



UNITED KINGDOM
VISIT

YOUTH MULAQAT I

Recitations



GINAN

SAHEBJI TU(N) MORE MAN BHAAVE

In this gnan, Sayyid Muhammad Shah declares his unwavering love for his Imam, referring to him affectionately as “Sahebji”. The gnan recounts Sayyid Muhammad Shah’s search for an equal to his Imam, a search which proves fruitless. He finds no one who compares to his beloved Imam. He also expresses his deep spiritual relationship with the Imam, affirming his firm love, longing, and total dependence on the Imam. The gnan reflects the murid’s devotion, the Imam’s generous response to supplications by bestowing innumerable favours, and the unique, irreplaceable bond culminating in an affirmation of loyalty and exclusive trust in the Imam for his guidance and protection.

Sahebji tu(n) more man bhaave
Avar more chinta na aave
Duja more man na bhaave
Sahebji tu(n) more man bhaave

O Mawla, I only have love for you in my heart
I do not think of anyone but you
Nor do I love anyone else
Mawla, I only have love for you

Eji Je je maa(n)gu te tu(n)hi deve
Eva eva laad ladaave
Sahebji tun more man bhaave

You give me whatever I ask for
You always favour me
Mawla, I only have love for you

Eji Chaare chaare joog ma(n) fari fari joyun
Tere tole koi na aave
Sahebji tun more man bhaave

I have travelled through the four ages
But I did not find anyone equal to you
Mawla, I only have love for you



FARSI QASIDA

DAM HAMA DAM ALI ALI

This qasida celebrates the lasting spiritual legacy of Hazrat Ali whose light is present in every Imam after him. The poet suggests that true love and remembrance of Hazrat Ali inspires our lives, purifies our souls and deepens our faith. The Imams are portrayed as the Light of Allah, with their guidance lasting until the Day of Judgement, Light upon Light. Obeying them equals obeying the Prophet and Allah.

Sāqī-ye bā-vafā manam, dam hama dam Ali Ali
Sufī-ye bā-safā manam, dam hama dam Ali Ali

I am the loyal cupbearer - every breath, every moment: *Ali, Ali*.
I am the pure-hearted Sufi - every breath, every moment: *Ali, Ali*.

Āsheq-e Murtazā manam, dam hama dam Ali Ali
Mutrib-e khush-navā manam, dam hama dam Ali Ali

I am the lover of Murtazā - every breath, every moment: *Ali, Ali*.
I am the sweet-voiced minstrel - every breath, every moment: *Ali, Ali*.

Ādam-e bā-safā tu-i, Yusuf-e mahlaqā tu-i
Khezz-e rah-e Khudā tu-i, dam hama dam Ali Ali

You are Adam in purity, you are Joseph of moonlike beauty;
You are Khidr, guide upon God's path - every breath, every moment: *Ali, Ali*.

Shāh-e sharī'atam tu-i, pīr-e tarīqatam tu-i
Haq ba haqīqatam tu-i, dam hama dam Ali Ali

You are the king of the Sacred Law, you are the elder of the Path;
You are Truth within my reality - every breath, every moment: *Ali, Ali*.

Sayyed-u-sarvar-e karam, guft ba tu ay ebn-e 'amm
Lahmuka lahmī, dammuka dammī, dam hama dam Ali Ali

The noble master, lord of generosity, said to you, O son of my uncle:
Your flesh is my flesh, your blood is my blood - every breath, every moment: *Ali, Ali*

Dam hama dam Ali Ali, sāheb-e dam Ali Ali
Dam hama dam Ali Ali, sāheb-e dam Ali Ali

Every breath, every moment: *Ali, Ali*, O Master of the breath of life, *Ali, Ali*
Every breath, every moment: *Ali, Ali*, O Master of the breath of life, *Ali, Ali*.



ARABIC QASIDA

MINKA YA MAWLA ALBRAYA

This qasida was composed in praise of Imam Nizar II. The poet speaks about the awe- inspiring and illuminating Light of the Imam that radiates brightly in our lives, so that even the hidden - both in this world and in the spiritual world - becomes manifest. He supplicates to the Imam to be kind to all those who seek his Light so that the murid is blessed with spiritual success and enduring happiness.

Minka Ya Mawla Albraya,
Ashraqan-nourul muhab

From you Lord of creation,
radiated the awe-inspiring light

Wa Ada bilkawni Yujla,
Malahu Fihi Ihtijab

Illuminating the universe
so that what is hidden becomes manifest

Mutlaquz-zatil haqiqi,
Nuru Shamsin Latazal

The Absolute Real Essence
the light of an Everlasting Sun

Tatalala Bilma`ani,
Malaha Fihi Ghiyab

It radiates through meanings,
never touched by absence.

Yatlubul ghufran minka
Malahu Mawla siwak

Who seeks forgiveness from you
the Mawla, the one and only Lord who can help

Unzuril mudna almutayyam
Nazratan fiha ridak

(Mawla) turn to he who is besotted in loving you
Look at him with an eye of satisfaction

Kay yanala-lfauza thummal
lizza min zakal-janab

So that he may triumph
then have the glory of being near you



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YOUTH MULAQAT II

Recitations



GINAN

AASH TAMAARI SHRI HO

This *ginan* is filled with the themes of humility and submission. Throughout the composition, Pir Hasan Kabiruddin emphasises the transformative power of prayers of supplication. These prayers act as a means to awaken and sensitise our hearts, guiding us towards the ultimate goal of attaining union with our Creator. He urges believers to seek divine guidance and surrender their ego, seeing that true salvation can be attained in yielding completely to the Lord. The *ginan* serves as a reminder to let go of our ego and allow our heart to be open to spiritual enlightenment and union with the Divine through devotion and reflection.

Eji Aash tamaari shri ho qayam Sami
Saheb chinta kije Ya Shah
Sab gatiye(n) Shah-ke khade re umaayo
Shah
Raaj rikhisar ghar deho

O Mawla! All our hopes are pinned to you
Heed our pleas, O our Mawla
The entire congregation stands humbly
before you
Grant your devotees the spiritual kingdom

Eji Karun sreva tamari shri ho qayam sami
To mune sarve budh aave ya shah
Sohi vachan mara mukh manhe-thi kadho
Jo saheb tuje bhaye

O Mawla! I humbly offer my service to you
Bless me with all the wisdom
Only let those words be said by me
That will please You, O Mawla

Eji Aash kari-ne Ya Ali hu(n) tere dar ubhi
Kar jodi-ne ema ma(n)gu(n) Ya Shah
Deho didar tusi Ali var data
Hama tere charane laagu(n)

O Mawla! O Ali, I stand at your door full of
hope
I submit to you with humility
Bless me with your didar, O my exalted
bestower
I submit myself to you



FARSI QASIDA

ALI GŪYAM ALI JŪYAM

This *qasida* is a heartfelt expression of deep love and devotion for Hazrat Ali. The poet says that day and night, in every place - gardens, deserts, and beyond - he remembers and seeks Ali. Ali is the soul and peace of his life, the constant remembrance on his tongue. He is the rightful guide, the mirror of the Divine, and the one who resolves every difficulty. Ali is the beloved of the Prophet, his companion and support. For the poet, Ali is friend, helper, and the spiritual light leading towards truth.

Ba rūz u shab man-e sheydā, Ali gūyam Ali jūyam
Be bāgh u gulshan u sahrā, Ali gūyam Ali jūyam

By day and night, I - love-struck - say *Ali*, I seek *Ali*;
In garden, rose-bed, and desert, I say *Ali*, I seek *Ali*.

Ali rūh u ravān-e man, Ali ārām-e jān-e man
Ali zekr-e zabān-e man, Ali gūyam Ali jūyam

Ali is my spirit and my soul; Ali is the calm of my heart;
Ali is the remembrance on my tongue - I say *Ali*, I seek *Ali*.

Ali sultān-e mulk-e jān, Ali shāhanshah-e khūbān
Ali āyena-ye Yazdān, Ali gūyam Ali jūyam

Ali is the sultan of the realm of the soul, Ali the king of the beautiful;
Ali is the mirror of the Divine - I say *Ali*, I seek *Ali*.

Ali hallāl-e har mushkel, Ali sultān u shāh-e del
Ali bāshad be-haqq vāsel, Ali gūyam Ali jūyam

Ali is the solver of every problem, Ali the sultan and king of the heart;
Ali is the one who truly reaches the Truth - I say *Ali*, I seek *Ali*.

Ali Haydar, Ali Safdar, Ali munes, Ali delbar
Ali būd yār-e Payghambar, Ali gūyam Ali jūyam

Ali is Haydar, Ali is Safdar, Ali the companion, Ali the beloved;
Ali was the helper of the Prophet - I say *Ali*, I seek *Ali*.



ARABIC QASIDA

NAHNU ABNA'UL IMAM

This *qasida* describes the relationship between the Imam and his spiritual children. The refrain carries the message that the spiritual children of the Imam-of-the-Time strive for a religion of peace, love and brotherhood. Prophet Muhammad, in keeping with Allah's guidance had declared that Hazrat Ali, was from him and would be his wali or successor. He would be the inheritor of the religion of peace. The poet concludes that through the practice of the faith and meditation of the night, the souls of the followers are purified and draw closer to the Light of the Imam.

Nahnu abna'ul Imam, nahnu jundun la yudam
Dinuna dinu 's-salam fi ikha'in wa wi'am fi ikha'in
wa wi'a

We are the children of the Imam, we are the
undefeated soldiers
Our religion is the religion of peace in brother
and love

Laka yabna'l Mustafa kullu qalbin qad hafa
Anta ya ramzal wafa anta ya nural anam anta ya
nural anam

To you O son of Mustafa (Muhammad), all hearts
rush to you
You are the symbol of loyalty, you are the light of
mankind

Nahnu abna'u'l Imam, nahnu jundun la yudam
Dinuna dinu 's-salam fi ikha'in wa wi'am fi ikha'in
wa wi'a

We are the children of the Imam, we are the
undefeated soldiers
Our religion is the religion of peace in brother
and love

Qaulu Taha li'l-wali Shir'atu'-Lahil'-aliyy
Warithun dini's-salam Anta minni ya'Aliyy
Warithun dini's-salam

It is Allah's exalted sunna, that what Ahmad has
said to the Wali
You Ali are the inheritor of the religion of peace

Nahnu abna'ul Imam, nahnu jundun la yudam
Dinuna dinu 's-salam fi ikha'in wa wi'am fi ikha'in
wa wi'a

We are the children of the Imam, we are the
undefeated soldiers
Our religion is the religion of peace in brother
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