

such "gifts" will be regarded as remuneration for performing Taraweeh. Therefore it will not be permissible to accept such "gifts." All the thawaab (reward) for performing the salaah will be lost in this case as well if such a "gift" is accepted.

The Hafiz should therefore respectfully decline such "gifts." Rather, he should make it known from the moment that he accepts to perform the Taraweeh that he will not accept any gifts upon completion. Thus the trustees will be aware of this in advance and any possible embarrassing situation will be averted. Do not ruin your thawaab for a few coppers. Remember that what is in store for you in the Aakhirah is more valuable than the entire world and what it contains.

CONCLUSION

Finally, dear Hafiz, always keep in mind the elevated status and position that Allah Ta'ala has granted you. Never forget that you are a member of Allah Ta'ala's "family." Hence let the radiance of the Qur'an shine forth from every action and remain eligible for the great rewards that Allah Ta'ala has promised a true Hafiz. Furthermore, when you are appointed as the Imaam to lead the Taraweeh salaah, keep in mind all that has been mentioned above. Also carefully study the masaa'il of Taraweeh that are recorded hereunder.

May Allah Ta'ala keep you steadfast and grant you the best of both the worlds. May He enable you to remain steadfast upon the injunctions of the Qur'an. May He raise you on the day of Qiyama with Rasulullah (Sallallahu Alaihi Wasallam) and accept the intercession of the Qur'an in your favour. Aameen.

(For details please see the Book "The Social and Legal status of Imam & Khateeb" By : Dr. Shahtaaz

مجلہ فقہ اسلامی اور جناب ڈاکٹر نور احمد شاپتاز صاحب کی تالیفات

لاہور میں

مدیر معاون مجلہ فقہ اسلامی

جناب مولانا قاری محمد زمان علوی صاحب سے رابطہ کریں فون: 6276384

stated that it is makrooh tahrimi to appoint such a person as the Imaam who shaves his beard or trims it to less than one fist length. Makrooh tahrimi is a category that is next to Haraam, therefore such an aspect is also forbidden. If one who shaves his beard is nevertheless appointed as the Imaam, the salaah of the muqtadis (followers) will be makrooh. However, the collective burden of the deficiency in the salaah of the entire congregation will be upon the Imaam and upon those who appointed him to lead the salaah1.

What a huge burden to carry! Can any person afford to take on such a burden? And that also in the month of Ramadhaan, the month wherein you should be earning more rewards, not extra sins? Thus, dear Hafiz, never shave off your beard or trim it to less than the extent of one fist.

PANTS BELOW THE ANKLES

Likewise it is also Makrooh Tahrimi to wear one's pants below the ankles at all times, whether in salaah or outside it. The salaah that is performed by a person whose pants are below his ankles is makrooh. In numerous Ahadith Rasulullah (Sallallahu Alaihi Wasallam) has warned against wearing the pants below the ankles. It is reported from Abu Hurairah (R.A.) that Rasulullah (sallallahu alaihi wasallam) said: "Whatever is below the ankles from the izaar (pants or any garment which covers the bottom half of the body), that (portion of the leg which is covered below the ankle) is in the fire" (Sahih Bukhari). In another narration it is reported that Rasnullah (sallallahu alaihi wasallam) said: "Beware of lowering your izaar below your ankles, for verily that is from pride. And Allah Ta'ala does not love pride" (Abu Dawood). Therefore, dear Hafiz, totally refrain from this as well at all times, especially while in salaah.

GIFTS

Upon the completion of the Qur'an in Taraweeh salaah many Huffaaz are presented with gifts. If a person makes it a condition that he will only perform Taraweeh if he is given some gift upon completion, such a condition will be impermissible. The thawaab of performing the salaah is totally lost.

But what if no formal condition was made? In this regard the Fuqaha have stated the following principle: "al ma'roof kal mashroot," which simply means that something that is customary will be considered to be a condition. Hence since it is a common practice in many places that the Huffaaz are given money, etc., upon the completion of the Qur'an,

be makrooh, with what purity of the heart can a Hafiz lead the Taraweeh salaah when the filth of the T.V. is in his heart and mind. Similarly, to freely intermingle with ghair mahrams (those with whom marriage is not perpetually haraam) is not permissible even if such ghair mahrams are closely related to one (such as sisters-in-law, cousins, etc.). This also results in zina of the eyes, ears, etc. The Imaam should therefore be extra careful in this regard.

BEARD

Another aspect that the Fuqaha (jurists) have unanimously regarded as an open sin is the shaving off of the beard or trimming it to less than the extent of one fist length. The beard is not "just a sunnat." According to all the four Imaams of fiqh it is waajib to keep a beard to the extent of one fist length. This compulsion has been derived from various Ahadith wherein Rasulullah (Sallallahu Alaihi Wasallam) has greatly stressed the keeping of the beard. In many Ahadith Rasulullah (Sallallahu Alaihi Wasallam) has given the imperative command of lengthening the beard.

It is reported that once a fire-worshipper, who had shaved his beard and lengthened his moustache, came to Rasulullah (Sallallahu Alaihi Wasallam). Upon seeing him in this condition Rasulullah (Sallallahu Alaihi Wasallam) said: "What is this you have done?" He replied: "This is our religion." Rasulullah (Sallallahu Alaihi Wasallam) said: "In our religion WE ARE COMMANDED to lengthen the beard and cut the moustache" (Hukmul Lihya Fil Islam).

In another Hadith it is recorded that Rasulullah (Sallallahu Alaihi Wasallam) DISLIKED looking at the emissaries that came from the court of Kisra because they shaven their beards. He said to them: "Woe unto you! Who has told you to make your appearance like this?" They replied: "Our lord, the emperor Kisra ordered us to do so." Rasulullah (Sallallahu Alaihi Wasallam) said: "But I have been COMMANDED by my Lord, Allah, to lengthen the beard and cut the moustache" (Al Bidaya wan Nihaya). Consider this narration carefully. Rasulullah (Sallallahu Alaihi Wasallam) DISLIKED looking at the emissaries BECAUSE they had shaven off their beards. The gravity of this matter is apparent from these Ahadith.

COLLECTIVE BURDE

When this is the injunction for ordinary Muslims, it becomes even more important and significant for an Imaam. Due to the great stress in the Ahadith on having a lengthened beard, the Fuqaha (jurists) have

NO HASTE!

Extremely important is the proper performance of ruku, qaumah (the standing posture after ruku before going into sajda), sajda and jalsa (the sitting posture between the two sajdas). It is waajib to remain AT LEAST for the duration of one tasbeeh in ALL the above four postures. The duration of one tasbeeh in this context is the extent it takes to say subbahana rabbiyal azeem once. It is sunnatul muakkadah to recite the tasbeehs of ruku and sajda at least thrice. The Imaam must recite the tasbeehs at least three times each in such a manner that the muqtadies also manage to recite the tasbeehs thrice. It is makrooh to recite the tasbeehs so quickly that (in general) the muqtadies do not manage to recite the tasbeehs thrice (see Fatawaa Mahmoodia v. 2, p. 108). Keep in mind that you have not been appointed as the Imaam to break any speed records. You are not in some sort of marathon that you want to complete in record time. Do not perform the Taraweeh in such a manner as if you "just want to get over with it." You are carrying on your shoulders the responsibility of the salaah of the entire congregation. You can NEVER dare to be hasty or negligent. Always keep in mind the Hadith wherein it is stated that the salaah that is not performed properly rises up in an ugly and dark shape and curses the one who performed it. It is then flung back like a dirty rag on the face of the person (Tabrani).

CONSIDER MUQTADIES

While refraining from being hasty, one should also consider the ease of the muqtadies. Therefore a moderate pace should be adopted, not such a slow pace which tires the muqtadies. The rakaats should also be approximately of even length. To recite a very lengthy portion in the first rakaat and just a few aayats in the second rakaat tires most muqtadies.

SINS

The qualities of an Imaam have already been listed. Among them is the important aspect that the Imaam must not be one who commits sins openly.

Among the common sins which are committed openly in our time is the watching of T.V. and the intermingling of the sexes. As for T.V., people all sit together engaging collectively in the zina of the eyes and ears. Besides this open sin rendering the Imaamat of such a person to

the Imaam has to be even more careful that the sunnah procedure is carefully observed while performing ghusal and wudhu.

TARAWEEH SALAAH

Eventually that day will come when the crescent of Ramadhaan will be sighted. On that night you will have to assume your position as the Imaam of the Taraweeh salaah and lead the congregation. It is extremely important to keep in mind that Taraweeh salaah is also SALAAH. While the pace of reciting the Qur'an may be a little faster in Taraweeh salaah, the same care must be taken in performing Taraweeh as is necessary in the daily Fardh (obligatory) salaah.

COMMUNICATING WITH ALLAH TA'ALA

Consider that even while performing Taraweeh salaah you are communicating with Allah Ta'ala. Ponder over the following hadith: Rasulullah (Sallallahu Alaihi Wasallam) is reported to have said that when the musalli recites the first aayah of Surah Fatiha in salaah, Allah Ta'ala replies and says: "My servant has praised Me." When he recites the second aayah Allah Ta'ala says: "My servant has glorified Me." When he recites the third aayah Allah Ta'ala says: "My servant has extolled My praises." When he recites the verse "You Alone do we worship and You Alone do we ask for assistance," Allah Ta'ala says: "This is between Me and My servant." Finally when he completes the rest of the Surah, Allah Ta'ala declares: "This is for My servant - and for My servant is what he has asked" (Mishkaat).

TAJWEED

Hence, when the salaah is a means of communication with Allah Ta'ala, it must be performed in a most dignified manner. The speed of the recitation must not be so fast that some of the words cannot be clearly heard. The recitation must be absolutely clear. The rules of Tajweed must be adhered to. Of utmost importance is the correct pronunciation of the letters. 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. Remember! Taraweeh is salaah. It is an ibadah. Like in any other salaah, one is communicating with Allah Ta'ala in Taraweeh also. Thus be particular with the speed of recitation as well as all other aspects.

RESPONSIBILITIES OF IMAAM

An extract from

"The Social and Legal status of the Imam & Khateeb"

By : Dr. Shahtaaz

As the month of Ramadhaan approaches, the Huffaz (plural of Hafiz) will be selected to lead the people in Taraweeh salaah. Thus you will be appointed as the Imaam to enable the people to perform the special Ibadah of Taraweeh salaah. According to the Ahadith the Imaam enjoys a superior status. It is reported in a Hadith that the Imaam who performs salaah in such a manner that the congregation is pleased will have a mount of musk on the day of Qiyamat (Tirmizi vol.2, pg.84). Rasulullah (sallallahu alaihi wasallam) also made dua for the hidayat (guidance) of the Imaams (Tirmizi vol.1, pg.51).

This is indeed an honour – but more than that it is a tremendous responsibility. Rasulullah (sallallahu alaihi wasallam) is reported to have said: "The Imaam is responsible (Haakim)." If the Imaam performs the salaah correctly, the salaah of the congregation will likewise be correct. If the Imaam is negligent, he will bear the burden of the deficiency that occurred in the salaah of the entire congregation due to his negligence. The Imaam should also be an Imaam in the Masjid while leading the salaah, as well as conduct himself as an Imaam when out of the Masjid. This applies even though you may just be an Imaam for the Taraweeh salaah only. Hence the Hafiz who will lead the Taraweeh salaah should at all times possess, among others, the following qualities of an Imaam:

- * He must be upright and pious
- * He must be able to recite the Qur'an correctly
- * He must know the basic masaa'il of Deen pertaining to taharah, salaah, etc.
- * He must be one who knows the Sunnah and adheres to it
- * He must not be one who openly commits sins
- * He must at all times be humble

KNOWLEDGE OF MASAA'IL

Among the qualities of the Imaam stated above is the essential quality that he should be well acquainted with the basic masaa'il of taharah, Salaah, etc. The ghusal and wudhu must be performed completely in the sunnah manner. Neglecting to perform the ghusal and wudhu in the sunnah manner will cause a deficiency in the quality of the salaah. Thus