



Risala-e Zaad-un-Naaji wo Suluk
The Tract of Provisions of the Saved Ones
and the Path

by

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Miyan Saheb
Murshid-uz-Zaman¹, Khalifa of Hazrat Syed Nusrat
Maqsoos-uz-Zaman^{RH}

*In the name of Allah, the Most Beneficent, the Most Merciful.
Allah says, "And Allah invites to Darul-Islam (the Home of
Peace) and guides whom He wills to a straight path" (Surah
Yunus, 10:25).*

Know that I am Syed Meeranji son of Miyan Syed Salamullah.
My chain of order is as follows: I am the Faqir of Bandagi
Miyan Syed Salamullah^{RH} and Bandagi Miyan Syed Nusrat^{RH},
and these two venerated elders are Faqirs of Bandagi Miyan
Syed Nur Mohammed^{RH}, and Miyan Syed Nusrath^{RH} is also the
receiver of charity (*Sadqa khwah*) of Miyan Syed Khundmir^{RH}
and these two venerated elders are the Faqirs of Bandagi
Miyan Syed Mahmood Hussain-e-Vilayet Khatim Murshid^{RZ}
and he is the Faqir of Bandagi Miyan Malik Ilahdad^{RZ} and

¹ Spiritual Guide of the Era

Bandagi Malik Ilahdad^{RZ} is the Faqir of Bandagi Miyan Syed Khundmir Siddiq-e-Vilayet Syed-us-Shuhada^{RZ} and Bandagi Miyan^{RZ} is the Faqir of Hazrat Meeran Syed Muhammad Mahdi Mou'ood Aakhir-uz-Zaman Khalifat-ur-Rahman Khatim-e-Vilayet Muhammadi^{SLM 2} and he (Mahdi^{AS}) is follower of Muhammad Rasoolullah^{SLM} in *Shariat* and the follower of the command of Allah in *Haqeeqat* (Reality). And ten companions of the Prophet^{SLM} have received glad tidings (*Mubashshir*) of whom four are *Akram* (most honourable). And twelve companions of the Mahdi^{AS} have received glad tidings (*Mubashshir*) of whom five are *Akram* (most honourable). Hazrat Rasoolullah^{SLM} and Hazrat Mahdi^{AS} are one *zath* (essence) and both are equal. And Bandagi Meeran Syed Mahmood^{RZ} and Bandagi Miyan Syed Khundmir^{RZ} are one *zath* (essence) and both are equal. We call Meeran Syed Mahmood^{RZ} as Sani-e-Mahdi and Miyan Syed Khundmir^{RZ} as Siddiq-e-Vilayet and both are the Syeds and *Siddiqs*. And some companions have reached the status which is as per the verse '*they are the truthful (siddiqs)*' (*Surah al-Hadeed 57:19*). The companions of the Prophet^{SLM}, have received charity from the Prophet^{SLM} and the companions of the Mahdi^{AS} have received charity from the Mahdi^{AS}. The glad tidings given by the Prophet^{SLM} and Mahdi^{AS} in favour of their companions are true. The Prophet^{SLM} said, "My companions are like stars. Whosoever among them you follow, you will find the right path." And the person who says that the *bayyinah* (clear proof), that is the Prophet^{SLM} and Mahdi^{AS}, are equal to their companions, is one with misbelief (*bad-eteqad*) when the people who have termed the companions^{RZ} to be equal to the Prophet^{SLM} have become ones with misbelief. Allah says, "*If*

² The Promised Mahdi of the Last Era, the Vicegerent of Allah, the Seal of the Sainthood of Muhammad^{SLM}.

anyone contends with the Messenger even after guidance has been plainly conveyed to him, and follows a path other than that becoming to men of Faith, We shall leave him in the path he has chosen, and land him in Hell, - what an evil refuge!"
(*Surah an-Nisa 4:115*).

And one should keep beliefs as per the *Sunnat-o-Jama'at*. And the saved sect is *Sunnat-o-Jama'at*. The Prophet^{SLM} said, "Very soon after me, my *Ummah* will be split into seventy three sects. Every one of them is damned to the hellfire, except for one which is the people of *Sunnat-o-Jama'at*." This is mentioned in the book *Maarifat-ul-Mazhab*.

It is narrated that Hazrat Meeran^{AS} said, "Here it is *Vilayet* (sainthood). There will be seventy four sects in the community of this servant. One of them is saved, the rest are destroyed." Even now, if anyone imitates any particular sect, he would be included in it. The Prophet^{SLM} said, "The person who imitates a community, he is with them." Hazrat Bandagi Miyan Syed Khundmir^{RZ} said, "The migrants of Mahdi^{AS} are our brothers, if they break me into pieces, they would not be at loss. And anyone who doubts the superiority of the migrants would himself be at loss. The destination of one who has been rejected by an ordinary migrant of Mahdi^{AS} is nothing but hell.

Further, know that the *vilayet* (sainthood) of the *zath* (essence) of Mahdi^{AS} has four attributes which are proven in favour of the companions of Mahdi^{AS}. Hazrat Mahdi^{AS} has specified one attribute of his *zath exclusively* in favour of Bandagi Miyan^{RZ} and he is the *Badal-e-Mahdi*^{AS} (Substitute of Mahdi^{AS}) and *Hamil-e-Vilayet* (Bearer of Vilayet). And Bandagi Malik Ilahdad^{RZ} is *Khalifa-e-Guroh*. Bandagi Miyan Syed

Shahabuddin^{RZ} and Bandagi Miyan Syed Mahmood Khatim Murshid^{RZ} are one *zath* and are equal. During the era of Bandagi Miyan Syed Mahmood Hussain-e-Vilayet^{RZ}, the entire community of Mahdi^{AS} accepted his superiority and has received *faiz* (spiritual bounty) from him. And the *khulafa* (successors) of this *saadaat* (Khatim Murshid^{RZ}) are Miyan Syed Ali^{RH}, Miyan Syed Nur Mohammed^{RH}, Miyan Syed Meeran^{RH}, Miyan Syed Yusuf^{RH}, Miyan Syed Khundmir^{RH} and Miyan Syed Hameed^{RH}. All of them have received charity from Hazrat Khatim Murshid^{RZ}. During his last moments, he said, "All my three sons are *Sutoon-e-Deen* (Pillars of Religion). Like the people in the world find their way by the stars and constellations, so too will people find their way through them. The people, who are incomplete before us, will achieve completeness before them. And whoever comes to their presence, their *ilaga* (attachment) is to us." However, he told Bandagi Miyan Syed Nur Mohammed^{RH}, "At last, we are in you." Which is why, all the successors of Bandagi Miyan Syed Mahmood^{RZ} attached their followers (after them) to Miyan Syed Nur Mohammed^{RH} and all the receivers of charity of Miyan Syed Mahmood^{RZ} have also moved here. Ultimately, all the followers of Miyan Syedanji^{RZ} received the charity of Miyan Syed Nur Mohammed^{RH}. After Miyan Syed Nur Mohammed^{RH}, Miyan Syed Alam^{RH}, Miyan Syed Qasim^{RH}, Miyan Syed Nusrath^{RH}, Miyan Syed Vali^{RH}, Miyan Syed Ashraf^{RH}, Miyan Syedanji^{RH}, Miyan Syed Salamullah^{RH}, Malik Ibrahim^{RH}, Malik Meeran^{RH} and Miyan Bahlol Khan^{RH}, these ten *khulafas* (successors) are *sadqa-khwah* (receivers of charity) of Bandagi Miyan Syed Nur Mohammed^{RH} and we are the *sadqa-khwah* (receivers of charity) of the *khulafa* (successors) of Bandagi Miyan Syed Nur Mohammed^{RH} and of the community of Mahdi Alaihis Salam. But this servant

(specifically) is the *sadqa-khwah* (receiver of charity) of the *silsila* (order) of Bandagi Miyan Syed Salamullah^{RH} and Bandagi Miyan Syed Nusrath^{RH}.

Further, one should know that in the *shariat* of the Prophet^{SLM}, five things are the basis of Islam: 1) *Kalima* (Islamic Testification) 2) *Namaz* (prayers) 3) *Roza* (Fasting) 4) *Zakat* (Charity) and 5) *Hajj*. And in the *Tariqat* of Mahdi-e-Mau'ood^{AS}, six things are the fundamentals of religion: 1) *Tark-e-Dunya* (Renunciation of the world) 2) *Talab-e-Khuda* (Desire of Allah) 3) *Zikr-e-Dawam* (Perpetual Remembrance of Allah) 4) *Uzlat az-Khalq* (Seclusion) 5) *Tawakkul Tamaam* (Trust in Allah) 6) Acknowledging that the denier of the Mahdi^{AS} is a *kafir*. The conditions of *Tark-e-Dunya* are: 1) *Tark-e-Alayaq* (Renunciation of relations) 2) *Tark-e-Tadbeer* (Renunciation of deliberation) 3) Leaving one's homeland and migrating and 4) Taking to the company of the *sadiqeen* (truthful). A *sadiq* (truthful) is one whose objective is Allah, his belief is correct, his chain of order (*silsila*) up to Hazrat Mahdi^{AS} is unbroken, he is amongst the *ahl-e-fazal* (people whose superiority is accepted by other religious leaders) of the era or had received glad tidings from and been accepted by the *ahl-e-fazal*, and should have received the permission of *khilafat* (successor).

Further, the conditions for one who calls people towards Allah are as follows. Hazrat Meeran^{AS} said, "*Hijrat* (migration) from home is a fundamental obligation, and trust in Allah and acceptance, and have no expectation from the creation, and forsake fixed earnings, and see profit and loss to be from Allah, isolate oneself from people and always be in seclusion, *zikr* (remembrance), *fikr* (contemplation), *taqwa* (fear of Allah),

tawajjah (focus), *muraqabah* (contemplation), *ishq* (love), *tajrid* (isolation), *tafrid* (seclusion), *tazkiyah* (purification), *tajliya* (illumination), *tasfiya* (cleansing), *sharh-e-sadr* (description of the heart), *talab* (desire), *mohabbat* (love), *fana* (annihilation), *qurb* (proximity), *visaal -e-zaat* (union with the Self). If these attributes are not present, then he wouldn't be a *Dayi-Ilallah* (a Caller towards Allah)."

Further, Hazrat Mahdi^{AS} said that a person who has these six attributes can perform the *Bayan-e-Quran*, three of which are visible and three hidden. The three visible attributes are: 1) Have trust on Allah 2) Do not visit the houses of worldly people 3) The thing sent by Allah should be spent in the way of Allah. The three hidden attributes are: 1) See Allah with the physical eyes 2) If someone dies, describe his condition (in his grave) 3) Consider gold and soil to be equal.

It is required of a seeker that he dislikes the taste and the honour of the world and one cannot separate oneself from the taste and the honour of world except by listening to the *Bayan-e-Quran* of a perfect Murshid. Hazrat Mahdi^{AS}, in the explanation of the verse: "*He has made disbelief, transgression and disobedience hateful to you. Those are the rightly guided.*" (*al-Hujuraat* 49:7), said that a Murshid is one who has the attributes as described in this verse (that is, hating disbelief, transgression and disobedience). Bandagi Miyan Ladh Shah, may his grace persist, has said that [in the above verse] the purport of *kufr* (disbelief) is the existence (*hasti*) of the seeker, the purport of *fusuq wo isyan* (transgression and disobedience) is extremism in beliefs and deeds. That is, one who has complete aversion to his own existence and desists from

extremism in beliefs and there is no deficiency or excess in his deeds, then that person is a true Murshid (spiritual guide).

Bandagi Miyan Malikji^{RZ} has said that one who has broken his legs from going to the door of others and whose eye of greed has been blinded and whose tongue of desire has been cut and does not speak in excess (of what is required), then if such a person gives an advice, then he will not be called to account. Some have said that not speaking in excess means that one has to come out of excessive speech.

The speech of such a Murshid will affect nothing but the heart of a True Seeker (*Talib-e-Sadiq*). And the conditions for being a True Seeker are the ones which are described in the *Aqida* of Bandagi Miyan Syed Khundmir^{RZ}. Further, if he adheres to all the *farai*z (duties), *wajibat* (obligations), *sunn*an (practices of the Prophet^{SLM}) and *mustahabat* (desirable) which are proven from the sayings of the Prophet^{SLM} and Mahdi Mau'ood^{AS}, he will reach his objective.

If a person adheres to all the *farai*z (duties), *wajibat* (obligations), *sunn*an (practices of the Prophet^{SLM}) and *mustahabat* (recommended), and always stays awake at night (in worship) and is always fasting, but does not sincerely adhere to the one obligation of *Sohbat-e-Sadiqeen* (Company of the Truthful), then he has no Islam, no *tasdiq* (acceptance), no virtuous deeds, rather he does not profit at all and the will not get his share of religion. Without companionship, the verdict would be of hypocrisy.

Hazrat Bandagi Miyan Syed Khundmir^{RZ} has said in his *Aqida* that, "the person who accepted Hazrat Mahdi^{AS}, but turned his

face away from migration and his company, is a hypocrite as per the verse: *"Not equal are those believers remaining (at home)..."* (Surah an-Nisaa 4:95).

Know that if a person does a trade of one cheetal³ or does labour for a dirham⁴ then his companionship is destroyed and then it becomes compulsory upon him once again to seek companionship (of others). Belief is based upon what Hazrat Mahdi^{AS} has said. Allah says, *"Obey Allah and obey the Messenger..."* (Surah Muhammad, 47:33) and further He says, *"He who obeys the Messenger, obeys Allah..."* (Surah an-Nisaa, 4:80).

As per the *bayan* of Hazrat Mahdi^{AS}, the entire Quran, from *Alif* to *Wan-Naas*, is *nasikh* (enforceable) and no verse is *mansukh* (abrogated) (for any reason whatsoever). And the ruling of Muhammad Rasulullah^{SLM} and Mahdi Mau'ood Muradullah^{AS} is one and the same. And the conditions for success in the hereafter are the ones which Allah has commanded in the verse, *"Those who believe and do deeds of righteousness..."* (Surah al-Baqarah, 2:277) Hazrat Mahdi^{AS} has said that *amal-e-saleh* (deeds of righteousness) means annihilating one's self.

Couplets:

*Spend all your wealth in His path
By no means shall you attain righteousness unless you give
(freely) of that which you love (Surah aal-e-Imran, 3:92)
Annihilate your existence in la ilaah
You will then reach the abode of the King*

³ Coin of that era

⁴ Silver coin of that era

Allah says, *"And they shall hear the cry, 'This is Paradise, which you have been made to inherit for your deeds.'" (Surah al-A'araf, 7:43)*

In a Hadith-e-Qudsi, Allah says, "O Son of Adam, on the Day of Judgement you will be questioned about your deeds and you will not be questioned about your lineage."

The Prophet^{SLM} said, "Bring me your deeds, do not bring me your lineage." It is said that paradise is for him who has obeyed even if he is a black slave and hell is for him who has transgressed even if he is a Syed Quraishi. The Prophet^{SLM} also said, "My son is he who walks on my path." The Prophet^{SLM} also said, "O Fatima, do deeds and be not in the hope that you are my daughter." Allah says, *"So when the Trumpet is blown, no relationship will there be among them..." (Surah al-Muminun, 23:101)*

It is narrated that Hazrat Mahdi^{AS} said, "On the Day of Judgement, Allah will not ask whether you are the son of Ahmad^{SLM} or the son of Mahdi^{AS}. He will ask about deeds done with love." Hazrat Mahdi^{AS} also said, "Accepting this servant means performing deeds. Otherwise accepting without performing deeds is rejected." It is also narrated that Hazrat Mahdi^{AS} said, "Accepting this servant is the vision of Allah."

Let it be clear that one should follow the community of Mahdi^{AS}, not be away from the company of the truthful, perform the five time prayers in congregation, perform one

pahr of *naubat*⁵, be present in the *ijma*, protect the two time periods, i.e. from *fajr* to sunrise and from *asr* to *isha*, pay the due *ushur* (one tenth of every new income), adhere to what has been commanded to be done, refrain from the prohibited, be in harmony and show generosity to one another, do not dispute and disagree with one another, and try to always be in the *zikr* (remembrance) of Allah.

Hazrat Mahdi^{AS} has called the one who performs three *pahr zikr* as *Munafiq* (hypocrite), one who performs four *pahr zikr* as *Mushrik* (idolater), one who performs five *pahr zikr* as *Momin-e-Naqis* (deficient Believer) and one who performs eight *pahr zikr* as *Momin-e-Kamil* (Perfect Believer). And by the command of the Word of Allah, he emphasised *zikr*. Allah says, "*Remember Allah standing, sitting and reclining...*" (*Surah an-Nisa, 4:103*).

Further, Hazrat Mahdi^{AS} has prohibited recitation of any *wird-aurad* (incantations), *duas* (supplications) and *tasbihat* (glorifications) other than *zikrullah*. Other than five-time *farz* prayers (along with *Sunan Maukeda*) and the prayers of the two *eids* and *Juma* (subject to the conditions being met) prayers, Hazrat Mahdi^{AS} has prohibited other *nafil* (supererogatory) prayers, except for *taraweeh* (beyond the three days), *dugana-e tahiyatul-wuzu* and *tahajjud* prayers which he kept in his adherence (*mutabiyet*). *Taraweeh* for the first three nights is *Sunnat-e-Mokidah* (Emphasised Sunnat) and after that it is *Mutabiyet-e-Mahdi*^{AS} (in adherence to

⁵ The day is divided into 8 *pahr*, each *pahr* is of 3 hours. *Naubat* is the practice of dividing the night into three portions (approximately 3 *pahr*) and people into three groups. Each group stays awake by turn and performs *zikr* for one *pahr*.

Mahdi^{AS}). *Shab-e-Qadr* prayer of 2 *rakat* is *farz* by the command of Mahdi^{AS} and it is also *Mutabiyet-e-Mahdi^{AS}* (in adherence to Mahdi^{AS}).

Know that renouncing eight things is obligatory for all men and women. 1) *Tark-e-Shirk* (Renunciation of polytheism) 2) *Tark-e-Kufr* (Renunciation of infidelity) 3) *Tark-e-Nifaq* (Renunciation of discord) 4) *Tark-e-Riya* (Renunciation of pretense) 5) *Tark-e-Bidat* (Renunciation of innovation) 6) *Tark-e-Aadat* (Renunciation of habit) 7) Renunciation of bad character, like pride, jealousy and egotism 8) Renunciation of sins, whether major and minor.

It is narrated that Imam Mahdi^{AS} said that if a person takes to custom, habit and innovation (*rasam, aadat, bidat*), he would not get the bounty (*bahra*) from here. Allah says, "*Say, (O Muhammad): If you love Allah, follow me; Allah will love you and forgive you your sins. Allah is Forgiving, Merciful.*" (*Aal-Imran, 3:31*) Saying "*follow me*" (*fat-tabiooni*) belongs to the position of Muhammad Nabi^{SLM} and Muhammad Mahdi^{AS}.

The companions^{RZ} asked the Prophet^{SLM}, "O Messenger of Allah, what is the sign of belief (*eeman*)?" He^{SLM} said, "Love of Allah." Then they asked, "What is the sign of love of Allah?" He^{SLM} said, "Love of Quran." They asked, "What is the sign of love of Quran?" He^{SLM} said, "Love of the Prophet." They asked, "What is the sign of the love of the Prophet?" He^{SLM} said, "Following the Prophet." They asked, "What is the sign of following the Prophet?" He^{SLM} said, "Renunciation of the world (*tark-e-dunya*)." They asked, "What is the sign of renunciation of the world (*tark-e-dunya*)?" He^{SLM} said, "There are three signs of renunciation of the world (*tark-e-dunya*). 1)

Do not think about what has not been given by Allah. 2) Give to others what has been given by Allah. 3) Become cold-hearted towards love of wealth and position." Thus, this is what a believer (*momin*) should have.

The Prophet^{SLM} also said, "A believer (*momin*) complies with the limits set by Allah, always reflecting (upon the success in the hereafter), is one with perfect wisdom, has a fair-spoken tongue, has good character, laughs less, laments a lot, eats less, excessively remembers Allah, always sorrowful, slayer of the carnal self, forsaker of vulgar desires, enemy of Shaitan, friend of Rahman, indifferent to affairs of the world, interested in the affairs of the hereafter, engaged in (removing) the faults of the self, free of the thoughts of others' faults, contented with the promise of Allah, firmly adhering to the commands of Allah, fearful of the Day of Judgement, having friendship with Allah, Quran on his tongue and pious people are his companions. These are the attributes of a believer (*momin*)." The companions said, "What you say is true, O Messenger of Allah."

Further, let it be clear that Hazrat Bandagi Miyan Syed Khundmir^{RZ} has explained in his booklet *Aqeeda Sharifa* that Hazrat Mahdi^{AS} has said, "It is obligatory upon every man and woman to have the desire to see Allah. One would not be a believer (*momin*) unless one sees Allah with the eyes of the head or the eye of the heart or in a dream, but for a true seeker (*talib-e-sadiq*) who has turned his heart away from the *ghair-e-haq* (all things other than Allah) and has turned his heart towards Allah and is perpetually in the remembrance of Allah and has taken to seclusion from the world and its inhabitants and is bold enough to come out of himself - for such a person

too Mahdi^{AS} has given a verdict of belief. Other than these conditions there is no belief. Thus, the attributes of a true seeker (*talib-e-sadiq*) have been described by Allah in the Quran that, "*They only are the (true) believers whose hearts feel fear when Allah is mentioned, and when His revelations are recited unto them they increase their faith, and who trust in their Lord; Who establish worship and spend of that We have bestowed on them.*" (Surah al-Anfal, 8:2-3)

It is narrated that during the last moments of Hazrat Mahdi^{AS}, Bandagi Miyan Shah Nemat^{RZ} started weeping. Hazrat Mahdi^{AS} asked why he was weeping. Miyan Shah Nemat^{RZ} said, "*Khundkaar is leaving us.*" Hazrat Mahdi^{AS} said, "*This servant is with you as long as you follow what we say. You may cry when our sayings are no longer followed.*"

Further, if anyone interprets or alters the commands and interdictions of the *Aqida* of Bandagi Miyan Syed Khundmir^{RZ}, he would be an opponent of the *bayan* (explanation) of Hazrat Mahdi^{AS}. This belief of mine is as per the written *Aqida* of Bandagi Miyan^{RZ} which has the beliefs of *Muhkamat* (clear commands) of Mahdi^{AS} (That is, it is based on those narrations of Mahdi^{AS} which have no scope for interpretation⁶.)

Bandagi Miyan Syed Khundmir^{RZ} wrote this and brought it to the *ijma* (congregation) of migrants and companions of Imam Mahdi^{AS} and all companions of Mahdi^{AS} agreed upon the *Aqida* of Bandagi Miyan^{RZ}. There is *ijma* (consensus) of all the Muhajireen^{RZ} (migrants) on the writing of Bandagi Miyan^{RZ}.

⁶ Interpreting in a manner not according to the obvious meaning:—*tāwīl karnā (-kī)*; turning (language) from the obvious meaning (*Platts, Digital Dictionary of South Asia*).

The denier of the *Nass-e-Quran* (Text of the Quran), the denier of *Hadis-e-Mutawatir* (hadis which is reported by a large number of people), the denier of the commands of Mahdi^{AS} and the denier of the *ijma* (consensus) of the companions of *Nabuwat* and *Vilayet* is a *kafir* (disbeliever). And it is written in Bandagi Miyan^{RZ}'s *Aqida* that Hazrat Mahdi^{AS} said that if anyone denies even one word from these commands he will be seized by Allah.

It is narrated that Bandagi Miyan Syed Shahabuddin *Qutub-ul-Arifeen Sarvar-e Aaliman-e-Deen* has said, "None but a bastard will alter the *Aqida* of Bandagi Miyan^{RZ}".

Further know that it is narrated that Hazrat Mahdi^{AS} said, "The existence of the life of the world is *kufr* (disbelief)." That is, living with life is called *hasti* and *khudi* (self and ego). Wealth, children and other things like women, children, cattle, jewellery, animals, land, buildings, and all kinds of clothes and food are termed as belongings of the world and the person who indulges in them and seeks them is a *kafir* (disbeliever). And the person who has inclination (have love) towards them and indulges in them is a *kafir* (disbeliever). If anyone takes to the company of such a person, or goes to his house or has friendship with him, then Hazrat Mahdi^{AS} has said that, "He is not from us, he does not belong to Muhammad^{SLM} and does not belong to Allah."

Thus Allah has said, "*Beautified for people is the love of that which they desire - of women and sons, heaped-up sums of gold and silver, fine branded horses, and cattle and tilled land. That is the enjoyment of worldly life, but Allah has with Him the best return.*" (Surah Aal-e Imran, 3:14) At this verse, there

is a narration that Hazrat Mahdi^{AS} said, "*Liman Tarakaha* (for one who renounces these)." (That is, "best return" is for one who has renounced the world.) Further Hazrat Mahdi^{AS} has said that, "The desire for the world is *kufir* (disbelief) and its seeker is a *kafir* (disbeliever). The desire for Allah is obligatory and the seeker of Allah is *momin* (believer)." Further, Hazrat Mahdi^{AS} said in the Gojri language, "Food for you and the Beloved for us."

Hazrat Mahdi^{AS} has termed fixed income as cursed. And on this subject, it is narrated that when a scholar goes to the door of the rich people asking for fixed income then each step he takes will be like killing a thousand intimate angels and killing thousands of *Nabi Mursal*⁷ and demolishing the Empyrean of Allah a thousand times.

Hazrat Mahdi^{AS} said, "Do not seek from Allah anything but Allah Himself. And if you desire (anything), desire for it only from Allah. If you want salt ask for it from Allah, if you want water ask for it from Allah and if you want wood ask for it from Allah. Whatever you desire ask from Allah, do not ask the people. If you have to ask, ask from Allah. This is *rukhsat* (permitted), but excellence is as follows:

*Even If you are given the eight paradises
Don't be content, leave them and move on
Aspire high, attach your heart to the Truth
Be the Phoenix of the Mountain of Qaf, soar high*

⁷ *Nabi Mursal* - A prophet who was sent by Allah with a book. E.g. Dawood^{AS}, Musa^{AS}, Esa^{AS}, Muhammad^{SLM} - Farhang Aasifiya, Vol 5, p.546.

The conclusion is that, asking is prohibited and asking occurs in three ways. By show of condition, by action and verbally. Our *buzurgan*⁸ (venerated elders) have prohibited all three kinds of asking.

It is narrated that Hazrat Bandagi Miyan Syed Khundmir^{RZ} said that, "If a person remains in the *daira* for one hundred years and then goes out seeking the world and dies, then he is a *kafir* (disbeliever). And if a person is a seeker of the world for one hundred years and finally he turns his face towards Allah, sets out towards the *daira* and dies after stepping out of his house, then he is a *momin* (believer). Allah says, "*And whoever leaves his home as an emigrant to Allah and His Messenger and then death overtakes him - his reward has already become incumbent upon Allah. And Allah is ever Forgiving and Merciful.*" (Surah an-Nisaa, 4:100)

The *daira* of the community of Hazrat Mahdi^{AS} is like a graveyard. In this *daira*, a spinning wheel will not be spun, sheep and cattle will not be reared for their milk, hens will not be reared, land will not be tilled and vegetables like cucumber, pumpkin, etc. will not be grown and any tree which can provide subsistence will not be grown; these are the conditions of the boundary of the *daira*. The result of this is that,

⁸ It is narrated that Hazrat Bandagi Miyan Syed Mahmood Sani Mahdi^{RZ} said, "Asking is prohibited. But there are three kinds of asking. One is asking by show of condition, second is asking by doing actions and third by asking verbally. Asking by show of condition means to show to people one's poverty and despair. Asking by doing actions means to show people one's asceticism and endurance of hunger. Asking verbally is to go to someone ask for something. All these kinds of asking are prohibited. If Allah gives, eat. Otherwise, don't go asking from others."

*These four commands during the time of Mustafa^{SLM}
Were always present in the companions^{RZ}
Hunger, self-sacrifice, misery and indigence
These are four; the fifth is nearness (to Allah).*

It is narrated that Bandagi Miyan Ameen Muhammad^{RZ}, the migrant companion of Mahdi^{AS}, said

*During the time of Mahdi^{AS}, the Emperor of the Last Era
Five things are clear to Mahdavis
Let go of one's life and body, leave the house and homeland
Always be steadfast and patient in hunger and distress
A Mahdavi who accepts the sayings of Mahdi^{AS} with the heart
Will certainly attain the vision of Allah*

The definition of the fence of the *Fuqara* of the community of Mahdavia is that they sacrifice their life and body for the command of Allah and not be dependent on the people in any way and confine their self in the path of Allah, like Allah has said that, "[Charity is] for the poor who have been restricted for the cause of Allah..." (Surah al-Baqarah, 2:273) That is those people who have restricted their self from turning towards *ghair-Allah* (things other than Allah). In the rank of the gathering before Allah, they become Allah's and see Him, they accept the decision of Allah which He takes as per His purport, they are patient with the misfortunes sent by Allah, they struggle against their self, they are always busy reckoning how to act along with or against the *nafs* (self), they do not break the promise given on the day of *Misaaq* until death. That is, charity is the right of those people whom Allah has described, that they stop themselves from turning towards

ghair-Allah (things other than Allah). They do not turn towards *ghair-Allah* even symbolically.

It is narrated that one of the Prophets^{AS} asked Allah, "O Allah, how can union with You be achieved?" Allah answered, "You leave your *nafs* (self) and come towards me." Allah says, *"These are the limits [set by] Allah, and whoever obeys Allah and His Messenger will be admitted by Him to gardens [in Paradise] under which rivers flow, abiding eternally therein; and that is the great attainment. And whoever disobeys Allah and His Messenger and transgresses His limits - He will put him into the Fire to abide eternally therein, and he will have a humiliating punishment."* (Surah an-Nisaa, 4:13-14)

These are the commands of Hazrat Mahdi^{AS}. If you believe in these commands and strive with actions to walk on the path of guidance, then you will achieve success in the hereafter. These few words, which are in consonance with the Book of Allah, which adhere to the noble *hadis* of Muhammad Rasoolullah^{SLM}, and which derive the guidance from the narrations of Hazrat Mahdi^{AS} and the sayings of the *ijma* (consensus) of the companions of *Nabuwat* and *Vilayet*, have been written as an advice to our followers on Friday, 20th Jamadi-us-Sani 1093 Hijri.

(Urdu translation completed on Wednesday, 4th Rajab, 1378 Hijri).

(Note: The three tracts, Aqida Sharifa, Risala-e-Faraiz and Risala-e Zaad-un-Naji were first translated by Hazrat Syed Muhammad Hayat Saheb and the first edition was printed around 1348 Hijri. This edition had only the translation of the

Risala-e-Faraiz and Risala-e Zaad-un-Naji. The second edition was printed in 1365 Hijri. The third edition which contained corrections based on various manuscripts was printed by Hazrat Syed Khuda Bakhsh Rushdi along with the Farsi text in 1378 Hijri. This English translation is of the third edition.)

(English translation completed by Syed Mohammed Suhael on Monday, 24th Jamadi-ul-Awwal 1436 Hijri / 16th March 2015.
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