

Bismillah Hir Rahman Nir Raheem

Shouq Zouq Sulook

(Desire and Delight of the Spiritual path)

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About the Author of this Book
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A Brief Life Sketch
Taken from "Sawaneh Mahdi Mauood^{AS}"

Respected and Highly praised, Muhi-e-Sunnat [Reviver of Sunnat], Miqraz-e-Bidd'at [scissor that cuts the innovations], Hazrat Shah Neimat's^{RZ}, father, Shaikh Badey alias Malik Badey was an Emir and a Trusted one in the Kingdom of Mahmood Begdha, the King of Gujarat. He belonged to the tribe of Bayani Siddiqui. After his death, his position was reduced and conferred upon his son Shah Neimatullah. He was young and immature; therefore could not handle the position. He was of a rude nature; he did not show any respect or reverence to anyone. He was proud of his soldiery and wrestling. He did not care for the wealthy or the kingdom. Once, during a discussion, he got into an argument and murdered seven people who were prominent Nobles of the Kingdom of Gujarat. He was able to sway 25 - 30 people and bring them under his control. He started looting and raiding the surrounding areas of Ahmedabad. He murdered the son of the slave, Abdullah Habashi. Due to this, five to seven hundred mounted soldiers were sent to arrest him. However, the Shah did not relent and continued expanding his operations to the nearby neighborhoods. The army got tired of constantly chasing him.

One day, his group consisting of a hundred horse riders was passing along a place called Santej. The army got wind of their location and launched an assault from behind them. This group heard the Call of Prayer (Azaan) for Zuhr or Asr at Santej. Their leader, Shah Neimat^{RZ} said that the Azaan has been called therefore they should pray. His comrades replied that the enemy is fast approaching and there is fear of being caught but he mustered up courage without paying any heed to their advice. He got down from his horse, quickly performed the ablution and started praying. His comrades sensed that they too would be in danger if they remain with him. They saw no reason in staying and fled. Having followed the footprints of the horses, the royal force reached this place. They found a horse tied to a tree with a rope and the rider completely immersed in prayer. They thought that he is not from their group, but a good man performing his prayers and the traces of other riders going ahead of it are visible. Someone said, "We should enquire with this horse rider who is praying". However, the majority did not agree; they decided that remaining there any longer would provide the riders an opportunity to escape. Thus they followed the fugitive riders.

Shah Neimat^{RZ} completed his prayers and asked a nearby villager, “Who has given the call for prayer in this forest”? He replied there is a group who has put their trust in Allah^{SWT}, whose leader is Syed Muhammad^{AS} Jaunpuri, and has come from Ahmedabad. The King has expelled them. A thought occurred to the Shah that he should meet (Mahdi^{AS}). Therefore he went to the place where Hazrat^{AS} was camped. The moment Syeduna Mahdi^{AS} saw the Shah, he called him by his name. When the sight of Mahdi^{AS} fell upon him, it pierced his heart like an arrow and all his bad deeds were completely wiped out. He fell on the feet of the Imam^{AS}. And, according to another narrative (this narration seems to be true), When Shah Neimatullah^{RZ} came in the presence of the Imam^{AS}, the time was around Asr prayer. As was the habit of the Imam^{AS}, he was conveying the Bayan (explanation) of the Book of Allah. Miyan Neimatullah^{RZ} could not remain in his senses. He wept inconsolably remembering his past misdeeds. After the completion of Maghrib prayer, he fell upon the feet of Syeduna Mahdi-e-Mauood^{AS} and started lamenting and proclaiming that there is no greater sinner than himself. The mere sight of the Imam^{AS} removed the worldly desire from his heart. Imam Syeduna Mahdi^{AS} said *“Neimat, you are indeed a Neimat (Blessing)”*. Thus, he imparted Zikr-e-Khafi to him and asked him to repent, for Allah is the Most Mericiful who will forgive your sins. But the rights of the human beings cannot be forgiven until those deserving it, do not forgo it, themselves. Thus, Shah Neimat^{RZ} after obtaining permission of the Imam^{AS}, left with his hands folded. With an unsheathed sword, he first went to the house of Habashi Abdullah and called him out. Abdullah, upon seeing the unsheathed sword in his hand was terrified, at first. After carefully ascertaining that it was not that Neimat, he came face to face. Shah Neimatullah^{RZ} put the sword in the hands of Abdullah and bent his neck. He said, O brother, I am the one who murdered your son; Qisas (retribution) is applicable and you should take it. Abdullah, astonished at the sudden change in a ruthless oppressor’s condition, found it mysterious and asked, when did you repent? The Shah^{RZ} replied “After paying fealty to Syeduna Muhammad Jaunpuri^{AS}”. The moment Abdullah heard these words, he too was filled with love, for he had already heard the fame of this Holy personality in the city of Ahmedabad. Abdullah first forgave the wrong-doing of the Shah^{RZ} and then headed straight to Santej. He did not find the Imam^{AS} there, so went to Patan and met him.

In this way, Shah Neimat^{RZ} sought forgiveness from each person that he had harmed. Then he went to his house and offered both his wives their rights and said that “This servant has held the feet of Syeduna Muhammad^{AS}, hence the affair of this servant is in the hands of Syed Muhammad^{AS}, you have the right to stay wherever you wish. This servant will not force you”. After saying this he got the address of Syeduna Mahdi

Mauood^{AS} and headed straight to Patan. He renounced the worldly life and chose to serve the Imam^{AS}.

Hazrat Shah Neimat^{RZ} was from the twelve Khalifas of Imam^{AS} who received glad tidings and is considered third in hierarchy among the blessed companions. Hazrat Syeduna Mahdi Mauood^{AS} has given several glad tidings in his favor, which is mentioned in detail in the book on his holy life.

The Imam^{AS} has also called him “*Miqraz-e-Biddat* (The Scissor which cuts the Innovations)”. He always followed the path of excellence. He did not accept futuh (money) from anyone except when he found the *Fuqara* to be in distress. At the time of the passing away of Syed Muhammad Mahdi^{AS} in Farah, he drank the water that remained in the navel after the Imam^{AS} was given the ceremonial bath. After the passing away of Imam Syed Muhammad Mahdi Mauood^{AS}, he came to Gujarat in the company of Khalifa-e-Irshadi Syed Mahmood^{RZ}. His Daira was established at many places including Patan, Jalore, Ahmedabad, Gujarat, Ahmednagar, Khandesh, etc. When he was stationed in village of Manvali (Which is on the slopes of the mountain of the fort of logarh), One day, all the huts of the Daira which were made of dried grass, perished in a fire. The inmates of the Daira went into the forest to collect wood for repairing the huts. After the Isha prayers, the Tasbih (La Illaha Il Allah Muhammadur Rasoolullah; Allah Hu Illah Huna, Muhammadun Nabiyyuna; Al Quran Wal Mahdiyu Imamuna, Aamanna Wa Saddaqla) was pronounced in a loud voice. Kafshdar Khan Khwaja who provided security to the wives of Nizam Shah was stationed at the fort safeguarding the wives of the Nizam Shah. He was bitterly inimical towards the religion (of Mahdavis). The moment he heard the sound of the Tasbih, he got enraged and came to the Daira with a few people. He resorted to oppression and martyred Hazrath^{RZ} along with 16 seekers of Allah and according to other narrations 17 or 21 seekers.

At the age of 29 yrs., Hazrath Shah Neimat^{RZ} after repenting from his sins joined Hazrath Mahdi Mauood^{AS}. He remained in the company of Syeduna Imam^{AS} for 7 yrs. He lived for 24 or 25 years after the passing away of Mahdi^{AS}. At the age of 61 years, on 22nd Shaban, 936 Hijri he was oppressed and martyred.

The sanctified tomb of this Martyr is at this same location. This place is situated approximately 2-3 miles south of Pune near Mahagaon at the foot of the fort of Logarh.

He had many vice-regents. But the most prominent among them were Janab Wali Muhammad, Janab Qazi Abdullah, Qazi Muntajibuddin Bidri, author of Makhzan-ud-Dalael, Janab Kabir Muhammad Sujawandi, Janab Abdul Momin Sujawandi, Janab Syed Bade (May Allah have Mercy on them all).

Urdu Translators Note

Hazrat Peer-o-Murshid Maulana Syed Hussain^{RH}

Son of Hazrat Peer-o-Murshid Shahabuddin^{RH} (Ahl-e-Pangudi)

This humble and lowly person would like to mention in the Introduction that the venerated Hazrat^{RZ} due to his being the special Khalifa in the court of the Sainthood, the words that get inscribed on the paper by his bountiful pen would be considered purely as the explanation of the Muradullah. According to the promise of the verse of Holy Quran, “*Summa Inna Alayna Bayana¹*”, the words that came out of the Truth Most High tongue of the Imam^{AS} of last era Syed Muhammad Mahdi-e-Mauood^{AS}, the Vice regent of Allah, Seal of the Sainthood of Muhammad^{SAS} were safely absorbed and retained in memory by the venerated Hazrat^{RZ}. But it’s a pity that our trance of ignorance, has made us intoxicated and unmindful of the quest of for the lofty pure literary works of Hazrat^{RZ}. This Humble person’s short sighted vision found this one rare gem after a long search which has been translated and presented for the benefit of the communion as per the command

***If the Seeker of Allah gets to eat a loaf,
He shares the half with the Indigents!***

If the ardent lovers of the elucidation (of Quran) of Mahdi^{AS} and the seekers of the path of Gnosis of Allah, read it and make it the antimony of their eyes then it is beneficial and if they consider it precious and an amulet of faith then it is befitting. ***So learn a lesson, O ye endued with insight!²***

Servant of the Community

Lowly Hussain son of Shahab, May Allah forgive us

¹ S 75:19

² S 59: 2

Bismillah Hir Rahman Nir Raheem

All praise is due to Allah Most High who is compassionate to His servants and is a Friend to them. And Peace and Blessings be upon His Prophet whose virtuous name (in the realm of Sainthood) is *The Praised One*¹³. And peace be upon Hazrat Mahdi^{AS} whose advent was promised by Allah and His Messenger. And this (peace and blessings) be upon their (Prophet^{SAS} and Mahdi^{AS}) descendants and Companions who are the chosen ones, and upon their followers until the Day of Judgment.

After the Praise and Salutations, Be it known O Friend! That in all conditions one should keep up the Perseverance and the Spiritual exercises in such a way as informed by Allah the Most High to his Beloved Prophet^{AS} about the condition of the Accepted ones: *The Believers are staunch in their Love for Allah*⁴

And Allah Says in a Hadith-e-Qudsi "*The person who desires Me will definitely find Me. And the one who finds Me will surely recognize Me. And the one who recognizes Me will make me his Beloved. And the one who makes Me his Beloved; I will make him My Beloved. And the one who becomes my Beloved, I will surely kill him. And the one who I Kill, his Compensation (Diyat) is on Me and I myself is his Compensation*"

And the love of The Truth Most High (Allah) requires the annihilation of everything other than Him. That means to pull out from the lover's heart, that which is other than the Beloved. In short women, children, wealth and provisions including the entire world rather the life and physical self except for Him, everything else that remains should be discarded. And from head to toe, he should completely be filled with Him.

As Allah the Truth Most High (Allah) has stated in a Hadith-e-Qudsi that "*I will become the ears and eyes and the tongue and heart and the hands and legs (of My servant), then he listens through Me and he sees through Me and he speaks through Me and understands through Me, he holds through Me and walks through Me.*"

***Love has come to be the blood of the body, the veins and the flesh
Emptied me and then filled me with my friend
My friend has taken over my entire existence
What is left of me is only my name the rest is all He***⁵

³ Mahmood is translated as "The Praised One"

⁴ Yet of mankind are some who take unto themselves (objects of worship which they set as) rivals to Allah, loving them with a love like (that which is the due) of Allah (only) - those who believe are stauncher in their love for Allah - Oh, that those who do evil had but known, (on the day) when they behold the doom, that power belongeth wholly to Allah, and that Allah is severe in punishment! -Pickthall (S 2: 165)

⁵ This is referred from *The Epistle of Love* from *Kitab Insan-Al-Kamil* of Azizuddin Nasafi

And the proof of the love of Allah the Truth Most High rests on the fact that the lover is imbued with the Beloved's color. And love requires that there remain union at certain times and separation at others. If there is union all the time then that is harmful as well. And if there is separation all the time then that too is troublesome. Thus, the progress of a lover lies in union at times and separation at others. There is benefit in this, despite his (Lover's) desire to remain inseparable even for a moment. The benefit of separation is to remain completely separated from that which is other than Allah.

And realize the importance of union as one, which gives relief like no other. The benefit of union is to obtain complete pleasure and delight. And understand what is his being in love (with Allah) and being the beloved of Allah; And realize the importance of Pleasure and Distress; Hard work and Hardships. And estrange yourself from everyone and remain aloof. And always remain attentive towards Allah in hope that I may achieve Him this very moment or sometime soon.

If there is only separation then the lover will become disheartened and turn away from his Beloved. (We seek refuge in Allah from this state). It is hoped that Allah Most High will give the insight to His servants that they may always seek Him perpetually. Rather they should be His friend and become His beloved. O' Lord of the Worlds! Accept our prayers by the intercession of Syed Muhammad Mahdi^{AS} and Syed Muhammad Rasoolullah^{SAS}.

O Brothers! Religion is not a path where you achieve religious comfort along with the worldly respite and comforts and its pleasures. On the contrary this is a desolate path but one that is everlasting. If, for a few days you choose to do the hard work then you will achieve the everlasting comfort. Otherwise the very worldly relief too, is impossible. Allah Almighty has never given anyone relief in this world because there is no tranquility or stability to this world.

*Appointed is a thing for the stability of the heart
Is never achieved except for union with the friend
The Beloved robbed the stability of my heart
Whose divine mysteries are always volatile
O Lord Do not give us the tranquility of heart
Without (Thou) vision if we draw satisfaction*

Prophet Muhammad^{SAS} has said “*The Believers do not find comfort except from the Vision of Allah*”. Allah Most High has sent revelation to Prophet Moses^{AS} that “*I have kept relief in paradise but people search for it in the world then how will they find it in the world?*”

O Brothers! No one will get everlasting relief and respite in this World. Abandoning the everlasting comfort, to seek the relief and comforts of the world is the work of the Heedless.

***Do not desire the perishable station O Intelligent
Rather wise is he who remains conscious of the Hereafter***

As the command of Allah Most High, “Whatever is with you will perish and that which is with Allah will remain forever”⁶ rather everything shall be sacrificed. And detach your heart from everyone. Allah Most High says “*and devote yourself to Him after completely renouncing the world*”⁷.

***Purge the world from your heart for the sake of the Friend
O yes indeed you must break away from everyone and be united with the Beloved.***

This lovely life is not such worthless that except for Allah it be given to anyone and everyone. Rather life should be given to its owner (i.e., Allah^{swt}).

***Give your life to the Beloved else it will be snatched from you by Fate
Be just and judge yourself if this is better or that***

Rather if there are thousand lives then it should be sacrificed by making them two thousand.

***If in my possession are a thousand lives
At your feet will I offer them all
I desire to sacrifice myself at Your door
For if ever You ask, who was the one who sacrificed?***

⁶ S (16: 96)

⁷ S (73: 8)

O Brother! If you still manage to achieve Allah after trading many lives then think that it was effortless. A few unfortunate, desire to offer their lives but where will they bring such a life that is approved in the Majestic Court. Certainly, by the charity of Miran Syed Muhammad Mahdi Mauood Aakhir uz Zaman (May The Merciful send peace and blessings on him) every single one is addressed in a loud and clear voice that the desire of the pious servants has made Me draw out My Vision and I too desire their meeting very much.

O Brothers! Be it known that before Syed Muhammad Mahdi Mauood^{AS} and after Syed Muhammad Rasoolullah^{SAS} such address was made only to the elite but in this age due to the medium of this Noble(Mahdi^{AS}) it is addressed to both commoners and elite. It's greater especially to those who are ardent lovers of Glorious and Magnificent Allah^{SWT}. **The objective (of this address)!:** O Friend! The person, who becomes the follower of this Noble personality, becomes eligible for this address. You should look at this with justice and compare this hard work to the hard work done towards worldly affairs. All sorts of laborious efforts are put into a perishable thing (the worldly life) which is ultimately wasted; if such hard work and efforts are made for the everlasting one (i.e., Allah) then you will definitely achieve Him. Allah Most High has informed us about both these groups in the following verse. Allah Most High has said, *"Whoever desires the quick-passing (transitory enjoyment of this world), We readily grant him what We will for whom We like. Then, afterwards, We have appointed for him Hell, he will burn therein disgraced and rejected, - (far away from Allah's Mercy)"*⁸. Allah Most High regarding his seekers says *"And whoever desires the Hereafter and strives for it, with the necessary effort due for it (i.e. do righteous deeds of Allah's Obedience) while he is a believer (in the Oneness of Allah – Islamic Monotheism), then such are the ones whose striving shall be appreciated, (thanked and rewarded by Allah)."*⁹

O Brothers! My words are few but ponder over them much and keep striving so that Allah Most High keep all on the path of Reality. The intention here is to always remain in remembrance of Allah^{SWT}. The command of Allah Most High is that *"And remember your Lord within yourself, humbly and with fear without loudness in words in the mornings and evenings (Sultan-ul-Nahr and Sultan-ul-Lail) and be not of those who are neglectful."*¹⁰

And Sahl bin Abdullah has said that "Whoever takes even one breath without the remembrance of Allah is a Heedless". And wherever Allah Most High has informed about Heedlessness in Holy Quran, he specified it with respect to the Disbelievers. Thus

⁸ S 17: 18

⁹ S 17: 19

¹⁰ S 7: 205

we should be apprehensive enough not to fall into such negligence (or Heedlessness). If there is heedlessness then there is no belief. Thus one should conform himself to the words of the Holy Quran. If he is already conforming then he is fortunate. Otherwise he should be resentful and repent so that Allah Most High by the charity of Muhammad Mustafa^{SAS} grants him conformance.

And at one place the Messenger^{SAS} of Allah has said that *"The breath bereft of Allah's remembrance is dead"*. Therefore the attribute of the dead is not suitable for a Believer because the Messenger^{SAS} of Allah has said that *"A Believer is alive in both the worlds"*. And at another place he^{SAS} has said that *"Be careful! The friends of Allah do not die but migrate from this abode to the next"*

O Brother in faith! When a single breath, bereft of the remembrance of Allah is pronounced as heedlessness then what will be the condition of one who does not remember Allah for even a single breath? Thus, justice has to be done; if our breaths are devoid of the remembrance of Allah then we should repent. Allah Most High has informed the condition of the heedless at various places in Holy Quran, like He says *"And surely, We have created many of the jinn and mankind for Hell. They have hearts wherewith they understand not, and they have eyes wherewith they see not, and they have ears wherewith they hear not (the truth). They are like cattle, nay even more astray; They are the heedless ones."*¹¹

And at another place Allah says *"Verily, those who hope not for their meeting with Us, but are pleased and satisfied with the life of the present world, and those who are heedless of Our Signs, Those, their abode will be the Fire, because of what they used to earn."*¹²

Further Allah says *"I shall turn away from My Signs those who behave arrogantly on the earth in a wrongful manner, and (even) if they see all the Signs they will not believe in them. And if they see the way of righteousness they will not adopt it as the way, but if they see the way of error, they will adopt that way... This (punishment) is for those who reject my signs and were heedless of my proofs"*¹³.

Thus wherever the Most Truth Most High has mentioned about the Neglectful in his Holy Book, it should be seen whether this attribute is in us, if it is then it's a pity on our condition that we too are a part of this Group (i.e., of those who are negligent). If we are not, then we should be thankful to Allah^{SWT}. The Truth Most High (Allah) has informed

¹¹ S 7: 179

¹² S 10 : 6, 7

¹³ S 7: 146

the Prophet^{AS} that *“Remember thy lord within your heart slowly with humility and without words in the Morning and Evenings and be not Thou of the Neglectful”*¹⁴. Hence, see who are the Heedless, from whom, the Prophet^{SAS} has been segregated by the Allah The Truth Most High in his address *“O Muhammad^{SAS}, Be not Thou of the Heedless”*. The attribute of heedlessness is not an attribute of the Believers. Rather wherever heedlessness is mentioned it is mentioned in favor of the Disbelievers. Therefore, one should always be in remembrance of Allah^{SWT}. Allah Most High has mentioned about His remembrance at numerous places in the Holy Quran, like his command *“O Believers, remember me and I shall remember you”*¹⁵.

O Brothers! Do not waste such an esteemed position. Before Muhammad^{SAS}, no follower (of previous prophets) had (possessed) such an esteemed position. But the Prophet^{SAS} narrated in a Hadith-e-Qudsi that Allah^{SWT} says *“The one who remembered Me in his heart, I too remember him in my Soul (Rahmani). Whoever remembers me in a group, I too remember him in a group better than them”*. And it has been narrated that *“The one who adopts loyalty towards Allah then he begins Allah’s remembrance and the one who disobeyed Allah, surely forgot Him”*.

A Saintly person once saw Ibrahim Adham^{RH} in his dream. Ibrahim^{RH} said *“O seeker of the knowledge, complete righteousness is only in the remembrance of your lord. And the greatest of evil is your love for the World”*. And The Truth Most High (Allah) has commanded the Prophet^{SAS} that *“O Muhammad^{SAS}, Remember your lord at that time when you forget”*¹⁶. That means to forget what is other than Allah.

Abu Bakr Siddiq^{RZ} asked the Messenger^{AS} of Allah *“When will I become a Zakir (one who remembers Allah abundantly). He^{SAS} replied, “When you forget that which is other than Allah which means when you annihilate your Self-Ego”*. Thus it became known, that one should forget himself and be occupied with the remembrance of Allah^{SWT}. Otherwise, it is only our imagination that we are in remembrance of Allah^{SWT} despite His warning us, to remain away from Suspicion. As he has said *“Verily certain doubts are Sin”*¹⁷. Thus every thought should be given up so that Allah The Truth Most High grants (the station of) certainty. And the True religion is *“Certainty”*. The one, who has no certainty, has no faith.

¹⁴ S 7: 205

¹⁵ S 2: 152

¹⁶ S 18: 24

¹⁷ S 49: 12

Imam Azam^{RH} considers only Certainty as the faith. In Tafsir Zahidi, with reference to the Quranic Ayat “Huwwal Lazi.....” which means “He is such a God who inspired calmness in the Hearts of the Believers so that they increase their faith”¹⁸. (With reference to this Ayat, it is written that Certainty itself is Faith, one who does not possess it, do not possess faith)

*The Acceptance of your Heart is the Real Religion
 If it is from the light of the certainty then it is certain
 For how long will you remain in your imagination?
 (And) your Heart will remain without faith?
 The Heart that is empty of Allah's remembrance.
 Will never emptied of grief
 Heart is the place for the stroll of the Lord
 The House of the Satan, you thought it to be the Heart
 Heart is one that during twists and turns (of life)
 Has nothing but the remembrance of the Truth
 This Body is the vehicle possessed by the world
 When it is empty it is the seat of the Hereafter.
 The heart that is between the body and soul
 Surely, it is the king of the path of the Lord.
 You will not achieve the goal with mere desire
 (And) you cannot have a friend in sorrow until you experience sorrow
 You will not reach the sole of the beloved's foot
 Unless you get grinded on stone like henna
 You will never reach the head of the beloved
 Unless your body is shaped like the teeth of a comb are slit with a saw
 You can never reach the ruby-like lips of the Beloved
 Unless you get burnt like lime in fire*

O Wayfarer of the path of Allah! The purpose of this entire script is to make you reach your Beloved i.e., Allah. Thus, unless you annihilate the human attributes, you won't reach the station of “Survived in Allah” (Baqi Billah). And unless you give up glorifying your Self you will not be able to glorify Allah. If you do not turn your face away from both the worlds, you cannot concentrate on Allah. If you claim that you can still do it

¹⁸ S 48: 4

(without giving up the world) then it's mere exaggeration, you will never be able to do it. Prophet^{SAS} has narrated that, a Person who has not become capable of meeting Allah then every good deed of his is, in fact a Sin (in Sainthood).

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