

Jan-nat Poori
City of Paradise
Composed by Sayyed Imam Shah

Eji Imaamshaah ginaanaj boliyaa, Bolyaa te amarat Noor
Paantin vechi tyaare paase nahotaa, Na hotaa re hajoor1
Peer Imaam Shaah has uttered this hymn of knowledge, he has uttered immortal light. When the shares were distributed, he was not there, and he was not in his presence.

Eji Savant pandarso panchoter, Ne kartak nun maas
Taarikh satarminaan jomo safaaryo, Pir Hasan Kabirdin aap2
It was the year VS 1575, and the month of Kartak, on the seventeenth day of the month that Peer Hassan Kabeerdeen departed this life.

Eji Prabhaate veraa jomo safaaryo, Ane sifaaryo ucchaj maanhe
Taare janaajo gurno laee chaalyaa, Ane chaaliyaa chhe tyaan3
It was at dawn that he died, and he died in Uch. Then they took the Guide's bier, and then they went with it.

Eji Sayyad Imaamshaah kahe saanbhrro ne chaaliyaa, Ane pahonchyya ta janaajaa ne paas
Atkaavi janaajo ame boliyaa, Amane paati na didhi baap4
Peer Imaam Shah says that he went when he heard of this and himself came near the bier. He stopped the funeral procession and said: 'Father, you have not given me my share.'

Eji Tyaare bhaai-o miline vichaaryu, Ane vichaaryu sarve sansaar
Je Sayyed Imaamshaah ghelo thayo, Ane te hasaa re lok apaar5
Then his brothers together thought, and all the people thought that Peer Imam Shah had gone mad: and he made everyone laugh greatly.

Eji Saat ucchnaa lok miliyaa, Ane miliyaa te sarve sansaar
Te rumaal laeene hasvaa laagyaa, Te hasyaa anant apaar6
The folk of the seven Uches were gathered, and all the people were assembled. Putting handkerchiefs over their faces, they started laughing, and laughed without ceasing.

Eji Saanbhrro Imaamshaah bhaai-o kahe, Tamne kaho te saacho kaaj
Pann aa veraa chhe kharachni, Tame pitaa maango chho aak7
'Listen, Imam Shah.' his brothers said. 'What you say is true. But is this a time for going to expense, and are you asking for your share today?'

Eji Em karnaan savaapor din chadiyo, Ane rokyaa tenne tthaam
Tyaare sarve lok bhukhyaa thayaa, Ane thayaa chhe evaa kaam8

While they went on like this, four hours of the day had passed, with them halted at that spot. Then all the people became hungry, as the same business went on.

*Eji Tyaare Sayyad Imaamshaah araj kare, Ane kariyaa baap ni saath
Pitaaji vilamb na kiji-e, Ane lok kare chhe haans9*

Then Peer Imam Shah made a request, and made it to his father. 'Father, do not delay, for people are laughing.'

*Eji taare sa(n)duk maa(n)he thee sat-gurue, Ane kaaddheo pitaa nu(n) haath;
so(n)saar sarave dekhataa, Ek tasabee aalee emaam shaahaa ne haath10*

Then from the coffin the True Guide stretched out his hand. As all the people watched, he handed Imam Shah a rosary.

*Eji valataa emaam shaahaa boleaa, ane mukhe su(n) evey vaann;
Ek tasabee laee nav jaaesu(n), Pitaa jee kaa(n)eek beejo aalo pramaan11*

In reply, Imam Shah said: 'I will not take just a single rosary, father, give me something else.'

*Eji taare janaajo phaaddee mukh kaaddheo, ane joeo te sarve saath;
Taare mukh maa(n)e thee saakar kaaddheaa, te aalee peer emaam shaahaa ne haath ..12*

Then he burst open the bier and he put forth his face, watched by the whole company. Then from his mouth he took out a piece of sugar, and handed it to Peer Imam Shah.

*Eji taare lok sarave imaan laaveaa, ane laaveaa sarave jamaat;
Have peer emaam shaahaa ne maanee-e, ane maanee-e pure imaan13*

Then all the people were filled with faith, as was the entire community. 'Let us now acknowledge him with complete faith.'

*Eji teaaa(n) thee janaajo upaaddeaaa, laee chaaleaa aapanne thaam;
Peer Hasan kabeer deen ne dafanaaveaa, potaa te aapanne makaan14*

From there they raised the bier, and took it to its proper place. They buried Peer Hasan Kabeerdeen, and then returned to their homes themselves.

*Eji Tyaare bibi-o sarve royu(n), ane jamaat ro-ee tenaa tthaam;
Evi Imaamshaah ne besaadyaa, ane amaari pitaanu(n) shu(n) chhe naam15*

Women wept bitterly, and so did men also, members of the *jamât*, shedding tears. Returning from the cemetery, they asked *Pir* Imam Shah to sit and explain to them the mystery about his share of his father's inheritance.

*Eji Chaaliso Imaamshaah tyaan puro karyo, ane kariyo te ucch maanhe;
Chaaliso karine chaaliyaa, ane aavyaa Sindh maanhe16*

Having completed forty days in mourning at Onch, Imam Shah left for Sind.

*Eji Sindh maanhe to gurji aaviyaa, ane aavyaa te joonn jumlaa maanhe;
Te jamaat maanhe Guruji aaviyaa, te betthaa khaanaa maanhe17*

There he came to the district of Jun, and went to the *Jamât*. He, the Gur-ji, *honoured the jamât-khâna by taking seat there.*

*Eji Khaanaa maanhe jamaat aaviyaa, ane saanjini verra saar;
Tenne hank marine kaaddhiyaa, ane kaaddhiyaa te khaanaa maanhe thi bahaar18*
In the evening, however, the local people came to the jamât-khâna for prayers, and expelled him.

*Eji Nav faankaa tyaan thayaa, ane puraa tenne tthaar;
Dasme faanke gurji chaaliyaa, ane chaaliyaa khaanaa maanhe thi bahaar 19*
He remained in the village without food for full nine meal-times, fasting all the time. At the time of the tenth he walked away from the jamat-khâna.

*Eji Trann laakdiyo tyaan Guruji ne maariyun, ane maariyun te paansrri maanhe;
Toye gurji bolyaa nahi, ane dukh na laagyo dil maanhe 20*
During these happenings he received three heavy blows on his sides with a stick, never complaining, however, and in his heart he did not feel himself offended.

*Eji Tyaare jamaat saathe gurji bolyaa, ane bolyaa tenne ja tthaam;
Bhaai Sayyad karine maanjo, ane aapjo Pir Hasan Kabirdin naam 21*
Then the Guru addressed the Jamat of that place, saying: "Do not forget that I am a Sayyid, and give me some food for the sake of Pir Hasan Kabiru'd-dîn.

*Eji Taare jamaat tyaan em bolyaa, ane bolyaa te Imaamshaah ni saath;
Gur Pir Hasan Kabirdin kabulyaa nahi, tamne paanti na didhi haath 22*
The people of Jamat replied to him: "We do not consider thee as Pir Hasan Kabir ud din's successor, because he did not recognize thee as his successor and give thee thy share."

*Eji Taare Sayyad Imaamshaah bolyaa, tame saanbhrro moman vir;
Ame tam paase nathi maangtaa, tame ko-ee thaa-o chho adheer 23*
Whereupon the Pir (Imam Shah) added, saying: "O brothers! Listen to me: I have no claim on you. Why should you be so intolerant?"

*Eji Tyaanthi gur kahe ame chaaliyaa, ane chaaliyaa te gaamthi bahaar;
Taare Premji khojo kede doddiyo, te aavyo chhe tatkaarr 24*
24-25. Guru said: we proceeded further from that village. A Khoja, Premji by name, however, followed me and said to me: "Guru-ji, come to my house and have a meal. Then proceed further."

*Eji Tyaare Premji em boliyo, am saathe eve per;
Gurji jami karine chaaljo, Imaamshaah padhaaro aapnne gher 25*
24-25. Guru said: we proceeded further from that village. A Khoja, Premji by name, however, followed me and said to me: "Guru-ji, come to my house and have a meal. Then proceed further."

*Eji Tyaan dasmo faanko em chhodiyo, ane Premji naame shishya;
Taare jami karine padhaaryaa, ane ghanni didhi te aashish26*

We (says Imam Shah) broke our fast there. Premji bowed to me with respect. I took my meal there and then started on my journey, giving many blessings to him.

*Eji Tyaanthe gur kahe em chaaliyaa, ane chaaliyaa te Bhom gaam maanhe;
Enni vaatte chaaliyaa, have jaavun Shaah naa dargaah 27*

Then the Guru says: "We went away, and reached the place called Bhom. Arriving in that village, we wanted to visit the Shah's (i.e. Imam's) dargâh.

*Eji Tyaan sataavis faankaa kaaddhine aaviyaa, gur kahe aaviyaa te paschim desh;
Taare lugdaa na marre pahervaane, ane garib amaaro vesh28*

Having spent 27 days there in complete fast, he went further to the West. He had no clothes to wear, travelling as a beggar.

*Eji Taare avtaar paatra Noor Shaahnun, ane Mukhi Gulaam teni paas;
Tene gurji jae karine, ane keedhaa taasun ardaas29*

It was the time when *Nûr-Shah* (Imam) reigned in *Paachham-Desh* (i.e. Persia). *Mukhi Ghulâm* was his servant. The *Guru* went to-him, and asked him:

*Eji Saanbhrro Mukhi ek vaatdi, ame garib abhiyaagat saar;
Paveetra paavan to thae-e, jo dekhaado Shaahnaa didaar 30*

"Listen to me, to what I say, *Mukhi* I am a poor stranger. I shall be purified if I am allowed to have the *Shah's* didaar (i.e. to pay personal homage to him).

*Eji Tyaare Mukhi Gulaam nahi orrkhiyaa, koeekaj dise chhe garibaj saar;
Tyaare Mukhi Gulaamaj chaaliyaa, te chaaliyaa hajoor minjaar31*

Mukhi Ghulâm, not recognizing him, thought that he really was an ordinary beggar. (Nevertheless) he, the *Mukhi*, went into the August Presence of the *Shah*.

*Eji Haath jodi Mukhi ubhaa rahyaa, ane kare chhe ardaas;
Shaah garib ekaj aaviyo, tene didaar jovaani aas 32*

With his hands folded, he most humbly reported to the *Shah*: "A poor stranger, looking like a beggar, has come, asking for the permission of your *didaar*."

*Eji Hasi kari Shaah ji boliyaa, ane saanbhrro Mukhi ek vaat;
E jiv ghanno motto chhe, teni khidmat karjo bahu bhaat33*

There upon the *Shah*, laughing, said: "*Mukhi*. Lend thy ears to what I say: that was a really great soul. Let him rest, accommodate him comfortably, and feed him well."

*Eji Tyaare amar maani Mukhi aaviyaa, tenne gurune didhun chhe maan;
Ttopi sivine gayaa vechvaa, teno aanniyo an-n saamaan 34*

By this order the *Mukhi* returned to *Imam shah*, now paying him the respect that was due to him. Having made a scull-cap, the *Mukhi* went and sold it, bringing some food for the money realised from the sale.

*Eji Topi vechine laaviyaa, te bhojan mevaa angur;
Sanpat parmaanane laaviyaa, te aarogiyaa Imaamshaah vir 35*
He brought food, fruits and grapes (*angur*) , all the food that he could buy for his money, and *Pir Imam shah* partook of all this.

*Eji Jamaadiyaa jugte kari, te santoshiyaa Sayyad Imaamshaah aap;
Taare varrata Mukhi bolyaa, kaho naam tamaare baap 36*
He, the *Mukhi*, most respectfully and kindly offered him, the *Guru*, food to eat, and the *Guru* ate enough of it. After the meal the *Mukhi* inquired from him, as to his own and his father's names.

*Eji Taare prit dekhi Sayyad bolyaa, ame chha-ee-e te garibaj jaat;
Didaar kaarann ame aaviyaa, tame saanbhrro mori vaat 37*
Seeing his love; the *Pir* said: "I am a poor man who came for the *didaar*, listen to me.

*Eji Taare Mukhi Gulaam nahi orrkhiyaa, koeek khojo dise chhe saar;
Pann trann dahaadaa sudhi ardaas kidhi, je dekhaado Shaahnaa didaar 38*
Even then *Mukhi* Ghulâm failed to recognize who was before him, believing that it was an (ordinary) *Khoja*. For three days *Pir Imam Shah* requested and beseeched him to take him for a *didaar*.

*Eji Trije dahaade gurji boliyaa, ane saanbhrro Mukhi ek vaat;
Didaar kaarann ame aaviyaa, aaj thayaa trann dahaadaa trann raat 39*
On the third day the *Guru* said: "Listen to me, *Mukhi* we have come for a *didaar*. Three days and three nights have already passed.

*Eji Araj amaari jae karjo, ane kahejo bandgi salaam;
Anant stuti karine kahejo, je Sayyad Imaamshaah naam 40*
Go and ask (thy Master) on my behalf, conveying my request and prayer after due salutations. Beseech him on my behalf a thousand times, and convey to him the tidings that my name is *Sayyid Imam Shah*."

*Eji Taare Mukhi Gulaam jaanniye, e to gurji no parivaar;
Taare aadheen thae venanti kari, ane kari te evaa apaar 41*
Then the *Mukhi* understood that he belonged to the family of the (late) *Guru-ji*. He behaved most obediently and reverently, treating his guest with honour.

*Eji Taare Mukhi Gulaam fari chaaliyo, tenne araj kidhi chhe saar;
Je Sayyad Imaamshaah ni venanti, Saami aalo tene didaar 42*
He went (to the *Shah*) and beseeched him on *Imam Shah*'s behalf, saying that he had brought a request (for a *didaar*) from *Sayyid Imam Shah*. "Grant him thy *didaar* O Lord!

*Eji Taare Nar Har Noorshaah boliyaa, ane aavshun te thaavar raat;
Aamaro aasan khaanaa maanhe naakhjo, tyaan deshun didaar ne karshun vaat 43*
Thereupon the *Shah* said: "We shall come on Towar (Friday) night; prepare our throne in the *Jamât-khâna*, there shall we give (him) the *didaar*, and hold conversation."

*Eji Taare thaavar raate Prabhu padhaaryaa, ane aaviyaa trann bramhandnaa naath;
Didaar keedhaa Shaah Ali tannaa, man thayaa rariyaat 44*

The Lord of the three worlds then came on that night .We had the *didaar* of *Shah* Ali our heart was elated by the vision.

*Eji Anant prakaare aadheen thae ubhaa, ane Shaah ji sun kidhi ardaas;
Have maher karo saachaa saaeeyaa, hun chhun tamaaro daas 45*

I stood most humbly and obediently in his presence, praying to the *Shah*: "Have mercy on me, O, True Lord! I am thy most obedient slave!

*Eji Saami tamne jaani aashaj aanni, to tame karaavyo didaar;
Have bhav bandhanthi chhuttyaa, ane paamiyaa pafele paar 46*

O, Lord! Having seen thee, as I desired, now that thou hast most graciously granted thy *didaar* to me, my soul's liberation (salvation)" has been attained, I have attained my goal.

*Eji Saami anant aashaa tamej puri, ane hun karun chhun ardaas;
Amne sarag jovaano kod chhe, tame dekhaado sarag aavaas 47*

O, Lord! Thousands upon thousands of my wishes have been granted by Thee! Now I most humbly crave thy permission to go and visit Paradise! Grant me this mercifully so that I may visit it."

*Eji Hasi kari Noorshaah boliyaa, e kaayaa na pahonche koee;
E maattini kaayaa kem pahonche, baap daadaa tamaaraa joye 48*

Nur Shah smiled at this request, and uttered: "No living human being can go there. How can the material body of flesh penetrate there? Thy father and grandfathers are there."

*Eji Taare ardaas kari gur ubhaa rahyaa, Saami tame shrestth naa sirjannhaar;
Pann paatinun hak ame maangie, tenu dekhaado sarag duaar 49*

The *Guru*, however, insisted on his request, saying: "O, Lord! Thou art the Creator of the Universe I have to claim my share of inheritance; this is why I ask permission to visit Paradise."

*Eji Tyaare Chandan vir to saathe didho, te hato Jibraaeel no avtaar;
Te aagarr thaeene chaaliyaa, ane gayaa te gaar minjaar 50*

Thereupon the Lord gave him as a companion Chandan Vir. He was an incarnation of Angel Gabriel. He became my guide, and I followed him. He went into a cave, and I went after him.

*Eji Tyaare gaar vaatte gurji gayaa, ane tyaan ditthaa te achrat saar;
Ek to naagaa rudan kare chhe, ane ek to agan minjaar 51*

To my great surprise I saw some people who were naked. They were weeping bitterly, while others were burning in fire.

*Eji Ek to bahaar rahi pukaar kare chhe, ane ek to betthaa maanhe;
Ek to bhukhyaa mare chhe, ane ek to betthaa khaae 52*

Some wept standing outside the fire, some were inside it. Some were starving to death, others sat eating.

*Eji Tyaare hasi kari gurji boliyaa, tame shun keedhaa chhe kaaj;
Tame javaab amne aapjo, tame em kaan betthaa chho aaj53*

The *Guru* smiled and asked them: "What (sinful) acts have you committed? Give us a reply, why are you in such a condition to-day?"

*Eji Taare te jamaat tyaan boliyaa, Gurjisun kari parinnaam;
Kaljoog maanhe jenne daan nav didhaa, te betthaa chhe, enne rahetthaann54*

To this the people courteously replied: "Those who are sitting there are those who never gave anything in charity.

*Eji Jenne otthaasann na kariyaa, ane nahi didhaa te vastranaa daan;
Naagaa bhukhyaa te rahyaa, tene mahaadan laago nidhaan55*

Those who did not give clothes (to the poor) are now naked and without food. This is their punishment.

*Eji Gat gangaa maanhe je nahi maliyaa, ane na maliyaa te Gurni vaatt;
Te juthaa bahu rotaa, te ut-tam bhulyaa ghatt56*

Those who did not attend *Jamât-khâna* and offer prayers, did not meet their *Gurus* are now repenting for their having neglected the right path.

*Eji Jenne Sutak paatak na utaryaa, ane nahin miliyaa te dharam gat maanhe;
Te pukaare ne towbaa kare, tene mahaadan sudhi tiyaany57*

Those who did not perform ceremonies of *Sutak* and *paatak* who did not offer prayers, attending the *Jamât-khâna*, now repent, loudly deploring what they had done. They shall remain there till the *Mahaadan*, the day of Resurrection.

*Eji Je satpanthnaa shikhe nav chaaliyaa, ane nav didhun te dasondnun daan;
Te bhojan kyaan thaki paamsho, te bhukhyo mare chhe nidhaan 58*

Those that did not join the religion of the Satpanth and never gave tithes (*dasond*) of their earnings how can they now have anything to eat? They must surely be starving.

*Eji Mahaadan verree tene dur chhe, ane tyaan sudhi dukh sangaath;
Fari mahaadan ni lekho Shaah leshe, tare shun laee jaashe re saath 59*

The *Mahaadan* Day of Judgment, is to come, they still have long to wait. They will have to undergo these tortures till it comes. The *Shah* will preside over the judgment, what will they be able to say then?

*Eji Chetannhaar tame chetjo, ane maarag chhe doheloo jaann;
Aaj ditthiyun vaatun tamne kahu, te saat maano nirvaann60*

Those who are sensible must take this as warning. The path is full of obstacles and difficulties. I tell you what I have seen. This is true; you must believe this, because it is revealed by us.

*Eji Tyaanthe Gur kahe em chaaliyaa, ane aavyaa te bije gaar;
Tyaan ek to ddholi-e poddhyaa, ane ditthaa te jiv apaar61*

The *Guru-ji* continues, narrating how he proceeded further, and came to another cave. Some people there slept on comfortable beds (*dholiya*). There were many people, all looking happy and satisfied.

*Eji Te jiv sarve ramjam kare chhe, ane kare chhe te Aanand;
Taare hetesun hasi Gur boliyaa, tame paamiyaa parmaanand 62*

The *Guru - ji* asked them: "You have really achieved eternal happiness. What have you done to deserve this?"

*Eji Shun re sevaa bhaai tame kari, ane shun sat saadhaa saar;
Jenne sate sukh paamiyaa, ane chho anant apaar 63*

What meritorious actions have you committed to earn this eternal happiness, and are there so many of you in this crowd?"

*Eji Taare to jiv tyaan boliyaa, ane saanbhrro te gurji vaat;
Ame Gur Hasan Kabirdin sreviyaa, je sreviyaa te tamaaraa taat 64*

Those souls then replied: *Guru -ji* listen to the reason of this: We were the devotees of *Pir* Hasan Kabir ud din, thy father.

*Eji Te Satgur pirsaaade ame paamiyaa, ane ramann sarve Aanand;
Je roji paanni tamaari kaaddhe nahi, siyaan havaal aaj tenaa 65*

We have attained all this glory and happiness through that true *Guru*. What then will happen to those who have not offered thee any food or water?"

*Eji Kartav jenea jevaa hashe, te to tevaa fal khaay;
Tene mahaadan to aaj thi kahi-e, te mahaadan sudhi tiyaan-ee 66*

You will all receive reward for your actions. The *Mahaadan* (Judgment day) commences from to-day, and shall continue till the day of Resurrection.

*Eji Pir Sadardin Pir Hasan Kabirdin Gur tenaa kahi-e, je baap tamaaraa jaann;
Amar tamaaro je maane nahi, tene mahaadan aave nirvaann 67*

"At that time (continued the souls) the *Gurus* were *Pir* Sadru'd-dîn and *Pir* Hasan Kabir ud din, thy father. Those who do not obey you, *gurus*, will certainly be punished."

*Eji Gur kahe Rikhisaro tame saanbhrro, ane gurnaa ginaan vichaari chaalo;
Je gurnaa ginaan nahin maanshe, tenaa to te khottaa havaal 68*

The *Guru* then said: "O, faithful! Listen to me! Follow the commandments of your *Guru's gnans*. Those who do not obey these *gnans* will suffer, being brought into such a state as this."

*Eji Tyaanthi Gur have em chaaliyaa, ane dittho te ek duaar;
Hindu jiv je kahi-e, te raheve tene tthaar 69*

Says the *Guru*: "Then we walked further, and came to the gate behind which there were Hindu souls.

*Eji Jenne jive aa joog maanhe kiriya kari, te aavine betthaa khaay;
Pann satpanth maanhe je bhuliyaa, tenun kaarrun moddhun thaay 70*

Those of them who righteously acted in this world were sitting, and had as much to eat as they wished. But those who forgot the Sat Panth had their faces blackened.

*Eji Satgur vinaa je Karnni kare, te to chhatthe aasmaane jaay;
Te aakhar jataan chhanni pade, teni to radaj thaay71*

Those who followed the commandments of religion and act righteously without the guidance of the true *Guru* will reach the sixth heaven. They will later on fall down, however, and their good actions will not avail (to prevent this).

*Eji Satpanth to saacho kahi-e, ane beejaa te sarve khottaa jaann;
Aal Imaam ne jo maaniye, to paamiye saatmun bahest nirvaann72*

Sat Panth is the only true religion, all others are false. Only those who believe in *aal-i Imam* will be able to ascend to the seventh heaven."

*Eji Tyaanthi Gur kahe ame chaaliyaa, ane chaaliyaa te beejaa duaar;
Musalmaan je jiv kahi-e, te betthaare tthaam73*

The *Guru* then went to another place (or gate), behind which there were Muslims staying.

*Eji Temaan ek jaage ek sove, ane ek kare sardaas;
Saachaa sidake jenne Rasool maaniyaa, te pahonchya bahest aavaas74*

One of them was awake, one was asleep, and the third was busy reciting his prayers. Those who believed in the Prophet sincerely have attained the Heaven.

*Eji Rasool nu din saacho kahi-e, ane temaan Alijino avtaar;
Pann orrkhyaa vinaa sarve kaacho chhe, tene nahin thaay didaar75*

The religion which was preached by the *Rasûl* (Apostle of God) is true. It teaches that Ali is an incarnation of God. Those who do not recognize him as such have no sense, and will never attain the distinction of the *didaar*.

*Eji Je jiv Jin bhut den ddaakann kahi-e, ane darr virunun jaann;
Te duniyaa maanhe fero fare chhe, te gurnarnaan vachan tyaan ajaann76*

Those souls who are known as the Jinn, ghosts, devils and witches (*bhut, dena, ddaakann*), or any other evil souls, will pass through the Solan (wheel of re-birth) in this material world because they disobeyed and disregarded the commandments of their *Gurus*.

*Eji Jene Pir Satgur Noor miliyaa, ane Salaadinaj jaann;
Pir Shamsdin Gur tenaa kahi-e, ane Pir Nasirudin tenaa pramaann77*

Those who recognized *Pir Sat Gur Nur* and *Saddin* (Salahu'd-din), and those whose *Gurus* were *Pir Shamsu'd-dîn* and *Pir Nasirudin*.

*Eji Pir Saaheb Din tenaa kahi-e, Pir Sadardin tenun naam;
Satgur Kabirdin tenaa kahi-e, tenaa Sayyad Imaam Shaah naam78*

78. *Pir Saheb* (Shihâbu'd-dîn), *Pir Sadardin* and *Hasan Kabir ud din*, are now with *Pir Imam Shah* (who is descended from the preceding).

Eji Rasooldin ane Rasool Bhirmaa, Shaah Alini hati vaar;

Te dahaade jenne nahin maaniyaa, te aaj imaan aanno gemaar79
79. The religion of the *Rasûl* and that of Bhirmaa (Brahma) was not accepted at the time of Ali by the people who did not believe in him. How can such fools accept this religion now?

Eji Te dahaade thi juhaa padiyaa, ane padiyaa trann juhaa yaar;
Tenaa imaan amal achchhaa nahi, taasun vaat na karsho lagaar80
80. From that day they have been separated, since those three *yars*. Their faith and behaviour are not good. Do not mix with them.

Eji Pir Shams Bhirmaa, Pir Shams Saaheb, te Shaah Nijafno avtaar;
Te dahaade imaan na laaviyaa, ne khaal utaari saar81
81. Both *Pir Shams Bhirmaa* (Shamsu'd-dîn the *Pir*) and *Pir Shamash Saaheb* (Shamsu'd-dîn the Imam) were descendants (or incarnations) of Shah-i-Najaf (Ali). *Pir Shamash* removed the skin from his body, but even this miracle could not convince the people.

Eji Shaah potaani khaal utaari, te nagar multaana maanhe;
Tiyaan jaaher thaeene ubhaa rahyaa, toyee na laavyaa imaan82
82. The city at which this miracle took place was Multan. He made clear (by it) to all that he (really), was the *Guru*, and yet even then the people did not believe.

Eji Pachhi em gupataj kaam keedhaa, ane Bhirmaa te Nasirudin naam;
Tenaa te Pir Sahebodin hoovaa, tenne keedhaa te gupataj kaam83
83. Therefore he worked (preached) secretly. Then there came Bhirmaa (*Pir*) Nasiru'd-dîn. After him there came *Pir Sahebodin* (Shihâbu'd-dîn-din). They all worked secretly.

Eji Pir Sadardin panth keedhaa, ane jaaher te khaanaa makaan;
Pahelaa khaanaa te aavi kariyaa, te kariyaa kottdaa gaam84
84. Then came *Pir Sadrud'-din* who spread the religion. He began to guide the people openly on the right Path and openly built a *Jamat -Khâna* at Kotla (Kotala).

Eji Pir Sadardin jaaher thayaa, ane hindu karyaa te musalmaan;
Te lohaannaa fervine khojaa karyaa, tene aaviyo saacho imaan85
85. He converted many Hindus to Islam. He converted the Lohanas, and made them known as Khoja, because they firmly believed in him, trusting him, and had full confidence in their *Guru*.

Eji Khojaa gulaam te Ali Shaahnun, ane murid te aalnun jaann;
Tiyaa panthaj savaarine khaanaaj kariyaa, ane Pir naa bodh pramaann86
86. Thus the Khoja have become the worshippers and followers of Ali and of his descendants. The religion then spread, and *Jamat khâna* were built according to the advice of the *Pir*.

Eji Aagarr khaanu Surjaa raannee nu kahi-e, te ghanno gubat pramaann;
Satgure ginaan sanbhraavyaa, te kottdaa gaam maanhe jaann87
87. The first *Jamât-khâna* belonged to the queen Surjaa. It was, of course, secret.

Eji Kottdaa gaam to laahor maanhe kahi-e, ane Trikam Mukhi rahe tenne tthaam;
Tenne jaaher thae imaan laaviyaa, ane khojo dharaaviyo naam88

88. The true *Guru* recited *gnans* at Kotada which was situated near Lahore. At this place there lived a certain *Trikam Mukhi*. He openly professed the religion, and openly called himself a *Khoja*.

Eji Evaa te din gurjini chaaliyaa, tare Shri Islaamshaah ni vaar;
Aaje ucch Mulak je kahi-e, tyaan chhe amaaro tthaar89

89. Thus the religion of the *Guru* spread rapidly. This was in the reign of *Shri Islam Shâh*. The place where we were staying was called *Onch*.

Eji Tena Pir Hasan Kabirdin Gur hoovaa, tenne din didho vistaar;
Ucch mulakthi pargatt boliyaa, tenne raakhyo Shaahsun vahevaar90

90. After him came *Pir Hasan Kabir ud din*, who became the *Guru*. He openly preached the religion from the province of *Onch*, and communicated with the Lord of the Time.

Eji Hindu ferî tenne musalmaan keedhaa, ane keedhaa te bahu apaar;
Tene musalmaan kari gure bodhyaa, tenne raakhyo Shaahsun vahevaar91

91. It was he who converted the *Hindus* to *Islam* in great numbers. Having converted them, the *Guru* guided them, reporting to the Lord of the Age.

Eji Te vaaro hato Shri Islaam Shaah nu, Bhirmaa te Pir Hasan Kabirdin jaann;
Addhaar farjand tenaa kahi-e, ane saat haram tenaa pramaann92

92. It was the time of *Shri Islam Shah Bhirma's* incarnation was *Guru Hasan Kabir ud din*. He had eighteen children and seven wives.

Eji Ek teni betti kahi-e, Baai Buddhaaee tenun naam;
Jaafri teno majhab kahi-e, ane Jaafarsaadik kahe Imaam93

93. He had one daughter whose name was *Baai Budha'i*. Her religion was *Ja'feri* of *Ja'fer as-Sa'diq*, the *Imam*.

Eji Ali Shaah amaaro daado kahi-e, Daadi Bibi Faatimat saar;
Hasan Husein Shaah Ali naa kahi-e, aal Imaam tenun parivaar94

94. *Shah Ali* was our grandfather, and *Fâtima* was our grand-mother. *Hasan* and *Husayn* were their sons. From him the *Imams* descend.

Eji Rasool amaaro naano kahi-e, ane te Abdalaanun parivaar;
Bibi Aminaa teni maataa kahi-e, te kahi-e Abdalaani naar95

95. The Prophet was our maternal grand-father. He was the son of *Abdu'l-lâh*. His mother was *Bîbî Amîna Abdu'l-lâh's* wife.

Eji Bibi Khatijaa kubraa naani kahi-e, tame juo te ilam vichaar;
Samjun hashe te samajshe, ane bhulyo te murakh gemaar96

96. *Bîbî Khadîjà al-Kubra* was our maternal grand-mother. You will find all this if you look up your religious books. Those who are wise will understand all this, only fools and ignorant, will miss the point.

Eji Aal Imaam tenaa guraj jaannjo, tenaa taat Pir Hasan Kabirdin jaann;

Tyaare Noor Shaah ni vaar chhe, em boliyaa Sayyad Imaam Shaah pramaann97
97. The *Guru* (=Imam Shah) belongs to their family, his father was Hasan Kabîru'd-dîn. It was in Nûr-Shâh's time. So said *Pir* Imam Shah.

Eji Tyaanthi Gur kahe ame chaaliyaa, ane aaviyaa te sate aasmaan;
Tiyaan kalap joognaa dev betthaa, tyaan ditthaa baap daadaa jaann98
98. Then the *Guru* left that place, and went to the Seventh Heaven, where the deities of the ancient times, called Kalap (Kalpa) resided.

Eji Tiyaa Pahelaaj, Harichandra, Jujeshthann ditthaa, Pir Sadardin tenaare saath;
Pir Hasan Kabirdin bandagi maan ditthaa, ane tasbi tenaa haath99
99. There he saw, amongst others, his own father and grandfather. He also saw Pelaj, Harishchandra and Yudhisthira. *Pir* Sadru'd-dîn was with them. *Pir* Hasan Kabir ud din sat praying with his rosary in his hand.

Eji Tyaan ame jaeene ubhaa rahyaa, ane baapsun kari ardaas;
Ati kode ame aaviyaa, je joyaa sarag aavaas100
100. He, Imam Shah, went towards him, and stood by, imploring his father: "I have come here with great expectations of seeing the heaven."

Eji Taare bette prit em boliyaa, pitaa Hasan Kabirdin aap;
E maattini kaayaa te koe na pahonchyaa, tame kem aaviyaa baap101
101. He said: "Thou art my father, Hasan Kabir ud din." (The latter replied): "No one here has a material body. Why hast thou come here?"

Eji Taare venanti kari ame boliyaa, tame saanbhrro Pitaaji ardaas;
Amne Noor Shaahno hukam chhe, je dekhaado sarag aavaas102
102. The *Guru* (Imam Shah) requested his father, saying: "I am sent here by Nûr-Shâh with the command that thou shouldst show me the Heaven."

Eji Taare Gur Pir Hasan Kabirdin kunchi aali, te sarag jovaano kaaj;
Liyo kunchi bettaa tam tanni, ane juo to saragnu raaj103
103. *Pir* Hasan Kabir ud din then brought the keys with which to show him Paradise, and said: "Take these keys, and look round the Heaven and its realm (*raj*)."

Eji Taare kunchi laeene ame chaaliyaa, ane chaaliyaa te saragne duaar;
Tyaare darvaaje Noori firastaa rahe chhe, te boliyaa tennij vaar104
104. "We went with the keys, and arrived at the gate of Paradise where spiritual beings, angels, who guarded it, asked us:

Eji Konn tamaaro naam chhe, ane konn tamaari jaat;
Kunchi amne jo aalo, to dekhaadun saragno aavaas105
105. "What is thy name and caste? If thou handest thy keys to us, we shall show (Paradise) to thee."

Eji Sayyad Imaamshaah amaaro naam chhe, Pir Hasan Kabirdin amaaro taat;

Noor Shaahnaa hukame ame aaviyaa, ane kunchi chhe amaare haath106
106. (The *Gur* replied): My name is *Pir* Imam Shah, and my father's name is *Pir* Hasan Kabir ud din, I have come here by order of Nûr-Shah, and I shall hold the keys."

*Eji Tyaare Noori firastaa sarve utthiyaa, ane keedhaa te Imaamshaahne salaam;
Tame Imaamshaah bhale aaviyaa, ane juo te saragnu tthaam107*
107. Then all the angels rose and greeted him, saying: "Welcome, *Guru-ji*, thou mayest see the Kingdom of Heaven."

*Eji Tyaare kunchi laeene taaraa kholiyaa, ane kholiyaa te darvaajaa chaar;
Sonaanaa taaraa ane sonaani kunchi-o, evaa chho saragnaa duaar 108*
108. Taking the keys, they opened the locks of the four gates. The locks were made of gold, and also the gates. Such was the entrance to Heaven.

*Eji Sonaaniyo saankriyo, sonaanaa nakunchaa;
Choke suraj em jaddiyaa, todiyaa aparam paar 109*
109. The chains were of gold, and the hinges were of gold. The place was ornamented with shining pearls and jewels, sparkling as the sun. *Pir* Imam Shah collected many of these.

*Eji Sonaanaa baarnnaa ne saankh rupaaniyun, chaantthe jadtar heeraa jaann;
Sonaanaa to darvaajaa kahi-e, temaan choke moti pramaann110*
110. The gates were of gold. The fruit (on trees) were of silver and emeralds. The walls were inlaid with pearls shining as the sun.

*Eji Darvaaje chaare sahej rahe, ane chanddhrmanun nahisaar;
Ek tyaan maannek jadiyo, tenun ajvaarrun chhe chodhaar111*
111. The sun (itself) shines on all sides of the Heaven, and so also the moon. There was an immense diamond which spread light in all directions.

*Eji Darvaaje maanheethi mole padhaaryaa, ane tyaan sonaaniyun eenttun kahiye;
Kasturi naa gaaraa te tannaa, te dasond vinaa nav laee-e 112*
112. *Pir* Imam shah entered the Palace (*mole*) and everything in it was made of golden bricks. The earth (floor) was covered with the plaster of musk. None can attain all this without paying *dasond*.

*Eji Te biv heeraa rattan jaddiyaa, ane jaddiyaa te anupam saar;
Tiyaan potaanaa kaarann sherdi kahi-e, temaanthe eenttun chhe apaar113*
113. Everywhere innumerable pearls and diamonds were, inlaid. Rooms were built of golden bricks.

*Eji Tiyaan sonaa kero mobhiyaa kahi-e, ane rupaani varriyun saar;
Upar sarve heeraa jaddiyaa, te jadtra dise duaar114*
114. The girders of the roof were of gold, and the roof was of silver, studded with diamonds. All this looked glorious indeed.

Eji Tiyaan sonaanaa narriyaa kahi-e, tenaa jyot apaaraj jaann;

Osari tanni evi jugte kahi-e, Noor chhe nirvaann115
115. Golden tiles shone brilliantly. There were terraces and verandas in the house, everything glittering dazzlingly.

*Eji Osari meli ame chaaliyaa, tyaare betthaa te mindar maanhe;
Tiyaan ek ek gharni evi jukti, jeni vakhaann te kaae nav jaay116*
116. From the terrace I entered the temple (or palace) in which every hall was beautiful beyond words.

*Eji Ek ek gharmaan rupaanaa ddholiyaa, tenun tej ati prakaash;
Te aagarr umiyun ati shoddhe, te huru dise pachaas117*
117. In every hall there stood shining beds of silver, and near them stood the hurries, numbering altogether about fifty.

*Eji Te ddholiyaa upar ame jae betthaa, te Ali Nabi ni aal;
Taare huru te laagi-un dhrujvaa, gurji kevaa thaashe te havaal118*
118. There I entered and sat on a bed, because I was from the family of Ali and the Prophet. The hurries trembled and began to ask what should happen to them (their *ahwal*.)

*Eji Paan-naa bidnaan te tenaa haathmaan, ane kare kanthni aash;
Je kyaan thaki kanth padhaarshe, jene daee-e paan mukhvaas119*
119. They held betel leaves in their hands, offering these as a present to their lord. They asked when he will come (to enjoy their company) so that they could offer him these leaves.

*Eji Tyaare hasi ame boliyaa, tame saanbhrro huraa pachaas;
Kanth tamaare aavshe, te puri karshe tamaari aash120*
120. *Pir* Imam shah smilingly said to the fifty gorgeous maidens that their lord (husband) was coming to satisfy their desires.

*Eji Duniyaa maanhe je Karnni karshe, te tamaaraa thaashe bharthaar;
Tenaa sang tame shobhsho, taare samaj-jo rang apaar121*
121. "Those who act righteously in this world will be your husbands." He added: "For them you should make your best show. Therefore go and adorn yourselves superbly."

*Eji Te ddholiyaa saanbhrro munivaro, hun kahun tenun shun vichhaar;
Sonaanaa tenaa paayaa kahi-e, ane rupaaniyun eesu shobhaadaar122*
122. *Pir* Imam shah says to the faithful that the legs of the beds were golden, and the beds themselves were made of silver.

*Eji Te Hirni dori-e vannaaviyaa, ane kahi-e tenun roop apaar;
Tenaa Nooranaa bichhaanaa shobhtaa, tenaa patang pos chhe chaar123*
123. They were covered with silver and silk brocade of unsurpassable beauty. The bedding was of Divine Light Each bed had four bed sheets.

*Eji Chaar paaye chaar rattan jaddiyaa, tenu tej chhe chodhaar;
Ek ek malaayek tyaan ubho chhe, te chhaantte chhe bichhaann124*

124. In every leg of the bed were inlaid four diamonds spreading their brilliance in all directions. A special angel, whose duty it was to keep it clean, was in charge of every bed.

*Eji Tiyaan diyaan kasturinaa vaahaj vaa-e, ane raatyaa anbar varsaave;
Tiyaan bok te tiyaan bahu hoshe, je je kaar tyaan thaay 125*

125. Lamps with burning musk, flickering under the gentle, breeze, were burning there all night. There will be many who will enjoy all this!

*Eji chaar chaar chok tenaa sorr darvaajaa, te sonaa sarkhaare saar;
Evaa mol tiyaan kahi-e, temaan ochho nahi re lagaar 126*

126. There were four cross-roads, with sixteen gates on each, all of equal size, and there were many palaces like this one, each perfect by itself.

*Eji Tiyaan chhatra-ro huraa-e suraj rangiyo, ane chhatrashe Chandra rangyo saar;
Chaar chaar dev kanyaa kahi-e, temaa ek ardhaangni sardaa 127*

127. There were seventeen hurries like the sun and seventeen like the moon. There were four times four daughters of goddesses amongst these. One of them was their leader.

*Eji Pachaaso kunvar Nooraani ditthaa, te rahe chhe chodhaar;
Huraa-o pachaas te paamsho, kunvar tenaa hoshe nirdhaar 128*

128. Then *Pir* Imam Shah saw five hundred Divine luminous (*nûrânî*) princes who resided there. Those who will get fifty hurries will have Divine princes bore by them (the maidens).

*Eji Tiyaan Gur kahe ame chaaliyaa, ane aaviyaa te bahaar aavaas;
Ek tiyaan virakh dittho, biji chaar tenaa paas 129*

129. From thence the *Guru-ji* walked forth and came to twelve compounds where he saw a tree (standing) with four more trees growing around it.

*Eji Tyaanthe Gur kahe ame chaaliyaa, ane ditthaa te hojaj chaar;
Ek maanhe to madhaj bhariyo, ane bijaamaan bhariyo dudhaj saar 130*

130. The *Guru* continues, saying that he went still further and saw four tanks (*hawd*). One was filled with honey, another with milk.

*Eji Trijaamaan bhariyo paanni aminun, chothaa maanhe sharaab tahuraa jeh;
E chaare-y hoj bharaa-i rahyaa, te ek ek bandaane deh 131*

131. The third with Divine water, and the fourth *sirabh tahuraa* (Cor. "*shirâban tahûran*"). These four tanks, filled up, would be given to the slave of God who could drink from them to his satisfaction.

*Eji Tyaanthe Gur kahe ame chaaliyaa, ane dittho te virakhaj ek;
Virakhaj upar anant pankhi chhe, te bhotbhotnaan anek 132*

132. Then the *Guru-ji* went, arriving near the tree in which many birds of various colours were nesting.

*Eji Virakhnu naam sufarr virakh chhe, te hoj maathe parmaann;
Paanch kursi Nooraani chhe, te ek ek bandaane aapshe saar 133*

133. Its name was the Tree of Good Fruits. It grew near those tanks. Close by there stood five luminous (*nûrânî*) thrones which would be given to every faithful.

*Eji Tyaanthi Gur kahe em chaaliyaa, ane chaaliyaa te baagaj maanhe;
Te baagni vakhaann saanbhrro munivaro, te maanhe mannaa na rahi chhe kaanhe ... 134*

134. "Thence the *Guru-ji* continues, I went and came to a garden. Listen to the praise of the garden, O *Mu'mins!* The beauty of the garden was beyond description.

*Eji Tiyaan paanchso-ne pachaas jaadd chhe, te sufarr thurr chhe parmaann;
Avar farr chhe bhaatbhaatnaa, tenun paar te koe na jaann 135*

135. There is nothing like it anywhere. There grew 550 trees, all of them the Trees of the Good Fruit. The fruits were of different varieties, and were innumerable."

*Eji Te baag maanhethi em aaviyaa, ane aaviyaa te kott paase jaann;
Kott tenaa aatth chhe, ene aatth vajiri pramaann 136*

136. And from the *Guru-ji* went, arriving at the Castle. (*Kott*). It consisted of eight towers, each under a special guard.

*Eji Chosatth tenaa kott kahi-e, tyaan ek ek moman-ne raaj;
Te paanchso gaam pahonchya chhe, te ek ek moman-ne kaaj 137*

137. Each tower had 64 turrets. Every faithful will reign over these. Each tower occupies 500 *gaw*. Every devotee will get one like this.

*Eji Ekoter pureeyaa maanhi naa kahi-e, ekoter pureeyaa baap naa saar;
Saat peddhi saasraani kahi-e, tyaan evaa sukh chhe apaar 138*

138. Those who are faithful, seventy one generations of his father's and his mother's sides, and seven generations on his father-in-law's side will receive this happiness.

*Eji Sinter hajaarne saatso, kottnun sarvaarro saat;
Ek ek purakhne ettlo aale, te aale sarag minjaar 139*

139. The total number of the towers is 70,700. Every faithful will get one under his rule. All this will be given to every pious male.

*Eji Evaa kott joeene ame bahaar aaviyaa, taare ame thayaa ghannaa rariyaat;
Dhan dhan bhaagya te moman-ne, jenne satgur ni maani vaat 140*

140. Having inspected all these towers, *Guru -ji* became very happy. All honour is due to the faithful who follows the advice of his *Guru*.

*Eji Sarag joe e ame aaviyaa, ane aaviyaa chhatthe aasmaan saar;
Taare baap daadaa ghannaa raaji thayaa, dhan dhan Sanyad Imaamshaah avtaar... .. 141*

141. "Having seen the Seventh Heaven," *Pir Imam Shah* continues, "I descended to the sixth Heaven. My father and grandfather were glad at my having received the distinction of being permitted to visit the Heaven.

*Eji Tyaanthi Gur kahe ame chaaliyaa, aaviyaa paanchmo aasmaan minjaar;
Indra raajaa tyaan raaj kare chhe, te raaj bhogave chhe bahu apaar 142*

142. Then I descended to the fifth Heaven, ruled over by king Indra Raja, who exercises his authority.

*Ji Tyaanthi Gur kahe ame chaaliyaa, aavyaa te chothaa aasmaan minjaar;
Druv taaro tyaan raaj kare chhe, te raaj bhogave chhe nirdhaar143*
143. From there I came down to the fourth Heaven where Druv happily rules.

*Eji Tyaanthi Gur kahe ame chaaliyaa, aavyaa te trije aasmaan,
Nav laakh jaat taaraa tyaan rahe, te taaraa manddarraj jaann 144*
144. Thence I descended to the third Heaven where 900,000 kinnars are ruling, forming the star brotherhood.

*Eji Tyaanthi Gur kahe ame chaaliyaa, aavyaa te bije aasmaane;
Chandramaane raaj chhe, te chandr manddarr jaann145*
145. Thence I came down to the second Heaven which is ruled by the moons which form the lunar phases.

*Eji Tyaanthi Gur kahe ame chaaliyaa, ane aavyaa te pahelaa aasmaan;
Suraj manddarr to tene kahi-e, tyaan raaj kare chhe Ravi bhaann 146*
146. Thence I came down to the first Heaven which is ruled by the Sun. Know that this is Suraj-mandal.

*Eji Tyaanthi Gur kahe ame chaaliyaa, te mare parbat minjaar;
Tiyaan ati ghannaa linnaan chhe, shun karun re vakhaann147*
147. Thence I proceeded to the Meru Mountain where I saw many wonders which I cannot describe.

*Eji Tyaanthi Gur kahe ame chaaliyaa, ane aaviyaa te aap nagar maanhe;
Gher aapne aavine betthaa, maataa Bibi Noorka sati paas148*
148. Thence I returned to my own town (*aap nagar*), and took a seat near my mother, Bibi Sati Nora.

*Eji Paanch dahaadaa ame tyaan rahyaa, ane varri ame lidhi vaatt;
Haajar begne saathe lidhaa, te bandaane varas thayaa saaeeth149*
149. There I stayed for five days, afterwards proceeding on a journey, accompanied by Hazar Beg who was then sixty years old.

*Eji Sayyad Imaamshaah boliyaa, ane boliyaa janatni vaat prakaash;
Je saachaa thaeene chaalshe, te paamsho evaa vaas150*
150. Thus *Pir* Imam Shah narrates the story of his visit to Paradise. Those who live righteously will be able to remain there.

*Eji Ginaan gunnmaanhe je puraa thayaa, ane saachaa Satpanthi so-e;
Ginaan vichaari je chaalshe, tenaa aavaa sarag vaaso hoy151*

151. Whoever is well versed in the knowledge of religion, *gnans*; and faithfully observes the injunctions of the True Path (*Sat Panth*), obeying the commandments of the *gnans*, he will certainly reach Paradise.

*Eji Gnaan dhyaan-nun bhed laeene chaalajo, ane samjo te shuddh vichaar;
Jene antar upje chetanaa, te na aave bhav sansaar152*

152. Therefore follow the guidance of the *gnans*, understand them thoroughly. Those who do this properly will never be reborn in *Sansaar*.

*Eji Gat maanhe besi Pir Shaahnun naam liyo, karjo te vednun vichaar;
Sayyad bhanne Imaamshaah sunno munivaro, bhaai sati jiv paamsho moksh didaar...153*

153-154. Attend the ghat, O, faithful! Meditate over the *Pir* and *Shah*, and follow the guidance of the *Veda*. So says *Sayyad Imam Shah*. Listen to this, O, *Mu'mins*! O! Brother, the righteous souls will attain salvation and the *didaar*!
