

## ***Noorul Haqiqat: A Sufi's Account of Post 1857 Gorakhpur***

**By- Dr.Farhat Nasreen**

### **Introduction:**

The book *Noorul Haqiqat* was written by Syed Ahmad Ali Shah Miyan Sahib (1800-1895 AD) in the year 1860 AD. He was the son of Mir Faulad Ali, a religious preacher from Bokhara and at the age of five years was adopted by a renowned Sufi saint of Gorakhpur, Syed Roshan Ali Shah.

It is believed that Roshan Ali had dedicated his life to prayer. He lived in jungles around Gorakhpur and hardly had any processions to call his own. The legend is that he could communicate with wild animals. People came to ask him to pray for them, for it was believed that his prayers were answered. He built an Imambada and a small adjoining mosque, in the year 1780 and started doing *Azadaari* in Muharram. In 1793, Pehelwan Singh, the raja of Ruderpur granted nine *kos* of jungle land to him; more grants were given by his queen and other local rajas and zamindaars. The original documents of these grants are available with the present Miyan Sahib, Adnan Farruq Shah. Thus Roshan Ali's popularity grew by leaps and bounds. The most interesting saga about him is that once Nawab Asaf-ud-Daula of Awadh, while on a hunting expedition, happened to meet Roshan Ali in a jungle, on a cold night. The Sufi was sitting by his *dhooni*, the nawab gave his expensive shawl to the faqir which the latter threw in his *dhooni*; this surprised the nawab who asked for an explanation for this strange act. Roshan Ali said that in fact he had kept the shawl in the safest of places and could reproduce it; thereafter he took the shawl out from the embers and lo and behold the shawl was unburnt!! Following this episode, in the year 1796, the nawab gave him a grant of rupees ten thousand in cash and sixteen revenue free villages in the area of Pipraich, near modern town of Gorakhpur. Later gold and silver plated *tazias* were also sent for Roshan Ali's Imambada. These are still extant there. It is believed that the Sufi had promised to conduct *azadaari* on behalf of the nawab.

Roshan Ali was faithful to his trust and every year he arranged for the *tazia* processions and other rites related to Muharram. An enlightened man, with love for all, regardless of religion, he continued his life of simplicity, worship and self imposed rules of celibacy and seclusion from the world. He made a public appearance only during Muharram to lead the procession and could not easily be approached otherwise. He wore white robes and a white turban and never cut his hair. His celibacy, seclusion and un-cut hair were traditions which his successors tried to follow.

His successor Ahmad Ali was a poet and a man of letters. It is said that he was the true originator and patron of Urdu poetry in Gorakhpur. By this time the popularity of Miyan Sahib's Imambada had increased many fold and his responsibilities included works of social welfare as well. Ahmad Ali was a practical and farsighted man. He carried out his duties efficiently and applied himself to organizing and extending the assets of the trust. He built a room at the spot where Roshan Ali sat in meditation in his last days. The *dhooni* lit by the *darvesh* was kept alive and arrangements were made to keep it burning, as a sign of continuity. It burns till date. Another room was constructed to shade the grave of Roshan Ali; his worldly possessions which comprised of a brass pot, a pair of wooden *kharavans*, a white shawl, a *chimta* and a rosary, were also displayed there. With the passage of time these rooms grew into a complex of buildings known collectively as the *Imambada*. The Imambada dominated the main market of Gorakhpur which is still called the *Miyan Bazaar*, after the Sufi's title Miyan Sahib. The Muharram processions that originated from and terminated at the Imambada had now become an elaborate affair. Caparisoned horses and elephants marched to the drum beat of a uniformed band. Gold and silver *alums* and *tazias* were carried in a procession that included multitude of people of all religions. In times of Ahmad Ali it became a major annual event for the town of Gorakhpur and its outlying districts and continues to be so. Rooms, balconies and windows were reserved in advance in the buildings lining the route of the procession; the cynosure of all eyes was the Miyan Sahib himself who led the procession. These ten days were the only time when he could be seen by the general public. After the tenth day of Muharram his robe was cut up, to be distributed among people, as it was thought to be imbued with healing properties. Revenues of the Imambada trust grew together with the popularity of Miyan Sahib. He became one of the richest and most powerful men in the district.

Gorakhpur was ceded to the British by the royal family of Awadh. At the time of the revolt of 1857, Ahmad Ali helped the British officials posted at Gorakhpur to escape to safety. It is believed that he hid their ladies and children in the Imambada and their personal wealth was also kept in the strong room there. In another of his books *Kashaful Baghavat Gorakhpur* he acknowledges that he supplied the British forces with food, camps, carts, canons and money in the course of the revolt and testifies that he prayed for the victory of the British. The rebels' leaders at Gorakhpur; Muhammad Hasan and Musharraf Ali were bent upon punishing Ahmad Ali for his loyalty towards the Raj. The Imambada was looted and Ahmad Ali records that they would have stolen the gold and silver *tazias* as well, had they not feared that this would hurt the sentiments of all people of Gorakhpur irrespective of their religion. Unmindful of the dangers that he was exposed to, Ahmad Ali kept updating the British authorities at Azamgarh about the developments in Gorakhpur. He also recalls that there were times when he thought of leaving Gorakhpur for good, due to the antagonism of the rebels towards him but could not do so because of the responsibility of *azadaari* that he had on his shoulders. And finally when

the revolt was crushed, the grateful Raj acknowledged his services; confirmed his earlier possessions, compensated the losses incurred during the looting of the Imambada, of which Ahmad Ali had maintained a proper list which he produces in *Kashaful Baghavat Gorakhpur*. It is one of the rare pro-British accounts which highlights the short comings and cruelty of the rebels. Ahmad Ali analyses the causes of the revolt and concludes that it was triggered off due to economic pressures more than anything else; in fact he feels that more than the British, it was the local Mahajans whom the poor associates of the rebels resented, the endless cycle of usury rendered the peasants landless paupers. He is intensely critical of all the local rajas, which supported the rebels directly or indirectly. His descriptions of individual takes over the rebellion are indeed very interesting, for example he writes about a leading physician of the town who refused to treat the rebel leader Muhammad Hasan. An interesting fact is that the greatest rebel leader and the greatest pro-British man in Gorakhpur are co-religionist and religion is never a unifying factor for them. Details of the events of the revolt and the immediate course of rewards and punishments which followed are recorded in this work; it was printed in the year 1860.

*Noorul Haqiqat* is in fact a sequel of the book *Kashaful Baghavat Gorakhpur*. Larger developments following the quashing of the revolt are recorded by Ahmad Ali in this work. The information given comprises of personal and socio-political issues. He recalls the atrocities committed by the rebels and says that Mohammad Hasan the rebel leader left every house of Gorakhpur poor and desolate. He mentions that he was granted a compensation of rupees five thousand by the British Government in lieu of the looting and destruction of his property in the course of the revolt. Besides this he was also granted a big *jagir*. He states that the title of Nawab offered by the British to him was not appropriate and thus could never be assumed by him; all the same he was grateful for their favors. He mentions a number of British and Indian officials who held positions at Gorakhpur for example, tehseeldars, peshkaars, diptys, doctors, deputy collector, collector etc. and has given rough character sketches of these persons. His narrative gives an impression that he was a great favorite of the British officials who even came to his place to call upon him. But he does have a few observations which show a change in the attitude of the British towards the Indians in the post 1857 phase, for example he says that earlier more heed was paid to the applications and petitions that people made to the governors but now their attitude has become rather cold and unresponsive. He speaks about the qualities of the soldiers who are posted at Gorakhpur and says that they are a notorious lot; and that may God protect the common man from them. Most of them are greedy and have made looting travelers a way of life, some of them looted his mango orchards. The common man is heartbroken due to their activities. They have ruined-raped so many women, that it is hardly possible to give an account of their numbers here. He further says that most cases of crimes against women go unreported because it is impossible for the poor lot to prove the crime in a court of law. He takes recourse to

belief in divine justice when he says that ultimately God replies to those who keep quiet and have patience; he prays that God may punish the cruel soldiers so that the poor may be relieved of some of their sorrow. He feels that their suspension from their posts would not be enough of a punishment and they deserve much more than that. He mentions that the British Government had fixed the agricultural tax at a reasonable rate but the collectors were rack renting the peasants, causing great hardship to them. He organized a representation against this and it did ease out the problem to a certain extent. He describes the police arrangement. He states that the old maps of land ownership were burnt by the rebels and in the new land survey which is being conducted after the revolt, the amins have committed mistakes in redrawing of maps of peoples' lands; this has caused much anguish and most zamindaars and peasants have been making rounds of the court to settle their claim. He says that to make matters more worrisome is the back breaking inflation. Both the rich and poor are affected by it and are worried. The poor go without proper meals and there hardly is anyone at the *pansaris'* shop. He prays that the Lord may somehow make the price of food grains lower so that no one may die of hunger and poverty and may he help the zamindaars in tiding over this time of financial crisis where there ownership rights have also come under the scanner. He reports that some of the cheats have grabbed other peoples' lands in the wake of this redistribution, and therefore the new maps re in fact completely different from the earlier maps. New *mohallas* have been created and people have been appointed as the *mohalladaars*.

On the personal front he records the death of his beloved brother Hussain Ali and the desire that he would adopt a child to be his heir. He says that he intends adopting the younger son of one Sanaullah to takeover after his death. He was offered the title of Nawab which he declined to accept on the plea that such a designation could not be accepted by a sufi-faqir. In the last few pages of the book he instructs the readers to be devoid of jealousy which is a very self-destructive trait. He says that it is foolish of the various sects to look down upon each other and have a pre-conceived notion that they are the only ones who deserve heaven. He reminds his readers that it is their duty to be obedient and respectful towards those who are in authority among them. They should not be communal in their approach and make friends among both, Hindus and Muslims. They must help others so that ultimately the system of helping each other would continue and all would be benefited by it. They should always be kind and empathizing. They should not confide their secrets to anyone except those who are their proven well-wishers. Their mentors and well wishers may find faults with them and point them out for good but, they are true friends. Creative criticism should be happily accepted. One should not associate with those who mix communalism with religion. One should socialize in moderation, neither be too out-going nor too reserved.

The final feel of the book is that Ahmad Ali is disappointed with the way things are shaping up after the revolt; impersonal ways of officers, rising prices,

misappropriation of land, rape of women by soldiers and sheer poverty of masses are some of the issues he clearly laments. His reverence for the British Raj somehow seems to have diminished. The last part of the work is a subtle revelation that Ahmad Ali has withdrawn from active involvement in political affairs and is attracted to spiritual isolation, an ideology he had learnt early in life.

## **Abridgement of Verses in English**

Verses 1-5:

He praises Deputy Collector Nicholson and says that all, rich and poor are happy with the administrative arrangements made by him. He is very sophisticated and has made elaborate planning of governance. He helps Ahmad Ali in the arrangements required for the Muharram procession on the third and the fifth of the month.

Verses 6-13

He cites the case of a legal suit between two brothers; Mansoor Ali and Zahoor Ali in which the latter tried to illegally grab the former's property but the new Deputy Collector has settled the case in such a manner that everyone is happy and satisfied.

Verses 14-23

He praises one Pyare Mohan and Muhammad Kareem who are posted as Deputies in the town. Says that they are very kind hearted and just, they have ensured that the *raaya* of the region lives in peace and prosperity.

Verses 24-35

He says that he is very happy due to the mercy and grace of the British rulers. No one is as much of their favorite as he is and no one is as much of their well-wisher as he is. However, he is dissatisfied with the grant that he was given in lieu of his services during the revolt. Sahib Bird (The Deputy Collector of Gorakhpur at the time of the revolt in 1857; whom Ahmad Ali had helped in escaping to safety) endows people with whatever rewards, he deems proper. The Collector has granted him the title of *Sahib* (It is from here that the title Miyan Sahib originated and is still used by the descendants of Ahmad Ali); though he had wished to grant the title of *Nawab* initially. He says that if Commissioner Bahadur writes to governor, then probably the final grant of title would be issued.

#### Verses 36-57

Gives descriptive account of the officials posted at Gorakhpur in the pre-revolt days. To name a few are, Deputy Collector Bird, Magistrate Tucker Bahadur, Marriot Bahadur, Cornfiel Bahadur, Reed Sahib Bahadur etc. He praises all of them for their efficiency, generosity and kindness.

#### Verses 58-64

He writes that the present officials are also very brave and generous. He states that the raja of Bansi as received many fiefs and the area of Gopalpur. He has become well known and highly respected. The raja of Balrampur has been granted the title of Maharaja and his status has raised many folds.

#### Verses 65-78

He says that he too has received a great lot of wealth and gold, because he was listed among the well-wishers of the Raj. All the British officers hold him in high esteem. He has been granted the whole of the region of Pedrona, very minor amount has to go as the government's tax and the rest can be appropriated by him as he wills. All those who were loyal to the government have been generously rewarded. They have received titles, cash and grants of land. They should be truly thankful to the rulers for their munificence and praise them forever.

#### Verses 79-87

He praises that set of officers who were posted at Gorakhpur after the revolt; says that most of the Colonels and Brigadiers posted there were from very respectable families and were men trusted by the British high command. They were brave and intelligent. He also puts in a word of praise for the army band.

#### Verses 88-118

He describes the qualities of the British army. Says that the army was full of brave and daring men who were like a volcano in the battle field; says that just as clouds are capable of raining water this army was capable of raining blood. They had the capacity of conquering forts and mounts in a single blow. Their band is such that it would make an old man feel young once again and air seemed to dance to their tune. Nymphs of heaven would fall in love with the sound they make. The army officials visited his house and all his desires were fulfilled even before he could express them. They were extremely generous and were fully conscious of their duties which they dispatched with utmost care and sincerity. He praises various officials like Major Bahadur and Captain Bahadur. He says that a single regiment comprised of various elements like, Mughals, Sikhs, Hindus and Muslims etc; but it was the officers who were able to motivate these groups to the optimum.

#### Verses 119-134

He describes the qualities of the Shekhawati platoon and also notes changes in the internal administration of the army in the post revolt scenario; says that the commanding officer was a fine gentleman and the soldiers were also well behaved and kind. He recalls that King Sahib who was an earlier officer is still remembered with reverence. In fact the earlier officers used to bestow favors on everyone. Applications of requests were entertained with empathy and generosity, but that is not the case now. Appeals fall on deaf ears; it is not easy to take leave from duty and mutual trust between the officers and soldiers seems to be lacking. Even if a soldier prostrates before an officer the latter is not likely to grant the former's request. They hardly care for the soldier's plea even though the matter may be of life and death.

#### Verses 135-140

26<sup>th</sup> Regiment posted at Gorakhpur is described in here as the new platoon. He praises the Major and Captain in charge.

#### Verses 141-160

He praises the doctor of the platoon; says that he is as good in the profession of medicine as Hakeem Luqmaan had been and is as intelligent as Aristotle. He has been granted such a healing hand by God that any patient who approaches him is invariably cured. One look at the face of the patient is enough for him to detect the disease and his medicine is as good as the elixir of life; if a drop of it reaches the mouth of a dead man it is sure that he would come back to life and if a weak old man happens to taste it then he would revert back to youth and strength.

#### Verses 161-181

He complains of the misdeeds of the soldiers of the platoon and prays that may God grant protection from them. He is especially critical of the men coming from the region of Khyber and says that their deeds are beyond comprehension. They have destroyed mango orchards and

saddened the hearts of poor gardeners. Everyone's heart is bleeding due to their violence. They rob travelers and have raped and ruined many women here. Even if these poor women decide to complain against them it would be very difficult to furnish evidence of the crime; that is why no one speaks against them. But God does listen to the prayers of the forbearing and indeed God did answer their prayers because some of the most notorious among them were entrapped in their own misdeeds and were imprisoned. One of them was caught stealing money from his officer's uniform and another eleven or twelve were also arrested. The government should not allow them in the civilian areas after sunset so that the residents of the town may live in peace. Their transfer is also not the real solution because they would spread the same kind of notoriety wherever they go. The best solution is that they may be deported in enemy territories where they can create as much of havoc as they wish.

Verses 182-190

He praises Collector Magistrate and the other officers; says that they are intelligent, helpful and kind.

Verses 191-205

He praises the European Police officers posted at Gorakhpur.

Verses 206-233

Writes an account of the officials of Indian origin, posted at Gorakhpur. To name a few are Muhammad Umar; Munsif, Abdullah Khan; sadr-us-sudur, Asaalat Khan, Deena Nath Pundit, Asadullah Khan; sadr-us- sudur, Qasim Ali; sadr-e-amin and Syed Bukhari etc. In the course of this eulogy, Ahmad Ali, in verse no. 226 says that they are not concerned about anyone's sect or religion there isn't an iota of communalism in them. This comment reveals the author's personal opinion on the subject of communalism and as I have stated earlier, *Kashaful Baghavat* also divulged that religion was never a marker of differences for Ahmad Ali.

Verses 234-242

Praises Dipty Ahmad Nazeer ; the renowned Urdu author of his times; says that Nazeer is extremely intelligent and kind hearted. Public welfare is his prime concern and he ensures that no injustice takes place in his jurisdiction. All, rich and poor are pleased with him and are prayerful for his well being.

Verses 243-251

Praises Dipty Parag Dutt; says that he is very wise and just and executes his duties with great efficiency and care. He possesses amazing discretion of good and bad. His good nature is beyond comparison with anyone in the town. Ahmad Ali regrets the rigidity that has come in the execution of governmental orders now; he says that in the earlier times peoples' efforts bore success but now everything ends with dry legality. He simply resigns to this situation saying that



these are the ways of God, where day is changed into night.

#### Verses 252-269

Offers praise to the various tehseeldaars and kotwals posted in the region. To name a few are Pundit Baijnath tehseeldaar of Mansurganj, Shiv Sahay; kotwal, Faizuddin Ahmad; tehseeldaar of Kaptaan Ganj, tehseeldaars of Pedrona and Manjholi etc.

#### Verses 270-276

Offers praise to the new peshkaar. Says that Banda Hasan who has been appointed as the peshkaar does his work in the court with great efficiency and justice. He does not accept a single penny as bribe. He does not hurt anyone and therefore is very popular. Ahmad Ali prays that may he rise to greater heights.

#### Verses 277-288

He describes the qualities of the arbitrators of land survey and measurement. Says that this a new development which is not in tune with the earlier practice; organizers of the earlier times were wise and accomplished tasks with efficiency. Pyare Mohan had made all the arrangements and there was no scope for any kind of disputes, but the amins have made faulty survey maps. Discussions are on with the rulers and the amins; the zamindaars are extremely worried. Now Watt Sahib has ordered a fresh land survey. The amins are apparently trying to rectify the mistakes that they had made in the earlier maps. There is lot of activity in the law courts due to this land measurement. People come to collect copies of court orders and to inquire after their pending cases. These days are full of anxiety over survey; there e is no peace of mind.

#### Verses 289-307

In these verses Ahmad Ali has described the rise in prices of all commodities in general and the food grains in particular, he also shares his fears about the state of ruination that the zamindaars may reach if the state of economic affairs did not improve. He says that things have become so expensive that everyone is unhappy about it. It has affected both the rich and the poor; the poor are starving and the rich are disgraced. Pace of inflation is unbelievably fantastic and has robbed peoples' heart of happiness. It has ruined everyone and all have a plea against it. Ovens and grinding stones are not used in the houses of the poor; they have no bread to eat; the pansari has no customers to grind grains for. Neither do people have grains in their house nor money in their pockets; their heart is saddened with worries. It really is no wonder that the wise said that poverty is one of the worst calamities in the world. He prays that may God do a favor to the mankind by devising some way by which food grains would d become cheaper; the rich and poor may once again be happy and contented; the zamindaars may not be harmed in any way, may they prosper by the grace of the rulers; no one may have the need to plead and appeal; the rayyat may continue agriculture with happiness and contentment.

#### Verses 308-340

In these verses Ahmad Ali writes about the correction in the land survey maps and records. He says that it is fortunate that all the old bureaus continued, had they been finished their officers too would have been dismissed. All the maps of Pyare Mohan were correct, the rest were outdated and inaccurate. Deputy Mir Nasir's office was very clear and lucid. He was a kind and affectionate gentleman. He had streamlined his office in such a manner that his clerk and orthographer worked with great wisdom and efficiency. He has submitted such a map which is acceptable to everyone and it does not harm anyone's interest. All the zamindaars depend on him because their work is accomplished through him. This tyranny befell on the governmental headquarters due to those who had turned rebellious in revolt. They created ruinous disorder in an office which was well managed. They used the power that they had acquired for spoiling the office. They either hid or burnt the real map of the campus. The demarcations and boundaries were apparent in that map. Deputy Pyare Mohan was efficient and had maintained the correct records. The clerks of the mohalla were alert but the zamindaars were not so wise; didn't realize that the new records would go against them. Undoubtedly all this depends upon the rulers; at this point in time the zamindaars are in a difficult situation. The mistake that they committed in their mannerisms at that time (revolt), has now led to the trouble of legal objections; because now the government is conducting a detailed enquiry and wants everyone to declare their land measurements truly. There is utter confusion because the claims differ from the actual maps, old records; wherever available, are being consulted to verify claims. If the zamindaars give the real statement of the lands that they held originally, then too they would be fined for having evaded earlier dues. Ahmad Ali says that they earlier rulers/officers were far more sympathetic and accommodating; their administration was very effective and efficient and no one was ever harmed by them. Nanak chand, the then deputy was excellent; he was a great well wisher of the people. Nawab Aqa, Nasir Ali, Mansur Ali and Amaan Ali, all were very nice persons.

#### Verses 341-378

Here Ahmad Ali bemoans the transfer of the previous officers. He says that they were patrons who always acted like guardians. Where can one find those kinds of favors and compassion now? They facilitated progress and did not malign anyone. Everyone held those high born officials in very high esteem. They accepted applications and representations with patience and did not approve of anything contrary to convention. Now this way of working has been dismissed. No one cares for the well wishers now, neither is there any concern for the ill-wishers who are being ruined. Everyone is looked upon as in a single category, but yet the well-wishers are rather better off. They (officers) treated them gently and politely. No one valued loyalists as they did; no one deserved ruler ship as they did.

The new officer is far too canny and everyone is perturbed by his scheme of action. All his eloquence is concerning the zamindaars of the town. They have objection over everyone's property. Changes have been made in the earlier documents. They do not work with deliberation and try to finish tasks very hurriedly. His proposal is fantastic and his pen is like a string of pearls. He settles the disputes regarding survey by wavering. Forwards messages of friendship between the plaintiff and the defendant, and has it concluded successfully; one who

does not agree for a settlement is ruined. He gives very little time and people have the registration and mutation done in a great hurry; but they were pleased with the ways of the earlier rulers and did not complain about it. All the fief owners were happy with them because they were just and affectionate; everyone still prays for their well being. Ahmad Ali then praises the pleasant disposition of the Sahib Bahadur and says that when he signs the maps, houses are scattered like clouds. If he decides to favor someone then his claims are cleared even though his claim might have been totally false. He does not rely on anyone's physical occupation of landed property, nor does he have any confidence on the papers that they produce. People are simply dependent on the mercy of God and they restlessly pray at night. If they unanimously try to defeat the settlement plan; then there is fear of penalty and fine. If anyone has to make a claim then he has to first have it conveyed to him somehow. He would have to spend some money, because everyone knows him very well. Both the plaintiff and the defendant were very scared of the officers. They used to make all the expenditure and sponsor a high place for the petty revenue officials. Those who are troublesome are forgiven; this is quite unlike the practice of earlier times. Sahib Bahadur is indeed kind how much of his eulogy can be written here.

#### Verses 379-417

He writes about the new land settlements on stipulated terms and says that the account of the jagirdars-zamindars that he had written in the immediately preceding verses, were not personally or otherwise known to him and these fiefs were anonymous and obscure. The settlements were not properly nominated or earmarked; no one knows their exact dimensions. Generally, those who had lands in a particular mohalla in the pre-revolt period received a confirmation of their possessions; but there have been some changes for example, Nooruddin chak; a new mohalla has been created within the earlier one, Jafarabaad. Miyan Lutf Ahmad is the owner of the new mohalla indeed he is very clever and brisk in his matters. Qazipur has become Alipur and the intelligent Hussain Baksh has become its new owner. Husaini chak also is a new mohalla and Syed Husain Shah is its owner. One can see the demarcations of the old road in this area by having a look at the mango trees. The new road which has been made in this area is not too distant from the old one. He (Ahmad Ali) had to give at least eight kaththas of land; this has been a loss from his possessions in Mughlanipura. This land has been added in Chainpura, the writer is not just bragging about it in the narrative. Chainpura lies at the boundary of Allahdaadpur and it has exceeded eight kaththas beyond its limits. Even though an appeal has been made against this plan, as of now it is maintained as it is. If you compare the old map with the new one, the recent mistake will become apparent. There is a clear misappropriation of land. It is no wonder that landholders have resigned to their losses as the will of God and their fate. Ahmad Ali too opines that this really could be due to destiny because one cannot explain all this with logic and reasoning; probably the rulers also are helpless because after all it is the Almighty Provider who is all powerful, it really is no point complaining because whatever the Almighty does, is for the good of his servants. Sahib Abrader is very intelligent and he accomplishes tasks with great briskness. It is God who has bestowed him

power in these times and therefore it would be a futile exercise if the narrator ponders too much over this issue.

#### Verses 418-437

In these verses he praises a doctor whose name is Muhammad Shaiq. He says that he is very intelligent and good natured. God has given him such a healer's hand that all diseases are cured by him. He does a lot of good work and everyone is obliged by him. He escorts people out of troubles and pain. Where are such ones born who have the capacity to become a shield against the sword of calamity? He is the Luqmaan of his times. One's tongue will become red with tiredness if one tries to speak of his goodness. If he has an opportunity to feel the veins of a sick person he would be able to administer the right kind of medication. In fact one look is enough to diagnose the disease and once a man is treated by him then probably he will not fall ill up to the Day of Judgment. If he puts an ointment, then the bandage that he uses is of the fine linen of mercy.

#### Verses 438-499

In the initial few verses Ahmad Ali has described the beauty of narration through writing, in beautifully poetic language he conveys that how ideas come to the, are grasped by the sight, and are diverted to the pen instead of the tongue. He says that the written words have their own magic; at times they are the meaning of one's soul and at others they are body's language. In the following verses he says that the rulers often blessed him with prayers and good wishes for his wellbeing. The noblemen also felt and expressed similar feelings. Ahmad Ali says that he prayed that may Sanaullah have such a child who may continue his lineage and he intends to make him, his heir. He may inherit all that belongs to Ahmad Ali and ensure the continuance of his legacy. May God protect him and may the rulers patronize him; may the noblemen of the town be his friends and may he prosper in their assistance. He says that God heard his prayers and Sanaullah was blessed with two children, though both of them are the best of pearls, yet he likes the younger son more. Auspiciousness is reflected from his face, all signs of authority are apparent. The future seems predictable, that he would be highly respected. He has both; practice and knowledge in his fate. He has forbearance, patience and serenity. He has empathy and daring, generosity and bravery. He is aware and broad minded. Signs of piety are apparent from head to toe; he will show miracles of mendicancy. All, old and young would be his followers. This boy would grow up to be as powerful as Rustam and his life may be longer than that of Khizr. I have named him Ahmadullah since he is the servant of Allah and Ahmad. Ahmad Ali further prays for the long life of this child and says that he has no brothers or nephews, this child is his closest relative and no one is as dear to him as he is. He says that he really is lonely in this world; he is the teacher and the pupil as well. He says that he had a brother, called Husain Ali who was like his right hand. He was the only one of his blood relations, was generous, youthful and noble. He died a sudden death; was fine when he slept one night but was found dead in the morning. Ahmad Ali says that he cried over the loss of his brother for ages.

### Verses 500-553

In these verses Ahmad Ali says that neither does anything in life remains stagnant and nor is life the same for everyone; things keep changing for everyone all the time; further, he gives a word of advice to his readers. He says that one should not believe in religious formalism. There seem to have developed many sects in religion and every sect has its own selfish agenda; it practically seems that the sects do not even belong to the same religion; all of them feel that their way of thinking and working is the best; they are jealous and hateful of each other and every individual member is against the other one. There have been controversies, criticisms and debates among learned men since ages; for years they have argued with each other but no one was able to solve this issue. He asks his readers to refer to the Hadis in this context. Ahmad Ali says that everyone feels that he is the best and that he certainly deserves the heaven; when he thought about this attitude, he realized that malice and jealousy have many ways of manifesting themselves; whoever has malice in his heart, is the one who deserves hell; the one who does not have anything to do with jealousy, shall definitely have a place in heaven. He advises his readers to have a look at the divine book in which orders of this kind are most common; recommends that they should understand the meaning of the Quran so that they may be able to pass this test of life successfully.

### Verses 554-572

He says that the Prophet is extremely honorable and is most praiseworthy; after him the next figure worthy of praise is Ali. He was so close to the Prophet, that he was called his soul by him. They were separate from each other only in physical appearance but were inseparable in reality. As the Prophet had split the moon into two so was Ali capable of signaling the sun. As was prophet hood graced by the Prophet, so was ruler ship graced by Ali. Ali has helped in the spreading of Ahmad's faith. He says that Ali deserves endless praise and he, is incapable of doing justice to this great task.

### Verses 573-

He gives a word of advice to his readers and says they should listen to and follow his instructions with care. He says that one should conduct azadaari of Husain so that there may be peace in ones' heart; one should fill ones' heart with love for the Prophet; love of Ali is also a great treasure. These things will make a person successful in this life and the hereafter. Love of Ali is so powerful that it can convert a devil into an angle. Besides this one should obey those who are in authority, so that they may be helpful if required. He strongly advises that one should not have any kind of communalism in ones' heart; one should be courteous with everyone. Both Hindus and Muslims should be your friends and all your tasks may be accomplished successfully with help and cooperation from both of them. One should always try to help the needy; in case if you come across anyone who is badly off then you should help him generously; it is wise to give him in the way of God because your own faults will be covered up by your good deeds. Those who help others in this world, receive good returns from God in the hereafter. Adopt

ways of modesty and benevolence, since there are innumerable gains in this. The devil does not come near those who have modesty in their eyes. Do not keep company of immodest people; their friendship will not bring you any good. Do not depend blindly on those whom you love; no matter how close your friends may be, do not share all your secrets with anyone because that will put you in a lot of trouble. Trust only your proven benefactor and patron and share secrets only with him. If your patron is noble he would point out each and every shortcoming of yours. Always keep aloof from those, whose religion has communalism in it. It is your duty to offer salaah and keep fasts and if possible give zakat and perform hajj. If you spend your life in prayer and piety no harm will ever befall you. If God grants you a favorable turn of circumstances, then be close as well as aloof from people. Regard also is not good for all times, it should be used with discretion. One who brings falsehood on his tongue shall never be blessed with the light of knowledge; conduct should be so very righteous that your name may be famous as the truthful one. If you make a promise to anyone then ensure that you fulfill it. He says that no harm shall befall on those who follow the above stated instructions. In the last lines he addresses himself and says that "stop your pen now O Ahmad Ali, and exhibit some essence of the work."

### **Noorul Haqiqat: Transliterated Version**

1. Unhi se taaluq hai qismat chuti  
Charrum hai hissa mein unke buti
2. Kiya aisi khubi se anjaamkaar  
Ke raazi rahe unse khurd-o- kabaar
3. Hain Sahib Nicholson jo nisfat parast  
Bade Dipty hain aur bada bandobast
4. Soum ka bhi hai unse hi intizaam  
Who panjum ka bhi khub karte hain kaam
5. Ajab rasm-o-ain ajab adal-o-daad  
Dil-e-mustaghishaan sada unse shad
6. Hai dil khasta ek shaks es shahar mein  
Woh mashoor hai ja-ba-ja deher mein
7. Karun naam uska main ab minjalee  
Hai aage toh Mansur peeche Ali
8. Zahoor Ali uska bhai bada  
Woh barbaad karne ke peeche pada
9. Ki darkhwast usne basad ehtimaam  
Ke sarrishta se uska kharij ho naam
10. Hue Sahib aage jo badkhwah se

Diya hukm qanoon ki raah se

11. Phir ek degree hasil kar usne jadeed  
Ki dakhil samajh kar bahut hi mufeed

12. Na ki iltifaat uspe aur kheencha dast  
Rakha phir bahaal agla hi bandobast

13. Har ek aadmi unse dilshaad hai  
Gharaz khana-e-adl abaad hai

14. Sifat Pyare Mohan ki kya ho bayaan  
Ke azhar- minash -shams hai dar jahan

15. Rahi haftam-o- panjum unke supurd  
Kisi ko nahin us mein kuch dast-o-burd

16. Moheet-e-khirad hain Mohan Kareem  
Kahaleeq-o-laeq-o-haleem-o-saleem

17. Riyasat bhi hai aur sayanat bhi khatam  
Amanat bhi khatam aur diyanat bhi khatam

18. Woh Dipty hain aur khoob hai bandobast  
Kisi ki nahin unse khatir shikast

19. Gharaz pahli qismet ke the muntazim  
Doum ke the woh aaj-kal mohtamim

20. Raaya hai wahan ki bahut shaad-kaam  
Kisi ki zaban par nahin kuch kalaam

21. Kaheen-o-muhi unse raazi hain sab  
Hamesha rahe unpe afzaal-e-Rabb

22. Sada husn-o-khubi se karte hain kaam  
Hain fazl-e-Khuda se bahut nek naam

23. Yeh harchand mere hain sab meherbaan  
Main likhta hun yeh mukhtasar daastan

24. Karam se main English ke mumtaz hun  
Inayat se unke sarfaraz hun

25. Hain jageerain maaqul unko maaf  
Nahin meri tehreer mein ikhtilaaf

26. Nahin mere saani koi khairkhwah

Hai safqat se raavi pe sabki nigaah

27. Kisi par nahin aisa altaaf hai  
Yeh hukkam-e-aali ka ausaaf hai

28. Kisi par nahin aisa lutf-o-karam  
Jo hai mere ahwaal par dam-ba-dam

29. Sanad se magar uski hum ab talak  
Na khush hain na khurram hain be shub-o-shak

30. Hue jis pe Sahib Bird meherbaan  
Ataa ki sanad usko ho shaadmaan

31. Commissioner Bahadur ka gar hai karam  
Toh honge sanad se kabhi shaad hum

32. Sanad garche Sahib Collector ne di  
Ke Manzur Nawab ki thi khushi

33. Likhen gar Commissioner Bahadur zara  
Governor Bahadur ko yeh majraa

34. Mukammal sanad wahan se payenge hum  
Toh taaweez-e -baazu banayenge hum

35. Jo kuch hoga aainda keejo bayaan  
Ab Ahmad Ali khatam kar daastan

### **Tauseef-e-hukkam-e-peesheen**

36. Yahan un ki taareef ka ho bayan  
Jo aage the hukkam-e-aali nishan

37. The Sahib Bird yahan par mard-e-aqeel  
Riyasat ke sab kaam unke jalil

38. Magister kare the Bahadur kamaal  
Zaman mein apnea deem-ul-misaal

39. The Tucker Bahadur magister aqeel  
Khiradmand dana the hakim jalil

40. Koi un se karta tha jo iltemaas  
Murad apni pata tha woh be-haraas

41. The Marriot Bahadur bhi sahib kamaal  
Zaman mein unke the sab shaad haal



42. Kaha jis ne jo woh usi dam kiya  
Use faiz se apne khurram kiya
43. Jo hakim the agle woh the sarparast  
Unhi ne kiya hai yeh sab bandobast
44. Bar aata tha unse raiyyat ka kaam  
Dua unko dete hain sab khaas-o-aam
45. Who hukkam sab durrey yakta rahe  
Nigahbaan haal-e-raaya rahe
46. Khuda ne kiya un ko hajat rawa  
Bar aata tha sab ka dili muddaa
47. Who sayyi the har kaam mein be-dirang  
unhen dekh kar log hote the dang
48. Cornfiel Bahadur the yakta-e-daur  
Woh karte the har kaam mein khub ghaur
49. Tarraqi woh izzat ki karte rahe  
Woh daste karam sab pe dharte rahe
50. Faqiron ko karte the dam mein aseer  
Rahe unse raazi faqir-o-aseer
51. Jo naami rahe naam woh kar gaye  
Gharaz shahar mein kaam who kar gaye
52. Magar Reed Sahib ka saani yahan  
Hua hai na hoga koi fee-zaman
53. Yehi dil mein har ek ke tha khayaal  
Ke hai hum pe Sahib ki shafqat kamaal
54. Riyasat yeh Sahib ki dekho zara  
Na hoga kisi shaks mein mutlaqa
55. Samajhte the sab apna mohsin unhen  
Na jaan khilaf apna ek din unhen
56. Zabaan-e-qalam ki nahin yeh majaaal  
Ke saara likhe Reed Sahib ka haal
57. Magar haan yeh taareef hai la-bayaan  
Unhi par hui khatam yeh dastaan

58. Hain Alfeel Sahib Bahadur jari  
Sazawaar-e-aurang-e askandari
59. Sakhawat ki deta hun un ki khabar  
Ke roshan hai yeh faiz misl-e-qamar
60. Sakhawat mein Hatim ko kya dakhla tha  
Shujaat mein Rustam se bhi woh sawa
61. Ke Bansi ke raja ko apne huzoor  
Diya mulk-o-maal aur Gopalpur
62. Hue Raja Bansi bahut nek naam  
Nagar ka mila raaj unko tamaam
63. Diya Raja Balrampur ko shitaab  
Unhon ne Maharaajgi ka khitab
64. Hue unke altaaf se zee-vaqaar  
Adalat ka bhi khub chamkaya kaar
65. Humein bhi mila hai bahut maal-o-zar  
Hue khairkhwahon mein hum mushtahir
66. Innayaat rakhte hain hukkam sab  
kaha chahiye usko afzaal-e-Rabb
67. Diya hum ko Pedrona ka nisf raaj  
Pe nisfi pe sarkaar ka hai kharaj
68. Hai baaqi tassruf mein raavi ke sab  
Hukumat mein hai sab ka sab mere ab
69. Hazaroon ka rutba dobalakiya  
Hazaaron ko adna se aalaa kiya
70. Hua khairkhwahi ka kuch jis se kaam  
Diya maal aur mulk us ko tamaam
71. Diya kitnon ko khitab-o-seem-o-zar  
Musallat kiya mulk-o-meeras par
72. Sana unko English ki hai farz-e-ain  
Ki hai din ko aaram aur shab ko chain
73. Murawwat sakhawat jo Sahib ne ki  
Hui hai kisi se na hogi kabhi

74. Raheem-o-Kareem aise hote hain kum  
Karam tha karam tha karam tha karam

75. Ke Nazir ko bhi mauza-e-khushnuma  
Inayat se Sahib Bird ke mila

76. Mili panjhazaaron ko nukhsaan-e-baal  
Gharaz meherbaani ki unpar kamal

77. Hai iqbal ka zor un ke wala  
Usi se buland un ka rutba mila

78. Hui khatm yeh dastaan arjumand  
Jo dekhega isko karega pasand

79. Main karta hoon taareef un ki yahan  
Jo afsar hain sardaar-e-aali nishan

80. Raha intezaam unka bas tez tar  
Woh Sahib Bahadur the walaguhar

81. Woh Marker Laat Sahib jalil  
Bahadur jari aur dana aqeel

82. The aali nasb aur wala tabaar  
Falak qadr zarbakhsh aur naamdaar

83. Quraabat mein sultaan-e-English ke jaan  
Hain ahl-e tazak sahib-e-khandaan

84. Sazawaar the izzat-o-jaah ke  
azeezon mein the woh sahan Shah ke

85. Yahan par bhi kernail the bemisaal  
Hue ab toh brigadier ba-kamaal

86. Bahadur dilawar the aur hoshmand  
Badhate the tuqeer mein do chand

87. Woh har haft aate the ba-fauj-e-khesh  
Kiya karte the baja Angrezi pesh

#### **Sifat-e-Fauj**

88. Bayan kijiye kis taraf wasf-e-fauj  
Who the fauj-e-bhar-e-shujaat ki mauj

89. Main kya abr se usko tashbeeh doon  
Woh barsae paani yeh barsae khoon
90. Rawani mein baagh-e-rawan ki bahaar  
Sakunat mein ghairat dahe lalazaar
91. Dum-e-jung ho gar woh aatishfishaan  
Toh doozaq kahe alamma alamma
92. Agar koh-e-aahan ho maidaan mein  
Kare qila-o-quma ek aan mein
93. Sifat us ke baja ki kya ho bayaan  
Ke jis ko sune pir hove jawan
94. Na hoga koi saaz yeh khush sadaa  
Kare raks jis se hawa par sama
95. Agar us ke pahunche sada kaan mein  
Hon deewani pariyan paristaan
96. Nawasanj gar woh dam-e-jung ho  
Bane moom se narm gar sang ho
97. Isi tarha ki shaukat-o-shaan se  
Isi dhab ke andaaz se aan se
98. Qadam meri aankhon pe dharte the who  
Gulistaan mere ghar ko karte the who
99. Woh hajat rawai mein bhi fard the  
Shujaat sakhawat mein bhi mard the
100. Bila arz hote the sab mere kaam  
Hai mashoor-o-maaruf har khaas-o-aam
101. Karun un ki taareef gar main raqam  
Toh ho ek daftar se hargiz na kum
102. Woh Major jo the Shah Sahib aqeel  
Firasat mein un ke nahin qaal-o-qeel
103. Jo Major jo the sahib-e-makmalan  
Alahda sab se unhoon ka chalan
104. Ba-zaahir toh Major Bahadur the woh  
Yeh baatin mein ek be-bahadur

105. Karam mujh pe karte woh daawar rahe  
Mere woh madadgaar-o-yaawar rahe
106. The saaqib mein rahne bahadur jaleel  
Rahe mere har kaam mein who kafeel
107. Mughal aur Sikh un ki paltan mein the  
Saluk-e-dili doost –o-dushman the
108. Har ek roob se hosh tha haarta  
Kise taab thi jo ke dum maarta
109. Kisi se jo hoti thi sarzad khata  
Toh karte the us par woh efw-o-ataa
110. Kamiyat –e-qalam ab jo dikhlaye chal  
Toh likhun sawaaron ki regiment ka haal
111. Yeh Kaptaan Sahib jo hain naamdaar  
Dilawar Bahadur hain aur shahsawaar
112. Aqeel-o-faheem-o-shujaat maab  
Woh hain Warson Sahib aala khitaab
113. Sawaaron ki regiment mein Kaptaan hain  
Hai regiment toh jism who jaan hain
114. Enayat se unke main hoon shaadmaan  
Kare un ko kernail Rabb-e-jahan
115. Sada auj par unka akhtar rahe  
Taraqqi pe din raat number rahe
116. Karen zindagi naaz-o-nemat ke saath  
Hamesha rahen aish-o-ishrat ke saath
117. Nahin sarparast un ke saani mera  
Nahin aisa ek yaar-e jaani mera
118. Sawaroon ki regiment mein sab hain lateef  
Hunoon-o-Musalmaan wazee-o-shareef

#### **Sifat Paltan Shekhawati**

119. Shekhawati paltan bhi the nek tar  
Hua is ki jagah par us ka muqar
120. Riyasat sharafat tabiyat mein thi  
Murawwat mohabbat bhi khilqat mein thi

121. Woh Sahib Bahadur bhi aali janab  
Hue laakhon yahan faiz-e-aab
122. Magar King Sahib bade neknaam  
Who the afsaar aur nek karte the kaam
123. Hai naam ab talak un ka es shahar mein  
Khuda unko rakhe sada deher mein
124. Gharaz agle afsar the himmat buland  
Woh karte the har ek ko behramand
125. Jo chitthi koi laa ke karta tha pesh  
Murad apni paata tha woh seena reesh
126. Magar ab nahin hai kisi par madaar  
Na chitthi – chapatti a hai aitbaar
127. Jo lete the afsar se chitthi madaam  
Samajhte the ek roz aayenge kaam
128. Gharaz ab toh hai kuch ajab dhab ka haal  
Nahin karta hai koi chitthi ka khayaal
129. Qadam par agar laakh sar ko dharo  
Na maanen ge hargiz jiyo ya maro
130. Wale khalq mein hai yeh yakta-e-daur  
Zamane mein saani nahin in ka aur
131. Rausa-e-aali jo hain yahan ke sab  
Dua karte hain woh madadgaar-e-Rabb
132. Ke farkhanda ahwaal in ka rahe  
Tarraqi pe iqbal in ka rahe
133. Raaya ke hafiz nigahbaan hain  
Basad shaukat-o-shaan shadaan rahen
134. Faqat in ki imdaad se kaam hai  
Inaayat jo rakhen toh aaraam hai

**Kaifiyat paltan-e jadeed**

135. Hai chabees regiment ki yeh daastan  
Munasib hai us ka bhi kuch ho bayaan
136. Hain Major Bahadur bahut nek tar

Haqiqat mein haain sahib-e-khush siyar

137. Hai naam un ka Wiliam Bahadur aziz  
Wilson us ke kar shamil aiye pur tameez

138. Toh naam pura ba-fazl-e-ghayur  
Yeh Major Bahadur hain ahl-e-sho'oor

139. Hain Kaptaan Sahib aqeel-o-faheem  
Kare un ko Major Khuda-e-Kareem

140. Jo hain master court azbas aqeel  
Woh hain aalim aur adl mein be-adeel

### **Sifat Doctor Sahib**

141. Khiradmand paltan ke hain doctor  
Falatuun se hikmat mein chalaak tar

142. Sada luqmakharron ka luqmaan hai  
Arastu toh tift-e- dabistaan hai

143. Khuda ne diya hai woh dast-e-shifa  
Jo bimaar aaya woh achcha hua

144. Bahut bahra hai ilm-e-ikhlaaq se  
Hai mamur dil noor-e-ashraq se

145. Attiba-e-Hindi ke udte hain hosh  
Mashai pakadte hain sab apna gosh

146. Hui falsafa ki bhi yahan aql gard  
Ke surat se padhte hain maani ke dard

147. Murakkab se behtar hai sab muzr-e-daar  
Araq un ka hai rashk -e- aab e-hayaat

148. Agar ek boond us ki murda piye  
Yaqeen hai ke woh taa qayamat jiye

149. Jo maajun khayee koi pir-e-sust  
Toh ho nau jawan se woh chalaak-o-chust

150. Kahan thi yeh tashkhees Bukhrat ko  
Ke rakhe baham char akhlaat ko

151. Rahen motadil hon na mufsid bhsam  
Na sirfa na balgham na sauda na dum

152. Gharaz un ke dam se sun aaye nek naam  
Hai daar-us-shifa rashq-e-daar-us-salaam
153. Ajab daanish-o-aql-o tadbeer hai  
Ajab un ke marham mein taaseer hai
154. Agar kaisa hi zakham ho deer saal  
Kare ek saat mein woh andamaal
155. Ajab un ke nashtar ki hai nook yaar  
Woh shaffat aur tez aur aabdaar
156. Mizah ka mazaa hai raag-o-reesh mein  
Bhara nosh hai har sar-e-nesh mein
157. Khilae jo fasad us se koi zabun  
Rawan hue rag se asl jaaye khun
158. Karamat har ek dastkaari mein hai  
Yeh adna sifat unki yaari mein hai
159. Jo kahta hai us se koi dast-e-sakht  
Toh badhta hai maanind-e-shakh-e-darakhat
160. Tan-e-murda ki ruh afzai hai  
Maseehai hai yeh maseehai hai
161. Bas ab es hikayat ko kar mukhtasar  
Bayan kar koi dastaan-e-digar
- Hijv-e-maleeh-sipahiyaan**
162. Sipahi jo paltan ke hain darmiyan  
Rakhe un se mahfooz Rabb-e-jahan
163. Jo kuch un mein Khaibar ke baashinda hain  
Woh zar ke ghulam aur shikam banda hain
164. Woh sab yadgaar amir-o-antar ke hain  
Woh putle bane jaadu mantar ke hain
165. Unhon ne kiya gharat aamon ka baagh  
Dil-e-baghbaan unse hai daagh-daagh
166. Har ek ka jigar un se hai laqt-laqt  
Hai be-rakht insaan toh be-bar darakht



167. Kiya kitni yahan auratoon ko kharab  
Magar es ka izhaar hai na-sawaab
168. Kahen who jo hukkam se apna haal  
Sabut us ka dena bahut hai muhaal
169. Esi se nahin ki dam maarta  
Ke chupke ki hai daad deta Khuda
170. So dee jald Allah ne un ki daad  
Bar aaye sabhon ke dilon ki murad
171. Ke woh jurm mein aap phansne lage  
Muqaiyyad ho mahbas mein basne lage
172. Jo hain hukm-e-hakim se who aaj qaid  
Woh asbaab rahi ka karte the saied
173. Suno teesri ka yeh qissa tamaam  
Kachhri mein hai baat mashhoor-e-aam
174. Liya apne afsar ka wardi se zar  
Hua qaid mahbas mein woh aan kar
175. Naveen jo Sitambar ki taareekh thi  
Badi un pe zajr aur tauseekh thi
176. Yeh mashhoor karte hain sab amr-o-zayd  
Koi gyarah-baarah hue honge qaid
177. Hai laazim ke hakim jo hain baala-dast  
Karen in shareeron ka kuch bandobast
178. Nikalne ne deen in ko bas sham se  
Raaiyat rahe take aaraam se
179. Agar un ki bilfarz badly bhi ki  
Jahan jayenge wan rakhenge yahi
180. Mujh se khoob soojhi hai tadbeer ek  
Bahut ek shareeron ke haq mein woh nek
181. Ke aqleem-e-dushman mein bhejen inhe  
Wahan chahe kitni yeh bidat karen
182. Hain Sahib Collector Bahadur aqeel  
Rahe un pe altaaf-e-Rabb-e-jaleel

183.Sipahi ka aslaan nahin rakhte paas  
Woh munsif hain aadil hain aur haq shanaas

184.Ke hain Ozni Sahib-e- mohtasham  
Rahe adna-aala pe unka karam

185.Collector Magister adaalat nishan  
Raaya pe hain shahar ke meherbaan

186.Raiyyat hai khushwaqt aur shaadmaan  
Badhaye unhe Khaliq-e-do jahan

187.Hain Eliot Bahadur bhi munsif kamaal  
Sifat mein hai un ki zaban meri laal

188.Woh hain Jannet saani ba- fazl-e Kareem  
Saleem-o-haleem-o-aqeel-o-faheem

189.Jo hain Morrison Sahib assistant yahan  
Khirad parwar wa daadgar meherbaan

190.Yeh hukkam hain shahar mein be-misaal  
Istudah faal wa hamida khisaal

#### **Sifat Sahibaan-e-police**

191.Police ke jo hakin hain aaye pur khirad  
Sifat un ki likhun toh hai laa-ta'ad

192.Jo hai intezaam unka sab khub hai  
Nahin ek baat un ki maajub hai

193.Ke saaqib mein thana ki bidat jot hi  
Woh hukkam-e-police se bilkul miti

194.Mink Sahib afsar police ke kalaan  
Kare un ko aali Khuda-e-jahan

195.Naa saani koi un ka hai fee-jahan  
Jari aur jawanmard aur nukhtadaan

196.Yeh sardaar-e-aali hain aur naamwar  
Hukumat mein hain chust-o-chalaak tar

197.Hai raawi pe unke karam ki nigaah  
Yeh hain khandaan-e-sharfat panaah

- 198.Riyasat ke sab in mein ausaaf hain  
Esee se raeeson pe ausaaf hain
- 199.Jo kuch ibtida hai woh hi intehaa  
Nahin baat mein farq mere zara
- 200.Hain Korach Bahadur bhi hakim aqeel  
Badhaye unhe Kridgaar-e-jaleel
- 201.Hain Lingi Bahadur Commissioner yahan  
Sonneton Bahadur ki jaan meherbaan
- 202.Commissioner judgege ka woh karte the kaam  
Hai bilfael es shahar un ka naam
- 203.Nikalte the sab kaam un se hamesh  
Ba-majburi hum log karte the pesh
- 204.Salaf se yeh hi rasm-o-dastur tha  
naa es tarha se koi majboor tha
- 205.bar aaata tha hukkam se sab ka kaam  
es see se hai hukkam-e-sabiq ka naam

#### **Kaifiyat Hukkam-e-Hindustani**

- 206.Jo hukkam Hindustaani hue  
Woh be- misl-o-maanind-o-saani hue
- 207.Bakhubi kiya hum ne un ka bayaan  
Jo baaqi rahe hain hue woh ayaan
- 208.Muhamad Umar ek munsif jo the  
Woh naam apna es shahar mein kar gaye
- 209.Hue aur Abdullah Khan naamwar  
Hai faiz un ka es shahar mein mushtahir
- 210.Woh Sadar-us-sudooron mein the sher mast  
Raeeson ke the waqae sarparast
- 211.Na maana kisi ne jo unka kaha  
Toh woh muhtala ranj-o-gham mein raha
- 212.Kisi ka na kuch paas karte zara  
Kisi se ne zeenhaar darte zara

- 213.Yeh hukma roshan tar az aftaab  
Hua un se aalam yahan faiz-e-aab
- 214.Likhun fard fardan agar un ke naam  
Yeh daftar naa hove kabhi ikhtitaam
- 215.Yeh sab mere haami madadgaar the  
Ke saabiq ke hukkam sab yaar the
- 216.Unhi ki inayat se chain hai  
Riyasat ki khubi yeh hi aain hai
- 217.Hai naam un ka es shahar mein yaadgaar  
Yeh sab khandaani the wala-tabaar
- 218.Taraddud kisi ko jo hota tha pesh  
Toh rahte the saayee yeh us ke hamesh
- 219.Asaalat Khan es amr mein mard the  
Dina Nath Pundit bhi bas fard the
- 220.Jo bil fael hafiz madagaar hain  
Bure aur bhale ke sadaa yaar hain
- 221.Zamane ki gardish se abtar jo ho  
Madad us ki karte the yeh nek khoo
- 222.Zara dekh yeh shakhs-e-aali tabaar  
Khuda ne diya in ko izz-o-vaqaar
- 223.Hain Sadr-e-Ameen aur Sadr-e-Sudoor  
Rakhe un ko masroor Rabb-e-ghafoor
- 224.Yeh aadil hain munsif hain aye meherbaan  
Bayan karta hoon in ki main khoobiyan
- 225.Hain sarkaar ke kaam mein hoshiyaar  
Amaanat dayanat se karte hain kaar
- 226.Na millat na mazhab se kuch kaam hai  
Taasub ka un mein nahin naam hai
- 227.Hain Asadullah Khan yahan ke Sadr-us-Sudur  
Hain mashhoor-o-maaruf nazdeek-o-dur
- 228.Hain sadr-e-ameen sahib-e-vaqaar  
Razamand hain unse khurd-o-kabaar

- 229.Ke tjeezen unki bahut saaf hain  
Bahut shahar mein un ke ausaaf hain
- 230.Dayanat amanat mein yakta-e-daur  
Ba-tashkhees-o-tjweez-o-ba-fikr-o-ghaur
- 231.Hain Qasim Ali naam wala tabaar  
Muhafiz rahe un ka Parwardigaar
- 232.Yeh Saiyyad Bukhari hain aiye Muslameen  
Khuda ne diya unko duniya-o-deen
- 233.Khuda ne dee aulaad saleh tamaam  
Bar aawen dili unke bas sare kaam

### **Sifat Dipty Sahib**

- 234.Hain Ahmad Nazeer ek Dipty yahan  
Nihayat hain aaqil bahut khirdadaan
- 235.Muqaddam muakkhir kiya un ka naam  
Ke taa hove raavi ka mauzoon kalaam
- 236.Khiradmand daana hain yeh be-misaal  
Falah-e-raaya ka bas hai khayaal
- 237.Hai tajweez se unke bas shaadmand  
Khalaaiq yahan ki jo hai arjmand
- 238.Hain Dipty Bahadur adeel  
Rahen shaad-o-khurram ba-fazl-e-Jaleel
- 239.Kisi ka kisi par ho naa-haq halaal  
Ke ho us ki janob se usko malaal
- 240.Riyasat se apni mitate hain khu  
Ke zaahir na ho us mein koi uyub
- 241.Khususon raeeson pe hain meherbaan  
Rakhen khurram-o-shaad Rabb-e-jahan
- 242.Dua go hain yahan ke raeesul uzaam  
Ke raazi-o-masrur hain khaas-o-aam
- 243.Samand-e-qalam ki main pheroon anaan  
Ke Dipty Bahadur hue jo es dam yahan

244.Parag aur Dutt dono mashmul kar  
Toh naam un ka zaahir ho aiye pur hunar

245.Ke hai asl par unka afzoon madaar  
Bahut karte hain hoshiyaari se kaar

246.Yeh munsif hain daan hain ahl-e-khirad  
Ke hai in ko tameez-o-nek-o-bad

247.Hain bilfael hukkam sab dil pasand  
Khiradmand munsif hain aur hoshmand

248.Haleem-o-lateef-o-raeesul mizaj  
Nahin shahar mein un ka saani hai aaj

249.Magar the jo saaqib ke zee ikhtidaar  
Khuda ne diya hai unhen ikhtiyaar

250.Ke khurdo kalan ke bar aate the kaam  
Hua ab toh qanoon par ikhtitaam

251.Khuda key eh hi kaarkhane hain yaar  
Ke hota hai tabdeel lailo nahaar

#### **Bayaan Tehseeldaraan**

252.Hain Tehseeldaar yahan ab jo Baijnath  
Woh Pundit bahut khoobiyon ke hain saath

253.Ke sab un se raazi-o-masroor hain  
Sana-o-sifat mein woh mashhoor hain

254.Jo hain shahar mein mere Tehseeldaar  
Firasat se aslant karte hain kaar

255.Khuda ne kiya hai unhen faham sanj  
Woh karte hain tehseel Mansurganj

256.Masni banaam Muhammad Jawwad  
Yeh zaahir mein hain Sahib-e-nek zaad

257.Na kuch kaar-e-sarkaar mein taaq hain  
Na ahl-e-zameen un ke mushtaaq hain

258.Hai Bansi ka bhi aisa hi naamwar  
Hue us ke bais bahut bahrawar

259.Rausa-e-shahar un se raazi tamaam  
Woh vaaqif-e haal-o- maazi tamaam

260. Satuda sifat aur hamida khisaal  
Woh the aage es shahar ke kotwaal
261. Jo hain nazim-e-kaar wa qanoondaan  
Rakhe khush unhen Khaliq-e-dojahan
262. Ke naam un ka mashhoor hai Shiv Sahay  
Har ek amr mein un ki ansab hai rai
263. Hain Faizuddin Ahmad jo Tahseeldaar  
Bahut husn-o-khubi se karte hain kaar
264. Diya us ne kis khoobi se imtihaan  
Ke raazi hue un se sab sahibaan
265. Woh karte hain tehseel Kaptaan Ganj  
Khiradmand hoshiyaar aur nukhtasanj
266. Jo tehseel Pedrona karta hai  
Ek Manjholi ka bhi hai bahut mard nek
267. Jo hain Maalkanon ke tehseeldaar  
Bahut husn-o-khubi se karte hain kaar
268. Mohammad Taqi sahib-e- zee sho'oor  
Salamat rakhe un ko Rabb-e-Ghafoor
269. Hain es zila mein jitney Tehseeldaar  
Bahut husn-o-khubi se karte hain kaar

**Bayaan Peshkaar jadeed**

270. Jo banda Hasan hai yahan peshkaar  
Judgi mein dayanat se karte hain kaar
271. Bahut naamwar hain woh aali guhar  
Riyast sharafat mein hain mushtahar
272. Har ek kaam hai husn-o-tadbeer se  
Hain har ek aagah tauqeer se
273. Tabiyat hai maael bahut su-e-adl  
Hain meezan-e-danish taraazu-e-adl
274. Dayanat pasand aur bahut nek naam  
Nahin ahd mein un ke rishwat ka naam

275.Kisi ka nahin karte hain di malool  
Khuda un se raazi hai khush hai Rasool

276.Pasand un ko karte hain sab khaas-o-aam  
Taraqqi kare un ki Rabb-e-anaam

### **Bayan kaifiyat paimaish-e-salis**

277.Main likhta hun yeh daastan-e jadeed  
Aqayaad se sabiq ke jo hai bayeed

278.Ke jo muntazim aage hukkam the  
Khiradmand the nek anjaam the

279.Kiya Pyare Mohan ne sab intezaam  
Na baaqi rakha kuch tanaze ka kaam

280.Aminon ke naqshe hue hain ghalat  
Taradud mazare ko hai har namat

281.Amin aur hakim hain es zikr mein  
Bade hain zamindaar sab fikr mein

282.Taalug hai yeh Watt Sahib se sab  
Masafat naye sar se hoti hai ab

283.Aminon ne naqshe mein ki jo khata  
Bazaahir woh karte hain us ko safa

284.Ghalat farq jo kuch tha de hanth mein  
Mitaya use baat hi baat mein

285.Jo amna ka naqsha hua tha ghalat  
Bana deta tha ek us hi ko faqat

286.Jo paimaish us waqt aaghaaz hai  
Kachahri pe aamad ka darbaaz hai

287.Koi leta hai rubkaari ki naql  
Koi puche kharij ke dakhil ke aql

288.Shab-o-roz fikr-e-masahat hai ab  
Na aaraam hai aur na rahat hai ab

### **Bayaan-e-girani**

289.Har ek dil ko es waqt hai inteshaar  
Girani se hain sab ke sab khaar-o-zaar



290. Ghareeb-o-ghani dono es dam hain tang  
Ghareebon ko faqaa ameroon ko nang
291. Hai es tarha bahr-e-girani ka josh  
Jise dekh kar udte hain sab ke hosh
292. Subak zeest bhi natawan ho gayi  
Girani dilon par giran ho gayi
293. Girani se barbaad har shakhs hai  
Girani ki har ja pe fariyaad hai
294. Kahan aatish-e-degh daan mushta'al  
Nikla hai rouzan se yeh duud-e-dil
295. Girani ke haanthon se sab dil jale  
Na chulha na chakla aur chakki chale
296. Ghareebon ke ghar roti pakti nahin  
Pansaari ki chakki chalti nahin
297. Na hai naaj ghar mein na paisa hai paas  
Har ek ka hai dil sust khatir udaas
298. Yeh sach ahte hain mardum-e-hoshiyaar  
Buri hai jahan mein girani ki maar
299. Khuda ab koi aisa rasta kare  
Ke jis mein zara ghalla sasta kare
300. Mazare bachan shiwan-o-sheen se  
Taraddud kare raat-o-din chain se
301. Faraghat dilon ki ho jaldi naseeb  
Rahen khurram-o-khush ameer-o-ghareeb
302. Zamindaar ko kuch na pahunche guzand  
Rahen adl-e-hukkam se bahramand
303. Na giriya karen aur na zaari karen  
Khushi chain se kaashkaari Karen
304. Ilahi karun kis kea age yeh naql  
Ke hairaan hai es jaah meri aql
305. Taraddud sarnosi joy eh kiya  
Toh sarkaar ko fayadah kya hua

306. Har ek ko hua muft mein aaj harj  
Do-barah she-barah hua zar bhi kharch
307. Magar yeh hua vaqae faiyadah  
kushada karam ka raha maida
308. ke the mahkame jitney qaayam rahe  
agar khatam hota toh barkhwast the
309. Raha Pyare Mohan ka naqsha durust  
Hue sab ke naqshe zaeef aur sust
310. Woh Dipty jo the Mir Nasir Ali  
Raha un ka daftar bahut munjali
311. Murawwat muhabbat ki woh kaan the  
Riyasat sharafat ki woh jaan the
312. Tha imla bahut un ka chaalak-o-chust  
Banaya tha daftar ko kaisa durust
313. Jo mumtaaz the sab shareef-o-najeeb  
Woh the Dipty Sahib ke saare habeeb
314. Woh daakhil kiya naqsha-e-dilpasand  
Ke jis se kisi ko na pahunche guzand
315. Usi par zamindaaron ka tha madaar  
Nikalta tha har ek ka us se kaar
316. Jo baaghi hue the yahan ghadar mein  
Unhon ne kiya yeh sitam sadr mein
317. Unhon ne bahut shor aur shar kiya  
Murattab jo daftar tha abtar kiya
318. Unhon ko haasil hui dast-e-bard  
Kiya saare daftar ko bas gaa-o-khurd
319. Raha asl naqsha jo campus ka  
Use gum kiya yaa ke dala jala
320. Ayaan us es hoti thi har subh-o-sham  
Nishanaat sare Siwana ke aam
321. Hue Pyare Mohan jo Dipty yahan  
Khirad afreen zerak-o-nukhtadaan

322. Muhallon ke amnana the hoshmand  
Zamindar bhi kuch na the aqlmand
323. Na jaana key eh likhenge yeh sab khilaaf  
Jo dekha toh mahsruq hai saaf-saaf
324. Hai bilfael hakim ka es par madaar  
Zamindaar hain sab ke sab khaar-o-zaar
325. Usi ko agar jante the durust  
Toh naa haq kiya khalq ko sakht-o-sust
326. Jo us waqt khilqat ki ghaflat hui  
Toh ab uzrdaari ki illat hui
327. Ke sarkaar karti hai es waqt jaanch  
Bataao siwana ko tum apne saanch
328. Agar woh hai jaaiz yeh hai naa-rawaa  
Jo es mein hai sehat toh us mein khata
329. Milate hain kaghaz se agle tamaam  
Nikalta nahin hai kisi tarha kaam
330. Siwana ka deta jo apne nishaan  
Toh hota khatawaar woh be-gumaan
331. Na samjhen na puchen na dekhen tamaam  
Bela-jurm jurmana karte hain aam
332. Jo hain sahib-e-hashmat-o-izzo-jah  
Woh karte hain us ki jaanib nigaah
333. Hui manqalib un ki fahmeed sab  
Tha sabiq ke hukkam pe fazl-e-Rabb
334. Bahut husn-o-khubi se karte the kaam  
Sada woh rahe shahar mein nek naam
335. Ke naam un ka lete hain sab ba-adab  
Razamand hain ahl-e-mulk un se ab
336. Gaye woh jo hukkam the sarbuland  
Na pahuncha unhun se kisi ko guzand
337. Nanakchand Dipty bahut besh the  
Raaya ke woh khairandesh the

338. Jo Nawab Aaq a jo jawan mard the  
Woh es shahar mein jauhar-e-fard the

339. Woh Nasir Ali aur Mansur Ali  
Woh Syed Amaan-e-Ali-e-Wali

340. Yeh sab log the sahib-e-eh-tiraam  
Sukhan un tauseef mein hai tamaam

### **Hikayat**

341. The hukkam-e-aali wala-tabaar  
Woh karte the sab sarparasti ka kaar

342. Inaayaat rakhte the aali nishaan  
Woh altaaf-ashfaq hai ab kahan

343. Taraqqi woh karte the har aan mein  
Na dhabba lagate the kuch shaan mein

344. Jo ahl-e-maraatib the aali nasab  
Nazar meher ki un pe rakhte the sab

345. Woh bante the har amr mein sarparast  
Bakhubi samajhte the sab neest-o-hast

346. Khilaaf us ke jo hukm dete rahe  
Toh arzi gharaz ki bhi lete rahe

347. Jo hota tha dastur ke barkhilaaf  
Mitate the us amr ko saaf saaf

348. Hua ab toh barkhwaast yeh qaaida  
Bas ab arz karna hai be-faaiyda

349. Na kuch khairkhwahon pe ab hai khayaal  
Na dekha ke bad-khwaahon par hai zawaal

350. Masavi hain darje mein es waqt sab  
Magar khairkhwahon par hai lutf ab

351. Ke ba-khalq-o-ikhlaaq aate hain pesh  
Salaat rakhe un ko Khaliq hamesh

352. Nahin qadardaan un ke saani koi  
Nahin laaiq-e-hukmraani koi

353. Ke hain wahan ke sahib bahut tez tar  
Hain tajveez se tang in ke basher

354. Taaluq fasaahat hai in ki tamaam  
Zamindar jo shahar ke nek naam
355. Unhen sab ke amlaak mein hai khalal  
Jo sabiq se hai es mein radd-o-badal
356. Taamul se hargiz nahin karte kaam  
Hai har ek kaam mein un ko ujlat tamaam
357. Hai tajveez un ki bahut khoobtar  
Kalaam un ka dekha toh silk-e-guhar
358. Sawaana ki takraar karte hain rafa  
Taraddud ko karte hain us ko woh dafa
359. Fariqain se sulah ka hai payaam  
Aada karte us ko bakhubi tamaam
360. Kisi tarha se phir na ho jaan bari  
Kare gar na laaiq us ki hai abtari
361. Na ek dam ki dete hain mohlat use  
Woh karta hai daakhil-ul-ujlat use
362. The saabiq ke hukkam se khush magan  
Na the un ki tjveez se narazan
363. Rahe unse khush sahib-e-mulk sab  
Woh musib the aadil mohabbat talab
364. Koi aaj tak bhi na shaaki hua  
Kiya karte hain un ke haq mein dua
365. Hain Sahib Bahadur bahut arjmand  
Ke hai khalq ikhlaaq unka pasand
366. Karen dastakhat naqshon par jabr se  
Ghar reztar hain gharaz abr se
367. Hue jis ki jaanib hua woh toh saaf  
Agarche ho sab uska daawa khilaaf
368. Kisi ke na qabze pe kuch aitbaar  
Na sabiq ke kaaghaz pe kuch hai madaar

369. Ba-dargaah-e-Khaliq ke dayee hain sab  
Munajaat karte hain sab waqt-e-shab

370. Hamara hai tu aiye Khuda daad-raas  
Na daarim gharaaiz tu fariyaad raas

371. Kare kaam nakaam gar sulah-e-aam  
Hai jurmane ka khauf dil par tamaam

372. Agar koi bil-farz dawa kare  
Toh tajweez se un ke dil mein dare

373. Usi se dilate hain kharcha tamaam  
Ke hain jaante us ko har khaas-o-aam

374. Hamesha fareeqain darte rahe  
Woh hukam se khauf karte rahe

375. Fareeqain dete the kharcha tamaam  
Dila dete amna ko aali maqaam

376. Jo karta hai harj us ko karte muaaf  
Hai sabiq ke dastur se barkhilaaf

377. Hain Sahib Bahadur toh ahl-e-karam  
Lahan tak karun kaifiyat yeh raqam

378. Likhi sab ki tauseef upar tamaam  
Khudawand nemat hai aali maqaam

#### **Hikayat Chekokaat-e-jadeed**

379. Main likhta hun bilfaiel ahwaal aur  
Yeh hai aur maahiyat aur haal aur

380. Likha maine upar jo tafseelwaar  
Yeh gumnaam the mulk aur mulkdaar

381. Na the yeh chekokat kuch naamzad  
Kisi ko na malum hai us ki had

382. Masahat jo es waqt ab saaf hai  
Qalam jis rawayat ka ausaaf hai

383. Araazi muhallon mein in sab ke the  
Woh hi naamzad un ke qaaim rahe

- 384.Ke Jafar ke maabaad bazaar ko  
Alif us ke maabain dakhil karo
- 385.Ke Nooruddin chak us mein ab ban gaya  
Hua es muhalle se ab woh juda
- 386.Miyan Luft Ahmad hue mulkdaar  
Ke hain chust-o-chaalak aur hoshiyaar
- 387.Woh Qazipur ab bana Alipur  
Hussain Baksh Malik hue zeesho'oor
- 388.Hussaini bhi chak ek muhalla jadeed  
Hussain Shah Malik bane woh Sayeed
- 389.Bahusachak Khubipur mein ho gaya  
Sharaf Beg ke milk mein ab hua
- 390.Jagannathpur mein bana Sheikhpur  
Hai raavi ko tashreeh karna zaroor
- 391.Haussain Ali us ka bhi mulkdaar  
woh karte hain dono muhalla ka kaar
- 392.Hua auliya chak bki aiye mard-e-nek  
Ke Panwaripura mein hua woh bhi ek
- 393.Khudabaksh saani hue mulkdaar  
Tikohi ke raja ke mukhtaar-e-kaar
- 394.Qazipur saani mein hai Chainpur  
Ke woh mulk shukr Allah ki hai zaroor
- 395.Zamindaar hain us kea hl-e-futoor  
Mawanipura se hua Chainpur
- 396.Hua naamzad yeh toh ba-makr-o-zor  
Mila woh Siwana se Mughlanipur
- 397.Woh sahib masahat ne samjha nahin  
Ke de di unhen doosron ki zameen
- 398.Hai saabiq ke naqshe se sab barkhilaaf  
Likhi raawi ne kaifiyat saaf saaf
- 399.Sadak jo qadeem us par sabiq nishaan  
Darakht amba ka dekh yeh be-gumaan

400. Hai zahir bani hai sadak jo jadeed  
Who sabiq sadak se naa hai kuch bayeed
401. Ke dee aath kaththe zamin sar-ba-sar  
Yeh Mughlanipur mein hua hai zarar
402. Gayee Chainpur mein zameen yeh toh saaf  
Na karta hai tehreer raawi gizaaf
403. Allahdaadpur ka jo mehnaar hai  
Usi had se Chainpur aiye yaar hai
404. Karo ek sad par aththarah kattha  
Yeh naqsha mein compass ke hai likha
405. Hua aath kaththa fazoon aiye miyan  
Bayan kya karoon us ko aiye doostaan
406. Jo tjeez ke un ki hui hai apeel  
Bahaal us ko rakhte hain be-qaal-o-qeel
407. Jo saabiq ke naqshe ko dekho zara  
Toh naqshe mein ab haal ki hai khata
408. Sarasar jo dekha toh hai bar-khilaaf  
Idhar ki udhar ho gayi saaf-saaf
409. Gharaz aisi tajveez se mulkdaar  
Raza-e-Ilahi pe raazi kain yaar
410. Khuda ko yeh hi yaaron manzur hai  
Firasat se yeh baat sab door hai
411. Nahin es mein hakim ko kuch ikhtiyaar  
Jo hota hai karta hai Parwardigaar
412. Usi ka hai sab yaaron yeh intizaam  
Shikayat ka es jaa nahin kuch maqaam
413. Woh hakim-o-mahkuum ka yaar hai  
Woh bandon ka apne madadgaar hai
414. Hain Sahib Bahadur bahut hoshiyaar  
Ke karte hain ujlat se sab kaarobaar
415. Bhaut meherbaan aur bade qadardaan  
Woh aali humam sahib-e-izz-o-shan



416. Jo ujlat naa ho un ki saani nahin  
Na hota koi aisa ahl-e-mateen

417. Khuda ne diya un ko dana-e-daur  
Na kar raawi es amr mein fikr-o-ghaur

**Tauseef Doctor Muhammad Shaiq**

418. Sifat Doctor ki jo manzur hai  
Likhe kya qalam us ka maqdoor hai

419. Ke hain sahib-e-khalq aali mizaaj  
Tu kar naam roshan ba-saad ibtehaaj

420. Mohammad wa Shaiq ko ek jaa karo  
Woh hain shahar mein doctor nek-khu

421. Firasat mein hain kaise yeh be-baha  
Khuda ne diya en ko dast-e-shifa

422. Har ek unse hote hain yahan bahr-e-yaab  
Kiya karte hain woh toh kaar-e-sawaab

423. Jo dekha toh woh sahib-e-dard hain  
Riyasat sharafat mein woh fard hain

424. Kamarbasta rahte hain darkaar-e-khair  
Hain maddah sab ashnaa ho ke ghair

425. Museebat mein koi jo ho muhtala  
Karen dafa sab uska ranj-o-bala

426. Kahan paida hote hain aise basher  
Ke ban jaaven tegh-e-bala ki sipar

427. Who aml ka aalam yeh nazri ka rang  
Ajab rang hai aura jab us ka dhang

428. Nazar mein hai nazariya-e-ahl-e-salaf  
Unhon ne ki auqaat apni talaf

429. Gharaz waqt ke apne luqmaan hain  
Maseeh —e-zaman sahib-e-shan hain

430. Kamaalaat gar in ke tahreer hon  
Sab ausaaf kis tarha taqreer hon

431. Zaban-o-qalam wasf mein un ke laal  
Tabaabat mein hazrat hain sahib kamaal
432. Anamal ko yeh madad ki hai baham  
Ke buali tift-e-maktab se kam
433. Agar haanth mein aaye nabz-e-saqeem  
Maun us ko sehat kare woh lakeem
434. Samajh-boojh surat taveel-o-ameeq  
Dawa aisi deta hai us ko khaleeq
435. Ke khate hi bas dafa aazaar ho  
Qayamat talak phir na beemaar ho
436. Baham pahunchi nazroon mein woh dastgaah  
Rag-o-posht khun-o-ustakhah tak nigaah
437. Jo marham lagaye paye imtihaan  
Kare mundamil chaak rahme kataan

### **Hikayat**

438. Pila saaqiya aisa ek jam-e-maie  
Ke hazir ho asbaab ghaib ka kul
439. Faramosh surat parasti karun  
Sharaab-e-maani se masti karun
440. Agar laal hai meri munh mein zabaan  
Zabaan-e-qalam se karun main bayaan
441. Magar kya zaban-e-qalam ki majaan  
Ke likhe woh asrar-e-ghaibi ka haal
442. Sukhan pahle karta hai dil mein uboor  
Phir aata hai dil se zabaan par zaroor
443. Bad-o-nek ho yaa ke baala-o-past  
Use bhejti hai zaban su-e-dast
444. Hue jis ghadi dast bar dast bard  
Kiya dast ne woh qalam ki supurd
445. Zabaan-e qalam shaq hui jab se yaar  
Toh kagaz ko us ne kiya naqshwaar

446.Liya sifa se chashm ne phir utha  
Phir aankhon ke parde se dil mein gaya

447.Gharaz yeh ajab tarha ka hai tilism  
Kabhi maani-e-jaan kabhi lafz-e-jism

448.Main kya kahta tha aur kya kah gaya  
Kidhar ki hawa thi kidhar bah gaya

449.Phir ab apne matlab par aata hun main  
Jo raaz-e daroon hai sunata hun main

450.Kaha mujh se hukkam ne baarha  
Ke rakhe tunhe shaad-o-khurram Khuda

451.Na hove tumhara kabhi naam sust  
Hamesha raho saalim-o-tandurust

452.Na pahunche kabhi aasman se guzand  
Zamin par rahe jah-o-rutba buland

453.Wa lekin zamana ka dastur hai  
Nihan kuch nahin balke mashhoor hai

454.Gulistaan mein woh sarv aaazad hai  
Ke ek jis ke saaye mein shamshaad hai

455.Nishan hain yeh hi izzat-o-jah ke  
Sitara jo pahlu mein ho maah ke

456.Kinare ke dar mein agar pur hai  
Toh gooya woh nooran ala noor hai

457.Karo tum bhi ek apna qayam maqaam  
Ke roshan tumhara rahe us se naam

458.Yeh hi kahte hain sab ru'usa-e-shahar  
Ke har ek un mein hai yakta-e-dahar

459.Yeh hi dooston ki bhi hai ilteja  
Mazaa hai agar es ko sun le Khuda

460.Sanaullah ki koi aulaad ho  
Toh us se mera khana aabaad ho

461.Karun us ko main apna qayam maqaam  
Ba-fazl-e-Khuda us se ho mera naam

462. Woh hi baad mere sazaawaar ho  
Khuda us ka yaaron nigahdaar ho
463. Jo hukkam-e-aali hain wala maqaam  
Nazar lutf ki us pe rakhen mudaam
464. Muaawin rahen sab ru'usa-e-shahar  
Rahe un ke saaye mein woh shaad bhar
465. Ba-fazl-e-Khudawand arz-o-sama  
Bar aaya mere dil ka ab mud'da
466. Tawallud hue yaani dono nihaal  
Rakhen hashr tak un ko izz-o-taal
467. Do guna hue yeh jo lutf-o-ataa  
Do guna karun shukr Haq ka adaa
468. Do gauhar nikal aaye ek darj se  
Do maah chamke ek baar ek burj se
469. Do gul ek gubaan se bar laaye rang  
Do laal ek kaan se nikal aaye sang
470. Agarche hain dono durr-e-be-baha  
Magar choote par hai mera dil fida
471. Udhar maiel ab be-taamul hai dil  
Usi gul pe har lahza bul-bul hai dil
472. Saadat hai chehre se us ke ayaan  
Imaarat ke zaahir hain saare nishaan
473. Hai taqweem taale se bhi aashkaar  
Ke hoga bahut es ka izz-o-vaqaar
474. Amal bhi hai qismet mein aur ilm bhi  
Thammul bhi bardaasht bhi hilm bhi
475. Murawwat bhi hai aur himmat bhi hai  
Sakhawat bhi hai aur shujaat bhi hai
476. Sayeed- akhtar-o-zerak-o-hoshmand  
Qawi raai wa roshan dil wa sar buland
477. Jamaalat-e-faqr us ki murat mein hain  
Kamaalaat ke mani ke surat mein hain

- 478.Nihan sar se pa tak hain aayaat-e-faqr  
Ayaan es se honge kamaalat-e-faqr
- 479.Shariyat tareeqat haqiqat mein yaar  
Yeh maaruf hoga ba-shahar-o-dayaar
- 480.Qayamat ke naqshe ayaan hovenge  
Murid es ke pir-o-jawan hovenge
- 481.Agar rahnauni saadat kare  
Taajub nahin hazq aadat kare
- 482.Le naam-e-Khuda jab jawan howega  
Toh Rustam sifat pahalwaan hovega
- 483.Khizir se bhi umr es ki hogi daraaz  
Rahe gay eh hum jinson mein sarfaraaz
- 484.Munasib hai zaahir karoon us ka ism  
Ke rooh-e-paaktar us ka jism
- 485.Rakha es liye Ahmadullah naam  
Ke Allah-o-Ahmad ka hai yeh ghulaam
- 486.Khuda rakhe es naam ko barqaraar  
Ke hai yeh mera jaan-nasheen yaadgaar
- 487.Nahin hai koi mera us ke siwa  
Yeh hi hai yeh hi hai yeh hi hai mera
- 488.Bajuz us ke koi nahin hai qareeb  
Yeh hi doost hai aur yeh hi hai habeeb
- 489.Na bhai bhateeja na ghamkhaar hai  
Ab es be-kasi mein Khuda yaar hai
- 490.Do-aalam mein ab toh akela hoon main  
Ke guru aap hi aap chela hoon main
- 491.Hua hun main kasrat mein wahdat pazeer  
Main aap hi mureed aur aap hi hoon pir
- 492.Mera ek bhai tha azbas laeeq  
Nihayat khaleeq-o-rafeeq-o-shafeeq
- 493.Jahan mein mera zor-e- baazu tha woh  
Giran sang ka hum taraazu tha who

494.Sakhi-o-jawn mard aur nek tha  
Mere kahndaan mein woh hi ek tha

495.Qaza ra yakayak qazekar gaya  
Mere dil pe sil sabr ki dhar gaya

496.Woh ek raat soya toh sota raha  
Main ek umr tak us ko roota raha

497.Woh tha aashiq-e-izz-o-zuljalaal  
Hua aankh lagti hai us ko visaal

498.Hussain Ali us wali ka tha naam  
Khuda us ko Firdaus mein de maqaam

499.Kar Ahmad Ali khatm ab yeh bayaan  
Vaseeyat jo ho us ko kije ayaan

### **Vaseeyat**

500.Vasiyat main karta hoon aiye meri jaan  
Ese sun zara khol kar apne kaan

501.Baraye Khuda ab toh pir-e-Mughan  
Muridon ke ho haal par meherbaan

502.Pila ek sharab-e haqiqat ka jam  
Ke khul jaaven parde jahan ke tamaam

503.Karun munkashif taa main raaz-e-jahan  
Ke kya karta hai दौरا-e-asmaan

504.Main karta tha jab daur ko us ke ghaur  
Toh har daur mein pata tha aur taur

505.Badalta hai har dam naye rang yeh  
Kabhi moom hai aur kabhi sang yeh

506.Yeh hi gulshan-e-dahr mein gul hua  
Badal kar yeh hi rang-e-bulbul hua

507.Bahaar-e-gulistaan duniya hai yeh  
Nigaar-e-shabistaan duniya hai yeh

508.Kahin bu-e-ghuncha kahin rang-e-gul  
Es juzb mein hai namudaar gul

- 509.Sadaf mein yeh hi duu-e-naayab hai  
Yeh hi baagh mein laal-e-jahan tab hai
- 510.Gaah aabad hai gaah veeran hai  
Gahe shamma hai gaah parwana hai
- 511.Kahin baagh mein hai naseem-e-bahaar  
Kahin hai bayaaban mein gard-e-bahaar
- 512.Kahin aashiq-e –khasta dil naa subuur  
Kahin rashq-e-gulma kahin rashq-e-hoor
- 513.Kahin aql-o-danish kahin hai junoon  
Kahin hai fasna kahin hai fusoon
- 514.Kahin naghma-e-gham kahin hai tarab  
Kahin roz-e-roshan kahin teerah shab
- 515.Kahin luft-o-shafqat kahin qahar hai  
Kahin qand-e-misri kahin zeher hai
- 516.Kahin baadah hai aur kahin jaam hai  
Kahn pukhta hai aur kahin khaam hai
- 517.Kahin yeh hai kaukab kahin hai siphar  
Kahin hai muhabbat kahin yeh meher
- 518.Kahin hai yeh marham kahin reesh hai  
Kahin nosh hai aur kahin neesh hai
- 519.Kahin koh-o-dasht aur kahin bahr-o-baagh  
Kahin aish-o-ishrat kahin dard-o-daagh
- 520.Kahin farq hai aur kahin asl hai  
kahin hijr hai aur kahin wasl hai
- 521.Kahin naatawan hai aur kahin hai yeh gard  
Kahin saaf hai aur kahin hai yeh durd
- 522.Kahin sulha hai aur kahin jung hai  
Kahin moom hai aur kahin sang hai
- 523.Kahin maah ahi aur maahi kahin  
Safedi kahin hai siyaahi kahin
- 524.Kahin be-takalluf kahin saakhta  
Kahin sarv wahi aur kahin faaqta

- 525.Kahin aib hai aur kahin hai hunar  
Kahin shor hai aur kahin hai yeh shar
- 526.Kahin hai kamaal aur kahin hai kami  
Kahin aasman hai kahin hai zameen
- 527.Kahin be-khabri hai kahin hoshiyaar  
Kahin parda dar aur kahin pardadaar
- 528.Kahin hai yeh tar aur kahin khushk hai  
Kahin hai yeh ambar kahin mushk hai
- 529.Kahin tegh hai aur kahin hai yeh dhal  
Kahin aabgeena kahin hai sefaal
- 530.Kahin surkh hai aur kahin zard hai  
Kahin garm hai aur kahin sard hai
- 531.Kahin sard meher aur kahin garm keen  
Kahin hai gumaan aur kahin hai yaqeen
- 532.Kahin hai yeh raahat kahin ranj hai  
Kahin maal hai aur kahin ganj hai
- 533.Kahin rooh hai aur kahin hai jasad  
Kahin bughz hai aur kahin hai hasad
- 534.Kahin naghma haaye chakawak hai yeh  
Kahin rauzan-e-teer navik hai yeh
- 535.Kahin etadaal aur kahin hai fasaad  
Kahin aab-o-aatish kahin khak-o-baad
- 536.Kahin hai yeh luft aur kahin hai yeh taaq  
Kahin ittefaaq aur kahin hai nefaaq
- 537.Hui abtari deen mein es se shuru  
Ke ek asl hai aur tehattar furu
- 538.Hue zaahiran jo behattar fariq  
Yeh beher-e-zalaalat mein hain sab ghariq
- 539.Hai har ek firqe ka matlab juda  
Juda us ki millat hai mazhab juda
- 540.Ba-hukm-e-nazr dur-wa-uftaad-e-khwahish  
Giraftan har yak yak-e-raah pesh



- 541.Nahin en mein hargiz rahe ittifaaq  
Har ek firqe se doosre ko nifaaq
- 542.Hamesha hai en mein mubard-o-masaaf  
Har ek shakhs hai doosre ke khilaaf
- 543.Rahe aalimon mein baham qeel-o-qaal  
Rahe muddaton tak jawaab-o-sawaal
- 544.Rahi barson tak aapas mein jung-o-jadal  
Yeh uqdaah hua ek se bhi na hal
- 545.Hadis-e-payambar sun aiye mard-e-nek  
Ke naari hain sab aur naaji hai ek
- 546.Har ek ko tasawwur yeh hai aiye akhi  
Ke hum toh bahishti hain sab doozakhi
- 547.Jo main ne bhi es amr mein ghaur ki  
Toh surat nazar aayi es taur ki
- 548.Ke mashhoor hai yeh jo lafz-e-hasad  
Hain abjad se es ke bahattar adad
- 549.Hasad jis ke seene mein hai aiye aki  
Woh hi doozakhi hai woh hi doozakhi
- 550.Hasad se naa rakhe ga jo shakhs kaam  
Woh jannat mein paayegaa be-shak maqaam
- 551.Hasad Jaam ke seene mein jab pukh hua  
Toh woh hi naar-o-dozakh hua
- 552.Kitaab-e-Khuda dekh aiye nek naam  
Ke hain khaas kis tarha ke hukm aam
- 553.Maani kar aayat Quran ke hal  
Ke khatir se jaye yeh khatra nikal
- 554.Ke kya-kya Payambar ki hai izz-o-shaan  
Hai maddah jis ka Khuda-e-jahaan
- 555.Khulasa yeh hai baad hubb-e-nabi  
Hui farz sab ko wala-e-Ali
- 556.Sharaf hai hadis-e-nabi se wuzu  
Ali ko kaha apna jism apni rooh

557. Barabar samajh un ko aiye nek-khoo  
Yeh maani mein hain ek surat mein do
558. Nabi ka agarche hai aali maqaam  
Ali bhi hain hum-naam rabb-e-anaam
559. Nabi ne jo meh ko do-parah kiya  
Ali ne bhi khur ko isharah kiya
560. Dil-e-maah ek dam mein shaq ho gaya  
Rukh-e-meher su-e-ufaq ho gaya
561. Nabi se nubuwat ne payi jila  
Ali se vilayat ko rutba mila
562. Kahan tak karun main sana-e-Ali  
Gaya dosh-e-Ahmad pe paa-e-Ali
563. Sedullah jo Quran mein hai likha  
Ali waqae hain woh dast-e Khuda
564. Ali ki hai Quran mein wasf-e-sana  
Kahin hal ataa hai kahin la fata
565. Ali ka haram mein twallud hua  
Ali khaas hain khanazaad-e-Khuda
566. Ali se hue kohnagi ko nawi  
Ali se hua deen-e-Ahmad Qawi
567. Ali ne ukhada hai Khaibar ka dar  
Ali ne tarasha hai antar ka sar
568. Ali ne kiya noor se zal juda  
Ali ne kiya haq se batil juda
569. Ali do paarah kiya maah ko  
Ali ne kiya qatal kuffar ko
570. Ali se padi devon mein khalbali  
Pada kud bairul alam mein Ali
571. Ali ne bahut lutf-o-ahsaan kiye  
Ali ne bahut jaan Musalmaan kiye
572. Ali ki ho kya mujh se wasf-o-sana  
Ali ka hai maddah Rabb-ul-Alaa

573. Munasib hai ab kuch vaseeat karun  
Haq par apni main neeyat karun
574. Su-e-Pind hai ab tabiyat meri  
Tu sun gosh-e-dil se naseehat meri
575. Tariqe pe mere kamar bandh chust  
Ke taa tere atwaar hon sab durust
576. Hamesha azadaar-e-Husnain ho  
Ke dil ko tere har tarha chain ho
577. Bhare dil mein rakh apne hubb-e-Nabi  
Jo sirr-e-khafi tujh pe hove jail
578. Ali ki mohabbat badi cheez hai  
Samajhta hai woh jis ko tameez hai
579. Yeh hi aish duniya mein dikhlayenge  
Yeh hi tere uqba mein kaam aayenge
580. Kareng yeh hi naar-o-dozakh haraam  
Yeh hi mujh ko jannat mein denge maqaam
581. Jo shaitaan ko chahe toh kar de wali  
Woh hubb-e-Ali hai woh hubb-e-Ali
582. Jahan mein habee hub-e-haider nahin  
Sakhi koi us ke barabar nahin
583. Attat rahe haakimon ki mudaam  
Ke unse bar aate rahen tere kaam
584. Taasub na rakh apne dil mein zara  
Har ek se ba-ikhlaakh tu pesh aa
585. Hunood-o-Musalmaan tere yaar hon  
Unhun ki madad se ter kaar hon
586. Raayat nawazi bada kaam hai  
Kare jo koi nek farjaam hai
587. Kisi ki agar dekhe haalat tabah  
Toh kar us pe lutf-o-karam ki nigaah
588. Khuda raah par us ko dena hai khub  
Ke poshida hon us mein tere uyuub

- 589.Madad jis ki karte hain duniya mein sab  
Aiwaz us ka uqba mein deta hai Rabb
- 590.Hayaa-o-murawwat ko kar ikhtiyaar  
Ke faida es mein bhi be-shumaar
- 591.Hayaa jis ki aankhon mein hoti hai yaar  
Toh shaitaan karta hai us se faraar
- 592.Na rakh us se sohbat jo ho be-hayaa  
Karega jo millat na hoga bhala
- 593.Ahubba pe apne na rakh tu madaar  
Agar kaise hi tere hon yaar-e-ghaar
- 594.Kisi ko na kar apna tu raazdaar  
Karega toh hoga bahut khaar-e-zaar
- 595.Jo mohsin ho us ka tu kar aitbaar  
Usi se tu kar raaz-e-dil aashkaar
- 596.Jo hovega mohsin tera aali-zarf  
Woh dekhega teri khataa harf-harf
- 597.Taasub ho mazhab mein jis ke zara  
Sada un ki millat se rehna juda
- 598.Bahut farz hai tujh pe saum-o-salaat  
Agar ho sake kart u hajj-o-zakaat
- 599.Ibaadat mein Khaliq ki kar umr sarf  
Na aayega daarain mein tujh pe harf
- 600.Khala aur mila sab se behtar nahin  
Rakhega toh paayega zillat kahin
- 601.Agar tujh ko taufeeq bakhsho Khuda  
Mila sab se raah aur sab se juda
- 602.Murawwat bhi har ek behtar nahin  
Kahin par rawa hai kahin par nahin
- 603.Ba-khur mardum aazaar ra khoon-o-maal  
Ke az murgh-e-badkudah ba-par-o-baal
- 604.Zabaan par jo laayega apne daroogh  
Chiraagh-e-khirad ko na hoga faroogh

605. Daroogh aiye biradarmagoh zeenhaar  
Ke qaabiz bavad khar-o-be-aitbaar

606. Tu ho raast baaz aur ho raast go  
Ke sachcha tera naam mashhoor ho

607. Jo wada kare toh kar us ko wafa  
Ke tujh ko kahen ahl-e-sidq-o-safa

608. Kahin main ne baaten jo aiye hoshmand  
Amal us pe kar taa na pahunche guzand

609. Qalam rok le ab tu Ahmad Ali  
Amal ke kuch asraar kar munjali