

## THE ANALYSIS OF ISLAMIC LAW ON THE NUMBER OF *RAKA'AH* IN THE *TARAWIH* PRAYER

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### **Abstract**

*In religion everyone has different abilities in carrying it out. What is clear is that no one is perfect in religion except for the Prophet Muhammad P.buh. no matter how great we are in worship/prayers, we must still have flaws on the other side. This research aims to know the analysis of islamic law on the number of raka'ah in the Tarawih prayer. Likewise in thinking, different people understand or problem solving. However, if the intent is correct and the method is also correct with the correct arguments then it will lead to conclusions that can be considered correct. If the conclusion turns out to be different, intelligent people will easily understand that such a thing is normal in the world of fiqh thinking. This paper used a descriptive qualitative method through several exploratory literature studies. The resulting findings are that the Tarawih prayer in the month of Ramadan is one of the sunnah practices, but there are differences in the number of raka'at. So the conclusion in this differences can be accepted based on argumentatives and clear reasons originating from the arguments of naqli and aqli.*

**Keyword:** *Fiqh; Raka'at; Ramadan; Tarawih.*

### **A. INTRODUCTION**

One of the special practices that is favored in the month of Ramadan<sup>1</sup> is the *Tarawih* prayer<sup>2</sup>. Almost every Muslim has experienced *Tarawih* prayers in the month of Ramadan. The implementation of the *Tarawih* prayer is inseparable from differences of opinion among scholars regarding the number of cycles. Differences of opinion between scholars sometimes become the cause of hostility among the common people. The emergence of hostility due to differences in understanding the number of cycles and how to perform *Tarawih* prayers is something that must be avoided. Therefore, in this paper, the opinions of the scholars will be presented again with the aim of understanding that there are differences in *furu'iah* issues allowed<sup>3</sup>.

Referring to the legal status of a worship activity, worship can be classified into two categories, namely *ushul aqidah* and *furu' aqidah*.

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- 1 Dr. Mohamed Ibrahim El-Sherbiny Saqr, & Dr. Mohamed Fadly Bin Ismail, Hadis-Hadis Yang Terkandung Dalam Studi Dan Analisis Kelompok Doa Sunnah, *Dalam Konferensi dan Prosiding UniIPSAS*, Vol. 1, No. 1, 2021, page. 339-257
  - 2 Mustafa Al-Jaafari., Shalat Tarawih di Kufah dan isi hati Ali bin Abi Thalib, seorang peneliti sejarah, novelis, dan fikih, *Jurnal Pusat Studi Kufah*, Vol. 2, No. 59, 2021, page. 354-366.
  - 3 Abdullah, & Hamdi Thaha Manna., Aliran Analogi Dalam Bahasa Dan Dampaknya Terhadap Cabang Ilmu Hukum, *Jurnal Al-Azhar Girls College - Thebes - Luxor - Cabang Universitas Al-Azhar*, Vol. 6, No. 5, 2021; 132-236.

Something that is not allowed to have differences and is obligatory for every Muslim to know is classified into *ushul*, such as the obligatory prayer five times a day and night along with the number of cycles. While *furu'* is something that is believed by every Muslim with circumstances that allow for differences in terms of believing in it. *Tarawih* prayers are a matter of *ushul*, so those who deny the existence of *Tarawih* prayers come out of faith. However, the difference in the number of cycles in the *Tarawih* prayer is a *furu'* problem. Of all those who differ in the number of cycles, all of them believe in the *sunnah* of the *Tarawih* prayer<sup>4</sup>.

The difference in the number of *Tarawih* prayers as a form of *furu'iah* problem needs to be understood from the point of view of the scholars. Because in following and practicing the worship performed by the scholars, knowledge is needed and not only in order to imitate without a clear legal basis of *fiqh*. Judging something in religious matters must look at the position and opinion of the scholars in understanding the meaning of the problem. Because something cannot be declared heresy<sup>5</sup> only because it was not done by Rasulullah. If want to know the number of *Tarawih* prayers performed by Rasulullah, then Muslims must first understand the opinion of the scholars who discuss this matter. Every Muslim should be able to equip himself with the realization that among the different opinions of the scholars, there must be an opinion that is superior<sup>6</sup>. This is what will lead every Muslim to the best decision of the scholars, as well as a way to understand the reasons behind the determination of *fiqh* laws carried out by the scholars.

In essence, the procedures for implementing *Tarawih* prayers have been thoroughly discussed by the scholars, both in terms of the method, time and number of cycles. However, there are certain parties who make the differences of opinion among the scholars regarding numbers and how to implement them as something that must be debated again. This is the cause of slander<sup>7</sup> among ordinary people and became the cause of the creation of disputes among Muslims. Because if we understand further, a person is allowed to leave the *Tarawih* prayer because the law of its implementation is *sunnah*.

The emergence of a fatwa<sup>8</sup> who say that carrying out *Tarawih* prayers of more than 8 cycles of heresy is what causes unrest among the people. This is what then becomes the cause of hostility, thus making the meaning of the implementation of *Tarawih* prayers forgotten. Therefore, it is

4 Buya Yahya, Muarif, Yahya Zainul., *Silsilah Fiqih Praktis Aqidah Sam'iyyat (Beriman kepada yang Ghai)*, Pustaka Al-Bahjah, Cirebon, 2022.

5 Abdul Sadiq Taha, M., Penyusup Dalam Kisah Junjungan Kita, *Journal of the College of Islamic and Arabic Studies for Girls in Sohag*, Vol. 26, No. 1, 2020, page. 233-311.

6 Shaif, x. B. M. A. & Khalid bin Ahmed bin Mohammed Al-Saif., Dampak Dari Tujuan Yang Sah Dalam Menghindari Klaim Pendapat Yang Paling Benar, *Journal of the College of Islamic and Arabic Studies for Girls in Damanhour*, Vol. 6, No. 1, 2021, page. 635-687.

7 Matar Hussain Al-Mazawda, S. & Salameh., Pendidikan Islam dan Perannya Dalam Menolak Fanatisme Melalui Dua Sumber Aslinya, Al-Qur'an dan Sunnah, *Jurnal Perguruan Tinggi Pendidikan (Assiut)*, Vol. 37, No. 2, 2021, page. 109-133.

8 Pusat Fatwa Syariah, Fatwa syariah - kompilasi pertanyaan, 2018.

an obligation for every party who knows and understands the flow and history of the *Tarawih* prayer, to provide an understanding that this is not an act of heresy. The hope is armed with conviction<sup>9</sup>, after arriving at the conclusions presented in this paper, the reader can arrive at the best opinion of the scholars. After believing in and understanding the intent and purpose of this opinion, then that opinion can be implemented by Muslims. That is, if the opinion that is favored has been carried out all this time, then it needs to be defended.

However, if what has been done so far is different from the prevailing opinion, then it is true that you have to have the courage to change with full conviction. All the differences that occur between the scholars are things that need to be interpreted with gratitude<sup>10</sup>. The thing to avoid is following an opinion using lust<sup>11</sup>. Therefore, the attitude that must be built is to be able to see differences broadly with coolness of heart, because these differences will not make someone out of faith<sup>12</sup>. Differences should not be used as an excuse to insult fellow Muslims. The emergence of differences can be a means to stay in touch with each other<sup>13</sup> and join hands as exemplified by the scholars.

## B. RESEARCH METHODS

This paper used a descriptive qualitative method through several exploratory literature studies. Therefore, the study in this paper was very important compared to previous research because understanding the number of cycles of prayer in *Tarawih* with clear and argumentative arguments for *naqli* and *aqli* facilitates public understanding<sup>14</sup>.

## C. RESULT AND DISCUSSION

The implementation of *Tarawih* prayers for Indonesian people has different ways. There are those who after doing the Isya prayer<sup>15</sup> conduct special studies in the month of Ramadan and then carry out *Tarawih* prayers. This is presented in order to broaden the way of teaching knowledge<sup>16</sup> and religious messages<sup>17</sup> to the Muslims. In carrying out the

9 Shorouq Mohammed Al-Tashlan, Dialog: (Pentingnya, Tipe, Dan Kontrolnya), *Jurnal Ilmu Pengetahuan Islam*, Vol. 4, No. 5, 2021, page. 74-61.

10 Kars, A. & Bahrani, A., *Irshād al-Murīdīn wa Injād al-Ṭālibīn*, In ‘Umar al-Suhrawardī, 2021, page. 51-132

11 Al-Busaidi, & d. Salem bin Said, Tonggak Puisi Pendidikan Sheikh Mansour bin Nasser Al-Farsi, 2018, *Jurnal Al-Khalil*, Vol. 3 No. 6, page. 1-31.

12 Brik, Yassine, Belmehdi, & Abdullah, Alasan Membunuh Murtadin dalam Islam melalui nas Kitab dan Sunnah, *Jurnal Ilmu Pengetahuan Islam Universitas Pangeran Abdul Qadir*, Vol. 35, No. 3, 2021, page. 225-257.

13 Walaa bint Abdel Rahman bin Mohammed El-Baradei., *Pengaruh Pembacaan Yang Berbeda Dalam Penggalan Mu’jizat al-Qur’an*, ayat-ayat kekerabatan, 2022.

14 Mohsen Al-Hazmi, H. & Husein., Riwayat Yang Terkandung Dalam Keutamaan Empat Rakaat Setelah Shalat Malam Dan Bukti Amalannya, *Assiut Journal of Islamic Studies Research*, Vol. 1, No. 1, 2019, 69-102.

15 Khalivi, & Khafidhoh., Kriteria Penilaian Publikasi Ilmiah Pada Jurnal Ilmiah, *Jurnal Pemberdayaan Sosial*, Vol. 3, No. 3, 2021, page. 32-47.

16 Mohammed Al-Saeed, & Hanadi., Menuju Strategi Media Untuk Memerangi Terorisme Dan Ideologi Ekstremis Mengingat Tanggung Jawab Sosial Dan Keamanan Media, *Jurnal*

*Tarawih* prayers, some of the Indonesian Muslim community carry them out in different numbers. Some of them do *Tarawih* prayers as much as 8 cycles, but some others do them as many as 20 cycles.

The discussion regarding *Tarawih* prayers cannot be separated from the discussion of *Witr*. To be able to understand the problem of the *Tarawih* prayer, it is necessary to first discuss the issue of the *Witr* prayer. One of the practices that the Prophet Muhammad pbuh. never abandoned both outside and inside the month of Ramadan is the *Witr* prayer. Many narrations explain the *Witr* prayer of Rasulullah, including a hadith narrated by Imam Bukhari from Sayyidina Abdullah bin Umar<sup>18</sup> that the Prophet Muhammad pbuh. performed the *Witr* prayer two cycles, then two cycles and one cycle. If you are worried that dawn will come, then the *Witr* prayer may be done in one cycle. Hadith narrated by Imam Bukhari from Sayyidah Aisyah<sup>19</sup> that the Prophet Muhammad pbuh. performed the *Witr* prayer 11 cycles and many other reports that discuss the *Witr* prayer of the Prophet. Of the many narrations, the thing that needs to be observed is the total number of *Witr* prayers that the Prophet Muhammad pbuh. often performed as many as 11 cycles.

Based on the hadith above, increasing the number of *Witr* prayers is a recommendation that has been exemplified by the Prophet<sup>20</sup>. The *Witr* prayer can be done up to 11 to 13 cycles. And it is permissible for those who wish to shorten the number of *Tarawih* prayers to strive for no less than 3 cycles.

The scholars explained that the lowest degree of perfection in performing the *Witr* prayer is 3 cycles. However, if you do not have the opportunity to perform the *Witr* prayer for 3 cycles, then it is recommended to perform it for 1 cycle. The thing to note is not to miss the *Witr* prayer, even if it's only one cycle.

A detailed description of the discussion above is as follows 1) The opinion confirmed by the majority of scholars is that the *Witr* number<sup>21</sup> the most is 11 cycles, this is the habit of the Prophet. 2) *Witr* 13 cycles is the opinion of a small number of scholars. 3) The lowest degree of perfect *Witr* is 3 cycles. 4) At least *Witr*<sup>22</sup> is 1 cycle. When discussing the *Tarawih* prayers

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- 17 Fahd Bin Abdullah Al-Ghamiz, T. & Turki., *Hadits Abdullah bin Omar bin Al-Khattab - semoga Tuhan meridhoi mereka berdua - tentang rukun Islam, studi dan kelulusan*, *Journal of the College of Islamic and Arabic Studies for Girls in Damanhour*, Vol. 6, No. 3, 2021, page. 517-588.
- 18 Dr. Manal binti Saleh Al-Muhaimid., Ciri-Ciri Wacana Lisan Argumentasi Dalam Khotbah Siti Aisyah Ummul Mukminin - semoga Allah meridhoinya, *Jurnal Ilmu Pendidikan dan Studi Manusia*, Vol. 24, 2022, page. 204-232.
- 19 Wali, & Abdulaziz Muhammad Noor Abdul Qadir., Kebijakan Nabi Dalam Memilih Pemimpin Dan Misi, *Jurnal Penelitian Ilmiah dalam Seni*, Vol. 20, No. 25. 2019, page. 321-374.
- 20 Dr. Abdullah bin Nasser Al-Sabeeh., Hadis-Hadis Yang Terkandung Dalam Amalan Yang Lebih Baik Dari Harta Senilai Unta Merah, sebuah kajian, *Jurnal Ilmu Forensik*, Vol. 54, 2020
- 21 Al-Salimi, A., 23 Epistle of Abū I-Ḥasan ‘Alī b. Muḥammad al-Basyāwī, *In Ibadī Texts in Oman from the 3rd/9th Century*, 2021, page. 280-329
- 22 Al-Majid, A. & Ali., Estetika Perkiraan Waktu dalam Hadits Nabi: Sebuah Kajian Retoris,

performed by Rasulullah in the month of Ramadan, there is no definite history that discusses the number of numbers. Instead, what can be ascertained is that the Prophet increased worship in the nights of Ramadan.

Hadith about night worship<sup>23</sup> one of which was narrated by Imam Bukhari and Muslim that one night, the Prophet Muhammad pbuh. performed the *Tarawih* prayer and was followed by his companions until the following night. On the fourth or fifth night, after the Prophet saw the companions gathered in the mosque<sup>24</sup>. The Prophet did not go out to the mosque because he was worried that this worship would be obligatory for the Muslims.

From the explanation of the hadith, it is known that there is no exact number regarding the number of cycles of *Tarawih* prayers performed by the Prophet. It was only during the time of the caliph Umar bin Khattab<sup>25</sup> *Tarawih* prayer numbers are held. In this case, what must be understood is that Sayyidina Umar held *Tarawih* prayers with a total of 20 cycles. On the other hand, there is no history from the Prophet that mentions this number and what Sayyidina Umar bin Khattab did was not denied by the companions of the Prophet. It is impossible if a mistake was made by Sayyidina Umar then the friends who knew about it allowed it. If that is the case, there is nothing for us but to follow it.

It was this kind of attitude that the four priests took<sup>26</sup> *madzhab*. And what is like this is actually carrying out the *sunnah* because this is the *sunnah* of the *Khulafaur Rashidun*<sup>27</sup> and the Prophet ordered to follow their *sunnah*. With regard to *Tarawih* prayers, one can see in the history of Imam Bukhari<sup>28</sup> that Sayyidina Umar bin Khattab performed the *Tarawih* prayer in congregation led by Sayyidina Ubay bin Ka'ab. And a history from Imam Baihaqi that *Tarawih* prayers were held during Sayyidina Umar bin Khattab's time of 20 cycles.

As for the opinion that says the *Tarawih* prayer is 8 cycles, it is not the number of the *Tarawih* prayer of the Prophet Muhammad pbuh. and it was also never done by his companions, especially the *Khulafaur Rashidun*. So those who say that the *Tarawih* prayer is 8 cycles and then say this is the

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*Jurnal Fakultas Dar Al Uloom Universitas Fayoum*, Vol. 61, No. 2, 2022, page. 89-118.

- 23 Al-Fatawi, M. & Maymouna., Pelajaran Linguistik di Masjid Nabawi, *Jurnal Sekolah Tinggi Bahasa Arab, Etay Al-Baroud*, Vol. 32, No. 4, 2019, page. 3543-3599.
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- 25 Dunya, A. & Asma Shawky Ahmed., Gambaran Empat Imam Madzhab Dalam Salinan Manuskrip "Zibdat al-Tawarikh", dan "The Wonders of Creatures" di Sekolah Seni Lukis Ottoman, *Jurnal Sekolah Tinggi Seni Universitas Bouro'íd*, Vol. 22, No. 22, 2022, page. 238-320.
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- 27 Al-Mutawaa, hal. N. & Abdul Rahman Nouri., Imam Bukhari dan peringkat fikihnya, sebuah studi fikih fundamentalis, *Jurnal Fakultas Syariah dan Hukum di Tafhouna Al-Ashraf, Dakahlia*, Vol. 24, No. 4, 2022, page. 3073-3110.
- 28 Al-Lihyani, W. H. & Wadi`a Hussain., 2020, Pola Argumentasi menurut Ibnu Sinan Al-Khafaji dalam buku "The Secret of Eloquence" (sebuah bacaan kritis), *Jurnal Fakultas Bahasa Arab di Mansoura*, Vol. 39, No. 2, 2022, page. 835-862.

number of the Prophet Muhammad pbuh. is not justified. While what they issue is *hujjah*<sup>29</sup> about the *Witr* prayer of the Prophet, as has been mentioned in the discussion of the *Witr* prayer.

Whether the *Tarawih* prayer is 20 cycles or 8 cycles, it is not the number of the *Tarawih* prayer of the Prophet. But what is certain is that both of them are the same night prayers taught by His Majesty the Prophet in the month of Ramadan. The difference is that 8 cycles is not a number performed by friends, while 20 cycles is a number performed by friends. No matter how many cycles a person performs, it will be included in the worship received in the month of Ramadan, both 8 and 20 cycles.

The explanations of the scholars regarding the number of *Tarawih* prayers include; First, from Hanafi madzhab scholars<sup>30</sup> namely Ibn Abidin Al Hanafi commenting on the words of Imam Hashkafi, that 20 cycles is the opinion of the majority of the scholars. The number of cycles of *Tarawih* prayer is 20 cycles performed by Muslims from the east to the west of the earth<sup>31</sup>. Second, Shaykh Al-Allamah Muhammad Ulaisy Al-Maliki is of the opinion that if the *Tarawih* and *Witr* prayers are added up, it will be 20 cycles. These numbers have been done by the companions and *tabi'in*. After the massacre in Medina, Sayyidina Umar bin Abdul Aziz added the number of *Tarawih* and *Witr* prayers to 39 cycles by lightening his reading. In another history, there were 36 cycles, but the first opinion is stronger than the second<sup>32</sup>. Third, the opinion of Imam Nawawi<sup>33</sup> from the Shafi'i school of thought<sup>34</sup> in Majmu' Syarh Al-Muhadzdzab, that 20 cycles is the number of the *Tarawih* prayer plus 3 cycles of *Witr*. The number of numbers according to Imam An-Nawawi started from the time of Sayyidina Umar bin Khattab until now and has been agreed upon by the people from among the *salaf* and *khalaf*. Of the four madzhab priests, only Imam Malik bin Anas is of the opinion that the total number of *Tarawih* and *Witr* prayers is 36 cycles based on the practice of the people of the city of Medina<sup>35</sup>.

Fourth, the opinion of Ibn Taimiyah<sup>36</sup> from the Hanbali school of thought<sup>37</sup> mentioned saying that he had confirmed the history which

29 Khalid Muhammad Mahal, & a. M. Dr Amjad Daoud., Pendekatan Ibnu Kamal Pasha Al-Hanafi Dalam Transmisi Aliran Pemikiran Lain, *Jurnal Peneliti Ilmu Islam*, Vol. 2, No. 2, 2021, page. 519-547.

30 Abdeen, A., Catatan kaki untuk tanggapan Al-Mukhtar terhadap Al-Dur Al-Mukhtar Sharh Tanweer Al-Absar, *Yurisprudensi Abu Hanifa, Lebanon, Dar Al-Fikr*, Vol. 2, 2000;

31 Al-Maliki, M. B, Memberi orang Galilea penjelasan singkat tentang Khalil , Beirut, Dar Al-Fikr, Vol. 1, 1989

32 Al-Mutairi, A. B. M. B. D. & Amal binti Musaed bin Dwaihi., Perbedaan antara Cabang Yurisprudensi Imam al-Nawawi - semoga Tuhan mengasihani dia - dari Kitab Jinayah hingga akhir Kesaksian, *Jurnal Fakultas Syariah dan Hukum di Tafhouna Al-Ashraf-Dakahlia*, Vol. 23. No. 2, 2021, page. 1253-1278.

33 Nusseibeh Jamil Saqr, F. A. & Fidaa Al-Din, Hukum Darah Dan Lainnya Dalam Kesucian Wanita Dalam Hukum Islam Menurut Doktrin Imam Syafi'i d. Fida al-Din Nusseibeh Jamil Saqr, *Jurnal Studi dan Penelitian Manusia, Sosial dan Pendidikan Lembah Nil*, Vol. 36, No. 36, 2022, page. 456-486.

34 Al-Nawawi, A. g. (td). Al-Majmu', *Penjelasan Yang Santun* (dengan penjelasan lengkap Al-Subki dan Al-Muti`i). Rumah Berfikir.

35 Wahiid., Kouha Al-Qur'an Al-Kariim, 2018

36 Hashemi Khan Abbasi, S. & Aghaei, M., Melihat Pandangan Para Ahli Hukum Mazhab

explains the number of *Tarawih* prayers of Sayyidina Ubay bin Ka'ab with people as many as 20 cycles with *Witr* 3 cycles. There is also an opinion in the Maliki school of thought that the number of *Tarawih* and *Witr* prayers is 39 cycles according to the practice of the people of Medina<sup>38</sup>.

If we take a deeper look at the opinions of these scholars, then in fact this is a difference of opinion that contains great learning and wisdom. Even so, as a person who is able to think, read, and contemplate, he must be able to sort and choose among the opinions that are favored by the scholars. After that, it is hoped that everyone will be able to keep their mouths and pens from things that cause hostility among fellow Muslims. Those who are strong and most enthusiastic will take on the most deeds and those who are physically weak or have few opportunities may take on lighter deeds.

#### D. CONCLUSION

It is very clear from the description above that the problem of the number of *Tarawih* prayers can be summed up as follows; first, the scholars agree that *Tarawih* prayers are highly recommended. Second, it must be realized that the number of *Tarawih* prayers is a problem in which scholars have different opinions. So the conclusion that can be drawn is how to motivate people to carry out *Tarawih* prayers as much as possible and continue to be enthusiastic about establishing *Ukhuwah Islamiyyah*, and don't just be busy sharpening differences of opinion. It is suggested that an attitude of maturity be grown in dealing with differences of opinion. Because, it can keep a person from scorn and hatred for those who are different from him. The need for conviction to admit mistakes and without hesitation to take something better than others is a way of training oneself to be big-hearted. Those are the characteristics of people who easily make changes in living together to improve the quality of piety and the way of religion. Likewise in *Tarawih* prayers, this problem does not need to be looked at with bigotry and narrow-mindedness. However, rushing to the mosque to perform *Tarawih* prayers together is the best way to improve self-quality in order to compete for more goodness.

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37 Ibnu Abidin., Catatan Kaki Tanggapan Al-Mukhtar terhadap Al-Dur Al-Mukhtar, menjelaskan Tanweer Al-Absar, *Yurisprudensi Abu Hanifah*, Beirut, Dar Al-Fikr, 2000

38 Tayseer Ahmad Mahdi, Pendekatan Al-Qur'an dalam Menghadapi Musibah, Sebuah Kajian Analitis, *Jurnal Pusat Layanan Konsultasi Penelitian dan Bahasa*, 2022

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