

UNDERSTANDING HADITH DELAY TIME PRAYER MIDDAY PRAYER ON MOMENT SCORCHING HEAT

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Abstract

When performing prayers, Muslims are commanded to keep the prayer with the virtue of performing it at the beginning of time. Zuhr prayer time begins when the sun is just above the head and slightly inclined to the west. However, the Prophet Muhammad once ordered to postpone the Zuhr prayer because of the heat. The purpose of this study is to determine the understanding and contextualization of the hadith about delaying the Zuhr prayer time in the heat of the day. It is expected to bring benefits to provide knowledge and understanding of the hadith so that it can be contextualized according to the current situation. This research uses a qualitative method with library research. In addition, this research is in the form of the hadith analysis method with the aim of exploring the content of the hadith in depth. The understanding of the hadith is done by examining the textual and contextual of the hadith. The result of this study is that the hadith is a recommendation. The delivery of the hadith was motivated by the situation of the Prophet Muhammad SAW traveling with his companions and the weather temperature in the region greatly affected the delivery of the hadith. Then the situation at that time there were not many buildings and mosques as a shelter from the heat of the sun. Contextualisation of the Hadith in today's era that has progressed so that there are air conditioners and many buildings and mosques as a shelter making the scorching heat should no longer be used as an excuse to delay the Zuhr prayer time. So it is more advisable to take the virtue of performing the Zuhr prayer at the beginning of time.

Keywords : Hadith, Understanding, Contextualization, Delayin , Zuhr Prayer

Abstrak

Ketika melaksanakan shalat, umat Islam diperintahkan menjaga shalat dengan keutamaan melaksanakannya di awal waktu. Waktu shalat Zuhur dimulai ketika matahari tepat di atas kepala dan agak condong ke barat. Namun Rasulullah SAW pernah memerintahkan menunda pelaksanaan shalat Zuhur dikarekan dalam keadaan panas terik. Tujuan penelitian ini untuk mengetahui pemahaman dan kontekstualisasi hadis tentang penundaan waktu shalat Zuhur pada saat panas terik. Diharapkan dapat

mendatangkan manfaat memberikan pengetahuan dan pemahaman tentang hadis sehingga dapat dikontekstualisasikan sesuai situasi zaman sekarang. Penelitian ini menggunakan metode kualitatif dengan library research. Selain itu, riset ini dalam bentuk metode ma'anil hadis dengan tujuan untuk menggali kandungan hadis secara mendalam. Pemahaman terhadap hadis dilakukan dengan mengkaji tekstual dan kontekstual hadis. Hasil dari penelitian ini adalah hadis tersebut merupakan sebuah anjuran. Penyampaian hadis dilatarbelakangi situasi Rasulullah SAW sedang melakukan perjalanan bersama sahabat dan keadaan suhu cuaca di wilayah tersebut sangat mempengaruhi penyampaian hadis. Kemudian keadaan pada zaman tersebut belum terdapat banyak bangunan dan masjid sebagai tempat berlindung dari panas matahari. Kontekstualisasi hadis pada zaman sekarang yang mengalami kemajuan sehingga terdapat alat pendingin ruangan serta banyak bangunan dan masjid sebagai tempat berlindung menjadikan panas terik tidak seharusnya lagi dijadikan alasan untuk melakukan penundaan pelaksanaan waktu shalat Zuhur. Sehingga lebih dianjurkan mengambil keutamaan untuk melaksanakan shalat Zuhur di awal waktu.

Kata Kunci: Hadis, Pemahaman, Kontekstualisasi, Penundaan, Shalat Zuhur

INTRODUCTION

Hadith is everything that is attributed to the Prophet Muhammad, whether in the form of words, actions, statements or *taqrir* and so on. (Kirin dkk., 2024; Saputra dkk., 2024) Hadith itself has a very important role and function, namely as the second source of Islamic teachings after the Koran. Hadith is a source that contains various aspects as a guide to Muslim life, especially regarding worship. There are many hadiths that discuss and explain worship, one of which is prayer. (Isnaeni, Fauzan, Susanto, Ghozali, & Saputra, 2024)

Shalat itself in Arabic means *prayer*. Shalat is a worship consisting of several words and actions that begin with takbir, end with greetings, and fulfill several predetermined requirements. (Rasjid, 2008) In terms of terms, prayer is worship performed to prove devotion and humility to Allah SWT. (Suparman, 2015)

In the hadith of the Prophet Muhammad SAW, it is also specifically explained about the times of performing the prayer itself, starting from the Subuh prayer to the Isha prayer. (Saputra, Zakiyah, & Sari, 2020) The time for performing the Zuhur prayer itself begins when the sun is directly overhead

and slightly tilted to the west and ends when the length of the shadow of an object is the same length as the object itself. (Sarwat, 2018)

Muslims themselves are ordered to maintain prayer times with the priority of carrying them out early in time and not neglecting them. As stated in one of the hadiths of the Prophet Muhammad,

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْخُزَاعِيُّ وَعَبْدُ اللَّهِ بْنُ مَسْلَمَةَ قَالَا حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ عَنِ الْقَاسِمِ بْنِ غَنَامٍ عَنْ بَعْضِ أُمَّهَاتِهِ عَنْ أُمِّ فَرْوَةَ قَالَتْ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّ الْأَعْمَالِ أَفْضَلُ قَالَ الصَّلَاةُ فِي أَوَّلِ وَقْتِهَا (As-Sijistani, 2009)

As explained previously regarding the prayer times based on the hadith of the Prophet Muhammad SAW that the beginning of the time for performing the Zuhur prayer itself is when the sun is directly overhead and slightly tilted to the west. Thus, in the application of this hadith, the Zuhur prayer should be performed at the beginning of the time that has been determined. However, in another hadith with authentic quality, there is an order to postpone the implementation of the Zuhur prayer if the weather is very hot.

حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ بْنُ غِيَاثٍ قَالَ حَدَّثَنَا أَبِي قَالَ حَدَّثَنَا الْأَعْمَشُ حَدَّثَنَا أَبُو صَالِحٍ عَنْ أَبِي

سَعِيدٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
أَبْرِدُوا بِالظُّهْرِ فَإِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ
(Al-Bukhari, 1981)

In the hadith, the Prophet Muhammad SAW ordered that the implementation of the Zuhur prayer time be postponed when the weather is scorching hot. The postponement was carried out until the weather changed to calm or cool. However, in another narration, the Prophet Muhammad SAW himself was also once in a scorching hot situation but still performed the Zuhur prayer at the beginning of the time without any delay.

و حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ وَعَوْنُ بْنُ سَلَامٍ قَالَ عَوْنٌ أَخْبَرَنَا وَ قَالَ ابْنُ يُونُسَ وَاللَّفْظُ لَهُ حَدَّثَنَا زُهَيْرٌ قَالَ حَدَّثَنَا أَبُو إِسْحَقَ عَنْ سَعِيدِ بْنِ وَهْبٍ عَنْ حَبَابٍ قَالَ أَتَيْنَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَشَكَّوْنَا إِلَيْهِ حَرَّ الرَّمْضَاءِ فَلَمْ يُشْكِنَا قَالَ زُهَيْرٌ قُلْتُ لِأَبِي إِسْحَقَ أَفِي الظُّهْرِ قَالَ نَعَمْ قُلْتُ أَفِي تَعْجِيلِهَا قَالَ نَعَمْ (Muslim, 1918)

Considering the importance of maintaining the time for performing prayers and the existence of conflicting hadiths regarding the command to delay the time for Dhuhr prayers during this scorching heat, the author feels that it is very necessary to conduct further study of the meaning of the hadith so that there are no errors in its application.

LITERATURE REVIEW

Based on the results of the author's search, several previous studies were found which were related to research on delaying the Dhuhur prayer during this scorching heat, namely:

Study Damayanti (2023) entitled *Resolution of Contradictory Hadiths between Recommendations and Prohibitions on Delaying Dhuhur Prayer When the Weather is Hot* . The discussion in this scientific paper focuses on resolving the contradiction between hadiths that recommend praying at the beginning of the time and hadiths that recommend delaying prayer time when the weather is very hot. The resolution is carried out using the *jam'uwat al-taufiq method* and presents the opinions of scholars. The difference with the research that the author conducted is that the focus is on the study of the content of the hadith which is carried out in a *ma'anil hadith manner* to obtain an explanation of the content of the hadith by considering various aspects.

study Tamhid Amri (2014) entitled *Prayer Times from a Sharia Perspective*. The discussion in this scientific paper contains prayer times. Both the beginning and the end of each prayer time. The discussion is also based on the hadith of the Prophet. The difference with the research that the author will do

is that the author himself conducted research on the hadith that orders to postpone the time of prayer during the scorching heat.

Study Mufidah (2021) entitled *Exploration of Dhuhur, Dhuha, and Subuh Prayers in Perspective* . The discussion in this scientific paper focuses on determining the time limit for the Dhuhur prayer. In addition to determining the time for the Dhuhur prayer, the journal also discusses the time limits for the Dhuha prayer and the Subuh prayer at the same time. This study is also based on the hadith by collecting hadiths related to determining the time limit for performing the prayer. Then from the hadiths that have been collected, conclusions will be drawn regarding the time limits for performing the prayer. The difference with the research that the author will conduct is that the author's study is more focused on the content of the hadith that orders to postpone the time for the Dhuhur prayer due to hot weather.

study Adi (2019) entitled *Determining the Times of Zuhur and Ashar Prayers Using Shadows*. This thesis by a student of IAIN Metro Lampung also discusses the time of Zuhur prayer with the author. This thesis discusses the determination of the time

of Zuhur prayer, both the beginning and the end of the time. In addition, this thesis also discusses the determination of the time of Ashar prayer. The determination of the prayer time is carried out by linking the determination through shadows, Islamic jurisprudence, and science. The difference with the research that the author will do is that the author himself discusses the time of Zuhur prayer related to the order to postpone the time of its implementation which has been ordered by the Prophet Muhammad, which this research is closely related to the hadith.

RESEARCH METHODS

This research on understanding the hadith of the Prophet Muhammad SAW who ordered to delay the time of the Dhuhur prayer during the scorching heat is a library research *which* means that the research data refers to books, articles, journals, newspapers, and other sources related to the title raised. (Sarwono, 2006)

This research is included in qualitative research which uses the *ma'anil hadith method* to explore understanding of the contents of the hadith in depth by studying and consider the various aspects contained therein. Apart from that, the data collection technique in this research was carried out by searching for and

collecting hadiths related to the research title and its sharah in hadith books and hadith sharah books. Then data will also be collected through books, journals, articles and other works that contain discussions related to research.

After the data is collected, the data will be analyzed *descriptively-analytical*. The data that has been collected is then processed and analyzed in order to obtain a conclusion. Because the study of hadith in this study itself uses the *ma'anil hadith method*, the data will be analyzed by considering various aspects contained therein with a textual approach and a contextual approach.

RESULTS AND DISCUSSION

Hadith About the Order to Delay the Time of Zuhur Prayer During Scorching Heat

a. Sahih Bukhari

حَدَّثَنَا أَيُّوبُ بْنُ سُلَيْمَانَ، قَالَ: حَدَّثَنَا أَبُو بَكْرٍ، عَنْ سُلَيْمَانَ، قَالَ صَالِحُ بْنُ كَيْسَانَ: حَدَّثَنَا الْأَعْرَجُ عَبْدُ الرَّحْمَنِ وَعَزِيزُهُ، عَنْ أَبِي هُرَيْرَةَ، وَنَافِعٍ مَوْلَى عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّهُمَا حَدَّثَاهُ عَنْ رَسُولِ اللَّهِ أَنَّهُ قَالَ: " إِذَا اسْتَدَّ الْحَرُّ فَأَبْرِدُوا عَنِ الصَّلَاةِ، فَإِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ " (A. I. A. H. I. nu H. Al Asqalani, 2003)

b. Sahih Muslim

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ. ح، وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ، أَخْبَرَنَا اللَّيْثُ، عَنْ ابْنِ شِهَابٍ، عَنْ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ قَالَ: إِنَّ رَسُولَ اللَّهِ

قَالَ: " إِذَا اشْتَدَّ الْحَرُّ، فَأَبْرِدُوا بِالصَّلَاةِ، فَإِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ " (Muslim, 1918)

c. Sunan Tirmidhi

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا اللَّيْثُ، عَنْ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، وَأَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ: " إِذَا اشْتَدَّ الْحَرُّ فَأَبْرِدُوا عَنِ الصَّلَاةِ، فَإِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ "

(At-Tirmidzi, 2008)

d. Sunan Abu Daud

حَدَّثَنَا يَزِيدُ بْنُ خَالِدٍ بْنِ مَوْهَبٍ الْهَمْدَانِيُّ، وَقُتَيْبَةُ بْنُ سَعِيدٍ الْتَقْفِيُّ، أَنَّ اللَّيْثَ حَدَّثَهُمْ، عَنْ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ قَالَ: " إِذَا اشْتَدَّ الْحَرُّ، فَأَبْرِدُوا عَنِ الصَّلَاةِ "، قَالَ ابْنُ مَوْهَبٍ: بِالصَّلَاةِ فَإِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ

(As-Sijistani, 2009)

e. Sunan Nasa'i

أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا اللَّيْثُ، عَنْ ابْنِ شِهَابٍ، عَنْ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: إِنَّ رَسُولَ اللَّهِ قَالَ: " إِذَا اشْتَدَّ الْحَرُّ فَأَبْرِدُوا عَنِ الصَّلَاةِ فَإِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ " (An-Nasa'i, t.t.)

f. Sunan Ibn Majah

حَدَّثَنَا مُحَمَّدُ بْنُ زُمْجٍ، أَنبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ قَالَ: " إِذَا اشْتَدَّ الْحَرُّ فَأَبْرِدُوا بِالظُّهْرِ، فَإِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ " (Majah, 1404)

g. The Musnad of Ahmad bin Hanbal

حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ: " إِذَا اشْتَدَّ الْحَرُّ، فَأَبْرِدُوا

بِالصَّلَاةِ، فَإِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ " (Hanbal, 1998)

h. Muwattha' Imam Malik

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ فَإِذَا اشْتَدَّ الْحَرُّ فَأَبْرِدُوا عَنِ الصَّلَاةِ وَقَالَ اشْتَكَّتِ النَّارُ إِلَى رَجْمَا فَقَالَتْ يَا رَبِّ أَكَلْ بَعْضِي بَعْضًا فَأَذِنَ لَهَا بِنَفْسَيْنِ فِي كُلِّ عَامٍ نَفْسٍ فِي الشِّتَاءِ وَنَفْسٍ فِي الصَّيْفِ (Anas, 2003)

Understanding the Hadith on Postponing the Time of Zuhur Prayer During Scorching Heat

1. Textual Approach

In understanding the hadith about delaying the time for the Dhuhr prayer during the scorching heat, the wording of the hadith that the researcher will use as the object of study is the hadith narrated by Imam Bukhari and Imam Muslim. In the hadith narrated by Imam Bukhari and Imam Muslim above, the hadith is narrated with a relatively similar text, there is only a slight difference in the use of the letter ع in the word عَنِ in the word عَنِ in the hadith narrated by Imam Bukhari, while in the hadith narrated by Imam Muslim uses the letter ب in the word بِالصَّلَاةِ. Regarding the difference in the use of letters in the wording, it ultimately still brings the same meaning because the letters ع and ب basically also have

the same meaning. (An-Nawawi, 2014)

Regarding the quality of the hadith about delaying the time of the Dhuhr prayer during the scorching heat, this hadith is a *muttafaq 'alaih hadith*, meaning that scholars have agreed on its authenticity without any doubt because there is no *syadz* or *illat* in it. (al-H. I. H. Al Asqalani, 2017) In terms of narration itself, there are many paths of narration and many books of hadith, the narrations are:

1. In the book of Sahih Bukhari with seven lines of narration.
2. In the book Sahih Muslim with five lines of narration.
3. In the book of Sunan Tirmidhi with two lines of narration.
4. In the book of Sunan Abu Daud there are two lines of narration.
5. In the book of Sunan an-Nasa'i there is one line of narration.
6. In the book of Sunan Ibnu Majah there are four lines of narration.
7. In the book of Sunan ad-Darimi there is one line of narration.
8. In Sunan Ahmad's book there are seventeen lines of narration.
9. In the book Muwatha' Malik there are three lines of transmission. (Wensinck, 1955)

From all the paths of narration, the matan hadith is narrated in a *bil ma'na manner*, namely with

different words but having the same meaning. With the many paths of narration, it is in line with the determination of the hadith, including the hadith *muttafaq 'alaih*, one of which is because it is impossible for so many narrators to gather and agree to lie.

a. Linguistic Analysis

In understanding the hadith regarding delaying the time for the Dhuhr prayer during the scorching heat, the key word used is إِذَا اشْتَدَّ الْحَرُّ فَأَبْرِدُوا عَنِ الصَّلَاةِ in its meaning for the word اشْتَدَّ with the basic word شَدَّ has the meaning of hard or strong (in its condition). while the word الْحَرُّ itself has the basic form حَرٌّ which means hot. In its meaning the word اشْتَدَّ الْحَرُّ itself means harsh heat. Then in order to be understood properly, the word is interpreted as very hot or in the usual pronunciation is scorching hot. Then for the word فَأَبْرِدُوا itself has a verb form, namely أَبْرَدَ which means to cool with the basic word بَرَدَ which means cold. (Yunus, 2019)

Thus the sentence **The Most High O Lord, The Most High الصَّلَاةِ O Allah.** can be interpreted as if the weather is very hot, then cool down for prayer. In its meaning, it can be understood that the hadith explains that the Prophet Muhammad SAW told his

people to cool down the weather first before performing prayer when the weather felt very hot.

b. Analysis of the Principles of Fiqh

Analysis of the rules of ushul fiqh in the sentence إِذَا اشْتَدَّ الْحَرُّ فَأَبْرِدُوا عَنْ الصَّلَاةِ word أَبْرِدُوا which has the meaning of cool it down is *sighat amr* or a word that indicates that there is a command contained in it. In the delay of the Zuhur prayer time during the scorching heat itself, *sighat amr* shows a recommendation (*sunnah* or *al-nadb*) because there is an indication (*qarinah*) of the benefits of delaying the Zuhur prayer time during the scorching heat without being accompanied by a threat if not done.

Then for the word الصَّلَاةِ has the meaning 'am or a word that has a general nature, because the word is connected with *alif lam ta'rif* (*muarraf*). However, if interpreted from the whole sentence, it can be concluded that the prayer performed when the weather is very hot is the Zuhur prayer because the time for the Zuhur prayer itself is after the sun has shifted from the peak of its orbit and at that time the weather is at its highest temperature.

In the view of the fiqh scholars themselves, there are differences regarding the delay in the time of the Zuhur prayer during this scorching heat. The Maliki school of thought is of the opinion that the time of the Zuhur prayer itself is better to be performed at the beginning of the time in all seasons, be it winter or summer.

In the Maliki school of thought, it is believed that the choice of praying at the beginning of the time is done when the prayer time is truly believed to have entered. Praying at the beginning of the time means immediately performing the prayer when the time has entered, not meaning rushing to perform the prayer when the time has entered but by not delaying performing the prayer. This applies to all obligatory prayers, starting from the Subuh, Zuhur, Ashar, Maghrib, and Isha prayers. Then it also applies to all weather conditions, in other words the Maliki school of thought does not recommend delaying prayer times when the weather feels very cold or scorching hot.

Then the Hanafi school of thought argues that the implementation of the Zuhur prayer should be postponed with

the reason that the congregation who walk to the mosque are not exposed to the heat when there is already a shadow on the wall that can protect them from the heat of the sun. In other words, when the weather feels hot, it should be waited until it becomes cooler to perform the prayer. While in winter, the implementation of the Zuhur prayer should be hastened or remain at the beginning of the time, unless the sky looks cloudy so it is advisable to postpone the implementation of the prayer because it is feared that the congregation who are on their way to the mosque will get wet from the rain.

According to the Shafi'i school of thought, when the weather is very hot, it is recommended that the implementation of the Dhuhur prayer be postponed from the priority of praying at the beginning of that time until the appearance of shadows from the walls so that the shadows cover the heat of the sun along the way to the mosque. This does not only apply to congregational prayers, but also applies when praying alone. This postponement is with the consideration of avoiding things that can damage the

perfection and solemnity of prayer.

Then, in the matter of postponing the time for the Zuhur prayer, the Hambali school of thought is of the opinion that the most important time for performing the prayer is at the beginning of the time except for certain circumstances. Circumstances that allow the postponement of the Zuhur prayer according to the Hambali school of thought include:

- 1) When the sky is cloudy, it is sunnah to postpone the Dhuhur prayer in congregation at the mosque until closer to the Asr prayer, so that the two prayers can be performed close together so that the congregation only needs to make one trip to reduce the worry of getting caught in the rain.
- 2) When the weather feels hot in summer, it is sunnah to postpone congregational prayers at the mosque or at home until the weather calms down and it is not too hot.
- 3) During the Hajj pilgrimage, when they want to perform the Jumrah pilgrimage, it is sunnah for pilgrims to complete the Jumrah pilgrimage first and

delaying the implementation of the Dhuhur prayer. (Al-Juzairi, 2015)

Based on the opinions of the various schools of thought, it can be concluded that the recommendation to postpone the time for the Zuhur prayer occurs because of considering various things, namely the fear that the congregation will be exposed to the heat of the sun when traveling to the mosque so that it can damage the solemnity in prayer and ultimately damage the perfection of the implementation of the prayer itself. In addition, for those who perform prayers at home, it is also feared that the heat of the weather can damage the solemnity in prayer as an impact of the discomfort caused by the weather that feels very hot. Then cloudy weather is also a consideration for postponing the implementation of the Zuhur prayer in congregation because if it is still carried out at the beginning of the time, it is feared that the congregation on the way to the mosque will get wet from the rain.

2. Contextual Approach

a. Editorial Context Analysis

Each word will have its own basic meaning when in a single state or separate from a

sentence. But in the end the word can be diverted in meaning when it is in a wording. In the hadith of delaying the time of the Dhuhur prayer during the scorching heat itself, there is a diversion of the meaning of the word so that the hadith is easier to understand.

The word *فَأَبْرِدُوا* cannot be interpreted only as the word *dinginkanlah*, because it will be difficult to understand when juxtaposed with the word *prayer*. If interpreted with the word *dinginkanlah* then the text of the hadith will have the meaning *if the air feels very hot, then dinginkanlah over prayer* so that the meaning of the word becomes a little confusing. In order to answer this confusion, the word *فَأَبْرِدُوا* itself is interpreted with another word.

Ibn Hajar in the book *al-Fath* interprets the word *فَأَبْرِدُوا* with the word *akhirkanlah* in a *tadhmin manner* (one word or sentence contains two meanings) so that the word has the meaning of finishing the prayer. In the book *al-Fath* the word *أَبْرِدُوا* means ending until cold with another form of the word *أَبْرَدَ* with the meaning of entering a cold place. The place referred to here is the time of Dhuhur itself. (Al-Utsaimin, 2016)

Meanwhile, Imam an-Nawawi interpreted the word *أُبرِدوا* with the word *tundalah*. (An-Nawawi, 2014) It can be understood that the word *dinginkanlah* itself has the meaning of waiting for a while. This waiting is done when the weather is in a scorching hot condition or a situation where the weather feels very hot. This waiting action is done until the weather feels cooler or cooler. This waiting action is a form of delaying the implementation of prayer for a while from what should be the beginning of the time. Thus, the meaning of the word *فأُبرِدوا* will be easier to understand if it is interpreted as postponing or with the word delaying until the air feels cooler compared to the original word, *dinginkanlah*.

b. Historical, Sociological, and Anthropological Context Analysis

From an anthropological perspective, during the pre-Islamic period and after the arrival of Islam, traveling was a habit for people who settled in the Arabian Peninsula. The Prophet Muhammad himself had traveled since he was 12 years old. He made a trade trip to Syria with his uncle Abu Thalib. After getting married, he also

continued to make trade trips. (Al-Buthy, 2015) Trade trips were made based on two seasons, namely in the summer to the north, namely Syria, and in the winter to the south, namely Yemen. (Ishaq, 2013) In addition to trade trips, the Prophet and his companions also often made other trips such as preaching trips, migration, war, and other trips.

The habit of traveling at that time was also part of the historical influence on the emergence of the hadith regarding postponing the time for the Zuhr prayer during this scorching heat. The emergence of the hadith was motivated by conditions where at that time the Prophet Muhammad was traveling with his friends. When it was time for the Zuhr prayer, one of the friends intended to make the call to prayer. However, Rasulullah SAW said "Cool down", then when one of his companions again wanted to make the call to prayer, Rasulullah SAW again said "Cool down". Until finally clouds appeared which made the weather cool, then the Prophet said: *Indeed, the very hot (air) is part of the winds of hell. So if it is*

very hot (the air) you should cool it by praying. (Dimasyiqi, 2004)

In addition to the habit of traveling, the weather conditions in the area also greatly affect the delivery of the hadith of delaying the time for the Dhuhr prayer during the scorching heat. Regarding weather conditions, of course, it cannot be separated from the influence of geographical location and climate conditions. Geographically, the Arabian Peninsula itself is divided into two parts, namely the edge and the middle part and its position is Southwest Asia. The northern part of the Arabian Peninsula borders directly on the Syrian desert and the Iranian desert, while in the west it borders the Red Sea. Then in the south it borders the Indian Ocean, and in the east it borders the Persian Gulf. The Arabian Peninsula itself is not an archipelago because on one of the borders, namely in the north, it does not border the sea, but borders the Syrian desert and the Iranian desert. (Haekal, 1992)

In the Arabian Peninsula, the highest plain is the plain in the west stretching east to the country of Oman. There, the river water does not flow continuously, but there are only a few valleys

that are sometimes dry and sometimes watery at certain times. Then in the Arabian Peninsula in the middle there is the largest desert, namely the Sahara desert. The desert stretches from east to west for 180 miles, and stretches from north to south for 140 miles. Due to the geographical position and natural conditions in the form of deserts and rivers that are not always flowing with water, the natural conditions there are classified as extreme, becoming very hot or very cold according to the season.

Regarding the weather situation in the Arabian Peninsula, the region has a climate that is generally very hot. When the dry season occurs, the air in the highland areas is classified as moderate, but when it is winter, the water can freeze. Even though the area is flanked by oceans on the west and east, this does not affect the weather conditions there because the ocean is too small compared to the vast desert area. Then in the south there is also a sea that can carry rainwater particles, but there are also desert storms that cause the water particles to be swept away so that only a little is left and does not have much

effect on the humidity in the mainland area there.

The Hijaz region, the city where Islam was born and developed, has become a commonplace when there is a dry season, even for three years. In addition to the dry season, sometimes there are also heavy rainstorms. During the rainy season, plants usually grow. During the rainy season, this city sometimes also experiences flooding. Even the Kaaba building itself almost collapsed due to flooding. In this area itself, the average temperature in the lowlands is close to 90 ° F. The city of Medina itself has a relatively slightly lower temperature, at 70 ° F. (Ravico, 2022)

With the geographical location that affects this climate, cities in the Arabian Peninsula have relatively high and hot temperature levels. Especially for the climate in the areas of Mecca and Medina which were places of activity for Muslims during the time of the prophethood which also had relatively high temperatures. In addition, with the conditions at that time there were not many mosque buildings so that when traveling of course the Prophet Muhammad SAW

would pray in the open air not in a mosque so that if he continued to pray under the hot sun, it would cause heat which could damage the solemnity so that the prayer would not be perfect. Thus the geographical location that affects the climate in the Arabian Peninsula is very influential in the delivery of the hadith regarding the delay of the Dhuhr prayer time during the scorching heat by the Prophet SAW.

Contextualization of the Hadith on Postponing the Time of Zuhur Prayer During Scorching Heat

After the author conducted a study on the hadith regarding the delay of the Zuhur prayer time during the scorching heat from various aspects contained in the understanding of the hadith textually and contextually, several understandings related to the hadith can be taken. From a textual perspective, it can be understood that through the hadith, an order is conveyed in the form of a recommendation to delay the Zuhur prayer time during the scorching heat until the air feels cool.

In *the book al-Bayan wa at-Ta'rif bi Ma'ani Wasaili al-Ahkam al-Mukhtashar al-lathif*, the conditions for the recommendation to delay the time for the Dhuhr prayer during the scorching heat are also explained, namely:

1. It is only permissible during the Dhuhur prayer.
2. The time for Dhuhur prayer comes when the weather is hot.
3. The weather conditions were really very hot.
4. This ability applies to people who live in areas with hot weather.
5. This postponement applies to those who wish to pray in an open space or outside the mosque.
6. When someone wants to perform prayers in the mosque alone or in congregation when the weather is very hot and the distance to be traveled to get to the mosque is quite far, then this delay is also permitted. (Nishfi, 2014)

In terms of context, historically, the delivery of this hadith was motivated by a situation where the Prophet Muhammad SAW was traveling with his companions and the time for the Dhuhr prayer coincided with hot weather conditions so that the Prophet SAW ordered his companions to postpone the call to prayer until the weather felt cooler. Examined from an anthropological perspective, Arab society at that time often traveled, be it trade trips, missionary trips, or war trips. In reality, the weather in the Arabian Peninsula was indeed at a relatively high temperature because the climate was influenced by the geographical position of the region which was in a desert area

where there were almost no rivers that always flowed with water.

The territory of Indonesia itself is included in the category of countries with a tropical climate that has relatively high humidity. High humidity is the influence of Indonesia's position which is flanked by oceans so that it is influenced by winds that carry water particles from the oceans that surround it. However, because the intensity of sunlight in Indonesia is relatively high, the temperature in Indonesia itself is also relatively high. The temperature in Indonesia today is in the range of more than 18 ° C because in getting sunlight, Indonesia has a time span of 12 hours throughout the year with almost the same intensity every day. (Handoyo, 2021)The territory of Indonesia itself consists of several islands, as well as a tropical climate that gets two seasons, namely the dry season and the rainy season, so that each region has different temperatures. The highest temperature in the Indonesian region was recorded at 38 ° C. (Salsabila, 2023)

If it is associated with the hot temperature in ancient times which was one of the background aspects of the hadith regarding the delay of the Zuhur prayer time during the scorching heat, then the weather temperature in several regions of Indonesia has reached the weather temperature level that is the reason for allowing the delay of the Zuhur prayer time. Because the

temperature level in the Arabian Peninsula during the prophetic era itself was in the range of 70-90° F or equivalent to 21-32° C.

Furthermore, the recommendation to postpone the Zuhr prayer time is inseparable from the existence of *al-Masyaqqah Tajlib at-Taisir* or difficulties that lead to ease. From various approaches in understanding the hadith of postponing the time for the Zuhr prayer during the scorching heat, it can be concluded that *the al-Masyaqqah Tajlib at-Taisir* contained in the order to postpone the Zuhr prayer is the situation and conditions at the time of Rasulullah SAW when there were not many mosque buildings. So when traveling long distances, sometimes prayers will be done in the open, in desert conditions. And according to the author's analysis, even though the prayer was not held in the open air, to perform the Zuhr prayer in the mosque one had to travel a long distance considering that there were certainly not as many mosque buildings at that time as there are today. And at that time the journey to the mosque was done on foot. When traveling to the mosque using a vehicle, the person being ridden is a camel.

So when the congregation travels to the mosque on foot or by riding a camel to perform the Dhuhur prayer at the beginning of the time, it is feared that they will be exposed to the heat of

the sun. So with this delay, when the position of the sun is much more inclined to the west, the shadows of the building walls will appear. Thus, the congregation can be protected from the heat of the sun.

In addition, the hot sun is feared to cause discomfort for people who will perform prayers, causing a lack of devotion that ends in imperfection in its implementation, whether it is praying in congregation at the mosque or praying alone at home. When the implementation of the Dhuhur prayer is postponed until the weather becomes cooler, the discomfort that can damage the devotion can be avoided so that the implementation of the prayer becomes more perfect.

If we look at the reality of today for the sake of contextualizing the hadith, the situation and conditions are very different compared to the time of the Prophet Muhammad SAW. Nowadays, it can be seen that there are already many mosque buildings along the road or around residential areas so that sometimes it is no longer necessary to travel far when Muslims themselves want to perform the Dhuhur prayer at the mosque.

In addition, the development of the era has led humans to convenience in the world of transportation so that walking is not the only way to get to the mosque. Even today's vehicles are very different, such as cars that have

protection from the hot sun. When walking to the mosque, if in the time of the Prophet Muhammad SAW you had to wait for the shadow of the wall to appear first to be protected from the hot sun, now there are objects that can be used as protection from the heat of the sun such as umbrellas.

Then if we look at the consideration that performing the Dhuhr prayer during the scorching heat can cause someone to be less solemn because of the discomfort caused by the weather temperature. In modern times like now, there are already tools that can cool the room. Even fans and air conditioners have mostly become a necessity for people who live in areas with hot temperatures. And in mosques, many of these air conditioners have been found. So the consideration that hot temperatures can cause this lack of solemnity can also be overcome by the presence of these air conditioners.

According to the author's analysis, in accordance with what has been explained previously, considering the situation and conditions in the present era which are very different from the situation and conditions when the hadith was delivered, *ibrad* itself should no longer be used as an excuse to postpone the time of the Dhuhr prayer during the blazing heat in the present era. So in carrying out the Dhuhr prayer, it should be done at the main time, namely at the beginning of the

time, when the sun is directly overhead and begins to shift or move to the west. (Sarwat, 2018) The implementation is carried out without any further delay except for areas that still meet the requirements for allowing the postponement of the Dhuhr prayer time and there have been no changes in the situation and conditions due to developments in the era and technology as previously explained in this study.

CONCLUSION

The hadith containing the command to delay the time of the Dhuhr prayer during the scorching heat is a *muttafaq 'alaih hadith*, namely a hadith whose authenticity has been agreed upon by scholars. In terms of text, this hadith contains the command to delay the time of the Dhuhr prayer with the approach of ushul fiqh, this command is a form of recommendation. In terms of context, the delivery of the hadith cannot be separated from the habits of the people at that time who made various trips. Then, in terms of history, this hadith was also delivered by the Prophet Muhammad when he was traveling with his companions. When traveling, of course, weather conditions also greatly affect the delivery of the hadith regarding the command to delay the time of the Dhuhr prayer during the scorching heat. The weather or climate of cities in the Arabian Peninsula is greatly influenced by the geographical location which makes the area have a

relatively high temperature, namely in the range of 21-32 ° C. In addition, during the time of the Prophet Muhammad, buildings and mosques were still rare so it was difficult to take shelter when performing prayers. In an effort to contextualize the hadith, according to the author's analysis by considering the situation and conditions in the present era which are very different from the situation and conditions when the hadith was delivered, *ibrad* itself should no longer be used as an excuse to postpone the time of the Dhuhur prayer during the blazing heat in the present era. So it is more important for Muslims to take the priority of performing the Dhuhur prayer at the beginning of the time. Except for areas that have not yet experienced development which makes the blazing heat itself can be overcome and cause a lack of piety and these areas are still classified as areas that meet the criteria for being allowed to postpone the time of the Dhuhur prayer.

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