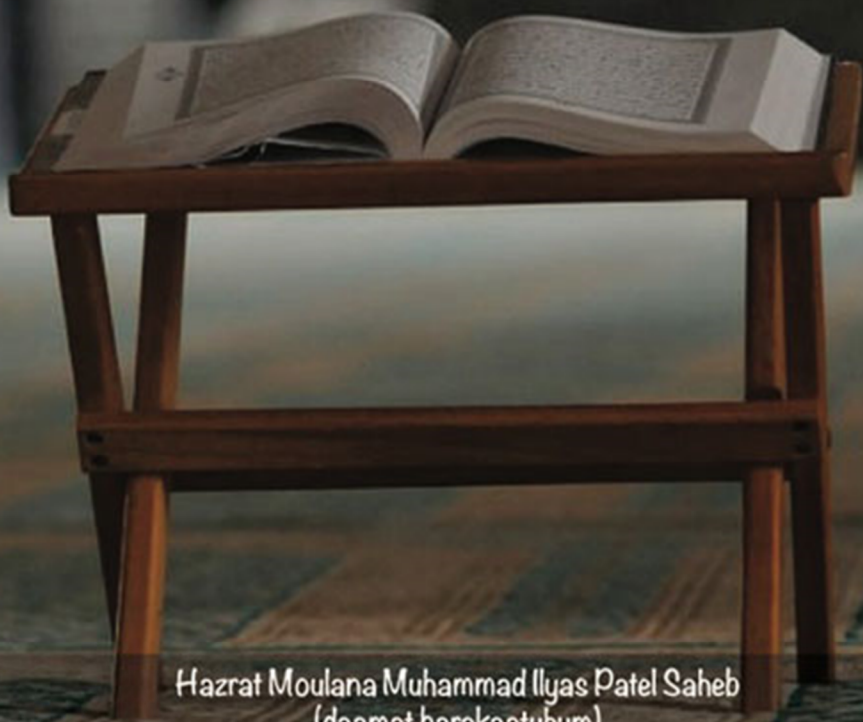


Dear Haafiz ...

A Heartfelt Address to the
Haafiz of the Quraan Majeed



Hazrat Moulana Muhammad Ilyas Patel Saheb
(daamat barakaatuhum)

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Published by:

Madrasah Ta'leemuddeen

Isipingo Beach

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Introduction

“Verily we have revealed the Remembrance (Quraan) and indeed we are its protectors.” (Surah Hijr v9)

All praise is due to Allah Ta‘ala alone for the priceless bounty of the Quraan Majeed. May our lives be sacrificed for the Quraan Majeed.

Those who have been especially chosen by Allah Ta‘ala as a means to protect and safeguard His pure Book are extremely fortunate indeed. These special people are the huffaaz (plural of haafiz). They are a manifestation of Allah Ta‘ala’s Majesty and Power, that Allah Ta‘ala showered His mercy upon them and enabled them to commit the Quraan Majeed to memory. Memorising a book as voluminous as the Quraan Majeed is indeed a miracle — a miracle of the Quraan Majeed which Allah Ta‘ala has made manifest through His special servants.

In the present times we are extremely fortunate that we have many huffaaz in our communities, unlike the situation a few decades ago when huffaaz had to be brought from faraway places to perform the Taraaweeh Salaah. It could be safely said that at this present moment a few thousand students are engaged in the memorising of the Quraan Majeed in South Africa only, let alone the rest of the world. These students will tomorrow be leading the Taraaweeh Salaah in various places.

However, unfortunately many do not fully realize the tremendous responsibility that this task entails. This concise booklet is a feeble attempt to highlight to our young huffaaz their own status as well as the responsibility that lies on their shoulders.

May Allah Ta'ala accept this humble effort and due to His sheer grace and mercy may He make it beneficial to the readers, aameen.

The 'Ulama Kiraam who may peruse through this booklet are requested to kindly point out any errors or inaccuracies so that these could be rectified in the next edition.

Dear Haafiz

Bismihī Ta‘ala

Most Honoured Haafizul Quraan

Assalaamu ‘alaikum wa rahmatullahi wa barakaatuhu

Priceless Treasure

All praise be to Allah Ta‘ala! Salutations be upon our most beloved Rasulullah (sallallahu ‘alaihi wasallam). Indeed, how greatly Allah Ta‘ala has blessed you. What a priceless treasure you have been granted. The entire world, together with all its wealth and riches, cannot match even one verse of the Quraan Majeed you have in your heart, let alone the entire Quraan Majeed.

You have become a special person of Allah Ta‘ala (a VIP in the true sense of the word) and a member of His “family”. Rasulullah (sallallahu ‘alaihi wasallam) is reported to have said: “Verily Allah Ta‘ala has family members among the people.” “Who are His family?” asked the Sahaabah (radhiyallahu ‘anhum). Rasulullah (sallallahu ‘alaihi wasallam) said: “The people of the Quraan. They are the family of Allah Ta‘ala and His special people!” (Sunan Ibni Maajah #215) Thus you, dear haafiz, have become a special person in the sight of Allah Ta‘ala.

Furthermore, you are also among the **best** of people. This title comes to you from none other than our most beloved Rasulullah (sallallahu ‘alaihi wasallam), as he declared in the following

hadeeth: “The best among you is he who learns the Quraan and teaches it”. (Saheeh Bukhaari #5027)

Insignificant Wealth

By Allah! ... By Allah! The wealth in your bosom is more valuable than the sun, the moon, the oceans and the entire universe. Those who own gold and diamond mines or oil wells have **nothing**, indeed nothing, compared to what you have in your heart. Hence when all the gold and diamond mines and all the oil wells of the world cannot compare to what you have, it is obvious that the one little flashy car, or the tiny little “mansion”, or the few million rands are totally insignificant in comparison to the wealth of the Quraan Majeed that is in your heart.

What a wealth! Subhanallah! What a gift! Allahu Akbar! All praise be to Allah Ta‘ala in the Heavens and on the earth.

Parents’ Honour

Yes, you undoubtedly have the greatest treasure in your bosom. The reality of this treasure will truly become apparent in the Hereafter when, on the Day of Judgement, the **parents** of the haafiz will be made to wear such crowns that will outshine the sun while the haafiz himself will be permitted to intercede on behalf of ten sinful believers from among his family members

who were destined for Jahannum. Both these astounding virtues are mentioned in the following ahaadeeth:

1. “He who learns the Quraan Majeed and **practises upon it**, his parents will be made to wear a crown on the Day of Qiyaamah, the brilliance of which will excel that of the sun even if the sun had been within your worldly houses. Hence, what do you think about the haafiz himself who acts upon it?” (Sunan Abi Dawood #1453)
2. Whoever reads the Quraan Majeed, memorises it and regards its lawful as lawful and its unlawful as forbidden (i.e. he practises in accordance to the injunctions therein), Allah Ta‘ala will admit him into Jannah and will accept his intercession on behalf of ten such persons of his family who were doomed to the fire of Jahannum. (Sunan Tirmizi #2905)

While the great virtues are evident from these ahaadeeth, nevertheless both virtues are subject to a precondition which is absolutely clear – the condition of practising in accordance to the Quraan Majeed. Thus, these rewards are not for merely memorising the Quraan Majeed. Rather, they are promised to the one who memorises the Quraan Majeed and also acts in accordance to the injunctions therein.

Selected

Remember! The memorising of the Quraan Majeed is only possible with the help and assistance of Allah Ta'ala. Allah Ta'ala selects who He wishes for the protection of His Pure Word (the Quraan Majeed). Many cherished the desire to become a haafiz, but they passed on to their graves with that desire unfulfilled. Allah Ta'ala has specially selected **you** to receive this special favour and this great status. Hence it must be appreciated and its rights must be fulfilled.

Knowledge of Prophethood

Considering the superior status of a haafiz, Rasulullah (sallallahu 'alaihi wasallam) has given special instructions to him to adopt a superior conduct.

'Abdullah bin 'Amr (radhiyallahu 'anhuma) reports that Rasulullah (sallallahu 'alaihi wasallam) said: "Whoever reads the Quraan secures the knowledge of Prophethood between his ribs (in his bosom), though divine revelation is not revealed upon him. It does not befit the one endowed with the Quraan that he be indignant (angry) with those that are in anger, nor should he indulge in any act of ignorance with those who are ignorant, while the Quraan is there in his bosom". (Haakim #2028)

True Haafiz

Therefore, when the haafiz has gathered the knowledge of Prophethood in his bosom, his conduct should be the conduct of the Ambiyaa ('alaihimus salaam).

The true haafiz will therefore shun all evil habits, he will never visit places of evil and sin and the company he keeps will be of those who are pious. His character with his parents, ustaaz, family members, the elders, the young and with every person will be such that the life of a true Muslim and of a bearer of the Quraan Majeed will be evident in him. He will be clothed with piety and will be adorned with humility.

His conduct will automatically reflect that he is a different person, not just another fellow who cannot be distinguished from others on the street. The haafiz will thus respect himself, not just his physical self, but the Quraan Majeed that is in his heart. As a result, he will be bestowed with great honour in this world as well as in the Hereafter.

Responsibilities of Imaam

As the month of Ramadhaan approaches, the huffaaz will be selected to lead the people in Taraaweeh Salaah. Thus you will be appointed as the imaam to enable the people to perform the special 'ibaadah of Taraaweeh Salaah.

According to the ahaadeeth, the imaam enjoys a superior status among the congregation. It is reported in a hadeeth that the imaam who performs salaah in such a manner that the congregation is pleased with him will have a mound of musk on the Day of Qiyaamah. (Sunan Tirmizi #1986) Rasulullah (sallallahu 'alaihi wasallam) also made du'aa for the hidaayat (guidance) of the imams. (Sunan Tirmizi #207)

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 (for the salaah of the followers)". (Sunan Tirmizi #207) 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.

Furthermore, the imaam should 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 Taraaweeh Salaah only. Hence the haafiz who will lead the Taraaweeh Salaah should at all times possess, among others, the following qualities of an imaam:

1. He must be upright and pious.
2. He must be able to recite the Quraan Majeed correctly.
3. He must know the basic masaa-il (rulings) of Deen pertaining to tahaarah, salaah, etc.

4. He must be one who knows the sunnah and practises upon it.
5. He must not be one who openly commits sins.
6. 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 (rulings) of tahaarah, salaah, etc.

The ghusal and wudhu must be performed properly 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 the imaam has to be even more careful that the sunnah procedure is carefully observed while performing ghusal and wudhu.

Taraaweeh 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 Taraaweeh Salaah and lead the congregation.

It is extremely important to keep in mind that Taraaweeh Salaah is also **salaah**. While the pace of reciting the Quraan

Majeed may be a little faster in Taraaweeh Salaah, the same care must be taken in performing Taraaweeh as is necessary in the daily fardh (obligatory) salaah.

Communicating with Allah Ta'ala

Remember that even while performing Taraaweeh Salaah you are communicating with Allah Ta'ala. Ponder over the following hadeeth.

Rasulullah (sallallahu 'alaihi wasallam) is reported to have said that when the one offering salaah recites the first aayah of Surah Faatihah, 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 wherein he beseeches Allah Ta'ala to guide him on the straight path, Allah Ta'ala declares: "This is the request of My servant – and for My servant is what he has asked". (Saheeh Muslim #878)

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! Taraaweeh is salaah. It is an ‘ibaadah. Like in any other salaah, one is communicating with Allah Ta'ala in Taraaweeh Salaah also. Thus be particular with the speed of recitation as well as all other aspects.

No Haste!

Extremely important is the proper performance of rukoo', qaumah (the standing posture after rukoo' before going into sajdah), sajdah and jalsah (the sitting posture between the two sajdahs).

It is **waajib** to remain in **all** the above four postures **at least** for the duration of one tasbeeh. The duration of one tasbeeh in this context is the time it takes to say “*subhaana rabbiyal ‘azeem*” once. It is sunnah muakkadah to recite the tasbeehs of rukoo’ and sajdah at least thrice. The imaam must recite the tasbeehs at least three times each in such a manner that the muqtadis (followers) also manage to recite the tasbeehs thrice. It is makrooh to recite the tasbeehs so quickly that (generally) the muqtadis do not manage to recite the tasbeehs thrice. (See Fatawa Mahmoodiyyah vol. 2, pg. 108 – old print)

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 Taraaweeh Salaah 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 hadeeth 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 on the face of the person like a dirty rag. (Majma‘uz Zawaaid #1677)

Consider Muqtadis

While refraining from being hasty, one should also consider the ease of the muqtadis. Therefore, a moderate pace should be

adopted, not such a slow pace which tires the muqtadis. The rakaats should also be approximately of even length. To recite a very lengthy portion in the first rakaat and just a few aayaat in the second rakaat tires most muqtadis.

Sins

The qualities of an imaam have already been listed. Among them is the important aspect that the imaam must not be one who openly commits sins. 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 be makrooh, with what purity of the heart can a haafiz lead the Taraaweeh 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 Fuqahaa (jurists) have 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 sunnah.” It is waajib to keep a beard to the extent of one fist length. This compulsion of keeping a beard has been derived from various ahaadeeth wherein Rasulullah (sallallahu ‘alaihi wasallam) has given the imperative command of lengthening the beard.

Rasulullah (sallallahu ‘alaihi wasallam) even **disliked** looking at the emissaries that came from the court of Kisraa (the Persian emperor) because they had shaved off 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 Kisraa 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-Bidaayah wan Nihaayah vol. 4, pg. 302)

Consider this narration carefully. Rasulullah (sallallahu ‘alaihi wasallam) **disliked** looking at the emissaries **because** they had shaved off their beards. The gravity of this matter is apparent from these ahaadeeth.

Collective Burden

When this is the injunction for ordinary Muslims, it becomes even more important and significant for an imaam. Hence, due to the great stress in the ahaadeeth on having a lengthened beard, the Fuqahaa (jurists) have stated that it is makrooh tahreemi to appoint such a person as the imaam who shaves off his beard or trims it to less than one fist length. Makrooh tahreemi is a category that is next to haraam, therefore a makrooh tahreemi action is also forbidden.

If one who shaves his beard is nevertheless appointed as the imaam, the salaah of the muqtadis 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 salaah.

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 haafiz, never shave off your beard or trim it to less than the extent of one fist.

Clothing

Of paramount importance is the attire of the haafiz. Dear haafiz, you are an ambassador of Deen walking around with the treasure of the Quraan Majeed in your heart.

Just as the Quraan Majeed deserves to be covered, so too does your body deserve to be covered. Your satr (private area) or parts of it cannot be exposed to others whether in the name of sports or anything else.

Likewise, when the cover of the Quraan Majeed needs to be presentable and not just a piece of worn out cloth, then you also need to be adorned in a garb at all times that is presentable in the court of your Rabb. Let it not be that the kurta and topee are your attire only for the month of Ramadhaan and Taraaweeh, and put back into the wardrobe after the Day of ‘Eid.

Company

As a haafiz, you have attained an extraordinary position in the sight of Allah Ta‘ala. Imagine a lawyer who has learnt the law of the land and advocates for upholding the constitution yet he joins the company of thugs and drug lords. How will he be viewed in the eyes of the public and by the government?

Hence, it does not behove a haafiz of the Quraan Majeed who has within his bosom the constitution of his Khaaliq (Creator),

that he joins the company of those who flagrantly break the laws of Deen and trample the mubaarak Sunnah of Rasulallah (sallallahu ‘alaihi wasallam). A haafiz needs to ensure that his company consists of righteous individuals, lest it should not happen that this great treasure is eventually lost and ruined.

Pants Below the Ankles

Likewise, it is also makrooh tahreemi to wear one’s pants below the ankles at any time, whether in salaah or outside it. The salaah that is performed by a person whose pants are below his ankles is makrooh. In numerous ahaadeeth Rasulallah (sallallahu ‘alaihi wasallam) has warned against wearing the pants below the ankles.

It is reported from Sayyiduna Abu Hurairah (radhiyallahu ‘anhu) that Rasulallah (sallallahu ‘alaihi wasallam) said: “Whatever is below the ankles from the lower garment, that (portion of the leg which is covered below the ankle) is in the fire”. (Saheeh Bukhaari #5787) In another narration it is reported that Rasulallah (sallallahu ‘alaihi wasallam) said: “Beware of lowering your lower garment below your ankles, for verily that is due to pride. And Allah Ta‘ala does not love pride”. (Sunan Abi Dawood #4084)

Therefore, dear haafiz, totally refrain from this as well at all times, especially while in salaah.

Gifts

Upon the completion of the Quraan Majeed in Taraaweeh Salaah many huffaaz are presented with gifts. If a person makes it a condition that he will only perform Taraaweeh Salaah if he is given some gift upon completion, such a condition will not be permissible. The reward of performing the salaah is totally lost.

But what if no formal condition was made? In this regard the Fuqahaa 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 Quraan Majeed, such “gifts” will be regarded as remuneration for performing the Taraaweeh Salaah. 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 haafiz should therefore respectfully decline such “gifts”. Rather, he should make it known from the moment that he accepts to perform the Taraaweeh Salaah 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 reward for a few coppers. Remember that what is in store for you in the Hereafter is more valuable than the entire world and what it contains.

Conclusion

Finally, dear haafiz, 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 Quraan Majeed shine forth from your every action and remain eligible for the great rewards that Allah Ta'ala has promised a true haafiz.

Furthermore, when you are appointed as the imaam to lead the Taraaweeh Salaah, keep in mind all that has been mentioned above. Also carefully study the masaa-il of Taraaweeh Salaah which have been added here for your benefit.

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 Quraan Majeed. May He raise you on the Day of Qiyaamah with Rasulullah (sallallahu 'alaihi wasallam) and accept the intercession of the Quraan Majeed on your behalf, aameen.

Was Salaam

Masaa-il

of

Taraaweeh

Conditions for Validity

1. For the purposes of Taraaweeh Salaah, one made the intention of performing “the salaah of the nights of Ramadhaan,” or “Taraaweeh Salaah,” or merely the intention of performing the “sunnah,” or the intention of “following the imaam,” all these intentions will be valid and the Taraaweeh Salaah will be fulfilled. Merely intending to perform salaah or making the intention of nafl salaah will not suffice for Taraaweeh Salaah.
2. If after the Taraaweeh Salaah, it was discovered that the ‘Esha Salaah was null and void due to the imaam having left out a fundamental aspect of salaah, or having forgotten to make wudhu, etc., the ‘Esha Salaah as well as the Taraaweeh Salaah must be repeated.
3. A person reached the masjid while the Taraaweeh Salaah had already commenced. In this case he should first perform his fardh of ‘Esha and the sunnah muakkadah and then join the Taraaweeh Salaah. The Taraaweeh Salaah that was missed must be fulfilled after the Witr Salaah or during the “rest” after four rakaats if this is possible. The jamaa‘ah of Taraaweeh Salaah and Witr Salaah should not be omitted to complete the missed rakaats.
4. The imaam is performing the second or third shaf‘ah (unit of two rakaats). A person joined the imaam with the intention of performing the first shaf‘ah. His salaah is valid in this case.

5. If the Taraaweeh Salaah was not performed for whatever reason until the time of 'Esha Salaah expired, there is no qaza for it – neither with jamaa'ah nor individually. If a person does perform “qaza” for it, it will not be “qaza” but rather it will be nafl salaah.

6. The imaam should recite bismillah aloud, in the same tone that he is reciting the rest of the Quraan, once in Taraaweeh Salaah. This could be done at the beginning of any surah.

Taraaweeh Jamaat

1. It is sunnah muakkadah to perform 20 Rakaats of Taraaweeh Salaah in congregation. If the entire community omits performing Taraaweeh in congregation, all will be sinful for this omission.

2. If a haafiz performs Taraaweeh Salaah with jamaa'ah at home, it is permissible provided that the jamaa'ah in the masjid also continues. Nevertheless, the 'Esha Salaah must always be performed in the masjid

3. If the Taraaweeh Salaah is performed with the congregation at home, the virtue of the Taraaweeh Salaah will be obtained. However, the additional reward of the salaah of the masjid will not be obtained.

4. If the Taraaweeh Salaah had already been performed in a masjid with jamaa'ah, on the same night another Taraaweeh

Salaah may not be performed with jamaa'ah in the same masjid. It could nevertheless be performed individually.

The Imaam

1. It is not permissible to appoint a boy who is not yet baaligh (i.e. he has not reached puberty) to lead the Taraaweesh Salaah. However, if all those who are following him are also not baaligh, it will be permissible.

10. It is permissible to perform the 'Esha Salaah behind one imaam and the Taraaweesh Salaah and Witr Salaah behind another imaam.

13. It is makrooh tahreemi to appoint a person to perform Taraaweesh Salaah for a fixed salary.

14. A person has already performed his Taraaweesh Salaah either as an imaam or as a follower. He now cannot lead another congregation in Taraaweesh Salaah elsewhere on the same night. However, if he joins another jamaa'ah of Taraaweesh Salaah elsewhere as a follower with the intention of performing nafl salaah, it is permissible.

4. If the imaam of one's masjid does not recite the Quraan Majeed correctly, it is permissible to go to another masjid to fulfil the Taraaweesh Salaah.

Preferable Acts

1. After every four rakaats it is mustahab to remain sitting for the duration of time that it took to perform the four rakaats. The same applies after the last four rakaats. However, if the followers find this brief rest between every four rakaats onerous and tiring, it may be left out.

2. During the “rest” after every four rakaats there are no specific du‘aas to be recited. One is at liberty to either recite tasbeehs, or recite the Quraan Majeed, etc. The following du‘aa has also been recommended by some of the pious:

سُبْحَانَ ذِي الْمَلِكِ وَالْمَلَكُوتِ ، سُبْحَانَ ذِي الْعِزَّةِ وَالْعَظَمَةِ وَالْقُدْرَةِ وَالْكَبِيرِيَاءِ وَالْحَبِيزُوتِ ،
سُبْحَانَ الْمَلِكِ الْحَيِّ الَّذِي لَا يَمُوتُ ، سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَالرُّوحِ ، لَا إِلَهَ إِلَّا اللَّهُ ،
نَسْتَغْفِرُ اللَّهَ ، نَسْأَلُكَ الْجَنَّةَ وَنَعُوذُ بِكَ مِنَ النَّارِ . (رد المحتار ٤٦/٢)

3. It is best to perform the Taraaweeh Salaah in units of two rakaats each. To perform it in units of four rakaats (with salaam only being made after the fourth rakaat) is also permissible.

4. It is preferable that the major portion of the night be spent in Taraaweeh Salaah.

5. It is preferable to complete the Quraan Majeed on the twenty seventh night.

Disliked Acts

1. It is makrooh to idly sit and wait for the imaam to go into rukoo' before joining him. This resembles the manner of the hypocrites.
2. To keep counting the number of rakaats that have been completed is makrooh. This is a sign of one being bored.
3. If a person fulfils the Taraaweeh Salaah while sitting without a valid excuse, the salaah will still be valid. However, he will only obtain half the reward.

Sajdah Tilaawat

1. Sajdah tilaawat is waajib on the reciter and on the one who hears the recitation.
2. In Surah Hajj only the first sajdah is waajib, not the second.
3. It is most virtuous to perform the sajdah tilaawat immediately after reciting the aayat of sajdah. The sajdah tilaawat will also be fulfilled if, after reciting the aayat of sajdah, the imaam immediately completed the rakaat and went into rukoo' with the intention of fulfilling sajdah tilaawat together with the rukoo'. In this case if no intention was made to fulfil the sajdah tilaawat when going into rukoo', the sajdah tilaawat will automatically be

fulfilled together with the sajdah of the salaah.¹ All the above aspects only apply if, after reciting the aayat of sajdah the imaam did not recite more than three aayaat.

4. If one recites more than three aayaat and did not as yet perform the sajdah tilaawat or go into rukoo', the time for that sajdah tilaawat has elapsed. Now it cannot be fulfilled in salaah nor outside salaah. The only recourse is taubah and istighfaar (repentance).

5. The imaam performed sajdah tilaawat after having recited an aayat of sajdah which appears at the end of the surah. After rising from the sajdah tilaawat he should not proceed immediately into rukoo' (due to having completed the surah). He should first recite at least three aayaat before going into rukoo'.

6. The imaam recited an aayat of sajdah and performed the sajdah. A person (who had not yet joined the salaah) heard the recitation of the aayat of sajdah. If he now joins the imaam in the same rakaat after the imaam had performed the sajdah tilaawat, the sajdah tilaawat of this muqtadi is also fulfilled. If the muqtadi missed the rakaat in which the sajdah tilaawat was made, he must make the sajdah tilaawat out of salaah for the recitation that he heard.

¹ While to act according to this mas-alah [i.e. to make the sajdah tilaawat in rukoo' or together with the sajdah of salaah] is permissible, one should not unnecessarily put the muqtadis into confusion.

7. To announce that sajdah tilaawat will be performed in a certain rakaat is not established in the sunnah. Such an announcement never existed in the time of the Sahaabah (radhiyallahu ‘anhum), Tabi‘een or those after them. The Fuqaha (jurists) have also not mentioned any such practice. There is therefore no basis for this announcement. However, if some muqtadis are following the imaam from a different level of the masjid from where the actions of the imaam and those with him cannot be seen, and there is a strong possibility that these muqtadis (on another level of the masjid) will fall into error and go into rukoo’ instead of sajdah, it will be permissible to make the announcement. It must be noted though that this ruling does not apply to all places (it only applies where genuine necessity exists). (Fatawa Raheemiyah vol. 5, pg. 199 – Summary of fatwa)

Mistakes in Recitation

1. During the recitation in Taraaweeh Salaah, some aayaat were missed. The error was only realised after having recited some aayaat after the missed aayaat. The missed aayaat must now be recited. In this case it will be preferable to repeat the recitation of those aayaat that were already recited after reciting the missed aayaat.
2. If a saami’ (a haafiz that is appointed to correct the recitation of the imaam if he errs) has been appointed, only he should correct any error in the recitation of the imaam. Others should

not be hasty to correct the imaam. This results in confusion. However, if the saami' did not manage to correct the imaam, it is necessary upon whoever is able to correct the imaam to do so irrespective of which row he may be standing in. If he refrains from correcting the imaam despite having the ability to do so, he will be sinful (Fatawa Raheemiyah vol. 6, pg. 188).

3. The imaam errs in his recitation during **Taraaweeh Salaah**. The saami' corrects him. In order to listen carefully to the correction of the saami', the imaam may remain silent for the duration that the saami' takes to correct him. In this case no sajdah sahw is necessary (Fatawa Raheemiyah vol. 6, pg. 246).

Mistakes in the Acts of Salaah

1. The imaam did **NOT** sit upon two rakaats. Rather, he proceeded to perform the third and fourth rakaats and only made salaam at the end of the fourth rakaat. In this case if he made sajdah sahw after the fourth rakaat, only the **second two rakaats** will be regarded as Taraaweeh. Whatever portion of the Quraan Majeed was recited in the **first** two rakaats must be repeated. (Footnotes of Imdaadul Fatawa vol. 1, pg. 497)

2. If after the Witr Salaah was performed it was realized that, for example, two rakaats of Taraaweeh Salaah were not performed (only 18 rakaats were performed), the two rakaats that were left out must be performed with jamaa'ah after the Witr Salaah.

3. Upon completion of the Taraaweeh Salaah it was realized that only 19 rakaats in total were performed. Somewhere during the course of the Taraaweeh only one rakaat instead of two was performed. Hence now another two rakaats should be performed to make up for the deficiency. The rest of the Taraaweeh Salaah is in order.

4. When the shaf'ah (unit of two rakaats) that was nullified (due to any reason) is repeated, the portion of the Quraan Majeed that was recited therein must also be repeated so that the khatam is completed.

5. A masbooq (one who missed one or more rakaats with the imaam) erroneously made the salaam with the imaam without having yet completed his missed rakaats. If he made the salaam before the imaam uttered the word 'As-Salaam,' no sajdah sahw is necessary after completing the missed rakaats. If he made the salaam after the imaam had uttered just the word 'As-Salaam,' he must perform sajdah sahw after completing his missed rakaats.

6. In the third rakaat of the Witr Salaah, the imaam forgot to recite the qunoot and went into rukoo' immediately after reciting the surah. If he remembers in rukoo' that he missed out the qunoot, he should now **not** return to the qiyaam posture to recite the qunoot. Instead he should continue with his salaah and perform sajdah sahw at the end.

Differences in Number of Rakaats

1. If the imaam and all the muqtadis are in doubt as to whether eighteen rakaats Taraaweeh Salaah were performed or twenty, another two rakaats must be performed by everybody **individually**.
2. If all the muqtadis are in doubt but the imaam is certain about a specific number of rakaats, he must act according to his certainty. He should not pay any attention to the doubt of the muqtadis.
3. If some muqtadis are of the view that only eighteen rakaats were completed while others believe that twenty rakaats were performed, the number of rakaats that the imaam is certain about will be acted upon.

Note: All the above masaa-il have been taken from Fatawa Mahmoodiyyah, vol. 11, unless otherwise stated.

O our Rabb! Accept from us (our feeble efforts), verily You are All Hearing, All Knowing. And forgive us. Verily You are Most Forgiving Most Merciful.