

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*These are clear proofs from your Lord and a guidance and a mercy for a people who believe*

**Makateeb**  
**(The Letters)**

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## Introduction

The affirmers of Imam Syed Muhammad Jaunpuri Mahdi Mauwood<sup>AS</sup> of the last era, the Vice-regent of the Merciful, Seal of the Sainthood<sup>SAS</sup> be informed that this holy book is a collection of letters of Hazrat Bandagi Miyan Shaikh Mustafa Gujarati<sup>RH</sup> who is one of the most glorious and proficient Scholar from the group of Taba'een<sup>RH</sup> and a great preacher of the Mahdavia faith. He was born in 932AH in the town of Nahruvala in Gujarat known as Patan. He obtained the knowledge of the religion from his father, Hazrat Bandagi Miyan Abdul Rasheed<sup>RZ</sup>. After growing up, he was initiated by Hazrat Bandagi Malik Peer Muhammad<sup>RZ</sup> and then did baiyyat with Hazrat Shahabuddin Shahab ul Haq<sup>RZ</sup>. After renouncing the world, he adopted the company and service of Hazrat Shahabul Haqq and then Hazrat Bandagi Miyan Syed Mahmood Syedanji<sup>RZ</sup>. Seeing his superior abilities, Hazrat Syedanji<sup>RZ</sup> granted him the preceptorship and permitted him to live separately. He established his *Dairas* at many places and several people were honored with the *tasdiq* [affirmation] of Hazrat Mahdi<sup>AS</sup> through the bounty of his *bayan* [explication of Qur'an]. The tracts *Asami Mussadiqan*, *Shawahid ul Vilayat*, *Sunnat ul Saliheen* and *Ghayb ul Talibeen* provides details of the life of Hazrat Miyan Shaikh Mustafa Gujarati<sup>RH</sup>.

The letters that were written by Hazrat between 950 AH to 982 AH at different times from different locations to various holy personalities including Hazrat Shah Yaqoob Hasan e Vilayat, Hazrat Bandagi Miyan Abdul Malik Sujawandi Alim Billah and Hazrat Bandagi Miyan Syed Mahmood Syedanji, May Allah be pleased with them all; and other great mashaikheen, eminent scholars, his followers and devotees, friends and family were eventually collected by himself and arranged sequentially. He then wrote an eloquent and articulate introduction giving it the form of a book. This was translated and printed a few years back; the gist of the other letters from this same manuscript is nothing but to teach people the love and realization of God and motivate them to be courageous in seeking God and following His path. Therefore, in the seventh letter he has written -

Similar to how the assembly of *faqirs* are not bereft of the anecdotes, in the same manner it is necessary that their letters too not remain absent of this kind of speech. Hence the reason for writing some of the words, which requires the attention of heart while reading it, even though this writer does not consider himself to be from the group of *faqirs* (friends of Allah) rather aspiring to imitate them as per the hadith - *The person who imitates a group will be among them* - hopes to be amongst the group of *faqirs*.

In the twentieth letter he writes -

The real work in the world is to put your life at stake. Putting the effort into earning the bread is merely playing with the desire of reaching the Truth.

Hazrat was summoned to the court of Emperor Akbar to debate on religion and was kept imprisoned for two years. In this duration, there were several court sessions, the happening of which were captured in his own writing which collectively is well-known as “*Majalis*”. This book has been published separately. Some of the details of the proceedings at the court of Akbar is being copied hereunder as mentioned in “*Tarikh e Sulaimani*”. The author of *Tarikh e Sulaimani* has written –

My father used to say, the Emperor was pleased after listening to the speech of Miyan Mustafa Gujarati<sup>RH</sup> and wanted to reward him with land and pension but Miyan<sup>RH</sup> kept saying that our elders did not accept such gifts from the Kings. Pensions, fixed income and things similar to them that provide a source of livelihood are considered unlawful upon us.

When the Ulama saw that they cannot blame the Shaik in the matter of Mahdaviat and will not be able to overpower him for whatever reason then they conspired to come up with a reason that will prevent him from being released. Hence, they sought to exploit the reasoning that he considered pension and rewards as unlawful and should not be released until he accepted them.

Further, he wrote that the opposed Ulama did not miss any opportunity of harming Hazrat Shaik Mustafa<sup>RH</sup>; and to inflame Emperor Akbar they finally asked, “If the Emperor did not accept the appearance of Mahdi and attach himself to him then what do you say?” When they cunningly repeated the same question then Hazrat Miyan Shaik Mustafa Gujarati<sup>RH</sup> responded that I call the people who accept Mahdi<sup>AS</sup> as a *Mumin* [believer] and the denier as a *Kafir* [disbeliever]. If Akbar does not accept him then I call him an *Akfar* [biggest disbeliever]. Chaos ensued in the court upon hearing this but they could not do anything without the order of the Emperor so they sat silently in their seats. After mentioning this incident, the historian, Miyan Sulaiman<sup>RH</sup> writes –

In the night, the Emperor summoned Miyan Mustafa<sup>RH</sup> in his presence and said “O Shaik Mustafa! No one dares to move their tongue in our presence without our permission. Do you not see how all the courtiers and *ulama* sit silently in fear like the paintings hanging on the wall? Despite the awe and respect, you said an ill-mannered thing in our presence. Whatever an elder has to say to their younger ones, you have said it in the assembly of the Kings”. Miyan Mustafa<sup>RH</sup> replied, “O Emperor, each and every person kept asking and I tried remaining silent as you are aware yourself. However, when I saw that the Seal of the Prophethood<sup>SAS</sup> and the Seal of the Sainthood<sup>AS</sup> standing next to the *faqir* upon my right and left, giving me their shade of comfort and mercy and saying – O Mustafa, say it boldly without any fear that a denier is an *Akfar* and a *Kafir* which encouraged my heart to gather the courage to say whatever was said. The Emperor said, certainly, saying such a thing was not possible without the support and assistance from the supremely

divine holy personalities. Now you have my permission to go wherever you like but accept the royal gift as a mark of respect for both parties.

Hazrat was forced to accept the reward for his return so his son Abdullah got the land record issued in his name and after reaching Bayana upon being released, he passed away that same year in 982 AH or 983 AH on 19<sup>th</sup> of Zul Qada at the age of 52 years. Besides *Tarikh e Sulaimani* this incident is also mentioned in *Muntakhib ut Tawarikh* of Badayuni and other similar works [See page# 157 of *Muntakhib ut Tawarikh* written by a non-Mahdavi].

- *Faqir Haqir Syed Khuda Baksh Rushdie (26<sup>th</sup> day of Rajab 1377AH)*

### First Letter

Praise and majesty is due for that Sovereign who in His utmost mercy created the human being as a bearer of the burden [of His love] and due to His inclination, made him reach such supreme heights of – *Man is my secret and I am his secret*<sup>1</sup>. His body was given such an honor that [He said] – *I mixed the clay of Adam for 40 days with My hands*<sup>2</sup>. He blessed his hearts with such robes of honor that – *the heart of the believer is in between the two fingers out of the fingers of the Compassionate Lord*<sup>3</sup>. He granted from His power such strength that he became capable of lifting the burden (burden of love) and granted him such knowledge through His mercy that he became aware of the purpose [of divine vision].

### Nazm

[Poem]

Strip the veil off your face for the beloved has  
Given a rendezvous with His beauty  
The beloved enjoys an earthly sight  
For He turned him into a priceless Pearl  
Pulled him out in one breath from the two worlds  
What now is the need for the dweller in this world?  
He was granted both khil'at[robes of honor] and khilafat [vice-regency]  
By announcing this to the entire universe  
Threw his enemy in eternal damnation  
Why did you envy for this is what you received  
Adopted him by beautifying exquisitely  
Sacrificed His dominion upon thee  
Why shouldn't He be thanked for His gratitude?  
For the abode of all is the lane of humility  
That handsome whose spirit is fast as a Buraq  
Tore through even the ceiling of the Skies  
Pronouncing "La" upon the entirety  
Gave news of humility in His praise

Infinite blessing and countless salutations be upon that chosen truthful, the perfect physician, the secret behind existence of time, that fully-realized eye beholding God's vision, that pure light of guidance, the reason for creation, the bravest who never paid

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<sup>1</sup> Hadith Qudsi

<sup>2</sup> Hadith Qudsi

<sup>3</sup> Hadith Qudsi

heed to the two worlds, the sublime one who never made his abode except in the Garden of Eden [in closeness and perishing in God] -

Nazm

[Poem]

The place of Muhammad<sup>SAS</sup> is placeless  
The world is puzzled of Muhammad<sup>SAS</sup>  
If you desire the intoxication of love  
Then take a dip in the ocean of Muhammad<sup>SAS</sup>  
Lay your effort of desire at the feet of Muhammad<sup>SAS</sup>  
Sacrifice even hundred lives if you have the vigor  
The one who is rejected since Sempiternity  
What concern does he have with Muhammad<sup>SAS</sup>?  
Without the two Muhammads<sup>SAS</sup> if you search both worlds  
Never will you find protection anywhere

Ruba'ee

[Stanzas]

You are the seed of guidance, marhaba!  
You are the final branch, marhaba!  
You are the chief of all the Prophets, marhaba!  
You are the source of all subsistence, marhaba!

And thousands of salutations and rewards be sacrificed upon the souls of his family particularly upon the especial follower, the master of unity, the Seal of the Sainthood who is the manifestation of guidance and who removes the veils (of negligence), the reciter of the (explanation of) Book of Allah, the revealer of the secrets, the chief of the chiefs, the witness to the divine vision of God - upon that Promised Mahdi<sup>AS</sup> who has been hinted in "I and Whosoever follows me"<sup>4</sup> and whose people have been given the glad tidings of "He loves them and they will love Him"<sup>5</sup>

Nazm

[Poem]

If thou are wise, come upon the doorstep of Mahdi<sup>AS</sup>  
Drink but a sip from the cup of Mahdi<sup>AS</sup>  
Sacrifice your every breath gladly  
Even if you possess a hundred lives upon the name of Mahdi<sup>AS</sup>

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<sup>4</sup> Surah 12 Yusuf verse 108

<sup>5</sup> Surah 54 Al-Maida verse 54

Whoever is without the light from Sempiternity  
Will certainly deny the message of Mahdi<sup>AS</sup>  
His appearance is especial from this very reason  
Sacrificed are the two worlds upon your feet O Mahdi<sup>AS</sup>  
If you remain always in the solitude of a corner  
Then will you achieve some reward of Mahdi<sup>AS</sup>

*Ruba'ee*

[Stanzas]

You are the Seal of Saints, marhaba  
You are the light of guidance, marhaba  
O the king of our pride  
Grant your charity to us indigents', marhaba!

Know that the purpose of coming into the world is going and leaving everything behind.  
Do not think it is to eat and sleep. The truth is that whoever is lost in the thought of eating  
and sleeping, in reality is even lower than a beast in his level of achievement.

O Gentleman, if you are a man of religion  
Then why be disgraced for a morsel?

O wise one, do not attach your heart with this perishable world; there is no benefit in this  
for you. Free the space in your heart from the sorrows of the burden of both worlds if you  
are a man.

*Ruba'ee*

[Stanza]

The world is not worth that you remain in love with it  
Being in grief day and night in search of it  
It is a carrion but you laugh at its attainment  
Sensible are those who are unhappy by its attachment

Do you know what you have earned by spending your life's effort? You are spending it  
by attaching your heart with falsehood and turning away from the Truth. Be wise, if you  
desire to benefit then choose some useful work (remembrance of God), separate from all  
and get busy in your work.

Ruba'ee

[Stanza]

O foolish! How long will you sing your tune?  
For how long will you keep twirling your moustache?  
If you are but a man then step onto the path  
O dead heart! how long will you make excuses.

O man the attribute of *كن لى اكن لك* [Be mine so I become yours] is mentioned in your favor. O human, what has kept you in deception, for you there is admonition. O what blessing and kindness is from the independent beloved that He calls towards Himself with speech and admonition and O what heartlessness and misery is of a dependent servant who remains away from Him! O deluded, you have come into this world but the inclination of your heart is towards the *ghair* [other than Allah]. It is as-if something fell from the sky but landed on its face. Thus, a bird of prey [Satan] has snatched it away. You are repulsive of the truth and in the grip of the trap of the desires of your Self [ego]. Without a doubt, it is a bad friend and a bad companion! Whoever complies with the Satan and remains opposed to the truth is fit for hell, which is the worst of the abodes. Never ever, consider the enemy to be your friend. If you have any awareness then listen - do not make the speculation of tomorrow your profession for today.

Ruba'ee

[Stanza]

Abandoning your eternal Friend  
You heed the words of a malicious enemy  
The foe has poured a cup of poison  
Be aware lest you might drink it

O good for nothing, What an eternal loss it is to spend the entire day in eating and chitchatting and spending the entire night rolling in sleep and what an eternal shameful possession!

Ruba'ee

[Stanza]

O Misguided, for how long is your opposition  
How long will you veil the discerning heart  
Get up and walk the path of God truthfully  
O shameless, how long will you boast for

Do you know who will be a loser in the Hereafter? He who came into the world of being and lived without the friend (without divine vision or remembrance of Allah). Do not look at the attraction of the world with fondness. Have you not heard that this is the clear loss? It is in his favor only. There is no cure for one wounded in the love of gold. The lovelorn of wealth cannot be called a human rather even an ass is better in rank than he is. The holy Qur'an gives information about this rank and is witness upon his condition - *They are like cattle, nay even more astray*<sup>6</sup>. O intelligent, if you are in search of the true path then serve Allah in such a way that you are seeing Him that means engross yourself in such a way that you see Him but if you cannot do this then certainly know that you are still irreligious. Do not be proud of your external worship otherwise you will achieve nothing from it. Try to annihilate yourself then you will achieve unity with Allah. Do not take even a step back from the path of desire [of vision of Allah] so that it not be said, *"Who rejected and turned away"*<sup>7</sup>. Always remain in one direction so that you attain to the secret of *دَنَا فَتَدَلَّى* (Then he approached and descended)<sup>8</sup>. Try to negate your Self (existence and being) because this (existence and being) is the real pain. The one who failed to annihilate, then in reality is an impotent. For a seeker, nothing can cause more damage than his own self (Ego). Whoever has not understood this, will remain fruitless for obeying it [Self]. The remembrance through negation and confirmation [negation of self and confirmation of God] is its only cure because the command is - *"And remember thy lord when you forget"*<sup>9</sup>. When it became clear that this pain has no medicine but the remembrance, then it is not lawful to remain negligent from remembrance in any condition. If you are desirous of the eternal then adopt annihilation and if you desire God then don't look at yourself -

Nazm

[Poem]

When you suddenly become stranger to your Self  
Then you will brim from His cup of love  
When there remains no trace of the other in your sight  
Then you are living but unaware of the beloved  
If you are worthy of the secret of eternity  
Then why are you busy in trade and grain?  
Beauty of beloved comes unrestricted to you  
Then sacrifice you must like a moth

<sup>6</sup> Surah 7 al-A'raf verse 179

<sup>7</sup> Surah 92 al-Lail verse 16

<sup>8</sup> Surah 53 an-Najm verse 8

<sup>9</sup> Surah 19 al-Kahf verse 24

If you run from the shadow of your self  
Then desire the tour of His homeland  
The whole world appears trash in your sight  
Then yearn for the beatific vision of the sweetheart

If you desire to become a close companion of the courageous then turn your face away from disobeying. Sit in a corner if you want to achieve the treasure (of Marifat) and plant the seed of the love of Truth in your heart. Remain in seclusion as long as you can until the seed becomes plant.

Nazm

[Poem]

Valiant of the path you are, give not the heart to anyone O intelligent  
Runaway from everyone, you adopt a corner of seclusion  
Do not look at the attraction of the world with desire  
Love for the beauty of the world is what separates from the Truth  
Don't be arrogant in your obedience near a lively heart  
Arrogance of obedience is but a sin hundred times over  
Desire separation from the Friend if you are wise  
Separation is your companion and the journey is impossible without one  
Stitch your eyes from others keeping your heart burning forever  
What business do you have with others when you want to impress the Friend?  
Stay forever at the doorstep of your beloved  
If you are the servant of this tomb then always be on alert

The thing necessary to maintain proximity with the Friend is seclusion. For the seekers, association with strangers is like the association with fire. The one who is in remembrance of The Truth will remain alone most times and will engage with others only as necessary. *Tasawwuf* [wayfaring] is not merely the wearing of tunic and the turban, the man of God is carefree of who comes and goes. He is the lover of God and an insane who has no concern for himself or others. Those who have washed their hands from the comforts of even the Hereafter and drunk from the cup of Truth Most High, why would they glance at the two worlds, when the pen of annihilation have been waved upon them. The eye of the seeker of the Truth is the source of good and evil for the People, because in his *batin* [immanence] is lit the fire of love and fondness of Truth Most High.

Ruba'ee

[Poem]

Whoever has a heart filled with the contemplation of friend  
Has no business with the creation  
He becomes uninterested in the entire world  
The passion of love he gets but no rest

The real capital (Truth Most High) from the profit and loss is the separation in the journey. If you achieve it then live happily. The foundation of this is to not give importance to yourself and remaining the lowest of the low. Look at who [Satan] was the one that fell from this ceiling. Does any of the trees you look at bear fruit without the root? Only the one who is ignorant will deny it.

Rhyme

Do not attach your heart with the ignorant  
Avoid the company of these Asses

That seeker who has come out of himself, in all honesty sees the company of others like being afflicted by Snakes. You must absolutely remain aloof from the people, if you discern. Use the sword of annihilation on your Self if you are a man of action. The treasure is not too far, you have to put in the effort to recognize and attain it. The moon is in your possession, do not obscure it in the clouds of your arrogance. وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ  
[cover not Truth with falsehood]<sup>10</sup> is hinted at you only. وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ  
[also in your own selves: will ye not then see?]<sup>11</sup> - is also in your favor. Do not engage in useless talk. What you learnt you learnt now stay silent. Peace be upon him who remained silent.

*...End of First Letter*

<sup>10</sup> Surah 2 al-Baqarah verse 42

<sup>11</sup> Surah 51 adh-Dhariyat verse 21