

Beacons Of Hope
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Aalahazrat Imam Ahmad Raza

BEACONS OF
HOPE

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BEACONS OF

HOPE

BY

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(*Alaihe Rahma Wal Ridhwan*)

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Beacons of Hope



ISLAMIC INQUIRY

This inquiry came to the great Mujaddid Imam Ahmed Raza Al-Qadri (Radi Allah unho) from Ahmad Nabi Khan of Mohalla Shabazpura Saheswan of the 14th Shaban Al-Moazzam 1311 Hijri.

QUESTION

What is the ruling of the Ulama of Deen regarding the Ayah *اِيَّاكَ نَسْتَعِينُ* A person interprets this Ayah saying that it is Shirk (Polytheism) to seek assistance from any one other than Allah Almighty.

He quotes the Following :

دیکھ حصر نستعین اے پاک دیں
استعانت غیر سے لائق نہیں
ذات حق بیشک مے نعم المستعان
حیف مے گر غیر حق کا بو دھیان

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

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

Sheikh Maslihuiddin Sadi Shirazi (Radi Allah unho) held the same belief. Hence, he states:

نداریم غیر از تو فریاد رس
توئی عاصیان را خطا بخش و بس

There is none beside you that can assist me and it is You Who forgives the sins of the servants.

Beacons of Hope

Hazrat Moulana Nizami Ganjawi (Radi Allah unho) also says the same in his Du'a:

بزرگا بزرگی و ہابیکم

توئی یاورى بخش و یاورى رسم

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 Sufyan Thouri (Radi Allah unho) recorded in Toh'fatul-Ashikeen. One day, while performing Salah, Sheikh Sufyan Thouri (Radi Allah unho) fell unconscious while reciting the Ayah اياك نستعين. When he gained Consciousness he said: "I must be the most disrespectful person to ask assistance from other than Allah Almighty while the Sublime Lord Almighty states, اياك نستعين?"

He then quotes a similar incident of Nabi Sayyeduna Ibrahim (Alehis Salam) concerning the Ayah

اني وجهت وجهي للذي. He says that there are numerous other Ayahs, Ahadith and sayings of the Ulama and Sufiya 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 Sufiya with sayings of sufiya. Your answers should have literal meanings. بينو توجروا

بسم الله الرحمن الرحيم

الحمد لله و به نستين والصلوة والسلام علي اعظم غوث و اكرم معين سيدنا
محمد و آله و صحبه أجمعين

Alhamdulillah, every Muslim believes in the Ayahs of the Holy Quran. The statements of Hazrat Moulana Sadi (Radi Allah unho) and Moulana Nizami (Radi Allah unho) 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.

Beacons of Hope

The Ayah **اني وجهت وجهي** 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 له ما تعبد قال اعني وجهت وجهي قصدت بعبادتي الغ

The kuffar asked sayyedyna Ibrahim (Alehis salam), 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 Almighty but the Quran Orders:

وحيثما كنتم فول وجوهكم شطره

Wherever you are, turn your face to the direction of the Qibla.

Allah Almighty forbids! This will be a command of Shirk according to the Wahabites.

The Ayah **ياايك نستعين** and the Du'as of Assistance of Sadi (Radi Allah unho) and Nizami (Radi Allah unho) are directed to Allah Almighty 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 Almighty 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 any one other than Allah Almighty is Shirk. Surely, no Muslim will attribute this to any one, other than Allah Almighty. Infact,

Beacons of Hope

he regards certain creations as a medium or Waseela to achieve blessings and fulfillment of desires. This is certainly correct and in order. Allah Almighty Himself Orders in the Holy Quran:

وابتغوا اليه الوسيلة

Seek the Waseela towards Allah Almighty.

By this we understand that *استعين* does not reject the seeking of assistance from other than Allah Almighty. Similarly, in the reality of existence it is only Allah Almighty 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 Almighty Possesses Absolute and Personal Knowledge and none of His creation possess the same. All of creation seek from Him and are dependent on Allah Almighty to inspire them with knowledge. So, if we call a knowledgeable person an Alim or seek knowledge from an Alim, is it Shirk? This is not so unless both Allah Almighty and an Alim be regarded as the same in status. Allah Almighty Himself Addresses His servants in the Holy Quran as Aleem and Ulama. Allah Almighty refers to Sayyeduna Rasoolullah (Peace be upon him) in this Ayah:

يعلمهم الكتاب و الحكمة

The Nabi (Peace be upon him) teaches them the Kitab and wisdom.

The same is the situation of seeking assistance *استعانت* because the intention is to use a beloved of Allah Almighty 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. Awaseela is used to reach someone

Beacons of Hope

higher. Who is higher than Allah Almighty that his Waseela is to be used? Who is above Him to fulfill desires and ambitions? Allah Almighty 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 and said, "Ya Rasoolullah (Peace be upon him)! We make you a Shafee (intercessor) in the Court of Allah Almighty and present Allah Almighty to you as a Shafee (intercessor)". The Beloved Prophet (Peace be upon him) was very displeased with this and repeated

و يحك! انه لا يستفشع بالله علي أحد شأن الله اعظم من ذلك رواه ابو داود عن جبير بن مطعم رضي الله عنه

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

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

وہ کیا ہے جو نہیں ملتا خدا سے
جسے تم مانگتے ہو اولیاء سے

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

Beacons of Hope

I (Imam Ahmed Raza) reply to this:

توسل کر نہیں سکتے خدا سے
اسے ہم مانگتے ہیں اولیاء سے

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

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

ولو أنهم إذ ظلموا أنفسهم جاؤك فاستغفروا لله واستغفر لهم الرسول لوجدوا الله توابا الرحيم

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

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

For Allah's Almighty Sake, have justice! Does the Ayah إياك نستعين refer to seeking absolute assistance from Allah Almighty only, and seeking assistance only from only Prophets and Awliya regarded as Shirk? Are the Prophets and Awliya only not Allah Almighty? So according to the Wahabies, besides the Prophets and the Awliya, the rest of

Beacons of Hope

the creation are Allah Almighty, or 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 Almighty and forbidden from His creation, then whatever from of aid is sort from anyone other than Allah Almighty 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 Almighty. Now, what is your answer to the Ayah-e-Karema where Allah Almighty States:

واستعينوا بالصبر والصلوة

Seek help from Sabr (patience) and Salah.

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

Allah Almighty States in another Ayah:

وتعاونوا على البر والتقوى

Assist one another in good deeds and piety.

Excuse me sir ! If it is absolutely impossible to receive any help from other than Allah Almighty, then what is the meaning of this Command of Allah Almighty? 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 Almighty. 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 (Qaylol),
 Seek assistance from charity (Sadqa),

Beacons of Hope

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 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

Sayyeduna Abu-Huraira (Radi Allah unho) Narrates from Sayyeduna Rasoolullah (Peace be upon him) “Seek Assistance from the morning, evening and close to the morning (Tahajjud) Prayers”.

(Bukhari and Nisa’e)

Hadith no.2 and 3

الترمذى عن ابوهريه وعن ابن عباس رضى الله تعالى عنهم عن النبي صلى الله
تعالى عليه وسلم استعن بيمينك على حفظك

Sayyeduna Ibne Abbas (Radi Allah unho) narrates from Sayyeduna Rasoolullah(Peace be upon him) “Assist your memory by making notations”.

(Tirmidi).

Hadith no 4

الد يلمى فى مسند الفردوس عن عبد الله ابن عمر رضى الله تعالى عنهما عن النبي
صلى الله تعالى عليه وسلم استعينوا على الرزق بالصدقة

Ibne Maja (Radi Allah unho), Hakim (Radi Allah unho)and Tabrani (Radi Allah unho) State in Al-Kabeer and Bahiqi (Radi Allah unho) stater in Shou’bul-Iman, that Sayyeduna Ibne Abbas (Radi Allah unho) narrates from Sayyeduna Rasoolullah(Peace be upon him), “Seek assistance from Sehri for the days fast and from siesta for the nights Ibadah ”.

Beacons of Hope

(Ibne-Maja).

Hadith no.5

ابن ماجه والحاكم والطبرانى فى الكبير والبيهقى فى شعب الايمان عن ابن عباس رضى
الله تعالى عنه عن النبي صلى الله تعالى عليه وسلم استعينوا الطعام السحر على
صيام النهار و بالقلولة على قيام الليل

Imam Daylami (Radi Allah unho) in Musnad-ul-Firdous directly narrates from Sayyeduna Abdullah ibne Omar (Radi Allah unho) who reports from Sayyeduna Rasoolullah (Peace be upon him) that, “Assist your Rizq by giving charity”. (Daylami).

Hadith no.6

ابن عدى فى الكامل عن انس ابن مالك رضى الله تعالى عنه عن النبي صلى الله تعالى عليه وسلم استعينوا
على النساء بالعرى فان اء حدهن اء ذاكرت ثيا بها واحسنت زينتها اعجبها الخروج

Imam Ibne-Adi (Radi Allah unho) records in Al-kamil that Sayyeduna Anas Ibne Malik (Radi Allah unho) narrates from Sayyeduna Rasoolullah (Peace be upon him)" 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

الطبرانى فى الكبير والعقيلي وابن عدى وأبو نعيم فى الحلية والبيهقى و الشعب الايمان عن معاذ بن
جل والخطيب عن ابن عباس والخلعي فى فوائد عن أمير المؤمنين على المرتضى والخرائطى فى
اعتلال القلوب عن أمير المؤمنين عمر الفاروق رضى الله تعالى عنهم عن النبي صلى الله تعالى
عليه وسلم استعينوا على اء نجاح الحوائج بالكتمان

Tabrani (Radi Allah unho) in Al-Kabir, Aqeeli (Radi Allah unho), Ibn-e-Adi (Radi Allah Unho) and Abu-Naeem (Radi Allah unho) in Hilya, Imam Bahiqi (Radi Allah unho) in Shou'bul-Iman narrates from Sayyeduna

Beacons of Hope

Mu'az ibne Jabal (Radi Allah unho) Khatib (Radi Allah unho) narrates from ibne Abbas (Radi Allah unho) and Khal'ee (Radi Allah unho) in his Fawa'id narrates from Ameer-ul-Mo'menin Sayyeduna Ali Al-Murtudah (Radi Allah unho) Khara'ite (Radi Allah unho) in Ah'tadalul-Qulob directly narrates from Ameer-ul-Mo'menin Sayyeduna Omar-e-Farooq (Radi Allah unho) the Beloved Nabi (Peace be upon him) 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 (أفعال). Now, I will quote 20 Ahadith relating to seeking help from persons so that the total will be 30 Ahadith.

Hadith no.11

Imam Ahmed (Radi Allah unho), Imam Abu-Daood (Radi Allah unho) and Imam Ibne Maja (Radi Allah unho) with a Sanad-e-Sahih narrates from Ummul-Mo'menin Sayyedah Ayesha Siddiqa (Radi Allah Unha) that Sayyeduna Rasoolullah (Peace be upon him) said:

أنا لا نستعين بمشرك

We do not seek any help from the Mushrik.

If Isti'anat (seeking help) was also forbidden from a Muslim, Then why does the Hadith specify the Mushrik? Sayyeduna Omar Al-Farooq (Radi Allah unho) had a Christian slave Watheeq, who was very trustworthy regarding worldly matters. Ameer-ul-Mo'menin (Radi Allah unho) once said to him:

اسلم استعن بك على أمانة المسلمين

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

Beacons of Hope

He refused and Sayyeduna Omar (Radi Allah unho) said, “We will not seek any help from a Kafir”.

Hadith no.12

Imam Bukhari in tarekh (Radi Allah unho) narrates from Sayyeduna Habib bin Yasaf (Radi Allah unho) that Sayyeduna Rasoolullah (Peace be upon him) said:

أنا لا نستعين بالمشركين (ورواه الإمام أحمد أيضا)

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-Nisa’e That a few Arab tribes came for some assistance from the Prophet of Allah Almighty (Peace be upon him), who assisted them.

عن انس رضى الله تعالى عنه ان النبي صلى الله تعالى عليه وسلم اتاه رعل وذكوان

و عصىة وبنو لحيان فزعموا انهم قد اسلموا واستمدوه على قومهم فامد بهم النبي

صلى الله تعالى عليه وسلم (الحديث)

Sayyeduna Anas (Radi Allah unho) narrates from Sayduna Rasoolullllah (Peace be upon him) that the clans of Ri’al, Zakwan, Asiyah and Banu Lahyan come to him. They professed of their Islam and sought assistance for their families from the Prophet of Allah Almighty (Peace be upon him), and be assisted them.

Hadith no.14

Sahih Muslim, Abu-Daood, Ibne Maja and Tabrani in Muh’jam-e-Kabir narrate from Sayyeduna Rabe’ah bin Kaab Aslami (Radi Allah unho) that Sayyeduna Rasoolullah (Peace be upon him) once said to him (Kaab Aslami): “Ask what you desire and I will give it to you”. I

Beacons of Hope

said, "I ask of you that I be in your company in Jannah". The Beloved Nabi (Peace be upon him) replied, "Is there anything else you desire?" Sayyeduna Rasoolullah (Peace be upon him) said, "That is all I desire". Sayyeduna Rasoolullah (Peace be upon him) said, "Assist me by making excessive Sojood".

قال كنت أبيت مع رسول الله صلى الله تعالى عليه وسلم فأتيته بوضوئه وحاجته ، فقال لي

سل ولفظ الطبراني فقال يوما يا ربيعه! اسئني فأعطيك ، رجعنا الى لفظ مسلم ، قال

فقلت ، اسئالك مرافقتك في الجنة ، قال أو غير ذاك ؟ قلت هو ذالك قال

فأعنى على نفسك بكثرت السجود

Sayyeduna Rabe'ah (Radi Allah unho) says that "I always spent the nights with the Prophet of Allah Almighty (Peace be upon him) . One night I presented water to him for Istinja and Wudu. He (Peace be upon him) said to me, 'Ask!'

and the words of Tabrani are,

'O Rabe'ah! Ask me what you desire and I will grant you'.

We revert back to the words of Sahih Muslim,

Then I (Rabe'ah) asked, 'I seek your company in Jannah' .

The Prophet of Allah Almighty (Peace be upon him)

asked, 'Is there any other request?' I replied, 'That is all I

desire' The Beloved (Peace be upon him) then replied,

'Then you assist me by making excessive Sojood'.

Alhamdulillah! Every word of this Sahih Hadith Shareef

refutes the false Wahabi belief. Sayyeduna Rasoolullah

said ^{اعنى} "assist me" and this is called Isti'anat.

Another important fact is that the beloved Prophet of Allah

Almighty (Peace be upon him) said: ^{سل} "ask what you

desire". This command has no restrictions or limitations. It

is general option to ask for anything. It is explicitly clear

Beacons of Hope

from this Sahih Hadith that Allah Almighty has blessed Sayyeduna Rasoolullah (Peace be upon him) with the authority to grant the desire of this world and the Akhirah. Why would the Nabi (Peace be upon him) say Sal “Ask” unconditionally if he did not possess the authority to grant desires? Surely a Prophet of Allah Almighty (Peace be upon him) will not declare or claim any quality that is exclusive to Allah Almighty. This will be Shirk on his part. Is a Prophet sent by Allah to abolish Shirk or to establish it? It is so unfortunate that the Wahabites cannot understand a clear and simple Sahih Hadith. Sheikh-e-Muhaqqiq Allama Abdul Haq Muhaddith Dehlvi (Radi Allah unho) states in his commentary of Mishkat Shareef under the above Hadith Sahreef:

از طلاق سوال کر فرموده سل بنواہ تخصیص نہ کر دیہ مطلوبی خاص معلوم می شود کہ کار ہمہ بدست
ہمت و کرامت اوست صلی اللہ تعالیٰ علیہ وسلم ہر چہ خواہد ہر کار خواہد باذن پروردگار خود ہد

“Sal” (ask) 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 Sayyeduna Rasoolullah (Peace be upon him). To grant the desire. Whatever and whomever the Nabi (Peace be upon him) desires, he can grant it, by the Permission of Allah Almighty.

Imam Sharfuddin Boseri (Radi Allah unho), in his famous Qasidah Burdah, states:

فان من جودک الدنیا و ضربتها ومن علومک علم اللوح والقلم

This word and the Akhirah, comprises of His (Peace be upon him) generosity. And the knowledge of the Lauh and Qalam is from his (Peace be upon him) knowledge.

Allama Mulla Ali Qari (Radi Allah unho), in his Marqat Shar’ha Mishkat, states:

Beacons of Hope

الأمر بالسؤال يؤخذ من اء طلاقه صلى الله تعالى وآله وسلم ان الله

تعالى مكنه من اعطاء كل ما اراد من خزائن الحق

When Sayyeduna Rasoolullah (Peace be upon him) ordered to ask unconditionally, signals that Allah has granted power to His beloved Nabi (Peace be upon him) to give whatever he wishes from the Treasury of Allah Almighty.

He then writes

وذكر ابن سبع في خصائصه وغيره ان الله تعالى اقطعه ارض الجنة يعطى منها ماشاء من يشاء

And Imam Ibne-Sab'ah (Radi Allah unho) and other Ulama have mentioned about the exclusivity of the Holy Prophet (Peace be upon him) that Allah Almighty has granted Jannah to His beloved Nabi (Peace be upon him) as his estate so that he may give whatever to whomever he desires.

Imam-e-Ajal Sayyedi Ibne Hajr Makki (Radi Allah unho), in his Jo'haral-Munazzam, states:

انه صلى الله تعالى عليه وسلم خليفة الله الذى جعل خزائن كرمه وموائد نعمه طوع

يد يه و تحت ارادته يعطى منها من يشاء ويمنع من يشاء

Verily, Sayyeduna Rasoolullah (Peace be upon him) is the Khalifa (representative) of Allah Almighty Allah Almighty has entrusted the Treasury of His Mercies and Bounties under the command of His Beloved Nabi's (Peace be upon him) hands. His Nabi (Peace be upon him) may grant from it to whom he may desire and not give to whom he pleases. There are numerous explanatory notes of the A'imma, Ulama, Awliya and Mystics on this subject. One may read my Kitab, سلطنة المصطفى منها في ملكوت كل الوراي (1297 Hijri) if one desires the Noor to enlighten one's insight of Iman by understanding the truth.

Beacons of Hope

Sayyeduna Rabe'ah bin Kaab (Radi Allah unho) himself asked the Beloved Prophet (Peace be upon him) for Jannah when he requested:

اسئالك مرافقتك فى الجنة

Ya Rasoolullah (Peace be upon him)! I request of your company in Jannah.

Recently, I compiled a book *اكتفاء العامة على شرك سوى بالامور العامة* (1311 Hijri) in reply to a similar question that came from Delhi. With the Mercy of Allah, I have presented 360 Ayat and Ahadith as proof refuting the claim of the Wahabies. According to the Wahabi corrupt beliefs, all the Angels and Prophets to Sayyeduna Rasoolullah (Peace be upon him) and ever Allah Almighty are not safe from Shirk. These corrupt beliefs are found in their books and I have refuted them with authentic proofs from the Holy Quran, Hadith Shareef and teachings of the illustrious Scholars of Islam.

ولاحول ولاقوة الا باللّٰه العلى العظيم

اشراك بمذہبے کتا حق برسد مذہب معلوم وبل مذہب معلوم

We are well aware of that religion (Wahabi) which regards it Shirk for the Beloved Nabi (Peace be upon him) to reach the Divine Presence of Allah Almighty.

Hadith nos. 15 to 28

In these following 14 Ahadith, Sayyeduna Rasoolullah (Peace be upon him) states:

اطلبوا الخير عند حسان الوجوه

Seek virtues from those with a beautiful face.

Beacons of Hope

وفى لفظ اطلبوا الخير والحوائج من حسان الوجوه

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

وفى لفظ اطلبوا الحاجات عند حسان الوجوه

Ask the handsome ones for your desires.

وفى لفظ اذا ابتغيتم المعروف فاطلبوه عند حسان الوجوه

When you require virtue , request it from the handsome face

وفى لفظ اذا طلبتم الحاجات فاطلبوها عند حسان الوجوه

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

وفى لفظ بزيادة فان قضى حاجتك قضاها بوجه طلق وان ردك ردك بوجه طلق

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

Source of Hadith no.15

أخرجه الامام البخارى فى التاريخ وابوبكر بن ابى الدنيا فى قضاء الحوائج وابويلى فى

مسنده والطبرانى فى الكبير ولا عقيلى وابن عدى والبيهقى فى شعب الايمان وابن

عساكر عن أم المؤمنين الصديقه رضى الله تعالى عنها

This Hadith is recorded by Imam Bukhari (Radi Allah unho) in Tare'kh, Abu-Bakr bin Abi-Duniya (Radi Allah unho) in Qada-e-Hawa'ij, Abu-Yah'li (Radi Allah unho) in Musnad, Tabrani (Radi Allah unho) in Kabir, Aqeeli (Radi Allah unho), Ibne Adi (Radi Allah unho) and Bahiqi (Radi Allah unho) in Shoubul-Eman and Ibne Asakar (Radi Allah unho) narrates from Ummul Mo'menin Sayyedah Ayesha Siddiqah (Radi Allah Unha)

Source of Hadith no .16.

Beacons of Hope

وعبد بن حميد في مسنده وابن حبان في الضعفاء وابن عدى في الكامل والسلفى في الطوريات عن عبد الله بن عمر الفاروق رضى الله تعالى عنهما

And Abdu bin Hameed (Radi Allah unho) records in his Musnad, Ibne Habban (Radi Allah unho) in Do'afa and Ibne Adi (Radi Allah unho) in Kamil and Salafi (Radi Allah unho) in Tou'riyat narrates this Hadith from Sayyeduna Abdullah ibne Omar Al-Farooq (Radi Allah unho).

Source of Hadith no.17

وابن عساكر وكذا الخطيب في تاريخهما عن انس ابن مالك بلفظ التمسوا

And Ibne Asakar (Radi Allah unho) and Khateeb (Radi Allah unho) Both record in their Tare'kh and narrate from Sayyeduna Anas ibne Malik (Radi Allah unho) with word "Iltamaso".

Source of Hadith no.18

والطبراني في الاوسط والعقيلي والخرائطي في اعتلال القلوب وتمام في فوائده وابوسهل عبد الصمد بن عبد الرحمان البزار في جزئه وصاحب المهر وانيات عن جابر بن عبد الله

And it is recorded by Tabrani (Radi Allah unho) in Al-Awsat, Al-Aqeeli (Radi Allah unho) and Al-Khara'ite in Ah'talat-al-qulob, Imam Tamam (Radi Allah unho) in his Fawaid, Abu-Sahal Abdus Samad bin Abdur Rehman Baz'zar (Radi Allah unho) in his Jaza and Sahibul-Mahru' waniyat narrates from Sayyeduna Jabir bin Abdullah (Radi Allah unho).

Source of Hadith no. 19

والدارقطني في الافراد بلفظ ابتغو والعقيلي وابن ابى الدنيا في قضاء الحوائج والطبراني في الاوسط وتمام والخطيب في رواية مالك عن ابى هريرة

And Dara-Qutni (Radi Allah unho) records in Afrad with the word "Ib'tagho", Al-Aqeeli (Radi Allah Unho) and Ibne Abi-Duniya (Radi Allah unho) in Qada-e-Hawa'ij,

Beacons of Hope

Tabrani (Radi Allah unho) in Awsat, Tamam and Khateeb (Radi Allah unho) with the narrations of Malik (Radi Allah unho), Narrate from Sayyeduna Abu-Huraira (Radi Allah unho).

Source of Hadith no.20

وابن النجار في تاريخه عن أمير المؤمنين علي المرتضى

And Ibne-Najjar (Radi Allah unho) in his Tare'kh narrates from Ameer-ul-Mo'menin Sayyeduna Ali Al-Murtudah (Radi Allah unho).

Source of Hadith no.21

والطبراني في الكبير عن يزيد بن خصيفه عن ابيه عن جدّة ابي حصيصة بلفظ التمسوا

And Tabrani (Radi Allah unho) in Kabeer narrates from Sayyeduna Yazeed bin Husaifa (Radi Allah unho) who narrates from his father and he narrates from his father Abi-Husaifa (Radi Allah unho) with the word "Iltamaso".

Source of Hadith no. 22

وتمام في الفوائد عن ابي بكر

Muhaddith Tamam (Radi Allah unho) in his Fawa'id narrates from Sayyeduna Abu-Bikrah (Radi Allah unho).

Source of Hadith no.23

والخطيب وتمام لفظه التمسوا والبهقي في الشعب والطبراني في الكبير عن عبد

الله بن عباس هذا الاخير منهم خاصة عن ابن عباس باللفظ الثاني

And Khateeb (Radi Allah unho) and Tamam (Radi Allah unho) with the word "Iltamaso", Bahiqi (Radi Allah unho) in Shoub-ul-Iman and Tabrani (Radi Allah unho) in Kabeer narrate from Sayyeduna Abdullah ibne Abbas (Radi Allah unho). The last Muhaddith (Tabrani) specifically narrates this Hadith from Sayyeduna Abdullah ibne Abbas (Radi Allah unho) with a second word.

Source of Hadith no.24

Beacons of Hope

وابن عدى عن ام المؤمنين باللفظ الثالث واخرجه ابن عدى فى الكامل والبهيقى فى
الشعب عن عبد الله بن جواد باللفظ الرابع

And Ibne Adi (Radi Allah unho) narrates from Ummul-Mo'menin Sayyeda Ayesha Siddiqah (Radi Allah Unha) with a third word which Ibne Adi (Radi Allah unho) records in Kamil and Bahiqi (Radi Allah unho) in Shoub-ul-Iman narrates from Sayyeduna Abdullah bin Jawwad (Radi Allah unho) with a fourth word.

Source of Hadith no.25

واحمد بن منيع فى مسنده عن الحجاج بن يزيد عن ابيه يزيد القسملى باللفظ الخامس

And Ahmad bin Maneeh (Radi Allah unho) in his Musnad Narrates from Hijaj bin Yazeed (Radi Allah unho) who narrates from his father Yazeed al-Qasmali (Radi Allah unho) with fifth word.

رضى الله تعالى عنهم اجمعين هذا كلها مسندات

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

Source of Hadith no.26

وابوبكر بن ابى شيبة فى مصنفه عن ابن مصعب الانصارى

And Abu-Bakr bin Ibne-Shaybah (Radi Allah unho) in his Musannaf narrates from Sayyeduna Ibne Musab Al-Ansari (Radi Allah unho).

Source of Hadith no.27

وعن عطاء

And Ata (Radi Allah unho) narrates.

Source of Hadith no.28

Beacons of Hope

وعن الزهري مرسلات

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

Imam Hafiz Jalaluddin Suyuti (Radi Allah unho) states:

الحديث في نقدي حسن صحيح

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

Imam Ahmed Raza (Radi Allah unho) states:

قلت وقوله هذا لاشك حسن صحيح فقد بلغ حد التواتر الى رأي

I say that that there is no doubt in the comment of Imam Jalaluddin Suyuti (Radi Allah unho) 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' Hazrat Imam Hafiz Ahmed Raza Al-Qadri Barkati (Radi Allah unho) gives the reader a clear picture of his vast encyclopedic and Divinely blessed knowledge. Allah Almighty certainly decorated this Mujaddid with Ilme-Ladunni. He was an incredible genius with deep with 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 Almighty sanctify his soul Ameen.

Sayyeduna Abdullah ibne Rawaha (Radi Allah unho) or Sayyeduna Hassan ibne Sabit (Radi Allah unho) state:

Beacons of Hope

قد سمعنا نبينا قال قولا هو من يطلب الحوائج راحة
اعتدوا واطلبوا الحوائج ممن زين الله وجهه بصباحة

Verily, we heard our Nabi (peace be upon him) say that it is the tranquility of the seekers. He said,

“Seed your desires from those whose faces Allah Almighty has beautified with fairness and attraction”. (Narrated by Imam Al-Askari).

Hadith no.29

Sayyeduna Rasoolullah (Peace be upon him) states:

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:

وفي لفظ اطلبوا الحوائج الى ذوى الرحمة من امتى يرزواو تنجحوا

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

Another Hadith states:

وفي لفظ قال صلى الله تعالى عليه وسلم يقول الله عز وجل اطلبوا الفضل من الرحماء
من عبادى تعيشوا فى اكنافهم فأنى جعلت فيهم رحمتى

The Glorious Allah Almighty States, “Ask for excellence from My kind-hearted servants. Enjoy life in their company because I have left my mercy with them”.

The source and chain of narrates of the above Hadith Shareef are as follows:

Beacons of Hope

رواه بلفظ الاول ابن حبان والخرائطي في مكارم الخلاق والقضائي في مسند الشهاب
والحاكم في التاريخ وابوالحسن الموصلي وبالثاني العقيلي والطبراني في الاوسط
وبالثالث العقيلي كلهم عن ابي سعيد الخدري رضي الله تعالى عنه

The first is recorded by Ibne Habban (Radi Allah unho) and Khara'iti (Radi Allah unho) in Makarimul-Akhlaq, Qada'e (Radi Allah unho) in Musnad-e-Shahab, Hakim (Radi Allah unho) in Tare'kh and Abul-Hasan Mousali (Radi Allah unho) with the second word, it is recorded by Aqeeli (Radi Allah unho) and Tabrani (Radi Allah unho) in Awsat and with the third word Aqeeli (Radi Allah unho) reports. All of them narrate from Sayyeduna Abu-Saeed Al-Khudri (Radi Allah unho)

Hadith no.30

Sayyed-ul-Alameen Mustafa (Radi Allah unho) states:

اطلبوا المعروف فمن رحماء امتي تعيشوا في كنفهم

Ask my tender-hearted followers for virtues and charity.
Live in peace in their company.

اخرجه الحاكم في المستدرک عن علي المرتضى كرم الله وجهه الاسنى

This Hadith Shareef is recorded by Hakim (Radi Allah unho) in Mustadrak and narrated from Sayyeduna Ali Al-Murtudah (Radi Allah unho).

Where are the eyes of justice? Look at the clarity of these 17 Ahadith with Iman. Sayyeduna Rasoolullah (Peace be upon him) distinctly orders us to seek assistance (استعانت), 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

Beacons of Hope

Almighty! What is the meaning of Isti'anat and what Isti'anat is greater than this? Who are more soft-hearted than the Awliya in this Ummah that Isti'anat from them will be recommended so that to seek assistance from them will be ordered?

Alhamdulillah! The sun of truth has unveiled itself with great brightness towards which the king Rasool (Peace be upon him) of the Affectionate Lord Almighty calls the Ummah.

گر تو حرام است حرمت باده

If you are Haram, so be it!

All Praise is due to Allah Almighty! 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 Almighty loves an odd number.

Hadith no.31

Sayyeduna Rasoolullah (Peace be upon him) states:

اذا اضل احدكم شيئاً او اراد عوناً وهو بارض ليس بها انيس، فليقل يا عباد الله! اعينوني،
يا عباد الله! اعينوني، يا عباد الله! اعينوني، فان لله عباد الايراهم

When anyone of you loses something and requires 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 Almighty that you cannot see.

Beacons of Hope

Imam Tabrani (Radi Allah unho) narrates this Hadith Shareef from Sayyeduna Otba bin Ghazwan (Radi Allah unho).

Hadith no.32

Sayyeduna Rasoolullah (Peace be upon him) states that when your animal runs away in the jungle then this how you (seek assistance):

فلينا ديا عباد الله! احبسوا

Call out, “O servants of Allah Almighty Catch it (The animal)”.

رواه ابن السنى عن عبد الله ابن مسعود رضى الله تعالى عنه

Ibnus-Sani (Radi Allah unho) narrates this Hadith Shareef from Sayyeduna Abdullah ibne Masood (Radi Allah unho).

Hadith no.33

Sayyeduna Rasoolullah (Peace be upon him) teaches how to call out:

اعينوا يا عباد الله!

Help me, O servants of Allah Almighty!

رواه ابن ابى شيبه والبخارى عن عبد الله ابن عباس رضى الله تعالى عنهما

Ibne Abi-Shaybah (Radi Allah unho) and Bazar (Radi Allah unho) narrated this Hadith Shareef from Sayyeduna Abdullah ibne Abbas (Radi Allah unho) .

The above Ahadith were narrated by three Sahaba and are fully accepted by all the illustrious Ulama of the past. One

Beacons of Hope

can read a more detailed explanation on this subject and understand the true meaning and wisdom of these Ahadith explained in my Kitab, (1305 Hijri).

In this Kitab I have also explained the Iman brightening Hadith Shareef, *يا محمد! التي توجهت بك الى ربي الخ* This is the most famous, explicit, Sahih and greatest Hadith Shareef on the subject of Isti'anat. The noble Imams of Deen always use this Hadith Shareef in their argument to establish the permissibility of Isti'ant. In the above Kitab, I have explained this Hadith Shareef in great detail and deliberately left it out here because of fear that this answer becoming too lengthy.

Opinion of The Ulama

أقوال العلماء

“OPINION OF THE ULAMA”

There are hundreds of comment and proofs of the Ahle-Sunnat A'imma and Ulama found in numerous Kitabs 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 Kitabs in which they have proven the legality of Isti'anat.

1. Shifa-us-Siqam by Imam Allama Mujtahid Fahama Sayyedi Taqiuddin Ali bin Abdul-Kafi Subki (Radi Allah unho).
2. Kitabul-Azkar by Imam-e-Ajal Sayyedi Abu-Zakariyah Nawawi (Radi Allah unho).
3. Ahya-ul-Uloom etc. by Imam-Anam Hujjat-ul-Isalm Qutbul-Wajood Muhammad Al-Ghazali (Radi Allah unho).
4. Rodatur-Riyahen,
5. Khulasatul-Mafakhir,
6. Nashrul-Mohasin by Imam-e-Ajal Arife-Billah Faqee-e-Muhaqqiq Abdullah bin Asad Yafa'ss (Radi Allah unho),
7. Mud'khal by Imam Shamsuddin Abul-Khair ibne Jazri (Radi Allah unho),
8. Mud'khal by Imam Ibnul-Haj Muhammad Abdari Makki (Radi Allah unho),
9. Mawahibul-Ladinayah and
10. Manhe-Muhammadiyah by Imam Ahmed Qastalani (Radi Allah unho),
11. Afdalul-Qurali Qira-Ummul-Qura,
12. Johar-ul-Munzam and
13. Oqodul-Jimam by Imam Arife-Billah Sayyedi Ibne-Hajr Makki (Radi Allah unho).
14. Mizan-e-Shariat-e-Kubra by Imam-e-Ajal Arife-Billah Abdul Wahab Sharani (Radi Allah unho).
15. Hirze-Thameen by Imam Muhaddith Mullah Ali Qari Makki (Radi Allah unho).
16. Majma'ul Biharul-Amwar by Imam Allama Tahir Fatni (Radi Allah unho),
17. Lam'atul-Tanqeeh,
18. Ash'atul-Lam'at,
19. Jazbul-Quloob,
20. Majma'ul Barkati and

Beacons of Hope

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21. Madarijun-Nobuwah etc. by Imam Sheikh-ush Soyoukh Ulama-e- Hind Muhaqqiq Abdul Haq Muhaddith Dehlvi (Radi Allah unho).
22. Fatawa-e-Khairiyah by Imam Allama Khair-ul-uddin Ramli (Radi Allah unho),
23. Maraqi'ul Falah by Imam Hasan Wafa'ee Sharambalani (Radi Allah unho)
24. Matale'ul Masarrat by Imam Allama Fasi (Radi Allah unho).
25. Sharha-Mawahib by Imam Allama Muhammad Zurqani (Radi Allah unho),
26. Naseem-ur-Riyad by Imam Allama Sahabuddin Khafaji (Radi Allah unho).

There are too many other references of the Ulama-e-Kiram and Sa'dat of Islam to mention. Their proofs and explanations of the legality of Isti'anat 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-Masa'il, Saifuj-jab'bar and Bawariq-e-Muhammadiyah by Tajul-Fuhool Allama Fadle-Rasool Uthmani Babayoni (Radi Allah unho)? 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'anat. 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 Kitab, Fuyood-e-Arwah-e-Quds in which hundreds of proofs of the Azeeziyah family are mentioned.

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

Beacons of Hope

1. حیات الموات فی بیان سماع الاموات (1305 Hijri)
2. انهار الانوار من یم صلوة الاسرار (1305 Hijri)
3. لانتباه فی حلّ نداء یارسول الله انوارا (1344 Hijri)
4. الاهلال لفیض الاولیاء بعد الوصال (1303 Hijri)
5. (1311 Hijri)
6. سلطنة المصطفى فی ملکوت کلّ الوری (1297 Hijri)

I have time and again dealt with this subject in the above Kitabs 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-Haq Muhaddith Dehlvi (Radi Allah unho), Imam Allama Muhaddith Mullah Ali Qari Makki (Radi Allah unho) and Imam Shams-ul-Ulama Allama Ibne-Hajar Makki (Radi Allah unho) and other Ulama and Awliya concerning Hadith no14.

In reality, there is an ocean of Information on the legality of Isti'anat. 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-Haq Muhaddith Dehlvi (Radi Allah unho)' translation of Mishkat Shareef. He gives the reference of the eminent Awliya- Allah Almighty and comments:

آن چه مردی و محسبی است از مشائخ اهل کشف در استمداد از ارواح کمل و استقاده از ان خارج از حصر است و مذکور است در کتب و رسائل ایشان حاجت نیست که آن را ذکر کنیم و شاهد که منکر متعصب سودمند کند او را کلمات ایشان عاقلاناً اللّٰه من ذالک

The Masha'ikh-e-Ahle-Kashf has vastly commented on the seeding of Istimdad and Isti'anat from the souls of the Awliya-e-Kamileen. These are all outside the category of Hasr. It is not necessary; to mention here all that appears in their Kitabs and that which is agreed between them. The

Beacons of Hope

arrogant rejecters (Wahabies) are stubborn and will not benefit from it.

May Allah Almighty protect us from such arrogance. Ameen!

Allah Almighty 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 Iman with only one quotation of the beloved son of Sayyeduna Rasoolullah (Peace be upon him), Who is the fountain of Excellence, Axis of the Awliya- Allah, Pivot of the Abdal, Master of the Afrad, Treasury of Allah's Almighty Secrets, Ocean of Wisdom, Imam of Shariah and the Brilliant Sun of Haqiqah, Qubtul-Aqtab, Sayyeduna Ghous-ul-Azam Sayyid Sheikh Abu-Muhammad Abdul-Qadir Hasani Hussani Jilani Baghdadi (Radi Allah unho). This quotation is not recorded in any ordinary Kitab by any unknown author. Great and illustrious Imams and Awliya of this Ummah record this in their famous Kitabs. They are:

1. Imam-e- Ajal Arife-Billah Muhaddith Faqhi Sayyeduna Imam Abul-Hasan Nooruddin Ali bin Jareer Lakh'mi Shat'nooni (Radi Allah unho) in his Bahjatul-Asrar Shareef.

2. Imam-e-Akram Sheikh-ul-Fuqha Fardul-Orafa Sayyeduna Imam Abdullah bin As'ad Yafa'ee Shafa'e Makki (Radi Allah unho) in his Khulasatul-Mafakhir.

3. Muhaddith-e-Kabeer Sheikh-ul-Haram Moulana Mullah Ali Qari Hanafi Al-Hirwi Makki (Radi Allah unho) in his Nuzhatul-Khatirul-Fatir.

4. Baqiyatus-Salf Jaleelush-Sharf Moulana Abul-Ma'ali Qadri (Radi Allah unho) in his Tohfa-e-Qadriyah.

Beacons of Hope

5. Sheikh-ush-Shuyokh Muhaqqiq Faqhi Arif-e-Nabeel Imam Abdul-Haq Muhaddith Dehlvi (Radi Allah unho) in his Akhbar-al-Akhyar and Zubdatul-A'thar.

قد سنا الله تعالى باسرارهم وافاض علينا من بركاتهم وانوارهم

The great Ghous, Sayyeduna Sheikh Abdul-Qadir Jilani (Radi Allah unho), states:

من استغاث بي في كربة كشفت عنه ، ومن ناداني ، باسمي في شدة فرجت عنه ، من توسل

بي الى الله في حاجة قضيت حاجته ، من صلى ركعتين يقرأ في كل ركعة بعد الفاتحة

سورة الاء خلاص احدى عشرة مرة ويذكره ثم يخطو الي جهة العراق احدى

عشرة خطوة ويذكر اسمي ويذكر حاجته فانها تقضى باذن الله تعالى

Anyone who calls out to me in times of difficulties, it will be removed. If any one takes my name at times of hard ship and calls out, the hard ship will be eased. And if anyone presents my Waseela in the Court of Allah Almighty and makes Du'a, his desires will be fulfilled. If any one performs two Rakats of Salah and Recites Sura Ikhlas eleven times after Sura Fateha in both Rakats, then terminates the Salah with Salam and remembers Sayyeduna Rasoolullah (Peace be upon him) by reading eleven times Salawat (Durood Shareef) on him, There after, takes eleven steps towards the direction of Baghdad Shareef and takes my name and mentions your request, by the Command of the Merciful Allah Almighty, Your desire will be fulfilled.

Imam Ahmed Raza (Radi Allah unho) (the author)
Comments:

يقول العبد صدقت ياسيدي يامولائي رضى الله تعالى عنك وعن كل من كان لك و منك ،
 الحمد لله الذى جعلك وارث ابيك المرسل رحمة ومولى النعمة ، وصلى الله تعالى
 على ابيك وعلبك وعلى كل من انتمى اليك وبارك وسلم وشرف وكرم ،

آمين آمين يا راحم الراحمين ، والحمد لله رب العلمين

This servant (Ahmad Raza) says, “O my Master! You have spoken the truth and may Allah Almighty be pleased with you and all those who are with and form you. All praises are for Allah Almighty who has made you the Warith (Heir) to Your Father (the Prophet (Peace be upon him)), the mercy of the universe. May Allah Almighty shower His Choicest Mercies, excellence and honor on your Father (The Nabi (Peace be upon him)), on you and all those who are linked with you? Ameen! Ameen!

Hazrat Sheikh Abu-Ma'ali (Radi Allah unho) in his narration's records the words of Sayyeduna Sheikh Abdul-Qadir (Radi Allah unho) Jilani Kashaf'tu,, Farraj'tu and Qaday'tu in the Sigha (Tense) of Mutakal,lim (first person). He translates them as follows:

عمر بن از قدس سره مسيو مدن شنیده ام از حضرت شيخ (عبد القادر) رضى الله تعالى عنه دور گردانم آن كربت
 استغاثه كند كشف عنه دور گردانم آن كربت را از دور كه در شدت بنام من مذا كند فرجت عنه خلاص شدم
 اور ازان شدت و هر كه در حاجت تو سل بمن كند در حضرت جل وعلا قضيت له حاجت اور ابرار آمين

Allama Mullah Ali Qari Makki (Radi Allah unho), after recording this Riwayah, comments:

وقد جرب ذلك مرارا فصح رضى الله تعالى عنه

Verily, this was tested several times and proven as the Grand Sheikh said, “May Allah's Almighty Pleasure be with the Sheikh”.

This Faqeer (Ahmad Raza) has written a brief book named ازهار الانوار من صباء صلوة الاسرار (1305 Hijri) on the method of performing this Salah. I have mentioned some secret points that unveil the mystical splendour in this Salah. I have also written another detailed book on this Salah. This book

اتهار الانوار من يم صلوة الاسرار (1305 Hijri) has numerous proofs with references from the Hadith Shareef, comments of the illustrious Imams and Rulings of the Shariah regarding the performance of this Salah. One may read this Kitab and experience the divinely blessed power of the Lord's Almighty Inspired Knowledge.

All Praises and Glory is for the Allah Almighty! Speak with Iman! You (Wahabies) are insulting and accusing the very Awliya of Allah Almighty 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.

لاحول ولا قوة الا بالله العلي العظيم

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.

يا ايها الذين امنوا اتقوا الله وكونوا مع الصادقين (القرآن)

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

قلوب الابرار قبور الاسرار

The hearts of Awliya are the graves of Divine secrets

Important Point No. 1

IMPORTANT POINT

The Wahabi has initially misquoted the incident of Hazrat Imam Sufyan Thouri (Radi Allah unho). Allama Shah Abdul-Azeez Muhaddith Dehlvi in his Fathul-Azeez reports the correct incident as follows:

Beacons of Hope

شیخ سفیان ثوری رحمۃ اللہ علیہ در نماز شام امامت مقرر و چون ایک نعت و ایک نعتین گفت بے ہوش افتاد چون بخود آمد گفتند اسے شیخ ترا چہ شدہ بود؟ گفت چون ایک نعت و ایک نعتین گفتم ترسیدم کہ مرا بگویند کہ اے دروغ گو! چرا از طبیب داروی خواهی و از امیر روزی و از بادشاہ یاری می جویی و لہذا بعضی از علماء گفتند کہ مرد را باید کہ شرم کند از آنکہ ہر روز و شب پنج نوبت در مواجہ پروردگار خود استادہ دروغ گفتہ باشد لیکن در سچا باید فہمید کہ استعانت از غیر ہستہ کہ اعتماد بر آن غیر باشد و اورا مظهر عین الہی ندانند حرام است و اگر التفات محض بجانب حق است و اورا کیلے از مظاہر عین دانستہ و نظریہ کارخانہ اسباب و حکمت اوتعالی در آن نمودہ بغیر استعانت ظاہری نماید دور از عرفان نخواہد بود و در شرع نیز خانہ زور و است او انبیاء و اولیاء این نوع استعانت بغیر کردہ اند و در حقیقت

این نوع استعانت بغیر نیست بلکہ استعانت محضرت حق است، لا غیر ☆

Sheikh Sufyan Thouri (Radi Allah unho) led the evening Salah. He fell unconscious to the ground when he reached the Ayah, **ایاک نعبد و ایاک نستعین**. When he regained consciousness, the people asked what had happened to him. He replied, “When I reached **ایاک نستعین** (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?” There fore, some Ulama stare that man should be ashamed to Allah Almighty that he stands in the presence of the Mighty Lord Almighty five time a day and lie to Him. But it is Haram to seek the assistance of any one other than Allah Almighty with a belief that that person is self-sufficient and is not a manifestation and medium of Allah’s Almighty Help. When seeking help for many one, one must always bare in mind that ultimately, help comes from Allah Almighty Who gives it through certain of his creations. This is the Hikmah of Allah Almighty 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 Almighty who Gives the Help. This is not contrary to Irfan (Wisdom) and permitted by the Shariah. The Noble Ambiya and Awliya had also sorted such Isti’anat. In reality, such Isti’anat is

not sought from (other than Allah Almighty but from Allah Almighty).

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 any one other than Allah Almighty 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 (Radi Allah unho) 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 reject their claims. They always do this to mislead the general unwary public on the concept of Isti'anat. Was said so that the ignorant may not misunderstand and mislead anyone that Isti'anat from the Ambiya is forbidden.

Open your eyes and see what Shah Abdul Azeez Muhaddith Dehlvi (Radi Allah unho) explains after recording this incident. He says that Isti'anat from Ghair (other than Allah) is forbidden only if the Ghair is not regarded as the manifestations of Allah's Almighty help and 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'anat. The exalted Prophets and noble Awliya themselves sought such Isti'anat.

My respected Muslim brothers! Look at the ignorance and arrogance of these Wahabies. On one hand, they brand the Muslims as Mushriks for seeking help from the Ambiya

Beacons of Hope

and Awliya. But, on the other hand, it is Iman 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 *اياك نستعين*. But, let a Muslim seek help from the Ambiya or Awliya, then the Wahabi machine of Haram Shirk will mercilessly lash out at the Ummah for this legitimate Isti'anat. This is the only form of Isti'anat that is regarded by them as included in the Hasr of *اياك نستعين*. What sheer ignorance! According to the Wahabites, is the assistance sought from doctors, the police and the judges, etc. excluded from the Hasr, or Allah Almighty forbid, the command of this Ayah-e-Kareema does not apply on them?

لاحول ولا قوة الا بالله العلي العظيم!

However, the rejecters know very well that this Ayah-e-Kareema does not absolutely reject Isti'anat from Ghair. This can never be Shirk or forbidden. In fact, only Isti'anat-e-Haqiqiya is exclusive to Allah. There are no restrictions in the sacred Sharah that prohibit the seeking of Isti'anat 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 honor of the beloved servants of Allah Almighty from the hearts and lips of the Muslim public. It is obvious that their eyes are open, but the hearts are sealed. It is obvious that their eyes are open, but the hearts are sealed. 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'anat are Halal and Iman for them and Haram and Shirk for others? It is a pity that these

Beacons of Hope

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 Mu'tazalites whose leaders died performing external worship but received no spiritual bliss. Therefore, they rejected it.

چون نہ دیدند حقیقت رہ افسانہ زدند

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 honor and seek succor from these dignitaries.

سيعلم الذى ظلموا اى منقلب ينقلبون

And now the unjust will soon know as to which side they shall return.

Important Point No. 2

فائدہ مهمہ

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

Beacons of Hope

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 Almighty 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 Almighty forbid! No one can be associated with the Unique Lord of Power Almighty. For example, if one believes that it is not Shirk to sit and talk to 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 any where in the world.

The very same Isti'anat will be Shirk, if it is applied to other than Allah Almighty (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 so 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 Allah, and then certainly it will not be Shirk.

It is a commonly understood belief that only Allah Almighty 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 Almighty 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 Almighty on this earth. They are the distributors of the Bounties and Mercies of Allah Almighty. They are the best and biggest Waseela in the Divine court of Allah. They were sent to comfort and guide the human race towards the Sublime Creator. It is amazing how the succors of these beloved and super-elite servants of Allah Almighty be classified as Shirk!

ہزار ترف برین بے عقلی و نا انصافی

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. They unconditionally accept their wives, children and family, but when the names of Ambiya and Awliya are mentioned, the demon of shirk sits on their heads. What a pitiful state of Iman!

Beacons of Hope

لا حول ولا قوة الا بالله العلي 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 no be shirk at any point.

والله الهادي الى طريق سوى

And Allah Almighty is the Guide on the straight path!

Important Advice

فانده ضروريه

IMPORTANT ADVICE

Beacons of Hope

When the Wahabi is cornered and silenced, they adopt their cunning hypocrisy. They then lie by saying, “Brothers! We also regard that Isti’anat as Shirk when one seeks assistance from the Ghair (other than Allah) with 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 these 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 Ismail Dehlvi, in his Taqwiyatul Iman writes: “However, whether one thinks that they (Ambiya and Awliya) possess personal power to do things or think that Allah Almighty 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 Sayyeduna Rasoolullah (Peace be upon him) in their presence and see what they have to say. The Ahle-Sunnah always says, “Ya Rasoolullah (Peace be upon him)! Allah Almighty has made you His biggest Khalifa, most honorable representative and distributor of His Bounties. Allah Almighty has handed to you the keys of Duniya, the earth, His treasury, His Divine succor and virtues. Twice daily the deeds of the entire Ummah are presented to you. Ya Rasoolullah (Peace be upon him)! Caste your vision of mercy on me! Ya Rasoolullah (Peace be upon him)! By the Command of Allah Almighty, assist me and fulfill my desire.”

Beacons of Hope

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 a 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.

کموٹے کھرے کا پردہ کھل جائے گا چلن من

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 Nawab Dehlvi who refutes the legitimate Isti'anat in his book Zafre-Jalil. What is their comment on this great Sahih and agreed Hadith Shareef quoted in three of the Siha-e-Sitta Kitabs of Hadith?

یا محمد! انی تو جہت بک الی ربی فی حاجتی ہذہ لتقضى لی

This Sahih Hadith Shareef is recorded in Jama-e-Tirmidi, Sunan-e-Nisa'e and Ibne' Maja. Great Muhadditheen like Imam Tirmidi (Radi Allah unho), Imam Tabrani (Radi Allah unho), Imam Bahiqi (Radi Allah unho), Imam Abu-Abdullah Hakim (Radi Allah unho) and Imam Abdul-Azeem Munzari (Radi Allah unho) all classify this Hadith Shareef as Sahih. Sayyeduna Rasoolullah (Peace be upon him) personally taught this Hadith Shareef o the Sahaba for the purpose of Qada-e-Hajat (fulfillment of desires). The Sahaba practiced this teaching in the holy era of Sayyeduna Rasoolullah (Peace be upon him) and the Taba'ee in the time of Ameer-ul-Mo'menin Sayyeduna Usman Al-Ghani (Radi Allah unho). What was in this teaching? It was

Beacons of Hope

nothing but, “O Prophet of Allah Almighty (Peace be upon him)! I turn to Allah Almighty with your Waseela so that He grants me my desires.” Allah Almighty forbids! There are no traces of personal powers (قدرت بالذات) in this that upset Nawab Sahib. He shamelessly discards the pristine teachings of Sayyeduna Rasoolullah (Peace be upon him) 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 Muhadditheen. He arrogantly leaves the boundaries of Shariah and comments in the commentary of Zafre-Jalil that this Hadith Shareef is not Sahih and not considered as worthy of proof.

انا لله وانا اليه راجعون

I have explained this astonishing rejection in my Kitab *انهار الانوار* Refer to it for details. Their rejection does not stop at the Awliya. It even spews poison on the sacred and pure Isti’anat taught personally by Sayyeduna Rasoolullah (Peace be upon him) and adopted by the noble Sahaba and Tabaen. The Sahaba and Tabaen fraternity regards this as Iman 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 Almighty (Peace be upon him), the noble Sahaba and the illustrious Taba’een or the notorious Wahabi. Allah Almighty states:

قل موتوا بغيظكم ان الله عليم بذات الصدور

Say you: “Die in your passion. Allah Almighty Knows well the thought of the hearer”.

Thirdly, for a moment leave all these arguments. From the inception, the Sunni Muslim is baselessly accused of seeking help from the Beloved servants of Allah Almighty with a belief that they possess personal powers to help.

Beacons of Hope

This serious accusation will require years of Tauba. It is Haram 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 Allah Almighty in the Holy Quran:

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

ولا تقف ما ليس لك به علم ان السمع والبصر والفؤاد كل اولئك كان عنه مسؤولا

Do not pursue that which you do not have verification of surely, the ear, eye and heart will be questioned (no the Day of Judgment).

ولا اذا سمعتموه ظن المؤمنون والمؤمنات بانفسهم خيرا

Why did you not think good of what you head from your Muslim brother and sisters?

يعظكم الله ان تعودوا المثل به اذا كنتم مؤمنين

Allah Almighty advises you not to do this again if you have Imam.

Sayyeduna Rasoolullah (Peace be upon him) states:

اياكم والظن فان الظن اكذب الحديث (رواه مالك والبخارى ومسلم و ابو داؤد و الترمذى)

Abstain from suspicion because it is the biggest lie. (Narrated by Malik, Bukhari, Muslim, Abu-Daood and Tirmidi).

Another Hadith Shareef states:

أفلا شفقت عين قبله (رواه مسلم وغيره)

Why did you not tear open his heart and see?

Beacons of Hope

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 Wajib (obligatory) to adopt the one interpretation of Islam and safeguard him as a Muslim. Therefore, it is stated in the Hadith Shareef:

الا سلام يعلوا ولا يعلى (رواه لرؤياني والدار قطنى والبيهقى والضياء الخيل عن عائدين عمرو و

المزنى رضى الله تعالى عنه عن النبي صلى الله تعالى عليه وسلم)

Islam is always triumphant and cannot be overpowered. (Reported by Ar-roh'yani, Dara-Qutni, Bahiqi, Ad-Diya. And Khaleel narrates from Sayyeduna Aa'id bin Amar al-Muzni and he narrates from Sayyeduna Rasoolullah (Peace be upon him).

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 Iman as Kufr and Shirk? Where is the conscience of these unscrupulous Wahabies 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 Wahabies not fear the Supreme Court of Allah's Almighty Justice? Do they think that Allah Almighty will not question them about these false accusations? Surely, the Just Lord Almighty 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'anat! Ask them if they really regard the Ambiya and Awliya as possessors of personal power similar to the power of Allah Almighty. Do they hold the beloved servants of Allah Almighty in the same

Beacons of Hope

level with Allah Almighty? Or do they regard the chosen elite servants as very privileged in the Kingdom of Allah. By the Command of the Allah Almighty they distribute His Mercies. Ask them and see what answer you get.

Imam Faqhi Muhaddith Khatimul-Mujtahideen Allama Taqi-uddin Abul-Hasan Ali bin Abdul-Kafi Subki (Radi Allah unho), in his famous Kitab, Shifa-us-Siqam, has proven the legality of Isti'anat from numerous Sahih-Ahadith and thus comments:

Seeking assistance from Sayyeduna Rasoolullah (Peace be upon him) does not mean that the Nabi (Peace be upon him) is Allah Almighty who possesses exclusive and absolute powers. This incorrect interpretation forbids Isti'anat is certainly a deception in Deen. This will cause gross confusion amongst the general Muslim public.

صدقته يا سيدى جزاك عن الاء سلام والمسلمين خيرا آمين!

O Master! You have spoken the truth. You have contributed

wonderful favors on Islam and the Muslimen. Ameen.

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

Beacons of Hope

فالتوجه والاستغاثه به صلى الله تعالى عليه وسلم وبغيره ليس لهما معنى فى قلوب المسلمين غير ذلك
 ولا يقصد بها احد منها سواه فمن لم ينشرح صدره لذلك فليبك على نفسه نسال الله العافية
 والمستغاث به فى الحقيقة هو الله والنبي صلى الله تعالى عليه وسلم واسطة بينه وبين
 المستغيث ، فهو سبحانه تعالى مستغاث به والغوث منه خلقا ويجادا والنبي صلى
 الله تعالى عليه وسلم مستغاث والغوث منه سواكسبا

N.B. There are explanatory words included in the following translation to make it easy for the general public to understand.

Seeking help from Sayyeduna Rasoolullah (Peace be upon him) 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 (rejecter's) hearts fail to accept this, then they should cry in regret at their pathetic state. We seek good fate from the Merciful Lord Almighty in reality, we seek all our Isti'anat from Allah Almighty and regard the Nabi (Peace be upon him) as a medium (Waseela) between the seeker (creation) and Giver (Allah). Since Allah Almighty is the Creator and the Independent Real Granter (Haqeeqi-wa-Zati) of everything, therefore, in reality, assistance is directed to Him and He makes available His Divine Assistance as the Creator of the universe. Sayyeduna Rasoolullah (Peace be upon him) is the Khalifa-e-A'zam (most senior representative) of Allah Almighty and certainly the manifestation of Divine powers. Allah Almighty has granted unique authority and power to His beloved Prophet So the Nabi's (Peace be upon him) powers are not personal but a gift (Ata'ee) of Allah Almighty Hence, when assistance is sort from the Nabi, he exercises the powers granted to him by Allah Almighty and fulfills the requests and comforts the seeker with his divinely blessed mercies. The Holy Prophet is the appointed distributor of Allah's Almighty Mercies and a medium (Waseela) to obtain Allah's Almighty Help.

Beacons of Hope

The objectors should remember the words of Kareema:

نداریم غیر از تو فریادرس

There is no one besides You (Allah Almighty)
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 Sultan-ul-Awlia Ghous-ul-Azam Sayyeduna Sheikh Abdul-Qadir Jilani as a helper who grants succor in times of need.

Shah Wali ullah Muhaddith Dehlvi (Radi Allah unho) in his Ash'atul-Lam'at states:

امروز اگر کے دامناست بروح خاص پیدا شود و از آں جا فیض بردار و عالم البایرون نیست از آنکه ایں معنی نسبت پیغمبر صلی اللہ تعالیٰ علیہ وآلہ وسلم باشد یا نسبت حضرت امیر المؤمنین علی کرم اللہ تعالیٰ وجہہ یا نسبت غوث اعظم جیلانی رضی اللہ تعالیٰ عنہ

Today, if anyone develops a relation with the special Soul (Ruh-e-Khas) and receives spiritual benefits from it, them it is not surprising that this excellence is achieved due to the Nisbah (relation) with Sayyeduna Rasoolullah (Peace be upon him) or Ameer-ul-Mo'menin Sayyeduna Ali (Radi Allahunho) or Ghouse-A'zam Sheikh Abdul-Qadir Jilani (Radi Allah unho).

Shah Abdul Azeez Muhaddith Dehlvi (Radi Allah unho) while discussing the Beloved Nabi (Peace be upon him) comments in his Tafseer-e-Azeezi:

ایں مرتبہ از ان مرتبہ است کہ بیچ کس را از بشر نہ داده اند مگر بطفیل ایں محبوب برزخے از اولیائے امت اور اشمہ محبوبیت آں نصیب شدہ بموجب خلایق و محبوب دلہا گشتہ اند مثل حضرت غوث اعظم و سلطان المشائخ حضرت نظام الدین اولیاء مقدس سرہما

If any human achieves high spiritual status in this world, it is due to a small portion of excellence of Sayyeduna Rasoolullah (Peace be upon him) 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 Sayyeduna

Beacons of Hope

Ghous-ul-Azam Sheikh Abdul-Qadir Jilani (Radi Allah unho) and Sultan-ul Masha'ikh Hazrat Nizamuddin Awliya (Radi Allah unho)
(May Allah Almighty sanctify their souls).

Khawaja Mirza Mazhar Jane-Jana (Radi Allah unho) states in his Maktobat:

آنچه در تاویل قول حضرت غوث الثقلین رضی اللہ تعالیٰ عنہ قدمی بدہ علی رقبہ کل ولی اللہ نوشتارند

Commenting on the command of Sayyeduna Ghous-ul-Azam Sheikh Abdul Qadir Jilani (Radi Allah unho) “My foot is on the necks of all Awliya”, he writes in the same Malfozat, “The concentration (Tawajjah) of Ghous-us-Saqalain seems to be found in a very great degree in the Mash’ikh of the Silsila. I have not met anyone of the Silsila that is not dependent on the attention of the great Ghous (Radi Allah unho)”.

Qazi Sana ullah Panipati (Radi Allah unho) writes in his Saif-ul-Maslool:

فیض و برکات کارخانہ ولایت اول بریک شخص نازل میشود و از ان تقسیم شدہ بہر یک از اولیائے عصر میرسد این منصب عالی تا وقت ظہور سید الشرفا حضرت غوث الثقلین عبدالقادر جیلانی بروح حسن عسکری علیہ السلام متعلق بودہ چون حضرت غوث الثقلین پیدا شد این منصب مبارک بوی متعلق شدہ تا ظہور محمد مہدی این منصب بروح مبارک حضرت غوث الثقلین متعلق باشد و بعد از آن حضرت، قدمی بدہ علی رقبہ کل ولی اللہ فرمودہ و قول حضرت غوث الثقلین ، اشی و غیبی کان موسی بن عمران، نیز بر آن دلالت دارد

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 favors from a source other than this elite servant of Allah Almighty Before the birth of Ghouse-A'zam Sayyid Abdul-Qadir Jilani (Radi Allah unho), this station was held by Imam Hasan Askari (Radi Allah unho) and controlled by his sanctified soul. When the great Ghous (Radi Allah unho) was born, it was handed over to him. This station will be under the supreme command of the sanctified soul of Sayyeduna Sheikh Abdul-Qadir Jilani (Radi Allah unho) until the appearance

Beacons of Hope

of the promised savior, Sayyeduna Imam Muhammad Al-Mehdi (Radi Allah unho). Therefore, the great Ghous declared (Radi Allah unho), “This foot of mine is on the necks of all Awliya-Allah”. Also, the other saying of Sayyeduna Sheikh Abdul Qadir Jilani (Radi Allah unho) Sayyeduna Nabi Moosa bin Imran (Alehis Salam) 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 Ismail Dehlvi, who comments about his Peer and Murshid in his famous Wahabi manual, Siratul-Mustaqem:

روح مقدس جناب حضرت غوث الثقلین و جناب حضرت خواجہ بہاء الدین نقشبندی متوجہ حال حضرت ایشاں کردیدہ ☆
اسی میں ہے شخصیکہ در طریقہ قادریہ قصد بیعت می کند البتہ اور اور جناب حضرت غوث الاعظم اعتقادے عظیم بہم میرسد، اسی قولہ
کہ خود را از زمرہ غلامان آل جناب می شمارد ☆ انحصاراً ☆ اولیاء عظام حضرت غوث الاعظم و حضرت خواجہ بزرگ الخ ☆

The sacred souls of Hazrat Ghous-us-Saqalain and Hazrat Khawaja Baha’uddin Naqshband were concentrating (Tawajjah) on my Murshid. He further states, a person came to my Murshid and requested to become a Mureed in the Qadriyah order. This person had indeed great love and inclination towards Sayyeduna Ghous-ul-Azam. “Contd”. My Murshid then initiated him as a Qadriyah disciple. He (Ismail Dehlvi) Further states, The illustrious Awliya like Sayyeduna Ghous-e-Pak and Hazrat Khawaja-e- Buzrugh (Naqshband).

The very same Imam-ul-Wahabiyah, in his lecture on slaughtering animal states in his Zubdatun-Nasa’eh:

اگر شخصے بڑے را خسانہ پرور کند تا گوشت اور خوب شود و اور ادب کر دہ پختہ
فاتحہ حضرت غوث الاعظم رضی اللہ تعالیٰ عنہ خواندہ بخوار اند خلی نیست ☆

Beacons of Hope

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 Thawab to Ghous-ul-A'zam and feed the people.

I question your Iman! Does not Ghousul-Azam mean "The biggest helper" or does it mean something else? Let your Imam translate the title Ghous-us-Saqalain. Does it not mean "The helper of human and Jinn's" or is it some thing else? According to your (Wahabi) beliefs, is this not blatant Shirk? Why do you not then brand the elders of your family are subscribing to clear Shirk beliefs. If you were sincere then you would have labeled them as Mushriks, otherwise your Shariah is homemade because its Fatwa applies only to outsiders and not the house hold.

What a tragedy! The mentality of the followers of the Wahabi Imam (Ismail Dehlvi) has knocked the last nail on his coffin. The Imam had taught the students the rules and laws of Shirk, therefore the sincere student, Nawab Bhopali Bhadur, whispered softly, "To say Ghous-ul-Azam or Ya Ghous-us-Saqalain is not free from Shirk". It is the corrupt Wahabi Imam that has led the followers to the deep ocean. Then they pushed him overboard and laughed while the poor Imam drowned.

Verily, we are far away from them (Wahabies) and we certainly fear the Lord of the universe Almighty.

This is their funeral and they are welcome to cry over it. Is there anyone to listen to the Truth?

دو گونہ وعذاب است جان مجنون را بلائے صحبت لیلی و فرقت لیلی

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

Beacons of Hope

ضعف الطالب والمطلوب ، لبئس المولى ولبئس العشيره وحسبنا الله ونعم الوكيل ، ولا حول
ولا قوة الا بالله العزيز الحكيم ، نعم المولى ونعم النصير ، والحمد لله رب العالمين وقيل
بعد للقوم الظالمين ، وصلى الله تعالى على سيد المرسلين غوث الدنيا وغيث

الدين سيدنا محمد وآله وصحبه أجمعين آمين

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

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

بركات الاء مداد لاهل الاستمداد

“The Blessings of Assistance from the Solicitors of Divine Aid”.

نفعى الله به وبسائر تصانيفى والمسلمين فى الدارين بالنفع الاتم ، وصلى اله تعالى على سيدنا ومولانا
محمد وآله وصحبه وسلم ٥ والله سبحانه وتعالى اعلم وعلمه جل مجده اتم واحكم ،

كتبه عبده المذنب احمد رضا البريلوى عفى عنه
بحمدن المصطفى النبى الامى صلى الله تعالى عليه وسلم

Written and Signed by:
The humble servant of Allah Almighty
Ahmed Raza Al-Barelwi
(May the Merciful Lord forgive him)
Friday, 16 th Shaban-ul-Moazzam 1311 Hijri.

Beacons of Hope