

Variations in *Shaf* Distance in Prayer; Comparative Study Between the Shafi'i School and the Maliki School

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Abstract

Prayer is one of the many obligatory matters imposed on Muslims. Therefore, in carrying out prayers, it should be done specifically, such as closing the shaf for the perfection of the prayer. But the problem that then arises is due to the Corona Virus Disease (Covid 19) phenomenon or event. The purpose of this research is to find out the legal basis for shaf salat, the argumentation of fiqh principles on shaf salat changes and the views of the Syafi'i and Maliki Schools on shaf changes. The research method used is library research which is analytical and comparative in nature. Sources of data used in this study are secondary, primary and tertiary. The results is the government's efforts to suppress the spread of Covid 19, one of which is the distance to prayer shafts. Prayers that are spaced apart certainly create new legal problems among Muslims.

Keywords:

Prayer *Shaf*; Prayer; Imam of the School

Abstrak

Salat merupakan salah satu di antara sekian perkara wajib yang dibebankan kepada umat Islam. Oleh karena itu, dalam melaksanakan salat hendaknya dilakukan secara khusus seperti merapatkan shaf demi kesempurnaan salat tersebut. Tetapi persoalan yang kemudian muncul dikarenakan adanya fenomena atau peristiwa *Corona Virus Disease (Covid 19)*. Tujuan dari penelitian ini adalah untuk mengetahui dasar hukum shaf salat, argumentasi kaidah fiqh terhadap perubahan shaf salat serta pandangan Mazhab Syafi'i dan Mazhab Maliki terhadap perubahan shaf. Metode penelitian yang digunakan adalah penelitian pustaka yang bersifat analisis dan komparasi. Sumber data yang digunakan dalam penelitian ini adalah sekunder, primer dan tersier. Hasil penelitian menunjukkan bahwa upaya pemerintah dalam menekan penyebaran Covid 19, salah satunya jarak shaf salat. Shaf salat yang berjarak tentunya menimbulkan persoalan hukum baru di kalangan umat Islam

Kata Kunci:

Shaf Salat; Salat; Imam Mazhab.

Introduction

Islam is a religion that encourages its adherents to always surrender to Allah SWT to obtain peace and safety in life in this world and the hereafter. Allah SWT revealed Islam. To Muhammad saw. Muslims can respond more moral life is to be following the guidance of the Qur'an and the Sunnah of the Prophet.¹

¹ Zulhasari Mustafa, "PROBLEMATIKA PEMAKNAAN TEKS SYARIAT DAN DINAMIKA MASLAHAT KEMANUSIAAN," *Mazahibuna; Jurnal Perbandingan Mazhab* 2, no. 1 (2020).

To realize Islam as a religion that aims to obtain peace and safety in the hereafter, Muslims must carry out everything that is ordered and stay away from all prohibitions. One ordered Allah is prayer. Prayer constitutes the pillars of Islam required of Muslims to remember Allah, ask forgiveness, and pray to Him. On the other hand, prayer is a way to improve our piety to Allah SWT.

From the verse above, we are encouraged to be humble in implementing prayer. Our minds and hearts together directly with the creator are called Ihsan (Monitoring under the supervision of Allah).

In carrying out the prayer, Muslims are often faced with legal issues that may affect the completeness and validity of the pray congregation, but many do not know the validity of pray congregation.

In between perfection pray congregation that straightened the rows and pressed them together, often in the encounter rows pray tenuously or within. Of course, this will cause new legal problems and the impact it has on Muslims.

Apart from the explanation above, the world has experienced the spread of severe disease, namely a disease transmitted by *Corona Virus Disease 2019 (Covid 19)*, which can threaten the health and life of the community.² *Covid 19* has not only claimed millions of lives in the world but has changed the social order of humans and has even affected human procedures for worshiping God. For example, *Covid 19* has affected the religious process of Muslims, especially praying in congregation at the mosque. In this regard, to minimize the transmission and spread of *Covid 19*, the government issued a policy of limiting large-scale congregational prayers and suspending the implementation of prayer services in mosques, which of course still applies the health protocol, namely praying with distanced rows.

Literature Review

Definition of pray

Pray is one means of communication between the slave and his Lord as a form of worship, which includes a practice composed of several words and deeds

² Abdul Syatar, Muhammad Majdy Amiruddin, and Arif Rahman, "Darurat Moderasi Beragama Di Tengah Pandemi Corona Virus Disease 2019 (Covid-19)," *KURIOSITAS Media Komunikasi Sosial dan Keagamaan* 13, no. 1, Juni (2020): 1–13, <https://ejournal.iainpare.ac.id/index.php/kuriositas/article/view/1376/708>.

that starts with takbiratul ihram and ends with greetings and following terms the pillars determined by shara'.³

According to *Kamus Besar Bahasa Indonesia* (KBBI), pray is the second pillar of Islam, in the form of worship to Allah, shall be performed by every Muslim mukallaf with terms, harmonious and specific readings, starting with Takbeer and ends with greetings.⁴

Imam Rafi'l defines prayer in the language as prayer and, according to Personality, is a greeting and a job that starts with Takbeer and terminates or closes with the greeting, with certain conditions.⁵

From this explanation, it can be concluded that prayer is a form of self-appreciation between the servant and his God in achieving safety in life in this world and the hereafter through the prayers.⁶

Basic Instructions of Pray

Here are some verses and hadith which encourage us to implement pray. Here are some verses that encourage us to carry out pray.

1. QS Al-Baqarah verse/1:43

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ

Meaning:

"And establish prayer, pay zakat and bow down with those who bow."⁷

2. QS Al-baqarah verse/1:110

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَمَا تُقَدِّمُوا لِأَنفُسِكُمْ مِنْ خَيْرٍ نَجِدُوهُ عِنْدَ اللَّهِ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ۝ ۱۱۰

Meaning

³ Imam Bashori Assuyuti, *Bimbingan Shalat Lengkap* (Jakarta: Mitra Umat, 1998), pp. 30.

⁴ Kementrian Pendidikan dan Kebudayaan, <https://kbbi.web.id/salat>.

⁵ Syekh Syamsidin Abu Abdillah, *Terjemah Fathul Mu'in* (Surabaya: Al-Hidayah, 1996), pp. 47.

⁶ Abdul Azis, Muhammad Azzam dan Abdul Wahhab Sayyed Hawwas, *Fiqh Ibadah* (Jakarta: Amzah, 2009), pp.145.

⁷ Kementrian Agama RI, *Al-Qur'an dan Terjemahan*, (Semarang: PT Karya Toha Putra, 1995), pp. 16.

*"Moreover, establish prayer and pay the needy alms. Moreover, whatever good you do for yourself, of course you will get its reward with Allah. Verily, Allah is All-Seeing of what you do."*⁸

3. QS Al-Ankabut/29:45

أَتْلُ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ ٤٥

Meaning

*"Read what has been revealed to you, namely the Book (the Quran) and establish prayer. Verily, prayer prevents one (deeds) from being vile and evil. and verily the remembrance of Allah (prayer) is greater (its virtue than other acts of worship). and Allah knows what you do."*⁹

Requirement of Pray

Prayer has conditions that will not be valid, except with these conditions. Someone who is praying tan pa meets its requirements pray, then pray it is not accepted.¹⁰ As for the conditions of prayer, among others.

1. Muslims, prayer is only required for Muslims or people who are Muslim.
2. Reasonable, prayer can only be done by people who have sense. It is not obligatory for madmen and drunkards.
3. Baliqh, young children are not required to perform prayers until they experience baliqh, but small children must be taught from an early age the importance of praying.
4. Clean from menstruation and parturition, a woman who is menstruating and parturition is not obligated to pray until she is free from menstrual blood and parturition.

The conditions for a good prayer include:

1. At the specified time, prayer is not required before the specified time.

⁸ (Kementrian Agama RI, 1995: 110)

⁹ (Kementrian Agama RI, 1995: 635)

¹⁰ Ahmad Mudjab Mahalli, *Hadis-hadis ahkam Riwayat Asy-Syafi'i: Thaharah dan Shalat* (pub. 1; Jakarta: PT Raja Grafindo Persada, 2003), pp. 152.

2. Holy from large and small hadas, what is meant by big hadas is the condition of a person's self that is not clean and is only declared clean when he has bathed, that is, a woman who has just finished menstruating and postpartum, a man or a woman who has had intercourse, has semen and has just entered Islam. While minor hadas is the state of a person in an unclean nature and only becomes apparent when he has performed ablution' when: waking up from sleep, something comes out of the body through two ways (out of the wind, urinating or defecating), and so on.¹¹
3. The body, clothes, and place of prayer must be free from najis. What is meant by najis in this explanation is any impurities such as urine and feces and everything that is prohibited for consumption, such as blood, wine, and others. Dirt that sticks to the body or clothes or the place of prayer must be cleaned with water.¹²
4. It covered the nakedness of the male genitalia from the center to the knees, while the female genitalia covers the entire body, except for the face and palms.
5. Facing the Qiblah, prayers are not valid without facing the Qiblah, unless in an emergency or do not know the direction of the wind.

Pillars of Prayer

The pillars are all actions and words in the prayer, which, if omitted, then the prayer is invalid.¹³ Shafi'i school divides the pillars of prayer into 13 pillars, as follows.

1. Intention, which is intentionally or towards something accompanied by the beginning of the work, its place is in the heart (spoken by the inner voice).
2. Standing upright for the powerful, standing can sit for the weak, preferably for the weak sitting *intimacy* (buttocks are complicated, and the calf is the left leg, while the right is upright).

¹¹Amir Syarifuddin, *Garis-garis Besar Fiqh* (Pub. 1; Jakarta: Kencana, 2003), pp.24.

¹² (Amir Syarifuddin, 2003:26)

¹³ Imran Efendy *Hasibuan, Shalat Dalam Perspektif Fiqh dan Tasawuf* (Pub. 2; Pekanbaru: CV. Gema Syukran Press, 2008), pp.84-85.

3. Takbiratul ihram, pronounced for those who can say with his tongue: "Allahu Akbar."
4. Read al-Fatiha, or for those who do not memorize surah al-Fatihah, it can be replaced with a surah A I-Qur'an more. It is good in fard or sunnah prayers.
5. Ruku', at least for the strong, is to stand, body straight in ruku, place both hands on both knees, if bending without being upright with the palms of both hands reaching the knees. Those who are not accustomed to bowing should be bowed or according to their physical strength or just in a blink of an eye.
6. From bowing 'and l'tidal standing upright as before, namely standing up for the strong and sitting upright for the weak.
7. Prostrate two times. For each rak'ah, at least the face's forehead is attached to the place of prostration, either on the ground or otherwise. The perfect prostration is when we go down in prostration while taking takbir without raising our hands, then pressing our forehead on the place of prostration, placing our knees together, then our hands, followed by our forehead and nose. Furthermore, according to the weight of the head, tuma'ninah in prostration, if we get a place of prostration, is the level of the head's weight.
8. Sitting between the two prostrations, at each rak'ah, applies to those who pray to stand, sitting or supine (lying down). Moreover, tuma'ninah, while sitting between 2 prostrations.
9. The final sitting, which accompanies the greeting (sitting tahiyat).
10. tasyahud, while sitting at the end.
11. Read sholawat on Prophet Muhammad SAW.
12. Saying greetings (while looking to the right) is obligatory and still sitting.
13. Conduct that is working on the pillars of prayer is.¹⁴

Benefits of Congregational Prayer

Prayer has benefits in terms of both physical and spiritual, as follows.

¹⁴ Sulaiman Rasjid, *Fiqh Islam: Hukum Fiqh Lengkap* (Pub. 27; Bandung: Sinar Baru Algesindo, 2012), pp.75-87.

1. The benefits of prayer from a physical perspective, namely practicing patience, practicing obedience, training concentration, staying away from vile and evil deeds, tawakkal, and maintaining togetherness values.
2. The benefits of prayer from a spiritual point of view, namely to obtain peace of mind and as a means for self-reflection.

The Law and Wisdom of Congregational Prayer

1. The Law of Congregational Prayer

The law of congregational prayer, among others:

- a. Fardu Ain, it is obligatory for men to perform Friday prayers in the congregation. Therefore, if the Friday prayer is not carried out in the congregation, then the law is null and void.
- b. Fardu Kifayah, including prayers five times a day in the congregation, in the opinion of the Shafi'i school of thought.
- c. Sunnah, such as congregational prayers Eid al-Fitr, Eid al-Adha, Istisqo prayer, and so on.
- d. Permissible, such as prayer Jemaah did in prayers that are not prescribed for the congregation, including praying Duha and prayers Rawatib.
- e. Khilaful Ula occurs when there is a difference in intentions between the Imam and the mother. For example, the Imam intends to pray, not qada (there are), while the mother intends to make up, or vice versa.
- f. Makruh, if someone prays in congregation with a wicked priest.
- g. Haram, such as congregational prayers carried out on looted land or obtained from illegal methods, in *ghosob* locations (without permission) even though legally, the prayers are still valid.

2. The Wisdom of Congregational Prayer

According to Hasbi Ash-Shiddieqy, the wisdom of prayer is to educate people to organize, prioritize rules and get used to being diligent and agile. Prayer makes us accustomed to maintaining and maintaining time and getting us used to doing

something at predetermined times.¹⁵ prayer can form a disciplined person and able to realize the ethics of respecting time.¹⁶ A Muslim must have a solid soul to face the harsh trials of life. Worship Prayer from the beginning to make the human soul is quiet and solemn to live a life with ripe. We are ordered to always make prayer as a strengthening of our souls in every calamity that strikes.

Rasulullah SAW ordered us to straighten the rows in prayer, as he said narrated by Anas bin Malik radhiallahu'anhu..

سَوُّوا صُفُوفَكُمْ ، فَإِنَّ تَسْوِيَةَ الصَّفِّ مِنْ تَمَامِ الصَّلَاةِ

Meaning:

"Straighten your rows, because straight rows are the perfection of prayer"
(Narrated by Bukhari/690, Muslim/433)¹⁷

أَقِيمُوا الصُّفُوفَ؛ حَادُوا بَيْنَ الْمَنَاكِبِ وَسُدُّوا الْخُلَلَ، وَلَا تَذَرُوا فُرْجَاتِ الشَّيَاطِينِ وَمَنْ وَصَلَ صَفًّا وَصَلَهُ اللَّهُ وَمَنْ قَطَعَ صَفًّا قَطَعَهُ اللَّهُ

Meaning.

"Straighten your rows, align your shoulders, close the gaps and don't let the devil open. Whoever connects rows, then Allah swt will connect with him and whoever disconnects rows, Allah swt will cut ties with him" (HR. Abu Dawud/666).¹⁸

Rasulullah SAW is a good role model for his people; therefore, we always straighten the rows during congregational prayers as ordered.

Result and Discussion

Arguments for Fiqh Rules Against Differences in Prayer

The rule in language means principle or basis and foundation, while fiqh can be interpreted as type or grouping. So the rules of fiqh can be interpreted as the basics or principles related to problems or types of fiqh.¹⁹

¹⁵ Teungku Muhammad Hasbi Ash Shiddieqy, *Pedoman Shalat* (Semarang: PT Pustaka Riski Putra, 2000), pp. 42.

¹⁶ Ahmad Qodri A.Azizy, *Islam dan Permasalahan Sosial: Mencari Jalan Keluar* (Yogyakarta: Lkis, 2000), pp. 200.

¹⁷ <https://muslim.or.id/52382-merapatkan-dan-meluruskan-shaf-shalat-jamaapp.html>. Accessed on 6 Maret 2021.

¹⁸ <https://republika.co.id/berita/islamdigest/kajianalquran/q7mwqb166921418723000/dalil-meluruskan-shaf-shalat>. Accessed on 6 Maret 2021.

¹⁹ Rahman Dahlan, *Usul Fiqh* (Jakarta: Amzah, 2011), pp. 10-12.

Several Usul fiqh scholars expressed their opinions regarding the rules of Usul fiqh, including:

1. at-Taftazani, the rule is a general law (*Kulli*) which includes all its parts (*Juz'i*), where the *Juz'i* law becomes part of the general *Kulli* law.
2. an-Nadwi quotes at-Tahanawi, saying that the rule is general covering all its parts when the law of the previous parts is known.
3. as-Subki, the rules of fiqh are a legal case that is *Kulli* (general) following many particulars (branch laws), from which (*Kulli* laws) are known the laws of each particular or branch law.
4. az-Zarqa quoted by A. Rahman, the rules of fiqh are the basics of fiqh that are *Kulli* in nature, in the form of concise statutory texts, including general *Syara* laws on events that fall under its theme.²⁰

As has been explained regarding the understanding of fiqh rules, the following authors will explain the application of the fiqh rules of argument to the differences in prayer rows with the general rule method, including:

1. Everything depends on the intention. The intention to avoid corona or there is an age that makes the row difference unintentionally. Then the prayer is considered valid.
2. Confidence cannot be dispelled by doubt, the belief that the corona exists, and to continue to apply the health protocols as recommended by the government, namely maintaining distance, especially in places of worship, then the prayers are considered valid.
3. Difficulty brings ease, something that can block the prayer line like a river, then the prayer is considered valid as long as the congregation hears the Imam's voice.
4. The harm must be eliminated, the danger of corona must be eliminated. Therefore, the rows are spaced to suppress the spread or danger of corona.

²⁰ Duski Ibrahim, *Al-Qawa'id Al-Fiqhiyah* (pub. 1; Palembang: CV Amanah, 2019), pp. 13-14.

5. Customs can be established as law. Persistent prayers must be made to help the government suppress the spread of corona until the situation gradually recovers and the government revokes the implementation of health protocols.

From the argumentation of fiqh rules against the differences in prayer lines described above, the author is based on the Shafi'i School and the Maliki School, which will be explained in the following discussion.

Opinion of Imam Malik and Shafi'i on the difference in the distance of Shaf

Imam Malik believes that there is no condition that there must be the only place between the Imam and the Maximum. The difference between the place of the Imam and the Makmum does not prevent the congregational prayer from being valid. The presence of obstructions either by rivers, roads or walls does not prevent the validity of congregational prayers as long as he can know the Imam's movements and hear his Takbir (the command of the movement of the Imam). It is permissible for all prayers except for Friday prayers. Imam Malik argues for taking several hadiths, including: :

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ قَالَ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ أَخْبَرَنَا حُمَيْدُ الطَّوِيلُ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَقَطَ عَنْ فَرَسِهِ فَجَحِشَتْ سَاقُهُ أَوْ كَتِفُهُ وَآلَى مِنْ نِسَائِهِ شَهْرًا فَجَلَسَ فِي مَشْرُبَةٍ لَهُ دَرَجَتِهَا مِنْ جُدُوعِ فَأَتَاهُ أَصْحَابُهُ يُعَوِّدُونَهُ فَصَلَّى بِهِمْ جَالِسًا وَهُمْ قِيَامٌ فَلَمَّا سَلَّمَ قَالَ إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ فَإِذَا كَبَّرَ فَكَبِّرُوا وَإِذَا رَكَعَ فَارْكَعُوا وَإِذَا سَجَدَ فَاسْجُدُوا وَإِنْ صَلَّى قَائِمًا فَصَلُّوا قِيَامًا وَنَزَلَ لِتِسْعِ وَعِشْرِينَ فَقَالُوا يَا رَسُولَ اللَّهِ إِنَّكَ آلَيْتَ شَهْرًا فَقَالَ إِنَّ الشَّهْرَ تِسْعَ وَعِشْرُونَ

Meaning:

"Had told us Muhammad bin Abdurrahim said, has told us Yazid bin Harun said, has told us Humaid Ath Thawil from Anas bin Malik, that the Messenger of Allah -peace and prayer of Allah be upon him- once fell from his horse and injured his calf or shoulder. So the Prophet sallallaahu 'alaihi wasallam stayed away from his wives for a month. He then sat in a rather high room with wooden stairs. His companions then visited him, he then prayed leading them sitting while his companions prayed standing. After greeting, he said: "Indeed,

he made the priest to be followed. If the priest recites Takbir, take your Takbir, if you bow then bow, if you prostrate then prostrate yourself, and if he prays to stand, you pray standing". Then he (sallallahu 'alayhi wa sallam) came down again. After twenty-nine days, they said, "O Messenger of Allah, did you not isolate yourself for a month? He replied: "One month is twenty-nine days" (Narrated by Bukhari / 365).²¹

أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الْمَجِيدِ حَدَّثَنَا مَالِكٌ عَنْ ابْنِ شِهَابٍ عَنْ أَنَسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَكِبَ فَرَسًا فَصُرِعَ عَنْهُ فَجَحِشَ شِقْمُهُ الْأَيْمَنُ فَصَلَّى صَلَاةً مِنَ الصَّلَوَاتِ وَهُوَ جَالِسٌ فَصَلَّيْنَا مَعَهُ جُلُوسًا فَلَمَّا انْصَرَفَ قَالَ إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ فَلَا تَخْتَلِفُوا عَلَيْهِ فَإِذَا صَلَّى قَائِمًا فَصَلُّوا قِيَامًا وَإِذَا رَكَعَ فَارْكَعُوا وَإِذَا رَفَعَ فَارْفَعُوا وَإِذَا قَالَ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ فَقُولُوا رَبَّنَا وَلَكَ الْحَمْدُ وَإِنْ صَلَّى قَاعِدًا فَصَلُّوا قُعُودًا أَجْمَعُونَ

Meaning:

"It has been reported to us Ubaidullah bin Abdul Majid has told us, Malik, from Ibn Shihab from Anas that, the Messenger of Allah Sallallahu 'alaihi wasallam was riding a horse then he fell from the horse until his right side of the body was torn. He then performed several prayers sitting down, so we prayed sitting with him. After the prayer, he said: "Indeed, he was made an Imam to be followed, so do not differ from him. If he prays to stand, then pray to stand, if he bows then bow, if he rises from bowing then rises, and if he prays sitting, all of you pray sitting down" (HR. Darimi / 1228).²²

According to Imam Malik, as long as the congregation can follow the movements of the Imam and can follow the movements of the Imam's Takbir, then the congregational prayer is valid even if a wall, road, river block it or otherwise except for the Friday prayer which is required so that the line continues. If a congregation attends the Friday prayer at the house adjacent to the mosque, then the prayer is canceled because joining is a condition for the validity of the Friday prayer.²³

²¹ <https://www.hadits.id/hadits/bukhari/365>

²² <https://hadits.net/hadits/darimi/1228/>

²³ Wahbah az-Zuhaili, *Fiqih Islam Wa Adillatuhu*, Book 2, (Bekasi: Gema Insani Press, 2010), pp. 351.

Meanwhile, Imam Shafi'i believes that the saf does not have to be attached but must be neat. Even according to Imam Shafi'i, it is Sunnah to close and straighten the line. This opinion is supported by Ibn Batal, who said that the perfection of something is in addition to something else so that something can be considered perfect if something is fulfilled with something else.²⁴

As for some opinions from among scholars who are affiliated with the Shafi'i school, including :

a. Imam Nawawi narrated in Kitab Minhajut Thalibi

وَيُكْرَهُ وَقُوفُ الْمَأْمُومِ فَرْدًا، بَلْ يَدْخُلُ الصَّفَّ إِنْ وَجَدَ سَعَةً

Meaning:

"The position of standing apart from the makmum is makruh, but he enters the row if he finds sufficient free space."

b. Imam Syihabuddin al-Qalyubi narrated in Kitab Hasyiah Qalyubiah

قوله (فردا) بأن يكون في كل من جانبيه فرجة تسع واقفا فأكثر

Imam Syihabuddin explained the word '*fardan*' or separated itself where there is a space that can be filled by one or more people on the right and left of the congregation.

c. Ibnu Hajar al-Haitami narrated in Kitab Tuhfatul Muhtaj

نَعَمْ إِنْ كَانَ تَأَخَّرَهُمْ لِعُذْرِ كَوُفِّ الْحَرِّ بِالْمَسْجِدِ الْحَرَامِ فَلَا كِرَاهَةَ وَلَا تَقْصِيرَ كَمَا هُوَ ظَاهِرٌ

Meaning.

*"Yes, if they are left separated from the row because of age, such as when the weather is hot in the Grand Mosque, then it is not considered makruh and negligent as zahir."*²⁵.

Conclusion

Congregational prayer has excellent virtue. Therefore, there are often changes in the implementation procedures to maintain the continuity of congregational prayers. He was busy praying with the priest with changes in the prayer procedure to maintain congregational prayers. For that reason, it is more

²⁴ Ibn Hajar al-Asqalani, *Fathu al-Bari bi Syarh al-Sahih al-Buhari*, (Sahudi: Kitab Adzan, 2014), pp. 167.

²⁵ Ibnu Hajar al-Haitami, *Tuhfatul Muhtaj bi Syarhil Minhaj* (Beirut: Darul Kutub al-Ilmiyyah, 2011), pp. 296.

appropriate to change the shape of the rows in congregational prayers in order to maintain the prayer, even though the rows look tenuous in the end. One of the factors that affect the distance between prayer rows is the coronavirus. Corona is a virus that spreads quickly. Therefore, the government urges to always keep the distance in preventing coronavirus transmission, including worship. The phenomenon of tenuous prayer lines by most Indonesians is a form of social distancing in congregational prayers. The coronavirus knows no time and place, including worship activities carried out simultaneously in one place. The prayer lines that are distanced are permissible by the Maliki and Shafi'i schools as long as no excuse affects the rows. However, if there is an age, then the prayer rows that are distanced are allowed.

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