

REFUTING TMOA'S "PROOF" OF THE 7 SULTANS

Compiled by Members of the
Return 2 Fitrah Organization

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INTRODUCTION

In the name of Allah, the Gracious, the Merciful

All praise is due to Allah. We praise him, we seek His help, we seek His forgiveness, and we seek refuge in Allah from the evil within ourselves and our evil deeds. Whoever Allah guides, there is none to misguide him. Whoever Allah leads astray, there is none to guide him. I testify there is no God but Allah alone, without any partners, and that Muhammad, peace and blessings be upon him, is His servant and His messenger. Allah Almighty said;

O you who have faith, fear Allah as it is His right to be feared and do not die unless you are Muslims. (3:102)

Fear Allah, from whom you ask each other, and in your family ties, for Allah is ever watchful over you. (4:1)

Fear Allah and speak words as befitting. He will amend your deeds for you and forgive your sins. Whoever obeys Allah and His messenger has achieved a great triumph. (33:70-71)

The truest word is the Book of Allah and the best guidance is the guidance of Muhammad. The most-evil matters are those that are newly invented, for every newly invented matter is an innovation. Every innovation is misguidance, and every misguidance is in the Hellfire.

This publication is a scholarly refutation to the document entitled *Proof of the 7 Sultans* (Document) which was submitted anonymously to members of the Return 2 Fitrah (R2F) organization as a proof for the deviant belief of the 7 Sultans. Members of R2F collaborated to provide proofs and evidence from the Quran, authentic Sunnah, and sound reasoning to debunk the Document. The proofs and evidence presented are from the conceptual framework of Ahlul-Sunnah wa Jama' (Sunni Islam). This publication will show that there is absolutely no proof of the 7 Sultans and that Aqil Reed, the author of the Document, failed miserably in his attempt to support an evil innovation in Islam. R2F continues to stand by the challenge issued to any adherents of this deviant belief.

"Nobody will ever be able to provide any proof from the Quran and Sunnah of the 7 Sultans."

BACKGROUND

In the beginning of February 2022 members of R2F received a document entitled *Proof of the 7 Sultans* (Document). We received the Document from multiple sources connected to the cult of TMOA. These sources wished to remain anonymous. The Document has been spread in various TMOA chat rooms and shared amongst members of TMOA.

The Document was created on February 2, 2022, by an individual named William/Aqil Reed. The Document was started at 10 am and completed at 5:30 pm, taking a total of 7.5 hours. We were told that the Document was proof of the 7 Sultans prepared by a scholar outside of the cult of TMOA. The Document reached TMOA's Shurah Council and the Qadhi of TMOA, Mahmoud Abdus-Sabur. These leaders and alleged scholars of TMOA expressed approval of the Document. As of the date this publication was released, R2F is not aware of any theological differences that the leaders and alleged scholars of TMOA have with the Document.



Although the content of the Document can easily be debunked by any Sunni Muslim with a solid understanding in fundamental Islamic topics and sound reasoning, the members of R2F decided to put together a thorough scholarly response. We would like to remove any seeds of comfort that the Document may have left in the minds of those who believe in the deviant concept of the 7 Sultans. A copy of the original document, in its entirety is provided in the appendix.

KEY

Ayats from the Holy Quran have been bolded.

Hadiths have been italicized in quotations.

Sections of Aqil Reed's Document are highlighted in gray.

R2F's analysis is provided below each section.

SECTION 1-OPENING

AS SALAMU ALAIKUM,

KHALIFA HUSAIN ABDALLAH ASKED ME TO SEND HIM INFORMATION PERTAINING TO VALID PROOF OF THE SULTAN UL FAQR. THIS IS INFORMATION FROM ONE OF THE CLASSES ON AQEEDA/ IMAN IN ISLAM THAT WE TEACH IN THE ISLAMIC STUDY GUILD. I HOPE THAT THIS EVIDENCE AND PROOFS WILL MAKE THINGS CLEAR FOR PEOPLE.

NO AUTHOR

1. The individual who wrote the Document tried to remain anonymous which is not in accordance with scholarly etiquette in any circles. In Islam, scholars provide their names when disseminating Islamic knowledge for multiple reasons. One reason is that if the alleged scholar makes a mistake, the people and other scholars have to know who to address when correcting them. R2F was notified of the author's identity through other means.
2. The fact that Aqil wanted to remain anonymous shows that he was not confident in the evidence that he presented.
3. In addition, when an author hides their identity it shows that they are not respected as a scholar. Individuals who are recognized for their scholarship attach their names to their works, which gives additional support for the evidence they are presenting. For example, evidence provided by Sheikh Fulan carries more weight than evidence provided by an anonymous source.
4. One of the most glaring observations of Aqil not including their name confirms the fact that members of TMOA are not allowed to respond to R2F's challenge to defend the 7 Sultans. It is clear that one of the reasons Aqil remained anonymous was to prevent any type of consequence for attempting to defend TMOA beliefs.

REQUEST BY HUSSEIN ABDALLAH

5. Since they referred to Hussein Abdallah as “Khalifa” it is clear that the person who authored the Document is closely affiliated, and most likely a current or former member of TMOA.
6. Hussein is allegedly the first follower of Mubarak Gillani (MG). The bayat that Hussein took with MG led to the downfall of the largest and most successful united Sunni Muslim organization in the history of the United States. The Darul Islam. Hussein’s bayat also helped entice thousands of TMOA members to be deceived, abused, and led astray over the last four decades. It is a shame that the very first follower of MG had to seek the help from an external “scholar” to get evidence of the belief that is the crux of TMOA ideology and who Mubarak Gillani claimed to be. Not only does it show that Hussein blindly followed MG for over 40 years, but it also shows that he is repeating the same mistake he committed 40 years ago. 40 years ago Hussein followed a non-scholar without any evidence from the Quran and Sunnah and now he asked a non-scholar to support the beliefs he blindly held for the last 40 years.
7. Asking an external “scholar” shows that there is nobody in TMOA who can provide proof of the 7 Sultans.
8. Since Hussein is asking for support of his beliefs, it shows that he has doubts about them. It also shows that others in TMOA are having doubts. These doubts have risen to such a level that the first follower is reaching out to external sources in a desperate attempt to “stop the bleeding.” However, the Document should actually turn more people away from the deviant belief of the 7 Sultans due to its inadequacy.
9. It is evident that Aqil intended for the document to be distributed because it refers to Hussein in the third person. If the Document was only meant for Hussein, it would have addressed him directly in the second-person. This highlights the points made above about Aqil attempting to remain anonymous while also wanting to share the Document.

STUDY GUILD

10. Aqil makes a reference to teaching with others at the Study Guild. This could mean that more than one person was involved in gathering information for the Document.
11. We were unable to find any evidence of a credible school or circle of knowledge referred to as the Study Guild. If we had, we would have contacted the teachers of the Study Guild to determine whether they supported the 7 Sultan doctrine.
12. If anyone is taking classes from Aqil, they should leave them and seek classes from someone who is qualified to teach fundamental Sunni Islam.

AQEEDA/IMAN

13. Aqil claims that the information in the document is from their classes on aqeeda and iman. This statement directly ties the concept of the 7 Sultans to Sunni Islamic creed/Iman/aqeeda. If the concept of the 7 Sultans was part of the aqeeda of Sunni Muslims then other Muslims who have taken aqeeda classes would be familiar with the belief, which is not true. In addition, supporters of the 7 Sultan belief cannot defend the writings of Bahu in *Risalah Ruhi* by declaring them to be poetic or nonliteral. The aqeeda of Sunni Muslims is literal, not poetry.

SECTION 2-WAHI & ILHAM

WAHY AND ILHAM

“WAHY” (وحي) LITERALLY MEANS:

- INSPIRATION, REVELATION, SUGGESTION, TO POINT OUT A THING TO SOMEONE, TO PUT A THING INTO THE MIND OF SOMEONE SECRETLY; LETTER, WRITING SOMETHING REVEALED OR WRITTEN OR THE IDEA INSPIRED OR REVEALED; SAYING; COMMANDMENT; TO DISPATCH A MESSENGER TO SOMEONE; TO SPEAK WITH SOMEONE SECRETLY; TO URGE; VOICE.
- IN ISLAMIC TERMINOLOGY, WAHY MEANS COMMUNICATION OF IDEA, COMMAND AND INFORMATION FROM ALLAH TO A CHOSEN HUMAN BEING, CONVEYED EITHER DIRECTLY OR THROUGH SUPERNATURAL AGENCIES LIKE ANGELS.

“ILHAM” (الهام) LITERALLY MEANS:

- TO INSPIRE, TO PUT A THOUGHT OR AN IDEA INTO THE MIND OF SOMEONE.
- IN ISLAMIC TERMINOLOGY, ILHAM MEANS INSPIRATION OF AN IDEA OR INFORMATION FROM ALLAH TO ANY CHOSEN PERSON.

IT WILL APPEAR FROM ABOVE THAT WHILE ILHAM IS LIMITED TO UNSPOKEN AND UNWRITTEN INSPIRATION, WAHY IS USED FOR SPOKEN AS WELL AS UNSPOKEN AND WRITTEN AS WELL AS UNWRITTEN INSPIRATION AND REVELATION.

EVERY RELIGION WHICH BELIEVES IN GOD BELIEVES IN REVELATION.

NO ISLAMIC REFERENCES

14. The first section has absolutely no Islamic references. Not one ayat, Hadith, or scholarly reference was provided. You will find that when people attempt to support falsehood, they fail to use the Quran and Sunnah. The lack of references is a constant theme in the Document. The fact that the entire first page of the Document lacked any Islamic references is another sign that Aqil is not a scholar and is not familiar with scholarly etiquettes.

COPYING AND PASTING FROM NON-SUNNI SOURCES

15. This entire section is copied word-for-word from a well-known Shia website, Al-Islam.org. The exact section that Aqil copied can be located at the following link: <https://www.al-islam.org/quran-and-hadith-sayyid-saeed-akhtar-rizvi/chapter-1-revelation>.
16. Copying information directly from other sources is a constant theme of the Document. 80% of the document (1,684 out of 2,126 words) is copied and pasted from other sources.
17. Using a well-known Shia source to support their position is another major sign that Aqil is not scholarly. Although there are some aspects of aqeeda that Sunni and Shia Muslims may agree on, there are plenty of Sunni sources available to support our beliefs.

MISDIRECTION

18. When individuals claim that they will provide clear evidences and proof related to any topic, they deal directly with the topic at hand. However, Aqil begins with a section on wahi and ilham. When individuals do not have clear proof to support their position they use novice tactics like misdirection.

NON-ISLAMIC CONTEXT

19. Aqil gives literal definitions of wahi and ilham. When we deal with aspects related to the religion of Islam we should provide the Islamic definitions of the words and concepts that are used to support our position. There are many Arabic words that have literal definitions that are different from their Islamic definitions. All definitions given should align with the Islamic context. Using literal definitions is another attempt to mislead the reader.
20. There are several issues with the definitions provided by Aqil. You can see that both definitions are practically the same. For example, Aqil says that wahi is “communication of an idea from Allah to a chosen person” and ilham is “inspiration of an idea from Allah to a chosen person”. With these words the only clear difference between wahi and ilham is that wahi is communication and ilham is inspiration. The problem arises because inspiration is a form of communication. Providing nearly identical definitions for wahi and ilham is not a way to provide clear proof and evidence.
21. Aqil clarifies that the only real difference between wahi and ilham is that wahi can be written. Aqil copied and pasted an entire page about wahi and ilham to make a point that wahi can possibly be written and ilham is not written. When individuals do not have solid arguments they attempt to provide information overload. Aqil could have simply copied and pasted the last paragraph that summarizes that wahi can be written and ilham is not.

MIXING WAHI AND ILHAM

22. Using the definitions presented by Aqil, one is led to believe that wahi and ilham are practically the same, except that wahi can be written. This is a clear attempt, as will be more evident as we proceed, to commingle the concepts of wahi and ilham. This is very clear because the last sentence of the section emphasized the word revelation. Instead of keeping the concepts of wahi and ilham as different and independent concepts, the information provided in the Document lumps them both together as revelation. The proper Islamic meanings of wahi and ilham are provided below.

PROPER ISLAMIC MEANINGS OF WAHI AND ILHAM

23. When using non-Arabic words to represent Islamic words, one should use clearly distinguishable words or use the Islamic words and terms to prevent any confusion. Wahi is commonly translated as revelation and ilham is commonly translated as inspiration. This is done purposefully so that English speakers do not confuse ilham as revelation.

GENERALLY UNDERSTOOD MEANING OF WAHI

24. In general, wahi/revelation is reserved to Prophets and Messengers. There are several other meanings that wahi can have but when using wahi in the context of Islamic sciences it refers to the inspiration to the Prophets and Messengers. Allah says;

And it is not for any human being that Allah should speak to him except by revelation or from behind a partition or that He sends a messenger to reveal, by His permission, what He wills. Indeed, He is Most High and Wise. (Quran 42:51)

Indeed, We have revealed to you, [O Muhammad], as We revealed to Noah and the prophets after him. And we revealed to Abraham, Ishmael, Isaac, Jacob, the Descendants, Jesus, Job, Jonah, Aaron, and Solomon, and to David We gave the book [of Psalms]. (Quran 4:163)

Have the people been amazed that We revealed [revelation] to a man from among them, [saying], "Warn mankind and give good tidings to those who believe that they will have a [firm] precedence of honor with their Lord"? [But] the disbelievers say, "Indeed, this is an obvious magician." (Quran 10:2)

25. Wahi to the Prophets comes in two main forms, without an intermediary and with an intermediary. When wahi comes directly from Allah without an intermediary it comes in the form of true dreams or the direct speech of Allah. The following ayat and Hadith are evidence.

And when he reached with him [the age of] exertion, he said, "O my son, indeed I have seen in a dream that I [must] sacrifice you, so see what you think." He said, "O my father, do as you are commanded. You will find me, if Allah wills, of the steadfast." (Quran 37:102)

Certainly has Allah showed to His Messenger the vision in truth. You will surely enter al-Masjid al-Haram, if Allah wills, in safety, with your heads shaved and [hair] shortened, not fearing [anyone]. He knew what you did not know and has arranged before that a conquest near [at hand]. (Quran 48:27)

The commencement of the divine inspiration upon Rasulullah ﷺ was in the form of good dreams; he never used to dream about anything except that it came true like the rising of the sun." (Bukhari)

In these dreams the Prophets are shown some event from the future or given commands by Allah. The other way that Allah gave wahi to the Prophets was in direct speech. Allah says;

And it is not for any human being that Allah should speak to him except by revelation or from behind a partition or that He sends a messenger to reveal, by His permission, what He wills. Indeed, He is Most High and Wise. (Quran 42:51)

And when Moses arrived at Our appointed time and his Lord spoke to him, he said, "My Lord, show me [Yourself] that I may look at You." [Allah] said, "You will not see Me, but look at the mountain; if it should remain in place, then you will see Me." But when his Lord appeared to the mountain, He rendered it level, and Moses fell unconscious. And when he awoke, he said, "Exalted are You! I have repented to You, and I am the first of the believers." (Quran 7:143)

Allah spoke directly to Musa عليه السلام as proven in the above ayat. Allah also spoke directly to Rasulullah ﷺ during Israa wa Mi'raaj. However, they did not see Allah. In accordance with the Aqeedah of Sunni Muslims, it is not possible to see Allah before the Day of Judgement. This is proven by the above ayat and the following Hadith.

Aboo Dharr asked the Rasulallah ﷺ, "Did you see your Lord (on the journey of al-Israa)?" Rasulallah ﷺ replied, "Light – how could I see Him?" (Muslim)

The second way that wahi came to the Prophets is with an intermediary. In the above ayat (42:51) we see that Allah speaks directly to the Prophets with a veil or sends a messenger. The messenger referred to in the ayat is Angel Jibrail عليه السلام. This was the most common way that Allah sent wahi to the Prophets. Sometimes Rasulallah ﷺ seen Angel Jibrail عليه السلام and sometimes he didn't. It should be clear that the above type of wahi that comes directly from Allah is reserved for Prophets and Messengers. Also, when using the term wahi in the context of Islamic sciences we are referring to the wahi limited to the Prophets and Messengers. If anyone claims that they are getting wahi directly from Allah, they are liars.

26. Since Rasulallah ﷺ was the last Prophet and Messenger, there is no more wahi/revelation. This is evident in the following Hadith;

"After Rasulallah ﷺ had died, Abu Bakr said to 'Umar: 'Let us go and visit Umm Ayman as the Messenger of Allah (ﷺ) used to visit her.' He said: 'When we reached her she wept.' They said: 'Why are you weeping? What is with Allah is better for His Messenger.' She said: 'I know that what is with Allah is better for His Messenger, but I am weeping because the Revelation from heaven has ceased.' She moved them to tears and they started to weep with her." (Ibn Majah 1635)

MEANING OF ILHAAM

27. Ilham is inspiration for non-Prophets and non-Messengers. The term of ilhaam is used in the context of Islamic sciences to help ensure that Muslims do not confuse non-Prophetic wahi with Prophetic wahi. Ilhaam is not mentioned in the Quran. From this point forward we will refer to non-Prophetic wahi as ilhaam to prevent any confusion. There are six types of ilhaam.

- 1) The natural order of the universe.
And He completed them as seven heavens within two days and inspired in each heaven its command. And We adorned the nearest heaven with lamps and as protection. That is the determination of the Exalted in Might, the Knowing. (Quran 41:12)
- 2) Animal instinct.
And your Lord inspired to the bee, "Take for yourself among the mountains, houses, and among the trees and [in] that which they construct. (Quran 16:68)
- 3) Human intuition and emotions.
And We inspired to the mother of Moses, "Suckle him; but when you fear for him, cast him into the river and do not fear and do not grieve. Indeed, We will return him to you and will make him [one] of the messengers." (Quran 28:7)
- 4) Using signals or gestures to communicate.
So he came out to his people from the prayer chamber and signaled to them to exalt [Allah] in the morning and afternoon. (Quran 19:11)
- 5) Evil inspiration from the devil.
And do not eat of that upon which the name of Allah has not been mentioned, for indeed, it is grave disobedience. And indeed do the devils inspire their allies [among men] to dispute with you. And if you were to obey them, indeed, you would be associators [of others with Him]. (Quran 6:121)

6) Guidance to the angels.

[Remember] when your Lord inspired to the angels, "I am with you, so strengthen those who have believed. I will cast terror into the hearts of those who disbelieved, so strike [them] upon the necks and strike from them every fingertip." (Quran 8:12)

28. We are primarily concerned with the type of ilhaam that comes to human beings. According to the ayats above, we can see that Allah, angels, humans, and shaiton can deliver ilham to people. In most cases, when Muslims refer to ilhaam they refer to ilhaam received in the form of dreams. This is in accordance with the following Hadiths.

"When the end of time approaches, the dream of a believer can hardly be false. The dream of a believer is one of forty-six parts of prophecy and whatever is from prophecy cannot be false." (Bukhari)

"The most truthful of you are those with the truest dreams. There are three types of vision. The righteous vision is glad tidings from Allah, the distressful vision is from Satan, and the vision arising from oneself. If one of you sees something he dislikes, let him stand to pray and not speak to people about it." (Muslim)

29. Sometimes this form of ilhaam is referred to as kashf or unveiling. Dreams, ilhaam, and kashf can come from three sources; Allah, devils/jinn, and oneself. To avoid entering a lengthy discussion on dream interpretation we offer the following clear criterion to determine whether or not ilhaam, kashf, or dreams came from Allah. If the ilhaam, kashf, or dreams contradict the Quran and Sunnah, add anything to the religion of Islam, or take away anything away from Islam, then it is clearly not inspired by Allah. The explanation of this criterion is as follows. Allah will never contradict the Quran and Sunnah. Allah will not add nor take away from the religion He perfected during the life of Rasulullah ﷺ. Allah says;

...This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion... (Quran 5:3)

30. A well-known line of poetry goes as follows; "If you see a man flying through the air or walking on the water, but he does not adhere to the limits of sharee'ah, then you should realize that this is a temptation which is leading him astray, and he is a man of bid'ah." (Al-Silsilah al-Saheehah)

31. It should be very clear that there is a difference between wahi and ilhaam. The difference mentioned by Aqil was that "Ilham is limited to unspoken and unwritten inspiration, Wahi is used for spoken as well as unspoken and written as well as unwritten inspiration and revelation." The clear difference is that wahi is for Prophets and ilhaam is for non-prophets. Also, wahi is communicated directly from Allah either with or without an intermediary. Ilhaam can also come from devils and oneself. The ilhaam received by non-prophets mentioned in the Quran have been confirmed by Allah in the Quran. After the time of Rasulullah ﷺ and the end of wahi, nobody can have their wahi confirmed because revelation has ceased. A person may believe that they have received ilhaam from Allah but it could be ilhaam from Shaiton or their own nafs. If someone claims to have received ilhaam which contradicts the Quran and Sunnah, aims to add something to Islam, or aims to take something away from Islam, then it is clear that it is not ilhaam from Allah.

SECTION 3-EVIDENCE FROM THE QURAN

EVIDENCE FROM QUR'AN

فَوَجَدَ عَبْدًا مِّنْ عِبَادِنَا وَآتَيْنَاهُ مِنْ لَدُنَّا عِلْمًا

AND THEY FOUND A SERVANT FROM AMONG OUR SERVANTS TO WHOM WE HAD GIVEN MERCY FROM US AND HAD TAUGHT HIM FROM US A [CERTAIN] KNOWLEDGE.

يَمْرُؤٍ أَفْتَنِي لِرَبِّكَ وَاسْجُدِي وَارْكَعِي مَعَ الرَّاكِعِينَ (آل عمران).

"O MARY, BE DEVOUTLY OBEDIENT TO YOUR LORD AND PROSTRATE AND BOW WITH THOSE WHO BOW [IN PRAYER]." (ALI IMRAN AYAT 3:43)

وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَاءِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بِلِذْنِهِ مَا يَشَاءُ إِنَّهُ عَلِيُّ حَكِيمٍ

SURAT ASH-SHURA: 42:51

IT IS NOT [POSSIBLE] FOR ANY HUMAN THAT ALLAH SHOULD SPEAK TO HIM EXCEPT THROUGH REVELATION OR FROM BEHIND A VEIL OR SEND A MESSENGER WHO REVEALS BY HIS PERMISSION WHATEVER HE WISHES. INDEED, HE IS ALL-EXALTED, ALL-WISE.

Aqil then provides ayats from the Quran to support his explanation of wahi. We will provide the tafsir of these ayats from the sources used by the leader of TMOA. We present these sources to show the clear contradictions.

SURAH KAHF 18:65

And they found a servant from among Our servants to whom we had given mercy from us and had taught him from Us a [certain] knowledge.

This ayat is in reference to Prophet Khidhr عليه السلام.

MUFTI AHMAD YAR KHAN NAEEMI

32. He (Khidhr) is among those four prophets who would be alive until the Day of Judgement.

TAFSEE USMANI

33. In my opinion he (Khidhr) is a Prophet and as some scholars opine that the prophets who do not bring separate shariah are, however, authorized to bring about minor alterations in the prevalent shariah, similar might be the case with Khidhr also.

IBN KATHIR

34. Khidhr عليه السلام said, "O Musa! I have some of Allah's knowledge which He has bestowed upon me but you do not know it; and you too, have some of Allah's knowledge which He has bestowed upon you, but I do not know it."

(as a mercy from your Lord. And I did them not of my own accord.) Meaning, `These three things that I did, come from the mercy of Allah for those we have mentioned, the crew of the ship, the parents of the

boy and the two sons of the righteous man; I was only commanded to do these things that were enjoined upon me.' This is proof and evidence in support of those who say that Al-Khidr, peace be upon him, was a Prophet, along with the Ayah which we have already quoted: **Then they found one of Our servants, on whom We had bestowed mercy from Us, and whom We had taught knowledge from Us.** (Quran 18:65)

IBN ABBAS

35. (Then found they) at the rock (one of Our slaves) i.e. Khidr, (unto whom We had given mercy from Us) He says: We favored him with prophethood, (and had taught him knowledge from Our presence) the knowledge of future events.

JALALAYN

36. (So there they found one of Our servants) namely al-Khidr (to whom We had given mercy from Us) — according to one opinion this mercy was prophethood.

SURAH ALI IMRAN 3:43

"O Mary, be devoutly obedient to your Lord and prostrate and bow with those who bow [in prayer]."

33. It should be noted that the previous ayat clearly shows that the angels delivered this message to Mary عليه السلام. Allah says;

And [mention] when the angels said, "O Mary, indeed Allah has chosen you and purified you and chosen you above the women of the worlds. (Quran 3:42)

IBN KATHIR

34. Allah states that the angels commanded Maryam to increase acts of worship, humbleness, submission, prostration, bowing, and so forth, so that she would acquire what Allah had decreed for her, as a test for her.

SURAH ASH-SHURA 42:51

And it is not for any human being that Allah should speak to him except by revelation or from behind a partition or that He sends a messenger to reveal, by His permission, what He wills. Indeed, He is Most High and Wise.

It should be noted that we use this ayat above in its proper context related to wahi and ilhaam.

MUFTI AHMAD YAR KHAN NAEEMI

35. No one can speak to Allah directly. Musa and Rasulallah ﷺ spoke to Allah directly. The Prophets receive revelation. The reason for the revelation of this ayat was because the Jews asked by Rasulallah ﷺ couldn't see Allah like Musa عليه السلام did.

USMANI

40. No mortal, in consideration of his elemental construction and the present capacities, has got such power that God, the Most holy, should speak to him in this word face to face, and the mortal should bear it. Therefore, there are three ways of God's speaking to a mortal.

- 1) He should speak to him without a middle agency, directly from behind the veil, the prophet's power of hearing enjoys the hearing of god's word but in this state the eyes do not gain to delight in the ecstatic sight interview as Musa عليه السلام experienced at Mt. Tor and the last Prophet (Rasulullah ﷺ) experienced in the Night of Ascension.
- 2) He should speak to a mortal through an angel, but the angel should not come with visible embodiment before the eyes, on the other hand he should directly descend on the prophet's heart without incarnation, and the heart should itself perceive the angel and the voice, the outer senses having no access or occupancy whatsoever. In my opinion this that form which is interpreted in the tradition quoted by Hazrat A'isha. "*Al-Harith bin Hisham asked Rasulallah (saw): 'How does the Revelation come to you?' He said: 'Like the ringing of a bell, and when it departs I remember what he (the Angel) said, and this is the hardest on me. And sometimes he (the Angel) comes to me in the form of a man and gives it to me.'*" (Nasai) Also, look in the sections of beginning of creations in Bukhari the descension of the angel, even in this form of revelation, is clearly mentioned. The Rasulallah ﷺ has said about this kind of revelations "And it is more pressing, straining or heavy on me." And perhaps the Quranic revelation generally and very often came Down in this very form, as in the verses...
- 3) The third form of speaking to the mortal is that the angel comes before the Prophet with visible embodiment and delivers unto the prophet the message and word of god just like a man addresses the other man. Angel Gibrael came to the Rasulallah ﷺ in his real shape, and very often he came to the prophet in the shape of Wihya Kalbi a Sahaba, and sometimes in some unknown man. As for speaking from behind the veil, it was rather rare. His highness is a hindrance to a face to face speaking without a veil and his wisdom demands that some modes of speaking should be employed.

ASBAB

41. The Jews said to the Prophet, Allah bless him and give him peace: "Do you not speak [directly] with Allah and look at Him as did Moses? This is if you are really a Prophet. We will never believe in you until you do that". He said: "Moses did not look at Allah, exalted is He". Then, Allah, exalted is He, revealed this verse.

IBN KATHIR

42. This refers to how Allah sends revelation. Sometimes He casts something into the heart of the Prophet, and he has no doubt that it is from Allah, as it was reported in Sahih Ibn Hibban that the Messenger of Allah said, "*Ar-Ruh Al-Qudus (i.e., Jibril) breathed into my heart that no soul will die until its allotted provision and time have expired, so have Taqwa of Allah and keep seeking in a good (and lawful) way.*"

(or from behind a veil) -- as He spoke to Musa, peace be upon him. He asked to see Him after He had spoken to him, but this was not granted to him. In the Sahih, it recorded that the Messenger of Allah said

to Jabir bin `Abdullah, may Allah be pleased with him, “Allah never speaks to anyone except from behind a veil, but He spoke to your father directly.” This is how it was stated in the Hadith. He (Jabir's father) was killed on the day of Uhud, but this refers to the realm of Al-Barzakh, whereas the Ayah speaks of this earthly realm. (or (that) He sends a Messenger to reveal what He wills by His leave.) as Jibril (peace be upon him) and other angels came down to the Prophets, peace be upon them.

IBN ABBAS

43. (And it was not (vouchsafed)) it was not permissible (to any mortal that Allah should speak to him) directly without a veil (unless (it be) by revelation) in dream (or from behind a veil) as when He spoke with Moses (pbuh) (or (that) He sendeth a messenger) i.e. Gabriel, such as when He sent him to the Prophet Muhammad (pbuh) (to reveal what He will) of commands and prohibitions (by His leave) by His command. (Lo! He is Exalted) more exalted than all created beings, (Wise) in His command and decree.

JALALAYN

44. And it is not possible for any human that God should speak to him except that He should reveal to him by revelation in sleep or by inspiration or except from behind a veil where He makes the person able to hear His speech but without seeing Him — as was the case with Moses peace be upon him; or except that He should send a messenger an angel such as Gabriel and he the messenger then reveals to the person to whom he has been sent that is to say and then he speaks to him with His permission that is God’s whatever He God will. Truly He is Exalted above the attributes of created beings Wise in His actions.

SECTION 4-EVIDENCE FROM HADITH

EVIDENCE FROM HADITH

Given below are some recorded examples of revelation to the Holy Prophet’s Companions, both during his life and afterwards.

“Hazrat Aisha رضي الله عنها related that when the Companions decided to wash the body of the Holy Nabi صلى الله عليه وسلم [before his burial], they said: By Allah, we do not know whether to remove his clothes, as we do for the dead, or to wash him with his clothes on. So, when they differed about this, Allah caused them to fall asleep, till there was not one of them whose chin was not upon his chest. Then a speaker spoke from one side of the house, they did not know who it was, saying: Wash the Holy Prophet صلى الله عليه وسلم with his clothes on.”

(Abu Dawud, Book of Funerals; Mishkat, Book of Fitan, Ch. ‘Miracles’, sec. 2)

“A slave-girl of Hazrat Abu Bakr رضي الله عنه was pregnant. He said: It was revealed to me that it would be a girl. And she gave birth to a girl.”

(Kitab al-Lama’, by Abu Nasr Abdullah al-Qausani, Ch. Abu Bakr)

“In the written orders which Hazrat Umar [the second Caliph] رضي الله عنه sent to [his army commander] Hazrat Sa’ad Ibn Abi Waqqas رضي الله عنه during the Persian campaign, it was stated that it had been revealed to him that the enemy would be defeated.”

(Al-Wasa’iq as-Sabasiyya, p. 302, compiled by Dr Hamidullah of Hyderabad)

“Hazrat Ali رضي الله عنه and Hazrat al-Fazl رضي الله عنه was washing the Holy Prophet’s رضي الله عنه body when Hazrat Ali رضي الله عنه heard a voice saying: Lift up your eyes to heaven.”

(Al-Khasa’is al-Kubra, by Suyuti, vol. ii, p. 276)

“Hazrat Anas رضي الله عنه related that Hazrat Abu Ibn Ka’b رضي الله عنه said: I shall enter the mosque and pray and praise Allah so much that no one would have praised Him like that. So when he prayed, and sat down to praise Allah, he heard a voice from behind him saying: O Allah, all praise is due to Thee, all good is in Thy hand, all affairs return to Thee, open or secret, all praise is due to Thee, Thou hast power over all things, forgive me my past sins and keep me pure for the rest of my life, grant me to do good deeds which please Thee from me, and turn to me mercifully. Then Hazrat Abu Ibn Ka’b رضي الله عنه came to the Holy Nabi صلى الله عليه وسلم and related this to him. The Holy Nabi صلى الله عليه وسلم said: That was Jabreel عليه السلام.”

(Ruh al-Ma’ani, vol. vii, p. 64, under verse 33:40)

“Abdullah Ibn Zaid Ibn Abd Rabbih رضي الله عنه related: When the Holy Prophet صلى الله عليه وسلم ordered the making of a trumpet to use it to call people to prayer, I saw in a dream a man carrying a trumpet in his hand. I said to him: Are you selling the trumpet? He said: What will you do with it? I said: Call people to prayer. He said: Shall I not show you something better than it? I said: Yes. He said: Say, Allahu Akbar (up to the end of the words of the Call to Prayer). In the morning I went to the Holy Prophet صلى الله عليه وسلم and told him of my dream. He said: ‘Your dream is surely true if God so will. Go and stand with Bilal رضي الله عنه and tell him your dream. Let him give the call to prayer because his voice is louder than yours.’ So, I stood with Bilal رضي الله عنه and told him of the words, and he made the call to prayer.”

(Mishkat, Book of Prayer, Ch. ‘The Call to Prayer’, sec. 3)

Once Hazrat Abdullah bin Abbas went to Hazrat Ali and asked him to explain the inner meanings of Surah Fatiha. He went on explaining the whole night and when the Azan of the next morning prayer was recited, he was still explaining the meanings of the first letter. This shows that Allah Almighty reveals the mysteries of creation (Haqqaiq and Maarif) to the prophets and saints (Auliya) and nobody can deny it. Revelation (Kashf) is of many degrees. Revelations to the prophets are known as Wahy, to the saints (Auliya) as Karamat, and ordinary pious persons as Ilham and Ilqa. There are several examples of these revelations in the Quran and Hadith.”

To summarize, Wahy Nabuwat has ended, but Mubashshara continue, and these include true dreams which are a part of prophethood. The revelation to saints among Muslims also includes inspiration and hearing words, as shown by the instances quoted above from the Companions of the Holy Nabi صلى الله عليه وسلم.

COPY/PASTE

45. This entire section, excluding the last paragraph, which was copied from another source, is copy and pasted from a book entitled The Ahmadiyya Case. The book was written in support of the beliefs of the Ahmadiyya sect who claimed that their leader was a prophet and Mahdi. The entire book can be found at the following for verification.

https://www.google.com/books/edition/The_Ahmadiyya_Case/uxnRQfRqldwC?hl=en&gbpv=1

46. This paragraph in reference to Ali رضي الله عنه explaining the first letter of the Fatiha is copied and pasted, even the typo, from the following link; <https://roohanionlinespiritualhelp.co.uk/portfolio-item/the-inner-world-alam-e-batin-in-islam-revelation-wahy-ilham-miracles-karamaat-layers-of-meaning/>

UNAUTHENTIC

47. The narration related to Ali رضي الله عنه explaining the first letter of the Fatiha has no reference and is not found in any of the accepted Sunni books of Hadith.

SECTION 5-EVIDENCE FROM THE SCHOLARS

EVIDENCE FROM THE SCHOLARS

IMAM RAGHIB IN MUFRADAT

IN HIS CLASSICAL DICTIONARY OF THE QURAN, IMAM RAGHIB DEFINES WAHY AS FOLLOWS:

AL-KALIMATU-LLATI TULQA ILA ANBIYA'I-HI WA AULIYA'I-HI WAHY-UN.

“THE WORD OF ALLAH WHICH IS COMMUNICATED TO HIS NABI-EEN AND HIS AULIYA IS CALLED WAHY.”

(MUFRADAT OF RAGHIB, UNDER WAHY)

IMAM AHMAD IBN HANBAL (D. 855 C.E.)

REGARDING IMAM HANBAL, FOUNDER OF ONE OF THE FOUR SYSTEMS OF ISLAMIC JURISPRUDENCE, IT IS WRITTEN:

“HE SAID: ONE DAY I WAS IN THE PUBLIC BATHS, AND THERE WAS A GROUP OF PEOPLE WHO ENTERED THE WATER WITHOUT ANY CLOTHES. I KEPT IN MIND THE HADITH: HE WHO BELIEVES IN ALLAH AND THE LAST DAY SHOULD NOT ENTER THE PUBLIC BATH WITHOUT A WAIST-WRAPPER. SO, I DID NOT REMOVE ALL MY CLOTHES. THAT NIGHT I SAW IN A DREAM SOMEONE SAYING TO ME: ‘O AHMAD, RECEIVE GOOD NEWS THAT ALLAH HAS FORGIVEN YOU ON ACCOUNT OF YOUR FOLLOWING THE HADITH, AND MADE YOU A LEADER WHO SHALL BE FOLLOWED.’ I SAID: WHO ARE YOU? HE SAID: JABREEL عليه سلم.” (IHYA AS-SUNNA)

IMAM GHAZALI (D. 1111 C.E.)

This great Sheikh, writer and mujaddid, wrote in his best-known work as follows:

“Undoubtedly, knowledge comes to our hearts through the angels, and this is referred to in the word of Allah: It is not vouchsafed to a mortal that Allah should speak to him except by revelation ...”

(Ihya al- 'Ulum, vol. iii, p. 14)

“Know that the men of the heart are shown the secrets of the worlds through inspiration [into the قلب], or through true dreams, or through visions while awake. This is one of the highest grades of the degrees of prophethood, as a true dream is one of the forty-six parts of prophethood. So, beware of denying this knowledge through lack of understanding.”

(ibid., p. 67)

Sheikh Sayyid Abdul Qadir Jilani (d. 1166 C.E.):

I AM NOT AN ORDINARY PREACHER LIKE YOUR PREACHERS. I SPEAK BY COMMAND OF ALLAH ALMIGHTY. TAKE MY WORDS TO BE THE ORDERS OF ALLAH. WHEN I PREACH FROM THE PULPIT, ALLAH MANIFESTS HIMSELF UPON MY قلب HEART.”



(Tuhfa Qadiriyya, p. 82)

Imam Qurtubi:

“The true, righteous Muslim is he whose condition resembles the condition of the prophets. He is favored with that with which the prophets were favored, that is, information of the unseen.”

(Fath al-Bari, standard commentary of Bukhari, vol. xii, p. 319)

Imam Hajar Asqalani

He wrote in his commentary of Bukhari:

“When revelation was cut off with the Holy Nabi’s صلى الله عليه وسلم Mawt, Ilham [revelation to Auliya] came to those whom Allah chose.”

(Fath al-Bari, vol. i, p. 332)

Shaikh Ahmad of Sirhind (d. 1624 C.E.)

This famous mujaddid of India expressed the following views:

He records a question and then answers it as below:

“Question: Since the religion has been completed and perfected by the Holy Quran and the Holy Nabi’s صلى الله عليه وسلم example, what is the need for revelation (Ilham), and what deficiency is there which is made good by revelation?”

“Answer: Revelation makes manifest the hidden perfections of the religion, not increase the perfections in religion. Just as exercise of reason (ijtihad) makes clear the commandments of the religion, so does revelation make clear the secrets and subtleties which most people cannot understand. The distinct difference between the exercise of reason and revelation is that the former is related to opinion while the latter is ascribed to the Great Creator of opinions. Therefore, revelation has a certainty which reason does not.”

(Maktubat, vol. iii, Part VII, Daftar ii, Letter no. 55, p. 19)

“Commandments of the Shari ‘ah is revealed at particular times but commands of revelation in general are required at all times. ... The Shari ‘ah commandments are based on four sources [the reference is to Quran, Hadith, Ijma and Qiyas through which laws are derived], where revelation of saints (Ilham) finds no place. But leaving aside Shari ‘ah commandments, there are many other religious matters in which the fifth source is Ilham. In fact, it may be said that, after the Quran and Hadith, Ilham is the third source. This source will continue to exist till the end of the world.”

(ibid., p. 19)

IN LIGHT OF THE ABOVE INFORMATION THE ULAMA HAS DECLARED THE FOLLOWING MAS’ALA IN THE AQEEDA/IMAN OF THE AHLI SUNNAT WAL JAMMAT. IF ONE DOES NOT BELIEVE IT, THEY WILL NOT BE DECLARED A KAFFIR BUT THEY WILL NOT BE A PART OF THE AHLI SUNNAT WAL JAMMAT.

MAS’ALA 28



SOMETIMES THE AULIA (THE PLURAL OF WALI) RECEIVE ILM (KNOWLEDGE) IN THEIR SLEEP OR WHILE AWAKE. THESE ARE CALLED KASHF OR ILHAM (REVELATION OR INSPIRATION). IF THEY ARE INCONFORMITY WITH THE SHARI'AT THEY ARE ACCEPTABLE OTHERWISE NOT.

Sheikh Abdul-Qadir Jillani

48. The book referenced entitled Tuhfa Qadriyya was written by Shah Abul A or Muhammad Abdul Hafiz. The quote attributed to Sheikh Abdul-Qadir Jillani رحمه الله is not from any of his works. Many false statements have been attributed to Sheikh Abdul-Qadir Jillani رحمه الله which go directly against his teachings. Anyone familiar with the authentic works of Sheikh Abdul-Qadir Jillani رحمه الله will recognize false statements such as these.
49. In Secret of Secrets Sheikh Abdul-Qadir Jillani states, "In sufism the treacherous ego encourages one to agree with and to follow causes and propositions that are only close to truth, even to follow Prophetic messages and declarations of saints that have been distorted and to follow false teachers and ideas. On the level of wisdom, the ego tries to push one to claim sainthood, even divinity, the worst sin of setting oneself up as a partner to Allah." He then quoted the following from the Quran;

Have you seen the one who takes as his god his own desire? Then would you be responsible for him?
(Quran 25:43)

In the same book he also said, "Good and evil exist in every man." Finally, in the Revelation of the Unseen he says, "It is sinful to associate the will of Allah with the will of the created, whether it be through absentmindedness, forgetfulness, rapture, or a moment of alarm." There are plenty of authentic quotes from the teachings of Sheikh Abdul-Qadir Jillani to disprove the quote used in the Document.

Sheikh Ahmad of Sirhind

50. Sheikh Ahmad of Sirhind is a sheikh of the Naqshbandi sufi order. As far as we can tell he has only been referred to as a Mujaddid by his followers. Quoting this sheikh presents two contradictions for Aqil and the members of TMOA.
51. Sheikh Ahmad lived from 1564–1624. Bahu lived from 1630-1691. They both lived in the same century. If Sheikh Ahmad was the mujaddid of the century, then it cancels Bahu's claims of the 7 Sultans. Bahu claimed that he was the 5th Sultan and that the 7 Sultans are supposed to guide mankind. If the concept of the 7 Sultans were real, then Bahu would be considered the mujaddid of that century. Aqil claims that Sheikh Ahmad was the mujaddid.
52. Sheikh Ahmad was known for refuting the Moghul emperor Abu'l-Fath Jalal-ud-din Muhammad Akbar, or Akbar the Great. Akbar was known for starting his own religion called Din-i-ilahi which mixed concepts from Islam, Hinduism, Zoroastrianism, Jainism, Buddhism, Christianity, and atheism. One of the disciples of this new religion was Dara Shikoh, son of the Moghul emperor Shah Jahan. Dara Shikoh is a figure that has been promoted and praised by Mubarak Gillani, the founder of the cult of TMOA. Dara Shikoh was not only a follower of the deviant new religion of Din-i-ilahi but he also aimed to mix Islam and Hindu beliefs. Using Sheikh Ahmad as a reference refutes the people that Mubarak Gillani follows and exposes the deviant nature of Mubarak Gillani's teachings.

MAS'ALA 28

53. This quote was copied and pasted from an image. You will notice that they even copied the typo of “inconformity.”
54. This section has a minor issue because it makes the reader believe that only aulia/Saints receive ilhaam. As we have proven above, any person can receive ilhaam. You do not have to be a “wali/saint” to receive ilhaam.
55. The way this section was presented shows that Aqil was trying to mislead the reader. Aqil made the text of this section extremely small and it appeared as a footnote. This is a problem because the most important sentence in the entire Document is in this section. It is as if Aqil tried to hide the most important information related to ilhaam. As shown in the above section about ilhaam, “If someone claims to have received ilhaam which contradicts the Quran and Sunnah, aims to add something to Islam, or aims to take something away from Islam, then it is clear that it is not ilhaam from Allah.” The Document confirms our statement with the sentence, “If they (kashf/ilhaam) are in conformity with the Shari’at they are acceptable, otherwise not.”

SECTION 6-SULTAN OF FAQR

THE SULTAN UL FAQR

THE SULTAN UL FAQR ARE CLEARLY NAMED IN THE RISALAH RUHI OF HAZRAT SULTAN BAHU رضى الله عنه . THIS RISALAH RUHI IS ILHAM THAT HAS BEEN RIGOROUSLY STUDIED BY THE ULAMA OF HIS TIME. IT EXPLAINS AQEEDA/IMAN IN A BEAUTIFUL WAY AND THERE IS NO SHARI’AT (DIVINE LAWS) IN IT AT ALL. IF AN IGNORANT PERSON READS IT WITHOUT KNOWLEDGE OF THE AQEEDA OF THE AHLI SUNNAT WAL JAMMAT THEY COULD MISTAKENLY THINK THAT IT CONTAINS SHIRK.

THE WHOLE RISALAH RUHI IS IN CONFORMITY WITH THE QUR’AN AND HADITH FROM THE FIRST PAGE TO THE LAST WORD. IT IS SUGGESTED THAT ONE GO AND LEARN FIQH AND AQEEDA BEFORE READING SUCH ILHAM. ILHAM REQUIRES THAT UNDERSTAND THE BELIEFS OF EL-ISLAM BEFORE READING IT.

IF THERE WERE ANY SHIRK IN RISALAH RUHI, HAZRAT SULTAN BAHU WOULD HAVE BEEN ARRESTED AND CONDEMNED FOR HERESY IN THE ISLAMIC COURTS. THE FATHER OF SALAFISM IBN TAYMIYYAH WRITINGS CONTAINS SHIRK, BID ‘AT DALILA, AND HERESY. HE WAS ARRESTED, FOUND GUILTY OF BY THE ISLAMIC COURTS CONSISTING OF 4 QADIS (EACH FROM ONE OF THE 4 SCHOOLS OF FIQH). IBN TAYMIYYAH WAS HANGED IN THE YEARS 728 A.H. HAZRAT SULTAN BAHU HAD A PEACEFUL MAWT.

Reusing Source

56. It is common knowledge that the source of a claim cannot be used as support for the same claim. Only the Quran and Hadith are stand-alone sources within Islam. The sole source of the 7 Sultans is the Risalah Ruhi, and Aqil attempts to use the Risalah Ruhi as evidence for the 7 Sultans. Aqil failed to provide any evidence from the Quran or Hadith to support the 7 Sultans. In essence, Aqil’s argument can be simplified as, “Bahu’s claim about the 7 Sultans is true because Bahu said so.”

Sultan ul Faqr

57. Sultan ul Faqr is another term for the 7 Sultans. In the first sentence Aqil says that the 7 Sultans are clearly named in Bahu's *Risalah Ruhi*. Either Aqil is lying or ignorant of the contents of the *Risalah Ruhi*. In *Risalah Ruhi* Bahu only claims to know five of the 7 Sultans and that the last two Sultans are a mystery. If two out of the 7 Sultans are a mystery, then one cannot say that they are clearly named.

RISALAH RUHI IS ILHAAM

58. Aqil claims that *Risalah Ruhi* was ilhaam. There is no evidence of even Bahu claiming that *Risalah Ruhi* was ilhaam. In fact, Bahu claimed that the script of *Risalah Ruhi* was Allah Himself. Bahu also alluded to it being wahi. We seek refuge from attributing any falsehood to Allah. A more in-depth look at the contradictions of the *Risalah Ruhi* will be provided in another publication.

59. Aqil contradicted himself by claiming that *Risalah Ruhi* was ilhaam because they claimed that ilhaam is not written. *Risalah Ruhi* is clearly a book that was written. By Aqil's own definition of ilhaam, *Risalah Ruhi* is disqualified.

60. If *Risalah Ruhi* was inspired to Bahu in a dream then he should have followed the following Hadith.

"The vision (dream) flutters over a man as long as it is not interpreted, but when it is interpreted, it takes place as interpreted...Tell it only to one who loves or one who has proper judgment." (Abu Dawud)

Bahu should not have revealed the contents of his dream, or alleged ilhaam, to the public.

61. If Aqil believed that the *Risalah Ruhi* was ilhaam then he would be in the community of TMOA and a follower of Mubarak Gillani. Since Aqil is allegedly not a member of TMOA then they cannot be a follower of Mubarak Gillani. Mubarak Gillani claimed, "There are only three groups of Muslims. The first group is government sponsored deviants who assimilate with kafirs. The second group are munafiqs. The third group is the jamaat (TMOA) who are the only true Muslims." (1987 Women's Retreat). If Aqil believed that *Risalah Ruhi* was ilhaam then they either reject Mubarak Gillani as the 6th Sultan or they accept that they are either a deviant or munafiq.

62. According to a Sufi scholar, Mufti Ebrahim Salejee, who helps answer Islamic questions for Islamqa.org, Allah talks to His servants through the Quran. When asked about those who claim to be receiving direct communication from Allah and the angels he said, "Allah Ta'ala talks to His servants through the Qur'aan Shareef. Can there be any speech greater than the words of the Qur'aan? The knowledge that is reliable and authentic is the knowledge that is received through ulama, righteous learned people and authentic kitaabs. The knowledge that he is talking about is not authenticated. Hence it cannot be used unless it has been authenticated through some verse of the Qur'aan and some reliable ulama. And Allah knows best."

ULAMA OF HIS TIME

63. Aqil refers to alleged ulama of the time that rigorously studied the *Risalah Ruhi*. However, Aqil does not mention the names of any ulama. We were unable to find any ulama that studied or approved of the *Risalah Ruhi*.

AQEEDA/IMAN

64. Aqil claims that *Risalah Ruhi* explains aqeeda/iman in a beautiful way. However, the book does not touch on any aspects of the six pillars of Iman. In fact, the book contradicts some fundamental aspects of Islam, which will be clearly shown. In addition, Aqil claims that there is no sharia in the book at all. However, aqeeda/iman is a main component of sharia. So if the book explains aqeeda/iman then it is also explaining a fundamental part of sharia because sharia is most applicable to those with Islamic aqeeda/iman.
65. Aqil continues the contradictions when he claims that a person needs to understand Fiqh before reading ilhaam. This is after Aqil claimed that the book does not contain any sharia. Fiqh and sharia are often used interchangeably. Essentially, Aqil is claiming that a person needs to learn fiqh in order to understand a book that contains absolutely no sharia.
66. Aqil claims that ignorant people without knowledge of Sunni aqeeda could mistakenly think it contains shirk. This statement does not agree with what Bahu said himself. He said that the book can serve as a “murshid kamil/perfect guide.” He said that even if a seeker holds the book he will be “turned into an aruf/saint.” Bahu clearly meant for the book to be read by everyone, Muslim, non-Muslim, ignorant, and learned because he said, “I was sent to guide mankind.”
67. The book clearly contradicts standard beliefs of the aqeeda of Sunni Muslims, which will be clearly shown.

QURAN/SUNNAH

68. Aqil states that every word of the *Risalah Ruhi* is conformity to the Quran and Hadith. We will clearly show that this is false.
69. Aqil claims that individuals need to obtain a certain level of Islamic scholarship in fiqh, aqeeda, and in Islam before reading *Risalah Ruhi*. We have clearly shown that Aqil has not obtained the level of scholarship to meet their own criteria. Therefore, they should not have read *Risalah Ruhi*.

ARRESTED FOR SHIRK

70. Aqil makes the false claim that if the *Risalah Ruhi* contained shirk, then Bahu would have been arrested and condemned for heresy in the Islamic courts. It is obvious that Aqil has no knowledge of the location and time period that Bahu lived. Bahu lived under the Moghul Empire in India during the reigns of Shah Jahan and Aurangzeb. The Moghul Empire is very well known for their religious tolerance and Islamic deviations. We already mentioned how the Emperor Muhammad Akbar started his own religion. The emperors were known to marry women that were Shiites and Hindus. The emperors had mushriqs as advisors and government officials. The Moghul Empire did not rule with strict shariah. Although they were considered Sunni Hanafi on paper, they allowed individuals to follow their own rules and customs. They even declared Hindus as “People of the Book” which is a deviation from mainstream Sunni Islam. It is very clear that shariah was loosely enforced, at best. If a Moghul emperor can create his own religion, it is very easy to believe than an obscure individual that writes a book containing shirk would go unnoticed and unpunished.

71. Ibn Taymiyyah (رحمه الله) is not “the father of Salafism.” Ibn Taymiyyah lived between 1263-1328. Salafism did not emerge until the 18th and 19th centuries, around 500 years after the death of Ibn Taymiyyah. Although, Salafis use the works of many scholars from the past. Using the work of scholars does not mean that they are the “father” of a movement that occurred 500 years after they died. For example, the Sarwari Qadri, the sufi order started by Bahu, attribute themselves to Sheikh Abdul-Qadir Gillani (رحمه الله) although he died about 400 years before Bahu created the sufi order. You will find that many groups violate the teachings of the scholars they attribute themselves to. Salafism, just like sufism, is not monolithic. Many groups, sub-groups, and individuals claim to be salafis and sufis. No matter what a group claims, their beliefs and actions should be judged against the Quran, Sunnah, and Sunni Islam.
72. Aqil claims that Ibn Taymiyyah’s writings contain shirk, bidah, and heresy. However, Aqil does not provide any evidence. Ibn Taymiyyah is a very controversial scholar in the history of Islam. However, Aqil should have provided evidence of his claims. He could have copied and pasted information as he did for the majority of the Document.
73. Aqil claimed that Ibn Taymiyyah was found guilty and hanged in 728 AH (1328). Ibn Taymiyyah was not found guilty and was not hanged. He died while in prison. Ibn Taymiyyah was arrested several times, and released from prison every single time. In fact, when he died in prison he was locked up with his famous student Ibnul Qayyim (رحمه الله) for the same charges. Ibnul Qayyim was later released, which is proof that if Allah did not take his soul in prison, then he would have been released along with Ibnul Qayyim. It is very clear that Aqil does not know Islam or history, and does not have enough concern about the statements he makes to ensure he does not spread false information. Aqil had the energy to copy and paste material from non-Sunni sources to blindly support his position but did not even take the time to use Wikipedia to verify some basic information.
74. Ibn Taymiyyah lived over 300 years before Bahu. They have nothing to do with each other. Bringing up Ibn Taymiyyah and labelling him “the father of Salafism” is a clear attempt to sway the emotions of the readers. Knowing that their primary audience will be triggered by hearing “Ibn Taymiyyah” and “Salafism”, they purposely inserted Ibn Taymiyyah into their defense to mislead the reader. Aqil should have mentioned the scholars that lived during the same time period as Bahu, scholars that support *Risalah Ruhi*, and scholars that refuted *Risalah Ruhi*. Nothing related to Ibn Taymiyyah, his opinions, him being arrested, his life, nor his death have anything to do with the 7 Sultans.
75. Comparing Bahu to Ibn Taymiyyah was a poor choice. The sign of the quality of a scholar is similar to determining the quality of a tree. Like quality trees, quality scholars produce quality fruits and seeds that create more quality trees. Ibn Taymiyyah has been referred to as Shaykhul Islam and mujaddid of his time by thousands of Muslims for hundreds of years, even up to today. Bahu has not been recognized by anyone outside of his sufi order. Ibn Taymiyyah has notable students such as Ibnul Qayyim and Ibn Kathir. The Ummah still benefits from their works. Mubarak Gillani, the alleged 6th Sultan, used Ibn Kathir’s tafsir to read to his followers. Meanwhile, Mubarak Gillani was unable to produce his own tafsir. The members of TMOA quote Ibnul Qayyim more than they quote Bahu. Bahu does not have one notable student or follower. Bahu is known in the Indian subcontinent for his poetry and has sufi and Hindu followers. Ibn Taymiyyah is known for his many Islamic books and scholarship, and only has Muslim followers.

76. Aqil tried to use how a person died as a criteria for right and wrong. While we may use how a person lives and dies as possible signs for guidance, Allah knows best what will be accepted from their life and their status with Him. We already pointed out the falsehood about Ibn Taymiyyah being hanged. Even if this were true, how many righteous Muslims were tortured and executed throughout history? Anyone with common sense should see the falsehood in Aqil's argument.
77. Aqil claims that Bahu had a peaceful death. Unfortunately, there are no authentic accounts about the death of Bahu. The only accounts of Bahu's life and death come from hagiographies. Hagiographies are fictitious, adulatory, and idealized accounts of the lives of holy figures. Authors of hagiographies are uncritical with their subjects and everything is written to praise the subject. They commonly contain "audacious fabrications" and are products of lying and ambition. Scholars consider hagiographies as chronological nonsense that should be avoided. One clear sign that the accounts of the life and death of Bahu are not credible is that they say that he died on the same exact day that he was born. Further, if you can predict the audacious fabrications that these type of people come up with then you can predict at what age he allegedly died. Rasulullah ﷺ passed away at the age of 63. Of course, the hagiographies of Bahu claimed that he died exactly at the same age as Rasulullah ﷺ. Of course, there is a very slim chance that this is possible, but we maintain that it is still irrelevant to proving the belief of the 7 Sultans.
78. Aqil tried to use the manner in which Ibn Taymiyyah died as an evidence that he was upon falsehood and, therefore, Bahu and the 7 Sultans was truth. Of course, someone's falsehood does not make another person's unrelated actions and beliefs true. Ibn Taymiyyah died in jail. He was not hanged. Let's assume Bahu died a peaceful death and being jailed, tortured, or executed is a sign of falsehood. What does this logic say about Prophet Yusuf عليه السلام?

And he said to the one whom he knew would go free, "Mention me before your master." But Satan made him forget the mention [to] his master, and Joseph remained in prison several years. (Quran 12:42)

What does this logic say about Khalifa Uthman رضي الله عنه who was surrounded, kept prison in his own house, and assassinated by the rebels? What does this say about Imam Malik رضي الله عنه who was arrested and flogged? What does this say about Imam Shafi رضي الله عنه who was imprisoned? What does this say about Imam Abu Hanifa رضي الله عنه who passed away in prison? What does this say about Imam Ahmad رضي الله عنه who was arrested and tortured for over two years? It appears that a common trait of the righteous servants of Allah is to be imprisoned at some point in their life.

79. Aqil opened up the door for the analysis of how people die. We only bring this up to show the clear falsehood and hope that this helps guide people to the truth. We pray that Allah forgives all Muslims for their transgressions and pray that Allah protects us and our loved ones from having a bad ending. Ameen.

According to Aqil the way a person dies is a sign of whether they are righteous or upon falsehood. Let's look at the way Mubarak Gillani, the alleged 6th Sultan, died. He clearly did not have a peaceful death. He had a stroke that paralyzed half of his body. He could not speak nor recite the kalimah on his deathbed. There have also been reports of him passing away due to contracting Covid-19, a disease that he said was



a wrath from Allah for the disbelievers. Mubarak Gillani believed in and taught the concept of the 7 Sultans and the contents of *Risalah Ruhi*. Is his bad ending a sign of his falsehood?

80. Mubarak Gillani, the alleged 6th Sultan, had hardly anybody at his funeral. If the way a person dies is a sign of their truthfulness, then surely their funeral is a sign as well. None of Mubarak Gillani's followers were allowed to attend his funeral. However, Imam Ahmad, someone who was jailed and tortured, had almost one million people attend. Nobody will argue about the truthfulness of Imam Ahmad and clearly agree that his funeral was attended by so many because he was a righteous scholar. But what do you say about Ibn Taymiyyah? Ibn Kathir, a reliable historian and Ibn Taymiyyah's student, said that over 200,000 people attended Ibn Taymiyyah's funeral and that only Imam Ahmad's funeral was bigger.

SECTION 7-REFUTATION OF *RISALAH RUHI*

81. *Risalah Ruhi* has been thoroughly refuted in R2F's publication entitled *Risalah Ruhi for Laymen-Deciphering Shirk & Bidah*. We prove, beyond a shadow of doubt, that the contents of *Risalah Ruhi* is full of shirk and deviant beliefs. We use Quran and Hadith as understood in Sunni Islam.

SECTION 8-RESPONSE FROM THE AQIL

On 3/8/22 R2F was given the email address of Aqil and informed that he was willing to respond via email but did not want to come on the R2F show, talk on the phone, nor message via text. We have included the email exchange below.

INITIAL R2F EMAIL

As-Salaamu Alaikum

Brother Aqil, or William Reed, we hope this message finds you and your family in iman and good health.

We were given the document that you authored in an attempt to defend the belief in the concept of the 7 Sultans. Not only did your proof fail to provide evidence from the Quran and Sunnah that supports the 7 Sultans, but it is also contrary to the Quran and Sunnah. We wish to give you the opportunity to respond in support of your beliefs and stance. We hope to educate you on the topic so that you can free yourself of anti-Islamic beliefs. إن شاء الله

You can come on our show or provide your response directly with R2F representatives. We will be covering the falsehood contained in your document on our show whether you respond or not.

We were told that you do not want to come on our show, talk to us on the phone, or communicate via text message, and that you will only communicate through email.

We hope that your confidence in your deviant beliefs gives you the courage to address them formally in a proper manner. If you feel that you are correct then you should be able to educate us. We should be able to educate you. إن شاء الله

We have attached a preliminary response to your failed attempt to defend the belief in the 7 Sultans. We have done our due diligence and have given you an opportunity to support your Islam. May Allah guide you to the truth, increase your knowledge of authentic Islam, and make you a guide for the people.

مع السلامة

AQIL'S RESPONSE

As salamu alaikum my young brother,

I received your email, and I find it shameful when Muslims have to address each other with such disrespect. Especially when there was no disrespect given and they are unknown to each other. The paper that I wrote on the Blessed 7 Sultan ul Faqr has proof from the Qur'an Kareem, Hadith Shareef and the classic Scholars of the Ahli Sunnah wal Jammah. By refuting the paper you are in fact refuting the Qur'an Kareem, Hadith Shareef and the classic Scholars of the Ahli Sunnah wal Jammah. Salafi are not a part of the Ahli Sunnah wal Jammah but you are Muslims with all the rights of a Muslim. One right is respect which you did not show me.

At this point I would like to clear up some things:

1. The 7-page letter that you saw was sent to my friend whom I have known for nearly 50 years now. I did not sign my name because the letter was to my friend and the name was not necessary.
2. Khalifa Husain Abdallah is a Khalifa in Silat Seni Gayong.
3. You did not sign your name at the end of the nasty email you sent me and I still don't know your Muslim name or if you have one.
4. The reason why I do not want to come to your YouTube channel should be clear from the disrespectful and hateful email you sent me. I am a very busy man and do not have the time or desire to debate about Ahli Sunnah wal Jammah beliefs.
5. Your YouTube channel's stance on the 7 Sultan ul Faqr only recently came to my attention.
6. I do not indulge in back and forth with young men old enough to be my son.
7. As adults we will hear the word "no". There is no need for such a strong response from my refusal and practicing my Allah given free will.

Hazrat Abdullah bin Umar رضى الله عنه has related that Allah's Messenger صلى الله عليه وسلم mounted the pulpit and called in a loud voice, "You who have accepted Islam with your tongues but whose hearts have not been reached by faith, do not annoy the Muslims, or revile them, or seek out their faults, for he who seeks out the faults of his brother Muslim will have his faith sought out by Allah, and he whose faults are sought out by Allah will be exposed by Him, even though he should be in the interior of his house." (Tirmizi)

Ma' salam, Aqil

R2F'S RESPONSE

Wa alaikum salaam

First and foremost I apologize on behalf of R2F. I just found out that our draft document contained some internal notes that may have been offensive to you. As I told you in the first email, it was a draft document...not in its complete form. Nonetheless, we are sorry that we sent it to you before removing anything inappropriate. If you feel disrespected by any of the contents of the draft document, please forgive us.

We hope you benefit from the other content in the document that clearly shows that you used non-Sunni sources (Shiite & Ahmadiyya) to support your position on ilham and wahi. I hope it also becomes clear to you that you absolutely did not provide any support for the deviant belief of the 7 Sultans. If you believe in the concept of the 7 Sultans there is a high chance that you may have left fold of Islam. That is a serious thing to consider. Also, no reference was made to "salafis" in our document and you should be very careful about broadly declaring takfir...especially when no Sunni scholar has made the claim that you have.



To address the numbered points in your email.

1. This was addressed in the document. We sincerely hope you take the time to read the document fully so that you may benefit.
2. Whether Hussein Abdallah is considered a “Khalifa” in martial arts is irrelevant.
3. My name is clearly in the email you received from the email address jamesgriffin786@yahoo.com. It was not an anonymous email address. Whether you know my Muslim name or not is irrelevant. And it appears that you know exactly who I am since you allege to know my age and our YouTube channel.
4. The offer for you to defend/clarify your beliefs is for your benefit. Your assumptions and your time constraints are your business. We at least hope you learn how your position is not in accordance with Sunni Islam.
5. Again, we hope you find time to review the document and listen to the show when we address the document you authored. We will also be including the details of this exchange.
6. Whether me or anyone is old enough to be your son does not have a bearing on truth. We hope that you do not believe that your age is a justification to ignore guidance when it comes to you. May Allah protect us all from becoming deaf, dumb, blind, and arrogant.
7. I don’t know what “refusal” you are referring to. However, as Muslims we must have wala’ walbara’. We must enjoin what is right and forbid what is evil. We will strongly react when we see individuals supporting shirk and lies against Allah and Rasulallah (ﷺ).

Finally, the Hadith you concluded with, which we believe was narrated by Ibn Umar رضي الله عنه but we could be mistaken, is in reference to concealing the minor faults of Muslims. Your belief in the 7 Sultans and your public support and propagation of the deviant belief is not a minor fault. You are leading people to falsehood. We are commanded by Allah and Rasulallah (ﷺ) to speak out against evil, and you have enjoined and propagated the worst evil...shirk.

Allah said, **Ye are the best of peoples, evolved for mankind, enjoining what is right, forbidding what is wrong, and believing in Allah.** (Quran 3:110)

Rasulallah (ﷺ) said, *“Whoever among you sees evil, let him change it with his hand. If he is unable to do so, then with his tongue. If he is unable to do so, then with his heart, and that is the weakest level of faith.”* (Muslim).

We hope you accept our sincere apology for any unintentional disrespect and pray that Allah guides you away from falsehood. If you change your mind about engaging in productive conversation with us you can email me, James Griffin/Ja’far Ibn Abdul-Aziz, or our R2F group @ emailr2f@gmail.com to make appropriate arrangements. We do not intend to go back and forth with you via email since this is not a proper format. We hope you benefit from the information we provided you and from the future show we will have addressing the document you authored.

May Allah guide you and make you a guide to the people. Ameen.

مع السلامة

SUMMARY OF EMAIL ENGAGEMENT

82. R2F inadvertently sent Aqil an unfinished version of this publication which contained two words that could be considered offensive. Upon learning of this oversight R2F issued Aqil an apology and also responded to some points of his email. From Aqil’s email response, it appears that he is resistant to taking advice or learning from others, especially those younger than him. Rasulallah (ﷺ) said, *“No one who has*



*the weight of a seed of arrogance in his heart will enter Paradise...Arrogance is to disregard the truth and to look down upon people.” (Muslim) We pray that Allah protects all of us from becoming arrogant. We at R2F acknowledge that we can learn and take advice from anyone. We also hope that we continue to seek knowledge and accept the truth from anyone, no matter how old we become. Allah says, “**It is only those who have knowledge among His slaves that fear Allah.**” (Quran 35:28)*

CONCLUSION

It is clear that Aqil is not a scholar. He clearly did not provide any evidence to support the deviant belief of the 7 Sultans. He attempted to provide evidence related to wahi and ilhaam by copying information from Shiite and Ahmadiyya sources. The Document was not aimed at providing truth but aimed at reinforcing and propagating a deviant belief full of shirk. Please refer to *Risalah Ruhi for Laymen-Deciphering Shirk & Bidah* for proof of how the belief in the 7 Sultans is shirk and potentially takes a person out of the fold of Islam.

We presented many arguments to debunk Aqil’s failed attempt to support the 7 Sultans. However, the arguments clearly supported by the Quran and Sunnah are sufficient. We hope that adherents to the deviant belief of the 7 Sultans abandon this false teach and hold-firm to the Quran and Sunnah.

Anything that we have said that is true is from Allah and anything that we have said that is wrong is from ourselves. We are humans and are not free from error, above being corrected, nor too arrogant to learn new things. If anyone has any questions or comments related to this publication please contact R2F. May Allah guide us all and make us guides for the people. Ameen

As salamu Alaikum,

Khalifa Husain Abdallah asked me to send him information pertaining to valid proof of the Sultan ul Faqr. This is information from one of the classes on Aqeeda/ Iman in Islam that we teach in the Islamic Study Guild. I hope that this evidence and proofs will make things clear for people.

Wahy and Ilham

“Wahy” (وحي) literally means:

- Inspiration, revelation, suggestion, to point out a thing to someone, to put a thing into the mind of someone secretly; letter, writing something revealed or written or the idea inspired or revealed; saying; commandment; to dispatch a messenger to someone; to speak with someone secretly; to urge; voice.
- In Islamic terminology, *Wahy* means communication of idea, command and information from Allah to a chosen human being, conveyed either directly or through supernatural agencies like angels.

“Ilham” (الهام) literally means:

- To inspire, to put a thought or an idea into the mind of someone.
- In Islamic terminology, *Ilham* means inspiration of an idea or information from Allah to any chosen person.

It will appear from above that while *Ilham* is limited to unspoken and unwritten inspiration, *Wahy* is used for spoken as well as unspoken and written as well as unwritten inspiration and revelation.

Every religion which believes in God believes in revelation.

Evidence from Qur'an

فَوَجَدَ عَبْدًا مِّنْ عِبَادِنَا وَآتَيْنَاهُ مِنْ لَدُنَّا عِلْمًا

And they found a servant from among Our servants to whom we had given mercy from us and had taught him from Us a [certain] knowledge.

يُمَرِّمُ أَفْئِدَتِي لِرَبِّكَ وَأَسْجُدِي وَأَرْكَعِي مَعَ الرَّكَّعِينَ (آل عمران).

"O Mary, be devoutly obedient to your Lord and prostrate and bow with those who bow [in prayer]." (Ali Imran Ayat 3:43)

وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَاءِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بِإِذْنِهِ مَا يَشَاءُ إِنَّهُ عَلِيمٌ حَكِيمٌ

Surat Ash-Shura: 42:51

It is not [possible] for any human that Allah should speak to him except through revelation or from behind a veil or send a messenger who reveals by His permission whatever He wishes. Indeed, He is all-exalted, all-wise.

Evidence from Hadith

Given below are some recorded examples of revelation to the Holy Prophet's Companions, both during his life and afterwards.

1. "Hazrat Aisha رضي الله عنها related that when the Companions decided to wash the body of the Holy Nabi صلى الله عليه وسلم [before his burial], they said: By Allah, we do not know whether to remove his clothes, as we do for the dead, or to wash him with his clothes on. So, when they differed about this, Allah caused them to fall asleep, till there was not one of them whose chin was not upon his chest. Then a speaker spoke from one side of the house, they did not know who it was, saying: Wash the Holy Prophet صلى الله عليه وسلم with his clothes on."

(*Abu Dawud*, Book of Funerals; *Mishkat*, Book of *Fitan*, Ch. 'Miracles', sec. 2)

2. "A slave-girl of Hazrat Abu Bakr رضي الله عنه was pregnant. He said: It was revealed to me that it would be a girl. And she gave birth to a girl."

(*Kitab al-Lama'*, by Abu Nasr Abdullah al-Qausani, Ch. Abu Bakr)

3. “In the written orders which Hazrat Umar [the second Caliph] رضى الله عنه sent to [his army commander] Hazrat Sa‘ad Ibn Abi Waqqas رضى الله عنه during the Persian campaign, it was stated that it had been revealed to him that the enemy would be defeated.”

(*Al-Wasa‘iq as-Sabasiyya*, p. 302, compiled by Dr Hamidullah of Hyderabad)

4. “Hazrat Ali رضى الله عنه and Hazrat al-Fazl رضى الله عنه was washing the Holy Prophet’s رضى الله عنه body when Hazrat Ali رضى الله عنه heard a voice saying: Lift up your eyes to heaven.”

(*Al-Khasa‘is al-Kubra*, by Suyuti, vol. ii, p. 276)

5. “Hazrat Anas رضى الله عنه related that Hazrat Abu Ibn Ka‘b رضى الله عنه said: I shall enter the mosque and pray and praise Allah so much that no one would have praised Him like that. So when he prayed, and sat down to praise Allah, he heard a voice from behind him saying: *O Allah, all praise is due to Thee, all good is in Thy hand, all affairs return to Thee, open or secret, all praise is due to Thee, Thou hast power over all things, forgive me my past sins and keep me pure for the rest of my life, grant me to do good deeds which please Thee from me, and turn to me mercifully.* Then Hazrat Abu Ibn Ka‘b رضى الله عنه came to the Holy Nabi صلى الله عليه وسلم and related this to him. The Holy Nabi صلى الله عليه وسلم said: That was Jabreel عليه سلم.”

(*Ruh al-Ma‘ani*, vol. vii, p. 64, under verse 33:40)

6. “Abdullah Ibn Zaid Ibn Abd Rabbih رضى الله عنه related: When the Holy Prophet صلى الله عليه وسلم ordered the making of a trumpet to use it to call people to prayer, I saw in a dream a man carrying a trumpet in his hand. I said to him: Are you selling the trumpet? He said: What will you do with it? I said: Call people to prayer. He said: Shall I not show you something better than it? I said: Yes. He said: Say, *Allahu Akbar* (up to the end of the words of the Call to Prayer). In the morning I went to the Holy Prophet صلى الله عليه وسلم and told him of my dream. He said: ‘Your dream is surely true if God so will. Go and stand with Bilal رضى الله عنه and tell him your dream. Let him give the call to prayer because his voice is louder than yours.’ So, I stood with Bilal رضى الله عنه and told him of the words, and he made the call to prayer.”

(*Mishkat*, Book of Prayer, Ch. ‘The Call to Prayer’, sec. 3)

Once Hazrat Abdullah bin Abbas went to Hazrat Ali and asked him to explain the inner meanings of Surah Fatiha. He went on explaining the whole night and when the Azan of the next morning prayer was recited, he was still explaining the meanings of the first letter. This shows that Allah Almighty reveals the mysteries of creation (Haqqaiq and Maarif) to the prophets and saints (Auliya) and nobody can deny it. Revelation (Kashf) is of many degrees. Revelations to the prophets are known as Wahy, to the saints (Auliya) as Karamat, and ordinary pious persons as Ilham and Ilqa. There are several examples of these revelations in the Quran and Hadith."

To summarize, **Wahy Nabuwat** has ended, but **Mubashshara** continue, and these include true dreams which are a part of prophethood. The revelation to saints among Muslims also includes inspiration and hearing words, as shown by the instances quoted above from the Companions of the Holy Nabi ﷺ.

Evidence From The Scholars

Imam Raghib in *Mufradat*

In his classical dictionary of the Quran, Imam Raghib defines *Wahy* as follows:

Al-kalimatu-llati tulqa ila anbiya’i-hi wa auliya’i-hi wahy-un.

“The word of Allah which is communicated to His Nabi-een and His Auliya is called *Wahy*.”

(*Mufradat* of Raghib, under *Wahy*)

Imam Ahmad Ibn Hanbal (d. 855 C.E.)

Regarding Imam Hanbal, founder of one of the four systems of Islamic jurisprudence, it is written:

“He said: One day I was in the public baths, and there was a group of people who entered the water without any clothes. I kept in mind the hadith: He who believes in Allah and the Last Day should not enter the public bath without a waist-wrapper. So, I did not remove all my clothes. That night I saw in a dream someone saying to me: ‘O Ahmad, receive good news that Allah has forgiven you on account of your following the hadith, and made you a leader who shall be followed.’ I said: Who are you? He said: Jabreel عليه السلام.” (*Ihya as-Sunna*)

Imam Ghazali (d. 1111 C.E.)

This great Sheikh, writer and mujaddid, wrote in his best-known work as follows:

- i. “Undoubtedly, knowledge comes to our hearts through the angels, and this is referred to in the word of Allah: It is not vouchsafed to a mortal that Allah should speak to him except by revelation ...”

(*Ihya al- ‘Ulum*, vol. iii, p. 14)

- ii. “Know that the men of the heart are shown the secrets of the worlds through inspiration [into the قلب], or through true dreams, or through visions while awake. This is one of the highest grades of the degrees of prophethood, as a true dream is one of the forty-six parts of prophethood. **So, beware of denying this knowledge through lack of understanding.**”

(*ibid.*, p. 67)

Sheikh Sayyid Abdul Qadir Jilani (d. 1166 C.E.):

I am not an ordinary preacher like your preachers. I speak by command of Allah Almighty. Take my words to be the orders of Allah. When I preach from the pulpit, Allah manifests Himself upon my قلب heart.”

(*Tuhfa Qadiriyya*, p. 82)

Imam Qurtubi:

“The true, righteous Muslim is he whose condition resembles the condition of the prophets. He is favored with that with which the prophets were favored, that is, information of the unseen.”

(*Fath al-Bari*, standard commentary of *Bukhari*, vol. xii, p. 319)

Imam Hajar Asqalani

He wrote in his commentary of *Bukhari*:

“When revelation was cut off with the Holy Nabi’s صلى الله عليه وسلم Mawt, *Ilham* [revelation to Auliya] came to those whom Allah chose.”

(*Fath al-Bari*, vol. i, p. 332)

Shaikh Ahmad of Sirhind (d. 1624 C.E.)

This famous *mujaddid* of India expressed the following views:

- i. He records a question and then answers it as below:

“Question: Since the religion has been completed and perfected by the Holy Quran and the Holy Nabi’s ﷺ example, what is the need for revelation (*Ilham*), and what deficiency is there which is made good by revelation?”

“Answer: Revelation makes manifest the hidden perfections of the religion, not increase the perfections in religion. Just as exercise of reason (*ijtihad*) makes clear the commandments of the religion, so does revelation make clear the secrets and subtleties which most people cannot understand. The distinct difference between the exercise of reason and revelation is that the former is related to opinion while the latter is ascribed to the Great Creator of opinions. Therefore, revelation has a certainty which reason does not.”

(*Maktubat*, vol. iii, Part VII, *Daftar* ii, Letter no. 55, p. 19)

- ii. “Commandments of the Shari‘ah is revealed at particular times but commands of revelation in general are required at all times. ... The Shari‘ah commandments are based on four sources [the reference is to Quran, Hadith, *Ijma* and *Qiyas* through which laws are derived], where revelation of saints (*Ilham*) finds no place. But leaving aside Shari‘ah commandments, there are many other religious matters in which the fifth source is *Ilham*. In fact, it may be said that, after the Quran and Hadith, *Ilham* is the third source. This source will continue to exist till the end of the world.”

(*ibid.*, p. 19)

In light of the above information the Ulama has declared the following Mas‘ala in the Aqeeda/Iman of the Ahli Sunnat wal Jammat. If one does not believe it, they will not be declared a kaffir but they will not be a part of the Ahli Sunnat wal Jammat.

MAS'ALA 28

Sometimes the Aulia (the plural of Wali) receive ilm (knowledge) in their sleep or while awake. These are called Kashf or Ilham (Revelation or Inspiration). If they are in conformity with the Shari'at they are acceptable otherwise not.

The Sultan ul Faqr

The Sultan ul Faqr are clearly named in the Risalah Ruhi of Hazrat Sultan Bahu *رضى الله عنه* This Risalah Ruhi is Ilham that has been rigorously studied by the Ulama of his time. It explains Aqeeda/Iman in a beautiful way and there is no Shari'at (Divine Laws) in it at all. **If an ignorant person reads it without knowledge of the Aqeeda of the Ahli Sunnat wal Jammah they could mistakenly think that it contains Shirk.**

The whole Risalah Ruhi is in conformity with the Qur'an and Hadith from the first page to the last word. It is suggested that one go and learn Fiqh and Aqeeda before reading such Ilham. Ilham requires that understand the beliefs of El-Islam before reading it.

If there were any Shirk in Risalah Ruhi, Hazrat Sultan Bahu would have been arrested and condemned for heresy in the Islamic courts. The father of Salafism Ibn Taymiyyah writings contains shirk, bid'at Dalila, and heresy. He was arrested, found guilty of by the Islamic Courts consisting of 4 Qadis (each from one of the 4 schools of fiqh). Ibn Taymiyyah was hanged in the years 728 A.H. Hazrat Sultan Bahu had a peaceful Mawt.