

From [Fatawa Ridawiyah, vol.13](#), p.605-608

Imam ‘Arif billah Sayyidi ‘Abdul Wahhab Sha’rani quddassa sirrahu’r rabbani writes about Sayyidi Abu’l Mawahib Muhammad Shadhili radiyAllahu ta’ala anhu in his book *Tabqat al-Kubra*:

He used to say that I saw RasulAllah sallAllahu ‘alaihi wasallam and he told me that whenever you have any need that you need fulfilling; then you should make a Nazr [vow] on the name of Sayyida Tahira Hazrat Nafisa – even if it is one coin – your need will be fulfilled.

These are the Nazr of the Awliya. It is proven from here that it is wrong to include the Nazr of Awliya under Maa uhilla bihi lighayr Allah. If it was, then why did the Imams of the religion accept it? Maa uhilla bihi lighayr Allah is that animal which is slaughtered with other than Allah’s name. Let us see what the forefathers of Ismayil Dihlawi say:

(1) Shah Waliullah is Ismayil Dihlawi’s grandfather, his teacher’s teacher and the Shaykh of his Shaykh’s Shaykh. Shah Waliullah writes in his *Anfas al-‘Arifeen* regarding his own father:

Hazrat IyshaN went to visit Hazrat Makhdum Ilah Diya in Qasba Daasna. It was night-time and Hazrat IyshaN said that Hazrat Makhdum has invited us to eat before we leave. He waited for the food to arrive until the night had passed and people had stopped coming and going. Those present were feeling dejected. Suddenly, a woman arrived with a sweet dish and said that I had made a vow that whenever my husband returns home, I will immediately cook food and distribute it to the poor at the shrine of Makhdum Ilah Diya. I was praying to Allah that may there still be people at the shrine at this time of the night so that I may fulfil my Nazr [Anfas al-‘Arifeen, p.112].

(2) It is in the same book that:

Hazrat IyshaN said that Farhad Baig is in some difficulty. He has made a Nazr that, Oh Allah! If this difficulty is eased for me I will present [hadya] such an amount to Hazrat IyshaN. That difficulty was removed but the Nazr escaped his mind. Thereafter, some of his horses became so ill that they were near death. When I learned of this, I asked one of his servants to tell him that if you want your horses to recover, then fulfil your Nazr with immediacy which you had made at such-and-such and place and time. Your horses are ill because you have not completed the Nazr. He became very repentant and sent his Nazr and his horses became well straight away [Anfas al-‘Arifeen, p.127-128].

(3) Mawlana Shah ‘Abdul ‘Aziz Muhaddith Dihlawi writes in *Tuhfa Ithna ‘Ashariyah*:

Hazrat Ameer [‘Ali karramAllahu wajhahu] and his pure progeny are considered by the whole Ummah as their *Pir* and *Murshid*. They consider them to be in charge of *Takweeni* issues. Fatiha, Durood, Sadaqah and Nazr and Niyaz are made commonly on their names.

Hence, all the Awliya perform Nazr and Niyaz, Fatiha, Durood, ‘Urs and gatherings on their names [Tuhfa Ithna ‘Ashariyah, Chapter 7, p.214].

Oh Muslims! Look at how these 3 paragraphs give us benefits that are the death of Wahabism:

(1) The Awliya know the people who come to their graves

(2) The Awliya talk to their visitors [from their graves] as Hazrat Makhdum Ilah Diya qaddassa sirrahu talked to Shah ‘Abdu’r Raheem, father of Shah Waliullah, invited him to stay and eat before they leave.

(3) The Awliya, even after demise, are given knowledge of the unseen [ghayb] as Hazrat Makhdum quddassa sirrahu knew that, (1) a woman has made a Nazr for me for the safe return of her husband, (2) her husband will return today and, (3) this woman will immediately fulfil the Nazr by bringing rice and sweets.

(4) The Nazr for the Awliya.

(5) Making a Nazr to the Awliya at the time of difficulties to remove them.

(6) Not fulfilling the Nazr [for the Awliya] results in affliction even if it is due to forgetfulness.

(7) Fulfilling this Nazr immediately removes the difficulty as Farhad Baig had made a Nazr for the father of Shah Waliullah. When he forgot to complete it, his horses neared death. Shah ‘Abdu’r Raheem came to know of this and sent a message to him that if you want to cure your horses, fulfil your Nazr. He did so and his horses recovered instantly.

(8) The Fatiha that is common.

(9) The ‘Urs of the Awliya.

(10) Devotion to a Pir

(11) The devotion towards Mawla ‘Ali and his pure progeny.

(12) The Ijma’ of the Ummah on this devotion.

(13) To consider Mawla ‘Ali, his pure progeny and the Awliya to be in charge of victory, loss, health, illness, affluence, poverty, having children or not, being granted wishes or not and various issues of Takween [be and it is].

(14) The Ijma’ of the Ummah on this.

Now consider the books of Ismayil Dihlawi such as *Taqwiyatu’l Iman* and *Iedhah al-Haq*

and Gangohi's *Baraheen-e-Qati'ah* and others. Match these 14 points with the absurdities of the Wahabiya and you will see that the two Shah's [Waliullah and 'Abdul 'Aziz] are, ma'adh Allah, pure mushriks and those who make others mushriks. However, them being mushrik is not easy. Along with them, this important point is also raised:

(15) Ismayil Dihlawi, Gangohi, Thanwi and all other Wahabis are all mushriks and kafirs as Ismayil Dihlawi is the slave of these two mushriks. He is their student, their disciple [mureed], he praises them and considers them to be his Imam and from the Awliya. Gangohi and Thanwi and all the other Wahabis also consider these two [according to *Taqwiyatu'l Iman*] mushriks to be the same and he who considers such people to be as these people do, he himself is a kafir and mushrik. Wa'l Hamdu lillahi rabbi'l 'alameen.

Get any Wahabi, Gangohi, Thanwi, Dihlawi, Amratsari, Bangali, Bhopali to answer, otherwise, from today, [as the Qur'an says]: **Stop them, for they must be asked: What is the matter with you that ye help not each other? Nay, but that day they shall submit (to Judgment) [37:24-26],** has been unveiled and, [as the Qur'an says] **So Allah gave them a taste of humiliation in the present life, but greater is the punishment of the Hereafter, if they only knew! [39:26].**