

Haft Maktubat (The Seven Letters)



By Hazrat Khwaja Moinuddin Chisti

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Preface

This is a very old book written by the great Sufi saint Hazrat Moinuddin Hasan Sanjari of Ajmer (1141-1236) the advice and discourses to his special caliph Khaja Bakhtiar Kaki which were translated from Persian into the Urdu language and for the first time I have translated this book into English. This translation of the most ancient and celebrated Persian book on Sufism will, I hope, be found useful not only for the number of students familiar with the subject at first hand but also by many readers. In this magazine one other magazine **Israr-e- Haqiqi** by Hazrat Khwaja Moinuddin Chisti is also added to the reader's response to reading many secrets of the spiritualism and as well as mystic knowledge in the light of the sayings of the last prophet of Allah and Quranic advises.

This is a small magazine in which there are advice and instructions, especially for a Taleb (student) and it refers to a person who is committed to a Murshid (spiritual master) in a Tariqa (spiritual path) of Sufism and is also known as a Salik (Arabic: **سالك**). A Mureed is an initiate into the mystic philosophy of Sufism, and all these details of advice by the great Sufi saint Hazrat Khwaja Moinuddin Hasan Sanjari of Ajmare are included in this book. There are also some great achievements mentioned in this book which is not known to the general public published

in a very interesting style, so readers will find great interest and attention in this.

Once a person starts reading this book's first page he will not stop reading it till he reaches its last page, as some interesting events, as well as great miracles and endeavours, are mentioned in this book of holy saints who have passed away from the world some 800 years ago.

Even though this is a small book, but its importance is so great due to coverage of many interesting events and positive information in it for the guidance of people towards the right path of Islam, so it is like an ocean of knowledge and information of holy saints who have passed away from the world after doing great endeavours and many hard tasks for the preaching and propagation of Islam in foreign lands.

This book is edited and formatted as per the great book Muslim Saints and Mystics (Tadhkirtal Aliyah by Farid-al-din Attar) which is very famous in the Western world among English-speaking persons. So there will be some small differences in it while comparing with Urdu books and literature. The aim of this magazine is to present it to the Western world where there is great demand for books of Sufism and biographies of holy saints who lived and spent their entire lives for the preaching and propagation of the Islamic religion in all corners of the world as per the tradition and practice of Allah's last prophet.

To write about this great author is not only difficult, but a very hard task as he was not only a great and pious personality of his time in India but was also a great author of many books. Hadrat Khwaja Moinuddin Chishtī authored several books including

- Anees ul Arwah
- Kashful Asrar
- Ganj ul Asrar
- Risala Aafaq wa Nafs
- Risala e Tasawwuf Manzum
- Risala e Mojudia
- Hadees ul Ma'arif
- Israr-e- Haqiqi

and all these books which deal with the Islamic code of living. So, in brief, he was the Hind al-Wali (the Saint of India) of his time in the Indian subcontinent who did many great endeavors for the preaching and propagation of Islam in Ajmer city with hopes of its expansion to other adjoining and distant territories and there was no other such personality during his time.

His mausoleum is in Ajmer city which is famous even today for the fulfillment of desires and wishes of the persons who visit his grave there.

It is my great honour and pleasure to translate this book from Urdu into English, and I request people to read this book because there are many revelations of secrets in it.

In the preface of the book Tadhkirtal Aliyah (Muslim Saints and Mystics), Attar mentions three books which he recommends for those ambitious to attain a full understanding of the pronouncements of the Sufis, but in this book also, there are many revelations of the secrets which are available for the students of the Tariqa (spiritual path) of Sufism.

First Secret

Letter Number One

My dear companion, my friend

My dear brother Qutubuddin

May Allah bestow upon you graces of the both worlds

After the Salam of tradition from the poor person, it is clear to you that some points of the secrets of Allah, which is I am writing to you and which should be given advice to the true disciples and to the students of the truth (Haq) so that they should not involve in the mistakes.

Dear friend : one who will recognize Allah, then he will not ask for questions or desire or wish anything. The one who did not recognize then he will not able to understand this thing. The

second thing to leave lust and desire. One who will leave lust and desire and who will get the set sights on (aim) in this matter.

So for such person, Allah says

40. restrained himself from evil desire,
41. then the garden will certainly be his home. (40-41/79)

And but for the heart, which Allah has returned and in such heart of lust and desires and which have been put into the shroud and have buried in the earth.

One day Sultan Arifin Khwaja Bayazid has said that “ He has seen one night Allah in his dream and who has asked me “ Ba Yazid what do want ?” And I have told that “ What you will desire and it means that my desire is as per Your willingness.” And there was the command of Allah that “ Well, as you belong to me and in this same way I belong to you.”

If you want to know the intrinsic of Sufism, then closed the doors of comfort and luxury upon yourself. Then sit on the knee balance of love. And if you will do this work then it is enough and you will become a learned person of Sufism. The student of Haq (truth) should have to do this work with the utmost attention of with all one’s heart. If Allah wills, then he will get salvation from the misdeeds of the Satan. And then he will be able to get out of the lust and desires of the both the worlds.

One day my spiritual master addressed to me and said that “Moiuddin do you know to whom it is said the person of Huzur (presence)”? and see that the person of Huzur is such person who will be always found in the place servitude and he should think that occurrence of every event is from the side of Allah and this is the aim of all worships. One who will have it then he is king of the world. But even the king of the world is standing in need of him.”

One day my spiritual master addressed to me and said that “It is said by some Darwish persons that when Taleb (student) will become perfect, then he will feel confused. And which is not right. And others will say that it is not required to do worship by them. This is also not right. As because the prophet of Allah was always engaged in the worship and servitude in the condition of prostration.

In spite of perfection of worship, the prophet used to say that “We have not done Your worship as per its requirement of its rights.” It means he could not do worship as per its rights. On his tongue, there was used to be Islamic creed with humbleness and modesty.”

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

Its translation and interpretation is that, "There is no God but Allah, and Muhammad is the messenger of Allah." This is the Shahada (witness) and expresses the very heart of the Islamic creed.

Following this, the true Muslim must accept five main articles of Iman (faith):

1. Belief in Allah as the one true God.
2. Belief in angels as the instruments of God's will.
3. Belief in the four inspired books: Torah, Zabur, Injil, and the Quran, of which the Quran is the final and most complete.
4. Belief in all the prophets of Allah, of whom Muhammad is the last.
5. Belief in a final day of judgment.

Belief in that when Arif (having an intimate knowledge of God) got the status of perfection, then at that time the status of his worship will be in the perfection mode and this means prayers which will be performed by him with the truth of the heart. And from this, he will get information and presence. But its specialty is ascension and which is the prayer of Allah. When any person after knowing of this then he will do the work with the truth, then he feels such thirstiness in this matter like that he would have drunken many cups of fire. As long as he will drink such cups, then there will be over overwhelming of the thirstiness on him. For the source of this grace, there will be no ending of it. At that time his calm became agitated and his comfort will become discomfort. Unless there will be no meeting of Allah.

The Second Secret

Letter Number two

Sympathetic Taleb (seeker) of fondness of sight of Allah
 And for its liking who desire for it
 Hard working my brother Khaja Qutubuddin Dehlavi
 May Allah bestow upon you graces of the both worlds

After getting his Salam of tradition, its aim is that one day in the presence of Khaja Usman Haruni was present Khwaja Najamuddin, Khwaja Mohammed Tarik, and this sincere person was present there in the meeting place. And at that time one person came there and has asked with Sheikh of time that how it is known that a person has gotten nearness of Allah.?’ Khaja Sahib told with his holy tongue that “ Divine help for the good deeds is best identified in this matter. Believe it that one who has given divine help for the good deeds so for him for this reason the door of nearness was already opened for him.”

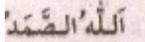
Then, while weeping, he has said that “ With one person there was one slave girl who was a woman of rank and who will use to wake up in the midnight and make ablution and perform two Rakat of prayers and thank Allah and stretch out her hands and she should say “ Oh : my Lord I have already achieved your near. Don't keep her away from You.” Upon hearing the details of the event of the slave girl the owner has asked her that “How

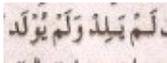
did you know that you have achieved the nearness of Allah.”? Upon hearing this she has told him that “ Sir, she know in this way that He has given divine help for her in the mid night to perform two Rakat of prayers so for this reason I know that she has got nearness of Allah.” The owner of the slave girl said to her that “ Oh : slave girl go I have released you for the sake of Allah.”

So, for this reason, the man should be engaged day and night in the worship of Allah. So that the name of that person should be written in the register of the pious persons and he will be away from the prison of the soul and Satan.

The Third Secret

Letter Number Three

You know the secrets of  and

You are perfect for light of 

My brother Khaja Qutubuddin

May Allah increase your status

From Fakir (mendicant) of errors, Moinuddin Sanjari with happiness and gladness as well as delightful and loving Salam is sent to you. That aim is that till the writing of this letter he is grateful for the health of the manifest. May Allah grant you health in the both worlds.

Brother, my Sheikh of time Khwaja Usman Haruni has said that “ Except the people of the knowledge of Allah the secrets of the love should not be explained. Khaja S’adi has asked with Sheikh how it should identify the person with the knowledge of Allah. Then Khaja Sahib has told him that “ The sign of the people of the knowledge of Allah is giving up. In any person if there will be a habit of the giving up is there, then believe that person is the person with the knowledge of Allah and he has got the identification of Allah. In the person if there will be no giving up is there, then in him there is no smell of the knowledge of Allah is there . So believe it well in this matter.”

The Islamic creed of the witness and negation of the affirmation is the Marafat (knowledge of Allah) of Allah. The wealth and status are heavy idols are there and these things have been misguiding many persons from the right path and still these things are misguiding many persons. These things are becoming the creator of the mankind. Many people are worshiping status and their wealth.

So one who will take out the love of wealth and status from his heart, then it is like that he has done negation completely. So in this way, he will get Marafat (knowledge of Allah) Allah in

this matter. So in this way he has done affirmation completely. This thing is available by saying and by doing action upon it. So one who will not say Islamic creed, then he will not be able to get identification of Allah.

The Secret of Four The Letter Number Four

The knower of reality and
Knowledge of Allah,
The lover of Allah
My brother Qutubuddin

It is clear that among human beings such Fakirs (mendicants) are wise who are adopted Darwishi (mysticism) and disappointment. In every intention, there is a disappointment there. And in every disappointment, there is the intention. Against this, the people of carelessness have determined as health as trouble and for the trouble, they think as health. So, for this reason, the wise is that person when there will be thinking of the intention world then he should immediately leave for it and adopt for disappointment and indigence. And leave his intention and do conformity with disappointment.

So for the persons of Haq (truth) it should be compulsory for them to establish his connection with Allah. As Allah has lived since always and will live also always.

If Allah will give eyes, then he should see in every way His face only except this he should not see any other thing. In the both worlds where ever he will see then he will find only His reality there.

To get religiousness and develop a keen appreciation because if he will look carefully then every particle of the earth will be looking at the cup of the world mirror.

Excepting the fondness of the meeting of manifestation what more I would mention in the writing.

The Fifth Secret

Letter Number Fifth

Pious among realize persons
 The lover of Lord of the worlds
 My brother Qutubuddin
 While living in the custody of Allah
 Be live in the happy condition

One day this sincere person who was present in the service of Sheikh Khaja Usman Haruni and at that time one person came there and has told him that “ Oh Sheikh Sahib, I have obtained different knowledge and he has done much work of asectic (Zuhad) but he could not get the aim and purpose in this matter.” Khaja Sahib told him that “ He should act upon one thing. Then from such act, he will become learned as well as an ascetic (Zahid) person. The prophet of Allah has said as follows.

Its meaning and interpretation is that leaving the world is the secret of all worships. The love of the world is the root cause of all evils.

If you will act upon this saying of the prophet of Allah, then you will not be required any knowledge. It means the knowledge is, even though it is a point and saying about it is easy, but it is very difficult to act upon it.

So believe it that leaving is not possible unless there will be no perfection of the level of love is not there. So then at that time love will be created if there will be guidance from the side of Allah will be available there. Unless there will no guidance from the side of Allah, then there will be no possibility of getting aim in this matter. To whom Allah guides then that person will get guidance.

It is compulsory for the man that he should pay respect to Allah and do not waste his dearly time in the lust and desires of the world. But he should think it as a blessing and he should spend it in indigence and starvation and spend his life in humility and modesty. Due to the shame of the sins he should not raise his head and in every condition he should treat with humility and modesty. Because in the love, servitude and worship and among all humility, and meekness are very good and best.

Upon this, he told this story relating to this situation that “Hatim al-Asamm and who was student and disciple of Shafiq of Balkh and once the spiritual master has asked him “ For how many years you are engaged in service and love and hearing my discourse and advises.” And he has replied him that “ Since 30 years.” Then he has asked him “ What did you got during the

period of time and , from which what was a benefit was there to you.” He told, “ There were 8 benefits which he has got in this matter.” And he has asked, “ Whether there were no such benefits available to him before.” He told him “ Oh :Sheikh if you ask truly then I will say that I do not require more than this.” He told him “ Hatem I have spent my whole life for the sake of your work. And I do not want that you get more than this.” The disciple said “ Whether this knowledge is enough for him. Because the salvation of the both worlds comes under these benefits.” He asked him “ To mention them.?”

He said “ Dear teacher. First is this upon looking the mankind carefully, then he was able to know that every person was established his lover or beloved something or other. That lover or beloved who belong to such type that some of them used to live together till the time of illness of the death and some of them till death and some of them till the grave and after that nobody go with him beyond this limit. There is no such is available there that who can go with him in the grave and will become his sympathetic friend and become his lamp there and settling the destinations of the day of judgement. I have come to know that with these attributes which are attached to such lover and which are good deeds. So I have made them my beloved and I have opted them as arguments for me. So in the grave, they become sympathetic friend and become his lamp there for me and they will live with me at every destination and should not live me there.”

Khaja Shafiq has said, “ Hatem you have done well.”

The second is that “ When I have seen the people with care and attention and I found them that all of them are followers greed and lust. They are following as per saying of the souls. Then I have to think about this verse of the Quran. “ And as for him who feared to stand before his Fosterer and restrained himself from evil desire, then the garden will certainly be his home . ” (79-40-41). So I believed that the Quran is true. So I began opposing his soul and put it in the melting pot of examination and did not fulfill its desires. And due to only obedience of Allah, I used to get comfort in this matter.”

Khaja Shaiq has said, “ May Allah give, blessing you has said good and did well in this matter.”

The third benefit is that when “ I have observed the people carefully and well and I find that every human being is doing endeavour and trying hard for the world. And he is enduring grief and hardships in this matter, then he will be able to get something from the rulers of the world. Then, on this, he will keep himself in the condition of happiness and pleasure.

Then I have thought over on the following verse of the Quran in which it is mentioned: “ That which is with you passes away and that which is with Allah remains.” (96/14) and then whatever I have accumulated with myself which I have spent in the way of Allah. I have surrendered myself to Allah. So that which will be available in the court of Allah and which made

available to me in the other world as provision for a journey and which escort me there.”

Khaja Shafiq told me “ May Allah give you grace, you have done a good deed in this matter.”

The fourth is that when “ I have seen the details of the mankind with care and attention and I have found that some persons have thought over that man’s glorification, nobility and his piousness related to the majority of the nation. They are proud on this matter. Some are thinking over that there are respected and value according to wealth and sons. This is the cause of the pride of this thinking. After that, I have thought over the following verse of the Quran and its meaning and its translation and interpretation is as follows.

“ With Allah that person is most respectable one who is most of the piety with Him.”

So it was known that it is right and true. And whatever the persons are thinking are not right completely. So, for this reason, I have adopted piety. So that I would become a respectable person in the court of Allah.

Then Khaja Sahib told me that “ You have done well in this matter and may Allah grant you grace.”

The fifth is that “ When I have seen the condition of the persons with care and attention and I have found that the persons with each other due to greed remember with their

richness and there is greed due to wealth, status and knowledge. Then I thought over the following verse of the holy Quran.

“ We have distributed among them their livelihood in the life of this world”

Then, in the beginning, the thing which has come in his share and on that thing, there is no authority of others. So, for this reason, there is no result of the greed. So from that time I have left over it and made comprise with everybody.”

Then Khaja Sahib told me that “ You have done well in this matter.”

That sixth is that “ When I have seen the world with attention and care, then I find that some persons have enmity with other persons and for any special work they involve in the act of grudge. Then I saw the following verse of the Quran carefully with attention. And its translation and interpretation is as follows.

“That the devil is certainly your open enemy.”

Then I was able to know that the message of the Quran is best and right. Certainly the Satan is our enemy so we should not follow him. Since that time I have come to know that the Satan is the only enemy of me. So I am not following him and not doing his obedience. But fulfilling the commandments of Allah. And I am respecting piety of Allah. And which is a right

and proper thing. So Allah says in the holy Quran which is as follows.

“ Had I not enjoined on you, o children of Adam; that you should not serve the devil as he is your open enemy.

And that you should serve Me, this is straight path.?” (60-61/23)

Khaja Shafiq has told him that “ You have done a good deed.”

The seventh is that “ When I have seen the mankind with care and attention and I have found that for livelihood and living the mankind is trying and doing endeavours hardly in this matter. So for this reason he will be involved in illegal and doubts and so he will face disgrace in this matter. Then I saw the following verse of the Quran with care and attention.

“And there are no moving creatures in the earth, but (the responsibility of) its provision is on Allah.” Then able to know the commandment of Allah. I am also creatures so from that time I began engagement in the service of Allah. I have believed that my livelihood will be surely reach to me. As there is a guarantee of Allah is there in this matter.

Khaja Shafiq has told him that “He had done well in this respect.”

Now the benefit of eight is that “ When I have seen the mankind of Allah with care and attention, then I have found that everybody has trust in something or other and some have trust

on gold and silver and some have trust on wealth and country. Then I saw the following verse of the Quran. And its meaning and interpretation is as follows.

| “ One who have trust on Allah then for him Allah is sufficient for him.”

Since that time I have begun to trust in Allah and he is sufficient for me and my best counsel.

Khaja Shafiq told me that “ Hatem, Allah may give you divinely help to act upon all these matters. I have studied four books of Torah, Injil, Zabur, Quran and upon studying of these four books I have find these eight matters and one who will act upon these eight matters then he is such person who is acting upon the above four books of Allah.

From this story, you able to know that more knowledge is not necessary and there is a requirement of the acting.

The Sixth Secret

Letter Number Sixth

The store of the secrets of Allah
 Mine of the favours of Allah
 My brother Qutubuddin
 May Allah keep you safe

One day my Sheikh has said what good to me about affirmation and negation of the Islamic creed that in negation of it not to see himself and for the affirmation of it to look at the Lord of the worlds because seeing of the self will not become seeing of Allah may not be there. So one should do negation of it. Otherwise, there is no benefit of it. If think that there is personality is there and which is only belongs to the personality of Allah. Then its purpose can be available in this way.

It should be noted that of the Islamic creed of the witness , Namaz (prayer) and fasting etc., having its shapes and reality. It is the reality that by leaving these facts to be content on the shapes of the manifestation is useless. That person is very big un-wise one who will not reach to these facts.

Then he said that Allah has lived since always and will be living for always. The Salik (mystic) who will be blind in the beginning. And when he will be getting eye sight of Allah. Then he can see Him and listen to Him. And he will ignore for himself in that situation. When there will be a such situation, then he will meet the friend and he will become alive for always.

The Seventh Secret

The Seventh Letter

The knower of an intimate knowledge of God (Arif)

And fields knowledge (Marif)

Knower of truth (Haq)

The lover of Allah

My brother Qutubuddin Oushi

May Allah increase your indigence

From the well-wisher after Salam of love to get a revelation of the opinion on the way of Marafat (knowledge of Allah)

Dear brother to instruction necessarily your disciple what is the purpose of Fakir (mendicant) and the perfect spiritual master. And what are its signs? And how they can be identified in this matter.?

The Mashaiq (learned persons) of mystic way has said that “The Fakir (mendicant) is that person and one who will be free from all his necessities and he should not demand anything except the face of the friend which will be remaining for the always and ever. As all the existing things are mirrors and revealing of the existing the face of the friend. And for this reason, he can see in them his aim.”

Some persons have given its exegesis as follows that the perfect Fakir (mendicant), is called that person and from his heart, all things should be kept away except Haq (truth). And except Allah, there should no more demand or aim of any other thing. In the heart everything are keeping away except Allah, then one can able to get aim or purpose in this matter. So Talib (student) should be always searching for an object of one's love and do endeavouring and trial in this matter. So now we should know what is his aim or object of one's love.?

It should be clear in this matter that the aim is pain and grief, whether there will be the love of Majazi (worldly) or Haqiqi (real). But here from the pain of Majazi (worldly) there are instructions of the beginning of the Islamic law (Shariah) are available.

Fakir Moinuddin

Israr-e- Haqiqi



The mausoleum of Hazrat Khaja Moinuddin Chisti in Ajmare

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ISRAR-E- HAQIQI

Genealogical link of Hazrat Khaja Moinuddin Chisti

As per the details of the writings mentioned in the book, *Jawahar Faridi Riyad al-Firdous*, his genealogical link is as follows.

1. Hazrat Khwaja Moinuddin Chisti
2. Khaja Ghyas Hasan Sanjari
3. Syed Hasan
4. Imam Mahdi
5. Imam Askari
6. Imam Taqi
7. Imam Ali
8. Imam Musa Reda
9. Imam Musa Kazim
10. Imam Jafar Sadiq
11. Imam Baquer
12. Imam Zain al-Abidin
13. Imam Hussain (R.A.)
14. Imam Ali Ibn Abi Taleb (R.A)

He was most well-guided caliph of great Sufi master Hazrat Khwaja Haruni and he was living during the period of the following great masters of Islamic religion and he was contemporary of Sheikh Abdul Qadir Jilani, Sheikh Najamuddin Kubra, and Sheikh Saadi and who wrote his famous books *Gulistan* and *Bustan* in the Persian language.

In India, the first of all due to his holy personality, the preaching, and propagation of the Islamic religion was started due to his endeavours only. Otherwise before his arrival in all over India infidelity and Buddhism was prevailing there. He arrived in Delhi many times and he left from there, but he was settled down in the city of Ajmare only. Due to his grace, many thousand infidels and polytheist accepted the religion of Islam in India first time there. Many thousand thirsty people of Touhid (unity of God) were blessed from his stream of favour. In his lineage, there were passed away much great and renown pious persons of time and the details of them are mentioned as follows.

1. Hazrat Bakhtiar Kaki
2. Hazrat Khaja Fariduddin
3. Hazrat Chiragh Dehlavi

He left this mortal world on 6th Rajab on the Friday in the Hegira 633 Islamic calnder year and he was died in Ajmer city at the age of 95 years.

His mausoleum is in Ajmer city which is famous even today for the fulfillment of desires and wishes of the persons who visit his grave there.

The brief biography, details of Hazrat Bakhtiar Kaki

His name is Bakhtiar bin Ahmed bin Syed Musa and there is one country in between Samarqand and Inderjan and which is well known as the State of Fergana and in this region, there is one inhabitation known as Oushi and to this place he belongs.

The title of Kaki

He was becoming well known with the title of Kaki because there was one grocery owner near his house and from him, he used to take goods on credit from his shop. He was given standing instruction to the grocery owner that he should not give him goods on credit if the total due amount will exceed more than three Dirhams. When he will use to get something from somewhere, then he used to give to the grocery shopkeeper. Once he was firmly determined that he will not take any thing of the credit. Due to his trust, there was good result was there that there was found of one bread with butter mixed in dough from his prayer mat daily basis and that bread

was sufficient enough for his members of the family and household persons.

The grocery owner, perhaps thought that the Sheikh was angry with him in this matter so he has sent his wife to his house that why he did not take goods from grocery shop on a credit basis.? The wife of the Sheikh told all details of bread with butter mixed in the dough, which used to appear from the prayer mat of the Sheikh on a daily basis to the wife of the grocery shop owner. So, for this reason, the bread appearing from the prayer mat has been stopped.

This letter has been sent by Hadrat Khwaja Moinuddin Chisti to Sheikh Bakhtiar Kaki which is as follows.

Confident of the secrets of love

The person of belief,

Brother Qutubuddin Dahlavi

May Lord of the worlds guides you in all your works

This letter has been sent by Fakir Moinuddin Chisti.

1.

The reality of Islamic creed

It should know you that some points of Touhid (unity of God) and advices of secret and symbols and which were have been revealed to this Fakir Khaja Moinuddin from the court of the last prophet of Allah to this sincere person as favour of spiritual to me and in which I have full confidence and belief in them. So listen to them with utmost care and attention in this matter.

It is happened this event one day that the last prophet of Allah, Hazrat Abu Baker, Hazrat Usman, Hazrat Ali, Hazrat Imam Hasan, Hazrat Imam Hussain, Hazrat Abu Harara, Hazrat Anas, Hazrat Abdulla bin Masood, Hazrat Khaled, Hazrat Bilal and other eminent companions were present in the meeting and he was addressing them and explained the following things.

1. Secret and symbols

And upon mentioning of the above he was a discussion about facts and excellence of the knowledge of Allah (Marafat). But Hazrat Umar bin Qattab was not present in the meeting at that time. Still, the last prophet of Allah was explaining about secret and symbols of reality and knowledge of Allah and at that time Hazrat Umar was entered in that holy meeting. So the prophet of Allah has told to his tongue that “ Oh : tongue has now stopped it.” So some of the companions were surprised in this matter so

they thought in their mind that the prophet of Allah did not want to explain facts about reality and knowledge of Allah to Hazrat Umar bin Qattab.

Hazrat Abu Baker, Hazrat Umar bin Qattab and other closed companions asked the prophet of Allah that “ What is the matter that you honour have explained the secret and symbols of reality and knowledge of Allah to all other companions, but you have hidden those secrets and symbols with Hazrat Umar bin Qattab so what is reason in this matter ?.” The prophet told companions that “ He did not hide the secret and symbols of innermost with Umar bin Qattab. But the thing in this matter was that if the milk feeding boy will be served with a heavy dish of sweets and mutton and other heavy foods will be given to him then it will be caused harmful to that boy and upon becoming that boy adult at that time if he will give any food item and drink then it will not cause harmful to him.”

The prophet of Allah has continued his discussion further and he said “ As per capability and the ability of the innermost of Umar bin Qattab he was explaining him the other details of the secrets of the knowledge of Allah. So regarding the destination of heaven and Lahut (world lying beyond space and time) he was explaining him the facts and events of the above places to him. The prophet told him “ Oh : Umar one who will get the knowledge of Allah and for him, there is no need to say, Allah, Allah by his tongue. And one who says, Allah, Allah by his tongue, then understand in this matter that he did not get the

knowledge of Allah ”. Hazrat Umar told him, sir, how this knowledge of Allah, which is having the slave could not say the name of the owner and leave his remembrance .”?. The prophet of Allah told him that “ Allah says where you have been and then He is with you.”

The prophet of Allah has said, “So Umar bin Qattab when that person is always available in presence and he is not away from sight at any time so then it is not necessary to remember .” Hazrat Umar told him that “With us where Allah is available.” The prophet replied him that “ Allah is available in the heart of the slave persons.” Then Hazrat Umar bin Qattab asked the prophet of Allah “ Where the heart of the slave person is available.” The last prophet told him that “ It is available in Qalib (body) of the man. But it should be remembered that there are two kinds of hearts are there. One is the heart of Majazi (worldly) and another is Haqiqi (real). Oh : Umar the real (Haqiqi) heart is not on the right side or left side. And which is not on the upper side or on the lower side. And it is not far and which is not near. But also it is not easy to identify the heart of reality. It is pure part of the trusted person of Allah and who are always being drowned in the presence of Allah. For the reason, it is said that the heart of the perfect Momin (faithful) is the empyrean of Allah.”

And this nearness and presence which is not possible to get without finding the perfect Murshid (spiritual master). The perfect persons and Taleb (students) and they do not ask

questions and answers, but, they used to live silent and behave politely.

So the last prophet of Allah said, “ In the heart of Momin (faithful) the invocation of Khafi (hidden) will always be found there and so for this reason for the heart of the faithful it will be available the eternal life. And as the heart of the Muslim will be empty without invocation of Khafi so, for this reason, it will be counted among the dead.”

Then Hazrat Umar bin Qattab (R.A.) has asked him “ What is the difference between Momin and Muslim persons.”? The prophet of Allah replied him that “ The Momin (faithful) is known as Arif (mystic, one having an intimate knowledge of God) and to him there will be available an attribute of living in the condition of silence and grief and the Muslim will be Zahid (ascetic) and in him it will find the condition of dried out.”

Then the prophet of Allah said that “Those persons who are not Momin (faithful) who will gather in the mosques and orally they recite the Islamic creed La Ilaha Illa. Oh : Umar and from such phrase of La Ilaha Illa they are unaware of it about its lane of reality. So they are not Momin but they are hypocrite people. So as they recite this phrase of La Ilaha Illa by tongue and accept it, but they do not know the real meaning of it. They do not know anything in the matter, and they do not know what is the purpose of the phrase.? It means they say the Islamic creed but they do not know what is Nesth (nonexistence) and what is Hasth (being existence) in this matter. As such saying of the

phrase of La Ilaha Illa in doubt which is an act of polytheism and as well polytheism and doubt which are belongs to exact infidelity. And such persons who say this phrase are called infidel persons because they do not know what is negation and what is an affirmation in this phrase.? ”

Then Hazrat Umar bin Qattab asked him “ What is the real purpose of the Islamic creed.?” The last prophet of Allah said that “ Except the personality of the singularity there is no one is there in the world. And Mohammed (Peace be upon him) is a witness of Allah. So as a Talib (student, Arabic: تالِب) of Allah one should not allow any thinking about the un-related thing and he should think the personality of Allah everywhere and at every place. As there is saying of Allah is as follows.”

“ Where ever you see, you will find the manifestation of Allah at every place.”

“ Oh : Umar so as a Salik (student, Arabic: سَالِك) then he should think all his attributes as non-existent with him and he should think the only presence of personality of Allah at every place. So then that Salik (student, Arabic: سَالِك) will reach the position of perfection. In this position of Salik (student, Arabic: سَالِك) and one will get Marafat (knowledge) of Allah then he will become a person of evidence in this matter and he will become as dumb and lame according to the holy saying of the last prophet of Allah.”

“It means that on the perfect Arif person there will prevail the condition of silence and calm upon him. Because loud and cry and action of wailing will be there and it will be attached to that person till there will be no meeting of the Matlub (the friend) available to him.”

But when Taleb (student, Arabic: تالِب) will get Marafat (knowledge) of Allah and will get Matlub (the friend) then its compulsory action which will prevail there that the loud and cry as well as actions of uneasiness and these two things will be there but due to Matlub (the friend) then its continuation will come to an end and his condition will become as miserable and so for this reason instead of loud and cry and actions of uneasiness and he will get the condition of satisfying as well as silence and calm will prevail upon him. And for that very reason perfect Arif people (one having an intimate knowledge of God) will become the emperor in the right meaning in this matter. And for him except with the personality of Allah, he did not keep hope or fear from anybody. So for such person, there is a command in the Quran by Allah as follows.

“ It means for the pious people of Allah there will be no fear and grief.”

The condition of perfection Arif (one having an intimate knowledge of God) person will be passed from the stage of invocation of Allah. Oh : Umar believes it that unless Taleb (Arabic: تالِب) will not remove the existence of the unrelated from the heart and then he will not able to put even one step in the

way of Intimate knowledge of God and also he will not become the perfect Arif (one having an intimate knowledge of God) person. Because invocation is also a kind of being two and being two with Arif (one having an intimate knowledge of God) person is exactly infidelity. These are points which relate to the reality of the Islamic creed.

Unless the Taleb (student, Arabic: **تالِب**) will not reach to this reality, then he will not become the true person who will believing in the unity of God and so for this reason he is not true in the claim of believing in the unity of God.

2.

The reality of the Namaz (prayer)

Regarding the real prayer the prophet of Allah said that “ Oh : Umar due to real prayer the person will become perfect Momin (faithful) and he will get the presence, the knowledge of Allah on the perpetual basis. Also, the last prophet of Allah has said that “ There are two kinds of prayers which are as follows.”

1.The prayer of the manifest of learned persons and Muslim jurists and ascetic dry persons and which is limited up to their word and deed only and from it there will be not available

meeting with the friend. Due to this reason, their approach is limited and will be up to the sensual angelic world.

2. The prayer of the prophets, holy people and caliphs and which is performed in the presence of the heart and its reward is that they will see and meet the friend and its approach and limit will be there up to the godly heaven.

Oh : Umar the real prayer is this and which is called divinely prayer. Otherwise the prayer which is performed by the general, persons and which is without presence of heart and this prayer is called sensual prayer and which is not called the divinely prayer. As per saying of the last prophet and its translation and interpretation is as follows.

“ Its meaning is that the learned persons are fond of manifestation and the Sufi persons are a hypocrite and who wear well robe and fasten the turban with a manifest of pomp and show with dignity and they used to perform the prayer of a hypocrite. Their souls are falling down in the palace of the disgrace due to their pride of the souls and self-complacent. So what will be the value of their prayer for this reason? As these people are slaves of their souls. The people of sensual are in real are Satan in the shape of the men and it is agreed by all that Satan is an infidel and he is not on the right path. So the result which was found in this matter is that such people are in reality are an infidel and are misguided people.

So such people should live in the company of the perfect spiritual master to cleanse the rubbish of the pride of sensuality and will populate and get the environment of the knowledge of Allah. So that they should become the right person in the right meaning and leave the path of misguided and come on the path of the right way. And at that time, their prayer will be right and real and this prayer will become eligible in the court of Allah. And due to luck if such person who performs such real prayer if he will be available one among 1000 or 100,000 then his company and service will be more important than red elixir.

These misguided people are in reality is idol worshippers. It is surprised in this matter that they are pride in their idol worshipping. The people are strange and benighted as well as unwise are that who count these hypocrite people as such persons who perform prayers. So what is the result of the prayer of the un-reality.? As per the saying of the prophet of Allah and its translation and interpretation is as follows.

“ The prophets and holy persons used to perform the prayers with the presence of the heart.”

The prophet has said “ In reality the prayer of the prophets and holy persons when they will stand in the prayer and also always their five senses will be closed from the unrelated and their each and every breath will used to spend in the invocation of Allah. They used to keep control and think about their each and every breath. So that it may not be think the careless in this

matter. So for this reason these people are real performer of the prayers.

Oh : Umar the prayer of reality is godly pray and with this prayer, there will be an available meeting of the friend.”

Oh : Umar the prophets and holy people always used to be engaged in the invocation of Khafi (hidden). The prophet of Allah has said “ The oral invocation is like that invocation of bird strike and the invocation of the heart is like that as apprehension and the spiritual invocation is the cause of observation of Allah. And the invocation of Khafi (hidden) is being done always.

“ Oh : Umar the invocation of Khafi (hidden) and the real prayers are caused of the leaving of the existence and its meaning and interpretation are as follows.

“ Think that, except Allah, there is no body is present and to take out the existence of the un-related from the heart.”

3.

The reality of the fasting

“ Oh : Umar the real definition of the fasting is that man should keep closed his heart from the desire and wishes of the world and religion. Because religious desires are like the desire

of Houries and heaven. These cause the veil in between man and his creator. When this available then there will be not available meeting of the slave with his creator. And the desires of the world are the desire for status and wealth as well as sensual desires and all are like Shirk (polytheism).

The following things which will break the real fasting.

1. Be worried and be anxious about the unrelated other than Allah.
2. The fear of the day of the judgment.
3. The lust of the heaven.
4. Be worried about the other world.

The real fasting, which will be right when the man should remove everything from his heart except Allah. It means he should not have knowledge of the unrelated and he should take away each and every kind of desire and each and every kind of fear from his heart.

The prophet of Allah has said, “ Except, the sight of Allah, he does not desire and demand anything.” The breaking of the real fasting is only the sight of the Allah.

The prophet of Allah has said, “ The beginning of the real fasting is started with a sight of Allah and also it will end with the sight of the Allah.”

Oh : Umar keeps well remembering in your mind that the start and end of about the real fasting. It should know that with

which thing the fasting is being kept. And with which thing it is being broken.

So it should be clear to know that the beginning of the fasting is that the man should be able to get the knowledge of Allah graded. And the end of the fasting is that the man will have sight of Allah on the day of judgement.”

The last prophet of Allah has said, “ There are two pleasures to the fasting keepers and one is at the time of the fast breaking and the other is that he will get sight of Allah.”

“ Oh : Umar in the fasting of the general, persons there is first is fast and after its ending there is the breaking of the fasting is there. But in the real fasting, there is first is breaking and after its ending the fasting is there. See Mazub (one lost in divine meditation) Salik (a mystic and it refers to a person who is committed to a Murshid (spiritual master) in a Tariqa (spiritual path) of Sufism and is also known as a Salik (Arabic: سالك) and who are old age persons and they used to keep fasting for always. And at, any time they will not break their fasting. Because in the real fasting, there is no condition of fast breaking and that sometimes keep fasting and break the fasting. As they used to keep fasting for always.

“ Oh : Umar all people used to keep fasting in which they used to keep aloof of the eating and drinking as well doing intercourse with their spouses and this is not called real fasting but it is called the worldly fasting. The meaning of mortality

is that they do not get the secrets of Allah. And they are involved in the adornment of the manifest and they do not know about the reality in this matter. But in such worldly fasting, there is no leave out of the unrelated and all dangerous of sensual and human have become obstacles and which are found on this matter. The precept and practice of such fasting persons belong to the un-related. So such fasting it means it belongs to the world, which will never become the real fasting as well as godly fasting. From this worldly and fasting of manifestation what one will get except that the man while keeping such fasting of manifestation which will be enable him to know starvation and thirst of poor and pauper people and also he will be able to know to help the poor and meek people. So with this fasting of the manifestation what gain one can get so be imagine in this matter.?

The prophet of Allah said that “ The man without a spiritual master is without religion and the person without religion is away from the knowledge of Allah. And one who is away from the knowledge of Allah then he does not belong to the right group and one who does not belong to a right group then for him there will no sympathetic friend and the comforter is available to him. And those who do not have friends and comforter then for them there will not avail any friend for them.”

The prophet of Allah said, “ My holy men are under my palace. I know myself their position and status in this matter. And no other person could not able to know it.”

“ Oh : Umar, Salikan (mystics) persons without Majzub (one lost in divine meditation) without getting the company of the perfect spiritual master then they could not able to get the knowledge of Allah. Also, without the correction of the innermost, they could not able to reach the heavenly abode. They will wonder at the world of the physical universe and the angelic world. These people belong to the category of the people of lust and they will be in demand of the fame for themselves.”

The prophet has said “ Oh : Umar, those learned persons and Islamic jurists and Salikin (mystics) without Majzub (one lost in divine meditation) and they were not seeking of the favour in the company of the perfect spiritual master then they are unaware of emotions of the secrets of Allah. They will run behind the adornment of the world as well as for the lust of sensual and also wander here and there for this purpose. But they wear the robe and turban and find the dress of the great Sufi masters. But in reality their internal condition will be involved in the greed of the world and in sensual desires and wishes and their purpose and aim in this dress of Fakirs is not for the sake of the worship of God. But actually they are in demand of wealth and status in the world. So what is the value of their Islamic creed, prayer and fasting in this matter.?

One who will enter into the category of the confirmed Salik (mystic) persons, then he will reach the position of the completion of the knowledge of Allah.

For him, it has become compulsory obligated that he should destroy his personality and Khudi (ego) entirely. Those who will not destroy their ego, whether they will be available in the dress of Sufi persons, then they could not put their step in the destination of intimate knowledge of God. The man who reached the destination of the knowledge of Allah at that time when he will destroy his personality and ego entirely and then in his every breath he should only demand the personality of Allah.

4.

The reality of Zakat (religious tax as a basic in function of Islam)

The prophet of Allah has said “ Oh : Umar, listen as per the Islamic Shariah Law, Zakat tax is payable on 5 Dinars on the total amount of 200 Dinars. With the people Tariqat (Mystic Way) from the total amount of 200 Dinars they should keep to themselves 5 Dinars and remaining 195 Dinars should be given for the payment of Zakat tax and which is compulsory for them. But it should be noted that Zakat tax must and compulsory for the free person and it is not obligatory for the slave personals. Unless the person is not free and not get salvation of the worship of the soul, then at that time he will not include among the category of the free persons. And then if he is not free so how the tax payment of Zakat will become obligatory for that person.

The person of the soul should first get salvation and freedom from the worship of the soul so that he should be able to become to pay the tax of Zakat in this matter.

Also Zakat is obligatory for the wise and adult person only and it is not obligatory for the mad and minor persons. So on those persons where there will be control and effect of dev of carelessness and sensuality and then that person is entire will be under the claw of Satan and the soul. So for this reason with Arif (one having an intimate knowledge of Allah) persons of Allah, such person is not a wise and adult person. But he is like a milk feed boy and with the people of knowledge of Allah, he is rejected for this reason only. So on him why there will be compulsory of the real Zakat.?

So first it is compulsory that the man should get the salvation of unconsciousness of the soul so that he will get freedom of the knowledge of Allah and then will get the honour of the wisdom so that he is able to pay the tax of real Zakat.

The Zakat of the manifestation is payable as per Islamic Shariah Law on the wealth of the world. There is wisdom in this that the rich and wealthy person in the pretext of Zakat to help the poor and pauper persons. And the poor persons can be able to arrange for the food and drink for them with easiness.

The prophet of Allah continued his discussion further and he has said “ Oh : Umar regarding the information about real treasure except Arif (one having an intimate knowledge of God)

person nobody knows in this matter. The real treasure is actually is the secret of providence and the hearts of Arif persons are a repository of the secret of real treasure. For those persons of Arif, it is compulsory for them that from the real treasure they should pay Zakat of secrets of Allah to the misguided and unwise persons. And to guide to the persons who have been lost in the desert of the disgrace and as for paying the right to deserve persons is exactly Zakat.

We are our unknown and there are no our names
There is no share for us from beginning and ending

We depend on the things on trust of Allah
We belong to the people of comfort and problems

We have left all things of the world un-necessarily
But we know Allah does our work in our favour

We are people of love so listen, Sheikh and Brahman
What we can say to you about infidelity and our Islam

We stay in the desert and why should go to the garden
If whether there is no beloved there which belong to us

Since the beginning, our fate is shining highly
And so what will do fortune to us for this reason?

Islam when it will become strong oh Khamos
 Then in my heart, there will be comfortable and calm

5.

The reality of Hajj (pilgrimage to Makkah and Madina)

The prophet of Allah has said, “ Oh :Umar believes it that the house of K’aba is the heart of the human beings.” Also, as per another of the saying of the last prophet of Allah is there that “ It means the heart of the man is the empyrean so to perform the Hajj pilgrimage of K’aba of the heart.”

Hazrat Umar bin Qattab (R.A.) has asked the prophet “ How to perform the Hajj pilgrimage of K’aba of the heart.” The prophet replied him that “ The existence of man is like the status of boundary walls. And if from boundary walls if the veil of doubt and disbelief of unrelated will be taken out, then in the courtyard of the heart there will be an available manifestation of the personality of Allah. So this is the aim and purpose of the pilgrimage of holy Ka'ba in Makkah.

Also while performing such Hajj pilgrimage there is the purpose in this matter is that the man should destroy his personality and Kudi (ego) as such that there should not be

remaining any particle of his personality. Till it should be that manifestation and innermost should be both become clean and pure in the same manner and the heart which should be nearness with attributes of Allah.

Hazrat Umar has asked him “How our personality can be destroyed.” The prophet of Allah has said “ By becoming of the lover of Allah and one who will become a lover of Allah then he becomes contemplation and one who become contemplation and who will become revealing of the personality of truth.”

Then Hazrat Umar has asked him “ Why this is regarded the heart as house of Allah and empyrean.”? The prophet of the prophet has replied him Allah says that “ Oh : men He is inside of them so why they did not see Him.” Oh, Umar the place of the living is called the house and as Allah lives in the heart so it is regarded house of Allah and empyrean of Allah. ”

Then Hazrat Umar has asked “ Oh : prophet of Allah in the human body who is the speaker, who is hearer and who sees it and who he is.?” The prophet of Allah has said, “ Which is Allah who speaks, hear and sees there.”

Hazrat Umar has said “Oh prophet of Allah you will belong to the personality of the specialty and in this matter, what do you say.?” The prophet of Allah has said “ Ana Ahmed Bela Mim.” And its meaning and interpretation is as follows.

“ That I am Ahmed without an alphabet of Mim in my name.”

Then Hazrat Umar has asked, “ Who is a performer of the Hajj pilgrimage of the heart.” The prophet of Allah told that “ Self the personality of Allah.” It means when there will no more veil of worship of the soul and then there will remain no veil between the slave and his creator and then he will be attached with the attributes of Allah and in the heart, the personality of Allah will be entered there. And entering of Allah in the heart of the person is the pilgrimage of the heart and so it is called real Hajj pilgrimage.”

Then Hazrat Umar has asked, “ When there is all manifestation of holy personality of Allah is there, then this guidance will be available to whom and how it will be possible there.?” The prophet of Allah has said, “ Allah is the Guide and who will give guidance to himself.” Then Hazrat Umar has asked, “ Then there are various types of floral patterns are available there.” The prophet of Allah has replied that “ The example of guidance is like a merchant and who will sell the same thing which is demanded by the customer in the shop. And to the customer of the wheat, he will never sell barley instead of wheat and also for the customer of barley he will not give instead wheat.”

“ Oh: Umar the example of the prophets is like that of doctors. And the doctors who will prescribe a medicine as per the condition and illness of the patients. Due to suitable medicines the patient will become healthy. In the same way, the prophets who will prescribe agreeable medicine of knowledge

of Allah to the spiritual, faithful persons as per their ability of innermost and spiritual illness. Due to this reason, the spiritual patient will get spiritual recovery completely and he will become Arif person (one having an intimate knowledge of Allah).”

“ Oh: Umar, Salikan (mystics) of the way are divided into four groups and in those groups as per status and the ability of innermost and there is a difference among them which will be like the sky and earth.”

The first group is the persons of the world which belong to the general, persons of Muslims and they are known as men of the manifest and they are used to follow the way of the Islamic law of Sharia. Among the four steps of the love of Allah on the first step the persons of Islamic law are found moving there. If they will live on this step and they did not do endeavours and try to go forward to the other steps and if during this period if their age will be finished then they will not get anything from the world and hereafter and they will die as become as looking as superficial things. And this group is called the persons of Islamic Sharia law.

The other group is known as Awam al-Qas in them are found two categories of general, persons, as well as special persons and this group, will be interested towards spiritualism, but as they do not know the secrets of the innermost so for this reason sometime they desire for this world and sometime they desire for the religion. So their eyes of innermost are enlightened with

the light of innermost complete and this group is called the people of Ahle Tariqat (people of Mystic Way).

The third group is called Khalis al-Khas and for them, it is called people of knowledge of Allah.

The prophet of Allah has continued his discussion further and has said “ Oh : Umar guidance and advice will depend on the ability and gender of the Talib. This great grace of secret of Allah which will not be given to un-efficient people of the world. Because giving such grace to them is like ill-treatment of the grace. Also they are unable to bear such grace so, for this reason, there is a chance of the following misguide way for them.”

Then Hazrat Umar has asked him “ What is the personality of God and what other things are.?” The prophet of Allah has said that “ All things are belong to natural phenomena. In fact, all things are same. But there is a difference of manifestation of the attributes in them and like that for any matter, there will be one meaning of it will be there, but it will be described in different phraseology so in the same way there is one personality of Allah is there but there are many manifestations of Allah are there.”

Allah says in the holy Quran that “ There is surrounding of Allah on each everything. But there are nobility and piousness available to the human beings on other creatures. It means Allah has created the human beings as per His face.”

Then Hazrat Umar bin Qattab (R.A.) has asked him, “ When the human beings are noble then why there are among special and general, infidel and Muslims persons are there and what is the reason in this matter?.”

The prophet has said, “ Allah says in the holy Quran, it means we have given some person’s excellence upon other persons.”

Also, it is said in the holy Quran that “ Everybody will be going to taste of the death.” Actually, the death is giving the exegesis of the saying of the prophet of Allah which is as follows.

“ It means the death is like a bridge for which seeker of the Allah cross it and joined with Him.”

“ Oh : Umar bin Qattab (R.A.) as per the five foundations of Islam and its reality is having the status of faith which I have been explained by me as above in the details. At the present, such details are sufficient for you. When if you be willing to proceed further then for the completion of perfection as such all attributes and secrets which are available to you. Because one who will recognize Him, then he will identify his creator.”

Oh, my confident Qutubuddin these points were hidden and belongs to conceal secrets and for which the last prophet of Allah have been given teaching to his caliph and confident Hazrat Umar bin Qattab (R.A.) and which I have given to you in writing. We hope that you will have confidence and accept

these points. We do not concern with the learned person of the manifestation. And Allah can only treat them in this matter. Because everything is in the custody of Allah. Without the command of Allah, anything will not do any movement. This is the belief and this is the Eman (faith) of every Muslim person.

My request

The heart left the hope and desire
 As everywhere there is destruction
 So there is no friendship of patience and calm
 And there is the lack of any support and help

The boat is in the storm and it is facing difficulty
 So oh Moinuddin come on and help with this trouble

The cruel sky sent the trouble to me
 And I am the target of the fate and calamities

And there are heavy troubles of the storm
 So say goodbye to the crew of the boat

The boat is in the storm and it is facing difficulty
 So oh Moinuddin come on and help with this trouble

The night is dark and the river bank is far away

The journey persons are unaware of the troubles

There is no result of any try and endeavours
So the heart is in grief and very worried for this

The boat is in the storm and it is facing difficulty
So oh Moinuddin come on and help with this trouble

There is a storm of problems and it is rising high
And its high waves are under the grip of the bad fate

There is no person and no friends are there
So on my lips, there is this request with you

In the trouble of waves, the boat is moving there
So oh : Moinuddin come and help with this problem

The boat is in the storm and it is facing difficulty
So oh Moinuddin come on and help with this trouble

The End.

