

## THE LEGAL STATUS OF QADHA SALAT: COMPARATIVE PERSPECTIVES OF AL-WASHLIYAH AND MUHAMMADIYAH SCHOLARS IN ADDRESSING MODERN CHALLENGES

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### Abstract

This study explores the differing perspectives of Al-Washliyah and Muhammadiyah scholars on the permissibility of qadha salat, particularly in the context of modern challenges such as traffic congestion. The purpose of this research is to compare the legal reasoning and methodologies of these two prominent Islamic organizations in addressing contemporary issues related to qadha salat, while examining their adherence to traditional jurisprudential principles. The methodology employed is a qualitative comparative analysis, drawing from primary sources such as fatwas and official statements issued by Al-Washliyah and Muhammadiyah, as well as secondary literature on Islamic jurisprudence. Data collection involved document analysis and thematic categorization of legal opinions, supported by a critical review of relevant Qur'anic verses, Hadith, and classical fiqh literature. The results reveal significant differences in interpretation: Al-Washliyah allows qadha salat under specific conditions aligned with the Syafi'i school, emphasizing situational factors like physical inability, whereas Muhammadiyah rejects qadha salat for traffic-related delays, citing the absence of textual evidence in the Qur'an and Hadith. These findings highlight the dynamic interplay between traditional jurisprudence and contextual ijtihad. The originality of this research lies in its focused examination of qadha salat through the lens of two influential organizations, contributing to the broader discourse on adapting Islamic law to modern contexts. The implications of this study are significant for scholars and practitioners of Islamic law, as it underscores the importance of contextual ijtihad in addressing contemporary issues while maintaining fidelity to foundational texts. This work offers a nuanced understanding for Muslim communities navigating similar dilemmas in their daily lives.

**Keywords:** Keywords: Qadha when Stuck; Opinion of al-Washliyah Scholars; Opinion of Muhammadiyah Figure.

## INTRODUCTION

The daily obligation of performing the five daily prayers is a cornerstone of Islamic faith.<sup>1</sup> This obligation is emphasized repeatedly in the Qur'an, demonstrating its critical importance for Muslims. One such verse is Q.S. Al-Baqarah: 3, which highlights the duty of establishing prayer as an integral act of faith. The verse states: "Those who believe in the unseen, establish prayer, and spend out of what We have provided for them."<sup>2</sup> This foundational teaching underscores the role of prayer in connecting individuals to their Creator. Despite its significance, practical challenges such as unavoidable delays or forgetfulness may arise, raising questions about compensating for missed prayers.<sup>3</sup> Islamic jurisprudence, rooted in the Qur'an and Hadith, provides guidance for addressing these situations.<sup>4</sup> Thus, the concept of *qadha* (compensatory prayer) becomes an essential discussion in Islamic law and practice.

Islamic scholars (*fukaha*) hold varying opinions on the permissibility of qadha prayers for deliberately missed obligations. Most Sunni scholars, including the Hanafi, Maliki, Shafi'i, and Hanbali schools, assert that qadha is obligatory, basing their rulings on established methods of jurisprudential interpretation.<sup>5</sup> However, the matter remains contentious, with differing legal conclusions. For example, the majority view is rooted in deriving legal rulings through *istinbat* (deductive reasoning) from textual sources, emphasizing the obligation of qadha even for deliberate omissions.<sup>6</sup> Conversely, other interpretations question the validity of such practices when no explicit textual evidence

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<sup>1</sup> Munawir Sajali, "The Use of Lafaz Amar on Ijtihad Madhhab towards the Effect of the Salat Law ( Study of Ushul Fiqh)," *Britain International of Humanities and Social Sciences (BIOHS) Journal* 3, no. 1 (2020): 203–16, <https://doi.org/10.33258/biohs.v3i1.393>.

<sup>2</sup> Badan Litbang dan Diklat Kementerian Agama RI Agama, *Moderasi Beragama, Kementerian Agama*, 2019, <https://doi.org/10.1017/CBO9781107415324.004>.

<sup>3</sup> Syahrul Nizam and Mulham Jaki Asti, "Is There Any Rukhshah in Performing Praying During Covid-19? Maqashid Sharia Analysis," *Mazahibuna* 3, no. 1 (July 1, 2021): 98–117, <https://doi.org/10.24252/MH.V3I1.19687>.

<sup>4</sup> Ahmed A. Ismail and Muhammad M. Muhammad, "Fundamental Weights in the Most Correct Wording of the and Its Jurisprudential Applications According to Judge Zakaria Al-Ansari in His Book The Purpose of Access in Explaining the Core of the Principles (The Issue of Privatization as a Model)," *Islamic Science Journal* 12, no. 2 (2021): 107–27, <https://doi.org/10.25130/jis.21.12.2.5>.

<sup>5</sup> Abdurrahman Al-Jaziri, *Al-Fiqh 'Alā Al-Mazāhib Al-Arba'Ah* (Cairo: Dār al-Ḥadīṣ, 2015).

<sup>6</sup> Muhaimin, "The Interrelation between Islamic Law and Regional Regulations in Jember (Examining the Maqāshid Al-Sharī'at-Based Reasoning in Istinbāt Al-Ahkām)," *Ahkam: Jurnal Ilmu Syariah* 20, no. 2 (2020): 299–330, <https://doi.org/10.15408/ajis.v20i2.18330>.

addresses them. This diversity in perspectives highlights the dynamic nature of Islamic legal scholarship. These varied positions underscore the complexity of reconciling scriptural principles with practical religious obligations.

This study investigates contrasting views between Al-Washliyah and Muhammadiyah regarding qadha prayers for intentional neglect. Al-Washliyah advocates for *qadha* as a necessary obligation even in cases of deliberate omission without valid excuses. On the other hand, Muhammadiyah rejects qadha, emphasizing strict adherence to explicit scriptural texts. Al-Washliyah's stance is grounded in a broader interpretive framework that allows for obligations beyond direct textual prescriptions. Meanwhile, Muhammadiyah's approach adheres strictly to the Qur'an and Hadith, asserting that obligations not explicitly mentioned are non-binding. This divergence presents an intriguing case study of how theological principles influence legal rulings. The research aims to explore these differing perspectives and their implications for modern Islamic practices.

The study addresses the practical issue of performing qadha Maghrib prayers while traveling under unforeseen delays such as traffic jams. The topic is timely and relevant, as contemporary circumstances often complicate the observance of religious duties. By examining the views of Al-Washliyah and Muhammadiyah, the study bridges traditional jurisprudence and present-day challenges. Questions about qadha practices for specific cases like traffic delays are rarely addressed directly in classical Islamic texts, making scholarly interpretation essential. Al-Washliyah supports qadha even in such scenarios, reflecting its flexible interpretative methodology. Muhammadiyah, however, upholds its textual approach, often rejecting practices unsupported by clear scriptural evidence. This comparative analysis provides valuable insights into how different schools of thought address evolving needs. By investigating these contrasting approaches, the study contributes to a deeper understanding of Islamic legal principles in contemporary contexts.

## **METHOD**

This study employs a qualitative approach with a descriptive-analytical research design. The qualitative approach is chosen to enable an in-depth understanding of Islamic law concerning qadha prayers, particularly in the context of Maghrib prayer missed due to traffic congestion. The descriptive-analytical design facilitates the detailed examination of phenomena and the systematic analysis of scholarly opinions. This approach involves describing the perspectives of Al-Washliyah scholars and Muhammadiyah leaders, followed by a critical analysis based on relevant Islamic legal sources such as the Qur'an, Hadith, and fiqh principles. By combining descriptive and analytical elements, the research aims to highlight the nuances of these differing viewpoints and provide meaningful interpretations. This design ensures the research captures both the context and the legal reasoning behind each opinion. The chosen research design is instrumental in uncovering the complexities of Islamic jurisprudence in addressing contemporary issues. Data for this study is collected from both primary and secondary sources. Primary data includes expert opinions from Al-Washliyah scholars and Muhammadiyah figures, obtained through interviews or official documents. Secondary data encompasses a wide range of literature to provide additional context and support. Literature sources include classical fiqh texts, scholarly books, journal articles, and relevant online resources. Data collection methods involve document analysis and interviews to ensure comprehensive coverage of the subject matter. These techniques enable the triangulation of perspectives, ensuring accuracy and depth in capturing the scholars' views and textual evidence. The integration of diverse data sources strengthens the study's ability to present a well-rounded analysis.

The research employs content analysis as the primary method for analyzing data. Content analysis involves identifying, interpreting, and comparing the substance of collected opinions and textual evidence. This technique ensures that the findings are grounded in a rigorous interpretation of the data. The analysis process includes examining the arguments presented by Al-Washliyah scholars and Muhammadiyah figures, identifying key themes, and comparing their interpretations of Islamic legal principles. This analytical approach highlights the textual basis and jurisprudential

reasoning behind each perspective. By synthesizing these insights, the study provides a clear and thorough understanding of the issue at hand. Content analysis ensures that the data is systematically processed to yield meaningful and reliable conclusions.

## RESULT AND DISCUSSION

### 1. Origin of Qadha Salah

Ijtihad is often interpreted as mobilizing all the abilities of a *fāqih* (fiqh expert) to explore and formulate amaliyah laws (practical laws) from detailed evidence.<sup>7</sup> Umar himself was one of the companions who had very good scientific qualities.<sup>8</sup> When the Prophet Muhammad SAW was still alive, Umar's opinions were often directly confirmed by Allah SWT through His word.<sup>9</sup> For example, when a hypocrite named Ubay ibn Salūl died, the Prophet Muhammad SAW wanted to pray for his body; Umar stood up and expressed his opinion about the impropriety of praying for the body of a hypocrite who was an enemy of Allah SWT. Immediately, a revelation came down confirming what Umar had conveyed.

The term qadha is derived from the Arabic root word qada (يقضى - قضا), meaning "to replace" or "to compensate." This definition highlights its etymological basis, emphasizing its meaning as performing an obligation missed outside its designated time due to valid excuses or otherwise.<sup>10</sup> Ad-Dardir defines qadha as fulfilling acts of worship after their prescribed time has passed. Similarly, Wahbah Zuhaily describes qadha as fulfilling religious duties after their specific timeframe, particularly missed prayers. Thus, qadha signifies rectifying missed obligations, both in linguistic and terminological contexts.<sup>11</sup>

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<sup>7</sup> Achmad Musyahid, Lomba Sultan, and Abdul Syatar, "Umar Bin Khattab's Philosophical Ijtihad Thinking on The Restorative Justice Approach in Islamic Criminal Law," *Al-Risalah Jurnal Ilmu Syariah Dan Hukum* 24, no. 2 (2024): 224-44, <https://doi.org/10.24252/al-risalah.vi.52557>.

<sup>8</sup> Ishaq Ishaq and Muannif Ridwan, "A Study of Umar Bin Khatab's Ijtihad in an Effort to Formulate Islamic Law Reform," *Cogent Social Sciences* 9, no. 2 (2023): 2265522, <https://doi.org/10.1080/23311886.2023.2265522>.

<sup>9</sup> Bashir Malam, "The Political Model of the Prophet Muhammad and His Rightly Guided Caliphs: An Overview," *International Journal of Research and Innovation in Social Science* 5, no. 2 (2021): 251-59.

<sup>10</sup> Sudirman Suparmin, "Al-Qawaid Al-Fiqhiyah Al-Khassah Fil Al-Ibadah Wa Tatbiqatihah," *Al-Irsyad* 3 (2013): 79-95.

<sup>11</sup> Wahbah Az-Zuhaili, *Al-Fiqh Al-Islami Wa Adillatuhu* (Damaskus: Daarul Fikri, 1985). h. 146.

The study highlights varying perspectives on the definition and legal foundation of qadha salat in Islamic jurisprudence. While all scholars agree on the necessity of qadha for missed prayers, differences arise concerning its application, particularly in cases of intentional omission.<sup>12</sup> Most scholars, including Ad-Dardir and Wahbah Zuhaily, emphasize that qadha involves performing missed prayers as a fulfillment of obligations after their designated times. However, scholars like Ibn Hazm reject the permissibility of qadha for deliberately missed prayers, advocating for repentance and good deeds instead. The legal basis for qadha salat is derived from texts such as Hadith and the Qur'an. For instance, An-Nawawi asserts that qadha is obligatory for anyone who neglects fardhu prayers, citing the prophetic tradition and interpretations of relevant verses like QS. Thaahaa:14 and QS. Al-Ma'un: 4-5.<sup>13</sup> Conversely, Ibn Hazm uses these texts to argue against qadha for intentional neglect, framing such actions as irreparable beyond repentance. These diverse interpretations underscore the nuanced understanding of qadha salat in Islamic thought, reflecting broader debates about the interplay between obligation, repentance, and divine accountability.<sup>14</sup>

Scholars' interpretations of qadha salat reflect different priorities in Islamic legal reasoning. While Ad-Dardir and Wahbah Zuhaily highlight the inclusivity of qadha for missed obligations due to valid reasons, An-Nawawi reinforces its compulsory nature for all missed fardhu prayers.<sup>15</sup> In contrast, Ibn Hazm presents a dissenting view, restricting qadha for intentional omissions and focusing instead on alternative redemptive actions.<sup>16</sup> The categorizations reveal a spectrum of legal stances, shaped by the interpretation of scriptural sources like QS. Thaahaa:14, QS. Al-Ma'un:4-5, and prophetic traditions. These variations indicate the dynamic nature of jurisprudential debates on fulfilling missed obligations. This diversity of thought underscores the importance of context and interpretive methodology in shaping Islamic legal rulings on qadha salat.

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<sup>12</sup> Khaidir Hasram, "Al-Qawaid Al-Ushuliyah Al-Tasyri'iyah Sebagai Basis Metodologi Fikih Kontemporer," *Mazahibuna: Jurnal Perbandingan Mazhab* 1, no. 1 (2019): 146-65, <https://doi.org/10.24252/MH.V1I2.11127>.

<sup>13</sup> An-Nawawi, *Al-Majmu' Syarah Al-Muhazzab* (Bairut-Lebanon: Dar al-Fikr, 2000). h. 77.

<sup>14</sup> Ibnu Hazm, *Al-Muhalla Bil Atsar, Juz II* (Bairut-Lebanon: Darul Kutub Ilmiah, n.d.). h. 10.

<sup>15</sup> An-Nawawi, *Raudhah Al-Thalibin Wa 'Umdah Al-Muftin, Juz I*, 3rd ed. (Bairut-Lebanon: al-Maktab al-Islami, 1991). h. 269.

<sup>16</sup> Hazm, *Al-Muhalla Bil Atsar, Juz II*. h. 10.

Numerous hadith emphasize the importance of making up for missed prayers. These narrations underline the Prophet's guidance on qadha, reinforcing its legal and spiritual significance. Imam Bukhari narrates a hadith where the Prophet said, "Whoever forgets a prayer should perform it as soon as they remember, for there is no expiation except that."<sup>17</sup> This hadith forms a cornerstone of qadha rulings. Prophetic traditions validate the necessity of performing qadha for missed prayers promptly. Qadha serves as a practical mechanism for maintaining religious accountability.<sup>18</sup> It allows Muslims to rectify lapses in their worship, ensuring spiritual continuity. The integration of qadha into jurisprudence addresses human fallibility and upholds the sanctity of religious obligations.<sup>19</sup> The concept of qadha exemplifies the balance between divine mercy and accountability in Islamic law.

## **2. Analysis of Al-Washliyah Scholars' Opinion on Qadha Prayer**

Al-Jam'iyatul Washliyah, abbreviated as Al-Washliyah, is derived from Arabic words meaning "the organization that connects." This name reflects the organization's mission of fostering unity, compassion, and harmony among individuals, communities, and their environment. It emphasizes strengthening ties between people, between humans and God, and with nature. Al-Washliyah is not just an organization but a unifying platform for Islamic communities to nurture solidarity and shared values. Since its inception, Al-Washliyah has formed a Fatwa Council to address legal and religious inquiries. The council serves as a reference for resolving disputes or clarifying Islamic legal issues in society. In deciding religious rulings, Al-Washliyah primarily follows the al-Shafi'i madhhab of thought.<sup>20</sup> This approach ensures consistency and adherence to established Islamic jurisprudence in their fatwas.

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<sup>17</sup> Imam Bukhari, *Shahih Bukhari* (Beirut: Dar al-Kitab al-'Ilmiyah, 1992). h. 184.

<sup>18</sup> Khaled Abou El Fadl, *Reasoning with God: Reclaiming Shari'ah in the Modern Age* (Rowman & Littlefield, 2014).

<sup>19</sup> Armi Agustar and Siti Arafah, "Utilizing Science and Maqāṣid Al-Sharī'ah in Resolving Contemporary Issues of Islamic Family Law," *Al-Manahij: Jurnal Kajian Hukum Islam* 18, no. 1 (2024): 17-36, <https://doi.org/10.24090/mnh.v18i1.10571>.

<sup>20</sup> Muhammad Rozali, "Tradisi Dakwah Ulama Al Jamâ'iyatul Washliyah Sumatera Utara," *Jurnal Al-Bayan: Media Kajian Dan Pengembangan Ilmu Dakwah* 22, no. 1 (2016): 62-81, <https://doi.org/10.22373/albayan.v22i33.617>.

Al-Washliyah scholars evaluate the permissibility of qadha salat based on situational contexts like traffic congestion. While Shafi'i fiqh allows qadha salat due to hindrances, traffic congestion does not necessarily justify missing salat. Scholars highlight a general lack of public understanding of fiqh, particularly regarding salat in vehicles.<sup>21</sup> The focus should be on educating people about performing salat in unconventional situations rather than resorting to qadha. Performing salat in vehicles has precedence in Islamic tradition and is not a novel practice.<sup>22</sup> The principle of *mashaqa tajlib al-taysir* (difficulty brings ease) supports this.<sup>23</sup> A hadith from Jabir ibn Abdillah mentions that the Prophet performed salat on his mount during travel, except for obligatory prayers, where he dismounted to face the qibla (HR. Bukhari). This establishes a valid framework for performing salat in vehicles during emergencies like traffic jams.<sup>24</sup>

Qadha salat is obligatory for those who miss prayers due to valid excuses and, even more so, for those without excuses.<sup>25</sup> This obligation is rooted in the principles of fiqh and the consensus of scholars. Although the Qur'an and Hadith do not explicitly address qadha salat in traffic, the necessity for ijtihad has led to its acceptance under certain circumstances. The principle of replacing missed obligations ensures the continuity of worship despite challenges. The specific issue of qadha salat due to traffic congestion is not directly addressed in Islamic scripture or classical jurisprudence. Modern challenges like heavy traffic require contemporary ijtihad to derive relevant rulings. Al-Washliyah scholars explore this issue through analogy and established principles of Shafi'i fiqh. Traffic congestion does not provide sufficient grounds to delay salat if it can be performed in the vehicle.

The Shafi'i school permits qadha salat when there are valid obstacles. However, it emphasizes that salat should ideally be performed within its prescribed time

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<sup>21</sup> Dina Taha, "Muslim Minorities in the West: Between Fiqh of Minorities and Integration," *Elec. J. Islamic & Middle EL* 1 (2013): 1.

<sup>22</sup> Nurul Wakia and H R Sabriadi, "Meretas Problematika Arah Kiblat Terkait Salat Di Atas Kendaraan," *ELFALAKY: Jurnal Ilmu Falak* 4, no. 2 (2020), <https://doi.org/10.24252/ifk.v4i2.18089>.

<sup>23</sup> Jalaluddin Abdul Rahman bin Abu Bakar Al-Suyuthi, *Al-Asybah Wa Al-Nazair Fil AlFuru'* (Surabaya: Maktabah Darul Ihya" al-kutub al-arabiyyah, 1429). h. 56.

<sup>24</sup> Muhamamd Saiyid Mahadhir, "Shalat Musafir" (Uin Raden Fatah Palembang, 2018).

<sup>25</sup> Kumpulan Tulisan Tanya Jawab Quraish Shihab, *Panduan Shalat Bersama Quraish Shihab* (Penerbit Republika, 2003).



whenever feasible. Scholars assert that traffic congestion does not inherently prevent individuals from praying as they can perform salat in their vehicles. This interpretation aligns with both tradition and the practicalities of contemporary life. Usul fiqh principles, like easing hardship, play a crucial role in addressing modern scenarios like traffic congestion. These principles offer flexibility while maintaining adherence to Islamic obligations. The hadith of the Prophet exemplifies the practical application of these principles in traveling contexts. Adopting such principles ensures Islamic rulings remain relevant and accessible in contemporary situations.<sup>26</sup>

Public awareness and understanding of fiqh, particularly salat in vehicles, remain limited.

Misconceptions about the permissibility of salat in unconventional settings lead to unnecessary qadha practices: Al-Washliyah emphasizes the need for education and guidance to enable adherence to Islamic duties in challenging situations. Strengthening public knowledge can bridge the gap between traditional jurisprudence and modern realities.

The debate on qadha salat during traffic congestion underscores the importance of contextualizing Islamic rulings. Addressing modern issues requires a balance of adherence to classical fiqh and the application of usul fiqh principles. Al-Washliyah's approach highlights the necessity of ijtihad to provide practical solutions while respecting tradition. This balance ensures that Islamic jurisprudence remains dynamic and relevant for contemporary challenges.

### **3. Analysis of Muhammadiyah Scholars' Opinion on Qadha Prayer**

The term "Muhammadiyah" is derived from the name of the Prophet Muhammad, meaning the followers or community of Muhammad. This signifies that all Muslims, regardless of organizational affiliation, ethnicity, or geography, are considered part of the Muhammadiyah community. Any individual who professes Islam and acknowledges Muhammad as the last Prophet aligns with this definition. Muhammadiyah emphasizes

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<sup>26</sup> Fadillah Afriza, "Mengqadha Salat Maghrib Bagi Orang Berkendara Mobil Karena Kemacetan Menurut Ulama AL-Washliyah Dan Tokoh Muhammadiyah (Studi Kasus Di Kecamatan Perbaungan Kabupaten Serdang Bedagai)." (Universitas Islam Negeri Sumatera Utara, 2019). h. 74.

unity among Muslims as followers of the Prophet, transcending divisions within the ummah.

Muhammadiyah is an Islamic movement focused on promoting good and preventing evil (*amar ma'ruf nahi munkar*).<sup>27</sup> Established in 1912 by KH. Ahmad Dahlan, the organization is founded on Islamic principles and sources its guidance from the Qur'an and Sunnah.<sup>28</sup> The organization has been a pioneering force in reform and Islamic education since its inception in Yogyakarta.<sup>29</sup> Its emphasis on returning to authentic Islamic teachings underlines its reformist approach to modern challenges.<sup>30</sup> Muhammadiyah employs *ijtihad* through its Majelis Tarjih to resolve contentious issues within the organization. The Majelis Tarjih evaluates and chooses among differing Islamic opinions based on the strength of evidence from the Qur'an and Hadith. This was institutionalized through decisions such as Muhammadiyah's 1961 decree and earlier discussions in *Suara Muhammadiyah*. The Majelis Tarjih ensures that Muhammadiyah adheres to a consistent and evidence-based approach to Islamic jurisprudence.

Muhammadiyah scholars argue that *qadha salat* is not permissible for cases like traffic congestion. Traffic delays do not constitute a valid *uzur syar'i* (legitimate excuse) for missing obligatory prayers. The absence of explicit support in the Qur'an or Sunnah reinforces their stance. This position reflects Muhammadiyah's strict adherence to textual evidence in shaping its rulings. Muhammadiyah emphasizes that all acts of worship and human actions must align with the Qur'an and Sunnah. This principle is grounded in the completeness and perfection of Islamic law, as established by the Prophet Muhammad's teachings. A Hadith from Ibnu Abbas states that adhering to the Qur'an and Sunnah will prevent deviation in faith and practice. Deviations from established texts are considered innovations and are strictly discouraged.<sup>31</sup>

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<sup>27</sup> Mustafa kamal pasha dan Ahmad Adaby Darban, *Muhammadiyah Sebagai Gerakan Islam (Dalam Perspektif Historis Dan Idiologis)* (Yogyakarta: LPPI, 2000). h. 70-71.

<sup>28</sup> Mar'ati Zarro, Yunani Yunani, and Aulia Novemy Dhita, "Muhammadiyah Sebagai Gerakan Islam Dan Pendidikan," *FACTUM: Jurnal Sejarah Dan Pendidikan Sejarah* 9, no. 1 (2020): 61-66, <https://doi.org/10.17509/factum.v9i1.21503>.

<sup>29</sup> Nafilah Abdullah, "KH Ahmad Dahlan (Muhammad Darwis)," *Jurnal Sosiologi Agama* 9, no. 1 (2017): 22-37, <https://doi.org/10.14421/jsa.2015.091-02>.

<sup>30</sup> Fathoni Khairil Mursyid, "The History of Muhammadiyah," *Journal of Indonesian History* 11, no. 1 (2023): 27-32, <https://doi.org/10.15294/jih.v11i1.63236>.

<sup>31</sup> Budi Utomo, *Muhammadiyah Sejarah, Pemikiran Dan Amal Usaha* (Yogyakarta: UMM, 1993). h. 68-70.

Islamic teachings caution against introducing practices not rooted in the Qur'an or Sunnah. The religion is complete, leaving no room for additional innovations based on personal preferences. The Prophet's warning in his farewell sermon highlights the dangers of trivializing religious practices or creating unwarranted acts of worship. Muhammadiyah's rejection of qadha salat in traffic-related scenarios aligns with its commitment to avoiding unwarranted religious innovations. Muhammadiyah stresses the importance of preserving the integrity of religious acts as outlined in Islamic scripture. Worship must be performed as prescribed in the Qur'an and Hadith, without alteration or improvisation. The Hadith urging Muslims to firmly adhere to the Qur'an and Sunnah supports this viewpoint. By rejecting practices like qadha salat for non-legitimate reasons, Muhammadiyah demonstrates its commitment to scriptural authenticity.<sup>32</sup>

Muhammadiyah's strict stance on qadha salat during traffic reflects its broader commitment to textual fidelity and religious integrity. This approach not only safeguards the purity of worship but also educates Muslims on the importance of aligning actions with Islamic teachings. By referring to foundational texts and established principles, Muhammadiyah ensures its rulings remain grounded in Islamic jurisprudence. This policy underscores the organization's role in guiding the ummah toward authentic and principled Islamic practices.

## CONCLUSION

This study explored the concept and permissibility of qadha salat in Islamic jurisprudence, particularly in the context of traffic congestion.: The analysis revealed differing perspectives among Islamic scholars, with al-Washliyah scholars permitting qadha under certain circumstances, while Muhammadiyah scholars reject its validity in traffic-related cases.: Muhammadiyah's stance is rooted in its strict interpretation of *uzur syar'i*, emphasizing that traffic delays are not legitimate excuses and that no explicit basis for qadha exists in the Qur'an or Sunnah. This research is its comparative analysis of

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<sup>32</sup> Afriza, "Mengqadha Salat Maghrib Bagi Orang Berkendaraan Mobil Karena Kemacetan Menurut Ulama AL-Washliyah Dan Tokoh Muhammadiyah (Studi Kasus Di Kecamatan Perbaungan Kabupaten Serdang Bedagai)." h. 81.

diverse scholarly opinions, providing a nuanced understanding of qadha salat. By examining interpretations from al-Washliyah and Muhammadiyah, the study highlights the spectrum of thought within Islamic jurisprudence. The discussion integrates scriptural evidence, such as the Qur'an and Hadith, and situates these within contemporary contexts like traffic-related disruptions. This approach strengthens the study's relevance and demonstrates how classical principles are applied to modern-day scenarios. These findings highlight the diverse interpretations within Islamic law and underscore Muhammadiyah's textualist approach to worship practices. This study is limited by its focus on traffic congestion as the sole context for qadha salat.: This narrow scope may overlook other contemporary challenges that could similarly test the applicability of uzur syar'i in modern times. Broader exploration of different scenarios, such as workplace constraints or emergencies, could provide a more comprehensive understanding. Future research should expand the scope to address a wider range of practical issues, ensuring a more holistic application of Islamic jurisprudence.

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