



Risala-e Faraiz **(The Tract of Obligations)**

by

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Murshid of the Era

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In the name of Allah, the Most Beneficent, the Most Merciful I, Syed Meeranji son of Syed Salamullah^{RH}, make it clear to the *Musaddiqeen* (Acceptors) of Mahdi Alaihis Salam, that the commands based on the clear and plain rulings of Mahdi Mau'ood^{AS} which are mentioned in *Aqida*¹ of Bandagi Miyan Syed Khundmir^{RZ} are thirty (30) in number. Some of them are Obligatory Beliefs (*Faraiz-e-E'tiqadi*) and some are Obligatory Deeds (*Faraiz-e-'Amali*).

As for the Obligatory Beliefs – which every *Musaddiq* (Acceptor) is obligated to believe, and there is no option other

¹ This booklet is very popularly known in the community and goes by the full name “Aqida Sharifa” sometimes also called as “Umm al-Aqaid” written by Bandagi Miyan Syed Khundmir^{RZ}, the second Khalifa and son-in-law of Hazrat Mahdi^{AS}.

than to believe in them – these are twenty (20) in number. They are as follows:

1. Performing the *Tasdiq* (Acceptance) of Mahdi^{AS} with love.
2. Acknowledging a *Munkir-e-Mahdi* (Denier of Mahdi^{AS}) as *kafir* (infidel).
3. Acknowledging the equality of *Khatimain*^{AS} (Seals^{AS}) as truth.
4. Acknowledging that Mahdi^{AS} received knowledge from Allah every day without any medium in between.
5. Acknowledging that all the commands issued by Mahdi^{AS} are proven to be the command of Allah.
6. Acknowledging that the person who denies even one letter from the *bayaan*² of Mahdi^{AS} will be called to account before Allah.
7. Acknowledging that the *hadees* which is in conformity with the Book of Allah (Quran) and the condition of the Mahdi^{AS} as correct.
8. Acknowledging that every person's acceptance of faith and adhering to it is established from the *Roz-e-Meesaq* (Day of Covenant).
9. Acknowledging that the sign of *tasdiq* (acceptance) is conformance with four attributes – *hijrat* (migration), *ikhraj* (eviction), *eeza* (persecution) and *qital* (fighting).
10. Acknowledging that opposition to *Hijrat* (Migration) and *Suhbat-e-Sadiqeen* (Company of the Truthful) invites the ruling of hypocrisy.

² *Bayaan* - Divinely inspired Quran discourse

11. Acknowledging the (process of) rectification of the accepted (*maqbool*) and the rejected (*mardood*) occurring in the presence of Mahdi^{AS} as truth.
12. Acknowledging that any command of the *mujtahidin* (jurists) and *mufasssireen* (exegists) which is not in conformity with the *bayaan* (divine discourse) of Mahdi^{AS} is not correct.
13. Acknowledging the basis of all deeds and words of Hazrat Mahdi^{AS} to be as per the knowledge given by Allah and adherence to Muhammad Mustafa^{SLM}.
14. Acknowledging that it is inadmissible to confine one's adherence to a single *mazhab* (creed) from among the four *mazhabs* (creeds) of the Imams³.
15. Acknowledging that the advent of the Mahdi^{AS} has occurred specifically for the manifestation and explanation of the *Vilayet-e-Muhammadi*^{SLM} (Sainthood of Muhammad^{SLM}).
16. Acknowledging that the explanation mentioned in the noble verse, ' *Then lo! upon Us (resteth) the explanation thereof (Surah al-Qiyamah, 75:19)*, is the explanation given by the Mahdi^{AS}.
17. Acknowledging that the vision of Allah is permissible and possible in this worldly abode.
18. Acknowledging that faith (*eeman*) is the *zath* (essence) of Allah (The real faith is the divine vision).

³ i.e., Hanafi, Shafa'i, Hanbali and Maliki schools of jurisprudence.

19. Acknowledging that the abode of Hell is everlasting for its dwellers according to the command of the verses of the Quran.
20. Acknowledging that it is true that as per the command of the verses of the Quran, hell is promised for those who desire the world.

Moreover, if the (other) commands and narrations that are present under the subject of beliefs are viewed with deliberation and reflection, they will be in consonance with these (above mentioned) beliefs.

However, the commands of *Faraiz-e-'Aml* (Obligatory Deeds) which have to be adhered by every believing man and woman, and there is no escape from it, are ten (10) in number. They are:

1. Renouncing the worldly life.
2. Migration from homeland.
3. Being in the company of the truthful.
4. Adopting seclusion from all things other than Allah, that is, staying away from the creations.
5. Always remembering Allah.
6. Be desirous of the vision of Allah, to the extent that you see Him with the eyes of the head or the eye of the heart or in a dream. If He is not seen, then one is not a *momin* (believer), except for the *Talib-e-Sadiq* (True Seeker) who has six attributes.
7. One should adorn oneself with the six attributes of a *Talib-e-Sadiq* (True Seeker) which qualifies him to be a believer. The attributes are: 1) Turn one's heart away

- from *Ghair-e-Haq* (things other than Allah) 2) Turn one's heart towards Allah 3) Always be in the remembrance of Allah 4) Separate oneself from the world and 5) its inhabitants and 6) Always try to come out of oneself.
8. Undertake Jihad in the way of Allah with the sword of iron in an army or with the sword of indigence with the *nafs* (self).
 9. Repenting, while still alive, before the gurgling of death.
 10. Adhere to the five attributes on which belief is dependent, as Allah says, "*The believers are only those who, when Allah is mentioned, their hearts become fearful, and when His verses are recited to them, it increases them in faith, and put (all) their trust in their Lord; Who establish regular prayers and spend out of what We have given them for sustenance: Those are the believers, truly*" (*Surah Al-Anfaal*, 8:2-4), so much so that these attributes will make a *Talib-e-Sadiq* (True Seeker) a believer as per the commands. Therefore, (the attributes are) 1) fearing Allah in the heart, 2) increase in faith after hearing verses of the Quran, 3) trusting Allah in all their affairs, 4) offering five time prayers at the designated times and 5) spending out of what Allah has provided, that is, spending a tenth of it in the way of Allah.

Those commands of deeds, which are not from the above ones, are included in the above listed commands. Thus *sawiyet*

(equitable distribution), *naubat* (staying awake at night in turns in remembrance of Allah), *ijma'* (consensus) and *tark-e-izzat* (forsaking esteem), that is *tasleemi* (resignation), are all part of the obligation of *Suhbat-e-Sadiqeen* (Company of the Truthful). Forsaking *taiyyun* (regular income including pensions, social security, rents, etc.) and *baraat* (income through grants, etc.), forsaking even the visiting of houses of conformers (without a *shara'ee* reason), forsaking striving for a living and forsaking inheritance, all come under renouncing the worldly life. Desisting from going outside the *Daira* and staying confined inside the boundaries of the *Daira* considering the world outside to be fire is considered to be under Seclusion. Forsaking begging, be it through words or actions or show of condition, forsaking taste and forsaking gifts, the news of which was known beforehand, is included under *Tawakkal* (trust in Allah). Performing abundant *zikr* (remembrance of Allah) and protecting the two times of *Sultan-ul-lail* (Emperor of the night) and *Sultan-un-Nahar* (Emperor of the day) is included under perpetual remembrance of Allah. Thus whatever remains, is included in the remaining commands.

This is a personal obligation for every *Musaddiq* (Attestor) to believe in these commands, accept them, to act upon them and stay away from interpreting and altering these commands, because the correctness of these commands is based on the agreement the venerated companions^{RZ} (of Hazrat Mahdi^{AS}) arrived at by consensus and all of them have professed belief in them and have accepted them. Thus Bandagi Miyan Syed Khundmir^{RZ} has said, "The seekers of the Truth who have accepted Mahdi^{AS} should know that (upto the end of the tract titled '*Aqida Shirafa*')".

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Thus, one should know that, without believing and accepting these commands, and acting upon them and desisting from interpreting and altering, one would not be included in the community of Mahdi^{AS} and there is also no hope for his success and salvation.

(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 by Syed Mohammed Suhael completed on Wednesday, 22nd Rabi-ul-Awwal 1436 Hijri / 14th January 2015. Contact: suhaelsm@gmail.com)