبر ہر متکبرے
*No one could reach the depth of his knowledge and power;
 He shattered the pride of all the arrogant.*

اوپچ میدارد بمدح کس نیاز مدح او خود فخر ہر مدحت گرے
*He does not need any man's praise;
 Indeed, praising him is itself an honour.*

ہست او در روضہ قدس و جلال واز خیال مادحان بالاترے
*He resides in the gardens of holiness and majesty,
 Far above the comprehension of those who eulogize him.*

اے خدا بروے سلام مارسان ہم بر اخوانش ز ہر پیغمبرے
*O Lord! Convey to him our humble salutations,
 And to all Prophets—his brethren.*

ہر رسولے آفتاب صدق بود ہر رسولے بود مہر انورے
*Every Prophet was the light of truthfulness;
 Every Prophet was a luminous sun.*

ہر رسولے بود ظلے دین پناہ ہر رسولے بود باغے مثمرے
*Every Prophet was like a divine shelter for the faith,
 Every Prophet was a fruit-bearing orchard.*

گر بدنیا نامدے لاین خلیل پاک کار دین ماندے سراسر ابرے
*Without the holy community of these Prophets,
 All objectives of faith would have remained unfulfilled.*

ہر کہ شکر بعث شان نارد بجا ہست او آلائے حق را کافرے
*Whoever is not grateful for their coming,
 Rejects the bounties of the Almighty.*

آن ہمہ ازیک صدف صد گوہر اند متحد در ذات و اصل و گوہرے
*They are a hundred pearls from the same shell;
 United in their person, essence and brilliance.*

امتے ہرگز نبودہ در جہان کاندان نامد بوقتے منذرے
*Never have there been a people,
 To whom a Warner did not come at the proper time.*

اول آدمِ آخرِ شانِ احمدست اے خنکِ آئیں کہ بیندِ آخرے
Adam was the first and Ahmad the last;
Blessed is he who recognizes the latter.

انبیا روشن گہرِ مہمند لیک ہست احمد زانِ ہمہ روشن ترے
All Prophets are luminous gems,
But Ahmad is the brightest of all.

آن ہمہ کانِ معارفِ بودہ اند ہر یکے از راہِ مولیٰ مجبرے
Every Prophet was a treasure-house of knowledge;
Every one of them a guide towards the Lord.

ہر کہ راعلیٰ ز توحیدِ حق ست ہست اصلِ علمش از پیغمبرے
Whoever has any knowledge of Tauhid [Oneness of God],
Owes this knowledge to one Prophet or another.

آن رسیدش از رہِ تعلیمِ ہا گو شود انکون ز نخوتِ منکرے
He has surely learnt it from their teachings,
Even if he arrogantly refuses to admit it.

ہست قومے کجِ رو و ناپاکِ رائے آنکہ نینِ پاکانِ ہی پیچد سرے
Those who have turned their backs on these holy ones,
Are a lost and unholy people.

دیدۂ شانِ روئے حقِ ہرگز ندید بس سہ کردند روئے دفترے
Even though their eyes have not seen the face of the Truth,
They write volumes upon volumes arguing about it

شورِ بختے ہائے بختِ شانِ بہ بین نازِ برچشم و گریزانِ از خورے
How unfortunate they are, taking pride in their eyes,
And turning their backs on the sun.

چشم گر بودے غنی از آفتاب کس نبودے تیز بین چون شپڑے
*If eyes did not need the sun,
 The bat would surely be the most sharp-eyed creature.*

ہر کہ کورست و براہش صد مغاک داتے بروے گر ندارد رہبرے
*He who is blind and there are pitfalls in his way,
 Woe on him if he does not take a guide.*

قوم دیگر را چنین راتے رکیک در نشتہ از جہالت در سرے
*There are another people who, due to their ignorance,
 Are similarly beset by untenable beliefs.*

کان خدا ملکہ دگر اندر جہان از دیار شان ندیدہ خوشترے
*[They believe that] in the whole world
 God has not created a land better than theirs;*

ہمدگر روئے چو روئے خوب شان نامدش مرغوب طبع و خاطرے
*Moreover, they believe that no face pleases Him,
 Other than their beautiful face.*

لاجرم از ابتدائش تا ابد ماند و خواهد ماند آنجا بترے
*That God has always been, and shall always remain,
 Confined to their land;*

ملک دیگر گرچہ میرد در ضلال مے نگردد زوجے مستقرے
*That He is not in the least bothered,
 If other people perish due to ignorance;*

داد مریک ذرہ قوے را کتاب ترک کردہ صد ہزاران معشرے
*That He gave His Book to a small nation,
 And left countless others without guidance;*

چون بروز ابتدا تقسیم کرد در میان خلق از خیر و شرے
That when He distributed good and evil among His creation,

راستی در حصء او شان فقاد دیگران را کذب شد آبخورے
To them alone did He grant truth; and falsehood to all others.

قول شان این ست کاند غیر شان آمدہ صد کاذب و حیلت گرے
*They say that among other nations,
 There have only come hundreds of liars and pretenders;*

لیک نامد نزد شان یک نیزہم آنکہ بودے از خدا دین گسترے
*That not one [Prophet] came,
 To convey God's message to them;*

آنکہ ایشان را نمودے راه حق در کشودے کذب ہر کذب آورے
*Or to show them the path to God,
 Or to reveal the falsehood of every liar;*

تاشدے دادار را حجت تمام برسر ہر مسلم و منتصرے
*So that God's argument would be complete,
 Against every Muslim and Christian.*

الغرض نزدیک شان دادار پاک ہست ظالم تر ز ہر ظالم ترے
*In short, they consider the Glorious God,
 To be the most unjust of the unjust;*

کو گزارد عالے را در ضلال بیتلا در پنچہ ہر مارے
*For He leaves whole nations steeped in misguidance,
 At the mercy of every scheming imposter.*

خود ہی دارد بیک قومے مدام بچو شیدائے کے میل و سرے
[They believe that] like a lover of this world,
He loves only one religion and cares not for any other.

اچھین پد حمق رائے لائن قوم را حمق دیگر لائن کہ بروے فاخرے
Not only do they hold such absurd beliefs,
They are also naive enough to be proud of them.

عاقبت لائن رائے زشت و بد خیال کرد ایشان را عجب کور و کرے
The result of such evil doctrine and evil thinking is that,
They have become strangely blind and dumb.

چشم پوشیدند از صد چشمہ سرنگون گشتند بیک آخورے
They have closed their eyes to a hundred fresh springs,
And have fallen for a trough of dirty water.

سخت ورزیدند کین با انبیا الامان از کین ہر متکبرے
They have gone to the extremes in their animosity towards the
Prophets;
God save all from the enmity of such arrogant people!

آنچہ کین شان پاکان ثابت ست از شیاطین کس ندارد باورے
One would not expect from the devil himself,
The enmity that these people harbour for the holy ones.

خر بود اندر حماقت بے نظیر لیکن ایشان را بہر مو صدخرے
The donkey has no match in foolishness,
But they far exceed the donkey in folly.

نے سرِ تحقیق دارند و ثبوت نے زند از صدق پا بر معبرے
*They do not care for enquiry or evidence,
 Nor do they seek the truth with sincerity.*

نے دوائے را شانند از اثر نے درختے را شانند از برے
*They do not recognize a remedy from its effect,
 Nor a tree from its fruit.*

نے زکس پڑسند از روئے نیاز نے بصرف فکرِ خود منکرے
*They neither ask others about the truth with humility,
 Nor use their own judgment to find it.*

نے بدل پروائے این تفتیش با کز ہمہ دین با کد امین بہترے
*They care not to investigate,
 Which faith is better than the rest.*

بیکے مائل عدو صد ہزار فارغ از فرق اقل و اکثرے
*They are partial to one (faith) and opposed to all others,
 Unmindful of the difference between few and many.*

نے بدل خوف خدائے کردگار نے بجاظر نیم روزِ محشرے
*They do not fear the Omnipotent God,
 Nor dread the Day of Judgment.*

تیرہ جانان دیدہ با را دوختہ سوختہ در کین وری چون اژدرے
*These black-hearted people have sealed their eyes,
 And are burning in their fury like a python.*

دیدہ و دانستہ از حق قاصر اند دل نہادہ در جہان غادرے
*They have intentionally turned their backs on the truth,
 And fallen in love with this treacherous world.*

از برائے حق تراشیدہ ز بہل دانا درخانہ خود منبرے
*In their ignorance they have declared their own house,
 To be the pulpits for their senseless sermons.*

آن خدائے شان عجب باشد خدا کو تغافل داشت از ہر کھورے
*Strange indeed is their god,
 Who has deliberately neglected every other country;*

بہر الہام آمدش دایم پند یک زبان یک خطہ کوتہ ترے
*Who has chosen a single tongue and a small land,
 To send down his revelation.*

ایچنین رائے کجا باشد درست کے خرد گردد بسویش رہبرے
*How can such beliefs be considered right?
 How can reason lead to such conclusions?*

کے گمان بد کند بر نیکوان آنکہ باشد نیک و نیکو محضے
*How can one, who is himself good and keeps good company;
 Harbour such malice against the righteous?*

ماہ را گفتن کہ چیزے نیست لہن ہست دشامے نہ زین افزون ترے
*For the moon there can be no greater abuse,
 Than that it should be called good for nothing.*

کور گر گوئد کجا ہست آفتاب میشود در کوری اش رسوا ترے
*If a blind man were to say, 'There is no sun,'
 He would only be asking for more ridicule.*

در خور تابان ممکن شک و گمان تا ملامت را نہ گردی در خورے
*So doubt not the blazing sun,
 If you do not wish to be derided.*

گر خدا خواہی چرا کج میروی چون نمی ترسی ز قہر قاہرے
*If you seek God, do not transgress;
 Do you not fear the wrath of the Subduer?*

چون نمی ترسی ز روز باز پرس چون نہ ترسی از حضورِ دادرے
*Why do you not dread the Day of Judgment?
 Why do you not fear God who is Just?*

افتراے شان چنان گشتت یقین یا خدانت وا نموده دفترے
*How could you ever believe in their lies,
 Or has God given you a book wherein it is all written?*

نور شان یک عالمے را در گرفت تو ہنوز اے کور در شور و شرے
*The light [of the Prophets] has enveloped the entire world,
 And yet you, who are blind, deny it with such vehemence.*

لعل تابان را اگر گوئی کثیف زین چه کاہد قدر روشن جوہرے
*If you call a brilliant ruby worthless,
 The lustrous stone will not be any the less precious for it.*

طعنہ بر پاکان نہ بر پاکان بود خود کنی ثابت کہ ہستی فاجرے
*Reviling the virtuous affects them not in the least,
 It only reveals your own wickedness.*

بغض با مردانِ حق نامردست آن بشر باشد کہ باشد بے شرے
*Harbouring malice against men of God is an act of cowardice,
 A gentleman is he who has no mischief in him.*

وانکہ در کین و کراہت سوخت ست نفس دون را ہمت صید لاغرے
*He who burns in the fire of malice and hatred,
 Is a helpless prey to his baser self.*

صد مراتب بہ زچشم اہل کین چشم نابینا و کور و اعورے
*The eyes of a blind or one-eyed person,
 Are much better than the eyes of the malicious.*

برسر کین و تعصب خاک باد ہم بفرق کین وراں خاکترے
*Woe be on malice and prejudice,
 Curse be on the malicious and the malevolent.*

جز بہ پابندی حق بند دگر ورنہ گید با خدائے اکبرے
*One cannot reach God the Great,
 Except by sticking to the path of truth*

ماہمہ پیغمبران را چاکریم بچو خاکے اوقادہ بر درے
*We are humble servants of all the Prophets,
 Like dust we lie at their threshold.*

ہر رسولے کو طریق حق نمود جان ما قربان بران حق پدورے
*May our lives be sacrificed for every Prophet,
 Who showed us the way to the True God.*

اے خداوندم بہ خلیل انبیا کش فرستادے بفضل او فرے
*O my Lord, by virtue of the host of Prophets,
 Whom You sent with Your abundant grace,*

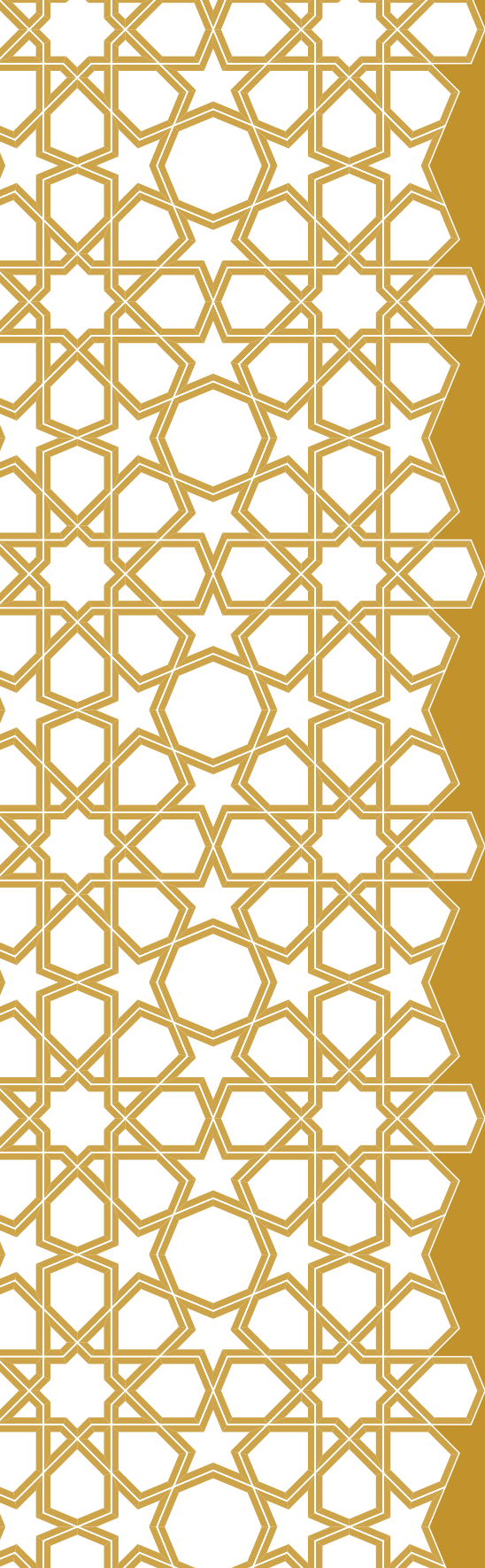
معرفت ہم دہ چو بخشیدی دلم مے بدہ زان سان کہ دادی ساغرے
*Grant me wisdom, as You have granted me a yearning heart;
 Grant me wine, as You have granted me the goblet.*

اے خداوندم بنام مصطفیٰ کش شدے در ہر مقامے ناصرے
*O my Lord God, for the sake of Muṣṭafā [the Chosen One]
 Whom You supported at every step,*

دست من گیر از ره لطف و کرم در مہمم باش یار و یاورے
*Hold my hand with Your grace and compassion,
 And be my friend and helper in all my affairs.*

تکیہ بر زور تو دارم گرچہ من بچو خاکم بلکہ زان ہم کمترے
*I put all my trust in Your power,
 Even though I am like dust, or humbler still.*

Barāhīn-e-Aḥmadiyya, Part 1, Rūḥanī Khazā'in, vol. 1, p. 17–23; see also English translation, *Barāhīn-e-Aḥmadiyya*, Parts 1 & 2, p. 26–45, published by Islam International Publication Ltd. 2012



PAIN FOR SEEKERS OF TRUTH



بدل دردے کہ دارم از برائے طالبان حق نے گرد بیان آن درد از تقریر کوتاہم
*The pain that I have in my heart for the seekers after truth;
Cannot be described in my brief statements.*

دل و جانم چنان مستغرق اندر فکر او شانست کہ نے از دل خبر دارم نہ از جان خود آگاہم
*My heart and soul are so deeply engrossed in their concern;
That I care not for my heart, nor am I aware of my life.*

بدین شادم کہ غم از بہر مخلوق خدا دارم ازین درد لذت کمز دردے خمیزد ز دل آہم
*I am nevertheless happy that I pine for God's creatures;
The cries that I utter in pain are a source of delight for me.*

مرا مقصود و مطلوب و تمنا خدمت خلق است ہمیں کارم ہمیں بارم ہمیں رسم ہمیں راہم
*My purpose, yearning, and heartfelt desire is to serve humanity;
This is my job, this is my faith, this is my habit and this is my
way of life.*

نہ من از خود نہم در کوچہ پند و نصیحت پا کہ ہمدردی برد آنجا بہ جبر و زور و اکراہم
*I do not venture into this path of admonition and good counsel on
my own will;
Goodwill for humanity keeps pulling me forward.*

غم خلق خدا صرف از زبان خوردن چه کارست این گرش صد جان به پاریزم هنوزش عذر میخواهم
*What is the worth of empty words in the spirit of human sympathy;
 Were I to offer a hundred lives in ransom, I would feel inadequate
 and apologetic.*

چو شام پر غبار و تیره حال عالمی بینم خدا بروے فرود آرد دعا ہائے سحر گاہم
*Finding the world in darkness, I pray to my Lord:
 May He grant my prayers of the small hours of the night.*

Barāhīn-e-Aḥmadiyya, Part 2, Rūḥānī Khazā'in, vol. 1, p. 73–74; see also English translation, *Barāhīn-e-Aḥmadiyya*, Parts 1 & 2, p. 87–88, published by Islam International Publication Ltd. 2012

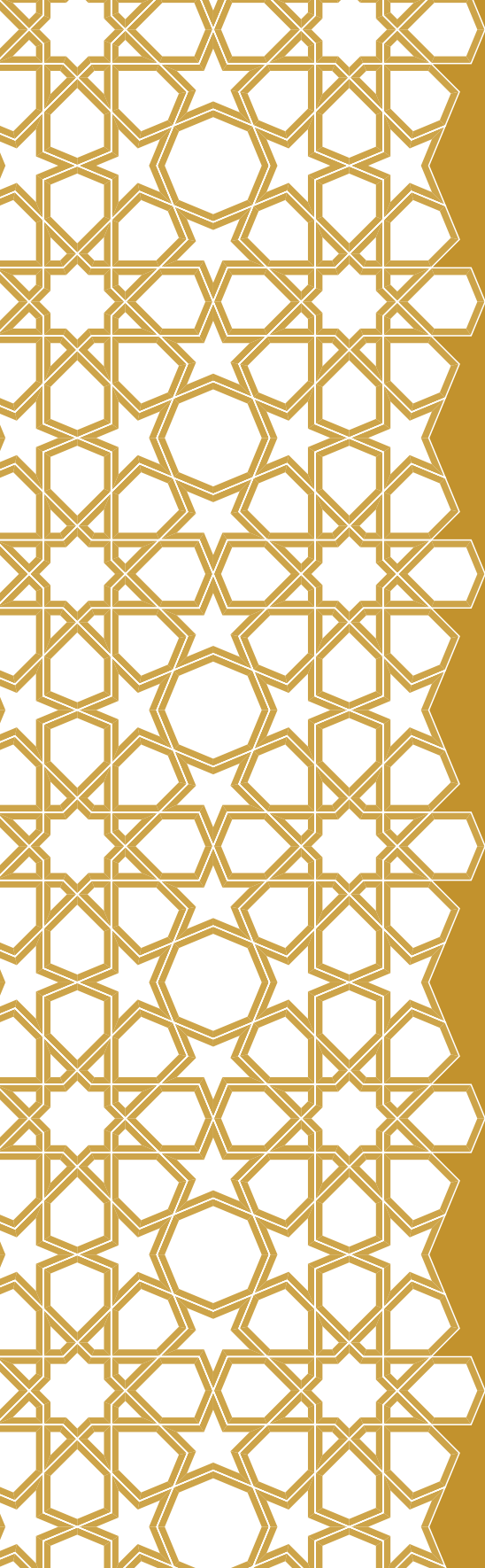
YEARNING FOR THE BELOVED



فاكساريم و سخن از ره غزبت گوئم يعلم الله كه بكس نيت غبارے مارا
I am humble and speak with utmost courtesy;
Allah knows that I bear no grudge against anyone.

مانه نيهوده پے لان سروكارے برويم بلونه حسن كشد جانب يارے مارا
I have not ventured upon this task as a futile exercise;
The spectacle of the beauty of my Beloved pulls me towards Him.

Barāhīn-e-Aḥmadiyya, Part 2, Rūḥanī Khazā'in, vol. 1, p. 75; see also English translation, *Barāhīn-e-Aḥmadiyya*, Parts 1 & 2, p. 90, published by Islam International Publication Ltd. 2012



INVITATION TO STUDY BĀRAHĪN-E-AḤMADIYYA



بیا اے طلبگارِ صدق و صواب بخوان از سرِ خوض و فکر این کتاب
O seeker of truth and rectitude;
Read this book with attention and care.

گرت بر کتابم فتد یک نگاه بدانی که تا جنت این ست راه
Were you to take one caring glance at my book;
You would realize that this is the path that leads to paradise.

مگر شرط انصاف و حق پروریت که انصاف محتاج دانشوریت
But the condition is justice and honesty;
Because justice is the key to wisdom.

دو چیز ست چوبان دنیا و دین دل روشن و دیدہ دوربین
Two things are the guardians [of all affairs]—material or spiritual;
An enlightened heart and a keen and penetrating mind.

کے کو خرد دارد و نیز داد نخواهد مگر راہِ صدق و سداد
He who is wise and just,
Will not accept anything except the true and straight path.

نہ پیچد سر از آنچہ پاک ست و راست تنابد رخ از آنچہ حق و بجاست
He denies not the path that is pure and straight;
And turns not away from the veritable and fair.

چو بیند سخن راز حق پرورے دگر در سخن کم کند داورے
*Once he has witnessed something with truthfulness;
 He does not insist on stubborn denial.*

الا ایکه خواهی نجات از خدا بقصر نجات از در حق در آ
*O you who wish to reach the castle of salvation,
 Only righteousness will carry you there.*

بحق گرد و حق را بخاطر نشان منہ دل بباطل جو کژ خاطران
*Be with the truth and let truthfulness abide in your heart;
 Be not attracted to falsehood like the ill-natured.*

مشو عاشق زشت رو زنبهار وگر خوب گم گردد از روزگار
*Never become the lover of an ugly one,
 Even if beauty disappears entirely from the world.*

زمین از زراعت تہی داشتن بہ از تخم خار و خشک کاشتن
*It is better to leave the land untilled and bare,
 Than sowing the seed of thorns and prickly herbs.*

اگر گرددت دیدہ عقل باز بجوی رہ حق ز عجز و نیاز
*If your mind were to open to see reason,
 You would seek the path of God with humility and submission.*

طلبگار گردی بصدق دلی بخواب اندر اندیشہ ہم نگلسی
*Then you would seek Him with a sincere heart,
 And would not be unmindful of Him even in your dreams.*

نگیری دے استراحت ازان مگر چون زحق بازیابی نشان
*Then you would not find a moment's rest,
 Until you found Him and of His existence became aware.*

اجل بر سر ت هستی ات چون حباب تو زین سان سر اندر نهاده بخواب
*Death awaits you, and your existence is no more than a bubble,
 And yet you sleep on carelessly.*

بآباء و اجداد پیشین بگر که چون در گذشتند زین رهگذر
*Look back at your forefathers,
 How they passed away from this world.*

بیادت نمادست انجام شان فراموش کردی در اندک زمان
*You forgot what happened to them;
 You forgot their end so soon.*

خودت با اجل چیست از مکر و بند چه دیوار داری کشیده بلند
*What stratagem have you to escape death?
 Have you erected a rampart to protect yourself?*

چو ناگه نهنگ اجل در کشد پرا آدمی این چنین سر کشد
*Since death, like an alligator, snatches a man with suddenness,
 Then why should he act so arrogantly?*

بدنیاتے دون دل مہند اے جوان تماشا تے آن بگردد ناگہان
*O young man, give not your heart to this lowly world;
 Its fanfare will disappear all of a sudden.*

بدنیا کسے جاودانہ نماند یہ یک رنگ وضع زمانہ نماند
*No one lives in the world forever;
 Time does not remain constant.*

بدست خود از حالت دردناک سپردیم بسیار کس را بہ خاک
*We have consigned to the earth many a dear one,
 With our hearts full of grief and sorrow.*

چو خود دفن کردیم خلقے کثیر چرا یاد ناریم روز اخیر
Having buried so many ourselves,
Why should we not remember the day of our own death?

ز خاطر چرا یاد شان اگلنیم نہ ما آہن جسم و روین تنیم
Why should we forget their memories?
We are not made of steel or bronze.

بترس اے معاند ز قہر خدا کہ سخت ست قہر خداوند ما
O enemy of mine, fear the wrath of God,
For the chastisement of my Lord is hard to bear.

بہ ناکردن ترس پروردگار بسا شہر ویران شدند و دیار
For not fearing the Omnipotent God;
Countless nations and towns were destroyed.

ازان بے ہرمان نشانے نماند نشانے چہ یک اتخوانے نماند
No sign was left of their arrogant dwellers,
Not to speak of signs, not even a bone survived.

ہمہ زیرکی در ہراسیدن ست وگرنہ بلا بر بلا دیدن ست
Wisdom is that a man should live in fear,
Or else, calamity after calamity would come upon him

بہ ناپاکی و خبثت ہا زیستن بہ از لہن چنین زیست نازیستن
To be dead is surely better,
Than to live a life of sin and wickedness.

بیاد بند سوتے انصاف گام زکین توبہ کردن چرا شد حرام
Come and tread the path of justice;
Would prejudice stop you from repentance?

یقین دان کہ قولم ز حق پروردست نہ لاف و گزاف ست ونے سرسریاست
Believe me, what I say is true and just;
It is no empty boast, nor a senseless tale.

بہر مذہبے غور کردم بے شنیدم بدل حجت ہر کے
I reflected deeply over every religion,
And listened carefully to the argument of every one.

نخواندم ز ہر ملتے دفترے بدیدم ز ہر قوم دانشورے
I studied the scriptures of all religions,
And heard all their scholars.

ہم از کودکی سوئے این تا ختم درین شغل خود را بینداختم
I devoted myself to this endeavour from my early years,
And adopted it as my sole occupation.

جوانی ہمہ اندرین باختم دل از غیر این کار پرداختم
I spent my entire youth in the same endeavour,
And freed myself from all other cares.

بماندم درین غم زمان دراز نغختم ز فکرش شبان دراز
I spent a long time in this pain and anguish,
And I could not sleep for many a long night.

نگہ کردم از روئے صدق و سداد بہ ترس خدا و بعدل و بداد
I pondered over it in all fairness,
And in keeping with fear of God, justice and equity.

چو اسلام دینے قوی و متین ندیدم کہ بر منبعش آفرین
I found no faith other than Islam that is rested on a solid foundation,
And for this Faith I became full of fascination.

چنان دارد این دین صفا بیش بیش که حاسد به بیند درو روئے خویش
*So clear and pure is this religion,
 That for sure the envier can see his face in it.*

نماید ازان گونه راه صفا که گردد بصدقش خرد رہنما
*Its path to purity is so clear, so straight,
 That reason bears testimony to its truthfulness.*

همه حکمت آموزد و عقل و داد رہاند ز هر نوع جهل و فساد
*It inculcates only wisdom, reason and justice,
 And saves from all types of ignorance and corruption.*

ندارد دگر مثل خود در بلاد خلافتش طریقے کے مثلش مباد
*There is no other faith like it in the world;
 May all that is against it fade into oblivion.*

اصولش کہ ہست آن مدارِ نجات چو خورشید تابد بصدق و ثبات
*Its teachings, on which rests salvation,
 Are as convincing as the shining sun in their truthfulness and
 firmness.*

اصول دگر کیش با ہم عیان نہ چیزے کے پوشید نش مے توان
*The teachings of others are also obvious,
 No effort can conceal them.*

اگر نا مسلمان خبرداشتے بجان جنس اسلام نگذاشتے
*If the non-Muslims had the knowledge,
 They would have protected the Faith of Islam by laying down
 their lives.*

محمد مہین نقش نور خداست کہ ہرگز چہنویٰ بگیتی نخواست
Muhammad is the most magnificent imprint of the divine light;

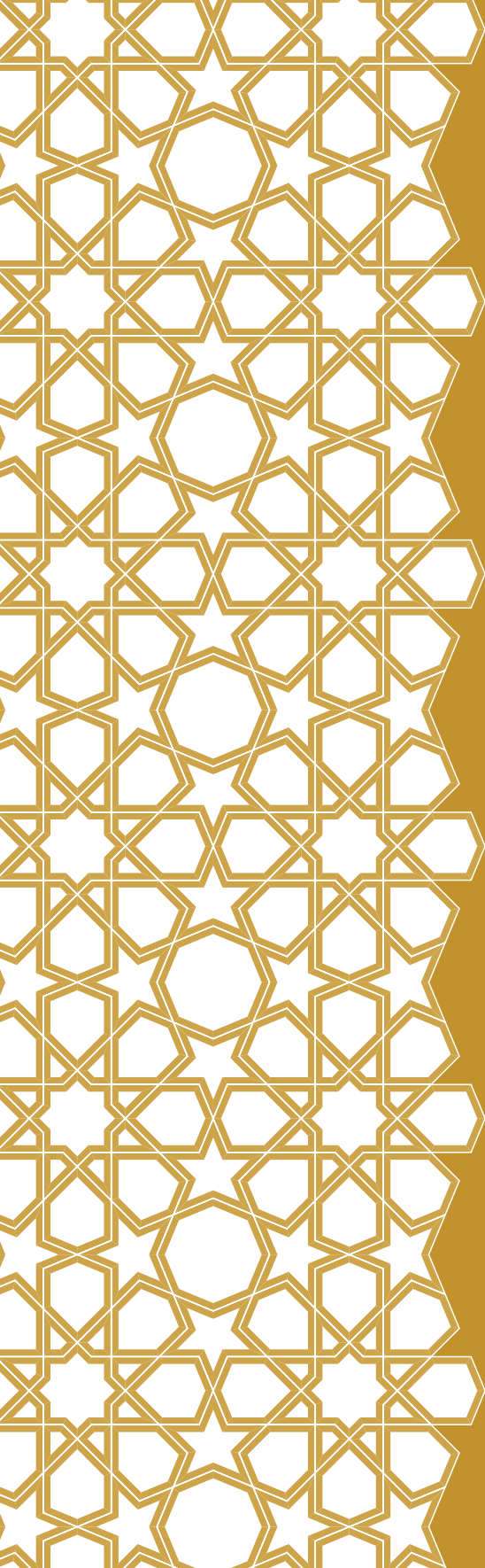
None like him can ever be born on the face of the earth.

تمہی بود از راستی ہر دیدار بکردار آن شب کہ تاریک و تار
Every land was devoid of truth;
Like the night—pitch dark.

خدایش فرستاد و حق گسترد زمین را بدان مقدمے جان دمید
God sent him and spread the truth;
A new life was breathed into the earth by the advent of that leader.

نہالیت از باغِ قدس و کمال ہمہ آل او بچو گل ہائے آل
He is a flourishing and productive tree of the garden of purity and perfection,
And all his progeny are like red roses.

Barāhīn-e-Aḥmadiyya, Part 2, Rūḥānī Khazā'in, vol. 1, p. 83–85; see also English translation, *Barāhīn-e-Aḥmadiyya*, Parts 1 & 2, p. 97–103, published by Islam International Publication Ltd. 2012



APPEAL FOR TRUTHFUL CONSIDERATION



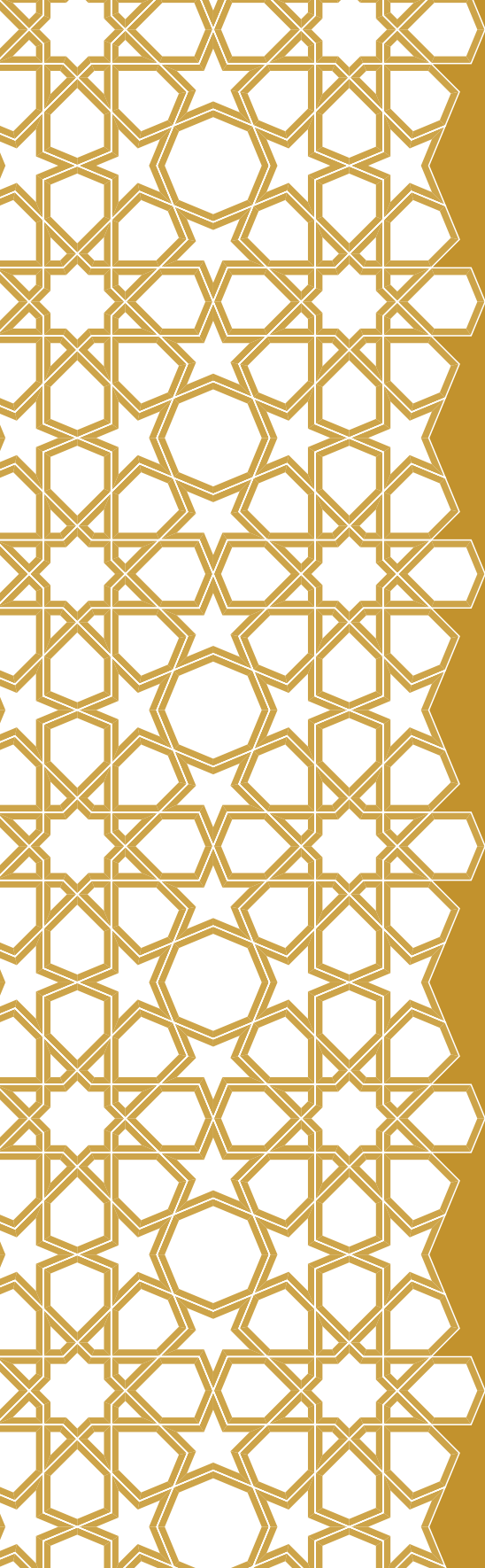
گر نہ بودے در مقابل روئے مکروہ و سیہ کس چہ دانستے جمال شاہد کلفام را
*If there were no ugly and dark face for comparison,
How could anyone appreciate the beauty of the beloved?*

گر نیفتادے بخضمے کار در جنگ و نبرد کے شدے جوہر عیان شمشیر خون آشام را
*If a battle had not been joined against an enemy,
How would the skills of a daring swordsman be known?*

روشنی را قدر از تادگی است و تیرگی واز جہالت ہاست عرو و قر عقل تام را
*Light would not be recognized if there was no darkness;
Perfect wisdom would go unnoticed in the absence of ignorance.*

حجت صادق ز نقض و قدح روشن تر شود عذر نامعتول ثابت میکند الزام را
*The argument of the truthful becomes clearer after it is countered and
criticized;
Absurd excuses only prove that the critic is belabouring the point.*

Barāhīn-e-Aḥmadiyya, Part 2, Rūḥānī Khazā'in, vol. 1, p. 87;
see also English translation, *Barāhīn-e-Aḥmadiyya*, Parts 1 & 2,
p. 105, published by Islam International Publication Ltd. 2012



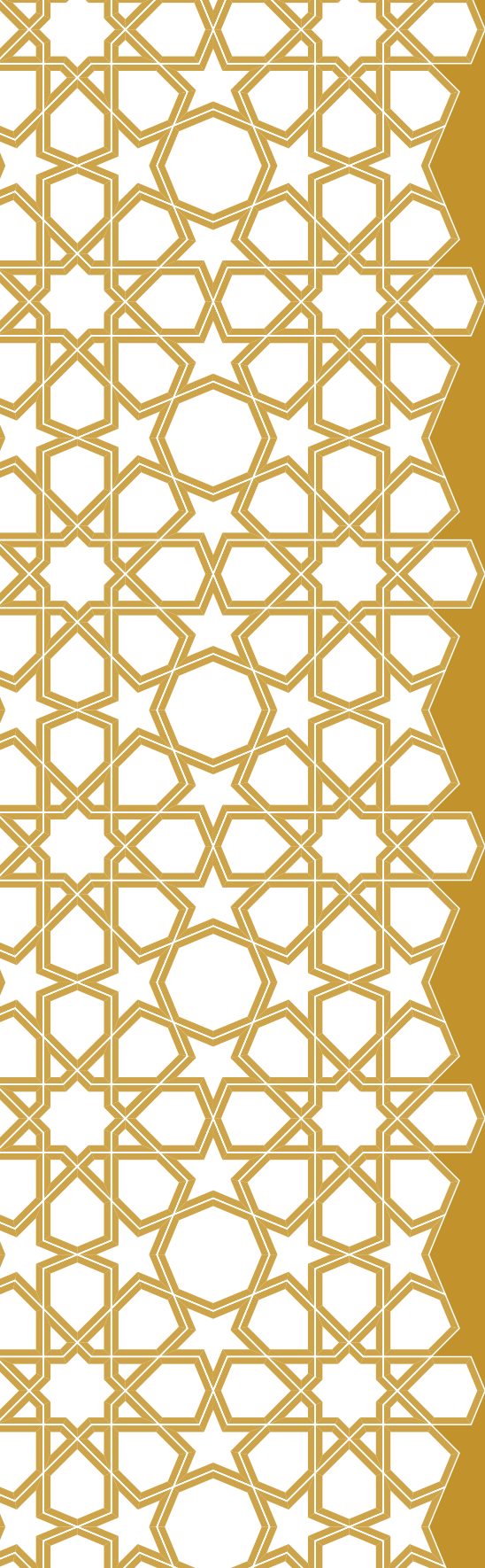
CURSE BE UPON THE DISHONEST CRITICS



هر که تف افکند به مهر منیر ہم برویش فتد تف تحقیر
*He who spits upon the sun,
Ends up spitting on his own face;*

تا قیامت تف ست بر روش قدسیان دور تر ز بدویش
*Such a one will be cursed till the end of days;
The holy ones will remain far and beyond his stink.*

Barābīn-e-Aḥmadiyya, Part 2, Rūḥanī Khazā'in,
vol. 1, p. 92; see also English translation, *Barābīn-e-
Aḥmadiyya*, Parts 1 & 2, p. 110, published by Islam
International Publication Ltd. 2012



SEVER ALL OTHER TIES FOR THE SAKE OF ALLAH



عیشِ دنیائے دون دے چند ست آخرش کار با خداوند ست
*The pleasantries of this lowly life are for a few moments;
In the end, you have to face Allah the Almighty.*

لن سرائے زوال و موت و فناست ہر کہ بنشت اندرین برفاست
*This world is an abode of separation, death and decay;
Whoever comes here, has to leave.*

یک دے رو بسوئے گورستان داز نموشان آن بہ پرس نشان
*Go visit the graveyard for a while,
And ask the dwellers how they are.*

کہ مال حیات دنیا چلیست ہر کہ پیدا شدت تا کے زلت
[Ask them] *'What is the final outcome of the worldly life;
How long does a living being survive?'*

ترک کن کین و کبر و ناز و دلال تانہ کارت کشد بسوئے ضلال
*Stay away from malice, arrogance, boasting and coquetry,
So that you save yourself from being led to an evil end.*

چون ازین کارگہ بہ بندی بار باز نائی درین بلاد و دیار
*Once you depart this world,
You will never come back to these cities and countries.*

اے زدن بے خبر بخور غم دین کہ نجاتت معلق ست بدین
O heedless one, feel the plight of faith,
Because your salvation depends entirely on faith.

بان تغافل مکن ازین غم خویش کہ ترا کار مشکل ست بہ پیش
Beware, take not this pain light,
For you have a difficult task before you.

دل ازین درد و غم فگار بکن دل چه جان نیز ہم نثار بکن
Let your heart bleed in pain and anguish;
Not just the heart, sacrifice your life as well.

ہست کارت ہمہ بآن یک ذات چون صوری کنی ازو ہیہات
All your dealings should be with that One Being;
Alas! How can you be content without Him.

بخت گردد چو زو بگردی باز دولت آید ز آمدن بہ نیاز
Turning away from Him will cause your ruin;
Your prosperity lies in turning towards Him in humility.

چون ببری ز این چنین یارے چون بدین ابلی کنی کارے
So why do you cut off relationship with such a Loving Friend?
Why do you act with such foolishness?

این جہان ست مثل مردارے چون سگے ہر طرف طلب گارے
This world is like a carcass,
Greedy ones surround it like dogs.

خنگ آن مرد کو ازین مردار روتے آرد بسوتے آن دادار
Fortunate is he who turns his back on this carcass,
And turns his face toward the Lord.

چشم بندد ز غمیر و داد دہد در سر یار سر بیاد دہد
*He abides by justice—closing his eyes to everyone,
 And does not care if, for the Friend, he lives or dies.*

این ہمہ جوش حرص و آرزو ہوا ہست تا ہست مرد نابینا
*The torrent of greed, avarice and temptation,
 Lasts so long as one is blind;*

چشم دل اندکے چو گردد باز سرد گردد بر آدمی ہمہ آرزو
*But when the inner eye is opened, even a little,
 One becomes totally disinclined towards greed.*

اے رسن ہائے آرزو کردہ دراز زین ہوس با چرا نیائی باز
*O You, who give long rein to your greed,
 Why do you not curb your ego.*

دولت عمر دمدم بزوال تو پریشان ب فکر دولت و مال
*The wealth of life decreases every moment,
 But all you think of is wealth and property.*

خویش و قوم و قبیلہ پر ز دغا تو بریدہ برائے شان ز خدا
*Your ties of kith and kin are full of deception,
 Have you cut your ties with God for their sake!*

این ہمہ را بکشتنت آہنگ گے بصلحت کشند و گاہ بہ جنگ
*All of them are bent upon taking your life,
 At times they kill you peacefully; and at times through combat.*

خاک بر رشتہ کہ پیوندت بگلاند ز یار دل بندت
*Cursed are the relations that cut you off,
 From the True Friend.*

ہمت آخر بآن خدا کارت نہ تو یار کسے نہ کس یارت
*You will need Him ultimately and find,
 That there is none whom you can help, nor one who can help
 you.*

قدم خود بنہ بخوف اتم تاروی از جہان بصدق قدم
*Take each step warily,
 So that you depart from this world in truth.*

تا خدا ات محب خود سازد نظر لطف بر تو اندازد
*So that God should become your Friend,
 And should look upon you kindly.*

بادہ نوشی ز عشق و زان بادہ مت باشی و بے خود افتادہ
*So that you drink the wine of His love,
 And be totally inebriated with it.*

نیست این جائے کہ مقام مدام ہوش کن تا نہ بد شود انجام
*This world is not the place to live forever;
 Tread carefully, lest you come to a bad end.*

مہر آن زندہ نورت افزاید مہر این مردگان چہ کار آید
*The love of the Living One will increase your light;
 What benefit can you derive from the love of the dead?*

لقمہ و معدہ و سر و دتار سر بسر ہست بخش دادار
*The food, the belly, the head, the crown,
 Are all God's gifts;*

حق باری شاس و شرم بدار پیش زان کز جهان به بندی بار
*Render to the Creator the rights that are due to Him,
 And show some remorse before you leave this world*

رو ازو ازچه رو بگردانی سگ وفا مے کند تو انسانی
*How can you, being human, turn your back on Him,
 When even a dog shows loyalty [to its benefactor].*

ترس باید ز قادرے اکبر هر که عارف ترست ترسان تر
*Fear the Great and Almighty God,
 The more one knows Him, the more one fears Him.*

فاسقان در سیاه کاری اند عارفان در دعا و ناری اند
*While the evil ones remain occupied in misdeeds,
 The righteous remain busy in prayer and supplication.*

اے خنک دیدہ کہ گریانش اے ہمایون دلے کہ بریانش
*How fortunate is the eye that sheds tears for Him;
 How blessed is the heart that burns with His love.*

اے مبارک کسیکہ طالب اوست فارغ از عمر و زید با رخ دوست
*Blessed is he who seeks the Beloved,
 And turns away from all for His sake.*

هر کہ گیرد ره خدائے یگان آن خدائش بس ست در دو جهان
*Whosoever treads the path of the One and Only God,
 That God suffices for him in both the worlds.*

لاجرم طالب رضائے خدا بگلد از ہمہ برائے خدا
*Truly, he who seeks to please God,
 Cuts off all other relationships for His sake.*

شیوہ اش مے شود فدا گشتن بہر حق ہم ز جان جدا گشتن
To sacrifice himself for Him becomes his habit;
He even bids farewell to his life.

در رضائے خدا شدن چون خاک نیستی و فنا و استہلاک
He loses himself in God's will,
And for His sake prefers obscurity and self-negation.

دل نہادن در آنچه مرضی یار صبر زیر مجاری اقدار
He is content with the will of his Lord,
And the decree that He has pronounced.

تو بحق نیز دیگرے خواہی این خیال ست اصل گمراہی
You love others along with God;
This is the root of misguidance

گر دہندت بصیرت و مردی از ہمہ خلق سوائے حق گردی
If you were wise and brave,
You would forsake everything else and devote yourself solely to Him.

در حقیقت بس ست یار یکے دل یکے جان یکے نگار یکے
The fact is that you need only one beloved,
As you have one heart and one life, so does one beloved suffice.

ہر کہ او عاشق یکے باشد ترک جان پیشش اند کے باشد
Whoever takes someone as a beloved,
Considers his life to be a small price to pay.

کوئے او باشدش زبستان بہ روتے او باشدش زسجان بہ
*He finds his threshold as more blissful than an orchard,
 And his face more comely than the basil flower.*

ہرچہ دلبر بدو کند آن بہ دیدن دلبرش زصد جان بہ
*He is well pleased with howsoever the beloved treats him;
 To look upon his beloved is better than to live a hundred lives.*

پا بہ زنجیر پیش دلداری بہ ز جبران و سیر گلزارے
*To be in the presence of his beloved, even if bound in chains,
 Is more precious to him than strolling in a delightful garden
 without him.*

ہر کہ دارد یکے دلارامے جز بوصلش نیابد آرامے
*He who has a beloved,
 Finds no peace without him.*

شب بہ بستر تپید ز فرقت یار ہمہ عالم بخواب و او بیدار
*In his absence he tosses and turns all night,
 While the world is lost in sleep, he remains awake.*

تا نہ بیند صوری اش ناید ہر دمش سیل عشق برباید
*He finds not a moment's rest without seeing him;
 Every moment, he is carried away by the torrent of love.*

در دل عاشقان قرار کجا تو بہ کردن ز روتے یار کجا
*How indeed should a lover find peace,
 And how could he ever think of separation from the beloved!*

حسن جانان بگوش خاطر شان گفت رازے کہ گفتنش نتوان
*The beauty of the beloved whispers into his heart,
 A secret that cannot be told.*

هم چنین ست سیرت عشاق صدق و رزان یازد خلاق
*Such indeed is in the nature of these lovers,
 They are always true to their Lord.*

جان منور بشمع صدق و یقین نور حق تافته به لوح جبین
*Their lives are illuminated by the light of truth and conviction;
 Their foreheads shine brilliantly with a light divine.*

کام یابان و ندن جهان ناکام زیرکان دُور تر پریده ز دام
*They are successful, though unmindful of the worldly joys;
 They are the sagacious ones who fly far away from the temporal
 net.*

از خود و نفس خود خلاص شده مہبط فیض نورِ خاص شده
*Freed from their self and ego,
 They became the focus of divine light.*

در خداوند خویش دل بستہ باطن از غیر یار بگستہ
*They give their heart to their God,
 And free their inner selves from all else.*

پاک از دغل غیر منزل دل یار کرده بجان و دل منزل
*Their hearts are freed from the trespasses of others,
 For He, their Friend, has taken abode in their heart and soul.*

دین و دنیا بکار او کردند بر درش اوقادہ چو گردند
They have dedicated this world and the hereafter to Him;
They lie humbly, like dust, at His threshold.

ریزہ ریزہ شد آبگینہ شان بوئے دلبر دمد ز سینہ شان
The goblet of their heart shatters into bits;
The fragrance of the Beloved emanates from their hearts.

نقش ہستی بشت جلوہ یار سرزد آخر ز جیب دل دلدار
The Friend wipes out all signs of their own being; when He man-
ifests Himself to them;
Finally, He alone emerges from the recesses of their soul.

گر بر آند شعلہ ہائے درون دود خیزد ز تبت مجنون
If they could reveal the fire that blazes in their hearts,
Smoke would rise from Majnūn's grave [in comparison,
Majnūn's fire of love would appear as mere smoke].

نے ز سرہوش نے زپا خبرے در سر دلتان بجاک سرے
They are oblivious to their own being;
They live in utmost humility for the sake of the Friend.

ہر کسے را بخود سر دکارے کار دل دادگان بدلدارے
All people attend to their own affairs,
But the lovers care only for the Beloved.

ہر کسے را بعزت خود کار فکر ایشان ہمہ بعزت یار
Everyone is concerned with his own honour,
But they are only jealous for the honour of the Friend.

تو سر خویش تافته از دین حاصل روزگار تو همه کین
[Woe to you] who have turned your back on the Faith;
Nothing but enmity and malice is the gain of your life.

در عناد و فساد افتاده داد و دانش ز دست خود داده
You are slave to your enmity and mischief,
And do not listen to reason and fairness.

سرکشیده بناز و کبر و ریا و از تین نهاده بیرون پا
You are proud of your arrogance and ostentation,
And transgress the bounds of faith.

چون خدا ات نداد نور درون عقل و هوش تو جمله گشت نگون
Being unblest with the light that God grants,
Your mind and reason have been totally perverted.

کفر گوئی عبادت انگاری فنق و درزی ثواب پنداری
You consider it worship to utter heresies,
And treat misconduct as virtue.

صد حجابت پیشم خویش فرا باز گوئی که آفتاب کجا
You have covered your eyes with a hundred veils,
And yet you ask: 'Where is the sun?'

پرده بردار تا به ییستی پیش جان ما سوختی بکوری خویش
Lift your veils and see what is right before you;
Your blindness does indeed cause me great sadness

تافتی سر ز منعم و منان این بود شکر نعمت اے نادان
You have turned your back on the Gracious and the Benefactor;
O ignorant one, what manner of showing your gratitude is this!

دل نہادن دین سراپہ دون عاقبت مے کند ز دین بیرون
*Infatuation with this wretched worldly abode,
 Will ultimately deprive you of your faith.*

ترک کئے حق از وفا دورست دل بغیرے مدو کہ غیورست
*To leave the threshold of God is a great infidelity;
 Do not give your heart to another for God is Jealous [of His
 Oneness].*

دانی و باز سرکشی از دے لہن چہ بر خود متم کنی ہے ہے
*You wilfully transgress against God;
 Alas! What calamity you bring upon yourself.*

ہرچہ غیرے خدا بخاطر تست آن بت تست اے باہمان ست
*O weak of faith! Whatever resides in your heart,
 Other than God, is an idol.*

پُر حذر باش زین بتان نہان دامن دل ز دست شان برہان
*Beware of such hidden idols,
 And free yourself from their clutches.*

چیت قدر کسے کہ شرکش کار چون زن زانیہ ہزارش یار
*What good is the idolater,
 Who, like a loose woman, takes thousands of lovers*

صدق مے وزد صدق پیشہ بگیر جانب صدق را ہمیشہ بگیر
*Be truthful, and make honesty your profession;
 Adopt the side of the truth in everything you do.*

دیدہ تو بصدق بکشاید یار رفتہ بصدق باز آید
Truth will open your eyes;

Truth will reunite you with the lost Friend.

صادق آن ست کو بقلب سلیم گیرد آن دین کہ ہمت پاک و قویم
Truthful is he who, with perfect sincerity,

Adopts the Faith that is pure and impregnable.

دین پاک ست ملت اسلام از خدائے کہ ہمت علمش تام
Islam alone is that holiest of faiths,

Revealed by God whose knowledge is perfect.

نہیں کہ دین از برائے آن باشد کہ ز باطل بکج کشان باشد
Since the objective of faith is,

To pull one away from falsehood towards the truth;

وین صفت ہمت خاصہ فرقان ہر اصولش موثق از برہان
This is the peculiarity of the Holy Quran,

All of its teachings are firmly established upon sound arguments.

با براین روشن و تابان مے نماید رہ خدائے یگان
It lights the way to the One Lord,

With luminous signs and proofs.

من گر امروز سیم داشتمے آن براین بزر نداشتے
If I had the means,

I would have written these arguments in golden ink

اللہ اللہ چہ پاک دین ست لین رحمت رب عالمین ست لین
Allah be praised! Allah be praised! What a holy faith is Islam!

The perfect embodiment of God's grace!

آفتاب رہ صواب ست لہن بخدا بہ ز آفتاب ست لہن
*It is the sun of truth,
 Nay, by God, it shines brighter than the sun.*

مے برآرد ز جہل و تاملگی سوئے انوار قرب و نزدیکی
*It takes one out of darkness and ignorance,
 And brings towards the lights of nearness to God;*

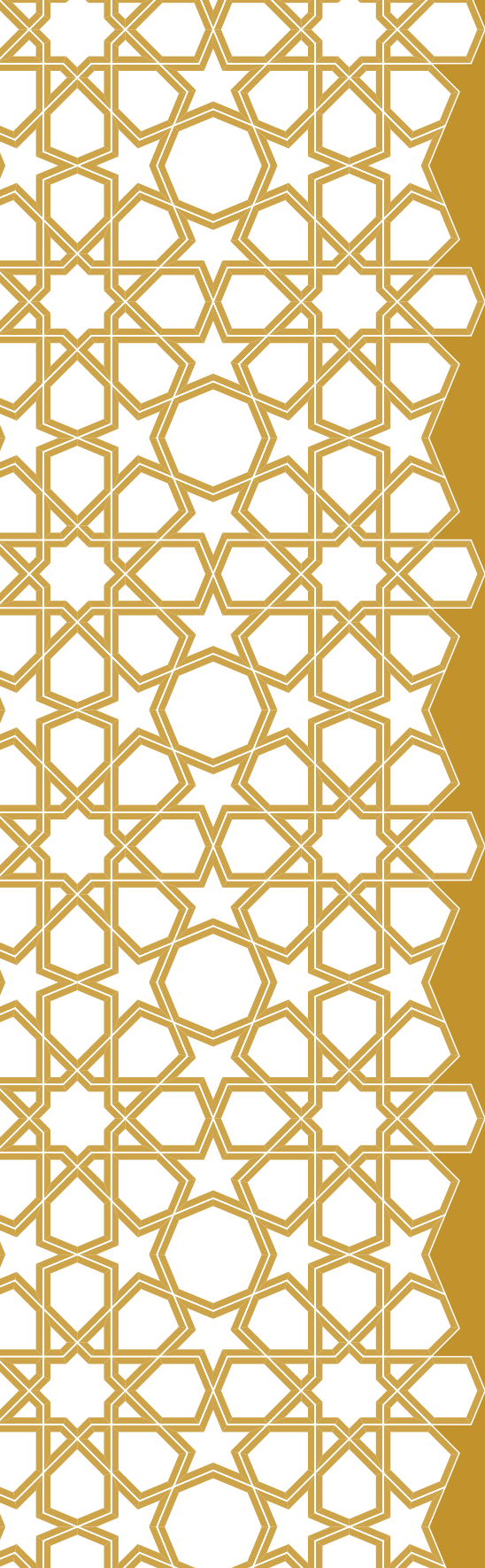
مے نماید بطالبان رہ راست راستی موجب رضائے خداست
*It shows the seekers after truth the path to righteousness,
 And righteousness wins the pleasure of God.*

گر ترا بہت بیم آن دادار بہ پذیر و ز خلق بیم مدار
*If you at all fear God the Just, embrace Islam,
 And fear not mere mortals;*

چون بود بر تو رحمت آن پاک دیگر از لعن و طعن خلق چہ باک
*If you attain to the grace of the Holy Lord,
 What fear would the curses and taunts of the mere mortals
 cause you.*

لعنت خلق سہل و آسان ست لعنت آن ست کو ز رحمان ست
*People's curses are easy to bear;
 The real curse is that which falls from the Gracious God.*

Barāhīn-e-Aḥmadiyya, Part 2, Rūḥanī Khazā'in, vol. 1, p. 124–128; see also English translation, *Barāhīn-e-Aḥmadiyya*, Parts 1 & 2, p. 142–155, published by Islam International Publication Ltd. 2012



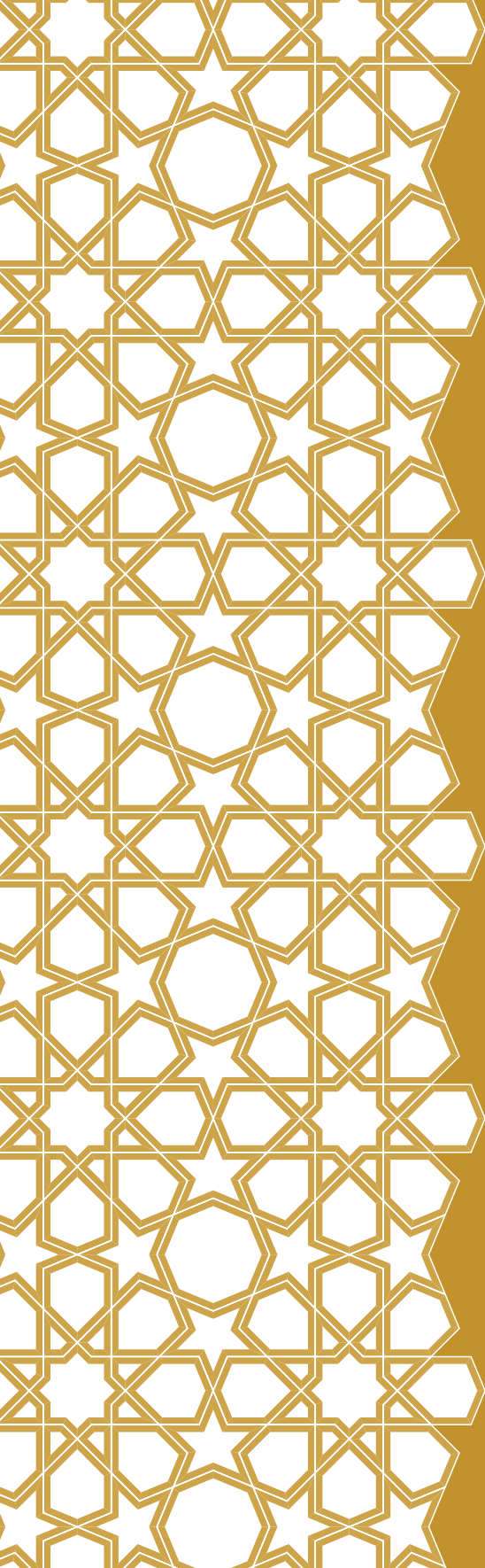
WORTHLESSNESS OF WORLDLY LIFE



چون نیست یک گسے تاب ہمسری پس چون کئی بقادرِ مطلق برابری
*Since you cannot even rival a common housefly,
How then can you claim equality with the Omnipotent One.*

شرم آیدت ز دم زنی خود بہ کردگار رو قدر خود بہ بین کہ زیک کرم کمتری
*Shame on you for rebelling against the Creator,
Look at what you are—more worthless than a worm.*

Barāhīn-e-Aḥmadiyya, Part 3, Rūḥānī Khazā'in, vol. 1, p. 151;
see also English translation, *Barāhīn-e-Aḥmadiyya*, Part 3, p. 38,
published by Islam International Publication Ltd. 2018



GRANDEUR OF FURQĀN (THE HOLY QURAN)



هست فرقان آفتاب علم و دین تا برنت از گمان سوائے یقین
*The Furqān [Holy Quran] is the sun of knowledge and faith,
So that it may save you from going astray and may lead you to
certainty.*

هست فرقان از خدا حبل المتین تا کثرت سوائے رب العالمین
*The Furqān is a strong rope of Allah,
So that it may pull you to the Lord of all the worlds.*

هست فرقان روز روشن از خدا تا دهندت روشنی دیدہ با
*Allah has made the Furqān shine like a bright day,
So that it may bestow upon you spiritual light.*

حق فرستاد این کلام بے مثال تا رسی در حضرت قدس و جلال
*God has sent this matchless Word,
So that you may reach the court of the Holy and Glorious Lord.*

داروائے شک است الہام خدائے کان نماید قدرت تام خدائے
*God's Revelation is the remedy for doubtfulness,
For it manifests the perfect power of God.*

هر که رُوئے خود زِ فرقان در کشید جانِ او رُوئے یقین هرگز نہ دید
*Whoever has turned away from the Furqān,
 Has never seen the face of certainty.*

جانِ خود را مے کنی در خود روی بازے مانی همان گول و غوی
*You kill your own soul because of self-conceit,
 And remain disrespectful and misguided as ever.*

کاش جانت میلِ عرفان داشته کاش سعیت تخمِ حق را کاشته
*If only your soul yearned for the knowledge of God,
 If only your striving sowed the seed of truth.*

خود نگد کن از سر انصاف و دین از گمان ها گے شود کارِ یقین
*Think in all fairness and honesty:
 How can conjecture take the place of certainty?*

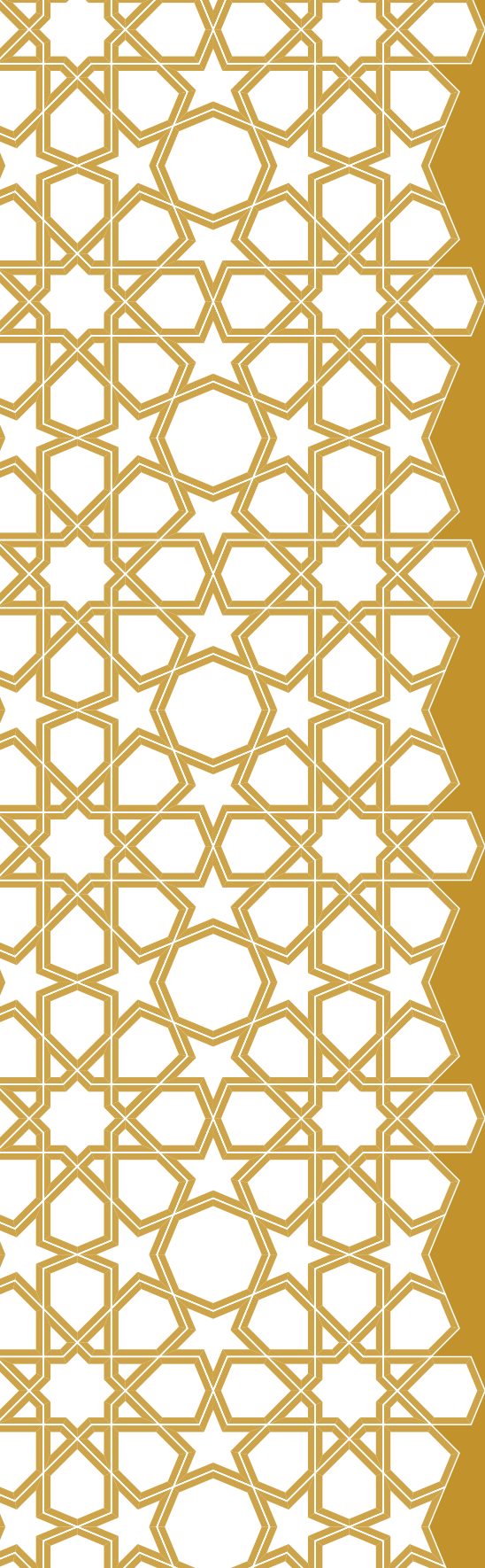
هر که را سولش درے بکشوده است از یقین نے از گمان با بوده است
*For whomsoever the door leading to the threshold of God was ever
 opened,
 It was opened not by conjecture, but by virtue of certainty.*

قدر فرقان نزدت اے غدار نیست این ندانی کت جز از وے یاد نیست
*O traitor, you do not realize the worth of the Furqān,
 And you know not that you have no helper like it.*

وحیِ فرقان مُردگان را جان دد صد خبر از کُوچہٗ عرفان دد
*The revelation of the Furqān brings the dead to life,
 And imparts hundreds of secrets about 'irfān [the world of cognition
 of God].*

از یقین ہا ے نماید عالے کان نہ بیند کس بصد عالم ہے
*It opens such vistas of the realm of certain knowledge,
 Which one cannot find in a hundred worlds.*

Barāhīn-e-Aḥmadiyya, Part 3, Rūḥanī Khazā'in, vol. 1, p. 160;
 see also English translation, *Barāhīn-e-Aḥmadiyya*, Part 3, p.
 46–48, published by Islam International Publication Ltd. 2018



THE EVIL OF DEFECTIVE REASONING



اے در انکار مانده از الہام کرد عقل تو عقل را بدنام
*O you who deny revelation,
Your reasoning has brought a bad name even to reason.*

از خدا رو بچویش آوردی این چه آئین و کیش آوردی
*You have turned your back to God and are involved in self-conceit,
What kind of religion and faith have you put forth?*

تانہ کس سر ز خویشتن تابد را ز توحید را چه سان یابد
*Until one turns away from one's ego,
How can one discover the secrets of Tauḥīd [Oneness of God]?*

تانہ برفرق نفس پا بزنی کے بہ پاک و پلید فرق کئی
*So long as you do not crush your ego underfoot,
How can you differentiate between good and evil?*

ہر کہ شد تابعِ کلامِ خدا رُست از اتباعِ حرص و ہوا
*He who follows the Word of God,
Is delivered from indulging in greed and evil desires.*

ازخود و نفسِ خود خلاص شدہ مہبط فیضِ نورِ خاص شدہ
*He breaks loose from the bondage of his ego and self-conceit,
And becomes a manifestation of the light of divine*

برتر از رنگِ این جهان گشته آنچه ناید بویم آن گشته
*He is far above the norms of this world,
 And he reaches such heights as are inconceivable.*

ما اسیرانِ نفسِ اماره بے خدائیم سخت ناکارہ
*We who are the captives of nafs-e-ammārah [the self that incites to evil],
 Are totally worthless without God.*

تا میان بست وحیٰ حق برشاد اے بسا عقد ہائے ما کہ کشاد
*When God's revelation descended for our guidance,
 Many mysteries were solved for us.*

نہ شود از تو کارِ ربّانی آسیائے تہی چہ گردانی
*You cannot do the work of God,
 Why do you turn millstones without grain?*

تو و علم تو ما و علمِ خدا فرق بین از کجاست تا کجا
*You and your knowledge on one side, we and our divine knowledge
 on the other;
 See for yourself the difference between the two.*

آن یکے را نگارِ خویش بہ بر دیگرے چشمِ انتظار بہ در
*There is one who is in the embrace of the Beloved,
 And there is another who is looking towards the door in
 anticipation.*

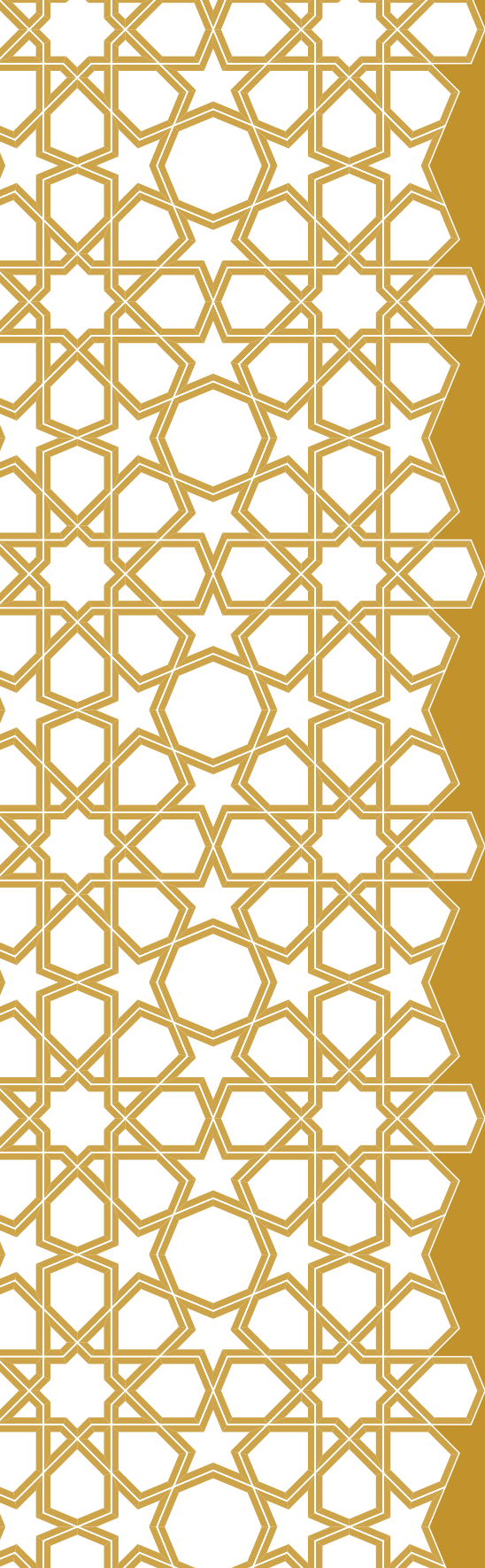
آن یکے ہمنشین بہ مہ زوئے دیگرے ہرزہ گرد در کوئے
*There is one who sits beside his Beloved,
 There is another who wanders in the streets.*

آن کیے کام یافتہ بہ تمام دیگرے سوختہ بکثرت کام
*There is one who has achieved his purpose,
 While another burns with this desire.*

عات آید ز عالم اسرار خود ز خود دم زنی زہے پندار
*You should be ashamed [to speculate] about divine mysteries,
 It is a pity that you pride yourself on your intellect.*

بہمہ کار تو ناتمام افتاد وہ چہ کارت بعقل خام افتاد
*Your entire work has remained incomplete—what a shame!
 What a worthless companion your defective reason has proved
 to be.*

Barāhīn-e-Aḥmadiyya, Part 3, Rūḥanī Khazā'in, vol. 1, p. 162–163; see also English translation, *Barāhīn-e-Aḥmadiyya*, Part 3, p. 50–51, published by Islam International Publication Ltd. 2018



LIBERATION FROM DEFECTIVE REASON



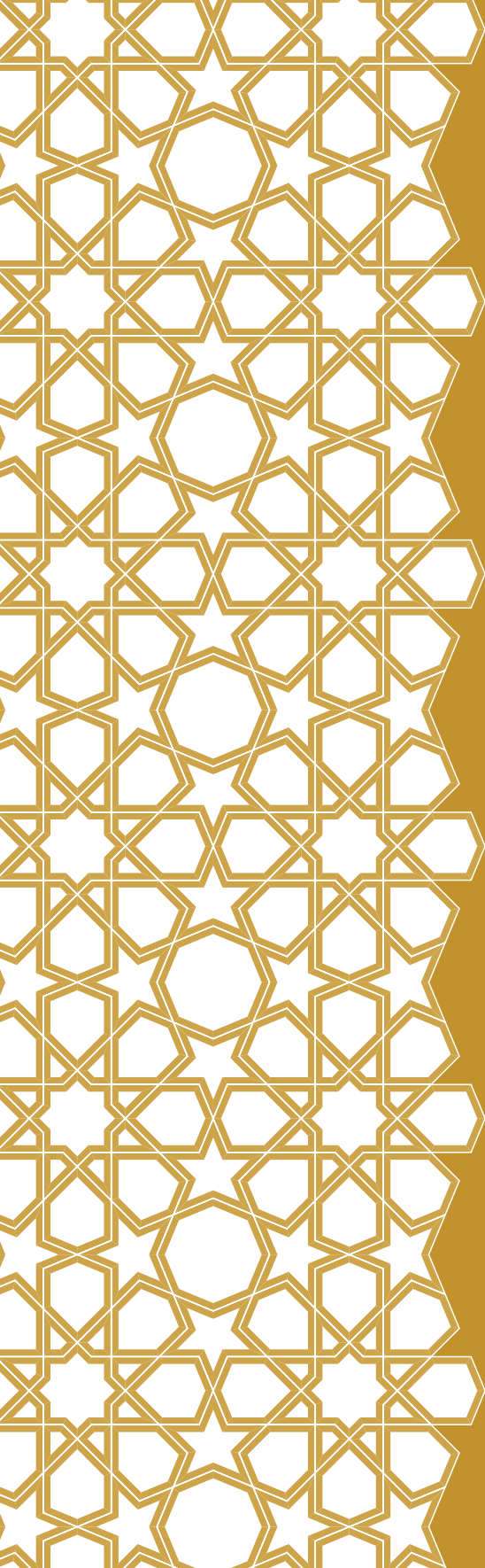
ترا عقل تو هر دم پائے بند کبر میدارد برو عقلے طلب کن کت ز خود بینی برون آرد
*Your reason always keeps you a captive of arrogance,
Discover the reason which will free you from egoism.*

همان بهتر که ما آن علم حق از حق بیاموزیم که این علمے که ما داریم صد سهو و خطا دارد
*It is much better that we learn divine knowledge from God Himself,
For whatever knowledge we have is full of hundreds of errors.*

که گوید بهتر از قولش گر او خاموش بنشیند که گیر د دست اے نادان گر او دست تو بگذارد
*If God remains silent, who would tell you things better than God
would have told you,
If He leaves you, who would come to your help.*

برو قدرش به بین و از حجت به اصل دم درکش که این حجت که می آری بلاها بر سرت آرد
*Go and make a just estimate of Him and stop arguing and being
stubborn,
For the views you express will cause you only trouble.*

Barāhīn-e-Aḥmadiyya, Part 3, Rūḥanī Khazā'in, vol. 1, p. 169;
see also English translation, *Barāhīn-e-Aḥmadiyya*, Part 3, p.
58–59, published by Islam International Publication Ltd. 2018



ABANDON SELF-CONCEIT TO ATTAIN DIVINE BLESSINGS



حاجتِ نورے بود ہر چشم را این چنیں افتاد قانونِ خدا
*Every eye needs light to see,
This is the law of God.*

چشمِ بینا بے خورِ تابان کہ دید کے چنیں چشمے خداوند آفرید
*When was it possible for a healthy eye to see without the sun?
When did God make such an eye?*

چون تو خود قانونِ قدرت بشکنی پس چرا بر دیگران سر میرنی
*When you yourself break the law of nature,
How could you object to others?*

آنکہ در ہر کار شد حاجت روا چون رواداری کہ نبود رہنما
*He who has been providing for all needs,
How can you believe that He would not guide you [in matters of
faith]?*

آنکہ اسپ و گاؤ خر را آفرید تا رہد پشت تو از بارِ شدید
*He who created horses, cows and donkeys,
To free you from carrying a heavy load on your back,*

چون ترا حیران گذارد در معاد اے عجب تو عاقل و این اعتقاد
How could He leave you bewildered about the Hereafter?

It is very strange that you claim to be wise, and yet you hold this belief.

چون دو چشمت داده اند اے بے خبر پس چَرا پوشی کیے وقتِ نظر
O ignorant one! While you have been given two eyes,
Why do you shut one when it comes to seeing?

آنکہ زو ہر قدرتے گشتہ عیان قدرتِ گفتار چون ماندے نہان
The One who has manifested all kinds of powers,
How could His power of speech remain hidden.

آنکہ شد ہر وصفِ پاکش جلوہ گر پس چَرا این وصف ماندے مُستتر
When all His holy attributes have been manifested,
How could this attribute of His have remained hidden?

ہر کہ او غافل بود از یادِ دوست چارہ سازِ غفلتِ پیغامِ اوست
Whoever neglects the remembrance of the Beloved,
Can only be cured of his negligence by His message.

تو عجب داری ز پیغامِ خدائے این چه عقل و فکر تست اے خود نمائے
Does the message of God surprise you,
O arrogant one! What is wrong with your intelligence and understanding!

لطفِ او چون خاکیان را عشق داد عاشقان را چون بیگندے زیاد
When He Himself, out of His kindness, has bestowed on a mere clump of clay [man] the capacity to love,
How could He then forget His lovers?

عشق چون بخشید از لطفِ آتم چون نه بخشیدی دوائے آن الم
When He has been gracious enough to bestow His love,
How could He not have provided remedy for this longing?

خود چو کرد از عشقِ خود دلہا کباب چون نہ کردے از سرِ رحمتِ خطاب
When He Himself caused the hearts to burn with His love,
Why then should He not speak out of mercy?

دل نیارآمد بجز گفتارِ یاد گرچہ پیش دیدہا باشد نگار
A lover's heart finds no peace if the beloved does not speak,
Even if the beloved is right before his eyes;

پس چو خود دلبر بود اندر حجاب کے توان کردن صبوری از خطاب
And when the beloved is himself behind veils,
How can the lover find a moment's peace without having
discourse.

لیک آن داند کہ او دلدادہ است در طریقِ عاشقی افتادہ است
But only such a one knows these mysteries,
Who arrives at the utmost degree of love by surrendering his
heart.

حُسن را با عاشقان باشد سرے بے نظر ور کے بود خوش منظرے
Beauty has close affinity with lovers;
You will never find a handsome one lacking in

عاشقِ آن باشد کہ او گم از خود است در طریقِ عشقِ خودبینی بدست
A [true] lover is one who is lost to himself,
It is indeed improper to be in love and still give importance to
yourself.

لیکن استیصال این کبر و خودی نیست ممکن جز بوحی ایزدی
*But such pride and conceit cannot be uprooted,
 Without divine revelation.*

هر که ذوق یارجانی یافت ست آن ز وحی آسمانی یافت ست
*Whoever has experienced the joy of being united with this beloved
 Friend;
 He has experienced this by the blessings of divine revelation.*

عشق از الهام آمد در جهان درد از الهام شد آتش فشان
*It was revelation which brought love to the world,
 And through revelation did the pain of love erupt like a volcano.*

شوق و انس و اُلفت و مهر و وفا جمله از الهام می دارد ضیا
*Affection, attachment, love, loyalty, and faithfulness,
 Are all made to flourish by revelation.*

هر که حق را یافت از الهام یافت هر زنی که تافت از الهام تافت
*Whoever found God, found Him through revelation,
 Every countenance that shone, shone through revelation.*

تو نه اهل محبت زین سبب از کلام یار می داری عجب
*You are not familiar with the realm of love,
 That is why you are surprised at the discourse of the Beloved.*

عشق می خواهد کلام یار را رو پیرس از عاشق این اسرار را
*Love demands that the beloved should speak,
 Go, ask a lover about this mystery of love.*

این گو کز درگهش دُریم ما ربط او با مُشتِ خاکِ ما کجا
*Do not say that since we are so far from His throne,
 Our handful of dust cannot have any relationship with Him.*

داند آن مردے کہ روشن جان بود کین طلب در فطرت انسان بود
*Whoever has an enlightened soul does realize,
 That the search for God is ingrained in human nature.*

دل نمی گیرد تسلّی جز خدا این چنین افتاد فطرت ز ابتدا
*Man's heart finds no peace without God,
 From the very beginning this has been the nature of man.*

دل ندارد صبر از قول نگار کاشند این تخم از آغاز کار
*Man's heart is restless without word from the Beloved,
 For God has sown this seed in his heart since eternity.*

آنکه انسان را چنین فطرت بداد چون کمال فطرتش دادے بباد
*Having given man such a nature,
 How would God let this excellence of his nature go in vain?*

کار حق کے از بشر گردد ادا کے شود از کرکے کار خدا
*The work of God cannot be done by man,
 How can an insect of a man do what is done by God?*

ماہمہ جہلیم و او دانائے راز ماہمہ کوریم و او را دیدہ باز
*All of us are ignorant, He alone is the Knower of every secret;
 We are all blind and He alone is the Ever-Watchful.*

با خدا ہم دعویٰ فرزائیخت جہلست و رگ دیوانگی
*Claiming wisdom in the presence of God,
 Only shows your appalling ignorance and insanity.*

تا فتن رو از خور تابان کہ من خود برارم روشنی از خویشتن
*If you turn your back on the bright sun,
 And believe that you can produce light from within you,*

عالمے را کور کردست این خیال سرگون افگند در چاہ ضلال
This belief has made many a people blind,
Casting them headlong into the pit of misguidance.

ناز بر فطنت مکن گر فطنتے ست در ره تو این خرد مندی بے ست
If indeed you have some intelligence, do not flaunt it with pride;
This intellect is only an idol barring your way.

عقل کان با کبر میدارند خلق هست حُمن و عقل پندارند خلق
People's intellect adulterated with arrogance,
Is mere foolishness which they think is intelligence.

کبر شهر عقل را ویران کند عاقلان را گم ره و نادان کند
Pride lays to waste the city of reason,
And turns the wise into misguided fools.

آنچه افزایش غرور و معجبی چون رساند تا خدایت اے غوی
How can that which makes you proud and arrogant,
Ever lead you to God, O misguided one!

خود روی در شرک اندازد ترا توبه کن از خود روی اے خود نما
Self-conceit will land you in idolatry.
Repent of self-conceit, O ostentatious one!

هست مُشرک از سعادت دُور تر و از فیوض سرمدی مَبجُور تر
A polytheist is far removed from the true bliss,
And he has been flung far away from the eternal bounty of God.

از خدا باشد خدا را یافتن نے یہ مکر و حیلہ و تدبیر و فن
God can only be found with the help of God,
Not by cunningness, trickery, wile, and deceit.

تانیائی پیشِ حق چُون طفلِ خورد هست جامِ تو سراسر پُر زِ درد
*Until you come to God like a toddler,
 Your cup will be filled only with dregs.*

شرطِ فیضِ حق بود عجز و نیاز کس ندیده آب بر جائے فراز
*Humility and submission are the conditions for receiving grace
 from the Divine,
 For none has ever seen water suspending at a height.*

حق نیازی جوید آنجا ناز نیست از پر خود تا درش پرواز نیست
*God loves meekness, pride is of no avail;
 We cannot reach Him with the strength of our own wings.*

عاجزان را پرورد ذاتِ اجل سرکشان محروم و مرذود ازل
*The Glorious One nurtures the humble,
 The transgressors are always deprived and rejected.*

چون نیائی زیرِ تابِ آفتاب گے فندبر تو شعاعے در حجاب
*If you do not face the sun directly,
 How can its light reach you behind a veil?*

آبِ شور اندر کفست هست اے عزیز نازبا کم کُن اگر داری تمیز
*O dear one! All you have in your palm is brackish water;
 Do not feel proud of it if you have any sense.*

آبِ جان بخشی ز جانان آیدت رَو طلب میکن اگر جان بایدت
*You can get life-giving water only from the Beloved;
 If you desire it, go and beseech Him for it.*

هست آن آبِ بقا بس ناپدید کس بجز مصباحِ حق راهش ندید
*That life-giving water lies hidden away;
 No one has found the path to it without the divine lamp.*

آن خیالاتے کہ بینی از خود پرتو آن ہم زوحیٰ حق رسد
*The ideas you discover through your own reason,
 Their light too is derived from God's revelation.*

لیک چشم دیدنت چون باز نیست زین دل تو محرم این راز نیست
*But since your spiritual eye is not open,
 Your heart is not aware of this secret.*

سرکشی از حق کہ من دانا دلم حاجت وحیش ندارم عاقلم
*You transgress against God thinking that you are wise;
 You think you do not need His revelation because you have
 intellect.*

لغزش تو حاجت پیدا کند در دے عقل ترا رسوا کند
*Your errors will render you needy,
 And will expose the truth about your intellect in an instant.*

عقل تو گورِ مجتص از برون واندرونش چیست؟ یک لاشے زبون
*Your reason is like a mausoleum—elegantly painted white on the
 outside,
 But what lies underneath? A rotten corpse!*

منتہائے عقل تعلیم خداست ہر صداقت را ظہور از انبیاست
*Only God's teachings lead reason to its perfection;
 Each and every truth is manifested only through Prophets.*

ہر کہ علمے یافت از تعلیم یافت تافت آن روئے کزو روئے تافت
*Whoever achieved any enlightenment achieved it through
 teaching,
 And the face that did not turn away from God shone forth
 brilliantly.*

با زبانِ حال گوید روزگار اے قصیرالعمر گیر آموزگار
*The signs of the time are warning you,
 O man of limited lifespan! Take hold of a teacher.*

طبع زادِ ناقصان ہم ناقص ست گر ترا گوشے بود حرفے بس ست
*Imperfect indeed is the nature of those who are born imperfect;
 If you have ears to hear, even a single word of advice can suffice.*

حق منزّه از خطا تو پُر خطا داوربها کم کُن و برحق پیا
*God is free from error, while you are full of errors;
 Do not dispute, therefore, and hold fast to truth.*

عقل تو مغلوب صد حرص و ہواست تکیہ بر مغلوب کارِ اشتیاست
*Your reason is subservient to countless passions and desires,
 Only the unfortunate depend on what is subservient.*

از کس و ناکس بیاموزی فنون عار داری زان حکیم بے چگون
*You go on learning from all and sundry,
 But are ashamed of learning from the All-Wise, who is Peerless.*

از تکبرِ راہِ حق بگذاشتی این چه کردی این چه تمنّے کاشتی
*You have abandoned the path of truth because of arrogance;
 Oh what have you done! What kind of seed have you sown!*

اے سنگرِ این همان مولائے ماست کز عطیّاتش ہمہ ارض و سماست
*O cruel one! Our Master is He,
 Who has gifted to us all the heavens and the earth.*

ابر و باران و مه و مہر آفرید کرد تابستان و سرما را پدید
*He has created clouds, rain, and the sun and the moon,
 And has made summer and winter,*

تا بفضْلِ او غذائے خود خوریم زنده مانیم و تن خود پروریم
*So that, by His grace, we may eat our food,
 And remain alive and nourish ourselves*

آنکہ بر تن کرد این لطفِ اتم کے کند محروم جان را از کرم
*He who has bestowed so much of His favours on our bodies,
 How can He deprive our souls?*

وحيٰ فرقان ست جذبِ ایزدی تا برندت از خودی در بے خودی
*The Quranic revelation is the divine force of attraction,
 Which draws you away from your self-conceit and towards
 spirituality.*

ہست قرآن دافعِ شرکِ نہان تا مراد را ہم ازو یابی نشان
*The Quran cleanses you of hidden traces of polytheism,
 So that you may witness God's sign from Him directly,*

تا رہی از کبر و خود بینی و ناز تا شوی ممنونِ فضلِ کارساز
*So that you may be rid of arrogance, self-conceit, and pride,
 And you may be grateful to Allah the Almighty for His favours.*

دور شو از کبر تا رحم آیدش بندگی کن بندگی سے بایش
*Refrain from arrogance so that He may show you mercy,
 Submit to Him, for submission is what He requires.*

زندگی در مُردنِ عجز و بکاست ہر کہ افتادست او آخر بخاست
*[True] life is in dying [to yourself], in meekness and in crying
 [before God];
 Those who die in the path of God, they alone will have [spiritual] life.*

هست جام نیستی آب حیات هر که نوشیدست او رست از ممت
The cup of self-negation is in fact the water of life;
Whoever drinks from it is delivered from death.

عاقل آن باشد که جوید یار را و از تذلل با برآرد کار را
Wise is he who seeks the Beloved,
And achieves his objective through humility and submission.

ابلیه بهتر ازان عقل و خرد کت بچاه کبر و نخوت افگند
Foolishness is better than such reason and cleverness,
That cast you into the pit of pride and self-conceit.

طالب حق باش و بیرون از خود آ خود روی با ترک کن بهر خدا
Seek the truth and come out of your ego,
Abandon self-conceit for the sake of God.

من ندانم این چه ایمان ست و دین دم زدن در جنب رب العالمین
I cannot understand what faith and what religion it is,
To boast in the presence of the Lord of all the worlds.

تو کجا و آن قادرِ مطلق کجا توبه کن این ابلی با کم نما
Who are you to stand before the Omnipotent,
Repent, and do not expose such foolishness.

یک دمه گر رخ فیض کم شود این همه خلق و جهان برهم شود
If He were to hold back the shower of His grace even for a moment,
All of creation and the entire universe would come to naught.

پست هستی لاف استعلا مزین و از گلیم خویش بیرون پا مزین
*O insignificant creature, do not boast with such arrogance;
 And do not make any claims that go beyond the due limits of
 your capacities.*

عابد آن باشد که بیشش فانی است عارف آن کو گویدش لاثانی است
*A true servant of God is one who feels as nothing before Him,
 And the enlightened is he who calls Him Peerless.*

خویشتن را نیک اندیشیده اے ہدایک اللہ چه بد فہمیدہ
*You hold yourself to be pious;
 Beware! May God guide you, how wrong is your conception.*

این چنہین بالا ز بالا چون پری یا مگر زان ذات بچون منگری
*Why do you give yourself such great airs?
 Do you perchance deny the existence of the Peerless God?*

کارخ دنیا را چه دیدستی بنا کت خوش افتادست این فانی سرا
*What do you think of the foundation of this worldly existence,
 That you are beginning to cherish this transient abode!*

دل چرا عاقل بہ بندد اندر این ناگہان باید شدن بیرون ازین
*Why should the wise attach themselves to this [world],
 When they will have to abandon it in an instant.*

ازچے دُنیا بُریدن از خدا بس ہمین باشد نشان اشقیا
*Forsaking God for the sake of this world,
 Is a sure sign of the wretched.*

چون شود بختنایش حق برکے دل نے ماند یہ دُنیايش بے
*When God favours a person,
 He causes his heart to grow cold towards this world.*

ہوش کُن کین جانگہ جائے فناست باخدا میباش چُون آخر خداست
*Beware, this world is a transitory abode;
 Become godly, for it is God you will have to face in the end.*

زہر قاتل گر بدست خود خوری من چہ سان دانم کہ تو دانشوری
*If you take fatal poison with your own hand,
 How can I believe that you are wise.*

آن گروہے بین کہ از خود فانی اند جان فشان برگفتہ ربانی اند
*Look at those who have been lost to themselves,
 And love the Word of God with all their heart and soul.*

فارغ افتادہ ز نام و عرّ و جاہ دل ز کف و از فرق افتادہ کلاہ
*They care not for their name, their honour, and their prestige,
 They have fallen in love with God and are totally oblivious of
 their personal honour.*

دور تر از خود بہ یار آمیختہ آبرد از بہر زوئے ریختہ
*Having negated their being, they have become united with the
 Beloved,
 In order to witness His countenance, they care not for their
 honour and prestige.*

دیدنِ شان میدہد یاد از خدا صدق و رزان در جنابِ کبریا
*On seeing them one is reminded of God,
 For they are counted as righteous in the sight of the
 Magnificent God.*

تو زِ استکبار سر بر آسمان پازده بیرون زِ راهِ بندگان
*You raise your head in arrogance as if you want to touch the sky,
 And you have thereby left the path of the servants of God.*

تا نگردد عجز در نفست عیان نورِ حقانی چنان تابد بر آن
*Unless humility becomes manifest in your being,
 How can the light of God shine forth in it?*

تا نمیرد دانه اندر زمین که ز یک صد میشود تو خود به بین
*Think for yourself: Unless the seed planted in the earth disintegrates,
 How can it grow from one into a hundred?*

نیست شو تا بر تو فیضانی رسد جان بیشان تا در جانے رسد
*Negate yourself completely, so that you may receive favours of God;
 Lay down your life so that you are given a new life.*

تا تو زار و عاجز و مضطر نه لائقِ فیضانِ آن رهبر نه
*Unless you realize that you are helpless, weak and distressed,
 You cannot be worthy of the favours of that Guide.*

چون ز آموزش خرد را یافتی پس ز تعلیمش چرا سر تافتی
*Since you found reason through the knowledge He taught you,
 Why then do you turn away from His teachings?*

اندرونِ خویش را روشن مدان آنچه می تابد بتابد ز آسمان
*Do not think that your heart is enlightened,
 Whatever has light, owes it only to the heavens.*

کور هست آن دیده کش این نور نیست گور هست آن سینه کز شک دور نیست
*Blind is the eye that is devoid of this light,
 The heart that is not free from doubt is just a grave.*

صالحین و صادقین و اتقیا جملہ رہ دیدند از وحی خدا
The righteous, the truthful, and the God-fearing,
All found the right path through the revelation of God.

آن کجا عقلی کہ از خود داندش فہمد آن شخصے کہ او فہماندش
Where is the reason that can fathom God on its own?
Only he can understand this, whom God Himself enables to understand.

عقل بے وحیش بتے داری براہ بت پرستی با کئی شام و پگاہ
Without His revelation, your reason is like an idol barring your way,
And you indulge in idol-worship day in, day out.

پیش چشمت گرشدی این بت عیان از سرشک تو شدی جوئی روان
If this idol were to be manifested before your eyes,
A stream of tears would flow from your eyes.

لیک از بد قسمتی چشمت نماند بت پرستی آخرت چون بت نشاند
How unfortunate of you that you lost your eyes to see!
And at last idol-worship led you to make an idol of yourself.

عقل در اسرار حق بس نارساست آنچه کہ گہ می رسد ہم از خداست
Reason cannot fathom divine secrets at all;
Whatever it attains once in a while is also a bounty from God.

گر خرد پاکیزہ رائے آورد آن نہ از خود ہم ز جائے آورد
Even when reason arrives at a fine point,
It does not do so on its own, but procures it from a special source.

تو بہ عقل خویش در کبر شدید ما فدائے آنکہ او عقل آفرید
Because of your reason, you have fallen into utter arrogance,
While we are the devotees of Him who created reason.

در قیاساتِ تہی جانتِ اسیر جانِ ما تُربانِ علمِ آنِ بصیر
Your soul is the prisoner of unfounded conjectures,
While we are ready to lay down our lives to the knowledge of
the All-Seeing God.

نیکِ دلِ بانیکوانِ داردِ سرے برگرُ نفِ میزندِ بدِ گوہرے
The pious of heart have an affinity with the righteous,
The ill-natured spit even upon pearls.

ہستِ برِ اسرارِ اسرارِ دگر تا کجا تاژدِ خرِ فکرِ و نظر
Divine secrets are veiled in numerous mysteries,
How far will the weak conveyance of thought and reason take
you?

اینِ چراغِ مُردہ از زورِ ہوا چُونِ رہِ باریکِ بنایدِ ترا
How can this flickering lamp, ever swayed by the force of evil
desires,
Lead you through a narrow path?

وحیٰ یزدانی ز رہِ آگہ کند تا بمنزلِ نورِ را ہمہ کند
Revelation of God points the way for you,
And grants you the light that accompanies you until you reach
the destination.

مافادہ بے ہنر در جسمِ و جان حتمِ باشدِ دمِ زنی با آنِ یگان
Our body and soul have no excellence,
It is only foolish to pitch yourself against the One who is Peerless.

چیستِ دینِ خودِ را فنا انگاشتن و از سرِ ہستیِ قدمِ برداشتن
What is faith? To consider oneself as non-existent,
And to completely negate one's own being.

چون بیفتی با دوصد درد و نفیر کس همی خیزد که گردد دست گیر
*Whenever you fall down, shouting and crying for help,
 There is always someone who will come forward to hold your hand.*

باخبر را دل تپد بر بے خبر رحم بر کورے کند اہل بصر
*The heart of the wise bleeds for the ignorant,
 He who can see is kind to the blind.*

ہمچنین قانون قدرت اوفتاد مر ضعیفان را قوی آرد بیاد
*Such is the law of nature,
 That the powerful take care of the weak.*

چون ازین قانون شود رحمان برون رحم یزدان ازہمہ باید فزون
*How then can the Gracious God be outside of this law!
 The mercy of God must exceed the mercy of all others.*

آنکہ او ہر بار ما برداشت است بیچ رحمت را فرو نگذاشت است
*God, who carries all of our burdens,
 And has not held back His mercy from us in the least,*

چون زما غافل شود در امر دین شرمت آید از چنین انکار و کین
*How can He ignore us in matters of faith?
 You should be ashamed of such denial and malice.*

دل منہ در خاکدانِ بے وفا یاد کن آخر وفاہائے خدا
*Give not your heart to this treacherous world;
 Do try to remember the acts of fidelity shown to you by God.*

بارہا شد بر تو ثابت کاین عقول مبتلا ہستند در سہو و ذہول
*It has been proven to you time and again,
 That these intellects are prone to forgetfulness and error.*

باربا دیدی بعقل خود فساد باربا زین عقل ماندی بے مراد
*Time and again you have seen this defect of reason,
 And often you have failed to achieve your objective because of it.*

باز نخواست میکنی بر عقل خویش و از دلیری میروی نادیده پیش
*And yet you pride yourself in your reason,
 And so brazenly go your own way.*

نفس خود را پاک کن از هر فضول ترک خود کن تا کند رحمت نزول
*Free yourself from everything that is useless,
 Become selfless so that the mercy of God may descend on you.*

لیک ترک نفس کے آسان بود مردن و از خود شدن یکسان بود
*And yet it is not easy to abandon one's ego,
 Dying to oneself is equal to death itself.*

این چنین دل کم بود در سینه کان بود پاک از غرور و کینه
*Rare is the bosom that contains a heart,
 That is free from pride and malice.*

در حقیقت مردم معنی کم اند گو همه از روی صورت مردم اند
*In reality, there are few who recognize the truth,
 Although they are all human as far as appearances go.*

هوش کن اے در چہی افتادہ عقل و دین از دست خود در دادہ
*Beware! O you who are lying in the bottom of a pit,
 And have lost both reason and faith;*

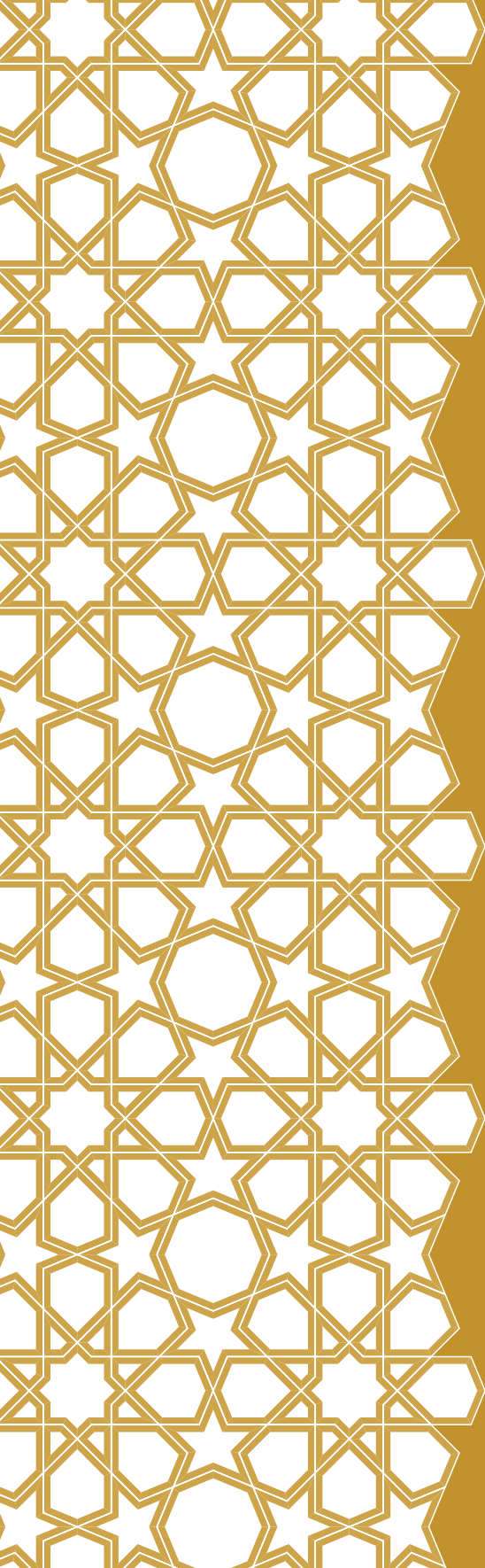
غیر محدودی بہ محدودی مجو کار نور محض از دودی مجو
Do not seek the Infinite [i.e., God] with the finite [i.e., reason],
Do not make use of smoke in place of clear light.

آنچه باید جست باعجز و نیاز تو مجو با کبر و خود بینی و ناز
That which should be sought with humility and prayers,
Should not be sought with arrogance and pride.

وہ چه خوب ست این اصول رہروی یادگار مولوی در مثنوی
What a beautiful principle this is, for the followers of the
right path,
A legacy of Maulavi [Rūmī], stated in his Mathnawī:

زیرکی ضد شکست ست و نیاز زیرکی بگذار و باگولی بساز
 زانکہ طفل خورد را مادر نہاد دست و پا باشد نہادہ درکنار
Impoverished and unfortunate are those
Who, out of arrogance, turn their faces away from this light
and sever their bond.

Barāhīn-e-Aḥmadiyya, Part 3, Rūḥanī Khazā'in, vol. 1, p. 171–177, Footnote Number Eleven; see also English translation, *Barāhīn-e-Aḥmadiyya*, Part 3, p. 60–77, Footnote Number Eleven, published by Islam International Publication Ltd. 2018



HOLY WORD OF THE PEERLESS GOD



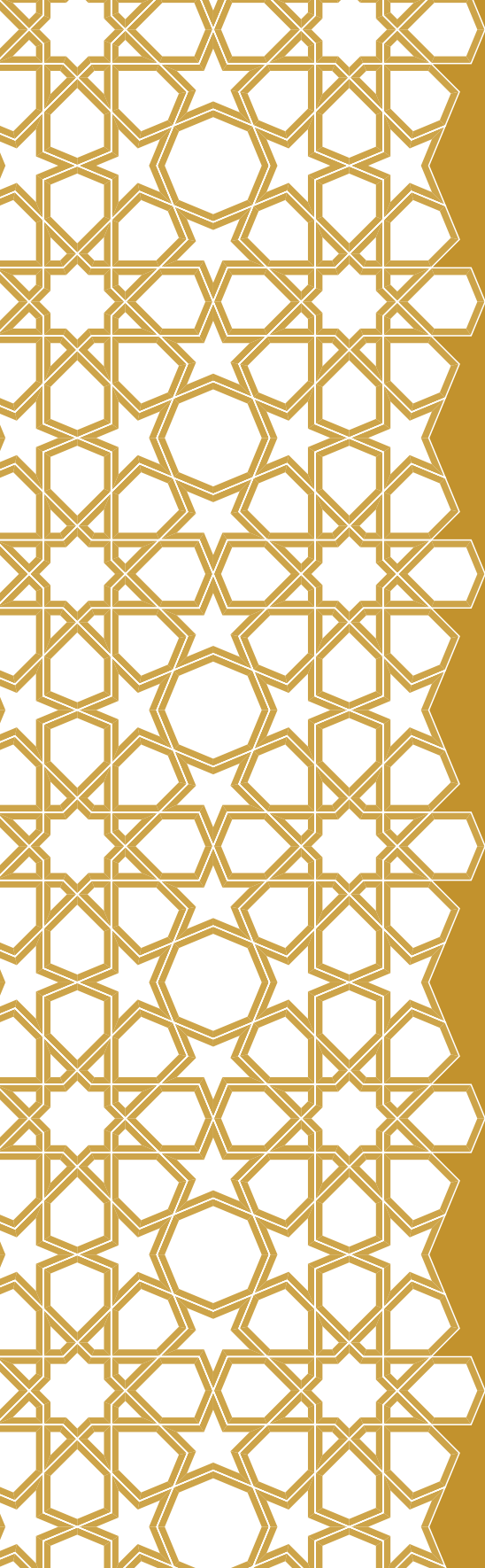
کلام پاک آن بیچون دہد صد جام عرفان را کسے کو بیخبر زان می چه داند ذوقِ ایمان را
The Holy Word of God, the Peerless, liberally treats us to the gob-
lets of divine knowledge;

*How would he know the sweetness of faith who has never tasted
this wine?*

نہ چشم است آنکھ در کوری ہمہ عمرے بسر کرد است نہ گوش است آنکھ نہ شنیدست گاہے قول جانان را
*That which has spent an entire lifetime in blindness cannot be
called an eye;*

*Nor is that ear worthy of its name which has never heard the
sweet words of the Beloved.*

Barāhīn-e-Aḥmadiyya, Part 3, Rūḥānī Khazā'in, vol. 1, p. 223, Footnote Number Eleven; see also English translation, *Barāhīn-e-Aḥmadiyya*, Part 3, p. 125, Footnote Number Eleven, published by Islam International Publication Ltd. 2018



MAJESTY OF THE WORD OF GOD



الا اے کمر بستہ بر افترا مملش خویشتن را بہ ترک حیا
*Beware! O you, who are bent on telling lies,
Do not ruin yourself by being so shameless.*

بخاصانِ حق کینہ ات تا کجا گے شرمت آید ز گیہان خدا
*How long would you bear enmity towards the elect of God,
Would you ever be ashamed before the Lord of the world?*

چو چیزے بود روشن اندر بہی برد ہر چه بندی بود اہلی
*When something has been proven to be excellent,
It would be foolish of you to find fault with it.*

چو بر نیک گوہر گمان بد بری بدانند مردم کہ بد گوہری
*If you are suspicious of the righteous,
People will know that you yourself are of wicked nature.*

چو گوئی در پاک را پُرغبار غبارِ دو چشمت شود آشکار
*If you call a bright, shining pearl dull and dusty,
Your poor and weak-sightedness will be exposed.*

سخن ہائے پُرخبث و بے مغز و خام بود بر خبیثان نشانے تمام
*Foul, meaningless and indecent talk,
Shows only the wickedness of the evil ones.*

ندانید گفتن سخن جُز دروغ برحق ندارد دروغی فروغ
*You only know how to tell lies, nothing else,
 But when truth prevails, falsehood cannot flourish.*

نیارید یاد از حق بیچگون پسند او فناد ست دُنیائے دُون
*You do not remember the Peerless God,
 And have fallen in love with this despicable world.*

بہ دنیا کسے دل بہ بندد چرا کہ ناگاہ باید شدن زین سرا
*Why should anyone love this world,
 When one day he will have to suddenly depart from this transitory abode!*

سرا انجام این خانہ رنج ست و درد بہ بیچیش نیابند مردان مرد
*The end of this worldly home is nothing but grief and pain,
 True men are not deceived by its wiles.*

بدین گل میالائے دل چُون خنے کہ عہد بقائیش نمائد بے
*Do not let your heart be polluted with this filth, like the mean,
 For the time to stay here will not last long.*

زمانِ مکافات آید فراز تو برعیش دنیا بدین سان مناز
*The Day of Judgement is nigh,
 So pride not yourself on this earthly life.*

فریبے نخور از زر و سیم و مال کہ ہر مال را آخر آید زوال
*Do not be deceived by the glitter of gold, silver, and wealth,
 For all wealth will perish at last.*

نه آورده ايم و نه باخود بریم تہی آمدیم و تہی بگذریم
We did not bring anything into the world, nor shall we take anything away.

Empty-handed we came and empty-handed we shall depart.

الاتانہ تابی سر از رُوئے دوست جہانے نیرزد بیک مُوئے دوست
*Do not turn your face away from the Friend,
 A single hair of the Beloved is more precious than the whole universe.*

خدائے کہ جان بر رہ او فدا نہ یابی رہش جز پئے مصطفیٰ
You cannot find your way to God, for whom we are ready to lay down our lives,

Unless you follow Mustafa [the Chosen One].

ابوالقاسم آن آفتابِ جهان کہ روشن شد ازوے زمین و زمان
*Abul-Qasim [the Holy Prophet] is the sun of the universe,
 That has illumined the heavens and the earth.*

بشر کی بُدی از ملک نیک تر نہ بُودی اگر چون محمدؐ بشر
*How could man prove superior to angels,
 If there had not been a person like Muhammad^{sas}?*

نیاید ترا شرم از کردگار کہ اہل خرد باشی و باوقار
*Are you not ashamed of God,
 You who are 'wise' and 'respectable'?*

پس آنکہ شوی مہنکرِ آن رسول کہ یا بد ازو نور چشم عقول
*Yet you do not believe in that Prophet,
 Who enlightens the eyes of reason.*

ز سهو و ز غفلت رهیده نه
 ز طورِ بشر پاکشیده نه
*Neither have you freed yourself from error and negligence,
 Nor have you marched forward in the norms of humanity.*

نیاید ز تو کارِ رب العباد
 مکن داوریهما ز جهل و عناد
*You cannot do the work of God,
 Do not dispute it out of ignorance and obstinacy.*

مدان ناقص و اکمش چون جماد
 کمالِ خدا را میسنگن زیاد
*Do not regard God as imperfect and dumb like inanimate objects,
 And do not forget that He is perfect.*

تو خود ناقصی و دنی الصفات
 منہ تہمتِ نقص بر پاک ذات
*It is you who are imperfect and mean-natured,
 So do not accuse the Holy Being of imperfection.*

خیالاتِ بیہودہ کردت تباہ
 خود از پائے خود اوفتادی بچاہ
*Your absurd thoughts have ruined you,
 You have voluntarily walked up to a well and fallen into it.*

خیالتِ شبے ہست تاریک و تار
 فزودہ بر آن شب ز کین صد غبار
*Your thoughts are plunged into pitch darkness, like a dark night,
 And are also covered in a hundred veils of malice.*

نہ دل را چو و دزدان بشب شاد کن
 ترس و ز روزِ سزا یاد کن
*Do not be happy like thieves upon the arrival of night,
 Rather, fear and remember the Day of Punishment.*

اگر در ہوا بچو مرغان پری
 وگر بر سر آب ہا بگذری
*If you fly in the air like birds,
 If you walk on water,*

وگر ز آتش آئی سلامت برون وگر خاک را زر کُنی از فسون
*If you come out of fire unscathed,
 If you turn dust into gold through alchemy,*

نیاری که حق را کُنی زیر و پست مکن تاژ خائی چو مجنون و مست
*You would still not be able to destroy the truth,
 So you better stop talking nonsense like the insane and the drunk.*

خدا هر که را کرد مهر مُنیر نه گردد ز دست تو خاکِ حقیر
*He whom God has made a radiant sun,
 Cannot be turned into worthless dust by your efforts.*

دل خود بهره مسوز اے دنی نه کاهد ز مکر تو افزودنی
*O wretched one, do not torment yourself in vain,
 That which is destined to grow cannot diminish by your machinations.*

بهارست و بادِ صبا در چمن کُند نازها با گل و یاسمن
*It is the season of spring, and the gentle breeze,
 Is playing with the rose and jasmine in the garden.*

ز نسین و گلِبائے فصل بهار نسیم صبا می وزد عطر بار
*The fresh spring air, fragrant with rosa canina,
 Is scattering its scent all around.*

تو اے ابله افتاده اندر خزان همه برگ افشاندہ چون مفلسان
*But you, O foolish one, are still languishing in autumn,
 And all your leaves have withered like one who is destitute.*

به قرآن چرا بر سر کین دوی نه دیدی ز قرآن مگر نیکوی
*Why do you attack the Holy Quran out of enmity?
 Have you not seen any goodness in the Holy Quran?*

اگر نامدے در جهان این کلام نماندے به دنیا ز توحید نام
*Had not this Word [the Holy Quran] been sent to the world,
 No trace of Tauhid [Oneness of God] would have remained
 therein.*

جهان بود افتاده تاریک و تار از و شد منور ز رخ هر دید
*The world was immersed in pitch darkness,
 It [the Holy Quran] illumined each and every country.*

به توحید راهی ازو شد عیان ترا ہم خبر شد که هست آن یگان
*It has shown the path of Tauhid;
 You came to know the Peerless God through it.*

وگرنه به بین حال آباء خویش به انصاف بنگر در آن دین و کیش
*If you don't believe it, look at the plight of your elders,
 Look at their faith and beliefs with impartiality.*

بود آن فردمایه بدگوهرے که از منعم خود بتابد سرے
*He indeed is wicked and of mean origin,
 Who rebels against his benefactor.*

ز اندازه خویش برتر مپر پزشکی کن چون ندانی هنر
*Do not try to fly higher than you can,
 If you have no knowledge of medicine, do not practice it.*

یقین دان که این کار یزدانی است نه از دخل و تدبیر انسانی است
*Rest assured, this [faith of Islam] is God's work,
 Human schemes have no part in it.*

شد این دین بفضل خدا ارجمند نه کار فریب است و سالوس و بند
*By the grace of God this is a noble Faith,
 It has nothing to do with fraud, deceit, or coercion.*

درخشد درو نور چون آفتاب تو کوری نمی بینی اش زین حجاب
*Its light shines as bright as the sun,
 You must be blind if you cannot see it.*

به ناپاکی دل مشو بدگمان وگر حجتی است بنا عیان
*Because of the impurity of your heart, do not harbour suspicions,
 But if you have any clear argument, put it forward.*

به شوق دل آویختن را بساز پس آنکه به بین قدرت کار ساز
*Show interest with heartfelt love,
 Then witness the Omnipotence of the Mighty Lord.*

گزین کن ز قومت یکی انجمن که بایک تن از ما کند یک سخن
*Choose a party from among your own people,
 So that we can all reach a settlement.*

بما هست فضل خداوند پاک ز باطل پرستان نداریم باک
*The grace of the Exalted God is with us,
 We do not fear the adherents of falsehood.*

بجوش است فیضِ احد در دلم که تا بندِ هر طالبِ بگسلم
*Divine grace has stirred my heart so forcefully,
 That I wish to break the chains that hinder every seeker.*

خدا را در لطفها هست باز نسیمِ عنایات در ابتزاز
*The doors of the beneficence of God are open,
 The fragrant breeze of His favours is blowing.*

کسے کو بتابد سر از عدل و داد کجا دم زند پیشِ صدق و سداد
*How can he who violates equity and justice,
 Dare to face the truth and rectitude.*

کلامِ خدا ہر دم از عزّ و جاہ کند روئے ناشرمسارش سیاہ
*The Word of God, with all its glory and majesty,
 Always brings the face of the shameless to disgrace.*

چنان رائے شخصے بگردد بلند کہ طغیانِ نفسش بگردن فگند
*Of what value is the opinion of a man,
 Who has been vanquished by his own selfish desires.*

دل پاک و جولانِ فکر و نظر دو جوہر بود لازمِ یکِ دگر
*Purity of heart and sharpness of insight,
 Are two valuable traits that always work together.*

چو صوفِ صفا در دل آمیختند مداد از سوادِ عیون ریختند
*When we pour the elements of purity into our hearts,
 We mingle it with the ink that flows from the eyes.*

خودت داد نان تا نگردي هلاک خدا آفريدت زيک مُشتِ خاک
*God created you out of a handful of dust,
 And provided you with bread lest you perish.*

بهر حاجت گشت حاجت روا کشود از ترّّم دو دستِ عطا
*He Himself provided for your every need,
 And mercifully opened wide the hands of His generosity.*

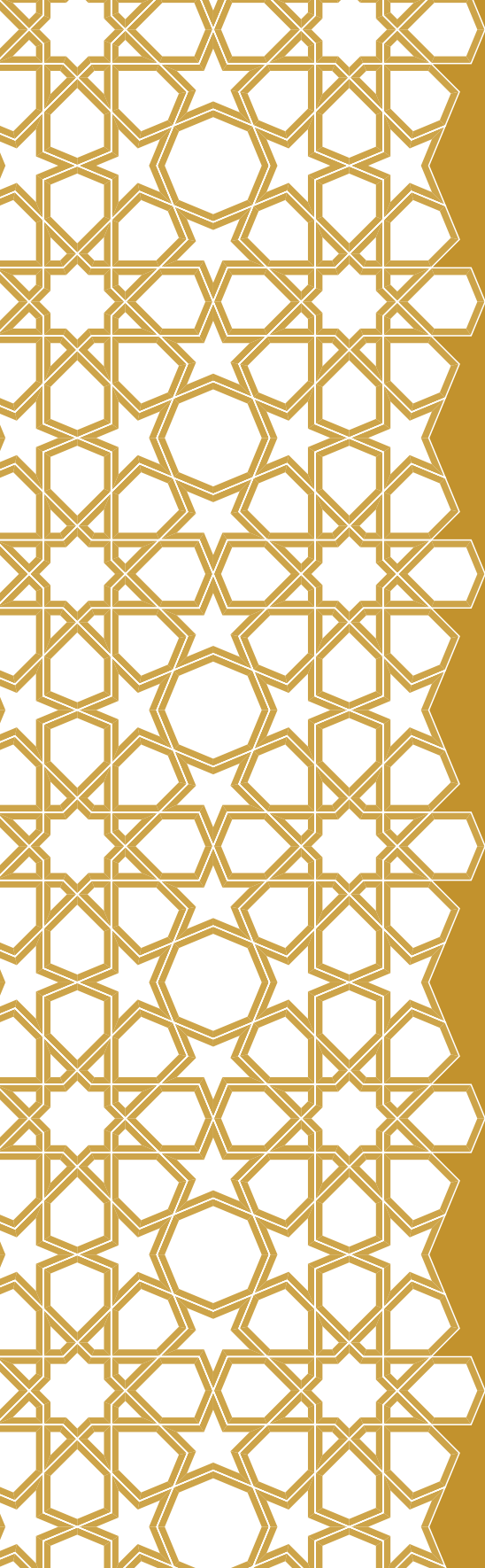
چه پاداشِ بُودش چنين ميدي که در علم خود را نظيرش نبي
*And do you 'repay' His favour,
 By claiming to be equal to Him, in your own estimation?*

چه خود را برابر کُني باخدائے تفوير چنين عقل و ادراک و رائے
*How can you consider yourself equal to God?
 Woe upon such intellect, thought, and reason!*

خدا چُون دله را به پستي گلند بکوشش نياريم کردن بلند
*When God casts someone into the pit of disgrace,
 We cannot get him out of it with our own effort.*

بکوشيم و انجام کار آن بود که آن خواهش و رائے يزدان بود
*We can only render our best efforts,
 The result will always be what God desires and deems appropriate.*

Barāhīn-e-Aḥmadiyya, Part 3, Rūḥanī Khazā'in, vol. 1, p. 227–230; see also English translation, *Barāhīn-e-Aḥmadiyya*, Part 3, p. 131–139, published by Islam International Publication Ltd. 2018



HOLY QURAN— THE TREASURE OF BEAUTY



از نور پاک قرآن صبح صفا دمیده بر غنچه‌های دلها باد صبا وزیده
The holy light of the Quran has ushered in the dawn of a bright morning,

The fresh morning breeze is blowing over the blossoms of the heart.

این روشنی و لمعان شمس الضحیٰ ندارد و این دلبری و خوبی کس در قمر ندیده
No one has witnessed such light, such brilliance, even in the mid-day sun,

Nor has anybody beheld such charm and beauty in any moon-lit night.

یوسف بقرچای محبوس ماند تنها و این یوسفی که تنها از چاه برکشیده
Yusuf [Joseph] fell into the well all alone,

But this Yusuf [i.e., the Quran] has rescued countless souls from the pit [of misguidance].

از مشرق معانی صدها دقایق آورد قد بلال نازک زان نازکی خمیده
The Quran has brought with it hundreds of verities from the Source of Truth,

The fragile new moon is bowed down to show its respect.

کیفیتِ علومش دانی چه شان دارد شہدیتِ آسمانی از وحیٰ حق چکیدہ
*How would you know the true grandeur of the Quran's teachings,
 It is the heavenly honey that drips down from Divine Revelation.*

آن نیّر صداقت چون رو بعالم آورد ہر بوم شب پرستی در کنج خود خزیدہ
*Ever since this sun of truth rose in the world,
 The owls who worship darkness hid away in their holes.*

روئے یقین نہ بیند ہرگز کسے بدنیا اِلَّا کسے کہ باشد بارپیش آرمیدہ
*No one sees the face of certainty,
 But he who loves the face of the Beloved.*

آنکس کہ عالیش شد شد مخزنِ معارف و آن بے خبر ز عالم کین عالمے ندیدہ
*He who acquires the knowledge of the Quran, himself becomes a
 treasury of knowledge,
 He who has not seen this teacher knows nothing of this world.*

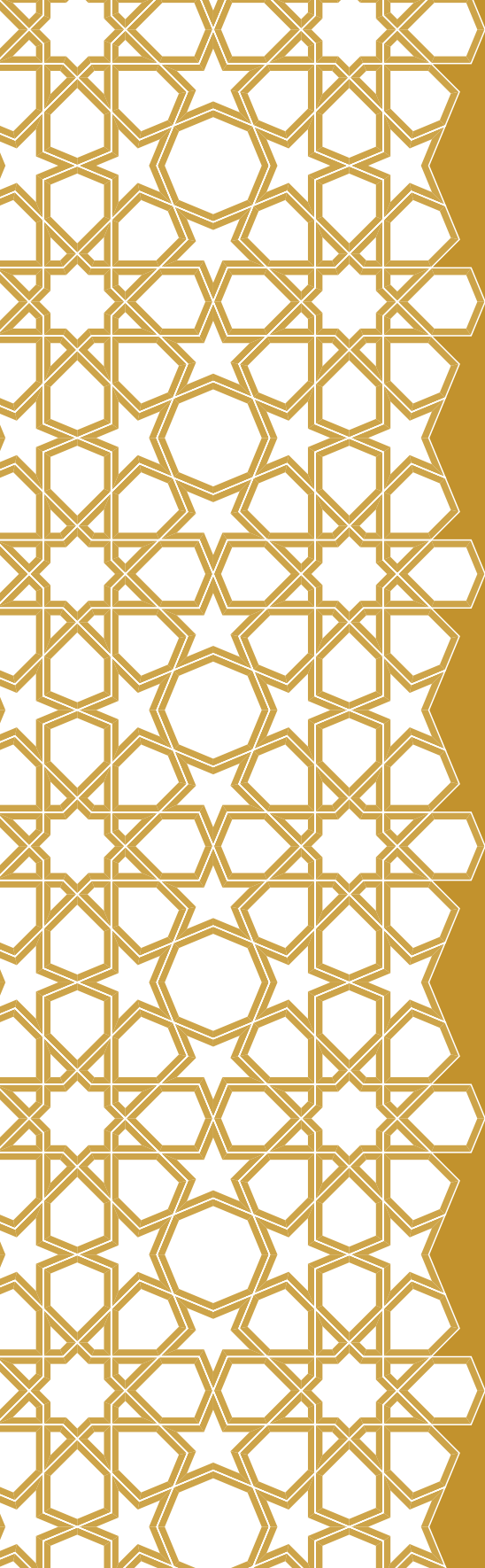
بارانِ فضلِ رحمان آمد بہ مقدم او بدقسمت آنکہ ازوے سوئے دگر دودیدہ
*The rain of divine grace comes to guide such a person,
 But wretched is he who runs away from it.*

میلِ بدی نباشد اِلَّا رگے زشیطان آن را بشر بدانم کز ہر شرے رہیدہ
*The inclination towards evil is a satanic trait;
 A true human, I say, is one who is delivered from all evils.*

اے کانِ دلربائیِ دانم کہ از کجائی تو نورِ آن خدائی کین خلق آفریدہ
*O treasure of beauty, I know whence you came,
 You are the light of God, who created all creation.*

میلم نماند باکس محبوب من توئی بس زیرا کہ زان فغان رس نورت بما رسیده
*I have forsaken all else, you alone are now my beloved,
 For you are the light that has come to us from the Lord who
 answers our supplications.*

Barāhīn-e-Aḥmadiyya, Part 3, Rūḥanī Khazā'in, vol. 1, p. 304–305, Sub-footnote Number Two; see also English translation, *Barāhīn-e-Aḥmadiyya*, Part 3, p. 244–246, Sub-footnote Number Two, published by Islam International Publication Ltd. 2018



THE LIGHT OF FURQAN



از وحی خدا صبحِ صداقت بدیدید
چشمی که ندید آن صحتِ پاک چه دیدید
With divine revelation, the dawn of truth breaks;
The eye that has not seen those holy scriptures has seen nothing.

باغِ دل ما باشد ز بهمان نافهٔ معطر
و آن یار بیامد که ز ما بود رمیده
The castle of my heart is filled with the fragrance of that musk;
The Beloved who had left me has returned.

آن دیدید که نورِ ننگِ ست ز فرقان
حقاً که همه عمر ز کوری نه رهیدید
The eye which does not partake of the light from the Furqān,
By God, its blindness will never be cured.

آن دل که بجز ازوے گل و گلزارِ خدا بخت
سو گند توان خورد که بویش نشمیدید
The heart which seeks the flower of the divine garden without it,
By God, it has never even smelled its fragrance.

با خورند هم نسبتِ آن نور که بینم
صد خور که به پیرامن او حلقه کشیدید
I cannot compare the sun with the light that I see,
For I behold hundreds of suns humbly orbiting it.

بے دولت و بد بخت کسانیکہ ازان نور سر تافتہ از نخوت و پیوند بریدہ
Impoverished and unfortunate are those
Who, out of arrogance, turn their faces away from this light
and sever their bond.

Barāhīn-e-Aḥmadiyya, Part 4, Rūḥanī Khazā'in, vol. 1, p. 335, Footnote Number Eleven; see also English translation, *Barāhīn-e-Aḥmadiyya*, Part 4, p. 78–79, Footnote Number Eleven, published by Islam International Publication Ltd. 2016

RECOGNITION OF DIVINE FAVOURS



اے سر خود کشیدہ از فرقان پا نہادہ بہ لُجَب طغیان
*O you who have turned away from the Furqān [Holy Quran]
And have stumbled into the bottomless pit of rebellion!*

بانگ کم کن بہ پیش نور ہدٰی تو بہ کن از فوس و بازہما
*Do not overly boast as you stand before the Light of Guidance!
Repent of ridiculing and mocking.*

لٰن چہ چشمے ست کور و سخت کبود کافقآبے درو چو ذرہ نمود
*How blind is the eye, how ill-fated it is,
To which the Sun appears as a tiny particle!*

تانگیری کنارہ زین رہ و خو ہست دور از کنار کشتی تو
*Unless you renounce this way and habit of yours,
The boat in which you sail shall remain stranded far from
shore.*

باخلیت عناد و کین تاچند خندہ و بازیت بدین تاچند
*How long will you harbour enmity and malice toward your
God?
How long will you mock and ridicule the Faith?*

خویشتمن را مکش به ترک حیا جائے گریہ مشو باستہزا
Do not decimate yourself by abandoning modesty;
While mocking others, do not become so pitiable that others
weep for you.

مہر تابان چو بر فلک رخشید چون توانی بنجاک و خس پوشید
When the bright sun shines high in the sky,
How can you conceal it under dust and straw?

شب توان کرد صد فریب نہان لیک در روز روشن این نتوان
The dark night can cover many a fraud and deceit,
But doing so on a bright day is impossible.

نور فرقان نہ تافت است چنان کو بماند نہان ز دیدہ ودان
The brilliance of the Furqān's light is not such
As can remain hidden from the insightful.

آن چراغ ہدیٰ ست دنیا را رہبر و رہنما ست دنیا را
It is a torch of guidance for the entire world;
It is indeed a guide and leader for the entire world.

رحمتے از خدا ست دنیا را نعمتے از سماست دنیا را
It is a mercy of God for the world,
It is a favour from the heavens for the world.

مخزن راز ہائے ربانی از خدا آلہ خدا دانی
It is a treasure trove of divine mysteries,
It is a God-sent means of knowing God.

برتر از پایۂ بشر بکمال دستگیر قیاس و استدلال
*Its perfection is far superior to the capacity of man;
 It is the guiding hand of reasoning and argumentation.*

کارسازِ اتم بعلم و عمل جتیش اعظم و اثر اکمل
*It is the perfect accomplisher both in knowledge and deeds;
 Its argument is supreme and its impact is perfect.*

هر که بر عظمتش نظر بکشد بے توقف خدایش آمد یاد
*Anyone who beholds its greatness with open eyes
 Is instantly reminded of God.*

دانکه از کبر و کین ندید آن نور کور ماند و ز نور حق مہجور
*One who, out of arrogance and malice, does not see that light
 Remains blind and deprived of divine light.*

وہ چه دارد ازان یگان اسرار دل و جانم فدائے آن اسرار
*How wonderful! What mysteries it attained from that
 Incomparable Being!
 May my heart and soul be sacrificed for these mysteries!*

پڑ ز نور جلال حضرت پاک خور تابان ز اوج حق بر خاک
*It is imbued with the light of the Holy Being's glory;
 The bright sun at its zenith is mere dust in comparison.*

وہ چه دارد خزان اسرار دل و جانم فدائے آن انوار
*How wonderful! What treasures of divine mysteries it possesses!
 May my heart and soul be sacrificed for this light!*

هست آئینه بهر روئے خدا عالمے را کشید سوئے خدا
It is a mirror designed to reflect the face of God;
It has drawn the entire world towards God.

بے زبانان از و فصیح شدند زشت رویان از و صبیح شدند
Through it, the mute became eloquent,
And through it, the ugly became beautiful.

میوه از روضه فنا خوردند واز خود و آرزوئے خود مردند
They ate the fruit from the garden of self-annihilation,
And thereby killed their egos and rooted out their base desires.

دست شیے کشید دامن دل پا بر آورد جذب یار ز گل
A hand from the unseen clutched the hems of their hearts,
And the charm of the Beloved pulled their feet out of the mire.

بود آن جذبہ کلام خدا کہ دل شان ربود از دنیا
Indeed it was the attraction of the Word of God
That turned their hearts away from the world.

سینه شان ز غیر حق پرداخت واز سمنے عشق آن یگان پر ساخت
It emptied their breasts of everything other than God,
And filled them with the wine of love for God, the Unique.

چون شد آن نور پاک شامل شان تاقت از پرده بدر کامل شان
When that pure light permeated their very being,
The Full Moon shone out of its veil!

دور شد ہر حجاب ظلمانی شد سراسر وجود نورانی
*All veils of darkness were removed from them,
 Their being transformed entirely into light.*

خاطرِ شان بجزبِ پنهانی کرد مائل بعشقِ ربانی
*A hidden force of attraction drew their hearts
 Towards the love of the Lord.*

آن چنان عشق تیز مَرکبِ راند کہ ازان مشت خاک بچھ نماند
*Love galloped the mount so fast
 That nothing remained of this handful of dust.*

نے خودی ماند نے ہوا و ہوس اوقادہ بجاک و خون سرکس
*Nothing was left of ego, nor of desire, nor of greed,
 Like a [severed] head falling, covered in dust and blood.*

عاشقانِ جلالِ روئے خدا طالبانِ زلالِ جوئے خدا
*They were lovers of the majestic and exalted countenance of God,
 They were indeed thirsty for the pure and sweet water of the
 river divine.*

پر ز عشق و تہی ز ہر آڑے کشت وز ایشانِ نخاست آوازے
*They were impregnated with divine love, and were liberated from
 every greed;
 They were persecuted and slain, but they uttered not a sound.*

پاک گشتہ زلوثِ ہستی خویش رستہ از بند خودِ پرستی خویش
*They were cleansed of the filth of their egos,
 And were delivered from the bondage of self-conceit.*

آنچنان یار در کمند انداخت که نه دانند باد گر پرداخت
*The Beloved seized them in the noose of His Love,
 And they became totally oblivious to all other relations.*

قدم خود زده براه عدم گم بیادش ز فرق تا بقدم
*They set foot upon the road to self-negation,
 And from head to toe they were submerged in the remem-
 brance of God.*

ذکر دلبه غذائے نغز حیات حاصل روزگار و مغز حیات
*The remembrance of the Beloved is the wholesome nourishment
 of their lives;
 It is the only aim of their existence, and the essence of their lives.*

سوخته هر غرض بجز دلداد دوخته چشم خود ز غیر نگار
*They have burnt down all their desires, except for the Beloved;
 They have shunned their eyes from everyone except the Beloved.*

دل و جان بر رنے فدا کرده وصل او اصل مدعا کرده
*They sacrificed their hearts and souls to one countenance alone,
 To unite with Him became their sole objective.*

مُرده و خویشتن فنا کرده عشق جوشید و کارها کرده
*Dying for the Beloved, they annihilated themselves;
 Love [of the Beloved] surged in them to work wonders.*

از دیار خودی شدند جدا سیل پُرزور بود بُرد ازجا
*They departed the dwellings of self-conceit;
 The overwhelming flood [of the Beloved's love] swept them
 along.*

لا جرم یافتند نور خدا چون خودی رفت شد ظہور خدا
As a consequence they found the light of God;
When the ego departed, God appeared.

تن چو فرسود دستان آمد دل چو ازدست رفت جان آمد
By wearing down the body, one finds the Beloved,
When the heart is surrendered, life is attained.

عشق دلبروئے شان بارید ابر رحمت بکوتے شان بارید
The love of the Beloved rained upon their faces;
The cloudburst of His mercy poured over their dwellings.

ہست لہن قوم پاک را جاہے کہ ندارد جہان بدو راہے
This unique status belongs to the pure alone;
The worldly cannot attain it.

دست بہر دعا چو بردارند مودِ فیض ہائے دادارند
The instant they raise their hands in prayer,
God's grace descends upon them.

کشف رازے گر از خدا خواہند مہم از حضرت شہنشاہ اند
When they desire God to disclose some secret,
They are vouchsafed revelation by the Sovereign Lord.

کس بسر وقت شان ندارد راہ کہ نہان اند در قباب اللہ
No one knows their whereabouts,
For they remain concealed in divine towers.

گر نماید خدا یکے زانان برکابش دوند سلطانان
Should God disclose one of them,
Kings would run behind him to follow his lead.

این همه عاشقان آن یکتا نور یابند از کلام خدا
*All of these lovers of the Incomparable One
 Attain their light from the Word of God.*

گرچه مستند از جهان پنهان باز گه گه نمی شوند عیان
*Although they are hidden from the world,
 At times they become manifest.*

نیمو خورشید و مه برون آیند غیر را چهره نیز بنمایند
*They emerge like the sun and the moon,
 And show their faces to others, as well—*

بالخصوص آن زمان که باد خزان باغ مهر و وفا کند ویران
*Especially at times when the autumn wind
 Destroys the garden of love and fidelity;*

دل به بندد جهان بدار فنا لب کشاید بمدحت دنیا
*When people are besotted with the mortal world,
 When they begin to extol it;*

جیفه را کنند مدح و ثنا و از خداوند جود استغنا
*When they extol and laud this rotten carcass,
 And the love of God Almighty vanishes from their hearts;*

عاشق زر شوند و دولت و جاه سرد گردد محبت آن شاه
*When they fall in love with riches, wealth, and honour,
 And the love of the Sovereign Lord grows cold;*

شوکت و شان این سرائے زوال خوش نماید بیده جهال
*When the glory and honour of this transitory inn of a world
 Begin to look pleasing in the eyes of the foolish;*

بر زبانها شود مقام خدا اندرون پُر شود ز حرص و هوا
*When they ostentatiously remember God,
 While their hearts are dominated by lust and greed;*

اندیس روزهای چون شب تار دست گیرد عنایت دادار
*In such days that are like dark nights,
 The favour of the Just God holds the hands of people.*

مے فرستد بخلق صاحب نور تا شود تیرگی ز نورش دور
*He sends an enlightened one to His creatures,
 So that darkness may be dispelled through his light;*

تا ز شور و فغان عاشق زار خلق گردد ز خواب خود بیدار
*So that the ardent lover's weeping and lamenting
 Awaken God's creatures from their slumber;*

تا شناسند مردمان ره راست تا بدانند منکران که خداست
*So that people recognize the straight path,
 So that deniers know that God exists.*

این چنین کس چو زو نهند به جهان بر جهان عظمتش کند عیان
*When such a person appears in the world,
 God manifests his greatness to the world.*

چون بیاید بهار باز آید موسم لاله زار باز آید
*Spring arrives with his advent;
 The season of blooming flowers appears with his advent.*

وقت دیدار یار باز آید بے دلان را قرار باز آید
*The time of seeing the Beloved returns with his advent,
 And tranquillity returns to restless lovers.*

ماه روعے نگار باز آید خور بہ نصفت الشہار باز آید
*The moon-like face of the Beloved becomes visible,
 And the sun again rises to its zenith.*

باز خندد بہ ناز لاله و گل باز خمیزد ز بلبلان غلغل
*Once again tulips and roses begin to laugh, dallying;
 Once again nightingales begin to sing.*

دست غمیش بہ پرورد ز کرم صبح صدقش کند ظہور اتم
*The unseen hand of God nurtures him through His grace,
 The dawn of his truth breaks in full manifestation.*

نور الہام بچو باد صبا نزدش آرد ز غیب خوشبوہا
*The light of revelation, like the spring breeze,
 Blows its fragrance upon him from the unseen.*

مے شود ملہم از امور نہبان زان سرایر کہ خاصہ یزدان
*He becomes the recipient of revelation embodying secrets divine,
 That is, the secrets which are solely God's prerogative;*

تا نماید عیان حقیقت کار تا زند سنگ بر سر انکار
*So that he may reveal the true facts,
 And completely shatter the head of disbelief.*

بچنین آن کریم و پاک و قدیر مے کند روشنش چو مہر منیر
*Thus it is that He, the Benevolent, the Holy, the Almighty God,
 Enlightens him to shine like the bright sun;*

دیدہا مے کند بدو بینا گوشہا مے کند بدو شنوا
*And through him bestows sight upon eyes,
 And through him, restores hearing to ears.*

هر که آمد بدو بصدق و صفا یابد از وے شفا بحکم خدا
*Anyone who comes to him with sincerity and purity of heart
 Is cured by God's command.*

گفت پیغمبر ستوده صفات از خدائے علیم مخفیات
*The Prophet of Excellent Qualities has prophesied,
 Having received knowledge from God, the Knower of the
 unseen:*

بر سر هر صدی برون آید آنکه این کار را نمی شاید
*'At the head of every century, a man will appear in the world.'
 Who is worthy of this task?*

تا شود پاک ملت از بدعات تا بیابند خلق زو برکات
*So that the Faith be cleansed of innovations,
 And so that God's creatures attain blessings from him.*

الغرض ذات اولیاء کرام هست مخصوص ملت اسلام
*In short, the auliya' [friends of Allah]
 Belong exclusively to the faith of Islam.*

این مگو کین گزاف و لغو خطاست تو طلب کن ثبوت آن بر ماست
*Do not say, 'It is vain, futile, and wrong.'
 Demand its proof. I myself am responsible for providing it.*

اے یکے ذرہ ذلیل و خوار چه شود عاجز از توان دادار
*O despicable, abject speck of man!
 How could the Creator be impotent and weak in comparison
 to you!*

همه این راست ست لافے نیست امتحان کن گر اعترافے نیست
It is a fact, not mere boast on my part;
If you believe me not, put me to test.

وعدہ کج بہ طالبان ندہم کاڈیم گر ازو نشان ندہم
I do not make false promises to seekers [after truth];
I would be a liar should I fail to present a sign of it.

من خود از بہر این نشان زادم دیگر از ہر غمے دل آزادم
Indeed I was born to fulfil this Sign,
And I am free from every other concern, care, and grief.

این سعادت چو بود قسمت ما رفتہ رفتہ رسید نوبت ما
As this good fortune was my destiny,
Gradually my time came.

نعرہ ہا میرنم بر آب زلال پیچو مادر دوان پیچے اطفال
I am calling the world towards the fountain of limpid water,
Like a mother who runs after her children,

تا مگر تشنگان بادیہ ہا گردم آیند زین فغان و صلا
So that, perchance, the thirsty wandering in the wilderness,
Hearing my clamour and call, might come to me.

لیک شرط است عجز و صدق و صفا آمدن بانیاہ و خوف خدا
But the condition is humility, truthfulness, and purity of heart,
And coming with the awareness of their being needy and with
the fear of God.

جستن از غربت و تذلل دل و ز خلوص و اطاعت کامل
And seeking with meekness and humility of heart,
And with sincerity and perfect obedience.

گر کتون ہم کسے بتا بد سر گیرد از راه عدل راه دگر
*Should anyone turn away even now,
 And, leaving the path of justice, follow another path,*

نے ز ما پرسد و نہ خود داند نے ز کین روئے خود بگرداند
*And neither seeks guidance from me, nor knows himself,
 Nor rids himself of rancour;*

آن نہ انسان کہ کرمک دون ست راندہ پارگاہ بے چون ست
*Such a one is not a human being but only a despicable insect,
 Turned away from the threshold of the Incomparable One.*

سروکارے بحق نمیدارد لاجرم لعنتش برو بارد
*He has no concern for God,
 So he must remain ever cursed by God.*

حجت مومنان بر اوست تمام کار ما پختہ غدر او ہمہ غام
*The argument of the believers has been completed against him,
 My word is firmly established, all of his excuses are but vain.*

آیہا الجامحون فی الشهوات اکتثروا ذکر ہادم اللذات
*O you who crave your carnal desires with such intemperance!
 Be oft-reminded of [death,] the destroyer of pleasure.*

رفتنی است این مقام فنا دل چہ بندی درین دو روزہ سرا
*This transitory home will ultimately come to an end,
 Why have you then fallen in love with this temporary abode?*

عمر اول بین کجا رفت است رفت و بنگر ز تو چہ ہا رفت است
*Look how your earlier life has gone by!
 Look what you have lost by its passing away!*

پارهٔ عمر رفت در خوردی پاره را به سرکشی بردی
*Part of your life was spent in childhood,
 The rest you have spent in rebellion.*

تازه رفت و بماند پس خورده دشمنان شاد و یار آزرده
*Prosperity has vanished, leaving affliction behind,
 The enemy is rejoicing and friends are aggrieved.*

صد چو تو مچھے بخورد زمین سرهنوزت بر آسمان ازکین
*The earth has devoured hundreds of arrogant like you,
 Yet you maliciously hold your head high.*

بشنو از وضع عالم گذران چون کند از زبان حال بیان
*Listen to the condition of the mortal world,
 Which it is portraying with its prevailing condition,*

کین جهان باکے وفا نکند نکند صبر تا جدا نکند
*That this world is faithful to none,
 Nor does it rest until it has detached someone from itself.*

گر بود گوش بشنوی صد آه از دل مردهٔ درون تباه
*If you have ears, you would hear hundreds of sighs from within
 you,
 Let out by the decimated heart whose inner self has been ruined.*

کہ چرا زو بتافتم ز خدا دل نهادم در آنچه گشت جدا
*Saying, 'Why did I turn away from God!
 Why did I fall in love with that which has jilted me!'*

قدر این راه پرس از اموات اے بسا گورہا پر از حسرات
Inquire from the dead the value of this path;
There are many a grave filled with regret.

جاتے آنت کز چنیں جاتے از توزع برون نبی پاتے
It would be better for you
To depart from such a place with fear of God.

ہرچہ اندازت ز یار جدا باش زان جملہ کاروبار جدا
Renounce and beware of everything
That stands between you and the Beloved.

آخر اے خیرہ سرکشی تاچند کس ز دلدار بگنڈ پیوند
After all, how long will you, the impudent one, remain rebellious?
Can anyone sever the bond with the Beloved?

روئے دل را بتاب از اغیار باش ہر دم بختجوتے نگار
Turning your heart away from others,
Continue to always seek the Beloved.

رو بدوکن کہ رو رخ یارست ہمہ رو ہا فدائے دلدارست
Look at the face which manifests the countenance of the Beloved;
Each and every face is to be sacrificed at the altar of the Beloved.

تو برون آ ز خود بقا این ست تو درو مو شو لقا این ست
Come out of your shell of self-conceit, for that alone is baqā!¹
Lose yourself in the Beloved, for that alone is liqā!

1. Islam recognizes three stages in man's spiritual journey towards God: The first stage is فنا (*fanā*—passing away), which is the total annihilation of one's ego for the sake of God; the second stage is بقا (*baqā*—subsistence), which denotes a new spiritual life; and the third stage is لقا (*liqā*—meeting), which is the state of achieving union with God. [Publisher]

هر که غافل ز ذات بیچون است او نه دانا که سخت مجنون است
*Anyone forgetful of that Incomparable Being,
 Is not wise, but totally insane.*

تا بکے رو بتابی از رخ دوست دیگرے را نشان دہی کہ چو دوست
*How long will you remain disaffected with the Beloved?
 Tell me the whereabouts of anyone like Him!*

در دو عالم نظیر یار کجا عاشقان را بغیر کار کجا
*In both worlds there is none like the Beloved;
 His lovers care not for any others.*

چو بدل آتش ز عشق افروخت دلتان ماند و غیر او ہمہ سوخت
*When the fire of love kindled in the lover's heart,
 Everything therein burnt except the Beloved.*

لیکن این است بخش یزدان تا نہ بخشد یافتن نتوان
*This, however, is a gift of God;
 No one can achieve it without God's grace.*

آن کسان را عطا شود ز خدا کز کمند خودی شوند ربا
*This honour is bestowed by God to those alone
 Who liberate themselves from the clutches of their egos,*

زیر حکم کلام حق بروند و ز فرامین او بدون نشوند
*Who live in accordance with the commandments of God,
 And who do not disobey His injunctions.*

دیگرے را نمے دهند اینجا و ر دہندش ثبوت آن بنما
*No one else is granted this dignity;
 Bring forth your evidence if anyone else has this status.*

غیر را آن وفا و مہر کجا زہد خشک ست غایت عقلا
Others cannot attain fidelity and love;
The 'wise' can at best reach the stage of unrewarded devotion.

عاقلانے کہ بر خرد نازاند بے خبر از حقیقت و رازند
The 'wise' who take pride in their intellect
Remain ignorant of reality and mysteries divine.

بہجو گوری سپید کردہ برون اندرون پر زخبت گوناگون
They have whitewashed their exteriors like mausoleums,
But their inner selves are filled with a myriad of wickedness.

مر خدا را چونگ دادہ قرار عاجز از نطق و ساکت از گفتار
They regard God as a stone,
Incapable of speech and unable to talk.

آن خدائے کہ حی و قیوم است نزد شان یک وجود موهوم است
He who is the Self-Subsisting and All-Sustaining God
Is, in their view, only an illusory being.

آن حفیظ و قدیر و ربّ عباد نزد شان اوقنادہ بہجو جماد
He who is the Guardian, All-Powerful, and the Lord of His
servants,
Is believed by them to be lying like an inanimate object.

خود پندان بعقل خویش اسیر فارغ از حضرت علیم و قدیر
They are self-conceited and prisoners of their own intellect;
They are unaware of the All-Knowing and All-Powerful God.

آنکہ خود بین و معجب افتاد است حضرت اقدسش کجا یاد است
How can he, who is self-conceited and arrogant,
Remember Him who is All-Holy?

خونے عشاق عجز هست و نیاز نشنیدیم عشق و کبر انباز
*Humility and submission are ingrained in the nature of lovers;
 We have never found arrogance and love coexisting.*

گر بجوی سوار لادن ره راست اندر آنجا بجو که گرد بخواست
*If you seek a vehicle to take you to the right path,
 Search for it where dust is flying about.*

اندر آنجا بجو که زور نماند خود نمائی و کبر و شور نماند
*Search for it where cruelty ceases to exist.
 Search for it where there is no hypocrisy, arrogance, or
 contention.*

فانیان را جهانیان ززند جانیان را زبانیان ززند
*Those in thrall to the world cannot be like those who annihilate
 their selves;
 Those who merely talk cannot equal those who sacrifice their
 lives.*

عشق و عالم همه بشور و شراند عشق بازان بعالم دگر اند
*Man and his world are plunged in contention and wickedness,
 But the world of the lovers is altogether different!*

تا نه کارِ دلت بجان برسد چون پیامت ز دلتان برسد
*Unless your heart reaches the brink of death,
 You will not be able to receive the message of the Beloved.*

تا نه از خود روی جدا گردی تا نه قربان آشنا گردی
*Until you distance yourself from being self-conceited,
 Until you sacrifice yourself for the Beloved,*

تا نہ نیائی ز نفس خود بیرون تا نہ گردی برائے او مجنون
*Until you free yourself from your own self,
 Unless you become madly in love with God,*

تا نہ خاکت شود بمان غبار تا نہ گردد غبار تو خون بار
*Until your dust morphs into a cloud of dust,
 And until your blood pours forth from this cloud of dust,*

تا نہ خونت چکد برائے کسے تا نہ جانت شود فدائے کسے
*Until your blood is spilled for someone,
 Until your life is sacrificed for someone,*

چون دہندت بکوتے جانان راہ خود کن از راہ صدق و سوز نگاہ
*How could you be guided to the path of the threshold of the
 Beloved.
 Reflect over this with sincerity and depth of feelings.*

نیست لہن عقل مرکب آن راہ ہوش کن ہوش کن مشو گمراہ
*This intellect of yours is not a vehicle meant for this road.
 Beware! Beware! Lest you go astray.*

اصل طاعت بود فنا ز ہوا تو بجا و طریق عشق بجا
*True obedience demands negation of the ego;
 Where are you, and how far removed are you from the
 path of love?*

تو نشستے بکبر از اصرار کردہ ایمان فدائے استکبار
*After sacrificing faith at the altar of your ego,
 You rest, relishing your obduracy and arrogance.*

لین چه عقل تو لاین چه دانش و رائے کہ کنی ہم سری بآن یکتائے
*What kind of wisdom, understanding, and opinion you have,
 That you regard yourself equal to the Unequaled One!*

لین چه استاد ناقصت آموخت لین چه قہر خدا دو چشمت دوخت
*Who is the incompetent teacher who instructed you?
 Oh, what divine wrath have you incurred that has blinded you
 in both of your eyes!*

لین چه از فکر خود خطا خوردی اول الدن دُردی آوردی
*What blunder have you committed with your own thinking!
 The very first step you have taken is filled with filth!*

چون شود عقل ناقصت چو ندائے خاک زادی چمان پرد بہ سما
*How can your defective intellect be equal to God!
 How can a handful of dust fly to reach the skies!*

آنچه صد سہو و صد خطا دارد علم آن پاک از کجا آرد
*How can intellect, which suffers from hundreds of oversights and
 faults,
 Acquire knowledge that is the prerogative of that Holy Being?*

سہو کن را ثنا کنی سہیات لین چه سہو و خطا کنی سہیات
*Woe betide you who praise reason that is prone to forgetfulness!
 Woe betide you who forget and err!*

آن چه لغزد بہر قدم صدار چون ز دریا رسانت بکنار
*How can that which stumbles and errs hundreds of times,
 Carry you from the deep sea to the shore!*

این سراب است سوتے آن مشاب
 می نماید ز دور چشمه آب
*Reason is but a mirage, do not make haste to reach it,
 Which shows a fountain only from a distance.*

کشتی تو شکسته است و خراب
 باز افتاده در تگ گرداب
*This ark of yours is withered and damaged,
 And furthermore, it is caught in a whirlpool.*

ناز کم کن برین چنین کشتی
 کم خرام اے دنی بدین زشتی
*Take no pride in such an ark,
 O wretched one, do not give yourself such airs despite being
 ugly!*

نرسی تا یقین ز راه قیاس
 ہمہ بر ظن و وہم بہت اساس
*You cannot attain certainty through the path of inferences,
 They are only founded on opinion and conjecture.*

گر ز فکر و نظر گداز شوی
 این نہ ممکن کہ اہل راز شوی
*Even if you melt in the course of your speculations,
 You cannot fathom the [divine] secrets.*

گر دو صد جان تو ز تن برود
 این نہ ممکن کہ شک و ظن برود
*Even if two hundred lives were to leave your body,
 It would be impossible to remove doubt and conjecture.*

بہت داروتے دل کلام خدا
 کے شوی مست جز بجام خدا
*Only the Word of God can provide comfort to the heart;
 How can you be intoxicated with the love of God, except from
 the goblet of God!*

هست بر غیر راه آن بسته همه ابواب آسمان بسته
*The road leading to Him is closed for the others,
 All doors to Heaven are shut on them.*

تا نشد مشعل ز غیب پدید از شب تاریک کس زبید
*Until a torch is lit from the unseen,
 No one can be liberated from the dark night of ignorance.*

باید اینجا ز کبرها دوری تو بعقل و قیاس مغروری
*Here, one must renounce all types of arrogance,
 Yet you take pride in your intellect and reasoning.*

این چه غفلت که خوش بدین کیشی و از خدا هیچ گه نیندیشی
*What ignorance! You are content with the path you follow,
 While you spend not a moment thinking about God.*

رو طلب کن وصال یار ز یار تکیه بر زور خود مکن زهار
*Go seek communion with the Friend from the Friend Himself,
 Never ever depend on your own strength.*

تا نه گردد نگوں سرت به نیاز پرده از نفس تو نه گردد باز
*Until you prostrate yourself with humility,
 The veils of your ego will not be removed.*

تا نریزد ترا همه پر و بال اندر اینجا پریدن است محال
*Until all of your wings and feathers fall off,
 You cannot possibly fly to this abode.*

تا توانی ست قوت اینجا این چنین قوتی بیار و بیا
*Here, humility is counted as strength,
 Develop this strength and come!*

پردهٔ نیست بر رخ دلدار تو ز خود پردهٔ خودی بردار
*No veil covers the face of the Beloved,
 Remove your own veil of self-conceit.*

هر که را دولت ازل شد یار کار او شد منزل اندر کار
*Of whomsoever the everlasting good fortune becomes a companion,
 Humility becomes his character in everything.*

آن در آمد به حضرت بیچون که شد از تنگنای کبر بدون
*He indeed gets accepted in the presence of the Incomparable God,
 Who escapes from the narrow passage of arrogance.*

حق شای ز خود روی ناید خود روی خود روی بینزاید
*The recognition of God is not realized through self-conceit;
 Self-conceit only increases one in self-conceit.*

از خودی حال خود خراب مکن شب پری کار آفتاب مکن
*Do not let your egotism corrupt yourself,
 Being a bat, do not presume the work of the sun.*

تا بشر پر بود با تکبار اندرونش تبی بود از یار
*As long as man's self is filled with pride,
 His heart remains empty of the Beloved.*

چون رسد عجز کس بحد تمام شورش عشق را رسد بهنگام
*When one's humility is at its zenith,
 That is when the flames of love burst.*

اے که چشمت ز کبر پوشیده چه کنم تا کشاید دیده
*O you whose eyes are blinded by arrogance!
 What should I do that your eyes may open.*

گر ترا در دل ست صدق طلب خود روی با مکن ز ترک ادب
*If you seek God with all sincerity of heart,
 Do not disrespectfully indulge in self-conceit.*

راز راه خدا بگو ز خدا تو نه چون خدا بجائے خود آ
*Ask only God to find the secret of the path to God,
 Remain within your limits! You are not like God.*

بنده گانیم بنده را باید که کند هر چه خواهد فرماید
*We are only servants, and servants do
 Everything that the Master commands.*

منصب بنده نیست خود رائی خود نشستن بکار فرمائی
*It is not the station of a servant to insist upon his own opinion,
 Nor is it appropriate that he should himself settle down to
 govern.*

هر که بروفق حکم مشغول است برسر اجرت است و مقبول است
*One who remains busy complying with the commands of the
 Master,
 He alone will be paid his wages; he alone earns bliss.*

وانکه بے حکم خود تراشد کار مزد واجب نمی شود ز بهار
*The one who acts of his own accord, without being commanded,
 His wages are never due to him.*

ما ضعیفیم و اوقاده بجاک خود چه دانیم راز حضرت پاک
*We are but only weak and rolling in dust,
 How then can we know the secrets of that Holy Being on our
 own?*

ما ہمہ ہیچ اوست کامل ذات علم ما چون شود چه او مہبات
We, all of us, are nothing; He alone is the Perfect Being.
It is indeed impossible that our knowledge should be like His Knowledge.

ذات ہیچون کہ نام اوست خدا کے خیال خرد رسد آنجا
He, the Incomparable Being, who is called God,
How can intellect's thoughts possibly reach Him?

آنکہ او آمدست از بر یار او رساند ز دلتان اسرار
He alone who comes from the Beloved,
Discloses the mysteries of the Beloved.

آنچه ما فی الضمیر تہ نہان کے چو تو دانش دگر انسان
Things that are concealed within your mind—
How can anyone besides you know them like you do?

پس تو ما فی الضمیر آن دادار مثل او چون بدانی اسے غدار
Then, whatever is in the mind of God,
How can you know it like Him, O traitor!

آنکہ چشم آفرید نور دہد آنکہ دل داد او سرور دہد
The One who created the eye, bestows light upon it,
The One who granted the heart, grants joy.

چشم ظاہر بہ بین کہ چون زکرم خالقش داد نیراعظم
Look at the physical eye and see,
How its Creator has provided for it the sun out of His grace!

وز برائے مصالح دوران گاہ پیدا نمود و گاہ نہان
*And for the benefit of the world,
 He made the sun to appear at times, and to disappear at other
 times.*

این چنین ست حال چشم درون آفتاب کلام آن بے چون
*The same is true of the inner eye,
 The sun of it is the Word of the Incomparable God.*

ہوش دار اے بشر کہ عقل بشر دارد اندر نظر ہزار خطر
*O man! Beware that the intellect of man,
 When it ponders, encounters thousands of pitfalls.*

سرکشیدن طریق شیطانی ست بر خلاف سرشت انسانی ست
*To rebel is the way of Satan,
 And against human nature.*

تا نہ فضلش رہ تو بکشاید صد فزولی بکن چه کار آید
*Unless His grace opens for you the way you seek,
 The hundreds of futile attempts you make will all go in vain.*

در سراز چہ جائے استنباط شترے چون نرود بکسم خیلا
*There is no place for conjectures in subtle mysteries,
 A camel cannot pass through the eye of a needle.*

تو نہ باخبر ازان کوی تو نہ دانی جمال آن روی
*You are ignorant of that path [leading to the Beloved],
 You know not the beauty of that Face,*

خبرے زو بمردمان چه دہی ماہ نادیدہ را نشان چه دہی
What do you tell people about it?
You have not seen the crescent—what sign of it will you tell others?

سخن یار و سینہ افسردہ جامہ زندہ است بر مردہ
To talk about the Beloved, when the breast is devoid of love,
Is like dressing a corpse in the attire of the living.

گر بری ریگ را بزرگ و بلند جنبش باد خواهدش افگند
However high you pile up sand,
The currents of wind will blow it away.

ہست ما را یکے کہ ہر فیضان میشود زان محافظ تن و جان
Ours is but only One God; all types of grace
Come from Him, who is the Protector of body and soul.

آن خدائے کہ آفرید جہان ہست ہر آفریدہ را نگران
That God who created the world,
He alone is the Protector of all creatures.

ہرچہ باید برائے مخلوقات از لباس و خوراک و راہ نجات
All that His creatures need,
Such as clothes, food, and the way of salvation,

خود مہیا کند بمنت وجود کہ کریم است و قادر است و ودود
He Himself provides it all, out of kindness and beneficence,
For, He is Benevolent, Powerful, and Loving.

چشم خود کن بکشت صحرا باز خوشه با خوشه استاده بناز
*Go out in the fields and see for yourself,
 How row after row of the ears of corn, dallying with one
 another, stand on their stems!*

همه از بهر ماست تا بخوریم درد و رنج گرنگی نه بریم
*All of this is for us, so that, having benefited from them,
 We do not suffer from the pain and trouble of hunger.*

آنکه از بهر چند روزه حیات این قدر کرده است تائیدات
*He, who, in this life of a few days,
 Has given us so much support,*

چون نه کردی برائے دار بقا نظرے کن بعقل و شرم و حیا
*Will He not do the same for the Eternal Abode?
 Reflect over this with your intelligence and sense of shame and
 modesty.*

نگ افتد بر این چنین فرہنگ کہ ز صدق است دور صد فرہنگ
*Ruined be reason that lies
 Hundreds of miles from truth!*

گر کنی سوئے نفس خویش خطاب کہ چه سانت گذر شود بجناب
*If you would only ask yourself,
 How you could reach that threshold,*

خود ندائے بیادیت ز درون کہ ز تائید حضرت بیچون
*You would hear the voice from within you, saying,
 'You can achieve this, but only with the help of the Incomparable
 God.'*

ناید اندر قیاس و فہم کسے کہ شود کار پیل از مگے
*No one can imagine or think
 That an elephant's work can be accomplished by a fly.*

پس چه ممکن کہ ذرۂ امکان خود کند کار حق بزور و توان
*How, then, could it be possible for someone, who is no more than a
 speck of potential existence,
 To do God's work with his own power and strength?*

شان دادار پاک را بشناس و از چنین کسر شان او بہراس
*Acknowledge the glory of the Holy Being;
 Fear, lest you blaspheme Him.*

خویشتن را شریک او سازی پیش او دم زنی بانبازی
*You regard yourself as His partner;
 You claim to be His equal.*

این چه عقل است اے بتر زدواب لہن چه بر فہم تو فتاد حجاب
*O you, who are worse than animals! What kind of intellect is this!
 What kind of coverings have fallen over your intelligence!*

گر کسے گویدت باسحقار کہ درین شہر چون تو ہست ہزار
*If anyone tells you out of disdain
 That there are thousands like you in the city,*

نیستی از کسے بعقل فزون باتو ہم پایہ اند مردم دون
*You do not surpass them in your intelligence,
 Even the lowliest of men are your equal;*

مشعل میثوی بہ کین خیزی در دل آری کہ خون او ریزی
*You become furious and begin to begrudge him,
 And are bent on killing him.*

آنچه بر خود روا نمیداری چون پندی بحضرت باری
*What you regard as improper treatment toward you,
 How can you approve it for God, the Creator?*

چون پندی که کار ساز امور گفتم هست و از سخن معذور
*How can you believe that the Doer of everything
 Is mute and incapable of speech!*

چون پندی که واهب هر نور بخل ورزیده باشد است تصور
*How can you believe that the Bestower of every type of light
 Has become stingy and deficient!*

چون پندی که حضرت غیور هست عاجز چو مردگان قبور
*How can you believe that God, who is Jealous of His Honour,
 Is as helpless as the dead lying in their graves!*

بهر تعظیم هست مذهب و دین تفت بر آن دین که میکند تو دین
*The glorification of God is the raison d'être of religion and faith;
 Cursed be the faith that blasphemes Him!*

آنکه او خلق را زبانها داد خاک را طاقت بیانها داد
*That God who has endowed people with the tongue,
 Who has invested a handful of dust with the power of speech—*

چون بود گنگ و بے زبان مہمات شرمت آید ز پاک و کامل ذات
*How can He Himself be mute and speechless!
 You ought to be ashamed [to think so] of that Holy and
 Perfect Being.*

جامع ہر کمال و عز و جلال چون بود ناقص اے اسیر ضلال
*All perfection, dignity, and greatness is comprehended in Him;
 How, then, can He be defective, O prisoner of misguidance!*

ہمہ اوصاف او چو گشت عیان چون بماندے تکلمش پنهان
*When all of His attributes are manifested,
 How can it remain hidden that He speaks!*

دیدہ آخر برائے آن باشد کہ بدو مرد راہ دان باشد
*After all, the function of the eyes is nothing
 But that man should see the way with them.*

وہ چه لمن چشم ہست و لمن دیدہ کہ برو آفتاب پوشیدہ
*Yet what eyes and sight you have,
 That you cannot even see the sun!*

گر بدل باشدت خیال خدا لمن چنین ناید از تو استغنا
*Were there any fear of God in your heart,
 You would not display such carelessness!*

از دل و جان طریق او جوئی و از سر صدق سوتے او پوئی
*You would seek the path leading to Him with all your heart and
 soul,
 And would walk towards Him with sincerity.*

ہر کرا دل بود بہ دلدارے خبرش پدسد از خبردارے
*Whosoever gives his heart to a beloved,
 He inquires about the beloved from the one who knows.*

گر نباشد لقائے محبوبے جوید از نزد یار مکتوبے
*If he cannot meet the beloved,
 Then, at the least, he desires a letter from the beloved.*

بے دل آرام نایش آرام گہ برویش نظر گئے بکلام
*He cannot rest without the beloved,
 Sometimes he looks at the face of the beloved, while at others he
 listens to the words of the beloved.*

آنکہ داری بہ دل محبت او نایدت صبر جز بہ صحبت او
*If you really love someone with all your heart,
 You cannot have patience without meeting that beloved.*

فرقت او گر اتفاق افتد در تن و جان تو فراق افتد
*If, perchance, you are separated from the beloved,
 You feel your soul departing from your body.*

دولت از بھر او کباب شود چشمت از رفتنش پُر آب شود
*Your heart burns in the pangs of separation;
 Your eyes start shedding tears on the departure of the beloved.*

باز چون آن جمال و آن روئے شد نصیب دو چشم در کوئے
*Then all of a sudden that beauty, that face,
 Appears before both of your eyes in an alley.*

دست در دامَنش زنی بجنون کہ ز نادیدنت دلم شد خون
*You seize and cling to the robe of the beloved in the madness of
 your love,
 Saying, 'My heart bled from not seeing you.'*

این محبت به ذرهٔ امکان و از دل افکندهٔ خدائے یگان
*You have such a love for created beings—particle of potential
 existence,*

Yet you cast away the Unique God from your heart.

لابالی فآده زان یار فارغی زان جمال و زان گفتار
*You have become utterly indifferent to that Beloved,
 You care not for His Beauty nor His Word.*

مردگان را منے کشی به کنار و از دلآرام زندهٔ بیزار
*You are so close to, so intimate with, the dead,
 Yet you are averse to the Ever-Living Beloved.*

کس شنیدی که قانع از یارست عشق و صبر این دو کار دشوارست
*Have you ever heard about any lover who is satiated in love?
 Love and patience can hardly co-exist.*

آنکه در قعر دل فرود آید دیده از دیدنش نیساید
*When the Beloved's love penetrates into the depth of the heart,
 Eyes never get satiated from looking at Him.*

تو دل خود به دیگران داده یکسر از یار فارغ افتاده
*You have totally fallen in love with others,
 And are totally indifferent to the Beloved.*

این بود حال و طور عاشق زار این بود قدر دلبر اے مردار
*Is this the manner and behaviour of an ardent lover?
 O corpse-like man! Is this the way to appreciate the dignity of the
 Beloved!*

عاشقان را بود ز صدق آثار اے سیہ دل ترا بعشق چہ کار
The signs of sincerity are present in lovers,
O black-hearted one, what have you to do with love!

تا ز تو ہستی ات بدر زود تخم شرک از دل تو بر زود
Unless your ego leaves you,
The seed of idolatry in your heart will not depart.

پائے سعیت بلند تر زود تا ترا دود دل بسر زود
The steps of your efforts will not move forward
Until the smoke of your heart—your arrogance—ceases to exist.

یار پیدا شود دران ہنگام کہ تو گردی نہان زخود بہ تمام
The Beloved will manifest Himself at the time
When you distance yourself from your ego.

تا نہ سوزی زسوز و غم زری تا نمیری ز موت ہم زری
Unless you first burn yourself out, you will not deliver yourself
from burning passions and grief.
Unless you first die, you will not liberate yourself from the
clutches of death.

چہیست آن ہرزہ جان و تن کہ سوخت آتش اندر دے بزں کہ سوخت
Of what use are the worthless bodies and souls that are not burn-
ing [in the pangs of separation];
Hurl into the fire such a heart that suffers not from grief!

کلبہ جسم خود بکن برباد چون نمی گردد از خدا آباد
Demolish the hovel of your body
If the remembrance of God does not dwell in it.

پائے خود را جدا کن از تن خویش چون نگیرد رہے صداقت پیش
Sever your feet from your body,
If they tread not the path of truth.

تیج چیزے چو ذات بیچون نیست جگرے خون شود کزو خون نیست
Nothing is like the Incomparable Being;
Ruined be the heart that does not bleed for His sake!

گنجائے جہان فدائے نگار بہ ز صد گنج خاک پائے نگار
All treasures of the world be sacrificed for that Beloved!
The dust of the feet of the Beloved is far more precious than
hundreds of treasures.

ہرچہ از دست او رسد آن بہ خار او از ہزار بتان بہ
Whatever is received from His hand is indeed excellent.
One thorn of His is better than thousands of gardens.

ذلت از بہر او ز عرت بہ قلت از بہر او ز کثرت بہ
Disgrace for His sake is better than any honour;
Poverty for His sake is better than riches.

مردن از بہر او حیات مدام صد لذائد فدائے آن آلام
To die for His sake is everlasting life;
Hundreds of pleasures can be sacrificed for these pains.

اے کہ در کوی دلتان گذری با وفا باش در ز جان گذری
O you who tread upon the path of the Beloved!
Remain faithful to Him even at the cost of your life.

صداقائے کہ طالب یار اند جانفشانان ز بہر دلدار اند
The righteous who seek the Beloved
Lay down even their lives for the sake of the Beloved.

گر نیابند راه آن دلبر از غمش جان کنند زیر و زبر
*If they cannot find the road to the Beloved,
 They are stricken to death with grief.*

از دلآرام رنگ میدارند و از ره نام ننگ میدارند
*They take the colour of the Beloved;
 They shun reputation and fame.*

لذت خود برد می بینند حسن در روعے زرد می بینند
*They find their pleasure in the pain they suffer;
 They see beauty in their love-stricken faces.*

تو که چون خر به گل فرومانی همت آن یلان چه میدانی
*You are bogged down in mud like a donkey;
 How then can you appreciate the endeavour and resolution of
 these champions?*

سهل باشد حکایت از غم و درد داند آن کس که رو بغمها کرد
*It is easy to talk about pangs and grief;
 Who knows what they are except those who suffer these pangs?*

آفرین خدا بر آن جانے که ز خود شد برائے جانانے
*May the mercy of God bless the soul
 Who has renounced the ego for the Beloved,*

منزل یار خویش کرد به دل و از هواها رمید صد منزل
*Who has made his heart the home of his Beloved,
 And has flown thousands of miles away from base desires.*

از خودی در شد و خدا را یافت گم شد و دست رهنما را یافت
*He distanced himself from the ego, and found God;
 He lost himself and found the hand of the Guide.*

تو چه یابی که غافلے زین راه و از جلال خدا نہ آگاہ
But how could you understand when you are so ignorant of this path,

And have no understanding of God's glory?

ہمہ کارت بعقل خام افتاد ہمہ سعی تو ناتمام افتاد
All of your work is done through crude and immature intellect;
All of your efforts are in vain.

بچھو طوطی ہمیں سخن یادست کہ بشر عاقلست و آزادست
Like parrots, you merely memorize the words,
Saying, 'Man is rational and free.'

اے کہ دیوانہ سپنے اموال وہ کہ در کار دین چہین اہمال
O you who run like mad after riches!
What a pity! You are so indifferent to matters of faith.

روئے دل را بجانب دین کن فکر آخر غم نخستین کن
Turn your heart towards faith;
Let the thought of the Hereafter be your foremost concern.

حصر تو برقیاس در ہمہ حال ہست بر حتم تو یک استدلال
Your reliance on reason alone in all circumstances
Is proof of your stupidity.

تا نہ فرمان رسد باعلانیے چون شود کس مطیع فرمانے
Unless a command is given through proclamation,
How could one obey the command?

تا نہ حکمے شود ظہور پذیر چون توانی شدن مطیع امیر
Unless a command is issued,
How could one obey the commander?

تا نہ گردد کسے ز حق مامور کُفر و ایمان چمان کنند ظہور
*Unless someone is divinely commissioned,
 How can disbelief and belief be clearly distinguished?*

تا نیاید اشارتے ز نگار چه بر آید زدست عاشق زار
*Unless the Beloved gives a sign,
 How can an ardent lover make any move at all?*

فرق در سرکش و مطیع خدا جز بگلش چمان شود پیدا
*How can the distinction between a rebel against God and His obedient servant
 Be made except by the commandment of God?*

شرط تعمیل حکم چون حکم است پس وجودش بجز نخت اے مت
*The prerequisite of obeying a command is the presence of the command.
 O you, who are out of your mind, first look for the command.*

ورنہ لہن دعویٰ غلط بگذار کہ روم زیر حکم آن دادار
*Or give up your false claim that,
 'I follow the commandment of God, the Just.'*

خود تراشیدن از خودی فرمان آن نہ حکم خداست اے نادان
*O ignorant one! A command fabricated out of your own wishes
 Cannot be a divine command.*

نہ بعرف است و نہ بعقل روا کہ شود ظن خویش حکم خدا
*Neither common usage nor reason permits
 That your own conjecture should be taken as a divine command.*

پس چو فرمود خود نگه کن زود حکم او آن بود که او فرمود
*His is the command which He Himself issues,
 And you ought to obey it immediately when it is given.*

که اذین شد ثبوت وحی خدا شد ضرورت مسلمش ندین جا
*When it is proven that a revelation is from God,
 The need of revelation also stands proven.*

گر دهنند بصیرت دینی در گمانها بلاک خود بینی
*Were you to attain spiritual insight,
 You would find your destruction in conjectures.*

بنگر آخر بعقل و فکر و قیاس که خرد را نه محکم است اساس
*See through reason, reflection, and logic,
 [And you will discover that] the foundation of reason is not
 solid.*

تا نباشد رفیق او دگرے نایش از ره یقین خبرے
*Until it is joined by a companion,
 It will not know the way towards certainty.*

تا نه بینی بدیدها جائے یا نه یابی خبر ز بینائے
*Until you see a place with your own eyes,
 Or you get its description from the one who knows,*

خود نگوید ترا خرد زنهار که چنین دارد آن مکان آشار
*Reason on its own would not inform you that,
 'A certain house has such and such features.'*

پس چه ممکن که دم زند بمعاد که چنین اند آن دیار و بلاد
*Then how can it be said about the Hereafter,
 'That place and realm is such and such'?*

این چه حتمت و لائن چه بے راہی کہ بجهل است لاف آگاہی
What stupidity it is! What misguidance!
You boast of being intelligent while you are, in fact, ignorant.

چون روی از قیاس خود بر ہے کہ ندیدی بعمر خویش گئے
How can you tread, by following your conjectures,
A path that you have never seen in your life?

چون شد از عالم دگر خبرت مادرت دیدہ بود یا پدرت
How can you have any knowledge about the Hereafter?
Did your mother see it, or did your father?

ور ندیداست کس چه سان دانی کم خرام اے ذنی بہ عریانی
If no one saw it, how could you have any knowledge of it?
O ignoble one! Do not strut pompously while being nude.

تو کہ داری ز انبیاء انکار لائن ہمہ کوری است و استکبار
Your disbelief in Prophets
Is your utter ignorance and self-conceit!

یک نظر کن بہ فطرت انسان کہ ندارند جوہرے یکسان
Take a look at the nature of man:
Not everyone is equal in capability.

مختلف اوقاتاد ہر بشرے کس بخیرے فزود کس بشرے
Everyone is different from the other;
One excels in virtue, another in vice.

پس چو یک بیش و دیگر است کمی ہم چنیں در قبول فیض ہی
As some have more and others less,
Similarly there are different grades of accepting His grace.

خود نگه کن کنون ز صدق و صفا که چه ثابت بهمین شود زین جا
Think for yourself with sincerity of heart and fairness
About what this proves.

شب تار است و خوف بیش از بیش از سر خود روی مده سر خویش
Dark is the night! Fear is ever more!
Do not ruin yourself by being so self-conceited.

پس دیوار چون نمے دانی چون بدانی غیب ربانی
When you do not know what is behind a wall,
How then could you know the secrets of God?

در شگفتم که با چنین نقصان از چه بر عقل مے شوی نازان
When it is so defective,
I wonder how you can take pride in intellect.

این چه عقل است و این چه معرفت است لنینچ قهر خدا دو چشمت بست
What reason! What knowledge you have!
What wrath of God has shut both of your eyes!

این جهانست چو عید خوش افتاد وان وعید خدا نداری یاد
You delight in this world as you delight in Eid,
Yet you do not remember divine punishment.

بشنو از وحی حق چه گوید راز از جناب وحید و بے انباز
Listen to the revelation of God; what secrets it tells
From the One and Only, the Peerless God,

کان خردها که در دل عَقلاست همه یک ذره ز آتش ماست
All types of wisdom bestowed upon the wise
Are just a spark of My fire.'

آن کلام خدا نہ برفلک است تا بگوئی کہ ہست دور از دست
The Word of God is not in the heavens,
So that you may say, 'It is beyond my reach.'

یا بگوئی کہ کار ہست مجال برفلک رفتنم کدام مجال
Or that you may say, 'It is an impossible task;
What power do I have to reach the heavens?'

نے بزر زمین کلام خدا تا بگوئی کہ چون خرم آنجا
Nor is the Word of God beneath the earth,
So that you may say, 'How can I thrust myself into the earth?'

چون ز قعر زمین برون آم خود چنین طاقتی نمی دارم
How can I dig it out from the depths of the earth?
Indeed, I do not have such strength.'

قطع عذر تو کردہ داور پاک نورِ عرش آمدست بر سر خاک
That Holy Being has done away with your excuses—
The light of God's throne has come down upon the earth.

گر ترا رحم آن یگان بکشد دولتت سوتے او عنان بکشد
If the mercy of the One and Only God pulls you,
Your good fortune shall carry you to that light.

اللہ اللہ چه بخت از انوار ہست رخِ دگر در آن گفتار
Good God! What light has it spread;
This Word is absolutely unique in its grace.

جہل گردد ز دیدنش یکسو رو دہد صد کشائے زان رو
The shackles of ignorance are removed once and for all by observing it;

Visiting it resolves hundreds of troubles.

نور بار آورد تلاوت او عالمے زیر بار منت او
Its recitation yields the fruit of light;

A whole world is overwhelmed by its beneficence.

چشم بد دور لائن چه ہست جمال ہست یک چشمہ ز آب زلال
May God preserve it from the evil eye! What beauty it is!

It is, as it were, the fountain of pure and clean water.

تا جہان رسم دلبری بہاد کس چو او دلبری ندارد یاد
Ever since the custom of falling in love came into existence,

No one could even imagine a beloved like this.

آن شعاعے کزو شد است عیان کس ندیدہ ز مہر و مہ بجہان
The light it has manifested

Has never been seen in the sun or the moon by anyone in the world.

چند بر عقل خام ناز کنی چه کنم تا تو دیدہ باز کنی
How long will you take pride in faulty reason?

What can I do that you might open your eyes?

نقص خود بنگر و کمال خدا ذلت خویشتن جلال خدا
Look at your flaws and defects, and at the perfection of God;

Reflect upon your indignity, and upon the glory of God.

از ره عقل راه رب مجید کس ندید است و کس نخواهد دید
*No one has seen the path of the Glorious God through reason,
 Nor will they ever see it [through reason].*

اندر آنجا که سوختن باید چون ره از قیاس بکشاید
*The place where one needs to burn oneself;
 How can the path towards it be opened through conjecture
 alone?*

تا نشد وحی حق مدد فرما تا نیآورد بو نسیم صبا
*Until divine revelation came down to help, and
 The morning breeze brought forth the fragrance of spring,*

عقل را زان چمن نه بود خبر طائر فکر بود سوخته پد
*Reason had no knowledge of that garden,
 And the wings of the bird of conjecture were burnt out.*

آن صبا گهتے زیار آورد تا خرد نیز رو بکار آورد
*That spring breeze brought the fragrance of the Beloved
 To the extent that reason also began to function.*

بارها آب خود نگار آورد تا نخیل قیاس بار آورد
*The Beloved Himself repeatedly watered
 The tree of reason until it began to yield fruit.*

وقت عیش است و موسم شادی تو چه در سوگ و ماتم افتادی
*It is time for enjoyment and the season for celebration,
 So why are you steeped in mourning and lamentation?*

تند بادے بخواہ از دادار تا خس و خار تو برد یک بار
*Pray to God for such a strong hurricane
 That should sweep away all of your rubbish.*

در خور و مه شگے نگیرد راه تو ز دلدار خویش دیدہ بخواہ
*There is no doubt about the sun and the moon;
 Pray to your Beloved to bestow upon you the eyes to see.*

گرہی تا دمے کہ سرتابی چون بجوئی ز صدق دل یابی
*You will remain misguided so long as you are rebellious;
 When you seek with sincerity of heart, you will find Him.*

نیستی طالب حقیقت راز بس ہمین مشکل است اے ناماز
*But you do not want to seek the truth of the secret,
 That is the problem. O you, devoid of sense!*

بروجودش ز صنعت استدلال لہن مجاز است نے چو اصل وصال
*To argue the existence of God on the basis of His work
 Is only a metaphor—not the real union with God.*

وصلش از آلہ مجازی نیست باز کن دیدہ جائے بازی نیست
*One cannot attain communion with God through metaphoric
 machinations;
 Open your eyes, it is not a game!*

گر بر آتش دو صد جگر سوزی نیستت از قیاس پیروزی
*Even if you burn your heart two hundred times,
 Even then you cannot succeed through reason.*

خبرے نیتت ز جانا نہ مے زنی ہرزہ گام کورانہ
You have no knowledge of the Beloved;
You just fumble about, blindfolded, searching for Him
in vain.

آن یقینے کہ بخشدت دادار چون قیاس خودت نہد بکنار
The certainty that is granted by God
Cannot be given by your own intellect.

آن یکے از دہان دلداریے نکتہ ہائے شنید و اسرارے
One hears subtle truths and [divine] secrets
From the mouth of the Beloved Himself;

و آن دگر از خیال خود بگمان پس کجا باشد این دو کس یکمان
The other is a prisoner of intellect's uncertainty—
How can they both be equal?

اے کہ مغرور راہ مظنونی تو نہ عاقل کہ سخت مجنونی
O you who pride yourself on the path of conjecture!
You are not wise; rather, you are utterly insane.

آن خدا را کزوست منت ہا بشمیری زیر منت عتلاء
Do you believe that God, the Fountainhead of all grace,
Has been granted favours by wise men?

این خدائی عجیب در دل تست کہ چنین است زار و ماندہ و سست
The strange god that has found a place in your heart
Is so weak, helpless, and lazy,

تانہ از عاقلان مدد ہا یافت توانست سوئے خلق شافت
That he could not approach creation
Until he was helped by the wise.

کے پسند و خرد کہ آن اکبر شہرتے یافت از طفیل بشر
*How can reason accept that God, the Greatest,
 Gained all of His renown through the efforts of man?*

شب تارست و دشت و نیم دوان چون بخوابی بغفلت اے نادان
*Dark is the night, frightening are the woodlands and the wide
 wilderness!*

O ignorant ones! Why do you sleep in oblivion?

خمیز و برمال خود نگاہ بکن خطر راہ پہ بین و آہ بکن
*Wake up and reflect upon your condition!
 See the dangers of the way, and heave sighs.*

خمیز و از نفس خود پیرس نشان کہ چه خواهد مراتب عرفان
*Rise and ask your own self,
 What ranks of cognition it craves for.*

مے تپد از برائے رفع حجاب یا قیاسش بس است در ہر باب
*Does it long for the veils to be removed?
 Or does it regard conjectures to be sufficient in every situation?*

افلا تبصرون گفت خدا خمیز و در نفس چو تعطش با
 ☆ وَالَّذِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ
*'Will you not then see' are the words of God,
 Rise and discover the reality of what your soul thirsts for.*

تو اسیری بصد ہزار خطا ہر خطائے تر ز اژدہا
*You are incarcerated in hundreds of thousands of errors,
 Each one more dangerous than a dragon.*

☆ And also in your own selves. Will you not then see? (Sūrah adh-Dhāriyāt, 51:22) [Publisher]

عجب این کوری است و بے بصری که اندین کار غام بے خبری
Strange is your blindness and lack of insight!
That you are yet unaware of this simple truth.

سخن راست است نے ز خطاست تو نہ فہمی سخن خطا لہنجاست
The statement is true and not wrong;
What is wrong is that you do not understand it.

ہرز سرہستہ و ورائے وراء کہ کشاید بدون وحی خدا
What can reveal the hidden, the ever more abstruse secrets,
Except the Revelation of God?

راز ذات نہبان کہ گوید باز بز خدائے کہ ہست محرم راز
Who can reveal reality except God?
Who has the knowledge of divine mysteries?

مشت خاکے قنادہ است براہ تند بادے بجوید از درگاہ
You are simply the dust of the road,
Asking God to send a dust storm.

تو نہ فہمی ہنوز این سخنم در دلت چون فرو شوم چہ کنم
You do not yet understand what I say.
How can I reach the recesses of your heart?

اے دریغا کہ دل ز درد گداخت درد مارا مخاطبے نشناخت
What a pity! My heart melts with grief,
Yet my listener does not understand the pangs that I suffer.

اے خور روئے یار زود برآ کہ دل آزد از شب یلدا
O Sun of the Beloved's Countenance! Come out quickly!
My heart grieves from the long and dark night.

یک نگاہے بس است در دین با کاش دیدے کے ز خوف خدا
*One look is sufficient in matters of faith,
 Would that someone look upon it with the fear of God!*

آشکار است کفر و ایمان ہم گفتمت آشکار و پنهان ہم
*Disbelief is evident; so is belief.
 I have explained it to you both, publicly and privately.*

ترک خوف خدا و بد عملی لہن دو چیز اند تخم تیرہ دلی
*Discarding the fear of God and adoption of immorality
 Are two causes of the perversion of the heart;*

ورنہ روئے نگار نیست نہان ہر حجابے ز تہ اے بیجان
*Otherwise, the face of the Beloved is not hidden.
 O the dead of heart! Whatever veil exists, it is from yourself.*

از رگ جان قریب تر یارست ہرزہ از تو درازی کار است
*The Beloved is nearer than the jugular vein;
 It is your absurdity that prolongs the matter.*

ہر کہ برخواست از خودی یکبار خود نشیند بکار او دادار
*Whoever distances himself from his ego completely,
 God Himself takes over the management of his affairs.*

حی و قیوم و قادر ست نگار تو مپندار مردہ اے مردار
*The Beloved is Self-Subsisting and All-Sustaining and
 All-Powerful,
 O despicable one! Regard Him not as dead.*

میل رفتن گرت جانب یار جانب صدق را عزیز بدار
*If at all you desire nearness to the Beloved,
 Stick to the path of truth and sincerity.*

در شکے ہمت خمیز و تجربہ کن تا شکوکت بر آورم از بن
*If you are in any doubt, arise and experience it for yourself,
 So that, I may uproot all of your doubts.*

گر خرد پاک از خطا بودے ہر خرد مند باغدا بودے
*Had reason been immune to error,
 Every wise one would have been a man of God.*

کس نرسٹ از ذہول و سہو و خطا جز خداوند عالم الاشیاء
*No one is immune to forgetfulness and error
 Except God, who has the knowledge of everything.*

نظرے کن ز روئے استقرا گر کسے رسے است بازما
*Ponder over it to make a diligent search;
 Tell me, if there is anyone immune to it.*

ورنہ باز آ ز شورش و انکار جیفہ کذب را مخور ز نہار
*Otherwise, desist from mischief and denial;
 Never gorge upon the stinking carcass of a lie.*

آخرت باغدا فتد سروکار خود نگہ کن بترس زان دادار
*At last you will have to answer to God;
 Think about it yourself. Fear God, the Just!*

در خرابات اوقاد دلے خود بخود چون بدون شود ز گلے
*The heart that lies fallen in a tavern;
 How can it come out of the mire on its own?*

رو بہ باطل نہادے باز آ دل بہ بد روئے دادے باز آ
*All of your attention focuses on the wrong. Repent!
 You have fallen in love with the ugly. Repent!*

در مراہل قنَادۂ باز آ لِن کجا لستادۂ باز آ
You have fallen into dunghills. Repent!
Where are you standing! Repent!

آخر اے لافِ زن ز عقل و خرد ہوش کُن پامنہ برون از حد
O you who boast of reason and wisdom!
Be mindful! Do not trespass beyond your boundaries.

دمِ زدن در خیالہائے محال ہست شوریدہ مَشْرَبی و ضلال
To boast that you can do the impossible
Is proof of your insanity and error.

ہر کہ رخت افگند بویرانہ می نماید بتر ز دیوانہ
He who makes a wasteland his home
Is worse than the insane.

چون چنین سرزنی ز راہ صواب چہ نہ دانی کہ آخر است حساب
Why do you turn away from the right path?
Are you unaware that you will ultimately be called to account?

پاتے تو لنگ منزل تو دراز تر سمت چون رسی ازین تگ و تاز
Your foot is lame and your destination far off;
I wonder how you can reach it in this condition?

خود چنین است فطرت انسان کہ چو بیند کہ مشکل است گران
It is in the nature of man that
When he runs into severe trouble,

اول از زور و تاب و طاقت خویش می کند سعی و جہد بیش از بیش
He first musters all his power, strength, and vigour,
And exerts his efforts to the utmost.

تا مگر کار بسته بکشاید زیر بار سپاس کس ناید
*Perchance he might succeed in restarting the endeavour,
 And is not obliged to seek others' favours.*

چون به یبند که کار رفت از دست رن اختیار رفت از دست
*When he finds the task to be beyond his power,
 And he can no longer control the situation,*

رو نهد سوتے کوچہ یاران مددے جوید از مددگاران
*He turns towards the alley of his friends,
 And seeks the aid of allies.*

زور دست برادران جوید نزد ہر کاردان تہی پوید
*He calls out to his powerful brothers,
 And runs forth to every wise one.*

چون بماند زہر طرف ناچار نالد آخر بدرگہ دادار
*When he is completely hopeless,
 At last he cries in the Presence of God—*

نعرہ ہا میرند بحضرت پاک و از تضرع جبین نهد بر خاک
*Cries before the Holy Threshold of God,
 And places his forehead on dust [in prostration] with humility.*

در خود بندد و بگرید زار کالے کشائندہ رہ دشوار
*He closes his door and cries in supplication,
 'O Dispenser of difficulties!*

گنہ من بہ بخش و پردہ بہ پوش تانہ دشمن زند بشادی جوش
*Forgive me my sins and cover my shortcomings,
 Lest the enemy rejoice in abundance.'*

چون چنین فطرت بشر افتاد زان سه گونه صفت که کردم یاد
For, such is human nature
That the three qualities I mentioned are all ingrained within
it.

آن حکیمش ز لطف بے پایان حسب فطرت بداد ہم سامان
Allah the Wise, too, out of His infinite grace,
Grants man the means in accordance with his nature;

از پئے جہد خویش عقلش داد راه فکر و قیاس و خوض کشاد
Grants him the intellect to steer his efforts,
And opens for him the way of reflection, reasoning, and
deliberation.

و از پئے کار با ہمین امداد رحم در قلب یک دگر بہداد
And for mutual support,
He creates within their hearts compassion for one another,

از شعوب و قبائل و اقوام کرد کار نظام و ربط تمام
And cements their relationships
By establishing communities, tribes, and nations;

و از پئے حاجت فیوض خدا کرد الہام را ز رحم عطا
And for the need of divine grace,
Out of His mercy He bestows revelation,

تا رسد کار آدمی بکمال تا میسر شود ہمہ آمال
So that the affairs of man culminate in perfection,
And so that all of his desires be fulfilled;

تا بحدّ یقین رسد تعلیم زان دوگونه شود ره تفہیم
*So that the teaching reaches the stage of certainty,
 And so that the way of understanding is made twofold.*

زان دوگونه مناجح تلقین می کشاید ره حصول یقین
*The path to attain certainty is opened,
 By these twofold ways of admonition.*

ہر طبیعت بحسب فہم و خیال می براید بدان ز چاہو ضلال
*With their help, every nature [of man] comes out of the pit of
 misguidance,
 According to its level of understanding and conception.*

غرض آن میل فطرتی کہ خدا کرد در فطرت بشر پیدا
*In short, the natural inclination,
 With which God has invested human nature,*

آن ہی خواست وحی ربانی نظرے کن بغور تا دانی
*Has always been seeking divine revelation.
 Reflect over it carefully so that you may understand.*

فطرت چون فقادہ است چنان چون کشتی سر ز فطرت اے نادان
*Your nature has been moulded in the same fashion.
 O ignorant one! Why then do you turn away from nature?*

اقتضائے طبیعتِ انسان کہ نہاد ست ایزد مٹان
*The demand of human nature,
 Which has been granted by the Benevolent God,*

گہ بشر را کشد بسوئے قیاس تا نہد کار را بعقل اساس
*Sometimes draws man towards thinking,
 So that his affairs are based on reason.*

گاه دیگر کشد بمسئولات تا بیار آمد از بیان ثقات
*At other times, it draws man to the narratives of others,
 In order to gain contentment from the statements of the
 trustworthy,*

زینکه آرام قلب و الطمینان جز باخبا صادقان نتوان
*Because satisfaction and peace of mind are not possible
 Without the accounts of the truthful.*

نیز چون واجب است در تعلیم که بقدر خرد بود تفهیم
*Moreover, it is necessary for teaching
 To be at the level of intelligence [of the addressee];*

لا جرم راه گشاده اند دو تا تا رسد هر طبیعتی بخدا
*Therefore, two paths are open,
 So that men of every nature may reach God,*

تا ذکی و غبی و اشرف و دون ره بیابند سوتی آن بچون
*And so that men of high and low intelligence,
 And both the eminent and the ordinary may walk towards
 that Incomparable One.*

دیگر این است نیز هم برهان بر ضرورات وحی آن رحمان
*There is another proof for the need
 Of revelation from the Gracious One;*

که چنین شهرت خدائے یگان هرگز از جهد عقلمها نتوان
*Namely, the Unique God could not be so well known
 Only through intellectual effort.*

گر نہ گتے خدا انا المَوْجُودِ چون قنادے جهان برش لبجود
Had God not said, انا المَوْجُودِ [‘I am present’],
The world would not have prostrated with humility.

این ہمہ شور ہستی آن یار کہ ازو عالم ست عاشق زار
The clamour with which the existence of that Beloved is announced
Proclaims that the entire world has turned into His ardent
lover.

خود بینداخت آن خدائے جهان نہ بشر کرد بر سرش احسان
The God of the universe Himself has caused it;
Man has not done any favour to God.

اے دریغ لائن چه آدمی زادند کز خدا در خودی بینتاند
What a pity! I wonder what sort of men they are,
Who have turned away from God and are in thrall to their ego.

عقل چون شد چو فیض وحی نہ بود دیدہ را ز آفتاب ہست وجود
How could there be reason if the grace of revelation had not been
granted?
The existence of the eye is because of the sun.

اد اگر نور خود نہ بخشیدے چشم ما خود بخود چمان دیدے
Had the sun not given its light,
How could our eye see on its own?

بلبل از فیض گل سخن آموخت منکر ازوے همان کہ چشم بدوخت
The nightingale has learnt to sing through the favour of the rose;
He alone can deny this, who has shut his eyes.

همه عالم گواه آلائش اِنَّهٗ منکر ز وحی و القائیش
*The entire world is a witness to the bounties of God;
 Only a fool denies His revelation and inspiration.*

مهر پاکان بجان خود بنشان تا شوی جان من هم از پاکان
*Cherish in your heart the love of the pious ones,
 So that you too, my dear, may join the pious ones.*

این خرد جمله خلق میدارند ناز کم کن که چون تو بسیار اند
*All creatures are gifted with this intellect,
 So do not pride yourself in it, for there are many like you.*

چارهٔ ما بغير یار کجا ما کجائیم و عقل زار کجا
*How can we cope without the Beloved!
 What is our being! And what is the feeble reason!*

زهر فرقت چشتی و ناکامی باز منکر ز وحی و الهامی
*You drink the poison of separation and disappointment,
 Yet you deny inspiration and revelation.*

جان تو برب از نخوردن آب باز از آب زندگی رو تاب
*You are on the verge of death for lack of water,
 Yet you turn away from the water of life.*

کور هستی و کین بدیده دران وه چه داری شقاوت و خسران
*You yourself are blind, yet you harbour enmity towards those with
 eyes.*

What a pity! What misfortune and loss you enjoy!

داروئے دردِ دل نہ فطنتِ ماست آن بدارِ اشقائے وحی خداست
The remedy for the heart's pain is not the sharpness of our intellect;
That remedy is in the hospital of divine revelation.

نشود عین زر تصور زر زر بهمانست کوفتہ بہ نظر
Imagining gold does not constitute gold,
Gold is that which can be seen [to be gold].

ہست بر عقل منت الہام کہ ازو پخت ہر تصورِ نام
Revelation has bestowed this favour upon reason,
That it corrects all its defective conceptions.

آن گمان برد و این نمود فراز آن نہان گفت و این کشود آن راز
That [i.e. intellect] only conjectures, this [i.e. revelation] openly manifests;
That [i.e. intellect] secretly whispers, this [i.e. revelation] unravels the mystery.

آن فرو سخت این بکت بسپرد آن طمع داد و این بجا آورد
That [i.e. intellect] scatters apart, this [revelation] gathers together;
That [i.e. intellect] arouses desire, this [i.e. revelation] fulfils desire.

آنکہ بشکت ہر بتِ دل ما ہست وحیِ خدائے بے ہمتا
That which smashes each and every idol of our hearts
Is indeed the revelation of the Peerless God.

آنکہ مارا رُخ نگار نمود ہست الہام آن خدائے دودد
*That which reveals the countenance of the Beloved to us
 Is nothing but the revelation of the Most Loving God.*

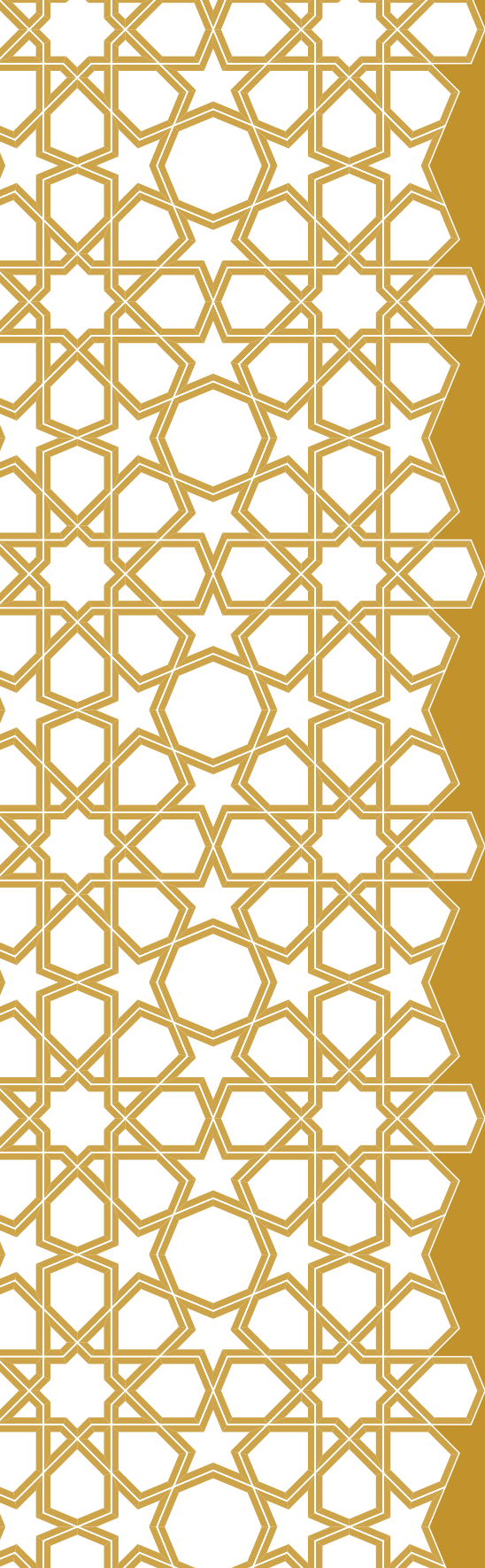
آنکہ داد از یقین دل جامے ہست گفتار آن دلارای
*That which grants us the goblet of certainty
 Is nothing but the revelation from God, the Comforter.*

وصل دلداری و مستی از جامش ہمہ حاصل شدہ ز الہامش
*Bonding with the Beloved and intoxication from His goblet
 Are possible only through the revelation of God.*

وصل آن یار اصل ہر کامیست وانکہ زین اصل نافل آن خامیست
*Bonding with God is the ultimate cause of all objectives;
 Whoever forgets this cause remains unfulfilled.*

بے عطیات ما ہمہ بے زاد بے عنایات ما ہمہ برباد
*We are totally indigent without His bounties;
 We are absolutely ruined without His favours.*

Barāhīn-e-Aḥmadiyya, Part 4, Rūḥanī Khazā'in, vol. 1, p. 359–378, Footnote Number Eleven; see also English translation, *Barāhīn-e-Aḥmadiyya*, Part 4, p. 98–153, Footnote Number Eleven, published by Islam International Publication Ltd. 2016



BLIND INTELLECT



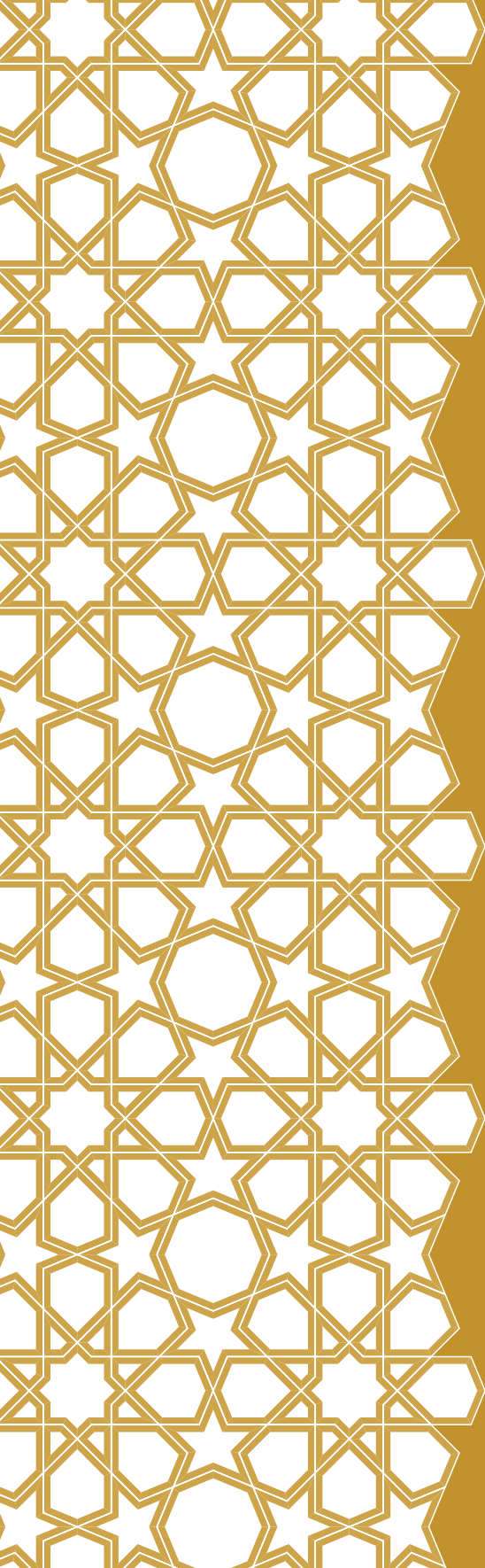
ناتوانان را عجا تاب و توان تانثان یابند خود زان بے نشان
*How can the weak have the strength and ability
To find, on their own, a trace of the Transcendent One's existence?*

عقل کوران رہنما جوید براہ رہبری از دانش کوران نخواہ
*The intellect of the blind itself seeks a guide to find the way,
Do not seek guidance from the intellect of the blind.*

عقل ما از بہر زاری و بکاست دفع آزار بہالت از خداست
*Our intellect is only for wailing and weeping [before God].
Relief from the afflictions of ignorance is from God.*

عقل طفل است این کہ گرید زار زار شیر بجز مادر نیاید نہ بہار
*A child only has the sense to cry bitterly,
But by no means will he have milk except from the mother.*

Barāhīn-e-Aḥmadiyya, Part 4, Rūḥanī Khazā'in, vol. 1, p. 387, Footnote Number Eleven; see also English translation, *Barāhīn-e-Aḥmadiyya*, Part 4, p. 162, Footnote Number Eleven, published by Islam International Publication Ltd. 2016



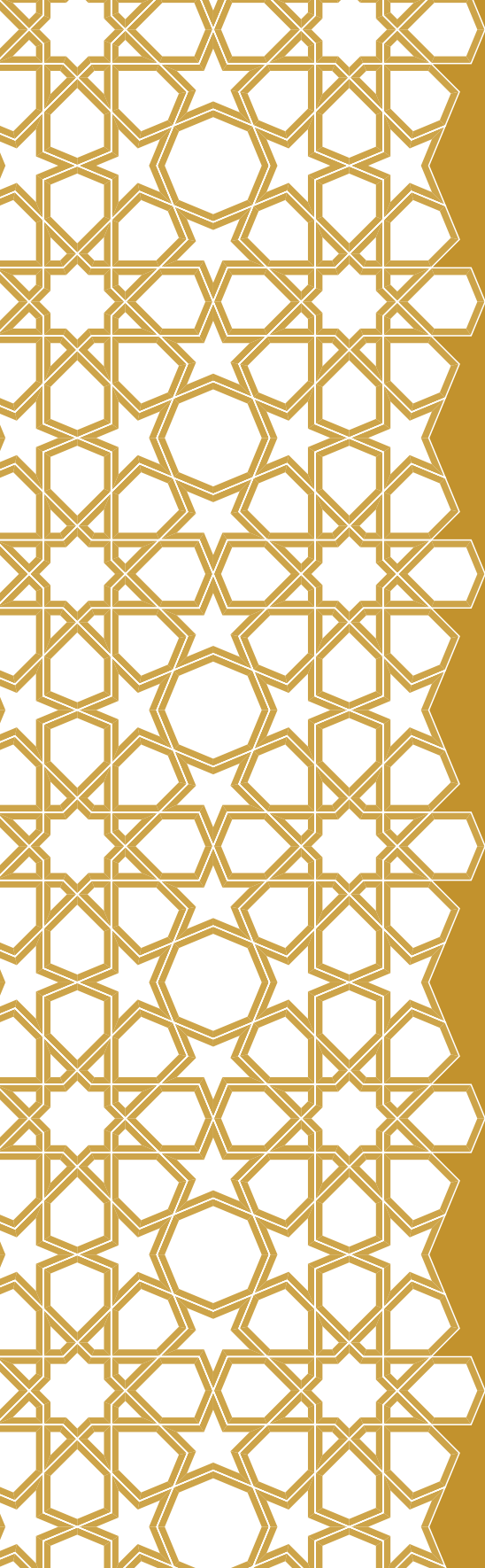
WONDERS OF TRUE LOVE



عشق است که بر خاک مذلت غلطاند عشق است که بر آتش سوزان بنشانند
*Love is what makes one roll in the dust of disgrace;
Love is what makes one sit in the scorching fire.*

کس بهر کسے سر ندهد جان نہ فشانند عشق است کہ این کار بصد صدق کنانند
*No one offers his head or sacrifices his life for someone else;
Love alone makes one perform this task with utmost sincerity.*

Barāhīn-e-Aḥmadiyya, Part 4, Rūḥānī Khazā'in, vol. 1, p. 540,
Sub-footnote Number Three; see also English translation,
Barāhīn-e-Aḥmadiyya, Part 4, p. 342, Sub-footnote Number
Three, published by Islam International Publication Ltd. 2016



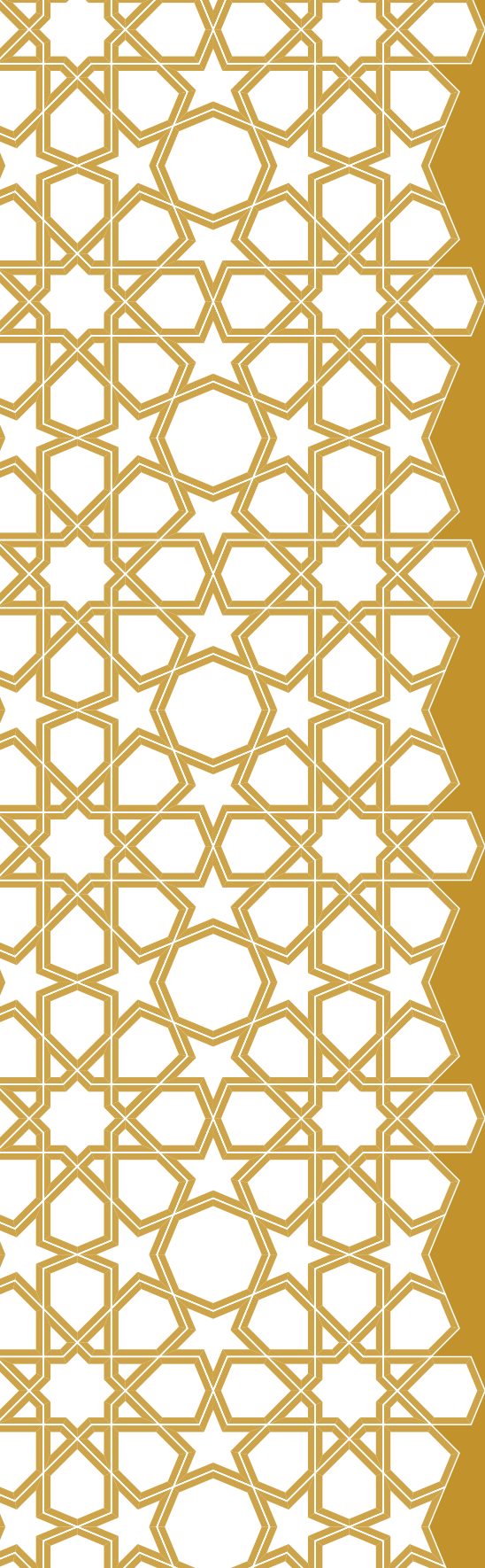
NO BELOVED LIKE MY BELOVED



تیجِ محبوبے نماںد پنچو یارِ دلبرم مہر و مہ را نیست قدری در دیارِ دلبرم
No beloved can reach the level of my beloved;
The sun and the moon have no value in the city of my beloved.

آن کجارتے کہ دارد پنچوروش آب و تاب وان کجا باغی کہ می دارد بہارِ دلبرم
Where is the face possessing the brilliance of his face!
Where is the garden possessing the fragrance of my beloved's garden!

Barāhīn-e-Aḥmadiyya, Part 4, Rūḥanī Khazā'in, vol. 1, p. 598,
Sub-footnote Number Three; see also English translation,
Barāhīn-e-Aḥmadiyya, Part 4, p. 378, Sub-footnote Number
Three, published by Islam International Publication Ltd. 2016



PERFECT HUMILITY

یاد کن فرمان قُلْ لِلْمُؤْمِنِينَ
*believer in God! Restrain
your eyes and ears*
چشم گوش و دیدہ بند اے حق گزین
And recall the commandment: 'Say to the believers.'

ناظر خود زین و آن یکسر بر آر
Do not let your heart be attached to things that do not matter
تا شود بر خاطر حق آشکار
So that Truth should be manifested to your heart.

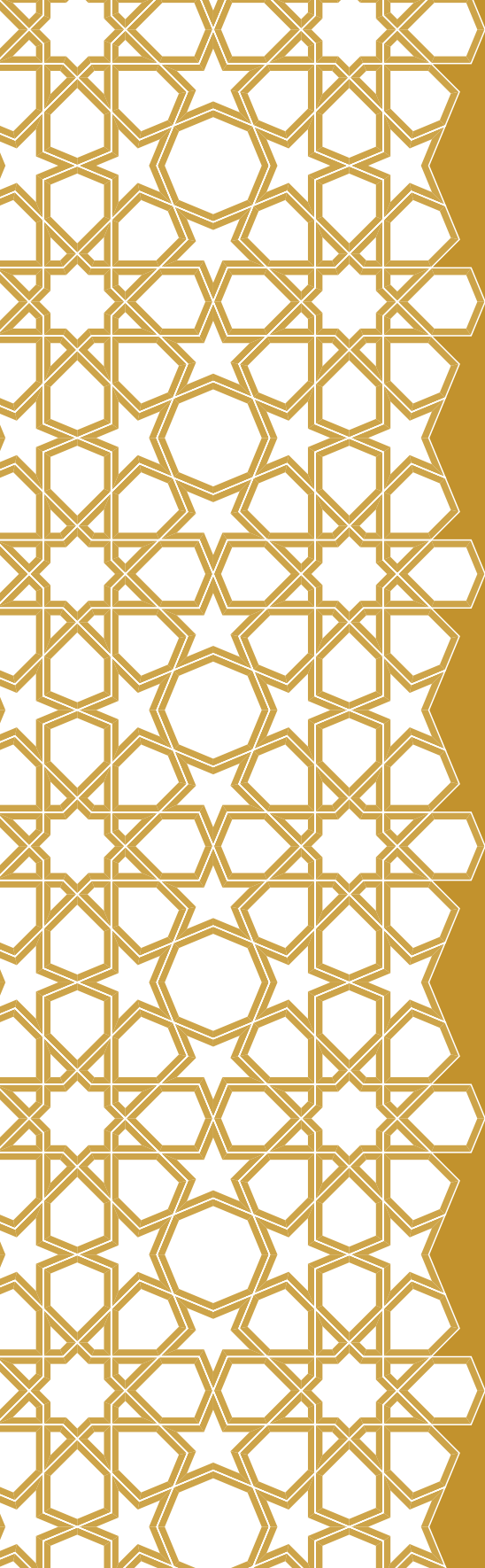
زیر پا کن دلبرانِ این جہان
Tread underfoot the beloveds of this world,
تا نماید چہرہٴ آن محبوب جان
So that the Beloved of your heart may show His countenance to you.

کاملانِ حیاتِ اند ہم زیر زمین
The perfect remain alive, even when they lay buried in the earth
تو بگوری باحیاتِ این چمن
And you are in the grave, despite being alive.

سالہا باید کہ خون دل خوری
You have to endure heartfelt anguish for several years
تا بکوئے دلتانے رہبری
To find the path to the Beloved of the heart.

کے آسانی رہے بکشائیت
How can this path [to God] be opened easily?
صد جنون باید کہ تا ہوش آیدت
You need a hundred-fold madneses to come to your senses.

Barāhīn-e-Aḥmadiyya, Part 4, Rūḥānī Khazā'in, vol. 1, p. 602–603; see also English translation, Barāhīn-e-Aḥmadiyya, Part 4, p. 383–384, published by Islam International Publication Ltd. 2016



HOLY TREE OF FURQAN



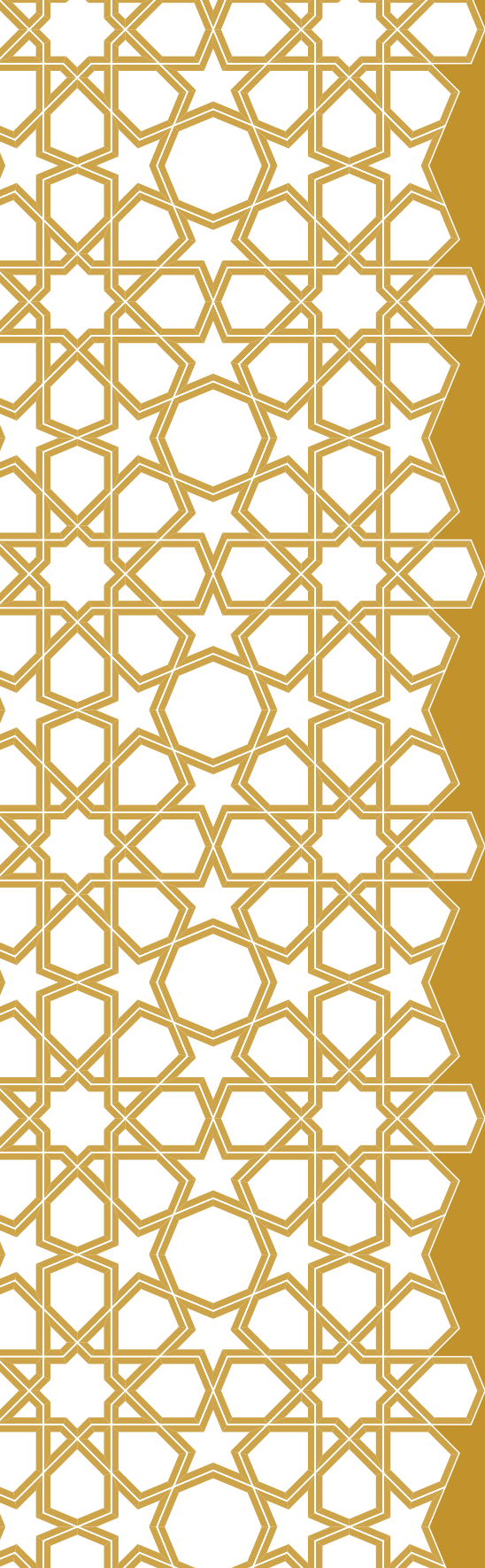
هست فرقان مبارک از خدا طیب شجر نونهال و نیک بو و سایه دار و پُر ز بَر
*The blessed Furqān [The Holy Quran] is a holy tree from God
That is young, fragrant, shady, and laden with fruits.*

میوه گر خواهی بیا زیر درخت میوه دار گر خردمندی مجنابان بید را بهر شمر
*If you desire fruit, come under the fruit-laden tree
If you have any sense, do not shake the willow tree to procure fruit.*

ور نیاید باورت در وصف فرقان مجید حسن آن شاهد پیرس از شاهدان یا خود نگر
*If you do not believe in the excellences of the Glorious Furqān,
Ask someone who has witnessed the beauty of this Beloved or look
into it yourself.*

وانکه او نامد پے تحقیق و در کین مبتلاست آدمی هرگز نباشد هست او بدتر ز خر
*He who does not come forward for the research, and is bent upon
enmity,
Is by no means human, but is worse than a donkey.*

Barāhīn-e-Aḥmadiyya, Part 4, Rūḥanī Khazā'in, vol. 1, p. 612,
Sub-Footnote Number Three; see also English translation,
Barāhīn-e-Aḥmadiyya, Part 4, p. 392, Sub-Footnote Number
Three, published by Islam International Publication Ltd. 2016



PANGS FOR DIVINE COMMUNION



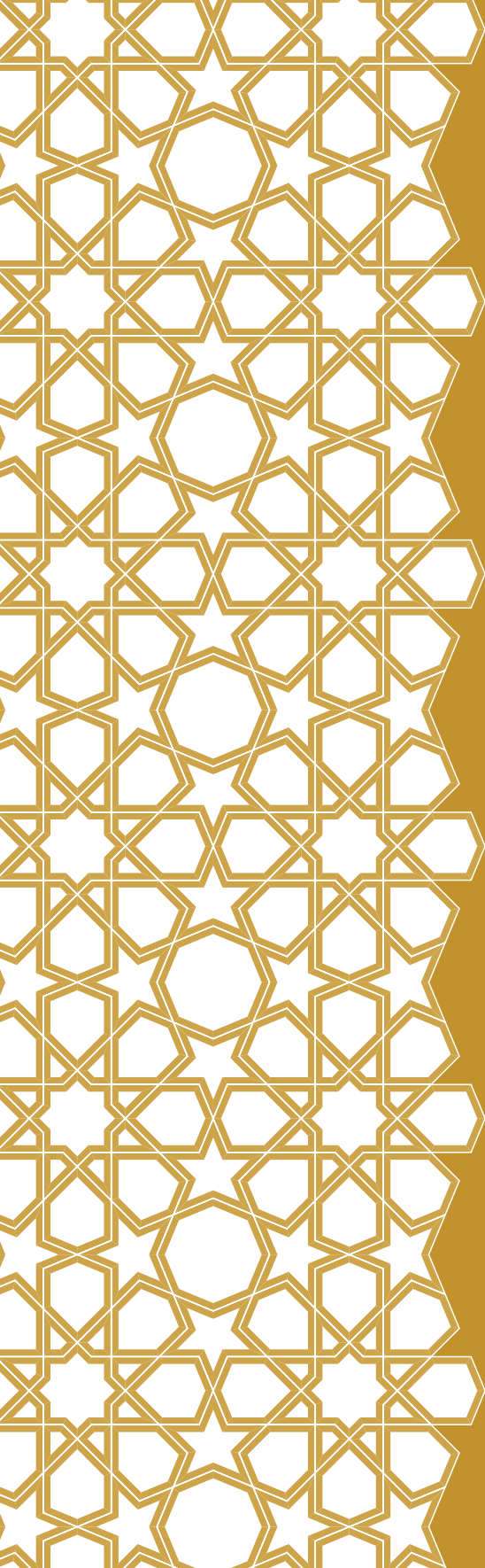
اے خالق ارض و سما بر من در رحمت کشا دانی تو آن درد مرا کز دیگران پنهان کنم
*O Creator of the heaven and earth! Open the door of mercy upon me.
You know the anguish I hide from others.*

از بس لطیفی دلبرا در هر رگ و تارم دریا تا چون بخود یابم ترا دل خوشتر از بستان کنم
*O my Beloved, You are most Subtle and Refined; Come and permeate every vein and fiber of my being,
So that when I find You within me, I rejoice with heart more resplendent than an orchard.*

در سر کشی اے پاک خوجان بر کنم در ہجر تو زانسان ہی گریم کز دیک عالمے گریان کنم
*And if You decline this prayer, O Pure One, I will die from the pangs of separation;
I will weep to the extent that, I will cause the whole world to weep with me.*

خواہی بقہرم کن جدا خواہی بلطفم رونما خواہی بکش یا کن رہا کے ترک آن دلمان کنم
*Whether You part from me in anger, or show Your countenance to me in kindness;
Whether You kill me or free me, I can never stop loving You!*

Barāhīn-e-Aḥmadiyya, Part 4, Rūḥānī Khazā'in, vol. 1, p. 613, Sub-Footer Number Three; see also English translation, *Barāhīn-e-Aḥmadiyya*, Part 4, p. 393, Sub-Footer Number Three, published by Islam International Publication Ltd. 2016



GRACE AND BLESSINGS OF GOD



اے خدا اے چارہ آزار ما اے علاج گریہ ہائے زار ما
O God! O Panacea for our sorrows!

O Remedy for our cries and supplications!

اے تو مرہم بخش جان ریش ما اے تو دلدارِ دلِ غم کیش ما
O You who apply the soothing balm on our lacerated souls!

O You who console our distressed hearts!

از کرم برداشتی ہر بار ما واز تو ہر بار و بر اشجار ما
You have graciously borne all our burdens;

All the fruit and flowers of our trees are by Your grace.

حافظ و ستاری از جود و کرم بیگمان را یاری از لطف اتم
With Your grace and mercy You protect us and hide our weaknesses;

With Your infinite compassion, You help the destitute.

بندۂ درماندہ باشد دلِ طپان ناگمان درمان براری از میان
When a servant of Yours becomes aggrieved and destitute,

You suddenly produce a remedy for him.

عاجزی را ظلمتے گیرد براہ ناگمان آری برو صد مہر و ماہ
When a poor mortal is surrounded by darkness on the way,

You instantly cause hundreds of suns and moons to rise for him.

حسن و خلق و دلبری بر تو تمام صحبتی بعد از لقائے تو حرام
All beauty, goodness, and charm culminate in You;

Having met You, it is forbidden to have company with anyone else.

آن خرد مندی که او دیوانه ات شمع بزم است آنکه او پروانه ات
Wise is he who is madly in love with You;

He is the beacon of light who is enraptured by You.

هر که عشقت در دل و جانش فتد ناگهان جانے در ایمانش فتد
Anyone whose heart and soul is penetrated by Your love,

His faith at once becomes alive.

عشق تو گردد عیان بر روئے او بوئے تو آید ز بام و کویئے او
Your love is visible on his face;

Your fragrance emanates from the very doors and walls of his house.

صد هزاران نعمتش بخشی ز جود مهر و مه را پیشش آری در سجود
You grant him hundreds of thousands of bounties through Your grace,

And cause the sun and moon to prostrate before him.

خود نشینی از سپے تائید او روئے تو یاد او فتد از دید او
You are ready to support him Yourself;

Seeing his face, one is reminded of Your countenance.

بس نمایان کارها کاندر جهان می نمائی بهر اکرامش عیان
You work great wonders in this world

In order to manifest his honour.

خود کنی و خود کنانی کار را خود دہی رونق تو آن بازار را
*You do everything and get everything done;
 You are the One who brings splendour to this bazaar.*

ناک را در یکدمے چیزے کنی کز ظہورش خلق گیرد روشنی
*In an instant, You turn dust into something precious,
 So that through its manifestation mankind might find light.*

بر کسی چون مہربانی میکنی از زمینی آسمانی میکنی
*When You turn to someone with your grace,
 You transform him from an earthly to a heavenly being.*

صد شعاعش می دہی چون آفتاب تا مانند طالب دین در حجاب
*You grant him countless rays like the sun,
 So that no seeker of faith may languish in the dark,*

تاز تاریکی بر آید عالی تا نشان یابند از کویت ہی
*So that a whole world may come out of darkness,
 So that people may find the way to Your path.*

زین نشانها بدرگان کور و کراند صد نشان بینند و غافل بگذرند
*But the mischievous are blind and deaf to these Signs;
 They witness hundreds of them but pass them by in heedlessness.*

عشق ظلمت دشمنی با آفتاب شب پیران سرمدی جان در حجاب
*They love darkness and oppose the sun;
 They are the eternal bats and their souls are in veils of darkness.*

آن شه عالم که نامش مصطفی سید عشاق حق شمس الضحی
The sovereign of the world whose name is Muṣṭafā^{as}

*He is the chief of the lovers of God and the sun at its growing
 brightness.*

آنکه هر نورے طفیل نور اوست آنکه منظور خدا منظور اوست
Verily, all light is due to his light;
Whoever is accepted by him is accepted by God.

آنکه بهر زندگی آب روان در معارف بچو بحر بیکران
He is the flowing water of life;
He is the boundless ocean of knowledge and wisdom.

آنکه بر صدق و کمالتش در جهان صد دلیل و حجت روشن عیان
He is the one in the support of whose truth and perfection,
*Hundreds of proofs and luminous Signs have been shown to the
 world.*

آنکه انوار خدا بر روی او مظهر کار خدائے کونے او
He is the one whose face is illumined by divine light;
His path is the very manifestation of divine Signs.

آنکه جمله انبیاء و راتان خادمانش بچو خاک آستان
He is the one before whom all Prophets and righteous ones
Are mere servants, like dust at his doorstep.

آنکه مهرش میرساند تا سما میکند چون ماه تابان درصفا
Love for him raises a man to the heavens
And makes him purer than the radiant moon.

میدهد فرعونیان را هر زمان چون ید بیضای موی صد نشان
*He demonstrates to the Pharaohs of every age,
 Hundreds of miracles like the white hand of Mūsā.*

آن نبی در چشم این کوران زار هست یک شهوت پرست و لیکن شعار
*This is the Prophet who, according to these blind wretches,
 Is a sensual and rancorous person!*

شرمت آید اے سگ ناچیز و پست می نبی نام یلان شهوت پرست
*Have some shame, O wretched and lowly dog!
 Do you call the champions sensualists!*

این نشانِ شہوتی هست اے لتیم کز رخسارِ رخشان بود نورِ قدیم
*O cursed one! Is it the mark of a sensualist
 That his face shines with eternal light,*

در شبی پیدا شود روزش کند در خزان آید دل افروزش کند
*Who appears at night, converting it to day,
 Who arrives in autumn and changes it into spring,*

مظهرِ انوارِ آن بیچون بود در خرد از هر بشر افزون بود
*Who is a reflection of the light of the Incomparable God,
 Who excels all men in wisdom,*

اتباعش آن دهد دل را کثاد کش نہ بیند کس بصد سالہ جہاد
*By following whom one finds such tranquillity
 That cannot be found after a hundred years of jihad,*

اتباعش دل فرزد جان دہد بلوہ از طاقتِ یزدان دہد
*Following whom enlightens one's heart,
 And demonstrates the manifestations of divine might,*

اتباعش سینه نورانی کند
 بانجر از یار پنهانی کند
*Following whom illumines one's heart,
 And one becomes aware of the Hidden Friend,*

منطق او از معارف پُر بود
 هر بیان او سراسر دُر بود
*Whose every word is full of truth and wisdom,
 Whose every statement is a pure pearl,*

از کمال حکمت و تکمیل دین
 پا نهد بر اولین و آخرین
*Who, in respect of great wisdom and perfection of law,
 Is the leader of all those before and after,*

و از کمال صورت و احسن اتم[☆]
 جمله خوبان را کند زیر قدم
*On account of whose perfect grace and beauty,
 All darlings are humbled in his presence,*

تابعش چون انبیا گردد ز نور
 نورش افتد بر همه نزدیک و دور
*Whose follower is enlightened like Prophets,
 Whose light falls on everyone far and near,*

شیر حق پُر بیبت از رب جلیل
 دشمنان پیشش چو روباه ذلیل
*Who is like a ferocious lion of truth from the Glorious God,
 Before whom, his enemies are like wretched foxes,*

این چنین شیرے بود شهوت پرست
 هوش کن اے رو بهی ناچیز و پست
*Can such a lion be a sensualist?
 Come to your senses, you wretched and vile fox!*

☆ There seems to be a scribe's error. This line should read: *وز کمال صورت و حُسن اتم*
 [Publisher]

چہیتی اے کورکِ فطرت تباہ طعنہ بر خوبانِ بدنِ روئے سیاہ
O ill-natured and blind one! What is your worth?

Do you dare, with your unsightly face, to criticize the beautiful!

شہوتِ شان از سرِ آزادی است نے اسیرِ آن چو تو آن قومِ مست
The zeal of these lovers of God is due to their emancipation;
They are not the slaves of passion like the uninformed people of
your ilk.

خود نگہ کنِ آن کیے زندانی است وآن دگر داروغہٴ سلطانی است
Imagine one who is a prisoner
And the other who is the royal jailer;

گرچہ در یکجاست ہر دو را قرار لیکِ فرقی ہست دوری آشکار
Though the two live in the same place,
The difference between them is all too obvious.

کارِ پاکان بر بدانِ کردنِ قیاس کارِ ناپاکان بود اے بدحواس
To impute the vices of evil-doers to the righteous
Can only be the work of the unclean, O befuddled one!

کاملان کز شوقِ دلبر می روند باد و صد بارے سبکتر می روند
The perfect ones keep moving forward in eagerness for the Beloved,
Though they carry a hundred burdens, they travel so light.

این کمال آمد کہ با فرزند و زن از ہمہ فرزند و زن میکوشند
The marvel is that despite having children and wives,
They are independent of all their children and wives.

در جہان و باز بیرون از جہان بس ہمین آمد نشانِ کاملان
To be in the world and yet remain aloof from it,
This alone is the sign of the perfect ones.

چون ستوری زیر بار افتد بسر در تہی رفتن سریع و تیز تر
*When a horse falls when burdened,
 But moves swift and fast when unburdened;*

این چنین ایسی بجا آید بکار نابکارست این در اسپانیش مدار
*Of what use would such a horse be?
 It is worthless and must not be kept among horses.*

اسپ آن اسپ است کو بارگران می کشد ہم میرو بس خوش عنان
*A horse is one that carries a heavy burden
 And yet gallops on gracefully.*

کاملے گر زن یدارد صد ہزار صد کنیک صد ہزاران کاروبار
*A perfect one may have a hundred thousand wives,
 Hundreds of slave-women and countless enterprises,*

پس گر افتد در حضور او فتور نیست آن کامل ز قربت ہست دور
*But if all these affect his service to God,
 He is not perfect; nay, he is far from God's nearness.*

نیست آن کامل نہ مردے زندہ جان گر خرد مندی ز مردانش مخوان
*He is neither perfect, nor alive;
 If you are wise, do not consider him a man at all.*

کامل آن باشد کہ بافرزند و زن باعیال و جملہ مشغولئی تن
*Perfect is he who, despite having wives and children
 And family and many worldly endeavours;*

با تجارت بانہمہ بیع و شرا یک زمان غافل نگرود از خدا
*And despite engaging in businesses and transactions,
 Is not unmindful of God at any time.*

این نشانِ قوتِ مردانه است کاملان را بس همین پیمانہ است
*This is the sign of the power of a truly masculine person;
 This alone is the criterion for the perfect.*

سوخته جانے ز عشقِ دلبرے کے فراموشش کند با دیگرے
*How can one whose heart is consumed in the love of the Beloved
 Forget Him and think of anything else?*

او نظر دارد بغیر و دل بہ یار دست درکار و خیال اندر نگار
*He may apparently be looking at something, but his heart is with
 the Friend.
 His hands may be occupied, but his thoughts are with the
 Beloved.*

دل طپان در فرقتِ محبوبِ خویش سینہ از بہرانِ یاری ریش ریش
*His heart is restless in separation from the Beloved,
 And his soul is distressed in the absence of the Friend.*

اوقاتِ دور از روئے کسے دل دوان ہر لحظہ در کوسے کسے
*He may be far from the Beloved's countenance,
 But his heart is always rushing towards the Beloved's abode.*

خم شدہ از غمِ چو ابروئے کسے ہر زمانِ پیچانِ چو گیسوئے کسے
*Like the eyebrow of someone, he has become stooped on account of
 grief,
 And like someone's entangled locks, he is ever twisting and
 turning in anguish.*

دلبرش در شد بجان و مغز و پوست راحتِ جانِش بیادِ روئے اوست
*The Beloved is in his heart, and soul, and body;
 All his pleasure lies in contemplating His countenance.*

جان شد او کے جان فراموشش شود ہر زمان آید ہم آغوشش شود
He has become his life; how could one forget one's life?
He comes to him all the time and takes him in His arms.

دیدہ چون بر دلبر مت افند ہرچہ غیر اوست از دست افند
When he beholds the charming Beloved
He drops whatever he has in his hand.

غیر گو در بر بود دور است دور یار دور افتادہ ہر دم در حضور
Someone else, even when in the lap, is far away.
The Beloved, even when far away, is ever so near.

کاروبار عاشقان کار جد است برتر از فکر و قیامات شمات
The affairs of the lovers are of another realm altogether,
They are far beyond your logic and reason.

قوم عیارت دل در دلبری چشم ظاہر بین بدووار و دری
They are a very wise people indeed—while their hearts are with the
Friend,
Their eyes are busy surveying their surroundings.

جان خروشان از پیے مہ پیکرے بر زبان صد قصہا از دیگرے
While their hearts are pining for the charming Beloved,
Their tongues are busy talking about others.

فانیان را مانع از یار نیست بچہ او زن برسر شان بار نیست
Nothing hinders those lost in love from the Friend,
Nor are their wives and children a burden to them.

باد و صد زنجیر هر دم پیش یار خار با او گل گل اندر بجر خار
*Despite a hundred obligations, they are ever present in the
 Beloved's court;*

*When in His company, thorns are to them flowers; in His
 absence flowers are thorns.*

تو بیک خارے براری صد فغان عاشقان خندان پاتے جان فشان
*You wail and shout a hundred times when a single thorn
 pierces you,*

*But those lovers remain cheerful even when sacrificing their
 lives.*

عاشقان در عظمتِ مولیٰ فنا غرقہ دریائے توحید از وفا
The lovers are lost in the glory of their Lord;

*They are immersed in the ocean of Tauḥīd [Oneness of God] on
 account of their fidelity.*

کین و مهر شان همه بهر خداست قهر شان گر هست آن قهر خداست
Their enmity, their friendship, is all for the sake of God;
Even their fury, when it is shown, is, in fact, God's fury.

آن که در عشق احد محو و فناست هر چه زد آید ز ذات کبریاست
*When one is lost and absorbed in the love of the One God,
 Whatever one does is the doing of the Greatest Being.*

فانی است و تیر او تیر حق است صید او دراصل نخیر حق است
*He is mortal, but his arrow is God's arrow;
 His quarry is, in truth, God's quarry.*

آنچه می باشد خدا را از صفات خود دمد در فانیان آن پاک ذات
*All the holy attributes that belong to the Divine,
 God Himself breathes them into the people who are lost in Him.*

خوئے حق گردد در ایشان آشکار از جمال و از جلال کردگار
*They then begin to manifest divine attributes,
 Be they attributes of grace or attributes of glory.*

لطف شان لطف خدا هم قهر شان قهر حق گردد نه بپو دیگران
*Their favour is the favour of God, their wrath becomes God's wrath;
 Their affairs are not like the affairs of others.*

فانیان هستند از خود دور تر چون ملائک کارکن از دادگر
*These who have died to themselves are far removed from their egos;
 Like the angels, they are in the service of the Just God.*

گر فرشته قبض جانے میکند یا کرم بر ناتوانے میکند
*When an angel takes away a person's life,
 Or shows kindness to some weak one,*

این همه سختی و نرمی از خداست او ز خواهمشہائے نفس خود جداست
*All such severity or tenderness is, in fact, from God alone;
 For, an angel is totally devoid of his own selfish desires.*

هم چنین میدان مقام انبیاء واصلان و فاصلان از ماسواء
*The same is the status of the Prophets;
 They are with God and distant from all else.*

فانی اند و آلہ ربانی اند نور حق در جامہ انسانی اند
They are lost in God; they are the weapon of God.
They are divine light personified in mortal form.

سخت پنهان در قبابِ حضرت اند گم ز خود در رنگ و آبِ حضرت اند
They remain concealed in the abode of the Divine,
Detached from themselves, they live in the colours of the Divine.

اخترانِ آسمانِ زیب و فر رفته از چشمِ خلایق دور تر
They are the stars of the heaven of beauty and grandeur;
They have moved far from people's eyes.

کس ز قدر نورشان آگاہ نیست زانکہ ادنی را باعلیٰ راه نیست
No one is aware of the grandeur of their light;
For, the low, surely, do not have access to the high.

کور کورانہ زند رائے دنی چشم کورش بے خبر زان روشنی
The blind can only express a perverted view because of their blindness;
For, their unseeing eyes are unaware of that light.

ہم چنین تو اے عدوِ مصطفیٰ مے نمائی کورئی خود را بما
In the same way, O enemy of Muṣṭafā's,
You are exposing your blindness.

بر قمرِ عوعو کئی از سگِ رگے نور مہ کمتر نہ گردد زین سگے
It is the nature of dogs to bark at the moon,
But beastly manners cannot diminish the moonlight.

مصطفیٰ آئینہ روئے خداست منعکس دروے همان خوئے خداست
*Muṣṭafā^{AS} is a reflection of the countenance of God,
 All attributes of the Divine are reflected in his person.*

گر ندیدی خدا او را به بین من رانی قد رأی الحق این یقین
*If you have not seen God, then look at him;
 True are his words: 'Whoever has seen me has seen Haqq
 [God].'*

آنکه آویزد بمستانِ خدا خصم او گردد جنابِ کبریا
*Whoever opposes God's lovers,
 God the Great Himself becomes his enemy.*

دست حق تائید این متان کند چون کسی بادست حق دستان کند
*God's hand comes to the aid of these lovers
 When someone tries to deceive them.*

منزل شان برتر از صد آسمان بس نهان اندر نهان اندر نهان
*Their status is higher than a hundred heavens;
 They are hidden beyond hidden, and further still.*

پا فشرده در وفاتے دلبرے داز سرش بر خاک افتاده سرے
*In their fidelity to their Beloved they are steadfast;
 In their love for Him their heads remain prostrate in His
 presence.*

جان خود را سوخته بهر نگار زنده گشته بعد مرگ صد ہزار
*For the sake of that Beloved they have consumed their selves;
 After dying a hundred thousand deaths they are restored to life.*

صاحب چشم اندر آنجا بے تمیز چشم کوران خود نباشد هیچ چیز
Even the one with eyes cannot discern such phenomena;
The blind amount to absolutely nothing there!

روئے شان آن آفتابے کاندان چشم مردان خیره ہم چون شران
His face is a sun so brilliant
That the eyes of men are dazzled like those of bats, by his light.

تو خودی زن رائے تو همچون زنان ناقص ابن ناقص ابن ناقصان
You are cowardly and your viewpoint is like that of cowards.
You, your father, and your forefathers are all far from perfect.

خوب گر نزد تو زشت است و تباہ پس چه خوانم نام تو اے روسیاه
If the handsome one is, in your eyes, unsightly and miserable,
Then what am I to call you, O ugly faced one!

کوریت صد پردہ ہا بر تو گند داین تعصبہائے تو بیخت بکند
Your blindness has put hundreds of veils on you;
Your prejudices have ruined you utterly.

اے بسا محبوب آن رب جلیل پشت از کوری حقیر است و ذلیل
Many who are loved by the Glorious Lord
Seem wretched and worthless to you owing to your blindness.

اے بسا کس خوردہ صد جام فنا پیش این چشمت پر از حرص و ہوا
Many who have partaken of hundreds of cups of self-annihilation
Appear greedy and avaricious to your eyes.

گر نمائندے از وجود تو نشان نیک بودے زن حیات چون سگان
Had your whole being been annihilated,
It would have been better than this beastly life you lead.

زانگ گر زادی بجایت مادرت نیک بود از فطرت بد گوهرت
*Had your mother given birth to a raven instead of you,
 It would have been better than the evil nature you possess.*

زانکه کذب و فتن و کفرت در سراست داین نجاست خواریت زان بد تراست
*Even though falsehood, disobedience, and unbelief has infiltrated your mind,
 It is nothing compared to the filth you eat.*

تو بلائی اے شقی سرمدی زانکه از جان جهان سرکش شدی
*O eternally vicious one! You are damned,
 For you have rebelled against the very life of the world.*

اے در انکار و شک از شاهِ دین خادمان و چاکرانِش را به بین
*You who are in denial and doubt regarding the King of Faith,
 Take a mere glance at his servants and followers.*

کس ندیده از بزرگانِ نشان نیست در دستِ تو بیش از داستان
*No one has ever witnessed a Sign from your elders;
 You have nothing in your hand but stories of old.*

لیک گر خواهی بیا بنگر ز ما صد نشانِ صدقِ شانِ مصطفی
*But if you wish you can come to me
 And see hundreds of Signs for the truth of the grandeur of
 Muṣṭafā^{as}.*

بان بیا اے دیده بسته از حد تا شعاعش پردهٔ تو بر درد
*O you who close your eyes in envy!
 Come so that his light might tear asunder the veils that
 cover your eyes.*

صادقان را نورِ حق تابد مدام کاذبان مردند و شد تَرکی تمام
The light of truth shines ever bright for the truthful;
The liars are dead and gone and so is all their pride.

مصطفی مَهر درخشانِ خداست بر عدوش لعنتِ ارض و سماست
Muṣṭafā^{as} is God's shining Sun
The curse of heaven and earth is upon his enemy.

این نشانِ لعنت آمد کلینِ خسان مانده اندر ظلمتی چونِ شپران
It is the sign of being accursed
That the wretched languish in darkness like bats.

نِے دلِ صافی نہ عقلِ راهِ بین راندۀ درگاهِ ربِّ العالمین
Their hearts are not pure, nor is their reason able to see the way;
They have been rejected from the court of the Lord of all the worlds.

جانِ کئی صد کن بکینِ مصطفی ره نہ بیستی بجز بدینِ مصطفی
Even if you exert yourself to death a hundred times in enmity to
Muṣṭafā^{as},
You will not find a straight path other than the religion of
Muṣṭafā^{as}.

تانه نورِ احمد آید چاره گر کس نمی گیرد ز تادگی بدر
Until the light of Ahmad^{as} comes to one's aid,
No one can come out of darkness.

از طفیلِ اوست نورِ هر نبی نامِ هر مرسل بنامِ او علی
All Prophets owe their light to him;
The name of every Prophet is illumined because of his name.

آن کتابے بچو خور دادش خدا کز رخس روشن شد این ظلمت سرا

God gave him the Book that is like the sun:

Its luminous countenance has illuminated a world filled with darkness.

ہست فرقان طیب و طاہر شجر از نشانہا میدہد ہر دم ثمر

The Furqān [Holy Quran] is a pure and holy tree

That flourishes the fruit of Signs in every age.

صد نشان راستی دروے پدید نے چو دین تو بنائش بر شنید

It has demonstrated hundreds of Signs of truth;

It is not based on hearsay as your faith is.

پڑ ز اعجاز است آن عالی کلام نور یزدانی درو رخشد تمام

That sublime Book is full of miracles,

And divine light shines through it in all its splendour.

از خدائی ہا نمودہ کار را بر دیدہ پردہ کفار را

It demonstrates divine powers

And cuts asunder the veils of the disbelievers.

آفتاب است و کند چون آفتاب گر نہ کوری بیا بنگر شباب

It is the Sun and makes others like the sun;

Come quickly and see if you are not blind.

اے مزور گر بیانی سوئے ما داز وفا رخت افگنی در کوئے ما

O hypocrite! If you would only come to me

And faithfully stay in my company,

و از سر صدق و ثبات و غم خوری روزگارے در حضورِ ما بری

And spend some time with me

Truthfully, steadfastly, and sincerely,

عالے بینی ز ربانی نشان سوئے رحمان خلق و عالم را کشان
*You would witness a world of divine Signs
 That draws mankind towards the Gracious One.*

گر خلاف واقعہ گفتم سخن راضیم گر تو سرم بڑی ز تن
*And if what I am saying is contrary to the truth,
 I am willing that my head be severed from my body.*

راضیم گر خلق بردارم کشند از سر کین با صد آزارم کشند
*I am willing to be hanged on the gallows,
 Or be killed after suffering hundreds of torments at people's hands.*

راضیم گر باشدم این کینفرے خون روان بر خاک افتاده سرے
*I am willing to accept the punishment
 That my bleeding head should roll in the dust.*

راضیم گر مال و جان و تن رود و آنچه از قسم بلا بر من رود
*I am willing to give up my life, property, and my body
 And to suffer all kinds of calamities.*

گر دَو غم رفته باشد بر زبان راضیم بر هر سزائے کا زبان
*If my tongue has uttered falsehood,
 I am willing to accept every punishment that a liar deserves.*

لیک گر تو زین سخن پیچی سرے بر تو ہم نفرین رب اکبرے
*But if you refuse to accept the same for yourself,
 Then may God's curse afflict you.*

زین سخنہا ہر کہ روگردان بود آن نہ مردے رہن مردان بود
*Whoever turns away from what I say
 Is not a man but a swindler.*

اے خدا بچِ نمیشانی برار کز جفا باحق نمیدارند کار
*O God! Destroy and uproot the wicked
 Who recklessly abandon truth.*

دل نمیدارند و چشم و گوش ہم باز سر پیچان ازان بدر اتم
*They have neither hearts, nor eyes, nor ears,
 Yet they dare stand against the Full Moon.*

دین شان بر قصہ با دارد مدار گفتگوها بر زبان دل بے قرار
*Their faith is based solely on fables;
 They have much on their tongues, but their hearts are restless.*

فرق بسیار است در دید و شنید خاک بر فرق کسے کین را ندید
*There is a great difference between hearsay and seeing;
 Woe upon the helpless one who does not understand this truth.*

دید را کن جستجو اے ناتمام ورنہ درکار خودی بس سردو خام
*O imperfect man! Seek knowledge of God,
 Or you will remain helpless and disappointed in your objective.*

بر سماعت چون ہمہ باشد بنا آن نیفزاید جوئے صدق و صفا
*Something that depends solely on hearsay
 Will never foster faith and purity to the slightest degree.*

صد ہزاران قصہ از روئے شنید نیست یکمان باجوی کان ہست دید
*A hundred thousand tales based on hearsay
 Cannot equal a grain of what one has witnessed.*

دین همان باشد کہ نورش باقی است و از شراب دید ہر دم ساقی است
*The true faith is one whose light is enduring
 And which serves the drink of divine cognition at all times.*

دل مدہ الّا بخوبی کز جمال دانماید بر تو آیاتِ کمال
*Give your heart to the Charming One and to none else,
 For He is the One who shows you magnificent Signs through
 His beauty.*

کوری خود ترک کن ماہے بہ بین اے گدا بر خیز وان شاہے بہ بین
*Cast off your blindness and look at the Moon!
 Get up, O beggar, and behold the King!*

رو بہ بین و قد بہ بین و خد بہ بین واز محاسنہائے خوبان صد بہ بین
*Look at the face, the stature, the figure;
 Look at the countless charms He possesses.*

یکدم از خود دور شو بہر خدا تا مگر نوشی تو کاساتِ لقا
*For the sake of God, turn completely away from your ego
 So that you may drink from the cups of divine union.*

دین حق شہر خدائے امجد است داغِ او در امانِ ایزد است
*The true faith [Islam] is the city of the Glorious God,
 Whoever enters it comes under divine protection.*

در دمے نیک و خوش اسلوبی کند ہم چو خود زیبا و محبوبی کند
*It can make you righteous and good in an instant,
 And can make you a darling and beloved like itself.*

جانبِ اہلِ سعادت پے بزں تا شوی روزے سعید اے جانِ من
*Take a step towards the blissful ones
 So that, my dear one, you too might one day become blissful.*

اے بصد انکارو کین از کودنی رو در حق زن پرا سر می زنی
*O you who foolishly reject and oppose!
 Why waste your time? Go and knock at God's door,*

نالہا گن کے خداوندِ یگانہ
 بگسلان از پائے من بند گران
And supplicate to the One Peerless God
To remove the heavy chains that fetter your feet.

تا مگر زان نالہائے درد ناک
 دست غیبی گیردت ناگہ ز خاک
It may well be that your cries and supplications
Cause a hidden hand to pick you up from the dust.

بے عنایات خدا کار است نام
 بختہ داند این سخن را والسلام
All is incomplete without God's mercy;
Only the wise realize this truth. So peace be on you!

Barāhīn-e-Aḥmadiyya, Part 4, Rūḥanī Khazā'in, vol. 1, p. 626–646, Sub-Footnote Number Three; see also English translation, *Barāhīn-e-Aḥmadiyya*, Part 4, p. 405–424, Sub-Footnote Number Three, published by Islam International Publication Ltd. 2016

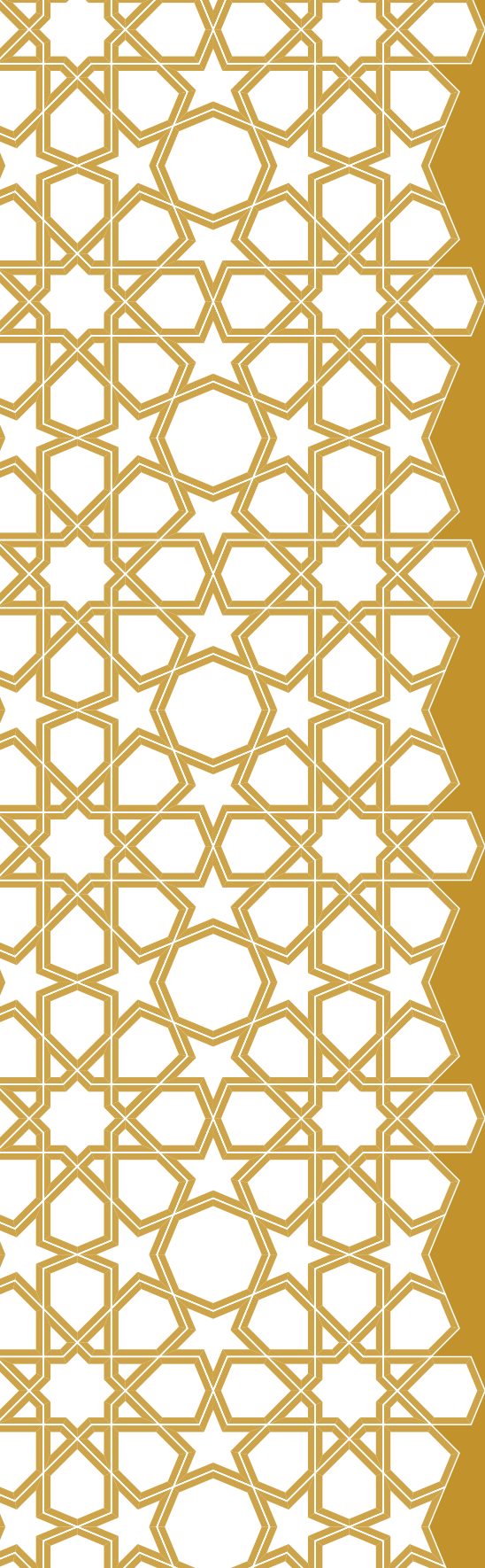
BEGGING FOR ALLAH'S MERCY



اے خدا اے چارہ سازِ ہر دل اندوہ لگین اے پناہ عاجزان آمرز گارندہ نین
O God! O Remedy of every aggrieved heart!
O Refuge of the helpless, Forgiver of the sinners!

از کرم آن بندہ خود را بہ بخشش با نواز این جدا افتادگان را از ترحم با بہ بین
Forgive Your servant out of Your own grace;
Lend Your compassion to the bereaved left behind.

Fath-e-Islām, Rūḥanī Khazā'in, vol. 3, p. 40; see also English translation, *The Victory of Islam*, p. 37, published by Islam International Publication Ltd. 2022



BESEECHING GOD'S MERCY FOR THE TRUE FAITH



سے سزد گر خون بار دیدہ ہر اہل دین بر پریشان حالی اسلام و قحط المسلمین
'Tis befitting for the eye of every believer of the Faith to shed tears,
Over the distressed condition of Islam and the drought [of lead-
ership] among the Muslims.

دینِ حق را گردش آمد صعبناک و سہمگین سخت شورے او افتاد اندر جہان از کفر و کین
Troublesome times have befallen the true Faith, bearing grave
tribulation and frightening trials;
A tumult abounds throughout the world stemming from the
rejection and grudge [against Islam].

آنکہ نفس اوست از ہر خیر و خوبی بے نصیب سے تراشد عیب ہا در ذات خیر المرسلین
Even the one who is devoid of any good or virtue,
Dares to find many a fault with the Best of Messengers.

آنکہ در زندان ناپاکی ست مجوس و اسیر ہست در شانِ امام پاکبازان کتہ چین
Even he who is held captive and confined within the prison of
impurity criticizes the Chief of the Pure.

تیر بر معصوم سے بارد خبیثے بد گہر آسمان را سے سزد گر سنگ بارد بر زمین
The wicked and evil-natured target their arrows towards that
Innocent One;
It behoves the heavens to pelt stones upon the earth!

پیش چشمانِ شما اسلام در خاک اوفتاد چیت عذرے پیش حق
اے مجمع المتنعین

*Islam has crumbled to the ground right before your very eyes;
What excuse do you present before God, O ye who live in com-
fort and luxury!*

ہر طرف کفرست جو شان بچو افواج یزید دین حق بیمار و بیکس بچو زین العابدین
Everywhere disbelief rages like the army of Yazīd,
While the true Faith lies sick and helpless like Zain-ul-‘Ābidīn.

مردم ذی قدرت مشغولِ عشرت ہائے خویش خرم و خندان نشسته با بُتان نازنین
The well-to-do indulge in a life of luxury—
Lounging in the company of beautiful women—joyous and
merry.

عالماں راروز و شب باہم فساد از جوش نفس زاہدان غافل سراسر از ضرورت ہائے دین
Day and night the ulema engage in mutual rivalries,
While the devout are completely oblivious to the needs of the
Faith.

ہر کسے از بہر نفس دُون خود طرفے گرفت طرف دین خالی شدو ہر دشمنے جست از کمین
Everyone is preoccupied in their own selfish interests, leaving the
Faith unguarded,
While all the enemies are pouncing on it in ambush.

اے مسلمانان چہ آثارِ مسلمانی ہمین ست دین چنمین ابتر شما در جیفئہ دنیا رہین
O Muslims! Are these the signs of a Muslim that,
While the Faith is in such a wretched state, you are captivated
by the carcass of the world?

کارخِ دنیا را چه استحکام در چشمِ شامست یا مگر از دل بروں کردید موتِ اوّلین
*Do you deem this palatial world to be very secure?
 Or have you forgotten the passing away of those who preceded
 you?*

دورِ موت آمد قریب اے خافلانِ فکرش کنید دورِ مے تاکے بخوابانِ لطیف و مہ جبین
*O heedless people! Be worried, for the time of death has drawn
 nigh;
 How long will you continue to revel in the company of elegant
 and beautiful women?*

نفس خود را بستہ دنیا مدار اے ہوشمند ورنہ تلخی ہا بہ بینی وقتِ انفاسِ پسین
*O wise one! Do not chain yourself to the world,
 Lest you suffer immense torment at the time of your death.*

دلِ مدہِ اِلَّا بدلدارے کہ حُسنشِ دایم ست تا سرورِ دائمی یابی زِ خیرِ المحسنین
*Do not give your heart to anyone except the One whose beauty is
 everlasting,
 So that you attain everlasting bliss from the Best of Benefactors.*

آن خرد مندے کہ او دیوانہُ راهش بود ہوشیارے آنکہ مستِ روئے آن یارِ حسین
*Sane is the one who pursues His path like a madman;
 Sober is the one who is intoxicated by the countenance of that
 beautiful Beloved.*

ہست جامِ عشقِ او آبِ حیاتِ لازوال ہر کہ نوشید ست او ہر گز نہ میرد بعد ازین
*The goblet of His love holds the water of eternal life;
 Whosoever drinks from it shall never taste of death thereafter.*

اے برادر دل منہ در دولت دنیائی دُون زہر خون ریزست در ہر قطرہ این انگبین
*O brother! Consume yourself not in a life of worldly luxury;
 Every drop of this honey being tainted with poison.*

تا توانی جہد کن از بہر دین باجان و مال تا ز رب العرش یابی خلعت صد آفرین
*Sacrifice your life and wealth to the utmost for the sake of the Faith,
 So that the Lord of the Throne be pleased with you.*

از عمل ثابت کن آن نورے کہ در ایمان توست دل چو دادی یوسفے را راہ کنعان را گزین
*Your deeds testify to the light of faith within you;
 Should you give your heart to Joseph, then you must journey to
 Canaan.*

یاد ایامیکہ این دین مرجع ہر کیش بود عالمے را وارہائید از رہ دیو لعین
*Do you remember the days when this Religion attracted all, high
 and low?
 It liberated multitudes from the path of the behemoth of Satan
 the Accursed.*

بر زمین گسترد ظل تربیت از نور علم پائے خود ے زد زعرؤ جاہ بر چرخ برین
*Through the light of its knowledge, it had stretched its shade across
 the earth for the reformation of mankind;
 And by virtue of its honour and glory, its foot rested upon the
 highest heaven.*

این زمانے آنچنان آمد کہ ہر ابن الجہول از سفاہت میکند تکذیب این دین متین
*And now we face an age wherein every idiot,
 Dares to falsify this dignified Faith out of sheer stupidity.*

صد ہزاران اہلہان از دین برون بردند رخت صد ہزاران جاہلان گشتند صید الماکرین
*Hundreds of thousands of fools have abandoned the Faith;
 Hundreds of thousands of ignorant ones have fallen prey to the
 predators.*

بر مسلمانان ہمہ ادبار زین رہ اوقاد کز پی دین ہمت شان نیست با غیرت قرین
*Muslims have endured this entire calamity merely because,
 Their level of resolve for the Faith is not even close to what is
 expected of their sense of honour.*

گر بگردد عالمے از راہ دین مصطفیٰ از رہ غیرت نے جن بند ہم مثل جنین
*Even if an entire world renounces the religion of Muṣṭafā [the
 Chosen One],
 Their honour stirs not so much as the movement of an embryo.*

فکر ایشان غرق ہر دم در رہ دنیاے دُون مال ایشان غارت اندر راہ نسوان و بنین
*They are constantly preoccupied with the concerns of this world,
 And all their wealth is spent on their women and children.*

ہر کجا در مجلسے فسق ست ایشان صدر شان ہر کجا ہست از معاصی حلقہ ایشان نگین
*They are at the centre stage of all sinful revelries,
 And they are the jewel of the gatherings that are dedicated to
 sins.*

با خرابات آشنا بیگانہ از کوئے ہدیٰ نفرت از ارباب دین بامی پرستان ہم نشین
*They are accustomed to wasteful pursuits, but are alien to the path
 of guidance;
 They despise the devout, yet revel in the company of those who
 worship wine.*

زوبگر دانید دلدارے کہ صد اخلاص داشت چون ندید اندر دل این قوم صدق المختصین
The Beloved who earlier had earnest love for them, has turned His face away from them,
Because He did not see the sincerity in their hearts that is the mark of the truly faithful.

آن زمان دولت و اقبال ایشان در گزشت شوئے اعمال شان آورد ایامے چنمین
The era of their prosperity and glory has expired;
Now the curse of their evil deeds has ushered in times like these.

از ره دین پروری آمد عروج اندر نخست باز چون آید بیاید ہم ازین ره بالیقین
Every greatness conferred upon them came through the path of serving the Faith;
Most certainly, if they achieve it again, it will be through the same path.

یا الہی باز کے آید ز تو وقت مدد باز کے بینیم آن فرخندہ ایام و سنین
O God! When will the time of Your help come?
And when will we see those auspicious days and years?

این دو فکر دین احمد مغز جان ماگداخت کثرت اعدائے ملت قلت انصار دین
My two concerns for the religion of Ahmad, which are eating up the very essence of my being are,
The abundance of its enemies and the scarcity of its helpers.

اے خدا زودآ و برما آب نصرت با بہار یا مرا بردار یا رب زین مقام آتشین
O Lord! Come without further delay and rain upon us the blessings of Your succour;
Otherwise, take me away from this place of raging fire.

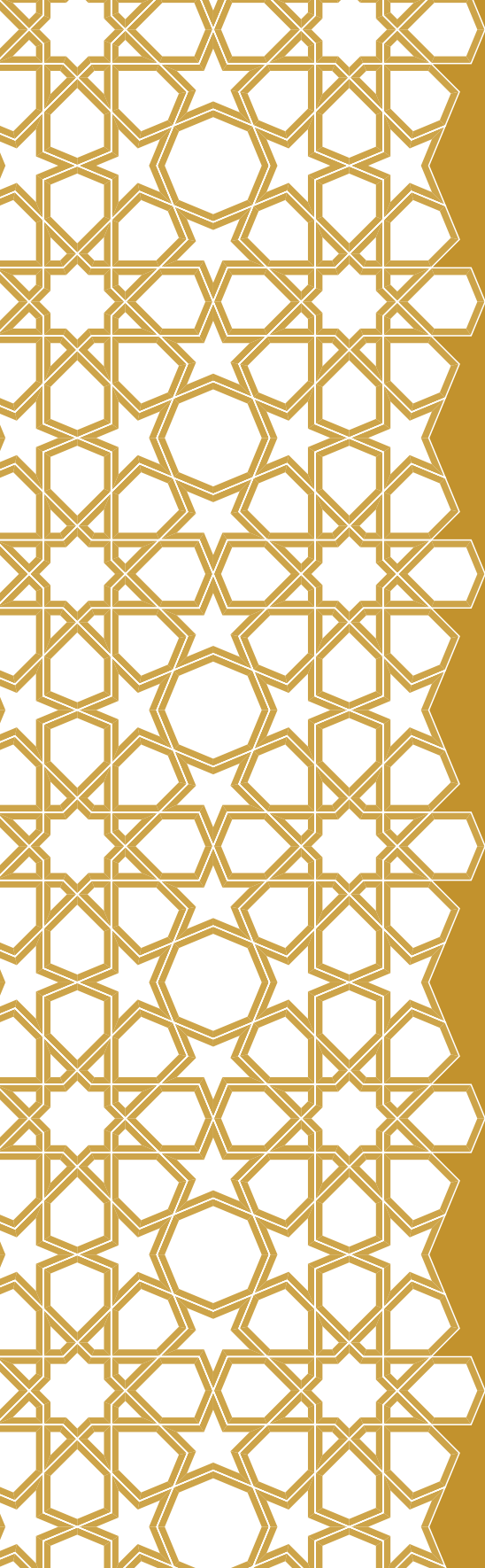
اے خدا نور ہدیٰ از مشرقِ رحمت برار گمراہان را چشم کن روشن ز آیاتے مبین
*O Lord! Bring forth the light of guidance from the horizon of
 mercy,*

And illuminate the eyes of the misguided with illustrious Signs.

چون مرا بخشیدہ صدق اندرین سوزوگداز نیست اُمیدم کہ ناکام بمیرانی درین
*As you have blessed me with sincerity in this grief and anguish,
 I cannot imagine that You would allow me to die a failure.*

کاروبار صادقان ہر گز نماند ناتمام صادقان را دستِ حق باشد نہان در آستین
*The mission of the truthful never remains unfulfilled,
 For the hand of God lies hidden within their sleeves.*

*Fath-e-Islām, Rūḥanī Khazā'in, vol. 3, p. 44–46; see also
 English translation, The Victory of Islam, p. 43, published by
 Islam International Publication Ltd. 2022*



THE STATE OF ISLAM

یہ کہے شد دین احمدؑ بیچ خویش و یار نیست
ہر کے درکار خود بادرین احمدؑ کار نیست
*The Faith of Ahmad^{as} has been forsaken,
None has its interest at heart;
Everyone is engrossed in his own affairs,
None cares for the Faith of Ahmad^{as}.*

ہر طرف سیل ضلالت صد ہزاران تن ر بود
حیت بر چشمے کہ اکنون نیز ہم ہمشیار نیست
*Thousands have been drowned
By the flood of misguidance;
Woe to him,
Who is not alerted even now.*

اے خداوندانِ نعمت! این چنین غفلت چر است
بیخود از خوابیدیا خود بخت دین بیدار نیست
*O masters of wealth!
Why such indifference?
Are you totally given to slumber,
Or has the fortune of the Faith gone to sleep?*

اے مسلمانانِ خدا! ایک نظر بر حال دین
آنچہ می بینم بلا ہا حاجت اظہار نیست
*O ye Muslims! for God's sake,
Take a look at the plight of the Faith;
The calamities that I see
Hardly need to be mentioned.*

آتش افتاد است در خلتش بخیزید اے یلان
دید نش از دور کار مردم دیندار نیست
O valiant ones, rise!

*The garment of the Faith has caught Fire;
It does not behove the faithful
To stand and watch from afar.*

ہر زمان از بہر دین در خون دل من می تپد
محرّم این دردما بخو عالم اسرار نیست
Day and night, and every moment,

*My heart is in agony at the plight of the Faith;
None knows of my anguish but He—
The Knower of all hidden things.*

آنچه بر ما می رود از غم کہ داند جز خدا
زہر می نوشیم لیکن زہرہء گفتار نیست
Only He can understand

*The grief that I suffer;
I drink of this poisonous cup
But have no power to speak.*

ہر کسے غمخواری اہل و اقارب می کند
اے دروغ این بیکی را بیچ کس غمخوار نیست
Everyone takes care

*Of his near and loved ones,
Alas! is there no one
To stand up for the helpless Faith!*

خون دین بینم روان چون کشتگان کربلا
اے عجب این مردمان را مہر آن دلدار نیست
I see the blood of the Faith flow

*Like [the blood] of the martyrs of Karbala;
And I am amazed at these people,
Who have no love for the beloved [Faith]!*

کھن ہمہ جود و سخاوت در ره دادار نیست
 حیرتم آید چو بینم بذل شان در کار نفس
*When I see them spending freely
 On their own pleasures;
 I wonder why such generosity is not shown
 In the cause of the Faith.*

لطف کن مارا نظر بر اندک و بسیار نیست
 اے کہ داری مقدرت ہم عزم تائیدات دین
*O ye, who are able and resolved
 To help the Faith!
 I urge you to be generous;
 No matter if your contributions are great or small.*

آنکہ مثل او بزیر گنبدِ دوار نیست
 بین کہ چون در خاک می غلط ز جور تا کسان
*Look! how the Faith,
 Which has no peer under the canopy of heaven,
 Is rolling in dust
 Due to the injustices of ignoble people.*

جز دعاء بامداد و گریہ اسحار نیست
 اندرین وقتِ مصیبت چاره ما بیگسان
*At the time of this adversity and tribulation,
 There is only one remedy available to us helpless ones:
 To supplicate in the morning,
 And shed tears of anguish before dawn.*

آنکہ او را فکر دین احمد مختار نیست
 اے خدا ہرگز ممکن شاد آن دل تاریک را
*O God!
 Grant not joy
 To the heart full of darkness,
 Which has no sympathy
 For the Faith of Ahmad^{as}.*

اے برادر پنج روز ایام عشرت با بود دائماً عیش و بہار گلشن و گلزار نیت

O my brother,

Few are the days of rejoicing and merrymaking;

These blissful gardens and enchanted orchards

Will not last forever.

*Barkātud Du'ā', Rūḥanī Khazā'in, vol. 6, p. 37; see also
English translation, Blessings of Prayer, p. 60, published by
Islam International Publication Ltd. 2021*

AN APPEAL TO SAYYED AHMAD KHAN

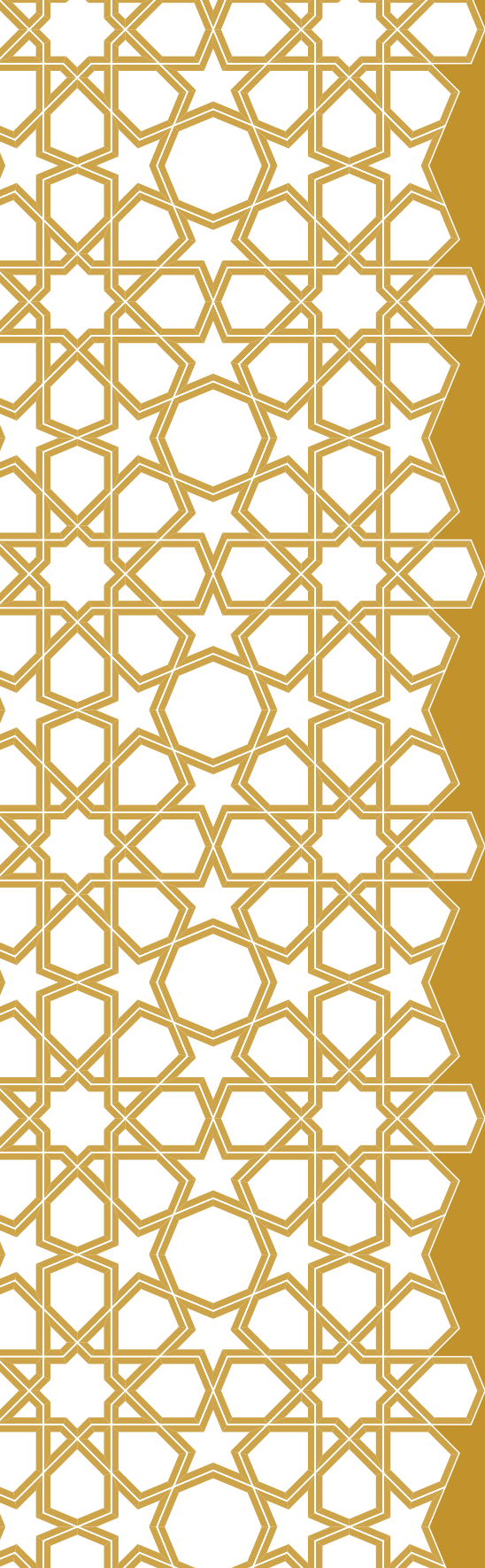


اے ایسر عقل خود بر ہستی خود کم بناز کین سپہر بوالجانب چون تو بسیار آورد
O prisoner of your own intellect!
Be not too proud of yourself;
This wonderful celestial sphere
Has brought forth many like you.

غیر راہر گز نمی باشد گزر در کوئی حق ہر کہ آید ز آسمان او رازِ آن یار آورد
One who is alienated from God
Can never find access to His court;
The secrets of the Beloved are revealed
Only to him who comes from heaven.

خود بخود فہمیدن قرآن گمانِ باطل است ہر کہ از خود آورد او نجس و مُردار آورد
It is foolish to think that you can fathom
The secrets of the Quran on your own;
Whoever invents meanings from himself
Invents only filth and carrion

Barkātud Du'ā', Rūḥanī Khazā'in, vol. 6, p. 5; see also
English translation, Blessings of Prayer, p. 7, published by
Islam International Publication Ltd. 2021



PLEA TO NATURE WORSHIPPERS



اے نیچے شوخ این چه ایذاست از دست تو فتنہ ہر طرف ناست
*O ye, mischievous nature worshiper! look what turmoil you have
created;*

Your hands have brought disorder all around.

آن کس کہ رہ بخت پندید دیگر نہ گزید جانب راست
*No one who ever fancied your twisted way,
Ever returned to the right path.*

لیکن چو ز غور و فکر بینیم از ماست مصیبتی کہ بر ما است
*But when I reflect deeply, I realize:
The turmoil is of our own making;*

متروک شد است درس فرقان زان روز بجوم این بلاہا است
*It is from the day we abandoned the Holy Quran,
That all these adversities have overwhelmed us.*

نیچے نہ باصل خویش بد بود دین گم شد و نور عقل ہا کاست
*The study of nature was not an evil itself,
It was the loss of faith that took away the light of wisdom.*

برقطره نگون شدند یک بار رو تافتند زان طرف که دریا است
*All at once people fell for the drop,
 And turned their backs to the flowing river.*

برجنت و حشر و نشر خندند کین قصه بعید از خردها است
*They ridicule [the concept] of paradise and resurrection,
 Calling it an absurd and illogical myth;*

چون ذکر فرشتگان بیاند گویند خلاف عقل دانا است
*Upon the mention of angels,
 They deem it contrary to intellect of the wise.*

اے سید سرگروه این قوم بشدار که پائے تو نه بر جا است
*O Sayyid! the leader of such people!
 Be warned, for you are off the right path.*

پیرانه سر این چه در سر افتاد رو توبه کن این نه راه تقواست
*Whatever has gone into your mind in your old age!
 Do repent; the path you tread is not the right path.*

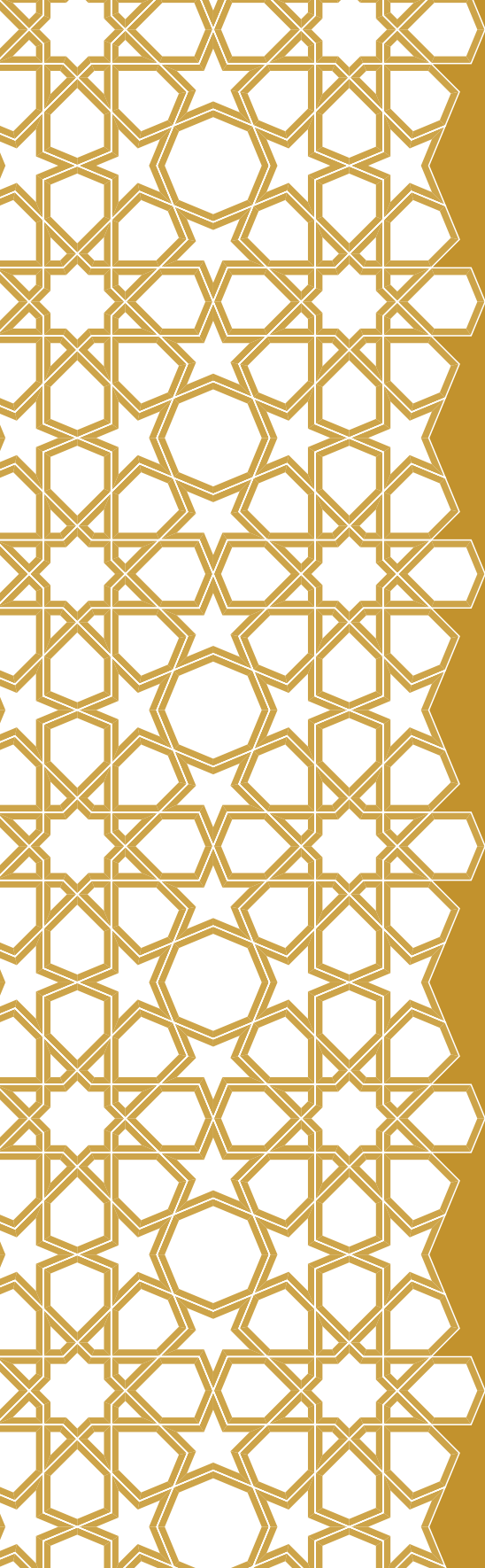
ترسم که بدین قیاس یک روز گوئی که خدا خیال بیجا است
*I fear lest due to such thoughts,
 You might one day reject the existence of God Himself!*

اے خواجه برو که فکر انسان درکار خدا ز نوع سودا است
*Desist sire! for to delve in matters Divine
 Is sheer madness.*

آخر ز قیاس با چه نیزد بنشین که نه جائے شور و غوغا است
*Nothing comes of conjecture,
 Do back away, for these are not matters to trifle with.*

اے بندۂ بصیرت از خدا خواہ اسرار خدا نہ خوان یغما است
O dear sir, beseech Allah the Almighty to grant you spiritual sight!
Secrets of the Divine realm are not a bounty that can be
acquired by force.

Barkātud Du'ā, Rūḥanī Khazā'in, vol. 6, p. 23; see also
 English translation, *Blessings of Prayer*, p. 35, published by
 Islam International Publication Ltd. 2021



WITNESSING THE BELOVED LORD



روئی دلبر از طلبگاران نمی دارد حجاب
می درخشد در خورشید و می تابد اندر ماهتاب
*The face of the Beloved
Is not hidden from the seekers;
For it shines in the sun
And is reflected in the moon.*

لیکن آن روئی حسین از غافلان ماند نهان
عاشقی باید که بردارند از بهرش نقاب
*But that lovely Countenance is indeed hidden
From the eyes of the unaware;
It is only for a sincere lover
That the veil is lifted.*

دامن پاکش ز نخوت با نمی آید بدست
هیچ راهی نیست غیر از عجز و درد و اضطراب
*Arrogance can lead no one
To His threshold;
There is no way to reach Him
But through the door of humility, pain and anguish.*

بس خطرناک است راه کوی یار قدیم
جان سلامت بایدت از خودروی باسرتاب
*Dangerous is the path
That leads to the Eternal Beloved;
Give up your ego
If you value your life.*

تا کلامش فهم و عقل ناسزایان کم رسد هر که از خود گم شود او یابد آل راه صواب

The understanding and wisdom of the unworthy

Cannot fathom His words;

Only he finds the right path

Who loses his self to find it.

مشکل قرآن نه از ابناء دنیا حل شود ذوق آن می داند آن مستی که نوشد آن شراب

The secrets of the Holy Quran

Cannot be understood by the sons of the world;

Only he can appreciate the true taste of a wine

Who partakes of it.

ایکه آگاهی ندادندت ز انوار درون در حق ما هر چه گوئی نیستی جائی عتاب

O ye who have not been granted enlightenment,

I do not mind what you say about me;

از سر و عظم و نصیحت این سخن با گفته ایم تا مگر زین مرئی به گردد آن زخمی خراب

I only say all this out of sympathy and as honest advice,

So that this ointment may heal the deep wounds.

از دعا کن چاره آزار انکار دعا چون علاج می زمی وقت خمار و التهاب

Try to remedy with prayer

The loss you have incurred by rejecting prayer;

If you can't get intoxicated,

Still more wine is the remedy.

ایکه گوئی گر دعاها را اثر بودی بجاست سوئی من یشاب بنمایم ترا چون آفتاب

You who say: Show me

If there is any power in prayer;

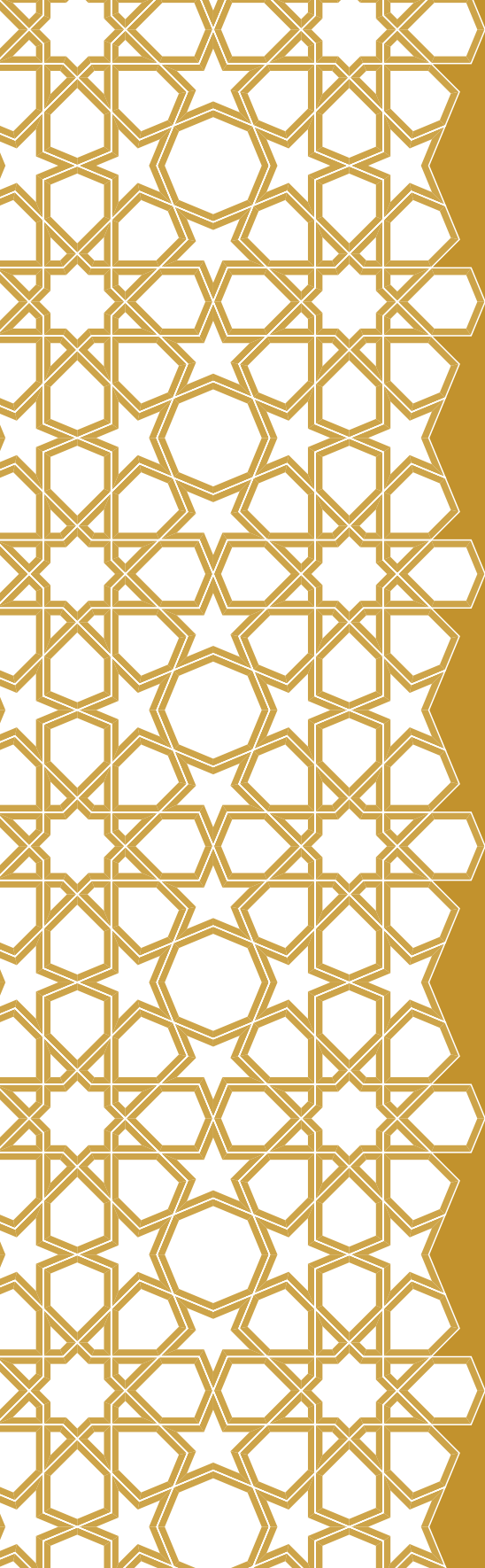
Run towards me, I will show you its power

As clear as the shining sun.

ہاں ممکن انکار زین اسرار قدرت ہائی حق
 قصہ کوتاہ کن یہ بین از ما دعائے مستجاب

*Beware! do not deny the wonders of Divine Omnipotence;
 Come now, let me show you how prayers are accepted!*

*Barkāṭud Du'ā, Rūḥanī Khazā'in, vol. 6, p. 33; see also
 English translation, Blessings of Prayer, p. 50, published by
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REPENTANCE AND REFORMATION

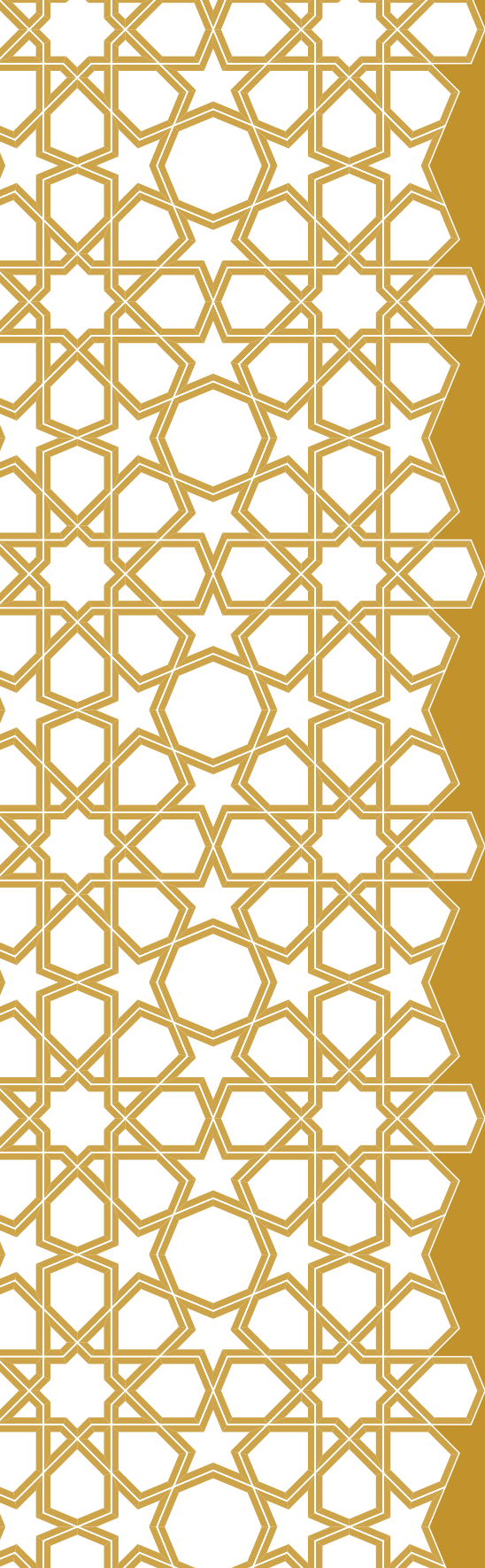


چو آمد از خدا طاعون بدینناز چشم اکرامش
تو خود ملعونی اے فاسق چرا ملعون نبی نامش
*When it is God who has sent the plague, look towards it with a
sense of reverence;*

*O transgressor! Think not that it is accursed. Nay, it is you who
are damned.*

زمان توبہ و وقت صلاح و ترک خبث است این
کسے کو بر بدی چہ پد نہ بینم نیک انجامش
*Now is the time to repent, seek reformation, and abandon sin;
I perceive a terrible end for him who continues to embrace evil.*

Dāfi'ul-Balā'i wa Mi'yāru Ahlil-Iṣṭifā', Rūḥanī Khazā'in,
vol. 18, p. 221; see also English translation, *The Defence
Against the Plague & A Criterion for the Elect of God*, p. 5,
published by Islam International Publication Ltd. 2015



TRUE BOUNTY

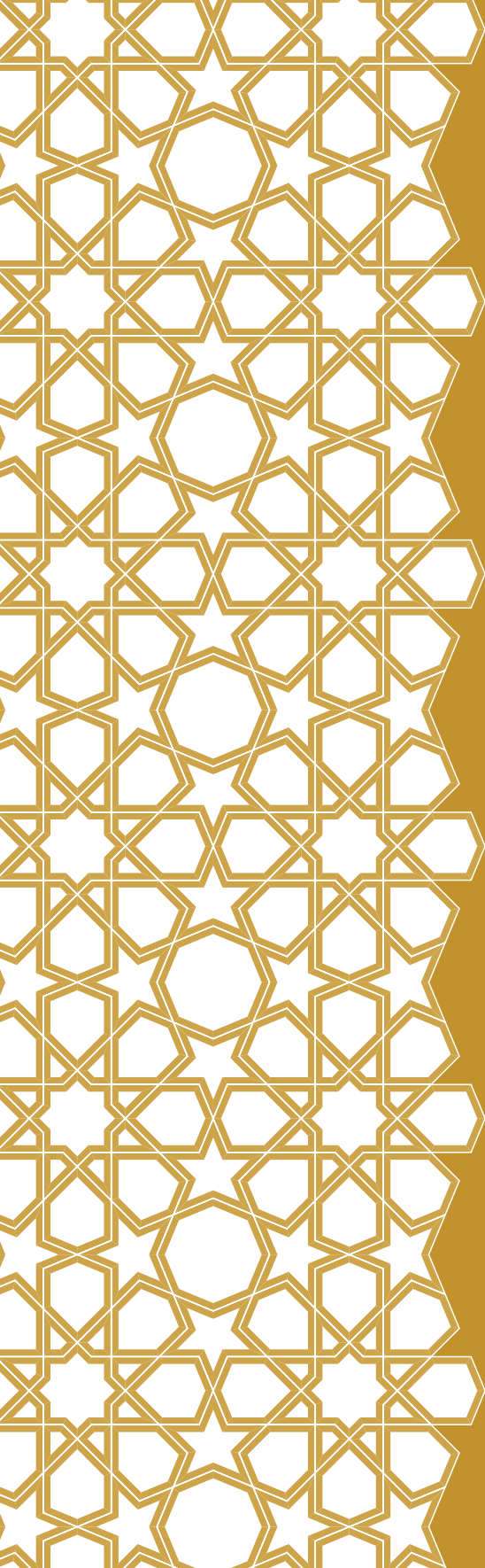
مانده چيزيست ديگر خشك نان چيزے دگر خوردنی هرگز نباشد نان خشك اے بے ہنم
A table spread with pleasant food cannot be compared to hardened bread;
O fool, hardened bread is not at all fit for eating.

دوستان را مانده بدہند از مہر و کرم پارہ ہائے خشك نان بیگانگان را نیزہم
Friends are given a pleasant feast with love and affection;
But others may be served with scraps of bread.

نیزہم پیش سگان آن خشك نان سے افکنند مانده از لطف ہا پیش عزیزان سے برند
Such hardened bread is also thrown to the dogs;
While those held dear are lovingly presented with a joyous banquet.

ترک کن این خشك نان را ہوش کن فرزاندہ باش گر خردمندی پئے آن مانده دیوانہ باش
Discard this hardened bread, come to your senses, and show intelligence;
If you are wise go forth in ecstasy to seek this bounty.

Dāfi'ul-Balā'i wa Mi'yāru Ablil-Iṣṭifā', Rūḥanī Khazā'in,
vol. 18, p. 244; see also English translation, *The Defence*
Against the Plague & A Criterion for the Elect of God, p. 43,
published by Islam International Publication Ltd. 2015



BLESSINGS OF THE NOBLE END OF LIFE



الا اے کہ ہمشیری و پاک زاد ہے حرص دنیا مدہ دیں بباد
*Beware! O ye who are so watchful and by nature pure
In your greed for this world, do not ruin your faith.*

بدیں دارِ فانی دل خود میند کہ دارد نہاں راعش صد گزند
*Do not tie your heart to this transitory abode,
For underneath its pleasure lie hidden hundreds of woes.*

اگر باز باشد ترا گوشِ ہوش ز گورت ندائے در آید گوش
*If only you had the ears to hear;
You would catch the voice from the grave singing:*

کہ اے طعمہ من پس از چند روز ہے فکرِ دنیائے دل کم لبوز
*'O my would-be prey;
Do not agonise over the sordid affairs of this world.'*

ہراں کو بدنیائے دل مبتلا است گرفتارِ رنج و عذاب و عنا است
*Everyone who is enamoured of this wretched world,
Is a hostage to misery, trials and tribulations.*

برست آنکہ بر موت دارد نگاہ بریدہ ز دنیا، دو دیدہ براہ
*Delivered is he who is ever-mindful of his death
Who breaks free from this world and hastens to follow the right
path.*

سفر کرده پیش از سفر سوتے یار کشیدہ ز دنیا ہمہ رخت و بار
Even before his death, he sets out on his journey to the Friend;
Taking leave of this world and all that it contains.

پئے دار عتقی کمر بستہ چت رہا کردہ سامان لیں خانہ سست
He is ever ready to leave for the hereafter;
Discarding all the things mundane.

چو کارِ حیات است کارے نہاں ہماں بہ کہ دل بگسلی زیں مکاں
Since the affairs of this life are so secret and arcane;
You'd better break yourself free from this abode.

جہنم کزو داد فرقاں خبر ہمیں حرص دنیا است جان پدر
My dear child! The Hell of which the Holy Qur'an speaks,
Is none other than this greed for the world.

چو آخر ز دنیا سفر کردن است چو روزے ازیں رہ گذر کردن است
Since in the end one must bid farewell to this world;
And, must sooner or later take this trip.

چرا عاقلے دل بہ بندد دراں کہ ناگہ وزد بر گل او خزاں
Why should a wise man tie his heart to a garden;
Whose flowers are a prey to the autumn winds?

بدریں قحبہ بستن دل خود خطا است کہ این دشمن دین و صدق و صفا است
It is but folly to tie one's heart to this hussy,
For she is an enemy of faith and truth and purity.

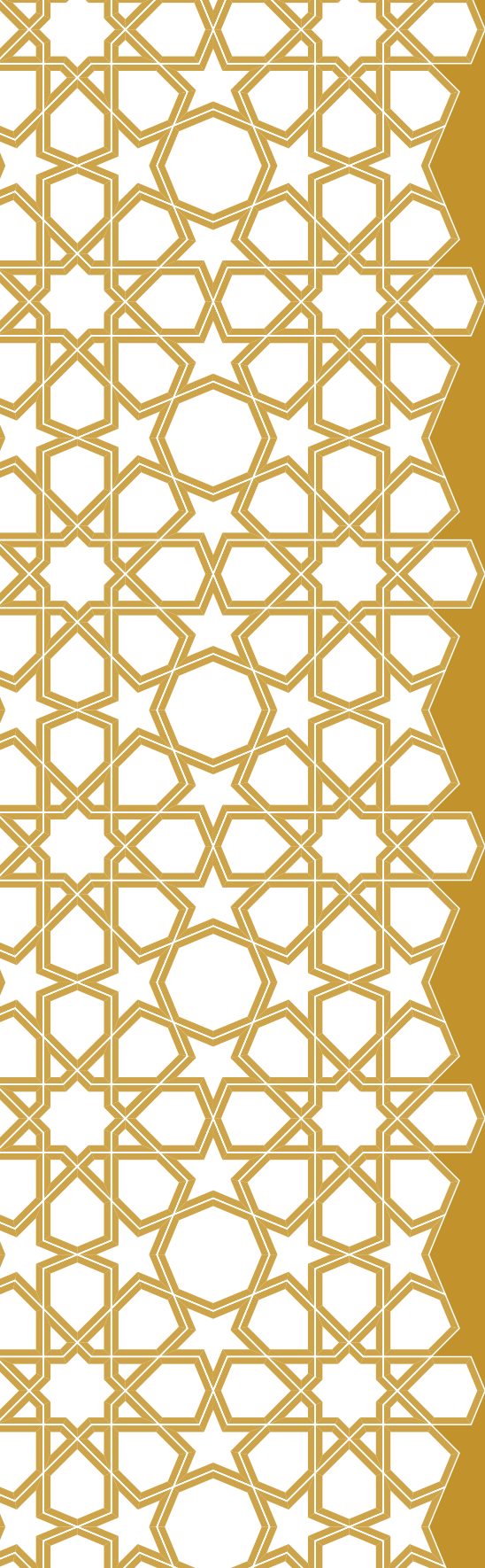
چہ حاصل ازیں دلتان دو رنگ کہ گاہے بصلحت کشد گہ بچنگ
Of what use is this two-faced sweetheart,
Who kills you at times by peace and at times by war.

چرا دل نہ بندی بدایا دلتاں کہ مہرش رہاند ز بند گراں
Why not fall in love with the Sweetheart;
Whose love delivers from heavy chains?

برو فکر انجام کن اے غوی ز سعدی شنو گر ز من نشنوی
Go, think of your end, O rebellious one!
Listen to Sa'di, if you will not listen to me.

عروسی بود نوبت ماتمت اگر برکونی بود خاتمت
The hour of your death shall be the hour of rejoicing;
Provided you die in virtue.

al-Waṣīyyat, Rūḥanī Khazā'in, vol. 20, p. 322; see also
 English translation, *The Will*, p. 32–34, published by Islam
 International Publication Ltd. 2005



GRACE OF THE ALMIGHTY



بجز فضل خداوندی چه درمانے ضلالت را نہ بخشہ سود اعجازے تہیدستان قسمت را
Aside from the grace of God Almighty, there is no cure for the misguided;

Even miracles do not benefit those of ill fortune.

اگر بر آسمان صد ماہتاب و صد خورشے تابد نہ بیند روز روشن آنکہ گم کردہ بصارت را
Even if the heavens were to shine with hundreds of suns and moons,

Those bereft of sight cannot see the light.

تو اے دانابترس از آنکہ سوئے او بخوابی رفت بہ دنیا دل چہ سے بندی چہ دانی وقت رحلت را
O man of wisdom! Fear God to whom you must return.

Why love this world? Do you even know the time of your death?

مشو از بہر دنیا سرکش فرمان احدیت نخر از بہر روزے چند اے مسکین توشقوت را
Do not—for the sake of the world—rebel against the commandments of the One God.

O wretched one! Do not—for a few days of pleasure—buy yourself ill fortune.

اگر خواهی کہ یابی در دو عالم جاہ و دولت را خدا را باش و از دل پیشہ خود گیر طاعت را
Should you desire honour and wealth in both worlds,

Then give yourself to God and obey Him with all your heart.

غلام در گہش باش و بعالم بادشاهی کن نباشد بیم از غیرے پرستاران حضرت را
Become His slave and rule the world!

For, those who worship God fear no one else.

تو از دل سوئے یار خود بیا تا نیز یار آید محبت مے کشد با جذبِ روحانی محبت را
Advance to the Beloved with all your heart, and He will advance to you;

Such is the magnetism of spirituality that one love draws another.

خدا در نصرت آئکس بود کو ناصر دین ست ہمیں افتاد آئین از ازل در گاہ عزت را
God helps those who help His faith;

Such has been the way of His magnificent court since eternity.

اگر باورنے آید بخوان این واقعاتم را کہ تا بینی تو در ہر مشکل انواع نصرت را
If you do not believe this, read the accounts that I have written,

For you will see how God had helped me at every difficult time.

ہر آن کو یابد از در گاہ از خدمت ہے یابد کہ غفلت را سزائے ہست و اہرے ہست خدمت ما
Whoever gains something from His threshold does so through serving Him;

He who is heedless is punished, and he who serves is rewarded.

من اندر کار خود حیرانم و رازش نے دانم کہ من بے خدمتے دیدم چہ نین نعماء و حشمت را
In my case, however, I am totally wonder struck,

For I have been granted favour and honour without any service on my part.

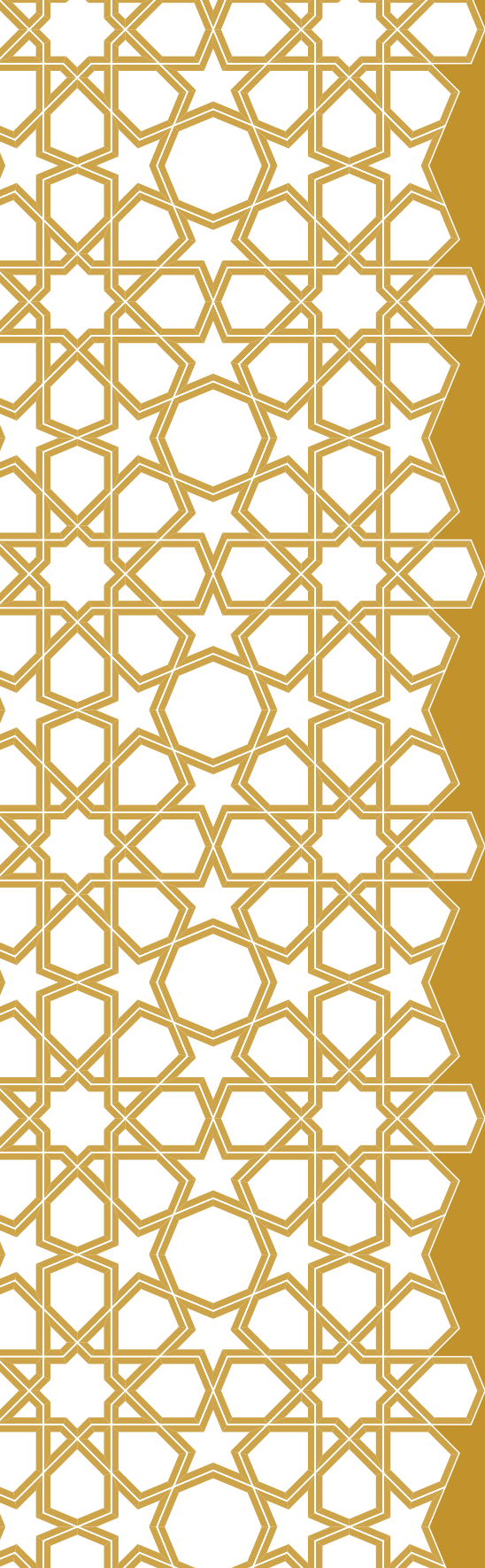
نہان اندر نہان اندر نہان اندر نہان ہستم کجا باشد خبر از ما گرفتارانِ نخوت را
I am hidden beyond hidden beyond hidden beyond hidden;

How then can the arrogant know anything of me?

ندائے رحمت از در گاہ باری بشنوم ہر دم اگر کرے کند لعنت چہ وزن آن ہرزہ لعنت را
I hear words of grace from the Almighty all the time;
If an insect were to curse me, it would have no meaning.

اگر در حلقہ اہل خدا داخل شوی یا نہ نوشتیم از رہ شفقت کہ ماموریم دعوت را
It is up to you whether or not to join the community of God's
people;
I have written all this with compassion, for I have been ordained
only to convey the message.

Barāhīn-e-Aḥmadiyya, Part 5, Rūḥanī Khazā'in, vol. 21, p. 76–77; see also English translation, *Barāhīn-e-Aḥmadiyya*, Part 5, p. 98–100, published by Islam International Publication Ltd. 2015



DEVOTION FOR GOD'S HONOUR



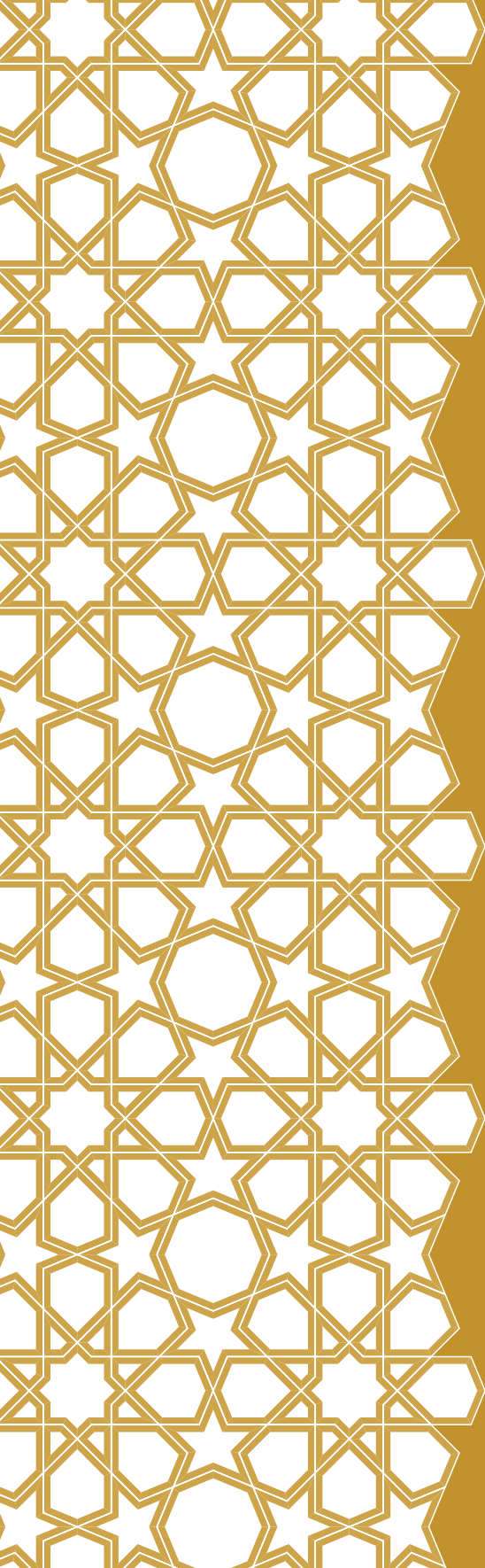
اے یار ازل بس است روئے تو مرا بہتر ز ہزارِ خلد کوئے تو مرا
*O my Eternal Friend, Your countenance is sufficient for me;
Your alley is dearer to me than a thousand paradises.*

از مصلحتے دگر طرف بینم لیک ہر لحظہ نگاہِ ہست سوئے تو مرا
*I cast my eyes elsewhere only out of a wise precaution;
Otherwise, my sight is ever directed towards You.*

بر عزتِ من اگر کسے حملہ کند صبر است طریقِ پہچو خوئے تو مرا
*If someone assails my honour,
My habit—like Yours—is to be forbearing.*

من چیستم و چه عزتم ہست مگر جنگ است ز بہرِ آبروئے تو مرا
*What am I, and of what worth is my honour?
This battle is only for the sake of Your honour.*

Barāhīn-e-Aḥmadiyya, Part 5, Rūḥanī Khazā'in, vol. 21, p. 153; see also English translation, *Barāhīn-e-Aḥmadiyya*, Part 5, p. 221, published by Islam International Publication Ltd. 2018



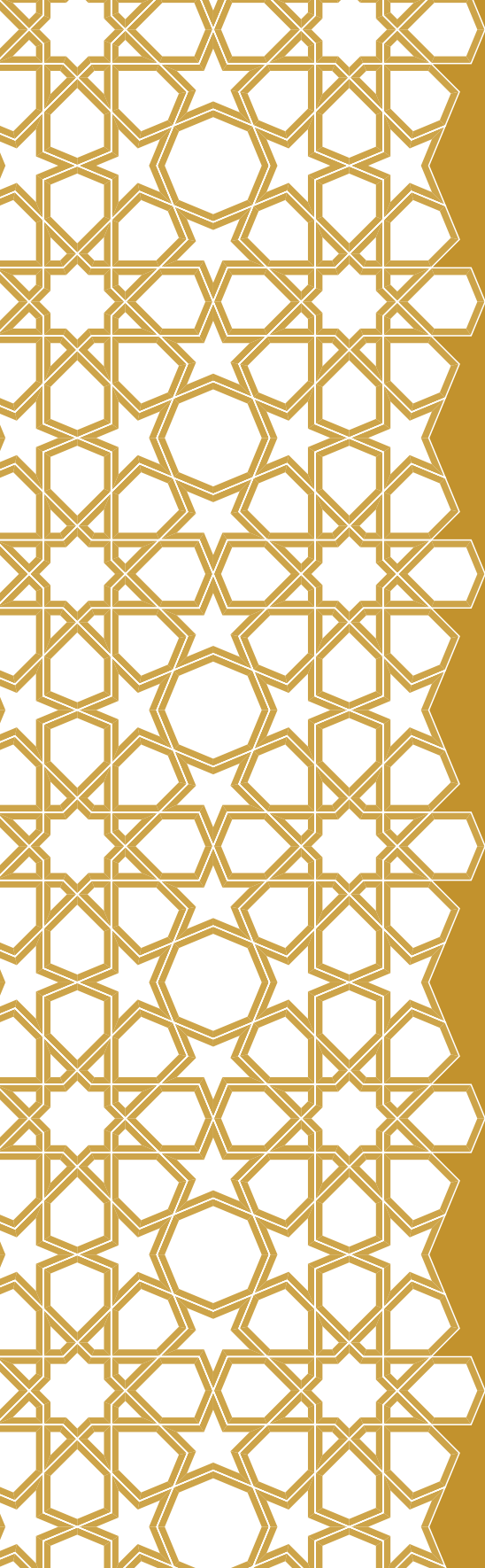
WOE UPON LIARS AND EVIL-DOERS



بمردی که تا زیستن مرد را به از زندگانی بترک حیا
It is better for a man to die of shame
Than to live without decency and shame.

جهنم کزو داد فرقان خبر بسوزد درو کاذب بدگهر
The Hell foretold by the Holy Quran
Is the burning abode of the liar and the evil one.

Barāhīn-e-Aḥmadiyya, Part 5, Rūḥanī Khazā'in, vol. 21, p. 173; see also English translation, *Barāhīn-e-Aḥmadiyya*, Part 5, p. 247, published by Islam International Publication Ltd. 2018



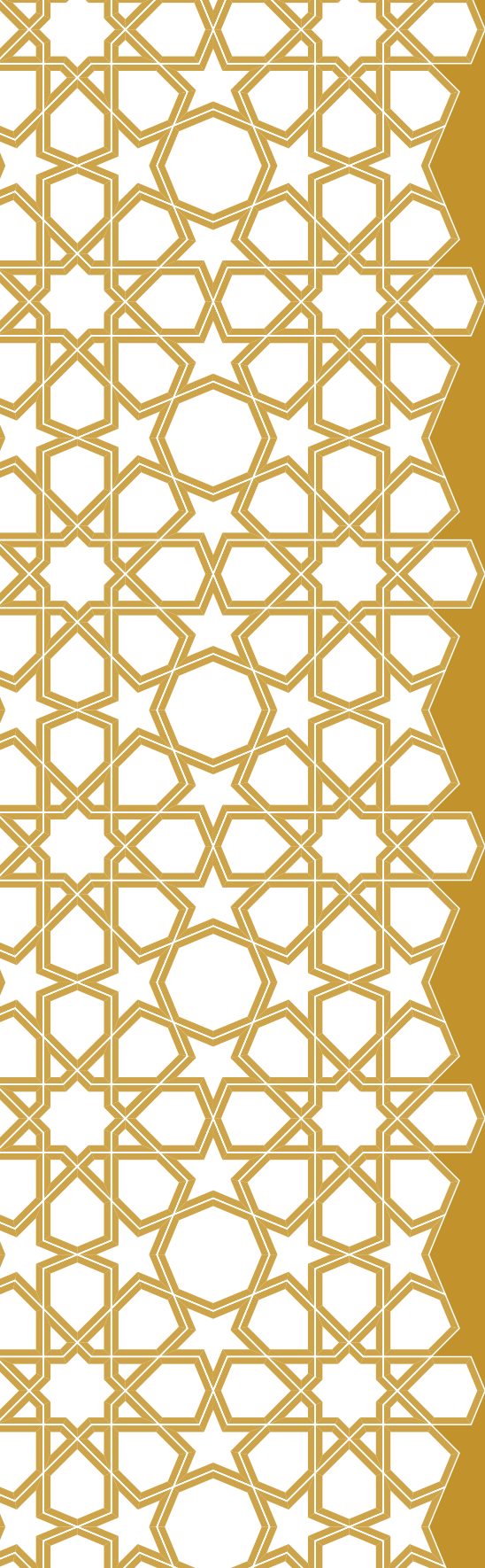
GRACE OF GOD UPON SEEKERS



لطف او ترک طالبان نہ کند کس بہ کارِ رہش زیان نہ کند
His grace does not forsake the seekers;
In His path no one suffers loss.

ہر کہ آن راہ جست یافتہ است تافت آن رو کہ سرتافتہ است
Whoever seeks this path, finds it;
Bright becomes the face that does not turn away from Him.

Barāhīn-e-Aḥmadiyya, Part 5, Rūḥanī Khazā'in, vol. 21, p. 232; see also English translation, *Barāhīn-e-Aḥmadiyya*, Part 5, p. 315, published by Islam International Publication Ltd. 2018



DESCENT OF 'ISĀ



مردم نااہل گویند کہ چون عیسیٰ شدی
بشنواز من این جواب شان کہ اے قوم حسود
Unworthy people ask me how I became 'Isā;
Here is my reply: O jealous people!

چون شمارا شد یہود اندر کتابِ پاک نام
پس خدا عیسیٰ مرا کرد است از بہر یہود
Since the Holy Quran named you 'Jews,'
Hence for these 'Jews' He named me 'Isā.

ورنہ از روئے حقیقت تحم ایشان نیستید
نیز ہم من ابن مریم نیستم اندر وجود
Otherwise, you are not from the bloodline of the Jews,
Nor am I physically the same Ibn Maryam [the Son of Mary].

گر نہ بودندے شام مارا نبودے ہم اثر
از شام شد ہم ظہورم پس ز غوغا چہ سُد
Without you I would not even exist;
My advent is because of you; so, what is the point of all this
clamour?

ہر چہ بود از نیک و بد در دین اسرائیلیان
آن ہمہ در ملت احمد نقوش خود نمود
Whatever there was of good and evil among the Israelites,
Found its way into the followers of Ahmad^{sas} as well.

قوم مادر ہر قدم ماند بقوم موسوی
بعض زیشان صالحان و بعض دیگر چون غدود
Our people are like the people of Mūsā [Moses] in every respect;
Some are good while others are as worthless as unwanted lumps.

چونکہ مولیٰ شد نبی ما کہ صدر دین ماست لاجرم عیسیٰ شدم آخر ازان رب و دود
As our Prophet^{as}—the Chief of the Faith—was ‘Mūsā’,
Necessarily and as a consequence, I was ‘Īsā by the command of
the Loving Lord.

نیز ہم اینجا یہود بد گھر پیدا شدند تا بیا زارند عیسیٰ را چو آن قومے کہ بود
Moreover, here too, evil-natured ‘Jews’ have come into existence,
To torment ‘Īsā, as they did among the earlier people.

الغرض آن ذوالمنن در ہر صلاح و ہر فساد بچو اسرائیلیان بر قوم ما ہر در کشود
In short, the Gracious God, in terms of every good and every evil,
Has opened the door for this Ummah as He did for the Israelites.

چون خدا نام رسول پاک ما مولیٰ نہاد نام شد بوجہل را فرعون چون کینش فرود
Since God named the Holy Prophet the ‘like of Mūsā’;
So when Abū Jahl’s animosity towards him reached its peak, he
was named ‘Pharaoh’.

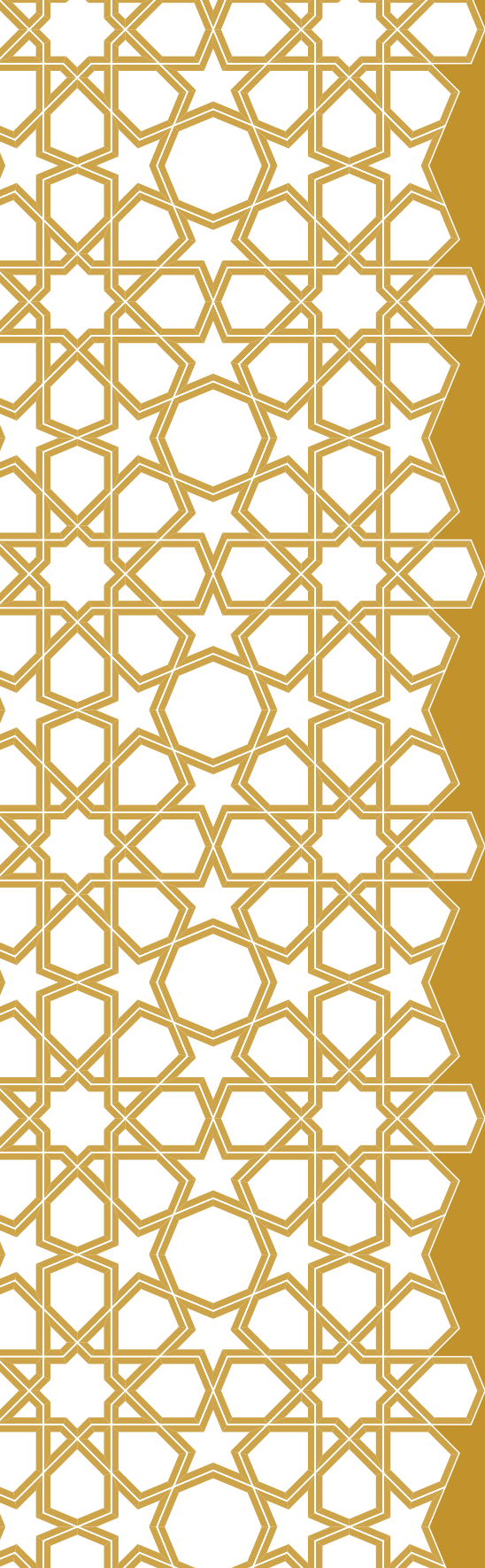
پس در اول چون کلیم آمد بحکم کردگار ہم پے تکمیل عیسیٰ را در آخر شد وزود
Just as in the beginning of this Ummah there appeared by God’s
command a Kalīm,
So did He cause an ‘Īsā to appear in its Latter Days to complete
the parallel.

بعد ازین روتا فتن از مقتضائے شقوت است ورنہ این گفتار ما ہر شک و شبہت را ربود
To turn away after understanding this is sheer misfortune;
For what I have said is enough to dispel every doubt and suspi-
cion of yours.

پس چه حاصل تیر با انداختن بر صادقان
 هر که از بد باز ناید نار را گردد و تُوَد

*Of what use is shooting arrows at the truthful ones?
 He who does not desist from evil becomes the fuel of the Fire.*

Barāhīn-e-Aḥmadiyya, Part 5, Rūḥanī Khazā'in, vol. 21, p. 304; see also English translation, *Barāhīn-e-Aḥmadiyya*, Part 5, p. 400–401, published by Islam International Publication Ltd. 2018



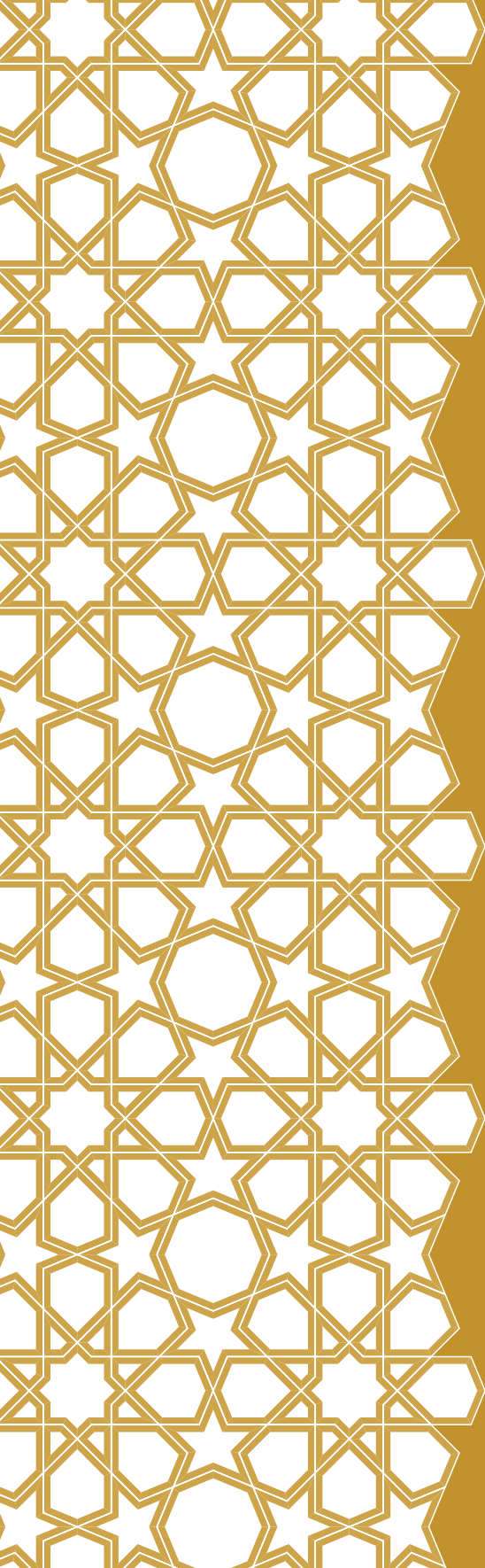
BLESSINGS OF SINCERITY



اے گرفتارِ ہوا در ہمہ اوقاتِ حیوۃ باچتین نفس سیہ چون رسدت زوعونے
O ye who are entangled in your desires every hour of your life!
How can you expect help from Him with such a dark soul?

گرتوآن صدق بورزی کہ بورزید کلیم عیجے نیت اگر غرق شود فرعونے
If you practice such sincerity as was practiced by Kalīm [the one spoken to, i.e. Mūsā^{as}],
It would not be a wonder should a Pharaoh drown.

Ḥaḳīqatul-Wahī, Rūḥanī Khazā'in, vol. 22, p. 55; see also English translation, *Ḥaḳīqatul-Wahī—The Philosophy of Divine Revelation*, p. 68, published by Islam International Publication Ltd. 2023



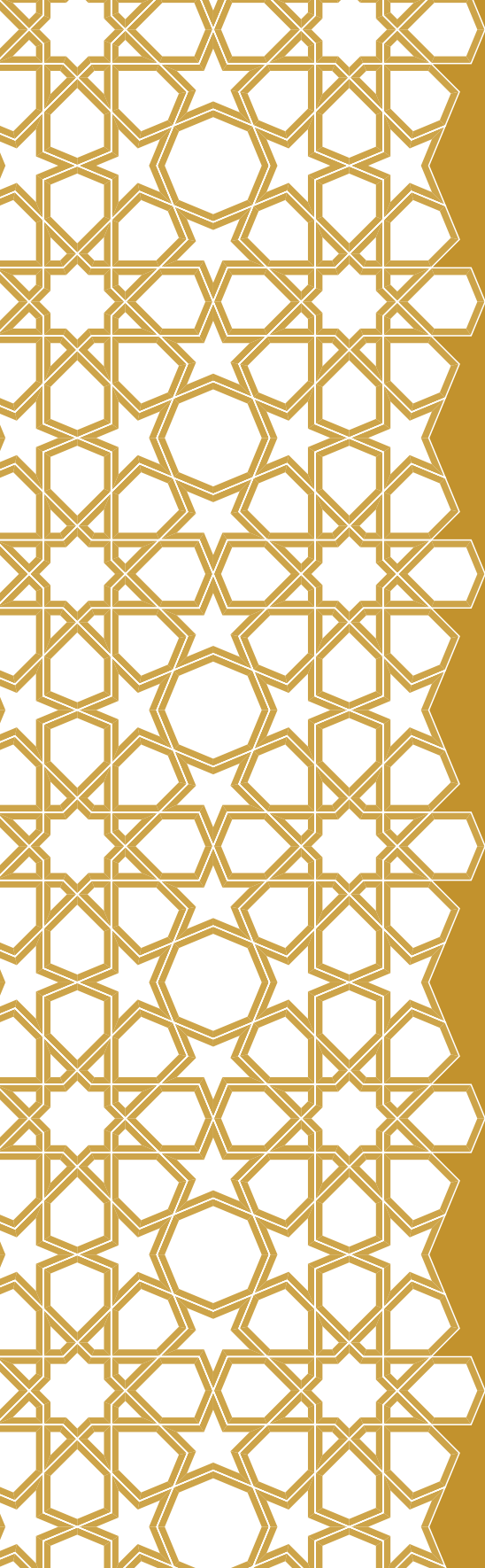
MY INNER SECRETS



من زہر جمعیتے نالان شدم نخت خوشحالان و بدحالان شدم
*In every company I uttered my wailful notes,
I consorted with those who rejoiced and those who were
unhappy.*

ہر کے از ظن خود شیار من و از درون من نجست اسرار من
*Everyone became my friend from his own opinion,
But none sought out my secrets from within me.*

Ḥaḳīqatul-Wahī, Rūḥanī Khazā'in, vol. 22, p. 59; see also
English translation, *Ḥaḳīqatul-Wahī—The Philosophy of
Divine Revelation*, p. 73, published by Islam International
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LOVE AND SINCERITY

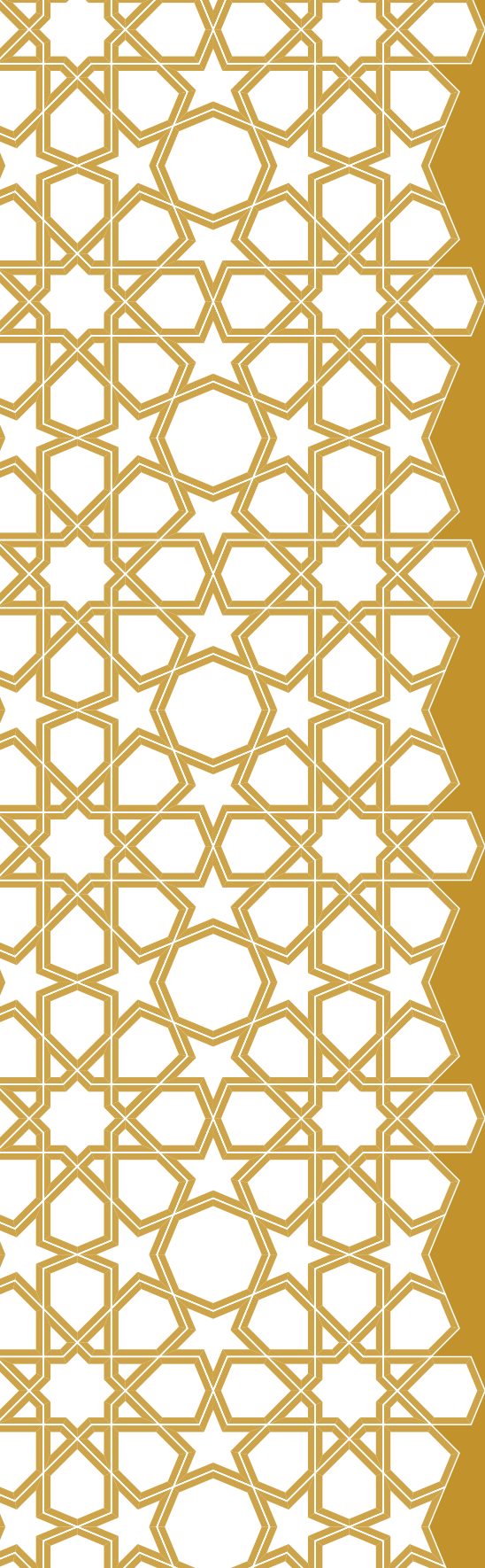


کس بہر کسے سر نہد جان نفشاند عشق است کہ لہن کار بصد صدق کناند
*No one dies or lays down his life for anyone else.
It is love [alone] that compels a person to perform this task with
the utmost sincerity.*

عشق است کہ در آتش سوزان بنشانند عشق است کہ بر خاک مذلت غطاند
*It is love that makes one sit in the raging fire.
It is love that makes one wallow in the dust of humiliation.*

بے عشق دلے پاک شود من نپذیرم عشق است کہ زین دام بیکدم برہاند
*I do not believe that a heart could be purified without love.
It is love that hastens to rescue [us] from this [mundane] snare.*

*Ḥaḳīqatul-Wahī, Rūḥānī Khazā'in, vol. 22, p. 212; see also
English translation, Ḥaḳīqatul-Wahī—The Philosophy of
Divine Revelation, p. 259, published by Islam International
Publication Ltd. 2023*



HOW TO SEEK THE BELOVED



از بند گانِ نفس ره آن یگانِ مپرس
هر جا که گرد خاست سوارے دران بگو
Do not seek to know the path to that Incomparable One from the slaves of the self;

Seek the rider wherever dust clouds appear.

آن کس که هست از پے آن یار بے قرار
رو بختش گزین و قرارے دران بگو
One who feels restless because of that Beloved,

Let him go seek His company and find peace.

بر آستان آنکه ز خود رفت بهر یار
چون خاک باش و مرضی یارے دران بگو
At the threshold of the one who lost himself for the sake of the Beloved,

Be like dust and seek in it the pleasure of the Beloved.

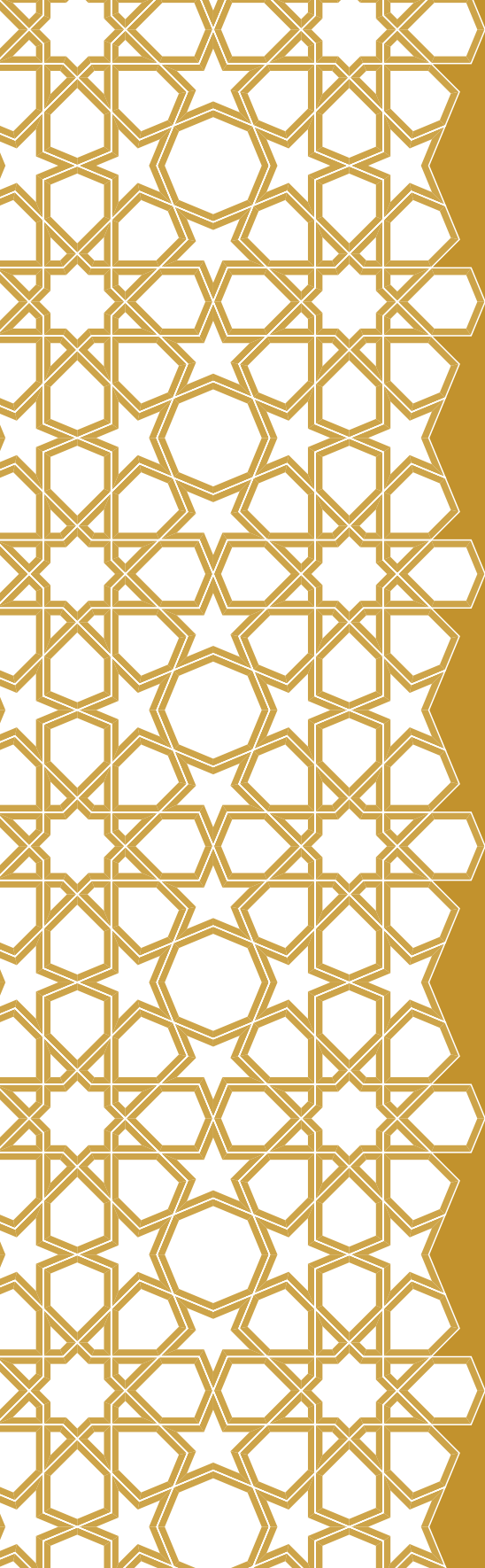
مرد آن بتلخ کامی و حرقت بدورند
حرقت گزین و فتح حصارے دران بگو
The enterprising ones reach out to Him after tasting great ardour and spite;

Go and court this ardour, and seek within it the conquest of the citadel.

بر مند غرور نشستن طریق نیست
لین نفس دون بسوزنگارے دران بگو
The right way is not to be seated on the throne of arrogance;

Consume the lower self and seek the Beloved by doing so.

Ḥaḳīqatul-Waḥī, Rūḥanī Khazā'in, vol. 22, p. 212; see also English translation, Ḥaḳīqatul-Waḥī—The Philosophy of Divine Revelation, p. 260, published by Islam International Publication Ltd. 2023



COUNTENANCE OF THE BELOVED



A letter in verse to Sayyed Ahmad Khan C.S.I. who denied the acceptance of prayer

رُوتے دلبر از طلبگاران نمیدارد حجاب می درخشد در خور و می تابد اندر ماہتاب
*The face of the Beloved is not veiled from seekers.
It shines in the sun and is reflected in the moon.*

لیکن آن رُوتے حسین از غافلان ماندنہان عاشقے باید کہ بردارند از بہر ش نقاب
*But that Lovely Countenance is indeed hidden from the eyes of the heedless;
It is only for a sincere lover that the veil is lifted.*

دامن پاکش ز نخوت ہائی آید بدست تیج را ہے نیست غیر از عجز و درد و اضطراب
*Arrogance can lead no hand to reach the hem of His holy garment;
There is no way to reach Him except through the door of humility, pain, and anguish.*

بس خطرناک است راہ گوچہ یار قدیم جان سلامت بایدت از خود رویہا سرتاب
*Fraught with perils is the path to the Eternal Beloved;
Abandon your ego if you value your life.*

تا کلامش عقل و فہم ناسزایان کم رسد ہر کہ از خود گم شود او یابد آن راہ صواب
The understanding and wisdom of the unworthy cannot fathom His Word;

Only he finds the right path who loses his self to find it.

مشکل قرآن نہ از اینائے دنیا حل شود ذوق آن میدانند آن متے کہ نوشند آن شراب
The mysteries of the Holy Quran cannot be understood by the sons of the world;

Only he can appreciate the true taste of that wine who partakes of it.

ایکہ آگاہی ندادندت ز انوارِ درون در حق ما ہرچہ گوئی نیستی جائے عتاب
O ye who have not been granted enlightenment!

I care not for what you say about me.

از سر وعظ و نصیحت لہن سخنہا گفتہ ایم تا مگر زین مرستہ بہ گردد آن زخم خراب
I only say all this as admonishment and honest advice,
So that this balm may heal your putrid wound.

از دعا کن چارہ آزارِ انکارِ دعا چون علاجے زے وقتِ خمار و التہاب
With prayer remedy the loss you have incurred by rejection of prayer;

If not yet intoxicated, more wine is the remedy.

ایکہ گوئی گر دعاہا را اثر بودے کجاست سوتے من بشتاب بنمائیم ترا چون آفتاب
O ye who say, 'Show me if there is any power in prayer!'

Hasten towards me; I will show you its power which is as clear as the shining sun.

غیبی دعا کے موت کی گزارش

قصہ کوتاہ کن بین از ما دعائے مستجاب

بان مکن انکار زین اسرارِ قدر تہائے حق

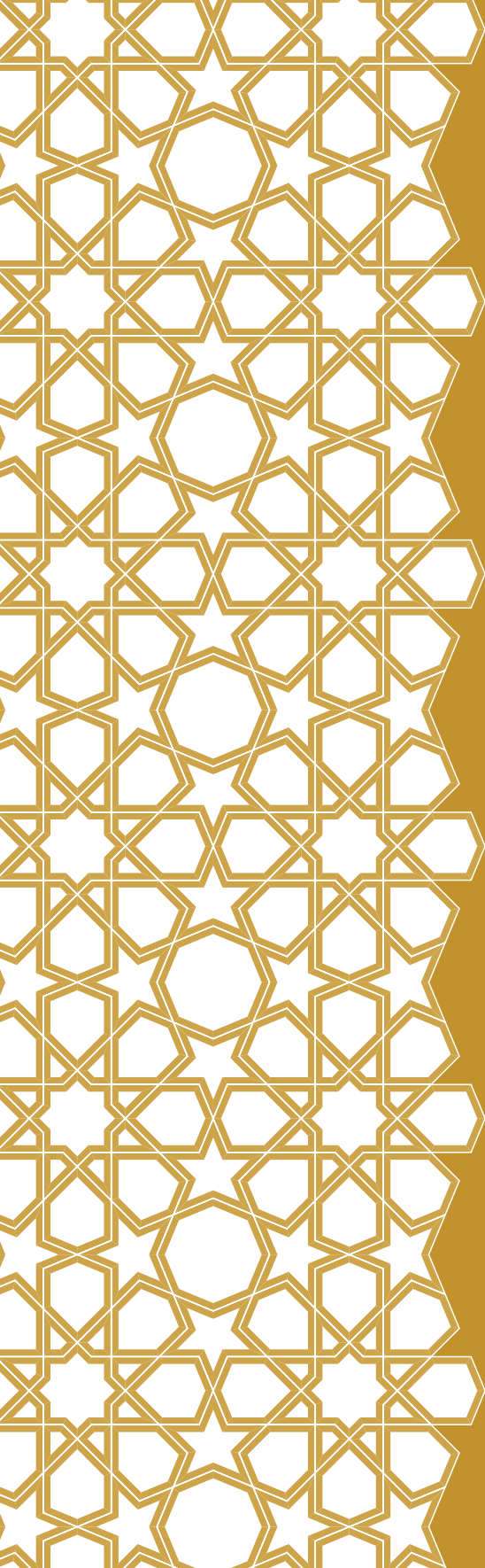
Beware! Do not deny the wonders of Omnipotence of God;

In short, come now, witness from me the acceptance of prayer!☆

*i.e., prayer about the death
of Lekh Ram.*

Ḥaḳīqatul-Wahī, Rūḥanī Khazā'in, vol. 22, p. 299; see also English translation, Ḥaḳīqatul-Wahī—The Philosophy of Divine Revelation, p. 364–366, published by Islam International Publication Ltd. 2023

1. ☆ See pages 2, 3, 4 of the title page of [the book] *Barakātud-Du'ā'*. (Author)



LIGHT OF MUHAMMAD



عجب نورے است درجانِ محمدؐ عجب لعلیت در کانِ محمدؐ
How wonderful is the light in the person of Muḥammad^{sa};
And marvellous indeed is the ruby in the mine of Muḥammad^{sa}.

ز ظلمت با دلے آنکه شود صاف که گردد از محبانِ محمدؐ
The heart is cleansed of all darkness
When it joins the lovers of Muḥammad^{sa}.

عجب دارم دلِ آن ناکسان را که رُو تابند از خوانِ محمدؐ
Alas for the hearts of those unworthy ones,
Who turn their backs upon the hospitality of Muḥammad^{sa}!

ندانم هیچ نفی در دو عالم که دارد شوکت و شانِ محمدؐ
I know of no one in both the worlds
Who has an exalted station equal to Muḥammad^{sa}.

خدا زان سینه بیزارست صدار که هست از کینه دارانِ محمدؐ
God is most displeased with the person
Who bears a grudge against Muḥammad^{sa};

خدا خود سوزد آن کرم دنی را که باشد از عدوانِ محمد
*God Himself burns that worthless worm,
 Which is among the enemies of Muḥammad^{AS}.*

اگر خواهی نجات از مستیِ نفس بیا در ذیلِ متانِ محمد
*If you wish to be delivered from the stupor of the lower self,
 Come and join the ranks of the lovers of Muḥammad^{AS}.*

اگر خواهی که حق گوید ثنایت بشو از دل ثنا خوانِ محمد
*If you desire that God should praise you,
 Become a true admirer of Muḥammad^{AS}.*

اگر خواهی دلیلِ عاشقش باش محمد هست برهانِ محمد
*If you desire a proof [of his truthfulness], be his lover;
 For Muḥammad himself is the proof of Muḥammad^{AS}.*

سرے دارم فدائے خاکِ احمد دلم هر وقت قربانِ محمد
*My body craves to be sacrificed for the dust of Ahmad's feet;
 My heart is ever eager to die for Muḥammad^{AS}.*

بگیسوی رسولِ الله که هستم ثنایِ روزه تابانِ محمد
*By the tresses of the Prophet of God,
 I would die for the illumined countenance of Muḥammad^{AS}.*

درین ره گر کشندم در بسوزند تا بم زوزِ ایوانِ محمد
*Cut me to pieces or burn me to death,
 I will not turn away from the court of Muḥammad^{AS}.*

بے سہل است از دنیا بڑیدن بیادِ حُسن و احسانِ محمدؐ
How easy it is to renounce the world
When one contemplates the beauty and grace of Muḥammad^{sas}!

فدا شد در رهش ہر ذرہٴ من کہ دیدم حُسنِ پہنانِ محمدؐ
Every particle of my being has been sacrificed in his path;
For, I have witnessed the latent beauty of Muḥammad^{sas}.

دگر اُتاد را نامے ندانم کہ خواندم در دبستانِ محمدؐ
I know not the name of any other teacher;
I have studied at the school of Muḥammad^{sas}.

بدیگر دلبریے کارے ندارم کہ ہستم کشتیہ آنِ محمدؐ
I have no affiliation with any other beloved;
I have fallen prey to the loving ways of Muḥammad^{sas}.

مرا آن گوشہٴ چشمے بباید نخواہم جز گلستانِ محمدؐ
I crave but just a single glance;
I need nothing but the garden of Muḥammad^{sas}.

دلِ زارم بہ پہلویم مجوئید کہ بستیمش بدامانِ محمدؐ
Search not for my anguished heart in my bosom,
For I have surrendered it to the lap of Muḥammad^{sas}.

من آن خوش مرغ از مرغانِ قدسم کہ دارد جا بہ بستانِ محمدؐ
I am the merriest among the birds of Paradise,
Who have built their nests in the garden of Muḥammad^{sas}.

تو جانِ ما منور کردی از عشقِ فدایت جانمِ اے جانِ محمدؐ
*You have illumined my heart and soul with love;
 My life is an offering to you, O Muḥammad^{as}.*

دریغا گر دہم صد جانِ دسہنِ راہِ نباشد نیزِ شایانِ محمدؐ
*Were I to sacrifice my life for him a hundred times—
 Alas! It would still be unworthy of the high station of
 Muḥammad^{as}.*

چہ ہیبتِ ہا بدادند لہنِ جوانِ را کہ ناید کس بہ میدانِ محمدؐ
*So awe-inspiring is the station granted to this champion;
 No one can even dare to compete with Muḥammad^{as}.*

رہِ مولے کہ گم کردند مردمِ بچو در آل و اعوانِ محمدؐ
*The path to God—which mankind has lost—
 Search for it in the progeny and helpers of Muḥammad^{as}.*

الا اے دشمنِ نادانِ وبے راہِ ترس از تیغِ بُرّانِ محمدؐ
*Beware—O foolish and misguided enemy—
 Beware of the sharp sword of Muḥammad^{as}!*

الا اے منکر از شانِ محمدؐ ہم از نورِ نمایانِ محمدؐ
*Beware, O denier of the status of Muḥammad^{as},
 And of the manifest light of Muḥammad^{as}!*

کرامت گرچہ بے نام و نشان است بیا بنگر ز غلمانِ محمدؐ
Even though miracles are no more,
Come and witness them among the devotees of Muḥammad^{sas} ☆

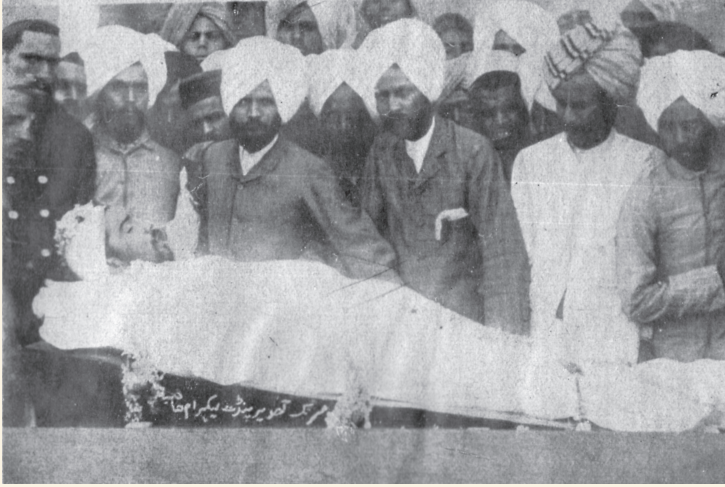
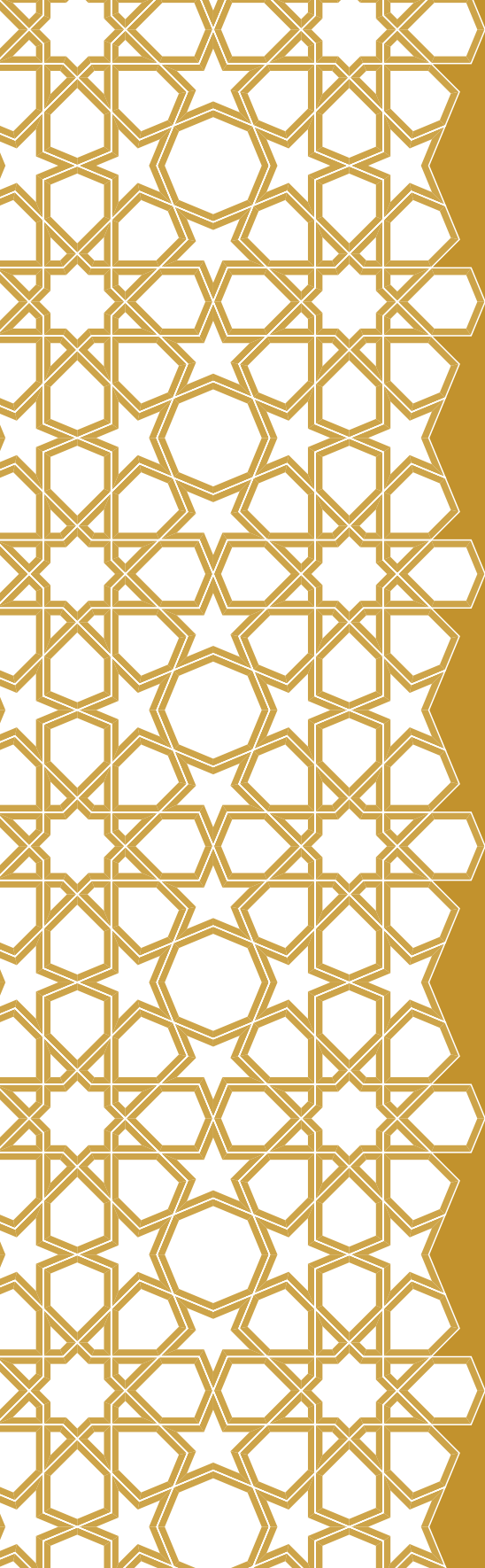


Photo of the dead body of Pandit Lekh Rām.

Ḥaḳīqatul-Waḥī, Rūḥanī Khazā'in, vol. 22, p. 304–306; see also English translation, *Ḥaḳīqatul-Waḥī—The Philosophy of Divine Revelation*, p. 369–372, published by Islam International Publication Ltd. 2023

- ☆ Lekh Rām had repeatedly written to me that he wanted to see a miracle. He also repeatedly said in his books that he be shown a miracle. But, God, who is Wise, shows miracles according to an individual's condition. Since, Lekh Rām's tongue worked like a knife in abusing our Prophet, may peace and blessings of Allah be upon him, and he had injured the sentiments of thousands, God too manifested the Sign of a knife and his foul-mouthing pierced into his body having taken the form of a knife and cutting his entrails to pieces. This is the very Sign of God's wrath; those who have ears should pay heed to this. When he was alive, he also used to say that he would not accept unless a star falls from the sky. Thus, it so happened that since he considered himself to be a star of the Āryah nation and his nation also acknowledged him to be a star, that star fell. His fall was very heavy for the Āryas; it caused lamentation in every household. (Author)



THE NAME IBN-E-MARYAM



آنکه گوید امن مریم چون شدی هست او نافل ز راز ایزدی
*He who questions how I became Ibn-e-Maryam
Is oblivious to the hidden secrets of the Divine.*

آن خدائے قادر و رب العباد در براھین نام من مریم نهاد
*The Almighty God, the Lord of His servants,
Himself named me Maryam in Barāhīn.*

مدتے بودم برنگِ مریمی دست ناداده بہ پیرانِ زمی
*For long I remained in a Maryam-like state,
Without following the contemporary divines.*

بچو بکرے یافتم نشو و نما از رفیقِ راه حق نا آشنا
*Like a virgin was I raised—
Unaware and unaccompanied—on the path of truth.*

بعد ازان آن قادر و رب مجید زوح عیسیٰ اندران مریم دمید
*Later, God Almighty, the Lord of Grandeur
Breathed into Maryam the spirit of 'Īsā [Jesus].*

پس بہ نفثش رنگ دیگر شد عیان زاد زان مریم مسیح این زمان
*With His breath new life was created:
The Messiah of the age was delivered by her.*

زین سبب شد ابن مریم نام من زانکه مریم بود اوّل گام من
This is the reason that I was named 'son of Maryam',
For it was as Maryam that I took my first footsteps.

بعد ازان از نوح حق عیسی شدم شد ز جائے مریمی بر تر قدم
Thereafter, God infused me with the spirit of 'Isā,
And I was elevated beyond the status of Maryam.

این همه گفت است رَبِّ الْعَالَمِينَ گر نمی دانی براہین را بین
All this is the Word of God, the Lord of all the worlds,
Inscribed in Barāhīn for those who do not know.

حکمت حق رازها دارد بے تکتہ مستور کم فہم کے
Divine wisdom is full of mysteries;
Its subtleties cannot be fathomed but by a few.

فہم را فیضان حق باید نخست کار بے فیضان نمی آید درست
There is no enlightenment without the grace of God;
Nothing can be set straight without His grace.

گر نداری فیض رحمان را پناہ نکلتنے در ہر قدم داری براہ
Unless you take refuge with God's grace,
Every step of yours will be shrouded in darkness.

فیض حق را با تضرع کن تلاش ہان مرو چون تونے آہستہ باش
Seek the grace of God through humble supplication.
Do not run like wild horses but move with a gentle step.

اے پے تکفیر ما بستہ کمر خانہ ات ویران تو در فکرِ دگر
O ye who so eagerly declare me a kāfir!
Your own house lies in ruins, yet you fret about others!

صد هزاران کفر در جانت نهان رو چه نالی بهر کفر دیگران
Your life is full of a thousand transgressions.

Be away! Why do you shed tears for the faults of others?

خیز و اول خویشتن را کن درست نکته چین را چشم می باید نخست
Arise and reform yourself first.

The critic himself is most in need of vision.

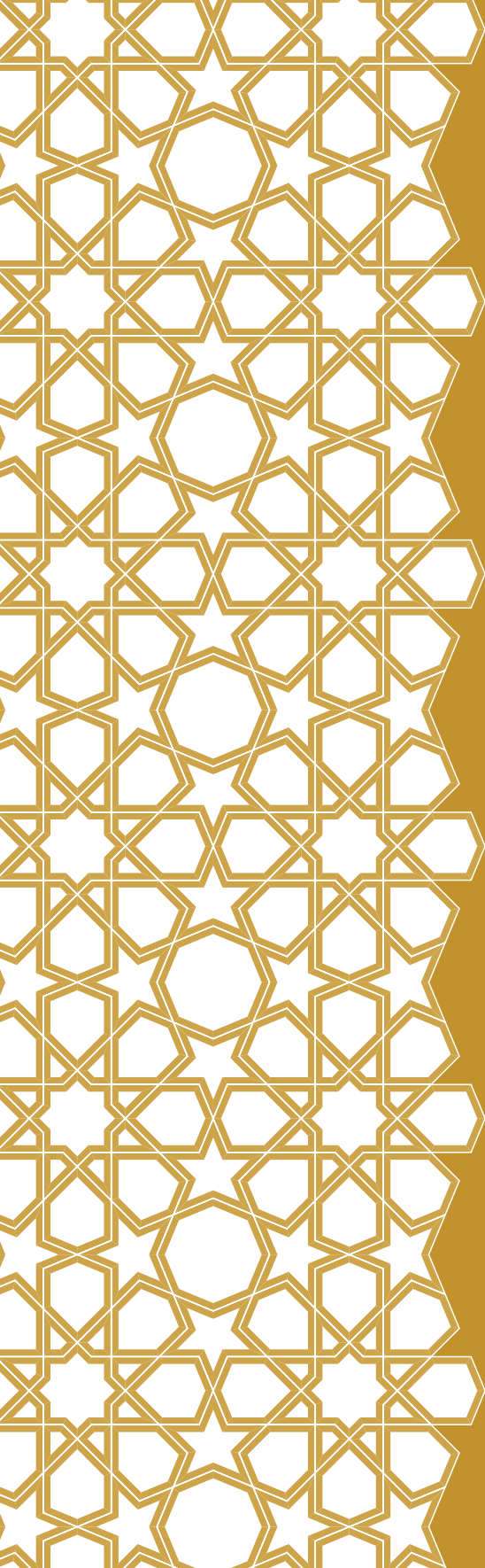
لعنتی گر لعنتی بر ما کند او نه بر ما خویش را رسوا کند
Let the accursed, curse me;

He only condemns his own fate.

لعنت اهل جفا آسان بود لعنت آن باشد که از رحمان بود
Easy it is to bear the curse of the wicked,

For only the curse of God is worthy of fear.

Ḥaqīqatul-Wahī, Rūḥānī Khazā'in, vol. 22, p. 352–353; see also English translation, Ḥaqīqatul-Wahī—The Philosophy of Divine Revelation, p. 426–428, published by Islam International Publication Ltd. 2023



CAPTIVATING BEAUTY OF OUR LORD



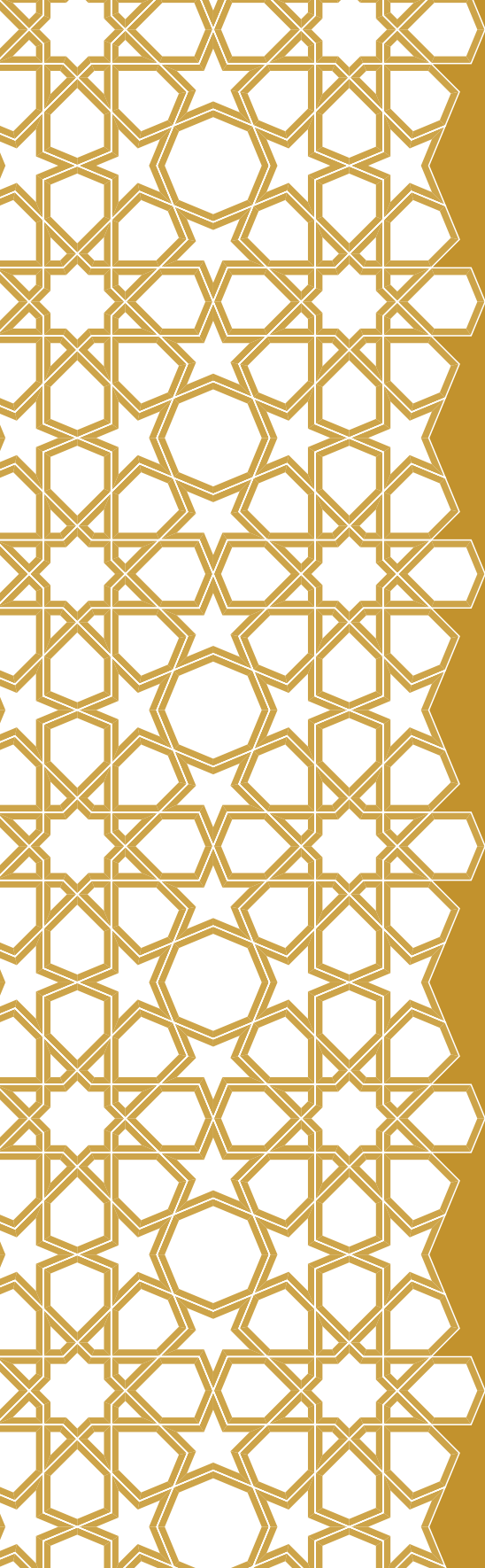
چہ شیرین منظری اے دلستانم چہ شیرین خصلتی اے جانِ جانم
How beautiful You are, O Captivator of my heart!
How lovely are Your attributes, O Love of my life!

چو دیدم رُوئے تو دل در تو بستم نمانده غیر تو اندر جہانم
Ever since I beheld Your face, I have given You my heart;
Besides You, no one else exists in my world.

توان برداشتن دست از دو عالم مگر ہجرت بسوزد استخوانم
I can renounce both the worlds,
But any separation from You burns my bones.

در آتش تن باسانی توان داد زہجرت جان رود باصد فغانم
It is easier to consign one's body to fire,
But any separation from You terrifies me out of my wits.

Ḥaḳīqatul-Wahī, Rūḥānī Khazā'in, vol. 22, p. 355–356; see also English translation, *Ḥaḳīqatul-Wahī—The Philosophy of Divine Revelation*, p. 432, published by Islam International Publication Ltd. 2023



DESIGNATION AS IBN-E-MARYAM

چون مرا حکم از پے قوم مسیحی داده اند
مصلحت را ابن مریم نام من بنہادہ اند
*Since I have been commanded to address myself to the followers of
the Messiah,*

So have I been wisely designated Ibn-e-Maryam.

آسمان بارد نشان اُوقت می گوید زمین
این دو شاہد از پے تصدیق من اتہادہ اند
The heavens rain Signs and the earth proclaims the time;

These two are the witnesses testifying to the truth of my claim.

بے ضرورت نامدم نے آمدم در غیر وقت
در من از جہل و تعصب قوم من افتادہ اند
My coming is neither needless nor ill-timed;

Out of ignorance and prejudice have my people opposed me.

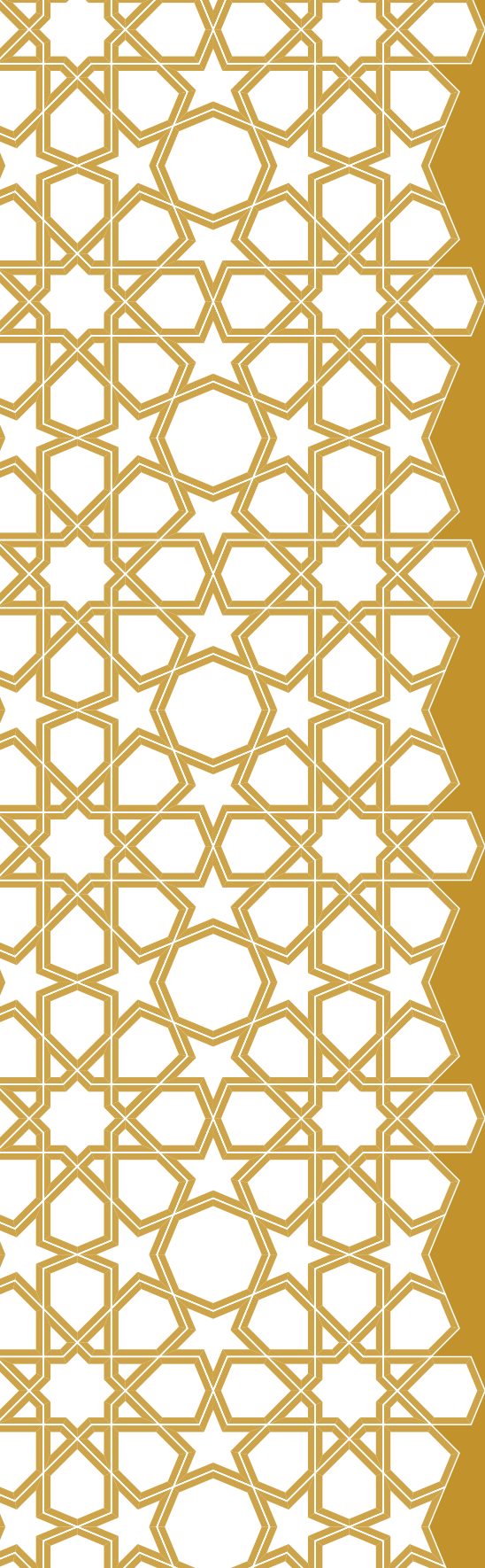
سوئے من اے بد گمان از بد گمانی ہا مبین
فتنہ ہا بنگرچہ قدر اندر ممالک زادہ اند
O the one who doubts! Do not look at me with distrust;

*Instead, behold the mischief and disorder rampant in the
world.*

چون زمین بکشود یاران صد در فسق و فساد
پس درے از بہر آن از آسمان بکشادہ اند
*Friends, since the earth has opened a hundred doors to sin and
disorder,*

*Little wonder, therefore, a door to the heavens has also been
flung open.*

*Ḥaḳīqatul-Wahī, Rūḥani Khazā'in, vol. 22, p. 408; see also
English translation, Ḥaḳīqatul-Wahī—The Philosophy of
Divine Revelation, p. 501, published by Islam International
Publication Ltd. 2023*



HELP OF GOD IS WITH US



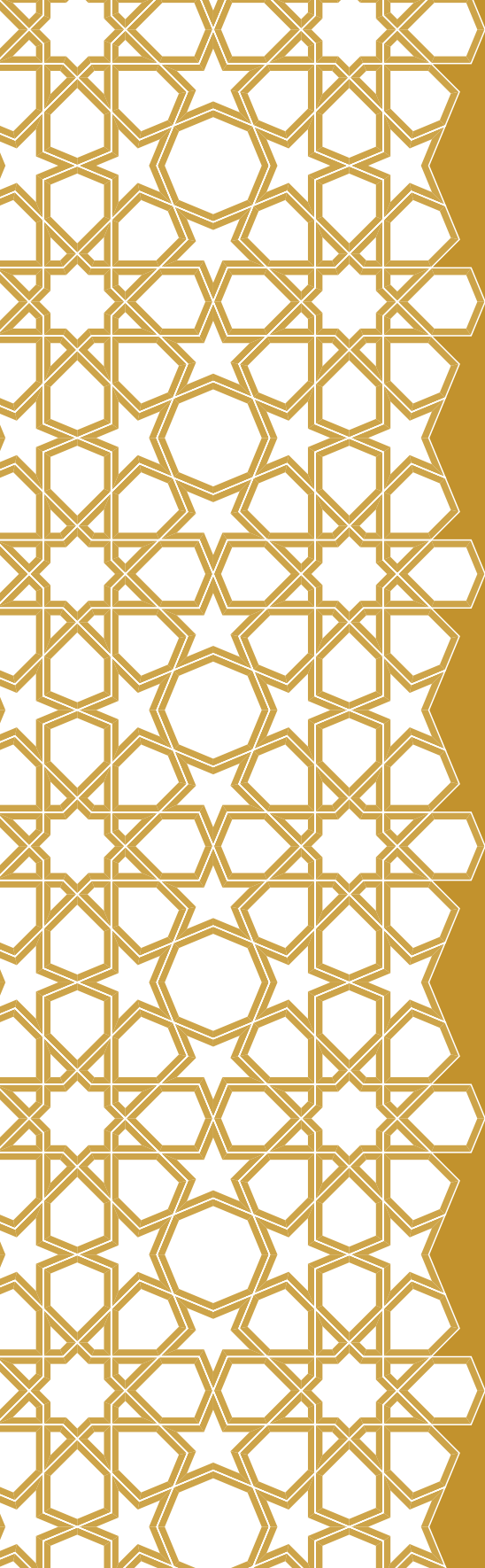
مرد میدان باش و حال ما ببین نصرت آن ذوالجلال ما ببین
Be brave and look how we have prospered!

And note that the help of the Glorious God is with us.

طعنہ با بے امتحان نامردی است امتحان کن پس مال ما ببین
It is cowardice to raise objections without making proper investigation;

Test us and watch how we prosper in the end.

Ḥaḳīqatul-Wahī, Rūḥanī Khazā'in, vol. 22, p. 599; see also English translation, Ḥaḳīqatul-Wahī—The Philosophy of Divine Revelation, p. 751, published by Islam International Publication Ltd. 2023



DEVOTION OF THE TRUTHFUL



آنکہ آید از خدا آید بدو نصرت دوان خدمت او می کند شمس و قمر چون چاکران
He who comes from God, succour from God comes rushing to him;

Like humble servants, the sun and the moon are at his service.

صادقان را از خدا نورے عنایت می شود عشق آن یار ازل می تابد اندر روئے شان
The truthful are bestowed with a light from God;
Their love for the Eternal Friend radiates from their countenance.

از پئے ہمدردی دنیا مصیبت می کشند خادمان بے اجرت اند و پردہ پوشان جہان
Because of their sympathy and concern for the people of this world, they court hardships!

They are the voluntary servants who earnestly try to cover the weaknesses of this world.

از گروہ اہل نخوت لا اوبالی¹ سے زیند بادشاہان دو عالم بے نیاز از حاسدان
They care not the least for those who are arrogant and pompous;
They are the monarchs of both worlds and are worried not the least by their jealous rivals.

1. Read لا اوبالی [Publisher]

دل سپردن دلستان را سیرت ایشان بود جان دهند از بهر آن دلداری وقت امتحان

It is part of their character and conduct to surrender their heart to the Beloved;

When the time comes for test and trials they surrender their lives for the sake of the Beloved.

Ḥaḳīqatul-Wahī, Rūḥanī Khazā'in, vol. 22, p. 602–603; see also English translation, *Ḥaḳīqatul-Wahī—The Philosophy of Divine Revelation*, p. 756, published by Islam International Publication Ltd. 2023

MISCELLANEOUS



پناہم آن توانایست ہر آن ز بخل ناتوانانم مترسان
I am under the constant protection of the Almighty;
Frighten me not with the parsimony of the weak.

Barāhīn-e-Aḥmadiyya, Part 2, Rūḥanī Khazā'in, vol. 1, p. 70;
see also English translation, *Barāhīn-e-Aḥmadiyya*, Parts 1 &
2, p. 83, published by Islam International Publication Ltd. 2012



اے جفاکیش نہ عذرت طریق عشاق ہرزہ بدنام کنی چند نکو نامے را
O cruel one, making excuses is not the way of true lovers;
Without cause, how can you be so derogatory towards those who
are known to be righteous?

Barāhīn-e-Aḥmadiyya, Part 4, Rūḥanī Khazā'in, vol. 1, p. 316;
see also English translation, *Barāhīn-e-Aḥmadiyya*, Part 4, p. 7,
published by Islam International Publication Ltd. 2016



ہمیں مرگ است کز یاران پو شد روتے یاران را بیکدم می سمد وقت خزان فصل بہاران را
*Death it is that hides the face of friends from friends,
 And suddenly transforms spring into autumn.*

Barāhīn-e-Aḥmadiyya, Part 4, Rūḥanī Khazā'in, vol. 1, p. 610, sub-footnote no. 3; see also English translation, *Barāhīn-e-Aḥmadiyya*, Part 4, p. 391 sub-footnote no. 3, published by Islam International Publication Ltd. 2016



منہ دل در تتعم ہائے دنیا گر خدا خواہی کہ مے خواہد نگار من تہیدتانِ عشرت را
*If you are seeking God do not commit your heart to the luxuries of
 the world;*

For my Beloved loves only those who stay away from all luxury.

مصفاً قطرہ باید کہ تا گوہر شود پیدا کجا بند دل ناپاک روتے پاک حضرت را
A pure drop is needed so that it may become a pearl;

How can an impure heart be honoured with a sight of the countenance of the Holy One.

Ā'īna-e-Kamālāt-e-Islām, Rūḥanī Khazā'in, vol. 5, p. 55





صاڢق آں باءء ؑه ايام بلا ؑه ؑذار ء با ؑءء باءفا
*Meaning that, He alone is true in the sight of Allah who spends
 the time of trial in love and fidelity.*

...

ءرفءفا را عاىءه ؑرء ء اسير ؑوء آں زءءير را ؑز آءفا
*Meaning that, If by chance a lover is put in bondage he kisses the
 chain which is imposed on account of the beloved.*

Tiryāqul-Qulūb, Rūḥanī Khazā'in, vol. 15, p. 341–342



ءر ؑه ءانا ؑنء ؑنء ناءان ؑيک بعء از ؑمال رسواى
*Those who are foolish eventually tread the path of the wise;
 But after they have suffered the utmost humiliation.*

*Dāfi'ul-Balā'i wa Mi'yāru Ablil-Iṣṭifā', Rūḥanī Khazā'in,
 vol. 19, p. 202; see also English translation, The Defence
 Against the Plague & A Criterion for the Elect of God, p. 24,
 published by Islam International Publication Ltd. 2015*



Revealed
verses

Revealed
verses



بِحَمْدِ اللَّهِ كِهْ آخِرِ اِيْنِ كِتَابِمْ مَكْمَلِ شُدْ بِفَضْلِ اَنْ جَنَابِمْ
With all praise to Allah, finally, this book of mine
Has been completed by the grace of Him who is my dear Lord.

Barāhīn-e-Aḥmadiyya, Part 5, Rūḥanī Khazā'in, vol. 21, p. 2; see also English translation, *Barāhīn-e-Aḥmadiyya*, Part 5, p. 1, published by Islam International Publication Ltd. 2015



حَضْرَتِ اِنْسَانِ كِهْ حِدِّ مَشْتَرَكِ رَا جَامِعِ اسْت مِي تَوَانْدِ شُدْ مِيْسِيحَا مِي تَوَانْدِ خَرَشْدَانِ
Human capacities encompass a union of two extremes—
He may choose to be a messiah or to be a donkey!

Barāhīn-e-Aḥmadiyya, Part 5, Rūḥanī Khazā'in, vol. 21, p. 27; see also English translation, *Barāhīn-e-Aḥmadiyya*, Part 5, p. 45, published by Islam International Publication Ltd. 2015





انٹون ہزار عذر بیارے گناہ را
 مرشوءے کردہ را نبود زیب دخترے
You may give a thousand excuses for your sins,
[Nevertheless] a married woman can never become like a
virgin.

Barāhīn-e-Aḥmadiyya, Part 5, Rūḥanī Khazā'in, vol. 21, p. 104; see also English translation, *Barāhīn-e-Aḥmadiyya*, Part 5, p. 129, published by Islam International Publication Ltd. 2015



رونق دین عقائدت بڑدہ دشمنان شاد و یار آزرده
Your beliefs have demolished the splendour of the Faith;
Enemies are happy, but the friends are sad.

Barāhīn-e-Aḥmadiyya, Part 5, Rūḥanī Khazā'in, vol. 21, p. 258; see also English translation, *Barāhīn-e-Aḥmadiyya*, Part 5, p. 379, published by Islam International Publication Ltd. 2015





تو در منزل ما چو بار بار آئی خدا ابرِ رحمت بارید یانے
Since you came to My Mansion, time after time,
Then did God send down the rain of mercy or not?

Ḥaḳīqatul-Wahī, Rūḥanī Khazā'in, vol. 22, p. 290; see also
 English translation, *Ḥaḳīqatul-Wahī—The Philosophy of*
Divine Revelation, p. 352, published by Islam International
 Publication Ltd. 2023



الا اے دشمن نادان و بیراه برس از تیغ بُرانِ محمدؐ
 Meaning: 'O Lekh Rām! Why do you revile Ḥaḍrat
 Muḥammad, may peace and blessings of Allah be upon him?
 Why are you not afraid of the sword of Ḥaḍrat Muḥammad,
 may peace and blessings of Allah be upon him, that will cut you
 down to pieces?'

Ḥaḳīqatul-Wahī, Rūḥanī Khazā'in, vol. 22, p. 301; see also
 English translation, *Ḥaḳīqatul-Wahī—The Philosophy of*
Divine Revelation, p. 365 published by Islam International
 Publications Ltd. 2023



از پے آن محمد احسن را تارک روزگار می بینم

Meaning that, I see that Maulawī Sayyad Muḥammad Aḥsan of Amroha has given up his employment that he had in Bhopal State so as to present himself to the Promised Messiah appointed by God and to strive in support of his claim. This was a pro

Ḥaḳīqatul-Waḥī, Rūḥanī Khazā'in, vol. 22, p. 346; see also English translation, *Ḥaḳīqatul-Waḥī—The Philosophy of Divine Revelation*, p. 418 published by Islam International Publications Ltd. 2023

آسمان بارد نشان الوقت میگوید زمین
این دو شاهد از پے تصدیق من استادہ اند

The heavens are raining Signs—the earth proclaims it is indeed the time!

These two witnesses so eagerly testify to my truth!

Ḥaḳīqatul-Waḥī, Rūḥanī Khazā'in, vol. 22, p. 517; see also English translation, *Ḥaḳīqatul-Waḥī—The Philosophy of Divine Revelation*, p. 649, published by Islam International Publications Ltd. 2023



بر مقام فلک شدہ یا رب گر امیدے دہم مدار عجب
بعد ۱۱ انشاء اللہ تعالیٰ

*Your pain-filled supplications have reached heaven,
Then be not surprised if I should give you hopeful news.
After eleven, if God Almighty so wills.*

*Ḥaḳīqatul-Wahī, Rūḥani Khazā'in, vol. 22, p. 581; see also
English translation, Ḥaḳīqatul-Wahī—The Philosophy of
Divine Revelation, p. 728 published by Islam International
Publications Ltd. 2023*



اے فخرِ رسلِ قرب تو معلوم شد دیر آمدہ ز راہِ دور آمدہ
O Pride of Messengers, I have realised the degree of your nearness
to God.

*Your coming has been delayed [and] you have come from a long
distance.*

*Ishtihār Takmil-e-Tabligh, January 12, 1889, Majmū'a-e-
Ishtihārat, vol. 1, p. 208 footnote, edition 2018]*



سلطنتِ برطانیہ تا ہشت سال بعد ازاں ضعف و فساد و احتمال
The British Empire will last for eight years;
Thereafter there will be weakness, disturbance and decline.

al-Fadl, vol. 16, no. 78, April 5, 1929, p. 5

Revealed
verses

اے آنکہ توئے من بدویدی بصد تبر از باغبانِ بترس کہ من شاخِ مثمر
O you who are advancing towards me armed with a hundred
hatchets, be warned of the Gardener, for I am a fruit bearing
branch.

al-Badr, vol. 2, no. 48, December 24, 1903, p. 383

Revealed
verses

سالِ دیگر را کہ مے داند حساب تا کجا رفت آنکہ باما بود یار
Who knows the accounting of the next year;
Where have those friends gone who were with us in the year
before.

al-Hakam, vol. 5, no. 18, p. 12, 17 May 1901





اے بسا خانہ دشمن کہ تو ویراں کردی

How many homes there are of the enemy that You have destroyed.

Notebook of the Revelations of the Promised Messiah^{AS}, p.
25, 12 April 1904



چُو دُوِ خسروی آغاز کردند
مسلمان را مسلمان باز کردند
*When the reign of the Messiah, the monarch begins, the Muslims
who were Muslims in name only will be reconverted to Islam.*

Tajallīyyāt-e-Ilābiyyah, p. 3, Rūhāni Khazā'in, vol 20, p. 396



مقام او مبیں ازراہِ تحقیر
بدو رانش رسولان ناز کردند
*Do not undervalue his rank, for Prophets have taken pride in his
epoch.*

Tajallīyyāt-e-Ilābiyyah, p. 3, Rūhāni Khazā'in, vol. 20, p. 397



Revealed
verse

Revealed
verses

Revealed
verses

حالیہ مصلحتِ وقتِ درالِ می بینم۔

At the moment I find this expedient.

Revealed
verse

Notebook of the Revelations of the Promised Messiah^{as}, p.
20, 19 July 1907

ساقیا آمدنِ عیدِ مبارکِ بادت۔

*Felicitations to you, O Sāqī, on the coming of the coming of 'Īd
[Festival].*

Revealed
verse

Notebook of the Revelations of the Promised Messiah^{as}, p.
12, 13

اے بسا آرزو کہ خاکِ شدہ

How many a desire ends in dust.

Revealed
verse

Nuzūlul-Masīh, Rūḥanī Khazā'in, vol. 18, p. 612



سلطنتِ برطانیہ تا ہشت سال بعد ازاں ایام ضعف و اختلال
*The British Empire will last for eight years,
 Thereafter there will be the days of weakness, and decline.*

Sīratul-Mahdī, vol. 1, p. 68, Riwayāt no. 96, by Ḥaḍrat
 Mirza Bashir Ahmad^{ra}, published by Islam International
 Publications Ltd. 2008



سلطنتِ برطانیہ تا ہفت سال بعد ازاں باشد غلاف و اختلال
*The British Empire will last for seven years,
 Thereafter will be disruption and decline.*

Sīratul-Mahdī, vol. 1, p. 68, Riwayāt no. 96, by Ḥaḍrat
 Mirza Bashir Ahmad^{ra}, published by Islam International
 Publications Ltd. 2008



قوتِ برطانیہ تا ہشت سال بعد ازاں ایام ضعف و اختلال
*The power of the British will last for eight years,
 Thereafter there will be the days of weakness, and decline.*

Sīratul-Mahdī, vol. 1, p. 291, Riwayāt no. 314, by Ḥaḍrat
 Mirza Bashir Ahmad^{ra}, published by Islam International
 Publications Ltd. 2008





پشت بر قبلہ سے کنند نماز
He says his Prayers with his back to the Qiblah.

Jaibī Bayāḍ of Ḥaḍrat Khalīfatul-Masīḥ I^{ra}, p. 157



شُد ترا لیں برگ و بار و شیخ و شاب
These flowers and fruits and old and young are all yours.

Jaibī Bayāḍ of Ḥaḍrat Khalīfatul-Masīḥ I^{ra}, p. 158



پر دم بہ تو مایہ خویش را تو دانی حساب کم و بیش را
I have committed all my capital to you. You know all about profit and loss.

Notebook of the Revelations of the Promised Messiah^{as}, p. 96



بہمیں مردماں بیاہ ساخت
Meaning that, You will have to carry on with these people.

Zabūr-e-Aḥmad Mau'ūd, by Qadi Muhammad Yusuf, p. 51, published, 30 January 1955



Revealed
verse

Revealed
verse

Revealed
verses

Revealed
verse

