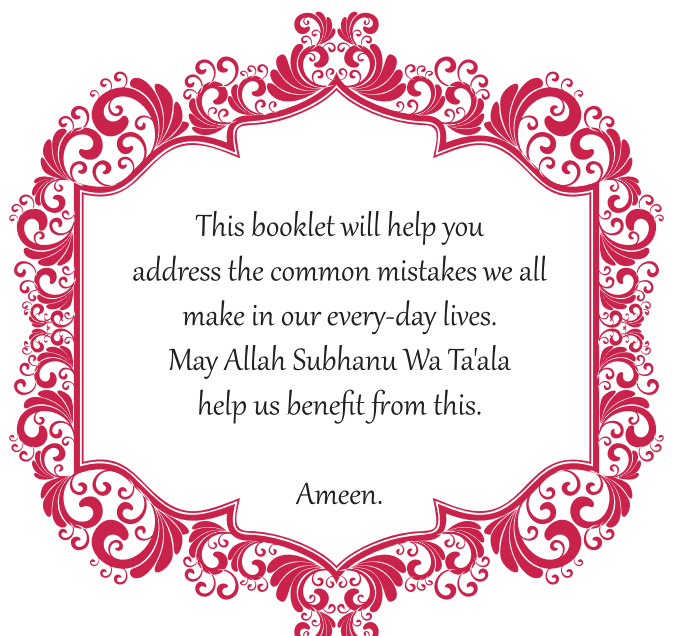





GUIDANCE



This booklet will help you
address the common mistakes we all
make in our every-day lives.
May Allah Subhanu Wa Ta'ala
help us benefit from this.

Ameen.



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THE NATURE OF ALLAH (SUBHANU WA TA'ALAH)

Allah (swt) is one whose attributes are of the highest degree. No quality of Allah (swt) can ever be thought of in a lower form. The following incorrect words and sentences are often spoken in the glory of Allah (swt). These words risk taking us out of the folds of Islam.

1. When someone suffers an injustice at the hands of another person, instead of blaming the person at fault they often say *“Oh what an injustice from Allah (swt) upon me”*.

People try to relate this injustice with Allah (swt) whereas Allah (swt)'s status and magnificence is far beyond such things. In Surah 3 Verse 108 of the Quran, it states *“wama Allahu yureedu thulman lilAAalameen”*, which means Allah (swt) wants no injustice for the worlds. Allah (swt) does not even have an intention of doing an injustice as He is above this. By saying that the injustice was from Allah (swt) we are in fact claiming that Allah (swt) is unjust, thereby attempting to lower his attributes.

These people should worry about their faith and should re-read the Kalimah (Shahadah) to refresh it. Especially before they pass away as this may mean dying without faith.

2. Some people who only have daughters often say *“There is no justice from Allah (swt). Some people have only boys and some have only girls”*.

Be aware that Allah (swt) is free from any such injustices and there is wisdom in all of His doings. We cannot comprehend the wisdom of Allah (swt) and we do not know what He knows. Therefore we should not say these kind of words as this may destroy our faith.

3. When complaining about their fate, some people usually say *“When writing my fate it seems as though Allah (swt) was writing it in the dark”*.

Astaghfirullah, may Allah (swt) forgive us all. We should never think of Allah (swt) as a being like ourselves. We should be grateful for all the blessings Allah (swt) has bestowed upon us. By saying such things we



only belittle ourselves and we are ruining our own Hereafter.

4. On some occasions, when we dislike something we say "Allah (swt) created this and never turned to look back", as though Allah (swt) does not know what has happened. Allah (swt) should not be thought of as a part of creation. Allah (swt) is pure from making any mistakes.

5. When praising the beauty of something people often say "Allah (swt) has made this in his spare time", as though Allah (swt) is restricted by time, and if something was created quickly it would not be as beautiful. May Allah (swt) guide us all. Allah (swt)'s matters are not like ours. Everything is happening with His command of "Kun" and whatever He has created it is suitable for its purpose.

6. In regards to the rain, people say with confidence "When it is needed it does not rain and when it rains it does not stop". We only think within our limits and Allah (swt) is managing the entire universe. There is wisdom in all His matters. By objecting to Allah (swt)'s matters we are ruining our hereafter.

THE NATURE OF THE PROPHET MUHAMMAD (SAW)

We should not let our good deeds go to waste by saying disrespectful words towards the Prophet (saw). Some people have committed such foolishness and have been destroyed whilst others who are still doing this are destroying their afterlife. With boldness it is said, "Prophet (saw) is like us and we are like him". Yet the Prophet (saw) is such a being that by reading his Kalimah one who was going to hell can enter heaven, by denying his Kalimah one can enter hell. Will you be among those people?

ABOUT THE HEREAFTER

In regards to the Day of Judgement, it is often spoken about with disbelief and this is how we bid goodbye to our faith. For example, some people say "This world is sweet and who has seen the other?", as though they will only believe when they witness it for themselves. The Quran says that the true believers believe in the Hereafter and in the Day of Judgement. If you do not believe in the Hereafter how can you then have faith in the Quran?



How can you have faith in the person to whom it was revealed and the One who sent the revelation? Such people should ask for forgiveness and re-read the Kalimah (Shahadah), otherwise they may go astray.

Some people say, “*When we get to the afterlife, we will see*”. They seem to think is an endurance of strength and something can be done with force. He is Allah (swt) and the people who say such things should prepare for Hell Fire.

MISTAKES IN ACTIONS

1. In the Kalimah Shareef, words and phrases have been given to us from Allah (swt) and the Prophet (saw) for our daily worship. We cannot alter them by adding anything or by shortening anything. If we do this then we have gone astray. Someone has written the Kalimah Shareef in a booklet and in the second part he has changed it to suit his own ideas and practices. It is as though the Kalimah which was given to us from Allah (swt) and His Messenger (saw) was not correct and he is correcting it.

He writes “*Paro Laa-illa-ha-ilallah Muhammed paak rasul-allah*”.

The Prophet (saw) is not only pure but is a being who purifies others (Yuzakee-him). However, this is not part of the Kalimah. The word “paak” is not even an Arabic word. Similarly, he writes again “*Paro laa-illah-illallah ya Muhammed sarwar salle-allah*”.

The Prophet (saw) is the leader of all the universe but this is still not a part of the Kalimah. To read such words when performing a task is okay but this should not be included as part of the Kalimah.

2. In Shariah there are no obstructions or restrictions to reading Durood Shareef at any point during the day. People who read Durood Shareef during the time of Azaan (Islamic call to prayer), should be aware that the Azaan and Durood should not be mixed. There should be a gap between the two so that it doesn't seem that the Durood Shareef is part of the Azaan.

However, after the Azaan, reading dua for intercession and Durood Shareef is perfectly acceptable and can be found in Sahih Muslim Hadith. After “*Asalatu Wasalam*” those who say “*Wasalam*” should first learn the correct way of reading Durood paak.



ABLUTION

1. When performing wudhu (Ablution) you should wash your arms all the way up to your elbows. We often seen that when the water tap is open, people move their hands under the tap in such a way that the water does not reach the elbows.
2. When performing masah of the head, some people wet their hands, touch the chin, kiss the hands and after touching the nose and forehead then reach to wipe the head. Some kiss the hands first, then they touch the nose, then they touch the forehead and then reach to wipe the head. This is masah for the head. What is the meaning and purpose of touching the chin, nose and forehead and kissing the hands?

AZAAAN AND IQAAMAT

1. When someone hears the Azaan the instruction is to read along. However, in the place of "*Hayya Alasalah*" and "*Hayya Alalfallah*" one should say "*La howla wala quwatta illabillah*", yet we do not act upon this.
2. When the Azaan and Iqaamat finish, the last words are "*Allah hu Akbar Allah hu Akbar Laa-illaha-illallah*". People who are listening read in loud voices "*Muhammadun Rasuluallah*" as though something was left unfinished and they are completing it. This is Azaan and Iqaamat, these are the words of Azaan and Iqaamat. It is not the Kalimah which must be finished by reciting the second part.

SALAH (PRAYER)

1. At the time of Takbeer-e-ullah the palms of the hands should be facing Qiblah and should be raised up to the level of the ears. This has been proved by Hadith. But most people touch the ears with their hands. In the winter when they are cold and wearing shawls, instead of raising the hands they lower their heads. This practice is incorrect and should be avoided.
2. In rukhu some people do not bend down completely so that their backs are parallel to the ground. These people do not have a medical condition or



a reason for this. Then from rukhu they do not rise back up to a straight position (Qayyam) but instead go straight into sujood. This will break the waajibaat (compulsory) actions of Salah and therefore a sajdah sahv will be required. By not performing this compulsory action they are reading their Salah incorrectly.

3. Some people do not take a rest or pause between the two sajdah. This will break the waajibaat (compulsory) actions of namaaz and therefore a sajdah sahv will be required.

4. When you go into sujood your toes should be facing the Qiblah, whereas people do not take care about this.

5. When standing in Salah (Qayyam) both feet should be facing the Qiblah whereas some people keep their feet pointing outwards, which is incorrect.

6. Some people fold their hands before takbir tehremiyyah where as they should be folded after the takbir tehremiyyah.

7. The Imaam should not sit himself down on the masala (prayer mat) when the iqamah is being read. According to Sunnah he should be asking people to straighten the rows.

8. In Jamaat when the Imaam goes into rukhu, some people join the Salah at this stage and go straight into rukhu after takbir tehremiyyah. By doing this they haven't stood long enough in Qayyam (at least 1 takbir), so they shouldn't finish their Salah with the Imaam. Instead, when the Imaam does his salaam they should stand up and complete their Salah. If they complete their Salah with the Imaam then they should perform Salah again. The correct method is that after takbir tehremiyyah in Qayyam, we should wait for the time of one takbir and join the rukhu after saying another takbir. With this their Qayyam will be accepted.

JANAZAH (FUNERAL PRAYER)

During Janazah the people who join after the second or third takbeer should not finish with the Imam. When the Imam does his salaam at the end, they should recite and complete the takbiraat (Allahu akbar Allahu



akbar) that they have missed because each of the 4 takbirs in Janazah are compulsory.

TASBEEH (DURING JANAZAH)

At the time of death before the body is taken, women recite the following tasbihaat, "*Khana Ka'aba baitullah, Madina paak Rasulallah, iss nuh nu bakhshi tu Allah*". We should not recite these kinds of phrases over the body and should stay away from such words.

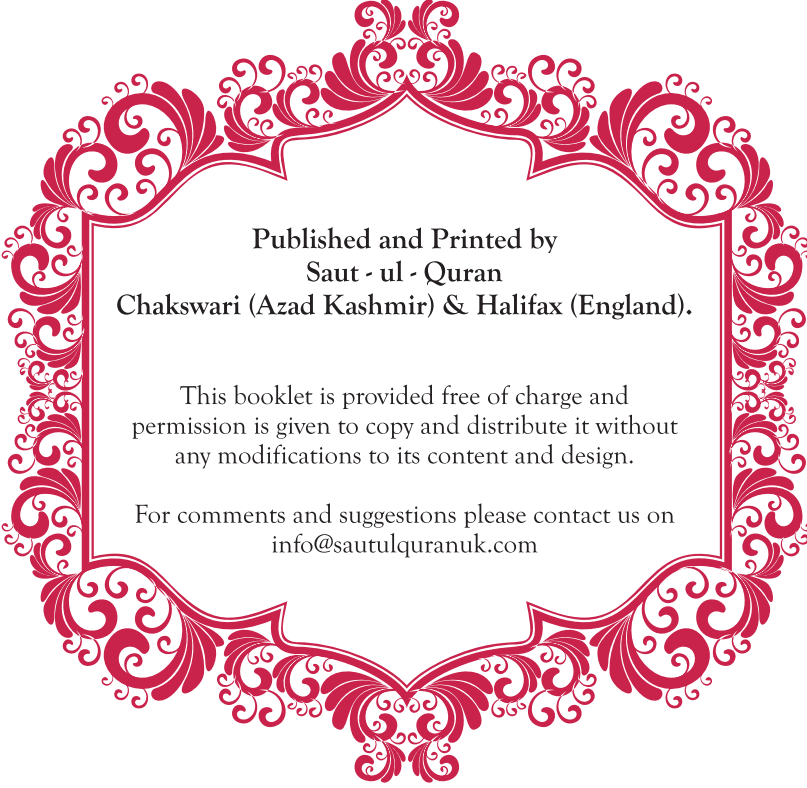
SALAAM

When meeting each other most of us say "*Salaam Waa-laikum*", when the correct words are "*As-Salaamu-alaikum*" and the correct reply is "*Wa-alaikum assalam*".

SHAB-E-BARA'AT

On the night of Shab-e-Bara'at we have been instructed to worship, but we have added actions which are not a part of Shariah, such as Fireworks etc. May Allah (swt) help us understand our religion and give us guidance to perform the correct actions.





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