



Harmonizing Khilafiyah of *Tarāwih* Prayer from the Perspective of the *Kitab Kasyfu at-Tabārih fi Bayāni Ṣalāt at-Tarāwih* by KH. Abul Faḍol as-Senūri at-Tūbāni

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Abstract

The practice of tarawih prayer is inseparable from the influence of local communities' history, culture, and traditions, which creates variations in practice in different regions. There are differences of opinion regarding the number of rak'abs and the procedure for performing tarawih prayers, especially in Indonesia, where some follow 8 rak'abs. In comparison, others follow 20 rak'abs, each with a different basis. This article aims to provide an in-depth understanding of these differences and examines the kitab Kasyfu at-Tabārih fi Bayāni Ṣalāt at-Tarāwih by KH. Abul Faḍol bin Abdus Syakur as-Senūri at-Tūbāni, which thoroughly explores the tarawih prayer. This literature research was conducted using an analytical descriptive approach, examining related texts and documents. The study's findings indicate that the differences in the number of rak'abs and procedures of the tarawih prayer result from different interpretations of the Prophetic traditions and the practices of the Companions. This research is expected to enrich Islamic insights and reduce the potential for intergroup conflict within Muslims regarding the implementation of tarawih prayers.

Keywords: *Kasyfu at-Tabārih; Khilafiyah; KH. Abul Faḍol; Tarawih Prayer.*

Abstrak

Pelaksanaan salat tarawih tidak lepas dari pengaruh sejarah, budaya, dan tradisi masyarakat lokal yang menciptakan variasi praktik di berbagai daerah. Terdapat perbedaan pendapat mengenai jumlah rakaat dan tata cara pelaksanaan salat tarawih, terutama di Indonesia di mana beberapa mengikuti 8 rakaat sementara yang lain mengikuti 20 rakaat, masing-masing dengan dasar yang berbeda. Artikel ini bertujuan memberikan pemahaman mendalam mengenai perbedaan tersebut dan menelaah kitab Kasyfu at-Tabārih fi Bayāni Ṣalāt at-Tarāwih karya KH. Abul Faḍol bin Abdus Syakur as-Senūri at-Tūbāni, yang mengupas tuntas mengenai salat tarawih. Penelitian kepustakaan ini dilakukan menggunakan pendekatan deskriptif analitis dengan meneliti teks-teks dan dokumen terkait. Temuan penelitian menunjukkan bahwa perbedaan dalam jumlah rakaat dan tata cara salat tarawih merupakan hasil dari interpretasi yang berbeda terhadap hadis-hadis Nabi dan praktik sahabat. Penelitian ini diharapkan dapat memperkaya wawasan keislaman dan mengurangi potensi konflik antar golongan dalam umat Islam terkait pelaksanaan salat tarawih.

Kata Kunci: *Kasyfu at-Tabārih, khilafiyah; KH. Abul Faḍol; Salat Tarawih.*

Introduction

The ritual of *tarāwih* prayer is part of the Islamic religion during Ramadan, which is implicitly based on the Qur'an. In its practice, Islamic law cannot be avoided from the historical, cultural, and traditional aspects of local communities. However, all of them still pay attention to the main elements of religious worship, which include the pillars, conditions, and special provisions according to what the Prophets taught and the agreement of the scholars. The phenomenon of mixing religious and cultural aspects gives birth to characteristics that only occur in specific regions and are not found in other regions.

Generally, *tarāwih* prayers are the same as other prayers commonly performed by Muslims. *Tarāwih* prayer is a sunnah practice that is recommended to be done by a Muslim in the month of Ramadan. The recommendation of this sunnah worship is following the example of the Prophet Muhammad, who never left it on the night of Ramadan. This is a

religious practice to activate every night of Ramadan, or it can also be called *qiyāmu Ramadan*. The ruling of performing tarawih prayers for male and female Muslims, either in the congregation or alone, is a sunnah mu'akad. The process starts after the Isya prayer until *fajar shadiq*.

Among Muslims, there is khilafiyah regarding the number of rak'ahs and the procedure for their implementation, especially in Indonesia. Some perform 8 rak'ahs every two rak'ahs of greetings, and some do every four rak'ahs of greetings and add 3 witr. Some perform 20 rak'ahs every two rak'ahs of greetings and add 3 rak'ahs of Witr, of course, all of which have their own basis.¹ The difference is that each person has a different understanding of various thoughts, and there is no saheeh hadith evidence regarding the rakaats and procedures for performing tarawih prayers. This is what makes scholars differ in opinion. This difference, in the study of fiqh, is khilafiyah which can expand and enrich the treasures of Islamic science itself. However, this furu'iyah khilafiyah does not make Muslims fall into disunity, especially when external factors increasingly corner, weaken, and divide Muslims.²

This article aims to provide a deep understanding of the differences in the number of rak'at and the procedures for implementing *tarāwih* prayers in Indonesia so that Muslims understand more about Islamic law and respect each other when differences occur. In addition, later Muslims can find the basis or basis used by each person in carrying out *tarāwih* prayer so that later they can choose which one is suitable to apply in their respective environments.

The study of *tarāwih* prayer is not new; many researchers have researched tarawih prayer. Therefore, in this article, researchers use several literature reviews, including, first, research from Emil Lukman Hakim shows that there is no obligation for Muslims to perform it.³ Historically, the *tarāwih* prayer has been performed 8 rak'ahs or 20 rak'ahs, and in carrying it out, it looks at the condition of the congregation. Second, research from Burhanuddin A. Gani stated that Muhammadiyah and NU differ in practice, but both organizations agree on the law of sunnah mu'akad in performing *tarāwih* prayers. However, from Muhammadiyah in practice, it differs from the book of Tarjih Decisions.⁴ Third, the study of living al-Qur'an from Cholid Ma'arif, et al, shows that the fast *tarāwih* prayer has been passed down from the founder of the Mantenan pesantren, the understanding of religious leaders about the existence of arguments that support the fast tarawih prayer and the maintenance of the instant culture of the community wrapped in religious traditions.⁵

When compared to the previous research described above, this research will focus on the harmonization of khilafiyah tarawih prayer from the Perspective of the *kitab Kasyfu at-*

¹ Kementerian Agama, *Tuntunan Shalat Sunat Tarawih Dan Witr* (Jambi: Kanwil Kemenag, 2021), 2.

² Muhammad Sholeh, "Sikap Takmir Masjid Terhadap Perbedaan Rakaat Shalat Tarawih Dalam Satu Masjid (Studi Kasus Masjid Agung Kauman dan Masjid Agung Simbang Wetan)" (Undergraduate (S1) thesis, Pekalongan, Prodi S-1 Hukum Keluarga Islam Jurusan Syariah dan Ekonomi Islam STAIN Pekalongan, 2016), (Pekalongan).

³ Emil Lukman Hakim, "Pembacaan Kontekstual Hadis-Hadis Shalat Tarawih: Aplikasi Teori Double Movement Fazlur Rahman," *Akademika* 14, no. 1 (2018): 57–72.

⁴ Burhanuddin A. Gani, "Pemahaman Hadis Seputar Shalat Tarawih di Kalangan Muhammadiyah dan Nahdhatul Ulama," *Jurnal Ilmiah Al-Mu'ashirah: : Media Kajian Al-Qur'an dan Al-Hadits Multi Perspektif* 13, no. 2 (November 29, 2017): 157–81, <https://doi.org/10.22373/jim.v13i2.2249>.

⁵ Cholid Ma'arif, Ahmad Fathurrobbani, and Abdul Natsir, "Interpretation of the Fast Tarawih Prayer Tradition by the Congregation: A Living Qur'an Study at Mantenan Islamic Boarding School in Blitar," *QOF* 7, no. 2 (December 30, 2023): 205–24, <https://doi.org/10.30762/qof.v7i2.1355>.

Tabarib fi Bayani Salat at-Tarawih by KH. Abul Faḍol bin Abdus Syakur as-Senuri at-Tubani. It is hoped that this article can later provide Islamic insight among Muslims, so it can minimize conflicts between mass organizations.

Method

This literature study is carried out by collecting data from various books or literature.⁶ The emphasis used is descriptive analysis, which includes finding information about the results of a person's thinking through searching, analyzing, and interpreting. Besides that, the research results are generalized.⁷ After analyzing the thoughts, this research procedure aims to produce descriptive data in written data.

In this study, texts related to *tarawih* prayer are the topic of research. In data collection, the documentation method is used to obtain information that supports data analysis and interpretation. These documents can be either public or private. Official documents are of two types: internal documents (memos, announcements, instructions, rules, etc.) and external documents (magazines, newsletters, etc.) Private documents are written records or writings about a person's actions, experiences, and beliefs, such as diaries, personal letters, or autobiographies. In this research, the *Kasyfu at-Tabarib fi Bayani Salat at-Tarawih* of KH. Abul Faḍol is used as the main source.

According to Moleong, the next stage is data analysis, which is organizing and arranging data into patterns to formulate themes and hypotheses.⁸ According to Barelson, content analysis is a method or research technique carried out systematically and objectively to describe the content of visible communication. The research data analysis process consists of three stages. The first stage is data reduction, which includes identification, clarification, and codification. The second stage is data presentation, where the search results that have been compiled and reduced are used to analyze differences in the number of rak'ahs and kaifiyah of tarawih prayer. The last stage is conclusion drawing, where researchers make conclusions and ensure clarity on the object of research to answer the research problems.⁹

Result and Discussion

The History of *Tarawih* Prayer

The word *tarawih* (تراويح) is the jama' of the word *tarwihah* (ترويح), which means rest. During the time of the Prophet until Abu Bakr, the night prayer in Ramadan was not called tarawih but was known as qiyam al-lail. In the study of Islamic history, the Prophet began to pray *tarawih* in the second year of hijrah. The Prophet sometimes did it at home rather than in the mosque. Several narrations state that the Prophet once performed *tarawih* prayers with his companions at the Prophet's mosque. However, at that time, the Prophet only prayed *tarawih* for three nights, and no narration explains the number of raka'at. Later, the congregational *tarawih* prayer was stopped because there were fears that it would be obligatory for Muslims to pray in congregation.¹⁰ As in the hadith narrated by Ummul Mu'minin 'Aisha "Indeed, many

⁶ Amir Hamzah, *Metode Penelitian Kepustakaan* (Malang: CV. Literasi Nusantara, 2019).

⁷ Abdurrahman Fathoni, *Metode Penelitian Dan Teknik Penyusunan Skripsi*. (Jakarta: Rineka Cipta, 2011).

⁸ Salim Salim, *Metode Penelitian Kualitatif* (Bandung: Cita Pustaka Media, 2012).

⁹ Jogiyanto Hartono, *Metode Pengumpulan Dan Teknik Analisis Data* (Yogyakarta: Andi, 2018).

¹⁰ Muhammad Abduh Tuasikal, "Menghidupkan Malam Ramadhan Dengan Shalat Tarawih," *Muslim.or.id* (blog), August 24, 2009, <https://muslim.or.id/1264-menghidupkan-malam-ramadhan-dengan-shalat-tarawih.html>.

people followed the Messenger of Allah when he prayed one night in the mosque. On the third or fourth day, the congregation had gathered to wait for the Prophet, but the Prophet did not come to see them. In the morning, he said, "Indeed I saw what you did last night. But I did not come to the mosque because I was terrified that this prayer would be obligatory on you in Ramadan, Sayyidah 'Aisha said; it happened in Ramadan." (HR Bukhari and Muslim).

At the time of Abu Bakr, *tarāwīh* prayers were not yet performed in congregation in the mosque. Instead, they were performed individually (*munfarid*) or in groups of three, four, or six people. The provisions regarding the raka'at of *tarāwīh* prayer at that time did not yet exist; the companions did 8 raka'at and then completed it again at home. Furthermore, during the time of Umar bin Khattab there was a change. He took the initiative to hold *tarāwīh* prayers in congregation in the mosque on the grounds that he saw the incompatibility of Muslims in carrying out *tarāwīh*, some in the congregation and some *munfarid*.¹¹

The emergence of the term *tarawih*, which is used by the majority of scholars to refer to the voluntary prayer on the night of Ramadan, several possibilities occurred during the leadership of caliph Umar bin Khattab.¹² Historians agree that the night prayer in congregation in the mosque every night of Ramadan was only implemented during the time of Umar bin Khattab. As Imam Thabari said, the event occurred in 14 AH/922 AD, and it was still not called *tarawih* at that time. Explicitly, there is no word of the Prophet Muhammad or the comments of the Companions that say the name "*Tarāwīh*", not even Sayyidina Umar. The name "*Tarāwīh*" only emerged after Muslims at that time interrupted every 2 or 4 rak'ahs with one salam for a short break. This break is called in Arabic "*Tarwībah*" in its plural form called "*Tarāwīh*".

At the time of the caliph Umar bin Khattab, *qiyāmu al-lail* on the night of Ramadan, called *tarāwīh*. As narrated by Imam al-Marwadzi in his *kitab Mukhtashar Qiyāmu Ramadan*, Umar bin Khattab ordered Ubay bin Ka'ab to be the imam of *Qiyāmu Ramadan* by reciting five to six verses in each rak'at. Then, every two rak'ahs, they rested, as mentioned in some of the wording of Imam al-Marwadzi's narration:

ويروهم قدر ما يتوضأ المتوضئ ويقضي حاجته

"He gave them a break to perform ablutions and fulfill their needs".

Thus, this prayer is called *tarāwīh*, which linguistically means prayer with a lot of rest.¹³ From the above, it is clear that Sayyidina Umar bin Khattab, one of the closest companions of the Prophet, was the first to gather the companions to perform *tarāwīh* prayers in a congregation with 20 rak'ahs.

Background to the Writing of *Kasyfu at-Tabārih*

The *kitab Kasyfu at-Tabārih fī Bayāni Ṣalat at-Tarāwīh* is the work of the original ulama' of Senori, Tuban, namely KH. Abul Faḍol bin Abdus Syakur as-Senūri at-Tūbāni. He is a charismatic ulama' who is productive in terms of writing, many of his works are used as references. As the title implies, the book explores the subject of *tarawih* prayer. The background to the book's writing, as mentioned in the muqaddimah of the book, is a response

¹¹ Ulil Hadrawi, "Sejarah, Hukum, dan Praktik Tarawih," NU Online, Mei 2019, <https://nu.or.id/ramadhan/sejarah-hukum-dan-praktik-tarawih-XBBWA>.

¹² Isnān Ansory, *Qiyāmul Lail Dan Ramadhan* (Jakarta: Rumah Fiqih Publishing, 2020).

¹³ Ansory, 23.

to those who claim that performing tarawih prayers with 20 rak'ahs is reprehensible and outside the Sunnah. They assume the correct number of rak'ahs of *tarawih* prayer is 8 rak'ahs, which the Prophet did. This makes people confused, astonished, and wondering. KH heard the polemic. Abul Faḍol, then answered it by composing the book *Kasyfu at-Tabarih fi Bayani Salat at-Tarawih*, which thoroughly explores the *tarawih* prayer.

The kitab by Mbah Fadhol is quite concise, consisting of 19 pages, but its content is quite complex, thoroughly exploring the *tarawih* prayer. Mbah Faḍol divides the book into three parts and one problem. The first chapter presents the Prophetic traditions related to *tarawih* prayer. Five traditions are presented in this first section, complete with their narrators, including the traditions reported by Imam Bukhori, Imam Muslim, Abu Dawud, Ibn Majah, and Imam Malik through his muwatho's *kitab*.¹⁴

The second chapter discusses the *kaifiyah* of the *tarawih* prayer, whether done individually or in a congregation. In this chapter, Mbah Faḍol presents two traditions that indicate the implementation of tarawih prayers from the time of the Prophet Muhammad, Abu Bakr, until the beginning of the leadership of Umar bin Khattab, that the implementation of *tarawih* prayers is munfarid. These two traditions have caused controversy among scholars. Not stopping there, Mbah Faḍol also explained two traditions that explained that *tarawih* prayers in the congregation had been done in the congregation when the Prophet was still alive.¹⁵

The third chapter deals with the number of rak'ahs of *tarawih* prayer. Apart from one hadith narrated from Abu Shaibah and al-Baihaqi from Ibn 'Abbas, Mbah Fadhol analyzed several traditions about the tarawih prayer and found none that mentioned the number of raka'at of the *tarawih* prayer, such as the one narrated from Ibn 'Abbas: "The Messenger of Allah prayed 20 rak'ahs and Witr in Ramadan." Mbah Faḍol stated that the hadith could not be used as a basis for determining the number of rak'ahs of *tarawih* prayer because there are several different hadith that disagree about the number of rak'ahs of *tarawih*.¹⁶

KH. Abul Faḍol's Harmonization Thought

The *kitab* of *Kasyfu at-Tabarih fi Bayani Salat at-Tarawih* is very simple and concise, but the style of language is very subtle, and the discussion is very fluid. This *kitab* is very complicated because it not only discusses fiqh but also includes arguments and methods for finding laws (*istinbath al-ahkam*). Not only that, KH. Abul Faḍol places himself as a mu'taridil (one who refutes the arguments of his debating opponents) and mustadil (one who presents legal arguments).¹⁷ In the book, Mbah Faḍol explains the details of tarawih prayer, including the evidence for *tarawih*, the procedures for its implementation, and the number of raka'at.

As explained earlier, the book's first part describes the arguments for *tarawih* prayer on the basis of traditions from Abu Huarairah and Siti 'Aisha. These two traditions tell us that the Prophet Muhammad greatly enlivened the nights of Ramadan by increasing worship, such as

¹⁴ KH. Abul Fadhol bin Abdus Syakur bin Muhsin bin Samah bin Mbah Serut as-Senuri at-Tubani, *Kasyf At-Tabarih Fi Bayani Shalat at-Tarawih* (Maktabah Fadhliy, 2021).

¹⁵ at-Tubani.

¹⁶ at-Tubani.

¹⁷ Ahmad Dirgahayu Hidayat, "Memahami Seluk-beluk Shalat Tarawih dari Kitab Kasyf At-Tabarih," NU Online, April 28, 2021, <https://www.nu.or.id/pustaka/memahami-seluk-beluk-shalat-tarawih-dari-kitab-kasyf-at-tabarih-TCUEa>.

voluntary prayers, reading the Qur'an, and dhikr. These two traditions also do not explicitly explain the name of the voluntary prayer in Ramadan that is performed after the 'Isha prayer. In the hadith, the redaction states "*qiyāmu Ramadan*" and the scholars do not differ much in interpreting it as tarawih, as Imam Kirmani also said.¹⁸

Furthermore, the hadith narrated by Siti 'Aisha also states that the Prophet once performed *qiyāmu al-lail (tarawih)* prayers on the nights of Ramadan in the mosque and was followed by Muslims at that time. The second night, more and more Muslims came to follow the *tarawih* prayer, but the next day, on the third and fourth nights, the Prophet Muhammad did not go out of the house to pray with them. The reason was that the Prophet was worried that the tarawih prayer would be prescribed for his people, which could be burdensome for him.¹⁹

When the Prophet Muhammad was still alive, he had done *qiyāmu al-lail (tarawih)*, both munfarid and in congregation with the companions at home. The implementation of *tarawih* prayers was only done a few nights; the rest of the time, the Prophet did it at home.²⁰ Regarding the practice of *tarawih* prayer in the *kitab Kasyfu at-Tabārih*, Mbah Faḍol categorizes this chapter into two discussions that refer to Imam Bukhori in his *kitab Shohih*. First, he explains that whoever spends the night of Ramadan hoping for Allah's reward will have his past sins forgiven. Secondly, it explains that a group of people in the mosque were praying in congregation with their own imam. Then Umar bin Khattab gathered them into one congregation and sent Ubay bin Ka'ab to be the imam.

After making jam'u on the two traditions, KH Abul Faḍol elaborated on the traditions by quoting the opinions of the *mutaqaddimin* scholars. According to some scholars, it is better to pray *tarawih (qiyāmu al-lail)* on the night of Ramadan at home because that is the way *tarawih* prayer was performed during the lifetime of the Prophet until the *ijtihād* of Sayyidina Umar. However, some scholars say it is better to pray *tarawih* in congregation in the mosque following the *ijtihād* of Sayyidina Umar. This is because the Prophet avoided *qiyāmu al-lail* in Ramadan because he worried that it would be shari'a for his people to do so in Ramadan. At the end of the second chapter, Mbah Fadhol concludes that the *tarawih* prayer congregation is existing and rejects the idea that it is something newly created (*mubdatih*). The second chapter concludes with Umar ibn Khattab saying, "*Ni'matu al-Bid'ah Hāzā,*" which was directed at "the congregation of the companions with one imam," not "the congregation of tarawih prayer".²¹

In the third chapter, the *kitab* of *Kasyfu at-Tabārih* talks about the number of rak'ahs of *tarawih* prayer by collecting some related traditions.²² KH. Abul Faḍol criticized the four hadith reports from Ibn Abi Shaibah, Baihaqi, Jabir, and Aisha because they differed. One hadith says 20 raka'at of *tarawih* without a congregation, while the other says 8 raka'at plus Witr with a congregation. In the end, Mbah Faḍol concluded that their validity is lost when the above traditions contradict each other.²³ As explained at the beginning, the writing of this book was to provide an answer to the group that heresy the 20 raka'at prayer. Therefore, at

¹⁸ at-Tubani, *Kasyf At-Tabārih Fi Bayāni Shalāt at-Tarāwih*.

¹⁹ Gani, "Pemahaman Hadis Seputar Shalat Tarawih."

²⁰ Gani.

²¹ at-Tubani, *Kasyf At-Tabārih Fi Bayāni Shalāt at-Tarāwih*.

²² Yuniar Indra Yahya, "Kasyf al-Tabārih (1): Fiqhul Hadis Kiai Fadhol Senori terhadap Hadis-hadis Tarawih," *Alif.ID* (blog), April 16, 2023, <https://alif.id/read/yiy/kasyf-al-tabarih-1-fiqhul-hadis-kiai-fadhol-senori-terhadap-hadis-hadis-tarawih-b247561p/>.

²³ at-Tubani, *Kasyf At-Tabārih Fi Bayāni Shalāt at-Tarāwih*.

the end of the book, Mbah Faḍol provides a commentary using one of the hadith, "Hudhayfah ibn Yaman reported that the Prophet said: "follow those after me, namely Abu Bakr and Umar."

When the Prophet ordered Abu Bakr and Umar to follow him, it meant following him, and denying him meant denying him. However, a debate arose about whether the Prophet knew when he said this (that his teachings would be misguided). Mbah Faḍol replied, "If you didn't know, then you have to clean your mouths of that saying." He also asked two questions to counter the argument, if the Prophet knew. First, did the Prophet realize that his companions would deviate from the sunnah that he had established? Secondly, did the Prophet know that his companions would not deviate from the established sunnah? In the first case, Muslims must believe that the Prophet Muhammad was deceived because he gave the order to follow his companions. However, in the second case, Mbah Faḍol asks, "What makes you forbid following the companions?" The answer is, "We follow that which does not violate the sunnah." Then he added, "Therefore, you must generalize to the other Companions." What was the reason the Prophet gave certain privileges to the *Khulafa ar-Rashidin*?²⁴

As also conveyed by KH. Maimun Zubair, if you claim to be *Ahlu as-Sunnah wa al-Jama'ah*, you must follow Abu Bakar, Umar, Uthman, and Ali (Khulafa ar-Rashidin). Then Mbah Maimoen here gave an example of *tarāwih* prayer of 20 raka'at because what made *tarāwih* was the ijtiḥad of Sayyidina Umar because previously there was no term *tarāwih*; there was *qiyāmu Ramadan*. The *tarāwih* prayer followed Umar, the existence of *tarāwih* because of Sayyidina Umar and following Sayyidina Umar was also ordered. Sayyidina Umar commanded 20 raka'at, and if someone does not do 20 raka'at of *tarāwih*, then it is not *tarāwih*. That is what we must hold as people of *Ahlu as-Sunnah wa al-Jama'ah*.²⁵

The Istidlal on the traditions about *tarāwih* prayer made by various scholars accounts for these differences. Although several traditions deal with the technicalities of the *tarāwih* prayer, they differ in narration and matan. *Tarāwih* prayers in Indonesia vary, with some people doing 20 rak'ahs with 10 salams and others doing 8 rak'ahs with 2 or 4 salams. At the end of his book, Mbah Faḍol says, "May Allah's help and guidance always be present to us so that we are not busy in prolonged debates that are far from good and differences are beautiful." From there, it is clear that differences undoubtedly exist and are difficult to avoid. Therefore, we must respect one another because all of them have their own basis or arguments adopted in carrying out *tarāwih* prayers.

Conclusion

Tarāwih prayer comes from the word "*tarwīḥah*" which means rest. It was originally referred to as *qiyām al-lail* during the time of the Prophet Muhammad, performed either in the mosque or at home, sometimes in congregation or *munfarid*. The Prophet only performed *tarāwih* prayers in congregation in the mosque for three nights to avoid obligations that might burden Muslims. During Abu Bakr's time, *tarāwih* prayers were performed individually or in

²⁴ Yuniar Indra Yahya, "Kasyf al-Tabarīh (2), Sanggahan Kiai Fadhol terhadap Kebid'ahan 20 Rakaat Tarawih," *Alif.ID* (blog), April 20, 2023, <https://alif.id/read/yiy/kasyf-al-tabarīh-2-sanggahan-kiai-fadhol-terhadap-kebidahan-20-rakaat-tarawih-b247602p/>.

²⁵ *Tarāwih 20 Raka'at* - KH. Maimoen Zubair (@ngaji.nu), accessed July 18, 2024, <https://www.youtube.com/shorts/dsacyUrpZGY>.

small groups. Umar bin Khattab started the initiative to pray tarawih in congregation at the mosque to unite Muslims.

The differences in the practice of *tarāwih* prayers, whether 8 or 20 rak'ahs reflect variations in understanding and practice based on the traditions. The *kitab Kasyfu at-Tabārih* emphasizes the importance of following the ijihad of the Companions, such as 'Umar ibn Khattab, who prescribed 20 rak'ahs for the *tarāwih* prayer in congregation, and asserts that following the ijihad of the Companions does not contradict the teachings of the Prophet Muhammad. Thus, *tarāwih* prayers of either 8 or 20 rak'ahs are a rich tradition of worship in Islam and reflect a variety of interpretations and practices that have their roots in the time of the Prophet Muhammad and his companions. The *kitab* of *Kasyfu at-Tabārih* is an important reference for understanding the history, practices, and debates surrounding the *tarāwih* prayer, helping Muslims broaden their religious horizons and avoid unproductive debates.

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