A SUPPLEMENT TO THE TAPE OF

HOLY GINANS

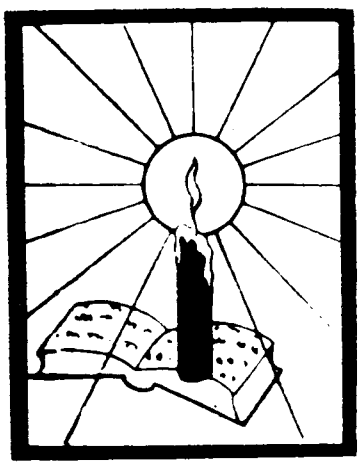
FOR RELIGIOUS EDUCATION

PART 1

EXPLAINED AND TRANSLATED

BY

AL-WA'IZ AMIRALY AMLANI



"LIGHT OF KNOWLEDGE"

FOR RELIGIOUS EDUCATION USE ONLY

HIS HIGHNESS PRINCE AGA KHAN SHIA IMAMI

ISMAILIA ASSOCIATION FOR CANADA

C O N T E N T S

1. Haq tu(n) paak tu(n)
2. Gat Ma(n) he(n) Aavi-Ne
3. Eji Aanand Aanand
4. Tariye tu(n) taranhar
5. Aye Rahe Raheman Ab to
6. Duniya Sirjine Shah More
7. Kalpat Jalpat
8. Ghar Sar Vadhyu(n) Shah More
9. Avo Mara Sami Raja
10. Shri Islam Shah
11. Satgur Miliya Mune Aaj
12. Ame Saheb Sathe Sahel Kidha
13. Qayam Dayam Tu(n) Moro Sami
14. Uncha-re Kot Bahu Vechnaa
15. Sam Kun Aavanta Jo Kahe
16. Aash Tamari Shri Ho Kayam Sami
17. Sami Rajo Aave

GINAN-E-SHARIF
OUR WONDERFUL TRADITION

"Many times I have recommended to my spiritual children that they should remember Ginans, that they should understand the meaning of these Ginans and that they should carry these meanings in their hearts.

It is most important that my spiritual children from wherever they may come should, through the ages and from generation to generation, hold to this tradition which is so special, so unique and so important to my jamat".

Karachi,
16-12-1964 -Mowlana Hazar Imam

"I feel that unless we are able to continue this wonderful tradition which is a burden and a duty upon the Ismailia Association in particular, to teach the younger spiritual children their Ginans, I feel that we will lose some of our past which is most important to us and must be kept throughout our lives and lives of the spiritual children, who are yet to be born."

Dacca -Mowlana Hazar Imam
17-10-1960

ABOUT THE TRANSLATION OF OUR HOLY GINANS

Science, today, has made immense strides in its research of new fields, and some of these keen researchers have come to believe that the underlying motive force behind all scientific achievements is indirectly some supreme energy, which is reality is the All Pervading Mother Nature (Qudrat). Thus, their faith in Nature, which infact is the manifestation of the Creative Will, is strengthening day by day. Our own great Peers - Peer Satgoor Noor,, Peer Shams, Peer Sadardin, Peer Hasan Karirdin and others - had carried out similar researches of these great scientific truths and had discovered their underlying principles and Elemental spirit and had further studied the deeper metaphysical and philosophical aspects of these truth . They were moreover convinced of these studies by their own mystical experiences, which they endeavoured to explain to us in their various mystical writings, such as the wonderful tradition of the Holy Ginans.

We are all well aware of the fact that our Peers made immense efforts to unveil before us the esoteric path and mystical aspects of religion through the medium of our Holy Ginans, and these Ginans have played their significant role to generate the most powerful force of Divine love, Will and Wisdom into our lives.

With respect to the above proposition, it seems advisable to come forward with an honest intention to learn the meanings of our Holy Ginans. Khudavind Mowlana Hazar Imam has reminded us time and again that we should understand the meanings of our Holy Ginans, and for this purpose it becomes essential that we should understand the basic structure of that language from which we intend to derive in turn meaningful concepts.

A rough analyses of our Ginanic Language indicates that about fifty per cent of the words reflect a Sanskrit-Prakrut origin, twenty five percent reflect Arabic and Persian origin, twenty

percent are idiomorphic of various languages of the people of the Indo-Pak sub-continent and five per cent possess an independent identity. Our Ginanic Language has an idiosyncrasy of its own, a mode of expression and a poetic style, which is unique and incomparable. According to the analyses of our own Peers, this language is expressed with thirty six varied styles of poetic articulation and has been composed with forty two distinctive mode of rhythmic combinations.

Sometimes it has been taken for granted that the origin of the Ginanic Language is "Gujrati" and as such, a working knowledge of the Gujrati language may make one understand the beauties encompassed within the Ginanic literature. But this is certainly not the case, since experience has shown that even a person being well versed with the notions of the Gujarati language, including its background, its colloquial mode, its idiomatic technicalities and even its literary aspects finds himself helpless in the task, especially when an understanding of the language (i.e. Ginanic) in its fullest context is required. Inspite of these facts, a deep knowledge of Gujrati is nevertheless an essentially basic requirement. In addition, it is imperative to have a back-ground knowledge of Sanskrit-Prakrut, Arabic and Persian languages and some familiarity with the various languages of the Indo-Pak sub-continent, this inclusive of their idiomatic and colloquial expressions. With respect to Holy Firman Mubarak of Hazrat Imam Sultan Muhammad Shah, our Ginans are nothing but a living commentary of the esoteric aspect of the Holy Quran, and therefore a background of the esoteric language of the Holy Quran also becomes an essential part in understanding the deeper meaning of our Holy Ginans.

Even though the development of the Ginanic Language took part side by side with Gujrati, it nevertheless maintained its

idiosynchrasy. As in the case of other living languages of the world, our Ginanic Language had also been enriched with numerous other words from different languages. Some of these words, which were accepted in its vocabulary have retained their original status, whereas others have produced little change in their basic form according to the style pertaining to the new environment which was befitting to the popular mode of expression of that time. However, this reform did not, in any way, adulterate the spirit of the meaning of the basic fundamentals.

With all this background in mind this is a humble attempt to present the meanings of our Holy Ginans. In order to determine the meanings of each word separately, an effort was made to trace as far as possible the original source, and for that reason, books of various languages, including the dictionaries of Sanskrit, Arabic, Persian, Gujrati and many others have been consulted. Furthermore, the terminology and idiomatic expressions and the colloquial usage of various regional languages of people of the Indo-Pak Sub-Continent such as Sindhi, Multani, Punjabi, Cutchi, Hindi, Bhili, and Deshya have also been taken under consideration.

While determining the meanings of our Holy Ginans on a word to word basis, it was observed that in comparison some colloquial expressions of one region to another, or some particular expression of one regional language carried a different shade of meaning altogether. In such cases the most appropriate meaning, befitting to the spirit of the message, received consideration. Likewise, the language of our Holy Ginans possesses a unique nomenclature, which cannot be interpreted or translated accurately in a literary sense. It is noted that the literary meaning some times differ with those allegorical and terminological description, and in such cases an attempt was made to describe both the types. In the case of the terminological expression, the meaning of our

traditional sense has been taken into consideration but for the symbolic and mystical types, the translator does not claim authority, since such authoritative meanings can only be divulged with absolute authority by the Imam of the time alone.

Though it was essentially felt to describe the etymology of each word separately, but this is beyond the scope of this publication. Nevertheless, the doors have been kept open for all concern to seek further clarification of any given words. A bibliography has been included at the end for additional help.

As stated above, each and every word and their meanings have received utmost consideration and therefore NO IMAGINARY, INVENTED OR FICTITIOUS implications have in any way impregnated this work.

It is now evident that the language of our Holy Ginans is not a part of any particular or specific language, but a meeting point of many languages, yet at the same time preserving a unique identity and governed by rules peculiar to itself. Further, it is evident that Eternal Message of our Holy Ginans does not belong to any "ISM," Idiology, Religion, Cast or Creed but reflects completely the universal message of ISLAM.

In the study of our Holy Ginans, one observes that every word is a well chosen precious ornament. Each word, in its own right bears a specific significant meaning, and therefore, each and every one of them indispensably requires our utmost consideration and care in understanding its meaning and message in the appropriate context.

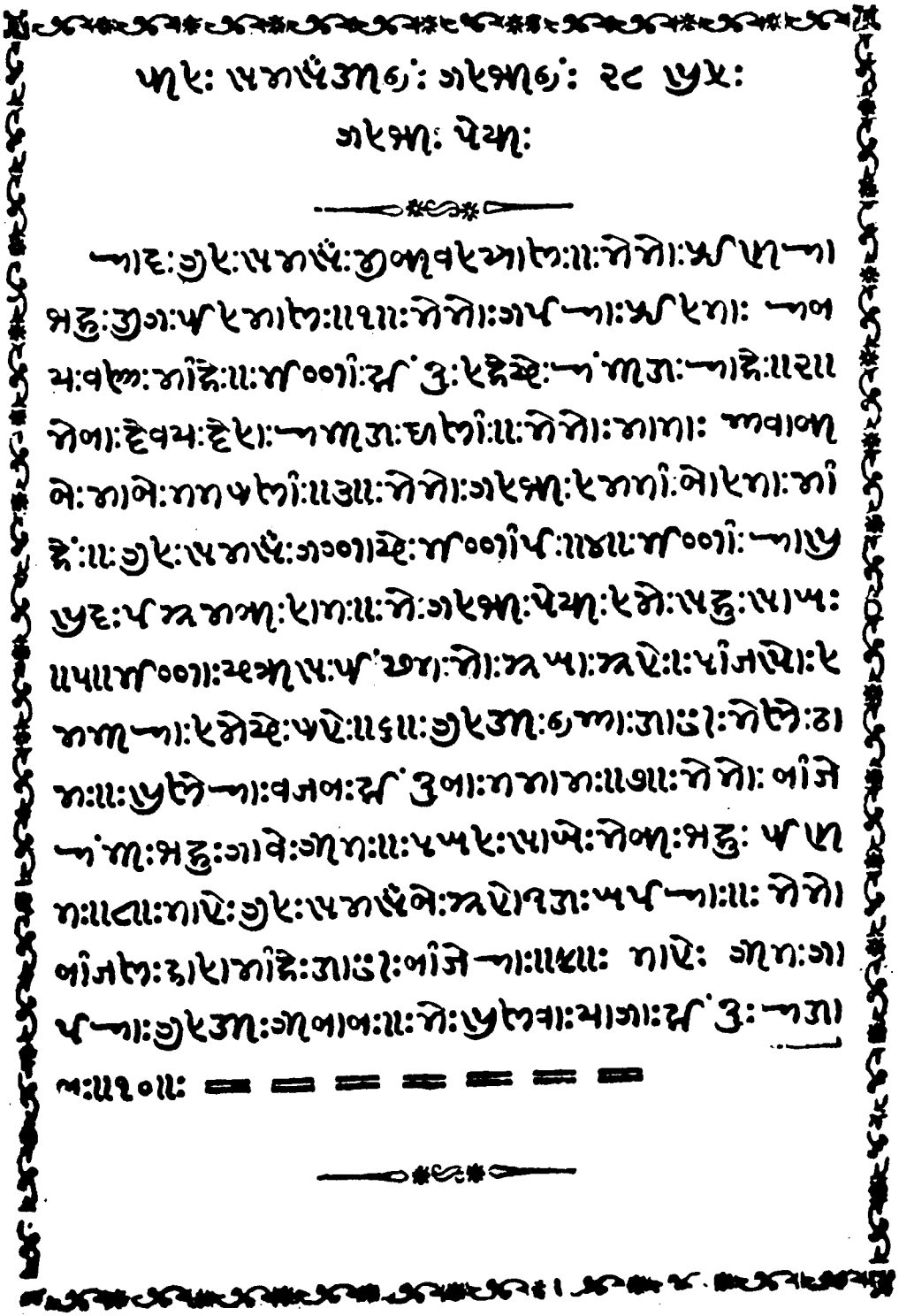
The readers should note that in the first instance, the transliteration of the whole Ginan is given according to the order

it appears in the recorded cassette tape. Then comes the meanings of each individual word on a verse to verse basis, followed by the translator's explanation or interpretation.

It should be noted that the interpretation is based on the meanings described for that particular verse in question. It should be borne in mind that this is not the ONLY and FINAL interpretation. With respect to the Mubarak Firman of Hazrat Imam Sultan Muhammad Shah, our Ginans have four different levels of interpretation, and this leaves the door open for each individual to reach his own conclusion with respect to the interpretation of Holy Ginans, this according to the direction of his own inner inspiration. It will be noted that the descriptions are by no means exhaustive, but simple and brief. The sole aim of this Audio-Visual Series of our Holy Ginans and their Meanings and explanation is to help to cultivate some inner inspiration of this Holy and "WONDERFUL TRADITION", and if this is achieved than the purpose would have been served and warranted.

- AL-WA'IZ AMIRALY AMLANI

SPECIMEN OF THE SCRIPT OF OUR
GINANIC LANGUAGE



Haq tu(n) paak tu(n)

Transliteration

Haq tu(n) paak tu(n) baadshah
Meherban bhi Ali tu(n) hi tu(n)

Rab tu(n) Raheman tu(n)
Ali awwal aakhar qazi tu(n) hi tu(n)

Te(n) upaaya te(n) nipaaya
Sirjanhaar Ali tu(n) hi tu(n)

Jal thal mool mandal haarna
Ali hukam ter bhi tu(n)hi tu(n)

Teri dosti-e-bolya peer Shams
Mai(n) banda tera Ali tu(n) hi tu(n)

HAQ TU(N) PAAK TU(N) BAADSHAH
MEHERBAN BHI ALI TU(N) TU(N)

Haq:	The truth; Justice; one of the 99 attributes of Allah
Tu(n):	You
Paak:	pure; Sacred; Holy
Baadshah:	Sovereign ruler of the heavens and the earth; The Emperor; The Master; The Lord
Meherban:	Gracious; Beneficent
Bhi:	That also
Tu(n) hi tu(n):	You - none else but you; The only one.....1

You are the Eternal Truth, And you are the Holiest Divine Being.
To you belongs the dominion of the heavens and the earth.
Most Gracious also are you, O Ali,
You and none else but you.

RAB TU(N) RAHEMAN TU(N)
ALI AWWAL AAKHAR QAZI TU(N) HI TU(N)

Rab:	The sustainer; The supporter
Raheman:	Merciful; Beneficent
Awwal:	Beginning of all things; primary cause of all creation; first
Aakhar:	End; Last
Qazi:	The Master of Judgement; The Judge
Tu(n) hi tu(n)	You - none else but you; you,the only one...2

You are the Sustainer of all beings, and Most Merciful are you.
The Beginning of all things is from you, And the end of everything is unto you. You and none else but you.

TE(N) UPAAYA TE(N) NIPAAYA
SIRJANHAAR ALI TU(N) HI TU(N)

Te(n):	You
Upaaya:	Created. produced
Te(n):	You
Nipaaya:	Gave proportion or shape; put into order; Fashioned;
Sirjanhaar:	One who creates; one who brings everthing into existence
tu(n) hi tu(n):	You - none else but you: you, the only one....3

You have created, and further, you have given order and proportion to your creation. Indeed, you brought everything into existence, O Ali, you and none else but you.

JAL THAL MOOL MANDAL HAARNA
ALI HUKAM TER BHI TU(N) HI TU(N)

Jal:	Water; Any fluid
Thal:	Dry land; Firm earth
Mool:	Basis; Foundation; Cause; Origin; Commencement; Beginning, Source
Mandal:	Heavens: Suns; Path of heavenly bodies; Galaxy
Har:	Series; Regular Succession; paths; **Tracks**
Na:	of
Hukum:	Rule; Command
Tera:	Yours
Bhi:	That also
Tu(n) hi tu(n):	You - none else but you; you, the only one...4

You are the originator of the heavens and the earth, And everything which belongs to dry land and water on this earth. And your Rule is extended over all of them. O Ali, you and none else but you.

TERI DOSTI-E-BOLYA PEER SHAMS
MAI(N) BANDA TERA ALI TU(N) HI TU(N)

Teri:	Yours
Dosti:	Companionship; Intimacy: Friendship
Bolya:	Proclaimed; Revealed; Uttered
Banda:	One who had submitted his whole self; Slave: Captive; Follower
Tera:	Yours
Tu(n) hi Tu(n):	You - none else but you, the only one.....5

Under the grace of your companionship Pir Shams has proclaimed that I have also submitted my whole self before you, O Ali, you and none else but you.

Gat Ma(n)he(n) Aavi-Ne

Transliteration

Eji Gat ma(n)he(n) aavi-ne vira bhai kar jodi rahiye(n)
Goor na vachan apna seer par dhariye(n)

Eji Gat ma(n)he(n) aavi-ne vira bhai sanmukh rahiye(n)
Ninda thaye tiya(n) thi oothine jaiye(n)

Eji Gat ma(n)he(n) aavi-ne vira bhai amiras pije
Dasond sukrit aapna goor mukhe dije

Eji Ae-so ginan Peer bhanave Sadardeen
Apni naat chhodine par-naate vahevar na kije

Gat ma(n)he(n) aavi-ne

EJI GAT MA(N)HE(N) AAVI-NE VIRA BHAI KAR JODI RAHIYE(N)
GOOR NA VACHAN APNA SEER PAR DHARIYE(N)

Gat:	Jamatkhana; House of God; Assembly place for worship; Jamat
Ma(n)he(n):	into
Aavi-ne:	After having come to
Vira:	Brave or eminent man: Mankind; Followers;
Bhai:	Brother
Virabhai:	Brother-in-faith
Kar:	Hand
Kar jodi:	Lowness; To be rendered submissive; Bend down: Respectful; (Lit: with palms joined together)
Rahiye:	Should remain
Goor:	Spiritual authority; Guide
Na:	of
Vachan:	Narration; Tale; Advice; Expression; Words
Apna:	Our
Seer:	Head
Par:	Upon
Dhariye:	Should take; should bear.....1

O my brethren-in-faith: After having come to JamatKhana, remain submissive to our Lord Hazar Imam and pay attention to the Mubarak Firmans and Holy Ginans.

EJI GAT MA(N)HE(N) AAVI-NE VIRA BHAI SANMUKH RAHIYE(N)
NINDA THAYE TIYA(N) THI OOTHINE JAIYE(N)

Gat:	Jamatkhana; House of God; Assembly place for worship; Jamat
Man(n)he(n):	into
Aavi-ne:	After having come to
Vira:	Brave or eminent man: Mankind; Followers;
Bhai:	Brother
Virabhai:	Brother-in-faith
Sanmukh:	Directed toward; In the presence of: In front of: Face to face with: Attentive
Rahiye:	Should remain
Ninda:	Abuse: Slander: Statement that damages a person's reputation
Thaye:	In progress
Tiye(n) thi:	From there
Oothi:	Stand up
Ne:	And
Jaiye(n):	Walk away 2

O my brethern-in-faith: After having come to Jamatkhana, remain attentive to the solemn ceremonies and walk away from the company of those who might be talking against somebody's reputation.

EJI GAT MA(N)HE(N) AAVI-NE VIRA BHAI AMIRAS PIJE
DASOND SUKRIT AAPNA GOOR MUKHE DIJE

Gat:	Jamatkhana; House of God: Assembly place for worship; Jamat
Ma(n)he(n):	into
Aavi-ne:	After having come to
Vira:	Brave or eminent man: Mankind: Followers;
Bhai:	Brother
Virabhai:	Brother-in-faith
Amiras:	(Lit: Fluid or essence of Immortality) Aab-e-safa
Pije:	Drink: partake
Dasond:	Religious due
Sukrit:	Doing good; Benevolent: Virtuous, Pious deed; Making good sacrifices or offerings
Apna:	Our
Goor:	Spiritual authority; Guide
Mukhe:	In front of: Before
Dije:	Submit; Dedicate; Devote(with solemn ceremonies).....3

O my bretheren-in-faith: After having come to Jamatkhana, partake of Aab-e-safa. Equally submit your Religious due and offerings before our Lord Hazar Imam.

EJI AE-SO GINAN PEER BHANAVE SADARDEEN
APNI NAAT CHHODINE PAR NAATE VAHEVAR NA KIJE

Aeso:	of this nature
Ginan:	Ginan, knowledge
Peer:	Authorized Peer appointed by the Imam of the time
Bhanave:	Teaches
Apni:	Our
Naat:	Number of persons of the same faith associated together; community; group
Chhodine:	By leaving
Par-naate:	Other community; number of persons of different faith; unbelievers
Vahevar:	To create relationship;to deal with
Na:	Not
kije:	To do; to perform 4

Pir Sadardin teaches this Ginan. Remember, do not associate with unbelievers at the cost of relationship with our own people.

EJI AANAND AANAND

Transliteration

Eji Aanand Aanand kariyo rikhisaro
Awwal shah tame paya

Eji Milo ne milaavo rikhisaro
Mili kari kariyo kamai

Eji Jampu deep me(n) Shah maro parwariyo
Ke rikhisar ne gher vadhayu(n)

Eji Rikhisaro ne Shah maro ugarshe
Ne karni tana fal deshe

Eji Diyo dasond avtar dhiyavo
To eni kartave jiwdo chhute

Eji Vikhdi vela manhe panth kathan chhe
ke aviya agam endhan

Eji Bhane Peer Sadardeen satgur bhirma
Tame cheto te chetan har

EJI AANAND AANAND KARIYO RIKHISARO
AWWAL SHAH TAME PAYA

Aanand Aanand:	manyfold joy or happiness; Rejoice immensely
Kariyo:	To do: To make
Rikhisaro:	Highest among sages, saints, pious ones: An expression to address the followers of Mowlana Hazar Imam
Awwal:	Primary cause of all creation; Beginning of all things; first
Shah:	Sovereign; Master;Lord; Emperor: King Imam of the time
Tame:	You
Paya:	Attained to; Reached; Arrived at; Met with; found; Acquired; Gained

Rejoice immensely, O most pious believers; for you have attained that master who is the creator of all beings.

EJI MILO NE MILAAVO RIKHISARO
MILI KARI KARIYO KAMAI

Milo:	Meet; Get together
Ne:	And
Milavo:	Cause people to meet; Bring people together (into the house of prayer)
Milikari:	After having met; after having brought them together
Kariyo:	Do; Make
Kamai:	Earnings; profit

Shah:	Sovereign; Master; Lord; Emperor; King; Imam of the time
Maro:	Mine
Ugarshe:	will set free from the power of eternal punishment; will make safe; will relieve
Ne:	And
Karni:	Deeds
Tana:	of
Fal:	Fruits
Deshe:	Will give; will reward with

My Lord will make safe his followers from the eternal punishment and reward them with the fruits of their deeds.

EJI DIYO DASOND AVTAR DHIYAVO
TO ENI KARTAVE JIWDO CHUTE

Diyo:	Submit
Dasond:	Religious due
Avtar:	Descendant (of Hazrat Mowla Murtaza Ali and Hazrat Nabi Mohamed Mustafa S.A.S.
Dhiyavo:	Serve; follow; worship
Eni kartave:	in doing so
Jiwdo:	soul; living being
Chute:	Become free from bondage; Gain liberty; Gain salvation; Be relieved

Get all together, and have all pious believers assembled (for regular religious duties & majlis) After haveing brought all together, earn the benfits of your religion.

EJI JAMPU DEEP ME(N) SHAH MARO PARWARIYO
KE RIKHISAR NE GHER VADHAYU(N)

Jampu Deep:	Indo-pak sub-continent (according to ancient geography)
Maro:	Mine
Parwariyo:	set in motion; set on foot; Established; Introduced
Ke:	for that reason
Rikhisar:	Highest among sages, saints, pious ones; and expression of addressing the folllowers of Hazar Imam
Ne:	of
Gher:	Houses, families
Vadhayu(n):	Greetings; Felicitations

Greetings be to the house of my most pious believers, as my Lord (Hazar Imam) has been known to the land of Jampu deep.

EJI RIKHISARO NE SHAH MARO UGARSHE
NE KARNI TANA FAL DSHE

Rikhisaro:	Highest among sages, saints, pious ones; An expression of addressing the followers of Hazar Imam
Ne:	of

Submit your religious due and serve the imam of the time. Only in doing so, your soul gains the eternal salvation.

EJI VIKHDI VELA MANHE PANTH KATHAN CHHE
KE AVIYA AGAM ENDHAN

Vikhdi Vela:	Vikhdi: Lit. poisonous or viscious- vela - time) A mention of a certain period of time, when the vices spread, and wicked, spiteful, corrupted and evil activities and events take place
Manhe:	In
Panth:	Path; a straight path of Religion; Religious life
Kathan:	Difficult
Chhe:	Is
Ke:	for that reason
Aviya:	came
Agam:	of future; in advance; premonition
Endhan:	Indication; Suggestion; Sign

The premonition of the future have come with the indications that it is very difficult to follow the true path of religion in a period of vicious time

EJI BHANE PEER SADARDEEN SATGUR BHIRMA
TAME CHETO TE CHETAN HAR

Bhane:	Pronounces; Declares
Satgur:	True spiritual Authority; True Guide; The Guide of Truth
Bhirma:	Hazrat Nabi Mohamed Mustafa (S.A.S.) is mentioned as 'Bhirma' or'Brahma'or 'Gur Bhirma' throughtout our Ginanic literature
Tame:	You

Cheto:	Be careful, pay attention; Be warned
Chetan har:	Cautious; Careful

Peer Sadardeen pronounces that Hazrat Nabi Mohamed Mustafa (s.a.s.) is our true guide (because he showed us a path of the Imam of the time). Pay heed to this fact, O you, who are careful.

Tariye tu(n) taranhar

Transliteration

Tariye tu(n) taranhar khudavind
Awar na tare duja koi - Ali tu(n)hi tu(n)hi tu(n)hi

Khan me(n) kina ravi-ras bhana
Dhandhukar na hoi - Ali tu(n)hi tu(n)hi tu(n)hi

Eji Mai kisiki ne baap kisika
Jivde sang na koi - Ali tu(n)hi tu(n)hi tu(n)hi

Eji Dhiya kisiki ne putra kisika
Jivde sang na koi - Ali tu(n)hi tu(n)hi tu(n)hi

Eji Sachejo samarath aago sami
Hathe dinu fal sohi - Ali tu(n)hi tu(n)hi tu(n)hi

Dul dul ghode sacho samirajo chadshe
Pagde ratan jaday - Ali tu(n)hi tu(n)hi tu(n)hi

Bhane Pir Sadardin saheb tere sharne
Mowla vina moksh na hoi - Ali tu(n)hi tu(n)hi tu(n)hi

Tariye tu(n) taranhar

TARIYE TU(N) TARANHAR KHUDAVIND
AWAR NA TARE DUJA KOI - ALI
TU(N)HI TU(N)HI TU(N)HI

Tariye:	Make safe; Relieve; Come to rescue; Save; Redeem; Deliver
Tu(n):	You
Taranhar:	One who relieves; Savior; Redeemer
Khudavind:	Lord; Master; Possessor
Awar:	None else
Na:	Not; Cannot
Tare:	Make safe; Deliver; Give salvation; Redeem
Duja:	Else
Koi:	Any
Tu(n)hi:	Only you
Tu(n)hi tu(n):	You - only you, None but you; You- the only one.....1

Make me secured O Master, You are the true saviour; and there is none else who can deliver me from wrong-except you, O Ali; You - You and none else except you

KHAN ME(N) KINA RAVI - RAS BHANA
DHANDHUKAR NA HOI O ALI TU(N)HI
TU(N)HI TU(N)HI

Khan:	Instant, Twinkling of an eye; Moment; Split second; Quantum
Me(n):	In
Kina:	Create, made, caused
Raviras:	Radiation of the sun; Brightness of the sun; Light
Bhana:	The sun
Dhandhukar:	Emptiness; Voidness; Darkness; A period indicating the time before the creation; Sunkar (La)
Na hoi:	Non existence; cannot be; Did not remain....2

In a quantum of time you caused the sun sending its light, heat and energy; and ended the period of darkness - and that was achieved by you O Ali: You - you and none else except you.

EJI MAI KISIKI NE BAAP KISIKA
JIVDE SANG NA KOI - ALI TUN(N)HI
TU(N)HI TU(N)HI

Mai:	Mother
Kisiki:	Anybody's; whose
Ne:	and
Baap:	Father
Kisika:	Anybody's; whose
Jivde sang:	In the company of the soul
Na Koi:	No one; someone.....3

Neither the mother nor the father will be in the company of departed soul on the day of Judgement. However, you will be there O Ali, You - You and none else except you.

EJI DHIYA KISIKI NE PUTRA KISIKA MAYA MOKSHA NA HOI - ALI TU(N)HI TU(N)HI TU(N)HI

Dhiya:	Daughter
Kisiki:	Anybody's; whose
ne:	and
Putra:	Son
Kisika:	Anybody's whose
Maya:	Illusion
Moksha:	salvation
Na hoi:	Non existence; cannot be; Did not remain.....4

The wordly kinship of daughter and son has no relation with the soul. To believe wordly attachments as real is an illusion; and illusions cannot lead to the salvation but O Ali, you - you and none else except you

EJI SACHEJO SAMARATH AAGO SAMI HATHE DINU FAL SOHI - ALI TU(N) TU(N)HI TU(N)HI

Sache:	Righteous people
Jo:	of
Samarath:	strength
Aago:	Sole: undivided; complete; alone; only
Sami:	Master; Lord; owner; King; prince
Hathe:	By hand
Dinu:	Given
Fal:	Fruit
Sohi:	Real; Right 5

Our 'perfect Master' is the strength of righteous people. That which is performed with one's own hand in this world, will flower real fruits in the hereafter through you O Ali, You - you, and none else expect you

DUL DUL GHODE SACHO SAMIRAJO CHADSHE PAGDE RATAN JADAY - ALI TU(N)HI TU(N)HI TU(N)HI

Dul dul:	The name of Hazrat Ali's horse
Ghode:	On the horse
Sacho:	real
Sami:	Master; Lord; Owner; King; Prince
Rajo:	King; Ruler
Chadshe:	will ride; will mount
Pagde:	saddle
Ratna:	precious stones; jewels
Jaday:	Embed; fix firmly.....6

Our Real Master, the Ruler of the Day of Judgement, will mount on the gracious horse Dul dul. Precious jewels would have been embedded on its saddle and that rider of Dul dul would be O Ali, you - you and none else except you

BHANE PIR SADARDIN SAHEB TERE SHARNE, MOWLA VINA MOKSH NO HOI - ALI TU(N)HI TU(N)HI TU(N)HI

Bhane:	pronounces
Saheb:	Endowed with; Master; Owner;
Tere:	your
Sharne:	Refuge; Under protection; Asylum; Shelter
Mowla:	Master
Vina:	Withoud
Moksh:	Salvation
Na hoi:	None existence; cannot be; did not remain not possible.....7

Pir Sadardin pronounces that O Master, we have come under your shelter, your refuge - as there can be no salvation without the true Master - and that is O Ali, You - you, and none else except you.

Aye Rahe Raheman Ab to

Transliteration

Aye Rahem Raheman, Ab to rahem karoge
Aye Rahem Raheman

Eji Tan, man, dhan goorne arapana kije
To ginane ginane ginan

Eji Dan sakhavat hardam kije
To dane dane dan

Eji Sabghat ekaj Raheman dise
To shane shane shan

Eji Kahet Imam Begum mera Peer Hasan Shah
Imane Imane iman

AYE RAHEM RAHEMAN, AB TO RAHEM KAROGE
AYE RAHEM RAHEMAN

Aye:	O
Rahem Raheman:	Most gracious; Most Merciful Rahmani-Rahim
Ab to:	Now
Rahem:	Mercy
Karoge:	Do; have; bestow.....1

O Most Gracious and Most Mercicul; Bestow your kind mercy upon me now.

EJI TAN, MAN, DHAN GOORNE ARAPAN KIJE
TO GINANE GINANE GINAN

Tan:	the body; person; self existenc; posterity; family, Race; offspring
Man:	Mond; heart; honour; esteem; hope; wish; ego
Dhan:	Wealth; valued object; riches; property; money
Goor:	Spiritual Authority(Imam-e-Zaman); Guide; master
Ne:	To: Toward; before
Arapana:	Submit; surrender
Kije:	Do, perform; carry our
To:	Then; if, that means
Ginan:	knowledge (the wordly knowledge or highest spiritual knowledge); understanding
Ginane ginan:	knowledge through knowledge 2

When the self existence and posterity, mind, heart and honour, hopes, wishes and personal ego and the riches and wealth and every thing belong to one's self is submitted before Hazar Imam it becomes the real meaning of knowledge, and comes knowledge through knowledge.

EJI DAN SAKHAVAT HARDAM KIJE
TO DANE DANE DAN

Dan:	Sacrifice; To direct the mind to; To carry; Cause to give up; Cause to perform; to give;
Sakhavat:	Generous offering; Contribution
Hardam:	every breath of life; Always
kije:	Do; perform; carry out
To:	Then; If; That means
Dane dan:	Sacrifice through sacrifice 3

When with every breath, contribution is generously made it becomes the real meaning of sacrifice and bear fruit - sacrifice through sacrifice.

EJI SABGHAT EKAJ RAHEMAN DISE
TO SHANE SHANE SHAN

Sab:	Every; All
Ghat:	Heart; Object
Ekaj:	Oneness; Unity; Only; One and the same
Raheman:	Most Gracious (An attribute of Allah)
Dise:	could be seen; felt
To:	Then; If; That means
Shan:	Dignity; The quality that earns appreciation or respect; Glory; Splendor
Shane Shan:	Glory through glory 4

When the presence of the Most Gracious Lord is felt everywhere and in every heart glory becomes the real glory and brings glory through glory.

EJI KAHET IMAM BEGUM MERA PEER HASAN SHAH IMANE IMANE IMAN

Kahet:	says
Imam Begum:	The name of the lady who compose this Ginan. She was residing near Bombay, India during the time of our 46th Imam, Hazrat Imam Shah Hasan Ali Shah
Mera:	Mine, My
Peer:	Authorised peer, appointed by the Imam of the time
Hasan Shah:	Peer Hasan Kabirdin who is also known as Hasan Shah
Iman:	Faith; Belief; Credence
Imane Iman:	Faith through faith 5

Imam Begum says that my peer is Hasan Shah. And faith brings faith through the faith.

DUNIYA SIRJINE SHAH MORE

Transliteration

Eji Dunyia sirji ne Shah more anna upaaya ji
Pavan pani payda kidha ji

Eji Kaho re jiw tame kis kaaran aviya ji
Na keedhi sahebji ni sreva ji

Eji Duniya no lobh jiwdo karwane lago ji
Duniya ne lobhe bharame bhulyo ji

Eji Bhulo te matha-no bhejo kane nisharse ji
Til til na lekha Saheb leesre ji

Eji so so karniye tiya(n) sooraj tapse ji
Maai na kaheve putra mera ji

Eji Jumlo ji poochhe apna jivu(n) na peer ne ji
Amrapuri na ghar chee keva ji

Eji Sona ni intadi ne roopa no thambh ji
Saav kasturi kera gara ji

Eji Eva eva mohol apna sahebe upaya ji
Karni kamavo to e ghar paamo ji

Eji Bhane peer Sadardeen suno gatiu(n) momano ji
Karni kamavo to eva fal pamo ji

EJI DUNYIA SIRJI NE SHAH MORE ANNA UPAAYA JI
PAVAN PANI PAYDA KIDHA JI

Duniya:	World
Sirjine:	After having created
Shah:	Sovereign; Master; Lord; Emperor
More:	My; mine
Anna:	Food
Uppaya:	Produced; Created
Pavan:	Air
Pani:	Water
Payda kidha:	Made; created; brought into existence; produced

After having created this world, my Lord has brought into existence the foods and made air and water also.

EJI KAHO RE JIW TAME KIS KAARAN AVIYA JI
NA KEEDHI SAHEBJI NI SREVA JI

Kahore:	Say; tell
Jiw:	Soul; Human being; living being
Tame:	You
Kis kaaran:	Why
Aviya:	Came
Na keedhi:	Did not render
Sahebjini:	of our Lord
Sreva:	Service; form of worship or prayer

Tell me O you human Soul! Why have you come to this world? You did not render your service to the Lord!

EJI DUNIYA NO LOBH JIWDO KARWANE LAGO JI
DUNIYA NE LOBHE BHARAME BHULYO JI

Duniya:	The world
No:	of
Lobh:	Temptation; avarice; greed
Jiwdo:	Soul; Human being; living being
Karwane lago:	Started doing
Bharme:	Illusion
Bhulyo:	Forgotten; lost

After having come to this world, the human soul fell in temptation with this world and this temptation made him lost in illusion.

EJI BHULO TE MATHA-NO BHEJO KANE NISHARSE JI
TIL TIL NA LEKHA SAHEN LESHE JI

Bhulo:	One who has forgotten; lost
Te:	He
Matha-no:	of the head
Bhejo:	Brain
Kane:	from ear
Nisharse:	will come out
Til til na:	minutely; detailed
Lekha:	Accounts of deeds or actions
Saheb:	Master; owner; possessed of; endowed with; The Lord
Leshe:	Will take

One who has remained forgetful in this world will undergo a difficult time on the day of Judgement; as our Lord is going to take up a detailed account of all action, which he committed in this world.

EJI JUMLO JI POOCHHE APNA JIVU(N)NA PEER NE JI
AMRAPURI NA GHAR CHHE KEVAJI

Jumloji:	Jamat; Members of the Jamat; Believers
Poochhe:	Question; ask; inquire
Apna:	our
Jivu(n):	souls
Peer:	Peer
Ne:	To
Amrapuri:	Heaven; a place where there is an eternal life
Na:	of
Ghar:	House; dwellings
Chee:	is
Keva:	How, of what type; of what nature

Members of Jamat question the peer of our souls about the dwellings in heaven. What type of dwellings are there?

EJI SONA NI INTADI NE ROOPA NA THAMBH JI
SAAV KASTURI KERA GARA JI

Sona ni:	of Gold
Intadi:	Bricks
Ne:	and
Rupana:	of silver
Thambha:	pillars
Saav:	pure
Kasturi:	musk
Kera:	made of
Gara:	plaster

Peer replies: These dwellings are made from bricks of gold. Their pillars from silver and they are plasterd with pure musk.

EJI EVA EVA MOHOL APNA SAHEBE UPAYA JI
KARNI KAMAVO TO E GHAR PAAMO JI

Eva eva:	of this nature; such
Mohol:	palaces
Apna:	our
Upaya:	produced; created
Karni:	Deeds; good deeds
Kamavo:	earn
To:	If
E	such
Ghar:	House; dwellings
Pamo:	Attain; acquire; receive; earn

Our Master has created such dwellings in Heaven. If you perform good deeds you will acquire such a dwelling.

EJI BHANE PEER SADARDEEN SUNO GATIU(N) MOMANO JI
KARNI KAMAVO TO EVA FAL PAMO JI

Bhane:	Prounce; say
Suno:	Listen
Gatiu(n):	Jamat
Momano:	Believers
Karni Kamavo:	perform good deeds
To:	then
Eva:	Such
Fal:	Fruit; reward
Pamo:	Receive; earn; attain; acquire

Peer Sadardeen addresses the Jamat; Listen O believers! if you perform good deeds, you will earn such rewards from our Lord.

KALPAT JALPAT

Transliteration

Eji Kalpat jalpat maya-e-mohi
So rakhe jeew dozakhe jay ho sami
So Allah goon tera, peeya goon tera
Saheb goon tera
Aasha avagoon bohat hamera ji So Allah.

Eji Nissi-jal hove to kuchh kaar na aave
Peeroo(n)ne farmaya banda sohi kamave
So Allah.

Eji Haq soo(n) haqiqat banda jine-re kamaai
Tin dil bhitar bande hui roshnai
So Allah.

Eji Peer Sadardeen ku(n) zikar llahi
Gofte Peer Hassan Kabirdin ku(n) panah khudai
So Allah.

Kalpat Jalpat

EJI KALPAT JALPAT MAYA E MOHI
SO RAKHE JEEW DOZAKHE JAY HO SAMI
SO ALLAH GOON TERA, PEEYA GOON TERA
SAHEB GOON TERA
AASHA AVAGOON BOHAT HAMERA JI
SAB GOONEH BANDE-KE FAZAL KARO MORA SAMI

Kalpat:	Imaginary; unreal
Jalpat:	like bubbles on surface of water; visionary plan; idea or hope that is not realized
Kalpat Jalpat:	Imaginary water - Mirage
Maya:	Illusion
E-Mohi:	with; due to having been tempted
So:	Therefore; In order to
Rakhe:	Lest; perhaps
Jeew:	Soul, Living being
Dozakhe:	To hell
Jay:	Go; should go; might go
Ho:	O
Sami:	Master; Lord; Owner; King; Prince
Goon:	Praise
Tera:	yours
Peeya:	Beloved; Husband
Saheb:	Endowed with; Master; Owner; Possessed of
Aasha:	Ya Shah - O Master, O Lord

Avagoon:	Defects, Imperfections, Shortcomings
Bohat:	too much
Hamera:	ours
Sab:	All
Guneh:	sins
Bande:	Slave; captive; submissive; beliver, follower
Ke:	of
Fazal:	Grace, kindness, bounty
Karo:	Do; bestow
Mora:	My
Sami:	Master; Lord; Owner; King; Prince 1

As a result of his temptetion with this mirage like illusionary world, lest the human soul should go to the hell, O preventer:

Praise be to you, O Allah
Praise be to you, O Beloved
Praise be to you, O Master
O Lord, I am full of imperfection
Bestow your grace upon this slave
for all of his sins

EJI NISSI-JAL HOVE TO KUCHH KAAR NA AAVE
PEEROO(N)NE FARMAYA BANDA SOHI KAMAVE
SO ALLAH

Nissi-jal:	1. One who does not cheat; deceive or swindle others 2. One who is pure or determined 3. Spotless; sinless; harmless; virtuous
Hove:	have been; is in the state of
To:	if, then
Kuchh:	Anything; any; in any case; At any rate
Kaar:	A course of time, an act of time; a fixed or right point of time (e.g. Yaumid-Deen---The Day of Judgement) destiny; fate; death; time of death; power of time; destruction
Na:	No; Do not
Aave:	Come
Peeroo(n):	Peers
Ne:	that, which
Farmaya:	made know; related; uttered ordered; directed; described
Banda:	Slave; captive; submissive; believer; follower
Sohi:	That only; those who
Kamave:	Earn; get reward

The one who is virtous would not suffer from the "Act of time". Only those followers who acted upon the direction which Peers gave, could earn the fruits of their deeds.

EJI HAQ SOO(N) HAQIQAT BANDA JINE-RE KAMAAI
TIN DIL BHITAR BANDE HUI ROSHNAI
SO ALLAH

Haq:	The truth, one of the 99 attributes of Allah
Soo(n):	By: Through
Haqiqat:	Truthfulness
Jine:	Whomsoever
Kamaai:	Earned, received
Tin:	That
Dil:	Heart
Bhitar:	In
Hui:	Happened; became
Roshnai:	Light; Enlightenment 3

The heart of that follower is enlightened with the Divine Light who has gained truthfulness from the 'Eternal Truth.'

EJI PEER SADARDEEN KU(N) ZIKAR ILAHI
GOFTE PEER HASSAN KABIRDIN KU(N)
PANAH KHUDAI
SO ALLAH

Zikar:	Rememberance
Ilahi:	from Illah; "God"
Gofte:	Speaks; relates
Panah:	Refuge; Shelter; Asylum; under protection
Khudai:	(khud-self)(ai-coming) The supreme being; self existing; God.....4

Peer Sadardeen has the rememberance of 'God of Mankind' - so says Peer Hassan Kabirdin who sought refuge to the supreme Lord.

GHAR SAR VADHYU(N) SHAH MORE

Transliteration

Eji Ghar sar vadhaiyu(n) Shah more liyo avtaar
Lakh chorasi Shah tu(n) jive(n) jo Dataar
Bhore mane srevo Sirjanhaar
Jivda tu(n) jaag, Allara tu(n) jaag
Mere Allah so din aave ji
Sache Saheb-ji ki karni
Mithe Ali-ji karni
Ham dul bhaave

Jivda...

Eji Seer so hamara ya Ali tere pau(n) dhariya
Tere parsade ya Ali jeevda nipna

Bhore...

Eji Vishav koo(n)vari Shah tu(n) paranego baali
Jeet khada hoova Shah tu(n) anantejo vaali

Bhore...

Eji Bhane Peer Sadardeen ya Ali ham goonehghar
Gunah baksho hamara ya Ali bakshanhaar
Bhore mane srevo sirjanhaar

Jivda...

EJI GHAR SAR VADHAIYU(N) SHAH MORE LIYO AVTAR
LAKH CHORASI SHAH TU(N) JIVE(N) JO DATAAR
BHORE MANE SREVO SIRJANHAAR
JIVDA TU(N) JAAG, ALLARA TU(N) JAAG
MERE ALLAH SO DIN AAVE JI
SACHE SAHEB-JI KI KARNI
MITHE ALI-JI KARNI
HAM DIL BHAAVE

Ghar Sar:	To the houses; to the families; House to house
Vadhaiyu(n):	Greetings; Good tidings; felicitation; celebration
Shah:	Sovereign; Master; Lord; Emperor
More:	My; mine
Liyo Avtar:	Manifest; reveal; descended
Lakh Chorasi:	8,400,000 (types of living creatures - including man)
Tu(n):	you
Jive(n):	living beings
Jo:	of
Dataar:	Giver; donor; sustainer
Bhore:	Spotless; sinless; immaculate; uncontaminated; unspoiled; true; sincere; virtous
Mane:	Mind; heart; conscience
Srevo:	serve
Sirjanhar:	Creator
Jaag:	Prepare; awake; beware; become conscious; realize

Allara:	Attendant of God
Tu(n):	you
Mere:	My
Sohi:	That
Din:	Day; time; occasion; experience
Aave:	May come
Sache:	True; real
Saheb:	The Lord; Endowed with; Master; owner; possessed of
Ji:	Living; existing; alive; principle of life; a suffix; used after a noun to describe its nobelity
Ki:	of; to
Karni:	Act; action; perforance; doing; making effecting; causing; any religious act or rite; service; devotion
Mithe:	Sweet; beloved
Ham:	My; our
Dil:	heart
Bhave:	like; satisfy

Blessed be your home
Each and every home
As our Lord has manifested himself, before us

O Lord! You are the sustainer of All living creatures of the world

Be Prepared O Soul!
Be prepared O Attendant of God!
And serve the Lord with an immaculate heart

The devotion to our true Lord
The devotion to our beloved Ali
Gives satisfaction to our hearts

O Allah! I wish I would be having that experience in my life.

EJI SEER SO HAMARA YA ALI TERE PAU(N) DHARIYA
TERE PARSADE YA ALI JEEVDA NIPNA

Seer:	Head
Hamara:	Our
Tere:	your
Pau(n):	feet
Dhariya:	kept; submitted; bowed
Tere Parsade:	Due to your kindness; power; will; wisdom; strength; ability; because of you
Jeevda:	Living creature
Nipna:	came into existence

We bow our head down to your feet, O Ali,
In your submission
The lives of the universe came into existence because of your wisdom and will.

EJI VISHAV KOO(N)VARI SHAH TU(N) PARANEGO BAALI
JEET KHADA HOOVA SHAH TU(N) ANANTEJO VAALI

Vishav:	All; Every; everyone; whole; entire; universal; the earth; the whole world; universe
Koo(n) Vari:	Unmarried; virgin

Vishav Koonvari:

In our Ginanic terminology the term "Vishav koo(n)vari" refers to those individual or collective souls of the universe who have not so far been able to accomplish the "Eternal Spiritual Union" with the UNIVERSAL SOUL and without that they have not been able to reach the ultimate goal of their existence.

Until the individual soul merges with the UNIVERSAL SOUL, in the process of its spiritual meditation-Bandgi it is known, in our Ginanic philosophy, as Koo(n)vari, that is unmarried, virgin or unattained by its beloved, its Master.

"Parne" means to get married, that is to establish the "spiritual Union". Physical marriage has nothing to do with this.

As per the teaching of our Holy Ginans this union is the only means through which a soul can reach to the stage of salvation and can attain the real and eternal peace and happiness of this life and the life hereafter.

This is the period of a subject to disappear in the object. This happens in the human body during the time of bandgi. This is the period to experience the NOOR in our heart and this becomes the period of marriage between Vishav Koo(n)vari i.e. the Human Soul and SHAH-THE MASTER i.e. the Universal Soul.

(There is one more explanation about "Vishav Koo(n)vari"and that would be given in the second part of this series)

Parnego:	will get married
Baali:	Young girl (Fig. unattained human soul)
Jeet:	After having conquered; victory
Khada hoova:	Standing along, became; after having been
Anant:	Endless (avaiting souls for salvation)
Jo:	of
Vaali:	Guardian; Master

O guardian of the Universal souls! You will establish a spiritual union with the human soul by conquering the evil forces hidden within it.

EJI BHANE PEER SADARDEEN YA ALI HAM GOONEGHAR
GUNAH BAKSHO HAMARA YA ALI BAKSHANHAAR
BHORE MANE SREVO SIRJANHAAR

Bhane:	Say, pronouce
Ham:	We
Gooneghar:	sinful
Gunah:	sins
Baksho:	forgive
Hamara:	Our
Bakshanhaar:	forgiver

Peer Sadardeen beseeches O Ali! we are sinful , forgive our sins Ya Ali, O Forgiver!

AVO MARA SAMI RAJA

Transliteration

Avo mara Saami raja, dharmi raja,
Tere nam su(n)-re moro manado bandho

Jire vira kediyu(n) adaiye(n) gadh maadyiu(n) re,
keda ropaiye(n) baag

Jire vira dhan re joban ko girabh na kijiye(n) re,
Rooda moman bhai

Jire vira kacha re kadua jesa tame aadami re,
Hathe padiya so bhanga

Jire tenjo shabad rahiyo is duniya ma(n)he re,
Hansa udne ku(n) laga

Jire vira khatan hara virabai khati gaya re,
Duja khatane ku(n) laga

Jire vira purakh sujani Shahni sreva kartyo re,
Raatiye(n) kariyo sujaga

Jire vira sat keri paavadiye virabhaiiyu(n) chalore
Jiyu(n) sui kede dhaga

Jire vira Peer Sadardeen gur boliya re,
E ginan mithada so laga

EJI AVO MARA SAAMI RAJA, DHARMI RAJA
TERE NAM SU(N)-RE MORO MANADO BANDHO

Aavo:	Welcome
Mara:	My
Saami:	Master; Lord; Owner; King; Prince
Raja:	King; Ruler
Dharmi:	Religious
Raja:	King; Ruler
Tere:	Your
Nam:	Name; Remembrance
Su(n):	With
Moro:	My
Manado:	Mind; Heart
Bandho:	Attached; Engrossed 1

Welcome, O my Master, the King, the spiritual king. My heart is engrossed with your rememberance.

JIRE VIRA KEDIYU(N) ADAIYE(N) GADH MAADYIU(N) RE KEDA ROPAIYE(N) BAAG

Jire Vira:	O my brother
Kediyu(n):	Of what sort
Adaiye:	Built
Gadh:	Hill; fort
Maadyiu(n):	Palace; beautiful house
keda:	of what sort
Ropaiye(n):	To plant
Baag:	Garden 2

O my bretheren! What sort of palace should we build on hill-fort for the residence of our Master and what sort of planation should we make to grow a beautiful garden therein.

JIRE VIRA DHAN RE JOBAN KO GIRABH NA KIJIYE(N)-RE ROODA MOMAN BHAI

Dhan:	Wealth
Joban:	youth
Ko:	of
Girabh:	Pride
Na:	No; Not
Kijiye(n):	do; perform; carry out
Rooda:	Good; virtous; a polite form of address
Moman:	Believer
Bhai:	Brother 3

Do not be proud of your wealth; or your youth; O my virtuous "bretheren-in-faith"

JIRE VIRA KACHA RE KADUA JESA TAME AADAMI RE
HATHE PADIYA SO BHANGA

Kacha:	Unbaked
Kadua:	An earthenware vessel;
Jesa:	Similar; like
Tame:	You
Aadami:	Man
Hathe:	By hand
Padiya:	Dropped
Bhanga:	Break 4

You are like an earthenware vessel which will break into pieces when dropped from the hands.

JIRE TENJO SHABAD RAHIYO IS DUNIY MA(N) RE
HANSA UDNE KU(N) LAGA

Shabad:	Name; word; sound; identity
Rahiyo:	Stayed; retained; remained
Is:	This
Duniya:	World
Ma(n):	In
Hansa:	Soul
Udne ku(n) laga:	Started flying.....5

Only his identity remained in this world, whereas his soul started flying upward.

JIRE VIRA KHATAN HARA VIRABAI KHATI GAYA RE
DUJA KHATANE KU(N) LAGA

Khatanhara:	Profit maker
Khati gaya:	Profited
Duja:	Else
Khatane ku(n) laga:	Started making profit 6

O My bretheren there were profit makers in this world, who earned their spiritual profit and passed away from us, and there are some amongst us who started making the same profit.

JIRE VIRA PURAKH SUJANI SHAHNI SREVA KARIYO RE
RAATIYE(N) KARIYO SUJAGA

Purakh:	Man; male; the supreme being; soul of the universe; creative force
Sujani:	Having well understood; good; kind; benevolent
Shah:	Sovereign; master; lord; emperor
Ni:	of
Sreva:	Service, remembrance
Kario:	perform, do
Raatiye(n):	At night
Sujaga:	Remain awake 7

O my bretheren! Having well understood him as The Supreme being, serve and remember our Lord; and for that reason remain awakened during the night.

JIRE VIRA SAT KERI PAAVADIYE VIRABHAI IYU(N) CHALORE
JIYU(N) SUI KEDE DHAGA

Sat:	Truth
Keri:	of
Paavadiye:	Footpath
Iyu(n):	Thus; in this way: in such a manner
Chalore:	Walk; Pass; follow
Jiyu(n):	Thus; in this way; in such a manner
Sui:	Needle
Kede:	With; in the company of; beside; behind
Dhaga:	Thread 8

O my bretheren follow the path of truth in such a manner as the thread follows the course of the needle.

JIRE VIRA PEER SADARDEEN GUR BOLIYA RE
E GINAN MITHADA SO LAGA

Gur:	Spiritual Authority; guide
Boliya:	Thus spoken
Ginan:	Ginan; knowledge
Mithda laga:	Found sweet; affected heart; 9

O my bretheren your guide Peer Sadardeen revealed such knowledge, sweetness of which sounds pleasant to our heart.

SHRI ISLAM SHAH AMNE MALYA

Transliteration

Eji Shri Islam Shah amne malya
Ane deedha te deen-na raaj
Alakh roope olkhawiya
Tene saariya amaara kaaj

Eji Aadhin thaine ame srevia
Ane olakhiya Saheb eh
Daswandi sirbandhi janjo
Jo lagey Shsh su(n) sneh

Eji Preet jani ne ginan jodiya
Ane dil ma(n)he(n) raakhi sudheer
Satgoor ginan to mile
Jo nirmal thai rahiye(n) neer

Eji Nirmal man to rahe
Jo poorav hove sneh
Duyaa pargat oopaje
Satgoor thi amar deh

Eji Peer Sadardeen boliya
Tame Saheb janajo huzoor
Amar padavee to meele
Jo antar bhetiye(n) Noor

Shri Islam Shah Amne

EJI SHRI ISLAM SHAH AMNE MALYA
ANE DEEDHA TE DEEN-NA RAAJ
ALAKH ROOPE OLKHAWIYA
TENE SAARIYA AMAARA KAAJ

Shri:	Beauty; prosperity; auspicious; royal; possessor of dignity; High in rank, power, majesty
Islam Shah:	Our 30th Imam
Amne Malya:	We have attained to; We reached him; we found him; he met us; He found us
Ane:	And
Deedha:	Bestowed; given; granted; revealed
Deen:	Religion; Spiritual doctrine
Na:	of
Raj:	Secret; mystery of religion; things unexplainable; kingdom; state
Alakh:	Incomprehensible; infinite; inconceivable
Roope:	In the aspect of; in the form of
Olkhawiya:	made known
Tene:	Him; he
Saariya:	Fulfilled; perfected; accomplished; completed
Amara:	ours
Kaaj:	Cause; purpose; motive; object; aim; needs

We have attained the presence of our auspicious Islam Shah, and in return He revealed before us the mysteries of religion. He made known his infinite aspect before us and completed us with everything which was needed by us.

EJI AADHIN THAINE AME SREVIA
ANE OLAKHIYA SAHEB EH
DASWANDI SIRBANDHI JANJO
JO LAGEY SHAH SU(N) SNEH

Aadhin:	Obedient; Humility; quality of being humble
Thaine:	By becoming; in a state of
Ame:	we
Srevia:	served
Ane:	and
Olakhiya:	knew
Saheb:	Endowed with; master; owner; possessed of the Lord
Eh:	That; he
Daswandi:	Regular and punctual in offering religious dues, dasond
Sirbandhi:	submissive; one who submits
Janjo:	know; identify; be informed
Jo:	if
lagey:	Happen; occur; manifest; attach
Shah:	sovereign; master; lord; emperor
Su(n):	with
Sneh:	Love; affectionate and tender devotion

We served our Lord in a state of humility and knew him in his proper perspective. What is the identification of one who is attached with the love of our Lord? Be informed that he is always regular in offering his religious dues and has submitted his whole self before the creator.

EJI PREET JANI NE GINAN JODIYA
ANE DIL MA(N)HE(N) RAAKHI SUDHEER
SATGOOR GINAN TO MILE
JO NIRMAL THAI RAHIYE(N) NEER

Preet:	Love; affection; emotional attachment
Jani ne:	having known; having felt
Ginan:	Ginan; knowledge
Jodiya:	composed
Ane:	and
Dil:	heart
Ma(n)he(n):	into
Raakhi:	having kept
Sudheer:	Good sense of understanding; intelligence; very considerate tendency; wisdom
Satgoor:	Real guide; guide of truth
Ginan:	knowledge; ginan
To:	if
Mile:	could be received; could be achieved
Jo:	if
Nirmal:	pure; unadultrated; uncontaminated; holy; immaculate; innocent; spotless
Thai Rahiye:	to remain as; having been
Neer:	water

Having felt my love towards you, I have composed ginans, with a good sense of understanding in my heart. However, the knowledge from the 'guide of truth' could only touch your heart if you would lead your life as pure as uncontaminated water.

EJI NIRMAL MAN TO RAHE
JO POORAV HOVE SNEH
DUYAA PARGAT OOPAJE
SATGOOR THI AMAR DEH

Nirmal:	pure; holy; innocent; spotless; unadultrated; uncontaminated; immaculate
Man:	Heart; mind
To:	if
Rahe:	Remain; stay
Jo:	if
Poorav:	former; prior; previous; done before
Hove:	Had been; have been
Sneh:	Love; affection; to have a devoted attachment to
Duyaa:	mercy; mildness; tenderness of heart; compassion; pity; grace
Pargat:	reveal; manifest
Oopaje:	Become; reveal; cause to be seen or felt
Satgoor:	The 'guide of truth'
Thi:	Through
Amar:	Eternal; immortal
Deh:	Body; human body; existence; self

Purity and holiness could remain in that heart who has experienced divine love in the past. Than the grace of the 'guide of the truth' is revealed upon him, and through him the "self" receives the immortal life.

EJI PEER SADARDEEN BOLIYA
TAME SAHEB JANAJO HUZOOR
AMAR PADAVEE TO MEELE
JO ANTAR BEHTIYE(N) NOOR

Boliya:	Spoke; revealed; proclaimed
Tame:	you
Saheb:	Endowed with; Master; owner; The Lord; possessed of
Janajo:	Keep in mind; realize; feel strongly
Huzoor:	Ever present; manifest
Amar:	Eternal; immortal
Padavee:	status
To:	if
Mile:	achieve; receive
Jo:	if
Antar:	depth of the heart
Bhetiye(n):	to embrace; to realize; having a clear perception
Noor:	Divine light; Noor

Pir Sadardin Proclaims: Realize the Lord everpresent before you. The only way to achieve the eternal status of the 'self' is to perceive the 'Divine Light' (the Noor) within the heart.

SATGUR MILIYA MUNE AAJ

Transliteration

Eji Satgur miliya mune aaj, aanand hu(n) pami

Eji Satgoor miliya tare dhokhaj taliyaji
Sarve sarya dassina kaj; aanand hu(n) pami

Eji Darshan dekhiya tare man santokhiyaji
Mahapad pami chhu raaj, aanand hu(n) pami

Eji Mahapad keri bhai vat chhe nyari ji
Koi na jane e kaj, aanand hu(n) pami

Eji Jo janeso nar navkhand maneji
Ghato ghat dekhe maharah, aanand hu(n) pami

Eji Ghato ghat dekhe tyare ek kari lekhe ji
Nar naklanki nu(n) raaj, aanand hu(n) pami

Eji Kahet Imam Begum suno mora bhaiji
Ali Nabi chhe sirtaj, aanand hu(n) pami

EJI SATGUR MILIYA MUNE AAJ, AANAND HU(N) PAMI

Satgur:	The Guide of Truth; true master
Miliya:	Met with; met; on meeting with
Mune:	to me
Aaj:	today
Aanand:	Joy; happiness; pleasure; delighted
Hu(n):	I
Pami:	Obtained; received

I am delighted because I met today with the True Guide of truth.

EJI SATGOOR MILIYA TARE DHOKHANJ TALIYAJI SARVE SARYA DASINA KAJ; AANAND HU(N) PAMI

Satgoor:	The guide of truth; True master
Miliya:	Met with; met; on meeting with
Tare:	Then
Dhokha:	Worry; fear; anxiety
Taliya:	Disappeared
Sarve:	All
Sarya:	Fulfilled; perfected;Accomplished; completed
Dasi:	The female slave or devotee; Expression of one's humbleness
Na:	of
Kaj:	Cause; purpose; motive; object; aim;need

Because of the meeting with the True Guide all my worries have disappeared. He completed everything which was needed by himble self. I am delighted.

EJI DARSHAN DEKHIYA TARE MAN SANTOKHIAJI
MAHAPAD PAMI CHHU RAAJ, AANAND HU(N) PAMI

Darshan:	Didar; sight; vision
Dekhiya:	View; saw
Tare:	Then
Man:	Mind; heart
Santokhia:	Contained; satisfied
Mahapad:	High status; Highest spiritual goal
Pami:	Achieved
Chhu:	Am
Raaj:	Kingdom; Royal status

My heart was contained when I saw his view. I have received a kingdom of higher spiritual goal. I am delighted.

EJI MAHAPAD KERI BHAI VAT CHHE NYARI JI
KOI NA JANE E KAJ, AANAND HU(N) PAMI

Mahapad:	High status; Highest spiritual goal
Bhai:	of
Vat:	Description; Account; position
Chhe:	Is
Nyari:	Uncommon; unacquired; extraordinary; wonderful; unique
Koi:	Any, one
Na:	No
Jane:	Estimate; value
E:	That
Kaj:	Cause; purpose; motive; aim; need

My brother! the highest spiritual goal is a unique position, no one can estimate the value of that cause. I am delighted.

EJI JO JANESO NAR NAVKHAND MANEJI
GHATO GHAT DEKHE MAHARAJ, AANAND HU(N) PAMI

Jo:	Who
Jane:	know
So:	That
Nar:	Man
Navkhand:	9 continents - according to ancient georgraphy; whole world
Maneji:	enjoys
Ghato ghat:	To every heart
Dekhe:	See
Maharaj:	Great ruler or king; God

One who had the knowledge of that "Highest Spiritual Goal" could enjoy the beauty of the whole world; our Lord could be seen in every heart by him. I am delighted.

EJI GHATO GHAT DEKHE TYARA EK KARI LEKHE JI
NAR NAKLANKI NU(N) RAAJ, AANAND HU(N) PAMI

Ek:	One; Unity; equal
Kari:	Having considered as
Lekhe:	To see; to understand;
Nar:	The supreme being; soul of the Universe; Man; male
Naklanki:	Spotless; pure; holy
Nu(n):	of
Raaj:	Kingdom

When one sees him heart to heart, he can understand the "Unit" of God, and he can experience that whole world as a kingdom of that Holy Supreme being. I am delighted.

EJI KAHET IMAM BEGUM SUNO MORA BHAIJI
ALI NABI CHHE SIRTAJ, AANAND HU(N) PAMI

Suno:	Listen
Mora:	My
Bhai:	Brother
Ali:	Hazrat Ali
Nabi:	Hazrat Mohammed (S.A.S.)
Chhe:	Is; are
Sirtaj:	Crown of head; of topmost value

Listen to me, O my brother! Imam Begum says that our Imam and our Prophet are the crown of our head. They are the topmost value to us. I am delighted.

AME SAHEB SATHE SAHEL KIDHA

Transliteration

Eji Ame Saheb sathe sahel kidha
Maro nar hari betha baug-ma(n)
Aasha anant raliya man harkhya
Sahen se man bandhiya

Eji Ana(n)t kirpa sahebe kidhi
Kaj hamara sariya
Evi aash tamari chhe var amne
Ame chhu(n) bando dosariya

Eji Sahebe kidhi kirpa ne ungur aalya
Bando ulat ung na mayji
Evi prit bandhi Nar Qayam sathe
Have rahyo kem jayji

Eji Aashu(n) poori ne Sahebe hathidu(n) didhu(n)
Ane vacha te avichal aaliya
Eva kol tamara sacha ho sami
Man vacha fal aaliya

Eji Durijan dave padiya ho sami
Sami Tu(n) mori luja rakhanharji
Jem dropadina chir puriya
Tem karjo amari sarji

Eji Tuj vina koi awar na dise
Sami amne chhe tamaro aadharji
Tuj vina ame ekla sami

EJI AME SAHEB SATHE SAHEL KIDHA
MARO NAR HARI BETHA BAUG-MA(N)
AASHA ANANT RALIYA MAN HARKHYA
SAHEB SE MAN BANDHIYA

Ame:	I, we
Saheb:	The Lord; endowed with; Master; owner possessed of
Sathe:	with, together
Sahel:	Visit; interview; to come to in the company with; stroll
Kidha:	Had, did
Maro:	My, mine
Nar:	The supreme being; soul of the universe; man; male
Hari:	One who takes away or removes evil or sin (this word is used to describe "Hazar Imam" in our Ginanci literature)
Betha:	was sitted
Baugma(n):	in the garden
Aasha:	Wishes; desires; hopes
Anant:	Eternal; endless
Raliya:	Fulfill, realize; earn; gain
Man:	Heart; mind
Harkhya:	delighted; pleased
Saheb:	The Lord
Se:	with
Man:	Heart; mind
Bandhiya:	Attached

I came to be in the company of our Lord on that day when he, My Hazar Imam, the soul of universe, was sitted in the garden. My eternal desires were fulfilled and my heart was delighted with the union with the Lord.

EJI ANA(N)T KIRPA SAHEBE KIDHI
KAJ HAMARA SARIYA
EVI AASH TAMARI CHHE VAR AMNE
AME CHHU(N) BANDO DOSARIYA

Ana(n)t:	Eternal; countless
Kirpa:	Favours; kindness; mercy
Saheb:	The Lord; Endowed with; Master; owner possessed of
Kidhi:	Did
Kaj:	Cause; purpose; motive; object; aim;need
Hamara:	My; mine; ours
Sariya:	fulfilled; perfected; accomplished
Evi:	of what nature; that; same
Aash:	wishes; desire; hope; trust; faith
Tamari:	your
Chhe:	is; are
Var:	Husband; master
Amne:	we; us
Ame chhu(n):	I am, we are
Bando:	Humble self; slave; captive; follower; servant; one who had submitted his whole self
Dosariya:	sinful; imperfect; full of defects

Our Lord did eternal favours upon me and completed (with) everything which was necessary for me. O Master! we have a great hope in you for the same favour forever, even though I myself, your humble follower, is full of imperfections.

EJI SAHEBE KIDHI KIRPA NE UNGUR AALYA
BANDO ULAT UNG NA MAYJI
EVI PRIT BANDHI NAR QAYAM SATHE
HAVE RAHYO KEM JAYJI

Sahebe:	The Lord
Kidhi:	Did
Kirpa:	kindness; favours; mercy
Ne:	and
Ungur:	Graps
Aalya:	gave; gifted with; donated
Ungur aalya:	made a gift of fruit as a token of grace
Bando:	Humble self; slave; captive; follower;
Ulat:	Joy; rejoicing; sense of well being; overwhelming
Ung:	Inner self; heart; body
Na may:	over flowing; unrestrained
Evi:	of that nature; that; such
Prit:	love; devotion in heart; union
Bandhi:	attached; established
Nar:	The supreme being; soul of the universe
Qayam:	Hazrat Imam qayam
Sathe:	with
Have:	Now
Rahyo:	to wait; to control; to stay; to learn
Kem:	how
Jay:	Continued; maintain
Rahyo kem jay:	How to assimilate; how to absorb; how to exercise control; how to remain isolated

Our Lord, in his utmost kindness, made a gift of grapes to me, as a token of his grace. This gesture made my heart overflowing with unceasing joy. Such love has been established with the Supreme being Shah Qayam. How could I control the fountain of my unceasing love!

EJI AASHU(N) POORI NE SAHEBE HATHIDU(N) DIDHU(N)
ANE VACHA TE AVICHAL AALIYA
EVA KOL TAMARA SACHA HO SAMI
MAN VACHA FAL AALIYA

Aashu(n):	Desires; Hopes
Poori:	fulfilled
Ne:	and
Saheb:	The Lord
Hathidu(n):	hand
Didhu(n):	Gave; extended
Vacha:	Blessings; invoke devine favour; assurance promise
Te:	That; which
Avichal:	unwaverlingly; everlasting; endless; forever
Aaliya:	bestowed
Eva:	such
Kol:	promise
Tamara:	yours
Sacha:	True; exerting; active; forceful
Sami:	Master; Lord; owner; king; prince
Man:	Desired in thoughts
Vacha:	Spoken by word
Fal:	Reward; fruit; realization
Aaliya:	gave

Our Lord fulfilled my desires and extended his holy hand towards me. Further, He bestowed upon me his blessings and promised his ever lasting assurance to me. O my Master! such promise of yours are always exerting. You have realized all my spoken and unspoken desires.

EJI DURIJAN DAVE PADIYA HO SAMI
SAMI TU(N) MORI LUJA RAKHANHARJI
JEM DROPADINA CHIR PURIYA
TEM KARJO AMARI SARJI

Durijan:	Wicked man; villain; scoundrel; evil in principles or practice; man with evil intention; mischievous
Dave:	Dispute; to attempt to overthrow
Padiya:	active; constantly engaged in action
Sami:	Master; Lord; owner; king; prince
Tu(n):	you
Mori:	My: mine
Laja:	prestige; respect; reputation; honour;existence
Rakhanhar:	keeper; guardian;protector
Jem:	same as; such as
Dropadina chir:	Divine assistance (This is an idiomatic expression to indicate as to how divine help comes to a believer at the time of his adversity and how a humble spendings in the name of God brings home thousand fold rewards at the time of his necessity.
Puriya:	provided
Tem:	in the same manner
Karjo:	cause to be done
Amari:	Us; our
Sar:	help

Evil elements have constantly been engaged in an attempt to overthrow me from my root. Under such circumstances, you come to my rescue, O my Lord! as the savior of my existence, come and help in a similar manner, as you have helped previously your believers inthe time of their adversity.

EJI TUJ VINA KOI AWAR NA DISE
SAMI AMNE CHHE TAMARO AADHARJI
TUJ VINA AME EKLA SAMI
SAMI TAME THAJO RAKHWALJI

Tuj:	You
Vina:	Without; except
Koi:	anyone
Awar:	else
Na:	No
Dise:	To see
Sami:	Master; Lord; owner; king
Amne:	we
Chhe:	have; is
Tamaro:	Your
Aadhar:	protection
Tuj:	you
Vina:	without; except
Ame:	we
Ekla:	alone
Sami:	Master; Lord; owner; king
Tame:	you
Thajo:	become
Rakhawalji:	protector; guardian

In our difficulty, we can see no one except you O Master! and we rely upon your protection only. We are leftout, all alone without your intervention, and therefore, O Lord! come and act as our protector.

EJI SAHEBE AASHU(N) POORIYOU(N)
UNIYACHARINIYOU(N)
EVO TE SAHEB JANJO
NAVKHAND PRUTHVI JENE NAYNESU(N) NIRKHI
SO SAHEB KAHEK PARMANJI

Saheb:	The Lord
Aashu(n):	Desires; hopes
P ooriya(n):	fulfilled; completed
Uniyacharni:	uncomplete in virtue; containing ommissions; defective
Evo:	such
Te:	that
Saheb:	The Lord
Janjo:	know; to bear; understanding in mind
Nav:	nine
Khand:	continent
Pruthvi:	the world
Navkhand Pruthvi:	According to ancient geography the world consists of nine continents. This expression therefore, means the 'whole' world - complete world
Jene:	who
Naynesu(n):	by eyes
Nirkhi:	seen
so:	that
Saheb:	Lord
Kahek:	name of a city in Iran
Parmanji:	residing; evident

Our Lord is such who fulfilled the desires of this defective self. That Lord who has encompassed the whole world by his vision is now evident in the city of Kahek.

EJI PEER BHIKHAM BOLYA HO SAMI
AME KADIM SEVAK TAMARA DASJI
PIR ABDAL NABI AAJ EM BHANE
SAHEBE PURI HAMARI AASHJI

Peer:	Syyed (see note below)
Bhikham:	Wishing to obtain; wishful; baggar
Bolya:	Thus spoken
Ho:	O, Ye
Sami:	Master; Lord; owner; king
Ame:	We; I
Kadim:	from ages to ages; old; ancient; remote
Sevak:	Dutiful; servant; obedient; submissive; associated dutifully with
Tamara:	yours
Das:	Dutiful; submissive; obedient servant
Peer:	Syyed (see note below)
Abdal Nabi:	Name of the compsoer of this Ginan
Aaj:	today
Em:	So; such; such as
Bhane:	says
Saheb:	The Lord
Amari:	ours; mine
Aash:	desires; hopes

Peer:

The term "Peer" used here should not be confused with 'authorized Peer appointed by the Imam of the time'. Abdul Nabi was a descendant of Peer Hassan Kabirdin and was engaged in carrying out the mission of our faith on the same line as his forefathers. He should actually be known as Syyed. However, as in the case of other syyeds, Abdul Nabi was also addressed as Peer as a form of respectful address; but not in any case as 'authorized peer'. Etymologically Peer means an elderly or wise person. In our terminology Peer means an appointed authority by the Imam of the time.

O my Lord! This beggar of your house says that I am dutifully associated with you from a remote period. Abdal Nabi says that our Lord has fulfilled my desires.

EJI PURAN POORI NE LAJA RAKHI
NE KUL HAMARA UGARIYA
POP PARMAL AGAR CHANDAN
NOORE BHARI AMAR AALIYA

Puran:	completely
poori:	fulfilled
Ne:	and
Lajja:	prestige; respect; reputation; honour; existence
Rakhi:	protected; guarded
Ne:	and
Kul:	lineage; ancestry; heredity
Hamara:	ours
Ugariya:	an act to bestow salvation; saved from the suffering from eternal judgement
Pop:	flower
parmal:	fragrance
Agar:	aloes wood; aloe; agallochum; an aromatic tree of wood
Chandan:	sandal wood
Noore:	divine light
Bhari:	full
Amar:	Matter; affair; promise; word of divine assurance; confirmation
Aaliya:	gave

Our Lord, has completely fulfilled my desires and protected my honour; and thus he has also saved my ancestry fromthe suffering from eternal judgement. He bestowed upon me such divine assurance in an atmosphere filled with fragrance of flowers, agar and chandan and overflowing with divine light.

QAYAM DAYAM TU(N) MORO SAMI

Transliteration

Eji Qayam dayam tu(n) moro sami,
Tere naame bhi koi koi 1

Eji Sacha kaul patijana,
Bande sacho Muhammad sohi sohi 2

Eji Peeran bandaa tolana,
Guru vachan adhaa bhi dhoi dhoi 3

Eji Saadhu lange saadh thiya,
Tiya(n) gafal betha roi roi 4

Eji so varas lagi jeewana,
Bande aakhar marna bhi hoi hoi 5

Eji Bhane Peer Shams dil dariya chandruna,
Je kare kirtar so hoi hoi 6

Eji Qayam dayam tu(n) moro sami

Tere naame bhi koi koi 1

Qayam:	Self-subsistent; Everlasting
Dayam:	Continual; Unceasing; Everlasting; Permanent; Perpetual; Eternal
Tu(n):	You
Moro:	My; Mine
Sami;	Master; Lord; Owner; King; Prince
Tere:	Your
Naame:	Bend toward; Subject or submit one's self; Trend; Name; Reputation; Reknown; A characteristic mark or sign; Form; Nature; Kind; Manner
Bhi:	Only; But; Yet
Koi koi:	Someone; Only few; Very rare

O my Everliving and Eternal Master, there are very few

Who are bent towards you

Eji Sacha kaul patijana

Bande sacho Muhammad sohi sohi 2

Sacha:	True; Correct; Genuine; Rightful; Truthful

Kaul:	Promise; Statement; Word
Patijana:	Trustworthy; Faithful; Loyal; Honest; Legitimate; Reliable
Bande:	Submissive; Believer
Sacho:	True; Correct; Genuine; Rightful; Truthful
Muhammad:	Prophet Muhammad (S.A.S.)
Sohi sohi:	Indeed

O believer, take my true statement as reliable that Hz. Muhammad (s.a.s.) is indeed trustworthy. (This remains his truthful statement at Gadir-e-Khum)

Eji Peeran bandaa tolana
Guru vachan adhaa bhi dhoi dhoi 3

Peer:	Peer; Guidance of Peer
Na:	Not; Do not
Bandaa:	Believer
Tolana:	To weigh; To form personal opinion; To make suitable interpretation; To make opposite arguments; To balance; To compare; To make own judgement
Guru:	Spiritual Authority; Guide
Vachan:	Statement; Word; Guidance
Adhaa:	Respectfully; Unconditionally

Dhoi dhoi: To bear; To follow continuously; To be repeatedly directed

O believer, do not make your own judgement against the guidance of Peer, but respectfully and continuously follow the guidance which your spiritual authority gives.

Eji Saadhu lange saadh thiya
Tiya(n) gafal betha roi roi 4

Saadhu: Leading straight to a goal; Well disposed; Kind; Willing; Obedient; Effective; Efficient; Excellent; Fit; Proper; Right; Good or virtuous or honest man; Saint; Sage; Seer

Lange: Set out to be; Reached

Saadh: Attain an object; Succeed; Advance; Accomplish; Complete;

To submit or agree to; Obey; Reached to a goal; Gain; Obtain; Acquire

Thiya: Became; Reached

Gafal: Negligent

Betha: Seated; Left behind

Roi roi: Crying; Weeping or sheding tears; To feel sorrow

Those who set out to be virtuous attained their object, but negligents were left behind sheding their tears in repentance.

Eji So varas lagi jeewana
Bande aakhar marna bhi hoi hoi 5

So:	One hundred
Varas:	Years
Jeewana:	to be lived
Banda:	Believer
Aakhar:	At the end; Ultimately
Marna:	To be dead
Bhi:	Only; But; Yet
Hoi hoi:	To become; To be

O believer, one can live for maximum one hundred years in this world but ultimate result of life will be in death.

Eji Bhane Peer Shams dil dariya chandruna
Je kare kirtar so hoi hoi 6

Bhane:	Speaks
Dil dariya:	Generous, Vast hearted
Chandruna:	Glittering; Shining; Having the brilliancy or hue of light; "The moon of", i.e. the most excellent among enlightened

Kare:	Does; Desires
Kirtar:	Creator; Doer; Maker; Causer
So Hoi hoi:	Exactly; Similar

Enlightened vast hearted Peer Shams says that it happens exactly what the creator desires.

UNCHA-RE KOT BAHU VECHNAA

Transliteration

Eji Uncha-re kot bahu vechanna
Neeche vahe dariyav;
Hoo(n)re dariyaavanti maachhali,
Saa(n)hiya taaran aav
Hoo(n)re darshan vina baavri
Baalam gher aav, saajan gher aav
Bando bhooliyo taari bandagi
Saa(n)hiya soorat bataav
Hoo(n)re darshan vina baavari ..1

Eji Agar chandan keri kotdi,
Sufal rachiya Kamaad
Tada didha(n) chhe premna,
Saa(n)hiya kholan aav ..Hoo(n)re..2

Eji Pinjar padiyo parivaarno,
Koik boojat jaan;
Mere tan-ki vedna,
Saa(n)hiya tapat bujaav ..Hoo(n)re..3

Eji Itna koap na kijiya,
Saa(n)hiya deeje deedar;
Pir Hasan Shah-ni venti,
Saa(n)hiya taaran aav ..Hoo(n)re..4

Eji Uncha-re kot bahu vechanaa
Neeche vahe dariyav
Hoo(n) re dariyaavanti maachhali
Saa(n)hiya taaran aav
Hoo(n)re darshan veena baavari
Baalam gher aav, saajan gher aav
Bando bhooliyo taari bandagi
Saa(n)hiya soorat bataav
Hoo(n)re darshan vina baavari 1

Uncha:	High; Lofty
Re:	A mode of expression
Kot:	Fort; Citadel; Protective City Wall around the city
Bahu:	Very
Vech:	Vech - a city where once Imam of the time lived
Naa:	of
Neeche:	Underneath
Vahe:	Flow; Rush; Gush; Move in a stream
Dariya:	River; Sea; Ocean; Water
Hoo(n)	I
Re:	A mode of expression
Dariya:	River; Sea; Ocean; Water
Vanti:	Resident of; Inhabitant
Maachhali:	A fish
Saa(n)hiya:	Lord; Master
Taaran:	To save; To release; To deliver; To rescue; To help
Aav:	Come

Darshan:	Deedar; Union; The state of being united; Seeing; Glimpse
Veena:	Without
Baavari:	Uneasy; Restless; Anxious; Discomfort
Baalam:	Lover; Beloved
Gher:	At home
Aav:	Come
Saajan:	Lover; Beloved; Very important person; Dearest
Bando:	Submissive; Believer; Slave; Captive
Bhooliyo:	Forgotten
Taari:	Your
Bandagi:	Prayer; An act of worship or devotion
Soorat :	Face
Bataav:	Show

The protective wall around the city of Vech is very high
Underneath the Wall flows a gushy river. My position is like a fish residing in that river Which is unable to come out of water or climb that lofty wall to enter the city of your residence. And yet I am desirous to see you, to meet you, to establish union with you, and I am anxious for that. Under such circumstances, O My Lord come to my help, to my rescue. O my beloved, come to my house.

O my dearest come to my house. Though this submissive has forgotten his act of submission, you don't forget him, and grant him your Deedar. I am really very much anxious for that.

Eji Agar chandan keri kotdi
Sufal rachiya kamaad
Tada didha(n) chhe premna
Saa(n)hiya kholan aav ..Hoo(n)re 2

Agar:	An aromatic wood; Aloes Wood; Agallochum
Chandan:	Sandalwood
Keri:	Made of
Kotdi:	Room; Chamber
Sufal:	Fruits of good deeds
Rachiya:	Created; Made of; Constructed from
Kamaad:	Doors; Gates
Tada:	Locks
Didha(n):	Fixed
chhe:	Is; Are
Premna:	Love; Affection
Saa(n)hiya:	Master; Lord
Kholan:	To open
Aav:	Come

My chamber is made from aromatic woods like agar and sandal. The doors of which are created from the fruits of good deeds. Simile of the locks over the doors is with the pure love of my heart. O my Lord come to unlock the doors.

Eji Pinjar padiyo parivaarno
Koik boojat jaan
Mere tan-ki vedna
Saa(n)hiya tapat bujaav ..Hoo(n)re.....3

Pinjar:	Cage
Padiyo:	Confined
Parivaar:	Worldly relationship; Family
No:	Of
Koik:	Anyone; Someone
Boojat:	Understands; Knows
Jaan:	Person
Mere:	My
Tan:	Body; Heart
Vedna:	Pain; Intense feeling
Tapat:	Heat; Inflamation; Excitement; To warm with desire
Bujaav:	Extinguish; Eliminate; Eradicate; Bring an end of

How could this intesne feeling of my heart be understood by a person who is confined in a cage of worldly relationship?
O My Lord, come and bring an end to this excitement.

Eji Itna koap na kijiye
Saa(n)hiya deeje deedar
Pir Hasan Shah-ni venti
Saa(n)hiya taaran aav ..Hoo(n)re.....5

Itan:	So much
Koap:	Annoyance; Anger; Displease
Na:	Do not
Kijiye:	Do
Deeje:	Grant
Venti:	Prayer
Taaran:	Rescue; Deliverance; Release; Salvation
Aav:	Come

Pir Hasan Kabirdin prays, O My Lord,
Do not remain so much displeased upon me,
Come to my salvation and favour me with your Holy Deedar.

SAM KUN AAVANTA JO KAHE

Transliteration

Eji Sam ku(n) aavanta jo kahe
Taa-ku(n) laakh vadhaai
Paanch sakhi kero valamo
Kene miliyo re bhai
Sam ku(n) dhoo(n)dhante dekhante
Keta Joog gaya
Veera keta bhav bhaya 1

Eji Sami ke galeme(n) haar hay
Hira manek jadiya
Jis-re bhave taaku(n) det hay
Saheb hay dil dariya .. Sam ku(n)..2

Eji Sami maro chatoor sujaan hay
Aape sreshth divaan
Jis-ke bharose sthir rahya
Rahya zamin Aasman ..Sam ku(n)..3

Eji jaa(n) thaki hi joog jeet hay
Ham Hoo(n) bandi re taa(n)ki
Vachane Vachane paoon bharoo(n)
Chanda sooraj saa(n)khi ..Sam ku(n)..4

Eji Peer Sadardin boliya
Koi man aapnu samjaave
Kapda dhove so kiya huva
Dil dhove so pave ..Sam ku(n)..5

Eji Sam ku(n) aavanta jo kahe
Taa-ku(n) laakh vadhaai
Paanch sakhi kero valamo
Kene miliyo re bhai
Sam ku(n) dhoo(n)dhante dekhante
Keta joog gaya
Veera Keta bhav bhaya 1

Sam(i):	Master; Lord; Owner; King
Ku(n):	To
Aavanta:	Coming; Advent
Jo:	Who; Which; That
Kahe:	Say; Gives news of; Conveys good news
Taa-ku(n):	To whom
Lakh:	100,000; Innumberable
Vadhaai:	Congratulations; To felicitate; Greetings
Panch:	Five
Sakhi:	Female friends
Kero:	Of
Valamo:	Beloved; Husband; Master; Lover
Panch sakhi:	This is an allegorical expression which could be interpreted on the basis of popular eastern classification in which the whole material world is created by five fundamental constituents, namely fire, air, earth, water and . Here, these five elements might

	have been symbolised as "Panch sakhi" and threfore "Panch sakhi kero valamo" could be implied for the Master of five fundamental elements of the creation. This also could be interpreted as the "Master of five senses of perception." As these five senses of perception, viz. to see, to hear, to smell, to feel and to taste are the basis of human existance and hence Panch sakhi kero valamo is the Master of the basis of human existance. AL-BADI: see Holy Quran 2:117 "Who contrived the whole art of creation".
Kene:	To whom; Who
Miliyo:	Met; Found; Gained knowledge about
Re bhai:	O brother
Sam:	Master; Lord; Owner; King
Ku(n):	To
Dhoo(n)dhante:	In search of; In finding
Dekhante:	Looking for
Keta:	How many
Joog:	Age
Gaya:	Passed; Undergo
Veera:	Brave or eminent man; Mankind; Follower; Believer; Brother
Keta:	How many
Bhav:	Birth; Existance; Life; Generation
Bhaya:	Passed away; Passing of events

or cycles of time.

One who conveys the good news of coming of
our Master deserves innumerable congratulation.
Say my brother, who had been able to
comprehend the Lord, the originator of the
five basic elements?
How many ages have been elapsed
How many generations have been passed,
in searching and in waiting for Him?

Eji Sami ke galeme(n) haar hay
Heera manek jadiya
Jis-re bhave taaku(n) det hay
Saheb hay dil dariya ..Sam ku(n) 2

Sami:	Master; Lord; Owner; King
Ke:	Of
Gale:	Neck
Me(n):	In; Around
Haar:	Necklace
Hay:	Is
Heera:	Diamonds
Manek:	Ruby
Jadiya:	Embeded
Galeme(n) haar:	Lit. Necklace around the neck is a figurative expression.

	It could mean the words or firmans from the mouth of the Imam of the time. Hazrat Imam Sultan Mohamed Shah once said that, "When we open our mouth to say firmans we heap precious jewels for you". Hence, he has precious words in his mouth or he gives divine guidance from his mouth. AL-HADI (see Holy Quran 22:53/54; 24:35) "He leads believers in the straight Path" and "Allah guides to this light whom He pleases".
Jis-re:	To whom
Bhave:	To make a firm resolution; Emotion; Love; Affection; Attachment; Sentiment; Disposition; Intention; With a pleased mind; To like; To approve of; To suit
Det:	Give; Bestow; To convey to another; To communicate; To utter; To grant; To make over to another
Hay:	Is
Dil:	Heart
Dariya:	Sea; Ocean
Dil Dariya:	Is an idiomatic expression - conveys the meaning of vastness of heart, generosity, nobleness, magnanimous; Free in giving

Our Lord has the divine mouth, through which he utters precious guidance and he gives out of it generously to whom He pleases.

Eji Sami maro chatoor sujaan hay
Aape sreshth divaan
Jis-ke bharose sthir rahya
Rahiya zamin aasman ..Sam ku(n).....3

Sami:	Master; Lord; Owner; King
Maro:	My; Mine
Chatoor:	Amiable; Wise; Clever; Visible; Governing; With dexterity; skillful; AL-HAKIM
Sujaan:	All knowing; AL-ALIM
Aape:	Himself
Sreshth:	In the highest degree; Having good qualities; Or Attainment in highest degree; Most splendid or beautiful; Most excellent; Best; First; Chief; Most auspicious; Unique; AL-WAHID
Divaan:	Executor; Administrator; Minister; AL-WAKIL
Jis-ke:	Whose
Bharose:	Protection; Guardianship; Support; AL-WALI
Sthir:	Firmly established; Stable; Firm
Rahya:	Have been; Remained
Zamin:	Earth
Aasman:	Heavens

My Lord is All Wise and All Knowing.
He is also the Unique Administrator.
He is such a Guardian that with His support heavens and earth have constantly remained firmly established.

Eji Jaa(n) thaki hi joog jeet hay
Ham hoo(n) bandi re taa(n)ki
Vachane vachane paoon bharoo(n)
Chanada sooraj saa(n)khi ..Sam ku(n).....4

Jaa(n) thaki:	Because of whom; Since
Hi:	This
Joog:	A race of men; Generation; An age of the world; Existance
Jeet:	Living; Alive
Hay:	Is
Ham:	I
Hoo(n):	Am
Bandi:	Submissive; Obedient
Taa(n)ki:	Whose; To him
Vachane vachane:	On His every command; On each and every word
Paoon bharoo:	Take direction; Act upon; Follow
Chanda:	The moon
Sooraj:	The sun
Saa(n)khi:	Witness; Evidence; Testimony; Attestation

I am obedient to the ONE who is the cause
of the life of whole existance (AL-MUBDI).
I follow each and every word of His command.
Moon and sun who precisely follow His
command are the witness of this action of mine.

Eji Peer Sadardeen boliya
Koi man aapanu samjaave
Kapda dhove so kiya huva
Dil dhove so pave .. Sam ku(n) 5

Peer Sadardeen: Pir Sadardeen

Boliya:	Advised; Said
Koi:	Someone
Man:	Conscience
Aapanu:	His own
Samjaave:	To guide; To direct; To advise; Make known
Kapda:	Attire; Dress; Clothes
Dhove:	To wash; To make attractive; To clean; To purify
So:	That
Kiya huva:	What happens; Nothing can be achieved
Dil:	Heart
So:	That
Pave:	Achieve; Receive; Accomplish; Realize; Attain; Gain; Earn

Peer Sadardeen says one should advise his own conscience that no one can attain rightousness by the external appearance. (Lit. who achieves by cleaning his clothes) Recepients of rightousness are those who purify their hearts.

AASH TAMARI SHRI HO KAYAM SAMI

Transliteration

Eji Aash tamari shri ho Qayam sami
Saheb chinta kije Ya Shah
Sab gatiye(n) Shah ke khade re umaayo
Shah raj rikhisar ghar dejo ...1

Eji Aj kul dasme Shah tame var daata,
Sami mara juna te vachan sambharo, Ya Shah
Visav-ne var diyo Qayam sami
Rikhisar na jeewa sudhaaro ...2

Eji Tu(n) more man vase Shah tribovar sami
Sami mara ginan akshar sudh paiye(n) Ya Shah
Manek moti lal jawahir
Chun chun kanak lagaiye(n) ...3

Eji Karu(n) sreva tamari shri ho Qayam sami
To mune sarve budh aave Ya Shah
So hi vachan mara mukh ma(n)hethi kadho
Jo saheb tuje bave ...4

Eji Bhali bataavo Ya Shah buri tajaavo
Har doi haath tamare Ya Shah
Tere taraf ko karam hamesha(n)
Paap dosh hamera ...5

Eji Ati aadheen thai-ne emaj mangu(n)
Sami mara venti suni-ne chint dejo Ya Shah
Tuj bhaave so-hi kaam karavo
Muj sir dosh ma dejo ...6

Eji Kirpa kari ne dukh daridra talo
Sami mara mahav mukand murari Ya Shah
Tuj truthe nav nandaj pamu(n)
Jo hove nazar tamaari ...7

Eji Aash kari ne Ya Ali hu(n) tere dar oobhee
Kar jodi ne em mangu(n) Ya Shah
Dejo deedar tusi mahavar dataa
Hum tere charane lagu(n) ...8

Eji Pir Hasan Kabirdeen shevak ema veenve
Sami mara ham tere sharan murari Ya Shah
Hi jug kood kapat jal bhariya
Sat se thi paar utaro ...9

Eji Aash tamari shri ho Qayam sami
Saheb chinta kije Ya Shah
Sab gatiye(n) Shah ke khade re umaayo
Shah raj rikhisar ghar dejo 1

Aash:	Hope; Trust; A desire for some good; Reliance
Tamari:	Your; Yours
Shri:	Beauty and prosperity; Auspicious; Possessor of dignity; Royal; High ranked; Power; Majesty
Ho:	Mode of address
Kayam:	Self-subsistent; Everlasting; Eternal
Sami:	Master; Lord; Owner; King; Prince
Saheb:	The Lord
Chinta:	To think; Have a thought; Reflect; Consider; Care for; To take into consideration
Kije:	To do
Ya:	O
Shah:	Sovereign; Master; Lord; Emperor
Sab:	All
Gatiye(n):	Jamat Khana; Members of the Jamat; House of God; Assembly Place for worship; People assembled for worship
Shah ke:	To the Master - Lord
Khade:	Standing in attendace; Standforth; To stand to
Umaayo:	To pray; To beseech; to worship; To make petition together for supplication;

	To seek refuge in prayer; Earnestly request
Shah:	Sovereign; Master; Lord; Emperor
Raj:	To be illustrious; Shine; Anything the best or chief of (1) Its kind; Rule; Royal Status (2) Secret; Mystery of religion Things inexplainable
Rikhisar:	Highest among sages; Seers; Saints or pious ones; A title given by Peers to followeres of Mowlana Hazar Imam; Believers
Ghar:	To the houses; To the families
Dejo:	To give

All members of the Jamat have gathered together
And standing before you request earnestly that
Our reliance is upon you
O Auspicious and Eternal Master
Take our prayer into consideration
And bestow upon us
The royal status and best things in life.

Eji Aj kul dasme Shah tame var daata,
Sami mara juna te vachan sambharo, Ya Shah
Visav-ne var diyo Qayam sami
Rikhisar na jeewa sudhaaro 2

Aj kul:	Now a days; At present time;
Dasme:	According to Ginanic cosmology Present cycle of Imamat after the end of the cycle of Nabuwat; Tenth; In present age
Shah:	The Lord
Tame:	You

Var:	Bridegroom; Husband; Select; Choicest; Valuable; Precious; Most excellent; Eminent; Boon; Gift; Reward; Benefit; Blessings; Favour; According to wish; To one's heart; To grant a boon or blessing; Charity; Alms
Data:	Giver
Sami:	Master; Lord; Owner; King; Prince
Mara:	My; Mine
Juna:	Old
Vachan:	Word; Promise; Request; Prayer
Sambharo:	Remember
Visav:	Either Vishav kunwari, as explained in the first part of this series under the title of Ghar Sar Vadhaiyu, or all; everyone; whole; entire; universal; the earth; in all places; everywhere; whole world; universe
Var:	As above
Diyo:	Grant; Bestow; Give
Kayam:	Self-subsistent; Everlasting; Eternal
Sami:	Master; Lord; Owner; King; Prince
Rikhisar:	As above
Na:	Of
Jeewa:	Liking; Existing; Principle of

life; Vital breath; The living or personal soul; Life

Sudhaaro: To move upward; Raise; Elevate; Enhance; Perfect; Improve; Inspire; Enrich; Uplift

Now-a-days, in the present cycle of this age

You are the one who bestows boon and blessings, O Lord

Bestow your boon and blessings upon

Everyone of us, and

Enrich the lives of all believers

By remembering my age old supplications.

Eji Tu(n) more man vase Shah Tribovar sami

Sami mara ginan akshar sudh paiye(n) Ya Shah

Manek moti lal jawahir

Chun chun kanak lagaiye(n) 3

Tu(n): You

More: My

Man: Mind

Vase: Abide; To dwell on

Tu(n) More Man Vase:

If you inspire my mind; If I receive divine inspiration or intuation from you

Shah: Sovereign; Master; Lord; Emperor

Tri: Three

Bhu: Words

Sami: Master; Lord

Tribovar Sami:	Master of 3 words - Heavens Earth and in between of them - i.e. Master of all beings
Sami:	Master; Lord
Mara:	My; Mine
Ginan:	Knowledge
Akshar:	Unperishable; Eternal; Unalterable; Syllable; A letter; A vowel; A sound
Sudh:	Cleansing; Purification; Purity (Lit. & Fig.); Holiness; Freedom from defilement
Paiye(n):	To be received
Manek:	Ruby
Moti:	Pearl
Lal Jawahir:	Red gems
Chun Chun:	Having selected
Kanak:	Gold
Lagaiye(n):	Embed

O Master of all beings

If you bestowed upon me,

Your divine flow of inspiration

I would receive "the knowledge"

And eternal freedom from defilement

As a result, I would become a golden ornament and embed upon it, O Master, selected precious stones.

Eji Karu(n) sreva tamari shri ho Qayam Sami
To mune sarve budh aave Ya Shah
So hi vachan mara mukh ma(n) hethi kadho
Jo Saheb tuj bhaave 4

Karu(n):	Do; Render
Sreva:	Services
Tamari:	Your
To:	If
Mune:	To me
Sarve:	All
Budh:	Intellect; Intelligence
Aave:	To be received; To be gained
Sohi:	That only
Vachan:	Expression; Speech, Words
Mara:	My; Mine
Mukh:	Mouth
Ma(n)hethi:	Out of: From
Kadho:	Utter
Jo:	Which
Tuj:	You
Bhaave:	To like, To approve of; To please; To suit

If I did serve you O my Eternal Master
I would receive all intellect of mind in reward
Make me utter such words from my mounth
Which may be of your utmost liking O Lord

Eji Bhali bataavo Ya Shah buri tajaavo
Har doi haath tamare Ya Shah
Tere taraf ko karam hamesha(n)
Paap dosh hamera 5

Bhali:	Right
Bataavo:	Show; Guide
Buri:	Wrong
Tajaavo:	Liberate; Release; Rescue
Hardoi:	Both
Hath tamare:	Under your power: Command
Tere:	Your; You
Taraf ko:	from
Karam:	Favour; Kindness; Grace; Assistance; Bestowal
Hamesha(n):	Always
Paap:	Sin; Immoral act; Transgression; Trespass; Wrong; Misdeed; Error
Dosh:	Fault; Shortcoming; Defect; Imperfection; Weakness
Hamera:	Our; Ours

O My Lord, guide me to the right parth
And relase me from wrongs
Both of them - to guide and to release
Are, O my Master, under your command
You have always been bestowing
Your kind grace upon me, Whereas
I have committed sins and remain full of imperfection.

Eji Ati aadheen thai-ne emaj mangu(n)
Sami mara venti suni-ne chint dejo Ya Shah
Tuj bhaave so-hi kaam karavo
Muj sir dosh me dejo 6

Ati:	Most
Aadheen:	Humbly; Respectfully; submissive; Dedicated; Yielding
Thai-ne:	Becoming; With
Emaj:	That much; Only
Mangu(n):	Pray; Beseech; Beg; Ask; Demand
Venti:	Request; Solicitation; Petition; Supplication
Suni-ne:	After having heard
Chint:	Consideration; Attention
Dejo:	To pay; To grant; To give
Tuj:	You
Bhaave:	To like; To approve of; To please
So-hi:	That only
Kaam:	Deeds; Action
Karavo:	Make do; Get it done; Get me directed
Muj:	My
Sir:	Head; Upon
Dosh:	Blame; Hold responsible; Accouse
Ma:	Not; Do not
Dejo:	Give; lay

I beseech with utmost dedication
Pay your kind attention, O My Master
After having heard my prayer
Make me doer of those deeds only
Which could gain your approval
And your pleasures.
Now all of my actions will be
As per your will
And don't hold me responsible
If I skip up my way

Eji Kirpa kari ne dukh daridra talo
Sami mara mahav mukund murari Ya Shah
Tuj truthe nav nandaj pamu(n)
Jo hove nazar tamaari 7

Kirpa:	Kindness; Favour; Mercy
Kari ne:	Having done
Dukh:	Distress; Pain; Agony; Suffering; Trouble
Daridra:	Poverty; Destitution; Deficiency; Insufficiency; Shortage; Scarcity; Deficit
Talo:	To prevent from; Destroy; Put an end to
Sami :	Master; Lord; Owner; King; Prince
Mara:	My; Mine
Mahav:	Great; Might; Strong; Abundant
Mukund &/ Or Murari:	All pervading; Or All Containing Omnipresent; Soul; Intellect
Tuj:	Yours; Your
Truthe:	To be pleased
Navnand:	Nine treasure - an idiomatic expression for all the riches

	of the world
Pamu(n):	to be received; to be achieved
Jo:	If
Hove:	Therebe
Nazar:	Grace; Favour; Kindness; Sight
Tamaari:	Your

O My great Omnipresent Lord
Have mercy upon me
And put an end to my distress and poverty
I could achieve all the riches of the world
If there were your grace upon me.

Eji Aash kari ne Ya Ali hu(n) tere dar oobhee
Kar jodi ne em mangu(n) Ya Shah
Dejo deedar tusi mahavar dataa
Ham tere charane lagu(n)

Aash:	Hope
Karine:	Keeping; Doing
Hu(n):	I
Tere:	Your
Dar:	Doorstep
Oobhee:	Awaiting; Standing
Kar:	Hands; Palms
Jodine:	To join together; Attached
Em:	That
Mangu(n):	Beg; Beseech; Request

Dejo:	Give; Bestow; Grant
Deedar:	Sight; Vision; Visit
Tusi:	Your
Maha:	Great; Abundant
Var:	Boon; Gift; Reward; Blessings
Dataa:	Giver; Donor; Bestower
Ham:	I
Tere:	Your
Charane:	Feet
Lagu(n):	Bow down

Ya Ali, Keeping great hope in my heart
I am standing waiting on your doorstep
With my attached palms I beseech before you
O My Lord, favour me with your Holy Deedar
I bow down on your feet
As an act of my submission.

Eji Peer Hasan Kabirdeen shevak ema veenve
Sami mara ham tere sharan murari Ya Shah
Hi jug kood kapat jal bhariya
Sat se thi paar utaro 9

Shevak:	Dutiful; Servant; Obedient; Submissive; Associated dutifully with
Ema:	Thus
Veenve:	Request; Prays

Sami:	Master; Lord; Owner; King; Prince
Mara:	My
Ham:	I
Tere:	Your
Sharan:	Refuge; Shelter; Under protection; assylum
Murari:	All-pervading; All containing; omnipresent; Soul; Intellect
Hi:	This
Jug:	Age; World
Koodkapat:	Deception
Jal:	Water
Bhariya:	Full of
Satsethi:	By the help of truth; Through right path
Paar utaro:	To cross; To lead to the ultimate destiny; To complete the journey safely.

Your obedient Peer Hasan Kabirdeen

Says in his submission, O My Lord

I have taken your refuge,

O my All-pervading Master,

From this world; Simile of which is

Like an ocean, full of deceptions, overflowing like water

Lead me from it, through right path

To my ultimate destiny.

SAMI RAJO AAVE

Transliteration

Eji Sami rajo aave, jangi dhol vajaave,
Chau-dise chandruna huva
Re ho praniya Qayamji ne araadho,
Alakh purakh ne ma visaro,
Shah pirakh ne re sambharo,
Re ho praniya Qayamji ne araadho ...1

Eji Namni ne khamni veera hasi hasi milana,
Kaam krodh doye tajo .. re ho praniya..2

Eji Ka(n)i dhan sacho veera sona ne roopa
Maal dhan huvada e birana .. re ho praniya..3

Eji Kachi teri Kaaya prani ga(n)th ganthaani,
Annase bandhi teri kaya .. re ho praniya..4

Eji Kaya nagri maa(n)he(n) ek chor chupe chhe,
Chupanta kene nav ditha .. re ho praniya..5

Eji pehela lidha kot veera nav darwaaza,
Pachhe lidho kaya kero hans .. re ho praniya..6

Eji Lunti teri nagri veera hui-re chobaari,
Khetra khadasala huva .. re ho praniya..7

Eji Mati re mitadi maa(n)he(n) ridi bhidi jayse,
Kalar khyese teri deha .. re ho praniya..8

Eji Hadka-re oopar virabhai pavan jarese,
Zaza varsenga megha .. re ho praniya..9

Eji E ginan maharas Peer bhanave Sadardeen,
E ginan amiras laadha .. re ho praniya..10

Eji Sami rajo aave, jangi dhol vajaave
Chau-dise chandruna huva
Re ho praniya Qayamji ne araadho
Alakh purakh ne ma visaro
Shah purakh ne re sambharo
Re ho praniya Qayamji ne araadho 1

Sami:	Master
Rajo:	King; Ruler
Aave:	Is coming; Manifests
Jangi:	Huge
Dhol:	Drum
Vajaave:	Cause someone to beat drum (It was, at a time, a tradition to announce the arrival of the king by beating a drum. For the announcement of some big event, the "Huge Drum" was being used).
Chau-dise:	Four direction - All over
Chandruna:	Glittering; Shining; Having the brilliancy or hue of light; Most excellent among enlightened
Huva:	Happened
Reho:	Mode of expression; O
Praniya:	Creature; Living being; Mankind; People
Qayamji:	The Eternal being
Ne:	To
Araadho:	To strive to obtain the favour of or gain boon from; To honour; To worship; To pay homage

Alakh:	Cause of creation; Unintelligible; Unperceiveable
Purakh:	Man; Male; The supreme being; Soul of the Universe; Creative force
Visaro:	Forget; Forsake; Lose rememberance
Shah:	Sovereign; Master; Lord; Emperor
Sambharo:	Remember

Our Master, the Ruler of the heavens and the earth is manifesting before us. He has made the declaration of his arrival and all corners ofthe world have been illuminated with brilliant light.

O mankind, worship that eternal Lord
Do not lose rememberance of that unperceiveable Supreme being
Remember that Lord, the soul of the universe
O mankind, worship that eternal Lord.

Eji Namni ne khamni veera hasi hasi milana
Kaam krodh doye tajo ..re ho praniya 2

Namni:	Humbleness; Modesty; Politeness
Ne:	And
Khamni:	Tolerance; Forgiveness; Bearable; Endurance
Hasi hasi:	Very happily; Very nicely;

	Very rejoicely
Milana:	To meet people; To join; To assemble
Kaam:	Lust; Passion
Krodh:	Anger; Irritation; Hostility
Doye:	Both
Tajo:	To abondon; Forsake; Depart from; Refrain from

Be humble and tolerant, and meet with people with a smile on your face. At the same time refrain from anger and lust.

Eji Ka(n)i dhan sancho veera sona ne roopa
Maal dhan huvada e birana ..re ho praniya 3

Ka(n)i:	Why
Dhan:	Wealth; Money; Riches
Sancho:	Hoard, Accumulate; Chase; Run after
Veera:	Brother; Eminent man; Brave; Believer
Sona:	Gold
Ne:	And
Roopa:	Silver
Maal:	Property; Goods
Dhan:	Wealth; Money; Riches
Huvada:	Would be

E:	That
Birana:	Perish; Destroyed; Reduce to distress or inefficiency; Useless

O my brother, Why do you run after money, gold and silver?
Remember all the riches and goods will be useless to you one day.

Eji Kachi teri kaaya prani ga(n)th ganthaani
Annase bandhi teri kaya ..re ho praniya
.....4

Kachi:	Unstable; Delicate; Mortal; Easily injured; Becoming ill easily
Teri:	Your
Kaaya:	Body
Prani:	Human being
Ga(n)th:	Connection of joints; Bones
Ganthaani:	Joined
Ann:	Food
Se:	With the help of; Because of
Bandhi:	Molded; Taken shape; Grown; Built up
Teri:	Your
Kaya:	Body

O human being, your body, which is joined with the connection of bones, is unstable. The structure of your body is nothing but the result of your food.

Eji Kaya nagri maa(n)he(n) ek chor chupe chhe
Chupanta kene nav ditha ..re ho praniya
.....5

Kaya:	Body
Nagri:	City
Kaya nagri:	Dominion of the body
Maa(n)he(n):	In
Ek:	One
Chor:	(Lit.) thief; (Fig.) death
Chupe:	Hidden
Chhe:	Is
Chupanta:	Hiding
Kene:	Nobody; No one
Nav:	Not
Ditha:	Seen

There is a thief, hiding in the dominion of your body. However, nobody has seen him hiding there.

Eji Pehela lidha kot veera nav darwaaza
Pachhe lidho kaya kero hans ..re ho praniya
.....6

Pehela:	First
Lidha:	Obtain by surprise; Taken in Custody; Taken under control

Kot:	Protecting Wall around the city; Fort; (Fig. Outer layer of the body)
Veera:	Brother; Eminent man; Brave; Believer
Nav:	Nine
Darwaaza:	(Lit.) Doors; Gates; Entrance (Fig.) 9 apertures of the body such as eyes, nose, ears etc.
Pacche:	Thereafter
Lidho:	Taken; Obtained; Stolen; Taken in custody; Taken under control
Kaya:	Body
Kero:	Of
Hans:	Soul; Life

First, this thief took the outer walls of the dominion of the body, including it's nine openings, in his custody and then he took the life of the body in his control.

Eji Lunti teri nagri veera hui-re chobaari
Khetra khadasala huva ..re ho praniya ...7

Lunti:	Stolen; Robbed
Teri:	Your
Nagri:	City
Veera:	Brother; Eminent man; Brave; Believer

Hui:	Happened
Chobaari:	Ruined; Wreckage; Downfall; Overthrown; Doom
Khetra:	Farm; Land for growing crops
Khadasala:	Deserted
Huva:	Happened

And lo! Your city is robbed, O my brother, and also it is ruined, making its farms deserted.

Eji Mati re mitadi maa(n)he(n) ridi bhidi jayese
Kalar khyese teri deha ..re ho praniya
.....8

Mati:	(Lit.) Dust (Fig. human body - which is said to be developed from the dust)
Mitadi:	Dust; Earth; Dryland
Maa(n)he(n):	Into
Ridi bhidi:	Intermingle; Incorporate; Merge; Blend; Combine
Jayese:	Will be
Kalar:	Worms
Khyese:	Will eat out
Teri:	Your
Deha:	Body

Your dead body, the dust, will intermingle into the dust and it will be the food for the worms.

Eji Hadka-re oopar virabhai pavan jarese
Zaza varsenga megha ..re ho praniya ...9

Hadka:	Bones
Copar:	Over
Vira:	Brave or eminent; Believer; Brother
Bhai:	Brother
Pavan:	Air; Wind
Jarese:	Will flow; Blowing
Zaza:	Too much; Abundant; Ample; Heavy; Continuous
Varsenga:	Fall (of rain) will come down
Megha:	Rain

After that, O my eminent brother, there will be the blowing of wind and abundant rainfall over your bones.

Eji E ginan maharas Peer bhanave Sadardeen
E ginan amiras laadha ..re ho praniya 10

E:	That
Ginan:	Knowledge; Ginan
Maha:	Great; Abundant; Might; Strong
Ras:	The best of finest part of anything; Essence

Bhanave:	To make; To hear
Amiras:	Essence of immortality
Ladha:	Achieved; Acquired

Peer Sadardeen makes you hear this ginan, which is an abundant essence. The essence of immortality is acquired through this ginan.