

CHAPTER IV

ANALYZING THE PRAYER TIMES CONCEPT IN PERSPECTIVE OF

SHIA ITHNA ASHARIYYAH

A. The Concept of Shia Ithna Ashariyyah Prayer Times

Prayer (*ṣalāh*) is the principal worship in Islam. Therefore, it can not be performed mistakenly. There are certain times which arrange and regulate when prayer should or must be performed. Allah has set up these times and declared it in the noble Qur'an and the tradition (hadith) of the Prophet Muhammad PBUH as five daily prayers. Each of these five daily prayers has two times, the first is worthier than the other one. This statement is in mutual accord with the hadith of the Prophet PBUH which told that the best activity is to perform prayer in the beginning of its time. Nonetheless, regarding the details of religion doctrines (*furū'*), Shia has some differences especially in the matter of prayer times. Sometimes, Shia recommends postponing performing prayer until it reaches the last time.¹

In Shia belief, either from their hadith books or from the books written by their scholars, every prayer has two times. The first is special time and the second is combination time. There is also an opinion said that prayer times divided into prior time, special time and combination time. First, the prior time for performing prayer is at the beginning of the time as declared in many hadiths. The superiority of this time than the others is like the superiority of the hereafter toward the world and Allah loves the prayer which is performed

¹ Hidayatullah Husein al-Habsyi, *Salat dalam Mazhab Ahlulbait, Kajian Ilmiah Dari Al-Qur'an, Hadits, dan Fatwa*, Bangil: Yayasan Islam al-Baqir, 1994, p. 83.

at the beginning of the time.² Second, the special time is the time which only a certain prayer can be performed at this time. This time is the special time for every prayer and will be clarified in the next explanation. In conclusion, at this special time, for example the special time for Aṣr prayer, only Aṣr prayer can be performed and someone is not allowed to perform Ḍuhr prayer or the other prayers. Third, the combination time is the time that someone can combine two prayers together, but it performed separately and the first prayer must be the first and the second is the second. It can not be reversed.

Ḍuhr and Aṣr have both special time and combination time. The special time for Ḍuhr prayer is when the sun declines from the middle of day or when the sun across the culmination point until a period of performing four rakaat of Ḍuhr prayer passes. So, a period of performing four rakaat of prayer after the declining sun from the middle of the sky is the special time for Ḍuhr prayer. The special time for Aṣr prayer 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. The time between these two special times of Ḍuhr and Aṣr is the combination time for both prayers. Clearly, this time is begun from the end of the special time for Ḍuhr prayer and ended when the special time for Aṣr time begins.³

² 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. 737.

³ Muhammad Jawwād Magniyyah, *Fiqh al-Imām Ja'far al-Šādiq*, Qūm: Muassasah Anṣāriyan li al-Ṭibā'ah wa al-Naṣr, Ed. VII, Vol. 1, 2007, p. 142. See also Abū Ja'far Muhammad bin Hasan al-Ṭūsī, *Al-Kutub al-Arba'ah al-Ibtibšār (1-4)*, Qūm: Muassasah Anṣāriyan li al-Ṭibā'ah wa al-Naṣr, Ed. I, 2005, p. 194.

The explanation about the combination time of Ḍuhr and Aṣr above is supported by the hadith written in *Tahdzīb al-Aḥkām* by al-Ṭūsī which means: “if the sun declines, Ḍuhr and Aṣr time begin, yet Ḍuhr prayer is performed before Aṣr prayer, then you are in the time for both prayers”.⁴ With this legal ground, Imāmiyyah Ithna Ashariyyah school of thought allows to combine Ḍuhr prayer and Aṣr prayer in the combination time. If the time is narrow and only enough for performing four rakaat, Aṣr prayer must be done first and Ḍuhr prayer can be performed out side the time (*qazā'*).⁵

For Magrib and Isha prayer times, the jurist of mazhab Imamiyah said that the time begins when the sun sets in the western horizon. The intention of the setting sun is the setting of the whole sun disk. Disappearing of red light in the eastern sky is a sign that the sun has completely set, because when the sun set, it faces the eastern sky and produces red light in the eastern sky. So, when the red light has completely disappeared from the eastern sky means that the sun has also completely set in the western horizon.⁶

As the concept of Ḍuhrain time (Ḍuhr and Aṣr times), Isha'ain (Magrib and Isha) also have special time and combination time. It means that there is a special time for Magrib, a special time for Isha and a combination time for both Magrib and Isha prayers. The special time for Magrib prayer is begun when the sun sets which is signed by the disappearing the red light in the eastern sky. This time ends when a period for performing three rakaat of

⁴ *Ibid.*, Abū Ja'far al-Ṭūsī, *Tahdzīb al-Aḥkām*, Hadith No. 1592, p. 192.

⁵ Muhammad Ibrahim Jannati, *Fiqh Perbandingan Lima Mazhab*, Indonesian Translation: Ibnu Alwi Bafaqih And Friends, Jakarta: Cahaya, 2007, p. 354-357.

⁶ Abū Ja'far Al-Kulainī, *Al-Kutub Al-Arba'ah al-Furū' min al-Kāfī*, *Op. cit. hadith no. 4821*, p. 738.

Magrib prayer passes. So, the period of performing three rakaat of Magrib prayer after the sun set is the special time for Magrib prayer. Otherwise, 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.⁷ Consequently, when someone does not pray Magrib until this time, he has to perform Isha prayer first then pray Isha outside the time.

Finally, the combination time for Magrib and Isha prayer is between the two special times of Magrib and Isha. This time begins when a period of performing three rakaat of Magrib has passed and ends with the beginning of the special time for Isha.⁸ The combination time between Magrib and Isha is also clarified in the hadith of Imam Ja'far al-Şādiq: “when the sun sets, the two prayers (Magrib and Isha) begins, yet Magrib prayer is done before Isha prayer”.⁹

Based on the explanation of prayer times above, Shia Ithna Ashariyyah allows to combine two prayers in one time as Ḍuhr prayer and Aşr prayer combined in one time or Magrib and Isha prayer combined in one time too. Therefore, although they perform five daily prayers, they can perform them in three times. These three times are known as Ḍuhrain time for Ḍuhr and Aşr prayer, Isha'ain time for Magrib and Isha prayer and dawn or *fajr* time for Subuh prayer.

⁷ Muhammad Jawwād Magniyyah, *Fiqh al-Imām Ja'far al-Şādiq*, *Op. cit.* p. 144.

⁸ *Ibid.*

⁹ Abū Ja'far Al-Kulainī, *Al-Kutub Al-Arba'ah al-Furū' min al-Kāfi*, *Op. cit. hadith No. 4832*, p. 740.

On the contrary, the prayer times explained above is different with the the prayer times applied by Sunni. They declared that the five daily prayers must be performed in five times too. It's based on the hadith narrated by Jabir bin Abdullah r.a.:

حَدَّثَنَا يَحْيَى بْنُ آدَمَ حَدَّثَنَا ابْنُ الْمُبَارَكِ عَنْ حُسَيْنِ بْنِ عَلِيٍّ قَالَ حَدَّثَنِي وَهْبُ بْنُ كَيْسَانَ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ وَهُوَ الْأَنْصَارِيُّ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَاءَهُ جِبْرِيلُ فَقَالَ قُمْ فَصَلِّهِ الظُّهْرَ حِينَ زَالَتْ الشَّمْسُ ثُمَّ جَاءَهُ الْعَصْرُ فَقَالَ قُمْ فَصَلِّهِ الْعَصْرَ حِينَ صَارَ ظِلُّ كُلِّ شَيْءٍ مِثْلَهُ أَوْ قَالَ صَارَ ظِلُّهُ مِثْلَهُ ثُمَّ جَاءَهُ الْمَغْرِبُ فَقَالَ قُمْ فَصَلِّهِ فَصَلَّى حِينَ وَجَبَتْ الشَّمْسُ ثُمَّ جَاءَهُ الْعِشَاءُ فَقَالَ قُمْ فَصَلِّهِ حِينَ غَابَ الشَّفَقُ ثُمَّ جَاءَهُ الْفَجْرُ فَقَالَ قُمْ فَصَلِّهِ حِينَ بَرَقَ الْفَجْرُ أَوْ قَالَ حِينَ سَطَعَ الْفَجْرُ ثُمَّ جَاءَهُ مِنَ الْعَدِ لِلظُّهْرِ فَقَالَ قُمْ فَصَلِّهِ الظُّهْرَ حِينَ صَارَ ظِلُّ كُلِّ شَيْءٍ مِثْلَهُ ثُمَّ جَاءَهُ لِلْعَصْرِ فَقَالَ قُمْ فَصَلِّهِ الْعَصْرَ حِينَ صَارَ ظِلُّ كُلِّ شَيْءٍ مِثْلِهِ ثُمَّ جَاءَهُ لِلْمَغْرِبِ الْمَغْرِبِ وَقَتًا وَاحِدًا لَمْ يَزَلْ عَنْهُ ثُمَّ جَاءَ لِلْعِشَاءِ الْعِشَاءِ حِينَ ذَهَبَ نِصْفُ اللَّيْلِ أَوْ قَالَ ثُلُثُ اللَّيْلِ فَصَلَّى الْعِشَاءَ ثُمَّ جَاءَهُ لِلْفَجْرِ حِينَ أَسْفَرَ جِدًّا فَقَالَ قُمْ فَصَلِّهِ الْفَجْرَ ثُمَّ قَالَ مَا بَيْنَ هَذَيْنِ وَقْتُ (رواه أحمد)¹⁰

Means: “Yaḥyā bin Adam Narrated from Ibnu al-Mubārak from Ḥusain bin ‘Alī, He said: Wahhāb bin Kaisān Narrated me from Jābir bin Abdullah and he is an Anṣārī, he said that Jibrīl came to The Apostle of Allah PBUH and said: Stand up and pray it! Then he (the prophet) prayed Ḍuhr (noon) when the sun had passed the meridian. Then the Jibrīl came to him at Aṣr (Afternoon) time and said: Stand up and pray it! Then the Prophet prayed Aṣr when the shadow of

¹⁰ Ahmad bin Hambal, *Musnad Ahmad*, Op. cit., vol. 29, p. 60.

everything was as long as itself. Then the Jibrīl came to him at Magrib (sunset) and said: stand up and pray it! Then the prophet prayed Magrib when the sun sets. Then the Jibrīl came to him at Ishā (Night) time and said: stand up and pray it! Then the prophet prayed Ishā when the twilight had ended. Then the Jibrīl came to him at Fajr (dawn) time and said: stand up and pray it! Then the prophet prayed it when the dawn rises. Then the Jibrīl came to him on the morrow for ḍuhr and said: Stand up and pray it! Then the Prophet prayed ḍuhr when the shadow of everything was as long as itself. Then the Jibrīl came to him for Aṣr prayer and said: Stand up and pray it! Then he prayed Aṣr when the shadow of everything was twice as long as itself. Then the Jibrīl came to him for Magrib prayer and said: Stand up and pray it! Then he prayed Magrib at the same time as before. Then the Jibrīl came to him for Ishā prayer and said: stand up and pray it! Then the Prophet prayed Ishā when about the half or the third of the night had passed. Then the Jibrīl came for Fajr prayer when there was a fair amount of light and said: stand up and pray it! Then the Prophet prayed Fajr. Then the Jibrīl said: the time is anywhere between two times.” (Narrated by Ahmad)

Consequently, performing the five prayers in five times is a must because the Prophet Muhammad PBUH used to perform the prayers in five separate times. They allow combining two prayers only when they face some certain conditions or there are some special requirements to do it. This kind of combination is usually known as *jama'*.

Jama' in English language means to combine, to unite, and to collect. In term of Sunni *jama'* means to perform two prayers combined in one time. For example, to combine Ḍuhr and Aṣr prayer in Ḍuhr time or in Aṣr time. It is also possible to combine Magrib and Isha prayer in Magrib time or in Isha time.¹¹ In term of Sunni's jurisprudence, to combine two prayers need a special requirement and condition. Regarding combining two prayers, the Sunni scholars have agreed that:

¹¹ Alwi Husein, *Menjamak Salat Tanpa Halangan Boleh atau Tidak?*, Jakarta: Lentera, 2006, p. 65.

1. The forbidden combination:
 - a. All of five prayers in one time
 - b. Between Aṣr and Magrib prayers
 - c. Between Isha and Subuh prayers.
 - d. Between Subuh and Ḍuhr prayer.
2. The allowed combination (some said obligatory and some said optional):
 - a. Between Ḍuhr and Aṣr prayer for who is in Arafah field to fulfill the pilgrimage (*Hājj*)
 - b. Between Magrib and Isha prayer for who is in Muzdalifah for *Hājj*.

However, the Sunni scholars have difference opinion about the possibility of performing *jama'*. Here is the explanation for the opinion of four Imams of Sunni regarding the requirement or condition allowed to perform *jama'*.

1. Mālikiyyah

Combining two prayer or *jama'* can be performed because of some reasons: journey (*safar*), sick (*maraz*), and muddy rain with the darkness of night.¹²

a. Journey (*safar*)

Journey can be a cause to permit *jama'*. It is allowed for any journey whether it has reach the distance that allows someone to shorten

¹² Abdurrahmān al-Jāzirī, *Fiqh 'Alā Al-Madzāhib Al-Arba'ah*, -Maktabah al-Shāmilah al-Iṣḍār 3.8, vol. 1, p. 748.

(*qaṣr*)¹³ prayer or not. *Jama'* according to Mālikiyyah is only permitted and not strongly recommended, so it is better not to perform *jama'*. Moreover, Mālikiyyah clarified that combining two prayers is only allowed for land journey. It is not possible for air or sea journey.

b. Sick

Sick that militate a person to perform prayer or take a ritual ablution is also a cause to perform *jama'*. If a person gets stomachache, he is allowed performing *jama' suwarī* which means to pray Ḍuhr at the end of the time and continuously pray Aṣr at the beginning of the time. Another example is felling afraid of headache or unconscious which militate to perform prayer, so *jama' taqdīm*¹⁴ can be performed.

c. Muddy rain with the darkness of night

If a hard rain falls at night and the condition is completely dark, someone can perform *jama'*, but this *jama'* is only can be performed together (*jamā'ah*) in the mosque.

2. Shāfi'iyyah

The scholars of Shāfi'iyyah school of thought clarified that combining prayer can be performed only in two conditions: journey (*safar*) and rain.

¹³ *Qaṣr* in term of prayer means to shorten a prayer that the number rakaat is four become two rakaat. The distance that is allowed to shorten the prayer is 3 *farsakh* (1 *farsakh* equal with 8 Km)

¹⁴ *Jama' taqdim* is to combine two prayers which are performed at the first prayer time, such as to combine Ḍuhr and Aṣhr prayer at Ḍuhr time or Magrib and Isha at Magrib time.

Otherwise, not to perform *jama'* is better because some scholars have different opinion in permitting *jama'*.¹⁵

a. Journey (*safar*)

Someone is permitted to combine two prayers when he is on a journey and the journey must have reached *masāfah al-qaṣr* (the distance which allowed to shorten a prayer)

b. Rain

Rain is also the cause of permitting *jama'*. It must be a hard rain so it drenches everything. The combination prayer allowed is *jama' taqdīm*.

3. Hanafiyyah

The scholars of Hanafiyyah have a strict rule in permitting *jama'*. *jama'* is not allowed in any conditions. It is only allowed when someone is performing pilgrimage (*Hājj*).¹⁶

4. Hanabilah

According to the scholar of Hanabilah, combining two prayers is permitted although to leave it is better. *Jama'* can be performed when someone is on a journey with the distance which is allowed to shorten a prayer, sick, giving a suck, an over menstruation woman, taking a pee continuously, a person that can not differ times, a person that is afraid of losing his thing, health and reputation, rainy, cloudy and muddy day.¹⁷

¹⁵ Abdurrahmān al-Jāziri, *Fiqh 'Alā Al-Madzāhib Al-Arba'ah*, *Op. cit.*

¹⁶ *Ibid.*

¹⁷ *Ibid.*

From the explanation about the conditions of permitting *jama'* above, it is clear that according to the scholars of Sunni, performing *jama'* is allowed as long as in a special condition as mentioned. Combining prayers can not be performed at will or even less it becomes a habit. Although performing *jama'* is permitted, not to perform it is better.

On the contrary, Shia Imamiyah has different point of view concerning *jama'*. In Shia, there is no special condition or requirement to perform *jama'*. This makes a clear difference between Sunni and Shia. Sunni strongly clarify that prayer must be performed on time and can not be combined except in an emergency situation. In contrast, Shia allows combining two prayers any time and without any special condition or requirements.

Beside the condition and requirement in performing *jama'*, the time for combining prayers between Sunni and Shia is also different. According to Sunni, there is two kinds of *jama'*, *jama taqdīm* (early combination) and *jama' ta'khīr* (late combination). *Jama' taqdīm* is to combine two prayers which is performed at the first prayer time. For example is combining Ḍuhr and Aṣr which is performed at Ḍuhr time or combining Magrib or Isha and performed at Magrib. *Jama' ta'khīr* is to combine two prayers and performed at the second prayer time. For example is combining Ḍuhr and Aṣr which are performed at Aṣr time or combining Magrib and Isha which is performed at Isha time.¹⁸

¹⁸ See more Abdurrahmān al-Jāzīrī, *Fiqh 'Alā Al-Madzāhib Al-Arba'ah*, *Op. cit.*, p. 746.

On the other hand, Shia does not perform *jama' taqdīm* or *jama' ta'khīr*. Combining prayers can be performed anytime as long as in the certain time. It does not mean that Shia combining two prayers becomes one prayer, but in practice, they perform it separately one after another. The first prayer is performed first and the second after the first prayer. Shia considers that the permission to combine prayers is for easy of people in worshiping the Almighty God.

Comparing the different types of combination between Sunni and Shia, the writers assume that permitting *jama'* is a debatable problem. Moreover, in the Sunni school of thought, their scholars differs each other. They have different opinion about the condition that is allowed to combine prayers. Look at the argument of Hanafiyyah, Mālikiyyah and Shāfi'iyyah for example. Hanafiyyah gives a strict rule in permitting *jama'*. Combining prayers can be performed only when someone is committing pilgrimage worship whether in Mecca or in Muzdalifah. Other conditions are unacceptable. On the other hand, Mālikiyyah and Shāfi'iyyah allow combining prayers in case of journey (*safar*) or rain.

Therefore, it is not fair to give a negative judgment or even blame Shia when they allow combining prayers without any cases such as journey, fear or rain. Combining prayers is not the principal doctrine of Islam (*Uṣūl*) which is constant and unchanged. It is a branch doctrine (*furū'*) which has some differences among the scholars according to their thought. It is *ijtihādī* which means the individual judgment and interpretation of the scholars from every

school of thought. Thus, it is possible to find some different opinions about combining prayers because this opinion or thought is based on the different capacity of knowledge of every *mujtahid* (someone who make a judgment or interpretation). The difference also can be from different information about the hadith of the Prophet PBUH, the environment condition and the condition of the society where a *mujtahid* live.

There are two possibilities of the result of *ijtihād*. It can be right or wrong. But, a man can not judge whether the result of *ijtihād* is right or wrong according to Allah. Clearly, a man only judge the truth of *ijtihād* based on the method or rules that they have made to make a good result of *ijtihād* which close to right. If the *ijtihād* obeys the rules, it can be considered right. In contrast, if the *ijtihād* disobey the rules, it can be considered wrong. The problem is that whose rules that should be used and applied? The Muslim scholars have many different opinions regarding the rules of *ijtihād*. Sunni have their own rules and so do Shia. As a result, it is not fair to judge the *ijtihād* of Sunni scholars using the rules of Shia. On the contrary, using the rules of Sunni to Judge the *ijtihād* of Shia is also unfair. It should be proportional to use the rules.

However, there is a formulation concerning the result of *ijtihād* whether it is right or wrong. The formulation is from the hadith of the Prophet PBUH. It says:

إِذَا حَكَمَ الْحَاكِمُ فَاجْتَهَدَ ثُمَّ أَصَابَ فَلَهُ أَجْرَانِ وَإِذَا حَكَمَ فَاجْتَهَدَ ثُمَّ
 أَخْطَأَ فَلَهُ أَجْرٌ (رواه البخارى)¹⁹

Means: “when a judge passes a judgement and effort then his judgment is right, he gets two rewards and when passes a judgement and effort then his judgment is wrong he gets one reward.

The hadith explain that there is no wrong or right in *ijtihad*. If a *mujtahid* has try to effort in passing a judgement no matter it is right or wrong, he get reward because of his effort. If he is right in his *ijtihad* and make a good judgment, Allah will give him two rewards. Still, if he is wrong and does not make a good judgment he gets one reward. The most important in *ijtihad* is that a *mujtahid* has try to do his best, act as the rules of *ijtihad* and head for maintaining the law of Allah.

The rules and the requirements to do *ijtihad* generally are²⁰:

1. Do justice, so an *ijtihad* passed by a *mujtahid* has a validity and good quality. However, if someone try to effort for him self, he does not need to fulfill this requirement.
2. Mastering all of Islamic law sources²¹. These sources are applied to formulate and conclude a judgment. Mostly, different result of *ijtihad* can be caused by different source.

¹⁹ Al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, Al-Maktabah Al-Shāmilah al-Isdār 3.8, Vol. 22, p. 335.

²⁰ Shaikh Muhammad al-Hudhari Bek, *Ushul Fiqh*, Indonesian translation by Faiz el-Muttaqien, Jakarta: Pustaka Amani, 2007, p. 810-811.

²¹ The Muslim scholars have argument concerning the sources used in *ijtihad*. The Sunni scholars based their *ijtihad* on four sources: al-Qur’an, Hadith (only from the Prophet PBUH), consensus (*ijmā’*), and *qiyās* (analogy). Otherwise, Shia scholars based their *ijtihad* on al-Qur’an, Hadith (from the Prophet and the Imams), consensus (*ijmā’*), and mind. This different source cause a different result of *ijtihad*.

Undoubtable, the four Imams (Imam Mālik, Imam Hanafī, Imam Shāfi'ī, Imam Ahmad bin Hambal), which are the great Imams in Sunni, are qualified. These four imams are credible people and the followers of Sunni obey their *ijtihād*. Their instruction and guidance regarding Islamic law is practiced and applied by the majority of Muslims in the world. Some books which are the result of their *ijtihād* become a manual life for their followers. In short, their capacity in *ijtihād* is undoubtable.

Otherwise, if Sunni has four Imams as their reference, Shia has twelve Imams with Imam Ja'far as the master piece. It does not mean that Imam Ja'far is the best among the twelve Imams, but Imam Ja'far is the one who codified the Shia jurisprudence and declared it as Ja'farī school of thought (*madzhab Ja'farī*). Fairly, the Shia followers take the *ijtihād* of Imam Ja'far as their reference to pass them a judgment concerning their Islamic daily problem. Imam Ja'far is a jurist which has capacity to judge and interpret al-Qur'an and Sunnah.

Imam Ja'far is an intellect person especially in Islamic law. 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 (*taqwa*) 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.

Therefore, his *ijtihād* regarding combining prayers without any cases of journey, fear or rain are acceptable and considered as the result of *ijtihād* that based on al-Qur'an and Sunnah. Moreover, Imam Ja'far was the teacher of Imam Abu Hanifah and Imam Malik. If these two Imams of Sunni put their trust in him and made him as their teacher, so there is no reason for us not to trust his intelligence to produce a judgment.

The opinion in permitting *jama'* without any requirement or condition is also supported by the hadith found in the hadith book of Sunni such as Shahih Muslim. In the chapter *al-jama' baina al-Ṣalātain fi al-hazar*, Muslim wrote that Rasulullah PBUH combined two prayers without any cases mentioned by the four Imams of Sunni.

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ وَعَوْنُ بْنُ سَلَامٍ جَمِيعًا عَنْ زُهَيْرٍ قَالَ ابْنُ يُونُسَ
حَدَّثَنَا زُهَيْرٌ حَدَّثَنَا أَبُو الزُّبَيْرِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ قَالَ
صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الظُّهْرَ وَالْعَصْرَ جَمِيعًا بِالْمَدِينَةِ
فِي غَيْرِ خَوْفٍ وَلَا سَفَرٍ²².

Means: “Ahmad binYunus and Aun bin Salam told us from Zuhair, Ibnu Yunus said: Zuhair told me, he said: Abu Zubair told me from Sa'id bin Jubair from Abbas, he said that Rasulullah PBUH combined *Ḍuhr* and *Aṣr* together in Madinah without any case of fear or journey”.

²² Muslim, *Ṣahīh al-Muslim*, Al-Maktabah Al-Shāmilah al-Iṣḍār 3.8, Vol. 4, p. 6.

عَنْ ابْنِ عَبَّاسٍ قَالَ جَمَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَ الظُّهْرِ
وَالْعَصْرِ وَالْمَغْرِبِ وَالْعِشَاءِ بِالْمَدِينَةِ فِي غَيْرِ خَوْفٍ وَلَا مَطَرٍ²³

Means: “from Ibnu Abbās, he said: Rasulallah PBUH combined Duhr and Aşr, Magrib and Isha in Madinah without any case of fear or rain.

These two hadith clarify that Rasulallah ever combined two prayers either Duhr and Aşr or Magrib and Isha without any cases of journey, fear or rain. Moreover, Tirmidzi also wrote in his book called *Sunan Tirmīdzī* with the narration also from Ibnu Abbās. The narrations said that the Prophet PBUH ever combined prayers without any special condition or requirements.

The result of combining two prayers above, the writer concludes that there are three times of prayer in Shia:

a. *Duhrain* time

Duhrain time (the time for Duhr and Aşr prayer) begins when the sun across the culmination point of day time or the sun across the meridian of the sky. At this time, the value of solar hour angle (HA) or *faẓl al-dāir* is 0° because the hour angle is calculated from the meridian. The time is 12 O'clock based on solar time. At local mean time, the time is not 12 o'clock, but it can be less or more depends on the value of equation of time (e). Therefore, the Local Mean Time (LMT) when the sun is on the meridian (Meridian Pass) is formulated by $MP = 12 - e$. A moment²⁴ after this time passing is the beginning of Duhrain time and this time will be a base for the other calculation of prayer times. Then,

²³ Ibid. p. 10.

²⁴ This moment usually known as *ihṭiyāt* and the maximum value is 3 minutes.

the result of meridian pass can be converted to zone time WIB (105°), WITA (120°), WIT(135°) with formula: **MP + (λ zone – λ local) : 15**. It should be noted that *iẖiyāṭ* one until two minutes must be added to the result of calculation.²⁵

b. *Ishā'ain* time

Ishā'ain time (the time for Magrib and Isha prayers) begins when the sun sets. The sign is that the upper disk of the sun is parallel with the horizon. Calculation regarding position of the sun is measured from center point of the earth, so the calculation has to include the Horizontal parallax of the sun, horizontal deep, light refraction, and Semi diameter (SD) of the sun. But then, the horizontal parallax of the sun is too small (00° 00' 8'') so it can be ignored. Based on this, position of the sun at the beginning *Ishā'ain* time can be calculated throughout vertical horizon circle (ho *Ishā'ain*): - (SD + Refraction + Horizontal Deep).²⁶ After knowing the height of the sun, the solar hour angel (to) at this time can be calculated using the formula:

$$\text{Cos to} = \text{Sin ho} : \text{Cos } \Phi^x : \text{Cos } \delta^m - \text{Tan } \Phi^x \times \text{Tan } \delta^m$$

Then, the beginning of *Ishā'ain* time converted in zone time is:

$$12 + \text{to} - (\text{e} + (\lambda \text{ zone} - \lambda \text{ local}) : 15)^{27}$$

²⁵ Muhyiddin Khazin, *Ilmu Falak dalam Teori dan Praktik*, Yogyakarta: Buana Pustaka, Ed. III, 2008, p. 87-88.

²⁶ *Ibid.* p. 90-91.

²⁷ The result of this calculation must be added by *iẖiyāṭ*. *Ibid.* p. see Ahmad Izzuddin, *Ilmu Falak Praktis (Metode Hisab-Rukyah Praktis dan Solusi Permasalahannya)*, Semarang: Komala Grafika, 2006, p. 61.

c. *Fajr* time

Fajr time (for Subuh prayer) starts when the dawn rises. At this time, the dawn light is stronger than twilight. Therefore, to know the height of the sun at this time is $-19^\circ + h$ Ishā'ain. After knowing the height of the sun, the solar hour angle (t_o) at this time can be calculated using the formula:

$$\cos t_o = \sin h_o : \cos \Phi^x : \cos \delta^m - \tan \Phi^x \times \tan \delta^m$$

Then, the beginning of Subuh time converted in zone time is:

$$12 + t_o - (e + (\lambda \text{ zone} - \lambda \text{ local}) : 15)^{28}$$

Using those formulas, the beginning of Ḍuhrain time, Ishā'ain time and also Fajr time can be determined easily.

Beside the problem about combining two prayers, there is another problem that Shia differ Sunni. The problem is that Shia consider a special time for every prayer which only a certain prayer can be performed. This special time is outside the combination time. For example, the special time Ḍuhr prayer is only for performing Ḍuhr prayer. The other prayers can not be performed at this time. So is the special time for Aṣr, Magrib and Isha. The certain prayer is the one that can be performed.

If we make a deep research to this special time, we will find that special time is divided into two kinds, special time at the beginning of prayer time and special time at the last of prayer time. The special time at the beginning of prayer time is the special time for Ḍuhr and Aṣr. So, when prayer times

²⁸ *Ibid.* p. 62-63.

begin (Ḍuhrain begins when the sun declines from the middle of day and Isha'ain begins when the sun set in the western horizon), it is the special time for Ḍuhr and Magrib. At this time, only Ḍuhr and Maghib that can be performed. The special time at the last prayer time is for Aṣr and Isha prayer. So, before the prayer time is up (approximately a period to perform four rakaat of a prayer), it is the time to perform Aṣr and Isha when these two prayers are not performed yet. In short, when a person does not perform Ḍuhr and Aṣr until this time for example, he must pray Aṣr first, and then he prays Ḍuhr outside the time.

After examining the description of special times above, the writer summarize that the length of special time is only a period of performing 4 rakaat after the beginning of prayer time and before the end of prayer time for Ḍuhr, Aṣr and Isha, or three rakaat after the beginning of prayer time for Magrib. The writer assume that the length of this period is approximately ± 4 minutes²⁹. Therefore, it can be said that the special time for Ḍuhr is after the sun across the culmination point of day time for 4 minutes, the special time for Aṣr begins 4 minutes before the sun sets, the special time for Magrib starts after the sun sets for 4 minutes, and the special time for Isha start 4 minutes before midnight. 4 minutes is equal 1° .

²⁹ 4 minutes is not an exact period because the period for praying 4 rakaat depends on person who prays. It can be longer than 4 minutes or even less than 4 minutes. So, 4 minutes written above is only an example, not the exact time as the followers of Shia do. Every person has different period to perform 4 rakaat of a prayer.

To determine each time of special times, these formulas can be used:

1. Special time for Ḍuhr

This time begins directly by the sun across the meridian of the sky or the sun across the culmination point of day time. To calculate the length of this time use the formula: **MP + (λ zone – λ local) : 15 + 4 minutes or (the period of performing 4 rakaat)**. The result is the end of special time for Ḍuhr. After this time passes, the combination times between Ḍuhr and Aṣr begin.

2. Special time for Aṣr

The simple way to determine it is: **the beginning of Ishā'ain time – 4 minutes or (the period of performing 4 rakaat)**. The result is the end of combination time of Ḍuhr and Aṣr, and it is the beginning of special time for Aṣr. Remember, at this time only Aḥsr prayer can be performed.

3. Special time for Magrib

This special time begins directly when the sun sets. The simple way to determine the end of this time is: **the beginning of Ishā'ain time + 4 minutes or (the period of performing 4 rakaat)**. The result is the beginning of combination time of Magrib and Isha and it is the end of special time for Magrib.

4. Special time for Isha

The length of special time for Isha is 4 minutes (the period of performing 4 rakaat) before midnight. Firstly, it is necessary to

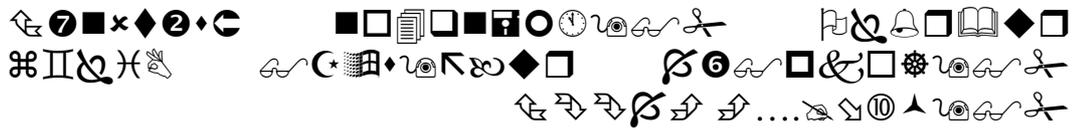
know the time of midnight. At this time the position of the sun is in the opposite of meridian and the value is also 180° or equal 0° . Therefore, midnight time is at 12 o'clock based on the solar mean time. To converting the solar mean time to zone time is by using the formula: $12 - e + (\lambda \text{ zone} - \lambda \text{ local}) : 15$. The result of this calculation is midnight time. Then, to determine the beginning of special time for Isha is by subtracting the midnight time by 4 minutes (**midnight – 4 minutes (the period of performing 4 rakaat)**). The result is the beginning of special time for Isha and the end of combination time for Magrib and Isha. At this time, only Isha prayer can be performed.

B. The Legal Grounds of Shia Ithna Ashariyyah in Prayer Times.

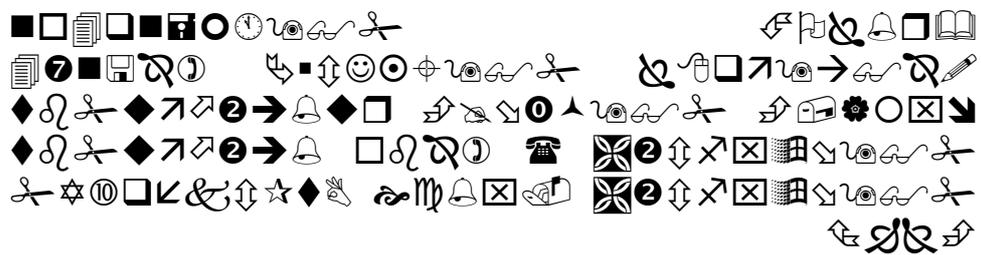
Formulating Islamic legal jurisprudence in Shia is the authority of Imam Ja'far al-Şādiq as the founding father of *madzhab Ja'farī*. So, concerning prayer times, Imam Ja'far is the main key why this mazhab has their own formulation which is different with Sunni. Actually, Imam Ja'far also applied the valid sources to produce his *ijtihad* and pass his judgment. The sources are al-Qur'an, Sunnah, consensus (*ijmā'*) and mind.

Regarding prayer times, there are many verses explained its obligation and also its time. However, the interpretation about those verses is different according to the scholars of Sunni and Shia. Shia based what they practice concerning prayer times on al-Qur'an and Hadits. In the holly Qur'an, Allah

has mentioned the times for prayers, but it is not clear and specific. For example is chapter Hud verse 114 and chapter al-Isra verse 78:



Means: “And establish regular prayers at the two ends of the day and at the approaches of the night” (Hūd [11]: 114)³⁰



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)³¹

These two verses of al-Qur’an only show us the general explanation about prayer times. It does not explain the exact time and the exact prayer that should be performed. The detail clarification regarding prayer times is explained by the messenger of Allah Muhammad PBUH as he said:

32 وَصَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي

Means: “Pray as you see me praying...”

Therefore, hadith has a significant role to explain and clarify the global meaning of al-Qur’an. Moreover, there are some interpretation (*tafsīr*) books which the explanation is based on the hadith of the Prophet PBUH. In result,

³⁰ English Translation Text Copied from *DivineIslam's Qur'an Viewer software v2.910* developed by Jamal Al-Nasir

³¹ *Ibid.*

³² Al-Bukhārī, Ṣahīh al-Bukhārī, Al-Maktabah Al-Shāmilah al-Iṣḍār 3.8, Vol. 3, p. 7.

different interpretation is not only caused by different background, knowledge and environment of an interpreter, but also caused by different information about hadith earned by every interpreter.

Because of the urgency of hadith as the instrument to clarify the meaning of Qur'an, the writer prefers to criticize the legal ground of prayer times based on this aspect. Al-Qur'an in Sunni and Shia point of view is the same. The different is in the interpretation which is based on hadith. Otherwise, in hadith, the Muslim scholars differ in some aspects such as the narrations, the acceptance criteria, and the interpretation. Because of this reason, the writer will try to make a deep research regarding the hadith about prayer times.

Hadith, as the manifestation of the Prophet authority, is differently comprehended by the Muslim scholars. The mazhab in Islam has some different interpretations and understandings about the essence of this authority. For example is the different interpretation about hadith in Sunni and Shia. Shia considers that the Prophet PBUH as the messenger of God has an absolute authority guaranteed by God revelation for everything he do and say. His hadith is an absolute truth and undoubtable. Nevertheless, Sunni differentiate hadith according to his position and role. Muhammad as the prophet is not considered as the messenger of God all along. But, his existence as the human being also considered even though he lived as the messenger. Therefore, the Prophet PBUH has a possibility to produce something based not on the God revelation, but on his individual judgment to

respond a problem. These two different paradigms directly implicate the different sight of Sunni and Shia to judge the status of hadith.

Furthermore, Shia has a larger understanding about hadith. Hadith in Shia is not only from the Prophet PBUH, but also everything from the *ma'sūm* (the prevented from sinning). The meaning of *ma'sūm* in Shia also becomes wider. The title of *ma'sūm* is not only for the Prophet PBUH, but also for the twelve Imams of Shia which has a direct lineage to the Prophet PBUH. So, hadith according to Shia is every thing comes out from the Prophet PBUH and the twelve imams, including their words, deeds, and decisions. Shia considers the position of the Imams is the same as the position of the Prophet to explain the meaning of al-Qur'an. In addition, they said that the divine inspiration (*ilhām*) of the Imams is comparable with the God revelation of the Prophet.³³

Thus, Sunni and Shia have a clear difference in referring hadith book. Sunni regard six books of hadith (*Ṣahīh Bukhārī*, *Ṣahīh Muslim*, *Sunan Abū Dāwud*, *Sunan Tirmīdzī*, *Sunan Nasa'ī* and *Sunan Ibnu Mājah*) as their main reference in hadith. Otherwise, Shia considers four books of hadith or *al-kutub al-arba'ah* (*Al-Kāfī* by al-Kulainī, *Tahdzīb al-Aḥkām* and *al-Istibṣār* by al-Ṭūsī, and *Man Lā Yahzuruhu al-Faqīh* by al-Qummī) as their manual and reference. From these four books, *Al-Kāfī* by al-Kulainī is the prime book.

The scholars of Shia and their followers agree about the excellence of *Al-Kāfī*, the priority of its citation, the validity of its *khabar*, and the

³³ Wahyuni shifarur Rahmah, *Epistimologi Hadits dalam Pandangan Sunni Syiah*, from *Jurnal Studi Ilmu-Ilmu Al-Qur'an dan Hadits*, UIN Sunan Kalijaga Yogyakarta, Vol. 7, no. 2, Juli 2006, p. 255.

completeness of its judgment. They agree that the book contain all of reliable narrations until now. According to Shia, this book is the most magnificent and fundamental books of hadith.³⁴ Al-Kāfī is the most reliable literature in hadith from its appearance until *al-Allāmah al-Hillī* and his teacher. According to *al-ulamā' al-mutaqaddimīn* (the early scholars), this book takes the cake for three centuries.³⁵

The excellence of Al-Kāfī is also proofed by the opinion of some scholars about this book. For example, al-Fid al-Kashānī in his *sharah* (explanation) said: “Al-Kāfī is the most magnificent book, most *thiqah* (reliable), and the most complete book in *uṣūl* working through. Muhammad Taqi al-Majlisi also said that there is no book ever written matched with Al-Kāfī.³⁶ From these excess and excellence, Al-Kāfī the hadiths in this book including the hadiths about prayer time are reliable and can be considered as the legal ground for permitting *jama'*. Hence, Al-Kāfī and the three other books in Shia have a same position as the six books of hadith in Sunni.

Clearly, Shia refuses to refer the Sunni books because they have their own books and made it as their reference. This refusal is caused by different sight about the definition of hadith. According to Sunni, the source of hadith is only the Prophet PBUH. Otherwise, according to Shia hadith is not only from the Prophet PBUH but also from Ali bin Abu Thalib and the other eleven Imams. Furthermore, Shia have their own criteria to accept a correct

³⁴ Abū Ja'far Al-Kulainī, *Al-Kutub Al-Arba'ah al-Furū' min al-Kāfī*, *Op. cit.*, p. 20.

³⁵ Husain al-Habsyi, *Akal dalam Hadits-Hadits Al-Kāfī*, Surabaya: Yayasan Pesantren Bangil, 1994, p. 26.

³⁶ Abdul Hasan al-Gifārī, *al-Kulainī wa Al-Kāfī*, al-Mu'assasah al-Nashr al-Islāmī, p. 418.

(*Ṣahīh*) hadith. This criteria is different with the criteria in Sunni. The late scholars (*al-ulamā' muta'akhhirīn*) have codified the criteria of hadith shahih. So, hadith is considered shahih when it meets the requirements as bellow:

1. The *sanad* (the chain of narration) continue to *al-ma'sūm* (the Prophet and Imams) without break.

This condition goes on from the beginning until the last *sanad* and must continue to *al-ma'sūm*, the Prophet PBUH, Ali bin Abu Thalib or the other eleven Imams. The last *sanad* does not require continuing to the Prophet because hadith in Shia also can be leaned on the Twelve Imams.³⁷

2. The narrators are from Imamiyah school of thought in every level.

The followers of Shia will not take any hadith from other group except the hadith narrated by their Imam. The truth of a narration has a good quality when it leans on the Prophet PBUH, Ali or the other Eleven Imams. The majority of Shia will not accept any narration other than Shia. They only refer to a hadith when its narration is a follower of Shia too.

3. The narrators are '*ādil* (justice) and *zābit* (has a strong memory)

The scholars have a variety argument and opinion about '*adālah* (justice) of a narrator. According to the popular opinion '*adālah* is a soul which encourages to affarid of Allah (*taqwa*), self preventing from

³⁷ Ja'far Subhānī, *Ushūl al-Hadīth wa Aḥkāmuhu Fī Ilmi al-Dirāyah* (Qum: Maktabah al-Tauhīd, p. 50, see more in other book of him, *Kulliyāt Fī Ilmi al-Rijāl*, Beirut: Dār al-Mizān, 1410 H, p. 186-187.

sinning and self maintaining from bad deed.³⁸ *zābit* is a person with a strong memory about what he listened and capable to deliver his memory whenever he wants to. In Shia tradition, a *zābit* narrator is a person who keeps his memory from mistakes, and also capable to explain and keep the hadith he narrates from any imbalances.³⁹

Moreover, the Shia scholars differ with Sunni scholars regarding '*adālah al-ṣahābah* (justice of the friend of the Prophet). Sunni considers every *ṣahābah* is '*ādil*. On the contrary, Shia considers that not every *ṣahābah* is '*ādil*. Their argumentation about this based on the al-Qur'an which clarify that some *ṣahābah* are '*ādil* and some are not. The verse talking about the justice and the excellence of *ṣahābah* is Q.S. al-Taubah [9]: 100, al-Fath [59]: 18 dan 29, al-Hasyr [70]: 8. Then, the verse mentions about the injustice of *ṣahābah* is Q.S. al-Munafiqun [74]: 1, al-Ahzab [44]: 12, al-Hujurat [60]: 6.

For these reasons, the Shia scholars compromised the qualified *ṣahābah* which meet the conditions defined by the hadith scholars of Shia by an examination through *Ilm al-Rijāl* and *Jarh wa Ta'dīl*. In result, Al-Kasasyī divided *ṣahābah* into three⁴⁰:

- 1) The *ṣahābah* of Abu Ja'far and Abū Abdillah a.s.: Zurārah bin A'yām, Ma'rūf bin Kharrābūz, Barīd bin Mu'awiyah, Abū Bashīr Al-Asaddī, Al-Fazīl bin Yassār, dan Muhammad bin Muslim Al-Ṭāifī.

³⁸ Ibid., p. 134.

³⁹ Ibid., p. 135.

⁴⁰ Ibid. p. 165-169.

- 2) The *ṣahābah* of Abu Abdillah a.s.: Jāmil bin Dirrāj, Abdullah bin Maskān, Abdullah bin Bāqir, Hammād bin Usmān, Hammād bin Īsā, Abana bin Usmān.
- 3) The *ṣahābah* of al-Kazīm and Ridhā or Abī Ibrāhīm and Abī al-Hasan a.s.: Yūnus bin Abdurrahmān, Ṣafwān bin Yahyā Bayyā al-Sabūri, Muhammad bin Abī Amīr, Abdullah bin Mugīrah, al-Ḥasan bin Maḥbūb, dan Ahmad bin Muhammad bin Abī Masr.

Examining the criteria of hadith as mentioned before, the cause of difference in combining prayer times between Sunni and Shia becomes clearer. Moreover, the difference is also caused by difference point of view concerning '*adālah al-ṣahābah*'. Hence, do not blame Shia when they do not refer to the hadith books of Sunni because the Shia scholars will complain that the Sunni's hadiths do not qualify the criteria of Shia's hadith. It is not fair to judge and criticize a hadith of Shia using the criteria applied by Sunni. On the contrary, it is also not fair to judge a hadith of Sunni using the criteria applied by Shia.

Obviously, the difference in a branch of religion doctrine (*furū'*) has to be knowledgeable. In hadith world, every group has their own preference, so it is possible to produce a different interpretation. Blaming each other is not a solution for this difference. It only causes disunity among Muslims. Unity is more important and principal than separation.

In addition, Yusuf Qaradhawi explain that to understand a hadith – for example a hadith about prayer time – with a correct understanding and far

from divergence and falsification, someone has to based it on the guidance of al-Qur'an so he gets a guidance from the almighty God which head to the truth.⁴¹ Al-Qur'an is the legal constitution which is the source of Islamic laws and the hadith is the instrument to clarify and explain the meaning of this constitution. For this reason, a correct hadith should not be in contradiction with the Qur'anic values.⁴²

Therefore, a research to the content of hadith is necessary to know whether its content is in conflict with al-Qur'an or not. Before researching the contents, the writer will mention the hadiths from Al-Kāfī which Shia refer them as *hujjah* (reasons) to apply the concept of prayer times.

1. مُحَمَّدُ بْنُ يَحْيَى عَنْ سَلَمَةَ بْنِ الْخَطَّابِ عَنْ عَلِيِّ بْنِ سَيْفِ بْنِ عَمِيرَةَ عَنْ أَبِيهِ عَنْ عُمَرَ بْنِ حَنْظَلَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِذَا زَالَتِ الشَّمْسُ دَخَلَ وَقْتُ الظُّهْرِ إِلَّا أَنْ بَيْنَ يَدَيْهَا سُبْحَةٌ وَ ذَلِكَ إِلَيْكَ إِنْ شِئْتَ طَوَّلْتَ وَ إِنْ شِئْتَ قَصَّرْتَ .
2. الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ عَنْ عَلِيِّ بْنِ مَهْزَبَارٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنِ الْحُسَيْنِ بْنِ عُثْمَانَ عَنِ ابْنِ مُسْكَانَ عَنِ الْحَارِثِ بْنِ الْمُغْبِرَةِ وَ عُمَرَ بْنِ حَنْظَلَةَ وَ مَنْصُورِ بْنِ حَازِمٍ قَالُوا كُنَّا نَقِيسُ الشَّمْسَ بِالْمَدِينَةِ بِالذَّرَاعِ فَقَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) أَلَا أَنْ أُبَيِّنُكُمْ بِأَبْيَنَ مِنْ هَذَا إِذَا زَالَتِ الشَّمْسُ فَقَدْ دَخَلَ وَقْتُ الظُّهْرِ إِلَّا أَنْ

⁴¹ Yusuf Qradhawi, *Bagaimana Memahami Hadits Nabi PBUH*, Bandung: Mizan, 1993, p. 92.

⁴² Shia also considers that the content of hadith should not be in conflict with the value of al-Qur'an. See more Hashim al-Musawi, *The Shia, mazhab Syi'ah, Asal-Usul dan Keyakinannya*, Jakarta: Lentera, 2008, p. 235.

بَيْنَ يَدَيْهَا سُبْحَةً وَ ذَلِكَ إِلَيْكَ إِنَّ شِئْتَ طَوَّلْتَ وَ إِنْ شِئْتَ قَصَّرْتَ

3. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ عُرْوَةَ عَنْ عُبَيْدِ بْنِ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِذَا زَالَتْ الشَّمْسُ فَقَدْ دَخَلَ وَقْتُ الصَّلَاتَيْنِ إِلَّا أَنْ هَذِهِ قَبْلَ هَذِهِ.

4. وَ رَوَى سَعْدٌ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ وَ مُحَمَّدِ بْنِ خَالِدِ الْبَرْقِيِّ وَ الْعَبَّاسِ بْنِ مَعْرُوفٍ جَمِيعاً عَنِ الْقَاسِمِ وَ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنِ الْبَرْقِيِّ عَنِ الْقَاسِمِ مِثْلَهُ وَ فِيهِ دَخَلَ وَقْتُ الظُّهْرِ وَ العَصْرِ جَمِيعاً وَ زَادَ ثُمَّ أَنْتَ فِي وَقْتٍ مِنْهُمَا جَمِيعاً حَتَّى تَغِيبَ الشَّمْسُ .

5. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَحْمَدَ بْنِ أَشِيمٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَمِعْتُهُ يَقُولُ وَقْتُ الْمَغْرِبِ إِذَا ذَهَبَتِ الحُمْرَةُ مِنَ الْمَشْرِقِ وَ تَدْرِي كَيْفَ ذَلِكَ قُلْتُ لَا قَالَ لِأَنَّ الْمَشْرِقَ مُطْلَقٌ عَلَى الْمَغْرِبِ هَكَذَا وَ رَفَعَ يَمِينَهُ فَوْقَ يَسَارِهِ فَإِذَا غَابَتْ هَاهُنَا ذَهَبَتِ الحُمْرَةُ مِنْ هَاهُنَا .

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

7. مُحَمَّدُ بْنُ يَحْيَى عَنْ سَلَمَةَ بْنِ الخَطَّابِ عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ عُمَرَ بْنِ يَزِيدَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ وَقْتُ الْمَغْرِبِ فِي السَّفَرِ إِلَى رُبْعِ اللَّيْلِ.

8. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنْ أَبِي بَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) لَوْ لَا أَنْ أَشَقَّ عَلَى أُمَّتِي لَأَخَّرْتُ الْعِشَاءَ إِلَى ثُلُثِ اللَّيْلِ . وَ رُوِيَ أَيْضاً إِلَى نِصْفِ اللَّيْلِ .

9. عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَالِمٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَخْبِرْنِي بِأَفْضَلِ الْمَوَاقِيتِ فِي صَلَاةِ الْفَجْرِ فَقَالَ مَعَ طُلُوعِ الْفَجْرِ إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ وَ قُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُوداً يَعْنِي صَلَاةَ الْفَجْرِ تَشْهَدُهُ مَلَائِكَةُ اللَّيْلِ وَ مَلَائِكَةُ النَّهَارِ فَإِذَا صَلَّى الْعَبْدُ الصُّبْحَ مَعَ طُلُوعِ الْفَجْرِ أُثْبِتَتْ لَهُ مَرَّتَيْنِ أُثْبِتَهَا مَلَائِكَةُ اللَّيْلِ وَ مَلَائِكَةُ النَّهَارِ .

1. The content (*matan*) of hadith about Ḍuhr and Aṣr prayer times

- a. The hadith that states Ḍuhr prayer begins by declining the sun is narrated by Handalah from Abū Abdillāh, Maṣṣūr bin Ḥazm from Abū Abdillāh, and Ubaid bin Zurārah from Abū Abdillāh. All of these narrations explain that Ḍuhr time begins when the sun declines. Although the redaction is different, it has a same meaning.
- b. The hadith that states when the sun declines, two prayer times begin is narrated by Ubaid bin Zurārah from Abū Abdillāh and al-Barqī from al-Qāsim.

2. The content of hadith about Magrib and Isha prayer times

- a. The hadith that states Magrib time begin when the red light in the western sky disappeared is narrated by *Ba'zu Aṣhābinā* (part of our friends) from Abū Abdillāh.
 - b. The hadith that states two prayer times (Magrib and Isha prayer) begin when the sun sets is narrated by Ubaid bin Zurārah from Abū Abdillāh.
 - c. The hadith that states Magrib time is until a quarter of night Umar bin Yazīd from Abū Abdillāh.
 - d. The hadith that states Isha time is until a third of night or middle of night is narrated by Abū Bashīr from Abū Abdillāh.
3. The content of hadith about Subuh prayer times
- a. The hadith that states Subuh time begins when the dawn rises is narrated by Ishaq bin Amr.

The redactions of those hadiths are different, but heading the same meaning, prayer times. If we examine those contents carefully, we will find that meaning of those hadiths is not in contradiction with al-Qur'an. Ḍuhr and Aṣr begin when the sun declines. Some interpreters such as Al-Alūsī said that the word *أقم الصلاة لدلوك الشمس* (*establish regular prayers at the sun's decline*) in chapter al-Isra verse 78 is for Ḍuhr and Aṣr prayer.⁴³ Magrib and Isha begin when the sun sets. This statement is in line with *إلى غسق الليل* (*till the darkness of the night*) also in chapter al-Isra verse 78. Al-Ṭabaṭaba'ī which is cited by Quraish Shihab in his book *Tafsir Al-Mishbah* said that *لدلوك الشمس إلى غسق الليل*

⁴³ Shihābuddīn Maḥmūd Al-Alūsī, *Rūḥ al-Ma'ānī fī Tafsīr al-Qur'ān al-'Adzīm wa al-Sab'i al-Mathānī*, al-Maktabah al-Shāmilah al-Iṣḍār 3.8, Vol. 11, p. 43.

(*at the sun's decline till the darkness of the night*) is the time for four prayers: Ḍuhr, Aṣr, Magrib and Isha. In short, the time when the sun declines is for Ḍuhr and Aṣr, so the time in the darkness of the night is for Magrib and Isha prayers.

Moreover, the prophet PBUH in his life ever combined two prayers without any special conditions. This statement is in line with the hadith narrated by Muslim in *Shahih Muslim* and Tirmidzi in *Sunan Tirmidzi* which is told by Ibnu Abbas. He said that Rasulullah PBUH combined Ḍuhr and Aṣr or Magrib and Isha in Madinah without any case of journey, fear or rain.⁴⁴ Shia believes that combining prayers is allowed to omit the difficulties of performing prayer.⁴⁵

⁴⁴ Muslim, *Ṣahīh al-Muslim*, *Op. cit.*, Vol. 4, p. 10.

⁴⁵ Nasir Makarim Syirazi, *Inikah Keyakinan Kita?*, Pekalongan: al-Mu'ammal, 2007, p. 158-159.