



# THE FIQH OF TARAWEEH

*Essential Guide and Practical Tips*

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**Topics**

**Overview**

*PART 1 – Significance of Taraweeh & Law -  
Overview*

*PART - Historical Practice & Settlement on 20  
Rakats*

*BREAK*

*PART 3 – Guide for the Huffaz*

*PART 4 – Answers to Common Questions*

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# Learning Outcome?

Fiqh	Basics of Taraweeh
Significance	Virtues and reward
History	Historic practice
Number of units	Evaluating the evidence of the units of Taraweeh 8 vs 20
Huffaz	General guide for the Huffaz when leading the Taraweeh
Common Questions	Know the answers to the most common questions

# About JKN Fatawa Department

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A non-profit organization founded by Shaykh Mufti Saiful Islām and currently managed by Mufti Abdul Waheed since September 2008.

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To address mundane Islamic jurisprudential queries according to the Hanafi School of Law.

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Published 2 fatwa books containing answers to queries accumulated over the years through the fatawa department; Your Questions answered published in April 2010 and Ask A Mufti 3 Volumes published in December 2014.

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Launched the website in 2020 as an independent platform.

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Islamic Marriage Advice & Counselling, and Islamic Legal consultations.

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We have a dedicated team of Takhassus ifta graduates (male/female) who contribute Fatawa to the website.

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All queries are thoroughly researched and answered by Mufti Abdul Waheed and the team of Takhassus fil Fiqh students under the supervision and endorsement of Shaykh Mufti Saiful Islām Sāhib.

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# Part 1- Significance and Taraweeh Fiqh Overview

# Significance of Taraweeh

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قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى فَرَضَ عَلَيْكُمْ صِيَامَ رَمَضَانَ وَسَنَنْتُ قِيَامَهُ فَمَنْ صَامَهُ  
إِيمَانًا وَاحْتِسَابًا، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ»

The Messenger of Allah ﷺ said: *"Allāh, Blessed and Exalted, has made fasting in Ramadhān obligatory upon you and I have recommended its night prayers (Qiyam). Whoever fasts it in faith and seeking reward, his past sins will be forgiven."* (Musnad Bazzar No: 1048)

عَنْ أَبِي هُرَيْرَةَ، قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُرَغِّبُ فِي قِيَامِ رَمَضَانَ غَيْرَ أَنْ يَأْمُرَهُمْ بِعَزِيمَةٍ، ثُمَّ يَقُولُ: «مَنْ قَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ»، فَتُوفِّي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالْأَمْرُ عَلَى ذَلِكَ، ثُمَّ كَانَ الْأَمْرُ عَلَى ذَلِكَ فِي خِلَافَةِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ، وَصَدْرًا مِنْ خِلَافَةِ عُمَرَ رَضِيَ اللَّهُ عَنْهُ،

Sayyiduna Abū Hurayrah reports; the Messenger of Allāh ﷺ used to encourage performing the night prayers (Qiyam) in Ramadhān without giving a strict command, then he would say: *"Whoever prays during Ramadan in faith and seeking reward, his past sins will be forgiven."* The Prophet ﷺ passed away while this was the practice. This continued during the caliphate of Abu Bakr, may Allah be pleased with him, and during the early period of the caliphate of Umar, may Allah be pleased with him.

(Sunan Abu Dawood, No. 1371)

# Laws of Taraweeh: Basic Overview

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From the word Tarweehah meaning 'resting' because we take a short rest after every 4 rakats.

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It refers to the night prayer during Ramadhān after Ishā.

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Its time is from Ishā to Fajr

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Sunnah Muakkadah prayer. Praying in congregation is Sunnah Mu'akadah Kifayah

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Praying 20 rakats is the established Sunnah.

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To make the intention of Taraweeh.

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Read in two or four units and a short break after every four units.

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Can be prayed individually or in congregation.

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Men to read in congregation (masjid or home) and women to read individually (at home).

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To be read after Ishā and before Witr, CANNOT be performed before Ishā.

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Missed or forgotten rakats can be performed after witr.

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Sunnah to complete one khatam of the Quran during Taraweeh. Recommended to complete on 27th night otherwise before or after is permissible.

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Those not hafiz can read selected Surahs from the Quran.

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MEN: If you missed Ishā congregation in the masjid then pray Ishā first and join the congregation. Make up for the missed rakats after witr.

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Taraweeh is a follower of Ishā. Taraweeh Salāh depends on the validity of Ishā.

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Must stand up and read. If ill, exhausted or feeling pain then permissible to pray whilst seated.

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CANNNOT read from the mushaf or phone in the Hanafi school.

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# Part 2- Historic Practice & Settlement on 20 Rak'ats

# Are Taraweeh and Qiyamul Layl the same?

يَسَلَّمَ أَنَّهُ أَخْبَرَهُ، أَنَّهُ سَأَلَ عَائِشَةَ، كَيْفَ كَانَتْ صَلَاةُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ [ص: 303] فِي رَمَضَانَ؟ فَقَالَتْ: مَا كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَزِيدُ فِي رَمَضَانَ وَلَا فِي غَيْرِهِ عَلَى إِحْدَى عَشْرَةَ رَكْعَةً، يُصَلِّي أَرْبَعًا، فَلَا تَسْأَلُ عَنْ حُسْنِهِنَّ وَطَوْلِهِنَّ، ثُمَّ يُصَلِّي ثَلَاثًا، فَقَالَتْ عَائِشَةُ: فَقُلْتُ: يَا رَسُولَ اللَّهِ، أَتَنَامُ قَبْلَ أَنْ تُوتِرَ؟ فَقَالَ: «يَا عَائِشَةُ، إِنَّ عَيْنِي تَنَامَانِ وَلَا يَنَامُ قَلْبِي» «هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ»

Sayyiduna Abū Salamah reported that he asked A'ishah: "How was the prayer of the Messenger of Allah ﷺ during Ramadhān?" She said: "The Messenger of Allah ﷺ **did not increase in Ramadhān or outside of it more than eleven rak'ats**. He would pray four rak'ahs, and do not ask about their beauty or length; then he would pray four rak'ahs, do not ask about their beauty or length; then he would pray three rak'ahs. I asked: 'O Messenger of Allah, should I sleep before he prayed Witr?' He said: 'O A'ishah, my eyes sleep but my heart does not sleep.'" (Sunan Tirmidhi)

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ: " كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي فِي رَمَضَانَ , فَجِئْتُ فَقُمْتُ إِلَى جَنْبِهِ ثُمَّ جَاءَ آخَرٌ ثُمَّ جَاءَ آخَرٌ , حَتَّى كُنَّا رَهْطًا فَلَمَّا أَحَسَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَا خَلْفَهُ تَجَوَّزَ فِي الصَّلَاةِ ثُمَّ دَخَلَ مَنْزِلَهُ؟ فَلَمَّا دَخَلَ مَنْزِلَهُ صَلَّى صَلَاةً لَمْ يَصَلِّهَا عِنْدَنَا , فَلَمَّا أَصْبَحْنَا , قُلْنَا: يَا رَسُولَ اللَّهِ أَوْ فَطِنْتَ لَنَا الْبَارِحَةَ؟ فَقَالَ: «نَعَمْ , وَذَلِكَ الَّذِي حَمَلَنِي عَلَى مَا صَنَعْتُ»

Sayyiduna Anas, may Allāh be pleased with him: *"The Messenger of Allāh ﷺ used to pray in Ramadhān, and I went and stood beside him. Then another came, then another, until we became a group. When the Prophet ﷺ felt we were crowded behind him, he shortened the prayer, then entered his house. **When he entered his house, he prayed a prayer that he did not pray with us.** In the morning, we asked: 'O Messenger of Allāh, did you realize us last night?' He said: 'Yes, and that is why I did what I did.'"* (Sahih Muslim)

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Report	Content	Explanation
Sayyidah Aisha (ra)	“did not increase in Ramadhān or outside of it more than eleven rak‘ats.”	Tahajjud Salāh
Sayyiduna Anas (ra)	“When he entered his house, he prayed a prayer that he did not pray with us.”	Prayed a separate Salāh from what he prayed in the Masjid

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# Table Summary

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# Taraweeh vs Qiyamul Layl

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## TAWARWEEH

- Prayed in Ramadhān only
- Prayed in congregation
- Prescribed after migration
- Prayed in the beginning of the night
- Prayed most part of the night
- Performed only certain night of Ramadhān, fear it becomes obligatory.

## QIYAMUL LAYL – TAHAJJUD

- Prayed throughout the year
- Prayed individually
- Prescribed before migration
- Prayed latter part of the night, after sleeping.
- Prayed last portion of the night only.
- Performed regularly every night

## Stages of Taraweeh

Prophetic era

Khulafa Rashidoon era

Post-Khulafa Rashidun  
period

# The Prophetic Practice

عَنْ أَبِي ذَرٍّ، قَالَ: صُمْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَمَضَانَ، فَلَمْ يَقُمْ بِنَا مِنْ الشَّهْرِ شَيْئًا حَتَّى بَقِيَ سَبْعٌ، فَقَامَ بِنَا حَتَّى ذَهَبَ نَحْوُ مِنْ ثُلُثِ اللَّيْلِ، ثُمَّ لَمْ يَقُمْ بِنَا اللَّيْلَةَ الرَّابِعَةَ، وَقَامَ بِنَا اللَّيْلَةَ الَّتِي تَلِيهَا حَتَّى ذَهَبَ نَحْوُ مِنْ شَطْرِ اللَّيْلِ، قَالَ: فَقُلْنَا: يَا رَسُولَ اللَّهِ، لَوْ نَفَلْتَنَا بَقِيَّةَ لَيْلَتِنَا هَذِهِ قَالَ: «إِنَّ الرَّجُلَ إِذَا قَامَ مَعَ الْإِمَامِ حَتَّى يَنْصَرِفَ حُسِبَ لَهُ بَقِيَّةَ لَيْلَتِهِ» ثُمَّ لَمْ يَقُمْ بِنَا السَّادِسَةَ، وَقَامَ بِنَا السَّابِعَةَ، قَالَ: وَبَعَثَ إِلَى أَهْلِهِ وَاجْتَمَعَ النَّاسُ، فَقَامَ بِنَا حَتَّى خَشِينَا أَنْ يَفُوتَنَا الْفَلَاحُ قَالَ: قُلْتُ: وَمَا الْفَلَاحُ؟ قَالَ: السُّحُورُ

Narrated by Sayyiduna Abu Dharr (ra): *"We fasted Ramadhān with the Messenger of Allah ﷺ, and he did not lead us in prayer until (last) seven nights (of Ramadhān) remained. He led us until about one-third of the night had passed (23<sup>rd</sup> night). He did not lead us the fourth night (24<sup>th</sup> night) but led us the following night (25<sup>th</sup> night) until about half the night passed. We said: 'O Messenger of Allāh, why not lead us for the rest of this night?' He said: 'If a man prays with the Imām until he finishes, it is counted as the rest of the night.' He did not lead us the sixth night (26<sup>th</sup> night) but led us the seventh (27<sup>th</sup> night). He sent to his household, the people gathered, and he led us until we feared missing the Falah (pre-dawn meal). I asked: 'What is the Falah?' He said: 'Suhoor (pre-dawn meal).'"* (Sunan Abu Dawood, Musnad Ahmad)

عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ عَلَيْهِ وَسَلَّمَ، أَنَّ النَّبِيَّ ﷺ صَلَّى فِي الْمَسْجِدِ، فَصَلَّى بِصَلَاتِهِ نَاسٌ، ثُمَّ صَلَّى مِنَ الْقَابِلَةِ، فَكَثُرَ النَّاسُ، ثُمَّ اجْتَمَعُوا مِنَ اللَّيْلَةِ  
الثَّالِثَةِ، فَلَمْ يَخْرُجْ إِلَيْهِمْ رَسُولُ اللَّهِ ﷺ عَلَيْهِ وَسَلَّمَ، فَلَمَّا أَصْبَحَ، قَالَ: «قَدْ رَأَيْتُ الَّذِي صَنَعْتُمْ فَلَمْ يَمْنَعْنِي مِنَ الْخُرُوجِ إِلَيْكُمْ، إِلَّا أَنِّي خَشِيتُ أَنْ تُفْرَضَ  
عَلَيْكُمْ» وَذَلِكَ فِي رَمَضَانَ

Reported by Sayyidah A'ishah may Allāh be pleased with her, the wife of the Prophet ﷺ:

*"The Prophet ﷺ prayed in the masjid, and people prayed with him. Then he prayed from a different place, and the number of people increased. Then on the third night, he did not go out to them. In the morning, he said: 'I saw what you did, and nothing prevented me from going out to you except that I feared it might be made obligatory upon you.'"* This was during Ramadhān.

(Musnad Ahmad, No. 25446)

وَعَنِ النَّعْمَانِ بْنِ بَشِيرٍ - رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا - قَالَ: قُمْنَا مَعَ رَسُولِ اللَّهِ ﷺ صَلَّيَ اللَّهُ عَلَيْهِ وَسَلَّمَ فِي شَهْرِ رَمَضَانَ لَيْلَةَ ثَلَاثٍ وَعِشْرِينَ إِلَى ثُلُثِ اللَّيْلِ الْأَوَّلِ، ثُمَّ قُمْنَا  
مَعَهُ لَيْلَةَ خَمْسٍ وَعِشْرِينَ إِلَى نِصْفِ اللَّيْلِ، ثُمَّ قُمْنَا مَعَهُ لَيْلَةَ سَبْعٍ وَعِشْرِينَ حَتَّى ظَنَنَّا أَنْ لَا نُدْرِكُ الْفَلَاحَ وَكَانُوا يُسَمُّونَهُ السَّحُورَ

Narrated by Sayyiduna Nu'man ibn Bashir, may Allāh be pleased with them:

*"We stood with the Messenger of Allāh ﷺ in Ramadhān on the 23rd night until one-third of the night. We stood with him on the 25th night until half of the night. We stood with him on the 27th night until we thought we would not catch the Falah (Suhoor)."* (Sunan Nasai, No. 1606)

# How was it performed?

أَخْبَرَنِي عُرْوَةُ، أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، أَخْبَرَتْهُ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ لَيْلَةً مِنْ جَوْفِ اللَّيْلِ، فَصَلَّى فِي الْمَسْجِدِ، وَصَلَّى رِجَالٌ بِصَلَاتِهِ، فَأَصْبَحَ النَّاسُ فَتَحَدَّثُوا، فَاجْتَمَعَ أَكْثَرُ مِنْهُمْ فَصَلَّى فَصَلُّوا مَعَهُ، فَأَصْبَحَ النَّاسُ فَتَحَدَّثُوا، فَكَثُرَ أَهْلُ الْمَسْجِدِ مِنَ اللَّيْلَةِ الثَّلَاثَةِ، فَخَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَصَلَّى فَصَلُّوا بِصَلَاتِهِ، فَلَمَّا كَانَتِ اللَّيْلَةُ الرَّابِعَةَ عَجَزَ الْمَسْجِدُ عَنْ أَهْلِهِ، حَتَّى خَرَجَ لِصَلَاةِ الصُّبْحِ، فَلَمَّا قَضَى الْفَجْرَ أَقْبَلَ عَلَى النَّاسِ، فَتَشَهَّدَ، ثُمَّ قَالَ: «أَمَّا بَعْدُ، فَإِنَّهُ لَمْ يَخْفَ عَلَيَّ مَكَانُكُمْ، وَلَكِنِّي خَشِيتُ أَنْ تُفْتَرَضَ عَلَيْكُمْ، فَتَعَجِزُوا عَنْهَا»، فَتَوَفَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالْأَمْرُ عَلَى ذَلِكَ

Urwah reported from Sayyidah A'ishah, may Allāh be pleased with her: *"The Messenger of Allāh ﷺ went out in the middle of the night and prayed in the mosque. Men prayed with him. In the morning, the people talked. On the third night, more people gathered, and they prayed with him. By the fourth night, the masjid could not accommodate all the people. He went out for Fajr, and after completing it, he addressed the people: 'It was not unknown to me where you are, but I feared it would be made obligatory on you, and you might not be able to perform it.'"* (Sahih Bukhari)

عَنْ زَيْدِ بْنِ ثَابِتٍ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اتَّخَذَ حُجْرَةً فِي الْمَسْجِدِ مِنْ حَصِيرٍ، فَصَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيهَا لَيْلًا حَتَّى اجْتَمَعَ إِلَيْهِ نَاسٌ، ثُمَّ فَقَدُوا صَوْتَهُ لَيْلَةً، فَظَنُّوا أَنَّهُ قَدْ نَامَ، فَجَعَلَ بَعْضُهُمْ يَتَنَحَّحُ لِيَخْرُجَ إِلَيْهِمْ، فَقَالَ: «مَا زَالَ بِكُمْ الَّذِي رَأَيْتُمْ مِنْ صَنِيعِكُمْ، حَتَّى خَشِيتُ أَنْ يُكْتَبَ عَلَيْكُمْ، وَلَوْ كُتِبَ عَلَيْكُمْ مَا قُمْتُمْ بِهِ، فَصَلُّوا أَيُّهَا النَّاسُ فِي بُيُوتِكُمْ، فَإِنَّ أَفْضَلَ صَلَاةِ الْمَرْءِ فِي بَيْتِهِ إِلَّا الصَّلَاةَ الْمَكْتُوبَةَ»

Narrated by Sayyiduna Zayd ibn Thabit, may Allāh be pleased with him: " *The Prophet ﷺ made a small room in the mosque with a mat and prayed in it at night. People gathered and prayed with him. One night, they could not hear him and thought he had slept. Some coughed so he could reach to them and he said: 'What I saw from your actions, I feared it might become obligatory on you. So pray in your homes, for the best prayer of a person in his house is except the obligatory prayer.'*" (Sahih Bukhari)

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أَبِي هُرَيْرَةَ، قَالَ: خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَإِذَا أَنَاسٌ فِي رَمَضَانَ يُصَلُّونَ فِي نَاحِيَةِ الْمَسْجِدِ، فَقَالَ: «مَا هَؤُلَاءِ؟»،  
فَقِيلَ: هَؤُلَاءِ نَاسٌ لَيْسَ مَعَهُمْ قُرْآنٌ، وَأُبَيُّ بْنُ كَعْبٍ يُصَلِّي، وَهُمْ يُصَلُّونَ بِصَلَاتِهِ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَصَابُوا، وَنِعْمَ مَا  
صَنَعُوا»

Narrated by Sayyiduna Abū Hurayrah may Allāh be pleased with him: "*The Messenger of Allah ﷺ went out and saw people praying in a part of the mosque. He asked: 'Who are these?' It was said: 'These are people without the Qur'an, and Ubayy ibn Ka'b leads them in prayer.'* The Prophet ﷺ said: '*They have done well, and excellent is what they did.*'" (Sunan Abu Dawud)

# How many Units of Prayer Did the Prophet (saw) Perform?

عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: «كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي فِي رَمَضَانَ عِشْرِينَ رَكْعَةً، وَيُوتِرُ بِثَلَاثٍ

Narrated by Miqsam, from Sayyiduna Abdullah Ibn Abbas may Allāh be pleased with him: *"The Messenger of Allah ﷺ used to pray twenty rak'ahs in Ramadan and Witr with three rak'ahs."* (Tabrani)

عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: "كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي فِي شَهْرِ رَمَضَانَ فِي غَيْرِ جَمَاعَةٍ بَعِشْرِينَ رَكْعَةً، وَالْوَيْتِرَ

Narrated from Miqsam, from Sayyiduna Abdullah Ibn Abbas may Allāh be pleased with him: *"The Prophet ﷺ used to pray twenty rak'ahs in Ramadan alone (without congregation), and Witr."* (Sunan al-Kubra, Bayhaqi)

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ: صَلَّى بِنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي شَهْرِ رَمَضَانَ ثَمَانِ رَكَعَاتٍ وَأُوتِرَ، فَلَمَّا كَانَتِ الْقَابِلَةُ اجْتَمَعْنَا فِي الْمَسْجِدِ، وَرَجَوْنَا أَنْ يُخْرَجَ إِلَيْنَا، فَلَمْ نَزَلْ فِيهِ حَتَّى أَصْبَحْنَا، ثُمَّ دَخَلْنَا فَقُلْنَا: يَا رَسُولَ اللَّهِ، اجْتَمَعْنَا فِي الْمَسْجِدِ، وَرَجَوْنَا أَنْ تُصَلِّيَ بِنَا، فَقَالَ: «إِنِّي خَشِيتُ - أَوْ كَرِهْتُ - أَنْ يُكْتَبَ عَلَيْكُمُ الْوِتْرُ»

Narrated from Sayyiduna Jabir ibn Abdullah may Allāh be pleased with him: *"The Prophet ﷺ led us in Ramadhān eight rak'ahs and Witr. When the next night came, we gathered in the mosque hoping he would lead us, but he did not come out until morning. We asked: 'O Messenger of Allah, we gathered in the mosque hoping you would lead us.' He said: 'I feared, or disliked, that Witr would be made obligatory on you.'"* (Ibn Hibban)

# Summary Table

Domain	Method	Report	Explanation
Congregated behind the Prophet	Led three nights in congregation (23 <sup>rd</sup> , 25 <sup>th</sup> and 27 <sup>th</sup> )	Sayyiduna Abu Dharr (ra) and Sayyiduna Nu'man ibn Basheer (ra). (Abu Dawood and Nasai)	The length of the Salāh varied. First night, one-third, second night half night and third night full.
	Led two nights only	Sayyidah Aisha (ra) (Musnad Ahmad)	Fear of it being obligatory
	Led three nights in congregation (without specifying nights)	Sayyidah Aisha (ra) (Bukhari)	Three consecutive nights, each night congregants increasing.
	Prayed one night only in congregation.	Sayyiduna Zaid ibn Thabit (ra) (Bukhari)	People gathered to pray with him and did not emerge the next day.
Congregated behind a companion	Congregated behind another companion	Sayyiduna Abu Hurayrah (ra) (Abu Dawood)	Prayed behind Ubai ibn Ka'b (ra) and the prophet (saw) approved of it.
Units	8 Units	Sayyiduna Jabir (ra) (Ibn Hibban)	The Prophet lead 8 units. Classed as weak report
	20 Units	Sayyiduna Abdullah Ibn Abbas (ra) (Tabrani and Bayhaqi)	Led 20 units. Classed as weak report.



# Assessment of the Reports

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- All three reports; Abu Dhar, Aishā and Numan ibn Basheer imply that the Prophet (saw) led no more than 3 nights during Ramadhān but no fixed rakats reported.
- Prayed in congregation and individually.
- Different reports of number of units. One suggests 8 and the another suggests 20. Both reports have a weak chain.
- Two mainstream views about the number of rakats
  - No fixed number of rakats – Ibn Taymiyyah and Suyuti
  - Number of rakats were fixed – Imām Tahawi & Qadhi Khan

عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ الْقَارِيِّ، أَنَّهُ قَالَ: خَرَجْتُ مَعَ عُمَرَ بْنِ الْخَطَّابِ لَيْلَةً فِي رَمَضَانَ إِلَى الْمَسْجِدِ، فَإِذَا النَّاسُ أَوْزَاعٌ مُتَفَرِّقُونَ، يُصَلِّي الرَّجُلُ لِنَفْسِهِ، وَيُصَلِّي الرَّجُلُ فَيُصَلِّي بِصَلَاتِهِ الرَّهْطُ، فَقَالَ عُمَرُ بْنُ الْخَطَّابِ: إِنِّي أَرَانِي لَوْ جَمَعْتُ هَؤُلَاءِ عَلَى قَارِيٍّ وَاحِدٍ كَانَ أَمْثَلًا، ثُمَّ عَزَمَ فَجَمَعَهُمْ عَلَى أَبِي بِنِ كَعْبٍ، قَالَ: ثُمَّ خَرَجْتُ مَعَهُ لَيْلَةً أُخْرَى، وَالنَّاسُ يُصَلُّونَ بِصَلَاةِ قَارِيهِمْ، فَقَالَ عُمَرُ: نِعْمَتِ الْبِدْعَةُ هَذِهِ، وَالَّتِي تَنَامُونَ عَنْهَا أَفْضَلُ مِنَ الَّتِي يَقُومُونَ، يَرِيدُ آخِرَ اللَّيْلِ، وَكَانَ النَّاسُ يَقُومُونَ أَوَّلَهُ.

Narrated from ‘Abdur-Rahman ibn ‘Abd al-Qari: *"I went with Umar ibn al-Khattab one night in Ramadhān to the masjid. People were scattered, praying individually or in small groups. Umar said: 'I think it would be better if they were gathered behind one reciter.'* *He then gathered them behind Ubayy ibn Ka‘b. On another night, people prayed with their reciters. Umar said: 'This innovation is good, and the night prayer done in its latter part is better than the early night prayer.'"* (Bukhari & Muwatta’ Malik)

Sayyiduna Umar  
Congregating  
the People.

# Number of Units in the time of Umar (ra).

عَنِ السَّائِبِ بْنِ يَزِيدَ قَالَ: " كَانُوا يَقُومُونَ عَلَى عَهْدِ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ فِي شَهْرِ رَمَضَانَ بَعِشْرِينَ رَكْعَةً " قَالَ: " وَكَانُوا يَقْرَأُونَ بِالْمِئِينَ، وَكَانُوا يَتَوَكَّنُونَ عَلَى عَصِيَّتِهِمْ فِي عَهْدِ عُثْمَانَ بْنِ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ مِنْ شِدَّةِ الْقِيَامِ " (سنن كبرى بيهقي)

Narrated from Sa'ib ibn Yazid: *"During the caliphate of Umar ibn al-Khattab, **people prayed twenty rak'ahs in Ramadhān**. They recited from the Mus-haf, and during the time of Uthman ibn Affān, they leaned on their staffs due to the length of the prayers."* (Sunan al-Kubra, Bayhaqi)

وَرَوَى مَالِكٌ عَنِ السَّائِبِ بْنِ يَزِيدَ قَالَ: أَمَرَ عُمَرُ بْنُ الْخَطَّابِ أَبِيَّ بْنَ كَعْبٍ وَتَمِيمًا الدَّارِيَّ أَنْ يَقُومَا لِلنَّاسِ بِإِحْدَى عَشْرَةَ رَكْعَةً، قَالَ: وَقَدْ كَانَ الْقَارِئُ يَقْرَأُ بِالْمِئِينَ، حَتَّى كُنَّا نَعْتَمِدُ عَلَى الْعَصِيِّ مِنْ طُولِ الْقِيَامِ، وَمَا كُنَّا نَنْصَرِفُ إِلَّا فِي فُرُوعِ الْفَجْرِ

*Narrated from Sa'ib ibn Yazid by Malik: "Umar ibn al-Khattab ordered Ubayy ibn Ka'b and Tamim al-Dari to **lead the people in eleven rak'ahs**. The reciter would read from hundreds of verses, and we relied on our staffs due to the long standing, and we did not leave until dawn."*

## Scholarly Statements on 20 Units of Taraweeh

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Al-Ghazali said: *"This is the second Sunnah, the Tarawih, which is twenty rak'ahs."* (Ihya' Ulum al-Din, vol. 1, p. 201)

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Al-Nawawi said: *"Know that the Tarawih prayer is a Sunnah according to consensus, and it is twenty rak'ahs, two rak'ahs per salam. The method of performing it is like the other prayers as explained before."* (Al-Adhkar, vol. 1, p. 201)

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*"According to Abu Abdullah (may Allah have mercy on him), the preferred number is twenty rak'ahs. This is the view of Thawri, Abu Hanifah, and Shafi'i. Malik said thirty-six rak'ahs, claiming it is the older practice and based on the action of the people of Medina. Salih, the freed slave, said: 'I saw people praying forty-one rak'ahs, and Witr was five rak'ahs.'" (Al-Mughni, vol. 2, p. 123)*

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The majority of jurists—from Hanafis, Shafi'is, Hanbalis, and some Malikis—said *"Tarawih is twenty rak'ahs, based on what Malik narrated from Yazid ibn Ruman and Bayhaqi from Sa'ib ibn Yazid regarding the prayers of the people in the time of Umar, may Allah be pleased with him. Umar gathered the people on this number of rak'ahs in continuous prayer. Al-Kasani said: 'Umar gathered the Companions of the Prophet ﷺ in Ramadan behind Ubayy ibn Ka'b and they prayed twenty rak'ahs, and no one objected, making it a consensus among them.'"* (Mawsu'ah Fiqhiyyah al-Kuwaitiyyah, vol. 27, p. 138)

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Al-Tirmidhi said: *"Scholars differ regarding Qiyam Ramadhān. Some said forty-one rak'ahs including Witr, which is the view of the people of Medina. Most scholars said twenty rak'ahs as narrated from Umar, Ali, and others, which is the view of Thawri, Ibn Mubarak, and Shafi'i. Shafi'i said: 'This is how I found it practiced in our city, Makkah, twenty rak'ahs.' Ahmad said: 'Various reports exist and no judgment has been made.' Ishaq said: 'We prefer forty-one rak'ahs based on Ubayy ibn Ka'b.' Ibn Mubarak, Ahmad, and Ishaq preferred praying with the Imam in Ramadan. Shafi'i preferred that a man pray alone if he is a reciter. There are also reports from A'ishah, Nu'man ibn Bashir, and Ibn Abbas."*

Rak'ats	Narrations / Evidence	Scholars / View	Notes
8	Jabir ibn Abdullah: Prophet ﷺ led 8 rak'ahs + Witr	Hadith report (Ibn Hibban)	Early Ramadan nights, before congregation
11	A'ishah: Prophet ﷺ prayed 11 rak'ahs (4+4+3)	Hadith report	Personal practice of the Prophet ﷺ inside and outside of Ramadhān
20	Ibn Abbas, Miqdam: 20 rak'ahs + Witr; A'ishah, Sa'ib ibn Yazid; Umar gathered people behind Ubayy ibn Ka'b	Abu Hanifah, Thawri, Shafi'i, Majority of Hanafis, Shafi'is, Hanbalis, some Malikis	Most widely practiced today; Taraweeh behind the Imām
36	Malik: 36 rak'ahs	Malik	Based on older Madinah practice
41	Salih al-Mawla, Ibn Mubarak, Ishaq, Ubayy ibn Ka'b reports	Some Malikis, Ishaq, Ibn Mubarak	Witr included as 5 rak'ahs; represents very long practice
Variable / Individual	Some people prayed independently at night; Prophet ﷺ sometimes shortened prayer when crowded	Hadith reports from Anas, A'ishah, Urwah, Zayd ibn Thabit.	Indicates flexibility in early Ramadan nights; fear of burdening people

# Summary Table

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Break for  
10 minutes

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# Part 3- Guidance for the Huffaz (Quran Memorizers)

# Top 10 Guidance for Huffaz

1. If its your first time, then select a partner to read with who knows his Quran well.
2. DO NOT accept remuneration for the Taraweeh, but for leading other Salahs.
3. Practice both your Quran revision throughout the year and in Salāh.
4. Attend the Huffaz training programs before Ramadhān.
5. Advisable to read the full section to each other when revising rather than your own part.
6. Learn the laws of Salāh and Imamah beforehand.
7. It is the right of the Quran to recite in a beautiful tone and slow enough for the sounds of the letters to be clear. NEVER RUSH IN THE RECITATION.
8. Allow the Hafiz Imām to correct himself. Do not rush in correction instantly unless it is a major mistake or remains silent for more than 3 subhanallahs.
9. If unsure then move onto the next verse and return to it later when you remember.
10. If you end up repeating the two units, then it is not mandatory to repeat the section recited, but preferable.



Hayaah

# Part 4- Common Questions

# Common Questions

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1. Must you specify intention?
2. What if you missed some units?
3. Can a Hafiz accept remuneration for Taraweeh?
4. Can a group of people pray Taraweeh in congregation if they prayed Ishā individually?
5. If you missed Ishā can you pray Taraweeh first and then Ishā Qadha?
6. If Ishā was not valid (due to a major mistake) and prayed Taraweeh then must you repeat Taraweeh or just Ishā?
7. Is there Qadha for Taraweeh?
8. Can I read 8 Rakats behind the Imam and complete the remaining rakats at home?
9. If I feel tired due to lengthy recitation, then can I sit down and read?
10. Can women pray in congregation behind a Hafidhah?
11. Can we recite the Quran from the phone?
12. If a congregant correct the Imam from the mushaf or phone, then does that break the Salāh?

## Common Question About Taraweeh

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**Question 1: Must you specify intention?**



**Answer:** Not necessary, but better if you do.

## Common Question About Taraweeh

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**Question 2: What if you arrived late to the congregation and missed some units?**



**Answer:** Pray your Isha and Sunnah first, join the Imām and complete the remaining rak'ats after witr.

## Common Question About Taraweeh

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**Question 3: Can a Hafiz accept remuneration for Taraweeh?**



**Answer:** Most Hanafi scholars disallow it. Instead you can accept remuneration for leading the Salāhs, Jumuah and Eid Salāh.

## Common Question About Taraweeh

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**Question 4: Can a group of people pray Taraweeh in congregation if they prayed their Ishā individually?**



**Answer:** If you are referring to the same group of people then no, you cannot. Must pray their Taraweeh individually.

## Common Question About Taraweeh

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**Question 5: If you missed Ishā, then can you pray Taraweeh first and then Ishā Qadha?**



**Answer:** No, you must pray your Ishā first then Taraweeh.

## Common Question About Taraweeh

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**Question 6: If Ishā was not valid (due to a major mistake) and prayed Taraweeh then must you repeat Taraweeh or just Ishā?**



**Answer:** Yes, you must repeat both because Taraweeh is a follower of Isha. This includes the 2 sunnah units. Repeating witr is not necessary.

## Common Question About Taraweeh

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**Question 7: Is there Qadha for Taraweeh?**



**Answer:** Some scholars state until the following night. But not thereafter.

## Common Question About Taraweeh

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**Question 8: Can I read 8 Rakats behind the Imām and complete the remaining rakats at home?**



**Answer:** In principle yes, but not advisable due to potential laziness.

## Common Question About Taraweeh

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**Question 9: If I feel tired due to lengthy recitation, then can I sit down and read?**



**Answer:** Yes, it is permissible.

## Common Question About Taraweeh

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**Question 10: Can women pray in congregation behind a Hafidhah?**



**Answer:** If they do, then their Taraweeh Salāh will be valid, although it is disliked as praying individually is preferred for them.

## Common Question About Taraweeh

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**Question 11: Can we recite the Quran from the phone?**



**Answer:** Not according to the Hanafi school, otherwise the Salāh will not be valid.

## Common Question About Taraweeh

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**Question 12: If a congregant correct the Imam from the mushaf or phone, then does that break the Salāh?**



**Answer:** Not according to the Hanafi school. If the congregant however follows the Shafi school who allow it then it will not break.



**Q&A**



**Jazakallah Khayr**

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