

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ

*Assalato Wasallaamo 'Alaika Yaa Rasool Allah ﷺ*  
*Wa 'Alaa Aalika Wa As Haabika Yaa Noor Allah ﷺ*

# Which is the Saved Sect

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### Foreword

نَحْمَدُهُ وَنُصَلِّي وَنُسَلِّمُ عَلَى رَسُولِهِ الْكَرِيمِ

**Nahmaduhu Wa Nusalli 'Alaa Rasoolihil Kareem, Amma  
Ba'ad!**

In introducing the personality of the esteemed speaker, my respected teacher Maulana Nafees Ahmed Misbahi writes:

‘As soon as you hear his (Mufti Nizamuddin Razvi’s) name you think of a highly qualified and capable Scholar. His knowledge and expertise in Islamic arts and sciences and specifically in Islamic jurisprudence have made him a household name worldwide. In the field of research and finding solutions to difficult issues he is one of a kind. In spite of illness he is constantly busy in teaching, lecturing, writing, researching, issuing rulings and answering questions for the community at large. He is a living example of the words of Hafiz-e-Millat, Allama Shah Abdul Aziz Muhaddith-e-Muradabaadi who said ‘Work whilst on the earth, (will result in) rest when in the earth.’

My respected teacher, light of Scholars, Muhaqqiq-e-Masaa'il-e-Jadeedah Mufti Nizamuddin Razvi Barkati Misbahi (born Thursday 2, March 1957, 1377 Hijri) is very well known and respected by the masses. From the time he

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completed his studies at Jaamia Ashrafiya Mubarakpur in 1980 (1400 Hijri), he has been serving this same institution through his teachings, writings and issuing rulings. His teachers include shining lights of the Muslim world like Maulana Muhammad Shafee A'azmi, Mufti Muhammad Shareef-ul-Haq Amjadi, Allama Abdullah Khan Azezi, Allama Zia-ul-Mustafa Qadri and Behrul Uloom Mufti Abdul Mannan A'azmi amongst others. His (spiritual and knowledge based) link is connected to Imam Ahmed Raza Khan through only two intermediaries (Huzoor Shaar-e Bukhari and Mufti-e-A'azam-e-Hind).

Approximately 125 of his research papers and dissertations have been published and he has written more than 30 books to date of which 21 have already been published. He has attended approximately 44 religious, jurisprudence seminars in India and has presented his research findings and papers at them. He is the head administrator of the Islamic rulings dept at Jaamia Ashrafiya Mubarakpur. May Allah Ta'ala elevate his status, increase his knowledge and give him a long, healthy life, Aameen.

On Tuesday 18<sup>th</sup> January 2010 (Safar 1431 Hijri), at a gathering organised by Sunni Dawate Islami in Mumbai, Mufti Saheb delivered a comprehensive, knowledge and research based speech for one and a quarter hour's on the topic 'Which is the saved sect?' I was not able to attend this programme but was able to listen to his speech through a mobile phone. I enjoyed it immensely and during the month of Ramadhan I wrote the whole speech, word for word onto paper and based on the advice of Ameer Sunni Dawate Islami, Maulana Mohammed Shakir Noorie Razvi, it has been printed in book form for the benefit of the readers.

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The Beloved Prophet ﷺ stated that his Ummah would split into 73 groups or sects and only one would be right and saved and we are the saved and correct group and deserving of Paradise. In the Indian sub-continent the saved and correct group is commonly known and referred to as 'Maslak-e-A'ala Hazrat.' May Allah Ta'ala make us sincere followers of the true path, keep us steadfast on faith and grant us the guidance and passion to propagate the message of truth, Aameen.

Seeker of Supplications

**Mohammed Taufique Ahsan Barkati Misbahi**

12 Shawwal 1431

### **Which is the Saved Sect?**

Respected Scholars, distinguished guests and all attendees,  
Assalamo Alaikum Warahmatullahi Wabarakatuhu!

Before I begin my speech, let us begin by sending blessings upon the Master of all, crown of Prophets, the matchless Prophet, Huzoor Ahmed-e-Mujtaba Muhammad Mustafa ﷺ:

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ مَّعْدِنِ الْجُودِ وَالْكَرَمِ وَآلِهِ وَبَارِكْ وَسَلِّمْ

Out of 73 sects, which is the saved group? People read the above mentioned Hadith and ask this question but the answer to this question is in the very same Hadith. There are many sects but there is consensus amongst the largest of the groups that many of the groups are not the saved group but rather they are the groups that will be in the fire.

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Therefore, I will not talk about those groups on which there is complete agreement that they are not the saved group. However, I will talk about some of the more famous larger groups and will name them not because my aim is to cause them distress, nor is it because I want to contradict them and their beliefs. Rather it is because in order to answer this question it is essential that I identify them by name. Another reason is that if the followers of those beliefs are listening to me I want to try and make them understand their false beliefs in light of the Ahadith of Sayyeduna RasoolAllah ﷺ. As long as I am alive and breathing, I will always strive and aim to bring those people who are lost and wandering aimlessly closer to the Sunnahs of RasoolAllah and bring them to the straight path. We will not cause anyone distress nor will we insult and abuse anyone. I have come to you as an envoy, an ambassador and my job is to ensure that the message of Allah Ta'ala and RasoolAllah ﷺ reaches everyone because RasoolAllah ﷺ said, 'Relate what you hear from me even if it is only one thing.' I will try and present things which are easy to comprehend using easy to understand words that each person can understand so that no one can use the excuse on the Day of Judgement that Muballighs never explained things to us which is why we went astray.

Now, will you people just ask me questions or will you answer some of my questions? In all gatherings up until now, it has always been the case that you ask the questions and I provide the answers. However, if there is a need today, I will ask you people some questions.

Which are the more famous and well-known sects and groups? The first group which is very famous nowadays is the Wahhabi sect. We call them Wahhabi but they call themselves Ahle Hadith and Ghair Muqallid. They do not call themselves Ahle Hadith because of their expertise in

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the science of Hadith, but merely to identify themselves as a separate group. Qadiyani is a very famous sect also whose belief is that it is possible for a new Prophet to come after RasoolAllah ﷺ and Allah Ta'ala sent Gulam Ahmed to the city of Qadiyan (Pakistan) as His Prophet. They also call themselves Ahmedis. Another group is known as Chakralwi and they deny the need for Ahadith. They claim that Allah Ta'ala's Book, the Holy Qur'an is sufficient for them and there is no need for Hadith. Their belief is that Ahadith has no authority or status in Islam – we shall call these people Munkareen-e-Hadith (Deniers of Hadith) because they are of the opinion that Hadith has no importance or significance and cannot be used as authority to resolve or decide any matter. They have given themselves the name Ahle Qur'an. Another group are the Deobandies and they are called this because of their link to that city. We call them Deobandies and they also call themselves the same name and consider themselves to be Deobandies. Sometimes, depending on the situation and requirement, they call themselves other names in order to fool and trick people into thinking they are something else. Sometimes they will call themselves Qasmi, Rashidi, Ashrafi or Imdadi. These are some different names and identities they use but the reality is that their names might change but they are all Deobandi. They are called Deobandi because they are followers of some Scholars from Deoband who hold false and misguided beliefs which is why they are called Deobandi. So these are some of the more well-known sects – Wahhabi / Ahle Hadith, Qadiyani / Ahmedi, Chakralwi / Munkareen-e-Hadith / Ahle Qur'an and Deobandi. In terms of sects, these four are the most famous and well known amongst people. There is one more group or sect and it is also very famous as a group and that is Ahle Sunnat Wal Jama'at – and who is in that

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group? That is the group that you and I belong to, Alhamdulillah!

This was a brief introduction. Keep this introduction in your mind and first of all listen to the translation of the Hadith I quoted at the beginning of my speech and which is the basis for the question being asked, 'Which one of the seventy three groups is the saved one?'

The Companion of the Prophet Hazrat Abdullah bin Amru bin Aas رضي الله عنه narrates that RasoolAllah ﷺ said, **"Undoubtedly the Bani Israel split into seventy-two different sects and groups and my Ummah will split into seventy-three groups. All of them will be in the fire except one group."** At that point the Companions asked, **"Which is the one saved group out of the seventy-three?"** Listen to the beautiful reply to this question given by our Beloved Prophet ﷺ who said, **"Those who follow my path and the path of my Companions."**

Which path is RasoolAllah on ﷺ? The path of Sunnah – his Sunnah is his path. And what is the path of the Companions? The Sunnah of RasoolAllah ﷺ is also the path of the Companions. RasoolAllah's ﷺ path is his Sunnah and the Companions' path is also his Sunnah and so what does 'Those who follow my path and the path of my Companions' mean? It means Ahle Sunnah. This Hadith has been quoted by Imam Tirmidhi in Jaam'i Tirmidhi.

In Masnad Ahmed bin Hanbal and Sunan Abu Dawood there is a Hadith narrated by Hazrat Mu'awiya رضي الله عنه with the following words that RasoolAllah ﷺ said, **"Seventy-two of the groups will go to Hell and one of them will go to Paradise."** The Companions asked, **"Which group will go to Paradise?"** The Beloved Prophet ﷺ replied, **"The majority group (Jama'at)."** The words Sunnah and Jama'at

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(taken from the two Ahadith) were joined together and the saved group was given the name 'Ahle Sunnat Wal Jama'at' at that time by the Companions. Someone might think or say you have just taken that meaning from these Ahadith and I would respond by saying, 'Yes I have because these authentic Ahadith undoubtedly proves what I am saying.' Let me present one more Hadith in support of this view and opinion.

It is reported in **(NEED NAME OF BOOK – CHECK WITH MAULANA M HUSSAIN OR MAULANA KALEEM)** that when the Companions asked 'Who are the Ahle Sunnat Wal Jama'at?' the reply given by RasoolAllah ﷺ was similar to the words quoted in the above two Ahadith. Therefore it becomes apparent from these Ahadith that the Companions understood their path to be the path of Ahle Sunnat Wal Jama'at which is why they asked the question and RasoolAllah ﷺ confirmed that indeed the path that they were on was the path of himself and themselves (Sunnat and Jama'at)

There is a Hadith in Sahih Muslim Shareef narrated by a very famous Tabi'een Imam Ibne Sireen رضي الله عنه in which he clearly states that this Hadith is the religion and therefore, "You should look and see who you are obtaining religious knowledge from. Are they from Ahle Sunnat Wal Jama'at or not? If they are from Ahle Sunnat Wal Jama'at then learn religious knowledge from them and if they are not from Ahle Sunnat Wal Jama'at then leave them." (*Sahih Muslim Shareef Vol 1 Page 21*)

Therefore this name is proven from RasoolAllah and the words Ahle Sunnat Wal Jama'at are mentioned separately in Hadith and in the Hadith in Sahih Muslim Shareef the actual words Ahle Sunnat Wal Jama'at are used. Sahih Muslim is the book whose authority is agreed upon by

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both Wahhabis and us. RasoolAllah ﷺ answered the question of the Companions at that time as to who the saved sect was with 'Ahle Sunnat Wal Jama'at.' The answer to the question lies in the same Hadith.

Someone could create confusion by stating that they also call themselves Ahle Sunnat Wal Jama'at. For example, when Deobandies saw that the group Ahle Sunnat Wal Jama'at is proven from Hadith they started calling some of their Scholars as 'Imam-e-Ahle Sunnat.' This created doubt and confusion and in order to remove this doubt it is necessary to explain a few things. Wahhabi's have made it clear that they are not this group as they call themselves Ahle Hadith. Similarly Qadiyanis call themselves Qadiyani or Ahmedi and Chakralwi's call themselves Ahle Qur'an and therefore they have all announced with their names that they are not Ahle Sunnat Wal Jama'at. Even Deobandies have to a certain extent announced this because their association and link is with Deoband and by association they are announcing that they are not Ahle Sunnat Wal Jama'at. However, these people (Deobandies) often refer to themselves as Ahle Sunnat Wal Jama'at which is why it is necessary to explain a few things. Additionally, there is always a chance or possibility that maybe Wahhabis will say 'we are not Ahle Hadith or Ghair Muqallid, we are also Ahle Sunnat Wal Jama'at' or Qadiyanis will say 'we are not Qadiyani or Ahmedi, our name is also Ahle Sunnat Wal Jama'at.' This will cause confusion and doubt all over again and therefore it is important to explain a few things even though the supreme authority of RasoolAllah ﷺ will not allow them to ever deny being what they are.

It is necessary for me to explain to you the path of RasoolAllah ﷺ and his Companions with proofs and therefore I will mention some of our beliefs as well as some

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of their beliefs and then we will compare and see if these beliefs are the same as the beliefs of RasoolAllah ﷺ and his Companions. If your faith testifies that these beliefs are not the beliefs of the Companions or the beliefs of RasoolAllah then you should firmly believe that they are one of the seventy-two false groups. And those things which your faith testifies to that these are the beliefs of RasoolAllah ﷺ and his Companions then you should realise that this is the truth and this is the Ahle Sunnat Wal Jama'at. I do not want to say anything more than this because Wahhabis and Deobandies both say that to believe that RasoolAllah has knowledge of the unseen is polytheism (Shirk). I say to them that in light of this Hadith tell me that when RasoolAllah ﷺ said that there will be seventy-three groups in my Ummah and the one that remains on my path and the path of my Companions will be in Paradise and the rest will be in the fire were these seventy-three groups present at that time? Undoubtedly they were not. At that time there was only one group – 'My path and the path of my Companions', the Ahle Sunnat Wal Jama'at. The other groups came into being much later but by telling us about the creation and arrival of these groups tell me, did RasoolAllah ﷺ tell us knowledge of the unseen or not? Ask the Wahhabis, 'Is this knowledge of the unseen or not?' Ask the Deobandi group, 'Is this knowledge of the unseen or not?' Ask the Qadiyanis and the Chakralwis, 'Is this knowledge of the unseen or not?' If they say that this is knowledge of the unseen, and all these groups have become apparent now then what has RasoolAllah pointed to in this Hadith? What is apparent with this Hadith? Those who have any kind of intelligence and wisdom will undoubtedly accept the fact that those who believe in knowledge of the unseen for RasoolAllah ﷺ are the Ahle Sunnat Wal Jama'at and are on the true path. And those who deny knowledge of the unseen for

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RasoolAllah and claim that it is shirk to have such beliefs are misguided and on the false path regardless of what they call themselves.

They also read the Hadith but do not understand it. This very Hadith makes it clear that RasoolAllah ﷺ has been given knowledge of the unseen and therefore did RasoolAllah ﷺ commit shirk (Ma'azAllah) by giving information about the unseen? Did the Companions believe this Hadith or not? Did they commit shirk by believing it? Let us not talk about the Companions for a moment, let us ask the Deobandies and Wahhabis of today, 'Did RasoolAllah ﷺ commit shirk (Ma'azAllah) by giving this knowledge of the unseen?' Rather, those people should ask themselves that is this knowledge of the unseen that was given by RasoolAllah (Ma'azAllah) correct or false? If they say it is false then they have called RasoolAllah ﷺ false and wrong and one who says that RasoolAllah ﷺ is false and wrong is not a Muslim but is himself false and misguided. And if they say what RasoolAllah ﷺ said is correct then I would like to say to the simple-minded masses who have aligned themselves with Wahhabis and Deobandies that your leaders and guides lied when they told you that it is shirk to believe that RasoolAllah ﷺ has knowledge of the unseen as they themselves believe that he has knowledge of the unseen.

Our faith and belief is that RasoolAllah ﷺ has knowledge of the unseen and this Hadith itself is proof of this knowledge. Additionally, another Hadith in Muslim Shareef states:

**Hazrat Abu Hurairah** ﷺ narrates, "A Companion came to RasoolAllah ﷺ and asked, 'Tell me a deed to perform which will take me into Paradise.' RasoolAllah ﷺ replied, 'Worship Allah and do not associate anything

**with him, perform Salah, give Zakat and observe the Fasts of Ramadhan.’ (Only these three worships had been ordained and made compulsory at this time) The Companion stood up whilst saying, ‘By Allah! I will not do any more or any less than this.’ After he had said this he left and RasoolAllah ﷺ said, ‘He who desires to see a dweller of Paradise should look at that man.’”**

*(Muslim Shareef Vol 1 Page 44)*

Imam Noowi رحمته الله states that a number of unseen points are mentioned and proved from this Hadith. By calling him a dweller of Paradise, RasoolAllah informed his Companions that this person would fulfil the promise and pledge that he made and that he would die with faith and will enter Paradise. The fact that he will fulfil his promise and will act upon the orders is the first proof of knowledge of the unseen. The fact that he will die with faith, as one who does not die with faith will never enter Paradise is the second unseen that is proven. Stating the he will enter Paradise is the third unseen that is proven from this Hadith. In these few words, RasoolAllah ﷺ has given not one, but three points of unseen knowledge; is this shirk? All the Companions believed him and by stating these things RasoolAllah ﷺ has informed us that his own belief is that he possesses knowledge of the unseen. His path is that he has knowledge of the unseen and by accepting and believing what he said the Companions have also shown that their belief and faith is that RasoolAllah ﷺ has knowledge of the unseen. Now those who deny knowledge of the unseen for RasoolAllah ﷺ and say that to believe in it is shirk should decide for themselves what they believe. They will never believe but maybe the masses will believe. However, I am sure you have understood who is misguided and who is correct.

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Listen to some beliefs and make a decision based on them as to which is the one saved sect (out of seventy-three) and which are from the seventy-two that are in the fire. One person who was a Wahhabi said, 'You call us people of the fire. Who are you to decide and send us into the fire. And will we go into the fire alone or will you be in the fire also?' I said, "Who am I to send you into the fire? Allah Ta'ala has created the fire and you have done things that deserve the fire therefore He will send you to the fire. And do not worry about going there alone. The only group which is alone is our group as we alone will be in Paradise. You will not be lacking companions in the fire as there will be seventy-two groups in Hell.' Not just one of two groups, rather seventy-two groups will be in the fire of Hell.

Listen to some of our beliefs. The belief of us Ahle Sunnat Wal Jama'at is that RasoolAllah ﷺ has been granted knowledge of the unseen and knows unseen things. Another belief is that RasoolAllah ﷺ is present and witnessing (Haazir/Naazir). This means that even from his blessed resting place, RasoolAllah ﷺ is aware and watching events around the world as if he was physically present there. Our belief is that respecting RasoolAllah ﷺ whilst performing Salah is a necessary part of faith. Our faith is that in order to fulfil the promise of Allah Ta'ala, RasoolAllah ﷺ tasted death for a single moment and was then granted eternal life –

**Tu Zindah Hai Wallah, Tu Zindah Hai Wallah  
Meyri Chashme A'alam Sey Chupp Jaaney Waaley**

These are some of the beliefs of Ahle Sunnat Wal Jama'at that you should keep in minds whilst we mention the opposing beliefs of some of the other groups. One of the Wahhabi beliefs is that to believe in RasoolAllah's ﷺ knowledge of the unseen is shirk. Their belief is that to

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believe RasoolAllah ﷺ to be present and witnessing is shirk. Their belief is that if respect is shown to RasoolAllah when performing Salah then this is also shirk and leads to associating partners with Allah Ta'ala. Another of their beliefs is that RasoolAllah ﷺ has died and mingled with (turned into) dust.

These are some of the beliefs of the Wahhabi sect who call themselves Ahle Hadith. Listen to some of the beliefs of the Deobandi sect. They also believe that it is shirk to believe that RasoolAllah ﷺ possesses knowledge of the unseen and is also shirk to believe him to be present and witnessing. Another of their poisoned beliefs is that the knowledge of the unseen of RasoolAllah ﷺ is similar to the knowledge of the unseen possessed by all animals, children and the insane (Ma'azAllah). Their belief is that if another new Prophet was to come after RasoolAllah ﷺ then this will not affect his status as 'seal of the Prophets' and that it is possible for there to be a new Prophet after RasoolAllah ﷺ. These are some of the beliefs of the Deobandi sect. Listen to another belief of the Wahhabis which is that 'every creation, no matter how small or big, is not even equivalent to a cobbler before Allah.' The smallest creation means tiny things that we cannot even see, but the biggest (and best) creation refers to RasoolAllah ﷺ and they compare him to being more disgraced and less than a cobbler (Ma'azAllah). Another belief of the Wahhabi group is that all Prophets, Messengers and Friends of Allah are worthless and insignificant in the sight of Allah Ta'ala.

Those who deny Hadith (Munkareen-e-Hadith) believe that Hadith has no relevance or significance and the belief of Qadiyanis is similar to the Deobandies in that they also believe that it is possible for there to be a new Prophet. The difference between the Qadiyanis and Deobandies is that the Qadiyanis have claimed to have received Prophethood

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whilst the Deobandies have not yet made this claim. A mureed of Maulvi Ashraf Ali Thanvi saw a dream in which he was reciting 'Laa Ilaha Illal Laah, Ashraf Ali RasoolAllah' – he was not reciting the Kalima of RasoolAllah ﷺ, rather he was reciting a Kalima in which he was saying that Ashraf Ali is the Prophet of Allah. When he asked for the interpretation of this dream from Maulvi Ashraf Ali Thanvi he replied that there was nothing wrong with what he had said and that the dream meant that he (the mureed) had great affection for him (Maulvi Ashraf Ali Thanvi) and was an ardent follower of Sunnah. In other words, through his lack of condemnation and reprimand he was stating that there is nothing wrong with saying that. He never claimed to be a Prophet but when his mureed said those words he never ordered him to stop saying words like that but actually encouraged it.

Our belief is that to pray a Kalima of anyone other than RasoolAllah ﷺ is infidelity (Kufr) and is against the laws of Islam. Our belief is that if anyone says that RasoolAllah ﷺ is more disgraced than a cobbler in the sight of Allah Ta'ala then he himself is no longer a Muslim; he becomes a disbeliever. Our belief is that anyone who says that RasoolAllah is worthless and insignificant in the sight of Allah Ta'ala is also out of the folds of Islam. Those are their beliefs, these are our beliefs.

Let us now study the Ahadith of RasoolAllah ﷺ and the beliefs of the Companions and try and determine which group has the same beliefs and is on the path of RasoolAllah ﷺ. Who is on the path of the Companions? And who has deviated from this path. We now have to study and explain this and it is important for us to understand this. For example, one of the beliefs of the Wahhabis is that all Prophets, Messengers and Friends of Allah are worthless and insignificant in the sight of Allah

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Ta'ala and is mentioned in one of their most important books, Taqwiyatul Imaan. Another belief of theirs is that every creation, no matter how small or big, is not even equivalent to a cobbler before Allah (Ma'azAllah).

Now we will debate this point and you will decide the outcome. My debate will be in easy to understand words and straight-forward language. My point is that this belief is neither the belief of RasoolAllah ﷺ, nor his companions, nor of anyone in the world except Wahhabis. If the Wahhabis think that they are not one of the groups in the fire and are the group of Paradise then let them show me one Hadith as proof, or show any one of our Sunni brothers a single Hadith as proof that supports their belief. Believe me when I say that if every single Wahhabi spends night and day until the Day of Judgement searching for proof, they will not find any proof in the Qur'an, in the Ahadith of RasoolAllah ﷺ, or in the beliefs of the Companions. How is it possible for them to find anything that is insulting to RasoolAllah ﷺ?

Our claim is that respect of RasoolAllah ﷺ is compulsory and his status in the sight of Allah Ta'ala is higher and more exalted than any other creation. It is more exalted than normal people, more exalted than the Friends of Allah Ta'ala, more exalted than the blessed Companions and even more exalted than any other Prophet who came into the world. Calling him worthless and insignificant is a great evil, saying he is more disgraced than a cobbler is a great evil. We say that his status is greater than all the masses, greater than the Friends of Allah Ta'ala, greater than Prophets, greater than all Messengers and to this end Imam-e-Ahle Sunnat, A'ala Hazrat Azeemul Barkat Imam Ahmed Raza رحمه الله clarified this belief in the following manner:

**Sab Sey Aula wa Aala Hamaara Nabi  
Sab Sey Baala wa Waalaa Hamaara Nabi  
Khalq Sey Auliyaa, Auliyaa Sey Rasool  
Aur Rasoolo Sey Aala Hamaara Nabi**

This is our belief that our Imam has stated quite clearly. Do we believe in the words of Aala Hazrat because he is the Imam of Ahle Sunnat? No! We believe them because everything he has said and written is said and written in light of the Qur'an and Ahadith. If I wanted I could recite many verses of the Qur'an and could recite many Ahadith but because of the shortage of time I will recite one verse of the Qur'an:

**INSERT VERSE FROM PAGE 15**

**“These are the Noble Messengers, to whom We gave excellence over each other; of them are some with whom Allah spoke, and some whom He exalted high above all others...”**

Who are those Prophets with whom Allah Ta'ala spoke? That is Hazrat Musa  and as for the Prophets whose status was raised above all others all commentators state that the Prophet whose status was raised highest and is more exalted than all others is our Beloved Prophet . So Allah Ta'ala is stating that His Beloved Prophet's status is greater than all creations and these people say it is less than a cobbler. Tell me now which group is on the path of RasoolAllah  and has the same beliefs as him, us or them? What is the belief of the Companions? Their belief is the same as what is in the Qur'an and in the Ahadith. Therefore who is on the same path as the Companions, us or them? This is what I wanted to explain. Have you understood and do you now realise which group is the saved group, us or them? (The whole gathering replied,

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'Us') Subhan Allah! You have understood very easily and quickly Masha Allah!

Do those people understand or not? If those simple-minded, innocent Muslims who are unaware of the false beliefs of their leaders and guides will hear my words and understand then you will see that the next time there is a gathering here there will be many ex-Deobandi and Wahhabi people here who will sit with you as your brothers in religion. I can recite a number of Ahadith but I do not want to make the speech excessively long as this is sufficient to make you understand.

As far as the belief of Wahhabis and Deobandies that it is shirk to believe that RasoolAllah ﷺ possesses knowledge of the unseen and is present and witnessing I will present a couple of Ahadith and at this time I would like to present a very beautiful Hadith. I will recite some of the words of the Hadith because you always hear the translation of the Hadith but listening to the actual words spoken by the blessed tongue of RasoolAllah ﷺ will Insha Allah ensure that the light of faith will burn even brighter in your hearts. Who has reported this Hadith? Imam Bukhari رحمته الله has reported it. This Hadith is in Bukhari Shareef. This is the same Bukhari Shareef that the Wahhabis and Ghair Muqallid's always carry with them and say we will only believe what is in this book and will not believe anything else. This is why I thought it best to quote from the book which they always quote and refer to. After I have explained it clearly then it will be up to you to decide if they actually mean what they say about believing Bukhari Shareef or if those are mere words that they utter. When it is explained you will see and realise that they only have the name of Bukhari Shareef on their lips and in actual fact their hearts are void of believing in it:

Companion of the Prophet Hazrat Abu Hurairah رضي الله عنه narrated that, "RasoolAllah ﷺ deputed me to keep the Sadqa (al-Fitr) of Ramadhan. One night someone came and started taking handfuls of the foodstuff (of the Sadqa). I grabbed hold of him and said, 'By Allah, I will take you to the Prophet ﷺ.' He said, 'I am needy and have many dependents, and I am in great need.' I released him, and in the morning RasoolAllah ﷺ asked me, 'What did your prisoner do last night?'

Wahhabis, listen carefully! This is a Hadith from the very same book that you always have on your arms and on your tongues. Let me clarify a few points and then see if these Wahhabis believe in this book with their hearts or merely just give it lip-service and do not actually believe Bukhari Shareef at all. First of all RasoolAllah ﷺ asks Abu Hurairah رضي الله عنه about events which took place in the middle of the night when only Abu Hurairah and his prisoner were present. But RasoolAllah ﷺ is asking him as though he was witnessing and watching the whole incident.

**"...I said, 'O Allah's Beloved Prophet ﷺ! The person complained of being needy and of having many dependents, so I felt pity for him and let him go.'**

Subhan Allah! Listen to the reply given by the possessor of unseen knowledge and the one who is present and witnessing who said:

**"...RasoolAllah ﷺ said, 'Undoubtedly he told you a lie and he will be coming again.'**

This conversation took place in the morning. Tell me, if a person tells you that he will come to see you in the morning at 8am because he needs you to help him with something, will you say that he is a liar even before he shows up? No one would say that because if he is lying neither you or I would know that he is lying and has no

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intention of turning up and therefore no one can say that he is a liar. Okay so if he does not show up at 8am would you call him a liar? Of course not. I cannot call him a liar and neither can you. Even if he does not show up by 10am, by noon, even if he does not show up all day we cannot call him a liar. People like us would say there must have been something that prevented him from coming, maybe he was stuck in traffic, maybe the trains are running late etc. If he is a Muslim we would try not to call him a liar. The general public might say he is a liar but when will they say this? They will only say this after 8-10 hours have passed and it becomes apparent that he is not coming because his lie has now become evident and it is clear that he did not mean what he said and therefore lied about coming to visit you. The intention in his heart has now become apparent to you. However, the situation that is going to happen the following night is being revealed by RasoolAllah when he says 'He told you a lie' and not only that he states the word 'undoubtedly' meaning he has definitely lied. What does this mean? This means that RasoolAllah's ﷺ Prophetic vision could see the lie that was in his heart. He has said that he will not return but his heart is hiding the fact that he will come back. And is RasoolAllah's Prophetic vision just guessing or assuming that he will return? No, he is absolutely certain that he will return which is why he said 'Undoubtedly he will come back.'

By asking Abu Hurairah about his prisoner from the previous night RasoolAllah ﷺ has displayed his knowledge of the unseen for things that happened previously and by saying 'Undoubtedly he has lied' he is informing us of his knowledge of what is in people's hearts and by saying 'he will come back' he is displaying his knowledge of the unseen of future events. A number of unseen things are being foretold by RasoolAllah ﷺ in a

single sentence. Informing us about events in the past, events that will happen in the future and telling us about the lie that is hidden in the heart. And he is informing about them as though he is there and seeing it all. From this it is apparent that RasoolAllah ﷺ has knowledge of the unseen and is present and witnessing.

This is what we have taken from the Hadith and what it means and what did the Companions understand and take to be its meaning? To get a better idea of what the Companions understand from this Hadith let us listen to the words of Sayyeduna Abu Hurairah ؓ who states that when RasoolAllah ﷺ said that 'he will be coming again':

**"...I knew that he would show up again..."**

How did he know for sure that he would show up again? Listen to the faith, belief and path of the Companions:

**"...as RasoolAllah ﷺ had told me that he would return."**

In saying these words Hazrat Abu Hurairah ؓ is telling us two things. The first is that the unseen news that is given by RasoolAllah ﷺ can never be wrong and the second is that now that RasoolAllah ﷺ has said that he will come then he will definitely come because now it is not in his power or authority not to come. This proves the power and authority of RasoolAllah ﷺ. Who is on the path of RasoolAllah ﷺ? (The whole gathering replied, 'Us') Subhan Allah! You have kept your promise that you will also speak today. Which is the saved group, us or them? Tell me, which is the one out of seventy-three? (The whole gathering replied, 'Us')

**"...So I waited for him watchfully. When he (showed up and) started stealing handfuls of foodstuff, I caught hold of him again and said, 'I will definitely take you to RasoolAllah ﷺ.' He said, 'Leave me, for I am very needy**

and have many dependents. I promise I will not come back again.' Again I felt pity on him and let him go. In the morning RasoolAllah ﷺ asked me, 'Where is your prisoner?'

Meaning that now that you know that he is a liar and thief then you should have brought him here today.

"...I replied, 'He complained of his great need and of having many dependents, so I took pity on him and set him free.' RasoolAllah ﷺ said, 'Verily, he told you a lie and he will return.'

This exchange also proves the same three unseen things as before. So how many unseen things have been told so far? Three from the first night and three from this night which makes six in total so far.

"...I waited for him attentively for the third time, and when he (came and) started stealing handfuls of the foodstuff, I caught hold of him and said, 'I will surely take you to RasoolAllah ﷺ as this is the third time you promised not to return, yet you broke your promise and came.' He said, 'Forgive me and I will teach you some words with which Allah will benefit you.' I asked, 'What are they?' He replied, 'Whenever you go to bed, recite Ayat-al-Kursi – 'Allahu la ilaha illa huwal-Haiy-ul Qaiyyum' till you finish the whole verse. (If you do so), Allah will appoint a guard for you who will stay with you and no Satan will come near you till morning.' I released him. In the morning RasoolAllah ﷺ asked, 'What did your prisoner do yesterday?' I replied, 'He claimed that he would teach me some words by which Allah will benefit me, so I let him go.' RasoolAllah ﷺ asked, 'What are they?' I replied, 'He said to me, 'Whenever you go to bed, recite Ayat-al-Kursi from the beginning to the end and he further said to me, '(If you

do so), Allah will appoint a guard for you who will stay with you, and no Satan will come near you till morning.' The Beloved Prophet ﷺ said, 'He really spoke the truth, although he is an absolute liar.'"

Would you call someone an absolute liar if they lied once? Twice? When is someone called an absolute and habitual liar? When lying becomes his habit and he constantly lies. If he says ten things and they are all lies then that is when a person will be called an absolute liar. By calling him an absolute liar RasoolAllah ﷺ is stating that I know of all his lies and not only the three which he told you for the last three nights. He has lied much before this and will lie much in the future also which is why he is an 'absolute liar.'

So a minimum of three unseen things are proven from this part of the Hadith also which makes three plus three plus three and equals? Masha Allah your addition is very good! On this day RasoolAllah ﷺ did not say that he will return but he asked Hazrat Abu Hurairah ؓ:

**"...Do you know whom you were talking to these three nights, O Abu Hurairah?"**

Meaning who are you apprehending, who are you meeting?

**"...Abu Hurairah ؓ replied, 'No.'"**

For three nights he is catching, apprehending, scolding and threatening this person but he has no idea as to who it is. Was RasoolAllah ﷺ there? He was not there. If he was there, then let the Wahhabi's show me in any Hadith where it states that he was there. It is not in any Hadith because only Abu Hurairah ؓ and the thief were there along with the Sadqa-al-Fitr of Ramadhan. The Sadqa will not tell us

and Abu Hurairah رضي الله عنه did not know the person or recognise him.

**“...RasoolAllah ﷺ said, "It was Satan who was grieving you for the last three nights." (Bukhari Shareef Vol 8 Page 368)**

This Hadith from Bukhari Shareef has also been mentioned on page 185 of Mishkat-ul-Masabih in the chapter on the excellence of the Qur'an. I have translated it and explained it in great detail here so that you can become fully aware of its apparent and hidden meanings. Now the point that you need to focus on is that RasoolAllah ﷺ was not present at the place where the supplies of Sadqa were being kept. Even though he was in his home he was seeing and witnessing the happenings that were taking place there as though he was there and seeing it personally. He is also giving information about the unseen for three straight days in the mornings and he is also recognising the thief in that the thief is no ordinary man, it is indeed the cursed and rejected Satan.

Nine unseen things had been informed about previously and now add one more to it, how many does that make? That makes ten unseen things in total in one single Hadith and ten examples and proofs that RasoolAllah ﷺ possesses knowledge of the unseen and is present and witnessing the actions, deeds and situation of his Ummah. Ajmal Sultan Poori has stated quite correctly and eloquently:

**Mey Maanta Hoo Key Beyshak Huzoor Haazir Hain**

**Mey Jaanta Hoon Key Beyshak Huzoor Haazir Hain**

**Khuda Ki Dee Huwi Qudrat Sey Har Ghari Ajmal**

**Woh Har Maqam Pey Nazdeek-o-Door Haazir Hain**

Meaning he is at a single place but his vision is able to see all places and all things. The Hadith mentioned above is an

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authentic Hadith and if a person reads it and then still says that to believe that RasoolAllah ﷺ possesses knowledge of the unseen is shirk and to believe that RasoolAllah ﷺ is present and witnessing is shirk then tell me, is such a person on the path of RasoolAllah ﷺ? Is such a person on the path of the Companions? No he is not. And the person who says that RasoolAllah ﷺ possesses knowledge of the unseen and is present and witnessing is on the path of RasoolAllah ﷺ and on the path of the Companions and therefore this is undeniable proof that we are the Ahle Sunnat Wal Jama'at and that the Wahhabi, Deobandi etc groups are not the saved sects, they are the groups of the fire. So who is the one out of seventy-three? Us! And they are all part of the seventy-two that are in the fire.

I think I have explained sufficiently to you the concept and meaning of present and witnessing. All I want to get across is that RasoolAllah ﷺ possesses knowledge of the unseen, is present and witnessing and is aware of all things and this is the faith and belief of the Companions, this is the faith, belief and path of RasoolAllah ﷺ and this is our belief which is why we are on the path of RasoolAllah ﷺ, on the path of the Companions, are on the true path and are rightly guided. The Wahhabis, Deobandies etc are groups of the fire, are false, misguided and are obviously on some kind of path but not on the path of the Companions or the path of RasoolAllah ﷺ. They have no right to complain about this statement of mine because they have given themselves other names and the name Ahle Sunnat Wal Jama'at is ours, not theirs. They do not prefer this name for themselves – and there is no way they could ever prefer it.

In Sahih Muslim Shareef it states:

Hazrat Abu Hurairah رضي الله عنه narrates that RasoolAllah ﷺ said, "I was in the Hateem of the Ka'aba and the Quraish were asking me questions about the Ascension (Me'raj). They asked me questions about the structure and layout of Baitul Maqdis which was not readily available to me. This grieved me more than any grief I had experienced before. (Because if these unnecessary questions would not be answered then the miracle of Me'raj would be denied by them) Therefore Allah Ta'ala placed Baitul Maqdis before me and I would answer all the questions of the Quraish by looking at Baitul Maqdis." (*Sahih Muslim Shareef Vol 2 Page 96*)

The same Hadith narrated by Hazrat Jaabir رضي الله عنه has the following words:

**"Allah Ta'ala made Baitul Maqdis apparent to me and I would look at its signs and answer the questions of the Quraish."** (*Sahih Muslim Shareef Vol 2 Page 96*)

Let me say one more thing. I had previously stated that RasoolAllah ﷺ should be respected in Salah as our faith and belief are connected to this and are dependent on this. Completely opposite to this, listen to the beliefs of the Wahhabis and Deobandies. The faith of both these groups is that if you think of cows, bulls or donkeys whilst performing Salah then the Salah will be valid – listen carefully please brothers! Both these groups believe that if you think of cows, bulls or donkeys whilst performing Salah then the Salah will be valid but if you think of RasoolAllah ﷺ in Salah then the Salah will be invalid and will not count as this (thinking of RasoolAllah ﷺ in Salah) takes a person towards shirk! Thinking of RasoolAllah ﷺ in Salah is worse than thinking of cows, bulls and donkeys... this belief of these two groups is in the book

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Sirat-e-Mustaqeem written by their venerable and respected Scholar and leader Maulvi Ismail Dehlwi. This is written in Sirat-e-Mustaqeem and what proof has Maulvi Ismail Dehlwi given for this? Listen to the proof he gives. He says that if you think of a cow, bull or donkey in Salah you will not think of them with respect and therefore Salah will still be valid but if you think of RasoolAllah ﷺ in Salah then you will think of him with respect and respecting RasoolAllah ﷺ or anyone else other than Allah is Salah is shirk. Therefore if anyone thinks of RasoolAllah ﷺ in Salah, the feeling of respect that he will think of him with pulls a person towards shirk (associating partners with Allah Ta'ala). In short, what this means is that after thinking of RasoolAllah ﷺ in Salah, not only is the Salah invalid, but faith (Imaan) is also ruined and a person becomes a disbeliever. This is the belief of Wahhabis and along with them it is also the belief of those whom we call Deobandi.

It is necessary for us to study Ahadith and ask ourselves, 'Was this the belief and faith of the Companions?' (Ma'azAllah) Is this mentioned anywhere in the Qur'an? Is it mentioned in any Hadith? I will say again, if every single Wahhabi spends night and day until the Day of Judgement searching for proof, they will not find any proof in the Qur'an, nor will they find any such belief in Bukhari Shareef, Muslim Shareef or in any book of Hadith. They will not find it in the beliefs of the Companions nor in the beliefs of the whole of the Muslim Ummah for 1400 years. Where will they find it? They will find it in the Wahhabi beliefs. Therefore, the belief that is not found anywhere, not in the Qur'an or Hadith or the Companions, will the group that believes such a thing be from amongst us (the saved group) or amongst them (the group in the fire)? They are one of the seventy-two groups of the fire but are

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definitely not a part of the saved group of Ahle Sunnat Wal Jama'at.

Now listen to a Hadith. I will quote a Hadith that everyone believes. They pray Salah and we also pray Salah and praying Tashahud, meaning 'Attahiyyaat' in Salah is proven from authentic Hadith in Bukhari Shareef and Muslim Shareef. It will take too long if I ask you to stand up and recite Tashahud and therefore I will not recite it fully but only recite the last part. The ending of Tashahud is 'Assalamo 'Alaika Ayyohan Nabiyyo Warahmatullahi Wabarakatuhu' – 'Peace be on you O Prophet and Allah's Mercy and Blessings.' It is compulsory (Wajib) to recite Tashahud and according to Hadith it is also compulsory to send salutations on RasoolAllah ﷺ in Salah. Now if a person is wholeheartedly performing Salah with full focus and attention, then undoubtedly when he is presenting salutations to RasoolAllah ﷺ he will think of him. I am not talking about people whose bodies are present in the Masjid but their minds are elsewhere, I am talking about those who perform Salah with full devotion and concentration. So when the thought of RasoolAllah ﷺ enters the mind it is going to be with respect. I am talking about Muslims because it is Muslims all over the world who pray Salah and Muslims all over the world recite Tashahud and when they recite Tashahud Muslims all over the world think of RasoolAllah ﷺ with respect when they say 'Assalamo 'Alaika Ayyohan Nabiyyo Warahmatullahi Wabarakatuhu.'

Now go and ask the Wahhabis and Deobandies, 'Do you recite Tashahud according to these narrations of Bukhari Shareef and Muslim Shareef? And if you do recite it do you send salutations on your Prophet? And if you send salutations do you think of him? When you think of him do you think of him with respect or disrespect? If they say that

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they think of him with disrespect (Ma'azAllah) then they are gone... Muslims the world over will say that they have gone... gone where? Into the fire of Hell. Gone where? Out of the folds of Islam. And if they say that they think of him with respect then their Imam says that there is no room for you in my group.

O simple-minded masses who are blindly following Wahhabis and Deobandies, Listen! Your Wahhabi and Deobandi faith and beliefs will be destroyed if you act upon Hadith. These people say that they are Ahle Hadith but they do not act upon the orders of Hadith whatsoever. If they want to act upon the orders of Hadith then salutations should be sent with respect when reciting Attahiyaat.

There is one other thing that comes to mind here. Who do we greet with a salutation, the deceased? Why not? Do you understand what I mean? At this point they could respond with 'Yes the dead are greeted with a salutation because we are ordered to salute deceased Muslims when we go to a graveyard with 'Peace be on you O people of the grave.' So have the dead been greeted there?

My response to that is that the body is dead and you are greeting the soul and the soul is alive. So where have the dead been greeted? Ok, in one way they are dead because their bodies are dead but their souls are definitely alive but you only greet and salute them when you go to the graveyard. Regardless of whether we are present at the resting place of RasoolAllah ﷺ in Madinah Shareef or not, we Muslims send greetings from wherever we are and this is the order of Ahadith – When you perform Salah ensure you send salutations on your Prophet and only those who are alive will be greeted! Now then, you are all alive and suppose I go a mile away and then say 'Brothers, Assalamo

Alaikum.’ Will that be correct? Why will it not be correct? If you cannot hear me and cannot reply and when I cannot even see you then how can I greet you? A person only greets someone who he can see, or at a minimum knows that the person who he is greeting can see him and hear him and is alive. By giving us the order to say Assalamo ‘Alaika Ayyohan Nabiiyyo Warahmatullahi Wabarakatuhu’ in Salah RasoolAllah ﷺ is in actual fact telling us, ‘O my Ummatis! Keep sending salutations on me. Do not think I am far from you.’ From this Hadith it is proven that RasoolAllah ﷺ is alive, is near us and can hear our salutations.

**Tu Zindah Hai Wallah, Tu Zindah Hai Wallah  
Meyri Chashme A’alam Sey Chupp Jaaney Waaley**

It is an order of the Qur’an that it is obligatory to face the Ka’aba when performing Salah so is this not respecting the Ka’aba when performing Salah? Undoubtedly it is and therefore something other than Allah is being respected whilst performing Salah. There is no need to provide proof of this, recite Surah Baqarah there is a full verse on it. If respecting anything other than Allah is shirk then all the Muslims in the world are Mushrik and do Wahhabis consider all Muslims other than themselves Mushrik? Ok then, if it is shirk according to your beliefs then we will all face the Ka’aba when performing Salah and you find some other direction to face. That is what you should do. We will face the Qibla and you face North, East, South or West whichever direction you desire but do not face our Qibla. Why do you perform the deed which leads to the respect of something other than Allah in Salah and according to your beliefs is shirk?

One time RasoolAllah ﷺ came out of his room and saw that the Companions were standing in preparation for

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Salah and Hazrat Abu Hurairah رضي الله عنه was about to recite the Takbeer. RasoolAllah ﷺ stopped them. This Hadith is an authentic Hadith from Muslim Shareef. He stopped them and said, "Do not stand up in preparation for Salah until you see me coming out of my room." These people say, 'No, stand up beforehand.' Do you know what the wisdom behind this is? Let me briefly explain the wisdom Insha Allah. Why did RasoolAllah ﷺ say, "Do not stand up in preparation for Salah until you see me coming out of my room?" There is wisdom in this, a secret which RasoolAllah ﷺ was indicating towards when he said this and those with sense and wisdom understand this. The reason is that when people see him they will actually be standing up to perform Salah and showing respect for RasoolAllah ﷺ at the same time. Wahhabis and Deobandies cannot withstand respect for RasoolAllah ﷺ for even a moment which is why they say we will stand up beforehand but O Sunni Muslims! What are you going to do? You have to do what our Muballigeen tell and show you, what our Imame-Ahle Sunnat showed us, what our Scholars showed us and that is to stand only when it is time to stand. That is the time that RasoolAllah ﷺ ordered us to stand.

In short, none of their beliefs can be proven from the Qur'an, Ahadith or the consensus of the Ummah. Their belief is not the belief of RasoolAllah ﷺ nor of the Companions and Alhamdulillah all of our beliefs are those which are proven from the Companions and proven from RasoolAllah ﷺ. Therefore which group is the one '**who follow my path and the path of my Companions**'? Us! And what about the other seventy-two? They are Wahhabi, Deobandi etc and by Wahhabi and Deobandi I mean those who are Wahhabi and Deobandi in terms of their (false) beliefs. As for the simple-minded masses who follow them and do not realise their beliefs, on the basis of this

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gathering and the proofs I have presented from the Ahadith of RasoolAllah ﷺ, if you have understood what I have said and if it makes sense to you, I invite you to come to the truth, repent and come into the folds of Ahle Sunnat Wal Jama'at. If you have any doubts or questions, our Muballigs are here, I am here and we will answer any questions you have and clarify any confusion you may have. May Allah Ta'ala guide me and you and all of us. We are the truthful group and are the saved group, the one out of seventy-three and we are the Ahle Sunnat Wal Jama'at. Wahhabis, Deobandies, Chakralwis, Qadiyanis etc are all from the group of seventy-two about whom RasoolAllah ﷺ said they are from the fire. There is only one group of Paradise and that is those **'who follow my path and the path of my Companions'** and that is the Ahle Sunnat Wal Jama'at.

*Wa Maa 'Alayna Illal Balaag*



## **Obtain Religious Knowledge**

It is compulsory for all Muslim men and women to obtain religious knowledge. Studying and reading books, newsletters, magazines etc. is a way of increasing knowledge. If you want to increase your knowledge, you should study the books and writings of the Scholars of Ahle Sunnat and the writings of Ameer e Sunni Dawat e Islami, Hazrat Maulana Shakir 'Ali Razvi Noorie. Specifically reading and studying "**Barkaat e Shariat Parts 1 & 2**" will be very beneficial, which cover the topics listed below and are both now available.

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- \* Faith
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- \* Benefits of Congregation
- \* Warnings for Missing Salaah
- \* Fasting
- \* Poor-due (Zakat)
- \* Pilgrimage (Hajj)
- \* Remembrance of Allah
- \* Rights of Parents
- \* Good Relations
- \* Rights of Neighbours
- \* Condemnation of Backbiting
- \* Pride & Arrogance
- \* Jealousy
- \* Lying

### **Barkaat e Shariat Part 2**

- \* Blessings of the Qur'an
- \* Benefits of Durood
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- \* Knowledge & Scholars
- \* Repentance & Forgiveness
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