ANWARUL
Jurnal Pendidikan dan Dakwah

e-ISSN : 2808-7895
p-ISSN : 2809-1043

Terindeks: Sinta 5, Copernicus, Dimensions, Scilit, Lens, Semantic, Garuda, Google,

https://doi.org/10.58578/anwarul.v6i4.11845

THE HERMENEUTICS OF *ṢHALAWĀT* IN MODERN EXEGESIS: AN ANALYTICAL STUDY OF WAHBAH AL-ZUḤAYLI'S *TAFSĪR AL-MUNĪR*

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Article Info:

Submitted:	Revised:	Accepted:	Published:
Jul 5, 2026	Aug 2, 2026	Aug 14, 2026	Aug 19, 2026

Abstract

The Qur'anic concept of *ṣalawāt* is frequently reduced to verbal ritual, obscuring its broader theological, juridical, and socio-ethical meanings. This study examines the semantic polysemy (*mushtarak ma'nawi*) of *ṣalawāt* through Wahbah al-Zuḥaylī's contemporary exegesis, *Tafsīr al-Munīr*. The study employed qualitative library research, combining thematic exegesis (*al-manhaj al-mawḍu'i*) with content analysis. Morphological derivations and textual contexts were examined across selected verses, particularly Qur'an 2:157, 2:238, and 9:99. The findings identify three interrelated subject–relational configurations of *ṣalawāt*: divine blessing, mercy, and elevation from Allah; intercessory supplication and forgiveness associated with angelic agency; and prayer, veneration, and supplication performed by human beings. Al-Zuḥaylī's interpretations further position *ṣalawāt* as a source of spiritual resilience for those who endure adversity, a foundation for moral self-regulation through the preservation of daily prayer amid worldly distractions, and a psycho-spiritual orientation toward sincere, non-transactional philanthropy. These interpretations demonstrate that the semantic field of *ṣalawāt* extends beyond liturgical expression to encompass relationships among divine grace, disciplined worship, psychological endurance,

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and social responsibility. The study contributes a semantic-hermeneutical framework that connects classical linguistic analysis with contemporary ethical and existential concerns. It concludes that *ṣalawāt*, as interpreted in *Tafsīr al-Munīr*, offers an integrated religious paradigm for strengthening personal discipline, responding to existential adversity, and cultivating transformative social solidarity.

Keywords: Polysemy; Qur'anic Hermeneutics; *Ṣalawāt*; *Tafsīr al-Munīr*; Wahbah al-Zuḥaylī

INTRODUCTION

The Quran contains many terms with profound meanings that require comprehensive interpretation to be properly understood. One term frequently used in the Quran is the word *shalawat* (صلوات), which comes from the root word (ص-ل-و). This word appears in various forms and contexts in different verses, thus having a variety of meanings tailored to the purpose and intent of each verse (Bunganegara, 2020). This diversity of meanings demonstrates that the word *shalawat* in the Qur'an has a broad meaning and cannot be understood in a single sense. *Shalawat* is an important concept in Islamic teachings, not only related to religious rituals but also has theological, ethical, and social implications (Najma & Putri, 2024).

Interpretation of the verses of *shalawat* is crucial for understanding their true meaning, especially since the term "*shalawat*" has various meanings. In an effort to more deeply understand the meaning of *shalawat* in the Qur'an, Islamic scholars and exegetes (interpreters) have offered various interpretations (Cahya et al., 2024). One of the meanings of *shalawat* which means prayer is called the lafadz "sholli" which is found in QS.At-Taubah verse 103, Allah says:

خُذْ مِنْ أَمْوَٰلِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِم بِهَا وَصَلِّ عَلَيْهِمْ ۖ إِنَّ صَلَوٰتَكَ سَكَنٌ لَّهُمْ ۗ وَٱللَّهُ سَمِيعٌ عَلِيمٌ

The meaning: *"Take alms from their wealth to cleanse and purify them and pray for them. Indeed, your prayers will calm their (hearts). Allah is All-Hearing, All-Knowing."*

This verse explains the principles of giving charity and encourages people to do so. It states that those who strive in the path of Allah, with their wealth and their lives, may have

their repentance accepted. This charity can purify and elevate those who do good deeds, making them worthy of happiness in this world and the hereafter (Fajriani et al., 2024). In Sayyid Quthub's interpretation in his book called Fi Zhilalil Qur'an Tafsir, regarding the phrase "pray for them" is to give the Prophet Muhammad SAW's blessing to those (who give alms) to ask for their welfare and safety, because in fact his prayer is something that provides peace for those who are still anxious about all the sins they have committed (Quthb, 2016).

Meanwhile, Wahbah az-Zuhaili's interpretation in his book al-Munir, *Shalawat* here means the outpouring of God's grace and love. The scholars of the Hambali and Zahiriyah schools argue in the context of prayer that there is no prohibition on people who receive zakat from praying, "O Allah, my Lord, give blessings to so and so's family." (Az-Zuhaili, 2016a). In this research, the authors found and collected several *shalawat* verses found in the Koran with different derivation of pronunciation forms and meanings, namely: First, the pronunciation of yusholluuna is explained in the QS. Al-Ahzab verse 56 which means the command to pray to the Prophet Muhammad SAW. Second, lafadz yushollii is explained in QS. Al-Ahzab verse 43 which means mercy from Allah. Third, lafadz sholli is explained in QS.At-Taubah verse 103 which means prayer. Fourth, lafadz ash-sholaatu is explained in QS. Al-Baqarah verse 238 which means observing the five daily prayers (Ali & Isnaeni, 2023).

Fifth, the lafadz Sholawaatuka is explained in QS. Hud verse 87 which means prayer. Sixth, lafadz tusholli is explained in QS. At-Taubah verse 87 which means the performance of funeral prayers. Seventh, lafadz sholaatuhu is explained in QS. An-Nur verse 41 which means tasbih or praise and prayer made by every creature. Eighth, the prayer prayer lafadz explained in QS. Al-Baqarah verse 125 which means making Ibrahim's maqam a place of prayer. Ninth, lafadz as-*shalawat* (الصلوت) is explained in QS. At-Taubah verse 99 which means prayer.

Considering the numerous verses of the Qur'an related to the word *shalawat*, which have various pronunciations, the authors focused on examining one pronunciation, namely the word (صلوات). In this study, the authors used an interpretive approach with a thematic method. Several relevant *shalawat* verses for study are: QS. Al-Baqarah verse 157; *shalawat* means mercy; QS. At-Taubah verse 99; *shalawat* means prayer; and QS. Al-Baqarah verse 238; *shalawat* means the five daily prayers (Ali & Isnaeni, 2023).

As the main source of reference in understanding the Qur'an, tafsir books make an important contribution in explaining the meaning of verses that contain the word *shalawat*.

One of the contemporary commentators who has made an important contribution to the study of tafsir is Wahbah al-Zuhaili through his famous tafsir work, namely *Tafsir al-Munir*. The reason the author uses al-Munir's tafsir to study the various meanings of *shalawat* is because this tafsir is known as one of the works of modern tafsir which combines various approaches, such as language analysis, explanation of fiqh law, study of the reasons for the revelation of verses, as well as wisdom and lessons that can be taken from each verse (Shohib, 2024).

However, in the current modern era, knowledge and understanding of prayer verses is very minimal, because there is not much research that examines prayer verses thematically (maudhu'i). Most tafsir studies only examine the QS. al-Ahzab verse 56 which is partial. Apart from that, *shalawat* is often understood only as reading religious rituals and is limited to one verse, namely surah al-Ahzab verse 56. In the *Tafsir al-Munir* by Wahbah az-Zuhaili, he emphasizes that *shalawat* does not always mean ritual worship, but can function as prayer, mercy and strengthening the value of charity.

Therefore, it is important for us to study the understanding of *shalawat* verses in depth, especially in the context of contemporary life in this modern era so that we are not limited to just one verse in understanding *shalawat* verses. For this reason, the study of Al-Qur'an verses related to the word *shalawat* uses a thematic approach (madhu'i), which is supported by contemporary tafsir, namely the *Tafsir al-Munir* by Wahbah az-Zhuaili, which will be the basis for this research to provide an understanding of how to understand the *shalawat* verses according to the aim and purpose of each verse.

The study of prayer verses and the methodology of *Tafsir al-Munir* have been explored from various scientific points of view. First, research by Nurhayati (2024) analyzes Wahbah az-Zuhaili's methodology which integrates the *tahlili* approach with the *adabi ijtima'i* style and fiqh law, showing methodological rigor in interpreting religious verses. Second, Hilyatunnisa's (2023) research examines the interpretation of QS. Al-Ahzab: 56 across classical and modern interpretations, concludes that there is a shift in the meaning of *shalawat* from a purely ritualistic dimension to an ethical-prophetic dimension of respect. Third, Rais' (2022) study dissects the various wordings and theological implications of *shalawat* in the Qur'an, emphasizing the position of *shalawat* as a spiritual bridge between Allah, angels, and believers. Fourth, an article by Imam and Al-Habsyi (2025) examines the *muqaran* (comparative) fiqh paradigm in *Tafsir al-Munir*, highlighting how az-Zuhaili positions the

differences in the law of reciting *shalawat* in prayer and outside of prayer objectively based on ushuliyyah evidence. The synthesis of these four references emphasizes the urgency of this research to fill the gap in specific textual-contextual analysis of *shalawat* verses based on analytical-critical analysis of *Tafsir al-Munir*.

In an effort to understand the meaning of the *shalawat* verses in the Qur'an more deeply, Islamic scholars and *mufassir* (interpreters) have provided various interpretations and interpretations. One of the leading scholars who provides in-depth insight into the interpretation of *shalawat* verses is Wahbah al-Zuhaili. The book of tafsir produced by Wahbah al-Zuhaili, namely *Tafsir al-Munir*, provides a point of view on the meaning and significance of the *shalawat* verses in the Qur'an. This research aims to analyze the meaning of *shalawat* verses in the Qur'an by focusing on the book *Tafsir al-Munir*.

METHODS

This qualitative research was designed as a purely library-based study rooted in the tradition of Islamic textual hermeneutics. The primary approach employed was the thematic interpretation method (*al-manhaj al-maudhu'i*), an analytical framework for examining Qur'anic ideas in an integrated manner, organised around specific topics. This approach was chosen to address the fragmented interpretation of the *shalawat* verses scattered throughout various surahs, allowing them to be constructed into a coherent and systematic conceptual discourse (Creswell, 2013; Safrudin et al., 2023). The analysis specifically focused on analyzing the corpus of modern and contemporary interpretations, with a primary focus on the thought of Wahbah az-Zuhaili in his magnum opus, *Tafsir al-Munir fi al-'Aqidah wa al-Syari'ah wa al-Manhaj*.

The research data were classified into two levels of the textual corpus. Primary sources refer exclusively to Wahbah az-Zuhaili's *Tafsir al-Munir*, specifically the interpretation of key verses containing the wording of *shalawat*, such as QS. Al-Ahzab [33]: 56 along with other derivative and correlative verses. Secondary sources include comparative literature consisting of authoritative tafsir books across eras (such as *Tafsir al-Thabari, Tafsir Ibn Kathir*, and *Tafsir al-Misbah*), academic monographs, and recent reputable scientific journal articles that examine theology, linguistics, and the law of *shalawat*. Data collection was conducted through targeted bibliographic documentation with inclusion criteria based on thematic

relevance, scientific authority, and literary novelty (Kusumastuti & Khoiron, 2021; Sugiyono, 2022).

Data analysis was conducted using qualitative content analysis techniques combined with thematic interpretation stages: verse inventory, historical-textual context tracing (*asbab an-nuzul* and *munasabah*), linguistic analysis (semantic-philological), and synthesis of az-Zuhaili's theological-juridical interpretation. The reading framework focused on reconstructing the philosophical, juridical, and practical implications of the concept of *shalawat* in the perspective of al-Manhaj az-Zuhaili. To ensure data validity (trustworthiness), this study applied the techniques of triangulation of library sources and textual trail auditing, ensuring that each analytical conclusion is firmly rooted in the original text (*al-nash*) without experiencing a reduction in contextual meaning (Adji, 2024).

RESULTS

Understanding *Shalawat* in Language and Terms

Shalawat is essentially a spiritual expression that embodies prayer, praise, and the highest respect for the Prophet Muhammad Saw. This practice is not merely a verbal tradition, but rather a manifestation of theological recognition of the Prophet's special station (*maqam*) before Allah SWT, surpassing all of His creation (Sifaana et al., 2026). Through *shalawat*, a believer expresses *mahabbah* (love) while emphasizing the transcendental relationship between the ummah and the messenger of Allah, placing his glory as the pivot of universal moral and spiritual exemplars.

Etymologically, the word *shalawat* (صَلَوَات) is the plural form of shalah (صَلَاة) in Arabic grammar. The shift from the singular (*mufrad*) to the plural indicates abundance, multiplication, and continuity of meaning encompassing prayer, blessings, glory, and well-being (Faizal et al., 2024). Semantically, the root of this word is firmly rooted in the concept of continuous worship and remembrance of Allah SWT, affirming that reciting blessings on the Prophet Muhammad Saw is essentially an integral part of remembering the Creator through glorifying His messenger (Ichsan, 2026).

Terminologically, the meaning of blessings has undergone a conceptual expansion, divided proportionally based on the subject of the prayer. Scholars of language and commentators classify the meaning of blessings into three relationships: when originating

from Allah SWT, blessings signify an outpouring of absolute grace and an exaltation of status; when coming from angels, it signifies a request for forgiveness (*istighfar*) and a prayer for protection; and when recited by humans, it transforms into a sincere supplication, reverence, and commitment to obedience to the teachings of the Prophet Muhammad Saw (Waliullah, 2025).

This differentiation of actors creates a cosmic harmony that unites the divine dimension, the angelic realm, and human existence within a single axis of glorification. For humans, active participation in this cycle of blessings not only has eschatological value in the hope of intercession in the afterlife, but also has psychological and spiritual implications in this world. Repeating prayers and affirmations of love for the Prophet Muhammad Saw acts as psychological therapy, reducing anxiety, stabilizing emotions, and fostering a strong sense of inner peace (Hanafi et al., 2026).

Derivation of the Word *Shalawat* in the Qur'an

The semantic richness of the Quranic vocabulary is clearly reflected in the varied derivations of the root word *ṣhod-lam-wau* (ص-ل-و), which constitutes a polysemous phenomenon (*musytarak lafẓi*). Morphologically (*taṣrīf*), this root undergoes transformation into nouns (*isim*) and verbs (*fi'il*), with each change yielding contextual significance. The meanings presented are not limited to formal rituals of worship (*salat syar'i*), but encompass a broad spectrum, such as supplication, seeking divine mercy and blessings, seeking forgiveness (*istigfār*), forgiveness of sins (*magfirah*), and even designating a locus or place of worship (Syakur, 2016).

Within the noun category (*isim*), the Quran distributes this word in various grammatical constructions. In the plural, the phrase ṣalawātun (صلوَاتٌ) in QS. Al-Baqarah [2]: 157 represents the outpouring of blessings, mercy, and glorification from Allah for His servants who patiently face trials. Meanwhile, the form of mufrad with iḍāfah such as ṣalawātaka (صَلَوٰتَكَ) in QS. At-Taubah [9]: 103 means a sincere prayer of reassurance offered by the Prophet Muhammad for his people. In addition, the words ṣalawātihim (QS. Al-Mu'minūn [23]: 9) and ṣalātahu (QS. An-Nūr [24]: 41) refer to formal worship and cosmic submission of all creatures. The Qur'an also presents the noun form of place (isim makān)

through the phrase muṣallā (مُصَلًّى) in Surah Al-Baqarah [2]: 125, which refers to the sacred site for prayer in the Maqam Ibrahim area (Hujaz et al., 2018).

In the verb category (*fi'il*), variations in conjugation, especially in the form of the verb mudкāri', demonstrate a dynamic relationship between action and subject. In Surah Al-Ahzāb [33]: 43 and 56, the verb forms yuṣallī (يُصَلِّي) and yuṣallūna (يُصَلُّونَ) shift in meaning depending on the actor (*fā'il*): if the actor is God, it signifies an abundance of mercy and forgiveness; If the perpetrator is an angel, the meaning is a request for forgiveness (*istigfār*); and if the perpetrator is a believer, it means a prayer calling for glorification of the Prophet. The form of prohibition (*fi'il nahy*) through the phrase lā tuṣalli (تُصَلِّ) in QS. At-Taubah [9]: 84 specifically contains the function of sharia law, namely the prohibition of performing the funeral prayer for hypocrites (Zulfah et al., 2023).

Comprehensively, the network of meanings of the word salat in the Qur'an is rooted in the reciprocal connecting relationship (*ṣilah*) between the Creator and creatures. The use of active participles (*isim fa'il*) such as al-muṣallīn (ٱلْمُصَلِّينَ) in QS. Al-Ma'ārij [70]: 22, which is semantically attached to the act of prayer, confirms the profile and consistency of those who establish this worship. This synthesis between the noun and verb forms proves that the word prayer moves dynamically from its basic lexical meaning (connection and prayer) to the determination of normative worship, while also encompassing a transcendental dimension in the form of the radiance of mercy and forgiveness from Allah SWT (Syakur, 2023).

Wahbah al-Zuhaili and *Tafsir al-Munir*

Sheikh Wahbah al-Zuhaili (1932–2015 CE) represents the prototype of the 20th-century encyclopedic scholar, combining the depth of classical Islamic scholarly tradition with the sharpness of modern legal analysis. His interdisciplinary academic background—spanning sharia and Arabic at Al-Azhar University and positive law at Ain Shams University—forms a solid methodological foundation for all his work. As a professor at Damascus University and an expert in Islamic jurisprudence (*usul al-fiqh*), al-Zuhaili's thought is moderate. He consistently rejected sectarian rigidity between schools of thought, enabling his more than one hundred works to serve not merely as theoretical studies but as solution-

oriented instruments in responding to the socio-religious dynamics of the community (Az-Zuhaili, 2016b).

His monumental work, *Tafsir al-Munir fi al-'Aqidah wa al-Syari'ah wa al-Manhaj*, reflects the analytical rigor formulated over 16 years through the *tahlili* (analytical) method on 30 chapters of the Quran. The structural excellence of this tafsir rests on a four-pillar analytical formula for each group of verses: linguistic exploration (*mufradat* and balaghah), historical verification through *asbab al-nuzul* (reasoning), comprehensive articulation of meaning (*al-tafsir wa al-bayan*), and contextualization of social law and ethics (*fiqh al-hayat wa al-ahkam*) (Baihaki, 2016). This systematic division not only maintains textual-hermeneutical accuracy but also transforms the revealed text into a practical, operational guide for modern readers.

Al-Zuhaili's interpretation demonstrates an integrative synthesis between the dimensions of fiqh (legal) and *adabi ijtima'i* (social) with a strong linguistic (*lughawi*) basis. This characteristic is supported by his ability to balance the authority of narration (tafsir bi al-ma'tsur) and the rationality of *ijtihad* (*tafsir bi al-ra'yi*) proportionally, without getting caught up in excessive speculative reasoning. Through this multidimensional approach, *Tafsir al-Munir* successfully breaks down the dichotomy between the legacy of classical interpretation and contemporary challenges, while simultaneously affirming the relevance of the values of the Qur'an as ethical, legal, and civilizational guidelines that are always adaptive across space and time (Nurhuda & Nawawi, 2026).

The Concept of *Shalawat* According to Wahbah al-Zuhaili

Wahbah al-Zuhaili explains that the word *shalawat* in the Qur'an is *mushtarak ma'nawi*, meaning that it has a variety of meanings and must be understood based on the context of the sentence (*siyaq al-kalam*), not understood singly. Based on QS. Al-Ahzab verse 56, he divides the concept of *shalawat* into three main relations according to its subject (Fajriani et al., 2024):

إِنَّ اللَّهَ وَمَلَٰٓئِكَتَهُۥ يُصَلُّونَ عَلَى النَّبِيِّۚ يَٰٓأَيُّهَا الَّذِينَ آمَنُواْ صَلُّواْ عَلَيْهِ وَسَلِّمُواْ تَسْلِيمًا

The meaning: *"Indeed, Allah and His angels pray to the Prophet. O you who believe, pray to the Prophet and say greetings of respect to him."* (QS. Al-Ahzab [33]: 56)

The first dimension, *shalawat* which comes from Allah SWT. to His servants—especially to the Prophet Muhammad and believers—is the highest manifestation of the abundance of grace (*rahmah*), exaltation (tsana'), and the bestowal of glory before the highest

assembly of angels (*al-mala'ul a'la*). Different from the meaning of prayer in general, *shalawat* from the Khaliq is performative and authoritative. It is an active Divine action that provides guidance, care, forgiveness, and elevation of the servant's spiritual status. Through His prayers, Allah confirms the servant's noble position in the cosmic order, making him a source of blessings and protection that continues to flow in this world and the hereafter (Az-Zuhaili, 2009).

The second dimension, the prayers offered by angels are transformed into a form of prayer (*du'a*) and a request for forgiveness (*istighfar*) specifically for believers. As sinless creatures, angels invoke spiritual good for humans, but this role operates entirely under the permission and prerogative of Allah SWT. As explained in the interpretation of QS. Al-Anbiya [21]: 28, angels cannot intercede or pray except to those whom He has approved.[2] This demonstrates that the angels' *shalawat* is a manifestation of absolute obedience to the scenario of Divine grace, as well as a reflection of the spiritual connection between the faithful inhabitants of heaven and earth (Az-Zuhaili, 2016b).

The third dimension, the servant's *shalawat* reflects a theological awareness of one's own limitations in repaying the message of prophethood. Because humans lack the independent power to elevate the Prophet Muhammad's status, *shalawat* is expressed through a request that Allah SWT Himself bestow infinite glory, blessings, and mercy upon him. Therefore, the recitation of *shalawat* goes beyond mere oral tradition or textual routine; It is a highly spiritual devotional service that articulates deep love (*mahabbah*), obedience, and alignment with the path of prophecy, the impact of which reciprocally brings back peace and grace into the souls of its readers (Az-Zuhaili, 2016a).

Interpretation of the Three Key Verses of *Shalawat* in *Tafsir al-Munir*

1. *Shalawat* as Grace and Respect for Patient People

أُوْلَٰٓئِكَ عَلَيْهِمْ صَلَوَٰتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ ۖ وَأُوْلَٰٓئِكَ هُمُ الْمُهْتَدُونَ

The meaning: *"It is they who receive perfect blessings and mercy from their Lord, and they are the ones who receive guidance."* (QS. Al-Baqarah [2]: 157)

Linguistically and theologically, the use of the plural form (*sighat jamak*) in the word *shalawat* (صَلَوَاتٌ) according to Wahbah al-Zuhaili emphasizes the quantitative and qualitative dimensions of the incomparably abundant Divine grace. When *shalawat* is attributed directly to Allah (*shalawātun min Rabbihim*), its meaning shifts from mere supplication to a proclamation of glorification, spiritual elevation, and the continuous forgiveness of sins before the highest angels (*al-mala' al-a'la*). The analytical separation between *shalawat* and rahmat reveals two layers of crisis management: *shalawat* operates in the vertical-transcendent realm as a form of legitimacy of a servant's spiritual honor, while rahmat works immanently and psychologically, manifesting as inner calm, the gentleness of destiny, and resilience that protects the soul from collapsing under the pressure of calamity. Its correlation with the *istirja'* response (*innā lillāhi wa innā ilaihi rāji'ūn*) marks the meeting point between the recognition of total monotheism and conscious submission (Az-Zuhaili, 2016b).

This phrase is not merely a lament of resignation, but rather an ontological reorientation: realizing Allah's absolute ownership of all lost blessings and the certainty of the return of all affairs to Him. From the foundation of this awareness is born true patience that invites a comprehensive reward, namely the triplex of blessings mentioned at the end of the verse—honor (*shalawat*), inner protection (*rahmat*), and certainty of life's direction (*hudā*). Thus, the trials of life faced with patience and *istirja'* metamorphose from a material loss into a gateway to spiritual acceleration towards the dignity of a guided servant (Az-Zuhaili, 2016a).

2. *Shalawat* Means Maintaining the Five Daily Prayers

حٰفِظُوا عَلَى الصَّلَوٰتِ وَالصَّلَوٰةِ الْوُسْطٰى وَقُوْمُوا لِلّٰهِ قٰنِتِيْنَ

The meaning: *"Maintain all (your) prayers, and (maintain) the Wustha prayer. Stand for Allah (in your prayers) with humility.."* (QS. Al-Baqarah [2]: 238)

Grammatically and contextually, the command to maintain prayer (muhāfazhah) in QS. Al-Baqarah: 238 does not merely demand the abolition of the obligation, but rather a comprehensive implementation that includes the fulfillment of conditions, pillars, punctuality, reverence, and the virtue of congregational prayer. The use of the linguistic rule of *'athf al-khāsh 'alā al-'āmm*, through the specific mention of ash-shalāt al-wusthā after the sentence ash-shalawāt, emphasises a theological and practical urgency that is more weighty. Based on the authentic narration of Muslim and the affirmation of al-Qurtubi, the strongest

interpretation positions the Asr prayer as ash-shalāt al-wusthā. This specialisation is based on the reality that the time of Asr is a critical point of change in activity, the peak of physical fatigue, and a period of daily business turnover that is prone to human neglect. Therefore, a servant's steadfastness in fulfilling his obligations on time serves as a primary barometer of his spiritual integrity and the quality of his faith amidst the pull of worldly affairs (Mulyono, 2025).

Viewed from the perspective of *munāsabah al-āyāt*, the placement of this verse after a long series of family laws and marital discord (Quran, Al-Baqarah, 2:237) marks a meaningful thematic shift (*intiqāl min ahkām al-mu'āmalah ilā ahkām al-'ibādah*). This transition indicates that emotional friction, potential injustice, and disputes over rights in social-relationship relations can only be mitigated and balanced through a strong vertical connection with the Creator. By presenting prayer as a divine interruption in the midst of worldly affairs, al-Zuhaili emphasized that inner stability, moral clarity, and true justice do not stem from personal ego or formal legal regulations alone, but rather emanate from a servant's submission (*qunūt*) to God. This regularity of worship ultimately serves as both an ethical foundation and a spiritual support for resolving the complexities of human social dynamics (Az-Zuhaili, 2016a).

3. *Shalawat* as Prayer and Praise

وَمِنَ الْأَعْرَابِ مَن يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْءَاخِرِ وَيَتَّخِذُ مَا يُنفِقُ قُرُبَٰتٍ عِندَ اللَّهِ وَصَلَوَٰتِ الرَّسُولِ ۗ أَلَآ إِنَّهَا قُرْبَةٌ لَّهُمْ ۚ سَيُدْخِلُهُمُ اللَّهُ فِى رَحْمَتِهِۦٓ ۚ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

The meaning: *"Among the Bedouin Arabs there are people who believe in Allah and the Last Day, and see what they spend as a way to get closer to Allah and obtain the prayers of the Messenger. Later Allah will include them in His mercy; Indeed, Allah is Forgiving, Most Merciful."* (QS. At-Taubah [9]: 99)

In *Tafsir al-Munir*, the phrase *shalawat* al-Rasul is interpreted as a prayer and request for the forgiveness of the Prophet for his friends who gave sincerely, while *shalawat* from Allah in QS. Al-Ahzab: 43 means outpouring of grace and *fadhilah*. Al-Zuhaili emphasized that this verse praises the Bedouins who use donations as a means of approaching themselves (*qurbah*) to Allah, not as a burden. The lesson is that worship and donations must be based

on sincerity, while expecting prayers from the Messenger of Allah or pious people is not a reprehensible thing, but is part of Allah's grace conveyed through the intermediary of their prayers (Az-Zuhaili, 2009).

DISCUSSION

The Values of *Shalawat* for Contemporary Life

Wahbah al-Zuhaili's interpretation of Surah Al-Baqarah, verse 157, in his *Tafsir al-Munir* emphasizes that patience is not a passive attitude, but rather the foundation of mental strength rooted in trust in God and spiritual awareness (Saefullah & Faturohman, 2024). In the modern era, rife with disruption, uncertainty, and high rates of anxiety and stress disorders, this interpretation offers a transcendental coping mechanism. Al-Zuhaili positions God's promise of blessings and mercy for those who are patient as a source of existential optimism. This perspective fosters strong psychological resilience, preventing individuals from being easily swayed by career pressures, existential crises, or social polarization in the contemporary world.

In verse 238 of Surah Al-Baqarah, Al-Zuhaili highlights the urgency of maintaining prayer (*hifẓ ash-shalawat*)—especially the wusta prayer—as an instrument for developing discipline and a balanced life rhythm. In the reality of modern society, caught in the vortex of hustle culture and attentional distortions caused by digital technology, prayer serves as a moment of mindful pause that reorients life to the divine axis. Al-Zuhaili's affirmation of the value of regularity and consistency in worship serves as a means of self-regulation, training time management, moral integrity, and self-control so that humans are not reduced to mere instruments of mechanical productivity that lose their inner control.

Meanwhile, Al-Zuhaili's elaboration of Surah At-Taubah, verse 99, examines the psycho-spiritual dimension of Islamic philanthropy by emphasizing the purification of intentions solely for the purpose of drawing closer to Allah and receiving the Prophet's prayer. This interpretation serves as a sharp critique of the phenomenon of modernity, which often reduces humanitarian action to a means of moral commodification, digital imagery (performative activism), or the accumulation of social reputation (Shoaib & Yamchi, 2025). By integrating spiritual sincerity into the practices of zakat, almsgiving, and social solidarity, Al-Zuhaili asserts that distributive justice and social empathy will only have a transformative

impact on the social order if they are freed from selfish motives and material transactionalism.

CONCLUSION

This study concludes that the concept of *shalawat* in the Qur'an operates as a multifaceted polysemous term (*mushtarak ma'nawi*) whose meaning dynamically shifts according to its linguistic derivation, textual context, and operational subjects—whether denoting divine grace and spiritual elevation from Allah, intercessory prayers (*istighfār*) from angels, or veneration and supplication from humans. Through the analytical framework of Wahbah al-Zuhaili's *Tafsir al-Munir*, this research transcends the common reductionist view of *shalawat* as merely a verbal devotional routine, demonstrating its integral theological, juridical, and socio-ethical dimensions across key Qur'anic texts: as a source of transcendent resilience and divine honor for the patient (QS. Al-Baqarah [2]: 157), an anchor of moral discipline and self-regulation amidst worldly disruptions (QS. Al-Baqarah [2]: 238), and a psycho-spiritual catalyst for sincere, non-transactional philanthropy (QS. At-Taubah [9]: 99). Consequently, these findings contribute a comprehensive thematic hermeneutic that bridges classical exegetical rigor with contemporary life, positioning *shalawat* not only as a liturgical practice but also as an actionable spiritual paradigm for psychological resilience, ethical stability, and transformative social solidarity in the modern era.

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