

Qur'ān
and
Gināns

(In Two Parts)

Preface

The *da'wat* of Ismaili Tariqah in the Indian subcontinent is a very long and important chapter of the Ismaili history, where the *Ismaili Hujjats/Pirs, Dā'īs* and *Sayyids* preached Islām and Ismaili Tariqah for many centuries. The most striking feature of this activity was the Qur'ānic vision of inviting people to the faith of Islām. In the Sūrah of Nahl, chapter 16, verse 125, Allāh says: "Call to the way of your Lord with wisdom (*hikmat*) and goodly exhortation (*maw'izati'l-ḥasanah*), and argue with them in a manner which is the best." And in another verse, Sūrah of Al-Kahf, chapter 18, verse 54, He says: "And indeed We have displayed for humankind in this Qur'ān every kind of similitude (or example)".

The faith was taught in the local languages and in harmony with the local beliefs, customs and traditions which as per Sūrah Ibrāhīm, chapter 14, verse 4 says: "And We never sent a messenger save with the language of his people or nation (*qawm*), that he might make the message clear for them." The transition from the luminous spiritual dimension to people's language requires that such sublime experiences be couched in the language of parables and allegories, thus in the same manner the inspired messengers sent by the Imām to the Indian subcontinent "taught the wisdom of the Book", technically known as the *ta'wil* or esoteric interpretation or higher knowledge also known as *Ginān*.

The *Gināns* under the guidance of the Imām is a central element in the religious life and rituals of the Ismaili community which continue to represent the Shī'a Ismaili beliefs, practices and various aspects of communal life largely based on the final message of Allah the Qur'ān through the Holy Prophet and his progeny.

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"..This programme is also an opportunity for achieving insights into how the discourse of the Qur'ān-e-Sharif, rich in parable and allegory, metaphor and symbol, has been an inexhaustible well-spring of inspiration, lending itself to a wide spectrum of interpretations. This freedom of interpretation is a generosity which the Qur'ān confers upon all believers, uniting them in the conviction that All-Merciful Allah will forgive them if they err in their sincere attempts to understand His word. Happily, as a result, the Holy Book continues to guide and illuminate the thought and conduct of Muslims belonging to different communities of interpretation and spiritual affiliation, from century to century, in diverse cultural environments. The Noble Qur'an extends its principle of pluralism also to adherents of other faiths. It affirms that each has a

direction and path to which they turn so that all should strive for good works, in the belief that, wheresoever they may be, Allāh will bring them together....”

Farmān of Mawlana Sultan Muhammad Shah Zanzibar 5th July 1899

“Pir Sadardin has composed for you Gināns, by extracting the essence of the Qur’ān and stating it in the language Hindustan.”

On 10th July 1899, he said:

“Pir Sadardin has narrated the Gināns having composed them from the tafsīr of the Qur’ān.”

On 13th July 1899, he said:

That is: “Pir Sadardin did not show you (the path of) the *haqīqatī* religion all at once. First he explained the counsels of the Hindu faith and subsequently he joined the path of the *Satpanth* with it, because of which this religion spread.”

In the same farmān he also said:

"Do you know which city Pir Sadardin came from? You will know if you read his history. You were Hindus. Pir Sadardin composed Gināns from the exegesis of the Qur’ān-i Sharif for you.”

And again:

“Were there among you such faithful people who had studied the Qur’ān-i Sharif and who were also familiar with the Gināns, I would have shown them each verse of the Gināns in the Qur’ān, which they could reiterate to you, but there is no such person!”

Part One

Concept and teaching of the Ginans based on the revelation of the Qur'ān. (word Kurān/Qur'ān mentioned in the ginān)

Kalām-i Mawla verse, 90

kurān padde dīl roshan hove, momīn dīl bahot hove sukh;
bahot kurān padde to lālach ghaṭe, ke lālach dīlokuñ baddaa hae dukh;
kurān paddo jo paddanā jāno, nahī to suno rabakā kalām;
sunanā bhī jo na pāo kīsiseñ, to hardam le-o khudā rasul kā nām....90

The heart of the person who reads the Holy Qur'an is enlightened, and such a mu'min's heart attains peace.

By reading the Holy Qur'an frequently, the worldly temptations are reduced, for temptations are the cause of great unhappiness to the heart.

Recite the Holy Qur'an if you know how to, else listen to the sayings of the Lord.

And if you do not get an opportunity to listen to them, recite the name of the Prophet and God always.

Pir Shams, granth "Man Samjāñī verse 258

Pir Shams paḍe ilm ***kurān***,
Moman so jo jāne bharam ginān.

"Pir Shams narrates the knowledge of the Qur'an.

A believer is one who knows the divine knowledge."

Pir Shams, ginān "Sat mārg Shams Pir" verse 5

Gur nāche garbīmāñhe, te gāe ***kurāñne*** re lol

"The spiritual guide danced to the garbī and related the teachings of the Qur'an."

Pir Shams, granth "Saloko Moto" verses 201, 202

satgur kahere pīr shamsh to utam jāñī-e
jenī ***kurān*** māñhe chhe sāñkh
te pīr shamsh gat māñhe jāher chhe bhāi,
te tyāñ gat gañgā tirath jānare....201

The True Guide says: Regard Pīr Shamsh as the exalted one whose link is to be found in the Qur'an. Pīr Shamsh is also present in Jamāt khanās. Brother, there the pilgrimage takes place.

Satgur kahere Pīr Shams **kurān** ja bhākhīyā,
Ane bhākhīyā char ved ja jān;
To gat gangāmāñhe besī karī,
Kīdhī sāñkh nirvāñ re.....202

“Pīr Shams has taught the Qur’ān and explained the four scriptures. Sitting among the whole Jamat he has narrated the true signs.”

Pīr Hasan Kabirdīn, gīnān “Āsh pūñī ham”, verse 6

Ejī Pīr Sadardīn yārā paḍe re **kurānā**,
Bahār jāve tāku andar lānā,
Shāhne sujāñō āpnā pīrne pichhāñō, bhī saīyāñ

“O brother! Pīr Sadardin is giving you the teachings of the Holy Qur’ān.
Bring back those who have turned away from your religion.
Recognize the Imām and know the Pīr.”

Sayyid Imām Shah, granth “Moman Chetāmanī, verse, no 7, 8, 9, 16, 162

Ejī nūrthī nūr ja pargḥīyā
tenū vās chhe nūr ja māñhe;
teñe ā Satpanth pedā kīdhā,
khojī kāḍhiyo **kurānmāñhe**; cheto....7

“Light manifested from light;
its abode is the light.
He created this true path (*Satpanth*)
and searched it from the Holy Qur’ān.”

Ejī chār ved char kitāb ja khojeā,
satgur sarve tiyāñe;
ilam Allāhjīe bhejeā,
farad farmāvrā **furkān** māñhe; cheto....8

The true guide searched in all the four vedas of the four (revealed) books. God sent knowledge and showed the sign of the Perfect Man in the Qur’ān

Ejī farad **furkānethī** ūpnā,
te to parvareā prothamī māñhe;
sharīat, tariqat, haqīqatī,
tenī mālum chhe mārfat māñhe; cheto....9

The perfection of the Perfect Man is in the Qur'ān. He is manifest in the world.
The knowledge of sharī'at, tarīqat and haqīqat is in the ma'rifat [in the Perfect Man – Imām].

Ejī te ilam ālthī pargaṭeā
 tenī sāṅkh chhe ***kurān*** mañhe;
 kurān kudrat māñhethī utarea,
 tenī sāṅkh chhe e ghar māñhe; cheto....16

The knowledge has come from the progeny [of the Prophet];
the proof of the progeny is in the Qur'ān.
The Qur'ān was revealed from the Divine
whose evidence is in that house.

Ejī °Alī Nabīthī e satpanth chāliyā,
 Tene sirvīe guubat apār
 Athar vedī Satpanth kahīe
 Te to khojīya ***kurān*** minjār; cheto....162

The Satpanth has continued from Ḥaẓrat °Alī (a.s)
and the holy Prophet (s.a.a.s.); follow it most discreetly.
This Satpanth is according to the last scripture
that has been discovered from the Holy Qur'ān.

Pir Sadardīn, ginān “Pahelore nām sāhebjo”, verse 7, part 33

Paṛhe ***kurān*** kitāñ būjhe
tab tujh rāh nabī kā sūje
jo mag aḥmad kerā būjhe
rāh nirañjan āpe sūjhe dohrah
būjhe mārag nabī kerā; jo hai sadā qabūl
sar nabiyoñ sar tāj hai; dūlah nabī rasūl....7

And [when] you have read and understood the Qur'ān and the books,
Then the path of the Prophet will be known to you.
When you know the path of Aḥmad,
then the path of God [nirañjan] will be spontaneously evident.
Know the path of the Prophet which is eternally accepted,
He wears the crown of all the Prophets, the groom is the Prophet.

Pir Sadardīn, ginān “Āsmānī Ta(m)bal Vājīya”, verse 14

Ved ***kurān*** māñhe sāṅkh chhe,
teni āvi endhāñi jī....14

The signs indicated in the vedas
and the Qur'ān have manifested.

Pir Shams, garbi “Nar Qasam Shahna” verse 15

Evā chhellā te ved ***kurān***

Gur kahe chhe vāñ anek ramvā nīsaryā e māñ....15

He proved that the Qur’ān as the last scripture, reciting many verses.

He himself has appeared to dance!

In this way the Holy Qur’ān is the Last Book,

and the Pir related many facts.

Pir Shams, ginān “E Sabhāgā Alī bhaj nit nirāñ panjetan” verse 8

E Sabhāgā āpe Shāh Mullā āpe shāh kāzī

āpe ved ***kurān*** Sabhāgā....8

O Sabhaga! The Lord himself is the mulla, He himself is the qazi,

He himself is the veda and the Qur’ān

Pir Shams, ginān “Suno suno momano” verse 11

Das-vi bār suno yaa Mahamad,

fir-kar hae muje ānā jī;

das-vi bār men fir-kar āungā,

so Qur’ān lene kāje jī;

duniyā men se Qur’ān le jāungā,

so na raheve kuchh bāqi jī....11

The tenth time, listen O Prophet Muhammad, that I am to come back - the tenth time I come back will be to take away the Qur’ān. I shall take away the Qur’ān from the world, then there will be nothing left.

Pir Hasan Kabirdin, ginān “Allah ek khasam sabukā”, verse 2

Eji Nabi Mahamad bujo bhāi,

to tame pāmo Imām;

musharak man to kāfar kahiye,

moman dil kurān ilāhi

Brothers, know Prophet Muhammed,

then you will recognise the Imām.

Only a kāfir (infidel) has polytheistic tendencies in his/her mind (heart).

But a momin's heart is enlightened by Holy Qur’ān.

Part Two

Qurānic indications in the ginān)

Bismillāh (In the name of Allāh)

(27:30): “Indeed, it is from Solomon, and indeed, it reads: ‘In the name of Allāh’, the Compassionate, the Merciful”

(96:1): “Read in the name of your Lord Who created.”

Pir Sadardin, ginān “Pahelore nām sāhebjo”, verse 1

Bismillāhkā bhed jo niyārā
Tismānhe chhipiyā pargaṭ kiltārā
Surījan temānhe aesā jāno
Chhānā nahīn so pargaṭ māno....1

“The secret of the *bismillāh* is strange wherein the Creator is hidden in such a way that He is seen. Consider the Lord in it such that He is not hidden but manifest.”

Allāh is Ever-living and Eternal

(2:255): “Allah - there is no God save Him, the Everliving, the Everlasting.”

(55:26-27): “All those in them become annihilated (in God-*fanā’ fi’llāh*) and it is only the Face of your Lord, the Lord of majesty and honour, which endures forever.”

(28:88): “Everything is perishable save His face.”

Pir Shams, ginān “Kāyam dāyam tū moro sāmī” verse 1

Ejī Kāyam dāyam tū moro sāmī,
Tere nāme namekoī koī....1

“O my Lord! You are Everlasting and Everliving; none is like you”

Pir Shams, ginān “Ajab jamānā suno” verse 27, 28

Ejī duniya saghlī fanā hovegī
na rahegā tiyān koī jīre....27

Ejī ek Allāh kerījāt rahegī
tab tiyān e ilāhī jīre....28

“The whole world will perish, nothing will remain,
only Allāh will remain, He will be the only God”

Pir Sadardin, ginān “Avichal Allāh” verses 1, 2

Ejī avichal Allāh avichal Khālak
Avichal kāyam dayāl ejī....1

Ejī avichal raheñā avichal rahemat,
avichal durast divān ejī....2

“O brother! Allāh is eternal, the Creator is eternal, He is eternal and Merciful. He is everliving and His mercy is also eternal, He is the True Maintainer of the world.”

The Nūr (Light) of Allāh:

(24:35): God says: “Allāh is the light of the heavens and the earth; His light is as a niche in which is a lamp, and the lamp is in a glass, the glass is as though it were a glittering star; it is lit from a blessed tree, an Olive neither of the east nor of the west, the oil of which would well-nigh give light though no fire touched it - light upon light - Allāh guides to His light whom He pleases and Allāh strikes out parables for men; and Allāh all things does know”.

Pir Sadardin, granth “Khaṭ Niranjan” verse 107

Dīvāmānhethī dīvo sār
sohī dīvo niranjan nirākār....107

“Lamp is lit from the lamp. That lamp is unseen, formless”

Allāh is ever present

We are closer to him than you, but you cannot see. (56:85)

Pir Sadardin, granth “Sab ghatt sāmi māro, verse, 1

Ejī Sab ghaṭ sāmi māro bharpūr beṭhā
tame gāfal dūr ma dekho
ek jīyo jī jīre bhāire....1

O brother! My Lord resides in every heart. Don’t deem Him far, O you mindless one. He is the only One.

Allāh is ever present

(57:3): “He is the First, the Last, the Apparent, and the Hidden and He knows everything.”

Pir Sadardin, ginan “Aval tunhi ākhar tunhi, verse, no 1, 2

Ejī Aval tunhi ākhar tunhi,
tunhi tun sirjañhārā – ebi....1
Jāher tunhi bātin tunhi,
tunhi tun sāheb merā – ebi....2

O Allāh You are the First, You are the Last
O Allāh you are the Apparent, You are the Hidden
and you are my Lord

Allāh the creator

(6:73): “And He it is Who created the heavens and the earth with truth.”

Pir Shams, gīnān “Sacha merā khalak” verse 1

Eji Sachā merā khālāk sirjañhār,
āpe upāyā Shāh dhandhūkār....1

“O brother! My Creator, Who is the Creator of this universe, is the truth.
He has created from void.”

Allāh’s Pen and Tablet

Nūn wa'l-Qalam (68:1): God says:

“Nūn. By the pen and what they write”.

Pir Shams gīnān “Tith navmī, āviyā”, verse 10

Teñe arash kurasne kidho āp,
Loh Kalam sirjiyā re lol....10

He himself made the Pedestal and Throne
and created the Pen and Tablet

Allāh created the world in six days

Indeed your Lord is Allāh,

Who created the heavens and the earth in Six Days (7:54)

Pir Hassan Kabirdīn, gīnān “Pahele dhandhūkar sāhebe, verse 14

Eji Chha dīn māñhe sāhebe rachnā rachāi
Te rachnā kudrat sāchī ebī....14

The Lord has created the universe in six days. This creation is true.

Allāh created the heavens with pillars

(13:12): “Allāh is He Who raised the heavens without any pillars that you can see.”

Pir Hassan Kabirdīn, gīnān “Nūr-i te khāk nipāyā”, verse 1

Eji Nūr-e te khāk nipāyā

vann thanbhe racheo āsmān ji....1

He has created dust (earth) from His light
and has created the heavens without pillars.

Allāh created a human from a drop

(32:7): “He Who made all things created (them) excellent;
and began the creation of man from clay.”

Pir Hassan Kabirdīn, gīnan “Pahele dhandhūkar sāhebe” verse 22

Ejī kudrat terī mawlā pār na jānū
Jo tū bünd thakī paedā kiyā ebī....22

O Lord! I cannot understand the mystery
of your creation that you created from a drop.

Allāh’s messenger

(3:144, 33:40): “Muhammad is but a messenger...”

Sayyid Imām Shāh, gīnān “Duldul ghode nipnū, verse 9

Ejī mahamad mahamad kijīe
ane mahamad Allāh rasūl;
jāñp enū japīe,
e to sadāī chhe re kabūl....9

O Brother! Chant Muhammad, Muhammad;
Muhammad is the messenger of Allāh.
Remember his name and it will always be accepted

Imām as Nūr

(4:174) : “O mankind! Verily, there has come to you a convincing proof from your
Lord, and We sent down to you a manifest light.”

Pir Sadardīn, gīnan “Saloko nano, verse, no 10

Satgur kahere nūre mīndar samārīyā
ane nūre rachiyo āsmān;
te nurmānhethī nūr pargaṭīyā,
tenū satgur nām re....10

The True Guide says: The world originated from the light,
and the heavens were created from the light.
From the (primordial) light, light manifested.
His name is the True Guide (Satgur/Pir).

All knowledge is encompassed in the Imām

(36:12): “We have encompassed everything in the Manifest Imām.”

Pir Hassan Kabirdīn, granth “Anant Akhādo” verse 274

Āshājī Pātāl tañī sudh je jāñe,
sohī dhañī iyāñ āyājī;
prothamīnā jeñe bandha ja bāndhiyā,
so nar āpe beṭhā; °Alī anant....274

“Oh Lord He who knows the realities of the hidden
is indeed the Lord who has come here.
The one who has shaped the entire universe
is the Imām who is seated
°Alī You are eternal...

Intercession of the Imām

(17:71): “The day when We will invite every people with their Imam”

Pir Shams, granth “Bhulo Bhulo te” verse 11-12

Gur jāmin tamārā bhāi ho chalere lol....11
tame is bīdh langasho pārīyāre lol....12

The Guide will be your surety/ guarantor and will be with you!
In this way you will be able to cross over!

Embodied Nūr (Imām)

(18:110): “I am just a human being like you. It has been revealed to me that your God
is One God.”

Pir Sadardīn, gīnān “Tūhī gur tūhī nar” verse 4

Ejī ek fikar munivar tamārī chhe amne
mānas rūpe sāheb jāñho ho bhāi jī....4

O true believers! We have one concern about you that you might confuse the physical
form of Hāzīr Imām as an ordinary man.

Return to Allāh

(2:156): “Indeed we belong to Allāh, and indeed to Him we will return.”

Pir Hassan Kabirdīn, gīnān “Khaḍiyā Paḍiyā” verse 3

Ejī Deshtī pardesh āviyā meḍe bhāive,
pardeshthī desh sadhārso....3

“O my brother! From your home country (original abode), you have arrived at a foreign country. From this foreign country you will return to your home country.”

Accountability of deeds

(5:4): “Surely God is swift in taking account.”

(6:62): “Surely His is the judgement and He is the swiftest of reckoners.”

Sayyid Muhammad Shāh, ginān “Bhalere bhāi” verse 1

Ejī moman mahādān āvse
sāhub lese hiṣab
lyānnā kīdhā kartap pūchhse
tare tise puun ne pāp....1

O believers! The day of judgement will come; the Lord will take account. He will ask about the deeds done here (this world). He will weigh virtue and sin.

Sayyida Imām Begum, ginān “Sayyāñjī more” verse 4

Ejī bhalere bhāi karī līo kamaī
bhāi ana kiyā tame pāogere....4

O brother! Earn something good. You will be rewarded for deeds you performed.

Importance of prayers

(11:114): “Maintain the prayer at the two ends of the day,
and during the early hours of the night. Indeed good deeds efface misdeeds.”

Pir Hassan Kabirdīn, granth “Anant Akhāḍo” verses 252-254

Āshaji Sanjā velā tame mat koī chūko
e chhe gurnī endhāñī jī
e velā tamne dīdhī
kīdhī te dīnnī bāri; °Alī anant....252

Never miss the time of sanjī (evening prayer),
This is the call from the guide
This time has been given to you
and it is the gateway to religion. °Alī You are eternal

Āshājī bījī velā ehī ja jāño
rāt ghaḍī chha gaī jāño jī;
te to bāri dargāh tañī
gur thī thāvo hushiyār; °Alī anant....253

The second time is also the same when
the hours of the night pass.
This is the door of entering into the court of the Imām.
Be mindful of the teachings of the Pir. °Alī You are eternal

Aashaji trijī sanjā pāchhlī jāño,
 khaṭ ghaḍī parmāño jī
 eh bāri sarag ni bhāñie,
 leve gurne hāth °Alī anant....254

The third time of prayers is that of the early morning
when the hours of the night remain.
This is the door to heaven;
You will earn it by the hand of God. °Alī You are eternal

Importance of Zikr

(24:41): “Have you not regarded that Allah is glorified by everyone in the heavens and the earth, and the birds spreading their wings. Each knows its prayer and glorification, and Allah knows best what they do.”

Pir Sadardīn, gīnan “Satvantī jāgo” verse 8

Eji jhīnā jhīnā kiṭak patang pankhī avāchak prāñiyā,
evā sarve jīv uṭhī sāhebjīnū dhiyān dhare;
tūñ kāñe sūto nindrā dharī bholā mūrakh prāñī....8

O brother! Tiny insects, moths, birds, dumb creatures,
all such creations rise in the morning and remember the Lord.
O innocent foolish man! Why are you in deep sleep?

Importance of °Ibādat

(51:56): “I did not create jinn and humans except that they may worship Me.”

Sayyid Akbar Ali Beg, gīnan “Āvine beso ne goṭhaḍī” verse 12

Eji bandagī kārañe sarjiyo sansār
munivar samjo te ginān vichār....12

O Brother! The world has been created for worship, O believers! Contemplate upon
ginān and understand.

Vigil of the Night

(17:78): “Maintain the prayer from the sun’s decline till the darkness of the night, and [observe particularly] the dawn recital. Indeed the dawn recital is attended.”

(17:79): “And keep vigil for a part of the night, as a supererogatory [devotion] for you. It may be that your Lord will raise you to a praiseworthy station.”

Sayyid Imām Shāh, gīnan “Uṭh baēthre kiyā sūtā” verse 1

Uṭh baēthre kiyā sūtā, terā sonā bhalerā nāhīn;
terā shāh pīr kadī nā sove, tuje sonā kyūn bhāve.
terā mawlā kadī nā sove, tuje sonā kyūn bhāve....1

Wake up! Why are you asleep? It is not good for you to sleep.
Your Lord and Pir never sleep, so how can you delight in sleeping?
Your Lord never sleeps, so how can you find pleasure in sleeping?

Prophet’s Mi‘rāj

(17:1) it is said: “Purified be He Who carried His servant by night from the sacred masjid to the farthest masjid whose precincts We have blessed, that We may show him Our signs”.

Sayyid Nūr Muhammad Shāh, granth “Satvenī Motī” verse 141

Re tūhī....
raheñī bhejī is jugmāñhe, mint milāvā kāj re;
rasūl bhī e raheñīmāñhe, jā pāyā Merāj re....141

“Night has been sent in this world so that the lover can meet the beloved. The Prophet also attained *Mi‘rāj* in the night.”

Zikr is peace for the heart

(13:28) “Verily by the *zikr* of Allāh (the remembrance of God) do hearts find satisfaction.”

Sayyid Nūr Muhammad Shāh, granth “Satvenī Motī” verse 175

Re tūhī....
jīkar jise hae piyā kī, dil kī dārū eh re;
jindā hove dilmāñhe thī, ane adkhe neh re....175

“He who remains in the remembrance of the beloved, it is the medicine of the heart, He becomes alive in the heart, and love increases.”

Constant Zikr

(3:191): “Those who remember God standing and sitting and lying on their sides”

Pir Hassan Kabirdīn, gīnan “Khadiyā padiyā” verse 1

Eji Khadiyā paḍiyā leṭiyā beṭhiyā meḍe bhāive
Hardam sāmī rājo sambhāriye....1

“O brother! Standing or lying down, reclining or sitting,
remember the Lord at all times.”

Pir Hassan Kabirdīn, gīnan “Dūr deshthī” verse 2

Ejī sūte beṭhe bhāī rāh chalantejī
Nām sāhebjīko lījīyejī....2

“O brother! While reclining, sitting and walking
keep on remembering the name of your Lord.”

Kalām-i Mawla ‘Alī, verse 91

kalām khudā kā he dīl kī dāru, kalām paddese dīl sahī hove chaṅgā;
dīl roshan hove nūr nūrānī, jo pahele gunāh sīāhī se raṅgā;
bhāī sab darad kī dāru likhi, panñ dīl ke darad kī dāru he yeh;
kalām khudā kā yād karo nīt paddo, jīyuñ tum dīl vase rabakā nehañ....91

The sayings of God are a healing of the heart. By reciting the sayings, the heart becomes joyous and pure. The heart becomes totally immersed in Light, and it's sinful darkness is dispelled. O brother, there is a healing for every illness, that of the heart lies in this (i.e., remembrance of His words). Remember the sayings of God and recite them daily and His love will possess your heart.

Removal of evil deeds

(13:22): “who exercise patience to gain God's pleasure, who are steadfast in prayer, who spend for the cause of God secretly and openly, and who keep away evil with good will have a blissful end.”

Sayyid Imām Shāh, gīnan “Man Samjānī” verse 100

Hardam bandā ḍartā raheve,
Nekī kar kar badī khove....100

“A believer should always have fear of Allāh,
and remove evil by doing good deeds.”

Dasond

(9:103): “[O Messenger] Take ṣadaqah of their wealth, wherewith you may purify them (from sins) and sanctify them and pray for them for goodness and blessings. Verily your prayer is a source of security for them”.

Pir Shams, granth “Man Samjānī” verse 9 (lines 3,4)

karñi kamāvo dīo dasond,
hak halāl sāchū ja bol

Earn good deeds and pay dasond.
Earn virtuous livelihood and speak the truth.

Pir Sadardīn, ginān “Ānand ānand kariyo”, verse 5

Ejī dīyo dasond avtār dhiyāo,
Te eñe kartave jīvdo chuṭe....5

Pay dasond and follow the divine manifestation.
Through this action your soul will attain salvation.

Spend wealth in the path of God

(2:261): “The likeness of those who spend their wealth in the Way of Allāh, is as the likeness of a grain (of barley); it grows seven ears, and each ear has a hundred grains. Allah gives manifold increase to whom He pleases.”

Pir Sadardīn, ginān “Sāmīne sāchu karī” verses 26, 32

Ejī sāmī māro evo chhe,
je kenū na rākhe bhār;
ek vār sāmī ne ālie;
to sāmī āle so so vār....26

Ejī gur bhir mājī kahe tame sūno munivaro,
Sāmīne srevo man draḍh karī;
Jo ahyān deso to āgal leso
Tame adhīrā thāvo vīr....32

My Lord is such that he does not keep anyone’s obligation. If you give the Lord once He would return it hundreds of times over, O believers, Listen! Gur Brahmā (referring indirectly to the Imām) says: Obey the Lord with unwavering mind. If you will offer here then you will obtain up ahead. Why are you becoming impatient?”

Greed for worldly wealth

(104:2-4): “Woe to every slanderer and backbiter, who has gathered wealth and counted it, He thinks that his wealth will make him last forever! By no means! He will be sure to be thrown into that which breaks to pieces, No indeed; he shall be thrust into the Crusher.”

Pir Sadardīn, ginān “Sāmīne sāchū karī”, verse 15

Ejī mārūñ mārūñ karīne dhan sāñchaviyo.
Ane chālṭī velāe kāñī na āveo jīvne sāth;

Dorā dasī sarve chhodīne lese;
Jīvdo chāleo khāle hāth....15

He accumulated wealth by saying mine, mine, but at the time of departing from this world nothing accompanied the soul. Leaving behind all the pomp and grandeur the man left empty handed.

Obedience

(3:31): “Say (O Messenger): If you love Allah, then follow me, Allah will love you and forgive you your sins. Verily, Allah is Forgiving and Merciful.”

(3:32): ““Obey Allah and the Messenger.” But if they turn away - then indeed, Allah does not like the disbelievers.”

Pir Sadardin, granth “Saloko moto, verse 209

Satgur kahere amārā vachan je manse
Te chhe amāre galekā hār;
Tene galekā hār kari rākhsūn,
Tis momanke sukhkā ant na pār re....209

The Satgur says: Whoever obeys our words
he is the garland (obedient mu'min) of our neck.
We will keep him [close] as the garland of our neck;
the happiness of that believer will be infinite.

Importance of the hereafter

(2:86): “Those are the people who bought the life of this world at the expense of the hereafter”

Pir Shams, ginān “E Sabhāgā is duniya de” verse 2

E sabhāgā nāgo tū āyo nāgo tū jaesī
kar gin vañaj vepār Sabhāgā....2

E Sabhāgā you have come empty handed and will return empty handed.
Do some business (perform good deeds).

Carnal desires

(28:50): “But if they do not respond to you - then know that they only follow their [own] desires. And who is more astray than one who follows his desire without guidance from Allah? Indeed, Allah does not guide the wrongdoing people.”

Pir Sadardin, granth “Budh avtār” verse 134

Havā hirasne vāre jeh,
Mañas jātmāñhe uttam ja the....134

He who controls his desires and greed, he is the noblest of mankind.

United Community

(49:10): “The believers are but brethren, therefore make peace between your brethren and be careful of (your duty to) Allah that mercy may be on you.”

Pir Sadardīn, ginān “Ānand ānand” verse 2

Ejī milo milāo rikhīsaro,
milī karī kariyo kamāī
“O believers Get together, bring others together,
and earn good deeds together.”....2

Backbiting

(104:1): “Woe to every slanderer and backbiter”

Pir Hassan Kabirdīn, ginān “Dūr deshthī verses 6, 7

Ejī diṭhḍā dosh bhāī kiskūñ na dīje
to añ diṭhā kiyūñ kar dijīyejī....6

Ejī par nindā bhāī jogat khuvārījī,
sir pāuñ narage paḍījīyejī....7

O brother! You must not accuse anyone even if you see him doing wrong, then how can you blame without seeing? A backbiter faces disgrace throughout the world and he will go to hell from top to toe.

Repay evil with good

(41:34): “Virtue and evil are not equal. If you replace evil habits by virtuous ones, you will certainly find that your enemies will become your intimate friends.”

Pir Sadardīn, granth “Kriyā” verse, 25, 26

so gāl sāñkhīne krodh na karvo....25
avguñ kare tāsūñ guñj karvo....26

Do not be angry even if you have to endure hundred insults.
If someone does evil, do good to them.

Anger

(3:134): “Those who spend in prosperity and in adversity, who repress anger, and who pardon men; verily, Allah loves those who do good.”

Pir Sadardīn, ginān “Satanā Sarovar, verse 6

Ejī kām krodh jenā ghaṭmāñhe jāher jāgiyā,
Teñe jityā dāv sarve hāriyā....6

O brother! He in whose heart carnal desires and anger arose; he lost all his games won previously.

Patient

(3:146): “..God loves those who are patient”

(2:155): “And surely We will test you with something of fear and hunger, and loss of wealth and lives and crops; but give glad tidings to the patient”

Sayyid Nūr Muhammad Shāh, ginān “Bhamar guphā upar” verse 2

Ejī dhīro dhīrore bhāi momano,
ane dhīre te sab kuchh hoe;
mālīre sīñche so gañā
bhaī rutu binā phal na hoe....2

O mumins! Have patience, for through patience everything is possible. The gardener may water the plants abundantly, but no fruit grows except in its season.

Speak the Truth

(2:42): “Do not mix truth with falsehood and do not deliberately hide the truth”

Sayyid Imām Shah, ginān “Hetesūñ milore” verses 6, 7.

Ejī sat bolone sate chāljo, ane sat samo nahīñ koī sār;
Sakal ved sate rachiyā, bhalī sate utaroshō pār....6

Ejī sat ma chhoḍo mārā munivaro, ane sat chhoḍo pat jāe;
Imān sarīkho, dīvdo, tene anjvāle shah pāe....7

O brother! Speak the truth and act truthfully; there is nothing good like truth. All Vedas are based upon truth. With truth you will reach the other shore. Do not shun truth, and by giving up the truth you will lose honour. Faith is like a lamp in the light of which the Lord can be found.

Dishonesty

(83:1-3): “Woe to those who give less [than due], Who, when they take a measure from people, take in full, but when they measure or weigh, give less.”

Pir Sadardīn, ginān “Sheṭh kahe” verses 9, 10

Ejī khoṭā tārā trajvā ne dāṇḍimāñhe kānetar ,
Kāṭla khoṭā tārā bhārī jī....9

Ejī ochhūn didhūn jīvde adkeruñ lidhuñ,
Jīvnī chintā na kīdhījī....10

O brother! Your scales and balance are faulty with their bar tilting to one side, and your weights too are false and heavy. You gave less while giving and took more while taking; you did not worry about your soul.

Do not delay

(18:23): “And never say of anything, "Indeed, I will do that tomorrow.”

Pir Hassan Kabirdīn, ginān “Nīnd kartā” verse 6

Kāl karo to prāñī āj karore
To kāl āḍo chhe kal jī....6

O Man! Instead of delaying it for tomorrow, do it today because death stands between today and tomorrow.

Colour of God

(2:138): “It is the colour of God. And who is better than Allāh at colouring.”

Pir Sadardīn, ginān “Dhan ho rīkhīsar” verse 3, 10, 11

Jirebhāire Srī rang rūḍā rīkhīsar rācho,
Māñhe rangāvo e rang sār....3
Jirebhāire rang kasūmbe bāvā je jīv rāche,
Tene bhrānt ghañerī....10
Jirebhāire rang surangī āpne gurnarsūn rācho,
Tāsūñ nechechal lāge tālī....11

O Believer! Colour with the colour of the Lord; colour the inside with the same colour. He who colours in the colour of kusum (temporary) will have much doubt. Colour with the good colour of your Lord; it will create in you eternal love

Man like Animal

(7:179): “They have hearts but do not understand with them, they have eyes but they do not see with them, they have ears but they do not hear with them. They are like cattle, nay even worse than them”

Deaf, Dumb & Blind

(2:18): “They are deaf, dumb and blind; so they do not return.”

Sayyid Imām Shāh, gīnān “Āpnū āp” verse 11

Ejī murshid kāmilkū nahīn jāño momano,
Tame jugmā phiro jesā andhā....11

O believers! If you do not recognise the perfect guide
then you roam in the world as a blind person.

A Day is Equal to Fifty Thousand Years

(70:4): “The angels and the Spirit ascend unto Him in a day which is equal to fifty thousand years”

Pir Sadardīn, gīnān, “Satgur kahe tame suño” verse 19

Ejī aradh lakh varasno ek dīn hoese
Ne tis dīn sarve tulāese jīre....19

O brother A day will be of fifty thousand years
and everything will be weighed that day.

Everything created from water

(21:30): “Have not those who disbelieve seen that the heavens and the earth were joined together, and then We clove them asunder?”

(24:45): “Allah has created every moving creature from water (i.e. He has created those who walk by zikr and ‘ibādat from knowledge). Some of them crawl on their bellies (i.e. the zikr of some of them is in an inner state without fixed words), some of them walk on two legs, some of them walk on four (i.e. the zikr of some is of two names and of some four names)”.

Pir Hassan Kabirdīn, gīnān “Eñe ghaṭe sāso” verse 5, 6

Ejī dhartī bī pāñī ke vīrā mārā pātāl sarve pāñī,
Evā pāñī te lohā trāmbā sār....5

Ejī lakh chorāsī e vīrā mārā jīvā joḍ sarve pāñī,
Evā pāñī te varañ aḍhār....6

O brother! The earth is water and the far away world (spiritual) is water. Iron and copper is also water. Creatures of the eight million and four thousand types are all water. Similarly eighteen types of plants are also water.
