

**THE MEANING OF *SHALAT WUṢṬA* IN THE QUR'ĀN  
(COMPARATIVE STUDY OF TAFSIR AL-MISBAH AND TAFSIR AL-  
AZHAR)**



THESIS

Submitted to Faculty of Ushuluddin and Humanities in Patrial  
Fulfillment of the requirements the Degree of S-1 of Islamic  
Theology

On Al- Qur'ān Science and Interpretation Departement

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**THE MEANING OF WUSTĀ PRAYER  
(COMPARATION STUDY BETWEEN TAFSIR AL-MISBAH AND  
TAFSIR AL-AZHAR**

**THESIS**

Submitted to Faculty of Ushuluddin and Humanities in Patrial Fulfillment of the  
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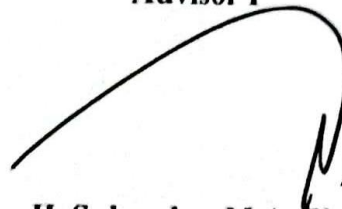
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*Assalamu'alaikum Wr. Wb.*

Setelah membaca, mengadakan koreksi dan perbaikan sebagaimana mestinya, maka kami menyatakan bahwa skripsi saudara :

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STUDY OF TAFSIR AL-MISBAH AND TAFSIR AL-AZHARNilai :

Dengan ini telah kami setuju dan segera untuk diujikan. Demikian atas perhatiannya, diucapkan terima kasih

*Wassalamu'alaikum Wr. Wb*

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## MOTTO

وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مِنْ أَمْرِهِ يُسْرًا

And whoever is mindful of Allah, He will make their matters  
easy for them.

## TRANSLITERATIONS

### A. Consonant

The Arabic alphabet writing system uses letters and signs to signify sound signals. Below is a list of the letters in Arabic and their Latin translations:

Arabic Font	Name	Latin Word	Information
ا	Alif	Not symbolized	Not symbolized
ب	Ba	B	Be
ت	Ta	T	Te
ث	Ṣa	Ṣ	Es (with dot above)
ج	Jim	J	Je
ح	Ḥa	Ḥ	Ha (with dot below)
خ	Kha	Kh	Ka dan Ha
د	Dal	D	De
ذ	Ḍal	Ḍ	Zet (with dot above)
ر	Ra	R	Er
ز	Zai	Z	Zet
س	Sin	S	Es
ش	Syin	Sy	Es and Ye
ص	Ṣad	Ṣ	Es (with dot below)
ض	Ḍad	Ḍ	De (with dot below)
ط	Ṭa	Ṭ	Te (with dot below)
ظ	Ḍa	Ḍ	Zet (with dot below)
ع	‘Ain	‘	Invertes comma (on top)
غ	Gain	G	Ge
ف	Fa	F	Ef

ق	Qaf	Q	Ki
ك	Kaf	K	Ka
ل	Lam	L	El
م	Mim	M	Em
ن	Nun	N	En
و	Wau	W	We
ه	Ha	H	Ha
ء	Hamzah	‘	Apostrof
ي	Ya	Y	Ye

## B. Vowel

Vowels in Arabic are identical to vowels in Indonesian, namely consisting of monophthongs and diphthongs.

### 1. Singel Vowel

Arabic single vowels utilize a sign or vowel, therefore the literal meaning is as listed below:

Arabic Font	Name	Latin Word	Information
َ	Fathah	A	A
ِ	Kasrah	I	I
ُ	Dhammah	U	U

### 2. Double Vowel

Arabic double vowels are represented by an arrangement of words and the letters, according to the transliteration clarified the following:

Arabic Font	Name	Latin Word	Information
يَ + َ	Fathah and Ya Sukun	Ai	A and I

وْ + َ	Fathah and Wau Sukun	Au	A and U
Example			
	أَيْنَ		Aina
	فَوْفَ		Fauqa

### 3. Long Vowels (Maddah)

Arabic lengthy vowels are simbolized by a vowel with letter, and their transliteration is as listed below:

Arabic Font	Name	Latin Word	Information
َ + ا	Fathah and Alif	Ā	A and line above
َ + ي	Kasrah and Alif Maqṣūr	Ā	A and line above
َ + يْ	Kasrah and Ya Sukun	U	I and line above
ُ + و	Ḍammah and Wau Sukun	Ī	U and line above

### 4. Ta' Marbuṭah

Ta' Marbutah could be written as /h/ when preceded by the word “al” for single reading. This guideline is not aplicable to term Indonesian form Arabic phrases like prayer and zakat, although the original spelling is chosen. Ta' Marbutah transcription can be discovered in two distinc places:

#### a) Ta Marbuṭah life

Ta' Marbuṭah includes life because of the vowel fathah, kasrah, or dhammah while the transliteration /t/.

Example	
مَدْرَسَةُ الْعَالِيَةِ	<i>Madrasatul 'āliyah</i>

b) Ta' Marbuṭah Dies

Ta Marbuṭah dies because of the sukun vowel (transliterated as /h/).

Example	
مَدْرَسَةُ الْعَالِيَةِ	<i>Madrasah 'āliyah</i>

5. Syaddah

Syaddah, also known as Tasydid. In this transcription, Syaddah symbol utilize letters.

Example	
وَفَّقَ	<i>Waffaqa</i>
صَبَّرَ	<i>Ṣabbara</i>
رَتَّبَ	<i>Rattaba</i>

6. The Article

The articles in the Arabic system of writing is marked by ال, but in this transcription it has been separated into two parts:

- a) Followed by huruf Qamariyyah is has been written as al and divided by stripe (-)

Example	
القران	<i>Al-Qur'ān</i>

- b) Followed by huruf Syamsiyyah is written as al and separated by stripe (-)

Example	
الرحمن	<i>Ar-Rahmān</i>

7. Hamzah

Hamzah has been transliterated with an apostrophe, although this only is applicable to hamzah which occurs in the middle and the final of

word, hamzah that are the opening of a word are marked by an alif.

Example	
شيء	<i>Syai'un</i>

8. Word as Part of Phrase or Sentence

It is written as a real formula

Example	
اهل السنة	<i>Ahl As-Sunnah</i>

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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I pray that Allah repays all the compassion, time, advice, help, and encouragement from everyone. Finally, I recognize that my theory has imperfections and that my accomplishments (in my duty) can only be attributed to Allah SWT. I believe and have faith in Him. I always appreciate helpful remarks that can be remedied later. I hope my paper will benefit both me and everyone who reads it.

Semarang, November 15<sup>th</sup> 2024

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## ABSTRACT

*The Wusṭa prayer, mentioned in the Qur'ān, has various interpretations among scholars. This concept does not only refer to the time or number of certain prayers rakaats, but also to its spiritual status and virtue. Various views on the Wusṭa prayer include the understanding that this prayer can refer to the Subuh, Ashar, or Maghrib prayers, with each view based on the time aspect, the number of rakaats, and the difficulty of its implementation. Some scholars argue that the Wusṭa prayer is the Ashar prayer, as a time that is in the middle between day and night, while others consider it to be the Maghrib prayer because the number of rakaats is in the middle.*

*This thesis research was carried out utilizing a descriptive-analytical approach and a library research type. The research material was gathered from a variety of primary and secondary sources. The main sources of this subject include Tafsir Al-Misbah by M. Quraish Shihab and Tafsir Al-Azhar by Buya Hamka and tafsir books that were written by mufassir scholars from various times. Additional data sources for this study include journals, books, thesis, and articles connected to the thesis research. The documentation approach is used to collect data from available primary and secondary sources*

*from the analysis obtained from both the Al-Misbah and Al-Azhar interpretations, it can be deduced that M. Quraish Shihab emphasizes that the Maghrib prayer is the most appropriate as the Wusṭa prayer, considering the time position and number of rakaat. On the other hand, Buya Hamka is of the opinion that the Ashar prayer is the Wusṭa prayer. Both agree that the Wusṭa prayer is not only about the time of its implementation, but also the quality and intention in carrying it out. As a primary form of worship, the Wusṭa prayer teaches Muslims to always maintain the quality of worship and face Allah with full piety and sincerity.*

*Keywords: Wusṭa Prayer, M. Quraish Shihab. Buya Hamka. Tafsir Al-Misbah. Tafsir Al-Azhar.*

## CHAPTER I PRELIMINARY

### A. Background

The Qur'ān is a holy text that has been revealed by Allah to the Prophet Muhammad SAW through the Holy Spirit in a mutawatir manner. The Quran was revealed not only to Muslims, but also to all mankind.<sup>1</sup> The Qur'ān is a book that completes the previous books revealed by Allah.<sup>2</sup> The Quran provides information about the relationship with Allah, the relationship with other humans, and the connection amongst people and their environment and its surroundings. The Qur'ān discusses the relationship between man and his Lord, and prayer is one example.

Prayer is one of the worships that must be done by Muslims. Fasting, zakat, hajj, and other worship are expressly mentioned in the Qur'ān. In contrast to prayer, Allah conveys prayers directly to the Prophet Muhammad SAW through the Isra' Mi'raj event.<sup>3</sup> This prayer is said as an act of loyalty to Allah SWT. Prayer is one of the worships that is carried out to achieve piety to Allah SWT and is an acceptable form of devotion.<sup>4</sup> Prayer is listed in the Qur'ān as one of the pillars of Islam that must be carried out by all Muslims.

There is a verse in the Qur'ān that clearly commands humans to establish prayers, namely in Surah An-Nisa' verse 103 which reads:

فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ قِيَامًا وَرُكُوعًا وَعَلَىٰ جُنُوبِكُمْ ۚ فَإِذَا اطْمَأْنَنْتُمْ فَأَقِيمُوا الصَّلَاةَ ۗ إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوفًا<sup>5</sup>

In this verse it describe how Allah SWT requires his people to constantly perform prayers regardless of the situation, even if it is in a desperate situation. Some mufassir explained that even if a servant is in a state of urgency, he must still perform prayers as best he can, by sitting or standing. Then, if the situation has returned to the original, it is ordered to replace the prayer with solemnity,

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<sup>1</sup> Wahbah Zuhaili, *Tafsir Al-Munir*, vol. 1 (Beirut: Dar Al-Fikr, 1991), h. 10.

<sup>2</sup> M. Quraish Shihab, *Membumikan Al-Qur'ān: Fungsi dan Peran Wahyu dalam Kehidupan Masyarakat*, (Bandung: Mizan, 1994), h. 23-24.

<sup>3</sup> Buya Hamka, *Tafsir Al-Azhar*, vol. 5 (Jakarta: Pustaka Panjimas, 1982), h. 270.

<sup>4</sup> Wahbah Zuhaili, *Tafsir Al-Munir*, vol. 2 (Beirut: Dar Al-Fikr, 1991), h. 50.

<sup>5</sup> Kementerian Agama Republik Indonesia, *Al-Qur'ān dan Terjemahnya* (Jakarta: Kementerian Agama RI, 2019), h. 148.

according to the conditions and principles.<sup>6</sup>

Allah SWT has given a command for every Muslim to perform prayer as a form of servitude to Him. The following verse can be used as an example:

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ

"And your Lord said, Pray to Me, and I will grant it to you" (QS Al-Mukmin: 60).<sup>7</sup>

In addition to the five-time prayer that is mandatory for Muslims, there is another term for prayer that is required for Muslims, namely the Wusṭa Prayer. The term Wusṭa Salat appears in the Qur'ān in Surah Al-Baqarah verse 238 which reads:

حُفِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ

"Keep all prayers, and (keep) the wusṭa prayer. Stand for Allah (in your prayers) solemnly" (QS Al-Baqarah: 238).<sup>8</sup>

In this verse, Allah not only instruct Muslims to keep the five times of prayer but in this verse, Allah instruct Muslims to maintain the prayer time according to their respective times and maintain their limits and carry out prayers at their respective times that have been determined by Islamic law.

In the above verse, the word prayer (*shalawāt*) referred to by Allah is the mandatory prayer five times. However, it does not only contain the obligation to keep the five-time prayer, this verse also contains the command to keep the wusṭa prayer. Ulama' have different opinions about the meaning of the Wusṭa prayer.<sup>9</sup> However, there are some scholars who argue that the meaning of the Wusṭa prayer is one of the five times of obligatory prayer. The mention of the wusṭa prayer after the obligatory prayer in the verse shows its specificity and specialness.<sup>10</sup>

Some commentators have different opinions about the concept of the

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<sup>6</sup> Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan, dan Keserasian Al-Qur'an*, Jakarta (Lentera Hati: 2002). h. 570.

<sup>7</sup> Kementerian Agama RI, *Al-Qur'an dan Terjemahannya*, QS. Al-Mukmin [40]: 60. h. 473.

<sup>8</sup> Kementerian Agama RI, *Al-Qur'an dan Terjemahannya*, QS. Al-Baqarah [2]: 238, h. 56.

<sup>9</sup> M. Quraish Shihab, *Tafsir Al-Misbah*, vol. 1 (Jakarta: Lentera Hati, 2000), h. 466.

<sup>10</sup> Wahbah Zuhaili, *Tafsir Al-Munir*, vol. 2 (Beirut: Dar Al-Fikr, 1991), h. 116.

wuṣṭa prayer. Ibn Katsir explained that the wuṣṭa prayer is an important prayer and has a special position. This can be seen from the verses of the Qur'ān that have been pointed out above, which shows that the wuṣṭa prayer is one of the important elements in maintaining prayer as a Muslim. In addition, Ibn Katsir also explained that the wuṣṭa prayer is believed to be a form of direct contact with Allah SWT and is proof of awareness as a servant of Allah SWT. And also the wuṣṭa prayer is also intended to preserve the balance among the world and the hereafter by taking time in the middle of the day to worship Allah SWT.

In addition, the older scholars and the next generation scholars differ in their opinions regarding the time of the wuṣṭa prayer out of the five obligatory prayers. There are at least several opinions that explain when the time of the wuṣṭa prayer arrives, including: The wuṣṭa prayer is the dzuhur prayer. It is presented from Ali bin Abi Talib that the wuṣṭa prayer is a prayer in the middle of the day because the Prophet once said, "Allah has halaqah in the sky where the sun is tilted to the west. So if the sun has tilted towards the west, everything that exists will give blessings to Allah SWT. And then Allah commands to pray at that time."<sup>11</sup>

The next opinion is quoted from several scholars such as Ibn Abbas, Ibn Mas'ud, Ali bin Abi Talib, Qatadah, Adh-Dhahak, and Abu Hanifah that the wuṣṭa prayer is the asr prayer. They say that the wuṣṭa prayer is between two-day prayers and two night prayers. In the tafsir *Fi Zilalil Qur'ān* by Sayyid Qutb, it is also explained that the most experts believe that the location of the wuṣṭa prayer is during the asr prayer. It is also narrated from the Prophet Muhammad SAW that a person who leaves the ashar prayer is like a person who persecutes his family and property.<sup>12</sup>

The wuṣṭa prayer is the maghrib prayer. This is quoted from the book *Tafsir Al-Misbah* by M. Quraish Shihab that the reason for the fall of the wuṣṭa prayer is in the maghrib prayer because it is an intermediate prayer. The Maghrib prayer is located in the middle time between the Dhuhur prayer and the Ashar

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<sup>11</sup> Ibnu Katsir, *Tafsir al-Quran al-'Adzim*, Juz 2 (Kairo: Dar al-Taufiqiyah li al-Turats, 2009), h. 596

<sup>12</sup> Sayyid Qutb, *Fi Zilalil Qur'ān*, vol. 1 (Beirut: Dar Al-Shuruq, 2003), h. 305.

prayer and between the Isha prayer and the Fajr prayer. In addition, it is also because maghrib has a total of 3 rak'ahs. Where the dawn prayer has a total of two rak'ahs and dzuhur, asr, and isha have a total of 4 rak'ahs. He also concluded that the number of rak'ahs of maghrib prayer is in the middle of.<sup>13</sup>

The next opinion says that the wuṣṭa prayer is the 'isha prayer' prayer, which is because the 'isha prayer' is between two prayers that cannot be in qasar. The wuṣṭa prayer is the shubuh prayer.<sup>14</sup> This opinion is quoted from several scholars, namely Ibn Abbas, Jabir bin Abdullah, Muadz bin Jabal, Mujahid, and As-Shafi'i, they have such an opinion because the shubuh prayer is between the day prayer and the night prayer and also because the dawn prayer is a prayer that cannot be jama' with other prayers.

Next is the wuṣṭa prayer which is one of the five obligatory prayers. Allah does not determine it and keeps it secret among the five obligatory prayers. Such as the secret of the night of lailatul qadr during the month of Ramadan, the secret of the name of Allah who is the greatest among many, and the secret of this Wuṣṭa prayer as if it were a secret when it is a mustajab time to pray.<sup>15</sup>

According to the previous sentence, the author has a curiosity in researching Buya Hamka's thoughts in his book *Tafsir Al-Azhar* and Quraish Shihab in *Tafsir Al-Misbah*. These two great scholars have important contributions to the world of Qur'ān interpretation with different perspectives and methods. In addition, both are known to be very well versed in the context of Islam and deep scientific traditions, so their views on specific issues in the Qur'ān are always curious to discover more of it. One of the topics reviewed by them is the meaning of the recitation of the wuṣṭa prayer, which is the main concern in this study.

Although both Buya Hamka and Quraish Shihab discuss the wuṣṭa prayer by explaining its basic meaning and explaining the opinions of the scholars

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<sup>13</sup> Quraish Shihab, *Tafsir Al-Misbah (Pesan, Kesan, dan Keserasian Al-Qur'ān)*, Jakarta (Lentera Hati: 2002), h. 625

<sup>14</sup> Ibnu Katsir, *Tafsir al-Quran al-'Adzim*, Juz 2 (Kairo: Dar al-Taufiqiyah li al-Turats, 2009), h. 596.

<sup>15</sup> Syekh Nawawi al-Bantani, *Tafsir Marah Labid*, Juz 2 (Beirut: Dar al-Maktabah al-Ilmiyyah, 1999), h. 58.

concerned, there are significant differences in their interpretations. Tafsir Al-Azhar by Buya Hamka, for example, argues that the wuṣṭa prayer refers to the asr prayer, a view that is also supported by some scholars. Meanwhile, Quraish Shihab in Tafsir Al-Misbah interprets that the wuṣṭa prayer is the maghrib prayer. This difference shows that the understanding of Qur'ānic verses often involves unique contexts, methods, and approaches, although they both rely on deep Islamic scholarship.

On that basis, this research is focused on the discussion of the meaning of wuṣṭa prayer through a comparative study between Tafsir Al-Misbah and Tafsir Al-Azhar. This study aims to see how the two interpretations convey meanings that may reflect the character and context of each mufasir. With this comparison, it is hoped that a more comprehensive understanding of the wuṣṭa prayer can be obtained, both in terms of contextual interpretation and from the background of the thoughts of the mufasirs who affect the results of their interpretation.

This research has significant implications in various fields. Academically, this study adds to the treasure of interpretation by showing the difference in methodology and context of interpretation between the two famous Mufassir of the Nusantara, as well as a reference for further research. Religiously, the findings of this study help individuals understand the meaning of Wuṣṭa prayer and increase tolerance for differences of thought in Islam. At the community level, this research encourages useful discussions about the interpretation of the Qur'an, thereby reducing the possibility of conflicts due to differences of opinion. Furthermore, this research is relevant in the context of Islamic education, becoming a valuable learning resource for students as well as helping the community understand the basics of Wuṣṭa prayer with an inclusive mindset. As a result, this research not only has an impact on the progress of science, but also on improving the quality of worship and social peace among Muslims.

## **B. Research Questions**

Based on the context mentioned above, the problem's formulation is as listed below:

1. How is the Interpretation of Al-Wuṣṭa in the Qur'ān according to Quraish Syihab in *Tafsir Al-Misbah* and Buya Hamka in *Tafsir Al-Azhar*
2. What are the similarities and differences in views on the meaning of Wuṣṭa prayer between Quraish Syihab in the tafsir of Al-Misbah and Buya Hamka in the tafsir of Al-Azhar

### **C. Research Objectives**

Based on the background and formulation of the problem above, the objectives of this study can be drawn from:

1. To find out how the Interpretation of Al-Wuṣṭa in the Qur'ān according to Quraish Syihab in *Tafsir Al-Misbah* and Buya Hamka in *Tafsir Al-Azhar*
2. To find out how the similarities and the differences in views on the meaning of Wuṣṭa prayer is between Quraish Syihab in the tafsir of Al-Misbah and Buya Hamka in the tafsir of Al-Azhar

### **D. Research Benefits**

After the author outlines the problem's background, formulation, and the purpose of this research, it is believed that this research would be able to benefit not only the author but also to other parties and those who need it. The author hopes that the conclusion of this research will add to the scientific field in the field of interpretation, as well as be valuable for the advancement of science, so thus it is vital to convey the benefits of this research. The benefits are as follows:

1. Theoretical Benefits
  - a. In order to be a study material for other researchers for understanding or research on the Wuṣṭa prayer, both with the theme of *Tafsir Al-Misbah* and *Al-Azhar*.
  - b. In order to be able to provide and provide input to the interest of the Study of Interpretation Analysis of the Wuṣṭa prayer in surah al-Baqarah verse 238.
2. Practical Benefits
  - a. In order to be able to contribute to the community and academics about the Comparative Study between *Tafsir Al-Misbah* and *Tafsir Al-Azhar* in Surah Al-Baqarah verse 238 regarding the Wuṣṭa prayer.

- b. In order to be one of the solutions to overcome the problems that occur in the community around the Wusṭa prayer which often occurs due to the lack of understanding of the Wusṭa prayer.

#### **E. Literatur Reviews**

The study of the term, concept, or meaning of the Wusṭa prayer has actually been done by many previous researchers. This other study is in the form of a thesis, article, journal or a book which contains a discussion of the Wusṭa prayer. However, the study has a different focus from each other. Therefore, some of the papers that have been published before will be mentioned below:

A thesis by Ditya Nastiti in 2016 entitled *Aṣ-Ṣalātu Al-Wusṭā* in the Qur'ān [Study of the Qur'ān Surah Al-Baqarāh Verse 238 in Tafsir Fī Zilāl Al-Qur'ān by Sayyid Quthb]. This study discusses the meaning of the Wusṭa prayer which according to the perspective of Sayyid Qutub the Wusṭa prayer in question is the Asr prayer by mentioning several reasons, namely the Asr prayer is considered the Wusṭa prayer because it is located between the middle of the afternoon prayer and the night prayer and also the Asr prayer arrives at the time when humans are at the peak of busyness or fatigue due to daily activities. The difference in this writing is that the method used is in the form of descriptive analysis to discuss the Wusṭa prayer, while the author uses a comparative method to discuss the meaning of the Wusṭa prayer using Tafsir al-Misbah and Tafsir Al-Azhar.<sup>16</sup>

A thesis by Siti Iis Syamsiyah in 2016 entitled *The Meaning of the Prayer of wusto in the Qur'ān (A Study of the Interpretation of al-Maraghi and Jalalain)*. This research discusses the views of tafsir al-Maraghi who argues that the Wusṭa prayer in question is the Asr prayer and also mentions how the law and command to keep the prayer are. Then in the jalalain tafsir, the author mentions that the Wusṭa prayer in question is the Dzuhur prayer because it is located in the middle of a hot day. Which is the hardest prayer for the companions. The gap between

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<sup>16</sup> Ditya Nastiti, "As-Shalatu al-Wusṭa dalam Al-Quran (Studi Al-Quran Surah al-Baqarah Ayat 238 dalam Tafsir Fī Zilālil Quran Karya Sayyid Quthub)" (Kudus: IAIN Kudus, 2016), h. 103- 104.

this research, thesis, and the research written by the writer is in the object of his interpreting which uses the tafsir Jalalain and also Tafsir al-Maraghi, while the author uses Tafsir Al-Misbah by Quraish Shihab and Tafsir Al-Azhar by Buya Hamka.<sup>17</sup>

A thesis by Samsul Hadi in 2017 entitled A Study of the Interpretation of al-Qurthubi and al-Alusi on the Prayer of Al-Wuṣṭa in Surah Al-Baqarah verse 238. In this research, it can be concluded that al-Qurthubi argues that the Wuṣṭa prayer is the Asr prayer which is based on the Hadith of the Prophet SAW. The difference between this paper and the writer's thesis is in the results of his research in the form of Asr prayer and Dzuhur prayer, while in the writer's thesis it is stated that the Wuṣṭa prayer is the Maghrib prayer and the Asr prayer. In addition, the gap in this study is in the focus of the research object. That is, the author uses Tafsir Al-Misbah and Tafsir Al-Azhar.<sup>18</sup>

A thesis by Khusnia Umi Amiroh in 2021 entitled The Meaning of Wuṣṭa Prayer According to M. Quraish Shihab in Tafsir Al-Misbah, Messages, Impressions and Harmony of the Qur'ān. Using the descriptive analysis method, this paper analyzes how Quraish Shihab interprets the definition of Al-Wuṣṭa in the Qur'ān Al-Baqarah verse 238. That is, the Wuṣṭa prayer is the Maghrib prayer because it is in the middle. The middle in question can be because of its location and the number of rak'ahs. The difference between this paper and the writer's thesis is in the use of comparative and analytical methods, this writing uses an analysis method which focuses specifically on Tafsir al-Misbah by Quraish Shihab, while the author uses a comparative method using Tafsir al-Misbah and Tafsir Al-Azhar by Buya Hamka.<sup>19</sup>

Books by Irwan Kurniawan, M. Ag. The one entitled The Miracle of Prayer The Meaning of Wuṣṭa Prayer. This book explains the meaning and

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<sup>17</sup> Siti Iis Syamsiyah, "Makna Sholat Wustho dalam Al-Quran: Kajian terhadap Penafsiran al-Maraghi dan Jalalain", Jurnal al-Fath, Vol. 14 No. 2 (Juli-Desember) 2020, h. 273-274.

<sup>18</sup> Samsul Hadi, "Tela'ah Penafsiran al-Qurthubi dan al-Alusi Atas Lafadz Shalat al-Wuṣṭa dalam Surat al-Baqarah Ayat 238" (Surabaya: UIN Sunan Ampel, 2017), h. 71-73.

<sup>19</sup> Khusnia Umi Amiroh, "Makna Salat Wuṣṭa Menurut M. Quraish Shihab dalam Tafsir Al-Misbah, Pesan, Kesan dan Keserasian Al-Qur'ān" (Semarang: UIN Walisongo, 2021), h. 66-67.

concept of the Wusṭa prayer by mentioning the meaning of the Wusṭa prayer according to the views of scholars and also the reference sources used by scholars in drawing conclusions.<sup>20</sup>

Based on the literature review above, there are several writings that have similarities and similarities. The similarity that exists is the big theme taken by the author, namely the Wusṭa prayer. And the difference is in terms of the characters who give their opinions about the Wusṭa prayer and also the method taken by the author. Through this research, it will be known how the interpretation of the meaning of the Wusṭa prayer in Tafsir al-Misbah and Tafsir Al-Azhar and the difference among the two perspectives.

## **F. Research Methods**

### **1. Type of Research**

The writer applied library research in this study, which is a research that uses library materials as the major source of data in analyzing concept and hypothesis that have previously been carried out by researchers. The nature of this research is qualitative, namely research based on data that has been analyzed and described systematically. Meanwhile, the data gathering strategy utilized is by searching for data relevant to the object to be explored, which is acquired in a variety of references, including books, papers, journals, and various additional literature.

### **2. Data Collection Methods**

Data collection methods are steps taken by authors in order to find data related to the title to be researched by authors to obtain research data systematically. The data collection method that will be used by the author is the documentation method or documentation study, which is a method used to find variable data or things related to written records, transcripts, books, journals and so on. The main focus in this writing is interpretation, therefore the data feeder carried out by the author is to look for data related to the theme of writing, namely the word "Wusṭa prayer".

### **3. Data Sources**

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<sup>20</sup> Irwan Kurniawan, "*Makna Shalat Wusṭa*" (Bandung: Penerbit Marja, 2019).

There are two sources of data used in this writing, namely:

- a. Primary source: verses of the Qur'ān that focusing on the meaning of the Wusṭa prayer, both from its understanding, concept, and law as well as the book of Tafsir Al-Misbah by M. Quraish Shihab and Tafsir Al-Azhar by Buya Hamka.
  - b. Secondary source: The data obtained as a reference for the primary data supplement. Both in the form of books, journals, scientific journals, articles, scripts and the different media. Additional sources of data used in this thesis include those that are still related to the theme of writing "Wusṭa prayer". namely classical and contemporary tafsir books such as "Tafsir Jalalain", "Tafsir al-Maraghi", "Tafsir al-Alusi", "Tafsir al-Qurthubi" and other works of tafsir.
4. Data Analysis

The data analytics utilized in the research was based on literature analysis. The technique is by organizing and arranging data into classifications, themes, and unit of description so that a theme is developed and defined. All data that has been acquired, including primary and secondary sources and analyzed according to their respective sub-languages. Furthermore, an in-depth study is carried out on the works that contain the object of the research using this analysis:

- a. Muqarin Method

The muqarin method is to present the understanding of the verses of the Qur'ān written by a few of mufassir. This method attempts to compare the verses of the Quran with each other or compare the verses of the Quran with the hadith of the Prophet as well as compare the opinions of scholars regarding the meaning of the verses of the Quran. Tafsir Muqarin is an interpretation that interprets the verses of the Quran by way of comparison or comparison. Commentators do not disagree on the definition of this method. From various existing literature, what is meant by the comparative method is:

- 1) Comparing the texts of verses of the Quran that contains similarities and patterns redactions in two or further cases, or have different redactions in the same case
- 2) Comparing various opinions of interpretation scholars in interpreting the Quran

b. Qualitative Descriptive Method

The descriptive qualitative method is to describe or describe the state of the research object (person, institution, society, and others) according to the information available that exist to be what they are, by describing or analyzing data connected to knowledges, condicions, factors, and occurences that come up during the process of inquiry and expressing what the conditions are. Qualitative Descriptive Research is that this research seeks to describe, record, analyze, and interpret the conditions that are currently occurring. With other data, this analytical descriptive research aims to obtain information about the existing situation.

**G. Systematics of Writing**

To direct the discussion in this writing, the author first presents the structure of his writing in the following writing systematics:

Chapter One, this chapter has several sub-chapters, namely in the form of a background, which explains the problems behind this research, the reasons needed to conduct this research, the latest findings in terms of writing that can distinguish this research from previous research. Next is the formulation of the problem, which contains the things that will be discussed by the author in this research, the purpose and benefits of the research, a literature review containing the differences between previous research and research conducted by the author, research methods and also writing systematics.

The second chapter, this chapter contains the theories of Wusṭa prayer. write about the description of the Wusṭa prayer in the Qur’ān and Hadith and also the perspective of scholars about the Wusṭa prayer.

The third chapter is the Wusṭa prayer in the Tafsir Al-Misbah by M. Quraish Shihab and in the Tafsir of Al-Azhar katya Buya Hamka. This chapter

explains the methods and patterns of interpretation in the two books of tafsir.

The fourth chapter contains a comparative analysis of the differences and similarities of the Wusṭa prayer in the Tafsir Al-Misbah by M. Quraish Shihab and the Tafsir Al-Azhar by Buya Hamka.

The fifth chapter, this chapter contains the conclusion of all the descriptions that the author has explained and also the answers to the formulation of the problems that have been written. As well as suggestions for this research.

## CHAPTER II

### THE MEANING OF THE WORD *SHALAT WUṢṬA* IN THE QUR'ĀN AND HADITH

#### A. Prayer

##### 1. Definition of Prayer

Everything created by Allah SWT must have a purpose for what it was created. As mentioned in the Qur'ān surah al-Baqarah verse 149:

وَلِكُلِّ وُجْهَةٍ هُوَ مُوَلِّيهَا فَاسْتَبِقُوا الْخَيْرَاتِ

“And for each Ummah there is his Qibla (himself) that he faces him.”

In this verse there is an advice, that every human being or every believer of a religious teaching must have a purpose that must be done when living. If this goal is not achieved as it should, then as a human being or the thing that has been created this will be meaningless.<sup>21</sup> Therefore, every human being must know what their true purpose is in this world. Then not only setting a goal but also having to devote all attention to compete to become the best servant.

Likewise, like prayer, prayer is one of the most important worships in Islam and has a specific purpose. As a form of worship, prayer shows Muslims' loyalty to Allah and affirms their spiritual connection with the Creator. In practice, prayer is more than just a series of physical movements; Prayer is also an expression of gratitude, submission, and humility. Every movement and recitation during prayer is meant to provide peace and remind us of our relationship with Allah. This worship has a special place because it is the main means for Muslims to show their devotion and closeness to Allah in their daily lives.<sup>22</sup>

Prayer is not just a form of worship, but also a way to achieve inner peace. In the midst of the hustle and bustle of life, prayer provides a quiet break, which allows Muslims to reconnect with their source of spiritual

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<sup>21</sup> Dadang Sadkar, “*Mencari Makna Sholat*” (Surabaya: CV. Garuda Mas Sejahtera, 2010), h. 12.

<sup>22</sup> M. Quraish Shihab, *Tafsir Al-Misbah*, vol. 1 (Jakarta: Lentera Hati, 2000), h. 165.

strength. Muslims can achieve inner peace by surrendering and remembering Allah, which is difficult to obtain through worldly means. Dhikr during prayer, which includes parts of praise and appreciation for the majesty of Allah, is an important part of cleansing the heart from worries and anxieties. So, prayer is not just an obligation, but a basic spiritual need for every Muslim.<sup>23</sup> Hal ini sebagaimana telah disebutkan dalam surah ar-Ra'du ayat 28:<sup>24</sup>

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

The verse suggests that remembering God can bring peace of mind. This verse emphasizes the importance of dhikr, especially in prayer, as a way to get closer to Allah. Prayer as the highest form of dhikr, requires us to always remember Allah, which will bring true inner peace. Therefore, prayer has a very special value and it is hoped that Muslims can take good care of it so that they always get peace of mind while increasing faith in every stage of life.

In the tafsir of Al-Munir by Wahbah Zuhaili, it is explained that believers who urge Allah SWT, remembering His promises, rely on Him for all affairs, then their hearts will be blessed with tranquility and peace.<sup>25</sup> Peace of soul is the key to physical and spiritual health. Faith in Allah is the fruit of a servant who always remembers or dhikr to God.

Prayer itself is a term in Islam that has the meaning of performing worship by facing Allah SWT.<sup>26</sup> Etymologically, the word prayer comes from the Arabic word "صلاة" (shalah) which is rooted in the root word "صلا" (shalaa). This root word has the meaning of a relationship or close connection between two things and manifests servitude to god.<sup>27</sup> In an etymological sense, prayer shows the importance of establishing a close relationship between humans and His god. Prayer also contains the

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<sup>23</sup> Wahbah Zuhaili, *Tafsir Al-Munir*, vol. 2 (Beirut: Dar Al-Fikr, 1991), h. 110.

<sup>24</sup> Kementerian Agama Republik Indonesia, *Al-Qur'an dan Terjemahnya* (Jakarta: Kementerian Agama RI, 2019), h. 256.

<sup>25</sup> Wahbah Zuhaili, *Tafsir Al-Munir*, vol 2 (Beirut: Dar Al-Fikr, 1991), h. 160-161.

<sup>26</sup> M. Quraish Shihab, *Tafsir Al-Misbah*, vol. 1 (Jakarta: Lentera Hati, 2000), h. 70.

<sup>27</sup> Ibn Manzur, *Lisan al-'Arab*, vol. 7 (Beirut: Dar Sadir, 1997), h. 337.

meaning of human obedience and attachment to Allah's commandments contained in the Qur'ān and the Sunnah of the Prophet Muhammad SAW.<sup>28</sup>

In terms of terminology, prayer in Islam is a worship that must be carried out by all Muslims and follows the guidance of standard implementation. This worship involves a series of physical actions such as standing, ruku', prostrating, and sitting, as well as reading the Qur'ān and praying.<sup>29</sup> This reading is more than just a collection of words, this reading has a deep meaning given by Allah and taught by the Prophet SAW as a guide for Muslims to get closer to the Creator.<sup>30</sup> Every movement and reading in the prayer is carefully designed to create a solemn pattern of worship with a focus on devotion. Thus, prayer has a ritualistic component that distinguishes it as the main worship in Islamic teachings.

More than just a ritual, prayer serves as a means of communication between servants and Allah SWT.<sup>31</sup> In each rak'ah, a Muslim expresses gratitude, acknowledges the majesty of Allah, and asks for forgiveness and guidance for life. Prayer is a Muslim's way of asking for protection from danger and evil, as well as a determination to do good. In prayer, Muslims strive to improve themselves and the quality of their religion and piety. Thus, prayer is not just a routine worship, but a tangible manifestation of devotion and devotion to God Almighty that provides spiritual and moral values for every Muslim. As stated in Surah al-Ankabut verse 45:

إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ ۗ وَلَذِكْرُ اللَّهِ أَكْبَرُ ۗ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ

"Indeed, prayer prevents vile and wicked (deeds). And indeed, remembering Allah (prayer) is greater (its virtue than other worships). And

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<sup>28</sup> Muhammad Abu Zahra, *Al-Salat fi Al-Islam* (Kairo: Dar al-Fikr al-'Arabi, 2002), h. 45.

<sup>29</sup> M. Quraish Shihab, *Tafsir Al-Misbah*, vol. 1 (Jakarta: Lentera Hati, 2000), h. 72

<sup>30</sup> Wahbah Zuhaili, *Al-Fiqh al-Islami wa Adillatuhu*, vol. 2 (Damaskus: Dar al-Fikr, 1985), h. 347.

<sup>31</sup> Buya Hamka, *Tafsir Al-Azhar*, vol. 1 (Jakarta: Pustaka Panjimas, 1982), h. 85.

Allah knows what you are doing.”<sup>32</sup>

Prayer is a worship that is unparalleled compared to other worships, because prayer is a pillar of religion where religion will not stand upright without performing prayers. This is as contained in the hadith of the Prophet Muhammad SAW narrated by At-Tirmidhi, Ibn Majah, and Ahmad. The Prophet SAW said:

رأس الامر الاسلام وعموده الصلاة و ذروة سنامه الجهاد في سبيل الله.

Which means: "The main thing in all affairs is Islam, the pillar is prayer, and the peak is jihad in the way of Allah SWT".<sup>33</sup>

The person who performs the prayer must not only read the prayer readings, but also understand and appreciate the readings and be solemn. In his commentary, Sayyid Quthub explained that there was someone who performed the prayer, but they did not actually establish the prayer. They perform prayer movements, recite the prayers contained in them, but in their hearts they do not see what has been done and recited. The spirit of a human being cannot present what is called the essence of prayer, because they pray not necessarily purely because of Allah SWT but because of *riya'* to other human beings.<sup>34</sup>

Prayer is a means to connect the relationship between God and humans, and with prayer humans can make personal communication to Allah SWT. The Prophet Muhammad SAW said:

إن المصلي يناجي ربه، فلينظر بما يناجيه به، ولا يجهر بعضهم على بعض بالقرآن

"The one who prays is actually conversing with his Lord, therefore he should understand well what is said to Him".<sup>35</sup>

The servants who really carry out prayers to Allah SWT from one prayer to another, in which he begs Allah with a solemn state and is

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<sup>32</sup> Kementerian Agama Republik Indonesia, *Al-Qur'ān dan Terjemahnya* (Jakarta: Kementerian Agama RI, 2019), h. 413

<sup>33</sup> Abdul Malik al-Qasim, *Jadikan Shalat Sebagai penolongmu* (Bogor, Pustaka Ibnu Katsir: 2005). h. 5

<sup>34</sup> Sayyid Qutb, *Fi Zilalil Qur'ān*, vol. 5 (Beirut: Dar Al-Shuruq, 2003), h. 306-309.

<sup>35</sup> Al-Bukhari, *Shahih al-Bukhari*, Kitab al-Adab, Bab "Al-Munajaat ma'a Allah fi al-Salah", Hadis no. 405.

completely resigned, they are the people that Allah always protects and guards, namely the servants who are very conservative in their prayer time and the purpose of carrying out the prayer is only for Allah SWT.<sup>36</sup> This is one of the essences of prayer and with this understanding we try to achieve the goal of the fulfillment of prayer.

Although the meaning of prayer is different, both etymological and terminologic, but they reinforce each other. This is because the meaning of prayer etymologically is also included in the meaning of the terminology. In fact, scholars argue that the name of this particular worship is prayer because of its ability to summarize the etymological value of the word in its essence, for example: prayer, prayer beads and glorification or servitude. Those are some definitions of prayer according to language and terms. Then the meaning of prayer is in the Qur'ān. In the Qur'ān, the so-called prayer does not only mention the obligatory prayer but other prayers as well as sunnah prayers and also in using recitations, not only using the recitation of the prayer but also using other recitations.

## 2. Prayer in the Qur'ān

Various meanings of prayer in the Qur'ān:

- 1) Shalat has the meaning of praying, this is as in Surah At-Taubah verse 103

صَلُّوا تَكْ سَكِّنْ لَهُمْ

"Indeed, your prayers (become) peace of mind for them".

An-Nuhas in *I'rab Al-Qur'ān* explains that the word prayer in this verse has the meaning of prayer, for example, the funeral prayer. This is because the funeral prayer only contains takbir and prayers, unlike other prayers.<sup>37</sup> In this verse, according to Rhagib Al-Ashfahani in his book *Mufradat fi Gharib Al-Qur'ān*, it is explained that the word prayer in the verse does not show the aspect of ritual worship but rather the meaning of prayer or blessings given to the Prophet Muhammad SAW to those who have given zakat, the context of prayer in this verse he mentions as a form

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<sup>36</sup> Syekh Mushthafa Masyhur, *Berjumpa Allah Lewat Shalat* (Jakarta: Gema Insani, 2002). h. 26.

<sup>37</sup> Imam Qurthubi, *Tafsir Al-Qurthubi 8* (Jakarta: Pustaka Azzam, 2007), h. 628-629.

of supplication or hope that gives peace of mind.<sup>38</sup> Likewise, Al-Qhurtubi interprets the word prayer in the verse as not as a ritual of praying five times, but as a special request to Allah SWT. In other words, in this verse the Prophet SAW was commanded by Allah to pray to those who have paid zakat, which is a source of peace for zakat practitioners.

- 2) Prayer has the meaning of praise, forgiveness, and love. This can be seen in Surah al-Ahzab verse 56

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ ءَامَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

"Indeed, Allah and His angels pray for the Prophet. O you who believe, pray for the Prophet and pay homage to him."

In this case, Imam al-Bukhari gave the opinion that what is meant by the prayer of Allah is a form of praise given to the Prophet Muhammad SAW or what is meant by prayer in this verse is as a mercy, this is in accordance with the explanation given by at-Turmudzi, namely that the prayer of Allah is mercy while the prayer from the angels is a form of request for forgiveness.<sup>39</sup>

The word is derived from the root word "şalla" which means "to send blessings" or "to pray". In this verse, the word indicates that Allah and His heavenly beings blessed the Prophet Muhammad. is seen as a special type of behavior that shows respect, grace, and benefit. When Allah says "yushallūna" (giving blessings), it refers to His mercy and blessings. If the angels are "yushallūna," it indicates that they are praying for forgiveness and mercy for the Prophet Muhammad.<sup>40</sup> In this verse, the word "yushallūna" does not directly refer to prayer (ritual worship) carried out by Muslims on a regular basis, but rather the concept of prayer, praise, and supplication to Allah and the angels to ask for mercy for the Prophet Muhammad. However, from a linguistic point of view, the Lisan al-Arab

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<sup>38</sup> Al-Raghib al-Isfahani, *Mufradat fi Gharib Al-Qur'ān* (Beirut: Dar al-'Ilm li al-Malayin, 1991), h. 295

<sup>39</sup> Imaduddin Abu al Fadha'I Ismail. *Tafsir al Qur'ān al Azhim* (Riyadh: Dar Alam al Kutub, 1997), h. 457.

<sup>40</sup> Ibn Manzur, *Lisan al-'Arab*, vol. 10 (Beirut: Dar Sadir, 1997), h. 350.

indicates that the term for "shalawat" has the same source as the word for "salat," which also indicates a type of prayer.

There is an indirect relationship between the concept of respect and devotion to Allah and the Prophet Muhammad. Prayer as worship includes special prayers, such as prayers for the Prophet Muhammad, especially at the end of the tashahud. Thus, daily prayer accompanied by prayer is one way to carry out Allah's command in this verse to pray to the Prophet. Thus, in *Lisan al-Arab*, we see the linguistic and conceptual relationship between salawat in verse and prayer, but not in the literal sense of the passage that refers directly to the ceremonial prayer session. Salawat is more of a kind of prayer and respect that Allah expects from believers towards the Prophet Muhammad.<sup>41</sup>

- 3) Shalat has the meaning of a religion as stated by Allah in Surah Hud Verse 87:

قَالُوا يُشْعِبُ صَلَاتُكَ تَأْمُرُكَ أَنْ نَتَّزِكَ مَا يَعْبُدُ آبَاؤُنَا أَوْ أَنْ نَفْعَلَ فِي أَمْوَالِنَا مَا نَشَاءُ إِنَّكَ لَأَنْتَ  
الْحَلِيمُ الرَّشِيدُ

"They said: "O Shu'aib, does your prayer tell you that we should abandon what our fathers worshipped or forbid us to do what we want with regard to our property? Indeed, you are a very helpful and sensible person".

In this verse, there are two possible meanings of prayer itself, namely between religion, faith, or certain deeds.<sup>42</sup> If it refers to prayer or Shu'aib worship, then it is seen as an action that affects his behavior and beliefs. In the context of language, the word "prayer" in *Lisanul Arabic* can mean prayer or supplication to Allah. The word "prayer" refers to the devotion or practice of the Prophet Shu'aib's prayer. In the interpretation of the *Gharibul Qur'an*, "prayer" is often seen not only as a prayer, but also as a form of obedience to Allah that includes all forms of worship. Later in this verse as well, the followers of the Prophet Shu'aib insulted him by

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<sup>41</sup> Ibn Manzur, *Lisan al-'Arab*, vol. 10 (Beirut: Dar Sadir, 1997), h. 361

<sup>42</sup> Al Razi, Fakhruddin, *al Tafsir al Kabir wa Mafatih al Ghaib* (Beirut: Dar al Fikri, 1994), h. 456.

questioning whether his prayer rituals commanded him to abandon the customs of their ancestors and manage their possessions. According to *Tafsir Al-Azhar*, this shows that prayer for the Prophet Shu'aib is more than just a ritual; Prayer is also a source of moral and ethical strength. Prayer instills the values of justice, honesty, and sacrifice, which are the basis of the Prophet Shu'aib's teachings on monotheism and social justice.

- 4) Shalat has the meaning of reading, as mentioned in Surah al-Isra verse 110

وَلَا تَجْهَرُ بِصَلَاتِكَ وَلَا تُخَافِتُ بِهَا وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا

"And do not harden your voice in your prayers, nor humble it, and seek a middle way between the two."

In this verse, prayer has the meaning of reading as written by al-Razi that the meaning of prayer in the verse is a reading of the Qur'ān. Although some interpret that what is meant by prayer in this verse is prayer.<sup>43</sup> In the *Tafsir Gharib Al-Qur'ān* explains that this verse has the meaning of reading. That is, when the servant performs the prayer, it is not recommended to raise his voice or lower his voice, but to choose the middle way, which is between loud and low.<sup>44</sup>

This verse provides instructions on the correct procedure for praying, which has an important meaning in prayer. This verse shows that prayer is not just a physical exercise; Prayer is also a form of worship that follows certain processes and norms, including the way prayers are read. The emphasis on the "middle way" emphasizes the value of calmness, seriousness, and balance in prayer, which reflects humility and focus on Allah. This verse reminds us that prayer is a direct relationship with God, and that God can hear even the whisperings of our hearts. Therefore, the procedure of repeating the recitation in prayer must show respect and knowledge of closeness to Allah, without the need to raise the voice too loudly.

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<sup>43</sup> Al Razi, Fakhruddin, *al Tafsir al Kabir wa Mafatih al Ghaib* (Beirut. Dar al Fikri, 1994), h. 149.

<sup>44</sup> Muhammad Fuwad Abdul-Baqi, *Tafsir Gharib Al-Qur'ān*, vol. 1 (Beirut: Dar al-Fikr, 1985), h. 153.

5) Shalat is a house of worship or a church, as in Surah al-Hajj verse 40

وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَهْدَمْتُمْ صَوْمِعَ وَيَبِيعَ وَصَلَوْتُ وَمَسْجِدُ يُذَكَّرُ فِيهَا أَسْمُ اللَّهِ كَثِيرًا

"If Allah had not rejected some of the human beings with others, the Christian monasteries, the churches, the Jewish houses of worship and the mosques, in which the name of Allah was much mentioned, would have been demolished."

The term صلوات is the plural form of "صلاة" (prayer), which means "prayer" or "worship." *Lisanul Arabic* explains that "صلاة" is derived from the root word "صلى," which means "to connect" or "to face."<sup>45</sup> The term "salawāt" refers to a special Jewish place of worship, which is generally considered a "synagogue" or house of worship where prayers or religious rituals are performed.<sup>46</sup> Likewise, in the commentary of the *Gharib Al-Qur'ān* which explains this verse which has meaning in the Jewish context, namely the synagogue or the place where the Jews worship.<sup>47</sup>

In interpreting the word prayer in this verse, Ibn Abbas interpreted it as a place of worship belonging to non-Muslims, some scholars argue that the word prayer in this verse is a Christian church and some others interpret it as a Jewish church.<sup>48</sup> This verse underlines the need to protect places of worship, such as mosques, where people pray and remember Allah. The terms "صلوات" for the synagogue and "مساجد" for the mosque indicate a high appreciation for places of worship, including prayer and other forms of worship. This indicates the need to protect the places where the name of Allah is regularly mentioned and worship is performed. This shows that non-Muslim places of worship also have important value in the context of the protection described in this verse.

#### 1. Prayer in the Hadith

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<sup>45</sup> Ibn Manzur, *Lisan al-'Arab*, vol. 8 (Beirut: Dar Sadir, 1997), h. 290.

<sup>46</sup> M. Quraish Shihab, *Tafsir Al-Misbah*, vol. 2 (Jakarta: Lentera Hati, 2000), h. 312.

<sup>47</sup> Muhammad Fuwad Abdul-Baqi, *Tafsir Gharib Al-Qur'ān*, vol. 1 (Beirut: Dar al-Fikr, 1985), h. 102.

<sup>48</sup> Imaduddin Abu al Fadha'I Ismail, *Tafsir al Qur'ān al Azhim* (Riyadh: Dar Alam al Kutub, 1997). h. 433.

Prayer has a very important position in Islamic teachings and is one of the main foundations that supports a Muslim's faith. The hadiths of the Prophet Muhammad SAW emphasize the importance of prayer in various ways, including emphasizing its position as the first deed that will be accounted for on the day of judgment. In his hadith, the Prophet said:

وَعَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - ، قَالَ : قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - : (( إِنَّ أَوَّلَ مَا يُحَاسَبُ بِهِ الْعَبْدُ يَوْمَ الْقِيَامَةِ مِنْ عَمَلِهِ صَلَاتُهُ ، فَإِنْ صَلَحَتْ ، فَقَدْ أَفْلَحَ وَأَنْجَحَ ، وَإِنْ فَسَدَتْ ، فَقَدْ خَابَ وَخَسِرَ ، فَإِنْ انْتَقَصَ مِنْ فَرِيضَتِهِ شَيْءٌ ، قَالَ الرَّبُّ - عَزَّ وَجَلَّ - : أَنْظِرُوا هَذَا لِعِبْدِي مِنْ تَطَوُّعٍ ، فَيَكْمَلُ مِنْهَا مَا انْتَقَصَ مِنَ الْفَرِيضَةِ ؟ ثُمَّ تَكُونُ سَائِرُ أَعْمَالِهِ عَلَى هَذَا )) رَوَاهُ التِّرْمِذِيُّ ، وَقَالَ : (( حَدِيثٌ حَسَنٌ ))

Abu Hurairah (may Allah be pleased with him) said, the Messenger of Allah (peace and blessings of Allaah be upon him) said, "Indeed, the first deed that is done to a servant on the Day of Resurrection is his prayer. So, if his prayer is good, he is indeed lucky and successful. And if his prayer is broken, he has indeed failed and lost. If it is a little less than the obligatory prayer, then Allah Almighty says, 'See if My servant has the sunnah prayer.' So what is lacking from the obligatory prayer is perfected. Then so did all his deeds." (HR. Tirmidhi, he said the hadith is hasan.) [HR. Tirmidhi, no. 413 and An-Nasa'i, no. 466. Al-Hafizh Abu Thahir said that this hadith is saheeh].<sup>49</sup>

This hadith shows that prayer is the main indicator for assessing other deeds. Prayer is more than just a religious obligation, but also reflects a servant's relationship with Allah SWT and functions as a means of purification. self. In another hadith:

بَيْنَ الرَّجُلِ وَبَيْنَ الشِّرْكِ وَالْكَفْرِ تَرْكُ الصَّلَاةِ

The Messenger of Allah SAW said, "The boundary between a servant and disbelief is abandoning prayer." (Narrated by Muslim),<sup>50</sup> which

<sup>49</sup> Tirmidzi, Sunan at-Tirmidzi, *Kitab Ash-Sholah*, Bab Ma Ja'a Anna Awwal Ma Yuhaasab Bihil 'Abdu Ash-Sholah, no. 413

<sup>50</sup> Muslim, Shahih Muslim, *Kitab Al-Iman*, Bab Bayanu Kauni Tarkish Sholah Kufuran, no. 82.

emphasizes that prayer is the main differentiator between faith and disbelief.

In addition to its obligatory elements, prayer has a very spiritual meaning in, prayer brings inner peace and directs a Muslim to remember Allah in every aspect of his life. By performing the five daily prayers regularly, a Muslim is reminded to uphold his principles, prevent immoral behavior, and strengthen his relationships with others. Maintaining solemnity, time order, and sincerity in prayer is a sign of absolute faith. obedience to Allah SWT, will bring rewards in the world and the hereafter.

## **B. Mandatory Prayer**

Carrying out the Obligatory Prayer is an act that cannot be avoided by every Muslim individual who has reached the age of adulthood and has common sense.<sup>51</sup> Mandatory prayer plays a very significant role in Islamic teachings, because it is one of the main tasks that must be done by all Muslims. These five-time prayers will only be recognized as valid if they are carried out at a predetermined time. Unless you are performing the jama' prayer, then only in that situation, prayers that are done prematurely will be recognized as valid.<sup>52</sup> In addition, the prayer that is performed will also only be accepted if a person has completely cleansed himself from all impurities and hadats. Clothes and bodies that are exposed to uncleanness should be washed, and for those who are in a state of junub, bathing is obligatory, while those who have not performed ablution should do so first before prayer.<sup>53</sup> The Prophet SAW said:

إِدَا عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا; أَنَّ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: ( وَفَتْ الظُّهْرُ زَالَتْ الشَّمْسُ وَكَانَ ظِلُّ الرَّجُلِ كَطُولِهِ مَا لَمْ يَحْضُرْ الْعَصْرُ وَوَفَتْ الْعَصْرُ مَا لَمْ تَصْفَرَ الشَّمْسُ وَوَفَتْ صَلَاةَ الْمَغْرِبِ مَا لَمْ يَغِبِ الشَّفَقُ وَوَفَتْ صَلَاةَ الْعِشَاءِ إِلَى نِصْفِ اللَّيْلِ الْأَوْسَطِ وَوَفَتْ صَلَاةَ الصُّبْحِ مِنْ طُلُوعِ الْفَجْرِ مَا لَمْ تَطْلُعِ الشَّمْسُ ) رَوَاهُ مُسْلِمٌ

From Abdullah Ibn Amr Radliyallaahu 'anhu that the Messenger of Allah (peace and blessings of Allaah be upon him) said: "The time of Duhur is when

<sup>51</sup> Muhammad Abdul Rauf, *Fiqh al-Sunnah* (Beirut: Dar al-Fikr, 2002), h. 78.

<sup>52</sup> Al-Suyuti, *Al-Itqan fi 'Ulum al-Qur'an* (Beirut: Dar al-Fikr, 2003), h. 502.

<sup>53</sup> Wahbah Zuhaili, *Al-Fiqh al-Islami wa Adillatuhu*, vol. 1 (Damaskus: Dar al-Fikr, 1985), h. 91.

the sun is tilted (to the west) and a person's shadow is equal to its height during the time of Asr before it has arrived, the time of Asr enters as long as the sun has not turned yellow, the time of Maghrib prayer as long as the red clouds have not disappeared, the time of the Isha prayer until midnight, and the time of the Shubuh prayer from dawn until the sun has not yet risen." Narrated by Muslim.<sup>54</sup>

There are five mandatory prayers themselves, namely:

1. The dawn prayer consisting of two rak'ahs, beginning with the appearance of white light on the eastern horizon, marks the end of the dawn period that lasts until sunrise.
2. The Zuhur prayer consists of four rak'ahs, the time of implementation begins after the Sun slips (tilts) towards the west until a person's shadow is as long as its height. The Zuhr prayer ends when the Asr time begins.
3. The Asr prayer, which consists of four rak'ahs, is permissible as long as the sun has not yet turned yellow, and the period of Asr ends with the setting of the sun.
4. The Maghrib prayer, which consists of three rak'ahs, begins at sunset and lasts until the red light disappears, marking the end of the Maghrib time and the beginning of the Isha time.
5. The Isha prayer, which consists of four rak'ahs, can be performed until midnight, starting after the disappearance of the red light (shafaq) in the western sky and continuing until dawn the next day.

### **C. Sunnah Prayer**

Sunnah prayer is a form of human effort to complete the obligatory worship. In sunnah prayers, humans can ask for mercy and forgiveness from Allah SWT for all the deeds that have been done before, as well as ask for convenience for their future. In Islam, there are different sorts of sunnah prayers that can be chosen and implemented by the ummah voluntarily according to their ability, without any obligation. Sunnah prayers are also known as tathawwu prayers, which reflect voluntary and additional actions. The purpose of sunnah prayer is to

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<sup>54</sup> Ibn Hajar al-Asqalani, *Bulughul Maram* (Beirut: Dar al-Fikr, 2003), h. 110.

anticipate if the mandatory prayer of a Muslim is not perfect.<sup>55</sup> In addition, sunnah prayer also provides various benefits. In the book "*Fiqh Prayer of the Four Madzhab*" it is explained that the sunnah prayer is a prayer that is sharia by Allah in addition to the obligatory prayer.<sup>56</sup> Even though the sunnah prayer is performed, it is not necessarily an obligation, but it is still recommended to be carried out. The Prophet SAW said:

إِنَّ أَوَّلَ مَا يُحَاسَبُ النَّاسُ بِهِ يَوْمَ الْقِيَامَةِ مِنْ أَعْمَالِهِمُ الصَّلَاةُ قَالَ يَقُولُ رَبُّنَا جَلَّ وَعَزَّ لِمَلَايِكَتِهِ - وَهُوَ أَعْلَمُ أَنْظُرُوا فِي صَلَاةِ عَبْدِي أَنْمَمَهَا أَمْ نَقَصَهَا فَإِنْ كَانَتْ تَامَةً كُتِبَتْ لَهُ تَامَةً وَإِنْ كَانَ انْتَقَصَ مِنْهَا شَيْئًا قَالَ أَنْظُرُوا هَلْ لِعَبْدِي مِنْ تَطَوُّعٍ فَإِنْ كَانَ لَهُ تَطَوُّعٌ قَالَ أَتَمُّوا لِعَبْدِي فَرِيضَتَهُ مِنْ تَطَوُّعِهِ ثُمَّ تَوَخَّذُوا الْأَعْمَالَ عَلَى ذَلِكَ

Indeed, the first deed that is considered for a servant on the Day of Resurrection is prayer. Our Lord said to His Angels (Allah the All-Knowing): "Check the prayer of My servant, has he completed his prayer or is there anything missing?" If the prayer is perfect, then it will be recorded that the prayer is perfect. If there is a deficiency in his prayer, then Allah SWT says: "Check if My servant has ever performed the sunnah prayer?". If he has ever performed the sunnah prayer, Allah SWT said again: "Perfect the obligatory prayer of My servant with the sunnah prayer." Then (other) charities will also be treated as such. (Narrated by Abu Dawud).<sup>57</sup>

According to Muhammad Ajib, Lc., MA in his book mentions several sunnah prayers,<sup>58</sup> that is:

1. Rawatib prayer
2. Sunnah Wudhu Prayer
3. Tahiyatul Masjid Prayer
4. Tahajjud Prayer
5. Tarawih Prayer
6. Dhuha Prayer

<sup>55</sup> Quraish Shihab, *Tafsir Al-Misbah* (Jakarta: Lentera Hati, 2002), h. 102.

<sup>56</sup> Abdurrahman, *Fikih Sholat Empat Madzhab* (Jakarta: Pustaka Ilmu, 2010), h. 78-80.

<sup>57</sup> Abu Dawud Sulaiman bin al-Asy'ats as-Sijistani, Sunan Abi Dawud, *Kitab Ash-Shalat, Bab "Fi Hukm al-Salat,"* Hadis No. 864 (Beirut: Dar al-Kutub al-'Ilmiyyah, 1990), h. 120.

<sup>58</sup> Muhammad Ajib, Lc., MA., *Fiqh Salat Sunnah: Tinjauan Lengkap tentang Salat-Salat Sunnah dalam Islam* (Jakarta: Pustaka Al-Kautsar, 2019), h. 11-13.

7. Isyraq Prayer
8. Awwabin Prayer
9. Tasbih Prayer
10. Witr prayer
11. Hajat Prayer
12. Repentance Prayer
13. Istikharah Prayer
14. Idain Prayer
15. Istisqa Prayer
16. Eclipse Prayer
17. Mutlaq Prayer
18. Zafaf Prayer
19. Safr Prayer
20. Zawwal Prayer
21. Ihram Prayer
22. Tawaf Prayer

#### **D. Wusṭa Prayer**

There are six events that Allah Almighty covers up in time, and one of them is the arrival of the time for the Wusṭa prayer. In this case, Allah has decided to close the time of the Wusṭa prayer, just as He closes the night of Lailatul Qadar between the nights of Ramadan and closes the time of mustajab between the hours of Friday.<sup>59</sup> According to the information in the book "Marah Labid", this Wusṭa prayer is like Allah closes the times full of virtue, so that His people are given the opportunity to worship more actively and sincerely seek it. It is hoped that Muslims will not let their guard down in this time of uncertainty and are always ready and full of hope to obtain blessings and virtues in every prayer. Because, in this time of uncertainty, there is a lot of solemnity. In order for His people to always improve the quality and solemnity in worship, Allah wants them not to be complacent with the routine they have been living so far. Based on the Qur'an, the Wusṭa prayer is mentioned as the most important prayer among the five prayers,

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<sup>59</sup> Wahbah Zuhaili. *Tafsir al-Munir* (Jakarta: Gemma Human Press, 2009), h. 164.

meaning that this prayer has a special position among other mandatory prayers.

The Wusṭa prayer, often referred to as the "Middle Prayer" or "Middle Prayer," is one of the five obligatory prayers (Fardhu Prayer) in Islam that are performed daily. This prayer is mentioned in the Qur'ān in Surah Al-Baqarah verse 238:

حُفِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ

Meaning: Keep all your prayers, and (keep) the Wusṭaa prayer. Stand for Allah (in your prayers) solemnly'.

The content of verse 238 in Surah Al-Baqarah highlights the importance of performing the five obligatory prayers (Dhuhr, Asar, Maghrib, Isha, and Fajr) and also highlights the Wusṭa Prayer, which has the deepest essential meaning and is in the middle position. Hadith experts, in the view of the majority of scholars, emphasized the importance of carrying out all prayers with full quality and precision. The term "Wusṭa Prayer" clearly indicates the ability of Muslims to maintain continuity in their prayers, although sometimes the Wusṭa Prayer can be missed by those who wish to perform it. The message conveyed in verse 238 of Surah Al-Baqarah shows how important it is to carry out prayer in daily life. Those who obey this command will become obedient servants to Allah SWT, living in peace, in the hope of obtaining forgiveness and the pleasure of Allah SWT. Muslims have the obligation to perform the mandatory prayer at five times, including the Wusṭa prayer, which is one of the five mandatory prayers.

In his Sufi treatise, Sir al-Asrar, Sheikh Abdul Qadir al-Jilani offers a deeper understanding of the Wusṭa prayer. He emphasized that salah al-wusṭâ includes not only physical prayers performed five times a day but also heart prayers. Heart prayer is considered a kind of wholehearted devotion that realizes balance among various aspects of life. The heart is located in the center of the human body, surrounded by physical and spiritual elements positioned between right and left, as well as upper and lower. The heart serves as the core of all human experiences, being able to understand and appreciate various circumstances such as joy and sorrow. Sheikh Abdul Qadir al-Jilani's interpretation reveals that the Wusṭa prayer can be understood both externally and

internally, which serves as a means to achieve balance in the midst of a life full of challenges and temptations.<sup>60</sup>

The scholars of the past and the contemporary scholars have different views on what this prayer means. The word al-Wuṣṭa comes from and has the meaning of al-'Adl (fair), al-Khiyar (choice), and al-fadla (primary), so al-Wuṣṭa can be interpreted as the middle of the number of Raka'at in prayer. Because it is between the previous two prayers and the next two prayers, and because al-Wuṣṭa is in the middle of the prayer time.<sup>61</sup> Musthafa al-Maraghi noted that the al-Wuṣṭa prayer is one of the five prayers. Al-Wuṣṭa sometimes implies a middle between two things or things with the same side, and al-Wuṣṭa sometimes means al-Fadhla or the main one. The majority of scholars differ on these two interpretations, namely which prayer is more important and which prayer is the main one.<sup>62</sup>

The scholars have different arguments about when the Wuṣṭa prayer falls out of the five mandatory prayers called Wuṣṭa prayer, there are six opinions that explain this difference.

1. Actually, the Wuṣṭa prayer is the dzuhur prayer, this refers to the opinion of Zaid bin Tsabbit, Ibn Umar, Abi Sa'id Al-Khudri, Usamah, Aisha, Marwa bin Abi Ja'far, and Abu Abdillah, and Abu hanifah and the scholars who followed the madzhab.<sup>63</sup> It is narrated from Ali bin Abi Talib that the Prophet SAW said:.

قال النبي صل الله عليه و سلم: ان الله في السماء الدنيا حلقة نزول فيها الشمس, فاذا زالت الشمس سبح كل شئى لربنا, فامر الله سبحانه بالصلاة في تلك الساعة, و هي الساعة التي تفتح بها ابواب السماء فلا تغلق حتي يصلي الظهر, و يستجاب فيها الدعاء

"Allah has a collection of heavens where the sun is tilted to the west, if the sun is tilted to the west, then everything will be blessed to Allah SWT, then Allah commands the prayer at the waktu, that is the time when the doors of

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<sup>60</sup> Abdul Qadir al-Jilani. *Sir al-Asrar* (Beirut: Dar al-Kutub al-Ilmiyyah, 1995), h.. 42-44.

<sup>61</sup> Wahbah al-Zuhaili, *al-Tafsir al-Munir fi al- 'Aqidah wa al-Syariah wa al- Manhaj* Jilid I, (Damaskus: Daar Al-Fikr, Cetakan X, 2009.)h. 763-764.

<sup>62</sup> Ahmad Musthafa al-Maraghi, *Tafsir al-Maraghi* Jilid II, (Beirut: Dar al-Fikr, 1974), h. 200.

<sup>63</sup> Fadh bin Hasan Thabrisi, *Majma' Al-Bayan Fi Tafsir Al-Qur'an* (Beirut: Dar al-Kutub al-Ilmiyyah, 1997), h. 104-105.

the sky are open and will not be closed until the time of the dhuhur prayer, and that is when Allah grants the prayers.

Another reason that says that the Wusta prayer is the dzhuhur prayer is the hadith narrated by Abu Daud:

كان رسول الله صلى الله عليه و سلم يصلي الظهر بالهجرة, و لم يكن يصلي صلاة اشد علي اصحاب رسول الله صلى الله عليه وسلم منها, فنزلت: حافظوا علي الصلوات و الصلاة الوسطي. ان قبلها صلاتين و بعدها صلاتين

"The Prophet SAW performed the Zuhur prayer at noon, and there is no prayer that is performed that is heavier for the companions of the Prophet SAW than the Zuhur prayer. So the verse comes down, 'Keep all (mu) prayers, and (keep) the wustha prayer.'" Zaid said again, indeed, before the Dhuhur prayer there are two prayers and after that there are two prayers."

2. The Wusta prayer is the asr prayer, this is quoted from the opinion of Ibn Abbas, Al-Hasan, Ali bin Abi Talib, Ibn Mas'ud, Qatadah, Ad-dahak, and Abu Hanifah, it is narrated that the Prophet SAW said:

عن النبي انه قال: الذي تفوته صلاة العصر فكانما وتر اهله وماله

"People who miss the prayer of asr seem to have persecuted their families and property" in addition, Buraidah also narrated a hadith from the Prophet Muhammad SAW.

ال النبي : بكروا بالصلاة في يوم الغيم فانه من فاءته صلاة الهدعصر حبط عمله

"Pray immediately when the clouds are cloudy in the afternoon because the person who misses the Asr prayer will have his good deeds on that day in vain.

3. The Wusta prayer is the maghrib prayer, this opinion refers to the words of Wabishah bin Dzuwaib, he argues that the maghrib prayer is the middle of the prayer that has long and short rak'ahs, in the hadith of the Prophet Muhammad SAW, Ats-Sa'labi narrated from Aisha that the Prophet SAW said.<sup>64</sup>

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<sup>64</sup> Muhammad bin Ahmad al-Qurthubi, *Al-Jami' li Ahkam al-Qur'an* Juz 3 (Beirut: Dar al-Kutub al-'Ilmiyyah, 2003), h. 190.

قال رسول الله : إن أفضل الصلوات عند الله صلاة المغرب لم يحطها الله عن مسافر ولا مقيم فتح الله بها صلاة الليل وختم بها صلاة النهار، فمن صلى المغرب وصلى بعدها ركعتين على الله له قصرًا في الجنة، ومن صلى بعدها أربع ركعات غفر الله له ذنب عشرين أو أربعين سنة

The al-Wuṣṭa prayer according to Imam Jalaluddin As-Suyuthi in his book tafsir al-Jalalain is the middle prayer. Which is the middle meaning of this there are those who understand it as the number of rak'ahs, especially the Maghrib prayer, because the three rak'ahs are between the time of Asr, Isha, and Fajr, which are four rak'ahs and two rak'ahs respectively. There are also those who understand in terms of the time of mandatory prayer in the first hour. History shows that the Zuhur prayer is the first mandatory prayer, followed by the Asr, Maghrib, Isha, and Fajr prayers. If so, it means that the Maghrib prayer is ongoing. If the length of the day determines the center, then the length of the Islamic day is determined by Maghrib or the setting of the sun. If so, Fajar is in the middle. Some people use it as a standard, which is to read secretly and aloud.<sup>65</sup> Some interpret the direction to do conservation solely in the sense of preserving something, so that often the object that is preserved is the object that is most vulnerable to being ignored. Therefore, people who follow this criterion use the heaviest prayer to count the al-Wuṣṭa prayer. Of course, there are differences of opinion regarding which prayer is the most difficult in this situation.

There is another opinion that says that the Maghrib prayer is a Wuṣṭa prayer, this is because of a hadith narrated by Aisyah RA: "Actually, the most important prayer in the sight of Allah is the Maghrib prayer. He did not reduce it for the traveler and not for the charcoal of the resident. With the Maghrib prayer, Allah opens the night prayer and with the Maghrib prayer, Allah closes the afternoon prayer. So whoever performs the Maghrib prayer and then prays two rak'ahs after that Allah will build a palace in Paradise, and

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<sup>65</sup> Sayyid Quthb, *Tafsir fi Zhilalil Qur'an* (Beirut: Darusy-Syuruq, 1412 H/1992 M), h.

whoever prays four rak'ahs after that Allah will forgive his sins for twenty years or he says, 'Forty years'.<sup>66</sup>

4. The Wusṭa prayer is the 'isha prayer', some of the scholars have an opinion that the Wusṭa prayer is the 'isha prayer' because the 'isha prayer is a prayer that is between two prayers that cannot be qasar, narrated from the Prophet Muhammad SAW.<sup>67</sup>

عن النبي أنه قال: من صلى العشاء الآخرة في جماعة كان كقيام نصف ليلة، ومن صلى صلاة الفجر في جماعة كان كقيام ليلة

5. The prayer is the dawn prayer, In the book by Shaykh Nawawi al-Bantani he mentioned that according to the opinion of 'Ali Ra, Umar Ra, Ibn 'Abbas, Jabir, and Abu Umamah al-Bahili who came from among the companions; Tawus, 'Ata' 'Ikrimah, and Mujahid who came from the tabi'īn; and Imam Shafi'I that the Wusṭa prayer is the dawn prayer, They have this conclusion because the beginning of the prayer time falls when the day is still dark so that it resembles the night prayer, while the end of the prayer time falls when the day is already light, so it resembles the day prayer. In addition, because the shubuh prayer is separate, it does not coincide with other prayer times and the shubuh prayer is witnessed because it is performed in front of the night angels and the day angels.<sup>68</sup>

There are other scholars who are of the opinion that the al-Wusṭa prayer is the dawn prayer, which is as narrated by Imam Malik in his book Muwatthanya through the narration of Ali and Ibn Abbas. It is called al-Wusṭa prayer because it is not qashar and it is located between two existing ruba'iyah prayers. Friday prayer in another sense is the al-Wusṭa prayer. The reason is, it is dedicated to gathering and listening to sermons, and is used as a holiday. The Prophet SAW said to a group that neglected to perform Friday prayers, according to a hadith narrated by Muslims from Abdullah, "I once

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<sup>66</sup> Muhammad bin Ahmad al-Qurthubi, *Al-Jami' li Ahkam al-Qur'an* Juz 4 (Beirut: Dar al-Kutub al-'Ilmiyyah, 2003), h. 449-450.

<sup>67</sup> Muhammad bin Ahmad al-Qurthubi, *Al-Jami' li Ahkam al-Qur'an* Juz 4 (Beirut: Dar al-Kutub al-'Ilmiyyah, 2003), h. 231.

<sup>68</sup> Syekh Nawawi al-Bantani, *Tafsir Marah Labid*, Juz 2 (Beirut: Dar al-Maktabah al-Ilmiyyah, 1999), h. 59.

planned to order someone else to replace me as the leader of the ummah, then I would go and burn the house.

Then those who argue that the dawn prayer is a wustha prayer because it has an argument, namely that in the words of Allah SWT "Stand for Allah (in your prayer) solemnly", which can be concluded that there is no qunut prayer in prayer other than the dawn prayer. Abu Raja' said, "Ibn Abbas prayed the Fajr prayer with us (became our imam) in Bashrah and he prayed qunut on the prayer before the ruku' while raising his hands. After praying, he said, 'This is the wustha prayer that Allah SWT has commanded us to carry out solemnly'.

6. The Wusta prayer is a prayer among the five obligatory prayers, Allah does not determine it, He keeps it secret between the five obligatory prayers just as He keeps the night of Lailatul Qadar secret between the nights of Ramadan, He also keeps it secret as He keeps His name the greatest among His other names, and just as He keeps the time of the prayer granted, among the times on Friday, and he also conceals the time of Wusta prayer as well as the time of death that comes at certain times, so that his servants may always repent to him.<sup>69</sup>

Then there is also the word Wusta prayer in the verse, from a hadith narrated by Imam Muslim mentioning the words of the Prophet:

فشغلونا عن صلاة العصر حتى قربت الشمس أن تغيب فقال رسول الله صلى الله عليه وسلم اللهم املأ قلوب الذين شغلونا عن الصلاة الوسطى نارًا واملأ بيوتهم نارًا واملأ قبورهم نارًا قال علي رضي الله عنه كنا نرى أنها صلاة الفجر

"So they diverted our attention from the Asr prayer until sunset, so the Prophet SAW said, "O Allah, fill the hearts of those who distract us from the middle prayer with fire, fill their houses with fire, and fill their graves with fire." Ali (may Allah be pleased with him) said, "We thought it was the dawn prayer."

The special mention of the Wusta Prayer here may be due to the time of its implementation after a nap, which sometimes goes unnoticed by people who

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<sup>69</sup> Syekh Nawawi al-Bantani, *Tafsir Marah Labid*, Juz 2 (Beirut: Dar al-Maktabah al-Ilmiyyah, 1999), h. 60.

want to perform prayers. The Wusṭa prayer is the most frequently chosen prayer among the others. The majority of tafsir scholars are of the opinion that the Wusṭa prayer refers to the Asr prayer as in the above hadith which states that the Wusṭa prayer is the Asr prayer.

Allah SWT underlines the need for Wusṭa prayers consistently with maximum diligence and sincerity, thus making it more important than other prayers. Many researchers, both from the historical and modern eras, have researched and expressed various perspectives on the Wusṭa prayer, especially about its relationship with the Fajr prayer and Asr prayer. This discussion arises because of its own virtues and challenges related to each time, especially by maintaining seriousness and punctuality. The most prominent and often debated opinion is that of the Asr prayer, with some scholars stating that the Wusṭa prayer is related to the time of Asr, as it is located between the Asr prayer and the Maghrib prayer and poses a challenge for some people to do it at that time. This, which has been studied extensively in various literature and commentaries, illustrates the depth of Islamic understanding of the interpretation of the Qur'ānic text and how different interpretations can provide different perspectives, each of which is supported by strong arguments. Although there are various interpretations of the Wusṭa Prayer, all viewpoints agree that the Wusṭa prayer is a form of obedience and discipline to Allah.

The close friends of the Prophet Muhammad SAW were very concerned about the implementation of the Wusṭa prayer, even though they had different opinions about the prayer in question. Many companions, such as Ali bin Abi Talib, Abdullah bin Mas'ud, and Aisyah (may Allah be pleased with her), argue that the Wusṭa prayer is the Asr prayer, quoting a hadith of the Prophet PBUH which reads, "They have occupied us with the Wusṭa prayer, that is, the Asr prayer" (HR. Bukhari and Muslim). Meanwhile, some companions, such as Ibn Umar, recognized the Wusṭa prayer as the Fajr prayer because it was done at the beginning of the day and the duration was short. The Companions were very careful in performing the Wusṭa prayer, even in very

urgent circumstances such as war, they followed the procedure of the Khauf prayer. The way they concentrate in performing the Wusṭa prayer shows strong obedience to Allah's commands in Surah Al-Baqarah verse 238, as well as discipline in carrying out other obligatory prayers.

In verse 238 of Surah Al-Baqarah:

حَفِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ

There is the letter wawu (و) in the verse which has a significant meaning and purpose in the context of the Arabic language and the structure of the verses of the Qur'an. In Arabic, the letter wawu is a connecting letter that functions as the letter 'athaf (connection). In this verse, wawu relates the obligation to pray in general (*ṣ-ṣalāwati*) with the Wusṭa prayer (*ṣalāti l-wusṭā*). This function emphasizes the Wusṭa prayer, among other prayers.

The phrase *waṣ-ṣalāti l-wusṭā* follows *ḥāfiẓū 'alaṣ-ṣalālawāti*, which emphasizes the Wusṭa prayer in particular. The rules of tafsir refer to this construction as *ta'kīd al-khāṣ' 'ala al-'āmm* (affirmation of the special above the general). This shows that the Wusṭa prayer has a unique place among various other prayers. This emphasis also indicates that, in addition to all other prayers, Wusṭa prayer should be given special attention.

In terms of context, the letter wawu in this verse emphasizes not only the need for all prayers, but also the unique obstacles in carrying out Wusṭa prayers. Wusṭa prayer is sometimes identified as the prayer that is most likely to be forgotten or abandoned during busy times. underline the value of prayer during sensitive moments.<sup>70</sup>

In addition to its significance, the existence of this wawu describes the beauty and softness of the Arabic language. The structure of the verse, which mentions general things (performing all prayers) before moving on to specific things (Wusṭa prayers), provides a balance that enhances both. Thus, the letter waw in this verse serves as a link and an important part in showing the logical connection of the verse and its profound significance

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<sup>70</sup> Wahbah al-Zuhaili, *Tafsir al-Munir Jilid 1* (Damascus: Dar al-Fikr, 1991), h. 284.

**CHAPTER III**  
**BIOGRAPHY OF M. QURAIISH SHIHAB WITH BUYA HAMKA AND HIS**  
**INTERPRETATION**

**A. Biography and Works of M. Quraish Shihab**

1. Biograpy M. Quraish Shihab

M. Quraish Shihab, was born in Rappang (sidrap) on February 16, 1944. He is the fourth child of 12 children of Abdurrahman Shihab and Asma Aburisy. His father, Abdurrahman Shihab was a religious scholar and educator in the field of tafsir. His father M. Quraish Shihab had a pretty good reputation among the community. In addition to being a scholar, his father was also seen as a successful businessman and politician. This can be seen because of his contribution in his efforts to foster two universities. Namely the Indonesian Muslim University and IAIN Alaudin Ujung Pandang. And also Abdurrahman bin Shihab was the rector of the two major universities in 1972-1977.<sup>71</sup>

His father, M. Quraish Shihab, had the idea that education is an agent of change or a means for change. The idea arose because of his educational background in Jami'ul Khair Jakarta, which is the oldest Islamic educational institution in Indonesia. In the institution, the students are taught about the teachings of renewal in Islam. This is because many of its educators come from the Middle East which is the source of Islamic renewal.<sup>72</sup>

Since childhood, M Quraish Shihab has been interested in the Qur'ān as a result of the influence of his father who is none other than a scholar who is involved in the world of tafsir. He was motivated to study the Qur'ān because from the age of six he had to attend the recitation of the Qur'ān organized by his father. In the recitation, in addition to teaching the Qur'ān, there are also a few stories about the stories in the Qur'ān. This is what made the seeds of his love for the Qur'ān begin to grow.

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<sup>71</sup> M. Quraish Shihab, *Membumikan Al-Qur'ān: Fungsi dan Peran Wahyu dalam Kehidupan Masyarakat* (Bandung: Mizan, 1994), h. 15.

After completing his education in his hometown of Ujung Pandang, South Sulawesi. He continued his education in Malang, in addition to attending formal institutions he also studied at the Dar al-Hadith al-Fiqhiyyah Islamic Boarding School for 2 years, under the guidance of Habib Abdul Qadir Bilfaqih. The majority of students who study at the boarding school are of Arab descent and in teaching the language used is Arabic.<sup>73</sup>

Seeing the potential of M. Quraish Shihab, his father sent him again to study in Cairo, Egypt in 1967 AD and was accepted into the second class of Tsanawiyah at al-Azhar University. He obtained his Lc degree when he was 23 years old in the Department of Tafsir and Hadith. Not only that, he then continued his education to the master's level in the same faculty and department as his previous education. In 1969 he obtained an MA degree for a specialist in Tafsir Al-Qur'ān with a thesis entitled "*al-I'jaz al-Tasyri'iy Li Al-Qur'ān al-Karim*".

M Quraish Shihab contributed in various ways. After returning from Egypt in 1984, after completing his Ph.D., Quraish Shihab has been transferred to IAIN Sharif Hidayatullah Jakarta. He teaches the tafsir and ulmul of the Qur'ān at bachelor's, master's, and doctoral programs. Until 1998, he also served as Director of the Development Institute. During his tenure, he also held many positions in Jakarta, including Chairman of the Ulema Council. Appointed as a member of Central Indonesia (MUI) in 1984, member of Lajnah Pentashih Al-Qur'ān since 1989, member of the National Education Advisory Council since 1989, Director of Research Institute.<sup>74</sup>

Quraish Shihab has also joined various professional organizations, such as: the management of the Religious Science Association and the Ministry of Cultural Education, the management and assistant of the Sharia Science Association in Jakarta in two periods. Then, at the beginning of 1998, he accepted it confidently serving as the Minister of Religious Affairs for approximately two months, so he was appointed Ambassador Extraordinary and Plenipotentiary of the Republic of

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<sup>73</sup>M. Quraish Shihab, *Membumikan Al-Qur'ān: Fungsi dan Peran Wahyu dalam Kehidupan Masyarakat*, h.18.

<sup>74</sup> M. Quraish Shihab, *Membumikan Al-Qur'ān: Fungsi dan Peran Wahyu dalam Kehidupan Masyarakat*, h. 18.

Indonesia to the Arab Republic of Egypt At the same time, the Republic of Djibouti which was headquartered in Cairo.

The presence of Quraisy Shihab in the capital city of Jakarta also contributed to this new form. That's when he was warmly welcomed by the locals. This is achieved through the holding of various activities in the community. He is the Chairman of the Indonesian Ulema Council and Qurashi Shihab is also involved in professional organizations. Assistant to the President of the Indonesian Muslim Scholars Association (ICMI).<sup>75</sup>

M. Quraish Shihab's active involvement in the field of literature is no less important. He not only writes articles for various journals and periodicals, but also actively contributes to several prominent mass media. M. Quraish Shihab is a regular contributor to *Pelita* daily, a writer of the journal *Amanah*, and a member of the editorial board as well as a writer for the periodicals of *Ulumul Qur'ān* and *Mimbar Ulama*. His involvement in journalism and the media has made a great contribution to the development of Islamic thought in Indonesia, especially in the understanding and interpretation of the teachings of the Qur'ān.<sup>76</sup>

M. Quraish Shihab is not only productive in writing in the mass media, but also very productive in writing books. His work includes various publications that have been widely disseminated in the community. His publications address a wide range of subjects, including the interpretation of the Qur'ān and social issues related to Islam. His prolific involvement in the field of literature has made him a prominent intellectual and academic, attracting significant attention and respect from the wider community. His published works serve as an important reference for anyone who wants to study religious science and gain a deeper understanding of contemporary Islamic interpretation and philosophy.<sup>77</sup>

## 2. Works of M. Quraish Shihab

M. Quraish Shihab was an ingenious and prolific academic who articulated

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<sup>75</sup> M. Quraish Shihab, *Membumikan Al-Qur'ān: Fungsi dan Peran Wahyu dalam Kehidupan Masyarakat*, h. 42-43.

<sup>76</sup> M. Quraish Shihab, *Membumikan Al-Qur'ān: Fungsi dan Peran Wahyu dalam Kehidupan Masyarakat*, h. 46-47.

<sup>77</sup> M. Quraish Shihab, *Membumikan Al-Qur'ān: Fungsi dan Peran Wahyu dalam Kehidupan Masyarakat*, h. 52-53.

his beliefs through a variety of textual compositions. Since his school days until now, he has created many works that discuss interpretation, religion, and social issues. M. Quraish Shihab articulated his thoughts deeply and broadly, so that his ideas could be accepted by a diverse audience. His diverse works show his broad perspective as a contemporary Muslim figure in Indonesia. He not only writes but also often conveys his knowledge through lectures and discussions, thus making him a respected figure in the religious discourse of this nation.

M. Quraish Shihab remains productive despite his busy schedule and many activities. Despite his tight schedule, he has consistently demonstrated skills in producing works that are practical and accessible to the wider public. He consistently produces high-quality writings that are well-received and offer valuable insights to readers. His perseverance and dedication to science have made him an influential figure, which has significantly influenced his scientific contributions and modern Islamic thought in Indonesia.<sup>78</sup> The work of M. Quraish Shihab is as follows:

- 1) Tafsir Al Misbah: Pesan, Kesan dan Keserasian Al-Qur’ān.
- 2) “Membumikan” Al-Qur’ān
- 3) Lentera Hati: Kisah & Hikmah Kehisupan
- 4) Jilbab: Pakaian Wanita Muslimah
- 5) Perempuan
- 6) M. Quraish Shihab menjawab... 10001 Soal Keislaman yang Patut Anda Ketahui
- 7) Wawasan Al-Qur’ān
- 8) Pengantin Al-Qur’ān
- 9) M. Quraish Shihab menjawab... 101 Soal Perempuan yang Patut Anda Ketahui
- 10) Islam yang Saya Anut: Dasar-Dasar Ajaran Islam
- 11) Mukjizat al-Qur’a: Ditinjau dari Aspek Kebahasaan, Isyarat Ilmiah, dan Pemberitaan Gaib

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<sup>78</sup> M. Quraish Shihab, *Membumikan Al-Qur’ān: Fungsi dan Peran Wahyu dalam Kehidupan Masyarakat*, h. 45-46.

- 12) Dia Di Mana-Mana
- 13) Logika Agama
- 14) Yang Hilang dari Kita: AKHLAK
- 15) Membaca Sirah Nabi Muhammad SAW Dalam Sorotan Al-Qur'ān dan Hadits-Hadits Shahih
- 16) Islam yang Dislahpahami
- 17) Kaidah Tafsir
- 18) Islam yang Saya Pahami
- 19) Kematian adalah Nikmat
- 20) Ayat-Ayta Fitna: Sekelumit Keadaban Islam di Tengah Purbasangka
- 21) “Menyingkap” Tabir Ilahi: Al-Asma Al-Husna dalam Prespektif Al-Qur'ān
- 22) Setan dalam Al-Qur'ān
- 23) Wasathiyah, Wawasan Islam Tentang Moderasi Beragama
- 24) Al-Lubab, Makna, Tujuan dan Pelajaran dari surah-surah Al-Qur'ān
- 25) Secercah Cahaya Ilahi
- 26) Jin dalam Al-Qur'ān
- 27) Sunnah-Syiah Bergandeng Tangan! Mungkinkah? Kajian atas Konsep Ajaran dan Pemikiran
- 28) Shihab & Shihab
- 29) Malaikat dalam Al-Qur'ān
- 30) Wawasan Al-Qur'ān tentang zikir dan doa
- 31) Lentera Al-Qur'ān
- 32) Islam Yang Saya Anut
- 33) Kehidupan Setelah Kematian
- 34) Jawabannya Adalah Cinta
- 35) Haji dan Umrah Bersama M. Quraish Shihab: Uraian Manasik, Hukum, Hikmah, & Panduan Meraih Haji Mabrur
- 36) Perjalanan Menuju Keabadian Kematian, Surga dan Ayat-Ayat Tahlil
- 37) Khilafah: Peran Manusia di Bumi
- 38) Panduan Puasa bersama Quraish Shihab

- 39) Menjemput Mati: Bekal Perjalanan Menuju Allah SWT
- 40) Al Maidah 51: Satu Firman Beragam Penafsiran
- 41) Hidangan Ilahi Ayat-Ayat Tahlil
- 42) Fatwa-Fatwa M. Quraish Shihab Seputar Tafsir Al-Qur'ān
- 43) Corona Ujian Tuhan: Sikap Muslim Menghadapinya
- 44) M. Quraish Shihab menjawab... Pertanyaan Anak Tentang Islam
- 45) Mistik, Seks, dan Ibadah
- 46) Menabur Pesan Illahi
- 47) Doa Al-Asma' Al-Husna
- 48) Haji Bersama M. Quraish Shihab: Panduan Praktis Menuju Haji Mabrur
- 49) Mutiara Hati
- 50) Perempuan
- 51) Rasionalitas Al-Qur'ān: Studi Kritis atas Tafsir Al-Manar
- 52) Sejarah dan Ulum Al-Qur'ān
- 53) Menuju Persatuan Umat
- 54) Kontekstualitas Doktrin Islam Dalam Sejarah
- 55) Sakit Menguatkan Iman: Uraian Pakar Medis dan Spiritual
- 56) Birrul Walidain
- 57) Miracles of the Quran
- 58) Yang Sarat & Yang Bijak
- 59) Yng Ringan Yang Jenaka
- 60) Jurnal STUDI AL-QUR'ĀN
- 61) Berbisnis dengan Allah
- 62) Doa Harian Bersama M. Quraish Shihab
- 63) Fatwa-Fatwa Seputar Ibadah dan Muamalah
- 64) Fatwa-Fatwa Seputar Ibadah Mahdah
- 65) Fatwa-fatwa Seputar Wawasan Al-Qur'ān
- 66) Filsafat Hukum Islam
- 67) Islam dan Kebangsaan
- 68) Panduan Shalat bersama Quraish Shihab
- 69) Sahur Bersama Quraish Shihab

70) Shihab dan Shihab Ramadhan.

3. Methodology of Interpretation of Al-Misbah Tafsir

a. Background

*Tafsir al-Misbah* is a monumental commentary by M. Quraish Shihab, a famous scholar in Indonesia. This tafsir uses Indonesian as the language of instruction and has as many as fifteen volumes of books. Which contains juz one to juz thirty. At the beginning of this tafsir there were only thirteen volumes in 2001, but then in 2003 it was completed to fifteen volumes.<sup>79</sup>

M. Quraish Shihab was motivated to write the tafsir of Al-Misbah because of his moral obligation as a scholar. He believes that the task of scholars is to help Muslims understand the content of the Qur'ān, not just read its verses. Quraish Shihab felt encouraged to prepare an interpretation that was easy to understand by various circles, considering his expertise. In this commentary, he aspires that the Qur'ān should not only become a daily reading, but also a source of wisdom and guidance that touches the hearts of all readers.<sup>80</sup>

M. Quraish Shihab emphasized that many Muslims read the Qur'ān without understanding its meaning thoroughly. This motivates him to make tafsir with straightforward and profound language, so that every Muslim can understand its meaning. Through Al-Misbah, he aspires that every reader can deepen their relationship with the Qur'ān, understand its substance, and apply its principles in daily life.<sup>81</sup> As written in the opening of the tafsir, namely "The obligation for scholars to introduce the Qur'ān and present its messages according to their needs". This is also reinforced by M. Quraish Shihab by writing a statement in his book entitled *Grounding the Qur'ān*, that Muslim intellectuals have a role to study the

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<sup>79</sup> M. Quraish Shihab, *Tafsir al-Misbah: Penafsiran Al-Qur'ān dalam Konteks* (Jakarta: Lentera Hati, 2003), h. 45.

<sup>80</sup> M. Quraish Shihab, *Tafsir al-Misbah: Menyingkap Makna Al-Qur'ān* (Bandung: Mizan, 2003), h. 3-5.

<sup>81</sup> Atik Wartini, "Corak Penafsiran M. Quraish Shihab dalam Tafsir Al-Misbah", *Yogyakarta*, Vol. 11, No. 1 Juni 2014, Hunafa: Jurnal Studika Islamika, h. 112.

holy book and describe general values so that they can draw from it a religious instruction.<sup>82</sup>

*Tafsir Al-Misbah* has emerged as one of the famous commentaries of the Qur'ān in Indonesia, and has gained significant recognition from a wide range of readers. This is the result of M. Quraish Shihab's methodology in compiling this tafsir, which emphasizes the current context and seeks to overcome modern challenges through the teachings of the Qur'ān. Quraish Shihab uses a contextual interpretation approach, articulated in easy-to-understand language to increase understanding among the general public. The language used in *Tafsir Al-Misbah* is straightforward and concise, articulating the messages of the Qur'ān clearly and without complication, thus making it easier for novice readers of this sacred text to understand.<sup>83</sup>

This contextual method indicates that *Tafsir Al-Misbah* examines the text of the Qur'ān in a historical context while relating it to the social, cultural, and contemporary issues facing Muslims today. *Tafsir Al-Misbah* is relevant for contemporary readers who want to understand the application of the Qur'ān in daily life. *Tafsir Al-Misbah* uses easy-to-understand language and easy-to-understand explanations, not only for scholars but also for the general public who want to gain a deeper understanding of the teachings of the Qur'ān. The peculiarities of *Tafsir Al-Misbah* make it a sought-after work of tafsir by anyone looking to improve their understanding of the sacred text in an easy-to-understand way.<sup>84</sup>

#### b. Methods and Patterns of Tafsir Al-Misbah

After paying attention to the method of interpretation of the Qur'ān that has been described above, and then facing the method of interpretation

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<sup>82</sup> M. Quraish Shihab, *Membumikan Al-Qur'ān: Fungsi dan Peran Wahyu dalam Kehidupan Masyarakat*, (Bandung: PT Mizan Pustaka, 2013) h. 612.

<sup>83</sup> M. Quraish Shihab, *Tafsir al-Misbah: Menyingkap Makna Al-Qur'ān* (Bandung: Mizan, 2003), h. 12-15.

<sup>84</sup> Yusuf Budiana dan Sayiid Nurlie Gandara, "Kekhasan Manhaj Tafsir al-Misbah Karya M. Quraish Shihab", Bandung, *Jurnal Iman dan Spiritualitas*, Vol 1 No. 1 2021, h. 87

used by M. Quraish Shihab in his book *Tafsir al-Misbah*, he used the method of interpretation of tahlili. This method is an analysis method by interpreting the Qur'ān verse by verse, letter by letter, according to the order of the Ottoman mushaf. In the tahlili method, mufassir will interpret the verses of the Qur'ān from various aspects contained in the interpreted verses and explain the meanings contained in them.<sup>85</sup>

In addition, considering the form of evaluation and the content of the information it contains, it can be said that M Quraish Shihab uses two types of explanatory models, namely *bi al-ma'thur* or *bi arra'yi*. It can be seen that he uses his intellect and ijtihad in addition to interpreting verses with verses, verses with hadith, and verses with the opinions of companions and tabi'in to interpret the verses of the Qur'ān.<sup>86</sup>

*Tafsir al-Misbah* uses the pattern of tafsir *adabi ijtima'i*. This type of interpretation focuses on revealing the balaghah and miracles of the Qur'ān, explaining the meaning and describing the content of the verses, improving public order, and others. Another feature of adabi tafsir is explaining the meaning and content of the verses of the Quran with a beautiful sentence structure. M Quraish Shihab is not an expert in the field of Indonesian or Arabic literature. However, M Quraish Shihab's ability to master language and understand in researching material and developing tafsir can be easily conveyed in his various works on tafsir. M Quraish Shihab is also able to interpret the verses of the Qur'ān in terms of the accuracy of his editing, which is a common feature of the adabi interpretation style. M Quraish Shihab always explains things that need to be explained carefully and thoroughly. From the explanation of vocabulary, asbabun nuzul, the inclusion of other mufassir's opinions and M Quraish Shihab's own interpretation can be conveyed in its entirety to the reader through the presentation of easy tafsir works.<sup>87</sup>

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<sup>85</sup> M. Quraish Shihab, *Tafsir al-Misbah: Menyingkap Makna Al-Qur'ān* (Bandung: Mizan, 2003), h. 23-25.

<sup>86</sup> M. Quraish Shihab, *Tafsir al-Misbah: Menyingkap Makna Al-Qur'ān*, h.78-80.

<sup>87</sup> M. Quraish Shihab, *Tafsir al-Misbah: Menyingkap Makna Al-Qur'ān*, h. 154-156.

## **B. Biography and Works of Buya Hamka**

### **1. Biography Buya Hamka**

His full name is Haji Abdul Malik Karim Amrullah who is often referred to as Buya Hamka is a scholar from Sungai Batang, West Sumatra on February 17, 1908. Buya Hamka was born to Sheikh Abdul Karim Amrullah, a famous scholar, and Siti Shafiyah. He received his religious education from his father and studied in various religious schools. At a young age, Hamka has shown great interest in science and literature. Hamka did not pursue a formal higher education, his formal education only reached the second grade of elementary school. However, he is self-taught.<sup>88</sup>

When he was young, he went to the holy land in February 1927 and stayed there for a few months, then he returned to Medan in July 1927. During his stay there for a few months he worked at a printing house owned by Tuan Hamid, the father-in-law of Ahmad Khatib Al-Minangkabawi.<sup>89</sup> Buya Hamka started his career as a religious teacher and writer. He was active in the Muhammadiyah movement and led various magazines and newspapers, such as "*Pedoman Masyarakat*".<sup>90</sup> His journalistic career has made Hamka interact with various new thoughts and ideas. As a writer, Hamka is prolific in writing books that cover various genres, from literature, history, to Qur'ānic interpretation. Hamka is also known as a scholar who has progressive and moderate thinking. He played an important role in various Islamic organizations, such as the Indonesian Ulama Council (MUI), where he once served as chairman.

Throughout his life, Buya Hamka received various awards for his contributions in the field of literature and religion. Some of the awards he has received include the Honoris Causa Doctorate from Al-Azhar University Cairo Egypt and the National University of Malaysia. He died on Friday, July 24, 1981

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<sup>88</sup> Yanuardi Syukur, Arlen Ara Guci, *Buya Hamka Memoir Perjalanan Hidup Sang Ulama* (Solo: Tinta Medina, 2018). h. 110.

<sup>89</sup> H. Rusydi Hamka, *Pribadi dan Martabat Buya Hamka* (Jakarta: PT Mizan Publika, 2016) h. 17.

<sup>90</sup> Yanuardi Syukur, Arlen Ara Guci, *Buya Hamka Memoir Perjalanan Hidup Sang Ulama* (Solo: Tinta Medina, 2018). h. 73.

in Jakarta and was buried at his home on Jalan Raden Fatah.

His legacy continues through his literary contributions, which continue to be read, analyzed, and referenced by a wide variety of people to this day. Buya Hamka's very important work, *Tafsir Al-Azhar*, is the main reference; This work is a commentary on the Qur'ān which is articulated in an easy-to-understand but profound language, making it easier for the wider community to understand. *Tafsir Al-Azhar* is not only revered in Indonesia but also in many other Muslim countries as a valuable source for relevant and contextual interpretation of the Qur'ān. This tafsir combines the explanation of the Qur'ān text with Buya Hamka's expertise as a scholar and writer, who excels in classical Islamic research while having a contemporary perspective. Buya Hamka is remembered as a thinker who succeeded in reconciling tradition and modernity, combining Islamic principles with the dynamics of the ever-changing era.<sup>91</sup>

Buya Hamka is known not only as a scholar but also as a prominent writer and intellectual. In his writings, including commentaries, novels, and essays, he articulates moderate, calming, and pragmatic principles of Islam. Buya Hamka is considered a figure who is able to explain the teachings of Islam clearly and concisely, while maintaining its deep meaning. His works offer broad insights to society and stimulate critical thinking while upholding religious principles. Buya Hamka's opinions and perspectives remain relevant and continue to inspire Muslims in facing contemporary difficulties, making him a writer as well as an enduring intellectual legacy.<sup>92</sup>

## 2. Works of Buya Hamka

Buya Hamka has consistently been involved in writing and creating works that have made significant contributions to the Islamic corpus in Indonesia and globally. Buya Hamka's work goes beyond the study of religion to cover several domains, including culture, history, and literature. His extensive work significantly enhances Islamic literature with varied and in-depth insights. In addition to his famous theological interpretations and philosophical writings,

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<sup>91</sup> Buya Hamka, *Tafsir Al-Azhar* Juzu' 1 (Jakarta: Panjimas, 1987), h. 112-115.

<sup>92</sup> Haji Abdul Malik Karim Amrullah. *Tasauf Modern* (Jakarta: Republika, 2003), h. 47-49.

Buya Hamka wrote works of fiction inspired by moral lessons and social ideals, so that they appealed to a wider audience. Furthermore, his historical and cultural writings offer insight into the practices and values of the archipelago's civilization, connecting local traditions with Islamic principles. Buya Hamka has built a significant intellectual legacy with these writings, which are beneficial not only for academics and scholars but also for the general public who want to understand all aspects of life from an Islamic point of view.<sup>93</sup> Here are some of the works from Buya Hamka:

- 1) Tafsir Al-Azhar
- 2) Tasawuf Modern
- 3) Renungan Tasawuf
- 4) Tasawuf dan Perkembangannya
- 5) Tenggelamnya Kapal Van Der Wijck
- 6) Di Bawah Lindungan Kabah
- 7) Robohnya Suara Kami
- 8) Di Dalam Lembah Kehidupan
- 9) Merantau ke Deli
- 10) Lembaga Hidup
- 11) Falsafah Hidup
- 12) Falsafah Ketuhanan
- 13) Falsafah Syaitan
- 14) Sejarah Umat Islam
- 15) Dari Hati ke Hati
- 16) Tuan Direktur
- 17) Kenang-Kenangan Hidup
- 18) Karena Fitnah
- 19) Keadaan Ilahi
- 20) Dijemput Mamaknya
- 21) Menunggu Bedug Berbunyi
- 22) Ayahku

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<sup>93</sup> Buya Hamka. *Tafsir Al-Azhar* Juzu' 1 (Jakarta: Pustaka Panjimas, 1987), h. 6-8.

- 23) Margareta Gauthier
- 24) Terusir
- 25) Laila Majnun
- 26) Si Sabariyah
- 27) Mati Menanggung Malu
- 28) Dan yang lainnya

### 3. Methodology of Interpretation of Tafsir Al-Azhar

#### a. Background

*Tafsir Al-Azhar* is a name derived from the name of the Al-Azhar Grand Mosque occupied by Buya Hamka. The mosque located in South Jakarta is the place where he gives an interpretation study after carrying out dawn prayers. Buya Hamka began writing Tafsir Al-Azhar in 1958, which is a work as a result of the studies he gave after his dawn lecture and all the results have been published in a magazine called Gema Islami.<sup>94</sup> In 1964 the study was stopped because Buya Hamka was accused of murdering the President and put in prison. In the opening of his tafsir he said that this tafsir of Al-Azhar is a form of souvenirs from prison<sup>95</sup>

#### b. Methods and Patterns of Tafsir Al-Azhar

The method of interpretation is the way or path that an interpreter uses to present his interpretation. Buya Hamka in his interpretation of *Tafsir Al-Azhar* uses the Tahlili method which is revealed one of its characteristics, namely the interpretation that starts from Surah al-Fatihah and ends with Surah an-Nas which is in accordance with the order of the Usmani mushaf, not based on the chronology of the descent of the verse.<sup>96</sup> In presenting his book of tafsir, Buya Hamka uses the rules of tafsir bil iqtiran because he does not only use tafsir bil ma'tsur, which is to interpret verses in the Qur'ān with other verses of the Qur'ān, with hadith or

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<sup>94</sup> Buya Hamka, *Tafsir Al-Azhar Juzu' I* (Jakarta: PT. Pustaka Panjimas, 1987), h. 421

<sup>95</sup> Buya Hamka, *Tafsir Al-Azhar Juzu' I*, h. 56.

<sup>96</sup> Zuailan, Metode Tafsir Tahlili (*Jurnal Diya Afkar*, Vol.4 No.01, Juni 2016), h. 61-62.

sunnah,<sup>97</sup> and with the words of the Companions, but he uses the rules of *tafsir bir ra'yi*, namely explaining the verses of the Qur'ān with his own reason and also taking opinions from various interpretations that are references, for example, *Tafsir at-Thabari* by Ibn Jarir at-Thabari, *Tafsir Ibn Katsir*, etc..<sup>98</sup>

The style of interpretation used by Buya Hamka in his *Tafsir Al-Azhar*, namely *Adabi al-Ijtima'i*, this can be clearly seen because in explaining a problem he always answers in accordance with the social and societal conditions that are happening. Not only discussing cultural, social, and problems that occur in the community but also discussing Islamic religious teachings such as *fiqh*, the meaning of verses, and the main goals of the verses to be achieved such as instructions in the Qur'ān.<sup>99</sup> In interpreting the verses of the Qur'ān, he uses language that is easy to understand by the whole community, not only for academics and scholars.

Both *mufassirs* can be criticized for their methodological and interpretive approaches. Quraish Shihab in *Tafsir Al-Misbah* provides a reasonable and contextual interpretation, but his emphasis on language analysis and contextualization is sometimes interpreted as not paying attention to the traditional academic point of view in depth. For example, the claim that the *Wuṣṭa* prayer is the *Maghrib* prayer is based on the number of *rak'ahs* in the middle, which while interesting, is not supported by the majority of classical *mufassir*. Meanwhile, Buya Hamka in *Tafsir Al-Azhar* defines *Wuṣṭa* prayer as *Asr* prayer, which is consistent with the opinions of many scholars, but his approach, which is more based on spiritual experience and the context of the culture of the Nusantara, does not always provide a detailed analysis of the Qur'anic text, especially from a linguistic point of view. These two *mufassir*, while very useful in

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<sup>97</sup> Mannā Khalil Al-Qaṭṭān, *Mabahits Fi Ulumul Qur'an* (Beirut: Dar al-Ilmi, 2007), h. 482-483

<sup>98</sup> Husnul Hidayati, "Metodologi Tafsir Kontekstual Al-Azhar Karya Buya Hamka", *el-Umdah: Jurnal Ilmu al-Quran dan Tafsir*, Volume 1, Nomor 1 (2018)

<sup>99</sup> Buya Hamka, *Tafsir Al-Azhar- Juz 29* (Jakarta: Panjimas, 1988), h. 279-285

demonstrating the intellectual complexity of Islam in the Nusantara, also point to the importance of balancing textual, contextual and traditional methods when interpreting important issues such as Wusṭa prayer.

**CHAPTER IV**  
**ANALYSIS OF THE SIMILARITIES AND DIFFERENCES THE**  
**MEANING OF *SHALAT WUṢṬA* IN AL-QUR'ĀN**

**A. The Similarities in the Interpretation of the Meaning of Shalat Wusṭa**

Regarding the verses related to the Wusṭa prayer, the two figures have a deep understanding that the Wusṭa prayer is one of the five mandatory prayers that have a unique position as the main prayer. They agreed that this prayer is part of the most guarded worship and has an important position in the life of a Muslim. Furthermore, the two figures concluded that the command in the verse shows that Allah wants His people to perform prayers with piety, fulfilling all the pillars and conditions sincerely.<sup>100</sup> In order for prayer to have the highest quality in the eyes of Allah, every component of prayer, including its sunnahs, must be carried out completely. They affirm that prayer is not just a routine of obedience, but rather a form of complete obedience to Allah's laws, which demand perfection in every aspect of its implementation. According to them, prayer is a form of worship. A Muslim not only perfects his worship outwardly by carrying out the sunnah of prayer, but also strengthens his obedience and the quality of his spirituality to be better.<sup>101</sup> This insight shows that the Wusṭa prayer is not only about the time of its implementation, but also about the nature and character of obedience that shows absolute obedience to Allah. This can be realized by performing every part of the prayer, both obligatory and sunnah, in a perfect way.

Tafsir Al-Azhar by Buya Hamka and Tafsir Al-Misbah by Quraish Shihab have different views on the identity of the Wusṭa prayer, but both emphasize the importance of maintaining this prayer as one of the main requirements of Islam. According to Buya Hamka, the Wusṭa prayer is a unique Asr prayer because it is carried out in the midst of worldly busyness. Asr time is usually a difficult time for Muslims because it occurs at the end of the day, when many people are still busy with work or other obligations. On the other hand, Tafsir Al-Misbah by

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<sup>100</sup> Buya Hamka. *Tafsir al-Azhar*, Juzu' 2 (Jakarta: Pustaka Panjimas, 1983), h. 415-420.

<sup>101</sup> M. Quraish Shihab. *Tafsir al-Misbah: Message, Impression and Harmony of the Qur'an*. (Jakarta: Lentera Hati, 2002), h. 478-483.

Quraish Shihab calls the Wusṭa prayer the Maghrib prayer. He stated that Maghrib has special features, including the odd number of rak'ahs (three rak'ahs) which is in the middle of the number of other rak'ahs of prayers, and the time of its implementation is very short. Although different, the two authors agree that the Wusṭa prayer is one of the prayers that requires special attention and plays an important role in the piety of Muslims. The two authors argue that the Wusṭa prayer has a very important meaning because it symbolizes the obedience of a Muslim to continue to worship even in the difficulties of life. In Tafsir Al-Azhar, Buya Hamka underlines that carrying out the Wusṭa prayer, in this case the Asr prayer, is a very difficult test because it is carried out when humans are busy with worldly affairs. Its implementation requires the sacrifice of time and energy to show a Muslim's obedience to his prayers. On the other hand, Quraish Shihab emphasized that carrying out the Maghrib prayer is an effort to respect the limitation of time and ensure that this obedience is not neglected. For him, the Maghrib prayer has a very important symbolic meaning because it is carried out between day and night, which reflects the balance between spiritual life and worldly life. The two experts argue that carrying out the Wusṭa prayer is a form of sincerity of a Muslim in always carrying out Allah's commands.

Another similarity is the belief that performing the Wusṭa prayer is not just a ritual, but also a form of complete obedience to Allah. Both Buya Hamka and Quraish Shihab emphasized that Wusṭa prayer can train discipline, honesty, and the ability to set priorities in life. In Tafsir Al-Azhar, Buya Hamka emphasized that the Asr prayer in the midst of busyness is clear evidence that a Muslim prioritizes spiritual obligations over worldly affairs. Meanwhile, in Tafsir Al-Misbah, Quraish Shihab emphasized that the Maghrib prayer emphasizes the importance of keeping time and completing worship on time, even if it is short. Thus, both agreed that the Wusṭa prayer is a sign of piety to Allah that unites the spiritual dimension of a Muslim with discipline in daily life.

Then there is another common interpretation, namely between Tafsir Al-Azhar by Buya Hamka and Tafsir Al-Maraghi by Ahmad Musthafa Al-Maraghi who both interpret the Wusṭa prayer in Surah Al-Baqarah verse 238 as the Asr

prayer. The two scholars argue that this similarity is caused by various textual and environmental factors. In Tafsir Al-Azhar, Buya Hamka underlined the importance of Asr prayer because it is carried out in the midst of busy daily activities. He noted that the Asr period is usually a test of a Muslim's ability to prioritize prayer over worldly activities. This view is based on a hadith of the Prophet Muhammad (SAW), which shows that Asr prayers are often neglected by many people due to their busy schedules, so the command to keep the Wusṭa prayer includes a warning not to neglect this responsibility.

Tafsir Al-Maraghi, by Ahmad Musthafa Al-Maraghi, also refers to the Wusṭa prayer as the Asr prayer. He argued that Asr is a transitional time between day and night that often makes people trapped in worldly activities so that they forget their spiritual obligations. In addition, he also quoted the hadiths of the Prophet SAW which emphasized the importance of Asr prayer, such as a warning about the loss of great rewards for those who do not perform it. The closeness of this interpretation starts from the two interpreters who prioritize a contextual approach that views Asr prayer as a very vital worship and must be maintained in the midst of the ups and downs of human existence. Furthermore, both of them use references from the hadiths of the Prophet SAW which reinforce the opinion that the Asr prayer is the Wusṭa prayer mentioned in the hadith.

Then there is a similarity in the interpretation of the Wusṭa prayer in Tafsir Al-Azhar by Buya Hamka and Tafsir Al-Munir by Wahbah Az-Zuhaili, namely both consider the Wusṭa prayer to be the same as the Asr prayer, but the approach and reasons used are different. Buya Hamka in Tafsir Al-Azhar underlines the importance of Asr prayer because it is done in the midst of busy daily activities, so that its implementation is a challenge for a Muslim. He also quoted a hadith of the Prophet SAW which stated that Asr prayer is often ignored by many people. According to him, performing the Asr prayer is a reflection of the discipline and sincerity of a Muslim in fulfilling his obligations to Allah even though he is haunted by worldly temptations.

Meanwhile, in Tafsir Al-Munir, Wahbah Az-Zuhaili admits that the Wusṭa prayer is the same as the Asr prayer, but emphasizes the privileges of Asr time in

terms of sharia and spiritual life. He emphasized that Asr is a transitional time between day and night, and is often an important time when a person is easily distracted by worldly affairs. Wahbah Az-Zuhaili further associates this view with the hadith postulates that support the status of Asr prayer as an important prayer to be performed. Undergoing the Asr prayer, according to Tafsir Al-Munir, shows the devotion of a servant to remain steadfast in obedience even though he is disturbed by worldly affairs.

The similarity between these two interpreters stems from their emphasis on the need to keep the Asr prayer because the time demands steadfastness and priority in the midst of human busyness. Both believe that carrying out the Asr prayer is a spiritual challenge that a Muslim must undergo as a measure of loyalty to Allah. Buya Hamka emphasizes the discipline and social commitment associated with prayer, while Wahbah Az-Zuhaili focuses on the spiritual and eschatological aspects of Asr prayer. Thus, these two views offer an alternative perspective on the importance of Wusṭa prayer in the life of a Muslim.

## **B. The Differences in the Interpretation of the Meaning of the Shalat Wusṭa**

M. Quraish Shihab distinguishes himself from the majority of interpreters in his view regarding the timing of the Wusṭa prayer. While many scholars identify the Wusṭa prayer as the Asr prayer, M. Quraish Shihab's view states that the prayer should be carried out as the Maghrib prayer. His belief lies in the view that Maghrib prayer has the purest essence and is the most difficult to perform. M. Quraish Shihab ensured the determination of the Wusṭa prayer as the Maghrib prayer.<sup>102</sup> According to Ibn Abbas, the Wusṭa prayer is the maghrib prayer, this is because the maghrib prayer has a number of rak'ahs that are in the middle, namely having an odd rak'ah, among the even rak'ahs.<sup>103</sup>

According to M. Quraish Shihab, the Wusṭa prayer can be classified as the Maghrib prayer because the number of rak'ahs in the Maghrib prayer is at a moderate level, neither too much nor too little. The Asar, Zuhur, and Isha prayers

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<sup>102</sup> M. Quraish Shihab, *Tafsir Al-Mishbah: Message, Impression and Harmony of the Qurān* (Jakarta: Lentera Hati, 2002), h. 625.

<sup>103</sup> Ibnu Katsir, *Tafsir al-Quran al-'Adzim*, Juz 2 (Kairo: Dar al-Taufiqiyah li al-Turats, 2009), h. 615.

all consist of four rak'ahs, while the Fajr prayer is only two rak'ahs. This understanding leads to the conclusion that the Maghrib prayer consists of three rak'ahs in the middle. By starting the first prayer one day after the Zuhr prayer, it can be concluded that the Maghrib prayer is in third place after the Asr prayer. In this arrangement, the Maghrib prayer occupies the middle position. In addition to the number of rak'ahs and the order of prayers in a day, another aspect that needs to be considered is how to read Surah al-Fatihah and the letters (jahr) that are short and loud. The two previous mandatory prayers, Zuhur and Asr, are carried out in a sirri (with a quiet voice), including reading Surah al-Fatihah at a slow tempo. Meanwhile, the next two prayers are performed in jahr (with a loud voice), where Surah al-Fatihah is read aloud and clearly. All of these things indicate that the Maghrib prayer is considered a prayer that is in the middle and has the most important position to be carried out.<sup>104</sup>

In his book of tafsir, M. Quiraish Shihab explains the meaning of the word *Wuṣṭā* prayer contained in Surah al-Baqarah 238, namely the prayer in the middle. The middle in this case can be due to the number of rak'ahs, or the time. In this case, what is meant in the middle in the number of rak'ahs is the maghrib prayer which has a total of three rak'ahs and other prayers such as dawn have a total of two rak'ahs, then dzuhur, asr, and isha have a total of four rak'ahs. And then what is meant in the middle in terms of time is the time of the fall of the maghrib prayer between the two previous prayers, namely the dzuhur and asar prayers and the two prayers after that, namely Salah isha and dawn. Thus the maghrib prayer becomes an intermediate prayer both in the number of rak'ahs and the time.<sup>105</sup>

Furthermore, another perspective states that the *Wuṣṭā* prayer is synonymous with the Fajr prayer. This perspective is based on the idea that the term "middle" in relation to prayer can be explained by examining the division of time in a day. According to the Islamic perspective, the day begins at sunset, so the night becomes the beginning of a complete day. According to this calculation,

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<sup>104</sup> M. Quraish Shihab. *Tafsir al-Misbah: Pesan, Kesan, dan Keserasian al-Qur'ān*, Jilid 1 (Jakarta: Lentera Hati, 2002), h. 305-307.

<sup>105</sup> M. Quraish Shihab. *Tafsir al-Misbah: Pesan, Kesan, dan Keserasian al-Qur'ān*, Jilid 1, h. 305-307

the Fajr prayer, which is performed after part of the night and before the start of the day, can be considered as the midday prayer, or the Wusṭa prayer.

In addition, there is a perspective that states that the Wusṭa prayer is considered to be the easiest to ignore or abandon by Muslims due to the challenges associated with maintaining its observance on a regular basis. This perspective highlights the challenges faced by many Muslims in performing certain prayers, which may seem difficult due to improper timing or circumstances that require significant dedication. The Wusṭa prayer is considered a heavy prayer and can indicate any prayer that a Muslim considers the most difficult. Therefore, the Wusṭa prayer can be interpreted as any request that is seen as a challenge in upholding discipline and consistency, which requires the steadfastness of faith to continue to carry it out in the midst of various daily efforts or obstacles.<sup>106</sup>

In the difference of views in the interpretation of the meaning of the Wusṭa prayer, many scholars believe that what is meant by the Wusṭa prayer is the asr prayer. This is because the ashar prayer is a prayer that is in the middle of day and night prayers. And also the command to keep the prayer is further strengthened because the ashar prayer is in the time when people are carrying out their activities and also the time of the ashar prayer is when people are at their peak because they are tired after carrying out various activities and work. Then this opinion is also strengthened by a hadith narrated by Muslims which states that the Prophet Muhammad SAW called this ashar prayer as the Wusṭa prayer.<sup>107</sup>

According to an alternative point of view, al-Wusṭa prayer is interpreted as covering all five prayers. This view was conveyed by Ibn Abi Hatim through the narration of Ibn Umar, although the validity of this hadith still needs further research.<sup>108</sup> M. Quraish Shihab and Buya Hamka explain some differences of opinion regarding the meaning of the recitation of al-Wusṭa prayer, and according

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<sup>106</sup> Ibnu Katsir, "*Tafsir al-Quran al-'Adzim, Juz 2*" (Kairo: Dar al-Taufiqiyah li al-Turats, 2009), h. 604.

<sup>107</sup> Al-Nawawi, Yahya ibn Sharaf. *Al-Majmu' Sharh al-Muhadhdhab* (Beirut: Dar al-Fikr, 1995), h. 132.

<sup>108</sup> Ibnu Katsir, *Tafsir al-Quran al-'Adzim, Juz 2* (Kairo: Dar al-Taufiqiyah li al-Turats, 2009), h. 465.

to him, most scholars are of the opinion that the 'Asr prayer, as interpreted by al-Wuṣṭa prayer, is the most authentic among other prayers. This opinion is based on the hadith of the Prophet Muhammad SAW narrated by Muslims through the narration of Ali, although there are some differences of opinion.

From several opinions written by M. Quraish Shihab in his book of tafsir, it can be concluded that M. Quraish Shihab chose the Maghrib prayer as the Wuṣṭa prayer referred to in Surah al-Baqarah verse 238. This can be seen by his argument in his commentary which explains that the Wuṣṭa prayer is an intermediate prayer because of the number of rak'ahs and also the prayer whose time is in the middle where the beginning of the prayer is the Dhuhur prayer, then the Maghrib prayer is considered a prayer whose time is in the middle. In addition, the Maghrib prayer was also chosen as the Wuṣṭa prayer because of socio-cultural factors where Indonesians prioritize Maghrib prayer over other prayers. This can be seen how people glorify the Maghrib prayer, namely with the many mosques and prayer rooms that sound the call to prayer and also the number of people who participate in congregation during Maghrib prayers. Because generally the Indonesian people have completed all their activities in this Maghrib prayer. In addition, there is a hadith that shows the virtues of Maghrib prayer among the other five prayers, namely:

"Narrated from Aisha RA, that from the Prophet Muhammad SAW, she said which means "Indeed, the most important prayer in the sight of Allah is the Maghrib prayer. He did not reduce it for the traveler and not for the settlers. With the Maghrib prayer, Allah opens the night prayer and with the Maghrib prayer, Allah closes the afternoon prayer. So whoever prays Maghrib and then prays two rak'ahs afterwards, Allah will build for him a palace in Paradise, and whoever prays four rak'ahs after that Allah will forgive his sins for twenty years - or he said 'forty years'".<sup>109</sup>

Those who wish to carry out all prayers, including the Wuṣṭa prayer, are advised to prioritize the implementation of the five-time prayer, because everything refers to the principles of determining the Wuṣṭa prayer. Many people

interpret the obligation to perform the Wusṭa prayer as an instruction to carry out all prayers with dedication.<sup>110</sup> This perspective includes the purpose of the instruction that seems to say, "Do all prayers with all your heart and as best you can." Prayer must be carried out sincerely, consistently, and based on a sense of resignation and solemnity to Allah. Even in difficult or urgent situations, Muslims must always maintain the implementation of prayer and respect its virtues.<sup>111</sup> This also serves as an important reminder in family life to always remember that prayer is the main worship that must be maintained by everyone wherever they are. In carrying out prayer, it is necessary to pay special attention to its application, meet its conditions, understand its pillars and sunnah.<sup>112</sup> To complete the prayer, maximum effort is needed so as not to ignore it. Prayer is a form of worship in which the heart communicates with the Creator. Therefore, a Muslim must practice all his prayers perfectly.

Surah Al-Baqarah verse 238 introduces the topic of prayer, emphasizing that obedience to Allah and the management of daily affairs are integral aspects of complete worship, with prayer as the main foundation. Buya Hamka, in his view, explained that this passage underlines the importance of prayer not as a concern for Allah, but as an essential need for humans. Buya Hamka emphasized that the main purpose of the requirement to pray is to foster tranquility and foster a peaceful environment in the household and in the daily interactions of Muslims. He emphasized that prayer goes beyond mere rituals; it serves as a conduit to improve one's inner state, guide the heart to serenity, and cultivate a real relationship with God. Buya Hamka underlined that Allah instituted prayer as an essential act of devotion that must be upheld by every Muslim through the five-time prayer. Buya Hamka emphasized that the five-time prayer is not only a religious obligation, but a spiritual practice that produces significant personal

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<sup>110</sup> M. Quraish Shihab. *Tafsir al-Misbah: Pesan, Kesan, dan Keserasian al-Qur'ān*. (Jakarta: Lentera Hati, 2002), h. 380-382.

<sup>111</sup> Imam al-Ghazali. *Ihya' Ulum al-Din* (Beirut: Dar al-Kutub al-Ilmiyyah, 1997), h. 185.

<sup>112</sup> Wahbah Zuhaili. *Tafsir al-Munir* (Jakarta: Gema Insani Press, 2009), h. 321.

benefits.<sup>113</sup> Through the practice of regular and diligent prayer, a Muslim can truly feel a deep and deep relationship with God. Prayer serves as an important occasion for reflection, which allows a person to appreciate the majesty of Allah and improve the relationship between himself and the Creator. Buya Hamka emphasized that prayer allows a Muslim to achieve peace and equanimity, thus fostering peace both in the personal and social spheres.

Then in the verse there is the word prayer that is the middle among the five prayers, Buya Hamka explained that there are many opinions that explain the context. He quoted from the Book of Nailul Authar that Imam As-Syaukani said in his commentary entitled *Fathul Qadir* there are up to 18 opinions about the discussion of this *Wuṣṭa* prayer, which is stronger or more valid is the opinion of the majority of scholars, namely the time of *Asr*.<sup>114</sup> According to Bukhari and Muslim in a hadith narrated by him, He said that we used to think that the middle prayer was the dawn prayer until he heard the Prophet SAW say:

فشغلونا عن صلاة العصر حتى قربت الشمس أن تغيب فقال رسول الله صلى الله عليه وسلم اللهم  
املاً قلوب الذين شغلونا عن الصلاة الوسطى ناراً واملاً بيوتهم ناراً واملاً قبورهم ناراً قال علي رضي الله  
عنه كنا نرى أنها صلاة الفجر

In the hadith, it is explained about the incident of siege by the polytheists in the city of Medina during the battle of *Ahzab*, so that the Prophet and the Muslims who were performing the *Asr* prayer felt disturbed because of the disturbance, and the incident occurred during *Asr*. And there are also many other narrations that say that the middle prayer referred to in this verse is the *Asr* prayer. In addition, if we understand the meaning of the middle time, it is true that it is the *Asr* prayer, namely by looking at two prayer times that are carried out during the day, namely dawn which falls at the beginning of noon and *dzuhur* at midday. Then the two prayer times that are carried out at night are *Maghrib* and *Isha* prayers, thus it can be concluded that the *Wuṣṭa* prayer or the most central prayer is the *Asr* prayer.<sup>115</sup>

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<sup>113</sup> Buya Hamka. *Tafsir al-Azhar: Juzu' 1*. (Jakarta: Pustaka Panjimas, 1987), h. 238-240.

<sup>114</sup> Buya Hamka. *Tafsir al-Azhar*. Juzu' 1, h. 307-310.

<sup>115</sup> Buya Hamka. *Tafsir Al-Azhar*. Juzu' 2 h. 574-575.

From the perspective of the difference, M. Quraish Shihab stated that the Wusṭa prayer mentioned in Surah Al-Baqarah verse 238 refers to the Maghrib prayer. According to him, the Maghrib prayer is placed in the middle of a series of other prayers, so it is considered the most central prayer or "Wusṭa." Another reason he put forward is the culture of Indonesian people who tend to prioritize Maghrib time more than other times. So, Maghrib prayer is considered a Wusṭa prayer. A similar view was also expressed by Abidah as-Salmani and Qusaybah bin Dhuaib, and M. Quraish Shihab himself believed this. Some scholars also view that the Wusṭa prayer is actually the Maghrib prayer because of its position between the light of day and the darkness of the night.<sup>116</sup>

Buya Hamka argues that the Wusṭa prayer mentioned in Surah Al-Baqarah verse 238 is the Asr prayer. This view is reinforced by a hadith narrated by Imam Muslim, where the Prophet Muhammad (SAW) stated, "Since they neglected the Wusṭa prayer (Asr prayer) until sunset, Allah has filled their graves and houses with fire." This hadith shows that ignoring the Asr prayer has significant consequences, underlining the importance of the Asr prayer and the need for Muslims to do it diligently.<sup>117</sup>

Furthermore, other hadiths show that individuals who neglect Asr prayers seem to have wasted their family and financial resources. This hadith conveys a deep meaning, which shows that ignoring the Asr prayer not only means losing the time of worship, but also signifies the loss of blessings and the essential value of life itself. Buya Hamka emphasized the importance of the Asr prayer, which requires a deep commitment from every Muslim, because by carrying out this prayer continuously will maintain a relationship with Allah and bring protection and blessings in life. In Buya Hamka's perspective, the interpretation of the Wusṭa prayer as the Asr prayer is not only supported by textual evidence, both verses and hadiths, but also reflects deeper wisdom in maintaining a balance in life and fulfilling obligations to Allah.<sup>118</sup>

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<sup>116</sup> Buya Hamka. *Tafsir Al-Azhar. Juzu' 2* (Jakarta: Pustaka Panjimas, 1983), h. 473-475

<sup>117</sup> Buya Hamka. *Tafsir Al-Azhar. Juzu' 2*, h. 287-288.

<sup>118</sup> Buya Hamka. *Tafsir Al-Azhar. Juzu' 2*, h. 319.



## CHAPTER V

### CLOSING

#### **A. Conclusion**

Based on what the author has explained in the previous chapters, it can be concluded that:

1. Buya Hamka interpreting the meaning of the Wusṭa prayer is the middle prayer, which is the prayer whose time is located in the middle between the day prayer and the night prayer, just like Quraish Shihab in his tafsir Al-Misbah that the Wusṭa prayer is the middle prayer which is can be seen by the numer of rak'ahs or in term of the first time is obligatory or also the middle which is meant in this verse is a hardened reading and confidential.
2. There are differences and similarities in interpretation between Buya Hamka in his tafsir Al-Azhar and Quraish Shihab in his tafsir Al-Misbah, the differences in interpretation between the two is that Buya Hamka interprets the meaning of the Wusṭa prayer as the asr prayer. Then Quraish Shihab interpreted that the meaning of this Wusṭa prayer is the maghrib prayer. Then in terms of similarities, although the two are not the same in identifying the Wusṭa prayer as one of the prayers, namely between ashar or maghrib, but both agree that the Wusṭa prayer is one of the five mandatory prayers and They agreed that this prayer is part of the most guarded worship and has an important position in the life of a Muslim.

#### **B. Suggestion**

Prayer is a mandatory worship that must be carried out by all Muslims, which not only functions as a religious obligation, but also as a means to strengthen the direct relationship between servants and God. Although there are many differences of opinion among scholars about the interpretation of the Wusṭa prayer, this is not a significant problem, as these differences illustrate the diversity of understandings in the interpretation of the Qur'ān, which is shaped by the academic background of each scholar. Each scholar has his own methodology and viewpoint in interpreting the holy book, but these differences are inherent in the Islamic intellectual tradition. An important consideration is the way Muslims

worship with sincerity, integrity, and enthusiasm. Mandatory worship, including prayer, must be carried out appropriately and in accordance with the set guidelines, without being entangled in different interpretations. The quality of the implementation of worship and sincerity in devotion to Allah are vital and essential aspects in the life of a Muslim.

After the discussion of the meaning of the word Wusṭa prayer according to Buya Hamka and Quraish Shihab in *Tafsir Al-Azhar* and *Tafsir Al-Misbah*, it is hoped that there will be further research for scholars of Qur'ān interpretation to improve the discussion of Wusṭa prayer contained in the Qur'ān.

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