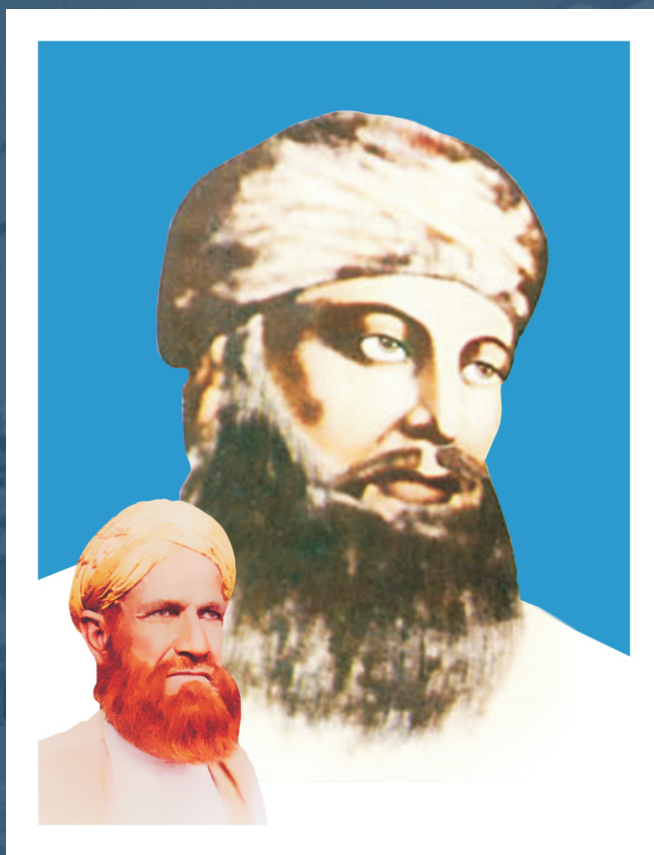


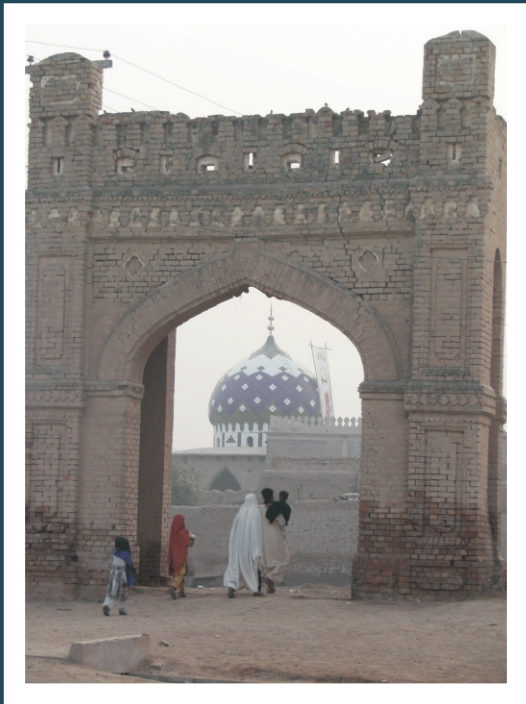
All Played, Games of Love
Kings, Sultans even Beggars

SULTAN BAHU

*The Original and Authentic
Spiritual Verses*



Hazrat Faqir Nur Muhammad
Sarwari Qadri Kulachwi



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INTRODUCTION

All praise is Allah's (Exalted is He), the God of mercy, the Bestower of all bounties, and the most beautiful. He is one, only, and unique. He has no partners nor is anything like Him. He is constant and free from all defects. His essence is only His. He is before the before and after the after—eternal. He always was, and He always will be, forever. He is everlasting, all knowing, all seeing, and all hearing. He has no shape or form and He is other than all we know or can imagine. He was a hidden treasure who wanted to be known. So, He created the creation to manifest His love, His wisdom, His power, and His compassion.

Peace and blessings be upon the best of Allah's creation, the seal of the prophets, the mercy onto the worlds, the redeemer of the sinners, our beloved Hazrat Muhammad (saws); and peace and blessings be upon his progeny, his companions, and all pious men and women.

It is my great privilege to write this short introduction about Sultan ul Arifin

(King of Gnostics) Hazrat Sultan Bahu (RA), who was a great Sufi poet and a prolific writer of both Persian and Punjabi. He has written extensively in the Persian language, probably more than 140 books on Islamic mysticism. His Punjabi abyats (siharfi) have been highly acclaimed throughout the Indo-Pakistan sub-continent. Ever since they were written or have appeared, they held the position of sacred spiritual verses.

Bahu's abyats present Sufism in its pure and pristine form with incalculable influences in drawing Punjabi-speaking audiences (muslims and non-muslims alike) towards the ultimate truth, real source of love, and the reality of Allah.

Punjabi has always been treated as a non-literary language. It was never the official language of a state or country, and has never been sponsored by royals and courts in the past. The scope of Punjabi poetry was limited to the praise of women, wine, and ordinary tasks of daily life. Sultan Bahu's eloquence transformed it into a masterpiece of mystic literature. He spoke these poems extemporaneously; his abyats

come impromptu like the opening of the heart and exploring the mysteries of fana (annihilation of the self in God), baqa (subsistence through God), surrender, and Divine love.

“When the Lord revealed Himself to me, I lost myself in Him.

Now there is neither nearness nor union, there is no longer a journey to undertake, no longer a destination to reach.

Love attachment, my body & soul and even the very limits of time and space have all dropped from consciousness.

My separate self has merged in the whole: In that O Bahu lies the secret of the unity that is God.”

His abyats speak powerfully and convincingly to the hearts of the listeners. They possess unique characteristics, wealth of ideas, and beauty of style. They contain the essence of mysticism and have perfected the Divine knowledge. These abyats are the most beautiful spiritual verses ever written in Punjabi language, where the majesty and attributes of Allah are described as sublime and magnificent.

“My burden was great, my destination far, but I arrived at last.

When I perceived the essence of the Lord as distinct from His attributes, my heart was illuminated with the splendor of His countenance.”

-Bahu

Composing such a masterpiece not only necessitates a great gift of supernatural but something much more, the gift of inner purity and love. Sultan Bahu has beautifully assimilated mystical Quranic verses into his abyats: “Wherever, you look there is the face of Allah”. In this vein Bahu says;

“Bliss and grace reign in the heart that glows with the light of love.

From where I stand, in whatever direction my eyes turn, I see only my beloved, O Bahu.”

His abyats are pictures of the beloved. They heal, sooth, and reassure. It is the truth, light, and guidance, which will make the seeker ultimately attain the goal of life—union with god. In fact, his message of love will eventually overcome all.

“The heart is deeper than the ocean, dive deep into it, O seeker & explore.

Drink the water of life from this ocean or your soul will always remain thirsty.

Those who contemplate on the Lord, devoting every breath to His remembrance,

Will always keep Him in their hearts.”

Sultan Bahu’s poetry has made him a popular household name in the Indo-Pak subcontinent. His verses are widely read, heard, and sung. His couplets are sung in many different genres of music. There is a special style of singing his abyats, which is not used in any other genre of Sufi music.

These verses come from a place where human and Divine love are deeply felt and transformed.

“Love flourishes in that heart in which glows the name of God.

The love of God is like the fragrance; even a thousand wrappings cannot hold it in.

Or like the sun which cannot be hid behind one’s finger

Or like a river that cannot be stopped in its course.

My Friend is in me, in my Friend am I, there is no distance left between us.”

His poetry is from the 17th century, of course, and yet it seems to be a new kind of love message. It has been 400 years, but we are just beginning to understand and assimilate the essence of his abyats.

“Nursing one broken heart, Bahu, is equal to the worship of many years”.

“Whoever, does not attain love, Bahu, is a loser in both worlds”.

“Light the lamp of love in your heart to dispel the darkness within and discover the long lost treasure.

Those who realize the secret of God die before death”.

SUFISM

The origin of the word Sufism is disputed; According to some, it refers to the early mystics' preference to wear woolen (suf) cloaks. Others say it is derived from the Greek word Sophia or wisdom. Yet the word may be because of Ashab-e-suffa (companions on the platform), who were devout dervishes at the time of the prophet Hazrat Muhammad (saws). They were lovers of the Holy prophet and Almighty Allah, and were absorbed in prayers and zikr day and night.

Sufism is the way of experiencing reality towards the great end in order to attain union with God. As Ghazali has said;

“Know, O beloved that man was not created in jest or at random but marvelously made and for some great end.”

Sufis are impatient lovers and want the Beloved now. They want to annihilate (fana) themselves and dissolve in Allah to attain union. They are absent from themselves and are present with God. Dhul-Nun Almisri has said that, “Sufis are those who have preferred God to everything so that God has preferred them.”

Sufis are like rain drops falling in the ocean of oneness with no shores. Bahu considers love as total annihilation in the Beloved as he points out;

“Those who do not attain the truth are wretched in both realms.

Lovers drown in Divine unity, Bahu, see their incredible end”.

It is said about Rabia Al Adwiyah that she used to prostrate a thousand times a day saying, “I ask for no recompense but only to seek your pleasure.” Rabia Al Adwiyah was the first woman Sufi saint and poet with a passionate love for Allah. On another occasion she has been quoted, “O my Lord if I worship you from the fear of hell, burn me in the hell, and if I worship you for the hope of paradise, exclude me from paradise. But if I worship you for your own sake, do not withhold from me your eternal Beauty.”

Bahu has described the same inner sentiment in the following way;

“Neither does my heart ask for hell, nor is it content with fondness for paradise.

Unless you attain Allah, Bahu, this world is but a game.”

Sufism emphasizes on the divine unity of all life (tawheed). The whole creation came into existence to express the unlimited attributes and beauty of Allah through all creation. In particular, God created human beings as a mirror capable of holding and expressing the totality of Divine reflection. Sufism teaches the relationship between human and divine love.

Abdul Rahman Jami narrates a story about a seeker, who asked a dervish for guidance on the Sufi way. To this the dervish replied, “If you have never trodden the path of love, go away, fall in love, then come and see us.”

Sultan Bahu further stresses this fact with strong conviction; “Every one asks for firmness in faith, but few for firmness in love. They ask for faith and are ashamed of love, such arrogant hearts. Faith has no idea of the place where love transports you. I swear by my faith, Bahu, keep my love firm”.

Persian Sufi poet Ansari has said the following about godly love:

“Fasting is a way to save on food,
Vigil and prayer is a labor for old folks,
Pilgrimage is an occasion for tourism,
To distribute bread in alms is something for philanthropists.
Fall in love, that is doing something.”

Maulana Rumi has said, “If in thirst you drink water from a cup, you see God in it. Those who are not in love with God will see only their own faces in it.”

Sufis are strict followers of the Divine law (Shariah), which is the basic foundation of Islam. It provides guidelines to us for living properly in this world. Adhering to the external forms of prayers, rituals, and moral codes, are necessary in order to proceed to the next stage of Tariqah (mystical path).

Tariqah refers to the inner way and practices of Sufism. In order to successfully navigate this road one needs a perfect guide (Murshid) who knows the way. Shariah makes the outer body clean and attractive. Tariqah is the purification and cleansing of inner life and soul.

The next stage in Sufism is Haqiqah or truth; Haqiqah is attained by inner prayers and practices, with the help of a guide following Shariah and Tariqah; It is the direct experience of the presence of God within; It comes from a deeper, inner understanding of self and the source. According to Hazrat Sheikh Syed Abdul Qadir Jilani (may Allah be pleased with him), “there are different levels of remembrance and each has different ways. Some are expressed outwardly with audible voice. Some felt inwardly, silently, from the center of the heart. At the beginning, one should declare words that one remembers. Then stage by stage the remembrance spreads throughout the body. It then descends to the heart, then rises to the soul, it then reaches the realm of the secret, further to hidden; to the most hidden of the hidden. How far the remembrance permeates, the level it reaches, depends solely on the extent to which Allah has guided us.”

The final step is Marifah or gnosis. Marifah is superior wisdom and a deep level of inner knowledge. It is a constant state of being in the presence of Allah. At this final stage, one realizes that all is Allah and there is no separation.

Sufism is the quest for truth and truth is the attribute and essence of Allah. The Divine truth lives in the seeker’s heart. As Hallaj has said, “it is better to visit Allah in your heart, truly, than to undertake outwardly pilgrimage to Mecca.”

The Holy prophet of Islam has said, “the heart of the believer is the sanctuary of God and nothing but God is allowed access there.”

Hazrat sheikh Syed Abdul Qadir Jilani (may Allah be pleased with him) in his book Sir ul Asrar has quoted Allah through the prophet Hazrat Muhammad (saws): “Man is my secret and I am his secret. The knowledge of inner being is one of my secrets. I have put this in the heart of my servants and no one is aware of it other than me.”

HAZRAT SULTAN BAHU (RA)'S WRITINGS

Hazrat Sultan Bahu (RA) has written extensively on Sufism in Persian language. In fact, he has written more than all other Sufi saints combined. He has described Sufi teachings in great detail, explaining step by step all the stages, stations, and states, which a seeker has to encounter. His Sufi teachings hold the position of a textbook or a manual for the seekers of the truth.

Hazrat Sultan Bahu (RA) has a unique writing style; it is distinguished by sublimity and excellences of sound and eloquence, rhetoric, and rhyme. His writings are inspired by Divine revelations. His prose is like poetry, in which the sentences are shorter and longer, rhyming, and resonating. The melodious rhyme in which the sentences generally end adds to its beauty. The style in which Hazrat Sultan Bahu (RA) writes requires special attention. The literary form is, for the most part, different from anything else we know. In its finest passages we clearly hear a Divine voice. The tendency to repetition, which is an inherent quality of his prose, makes it more perfect and poignant. Some of its stylistic beauties are untranslatable and can only be felt. Rhyme, in which Persian is so rich, it cannot be translated into any other language without losing its real and inner meaning.

Hazrat Sultan Bahu (RA) was so overwhelmed with spiritual experiences and ecstatic states of union that he could not find enough Sufi terminology to write down the whole experiences. Therefore, he has to invent new terminology in order to explain the radical techniques for beholding the Divine.

Hazrat Sultan Bahu (RA) has written numerous books (more than 140 works), but unfortunately no organized effort has been made to preserve and record all of them. All his books and treatises were originally hand written and have been passed from person to person.

Malik Chanan Din, who was a wealthy book merchant in Lahore, Pakistan, first collected most of Hazrat Sultan Bahu (RA)'s (RA) hand written works and published them for the first time. He also commissioned unskilled translators to translate some of the books in Urdu language—these were done unscholarly and merely by dictation. Malik Chanan Din himself belonged to the Naqshbandi Sufi order and

had very little knowledge of classical Farsi. As a result these translations were faulty and unpopular at that time.

As a matter of fact the honor of acquainting the world with the spirituality and works of Hazrat Sultan Bahu (RA) rests entirely with my grandfather Hazrat Faqir Nur Muhammad Sarwari Qaderi Kulachawi. He was a mystic scholar and luminary of his time in the Islamic spiritual sciences. He spent his entire lifetime in pursuit and research of Hazrat Sultan Bahu (RA) works.

Hazrat Faqir Nur Muhammad, himself writes in *Irfan* that, “I have collected around forty hand written Persian books of Sultan Bahu (RA). I have read many a book by well-known scholars and Sufis, past and present, but the effects, barakah and esoteric knowledge, which I have found in the writings of Hazrat Sultan Bahu (RA) is not found in any other works. Allah is my witness; it seems that the soul and spirituality of Sultan Bahu (RA) is running through the pages of his works.”

Hazrat Faqir Nur Muhammad further states in another place, “Through calligraphy, I have penned the works of Hazrat Sultan Bahu (RA) over and over for the last thirty years. During this period, I did not touch any work of Hazrat Sultan Bahu (RA) without being in a state of ablution. Whatever spiritual reality and phenomena of the path I copied in the day, was traversed in the night and the written esoteric reality and phenomena was manifested to me. It appeared as though, the author has composed and bequeathed these books to me exclusively, because hither so far none has comprehended and benefited out of them like myself”.

It was Hazrat Faqir Nur Muhammad (RA) who, for the first time, presented the spiritual teachings of Hazrat Sultan Bahu (RA) in a simple, interesting, and understandable manner to the Urdu-speaking readers. In his world famous book *Irfan*, he has discussed and explained Hazrat Sultan Bahu (RA)’s (RA) teachings and spiritual wisdom at great length.

Hazrat Faqir Nur Muhammad (RA), who was gifted with an exceptional and most delicate faculty of translating Persian poetry and prose into simple Urdu, translated Hazrat Sultan Bahu(RA)’s (RA) most important books *Nur ul Huda* (kalan), *Risala Ruhi Sharif*, and *Abyat e Bahu* in 1939. He has adhered faithfully to the original in the matter of

idiom, style, and meaning, and has furnished extensive explanatory notes, which have made it comparatively easy to understand.

Another important Persian book of Hazrat Sultan Bahu (RA) is *Aql e Baidar*, which has been very scholarly translated by my father and Murshid Hazrat Faqir Abdul Hamid Sarwari Qaderi. This is a unique translation with detailed interpretation that renders such a complex and rich book easy to comprehend.

There are more than a dozen of Abyat e Bahu in print today. Most of them contain abyats, which have been later added to the collection by folk singers and poets in order to satisfy their own and their listeners' taste. The first collection of abyats was published in 1891, which consisted of 116 poems only. However, later editions contain up to 200 poems, which does not seem right. The majority of such abyats are totally against the core spiritual teachings of Hazrat Sultan Bahu (RA).

The Abyat e Bahu in hand is probably the most accurate and authentic than all the other currently in publication. These have been very carefully selected, researched and scrutinized by Hazrat Faqir Nur Muhammad Sarwari Qaderi Kulachawi. Hazrat Sultan Bahu (RA)'s abyats have been translated in many different languages, but unfortunately with serious shortcomings, because the translators have not faithfully adhered to the original and have taken liberties with the explanations. However careful and meritorious a translation may be, it can go only a certain distance to convey the inner meaning of such extremely dense and rich mystical poems. This is why detailed explanatory notes and interpretation are the best ways to convey their message of love and gnosis, which have been done scholarly by Hazrat Faqir Nur Muhammad Sarwari Qaderi.

BIOGRAPHICAL SKETCH

Sultan ul Arifin, Hazrat Sultan Bahu (RA) was born in the later Mughal period in a small village near Shorkot (Jhang) in Punjab, India in 1631 A.D. His father, Hazrat Bazid Muhammad was a very pious and learned person and was an office holder in the court of Shah Jehan, the King of India. Later, Hazrat Bazid Muhammad left his rank and office and devoted his life to the practice of Islam and worship of Allah. He was given a big estate by the emperor of India as a reward for his services.

Hazrat Bazid Muhammad's ancestors belonged to the Awan tribe, who trace their lineage to the fourth caliph of Islam, Hazrat Ali (may Allah be pleased with him), the cousin and son in law of the Holy prophet Hazrat Muhammad (saws). The Awan tribe traveled from Arabia via Herat (Afghanistan) and settled in the valley of Soon Sakisar, district of Khushab in Punjab.

His mother Bibi Rasti was a god-fearing, pious, and enlightened woman. Hazrat Sultan Bahu (RA) talks about his mother with great esteem and respect in his books. He was schooled at home by his mother and learned a great deal about religion, Arabic, and Persian in his early childhood. His mother was his first spiritual teacher and preceptor. When she was pregnant with Hazrat Sultan Bahu (RA), she was told in a vision that she would soon give birth to a very blessed infant, who would emanate the glory and light of Allah near and far. His saintly mother has a deep impact on his soul and personality. It was his mother who realized his great mystical potential and encouraged him to pursue Divine knowledge. His father passed away while he was still young, but his mother lived until he was forty years old.

From an early life, Hazrat Sultan Bahu (RA) was a restless soul for the quest of spiritual knowledge. He was unable to attend formal

schooling due to constant ecstatic states. His mind and soul were enriched by spiritual visions and experiences. He attained Divine bliss and omniscience and had no need for exoteric knowledge. He was a scholar of Arabic and Persian and had a deep insight of Islamic thought and philosophy. Though he had vast knowledge of Quran, Tafsir, tradition, fiqh, and spiritualism, his thirst was unquenchable and he wanted more. With his mother permission, Hazrat Sultan Bahu (RA) left worldly attachments and set out wandering over the next thirty year's time period in search of knowledge and a true guide (Murshid).

It is said that he first went to the service of Hazrat Habib Ullah Shah, who lived in Baghdad, a small village at the bank of river Ravi. He stayed with Hazrat Habib Ullah Shah Qaderi for some time. His spiritual mentor soon realized his infinite esoteric capability. There has been very interesting karamats and incidents between the two of them, the accounts of which have been described in *Manaqib e Sultani*. Hazrat Habib Ullah Shah told him, "what you seek is beyond me," and he advised him to go to his Pir Syed Abdul Rahman Shah (RA) in Delhi. Hazrat Sultan Bahu (RA) did so and went to meet Syed Abdul Rahman Shah, who was a great Sufi master of his time. On arrival Hazrat Sultan Bahu (RA) was taken to the private presence of the sheikh, who received him with great respect. Both remained in utter silence and glanced at each other. Hazrat Sultan Bahu (RA) remained in the company of Pir Syed Abdul Rahman Shah for a period of time; however, he did not give right of followership to him. He did receive spiritual light and abundant blessings from him.

Hazrat Sultan Bahu (RA) gave bayah (oath of allegiance) to the Holy Prophet of Islam, Hazrat Muhammad (saws) on two occasions. It is narrated in *manaqib e sultani* that once, when he was a young adult, a very youthful and handsome horse rider appeared before him and asked Hazrat Sultah Bahu (RA) to approach and ride his steed, which he did. Hazrat Sultan Bahu (RA) asked him who he was. At this the rider replied that, "I am Ali Ibn Abu Talib and I have come to take you to the exalted court of Prophet Hazrat Muhammad (saws)." The next moment Hazrat Sultan Bahu (RA) found himself present in the august court of the Prophet (saws). There were present in the assembly, all the prophets, and companions, Hazrat Imam Hassan, Hazrat Imam Hussain and

Hazrat Syed Sheikh Abdul Qadir Jilani (RA). The Holy Prophet Hazrat Muhammad (saws) was extremely pleased to see him and initiated him as his spiritual son. Thereafter, the Holy Prophet (saws) took Bahu's hand and gave it into the hands of Sheikh Abdul Qadir Jilani (RA) and instructed him to mentor him in his way (Qaderi tariqah). Later on, the Holy Prophet (saws) addressed and ordered Hazrat Sultan Bahu(RA) to guide all seekers to the path of Almighty Allah (exalted is He).

Hazrat Sultan Bahu (RA) had great respect and love for his Murshid, Hazrat Sheikh Syed Abdul Qadir Jilani (may Allah be pleased with him), who is the most celebrated and universally renowned saint of all times. He is the figurehead of the Qaderi order, which is thought to be the oldest and first of such Sufi silsilas. Hazrat Sultan Bahu (RA) has mentioned his Murshid's blessed name numerous times in his books and poems. The basic rule of Sufism is that one cannot travel the path without the guidance of a perfect guide. A perfect guide can transport one to the exalted state of union with God in a glance (nazar). According to Rumi, "whoever travels without a guide need two hundred years for a two day journey."

Hazrat Sultan Bahu (RA) married four times to honor the Sunnah of the Holy Prophet Hazrat Muhammad (saws). He had eight sons, but the youngest one Sultan Hayat Muhammad died in infancy.

Hazrat Sultan Bahu (RA) surrendered his soul to the creator at the age of 63 in 1691 A.D, which corresponds to Jamadi Alsani 1102 of the Hijri calendar. His Holy shrine is situated in a small village (Gharmaharaj) near Shorkot Jhang by the side of river Chenab. Thousands of seekers of truth visit his holy tomb daily and pay their homage to this luminous sun of gnosis. Every year more than 2 million people gather at the shrine in the month of Muharram to celebrate their beloved saint. He was without doubt the king of Gnostics and an ocean of knowledge from which seekers still receive waves of light and spiritual blessings.

"Hu is within, Hu, is without, Hu precedes everything, where then Bahu to find Hu?

He has wounded his own heart; he has tormented his own soul

With austerities of all manner, with worship of all kinds, having read millions of books,

He has also come to be called wise, but the name faqir befits only him, O Bahu, whose very grave breaths life.”

I would like to especially thank my younger brother Faqir Haroon Ahmad for his valuable efforts in the publication of this book. May Allah reward him generously for his selfless dedication.

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Sarwari Qaderi
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Cortland, New York, USA

نحمدہ و نصلی علی رسولہ الکریم

BISMILLAH HER EHMA NEER RAHEEM WA NUSALLI AIAH RASULE HIL KAREEM

Since long it had been a cherished desire of this mendicant that an original and pure form of the Punjabi verses of Murshadi Wa Molai Sultan –ul- Aarfeen, Fanafi Ain Zaat Yahu Hazrat Sultan Bahu (RA) Kadasul Sirra Al Aziz should be compiled and published with their interpretation in Urdu, entitled Majmua Abiyate Punjabi, so that this entire world and especially the followers of Hazrat Sultan-ul-Arfeen may be able to understand the real truth and reality of his Abiyat and acquire their knowledge. Because there had been so many mistakes in the earlier edition of *si-harfis* and the Abiyat of other people had also got mixed in them, which being wrong, were also outside the Islamic Traditions. Such non-traditional Abiyat do not seem to have been the creation of Hazrat Sultan-ul-Arfeen. Because of their being non-traditional they are liable to misguide the people and could become the cause of disbelief among them.

Therefore this mendicant, having this motive in mind and under the welfare movement, is picking the pen for this magnificent task, so that the pure collection of the Abiyat with its Urdu interpretation should be presented to those people who are interested in comprehending the true, unadulterated and correct meaning of these *si-harfis* to which, by Allah's grace, all wise, thoughtful and just people would look with respect and would remember this mendicant with respect and honour by acquiring benefit from it. This mendicant has been doing a deep study of the Persian books for the last forty years, which had been written by Hazrat Sultan Arfeen and from this study has attained the spiritual advantages.

That is why this mendicant satisfactorily recognizes the writing style and the interpretation of Hazur Rehmatullah Alai Allah and I am also fully capable of interpreting it correctly by His grace That is why this mendicant is competent enough to separate the spurious writings of the people mixed in the writings of Hazur Rehmatullah Allah, with the blessings of Hazur, the meaning of Punjabi and Persian writings have

become very simple for this mendicant. Besides, during the long period of meditation in the old and new Darbar of Hazrat Sultanul Arfeen (Sultan Bahu), in this sacred period he had been finding an opportunity to have a discourse with great saints of *satvik* nature and the company of learned and scholarly people and has earned a lot of knowledge during this golden opportunity. During this period I had been able to listen to the pure and original Abiyat of Hazoor. Therefore the collection of the Abiyat of this mendicant shall be pure and useful from every angle.

Apart from it this is also describable that these words had been uttered by Hazrat Sultanul Arfeen when he had been loitering hither and thither for around thirty years in the beginning of his devotional period and ultimately when he attained union with his true lover and after settling at his spiritual seat he continued his search as a true seeker and devotee to find the path of meditation of the true Lord. He narrates that he had been struggling for the last thirty years to attain the blessings of the accomplished preceptor and now I am meditating to achieve the Talib Sadik for the last many years. But on this earth I had been unable to find out any such enthusiastic real devotee who may be able to have my instructions and sermons, so that I may hand him over the zakaat, tenth part, of the vast knowledge that I have acquired from the direct and hidden treasures with the grace of the Lord and fulfill my duty which my true lord had awarded me to carry on. After that he preserved his treasures of valuable ideas in his Persian books and publicly announced “Keemyaye Ganj Mufalis Ranmood Har ke Rakil Asat Hasil Karad Jood (Rumi R.A.). That is to say that ‘the effects of the prayers as complete treasures of valuables, have been left open for the poor and ordinary people, whosoever have some wisdom and intellect he would be able to grasp it immediately’”. What he meant to say is that his books have been illumined by the flame of the true Lord and the devotee who would study them with a true heart and complete worship day and night, these books shall be the personified preceptor to them. That is why at several places in his books, he says, “There shall be dire deficiency of the great men in the last era, whosoever fellow may not be able to find an accomplished preceptor and a viable solution to his problems then he should adopt my scriptures as his preceptor and continue to study it day and night. By the grace of God he would be able to comprehend the

flame of the True Creator. This mendicant has himself benefited from the internal and personal flame of Hazoor by studying the scriptures written by himself so I have got a book of Hazoor published, which was written by himself in immaculate Persian language in original, which is one of his best books on spiritual attainment by moving on the path of union with the True Lord, entitled Noorul Huda Kalan Farsi, and the same has been published now in Urdu, entitled Hakanuma for those people who do not understand Persian, and with its interpretation of the depths of the difficult mystical knowledge so that everybody may be able to comprehend the true knowledge. Even if now also anybody remains deprived of this knowledge then he can be said to be unlucky only. In the book Nurul Huda Hazoor writes that true devotee who would study this book day and night with complete faith and belief, he would achieve the knowledge of the mysteries of supreme devotion and mediation, and he would not be required onto have any worldly preceptor and his instructions and sermons. This book would help you to behold and meet the Supreme Creator and would carry you to the abode of Hazrat Mohammad Mustafa. The reader of this book would become the path observer of this world and his conscience would become pure and sacred.

He has written in some other part of this book that if some silly type of person would study this treasure of knowledge then he would also become accomplished. And when an accomplished person would read it then he would become complete and when a complete person would read it then he would become an accomplished preceptor. When an accomplished preceptor would read it then he would become Sultanul Vaham, Fakir Amiruconain, Nurul Huda and no other seat of honour can be imagined beyond that. It is a La-had and La-sad. That is to say that it is from the beginning to the eternity. This book is a collection of Jamiyat and is like a key for all the ordinary people. The devotees who would open up the lock of whatever a mystery with this key, the same would open up. That is to say that for whichever objective he would use it he would certainly achieve that.

Besides, this Fakir has collected the best and superior types of verities of Qadari mode of meditation and prayers by my own personal experiences and has published them which are very helpful for every

type of difficulty and a solution for every problem. This collection has been entitled as Makhzan Al Israr VA Sultanul Aurad. The reading of them is the surest and best means of reaching to the Supreme Creator and his Rasul. Five Ganj have been added to it. This book is a very sacred scripture which is beyond any description.

Its praise beyond that would be meaningless. 'Shehand ke bood manind deeda itar anast ke khud babeveed na kih attar bagoyad'. (I.e. the qualities of scent should be told itself by the perfume but not by its seller.)

Apart from this the Fakir has collected the available internal and spiritual knowledge of his own entire life in an important book named Irfan. In brief we can say about this book, that such a book about the subject religion and spiritualism of the present times, has not been written by anybody till today and nor anybody would be able to write in future even. Hundreds and thousands strayed people have found the right path after reading this book which has skillfully guided them achieves the right path of the union with the ultimate Lord. This book is Nectar for the people influenced with the western ideology and atheism prevalent during the present era. The common people the knowers of different religious sects have been greatly benefited by this book. Only after reading its first part people had been suggesting that its second part should also be published.

Alhamdolillah its second part is also been published very soon with great enthusiasm and it has also received a great applause like the first part. This book has also become very famous. Every part of Irfan has been spreaded in around 300 page of the large size. This happy message is for those lucky persons who have read these books and have been benefited by them. We feel very sorry for those people who have remained deprived of studying them, they are really very unlucky.

It is also worth mentioning here that we have beholden amazing gifts and influences in every writing of the complete possessor and great Hazrat Sultanul Arfeen and have seen a strange miracle and magic in the Punjabi *si-harfis* of Hazoor (r.a). In any assembly or gathering where any of your *Baint* is read, there audiences acquired a strange influence and everywhere the sound of Hak Hak and Hu Hu started to echo. Besides, the illiterate devotees and sacred mendicants and saints

of the ancient period used to remember these baints by heart and used to utter them in a very pained voice. As such they used to cross the phases of their conduct. Not only this but some accomplished *khaliphas* and mendicants have been seen who used to warm up their hearts in the assemblies of prayers with these *baints*, whenever Sheikh used to sit together with the devotees to pray and worship for Allah then they would have asked some devotee with a sweet voice to utter the Punjabi *baints*.

When the assembly used to have drowned in the sweetness of the *baints* of the Hazoor (Bahu) then everybody used to utter the verses collectively in a loud voice. In such type of gatherings there used to have been seen a strange type of spiritual condition, and that was that the devotees used to get a certain type of benefits and gifts. Around 40 years have passed since such types of assemblies, mentioned by this mendicant had been witnessed in Baghdad Sharif by the Rafai family. Because they were Arab that was why they used to warm up their assemblies of prayers with the Arabic *baints* of Kasida Burda.

They recited the Kalma Shareef in such a way that Sheikhs used to stand amidst the gathering, and one person playing a *Dafl* used to be standing there also, and one person would have been there to utter Kasida Vurda in a very sweet voice while standing there. In the congregation the *Dafl* used to be played for aligning of the tune so that everybody present there should sing with a united tune. The *baints* of Kasida Burda used to have been uttered to arouse enthusiasm and create encouragement in the assembled devotees. It is not an exaggeration that in such an assembly of the prayers of these people there used to have been such an enthusiasm and spiritual effect that some possessed people used to keep a dagger in their hands while praying there, and when there had been a deep effect of this prayer on them they used to have knocked that dagger in their side or the belly, and while these daggers having been penetrated deep into their bodies, no wounds used to have been occurred on their bodies. In severe winter days when this assembly of prayers used to have been carried on around a pile of fire then many devotees in a trance of the *baints* used to have jumped in the fire but fire did not do any harm to them?

This was not just a play of the magicians rather it was a clear-cut reality. The bodies of such possessed mendicants used to have become soft like wax and water at the time of such prayers.

When some devotee, a follower or mendicant personally or collectively wanted to earn some significant benefit of the *baints* of Hazrat Sultanul Arfeen (Sultan Bahu) then with the grace of God he would be able to fill his laps with such gifts. But presently the world has changed too much, neither those Shaikhs are there nor those devotees are there. Neither there are such types of assemblies for the prayers to the name of God nor are such effects and influences there. ‘Aan kahad shakist va aan saaki na maand’. There used to have been a fashion of repeatedly uttering Hu at the end of the Punjabi baints, so we have also written Hu there. This Hu is not used in the real baints, but because now it is very much in vogue, and this word also looks better while uttering it repeatedly, because this word Hu has a special relation and relevance with the sacred name of the Hazrat (Sultan Bahu), so Hu looks very beautiful while reading and uttering it, that is why we used Hu continually.

Faqir Noor Muhammd Kadri,
Kulachivi

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Bismillaa Al Rahemaaneraheem

(In the name of Allah, the beneficent, the merciful)

Majmuaa aabyaate Punjabi

الف اللہ چنبے دی بوٹی میرے من وچ مُرشد لائی ہو
 نفی اثبات دا پانی ملیس ہر رگے ہر جانی ہو
 ہر جا بوٹی مُشک مچایا جاں پھلن تے آئی ہو
 مُرشد کامل ہر دم جیوے (حضرت باہو) جیں اے بوٹی لائی ہو

ਅਲਿਫ ਅੱਲਾ ਚੰਬੇ ਦੀ ਬੂਟੀ, ਮੇਰੇ ਮਨ ਵਿਚ ਮੁਰਸ਼ਦ ਲਾਈ ਹੁ
 ਨਫੀ ਅਸਬਾਤ ਦਾ ਪਾਣੀ ਮਿਲੇ ਅਸ ਹਰ ਰਗੇ ਹਰ ਜਾਈ ਹੁ
 ਹਰ ਜਾ ਬੂਟੀ ਮੁਸ਼ਕ ਮਚਾਇਆ ਜਾਂ ਫੁੱਲਣ ਤੇ ਆਈ ਹੁ
 ਮੁਰਸ਼ਦ ਕਾਮਿਲ ਹਰ ਦਮ ਜੀਵੇ (ਹਜ਼ਰਤ ਬਾਹੂ ਰ. ਅ) ਜੈਂ ਇਹ ਬੂਟੀ ਲਾਈ ਹੁ

Alif Allaah chaNbe dee booti, mere man wich Murshid laaee Hu
 Nafi asabaat daa paaNi mileus, har rage har jaaee Hu
 Har jaa booTi mushak machaaiaa, jaaN phullaN te aae Hu
 Murshid kaamil har dam jeewe (Hazrat Bahu ^{ra}), jein ae booTi laaee Hu

Alif Allah a Jasmine sapling, planted by the Murshid in my heart
 Watered by negation and affirmation, oozing in every vein and every
 part
 The plant stirred up musk within when it bloom
 May ever live the perfect Murshid, Bahu, who planted this shoot.

Interpretation

Sultan Bahu has used the simile of Jasmine flower to denote the name of Allah. The Jasmine flower is very similar to the human hand in its shape and has five petals like five fingers. If we look at the human hand attentively, it is just a resemblance of the name of Allah. And the white shade of the Jasmine flower resembles to the lustre of the name of Allah. And like its subtle sweet fragrance, the spiritual fragrance of the discourse and entity of the name of Allah scents and perfumes the minds and the hearts. That is why Sultan Bahu has chosen this auspicious plant to analogise the sacred formlessness of Allah. Mostly the flowers of this fragrant plant are used as offerings at the holy shrines of the awakened venerable and saintly beings, which exhilarate the minds and hearts of the devotees.

In this Baint, Hazrat Sultanul Arfeen (Sultan Bahu) has used the simile of the earth as the heart of the devotee and the name of Allah as seed.

The discourse on the affirmation and negation of the non-existent has been shown as the water and the accomplished Murshid as a gardener. When this plant of the name of Allah flourishes under the care of the accomplished Murshid and reaches to its culmination then the impression of the name of Allah starts gleaming on the self and the persona of the devotee like lustre of the Jasmine flower. Its esoteric fragrance delves deep into the hearts and the souls.

Murshid: a Guide to the right way (i.e. to salvation), a spiritual director or guide; director, instructor, monitor;--the head of religious order.

الف اللہ پڑھ حافظ ہويا نہ گيا حجابوں پردہ ہُو
 پڑھ پڑھ عالم فاضل ہويا بھی طالب ہويا زر دا ہُو
 لکھ ہزار کتاباں پڑھياں پر ظالم نفس نہ مردا ہُو
 باجھ فقیراں کسے نہ ماريا (حضرت باہُو) اے ظالم چور اندر دا ہُو

ਅਲਿਫ ਅੱਲਾ ਪੜ੍ਹ ਹਾਫਿਜ਼ ਹੋਇਆ, ਨਾ ਗਿਆ ਹਿਜਾਬੋਂ ਪਰਦਾ ਹੁ
 ਪੜ੍ਹ ਪੜ੍ਹ ਆਲਮ ਫਾਜ਼ਿਲ ਹੋਇਆ, ਭੀ ਤਾਲਿਬ ਹੋਇਆ ਜ਼ਰ ਦਾ ਹੁ
 ਲੱਖ ਹਜ਼ਾਰ ਕਿਤਾਬਾਂ ਪੜ੍ਹੀਆਂ, ਪਰ ਜ਼ਾਲਿਮ ਨਫਸ ਨਾ ਮਰਦਾ ਹੁ
 ਬਾਝ ਫਕੀਰਾਂ ਕਿਸੇ ਨਾ ਮਾਰਿਆ (ਹਜ਼ਰਤ ਬਾਹੂ ਰ. ਅ), ਇਹ ਜ਼ਾਲਿਮ ਚੋਰ ਅੰਦਰ ਦਾ ਹੁ

Aliph Allaah paRh Haafiz hoiaa, nah giaa hijaaboN pardaa Hu
 PaRh paRh aalam faazil hoiaa, bhee taalib hoiaa zar daa Hu
 Lakkh hazaar kitaabaan paRheeaN, par zaalim nafas nah maradaa Hu
 Baajh fakeeraaN kise nah maariaa, (Hazrat Bahu R A) ae zaalim chor aNdar daa Hoo

Memorising Allah, a learner by heart you `ve become, but the veil of
 veils were not removed

Reading, becoming a learner, a scholar, a craving for gold prevails

Numberless books you have read, this brutal ego didn't go away

But for Faqirs none have subdued, says Bahu, the cruel thief in the
 inner vales.

Interpretation

Sultan Bahu commands that O' devotee try to learn about the name of Allah from an accomplished Murshid so that your mean self comes to and end and the heart is rejuvenated, otherwise, to become a Hafez after memorising the Quranic text or becoming a scholar after reading the vast volumes of books, the knowledge gets disgraced, and the egotistical self (conceit and narcissism) fatten with it. The devotee gets deprived of the requirement of Allah by getting involved in the worldly desires. So, O' devotee, the egoistical self and mean self can never be shunned without having the company and direction indicated by the accomplished Murshid.

As Maulana Rummi (RA) commands:

نفس نتواں کُشتِ الاِظْلَّ پیر
 دامنِ ایں نفس کُش را سخت گیر

*Nafas natvaan kusht Illa zille pir
 Daamn-e- ein nafas kush ra sakhat gir*

When a disciple considers an entity, that is to say, an accomplished Murshid as better and superior to himself and accepts it heartily, then his ego vanishes, otherwise, this satanic ego and self worship continue to over-power him. He always continues to listens the disgusting voice *أناخَيْرٌ مِنْهُ* from his inner self and outside, like Iblees.

Hafiz: In Islam one who memorises the whole Quran by heart is called Hafiz.

الف احد جد دتی دیکھالی ازخود ہویا فانی ہو
 قرب وصال مقام نہ منزل نہ اوتھے جسم نہ جانی ہو
 نہ اوتھے عشق محبت کائی نہ اوتھے کون مکانی ہو
 عینوں عین تھیو سے (حضرت باہو) سر وحدت سبحانی ہو

ਅਲਿਫ ਅਹੱਦ ਜਦ ਦਿੱਤੀ ਦਿਖਾਲੀ, ਅਜਖੁਦ ਹੋਇਆ ਫਾਨੀ ਹੁ
 ਕੁਰਬ ਵਿਸਾਲ ਮਕਾਨ ਨਾ ਮੰਜ਼ਿਲ, ਨਾ ਓਥੇ ਜਿਸ ਨਾ ਜਾਨੀ ਹੁ
 ਨਾ ਓਥੇ ਇਸ਼ਕ ਮੁਹੱਬਤ ਕਾਈ, ਨਾ ਓਥ ਕੌਣ ਮਕਾਨੀ ਹੁ
 ਐਨੋ ਐਨ ਥਿਓ ਸੇ ਬਾਹੁ, ਸਿਰ ਵਹਿਦਤ ਸੁਬਹਾਨੀ ਹੁ

Aliph Ahadd jad Ditti dikhaalee, Az-khud hoiaa faanee Hu
 Qurb wisaal makaam nah maNzil, nah othe jism nah jaanee Hu
 Nah othe ishq mohabbat kaaee, nah oth kauN makaanee Hu
 Eyno eyn theose (Hazrat Bahu R A), sir vehidat subhaanee Hu

When The One revealed his unity and from self I did annihilate
 Neither closeness nor union, sojourn or destination there, the body
 doesn't exist, nor the soul
 Nor there is love of any kind, nor time nor place
 My separate self has merged in the whole: in that, says Bahu, lies the
 secret of the unity that is God!

Interpretation

Hazrat Sultan Bahu (RA) says that when Allah, the omnipotent, had manifested in His true form, then I died in myself. Then my own personal existence and entity vanished away, because self and Allah cannot co-exist and at this state neither there is room for nearness or intimacy, body and life nor of love and limits of time and space. At this point I merge in His whole and this is the stage of secret divine unity that is biggest in rank. In this situation of the union devotee gets separated from the ego and the self. That is why, when Disciples (Sahaba Karaam) of Holy Prophet (Hazrat Salallahu Allehe Vasallam) questioned that hath thou seen Allah Taala on the night of union? Then thou had spoketh that I had seen Allah through the eyes of Allah رَأَيْتُ رَبِّي بِعَيْنِ رَبِّي there no alien can exist and neither there alien nor any thing not related to Him has room there. إِذَا لَمْ يَفْقَرْ فَهُوَ اللَّهُ - here this is pointed out.

أَلَسْتُ بِرَبِّكُمْ سُنيَا دِل ميري نت قَالُو بليٰ كوكيندى هُو
 حُب وُطْن دى غالب هونىٰ اَك پل آرام نه ديندى هُو
 قهر پوے تينوں راهزن دُنيا جو تُوں حق دا راه مريندى هُو
 عاشقاں مُول قبول نه كيمتى (حضرت باهُو) توڑے زارياں كر كر روندى هُو

ਅਲਿਫ ਅਲਸਤ ਬਿਰਬੋਕੁਮ ਸੁਣਿਆ, ਦਿਲ ਮੇਰੀ ਨਿਤ ਕਾਲੂਬਲਾ ਕੁਕੇਂਦੀ ਹੁ
 ਹੁੱਬ ਵਤਨ ਦੀ ਗਾਲਿਬ ਹੋਈ, ਇਕ ਪਲ ਆਰਾਮ ਨਾ ਦੇਂਦੀ ਹੁ
 ਕਹਿਰ ਪਵੇ ਤੈਨੂੰ ਰਹਿਜਨ ਦੁਨੀਆਂ, ਜੋ ਤੂੰ ਹਕ ਦਾ ਰਾਹ ਮਰੇਂਦੀ ਹੁ
 ਆਸ਼ਕਾਂ ਮੂਲ ਕਬੂਲ ਨਾ ਕੀਤੀ (ਹਜ਼ਰਤ ਬਾਹੂ), ਤੋੜੇ ਜਾਰੀਆਂ ਕਰ ਕਰ ਰੋਂਦੀ ਹੁ

Alasat-u- bey-rabe-kum suNiaa dil meree, nit kaaloobalaa kukeNdee Hu
 Hubb watan dee gaalib hoee, ik pal aaraam nah deNdee Hu
 Kehir pawe teynooN rehizan duniaaN, jo tooN hakk daa raah mareNdee Hu
 Aashakaan mool kabool nah keetee (Hazrat Bahu R A), toRe zaareeaaN kar kar roNdee Hu

My heart heard “Am I not your lord?” “Indeed you are” it cried in
 response
 Yearning for my eternal abode obsessed me; it lets me no rest even for a
 moment
 May you be doomed O robbing world! You misled the ones on their
 way to truth

The lovers never fall for her (world), though she wails for the attention,
Says Bahu

Interpretation

Hazrat Sultan Bahu (RA) tells that when after approaching at the day of beginning, we had listened to the voice of **بِرَّ السُّنَّةِ بِرَّكُمْ** with spiritual ears; my heart was reply to it by (بلى) in the tongue of the present. When devotee, after breaking the material orbit and steps into a region of nonbeing (لا هوت) and no space (لا مكان), thus his esoteric personality crosses the six dimensions time and space like phoenix and past and future terminates in present. In this condition he grasps the beginning and end simultaneously.

At such a time, the attraction of his actual first home overcomes devotees' and he starts pining for that. For this very first home, it is said **حُبُّ الْوَطَنِ مِنَ الْإِيمَانِ**, as the love of this first home is actually the sign of faith.

Hazrat Sultan Bahu (RA) then says that world, thou be worthy of the wrath of Allah, because you inactivate the devotee from the longing of the real lover and desist him from following his path of actual home and the real lover. This world is a very beautiful toy in the hands of the Satan, and by tinkling it he derails the childish human beings from following the path leading to Allah, that is to say keep them away from their real lover. As is customary that in the absence of his mother when a child starts crying, then in order to off track his thoughts of remembering his mother, we hand him over a toy to let him be involved with its magic and forget his mother. Similarly the Satan by bestowing the toys like worldly desires in the unwise and lustful human beings and passives them from following the path that leads to their union with the real lover. But the real devotees of God do not accept these toys even if these may be very attractively tinkling. The real devotees continue to remember their Creator, **ALMIGHTY ALLAH**.

السبب بربكم In Islamic beliefs, it is believed that when God created all souls he asked them “Am I not your God and in reply all said قالوا بلى Yes, (you are).

الف اللہ صبح کیتو سے جاں چمکیا عشق اگوہاں ہُو
 رات دہاں دیوے تا تکھیرے ہر دم کرے اگوہاں سوہاں ہُو
 اندر بھائیں اندر بالن اندر دے وچ دھواں ہُو
 شہ رگ تھیں نزدیک لدھو سے (حضرت باہُو) جاں عشق کیتوے موہاں ہُو

ਅਲਿਫ ਅੱਲਾ ਸਹੀ ਕੀਤੋ ਸੇ, ਜਾਂ ਚਮਕਿਆ ਇਸ਼ਕ ਅਗੂਹਾਂ ਹੂ
 ਰਾਤ ਦਿਹਾਂ ਦੇਵੇ ਤਾਅ ਤਿਖੇਰੇ, ਹਰ ਦਮ ਕਰੇ ਅਗੂਹਾਂ ਸੂਹਾਂ ਹੂ
 ਅੰਦਰ ਭਾਹੀਂ ਅੰਦਰ ਬਾਲਣ, ਅੰਦਰ ਦੇ ਵਿਚ ਧੂਆਂ ਹੂ
 ਸ਼ਾਹਰਗ ਥੀਂ ਨਜ਼ਦੀਕ ਲਧੋ ਸੇ, ਜਾਂ ਇਸ਼ਕ ਕੀਤੋ ਵੇ ਮੁਹਾਂ ਹੂ

Aliph Allaah sahee keeto se, jaaN chamkiaa ishq agoohaaN Hu
 Raat dihaaN dewe taaa tikhere, har dam kare agoohaaN soohaaN Hu
 AnDar bhaaieeN aNdar baalaN, aNdar de wich dHuaaN Hu
 Shah rag theeN nazdeek ladho se (Hazrat Bahu RA), jaaN ishq keeto ve moohaaN Hu

When Oneness of Allah corrected (us) right, love-rapture flashed to lead
 me on

Night and day it heats warmth, ever making us conscious of what lies
 ahead

Within me are the flames, within me is the fuel, and within is smoke

I found Him closer to the jugular vein, Bahu, when I turned my face towards Love

(We) found Him closer than even the jugular vein, says Bahu, when Love subjugated us

Interpretation

Hazrat Sultan Bahu(RA) says that when we have unadulterated read the truthful name of Allah and have drowned in his grandeur then further from there, His being manifests before our eyes. Then we fall in love with his original form. The same path of love and affection has become the guide and preceptor of our mutual understanding and then it is the same formless form that helps to cross the phases of our union.

کعبہ مقصود اگر باشد ہزاراں سالہ راہ
نیم گامے ہم نباشد شوق چوں راہبر شود

*kabae maksud gar bashd hazaran salah rah
neem game ham nabashd shouk chun rehbar shavad.*

Nobody knows this fire of God's love, the flame and smoke of it continues to remain in the heart of the lover and secured also. In the end he says when we establish the love as our guide then we experience our Real love even more closely than our jugular vein. (شرگ)

ازل ابد نوں صحیح کیتوسے دیکھ تماشے گزرے ہوں
 چوداں طبق دلے دے اندر جتھے آتش لائے ہجرے ہوں
 جہناں حق حاصل نہ کیتا او دوہیں جہانیں اُجڑے ہوں
 عاشق غرق ہوئے وچ وحدت رب دے (حضرت باہو) دیکھ تہاندے مجرے ہوں

ਅਜਲ ਅਬਦ ਨੂੰ ਸਹੀ ਕੀਤੋ ਸੇ,ਦੇਖ ਤਮਾਸ਼ੇ ਗੁਜ਼ਰੇ ਹੁ
 ਚੌਦਾਂ ਤਬਕ ਦਿਲੇ ਦੇ ਅੰਦਰ, ਜਿਥੇ ਆਤਿਸ਼ ਲਾਏ ਹੁਜ਼ਰੇ ਹੁ
 ਜਿੰਨ੍ਹਾਂ ਹਕ ਹਾਸਿਲ ਨਾ ਕੀਤਾ, ਉਹ ਦੋਹੀਂ ਜਹਾਨੀਂ ਉਜੜੇ ਹੁ
 ਆਸ਼ਕ ਗਰਕ ਹੋਏ ਵਿਚ ਵਹਿਦਤ, ਰਬਦੇ (ਹਜ਼ਰਤ ਬਾਹੂ ਰ. ਅ) ਵੇਖ ਤਿਨ੍ਹਾਂ ਦੇ ਮੁਜ਼ਰੇ ਹੁ

Azal abad noon sahee keeto se, dekh tamaashe guzare Hu
 Chaudaan tabak dile de aNdar, jithe aatish laaye hujare Hu
 Jinhaan hak haasil nah keetaa, uh doheeN jahaaneeN ujaRe Hu
 Ashiq garak hoe wich wahdat Rab de (Hazrat Bahu R A), dekh tinhaaN de mujare Hu

From beginning to eternity we grasped, seeing spectacles we pass
 through
 Fourteen realms within the heart, chambers of fire ablaze
 They who don't harvest the Truth, both worlds undo
 Lovers immersed in unity Bahu, see their dance of ecstasy.

Interpretation

Hazrat Sultan Bahu (RA) says that by rightly recognizing the beginning and end places we have come to know all the happenings of the past and the future. Not only these beginnings and end places but all the fourteen skies and underworlds are there in the hearts of the devotees. Those people who have stuck in the love of this worldly illusions and affections by discarding the Creator and real Owner of this world they have lost even both of the worlds. In the end he says that looking the access and courage of the lovers of the creator, he, after hurling everything away, has submerged and annihilated in Him.

اَدھی لعنت دُنیا تائیں تے ساری دُنیا داراں ہُو
 جیں راہ مولے دے خرچ نہ کیتی لیسن غضب دیاں ماراں ہُو
 پیواں کولوں پُتر کُہاوے پھٹ دُنیا مکاراں ہُو
 جنہاں ترک دُنیا دی کیتی (حضرت باہُو) لیسن باغ بہاراں ہُو

ਜਿੰਨ੍ਹਾਂ ਤਰਕ ਦੁਨੀਆਂ ਦੀ ਕੀਤੀ (ਹਜਰਤ ਬਾਹੂ ਰ. ਅ), ਲੈਸਨ ਬਾਗ ਬਹਾਰਾਂ ਹُو

Addhee laanat duniaaN taieeN, te saaree duniaaNdaaraaN Hu
 JeyN raah maulaa de kharach nahkeetee, leysaN gazab deean maaraaN Hu
 Pioaan koloN puttara kohaawe, phiT duniaaN makkaaraaN Hu
 JinhaaN tarak duniaaN dee keetee (Hazrat Bahu R A), leysaN baag bahaaraaN Hu

Half the curses on the world, and full on the worldly
 Those who didn't spend in the cause of Master they would suffer in
 perdition
 Curse be upon the cunning world that instigates the fathers to kill
 their sons
 Makes fathers slaughter sons, hell for the worldly deceitful

Those who shunned the world, Says Bahu, will celebrate and rejoice true.

Interpretation

Hazrat Sultan Bahu (RA) says that the half curse of God be on this world, but all for the one who accepts it be cursed fully. The people who have come to consider this world a reality they are fully cursed upon. The people who collect and save worldly wealth and don't spend in the path of the Lord would be persecuted pitilessly at the doom's day, and they would suffer extreme tortures. ("وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ "

وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ ")
 'وَلَا يُفْقُونَ هَافِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ' As the God commands that those people who are filling their coffers by collecting gold and silver in huge quantities but are not spending anything on the path of the great Creator, give them the good news of getting stern punishments that the money would be blown hot in the fire of hell and would be stamped on their bodies. The riots and cruelty are prevalent in this world. With all increasing greed, fathers are killing their sons and brothers are tortuously murdering their own brothers. Sultan Bahu hurls ferocious curses on these wily people and says that those whoever have discarded greed of worldly riches while living in this world only those would enjoy the pleasures of the gardens of the Paradise.

اے دُنیا زن حیض پلّیتی ہرگز پاک نہ تھیوے ہُو
 جیں فقر گھر دُنیا ہووے لعنت اُس دے جیوے ہُو
 حُب دُنیا دی رب تھیں موڑے ویلے فکر کچھیوے ہُو
 سہ ۳ طلاق دُنیا نوں دیئے (حضرت باہو) جے کر سچ پچھیوے ہُو

ਇਹ ਦੁਨੀਆਂ ਜਨ ਹੈਜ਼ ਪਲੀਤੀ, ਹਰਗਿਜ਼ ਪਾਕ ਨਾ ਥੀਵੇ ਹੁ
 ਜੈਂ ਫੱਕਰ ਘਰ ਦੁਨੀਆਂ ਹੋਵੇ, ਲਾਅਨਤ ਉਸਦੇ ਜੀਵੇ ਹੁ
 ਹੁੱਬ ਦੁਨੀਆਂ ਦੀ ਰੱਬ ਥੀਂ ਮੋੜ, ਵੇਲੇ ਫਿਕਰ ਕਛੀਵੇ ਹੁ
 ਸੈ ਤਲਾਕਾਂ ਦੁਨੀਆਂ ਨੂੰ ਦੇਈਏ (ਹਜ਼ਰਤ ਬਾਹੂ ਰ. ਅ) ਜੇਕਰ ਸੱਚ ਪੁਛੀਵੇਂ ਹੁ

Ae duniaaN zan heyz paleetee, hargiz paak nah theewe Hu
 JeyN fakkar ghar duniaaN howe, laaanat oss de jeewe Hu
 Hubb duniaaN dee rabb theeN moRe, wele fikar kachheewe Hu
 Sey talaakaaN duniaaN nooN deyeeye (Hazrat Bahur A), jekar sach puchheewe Hu

The world is an ever monstrous woman who remains unclean for ever

Curse be upon the life of the Fiker who is wedded and living with her

Desire for the world turns us from Allah; one should wake up in time

Thrice announce divorce to the world, this is the ultimate truth.

Interpretation

Hazrat Sultan Bahu (RA) has condemned and complained against this world at many places in his books. This is a reality also that on the path of The ALMIGHTY no one is more powerful than this robbing world. It is said in Hadith Sharif

"وَتَرَكُ الدُّنْيَا رَأْسُ كُلِّ عِبَادَةٍ حُبُّ الدُّنْيَا رَأْسُ كُلِّ خَطِيئَةٍ"

meaning that the worldly attachment is the root cause of all the evils. Here he compares this world with the menstrual days of a woman, that as long as there is such a period of menses a woman who is having periods can never remain clean. None of her worship and prayers in these days is accepted, and so much so that even if she takes on to worship during such a period she then is committing sin. Similarly till there are attractions in the heart of a person for this world, all his prayers and kneeling does not reach the level of acceptance because the dogs of the worldly ideas continue to possess his heart. Therefore, the meditation of the Enlightener even can do no good to the hearts of such people. In this Baint, the simile of the blood of menstrual has been made to describe world.

Hazrat Sahib while interpreting a verse of Quran

"قُلْ مَتَاعُ الدُّنْيَا قَلِيلٌ"

at another place has said that if we read the word Qaleel by adding zer to its kaaf then its meaning turns out to be indicative of the blood ridden cloth which is called menstrual which was used as bandage over their private part by the woman so that others' clothes remain save from this blood. In the next line, he says that a person who is worldly in home and then he has claim for Faqar (poverty), curse be upon this person.

ایمان سلامت ہر کوئی منگے اتے عشق سلامت کوئی ہُو
 منگن ایمان شرماون عشقوں میرے دل نوں غیرت ہوئی ہُو
 جس منزل نوں عشق پہنچاوے ایمان نوں خبر نہ کوئی ہُو
 میرا عشق سلامت رکھیں (حضرت باہو) ایمان نوں دیواں دھروئی ہُو

ਈمان سلامت ہر کوئی منگے, اتے عشق سلامت کوئی ہُو
 منگن ایمان شرماوون عشقوں, میرے دل نੂੰ گھیرت ہوئی ہُو
 جس منزل نੂੰ عشق پہنچاوے, ایمان نੂੰ خبر نہ کوئی ہُو
 میرا عشق سلامت رکھیں (حضرت باہو), ایمان نੂੰ دیواں دھروئی ہُو

Eemaan salaamat har koe maNge, ate ishq salaamat koe Hu
 MaNgaN eemaan sharmaawaN ishaqoN, mere dil nooN geyrat hoe Hu
 Jis manzil nooN ishak pahuNchawe, eemaan nooN khabar nah koe Hu
 Meraa ishq salaamat rakkheeN (Hazrat Bahu R A), eemaan nooN dewaaN dharoe Hu

All pray for firmness in faith, only a few seek firmness in Love
 Praying for faith, shying from Love, I felt ashamed
 The destination we get through Love, Faith has no idea about
 May my Love be preserved, says Bahu, I seek refuge from Faith.

Interpretation

Hazrat Sultan Bahu (RA), while narrating the conditions of his times, says that in the modern world everybody prays that may God bestow him with the well-being of the religious faith. The words of the safety of the religious faith and religion are just ceremonial and concocted. Sultan Bahu addressing the people of his times, says that every body talk of the safety of the religious faith only, but no body desires the safety of love. So I feel very ashamed that Why does people put such a simple and idle demand afore? Except the closeness, union and love of ALLAH nothing else should be demanded. May ALLAH keep our love and affection safe. I bid farewell to the Paradise and the religious faith by remaining far away from these.

Once Hazrat Rabia Basri (RA) was going carrying water in one hand and the fire in the other one, in a state of devine ecstasy. Somebody asked her, what is this all about? She said, with this fire I am going to burn down the Paradise, but with this water I would extinguish the fires of Hell because both these places are the obstructions in the way of the people who wish to reach Thee ALMIGHTY ALLAH. People are obeying and worshiping God only due to the greed for Paradise and fear of Hell. Allah should be worshipped for the sake of Allah. This is the destination of the lovers of God. This destination is beyond the reach of mere faith as it comes

الْخَوْفِ وَالرَّجَاءِ الْتَيْمَانُ بَيْنَ

meaning that faith is existing only between the fear of hell and the hope of paradise but the destination of love is something else as

جس کا عمل ہو بے غرض اس کی جزا کچھ اور ہے
بادہ و جام سے گزر حُورِ نِیَام سے گزر

*jis ka amal ho begarz uski jaza kuch aur hai
bada-o-jam se guzar Hur-o-khayam se guzar.*

So Hazrat Bahu says that though people hanker after the religious faith yet they shun to ask for the Godly love. I feel ashamed of such a demand because in the situation when godly love reaches to one religious faith and religion and creed even do not come to know of that:

ہزار عاقل بمحشر بگذرد یک دم
حساب یکدم عاشق بصد محشر نے گنجد

*hazar aakil ba mahshar ba guzard yak dam
hisabe yak dame aashiq basad mahshar name ganjad.*

اے تن میرا چشماں ہووے میں دلبر ویکھ نہ رجّاں ہُو
 لوں لوں دے مُدھ لکھ لکھ چشماں اک کھولاں اک کجاں ہُو
 ایتنیاں ڈٹھیاں مینوں صبر نہ آوے میں ہور کتے ول بھجاں ہُو
 دلبر دا دیدار ہے مینوں (حضرت باہُو) لکھ کروڑاں جّجاں ہُو

ਇਹ ਤਨ ਮੇਰਾ ਚਸ਼ਮਾ ਹੋਵੇ, ਮੈਂ ਦਿਲਬਰ ਦੇਖ ਨਾਂ ਰਜ਼ਾਂ ਹੁ
 ਲੂੰ ਲੂੰ ਦੇ ਮੁੱਢ ਲੱਖ ਲੱਖ ਚਸ਼ਮਾਂ, ਇੱਕ ਖੋਲ੍ਹਾਂ ਇੱਕ ਕੱਜਾਂ ਹੁ
 ਇਤਨਿਆਂ ਡਿੱਠਿਆਂ ਮੈਨੂੰ ਸਬਰ ਨਾ ਆਵੇ, ਮੈਂ ਹੋਰ ਕਿਤੇ ਵੱਲ ਭੱਜਾਂ ਹੁ
 ਦਿਲਬਰ ਦਾ ਦੀਦਾਰ ਹੈ ਮੈਨੂੰ (ਹਜ਼ਰਤ ਬਾਹੂ ਰ. ਅ), ਲਖ ਕਰੋੜਾਂ ਜੱਜਾਂ ਹੁ

Ae tan meraa chashmaa howe, meyN dilbar waikh nah rajjaaN Hu
 LooN looN de muDh lakh lakh chashamaaN, ikk kholaan ikk kajjaaN Hu
 ItniaaN DiTThiaaN meynooN sabar nah aawe, meyN hor kite wall bhajjaaN Hu
 Dilbar daa deedaar he meynooN, (Hazrat Bahu R A) lakkh karoRaaN hajjaaN Hu

An eye were my body, I would gaze at my lover with untiring zeal
 Millions of eyes in every follicle, I'd close one and open another
 Even seeing this much wouldn't abate my patience. To whom should
 I run?

One vision of my Beloved is, says Bahu, worth millions of
 pilgrimages for me.

Interpretation

It is often seen that man lose his wisdom and decorum in the pursuit of love for worldly beloved and sacrifice his life, wealth, name and honor, in short, everything, in love for it. Therefore, Laila-Majnu, Shirin-Farhad's folk lore are a testimony to all this. Such insane lovers could be seen in this world even today who have ditched their thrones and crowns, riches and great honor in the love of an ordinary human being. It is reality that the beauty which is manifested in the creations, Jins and humans, fairies and slaves, angles and heavenly spirits is a grain and a drop of Infinite Ocean of beauty of the creator, the sovereign and absolute beholder, which has been distributed among all the gorgeous and ravishing, exoteric and esoteric creatures. As the beauty and grandeur which is beyond species, is also not comprehensible to common mind. Somebody has said it so remarkably:

اُس کے حریمِ ناز میں عقل و خرد کو کیا دخل
جس کے حریمِ حُسن کا ذرہ جہانِ ناز ہے

*Os ke harime naaz mein aqlo khird ko kiya dakhhal
jiske harime husan ka zarra jahane naaz hai*

Now if some submissive and lucky person could even behold a ray of the being of that real beloved God, then what would be the condition of his love and glimpse? In this Baint Sultan Bahu has expressed the passion of the real godly love. He says that if hundreds and thousands of eyes may appear from near the roots of the small body hair, and we behold with these eyes our Beloved again and again, even then the thirst of our longing heart could not be quenched. People go and behold the glimpse of God by going to Khana-e-Kaba, that is to say they perform Haj, but even a single glimpse of God is equal to hundreds and thousands of Hajjes, as a traveler has said very rightly:

طوافِ کعبہ کن حاجی مرا در کوئے او بگذار
کہ حج اکبر عاشق طوافِ کوئے دِلدار است

*tavafe kaba kun haji mra dar kue au baguzar
keh haj-e- Akbar aashiq tavaf-e- kue dildar ast.*

باہو باغ بہاراں کھڑیا نرگس ناز نرم دا ہُو
 دل وچ کعبہ صحیح کیتو سے پاکوں پاک پر م دا ہُو
 طالب طلب طواف تمامی حُب حضور حرم دا ہُو
 گیا حجاب تھیو سے حاجی (حضرت باہو) اللہ بخشیا راہ کرم دا ہُو

ਬਾਹੂ (ਰ.ਅ) ਬਾਗ ਬਹਾਰਾਂ ਖਿੜੀਆਂ, ਨਰਗਿਸ ਨਾਜ਼ ਨਰਮ ਦਾ ਹੂ
 ਦਿਲ ਵਿਚ ਕਾਬਾ ਸਹੀ ਕਿਤੋ ਸੇ, ਪਾਕੋ ਪਾਕ ਪਰਮ ਦਾ ਹੂ
 ਤਾਲਿਬ ਤਲਬ ਤਵਾਫ਼ ਤਮਾਮੀ, ਹੁੱਬ ਹਜ਼ੂਰ ਹਰਮ ਦਾ ਹੂ
 ਗਿਆ ਹਿਜਾਬ ਥਿਉ ਸੇ ਹਾਜੀ (ਹਜ਼ਰਤ ਬਾਹੂ ਰ. ਅ) ਅੱਲਾ ਬਖਸ਼ਿਆ ਰਾਹ ਕਰਮ ਦਾ ਹੂ

Bahu baagh bahaaraaN khiReeaaN, nargis naaz naram daa Hu
 Dil wich Kaabaa sahee keeto se, paakon paak param daa Hu
 Taalib talab tawaaf tamaamee, hubb hazoor haram daa Hu
 Gaa hijab theeosay haajee (Hazrat Bahu R A), Allaah bakhshiaa raah karam daa Hu

Oh Bahu a spring garden of tender and delicate narcissus has blossomed

In my heart I found the right Kaabah, pure and grand

Circles round and round it ever, he loves mere attendance in harem

The veil is now lifted, says Bahu

We are the pilgrims blessed with the vision of the right path

Interpretation

In this Baint, Hazrat Sultan Bahu (RA) has shown the excellence of his writing eloquence. He says that the spring season has descended in Fakir Bahu s' heart and the narcissus has opened her eye from her dreamy bed and we have discovered love s' and affection s' cleanest sacred Kaba in the vast inner universe of heart. In the court of God, devotees of God are serving him and sacrificing their lives at the lustre of God like the groups of moths. By performing esoteric non-worldly presence like Hajj all the veils and hesitations between me and Allah have vanished. And He, the eternal beloved has bestowed upon me the opportunity to behold His real glimpses. Now I have become a Hajji behijab (a pilgrimage without any veil). This Verse of Bahu has a great affinity with his theoretical books. He says that simpleton people after performing the required circling around Kaba and conducting other rituals earn the status of a gratuitous persons, but they turn back bare handed from the internal miracles of the real Hajj.

But the real devotees of the court of God, when behold the glimpses of God very clearly from nearby then they are called Hajji Behijab. So there is a great difference among Hajji Svab, (who does pilgrimage for earning virtues) Hajji Behijab and Hajji Karam. (The blessing pilgrimage).

بغداد شہر دی کیا نشانی جتھے اُچیاں لمیاں چیاں ہُو
 تن من ساڈا پُرزے پُرزے جیوں درزی دیاں لیراں ہُو
 انہاں لیراں دی گل کفنی پا کے رلساں سنگ فقیراں ہُو
 گڑھ بغداد دے ٹکڑے منگساں (حضرت باہُو) کرساں میراں میراں ہُو

ਬਗਦਾਦ ਸ਼ਹਿਰ ਦੀ ਕਿਆ ਨਿਸ਼ਾਨੀ, ਜਿੱਥੇ ਉੱਚੀਆਂ ਲੰਮੀਆਂ ਚੀਲਾਂ ਹੁ
 ਤਨ ਮਨ ਸਾਡਾ ਪੁਰਜੇ ਪੁਰਜੇ, ਜਿਉਂ ਦਰਜੀ ਦੀਆਂ ਲੀਰਾਂ ਹੁ
 ਇਹਨਾਂ ਲੀਰਾਂ ਦੀ ਗਲ ਕਫਨੀ ਪਾ ਕੇ, ਰਲਸਾਂ ਸੰਗ ਫਕੀਰਾਂ ਹੁ
 ਗੜ੍ਹ ਬਗਦਾਦ ਦੇ ਟੁਕੜੇ ਮੰਗਸਾਂ, ਕਰਸਾਂ ਮੀਰਾਂ (ਰ. ਅ) ਮੀਰਾਂ (ਰ. ਅ) ਹੁ

Bagadaad shehir dee kias nishaanee, jittthe uccheeaaN lameeaaN cheelaan Hu
 Tan man saaDaa purze purze, jioN darzee deeeaaN leeraaN Hu
 InhaaN leeraaN dee gal kafanee paa ke, ralsaaN saNg fakiraaN Hu
 GaRh Bagadaad de TukRe maNgsaaN (Hazrat Bahu RA), karsaaN MeeraaN RA MeeraaN RA Hu

What are the hallmarks of Baghdad?
 High and tall Pine trees are over there
 My soul and body are torn pieces
 Like the clippings of a tailor
 Wearing a cerement of these clippings around my neck
 I will join the company of faqirs
 Roaming about in the streets of Baghdad,

Say Bahu I'll beg and cry "Meeraan! Meeraan" my beloved Master"

Interpretation

It seems that these Punjabi baints are from the early period of Hazrat Sultan Bahu(RA) Sultanul Arfeen when he stepped out in search of the accomplished preceptor then first of all he reached in the presence of Hazrat Shah Habib Sahib Geelani Sayad, who was one among the sons of Hazrat Mehboobe Subhani Kadas Alla Sarah Al Aziz. He established a village near ShorKot, and named it Baghdad which is still famous as Gargh Baghdad. The event of Sultan Bahu making his presence in his service is written in the Manakib Sultani. In those days there were very tall pine trees in Garh Baghdad which is a common tree of Punjab. Here Baghdad does not mean Baghdad Sharif of Iraq, where the Mazar Sharif of Hazrat Mehboob Subhani Kudas Sirrah is situated, because except the trees of date-palm no other tree used to grow there. And there is no indication of Sultan Bahu going to Baghdad Sharif even, though the common people are still thinking it to be the same Baghdad and are in illusion that Baghdad means Baghdad of Iraq in Arab. Because in the beginning of his life coloured in the true love of God, with a heart filled with innocence and artlessness, he had made his presence before Hazrat Habib Shah, so it was natural that he got every beautiful and heart charming thing from there. The tall trees of pine were very attractive, that is why he has all praises for them. When Sayad Habib Shah instructed him to take care of his own self only then his attention and vision got glued to his own entity. As Sultan Bahu has expressed in this *Baint* that the human body is like a doublet of five elements, which has been sewn by a tailor under the directions of God by collecting the cuttings of different clothes, so he should move out, with this ragged blanket and long loose cloth of mendicants on the physical body, in search of God, be in the company of hermits and mendicants and spend the life on the alms of the village of the preceptor and make the chanting of the sacred name of Hazrat Pir Dastgir Mehboob Subhani(may Allah be pleased with him) as their wealth and provisions, this all has been described in this *baint*. Sultan Bahu discloses it in his book that this mendicant continued keep searching the

accomplished preceptor for thirty years. He served the famous elderly people during this period among which one was a Qadri elderly person Abdul Qadir Sani of Hujra Shah Mukeem, the rendering of service to him by Bahu has found a discussion in the book Gunjal Israr. He obtained his first real achievement from the court of Hazrat Pir Mehboobe Subhani Hazrat Sheikh Abdul Qadir Geelani Kadas Surehal Ajiz and Hazrat Risalat Mab Hazrat Muhammad Mustifa Salaho Allah Vasallam (Holy Prophet) and he was lucky enough to get it from the family of Holy Prophet (PBUH).

بے ادباں نہیں سار ادب دی نال غیراں دے سانجھے ہُو
 جھڑے تھان مٹی دے بھانڈے کدی نہ ہوندے کانجھے ہُو
 جھڑے مڈھ قدیم دے کھیڑے ہون کدی نہ ہوندے رانجھے ہُو
 جیں دل حق حضور نہ منگیا (حضرت باہُو) گئے دوہیں جہانیں وانجھے ہُو

ਬੇ ਅਦਬਾਂ ਨਹੀਂ ਸਾਰ ਅਦਬ ਦੀ, ਨਾਲ ਗੈਰਾਂ ਦੇ ਸਾਂਝੇ ਹੂ
 ਜਿਹੜੇ ਥਾਂ ਮਿੱਟੀ ਦੇ ਭਾਂਡੇ, ਕਦੀ ਨਾ ਹੁੰਦੇ ਕਾਂਝੇ ਹੂ
 ਜਿਹੜੇ ਮੁੱਢ ਕਦੀਮ ਦੇ ਖੇੜੇ ਹੋਵਣ, ਕਦੀ ਨਾ ਹੁੰਦੇ ਰਾਂਝੇ ਹੂ
 ਜੈਂ ਦਿਲ ਹੱਕ ਹਜ਼ੂਰ ਨਾ ਮੰਗਿਆ (ਹਜ਼ਰਤ ਬਾਹੂ ਰ. ਅ.) ਗਏ ਦੋਹੀਂ ਜਹਾਨੀਂ ਵਾਂਝੇ ਹੂ

Be-adbaaN naheeN saar adab dee, naal geyraaN de saaNjhe Hu
 JhaRe thaaN miTTee de bhaNDe, kadee nah huNde kaaNjhe Hu
 JhaRe muDh kadeem de kheRe howaN, kadee nah huNde RaaNjhe Hu
 JeyN dil hakk hazoor nah maNgiaa (Hazrat Bahu R A), gae doheen jahaaneeN waNjhe Hu

The discourteous have no understanding of veneration
 They are being oblivious of this etiquette
 The earthen pots can ne'er become the metal utensils
 Those who are villains since times unknown,
 Can ne'vr become true lovers
 Those who didn't strive to attain to the Truth

Says Bahu, Will remain deprived in both worlds

Interpretation

In this Baint, empty handed by destiny and eternally merciless person has been indicated that so many sermons may be delivered and so many miracles be shown to them but the blind folded can neither be convinced of gnosis, closeness, watching and unity of God, the Almighty, nor they take the effect of the advice, teaching and attention friends of God. Such people consider saints and prophets just equal to them and don't pay reverence to them. Rather become disobedient by complaining and disrespecting. Such people remain devoid and empty handed of the bounties of both the worlds.

The example of such people is like earthen ware which breaks away with a slight heat and stroke of hardship and can't be silver coated with name of God, the Almighty. Such people s' example is like Kharias (villains); against the lovers' of God and they can never be like Ranjhas (lovers).

دریں چمن گلِ بے خار کس نہ چید آری
 چراغِ مُصطفوی با شرارِ بُو لہبی است
 حسنؑ ز بصرہ بلالؑ از جش صہیبؑ از روم
 تہی دستانِ ز خاک مکہ اُبوجہل ایں چہ بو العجیبست
 قسمت را چہ سود از رہبرِ کامل
 کہ خضر از آبِ حیواں تشنہ مے آرد سکندر را

*darin chaman gule be-khar kas na cheed aare
 chiraghe mustfavi ba shrare bu lehbi ast*

*Hassan za Basra Bilal az Habash sahib az room
za khak Maka Abu-Jahal een cha bu al-ajbeest
Tahi dastan-e- qismat ra che sood az rehbr-e-kamil
Keh Khizar az Aab-e-Haiwan tishna maiy aarad
sikander ra*

बाजھ حضورى نهیں منظوری توڑے پڑھن بانگ صلواتاں हु
 روزے نفل نماز گزارन तोڑے जागन सारियाں राताں हु
 बाहजों قلب حضور نه हुवे तोڑे कडहन पैँं زकोताں हु
 बाजھ फारब हावल नाहीं (हضرत बाहु) نه ताथिर जमातां हु

ਬਾਝ ਹਜ਼ੂਰੀ ਨਹੀਂ ਮੰਜ਼ੂਰੀ, ਤੋੜੇ ਪੜ੍ਹਨ ਬਾਂਗ ਸਲਵਾਤਾਂ ਹੁ
 ਰੋਜ਼ੇ ਨਫਲ ਨਮਾਜ਼ ਗੁਜ਼ਾਰਨ, ਤੋੜੇ ਜਾਗਣ ਸਾਰੀਆਂ ਰਾਤਾਂ ਹੁ
 ਬਾਹਜੋਂ ਕਲਬ ਹਜ਼ੂਰ ਨਾ ਹੋਵੇ, ਤੋੜੇ ਕੱਢਣ ਪਏ ਜ਼ਕਾਤਾਂ ਹੁ
 ਬਾਝ ਫਨਾਂ ਰਬ ਹਾਸਿਲ ਨਾਹੀਂ (ਹਜ਼ਰਤ ਬਾਹੂ ਰ. ਅ), ਨ ਤਾਸੀਰ ਜਮਾਅਤਾਂ ਹੁ

Baajh hazooree naheeN maNzoori, ToRe paRhan baaNg salawaataaN Hu
 Roze, Nafal, Namaaz guzaaran, toRe jaagaN saareeaaN raataaN Hu
 BaahajoN kalab hazoor nah hove, toRe kadDhaN pae zakaataaN Hu
 Baajh fanaa Rab haasil naaheeN (Hazrat Bahu R A), Na taaseer jamaaataaN Hu

Without presence no acceptance, useless are all prayers, futile all
 chanting

No use of fasting or doing obeisance and keeping vigils at night

It is the heart where He has abode; nothing to do with the acts of
 charity

Without unison with the Creator, Says Bahu, Chanting in group prayers will avail you nothing

Interpretation

In this Book, the king of gnostics, Sultan Bahu has written that permanency in the enlightened court and esteem congregation of master of universe, Mohammad (PBUH) is the utmost extreme in all the destinations of the path of God and the mentioned esoteric places. And said except the presence in the court of Mohammad (PBUH), all the goals and steps may those be the visits to the seven skies, brightest heaven and Seat, are just the fickle stairs to the place of presence. And with those prayers, meditations and chanting of sermons which can not open the path to presence; those are misfortune and unprofitable. For instance if Namaz(five time prayers) , fasting , awakening at night and carrying out Zakat (alms giving) do not guide towards court of Mohammad(PBUH) then all these habits are just a waste of time.

He says at another place that if a seeker may continually fly for seventy thousand years in the esoteric sky even inspite of that he may not be able to touch the rope of the tent of Mohammad (PBUH). It has been noted down in the beginning of the book Tazkirtul Aulia of Baizeed Bastami who took an esoteric voyage in a spiritual form for a very long time and accomplished many of the places, and ultimately he was able to see the tent, of court of Mohammad (PBUH), there he made too many efforts to reach there but remained unsuccessful. So the presence in the court of Mohammad (PBUH) is a great fortune which could have come to the lot of the medicants of Qadri order only.

بزرگی نوں گھت وہن لوڑھائیے ملے رج مکالا ہُو
 لاِلاہ گل میرے مڑھیا مذہب کی لگدا سالا ہُو
 اِلّاللہ گھر میرے آیا جس آن لہایا پالا ہُو
 اساں بھر پیالہ خضروں پیتا (حضرت باہُو) آبجیاتی والا ہُو

ਬਜ਼ੁਰਗੀ ਨੂੰ ਘਤ ਵਹਨ ਲੁੜਾਈਏ, ਮਲੀਏ ਰਜ ਮੂੰਹ ਕਾਲਾ ਹੁ
 ਲਾਇਲਾ ਗਲ ਮੇਰੇ ਮੜਿਆ, ਮਜ਼ਹੱਬ ਕੀ ਲਗਦਾ ਸਾਲਾ ਹੁ
 ਇਲਿਲਾ ਘਰ ਮੇਰੇ ਆਇਆ, ਜਿਸ ਆਣ ਲੁਹਾਇਆ ਪਾਲਾ ਹੁ
 ਅਸਾਂ ਭਰ ਪਿਆਲਾ ਖਿਜਰੋਂ ਪੀਤਾ (ਹਜ਼ਰਤ ਬਾਹੂ ਰ. ਅ), ਆਬਹਯਾਤੀ ਵਾਲਾ ਹੁ

Bazurgee nooN ghat wahan loRhaaeeye, maleeye raj mookaalaa Hu
 Laah-ilaah gaal mere maRhiaa, mazhab kee lagadaa saalaa Hu
 ILil-laah ghar mere aaaaa, jis aaN luhaaiaa paalaa Hu
 AsaaN bhar piaalaa khizroN peetaa (Hazrat Bahu R A), Aab hayaatee waalaa Hu

Elderliness be thrown in a torrent, lets furbish black on the face
 “There’s God”, we wore around the neck, religion being a non-entity
 God then came to my home, all chill came to efface
 We’ve drunk from Khizar’s cup, Says Bahu, the water of eternity

Interpretation

Hazrat Sultan Bahu (RA) says that the honour of being aged and clerical sholarship should be thrown away in the torrent of a river or a rivulet and should make ones own face as ugly and blackened so that none could identify. As such there should remain no chance for a deception and self exhibitionism as he describes in his book:

تا تو انی خویش را از خلق پوش
عاشقاں کے مے بوند این خود فروش

*tan tavani khesh ra az khalak posh
aashikan ke maiy boond ie khud farosh*

On another place he says:

از دروں شو آشنا و از بروں بیگانہ وش
بود اندر جہاں کم این چنیں زیبا روش

*az durun sho aashna va az barun be-gana vash
bood andar jahan kam ie chuni zjeba ravash*

Then he writes further:

ہر کسے رامی نمائم زشت رو

har kase rami namayam zist ru

Then he says that by wearing the jewelry of Lailhaha (there is no God) around my neck, I have divorced everything else, even there is left no desire and wish for bounties of heaven. Now I have no relation with that religion with which one ask and desire of heaven. While someone has said,

اہل عقبی سود بُرد و طالب دُنیا زیاں
گرمئی بازار و سُودزیان من بسوخت

Aehl-e-Aqba sood burd wa talib dunia zian
Gar maiay bazar wa sood-o-zian man basokht

Then he said by saying Il-Ila (but Allah) my actual master and real Lord has entered my home, with which all my desires and wishes have been fulfilled. Now I, by taking the light from the personal light of my real beloved, The Alive and Self Subsisting, I become enlightened and have become immortal with him like Khizar.

ਪ੍ਰਠ ਪ੍ਰਠ ਈਮ ਠਲੂਕ ਰਿਯਯਾਵਾਨ ਕੀਆ ਹੋਯਾ ਈਸ ਪ੍ਰਠਹੀਆ ਹੁ
 ਹਰਗਿਜ ਮੱਖਣ ਹੱਥ ਨਾ ਆਵੇ, ਫਿੱਟੇ ਦੁੱਧ ਦੇ ਕੜਿਆਂ ਹੁ
 ਆਖ ਚੰਡੂਰੀ ਤੇਰੇ ਹੱਥ ਕੀ ਆਇਆ, ਤੂੰ ਈਸ ਅੰਗੂਰੀ ਫੜਿਆਂ ਹੁ
 ਇਕ ਦਿਲ ਖਸਤਾ ਰਾਜੀ ਰੱਖਣ (ਹਜ਼ਰਤ ਬਾਹੂ ਰ. ਅ) ਲੈ ਈਬਾਦਤ ਵਰ੍ਹਿਆਂ ਹੁ

ਪੜ੍ਹ ਪੜ੍ਹ ਈਲਮ ਮਲੂਕ ਰਿਝਾਵਣ, ਕਿਆ ਹੋਇਆ ਈਸ ਪੜ੍ਹਿਆਂ ਹੁ
 ਹਰਗਿਜ ਮੱਖਣ ਹੱਥ ਨਾ ਆਵੇ, ਫਿੱਟੇ ਦੁੱਧ ਦੇ ਕੜਿਆਂ ਹੁ
 ਆਖ ਚੰਡੂਰੀ ਤੇਰੇ ਹੱਥ ਕੀ ਆਇਆ, ਤੂੰ ਈਸ ਅੰਗੂਰੀ ਫੜਿਆਂ ਹੁ
 ਇਕ ਦਿਲ ਖਸਤਾ ਰਾਜੀ ਰੱਖਣ (ਹਜ਼ਰਤ ਬਾਹੂ ਰ. ਅ) ਲੈ ਈਬਾਦਤ ਵਰ੍ਹਿਆਂ ਹੁ

PaRh paRh ilam mulook rijhaawaN, kīaa hoīaa es paRhīaaN Hu
 Hargiz makkhaN hatth nah aawe, phiTTe dudh de kaRhīaa Hu
 Aakh chaNDooree tere hath kee aaīaa, tooN es aNgooree phaRīaa Hu
 lk dil khastaa raajee rakkhaN (Hazrat Bahu R A), Ley ibaadat warhīaa Hu

Reciting, parading your knowledge, you only entice the kings
 What became of such knowledge?
 No butter will ever surface out by boiling sour milk
 Ask the lark what it yields you by pecking the seedlings
 There are some who keep their tender hearted Murshed pleased,
 Bahu, and earn the merit of years of worship

Interpretation

Hazrat Sultan Bahu (RA) says that the intellectual people flatter the kings after attaining knowledge and get money in return. What is the use of such knowledge? The real objective and extreme of the knowledge is to attain gnosis and only it is its butter. When an intellectual scholar starts desiring to earn worldly wealth by using this knowledge, the milk of his knowledge gets spoiled, from which the butter of gnosis can never be extracted. Such a scholar without action can be compared to a bird chandur only who keeps plucking the soft and soft ends of the shoots and keeps throwing them away and spoil the crop and consequently he also gains nothing. The sensual impractical scholar does not allow the plant of his knowledge to ripe with which he could have attained the fruit of gnosis, and destroys it in an unripe state only. From such an intellectual even an ignorant servant is far better, who by serving an accomplished preceptor, gets the result of the meditation of the years within no time.

رُبَاعِي

اے عالمِ ناداں کہ تو در علم غروری
 نزدیک بہ معبود نہ بلکہ تو دُوری
 کشف و ہدایہ اگر امروز بخوانی
 تا خدمتِ خاصاں نہ کُنی ہیچ نہ دانی

Rubai

*e alime nada ke tu dar ilame garuri
 nazdik bah maabood nah balki tu duri
 kasshafo hdayah agar imroze ba- khavani
 ta khidamat-e- khasa na kuni haiech na dani*

پاک پلید نہ ہوندے ہرگز توڑے رلے سے پلیتی ہو
 وحدت دے دریا اچھے ہک دل صحیح نہ کیتی ہو
 ہک بُت خانے واصل ہوئے ہک پڑھ پڑھ رہن مسیتی ہو
 فاضل سٹ فضیلت بیٹھے (حضرت باہو) عشق بازی جد نیتی ہو

پاک پلید نہ ہوندے ہرگز توڑے رلے سے پلیتی ہو
 وحدت دے دریا اچھے ہک دل صحیح نہ کیتی ہو
 ہک بُت خانے واصل ہوئے ہک پڑھ پڑھ رہن مسیتی ہو
 فاضل سٹ فضیلت بیٹھے (حضرت باہو) عشق بازی جد نیتی ہو

Paak paleed nah huNde hargiz, toRe ralle sey paleetee Hu
 Wahdat de dariaa uchhalle hik, dil sahee na keetee Hu
 Hik butkhaane waasil hoe, hik paRh paRh rehiN maseetee Hu
 Faazil saT fazeelat beythe (Hazrat Bahu R A), Ishq baazee jad neetee Hu

The pure can never be impure, even if they swathe and roll among the
 impure

The tide has surged in the ocean of unity but some fail to align their
 hearts

Some unite with Him at the idol temple and others pore over scriptures,
 dwelt at the mosques, and lost

Scholars renounce grandeur, Says Bahu, when they stand up for the prayer of utter love

Interpretation

The submissive people whose nature was eternally kept pure by God, the Almighty, they came out pure and clean from different sensual adulteration and worldly filth. Because when they are absorbed in the river of unity of an accomplished preceptor, all their filth has washed out. But alas! Such oceans flow and surge in this world and there is no heart who can find and recognize them. Due to this eternal nature of the children of some pagans, being in the idol place, have become prophets and saints and got unity with God, like Abraham (PBUH) and many being born in the homes of prophets and scholars and stayed in mosque the whole life and have become astray and nonbelievers, like the son of Noh(PBUH).

So when an intellectual attains the knowledge of the path of Allah then he in this gambling house of love puts this knowledge and scholarship on stake and loses these things put at stake.

پیر پھڑیاں جے پیڑ نہ جاوے اُس نوں پیر کی دھرنا ہو
 جس مُرشد تھیں ارشاد نہ من نوں اوہ مُرشد کی کرنا ہو
 جس ہادی تھیں ہدایت ناہیں اوہ ہادی کی پھڑنا ہو
 جے سر دتیاں حق حاصل ہووے (حضرت باہو) اس موتوں کی ڈرنا ہو

پیر فڈیاں جے پیر نہ جاوے، اُس نوں پیر کی دھرنا ہو
 جس مُرشد تھیں ارشاد نہ من نوں، اوہ مُرشد کی کرنا ہو
 جس ہادی تھیں ہدایت ناہیں، اوہ ہادی کی پھڑنا ہو
 جے سر دتیاں حق حاصل ہووے (حضرت باہو) اس موتوں کی ڈرنا ہو

Peer phaRhiaaN je peeR nah jaawey, os nooN Peer kee dharna Hu
 Jis Murshid theeN irshaad nah man nooN, oh Murshid kee karna Hu
 Jis haadee theeN hidayat naaheeN, oh haadee kee pharnaa Hu
 Je sir dittiaaN hak haasil howe (Hazrat Bahu RA), os mautoN kee Darna Hu

What is the use of such preceptor whom you commit and the pain
 doesn't subside The Murshid who could not guide your heart, what is
 the use of such a Murshid

What is the use of such a Murshid? Who could't satiate you

Why to have such a leader who fails to lead you

If for truth you have to die Bahu, and then be not afraid of such death

Interpretation

Hazrat Sultan Bahu (RA) says that if by holding the feet of a preceptor the pain of heart does not subside, what is the use of becoming a disciple of such a preceptor? And if by becoming a disciple of preceptor, the heart doesn't receive order and guidance then it is not profitable to become the disciple of such a preceptor. And the guide from whom one doesn't get guidance to the way to God, it is not proper to follow such a guide. Reality is this, if one finds an accomplished preceptor and indulges in his service whole heartily by sacrificing his body, mind and riches and unites with the truth then it is a cheap bargain. And one should not be afraid and reluctant of it.

ਪ੍ਰਠ ਪ੍ਰਠ ਹਾਫਿਜ਼ ਕਰਨ ਤਕਬਰ ਮੁਲਾ ਕਰਨ ਵਡਿਆਈ ਹੁੰ
 ਗਲੀਆਂ ਦੇ ਵਿਚ ਫਿਰਨ ਨਿਮਾਣੇ, ਵਤਨ ਕਿਤਾਬਾਂ ਚਾਈ ਹੁੰ
 ਜਿੱਥੇ ਦੇਖਣ ਚੰਗਾ ਚੌਖਾ, ਓਥੇ ਪੜ੍ਹਨ ਕਲਾਮ ਸਵਾਈ ਹੁੰ
 ਦੋਹੀਂ ਜਹਾਨ ਅਨਾਦੇ ਮੁੱਠੇ (ਹਜ਼ਰਤ ਬਾਹੂ) ਜਿਨ੍ਹਾਂ ਖਾਧੀ ਵੇਚ ਕਮਾਈ ਹੁੰ

ਪੜ੍ਹ ਪੜ੍ਹ ਹਾਫਿਜ਼ ਕਰਨ ਤਕਬਰ, ਮੁੱਲਾਂ ਕਰਨ ਵਡਿਆਈ ਹੁੰ
 ਗਲੀਆਂ ਦੇ ਵਿਚ ਫਿਰਨ ਨਿਮਾਣੇ, ਵਤਨ ਕਿਤਾਬਾਂ ਚਾਈ ਹੁੰ
 ਜਿੱਥੇ ਦੇਖਣ ਚੰਗਾ ਚੌਖਾ, ਓਥੇ ਪੜ੍ਹਨ ਕਲਾਮ ਸਵਾਈ ਹੁੰ
 ਦੋਵੇਂ ਜਹਾਨ ਉਹਨਾਂ ਦੀ ਮੁੱਠੇ (ਹਜ਼ਰਤ ਬਾਹੂ ਰ. ਅ) ਜਿਨ੍ਹਾਂ ਖਾਧੀ ਵੇਚ ਕਮਾਈ ਹੁੰ

PaRh paRh haafiz karan takabbar, Mullaan karan waDiaaee Hu
 GaleeaaN de wich phiran nimaaNe, watan kitaabaaN chaaee Hu
 Jitthe dekhaNchaNgaa chokhaa, uthe paRhan kalaam sawaaee Hu
 DoheeyN jahaan unaaNdee muTThey (Hazrat Bahu R.A), jinhaaN khaadee weych kamaaee Hu

The Haafiz (memorizers of Holy Quran) recite the word of God and are proud. The Mullahs give themselves airs.

With books under their arms they swan around, no body impressed
 Wherever there is promising household, they recite the scripture more
 They are losers in both the worlds, says Bahu, who sell and eat up their earnings

Interpretation

Hazrat Sultan Bahu (RA) says that when Hafiz memorises Quran or the scholars has graduated; they consider themselves superior from all people and become egoistic because of this memorization and knowledge. And they do not entertain any sage and an accomplished person of God. When they do not regard and seek people of God, then Allah renders their memorization of Quran and knowledge worthless; thus pitiful they wonder about carrying Quran and books and are selling memorization of Quran and knowledge in exchange of short lived worldly riches. So they remain bankrupt, broke and wretched and disgraceful. They speak big where they get good money. Such people are like

خسر الدنيا و الآخرة

(Loser of the world and hereafter)

and lose the faith and the world.

ਪ੍ਰਠ ਪ੍ਰਠ ਈਮ ਮਸ਼ਾਇਖ ਸਦਾਵਨ ਕਰਨ ਈਬਾਦਤ ਦੋਰੀ ਹੁ
 ਅਨਰ ਜੁਗੀ ਪੀ ਲਿਊਏ ਖਰ ਨਹਿਨ ਤਨ ਤੋਰੀ ਹੁ
 ਮੋਲੇ ਵਾਲੇ ਸਦਾ ਸੁਕਹਾਲੇ ਦਿਲ ਨੋਨ ਲਿਨ ਠਕੋਰੀ ਹੁ
 ਓਰਕ ਦੋਸਤ ਨਹਿਨ ਮਿਦਾ (ਹਜ਼ਰਤ ਬਾਹੂ) ਜਿਨਹਾਨ ਜਗ ਨਾ ਕੀਤੀ ਚੋਰੀ ਹੁ

ਪੜ੍ਹ ਪੜ੍ਹ ਇਲਮ ਮੁਸ਼ਾਇਖ ਸਦਾਵਣ, ਕਰਨ ਈਬਾਦਤ ਦੋੜੀ ਹੁ
 ਅੰਦਰ ਝੁੱਗੀ ਪਈ ਲੁਟੀਵੇ, ਖਬਰ ਨਹੀਂ ਤਨ ਤੋੜੀ ਹੁ
 ਮੌਲਾ ਵਾਲੇ ਸਦਾ ਸੁਖਾਲੇ, ਦਿਲ ਨੂੰ ਲੈਣ ਟਕੋਰੀ ਹੁ
 ਓੜਕ ਦੋਸਤ ਨਹੀਂ ਮਿਲਦਾ (ਹਜ਼ਰਤ ਬਾਹੂ ਰ. ਅ) ਜਿੰਨ੍ਹਾਂ ਜਗ ਨਾ ਕੀਤੀ ਚੋਰੀ ਹੁ

PaRh paRh ilam mashaaiKh sadaawaN, karan ibaadat dauRee Hu
 AnDar jhuggee pae luTeewey, khabar naheeN tan toRee Hu
 Maulaa waale sadaa sukhaale, dil nooN leyN Takoree Hu
 ORak dosat naheeN mildaa (Hazrat Bahu RA), jinhaaN jag nah keetee choree hu

Reading, reciting they called themselves Sheikhs, they rush for
 prayers
 The shack within being robbed, of house breaking body-mind has no
 clue
 God's own are forever at ease, having heart s' coziness
 Ultimately they gain not God, Says Bahu, thieving from the world
 who don't do

Interpretation

Sultan Bahu says that there are people who become too much desirous of being called intellectuals or saints after attaining knowledge. They meditate day and night but the wealth of their heart used to have been looted by the Satan. Their body remains involved in the worship but the heart remains busy in sensual thoughts and worldly desires. There is no benefit of such reverenceless worship. Satan continues to plunder their worship side by side. But those who love God from the core of their hearts they remember Him by heart.

Keeping themselves busy by concentrating on his Name Allah silently, they remain in peace and comfort after getting rid of apparent toil and body austerity. In the end he says that true beloved bestowed such a seeker with His divine union who keeps his practice hidden and save from people s' eyes, so that his exercise remain devoid of hypocrisy and exhibition.

It means that the real seeker has to remain aloof from this entire world in order to meet his true lover.

فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ قَوْلِهِ تَعَالَىٰ اِفْمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ
"رَبِّهِ أَحَدًا"

ਪ੍ਰਠ ਪ੍ਰਠ ਈਲਮ ਹਜ਼ਾਰ ਕਿਤਾਬਾਂ ਆਲਮ ਹੋਏ ਭਾਰੇ ਹੁ
 ਇੱਕ ਹਰਫ਼ ਇਸ਼ਕ ਦਾ ਪੜ੍ਹਨ ਨਾ ਜਾਨਣ, ਭੁੱਲੇ ਫਿਰਨ ਵਿਚਾਰੇ ਹੁ
 ਇੱਕ ਨਿਗਾਹ ਜੇ ਆਸ਼ਕ ਦੇਖੇ, ਲੱਖ ਹਜ਼ਾਰਾਂ ਤਾਰੇ ਹੁ
 ਲੱਖ ਨਿਗਾਹ ਜੇ ਆਲਮ ਦੇਖੇ (ਹਜ਼ਰਤ ਬਾਹੂ ਰ. ਅ) ਕਿਸੇ ਨਾ ਕੱਧੀ ਚਾਹੜੇ ਹੁ

PaRh paRh ilam hazaar kitaabaaN, aalam hoe bhaarey Hu
 lkk haraf ishq daa paRhan nah jaanaN, bhulle phiran bechaarey Hu
 lkk nigaah je Ishaq dekhey, lakkh hazaaraaN taarey Hu
 lakkh nigaah je Aalam dekhey (Hazrat Bahu R A), kise nah kaddhee chahRey Hu

Studying thousands of books, Scholars earn renown
 They know not the single letter of love, they wonder in delusion
 Just a glance from lover helps a million to their deliverance
 Million glances from a scholar, Says Bahu, fail to carry a soul to
 salvation

Interpretation

Sultan Bahu says that intellectual persons normally after reading thousands of books become great scholars but they could not even read the 'A' of the God's love. They remain devoid of the Gnosticism. Since the scholars are the friends of hearsays and the lovers of God are fond of His vision, meaning they by seeing Him adore having a look of Him. That is why there is a huge difference in the company, attention and vision of the two. (Scholar and lover).

This is the only reason that a real lover in whose eyes the luster of the beholdence is glittering, if he views millions of devotees with a single glance, can make them lively and identifiers of God and spark them with his personal eternal light. But if the scholars keep one devotee in their company and attention, the whole of their life, can not make him capable of identifying God. (Hazrat Bahu RA)

چراغِ مُردہ کُجا زِندہ آفتابِ کُجا
 ہیں تفاوتِ راہ از کُجا ست تا بہ کُجا

*Chirag-e-murda kuja zinda Aaftab kuja.
 Been tafawat-e- rah az kujast taba kuja*

پنجے محل پنجاں وچ چانن دیوا کتول دھریئے ہُو
 پنجے مہر پنجے پٹواری حاصل کتول بھریئے ہُو
 پنجے امام تے پنجے قبلے سجدہ کتول کریئے ہُو
 (حضرت باہو) صاحب جے سرمنگے ہرگز ڈھل نہ کریئے ہُو

ਪੰਜੇ ਮਹਿਲ ਪੰਜਾਂ ਵਿਚ ਚਾਨਣ, ਦੀਵਾ ਕਿਤ ਵਲ ਧਰੀਏ ਹੁ
 ਪੰਜੇ ਮਹਿਰ ਪੰਜੇ ਪਟਵਾਰੀ, ਹਾਸਿਲ ਕਿਤ ਵਲ ਭਰੀਏ ਹੁ
 ਪੰਜੇ ਇਮਾਮ ਤੇ ਪੰਜੇ ਕਿਬਲ, ਸਿਜਦਾ ਕਿਤ ਵਲ ਕਰੀਏ ਹੁ
 ਬਾਹੂ (ਹਜਰਤ ਬਾਹੂ ਰ. ਅ.) ਸਾਹਿਬ ਜੇ ਸਿਰ ਮੰਗੇ ਹਰਗਿਜ਼ ਢਿਲ ਨਾ ਕਰੀਏ ਹੁ

PaNje mehal paNjaaN wich chaanaN, deewaa kit wal dhariye Hu
 PaNje mehira paNjey paTawaaree, haasil kit wal bhareeye Hu
 PaNje Imaam te paNje kibale, sijadaa kit wal kareeye Hu
 (Hazrat Bahu R A) Saahib je sir maNge, hargiz Dhill nah kareeye Hu

Five palaces, all brightly lit, towards whom we may lay our lamp
 Five headmen, five tax collectors, to whom we may pay the revenue
 Five Imams (prayer leaders) five paths, towards whom we may
 prostrate
 If the Master calls for head Bahu, don't hesitate, offer it at once

Interpretation

This *Baint* normally used to be a matter of debate among the devotees because its meaning and that too the implied meaning is very deep and complex one. That is why no devotee has been able to comprehend its real meaning. The meanings which we produce before our readers, having those been in complete conformity with Sultan Bahu's Persian books, by the grace of God are absolutely correct. Sultan Bahu says that the five senses of human body are like the five mansions and into these five the home of human body stands created, and all these five worlds have to be illuminated with the lamps of Allah's name. Now how this lamp of Allah's name should be kept in these mansions and how? Why and what positions? The people who have studied the books of Sultan Bahu, they must have, in every situation, read the article on the practice of ablution and must have known the practice of pressing His personal name Allah on eyes, ears, tongue, nose and the palms of the hands. There, at every place Hazrat Sultan Bahu (RA) has made a circle of this type;

الله
الله الله الله
الله

And in every circle five Allah's name impressed in conformity with the five senses. It has been that the entity of human being is composed of countless cells. Every cell is model and example of the human entity. Now if a devotee, on every part of the body impresses five names of Allah in conformity with the five senses. Then in this stage an illuminated eternal spiritual entity or a devotee comes alive, in which there are the five senses like that of the physical body.

The above narration might have given some reflection of the real substance of this *Baint* to readers. Now every human being knows that the God wants a kind of levy of obedience and devotion from every sense and for its realization he appoints and nominates his recording angel as a said tax-collector like a Kirumin Katiben. Sultan Bahu says that now having being separate tax-collector there, the poor human

being should pay the tax to whom and in what shape? According to this only there is separate obedience for every organ, and then there should have been a separate leader and Khaba of worship for everyone also! So how one should prostrate? And ultimately he himself draws the essence that true lover wants the head and life from His seeker, traveler of the path and lover, then one should not delay in presenting his head and life to Him. It is the only way that the levy can be paid off and duty can be performed.

ਪਾਠਾ ਦਾਮਨ ਹੋਇਆ ਪੁਰਾਣਾ, ਕਿਚਰਕ ਸੀਵੇ ਦਰਜੀ ਹੁ
 ਬਾਝ ਮੁਰੱਬੀ ਕਿਸੇ ਨਾ ਲੱਧੀ, ਮਰਜ਼ ਇਸ ਅੰਦਰ ਦੀ ਹੁ
 ਹਾਲ ਦਾ ਮਹਿਰਮ ਕੋਈ ਨਾ ਮਿਲਿਆ, ਜੋ ਮਿਲਿਆ ਸੋ ਗਰਜੀ ਹੁ
 ਓਸੇ ਰਾਹ ਵਲ ਜਾਈਏ ਬਾਹੂ (ਹਜ਼ਰਤ ਬਾਹੂ ਰ. ਅ.) ਜਿਸ ਬੂੰ ਖਲਕਤ ਡਰਦੀ ਹੁ

ਪਾਟਾ ਦਾਮਨ ਹੋਇਆ ਪੁਰਾਣਾ, ਕਿਚਰਕ ਸੀਵੇ ਦਰਜੀ ਹੁ
 ਬਾਝ ਮੁਰੱਬੀ ਕਿਸੇ ਨਾ ਲੱਧੀ, ਮਰਜ਼ ਇਸ ਅੰਦਰ ਦੀ ਹੁ
 ਹਾਲ ਦਾ ਮਹਿਰਮ ਕੋਈ ਨਾ ਮਿਲਿਆ, ਜੋ ਮਿਲਿਆ ਸੋ ਗਰਜੀ ਹੁ
 ਓਸੇ ਰਾਹ ਵਲ ਜਾਈਏ ਬਾਹੂ (ਹਜ਼ਰਤ ਬਾਹੂ ਰ. ਅ.) ਜਿਸ ਬੂੰ ਖਲਕਤ ਡਰਦੀ ਹੁ

PaaTaa daaman hoiyaa puraaNaa, kichrak seevey darzee Hu
 Baajh murabbee kise nah laddhee, maraj es aNdar dee Hu
 Haal daa mehram koe nah miliaa, jo miliaa so garazee Hu
 osay raah wal jaaeye (Hazrat Bahu R A), jis tHuN khalkat Dardee Hu

The torn lappet's become old, how can the tailor mend it?
 Without the selfless nurturer none found malaise of the inner
 I found no confidant to share my condition; all were self centered
 Let's take that very path, Says Bahu, that people fear to tread

Interpretation

Hazrat Sultan Bahu (RA) says that the real internal disease of the self is the ego and arrogance. And the self is afraid of his death. But a lover's exact goal is death. Because after crossing the bridge of death, the lover attains union with his beloved. So he professes to the seeker in this *Baint* that for how long you would continue to get stitched the worn-out doublet formed body of yourself from the tailors? That is to say that how long you would continue to get treated your physical body from the doctors and physicians. The disease of the fear of death can satisfactorily be cured by the preceptor only. I have not come through any such accomplished seeker all my life who could have sacrificed his all on the path of God, all of them had been selfish. The true devotee is one who set the exact goal of death and may never be afraid of it, from which people are frightened.

ਪ੍ਰਠਿਆ ਈਮ ਤੇ ਵਦ੍ਹੀ ਮਾਗਰੂਰੀ ਈਮ ਗਿਆ ਤਲੋਹਾਂ ਹੁ
 ਭੁਲਾ ਰਾਹ ਹਿਦਾਇਤ ਵਾਲਾ, ਨਫਾ ਨਾ ਕੀਤਾ ਦੋਹਾਂ ਹੁ
 ਸਿਰ ਦਿੱਤਿਆਂ ਜੇ ਸਿਰ ਹੱਥ ਆਵੇ, ਸੌਦਾ ਹਾਰਨ ਤੋਹਾਂ ਹੁ
 ਵਣੀਂ ਬਜ਼ਾਰ ਮੁਹੱਬਤ ਵਾਲੇ (ਹਜ਼ਰਤ ਬਾਹੂ ਰ. ਅ) ਕੋਈ ਰਹਿਬਰ ਲੈ ਕੇ ਸੁਹਾਂ ਹੁ

ਪੜ੍ਹਿਆ ਈਲਮ ਤੇ ਵਧੀ ਮਗਰੂਰੀ, ਈਲਮ ਗਿਆ ਤਲੋਹਾਂ ਹੁ
 ਭੁੱਲਾ ਰਾਹ ਹਿਦਾਇਤ ਵਾਲਾ, ਨਫਾ ਨਾ ਕੀਤਾ ਦੋਹਾਂ ਹੁ
 ਸਿਰ ਦਿੱਤਿਆਂ ਜੇ ਸਿਰ ਹੱਥ ਆਵੇ, ਸੌਦਾ ਹਾਰਨ ਤੋਹਾਂ ਹੁ
 ਵਣੀਂ ਬਜ਼ਾਰ ਮੁਹੱਬਤ ਵਾਲੇ (ਹਜ਼ਰਤ ਬਾਹੂ ਰ. ਅ) ਕੋਈ ਰਹਿਬਰ ਲੈ ਕੇ ਸੁਹਾਂ ਹੁ

PaRhiaa ilam te wadhee magarooree, ilam giaa talohaaN Hu
 Bhullaa raah hidaaiat waalaa, nafaa nah keetaa dohaaN Hu
 Sir dittaaN je sir hath aawey, saudaa haar nah tohaaN Hu
 WareeN bazaar muhabbat waale (Hazrat Bahu R A), koeE rehibar ley ke soohaaN Hu

Learning of knowledge swelled your pride and your knowledge was
 rooted out

Forgetting the right path, you could not be benefited either way

If you could get the mystic power by sacrificing the head, there is no
 bargaining like this

When you enter the bazaar of love, Says Bahu, be sure to have a guide who has clues of inner ways

Interpretation

Sultan Bahu says that when a professional intellectual after considering a general outwardly knowledge as everything, starts considering himself haughty and never attains esoteric knowledge of gnosis from some accomplished preceptor, it means he has not adopted the path of guidance. So this knowledge and vanity has not benefited him in any way. Therefore , seeker of knowledge not just to give away knowledge but if you acquire the unrevealed secret of gnosis by chopping your dead and sacrifice your soul still this is a great bargain and don't slid it away from your hands. Finally he says that O' seeker , if you want to enter into the market of love to get the merchandise of gnosis, put your head on your palm as cash and make an accomplish preceptor as your broker then you can get the commodity of gnosis otherwise you would come back empty handed.

ترک دُنیا دی جداں کیتو سے تداں فقر ملیو سے خاصہ ہُو
 تارک دُنیا تداں ہُو یو سے جداں ہتھ پکڑیو سے کاسہ ہُو
 دریا وحدت دا نوش کیتو سے اَجے بھی جی پیاسہ ہُو
 راہ فقر رت ہنجوں روون (حضرت باہُو) لوکاں بھانے ہاسہ ہُو

उरक दुनीआं दी जदां कीतों से, उदां ढँकर मिलिआ से खासा हु
 तारक दुनीआं उदों होयो से, जदा गथ पकड़िओ से कासा हु
 दरिआ वरिदत दा नौस कीतों से, अजे वी जीअ पिआसा हु
 राह ढँकर रत हुँजु रौवण (हजरत बाहु र. अ.) लौकां भाँटे हासा हु

Tarak duniaaN dee jadaaN keeto se, tadaaN faqar milio se khaasaa Hu
 Taarak duniaaN tadaN hoyo se, jadaaN hath pakaRio se kaasa Hu
 Dariaa wahdat daa naush keeto se, aje bhi jee piaasaa Hu
 Raah faqar raat hanju rovaN (Hazrat Bahu RA), lokaaN bhaaNe haasaa Hu

We got the true faker only when we renounced the world
 When we held the begging bowl only then we did become ascetic
 We drank the ocean of the Oneness yet our soul was thirsty
 To tread upon the path of Fakkar is to shed the tears of blood, Says
 Bahu, for people it is a child s' play

Interpretation

Sultan Bahu says that when I abandoned the world only then I was able to achieve the special Faqar (poverty) of Mohammad. I became real anchorite, when not only renounce the world but by disgracing the self by going door to door with a beggars' bowl and annihilated it and wiped out the ego. As a reward to it, enlightener bestowed us with the nectar of the oceanic river of the fraternity. But inspite of it my body and mind still remained thirsty. The place of true mendicancy is still further from union, that is to say the trifling part of the mendicancy is that the lover mendicant should shed tears of blood for the attainment of true enlightener and people mock and taunt him and may call him a mad and insane person.

تِلّہ بَنّہ تَوکّل والا ہو مردانہ تریئے ہو
 جیں دُکھ تھیں سُکھ حاصل ہوئے اُس دُکھ تھیں نہ ڈریئے ہو
 اِنَّ مَعَ الْعُسْرِ يُسْرًا چِت اُسے ول دھریئے ہو
 اوہ بے پرواہ درگاہ ہے (حضرت باہوؑ) او تھے رور و حاصل بھریئے ہو

Tullaah baNh tawakkal waalaa, ho mardaanaa tariye Hu
 JeyN dukh TheeN sukh haasil hove, os dukh Theen nah Dariye Hu
 Inna ma-al-usar yusran, chit osay wal dhareeye Hu
 Oh beparwaah dargaah hey (Hazrat Bahu RA), othe ro ro haasil bhariye Hu

Build the straw boat of reliance and bravely sail across
 Ne'er be afraid of the grief which culminates in relieving you
 "Ease and comfort immerses into grief" fix the heart to that One
 His office is carefree Oh Bahu, only by repenting we pay for our
 deeds

Interpretation

People living at the banks of rivers construct a boat from grass and reeds. Where there is no boat or landing place are available, people cross the river with such a boat. Though it is very dangerous yet at the time of necessity with the reliance of God people are able to reach at the other bank. This boat of grass and reeds is metaphor to the faith in God. Sultan Bahu says O' devotee, O' man, that the vast ocean of life is impassable ocean of existence; you continue to push your boat by keeping faith in God. If some happiness is to be achieved after some sorrow, then you should not feel afraid of it as God Almighty also says that comfort and happiness are also a reverse of the hardship. **فَإِنَّ مَعَ الْعُسْرِ يُسْرًا**

For the devotee initiating the worship with true faith and patience surely has to face these hardships and difficulties in the form of a test. It is sure to get through privation and hardship while reliance on God and patience for a novice disciple as a test and trial. But the God, Almighty gives his reward and retribution for this privation. As it is included in Hadith

"خَلْفَهُ ۖ لَئِنْ كَانَ حَقًّا عَلَىٰ إِلَٰهٍ لَّيَلْفَهُ ثُمَّ كَانَ فِيهِ إِسْرًا"

that the person who exhausts something by delivering it in the path of Allah, then it becomes imperative for God also that he may surely give some benefit or reward for the thing delivered in this world or the hereafter. At last he further says that His individual being is carefree and heedless. In all circumstances one should incline and dispose towards Allah because none except Allah is there to support and offer a remedy.

تن من یار میں شہر بنایا دل وچ خاص محلہ ہو
 آن الف دل و سوں کیتی میری خوب ہوئی تسلہ ہو
 سب کچھ مینوں پیا سنیوے جو بولے سو اللہ ہو
 درد منداں ایہہ رمز پچھاتی حضرت باہو بے درداں سر کھلہ ہو

Tan man yaar meyN shehir baNaaiaa, dil wich khaas muhallaah Hu
 AaN Alaf dil wassoN keetee, meree kHub hoee tasallaah Hu
 Sab kuchh meyNooN paaa suNeeve, jo boley so Allaah Hu
 DardmaNdaaN eh ramaz pachhaatee (Hazrat Bahu R.A.), bedaradaaN sir khallaah Hu

Of body and soul put together, I raised a city for friend; a unique quarter
 in my heart

Alif (the Oneness) took abode in heart, I was greatly solaced

Whatever I listened, whosoever spoke, was Allah

The grief stricken identified this metaphor, Oh Bahu, the callous are
 rebuffed

Interpretation

Sultan Bahu says that I have made my heart and soul that is to say my whole body and heart a complete town in which heart is a special ward. Alif (first letter of Arabic, Persian, Urdu and Punjabi alphabet) meaning the name Allah (God) has inhabited this ward of heart. I have comforted and solaced with the habitation. As the God Almighty says,

الْقُلُوبُ تَطْمَئِنُّ لِلَّهِ الْبَاطِنِ

Beware with the discourse of Allah the hearts are filled solace.

Hazrat Ba Yazid Bastami says that he has been continuously talking with Allah for the last thirty years. People used to think that I had been talking to them. Sultan Bahu says that with the grace of the faculty of the perception of sacred name of Allah, the condition of the devotee becomes such that he continues to remain engrossed in a discourse with Allah at every time and moment of his life. But the ghosts-wicked souls, people, angels and souls and the entire creators think this thing only that the mendicant is conversing with them but I am addressed to the God. It is the highest abode of the fraternity of the enlightener where the image of the Creator of the world that is to say, the enlightener manifests in the entire world and situations, but this secret is disclosed only to the lovers of Allah and gnostics. The pitiless sensual, customary habitual formality does get nothing except mental and physical pain. The people displaying worldly material rituals achieve nothing except the mental and physical pains. Only people with compassion can comprehend this secret. The cruel people feel a mental pain as if they had been beaten with the shoes on their heads.

بر زبان تسبیح و در دل گاؤ خر
 ایں چنیں تسبیح کے دارد اثر

*Bar zuban tasbih wa dar dil gaio khar
Een chunin tasbih ke darad asar*

توڑے تنگ پرانے ہوں گے نہ راہندے تازی ہوں
 مار نقارہ، دل وچ وڑیا کھیڈ چلیا ہک بازی ہوں
 مار دلاں نوں جوں دتوںے جدوں تگے نین نیازی ہوں
 انہاں نال کی ہويا (حضرت باہو) جنہاں یار نہ رکھیا راضی ہوں

ਤੌੜੇ ਤੰਗ ਪੁਰਾਣੇ ਹੋਵਣ, ਗੁੱਜੇ ਨਾ ਰਹਿੰਦੇ ਤਾਜ਼ੀ ਹੁ
 ਮਾਰ ਨੱਕਾਰਾ, ਦਲ ਵਿਚ ਵੜਿਆ, ਖੇਡ ਚਲਿਆ ਹਿਕ ਬਾਜ਼ੀ ਹੁ
 ਮਾਰ ਦਿਲਾਂ ਨੂੰ ਜੋਲ ਦਿਤੋ ਨੇ, ਜਦੂੰ ਤੱਕੇ ਨੈਣ ਨਿਆਜ਼ੀ ਹੁ
 ਉਹਨਾਂ ਨਾਲ ਕੀ ਹੋਇਆ ਬਾਹੂ (ਹਜ਼ਰਤ ਬਾਹੂ ਰ. ਅ) ਜਿੰਨ੍ਹਾਂ ਯਾਰ ਨ ਰੱਖਿਆ ਰਾਜ਼ੀ ਹੁ

ToRey taNg puraaNe howaN, gujje nah rahiNde taazi Hu
 Maar nakkaaraa dal wich waRiaa, kheD chaliaa hik baazi Hu
 Maar dilaaN nooN jol ditto ne, jadooN takkey neyN niaazi Hu
 OnhaaN naal kee hoiaa (Hazrat Bahu _{RA}), jinhaan yaar na rakhiaa raazi Hu

Even if saddles are time-worn, the Arabian stallions don't remain
 hidden
 Beating drums join the battle and play their part well
 Wining hearts were yoked together, when we saw the friendly eyes
 again?

What happened to them, Oh Bahu, who couldn't maintain friend s' favour.

Interpretation

Even if the girth and saddler of the Arabian horses may be worn-out but inspite of that the real worth of these horses cannot remain elusive. Their skill and capacity does not reflect from their outwardly appearance but it is grasped from their ability and behavior. When the trumpet of war is blown the Arabian horse dashes towards the enemy lines and shows its skillful play and talent by piercing through the enemy soldiers. The accomplished saints do not adorn a costume of deception and pretensions rather with their look and glance to the hearts, being in the dress of anonymity, kill and annihilate and make them enliven with God, Almighty.

Sultan Bahu says further that O' Bahu the case of these people has become so complex and pitiful who have remained unable to keep the accomplished confident a bit happy and grateful. That is to say that the seeker should keep away from such sensual costumed and hypocrite Gurus and search for an accomplished one whether he may be in ordinary dress.

بیت

مرد آں باشد کہ باشد شہ شناس
می شناسد شاہ را در ہر لباس

Mard Aan bashad keh bashad sheh shanas
Mee shanasad shah rah dar har libas

The customer should desire and act for his real and pure commodity what he has to do with the dress, face and decoration.

تدوں فقیر شتابی بن دا جد جان عشق وچ ہارے ہُو
 عاشق شیشہ تے نقش مرّی جان جاناں توں وارے ہُو
 خود نفسی چھڈ ہستی جھیرے لاه سروں سب بھارے ہُو
 حضرت باہو باہج مویاں نہیں حاصل تھیندا توڑے سے سے سانگ اُتارے ہُو

ਤਦੋਂ ਫ਼ਕੀਰ ਸ਼ਤਾਬੀ ਬਣਦਾ, ਜਦ ਜਾਨ ਇਸ਼ਕ ਵਿਚ ਹਾਰੇ ਹੁ
 ਆਸ਼ਕ ਸ਼ੀਸ਼ਾ ਤੇ ਨਕਸ਼ ਮੁਰੱਬੀ, ਜਾਨ ਜਾਨਾਂ ਤੋਂ ਵਾਰੇ ਹੁ
 ਖੁਦ ਨਫ਼ਸੀ ਛੱਡ ਹਸਤੀ ਝੇੜੇ, ਲਾਹ ਸਿਰੋਂ ਸਭ ਭਾਰੇ ਹੁ
 ਬਾਹੂ (ਹਜ਼ਰਤ ਬਾਹੂ ਰ. ਅ.) ਬਾਝ ਮੋਇਆਂ ਨਹੀਂ ਹਾਸਿਲ ਥੀਂਦਾ, ਤੋੜੇ ਸੈ ਸੈ ਸਾਂਗ ਉਤਾਰੇ ਹੁ

TadoN faqir shataabee bNadaa, jad jaan ishaq wich haarey Hu
 Ashiq sheeshaa te naksh murabbee, jaan jaanaaN toN waarey Hu
 Khud nafasee chhaDD hastee jheRey, laah siroN sab bhaarey Hu
 (Hazrat Bahu R.A) bahj moiaaN naheen haasil theeNdaa, toRe sey sey saaNg utaarey Hu

Only then does he fastly make himself into a Faqir when he consumes
 his life for love
 The lover is a mirror. The appearance is patron. The lover must
 willingly sacrifice the life

Give up self centered ego, cast aside the strives of self, throw away the burdens of life

Nothing avails without dying, oh Bahu, even if you transform into hundreds guises

Interpretation

Sultan Bahu says that devotee, who would have lost even his self on a stake, becomes a mendicant so sooner. The lover is like the mirror in which the Creator and Master sees His own reflection emerged in the beautiful world. That is to say that the mirror and the image are all the form of God so he should give his all to Allah. It is required that the true seeker should put down, his vanity and the useless burden of his entity from his head. Sultan Bahu further says that without sacrificing and giving away life the union with the lover i.e. God can never be attained, may he be having adorning thousands of pretensions and ostentations.

تسبیح دا تُوں کسبی ہویوں مارے دم ولیاں ہُو
 من دا منکا اک نہ پھیریں گل پائیں پنج ویاں ہُو
 دین لگیاں گل گھوٹو آوے لین لگیاں جھٹ شیاں ہُو
 پتھر چیت جنہاندے (حضرت باہو) اوتھے ضائع و سناں مینہاں ہُو

ਤਸਬੀ ਦਾ ਤੂੰ ਕਸਬੀ ਹੋਇਉਂ, ਮਾਰੇਂ ਦਮ ਵਲੀਆਂ ਹੁ
 ਮਨ ਦਾ ਮਣਕਾ ਇਕ ਨਾ ਫੇਰੀ, ਗਲ ਪਾਈ ਪੰਜ ਵੀਹੀਆਂ ਹੁ
 ਦੇਣ ਲੱਗਿਆਂ ਗਲ ਘੋਟੁ ਆਵੇ, ਲੈਣ ਲਗਿਆਂ ਝਟ ਸ਼ੀਆਂ ਹੁ
 ਪਥਰ ਚਿੱਤ ਜਿਨ੍ਹਾਂ ਦੇ ਬਾਹੁ (ਰ. ਅ) ਓਥੇ ਜਾਇਆ ਵੱਸਣਾ ਮੀਹਾਂ ਹੁ

Tasabee daa tooN kasabee hoioN, maare damm waleeaaN Hu
 Mann daa maNkaa ik nah phereen, gall paaeen paNj veeaaN Hu
 DeN laggiaaN gal ghoToo aawey, leyN laggiaaN jhaT sheeaaN Hu
 patthar chit jinhaaN de (Hazrat Bahu _{RA}), uthe zaaiiaa wassNaa meehaaN Hu

Counting chaplet as profession and with equal claim of being saints
 One bead of heart you don't move, though you carry the chaplet of five-
 twenties round the neck
 You choke while giving away but you rush like a tiger to snatch avidly
 Rains are wasted on them, Says Bahu, those who s' hearts are of stones

Interpretation

Sultan Bahu says that O' devotee by shifting the beads of rosary expertly you claim to be having attained the closeness of God. But you have never shifted even a single bead of your heart. Whenever you have to spend something in the path of Allah you start to get strangulated, but you pounce upon the alms and donations like a lion. Sultan Bahu further says that the people whose hearts and minds are like stones, the raining on them are a waste. That is to say the attention and guidance of a preceptor have become useless. That is to say the attention towards the directions and sermons of the true Lord. Some Hindi poet has expressed about it in these lines:-

ملا تیری کاٹھ کی تے منکے دیئے پرو
من میں گھنڈی پاپ کی تے رام جے کیا ہو

*mala teri kaath kite manke die pro
mann main ghundi paap ki te Ram jape kia ho.*

ثابت صدق تے قدم اگیرے تائیں رب لہھیوے ہُو
 لوں لوں وچ ذکر اللہ ہر دم پیا پڑھیوے ہُو
 ظاہر باطن عین عیانی ہُو ہُو پیا سنیوے ہُو
 نام فقیر تہاندا (حضرت باہُو) قبر جنہاندی جیوے ہُو

ਸਾਬਤ ਸਿਦਕ ਤੇ ਕਦਮ ਅਗੇਰੇ, ਤਾਹੀਂ ਰੱਬ ਲਭੀਵੇ ਹੁ
 ਲੁੰ ਲੁੰ ਵਿਚ ਜ਼ਿਕਰ ਅੱਲਾ ਦਾ, ਹਰ ਦਮ ਪੀਆ ਪੜੀਵੇ ਹੁ
 ਜ਼ਾਹਿਰ ਬਾਤਿਨ ਐਨ ਅਯਾਣੀ, ਹੁ ਹੁ ਪਿਆ ਸੁਨੀਵੇ ਹੁ
 ਨਾਮ ਫਕੀਰ ਤਿਨਾ ਦਾ ਬਾਹੂ (ਹਜ਼ਰਤ ਬਾਹੂ ਰ. ਅ) ਕਬਰ ਜਿੰਨਾਂ ਦੀ ਜੀਵੇ ਹੁ

Saabat sidak te kadam agere, taaeeN Rabb labheewey Hu
 LooN looN wich zikar Allaah daa, har dam pias paRheewey Hu
 Zaahir baatiN ain ayaanee, Hu Hu pias suNeewey Hu
 Naam faqir tinhaaN daa (Hazrat Bahu ra), kabar jinhaaN dee jeewey Hu

Be Steadfast on the way to truth and the steps always forward. Only
 then you will
 find God.

Let every pore of mine chant the name of Allah, reciting it with every
 breath

Outer-inner all the same, Hu Hu is resounding, touching the chord

Only they deserve the title of faqir, says Bahu, whose very grave breathe life.

Interpretation

The seeker should have true believe and his steps move further and further without U turn in desire of God. Such a seeker could find unity with God. The third condition: the name of God should start emanating from every pore of his body. And discourse of God penetrates in his person, body and skin and he listens the utterance of Hu, Hu (means Allah) extrovertly and esoterically. Such a seeker becomes accomplished Gnostic and attains illumination from Allah s' name and becomes immortal with His personal luster. His tomb remains alive and after death bounties and blessings continuously bestow from his tomb. So Sultan Bahu says that an accomplished mendicant is the one whose tomb continues to remain alive even after his death and blessings keep flowing from it.

جے دل منگے ہووے ناہیں ہوون رہا پریرے ہُو
 دوست نہ دیوے دل دا داڑو عشق نہ واگاں پھیرے ہُو
 اِس میدانِ محبت والے بلدے تا تکھیرے ہُو
 میں قربان تنہاں توں (حضرت باہُوؒ) جنہاں رکھے قدم اگیرے ہُو

ਜੇ ਦਿਲ ਮੰਗੇ ਹੋਵੇ ਨਾਹੀਂ, ਹੋਵਣ ਰਹਾਂ ਪਰੇ ਹੁ
 ਦੋਸਤ ਨਾ ਦੇਵੇ ਦਿਲ ਦਾ ਦਾਰੂ, ਇਸ਼ਕ ਨਾ ਵਾਗਾਂ ਫੇਰੇ ਹੁ
 ਇਸ ਮੈਦਾਨ ਮੁਹੱਬਤ ਵਾਲੇ, ਮਿਲਦੇ ਤਾਅ ਤਖੇਰੇ ਹੁ
 ਮੈਂ ਕੁਰਬਾਨ ਤਿਨਾਂ ਤੋਂ ਬਾਹੂ (ਰ.ਅ.) ਜਿਨ੍ਹਾਂ ਰੱਖੇ ਕਦਮ ਅਗੇਰੇ ਹੁ

Je dil maNge hove naaheen, howaN rahaa parere Hu
 Dosat nah dewe dil daa daaroo, ishak nah waagaaN phere Hu
 Es meydaan muhabbat waale, milade taaa takhere Hu
 MeyN Qurbaan tinhaaN toN (Hazrat Bahu ؒ), jinhaaN rakkhe kadam agere Hu

What the heart longs for doesn't happen, the becoming remains afar
 Neither the friend gives panacea nor does the love turn the reins
 In this arena of love, there are heated encounters
 I am all for those, says Bahu, who are vanguard

Interpretation

Sultan Bahu says that a seeker should impel in the path of love with determination and steadfastness and must not become impatient and restless in desire to attain the object. Because it takes a long time for a devotee who is a seeker of union. When in the battle field of love he gets exhausted and slow down because of frail then the true Lord shows him His Lustrous reflection and fire of zeal ablaze again. His steps become firm in this ground of find and his velocity boost up. Bahu says in the end that I am in awe for those devotees who keep advancing perpetually and never turn to look back.

جے توں چاہیں وحدت رب دی مل مُرشد دیاں تلیاں ہُو
 مُرشد لطفوں کرے نظارہ گل تھیوں سب کلیاں ہُو
 انہاں کلیاں وچ ہک لعل ہوسی گل نازک کل پھلیاں ہُو
 دوہیں جہان انہاندے (حضرت باہُو) جنہاں سنگ کیتا دو ڈلیاں ہُو

ਜੇ ਤੂੰ ਚਾਹੇਂ ਵਹਿਦਤ ਰਬ ਦੀ, ਮਲ ਮੁਰਸ਼ਦ ਦੀਆਂ ਤਲੀਆਂ ਹੁ
 ਮੁਰਸ਼ਦ ਲੁਤਫੋਂ ਕਰੇ ਨਜ਼ਾਰਾ, ਗੁਲ ਥੀਵਣ ਸਭ ਕਲੀਆਂ ਹੁ
 ਇਨਾਂ ਕਲੀਆਂ ਵਿਚ ਹਿਕ ਲਾਲ ਹੋਸੀ, ਗੁਲ ਨਾਜ਼ੁਕ ਕਲ ਫਲੀਆਂ ਹੁ
 ਦੋ ਹੀ ਜਹਾਨ ਉਹਨਾਂ ਦੇ ਬਾਹੂ (ਹਜਰਤ ਬਾਹੂ ਰ. ਅ.) ਜਿਨ੍ਹਾਂ ਸੰਗ ਕੀਤਾ ਦੋ ਡਲੀਆਂ ਹੁ

Je tooN chaahen wahdat Rab dee, mal Murshid deeeaN taleeeaN Hu
 Murshid lutfoN kare nazaaraa, Gul theeweN sab kaleeeaN Hu
 EnhaaN kalieeN wich hik laal hosee, Gul naazuk kal phaleeeaN Hu
 Doheen jahaan Onhaan de (Hazrat Bahur), jinhaaN saNg keetaa do DaleeeaN Hu

Rub the feet of your Murshid and serve him if you are there to seek
 unison with God

When the Murshid casts his merciful glance, all the buds bloom and
 blossom

Among them will be red pine flower, a delicate flower of petals.

They have won both worlds, Says Bahu, who have pierced the stone to extract ruby

Interpretation

Sultan Bahu says that if you wish to submerge in God s' river of unity then search for an accomplished preceptor and massage the soles of his feet, meaning serve him desperately and do not mention about this service nor get involved yourself in counting nights, days, months and years rather by sacrificing everything for preceptor, make him affectionate. Then the preceptor being pleased and conciliated, would pay esoteric attention and heed to all your delicate points of discourse which have remained close buds, would blossom into flowers with discourse of name of God (Allah). Your body and soul would get perfumed. In these buds there is pine flower of heart also, there is invaluable ruby meaning "the pearl of light of Allah s' being. All the rest are attribute buds. Which all would blossom and glitter your body.

Those devotees are fortunate and lucky who have broken this heart formed flower into two pieces and have extracted from its center the priceless ruby of the gnosis of Allah. In the Sufis of the entire world of the religions this fact is a concrete reality that the discussion of it is continuously made in all their books that the human body is like a pond and the heart in its middle is like a lotus flower. The one who crosses this pond by swimming through it, he, after plucking this lotus expects a priceless pearl of goal from it, and becomes the accomplished Gnostics, here breaking the stone into two pieces means the same thing.

جس الف مطالعہ کیتا بے دا باب نہ پڑھدا ہُو
 چھوڑ صفاتی لَدھس ذاتی اوہ عامان نال نہ رلدا ہُو
 نفس امارہ کُترُ جانے ناز نیاز نہ دھردا ہُو
 واہ نصیب تنہاندے حضرت باہُو جنہاں مالک لَدھا گھردا ہُو

ਜਿਸ ਅਲਿਫ ਮੁਤਾਲਿਆ ਕੀਤਾ, ਬੇ ਦਾ ਬਾਬ ਨਾ ਪੜ੍ਹਦਾ ਹੁ
 ਛੋੜ ਸਿਫਾਤੀ ਲੱਧੋ ਸੁ ਜ਼ਾਤੀ, ਉਹ ਆਮਾਂ ਨਾਲ ਨਾ ਰਲਦਾ ਹੁ
 ਨਫਸ ਅਮਾਰਾ ਕੁੱਤਰੁ ਜਾਨੇ, ਨਾਜ਼ ਨਿਆਜ਼ ਨਾ ਧਰਦਾ ਹੁ
 ਵਾਹ ਨਸੀਬ ਤਿੰਨ੍ਹਾਂ ਦੇ ਬਾਹੂ (ਹਜਰਤ ਬਾਹੂ ਰ. ਅ) ਜਿੰਨ੍ਹਾਂ ਮਾਲਿਕ ਲੱਧਾ ਘਰਦਾ ਹੁ

Jis Alif mutaaliaa keetaa, be daa baab nah paRhdaa Hu
 ChhoR sifaatee laddhios zaatee, uh aamaaN naal nah raldaa Hu
 Nafas amaaraa kuttaR jaane, naaz niaaz nah dhardaa Hu
 Waah naseeb tinhaaN de (Hazrat Bahu _{RA}), jinhaaN maalik laddhaa ghar daa Hu

One who grasped Alif, (the first letter) doesn't study the chapter Ba (the next letter)

Leaving attributes (he) finds out the essential. He does not mingle with masses.

He regards his ego self like a dog and doesn't feed or pamper him

Wow the destiny of those, says Bahu, who find their master within their own house.

Interpretation

Sultan Bahu says that the devotee who studies the Alif (the first letter of Arabic, Persian and Punjabi alphabet) just once, he does not read the letter of Bey. (The second letter of alphabet). Alif means the name of the being of Allah and Bey means rest of all names. That is to say that the dutiful devotees who relish the nectar of His personal name, do not heed the attributive discourses and lights. Because His personal Gnostic is scarce out of millions of magnificent and the attributives Gnostic, like masses, are abundant, in which the former is quite towering. The depraved soul who is sitting like a black mongrel in man s' armpit doesn't come under control with verbal chanting, prayer and other formalities of worship but by His personal name Allah and with the attention of an accomplished preceptor.

Rather it gets under control with the instruction and order of the true Lord and backs off when he treats it contemptuously. Those people are very lucky whom the Owner of the house is met with. He by fondling them like an owner, He brings the dog of depraved soul under his control and makes it quiet. He by allowing the entry of the devotee into the house of His heart makes him His confident of all His secrets. Some people with outward name chanting and worship are fighting with the dog of evil and lust, who is sitting on the door to heart, and continue to waste their time. This way it can never be made obedient and under control. The simple manner of making it obedient and under control is that we should seek to meet the owner of the house. He immediately scares away the dogs of his door and calls in the devotee in the lonely place of his house.

جیں دلِ عشق خرید نہ کیتا سو دلِ بخت نہ بختی ہو
 اُستاد ازل دے سبق پڑھایا ہتھ دتس دلِ سختی ہو
 برسرا آیاں دم نہ ماریں جاں سر آوے سختی ہو
 پڑھ توحید تھیوے واصل (حضرت باہو) سبق پڑھوسی وقتی ہو

=

JeyN dil ishq khareed nah keetaa, so dil bakhat nah bakhati Hu
 Ustaad azal de sabaq paRhaaiaa, hath dittas dil takhati Hu
 Barsar aaiaaN dam nah maareeN, jaan sir aawey sakhti Hu
 PaRh tauheed thewey waasal (Hazrat Bahu R A), sabak paRosee wakti Hu

The heart that didn't procure love is in bad faith, unfortunate
 The eternal Teacher inscribed the lesson on the tablet of my heart
 Don't complain when there are calamities and hard times
 Learn the lesson of oneness and be connected, says Bahu, with the one,
 and also learn the compulsory lessons

Interpretation

The heart which has not made the purchase of love on the very first day is very unfortunate and unlucky. The creator, true Lord had taught us the lesson of love by taking the tablet of our heart in his hands the very first day and had ordered simultaneously that whatever difficulty comes to you on this path bear it joyfully and do not object to it. We have attained unification with Allah. But never remain neglectful of laws of Islam and nor forget to say “Namaz” (prayer) because of specific reason. Because concentration on personal Name Allah and immersion in Unitarianism is perpetual prayer and five times prayer is prayer for time being. The Gnostics and travelers of the path needs to maintain both of them.

جیں دل عشق خرید نہ کیتا سو دل درد نہ پھٹتی ہو
 جیں دل عشق حضور نہ منگیا سو درگاہوں سٹی ہو
 اُس دل تھیں سنگ پتھر چنگیرے جو غفلت دل اٹی ہو
 ملیا دوست نہ انہاں (حضرت باہو) جنہاں کیتی نہ چوڑ تری ہو

JeyN dil ishq khareed nah keetaa, so dil darad nah phaTTi Hu
 JeyN dil ishq hazoor nah maNgiaa, so dargaahoN saTTi Hu
 Os dil theeN saNg patthar chaNgere, jo gaflat dil aTTi Hu
 Miliaa dosat nah OnhaaN (Hazrat Bahu_{RA}), jinhaaN keeti na chauR taraTTi Hu

The heart that didn't master love wouldn't have budding of pain
 The heart that didn't aspire to attain presence will be cast out of His
 court
 The stones and rocks are better than a heart mired in ignorance
 Until they didn't lose their treasures, says Bahu, they couldn't find the
 friend

Interpretation

Sultan Bahu says that the heart which has not purchased and finds love, it has not attained love and does not bloom with pain of Allah and the love of Allah. The heart which does not keep the pangs of love of the true Lord he is kept away from the house of God. The stones and rocks are still better than that heart because they are ignorant. The union with God, the true lover is impossible till the devotee does not sacrifice his head and riches in the path of Allah.

جو پاکی بن عشق ماہی دے پاکی جان پلیتی ہو
 ہک بت خانے واصل ہوئے ہک خالی رہن مسیتی ہو
 عشق بازی تہاں جا لیتی جنہاں سر دتیاں ڈھل نہ کیتی ہو
 ہرگز دوست نہ ملدا (حضرت باہو) جنہاں ترٹی چوڑ نہ کیتی ہو

Jo paaki bin ishq maahi de, paaki jaan paleeti Hu
 Hik but khaane waasal hoey, hik khaali rehiN maseeti Hu
 Ishq baazi tinhaaN jaa leeti, jinhaaN sir dittiaaN Dhill nah keeti Hu
 Hargiz dosat na mildaa (Hazrat Bahu ؒ), jinhaaN taraTTi chauR nah keeti Hu

The purity not attained through pure love is, in fact, impurity
 Some achieve union in idol-house and the others dwelt in the mosque,
 empty
 Only those won the game of love, who did not hesitate giving their life
 for it

Those who didn't utterly lose the treasure says Bahu, would never have the friend

Interpretation

Sultan Bahu says that without the love of God and affection, it is not chasteness; rather it should be considered filth because some people have joined to Allah after leaving the idol house but some have gone astray even living in the mosques. That person has won the stake of love that has wasted no time in presenting his head on this path. Those people never find the friend (God) who has not sacrificed their head and riches for the true Lover.

جیں دل عشق خرید نہ کیتا سو دل درد نہ دانے ہُو
 خُسْرے خُنْتے ہر کوئی آکھے کون آکھے مردانے ہُو
 گلِیاں دے وچ پھرن نمانے جیویں ڈنگر ڈھور دیوانے ہُو
 باہُو مرداں نمرداں دی کل تداں پوسی جدوں عاشق بنھسن گانے ہُو

ਜੈਂ ਦਿਲ ਇਸ਼ਕ ਖੀਦ ਨਾ ਕੀਤਾ, ਸੋ ਦਿਲ ਦਰਦ ਨਾ ਦਾਨੇ ਹੂ
 ਖੁਸਰੇ ਖੁਨਸੇ ਹਰ ਕੋਈ ਆਖੇ, ਕੌਨ ਆਖੇ ਮਰਦਾਨੇ ਹੂ
 ਗਲੀਆਂ ਦੇ ਵਿਚ ਫਿਰਨ ਨਿਮਾਣੇ, ਜਿਵੇਂ ਡੰਗਰ ਢੋਰ ਦਿਵਾਨੇ ਹੂ
 ਬਾਹੂ (ਰ. ਅ.) ਮਰਦਾਂ ਨਮਰਦਾਂ ਦੀ ਕਲ ਤਦਾ ਪੋਸੀ, ਜਦੋਂ ਆਸ਼ਕ ਬੰਨਸਣ ਗਾਨੇ ਹੂ

JeyN dil ishq khareed nah keetaa, so dil dard nah daaney Hu
 Khusare khunsay har koe aakhey, kaun aakhe mardaaney Hu
 GaleeaaN de wich phiran nimaaNey, jiweN DaNgar Dhor diwaaney Hu
 Bahu (R.A) mardaaN na-mardaaN dee kal tadan pausee, jadoN aashak baNhsan gaaney Hu

The heart that doesn't procure the love that heart doesn't know the joys
 of pain

Eunuchs and cowards, everyone calls them, who calls them men?

Roaming, flocking in the streets like mad animals, dumb and stupid

Man from impotent can only be evident, Says Bahu, when the lovers tie
 the wrist bands of commitment

Interpretation

The above three or four *baints* are on the same subject which has been dealt differently. Hazrat Sultan Bahu (RA) says that the heart who has not bought love is callous and foolish. He says at some other place that one who is tyrannous in this path is impotent. He says in his Persian books, the seeker of the world is a eunuch, the seeker of other world is feminine and seeker of God is masculine. So in Sufi terminology the callous seeker has been called castrated, eunuch.

Though seemingly such people may be moving around in the human form but actually, such people are just animals. In the last he says that the distinction between the masculine and eunuchs would be clear in the market of the hereafter where the lovers would be offered the crowns and bracelets.

جتھے رتی عشق وکاوے اوتھے منوں ایمان دیویوے ہُو
 کُت کتاباں ورد وظیفے بھی اوتر چا کیتوے ہُو
 باجھوں مُرشد کجھ نہ حاصل توڑے راتیں جاگ پڑھیوے ہُو
 مر جائیے مرن تھیں اگے (حضرت باہُو) تاں رب حاصل تھیوے ہُو

ਜਿੱਥੇ ਰੱਤੀ ਇਸ਼ਕ ਵਿਕਾਵੇ, ਓਥੇ ਮਨੋਂ ਈਮਾਨ ਦੇਵੇ ਹੁ
 ਕੁਤਬ ਕਿਤਾਬਾਂ ਵਿਰਦ ਵਜ਼ੀਫੇ, ਭੀ ਓਤਰ ਚਾ ਕਤੀਵੇ ਹੁ
 ਬਾਝੂੰ ਮੁਰਸ਼ਦ ਕੁਛ ਨਾ ਹਾਸਿਲ, ਤੋੜੇ ਰਾਤੀਂ ਜਾਗ ਪੜੀਵੇ ਹੁ
 ਮਰ ਜਾਈਏ ਮਰਨ ਥੀਂ ਅੱਗੇ (ਹਜ਼ਰਤ ਬਾਹੂ ਰ. ਅ) ਤਾਂ ਰਬ ਹਾਸਿਲ ਥੀਵੇ ਹੁ

Jithey ratti ishq wikaawey, uthe manoN Imaan divivay Hu
 kutab kitaabaaN wirad wajeefey, bhee otar chaa katewey Hu
 BaajhooN murshid kujh nah haasil, toRe raateen jaag paRheewey Hu
 Mar jaaeeeye maran theeN aggey (Hazrat Bahu _{RA}), taaN rab haasil theevey Hu

Where one milligram of love is sold, one should pay maunds of faith
 Books, scriptures, commemoration and rituals should be given as used
 things

Nothing is to be gained without Murshid even we keep vigils at night
 Die before dying, Says Bahu, only then you'll attain to the presence of
 the Lord

Interpretation

Sultan Bahu says where a very small amount of love may be got, in its exchange thousands of the faiths of mind should be given away. When the knowledge of books and chanting need to be given in this deal then these should be given away like the old worn-out clothes. This path can never be found without the help and support of the accomplished preceptor. The trader of this commodity should buy this priceless pearl by trading his head and riches. He should die before dying. Then he will achieve the unity of God.

ਜੰਗਲ ਦੇ ਵਿਚ ਸ਼ੇਰ ਮਰੇਲਾ, ਬਾਜ਼ ਪਵੇ ਵਿਚ ਘਰ ਦੇ ਹੁ
 ਇਸ਼ਕ ਜਿਹਾ ਸਰਾਫ ਨ ਕੋਈ, ਕੁਝ ਨਾ ਛੋੜੇ ਵਿਚ ਜ਼ਰ ਦੇ ਹੁ
 ਆਸ਼ਕਾਂ ਨੀਂਦਰ ਭੁੱਖ ਨਾ ਕੋਈ, ਆਸ਼ਿਕ ਮੂਲ ਨਾ ਮਰਦੇ ਹੁ
 ਆਸ਼ਿਕ ਸੋਈ ਜੀਉਂਦੇ ਬਾਹੁ (ਰ. ਅ) ਜੋ ਰਬ ਅੱਗੇ ਸਿਰ ਧਰਦੇ ਹੁ

JaNgal de wich sher marelaa, baaz pawe wich ghar de Hu
 lshq jeea saraaf na koee, kujh nah chhoRe wich zar de Hu
 AashakaaN neeNdar bhukkh nah koee, aashiq mool nah marade Hu
 Ashq soee jiooNde (Hazrat Bahu R A), jo rab agge sir dharde Hu

Killing tiger in the jungle, a hawk even strikes at home
 No goldsmith is like love which leaves no impurity in the gold
 The lovers neither feel hunger nor sleep. They never die
 Those lovers ever live says Bahu, yielding their heads on the scaffold
 before the Lord.

Interpretation

Hazrat Sultan Bahu (RA) while juxtaposing love with different things says that the example of love is like a lion and eagle here. Previous one being the most powerful among the animals of the jungle creates dread in all of them and later one being triumphant and conquering in the birds, whosoever has been subdued by love, it snatches away everything from him and completely annihilate him. Bahu says further that love is like a goldsmith who melts the gold formed existence of the devotee and after clearing all the impurities from it makes it pure and perfect gold. The lovers are neither tormented by hunger nor the sleep. Lovers do not die ever. In the last lines he says that only those lovers become immortal who offer their heads on the path of the love of Almighty.

جنہاں عشق حقیقی پایا موہوں نہ کجھ الاون ہُو
 ذکر فکر وچہ رہن ہمیشہ دم نُون قید لگاؤن ہُو
 قلبی، رُوحی، بری خفی اخفیٰ ذکر کماؤن ہُو
 میں قربان تہاں توں (حضرت باہُو) جہڑے ہک نگاہ جگاؤن ہُو

ਜਿੰਨ੍ਹਾਂ ਇਸ਼ਕ ਹਕੀਕੀ ਪਾਇਆ, ਮੋਹੁੰ ਨ ਕੁਛ ਅਲਾਵਣ ਹੁ
 ਜ਼ਿਕਰ ਫਿਕਰ ਵਿਚ ਰਹਿਣ ਹਮੇਸ਼ਾ, ਦਮ ਨੂੰ ਕੈਦ ਲਗਾਵਣ ਹੁ
 ਕਲਬੀ ਰੁਹੀ ਸਿਰਹੀ ਖੱਫੀ, ਅਖਫਾ ਜ਼ਿਕਰ ਕਮਾਵਣ ਹੁ
 ਮੈ ਕੁਰਬਾਨ ਤਿੰਨਾਂ ਤੋਂ ਬਾਹੂ (ਰ. ਅ.) ਜਿਹੜੇ ਹਿਕ ਨਿਗਾਹ ਜਗਾਵਣ ਹੁ

JinhaaN ishq haqeeqi paaiaa, mooNhoN nah kujh alaawaN Hu
 Zikar fikar wich rehiN hameshaa, dam nooN Qeyd lagaawaN Hu
 Kalabi roohi sirhi khaffi, akhfa zikar kamawaN Hu
 MeyN Qurbaan tinhaaN toN (Hazrat Bahu RA), jehaRe hik nigaah jagaawaN Hu

They who've found out the eternal Love, utter not at all from mouth
 Deep engrossed in meditation, they try to harness their breath
 They earn their remembrance of the heart, the spirit, the secret, the
 hidden and the most hidden one.
 I am all for those says Bahu, who with one glance, infuse life into dead
 hearts.

Interpretation

Hazrat Sultan Bahu (RA) says the people, who found the real love, do not speak while remembering God and do not even move their tongue. Rather by putting detention on their breath and soul during inhalation and exhalation, attain the rank of perpetual discourse. They do the discourse of heart, spirit, secret hidden and most hidden. In the last lines he says that I am in awe of the one who awakens and makes alive every wit in the devotee simply with a single glance.

جیندے کی جانن سار مویاندی ایہہ تاں اوہ جانے جو مردا ہُو
 قبراں دے وچ اَن نہ پانی اوتھے خرچ لوڑیندا گھر دا ہُو
 اک وچھوڑا ماں پیو بھائیاں دوجا عذاب قبر دا ہُو
 واہ نصیب اُنہاندے (حضرت باہُو) جہڑا وچ حیاتی مردا ہُو

ਜੀਦੇ ਕੀ ਜਾਨਣ ਸਾਰ ਮੋਇਆਂ ਦੀ, ਇਹ ਤਾਂ ਉਹ ਜਾਣੇ ਜੋ ਮਰਦਾ ਹੁ
 ਕਬਰਾਂ ਦੇ ਵਿਚ ਅੰਨ ਨਾ ਪਾਣੀ, ਓਥੇ ਖਰਚ ਲੁੜੀਂਦਾ ਘਰਦਾ ਹੁ
 ਇਕ ਵਿਛੋੜਾ ਮਾਂ ਪਿਉ ਭਾਈਆਂ, ਦੂਜਾ ਅਜ਼ਾਬ ਕਬਰ ਦਾ ਹੁ
 ਵਾਹ ਨਸੀਬ ਉਹਨਾਂ ਦੇ ਬਾਹੂ (ਰ. ਅ) ਜਿਹੜਾ ਵਿਚ ਹਯਾਤੀ ਮਰਦਾ ਹੁ

JeeNde kee jaanaN saar moiaaN di, eh taaN oh jaaNe jo mardaa Hu
 QabraaN de wich aNn nah paaNi, uthay kharch luReeNdaa ghar da Hu
 Ik wichhoRaa maaN pio bhaaeaaN, doojaa azaab Qabar daa Hu
 Waah nasseb OnhnaaN de (Hazrat Bahu_{RA}), jehRaa wich hayaati mardaa Hu

No way for the living to know the plight of the dead?

Only the one, who is dead, knows

No water, no food in the grave; you need there the earning of heart

As if separation from near and dear is not enough

There is hellish dread of the grave

Who relish death while living, says Bahu, are the auspicious

Interpretation

Sultan Bahu says that what do the living people know about the dead ones? Only the dead ones may know about the dead people. There is no food or water in the graves, only the earnings of heart and inner self can help as rescuer there. On the one deceased may be suffering from the separation of their fathers, mothers, sisters and brothers and on the other hand the torment of grave burns him. In the last lines Sultan Bahu says that those people are lucky who attain the real death before the worldly death itself and thus they get salvation from all the woes of the physical death.

"مُؤْتَاقِبِلَ أَنْ تَمُوتُوا"

جو دم غافل سو دم کافر سانوں مُرشد ایہہ پڑھایا ہُو
 سُنیَا سُخن گیاں کھل اکھیں اسان چت مولے ول لایا ہُو
 کیتی جان حوالے رب دے اسان ایسا عشق کمایا ہُو
 مرن تھیں مر گئے اگے (حضرت باہُو) اسان تاں مطلب پایا ہُو

ਜੋ ਦਮ ਗਾਫਿਲ ਸੋ ਦਮ ਕਾਫਿਰ, ਸਾਨੂੰ ਮੁਰਸ਼ਿਦ ਇਹ ਪੜ੍ਹਾਇਆ ਹੁ
 ਸੁਣਿਆਂ ਸੁਖਨ ਗਈਆਂ ਖੁਲ੍ਹੁ ਅੱਖੀਂ, ਅਸਾਂ ਚਿਤ ਮੌਲਾ ਵਲ ਲਾਇਆ ਹੁ
 ਕੀਤੀ ਜਾਨ ਹਵਾਲੇ ਰੱਬ ਦੇ, ਅਸਾਂ ਐਸਾ ਇਸ਼ਕ ਕਮਾਇਆ ਹੁ
 ਮਰਨ ਥੀਂ ਮਰ ਗਏ ਅੱਗੋਂ ਬਾਹੂ (ਹਜ਼ਰਤ ਬਾਹੂ ਰ. ਅ.) ਅਸਾਂ ਤਾਂ ਮਤਲਬ ਪਾਇਆ ਹੁ

Jo dam gaafil so dam kaafir, saanoon Murshid eh paRhaaiaa Hu
 SuNiaaN sukhan gaeaaN khul akkheeN, asaaN chit Maulaa wal laaiaa Hu
 Keetee jaan hawaale rabb de,asaaN eysaa ishq kamaaiaa Hu
 Maran theeN mar gae agge (Hazrat Bahu _{RA}), asaaN taaN matlab paaiaa Hu

The moment of abstinence is the moment spent in the denial of God, so
 taught me my Murshid

Listened to these words, I woke up; I turned my heart to God.

Putting my life in his trust, earned such kind of Love

I died before dying, says Bahu, only then I got my goal

Interpretation

Hazrat Sultan Bahu(RA) says that our primeval preceptor Hazrat Mohammad(PBUH) has taught us a lesson that the person whose single breath is wasted because of his negligence, he is an infidel at that very moment like Hadis Kudsi

"إِذَا ذَكَرْتَنِي شَكَرْتَنِي وَإِذَا نَسَيْتَنِي كَفَرْتَنِي "

that the moment you remembered Me then you have offered thanks to Me. The moment you forgot me you committed infidelity with me, you became ungrateful to Me. Sultan Bahu says that when I heard this eloquent sermon from my sustainer, I got open from negligence. I turned my face in remembrance of God and I did so much eloquent effort to obey this command that I devoted my whole life for it.

In the last lines Sultan Bahu says that when I reached the culmination of discourse and attain the rank of annihilation by remembrance and died before dying then I achieved my goal and objective and reached my destination safe and sound.

جے جیوندیاں مر رہنا ہوتے تان ولس فقیراں پاپیے ہوتے
 جو کوئی سٹے گڈ گڈا وانگ اڑوڑی رھیے ہوتے
 جو کوئی کڈھے گالی مندے اُس نوں جی جی کرئیے ہوتے
 گلہ اُلانبا بھنڈی خواری یار دے پاروں سہیے ہوتے
 قادر دے ہتھ ڈور اساڈی (حضرت باہو) جیویں رکھے سورہیے ہوتے

ਜੇ ਜੀਂਦਿਆਂ ਮਰ ਰਹਿਣਾ ਹੋਵੇ, ਤਾਂ ਵੇਸ ਫਕੀਰਾਂ ਪਾਈਏ ਹੁ
 ਜੋ ਕੋਈ ਸੁੱਟੇ ਗੁੱਦੜ ਕੂੜਾ, ਵਾਂਗ ਅਰੁੜੀ ਰਹੀਏ ਹੁ
 ਜੋ ਕੋਈ ਕੱਢੇ ਗਾਲੀ ਮੰਦੇ, ਉਸ ਨੂੰ ਜੀ ਜੀ ਕਹੀਏ ਹੁ
 ਗਿਲਾ ਉਲਾਂਭਾ ਭੰਡੀ ਖੁਆਰੀ, ਯਾਰ ਦੇ ਪਾਰੂੰ ਸਹੀਏ ਹੁ
 ਕਾਦਰ ਦੇ ਹੱਥ ਡੋਰ ਅਸਾਡੀ (ਹਜ਼ਰਤ ਬਾਹੂ ਰ. ਅ.) ਜਿਵੇਂ ਰੱਖੋ ਸੋ ਰਹੀਏ ਹੁ

Je jeeNdiaaN mar rehiNaa hove, taaN wes faqeeraaN paaeeye Hu
 Jo koe suTTe guddaR kooRaa, waaNg arooRee raheeye Hu
 Jo koe kadDhe gaalee maNde, os noon jee jee karieeye Hu
 Gilaa ulaahNbaa bhaNDee khuari, yaar de paaroon saheeye Hu
 Qaader de hath Dor asaaDee (Hazrat Bahu _{RA}), jiweN rakkhay so raheeye Hu

While living but to be in dying then disguise yourself as a Faqir
Even if they splatter you with dirt, stay like a dunghill
Let them hurl abuse, condemnation, paying humility again and again
Bear complaints, reproof, blame, calumny with patience, for the sake of
the beloved
The string of our fate is in the divine hand, says Bahu, live, therefore as
He wants you to live

Interpretation

Sultan Bahu says only he should put on the garb of Fakkar (poverty) who die before dying. That is to say, he should wipe out his ego and vanity. The characterization of it is this, if somebody may throw filth and garbage on him he should absorb it happily like a garbage dump and should not mind it.

If anybody may curse and abuse him even then he may remain gentle to him. He should tolerate all types of complaints, sufferings and condemnations for the sake of love of his lover God. Sultan Bahu says that our string and reins are in the hands of Allah. We would like to live as He would let us live.

جے رب نہاتیاں دھوتیاں ملدا تاں ملدا ڈڈواں مچھیاں ہُو
 جے رب ملدا مون منایاں تاں ملدا بھیدیاں سسیاں ہُو
 جے رب جتیاں ستیاں ملدا تاں ملدا ڈانڈا خصیاں ہُو
 رب انہاں نوں ملدا (حضرت باہُو) نیتاں جنہاں دیاں اچھیاں ہُو

ਜੇ ਰਬ ਨ੍ਹਾਤਿਆਂ ਧੋਤਿਆਂ ਮਿਲਦਾ, ਤਾਂ ਮਿਲਦਾ ਡੱਡੂਆਂ ਮੱਛੀਆਂ ਹੂ
 ਜੇ ਰਬ ਮਿਲਦਾ ਮੋਨ ਮਨਾਇਆਂ, ਤਾਂ ਮਿਲਦਾ ਭੇਡਾਂ ਸੱਸੀਆਂ ਹੂ
 ਜੇ ਰਬ ਜਤੀਆਂ ਸਤੀਆਂ ਮਿਲਦਾ, ਤਾਂ ਮਿਲਦਾ ਡਾਂਡਾਂ ਖੱਸੀਆਂ ਹੂ
 ਰਬ ਉਹਨਾਂ ਨੂੰ ਮਿਲਦਾ ਬਾਹੂ (ਰ. ਅ.) ਨੀਤਾਂ ਜਿਨ੍ਹਾਂ ਦੀਆਂ ਅੱਛੀਆਂ ਹੂ

Je Rabb nhaatiaaN dhotiaaN mildaa, taaN mildaa DaDDooaaN machheeaN Hu
 Je Rabb mildaa mon manaaiaaN, taaN mildaa bheDaaN sasseeaN Hu
 Je Rabb jateeaN sateeaN mildaa, taan mildaa DaaNDaa khasseeaN Hu
 Rabb Onhaan noon milDaa (Hazrat Bahu _{R.A.}), neeataaN jinhaaN deeaN achheeaN Hu

If God could be met by bathing and washing, the frogs and fish would have found Him.

If God could be met by shearing off, sheep and goats have found him

If God could be met through celibacy, he would be found by gelded oxen

The God is only realized by those, says Bahu, who are pure of heart

Interpretation

Sultan Bahu says that so many devotees do so many pretensions to achieve God's nearness. Many continue to take bath and ablutions every now and then and wash their clothes. If God could have been achieved doing all this, then He would have been achieved by the fish and frogs better because they live in water all the time. Some claim to be a monk by shaving their head and beard, if God could have been achieved by mere shaving the hair then it would have been achieved by sheep and goats.

Some people remain celibate and pretence mendicancy. If this could have been the criterion then a castrated oxen would have achieved God. He says in the end that only those get united with God whose intent is pure and who don't involve any want in it.

"قوله تعالى 'وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا"

چڑھ چّماں توں کر روشنائی تے ذکر کریندے تارے ہُو
 گلیاں دے وچ پھرن نمانے لعلان دے ونجارے ہُو
 شالا مُسافر کوئی نہ تھیوے ککھ جنہاں توں بھارے ہُو
 تاڑی مار اڈاؤ نہ سانوں (حضرت باہُو) اسیں آپے اڈن ہارے ہُو

ਤਾੜੀ ਮਾਰ ਉਡਾਉ ਨਾ ਸਾਨੂੰ, ਅਸੀਂ ਆਪੇ ਉੱਡਣ ਹਾਰੇ ਹੁ

ChaRh chaNnaa tooN kar rushnaaee, te zikr kareNde taare Hu
 GaleeaaN de wich phiran nimaaNey, laalaaN de waNjaare Hu
 Shaalaa musaafir koe na theevey, kakkh jinhaaN toN bhaarey Hu
 TaaRee maar uDaaon na saanoon (Hazrat Bahu RA), aseeN aapey uDDaN haarey Hu

Arise O' moon, shine your brightness, stars are chanting in remembrance

The poor diamond traders are wandering about in the streets

May no one ever be a traveler, as straws are even worthy of them

Don't clap to make us fly, says Bahu, already we are about to fly

Interpretation

In this *Baint* Hazrat Sultan Bahu (RA) presents the details of his own devotional period and says that he had roamed about in towns and villages for 30 years in search of Allah and to find an accomplished preceptor. In such a friend-less, companion-less, helpless and poverty stricken condition when there is no friend or colleague of a devotee, he asks the moon to continue to shower cool beams because you and the stars together are worshipping the true Creator. It is written in my destiny that I, the merchant of rubies and gems have to roam about the destitute and pitiful allies. Allah may not render anybody a traveler, for it is hard to handle the hardship lighter like straws but these travelers of the path have to bear heavy loads of hardships.

Then addressing the people, Sultan Bahu says that he has not come in their town for a pastime, he is just here to find out a shop of rubies and jewels, from where he may buy his wealth. I have just stayed here for a few moments like the migratory birds in your city, do not throw stones on us to scare us to fly away from here, we are ourselves to fly away from here. Sultan Bahu has written this *Baint* in the early period of his search to express his love and devotion. Diwan Sultan Bahu also seems to have been a writing of the same period. But he has also written the books in Persian after reaching the destination of the path and gnosis and unity with Allah.

ਚੜ੍ਹ ਚੰਨਾਂ ਤੋਂ ਕਰ ਰੁਸ਼ਨਾਈ ਤਾਰੇ ਝੁਕਰ ਕਰਿਨ ਭੈਰਾ ਹੁ
 ਤੇਰੇ ਜਿਆ ਚਨ ਕੀਂ ਸੇ ਚੜ੍ਹਦੇ ਸਾਨੋਂ ਸਜਨਾਂ ਬਾਯ ਅਧਰਾ ਹੁ
 ਜੇਠੇ ਚਨ ਅਸਾਡਾ ਚੜ੍ਹਦਾ ਓਠੇ ਕਦਰ ਨਹਿਨ ਕਛ ਠੇਰਾ ਹੁ
 ਜਿਸ ਦੇ ਕਾਰਨ ਅਸਿੰ ਜਨਮ ਗਵਾਇਆ (ਭਾਹੁ ਰ. ਅ.) ਯਾਰ ਮਿਲੇ ਇਕ ਫੇਰਾ ਹੁ

ਚੜ੍ਹ ਚੰਨਾ ਤੂੰ ਕਰ ਰੁਸ਼ਨਾਈ, ਤਾਰੇ ਜ਼ਿਕਰ ਕਰੇਨ ਬਹਿਤੇਰਾ ਹੁ
 ਤੇਰੇ ਜਿਹਿਆਂ ਚੰਨ ਕਈ ਸੇ ਚੜ੍ਹਦੇ, ਸਾਨੂੰ ਸੱਜਣਾ ਬਾਯ ਹਨੇਰਾ ਹੁ
 ਜਿੱਥੇ ਚੰਨ ਅਸਾਡਾ ਚੜ੍ਹਦਾ, ਓਥੇ ਕਦਰ ਨਹੀਂ ਕੁਝ ਤੇਰਾ ਹੁ
 ਜਿਸਦੇ ਕਾਰਨ ਅਸੀਂ ਜਨਮ ਗਵਾਇਆ (ਬਾਹੁ ਰ. ਅ.) ਯਾਰ ਮਿਲੇ ਇਕ ਫੇਰਾ ਹੁ

ChaRh chaNaaN tooN kar rushnaaee, taarey zikar kareyn behteraa Hu
 Terey jiaaN chaNn kaeey sey chaRhadey, saanoon sajjNaan baajh andheraa Hu
 Jithey chaNn asaaDaa chaRhada, othey kadar nahiN kujh teyraa Hu
 Jisadey kaaran asiN janam gawaayaa (Hazrat Bahu RA), yaar miley ik pheraa Hu

Ascend O' moon and spread your light, stars are fondly talking
 Many moons like you have arisen, but without my friend all is darkness
 Where my moon rises, there you have no worth
 The one for whom I lost a life time, says Bahu, may I meet him just
 once

Interpretation

This Baint is also similar to the above one. By addressing the moon and stars, he says that O' moon rise and enlightens the world and O' star remembers Him by twinkling and keep spreading light. I have seen many a moons rising and enlightening like you whose light neither benefits me nor do I enjoy it. Because I am in search of my true moon "my beloved" like

نُورُ السَّمَوَاتِ وَالْأَرْضِ اللهُ

Allah is the light of the heavens and the earth.

Allah s' light has been illuminating the external and esoteric worlds. I experienced utter darkness everywhere without that moon. You are worthless for me as compared with the true moon (God). I lost my birth and devoted my life for the moon meaning True Beloved, if that friend I would have find one that would be sufficient for me.

خام کی جان سار فقر دی جہڑے محرم ناہیں دل دے ہُو
 آب مٹی تھیں پیدا ہوئے خامی بھانڈے گل دے ہُو
 لعل جواہراں دی قدر کی جان جو ہیں سوداگر مل دے ہُو
 ایمان سلامت سوئی لے ویسن (حضرت باہُو) جہڑے بھج فقیراں نوں ملدے ہُو

Khaam kee jaanaN saar fakkar dee, jehaRe meharam naaheen dil de Hu
 Aab miTTee theeN peydaa hoey, khaamee bhaaNDeY gil de Hu
 Laal jawaaharaaN dee kadar kee jaanaN, jo heyN saudaagar mil de Hu
 Imaan salaamat soee ley weysaN (Hazrat Bahu ؑ), jehaRe bhajj fakeeraaN nooN mil de Hu

The raw have no inkling of Faqar, they do not share the heart s' secrets
 Created from the dust and water, they remain unbaked pots of clay.
 What do the traders of crystals know about diamonds and rubies?
 Only they can live, having their faith intact, says Bahu, who rush to
 accompany the Faqirs

Interpretation

Hazrat Sultan Bahu (RA) says that the persons who are inexperienced, immature and lustful cannot understand the importance of the true and chaste saints and their reality, which are just the baked skeletons of skin and bones and are unaware of the life of heart and are deprived of it. They cannot differentiate between a true and accomplished saint and a pretentious one. Those who are the buyers of the pieces of the plane glass how can they know of the worth of the pure rubies and pearls. Only those people would be able to carry their faith along from this world them who meet the accomplished mendicants.

دردمنداں دا خون جو پیندا برہوں باز مریلا ہُو
 چھاتی دے وچ لائیس ڈیرا جیویں شیرمل باندا بیلا ہُو
 ہاتھی مست سندورے وانگوں کردا پیلا پیلا ہُو
 ایس پیلے دا وسواس نہ کیجئے (حضرت باہُو) پیلے باجھ نہ ہوندا میلا ہُو

ਦਰਦਮੰਦਾਂ ਦਾ ਖੁਨ ਜੋ ਪੀਂਦਾ, ਬਿਰਹੋਂ ਬਾਜ਼ ਮਰੇਲਾ ਹੁ
 ਛਾਤੀ ਦੇ ਵਿਚ ਲਾਏਸ ਡੇਰਾ, ਜਿਵੇਂ ਸ਼ੇਰ ਮਲ ਬਾਂਹਦਾ ਬੇਲਾ ਹੁ
 ਹਾਥੀ ਮਸਤ ਸੰਪੂਰੇ ਵਾਂਗੂੰ, ਕਰਦਾ ਪੇਲਾ ਪੇਲਾ ਹੁ
 ਇਸ ਪੀਲੇ ਦਾ ਵਿਸ਼ਵਾਸ ਨਾ ਕੀਜੇ (ਬਾਹੂ ਰ. ਅ.) ਪੇਲੇ ਬਾਝ ਨਾ ਹੋਂਦਾ ਮੇਲਾ ਹੁ

DardmaNdaaN daa kHun jo peeNdaa, birhoN baaz marelaa Hu
 Chhaati de wich laaios Deraa, jiweN sher mall baanda baila Hu
 Haathee masat saNdure waaNgoo, kardaa pelaa pelaa Hu
 aes peele da wiswaas na keejjay (Hazrat Bahu_{RA}), peyle baajh nah hoNdaa maila Hu

The blood of the pain stricken it drinks, love is a hunting hawk
 Camped in our chest, as a tiger takes over a bank of river
 Like a drunken elephant, it tramples and mills
 Don't suspect it's charging, says Bahu, without charging there can't be
 any union

Interpretation

In this *Baint* the separation from God, meaning love, is symbolized with ferocious and blood thirsty animals like eagle, lion and elephant. So that Hazrat Sultan Bahu (RA) says that the love-ridden blood thirsty eagle sucks the blood of the heart of compassionate. It captures the heart of the pitiful lover like lions lives in his part of Jungle and makes all the animals run away. Or like an obsessed elephant who keeps triumphing and whoever comes in his way, it crushes and crumbles him under his feet. But this enticing speed and violent role of love should not be seen with contempt. One should not be afraid of this inebriation because the union is not achieved with the true Lover without it.

دودھ تے دہی ہر کوئی رڑکے عاشق بھاء رڑکیندے ہُو
 تن چٹورا من مندھانی آہیں نال ہلیندے ہُو
 دُکھاں دا نیترا کڈھے لسکارے غماں دا پانی پیندے ہُو
 نام فقیر تہاں دا (حضرت باہُو) جہڑے ہڈاں توں مکھن کڈھیندے ہُو

دੁੱਧ ਤੇ ਦਹੀਂ ਹਰ ਕੋਈ ਰਿੜਕੇ, ਆਸ਼ਕ ਭਾ ਰੜਕੇਂਦੇ ਹੁ
 ਤਨ ਚਟੋਰਾ ਮਨ ਮੰਧਾਣੀ, ਆਂਹੀਂ ਨਾਲ ਹਲੇਂਦੇ ਹੁ
 ਦੁੱਖਾਂ ਦਾ ਨੇਤਰਾ ਕੱਢੇ ਲਸਕਾਰੇ, ਗਮਾਂ ਦਾ ਪਾਣੀ ਪੀਂਦੇ ਹੁ
 ਨਾਮ ਫਕੀਰ ਤਿਨਾਂ ਦਾ ਬਾਹੂ (ਰ.ਅ), ਜਿਹੜੇ ਹੱਢਾਂ ਤੂੰ ਮੱਖਣ ਕਢੇਂਦੇ ਹੁ

Duddh te dahee har koe riRke,aashiq bhaah raRakeNde Hu
 Tan chaTora man madhaaNi,aaheeN naal haleNde Hu
 DukhaaN daa netaraa kadDhe laskaare, gamaaN daa paaNee peeNde Hu
 Naam faqir tinhaaN daa (Hazrat Bahu ر.ا), jehaRe haDDaaN tooN makkhaN kadheNde Hu

Milk and curd churn all, lovers churn fire
 The body the pitcher, the heart they churn, stir it with sighs
 The rope of pain creates sparks; they drink the water of sorrow
 Only those deserve the title of fakir, says Bahu, who produce butter
 from bones

Interpretation

Hazrat Sultan Bahu (RA) says that people churn the milk and yoghurt and extract butter from it. But the lovers by making their chest a jug and heart a churn stir the fire (love) and extract the butter of gnosis from their bones.

دل دریا سمندروں ڈوگھے کون دلاں دیاں جانڑے ہُو
 وچ ہن بیڑے وچ ہن جھیرے وچ ہن ملاح مہانڑے ہُو
 چوداں طبق دے دے اندر جتھاں عشق تنبو ونج تانڑے ہُو
 فاضل سٹ فضیلت بیٹھے (حضرت باہُو) جداں دل لگا ٹھکانڑے ہُو

ਦਿਲ ਦਰਿਆ ਸਮੁੰਦਰੋਂ ਡੂੰਘੇ, ਕੌਣ ਦਿਲਾਂ ਦੀਆਂ ਜਾਣੇਂ ਹੁ
 ਵਿਚ ਹਿਨ ਬੇੜੇ ਵਿਚ ਹਿਨ ਝੇੜੇ, ਵਿਚ ਹਿਨ ਮਲਾਹ ਮੁਹਾਣੇ ਹੁ
 ਚੌਦਾਂ ਤਬਕ ਦਿਲੇ ਦੇ ਅੰਦਰ, ਜਿੱਥਾਂ ਇਸ਼ਕ ਤੰਬੂ ਵੰਝ ਤਾਣੇ ਹੁ
 .ਫ਼ਾਜ਼ਿਲ ਸਟ .ਫ਼ਜ਼ੀਲਤ ਬੈਠੇ (ਹਜ਼ਰਤ ਬਾਹੂ ਰ. ਅ.) ਜਦਾਂ ਦਿਲ ਲਗਾ ਠਿਕਾਣੇ ਹੁ

Dil darayaa samuNdaroN dooNghe, koN dilaaN deeaan jaaNe Hu
 Wich hin beyRe wich hin jheyRe, wich hin malaah muhaane Hu
 ChaodaaN tabak diley de aNdar,jithaaN ishq taNboo wanj taaNe Hu
 Faazil saT fazeelat beyethe (Hazrat Bahu RA), jadaaN dil laggaa thikaaNe Hu

Heart- a river is deeper than the seas and oceans, who can fathom its mysteries

Within are boats, within are clashes, and within are oars and boatmen

Fourteen spheres are within the heart, where love has pitched its tent

The erudites discarded their learning, when they got their heart finally settled down

Interpretation

In this *Baint* the vastness and the greatness of heart have been described as it is proved by the traditions of the Holy Prophet

"قَلْبُ الْمُؤْمِنِ عَرْشُ الرَّحْمَنِ"

Meaning the heart of a believer is the throne of God and the heart is called the ocean of Unitarianism (Tawheed). In Haddith Qudsi

"لَا يَسْتَعْنِي أَرْضِي وَلَا سَمَائِي وَلَكِنْ يَسْعُنِي قَلْبُ عَبْدِي الْمُؤْمِنِ"

Meaning, the God says that I cannot absorb in heavens and earth but can enter in my virtuous devotee's heart. The said *Baint* is the translation of those Hadiths. It means that the faithful's heart is vast and deeper than ocean. Who is going to comprehend its reality? In the river and ocean of heart there are subs and ships which are sailed by boatmen and captains. Fourteen strata are in the heart and in the same heart is God; the Almighty has erected peaceful camp for lovers and devotees.

When the reality and truth of a heart dawn upon the intellectuals then they turn towards the real knowledge by discarding outer knowledge and scholarship.

د۔ دے وچ جو دل آکھن سو دل دُور دلیوں ہُو
 دل دا دور اگوہاں کیجے کثرت کول قلیوں ہُو
 قلب کمال جمالوں جسموں جو ہر جاء جلیوں ہُو
 قبلہ قلب منور ہويا (حضرت باہُو) خلوت خاص خلیوں ہُو

ਦਿਲੇ ਵਿਚ ਜੋ ਦਿਲ ਆਖਣ, ਸੋ ਦਿਲ ਦੂਰ ਦਲੀਲੋਂ ਹੁ
 ਦਿਲ ਦਾ ਦੋਰ ਅਗੋਹਾਂ ਕੀਜੇ, ਕਸਰਤ ਕੋਲ ਕਲੀਲੋਂ ਹੁ
 ਕਲਬ ਕਮਾਲ ਜਮਾਲੋਂ ਜਿਸਮੋਂ, ਜੋ ਹਰ ਜਾ ਜਲੀਲੋਂ ਹੁ
 ਕਿਬਲਾ ਕਲਬ ਮੁਨੱਵਰ ਹੋਇਆ (ਬਾਹੂ ਰ. ਅ.) ਖਿਲਵਤ ਖਾਸ ਖਲੀਲੋਂ ਹੁ

Dal-Diley wich jo dil aakhaN, so dil door daleeloN Hu
 Dil daa daor agohaaN keejey, kasarar kol kaleeloN Hu
 Qalab kamaal jamaaloN jismoN, jo har jaa jaleeloN Hu
 Qibalaah Qalab munawwar hoeya (Hazrat Bahu RA), khilavat khaas khaleeloN Hu

A heart within heart, which is so sublime, is beyond reasoning
 Let the heart be advanced to contemplate unity in diversity
 The heart is the essence, in form and beauty; it is the symbol of
 perfection
 The temple of my heart is radiant, says Bahu, in solitude with our friend

Interpretation

Hazrat Sultan Bahu (RA) says that in this loaf of heart there is a lustrous abstract heart. That heart is far from in reasoning and imaginations. That is the latifa of light of non-material creation which the material wisdom cannot comprehend. The circle of that heart is beyond the measurement of plurality and shortage, meaning weights and measures. This esoteric heart is the essence of beauty and excellence of personality and is the abode and place of manifestations of God, the Creator. In last lines he says when the temple (Kebla) of heart has illuminated; it has become a special secluded abode for every sincere friend of the God, the Almighty like Abraham (RA)

As Maulana Rummi very rightly says:

دل بدست آور کہ حج اکبر است
 از ہزارں کعبہ یک دل بہتر است
 کعبہ بنگاہِ خلیلِ آذر است
 دل گزر گاہِ جلیلِ اکبر است
 دل کعبہء اعظم است بکن خالی ازبُتائاں
 بیت المقدس است مکن جائے بتگراں

*dil badast aavar keh hajje Akbar ast
 az hazaran kaaba yak dil bahatr ast
 kaba banigahe khalile aazar ast
 dil guzar gahe jalile Akbar ast
 dil kaabae aazam ast bakun khali azbuta
 baitul makdas ast makan jae but garaan.*

دین تے دُنیا دو ہیں بھیناں تینوں عقل نہیں سمجھیندا ہُو
 دوہیں وچ نکاح کہے دے تینوں شرع نہیں فرمیندا ہُو
 اگ تے پانی تھان کہے وچ واسا نہیں کریندا ہُو
 دوہیں جہان اُنہاندے مُٹھے (حضرت باہُو) جنہاں دعولے کیتا میں دا ہُو

ਦੀਨ ਤੇ ਦੁਨیاں ਦੋ گی ਭੈਣਾਂ, ਤੈਨੂੰ ਅਕਲ ਨਹੀਂ ਸਮਝੈਂਦਾ ਹੂ
 ਦੋਹੀਂ ਵਿਚ ਨਿਕਾਹ ਹਿਕੇ ਦੇ, ਤੈਨੂੰ ਸ਼ਰਾ ਨਹੀਂ ਫਰਮੈਂਦਾ ਹੂ
 ਅਗ ਤੇ ਪਾਣੀ ਥਾਹ ਹਿਕੇ ਵਿਚ, ਵਾਸਾ ਨਹੀਂ ਕਰੇਂਦਾ ਹੂ
 ਦੋਹੀਂ ਜਹਾਨ ਉਹਨਾਂ ਦੇ ਮੁੱਠੇ, ਜਿਨ੍ਹਾਂ ਦਾਅਵਾ ਕੀਤਾ ਮੈਂ ਦਾ ਹੂ

Deen te duniyaa doheen bheNaan, teynooN aqal naheeN samajheNdaa Hu
 Doheen wich nikaah hike de, teynooN sharaa naheeN farmeyNdaa Hu
 Agge te paaNi thaaN hikay wich, waasaa naheeN kareNdaa Hu
 Doheen jahaan onhaaN de muTThe (Hazrat Bahu ﷺ), jiNhaaN daawaa keetaa meyn daa Hu

Faith and the worldliness are two sisters*, doesn't the reason guide you?
 The Shariah law doesn't permit you to betrothed both
 Like Fire and water which can't dwell at same place together

They are deprived in both worlds, says Bahu, who proclaim their egoistical self

Interpretation

Hazrat Sultan Bahu (RA) says the spiritual and material words are like two real sisters who cannot marry a single person. Or there is an example of fire and water which cannot be kept in one pot. Similarly a materialist cannot be a spiritualist. The person who claims that he has been bestowed with spiritual and material worlds, his claim is totally unfound.

As Maulana Rummi says:

ہم خُدا خواہی وہم دنیائے دُوں
اِس خیال است و محال است و جنوں

*hum khuda khuahi vehim duniae duun
een khial asto muhal asto januun.*

In the last lines he says that those people were hurled to the filth like Pharaoh who considered that the aim and object of life is to acquire the worldly things and exhibit the ego of having them.

*In Islamic law, a man can not marry two real sisters at the same time.

دُنیا گھر مُناقِق دے یا گھر کافر دے سوہندی ہُو
 نقش نگار کرے بہتیرے جیویں زنِ خوباں دی ہوندی ہُو
 بجلی وانگوں کرے لسکارے سر دے اُتے جھوندی ہُو
 حضرت عیسیٰ دے سلاں وانگوں (حضرت باہُو) ایہہ راہ ویندیاں نوں کوندی ہُو

دُنیااں ਘਰ ਮੁਨਾਫਿਕ ਦੇ ਯਾ, ਘਰ ਕਾਫਿਰ ਦੇ ਸੋਹਦੀ ਹੁ
 ਨਕਸ਼ ਨਿਗਾਰ ਕਰੇ ਬਹੁਤੀਰੇ, ਜਿਵੇਂ ਜਨ ਖੁਬਾਂ ਦੀ ਹੋਂਦੀ ਹੁ
 ਬਿਜਲੀ ਵਾਂਗੂੰ ਕਰੇ ਲਿਸਕਾਰੇ, ਸਿਰ ਦੇ ਉੱਤੇ ਝੁੰਦੀ ਹੁ
 ਹਜ਼ਰਤ ਈਸਾ (ਅਲੇਹਿਸਲਾਮ) ਦੇ ਸਿੱਲਾਂ ਵਾਂਗੂੰ, ਬਾਹੂ (ਰ.ਅ.) ਇਹ ਰਾਹ ਵੈਦਿਆਂ ਨੂੰ ਕੋਂਦੀ ਹੁ

Duniyaa ghar munaafik de yaa, ghar kaafir de sohNdi Hu
 Nakash nigaar karey bahuteyre, jiweN zan kHubaaN dee hoNdee Hu
 Bijalee waaNgooN karey liskaaray, sir de uttey jhuNdee Hu
 Hazrat Eassa (a.s) de sillaaN waaNgooN (Hazrat Bahu ^{ba}), eh raah weyndiaaN nooN koaNdi Hu

The world seduces like a harlot and happily beams in an infidel s'
 house or a hypocrite
 Adorning herself with cunning, uses her coquettish charm to entice
 Emitting flashes like dazzling light, she lustfully swings over us
 Like the golden plate of Prophet Moses, Says Bahu, this caused the
 death of wayfarers

Interpretation

Hazrat Sultan Bahu (RA) has severely condemned the world in his books. And it is true that the lust for worldly wealth is the root cause and reality of all sins, as there is Hadith Qudsi

"حُبُّ الدُّنْيَا رَأْسُ كُلِّ خَطِيئَةٍ"

Meanings: the desire for world is the head of all sins.

In the Holy Quran, Allah has condemned the worldly wealth and in many Hadiths it has been scolded and condemned. Therefore, Sultan Bahu says this world looks fine at the home of an infidel or hypocrite and flourishes and grows there. It shows off by dressing and decorating itself by different ways. It shines like lightening and makes one dazzle and blind. Though its luster and glitter is very short lived. At the end he says world is blood thirsty and murderer. Wherever it goes it commits murders and genocide. For this world father kills son and brother kills brother. Whatever the atrocities have happened or would happen, all are because of the desire for this world. So like gold bricks of Prophet Jesus Christ it kills the travelers who are on its way. This famous story has come through Prophet Jesus Christ.

It is told that three people found three gold bricks in a jungle. One of them was sent to the market to bring some food. The remaining two conspired that both of them should kill the third person and share the third brick between the two. Then they made preparations to kill that fellow. And on this side the third person who had gone to fetch food also felt greedy at heart, and he put poison in the food and thought that when the both would take food, they would be killed and he would become the owner of all the three bricks, when the third fellow came back both of them murdered him as per the planning. Then they started eating the food worriless and died instantly after taking the food. This story is very long and gruesome. It has been noted here very briefly. Anyway every day the world has these tricks and feuds. May God, the Almighty save us from its tricks.

دل تے دفتر وحدت والا دائم کریں مطالعہ ہو
 ساری عمر پڑھدیاں گزری وچ جہل دے جالیا ہو
 اکو اسم اللہ دا دیکھیں ایہو سبق کما لیا ہو
 دوہیں جہان غلام انہاندے (حضرت باہو) جیں دل اللہ سنبھالیا ہو

ਦਿਲ ਤੇ ਦਫਤਰ ਵਹਿਦਤ ਵਾਲਾ, ਦਾਇਮ ਕਰੀਂ ਮੁਤਾਲਿਆ ਹੁ
 ਸਾਰੀ ਉਮਰ ਪੜ੍ਹਦਿਆਂ ਗੁਜਰੀ, ਵਿਚ ਜਹਲ ਦੇ ਜਾਲਿਆ ਹੁ
 ਇੱਕੋ ਇਸਮ ਅਲਾਹ ਦਾ ਦੇਖੀਂ, ਏਹੋ ਸਬਕ ਕਮਾ ਲਿਆ ਹੁ
 ਦੋਹੀਂ ਜਹਾਨ ਗੁਲਾਮ ਉਹਨਾਂ ਦੇ (ਬਾਹੂ ਰ. ਅ) ਜੈਂ ਦਿਲ ਅੱਲਾ ਸੰਭਾਲਿਆ ਹੁ

Dil te dafatar wahdat waalaa, daaim kareeN mutaaliya Hu
 Saari umar paRhadiyaaN guzaree, wich jahal de jaaliya Hu
 Ikko isam Allaah daa dekheeN, eho sabak kamaa liya Hu
 DoheeN jahaan gulaam OnhaaN de (Hazrat Bahu R.A), jeyN dil Allaah saNbhaaliya Hu

The heart is the tablet of oneness, keep studying it eternally

The life was spent burning midnight oil and consumed you in pursuit of ignorance.

Chant only the name of Allah, master this lesson exclusively

Both the worlds are bowing before them, says Bahu, who have lived Allah well protected in their heart

Interpretation

In this *Baint* a comparison between the exoteric and esoteric knowledge has been made and the devotees have been instructed that the real light is "

"العلم نُكْتَه وَكَثْرُهَا الْجُهَالُ"

That the real knowledge is point or word. Meaning the knowledge of God and gnosis. The abundance of all the rest of knowledge is for illiterate people.

Hazrat Bullah Shah says that:

علموں بس کریں اوئے یار
اکو حرف تیرے درکار

*ilmon bas karin oe yarr
ikko haraf tere darkar*

It means the one who had identifies God, all knowledge had immersed in his heart. That is to say the knowledge of traditions, instructions and commitment are all separate from one another. The knowledge of certification, knowledge of past and wisdom of past are separate. And the knowledge of the whole and wisdom of the whole are separate. The verbal knowledge and knowledge of Almighty are different.

As Allah Almighty said about Khizar Allasalam in Surat Kahaf "عَلَّمْتَاهُ، مِنْ لَدُنَّا عِلْمًا" that I had taught him the knowledge by myself. In the above *Baint* the difference between the inner and outer knowledge has been clarified and differentiated.

دردمنداں دیاں دُکھ دے دھوئیں بن دردوں کوئی نہ سیکے ہُو
 انہاں دھواندے تا تکھیرے محرم ہووے تاں سیکے ہُو
 دھرو شمشیر کھڑا ہے سرتے ترس پوس تاں تھیکے ہُو
 سر پر ساہوورے جانا ہی کڑیئے (حضرت باہُو) ایٹھے رہن نہ دیندے پکے ہُو

ਦਰਦਮੰਦਾਂ ਦੇ ਧੁਖਦੇ ਧੁੰਏਂ, ਬਿਨ ਦਰਦੋਂ ਕੋਈ ਨਾ ਸੇਕੇ ਹੁ
 ਉਨਾਂ ਧੁਇਆਂ ਦੇ ਤਾਅ ਤਖੇਰੇ, ਮਹਰਮ ਹੋਏ ਤਾਂ ਸੇਕੇ ਹੁ
 ਧੁਹ ਸਮਸ਼ੀਰ ਖੜਾ ਹੈ ਸਿਰ ਤੇ, ਤਰਸ ਪਵੇ ਤਾਂ ਥੇਕੇ ਹੁ
 ਸਰ ਪਰ ਸਾਹਵਰੇ ਜਾਣਾ ਈ ਕੁੜੀਏ (ਬਾਹੂ ਰ. ਅ) ਏਥੇ ਰਹਿਣ ਨਾ ਦੋਂਦੇ ਪੇਕੇ ਹੁ

DardmaNdaaN dian dhukhade dHueyN, bin dardoN koi nah sekey Hu
 OnhaaN dHuwaaN de taa takhere, mahram hoe taaN sekey Hu
 DHaro shamsheer khaRaa hey sir te, taras pawas taaN theykey Hu
 Sar par saahavare jaaNaa hi kuRiye (Hazrat Bahu RA), ethey rehaN nah deNdey pekey Hu

The smoldering smoke rises from the pain stricken but without having
 no pain himself, nobody can feel the pang

The heat of this smoke is intense, only an intimate can feel the warmth
 He stands over my head, sword drawn, could only sheath if He has
 mercy

The maiden has to go to her in-laws, says Bahu, she can't stay with her parents for ever

Interpretation

Hazrat Sultan Bahu(RA) says that the smoke of the compassionate hearts that emits through the breaths, it can be judged and felt only by that heart, who knows and is aware of the pangs of love and its kinds. People with physically dead hearts are absolutely unaware of it. A very simple instance of this pang of love is that as if some executioner is standing ready to chop off one's head with sword. Such a sword of love remains suspended over the head of the lover, so much so that if the beloved becomes sympathetic and he allows the lover to meet him then he unsheathes this sword of separation. In the end he says that every lover has to go to his real groom meaning his Lord like a bride. Here the place of in-laws and of husband means the hereafter and the place of parents means the home of this world.

دُنیا ڈھونڈھن والے کتے در در پھرن حیرانی ہُو
 ہڈی اُتے ہوو تہناں دی لڑدیاں عمر وہانی ہُو
 عقل دے کوتاہ سمجھ نہ جانن پیون لوڑن پانی ہُو
 باہجوں ذکر ربّ دے (حضرت باہُو) کوڑی رام کہانی ہُو

دُنیاںاں دُڈਣ والے کُتے, ਦਰ ਦਰ ਫਿਰਨ ਹੈਰਾਨੀ ਹੁ
 ਹੱਢੀ ਉੱਤੇ ਹਉਂ ਤਿਨਾਂ ਦੀ, ਲੜਦਿਆਂ ਉਮਰ ਵਿਹਾਨੀ ਹੁ
 ਅਕਲ ਦੇ ਕੋਤਾਹ ਸਮਝ ਨਾ ਜਾਨਣ, ਪੀਵਣ ਲੋੜਨ ਪਾਣੀ ਹੁ
 ਬਾਝੁੰ ਜ਼ਿਕਰ ਰੱਬੇ ਦੇ ਬਾਹੂ (ਰ.ਅ) ਕੂੜੀ ਰਾਮ ਕਹਾਣੀ ਹੁ

Dunia Dhundan wale kutty, daar daar phiran heyraanee Hu
 HaDDi uttey hauN tinhaaN di, laRdiyaaN umar wihaanee Hu
 Aqal de kotaah samajh nah jaanaN, peevaN loRan paaNee Hu
 BahjuN zikar Rabbey de (Hazrat Bahu _{RA}), kooree Raam kahaaNi Hu

Seekers of this worldly life, wander like dogs from door to door
 Passing their life in quarrel and strife, pouncing on bones is their
 vocation
 Improvident do not understand, they drink and keep searching brackish
 water

Without chant the name of God, Says Bahu, all else is cock and bull story

Interpretation

Hazrat Sultan Bahu (RA) says that the worldly people are like a dog who hanker for bone from door to door dumbfounded and desperately. And scuffle for bone and fight with one another. They bite and tear against each other. We observe every other day that worldly people spend their life in bickering and arguing. The example of this world is like brackish water. And the silly seeker of world gets thirstier as much he drinks it. And his thirst keeps increasing with no quench in sight. His arid droughty heart never gets satisfied. In the end he preserves a cure for it and which is the remembrance of our Lord. Like the Lord has commanded. "الابذكر الله تَطْمِئِنُّ الْقُلُوبُ"

“Only the remembrance of God quenches the thirst of hearts.”

Except this everything else is a false story, wastage of time and fruitless toil. “Allah only all other than Allah is want.”

درد اندر دا اندر ساڈے باہر کراں تاں گھائیل ہُو
 حال اساڈا کیونکر جانن جو دُنیا اُتے مائیل ہُو
 بحر سمندر عشقے والا ہر دم رہندا حائیل ہُو
 پہنچ حضور آسان نہ (حضرت باہُو) رہ نام اوسے دا سائیل ہُو

ਦਰਦ ਅੰਦਰ ਦਾ ਅੰਦਰ ਸਾਡੇ, ਬਾਹਰ ਕਰਾਂ ਤਾਂ ਘਾਇਲ ਹੁ
 ਹਾਲ ਅਸਾਂਡਾ ਕਿਉਂਕਰ ਜਾਨਣ, ਜੋ ਦੁਨੀਆਂ ਉੱਤੇ ਮਾਇਲ ਹੁ
 ਬਹਰ ਸਮੁੰਦਰ ਇਸ਼ਕੇ ਵਾਲਾ, ਹਰ ਦਮ ਰਹਿੰਦਾ ਹਾਇਲ ਹੁ
 ਪਹੁੰਚ ਹਜ਼ੂਰ ਆਸਾਨ ਨ ਬਾਹੂ (ਰ.ਅ) ਰਹਿ ਨਾਮ ਓਸੇ ਦਾ ਸਾਇਲ ਹੁ।

Dard aNdar daa aNdar saaDay, baahar karaaN taaN ghaail Hu
 Haal asaaDaa kiuNkar jaanaN, jo duniyaa uttey maail Hu
 Behar samuNdar ishakey waalaa, har dam rehiNdaa haail Hu
 PahuNch hazoor aasaan na (Hazrat Bahu R A), reh naam osey daa saail Hu

My pain of inside remains inside me, coming out, it slashes
 How can those smitten by this world know the state I'm in?
 A vast love sea incessantly surging in me
 To attain your presence is not easy, Says Bahu, only your name can sail
 me across

Interpretation

Sultan Bahu says that the pangs of love which we have in our heart, if we make them visible and then the world would be wounded. The lovers of material world who are inclined towards world, how they can comprehend our position. A vast ocean of love continues to overflow every time in us, As Khawaja Hafiz says:

شب تاریک بیم موج وگردا بے چُنیں حائل
 کجا دا نند حالِ ماسُبکسارانِ ساحلِ ہا

Shabe taarik beem maujo vagarda be chuni haeil
Kuja da nand hal-e- ma subuk sarane sahil ha.

In the last lines Sultan Bahu says that it is not easy to reach to God, you should be a seeker or beggar of His name for the time being.

ذاتی نال نہ ذاتی رلیا سو کذاب سڈیوے ہُو
 نفس کُتے نوں بھ کرہاں چا قیما قیما کچیوے ہُو
 ذات صفاتوں مُنہ نہ موڑے جدوں ذاتی شوق نہ پیوے ہُو
 تے نام فقیر تہاں دا (حضرت باہُو) قبر جنہاں دی جیوے ہُو

ਜ਼ਾਤੀ ਨਾਲ ਨਾ ਜ਼ਾਤੀ ਰਲਿਆ, ਸੋ ਕਜਾਬ ਸਡੀਵੇ ਹੁ
 ਨਫਸ ਕੁੱਤੇ ਨੂੰ ਭੰਨ ਕਰਾਹਾਂ, ਚਾ ਕੀਮਾ ਕੀਮ ਕਚੀਵੇ ਹੁ
 ਜ਼ਾਤ ਸਿਫਾਤੋਂ ਮੂੰਹ ਨ ਮੋੜੇ, ਜਦੋਂ ਜ਼ਾਤੀ ਸ਼ੌਕ ਨ ਪੀਵੇ ਹੁ
 ਤੇ ਨਾਮ ਫ਼ਕੀਰ ਤਿੰਨਾਂ ਦਾ ਬਾਹੂ (ਰ.ਅ) ਕਬਰ ਜਿਨ੍ਹਾਂ ਦੀ ਜੀਵੇ ਹੁ

Zaati naal nah zaati raliyaa, so kazaab saDeevey Hu
 Nafas kuttey nooN bhaNh karaahaaN, chaa keemaa keem kacheevey Hu
 Zaat sifaatoN mooNh nah moRey, jadoN zaati shauk nah peevey Hu
 Te naam faqir tinhaaN daa (Hazrat Bahu R A), Qabar jinhaaN di jeevey Hu

The one who does not merge with Him, is a liar

The hound of ego, a baser self, should be kept in control and should be minced

Only the love of God is the real, the rest is all lust

Only those are bestowed to be called Faqir, whose graves breathe life

Interpretation

Sultan Bahu says that the one who has not mingled himself with the light or flame of God, that is to say who has not become one with His being after annihilating his own being, he can never attain immortality nor he can become a true lover of God, rather he is called a liar and story teller. So first of all a devotee is needed to crush his dog of depraved soul and make him like ground meat. He can never turn of his face from his desires, egos and lust till he does not drink from cup of personal love of God and after becoming intoxicated within from inner and outside; he cannot discard the physical enjoyment, lust and desires in any way.

تا مست نہ گردی نہ کشی بارِ غمِ عشق
آرے شترِ مست کشد بارِ گراں را

*ta mast nah gardi nah kashi bare gamey ishk
arey shutre maste kashad barey giran ra*

In the end he says that a mendicant is one who becomes mortal and enlightened after getting the light of God and his shrine also get alive after his death.

ذکر فکر سب اورے اریرے جاں جاں فدا نہ فانی ہو
 فدا فانی تنہاں نوں حاصل جہڑے وسدے لا مکانی ہو
 فدا فانی اوئی ہوئے جنہاں چکھی عشق دی کانی ہو
 دوہیں جہان تنہاندے مُٹھے (حضرت باہو) جنہاں یار نہ ملیا جانی ہو

ਜਿਕਰ ਫਿਕਰ ਸਭ ਉਰੇ ਉਰੇ, ਜਾਂ ਜਾਨ ਫਿਦਾ ਨ ਫਾਨੀ ਹੁ
 ਫਿਦਾ ਫਾਨੀ ਤਿਨਾਂ ਨੂੰ ਹਾਸਿਲ, ਜਿਹੜੇ ਵਸਦੇ ਲਾ ਮਕਾਨੀ ਹੁ
 ਫਿਦਾ ਫਾਨੀ ਉਈ ਹੋਏ ਜਿਨ੍ਹਾਂ, ਚੱਖੀ ਇਸ਼ਕ ਦੀ ਕਾਨੀ ਹੁ
 ਦੋਹੀਂ ਜਹਾਨ ਤਿਨਾਂ ਦੇ ਮੁੱਠੇ (ਹਜ਼ਰਤ ਬਾਹੂ ਰ. ਅ) ਜਿਨ੍ਹਾਂ ਯਾਰ ਨਾ ਮਿਲਿਆ ਜਾਨੀ ਹੁ

Zikar fikar sab Orey urery, jaan jaan fhidaa nah faani Hu
 Fidaa faani tinhaaN nooN haasil, jehaRe wasadey laa makaani Hu
 Fidaa faani Oiee hoey jinhaaN, chakkhi ishq di kaani Hu
 DoheeN jahaan tinhaaN day mutThey (Hazrat Bahu RA), jinhaaN yaar nah miliyaa jaani Hu

The remembrance and contemplation are far; if they fall short of sacrifice

The approval of such an act is granted only to them who live beyond the realms of space

Martyred and mortal are those whose heart has tasted the arrow of love

They have lost both the worlds, says Bahu, who have failed to find their beloved friend

Interpretation

Hazrat Sultan Bahu (RA) says that until the devotee sacrifices his life upon his true lover Almighty and does not finish his self till then worship and enchanting His name etc are the processes of a very low standard. The characteristic of the sacrifice is that the devotee should pass over the existence of the dear ones and the others and all the physical limitations and reach beyond, and only those devotees can reach at the condition of beinglessness that can injure themselves with the arrows of the personal love of the Almighty. Those people who have not attained the true lover and have not attained His union, both of their worlds should be considered as ruined and their life gone waste.

ذکر کنوں کر فکر ہمیشہ اے لفظ تکھا تلواروں ہُو
 کڈھن آہیں تے جان جلاون فکر کرن اسراروں ہُو
 فکر دا پھٹیا کوئی نہ جیوے جاں پُٹے مُڈھ پاروں ہُو
 حق دا کلمہ آکھیاں (حضرت باہُو) جند رکھے نہ فکر دی ماروں ہُو

ਜਿਕਰ ਕਨੂੰ ਕਰ ਫਿਕਰ ਹਮੇਸ਼ਾ, ਇਹ ਲਫਜ਼ ਤਿੱਖਾ ਤਲਵਾਰੋਂ ਹੁ
 ਕੱਢਣ ਆਹੀਂ ਤੇ ਜਾਨ ਜਲਾਵਣ, ਫਿਕਰ ਕਰਨ ਅਸਰਾਰੋਂ ਹੁ
 ਫਿਕਰ ਦਾ ਫੱਟਿਆ ਕੋਈ ਨਾ ਜੀਵੇ, ਜਾਂ ਪੁੱਟੇ ਮੁੱਢ ਪਾਰੋਂ ਹੁ
 ਹਕ ਦਾ ਕਲਮਾ ਆਖਿਆਂ ਬਾਹੂ (ਰ. ਅ) ਜਿੰਦ ਰਖੇ ਨਾ ਫਿਕਰ ਦੀ ਮਾਰੋਂ ਹੁ

Zikar kanoon kar fikar hameshaaa, Ae lafaz tikkhaa talwaaroN Hu
 KadDhaN aaheeN te jaan jalaawaN, fikar karan asaraaroN Hu
 Fikar daa phaTTiya koe nah jeevey, jaaN puTTey mudDh paaroN Hu
 Haaq daa kalmaah aakhiyaan (Hazrat Bahu ra), jiNd rakhey nah Fikar di maaroN Hu

Chant less but contemplate more, as this word is sharper than the sword
 They sigh and burn within: they meditate on the mysteries
 The wounded of this contemplation would not live, it uproots the soul
 Uttering the word of truth, says Bahu, the life would be free of worries

Interpretation

Hazrat Sultan Bahu (RA) says that one should ponder more than remembering Him. Because the world “contemplate” is sharpest. Without pondering, the remembrance is useless, as has been said

الذَّكْرُ بِلا فِكرٍ كَصَوْتِ الْجَمَّارِ

Meaning: remembrance without contemplation is like donkey s' bray.

بر زباں اللہ و در دل گاؤخر
اِس چُنیں تسبیح کے دارد اثر

*Bar zuban Allaah wa dar dil gaiokhar
Een chuni tasbih ke darrad asar*

Some people utter Him aloud and strike the heart by uttering “only Allah”. This utterance may be done by full through and by shaking the head and shoulders but this remembrance has no effect on heart unless contemplation would not involve with it. If the discourse is done silently in heart but contemplation has been mixed with it, then this contemplation chop and kills the ego and cut Satan like a sword. Such enchanters when burn themselves and sigh with concentration of His name and with contemplation of His secret, even if they don't utter anything from their tongue, they can burn ego and put Satan to ashes. The sword of such contemplation cuts through the roots and brain of self and no escape after sustaining the wounds of such contemplation. He says in the end, the seeker should not be afraid of such contemplation of self and never avoid it. Because he has life and immortality of his heart in it.

راہ فقر دا پرے پریرے اوڑک کوئی نہ ڈتے ہوں
 نہ اوتھے علم نہ پڑھن پڑھاؤن نہ اوتھے مسلے قصے ہوں
 اے دُنیا ہے بُت پرستی مت کوئی اِس تے وِستے ہوں
 موت فقیری جیں سر آوے (حضرت باہو) معَلَم ہونے تے ہوں

راہ .ਫੱਕਰ ਦਾ ਪਰੇ ਪਰੇ, ਓੜਕ ਕੋਈ ਨਾ ਦਿੱਸੇ ਹੁ
 ਨਾ ਓਥੇ ਇਲਮ ਨਾ ਪੜ੍ਹਨ ਪੜ੍ਹਾਵਣ, ਨਾ ਓਥੇ ਮਸਲੇ ਕਿੱਸੇ ਹੁ
 ਇਹ ਦੁਨੀਆਂ ਹੈ ਬੁੱਤ ਪ੍ਰਸਤੀ, ਮਤ ਕੋਈ ਇਸ ਤੇ ਵਿੱਸੇ ਹੁ
 ਮੌਤ ਫਕੀਰੀ ਜੈਂ ਸਿਰ ਆਵੇ (ਹਜ਼ਰਤ ਬਾਹੂ ਰ. ਅ) ਮਅਲਮ ਹੋਏ ਤਿੱਸੇ ਹੁ

Raah fakkar daa parey parerey, oRak koe nah dissey Hu
 Nah othey ilam nah paRhan paRhawaN, nah othey masaley kissey Hu
 Ae duniyaaN hey butt prastee, mat koe es te wissey Hu
 Maut faqeerī jeyN sir aawey (Hazrat Bahur A), malam hoey tissey Hu

The path of faqar is far thither, with no end in sight

Neither is there knowledge, no teaching and learning: nor are there
issues and fables

This world is idol worship, don't bend or trust it

Faqar is death while living, says Bahu, and only knows one upon who it descends

Interpretation

Hazrat Sultan Bahu (RA) says that the destinations and ranks of saintliness are very limitless and infinite. There is no end to it. There is neither knowledge nor the formal cause of being taught or read and no issues or stories. To be busy in the world is like the worship of idols. One should not trust the indulgence of this world. The Fakiri in life is just equal to death. Whosoever achieves this death, only he can comprehend.

راتی رتی نیند نہ آوے وہاں رہے حیرانی ہو
 عارف دی گل عارف جانے کیا جانے نفسانی ہو
 کر عبادت کجھ حاصل ہوئے تیری ضائع گئی جوانی ہو
 حق حضور انہاں نوں حاصل (حضرت باہو) جنہاں ملیا پیر جیلانی ہو

ਰਾਤੀਂ ਰਤੀ ਨੀਂਦ ਨ ਆਵੇ, ਦਿਹਾਂ ਰਹੇ ਹੈਰਾਨੀ ਹੁ
 ਆਰਿਫ ਦੀ ਗਲ ਆਰਿਫ ਜਾਨੇ, ਕਿਆ ਜਾਨੇ ਨਫਸਾਨੀ ਹੁ
 ਕਰ ਇਬਾਦਤ ਕੁਛ ਹਾਸਿਲ ਹੋਏ, ਤੇਰੀ ਜਾਇਆ ਗਈ ਜਵਾਨੀ ਹੁ
 ਹਕ ਹਜ਼ੂਰ ਉਹਨਾਂ ਨੂੰ ਹਾਸਿਲ (ਬਾਹੂ ਰ. ਅ) ਜਿਨ੍ਹਾਂ ਮਿਲਿਆ ਪੀਰ ਜੀਲਾਨੀ ਹੁ।

raati rati neeNd nah aawey, dihaaN rahe heyraani Hu
 Aarif dee gall Aarif jaane, kia jaane nafasaani Hu
 kar ibaadat kujh haasil hoey, teri zaiyaa gai jawaani Hu
 haaq hazoor Onhan noon haasil (Hazrat Bahu _{RA}), jinhaaN miliya peer Jilani _(RA) Hu

While passing night without a wink, wonderment lasts all day
 Only a sage can understand the sage. What a self-centered can
 comprehend?
 Meditate on God and earn some or else you would regret about your
 wasted youth

The truth is attained by those, says Bahu, who won the favor of the Peer Jilani (Ra)

Interpretation

The people who are earners of the Name of Allah, they neither sleep at nights nor remain comfortable during the day. Every moment there is a new destination and place in the path. Mystic knows a mystic. What a poor egoist knows? In an advice to novice seekers, he says; O' devotee get yourself involve and busy in God s' worship. Your youth is getting wasted. Then he says further only those devotees attain the glance of Lord the Almighty and access to the court of prophet(PBUH) who might have attained the recommendation of Peer Mehboobesubbani Qutbe Rabbani Hazrat Sheikh Muhi-uddin Abddul Qader Geelani(Qudas SIRRHA ALAZIZ) and attach themselves in Qadri order. The people of other orders do not have faith in such an order and also do not find the way to come towards this order. I have talked to the scholars of other orders in this context that is there any phase that devotee has a glance of God in this world or be enters the court of prophet (PBUH) and stays there eternally and acquire knowledge and advice esoterically? They clearly denied these mentioned ranks. Further the books of their path are also blank and devoid of such mentions. Therefore, the highest ranks and destinations of the path are only attainable by the devotees of the Qadri order.

राती नैन रत हंजो रोन ते डहाल गम्रे गम दा हु
 पृह तौहिद वृया तन अंदर सुक आराम न सदा हु
 सर सूली ते चा ठुंगोवे अिहा राज परम दा हु
 सदाह एशुक वीच हो रहेवे (हज़रत बाहु) क़तरा रहे न गम दा हु

राती नैਣ रत हंजु रੋਵਣ, ਤੇ ਡੀਹਾਂ ਗਮਜ਼ਾ ਗਮ ਦਾ ਹੁ
 ਪੜ੍ਹ ਤੌਹੀਦ ਵੜਿਆ ਤਨ ਅੰਦਰ, ਸੁਖ ਆਰਾਮ ਨਾ ਸੁਮ ਦਾ ਹੁ
 ਸਿਰ ਸੁਲੀ ਤੇ ਚਾ ਟੰਗਿਉ ਵੇ, ਏਹਾ ਰਾਜ ਪਰਮ ਦਾ ਹੁ
 ਸਿੱਧਾ ਇਸ਼ਕ ਵਿਚ ਹੋ ਰਹੀਵੇ (ਹਜ਼ਰਤ ਬਾਹੂ ਰ. ਅ) ਕਤਰਾ ਰਹੇ ਨਾ ਗਮ ਦਾ ਹੁ।

Raati neyN rat haNju rowaN, te DeehaaN gamzaa gam daa Hu
 PaRh tauheed waRiya tan aNdar, sukh aaraam nah sum daa Hu
 Sir sooli te chaa taNgiovey, ehaa raaz param daa Hu
 Siddhaa ishq wich ho raheewey (Hazrat Bahu _{RA}), Qatraa rahe nah gam daa Hu

Eyes cry tear of blood at night, days are in grip of grief and sorrow
 Having perception of unity, love entered into my body, neither have I
 had rest nor comfort

Let your head be hanged upon the gallows, this is the secret of love
 Let us be killed by him, Says Bahu, not a drop of grief will remain

Interpretation

The topic of Bait 2 and 3 are same. Hazrat Sultan Bahu (RA) says during his days of seeking his eyes shed blood instead of tears at night in yearning and love of real beloved and he remained grieved for him during the day. From the moment the light of Unitarianism entered in my body by concentrating on His personal name Allah, I don't have any calm and comport since then. The secret of love and its result is like the lover is suspended from a noose. In the last lines he says that why should O' Bahu, we not be killed and slaughtered from the hands of the true lover. So that I would not have any concern left of this short borrowed life and my blood would remain on Him.

رات اندھیری کالی دے وچ عشق چراغ جلیندا ہُو
 جیندی سِک کنوں دل نیوے توڑے نہیں آواز سُنیندا ہُو
 او جھڑ جھل تے مارو بیلے اوتھے دم دم خوف شہیندا ہُو
 تھل چھل جنگل گئے جھکیندے (حضرت باہُوؒ) کامل نینہہ جہیندا ہُو

رات اُپےری کਾਲی دے ਵਿਚ, ਇਸ਼ਕ ਚਿਰਾਗ ਜਲੀਂਦਾ ਹੁ
 ਜੈਂਦੀ ਸਿਕ ਕਨੂ ਦਿਲ ਨੀਵੇ, ਤੋੜੇ ਨਹੀਂ ਅਵਾਜ ਸੁਣੀਂਦਾ ਹੁ
 ਔਝੜ ਝੱਲ ਤੇ ਮਾਰੂ ਬੇਲੇ, ਓਥੇ ਦਮ ਦਮ ਖੌਫ ਸ਼ੀਂਦਾ ਹੁ
 ਥਲ ਛਲ ਜੰਗਲ ਗਏ ਝਗੀਂਦੇ (ਬਾਹੂ ਰ. ਅ) ਕਾਮਿਲ ਨੇਹ ਜਿਹੀਂਦਾ ਹੁ

Raat aNdheri kaali day wich, ishq chiraag jaleeNdaa Hu
 JeyNdi sik kanoo dil neewey, toRey naheeN awaaz suNeeNdaa Hu
 OjhaR jhall te maaroo beyle, othey dam dam khauf shahindaa Hu
 Thal chhal jaNgal gaey jhageeNdey (Hazrat Bahu R.A), kaamil neeh jahiNdaa Hu

On a dark, pitch black night, love is a torch
 Its longing bows the heart, doesn't call aloud
 Path lies with unknown wastelands and the killing river bank, where
 one fears tigers with every breath

Wading through deserts and deceiving marshes, the lovers went on, says Bahu, as they were perfect in their love

Interpretation

The example of the illusive, unknown, dangerous and venturous path and journey towards Allah is like a vast, dreadful jungle across in which there are so many blood thirsty beasts and animals in abundance. In it there is pitch black darkness and pin drop silence. Such a path and journey of woods can be traversed only if there is lightening torch of love in the chest and lamp of devotion in the head and brain of the devotee. Though there could be complete silence and wordlessness in this forest of Tariqat (path, mystic journey) and he cannot hear any voice, but the bell of love is the cause of consolation for the caravan of his heart. Despite of the fact that in this far-flung and long journey there are troublesome forests and dangerous wastelands in which there is fear of blood thirsty beasts like lions but true seekers and devoted lovers whose love is perfect traverse all these forests, oceans and wastelands without fear and scare and get united with the true beloved after reaching the destination.

راتى رتّى نيند نہ انہاں جہڑے اللہ والے ہوں
 باغبان دے بوٹے وانگوں طالب نیت سنبھالے ہوں
 نال نظارے رحمت والے کھڑا حضوروں پالے ہوں
 نام فقیر تہاں دا (حضرت باہو) جو گھر بیٹھے یار دکھالے ہوں

ਰਾਤੀ ਰੱਤੀ ਨੀਂਦ ਨਾ ਉਹਨਾਂ, ਜਿਹੜੇ ਅੱਲਾ ਵਾਲੇ ਹੁ
 ਬਾਗਬਾਨ ਦੇ ਬੂਟੇ ਵਾਂਗੂੰ, ਤਾਲਿਬ ਨਿਤ ਸੰਭਾਲੇ ਹੁ
 ਨਾਲ ਨਜ਼ਾਰੇ ਰਹਿਮਤ ਵਾਲੇ, ਖੜਾ ਹਜ਼ੂਰੋਂ ਪਾਲੇ ਹੁ
 ਨਾਮ ਫ਼ਕੀਰ ਤਿੰਨਾਂ ਦਾ ਬਾਹੂ (ਰ. ਅ) ਜੋ ਘਰ ਬੈਠੇ ਯਾਰ ਦਿਖਾਲੇ ਹੁ।

Raati ratti neeNd nah onhaaN, jehaRe Allaah waaley Hu
 Baagbaan de booTey waaNgoon, taalib nit saNbhaale Hu
 Naal nazaare rehamat waaley, khaRaa hazooroN paale Hu
 Naam faqir tiNhaan daa (Hazrat Bahu R A),jo ghar beyThey yaar dikhaaley Hu

They do not get a wink of sleep at nights, who merge with God

Like gardener's saplings the Murshid protect a seeker ever
With the scenes of blessing grace, standing in presence he protects
Only those are faqir, who let you transport to your lover, while you are
at home

Interpretation

The accomplished preceptors who have Allah in their heart they have no leisure from esoteric training, their nurturing, education and advice of the seekers. And they could not sleep a single moment of comport in the night.

He, to say, is like nurturer and gardener, who keep watering, cleansing and bring up his nursery day and night. Such an accomplished preceptor direct the devotees to the court of Mohammad(PBUH) just by his esoteric eye and attention without any hardship and toil and educate him esoterically from there.

The accomplished preceptor is the one who without any difficulties of dangerous travels and hardships unites the devotee with the Supreme Being while the latter is sitting at home.

ر۔ رحمت اُس گھر وچ وسے جتھے بلدے ڈیوے ہُو
 عشق ہوائی چڑھ گیا فلک تے کتھے جہاز کھتیوے ہُو
 عقل فکر دی بیڑی نوں چا پہلے پور بُڑیوے ہُو
 ہر جا جانی دسے (حضرت باہو) جتول نظر کھیوے ہُو

رے رਹیمت اوس ڀر وچ وੱسے، جیੱبے بلبدے دیوے ہُو
 ایشق ہوائی چڑھ گیا فلک تے، کیتھے جہاز کھتیوے ہُو
 عقل فکر دی بیڑی نوں چا، پہلے پور بُڑیوے ہُو
 ہر جا جانی دسے (حضرت باہو) جتول نظر کھیوے ہُو

Re- reyhamat os ghar wich wassey, jitthey balday deewey Hu
 Ishq hawaaee chaRh giyaa falak te, kitthey jahaaz khateewey Hu
 Aqal fikar di beRi noon chaa, peyhale poor bureewey Hu
 Har jaa jaani dissey (Hazrat Bahu _{R A}), jit wal nazar kachiwey Hu

Bliss and grace reside in the house where there are glowing lamps
 Love sailed high up into heavens, where will this ship drop anchor?
 Sink the load of intellect and reason on your first attempt

My beloved is visible every where (Jani), says Bahu, where ever I turn my gaze

Interpretation

Hazrat Sultan Bahu (RA) says that on the abode of the heart the lights of the grace of God shower abundantly, in which are lighting the lamps of his personal name and that heart glitters with the lights of His personal Name. The spiritual existence of Allah is like an aeroplane that has raised high in the sky. The poor devotee fails to carry his aeroplane of the efforts on this spiritual material land, so how could he be able to reach to him. Now Sultan Bahu himself shows the method and way to unite with the spiritual celestial lover that the devotee and seeker should first sink the boat of his physical wisdom and perception in the deep waters and say good bye to his physical achievements and wisdom. Then such a position comes for the devotee that on whichever way he looks, he looks the presence of the true lover and the devotee becomes free from all his difficulties and personal bondages of his efforts.

زبانی کلمہ ہر کوئی پڑھدا دل دا پڑھدا کوئی ہو
 جتھے کلمہ دلوں پڑھیوے زبان ہلے نہ ڈھوئی ہو
 دل دا کلمہ عارف پڑھدے کی جانے یار گلوئی ہو
 ایہہ کلمہ مینوں پیر پڑھایا (حضرت باہو) میں تداں سہاگن ہوئی ہو

ਜੁਬਾਨੀ ਕਲਮਾ ਹਰ ਕੋਈ ਪੜਦਾ, ਦਿਲ ਦਾ ਪੜਦਾ ਕੋਈ ਹੁ
 ਜਿੱਥੇ ਕਲਮਾ ਦਿਲੋਂ ਪੜੀਵੇ, ਜੁਬਾਨ ਹਿਲੇ ਨਾ ਢੋਈ ਹੁ
 ਦਿਲ ਦਾ ਕਲਮਾ ਆਰਿਫ ਪੜਦੇ, ਕੀ ਜਾਣੇ ਯਾਰ ਗਲੋਈ ਹੁ
 ਇਹ ਕਲਮਾ ਮੈਨੂੰ ਪੀਰ ਪੜਾਇਆ (ਬਾਹੂ ਰ. ਅ) ਮੈਂ ਤਦੋਂ ਸੁਹਾਗਣ ਹੋਈ ਹੁ

Zubaani kalmaah har koi paRhdaa, dil daa paRhdaa koi Hu
 JitThey kalmaah diloN paRheewey, zubaan hilley nah dhoei Hu
 Dil da kalmaah aarif paRhdey, kee jaaNey yaar galoe Hu
 Eh kalmaah meynooN peer paRhaaiya (Hazrat Bahu ر. ا), meyn tadoN suhaagaN hoi Hu

Everyone recites Kalma (the creed); all with tongue but some with heart
 Where it is recited with heart, tongue and back do not move at all
 The Gnostics chant Kalma with their hearts; what the tonguesters
 know?

Murshid himself taught us the Kalma, says Bahu, then I am wedded to
 him for ever as bride

Interpretation

Hazrat Sultan Bahu (RA) says that everybody utter the creed (Kalma) with tongue but those who chant with heart are very rare. Where heart utters the creed, the tongue doesn't even vibrate or move. The commemorator listens the voice of commotion of heart in his abstract consciousness that the heart utters aloud. Some people pay attention towards heart by stopping their breath and listen to the pushing of blood through the heart as it feels like the organs are vibrating because of blood circulation and consider it as commoration of heart. If this is the utterance of heart then this is present in dog and other animals as well. But when actual utterance of heart starts, the empyrean echoed with its grace and love and angles rejoice and wish to be a human and remember him all over the earth. God the Almighty being proud and to glorify him addresses the angles and says look O' Angles my earthly servant s' condition that though sleeping but his heart is commemorating me. This was my secret to create Man. He further says only Gnostics recite the creed of heart; materialistic and false know nothing about it. When my preceptor taught me this creed then I became lucky and fortunate.

زاہد زُہد کماندے تھکے روزے ، نفل نمازاں ہُو
 عاشق غرق ہوئے وچ وحدت فی اللہ نال محبت رازاں ہُو
 کھسی قید شہد وچ پھاتی کیا اُسی نال شہبازاں ہُو
 جنہاں مجلس نال نبی ّ سروردے (حضرت باہُو) اوہ صاحب راز نیازاں ہُو

ਜ਼ਹਿਦ ਜ਼ਹਦ ਕਮਾਂਦੇ ਥੱਕੇ, ਰੋਜ਼ੇ ਨਫਿਲ ਨਮਾਜ਼ਾਂ ਹੁ
 ਆਸ਼ਿਕ ਗਰਕ ਹੋਏ ਵਿਚ ਵਹਦਤ, ਫੀ ਅੱਲਾ ਨਾਲ ਮੁਹੱਬਤ ਰਾਜ਼ਾਂ ਹੁ
 ਮੱਖੀ ਕੈਦ ਸ਼ਹਿਦ ਵਿਚ ਫਾਤੀ, ਕਿਆ ਉਡਸੀ ਨਾਲ ਸ਼ਹਿਬਾਜ਼ਾਂ ਹੁ
 ਜਿਨ੍ਹਾਂ ਮਜਲਸ ਨਾਲ ਨਬੀ ਸਰਵਰ ਦੇ (ਹਜਰਤ ਬਾਹੂ ਰ. ਅ) ਉਹ ਸਾਹਿਬ ਰਾਜ਼ ਨਿਆਜ਼ਾਂ ਹੁ

Zahid zuhad kamaaNde thakkey, rozey nafil namaazaaN Hu
 Ashq garak hoey wich wahdat, fi Allaah naal muhabbat raazaaN Hu
 Makkhi Qeyd shehad wich phaati, kiya oDsi naal shehbaazaaN Hu
 JinhaaN majalas naal nabi (PBUH) saravar de (Hazrat Bahu R.A), Oh saahib raaz niaazaaN Hu

Ascetics practice asceticism, exhausted of ritual prayers and fastings
 The lovers immersed in unity of God with mysteries of love
 The bee prisoned and trapped in honey, how could fly with the eagles?

The lovers who are part of the blessed fraternity of the prophet, says Bahu, now exchanging love and secrets with God

Interpretation

Hazrat Sultan Bahu (RA) says that hermits get tired of abstinence, fasting and prayers but still their veil remains intact but gnostic lovers go deep down the ocean of love and fraternity and meet the true lover by indulging themselves in the secrets of the love of true lord. The hermit is like a honey bee that remains entangled with the honey of the imaginary heaven, and remains unable to fly towards Allah splashed with the honey

How could they fly with the love eagles of Allah. The people who get access to the court of Mohammad (PBUH) are actual men having secrets and are nearest Gnostics of Allah and are with Allah.

زاہد روزے نفل، نمازاں سجدے کر کر تھکے ہو
 سے ۱۰۰ واری مکے حج گزارن دل دی دوڑ نہ مکے ہو
 چلے چلے جنگل بھونا اس گل تھیں نہ پکے ہو
 سب مطلب ہو جانده حاصل (حضرت باہو) جد پیر نظر اک تکے ہو

ਜਾਹਿਦ ਰੋਜੇ ਨਫਲ ਨਮਾਜ਼ਾਂ, ਸਜਦੇ ਕਰ ਕਰ ਥੱਕੇ ਹੁ
 ਸੈ ਵਾਰੀ ਮੱਕੇ ਹੱਜ ਗੁਜ਼ਾਰਨ, ਦਿਲ ਦੀ ਦੌੜ ਨਾ ਮੁੱਕੇ ਹੁ
 ਚਿੱਲੇ ਚੱਲੀਏ ਜੰਗਲ ਭੌਣਾ, ਇਸ ਗੱਲ ਥੀਂ ਨਾ ਪੱਕੇ ਹੁ
 ਸਭ ਮਤਲਬ ਹੋ ਜਾਂਦੇ ਹਾਸਿਲ (ਹਜ਼ਰਤ ਬਾਹੂ ਰ. ਅ) ਜਦ ਪੀਰ ਨਜ਼ਰ ਇਕ ਤੱਕੇ ਹੁ।

Zahid roze nafal namaazaan, sajaday kar kar thakkay Hu
 Sey vaari makke hajj guzaaraan, dil di dor nah mukke Hu
 Chillay challiy jaNgal bhauNaa, es gall theeN nah pakke Hu
 Sab matlab ho jaaNde haasil (Hazrat Bahu _{RA}), jad Peer nazar ik Takke Hu

Ascetics, full of fasting, ritual prayers and prostrations, have worn out
 Pilgrimage to Makkah for hundred of times, but wanderings of heart
 have no end

Retreats for forty days in Jungle do not ensure them any thing

One achieves all, says Bahu, when the Peer casts a glance at you for
 once

Interpretation

Hazrat Sultan Bahu (RA) says that there are countless votary, hermit who got tired of fasting, praying (optional and obligatory) and prostrating but haven't got the pearl of purpose. So many people who go to Hajj many times but their innerselves and heart never get straight. Some people quarantine and others wonder about in the jungles but remain raw and unaccomplished and can't be a solid spiritual accomplished heart Gnostic. In the last lines he says all goals can only be achieved when an accomplished preceptor get kind and give a single graceful glance, then the devotees' yacht crosses to its destination.

ਸੋੜ ਕੋਲੋਂ ਤਨ ਸੜਿਆ ਮੇਰਾ ਜਿਠਾ ਡੁਕਠਾ ਡਿਰੇ ਲਾਏ ਹੁੰਦੇ
 ਕੋਲ ਵਾਨਗੂ ਕੁਕਿੰਦੀ ਵੱਟਾਂ, ਮੇਰੇ ਜਾਂਦੇ ਦਿਨ ਅਜਾਏ ਹੁੰਦੇ
 ਬੋਲ ਪੀਪੀਹਾ ਰੁਤ ਸਾਵਨ ਆਈ ਮੈਂ ਮੌਲੇ ਮਿਨੇ ਵਸਾਏ ਹੁੰਦੇ
 ਸਾਬਤ ਯਕੀਨ ਤੇ ਕਦਮ ਅਗੋਹਾਂ (ਹਜ਼ਰਤ ਬਾਹੂ) ਮੈਂ ਆ ਗਲ ਯਾਰ ਵਲਾਏ ਹੁੰਦੇ

ਸੋੜ ਕੋਲੋਂ ਤਨ ਸੜਿਆ ਮੇਰਾ, ਜਿਠਾਂ ਦੁੱਖਾਂ ਡੇਰੇ ਲਾਏ ਹੁੰਦੇ
 ਕੋਇਲ ਵਾਗੂੰ ਕੁਕੇਂਦੀ ਵੱਟਾਂ, ਮੇਰੇ ਜਾਂਦੇ ਦਿਨ ਅਜਾਏ ਹੁੰਦੇ
 ਬੋਲ ਪੀਪੀਹਾ ਰੁਤ ਸਾਵਣ ਆਈ, ਮੈਂ ਮੌਲਾ ਮੀਂਹ ਵਸਾਏ ਹੁੰਦੇ
 ਸਾਬਤ ਯਕੀਨ ਤੇ ਕਦਮ ਅਗੋਹਾਂ (ਹਜ਼ਰਤ ਬਾਹੂ ਰ.ਅ) ਮੈਂ ਆ ਗਲ ਯਾਰ ਵਲਾਏ ਹੁੰਦੇ

Soz koloN tan saRiya meraa, jitthaaN dukkhaaN derey laaey Hu
 Koel waaNgonN kukeNdi wattaaN, merey jaaNdey din azaaey Hu
 Bol papeehaa rut saawaN aai, mataaN Maulaa meeNh wasaaey Hu
 Saabat yaqeen te kadam agohaaN (Hazrat Bahu R.A), mataaN ae gal yaar walaay Hu

Pain has burnt my body, where sorrows have camped
 Crying and lamenting like the cuckoo, my days are going waste
 Sing on Rain bird, the monsoon has come and may God shower some
 rains

Firmness, steadfastness and step forward, says Bahu, may this act of yours would liked by your beloved

Interpretation

Hazrat Sultan Bahu (RA) says that the fire of the separation of God has burnt down my body. The sorrows of the entire world have made their abode in my body. Because without the union with the beloved God, my days of life are going waste, that is why I am singing like a cuckoo and praying to God. He addressing his heart says that O, the rain bird you speak O Lover, O Lover and pray perhaps He likes it and may shower the rain of Love. A devotee should keep charging with an unshaken faith and never turn to look back, and perhaps looking at your determination that Beloved may be benevolent upon you and He may manifest before your eyes.

سب تعریف قوی سرکردے کارن در بحر دے ہُو
 شش فلک تے شش زمیناں شش پانی تے تردے ہُو
 چھ لفظاں دے حرف اٹھارہ سو سو معنی دھردے ہُو
 (حضرت باہُو) حق پہچانن ناہیں پہلے حرف سطر دے ہُو

ਸਭ ਤਾਰੀਫ਼ ਕਵੀ ਸਰਕਰਦੇ, ਕਾਰਨ ਦਰ ਬਹਰ ਦੇ ਹੁ
 ਸ਼ਸ਼ ਫਲਕ ਤੇ ਸ਼ਸ਼ ਜ਼ਮੀਨਾਂ, ਸ਼ਸ਼ ਪਾਨੀ ਤੇ ਤਰਦੇ ਹੁ
 ਛੇ ਲਫਜ਼ਾਂ ਦੇ ਹਰਫ਼ ਅਠਾਰਾਂ, ਸੌ ਸੌ ਮਾਅਨੀ ਧਰ ਦੇ ਹੁ
 ਬਾਹੂ (ਰ. ਅ) ਹਕ ਪਹਿਚਾਨਣ ਨਾਹੀਂ, ਪਹਿਲੇ ਹਰਫ਼ ਸਤਰ ਦੇ ਹੁ

Sab taareef kavee sar kardey, kaaran dar behar de Hu
 Shash falak te shash zameenaa, shash paani te tardey Hu
 Chhey lafazaan de haraf aThaaraaN, sau sau maani dhar de Hu
 (Hazrat Bahu R A) hak pehchaanaN naaheeN, pehiley haraf satar de Hu

All praise to the Mighty, the most Great, and the praise like pearls of
 oceans deep

Six thousand in heavens, earths and six thousands dwell in oceans

Six letters have eighteen syllables; in each one, hundreds of meanings
 creep

They do not recognize the truth, Says Bahu, and the meaning of first letter

Interpretation

While describing the meaning of this Baint many people have raked their brain but haven't got its meaning. Today this mendicant by the grace of God is presenting the correct interpretation of this Baint. And with the blessing of God, readers would appreciate my effort. Sultan Bahu in the first line of this Baint translates the verse **الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ** that the eloquent and exalted words of praise which are like pure pearls deserves to Him, the creator of the kingdoms, who created eighteen thousands creatures; out of them six thousands on earth and six thousands are wandering in water. Then he says these eighteen thousands creatures are under the command of possession of six words and the number of alphabets of these six words is eighteen and there are hundreds of meanings of these alphabets. Those words are. **اللَّهُ، اللَّهُ، لَهُ، بُ، مُحَمَّدٌ، فَقْر** The total number of alphabets are $4+3+2+2+4+3=18$ eighteen. The people who have studied the books of king of Gnostics (Hazrat Sultan Bahu (RA)) would be very much aware of the significance and reality of the said words. Sultan Bahu has ranked these words as the access of the treasures of both the worlds and keys of the secret cache of the corporeal and spiritual worlds. In the end he says O' Bahu, how those people can lend God who do not understand the first line of the lesson of the path. And it is true the people who are illiterate of the concentration on the said words, they are fully devoid of gnosis, closeness, union and observation of Allah.

سُن فریاد پیراں دیا پیرا میرا عرض سُنیں کن دھر کے ہُو
 میرا بیڑا اڑیا وچ کھپراں دے جتھے مچھ نہ جاندے ڈر کے ہُو
 یا شاہ جیلانیؒ محبوب سُبجانیؒ میری خبر لیسو جھٹ کر کے ہُو
 پیر جہناندا میراں حضرت باہو اُس دا بیڑا لگے گدھی تر کے ہُو

ਸੁਣ ਫਰਿਆਦ ਪੀਰਾਂ ਦਿਆ ਪੀਰਾ, ਮੇਰੀ ਅਰਜ ਸੁਣੀਂ ਕੰਨ ਧਰਕੇ ਹੁ
 ਮੇਰਾ ਬੇੜਾ ਅੜਿਆ ਵਿਚ ਖਪਰਾਂ ਦੇ, ਜਿਥੇ ਮੱਛ, ਨਾ ਜਾਂਦੇ ਡਰਕੇ ਹੁ
 ਯਾ ਸ਼ਾਹੇ ਜਿਲਾਨੀ ਮਹਿਬੂਬੇ ਸੁਬਹਾਨੀ, ਮੇਰੀ ਖਬਰ ਲਿਉ ਝਟ ਕਰਕੇ ਹੁ
 ਪੀਰ ਜਿਨ੍ਹਾਂ ਦਾ ਮੀਰਾਂ ਹਜ਼ਰਤ ਬਾਹੂ (ਰ.ਅ) ਉਸਦਾ ਬੇੜਾ ਲੱਗੇ ਕੰਧੀ ਤਰਕੇ ਹੁ।

SuN Fariyaad PeeraaN (R.Z) diya Peeraa (R.Z), merra araz suNeeN kaNn dhar kee Hu
 Meraa beyRaa aRiya wich khaparaaN de, jithey macchh, nah jaaNde daarke Hu
 Yaa Shaahe Jilaani (R.Z) Mehaboobe Subahaani (R.Z), meri khabar lio jhatT karke Hu
 Peer jinhaaN daa MeeraaN (R.Z) (Hazrat Bahu R A) osdaa beRaa laggey kadhee tar ke Hu

Hear me O' guide of guides and set your ears to plaint of mine
 My raft whirls in the vortex where even the crocodiles fear to go
 Oh Shah Jeelani, beloved of God, makes haste to know about me

Whose Murshid is Meeran, Says Bahu, will safely swim across the ocean of life

Interpretation

Hazrat Sultan Bahu (RA) is imploring by calling upon his esoteric sailor and spiritual mentor Hazrat Peer Dastgir Mehmoobe Subbani Shah Gillani that my ark has stuck swirled in the blood- thirsty vast ocean of Trariqat (the true path) where expert swimmer seekers like fish can not dare to go there. O' my skilled spiritual sailor, please reach promptly and rescue me from this ocean of Tariqat (the path). Then by comforting and consoling his heart he says, those who have their sailor "Peer, Destgir, youthful and skilled like Hazrat Noah their ark would anchor the shore safely.

اے دل ارسیل فنا بنیاد ہستی بر کند
چوں ترانوح است کشتی باں ز طوفان غم مخور

Ae dill arseelay fana buniad hasti bar kunad

*Choon tara Nooh (A.S) ast kashti baan ze toofan gam
makhmoor*

شور شہر تے رحمت و سّے جتھے مُرشد باہُوؒ جالے ہُو
 باغبان دی بُوٹی وانگوں طالب نیت سنبھالے ہُو
 نال نظارے رحمت والے کھڑا حضوروں پالے ہُو
 نام فقیر تہاندا (حضرت باہُوؒ) جہڑا گھر وچ یار دکھالے ہُو

ਸ਼ੋਰ ਸ਼ਹਿਰ ਤੇ ਰਹਿਮਤ ਵੱਸੇ, ਜਿੱਥੇ ਮੁਰਸ਼ਿਦ ਬਾਹੂ (ਰ. ਅ) ਜਾਲੇ ਹੁ
 ਬਾਗਬਾਨ ਦੀ ਬੂਟੀ ਵਾਂਗੂੰ, ਤਾਲਿਬ ਨਿੱਤ ਸੰਭਾਲੇ ਹੁ
 ਨਾਲ ਨਜ਼ਾਰੇ ਰਹਿਮਤ ਵਾਲੇ, ਖੜਾ ਹਜ਼ੂਰੋਂ ਪਾਲੇ ਹੁ
 ਨਾਮ ਫਕੀਰ ਤਿਨ੍ਹਾਂ ਦਾ ਬਾਹੂ (ਰ. ਅ) ਜਿਹੜਾ ਘਰ ਵਿਚ ਯਾਰ ਵਿਖਾਲੇ ਹੁ

Shor shehar te rehamat wassey, jithey Murshid Bahu (R.A) jaaley Hu
 Baagbaan dee booti waaNgoon, taalib nitt saNbhaley Hu
 Naal nazaarey rehamat waaley, khaRhaa hazooroN paaley Hu
 Naam faqir tinhaan da (Hazrat Bahu R.A), jehaRaa ghar wich yaar dikhaaley Hu

Shor city harbours clouds of mercy where Murshid Bahu is toiling his
 life

He guards the seeker as a Gardner tends his seedlings
 With glances of mercy, he nurtures with the presence

Only they deserve the title of Faqir, says Bahu, who shows you the
Beloved in your home

Interpretation

Note: It seems that this *Baint* has been written by some follower of
Hazrat Sultan Bahu (RA) because on this subject a similar *Baint* number
66 has already come with the same simile and symbols.

صورت نفس اماره دی ہے کُتّا کُلا کُلا هُو
 کوہے نوکے لہو پیوے منگے چرب نوالا هُو
 کبھے پاسوں اندر بیٹھا دل دے نال سنجالا هُو
 اے بدبخت ہے وڈا ظالم (حضرت باہُو) اللہ کرسی ٹالا هُو

ਸੁਰਤ ਨਫਸ ਅਮਾਰਾ ਦੀ ਹੈ, ਕੁੱਤਾ ਗੁਲਰ ਕਾਲਾ ਹੁ
 ਕੋਹੇ ਨੋਕੇ ਲਹੂ ਪੀਵੇ, ਮੰਗੇ ਚਰਬ ਨਿਵਾਲਾ ਹੁ
 ਖੱਬੇ ਪਾਸੇ ਅੰਦਰ ਬੈਠਾ, ਦਿਲ ਦੇ ਨਾਲ ਸੰਭਾਲਾ ਹੁ
 ਇਹ ਬਦਬਖਤ ਹੈ ਵੱਡਾ ਜ਼ਾਲਿਮ (ਬਾਹੂ ਰ. ਅ) ਅੱਲਾ ਕਰਸੀ ਟਾਲਾ ਹੁ

Soorat nafas amaraah di hey, kuttaa gullar kaalaa Hu
 Kohey nokey laHu peevey, maNgey charab niwaalaa Hu
 Khabbey paasey aNdar beyThaa, dil de naal saNbhaalaa Hu
 Ae bad-bakht hey waDDaa zaalim (Hazrat Bahu _{R.A.}), Allaah karsi Taalaa Hu

In appearance, the self, the base, takes the form of a black cur
 Tearing, snatching, drinks blood and demanding a buttered loaf
 Dwelling in the left, shadowy side, possessing your heart
 This ill-omened one is the great tormentor, may God avert its assaults

Interpretation

Here Hazrat Sultan Bahu (RA) has described the depraved soul. He says that depraved self's invisible resemblance is like four-eyed black mutt. This is its lust that this bloodthirsty sucks the blood of man by shearing him apart, day and night. It asks rich morsel all the time. Its place is around the human heart towards the left side. It is very cruel and ferocious foe. May Allah save us from it; otherwise it is very hard to escape from it.

عشق مؤذن دتیاں بانگاں کئے آواز پیوسے ہُو
 خون جگر دا کڈھ کراہاں وضو پاک سزیوسے ہُو
 پڑھ تکبیر فنا فی اللہ والی مرن محال تھیوسے ہُو
 پڑھ رکعت وصال لدھوسے (حضرت باہُو) تداں شکر الحمد پڑھوسے ہُو

ਇਸ਼ਕ ਮੁਅੱਜਨ ਦਿੱਤੀਆਂ ਬਾਂਗਾਂ, ਕੰਨੇ ਆਵਾਜ਼ ਪਿਉ ਸੇ ਹੁ
 ਖੁਨ ਜਿਗਰ ਦਾ ਕੱਢ ਕਰਾਂਗਾਂ, ਵਜ਼ੂ ਪਾਕ ਸਿਜਿਉ ਸੇ ਹੈ
 ਪੜ੍ਹ ਤਕਬੀਰ ਫਨਾਂ ਫਿੱਲਾ ਵਾਲੀ, ਮੁੜਨ ਮੁਹਾਲ ਥਿਉ ਸੇ ਹੁ
 ਪੜ੍ਹ ਰਕਅਤ ਵਿਸਾਲ ਲਧੋ ਸੇ (ਬਾਹੂ ਰ. ਅ) ਤਦਾਂ ਸ਼ੁਕਰ ਅਲਹਮਦ ਪੜ੍ਹੋਸੇ ਹੁ

Ishq muazzan ditteeiyaN baaNgaaN, kanne aawaaz piose Hu
 KHun jigar daa kadDh karaahaaN, wozoo paak sijiosay Hu
 PaRh takbeer fanaa - fillah Allaah waali, muRan muhaal theosay Hu
 PaRh rakaat wisaal ladhosay (Hazrat Bahu R A), tadaaN shukar Al-hmad paRosay Hu

When love, the caller called, it immediately reached our ear
 Purifying ourselves we made ablution with the blood of our heart
 Utter the call of merging with God, how could I turn back?

Chanting and joining this call for mergence with God, only then we thanked Him

Interpretation

Here, Hazrat Sultan Bahu (RA) has mentioned esoteric and perpetual prayer. That from calling for prayer, ablution, Taqbir Tehrima and Alhamdulillah and up to offering rukah has mentioned the parts of esoteric prayer one by one. He says that when caller of love called the day of beginning my spirit after listening to it said “yes” and instead of water I made ablution with the blood of heart. When I utter the Takbir of annihilation in Allah by standing in the line of lovers in the harm of love, it becomes impossible for me to turn back. After this in the first prayer I became united with the Eternal Beloved and said praise be to him.

عاشق پڑھن نماز پر م دی جیں وچ حرف نہ کوئی ہو
 جیہا کیہا نیت نہ سکے جتھے دردمنداں دل ڈھوئی ہو
 اکھیں نیرے خون جگر دا وضو پاک سزیوی ہو
 زبان نہ ہلے تے ہونٹ نہ پھڑکن (حضرت باہو) خاص نماز ہے سوئی ہو

ਆਸ਼ਿਕ ਪੜ੍ਹਨ ਨਮਾਜ਼ ਪਰਮ ਦੀ, ਜੈਂ ਵਿਚ ਹਰਫ ਨਾ ਕੋਈ ਹੁ
 ਜੇਹਾ ਕੇਹਾ ਨੀਤ ਨਾ ਸੇਕੇ, ਜਿੱਥੇ ਦਰਦਮੰਦਾਂ ਦਿਲ ਢੋਈ ਹੁ
 ਅੱਖੀਂ ਨੀਰੇ ਖੂਨ ਜਿਗਰ ਦਾ, ਵੁਜੂ ਪਾਕ ਸਿਜ਼ ਓਈ ਹੁ
 ਜ਼ਬਾਨ ਨਾ ਹਿੱਲੇ ਤੇ ਹੋਂਠ ਨਾ ਫੜਕਣ (ਹਜਰਤ ਬਾਹੂ ਰ. ਅ) ਖਾਸ ਨਿਮਾਜ਼ ਹੈ ਸੋਈ ਹੁ

Ashiq paRhan namaaz param di, jeyN wich haraf nah koe Hu
 Jehaa kehaa neaat nah sekey, jithey dardmaNdaaN dil Dhoee Hu
 AkkheeN neerey kHun jigar daa, wozoo paak sizioee Hu
 Zabaan nah hilley te hoNTh nah phaRakaN (Hazrat Bahu RA), khaas nimaaz hey soiee Hu

The lovers invoke love in prayers in which there are no words
 All and sundry can't intend it where the afflicted lovers may be
 granted the permission
 Tears in eyes and blood of lever, only then we made the perfect
 ablution

Where prayers are genuine, says Bahu, lips don't move and tongues don't tingle

Interpretation

In this *Baint* also there is a subject of the previous *Baint* that in the esoteric prayer of the lovers no letters, words or sound is present. It is the place of the compassionates what do common sensual people understand the purpose of such a prayer. The blood of the heart of the true lover of the God drips through their eyes like tears and they do their pure ablutions only with this. The excellent prayer of the noble devotees of God is always like a secret, in this neither the tongue is moved nor are the lips shaken and moved.

علموں باجھوں کرے فقیری کافر مرے دیوانہ ہو
 سے ۱۰۰ ورھیاں دی کرے عبادت اللہ کنوں بیگانہ ہو
 غفلت کنوں نہ کھلے پردہ دل جاہل بت خانہ ہو
 واہ نصیب تہاندے (حضرت باہو) جنہاں ملیا یار یگانہ ہو

ਇਲਮੋਂ ਬਾਝੋਂ ਕਰੇ ਫਕੀਰੀ, ਕਾਫ਼ਿਰ ਮਰੇ ਦਿਵਾਨਾ ਹੁ
 ਸੈ ਵਰਿਆਂ ਦੀ ਕਰੇ ਇਬਾਦਤ, ਅੱਲਾ ਕਨੂੰ ਬੇਗਾਨਾ ਹੁ
 ਗਫਲਤ ਕਨੂੰ ਨਾ ਖੁਲ੍ਹੇ ਪਰਦਾ, ਦਿਲ ਜਾਹਿਲ ਬਤ ਖਾਨਾ ਹੁ
 ਵਾਹ ਨਸੀਬ ਤਿਨਾਂ ਦੇ ਬਾਹੂ (ਰ. ਅ) ਜਿਨਹਾਂ ਮਿਲਿਆ ਯਾਰ ਯਗਾਨਾ ਹੁ

ElmoN baajhoN karey faqiri, kaafir marey diwaanaah Hu
 Sey warhiyaan dee karey ibaadat, Allaah kanooN begaanaah Hu
 Gafalat kanooN nah khulley paradaa, dil jaahil but-khaanaah Hu
 Waah naseeb tinhaaN de (Hazrat Bahu _{R.A.}), jinhaaN miliya yaar yagaanaah Hu

The one who strives for Fakir without knowledge, is infidel, may die as a heretic

Even after the worship for a hundred years, he would remain alienated from God

Ignorance will not lift the veil; heart would remain illiterate idol-temple
 Wow, love for those, Says Bahu, who attained the union with unique friend

Interpretation

The first line is the translation of Hadith "مَنْ تَزَهَّدَ بِغَيْرِ عِلْمٍ فَقَدْ جَنَّ فِي الْآخِرِ عُمُرَهُ ۖ أَوْ مَاتَ كَافِرًا" meaning the person who chose saintliness without the knowledge of devotion, dies as infidel or insane. He remains estranged to God whether he does prayer for hundred years. Because until the veils of ignorance have not been moved away from his heart, this ignorant heart is like an idol-temple, where his imaginary, hypothetical idols live as gods. Lucky are the people who meet with the kinder, unique and unparallel beloved.

عاشق ہوویں تے عشق کماویں دل رکھیں وانگ پہاڑاں ہُو
 سے (100) اُلامے تے ہزاراں بدیاں کر جائیں باغ بہاراں ہُو
 منصور جیہا چک سُولی چڑھدے جھڑے واقف کُل اسراراں ہُو
 عاشق سچ توں پیر مُول نہ چُکدے (حضرت باہُو) توڑے کافر کہن ہزاراں ہُو

ਆਸ਼ਿਕ ਹੋਵੀਂ ਤੇ ਇਸ਼ਕ ਕਮਾਵੀਂ, ਦਿਲ ਰੱਖੀਂ ਵਾਂਗ ਪਹਾੜਾਂ ਹੂ
 ਸੈ ਉਲਾਹਮੇ ਤੇ ਹਜ਼ਾਰਾਂ ਬਦੀਆਂ, ਕਰ ਜਾਈਂ ਬਾਗ ਬਹਾਰਾਂ ਹੂ
 ਮਨਸੂਰ (ਰ. ਅ) ਜੇਹਾ ਚਕ ਸੂਲੀ ਚੜ੍ਹਦੇ, ਜਿਹੜੇ ਵਾਕਿਫ਼ ਕੁਲ ਅਸਰਾਰਾਂ ਹੂ
 ਆਸ਼ਿਕ ਸਚ ਤੋਂ ਪੈਰ ਮੂਲ ਨਾ ਚੁਕਦੇ (ਬਾਹੂ ਰ.ਅ) ਤੋੜੇ ਕਾਫ਼ਿਰ ਕਹਿਣ ਹਜ਼ਾਰਾਂ ਹੂ

Ashiq howeeN te ishiq kmaaweeN, dil rakkheeN waaNg pahaaRaaN Hu
 Sey olaamay te hazaaraaN badeeiyaN, kar jaaeeN baag bahaaraaN Hu
 Mansoor jehaa chak sooli chaRhade, jehRey waakif kull asraaraaN Hu
 Aashiq sach toN peyr mool nah chukday (Hazrat Bahu R.A.), toRey kaafir kehiN hazaaraaN Hu

If you are a lover then earn love, have a heart firm like mountain
 Let hundreds of blames and thousands abuses be pleasant to you like
 the spring season
 Even Mansoor who was privy to all secrets and mysteries, was sent to
 gallows

Lovers do not retreat from truth, Says Bahu, even if are called infidel by thousands

Interpretation

Hazrat Sultan Bahu (RA) says that the person who is the devotee and true lover of the real Beloved or true Creator, should keep his heart as strong as a mountain and determination as vast as the sky's. Because one has to face severe hardships and uncountable difficulties in the thronfull glen and abode of love. Therefore in the path of love one should keep passing all throns rejoicingly. Because any worldly beloved has few claimants and villains but in the path to eternal and true beloved there are thousands of scoundrel and claimants and one has to take all the hostility and animosity. And also, does not loes heart and courage in this path and disclose the seceret of the Beloved. Because Mansoor, though, comprehended the secret of God but uttering "Anallhaq" (I am the truth) had been executed for heresy. So the lover should bow down before his supreme lover, may be the ignorant and unwise people of the world continue to speak ill of such devotee. Such devotees remain determined at the path of truth and justice.

عاشق عشق ماہی دے کولوں کدی نہ ہوندے واندے ہُو
 نیند حرام تہاندی ہوئی جہڑے اسم ذات کماندے ہُو
 ہک پل مool آرام نہ پاون دن رات پھرن گراندے ہُو
 جنہاں الف صحیح کر پڑھیا (حضرت باہُو) واہ نصیب تہاندے ہُو

ਆਸ਼ਕ ਇਸ਼ਕ ਮਾਹੀ ਦੇ ਕੋਲੋ, ਕਦੀ ਨਾ ਹੋਂਦੇ ਵਾਂਦੇ ਹੂ
 ਨੀਂਦ ਹਰਾਮ ਤਿਨਾਂ ਦੀ ਹੋਏ, ਜਿਹੜੇ ਇਸਮ ਜ਼ਾਤ ਕਮਾਂਦੇ ਹੂ
 ਹਿਕ ਪਲ ਮੂਲ ਆਰਾਮ ਨਾ ਪਾਵਣ, ਦਿਨ ਰਾਤ ਫਿਰਨ ਕੁਰਲਾਂਦੇ ਹੂ
 ਜਿੰਨ੍ਹਾਂ ਅਲਿਫ਼ ਸਹੀ ਕਰ ਪੜ੍ਹਿਆ (ਬਾਹੂ ਰ. ਅ) ਵਾਹ ਨਸੀਬ ਤਿੰਨਾਂ ਦੇ ਹੂ।

Aashiq ishaq maahi de koloN, kadi nah hoNday waaNde Hu
 NeeNd haraam tinhaaN di hoie, jehRey isam zaat kamaaNde Hu
 Hik pal mool aaraam nah paawaN, din raat phiran kurlaaNde Hu
 JinhaaN Alif sahi kar paRhiya (Hazrat Bahu _{R A}), waah naseeb tinhaaN de Hu

The lovers never get away from inner meditation of their beloved
 Their nightly sleep has ruined, who earns His personal Name
 Rest they all not for a moment, wandering in lamentations day and
 night
 Those who read Alif (the first letter) correctly and rightly, says Bahu,
 are fortunate indeed and hailed

Interpretation

Hazrat Sultan Bahu (RA) says that the lovers will never be free of the thoughts and imagination of their true beloved. Those who adopt the profession of contemplation of Allah s' Name, sleeping then becomes stranger to their eyes. And their heart and mind are so immersed and obsessed with the discourse of God s' Name that they are never liberated from this remembrance of His. Those people are very prosperous and lucky who have comprehended God s' Name. The companion of the path called this remembrance, the king of discourses.

عاشق عشق ماہی دے کولوں پھرن ہمیشہ کھیوے ہُو
 جنہاں جیندیاں جان ماہی نوں دتی اوہ دوہیں جہانیں جیوے ہُو
 شمع چراغ دل روشن جیندا اوہ کیوں بالن ڈیوے ہُو
 عقل فکر دی پہنچ نہ (حضرت باہُو) اوتھ فانی فہم کھیوے ہُو

ਆਸ਼ਿਕ ਇਸ਼ਕ ਮਾਹੀ ਦੇ ਕੋਲੋਂ, ਫਿਰਨ ਹਮੇਸ਼ਾ ਖੀਵੇ ਹੁ
 ਜਿਨ੍ਹਾਂ ਜੀਂਦਿਆਂ ਜਾਨ ਮਾਹੀ ਨੂੰ ਦਿੱਤੀ, ਉਹ ਦੋਹੀਂ ਜਹਾਨੀਂ ਜੀਵੇ ਹੁ
 ਸ਼ਮਾਂ ਚਿਰਾਗ ਦਿਲ ਰੌਸ਼ਨ ਜੈਂਦਾ, ਉਹ ਕਿਉਂ ਬਾਲਣ ਦੀਵੇ ਹੁ
 ਅਕਲ ਫਿਕਰ ਦੀ ਪਹੁੰਚ ਨਾ (ਬਾਹੂ ਰ. ਅ.) ਓਥ ਫ਼ਾਨੀ ਫ਼ਹਿਮ ਕਚੀਵੇ ਹੁ।

Ashiq ishq maahi de koloN, phiran hameshaah kheewey Hu
 JinhaaN jeeNdiyaaN jaan maahi nooN ditti, oh doheeN jahaaneeN jeeewey Hu
 Shmaa chiraag dil roshan jeyNdaa, oh kioN baalaN deewey Hu
 Aqal fikar di pahuNch nah (Hazrat Bahu R A), oth faani feham kacheewey Hu

The lovers always wander in ecstasy, intoxicated with the love of
 their beloved

Yielding life to their beloved, they thrive and grow in both the worlds
 Glowing and flaming the lamp of their heart, why should they light
 candles?

Rationality and intellect has no approach and can't reach there, says Bahu, their understanding is finite and raw

Interpretation

Hazrat Sultan Bahu (RA) says that lovers of the Beloved get intoxicated and loaded with wine of His passion and the lovers who annihilate themselves in the love of the Beloved in their life, become immortal in both the worlds. They are the ones whose lamp of heart has lighted with the light of His Name Allah. They don't need the so-called lamps.

Mundane thinking can never grasp such a situation as to how these supreme spiritual lamps glitter. So the wisdom, which is materialistic, is mortal and it should never be kept in consideration.

عاشق دی دلِ موم برابر معشوقاں دی دلِ کالی ہُو
 طعمہ دے کے تر تر تکتے جیوں بازاں دی چالی ہُو
 باز بیچارہ کیونکر اڈے پیریں پیوس جالی ہُو
 جیس دلِ عشق خرید نہ کیتا (حضرت باہُو) گئے دوہاں جہانوں خالی ہُو

ਆਸ਼ਿਕ ਦੀ ਦਿਲ ਮੋਮ ਬਰਾਬਰ, ਮਾਸ਼ੁਕਾਂ ਦੀ ਦਿਲ ਕਾਲੀ ਹੁ
 ਤੰਮਾਂ ਦੇ ਕੇ ਤਰ ਤਰ ਤੱਕੇ, ਜਿਉਂ ਬਾਜ਼ਾਂ ਦੀ ਚਾਲੀ ਹੁ
 ਬਾਜ਼ ਵਿਚਾਰਾ ਕਿਉਂ ਕਰ ਉੱਡੇ, ਪੈਰੀਂ ਪਿਉਸ ਜਾਲੀ ਹੁ
 ਜੈਂ ਦਿਲ ਇਸ਼ਕ ਖਰੀਦ ਨਾ ਕੀਤਾ (ਬਾਹੂ ਰ. ਅ) ਗਏ ਦੋਹਾਂ ਜਹਾਨੋਂ ਖਾਲੀ ਹੁ

Ashiq di dil mom baraabar, maasHukaaN di dil kaali Hu
 Tammaah de ke tar tar takkey, jioN baazaaN di chaali Hu
 Baaz bichaaraah kion kar oDDey, peyreeN pios jaali Hu
 JeyN dil ishq khareed nah keetaa (Hazrat Bahu ؎), gaiay dohaaN jahaanoN khaali Hu

The lovers' heart is soft like the wax that of the sweetheart is like
 black stone

Covet him like a hawk by the meat of His glances of and on

How can the helpless hawk fly, its legs are tied with the string of love

The heart that has not purchased love here, Says Bahu, goes empty-
 handed from both worlds

Interpretation

Hazrat Sultan Bahu (RA) says that the heart of a lover is soft like wax and gets melted with slight warmth but the heart of beloved is hard like black stone and never gets moved and is not soft. The beloved, like a hawk-keepers attract and fascinate him by fatly flesh and herbs of his views. How the poor lover hawk can fly because there is a chain and shackle of love in his feet. Prosperous are those lovers who have this holy shackle of love in their feet, and the heart which did not find true beloved s' love, that heart is devoid of the bounties of both the worlds.

عاشقاں ہکو وضو جو کیتا روز قیامت تائیں ہُو
 وچ نماز رکوع سجدے رہندے سنج صباہیں ہُو
 ایہتھے اوتھے دوہیں جہانیں سب فقر دیاں جائیں ہُو
 عرش کولوں سے ۱۰۰ منزل اگے (حضرت باہُو) وچ پیاکم تنہائیں ہُو

ਆਸ਼ਕਾਂ ਹਿਕੋ ਵਜ਼ੂ ਜੋ ਕੀਤਾ, ਰੋਜ਼ ਕਿਆਮਤ ਤਾਈਂ ਹੁ
 ਵਿਚ ਨਮਾਜ਼ ਰਕੂਅ ਸਜੁਦੇ, ਰਹਿੰਦੇ ਸੰਜ ਸਬਾਹੀਂ ਹੁ
 ਏਥੇ ਓਥੇ ਦੋਹੀਂ ਜਹਾਨੀਂ, ਸਭ ਫੱਕਰ ਦੀਆਂ ਜਾਈਂ ਹੁ
 ਅਰਸ਼ ਕੋਲੁੰ ਸੈ ਮੰਜ਼ਿਲ ਅੱਗੇ (ਬਾਹੂ ਰ. ਅ) ਵੰਜ ਪਿਆ ਕੰਮ ਤਿਨਾਹੀਂ ਹੁ

AshakaaN hiko wozoo jo keetaa, roz Qiyamat taaeeN Hu
 Wich namaaz raku sajooday, rehNde saNj sabaahieN Hu
 Ethey othey doheen jahaaneeN, sab faqar deeaan jaaeeN Hu
 Arash koloon sey manzil aggey (Hazrat Bahu R.A), wanj piyaa kAm tinhaieeN Hu

The lovers' purification is inviolate, would remain so until the Day of Judgment
 Mornings, evenings every moment, bowing and kneeling, they prostrate

Here and hereafter- Fakirs are at home with both worlds
 A hundred stages lie beyond the divine throne, says Bahu, and lovers
 have got to deal with them too

Interpretation

Hazrat Sultan Bahu (RA) says that the law-givers of Islam (Ehl-i-shariath) make ablution by cleaning the material body from the apparent and material filth using water but the lovers of the path (Ehli-i-tariqat) make the esoteric ablution by purifying their heart and soul using the water of reliance on Him and abandonment of the filth of world. The ablution of the law-givers of Islam ends by passing gas or ball but lover's esoteric ablution remains in tact till doomsday. The law-giver's five prayers have been offered during day and night. But the lovers have no leisure any time during day and night from the esoteric perpetual prayer of the path. Their heart remains indulged in standing, kneeling, sitting and prostrating in front of their supreme Lord through imagination. Like the God says:

يَذْكُرُونَ اللَّهَ قِيَامًا وَ قُعُودًا وَعَلَىٰ جُنُوبِهِمْ

The mendicants remain busy with Allah in this world with body and with heart and soul in the hereafter. " اجْسَامُهُمْ فِي الدُّنْيَا وَ قُلُوبُهُمْ فِي الْآخِرَةِ "

Their destinations and ranks are there in both the worlds. And lovers have the abodes' hundred destinations beyond the high emporium in the hierarchy of God and no space.

عشق دی بازی ہر جا کھیڈے شاہ گدا سلطاناں ہُو
 عالم، فاضل، عاقل دانا کردا چا حیراناں ہُو
 تنبو ٹھوک لتھا وچ دل دے جوڑیس خلوت خانان ہُو
 عشق امیر فقیر منیندے (حضرت باہُو) کیا مانے لوک بیگاناں ہُو

ਇਸ਼ਕ ਦੀ ਬਾਜ਼ੀ ਹਰ ਜਾ ਖੇਡੇ, ਸ਼ਾਹ ਗਦਾ ਸੁਲਤਾਨਾਂ ਹੁ
 ਆਲਿਮ ਫ਼ਾਜ਼ਿਲ ਆਕਿਲ ਦਾਨਾਂ, ਕਰਦਾ ਚਾ ਹੈਰਾਨਾਂ ਹੁ
 ਤੰਬੂ ਠੋਕ ਲੱਥਾ ਵਿਚ ਦਿਲ ਦੇ, ਜੋੜੇਸ ਖਿਲਵਤ ਖਾਨਾਂ ਹੁ
 ਇਸ਼ਕ ਅਮੀਰ ਫ਼ਕੀਰ ਮਨੇਂਦੇ (ਹਜ਼ਰਤ ਬਾਹੂ ਰ. ਅ) ਕਿਆ ਮਾਨੇ ਲੋਕ ਬਿਗਾਨਾ ਹੁ

Ishiq di baazi har jaa khedey, Shah Gadaa SultaanaaN Hu
 Aalim faazil aaqil daanaa, kardaa chaa heyraanaaN Hu
 TaNboo Thok latthaa wich dil dey, joRes khilwat khaanaaN Hu
 Ishiq Ameer Faqir maneNdey (Hazrat Bahu RA), kiyaa maane lok baygaanaaN Hu

All of them played the game of love everywhere, kings, sultans, even
 beggars

The love has confounded scholars, erudites, intellectuals and sages

The love entrenches in the heart, making it a meditation cell in
 seclusion

Love is believed by rich and Fakir, says Bahu, only alienated ones don't know

Interpretation

Hazrat Sultan Bahu (RA) says that love plays its game in the hearts' yards of beggars and the kings.

In the heart where love finds its entrance, he may be much wise and intellectual or sage, love makes him insane and amazed. The love, who encamps itself in any heart like those of the kings and there by it establishes its solitary abode there. The love is not the business of poor miser rather to earn love is the living of those mendicants whose hearts are contented and carefree like rich and the kings, whose this action may be a willing saintliness and not the forcible one.

عشق دریا محبت دے وچ تھی مردانہ ترئے ہو
 جتھے لہر غضب دیاں ٹھاٹھاں قدم اُتھائیں دھریئے ہو
 او جھڑ جھنگ بلائیں بیلے ویکھو ویکھ نہ ڈریئے ہو
 نام فقیر تد تھیندا (حضرت باہو) جد وچ طلب دے مریئے ہو

ਇਸ਼ਕ ਦਰਿਆ ਮੁਹੱਬਤ ਦੇ ਵਿਚ, ਥੀ ਮਰਦਾਨਾ ਤਰੀਏ ਹੁ
 ਜਿੱਥੇ ਲਹਿਰ ਗਜ਼ਬ ਦੀਆਂ ਠਾਠਾਂ, ਕਦਮ ਉਥਾਈ ਧਰੀਏ ਹੁ
 ਔੜੜ, ਝੰਗ, ਬਲਾਈਂ ਬੇਲੇ, ਵੇਖੋ ਵੇਖ ਨਾ ਡਰੀਏ ਹੁ
 ਨਾਮ ਫਕੀਰ ਤਦ ਥੀਂਦਾ ਬਾਹੂ (ਰ. ਅ) ਜਦ ਵਿਚ ਤਲਬ ਦੇ ਮਰੀਏ ਹੁ

Ishq dariyaa muhabbat day wich, thee mardaanaah tariey Hu
 Jitthey lehir gazab deeyaaN ThaaThaaN, kadam othaaieen dhariey Hu
 OjhaR, jhaNg, balaaeeN belay, wekho weikh nah dariey Hu
 Naam faqir tad theeNdaa (Hazrat Bahu R A), jad wich talab day mariey Hu

In the river of love, one should swim bravely like a man
 One shouldn't hesitate to set foot into the stormy waters where there
 are fierce waves and deadly whirlpools
 Forests trackless, demons dreadful, we should be undaunted

They who died yearning for love, Says Bahu, deserve the title of Fakir

Interpretation

Hazrat Sultan Bahu (RA) says that who is a claimant of love, should continue to swim in the ocean of love with manliness and where the horrible dangerous waves may be erupting, he should go there and put on his step there. And when he comes across with the dangers of the secluded, solitary, dense forests even then he should not be a bit afraid of them. The costume of a mendicant looks fine on a saint only when he dies even before death in the love of the Master.

عشق اسانوں لسا جاتا لتھا مل مہاڑی ہُو
 نہ سووے نہ سوون دیوے جیویں بال ایڑی ہُو
 پوہ ماہ مانگھ منگے خربوزے میں کتھ لیساں واڑی ہُو
 عقل فکر دی بھل گیا باتاں (حضرت باہُو) جد عشق مچائی تاڑی ہُو

ਇਸ਼ਕ ਅਸਾਂ ਨੂੰ ਲਿੱਸਾ ਜਾਤਾ, ਲੱਥਾ ਮੱਲ ਮੁਹਾਡੀ ਹੁ
 ਨਾ ਸੌਵੇ ਨਾ ਸੌਵਣ ਦੇਵੇ, ਜੀਵੇਂ ਬਾਲ ਅਯਾੜੀ ਹੁ
 ਪੋਹ ਮਾਹ ਮਾਘ ਮੰਗੇ ਖਰਬੂਜੇ, ਮੈਂ ਕਿਥ ਲੈਸਾਂ ਵਾੜੀ ਹੁ
 ਅਕਲ ਫਿਕਰ ਦੀ ਭੁਲ ਗਿਆ ਬਾਤਾਂ (ਬਾਹੂ ਰ. ਅ) ਜਦ ਇਸ਼ਕ ਮਚਾਈ ਤਾੜੀ ਹੁ।

Ishq asaaN nooN lissaa jaataa, latthaa mall muhaari Hu
 Nah sowey nah sowaN dewey, jiweyN baal ayaaRi Hu
 Poh maagh maNgey kharboojey, meyN kith leysaaN waaRi Hu
 Aqal fikar di bhull giyaa baataaN (Hazrat Bahu ᳚), jad ishq machaaiee taaRi Hu

Considering us frail, love has entrenched itself at my door step
 It neither sleep nor it let me sleep, like a fussy child
 It wants melons in the dead of winter, where can I find such garden
 The reason and intellect fled, Says Bahu, when love clapped its hands

Interpretation

Hazrat Sultan Bahu (RA) says that considering me weak the love has come and seated at my door step and has occupied the entry to the heart. Neither he neither sleeps himself nor let me sleep. Like sick small child he himself remains restless and keeps me anxious as well. It makes a demand of unseasonable muskmelon in the coldest month of winter. Now how we endeavour to sow muskmelons in the extreme winter months. That is to say that in religious law the union with God is imminent after the doomsday, after death and the love is seeking the unseasonable fruits of the union with God from me without any opportune time. That is why some mendicant has said:

زہداں از مرگ مہلت خواستند

عاشقاں گفتند نے نے زود باش

zahidan az marg muhlat khwastand
aashiqan guftand ne ne zoodbash

So when a lover makes a loud noise then the considerations of wisdom and idea are totally forgotten and the boundaries of religious law can also not be kept intact.

عشق چلایا طرف آسماناں عرشوں فرش ٹکایا ہُو
 رہ نی دُنیا ٹھگ نہیں سانوں ساڈا اگے جی گھبرایا ہُو
 اسی پردیسی ساڈا وطن دوراڈا ایویں کُوڑا لالچ لایا ہُو
 مرگئے جو مرنے تھیں پہلے (حضرت باہُو) تہناں ہی رب نوں پایا ہُو

ਇਸ਼ਕ ਚਲਾਇਆ ਤਰਫ ਅਸਮਾਨਾਂ, ਅਰਸ਼ੋਂ ਫ਼ਰਸ਼ ਟਿਕਾਇਆ ਹੁ
 ਰਹਿ ਨੀ ਦੁਨੀਆਂ ਠੱਗ ਨਹੀਂ ਸਾਨੂੰ, ਸਾਡਾ ਅੱਗੇ ਜੀ ਘਬਰਾਇਆ ਹੁ
 ਅਸੀਂ ਪਰਦੇਸੀ ਸਾਡਾ ਵਤਨ ਦੁਰਾਡਾ, ਐਵੇਂ ਕੂੜਾ ਲਾਲਚ ਲਾਇਆ ਹੁ
 ਮਰ ਗਏ ਜੋ ਮਰਨੇ ਥੀਂ ਪਹਿਲੇ (ਬਾਹੂ ਰ. ਅ) ਤਿਨਾਂ ਹੀ ਰਬ ਨੂੰ ਪਾਇਆ ਹੁ

Ishq chalaaya taraf asamaanaaN, ArshoN farash Tikaiya Hu
 Reh ni duniyaaN Thagg naheeN saanoon, saaDaa aggey jee ghabariya Hu
 AseeN paradesi saaDaa watan duraaDaa, eyweyN kooRaa laalach laaiya Hu
 Mar gae jo maraney TheeN pehlay (Hazrat Bahu ر. ا), tinhaaN hi Rabb noon paaiya Hu

Love has soared us heavens-high, from nadir to the zenith
 Be gone, from us Oh thugging world, beguile me no more; we are
 already sick of it
 We are wayfarer; our native land is far away, why to trap us in greed
 Only they found out the Lord, Says Bahu, who died before death

Interpretation

Hazrat Sultan Bahu (RA) has stretched the chapter of true love pretty much because of his dispositional accordance. In this Baint, he says His eternal beloved and true sweet heart is in heaven and abodeless and His love and seek have ascended me towards sky instead of earth. Therefore, I have made the heaven the floor. O' world, you are dragging me inversely towards earth. Stop this tug of war and do not dazzle and involve me in your lust and attractiveness. My heart is already fed up and embarrassed from you. I am stranger here and my native land is very far in no space. You are entangling me in false deception and greed. Those who die before death, gets union with Lord.

عشق جنہاندے مڈھیں رچیا اوہ پھر دے چُپ چپاتے ہُو
 لُوں لُوں دے وچ لکھ زباناں اوہ کرے گنگی باتے ہُو
 وُضو کر دے اِسْم اللہ داتے دریا وحدت نہاتے ہُو
 تَد تھیاں قبول نمازاں (حضرت باہُو) جد یاراں یار پچھاتے ہُو

ਇਸ਼ਕ ਜਿਨ੍ਹਾਂ ਦੇ ਮੁੱਢੀਂ ਰਚਿਆ, ਉਹ ਫਿਰਦੇ ਚੁੱਪ ਚੁਪਾਤੇ ਹੁ
 ਲੁੰ ਲੁੰ ਦੇ ਵਿਚ ਲਖ ਜੁਬਾਨਾਂ, ਉਹ ਕਰੇ ਗੁੰਗੀ ਬਾਤੇ ਹੁ
 ਵੁਜੂ ਕਰਦੇ ਇਸਮ ਅੱਲਾ ਦਾ, ਤੇ ਦਰਿਆ ਵਹਿਦਤ ਨਹਾਤੇ ਹੁ
 ਤਦ ਥੀਆਂ ਕਬੂਲ ਨਿਮਾਜ਼ਾਂ ਬਾਹੂ (ਰ. ਅ) ਜਦ ਯਾਰਾਂ ਯਾਰ ਪਛਾਤੇ ਹੁ

Ishq jinhaaN day mudDheeN rachiyaa, oh phirday chupp chupaatey Hu
 LooN looN de wich lakkh zubaanaaN, oh karey gooNgi baatay Hu
 Wozoo karaday isam Allaah daa, te dariyaa wahdat nahaatey Hu
 Tad theeaaN Qabool nimaazaaN (Hazrat Bahu RA), jad yaaraaN yaar pachhaatey Hu

Those who have love immersed in their bones: they wander in silence
 and remain mum

Every pore of their bodies has a million tongues, but they talk in sign language

They make ablution with the name Allah (God) and have bathed in the ocean of oneness.

Prayers are only granted, Says Bahu, when the friends recognise a Friend

Interpretation

Hazrat Sultan Bahu (RA) says, the people in whose roots and brain love has pierced then they abstain themselves from showy chant, cries and prays. This Baint is the explanation of the following Hadith:

"مَنْ عَرَفَ رَبَّهُ، فَقَدْ كَلَّ لِسَانَهُ،"

Meaning whosoever has once comprehended his Lord, his tongue is rendered speechless. Hundreds of thousands tongues grow up at the every root vesicles of his body and every hair starts remembering God and he remains in talk with God, speechlessly and idly. The law givers of Islam make ablution with water but Gnostic and lovers make ablution with the water of His immortal light of Name, Allah. They take a dive in the river of oneness. At the point the true prayer has been accepted when beloved and lover acknowledge and recognize each other. Without gnosis prayer becomes just a ritual.

غوث قُطب ہیں اورے اوریرے عاشق جان اگیرے ہُو
 جہڑی منزل عاشق پہنچن او تھ غوث نہ پاون پھیرے ہُو
 عاشق وِچ وصال دے رہندے جنہاں لا مکانی ڈیرے ہُو
 دین قربان تہاں توں (حضرت باہُوؒ) جنہاں ذاتوں ذات بسیرے ہُو

ਗੌਸ ਕੁਤੁਬ ਹੈ ਉਰੇ ਉਰੇ, ਆਸ਼ਕ ਜਾਣ ਅਗੇਰੇ ਹੁ
 ਜਿਹੜੀ ਮੰਜਿਲ ਆਸ਼ਿਕ ਪਹੁੰਚਣ, ਓਥ ਗੌਸ ਨਾ ਪਾਵਣ ਫੇਰੇ ਹੁ
 ਆਸ਼ਕ ਵਿਚ ਵਿਸਾਲ ਦੇ ਰਹਿੰਦੇ, ਜਿਨ੍ਹਾਂ ਲਾ-ਮਕਾਨੀ ਡੇਰੇ ਹੁ
 ਦੀਨ ਕੁਰਬਾਨ ਤਿਨਾਂ ਤੋਂ ਬਾਹੂ (ਰ. ਅ) ਜਿਨ੍ਹਾਂ ਜਾਤੋ ਜਾਤ ਬਸੇਰੇ ਹੁ

Gaus Qutab heyin urey urerey, Ashiq jaaN agerey Hu
 JehRi maNzil aashiq pahuNchaN, Oth Gaus nah paawaN pherey Hu
 Ashiq wich wisaal day rehiNdey, jinhaaN laa-makaani deray Hu
 Deen Qurbaan tinhaaN toN (Hazrat Bahu _{R A}), jinhaaN zaato zaat baserey Hu

Ghaus and Qutb trail behind, while the lovers are the vanguard
 The stage wherein lovers could reach, therein Ghaus couldn't even
 pay a visit
 The lovers are united in their love, dwelling in the spaceless cap

Religion is sacrificed for those, Says Bahu, whose self abides in the self absolute

Interpretation

Hazrat Sultan Bahu (RA) says that the ultimate destination of those who love the beloved God truly is farther than Gaus and Kutub saints because their place is also abode-less like Allah. But the places of Gaus and Kutub are the sky or a seat that is on the seventh sky. Therefore they are deprived of the real ultimate destination of lovers, the people who get enlightened with Allah's divine light, bounties of world and hereafter and treasures of Religion and world shower upon them and both remain desirous of them.

"مَنْ ارَادَ الدُّنْيَا فَلَهُ الدُّنْيَا وَمَنْ ارَادَ الْعُقْبَىٰ فَلَهُ الْعُقْبَىٰ وَمَنْ ارَادَ الْمَوْلَىٰ فَلَهُ الْكُلُّ"

فجری ویلے اٹھ سویرے نت آن کرن مزدوری ہُو
 کانواں لالیاں ہک سی گلاں تریجی رلی چنڈوری ہُو
 مارن چیخاں تے کرن مشقت پُٹ پُٹ کڈھن انگوری ہُو
 ساری عمر پٹیندیاں گزری (حضرت باہُو) کدی نہ پئی پوری ہُو

ਫਜ਼ਿਰੀ ਵੇਲੇ ਉਠ ਸਵੇਰੇ, ਨਿਤ ਆਣ ਕਰਨ ਮਜ਼ਦੂਰੀ ਹੁ
 ਕਾਵਾਂ ਲਾਲੀਆਂ ਹਿਕ ਸੀ ਗਲਾਂ, ਤਰੀਜੀ ਰਲੀ ਚੰਡੂਰੀ ਹੁ
 ਮਾਰਨ ਚੀਕਾਂ ਤੇ ਕਰਨ ਮੁਸ਼ੱਕਤ, ਪੁਟ ਪੁਟ ਕੱਢਣ ਅੰਗੂਰੀ ਹੁ
 ਸਾਰੀ ਉਮਰ ਪਟੋਂਦਿਆਂ ਗੁਜ਼ਰੀ, ਬਾਹੂ (ਰ. ਅ) ਕਦੀ ਨਾ ਪਈ ਪੂਰੀ ਹੁ

Fajiree weley oth sawerey, nit aaN karan mazdoori Hu
 KaanwaaN LaaleeaN hik see galaaN, tareeji ralee chaNDoori Hu
 Maaran cheekhaaN te karan mushakkat, puT puT kadDhaN aNgoori Hu
 Saaree umar paTeNdiyaaN guzaree (Hazrat Bahu _{R.A.}), kadi nah pae poori Hu

They rise early, are ever coming for labour fastly
 Crows and kites are not exception; thirdly, the lark joins the bane
 Cawing, shrieking and toiling, are wasting the growing crops
 Spending the entire life time in talking gibberish, Says Bahu, they
 were never contended

Interpretation

Hazrat Sultan Bahu (RA) here mentions about those people who just for the sake of show off and exhibition held graduation of their orders. He has juxtaposed such people with the greedy crows, birds and like parrots, who early in the morning reach to the fields and pluck the green unripe crop and chirp loudly in joy as if they are doing a very nice job but actually those birds are destroying the crop. Such people pass their lives just chanting scriptures but spiritually they do gain nothing and as such they just waste their lives.

قلب وی ہلّیا تاں کی ہویا کیا ہویا ذکر زبانی ہُو
 ذکر نفسی، قلبی، روحی، سِرّی سبھے راہ حیرانی ہُو
 شاہ رگ تھیں نزدیک جو رہندا یار نہ ملیا جانی ہُو
 نام فقیر تنہاندا (حضرت باہُو) جہڑے وسدے لا مکانی ہُو

ਕਲਬ ਵੀ ਹਿੱਲਿਆ ਤਾਂ ਕੀ ਹੋਇਆ, ਕਿਆ ਹੋਇਆ ਜ਼ਿਕਰ ਜਵਾਨੀ ਹੁ
 ਜ਼ਿਕਰ ਨਫਸੀ ਕਲਬੀ ਰੂਹੀ, ਸਿੱਰੀ ਸੱਭੇ ਰਾਹ ਹੈਰਾਨੀ ਹੁ
 ਸ਼ਾਹਰਗ ਥੀਂ ਨਜ਼ਦੀਕ ਜੋ ਰਹਿੰਦਾ, ਯਾਰ ਨਾ ਮਿਲਿਆ ਜਾਨੀ ਹੁ
 ਨਾਮ ਫਕੀਰ ਤਿਨਾਂ ਦਾ ਬਾਹੂ (ਰ. ਅ) ਜਿਹੜੇ ਵਸਦੇ ਲਾ ਮਕਾਨੀ ਹੁ

Qalab wee hilliyaa taaN ki hoiyaa, kiyaa hoiyaa zikar zabaani Hu
 Zikar nafasi kalbi roohi, sirri sabbhey raah heyraani Hu
 Shah rag theeN nazadeek jo rehiNdaa, yaar nah miliyaa jaani Hu
 Naam faqir tinhaaN da (Hazrat Bahu ر. ا), jehRey wasdey laa-makaanee Hu

Repeating His Name is in vain; even if heart is rocked, then what
 Chanting through heart, soul, spirit, private and secret, all are leading
 to wonderment

Though He was nearer than the jugular vein but what if couldn't find
 the beloved friend

Only they who dwell beyond the finite, Says Bahu, deserve the title of Faqir

Interpretation

Some people, when concentrate towards true heart by confining their breath, they find their heart shaking and moving which is heart's intrinsic and natural instinct(attribute), that when the blood has pushed towards body and circulated back, heart moves and it sounds like "tub-tub". Some crude minded people call it the discourse of heart. Though this moving and shaking of heart is not the remembrance. Because this movement of heart is also present in animals. He further says that some people set specific corners for esoteric personalities in specific parts of breast and brain etc that this is corner of soul and this is of heart, spirit and secret etc. And rejoice just uttering the names of these personalities and feel proud. They call themselves the commemorators of their Latifs. Where as this is nothing to do with commemoration. So this type of movement of heart or verbal commemoration and their commemoration of soul, heart, spirit, secret etc are just fruitless and futile. Allah is closer to the jugular vein and to find out this closeness is the actual commemoration. And true commemorators and mendicants are those who find God closer to their jugular vein. They remain in union with God in speless and instead of commemoration they find union with the commemorator.

کل کلمے دی تداں پیوسے جداں قلب کلمے ونج کھولی ہُو
 چوداں طبق کلمے دے اندر کی جانے خلقت بھولی ہُو
 کلمہ عاشق اوتھے پڑھدے جتھے نور نبی ُ دی ہُو ہُو ہُو
 ایہہ کلمہ سانوں پیر پڑھایا (حضرت باہُو) جند جان اسے توں گھولی ہُو

ਕਲ ਕਲਮੇਂ ਦੀ ਤਦਾਂ ਪਿਉਸੇ, ਜਦਾਂ ਕਲਬ ਕਲਮੇ ਵੰਜ ਖੋਲੀ ਹੁ
 ਚੌਦਾਂ ਤਬਕ ਕਲਮੇ ਦੇ ਅੰਦਰ, ਕੀ ਜਾਣੇ ਖਲਕਤ ਭੋਲੀ ਹੁ
 ਕਲਮਾ ਆਸ਼ਿਕ ਓਥੇ ਪੜ੍ਹਦੇ, ਜਿਥੇ ਨੂਰ ਨਬੀ ਦੀ ਹੋਲੀ ਹੁ
 ਇਹ ਕਲਮਾ ਸਾਨੂੰ ਪੀਰ ਪੜ੍ਹਾਇਆ (ਬਾਹੂ ਰ. ਅ) ਜਿੰਦ ਜਾਨ ਏਸੇ ਤੋਂ ਘੋਲੀ ਹੁ

Kal kalmay di tadaaN piosay, jadaaN Qalab kalmay wanj kholi Hu
 ChadaaN tabak kalmay day aNdar, kee jaaNe khalkat bholi Hu
 Kalmaah Ashiq othe paRhaday, jithe noor nabi (PBUH) di holi Hu
 Eh kalmaah saanoON Peer paRhaaiaa (Hazrat Bahu RA), jiNd jaan osay toN gholi Hu

We come to know only then the marvel of Kalma (secret chant) when
 it puts our heart in gear

All fourteen realms (of bottom and sky) are within Kalma, simple
 folk don't know

It is recited by the lovers at the place which is lit by the radiance of prophet

This Kalma was taught to us by Peer, says Bahu, we can render our life for him

Interpretation

Hazrat Sultan Bahu (RA) says that the reality of the creed (Kalma) dawned upon me when the creed blossomed the bud of my heart. Fourteen strata get illuminated with the creed. What do the simpletons know the reality of the creed? The creed this is only uttered by Gnostics and lovers; with it the light of Muhammedi lighted. This creed has been taught to me by my preceptor and I sacrifice my life for him.

ਕਲ ਕਲੇ ਦੀ ਤਦਾਨ ਪਿਆਸੇ ਜਦੋਂ ਕਲਮੇ ਦਿਲ ਨੂੰ ਫੜਿਆ ਹੁ
 ਬੇ ਦਰਦਾਂ ਨੂੰ ਖਬਰ ਨਾ ਕਾਈ, ਦਰਦਮੰਦਾਂ ਦਿਲ ਮੁੜਿਆ ਹੁ
 ਕੁਫਰ ਇਸਲਾਮ ਦੀ ਕਲ ਤਦਾਨ ਪਿਆਸੇ, ਜਦ ਕਲਮਾਂ ਦਿਲ ਵਿਚ ਵੜਿਆ ਹੁ
 ਮੈਂ ਕੁਰਬਾਨ ਤਿਨਾਂ ਤੋਂ ਬਾਹੁ (ਹਜ਼ਰਤ ਬਾਹੁ ਰ. ਅ) ਜਿਨ੍ਹਾਂ ਕਲਮਾਂ ਸਹੀ ਕਰ ਪੜਿਆ ਹੁ

ਕਲ ਕਲਮੇ ਦੀ ਤਦਾਨ ਪਿਆਸੇ, ਜਦੋਂ ਕਲਮੇ ਦਿਲ ਨੂੰ ਫੜਿਆ ਹੁ
 ਬੇਦਰਦਾਂ ਨੂੰ ਖਬਰ ਨਾ ਕਾਈ, ਦਰਦਮੰਦਾਂ ਦਿਲ ਮੁੜਿਆ ਹੁ
 ਕੁਫਰ ਇਸਲਾਮ ਦੀ ਕਲ ਤਦਾਨ ਪਿਆਸੇ, ਜਦ ਕਲਮਾਂ ਦਿਲ ਵਿਚ ਵੜਿਆ ਹੁ
 ਮੈਂ ਕੁਰਬਾਨ ਤਿਨਾਂ ਤੋਂ ਬਾਹੁ (ਹਜ਼ਰਤ ਬਾਹੁ ਰ. ਅ) ਜਿਨ੍ਹਾਂ ਕਲਮਾਂ ਸਹੀ ਕਰ ਪੜਿਆ ਹੁ

Kal kalmay di tadaaN piasa say, jadoN kalmay dil nooN phaRiaa Hu
 BedaradaaN nooN khabar nah kaaie,dard maNdaaN dil maRiaa Hu
 Kufar Islaam di kal tadaaN piasay, jad kalmaah dil wich waRiaa Hu
 MeyN Qurabaan tinhaaN toN (Hazrat Bahu R.A), jinhaaN kalmaah sahi kar paRiaa Hu

Kalma you will only grapes if you hold fast unto it
 Insensate remained ignored; the painstricken wore its amulets around
 the neck

Paganism or Islam could only be understood when Kalma has entered in your heart

I am all for those, Says Bahu, who have correctly read the Kalma

Interpretation

Hazrat Sultan Bahu (RA) says that we came to know of the reality creed only when it effected and diffused in my. The uncompassionate and love-less do not know about it. The compassionate and lovers comprehend this reality. We also came to know about the real infidelity and the Islam only when this creed entered into our heart. Sultan Bahu says that I am in awe of those people who utter the creed in its true meanings.

کُن فیکوُن جدوں فرمایا اساں بھی کولے ہا سے ہُو
 ہکے ذات صفات رے دے ہکو جگ ڈھنڈھیاسے ہُو
 ہکے ہالا مکان اساڈا ہکے آن بُتاں وِچ پھاسے ہُو
 پلید نے چا پلیدی کیتی (حضرت باہُو) ہکے اصل پلید نہ ہاسے ہُو

ਕੁਨ ਫਯਕੂਨ ਜਦੋਂ ਫਰਮਾਇਆ, ਅਸਾਂ ਭੀ ਕੋਲੇ ਹਾ ਸੇ ਹੁ
 ਹਿਕੇ ਜ਼ਾਤ ਸਿਫ਼ਾਤ ਰਬੇ ਦੇ, ਹਿਕੋ ਜਗ ਢੁੰਡਿਆ ਸੇ ਹੁ
 ਹਿਕੇ ਹਾ ਲਾਮਕਾਨ ਅਸਾਡਾ, ਹਿਕੇ ਆਨ ਬੁਤਾਂ ਵਿਚ ਫਾਸੇ ਹੁ
 ਪਲੀਦ ਨੇ ਚਾ ਪਲੀਦੀ ਕੀਤੀ (ਹਜ਼ਰਤ ਬਾਹੂ ਰ. ਅ) ਹਿਕੇ ਅਸਲ ਪਲੀਦ ਨ ਹਾਸੇ ਹੁ

Kun-Fa-yakoon jadoN Farmaaiaa, asaaN bhi koley haasay Hu
 Hikay zaat sifaat Rabey day, hikko jag DHunDiaasay Hu
 Hikay haalaa makaan asaaDaa, hikay aan butaaN wich phaasey Hu
 Paleed ne chaa paleedi keeti (Hazrat Bahu ^{R.A.}), hikay asal paleed nah haasey Hu

When He decreed “Kun” (Be) Fayakoon (It was sure), we too were there

There is only one entity with all His attributes we probed only one world

We were in one spaceless place; we are caught in the embodiment of idols

The Satan had defiled us, Says Bahu; we were unsullied in our native state

Interpretation

Hazrat Sultan Bahu(RA) says that when God the Almighty created the kingdoms of souls by ordering “KUN”(be), I was present with Allah even before this event and I still remembered the time and promise "الَسْتُ بِرَبِّكُمْ" (Am I not your God) and the answer بَلَى (yes you are). Allah s’ being and attributes are same in the beginning, the end and in this world and in all destinations I have been a devotee and seeker of the being, the sustainer, the ever. I have never cast a single glance at any other entity. Once I had my nest and abode in abodless before the day of beginning. But the sensual flaw of mine put me in separation from that place of nearness and stuck me in the world of idols. All these are the evil doings of the filthy Satan that he after making me disobedient has made me unclean otherwise my actual behaviour and nature was not unclean.

کیا ہويا بُت دُور گيا دل ہرگز دُور نہ تھیوے ہُو
 سے ۱۰۰ کوہاں تے میرا مُرشد وسدا مینوں وچ حضورِ دِسیوے ہُو
 جنیدے اندر عشق دی رتی اوہ بن شرابوں کھیوے ہُو
 نام فقیر تہاں دا (حضرت باہُو) قبر جنہاں دی جیوے ہُو

کیاا ہوياا بُت دُور گياا, دل ہرگز دُور ناا ہئیوے ہُو
 سے ۱۰۰ کوہاں تے میرا مُرشد وسدا, مینوں وچ حضورِ دِسیوے ہُو
 جنیدے اندر عشق دی رتی, اوہ بن شرابوں کھیوے ہُو
 نام فقیر تہاں دا (حضرت باہُو) قبر جنہاں دی جیوے ہُو

Kiaa hoiaa butt door giaa, dil hargiz door nah Theewey Hu
 Sey kohaaN te meraa Murshid wasdaa, meynooN wich hazoor diseewey Hu
 JeNde aNdar Ishq di ratti, oh bin sharaboN kheewey Hu
 Naam Faqir tinhaaN daa (Hazrat Bahu _{R A}), Qabar jinhaaN di jeewey Hu

So what, if body has gone a long way off, the heart is never afar
 My Murshid dwells thousands miles away but I can observe his
 presence

Those who have even an iota of love, they remained intoxicated without wine
Only they deserved the title of Faqir, Says Bahu, whose very graves breathe life

Interpretation

Sultan Bahu says that though my body is hundreds of miles away from the company of my preceptor but the thought and concept of Him always remain erected in my heart. Like Hazart Awais Qurani (RA) has not acquired the apparent physical company of Hazart Muhammad (PBUH) and lived very far in Yamen but heartily and spiritually were very close to Him (PBUH). Therefore, the devotee who has just a particle of love of God in his heart, they remain intoxicated without wine. He says further that the name “Faqir” behaves to one who gets enlightened with the light of Allah, the Almighty, and he showers his grace during the transitional time in grave spiritually and esoterically.

ਕਲਮੇ ਨਾਲ ਨਹਾਤੀ ਢਹੋਤੀ ਤੇ ਕਲਮੇ ਨਾਲ ਬਿਆਹੀ ਹੁ
 ਕਲਮੇ ਮੇਰਾ ਪੜ੍ਹਿਆ ਜਨਾਜ਼ਾ, ਕਲਮੇ ਗੋਰ ਸੁਹਾਈ ਹੁ
 ਕਲਮੇ ਨਾਲ ਬਹਿਸ਼ਤੀ ਜਾਨਾ, ਕਲਮੇ ਕਰੇ ਸਫਾਈ ਹੁ
 ਮੁੜਨ ਮੁਹਾਲ ਤਿਨ੍ਹਾਂ ਨੂੰ ਬਾਹੂ (ਰ. ਅ) ਜਿੰਨ੍ਹਾਂ ਸਾਹਿਬ ਆਪ ਬੁਲਾਈ ਹੁ

ਕਲਮੇ ਨਾਲ ਨਹਾਤੀ ਢੋਤੀ, ਤੇ ਕਲਮੇ ਨਾਲ ਬਿਆਹੀ ਹੁ
 ਕਲਮੇ ਮੇਰਾ ਪੜ੍ਹਿਆ ਜਨਾਜ਼ਾ, ਕਲਮੇ ਗੋਰ ਸੁਹਾਈ ਹੁ
 ਕਲਮੇ ਨਾਲ ਬਹਿਸ਼ਤੀ ਜਾਨਾ, ਕਲਮੇ ਕਰੇ ਸਫਾਈ ਹੁ
 ਮੁੜਨ ਮੁਹਾਲ ਤਿਨ੍ਹਾਂ ਨੂੰ ਬਾਹੂ (ਰ. ਅ) ਜਿੰਨ੍ਹਾਂ ਸਾਹਿਬ ਆਪ ਬੁਲਾਈ ਹੁ

Kalmay naal nahaati dhoti, te kalmay naal biaahee Hu
 Kalmay meraa paRhiaa janaazaa, kalmay gor suhaaiee Hu
 Kalmay naal bahishati jaanaa, kalmaah kare safaaiee Hu
 MuRan muhaal tinhaaN nooN (Hazrat Bahu _{RA}), jinhaaN sahib aap bulaaiee Hu

With Kalama I bathed and washed, and to it I have been betrothed
 Kalama led the funeral prayer and adorned my grave
 With Kalama I'll go to paradise and through the Kalama will be
 cleansed
 Turning back is impossible, Says Bahu, for those whom He has
 called to Himself

Interpretation

Hazrat Sultan Bahu (RA) says that a believer cleanses and purifies his heart by extensive utterance of the creed and passes away from world by reciting the creed during the time of death. He gets married with the creed and recites the creed at the time of funeral and when he recites the creed in front of “Munker & Nakeer” (the angles of the grave) his state of translation in the grave gets straight. The Nakreen says to him

"يَا عَبْدَ الصَّالِحِ نَمَّ كَنُومُ الْعُرُوسِ جَزَاكَ اللَّهُ فِي الدَّارَيْنِ خَيْرًا "

Means O' the good slave of God now you sleep like bride and may, Allah, and the Almighty bestow you the best reward. The day of resurrection at the time of calculation of deeds, passing over the bridge of Sirat and the entrance into the heaven all these steps and examination he gets success and salvation with the creed and the fateful slave whose Lord call him and bestows him with His grace he never stops at any place.

لايحتاج تنهاا نوو هويا فقر جنهاا نوو سارا هو
 نظر جنهاا دي كيميا هووے اوہ كيون مارن پارا هو
 دوست جنهاا دا حاضر هووے دشمن لين نہ وارا هو
 نام فقير انهاا دا (حضرت باهو) جنهاا مليا نبى سهارا هو

ਲਾ ਯੁਹਤਾਜ ਤਿਨਾਂ ਨੂੰ ਹੋਇਆ, ਫਕਰ ਜਿਨ੍ਹਾਂ ਨੂੰ ਸਾਰਾ ਹੁ
 ਨਜਰ ਜਿਨ੍ਹਾਂ ਦੀ ਕੀਮੀਆ ਹੋਵੇ, ਉਹ ਕਿਉਂ ਮਾਰਨ ਪਾਰਾ ਹੁ
 ਦੋਸਤ ਜਿਨ੍ਹਾਂ ਦਾ ਹਾਜ਼ਿਰ ਹੋਵੇ, ਦਸ਼ਮਣ ਲੈਣ ਨਾ ਵਾਰਾ ਹੁ
 ਨਾਮ ਫਕੀਰ ਉਹਨਾਂ ਦਾ ਬਾਹੂ, ਜਿੰਨਾਂ ਮਿਲਿਆ ਨਬੀ (ਸਲਲਾਹ) ਸਹਾਰਾ ਹੁ

Laa-yuhtaaj tinhaan nooN hoiaa, faqar jinhaaN nooN saaraa Hu
 Nazar jinhaaN dee keemiaa hovey, oh kioN maaran paaraa Hu
 Dosat jinhaaN daa haazir hovey, dushmaN leyN nah vaaraa Hu
 Naam Faqir onhaan da (Hazrat Bahu R A), jinhaaN miliya nabi (PBUH) sahaaraa Hu

Whoever experience "Fakaar" they are in complete poverty
 Those whose sight is alchemy, why should they convert mercury
 Those whose friend is present, their enemy cannot launch an attack

True mystic are those, says Bahu, who have received a vision of the prophet (PBUH)

Interpretation

Hazrat Sultan Bahu (RA) says that the people who accomplish the complete Fakir they become fully detached with this mortal world and those whose vision itself turns into a philos then where is the need for them to convert mercury into gold and develop such method. The devotees on whose heads there is a hand of the preceptor, they get no defeat and harm from enemy and bad people. In the end Sultan Bahu says the true mendicants are those who have the grace to have a glance of Muhammad (PBUH) and get access to his (PBUH) court.

لکھن سیکھیوئی تے لکھ نہ جاتا کیوں کاغذ کیتو ضائعیا ہُو
 قلم نوں مار نہ جانیں تے کاتب نام دھرایا ہُو
 سب صلاح تیری ہوسی کھوئی جاں کاتب دے ہتھ آیا ہُو
 صحیح صلاح انہاندی (حضرت باہُو) جنہاں الف تے میم کمایا ہُو

ਲਿਖਣ ਸਿਖਿਉ ਈ ਤੇ ਲਿਖ ਨਾ ਜਾਤਾ, ਕਿਉ ਕਾਗਜ਼ ਕੀਤੇ ਜਾਇਆ ਹੁ
 ਕਤ ਕਲਮ ਨੂੰ ਮਾਰ ਨ ਜਾਨੇ, ਤੇ ਕਾਤਬ ਨਾਮ ਧਰਾਇਆ ਹੁ
 ਸਭ ਸਲਾਹ ਤੇਰੀ ਹੋਸੀ ਖੋਟੀ, ਜਾਂ ਕਾਤਬ ਦੇ ਹਥ ਆਇਆ ਹੁ
 ਸਹੀ ਸਲਾਹ ਉਹਨਾਂ ਦੀ ਬਾਹੂ (ਰ. ਅ) ਜਿਨ੍ਹਾਂ ਅਲਿਫ ਤੇ ਮੀਮ ਕਮਾਇਆ ਹੁ।

LikhaN sikhioee tay likh nah jaataa, kioN kaagaz keeto zaaiia Hu
 Kat Qalm nooN maar nah jaanay, te kaatib naam dharaaiaa Hu
 Sab salaah teri hosi khoTi, jaaN kaatib de hath aaiia Hu
 Sahi salaah onhaaN di (Hazrat Bahu _{R A}), jinhaaN Alif te Meem kamaaiaa Hu

You learned to write but couldn't. Why did you waste away the paper?

You didn't know how to cut a reed pen. Though you call yourself a scribe

All your penmanship will be judged wrong when it is checked by the real scribe

Only they have right penmanship, says Bahu, who have perfected Alif and Meem

Note: Alif and meem are two alphabet of Arabic. Alif means Allah and Meem mean Mohammad and both signify the creator and creation and its unity.

Interpretation

Hazrat Sultan Bahu (RA) said that you are proud of worldly knowledge and have learnt how to write the worldly scripts but as long as you would not learn the way of writing the name of Allah on your heart, you would have made papers black in vain. As long you have not chopped off the head of the pen of your self, why you called yourself as writer, and your worldly writing and reading would prove to be fake and futile, when you would deal with actual deeds of Krama ketibeana. The true and actual coaching and education are of those people who do the concentration and exercise of Alif and Meem meaning name of Allah and name Muhammad (PBUH).

مُوْتُوَا والی موت نہ ملی جیں وِجِ عَشَق حِیَاتِی هُو
 موت وصال تھیوے ہکا جد اسم پڑھیو سے ذاتی هُو
 عین دے وچوں عین تھیوے دُور رہی قرباتی هُو
 هُو دا ذکر ہمیش سڑیندا (حضرت باہو) دینہاں سکھ نہ راتی هُو

ਅਮਰਤਾ ਵਾਲੀ ਮੌਤ ਮਿਲੀ ਨਾ, ਜੈਂ ਵਿਚ ਇਸ਼ਕ ਹਾਯਾਤੀ ਹੁ
 ਮੌਤ ਵਿਸਾਲ ਥੀਵੇ ਹਿਕਾ ਜਦ, ਇਸਮ ਪੜਿਉ ਸੇ ਜਾਤੀ ਹੁ
 ਐਨ ਦੇ ਵਿਚੋਂ ਐਨ ਥੀਵੇ, ਦੁਰ ਰਹੀ ਕੁਰਬਾਤੀ ਹੁ
 ਹੁ ਦਾ ਜ਼ਿਕਰ ਹਮੇਸ਼ ਸੜੇਂਦਾ (ਬਾਹੂ ਰ. ਅ) ਦਿਨਹਾਂ ਸੁਖ ਨਾ ਰਾਤੀ ਹੁ

Mootooa waali maut nah mili, jeyN wich ishaq hayaati Hu
 Maut wisaal Theevey hikaa, Jaad isam paRhio say zaati Hu
 Eyn de wichoN eyn thewey, door rahi Qurbaati Hu
 Hu daa zikar hamesh saReNdaa (Hazrat Bahu _{R.A.}), dinhaaN sukh nah raati Hu

In love lies the secret of life, you don't die if you die before death
 Death and union were unified when I read His personal Name
 Coming from essence, we merge with essence and nearness changes
 with oneness
 The chanting of Hu always consumes me, Says Bahu; day and night
 there is no rest

Interpretation

Hazrat Sultan Bahu (RA) says that O' devotee till you would not die before your death" **مُوتُوا قَبْلَ أَنْ تَمُوتُوا** in which there is a life for the lovers, you would not become immerse within the being of Allah. When we read the name of the Being of Allah our death appeared in the from of the union with the true lover and when we got annihilated into that supreme power and become immortal then we proceeded much forward to special angels. The discourse of the Being of Allah moves us and due to that we are not getting any comfort by day and night.

مُرشد وانگ سُنارے ہوئے جہڑا گھت کٹھالی گالے ہُو
 پا کٹھالی باہر کڈھے بُندے گھڑے یا والے ہُو
 کئے خُوباں دے تَدوں سہاون جدوں کھٹے پا اُجالے ہُو
 نام فقیر تہاں دا (حضرت باہُو) جہڑا دم دم دوست سنبھالے ہُو

مُرشد ਵਾਂਗ ਸੁਨਾਰੇ ਹੋਵੇ, ਜਿਹੜਾ ਘਤ ਕਠਾਲੀ ਗਾਲੇ ਹੁ
 ਪਾ ਕਠਾਲੀ ਬਾਹਰ ਕੱਢੇ, ਬੁੰਦੇ ਘੜੇ ਜਾਂ ਵਾਲੇ ਹੁ
 ਕੰਨੇ ਖੂਬਾਂ ਦੇ ਤਦੋਂ ਸੁਹਾਵਣ, ਜਦੋਂ ਖੁੱਟੇ ਪਾ ਉਹ ਜਾਲੇ ਹੁ
 ਨਾਮ ਫਕੀਰ ਤਿਨਾਂ ਦਾ ਬਾਹੂ (ਹਜ਼ਰਤ ਬਾਹੂ ਰ. ਅ) ਜੇੜਾ ਦਮ ਦਮ ਦੋਸਤ ਸੰਭਾਲੇ ਹੁ

Murshid waaNg sunniarey hove, jehRaa ghat kaThaali gaaley Hu
 Paa kaThali baahar kadDhe, buNde ghaRe yaa waaley Hu
 Kanne kHubaaN de tadoN suhaawaN, jadoN khuTTe paa ojaaley Hu
 Naam faqir tinhaan da (Hazrat Bahu _{RA}), jehRaa dam dam dosat saNbhaaley Hu

Murshid should be like a goldsmith who by melting and purifying us
 in furnace makes us a new

Taking the gold out of furnace, he moulds it into earrings, large and
 small

The ears of sweethearts can only be fit to adorn after they have been
 sculpted and polished

Only they deserve the name of Fakir, Says Bahu, who enshrines the friend in his heart and remembers him in every breath

Interpretation

In this *Baint Hazrat* Sultan Bahu (RA) compares the seeker with gold and preceptor with Jeweler and goldsmith. The preceptor throws the devotee into the fire of hard work, service and test and after purifying it by retrieving the impurities from him. He makes him a pure gold. And after that by making the ear pins and other jewellery and decorate the true beloved eventually attains the union with Him. The place of saintliness is achieved by those only who keep the true lover fixed in imagination with every breath of life.

مُرشد کامل اوہ سہیڑیئے جہڑا دو جگ خوشی ویکھائے ہُو
 پہلے غم ٹکڑے دا میٹے پچھے رب دا راہ سمجھائے ہُو
 اِس کلر والی کنڈی نوں چا چانڈی خاص بنائے ہُو
 جس مُرشد ایٹھے کجھ نہ کیتا (حضرت باہُو) اِس نوں وانڈی نڈی روڑھائے ہُو

مُرشد ਬਾਝੋ ਫੱਕਰ ਕਮਾਵਣ, ਵਿਚ ਕੁਫਰ ਦੇ ਬੁੱਡੇ ਹੁ
 ਸੇਖ ਮੁਸਾਇਖ ਹੋ ਬਾਂਦੇ ਹੁਜ਼ਰੇ, ਗੌਸ ਕੁਤੁਬ ਬਿਨ ਉੱਡੇ ਹੁ
 ਰਾਤ ਅੰਧਾਰੀ ਮੁਸਕਿਲ ਪੈਂਡਾ, ਸੈ ਸੈ ਆਵਣ ਠੁੱਡੇ ਹੁ
 ਤਸਬੀਆਂ ਨਪ ਬਹਿਣ ਮਸੀਤੀਂ (ਹਜ਼ਰਤ ਬਾਹੂ ਰ. ਅ) ਜਿਉਂ ਮੁਛ ਬਾਂਹਦਾ ਵੜ ਖੱਡੇ ਹੁ

Murshid kaamil oh saheReeye, jehRaa do jag khushi wikhaaye Hu
 Pehile gam TukRe da meTay, pichhey Rab da raah samjhaaye Hu
 Aes kallar waali kaNdhee nooN chaa, chaaNdi khaas baNaaye Hu
 Jis Murshid ethe kujh nah keetaa (Hazrat Bahu RA), osnooN waaNdi nadi ruRhaaye Hu

Be attached to that perfect Murshid, who bestows the joys of both worlds

First he rubs out the worries of livelihood, then reveals God's way
Transforms the saline embankment (land of heart) into pure silver flows

The Murshid, who has done nothing here, should be thrown into river

Interpretation

Hazrat Sultan Bahu (RA) says that an accomplished preceptor should be one who may bless a devotee with the joys of both the worlds and bestows him with success and accomplishments here and hereafter. First, he should eliminate the concern of living and earnings. Then he guides him towards God. If the seekers' soil of heart is barren and saline and is not worthy of sowing the name Allah, so make it superior and splendid with his attention. The preceptor who could not do anything in this world and keep putting the devotee off on the promises of doomsday then the seeker should get rid of such a preceptor and throw him down in the stream of neglectness.

مُرشد باہجوں فقر کماون وچ کُفر دے بُڈے ہُو
 شیخ مشائخ ہو باندے حُجرے غوث قطب بن اُدے ہُو
 رات اندھاری مشکل پینڈا سے ۱۰۰ سے ۱۰۰ آون ٹھڈے ہُو
 تسبیحاں نپ بہن مسیتی (حضرت باہُو) جیوں موش باندا وڑ کھڈے ہُو

ਮੁਰਸ਼ਦ ਬਾਝੋਂ ਫੱਕਰ ਕਮਾਵਣ, ਵਿਚ ਕੁਫਰ ਦੇ ਬੁੱਡੇ ਹੁ
 ਸ਼ੇਖ ਮੁਸ਼ਾਇਖ ਹੋ ਬਾਂਦੇ ਹੁਜ਼ਰੇ, ਗੌਸ ਕੁਤੁਬ ਬਿਨ ਉੱਡੇ ਹੁ
 ਰਾਤ ਅੰਧਾਰੀ ਮੁਸ਼ਕਿਲ ਪੈਂਡਾ, ਸੈ ਸੈ ਆਵਣ ਠੁੱਡੇ ਹੁ
 ਤਸਬੀਆਂ ਨਪ ਬਹਿਣ ਮਸੀਤੀ (ਹਜ਼ਰਤ ਬਾਹੂ ਰ. ਅ) ਜਿਉਂ ਮੁਛ ਬਾਂਹਦਾ ਵੜ ਖੱਡੇ ਹੁ

Murshid baahjoN faqar kamaawaN, wich kufar day buDDey Hu
 Sheikh Mushaaikh ho baaNde hujarey, Ghaus Qutab bin oDDey Hu
 Raat aNdhaari mushkil peyNDaa, sey sey aawaN ThuDDey Hu
 TasbeehaaN nap bahiN maseeti (Hazrat Bahu ر. ا), jiuN moosh banda waR khuDDey Hu

Trying to earn the life of FAQAR but without Murshid is like
 drowning with infidelity

Sheikh and Mushaaikh sit secluded in the prayer cells. They give airs
 by the claims of being saints of saints

Pitch- dark night and long distance hundreds of totters at every step

Chanting Rosaries, sitting in Mosque, Says Bahu, like a rat in his refuge

Interpretation

Hazrat Sultan Bahu (RA) says that some people feel proud of the pretentious and false knowledge and try to traverse the path without any preceptor and help. Such helpless people are like the stray sheep to which the Satan can easily misguides and strangles them in people's inquiries. After sitting in a secluded chamber without the spiritual flight they feel themselves to have becomes Ghaus and Kutab i.e. the great devotees.

In this profession of the path, there is a tough tarren in the dark night and the devotee staggers at every step. So merely sitting in the secluded chambers like a mouse sit in the hole and cave and tinkle the beads of the rosary, the dangerous full of thorns the tarran of the path is not traversed without a preceptor guide.

وظیفوں ورد چلوں سے اگر حاصل خدا ہوتا
انگشتوں سے حمل ہوتا تو شوہر کب روا ہوتا

vazifon vird chilon say agar hasil khuda hota

Angoshton say hamal hota to shohar kab rawa hota

میں کو جھی میرا دلبر سوہنا میں کیونکر اس نوں بھانواں ہوں
 ویٹھے ساڈے وڑدا ناہیں پے لکھ وسیلے پانواں ہوں
 نہ میں سوہنی نہ دولت پے کیونکر یار منانواں ہوں
 ایہہ دکھ سانوں ہر دم رہسی (حضرت باہو) روندی ہی مر جانواں ہوں

مੈں کੋجھی مੇرا ਦਿਲਬਰ ਸੋਹਣਾ, ਮੈਂ ਕਿਉਂ ਕਰ ਇਸ ਨੂੰ ਭਾਵਾਂ ਹੁ
 ਵਿਹੜੇ ਸਾਡੇ ਵੜਦਾ ਨਾਹੀਂ, ਪੈ ਲਖ ਵਸੀਲੇ ਪਾਵਾਂ ਹੁ
 ਨਾ ਮੈਂ ਸੋਹਣੀ ਨਾ ਦੌਲਤ ਪੱਲੇ, ਕਿਉਂਕਰ ਯਾਰ ਮਨਾਵਾਂ ਹੁ
 ਇਹ ਦੁਖ ਸਾਨੂੰ ਹਰ ਦਮ ਰਹਿ ਸੀ (ਬਾਹੂ ਰ. ਅ) ਰੋਂਦੀ ਹੀ ਮਰ ਜਾਵਾਂ ਹੁ।

MeyN kojhi meraa dilbar sohNaa, meyn kiuNkar es nooN bhaawaaN Hu
 WehRey saaDay waRdaa naaheen, pey lakh waseeley paawaaN Hu
 Nah meyn sohNi nah daulat palley, kiuNkar yaar manaawaaN Hu
 Eh dukh saanoon har dam rahsi (Hazrat Bahu _{RA}), roNdee hi mar jaawaaN Hu

I am ugly and my beloved is beautiful. How can I ever please his heart?

He doesn't step into our courtyard though I use a hundred thousands ruses

Neither am I beautiful nor have I wealth to display-- how can I win my friend?

Am I destined to live with this torment, Says Bahu, I'll die of crying in pain

Interpretation

In this *Baint* Hazrat Sultan Bahu (RA) talks about his preceptor and says because I am a worthless lowly person and my preceptor is handsome and of great elegance, why should he like me. Though I do my level best but he never passes through my heart-yard. Neither I am an accomplished of ability nor have the rich deeds; how could I make him glad and happy. In the end he says if I could not make my preceptor happy and kind on me, it would be a great grief for me and I would destroy myself by crying and would kill myself.

مُرشد میرا شہباز الہی ونج رلیا سنگ حبیبیاں ہُو
 تقدیر الہی چھکیاں ڈوراں کداں ملیسی نال نصیبیاں ہُو
 کوہڑیاں دے دُکھ دور کریندا کرے شفا غریباں ہُو
 ہر مرض دادارو توہیں (حضرت باہُو) کیوں گھتتاہیں وس طیبیاں ہُو

مُرشد مੇਰਾ ਸ਼ਾਹਬਾਜ਼ ਇਲਾਹੀ, ਵੰਜ ਰਲਿਆ ਸੰਗ ਹਬੀਬਾਂ ਹੁ
 ਤਕਦੀਰ ਇਲਾਹੀ ਛਿਕੀਆਂ ਡੋਰਾਂ, ਕਦਾਂ ਮਿਲਸੀ ਨਾਲ ਨਸੀਬਾਂ ਹੁ
 ਕੋਹੜਿਆਂ ਦੇ ਦੁਖ ਦੂਰ ਕਰੇਂਦਾ, ਕਰੇ ਸ਼ਫਾਂ ਗਰੀਬਾਂ ਹੁ
 ਹਰ ਮਰਜ਼ ਦਾ ਦਾਰੂ ਤੂੰਹੋਂ (ਬਾਹੂ ਰ. ਅ) ਕਿਉਂ ਘਤਨਾ ਹੋਂ ਵਸ ਤਬੀਬਾਂ ਹੁ

Murshid meraa shaahbaaz Ilaahi, waNj raliaa saNg habeebaaN Hu
 Taqdeer ILaahi chhikeeaaN DoraaN, kadaaN milsi naal naseebaaN Hu
 KohaRiaaN day dukh door kareNdaa, kare shafaa gareebaaN Hu
 Har maraz da daaroo tooheen (Hazrat BahurA), kiuN ghatnaa heyN was tabeebaaN Hu

My Murshid is an eagle of God and has gone to join the company of
 the lovers of God

The divine will is pulling my strings, when will I have the fortune to
 meet him again

He banishes the pain of lepers; he heals the sick
 You hold the panacea for all ills, Says Bahu, then why do you send
 me to the physicians

Interpretation

Here also Hazrat Sultan Bahu (RA) talks about his preceptor and says that my preceptor is God s' Hawk and his nest is on the wrist of the true King. The divine destiny has bounded me in different restrictions and sanctions. God knows whether I would be able to access Him or not. Then consoling his heart, he says that if he will find him, his grieves and sickness would be healed. He is a cure for leprosy and cureless ones. Then he says, you O' my preceptor, you are a cure of all my sickness, then why do you leave me to physicians.

اے لقاے توجواب ہر سوال
 مشکل از تو حل شود بے قیل و قال

ae laqaie too jawab-e-har sawal

Mushkil az to hal shwad be qail o qal

ਮਲ ਤੇ ਜਾਨ ਸਬ ਖਰਚ ਕੀਓਏ ਤੇ ਕਰੀਏ ਖਰੀਦ ਫਕੀਰੀ ਹੁ
 ਫਕਰ ਕਨੂਨ ਰਬ ਹਾਸਿਲ ਹੋਏ, ਕਿਉਂ ਕੀਜੇ ਦਿਲਗੀਰੀ ਹੁ
 ਦੁਨੀਆਂ ਕਾਰਨ ਦੇਨ ਵਣਜਾਵਣ, ਕੂੜੀ ਸ਼ੇਖੀ ਪੀਰੀ ਹੁ
 ਤਰਕ ਦੁਨੀਆਂ ਨੂਨ ਕਾਦਰੀ (ਕਿੱਤੀ) (ਹੁੱਤ ਬਾਹੁ) ਸ਼ਾਹ ਮੀਰਾਨ ਦੀ ਮੀਰੀ ਹੁ

ਮਾਲ ਤੇ ਜਾਨ ਸਭ ਖਰਚ ਕਰੀਏ, ਤੇ ਕਰੀਏ ਖੀਦ ਫਕੀਰੀ ਹੁ
 ਫਕਰ ਕਨੂੰ ਰਬ ਹਾਸਿਲ ਹੋਏ, ਕਿਉਂ ਕੀਜੇ ਦਿਲਗੀਰੀ ਹੁ
 ਦੁਨੀਆਂ ਕਾਰਨ ਦੀਨ ਵਣਜਾਵਣ, ਕੂੜੀ ਸ਼ੇਖੀ ਪੀਰੀ ਹੁ
 ਤਰਕ ਦੁਨੀਆਂ ਨੂੰ ਕਾਦਰੀ (ਰ. ਅ) ਕੀਤੀ (ਬਾਹੁ ਰ.ਅ) ਸ਼ਾਹ ਮੀਰਾਨ ਦੀ ਮੀਰੀ ਹੁ।

Maal te jaan sab kharach kachiway, te kareeye khareed faqeerī Hu
 Faqar kanooN Rab haasil howay, kiuN keejīay dil-geerī Hu
 Duniyaa kaaran deen waNjaawaN, kooRī sheikhi peerī Hu
 Tarak duniyaa nooN Qadri (R.Z) keeti (Hazrat Bahu R.A), shaah MeeraaN (R.Z) di meerī Hu

Giving away the life and riches---let us buy Fakkar, the life of
 poverty and resignation with content

Through Fakkar, God could be attained, why to feel the detachment
 Those who lose their faith for worldly gain are false guide and Peer
 Sheikh Qadir Jilani (RA) truly renounced the world, Says Bahu; he
 was indeed a king among mystics

Interpretation

Hazrat Sultan Bahu (RA) says that one should achieve saintliness by spending and sacrificing the wealth of one's life breaths and worldly riches on the true path of the Supreme Creator only.

If God is accessed by sacrifice and beggary then a seeker should not lose heart. The people who accumulate world in the garb of religion, their stainlessness and scholarliness are pretention, deception and lie. To dump the world is the business of seeker of Qadri order. Because it is great and elevated way of Shah-i- Miran Hazart Pir Dastgeer Qadas Al Aziz.

ਨਾਲ ਕੋਸ਼ਿਕੀ ਸੰਗ ਨੇ ਕਰੀਏ ਕੁਲ ਨੂਨ ਲਾਜ ਨੇ ਲਾਏ ਹੁੰ
 ਤੇ ਤਰਬੂਜ ਮੂਲ ਨੇ ਹੋਂਦੇ ਤੋਰੇ ਤੋਰੇ ਕੇ ਲੇ ਜਾਏ ਹੁੰ
 ਕਾਨ੍ਹਾਨ ਦੇ ਬੱਚੇ ਹਨ ਨੇ ਠਹਿੰਦੇ ਤੋਰੇ ਮੋਤੀ ਚੋਗ ਚੁਗਾਏ ਹੁੰ
 ਕੋਰੇ ਕੁਹ ਨੇ ਮਿੱਠੇ ਹੋਂਦੇ (ਹਜ਼ਰਤ ਬਾਹੂ) ਤੋਰੇ ਸੇ ੧੦੦ ਮਨਾ ਕੁੰ ਪਾਏ ਹੁੰ

ਨਾਲ ਕੁਸੰਗੀ ਸੰਗ ਨ ਕਰੀਏ, ਕੁਲ ਨੂੰ ਲਾਜ ਨ ਲਾਈਏ ਹੁੰ
 ਤੁੰਮੇ ਤਰਬੂਜ ਮੂਲ ਨ ਹੋਂਦੇ, ਤੋਰੇ ਤੋਰੇ ਮੱਕੇ ਲੈ ਜਾਈਏ ਹੁੰ
 ਕਾਵਾਂ ਦੇ ਬੱਚੇ ਹੰਸ ਨ ਥੀਏ, ਤੋਰੇ ਮੋਤੀ ਚੋਗ ਚੁਗਾਈਏ ਹੁੰ
 ਕੋਰੇ ਕੁਹ ਨਾ ਮਿੱਠੇ ਹੋਂਦੇ (ਬਾਹੂ ਰ. ਅ) ਤੋਰੇ ਸੈ ਮਣਾਂ ਖੰਡ ਪਾਈਏ ਹੁੰ।

Naal kusaNgee saNg nah kareeye, kul nooN laaj nah laaiye Hu
 Tummey tarbooz mool nah hoNdey, toRe toR makke ley jaaiye Hu
 kaaNwaan de bacche haNs nah TheeNdey, toRe moti chog chugaaiye Hu
 KauRe kHuh nah miTThey hoNde (Hazrat Bahu _{RA}), toRe sey maNaaN khaNd paaiye Hu

May we never befriend with an unfaithful friend, we should not
 disgrace all

Colocynth never becomes melon, though they are taken to Mecca
 Colocynth can never be melon, to Mecca though take it they

Baby crows never grow into swans, even if you nourish them on pearls
 Brackish wells never become sweet, Says Bahu, even if you put loads of sugar into them

Interpretation

Hazrat Sultan Bahu (RA) says that one should not keep intimacy and company with mutt and incapable ones otherwise they blemish the whole society and company.

صحبتِ ناجنسِ گر جاں بخشدت ہرگز مرو
 آب را دیدی کہ ماہی را بدام افگندو رفت

Suhbat-e- na jins garjan bakhdat hargiz maro

Aab ra didi keh mahi ra bdam afgand-o-raft

Incapable man is bitter like a colocynth. He, becoming a watermelon never becomes sweet either though you may take him to Kaa'ba and Makkha. As baby crows can never be swan either you feed them pearls instead of regular feed. The wells which are brackish naturally, either you put hundreds of ponds of sugar they are never going to be sweet. Therefore, those who are barren, incapable and ill-fated, prophet s' and saint s' invocation and company do not affect them.

حسنٌ زبصرہ بلالٌ از حبش صہیبٌ از روم
 زخاک مکہ ابو جہل ایں چه بواجبی است

*Hassan za Basra Bilal az Habash sahib az room
 za khak Maka Abu-Jahal een cha bu al-ajbeest*

نا کوئی طالب تے نہ کوئی مُرشد سب دلا سے مُسٹھے ہو
 راہ فقر دا پرے پریرے سب حرص دُنیا دے کُٹھے ہو
 شوق الہی غالب ہويا جندِ جیون توں رُٹھے ہو
 جیس تن بھڑکن بھاہ برہوندی (حضرت باہو) اوہ مرن تھیں گھٹے ہو

ਨਾ ਕੋਈ ਤਾਲਿਬ ਤੇ ਨਾ ਕੋਈ ਮੁਰਸ਼ਦ, ਸਭ ਦਿਲਾਸੇ ਮੁੱਠੇ ਹੁ
 ਰਾਹ ਫੱਕਰ ਦਾ ਪਰੇ ਪਰੇ, ਸਭ ਹਿਰਸ ਦੁਨੀਆਂ ਦੇ ਕੁੱਠੇ ਹੁ
 ਸ਼ੌਕ ਇਲਾਹੀ ਗਾਲਿਬ ਹੋਇਆ, ਜਿੰਦ ਜੀਵਨ ਖੁੰ ਰੁੱਠੇ ਹੁ
 ਜੈਂ ਤਨ ਭੜਕਣ ਭਾਹ ਬਿਰਹੋਂ ਦੀ (ਬਾਹੁ ਰ. ਅ) ਉਹ ਮਰਨ ਥੀਂ ਘੁੱਠੇ ਹੁ।

Naa koee taalib te nah koee Murshid, sab dilaasay muTThey Hu
 Raah faqar daa parey parerey, sab hiras duniyaaN de kuTThey Hu
 Shauq ILaahi gaalib hoiaa, jiNd jeewan tuN ruTThey Hu
 JeyN taan bhaRkaN bhaah birhoN di (Hazrat Bahu R.A), oh maran TheeN ghuTThe Hu

No Murshid, no seekers' real, all the consolations are false

Far away from the path of Fakkar, they have been won over with the greed of world

Love for the God is overwhelming; the spirit is not one with body

They who burn in the fire of separation, says Bahu, are ready to die before death

Interpretation

Sultan Bahu says that in this mortal world neither there is true devotee nor a truly accomplished preceptor. There has been left a formal relation and childish consolation between these preceptors and their followers. The destination of Faqir is far from their reach. Because all these people are the seekers and greedy for the world. The people in whose hearts, arouse the passion of love of God, they get sick of this world and worldly life. When this fire of Allah s' love burst out in their hearts, they become ready to die and death becomes their ultimate goal.

نہیں فقیری جلیاں مارن سْتے لوک جگاؤن ہُو
 نہیں فقیری وہندی ندیاں سُکیاں پیر لگاؤن ہُو
 نہیں فقیری وچ ہوا دے مُصلّا پا ٹھیراؤن ہُو
 خاص فقیری (حضرت باہُو) دل وچ دوست ٹکاؤن ہُو

ਨਹੀਂ ਫਕੀਰੀ ਜੱਲੀਆਂ ਮਾਰਨ, ਸੁੱਤੇ ਲੋਕ ਜਗਾਵਣ ਹੁ
 ਨਹੀਂ ਫਕੀਰੀ ਵਹਿੰਦੀ ਨਦੀਆਂ, ਸੁੱਕਿਆਂ ਪੈਰ ਲੰਘਾਵਣ ਹੁ
 ਨਹੀਂ ਫਕੀਰੀ ਵਿਚ ਹਵਾ ਦੇ, ਮੁਸੱਲਾ ਪਾ ਠਹਿਰਾਵਣ ਹੁ
 ਖਾਸ ਫਕੀਰੀ (ਹਜ਼ਰਤ ਬਾਹੂ ਰ. ਅ) ਦਿਲ ਵਿਚ ਦੋਸਤ ਟਿਕਾਵਣ ਹੁ

Naheen faqeerī jalleeaaN maaran, suttay lok jagaawaN Hu
 Naheen faqeerī wehiNdee nadeeaaN, sukkiaaN peyr lagaawaN Hu
 Naheen faqeerī wich hawaa day, musallaa paa ThehraawaN Hu
 Khaas faqiri (Hazrat Bahu _R _A), dil wich dosat tikaawaN Hu

Being a *fakiree* is not just dancing and whirling, waking up sleeping people

Being a fakiree is not crossing flowing streams without getting wet

Being a Faqeerī is not suspending a prayer mat in the air

They are the real Faqiree, says Bahu, who nurture the friend in their hearts

Interpretation

Hazrat Sultan Bahu (RA) says that a lot of people utter the creed at night and ruin the sleep of other people. This is not the mendicancy. Some people because of their vision and miracles, start walking on the surface of streams, ravines and rivers. Though their feet never gets wet with the water. Some people fly in the air and offer prayer by putting their prayer patch suspending in air. This stage is also for from true and pure Faqar. The point of excellence in Fakar thus is the one who visualizes the true creator in his heart.

وحدت دے دریا اُچھلے تھل جل جنگل رینے ہو
 عشق دی ذات منیندے نا ہن ساگا جھل پتھینے ہو
 انگ بھوت بلیندے ڈٹھے سے ۱۰۰ جوان لکھینے ہو
 میں قربان تنہاں توں (حضرت باہو) جھڑی ہوندی ہمت مینے ہو

ਵਹਿਦਤ ਦੇ ਦਰਿਆ ਉਛਲੇ, ਥਲ ਜਲ ਜੰਗਲ ਗੀਣੇ ਹੁ
 ਇਸ਼ਕ ਦੀ ਜ਼ਾਤ ਮਨੇਂਦਾ ਨਾ ਹਿਨ, ਸਾਂਗਾਂ ਝੱਲ ਪਥੀਣੇ ਹੁ
 ਅੱਗ ਭਿਭੂਤ ਮਲੇਂਦੇ ਡਿੱਠੇ, ਸੈ ਜਵਾਨ ਲਖੀਣੇ ਹੁ
 ਮੈ ਕੁਰਬਾਨ ਤਿਨਾਂ ਦੇ ਬਾਹੂ (ਰ. ਅ) ਜਿਹੜੀ ਹੋਂਦੀ ਹਿੰਮਤ ਗੀਣੇ ਹੁ

Wahdat de dariaa uchhle, thal jal jaNgal reeNey Hu
 Ishq di zaat maneNday naa hin, saaNgaa jhall paTheeNey Hu
 Angg bhaboot maleNde DiTThey, sey jawaan lakheeNey Hu
 MeyN Qurbaan tinhaaN toon (Hazrat Bahu _{R.A.}), jehRee hoNdee himat heeNey Hu

The rivers of oneness have surged, quenching the thirst of deserts and jungles

They didn't believe in the selfhood of love so they were forced into the circle driven by the spears

Hundreds of young men were seen rubbing ash and dust over their bodies. All in vain
I cherish love for those, Says Bahu, who though powerful, are humble

Interpretation

Hazrat Sultan Bahu (RA) says that lovers of God behold the presence and omnipresence of the Creator at every place. They perceive nothing except Him anywhere. Those people who desire any other thing except the love of God these stone hearted stagger every where. I have seen so many such people who smear their bodies with the ashes and with different pretensions to show off themselves to be the true devotees of the spiritual Lord. In the last lines, Sultan Bahu says that the true devotees of the real Lord are only those who show themselves to be worthless and non-entity even if they are having some sort of force and courage in them. Such people ignore themselves and keep their attention glued to the existence of the true Lord.

ويہ ويہ ندیاں تارو ہویاں بمبل چھوڑن کہاں ہوں
 یار اساڈا انگ محلے میں در تے کھڑا سکاہاں ہوں
 نہ کوئی آوے نہ کوئی جاوے کس ہتھ لکھ منجاہاں ہوں
 جے خبر جانی دی آوے (حضرت باہو) کلیوں پھل تھواہاں ہوں

ਵਹਿ ਵਹਿ ਨਦੀਆਂ ਤਾਰੂ ਹੋਈਆਂ, ਬੰਬਲ ਛੋੜਨ ਕਾਹਾਂ ਹੂ
 ਯਾਰ ਅਸਾਡਾ ਅੰਗ ਮੁਹੱਲੇ, ਮੈਂ ਦਰ ਤੇ ਖੜਾ ਸੁਕਾਹਾਂ ਹੂ
 ਨਾ ਕੋਈ ਆਵੇ ਨਾ ਕੋਈ ਜਾਵੇ, ਕਿਸ ਹਥ ਲਿਖ ਮਨਜਾਹਾਂ ਹੂ
 ਜੇ ਖਬਰ ਜਾਨੀ ਦੀ ਆਵੇ ਬਾਹੂ (ਰ. ਅ) ਕਲੀਉਂ ਫੁਲ ਥਿਵਾਹਾਂ ਹੂ

Veh veh nadeeaaN taaroo hoeaaN, baMbal chhoRan kaahaaN Hu
 Yaar asaaDaa aNgg mahallay, meyn dar te khaRaa sukaahaaN Hu
 Nah koe aaway nah koi jaaway, kis hath likh manjaahaaN Hu
 Je khabar jaani di aaway (Hazrat Bahu R A), kalioN phul thiwaahaaN Hu

The streams are gushing and flowing, have become like swimmers
 and the reeds have blossomed again

Our friend is still a part of locality; I still sojourn on my friend's
 doorstep

Neither does somebody go in nor comes out. How to write and send a
 message?

The bud of my heart would unfurl into a flower, were I to receive his news

Interpretation

Hazrat Sultan Bahu (RA) feeling separation and distance from his preceptor and the true beloved, expresses the pain and sufferings and says that when in the river of heart the storm of love comes then the streams of eyes are inundated and overflows and on the eye lashes, the tears look like the tender shoots of the reeds swirl and cover the sight. All this happened because of separation and distance from the true beloved, who is sitting in his palace of nearness, indulged and unconcerned. No postman goes there and no one comes so who I send my message of wounded heart. If from any one I get some of his message in my name then the bud of my heart bloom into a flower with joy.

هُوَ دَا جَامِه پِهَن كَرِيَنكِي اِسْمِ كَمَاوَن ذَاتِي هُوُ
 نَه اَوْتَه كُفَرِ اِسْلَامِ دِي مَنزَلِ نَه اَوْتَه مَوْتِ حَيَاتِي هُوُ
 شَاهِ رَگ تَهِيں نَزْدِيكِ لَدِهوسے پَا دِلِ اَنَدَرِ جَهَاتِي هُوُ
 اَسَاں اُنْهَاں وِچِ اَوِه اَسَاں وِچِ (حَضْرَتِ بَاهُو) دُورِ رَهِي قُرْبَاتِي هُوُ

ਹੁ ਦਾ ਜਾਮਾ ਪਹਿਨ ਕਰ ਯੰਗੀ, ਇਸਮ ਕਮਾਵਣ ਜਾਤੀ ਹੁ
 ਨਾ ਓਥ ਕੁਫਰ ਇਸਲਾਮ ਦੀ ਮੰਜ਼ਲ, ਨਾ ਓਥ ਮੌਤ ਹਯਾਤੀ ਹੁ
 ਸ਼ਾਹਰਗ ਦੀ ਨਜ਼ਦੀਕ ਲਧੋ ਸੇ, ਪਾ ਦਿਲ ਅੰਦਰ ਝਾਤੀ ਹੁ
 ਅਸਾਂ ਉਹਨਾਂ ਵਿਚ ਉਹ ਅਸਾਂ ਵਿਚ (ਬਾਹੂ ਰ. ਅ) ਦੂਰ ਰਹੀ ਕੁਰਬਾਤੀ ਹੁ।

Hu daa jaamaa pehan kar yaNgee, isam kamaawaN Zaati Hu
 Nah oth kufar Islam dee maNzal, nah oth maut hayaati Hu
 Shaahrag theen nazadeek ladhosay, paa dil aNdar jhaati Hu
 AsaaN onhaaN wich oh asaaN wich (Hazrat Bahu_{RA}), door rahi Qurbaati Hu

Donning the garments of Hu, they earn the Name for their own self
 There is neither the destination of *Paganism* nor Islam; not even life
 and death

Founding Him near your jugular vein, one should take a plunge into
 ones' own heart
 He is in us, we are in Him, Says Bahu, and "nearness" is irrelevant

Interpretation

Hazrat Sultan Bahu (RA) says that I and all other Qadri devotees adorn the costume of Hu and earn His Name. We adorn the sacred name of Allah over our bodies like the costume and make our bodies disappear under it. And negate ourselves and affirm Him. It is such a discourse that man crosses the state of infidelity, Islam, life and death. And get union with the truth. So that when I became of this concentration and looked toward my heart, I found Allah closer to the jugular vein. And like "وَهُوَ مَعَكُمْ أَيْنَمَا كُنْتُمْ" he is me and I in Him become united and passed beyond the destination of closeness and union.

ہک جاگن اتے جاگ نہ جانن اوہ تان جاگدیاں بھی سٹے ہُو
 ہک سٹیاں ونج واصل ہوئے ہک جاگدیاں بھی مُٹھے ہُو
 کی ہویا جے گوگو بولے لیندا ساہ اٹھے ہُو
 میں قربان تنہاں توں (حضرت باہُو) جنہاں کھوہ پریم دے جتے ہُو

ਹਿਕ ਜਾਗਣ ਅਤੇ ਜਾਗ ਨ ਜਾਨਣ, ਉਹ ਤਾਂ ਜਾਗਦਿਆں ਭੀ ਸੁੱਤੇ ਹੁ
 ਹਿਕ ਸੁਤਿਆਂ ਵੰਜ ਵਾਸਿਲ ਹੋਏ, ਹਿਕ ਜਾਗਦਿਆਂ ਭੀ ਮੁੱਠੇ ਹੁ
 ਕੀ ਹੋਇਆ ਜੇ ਗੁ ਗੁ ਬੋਲੇ, ਲੈਂਦਾ ਸਾਹ ਅਪੁੱਠੇ ਹੁ
 ਮੈਂ ਕੁਰਬਾਨ ਤਿਨਾਂ ਤੋਂ ਬਾਹੂ (ਰ. ਅ) ਜਿਨ੍ਹਾਂ ਖੂਹ ਪ੍ਰੇਮ ਦੇ ਜੁੱਤੇ ਹੁ

Hik jaagaN ate jaag nah jaanaN, oh taaN jaagadiaaN bhi suttey Hu
 Hik suttiaaN wanj waasil hoe, hik jaagadiaaN bhi muTThey Hu
 Kee hoiaa je goo goo boley, leyNdaa saah apuTThey Hu
 MeyN Qurbaan tinhaaN toN (Hazrat Bahu _{RA}), jinhaN kHooh prem day juttey Hu

There are some who are awake yet know not what waking is, while
 awaking is yet in slumber

There are those who attained union while sleeping, others get robbed
 in their seeming wakefulness

What if the bird Huts screams using the in-breath

My life goes to those, Says Bahu, who have worked the wells of love

Interpretation

Hazrat Sultan Bahu (RA) says that some people remain awake at nights but their hearts are not awakening. Though their body awake but their heart is unaware and in ignorance of Allah. In the contrary some people are those whose bodies apparently sleep but hearts are awake and alive with the remembrance of Allah. The example of apparent, verbal and sensual people s' awakness and remembrance is like the bird owl who breathe straight and reverse whole night and cries and yells in vain. In the last line Sultan Bahu says I am in awe to those people who have dwelled the wells of love in their hearts. Though their body is sleeping like cart man but the well of their heart is running and the nursery of their heart is lush green.

ایہہ تن رب سچے دا حجرہ وچ پا فقیرا جھاتی ہُو
 نہ کر منت خواج خضرِ دی تیرے اندر آب حیاتی ہُو
 شوق دا دیوا بال انھیرے متاں لبھیں دوست کھڑاتی ہُو
 مرن تھیں اگے مر رہے (حضرت باہُو) جنہاں حق دی رمز پچھاتی ہُو

ਇਹ ਤਨ ਰਬ ਸੱਚੇ ਦਾ ਹੁਜਰਾ, ਵਿਚ ਪਾ ਫਕੀਰਾ ਜ਼ਾਤੀ ਹੁ
 ਨਾ ਕਰ ਮਿੰਨਤ ਖੁਆਜ ਖਿਜਰ (ਰ.ਅ) ਦੀ, ਤੇਰੇ ਅੰਦਰ ਆਬ ਹਿਯਾਤੀ ਹੁ
 ਸ਼ੌਕ ਦਾ ਦੀਵਾ ਬਾਲ ਹਨੇਰੇ, ਮਤਾਂ ਲਭੀਂ ਦੋਸਤ ਖੜਾਤੀ ਹੁ
 ਮਰਨ ਥੀਂ ਅੱਗੇ ਮਰ ਰਹੇ ਬਾਹ, ਜਿਨ੍ਹਾਂ ਹਕ ਦੀ ਰਮਜ ਪਛਾਤੀ ਹੁ।

Eh tan Rab sacchay daa hujaraa, wich paa faqeeraa jhaati Hu
 Nah kar miNnat khuaaj Khizar (A.S) di, tere aNdar aab hayaati Hu
 Shauq daa deewaa baal anheray, mataaN labheeN dost khaRaati Hu
 Maran theen aggay mar rahay (Hazrat Bahu _{RA}), jinhaaN haq di ramaz pachhaati Hu

This body, True God s' cellar, have a peep into it, O'Faqir
 Don't beg favours from Khwaja Khizer (*prophet of water*), within
 you is the fountain of life

Illuminate the darkness with the lamp of ardour, discover the lost friend

They die before dying, says Bahu, who understood the secret of truth

Interpretation

Hazrat Sultan Bahu (RA) says that the body of the human being and his heart are the secluded chamber of the supreme Creator; one should peep into to see Allah. O' devotee doesn't beg for the water of life from prophet Khizer You have water of life in you. O' devotee lit the lamp of His Name Allah in you so that you might find your lost friend.

In the last lines, he says that those Gnostics who have comprehended the secrets of the Master they have become immortal after dying a death prior to their worldly death itself. "مُوتُوا قَبْلَ أَنْ تَمُوتُوا"

يار يگانہ ملسی تینوں جے سر دی بازی لائیں ہُو
 عشق اللہ وچ ہو مستانہ هُو هُو سدا الائیں ہُو
 نال تصور اسم اللہ دے دل نوں قید لگائیں ہُو
 ذاتی نال جاں ذاتی رلیا تہ باہُو نام سداائیں ہُو

ਯਾਰ ਯਗਾਨਾ ਮਿਲਸੀ ਤੈਨੂੰ, ਜੇ ਸਿਰ ਦੀ ਬਾਜ਼ੀ ਲਾਈਂ ਹੁ
 ਇਸ਼ਕ ਅੱਲਾ ਵਿਚ ਹੋ ਮਸਤਾਨਾ, ਹੁ ਹੁ ਸਦਾ ਅਲਾਈਂ ਹੁ
 ਨਾਲ ਤਸੱਵਰ ਇਸ਼ਮ ਅੱਲਾ ਦੇ, ਦਿਲ ਨੂੰ ਕੈਦ ਲਗਾਈਂ ਹੁ
 ਜ਼ਾਤੀ ਨਾਲ ਜਾਂ ਜ਼ਾਤੀ ਰਲਿਆ, ਤਦ ਬਾਹੂ (ਰ. ਅ) ਨਾਮ ਸਦਾਈਂ ਹੁ

Yaar yagaanaa milsi teyNooN, jay sir di baazi laaeeN Hu
 Ishq Allaah wich ho mastaanaa, Hu Hu sadaa alaaeeN Hu
 Naal tasawwar isaam Allaah day, dil nooN Qeyd lagaaeeN Hu
 Zaati naal jaaN zaati raliyaa, tad Bahu ^(R.A) naam sadaaeeN Hu

You'll find only your unrivaled friend if you stake your life
 Drown yourself in love of Allah and always chant "Hu, Hu
 By visualizing the Name of Allah, you control of your breath
 You deserve the name of Bahu, when your being merges in His Self

Interpretation

Hazrat Sultan Bahu (RA) says O' devotee, the true beloved would meet you only when you sacrifice all your wealth and life in His search. Therefore, get intoxicated in His love and keep saying Hu, Hu all the time. Put all your breath in concentration of His personal Name Allah. O' Hazart Bahu when yourself would get union with the beloved, after that it would behave you to keep your name Bahu.