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TARĀWĪH GUIDELINES

1. Tarāwīh at masājid

- 1.1. We thank and praise Allah that our masājid will be open for Tarāwīh this year. At the same time we seek His protection against the rise of a third wave.
- 1.2. Since a third wave remains possible, we strongly urge the community to maintain caution by **continuing to implement preventative measures.**
- 1.3. As such, both Tarāwīh and normal congregational salāh should be conducted **strictly within the limits of Covid regulations.**
- 1.4. Keep masājid where people gather for salāh and other activities **well ventilated.**
- 1.5. The options of maintaining a full khatm with 20 raka'āt, or less of the Qur'an and of raka'āt, are all open. The choice for each masjid should be made by the imām and masjid committee.

2. Tarāwīh at home:

- 2.1. While our masājid are open for Tarāwīh, performing Tarāwīh in congregation at home and at other ad hoc locations is also a feasible option.
- 2.2. When choosing to perform Tarāwīh at home, we discourage gathering of neighbours, friends or extended family.
- 2.3. If there is a ḥāfiẓ in the house he may lead the Tarāwīḥ in the normal manner, to his ability.
- 2.4. Females, ḥāfiẓāt or otherwise, may lead groups of females only. Being mukallafah is not a requirement.

3. Miscellaneous rules for Tarāwīh:

- 3.1. It is permissible for the imām—be he ḥāfīz or not—to read from a muṣḥaf open in front of him.
- 3.2. The muṣḥaf should preferably be placed on a stand before the imām, and he may occasionally turn the page as needed.
- 3.3. The imām may even read from an electronic device, hand-held or otherwise.
- 3.4. Reading from the muṣḥaf was a common practice among the early Muslims. Umm al-Mu'minīn Sayyidah 'Ā'ishah RA, for example, used to have her mawlā Dhakwān lead her in Tarāwīh from the muṣḥaf.
- 3.5. The practice is furthermore sanctioned by all of the Four Madhāhib except the Ḥanafī madhhab.
- 3.6. Rectifying the imām (*al-fath 'alal imām*, more commonly known as *Luqmah*) is permissible.
- 3.7. The salāh remains valid if the imām is rectified by a person who is not himself part of the jamā'ah behind him.
- 3.8. In case of Tarāwīh at home, a female family member may also rectify the imām.
- 3.9. We strongly encourage that only one follower be allocated to rectify the imām, be it at home or the masjid.
- 3.10. If there is no ḥāfīz to correct the imām from memory, one person, but no more than one, may follow from an actual or electronic mushaf to correct the imām.
- 3.11. With the exception of this one person required to correct the imām, it would be against the Sunnah for anyone else to follow the imām's recitation by carrying and looking into any type of mushaf.
- 3.12. However, should the imām be corrected by a person looking into the mushaf other than the one person required, the salāh will remain valid.

والله تعالى أعلم

And Allah knows best.

