

# THE SONGS OF AḤMADIYYAT

(NAGHMĀT-I AḤMADIYYAT)

نغمات احمدیت

*Selections from the Poems*

*of*

ḤĀZ̄RAT MIRZA GHULĀM AḤMAD

Founder of the Aḥmadiyya Movement in Islam

*Edited and Translated*

*by*

S. Muḥammad Ṭufail

*Published by the*

AḤMADIYYA ANJUMAN ISHĀ'AT ISLĀM FOR THE  
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WESTERN HEMISPHERE

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## INTRODUCTION

*Naghmāt-i Aḥmadiyyat* is a small selection of the Urdū, Persian and Arabic poems written by *Haẓrat Mirzā Ghulām Aḥmad*, Founder of the Aḥmadiyya Movement (b. 1835 C. E. d. 1908). Some of the Founder's poems were published in the *Songs of Islam* (Part III Nos. 4, 5, 6, 7 and 9), but there has been a constant demand among some circles that a separate volume, only containing his poems, should be made available to the public which has resulted in the publication of the present work.

The Founder expresses his thoughts in verse, perchance this method might help some people understand his message. Whatever he wants to convey in his poems, his approach to the subject is simple and realistic. He always puts first things first.

God's love takes precedence over everything else in his life. God is his 'Love', his paradise, the ultimate goal of his life towards Whom he invites everyone. Thus he writes in one of his books :

“My God is my paradise ; in my God have I my highest

bliss, for I have seen Him and found that He possesses every beauty. This is a wealth to be possessed though one's life may be lost in gaining it, and a jewel to be bought though one's self may be extinguished in getting it. All ye ! that lack this blessing, run to this fountain, for it shall quench your thirst. It is the fountain of life and shall save you from destruction. Ah ! what should I do and how should I impress these glad tidings upon the hearts ! with what trumpet should I proclaim the wonderfulness and might of God on every inhabited corner of the earth that all men may hear it ! What remedy should I apply that their ears may be opened to my voice !" (*Kishti Nāh*).

Everything in this world reminds him of some signs of his Beloved God and makes him restless because of his insignificance and incapacity to be in His presence :

چاند کو کل دیکھ کر میں سخت بے کل ہو گیا  
کیونکہ کچھ کچھ تھا نشان اس میں جبال یار کا

*After looking at the moon yesternight I became extremely restless, for there were some signs in it of the charms of the Beloved. (P. 19)*

His restlessness at times exceeds all bounds when he says :

ایک دم بھی کل نہیں پڑتی مجھے تیرے سوا  
جاں گھٹی جاتی ہے جیسے دل گھٹے بیمار کا

*Without Thee, not for a single moment, have I peace within me ; (without Thee) my heart is sinking all the time like the heart of an ailing person. (P. 19)*

Those who have seen him and lived with him bear witness to the fact that his life was completely saturated with the Divine Love.

When he writes about the Holy Prophet Muḥammad (peace and blessings of God be upon him), again he puts his thoughts in a straightforward manner e.g.,

در دلم جوشد ثنائے سرورے      آنکہ در خوبی ندارد ہم سرے  
ختم شد بر نفس پا کش ہر کمال      لا جرم شد ختم ہر پیغمبرے

*In my heart wells up praise for the Master (Muḥammad) who in the beauty (of his conduct) has no parallel.*

*Every excellence has been terminated with him ; (and) certainly every prophet has come to an end with him. (P. 51)*

There have been poets who have eulogised the Prophet in terms which makes one feel as if the Prophet's rank and authority was greater than that of God. The Founder's writings are free from such poetic fantasies. His love for the Holy Prophet is undoubtedly great, but is restrained by what the Qur'ān teaches about him. Thus he declares :

بعد از خدا بعشق محمد محترم      گر کفر این بود بخدا سخت کافر

*After the love of God I am intoxicated with the love of Muḥammad.*

*If this be heresy, by God I am the greatest of heretics ! (P. 47)*

As to the Founder's love for the Holy Qur'ān it has many facets. As usual he does not indulge in verbosity. What we find is his genuine personal experience about the higher aspects of spiritual truths and their revelation to mankind. He writes in one of his books :

“It is my experience and the experience of all those who

have gone before me, and it is an evidence of the fact, that the Qur'ān attracts its true followers by its spiritual qualities and its intrinsic radiance. It illumines their minds. Then by its lustrous miracles, it binds their hearts with God with such ties as defy the sword which otherwise tries to cut them into pieces. It exalts its true followers by enabling them to have communion with God and enriches their minds with the knowledge of the Unseen'' (*Chashma Ma'rifat*).

The same thought he would convey in verse :

نورِ فرقاں می کشد سونے خدا می توان دیدن از رونے خدا

*The light of the Qur'ān draws one towards God and God's face can be seen with this light. (P. 49)*

When the Founder expresses his love for this great Divine scripture it becomes a live symbol for him which has even the human touch of the beauty and elegance of one's beloved. Comfort, compassion and joy and even pangs of separation are experienced by him for the sake of the Qur'ān :

جمال و حسنِ قرآن نورِ جان ہر مسلمان ہے  
قمر ہے چاند اوروں کا ہمارا چاند قرآن ہے

*The elegance and beauty of the Qur'ān is the life of every Muslim. The qamar is the moon for others but our moon is the Qur'ān.*

It is not a poetic exaggeration but a statement of facts, as far as he is concerned, when he says :

وہ روشنی جو ہاتے ہیں ہم اس کتاب میں  
ہوگی نہیں کبھی وہ ہزار آفتاب میں

افسردگی جو سینوں میں تھی دود ہو گئی  
 ظلمت جو تھی دلوں میں وہ سب نور ہو گئی

*The light which I find in this Book, can never be found in the thousands of suns.*

*The sadness which settled on my soul has disappeared. The darkness which engulfed the hearts has all turned into light.*

(P. 31)

His zeal for the propagation of the Qur'ān is immense. It has even been turned into grief,\* for with his limited resources he cannot realise what he hopes to do for the sake of this Great Divine Scripture. He expresses his thoughts in Persian verse thus :

جامِ کباب شد ز غمِ این کتابِ پاک  
 چنداں بسو ختم کہ خود امید جان نماند  
 یا رب چه بہر من غمِ فرقانِ مقدر است  
 یا خود دریں زمانہ کسے راز دان نماند

*The grief for this pure Book has burnt into my soul, and there is not much hope that I shall survive.*

*My Lord! is it only destined for me that I should suffer for the sake of the Qur'ān, or is there no one else in this age who can partake of this (painsful) secret. (P. 53)*

It was for this reason that the late 'Allāma Iqbāl, the famous poet-philosopher of the Indo-Pak sub-continent (b. 18 77 d. 1938), once truly remarked that in the last fourteen hundred years many Muslims sang songs in praise of God and the Holy Prophet but none, except Mirza Ghulām Aḥmad, sang so devotedly about the beauties and glories of the Qur'ān.

About the ultimate success of Islam he has no doubt in his mind, though he realises that difficult times are ahead and Muslims are not prepared for this uphill task for the sake of Islam. This makes him very sad at times. He prays to God thus :

فضل کے ہاتھوں سے اب اس وقت کر میری مدد  
کشتی اسلام تا ہو جائے اس طوفاں سے پار  
میرے زخموں پر لگا مرہم کہ میں رنجور ہوں  
میری فریادوں کو سن میں ہو گیا زار و نزار

*With the hands of Thy Grace, O Lord ! come to my rescue at this time, so that the ship of Islam may safely weather this storm: Apply some healing balm on my lacerated heart, for I am sorely afflicted. Listen to my wailings, I am completely broken down.*  
(P. 23)

Again :

بینم کہ ہر یکے بہ غم نفس مبتلاست  
کس را غم اشاعت فرقان بجاں نماند

*I see everyone sunk in his own personal sorrows, but no one is sorrowing for the propagation of the message of the Qur'ān.*  
(P. 53)

This short collection demonstrates the Founder's deep love for Islam and all that it stands for and I hope those who will use this book will not take it just as another song book but will ponder over the message that has been conveyed in these pages and in practical life will try to show respect and love for God, His Messenger and His Book.

Writing poetry was not his main object as he himself says :

کچھ شعر و شاعری سے اپنا نہیں تعلق  
اس ڈھب سے کوئی سمجھے بس مدعا یہی ہے

*I am not really concerned with verse and versification. Perchance this will help someone to understand (my message). That indeed is my sole object.*

The Urdū, Persian and Arabic alphabets and a detailed guide to transliteration have been included to encourage the readers to learn to read these languages.

I cannot sufficiently thank the President, Secretary and other members of the Ahmadiyya Council of the Western Hemisphere who made my stay (1966—1969) in the West Indies a pleasant one and inspired me for compiling such a work. I am also grateful to the *Maulānā* 'Abdul Majid, Editor *the Islamic Review*, London and Mirza Muḥammad Hussain, Editor *the Light*, Lahore for helping me to improve the translation and Mr. A'zam 'Alvi and Mirza Shafiq Anwar for reading the proofs of the Urdū, Persian and Arabic texts.

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# WHAT THE AHMADIYYA MOVEMENT LAHORE STANDS FOR

- **A UNITED ISLAM**, that has no room for any sectarian disruption.
- **A RATIONAL ISLAM**, that seeks support for all its doctrines from the facts of experience.
- **A LIBERAL ISLAM**, that respects goodness wherever found ; and respects all religious traditions as from God at their source.
- **A WINNING ISLAM**, that is anxious to win the whole world by loving persuasion and moral influence.
- **A PROGRESSIVE ISLAM**, that finds new light from the Qur'ān and Sunnah at every change in the intellectual climate of the world.
- **A LIVING ISLAM**, that is capable of bringing its worthy followers into seeking contact with Almighty God in every age.
- **A PEACEFUL ISLAM**, that condemns all kinds of violence in matters of religion, either to secure its acceptance or for the continuity of adherence to it.

# URDŪ ALPHABET

ا	Alif a aa ā	د	Dāl or Daal d	ص	Sād or Ṣaad s	ل	Lām or Laam l
ب	Bay (bā) b	ڈ	Dāl or Daal d <sup>1</sup>	ض	Zād or Zaad z <sup>1</sup>	م	Mīm or Meem m
پ	Pay p	ذ	Zāl or Zaal z	ط	To'ay (tā) t	ن	Nūn or Nuun n
ت	Tay (tā) t	ر	Ray (rā) r	ظ	Zo'ay (zā) z	ں	Nūn Ghunna ñ
ٹ	Tay t <sup>1</sup>	ڑ	Ray r <sup>1</sup>	ع	'Ain	و	Wāw w v
ث	Say (sā) s <sup>2</sup>	ز	Zay (zā) z	غ	Ghain gh	ہ	Hay (hā) h
ج	Jīm or Jeem j <sup>3</sup>	ژ	Zay z <sup>3</sup>	ف	Fay (fā) f	ھ	Hay (hā) h
چ	Chay ch	س	Sin or Seen s	ق	Qāf or Qaaf q	ء	Hamza
ح	Hay (hā) h	ش	Shīn or Sheen sh	ک	Kāf or Kaaf k	ی	Yay (yā) y
خ	Khay (khā) kh	گ	Gāf or Gaaf g	ے	Bārī yay y		

1. These letters (ٹ, ڈ and ژ) are not found in the Persian or Arabic Alphabet.
2. Some Orientalists write it as th
3. In some European languages j is pronounced as ya and is, therefore spelt as dj by Orientalists. In English, however, the pronunciation of jīm is exactly like j.
4. The letter ض in Arabic is written as d. In Urdū and Persian the sound nearer to z than d would be all right.

# GUIDE TO TRANSLITERATION



بھ	پھ	تھ	ٹھ	جھ	چھ	دھ
bh	ph	th	ṭh	jh	chh or cḥh	dh
ڈھ	ڑھ	کھ	گھ	لھ	مھ	نھ
ḍh	ṛh	kh	gh	lh	mh	nh

a *short as a in America or as u in cut, but or nun.*

aa *as a in father.*

ai یِ اے or اے اے as ai in said or a in sat e.g. لے (lai), جیسی (jaisī).

au اے و as au in caught e.g. اوصاف (auṣāf).

ay اے... as ay in say or bay e.g. سے (say), بے (bay).

b ب same as b in English.

d د soft as d in French, Italian or Dutch.

ḍ ڈ same as d in English.

e in the middle of a word short as e in red or bed.

ē between e and i; or just as i in him.

ee یِے as ee in deed or seed. But in some European languages ee represent the sound of ay as in say, therefore I have often used ī to avoid this confusion.

f ف same as f in English.

g گ as g in God and NOT as g in gem.

gh غ guttural g but soft. No equivalent in English.

h ه - ه as h in hat.

ḥ ح very sharp but smooth guttural aspirate.

- i **ی** in the beginning and the middle of a word as i in ink or him e.g. **إِن** (in), **انتها** (intihā) etc.
- ī **ی** as i in police or machine or as ee in deed e.g. **هستی** (hastī).
- i as ay in ray or say ; short or long as the case may be.
- j **ج** as j in judge. Some Orientalists spell it as dj.
- k **ک** same as k in English.
- kh** **خ** like ch in the Scotch word loch.
- l **ل** same as l in English.
- m **م** same as m in English.
- n **ن** same as n in English.
- ñ **ن** (nūn ghunna) nasal as n in restaurant or as n in ring e.g. **دیں** (deēñ), **زندہ** (ziñdah) etc.
- oo o as oo in door, or o in go, pole, or mole e.g. **جو** (jo), **ہو** (ho), **والو** (wālo) etc. It should NOT be pronounced as oo in root or o in to.
- p **پ** same as p in English.
- q **ق** strongly articulated guttural k. Some Orientalists write it as ḳ.
- r **ر** same as r in English.
- ṛ **ڑ** between d and r. No equivalent in English.
- s **س** as s in seen. It should NOT be pronounced like s in has or his.
- ṣ **ث** the actual pronunciation is between th in thing and s. For Urdū speaking people the sound nearer to s than to th would be all right.
- ṣ **ص** strongly articulated s.
- sh** **ش** as sh in shell or shame.
- t **ت** always soft as t in French, Italian or Dutch.

- t ث same as t in English.
- t ط strongly articulated palatal t. In Urdū and Hindī its sound is more or less like the sound of soft t.
- u ء as u in bush, bull or pull e.g. ألفت (ulfat).
- uu ū و as u in rule e.g. كوچ (kūch).
- u indicates the short sound of wāw in some Urdū and Persian words e.g. خود (khud). The wāw in the original text has been underlined.
- w و same as w. It could also be written as v.
- w the letter w with a dot under it denotes wāw, although written but not pronounced e.g. خواهش (khwahish). The wāw in the original text has also been underlined.
- y ی in the beginning as y in young or yard.
- z ز same as z in English.
- z ظ strongly articulated palatal z. In Urdū and Hindī its sound is more or less like the sound of z in English.
- z ژ like s in measure.
- z ذ aspirated d between d and z. In Arabic transliteration it is written as d or dz. In Urdū and Persian the sound of z would be more or less correct.
- z ذ the sound in Urdū and Persian is nearly the same as that of z. Some Orientalists write it as dh.

### MISCELLANEOUS

Doubled letters such as ll, mm, rr etc. should be pronounced twice.

Sometimes at the end of a Persian word h (ه) is imperceptible; it is pronounced very soft or not at all, as in 'uqda (عقد).

The words ending with ā (aa), ī (ee), ū (uu) or o (oo) may be pronounced short or long to suit the rhythm.

The sign of hamza (') is placed in a word, sometimes to indicate the presence of an alif or hamza, sometimes it only divides a word to facilitate pronunciation.

It should be borne in mind that most of the letters have four forms viz., (1) isolated, (2) initial, (3) medial and (4) final.

Nine letters viz.

ا د ڈ ذ ر ژ ز ڑ و  
 alif dāl dāl zāl ray ray zay zay and wāw  
 have only two forms i.e. isolated and final.

In the initial connected form only the top or first part of a letter is used. In the medial and final connected forms a small flourish or hook is added for the sake of joining the letters. Note the following examples :

محمد mīm hay mīm mīm dāl (Muḥammad). Notice the changed form of (dāl) when it is joined to a letter.

خدا khay dāl alif (Khudā).

The letter • (hay) takes various forms e.g.,

ہ hay yay (hai).

کچھ kāf chay hay (kuchh).

کھ kāf hay (keh).

اللہ alif lām lām hay (Allāh). This form of hay (•) in Allāh is rather peculiar. It looks like dāl (د) in Khudā (خدا). The other way of writing Allāh is الله or اللہ.

### SHORT VOWELS AND OTHER SIGNS

ا	آ	ؤ	ا	آ	ـ
a	i	u	ā	ā	
zabar	zayr	paysh	standing	madda	tashdīd
(Arabic) fathā	kasra	ḍamma	zabar	sign of prolongation	sign of duplication

The absence of a vowel sign is sometimes indicated by a semi circle  $\overset{\circ}{\text{a}}$  or  $\overset{\wedge}{\text{a}}$  which is called sukūn or jazm. The upside down semi-circle  $\underset{\smile}{\text{a}}$  indicates the nasal sound of n (ñ). This sign is only used in books written for the beginners. Generally, the vowel signs are omitted in Urdū and Persian writings.

These are a few preliminary hints. For a detailed study some Urdū reader may be consulted.

# کس قدر ظاہر

۱ کس قدر ظاہر ہے نور اُس مَبْدَءِ الْاَفْوَادِ کا

بُن رہا ہے سارا عالم آئینہ اَبصار کا

۲ چاند کو گل دیکھ کر میں سِخْتِ بے گل ہو گیا

کیونکہ کچھ کچھ تھا نشاں اُس میں جِمالِ یار کا

۳ اُس بہارِ حُسن کا دل میں ہمارے ہوش ہے

مِت کر و کچھ ذکر ہم سے تُرک یا تاتار کا

۴ پچشمہ، خورشید میں موجیں تری مشہود ہیں

ہر ستارے میں تماشا ہے تری چمکار کا

۵ تیری قدرت کا کوئی بھی انتہا پاتا نہیں

کس سے کھل سکتا ہے بیچ اس عقْد و شوار کا

۶ ایک دم بھی گل نہیں پڑتی مجھے تیرے سوا

جاں گھٹی جاتی ہے جیسے دل گھٹے بیمار کا

۷ شور کیسا ہے تیرے گوپہ میں لے جلدی خبر

نخوں نہ ہو جائے کسی دیوانہ مَجْنُوں وار کا

## Part I (Urdu)

*Bismil-lā-hir-Rahmā-nir-Rahīm*

### 1. KIS QADAR ZĀHIR

1. **Kis qadar zāhir** hai nūr us mabda-'ul-anvār kā,  
Ban rahā hai sārā 'ālam ā-'ina abṣār kā.
2. Chānd ko kal daykh kar main sakht bay-kal ho gayā,  
Kyūn kē kuchh kuchh thā nishān us mayn jamāl-i yār kā.
3. Uṣ bahār-i ḥusn kā dil mayn hamāray josh hai,  
Mat karo kuchh zikr ham say Turk yā Tātār kā.
4. Chashma-'ay khurshīd mayn maujayn tirī mash-hud haiñ,  
Har sitāray mayn tamāshā hai tirī chamkār kā.
5. Tayrī qudrat kā ko'ī bhī intihā pātā nahīn,  
Kis say khul saktā hai paych is 'uqda-'ay dushvār kā.
6. Ayk dam bhī kal nahīn partī mujhay tayray siwā,  
Jān ghaṭī jātī hai jaisay dil ghaṭay bīmār kā.
7. Shor kaisā hai, tiray kūcha mayn lay jaldī khabar,  
Khūn na ho jā-'ay kisi dīwāna majnūn vār kā.

*In the name of God, the Beneficent, the Merciful.*

1. *How manifest is the light of the Originator of all the lights. The whole world is becoming as if it were a luminous mirror.*
2. *After looking at the moon yesternight I became extremely restless, for there were some signs in it of the charms of the Beloved.*
3. *My heart wells up with passion for the eternal glory of my Beloved. Do not talk to me about the facial fascinations of the Turks or the Tartars.*
4. *The fountain of the sun manifests Thy beauty, O Lord ! And every star is a symbol of Thy splendour.*
5. *None can find the limits of Thy Power ! Who, in fact, is there to unfold the secrets of this great mystery ?*
6. *Without Thee, not for a single moment, have I peace within me; (without Thee) my heart is sinking all the time like the heart of an ailing person.*
7. *Find out quickly what kind of uproar is in Thy street, lest the blood of lovesick (Majnūn) be shed.*

# جو خاک میں ملے

۱ جو خاک میں ملے اُسے ملتا ہے آشنا

اُسے آزمانے والے یہ نسخہ بھی آزما

۲ زندہ وہی نہیں جو کہ خدا کے قریب نہیں

مقبول بن کے اُس کے عزیز و خلیب ہیں

۳ وہ دُور ہیں خدا سے جو تقویٰ سے دُور ہیں

ہر دم اسیرِ نخوت و کبر و غرور ہیں

۴ تقویٰ یہی ہے یار و کہ نخوت کو چھوڑ دو

کبر و غرور و سخیل کی عادت کو چھوڑ دو

۵ اس بے ثبات گھر کی محبت کو چھوڑ دو

اُس یار کے لئے رہِ عشرت کو چھوڑ دو

۶ تبلیغی کی زندگی کو کرو صدق سے قبول

تا تم پہ ہو ملائکہ عرش کا نزول

۷ چھوڑو غرور و کبر کہ تقویٰ اسی میں ہے

ہو جاؤ خاک مرضی مولا اسی میں ہے

## 2. JO KHĀK MAYŪ MILAY

1. Jo **khāk** mayŪ milay usay miltā hai aashnā,  
Ai aazmānay wālay yih nuskha bhī aazmā.
2. Zīnda wohī haiŅ jo kē **Khudā** kay qarīb haiŅ,  
Maqbūl ban kay us kay 'azīz-o ḥabīb haiŅ.
3. Woh dūr haiŅ **Khudā** say jo taqwā say dūr haiŅ,  
Har dam asīr-i nakhwat-o kibr-o ghurūr haiŅ.
4. Taqwā yihī hai yāro kē nakhwat ko chhoṛ do,  
Kibr-o ghurūr-o bukhhl kī 'ādat ko chhoṛ do.
5. Is bay sabāt ghar kī maḥabbat ko chhoṛ do,  
Us yār kay li'ay rah-i 'ishrat ko chhoṛ do.
6. Talkhī kī zīndagī ko karo ṣidq say qubūl,  
Tā tum pē ho malā-'ika-'ay 'arsh kā nuzūl.
7. Chhoṛo ghurūr-o kibr kē taqwā isī mayŅ hai,  
Ho jaa'ō khāk marzi-'ay Maulā isī mayŅ hai.

1. *He who lives in humility is the one who finds his Beloved. O thou experimenter with other ways try this recipe too.*
2. *Only those who are near to God are alive. It is they, having been accepted by God, who have become His dear friends.*
3. *They are far removed from God who are far away from righteousness. They are all the time the prisoners of haughtiness, pride and vanity.*
4. *Friends, righteousness means the abandoning of haughtiness, the getting rid of the habit of pride, vanity and miserliness.*
5. *Give up the love of this transient world. For the sake of your Beloved, give up the path of mirth and jollity.*
6. *Accept the life of hardship in all sincerity, so that the angels from the empyrean heights may descend on you.*
7. *Give up conceit and vanity—that is what righteousness is. Make yourself lowly and humble—that is where the pleasure of God resides.*

# اے خدا

- ۱ اے خدا اے کارساز و غیب پوش و کردگار  
اے مرے پیارے۔ مرے محسن۔ مرے پروردگار
- ۲ میں تو مر کر خاک ہوتا گر نہ ہوتا تیرا لطف  
پھر خدا جانے کہاں یہ پھینک دی جاتی غبار
- ۳ دن پڑھا ہے دشمنانِ دین کا ہم پر رات ہے  
اے مرے سورج نکل باہر کہ میں ہوں بے قرار
- ۴ فضل کے ہاتھوں سے اب اسوقت کر میری مدد  
کشتیِ اسلام تا ہو جائے اس طوفاں سے پار
- ۵ میرے زخموں پر لگا مرہم کہ میں رنجور ہوں  
میری فریادوں کو سن میں ہو گیا زار و نزار
- ۶ اک نشان دکھلا کہ اب دیں ہو گیا ہے بے نشان  
اک نظر کر اس طرف تا کچھ نظر آوے بہار
- ۷ یا الہی فضل کر اسلام پر اور خود بچا  
اس شمسکتہ ناؤ کے بندوں کی اب سن لے پکار
- ۸ کشتیِ اسلام بے لطفِ خدا اب غرق ہے  
اے جنوں کچھ کام کر بیکار ہیں عقلموں کے وار
- ۹ اے خدا تیرے لئے ہر ذرہ ہو میرا فدا  
مجھ کو دکھلا دے بہارِ دین کہ میں ہوں آشکبار

3. AI KHUDĀ

1. Ai Khudā, ai Kār sēz-o 'aib posh-o kirdgār,  
Ai miray piyāray, miray muḥsin, miray Parwardigār ;
2. Main to mar kar khāk hotā gar na hotā Tayrā luṭf,  
Phir Khudā jaanay kahāñ yih phaiñk dī jaatī ghubār.
3. Din charḥā hai dushmanān-i deen kā, ham par rāt hai,  
Ai miray sūraj nikal bāhar kē main hūñ bay qarār.
4. Faḏl kay hāthoñ say ab is waqt kar mayrī madad,  
Kishti'ay Islām tā ho jā'ay is ṭufāñ say pār.
5. Mayray zakḥmon par lagā marham kē main ranjūr hūñ,  
Mayrī faryādoñ ko sun main ho gayā zār-o nazār.
6. Ik nishāñ dikhlā kē ab deen ho gayā hai bay nishāñ,  
Ik nazār kar is taraf, tā kuchh nazār aaway bahār.
7. Yē Ilāhī faḏl kar Islām par aur khud bachā,  
Is shikasta naa'-o kay bañdoñ kī ab sun lay pukār.
8. Kishti'ay Islām bay luṭf-i Khudā ab gharq hai,  
Ai junūñ kuchh kām kar, baykār haiñ 'aqloñ kay vār.
9. Ai Khudā tayray li'ay har zarra ho mayrā fidā,  
Mujh ko dikhlā day bahār-i deen kē main hūñ ashkbār.

1. O God, the Forgiver of faults, the Creator, the Maker ; O my Beloved, my Benefactor, my Provider ;
2. Had it not been for Thy Grace I would have died and fallen into dust. And then God knows where that dust might have been thrown.
3. The daylight is shining over the enemies of Faith, but we are still in the darkness. Rise ! O my sun, for I am so restless.
4. With the hands of Thy Grace, come to my rescue at this time, so that the ship of Islam may safely weather this storm.
5. Apply some healing balm on my lacerated heart, for I am sorely afflicted. Listen to my wailings, I am completely broken down.
6. Show (the world) a sign ! for the Religion (of Islam) is now facing effacement. Cast a glance towards this side also, so that some signs of spring-time may be seen.
7. O Lord ! have mercy on Islam and save it with Thine own hands. Listen to the lamentations of the inmates of this ship in distress.

(continued on p. 24)

# شکرِ خدائے رحماں

- ۱ شکرِ خدائے رحماں جس نے دیا ہے قرآن  
غنچے تھے سارے پہلے اب گل کھلا یہی ہے
- ۲ کہتے ہیں حُسنِ یوسفِ دلکش بہت تھا لیکن  
خوبی و دلبری میں سب سے سوا یہی ہے
- ۳ اسلام کے محاسن کیوں کر بیاں کروں میں  
سب خشک باغ دیکھے پھولا پھلا یہی ہے
- ۴ وہ پیشوا ہمارا جس سے ہے نور سارا  
نام اُس کا ہے محمدِ دلبرِ مرا یہی ہے
- ۵ وہ یارِ لامکانی وہ دلبرِ بہانی  
دیکھا ہے ہم نے اُس سے بس رہنما یہی ہے
- ۶ دل میں یہی ہے ہر دم تیسرا صحیفہ چوموں  
قرآن کے جگر دکھوموں کعبہ مرا یہی ہے

(continued from p. 23)

8. This ship of Islam without Divine Grace seems doomed.  
Now, O Madness! do something, for the tools of reason  
have failed us altogether.
9. O God, unto Thee every particle of my being be a sacrifice!  
Show me the glory of Islam, for I am ever so restless!

4. SHUKR-I KHUDĀ'AY RAHMĀN

1. Shukr-i Khudā'ay Rahmān jis nay diyā hai Qur'ān,  
Ghuñchay thay sērāy pehlay ab gul khilā yihī hai.
2. Kehtay haiñ husn-i Yūsuf dilkash**h** bahut thā laykin,  
Khūbī-o dilbarī mayñ sab say siwā yihī hai.
3. Islām kay mahāsin kyūñ kar bayāñ karūñ mainī,  
Sab khushk bāgh dayk**h**ay, phulā phalā yihī hai.
4. Woh payshwā hamārā jis say hai nūr sārā,  
Nām uskā hai Muḥammad, dilbar mirā yihī hai.
5. Woh yār-i lā makānī, woh dilbar-i nihānī,  
Dayk**h**ā hai ham nay us say, bas rehnumā yihī hai.
6. Dil mayñ yihī hai har dam, Tayrā ṣaḥīfa chūmūñ,  
Qur'āñ kay gird ghūmūñ, Ka'ba mirā yihī hai.

1. Thank to God, the All Merciful, Who gave us the Qur'ān.  
The earlier scriptures were like buds. This is indeed the  
flower in full bloom.
2. It is said that Joseph's beauty had exceptional charm, but the  
Qur'ān has surpassed everyone else in elegance and attrac-  
tiveness.
3. How can I express the beauties of the religion of Islam? All  
the orchards have become desolate—this one is still fresh  
and green.
4. Our leader is he from whom flows all this light (of spiritual  
life). His name is Muhammad and he is my only beloved.
5. That beloved whose love surpasses the confines of space; that  
beloved who is enshrined in my soul. If we had seen (the  
light), it is because of him. He is the only guide we have.
6. One thought which has possessed my soul is that I should  
kiss Thy Scripture, and go round and round the Qur'ān  
because this is my Ka'bah (the sole shrine of my life).

Remember that ñ (i.e. n with a dot) should be pronounced nasal as n  
in restaurant. Again, s like s in seen and u as u in pull.

# اے عزیز و سُنو

- ۱ اے عزیز و سُنو کہ بے قرآنِ حَق کو ملتا نہیں کبھی انساں
- ۲ جن کو اُس نُور کی خُبر ہی نہیں اُن پہ اُس یار کی نظر ہی نہیں
- ۳ ہے یہ فُرقاں کا اک عَجیب اثر وہ بتاتا ہے عاشقِ دلبر
- ۴ دل میں ہر وقت نُور بھرتا ہے سینہ کو خوب صاف کرتا ہے
- ۵ اُسکے اوصاف کیا کمزوں میں نیاں وہ تو دیتا ہے جاں کو اور اک جاں
- ۶ وہ تو چمکا ہے تیرِ اکبر اُس سے انکار ہو سکے کیوں کر
- ۷ بجز حکمت ہے وہ کلامِ تمام عشقِ حَق کا پلا رہا ہے جام

۸ وہ ہمیں دِلتساں تِلک لایا

اُسکے پانے سے یار کو پایا

## 5. AI 'AZĪZO SUNO

1. Ai 'azīzo suno kē bay Qur'ān  
Ḥaq ko miltā nahīn kabhī insān.
2. Jinko us nūr kī khabar hī nahīn,  
Un pē us yār kī naẓar hī nahīn.
3. Hai yih Furqān kā ik 'ajīb aẓar,  
Woh banātā hai 'aṣḥiq-i dilbar.
4. Dil mayn har waqt nūr bhartā hai,  
Sīna ko khūb ṣāf kartā hai.
5. Us kay auṣāf kyā karūn main bayān,  
Woh to daytā hai jān ko aur ik jān.
6. Woh to chamkā hai nayyar-i akbar,  
Us say inkār ho sakay kyūn kar.
7. Behr-i hikmat hai woh kalām tamām,  
'Iṣḥq-i Ḥaq kā pilā rahā hai jām.
8. Woh hamayn dilsitān talak lāyā,  
Us kay pānay say Yār ko payā.

1. Listen, O my dear ones! without the Qur'ān a man can never find God.
2. Those who are not conscious of this light (of the Qur'ān), cannot have their Beloved set His eyes on them.
3. A marvellous quality of the Qur'ān is that it makes one a lover of the Beloved (God).
4. It fills the heart all the time with light and cleanses the breast of all impurities.
5. How can I describe the qualities of the Qur'ān? Indeed it imparts a new life to life.
6. It shines like the great sun. How can one deny its radiance?
7. All its revelation is like the sea of wisdom. It constantly offers the chalice of Divine love (to the seeker).
8. The Qur'ān has brought us right at the threshold of the Sweetheart. We found our Beloved when we found the Qur'ān.

# نقشِ ہستی

۱ نقشِ ہستی تری اُلقت سے مٹایا ہم نے

اپنا ہر ذرہ تری رہ میں اڑایا ہم نے

۲ رُبط ہے جانِ فخر سے مری جاں کو مدام

دل کو وہ جامِ لبالب ہے پلایا ہم نے

۳ شانِ حق تیرے شائبل میں نظر آتی ہے

تیرے پانے سے ہی اُس ذات کو پایا ہم نے

۴ تیری اُلقت سے ہے معمور ہر ذرہ

اپنے سینہ میں یہ اک شہر بسایا ہم نے

۵ چھو کے دامنِ ترا ہر دامن سے ملتی ہے نجات

لاجرمِ درپہ تیرے سر کو جھکایا ہم نے

۶ بخدا دل سے مرے مٹ گئے سب تیروں کے نقش

جب سے دل میں یہ ترا نقش جمایا ہم نے

## 6. NAQSH-I HASTĪ

1. Naqsh-i hastī tiri ulfat say miṭṭāyā ham nay,  
Apnā har zarra tiri rah mayn urṭāyā ham nay.
2. Rabṭ hai jān-i Muḥammad say miri jān' ko mudām,  
Dil ko woh jān labā-lab hai pilāyā ham nay.
3. Shān-i Ḥaq tayray shamā-'il mayn' nazar ātī hai,  
Tayray pānay say hī us zāt ko pāyā ham nay.
4. Tayrī ulfat say hai ma'mūr mirā har zarrah,  
Apnay sīna mayn' yih ik shehr basāyā ham nay.
5. Chhū kay dāman tirā har dām say miltī hai najāt,  
Lājaram dar pē tiray sar ko jhukāyā ham nay.
6. Ba-Khudā dil say miray miṭ ga'ay sab ghairon' kay  
naqsh,  
Jab say dil mayn' yih tirā naqsh jamāyā ham nay.

1. *For thy love (O Muhammad) I have annihilated myself. For thy sake I have thrown to the winds everything I had.*
2. *My soul is eternally attuned to the soul of Muhammad. I have drunk the cup of his love to the full.*
3. *God's glory can be seen in the excellence of thy character. By coming into contact with thee (O Muhammad) I eventually came into contact with the Divine Being.*
4. *Thy love has taken possession of every particle of my existence. See, this is the great city of love which I have built up in my heart.*
5. *The touch of thy garment makes one free from all traps. It is for this reason that I have bowed down my head at thy threshold.*
6. *I swear by God that all other marks were wiped out of existence as soon as this mark of thy love was printed in my heart.*

# قرآنِ خُدا نِما ہے

۱ قرآنِ خُدا نِما ہے خُدا کا کلام ہے

بے اُس کے مَعْرِفَتِ کا چمِنِ نا تمام ہے

۲ وہ رُو شنی جو پاتے ہیں ہم اُس کتاب میں

ہوگی نہیں کبھی وہ ہزار آفتاب میں

۳ اُس سے ہمارا پاکِ دل و سینہ ہو گیا

وہ اپنے مُنہ کا آپ ہی آئینہ ہو گیا

۴ افسردگی جو سینوں میں بھتی دُور ہو گئی

ظلمت جو بھتی دلوں میں وہ سب نور ہو گئی

۵ جو دُور تھا خزاں کا وہ بدلا بہار سے

چلنے لگی نسیمِ عنایاتِ یار سے

7. QUR'ĀN KHUDĀ NUMĀ HAI

1. **Qur'ān Khudā numā hai, Khudā kā kalām hai,**  
Bay us kay ma'rifat kā chaman nā tamām hai.
2. Woh raṣhanī jo pātay haiñ ham us kitāb mayñ,  
Hogī nahīn kabhī woh hazār āftāb mayñ.
3. Us say hamārā pāk dil-o sīna ho gayā,  
Woh apnay muñh kā āp hī aa'īna ho gayā
4. Afsurdagī jo sīnoñ mayñ thī dūr ho ga'ī,  
Zulmat jo thī diloñ mayñ woh sab nūr ho ga'ī.
5. Jo daur thā khazān kā woh badlā bahār say,  
Chalnay lagī nasīm 'ināyāt-i yār say.

1. *The Qur'ān points to God, because it is the word of God.  
Without it the orchard of the spiritual knowledge is desolate.*
2. *The light which I find in this Book, can never be found in  
the thousands of suns.*
3. *This has purified my heart and soul. It stands as a mirror  
to its own face.*
4. *The sadness which settled on my soul has disappeared. The  
darkness which engulfed the hearts has all turned into light.*
5. *The days of autumn have changed into the days of spring.  
The fresh breeze has started blowing by the grace of the  
Beloved.*

Remember that ñ (i.e. n with a dot) should be pronounced nasal as n, in restaurant. Again, s like s in seen and u as u in pull.

Remember also that o in to, ko, ho etc. should be pronounced as o in go, and that d and t should be pronounced soft unless they are underlined.

# ہم تو رکھتے ہیں

۱ ہم تو رکھتے ہیں مسلمانوں کا دین  
دل سے ہیں خُدامِ ختمِ المرسلین

۲ شرک اور بدعت سے ہم بیزار ہیں

خاکِ راہِ احمدِ مُختار ہیں

۳ سارے حکموں پر ہمیں ایمان ہے

جان و دل اس راہ پر قربان ہے

۴ دے بچھے دل اب تِنِ خاکی رہا

ہے یہی خواہش کہ ہو وہ بھی فدا

كشَفَ الدَّجِي بِجَمَالِهِ

”بَلَّغَ الْعُلَى بِكَمَالِهِ“

صَلُّوا عَلَيْهِ وَآلِهِ“  
(سعدی)

حَسَنَتْ جَمِيعَ خِصَالِهِ

صَلِّ وَسَلِّمْ عَلَى مُحَمَّدٍ

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّم

## 8. HAM TO RAKHTAY HAIŪ

1. **Ham to rakhtay haiŪ** MusalmānoŪ kā deen̄,  
Dil say haiŪ khuddām-i khatmul-Mursaleen̄.
2. Shirk aur bid'at say ham bayzār haiŪ,  
Khāk-i rāh-i Aḥmad-i Mukhtār haiŪ.
3. Sāray ḥukmoŪ par hamayŪ eemān hai,  
Jān-o dil is rāh par qurbān hai.
4. Day chukay dil, ab tan-i khākī rahā,  
Hai yihī khwāshish, kē ho woh bhī fidā.

1. *We are the votaries of the religion of Islam and truly from among the servants of (the Holy Prophet Muḥammad), the Last of the Messengers.*
2. *We are averse to polytheism and innovations. We consider ourselves the dust of the path of Aḥmad, the Chosen.*
3. *We believe in all the injunctions (of Islam). May our life be a sacrifice to this cause !*
4. *We have offered our souls already ; only our earthly body is left. May it also become an offering (to the cause of Islam).*

Balagh-al-'ulā bi-kamālihī,  
Kashafad-dujā bi-jamālihī,  
Hasunat jamī'u khishālihī,  
Ṣallū 'alaihi wa ṣlihī.\*

Salli wa sallim 'alā Muḥammad,  
Ṣallallāhu 'alaihi wa sallam.

*He scaled the (empyrean) heights by his surpassing excellences.  
He dispelled darknesses by his radiant charm.  
He was the embodiment of all the best manners.  
(Thus, O people ! ) Send salutations to him and his followers.*

*Send salutations and greetings to Muḥammad ; for God has showered salutations and greetings on him.*

\*These four lines, quoted at several places in this book, were composed by the famous Persian poet Sa'di (b. 1171 d. 1291). Ed.

# گالیاں سن کر دُعا دو

- ۱ گالیاں سن کر دُعا دو پا کے دکھ آرام دو  
کبر کی عادت جو دیکھو، تم دکھاؤ انکسار
- ۲ نفس کو مارو کہ اس جیسا کوئی دُشمن نہیں  
چپکے چپکے پیدا کرتا ہے یہ سامانِ دُمار
- ۳ جس نے نفسِ دُوں کو بہت کر کے زیرِ پا کیا  
چیز کیا ہیں اُس کے آگے رُستم و اسفندیار
- ۴ دیکھ کر لوگوں کا جوش و غیظمت کُچھ غم کرو  
شدتِ گرمی کا ہے محتاج بارانِ بہار
- ۵ صدق سے میری طرف آؤ اسی میں خیر ہے  
ہیں درندے ہر طرف میں عافیت کا ہوں حصار

## 9. GĀLIYĀN SUN KAR DU'Ā DO

1. Gāliyān sun kar du'ā do pā kay dukh aarām do,  
Kibr kī 'aadat jo daykho, tum dikhā'o inkisār.
2. Nafs ko māro kē is jaisā ko'ī dushman nahīn,  
Chupkay chupkay paidā kartā hai yih sāmān-i damār.
3. Jisnay nafs-i dūn ko himmat karkay zayr-i pā kiyā,  
Cheez kyā haiñ uskay aagay Rustam-o Isfandyār.
4. Daykh kar logon kā josh-o ghaiḡ maḡ kuchh gham karo,  
Shiddat-i garmī kā hai muḡtaj bārān-i bahār.
5. Šidq say mayrī ṭaraf aa'o isī mayn khair hai,  
Haiñ darinday har ṭaraf, maiñ 'aafiyat kā hūn ḡṣār.

1. *Pray for those who abuse you and offer comfort to those who hurt you. When you meet the haughty and proud, be humble.*
2. *Restrain your animal self ; for there is no other enemy more dangerous than this. Imperceptibly it brings about (your) destruction.*
3. *He who has succeeded in controlling his baser self—even Rustam† and Isfandyār\* are nonentities to him.*
4. *Do not grieve at the violence and rage of the people. One suffering with intense heat needs showers of spring.*
5. *Come towards me with all sincerity ; this is where your welfare lies. There are beasts all around ; I am the fortress of security.*

† A famous person in Persian history, proverbially known for his bravery.

\* A great Persian King.

# اے حُبِ جاہ والو

- ۱ اے حُبِ جاہ والو یہ رہنے کی جا نہیں  
اس میں تو پہلے لوگوں سے کوئی رہا نہیں
- ۲ دیکھو تو جا کے اُن کے مقابلہ کو اک نظر  
سوچو کہ اب سلف ہیں تمہارے گئے کدھر
- ۳ اک دن وہی مقام تمہارا مقام ہے  
اک دن یہ صبحِ زندگی کی تم پہ شام ہے
- ۴ اک دن تمہارا لوگ جتنا زہ اٹھائیں گے  
پھر دفن کر کے گھر میں تاشف سے آئیں گے
- ۵ اے لوگو عیشِ دنیا کو ہرگز وفا نہیں  
کیا تم کو خوفِ مرگ و خیالِ فنا نہیں
- ۶ سوچو کہ باپ دادے تمہارے کدھر گئے  
کس نے بلالیا وہ سبھی کیوں گذر گئے
- ۷ وہ دن بھی ایک دن تمہیں یار و نصیب ہے  
خوش مت رہو کہ کوچ کی نوبت قریب ہے
- ۸ ڈھونڈو وہ راہ جس سے دل و سینہ پاک ہو  
نفسِ دنی خدا کی اطاعت میں خاک ہو

## 10. AI ḤUBB-I JĀH WĀLO

1. **Ai ḥubb-i jāh wālo !** yih reh nay ki jā nahīn,  
Is mayn to pehlay logon say ko'ī rahā nahīn.
2. Daykho to jā kay un kay maqābir ko ik naẓar,  
Socho kē ab salaf haiñ tumhāray ga'ay kidhar.
3. Ik din wohī maqām tumhārā maqām hai,  
Ik din yih ṣubḥ-i zindagī kī tum pē ṣhām hai.
4. Ik din tumhārā log janāza uṭhā'ayn gay,  
Phir dafn karkay ghar mayn ta'assuf say aa'ayn gay.
5. Ai logo ! 'aish-i duniyā ko hargiz wafā nahīn,  
Kyā tum ko kḥauf-i marg-o kḥayāl-i fanā nahīn.
6. Socho, kē bāp dādāy tumhāray kidhar ga'ay,  
Kis nay bulā liyā woh sabhī kyūñ gūzar ga'ay.
7. Woh din bhī ayk din tumhayn yāro naṣīb hai,  
Kḥuṣḥ mat raho kē kūch kī naubat qarīb hai.
8. Dhūndo woh rāh jis say dil-o sīna ṣāf ho,  
Nafs-i danī Kḥudā kī iṭā'at mayn kḥāk ho.

1. *O lovers of pomp and show ! this is not the place where one stays for long. None of your predecessors have lived here for ever.*
2. *Go and cast a look at their tombs, and reflect where all your forbears have gone.*
3. *One day that place of rest will be yours also. One day this morning of (your) life will decline into evening for you.*
4. *One day people will carry you in a bier and will return home in grief after burying you.*
5. *O people ! the pleasures of life can never last for ever. Do you not ever fear death and think of passing away from this world.*
6. *Just take thought for where your fathers and forefathers have gone ! Who called them back and why have they left this world ?*
7. *That day will also be your lot one day. Do not ever feel so happy ; the time of departure is slowly drawing near.*
8. *Search for the way which will cleanse your heart and soul, and reduce the baser self to nothingness in obedience to God.*

# پھر چلے آتے ہیں یارو

- ۱ پھر چلے آتے ہیں یارو زلزلہ آنے کے دن  
زلزلہ کیا اس جہاں سے کوچ کر جانے کے دن
- ۲ غیر کیا جانے کہ غیرت اُس کی کیا دکھلائے گی  
خود بتائے گا اُنھیں وہ یار بتلانے کے دن
- ۳ دوستو اُس یار نے دیں کی مُصیبت دیکھ لی  
آئیں گے اس باغ کے اب جلد لہرائیں گے دن
- ۴ دن بہت ہیں سخت اور خوف و خطر درپیش ہے  
پر یہی ہیں دوستو اُس یار کے پانے کے دن
- ۵ دیں کی نصرت کھیلے اک آسماں پر شور ہے  
اب گیا وقت خزاں آئے ہیں ٹھیل لائیکے دن
- ۶ چھوڑ دو وہ راگ جس کو آسماں گاتا نہیں  
اب تو ہیں لے ڈل کے اندھوں کے گن گانیکے دن

## 11. PHIR CHALAY ĀTAY HAIN YĀRO

1. **Phir chalay ātay hain yāro** zalzala ānay kay din,  
Zalzala kyā is jahān say kūch kar jānay kay din.
2. **Ghair** kyā jānay kē **ghairat** uskī kyā dikhlā'ay gī,  
**Khud** batā'ay gā unhayñ woh yār batlānay kay din.
3. Dosto ! us yār nay deen̄ kī muṣibat daykh lī,  
Aa'ayñ gay is bāgh kay ab jald lehrānay kay din.
4. Din bahut hain̄ **sakht** aur **khauf**-o **khaṭar** dar paysh hai,  
Par yihī hain̄ dosto ! us yār kay pānay kay din.
5. Deen̄ ki nuṣrat kay li'ay ik āsmān̄ par **shor** hai,  
Ab gayā waqt-i **khazān̄** ā'ay hain̄ phal lānay kay din.
6. Chhoṛ do woh rāg jisko āsmān̄ gātā nahīn̄,  
Ab to hain̄ ai dil kay āndho deen̄ kay gun gānay kay din.

1. *O friends ! the days of earthquake are about to come again. These are the days of passing away from this world.*
2. *How can a stranger know what Divine jealousy will show ? When the time comes, that Beloved will tell them everything Himself.*
3. *Friends ! that Beloved has seen the misfortunes of the Religion (of Islam) ; and this orchard will soon witness its days of spring.*
4. *The times are extremely hard and there is fear and danger facing us. Nevertheless friends ! these are the days when one can really find one's Beloved.*
5. *For making the Religion (of Islam) triumphant there is a great stir in heaven. The time of autumn has gone and the time of bearing fruit has come.*
6. *Give up that song which is not song celestial. O the blind of the heart ! now are the days of singing the songs of the glory of Islam.*

*Pronunciation of Persian words are slightly different in Afghānistān, India and Pākistān as compared to the spoken Persian in Irān. In the course of transliterating the Persian poems I have tried to give the modern Irānī pronunciation. Note some of the differences in pronouncing the following words :*

	<i>Non-Irānī</i>	<i>Irānī</i>
فدائے	fidā-'ay	fidā-'ee
کوچه	kūcha-'ay	kūcha-'ee
گوش	gosh	gūsh
هوش	hosh	hūsh
مسلمانیم	Musalmānaym	Musalmāneem
نوریست	nūrayst	nūreest
هیچ	haych	heech <i>etc.</i>

*Please remember that e in the middle of a word should be pronounced as e in bed or wed e.g. shawed, rehbar etc.*

# What the Ahmadiyya Movement Lahore stands for (Persian)

## مسلك تحريك احمدیہ لاہور

- متعده اسلام : گنجائش تخریب مبنی بر تفرقه بین المسلمین ندارد -
- مبنی پر معقولیت اسلام : تائید عقائد دینی به حقائق مبنی بر تجربات علمی کند -
- وسیع المشرب اسلام : نیکی را که هر کجا باشد احترام نماید ، و جمله مذاهب را از سرچشمه ذات خداوندی پنداشته تکریم کند -
- ظفر مند اسلام : ولوله و جوش فراوان دارد که همه عالم را به ترغیب محبت آمیز و جذب اخلاق حمیده در دائره اسلام آرد -
- ترقی پسند اسلام : به هنگام هر گونه انقلاب فکری در عالم از قرآن و سنت روشنی گیرد -
- زنده اسلام : صلاحیت دارد که در هر زمان صالح متبعین خود را قرب خداوندی عطا بکند -
- امن پسند اسلام : هر گونه تشدد را مذموم گرداند ، و اجازت نمی دهد که پیروان او دیگران را به جبر و اکراه در دین داخل کنند یا به جبر در حلقه ارادت خود دارند -

# جان و دلم

۱ جان و دلم فدائے جمالِ محمد است

خاکم بنارِ کوچہ آں محمد است

۲ دیدم بعینِ قلب و شنیدم بگوشِ ہوش

در ہر مکان ندائے جلالِ محمد است

۳ این چشمہ زواں کہ بخلق خدا دہم

یک قطرہ ز بحرِ کمالِ محمد است

۴ این آتش ز آتشِ بہر محمدی ست

وین آب من ز آبِ زلالِ محمد است

”بَلَّغِ الْعُلَى بِكَمَالِهِ

حَسَنَتْ جَمِيعُ خِصَالِهِ

كَشَفَ الدُّجَى بِجَمَالِهِ

صَلُّوا عَلَيْهِ وَآلِهِ“  
(سعدی)

صَلِّ وَسَلِّمْ عَلَيَّ مُحَمَّدٍ

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّم

## Part II (Persian)

### 12. JĀN-O DILEM

1. Jān-o dilem fidā-'ee jamāl-i Muḥammad ast,  
Khākem niṣār-i kūcha-'ee āl-i Muḥammad ast.
2. Dīdem ba-'ain-i qalb-o shunīdem ba-gūsh-i hūsh,  
Dar har makān nidā-'ee jalāl-i Muḥammad ast.
3. Eeñ chashma-'ee rawān kē ba-khalq-i Khudā dihem,  
Yak qaṭra-'ee zi beḥr-i kamāl-i Muḥammad ast.
4. Eeñ aatishem zi aatish-i mihr-i Muḥammadeest,  
Weeñ aab-i man zi aab-i zulāl-i Muḥammad ast.

1. *My heart and soul be an offering to the beauty of Muḥammad.  
My earthly being be a sacrifice to the love-lane of the (true)  
followers of Muḥammad.*
2. *I saw with my mind's eye and listened with the ears of  
intellect; there comes from every place the sound of the glory  
of Muḥammad.*
3. *This flowing fountain which I offer to mankind is just a  
small portion from the sea of the excellence of Muḥammad.*
4. *This my fire is the fire of the love of Muḥammad and this  
water is the sweet and clear water of (the fountain of)  
Muḥammad.*

Balagh-al-'ulā bi-kamālihi,  
Kashafad-dujā bi-jamālihi,  
Ḥasunat jamī'u kḥiṣālihi,  
Ṣallū 'alaihi wa ālihi.

Ṣalli wa sallim 'alā Muḥammad,  
Ṣallallāhu 'alaihi wa sallam.

*He scaled the (empyrean) heights by his surpassing excellences.  
He dispelled darknesses by his radiant charm.  
He was the embodiment of all the best manners.  
(Thus O people!) Send salutations to him and his followers.*

*Send salutations and greetings to Muḥammad; for God has  
showered salutations and greetings on him.*

# عَجَبِ نُورِ سَيِّدِ

- ۱ عَجَبِ نُورِ سَيِّدِ دَرِ جَانِ مُحَمَّدٍ      عَجَبِ لَعْلِسَتِ دَرِ كَانِ مُحَمَّدٍ
- ۲ زَطْمَتِ هَادِيَةِ سَنَكَةِ شَوْصَافِ      كِه گَر دَزْدِ اَز مَحَبَّتِ اِن مُحَمَّدٍ
- ۳ نَدَانَمِ بِمِیچِ نَفْسِ دَرِ دَوِ عَالَمِ      كِه دَارِ دِ شَوَكْتِ وَشَانِ مُحَمَّدٍ
- ۴ اَكْر خَوَاهِي كِه حَقِّ كُو سَيِّدِ شَبَابِ      بِشَوَا زِ دِلِ شَبَابِ خَوَانِ مُحَمَّدٍ
- ۵ اَكْر خَوَاهِي ذَلِيلِ عَاشِقِشِ بَاشِ      مُحَمَّدٍ هَسْتِ بَرِ هَانِ مُحَمَّدٍ
- ۶ سِرِّ دَاوَمِ فِدَائِ خَاكِ اَحْمَدِ      وَ لَمْ هِرِ وَ قَتِ قُرْبَانِ مُحَمَّدٍ

تو جانِ ما مُنَوَّرِ كَرِ دِي اَز عِشْقِ  
فِدَايَتِ جَانِ مُحَمَّدِ

”بَلَّغِ الْعُلَى بِكَمَالِهِ      كَشَفِ الدَّجَى بِجَمَالِهِ  
حَسَنَتْ جَمِيعُ خِصَالِهِ      صَلَّى اللهُ عَلَيْهِ وَآلِهِ“  
(سَعْدِي)

صَلِّ وَسَلِّمْ عَلَي مُحَمَّدٍ  
صَلَّى اللهُ عَلَيْهِ وَسَلَّم

## 13. 'AJAB NÜREEST

1. 'Ajab nureest dar jän-i Muḥammad.  
'Ajab la'leest dar kân-i Muḥammad.
2. Zi zulmat hâ dilay aaṅgah shawed şâf,  
Kê garded az muḥibbân-i Muḥammad.
3. Na dānem heech nafsay dar du 'aalem,  
Kê dāred shaukat-o shān-i Muḥammad.
4. Agar khwāhī kē Haq güyet sanāyet,  
Bishau az dil sanā khwān-i Muḥammad.
5. Agar khwāhī daleelay, 'āshiqash bāsh,  
Muḥammad hest burhān-i Muḥammad.
6. Saray dārem fidā-'ee khāk-i Aḥmad,  
Dilem har weqt, qurbān-i Muḥammad.
7. Tu jän-i mā munawwar kardī az 'ishq,  
Fidāyet jānem ai jän-i Muḥammad.

1. *There is extraordinary light in the person of Muḥammad !  
There is such a precious ruby in the mine of Muḥammad !*
2. *The heart is cleansed of all impurities when it becomes one  
of the friends of Muhammad !*
3. *I do not know anyone in the two worlds who possesses the  
splendour and dignity of Muhammad !*
4. *If you like that God should praise you, then, glorify  
Muhammad from the core of your heart.*
5. *If you need a proof (of his truthfulness), become his lover ;  
(because) Muhammad himself is the proof of Muhammad.*
6. *My head lies at the dust of the feet of Aḥmad ! My heart is  
every moment an offering in the way of Muhammad !*
7. *You have illuminated my life with love ! May my soul be a  
sacrifice to you, O soul of Muhammad !*

(For transliteration and translation see page 43)

# بَعْدَ از خُدا

۱ بَعْدَ از خُدا بِعِشْقِ مُحَمَّدٍ مُحَمَّدٌ  
گر کُفر این بُود بجز اسحت کافرَم

۲ —————  
بهر تار و پودِ مَنْ بسرائید بِعِشْقِ اَوْ  
از خود تَبی و از غمِ آں دِلِتاں پُرم

۳ جَانَمِ فِدَا شُودِ بَرِهِ دِینِ مُصْطَفَا  
این است کَامِ دِلِ اِگر آید مُسیرَم

كَشَفَ الدُّجَى بِجَمَالِهِ

صَلُّوا عَلَيْهِ وَآلِهِ  
(سَعْدِي)

”بَلَغَ الْعُلَى بِكَمَالِهِ

حَسَنَتْ جَمِيعُ خِصَالِهِ

صَلِّ وَسَلِّمْ عَلَيَّ مُحَمَّدٌ

صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

14. BA'D AZ KHUDĀ

1. **Ba'd az Khudā** ba-'ishq-i Muḥammad muḥammarem,  
Gar kufr een bawed ba-Khudā sekht kāfirem.
2. Har tār-o pūd-i man ba-surāyed ba-'ishq-i ū,  
Az khud tahee wa az gham-i aān dilsitaān purem.
3. Jānem fidā shawed ba-reh-i dīn-i Muṣṭafā,  
Eenest kām-i dil agar aayed muyassarem.

1. *After the love of God I am intoxicated with the love of Muhammad. If this be heresy, by God I am the greatest of heretics !*
2. *All my veins and fibres are saturated with the love of Muhammad. By itself my heart is empty, except that it treasures the grief for my Beloved (Muhammad).*
3. *May my life be sacrificed in the way of Muhammad Muṣṭafaa ! This is the inmost desire of my heart. How I wish it could come true !*

Balagh-al-'ula bi-kamālihī,  
Kashafad-dujā bi-jamālihī,  
Ḥasunat jamī'u khiṣālihī,  
Ṣallū 'alaihi wa ālihī.

Ṣalli wa sallim 'alā Muḥammad,  
Ṣallallāhu 'alaihi wa sallam.

(For translation see page 43)

# ما مُسلمانیم

- ۱ ما مُسلمانیم از فضلِ خدا  
 مُصطفیٰ ما را امام و پیشوا
- ۲ هست اَوْ خَيْرِ الرُّسُلِ خَيْرِ الْاَنَامِ  
 هر نبوت را بر او شد اختتام
- ۳ آلِ كِتَابِ حَقِّ كِتَابِ نَامِ اوست  
 با ده عِرْفَانِ ما از جامِ اوست
- ۴ يَكِ قَدَمِ دُورِي اِز آلِ وِشَن تَمَابِ  
 نزدِ ما کُفراست و خُسرانِ تَبَابِ
- ۵ نُورِ فِرْقَانِ مِي كَشْدُوْنِي خُدا  
 مِي تُو اِي نِي دِنِ اِز وِروْنِي خُدا

۴ —————  
 الْغُرُضُ فِرْقَانِ مَدَارِ وِينِ ماست

اَوَانِيْسِ خَاطِرِ عَمَلِيْنِ ماست

”بَلَّغَ الْعُلَى بِكَمَالِهِ  
 كَشَفَ الدُّجَى بِجَمَالِهِ  
 حَسَنَتْ جَمِيْعُ خِصَالِهِ  
 صَلُّوا عَلَيْهِ وَآلِهِ“  
 (سَعْدِي)

صَلِّ وَسَلِّمْ عَلَي مُحَمَّدٍ  
 صَلَّى اللهُ عَلَيْهِ وَسَلَّم

## 15. MĀ MUSALMĀNEEM

1. Mā Musalmāneem az faẓl-i Khudā,  
Muṣṭafā mā rā imām-o peeshwā.
2. Hest ū khai-rur-rusul khai-rul-anām,  
Har nubuwwat ra barū shud ikhtitām.
3. Aań kitāb-i Haq kē Qur'ān nām-i ūst,  
Baada-'ee 'irfān-i mā az jān-i ūst.
4. Yek qadem dūrī azaań raushan kitāb,  
Nazd-i mā kufr ast-o khusrān-o tabāb.
5. Nūr-i Furqaan mī kashed sū-'ee Khudā,  
Mī tawaań deedan az ū rū-'ee Khudā.
6. Al-gharaẓ Furqaan madār-i deen-i maast,  
Ū anees-i khāṭir-i ghamgeen-i maast.

1. *We are Muslims by God's grace and Muhammad Mustafaa is our guide and leader.*
2. *He is the best of all the messengers and the best of all mankind. Every prophethood has come to an end with him.*
3. *That Divine Book, called the Qur'ān,—the wine of our spiritual knowledge entirely comes from that cup.*
4. *One step away from that lustrous Book, is heresy, destruction and dissolution according to me.*
5. *The light of the Qur'ān draws one towards God, and God's face can be seen with this light!*
6. *In short the Qur'ān is the foundation of our Religion. It is the comforter of our aggrieved heart!*

Balagh-al-'ulā bi-kamālihi,  
Kashafad-dujā bi-jamālihi,  
Ḥasunat jamī'u khiṣālihi,  
Ṣallū 'alaihi wa ālihi.

Ṣalli wa sallim 'alā Muḥammad,  
Ṣallallāhu 'alaihi wa sallam.

(For translation see page 43)

# دردِ لم جوشد

- ۱ دردِ لم جوشد ثنائے ترؤے آنکھ دردِ خوبی ندارد ہم سرے
- ۲ آل مجھے روشن کہ روشن کردہ است صد دُورن تیرہ راچوں اخترے
- ۳ آل چراغش داد حق کش تا ابد نئے خطرے غم زیادِ ضررے
- ۴ روشنی از قے بہر قوے رسید نور او رخسید بر ہر کشورے
- ۵ ختم شد بر نفس پاکش ہر کمال لاجرم شد ختم ہر پیغمبرے

۴ — آفتاب ہر زمین و ہر زمان

بہر ہر اسود و ہر احمرے

’بَلَّغَ الْعُلَى بِكَمَالِهِ كَشَفَ الدُّجَى بِجَمَالِهِ  
حَسَنَتْ جَمِيعَ خِصَالِهِ صَلُّوا عَلَيْهِ وَآلِهِ“  
(سعدی)

صَلِّ وَسَلِّمْ عَلَى مُحَمَّدٍ

صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

## 16. DAR DILEM JŪSHED

1. Dar dilem jūshed sanā-'ee sarwaray,  
Aań kē dar khūbī na dāred hamsaray.
2. Aań dilay raushan kē raushan karda ast,  
Sad darūn-i tīrah rā chūn akhtaray.
3. Aań charāghash dād Haq kash tā abad,  
Nai khatar, nai gham zi bād-i sar-saray.
4. Raushanī az wai bahar qaumay rasīd,  
Nūr-i u rakhshīd bar har kishwaray.
5. Khatm shud bar nafs-i pākash har kamāl,  
Lā jaram shud khatm har paighambray.
6. Aaftāb-i har zamīn-o har zamān,  
Rehbar-i har aswad-o har aḥmaray.

1. *In my heart wells up praise for the Master (Muhammad) who in the beauty (of his conduct) has no parallel.*
2. *That shining heart has made like stars shine hundreds of hearts engulfed in darkness.*
3. *God has given him such a lamp which is never in danger of going out, inspite of the strong wind blowing around.*
4. *Light from him has reached every nation; light from him has shone on every land.*
5. *Every excellence has been terminated with him; (and) certainly every prophet has come to an end with him.*
6. *He is the sun for all times and for all lands; he is the guide for every white and every black.*

Balagh-al-'ulā bi-kamālihi,  
Kashafad-dujā bi-jamālihi,  
Hasunat jamī'u khisālihi,  
Ṣallū 'alaihi wa ālihi.

Salli wa sallim 'alā Muḥammad,  
Ṣallallāhu 'alaihi wa sallam.

(For translation see page 43)

# حَسَنِ صُورَتِ فُرْقَانِ

- ۱ دُرْدَا کہ حَسَنِ صُورَتِ فُرْقَانِ عِیَاں نَمَانْدُ  
 اَسْ خُوْدِ عِیَاں مَلِکِ اَثَرِ عَارِفَاں نَمَانْدُ
- ۲ —————  
 بِیَمِیْنِ کِہ ہرِیکِی ہِ غَمِ نَفْسِ بُلْتَلَا سَتِ  
 کَسِ رَا غَمِ اِشَاعَتِ فُرْقَانِ بِجَاں نَمَانْدُ
- ۳ جَانِمِ کِتَابِ شُدِ زِ غَمِ اِیْنِ کِتَابِ پَاکِ  
 پُچُنْدَاں بَسُو خَتَمِ کِہ خُوْدِ اُمِیْدِ جَاں نَمَانْدُ
- ۴ —————  
 یَا رَبِّ چِہ بَہرْمَنِ غَمِ فُرْقَانِ مُقَدَّرَا سَتِ  
 یَا خُوْدِ دَرِیْنِ زَمَانِہِ کَسِ رَا زِ دَاں نَمَانْدُ
- ۵ اے بے خیرِ بخدمتِ فرقانِ گم بہ بند  
 ”زاں پیشتر کہ بانگ برآید فلاں نماںد“
- لہ سَعْدِی

وَنَزَّلَ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ۝

## 17. HUSN-I ŞŪRAT-I FURQĀN

1. Dardā kē husn-i şūrat-i Furqān 'ayān namānd,  
Aań khud 'ayān magar aśar-i 'arīfān namānd.
2. Beenem kē har yakay ba gnam-i nafs mubtalaast,  
Kas rā gham-i ishā'at-i Furqān ba-jaan namānd.
3. Jānem kabāb shud zi gham-i een kitāb-i pāk,  
Chandān ba sūkhtem kē khud ummīd-i jaan namānd.
4. Yaa Rabb chih behr-i man gham-i Furqān muqadder ast,  
Yaa khud dareen zamānah kasay raaz daan namānd.
5. Ai bee khabar ba khidmat-i Furqān kamar ba-bend,  
"Zaan peeshtar kē baang bar aayed fulaan namānd".<sup>1</sup>

1. This line is by the Persian poet Sa'dī.

1. *Alas! the beauty of the face of the Qur'ān is not evident any more. It is there all the time but those who have the faculty of perception are not there.*
2. *I see everyone sunk in his own personal sorrows, but no one is sorrowing for the propagation (of the message) of the Qur'ān.*
3. *The grief for this pure Book has burnt into my soul, and there is not much hope that I shall survive.*
4. *My Lord! is it only destined for me that I suffer for the sake of the Qur'ān, or is there no one else in this age who can partake of this painful secret.*
5. *O you the careless and the uninformed, get yourself ready for the service of the Qur'ān, 'before the voice is heard that that person is alive no more'.*

Wa nunazzilu minal-Qur'āni mā huwa shifā'-uñw-wa rahmatul-lilmu'minīn.

"And We reveal of the Qur'ān that which is a healing and a mercy to the believers."  
(The Qur'ān 17.82)

# يَا عَيْنَ فَيْضِ اللَّهِ

١ يَا عَيْنَ فَيْضِ اللَّهِ وَالْعِدْفَانَ  
يَسْجَىٰ إِلَيْكَ الْخَلْقُ كَالظَّمَانِ

٢ يَا شَمْسَ مُلْكِ الْحُسَيْنِ وَالْإِحْسَانَ  
نَوَّرْتَ وَجْهَ الْبَرِّ وَالْعُمَرَانَ

٣ يَا مَنْ عَدَا فِي نُورِهِ وَضِيَائِهِ

كَالنَّيِّرِينَ وَنَوَّرَ الْمَلَوَانَ

٤ أَنْظُرْ إِلَيَّ بِرَحْمَةٍ وَتَحَنُّنٍ!

يَا سَيِّدِي أَنَا أَحَقُّ الْعِلْمَانَ!

٥ يَا رَبِّ صَلِّ عَلَى نَبِيِّكَ دَائِمًا

فِي هَذِهِ الدُّنْيَا وَبَعَثْ شَانِ

”بَلِّغِ الْعُلَىٰ بِكَمَالِهِ كَشَفِ الدُّجَىٰ بِجَمَالِهِ

حَسَنْتَ جَمِيعَ خِصَالِهِ صَلُّوا عَلَيْهِ وَآلِهِ“  
(سَعْدِي)

صَلِّ وَسَلِّمْ عَلَى مُحَمَّدٍ

صَلَّى اللَّهُ عَلَيْهِ وَسَلِّمْ

## Part III (Arabic)

### 18. YĀ 'AINA FAIDIL-LĀHI

1. Yā 'aina faidil-lāhi wal-'irfānī,  
Yas'ā ilaikal-khalqu kaẓ-ẓam-ānī.
2. Yā shamsa mulkil-husni wal-ihsānī,  
Nawwarta waj-hal-barri wal-'umrānī.
3. Yā man ghada fī nūrihī wa diyā-'ihī,  
Kan-nayyiraini wa nawwaral-malawānī.
4. Unẓur ilayya bi-raḥmatinw-wa taḥannu-nin !  
Yā sayyidī ana aḥqarul-ghilmānī.
5. Yā Rabbi ṣalli 'alā Nabiiyi-ka dā'iman,  
Fī hāzi-hid-dunyā wa ba'sin ṣānī.

1. *O (Muhammad) the fountain of God's grace and knowledge !  
people are running towards thee like the ones who are thirsty.*
2. *O the sun of the land of beauty and beneficence ! thou hast  
illuminated the faces of wilderness and of towns.*
3. *O the one which is like the sun and the moon in radiance and  
illumination and which has enlightened the day and the  
night !*
4. *Vouchsafe to me thy looks of mercy and compassion, O my  
Leader! I am one of your most humble servants.*
5. *O Lord ! bless Thy Prophet (Muhammad) eternally in this  
world and in the life hereafter.*

Balagh-al-'ulā bi-kamālihī,  
Kashafad-dujā bi-jamālihī,  
Ḥasunat jamī'u kḥisālihī,  
Ṣallu 'alaihi wa ālihī.

Ṣalli wa sallim 'alā Muḥammad,  
Ṣallallāhu 'alaihi wa sallam.

(For translation see page 43)

# يَا طَيِّبَ الْأَخْلَاقِ

١ يَا طَيِّبَ الْأَخْلَاقِ وَالْأَسْمَاءِ

أَفَأَنْتَ تُبْعِدُنَا مِنْ الْأَلَاءِ؟

٢ أَنْتَ الَّذِي شَغَفَ الْجَنَانَ مَحَبَّةً

أَنْتَ الَّذِي كَالرُّوحِ فِي حَوْبَائِي

٣ أَنْتَ الَّذِي جَمَعَ الْمَحَاسِنَ كُلَّهَا

أَنْتَ الَّذِي قَدْ جَاءَ لِلْأَحْيَاءِ

٤ هَذَا رَسُولٌ قَدْ أَتَيْنَا بَابَهُ

بِمَحَبَّةٍ وَإِطَاعَةٍ وَرِضَاءٍ

كَشَفَ الدُّجَى بِجَمَالِهِ

”بَلَّغَ الْعُلَى بِكَمَالِهِ

صَلُّوا عَلَيْهِ وَآلِهِ“  
(سَعْدِي)

حَسَنْتَ جَمِيعَ خِصَالِهِ

صَلِّ وَسَلِّمْ عَلَى مُحَمَّدٍ

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّم

## 19. YĀ ṬAYYĪBAL-AKHLĀQI

1. Yā ṭayyibal-akhlāqi wal-asmā-'i,  
Afa-anta tub'idunā minal-ālā-'i ?
  2. Antal-lazī shaghafal-janāna maḥabbatan,  
Antal-lazī kar-rūḥi fī ḥaubā-'ī.
  3. Antal-lazī jama'al-maḥāsina kul-lahā,  
Antal-lazī qad jā'a lil-iḥyā-'i.
  4. Hāzā Rasūlun qad atainā bāba-hū,  
Bi-maḥabbatiñw-wa iṭā'atiñw wa riḍā-'i.
1. *O (Muḥammad) ! the paragon of purity and sublime attributes, will thou deprive us of thine own blessings.*
  2. *Thou art the one whose love hast taken deep root in my heart; thou art the one who art like soul to my body.*
  3. *Thou art the one who is the embodiment of all the excellences. Thou art the one who has been raised to quicken the (spiritually) dead.*
  4. *This is the Messenger on whose threshold we have presented our humble selves with love, obedience and free will.*

Balagh-al-'ulā bi-kamālihī,  
Kashafad-dujā bi-jamālihī,  
Ḥasunat jamī'u khiṣālihī,  
Ṣallū 'alaihi wa ālihī.

Ṣalli wa sallim 'alā Muḥammad,  
Ṣallallāhu 'alaihi wa sallam.

(For translation see page 43)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ  
يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ  
وَسَلِّمُوا تَسْلِيمًا ۝

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ  
كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ  
إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ ۝  
اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ  
مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى  
آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ ۝

Bismil-lā-hir-Rahmā-nir Raḥīm  
In the name of God, the Beneficent, the Merciful.

1. In-nal-lāha wa malā'ikataḥū yuṣal-lūna 'alan-Nabiyy.
2. Yā-ayyu-hal-lazīna āmanū ṣallū 'alaihi
3. wa sal-limū taslīmā.

*Surely Allāh and His angels bless the Prophet.*

*O you who believe, call for blessings on him  
and salute him with a (becoming) salutation.*

(The Qur'an 33 *Al-Aḥzāb* 56)

4. Allāhumma ṣalli 'alā Muḥammadiñw-wa 'alā āli Muḥammadin
5. kamā ṣallaita 'alā Ibrāhīma wa 'alā āli
6. Ibrāhīma innaka Ḥamīdum-Majīd.
7. Allāhumma bārik 'alā Muḥammadiñw-wa 'alā āli
8. Muḥammadin kamā bārakta 'alā Ibrāhīma wa 'alā
9. āli Ibrāhīma innaka Ḥamīdum-Majīd.

*O Allāh ! exalt Muḥammad and the true followers of Muḥammad  
as Thou didst exalt Abraham and the true followers of  
Abraham ; surely Thou art Praised, Magnified.*

*O Allāh ! bless Muḥammad and the true followers of  
Muḥammad as Thou didst bless Abraham and the  
true followers of Abraham ; surely Thou art Praised, Magnified.*

## ARABIC ALPHABET

*The pronunciation within brackets is popular among the Urdū speaking people.*

<p>ا Alif aa ā</p>	<p>ز Za (zay) z</p>	<p>ق Qaf q</p>
<p>ب Bā (bay) b</p>	<p>س Sīn s</p>	<p>ك Kaf k</p>
<p>ت Ta (tay) t<sup>1</sup></p>	<p>ش Shīn sh</p>	<p>ل Lam l</p>
<p>ث Sā (ṣay) s<sup>2</sup></p>	<p>ص Ṣad ṣ</p>	<p>م Mīm m</p>
<p>ج Jim j<sup>3</sup></p>	<p>ض Dad ḍ</p>	<p>ن Nūn n</p>
<p>ح Hā (ḥay) ḥ</p>	<p>ط Ṭa (ṭo'ay) ṭ</p>	<p>ه Hā (hay) h</p>
<p>خ Khā (khay) kh</p>	<p>ظ Zā (zo'ay) z</p>	<p>و Waw<sup>4</sup> w</p>
<p>د Dāl d<sup>1</sup></p>	<p>ع 'Ain '</p>	<p>ء Hamza '</p>
<p>ذ Zal z</p>	<p>غ Ghain gh</p>	<p>ي Yā (yay) y</p>
<p>ر Rā (ray) r</p>	<p>ف Fā (fay) f</p>	

*The combination ى called lām-alif is reckoned by some a letter of the alphabet and is inserted before yā (ى).*

*When the letter ت (tā) is used as a feminine ending it is written as ة or ٰ (hā with two dots over it). This is called the "round tā" or tā marbūṭa. When ى (yā) is joined with other letters it generally takes two dots e.g. يا عين (yā 'aina).*

1. The letter t and d (ت, د) should always be pronounced soft in Arabic, Persian and Urdū as t and d in French, Dutch or Italian.

2. Some Orientalists spell it as th.

3. Orientalists spell this letter as dj because in some European languages the sound of j is like that of ya. In English, however, the sound of ج (jim) is exactly like j.

4. The letter و (wāw) is sometime written before the letter ه (hā).

# THE ARABIC ALPHABET AND ITS VARIOUS FORMS

		Isolated	Initial	Medial	Final
Alif	ā	ا	-	-	ا
Bā	b	ب	ب	ب	ب
Tā	t	ت	ت	ت	ت
<u>Sā</u>	<u>s</u>	ث	ث	ث	ث
Jīm	j	ج	ج	ج	ج
Hā	h	ح	ح	ح	ح
<u>Khā</u>	<u>kh</u>	خ	خ	خ	خ
Dāl	d	د	-	-	د
<u>Zāl</u>	<u>z</u>	ذ	-	-	ذ
Rā	r	ر	-	-	ر
Zā	z	ز	-	-	ز
Sīn	s	س	س	س	س
<u>Shīn</u>	<u>sh</u>	ش	ش	ش	ش
<u>Ṣād</u>	<u>ṣ</u>	ص	ص	ص	ص
<u>Ḍād</u>	<u>ḍ</u>	ض	ض	ض	ض
<u>Ṭā</u>	<u>ṭ</u>	ط	ط	ط	ط
<u>Zā</u>	<u>ẓ</u>	ظ	ظ	ظ	ظ
'Ain	'	ع	ع	ع	ع
<u>Ghain</u>	<u>gh</u>	غ	غ	غ	غ
Fā	f	ف	ف	ف	ف
Qāf	q	ك	ك	ك	ك
Lām	l	ل	ل	ل	ل
Mīm	m	م	م	م	م
Nūn	n	ن	ن	ن	ن

Hā	h	•	هـ	ح	ح	ح
Wāw	w	و	-	-	-	و
Hamza	'	ء	أ	إ	أ	أ
Yā	y	ي	ي	ي	ي	ي

Lām (ل) followed by alif (ا) is written لا when isolated ; in this form lām takes the shape of ل. At the end of a word lām-alif is written thus لا.

### SHORT AND LONG VOWELS AND OTHER SIGNS

fatha	kasra	ḍamma	standing fatha	standing kasra	inverted ḍamma	long madda	longest madda
↓	↓	↓	ا	ا	ا	ا	ا
ا	ا	ا	ا	ا	ا	ا	ا
a	i	u	ā	ī	ū	ā aaa	ā aaaa

#### Nunation (Tanwīn)

ان	ان	ان
an	in	un

Sign of  
duplication (Tashdid)



Sukūn or jazm



Examples of Nunation : محبة (maḥabba-tan), بعث (ba'-sin), رحمة (rahma-tun).

Examples of Duplication ; محمد (Muḥammad), الله (Allāh).

For a detailed study of the subject **THE QUR'ĀN READER** by the writer of these lines is recommended.

What the Ahmadiyya Movement Lahore stands for  
(Arabic)

## موقف الحركة الاحمدية بـلاهـور

- الاسلام المتضام : ليس فيه اتساع لتخريب التفرقة -
- الاسلام المعقول : الذى يويد عقائده بالحقائق المجربة -
- الاسلام رحب الصدر: الذى يحترم الخير اينما يجد و يعظم الاديان كلها بناء على ان منبعها واحد -
- الاسلام الطاهر : الذى يتشوق ان يدخل الناس فى ربة الاسلام بتاثير الاخلاق و الترغيب المشعشة بالمحبة -
- الاسلام المتقدم : الذى يستنير بضياء القرآن والسنة على كل حدب فى العالم -
- الاسلام العسى : الذى يصلح ان يقرب الى الله عباده الصالحين فى كل زمان -
- الاسلام المسالم : الذى يذم كل الاكراه الذى يدخل الناس فى دين او يكرهم ان يتمسكوا به -

# What the Ahmadiyya Movement Lahore stands for (Urdu)

## احمدیہ تحریک لاہور کا مسلک

- متعددہ اسلام : جس میں کسی فرقہ دارانہ تخریب کی گنجائش نہیں۔
- معقولیت پر مبنی اسلام : جو اپنے عقاید کی تائید تجرباتی حقائق سے پیش کرتا ہے۔
- وسیع المشرب اسلام : جو نیکی کا احترام کرتا ہے خواہ وہ کسی جگہ ملے اور مذاہب کی تعلیمات کا سرچشمہ اللہ تعالیٰ کی ذات کو جان کر ان کا احترام کرتا ہے۔
- ظفر مند اسلام : جو اس بات کی تڑپ رکھتا ہے۔ کہ محبت آمیز ترغیب اور اخلاقی اثر سے تمام دنیا کو دائرہ اسلام میں لے آئے۔
- ترقی پسند اسلام : جو عالم انسانی میں ذہنی تبدیلی کے ہر موڑ پر قرآن و سنت سے نئی روشنی حاصل کرتا ہے۔
- زندہ اسلام : جس میں یہ صلاحیت ہے کہ وہ اپنے صالح متبعین کو ہر دور میں قرب خداوندی بخشے۔
- امن پسند اسلام : جو ہر ایسے تشدد کی مذمت کرتا ہے۔ جس کا مقصد دوسروں کو جبراً اپنے مذہب میں داخل کرنا یا مذہب میں رہنے پر مجبور کرنا ہے۔