Beacons of Hope
The Blessings of Assistance from the Solicitors of Divine Aid

By: Imam-e-Ahle Sunnat Aala Hazrat Imam Ahmed Raza Khan Qadri Barkaati (Radi Allahu Anhu)

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DEDICATION

MUTTAQI BANKAR DIKHAYE
IS ZAMANE MEIN KOI
EK MERE MUTFI-E-AAZAM
KA TAQWA CHHORKAR
(Allama Akhtar Raza Khan)

This book is dedicated to my Peer o Murshid, my Master, The Beacon of Salvation, The Sea of Blessings, Cupbearer of Maarifat, Imam Of Tariqat, Dynamo of Love, Torch of the Spiritual Light, Sign of Recognition, Fountain of Sublime Inspiration, Hazrat Allama Shah

Mohammed Mustafa Raza Qadri Noorie
(Radi allahu Taala Anhu)

Humble Slave of Huzoor Mufti e Aazam
Mohammed Saeed Noorie
ACKNOWLEDGMENTS

All Praises are due to Allah ﷻ, the All-Knowing, the All-Powerful, and Choicest Salaams and Salutation upon His Beloved Rasool, the Habeeb, the Mustafa, Sayyiduna Muhammad ﷺ, his illustrious Ahle-Bay’t, the noble Sahaba, the dignified Awliya and eminent Ulama of his beloved Ummah. May the Gracious Allah ﷻ sanctify their Souls. Aameen.

O Allah ﷻ! I sincerely thank You for granting this weak and insignificant servant the honor of serving the Deen.

الحمدلله وشكرلله

I am grateful to my beloved wife, Faatima, for her strenuous and dedicated effort in the typing and layout of this valuable document. Above all, I thank her for her patience and cooperation with me in my endeavor to complete this book.

To brother Nazir Ahmed for his valuable contribution of effort in the technical side of hardware and software for the computers. To brothers Hafiz Abu-Bakr Walibhai, Sayyid Abdul Azeez and Junaid Yaseen Raza for proofreading of this book.

May Almighty Allah ﷻ spare you all for the service of the Maslak of Imam Ahmad Raza ﷺ and grant you courage to uphold the banner of the Ahle-Sunnah-wa-Jamaah. Aameen.
THOUGH GREAT PRECAUTIONS HAVE BEEN TAKEN IN TRANSLATING THIS BOOK FROM THE ORIGINAL URDU TEXT, WHICH IS GENERALLY A VERY DIFFICULT TASK, IT IS HOPEFUL THAT THE PRESENT TRANSLATION IS FREE OF ERRORS. IF THERE ARE ANY, THEN IT IS CERTAINLY NOT THE ERRORS OF THE ORIGINAL WORKS OF THE GREAT MUJADDID AS HIS RESEARCH IS FLAWLESS. PLEASE INFORM US OF ANY ERRORS.

THE ENGLISH MEDIUM CANNOT FULLY EXPRESS THE RICHNESS OF THE ARABIC, PERSIAN AND URDU LANGUAGES. IN TRYING TO DO JUSTICE WITH THIS TRANSLATION, WE TRIED TO DO OUR VERY BEST IN PRESERVING THE RICHNESS OF THE URDU LANGUAGE AND COMMUNICATING THE TEACHINGS OF THE GREAT IMAM. THE CONCISE AND SYSTEMATIC ARGUMENTS AS FOUND IN THE ORIGINAL BOOK WERE FULLY COVERED TO THE BEST OF OUR ABILITY.

WE HUMBLY REQUEST THE READER TO ADOPT AN UNBIASED APPROACH AND TO READ THIS BOOK SINCERELY AND ACCEPT THE TRUTH OF ISLAM. WE TRUST THAT THE GUIDANCE OF THE HOLY QURAN, SUNNAH AND COMMENTS OF THE ILLUSTRIOUS IMAMS REMOVE ALL CLOUDS OF DOUBTS AND ILLUMINATE YOUR HEARTS WITH THE LIGHT OF TRUTH. MORE THAN A HUNDRED YEARS HAVE PASSED SINCE THE GREAT IMAM AND AARIF COMPILED THIS BOOK AND TO THIS DAY NO ONE HAS COME FORWARD TO REFUTE ITS CONTENTS. TRUTH SHALL ALWAYS REMAIN OUTSTANDING AND DOMINANT AND FALSEHOOD SHALL ALWAYS PERISH.

وقل جاء الحق و زهق الباطل إن الباطل كان زهوقا

(القرآن الكريم)
The distinguished Prophets and illustrious Awliya enjoy a very special proximity with Allah and are therefore, Divinely blessed to assist fellow creation. This assistance can be of a spiritual or physical nature and can be rendered while they are alive and even after their death. These Elite Servants of Allah offer their help only by the Command of Almighty Allah. They do not do anything without the Consent of their Sublime Lord and are always obedient to Him.

The Gracious Allah always Showers His Choicest Blessings on His special servants. He addresses them as “His Friends” and no one can imagine or understand this Divinely blessed relation between them. Allah States in a Hadith-al-Qudsi:

اوليائي تحت قباني لا يعرفهم غيري

My Awliya are hidden in My Divine Carub and no one knows them besides Me.

There are numerous Ayahs of the Holy Quran and other Ahadith that speaks about the excellence and powers of the Ambiya and the Awliya. They are Divinely appointed representatives and commissioned by Allah to perform special duties in His Kingdom. Since they are the distributors of the Bounties of Allah, therefore to seek help from them is actually and in reality seeking the Help of Allah. This is so because they are not the enemies of Allah but the Friends of Allah.

Unfortunately, the Wahabies and Deobandies ignorantly oppose this help as Shirk and regard it as an erroneous belief. This problem did not exist in the long past and peaceful history of Islam. Ibne Abdul Wahab of Najd introduced it a few hundred years ago. It was then imported to the Indo/Pak sub-continent and
propagated by the Deobandi Tableeghi cult. This caused a great deal of confusion in the Ummah and also divided the Muslim community. The Wahabi/Deobandi scholars have written extensively and vehemently condemned the seeking of help from anyone other than Allah as Shirk. They claim with baseless proof that such help seeking is Shirk. To this day, many Muslims are still confused on this subject and some have adopted this Wahabi/Deobandi belief in sheer ignorance.

Many Ahle-Sunnah scholars have refuted this corrupt belief in their respected capacities. Similarly, a question was posed in 1311 Hijri (1893) to the Great Mujaddid and Aarif of Allah, Ala’Hadhrat Imam Ahmad Raza Al-Qaadir Al-Barkaati Muhaddith Barehwi in this regards. It was the noble nature of the multi-faceted Imam to answer all inquiries in the language addressed to him. This question was posed in the Urdu language, and hence, the Imam replied in Urdu. Since he was a Mujaddid (Revivalist) and an extraordinary genius of this era, he compiled a very scholastic answer in light of the Holy Quran, Hadith and proofs from the illustrious Jurists of Islam. No intellectual or scholar can dare to reject or refute it.

There were three unique qualities about the books of Imam Ahmad Raza. Firstly, the contents are encyclopedic. They are set out in a sequence of collaborated facts that finds a unique place in the library of Religious Sciences as well as it will be an armory of the faithful layman. Secondly, the title name of each book clearly speaks of the subject matter and contents. Thirdly, the name of every book can give the reader an indication of the year it was written. Each book was named on the principles of the numerical key “Abjad Hawwaz etc.” that is, all the title names are “Ismut-Taareeq’kh” or based on Numerology. Hence the numerical value of the title will total to the year in which it was written. For example, in this case, the great Mujaddid named this
book which means, Good fortune Help from the Solicitors of Divine Support. The title informs us of the contents and subject matter of the book. If the numerical value of each alphabet is taken, it will total to 1311, the year of compilation, which is 1311 A.H.

Ala’Hadrat Imam Ahmad Raza Al-Qaadiri has fulfilled the obligation entrusted to his Holiness. Evidence and recognition of the Noble Imam being a Mujaddid is conclusive in his unaltering stance against falsehood. The treatise before the reader is only a glimpse of the Imam’s literary contribution to the Ummah in disseminating his oceanic spectrum of Divinely Blessed Knowledge (Ilme-Ladunni). His insight in matters will always shine forth over the descendents of generations still to come.

The Imam Ahmad Raza Academy proudly presents the Beacons of Hope in English as a service to A’la Hadrat and for the benefit of the Muslim public. Read along and strengthen your Emaan and we are certain that many misled souls will be saved from the deceit of the venomous Wahabi/Deobandi spell. This treatise demolishes another spoke in the wheel of deception of the Wahabi/Deobandi who constantly direct a conspiracy against the innocent Muslim. The concept of Tawassul and Isti’aanat is gifted to the reader.

We pray that Almighty Allah leads us on the righteous Sunni Path and save us from the deception of the Wahabies and Deobandies. Aameen.

Durwesh Abu-Muhammad Abdul-Haadi
Al-Qaadiri Radawi
This inquiry came to the great Mujaddid Imam Ahmed Raza Al-Qaadiri ﷺ from Ahmad Nabi Khan of Mohalla Shabaazpura Saheswan on the 14th Shabaan Al-Mo’azzam 1311 Hijri.

**QUESTION**

What is the ruling of the Ulama of Deen regarding the Ayah

A person interprets this Ayah saying that it is Shirk (Polytheism) to seek assistance from anyone other than Allah ﷻ. He quotes the following:

دکفلا نضجتی ایماسب و سیدبین ایه ایعمات عیاب الانتین

ذات تیکمسی هم کفانان جین سیده گریمه کایروهیان

*Look at the Hasr (restrictions) of the pure Deen, that it is not permissible to seek assistance from other than Allah ﷻ.*

He also quotes the beliefs of the illustrious Sufiyya as follows:

Sheikh Maslihudeen Saadi Shiraazi ﷺ held the same belief. Hence, he states:
There is none besides You that can assist me and it is You Who forgives the sins of the servants.

Hadrat Moulana Nizaami Ganjawi also says the same in his Du'a:

وَلَيْسَ لِيِّ لاَعْبَضُ وَلَا عِزَّ

O Master! Oh Bestower of excellence! It is only You Who can help me and save me.

He also quotes an interesting and thought-provoking incident of Sheikh Sufyaan Thouri recorded in Toh'fatul-Aashikeen. One day, while performing Salaah, Sheikh Sufyaan Thouri fell unconscious while reciting the Ayah. When he gained consciousness he said, "I must be the most disrespectful person to ask assistance from other than Allah while the Sublime Lord states, "إِبَالَكُنْ أَضْعَفُ""

He then quotes a similar incident of Sayyiduna Nabi Ibraheem concerning the Ayah. He says that there are numerous other Ayahs, Ahadith and sayings of the Ulama and Sufiyya that reject seeking assistance from creation.

I hereby request of your august self of a refutation of this belief. Your answer must be based according to the quotations presented, Quran with Quran, Hadith with Hadith and sayings of Sufiyya with sayings of Sufiyya. Your answers should have literal meanings.
Solicitor of Hope
(Sultaanul-Awlia Sheikh Abdul-Qaadir Jilaani ﷺ)

الجواب

حمد الله وله نستعين والصلاة والسلامة على أعظم غوث وأكرم معين
سيدنا محمد وآله وصحبه أجمعين.
Alhamdulillah, every Muslim believes in the Ayahs of the Holy Quran. The statements of Hadrat Moula Saadi ℓ and Moula Nizaami ℓ are all correct and true but the misled and corrupt try to deduce erroneous beliefs from them. This will never happen, as truth will always prevail.

The Ayah has no relevance in the matter concerned. This Ayah speaks of concentration in worship, that is: “I turn (concentrate) to Him Who Created the skies and earth”. It does not refer to absolute concentration that includes seeking assistance from the Prophets and Awliya. Jalalain Shareef commentates on this Ayah as follows:

قالوا لهما تعالى قل لبني إسرائيل وجهت وجهت فصددت بهباديلا الخ

The Kuffaar asked Sayyiduna Ibraheem ℓ, “Whom do you worship?” He replied, “I turn to Him with my worship that created the skies and earth”.

If we take the meaning of “absolute concentration” in this Ayah then it will be Shirk to face and talk to anyone. The Qibla (direction) is also not Allah ℓ but the Quran Orders:

وحيما كتم فولوا وجهكم شطره

Wherever you are, turn your face to the direction of the Qibla. Allah ℓ forbid! This will be a command of Shirk according to the Wahabites.

The Ayah and the Du’as of assistance of Saadi ℓ and Nizaami ℓ are directed to Almighty Allah ℓ and do not reject the seeking of assistance absolutely. There is no doubt about the reality these and every excellence. In fact, the mere existence is all from the Unique Creator of the Universe.
The reality of assistance is that *Allah* must be regarded as the All-Powerful, the Sovereign, the Absolute, the Non-dependent and Infinite Affluent. He has the Power to independently do as He pleases. It is the belief of every *Muslim* that to attribute these unique qualities to anyone other than *Allah* is *Shirk*. Surely, no *Muslim* will attribute this to anyone, other than *Allah*. In fact, he regards certain creations as a medium or *Waseela* to achieve blessings and fulfillment of desires. This is certainly correct and in order. *Allah* Himself Orders in the Holy *Quran*:

*وَابْعِثُوا إِلَيْهِ الوسيلةُ*

*Seek the Waseela towards Allah* 

By this we understand that *يا لله المستعين* does not reject the seeking of assistance from other than *Allah*. Similarly, in the reality of existence, it is only *Allah* Who exists without assistance and birth. Then how can it be *Shirk* if we believe in our existence by His Divine Grace?  

*حقائق الأشياء ثابتة*

*The reality of things is established.*

This is a basic and fundamental article of faith in *Islam*. Likewise, is the state of the reality of knowledge. Only *Allah* Possesses Absolute and Personal Knowledge and none of His creation possesses the same. All of creation seek from Him and are dependent on *Allah* to inspire them with knowledge. So, if we call a knowledgeable person an *Aalim* or seek knowledge from an *Aalim*, is it *Shirk*? This is not so unless both *Allah* and an *Aalim* be regarded as the same in status. *Allah* Himself Addresses His servants in the Holy *Quran* as *Aalim* and *Ulama*. Almighty *Allah* refers to *Sayyiduna Rasoolullah* in this *Ayah.*
The Nabi ﷺ teaches them the Kitaab and wisdom.

The same is the situation of seeking assistance (إسْمَاعَ،) because the intention is to use a beloved of Allah ﷻ as a Waseela to beg for His Mercy and Bounties. There is no prohibition in this act because only the creation can be a Waseela and not Allah ﷻ. A Waseela is used to reach someone higher. Who is higher than Allah ﷻ, that his Waseela is to be used? Who is above Him to fulfill desires and ambitions? Allah ﷻ is pure from being used as a Waseela because nothing is higher than He is. Therefore, it is stated in the Hadith Shareef that a Bedouin came before the Holy Prophet ﷺ and said, "Ya Rasoolullah ﷺ! We make you a Shafee (intercessor) in the Court of Allah ﷻ and present Allah ﷻ to you as a Shafee (intercessor)". The Beloved Prophet ﷺ was very displeased with this and repeated سبحاناللهسبحانالله for a long time and replied:

وَيَقُولَ عَنِ الَّذِي لَمْ يُشْكِعْ بِاللَّهِ عَلَى أَحَدٍ شَأْنًا أَنَّ اللَّهَ أَعْظَمُ مِن ذَلِكَ

رواه بودهان عن جابر. مطهر رضي الله عنه

O fool! You do not present Allah ﷻ to anyone as an intercessor. The Integrity of Allah ﷻ is way superior to this.

A Muslim seeks that assistance from the Ambiya and Awliya that if the same is sought from Allah ﷻ it will earn the displeasure of Allah ﷻ and His Rasool ﷺ. It is an insult to the Divine Integrity of Allah ﷻ to seek this form of assistance. The truth is that if anyone has faith and Imaan in such forms of assistance from Allah ﷻ (to regard Allah ﷻ as a Shafee), he will become a Kaafir. What can be said about the stupidity and ignorance of the idiots.
who have no respect for Allah ﷺ, no fear of Rasoolullah ﷺ and no regard for Imaan? They ignorantly include this assistance with ﷺ. They include this with that which is impossible for Allah ﷺ and make it exclusive to Him. One idiot said:

What is that you cannot get from Allah ﷺ that you ask from Awliya

I (Imam Ahmed Raza) reply to this:

One cannot use the Tawassul (intercession) of Allah ﷺ and that is what we seek from the Awliya.

We present the Tawassul of Awliya in the Divine Court of Allah ﷺ for our needs so that it may not be rejected. In the Holy Quran, Allah ﷺ answers this idiotic question and rejection as follows:

And when they impose on their lives (sin), they must come to your (the Nabi's ﷺ) presence, then seek repentance from Allah ﷺ and the Rasool ﷺ also asks for their forgiveness. Then, they will indeed find Allah Most Forgiving and Compassionate.

Can Allah ﷺ Himself not forgive? Why then does Allah ﷺ say, "O Prophet ﷺ! They must come to your presence and you seek forgiveness for them from Allah ﷺ. Then only will they achieve
the gift of forgiveness from Allah ﷺ.” This is actually our motive but these people do not have the mentality to understand.

For Allah’s ﷺ Sake, have justice! Does the Ayah إِبَاكِ السُّمُرَيْنِ refer to seeking absolute assistance from Allah ﷺ only, and is seeking assistance only from only Prophets and Awliya regarded as Shirk? Are the Prophets and Awliya only not Allah ﷺ? So according to the Wahabies, besides the Prophets and the Awliya, the rest of the creation are Allah ﷺ, or the is the Ayah as it takes the name of these two groups that it is Shirk to seek any aid from them and permissible (to seek assistance) from the rest?

It is not so! If seeking assistance is limited absolutely only to Allah ﷺ and forbidden from His creation, then whatever form of aid is sort from anyone other than Allah ﷺ will always be Shirk. Whether it be from human beings or animals, dead or alive, person or attribute, action or condition, they are all other than Allah ﷺ. Now, what is your answer to the Ayah-e-Kareema where Almighty Allah ﷺ States:

واستعينوا بالصبر والصلاة

Seek help from Sabr (patience) and Salaah.

Is Sabr (regarded as) Allah ﷺ that you are ordered to seek assistance from it or is Salaah (regarded as) Allah ﷺ that we are ordered to seek aid from it?

Allah ﷺ States in another Ayah:

وَتَعاونوا عَلَى الْبِرِّ وَالْطَّهَرِ

Assist one another in good deeds and piety.

Excuse me sir! If it is absolutely impossible to receive any help from other than Allah ﷺ, then what is the meaning of this
Command of Allah ﷻ? If it is possible to get assistance from them, then why does the stomach pain?

There are countless Ahadith that clearly command the seeking of assistance from things other than Allah ﷻ. I will list a few here:

- Assist the evening Ibadah with the Morning Prayer,
- Seek assistance from the late night prayer (Tahajjud),
- Seek assistance from recording knowledge. (Notations),
- Seek assistance from the food of Sehri,
- Seek assistance from the mid-day siesta (Qaylola),
- Seek assistance from charity (Sadqa),
- Assist yourself by not providing clothing to your women so that they are without them. (Fitna),
- Assist yourself by not begging. (Self-sufficiency)

Are all these things the "Lord" of the Wahabies, that it is commanded to seek assistance from them? If you cannot remember these Ahadith, then listen to them from me.

**Hadith no.1**

البخاري والنسائي عن ابوهيرة رضي الله تعالى عنه عن النبي صلى الله تعالى عليه

وسلم استعينوا بالقدوة والروحه وشيئ من الدلجه

Sayyiduna Abu-Hurayra رضي الله عنه narrates from Sayyiduna Rasoolullah ﷺ “Seek Assistance from the morning, evening and close to the morning (Tahajjud) prayers”.

(Bukhari and Nisaa'ee)

**Hadith no. 2 and 3**

الترمذي عن ابوهيره و عن ابن عباس رضي الله تعالى عنهم عن النبي صلى الله
Sayyiduna Ibne Abbas narrates from Sayyiduna Rasoolullah ﷺ “Assist your memory by making notations”. (Tirmidi)

Hadith no. 4

Ibne Maaja, Haakim and Tabraani state in Al-Kabeer and Bayhaqi states in Shou'bul-Imaan, that Sayyiduna Ibne Abbaas narrates from Sayyiduna Rasoolullah ﷺ, “Seek assistance from Sehri for the days fast and from siesta for the nights Ibadah”. (Ibne-Maaja)

Hadith no. 5

Imam Daylami in Musnadul-Firdous directly narrates from Sayyiduna Abdullah ibne Omar who reports from Sayyiduna Rasoolullah ﷺ that, “Assist your Rizq by giving charity”. (Daylami)

Hadith no. 6

Ibn Undi in the Saheeh that Ibn Malik Reports from Allah ﷻ that, “Revisit your sons”
Jim Abadi records in Al-Kaamil that Sayyiduna Anas ibne Maalik narrates from Sayyiduna Rasoolullah ﷺ "Assist yourself by not giving your women excessive clothing when she sits at home. If women get many clothes then she would like to dress up and leave her home to display her garb".

Hadith no. 7, 8, 9 and 10

Tabraani in Al-Kabeer, Aqeeli, Abn-Adi and Abu-Na’eeem in Hilya, Imam Bayhaqi in Shou’bul-Imaan narrates from Sayyiduna Mu’aaz ibne Jabal Khateeb narrates from Abn-Abbaas and Khal’ee in his Fawaa’id narrates from Ameeril Moh’mineen Sayyiduna Ali Al-Murtudah Khara’itee in Ah’tadaalul-Quloob directly narrates from Ameeril Moh’mineen Sayyiduna Omar Al-Farooq the Beloved Nabi said, “Success of intentions are in keeping them a secret. So assist yourself from not exposing those secrets”.
These 10 Ahadith refer to seeking help from actions (أعمال). Now, I will quote 20 Ahadith relating to seeking help from persons so that the total will be 30 Ahadith.

Hadith no. 11

Imam Ahmad, Imam Abu-Da’ood and Imam Ibne Maaja with a Sanad-e-Sahih narrates from Ummul-Moh’mineen Sayyidah Ayesha Siddiqah that Sayyiduna Rasoolullah ﷺ said:

اَنَا لَن نَسْتَعْنَ بِشَرْكٍ

We do not seek any help from the Mushrik.

If Isti’aanat (seeking help) was also forbidden from a Muslim, then why does the Hadith specify the Mushrik? Sayyiduna Omar Al-Farooq ﷺ had a Christian slave Watheeq, who was very trustworthy regarding worldly matters. Ameeril-Moh’mineen ﷺ once said to him:

اَسْلَمْ اسْتَعِنْ بِي عَلَى أُمَانَةِ الْمُسْلِمِينَ

Become a Muslim so that I may seek your assistance with the Amana (entrusted monies) of the Muslim.

He refused and Sayyiduna Omar ﷺ said, “We will not seek any help from a Kaafir”.

Hadith no. 12

Imam Bukhari in Taaree’kh narrates from Sayyiduna Haeeeb bin Yasaaaf that Sayyiduna Rasoolullah ﷺ said:

اَنَا لَن نَسْتَعْنَ بِالمُشْرِكِينَ عَلَى الْمُشْرِكِينَ وَرَوَاهُ الامام احمد أَيْضًا
We do not seek assistance from the Mushrik in matters regarding the Mushrik.

Hadith no. 13

It is recorded in Sahih Bukhari, Sahih Muslim and Sunan-e-Nisaa'ee that a few Arab tribes came for some assistance from the Prophet of Allah ﷺ, who assisted them.

عن أنس رضي الله تعالى عنه أن النبي صلى الله تعالى عليه وسلم أتاه رجل وذكوان وعصية وبنعل جبان فزعموا أنهم قد اسلموا واستمدوه على قومهم فامدهم النبي صلى الله تعالى عليه وسلم ﷺ الحديث

Sayyiduna Anas  narrates from Sayyiduna Rasoolullah ﷺ that the clans of Ri'āl, Zakwaan, Asiyyah and Banu Lahyaan came to him. They professed of their Islam and sought assistance for their families from the Prophet of Allah ﷺ and he assisted them.

Hadith no. 14

Sahih Muslim, Abu-Da’ood, Ibne Maaja and Tabraami in Muhjam-e-Kabeer narrate from Sayyiduna Rabee’ah bin Kaab Aslami  that Sayyiduna Rasoolullah ﷺ once said to him (Kaab Aslami): “Ask what you desire and I will give it to you”. I said, “I ask of you that I be in your company in Jannah”. The Beloved Nabi ﷺ replied, “Is there anything else you desire?” I said, “That is all I desire”. Sayyiduna Rasoolullah ﷺ said, “Assist me by making excessive Sojoood”.

قال كنت أبيت مع رسول الله صلى الله عليه وسلم فأتبه بوضوء حائجة
Sayyiduna Rabee'ah ﷺ says that "I always spent the nights with the Prophet of Allah ﷺ. One night, I presented water to him for Istinja' and Wudu. He ﷺ said to me, ‘Ask!’ and the words of Tabraani are, ‘O Rabee’ah! Ask me what you desire and I will grant you’.

We revert back to the words of Sahih Muslim, ‘Then I (Rabee’ah) asked, ‘I seek your company in Jannah’. The Prophet of Allah ﷺ asked, ‘Is there any other request?’ I replied, ‘That is all I desire’ The Beloved ﷺ then replied, ‘Then you assist me by making excessive Sojood’.”

Alhamdulillah! Every word of this Sahih Hadith Shareef refutes the false Wahabi belief: Sayyiduna Rasoolullah ﷺ said, “assist me” and this is called Isti’aanat.

Another important fact is that the Beloved Prophet of Allah ﷺ said “ask what you desire”. This command has no restrictions or limitations. It is a general option to ask for anything. It is explicitly clear from this Sahih Hadith that Almighty Allah ﷺ has blessed Sayyiduna Rasoolullah ﷺ with the authority to grant the desire of this world and the Akhirah.

Why would the Nabi ﷺ say Sal "Ask" unconditionally if he did not possess the authority to grant desires? Surely a Prophet of Allah ﷺ will not declare or claim any quality that is exclusive to
Allah ﷺ This will be Shirk on his part Is a Prophet sent by Allah ﷺ to abolish Shirk or to establish it? It is so unfortunate that the Wahabees cannot understand a clear and simple Sahih Hadith. Sheikh-e-Muhaqiq Allama Abdul Haq Muhaddith Dehlawi ﷺ states in his commentary of Mishkaat Shareef under the above Hadith Shareef:

"Sal" (asr) is an unconditional question. There are no limitations or restrictions attached to it. This is to understand that it is within the power and authority of Sayyiduna Rasoolullah ﷺ to grant the desire. Whatever and whomever the Nabi ﷺ desires, he can grant it, by the Permission of Allah ﷺ.

Imam Sharfudeen Boseeri ﷺ, in his famous Qasidah Burdah, states:

JANNATI KAUN?

فان من جودك الدنيا وضررتها ومن علومك علم الوج والفلام

This world and the Akhirah, comprises of his ﷺ generosity. And the knowledge of the Lahuq and Qalam is from his ﷺ knowledge.

Allama Mulla Ali Qaari ﷺ, in his Mirqaat Shar’ha Mishkaat, states:

When Sayyiduna Rasoolullah ﷺ ordered to ask unconditionally, signals that Allah ﷺ has granted power to His Beloved Nabi ﷺ to give whatever he wishes from the Treasury of Allah ﷺ.

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He then writes:

وذكر ابن سعى في خصائصه وعُرِب عن الله تعالى أطعه ارض الدنيا

يعطى منها ماشاء من يشاء

And Imam Ibne-Sab'ah ﷺ and other Ulama have mentioned about the exclusivity of the Holy Prophet ﷺ that Allah ﷻ has granted Jannah to His Beloved Nabi ﷺ as his estate so that he may give whatever to whomever he desires.

Imam-e-Ajal Sayyidi Ibne Hajr Makki ﷺ, in his Jo'haral-Munazzam, states:

إنه صلى الله عليه وسلم خليفة الله الذي جعل خزائن كرمه ومؤائد نعمة طوع يديه وتحت أرادته يعطي منها من يشاء ويبين من يشاء

Verily, Sayyiduna Rasoolullah ﷺ is the Khalifa (representative) of Allah ﷻ. Almighty Allah ﷻ has entrusted the Treasury of His Mercies and Bounties under the command of His Beloved Nabi's ﷺ hands. His Nabi ﷺ may grant from it to whom he may desire and not give to whom he pleases.

There are numerous explanatory notes of the A'immah, Ulama, Awliya and Mystics on this subject. One may read my Kitaab, سلطنت المصطفي في ملكوت كرر النور (1297 Hijri) if one desires the Noor to enlighten one's insight of Imaan by understanding the truth.

Sayyiduna Ra'heeb bin Kaah ﷺ himself asked the Beloved Prophet ﷺ for Jannah when he requested:

أسألك مراقبتك في الجنة
Ya Rasoolullahﷺ! I request of your company in Jannah.

Recently, I compiled a book in reply to a similar question that came from Delhi. With the Mercy of Allah ﷻ, I have presented 360 Ayaat and Ahadith as proof refuting the claim of the Wahabies. According to the Wahabi corrupt beliefs, all the Angels and Prophets to Sayyiduna Rasoolullah ﷺ and even Almighty Allah ﷻ are not safe from Shirk. These corrupt beliefs are found in their books and I have refuted them with authentic proofs from the Holy Quraan, Hadith Shareef and teachings of the illustrious Scholars of Islam.

We are well aware of that religion (Wahabi) which regards it Shirk for the Beloved Nabi ﷺ to reach the Divine Presence of Allah ﷻ.

Hadith nos. 15 to 28

In these following 14 Ahadith, Sayyiduna Rasoolullah ﷺ states:

اطلبوا الخير عند حسان الوجه़

Seek virtues from those with a beautiful face.

وفي لفظ اطلبوا الخير والحواج من حسان الوجه़

Ask for virtues and desires from those with a beautiful face.

وفي لفظ اطلبوا الحاجات عند حسان الوجه़
Ask the handsome ones for your desires.

وفي لفظ إذا أبتغيتم المعروف فاطلبوه عند حسان الوجه

When you require virtue, request it from the handsome face.

وفي لفظ إذا طلبتم الحاجات فاطلبوها عند حسان الوجه

When you look for desires look for them by the handsome faces.

That, a handsome person will smilingly fulfill or reject your desires.

Source of Hadith no. 15

أخبره الامام البخاري في التاريخ وأبو بكر بن أبي الدنيا في قضاء الخوارج وأبو بكر في

مسنده والطبراني في الكبير ولاعفيلي وابن عدي والسيئي في شعب الامام وابن

عساكر عن أم المؤمنين الصديقة رضي الله تعالى عنها

This Hadith is recorded by Imam Bukhari in Taareekh, Abu-Bakr bin Abi-Duniya in Qoda-e-Hawaa’ij, Abu-Yah’li in Musnad, Tabraani in Kabeer, Aqeeli, Ibne Adi and Bayhaqi in Shoubul-Emaan and Ibne Asakir narrates from Ummul-Moh’mineen Sayyadah Ayesha Siddiqah رضي الله عنها

Source of Hadith no. 16

وعبد بن حميد في مسنده وابن حبان في الصحابة وابن عدي في الكامل والسلفية في

الطريقة عن عبد الله بن عمر الفاروق رضي الله تعالى عنهما
And Abdu bin Hameed records in his Musnad, Ibne Habbaan in Do'afa and Ibne Adi in Kaamil and Salafi in Tou'riyaat narrates this Hadith from Sayyiduna Abdullah ibne Omar Al-Farooq.

Source of Hadith no. 17

And Ibne Asakir and Khatceeb both record in their Taareekh and narrate from Sayyiduna Anas ibne Maalik with the word "Iltamaso".

Source of Hadith no. 18

And it is recorded by Tabraani in Al-Awsat, Al-Aqeeli and Al-Khara'itti in Ah'talaal-al-Qoloob, Imam Tamaam in his Fawaa'id, Abu-Sahal Abdus Samad bin Abdur Rahmaan Baz'zaar in his Jaza and Sahibul-Mahru'waaniyaat narrates from Sayyiduna Jaabir bin Abdullah.

Source of Hadith no. 19

And Dara-Qutni records in Afraad with the word "Ib'tagho", Al-Aqeeli and Ibne Abi-Duniya in Qada-e-Hawaa'ij.
Source of Hadith no. 20

And Ibn-Najjaar in his Taaree’kh narrates from Ameeril-Moh’mineen Sayyiduna Ali Al-Murtudah

Source of Hadith no. 21

And Tabraani in Kabeer narrates from Sayyiduna Yazeed bin Husayfa who narrates from his father and he narrates from his father Abi-Husayfa with the word "Ittamaaso"

Source of Hadith no. 22

Muhaddith Tamaam in his Fawa’id narrates from Sayyiduna Abu-Bikrah

Source of Hadith no. 23

And Khateeb and Tamaam with the word "Ittamaaso", Bayhaqi in Shoubul-Imaan and Tabraani in Kabeer narrate from Sayyiduna Abdullah ibne Abbaas. The last
Muhaddith (Tabraani) specifically narrates this Hadith from Sayyiduna Abdullah ibne Abbaas ﷺ with a second word.

Source of Hadith no. 24

وأين عدى عن ام المؤمنين باللفظ الثالث واخرجه ابن عدي في الكامل والبهق في الشعب عن عبد الله بن جواد باللفظ الرابع

And Ibne Adi ﷺ narrates from Ummul-Moh'mineen Sayyadah Ayesha Siddiqah ﷺ, with a third word which Ibne Adi ﷺ records in Kaamil and Bayhaqi ﷺ in Shoubul-Imaan narrates from Sayyiduna Abdullah bin Jawaad ﷺ with a fourth word.

Source of Hadith no. 25

واحمد بن منيع في مسندته عن الحجاج بن زيد عن أبي يزيد القسامي باللفظ الخامس

And Ahmad bin Maneeh ﷺ in his Musnad narrates from Hijjaaj bin Yazeed ﷺ who narrates from his father Yazeed al-Qasmali ﷺ with a fifth word.

ﷺ

May Allah ﻪ be pleased with all of them. These quotations were all from the authentic books of Hadith Shareef (Musnads).

Source of Hadith no. 26

وابيكر بن أبي شيبة في مصنفه عن ابن مصعب الآنصاري

And Abu-Bakr bin Ibne-Shaybah ﷺ in his Musannaf narrates from Sayyiduna Ibne Mus'ab Al-Ansaari ﷺ
Source of Hadith no. 27

وعن عطاء *

And Ata narrates

Source of Hadith no. 28

وعن الزهري مرسلاً *

And Imam Zahri narrates. These Ahadith are Mursal (forwarded)

Imam Haafiz Jalaaludeen Suyuti states:

الحديث في تقدي حسن صحيح *

According to my understanding, this Hadith is Hasan Sahih (approved and sound).

Imam Ahmad Raza states:

قلت وقوله هذا لاشک حسن صحيح فقد بلغ حد التواتر إلى رأی *

I say that that there is no doubt in the comment of Imam Jalaludeen Suyuti that the Hadith is Hasan Sahih because its narration has reached the stage of Tawatur (recurrence), and hence, it will be given preference over Ra'ee (views).

Translator’s note:

The scholarly argument and references of Ala'Hadrat Imam Hafiz Ahmed Raza Al-QaadirI Barkaati gives the reader a clear picture of his vast encyclopedic and Divinely blessed knowledge. Almighty Allah certainly decorated this Mujaddid with Ilme-Ladunni. He was an incredible genius with a deep insight in every science of knowledge, especially of the Holy
Quran, Hadith Shareef and Fiqah. Have you ever seen or read a scholastic approach by any scholar with such great perspicacity and detailed references? May the Merciful Allah sanctify his soul Aameen.

Sayyiduna Abdullah ibne Rawaha or Sayyiduna Has’saan ibne Thaabit state:

قد سمعنا نِيَّنا قال قولاً هم من يطلب الحوائج راحة

اَعْنُدِوا وَاطِلِبوا الحوائج من زين الله وجه بصحة

Verily, we heard our Nabi say that it is the tranquility of the seekers. He said, "Seek your desires from those whose faces Allah has beautified with fairness and attraction". (Narrated by Imam Al-Askari)

Hadith no. 29

Sayyiduna Rasoolullah states:

اطلِبوا الفضل عند رحمٍاء من اَمتي تعيش في أكاظهم فانْفِهم رحمتٍ

Seek excellence from the tender-hearted people of my Ummah. Live close to them because you will find my mercy in them.

It is stated in another Hadith:

وُفِي لِفظِ اطِلِبوا الحوائج إلى ذوي الرحمه من اَمتي يرازقو وتنجحوا

Seek your desires from the tender-hearted persons of my Ummah, you will receive sustenance and fulfillment of desires.

Another Hadith states:
The Glorious Allah ™ States, "Ask for excellence from My kind-hearted servants. Enjoy life in their company because I have left My mercy with them".

The sources and chain of narrators of the above Hadith Shareef are as follows:

The first is recorded by John Thabbaan ™ and Khara'iti ™ in Makarimul-Akhlaaq, Qada’ee ™ in Musnad-e-Shihaab, Haakim ™ in Taaree’kh and Abul-Hasan Mousali ™ With the second word, it is recorded by Aqeeli ™ and Tabraani ™ in Awsat and with the third word Aqeeli ™ reports. All of them narrate from Sayyiduna Abu-Saeed Al-Khudri ™

Hadith no. 30

Sayyidul-Alameen Mustafa ™ states:

Ask my tender-hearted followers for virtues and charity.
Live in peace in their company.
This Hadith Shareef is recorded by Haakim in Mustadrak and narrated from Sayyiduna Ali Al-Murtudah.

Where are the eyes of justice? Look at the clarity of these 17 Ahadith with Imaan. Sayyiduna Rasoolullah ﷺ distinctly orders us to seek assistance (إِسْتِعْاضَة), virtues and excellence from the kind-hearted servants of his Ummah. They will happily fulfill your desires. Request from them sustenance and they will give it to you. They will grant you your desires. There is peace and tranquility in their company. There is joy to live with them. O Allah! What is the meaning of Isti’aanat and what Isti’aanat is greater than this? Who are more soft-hearted than the Awliya in this Ummah that Isti’aanat from them will be recommended so that to seek assistance from them will be ordered?

Allhamdullilah! The sun of truth has unveiled itself with great brightness towards which the kind Rasool ﷺ of the Affectionate Lord ﷺ calls the Ummah.

If you are Haraam, so be it!

All Praise is due to Allah! By His Mercy, as promised, I have presented 30 Ahadith. I would like to present another three to make it an odd number (33) because the Hadith Shareef says that Allah ﷺ loves an odd number.

Hadith no. 31

Sayyiduna Rasoolullah ﷺ states:
If anyone of you loses something and require help in a remote place where there is no help, then call out: "O servants of Allah! Assist me! O servants of Allah! Assist me! O servants of Allah! Assist me!" because there are some servants of Allah that you cannot see.

Imam Tabraani narrates this Hadith Shareef from Sayyiduna Othba bin Ghazwaan.

Hadith no. 32

Sayyiduna Rasoolullah states that when your animal runs away in the jungle then this is how you (seek assistance):

Call out, "O servants of Allah! Catch it (the animal)."

Ibnus-Sani narrates this Hadith Shareef from Sayyiduna Abdullah ibne Mas'ood.

Hadith no 33

Sayyiduna Rasoolullah teaches how to call out:
Help me, O servants of Allah!

رواه ابن أبي شيبة والبزار عن عبد الله بن عباس رضي الله تعالى عنهما

Ibne Abi-Shaybah ✈️ and Bazaar ✈️ narrates this Hadith Shareef from Sayyiduna Abdullah ibne Abbaas ✈️

The above Ahadith were narrated by three Sahaba and are fully accepted by all the illustrious Ulama of the past. One can read a more detailed explanation on this subject and understand the true meaning and wisdom of these Ahadith explained in my Kitaab, الهوار الأنواع بنم إضاعة الأسرار (1305 Hijri). In this Kitaab I have also explained the Imaan brightening Hadith Shareef, يا محمد اني نوجحت بك إلى ربي الح. This is the most famous, explicit, Sahih and greatest Hadith Shareef on the subject of Isti’aanat. The noble Imams of Deen always use this Hadith Shareef in their arguments to establish the permissibility of Isti’aanat. In the above Kitaab, I have explained this Hadith Shareef in great detail and deliberately left it out here because of fear that this answer becoming too lengthy.
The Patron of the Poor
(Shahensha-e-Hindustaan Khaja Ghareeb Nawaaz -١٢)

أقوال العلماء

OPINION OF THE ULAMA

There are hundreds of comment and proofs of the Ahle-Sunnat A'imma and Ulama found in numerous Kitaabs on this subject. These were presented to the Wahabies on numerous occasions. They have seen it, read it, heard it and understood it
but to this day, failed to accept or answer to it. Insha-Allah! They will not be able to answer these till Qiyamah.

Here, I will present a list of the names of great Imams and Ulama along with their undisputed and authentic Kitaabs in which they have proven the legality of Isti’aanat.

1. Shifa-us-Siqaam by Imam Allama Mujtahid Fahama Sayyidi Taqi-ud-deen Ali bin Abdul-Kaafi Subki
2. Kitaabul-Azkaar by Imam-e-Ajal Sayyidi Abu-Zakariyyah Nawawi
3. Ahya-ul-Uloom etc. by Imamul-Anaam Hujjatul-Islam Qutbul-Wajood Muhammad Al-Ghazaali
4. Rodatur-Rayafeen,
5. Khulasatul-Mafakhir,
7. Hisne-Haseen by Imam Shamsudeen Abul-Khair ibne Jazri
8. Mud’khal by Imam Ibnul-Haaj Muhammad Abdari Makki
9. Mawahibul-Ladimmayah and
10. Manhe-Muhammadiyah by Imam Ahmad Qastalaani
11. Afdalul-Qura li Qira-Ummul-Qura,
12. Joharul-Munzam and
13. Qoodhuul-Jimaam by Imam Arife-Billah Sayyidi Ibne-Hajr Makki
15. Hirze-Thameen by Imam Muhaddith Mullah Ali Qaari Makki
16. Majma’ul Bihaa’al-Amwaar by Imam Allama Taahir Fatni
17. Lam’aatul-Tanqeeh,
18. Ash’atul-Lam’aat,
19. Jazbul-Qoloob,
20. Majma'ol Barkaati and
21. Madarijun-Nobuwwah etc. by Imam Sheikh-us-h
Shoyukhe Ulama-e-Hind Muhaqqiq Abdul Haqq
Muhadith Dehlawi
22. Fatawa-e-Khairiyah by Imam Allama Khairul-ud-Deen Ramli
23. Maraqi'ul Falah by Imam Hasan Wafa'ee Sharambalani
24. Matale'ul Masarrat by Imam Allama Faasi
25. Sharha-Mawahib by Imam Allama Muhammad Zurgani
26. Naseemur-Riyaad by Imam Allama Shahaabudeen Khafaaji

There are too many other references of the Ulama-e-Kiraam and Sa'daat of Islam to mention. Their proofs and explanations of the legality of Isti'aanat echoes on the earth and in the skies. If one does not possess the knowledge to read and understand these books in Arabic then why not read and understand Tas'heeh-ul-Masaa'il, Saifuj-Jab'baar and Bawariq-e-Muhammadiyyah by Taajul-Fohool Allama Fadle-Rasool Uthmaani Badayooni? These books are written the Urdu and Farsi language and are simple to understand. They were specifically written in refutation of the corrupt Wahabi beliefs on the subject of Isti'aanat. They were published numerous times and are easily available. These books have alerted and brightened the hearts of the true Believers and destroyed the sinister motives and conspiracy of the notorious Wahabies. I would also like to specifically refer to the excellent Kitaab, Foyood-e-Arwah-e-Quds in which hundreds of proofs of the Azeeziyyah family are mentioned.

For more information on this subject, my following Kitaabs may also be consulted,

1. حیات الموت في بيان سماع الأموات (1305 Hijri)
2. انها ر الانور من رم صلوات الاسرار (1305 Hijri)
3. لاتباه في حلال نداء يرسل الله انوارا (1344 Hijri)
4. الاهل لنفس الاعليا بعد الوصال (1303 Hijri)
5. الام والعلى لفاعلي المصطفى بنااع الفلا (1311 Hijri)
6. سلطنة المصطفى في ملكوت كل الورى (1297 Hijri)

I have time and again dealt with this subject in the above Kitaabs with proofs and references from the distinguished Imams and Ulama of Islam. It is not necessary for me to repeat them here. There is a library full of references from Sheikh-e-Muhaqqiq Moulana Abdul-Haqq Muhaddith Dehlawi, Imam Allama Muhaddith Mullah Ali Qaari Makki and Imam Shamsul-Ulama Allama Ibne-Hajar Makki and other Ulama and Awliya concerning Hadith no 14.

In reality, there is an ocean of information on the legality of Isti'aanat. What can be said about the dirty eyes that cannot see the vast ocean? The Wahabi should soberly look at Sheikh-e-Muhaqqiq Moulana Abdul-Haqq Muhaddith Dehlawi’s translation of Mishkaat Shareef. He gives the reference of the eminent Awliya-Allah and comments:

The Masha'ikh-e-Ahle-Kashf have vastly commented on the seeking of Istimdaad and Isti'aanat from the souls of the
Awliya-e-Kaamileen. These are all outside the category of Hasr. It is not necessary to mention here all that appears in their Kitaabs and that which is agreed between them. The arrogant rejecters (Wahabies) are stubborn and will not benefit from it. May Allah ☪ protect us from such arrogance. Aameen!

Allah ☪ is Great! These Wahabies have become so unfortunate and blind that they cannot see for themselves and benefit from the teachings of great Ulama and Orafa of Islam. The reality of the matter is that it is exactly the same. If one does not agree with me, then try to convince them by yourself. Let alone all these references, I will test their Imaan with only one quotation of the beloved son of Sayyiduna Rasoolullah ☪, who is the Fountain of Excellence, Axis of the Awliya-Allah ☪, Pivot of the Abdaal, Master of the Afraad, Treasury of Allah's ☪ Secrets, Ocean of Wisdom, Imam of Shari'ah and the Brilliant Sun of Haqiqaah, Qubtal-Aqtaab, Sayyiduna Ghausal-A'zam Sayyid Sheikh Abu-Muhammad Abdul-Qaadir Hasani Husaini Jilaani Baghdadi ☪. This quotation is not recorded in any ordinary Kitaab by any unknown author. Great and illustrious Imams and Awliya of this Ummah record this in their famous Kitaabs. They are:

2. Imam-e-Akram Sheikhal-Foqaha Fardul-Orafa Sayyiduna Imam Abdullah bin As'ad Yafa'ee Shafa'ee Makki ☪ in his Khulasatul-Mafakhir.

قدسنا الله تعالى باسرارهم وافاض علينا من بركاتهم وانوارهم.

The great Ghaus, Sayyiduna Sheikh Abdul-Qaadir Jilaani, states:

من استغاث بي في كرية كشفت عنه، ومن ناداني باسمي في شدة فزجت عنه، من توسّل بي إلى الله في حاجة قضيت حاجته، من صلّى ركعتين يقرأ في كلّ ركعة بعد الفاتحة سورة الإخلاص أحادى عشرة مرّة ثمّ يصلّى ويسلم على النبي صلى الله تعالى عليه وسلم بعد السلام من التشهد أحادى عشرة مرّة ويدكر ثمّ يخطوا إلى جهة العراق أحادى عشرة خطوة ويذكر اسمي ويدكر حاجته فإنها تقضى بإذن الله تعالى.

Anyone who calls out to me in times of difficulties, it will be removed. If anyone takes my name at times of hardship and calls out, the hardship will be eased. And if anyone presents my Waseela in the Court of Allah and makes Du’a, his desires will be fulfilled. If anyone performs two Rakaats of Salaah and recites Sura Ikhlaas eleven times after Sura Fateha in both Rakaats, then terminates the Salaah with Salaam and remembers Sayyiduna Rasoolullah by reading eleven times Salawaat (Durood Shareef) on him, thereafter, takes eleven steps towards the direction of Baghdad Shareef and takes my name and mentions your request, by the Command of the Merciful Allah, your desire will be fulfilled.

Imam Ahmed Raza (the author) comments:
This servant (Ahmad Raza) says, "O my Master! You have spoken the truth and may Allah be pleased with you and all those who are with and from you. All Praises are for Allah who has made you the Waarith (Heir) to your Father (the Prophet), the mercy of the universe. May Allah shower His Choicest Mercies, excellence and honour on your Father (the Nabi), on you and all those who are linked with you. Aameen! Aameen!

Hadrat Sheikh Abu-Ma‘aali in his narration’s records the words of Sayyiduna Sheikh Abdul-Qaadir Jilaani Kashaf’tu, Farraj’tu and Qaday’tu in the Sigha (Tense) of Mutakal’lim (first person). He translates them as follows:

Allama Mullah Ali Qaari Makki, after recording this Riwayah, comments:
Verily, this was tested several times and proven as the Grand Sheikh said, “May Allah’s Pleasure be with the Sheikh”.

This Faqeer (Ahmad Raza) has written a brief book named إزهار الانوار من صباه صلاة الآسرار (1305 Hijri) on the method of performing this Salaah. I have mentioned some secret points that unveil the mystical splendour in this Salaah. I have also written another detailed book on this Salaah. This book إزهار الانوار من صباه صلاة الآسرار (1305 Hijri) has numerous proofs with references from the Hadith Shareef, comments of the illustrious Imams and Rulings of the Shari'ah regarding the performance of this Salaah. One may read this Kitaab and experience the Divinely blessed power of the Lord’s Inspired Knowledge.

All Praises and Glory is for the Almighty Allah! Speak with Imaan! You (Wahabies) are insulting and accusing the very Awliya of Allah who have precisely intercepted your corrupt beliefs and called you arrogant rejecters. The teachings of these great personalities will have no impact on your blind heart.

However, my pen wants to continue to write more, but I fear that this topic will become very lengthy. Therefore, I will mention a few important and necessary points to conclude this answer.
The Charitable Ocean
(Khaja Gholam Muhammad Soofi ﷺ)

O believers! Fear Allah and join the company of the Truthful

قلوب الابرار قبور الاسوار

The hearts of the Awliya are the graves of Divine Secrets
The Wahabi has initially misquoted the incident of Hadrat Imam Sufyaan Thouri ﷺ. Allama Sha Abdul-Azeez Muhaddith Dehlawi ﷺ in his Fathul-Azeez reports the correct incident as follows:

Sheikh Sufyaan Thouri ﷺ led the evening Salaah. He fell unconscious to the ground when he reached the Ayah, یا اذکیر أَن نَسْنَسِن. When he regained consciousness, the people asked what had happened to him. He replied, "When I reached (Thee do we ask for help) I feared that I may not be told, 'O liar! Why do you then take medicine from the Doctor, sustenance from the rich and assistance from the king?"
Therefore, some Ulama state that man should be ashamed to Allah that he stands in the presence of the Mighty Lord five time a day and lie to Him. But it is Haraam to seek the assistance of anyone other than Allah with a belief that that person is self-sufficient and is not a manifestation and medium of Allah's Help. When seeking help from anyone, one must always bare in mind that ultimately, help comes from Allah Who gives it through certain of His creations. This is the Hikmah of Allah and is done in this way for reasons best known to Him. Though in appearance, help is sort from anyone but, in reality, it is Allah who Gives the Help. This is not contrary to Irfaan (Wisdom) and permitted by the Shari'ah. The Noble Ambiya and Awliya had also sort such Isti’aanat. In reality, such Isti’aanat is not sought from Ghair (other than Allah) but from Allah.

It is typical of the Wahabies to present quotations incorrectly. It’s a pity that they have done the same here too. If this Riwayat was correctly presented, then the facts and reality of the matter would have been apparent. To request assistance from anyone other than Allah will become Shirk. Thus, seeking medication from the doctor, seeking work from the wealthy or seeking justice from the law will all be Shirk. These are unavoidable things that everyone is involved in. Therefore, instead of using such terms of assistance, Sheikh Thouri said, "Who will be a greater liar than I if I seek assistance from anyone other than Allah." The ignorant Wahabi presents this as a proof to establish their corrupt beliefs while the same proof rejects their claims. They always do this to mislead the general unwary public on the concept of Isti’aanat. Was said so that the ignorant may not misunderstand and mislead anyone that Isti’aanat from the Ambiya is forbidden.
Open your eyes and see what Sha Abdul Azeez Muhaddith Dehlawi explains after recording this incident. He says that Isti'aanat from Ghair (other than Allah) is forbidden only if the Ghair is not regarded as the manifestations of Allah's help and the Ghair assists absolutely with his own power and accord. But if this is not so, then there is no harm in seeking such assistance from the Ghair nor is it contrary to the laws of Marifah. In fact, no creation is free from such Isti'aanat. The exalted Prophets and noble Awliya themselves sought such Isti'aanat.

My respected Muslim brothers! Look at the ignorance and arrogance of these Wahabees. On one hand, they brand the Muslims as Mushriks for seeking help from the Ambiya and Awliya. But, on the other hand, it is Imaan for them to run to the doctors for medication when they are sick. When they are oppressed, they run to the Court of Law for justice. When they confront danger, they run to the police for protection, etc. They engage in a world of such aid, yet exclude all these from the Hasr of Allah. But, let a Muslim seek help from the Ambiya or Awliya, then the Wahabi machine of Haraam and Shirk will mercilessly leash out at the Ummah for this legitimate Isti'aanat. This is the only form of Isti'aanat that is regarded by them as included in the Hasr of Allah. What sheer ignorance! According to the Wahabees, is the assistance sought from doctors, the police and the judges, etc. excluded from the Hasr, or Allah forbid, the command of this Ayah-e-Kareema does not apply on them?

لا حول ولا قوة إلا بالله العلي العظيم!

However, the rejecters know very well that this Ayah-e-Kareema does not absolutely reject Isti'aanat from Ghair. This can never
be Shirk or forbidden. In fact, only Isti’aanat-e-Haqiqiyya is exclusive to Almighty Allah ﷻ. There are no restrictions in the sacred Shar’ah that prohibit the seeking of Isti’aanat from Ambiya and Awliya.

Unfortunately, the rejecters cunningly misquote Ayat from the Holy Quran and intentionally try to mislead the common public. Their mission is to remove the love and honour of the beloved servants of Allah ﷻ from the hearts and lips of the Muslim public. It is obvious that their eyes are open, but the hearts are sealed. Otherwise, why do they seek cure from the doctor, help from the police and justice from the Court of Law? They do this all the time without any problem or rejection. How is it possible that these Isti’aanat are Halaal and Imaan for them and Haraam and Shirk for others? It is a pity that these rejecters are not only blind by vision but also blind at heart to see and experience the internal and external dazzling assistance of the Ambiya and Awliya. Why would they accept this form of Divinely blessed assistance when they do not have a share in it? Hence, they will surely reject it as was the case of the corrupt and cursed Mullaazites whose leaders died performing external worship but received no spiritual bliss. Therefore, they rejected it.

When people cannot see or find the Truth, they make fabricated stories.

Surely, these people must have sought assistance from the doctors, police or judges. So how would they condemn this form of aid as Shirk? They find this quite in order. The real fact and hatred in their heart pertain to the Ambiya and Awliya. They cannot bare or tolerate anyone loving and respecting them. All Hell breaks loose when the Muslim expresses honour and seek succour from these dignitaries.
And now the unjust will soon know as to which side they shall return.

فداء مهمه

IMPORTANT POINT

The rebellious and deceitful Wahabi always target the layman. They mislead the un-weary public by saying that there is no harm in seeking help from a doctor, lawyer or police because they are alive, that the Ambiya and Awliya are dead, and therefore, seeking assistance from them is Shirk, and that the former are close to you while the latter are far. These are some their erroneous arguments presented to the ordinary people.

These points are utter ignorance and baseless. The rule is that whatever is Shirk will always be Shirk no matter who it applies to. Likewise, if it is not Shirk for one, then it will also not be Shirk for others. Does it mean that only the living can be associated as partners with Allah  and not the dead? Or someone far away can be and not someone who is near? Or Prophets can be, but not doctors, or humans can be and not Angels?

Allah  forbid! No one can be associated with the Unique Lord of Power . For example, if one believes that it is not Shirk to sit and talk to a living person, similarly, with the same intention, it will not be Shirk if one communicates with a person far away or a dead person or for that matter. Anything, even a stone. On the contrary, if one regards any of the above as partners with Allah
then it will certainly be Shirk. This rule will apply to anyone and anywhere in the world.

The very same Isti'aanat will be Shirk, if it is applied to other than Allah (Ghair) with the belief that the Ghair possesses personal absolute powers to do as he pleases. The same rule will apply to a doctor who cures one's sickness, the rich who cherishes the poor and the police who give justice to the oppressed, etc. The same will be the case of daily transactions in one's home where one seeks various help from one's wife, children and servants. One generally asks the wife for food or the child for a glass of water or asks the servant to do some work. If the above rule will be applied here, then all these transaction will certainly be Shirk. But if applied otherwise, that no one possesses the power personally to do anything without the Consent of Almighty Allah, then certainly it will not be Shirk.

It is a commonly understood belief that only Almighty Allah Alone possesses Personal and Absolute Power to do as He Pleases. The rest of his creations are the Waseela and outward manifestation of His Divine Powers. By the virtue of this rule, it is not Shirk to seek assistance from the doctor, the police, the wealthy, one's wife, child or servant. Then why is it Shirk to seek help from the Ambiya and Awliya in light of the same belief?

It is surprising that the doctor, the police, the judge, the wife and the servants are accepted as the Waseela and manifestations of Allah's Power but the Ambiya and Awliya, who are much more superior, are mysteriously excluded from this category. How does the Wahabi reach this conclusion? As a matter of fact, the Ambiya and Awliya are the mainstream and directly appointed representatives and manifestations of the Divine Glory of Allah on this earth. They are the distributors of the Bounties and Mercies of Allah. They are the best and biggest Waseela in the
Divine Court of Allah ﷻ. They were sent to comfort and guide the human race towards the Sublime Creator ﷻ. It is amazing how the succour of these beloved and super-elite servants of Allah ﷻ be classified as Shirk!

Thousands of losses on this stupidity and injustice! However, we reach this conclusion that all guns of anger of the rejecters are pointed at the beloved servants of Allah ﷻ. They unconditionally accept their wives, servants, children and family, but when the names of Amiṭa and Awliya are mentioned, the demon of Shirk sits on their heads. What a pitiful state of Imaan!

لا حول ولا قوة إلا بالله العليم العظيم.

It important for my Muslim brothers to always remember and apply this golden rule. Whenever you find the cunning Wahabi making differentiations that a certain action with a certain person, with a certain belief, is Shirk, then, be convinced that they are liars. When an action is not Shirk at a point, then by the virtue of the same belief, it will not be Shirk at any point.

And Allah is the Guide on the straight path!

FWL}
When the Wahabi is cornered and silenced, they adopt their cunning hypocrisy. They then lie by saying, "Brothers! We also regard that Isti'aanat as Shirk when one seeks assistance from the Ghair (other than Allah) with a belief that he possesses personal and absolute power without the Blessings of Allah ®." They say this to avoid embarrassment and save their noses. They always accuse the poor Muslims of Kufr and Shirk because of seeking help from the Ambiya and Awliya. They also say that their Fatwa of Shirk is for those who seek assistance on the basis of the forbidden way. This is a dirty lie because their deceptive envelope can be opened in three ways.
Firstly, they are blatant liars that they only regard the personal power of the Ghair as Shirk. The father of Wahabism in the Indo-Pak sub-continent, Mia Ismaeel Dehlawi, in his Taqwiyatul-Imaam writes: "However, whether one thinks that they (Ambiya and Awliya) possess personal power to do things or think that Allah has granted them the power to do so, it is still Shirk no matter which ever way you take it."

Now what do you say about your false claims?

Secondly, seek assistance from Sayyiduna Rasoolullah ﷺ in their presence and see what they have to say. The Ahle-Sunnah always say, "Ya Rasoolullah ﷺ! Allah ﷻ has made you His biggest Khalifa, most honorable representative and distributor of His Bounties. Allah ﷻ has handed to you the keys of Duniya, the earth, His Treasury, His Divine succour and virtues. Twice daily the deeds of the entire Ummah are presented to you. Ya Rasoolullah ﷺ! Cast your vision of mercy on me! Ya Rasoolullah ﷺ! By the Command of Allah ﷻ, assist me and fulfill my desires."

These pleas clearly reject personal power and confirm Divinely blessed abilities. There are no traces of Shirk found in them. Repeat these pleas continuously in their presence and observe the impression on their faces. If they happily listen to you without any signs of displeasure and anger, then there is no problem. But if you find their moods change with swelling noses and angry faces, then be alerted that the fire of the heart is displaying its nature.

The faulty hoof of an animal will be noticeable when it walks.
Subhan-Allah! I am referring to tests that were often carried out in the past. One of the Wahabi candidates was Nawaab Dehlawi who refutes the legitimate Isti'aanat in his book Zafre-Jaleel. What is their comment on this great Sahih and agreed Hadith Shareef quoted in three of the Siha-Sitta Kitaabs of Hadith?

This Sahih Hadith Shareef is recorded in Jameh-Tirmidi, Sunan-e-Nisa'ee and Ibne-Maaja. Great Muhaddittheen like Imam Tirmidi ☪️, Imam Tabraani ☪️, Imam Bay'haqi ☪️, Imam Abu-Abdullah Haakim ☪️ and Imam Abdul-Azeem Munzari ☪️ all classify this Hadith Shareef as Sahih. Sayyiduna Rasoolullah ☪️ personally taught this Hadith Shareef to the Sahaba ☪️ for the purpose of Qada-e-Hajaat (fulfillment of desires). The Sahaba practiced this teaching in the holy era of Sayyiduna Rasoolullah ☪️ and the Taba'ee in the time of Ameeril-Moh'mineen Sayyiduna Uthmaan Al-Ghani ☪️. What was in this teaching? It was nothing but, "O Prophet of Allah ☪️! I turn to Allah ☪️ with your Waseela so that He grants me my desires." Allah ☪️ forbid!

There are no traces of personal powers (قدرت الذات) in this that upset Nawaab Sahib. He shamelessly discards the pristine teachings of Sayyiduna Rasoolullah ☪️ and turns a blind eye at the obedience and actions of the noble Sahaba and Taba'ee. He also undermines the authority of the great Muhaddittheen. He arrogantly leaves the boundaries of Shari'ah and comments in the commentary of Zafre-Jaleel that this Hadith Shareef is not Sahih and not considered as worthy of proof.

إِنَّا لِلَّهِ وِإِنَّا إِلَيْهِ رَاجِعُونَ

I have explained this astonishing rejection in my Kitaab اهْنَارُ الْإِتْنَوار. Refer to it for details. Their rejection does not stop at the Awliya. It even spews poison on the sacred and pure Isti'aanat taught
personally by Sayyiduna Rasoolullah ﷺ and adopted by the noble Sahaba and Tabâe'een. The Sahaba and Tabâe'een fraternity regards this as Imaan and made Amal on it while the notorious Wahabi rejected it as Shirk. Now the decision lies in the hands of the reader to decide whether to follow the Prophet of Allah ﷺ, the noble Sahaba and the illustrious Tabâe'een or the notorious Wahabi. Allah ﷺ states:

قَلْ مُوتِوا بِعَيْشِكُمْ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصَّدْورِ

Say you: "Die in your passion. Allah ﷺ Knows well the thoughts of the hearer".

Thirdly, for a moment leave all these arguments. From the inception, the Sunni Muslim are baselessly accused of seeking help from the Beloved servants of Allah ﷺ with a belief that they possess personal powers to help. This serious accusation will require years of Tauba. It is Harâam to wrongfully accuse a subscriber of the Kalima Shareef. It is also a major sin to fabricate and misinterpret a correct belief of a Muslim as Kufr and Shirk. Below are some Commands of the Almighty Allah ﷺ in the Holy Quran:

يا أيا الذين آمنوا اجتئوا كثيرًا من الظن أن بعض الظن أثم

O Believers! Do not go near lots of suspicion. Verily, some suspicions are sin.

وَلَانْقِفِ ما لَا يُسِيرُ لَكَ بِهِ عِلْمًا أَنَّ السَّمَاعَ وَالْبصَرَ وَالفِوَاء كُلّ أُولُوْلَكَ كَانَ عَنْهُ مَسْؤُولًا

Do not pursue that which you do not have verification of. Surely, the ear, eye and heart will be questioned (on the Day of Judgment).

لَوْلَا أُذُنِ أَسْمَعُوهُما ظَنُّ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بَيْنَهُمْ خِيَارًا
Why did you not think good of what you heard from your Muslim brothers and sisters?

ُعَظَّمُ اللَّهُمَّ أَنْ تَعْوَدَواً المَلَكَةَ أَبْداً أَنْ كُنْتُمْ مُؤْمِنِينَ

Allah ☪ advises you not to do this again if you have Imaan.

Sayyiduna Rasoolullah ☪ states:

أَيَّامُ الْفَنَّانِ الْقَتَّالَ الحَدِيثُ (رُواهُ مَالِكَ وَالبَخَرَى وَسُلَيْمَانَ وَأَبْدَوْدَ وَتَرْمِيْدِي)

Abstain from suspicion because it is the biggest lie.
(Narrated by Maalik, Bukhari, Muslim, Abu-Da’ood and Tirmidi)

Another Hadith Shareef states:

أَفْلَيْ شَقَّتَ عَنْ قَلْبِهِ (رُواهُ مَالِكَ وَأَبْدَوْدَ)

Why did you not tear open his heart and see?
The respected Ulama of Islam state that if there are 99 meanings of Kufr and one interpretation of Islam extracted from the speech of a Muslim, and then it is Waajib (obligatory) to adopt the one interpretation of Islam and safeguard him as a Muslim. Therefore, it is stated in the Hadith Shareef:

الإِسْلَامُ يَلْعَبُوا وَلَا يَعْلَى (رُواهُ الرَّؤْيَانِي وَالدَّارِ قَطْنِي وَالبَحَقِي وَالخَلِيلِ وَأَزَادَ بْنِ عَائِشَةِ وَأَبُو عُثْمَانِ)

اللهُ رَحْمَةُ عَلَيْهِ وَلَا يَعْلَى

Islam is always triumphant and cannot be overpowered.
(Reported by Ar-roh’yaani, Dara-Quitni, Bayhaqi, Ad-Diya. And Khaleel narrates from Sayyiduna Aa’id bin Amar al-Muzni and he narrates from Sayyiduna Rasoolullah ☪)

What right has one to misconstrue the meanings of somebody’s words to suite one’s own whims and fancies? Who has given
anyone the permission to misinterpret the words of someone's Imaan as Kufr and Shirk? Where is the conscience of these unscrupulous Wahabees that they wrongfully interpret a well-known and correct belief as Kufr and Shirk? This is gross injustice and an incorrect accusation on a true Muslim, which is a serious crime. Do the Wahabees not fear the Supreme Court of Allah's Justice? Do they not have any shame to falsely accuse a believer as a Mushrik? Do they think that Almighty Allah will not question them about these false accusations? Surely, the Just Lord will definitely bring them to justice. They must have answers ready for the powerful Court of Allah. It will be a very difficult and severe moment when the accused will demand justice for false accusations on the Day of Judgment. The apple cart of the violators will certainly be capsized.

I urge the accusers to test their false accusations by questioning the seekers of Isti'aanat! Ask them if they really regard the Ambiya and Awliya as possessors of personal power similar to the Power of Allah. Do they hold the beloved servants of Allah in the same level with Allah? Or do they regard the chosen elite servants as very privileged in the Kingdom of Allah. By the Command of the Almighty Allah they distribute His Mercies. Ask them and see what answer you get.

Imam Faqhi Muhaddith Khatimul-Mujtahideen Allama Taqi-udeen Abul-Hasan Ali bin Abdul-Kaafi Subki, in his famous Kitaab, Shifa-us-Siqaam, has proven the legality of Isti'aanat from numerous Sahih-Ahadith and thus comments:

ليس المراد نسبة النبي صلى الله تعالى عليه وسلم إلى الخلق والاستقلال بالافعال هذا

لا يقصده مسلم فصرف الكلام اليه ومنعه من باب التليس في الدين
Seeking assistance from Sayyiduna Rasoolullah ﷺ does not mean that the Nabi ﷺ is Allah ﷻ who possesses exclusive and absolute powers. This incorrect interpretation to forbid Isti'aanat is certainly a deception in Deen. This will cause gross confusion amongst the general Muslim public.

O Master! You have spoken the truth. You have contributed wonderful favours on Islam and the Muslimeen. Aameen.

The great Faqhi and Muhaddith Allama Muhaqqiq Arif-e-Billah Imam Ibne-Hajr Makki ﷺ, in his famous works, Johar-e-Munazzam, proves the legality of Isti'aanat from the Hadith Shareef and comments:

N.B. There are explanatory words included in the following translation to make it easy for the general public to understand.
Seeking help from Sayyiduna Rasoolullah ﷺ or from Prophets and Awliya refers to one intention in the hearts of the Muslim. No Muslim has any other intention whatsoever besides this. If the (rejector’s) hearts fail to accept this, then they should cry in regret at their pathetic state. We seek good fate from the Merciful Lord ﷺ. In reality, we seek all our Isti'aanat from Almighty Allah ﷻ and regard the Nabi ﷺ as a medium (Waseela) between the seeker (creation) and Giver (Allah ﷺ). Since Allah ﷺ is the Creator and the Independent Real Granter (Haqeeqi-wa-Zaati) of everything, therefore, in reality, assistance is directed to Him and He makes available His Divine Assistance as the Creator of the universe. Sayyiduna Rasoolullah ﷺ is the Khalifa-e-A'zam (most senior representative) of Almighty Allah ﷺ and certainly the manifestation of Divine powers. Almighty Allah ﷺ has granted unique authority and power to His beloved Prophet ﷺ. So the Nabi's ﷺ powers are not personal but a gift (Ataa'ee) of Allah ﷺ. Hence, when assistance is sought from the Nabi ﷺ, he exercises the powers granted to him by Allah ﷺ and fulfills the requests and comforts the seeker with his Divinely blessed mercies. The Holy Prophet ﷺ is the appointed distributor of Allah's ﷺ Mercies and a medium (Waseela) to obtain Allah's ﷺ Help.

The objectors should remember the words of Kareema:

نَمَارِجُ الْحَرُومِ

There is no one besides You (Allah ﷺ) Who can help.

There is no doubt in this fact. I have fully explained this reality above. Surprisingly, they cannot remember the words of their senior elders who clearly accept Sultaanul-Awlia Ghuosal-Azam Sayyiduna Sheikh Abdul-Qaadir Jilaani ﷺ as a helper who grants succour in times of need.
Sha Wali `ullah Muhaddith Dehlawi \(
\) in his Ash`hatul-Lam`aat states:

Today, if anyone develops a relation with the special Soul (Ruh-e-Khaas) and receives spiritual benefits from it, them it is not surprising that this excellence is achieved due to the Nisbah (relation) with Sayyiduna Rasoolullah \(\*\) or Ameeril-Moh'mineen Sayyiduna Ali \(\*\) or Ghouse-A`zam Sheikh Abdul-Qaadir Jilaani \(\*\).

Sha Abdul Azeez Muhaddith Dehlawi \(\*\) while discussing the Beloved Nabi \(\*\) comments in his Tafseer-e-Azeemi:

If any human achieves high spiritual status in this world, it is due to a small portion of excellence of Sayyiduna Rasoolullah \(\*\) blessed to the Awliya of this Ummah. By the Barakah of this excellence, these Awliya become a spiritual retreat for humanity and made beloved in their hearts. Such was the state of Sayyiduna Ghouseal-A`zam Sheikh Abdul-Qaadir Jilaani \(\*\) and Sultaanul Masha`ikh Hadrat Nizaamudeen Awliya \(\*\) (may Allah \(\*\) sanctify their souls).

Khaja Mirza Mazhar Jaane-Jaana \(\*\) states in his Maktobaat:
Commenting on the command of Sayyiduna Ghousal-Azam Sheikh Abdul Qaadir Jilaani ﷺ, "My foot is on the necks of all Awliya". He writes in the same Malfozaat, “The concentration (Tawajjah) of Ghouss-Thagalain seems to be found in a very great degree in the Masha’ikh of the Silsila. I have not met anyone of the Silsila that is not dependent on the attention of the great Ghaus ﷺ”.

Qaadi Thana‘ullah Panipati ﷺ writes in his Saiful-Mas’ool:

Initially the spiritual grace and bounty of the station of Wilayat first descended on one person. Thereafter, through this special person it was distributed to the Awliya of every era. No Wali received these favours from a source other than this elite servant of Allah ﷺ. Before the birth of Ghouse-A’zam Sayyid Abdul-Qaadir Jilaani ﷺ, this station was held by Imam Hasan Askari ﷺ and controlled by his sanctified soul. When the great Ghaus ﷺ was born, it was handed over to him. This station will be under the supreme command of the sanctified soul of
Sayyiduna Sheikh Abdul-Qaadir Jilaani until the appearance of the promised savior, Sayyiduna Imam Muhammed Al-Mehdi. Therefore, the great Ghaus declared, "This foot of mine is on the necks of all Awliya-Allah". Also, the other saying of Sayyiduna Sheikh Abdul-Qaadir Jilaani, "Sayyiduna Nabi Moosa bin Imraan was my brother and friend" refers to the excellence of this very high station of Wilayat-e-Kubra.

Let alone all these proofs and quotations, let us examine the belief of the father of Wahabism in the Indo-Pak sub-continent. He is none other than Mia Isma'eeel Dehlawi, who comments about his Peer and Murshid in his famous Wahabi manual, Siraatul-Mustaqeem:

The sacred souls of Hadrat Ghausus-Thaqlain and Hadrat Khaja Baha'udeen Naqshaband were concentrating (Tawajjah) on my Murshid. He further states, A person came to my Murshid and requested to become a Mureed in the Qaadiriyyah order. This person had indeed great love and inclination towards Sayyiduna Ghausul-A'zam. "Contd". My Murshid then initiated him as a Qaadiriyyah disciple. He (Isma'eeel Dehlawi) further states, The illustrious Awliya like Sayyiduna Ghaus-e-Paak and Hadrat Khaja-e-Buzrugh (Naqshaband).
The very same Imamul-Wahabiyah, in his lecture on slaughtering animal states in his Zubdatun-Nasa'eh:

There is no harm if a person raises a goat at home, so that it may grow up healthy and slaughters it to cook food, and offer the Fateha as Thawaab to Ghausul-A'zam and feed the people.

I question your Imaam! Does not Ghausul-A'zam mean “The biggest helper” or does it mean something else? Let your Imaam translate the title Ghausus-Thaqalain. Does it not mean “The helper of human and Jinns” or is it something else? According to your (Wahabi) beliefs, is this not blatant Shirk? Why do you not then brand the elders of your household as Mushriks and Kaafirs? Your Imaam and elder of your family are subscribing to clear Shirk beliefs. If you were sincere then you would have labeled them as Mushriks, otherwise your Shari'ah is homemade because its Fatwa applies only to outsiders and not the household.

What a tragedy! The mentality of the followers of the Wahabi Imaam (Isma'eel Dehlawi) has knocked the last nail on his coffin. The Imaam had taught the students the rules and laws of Shirk, therefore the sincere student, Nawaab Bhopali Bhadur, whispered softly, “To say Ghaus-e-A'zam or Ya Ghausas-Thaqalain is not free from Shirk”. It is the corrupt Wahabi Imaam that has led the followers to the deep ocean. Then they pushed him overboard and laughed while the poor Imaam drowned.

Verily, we are far away from them (Wahabies) and we
This is their funeral and they are welcome to cry over it. Is there anyone to listen to the Truth?

There are two disasters on the life of Majno. One is the company of Layla, and the other is her absence.

By the Divine Grace of Almighty Allah, this brief but informative answer will suffice to remove doubts from the hearts and minds of the Muslims created by the notorious Wahabhi.

I have compiled this answer in a few short sittings and completed it at the time of Asr on Friday, 16th Shabaanul-Muazzam 1311 Hijri. This book is named according to the date of compilation (Ismut-Tareekh).

“The Blessings of Assistance from the Solicitors of Divine Aid”.
Written and Signed by: The humble servant of Allah
Ahmed Raza Al-Barelhwi (May the Merciful Lord forgive him)
Friday, 16th Shabaanul-Mo'azzam 1311 Hijri.

The Mujaddid of Islam
The Sword of Allah
(Rouda Shareef Ala’Hadrat Imam Ahmad Raza ★)