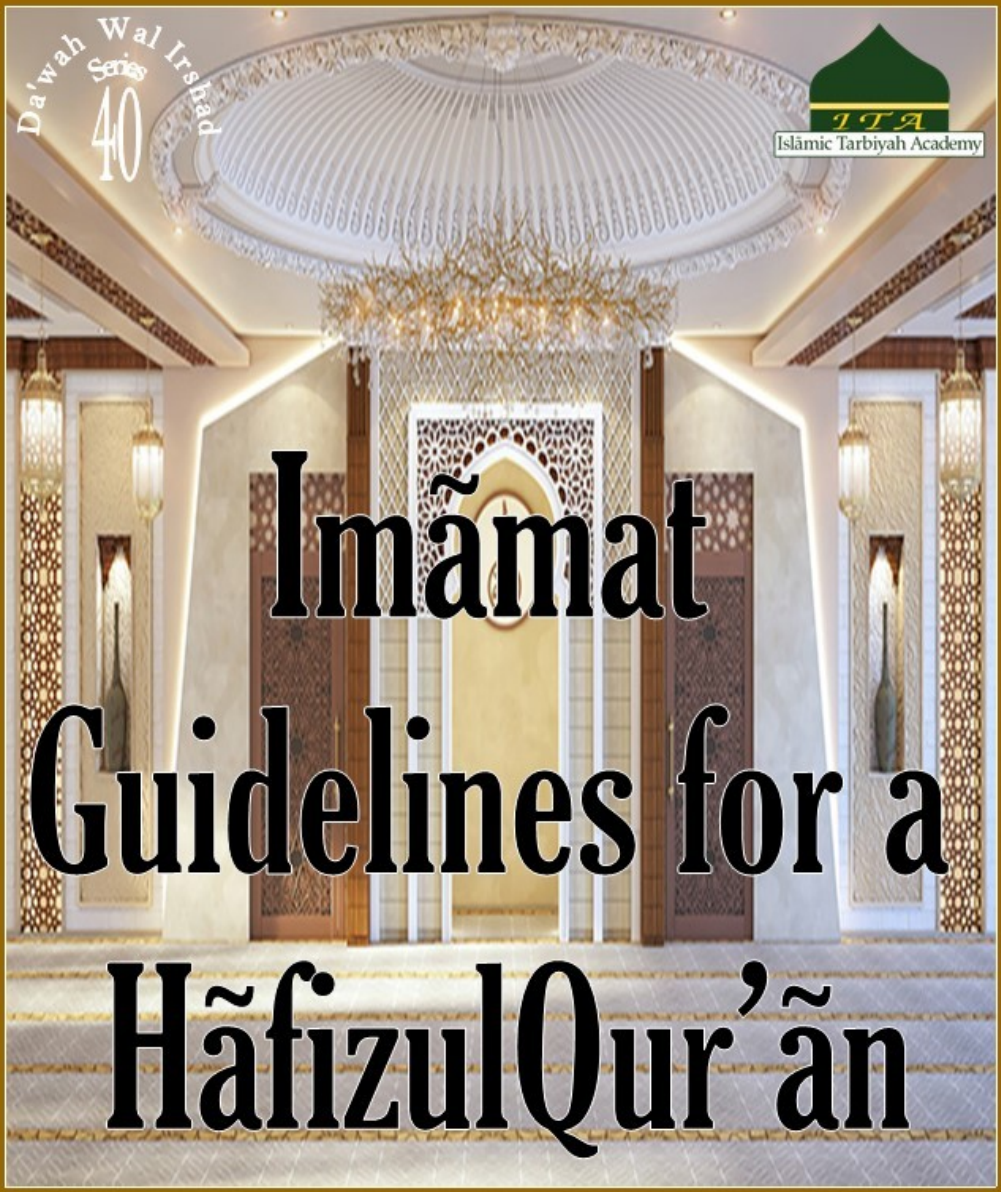
Da'wah Wal Irshad Series 40

ITA
Islāmic Tarbiyah Academy



Imãmat Guidelines for a HãfizulQur'ãn

By:
Mufti Zubair Dudha
(Hafizahullah)
Islãmic Tarbiyah Academy
Dewsbury UK

CONTENTS

MAS'ÃIL PERTAINING TO TAHÃRAH	2
MASÃ'IL PERTAINING TO SALÃH	2
SUJOODUS SAHW	7
SAJDAH TILÃWAT	9
TARÃWEEH SALÃH	10
RECITING THE QUR'ÃN WITH TAJWEED	11
THE SHAR'I RULING OF THE BEARD	12
THE TROUSERS	13

All rights reserved. No part of this publication may be reproduced, stored in a retrieval system, or transmitted, in any form or by any means, electronic, mechanical, photocopying, recording or otherwise, without the prior consent of the publisher.

A catalogue record for this publication is available from the British Library

ISSN 1465-2234

Published by:
© ISLÃMIC TARBIYAH ACADEMY
45 Boothroyd Lane, West Town, Dewsbury.
Tel/Fax: (01924) 450422
- info@islamictarbiyah.com
- www.islamictarbiyah.com

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

Rasulullah (ﷺ) stated: *"The Imãm leads your Salãh. If he performs it properly and correctly then you and him will receive full blessings, whereas the deficiency is on the shoulders (head) of the Imãm."* (Sahih AlBukhãri)

Rasulullah (ﷺ) stated: *"The Imãm is (one) responsible."* (Narrated by Hãkim).

The responsibility of an Imãm is immense; he is an Imãm within the walls of the Masjid and also outside the Masjid. This applies even if one is the Imãm for the Tarãweeh Salãh only. Hence, the Hãfizul Qur'ãn who leads the Tarãweeh Salãh should at all times possess, among others, the following qualities of an Imãm:

1. He must be upright and pious.
2. He must be able to recite the Qur'ãn correctly.
3. He must know the basic Masã'il of the Shar'iah pertaining to Tahãrah (purity), Salãh, etc.
4. He must be one who knows the Sunnah and adheres to it.
5. He must not be one who openly commits sins.

There are two aspects of the Sunnah which are very vital and important for all Muslim males to adhere to and all the more a Hãfizul Qur'ãn. These are the beard and the length of the trousers (discussed later in the booklet)

Among the qualities of an Imãm is that he should be acquainted with the basic Masã'il of Tahãrah and Salãh. In order not to lengthen the Mas'ãil section not all the Mas'ãil pertaining to Tahãrah and Salãh have been mentioned but those which are essential for a Hãfizul Qur'ãn to know. Although it is advised that other Masã'il should also be learnt.

MASÃ'IL PERTAINING TO TAHÃRAH (PURITY)

There are two types of impurities, which affect the human being. These are:

1. Janãbat, which is known as the greater impurity or Hadth Akbar;
2. Hadth which is known as the lesser impurity or Hadth Asghar.

It is necessary for the Imãm/Musalli (i.e. the one who performs Salãh) to be purified from both states of impurities before commencing. Purification from the state of Janãbat is attained by taking Ghusl (complete bath), and purification from Hadth is attained by making Wudhu.

Besides Tahãrah of the body, Tahãrah of the place and clothing is also necessary.

THERE ARE 8 THINGS THAT BREAK WUDHU:

1. Discharging of urine or stool, or the coming out of anything from the private parts.
2. Discharge of gases.
3. Flowing of blood or matter from any part of the body.
4. Vomiting in mouthful.
5. To fall asleep lying down or by resting the body against something.
6. To faint due to some illness or any other reason.
7. Becoming insane or going mad.
8. Laughing aloud whilst in Salãh.

MASÃ'IL PERTAINING TO SALÃH

CONDITIONS FOR THE VALIDITY OF SALÃH

There are several things, which have to be fulfilled before starting the actual Salãh. If any one of these things is absent the Salãh will not be valid and may not be performed. These necessary things are known as the *Shuroot* or conditions preceding Salãh.

The Shuroot of Salãh are as follows:
1. Tahãrah or purity;
2. Covering of one's Aurah (places of concealment);
3. Istiqbalul Qibla, facing Qibla,
4. Niyyah, intention of Salãh;
5. Time.

MASÃ'IL PERTAINING TO THE SHUROOT(CONDITIONS) OF SALÃH

1. If during the course of Salãh one-fourth of any part of the aurah (satr part of the body that needs to be concealed), e.g. one-forth of the thigh, is revealed for the duration of three Tasbeeh's, the Salãh is rendered void. (N.B. The duration of three Tasbeeh's is the time taken to recite "Subhãnallah" thrice).
2. It is not necessary to make Niyyah (intention) for Salãh by means of uttering. The mere intention in one's mind will suffice, i.e. to intend in the mind; "I am performing the Fardh of Zuhr or the Sunnat of Zuhr, etc." There is no need for the lengthy Niyyahs recited by people when making Salãh.
3. If the Imãm did not make the intention of Imãmat then too the Salãh of those following him will be valid.
4. Whilst making Niyyah, if for instance one utters Asar instead of Zuhr, the Salãh will be valid provided one has in mind that Zuhr is being performed.
5. If by error one utters whilst making Niyyah six Rak'ãts in place of four, the Salãh will be valid. In performing Sunnat, Nafl or Tarãweeh Salãh, it will be sufficient to intend that; "I am performing Salãh." If the words, Sunnat, Nafl and Tarãweeh were not added the Salãh will be valid.

THE FARÃ'IDH OF SALÃH

There are six parts of Salãh, which are Fardh (i.e. the compulsory nature being absolute). If any of the Fardh constituent parts are not carried out

the Salãh is null and void, irrespective of whether the Fardh has been missed out intentionally or unintentionally.

The six Fardh constituents of Salãh are:

1. Takbeer Tãhreemah – After making Niyyah (intention) for the Salãh to say 'Allahu Akbar'.
2. Qiyãm – The posture of standing during which the Qir'ãt is recited.
3. Qir'ãt – To recite some verses of the Qur'ãn.
4. Ruku – The posture of bowing.
5. Sujood – The posture of prostrating.
6. Qa'dah Akhira – The final sitting posture in the last Rak'ãt of any Salãh. This sitting is Fardh to the extent of the duration of Tashah'hud.

If any of the Fardh constituents are left out or not fulfilled, the Salãh is rendered Bãtil (null and void). The Salãh in such a case must be performed again.

THE WÃJIB CONSTITUENTS OF SALÃH

1. Surah Fãtiha.
2. To add at least three verses of the Qur'ãn after Surah Fãtiha.
3. Tarteeb - To fulfil the various constituent parts in their appropriate order.
4. Qa'dah Ulã – To sit after every two Rak'ãts. This sitting occurs during a Salãh and not at the end. The duration of the Qa'dah being the time taken to recite the Tashah'hud.
5. To recite Tashah'hud in every Qa'dah.
6. Duã Qunoot – To recite Qunoot in the third Rak'ãt of Witr Salãh.
7. Qaumah – To stand erect after the Ruk'u before going into Sajdah.
8. To make the Salãm.
9. Ta'deel – To fulfil all parts of the Salãh without haste.

If the Imãm omits any of the Wãjib constituents unintentionally, the

error must be rectified by the performance of Sajdatus-Sahw. If the Salãh is performed without observing Ta'deel, the Salãh, though valid, is rendered improper.

MASÃ'IL PERTAINING TO SALÃH

1. After Surah Fãtiha, the Imãm should recite at least three verses of the Qur'ãn or one such verse which is equal in length to three short verses.
2. After Ruku if the Imãm rose slightly, but did not go into the Qaumah position, then he should repeat his Salãh.
3. If, after one Sajdah, the Imãm merely lifted his body slightly without sitting in Jalsah, then went into the second Sajdah – then only one Sajdah has been performed. The entire Salãh is thus nullified and has to be repeated.
4. In a three and four Rak'ãt Fardh Salãh it is Wãjib to add some verses of the Qur'ãn after Surah Fãtiha in only the first two Rak'ãts. However, if a Surah is added to Surah Fãtiha in the third as well as the fourth the Salãh will be valid.
5. If in the third and forth Rakãt of a Fardh Salãh the Imãm recites only; 'Subhãnallah' thrice without reciting Surah Fãtiha, the Salãh is valid and in order. If the Imãm maintains silence in the third and fourth Rakã'at i.e. he does not recite anything, the Salãh is valid but his Qiyãm must be equal to at least the time taken to recite 'Subhãnallah' thrice.
6. It is Sunnah to maintain the length of the Qir'ãt of the first Rak'ãt slightly longer than the Qir'ãt of the second Rak'ãt.
7. It is Mustahab to fix one's gaze during Qiyãm on the spot which will be touched by the head in Sajdah; during Ruk'u on the feet; during Sajdah on the nose; during Qa'dah and Jalsah on the lap; and whilst making Salãm on the shoulders.
8. It is Wãjib upon the Imãm to learn sufficient Tajweed so as to recite the Qur'ãn correctly.

9. If the same Surah is recited in both Rak'ãts, the Salãh is valid. However, the Imãm should not recite the same Surah in both Rak'ãt unnecessarily.
10. During the Qir'ãt, the Imãm should not recite in the second Rak'ãt a Surah or verses which are anterior (coming first) to the Surah or verses recited in the first Rak'ãt. The Surah or verses recited in the second Rak'ãt should be posterior (coming after) to those recited in the first Rak'ãt. (N.B. The anterior and posterior order is with regard to the order and sequence of the Surahs compiled in the Qur'ãn). Thus, if in the first Rak'ãt Surah Feel is recited, Surah Takãthur should not be recited in the second Rak'ãt, because in the Qur'ãn Surah Takãthur appears first and Surah Feel appears after it. It is Makrooh Tahrimi to discard this order, but no Sajdatus Sahw is performed for discarding this order.
11. Making such an error during Qir'ãt that makes a major change to the meaning of the Qur'ãn in a way that believing in it would be Kufr will nullify the Salãh.
12. If the Imãm makes such an error as stated above (11) then immediately rectifies the mistake the Salãh will be valid. However, precaution would be to repeat the Salãh.
13. The latter Hanafi jurists have stated that if an Imãm who does not know Arabic changes the E'rãb (i.e. Fatha, Dhamma, Kasra) of a word which leads to a major mistake the Salãh will be valid. However, if an Arabic understanding Imãm makes such a mistake the Salãh should be repeated.

FACTORS WHICH NULLIFY SALÃH

1) Speech,

(a) Speaking, whether intentionally or unintentionally, nullifies Salãh. Even the uttering of a word such as 'Ah' or 'Uh' will break one's Salãh.

(b) In unnecessarily clearing one's throat, if a sound is emitted, the Salãh breaks. However, should it become necessary to clear the throat, the Salãh will then not be nullified in this case.

(c) If one, by force of habit, uttered: *'ALHAMDULILLAH'* while sneezing in Salãh, the Salãh does not break. However, one should not say *'ALHAMDULILLAH'* during Salãh. But, the Salãh will break if the Musalli replies *'YARHAMU KALLAH'* to another who has sneezed.
(d) During Salãh to reply to someone greeting you breaks Salãh.
(e) If during Salãh, the Imãm utters *'ALHAMDULILLAH'* upon hearing some good news or he utters *'INNÃ LILLÃHI WA INNÃ ILAYHI RÃJI'OON'* upon hearing of someone's death, the Salãh breaks.

ACTS WHICH ARE MAKROOH (REPREHENSIBLE) DURING SALÃH

Certain acts during Salãh are Makrooh Tahrimi. If the Imãm commits these acts his Salãh is not nullified, but the reward of the Salãh is reduced and he sins in doing them.
These Makrooh Tahrimi acts are:
1. To fiddle with one's clothing, beard and hair.
2. To crack one's finger.
3. To glance to the right or left.
4. To sit in Qa'dah or Jalsah in a way other than that described in the Sunnah.
5. To place the hands on the hips.
6. To perform Salãh on a carpet or cloth with pictures on them.
7. To perform Salãh wearing clothing with pictures on them. (N.B. Pictures here means pictures of people or animals.)
8. To lengthen considerably the second Rak'ãt more than the first Rak'ãt.
9. To fix a particular Surah for a Salãh.
10. To place the head during Sajdah on a higher level than the place whereon the feet are resting. If the spot on which the head is placed is higher than one span, the Salãh is not valid. If the spot is less than a span, the Salãh is valid, but to do so unnecessarily is Makrooh.

SUJOODUS SAHW

Sujoodus Sahw means the performance if two additional Sajdahs in order to compensate for a defect in the Imãm's performance in Salãh. The defect or fault, however, must have been committed by error and

not intentionally. If the defect was caused intentionally the Salãh will be null and void; no Sujoodus Sahw can be performed.

1. If one or more of the Wãjib constituent parts of Salãh were not fulfilled or carried out by error, Sujoodus Sahw must be performed.
2. The method of performing Sujoodus Sahw: After reciting only Tashah'hud in the Qa'dah Akhira, recite the Salãm and turn the head towards the right and make only one Salãm. After making this one Salãm perform two Sajdahs as usual, sit in Qa'dah and complete the Salãh as usual, i.e. recite Tashah'hud, Durood, Duã and make Salãm.
3. If the Imãm, in error, performs the two Sajdahs of Sahw before making the one required Salãm, the obligation of Sujoodus Sahw is discharged and the Salãh is in order.
4. If, in error, the Imãm performed two Rukus or three Sajdahs, he must then perform Sujoodus Sahw.
5. If during the process of Salãh the Imãm pauses to think about what should be recited, and if the duration of this pause is the time taken to recite 'Subhãna'Allah' thrice, he must perform Sujoodus Sahw.
6. After Tashah'hud in Qa'dah Ulã (first sitting) of a three or four Rak'ãt Fardh Salãh the Imãm by mistake started to recite the Durood. If he recited of the Durood as much as *'Allahumma Sal'li Alã Muhammad'* or more, the performance of Sujoodus Sahw is compulsory. If he recited less than the above then there will be no need for Sujoodus Sahw.
7. If the Imãm forgets to sit in Qa'dah Ulã of a three or four Rak'ãt Fardh Salãh, and remembers so while rising, he should immediately return to the Qa'dah position as long as he has not yet entered into the Qiyãm (standing) posture. In this case no Sujoodus Sahw is to be performed. However, if the Imãm has already taken up the Qiyãm posture then he should not return to the Qa'dah position, but should complete his Salãh, and perform Sujoodus Sahw at the end.

8. If during the performance of Salãh the Imãm committed several such mistakes, which necessitate Sujoodus Sahw, then only one Sujoodus Sahw is to be made for all the errors committed.
9. The Imãm committed a mistake, which necessitates Sujoodus Sahw, but he completed his Salãh, forgetting to make the required Sujoodus Sahw. The omitted Sujoodus Sahw should, in this case, be made even after termination of the Salãh as long as the Imãm did not indulge in any act, which nullifies Salãh. If any such act was committed, the Sujoodus Sahw cannot be performed. The Salãh must be repeated.
10. It is not permissible to make Sujoodus Sahw if the Imãm deliberately omits any of the Wãjib acts. In such a case the entire Salãh will have to be repeated.

SAJDAH TILÃWAT

There are fourteen places in the Qur'ãn where Sajdah Tilãwat has to be made.

1. If the Imãm recites a Sajdah verse in Salãh, he has to make one Sajdah immediately after reciting the verse. After performing the Sajdah Tilãwat the Imãm proceeds to complete his Qir'ãt in the Qiyãm position. After Qir'ãt, he performs his Ruku and proceeds with his Salãh as usual.
2. If, after reciting, the verse of Sajdah the Imãm does not make the required Sajdah but proceeds to recite a further two or three verses, he may still execute the Sajdah Tilãwat. If, after reciting the Sajdah verse, the Imãm recited more than three verses, he may not then perform the Sajdah. He becomes a sinner.
3. The Sajdah Tilãwat, which was not fulfilled during Salãh, cannot be performed after the Salãh. The only recourse open is to make Istighfãr – seek forgiveness for this lapse.
4. After reciting a verse of Sajdah the Imãm goes immediately into Ruku and while in Ruku he makes Niyyah (intention) that this Ruku is executed on behalf of the Sajdah Tilãwat as well. In this case the obligation of Sajdah Tilãwat is discharged.

5. While performing Salãh the Imãm hears another person reciting a verse of Sajdah. In this case the Imãm should make the Sajdah Tilãwat after completing his Salãh.

TARÃWEEH SALÃH

1. It is Mustahab for the pause (Tarweehãh) after every four Rak'ãts to be the duration of four Rak'ãts Salãh.
2. During the recitation of the Qur'ãn in the Tarãweeh, the verse, *'Bismillahir Rahmanirraheem'* should be recited aloud in the beginning of some Surah so that the Qur'ãn is properly completed. If this is not done, the recitation will not be complete, but will be one verse less.
3. Making such an error during Qir'ãt that makes a major change to the meaning of the Qur'ãn in a way that believing in it would be Kufr will nullify the Salãh.
4. If the Imãm makes such an error as stated above (3) then immediately rectifies the mistake the Salãh will be valid. However, precaution would be to repeat the Salãh.
5. The latter Hanafi jurists have stated that if an Imãm who does not know Arabic changes the E'rãb (i.e. Fatha, Dhamma, Kasra) of a word which leads to a major mistake the Salãh will be valid. However, if an Arabic understanding Imãm makes such a mistake the Salãh should be repeated.
6. If the Imãm erroneously omitted Qa'dah (sitting) in the second Rak'ãt and proceeded into the third Rak'ãt, the muqtadees (followers) should call his attention by exclaiming 'Subhãnallah' However, if for some reason the Imãm continues, he can and should return to the Qa'dah of the second Rak'ãt as long as he has not entered the Sajdah of the third Rak'ãt, if before making the Sajdah of the third Rak'ãt the Imãm realises his error, he should return to the Qa'dah, make Sajdah Sahw as usual and complete the Salãh. But, if he completes the third Rak'ãt (the third Rak'ãt will be considered completed with the first Sajdah) then he should add a fourth Rak'ãt as well, and make Sajdah Sahw and complete the

Salãh. In this case, the four Rak'ãts will be considered as only two Rak'ãts for Tarãweeh purposes.

7. If the Imãm forgot to recite the Qunoot in the third Rak'ãt and went into Ruku he should not come back up to recite the Qunoot but will omit it and perform Sujoodus Sahw for missing the Wãjib Qunoot.
8. If for any reason the two Rak'ãts have to be repeated the Qur'an recited in the two Rak'ãts been repeated must be repeated as well.
9. If after having performed Tarãweeh Salãh it transpires that the Ishã Fardh was not valid for some reason, e.g. Ishã was inadvertently performed without Wudhu, then both the Ishã and the Tarãweeh will have to be repeated.
10. The Shar'iah does not require that the recitation of the Qur'ãn be completed on the 27th night or any particular night. The Qur'ãn in Tarãweeh can be completed on any night.
11. It is not permissible to appoint a non-Bãligh (a child who has not attained puberty) to lead the Tarãweeh even if he happens to be a Hãfiz of the Qur'ãn. Salãh performed behind a minor is not valid.
12. Niyyah for the twenty Rak'ãts Tarãweeh could be made only once in the beginning when commencing the Tarãweeh. It is not obligatory to renew the Niyyah after every two Rak'ãts although it is best to do so.
13. The time of Tarãweeh Salãh commences after Ishã Fardh and lasts until the expiry of Ishã times, viz. Until just before Fajr.

RECITING THE QUR'ÃN WITH TAJWEED

It is vital that the Qur'ãn be recited in a dignified manner without haste and with Tajweed. Tajweed means to recite every letter correctly, from its place of pronunciation with all its qualities. This is so that the Qur'ãn be recited in the manner it was revealed to and recited by Rasulullah (ﷺ).

Often due to 'high speed' recitation, the letters are not pronounced

clearly. In many instances such incorrect pronunciation results in the meaning being completely changed. This is a major sin and one must therefore totally refrain from it.
Hence, it is Fardh (compulsory) to learn Tajweed.

THE SHAR'I RULING OF THE BEARD

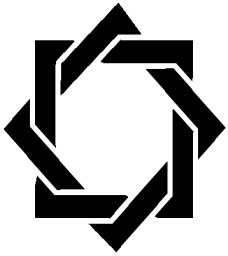
1. Durrul Mukhtãr states, "The length of the bead is one fist."
2. Commentator of Mishkãt, Shaykh Muhaddith Abdul Haq Dehlawi (R) says, "To keep the beard one fist length is Wãjib (compulsory)." (Ashiatul Lam'ãt Vol. 1 Pg. 288).
3. Ibn Jazm Zahari writes, "To clip the moustache and to let the beard flow (grow) is Fardh (obligatory)." (Al Mahly Vol. 2 Pg. 320).
4. "To shave off the beard is unlawful and one who shaves is legally speaking a Fãsiq (unrighteous person), hence, it is not permissible to appoint such a man as an Imãm and to perform Tarãweeh behind such an Imãm is Makruh Tahrimi (near prohibition)." (Shãmi Vol. 1 Pg. 523).
5. Durrul Mukhtãr states, "No one has called it permissible to trim the beard less than a fist length as is being done by some westernised Muslims and hermaphrodites." (Vol. 2 Pg. 155).
6. "To shave off the beard and to trim it more than the legal length is impermissible and forbidden. One who does so is a Fãsiq and his evidence is rejected, his Imãmat is Makruh Tahrimi." (Fatãwa Rahimiyyah Vol. 2 Pg. 195).
7. "The beard in its time (i.e. when it begins to grow) is the cause of handsomeness and adornment, which is completely lost on shaving it." (Hidãyah Vol. 4 Pg. 571).
8. Shaykh Husain Ahmad Madani (R) in his book, 'The Philosophy of the Beard' writes, "Rasulullah (ﷺ) has commanded the Sahãbah and the Ummah to lengthen their beards and make this a symbol and uniform of a believer. It is therefore not permissible to shave, shorten or to keep a small beard."

9. Shaykh Thanã'ullaha of PãniPat says, "To clip the beard less than a fist length is Harãm." (Mala Buda Minhu, Pg. 130).

Imãm Ghazzali (R.A.) says, "Know that the key to total bliss lies in following the Sunnah and in emulating the life of Rasulullah (ﷺ) in all that issues from him, and in all his doings even if it concerns the manner of his eating, rising, sleeping, and speaking. I do not say this in relation to rituals in worship only because there is no way of neglecting the Sunnah reported of him in such matters – but what I say includes every aspect of his daily life." (Kitãb al Arbain Addeen, Pg. 89).

THE TROUSES

The Salãh performed by a person who's trousers or lower garment flows below the ankles is Makrooh.
In numerous Ahãdith Rasulullah (ﷺ) has warned against wearing the trousers below the ankles.
Sayyidinah Abu Hurrairah (Radhi'Allahu Anhu) narrates that Rasulullah (ﷺ) said; *"Whatever is below the ankles from the izãr (trousers or any garment which covers the bottom of the body), that portion is in the fire (i.e. that portion of the leg which is covered below the ankle)."* (Al Bukhãri).



ITA
Islãmic Tarbiyah Academy

For Development in Spiritual, Moral, Mental & Physical Discipline
In Accordance With The Islãmic Shar'iah

Activities at the Academy

- Five times Salãh with Congregation including Jumuã & Eid
- Day Darul Uloom (Students over 16 non boarding)
- Daily educational classes and programmes for the general masses
- Guidance & Counselling services
- Regular youth Tarbiyah programmes
- Khanqah Ashrafiyyah Akhtariyyah (institute for spiritual reformation)
- Publication of a journal ATTARBIYAH and other Islãmic literature
- Issuance of Fatãwa (Decrees pertaining to religious matters) and answering queries relating to Masã'il (rulings) of Deen
- Nikãh Service
- Drugs prevention and Awareness
- Public Islãmic Library
- Zakãt Collection & Distribution
- Tuition for new Muslims
- General propagation of Islãm

Classes at the Academy

- Full time Ãlim & Hifz Classes. (Students 16+)
- A Maktab (primary Madrassah) for young children with a syllabus suitable to the needs of today's children
- Arabic Classes (adults)
- Tajweed Classes (adults)
- Islãmic Studies Course (adults)
- Taekwondo/Karate Classes (8+ and adults)

Islãmic Tarbiyah Academy, 45 Boothroyd Lane, Dewsbury, WF13 2RB
Email: info@islamictarbiyah.com Tel/Fax: (01924) 450422 Web: www.islamictarbiyah.com
Registered place of worship no: 80935

ISSN 1465-2234 Publication No. 68-2023