

**CHAPTER III**  
**THE PRAYER TIMES CONCEPT**  
**IN PERSPECTIVE OF SHIA ITHNA ASHARIYYAH**

Prayer (*ṣalāh*), which is the most fundamental and significance aspect of worship (*Ibadah*) is obliged for every Moslem. There is no exception for this worship. A Moslem who has met the prescribed requirements and conditions has this obligation of prayer obliged for him. This obligation bounded by times which have been described in the holly Qur'an chapter al-Baqarah verse 103: "*Set up regular prayers: for such prayers are enjoined on believers at stated times*". Moreover, the Prophet Muhammad PBUH as the messenger of Allah SWT clarified those times in his tradition (*hadith*) as written in many hadith books. In consequence, Moslem scholars agreed that prayer should be based on times which are explained in the holly Qur'an or the hadith of the prophet PBUH<sup>1</sup>.

As a part of Islam, Shia Ithna Ashariyyah school of thought also agreed that prayer is an obligation for every Moslem in his entire life. They also agreed that prayer is based on times as prescribed in the holly Qur'an and the hadith. Nevertheless, the concept of prayer times they performs every day are different which the concept performed by the general school of thought *Ahl Sunnah Wal Jamā'ah* (*Sunni* school of thought).

Therefore, this chapter will explain and describe the concept of prayer times performed by Shia Ithna Ashariyyah. First, the history of Shia Ithna Ashariyyah (then called Shia) needs to be described to know their past and how this school of

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<sup>1</sup> Susiknan Azhari, *Ilmu Falak Teori dan Praktek*, Yogyakarta : Lazuardi, 2001, p. 73

thought founded. From the history, it also can be known how their thought in Islamic law shaped especially about prayer times. Then, this chapter will clarify the specific topic about the concept of prayer times according to Shia.

#### **A. The History of Shia Ithna Ashariyyah**

Discussing about the history of Shia specifically Shia Ithna Ashariyyah in this chapter is important when researching the thought of Shia Ithna Ashariyyah. The past, when this community was founded, is the basic ground to know which color Shia Ithna Ashariah is. Undeniable, the history has made up the color of thought, belief and faith of Shia Ithna Ashariyyah. Therefore, firstly the writer will explain the history, and then specifically clarify the concept of prayer times of Shia Ithna Ashariyyah.

##### **1. The Emergence of Shia**

Shia, which etymologically means group of people, in the vocabulary of Moslem thought used to refer a group of people who obedient in following Ali bin Abu Ṭālib and his *Ahl Bayt* (family or generation). Terminologically, the word Shia refers to a group of people who fight and wage a struggle the aspiration of the Prophet PBUH family and also desire his generation to be the successor of the Prophet.<sup>2</sup> This group is a part of Islam which acknowledges Ali bin Abu Ṭālib as the successor and caliph of the Prophet PBUH and has a right to be the

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<sup>2</sup> Ibnu Manzûr, *Lisan al-Arab, Juz II*, Mesir: al-Dâr al-Misriyyah, p. 394.

*khalifah* after him.<sup>3</sup> The name “Shia” is a short form of the Arabic phrase: “*Shiatu Ali* – a follower of ‘Ali’”. Ali, son of Abu Ṭālib, was the cousin and the son-in-law of the Prophet of Islam.

To describe the emergence and the genesis of Shia, the historians either Moslem historians or non-Moslem historians have different opinion and argument. Some of them said that Shia appeared from Persia. The reason is that the belief of God interference in determining leadership and hereditary of power was unknown in Arabic world, but was very recognized by Persian citizens. Nevertheless, this argument was rejected by Shaikh Muhammad Husain Kāshif al-Giṭā. He said that it was impossible because the majority of religion believed by Persians is Zoroastrian. This statement will only cause enmity, hostility and detestation among Moslems.<sup>4</sup>

On the other hand, some historians said that Shia was a product of a Jew called Abdullah Bin Sabā’. He was incognito to become a very kind and godly person which took breath away some *ṣahābah* (companions of the Prophet PBUH). However, behind those things, his target is to make troublesome and propaganda among *ṣahābah*. He also made ideas to glorify Ali excessively.<sup>5</sup> Nevertheless, this argument is refused by some historians. The reason is that it is illogic if a Jew can influence the

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<sup>3</sup> Hans Wehr, *A Dictionary of Modern Written Arabic*, London: Allan and Yunmi Ltd., 1971, p. 499.

<sup>4</sup> M. Quraish Shihab, *Sunnah-Syiah Bergandengan Tangan! Mungkinkah?*, Jakarta: Lentera Hati, 2007, p. 64.

<sup>5</sup> *Ibid.*

thought of friends of the Prophet PBUH. Moreover, Ṭāhā Husain, a distinguished Egyptian scholar, confuted the argument and state that Abdullah bin Saba' was only a fictitious figure which was made up by anti-Shia group.<sup>6</sup>

The most acknowledge argument and the most admitted its credibility or subjectivity either by the followers of Shia or Sunni is that Shia emerged since the period of the Prophet Muhammad PBUH, or at least after he passed away. The cause was the oath of Abū Bakar Al-Shiddīq in *Thaqīfah Banī Sa'īdah* to be the first caliph after the Prophet Muhammad PBUH. The family of the Prophet PBUH and some of his companions considered that Ali bin Abū Ṭālib was the most proper and has the right to be the successor and the caliph of the Prophet PBUH than Abu Bakar. Abdul Halīm Mahmūd agreed this argument by citing the argument of Dr. Ṭāhā Husain that the truth of the caliph occupation was belongs to Ali.<sup>7</sup>

Terminologically, the word “Shia” existed since the period of the Prophet Muhammad PBUH. This word was referred to al-Miqdād bin al-Aṣwāb, Salmān al-Fārisi, Abū Dzar al-Giffārī, ‘Amar bin Yāsir and people who love honestly and sincerely to Ali Bin Abu Ṭālib, even thought they did not have any political purpose. They were called *Shiatu*

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<sup>6</sup> See more Ṭāhā Husain, *‘Ali wa Banuhu*, Mesir: Dār al-Ma’ārif, 1953, p. 98-100.

<sup>7</sup> Abdul Halim Mahmūd, *Al-Taḥkīr al-Falsafī fī al-Islām*, Beirut: Dār al-Kitāb al-Lubnānī, 1982 p. 169.

*Ali*.<sup>8</sup> Then, addressing the terminology of Shia became clearer after Uthmān bin Affān was killed. Moslem community became separated into three groups. First, people who took revenge for murdering Usman bin Affan and blamed everything to Ali bin Abū Ṭālib were called *Uthmāniyah*. Second, people who stayed loyal to Ali were called *Alawiyah*. The third was the rest of people who did not involve on this political disorder (no name for these people). This situation continued until the leadership of Mu'āwiyah. In *Abbāsiyah* period, name of Uthmāniyah and Alawiyah was erased. Since then, the name exist was *Sunnah* and *Shia*.<sup>9</sup>

The next development of Shia was generally signed by the development of politic-religion thought and specifically by the thought development about *imāmah* (to call the way of leader commutation hereditarily). Many historians said that the essence of Shia development was the thought about leadership commutation or *imāmah*.<sup>10</sup>

## 2. The Branches of Shia

Historically, Shia has separated into uncountable groups and communities, but according to al-Bagdādī in his book “*al-Farqu Baina al-Firāq*” he clarified that generally Shia has separated into four main groups which each group has separated into some small groups. Those

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<sup>8</sup> <http://muhsinhar.staff.umsida.ac.id/?p=499>, diakses pada 10 maret 2011, jam 21.00.

<sup>9</sup> Muhsin Amili, *A'yān al-Shia*, Beirut: Dār al-Ta'āruf, Vol. I, p. 18.

<sup>10</sup> Abdulaziz A. Sachedina, *Kepemimpinan Dalam Islam: Perspektif Syi'ah*, terj. Ilyas Hasan, Bandung: Mizan, 1991, p. 363-368.

main groups are: Shia Ghulat (the extreme), Shia Ismā'iliyyah, Shia Zaidiyyah and Shia Ithna Ashariyyah.<sup>11</sup>

**a. Shia Ghulat**

This group has separated into some small groups such as Al-Sabā'iyyah, Al-Khaṭṭābiyyah, Al-Gurābiyyah and Al-Qarāmiṭah. All off these small groups are extreme and excessive. Al-Sabā'iyyah and Al-Qarāmiṭah were extreme in glorifying Ali and regarded him as God. Al-Khaṭṭābiyyah was too excessive in considering Imam Abū Ja'far al-Ṣādiq and his ancestors as God. Al-Gurābiyyah was also extreme because they believe that actually Allah has sent Jibrīl to Ali bin Abu Ṭālib, not to Muhammad PBUH, and Jibrīl was wrong. However, all these groups were not exist anymore or were extinct.<sup>12</sup>

**b. Shia Ismā'iliyyah**

This group of Shia is also called *Shia Sab'iyyah* (Sh'ia seven) because they only have seven Imams. The first is Imam Ali and the last is Imam Ismail bin Ja'far Al-Ṣādiq. According to history, Ismail died five years before his father Imam Ja'far died. Nevertheless, this group believes that Ismail did not die yet. He will appear once more in this world, so his coming is being waited, such as Ithna Ashariyyah and Ahl sunnah is waiting for the emergence of Imam Mahdi. This group also separated into some small groups such as Ismā'iliyyah

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<sup>11</sup> M. Quraish Shihab, *Sunnah-Syiah Bergandengan Tangan! Mungkinkah?*, *Op. cit.*, p. 69. See more detail Abū al-Khair bin Ṭāhir al-Bagdādī, *Al-Farqu Baina al-Firāq*, Mesir: Muhammad Ali Ṣubauh Press, p. 313.

<sup>12</sup> *Ibid.*, p. 70-73.

Nizarī, Ismā'īliyyah Musta'lī and Ismā'īliyyah Al-Ṭayyībī. They survive until now and stay in India and Pakistan.<sup>13</sup>

### c. Shia Zaidiyyah

Shia Zaidiyyah is the followers of Zaid bin Muhammad bin Ali Zainal Abidin bin Husain bin Ali bin Abu Ṭālib. This group believes that *imāmah* can be occupied by who has a lineage until Fāṭimah binti Rasulullah PBUH, whether the generation of her son Hasan or Husain, as long as he has capability, knowledge, justice, and bravery. Therefore, they chose Imam Zaid bin Ali Zainal because of his bravery to fight against tyranny. Zaidiyyah establish their law based on Al-Qur'an, hadith and logical reasoning. They do not bound hadith only from the Prophet PBUH family, but also the narrations from other *ṣahābah* (Companions of the Prophet PBUH). Their *Aqīdah* (faith) follow Mu'tazilah school of thought and their *shariah* (Islamic law) is in line with Abu Hānifah School of thought and a little with Shāfi'ī school of thought.<sup>14</sup>

### d. Shia Ithna Ashariyyah

Shia Ithna Ashariyyah is one of Shia group which has the largest followers. They are called *Ithna Ashariyyah* (twelve) because they believe in twelve Imams which the first Imam is Imam Ali bin Abu

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<sup>13</sup> *Ibid.*, p. 73-78.

<sup>14</sup> *Ibid.*, p. 78-83.

Ṭālib and the last Imam is Abū al-Qāsim Muhammad bin al-Hasan or al-Mahdi al-Muntaḍar (the waited).<sup>15</sup>

This group is also called Imāmiyyah Ja'fariyyah because their belief in Imams and one of those Imams is Imam Ja'far Al-Ṣādiq. They believe that all of those Imams have a lineage with Ali bin Abu Ṭālib and Fāṭimah Al-Zahra, the daughter of the Prophet PBUH. These twelve Imams are<sup>16</sup>:

1. Abū al-Hasan Ali bin Abi Ṭālib, 23 SH – 40 H, then his son,
2. Abū Muhammad al-Hasan bin Ali (al-Zākī), 2 H – 50 H, then his brother,
3. Abū Abdillah al-Husain bin Ali (Sayyid al-Shuhadā'), 3H-61H
4. Ali bin al-Husain (Zainal Abidin), 38 H – 95 H
5. Abū Ja'far Muhammad bin Ali (al-Bāqir), 57 H – 114 H
6. Abū Abdillah Ja'far bin Muhammad (al-Ṣādiq), 83H – 148H
7. Abū Ibrāhīm Mūsā bin Ja'far (al-Kaḍīm), 128 H – 183 H
8. Abū al-Hasan Ali bin Mūsā (al-Riḍā), 148 H – 203 H
9. Abū Ja'far Muhammad bin Ali (al-Jawwād), 195 H – 220 H
10. Abū al-Hasan Ali bin Muhammad (al-Hādī), 212 H – 254 H
11. Abū Muhammad al-Hasan bin Ali (al-Ashkārī), 232 H – 260 H
12. Abū al-Qāsim Muhammad bin al-Hasan (al-Mahdi), 255 H, and then he disappeared before he grown up and predicted will appear in this world as Imam Mahdi al-Muntadzar (the waited).

This group is the majority citizen of Iran, Iraq, Kuwait, Bahrain, India and Saudi Arabia. The detailed perception and doctrine of this group will be explained more detail later.

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<sup>15</sup> [http://id.wikipedia.org/wiki/Dua\\_Belas\\_Imam](http://id.wikipedia.org/wiki/Dua_Belas_Imam), diakses pada 10 Maret 2011 pada jam 21.00.

<sup>16</sup> M. Quraish Shihab, *Op. Cit.* p. 126-127.

## B. Shia Ithna Ashariyyah School of Thought

Ithna Ashariyyah school of thought (*madzhab*) is usually known as Ja'fariyyah school of thought. This school of thought (then called madzhab) is one of Shia madzhab which is the closest to Sunni madzhab. The basic differences are in three aspects: the obligation of belief or faith, the imam which has no sin (*ma'ṣūm*) or maintains him self from sinning, and the last and the most important is the obligation to hold on to authoritative quotation al-Qur'an and hadith as the main source of law, then use thought to make an individual interpretation (*ijtihād*) which in their opinion the door of *ijtihād* is never closed until now.<sup>17</sup>

The name "Ja'fariyyah" indicates that the Imam of this madzhab is Imam Ja'far as Shāfi'iyah which the Imam is Imam Shāfi'ī and so does the other madzhab. Imam Ja'far is the most important magnate of Shia in Islamic Jurisprudence (*fiqh*) which is the main worship (*ibādah*) and transactions (*mu'āmalah*). His name is Abū Abdillah Ja'far Bin Muhammad al-Ṣādiq. His father is Muhammad al-Bāqir son of Ali Zainal Abidin son of Husain son of Ali bin Abu Ṭālib. According al-Rifā'ī, he was born at 80 of Hijriah in Madinah and died at the age of 65 years old at 148 of Hijriah in Madinah and buried in Bāqi' cemetery.<sup>18</sup>

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<sup>17</sup> Abu Bakar Aceh, *Syi'ah Rasionalisme dalam Islam*, Solo: CV. Ramadhani, Ed. IV, 1984, p. 99.

<sup>18</sup> *Ibid.*, p. 111.

From the cradle, he learned from his father to master all of knowledge and morals. His father's purity and softness character influenced himself potently especially in manner of individual asceticism (*zuhd*), God consciousness (*taqwā*) and contentment (*qanā'ah*). That's why he was titled *al-Ṣādiq* which means honest because he was very honest and had a good attitude on everything. Imam Ja'far was a person which was chosen in good deed, the most expert in hadith, and the master in many aspects of *fiqh*, and had the most perfect behavior and prudence.

Ja'fariyah also called Imāmiyyah Ithna Ashariyyah because this group believes that their legal Imams are twelve Imams. It has been discussed before in Shia Ithna Ashariyyah. Then, the term of Shia sometimes refers to Shia Imāmiyyah. This madzhab, in term of *fiqh* is closer to Shāfi'iyyah school of thought although, in some aspects, they are different from the four Ahl sunnah. They are more similar to Zaidiyyah which hold on to Al-Qur'an and hadith that is narrated by their Imams. They argue that the door of *ijtihād* is not closed yet and refuse analogy (*qiyās*) as long as their Imams which know everything about Islamic law (*shariah*) are along with them.<sup>19</sup>

Shia also consider consensus (*ijmā'*) as one of their source of law. They comprehend *ijmā'* as the consensus of their scholars toward their Imams thought regarding a problem. Then, although they refuse analogy to be the

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<sup>19</sup> *Ibid.*, p. 113

source of considering the law, they put analogy in a very high level, so everything considered right by analogy also considered right by religion.<sup>20</sup>

To understand al-Qur'an, they reference its interpretation from books written by the interpreters of Shia. One of the great interpreters of Shia is Ali bin Abu Ṭālib. Either Shia or Sunni considered Ali as the first Al-Qur'an interpreter in the Islamic history because he used to interact with the Prophet PBUH and got him explaining and clarifying the meaning (*ta'rīf*) and the interpretation of the holly Qur'an. Ali did not only deserve in controlling the collection of the Qur'an, but also had a wide knowledge about the history of the revelation of the verse and chapter, about *muḥkamāt* and *mutashābihāt* verses, an also said that he had sixty kinds knowledge of the Qur'an. He was the most narrated person about al-Qur'an. Ibnu Abbās, which was the student of Ali, said that Ali was a person who knew much about the extrinsic and the intrinsic of the noble Qur'an.<sup>21</sup>

Hadith, in term of Shia is sayings and actions of the *ma'ṣūm* (people who have no sin or protected from sinning). The *ma'ṣūm* is the prophet Muhammad PBUH and the twelve Imams of Shia. The narration of the hadith will be examined carefully by interviewing the narrator. Then, the narration of the hadith will pass some narrators which within them the friends of the *ma'ṣūm* (the Prophet, ahl bayt and the Imams). Therefore, in term of hadith, they give priority to the hadith narrated by their Imams or the narrators of Shia.

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<sup>20</sup> M. Quraish Shihab, *op. cit.* hal. 238.

<sup>21</sup> Abu Bakar Aceh, *Syi'ah Rasionalisme dalam Islam, Op. cit.* p. 155

Concerning the fiqh and law, Hasby, as cited by Abu Bakar Aceh, said that the fiqh of Shia, even though based on Al-Qur'an and Hadith, they differ with the majority (*jumhur*) of Sunni scholars in some aspects<sup>22</sup>:

- a. Their fiqh is based on the interpretation which is in mutual accord with their main ground. They do not accept the interpretation from other interpreters or hadith narrated by the other narrators.
- b. Their fiqh is based on hadith and theorems which accepted from their Imams. They will not accept any theorem used by the majority Scholars of Ahl sunnah.

Using this way, less than 400 students of Imam Ja'far have written books of fiqh. The fiqh source of Ja'fari madzhab, which is famous with 400 problems, collected in four main books. These books are: (1) *Ushūl al-Kāfī*, by Shaikh Abū Ja'far Muhammad bin Ya'qūb al-Kulainī al-Rāzī (w. 329 H/940 M), (2) *Man Lā Yaḥẓuruhu al-Faqīh*, by al-Ṣādiq Ibnu Bābawaih al-Qummī (w. 381 H/991 M) (3&4) *Al-Istibṣār* and *Tahdzīb al-Aḥkām* by Shaikh Abū Ja'far Muhammad Ibnu al-Hasan al-Ṭūsī (w. 460H/1068 M). These four books are the main reference and the manual book of the scholars of Shia Ithna Ashariyyah as the six books which has been the manual book of Ahlusunnah.

### C. The Concept of Prayer times in perspective of Shia Ithna Ashariyyah

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<sup>22</sup> *Ibid.*, p. 113

The obligation of prayer which becomes the main pillar of Islam is an absolute obligation. It means every Moslem is obliged to perform prayer, so is Shia Ithna Ashariyyah. Prayer is an obligation which has to be performed by its followers, without exception. The obligatory prayer that they have to do is same, five obligatory prayers. This statement is strengthened by the hadith in their book al-Kāfi:

عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ  
 بْنِ مُحَمَّدِ بْنِ عَيْسَى وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ جَمِيعاً عَنْ  
 حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيزِ عَنْ زُرَّارَةَ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ ( عَلَيْهِ السَّلَام )  
 عَمَّا فَرَضَ اللَّهُ عَزَّ وَ جَلَّ مِنَ الصَّلَاةِ فَقَالَ خَمْسُ صَلَوَاتٍ فِي اللَّيْلِ وَ النَّهَارِ  
 فَقُلْتُ فَهَلْ سَمَّاهُنَّ وَ بَيَّنَّهِنَّ فِي كِتَابِهِ قَالَ نَعَمْ قَالَ اللَّهُ تَعَالَى لِنَبِيِّهِ ( صَلَّى  
 اللَّهُ عَلَيْهِ وَآلِهِ ) أَقِمِ الصَّلَاةَ لِذُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ وَ ذُلُوكِهَا زَوَاهَا  
 فَفِيمَا بَيْنَ ذُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ أَرْبَعُ صَلَوَاتٍ سَمَّاهُنَّ اللَّهُ وَ بَيَّنَّهِنَّ  
 وَ وَقَّتَهُنَّ وَ غَسَقُ اللَّيْلِ هُوَ انْتِصَافُهُ ثُمَّ قَالَ تَبَارَكَ وَ تَعَالَى وَ قُرْآنَ الْفَجْرِ إِنَّ  
 قُرْآنَ الْفَجْرِ كَانَ مَشْهُوداً فَهَذِهِ الْخَامِسَةُ...<sup>23</sup>

Means: “Narrated from Ali bin Ibrāhīm, from his father, from Hammād bin Īsā and Muhammad Bin Ismā’īl from al-Fāẓil Bin Shādzān from Hammād bin Īsā from Harīz from Zurārah, he said: I asked Abū Ja’far As about what has Allah obliged about prayer? Then, he said: five obligatory prayers at day and night. Then, I asked again: did Allah mention and explain it in the holly Qur’an? Abu Ja’far said: yes, Allah SWT has said to His Prophet PBUH: “Aqimi al-ṣalāta lidulūki al-shamsi ilā gasaqi al-lail (establish regular prayer: Establish regular prayers - at the sun's decline till the darkness of the night)”. Dulūk Al-Shamsi means declining the sun. So, between the declining of the sun until the darkness of night, there are four

<sup>23</sup> Abū Ja’far Muhammad bin Ya’qūb Al-Kulainī, Al-Kutub Al-Arba’ah al-Furu’ min al-Kāfi (3-4-5), Qūm: Muassasah Anṣāriyan li al-Ṭibā’ah Wa al-Naṣr, Ed. I, 2005, p. 735.

*prayers, Allah has mentioned it, explained it and prescribed the time. And gasaq al-lail means the middle of night. Then Allah SWT said: wa qur'an al-Fajr, Inna Qur'an al-fajr kāna mashhūdā (for the prayer and reading in the morning carry their testimony.) and that is the fifth prayer."*

In Shia's point of view, as written in their reference books mentioned before, every prayer has two times. This argument declared in the hadith narrated from Imam Ja'far Al-Şādiq:

أخبرني الشيخ رحمه الله عن أبي القاسم جعفر بن محمد عن محمد بن يعقوب عن علي بن إبراهيم عن محمد بن عيسى عن يونس بن عبد الرحمن عن عبدالله بن سنان قال سمعت أبا عبدالله (ع) يقول لكل صلاة وقتان فأول الوقت أفضله.<sup>24</sup>

Means: "Shaikh Rahimahullah told me from Abu Qāsim Ja'far bin Muhammad from Muhammad Bin Ya'qūb from Ali bin Ibrāhīm from Muhammad bin Īsā from Yunus bin Abdurrahman from Abdullah bin Sinān said: I heard Abū Abdillāh said: every prayer has two times, and the first time is more eminent.

The meaning of two times for every prayer declared in the hadith above is a concept of prayer time which gives two choice times. To clarify that statement, M. Quraish Shihab in his book "*Sunnah-Syi'ah Bergandengan tangan, Mungkinkah!*" said that the two choice times is special time and combination time. Every prayer can be performed at its special time or its combination time.<sup>25</sup> It is freely to choose. Nevertheless, the most eminent to perform prayer according to the hadith is as soon as possible at the first time.

<sup>24</sup> Abū Ja'far Muhammad bin Hasan al-Ṭūsī, *Al-Kutub al-Arba'ah al-Ibtibṣār (1-4)*, Qūm: Muassasah AnŞāriyan li al-Ṭibā'ah wa al-NaŞr, Ed. I, 2005, p. 102.

<sup>25</sup> M. Quraish Shihab, *op. cit.* p. 245.

The meaning of special time is that at that time only one prayer can be performed or the exact time is only for one specific prayer. For example, the special time for Ḍuhr prayer will prevail only for Ḍuhr prayer and the other prayer such as AṢr or Magrib can not be performed at this time. Whereas, the combination time means that at this time two prayers can be performed together or the time for combining two prayers. So, at this time Ḍuhr and AṢr can be performed together without any delay of time, but only at this time. Nonetheless, it should also be noted that the prayers in all cases are separate. It's not that they pray eight raka'ats (for Ḍuhr and AṢr for example) straight, as part of one prayer. It is the same regular form of prayer, but combined into one time, not one prayer. The first should be performed first and the last should be the last.

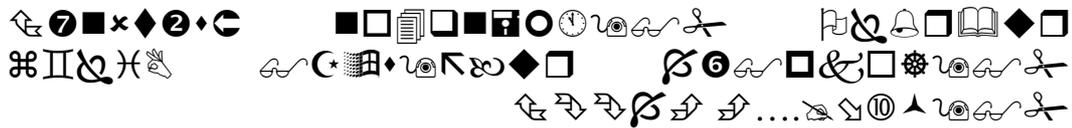
This two choice time is only for four prayers (Ḍuhr, AṢr, Magrib, and Isha), Subuh or dawn prayer is not included. Hence, the concept of prayer time of Shia Ithna Ashariyyah usually known as three prayer times. These three times are *Ḍuhrain*, *Ishā'ain*, and *Fajr*. Ḍuhrain is time for combination of Ḍuhr and AṢr, Ishā'ain is time for combination of Magrib and Isha prayer, and Fajr is the specific time for Subuh prayer.<sup>26</sup> This kind of prayer times concept which differ between Sunni and Shia. Shia commonly known with its three prayer times even though they pray five prayers as Ahl Sunnah wal Jamā'ah does.

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<sup>26</sup> Muhammad Jawwād Magniyyah, *Fiqh al-Imām Ja'far al-Ṣādiq*, Qūm: Muassasah AnṢāriyan li al-Ṭibā'ah wa al-NaṢr, Ed. VII, Vol. 1, 2007, p. 142-145.

The argumentation of Shia regarding these times is the verses of the holly

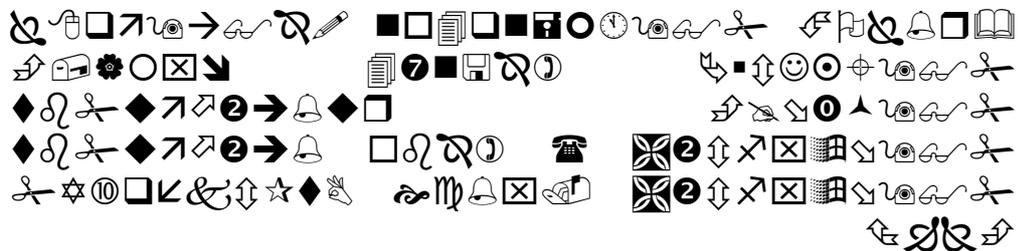
Qur'an which only mention three times for prayers. Allah Siad:



Means: “*And establish regular prayers at the two ends of the day and at the approaches of the night*” (Hud [11]: 114)<sup>27</sup>

The phrase **طرفي النهار** (the two ends of the day) is time for Subuh at the first end of the day, and time for Ḍuhr and Aṣr for the second end of the day. The phrase **زلفا من الليل** (the approaches of the night) is time for Magrib and Isha prayer.<sup>28</sup> The text of verse only says about three times (the first and the second end of the day and the approaches of the night) not five.

Another verse says also about three times for prayers, Allah SWT said:



Means: “*Establish regular prayers - at the sun's decline till the darkness of the night, and the morning prayer and reading: for the prayer and reading in the morning carry their testimony.*” (Al-Isrā [17]: 78)<sup>29</sup>

**دلوك الشمس** (the sun's decline) is the time for Ḍuhr and Aṣr prayer. The phrase **عسق الليل** (the darkness of the night) is time for Magrib and Isha. The

<sup>27</sup> English Translation Text Copied from *DivineIslam's Qur'an Viewer software v2.910* developed by Jamal Al-Nasir.

<sup>28</sup> Muhammad Jawwād Magniyyah, *Fiqh al-Imām Ja'far al-Ṣādiq, Loc. cit.*

<sup>29</sup> English Translation Text Copied from *DivineIslam's Qur'an Viewer software v2.910* developed by Jamal Al-Nasir.

last is قرءان الفجر (the morning prayer) is the time for Subuh prayer. This verse also clearly mentions three times for prayer.<sup>30</sup>

## 1. Ḍuhrain Time

As clarified before, Ḍuhrain time contains two prayers that is Ḍuhr and Aṣr prayers. It's called Ḍuhrain because the two prayers Ḍuhr and Aṣr is performed at Ḍuhr time. So, generally this time is only for Ḍuhr prayer and Aṣr prayer. This time starts when the sun declines or when the sun across the culmination point of the day and ends when the sun sets on the western horizon. The clear explanation for this time is described in this statement:

سأل عبيد بن زرارة أبا عبدالله عن وقت الظهر و العصر فقال إذا زالت الشمس دخل وقت الظهر و العصر جميعا إلا أن هذه قبل هذه ثم أنت في وقت منهما جميعا حتى تغيب الشمس.<sup>31</sup>

Means: “Ubaidah bin Zurārah asked Abū Abdillah about Ḍuhr time and Aṣr time, Abū Abdillah said: when the sun declines (across the culmination point of the day), it is the time for Ḍuhr and Aṣr, except that this prayer (Ḍuhr) before this prayer (Aṣr), then you are at these two times until the sun sets.

The hadith above indicates that Ḍuhr time or when the sun declines and across the culmination point of the day is the time for two prayers Ḍuhr and Aṣr. Ḍuhr prayer must be performed first than Aṣr because

<sup>30</sup> Muhammad Jawwād Magniyyah, *Fiqh al-Imām Ja'far al-Ṣādiq, Loc. cit.*

<sup>31</sup> Abū Ja'far Al-Ṣadūq Muhammad bin Ali bin al-Husain bin Bābawaih al-Qummī, *Al-Kutub al-Arba'ah Man Lā Yahzuruhu al-Faqīh (1-4)*, Qum: Muassasah AnṢāriyan li al-Ṭibā'ah wa al-Naṣr, Ed. I, 2005, p. 57.

Ḍuhr was the first prayer obliged than other prayers as explained by Abū

Ja'far:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ يَزِيدَ بْنِ خَلِيفَةَ قَالَ  
 قُلْتُ لِأَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) إِنَّ عُمَرَ بْنَ حَنْظَلَةَ أَتَانَا عَنْكَ  
 بِوَقْتٍ فَقَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) إِذَا لَا يَكْذِبُ عَلَيْنَا قُلْتُ  
 ذَكَرَ أَنَّكَ قُلْتَ إِنَّ أَوَّلَ صَلَاةٍ افْتَرَضَهَا اللَّهُ عَلَى نَبِيِّهِ ( صَلَّى اللَّهُ عَلَيْهِ  
 وَآلِهِ ) الظُّهُرُ وَهُوَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ أَقِمِ الصَّلَاةَ لِذُلُوكِ  
 الشَّمْسِ...<sup>32</sup>

Means: “Ali bin Ibrāhīm from Muhammad bin Īsā from Yūnus from Yazīd bin Khalīfah said: I said to Abū Abdillāh that Umar bin Hanḍalah came to us at once. Abū Abdillāh said: then he will not lie for us. I said: he said that you had said that the first prayer obliged by Allah to His prophet PBUH is Ḍuhr because of the revelation of Allah Aqimi al-ṣalāta li dulūki al-shamsi (Establish regular prayers - at the sun's declines)...”

In this Ḍuhrain time, each of Ḍuhr and Aṣr prayer has two choice times. Ḍuhr prayer has the special and combination time and Aṣr does. So, Ḍuhr has time which at that time the only prayer allowed to be performed is Ḍuhr. It is at special time for Ḍuhr. Aṣr also has time which at that time, the only prayer allowed to be performed is Aṣr prayer. It is at special time for Aṣr. Moreover, at Ḍuhrain time there is a time to combine between Ḍuhr and Aṣr prayer.

<sup>32</sup> Abu Ja'far Muhammad bin Ya'qūb, *Al-Kutub Al-Arba'ah al-Furū' min al-Kāfī* (3-4-5), *Op. cit.*, hal 737.

To explain these two choice times for Ḍuhr and AṢr prayer at Ḍuhrain time, Muhammad Jawwād Magniyyah cited the words of Abū Ja'far al-Ṣādiq in his book “*Fiqh al-Imām Ja'far Al-Ṣādiq*”:

و قال (الإمام الصادق) عليه السلام: إذا زالت الشمس فقد دخل وقت الظهر, حتى يمضي مقدار ما يصلي المصلي أربع ركعات, فإذا مضى ذلك فقد دخل وقت الظهر و العصر, حتى يبقى من الشمس مقدار ما يصلي المصلي أربع ركعات, فإذا بقي مقدار ذلك, فقد خرج وقت الظهر و بقي وقت العصر حتى تغيب الشمس.<sup>33</sup>

Means: “*And Imam Al-Ṣādiq Alaihi al-salām said: when the sun declines, the time for (only) Ḍuhr prayer begins until a period for praying four rakaat passes. When the period of four rakaat has passed, the time for both Ḍuhr and AṢr prayer begin until a period for praying four rakaat is the only left. When the period of four rakaat before sunset is the only left, the time for Ḍuhr is out and the time is (only) for AṢr until the sun sets.*”

The statement revealed by Abu Ja'far above clearly explains the times in Ḍuhrain time. He explains when the special time for Ḍuhr only, the special time for AṢr only and the combination time for both prayers Ḍuhr and AṢr. The special time for Ḍuhr only is begun when the sun declines or when the sun has gone across the culmination point of the day. This time is only a period of performing four rakaat of Ḍuhr prayer. It is a very short time. So, a period for performing four rakaat after the

<sup>33</sup> Muhammad Jawwād Maghniyyah, *Fiqh al-Imām Ja'far al-Ṣādiq*, *Op. cit.*, p. 142. See also Abū Ja'far Muhammad bin Hasan Al-Ṭūsī, *Al-Kutub Al-Arba'ah Tahdzīb Al-Aḥkām*, Qūm: Muassasah AnṢāriyan li al-Ṭibā'ah wa al-NaṢr, Ed. I, 2005, p. 194.

declining of the sun is the special time for Ḍuhr prayer. At this time, only Ḍuhr prayer is allowed to be performed.

Then, the special time for AṢr prayer only is when the sun is about to set approximately a period of performing four rakaat of AṢr prayer. So, a period for performing four rakaat of AṢr prayer before the sun sets is the special time for AṢr prayer. At this time, only AṢr prayer can be performed. Although a person does not perform Ḍuhr prayer until this time, he has to perform AṢr first and then pray Ḍuhr at outside of Ḍuhrain time.

Then, the rest of time between the special time for Ḍuhr and the special time for AṢr is the combination time for both prayers Ḍuhr and AṢr. This time is begun by the end of the special time for AṢr or after passing four rakaat of Ḍuhr prayer after the sun has gone across the culmination point of the day. Then, the end of this combination time is before the beginning of the special time for AṢr prayer or before the period for performing four rakaat of AṢr prayer. The consequence of this combination time is that someone can perform prayer as soon as he has a time to pray. After praying Ḍuhr, he does not need to delay or wait the next time to pray AṢr for instance.

## 2. Ishā'ain Time

Conceptually, Ishā'ain time is same as Ḍuhrain time. However, Ḍuhrain time is performed at day and Ishā'ain time is performed at night by the end of Aṣr or after the sun sets in the western horizon. This time is begun with Magrib prayer and then followed by Isha time. Whereas, Magrib time begins when the sun sets and marked by the disappearing of the red cloud in the eastern sky. This statement is clarified by Abu Ja'far and cited by Muhammad Jawwād Magniyyah in his book *Fiqh al-Imām Ja'far Al-Ṣādiq*<sup>34</sup>:

قال الإمام الصادق عليه السلام: وَقْتُ الْمَغْرِبِ إِذَا ذَهَبَتِ الْحُمْرَةُ مِنَ الْمَشْرِقِ...<sup>35</sup>

*Means: "Imam Al-Ṣādiq As said: the time for Magrib is when the red cloud has disappeared from the eastern sky..."*

The disappearing of the red cloud from the eastern sky is sign that the sun has completely set. When the sun set, it faces the eastern sky so the light of sun will appear on the eastern sky. Thus, the red light will also disappear, when the sun set behind the western horizon.

In Ishā'ain time, there is also the choice time for Magrib and Isha prayer which means there are special time for only Magrib prayer, the special time only for Isha prayer, and the combination time for both

<sup>34</sup> Muhammad Jawwād Magniyyah, *Fiqh al-Imām Ja'far al-Ṣādiq*, *Op. cit.*, p. 143.

<sup>35</sup> The complete redaction of the hadith above is:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَحْمَدَ بْنِ أَشْبِيهِ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَمِعْتُهُ يَقُولُ وَقْتُ الْمَغْرِبِ إِذَا ذَهَبَتِ الْحُمْرَةُ مِنَ الْمَشْرِقِ وَ تَنْدَرِي كَيْفَ ذَلِكَ فَلْتُ لَأَقَالَ لِأَنَّ الْمَشْرِقَ مُطْلُ عَلَى الْمَغْرِبِ هَكَذَا وَ رَفَعَ يَمِينَهُ فَوْقَ بَسَارِهِ فَإِذَا غَابَتْ هَاهُنَا ذَهَبَتِ الْحُمْرَةُ مِنْ هَاهُنَا

See Abu Ja'far Muhammad bin Ya'qūb Al-Kulainī, *Al-Kutub Al-Arba'ah al-Furū' min al-Kāfi* (3-4-5. *Op. cit.*, p. 738.

Magrib and Isha prayer. The different with Ḍuhrain time is the starting time and the ending time. The time is based on the interpretation and the judgment of the Imam Abu Ja'far Al-Ṣādiq as the Imam of Shia Ithna Ashariyyah school of thought.

Regarding the special and the combination time for Magrib and Isha time, Imam Ja'far describes as follow:

و قال (الإمام الصادق عليه السلام): إذا غابت الشمس فقد دخل وقت المغرب, حتى يمضي مقدار ما يصلي المصلي ثلاث ركعات, فإذا مضى ذلك فقد دخل وقت المغرب و العشاء الأخرى, حتى يبقى من انتصاف الليل مقدار ما يصلي المصلي أربع ركعات, فإذا بقي مقدار ذلك, فقد خرج وقت المغرب و بقي وقت العشاء إلى انتصاف الليل.

36

Means: “*And Imam Ṣādiq As said: when the sun sets, the time for (only) Magrib prayer begins until a period for praying three rakaat passes. When the period of three rakaat has passed, the time for both Magrib and the last Isha prayer begin until a period for praying four rakaat before midnight is the only left. When the period of four rakaat is the only left, the time for Magrib is out and the time is (only) for Isha prayer until midnight.*”

<sup>36</sup> Muhammad Jawwād Magniyyah, *Fiqh al-Imām Ja'far al-Ṣādiq*, *Op. cit.* p. 144.

The complete redaction of this hadith is:

سعد بن عبد الله عن أحمد بن محمد بن عيسى و موسى بن جعفر عن أبي جعفر عن أبي طالب عبد الله بن الصلت عن الحسن بن علي بن فضال عن دوود بن أبي يزيد وهو دوود بن قرقد عن بعض أصحابنا عن أبي عبد الله (ع) قال: إذا غابت الشمس فقد دخل وقت المغرب, حتى يمضي مقدار ما يصلي المصلي ثلاث ركعات, فإذا مضى ذلك فقد دخل وقت المغرب و العشاء الأخرى, حتى يبقى من انتصاف الليل مقدار ما يصلي المصلي أربع ركعات, فإذا بقي مقدار ذلك, فقد خرج وقت المغرب و بقي وقت العشاء إلى انتصاف الليل.

Read Abū Ja'far Muhammad bin Hasan Al-Ṭūsī, *Al-Kutub Al-Arba'ah Tahdzīb Al-Ahkam*, *Op.cit.*, p. 195-196.

The hadith above gives the detailed clarification for the time of Magrib and Isha in Ishā'ain time. When the time for the special time of Magrib, when the Special time for Isha and when the combination time for both Magrib and Isha are clearly described.

The special time for Magrib begins when the sun sets and marked by the disappearing the red cloud on the western sky until a period for performing three rakaat of Magrib prayer passes. In short, a period for performing three rakaat after the sun sets is the special time for Magrib. This time is the only time for Magrib prayer. Then, the special time for Isha prayer is a period of performing four rakaat before midnight. Clearly, when the night is approaching midnight, a period of four rakaat before midnight is the special time for Isha prayer. Consequently, when someone does not pray Magrib until this time, he has to perform Isha prayer first then pray Isha out side the time.

The combination time for Magrib and Isha is between the special time of Magrib and the special time of Isha. This time begins by the end of a period of praying three rakaat and ends before a period of performing four rakaat before midnight or before the special time for Isha begins. The combination time of Magrib and Isha is strengthened by the hadith of Imam Ja'far:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ  
 بْنِ عُرْوَةَ عَنْ عُبَيْدِ بْنِ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ إِذَا  
 غَرَبَتِ الشَّمْسُ دَخَلَ وَقْتُ الصَّلَاتَيْنِ إِلَّا أَنْ هَذِهِ قَبْلَ هَذِهِ.<sup>37</sup>

Means: “some of our friends narrated from Ahmad bin Muhammad from al-Husain bin Sa’id from al-Qāsim Bin ‘Urwah from Ubaid bin Zurārah from Abū Abdillah As said: when the sun sets, two prayers begin except this prayer is before this.

The hadith above indicates that Magrib and Isha time begin when the sun sets. It should be noted that practically, Magrib prayer is performed first before Isha prayer.

### 3. Fajr Time

Fajr time or dawn time is the time for Subuh prayer. In the holly Qur’an, Subuh prayer is called as *Qur’an al-fajr* because Subuh is performed at dawn time and the obligation of reciting Al-Qur’an at dawn time is only in Subuh prayer. Subuh prayer begins when the true dawn rises on the eastern sky until the sun rises. Imam Ja’far said:

ما رواه أحمد بن محمد بن عيسى عن عبدالله بن المغيرة عن موسى بن بكر عن زرارة عن أبي جعفر قال صلاة الغداة ما بين طلوع الفجر إلى  
 طلوع الشمس.<sup>38</sup>

Means: “Narrated from Ahmad bin Muhammad Bin Īsā form Abdullah bin Mugīrah from Mūsā bin Bakar from Zurārah from Abū

<sup>37</sup> Abū Ja’far Muhammad bin Ya’qūb Al-Kulainī, *Al-Kutub Al-Arba’ah al-Furū’ min al-Kāfī* (3-4-5. *Op. cit.*, p. 740.

<sup>38</sup> Abu Ja’far Muhammad bin Hasan al-Ṭūsī, *Al-Kutub al-Arba’ah al-Istibṣār* (1-4), *Op.cit.* p. 114. This hadith also cited by Muhammad Jawwād Magniyyah, *Fiqh Al-Imām Ja’far al-Ṣādiq*, *Op.cit.* p. 145.

*Ja'far said: Subuh prayer is between the rising of the dawn until the rising of the sun.*

The concept of Subuh prayer time applied by Shia has no different with the concept of Sunni. Begin with the rising of the dawn and end with the rising of the sun. There is no different at all.