

THE PRAYER TIMES CONCEPT OF SHIA

ITHNA ASHARIYYAH

(A Critical Study of Three Prayer Times Applied by Shia
Ithna Ashariyyah)

UNDERGRADUATE THESIS

Submitted to the Faculty of Shari'ah in
Partial Fulfillment of the Requirement for Undergraduate Degree
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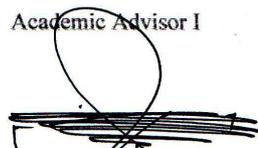
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MOTTO

“Do the Best for Others and the Others Will Do the Best for You”

قَالَ الْإِمَامُ الشَّافِعِيُّ رَضِيَ اللَّهُ عَنْهُ:

أَحْسَنُ مِنْ صَهِيلِ الْخَيْلِ فِي مَعْمَعٍ # وَ مِنْ ضَارِبٍ يَسْطُوقُ عَلَى ضَارِبٍ
أَحْسَنُ مِنْ هَذَا وَ هَذَا وَ ذَا # حُبُّ عَلِيِّ بْنِ أَبِي طَالِبٍ
لَوْ فَتَشُّوا قَلْبِي أَصَابُوا بِهِ # سَطْرَيْنِ قَدْ خُطَّ بِلَا كَاتِبٍ
الْعَدْلُ وَ التَّوْحِيدُ فِي جَانِبٍ # وَ حُبُّ أَهْلِ الْبَيْتِ فِي جَانِبٍ

Imam Syafi'i r.a. said:

*More beautiful than a race-horse neigh in the battle field,
More attractive than a sword collides each other and tinkling*

*More beautiful and more attractive than anything
The pure love and affection to Ali bin Abi Thalib*

*If they look into my hearth they'll find
Two lines without a writer has been written*

*Justice and unity of God on the first line
Love and affection to Ahl Bayt on the other line*

DEDICATION

This thesis is dedicated to:

My beloved Parents who introduce me everything

Asāīdz and Ustādzāt in Al-Islam Modern Boarding School

All of teachers who teach me everything

A big family of Islamic Astronomy Concentration 07 (G-STAR)

and

Everybody who appreciates my work

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Glory to God who created all, to man He gave special place in His creation. He honored man to be His agent, and to that end, endued him with understanding, purified his affections and gave him spiritual insight. So that man should understand nature, understand him, and know God through His wondrous Signs. Glory Him in truth, reverence, and unity. The Glorious God who sent Muhammad (PBUH) as Messenger, preaching and working in the dim twilight of history. He stood for all humanity, orphans, women, slaves, and whom the world neglected or oppressed. He comes to me, bringing the light to lighten the shadow, disclosing the cover of my indecision and inspiring me with his love to keep struggling, to win God's gifts.

This final assignment entitled THE PRAYER TIMES CONCEPT OF SHIA ITHNA ASHARIYYAH (A CRITICAL STUDY OF THREE PRAYER TIMES APPLIED BY SHIA ITHNA ASHARIYYAH) will not be finished on time if not with the help and encouragement of those who always take their time to help me accomplishing this final task:

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Semarang, 01 July 2011
The writer,

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ENGLISH TRANSLITERATION SYSTEM*

A. Consonant

Arabic	Latin	Arabic	Latin
ء	a	ض	ẓ
ب	b	ط	ṭ
ت	t	ظ	ḍ
ث	th	ع	'
ج	j	غ	g
ح	ḥ	ف	f
خ	kh	ق	q
د	d	ك	k
ذ	dz	ل	l
ر	r	م	m
ز	z	ن	n
س	s	و	w
ش	sh	ه	h
ص	ṣ	ي	y

B. Vowel

Short		Long	
اَ	a	اِ	ā
اُ	u	اِي	ū
اِ	i	اِي	ī

C. Double and Diphthong

Double		Diphthong	
يِّ	<i>iyy</i> (final form i)	أُو	<i>au</i> or <i>aw</i>
وِّ	<i>uww</i> (final form u)	أَيِّ	<i>ai</i> or <i>ay</i>

All *al ta'rīf* (ال تعريف) are written with "al-" except if related with the word *dīn* or *al-asmā' al-ḥusnā*. For example, *shihābuddīn*, *uṣūluddīn*, *abdullāh*, etc.

* Quoted from *Pedoman Penulisan Skripsi*, Fakultas Ushuluddin IAIN Walisongo, Semarang, 2007, p 120-121.

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CURRICULUM VITAE

ABSTRACT

This thesis explores the concept of prayer times in perspective of Shia Ithna Ashariyyah as one of Islamic school of thought (*madzhab*). The research begins when the writer was anxious and interested to know three times of the obligatory prayers applied by Shia Ithna Ashariyyah. The concept is clearly different with Sunni school of thought which applies five times for the obligatory prayers. This is one of the issues, among many others, that the Shia quarrel with the Sunnis about the form, method, and time of the Prayer (*Ṣalāt*) prescribed on every male and female believer. The Shia acknowledges five daily prayers: *Ḍuhr*, *Aṣr*, *Magrib*, *Isha*, and *Ṣubuh*. However, in practicing these five daily prayers, they join two prayers between *Ḍuhr* and *Aṣr* at one time, and also *Magrib* and *Isha* at one time. The *Ṣubuh* prayer is prayed at the same time as the Sunnis do. Therefore, Shia prayer times are known as three-prayer time's concept, because of the joining prayer times.

The category of this research is a *qualitative research* and the approach of this research is *Islamic jurisprudence (fiqh)*. Considering that the main source and the data input of this research is book or written text, so this research is also called "*library research*" which has two types of data, primary and secondary source. The primary data source of this research is books that are related to prayer times of Shia Ithna Ashariyyah such as four main books of Shia (*al-Kutub al-Arba'ah*): *al-Kāfī* by Abū Ja'far al-Kulainī, *Man Lā Yahzuruhu al-Faqīh* by Abū Ja'far al-Qummī, *Tahdzīb al-Aḥkām* and *al-Istibṣār fī Mā Ikhtalafa Min al-Akhbār* by Abū Ja'far al-Ṭūsī. The secondary data source of this research is the books that describe about prayer times in any Islamic legal jurisprudence (*fiqh*) point of view, the history of Shia Ithna Ashariyyah and hadith books, encyclopedia or other written text related to this research. After collecting all of the data needed, the writer will try to analyze these data using content analyzing through descriptive method. Then, the analysis will continue using comparative method to compare the concept of prayer time of Shia Ithna Ashariyyah with other concept of prayer times especially the Sunni's concept of prayer times.

After analyzing the sources, this research's result is that Shia combines two prayers (*Ḍuhr* and *Aṣr* or *Magrib* and *Isha*) just like the Sunni does. The different is that Sunni compels some certain conditions and requirements such as journey, rain and fear to combine prayers (*jama'*). Otherwise, Shia does not compel those requirements and conditions to perform *jama'*. They are allowed to combine two prayers whenever and wherever they are. This difference is produced by the different source of legal ground especially in Hadith (tradition of the Prophet PBUH). Shia has their own books of reference in hadith which widely known as *al-kutub al-arba'ah* (the four books). On the other hand, Sunni refer their hadith to *al-kutub al-sittah* (the six books) which is completely different from *al-kutub al-arba'ah*. In result, they have different opinion about the concept of prayer times. This is reasonable because the determination of this problem is a matter of *ijtihādī* which is based on the method used by jurists.

Keywords: Prayer times, Shia Ithna Ashariyyah, Combining prayers (*jama'*).