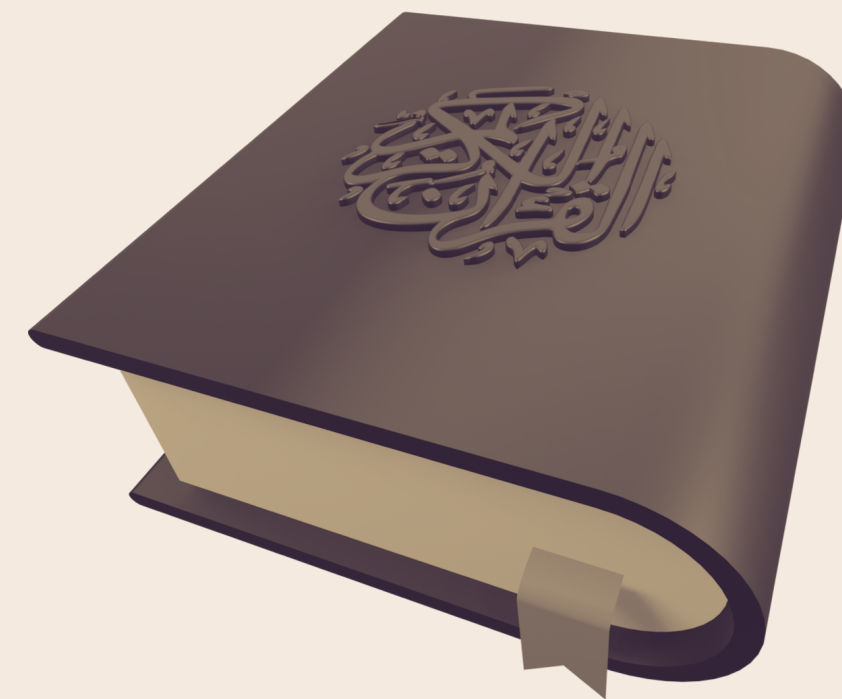


ḤUFFĀZ TARĀWĪH  
PREPARATION  
SEMINAR





# CONTENTS

Ṭahārah (Purification)

Ṣalāh (Prayer)

Qirā'ah (Recitation)

Tarāwīḥ

Imāmah (Leadership)

Being a Ḥāfiẓ





**PART  
ONE**

**Tahārah**  
**Purification**





# Tahārah

## Purification

1. Importance of Cleanliness - Outer and Inner, Istibrā'
2. Wuḍū' and Ghusl
3. Hygiene



# Importance of Cleanliness

- Cleanliness is one of the **most important** aspects in Islām.
- Rasūlullāh (*ṣallallāhu ‘alayhi wa-sallam*) mentions in a ḥadīth:

**“Cleanliness is a part of Īmān (faith).”**

*(Ṣaḥīḥ Muslim)*



# Cleanliness of the *Bāṭin* (Inner Self)

Inner cleanliness, with reference to ṣalāh, means that a person needs to be mindful of the fact that when standing on the muṣallā to lead ṣalāh, he should:

**aim for the Pleasure of Allāh *ta'ālā*  
and not any worldly gain or fame.**





# Cleanliness of the *Bāṭin* (Inner Self)



Rasūlullāh (*ṣallallāhu ‘alayhi wa-sallam*)  
warns us in the *ḥadīth*:

**“Whoever offered ṣalāh for show is guilty  
of polytheism (*shirk*)...”**

*(Musnad Aḥmad)*



# Cleanliness of the *Bāṭin* (Inner Self)



We have to stay away from all types of sin; minor and major, as Qur'ān recited from a pure, clean heart has a stronger effect on the hearts of the followers.



# Istibrā'

**What is  
Istibrā'?**

to ensure no drops of  
urine remain in the  
private part after urinating





# Istibrā'

## Methods of Istibrā'

After urinating:

- walk a little
- cough
- shake/move the feet



# Istibrā'



Rasūlullāh (*ṣallallāhu ‘alayhi wa-sallam*) passed by two graves and remarked,

“The occupants of these two graves are being punished, and this punishment is not owing to a sin that was a difficult matter. The sin of one of them was that he **never tried to save himself from being soiled with urine...**”

*(al-Bukhārī, Muslim)*



# Istibrā’

Rasūlullāh (*ṣallallāhu ‘alayhi wa-sallam*)  
passed by two graves and remarked,  
“The occupants of these two graves are  
being punished, and **this punishment is  
not owing to a sin that was a difficult  
matter.** The sin of one of them was that  
he never tried to save himself from being  
soiled with urine...”

*(al-Bukhārī, Muslim)*

**Very easy to stay  
away from this sin,  
but most of us are  
neglectful in this  
regard!**





# Istibrā'

Rasūlullāh (*ṣallallāhu 'alayhi wa-sallam*)  
passed by two graves and remarked,

“The occupants of these two graves are being punished, and this punishment is not owing to a sin that was a difficult matter. The sin of one of them was that he never tried to save himself from being soiled with urine...”

(*al-Bukhārī, Muslim*)

**In the *Ākhirah*:**

leads to punishment in the grave

**In the *dunyā*:**

leads to invalidation of ṣalāh



# Wuḍū'

If we will be leading the ṣalāh, we should take extra precaution and ensure that we perform Wuḍū' properly, completing all the *sunan* and *mustahabbāt*.

**We are responsible for the ṣalāh of others:  
their ṣalāh will depend on the validity of our  
own ṣalāh.**



# Wuḍū'

“When a Muslim, or a believer, washes his face (in the course of Wuḍū'), every sin which he committed with his eyes, will be washed away from his face...; when he washes his hands, every sin which is committed by his hands will be washed away from his hands...; and when he washes his feet, every sin his feet committed will be washed away...; until he finally emerges cleansed of all his sins.”

[*Muslim*]

**Good Wuḍū'**

=

**Forgiveness  
from all  
[minor]  
Sins**





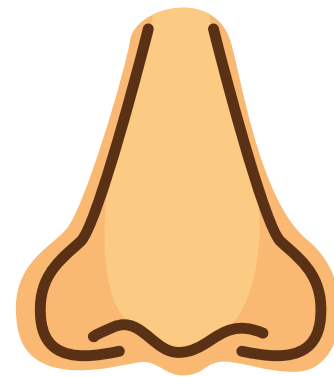
# Ghusl

## Method of Ghusl

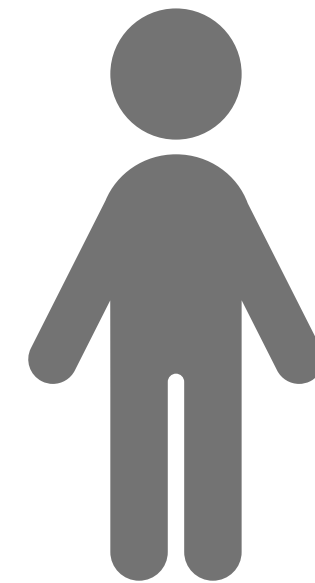
**Ensure Ghusl is done properly!**



Gargle the mouth thoroughly



Rinse the nose thoroughly



Wash the entire body (ensuring no hair is left dry)

# Personal Hygiene

Cutting nails

Shaving pubic hair

Shaving armpit hair

Preferably once a week  
**At least once every 40 days**

Trimming the mustache

It is **makrūh** that the hair of the mustache exceed the upper lip.



**PART  
TWO**

**Ṣalāh**  
**Prayer**



# Ṣalāh Prayer

## Section 1

1. Importance of Ṣalāh
2. Common Excuses
3. Ṣalāh with Jamā'ah
4. Perfecting the Inner Ṣalāh
5. How to Attain Khushū'

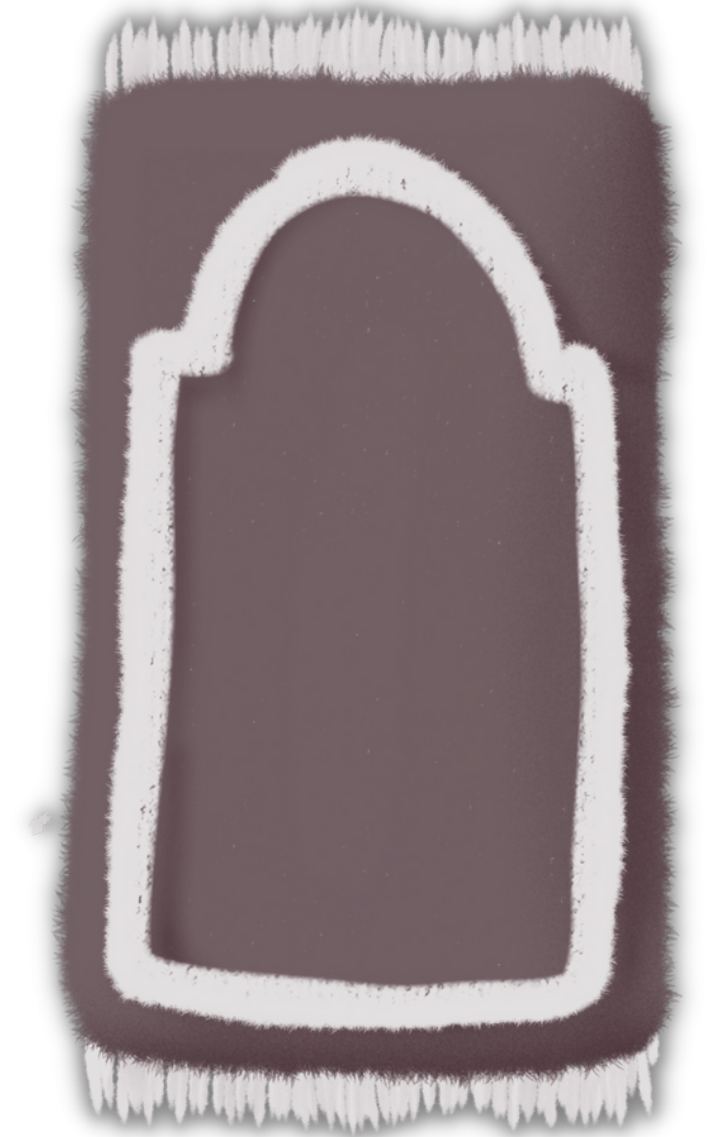


# Importance of Ṣalāh

Rasūlullāh (*ṣallallāhu ‘alayhi wa-sallam*) said:

“The first thing for which the slave will be held accountable for on the Day of Resurrection is his prayer; if it is good (by performing it properly and on time), then all his affairs will be good, and if it is ruined (by neglecting it), then all his affairs will be ruined.”

[*aṭ-Ṭabarānī*]





# Common Excuses

I will pray, but later...I am busy right now.

**Ṣalāh demands immediate attention over anything.**



# Common Excuses

I know I have to pray, but I am just lazy!

Ṣalāh should be considered our Dīnī lifeline,  
our spiritual food.



# Common Excuses

I don't see any benefit in praying; even though I pray, I'm still facing so many hardships and difficulties.

**How do we know how many harmful things Allah may have saved us from due to whatever little we do!**



# Ṣalāh with Jamā'ah

- Ṣalāh with *jamā'ah* is **25-27 times more rewarding** than ṣalāh performed individually.
- A ḥāfīz should be extra particular in this regard.
- A **strong warning** has been issued in the *aḥādīth* in regards to those that don't perform ṣalāh with *jamā'ah* without any valid excuse.



# Perfecting the Inner Ṣalāh

قَدْ أَفْلَحَ الْمُؤْمِنُونَ

Verily the Believers are successful.

الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ

Those who have concentration/devotion in their ṣalāh.

Each ṣalāh should be performed as if it is our last ṣalāh before leaving this world.





# How to Attain Khushū'

Make nice, perfect  
wuḍū' without wasting  
water.



Try to learn the meanings  
of the words we recite in  
ṣalāh and ponder over  
these meanings.

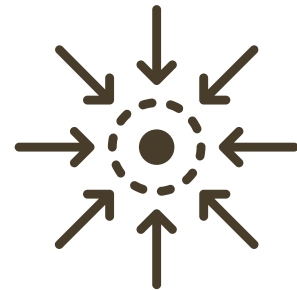


# How to Attain Khushū'

Try reciting long sūrahs  
in our ṣalāh

سُورَةُ الْبَقَرَةِ

Think: this may be  
the last ṣalāh of my  
life!



Do not lose hope and  
give up; this is an attack  
from Shayṭān

**PERSIST**

Example: Story of  
the Muhājir and  
Anṣārī



# Ṣalāh

## Prayer

### Section 2

1. Farā'id of Ṣalāh
2. Wājibāt of Ṣalāh
3. Ta'dīl al-Arkān
4. Nawāqid of Ṣalāh
5. Sajdah as-Sahw
6. Istikhlāf



# Farā'id of Ṣalāh

1. Takbīr Taḥrīmah – opening 'Allāh Akbar'
2. Qiyām – the standing position
3. Qirā'ah – recitation
4. Rukū' – bowing
5. Sajdah – prostration
6. Qa'dah Akhīrah – Sitting position



# Wājibāt of Ṣalāh

1. Recitation of Sūrah al-Fātiḥah in all raka'āt (except the 3rd and 4th raka'āt of a farḍ ṣalāh)
2. Adding a sūrah to Sūrah al-Fātiḥah in the first 2 raka'āt of farḍ ṣalāh, and all raka'āt of sunnah/nafl ṣalāh
3. Reciting Sūrah al-Fātiḥah first
4. Placing both, the forehead and nose, on the ground in sajdah
5. The first qa'dah (the second is farḍ)





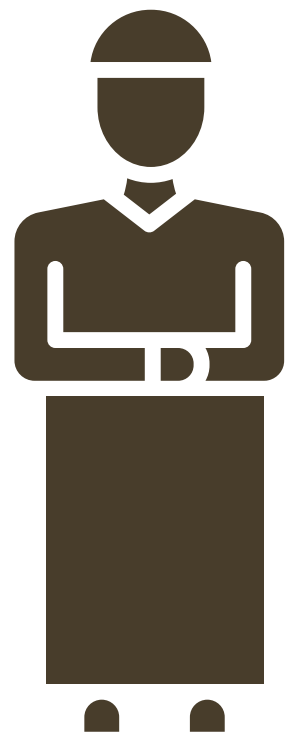
# Wājibāt of Ṣalāh

6. Tashahhud of both qa'dahs
7. Salām at the end of Ṣalāh
8. Du'ā' al-Qunūt of Witr
9. Reciting loudly in Fajr and the first 2 raka'āt of Maghrib and 'Ishā'
10. Reciting softly in the rest of the Ṣalāhs



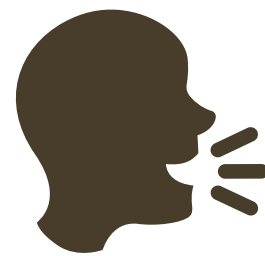
# Ta'dīl al-Arkān

- to pause after each posture in such a manner that the body becomes **still and motionless** before proceeding to the next posture
- very important wājib of ṣalāh, yet often neglected



# Nawāqid of Ṣalāh

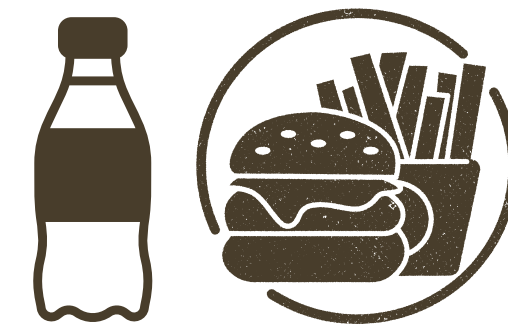
Speaking – includes  
saying *ummm* or *no*



Turning one's chest  
away from the Qiblah



Eating or Drinking

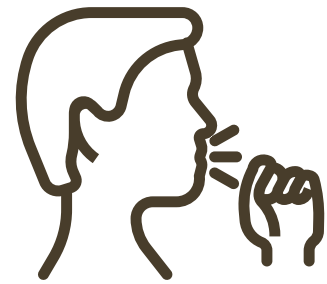


Groan or sigh



# Nawāqid of Ṣalāh

Clearing the throat  
for no reason

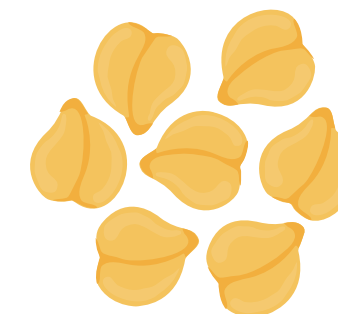


Fainting



Breaking wuḍū'/ghuṣl

Swallowing something stuck  
between the teeth if it is  
bigger than a chickpea

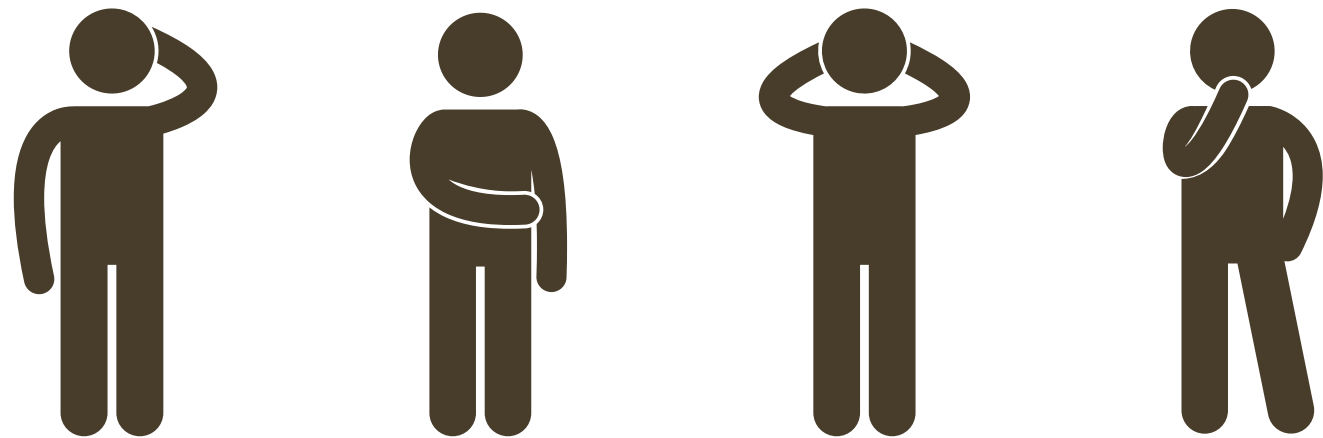


# Nawāqid of Ṣalāh

Laughing

“HA  
HA  
HA”

Excessive Movement



**Note: This is not an exhaustive list; there are other nawāqid of ṣalāh.**



# Sajdah as-Sahw

## What Necessitates Sajdah as-Sahw?

1

To perform a fard or wājib act earlier  
than its appointed time

e.g., to go into rukū' before doing qirā'ah



# Sajdah as-Sahw

## What Necessitates Sajdah as-Sahw?

**2** To perform a fard or wājib act later than its appointed time

e.g., did only one sajdah in first rak'ah, then made it up by doing 3 in the second rak'ah



# Sajdah as-Sahw

## What Necessitates Sajdah as-Sahw?

3

To repeat a fard or wājib action (i.e., do it an extra time)

e.g., doing three sajdahs



# Sajdah as-Sahw

## What Necessitates Sajdah as-Sahw?

4

To change the *ṣifah* (quality) of a *wājib*

e.g., *qirā'ah* is a *wājib*; thus, to recite *jahran* (loudly) in a *sirrī* (quiet) *ṣalāh*



# Sajdah as-Sahw

## What Necessitates Sajdah as-Sahw?

5

To leave out a **wājib** (by mistake)

e.g., to leave out the recitation of Sūrah al-Fātiḥah, or the tashahhud



# Sajdah as-Sahw

**To leave out a wājib (by mistake)**

Note: Leaving out a wājib **on purpose** will make the ṣalāh *wājib al-i'ādah*, meaning it has to be repeated as long as the time for that ṣalāh remains.





# Sajdah as-Sahw

## Method of Sajdah as-Sahw

In the last qa'dah, after tashahhud:

- do one salām to the right,
- perform 2 sajdahs,
- repeat the entire qa'dah (tashahhud and durūd),
- and finish off the ṣalāh by doing 2 salām



# Sajdah as-Sahw

## Mas'alah

- The mistake of the Imām necessitates Sajdah as-Sahw on the muqtadī.
- If the Imām forgets to do Sajdah as-Sahw, the muqtadī will also leave it out.



# Sajdah as-Sahw

## Example of what Necessitates Sajdah as-Sahw

If in the first qa'dah of ṣalāh (i.e., not the final qa'dah), one starts reciting the durūd after the tashahhud and reaches upto '*wa-'alā āli Muḥammad*'



# Sajdah as-Sahw

## Example of what Necessitates Sajdah as-Sahw

### To leave out the Qunūt

Note: One does not need to go back to repeat it. If he does stand back up to say it (after rukū'), then it is also fine, but in both cases, Sajdah as-Sahw will be wājib.



# Sajdah as-Sahw

## Example of what Necessitates Sajdah as-Sahw

If one performs salām by mistake after the first qa'dah, then as long as he doesn't do any action that invalidates the ṣalāh, he can get back up and finish off the ṣalāh and do Sajdah as-Sahw.



# Sajdah as-Sahw

## Example of what Necessitates Sajdah as-Sahw

If one **pauses** anytime during the ṣalāh and starts thinking (or daydreaming) for longer than the period of **3 tasbīḥs**





# Sajdah as-Sahw

## Example of what Necessitates Sajdah as-Sahw

If one forgets to sit down for the first qa'dah and stands up, then remembers or is corrected:

1. if he is closer to the sitting position he will sit back down
2. if he is closer to the standing position, he will continue with the ṣalāh and not sit back down, and do Sajdah as-Sahw in the end.



# Sajdah as-Sahw

## Example of what Necessitates Sajdah as-Sahw

If one forgets to sit down for the final qa'dah and stands up, then remembers or is corrected:

1. if he has not performed the sajdah for that extra rak'ah, he should sit back down – the ṣalāh will be valid as long as he performs Sajdah as-Sahw
2. if he has performed the sajdah, the ṣalāh will turn into nafl – he should complete a sixth rak'ah, and then repeat the ṣalāh



# Sajdah as-Sahw

## Mas'alah

**What if the Imām forgets to do Sajdah as-Sahw?**

If he remembers immediately after Ṣalāh while still sitting and hasn't done anything to invalidate his Ṣalāh (e.g., talk, move his chest away from the Qiblah, etc.):

- He will go straight down into Sajdah, then read tashahhud and durūd and do two salāms.

If he remembers after the Salāh and did something that would invalidate it:

- The ṣalāh will be repeated as long as the time of the ṣalāh remains. Once the time of the ṣalāh expires, it is no longer wājib to repeat it.



# Sajdah as-Sahw

## Mas'alah

**What if the Imām did Sajdah as-Sahw, but it wasn't necessary for him to do so?**

If the Imām did the unnecessary Sajdah as-Sahw assuming he had to do so, then the ṣalāh will be valid. Nothing further has to be done.



# Istikhlāf

If the Imām breaks his wuḍū' in his ṣalāh, he will indicate to the person behind him to step forward and complete the ṣalāh.

This is known as Istikhlāf.

The person stepping forward will become the imām and continue the ṣalāh as normal.



**PART  
THREE**

**Qirā'ah**  
**Recitation**





# Qirā'ah

## Recitation

1. What is Qirā'ah?
2. Tajwīd
3. Speed
4. Sunnah Qirā'ah
5. Sajdah at-Tilāwah



# What is Qirā'ah?

- In order for the qirā'ah (recitation) to be valid, **one must move their mouth and recite loud enough to hear their own voice.**

**Thinking of the words in your head does not constitute as qirā'ah and your ṣalāh will be invalid.**



# Tajwīd

- Tajwīd: To recite every letter correctly, from its makhraj, with all of its qualities
- Tajwīd over tune!
- If we have not recited the Qur'ān correctly, then how can we expect its intercession?!

وَمِنَ اللَّيْلِ يَقْرَأُ تَجْوِيدًا



# Speed

- Finishing the Qur'ān is not necessary; it is a sunnah. However, to recite the Qur'ān correctly is necessary.
- To read so fast that the words cannot be understood is not allowed. **One will get sins instead of reward.**



# Sunnah Qirā'ah

Fajr & Zuhr: Sūrah al-Ḥujurāt till Sūrah al-Burūj

Āṣr & 'Ishā': Sūrah at-Ṭāriq till Sūrah al-Qadr

Maghrib: Sūrah al-Bayyinah till Sūrah an-Nās

Fajr on the day of Jumu'ah: Sūrah as-Sajdah & Sūrah ad-Dahr

Jumu'ah/'Īd: Sūrah al-A'lā & Sūrah al-Ghāshiyah or Sūrah al-Jumu'ah & Sūrah al-Munāfiqūn



# Sunnah Qirā'ah

## Ṣalāh al-Witr

	Rak'ah 1	Rak'ah 2	Rak'ah 3
<i>Combination 1</i>	Sūrah al-A'lā	Sūrah al-Kāfirūn	Sūrah al-Ikhlāṣ
<i>Combination 2</i>	Sūrah al-A'lā	Sūrah al-Kāfirūn	Sūrah al-Ikhlās, al-Falaq, & al-Nās

*(al-Tirmidhī, Abū Dāwūd)*





# Sajdah at-Tilāwah

- There are 14 Sajdah at-Tilāwah. It is wājib to perform them.
- If a Sajdah Āyah is recited within ṣalāh, then sajdah must be performed immediately.
- Sajdah at-Tilāwah shouldn't be delayed for more than 3 āyāt.
- It is good to announce it in advance so that congregants don't get confused.



# Sajdah at-Tilāwah

## Mas'alah

What if the Imām forgets to do Sajdah at-Tilāwah?

If he remembers **inside** Ṣalāh, but already recited more than three āyāt:

- He will do it as soon as he remembers and perform Sajdah as-Sahw as well.

If he remembers **after** Ṣalāh:

- The ṣalāh is valid; nothing has to be done and the Sajdah will **not** be made up out of ṣalah.
- However, if the Imām purposely left it out, he will be sinful for omitting it. Therefore, he should carry out **tawbah and istighfār**.



PART  
FOUR

# Tarāwīḥ



# Tarāwīḥ

1. 'Ishā' with Jamā'ah
2. Correcting Mistakes
3. Raka'āt Distribution
4. Preparation
5. Completing the Qur'ān
6. Accepting Compensation
7. Nafl with Jamā'ah
8. History – 20 Raka'āt
9. Miscellaneous Masā'il



# 'Ishā' with Jamā'ah

'Ishā' Ṣalāh and tarāwīḥ both have different rulings.

- 'Ishā' must be performed in the masjid.
- After 'Ishā' is performed in the masjid, tarāwīḥ may be performed elsewhere.



# 'Ishā' with Jamā'ah

It is an **incorrect assumption** that the congregation of 'Ishā' ṣalāh could take place where Tarāwīḥ ṣalāh is going to be performed, despite not being a masjid, for the sake of convenience.





# Correcting Mistakes (Sāmi‘)

- The sāmi‘ should stand in the first row, close to the imām, even if he is not bāligh.
- The sāmi‘ does not need to be bāligh. However if the Imām’s ṣalāh breaks, then he cannot be made imām if he is not bāligh.
- The sāmi‘ must be in ṣalāh as well because a person outside of ṣalāh cannot correct the mistakes of one in ṣalāh.
- The imām and the sāmi‘ cannot look inside the Qur‘ān whilst performing ṣalāh.



# Correcting Mistakes

- Don't jump on the mistake straight away; give the Imām a chance.
- Say the mistake loudly and clearly.
- Don't leave mistakes to be corrected after the rak'ah; correct them now in case you forget.
- If there is more than one sāmi', come to a mutual understanding.



# Raka'āt Distribution

- The portion that will be read that night should be **distributed from before**.
- All the raka'āt should be of **equal length**.
- Try to use **rukū's** when planning the raka'āt, as rukū's have been created based on topics and meanings.



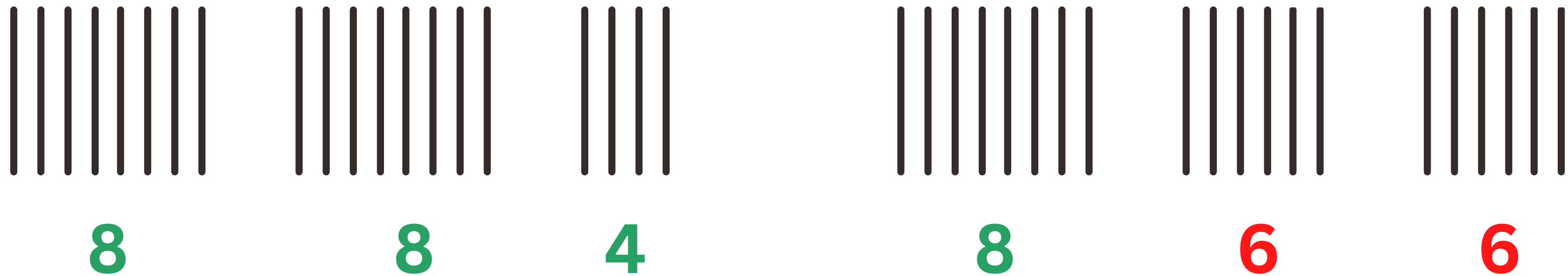
# Raka'āt Distribution

- Marks may be put in the Qur'ān to make it easier.
- If there are multiple imāms, then the raka'āt should **not** be distributed in such a manner that the imām changes in the middle of a tarwīḥah (set of four).



# Raka'āt Distribution

e.g., distribution between three imāms:



# Preparation

- Review the Qur'ān throughout the year. Read at least one Juz' daily.
- Study the whole portion that will be read that day.
  - If your Qur'ān is very weak, then at least study your part properly, but try to review the rest as well.





# Preparation

- Read it several times looking inside.
- Make someone else listen to it and mark all the mistakes.
- Recite the portion in all your ṣalāhs – farḍ and sunnah.
- If possible, practice in nafl.



# Completing the Qur'ān

- It is great honor to complete the Qur'ān.
- To finish the Qur'ān in Ramaḍān is a sunnah as well; listening to it is mustahabb.
- Completion of the Qur'ān holds a lot of reward and blessings.



# Completing the Qur'ān

- You may recite until *muflīḥūn* of Sūrah al-Baqarah.
- It is *mustaḥabb* to make du'ā' after the khatm (completion) of the Qur'ān.
  - This is a time when du'ās are accepted.
- Ḥadīth of Irbādh ibn Sāriyah



# Accepting Compensation

- Taking money for leading tarāwīḥ is **not** allowed.
- If no one is found who will lead tarāwīḥ without taking any compensation, then one may be hired as an imām (lead a couple of ṣalāh along with the tarāwīḥ) or the normal imām will recite whatever he knows.



# Accepting Compensation

- If the imam refuses, but someone gives him on his own accord **without expectation**, then it is okay.
  - The intention of the one giving should be *hadyah* (gift) and **not tarāwīḥ** compensation.





# Nafī with Jamā'ah

- If there are 4 or more muqtadīs (followers), this is **prohibitively disliked** if it involves **openly inviting others to join** (*tadā'ī*).
- It is not mentioned regarding the Prophet (*ṣallallāhu 'alayhi wa-sallam*) or the Ṣaḥābah (*raḍiyallāhu 'anhum*) that they performed Tahajjud in jamā'ah in an **organized manner by gathering people**.





# History - 20 Raka'āt

- The Prophet (*ṣallallāhu 'alayhi wa-sallam*) prayed in the masjid one night and people prayed behind him.
- Then he prayed the next night and there were more people.
- Then the third or fourth night, the Prophet (*ṣallallāhu 'alayhi wa-sallam*) did not come out to them.
- In the morning, he said, “I saw what you were doing and the only thing that prevented me from coming out to you was that I feared that it would become obligatory (*fard*) for you.” This happened in Ramaḍān.



# History - 20 Raka'āt

- 'Umar (*raḍiyallāhu 'anhu*) in his time saw everyone praying in small congregations in the masjid, so he gathered everyone behind one Imām and commanded him to lead 20 raka'āt.
  - The Prophet (*ṣallallāhu 'alayhi wa-sallam*) was not present anymore, so there was no fear of it becoming an obligation.

This remained the practice of majority of the scholars of all the *madhhabs* until recent times.



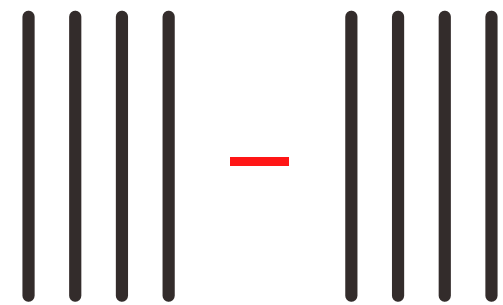
# History - 20 Raka'āt

Proof in the name itself:

Tarāwīḥ is a *plural* word (*sing.* tarwīḥah).

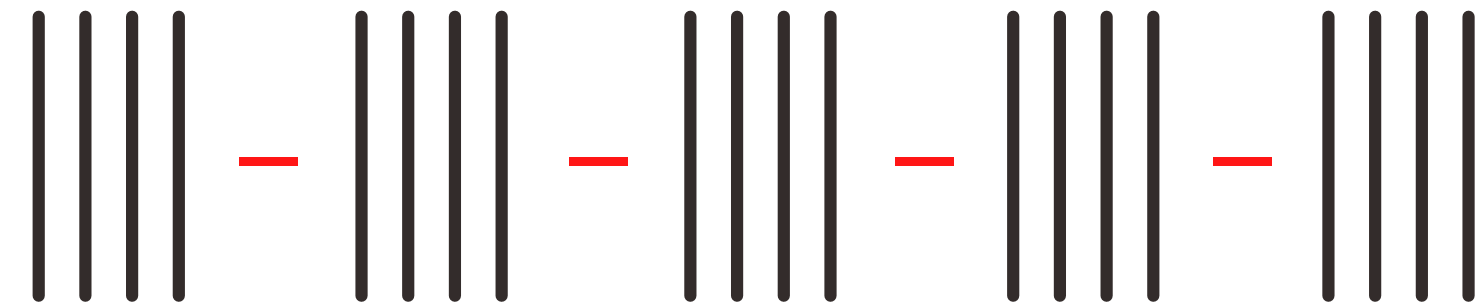
It means the **resting between every set of four raka'āt.**

In Arabic, the minimum plural amount is **three.**



**8 Raka'āt**

only **one** tarwīḥah



**20 Raka'āt**

four tarwīḥah

**hence, can't be called tarāwīḥ**



# History - 20 Raka'āt

It is a common misconception that Tarāwīḥ is 8 raka'āt.

The ḥadīth which mentions 8 raka'āt is actually regarding **Tahajjud Ṣalāh**, which is performed year-round, and not regarding Tarāwīḥ, which is only performed in Ramaḍān.



# Miscellaneous Masā'il

- Tarāwīḥ is sunnah mu'akkadah; thus, **leaving it without a valid excuse renders one sinful.**
- It must be performed throughout Ramaḍān, **even after completing the Qur'ān.**
- To wait for the imām to go into rukū' before joining the jamā'ah is *makrūh taḥrimī* (highly disliked) and a sign of a munāfiq.





# Miscellaneous Masā'il

- If any raka'āt are missed, then they can be performed before or after Witr.
- The Imām should NOT recite the Qur'an in his mind during rukū', sajdah, etc.
- 'Basmalah' should be recited **once** loudly before any sūrah for the khatm to be complete.





# Miscellaneous Masā'il

- If the Imām performed four raka'āt tarāwīḥ in one go, with qa'dah after the first two, **all four raka'āt will be valid.**
- If the Imām performed four raka'āt tarāwīḥ in one go, and **did not do qa'dah** after the first two raka'āt, **only the final two raka'āt will be valid.**



# Miscellaneous Masā'il

- If after reciting Sūrah al-Fātiḥah, one forgot to recite a sūrah and went into rukū':
  - If he remembers **before** going down into sajdah, it will be **necessary** get **back up**, recite a sūrah, and then do Sajdah as-Sahw in the end.
  - If he remember **after** going down into sajdah, then he will recite the sūrah in the third of fourth rak'ah if it is fard and also perform Sajdah as-Sahw, and if it is not fard, then he will suffice on Sajdah as-Sahw.



**PART  
FIVE**

# **Imāmah**

## **Leadership**



# Imāmah

## Leadership

1. Conditions & Prerequisites
2. Clothing
3. Beard
4. Haircut
5. Responsibility



# Conditions & Prerequisites

- Muslim
- Bāligh
  - a non-bāligh can lead others who are **non-bāligh only**
- Sane
- Male
- Able to recite the Qur'ān properly
- Free from any *'udhr*



# Conditions & Prerequisites

It is *makrūh taḥrīmī* to make a fāsiq  
(open sinner) an Imām.





# Clothing

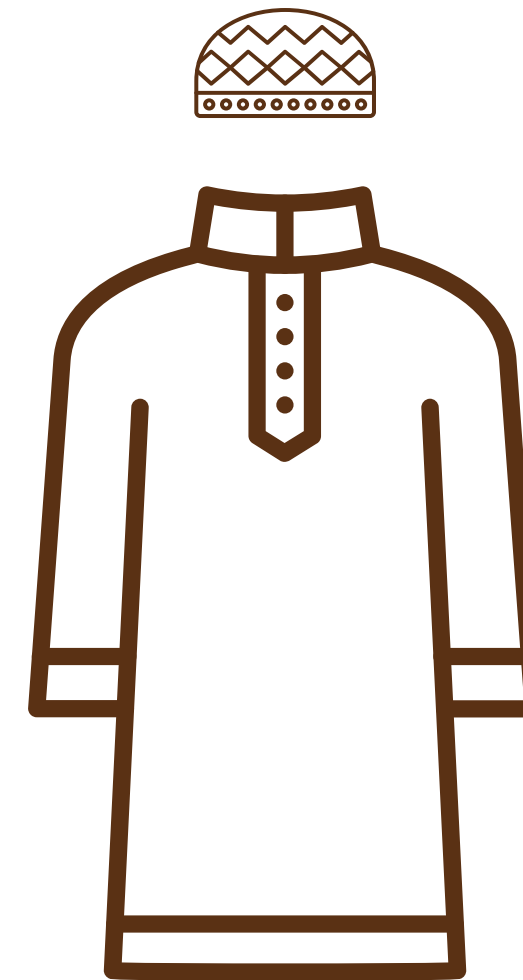
- When we go for an interview, or to an important meeting, or even to court, there is a **formal and proper** manner of dressing.
- When a person is engaged in ṣalāh, he is presenting himself before the **King of all kings**.

**If so, what should our level of appropriate adornment be?**



# Clothing

- The sunnah clothing which is the way of Rasūlullāh (*ṣallallāhu ‘alayhi wa-sallam*) is the best way to dress.
- Islamic clothing close to the sunnah is best to wear *inside as well as outside* ṣalāh.



# Clothing

- Be mindful that garments don't go below your ankles.
- Some *fuqahā'* have said that it is **makrūh taḥrīmī** (highly disliked) for a person to perform ṣalāh in a manner that his clothes hang below his ankles.



# Beard

- The Prophet (*ṣallallāhu ‘alayhi wa-sallam*) is reported to have said,

**“Oppose the idolaters; lengthen your beards and trim your mustaches.”**

*(al-Bukhārī, Muslim)*



# Beard

- It is a **continuous** sin and an **open** sin.
- It is **makrūh taḥrīmī** for a person who trims or shaves his beard to lead ṣalāh.



# Haircut

**When getting a haircut, refrain from:**

1. Head being partially shaved
2. Imitating non-Muslims
3. Imitating women
4. Showy and unusual hair





# Responsibility of an Imām

- ‘Imām’ means ‘leader’ – as leaders, we are responsible for everyone behind us.
  - Whether there are two people standing behind him or many,
  - whether the congregation is in a masjid or at home,

the responsibility of every person lies solely on the imām’s shoulders.



# Responsibility of an Imām

- An Imām who fulfils the responsibility of imāmah properly will receive the reward equivalent to that of all the muqtadīs.
- On the other hand, if he does not do so, **all the sin** will be on his shoulders; the muqtadīs will not be responsible.

**If the Imām's ṣalāh is not valid, neither will the ṣalāh of the *muqtadīs* (followers) be valid.**



PART  
SIX

# Being a Ḥāfiẓ



# Being a Hāfiẓ

1. Virtues
2. Special Friends of Allah
3. Responsibilities
4. Importance of 'Ilm
5. Importance of the Sunnah
6. What am I?



# Virtues

The Prophet (*ṣallallāhu ‘alayhi wa-sallam*) is reported to have said,

يُقَالُ لِصَاحِبِ الْقُرْآنِ: اقْرَأْ وَارْتَقِ وَرَتِّلْ، كَمَا كُنْتَ تُرْتِّلُ فِي الدُّنْيَا  
فَإِنَّ مَنَزِلَكَ عِنْدَ آخِرِ آيَةٍ تَقْرُؤُهَا

It will be said to the *Ṣāhib al-Qur’ān*:

Recite and ascend (the levels of Jannah) and recite slowly like you used to recite in the *dunyā* (world), for indeed your final abode will be at the last *āyah* (verse) you recite.

(*al-Tirmidhī*)



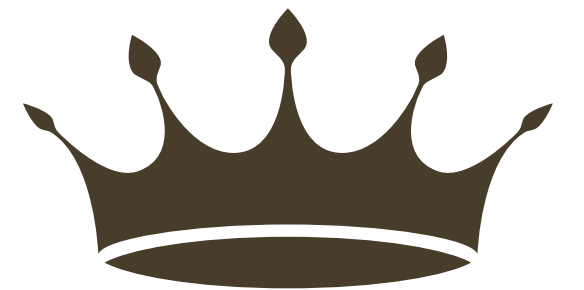
# Virtues

The Prophet (*ṣallallāhu ‘alayhi wa-sallam*) is reported to have said,

The Qur’ān will come on the Day of Resurrection and will say, ‘O Lord, adorn him.’ So he will be given a **crown of honor** to wear. Then it will say, ‘O Lord, give him more.’ So he will be given a **garment of honor**.

Then it will say, ‘O Lord, be pleased with him.’ So **Allah will be pleased with him**. Then it will be said to him, ‘Recite and advance in status, and for each verse, you will gain one more reward.’

*(al-Tirmidhī)*





# Special Friends of Allah

To become a Ṣāḥib al-Qur'ān and from the Ahl al-Qur'ān – who are the special friends of Allah – we must:

1. Read the Qur'ān regularly with tajwīd;
2. Memorize as much of the Qur'ān as possible and keep it committed to memory;
3. Understand the message of the Qur'ān;
4. Practice upon the teachings of the Qur'ān; and
5. Endeavor to share this message with others.



# Responsibilities

- Value the gift Allah has blessed us with
- Safeguard it through recitation and revision
- Understand its message
- Adorn our life with its teachings



# Responsibilities

- Abstain from all sins and disobedience
- Abstain from anything unbecoming of the character of a ḥāfīz



# Importance of 'Ilm

- True meaning of 'ilm in the Qur'an & Ḥadīth
- Virtues of knowledge
- Increase one's knowledge

**Learn, Practice, Preach!**



# Importance of the Sunnah

## Āyah

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

Verily for you in the Messenger of Allah,  
there is a beautiful role model.

*(Sūrah al-Aḥzāb, 21)*



# Importance of the Sunnah

## Ḥadīth

مَنْ تَشَبَّهَ بِقَوْمٍ فَهُوَ مِنْهُمْ

The one who imitates a people, is considered to be one of them.

*(Abū Dāwūd, Aḥmad)*





# Importance of the Sunnah

- Implement the lifestyle of Rasūlullāh (*ṣallallāhu ‘alayhi wa-sallam*) in all aspects of our life
- Our life inside the masjid & outside the masjid should conform to the Sunnah



# What am I?

**Ask ourselves:**

Allāh has made me a ḥāfiẓ;  
am I fulfilling its right?



People look up to us as **role models**.

- Is our life actually worthy of being emulated?





If you have any question or comments,  
or notice any errors in the presentation,  
please feel free to contact us.

**May Allāh *subḥānahū wa-ta'ālā* accept our  
actions, grant us all the *tawfīq* and ability  
to act upon what we learn, and carry out  
those actions that are pleasing to Him.**



# Ar-Rahmah Institute

62 Colonial Drive  
Farmingdale, NY, 11735

(516) 900-2112

[arrahmahusa@gmail.com](mailto:arrahmahusa@gmail.com)