

MOVEMENTS OUTSIDE THE PRAYER MOVEMENTS DONE DURING PRAYER FROM THE PERSPECTIVE OF THE HADITH

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Abstract

This study focuses on the hadith of the Prophet Muhammad SAW which discusses movements outside the prayer movements that are done during prayer. Hadith has synonyms/mufrodif according to experts in the science of hadith, including sunnah, khabar, and atsar. Prayer in language is a prayer, while in terms of terminology it is a reading and certain actions that begin with takbir and end with greetings. Prayer is said to be invalid if one of its requirements and pillars is not carried out. There are several things that invalidate prayer, including performing movements outside the prayer movements, but on the other hand there are many hadiths of the Prophet SAW which explain that Rasulullah once performed movements outside the prayer movements, based on this a question arises regarding how to understand these hadiths, and how to implement these hadiths at this time. The purpose of the study was to determine the understanding of the hadith and to determine how to implement it at this time. This study is included in library research, using the maudhu'i method. The results of this study are, in terms of text, the hadiths may have the permissibility of performing movements outside of the prayer movements. However, if understood contextually, there are several things in the hadith that cannot be done because the situation and conditions in the past and present are different, and when we are going to perform the prayer movements there are limitations such as not being allowed to perform the movements three times in a row or performing excessive movements.

Keywords: Movement, Prayer, Hadith Perspective

Abstrak

Penelitian ini difokuskan keatas hadis Nabi Muhammad SAW atas membahas mengenai gerakan-gerakan di luar gerakan shalat atas di lakukan saat shalat. Hadis mempunyai sinonim/ *mufrodif* buat pakar ilmu hadis celah lain yakni *sunnah*, *khabar* serta *atsar*. Shalat secara bahasa yakni do'a, sedangkan secara istilah yakni bacaanserta

perbuatan tertentu atas diawali atas takbir serta diakhiri atas salam. Shalat dibilang tidak sah jika salah satu syarat serta rukunnya tidak dilaksanakan. Ada beberapa hal atas membatalkan shalat dicelahnya yakni melakukan gerakan-gerakan di luar gerakan shalat, namun disisi lain ada banyak hadis-hadis Nabi SAW atas menjelaskan tentang Rasulullah pernah melakukan gerakan-gerakan di luar gerakan shalat, berlandaskan hal ini muncul sebuah pertanyaan mengenai bagaimana pemahaman hadis-hadis tersebut serta bagaimana implementasi hadis tersebut atas saat ini. Tujuan penelitian buat mengetahui pemahaman hadis tersebut serta buat mengetahui bagaimana implementasi buat saat ini. Penelitian ini termasuk keatas penelitian *library research*, menggunakan metode *maudhu'*. Hasil penelitian ini yakni, secara teks mungkin hadis-hadis tersebut memiliki kebolehan buat melakukan gerakan di luar gerakan shalat. Namun jika difahami secara kontekstualnya ada beberapa hal atas hadis tersebut atas tidak bisa dilakukan karna situasi serta kondisi atas zaman duluserta sekarang berbeda serta ketika kita akan melakukan gerakan shalat tersebut ada batasannya seperti tidak boleh melakukan gerakan tiga kali berturut-turut atau melakukan gerakan berlebihan.

Kata Kunci: Gerakan, Sholat, Perspektif Hadis

INTRODUCTION

Hadith has several *Murodif synonyms* for experts in hadith science, including *sunnah*, *khobar* and *atsar*. (Edriagus Saputra, 2021) *Sunnah* for language has many meanings, is a journey to be followed, whether it is a good journey or a bad journey of the Prophet SAW, or it can also be given the meaning of everything narrated by the Prophet Muhammad SAW which does not originate from the Qur'an, for example, all actions, words and confessions should be used as evidence for Sharia law. *Khobar* in language is defined as *an-naba'* or news, whereas in terms of *khobar* it is identical to hadith, is everything that was relied upon by the

Prophet SAW both in terms of *marfu'*, *mauquf* and *maqtu'*. (Johendra, Sumiarti, & Saputra, 2022) Be it in the form of words, actions, agreements and characteristics. *Atsar* for language can be interpreted as a legacy, the meaning of legacy here is what the Prophet SAW did and then was carried out by his companions or more precisely something that was entrusted to the Prophet SAW (*marfu'*), his companions (*maquf*) and Salaf scholars. (Khon, 2019)

For language, prayer means prayer, while for the term *syara'* it means reading and certain actions that begin with a takbir, are accompanied by an intention and end with a greeting

based on various certain conditions. Prayer is one of the pillars of Islam that is obligatory and must be carried out, this description is based on the Koran, Sunnah and ijma'. (turats)Prayer is said to be invalid or invalid if one of the conditions and pillars is not carried out or is abandoned intentionally.(Isnaeni, Fauzan, Susanto, Ghazali, & Saputra, 2024; Kirin dkk., 2024) There are several things that can cancel prayer in the gap, is leaving the pillars of prayer on purpose, having hadas, being unclean, speaking on purpose, exposing one's private parts, changing one's intention, for example if one wants to break the prayer, moving a lot, turning one's back to the Qibla, laughing until one makes a sound, going ahead of the imam and apostasy.(Nur Kosim & Muhammad Nur Hadi, , 2019)

For some things that can invalidate the prayer, one of them is doing a lot of movements in prayer, the movement of the many and not the movement of prayer that is done three times in a row can invalidate a person's prayer. As explained in the Qur'an and also the hadith if we perform prayer must be done solemnly. The description is in the word of Allah SWT in Qs. al-Mu'minun verses 1-2 above reads:

قَدْ أَفْلَحَ الْمُؤْمِنُونَ ۝ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ

The verse above explains, the word lucky above means lucky to reach heaven. Allah SWT creates luck for someone to have good qualities and luck for believers, this is one of the promises of Allah SWT and believes that Allah SWT is able to free them from worldly desires and the temptations of Satan. There is also a description of their hearts being solemn then closing their eyes and humbling themselves, and their eyesight does not go beyond the place of prayer. Being solemn in prayer means concentrating one's heart on prayer, at that time a calmness will be created. They will feel the greatness and awesomeness because their hearts are present in prayer, not negligent, their limbs, both physical and spiritual, follow the movements of prayer, because in their hearts there is only Allah SWT.

There is also a hadith that explains that prayer must be performed solemnly, such as the hadith narrated by Abu Daud.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ حَدَّثَنَا مُعَاوِيَةُ بْنُ صَالِحٍ عَنْ رَبِيعَةَ بْنِ يَزِيدَ عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ عَنْ جُبَيْرِ بْنِ نُفَيْرٍ الْخَضْرَمِيِّ عَنْ عُقْبَةَ بْنِ عَامِرٍ الْجُهَنِيِّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا مِنْ أَحَدٍ يَتَوَضَّأُ فَيُحْسِنُ الْوُضُوءَ

وَيُصَلِّي رُكْعَتَيْنِ يُقْبِلُ بِقَلْبِهِ وَوَجْهِهِ عَلَيْهِمَا إِلَّا وَجَبَتْ
(Sulaiman, 2019) لَهُ الْجَنَّةُ

means The sentence قِيَحْسِنُ الْوُضُوءَ comes from the word يُحْسِنُ (improving ablution), where which means good. حَسَنَ from the word يَقْبَل here comes from the word الإقبال (welcoming, facing) and is the opposite (turning away). In الإقبال of the word is used مَقْبِل Muslim's narration, the word

While the sentence يُقْبِلُ وَوَجْهِهِ بِقَلْبِهِ (facing the heart and face). The meaning of the face is facing the two raka'ats both outwardly and inwardly. An-Nawawi said, "With these two words the Messenger of Allah SAW has combined all forms of khusyuk and khudhu' (concentration and humility), because khudhu' is done on the limbs and khusyuk is done on the heart. This hadith has been mentioned in the discussion of Taharah with the editorship of Panjang. (Abu Ath-Thayyib Muhammad Syamsul Haq Al 'Azhim Abadi, 2010)

Conclusion on the explanation of the verses of the Qur'an and the hadith in that when we perform prayer, it must be done solemnly, but there are several hadiths which explain that the Prophet Muhammad SAW once performed movements outside of the prayer

movements while performing prayer, these hadiths are as follows:

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ وَمُسَدَّدٌ وَهَذَا لَفْظُهُ قَالَ
حَدَّثَنَا بِشْرُ بْنُ يَعْنِي ابْنَ الْمُفَضَّلِ حَدَّثَنَا بُرْدٌ عَنْ
الرُّهْرِيِّ عَنْ عُرْوَةَ بْنِ الرُّبَيْرِ عَنْ عَائِشَةَ قَالَتْ كَانَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَحْمَدُ يُصَلِّي
وَالْبَابُ عَلَيْهِ مُعَلَّقٌ فَجِئْتُ فَاسْتَفْتَحْتُ قَالَ أَحْمَدُ
فَمَشَى فَفَتَحَ لِي ثُمَّ رَجَعَ إِلَى مُصَلَّاهُ وَذَكَرَ أَنَّ الْبَابَ
(Sulaiman, 2009) كَانَ فِي الْقِبْلَةِ

In this hadith it is sunnah for people to pray in a place above their door in the direction of the Qibla to close the door so that it becomes a sutrah (barrier) to prevent people from passing in front of it. It also contains a recommendation to hide prayer from human view and this hadith also explains that the Prophet SAW once when he was praying he walked from his place of prayer to the door to open the door after that he returned to his place of prayer and continued his prayer without breaking the prayer. (abu Ath-Thayyib & Muhammad Syamsul Haq Al 'Azhim Abad, 2010)

حَدَّثَنَا مُسْلِمٌ بْنُ إِبرَاهِيمَ حَدَّثَنَا عَلِيُّ بْنُ الْمُبَارَكِ
عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ ضَمْصَمِ بْنِ جَوْسٍ عَنْ أَبِي
هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ افْتُلُوا
الْأَسْوَدَيْنِ فِي الصَّلَاةِ الْحَيَّةِ وَالْعَقْرَبِ

In this hadith, it is explained that the Prophet SAW ordered us to kill two black animals when praying in the gap between them, is snakes and scorpions, because snakes and scorpions are among the most dangerous animals, so the Prophet SAW ordered us to kill these two animals. (abu Ath-Thayyib & Muhammad Syamsul Haq Al 'Azhim Abad, 2010)

حَدَّثَنَا يَحْيَى بْنُ خَلْفٍ حَدَّثَنَا عَبْدُ الْأَعْلَى حَدَّثَنَا
مُحَمَّدُ بْنُ يَحْيَى ابْنُ إِسْحَاقَ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ
الْمَقْبُرِيِّ عَنْ عَمْرِو بْنِ سُلَيْمٍ الزُّرْقِيِّ عَنْ أَبِي قَتَادَةَ
صَاحِبِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ بَيْنَمَا
نَحْنُ نَنْتَظِرُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِلصَّلَاةِ
فِي الظُّهْرِ أَوْ الْعَصْرِ وَقَدْ دَعَا بِلَالٍ لِلصَّلَاةِ إِذْ خَرَجَ
إِلَيْنَا وَأَمَامَهُ بِنْتُ أَبِي الْعَاصِ بِنْتُ ابْنَتِهِ عَلَى عُنُقِهِ
فَقَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي مُصَلَّاهُ
وَقُمْنَا خَلْفَهُ وَهِيَ فِي مَكَانِهَا الَّذِي هِيَ فِيهِ قَالَ
فَكَبَّرْنَا قَالَ حَتَّى إِذَا أَرَادَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ أَنْ يَرْكَعَ أَخَذَهَا فَوَضَعَهَا ثُمَّ رَكَعَ وَسَجَدَ حَتَّى
إِذَا فَرَغَ مِنْ سُجُودِهِ ثُمَّ قَامَ أَخَذَهَا فَرَدَّهَا فِي مَكَانِهَا
فَمَا زَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَصْنَعُ بِهَا
ذَلِكَ فِي كُلِّ رَكْعَةٍ حَتَّى فَرَغَ مِنْ صَلَاتِهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ

(abu Ath-Thayyib & Muhammad Syamsul Haq Al 'Azhim Abad, 2010)

In this hadith it is explained that the Prophet SAW once carried his daughter (Zainab) while performing the prayer, and when he was bowing and prostrating the child was lowered into his arms and then when he stood up after bowing and prostrating he carried the child, he did this continuously until the raka'at of the prayer was finished.

From some of the hadiths above, it is explained that the Prophet Muhammad SAW, when performing prayers, did some movements outside the prayer movements. However, on the other hand, there are verses of the Qur'an and also hadiths that order us to be devout when performing prayer.

In order to avoid mistakes in understanding and practicing the hadith regarding the Prophet SAW who once made movements outside the prayer movements while performing the prayer, the author feels that this problem is important to study, because it is feared that someone will understand this hadith only contextually, if someone understands this hadith only contextually then that person will find it easier to make movements outside the prayer movements and here the author will study the content of the hadith and the understanding of the hadith with the

title " *Movements Outside the Prayer Movements Done During Prayer from the Perspective of the Hadith*".

LITERATURE REVIEW

David Prabowo, Thesis, 2022, *The Meaning of Khusyu' in Prayer* . This (Prabowo, 2022)thesis by a student of IAIN Ponorogo discusses the meaning of khusyu' when performing prayer, where in this thesis discussing the definition of khusyu' in prayer will be focused on the verses of the Qur'an and in this thesis using a Comparative Study of the Gap in the Interpretation of Al-Munir by Nawawi al-Bantani and the Tafsir Al-Azhar by Buya Hamka). While the research that will be carried out by the author is more focused on the hadith of the Prophet Muhammad SAW, will make movements outside the prayer movements, will cause the khusyu' in prayer to be disturbed.

Muji Burrahman and Faizatul Faridy, Journal, 2021, *Application Analysis The Procedure for Praying will be Correct for the Students of TPA Geuceu Meunara Banda Aceh* . (Muji Burrahman & Faizatul Faridy, 2021)The discussion of the scientific work will be carried out by students of the Ar-Raniry State Islamic University Banda Aceh, which focuses on the definition of

prayer, the requirements of prayer, the pillars of prayer and also things will invalidate the prayer, where things will invalidate the prayer, is doing movements outside of prayer or doing movements more than three times in a row such as stepping or walking or related things .

Zulfikli, Thesis, 2010, *Philosophical Study of Prayer Movements and Readings*. (Zulkifli, 2010)The discussion of the research will be conducted by students of Sultan Syarif Kasim State Islamic University Pekanbaru and will focus more on the movements and readings that will be performed during prayer, from takbir to greeting.

Haerudin, Journal, 2021, *Review of the Pillars of Prayer According to the Hadiths of the Prophet Muhammad SAW*. (Haerudin, 2021)The discussion of the scientific work will be carried out by students of Buana Perjuangan University Kerawang, focusing on the hadith regarding the pillars of prayer according to the hadiths of the Prophet Muhammad SAW and also discussing the movements in the pillars of prayer that will be considered *authentic* by scholars.

Muhammad Nasrudin, Thesis, 2021, *Analysis of Human Movement*

System Material in Prayer Movements: Integration Study of Science and Religion. (Nasrudin, 2021) In the thesis research that will be carried out by IAIN Jember students, it will focus more on the relationship between the gaps in the human movement system and movements in prayer. Such as the takbiratul ihram movement, bowing, prostrating, sitting in the gap between two prostrations, and greetings.

RESEARCH METHOD

This research is a qualitative research based on primary and secondary data sources. The data collection technique for this research is collecting hadiths about the Prophet Muhammad SAW who once performed movements outside of prayer movements. After the data is collected, the data will be analyzed descriptively - *analytical, descriptive-analytical*.

RESULTS AND DISCUSSION

Understanding the Hadith Regarding Movements Outside of Prayer Movements Textually :

Movements outside of prayer movements do not change places.

- a. The above hadith was narrated by Sunan Abu Daud number 785 in the book of prayers in the gap, is:

حَدَّثَنَا يَحْيَى بْنُ خَلْفٍ حَدَّثَنَا عَبْدُ الْأَعْلَى حَدَّثَنَا مُحَمَّدٌ يَعْنِي ابْنَ إِسْحَاقَ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ عَنْ عَمْرِو بْنِ سُلَيْمٍ الزُّرْقِيِّ عَنْ أَبِي قَتَادَةَ صَاحِبِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ بَيْنَمَا نَحْنُ نَنْتَظِرُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِلصَّلَاةِ فِي الظُّهْرِ أَوْ الْعَصْرِ وَقَدْ دَعَاهُ بِلَالٌ لِلصَّلَاةِ إِذْ خَرَجَ إِلَيْنَا وَأَمَامَهُ بِنْتُ أَبِي الْعَاصِ بِنْتُ ابْنَتِهِ عَلَى عُنُقِهِ فَقَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي مُصَلَّاهُ وَفُتْنَا خَلْفَهُ وَهِيَ فِي مَكَانِهَا الَّذِي هِيَ فِيهِ قَالَ فَكَبَّرَ فَكَبَّرْنَا قَالَ حَتَّى إِذَا أَرَادَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَرْكَعَ أَخَذَهَا فَوَضَعَهَا ثُمَّ رَكَعَ وَسَجَدَ حَتَّى إِذَا فَرَغَ مِنْ سُجُودِهِ ثُمَّ قَامَ أَخَذَهَا فَرَدَّهَا فِي مَكَانِهَا فَمَا زَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَصْنَعُ بِهَا ذَلِكَ فِي كُلِّ رُكْعَةٍ حَتَّى فَرَغَ مِنْ صَلَاتِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Textual understanding of the language approach to the hadith above narrated by Sunan Abu Daud, the words (لِلصَّلَاةِ فِي الظُّهْرِ أَوْ الْعَصْرِ) can be understood as the time of obligatory prayers, is the dzuhur and asar prayers, while the words (وَهِيَ فِي مَكَانِهَا) can be interpreted while he was still in his original position, meaning that the umamah was still on the neck of the Prophet SAW, the sentence (وَهِيَ فِي مَكَانِهَا) indicates the number of haliyah or an explanatory sentence. above has the meaning of the Prophet being in his place of prayer and we being behind him, while the Ummah were still there even before the Prophet stood in his place of prayer.

While the sentence (حَتَّى إِذَا أَرَادَ) رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَرْكَعَ أَخَذَهَا فَوَضَعَهَا ثُمَّ رَكَعَ وَسَجَدَ حَتَّى إِذَا فَرَغَ مِنْ سُجُودِهِ ثُمَّ قَامَ أَخَذَهَا فَرَدَّهَا فِي (مَكَانِهَا) can be understood, when the Prophet SAW wanted to bow down or prostrate, the Prophet took the umamah by the neck then put it down, then the Prophet SAW did the ruku' and prostrated and after prostrating, Rasulallah took the umamah and put it back.

- b. The above hadith was narrated by Sunan Abu Daud in hadith number 786 in the book of prayers in his gap, is:

حَدَّثَنَا مُسْلِمٌ بْنُ أَبِإِبْرَاهِيمَ حَدَّثَنَا عَلِيُّ بْنُ الْمُبَارَكِ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ ضَمْصَمِ بْنِ جَوْسٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اقْتُلُوا الْأَسْوَدَيْنِ فِي الصَّلَاةِ الْحَيَّةَ وَالْعَقْرَبَ

Textual understanding of the linguistic approach to the above hadith narrated by Sunan Abu Daud, the word (اقْتُلُوا الْأَسْوَدَيْنِ) can be understood as kill two black animals, while the word (الْحَيَّةُ) can be interpreted as snakes and scorpions.

- c. The above hadith was narrated by Sunan Abu Daud in hadith number 781 in the book of prayers in his gap, is:

حَدَّثَنَا الرَّبِيعُ بْنُ نَافِعٍ حَدَّثَنَا مُعَاوِيَةُ بْنُ يَغْنِيٍّ ابْنُ سَلَامٍ عَنْ زَيْدٍ أَنَّهُ سَمِعَ أَبَا سَلَامٍ قَالَ حَدَّثَنِي السَّلُولِيُّ هُوَ أَبُو كَبْشَةَ عَنْ سَهْلِ ابْنِ الْحَنْظَلِيَّةِ قَالَ ثَوَّبَ بِالصَّلَاةِ يَعْنِي صَلَاةَ الصُّبْحِ فَجَعَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي وَهُوَ يَلْتَفِتُ إِلَى الشَّعْبِ قَالَ أَبُو دَاوُدَ وَكَانَ أَرْسَلَ فَارِسًا إِلَى الشَّعْبِ مِنَ اللَّيْلِ يُحْرُسُ

Textual understanding of the linguistic approach to the above hadith narrated by Sunan Abu Daud, the word (ثَوَّبَ بِالصَّلَاةِ) can be interpreted as the prayer time has been iqamatkan, while the word (وَهُوَ) And He is the Most Gracious O Allah (الشَّعْبِ) means he (the Prophet SAW) turned to the road on the hill, said الشَّعْبِ by pronouncing the letter shin, it means a path on a hill (mountain).

- d. The above hadith was narrated by Sahih Bukhari in hadith number 396 of the book of prayers in its gap, is:

حَدَّثَنَا آدَمُ قَالَ حَدَّثَنَا شُعْبَةُ قَالَ حَدَّثَنَا قَتَادَةُ قَالَ سَمِعْتُ
أَنَسَ بْنَ مَالِكٍ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ
الْمُؤْمِنَ إِذَا كَانَ فِي الصَّلَاةِ فَإِنَّمَا يُنَاجِي رَبَّهُ فَلَا يَبْزُقَنَّ بَيْنَ
يَدَيْهِ وَلَا عَنْ يَمِينِهِ وَلَكِنْ عَنْ يَسَارِهِ أَوْ تَحْتَ قَدَمِهِ

Textual understanding from a linguistic approach, the above hadith narrated by Sahih Bukhari, the sentence (إِنَّ الْمُؤْمِنَ إِذَا كَانَ فِي الصَّلَاةِ) can be interpreted as if a believer is praying, while the sentence (فَلَا يَبْزُقَنَّ بَيْنَ يَدَيْهِ وَلَا عَنْ) can be interpreted as do not spit forward or to the right. (وَلَكِنْ عَنْ يَسَارِهِ أَوْ) can be interpreted as spitting to the left or under the feet.

- e. The above hadith was narrated by Sahih Bukhari in hadith number 479 of the book of prayers in its gap, is:

حَدَّثَنَا أَبُو مَعْمَرٍ قَالَ حَدَّثَنَا عَبْدُ الْوَارِثِ قَالَ حَدَّثَنَا يُونُسُ
عَنْ حُمَيْدِ بْنِ هِلَالٍ عَنْ أَبِي صَالِحٍ أَنَّ أَبَا سَعِيدٍ قَالَ قَالَ
النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ح و حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ
قَالَ حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ قَالَ حَدَّثَنَا حُمَيْدُ بْنُ هِلَالٍ
الْعَدَوِيُّ قَالَ حَدَّثَنَا أَبُو صَالِحٍ السَّمَّانُ قَالَ رَأَيْتُ أَبَا سَعِيدٍ
الْحُدْرِيَّ فِي يَوْمٍ جُمُعَةٍ يُصَلِّي إِلَى شَيْءٍ يَسْتُرُهُ مِنَ النَّاسِ فَأَرَادَ
شَابٌّ مِنْ بَنِي أَبِي مُعَيْطٍ أَنْ يَجْتَازَ بَيْنَ يَدَيْهِ فَدَفَعَ أَبُو سَعِيدٍ
فِي صَدْرِهِ فَتَنَظَّرَ الشَّابُّ فَلَمْ يَجِدْ مَسَاعًا إِلَّا بَيْنَ يَدَيْهِ فَعَادَ
لِيَجْتَازَ فَدَفَعَهُ أَبُو سَعِيدٍ أَشَدَّ مِنَ الْأُولَى فَقَالَ مِنْ أَبِي سَعِيدٍ
ثُمَّ دَخَلَ عَلَى مَرْوَانَ فَشَكَا إِلَيْهِ مَا لَقِيَ مِنْ أَبِي سَعِيدٍ وَدَخَلَ
أَبُو سَعِيدٍ خَلْفَهُ عَلَى مَرْوَانَ فَقَالَ مَا لَكَ وَلَا بِنِ أَخِيكَ يَا

أَبَا سَعِيدٍ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِذَا
صَلَّى أَحَدُكُمْ إِلَى شَيْءٍ يَسْتُرُهُ مِنَ النَّاسِ فَأَرَادَ أَحَدٌ أَنْ يَجْتَازَ
بَيْنَ يَدَيْهِ فَلْيَدْفَعْهُ فَإِنْ أَبَى فَلْيُقَاتِلْهُ فَإِنَّمَا هُوَ شَيْطَانٌ

Textual understanding from a linguistic approach to the hadith narrated by Sahih Bukhari, regarding the sentence (في يوم جمعة يص إلى شيء يستر ه من) (الناس فأراد شاب) above can be interpreted as on Friday Abu Sa'id was praying, Abu Sa'id was praying facing something to limit it so that people would pass by, while regarding the sentence (من بن ي) (God bless you) over means Then there was a young man from the Bani Abu Mu'aith who was about to pass in front of him. So Abu Sa'id blocked the man by holding his chest. Meanwhile, in the sentence (إِذَا) صَلَّى أَحَدُكُمْ إِلَى شَيْءٍ يَسْتُرُهُ مِنَ النَّاسِ فَأَرَادَ أَحَدٌ أَنْ يَجْتَازَ (بَيْنَ يَدَيْهِ فَلْيَدْفَعْهُ فَإِنْ أَبَى فَلْيُقَاتِلْهُ فَإِنَّمَا هُوَ شَيْطَانٌ), if there is a man who wants to pass in front of him, then prevent him. If he refuses, then fight him, for he is . (syaikh, 2016)

- f. The above hadith was narrated by, Sahih Bukhari in hadith number 1129, in the book of deeds (to be done) in prayer in the gaps, is:

حَدَّثَنَا يَحْيَى أَخْبَرَنَا وَكِيعٌ عَنْ سُفْيَانَ عَنْ أَبِي حَازِمٍ عَنْ
سَهْلِ بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ التَّسْبِيحُ لِلرِّجَالِ وَالتَّصْفِيحُ لِلنِّسَاءِ

Textual understanding of the language approach to the hadith narrated by Sahih Bukhari, regarding the sentence (التَّسْبِيحُ لِلرَّجَالِ) can be interpreted as a prayer bead for a man and for the sentence (وَالنَّصْفِيحُ لِلنِّسَاءِ) can be interpreted as clapping for a woman.

Movements outside the prayer movement change places.

- a. The above hadith was narrated by Sunan Abu Daud in hadith number 787 in the book of prayers in his section, is:

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ وَمُسَدَّدٌ وَهَذَا لَفْظُهُ قَالَ حَدَّثَنَا بِشْرٌ يَعْنِي ابْنَ الْمُفَضَّلِ حَدَّثَنَا بُرْدٌ عَنْ الزُّهْرِيِّ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَحْمَدُ يُصَلِّي وَالْبَابُ عَلَيْهِ مُغْلَقٌ فَجِئْتُ فَاسْتَفْتَحْتُ قَالَ أَحْمَدُ فَمَشَى فَفَتَحَ لِي ثُمَّ رَجَعَ إِلَى مُصَلَّاهُ وَذَكَرَ أَنَّ الْبَابَ كَانَ فِي الْقِبْلَةِ

Textual understanding from a linguistic approach to the hadith narrated by Sunan Abu Daud, regarding the sentence (وهذا لفظه) this sentence shows the meaning of the word, is the word Musaddad. For the sentence (قَالَ) means Ahmad said is Ahmad bin Hanbal. On the sentence (وَالْبَابُ عَلَيْهِ مُغْلَقٌ) means the door is closed, the meaning of this is when someone prays at the door in the direction of the Qibla, then he should close the door so that it becomes a sutrah (barrier) to limit

people from passing in front of him. The sentence (فَجِئْتُ فَاسْتَفْتَحْتُ) means I came and asked for the door to be opened. The sentence (فَمَشَى فَفَتَحَ) means he walked and opened the door, while the sentence (لِي ثُمَّ رَجَعَ إِلَى مُصَلَّاهُ) means then he returned to his place of prayer. (syaikh, 2016)

- b. The above hadith was narrated by Sahih Bukhari in hadith number 1135 of the book of deeds (to be done) in prayer, the gap is as follows:

حَدَّثَنَا آدَمُ حَدَّثَنَا شُعْبَةُ حَدَّثَنَا الْأَزْرَقِيُّ بْنُ قَيْسٍ قَالَ سَمِعْنَا بِالْأَهْوَازِ نُفَاتِلُ الْحُرُورِيَّةَ فَبَيْنَا أَنَا عَلَى جُرْفٍ نَهَرٍ إِذَا رَجُلٌ يُصَلِّي وَإِذَا لِحَامٌ دَابَّتْهُ بِيَدِهِ فَجَعَلَتِ الدَّابَّةُ تُنَازِعُهُ وَجَعَلَ يَنْبَغُهَا قَالَ شُعْبَةُ هُوَ أَبُو بَرَّةَ الْأَسْلَمِيُّ فَجَعَلَ رَجُلٌ مِنَ الْخَوَارِجِ يَقُولُ اللَّهُمَّ افْعَلْ بِهَذَا الشَّيْخِ فَلَمَّا انْصَرَفَ الشَّيْخُ قَالَ إِنِّي سَمِعْتُ قَوْلَكُمْ وَإِنِّي عَزَوْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سِتَّ عَزَوَاتٍ أَوْ سَبْعَ عَزَوَاتٍ وَثَمَانِي وَشَهِدْتُ تَبْسِيرَهُ وَإِنِّي إِذْ كُنْتُ أَنَّ أُرَاجِعَ مَعَ دَابَّتِي أَحَبُّ إِلَيَّ مِنْ أَنْ أَدْعَهَا تَرْجِعُ إِلَى مَا لَفَّهَا فَيَشُقُّ عَلَيَّ

Textual understanding in the language approach to the hadith narrated by Sahih Bukhari, regarding the sentence (فَجَعَلَ رَجُلٌ مِنَ الْخَوَارِجِ يَقُولُ اللَّهُمَّ افْعَلْ) (بهذا الشيخ) can be understood as a man from the Khawarij group said "O Allah, do this to this old man...", it turned out that there was an old man who was praying and holding the reins of his riding animal, when the animal moved,

he also moved. The sentence (وَشَهِدْتُ) can be interpreted as well as I witnessed its ease. Sentence (وَإِنِّي إِنْ كُنْتُ) أَنْ أَرَا جَعَلَ مَعَ دَابَّتِي أَحَبُّ إِلَيَّ مِنْ أَنْ أَدْعَهَا تَرْجِعَ إِلَى مَالِهَا (فَيَشُقُّ عَلَيَّ) means that following my mount is more to my liking than if I were to force it back to the pasture where it usually roams, because that would be more difficult for me.

- c. The above hadith was narrated by Sahih Bukhari in hadith number 1130 of the book of deeds (to be done) in prayer, the gap is as follows:

حَدَّثَنَا بِشْرُ بْنُ مُحَمَّدٍ أَخْبَرَنَا عَبْدُ اللَّهِ قَالَ قَالَ يُوسُفُ قَالَ الرَّهْرِيُّ أَخْبَرَنِي أَنَّهُ بَنِي مَالِكٍ أَنَّ الْمُسْلِمِينَ بَيْنَا هُمْ فِي الْفَجْرِ يَوْمَ الْاِثْنَيْنِ وَأَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ يُصَلِّي بِهِمْ فَفَجَّاهُمْ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَكَشَفَ سِتْرَ حُجْرَةٍ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا فَظَرَّ إِلَيْهِمْ وَهُمْ صُفُوفٌ فَتَبَسَّمَ يَضْحَكُ فَكَصَّ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ عَلَى عَقْبِيهِ وَظَنَّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُرِيدُ أَنْ يَخْرُجَ إِلَى الصَّلَاةِ وَهُمْ الْمُسْلِمُونَ أَنْ يَفْتَتِنُوا فِي صَلَاتِهِمْ فَرَحًا بِالنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ رَأَوْهُ فَأَشَارَ بِيَدِهِ أَنْ أَمُوا ثُمَّ دَخَلَ الْحُجْرَةَ وَأَرْخَى السِّتْرَ وَتَوَقَّى ذَلِكَ الْيَوْمَ

Textual understanding is based on a language approach, the sentence (فِي الْفَجْرِ يَوْمَ الْاِثْنَيْنِ) means morning prayer on Monday, (وَأَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ) can be interpreted as being led by Abu Bakr ra on the sentence (صَلَّي بِهِمْ فَفَجَّاهُمْ النَّبِيُّ) can be interpreted as turning around the Prophet's room looking at them. The sentence (أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ) can

be interpreted as Abu Bakr turned to enter the row. Sentence (رَأَوْهُ فَأَشَارَ بِيَدِهِ) can be interpreted as him gesturing with his hands to continue his prayer.

Understanding the Hadith Regarding Movements Outside of Prayer Movements Contextually .

- a. The above hadith was narrated by Sunan Abu Daud in hadith number 765 in the book of prayers in his section, is:

حَدَّثَنَا يَحْيَى بْنُ خَلْفٍ حَدَّثَنَا عَبْدُ الْأَعْلَى حَدَّثَنَا مُحَمَّدٌ يَعْنِي ابْنَ إِسْحَاقَ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ عَنْ عَمْرِو بْنِ سُلَيْمٍ الزُّرْقِيِّ عَنْ أَبِي قَتَادَةَ صَاحِبِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ بَيْنَمَا نَحْنُ نَنْتَظِرُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِلصَّلَاةِ فِي الظُّهْرِ أَوْ الْعَصْرِ وَقَدْ دَعَاهُ بِلَالٌ لِلصَّلَاةِ إِذْ خَرَجَ إِلَيْنَا وَأَمَامَهُ بِنْتُ أَبِي الْعَاصِ بِنْتُ ابْنَتِهِ عَلَى عُنُقِهِ فَقَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي مُصَلَّاهُ وَثُمَّ خَلَفَهُ وَهِيَ فِي مَكَانِهَا الَّذِي هِيَ فِيهِ قَالَ فَكَبَّرَ فَكَبَّرْنَا قَالَ حَتَّى إِذَا أَرَادَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَرْكَعَ أَخَذَهَا فَوَضَعَهَا ثُمَّ رَكَعَ وَسَجَدَ حَتَّى إِذَا فَرَغَ مِنْ سُجُودِهِ ثُمَّ قَامَ أَخَذَهَا فَرَدَّهَا فِي مَكَانِهَا فَمَا زَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَصْنَعُ بِهَا ذَلِكَ فِي كُلِّ رَكْعَةٍ حَتَّى فَرَغَ مِنْ صَلَاتِهِ صَلَّى اللَّهُ عَلَيْهِ

Based on the explanation of the hadith above, there is a description of the Messenger of Allah carrying the mother during obligatory/fardu prayers, is at Dhuhr or Asr time.

At that time the Prophet SAW carried the Ummah around his neck. To

show his love for children, the Prophet SAW put the umamah around his neck while praying and did not lower the umamah on his neck, except when he wanted to bow down or prostrate, he put the umamah on his back and then carried him back, in this case he showed how to unite the small components of daily life into worship.

On this hadith there is also a description of Al-Khattib in which he comments on khamisah (patterned clothing) and the act of carrying the umamah while praying, he said that khamisah (patterned clothing) could disturb the Prophet SAW because then he asked to be replaced with anjibaniyah (plain clothes). , how is he not disturbed by this movement of many. Imam An-Nawawi said that although there are aspects that interfere with prayer, khamisah (patterned clothing) has no benefit over the clothing, while carrying is considered valid and even carries its own wisdom. This shows that it is permissible to interact with small children while praying.

description shows that prayer can still be performed in good conditions involving interaction with children. The understanding above also shows the importance of understanding the context

of the Prophet's actions as a guide for Muslims in their daily worship.

The above analysis shows the importance of connecting religious practices to real life and how Islamic teachings provide space for positive social interaction without sacrificing prayer.

- b. The above hadith was narrated by, Sunan Abu Daud from hadith 786 on the prayer book in the gap, is:

حَدَّثَنَا مُسْلِمٌ بْنُ أَبِرَاهِيمَ حَدَّثَنَا عَلِيُّ بْنُ الْمُبَارَكِ عَنْ يَحْيَى
 بْنِ أَبِي كَثِيرٍ عَنْ ضَمْصَمِ بْنِ جَوْسٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ
 رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اقْتُلُوا الْأَسْوَدَيْنِ فِي الصَّلَاةِ
 الْحَيَّةَ وَالْعُقْرَبَ

On the hadith above there is a very clear command, is "Kill two black animals" and the name *al-Aswad* is a snake, this description emphasizes that this action is part of protecting oneself from danger. The mention of snakes and scorpions as information (bayan) on the term *al-Aswad* to clarify the type of animal in question, as well as the importance of understanding the context of sharia.

For Al-Khattabi, a slight movement during prayer will not invalidate the prayer, but if the movement is done repeatedly, it will invalidate the prayer .

Al-Baihaqi's opinion emphasizes that killing snakes or scorpions is absolute and killing dangerous animals

can be done more than once if necessary. This shows the permissibility of Islamic law in emergency situations.

The explanation of the hadith above emphasizes that the act of killing snakes and scorpions is an act that is not only justified, but also to protect oneself, besides that the hadith above shows an ease, is providing space for the movement that is needed to maintain safety without having to break the prayer.

- c. The above hadith was narrated by, Sunan Abu Daud from hadith 912 on the prayer book in the gap, is:

حَدَّثَنَا الرَّيِّعُ بْنُ نَافِعٍ حَدَّثَنَا مُعَاوِيَةُ يَعْنِي ابْنَ سَلَامٍ عَنْ زَيْدٍ أَنَّهُ سَمِعَ أَبَا سَلَامٍ قَالَ حَدَّثَنِي السُّلُوبِيُّ هُوَ أَبُو كَبِشَةَ عَنْ سَهْلِ ابْنِ الْحَنْظَلِيَّةِ قَالَ ثُوبٌ بِالصَّلَاةِ يَعْنِي صَلَاةَ الصُّبْحِ فَجَعَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي وَهُوَ يَلْتَفِتُ إِلَى الشَّعْبِ قَالَ أَبُو دَاوُدَ وَكَانَ أَرْسَلَ فَارِسًا إِلَى الشَّعْبِ مِنَ اللَّيْلِ يَحْرُسُ

In the hadith above, there is a description when the prayer has been concluded, Rasulullah SAW turned towards the road on the hill (mountain). This hadith shows that the Prophet SAW turned towards the road on the hill while praying. This hadith shows that there was a certain situation where the Prophet SAW interacted with the environment around him, by creating

space for a limitation regarding the movement of prayer.

The history of al-Hakim and al-Hazimah explains that there are several opinions and understandings about turning your head during prayer. al-Hazimi said that turning to the right and left is not considered a mistake if you do not turn your neck completely and al-Hazimi said that this hadith is a *hasan gharib hadith* because it is only narrated through Al-Fadl bin Musa.

The above hadith description shows that turning one's head during prayer can be understood in certain contexts, but the change in practice suggested in the Qur'anic verse emphasizes the importance of humility and focus. This illustrates the dynamics of the gap between the hadith narration and the broader principles of the Shari'a, and how historical and theological contexts affect the understanding of prayer in Islam.

- d. The above hadith was narrated by Sahih Bukhari in hadith number 396 in the book of prayers in its gap, is:

حَدَّثَنَا آدَمُ قَالَ حَدَّثَنَا شُعْبَةُ قَالَ حَدَّثَنَا قَتَادَةُ قَالَ سَمِعْتُ أَنَسَ بْنَ مَالِكٍ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الْمُؤْمِنَ إِذَا كَانَ فِي الصَّلَاةِ فَإِنَّمَا يُنَاجِي رَبَّهُ فَلَا يَبْزُقَنَّ بَيْنَ يَدَيْهِ وَلَا عَنْ يَمِينِهِ وَلَكِنْ عَنْ يَسَارِهِ أَوْ تَحْتَ قَدَمِهِ

The explanation of this hadith is, the prohibition of spitting, Ibn Hajar said that spitting to the right is prohibited while praying, this shows the importance of maintaining politeness and cleanliness, which are important values in prayer. An-Nawawi has confirmed this prohibition in every situation, both in prayer and outside prayer.

As proof of the prohibition is what was narrated by Ab-Durazzaq and others, Ibnu Mas'ud and Mu'adz bin Jabal, by showing their hatred of the act of spitting on the right side, this shows the consensus among friends about the importance of protecting the right side. This was taken for reasons of prohibition which had been narrated by Hammam to Abu Hurairah, where he said " *verily the angels are on the right side.*"

For Al-Qadli lyadh he stated that if there is another option, spitting to the right should be disgraced, but if there is no other option then it is permissible. Meanwhile, Al-Khathabi said that you can spit on the left side, but if there is someone on both sides then spit under your feet or clothes. This provides practical solutions in social situations while still respecting the recommended etiquette.

The above explanation confirms that spitting to the right while praying is

prohibited, for various reasons both in terms of cleanliness and etiquette. The views of the scholars provide a context for Muslims to maintain politeness in their worship and this reflects the values of politeness when performing prayers.

- e. The above hadith was narrated by Sahih Bukhari in hadith number 479, in the book of prayer in the gap, is:

حَدَّثَنَا أَبُو مَعْمَرٍ قَالَ حَدَّثَنَا عَبْدُ الْوَارِثِ قَالَ حَدَّثَنَا يُونُسُ عَنْ حُمَيْدِ بْنِ هِلَالٍ عَنْ أَبِي صَالِحٍ أَنَّ أَبَا سَعِيدٍ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ح وَ حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ قَالَ حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ قَالَ حَدَّثَنَا حُمَيْدُ بْنُ هِلَالٍ الْعَدَوِيُّ قَالَ حَدَّثَنَا أَبُو صَالِحٍ السَّمَنِيُّ قَالَ رَأَيْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ فِي يَوْمٍ جُمُعَةٍ يُصَلِّي إِلَى شَيْءٍ يَسْتُرُهُ مِنَ النَّاسِ فَأَرَادَ شَابٌّ مِنْ بَنِي أَبِي مُعَيْطٍ أَنْ يَجْتَازَ بَيْنَ يَدَيْهِ فَدَفَعَ أَبُو سَعِيدٍ فِي صَدْرِهِ فَظَرَّ الشَّابُّ فَلَمْ يَجِدْ مَسَاعًا إِلَّا بَيْنَ يَدَيْهِ فَعَادَ لِيَجْتَازَ فَدَفَعَهُ أَبُو سَعِيدٍ أَشَدَّ مِنَ الْأُولَى فَقَالَ مِنْ أَبِي سَعِيدٍ ثُمَّ دَخَلَ عَلَى مَرْوَانَ فَشَكَا إِلَيْهِ مَا لَقِيَ مِنْ أَبِي سَعِيدٍ وَدَخَلَ أَبُو سَعِيدٍ خَلْفَهُ عَلَى مَرْوَانَ فَقَالَ مَا لَكَ وَلَا بَيْنَ أَخِيكَ يَا أَبَا سَعِيدٍ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِذَا صَلَّى أَحَدُكُمْ إِلَى شَيْءٍ يَسْتُرُهُ مِنَ النَّاسِ فَأَرَادَ أَحَدٌ أَنْ يَجْتَازَ بَيْنَ يَدَيْهِ فَلْيَدْفَعْهُ فَإِنْ أَبَى فَلْيَقَاتِلْهُ فَإِنَّمَا هُوَ

In this hadith there are several benefits, the gap is: that if a person is praying facing the sutah, then someone is about to pass through the gap between him and the sutah then he has to push, if he doesn't accept it then he should push even harder.

The prohibition of passing in front of a person praying is strongly emphasized, except in certain circumstances such as when the person is praying in a place that is made to be passed. This emphasizes the importance of respecting someone's worship. The obligation to respect the ruler, the description of the companions on submitting to the ruler, even though they are more noble, highlights social life. This shows that under certain circumstances, obligations towards the ruler must be respected.

The description of this hadith shows several important aspects of the manner of worship, especially in the context of social interaction. Through this hadith, there is an emphasis on the importance of sutras, respecting the person praying and maintaining manners in maintaining social relations.

- f. The above hadith was narrated by, Sahih Bukhari in hadith number 1129, regarding the book of deeds (to be performed) in prayer in the gaps, is:

حَدَّثَنَا يَحْيَى أَخْبَرَنَا وَكِيعٌ عَنْ سُفْيَانَ عَنْ أَبِي حَازِمٍ عَنْ
سَهْلِ بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ التَّسْبِيحُ لِلرِّجَالِ وَالتَّصْفِيحُ لِلنِّسَاءِ

The explanation of the hadith above is that women are prohibited from reciting tasbih because they are ordered to lower

their voices in prayer absolutely, because it is feared that it will cause slander. While men are prohibited from clapping their hands, because it is a woman's business. Then the narration of Imam Malik is taken in connection with the words of the Prophet SAW, "*clapping for women*", is that they do this outside of prayer. The context of the hadith above is reproach or insult, so it is not appropriate for men or women to do it outside of prayer.

However, this view is refuted by the history of Hammad bin Zaid's dinuklin on Abu Hazim in the book *Al Ahkam* in the form of an order, (*let men perform tasbih and women clap their hands*).

The above description explains the differences in the way of worship between men and women, as well as the importance of context and ethics in carrying out worship. The existence of several opinions in the narrations shows the complexity in the interpretation of Islamic law, which requires a deep and contextual understanding.

Movements outside the prayer movement include changing places.

- a. The above hadith was narrated by, Sunan Abu Daud from hadith 918 on the prayer book in the gap, is:

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ وَمُسَدَّدٌ وَهَذَا لَفْظُهُ قَالَ حَدَّثَنَا بِشْرُ
يَعْنِي ابْنَ الْمُفَضَّلِ حَدَّثَنَا بُرْدٌ عَنْ الزُّهْرِيِّ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ
عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ
أَحْمَدُ يُصَلِّي وَالْبَابُ عَلَيْهِ مُعْلَقٌ فَجِئْتُ فَاسْتَفْتَحْتُ قَالَ
أَحْمَدُ فَمَشَى فَفَتَحَ لِي ثُمَّ رَجَعَ إِلَى مُصَلَّاهُ وَذَكَرَ أَنَّ الْبَابَ
كَانَ فِي الْقِبْلَةِ

The explanation of the hadith above is that Ahmad bin Hanbal said that it is recommended that when the door faces the Qibla, then we perform the prayer, then we should close the door, so that it becomes a barrier to prevent people from passing in front of it, and sometimes it is also recommended to hide the prayer from human sight.

When Aisha asked for the door to be opened, the Prophet SAW was performing prayers and he walked to open the upper door and then returned to his place of prayer. While the meaning of walking here is understood as walking up only one, two steps or more up but intermittently not walking directly.

The above description emphasizes the importance of ethics, manners and privacy when performing worship, the door cover is used as a screen and the interaction between the Prophet SAW and Aisyah provides a lesson on communication and attention in the context of worship. In addition,

the emphasis on walking during sunnah prayers shows that worship activities such as prayer can be adjusted according to needs, as long as they do not invalidate the prayer and do not violate the valid conditions of the prayer.

- b. The above hadith was narrated by Sahih Bukhari in hadith number 1135 of the book of deeds (to be done) in prayer, the gap is as follows:

حَدَّثَنَا آدَمُ حَدَّثَنَا شُعْبَةُ حَدَّثَنَا الْأَزْرَقِيُّ بْنُ قَيْسٍ قَالَ سَكْنَا
بِالْأَهْوَازِ نُقَاتِلُ الْخُرُورِيَّةَ فَبَيْنَا أَنَا عَلَى جُرْفٍ هَرٍ إِذَا رَجُلٌ
يُصَلِّي وَإِذَا لِحَامٌ دَابَّتْهُ يَدَيْهِ فَجَعَلْتُ الدَّابَّةَ تُنَارِعُهُ وَجَعَلُ
يَتْبَعُهَا قَالَ شُعْبَةُ هُوَ أَبُو بَرَزَةَ الْأَسْلَمِيُّ فَجَعَلَ رَجُلٌ مِنْ
الْخَوَارِجِ يَقُولُ اللَّهُمَّ افْعَلْ بِهَذَا الشَّيْخِ فَلَمَّا انْصَرَفَ الشَّيْخُ
قَالَ إِنِّي سَمِعْتُ قَوْلَكُمْ وَإِنِّي غَزَوْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ سِتَّ غَزَوَاتٍ أَوْ سَبْعَ غَزَوَاتٍ وَتَمَانِيَّ وَشَهِدْتُ
تَبْسِيرَهُ وَإِنِّي إِنْ كُنْتُ أَنَّ أُرَاجِعَ مَعَ دَابَّتِي أَحَبُّ إِلَيَّ مِنْ أَنْ
أُدْعَاهَا تَرْجِعُ إِلَى مَا لَفَّهَا فَيَشُقُّ عَلَيَّ

The explanation of the prophet's words above is, Hurairah was from the Khawarij, while opposing the Khawarij at that time it was Al Muhallab bin Shafrah, as stated in the history of Amr bin Marzuq regarding Syubah as narrated by Al Ismaili. Muhammad bin Qudamah Aljauhari said in his book entitled Akhbar Al Khawarij that the incident occurred in 65 AH, where the Khawarij had surrounded the people of Basrah together with Nafi bin Al Azraq until he

was killed along with most of the Basrah regime officials. Until leadership passed into the hands of Abdullah bin Zubair Al Harits bin Abdullah bin Abi Rabiah Al Makhzumi, then he appointed Al Muhallab bin Abi Shafrah as commander of the war against the Khawarij group. Al Mubarrad also talked about uniforms in the book Al Complete. This statement also prevents historical experts from writing that Abu Barzakh died in 64 AH or earlier. This shows the importance of understanding the historical context in understanding hadith.

This hadith describes an old man praying while holding the leash of his pet, this shows how the Prophet's companions even in difficult situations kept their prayers. The tension between the Khawarij and Abu Barzah groups provides a lesson about patience and courage in holding on to principles.

Abu Barzah showed an important reaction to defend the honor of the Prophet SAW when he was insulted. In this case, insulting people of faith, especially the companions of the Prophet SAW, is a despicable act. There is an affirmation of this hadith, is that it is permissible to interrupt the movement of prayer if there is a major threat, such as losing a riding animal. This is an

argument for the fuqaha that emergency conditions can justify stopping prayer.

From this description it can be concluded that even in difficult circumstances such as being faced with threats from the Khawarij, a Muslim can maintain his prayer with appropriate actions. This illustrates the balance between the gap of sincerity in terms of worship and the needs in the existing situation.

- c. The above hadith was narrated by Sahih Bukhari in hadith number 1130 of the book of deeds (to be done) in prayer, the gap is as follows:

حَدَّثَنَا بِشْرُ بْنُ مُحَمَّدٍ أَخْبَرَنَا عَبْدُ اللَّهِ قَالَ يُونُسُ قَالَ
الرُّهْرِيُّ أَخْبَرَنِي أَنَّهُ قَالَ أَنَسُ بْنُ مَالِكٍ أَنَّ الْمُسْلِمِينَ بَيْنَنَا هُمْ فِي
الْفَجْرِ يَوْمَ الْاِثْنَيْنِ وَأَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ يُصَلِّي بِهِمْ
فَمَجَّاهُمْ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ كَشَفَ سِتْرَ حُجْرَةٍ
عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا فَنَظَرَ إِلَيْهِمْ وَهُمْ صُفُوفٌ فَتَبَسَّمَ
يَضْحَكُ فَنَكَصَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ عَلَى عَقْبَيْهِ وَظَنَّ
أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُرِيدُ أَنْ يَخْرُجَ إِلَى الصَّلَاةِ
وَهُمُ الْمُسْلِمُونَ أَنْ يَفْتَتِنُوا فِي صَلَاتِهِمْ فَرَحًا بِالنَّبِيِّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ حِينَ رَأَوْهُ فَأَشَارَ بِيَدِهِ أَنْ اأَمُوا ثُمَّ دَخَلَ وَأَرَحَى
السِّتْرَ وَتَوَقَّى ذَلِكَ الْيَوْمَ

The description of this hadith is related to Abu Bakr during prayer, and the implications of this action in prayer. Abu Bakr's action says that he raised his hands and praised Allah before stepping back, this action shows etiquette in

prayer, where an imam must pay attention to the conditions around him including the presence of the Prophet SAW.

When the Prophet SAW was in the first row and wanted to follow Abu Bakar's prayer, Abu Bakar immediately stepped back and gave his place above the Prophet SAW, this reflects the attitude of humility and awareness of the position of the Prophet SAW as a Messenger. The meaning of Abu Bakar moving forward and backward while praying emphasizes that this action does not contradict the requirements for valid prayer, as long as the movement above is done slightly and does not interfere with solemnity.

The description of this hadith is also likely related to Friday prayers, where the Prophet SAW once stepped back while on the pulpit, this confirms that the act of stepping back also has meaning in certain contexts.

This hadith also explains that small movements are not continuous in prayer, this gives the congregation room to adapt to the situation without violating the conditions for the validity of prayer.

The explanation above shows that the actions in prayer, even though they appear as usual, can be done as long as they maintain solemnity and do

not violate manners and the slightest movement will not invalidate the prayer.

For the author's analysis, in the past there were still many aspects that caused someone to make movements outside the prayer movements, these aspects were gapped because there was still war that caused them to be anxious while praying or there were various other aspects. However, for the author's analysis, prayer is also a matter of worship, most likely the procedures in the past and present are not too different, maybe in the past people did not really understand what the Prophet SAW meant, so that in the present day these things are clarified by the opinions of scholars, or using other hadith study methods to understand each hadith that is determined, exemplified by the Prophet SAW.

Movements outside the prayer movement that occurred during the time of the Prophet may not all be able to be carried out and perhaps some of these movements can be carried out at the present time, but the current situation is safer for carrying out worship and at the present time there are many places to perform prayers.

Performing worship/prayer must be done devoutly as explained in the

Qur'an, Qs. al-Mu'minun verses 1-2, where the verse reads:

قَدْ أَفْلَحَ الْمُؤْمِنُونَ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ

The description in the verse of the Qur'an is very clear that if we carry out a worship, it must be done solemnly, unless there are several aspects that prevent us from doing movements outside the prayer movements, because nowadays many mothers do movements outside the prayer movements, is carrying babies while praying, maybe the hadith has explained that the Messenger of Allah once did this, is carrying a baby while praying, so it is permissible for a mother to carry her child while praying on the condition that they do not do many movements or do three consecutive movements as explained in the description above.

CONCLUSION

Based on the description of the previous chapters and after conducting research on the hadith regarding movements outside of prayer movements, the author draws the following conclusions:

Hadiths about doing movements outside the prayer movements while praying, some hadiths are declared authentic by scholars, but some hadiths

are also declared as hasan hadiths. Doing movements outside the prayer movements may have often happened during the time of the Prophet Muhammad SAW, because at that time there were several aspects behind these things. If understood textually from the perspective of the language approach, the hadiths above contain the permissibility or ease of doing movements outside the prayer movements when wanting to do something or in a state of anxiety while praying. Meanwhile, if understood contextually, the delivery of these hadiths cannot be separated from the events at that time, if viewed from a historical or sociological perspective, the occurrence of movements outside the prayer movement was because in ancient times there were still frequent wars so they were very anxious when praying, many wild animals often appeared, the condition of the mosques at that time the floors were still above ground so they could spit while praying, the prayer places at that time were not too wide so we needed to block people from passing in front of us, or so on.

In an effort to contextualize the hadith, the author's analysis of the current conditions and situations shows that some movements outside of prayer

may be done and some may not be done. Even if they can be done, we should not do many movements or do movements in succession.

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