

Here is a plain statement to men, a guidance and instruction to those who fear Allah! (S 3: 138)

Praise be to Allah for this Gift

Maktoob

Author

Hazrat Bandagi Miyan Amin Muhammad^{RZ} (Companion of Mahdi-e-Mauood^{AS})

Preface & Translator's Note

The moment we read Urdu version of this Maktoob, originally in Farsi and rendered into Urdu by Hazrat Syed Khuda Bakhsh Rushdie Mahdavi Murshid Qibla^{RH}, we decided with a sense of urgency to present it in English to Mahdavia youth for two significant reasons. 1. The Messenger and 2. The Message it carried. The messenger is Hazrat Bandagi Miyan Syed Amin Muhammad^{RZ} who was a companion¹ of the Imam^{AS} of the Last Era Hazrat Syed Muhammad Jaunpuri Mahdi Mauood^{AS} and brother of Hazrat Miyan Abdul Majid Noor Nosh^{RZ}. He was a very learned and blessed personality. Thousands of people within and outside India entered the folds of Mahdaviat and became Musaddiqs (affirmation and confirmation) of Imam Mahdi^{AS} at his hands after listening to his Bayan-e-Quran. He stayed in the company of the Imam^{AS} until his demise. It is narrated that the Imam^{AS}, at the time of his demise was resting his holy head in the lap of Hazrat Bandagi Miyan Amin Muhammad^{RZ} until Hazrat Bandagi Miyan Syed Khundmir^{RZ} arrived. After the Demise of Hazrat Mahdi^{AS} he left Farah and travelled through Khorasan, Iran and Balochistan spreading and propagating the message of Mahdi^{AS} for several years. The proximity and intimacy of Hazrat Bandagi Miyan Amin Muhammad^{RZ} with the Imam^{AS} is clear as daylight. So, whatever he absorbed from the company of Khalifatullah^{AS}, the gist of which is a profound message relayed through this small but powerful tract.

It is also narrated that it was through Hazrat Bandagi Miyan Amin Muhammad^{RZ} that Allah^{SWT} manifested the words of the Tasbih² recited as a wake-up call in loud voice by Zakireen, divided into three groups engaged in Zikrullah in night long vigil (Naubat), active group waking-up the resting group for their turn.

He was among the twelve great companions of Imam^{AS} who received the glad tidings of Paradise (Qatayyi Jannati) Shawahid Al Vilayat quotes the following Quartet attributed to Hazrat Bandagi Miyan Syed Amin Muhammad^{RZ}

“O Mahdi of the Last Era! You have come virtually as Muhammad / God bless you! Welcome! You came like Ahmad. / With the Seal of the Sainthood [stamped] on your back, you came swimming in the Ocean of the Divine Realities as Ahmad without the ‘m’.

¹ Imam Mahdi^{AS} reported to have said that at *Nubuvat* times there were two groups of companions, one *Ansar* and the other that of *Muhajir* but here in *Vilayat* everyone is Muhajir, there are no Ansar. So, all the companions of Imamuna^{AS} are migrant companion and it goes without saying. Imam Mahdi^{AS} charged those who didn't migrate with him without his permission or valid excuse as *Munafiq*.

² In some other books, the Tasbih's origin is narrated to have come from Hazrat Bandagi Miyan Ilahadad Hameed^{RZ} dream.

His following couplet gives a synopsis of his life and condition of his immanence

*Anyone who keeps the sayings of Mahdi^{AS} in his heart and follows his path
He will certainly without any veil, achieve the vision of Allah^{SWT}³*

There is ambiguity regarding his year of death, which is mentioned as 935H on his tombstone, some people believe that he was blessed with a longer life and the year may have been incorrectly imprinted instead of 953H⁴. His Mausoleum is in Daulatabad in the Daira of Hazrat Syeduna Shah-e-Yaqoob Hussain-e-Vilayat^{RZ}.

The objective of the Maktoob is to make those who reposed faith in Mahdi Mauood^{AS} realize the purpose of their existence and invite them to the path of seeking the Vision of Allah^{SWT} by exposing the true reality of the world and its seekers. The seeker of the world has been compared to a Dog in accordance to a Hadith of Prophet^{SAS}. Allah^{SWT} has given the parable of a seeker of the world in the verse *"If it had been Our will, We could have elevated him with our signs; but he got inclined towards the world, and followed his own vain desires. His similitude is that of a dog"*⁵

It becomes imperative on a seeker of Allah^{SWT} to ponder over this article with sincere faith, analyze the lives that we have wasted thus far, and more importantly the planning that goes in securing the rest of our lives and that of our children and judge our own condition in the light of Holy Quran, Ahadith of Prophet^{SAS} and the sayings of the Imam^{AS} of the Last Era and pose a question to ourselves, Can we even remotely consider ourselves belonging to the group of the seekers of Allah^{SWT}? Or Are we among the pack of dogs that seek satisfaction from the stinking cadaver?

May Allah^{SWT} open the doors of our hearts to the realities and provide us the courage to become the seekers of the Everlasting and to abhor and renounce this transient abode in its true sense. Ameen!

Rabbana Taqabbal Minna Innaka Antas Sami-ul-Aleem!

³ This couplet from "Deccan Mein Mahdavi Buzurgaon ki Amad" is also mentioned in "Insaf Nama" with a slightly different translation "The person who reposes faith in Imam Mahdi (AS) and (sincerely) takes to heart his sayings/

Such a person will certainly achieve the Vision of Allah unhindered." (Matan Sharif: Chapter, Helping Allah's Religion) "

⁴ "Deccan Mein Mahdavi Buzurgaon ki Aamad"- Hazrat Syed Abdul Kareem Ishaqi^{RH}

⁵ S 7: 176

Note: - The translation is done based on Urdu Tarjuma published by "Dar-ul 'Isha'at, kutub Sulf-us Saliheen".

Team,

KhalifatullahMehdi.info

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(1st Ramadan, 1433 H)

Maktoob Hazrat Bandagi Miyan Amin Muhammad^{RZ}

In the Name of Allah The Most Beneficent The Most Merciful

O Brothers, who have accepted the Religion of Mahdi^{AS}, that is seeking Allah^{SWT} and who are desirous of the vision of Allah and who chose to follow the path of Muhammad^{SAS}, which is to desire Allah^{SWT}; Be it known that when the believers (followers of Mahdi^{AS}) listen to the discourse of seeking Allah^{SWT} with zeal and attention, and ponder over it with the presence of their heart, and tread the path of seeking Allah^{SWT} then after this they become worthy of the command of Allah^{SWT} “*that mercy may be shown to you*”⁶. The Prophet^{SAS} has said that the world is a cadaver and its seekers are dogs and the worst among the dogs is the one who has stopped over it. For the sake of Allah^{SWT}, please do justice yourself that when you do not allow dogs to sit on your bed then how will Allah^{SWT}, who is the Most Wise and the Most Knowledgeable, let the seeker of the world enter His Paradise? May Allah^{SWT} Protect us! Since Hazrat Muhammad Mustafa^{SAS} has called the seeker of the world a dog, hence the place of the dog is outside the door at a place where the dirt, filth and trash etc is dumped. May Allah^{SWT} grant us protection from it! The believer (An accepted believer) will not be a dog rather he will be a lion and any lion will neither glance at a cadaver nor sit near a cadaver. Remaining detached from (The One closer than the jugular vein) Allah^{SWT} The Most High is astounding. Because of this separation, the world has become a garland for the cadaverous people but these people without any fear call themselves as a lion. It’s a pity on them for they verbally say they are Muslim but their hearts are not Muslim.

A dog with menial courage seeks a bone while the paw of a lion seeks a life that has substance. When a dog finds a cadaver it savors it as if it got a life and an ass upon finding grass thinks it to be Saffron. Prophet^{SAS} said, “The world is a prison for the believer and a paradise for the disbeliever.” Friends, do justice for the sake of Allah – can anyone find happiness in a prison? Except the one who does not perceive the world to be a Prison; he is not a believer (Not a Mahdavi). How can a person accumulate property and belongings in a prison and live peacefully and contently? The truth is that a prisoner is not free from his sorrows unless he is released from the prison. Thus when the world is a prison then all humans are prisoners. So long as we stay in the prison, we should live with pain, sorrow and grief, and not take the prison of the world to be a paradise. As this world is worthless in the eyes of believers (those who affirmed Mahdi^{AS}), why would they glance at this world? The world is a place of trial and the hereafter is the destination of desire. We, the seekers of Allah^{SWT} do not, for even a grain of barley, trade the acquisitions of this world and the hereafter. The seekers of the world are boastful of the world and the seekers of the hereafter are occupied with the temptations of the hereafter. We, the seekers of Allah^{SWT} are free from the desire of both the world and the hereafter. Finally, the seekers of the hereafter call the hereafter as a paradise and this world as hell. But the one, who has the light of faith in him, sees the world as a hell therefore why would he stay in hell?

⁶ S 7: 204

Nay! If you knew with a sure knowledge (the end result of piling up, you would not have been occupied yourselves in worldly things). Verily, you shall see the blazing Fire (Hell)!⁷

It's a pity, thousand times and more that the seekers of the world do not have the light of faith in their heart. If they had the light of faith then they would have seen the cadaverous world as a real hell and would not have defiled themselves in it. And a person, who has engrossed himself in the world, finds it very beautiful and thinks in his heart that the world is a very good place. Thus as per the definitive text (of the Quran) and the Hadith of the Prophet^{SAS} (the world is a Paradise for a disbeliever⁸) such a person is undoubtedly a disbeliever. Allah's^{SWT} command is "Beautified is the life of the world for those who disbelieve"⁹; that means whoever finds the life of the world to be good and beautiful is a disbeliever.

*What is the worth of this world that you boast of it?
Sometimes it ridicules you and sometimes it rebukes you
It is a treacherous old woman, don't play with it
For I fear it may take away your faith with this play and amusement*

O Dear Friends! To see this old woman as bad and ugly and to not get engrossed in it, one needs the eye of the heart. Until you achieve the light of heart you will not be able to recognize this witch, and if you attained the light of heart, you will realize the true identity of this witch. What will a blind see and know without the eyesight? And when you see the dominion of this world to be hollow, you will dislike its reign. If you consider the renunciation of pleasure as delightful then you will not find delight in the carnal pleasures. The believers (affirmers of Mahdi^{AS}) have renounced the transient pleasures and achieved the everlasting pleasure so they do not trade the everlasting pleasure for either the world or the hereafter but what a pity on him who has not achieved the everlasting bliss. How would the mite living within the (grain of) wheat be aware of the earth or the sky?

*The mite that is hidden in the grain of wheat
Thinks the earth and sky is this grain of wheat*

O Dear Friends! Free yourself from this constrained state and step into the state of spaciousness then will you realize what I said is the truth; that the hereafter is better and everlasting, and the world is the worst and transient. Hazrat Esa^{AS} has said that a person is not liberated from the wonders of the earth and sky unless he takes birth again; until he is liberated from this state he will not reach the everlasting state.

*O Man, who has not separated himself from the chaos of the creation;
It's a pity on you and on him who has attached his heart with the creation.
An ascetic (Faqir) does not possess anything with him except for the readily available time;
If he (Faqir) has lost even this precious time then it's a pity on him.*

O Dear Friends! A believer (accepted believer) is one who remains with Allah^{SWT} or is in the remembrance of Allah^{SWT}.

⁷ S 102: 5-6

⁸ Muslim and Mishkat Hadith

⁹ S 2: 212

*O Saadi! If union with the Beloved is not achievable
Then at least spend the life in the remembrance of the Friend.*

Thus a person who is engaged in other than Allah^{SWT} wastes his life and will be answerable to Allah^{SWT}. Allah^{SWT} will ask "In which efforts did you spend your life"? (Then what will you answer?) One should always be mindful and either spend the life with the Friend or in the remembrance of the Friend. That is to always remain preoccupied in the remembrance of the Friend, and must turn your face away from everything save Allah^{SWT}.

Alas, O Dear Friends! These words of seeking Allah^{SWT} are worthy of being discussed with the seekers of Allah^{SWT} and with those who lament; and not with those who are hard-hearted, miserly, importunate and carrion eaters; rather there is nothing to be done with the carrion eaters. Thus Allah^{SWT} says "Leave them alone to eat and gain profit and let their hope keep them negligent. They will come to know!"¹⁰ Allah The Most High has in fact said this in favor of the carrion eaters. The value of the flower of gnosis and the wine of love is known only to those who taste them, what will the hard-hearted and misers know? Oblivious to the wine of love, they are only arrogant in their oblivion; the secret in the lover's breast is only known to those intoxicated with the love of Allah^{SWT}.

O Dear Friends! It's a great pity that the dead and obscure hearts have attached themselves to the world. Alas! A thousand times pity, how they should be lamenting much; and how will they show their black and shameful face? And why would they inform about their condition?

O Dear Friends! One should not sit in the company of the carrion eaters so that their darkness may not enter your hearts and make it dark and defiled. And one should run away from them and understand the Quranic verse "Fafirru Ilallah" that is "Run towards Allah^{SWT}"¹¹ And Bandagi Hazrat Shah Muhammad Mahdi Mauood^{AS} of the Last Era has informed those who have burned themselves in love, who are without any provisions, the indigents, the lamenters, the humble, the seekers of Allah^{SWT}, the beloved of Allah^{SWT} and the mystic lovers that "The person who (renounced the world and seeks Allah^{SWT}) directs his attention towards anything other than Allah^{SWT} or goes (for gain) to the door of the creation is not from us". He is not from us. He is not from us. Here ends the script of the Maktoob.

Urdu Translator

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¹⁰ S 15: 3

¹¹ S 51: 50