

SALAT AL-TARAWEEH

“Eight or Twenty Raka’at?”

The Truth In The Light

of Haadith

by

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Forward

In the Name of Allah, the Most Merciful, the Most Beneficent

Every year, during the month of Ramadan, questions arise about the number of raka’at in Salat Al-Taraweeh. Over the years, I have received many requests to clarify this issue in writing. InshaAllah, this essay will clarify all the prevailing confusion amongst the people regarding the number of raka’at in Taraweeh prayer. The intent herein is to provide you proof on the matter in light of the Ahadith of Prophet (PBUH) and the practice of Sahabah (R A).

I have tried to keep it brief for the sake of readability. Certainly, there are more details in the books of Hadith. Therefore, I have provided references for whoever wishes to investigate the matter further.

May Allah (swt) unite all of us on the Sunnah of our beloved Prophet Muhammad (PBUH) and the examples set forth by his Sahaba (R A)

Mohammad Ibrahim Memon Madani

What Does Taraweeh Mean?

First, we need to understand the meaning of the Arabic word Taraweeh. The word Taraweeh is the plural of the word Tarweeha which

literally means ‘to rest’. In the context of Salat Al-Taraweeh, it means to rest between every four raka’at. (Lisan Al-Arab) Looking at this meaning we can understand that if we perform eight raka’at followed by Witr, we get only two rest periods (Tarweehatain). One rest period we get after the first four raka’at and the second after the next four raka’at. This prayer according to the above definition cannot be called Taraweeh because we must have more than two rest periods for it to be called Taraweeh (according to the Arabic language less than three is not plural). It should also be noted that Salat Al-Taraweeh is not the same as Salat Al-Lail. The latter term is used for the Tahajjud prayer.

How Did Salat Al-Taraweeh Begin?

Once, in the holy month of Ramadan, the Prophet (PBUH) came out of his home and led Salat Al-Taraweeh. The Sahabah (R A) who were present at the time, prayed behind him in congregation. The second and the third nights, a larger number of Sahabah (R A) came and performed Salat Al-Taraweeh behind the Prophet (PBUH). On the fourth night, an even larger number of Sahabah (R A) showed up in the Masjid expecting to pray this **new salat** behind the Prophet (PBUH). But, he did not come out to lead Salat Al-Taraweeh that night. The Sahabah (R A) waited all night. When the Prophet (PBUH) finally emerged for the Fajr prayer he told them:

“I knew you were waiting for me, but I did not come out to lead Salat Al-Taraweeh last night because I was afraid it might become an obligation (Fard) on the Ummah which they might find difficult to fulfill.” (Bukhari, h872; Muslim, h1271; Abu Dawood, h1166)

In other words, if it were made obligatory like the rest of the five daily prayers, we would have to perform it even if we were traveling or ill. Since, then, Sahabah started to perform Salat Al-Taraweeh in small congregations in the Masjid or in their homes.

How Many Raka’at Did The Prophet (PBUH) Perform on Those Three Nights?

The great muhaddith, Hafiz Ibn Hajar (Rahmatullah ‘Alay), who is well-known for his interpretation of *Sahih Al-Bukhari* has reported in his book *Al-Talkhees Al-Habeer* on the authority of ‘Aisha (Radhiallahu anhaa) that the Prophet (PBUH) performed twenty raka’at Taraweeh on those three nights (*Al-Talkhees Al-Habeer*, h540).

Imam Ibn Habbān (Rahmatullah ‘Alay), on the other hand, has reported a hadith in which it is asserted that the Prophet (PBUH) performed eight raka’at of Taraweeh on those three nights. However, this hadith is extremely weak because one of the people in the chain of narrators is a person named Isa Ibn Jaariyah. Imam Nasa’i (Rahmatullah ‘Alay) and Imam Abu Dawood (Rahmatullah ‘Alay) have strongly questioned the authenticity of this narrator. Consequently, both of these Imams of hadith concluded that ahadith narrated by Isa Ibn Jaariyah must never be accepted.

However, even if the hadith narrated by Isa Ibn Jaariyah was not weak, it would *still* not be adopted because it goes against a clearly established practice and consensus of Sahabah (R A). As a rule of Islamic jurisprudence, any hadith that goes against the clearly established practices and consensus of Sahabah (R A) will not be adopted for practice.

<p>قال ابوداؤد: اذا تنازع الخبران عن النبي صلى الله عليه وسلم ينظر بما اخذ به اصحابه (ابوداؤد ص263)</p> <p>قال مالك اذا جاء عن النبي صلى الله عليه وسلم حديثان مختلفان وبلغنا ان ابابكر و عمر عملا باحد الحديثين و تركا الآخر كان ذلك دليلا ان الحق فيما عملا به (التعليق الممجذ ص34)</p>	<p>Imam Abu Dawood (Rahmatullah ‘Alay) asserts that if there were two apparently contradictory ahadith, we would adopt the one that is confirmed by the established practices of Sahabah (R A). (<i>Abu Dawood</i>, p263)</p> <p>Imam Malik (Rahmatullah ‘Alay) says that if we come across two seemingly contradictory ahadith and if we know that Abu Bakr (R A) and ‘Umar (R A) practiced one of them and left the other, then this would be proof enough for us for its authenticity. (<i>Al-Ta’leeq Al-Mumajjad</i>, p43)</p>
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Nonetheless, keep in mind that the above two ahadith narrated by ‘Aisha (Radiallahu anhaa) and Ibn Jaariyah are related only to those

three particular nights.

How Many Raka'at Did The Prophet (PBUH) Perform for Salat Al-Taraweeh in the Remainder of the Nights?

<p>عن ابن عباس رضي الله عنه أن رسول الله صلى الله عليه وسلم كان يصلي في رمضان عشرين ركعة والوتر (مصنف ابن أبي شيبة ص394/2 باب كم يصلي في رمضان من ركعة و منتخب مسند عبد بن حميد ح653 و المعجم الأوسط ح802)</p>	<p>Ibn Abbas (R A) narrated that the Prophet (PBUH) used to pray twenty raka'at followed by Witr in the month of Ramadan. <i>Musannaf Ibn Abi Shaibah</i>, v2, p394; <i>Muntakhab Musnad 'Abd bin Humaid</i>, h653; <i>Al-Mua'jam Al-Ausat</i>, h802).</p>
<p>عن ابن عباس رضي الله عنه أن النبي صلى الله عليه وسلم كان يصلي في شهر رمضان في غير جماعة عشرين ركعة والوتر (سنن البيهقي ح12102)</p>	<p>Ibn Abbas (R A) narrated that the Prophet (PBUH) used to pray twenty raka'at by himself followed by Witr (every night) in the month of Ramadan. (<i>Sunan Al-Baihaqi</i>, h12102)</p>

These ahadith very clearly prove that even though the Prophet (PBUH) did not continue to perform Salat Al-Taraweeh with the congregation because of the fear that it might become *Fard* on the Ummah. He regularly performed twenty raka'at of Salat Al-Taraweeh every night during the month of Ramadan. Sahabah (R A) also followed this practice in small congregations until the reign of 'Umar (R A).

Consensus (Ijma') of Sahabah (R A) on Twenty Raka'at

During his reign, ‘Umar (R A) once went to the masjid in the month of Ramadan and noticed that people were performing Salat (Al-Taraweeh) in small congregations. He said to the Sahabah (R A), “Now that we do not have the fear that Salat Al-Taraweeh will become *Fard* on us, we can start performing it in congregation.” He then asked Ubaiy Ibn Ka’ab (R A) to lead Salat Al-Taraweeh - twenty raka’at followed by three raka’at Witr (*Sahih Bukhari*).

Sahabah (R A) welcomed ‘Umar’s (R A) direction and none of them objected to this move. From then on they used to perform twenty-three raka’at Salat Al-Taraweeh; including the Witr every night in congregation during the month of Ramadan. All of the Sahabah (R A) including ‘Uthman (R A), ‘Ali (R A), and even Ummahatul Mu’mineen ‘Aisha (Radiallahu anhaa), Umm Salmah (Raadhiallahu anhaa), and Safiyyah (Radhiallahu anhaa) agreed with ‘Umar (R A). All of them used to perform these twenty three raka’at every night during the month of Ramadan in the masjid of the Prophet (PBUH). This clearly proves that indeed this is the sunnah of the Prophet (PBUH); otherwise, Sahabah (R A) would have never agreed to it.

It is narrated in *Kanz Al-‘Ummal*, a well-known book of hadith:

<p>عن أبي بن كعب أن عمر بن الخطاب أمره أن يصلي بالليل في رمضان فصلّى بهم عشرين ركعة (كنز العمال ص284/2)</p> <p>عن السائب بن يزيد قال كنا نقوم في زمن عمر بن الخطاب بعشرين ركعة والوتر (سنن</p>	<p>Ubai bin Ka’ab (R A) narrated that Umar (R A) ordered him to lead Salat (Al-Taraweeh) during the nights of Ramadan; so, I led people (Sahabah and Tabi’een) in praying twenty raka’at. (<i>Kanz Al-‘Ummal</i>, v2, p284)</p> <p>Al-Saaib bin Yazeed (R A) narrated that we used to offer twenty raka’at followed by Witr in the reign of ‘Umar (R A). (<i>Sunan Al-Baihaqi</i>, v1, p296) Imam</p>
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<p>البهقي ص1/296) (قال النووي إسناده صحيح شرح المذهب ص32/4 و صححه السبكي و السيوطي وعلي القاري</p>	<p>Nawawi (Rahmatullah ‘Alay) has confirmed the authenticity of this hadith in his book “<i>Sharh Al-Muhazzab</i>, v4, p32”, as well as Imam Subki in his <i>Sahih</i>)</p>
<p>عن السائب بن يزيد قال كانوا يقومون على عهد عمر بن الخطاب في شهر رمضان بعشرين ركعة وفي عهد عثمان (سنن البهقي ص2/496)</p>	<p>Al-Saaib bin Yazeed (R A) narrated that we used to offer twenty raka’at followed by Witr in the reign of ‘Umar (R A) and ‘Uthman □(<i>Sunan Al-Baihaqi</i>, v2, p496)</p>

Is it even remotely imaginable that all of the Sahabah (R A) including ‘Uthman (R A), ‘Ali (R A), and even Ummahatul Mu’mineen ‘Aisha (Radiallahu anhaa), Umm Salmah (Radiallahu anhaa), and Safiyyah (Radiallahu anhaa) could have all together agreed to perform a bid’ah? Na‘uzu Billah! If they did not object to ‘Umar (R A); how are we to object now, 1400 years later and on what grounds?

A great number of Islamic scholars have confirmed the Sahabah’s (R A) consensus of Salat Al-Taraweeh being twenty raka’at. The following are a few examples of their writings:

<p>قال ابن تيمية: فانه قد ثبت ان ابي بن كعب كان يقوم بالناس بعشرين ركعة في رمضان و يوتر بثلاث (فتاوى ابن تيميه ص1/191)</p>	<p>Imam Ibn Taimiyah (Rahmatullah ‘Alay) reported that it has been confirmed that Ubai bin Ka’ab (R A) used to lead people in offering twenty raka’at of Salat (Al-Taraweeh) followed by three raka’at Witr in the month of Ramadan. (<i>Fataawa Ibn Taimiyah</i>, v1,</p>
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In the famous book of Hanbali Fiqh, *Raudh Al-Riyadh*, it has been mentioned that:

<p>والتراويح سنة مؤكدة عشرون ركعة بما روى ابوبكر عبد العزيز الشافعي عن ابن عباس أن النبي صلى الله عليه وسلم كان يصلي في شهر رمضان عشرين ركعة(روض الرياض)</p> <p>قال الغزالي: التراويح و هي عشرون ركعة و كيفيتها مشهورة و هي سنة مؤكدة (احياء العلوم ص208/1)</p>	<p>Salat Al-Taraweeh is Sunnah Muakkadah and consists of twenty raka'at; based on the hadith narrated by Abdullah Ibn Abbas (R A) that the Prophet (PBUH) used to offer twenty raka'at during the month of Ramadan. (<i>Raudh Al-Riyadh</i>)</p> <p>Imam Ghazzali (Rahmatullah 'Alay) has also confirmed that Salat Al-Taraweeh is Sunnah Muakkadah and consists of twenty raka'at and the method of offering (this Salat) is well known. (<i>IhyaAl-Uloom</i> v1, p208)</p>
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The Importance of Following Khulfa Al-Rashideen

The Prophet (PBUH) on many occasions has reminded us to follow the Khulafa Al-Rashideen (R A). He stated with great advice and warning to the Ummah that:

<p>انه من يعيش منكم بعدي فسيرى اختلافا كثيرا فعليكم بسنتي وسنة الخلفاء الراشدين المهديين تمسكوا بها</p>	<p>“Whoever will live after me will see a lot of differences of opinions, so people should hold strongly to my sunnah and the sunnah of Khulafa Al-Rashideen who are on the straight path.”</p>
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وعضوا عليها بالنواجذ (ابوداؤد
ح3991 ، ترمذي ح2676 ، ابن ماجه
ح42 ، مسند احمد ح16521 ، دارمي
ح95)

عن عبد الله بن عمرو بن العاص قال قال
رسول الله صلى الله عليه وسلم ان بني
اسرائيل تفرقت على ثنتين و سبعين ملة
و تفترق امتي على ثلاث و سبعين ملة
كلهم في النار الا ملة واحدة قالوا ومن
هي يا رسول الله قال : ما انا عليه
واصحابي (الترمذي ح2641)

عن حذيفة قال كنا جلوسا عند النبي
الله صلى الله عليه وسلم فقال: اني لا
ادري ما بقائي فيكم فاقتدوا بالذين من
بعدي و اشار الى ابي بكر و عمر
(ترمذي ح3663 ، ابن ماجه ح94)

Then, he emphasized it again by repeating himself, **“Hold strongly to it. Don’t let it go.”** (*Abu Dawood*, h3991; *Tirmidhi*, h2676; *Ibn Majah*, h42; *Musnad Ahmad*, h16521; and *Daarimi*, h95)

Abdullah bin A’mr bin A’as (R A) narrated that the Prophet (PBUH) said, **“Bani Isra’il were divided into 72 sects and my Ummah will be divided into 73; all of them would belong to the hell-fire except one.”** The Sahabah (R A) asked him, “Which one, O Prophet of Allah?” He responded, **“The one who would follow me and my Sahabah (R A).”** (*Tirmidhi*, h2641)

Huzaifa (R A) narrated that we were once sitting with the Prophet (PBUH). He said, **“I don’t know how long would I be with you. After me, follow those who survive me.”** And he pointed towards Abu Bakr (R A) and ‘Umar (R A). (*Tirmidhi*,

Notice that the Prophet (PBUH) has very clearly told us to hold strongly to the ways of Khulafa Al-Rashideen (R A) when there is a difference of opinion in the matters of *Deen*. Following his Sunnah and that of Khulafa Al-Rashideen (R A) was also made the sign of the one sect which would continue to be on the right path.

As for Salat Al-Taraweeh, we know now for sure that three of the four Khulafa Al-Rashideen – ‘Umar (R A), ‘Uthman (R A), and ‘Ali (R A) performed twenty raka’at with the congregation in the masjid of the Prophet (PBUH) and in the presence of all of the other Sahabah (R A). We, therefore, no longer need any other proof in the matter.

Consensus of the Four Great Imams of Fiqh

This is the reason that all four Imams; Imam Abu Hanifah, Imam Shaf’i, Imam Malik, and Imam Ahmed bin Hanbal (Rahmatullah ‘Alay) have asserted that Salat Al-Taraweeh consists of twenty raka’at. In fact, Imam Malik (Rahmatullah ‘Alay) insisted on thirty-six raka’at. He suggested to the people of Madinah to pray four extra raka’at individually during each Tarweeha (i.e. during the rest period between each of the four raka’at) to make up for the Tawaaf that people of Makkah used to perform during this rest periods. (*Al-‘Urf Al-Shadhi*, v1, p229)

It is also reported in *Tirmidhi*, one of the six most authentic books of hadith, that Imam Shaf’i had always seen people in Makkah performing twenty raka’at in Salat Al-Taraweeh. From the time of ‘Umar (R A) to this day, people have always prayed twenty raka’at in Taraweeh both in the Haram of Makkah and Madinah.

عن السائب بن يزيد قال كانوا يقومون
على عهد عمر بن الخطاب في شهر
رمضان بعشرين ركعة وفي عهد عثمان

Al-Saaib bin Yazeed (R A) narrated that we used to offer
twenty raka’at followed by Witr in the reign of ‘Umar (R A)
and ‘Uthman (R A). (*Sunan Al-Baihaqi*, v2, p496)

(سنن البيهقي ص496/2)

عن أبي عبد الرحمن السلمي أن عليا
دعا القراء في رمضان فأمر رجلا أن
يصلي بالناس عشرين ركعة وكان علي
يوتر بهم (معرفة السنة للبيهقي ح
4396 و السنن الكبرى للبيهقي
ص496/2)

قال الشافعي هكذا أدركت ببلدنا مكة
يصلون عشرين ركعة (ترمذي تحت
ح806)

عن أبي الحسناء أن عليا أمر رجلا أن
يصلي بهم في رمضان عشرين ركعة
(مصنف ابن أبي شيبة ص2/393
والسنن الكبرى للبيهقي ص2/496)

عن اعمش أن عبد الله بن مسعود كان
يصلي عشرين ركعة و يوتر بثلاث
(عمدة القاري شرح صحيح البخاري
ص127/1)

نافع قال كان ابن أبي مليكة يصلي عن
بنا في رمضان عشرين ركعة (مصنف

Abi ‘Abdul Rahman Al-Salami (R A) narrated that ‘Ali (R A) called for the Huffaz Al-Qur’an in the month of Ramadan and asked one of them to lead people in offering twenty raka’at Salat (Al-Taraweeh) while he himself used to lead the Witr prayer. (*Ma’rifat Al-Sunnah* by Baihaqi, h4396; Sunan Al-Baihaqi, v2, p496)

Imam Shaf’i (Rahmatullah ‘Alay) said that I have always found people in Makkah offering twenty raka’at. (*Tirmidhi*, under h806)

Abi Al-Hasana’ narrated that ‘Umar (R A) ordered a person to lead twenty raka’at Salat (Al-Taraweeh) in the month of Ramadan. (*Musannaf Ibn Abi Shaibah*, v2, p393, *Sunan Al-Baihaqi*, v2, p496)

A‘amash (R A) narrated that Abdullah Bin Mas’ud (R A) used to offer twenty raka’at Salat (Al-Taraweeh) followed by three raka’at of Witr. (*Umdat Al-Qari*, v1, p127)

<p>(ابن أبي شيبة ص393/2</p> <p>عن أبي الخصب قال كان سويد بن غفلة يؤمننا في رمضان عشرين ركعة ((الكنى للبخاري ص28 ح234</p>	<p>Nafi' (R A) narrated that Ibn Abi Mulaikah (R A) used to lead people in offering twenty raka'at Salat (Al-Taraweeh) in the month of Ramadan. (<i>Musannaf Ibn Abi Shaibah</i>, v2, p393)</p> <p>Abu Al-Khusaib (R A) narrated that Suwaid bin Ghafalah (R A) always led us in offering twenty raka'at Salat (Al-Taraweeh) in the month of Ramadan. (<i>Al-Kuna</i> by Imam Bukhari, h234)</p>
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Ata bin Abi Rubah (Rahmatullah 'Alay) who was a great Tabi'ee living in Makkah Mukkaramah said:

<p>أدركت الناس وهم يصلون ثلاثا و عشرين ركعة بالوتر (مصنف ابن أبي شيبة ص3942/ فتح الباري ص4/219</p>	<p>I always found people offering twenty-three raka'at including Witr. (<i>Musannaf Ibn Abi Shaibah</i>, v2, p394; <i>Fath Al-Bari</i>, v4, p219)</p>
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Then where does the misunderstanding come from?

The confusion about the number of raka'at in the Salat Al-Traweeh resulted from misunderstanding a hadith reported in *Bukhari*. The hadith reads as follows:

Abu Salamah bin Abdul Rahman (R A) says, "That he asked 'Aisha (Radiallahu anhaa) how was the prayer of the Prophet (PBUH) during Ramadan?" 'Aisha (Radiallahu anhaa) replied, "The Prophet (PBUH) never performed more than eleven raka'at, whether in the month of Ramadan or any other time of the year. First, he used to perform four raka'at and don't ask me how long and beautiful they used to be. Then he performed another four raka'at and don't ask me how very long

and very beautiful they were. Then he would perform three raka'at (Salat Al-Witr).”

Some people have erroneously interpreted Salat Al-Lail as Salat Al-Taraweeh and thus wrongfully concluded that the Prophet (PBUH) prayed only eight raka'at in Salat Al-Taraweeh. A correct understanding of this hadith should clear up all confusion and controversy about this issue.

Consider the following points to properly understand this hadith:

1. Both ‘Aisha (Radiallahu anhaa) and Salamah bin Abdul Rahman (Radiallahu anhaa) were alive during the reign of ‘Umar (R A), ‘Uthman (R A) and ‘Ali (R A). If ‘Aisha (Radiallahu anhaa) and other Sahabah (R A) knew this hadith to be about Salat Al-Taraweeh; why did they not correct ‘Umar (R A) about it when he established twenty raka'at in congregation during his reign?
2. All of them continued to perform Salat Al-Taraweeh in this way including ‘Umar (R A), ‘Uthman (R A), ‘Ali (R A) and even ‘Aisha radiallahu anhaa. But, there is no recorded protest by ‘Aisha radiallahu anhaa or any other Sahabah (R A) in the books of ahadith or Islamic history about it. Never did she nor any of the other Sahabah (R A) stopped people from it or warned them about this being a bid'ah.
3. Certainly, no Muslim will believe that ‘Aisha (Radiallahu anhaa) and others did not oppose Umar (R A) for the fear of reprisal; nor can we believe that the narrator of the hadith, ‘Aisha (Radiallahu anhaa), herself and others did not properly understand the meaning of this hadith. Most certainly ‘Aisha (Radiallahu anhaa) knew that this hadith did not pertain to Salat Al-Taraweeh. She knew that this hadith was related to Salat Al-Tahajjud which is also called Salat Al-Lail. This is why she or any of the others did not oppose ‘Umar (R A).
4. In this hadith, ‘Aisha (Radiallahu anhaa) was talking about a prayer that the Prophet (PBUH) performed throughout the year. Notice her words, “The Prophet (PBUH) never performed more than eleven raka'at in the month of Rmadan or any other time of the year.” Everyone knows that Salat Al-Taraweeh is not performed any other time of the year except in Ramadan. What she meant was that the Prophet (PBUH) performed the eight raka'at of Salat Al-Tahajjud followed by three raka'at Witr even in the month of Ramadan in addition to Salat

Al-Taraweeh.

5. Here is further proof for the above conclusion. When we look at the complete hadith, we notice that ‘Aisha (Radiallahu anhaa) explained how the Prophet(PBUH) used to perform these eleven raka’at. The hadith says that he used to perform four raka’at, then four raka’at, then three raka’at (the Prophet (PBUH) used to perform Tahajjud prayer by four raka’at as well) and throughout the year.

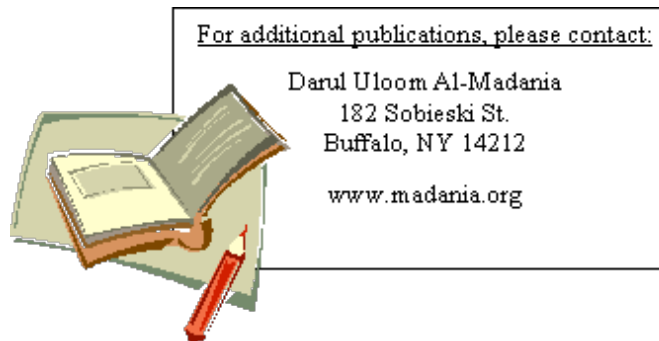
Everyone knows that Salat Al-Taraweeh is performed in two and not four raka’at at a time. Often, the proponents of eight raka’at for Taraweeh do not mention the full hadith which then creates confusion and misunderstanding in the minds of common Muslims. If we were to apply this hadith to Salat Al-Taraweeh, then we would have to perform Salat Al-Taraweeh throughout the year and perform it in four, four, and three raka’at. If we did otherwise, we would be opposing this hadith that has been used to prove that Salat Al-Taraweeh consists of only eight raka’at.

Conclusion

From looking at the hadith, the practice of Sahaba, Tabieen, and the consensus of the four great Imams, it should now be very clear that:

- It is the Sunnah of the Prophet (PBUH) to perform twenty raka’at Salah Al-Taraweeh.
- Sahabah (R A) followed this practice throughout their lives in Masjid Al-Nabawi.
- None of the Sahabah (R A) including ‘Aisha (Radiallahu anhaa) opposed ‘Umar (R A) in the establishment of twenty raka’at of Salat Al-Taraweeh in congregation.
- The hadith in *Bukhari* narrated by ‘Aisha (Radiallahu anhaa) is about Salat al-Tahajjud and not Salat Al-Taraweeh.
- All four Imams have declared that Salat Al-Taraweeh consists of twenty raka’at.

- Throughout the history, in the Haram of Makkah and Madinah, Taraweeh has never been performed less than twenty raka'at.
- All of the great scholars used to perform twenty raka'at for Salat Al-Taraweeh. The hadith narrated by 'Aisha (Radiallahu anhaa) has never been applied to Salat Al-Taraweeh by any of the great scholars in the history of Islam.
- Never in the history of Islam for 1400 years was there a disagreement among scholars about the number of raka'at in Salat Al-Taraweeh.
- The assertion about the eight raka'at has begun by some in the last one hundred years only.



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