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Determination Of The Time For Tahajud Prayer In The Interpretation Of Al-Misbah From The Perspective Of Astronomy

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Abstract

This study aims to analyze the concept of Tahajud prayer time according to Tafsir Al-Misbah by M. Quraish Shihab and examine it from the perspective of astronomy as a discipline that studies the calculation of worship times. The problems studied include: (1) What is the nature of Tahajud prayer time? (2) How is the calculation of Tahajud prayer time from the perspective of astronomy? (3) What is the perspective of astronomy on Tahajud prayer time in Tafsir al-Misbah? This study uses a qualitative method with a descriptive library research approach, analyzing M. Quraish Shihab's interpretation in Tafsir al-Misbah of the verses about tahajud prayer (QS al-Isra/17:79, QS al-Furqan/25:64, QS al-Zariyat/51:17-18, and other related verses), then integrating it with astronomical calculations using geographic coordinate data, solar declination, equation of time, and regional time correction. The results of the study show that tahajud prayer has a deep spiritual dimension as a time of silence, cleansing the soul, and manifestation of love for Allah swt. Through comprehensive astronomical calculations, this study determined that the optimal time for performing the Tahajud prayer is in the last third of the night (01:37:40 WITA - 05:37 WITA), with the sun at a position of -60° 44' 37.98" below the horizon, in accordance with the hadith of the Prophet Muhammad SAW about the descent of Allah swt to the heavens of the world at that time, so that the harmonization between the interpretation of the Qur'an and astronomy provides accurate and comprehensive guidelines for Muslims in performing the Tahajud prayer.

Keywords:
Astronomy, M. Quraish Shihab, Tahajud Prayer, Tafsir Al-Misbah, Worship Time.

Abstrak

Penelitian ini bertujuan untuk menganalisis konsep waktu salat tahajud menurut Tafsir Al-Misbah karya M. Quraish Shihab dan mengkajinya dari perspektif ilmu falak sebagai disiplin ilmu yang mengkaji perhitungan waktu-waktu ibadah. Permasalahan yang dikaji meliputi: (1) Bagaimana hakikat waktu salat tahajud? (2) Bagaimana perhitungan waktu salat tahajud perspektif ilmu falak? (3) Bagaimana perspektif ilmu falak tentang waktu salat tahajud dalam Tafsir al-Misbah? Penelitian ini menggunakan metode kualitatif dengan pendekatan library research yang bersifat deskriptif, menganalisis penafsiran M. Quraish Shihab dalam Tafsir al-Misbah terhadap ayat-ayat tentang salat tahajud (QS al-Isra/17:79, QS al-Furqan/25:64, QS al-Zariyat/51:17-18, dan ayat terkait lainnya), kemudian mengintegrasikannya dengan perhitungan astronomis menggunakan data koordinat geografis, deklinasi matahari, *equation of time*, dan koreksi waktu daerah Hasil penelitian menunjukkan bahwa salat tahajud memiliki dimensi spiritual yang mendalam sebagai waktu keheningan, pembersihan jiwa, dan manifestasi cinta kepada Allah swt. Melalui perhitungan astronomis yang komprehensif, penelitian ini menetapkan bahwa waktu optimal pelaksanaan salat tahajud adalah pada sepertiga malam terakhir (01:37:40 WITA - 05:37 WITA), dengan tinggi matahari berada pada posisi -60° 44' 37,98" di bawah ufuk, sesuai dengan hadis Nabi Muhammad saw tentang turunnya Allah swt ke langit dunia pada waktu tersebut, sehingga harmonisasi antara tafsir Al-Qur'an dan ilmu falak memberikan pedoman yang akurat dan komprehensif bagi umat Islam dalam melaksanakan salat tahajud.

Kata kunci:
Ilmu Falak, M. Quraish Shihab**,** Salat Tahajud, Tafsir Al-Misbah, Waktu Ibadah.

A. Introduction

The issue of worship in Islamic teachings is a fundamental matter that is commanded for all mukallaf.[1] Performing acts of worship that are mandated in Islam is required to be done with sincerity, purity, and solely in hope of receiving rewards from Allah SWT [2] Meanwhile, the acts of worship taught in Islam include those that are time-bound, meaning they are prescribed to be performed at specific times.[3] The Qur'an, as the holy book of Muslims, possesses unique and

[1]Nurul Ilmi Arsil, Nur Aisyah, AnalisisArah Kiblat Masjid Tua Kaluppini Kecamatan Enrekang Kabupaten Enrekang Dengan Metode Bayang-Bayang, *Hisabuna*, 2, 3. (2021), h. 133.

[2]Alimuddin, Perspektif Syar'i Dan Sains Awal Waktu Shalat, *Ad-Daulah*, 1, 1 (2012),h. 120.

[3]Fatmawati, *Ilmu Falak* (Cet. I; Watampone Sulawesi Selatan: Syahadah, 2016), h. 16.

boundless depth of meaning, constantly providing inspiration and guidance to its readers.

Prayer holds a very high position in Islamic law as a form of dedication to Allah SWT and a means of personal communication with Allah SWT, making it obligatory for a Muslim to perform until the soul departs from the body. One verse that is interesting to study in depth is QS al-Isra/17:79.

وَمِنَ الَّيْلِ فَتَهَجَّدْ بِهٖ نَافِلَةً لَّكَ ۖ عَسٰٓى اَنْ يَّبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُوْدًا

Translation;

> And during part of the nite, perform the tahajjud prayer as an additional act of worship for you. May your Lord elevate you to a praiseworthy position.[4]

The verse has a very rich complexity of meaning, not only from the perspective of textual interpretation but also from a scientific viewpoint, particularly in the field of astronomy. An in-depth study of this verse requires a multidisciplinary approach capable of uncovering the divine secrets behind the sacred text.

Tafsir al-Misbah by M. Quraish Shihab is one of the comprehensive and in-depth contemporary tafsir works[5]. Shihab does not merely translate verses, but rather uncovers hidden meanings by considering social, linguistic, and scientific contexts.[6] Meanwhile, astronomy is a combination of mathematics and physics. Astronomy studies the paths of celestial bodies, particularly the Earth, the Sun, and the Moon, in their respective orbits for the benefit of humans in terms of

[4]Kementerian Agama RI, *Al-Qur'an dan Terjemahnya* (Jakarta: Yayasan Penyelenggara Penterjemah Al-Qur'an, 2012), h. 289.

[5]M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan dan Keserasian Al-Qu'ran* (Jakarta: Lentera Hati, 2002), h. 16.

[6]Nurul Wakia, Sabriadi HR, Sejarah Perkembangan dan Ruang lingkup Kurikulum Ilmu Falak, *Hisabuna*, 2, 3. (2021). h, 197

worship.[7] The connection between the tahajjud prayer and the time and position of celestial bodies becomes an interesting point to explore further.

The time for performing the tahajjud prayer, which is associated with the last third of the nite, has an interesting astronomical significance worth studying. Performing prayers facing the Qibla is a valid requirement. The position of celestial bodies, the rotation of the Earth, and the concept of nighttime have become potential areas of research.[8] There is an epistemological gap in the study of QS al-Isra/17:79, as the majority of research still focuses on spiritual and legal aspects, but lacks exploration of scientific and interdisciplinary dimensions. An approach that can integrate textual interpretation (tafsir) and scientific approach (astronomy) is needed to produce a comprehensive understanding of the verse. The study of QS al-Isra/17:79 from the perspective of Tafsir al-Misbah and Astronomy is not merely an academic effort, but a deep exploration of the relationship between sacred texts, spirituality, and natural phenomena.[9] This research invites us to view the Qur'an not only as a book of guidance but also as a source of inspiration and boundless knowledge.

B. Methods

This research uses qualitative research methods, emphasizing the search for meaning and concepts about the phenomena depicted in the story.[10] This type of research presents the object of study normatively, systematically, and accurately.[11]The selection of this method is based on the characteristics of the research that focuses on an in-depth analysis of the study of QS al-Isra /17:79 in

[7]Rasywan Syarif, *Ilmu Falak Integrasi Agama Dan Sains* (Gowa,Alauddin University Press, 2020).h, 5

[8]Susiknan Azhari*, Ilmu Falak; Teori dan Praktik* (Yogyakarta; Lazuardi, 2001), h. 45.

[9]Al-Ghazali, *Ihya Ulum al-Din,* jilid I (Beirut; Dār al-Kutub al-Ilmiyah, 1995), h. 234.

[10]A Muri Yusuf, *Metode Penelitian Kuantitatif, Kualitatif & Penelitian Gabungan* (Jakarta: Prenada Media, 2016), h. 329.

[11]Suharsimi Arikunto, *Prosedur Penelitian Suatu Pendekatan Praktek* (Jakarta: Rineka Cipta, 2006), h. 12.

the interpretation of al-Misbah from the perspective of Astronomy. A qualitative approach was chosen due to its ability to explore and understand meanings related to social and intellectual phenomena. This research aims to analyze the time of the tahajjud prayer in the Al-Misbah interpretation from the perspective of Astronomy.

C. Result and Discussion

1. The Reality of Tahajud Prayer

As we know, there are many aspects that attract us in performing both obligatory and sunnah worship. The Prophet Muhammad (peace be upon him) said:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: أَفْضَلُ الصِّيَامِ بَعْدَ رَمَضَانَ شَهْرُ اللَّهِ الْمُحَرَّمُ وَأَفْضَلُ الصَّلَاةِ بَعْدَ الْفَرِيضَةِ صَلَاةُ اللَّيْلِ

Meaning:

> "The best fast after the fast of Ramadan is the fast of the month of Allah – Muharram. The best prayer after the obligatory prayer is the nite prayer." (HR. Muslim no. 1163).[12]

One of them is the tahajjud prayer, there are many truths in performing the tahajjud prayer, namely;

a. Time of Silence and Divine Intimacy

Tahajud is a sacred moment when the soul directly confronts the Creator in the silence of the nite. At the moment the world is asleep, the faithful servant rises to pray, creating an intimate dialog between the creature and the Creator.[13]

[12]https://fatwapedia.com/kumpulan-10-hadits-tentang-keutamaan-shalat-malam/

[13]Ibn Arabi, *Al-Futuhat al-Makkiyyah*, jilid 1(Mesir: Dār al-Kutub al-'Arabiyyah al-Kubrā t.t,2016), h. 445.

b. Purification of the Soul (*Tazkiyah*)

Nite is a time when the soul can detach itself from the worldly hustle and bustle and focus on inner purification. Tahajud becomes a means of cleansing minor sins and strengthening faith.[14]

c. Manifestations of live and longing

Waking up in the cold and quiet middle of the nite just to worship shows a deep level of love and longing for Allah swt. This is a tangible proof of the quality of a servant's vertical relationship.[15]

d. *Fana'* in Zikir

In the solemnity of tahajjud, a servant can reach a spiritual level where they "fana'" (vanish) in the remembrance of Allah, leaving only the awareness of the Divine Presence.

e. *Kasyf* (Spiritula Revelation)

The nite of tahajjud often becomes a time for the descent of inspiration, true dreams, or other spiritual revelations as a gift from Allah SWT to His steadfast servants.[16]

f. *Muraqabah* (Inner Supervision)

Tahajud trains the soul to always be under the supervision of Allah swt, building the awareness that at every moment one is under His gaze.[17]

2. Perhitungan waktu salat tahajud perspektif ilmu falak

When calculating the optimal time for performing the tahajud prayer, several factors should be considered to support the calculation results. In determining the start time of the tahajud prayer, three pieces of data must be prepared: first, the initial nite data; second, the end time of the tahajud prayer;

[14]Al-Ghazali, *Ihya' Ulum al-Din* (Beirut; Dār al-Kutub al-Ilmiyah, 1995), h. 123.

[15]Ibn Qayyim al-Jawziyyah, *Madarij al-Salikin*, jilid 1(Darul I'ikr. Beirut, 1408 H), h. 11.

[16]Ibn Sina, *Al-Isyarat wa al-Tanbihat* (Kairo; Shams, 1947), h. 145.

[17]Al-Harith al-Muhasibi, *Al-Ri'ayah li Huquq Allah* (Kairo; Dār al- Ma'rif), h. 234.

and third, the end of the nite data. As mentioned above, the data from these three parts have been found, namely:

a. Initial evening data

In the Science of Astronomy, nite is when the Sun sets perfectly on the western horizon, and this phenomenon coincides with the time for the Maghrib prayer.[18]

b. Data on the end of tahajud prayer

The end of the tahajjud prayer is when the Fajr ṣādiq dawn spreads widely across the horizon or the time for the Fajr prayer begins.[19]

c. Late night data

The end of the nite is when the Sun has fully risen above the eastern horizon.

From the calculations that have been carried out, we can find the data needed for calculating the time for the tahajud prayer, namely:

1) Early evening (Maghrib time) 17:39 WITA
2) End Tahajud prayer (Fajr time) 04:21 WITA
3) End of Nite (Sunrise) 29:37/ 05:37 WITA

After we know the data from the Beginning of the Nite, the End of the Tahajjud prayer time, and the End of the Nite, the next step is to find the length of the nite. Once the length of the nite is found, the next step is to determine the division of the Tahajjud prayer time based on the hadiths referenced by scholars among the Imams of the schools of thot and the hadiths referenced by the Imams of the schools of thought.

Formula : Star of Nite – End of Nite = Length of Nite

Length of Nite : 3 = Devision of Tahajud Prayer Time

[18]Tim Penulis, *Buku Panduan Ujian Komprehensif S1 Fakultas Syari'ah dan Hukum UIN Walisongo* (Semarang: Fakultas Syari'ah dan Hukum UIN Walisongo, 2019), h. 192.

[19]Tim Penulis, *Buku Panduan Ujian Komprehensif S1 Fakultas Syari'ah dan Hukum UIN Walisongo*, h. 189.

Early Evening	17:39
End of Nite	29:37
	-
Length of Nite	11:58
Devision of Tahajud Prayer Time	3
	÷
Difference in the time of tahajjud prayer	$3^{j}\ 59^{m}\ 20^{d}$
The first third of the Nite	17:39 WITA + $3^{j}\ 59^{m}\ 20^{d}$
	=21:38:20 WITA
One third past midnight	21:38:20 WITA + $3^{j}\ 59^{m}\ 20^{d}$
	=01:37:40 WITA
The last third of nite	01:37:40WITA + $3^{j}\ 59^{m}\ 20^{d}$
	=05:37 WITA

Here is the table of the results of the nighttime time allocation calculations included in Table 4.1 as follows:

Tabel 4.1 Hasil Perhitungan

1	The first third of the Nite	17:39 WITA – 21:38:20 WITA
2	One third past midnight	21:38:20 WITA – 01:37:40 WITA
3	The last third of nite	01:37:40 WITA – 05:37 WITA

After the division of tahajud prayer times is found, the next step is to find the height of the Sun at the main time of tahajud prayer, using the formula: 18

MP = ((105˚- λ) : 15) + 12 – e

= ((105˚- 110° 23’ 21”) : 15) +12 – -0° 1’ 29”

= 11° 39’ 55,6”

After the Meridian Pass (MP) is found, the next step is to calculate the time angle (t) and the Sun's Altitude at the beginning of the last third of the nite

according to the explanation in the hadith above using the formula: t˚= (MP – Target Time) x 15

t˚ = (MP – Target time) x 15

= (11° 39° 55.6° - 1° 37° 40°) x 15

= 150° 33° 54°

h˚ = Sin^{-1} (sin -6° 56° 55° x sin 9° 53° 58° + cos -6° 56° 55° x cos 9° 53° 58° x cos 150° 33° 54°)

= -60° 44° 37.98°

How to press the calculator: Shift Sin (Sin Ψ x Sin δ° + Cos Ψ x Cos δ° x Cos t°)

From the above calculations, we can determine that the height of the Sun at the end of the last third of the nite is below the horizon with a result of -60° 44° 37.98°.

3. The perspective of astronomy on the time for tahajjud prayer in the interpretation of Al-Misbah

Here are some of the author's research findings regarding the time for tahajjud prayer based on numerous verses related to tahajjud prayer, namely:

a. QS al-Isra/17:79

وَمِنَ الَّيْلِ فَتَهَجَّدْ بِهٖ نَافِلَةً لَّكَ ۖ عَسٰٓى اَنْ يَّبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُوْدًا

Translation:

> In the latter part of the nite, perform the tahajjud prayer as an additional act of worship for you, so that your Lord may raise you to a praiseworthy position.[20]

M. Quraish Shihab explains the word تَهَجَّدْ as derived from هجود which means sleep. Al-Biqa'i understands it as leaving sleep to perform prayer, especially

[20]Kementerian Agama RI, *Al-Quran dan Terjemahnya* (Jakarta: Yayasan Penyelenggara Penterjemah Al-Quran, 2012), h. 289.

the nite prayer which is performed at nite when people usually sleep. Some interpret the word as waking up and being aware after sleeping. Tahajjud prayer can be performed after sleeping or before sleeping depending on our understanding of the concept. If tahajjud is understood as prayer after sleep, then the condition is met if it is performed after sleeping. However, if it is understood as nite prayer (lail), then it can be performed before sleeping.[21]

The word عَسَى usually means hope, but in the context of a relationship with Allah swt, because hope involves uncertainty, it does not directly refer to Him. In this verse, the Prophet Muhammad saw is commanded to follow the guidance with the hope of being granted Maqām Mahmūda. Some scholars argue that when "asā" is accompanied by a word indicating Allah swt as the doer, that hope becomes certain.

So this verse promises the Prophet Muhammad (peace be upon him) a definite promise that Allah (the Exalted) will grant that Maqam. Meanwhile,[22] the word مَقَامًا مَّحْمُوْدًا can mean a praiseworthy resurrection or a praiseworthy place. These two meanings ultimately converge. This verse does not explain the cause of the praise or who is praising, implying that all parties, including creatures, are praising. Creatures praise because they feel the beauty and benefits they receive. This is consistent with the interpretation that the praiseworthy station is the greatest intercession of the Prophet Muhammad (peace be upon him) on the Day of Resurrection, also known as the greatest intercession, which is the meaning of al-Maqām al-Mahmūd promised in that verse.[23]

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[21]M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan dan Keserasian Al-Qur'an*, Vol. 7 (Jakarta: Lentera Hati, 2002),h. 526.

[22]M. Quraish Shihab*, Tafsir Al-Misbah: Pesan, Kesan dan Keserasian Al-Qur'an*, Vol. 7, h.528.

[23]M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan dan Keserasian Al-Qur'an*, Vol. 7, h. 529.

b. QS. al-Furqan/25:64.

وَالَّذِيْنَ يَبِيْتُوْنَ لِرَبِّهِمْ سُجَّدًا وَّقِيَامًا

Translation:

And, the people who spend their nites worshiping their God by prostrating and standing.[24]

M. Quraish Shihab explains that the word و at the beginning of this verse indicates that the mentioned attribute is a highly commendable trait and signifies their high status, and that they are known by this attribute. The precedence of the phrase "لِرَبِّهِمْ" (for their Lord) over "سُجَّدًا" (in a state of prostration) aims to emphasize the sincerity of their worship, indicating that their worship is purely out of love for Allah SWT, not to attain paradise or avoid hell.[25]

The verse contains the word يَبِتوْنَ derived from تاَبَ, which reflects the presence at nite, whether in a state of sleep or not. سُجَّدًا and قِيَامً are the plural forms of سَاجِد (the one who prostrates) and قَائم (the one who stands), referring to the two main pillars of ṣalat. The combination of these two words can be interpreted as prayer in general or more specifically as the tahajjud prayer. The use of سُجَّدً and قِيَامً emphasizes the importance and closeness of a person to Allah SWT during prostration in prayer, and serves as a rebuke to the polytheists who refuse to prostrate to ar-Rahman. In one narration, the two rak'ahs of Sunnah prayer after the Isha prayer are considered an implementation of the essence of this verse.[26]

c. QS as-Sajadah/32:16

تَتَجَافٰى جُنُوْبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُوْنَ رَبَّهُمْ خَوْفًا وَّطَمَعًاۖ وَّمِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ

[24]Kementerian Agama RI, *Al-Quran dan Terjemahnya*, h. 365.

[25]M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan dan Keserasian Al-Qur'an*, Vol. 9, h. 530.

[26]M. Quraish Shihab*, Tafsir Al-Misbah: Pesan, Kesan dan Keserasian Al-Qur'an*, Vol. 9, h.531.

Tranlation:

> Their sides (bodies) forsake their beds (for nite prayers) as they call upon their Lord in fear (of His punishment) and hope (for His mercy), and they spend from what We have provided them.[27]

There is the word تَتَجَافَى in the verse above, derived from the word الجَفَاء which means to distance oneself, to rise, so as not to touch. The mudhari' form used here indicates that this action occurs repeatedly in the person being discussed. The word جُنُوْبُهُمْ is the plural form of the word جُنْبُ, which means side. Meanwhile, the word الْمَضَاجِعِ is the plural form of the word المِضْجَعُ, which means mattress or bed for resting or sleeping. The use of the word جُنُوْبٌ is also to describe a good way of sleeping or lying down. that is, sleeping on the right side of the body as recommended by the Prophet Muhammad (peace be upon him).

d. QS. Qaf/50:40

وَمِنَ الَّيْلِ فَسَبِّحْهُ وَاَدْبَارَ السُّجُوْدِ

Translation:

> Glorify Him also during part of the nite and after each prayer.[28]

Tafsir al-Mishbāh by M. Quraish Shihab explains that during part of the nite they also glorify Allah SWT, and similarly after completing the prostration in obligatory prayers. The tasbih and tahmid mentioned above are not limited to words, but also encompass attitudes and actions. Based on this, many scholars understand that tasbih and tahmid here also refer to ṣalat. Even according to the Tafsir expert Ibn Athiyah, many scholars agree to understand the word tasbih here in the sense of performing ṣalat. This shows that the group described in the verse performs prayer with full devotion and obedience to Allah SWT, both in words and actions.[29]

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[27]Kementerian Agama RI, *Al-Quran dan Terjemahnya*, h. 416.

[28]Kementerian Agama RI, *Al-Quran dan Terjemahnya*, h. 520.

[29]M. Quraish Shihab, Tafsir Al-Misbah: Pesan, Kesan dan Keserasian Al-Qur'an, Vol. 13, h. 316.

Tasbih before sunrise is understood by some scholars as the Fajr prayer, and before sunset as the Dhuhr and Asr prayers, while "part of the nite" refers to the Maghrib, Isha, and Tahajjud prayers. As for after completing the prostration, it refers to the Sunnah Rawatib prayers. This emphasizes that the group mentioned in the verse performs prayer with full devotion and obedience, both in obligatory prayers and recommended Sunnah prayers.[30]

e. QS al-Zariyat/51:17-18

كَانُوْا قَلِيْلًا مِّنَ الَّيْلِ مَا يَهْجَعُوْنَ ۝ وَبِالْاَسْحَارِ هُمْ يَسْتَغْفِرُوْنَ

Translation:

> They hardly sleep at nite and at the end of the nite, they seek forgiveness (from Allah swt).[31]

In his exegesis, M. Quraish Shihab explains that the word يَهْجَعُوْنَ is derived from الهُجُوْع, which means a restless sleep. This shows that they do not even sleep comfortably, let alone sleep soundly. The addition of the word مَا at the beginning of the sentence serves to emphasize that their sleeplessness is very striking. The use of the word الَّيْلِ (night) in the context of denial aims to highlight that the nite, which should be a time for rest and sleep, is also not utilized by them. Nite is the time to rest, while day is the time to work. However, they do not even make good use of their rest time, let alone the daytime that Allah SWT has designated for various activities.[32]

Tafsir Al-Mishbāh, M. Quraish Shihab quotes a narration from Thabathaba'i, stating that the word قَلِيْلًا can be interpreted as the little time they spent each nite. This implies that they spent little time sleeping because most of their nites were

[30]M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan dan Keserasian Al-Qur'an,* Vol. 13, h.316.

[31]Kementerian Agama RI, *Al-Quran dan Terjemahnya*, h. 521.

[32]M. Quraish Shihab*, Tafsir Al-Misbah: Pesan, Kesan dan Keserasian Al-Qur'an*, Vol. 13, h.332.

spent in worship. Additionally, قَلِيْلًا can also be viewed from the perspective of the overall nite time experienced throughout their lives. This shows that almost every nite they wake up to worship, with only a little time in their lives not filled with nite prayers. This may happen when they are sick or in certain conditions that prevent them from worshiping.[33]

In the verse above, the word لْاَسْحَارِ is the plural form of the word سَحَر, which refers to the last sixth of the nite. The istighfar they perform indicates how fearful they are of Allah SWT, because even tho they have been very obedient to Him, they remain worried and continuously seek forgiveness. The verse indicates the special qualities of the group described here. First, they sleep very little at nite, during the time when people usually sleep, and they fill that time with worship to Allah SWT, including the tahajjud prayer. Second, just before dawn, they seek forgiveness, which shows how great their fear of Allah SWT is, even tho their acts of worship are already numerous. This emphasizes the level of seriousness and commitment they have in fulfilling their obedience to Allah swt, even at times generally considered as rest periods.[34]

f. QS al-Muzammil/37:2

قُمِ الَّيْلَ اِلَّا قَلِيْلًاۙ

Translation:

> Wake up (for prayer) at nite, except for a small portion, Quraish Shihab explains the word.[35]

M. Quraish Shihab explains that the word قُمْ comes from قَوَمَ and changes to قَامَ, meaning to carry out something thoroughly in various aspects. The

[33]M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan dan Keserasian Al-Qur'an*, Vol. 13, h.332.

[34]M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan dan Keserasian Al-Qur'an*, Vol. 13, h.333.

[35]Kementerian Agama RI, *Al-Quran dan Terjemahnya*, h. 574.

command in the Qur'an using the word قُمْ is found only twice, namely in this surah and Surah al-Muddatstsir.[36]

The word الَّيْلَ comes from Arabic, meaning pitch black. In religious literature, nite is the period between sunset and dawn. Sunni scholars conclude this, while Shia scholars state that nite begins after sunset, marked by the disappearance of the red light on the eastern horizon. As a result, the time for breaking the fast for Shia adherents is slightly later than for Sunni adherents, although both refer to the verse from al-Baqarah in the Quran.[37]

g. QS al-Insan/76:26

وَمِنَ الَّيْلِ فَاسْجُدْ لَهٗ وَسَبِّحْهُ لَيْلًا طَوِيْلًا

Translation:

In part of the nite, prostrate to Him and glorify Him during the long nite.[38]

M. Quraish Shihab explains that during part of the nite, prostrate to Him, meaning perform the Maghrib and Isha prayers, and glorify Him, meaning perform the Tahajjud prayer during the long part of the nite, which is half the nite or slightly less. Meanwhile, some scholars state that the above verse was revealed in connection with the arrival of a leader of the polytheists, Utbah ibn Rabi'ah, who offered Prophet Muhammad (peace be upon him) to stop his preaching. In return, he promised to marry him to his very beautiful daughter and to give him abundant wealth.[39]

Personal analysis of the results and discussion is that this research successfully integrates two important domains: the interpretation of the Qur'an by

[36]M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan dan Keserasian Al-Qur'an*, Vol. 14, h.514.

[37]M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan dan Keserasian Al-Qur'an*, Vol. 14, h. 516.

[38]Kementerian Agama RI, *Al-Quran dan Terjemahnya*, h. 580.

[39]M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan dan Keserasian Al-Qur'an*, Vol. 14, h. 668.

M. Quraish Shihab in Tafsir Al-Misbah and Islamic astronomy (falak) to determine the precise time for the tahajud prayer. Spiritually, the tahajjud prayer is described as a deeply profound act of worship with meanings of silence, soul purification, and manifestations of love and longing for Allah swt. This highlights the importance of the inner and psychological dimensions in the tahajjud prayer, not just the physical or ritual aspects.

From a scientific perspective, the calculation of tahajud time using astronomical data such as geographic coordinates, solar declination, and the equation of time results in the best time for tahajud prayer during the last third of the nite, starting around 01:37:40 WITA to 05:37 WITA with the sun positioned about -60° below the horizon. This approach demonstrates the precision and comprehensiveness of the calculation method based on natural phenomena that can be verified thru astronomy.

Additionally, the Al-Misbah interpretation provides an understanding that the tahajud prayer can be performed before or after sleep, depending on the interpretation of the word "tahajud," with an emphasis on sincerity and spiritual closeness when performing this worship. The research also delves into the verses of the Qur'an that discuss nite prayers and tahajud, explaining the context and meaning of the words in depth.

Overall, the results of this research emphasize the importance of an interdisciplinary approach—combining religious studies and astronomy—to provide accurate practical guidelines in determining prayer times. This adds value for Muslims, particularly in improving the quality of performing tahajjud prayers in accordance with religious guidelines and accurate scientific knowledge. This study also opens up opportunities for further research that harmonizes the study of Quranic exegesis and Islamic astronomy in the context of worship.

Thus, this research not only strengthens the spiritual understanding of the tahajjud prayer but also provides a scientific time framework, making it an applicable and reliable guide for Muslims. A thorough analysis of tafsir and astronomy makes it an important contribution to the fields of Islamic studies and modern astronomy.

D. Conclusion

Based on the results and discussion in the thesis, it can be concluded that the time for Tahajud prayer has a profound spiritual dimension as a moment of nighttime silence to draw closer to Allah SWT. The calculation of the time for Tahajud prayer from the perspective of astronomy, which integrates geographic coordinate data, astronomical phenomena, and the Prophet's hadith, shows that the best time to perform the Tahajud prayer is during the last third of the nite, specifically between 01:37:40 WITA and 05:37 WITA.

Tafsir Al-Misbah by M. Quraish Shihab provides the interpretation that the Tahajud prayer is not merely a physical ritual, but more of an act of worship with sincerity and devotion that can be performed before or after sleep, emphasizing the spiritual meaning and closeness to Allah swt when the majority of people are sound asleep. This research emphasizes the importance of integrating religious knowledge and astronomical science in accurately determining prayer times and providing practical guidelines for Muslims to enhance the quality of their Tahajud prayers in accordance with religious teachings. Furthermore, this study opens up opportunities for the development of harmonious interdisciplinary studies between Quranic exegesis and Islamic astronomy.

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