after rising from Ruku and before going into Sajdah) and in Jalsa (the pause in between the two Sajdahs). In these two places, just like in Ruku and Sajdah the pause should be of one Tasbeeh duration. This is compulsory according to the opinions of the Fuqahã and proven from reliable Ahãdith. Many are neglectful in these places. Special attention is absolutely necessary in this direction.
(**Bukhãri Vol. 1 Pg. 109 / Shãmi Vol. 1 Pg. 342**).

12) After Salãm the Duã should be short when there are Sunnats to perform thereafter. It is stated in a Hadith that Rasulullah (Sallallahu Alaihi Wasallam) would sit only so long as it took to recite:

اَللّٰهُمَّ اَنْتَ السَّلَامُ وَ مِنْكَ السَّلَامُ تَبَارَكْتَ يَا ذَلْ الْجَلَالِ وَالْإِكْرَام

(**Muslim Vol. 1 Pg. 118**).
Fuqahã link this Hadith with those Salãh which have Sunnats after them. In Durrul Mukhtãr it is written that to delay more than the duration of the above mentioned Duã is Makrooh Tanzihi. Allãma Shãmi (R) states that not only the pre-mentioned Duã itself is meant, but this Duã or a Duã similar to it. (**Shãmi Vol. 1 Pg. 391**).
Jumuah is included amongst those Salãh after which there are Sunnants.

13) To create humility, sincerity, meekness, devotion in Salãh, one must pay attention to what is being read and to read not solely by memory but with concentration. (**Islãhul Inqilãb, Shaikh Thãnwi (R) Pg. 114**).

14) Read carefully in the books of Fiqh the laws of those things that invalidate Salãh, the Makroohãt of Salãh and acts that make Sajdah Sahwa compulsory.

The Imãm who performs Salãh in such a manner that the congregation is pleased will have a mount of musk on the Day of Judgement. (**Tirmizi Vol. 2 Pg. 84**).

Rasulullah (Sallallahu Alaihi Wasallam) made Duã for the Hidãyah (guidance) of the Imãms. (**Tirmizi Vol. 1 Pg. 51**).

Publication No. 13

SOME PERTINENT ADVICES CONCERNING IMÃMAT

By:
SHAYKHUL HADITH
ML. FUZLUR RAHMAN AZMI (D.B.)
Darul Uloom ~ Azaadville. South Africa.

Translated by:
Shaykh Mufti Zubair Dudha

ISLÃMIC TARBIYAH ACADEMY
45 Boothroyd Lane, West Town, Dewsbury. WF13 2RB
Tel/Fax : (01924) 450422
•www.islamictarbiyah.com
•email: info@islamictarbiyah.com

BISMILLAH HIRRAHMÃ NIRRAHEEM

Imãmat is a work of great responsibility thus together with capability, being cautious is necessary. Therefore the deserving in the tribe (area-locality) is the one who is most superior in Ilm, Qir'ãt, piety and righteousness, so that he may perform Salãh properly.
Rasulullah (Sallallahu Alahi Wasallam) said:

اَلْإِمَامُ الضَّامِنُ

"The Imãm is (one) responsible." (**Narrated by Hakim**).

If the Imãm's Salãh is invalid, so will the followers be , if the Imãm's Salãh is makrooh (detested) due to the discarding of a Sunnah, so will the followers Salãh be. The calamity of Thawãb (blessings) decreasing due to foregoing any masnoon or mustahab will be on the shoulders of the Imãm.

Rasulullah (Sallallahu Alaihi Wasallam) 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."* (**Bukhãri Pg.96**).

Thus underlying are some special issues mentioned by way of revision. These should be upheld with utmost importance:

1) The Ghusl and Wudhu should be rendered in the masnoon manner. For this the books of Fiqh should be studied.

2) Cleanliness and purity should be given special significance. The clothing and body should be cleansed by non-doubtful means.

3) The trousers or loin cloth (lungi) must be well above the ankles. Similarly the long Jabba. Carelessness is noticed in this regard. By the clothing being below the ankles Salãh becomes makrooh.

4) The Imãm should straighten the rows and before commencing Salãh should observe whether the rows are straight or not. Likewise he should stress that the Musallees stand close to each other.

5) Between Surah Fãtiha and the Surah it is better to recite:

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

Silently. (**Shãmi Vol. 1 Pg. 263**). And to recite it at the beginning of every Rak'ãt is Sunnat. (**Shãmi Vol. 1 Pg. 263**).

6) After Surah Fãtiha consideration should be given to the Sunnah Qir'ãt.
The Sunnah in Fajr and Zuhr is to recite Tiwãlul Mufassal (i.e. any Surah from Surah Hujjurãt till Surah Burooj).
In Asr and Ishã recite from Ausãt Mufassal (i.e. any Surah from Surah Burooj till Lam Yakun).
In Maghrib one should read from Qisãr Mufassal (i.e. any Surah from Lam Yakun till the end of the Qur'ãn.
(**Bahrur Rã'iq Vol. 1 Pg. 340**).

7) It is Sunnah to read the complete Surah in every Rak'ãt. (**Shãmi Vol. 1 Pg. 399**).

8) To read in one Rak'ãt the last portion of one Surah and the next Rak'ãt the end of another Surah is against the Sunnah manner. Likewise to read in one Rak'ãt from the beginning or middle and in the next also the beginning or end is against the Sunnah. Reciting in this manner although the Salãh is valid is against the best cause and Makrooh Tanzihi. (**Shãmi Vol. 1 Pg. 404**).

9) Consideration should be given that the Sunnah Qir'ãt should be short and light (not becoming burdensome on the followers). The method of doing this is to recite the shorter Surahs of the Masnoon Surahs. Full care should be taken (whilst reciting with Tajweed), of fluency and easiness.
These days it is habitual to delay in Qir'ãt due to keep to a good tune, by which there is heaviness and non-conformity to the Masnoon Qir'ãt. (**Shãmi Vol. 1 Pg. 400**).
Mufti Taqi Uthmani (D.B.) writes, "It is against 'Takhfeef' (easiness) to read whilst up keeping the tune in Qir'ãt. (**Taqreer Tirmizi Vol. 1 Pg. 494**).

10) Extra care should be given towards the correction of Tajweed in the Surahs which are read as major errors renders the Salãh null and void.

11) One should with utmost ease pause in Qauma (the standing posture