CHAPTER V

CLOSING

A. Conclusion

Based on the research and explanation described before, the writer concludes that:

1. Shia Ithna Ashariyyah admits three times of prayer, Ḍuhrain time, Ishā'ain time and dawn time. Ḍuhrain is time for Ḍuhr and Aṣr prayer, Ishā'ain is time for Magrib and Isha prayer and dawn time is for Subuh prayer. Moreover, in this concept of prayer times Shia also admits special time and combination time in Ḍuhrain and Ishā'ain time. The special time is the time for only a specific prayer, so for example special time for Ḍuhr is a specific time for only Ḍuhr prayer. The special time for Ḍuhr is when the sun declines for only a period to perform four rakaats of Ḍuhr prayer. The special time for Aṣr is a period to perform four rakaats of Aṣr prayer before the sun sets. The special time for Magrib is when the sun sets for only a period to perform three rakaats of Ḍuhr prayer. Then, the special time for Isha prayer is a period to perform four rakaats of Isha prayer before midnight. Then, the combination time is the time to combine two prayers. The time is between two special times, for example the combination time for Ḍuhr and Aṣr is between Ḍuhr special time and Aṣr special time.

2. Actually, the combination of prayers in shia is similar with *jama'* (combining two prayers) in Sunni. In fact, Sunni need a special condition or requirement so they can perform *jama'*. The Sunni scholars have different opinion about the condition that allows performing *jama'*. Some said journey, rain and fear, but some have a strict rule so *jama'* can not be performed except in case of pilgrimage or *Hājj*. However, the combination of prayers is a result of *ijtihād* so some scholars have their own arguments whether it is allowed or not. Indeed, Shia allows combining prayers without any case of journey, rain or fear. This argument is based on hadiths from their four main books (*al-kutub al-arba'ah*): al-Kāfī, Tahdzīb al-Aḥkām, al-Istibṣār and Man Lā Yahẓuruhu al-Faqīh. Furthermore, Shia said the Prophet PBUH ever combined two prayers without any special condition such as stated in Ṣahīh Muslim and Sunan Tirmidzi which are the reference books of Sunni.

B. Suggestions

1. A research regarding Shia especially Shia Ithna Ashariyyah is necessary because this group is a part of Islam which most of their opinion are different and even in contradiction with Sunni. There are many aspects of Shia which needs to be studied and examined carefully. This study is to know whether the Shia is only a school of thought in Islam which produces a different opinion based on their interpretation to al-Qur'an and hadith or not.

2. Muslims in the world should know that some mazhabs have different opinion and interpretation about the authoritative quotation form al-Qur'an and hadith. This difference causes some different result of *ijtihād* in the branch (*furū'*) of Islamic doctrine. Difference in *furū'* is a knowledgeable problem, so is the different concept about prayer times. The most important is that everything produced in Islamic law is based on al-Qur'an and Hadith of the prophet PBUH. Therefore, Muslims should not be disunity because it will weaken Islam it self. There is no need to blame each other.

3. Hadith, as one of Islamic legal ground need to be examine deeply. Most of differences in Islam produced by different interpretation and acceptance concerning hadith of the prophet PBUH. Critics are necessary to test a validity of hadith. However, to get an objective understanding regarding hadith, the three component of hadith (The prophet PBUH, texts of Hadiths and the explainer or researcher) is also necessary to be understood.

4. The Faculty of Shariah should make a manual guide of thesis in foreign language form, English or Arabic, so student who is interested to write his final thesis in English or Arabic will be easy by following the guidance book.

C. Closing

Alhamdulillah, all praises to Allah, finally the writer can finish the research about the concept of prayer times of Shia Ithna Ashariyyah. The writer has try to effort the best to do this research. However, the writer realizes that what the writer tries to present in this minithesis is still far from perfectness. Therefore, the writer needs critics and suggestions from the reader so the writer can correct the wrong content and complete the incomplete data. Moreover, the writer hopes that this research has a great benefit for the writer, the readers and especially for Islamic studies. *Wallahu a'lam bi al-ṣawāb.*