

# **“SAYINGS OF BAHU”**

**The Eternal Message of Hadrat Sultan Bahu**



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➤ **SAYINGS OF BAHU**

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## **“SAYINGS OF BAHU”**

### **ABOUT THIS WORK**

The Jessamine of dhikr Murshid sowed in my heart Hu!

Every vein and every limb is watered by Nafi-athbat Hu!

The herb so scented innerself, I reach nothingness degree Hu!

My Perfect Murshid be blessed Bahu, Who sowed the herb in me Hu!

**T**he above quoted single poetic piece of

Sultan Bahu is an adequate quote to prove that

Hadrat Sultan Bahu is the Sultan of Sufism.

I am immensely indebted to Bahu Academy Birmingham UK for trusting me to take up and accomplish the challenging task of penning down the Sufi ideology of Hadrat Sultan Bahu proverbially known as ‘Sultan-al-Arifin’ as well as Sultan-al-Faqr. This novel idea will

certainly make its mark in the world of Sufi Literature.

Before I actually say anything about the major plan of this work, I must admit the established fact that translation itself is a tricky art and hence to make any attempt to delve deep into the ideology of a Sufi who has the authority over thought and expression, it seems an unattainable objective. However, it was all because of the blessing of Hadrat Sultan Bahu that I initiated this project and accomplished it to the best of my abilities.

The ideology of a Sufi is quite simple to look at and yet quite complicated to explore and explain. Let us not forget the simple fact that a

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Sufi is endowed with heavenly gifts of speech and approach, therefore, very common sayings do have a touch of pithy philosophy. While unmasking the hidden truths about the Lord of the World, the Universe, the undeniable significance of religion in human life and above all the need of a Spiritual guide (Murshid) and the shaping and reshaping of the perfect followers, Hadrat Sultan Bahu has performed two roles, first he passed through the stages of becoming a Sufi and a perfect follower and secondly, he himself performed the role of a guide to the unguided. So at the end of his spiritual journey he became Sultan al Arifin from Sultan Bahu.

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'The Sayings of Sultan Bahu' comprises of the reflection of the spiritual and religious message of Hadrat Sultan Bahu. This work deals with the favorite themes of Sultan Bahu such as Human Salvation, Role of a Murshid, the Spiritual journey, Worldly love and love of worldly knowledge, the difference between the ignorant and so called scholars and the humble Sufi. I have consciously focused on giving the ideas the dress of words that best convey the spirit of his message. In this effort I, may sometime appear bit brief, but again I am reminded of the famous quote by William Shakespeare that "Brevity is the soul of wit." In this this work I have consciously focused

to combine the philosophical ideology and literary beauty. I have made every effort to keep myself very close to the original sense and spirit of the sayings and teachings of Hadrat Sultan Bahu. I am sure that my humble effort will win the hearts of the scholars and the lovers of Sultan Bahu alike as I myself am a very humble follower of The Sultan of Sufism more significantly, the way he expresses extremely metaphysical ideas in a highly impressive manner and the most-read genre of poetry.

I have gone through many books, magazines and articles on Sultan Bahu published in different years. The scholars like Dr. Sultan Altaf Ali and Professor Ahmad

SaeedHamdani. Their works and approach on this subject have really been the source of inspiration. However, I have based the mystic messages HadratSltanBahuon his universally admired *Siharfis*. The Sayings of Bahu are fundamentally the conclusions that one reaches after reading a *Siharfi* from Hadrat Sultan Bahu'sthe world famous poetic creation "Abyat-e-Bahu." On the suggestion of my father, Dr. TahirTaunsvi, I have categorized the sayings in the most frequent topics. I acknowledged this as I felt that this will lend ease to the reader which is the prime motif of every work.

***Amir Hafeez Malik***

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## **LIFE SKETCH OF SULTAN BAHU**

**H**adrat Sultan Bahuwas an important

Sufi poet of the Classical age. Historically speaking he belonged to the later Mughal period in the history of the Sub-continent. His place and grace as a Sufi poet is unique. He is always ranked as a matchless poet of the Siharfi in Punjabi Language.

Hadrat Sultan Bahu's ancestors were known as Awan. According to Manaqab-i-Sultani, his ancestors migrated to India from Arabia.The family settled at Soon Sakesar Valley of District Khushab and then at Qala-i-

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Shorkot at the bank of the River Chenab in District Jhang of the Punjab. His family was held in great regard by the Emperor Shah Jahan who conferred on his father, Sultan Bazida, a piece of land as a jagir in Qahrgan (Shorkot).

Hadrat Sultan Bahu was born in the village Qahrgan of Shorkot in probably 1628 A.D. His father Sultan Bazid died when he was a child and was brought up by his beloved mother Bibi Rasti. His education remained informal because of his ecstatic states.

The traces of Spirituality were found since childhood. His mother was the first teacher who taught him the basics of Sufism. The height of Sufism was a charisma of his

personal attributes like intuition. It is also acknowledged that even in his early childhood he was blessed with a special spiritual radiance which he exhibited before the Hindus on one occasion. He often remained under ecstatic states. He approved the same in his work. All in all we can call him a born Sufi.

Hadrat Sultan Bahu married and had sons and daughters. He unhesitatingly renounced his family in search of the perfect Murshid. He wandered vastly from place to place for his Sufi mission and dervish destination. However, regretfully he could not find an ideal Sufi teacher. He, off and on, visited Angah Sharif, a

place in Soon Sekasar valley, for his religious and spiritual rituals.

From childhood to youth Sultan Bahu had extraordinary visions of spiritualism. It is said that he was guided by the Holy Prophet (PBUH). Hadrat Sultan Bahu has mentioned in his works that he attended many spiritual meetings presided by the Holy Prophet (PBUH). However, Hadrat Sheikh Abdul Qadir Jilani is his declared Murshid and he relished being a Qadri and yet he had his individual recognition as Sarwari Qadri as he names it.

Hadrat Sultan Bahu devoted almost his whole life to travelling to distant places to impart spiritual guidance and wisdom to the

seekers of spiritualism. It is notable that he travelled in Saraiki region upto Sind, to Delhi where he met the Mughal Emperor Aurangzeb and to Multan his visits to Sufi tombs all such journeys are mentioned in "Manqib-i-Sultani.

Sultan Bahu wrote extensively in Persian and especially in the dialect of Shorkot that has a Rachnavi flavor of language. A language that has both Saraiki and Punjabi taste so beautifully amalgamated. His work Abyat-e-Bahu a collection of Siharfi won universal fame. It is still being read and admired as the most passionate expression of spiritual states and passionate attachment to Divine love. Faqr is the hallmark of his message. Undoubtedly his

message is sublime and it has won eternal appraisal.

Hadrat Sultan Bahu died in 1691 A.D. It is most illuminating fact that Hadrat Sultan Bahu never made a permanent Khaneqah in his life time. It has been established after his departure from this world. His Dargah Sharif is being supervised by the members of his family. Thousands of devotes visit this place every year from far and near. We are sure that it will remain a place of blessings and guidelines for the seekers and the shine of his message will continue till the dooms day.

## **THE PATH OF SUFIM BY HADRAT SULTAN BAHU**

**H**adrat Sultan Bahuis one of the most eminent Sufi in the history. Like every Sufi, he also passed through the path of Sufism with its requisites. Sailing through the ocean of Sufism he discovered many hidden truths about Allah Almighty, His beloved Prophet (PBUH), the universe and the role of a Sufi in a human society. He had his unique personal approach to Sufism. He had a different approach to follow the path of Proximity to the Lord. Hadrat Sultan Bahu was a firm believer and follower of Faqr. The term Faqr is the hallmark of his approach

towards religious matters of Tasawwuf. For Hadrat Sultan Bahu, Faqr had ideal attributed as it had the best of life principles such as sincerity, mannerism, decency, promise keeping, piety and love. However, Sultan Bahu did consider it imperative to have a perfect Murshid to guide the perfect follower. The training of the Murshid brings ease and perfection to get to the destination. For him man of Allah was a perfect Faqeer. A perfect Faqeer was the best role model in the society. He is followed by the people quite immensely. According to Sultan Bahu, "A Faqir is one who never dies and whose grave always remains bright."

For Sultan Bahu the path of Faqiri was the path of perfection traversed with the guidance of a perfect Murshid. Sultan Bahu was a born-Sufi. He gained *Baraka* (blessing) by visiting many tombs of the Sufis and yet the ultimate making of Sultan Bahu as a perfect dervish, Faqeer and a Sufi does depend a lot on his individual efforts that sprang from inside. In his search of Allah Almighty, Hadrat Sultan Bahu found the music of HU! that echoed in his heart brightened his innerself and finally it led him to the final destination of Sufism.

## THE UNIQUE FEATURE OF HU!

**I**t is an amazing fact that every Sufi poet, in his poetic expressions does have some unique quality. This specialty lends special force and grace to their work. But among all Sufi poets, it is only and only Hadrat Sultan Bahu, who has consciously added and applied the word 'Hu!' not only in each *Bait*' but also in every single (verse) that became the part of his poetic creation. Many might question the concept of Hu! So to answer their question and to satisfy their sense of inquiry, it is an established fact that Hadrat Sultan Bahu was and will be the one who had "ONE" in view. The

word Hu! is the echo of the *dhikr* that Hadrat Sultan Bahu had in his heart and on his lips. The word Hu! is for none else but Allah Almighty. This is quite convincing that the addition of Hu! in each line or verse granted great might and music to his poetry. This Hu! is solely the expression as well as the confirmation of the strong attachment which Hadrat Sultan Bahu wishes and attains with Allah Almighty. As a Sufi, Hadrat Sultan Bahu was intoxicated by the divine force of *Dhikr*. Hadrat Sultan Bahu's Hu! is a single word but it has the quality of depth and length that became the part of his 241 *Baits* in '*Abiyyaat-e-Bahu*'. One may go on reciting Hu! as much as and as long as one can. This short

expression of Hu! can be prolonged to whole life and yet the Hu! might continue till eternity. So, all in all, Hu! is a such a unique feature of Hadrat Sultan Bahu's poetry that it lends his poetry unique name and fame.

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## **A SUFI AND THE SOCIETY**

**L**ike other basic needs of a society a Sufi is an integral part and a dire need of a peaceful society because no society can imagine of existing without imparting special significance to the spiritual aspect. A true Sufi is a role model or a living example of true following of Allah Almighty and The Prophet (PBUH). He raises the flag of Islam sky-high. So the presence of a true Sufi lends fragrance to human society as it beautifies the society with the rainbow of spiritual knowledge. A Sufi is a true seeker of Allah Almighty and his destination is oneness with Him. This concept is

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known as the discovery of truth. He treads the path of exploration and investigation of spiritual truths. Hadrat Sultan Bahu is no exception to that. He wanted to reveal to himself and to the world, the truth, the ultimate truth, which is none else but Allah Almighty. A Sufi is a traveler of the mysterious world of spiritualism and mysticism. He learns the hidden truths about the Almighty and the universe, man and the purpose of creation of man and the universe and then he conveys that message to the followers. Thus a Sufi is a spiritual guide who unveils the world of truth to his followers and disciples. In other words, a Sufi plays the role of a bridge between Allah

Almighty and the lay man. It is true that a lay man is unaware and even unconscious about the truths. A lay man believes what he sees and hears but a Sufi shows and tells him what he cannot even imagine. Therefore, a Sufi exposes the gigantic world of Spiritualism before the lay man. His message is the repetition and reminder of the Commandments of Almighty Allah and His Prophet (PBUH). Thus a Sufi leads the layman to the path of salvation. He leads the people to follow the path of those who earn the pleasure of Allah and avoid the anger of the Almighty. All in all, a Sufi simplifies the message of Allah Almighty for all and sundry and achieves the target of awakening the love of

Allah Almighty and the Prophet of Islam (PBUH). A Sufi is an explorer of truth, a guide of humanity, a trainer and a teacher of the untrained members of the society. The fruit of his presence in the society and more essentially his significant role in the survival and prosperity of the society, conveyed through his message, is the betterment of humanity on individual as well as the collective level.

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## **HADRAT SULTAN BAH (RA) THE SULTAN OF SUFİ POETRY**

**P**akistani Literature can convincingly feel proud of its unique heritage of the Sufi Literature. Our Literature has an abundant amount of the works of the Sufi. The most relishing fact is that our Sufi Literature has a vibrant poetic tradition. This choice enabled them to communicate their message in the genre which possessed simultaneous attraction for men of letters and the masses. The Sufi poetry echoes in various forms and all are praiseworthy.

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The history of the subcontinent is replete with the glittering galaxy of the Saints and Sufis. Their blessings and services have been an asset for the masses. What is most impressive about them is that their message has been in the form of literature. So both the literate and the illiterate have been the focus of the Sufis.

الف - اللہ جِنَبے دی بُوئی مَن وِج مُرشد لائی ہو  
نقی اثبات دا پانی بلیس ہر رگے ہر حالئی ہو  
اندر بُوئی نمک چلا جاں پھلاں پر آئی ہو  
چر بگ جیوے مُرشد پانو جیس بُوئی مَن لائی ہو

I am always convinced that poetry is the most suitable and the perfect genre for the metaphysical and the mystics and for the expression of experience and observations that

are spiritual and supernatural. Even a bird's eye view of the Sufi poetry enables us to maintain that the message of a Sufi befits the best in poetry. Hence, I have always witnessed that in spite of supernatural experiences the poetry of a Sufi is quite simple and fascinating. We must relish the fact that we have an unending treasure of Sufi poetry with us. Our Sufi literature is so rich especially in poetry. The beautiful poetry of Baba Fareed, Shah Hussain, Bullaha Shah, Mian Mohammad Bakhsh, Hadrat Sultan Bahu and Hadrat Khawaja Ghulam Fareed has won everlasting fame and following.

Hadrat Sultan Bahu (RA) is a renowned Sufi poet. He is a Sufi of the unique caliber and

stature. Whenever the Sufi poetry would be talked about his name would be among the greatest of all times. His poetic works have been duly recognized as the greatest asset of poetic world. His style is perfect and his place is confirmed. It goes to the credit of Hadrat Sultan Bahu that he made the best use of his soil diction and chose the genre of Siharfi as the form of poetic expression. All his 'Abyat' do prove the appropriateness and the freedom that he enjoyed to express his inner feelings. The repetition of "HU" is an unmatched force of his poetic art. Undoubtedly, it becomes an integral part of his poetry and the trademark of his poetic talent. This also lends him proximity of

Allah through *dhikr* that has been his bridge to the final destination and the ultimate target of a Sufi.

Hadrat Sultan Bahu has an unquestionable command over mystic ideas and expression. His poetic diction is the adaptation of the colloquial speech and yet it has the grandeur of the sublime poetry. Only the Sultan of poetry could have attained that sublimity and superiority. The freshness and the fragrance of his poetry do prove that his poetry has the universal appeal and the immortal taste. He is a word painter. His poetry covers almost every possible area of public guidance and the expression of mystic experiences to their ultimate truth and heights.

نہ میں جوگی نہ میں جنگم نہ میں چلا کھلیا ہو  
نہ میں بھیج مہیں وڈیا نہ نسبحہ کھڑکیا ہو  
جو دم غافل سو دم کافر مُرشد امہہ فرمایا ہو  
مُرشد سوہنی کیتی ہاہو کیں وچ جا پتھیلا ہو

Hadrat Sultan Bahu was undoubtedly a prolific Sufi poet who blessed us with a grand treasure of his almost 140 books. His poetry has originality, purity, creativity, objectivity, subjectivity and simplicity convincingly all these attributes lead to the poetic beauty to his creative work. He is an explorer who explores and establishes the link between the Creator and the creation (man). This approach endows

him with profound thoughts, sounds, music and blessings of Nature. I firmly believe that:

**“The poetry of a Sufi is the echo of the Creator, The Lord, and in the poetry of Hadrat Sultan Bahu there is a permanent echo of ‘HU’.**

I am sure that every reader of Hadrat Sultan Bahu will unhesitatingly confirm the fact that the poetic style of Hadrat Sultan Bahu in ‘Abyat-e-Bahu’ does make him the Sultan of Sufi poetry. In other words, it is an established fact that Hadrat Sultan Bahu has always been recognized as ‘Sultan-ul- Faqr, and Sultan-ul-Aarifin’ and his poetry leads him to the crown of Sultan of Sufi poetry. I may conclude my

viewpoint in the words of **DR. ANNEMARIE SCHIMMEL** “The poetry of Sultan Bahu is not the poetry of an intellectual thinker but little sighs of the heart.”

امہ تَن میرا ہشمن ہو دے مُرشد دیکھ نہ رچیں ہو  
نوں نوں دے مُرشد لکھ لکھ ہشمن یک کھولیں یک کچیں ہو  
ایٹھیاں ڈھیلیاں صبر نہ آوے ہو رکتے دل بچھیں ہو  
مُرشد دا ریندار ہے ہاؤ لکھ کرڈاں بچیں ہو

In view of this remark I do believe that everything that comes purely from the heart does touch a sensitive heart and has a universal appeal and everlasting impact just like the

poetry of Hadrat Sultan Bahu who is beyond any question and doubt the Sultan of Sufi poetry. His poetry was great, is great and will be great in times to come. His themes, his poetic style and his poetic diction all make him the Sultan. He will remain the Sultan of Sufi Poetry as long as the tradition of poetry lives. The Sufi poets like Hadrat Sultan Bahu are not for pages but for ages. He will be at a high pedestal in the hierarchy of Sufi poets.

**THE HIERECHY  
OF  
THE GREAT SUFIS POETS**

Baba Fareed

Shah Hussain

Bullaha Shah

Mian Mohammad Bakhsh

Hadrat Sultan Bahu

HadratKhawajaGhulamFareed

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**SAYINGS OF BAHU  
The Spiritual Ideology of  
Hadrat Sultan Bahu (RA)  
(1630 - 1691)**

**1. LOVE OF ALLAH ALMIGHTY**

1. A man engrossed in the Allah's love never wishes to waste a single moment of prayer.

2. This world can never ensnare Allah's true lover.

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3. The lovers intoxicate themselves with the drink of union of Allah.

4. Allah's lover must always avoid the fascination of this material world.

5. Bahu! Only those catch sight of Allah who never care at all about the worldly demands and never feel shy of their duties.

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6. Though the Almighty is *Self-sufficient* and free yet for man it is necessary to cry and beg before Him.

7. What does that man get who is unable to please his Lord?

8. The real lesson to be learnt from life is the lesson of union of Almighty Allah. All other lessons are fables and legends.

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9. Only the drink from springs of Allah's love reveals the hidden secrets to a person.

10. Those who found Allah by studying *Alif*, they need not read the complete Holy Quran.

11. They become the rulers of both the worlds who brighten their hearts with Allah's love.

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12. Allah is timeless entity.

13. Those who discover the truth about Allah enslave the two worlds.

14. The closer I came to ALLAH, the farther I got from the greed and fright of the world.

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15. To attain union in love one has to cross  
the river of tests and trials.

16. The Lord is around us but people are  
unable to realize that truth.

17. Bahu! Whom ALLAH invited to love, they  
never return or retreat.

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18. Bahu! We must always depend upon the  
blessings of Allah none else can offer  
anything.

19. We are so close to Allah that distances  
have become meaningless.

20. Salvation is the authority of the Lord only.

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21. Banish all else and then expect the grace of Allah.

22. The right search of Allah demands right efforts for the achievement of the destination.

23. Nothing else but love of Almighty provides an access to Allah.

24. As soon as Oneness of Allah was revealed upon me I lost my entity.

25. Earn in the world but do not forget to spend in the name of Allah.

26. Allah Almighty is multidimensional so the thinkers and philosopher explore these with imagination and thinking while a Faqir does the same with meditations.

27. The acknowledgement of Allah Almighty  
is within his creatures.

28. The seeker of Haq (Allah) knows well that  
Allah Almighty is omnipresent.

29. Love of Allah Almighty and worldly love  
can never reside together.

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## **2. LOVE OF PROPHET (PBUH)**

30. The path of the Holy Prophet (PBUH) is  
the path of salvation.

31. Bahu! The life of those is enviable who  
attained the company of the Holy Prophet  
(PBUH).

32. Bahu, those who found the company of  
the Holy Prophet (PBUH) came to know  
the hidden truths about Allah Almighty.

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33. The followers of the Holy Prophet (PBUH) attain salvation in both the worlds.

### 3. **DHIKR**

34. Allah's dhikr will save Bahu from all evils.

35. Without the *dhikr* of Allah the story of this world is mere fiction.

36. If Allah's *dhikr* does not change a man then only words have no value and worth.

37. O Bahu! We feel sick without the *dhikr* of Allah as we lose all peace and calm without it.

38. Darveshi commences with *dhikr*.

39. The *dhikr* of Hu is the witness of the light of guidance.

#### 4. KALIMA TAYYABA

40. The *LA ILAH (Kalima)* is the ornament of a *Faqir*.

41. *Kalima* is the real treasure and wealth for both the worlds.

42. The *Kalima* purifies every bit of the heart.

43. The *Kalima Tayyiba* purifies heart and soul.

44. I appreciate those who used *Kalima* correctly.

45. Envidable are those who read the *Kalima* in its true spirit and then understood its true meanings.

46. Kalima is the essence of spiritual education.

47. Kaaba is the symbol of right direction.

**5. Murshid (The Spiritual Guide)**

48. Only the Perfect *Murshid* (The Spiritual Guide) shapes and reshapes the perfect follower.

49. The respectful follower is always indebted to his *Murshid*.

50. All the stages of spiritual path are traversed under the perfect guidance of the *Murshid*.

51. The follower never feels satisfied by looking at his Murshid (The Spiritual Guide). The single sight of *Murshid* gives the pleasure of millions of Hajj.

52. A guide is ineffectual unless he can provide the correct and exact guidance to the followers.

53. The purpose of life cannot be comprehended without a *Murshid*.

54. I was thoroughly directionless and aimless about the purpose of life until my *Murshid* guided me to the right path.

55. If you wish to achieve oneness with Allah then be a true follower and demonstrate perfect submission to your Murshid.

56. The Murshid teaches that becoming careless of Allah is becoming an infidel.

57. Even the excessive prayers cannot help to find the right path as easily as it is done by the perfect spiritual guide i.e. the Murshid.

58. Had I not been such a sinner how my Murshid would have begged for my salvation.

59. I am indebted to my Murshid who taught me the secrets about Allah.

60. The Murshid taught me such a lesson that I see and I hear the Lord of Worlds everywhere.

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61. Murshid has become the part of me. I cannot exist without him now.

62. O my Murshid! while you yourself are the physician why do you send me to others?

63. A true follower never forgets the slightest words of the Murshid (Spiritual guide).

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64. The *Murshid* plays the role of a Supervisor.

65. The contribution and the training by the Murshid is a drink of life for the follower (Faqr).

66. There is no use in following a Murshid that does not bring change or shows the path of truth.

## 6. FAQR & SUFI & DERVESH

67. The blessings of Faqr enable to learn true *Kalima*.

68. Faqr is the divine reflection of the Almighty.

69. A day will come when the so-called and fake Sufis will be answerable to Allah Almighty and that would a Day of sheer Disgrace for them.

70. Some Sufis indulge in malpractices in the name of worldly love. They are just like the kids who play in the mud.

71. One has to correct his knowledge before treading the path of Fqr.

72. A lover Sufi can never remain hidden.

73. The language of Sufis is similar to poetry.

74. The initial stage of path of Derveshiis the intensity of seeking and negation of desires.

75. Death can never scare a Darvesh as he loves Allah Almighty.

## 7. FAQIR / FAQIRI

76. A *Faqir* with worldly wealth as his sole comfort never deserves to be called a *Faqir*.

77. The real abode of a *Faqiris* beyond time and space.

78. The true *Faqirs* are those whose graves remain ever bright.

79. The life of *Faqiri* is a testing one and not a child's play as the world generally imagines.

80. A *Faqir* kills himself before the physical death.

81. The immature people can never recognize the *Faqir*; their prayers are premature like the unprepared vessels.

82. The *Faqir* is one who is all the time engaged in caring and pleasing the beloved.

83. A *Faqir* attains perfection when Allah Almighty grants him the knowledge of oneness.

84. Only a *Faqir* can kill the *Self* that is a secret thief.

85. The one sign of a *Faqir* is that his contribution continues even after his departure from this world.

86. The *Faqir* finds the Almighty by following the path of Shariah.

87. The final stage of Faith is *Ishq* for the *Faqirs*.

88. The basic concept of Faqiri is that nothing is irresponsible in it.
89. Mannerism is the essence of Faqiri and it has to be ever-present feature of Faqiri. So one has to learn special mannerism to become a *Sufi*.
90. Those who close their eyes to the light of Allah become blind as they cannot see the truth which is revealed to the Faqirs.
91. The Faqir is sure that every decree of Allah Almighty is purposeful.

## **8. LOVE (ISHQ)**

92. Wealth is the root cause of all evil in this world.
93. Only love can shield Faith.
94. Just look inside (into heart) and you will find Allah there; don't search Him outside.

95. The moment I made my heart the abode of Allah, it got purified.

96. The heart that has no desire of spiritual presence remains barren in both the worlds.

97. I cherish the people who proceed on the path of love.

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98. The destination of love is not the form but the loving heart of the beloved.

99. Treading the path of love is just like diving deep into the ocean.

100. The path of love is full of sorrows and sufferings and real joy is enjoyed by facing and succeeding in its trials.

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101. The ocean of love is crossed with the power and help of love.

102. The path of Ishq is traversed with the help of truth and this spirit ultimately unites friends.

103. Mortal man cannot perceive the station and grace of true love.

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104. The heart that did not fall in love made a very bad bargain in this world.

105. Both, the rich and the poor, know love but the senseless people do not give importance to this passion.

106. *Ishq* tests a man's mettle for impossibilities.

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107. When a lover enters the valley of love he is lost in the world of spirit and forgets all the words of knowledge and wisdom.

108. If love had been so easy then everyone would have been a lover.

109. The color of *Ishq* is so strong that it never fades even after numerous washings.

110. Love of pleasure leads man astray.

## 9. HEART

111. Without purification of heart all the prayers will go to dust as well as end up in the waste of time.

112. Pleasing and consoling a broken heart and a tortured soul is trillion times better than the prayers of thousands and millions of years.

113. The stone-hearted are never affected by anything.

114. Appearances do not change a person. The real change is the change of heart and feelings.

115. If you wish to achieve oneness with Allah then be a true follower and demonstrate perfect submission to your Murshid.

116. The heart that did not involve in love is a waste product.

117. The cowards and the chicken hearted people do not deserve to be called male or female.

118. The one who knows the leanings of a heart he knows the secret knowledge about Allah.

119. Heart is the center of the Oneness of Allah so one needs to be busy in its study.

120. All the treasures of the world are packed  
in heart.

121. O Bahu! We must keep our heart clean as  
a mirror so that we can see the beloved  
that resides in it.

122. The Lord resides in every heart; one only  
needs to realize His presence.

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## **10. LOVER & BELOVED**

123. To see the beloved, the lover needs to  
recognize and correct himself first.

124. The lovers are always ready to offer them  
to the beloved for any demand and any  
sacrifice.

125. Only a lover's heart knows the pangs of  
others. Love leads to realization.

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126. The entities of the lover and the beloved are so mixed with each other that they are actually inseparable.

127. Separation from beloved sucks the blood of the lover like a hunter hunts his prey.

128. O Bahu! The beloved is visible everywhere.

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129. To catch a sight of the beloved it is requisite to recognize and correct oneself.

130. Thousands claim to be lovers but only a few face the tough challenges of love.

131. The moans and groans of a true lover can break the mountains into pieces.

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132. The true lovers offer themselves for sacrifices till the last drop of their blood.

133. O Bahu! The Beloved is all around you.

134. The prayers of a true lover are wordless.

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135. The prayers of a lover become successful only then, when he and the beloved know each other very well.

136. The lover embraces death as life whereas others are scared of death.

137. Bahu! Those who lose love of the world are ever ready to leave this world.

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138. The face of beloved is the reflection of  
*Kaa'ba.*

139. Only a true lover enjoys the drink of  
Allah's love.

140. We lost our life to get a glimpse of the  
beloved and may Allah grant us a chance  
to have a single sight.

141. May I get the news of the beloved so that  
my heart may get peace and consolation!

142. Allah's true lovers never stray from one  
door to the other door.

143. The extreme of Faith is the start of Ishq.

## 11. SELF & SELF CONTROL

144. The *Self* is the greatest obstacle in the way of *Faqr*.

145. *Self*-negation is the prerequisite of a *Sufi*.

146. Only *Self*-negation leads to union with Allah.

147. *Self*-control escorts to self-contentment.

148. No prayers but only *Self*-negation leads to union of Allah.

149. As long as you remain a devotee of your inner-self, you will never attain intimacy with Allah.

150. O Bahu! The *Self* wastes the human life.

151. The real war of a *Sufi* is waged against the  
*Self*.

152. Control of *Self* is imperative for the  
training of the *Self*.

## 12. MATERIAL WORLD

153. The world is a robber; it robs the path of  
truth from man.

154. The material world is such a culprit as it  
impels the sons to kill their father. Such a  
world deserves nothing else but curse.

155. O Bahu! Tread the path that scares the  
world.

156. The worldly crown is nothing else but a deception and the real kingship is in becoming careless of this world.

157. Worldliness is life of hypocrisy.

158. The lovers of worldly life lead a dog's life and they wonder like a mad dog to find it.

159. The love of world is like idol worship so one must avoid it in every possible way.

160. O Bahu! Peep inside and find the real world there.

161. Worldliness only impresses a materialist just as a whore seduces a sinful man.

162. The pursuit of the world and worldly affairs is nothing else but wasting of life.

163. All the paths of the world are full of evil, impurities, darkness and terror.

164. O Bahu! This world is just like a dark night.

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165. The people who lose *Din* for world their pride is nothing more than a pack of lies.

166. Renounce the world and get to the Paradise.

167. Negate the world and attain the kingship just as Shah Miran (*Sheikh Abdul Qadir Jilani*) did.

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168. The only acclaim of this mean world is a divorce.

169. The world of religion is completely different from that of the common world.

170. The people are misled by the worldly knowledge. They know nothing about the reality of this world.

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171. One must defuse love of the world and get oneself enlisted among the *Dervishes*.

172. Worldly love is like a dicey place and its lovers fall badly.

173. Never expect goodness from those who are the slaves of worldly wealth.

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**13. Worldly Knowledge**

174. Seeking of worldly knowledge makes a person proud.

175. People seek worldly knowledge to become Kings and Ministers but spiritually it is a bad bargain as they will attain nothing in the end.

176. Knowledge without application is like a bird without wings.

177. They destroy themselves who use worldly knowledge for worldly gains.

178. Excessive knowledge is a dangerous thing.

179. The so called worldly scholars are lost in worldly knowledge and pleasure.

180. Sometimes knowledge gives man a sense of superiority and this sense becomes an obstacle in the way of spiritual path.

181. A knowledge that does not teach mannerism is useless.

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#### **14. Life & Death**

182. Bahu! If death can result in meeting with Allah one must never hesitate from death.

183. O Bahu! If we kill ourselves before death only then we can attain our aim in life.

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**15. Pain & Sacrifice**

184. The pain that provides pleasure is never scary.

185. Those who are unable to offer sacrifices always fail in finding a friend.

186. Offering life for Allah's sake glorifies Allah's love.

**16. Sajda**

187. O Allah! The day I bowed my head before you I forgot everything else.

188. O Bahu! Never feel scared of the taunt of the world, even if it calls you an infidel do not ever raise your head from *Sajda*.  
(Bowling before Allah)

## **17. LUCK**

189. Lucky are those who meet their beloved in dreams while some cannot see them even if they are awake.

190. Lucky are those who prepare themselves for life after death before dying.

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## **18. DEEDS**

191. Man lost paradise due to his own deeds.

192. Noble deeds are the real source to please and to win the love of Almighty.

193. Some of us do good deeds in fear of Allah but some of us do everything with the least desire for heaven; their only aim

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is to please Allah without any wish for  
return.

## **19. HU**

194. I survive just because of Hu!

195. The light of Hu! enlightens all possible  
darkness.

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196. Even the generous stand as the beggars at  
Bahu's door.

197. Hu! brightens the whole existence of man  
and forces darkness to disappear.

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## 20. FRIEND & FRIENDSHIP

198. True friends are made by offering life for them.

199. O Bahu! I envy the people who unite the separated ones with their friends.

200. Those who live in the company of friends are safe from the attacks of the foes.

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## 21. HUMBLENESS

201. The great are always humble. They achieve greatness and yet remain meek and simple.

202. I love those who become humble though they have the power and courage.

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## 22. WEALTH

203. Wealth is the root cause of all evil in this world.

204. Those who sell their knowledge for worldly wealth will be on the losing end on Dooms Day.

205. Wealth is a curse and let us never ever expect anything good from its followers.

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## 23. OTHERS

206. The company of flames burns sooner or later.

207. The cruel are never moved by pity.

208. When my existence amalgamates with the entity of Allah, then Bahu comes into being.

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209. O Bahu! The travellers of two boats at a time become losers in both the worlds.

210. Faith is great object but the greater object is to keep faith safe from the evils of the world.

211. I am such an eagle that flies sky-high with the blessings of Almighty only.

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212. O Bahu! The bitter wells never become sweet even if we put tons of sugar in them.

213. To meet the friend one has to ruin oneself utterly.

214. In spite of knowing the disastrous impacts of lust and greed people are unable to resist their attractions. Ultimately, they are trapped in this stranglehold forever and ever.

215. Impurities make the pure impure.

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**24. Wishes**

216. Our desires make us impure otherwise  
we were never impure.

217. Impulsively following desires destroys  
goodness and man remains unaware.

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**25. Man & Haduri**

218. The common man fears death while the  
lover finds life in death.

219. Huzori is to shun every other thought  
from the heart.

220. The pious save themselves from the  
impurities whatever the conditions are.  
This shows the strength of their  
character.

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## GLOSSARY

1. **Alif**—the first letter of Arabic alphabets. It stands for the name of Allah.
2. **Abyat**--- the plural form of the word *bayt*, a four line piece of poetry in Punjabi poetry called *Doha*.
3. **Dhikr** ---- invocation to Allah
4. **Dervish** --- A pious Sufi
5. **Faqir** ---- the perfect mystic, the true seeker
6. **Faqiri** – the path of Sufis
7. **Faqr** --- the spiritual stage of sublimity.
8. **Hadrat**--- the title of respect for spiritual personalities
9. **Ishq** ----- the passionate love
10. **Kaa'ba** ---- the abode of Allah at Makkah
11. **Kalima** ---- the basic formula of Islam.
12. **KalimaTayyaba** ---- the second formula of Islam

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13. **Murshid**----- the Spiritual Guide.
14. **Sajda** --- bowing head before Allah in the ritual prayers
15. **Sufi**: ---- the pious man, the spiritual person
16. **Tasawwuf**---- Sufism.

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