



## Tarāwīh Policy

### **Introduction:**

1. The purpose of this policy is to communicate guidelines for Ḥuffaẓ who aspire to lead Tarāwīh at any premises operating under the management of *Al-Ansaar Welfare & Education and The Suffah Institute*.
2. The aim is to have transparency of rules etc from the outset so that there is fairness.
3. In addition to transparency, it is important both parents and Ḥuffaẓ are aware of our policy. This ensures there is clarity from the outset.
4. Although it may seem a little early, we will communicate this policy to all new Hifz parents as well. This ensures awareness of our criteria from the outset.
5. Leading the congregation in Ṣalāh is a position of great honour. It was one of the roles of the Prophet ﷺ, hence an Imām is the deputy of the Prophet ﷺ in relation to leading the congregation in Ṣalāh.
6. With the position comes responsibility - the Imām is responsible for all those that he is leading. Any deficiency in the Ṣalāh of the Imām affects the validity of the Ṣalāh of the congregation.
7. Therefore, in appointing an Imām it is the responsibility of the management to ensure that the Imām meets a certain criteria and threshold, in terms of knowledge, recitation, Sharī'ah compliance, piety etc.

## ***Availability & Commitment:***

1. Leading Tarāwīḥ requires commitment. Before nominating yourself, it is essential you consider various factors including the following:
  - a) Your availability for the *entire* month of Ramaḍān.
  - b) GCSE, A level exams in the month of Ramaḍān, if you are a student.
  - c) Any domestic and work commitments you may have.

It is essential you have time to prepare for Tarāwīḥ and are not tired and overburdened. Hence, evaluating the above and any other factors that may affect fulfilling of Tarāwīḥ duties is essential before nominating yourself.

2. It is essential you make an informed decision, as it is grossly unfair on both management and other Ḥuffaḥ if you fail in your commitment and you thus overburden others.

## ***Selection of Ḥuffaḥ for Tarāwīḥ:***

1. First preference to lead Tarāwīḥ Ṣalāḥ will be given to the teachers of the Madrasah.
2. Second preference will be given to those pupils who have completed their Hifz at Madrasah Tajweedul Quran (MTQ) - subject to satisfying the other relevant criteria stipulated below.
3. Third preference will be given to pupils studying at MTQ or The Suffah Institute.
4. Due to the above, it is very unlikely we are able to cater for other individuals.

## ***Selection & Eligibility Criteria:***

1. Leading any Ṣalāh is a great honour and responsibility. Fulfilling this responsibility requires many attributes, including but not limited to:
  - ✓ Maturity.
  - ✓ A competent standard of Ḥifẓ of the Qur'ān.
  - ✓ A competent standard of Tajwīd.
  - ✓ Observing the laws of Sharī'ah.
2. Therefore, we will only seek to appoint an individual or pupil to lead Tarāwīḥ, who is observant of the above-mentioned attributes, in particular various rules and regulations of the Sharī'ah. Therefore, an individual who does not adhere to Islamic principles and guidelines will not be considered for leading Tarāwīḥ.
3. A Sharī'ah compliant appearance is also essential. This includes a beard, which must not be shaved or trimmed to under a 'fist length'. Hence, we will not appoint any pupil or individual whose beard we deem is not in accordance to Sharī'ah.
4. Where an individual has simply met the aforementioned criteria specifically for the leading of Tarāwīḥ, then we will not accept this.
5. An aspiring individual and pupil must also be conscious of his hairstyle and dressing, as short back and sides etc is highly disliked. Ḥuffāẓ who lead Tarāwīḥ must be role models, both "on and off the Muṣallā".
6. The minimum age to lead Tarāwīḥ is once the individual has reached adulthood (puberty).
7. Where there are more eligible individuals, then the management will make the final decision. This may involve a "rotating system" where there is a turn to lead (for example) every other day.
8. The final decision will be at the sole discretion of the management. We will try our best to act fairly to the best of our ability in accordance to the teachings of Islām.
9. We also expect our decision to be respected without any sort of pressure, intimidation etc.

Note: It is very important to appreciate the above points, as it is usually these issues that young Ḥuffāẓ fail to adhere to and follow.

## ***Post-Selection for Tarāwīḥ:***

### ***The “main” and “second” congregation:***

1. Sometimes we may have a “second congregation” for our younger Ḥuffāz, including for those who may have not yet completed the memorisation of the entire Qur’ān.
2. Hence, at times we may allocate a place in the “second congregation”. This is also to provide ample practice to the Ḥāfiẓ, as leading the main congregation requires experience and prior practice. In fact, upon completion of Ḥifẓ, in most cases, young Ḥuffāz must lead Tarāwīḥ in the second congregation before being considered for leading the main congregation.
3. Again, this allocation will be at the discretion of management and subject to meeting the other criteria as set out in here.

### ***Absences due to illness etc:***

1. If for any reason you are going to be absent, even for one day, then this must be communicated from the outset (at the time of allocation). This applies to planned absences. If possible, we may be able to offer some flexibility for a (short) planned absence.
2. In case of illness, you must inform the nominated individual ASAP. This allows us to make alternative arrangements, hence the earlier you inform us, the easier it is for us to find a replacement.

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