CHAPTER I

INTRODUCTION

A.   Research Background

Islamic astronomy is a gyroscopic of astronomy science. As the part of astronomy, Islamic astronomy specialize the discussion on implementation of Islamic worship. The using of Islamic astronomy in Islamic worship is to determine when Moslems have to begin worshiping God or where they have to face when they practice their worship. In short, Islamic astronomy is an application of astronomy in term of Islamic worship.

Therefore, Islamic astronomy has many fields. These fields are[1]:

1. Determination of the direction of Qibla

2. Determination of the beginning of prayer times

3. Determination of the first of month especially lunar months

4. Determination of sun eclipse and lunar eclipse

Among those fields, prayer time is one of the most important and the most used because Moslems in the world use it in their daily worship. This importance relates to the Allah commandment in Qur'an that every Moslem has to pray every day. Allah says in the Holly Qur'an:

■□▤□■▯○⏱▨⌒⅄   ☎⅄□←☺⑩⅏⌂□▣◆□
■□▤□☒✍▯□❽▨⌒⅄   ☎⅄□➜✍⅄◆↗◆□

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[1] Ahmad Izzuddin, *Fiqh Hisab Rukyah di Indonesia,* Yogyakarta: Logung Pustaka, 2003, p. 32-40.
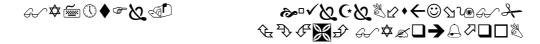
⌂➚◆✌   ☎⭢▢↖➔⌧⍓⬀❻↝⭢◆▢
    ⮂⬥⌧✠⬧ ◆×✓⬗➔⬗⍓◷▪❷◖↝⭢

Means: *And be steadfast in prayer; practise regular charity; and bow down your heads with those who bow down (in worship).* (Al-Baqarah [2]: 43)[2]

The verse above is one of the verses that command people to pray (ṣalāt). Hence, prayer (ṣalāt) is an obligatory for every Moslem wherever they are. There are many verses of Qur'an discuss about the obligatory of prayer. For this reason, some Moslem scholars agree that prayer is the second of five Islamic Pillars.

The obligatory of prayer regarding the verse above is too general. The verse does not describe how and when a Moslem has to practice or do his worship (prayer or ṣalāt). Without an explanation to that general verse, people will be confused on how they implement the order. However, Allah explains the way and the time of prayer in other verses. The great prophet Muhammad PBUH also described the way of prayer in many of his traditions (hadith).

In the matter of prayer time, Allah explains it in a specific verse. Allah SWT says:

■▢⬙▢■🏧❍◷◖↝⭢   ⏻⊡⬅☞⬗⑩•⬙✦⍽   ⭢◆❶⬖⌧◆▢
↝✝☺◷◆⑩⬗⍽   ⮝✎↝⭢   ☎↝▢↖❷➔📄⬗❶↝↝◆▢
⬀⛑➔⬙⬖⍓⌧▢↖↶★↖⅄   ⬙❼■✍◆↖◆▢ ↝✿⑩▢↖➔➔⬗◆▢
⬀⛑⬅⬗✿◆✿▢⬓⌂☺⇧⊂↝⭢   ⭢◆❶⬖⌧◆▢   ⬙
▢⅃⬖① ⬙ ■▢⬙▢■🏧❍◷◖↝⭢ ☎↝▢⬅☺⑩⬗⬓▢⬓◆▢
❼■✍◆↖   ⇕⬤✧◆✿⬗⌧⍓   ■▢⬙▢■🏧❍◷◖↝⭢

ꕥꕥꕥꕥꕥ ꕥꕥꕥꕥꕥꕥꕥꕥ

Means: *When you pass (Congregational) prayers, celebrate Allah's praises, standing, sitting down, or lying down on your sides; but when you are free from danger, set up Regular Prayers: For such prayers are enjoined on believers at stated times.* (Al-Nisā [4]: 103)[3]

Look at the phrase كتابا موقوتا from that verse. The phrase means *stated times* that

indicates Allah has set up times for regular prayers. This verse asserts that

Moslems are not allowed to practice their obligatory of prayer anytime, but

there is a specific time when they have to pray.

Explicitly, Allah explains the times that obligate Moslems to pray. In the

Holly Qur'an Allah says:

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Means: *Establish regular prayers - at the sun's decline till the darkness of the night, and the morning prayer and reading: for the prayer and reading in the morning carry their testimony.* (Al-Isrā [17]: 78)[4]

Muhammad Al-Khuẓari Beik categorized prayer time as a wide

obligatory (*al-wājib al-muwassa'*). It means that prayer can be performed on

any time as long as the time. He said that Moslem Scholars compromised that

prayer time is the cause of prayer obligatory. It is a sign and a requirement for

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[3] *Ibid*.
[4] *Ibid*.

Moslem to pray. Thus, prayer will not be an obligatory before the time. Therefore, Moslems have to pray on the time and they have to know it[5].

Based on the verse, it is also appropriate if I said that prayer times is the most used Islamic astronomy field in Islamic worship because it has to be calculated everyday in different times. To calculate prayer times, someone has to observe the sun motion and it is different in every time and every day, even in one place. The sun moves every time from east when rises until west when sunset.

The sun also has an annual motion that is *the north-south motion* and *the eastward motion*. The north-south motion of the sun causes season commutation like spring, summer, autumn, and winter. The north-south motion of the sun starts with the *vernal* or *spring equinox* on March 21, the official beginning of spring. The word equinox refers to the fact that, on this day, the night is equal to the day: each is twelve hours long. Through March, April and May, the sun moves north from the equator.[6]

Summer happens on June, July and August. It starts when the sun reaches its most northerly point 23 1/2° above the equator. This day is called *summer solstice*. It is the longest day of the year and the official beginning of summer. On September 23, the sun, moving south, reaches the equator again. This day is the official beginning of autumn. The day is called autumnal equinox because

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[5] Muhammad KhuẒari Beik, *Ushūl Fiqh*, Beirut: Dār al-Fikr, 1988, p. 33.
[6] James Evans, *The History & Practice of Ancient Astronomy*, Oxford: Oxford University Press, 1998, p. 53.

the length of day and night is equal, 12 hours. On December 22, the sun reaches its most southerly point. This day is called the winter solstice and is the official beginning of winter. At noon the sun is straight overhead at points on the Earth's *tropic Capricon,* 23 1/2° south of the equator.[7]

The changes produced by *the sun's eastward motion* are more subtle, that is we can see different stars at different times of the year. Based on this, we can see that the sun has different position at different times in the year.[8] This different also causes changing of shadow plot that prayer times are based on this shadow. In short, prayer times have to be calculated bases on this sun motion.

Furthermore, Allah SWT sent His Angel Jibrīl to the prophet Muhammad PBUH to teach him more detail about prayer times that is based on sun's motion. This explanation as written on the Prophet tradition narrated by Jābir bin Abdullah r.a.:

حَدَّثَنَا يَحْيَى بْنُ آدَمَ حَدَّثَنَا ابْنُ الْمُبَارَكِ عَنْ حُسَيْنِ بْنِ عَلِيٍّ قَالَ حَدَّثَنِي وَهْبُ بْنُ كَيْسَانَ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ وَهُوَ الْأَنْصَارِيُّ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَاءَهُ جِبْرِيلُ فَقَالَ قُمْ فَصَلِّهْ فَصَلَّى الظُّهْرَ حِينَ زَالَتْ الشَّمْسُ ثُمَّ جَاءَهُ الْعَصْرَ فَقَالَ قُمْ فَصَلِّهْ فَصَلَّى الْعَصْرَ حِينَ صَارَ ظِلُّ كُلِّ شَيْءٍ مِثْلَهُ أَوْ قَالَ صَارَ ظِلُّهُ مِثْلَهُ ثُمَّ جَاءَهُ الْمَغْرِبَ فَقَالَ قُمْ فَصَلِّهِ فَصَلَّى حِينَ وَجَبَتْ الشَّمْسُ ثُمَّ جَاءَهُ الْعِشَاءَ فَقَالَ قُمْ فَصَلِّهِ فَصَلَّى حِينَ غَابَ الشَّفَقُ ثُمَّ جَاءَهُ الْفَجْرَ فَقَالَ قُمْ فَصَلِّهْ فَصَلَّى حِينَ بَرَقَ الْفَجْرُ أَوْ

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[7] *Ibid.*
[8] *Ibid.,* p. 54.

قَالَ حِينَ سَطَعَ الْفَجْرُ ثُمَّ جَاءَهُ مِنْ الْغَدِ لِلظُّهْرِ فَقَالَ قُمْ فَصَلِّهْ فَصَلَّى الظُّهْرَ حِينَ صَارَ ظِلُّ كُلِّ شَيْءٍ مِثْلَهُ ثُمَّ جَاءَهُ لِلْعَصْرِ فَقَالَ قُمْ فَصَلِّهِ فَصَلَّى الْعَصْرَ حِينَ صَارَ ظِلُّ كُلِّ شَيْءٍ مِثْلَيْهِ ثُمَّ جَاءَهُ لِلْمَغْرِبِ الْمَغْرِبَ وَقْتًا وَاحِدًا لَمْ يَزُلْ عَنْهُ ثُمَّ جَاءَ لِلْعِشَاءِ الْعِشَاءَ حِينَ ذَهَبَ نِصْفُ اللَّيْلِ أَوْ قَالَ ثُلُثُ اللَّيْلِ فَصَلَّى الْعِشَاءَ ثُمَّ جَاءَهُ لِلْفَجْرِ حِينَ أَسْفَرَ جِدًّا فَقَالَ قُمْ فَصَلِّهِ فَصَلَّى الْفَجْرَ ثُمَّ قَالَ مَا بَيْنَ هَذَيْنِ وَقْتٌ (رواه أحمد)[9]

Means: *Yaḥya bin Adam Narrated from Ibnu al-Mubārak from Ḥusain bin 'Alī, He said: Wahhāb bin Kaisān Narrated me from Jābir bin Abdullah and he is an Anṣarī, he said that Jibrīl came to The Apostle of Allah PBUH and said: Stand up and pray it! Then he (the prophet) prayed Ḍuhr (noon) when the sun had passed the meridian. Then the Jibrīl came to him at Aṣr (Afternoon) time and said: Stand up and pray it! Then the Prophet prayed Aṣr when the shadow of everything was as long as itself. Then the Jibrīl came to him at Magrib (sunset) and said: stand up and pray it! Then the prophet prayed Magrib when the sun sets. Then the Jibrīl came to him at Isha (Night) time and said: stand up and pray it! Then the prophet prayed Isha when the twilight had ended. Then the Jibrīl came to him at Fajr (dawn) time and said: stand up and pray it! Then the prophet prayed it when the dawn rises. Then the Jibrīl came to him on the morrow for Ḍuhr and said: Stand up and pray it! Then the Prophet prayed Ḍuhr when the shadow of everything was as long as itself. Then the Jibrīl came to him for Aṣr prayer and said: Stand up and pray it! Then the prayed Aṣr when the shadow of everything was twice as long as itself. Then the Jibrīl came to him for Magrib prayer and said: Stand up and pray it! Then he prayed Magrib at the same time as before. Then the Jibrīl came to him for Isha prayer and said: stand up and pray it! Then the Prophet prayed Isha when about the half or the third of the night had passed. Then the Jibrīl came for Fajr prayer when there was a fair amount of light and said: stand up and pray it! Then the Prophet prayed Fajr. Then the Jibrīl said: the time is anywhere between two times.* (Narrated by Ahmad)

The tradition above gives an explanation about the beginning and the end of prayer times. The text said that prayer times is based on the sun motion either above the horizon or under the horizon. The effects of this motion are the

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[9] Aḥmad bin Ḥambal, *Musnād Aḥmad*, al-Maktabah al-shamilah Iṣdār Thaniy, Vol. 22, p. 408.

change of length of shadow's object, the rising and the setting sun, appearing red cloud at dawn time and after sunset. The text also tells us that the way to determine times for prayer is by observing position of the sun. However, technology improvement has increased so fast. People do not need to observe directly the sun's motion to know prayer times. They can calculate the time using mathematical astronomy.

From the tradition above, some Moslems scholars summarized that prayer or *ṣalāt* has to be done in five separate times. Those separated times are *Ḍuhr* (Noon), *Aṣr* (Afternoon), *Magrib* (Sunset), *Isha* (Night), and *Fajr* (Morning)[10].

1. *Ḍuhr* (Noon)

   Ḍuhr time starts at a moment after the sun across the culmination point or the middle of the day and ends when 'Aṣr time is begun.

2. *Aṣr* (afternoon)

   Aṣr time begins when the length shadow's object is equal the object length or is twice the object length until the sunset in the west sky.

3. *Magrib* (sunset)

   Magrib time starts from the end of '*Aṣr* or when the sun sets until disappearing of the red cloud.

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[10] Sayyid Sabiq, *Fiqh Sunnah, Vol. 1,* Cairo: Daar al-Fath al-I'lam al-Araby, 1990, p. 88-93.

4. *Isha* (Night)

Isha time starts after disappearing of the red cloud in the west sky until midnight or until the last third of the night or until the dawn (*fajr*) rises.

5. *Fajr* (Morning)

Fajr time begins when the dawn rises until the sun rises in the east sky.

The majority of Moslem scholars headed by four Imams of Sunni[11] school of thought (Mālik, Shafi'ī, Ḥanafī and Aḥmad bin Ḥambal) agree with this concept of prayer. Their argument built on the tradition from Jābir bin Abdullah.[12]

However, there is a Community of Moslems, which have a little difference in determining of prayer times or they have another prayer time concept. They do not use five prayer-times concept, but they use *three prayer-times concept*. This three-prayer time's concept is day prayer, night prayer and

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[11] The term of "*Sunni*" is derived from word *Sunnah* which means tadition of the Prophet Muhammad PBUH. It refers to people who consistently follow and implement the tradition of the Prophet Muhammad PBUH in their daily life. They are also called "*Ahl al-sunnah*". According to Abdul Ḥusain Sharafuddin al-Musāwī, this group in term of *aqidah* (faith) follow Ash'ari school of thought and in term of *shariah* (Islamic law) follow the four Imams of school of thought (Mālik, Shāfi'ī, Ḥanafī and Aḥmad bin Ḥambal). For more detail read Abdul Ḥusain Sharafuddin al-Musāwī, *Al-Murāja'āt*, Nejef: al-Adab Press , p. 31.

[12] Abdurraḥman al-Jāzirī, *Kitāb al-Fiqh 'Alā al-Madzāhib al-Arba'ah, vol. 1*, Beirut: Dār al-Kitāb al-'Ilmiyyah, 1990, p. 166-168.

dawn or morning prayer. The community that applies this concept is *Shia Ithna Ashariyyah*[13].

Shia Ithna 'Ashariyyah or usually known as Shia *Imāmiyyah* or Shia Twelve Imams is one of groups in Shia School of thought. According to al-Baghdadi, the author of *al-Farqu Baina al-Firāq*, generally, Shia school of thought is divided into four groups, which each group is also split up into some small groups.[14] These four groups are *Gulāt*, *Ismā'iliyyah* and its parts, *Zaidiyyah* and *Ithna Ashariyyah*. Yet the survivor among these groups or the majority is *Ithna Ashariyyah* or *Imāmiyyah* (then called "Shia" in this paper), which has the largest followers than other groups. This group is the majority citizen of Iran, Iraq, and spread in some other countries like Syria, Kuwait, Bahrain, India, Saudi Arabia and Russia.[15]

One of the issues, among many others, that the Shia quarrel with the Sunnis about is the form, method, and time of the prayer (*ṣalāt*) prescribed on every male and female believer. The Shia acknowledges five daily prayers:

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[13] The term of "Shia" refers to a community of Moslem who believed that the prophet Muhammad PBUH has determined Imam Ali bin Abu Ṭalib as his successor after his death. Read Muhammad Jawwād Magniyyah, *Al-Shiah wa al-Ḥākimūn*, Beirut: Ahliyah Press, 2ⁿᵈ ed, 1962, p.14. Ali Muhammad al-Jurjānī (1339-1413 M) also stated a same definition about Shia in his book *Al-Ta'rifāt* (Definitions), he said: "Shia is who follow Ali bin Abu Ṭalib and believe that he is the Imam after the death of the prophet Muhammad PBUH and believe that "*Imāmah*" would never go out from him and his generations. Read Ali bin Muhammad al-Jurjani, *Al-Ta'rifāt*, Cairo: Dār al-Kitāb al-Miṣrī, 1991, p. 142. Whereas, the term of "*Ithna Ashariyyah*" or twelvers refers to the twelve Imams of Shia who are believed as the caliphates after the death of the Prophet Muhammad PBUH.

[14] Abū al-Khair bin Ṭahir al-Bagdādī, *al-Farqu Baina al-Firāq*, Mesir: Muhammad Ali Shubaih Press, p. 21.

[15] Muhammad Abū Zahrah, *Tārīkh al-Madzāhib al-Islāmiyyah Vol. 1*, Mesir: Dār al-Fikr, 1971, p. 44.

Ḍuhr (Noon), Aṣr (Afternoon), *Magrib* (Sunset), *Isha* (Night), and *Fajr* (Morning).[16] However, in practicing these five daily prayers, they join two prayers between Ḍuhr and Aṣr at one time, and also Magrib and Isha at one time. The fajr (Morning) is prayed at the same time as the Sunnis do.[17] Shia prayer times are known as three-prayer time's concept, because of the joining prayer times.

Although Shia joins some prayer times, the prayers in all cases are distinct or separate. It is not that they pray eight raka'at for Ḍuhr and Aṣr straight, or seven raka't for Magrib and Isha straight, as part of one prayer. It is the same regular form of prayer, but combined into one time, not one prayer.

It should also be noted that the Sunnis agree to the combining of prayers in the case of rain, travel, fear, or other emergencies[18]. Two forms are allowed: *Jama' Taqdīm* (Early Combination) or *Jama' Ta'khīr* (Late Combination). An example of Early Combination is the combining of Ḍuhr and Aṣr to be performed in the time of Ḍuhr, which the example of Late Combination is the combining of the Ḍuhr and Aṣr to be performed in the time of Aṣr. The exception among the Sunni schools is the Hanifites (Followers of Abū

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[16] http://wiki.answers.com/Q/Why_Shias_pray_five_prayers_in_three_times, accessed on Monday, 10 January 2011.

[17] M. Quraish Shihab, *Sunnah-Syiah Bergandengan Tangan! Mungkinkah?*, Jakarta: Lentera Hati, 2007, p. 245.

[18] Mālikiyyah, Shafi'iyyah and Hambaliyyah said that the combining of prayers is allowed in case of travel, rain and sick. Imam Ahmad bin Hambal added that it is recomended to combine early combination (*Jama' Taqdīm*) between Ḍuhr and Aṣr when *wuqf* (stop) in *Arafah* and late combination (*Jama' Ta'khīr*) when passing the night in *Muzdzalifah*. For more detail read *Kitāb al-Fiqh 'Alā al-Madzāhib al-Arba'ah, vol. 1*, p. 438-442.

Hānifah): They contend that combination of prayers is not legal even in traveling[19].

The Shi'ites (followers of Shia) said that one could combine the prayers anytime without any cause of fear, rain, or whatever. The Shia followers are allowed to pray noon and afternoon prayer one after another without a lot of delay between the two. Similarly, they are allowed to pray sunset prayer and night prayer one after another. Thus instead of five separate times, they can pray all the five daily prayers only in three separate times.

Their argument based on what Allah SWT says in the Holy Quran, chapter Al-Isra verse 78:

"Establish regular prayers - at the sun's decline till the darkness of the night, and the morning prayer and reading: for the prayer and reading in the morning carry their testimony."

The verse above only mention that prayer times is only three times, not five. These three times are: *the sun's decline, darkness of the night, and the morning prayer.*[20]

This statement also supported by the hadith in their book written by Abū Ja'far Al-Ṣādiq Al-Qummī:

عن زرارة عن أبي جعفر قال إذا زالت الشمس دخل الوقتان الظهر و العصر...[21]

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[19] *Ibid*. According to Hanafiyyah combination of prayers is only allowed in case of *Iḥrām* for *hājj*, *wuqf* in Arafah and overnight in Muzdzalifah.

[20] http://wiki.answers.com/Q/Why_shias_pray_five_prayers_in_three_times, accessed on January 8th 2011.

Means: *"Narrated from Zurārah, from Abū Ja'far, he said: when the sun's decline, two times is begun, Ḍuhr (Noon) prayer and Aṣr (Afternoon) prayer..."*

Their argument about three prayer times which means combining two prayer times into one time is real and based on. No doubt that combining prayer times is clearly allowed in Shia Ithna Ashariyyah school of thought.

According to the description above, there is a clear difference between the prayer concept of Shia and Sunni. The difference is the Shia's rule in permitting combination of prayers (*Jama'*) between Ḍuhr and Aṣr or Magrib and Isha is clearly violates the concept applied by Sunni school of thought. For this point, Shi'ites (the Shia followers) does not require a special reason to combine prayers. They are allowed to pray two prayers in one time without any case of emergencies as the Sunnis do.

Looking at this difference, the writer is interested to research deeply and examine carefully about the model of prayer time concept applied by Shia Ithna Ashariyyah. This concept is not a popular concept regarding prayer time, because some Moslems do not know or even understand this model well. A Moslem who prays every day in separate times will be confused and feel strange or freakish when he faces this model. The writer assumes that research to this concept of prayer time is important to clarify the concept. Consequently, the writer does this research.

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[21] Abū Ja'far Muḥammad bin Ḥasan Al-Ṭūsī, *Al-Kutub Al-Arba'ah Taḥdzīb Al-Aḥkām,* Qum: Muassasah Anṣāriyyan li al-Ṭibā'ah wa al-Naṣr, ed. I, 2005, p. 194.

B.   Formulation of the Problems

Concluding the background that I have described above, I formulate some main problems, which I want to discuss in this thesis. Therefore, I will address my study on several questions as bellow:

1.   How is the concept of prayer times applied by Shia Ithna Ashariyyah in their daily prayers?

2.   How valid is Shia Ithna Ashariyyah legal ground in applying the concept of prayer times?

C.   Aim and Significance Research

Based on the problems which I have formulated above, this research has some specific purposes. These purposes are:

1.   To know how the concept of prayer times applied by Shia Ithna Ashariyyah in their daily prayers.

2.   To know how the Shia Ithna Ashariyyah legal ground in applying the concept of prayer times.

D.   Preview of Literature

In this phase, the writer is going to search some literatures or sources from books, generally about prayer times and especially about prayer times of Shia Ithna Ashariyyah. In addition, some sources and information from journals, articles, magazines or other previous research are also important to be

served. These sources will make the research easier and solve the problems of this research.

The aim of previewing the literature in this research is to describe the relationship between the writer's research and the researches done by some other researchers before. It is possible if this research is same with the previous researches. By previewing some literatures, the writer hopes that there is no repetition or even a plagiarism that should be avoided in any scientific research. Moreover, the aim of previewing literature is to differentiate the writer's research and other previous researches, because there are many possibilities of resemblance in the contents.

As far as the writer observation, there is no special and detail research discussed about Prayer times concept of Shia Ithna Ashariyyah in Islamic astronomy fiqh. Although there is some research about prayer times or about Shia Ithna Ashariyyah, that research does not discuss deeply about the prayer time concept applied by Shia Ithna Ashariyyah especially in study of Islamic astronomy fiqh. Those researches only discuss about five times of prayer or only about the group of Shia Ithna Ashariyyah in school of thought point of view.

Some researches which are related to this research are:

1. *"Sunnah-Syiah Bergandengan tangan! Mungkinkah? Kajian Atas Konsep Ajaran dan Pemikiran"* written by M. Quraish Shihab.

This book tries to give an explanation to the reader about appearing the difference in Islam. This difference caused disunity and emerging some schools of thought in Islam especially Shia and Sunni. Then, it explains what Sunni and Shia are, the history and the genesis. Quraish Shihab tells the reader how Shia appears as one of schools of thought in Islamic world. He also describes the parts of Shia that spread in some countries. Specifically, he focuses the discussion about Shia Ithna Ashariyyah that still exists and more equal to Sunni school of thought.

Moreover, he describes their main doctrines, and the main difference between Sunni and Shia Ithna Ashariyyah. One of the discussions in this point is about combination of prayer times into three times. He also mentions some verses or traditions that Shia Ithna Ashariyyah built on in applying three times of prayer. The last discussion in this book is about the strategy to unite the groups in Islam under the flag of *Tauhīd* (the unity of God).

The discussion of three prayer-times of Shia Ithna Ashariyyah in this book is not detail because the purpose in mentioning this part is to give an example of how Shia Ithna Ashariyyah and Sunni differ. The main purpose of this book is to unite Shia and Sunni in order to go hand in hand each other.

2. *Perbandingan Mazhab Syiah; Rasionalisme Dalam Islam*, written by Abū Bakar Aceh.

The writer starts this book with an explanation about *Ahl Bait* (the closest family of the prophet Muhammad PBUH), the generations of Ali bin Abū Thalib, the birth history of Shia, and its growth. Moreover, the writer explains the root of difference in Islamic legal decision between Shia and *Ahl Sunnah* (Sunni). This difference appeared because they differ in understanding the tradition of the Prophet PBUH about "*al-Thaqalain*". According to Sunni, *al-Thaqalain* means *Kitābullah* (the holly Qur'an) and *Sunnah* (the tradition of the Prophet PBUH), while Shia interpreted the *Kitābullah* (the holly Qur'an) and *Ahl Bait* (the closest family of the prophet Muhammad PBUH). This difference interpretation produced some groups of the tradition narrators, *fuqahā* (Islamic law scholars), and also the Qur'an interpreters. The implication of this difference of groups is the difference on method of *Ijtihād* (individual interpretation and judgment).

Looking at the contents of this book, the prayer time concept of Shia Ithna Ashariyyah is not discussed at all. However this book is important for this research to know how the legal ground of shia Ithna Ashariyyah in applying three times of prayer.

3. "*Studi Komparatif Ayat-Ayat Waktu Shalat dalam Perspektif Sunni Syiah*" a thesis by Jakfar (the student of theology faculty) 1997.

This thesis has a specific discussion in prayer times because the author tries to explain and interpret the verses related to prayer times in Sunni and Shia point of view. The thesis also states the different of argument in concept of prayer, but the point of view of this thesis is the interpreter point of view. The author compares how the interpretation of Sunni scholars and how the interpretation of Shia scholars regarding prayer times verses.

This thesis (Jakfar's thesis) is completely different from my research. My point of view in this research is Islamic jurisprudence (*fiqh*), whereas the thesis by Jakfar takes *Tafsir* (interpretation) point of view.

4. "*Menjamak Salat Tanpa Halangan Boleh Atau Tidak?*" written by Alwi husein.

This book explores about permitting of combining two prayers without any condition. This is a new formula to perform the obligatory prayers. A person is allowed to combine Ḍuhr and Aṣr prayer or Magrib and Isha prayer without any cases of journey, rain or fear. The main point of this book is that a person is allowed to combine two prayers when he is in a dificult condition. It does not mean that someone must combine two prayers in their daily prayers, but in a such dificult and bad condition he gets dispensation. The dispensation is to perform prayers not in the exact time,

but by combining a prayer with another prayer. This this model of performing prayers is only an alternatif for a person who does not want to miss any single of prayers in his daily activity.

Alwi Hesein as the author also try to strengthen his argument by giving some legal ground from hadith and also Qur'an. He also mentions some arguments of muslim scholars who allow this concept. The stressing point in this book is that combining prayers is allowed for someone who is busy with his activity, eventhough to perform a prayer in its own time is *afẓal* (worthier).

Looking at the content of this book, the writer realize that the were a similarity of discussion between this book and the research done by the writer, it is about combining prayers time. But, the writer differenciate that his research takes another angle point of this probem. If this book only try to give a valid argument or a strong ground in applying combination of prayers, this research is try to give a explanation about the prayer times concept of Shia Ithna Ashariyyah which is also combined. the writer also try to examine the strong argument and the valid legal ground of Shia Ithna Ashariyyah in Appliying their concept.

5. *"Inikah Keyakinan Kita?"* written by Nasir Makarim Syirazi.

This is a book that expalins about the believes of Shia. One of the topics in this book is about the prayer times concept of Shia ithna Ashariyah. Shia

believe that the Prophet PBUH ever combined two prayers without any strict condition such as safar, fear or rain. Combining prayers is allowed to omit the difficulties of performing prayer. Comparing the book with this research, the writer assume that this book is no specifically talk about prayer times concept of Shia Ithna Ashariyah. This book generally clarifies the believes of Shia including the prayer times concept.

E.   Research Methodology

1.   Research Category and Approach

The category of research applied by the writer in analyzing the research under the title "The Prayer Times Concept of Shia Ithna Ashariyyah (A Critical Study of Three Prayer Times Applied by Shia Ithna Ashariyyah)" is a *qualitative research*[22] and the approach of this research is *Islamic jurisprudence* (*fiqh*) and *Islamic astronomy*.

Islamic Jurisprudence or *fiqh* in Arabic term, is the study of the secondary commands (not the principle matters of believe and moral perfection, but the commands regulating actions) of the Sharia of Islam gained from detailed sources and proofs. The purpose of using *fiqh* to study the prayer concept of Shia Ithna Ashariyyah is to understand the thought of

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[22] Qualitative research basically is a research that emphasizies the analyzing at inductive and deductive process and at the phenomenon dinamics perceived, by using erudite logic. Read Saifuddin Azwar, *Metode Penelitian,* Yogyakarta: Pustaka Pelajar, ed. 5, 2004, p. 5.

Shia scholars so the writer can give a deep explanation about the prayer-times concept of Shia Ithna Ashariyyah. The using of this approach is also useful to examine their strength argument or legal ground in applying the prayer-times concept. As a result, this research will solve the problem stated in the background research.

The benefit of using Islamic astronomy as the approach is to determine the exact time of prayers applied by Shia Ithna Ashariyyah. The writer will try to formulate the mathematic astronomical concept to calculate the times of prayer in perspective Shia Ithna Ashariyyah.

2. **The Source and Data Type**

Considering that the main source and data input of this research is book or other written text, so this research is also called "*library research*" which has two types of data, primary and secondary source. The primary data source of this research is books that are related to prayer times of Shia Ithna Ashariyyah such us four main books of Shia (*al-Kutub al-Arba'ah*): *al-Kāfī* by Abū Ja'far al-Kulainī, *Man Lā Yaḥẓuruhu al-Faqīh* by Abū Ja'far al-Qummī, *Taḥdzīb al-Aḥkām* and *al-Istibṣār fā Mā Ikhtalafa Min al-Akhbār* by Abū Ja'far al-Ṭūsī. The secondary data source of this research is the books that describe about prayer times in any Islamic legal jurisprudence (*fiqh*) point of view, the history of Shia Ithna Ashariyyah and hadith books, encyclopedia or other written text related to this research.

3. The Method of Gathering Data

The method of gathering the data for this research is "*documentation method*" - gathering data and information relates to prayer times of Shia Ithna Ashariyyah. This information can be from books, articles, documents in internet sites, or other written information.

4. The Method of Analyzing Data

After collecting all of the data, the writer will try to analyze these data using content analyzing through descriptive method. The purpose is to describe the phenomenon written in the text (primary data) to get a clear explanation or description and facts. The descriptive methods, in other congeniality, is not limited to coming up with gathering and arranging the data, but covering the interpretation and analysis about the meaning of the data. Therefore, descriptive method compares equation and difference of certain phenomenon, and then takes comparability study form, specifying the relation and domicile (status) with other element. [23]

Then, the analysis will continue using comparative method to compare the concept of prayer time of Shia Ithna Ashariyyah with other concept of prayer times especially the Sunni's concept of prayer times. This method will also compare the thought of the masters of jurisprudence (*fuqahā*) from Shia Ithna Ashariyyah and the majority *fuqahā* of Sunni Schools.

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[23] Read Winarno Surakhmad, *Pengantar Penelitian Ilmiah: Dasar, Metoda, dan Teknik* Bandung: Tarsito, 1985, Ed. 7th, p. 139-141. Read also Imam Suprayogo dan Tobroni, *Metodologi Penelitian Sosial-Agama*, Bandung: P.T. Remaja Rosdakarya, 2003, p. 136-137.

F.   Research Outline

To complete the writing of this thesis, the writer will divide this thesis into five separate chapters. These chapters are:

CHAPTER I   : **INTRODUCTION**

This chapter explains the background of this research (what causes the research should be done), the problems that should be solved by this research, the purpose of the research, previewing the literature, research method and the research or writing outline for this thesis.

CHAPTER II   : **THE GENERAL CONCEPT OF PRAYER TIMES**

The explanation in this chapter is about prayer times in a general point of view (the majority of Moslems point of view). The description is about: the definition of prayer times, legal ground of prayer times, and the interpretation of verses relates to prayer times.

CHAPTER III   : **PRAYER TIME IN PERSPECTIVE OF SHIA ITHNA ASHARIYYAH**

The discussion in this chapter is about the history of Shia Ithna Ashariyyah, their thought and believes, the prayer times in Shia Ithna Ashariyyah point of view, their legal ground in

applying the concept of prayer times, and the opinion or argument of Shia scholars relates to prayer times.

CHAPTER IV : **ANALYZING THE PRAYER TIMES CONCEPT IN PERSPECTIVE OF SHIA ITHNA ASHARIYYAH**

This chapter will explain the result of analyzing prayer times in perspective Shia Ithna Ashariyyah. The description in this chapter is the main discussion of this research. This chapter will describe: analyzing how the concept of prayer times applied by Shia Ithna Ashariyyah in their daily worship and analyzing how valid the Shia Ithna Ashariyyah legal ground in applying the concept of prayer times.

CHAPTER V : **CLOSING**

This chapter will explain the conclusion, suggestions and closing.