

RISALAH RUHI FOR LAYMEN DECIPHERING SHIRK & BIDAH

Compiled by Members of the
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INTRODUCTION

This book is a refutation to the deviant belief of the 7 Sultans of Faqr. This concept was innovated by Bahu in his book Risalah Ruhi. We clearly show instances of shirk, deviations, and logical contradictions. The translation we used is located at <http://www.bahaistudies.net/asma/rasalaruhi.pdf>.

KEY

Shirk=Clear examples of shirk in accordance with the aqeedah of Ahlul-Sunna wa Jama'ah (Sunni Islam)

Deviation=Any examples of contradictions, misrepresentations, or unsupported information in light of the Quran and Sunnah and Sunni Islam.

Contradiction=Contradictions with reason and common sense.

Ayats from the Holy Quran have been bolded.

Hadiths have been italicized in quotations.

The original wording from the translation of Risalah Ruhi has been highlighted in yellow.

ANALYSIS

RISALAH RUHI
Praise to Allah, the Sustainer of the worlds and good end is for the heedful and Darood and Peace be on his Holy Prophet Sayyedena Muhammad, his Progeny, his Companions and his Family.
MEANING
Praise to Allah and salawat on Rasulullah ﷺ
ISSUES
You will see a mixture of truth and falsehood in deviant books. This is a common trait. As we see here, Bahu appropriately starts with praising Allah and sending blessings on Rasulullah ﷺ . However, you will see that Bahu deviates soon after.

RISALAH RUHI
Beware O Seeker of Allah, may Allah grant you the Right Path and Growth in both the Worlds. I (The Evolver) had been 'Ha' of Huwiyat (the realm of Divine

Essence) and a treasure of Yahoot (the first manifestation). I had been Latent in Lahut (the realm of Divinity). Thus, in Malakut (the Angelic Realm), I decided that my Jabroot (Power) be known (i.e. the reality of Haq be recognized). Therefore, I created the Creation in Nasoot (the realm of Humans).

MEANING

Allah says, "I, Allah, existed by Myself. I decided to be known so I created creation."

ISSUES

1. Deviation-In Sunni Islam we do not use fabricated Hadiths for any aspect of our religion. Bahu begins his book with wording sourced from a known fabrication. The following statement is a fabrication; "I was an unknown treasure and I wished to be recognized. So I created the creation and introduced them to me, they recognized me".¹

RISALAH RUHI

The Fountain Head of the substance of the reality of Ha Huwiyat i.e. Allah, decorated His Divine Throne in His Divine Court beyond the limits of both the worlds (but) (people having) LOVE(could reach there) in that court of magnificence.

MEANING

Allah created His throne beyond the limits of the angelic and human worlds, but love could still reach Him.

ISSUES

2. Deviation-Allah's throne is not beyond the limits of the angelic world. Angels carry Allah's throne. **Those [angels] who carry the Throne and those around it exalt [Allah] with praise of their Lord and believe in Him and ask forgiveness for those who have believed, [saying], "Our Lord, You have encompassed all things in mercy and knowledge, so forgive those who have repented and followed Your way and protect them from the punishment of Hellfire.** (Quran 40:7) Rasulullah ﷺ said, "...but when our Lord, may His name be blessed and exalted, decrees some matter, the bearers of the Throne glorify Him, then the inhabitants of heaven who are closest to them glorify Him, until the tasbeeh (glorification) reaches the inhabitants of this lowest heaven. Then those who are

¹ <https://islamqa.org/hanafi/hadithanswers/123685/hadith-qudsi-i-was-an-unknown-treasure/>

nearest to the bearers of the Throne say: What did your Lord say? And they tell them what He said..." (Muslim).

3. Deviation-There is nothing in the Quran and Hadith about "only love can reach Allah." **Surely the most noble of you in the sight of Allah is the most righteous among you. Allah is truly All-Knowing, All-Aware.** (Quran 49:13)

RISALAH RUHI

An exemplary lesson (is to be learnt here), about the nature of that holy ENTITY that thousands of thousand rather innumerable caravans of (people of) intellect got crushed by stones(perished on the way) (while trying to reach Almighty through logic & reason).

MEANING

There is a lesson about the nature of Allah that thousands of people have tried to reach Him through intellect/logic/reason and failed.

ISSUES

4. Deviation-Bahu condemns using intellect, logic, and reason is contrary to what we are told by Allah and Rasulallah ﷺ. **Say, Is the blind equivalent to the seeing? Then will you not give a thought? (Quran 6:50) Indeed, the worst of living creatures in the sight of Allah are the deaf and dumb who do not use reason. (Quran al-Anfal 8:22) The heaven and the earth are signs for a people who use reason. (2:164) Verily, in that are signs for people who reason. (Quran 16:12) We have certainly revealed to you a Book in which is your mention. Then will you not reason? (Quran 21:20)**
5. Rasulallah ﷺ commanded us to use our heart, intuition, and discernment. All of these relate to intellect, logic, and reason. Rasulallah ﷺ said, "Consult your soul, consult your heart." (Sunan al-Darimi) "Beware of the intuition of the believer. Verily, he sees with the light of Allah." Then, the Prophet recited the verse, "Verily, in that are signs for those of discernment (Quran 15:75)." (Tirmidhi) Khalifa Umar رضي الله عنه said, "The foundation of a man is his intellect, his honor is in his religion, and his chivalry is in his character."² Surely, there will be no success when ignoring the commands of Allah and Rasulallah ﷺ.

² [Umar on Manhood: Masculinity is in reason, religion, character \(abuaminaelias.com\)](http://abuaminaelias.com)

RISALAH RUHI

Praise is to Allah! Thousands of evidences of His glory and grandeur are revealed through the bodies of the earthly elements.

MEANING

Allah's greatness is revealed through His creation.

ISSUES

6. Deviation-We cannot comprehend Allah's greatness. **If the ocean were ink (wherewith to write out) the words of my Lord, sooner would the ocean be exhausted than would the words of my Lord, even if we added another ocean like it, for its aid.** (Quran 18:109) This ayat shows us that everything in creation could not even reveal the words of Allah. Then how can creation reveal Allah's greatness if it cannot even reveal His words? Creation is a limited sign of Allah's greatness. **Were they created by nothing? Or were they themselves the creators? Or did they create the heavens and the earth? Nay, but they have no firm belief.** (Quran 52:35) **We will show them Our Signs in the universe, and in their own selves, until it becomes manifest to them that this (the Quran) is the truth.** (Fussilat 41:53) This is a clear attempt to lead a person down the false path of commingling Allah with His creation.

RISALAH RUHI

His perfect Nature is watching play of His unparallel beauty in a clean mirror made by Him; and is playing the game of Love by himself; He is himself a vision, a viewer and the 'beloved' (because so much of ALLAH's beauty & grandeur is being reflected through this material world).

MEANING

Allah watches Himself in a mirror that He created. Allah is the viewed and the viewer, and the loved and the lover. This is because Allah's greatness is reflected in the created world.

ISSUES

7. Deviation-Allah is One and not reflected. **There is nothing whatsoever like unto Him.** (Quran 42:11) **And there is none like unto Him.** (Quran 112:4)
8. Deviation-There is no mention in the Quran and Sunnah about Allah creating a mirror to watch Himself. Rasulullah ﷺ said, "O Allah, You are

the First and there is nothing before You, You are the Last and there is nothing after You, You are the Most High and there is nothing above You, and You are the Most Near and there is nothing closer than You.” (Muslim) Khalifa Ali (ra) said, “Allah existed when there was no place, and He is now where He has always been.” (Al-Farq Bayna al-Firaq) Imam Abu Hanifa said, “Allah is an entity unlike any other entity. He has no definition/limit, no opposite, no equal, and no peer” (Fiqh Akbar) and “Allah Most High existed when there was no ‘where’, no creation, nothing; and He is the Creator of everything.” (Fiqh Absat)

RISALAH RUHI

O Talib if you lift the veil (of your ego from your eyes) you will observe that everything is singularity (in reality there is ONLY one ENTITY) which actually exists (and) all of the duality (of things) (the world of variety & multiplicity) is only due to your (squint) eyes.

MEANING

If you had proper understanding you will realize that everything is actually Allah. The reason you see that creation is separate from Allah is because you lack understanding.

ISSUES

9. Shirk-Only Allah is Allah. Allah's creation is not Allah. **There is nothing whatsoever like unto Him.** (Quran 42:11) **And there is none like unto Him.** (Quran 112:4) **Were they created by nothing? Or were they themselves the creators? Or did they create the heavens and the earth? Nay, but they have no firm belief.** (Quran 52:35)
10. Deviation-Nowhere in the Quran and Sunnah does Allah say that He is one with His creation. **Surely Allah is independent of all the worlds.** (Qur'an 29:6) **Allah is the Creator of all things, and He is, over all things, Disposer of affairs.** (Quran 39:62) It is clear that Allah is independent from creation.³

RISALAH RUHI

The Author of this Book (Hazrat Sultan Bahu Rh.) is a recluse in the sanctuary of the Glory and Beauty of Allah Almighty, fully absorbed in observing the Absolute Being

³ <https://islamqa.org/hanafi/tafseer-raheemi/51667/what-is-wahdatul-wujood/>

MEANING

I (Sultan Bahu) only live in the company of Allah and observe Allah.

ISSUES

11. Contradiction-The statement by Bahu is a self-proclamation. He does not provide any evidence. There is a well-known saying amongst the scholars, particularly Sufi scholars, "Beware of those who make claims."
12. Contradiction-The statement by Bahu is clearly not true. If he was in the company of Allah he would not be seen by men. He was in the company of humans, animals, bathrooms, impurities, and other things that are within creation.
13. Deviation-Only Allah is where Allah is. Allah is beyond time and space. He is beyond having limits placed on Him, or being restricted, or having parts or limbs. Nor is He contained by the six directions like all the created things. (Aqeedah Tahawiyyah)

RISALAH RUHI

honored with the eye the Real Deity i.e. the Witnessed Being, and being swung in the cradle of Divine Pride 'I am pure and My splendor is great',

MEANING

I am honored with the vision of the version of Allah that can be witnessed.

ISSUES

14. Shirk-There are not multiple versions of Allah. **Say, He is Allah Who is One.** (Quran 112:1)
15. Deviation-Allah can't be seen in this world. **No vision can grasp Him, but His Grasp is over all vision. He is the Most Subtle and Courteous, Well-Acquainted with all things.** (Quran 6:103) **And when Moosa came at the time and place appointed by Us, and his Lord spoke to him, he said, O my Lord! Show me (Yourself), that I may look upon You. Allaah said, You cannot see Me, but look upon the mountain, if its stands still in its place, then you shall see Me. So when his Lord appeared to the mountain, He made it collapse to dust, and Moosa fell down unconscious. Then when he recovered his senses he said, Glory be to You, I turn to You in repentance and I am the first of the believers.** (Quran 7:143)
16. Deviation-If we were able to see Allah in this world, then there would be no incentive for Paradise. The greatest gift in Paradise is the vision of Allah. Also, the wording about seeing Allah excludes the possibility of anyone seen Allah before that time. **Some faces that Day shall be**

shining and radiant looking at their Lord. (Quran 75:22-23) Rasulullah ﷺ said, “Allah, the Exalted and Glorious, said: I have prepared for My pious servants which no eye (has ever) seen, no ear has (ever) heard and no human heart has ever perceived those bounties leaving apart (those bounties) about which Allah has informed you.” (Muslim) Rasulullah ﷺ said, “Allah said, ‘I have prepared for My righteous slaves (such excellent things) as no eye has ever seen, nor an ear has ever heard nor a human heart can ever think of.’” (Bukhari) Some people asked Rasulullah ﷺ about seeing Allah on the Day of Resurrection and he said, “Do you have any doubt about seeing the sun on a cloudless day? Do you have any doubt about seeing the full moon on a cloudless night? You will see Him just as clearly on the Day of Resurrection.” (Bukhari)

RISALAH RUHI

wearing the crown of the mystic intuitive knowledge of God and the Absolute Unity at a place of extreme respect, rolling the robe of purgation and purification under my armpit at the level of Anta Ana wa Ana Anta (You are me, and I am You),

Meaning

I have intuitive knowledge of Allah and have reached the level where Allah said to me, “You are me and I am you.”

Issues

17. Shirk-Allah is One. Pharoah claimed that he was Allah by saying, “**I am your most exalted lord.**” (Quran 79:24) There are examples of humans being destroyed for claiming to be a god. Bahu increases the blasphemy by claiming that Allah has called him Allah. Since we know that Bahu is a man, he also claims that Allah is calling Himself a human. These are clear lies against Allah.
18. Deviation-Bahu claims to reach a level that surpasses all of the Prophets and Messengers, even Rasulullah ﷺ. **Say: I am only a mortal like you. My Lord inspires in me that your God is only One God. And whoever hopes for the meeting with his Lord, let him do righteous work, and make none share of the worship due unto his Lord.** (Quran 18:110) **And We did not create them (the Messengers, with) bodies that ate not food, nor were they immortals.** (Quran 21:8) **Their Messengers said to them: We are no more than human beings like you.** (Quran 14:11) Rasulullah ﷺ said, “Do not exaggerate about me as was exaggerated about ‘Eesa (Jesus) ibn Maryam. Say: the slave of Allah and His Messenger.” (Bukhari)

RISALAH RUHI

entitled of Haq from Haq

MEANING

My title is Haq from Haq.

ISSUES

19. Shirk-Bahu claimed to be an attribute of Allah. This is very similar to the case of Mansoor Al-Hallaj who claimed that he was Haq. Al-Hallaj was executed for shirk. Al-Hallaj had many deviant beliefs that are similar to the beliefs expressed by Bahu. He claimed to be a prophet and Allah. He claimed that there was a version of Allah in heaven and he was the version of Allah on earth. He even commanded his daughter-in-law to prostrate to him. He believed in incarnation, or the mixing of Allah with His creation. He believed that he had secret knowledge of Allah and that Allah was manifested in His creation. Al-Hallaj even declared that anyone who separates Allah from his creation is a disbeliever. He believed that he could compose lines similar to the Quran. He was known to mix beliefs from other religions. For these and other beliefs, Al-Hallaj was executed. Before he was executed he told people not to worry because he would come back in 30 days...he never came back.⁴ You will see that Bahu repeats most of the same mistakes as Al-Hallaj.

RISALAH RUHI

and the most hidden mystery of the entity of Ya-hoo Fakir Bahu (May his secret be sanctified),

MEANING

My entity is a mystery name "Ya Allah Poor of Allah."

ISSUES

20. Shirk-Bahu claims that his name is "Ya Allah." This means that for people to simply call him would be the same as calling on Allah. It should be noted that Bahu literally means 'with Him', or 'with Allah.'

⁴ <https://islamqa.info/en/answers/21379/who-was-al-hallaaj>

RISALAH RUHI

Surname A'wan, resident of Qila Shor Kot states a few words about the research made in the status of Fuqr and in exposition of the level of Huwiyat of the Divine Being. And teach the lesson of the interpretation of the core meaning of the verse 'My mercy surrounds everything'.

MEANING

I will teach the lessons from my research on the reality of Allah and meaning of the ayat, "My mercy encompasses all things." (Quran 7:156)

ISSUES

21. Contradiction-There is no evidence of any research. His own writings and his followers confirm that he was self-taught. Bahu, like many other charlatan sheikhs, had no authentic credentials in Islamic knowledge.
22. Contradiction-His lessons and research should be supported with the Quran and Sunnah. The research about the reality of Allah should have ayats from the Quran where Allah tells us about His reality. There should be Hadiths where Rasulullah ﷺ tells us about Allah's reality. There should be quotes from the Companions about what they learned about Allah's reality.
23. Deviation-Nothing in the Risalah Ruhi aligns with the meaning of the ayat. **"And decree for us in this world [that which is] good and [also] in the Hereafter; indeed, we have turned back to You." [Allah] said, "My punishment-I afflict with it whom I will, but My mercy encompasses all things." So I will decree it [especially] for those who fear Me and give zakah and those who believe in Our verses.** (Quran 7:156) According to Tafsir Ibn Kathir, the first part of the ayat is a dua from Musa (as) asking for the good of both this world and the Hereafter. Allah's mercy encompassing all things has the same meaning as when they angels say, **"Our Lord, You have encompassed all things in mercy and knowledge."** (Quran 40:7) Bahu tried to use Allah's mercy as a symbol for Allah's being/entity to support the deviant belief of Allah mixing with His creation.
24. Deviation-It is interesting that the only ayat used by Bahu is a refutation against him. Allah said that His mercy is for those who have taqwa and follow the ayats of the Quran. According to Ibn Kathir taqwa means avoiding shirk. We have pointed out numerous ways that Bahu committed shirk and deviated from the Quran. Allah warns us that His mercy is for those who do not commit shirk. May Allah protect us.
Ameen

RISALAH RUHI

Wherever the Arif Waasil (Gnostic with connection with Allah) looks, finding nothing else than (His) Deedar (manifestations)

MEANING

Wherever a saint looks he will find nothing except the divine manifestations of Allah.

ISSUES

25. Shirk-Nothing is divine except Allah. **Had there been therein (in the heavens and the earth) aalihah (gods) besides Allaah, then verily, both would have been ruined.** (Quran 21:22)
26. Deviation-We only see Allah in Paradise. See above.

RISALAH RUHI

and erases total signs of 'else than Allah' and self-adore from his body and soul to such an extent that he unites with the Absolute Being.

MEANING

If he gets rid of the idea that other things exist besides Allah and then praises his own body and soul enough, he will then unite with Allah.

ISSUES

27. Deviation-Allah created things. **But they have taken besides Him gods which create nothing, while they are created, and possess not for themselves any harm or benefit and possess not [power to cause] death or life or resurrection.** (Quran 25:3)
28. Shirk-Praising oneself. **So ascribe not purity/praise to yourselves. He knows best who has Taqwa.** (Quran 53:32)
29. Shirk-There is no uniting with Allah. **Surely Allah is independent of all the worlds.** (Qur'an 29:6) **Allah is the Creator of all things, and He is, over all things, Disposer of affairs.** (Quran 39:62) It is important to clarify the misinterpretation of the Hadith, "Verily Allah ta'ala has said: 'Whosoever shows enmity to a wali (friend) of Mine, then I have declared war against him. And My servant does not draw near to Me with anything more loved to Me than the religious duties I have obligated upon him. And My servant continues to draw near to me with nafil (supererogatory) deeds until I Love him. When I Love him, I am his hearing with which he hears, and his sight with which he sees, and his

hand with which he strikes, and his foot with which he walks. Were he to ask [something] of Me, I would surely give it to him; and were he to seek refuge with Me, I would surely grant him refuge.” (Bukhari) This Hadith does not mean that Allah literally becomes the actions of the individual. In short, the Hadith means that the individual will perform actions solely for the sake of Allah. This Hadith should not be used as a support for the deviant belief of uniting with Allah.

RISALAH RUHI

Listen! When the Divine light of Oneness, upon emerging out of the chamber of Unity, decided to expose itself in the realm of 'multiplicity', it casted a commotion with its pure splendor or beauty.

MEANING

70,000 years before the creation of Adam عليه السلام, Allah decided to come outside of His Oneness and multiply Himself it caused a commotion in the created world.

ISSUES

30. Deviation-There is no reference in the Quran or Hadith to any of this happening 70,000 years before the creation of Adam عليه السلام. There are plenty of Hadith that talk about the beginning of creation. None mention anything remotely similar to what Bahu describes. **And He it is Who has created the heavens and the earth in six Days and His Throne was on the water, that He might try you, which of you is the best in deeds.** (Quran 11:7) *“There was Allah and nothing existed before Him, and His Throne was on the water. Then He created the heavens and the earth, and He wrote in all things in al-Lawh al-Mahfooz.”* (Bukhari)
31. Shirk-Allah is One. He does not multiply himself. **Had there been therein (in the heavens and the earth) aalihah (gods) besides Allah, then verily, both would have been ruined. Glorified be Allah, the Lord of the Throne, (High is He) above all that (evil) they associate with Him!** (Quran 21:22) **Were they created by nothing? Or were they themselves the creators? Or did they create the heavens and the earth? Nay, but they have no firm Belief.** (Quran 52:35-36) **And your Ilaah (God) is One Ilaah (God — Allaah), Laa ilaaha illa Huwa (there is none who has the right to be worshipped but He), the Most Gracious, the Most Merciful.** (Quran 2:163) **Say, “He is Allah , [who is] One.** (Quran 112:1)

RISALAH RUHI

Both the worlds rushed to its candlelight (like Divine Lovers) of Divine Beauty like moths ready to scarify their lives.

MEANING

The angelic and human worlds both rushed to Him but would be destroyed like moths in a fire.

ISSUES

32. Contradiction-This is a poetic way of saying that the created does not mix with the Uncreated. This is actually true and in accordance with Sunni Islam. **Surely Allah is independent of all the worlds.** (Qur'an 29:6) However, Bahu violates this multiple times.

RISALAH RUHI

Afterwards the Divine Light put on a veil of 'Meem' of 'Ahmad' (PBUH) and transformed into the shape of 'Ahmad' (PBUH)

MEANING

So Allah put Rasulullah ﷺ on Himself as a veil and then transformed into Rasulullah ﷺ.

ISSUES

- 33. Deviation-This is not mentioned anywhere in the Quran in Sunnah. See the references above related to the beginning of creation.
- 34. Shirk-Confines Allah and implies that Rasulullah ﷺ can be a veil that encompasses Allah. **Glorified is your Lord, the Lord of Honor and Power! (He is free) from what they attribute unto Him!** (Quran 37:180)
- 35. Shirk-Allah has not changed or transformed into anything. Allah is absolute perfection. **Say, "He is Allah , [who is] One.** (Quran 112:1)

RISALAH RUHI

and with abundance of emotions and admiration shook seven times over itself

MEANING

Then Allah looked at the transformation and was so emotional that He shook Himself upon Rasulullah ﷺ seven times.

ISSUES

36. Shirk-Assigning qualities not befitting to Allah. Allah would not shake from surprise, joy, or emotions. **Know you not that Allaah knows all that is in the heaven and on the earth? Verily, it is (all) in the Book (Al-Lawh Al-Mahfooz). Verily, that is easy for Allah.** (Quran 22:70)

37. Shirk-Allah is not divided into parts. See proof above.

RISALAH RUHI

as a result of which were born on the tree of certainty Seven Spirits of the Fakirs who were purified, extinct in Allah, eternally alive in union with God, fully immersed in thought of the Divine Being and all like kernel, before seventy thousand years earlier the birth of Hazrat Adam AS.

MEANING

From this, seven more pure spirits were created. They are eternally one with Allah.

ISSUES

38. Deviation-This information is not mentioned in the Quran or Hadith. It is well-known that Adam عليه السلام was the first man created.

39. Shirk-Allah is not divided into parts. See above.

RISALAH RUHI

They have never seen anything else than the True Being nor they listened anything else of except Allah since the Beginning to the End.

MEANING

These seven beings have and will never see or hear anything other than Allah for all eternity.

ISSUES

40. Deviation-We see Allah in Paradise. **Some faces that Day shall be shining and radiant looking at their Lord.** (Quran 75:22-23)

41. Shirk-It implies that everything they look at is Allah. Clearly creation is not Allah. See the support provided above about the difference between Allah and Allah's creation.

RISALAH RUHI

They enjoy everlasting Union with God in the ocean of the sanctuary of the magnificence. At times, clad in Divine Lights torsos, they have endeavored in the sanctification and transcendence and at times they are like 'drops in ocean and ocean in drop'.

MEANING

They are always unified with Allah and there is practically no difference between them. Sometimes they are unified with Allah like drop of water in an ocean. And sometimes they are the ocean.

ISSUES

- 42. Shirk-Allah is One and nothing unifies with Him. See above for support.
- 43. Shirk-There is nothing like Allah. See above for support.

RISALAH RUHI

And the robe of honor of 'when Fukr reaches its entirety, it is Allah,' is on their shoulders

MEANING

When a saint reaches this level, he is Allah.

ISSUES

- 44. Shirk-Humans cannot claim to be Allah. Pharoah claimed that he was Allah by saying, "**I am your most exalted lord.**" (Quran 79:24)

RISALAH RUHI

Thus they have the crown of the eternal life and perpetual honor. Fakir has no want of anything from neither their Sustainer nor anyone else than Him.

MEANING

These saints do not want anything from Allah because they only want Him.

ISSUES

- 45. Deviation-Allah and Rasulullah ﷺ tell us to strive for Paradise. "Paradise has one hundred levels and between each two levels is a distance like

that between the heavens and earth. Al-Firdaws is its highest level, from which four rivers of Paradise flow and above which is the Throne. When you ask from Allah, ask for Al-Firdaws." (Musnad Ahmad)

46. Deviation-They don't want anything, not even Allah's mercy, but none of us enter Paradise without Allah's mercy. "Follow the right course, be devoted, and give glad tidings. Verily, none of you will enter Paradise by his deeds alone." They said, "Not even you, O Messenger of Allah?" The Prophet said, "Not even me, unless Allah grants me His mercy. Know that the most beloved deed to Allah is that which is done regularly, even if it is small." (Bukhari)

RISALAH RUHI

They are honored and esteemed prior the birth of Hazrat Adam AS and they have never taken notice of even Doomsday.

MEANING

They were honored even before the creation of Adam عليه السلام and they do not even care about the Day of Judgment.

ISSUES

47. Deviation-This is not mentioned in the Quran or Hadith.
48. Deviation-Allah and Rasulullah ﷺ constantly reminded us of Judgment Day. **I swear by the Day of Resurrection.** (Quran 75:1) "On the Day of Resurrection Allah will hold the whole earth and fold the heaven with His right hand and say, 'I am the King: where are the kings of the earth?'" (Bukhari)
49. Deviation-We are supposed to live between fear and hope. **Verily, they would hasten to good deeds and supplicate to Us in hope and fear, and they were humbly submissive to Us.** (Quran 21:90)

RISALAH RUHI

Their feet rest over the heads of the total Aulia Allah (friends of Allah), Ghaus and Qutub.

MEANING

Their feet are above all saints.

ISSUES

50. Deviation-Besides those confirmed in Quran and Hadith, we do not know the status of alleged saints. **Those who avoid the major sins and immoralities, only [committing] slight ones. Indeed, your Lord is vast in forgiveness. He was most knowing of you when He produced you from the earth and when you were fetuses in the wombs of your mothers. So do not claim yourselves to be pure; He is most knowing of who fears Him.** (Quran 53:32)

RISALAH RUHI

If they are regarded as God (due to they are incomparable), it is justified;

MEANING

If you consider them to be Allah, it is correct.

ISSUES

51. Shirk-Bahu says it is correct to call human beings Allah. See above.

RISALAH RUHI

and if you call them (as per law of Shariat) 'servicemen' (bondmen) of Allah, it is also fair.

MEANING

It is also ok to call them slaves of Allah.

ISSUES

52. Shirk-Bahu attempts to cover his shirk by saying it is correct to call these humans slaves of Allah. However, it only makes it clear that he believes that Allah and the 7 Sultans are the same.

RISALAH RUHI

He, who comprehended this point, realized it. Their station is the holy sanctuary of the Great Being.

MEANING

If you comprehend what I have said, then you have realized this level.

ISSUES

53. Deviation-No Sunni scholars have ever comprehended that man and Allah are the same. Rasulallah ﷺ warned us about exaggerating the status of man, even in relation to his own status. *“Do not exaggerate my status as the Christians have done with the son of Mary. Verily, I am only a servant, so refer to me as the servant of Allah and His Messenger.”* (Bukhari)

RISALAH RUHI

They have never demanded anything else than Haq from Haq (the absolute Truth).

MEANING

They are with Allah and have never asked for anything from Allah except for Him.

ISSUES

54. Shirk-Only Allah is with Allah. See above.
 55. Deviation-Allah and Rasulallah ﷺ tells us to ask Allah for things. **But among them is he who says, “Our Lord, give us in this world [that which is] good and in the Hereafter [that which is] good and protect us from the punishment of the Fire.”** (Quran 2:201) *“Young man, I will teach you some words. Be mindful of Allah and He will protect you. Be mindful of Allah and you will find Him before you. If you ask, ask from Allah. If you seek help, seek help from Allah. Know that if the nations gathered together to benefit you, they could not benefit you unless Allah has decreed it for you. And if the nations gathered together to harm you, they could not harm you unless Allah has decreed it for you. The pens have been lifted and the pages have dried.”* (Tirmidhi)

RISALAH RUHI

And they have never admired the pomp of the abject world, the gifts of the Hereafter like Hoors (virgins of the Heaven) and Palaces of Heaven and Heaven and the Heaven and Hell.

MEANING

They never wanted anything from the material world, nor do they want anything from Jennah and don't fear Hell.

ISSUES

56. Deviation-Allah and Rasulullah ﷺ told us to ask for worldly things. See above.
57. Deviation-We are told to ask for Jennah. See above.
58. Deviation-We are reminded to fear Hell and must live between fear and hope. **And fear the Fire, which has been prepared for the disbelievers.** (Quran 3:131)
59. Shirk-Not fearing Hell is a form of shirk because it is scoffing at Allah's Punishment.

RISALAH RUHI

And the splash of Divine Self Disclosure, which made Hazrat Mosa AS lose his consciousness and shattered down the mountain of Toor, similar such splashes of the emotions of Divine Self Disclosures of the Divine Light continue befalling them seventy thousands a time in every moment and in twinkling (blinking) of an eye. Yet they have not gasped and taken a sigh (of pain) and instead they clamor 'Hal Min Mazeed' (is there any more of it).

MEANING

The very thing that made Musa عليه السلام fall unconscious and destroyed the mountain, hits these seven men 70,000 times in every blink of an eye and it doesn't bother them at all. Instead they ask for more.

ISSUES

60. Deviation-He is putting himself above Prophet Musa عليه السلام. **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) Bahu claimed to achieve something above Prophet Musa عليه السلام.

RISALAH RUHI

They are the Sultans of Fuqr and leaders of both the worlds and they are: one of them is the Holy Spirit of 'the Lady of Heaven' Hazrat Fatima Tu Zahra RA.; second is the Holy Spirit of Hazrat Khawaja Hassan Basri Rh; third is the Holy

and Esteemed Spirit of our Sheikh who is the Reality of Truth, the Absolute Divine Light and the Manifestation of the Truth, Hazrat Sheikh Abdul Qadir Jelaani (may God sanctify his secret); fourth is the Holy Spirit of Sultan of Noors, the Most Secret Mystery of Mysteries, Hazrat Pir Abdul Razaq (may God sanctify his secret)

MEANING

They are the Seven Sultans. Fatima (رضي الله عنها), Hassan Basri رحمه الله, Abdul-Qadir Jilani رحمه الله, Abdur-Razaq رحمه الله

ISSUES

- 61. Contradiction-Not one of the individuals identified by Bahu as being a Sultan claimed this title. None of them taught anything close to this concept. Finally, the teachings of these individuals refutes the claims of Bahu.
- 62. Deviation-There is absolutely no evidence from the Quran or Sunnah to support these claims.

RISALAH RUHI

and fifth is the Esteemed Spirit of the Fountain Head of the Secrets of the Secret and the Entity of Ya-hoo the Servant of Lord, Fakir Bahu (may God sanctify his secret)

MEANING

The fifth one is me, the head of all secrets and the entity referred to as "Ya-Allah the Servant"

ISSUES

- 63. Contradiction-Of course, Bahu identified himself as one of the 7 Sultans. A known quote amongst the scholars is, "Beware of the maker of claims."
- 64. Deviation-There is no support from the Quran or Hadith.

RISALAH RUHI

and the remaining two Holy Spirits are of those Aulia Allah (who have yet to come in this world) and due to their sanctity and felicity the both worlds are intact.

MEANING

The 6th and the 7th Sultans are saints who keep both the angelic and human worlds intact.

ISSUES

65. Shirk-Allah keeps the world intact. **It is Allah Who has created seven heavens and of the earth the like thereof (i.e. seven). His Command descends between them (heavens and earth), that you may know that Allah has power over all things, and that Allah surrounds (comprehends) all things in (His) Knowledge.** (Quran 65:12)

66. Deviation-There is no support from the Quran or Hadith.

RISALAH RUHI

Unless both the said two Holy Spirits have not arrived in the world of diversity after leaving the sanctuary of Unity, the Day of Resurrection will not come.

MEANING

The Day of Resurrection will not happen until they come to the human world.

ISSUES

67. Deviation-There is no support from the Quran or Hadith.

RISALAH RUHI

Their glance (sight) is absolutely enriched with the Divine Light of Unity and dignity of Kimya (on whomsoever they cast their glance; he becomes filled with the noor of Unity).

MEANING

Whoever they look at will be filled with the Light of Allah.

ISSUES

68. Deviation-Rasulullah ﷺ didn't even have this power. Every pagan Meccan did not convert to Islam, even though they had direct involvement with Rasulallah ﷺ. Even members of Rasulallah ﷺ own family did not become Muslim, people he probably looked at every day. Individuals like Abu Lahab and Abu Talib refused to become Muslim are destined to Hell. May Allah protect us.

RISALAH RUHI

On whomever their Glance full of belief falls, turns him into to the absolute Noor (Divine Light).

MEANING

If they look at someone who is a Muslim, they will be turned into the Light of Allah.

ISSUES

69. Shirk-We cannot transform into an attribute of Allah. **There is nothing like unto Him, and He is the All-Hearer, All-Seer.** (Quran 42:11)

RISALAH RUHI

He has not engaged Talibs (Seekers) in lengthy prayers (Wazifa) or performing supplications (Wird) but instead assist Talib in gaining the objective with Nigah (spiritual sight, glance) and Tawajuh (spiritual Attention).

MEANING

Their followers do not need to engage in lengthy acts of worship to become saints.

ISSUES

70. Deviation-Rasulullah ﷺ engaged in lengthy acts of worship. *The Prophet (ﷺ) used to offer night prayers till his feet became swollen. Somebody said, to him, "Allah has forgiven you, your faults of the past and those to follow." On that, he said, "Shouldn't I be a thankful slave of Allah)?"* (Bukhari) How can someone believe that they are capable of bypassing the Sunnah of Rasulallah ﷺ? There are no shortcuts in Islam.

RISALAH RUHI

Remember that! The author of this book and complier of this holy compilation i.e. Fakir Bahu Rh. who is the absolute Divine Light, has raised all the veils and curtains from his front and has himself embraced with obvious and clear Unity (Wahdat). Praise be to Allah (Subhan Allah)!

MEANING

Remember that I (Sultan Bahu) is Allah's light and I have removed all veils. I have achieved unification with Allah.

ISSUES

71. Shirk-He is not Allah's light. Human beings cannot become Allah's attributes. See above.
72. Deviation-Rasulullah ﷺ didn't remove veils so how can Bahu achieve something above what Rasulallah ﷺ achieved. If all veils were removed, then everyone he encountered would become Muslim. In fact, Bahu had followers that weren't even Muslim. It is known that he had Sikh and Hindu followers. See above for support about members of Rasulallah ﷺ not becoming Muslim.
73. Deviation-Allah says He does not communicate without a veil. **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)
74. Shirk-No unification with Allah. See above.

RISALAH RUHI

The physical body of this Fakir is lying in between as a frail veil and everything is that Entity Who is himself disclosing thousands of strange mysteries and extraordinary subtleties from him.

MEANING

My physical body is just a thin veil, while the rest of me is Allah, and I am disclosing mysteries from Allah.

ISSUES

75. Shirk-Bahu claims to be Allah. See above.
76. Deviation-There are no secrets in Islam. **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) *"A Prophet will come accompanied by two men, and a Prophet will come accompanied by three, and (some will come) with more or less than that. It will be said to him: 'Did you convey the message to your people?' And he will say: 'Yes.' Then his people will be called and it will be said: 'Did he convey the message to you?' They will say: 'No.' Then it will be said: 'Who will bear witness for you?' He will say: 'Muhammad and his nation.' So the nation of Muhammad will be called and it will be said: 'Did this man convey the*

message?’ They will say: ‘Yes.’ He will say: ‘How did you know that?’ They will say: ‘Our Prophet told us that the Messengers had conveyed the message, and we believed him.’ This is what Allah says: “Thus We have made you, a just (and the best) nation, that you be witnesses over mankind and the Messenger (Muhammad ﷺ) be a witness over you.” [2:143] (Ibn Majah)

RISALAH RUHI

He himself is the narrator and He himself is the narration (script); He is himself the scribe and himself the script. He is himself the augments and He is himself the argumentum.

MEANING

Allah, Himself is the One writing this and He is what is written. Allah is speaking and He is what is being heard. Allah is the changer, and He is also what is being changed.

ISSUES

77. Shirk-Allah created everything. Bahu says that Allah is also something created. **That is Allah, your Lord; there is no deity except Him, the Creator of all things, so worship Him. And He is Disposer of all things.** (Quran 6:102)
78. Shirk-Allah does not change. See above.

RISALAH RUHI

If this book is taken as signs of the abilities of Lord, it would be correct to do so. Even if it is read as a revelation of God (Allah's Proclamation – A'laam), it would be fair. Glories be on Allah!

MEANING

If you take this book as divine revelation, then it is correct.

ISSUES

79. Deviation-Wahi ended with Rasulullah ﷺ. “After Rasulullah 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)

80. Deviation-There are only six types of inspiration for non-prophets. After reading this document it is very clear that any inspiration received was from the devil.

- 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)

RISALAH RUHI

if this treatise is considered as the statement (language) of the humble servant of Lord, it is even then right.

MEANING

But if you take is only my statements, then that is ok.

ISSUES

81. Deviation-He says that his statements are the same as revelation from Allah. The contents of Bahu are clearly not from Allah, as proven by all the shirk, deviations, and contradictions.

RISALAH RUHI

If a Wali (friend) who had connection with Allah has lost his origin higher rank due to Rija't (impulsive negative reaction) from the realm of spiritualism or the status of witnessing His Holiness,

MEANING

If a saint loses his unification with Allah, then he can read this book to regain his position.

ISSUES

82. Deviation-Bahu elevates his book above the Quran. Instead of suggesting for Muslims to pray to Allah, read the Quran, or read Hadiths, he provides his book as a shortcut.

83. Shirk-Humans do not unify with Allah. See above

RISALAH RUHI

if makes this book a means to reachieve his lost position, then it will serve as a Murshid Kamil for him

MEANING

This book can serve as a Murshid Kamil (Perfect Guide).

ISSUES

84. Deviation-Bahu puts his book higher than the Quran and Hadiths again.

RISALAH RUHI

If he holds this medium firmly and affirms this solemnly, then I declare and affirm to send him to his destination.

MEANING

If a person affirms the beliefs in this book then I will guarantee his unification with Allah and Jennah.

ISSUES

85. Shirk-There is no unification with Allah. See above.

86. Deviation-Only Allah can guarantee Jennah. If Bahu could guarantee Jennah for others, then surely he could guarantee Jennah for himself. During the time of Rasulullah ﷺ, the Jews thought they were guaranteed Jennah. **Say, [O Muhammad], “If the home of the Hereafter with Allah is for you alone and not the [other] people, then wish for death, if you should be truthful.”** (Quran 2:94)

RISALAH RUHI

If a Talib (Seeker) of the Sufi Pathway holds this book with full devotion and keep holding it, I will honor his just holding of this book and surely I will turn him into an Arif (Gnostic) with spiritually live and enlightened heart.

MEANING

If a person remains dedicated to this book I guarantee he will become a saint.

ISSUES

87. Deviation-Rasulullah ﷺ never made this guarantee. Just holding a book will not provide you any benefit. The Quran does not even have this power. We have to believe in the Quran and obey it. In reference to scholars who just “hold books” Allah says, **“The example of those who were entrusted with the Torah and then did not take it on is like that of a donkey who carries volumes [of books]. Wretched is the example of the people who deny the signs of Allah . And Allah does not guide the wrongdoing people.”** (Quran 62:5)

RISALAH RUHI

He who is seeker of the absolute Almighty Truth, I am here to guide him from the beginning to the end, I will let him advance in a moment Come O Talib, Come! So that I can take you to the Lord, in the very first day

MEANING

I am the guide for anyone in all eternity to guide to Allah. I can guide you to him on the first day.

ISSUES

88. Deviation-Bahu puts himself higher than Rasulullah ﷺ . It took 23 years for Rasulullah ﷺ to complete his mission. Bahu claimed to be able to guide anybody on the first day they meet. We have already mentioned how some members of Rasulullah ﷺ family did not accept the guidance. "I will be the leader of the sons of Adam on the Day of Resurrection, and the first one for whom the grave is opened, and the first one to intercede and the first one whose intercession will be accepted."
(Muslim)

RISALAH RUHI

Note that! The Arif Kamil Qadri enjoys ability over every ability and presence at every level. The writer of this book, Fakir Bahu Rh, who has immersed in the absolute Hahuwiyat completely, states that since I have been honored with accomplishment and showered with the grace of the Absolute Truth of every Truth,

MEANING

I have every ability because I am one with Allah.

ISSUES

89. Shirk-Bahu claims the powers of Allah. See above.
90. Shirk-Bahu claims to be one with Allah. See above.

RISALAH RUHI

I have been instructed by Hazoor Nabi Karim PBUH to guide mankind and now, in my kimya vision, any Muslim or Kafir (heathen, idolater), any lucky or ill-fated and any living or dead all are equal as I can spiritually profit whom I will.

MEANING

Rasulullah ﷺ instructed me to guide mankind whether they be Muslim, kafir, living, or dead.

ISSUES

91. Deviation-Rasulullah ﷺ didn't instruct him because the instructions violate the Quran and Sunnah. If anyone claims to see Rasulullah ﷺ in a dream and they are instructed to contradict the Quran and Sunnah, then it is clear that they didn't actually see Rasulullah ﷺ.
92. Contradiction-You cannot guide the dead. *"Three things follow a deceased person. Two of them return and one remains. His family, his wealth, and his deeds follow him. His family and wealth return, but his deeds remain."* (Muslim)

RISALAH RUHI

This is because of the fact that Hazoor PBUH has himself entitled me with the titles of 'Mustafa Sani' ('Chosen' the Second) and 'Mujtaba Aakhir Zamani' ('selected' of the chronological end), with his own secrets emanating holy tongue.

MEANING

This is because Rasulullah ﷺ gave me the title of being the second and last Muhammad with my own secrets and holy tongue.

ISSUES

93. Deviation-Rasulullah ﷺ is the only last Messenger. **Muhammad is not the father of [any] one of your men, but [he is] the Messenger of Allah and last of the prophets. And ever is Allah, of all things, Knowing.** (Quran 33:40)
94. Deviation-Only what Rasulullah ﷺ says is considered wahi. **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)

95.Deviation-There are no secrets in Islam. See above.

RISALAH RUHI

Hazrat Muhammad PBUH has himself awarded me Bai'at on his holy hands

MEANING

I took bayat direct on Rasulullah ﷺ hands.

ISSUES

96.Deviation-Rasulullah ﷺ has passed away and we have already confirmed that any claims that Bahu make about Rasulullah ﷺ are false because of the violations of the Quran and Sunnah.

97.Deviation-He is considering himself a Sahabah. Only the Sahabah were able to take direct bayat with Rasulullah ﷺ.

RISALAH RUHI

Hazrat Mujtaba PBUH has declared me his son

MEANING

Rasulullah ﷺ declared me to be his son.

ISSUES

98.Deviation-Can't claim sons that aren't yours. *"There is no man who knowingly calls himself after someone other than his father but he has committed kufr. Whoever claims to belong to people to whom he has no ties of blood, let him take his place in Hell."* (Bukhari)

RISALAH RUHI

Bahu has been commissioned from Hazoor PBUH To issue Talqin to mankind in the cause of Allah

MEANING

Rasulullah ﷺ has given me my mission to give shahadah to mankind.

ISSUES

99. Deviation-Rasulullah's ﷺ mission was to deliver the message to mankind and he achieved his mission. **And We have not sent you except comprehensively to mankind as a bringer of good tidings and a warner. But most of the people do not know.** (Quran 34:28)

100. Contradiction-Bahu obviously failed at his self-proclaimed mission.

RISALAH RUHI

I am but lowly dust under the feet of Hazrat Imam Husain AS and Imam Hassan AS

MEANING

I am just dust under the feet of Imam Hussain عليه السلام and Imam Hassan عليه السلام.

ISSUES

101. Contradiction-Bahu only mentioned these names to gain credibility. If he is lower than these two then why aren't these two listed as Sultans? He also claimed that he was the same as Allah. Is he saying that Allah is the dust under their feet. May Allah protect us from these lies.

102. Deviation-These two never claimed to be one with Allah.

RISALAH RUHI

Marifat has become my company (i.e. I have reached the climax of Marifat and Fukr)

MEANING

I have reached the level oneness with Allah.

ISSUES

Shirk-Allah is One by Himself. See above.

RISALAH RUHI

And at the station of Fukr I received decree from the court of the Magnificent that 'you are Lover of the Divine'. Replied this Fakir that this poor-self cannot be competent of the 'Divine Love'.

MEANING

Allah decreed that I am His lover and I replied to Him saying, "I am not competent."

ISSUES

103. Deviation-Bahu claims to have spoken to Allah when Allah only speaks to Prophets. See above.

RISALAH RUHI

then ordained 'you are Our beloved'. And this powerless remained quiet.

MEANING

Allah then ordered, "You are Our beloved." Then I remained quiet.

ISSUES

104. Deviation-Allah does not love those who lie or violate the Quran and Sunnah. **Say, [O Muhammad], "If you should love Allah , then follow me, [so] Allah will love you and forgive you your sins. And Allah is Forgiving and Merciful."** (Quran 3:31)

RISALAH RUHI

Here a flash of Divine Self Disclosure immersed this poor self in His vast ocean of his perpetual attention like a dust particle and said 'you are spirit of Our Entity, and We are yours'. In reality you are Our reality; Our friend in Marifat (gnosis) and a secret of Ya-hoo in the being of Hu.

MEANING

Then Allah's being engrossed me like I was dust and Allah said, "You are from Us and We are from you. You are Our reality, Our friend, and a secret of Allah in the being of Allah.

ISSUES

105. Shirk-Allah is One. See above.
106. Deviation-Rasulullah ﷺ and Ibrahim (as) are friends of Allah. *"I am innocent before Allah of taking any of you as my best friend. Verily, Allah Almighty has taken me as His best friend, just as he took Abraham as His best friend. If I were to take anyone of my nation as a best friend, it would have been Abu Bakr. Verily, those before you would take the graves of their prophets and righteous as places of prayer. Do not take graves as places of prayer. I forbid you from doing so."* (Muslim)

CONCLUSION

It is clear that the 7 Sultans is a deviant belief that contradicts Sunni Islam. There are at least 105 issues with Risalah Ruhi. There are 35 instances of clear shirk, 61 instances of deviation from the Quran and Sunnah, and nine instances of contradictions. Individuals should stay away from any teachings from Bahu.

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