

Evaluating the Quality of the Hadith about Pulling Someone from the Front Saf during Congregational Prayers

Abstract

This research is aimed at investigating existing contradictions and differences of opinion among scholars regarding the arrangement of the saf for those who arrive late to join congregational prayers. This study used a qualitative design based on library data. The *takhrij* method is used to trace the presence of hadiths in the main books. *Sanad* hadiths were analyzed using the sanad criticism method with three stages; *i'tibar*, validating the accuracy of the chain of transmission, and testing the credibility of the narrator. The findings show that this hadith in terms of quantity is an *aziz* hadith. From the aspect of quality, this hadith is very weak, because both paths have narrators who are flawed as narrators because of liars. The lying narrator on the al-Tabrani path was named Bisyr bin Ibrahim, and on the al-'Arabi named Muhammad bin Abdawaih. Thus, the hadith about pulling someone in the front saf during congregational prayers cannot be used as evidence. It means that pulling someone during congregational prayers from the front saf to step back together so that they are not alone, not the guidance of the sunnah, but the opinion of some scholars

Keywords: Hadith; Evaluating the Quality; Congregational Prayers; Sanad

Abstrak

Penelitian ini dilatiri oleh kontraversi dan perbedaan pendapat ulama tentang pengaturan saf bagi yang datang terlambat mengikuti salat berjamaah. Penelitian ini menggunakan desain kualitatif dengan berbasis data – data pustaka kitab – kitab hadis. Metode takhrij digunakan untuk melacak keberadaan hadis pada kitab – kitab utama. Sanad hadis dianalisis dengan metode kritik sanad dengan tiga tahapan; *i'tibar* dengan menampilkan semua jalur sanad dalam bentuk skema sanad, uji validasi keakuratan mata rantai periwayatan, dan uji kredibilitas perawi. Temuan menunjukkan bahwa hadis ini dari sisi kuantitas merupakan hadis *aziz* (hanya terdiri dari dua jalur). Dari aspek kualitas, hadis ini sangat daif (lemah) karena kedua jalur terdapat perawi yang cacat sebagai perawi pendusta. Perawi pendusta pada jalur al-Tabrani bernama Bisyr bin Ibrahim, dan pada sanad Al-'Arabi bernama Muhammad bin Abdawaih. Dengan demikian hadis tentang menarik orang di saf depan saat salat berjamaah tidak bisa dijadikan hujjah. Karena kedua hadis tersebut tidak bisa dijadikan hujjah maka menarik seseorang saat salat berjamaah dari saf depan untuk mundur membersamai supaya tidak sendirian, bukan tuntunan sunnah, tetapi pendapat dari sebagian ulama.

Kata Kunci: Hadis; Menguji Kualitas; Salat Berjamaah; Sanad

المخلص

خلفية هذا البحث هي التناقضات والاختلافات في الرأي بين العلماء فيما يتعلق بترتيب السلامة لمن يصل متأخراً للانضمام إلى صلاة الجماعة. استخدمت هذه الدراسة تصميمًا نوعيًا يعتمد على بيانات المكتبة من كتب الحديث. استخدمت طريقة التخرّيج لتتبع وجود الأحاديث في الكتب الرئيسية. ثم تحليل الأحاديث بطريقة نقد السند بثلاث مراحل: الإعتبار وهو اعراض جميع سلسلة رواة السند في شكل شجرة الإسناد، والتحقق من دقة سلسلة الرواة في السند، ونقد الرواة. نتائج هذا البحث هي: من ناحية عدد الطرق هو

Comment [U1]:

Judul merupakan hal pertama yang akan dilihat dan dibaca oleh para pembaca, sebaiknya judul dibuat dengan kemasan yang menarik sehingga para pembaca penasaran dengan apa yang ingin disampaikan oleh si penulis.

The title is the first thing that will be seen and read by the readers, the title should be made with interesting packaging so that the readers are curious about what the writer wants to convey.

Comment [U2]:

Sebaiknya penulis memaparkan sejauh mana kelemahan hadis ini. Karena tidak sedikit di kalangan masyarakat menggunakan hadis yang seperti ini. berikan batasan bolehnya menggunakan hadis ini dan kalau bisa tawarkan sesuatu yang diperbolehkan, karena hal ini telah terlanjur banyak di amalkan oleh masyarakat.

The author should explain the extent of the weakness of this hadith. Because there are many people who use this tradition. And provide a limit to the permissibility of using this hadith, and if possible offer something that is allowed, because this has already been practiced by many people.

الحديث العزيز، ومن ناحية قوة وضعفه، ضعيف جدا. بسبب الطعن في الراي و هو الكذب. الراوي الكاذب على طريق سند الطبراني اسمه: بشر بن إبراهيم ، وعلى السند العربي اسمه محمد بن عبدويه. وبهذا، الحديث عن المنفرد خلف الصف لمن لم يجد فرجة ولا سعة أن يجذب أحدا من الصف الذي أمامه فيقف معه، ولا يبقى منفردا لا يحتج لا يمكن الاستدلال به اذا من لم يجد فرجة في الصف في صلاة الجماعة، فإنه يستحب أن يجر إليه شخصا من الصف أمامه ليصطف معه ليس من السنة النبوية ولكن من رأي بعض العلماء
الكلمات المفتاحية: الحديث؛ جودة الاختبار؛ صلاة الجماعة؛ السند

A. Introduction

Islam, a flawless religion, has controlled several social gatherings among Muslims to perform worship at a fixed time through its laws and rules. Among them, praying in congregation five times a day and a night.¹ Congregational prayers are a means of vertical communication between a servant and his Lord, and a means of horizontal communication with fellow servants. Between the priest and the *ma'mum*, and between the *ma'mum* and other *ma'mums*. In saf, there is a set-up brotherhood and togetherness bond.

The consensus among scholars is that sunnah prayers in congregation are mubah and fardu prayers in congregation are sunnah muakadah.² The Messenger of God, peace be upon him, conveyed some of the virtues of congregational prayer, among others; Anyone who hears the iqama for congregational prayer should go to the place of prayer right away, quietly and without hurrying, and pray by doing so. Anything missed due to being late will be made up for.³ It is crucial to continue praying in congregation regularly because it is more significant than praying alone with all 27 degrees of goodness.⁴ Likewise, people who go to the mosque to pray in congregation, every step of the way erases one mistake and raises one degree.⁵ It is this virtue in congregational prayers that makes every reward seeker, worship lover and longing for heaven always present to perform congregational prayers even if it's late.

The saf must be finished by any Muslim who does congregational prayers. A new saf cannot be created until the front one is full, and so on. The saf is full when there are no more

Comment [U3]:

Sebaiknya di dalam latar belakang dihindarkan dengan fenomena yang terjadi di kalangan umat muslim, kemudian dihadirkan dengan teori yang menjelaskan tentang menarik orang dalam saf pada saat sholat kemudian baru dikomentari akan kesahihah hadis tersebut.

The background should be presented with a phenomenon that occurs among Muslims, then presented with a theory that explains about pulling people in a row during prayer and then comment on the validity of the hadith.

¹. Wahbah al-Zuhaili, *al-Fiqh al-Islami wa Adillatuh*, juz 1, (Beirut: Dar al-Fikr, 1985), p. 146

². Sayyid Sabiq, *Fiqh al-Sunnah*, juz 1, (Kairo: Fath al-'Ila al-'Arabi, tth), p. 163

³. Lengkapnya lihat Muhammad bin Ismail al-Bukhari (194-256 H), *Al-Jami' al-Musnad al-Sahih al-Mukhtasar min Umu'r Rasulillah Saw wa Sunanih wa Ayya'mih*, juz 1, Kita>b al-S{ala>t, Ba>b La Yas'a Ila al-S{ala>t (Da>r T{uruq al-Najah, tk: 1422 H), p. 129

عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَعَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِذَا سَمِعْتُمُ الْإِقَامَةَ، فَاْمْشُوا إِلَى الصَّلَاةِ وَعَلَيْكُمْ بِالسَّكِينَةِ وَالْوَقَارِ، وَلَا تُسْرِعُوا، فَمَا أَدْرَكْتُمْ فَصَلُّوا، وَمَا فَاتَكُمْ فَأْتُوا»

⁴. Muslim bin al-Hajjaj Abu al-Hasan al-Qusyairi al-Naisaburi (204 – 261 H), *Al-Musnad al-Sahih al-Mukhtasar Binaql al-'Adl an-'Adl ila Rasulillah Saw*, juz 1, Kita>b al-S{ala>t, Ba>b Fadl S{ala>t al-Jama>'ah (Beirut : Da>r al-Ihya al-Turas, t.th), p. 450.

⁵. Muslim bin al-Hajjaj Abu al-Hasan al-Qusyairi al-Naisaburi (204 – 261 H), p. 462.

spaces that can be used for prayer and are thought to be able to break the line. The issue arises, though, when one person is late but the saf is already full. There are no more openings or voids to fill with the saf. How should you stand in order to participate in congregational prayers?

Scholars have debated the way that saf treats those who are late. Sayyid Sabiq cited two viewpoints. According to the first opinion, if someone arrives and there is not any spot open in the saf, he should invite other individuals who are familiar with religious law to create a new saf after the takbiratul ihram, and those individuals should consent. In accordance with a second opinion, if there is no open space in the saf, he must stand alone behind the others and it is Makruh to ask the person in front of him to join him in prayer.⁶

The first opinion came from scholars of the al-Sya'fi'iyah school, such as al-Mahalli and Zainuddin al-Malibari.⁷ Al-Mahalli stated that it is makruh for a person to stand alone behind the saf, therefore he must try to enter the front saf if it is still possible, if not then he should pull one of the ma'mum from the front saf after *takbiratul ihram*, and the one who is pulled should help by retreating stand parallel to him.⁸ The hadith used as evidence is al-Baihaqi's narration from Wabisah bin Ma'bad as follows:⁹

ايها المصلي الا دخلت معهم أو اجتررت رجلا من الصف فيصلني معك, أعد صلاتك

Meaning: O you who perform the prayer yourself, why don't you join their saf or you pull one person from the saf to accompany you in prayer, repeat your prayer.

The second opinion was followed and held by several, including Muhammadiyah organizations. Mentioned in Fatwa of the Council of Tarjih and Tajdid Muhammadiyah that; the arguments that show that it is possible to pull a ma'mum from the front saf to join him in the back saf are all weak. So that they cannot be used as *hujjah*. Thus it cannot be practiced. Therefore, it is sufficient for someone to stand alone behind the existing congregational prayer saf if he or she arrives late to join the congregational prayer and discovers that the front saf is already packed.¹⁰

⁶. Sayyid Sabiq, p. 175

⁷. M. Haromain, Hukum Makmum Menyendiri Dari Shaf Shalat Jamaah (9 Maret 2017), <https://islam.nu.or.id/shalat/hukum-makmum-menyendiri-Da>ri-shaf-shalat-jamaah>. Diakses 10 Desember 2022.

⁸. Jalaluddin Muhammad bin Ahmad bin Muhammad al-Mahalli (791 – 864 H), *Kanz al-Ra>gibi>n Syarh}}* *Minha>j al-T{a>libi>n, Juz 1* (tk: Da>r al-Minhaj, 2013), p. 252

⁹. Ahmad bin al-Husain bin Ali bin Musa al-Baihaqi (w.458 H), *Al-Sunan al-Kubra, Jilid 3, Bab Karahiyah al-Wuquf Khalf al-S{af Wah}dah*, (Beirut, Da>r al-Kutub al-Ilmiyah: 2003), p. 149

¹⁰. Suara Muhammadiyah, Menepuk Punggung Makmum untuk Membuat Saf Baru, (13 Juni 2020), <https://suaramuhammadiyah.id/2020/06/13/menepuk-punggung-makmum-untuk-membuat-shaf-baru/>. Diakses pada 10 Desember 2022.

It appears that differences in how scholars interpret hadith and how they select hadith as evidence are the main sources of this scholarly dispute. Indeed, experts frequently disagree on how to present a law based on various grounds, on how to distinguish between sahih and daif quality hadith, on how to apply the law of daif hadith, and even on how to comprehend and interpret a single hadith. The scholars disagreed over the problem of the hadith's quality in the case of congregational prayers.

Studies on congregational prayers have so far been conducted from a variety of perspectives such as; procedures for carrying out congregational prayers based on hadith.¹¹ the implementation of congregational prayer in the time of covid-19,¹² and the importance of congregational prayer.¹³ As for hadith research on the arrangement of congregational prayers when it is late by attracting worshipers from the front saf, so far this has not been found, even though scholars differ on the quality of the hadith. Therefore, it is important to evaluate the true quality of the hadith in relation to what has been mentioned above.

B. Methods

This study incorporates library research into a qualitative research approach. The focus of this study is to evaluate the quality of the hadith chain regarding pulling someone in the congregational prayer to accompany him in the back saf, so that he does not stand alone in the congregational prayer. The methodological steps in collecting and analyzing data begin with *takhrij*, which is tracing the hadith from the literature or the original source which mentions the hadith and its sanad owned by the author of the book.¹⁴ Both methods of sanad criticism, namely analysis of sanad based on the criteria of validity of hadith,¹⁵ with three stages; First, it is *i'tibar*, which is displaying all the sanad paths in the form of a sanad scheme so that it is easy to find out the supporting paths (*sya>hid* and *ta>bi*). The second is to validate the accuracy of the chain of transmission, and the third is to evaluate the credibility

¹¹ A. Karim Syekh, "Tatacara Pelaksanaan Shalat Berjama'ah Berdasarkan Hadis Nabi," *Jurnal Ilmiah Al-Mu'ashirah* 15, no. 2 (2018): p. 177.

¹² Eko Misbahuddin Hasibuan and Muhammad Yusram, "Hukum Salat Berjemaah Di Masjid Dengan Saf Terpisah Karena Wabah Covid-19," *Bustanul Fuqaha: Jurnal Bidang Hukum Islam* 1, no. 2 (2020): p.106–124.

¹³ Muhammad Ilyas, Hadis Tentang Keutamaan Salat Berjemaah, *Jurnal Riset Agama* Volume 1, Nomor 2 (2021): p. 247 – 258

¹⁴ Andi Rahman, Pengenalan Atas Takhrij Hadis, *Riwayah: Jurnal Studi Hadis*, Volume 2 Nomor 1 (2016) : p. 149 – 164

¹⁵ Rizkiyatul Imtyas, Metode Kritik Sanad Matan, *Ushuluna: Jurnal Ilmu Ushuluddin*, Vol. 4, Nomor 1, (2018), p. 18 – 32

Comment [U4]:

Sebaiknya penulis memberikan kebaruan terkait kejadian ini, tidak hanya melihat pada satu kasus seperti pada saat covid. Kalau dalam kondisi di luar covid bagaimana relevansi hadis ini.

The author should provide novelty related to this incident, not only looking at one case such as during covid. If in conditions outside of covid how is the relevance of this hadith.

Comment [U5]:

Di dalam metode penelitian, sebaiknya penelitian menjelaskan bagaimana metode yang digunakan dalam mengumpulkan data dan mengolah data. Meski di dalam tulisan ini dijelaskan metode yang digunakan metode pustaka, sebaiknya dijelaskan dengan sistematis terkait teknik pengumpulan data dalam hal ini masih seakan baru sebatas narasi, belum masuk ke ranah pengerjaan oleh penulis dalam mengumpulkan dan mengolah data.

In the research method, the research should explain how the methods used in collecting data and processing data. Although in this paper it is explained that the method used is the library method, it should be explained systematically regarding data collection techniques. In this case it still seems to be limited narration, not yet entering the realm of work by the author in collecting and processing data

of the narrators who took part in the transmission of hadith.¹⁶ Next is the critical method, which is the interpretation of hadith based on the validity of the hadith matan,¹⁷ by analyzing the hadith text and its content using the three interpretation techniques; textual, contextual, and intertextual. Matan criticism is carried out if the sanad is valid.

C. Result and Discussions

1. *Takhri>j al-H{adi>s}*

Evaluating the quality of the hadith sanad begins with *takhri>j*, namely tracing and tracing hadith in the source book which contains the complete hadith and its sanad.¹⁸ Hadith *takhri>j* is undertaken using *al-maktabah al-sya>milah* application. The keyword used is *ال جذب* (*al-jazb*).

Hadith was found in two books of hadith, namely the book *al-Mujam al-Ausat* by al-Tabrani and the book of *al-Mujam*, the work of al-A'rabi. Because this hadith is not found in Sahih Bukhari and Sahih Muslim, its authenticity cannot be ascertained, and therefore it needs to be examined more carefully.

a) Narration of al-Tabrani in the book of *al-Mujam al-Ausat*

حَدَّثَنَا مُحَمَّدُ بْنُ يَعْقُوبَ، نَا حَفْصُ بْنُ عَمْرٍو الرَّبَّالِيُّ، نَا بَشْرُ بْنُ إِبرَاهِيمَ، حَدَّثَنِي الْحَجَّاجُ بْنُ حَسَّانَ، عَن عِزْرَمَةَ، عَن ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِذَا أَنْتَهَى أَحَدُكُمْ إِلَى الصَّفِّ وَقَدْ تَمَّ، فَلْيَجْزِبْ إِلَيْهِ رَجُلًا يَقِيمُهُ إِلَى جَنْبِهِ»¹⁹

Meaning: From Muhammad bin Ya'qub From Hafz bin Amr From Bisyr bin Ibrahim From al-Hajjaj bin Hassan From Ikrimah From Ibn Abbas said: The Messenger of God said; If one of you reaches a saf that is full, then you should pull one from the front saf and place him next to you.

b) Narration of of Al-'Arabi in the book of *al-Mu'jam*

نا جَعْفَرُ بْنُ مُحَمَّدِ بْنِ كُرَّالِ، نا يَحْيَى بْنُ عَبْدِوَيْهِ، حَدَّثَنَا قَيْسٌ، عَن السُّدِّيِّ، عَن زَيْدِ بْنِ وَهَبٍ عَن وَايِصَةَ بْنِ مَعْنَدٍ، أَنَّ رَجُلًا صَلَّى خَلْفَ الصَّفِّ وَحَدَّهُ، وَكَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَرَى مِنْ خَلْفِهِ كَمَا يَرَى مِنْ بَيْنِ يَدَيْهِ، فَقَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَلَا دَخَلْتَ فِي الصَّفِّ، أَوْ جَذَبْتَ رَجُلًا صَلَّى مَعَكَ أَعِدِ الصَّلَاةَ²⁰

Comment [U6]:

Di dalam hasil, penulis mampu menarasikan bagaimana melacak sebuah hadis itu layak atau tidak layakannya dijadikan sebagai sebuah pegangan khususnya terkait dengan pembahasan yang dikaji, yaitu tentang menarik seseorang dari saf depan saat berjamaah, di tambah lagi analisisnya

In the results, the author is able to narrate how to track a hadith that is worthy or not worthy of being used as a guide, especially related to the discussion studied, namely about pulling someone from the front row during congregation, in addition to its analysis

¹⁶. Abdul Rahman Sakka, Salat Sunah Enam Rakaat Setelah Magrib: Studi Kritik Hadis, *Al-Azhar Islamic Law Review*, Volume 2 Nomor 1 (2020): p. 1 – 13

¹⁷. Abdul Rahman Sakka, Telaah Teks Hadis Tentang Jual Beli Emas Secara Tunai dan Kredit. *Al-Azhar Journal of Islamic Economic*, Volume 3 Nomor 1, (2021): p. 22 – 37.

¹⁸. Abdul Rahman Sakka, Telaah Teks Hadis Tentang Jual Beli Emas secara Tunai dan Kredit, *Al-Azhar Journal of Islamic Economics*, Volume 3 Nomor 1, (Januari 2021): p. 22 – 37

¹⁹. Abu al-Qasim Sulaiman bin Ahmad al-Tabrani (260 – 360 H), *Al-Mujam al-Ausat*, juz 7, (Kairo: Da>r al-Haramain, 1995), p. 374

²⁰. Al-Imam Abi Said Ahmad bin Muhammad bin Ziyad bin Bisyr Ibn al-A'rabi, *Kitab al-Mu'jam*, Nomor hadis 1268, (Jeddah: Da>r Ibn al-Jauzi, 1997), h. 638 – 639

Meaning: From Ja'far bin Muhammad bin Kuzal From Yahya bin Abduwaih From Qais From al-Suddi From Zaid bin Wahb From Wabisah bin Ma'bad, that there was once a person praying alone behind the saf, and the Prophet SAW looked behind him as he saw around him (after prayer). The Prophet SAW said to the person, shouldn't you enter the saf or should you invite someone to pray with you, repeat your prayer.

The two hadiths above, although there are editorial differences, seem to originate from one incident. The track record is as told by Wabisah bin Ma'bad in the second hadith. The incident was when a friend who was praying alone behind the saf was rebuked by the Prophet and taught him three things that should be done. First is to try to enter the existing saf. Second, if this is not possible, then he should pull someone from the existing saf to accompany him so that he is not alone. Third, His prayer was invalid because he stood alone behind the saf so he was ordered to repeat them. Meanwhile, the first hadith, Abdullah Ibn Abbas, only recounts the words of the Prophet which are instructive in nature for those who are late to attend the congregational prayers and the prayer saf is full in order to pull someone from the front saf. Abdullah bin Abbas narrated a hadith from the Prophet, maybe he was present at the event, or maybe he only heard it from other friends. However, because the substance is the same, the possibility that is closer to the truth is that Abdullah bin Abbas was present at the time and place of the incident, only that he did not convey the details of what happened.

2. *I'tibar al-H{adi>s*

I'tibar is the advanced stage of *takhri>j* in the steps of the sanad research methodology. *I'tibar* is done by including the entire sanads available to find out the number of sanad path, knowing *sya>hid* and *muta>bi'* (support path) which ultimately knows the number of sanad paths. To make it easier to know this, a sanad scheme is made.

Scheme of Sanad Hadith



The hadith has two distinct pathways, as can be seen from the sanad system above. Al-Tabrani narrated the hadith from Abdullah bin Abbas, while al-'Arabi narrated through Wabisah bin Ma'bad. Thus, this hadith from the aspect of quantity or the number of paths is an aziz hadith. After knowing the number of paths, then the validity of the hadith will be evaluated by analyzing the quality of the narrators and the chain of transmission.

3. Narrator Analysis and Points of Narrative Chain

a. Hadith narrated by al-Tabrani.

There are six narrators involved in this chain of transmission that is the chain of al-Tabrani's narration. The six narrators are;

1). Muhammad bin Ya'qub

His full name is Muhammad bin Ya'qub al-Khatib al-Ahwazy Abu Al-Abbas. His birth and death are not recorded in the book of *tara>jum*. It is judged by the narrator *s}adu>k h}asan al-h}adi>s*. Some of his teachers include; Ahmad bin al-Miqdam bin Sulaiman, Hafs bin Amru, Abd al-Waris bin Abd. Al-Samad. Students who receive hadith from him include; Sulaiman bin Ahmad al-Tabrani, Ibn Hibban al-Busty.²¹

2). Hafz bin Amr

Hafz bin Amr bin Rabbal bin Ibrahim al-Rabbali al-Raqqayi al-Basri. He was the 10th *t}abaqah* narrator, namely the senior narrator who took the hadith from *ta>bi' al-atba'*. He died in 258.²² He received hadith from Bisyr bin Ibrahim while those who received hadith from him were Muhammad bin Ya'qub al-Khatib al-Ahwazi. Ibn Hajar, Al-Da>raqu{ni and Ibn Hibban evaluate *s}iqat* (trustworthy people).²³

²¹. Lihat <http://hadith.islam-db.com/narrators/41560/محمد-بن-يعقوب>, <https://islamic-content.com/rawi/41496>. accessed 4 January 2023

²². Abu } al-Fad}l Ahmad bin Ali bin H{ajar Syihabuddin al-Asqala>ni (773 – 852 H), *Taqri>b al-Tahz}i>b* (tk: Muassasah al-Risalah, tth), p. 260

²³. Jamaluddin Abi al-Hajja>j Yusuf al-Miz}z}i (654 – 742 H), *Tahz}i>b al-Kama>l fi Asma al-Rija>l, juz 7*, (Beirut : Muassasah al-Risalah, 1988), p. 54. Abu } al-Fad}l Ahmad bin Ali bin H{ajar Syihabuddin al-Asqala>ni (773 – 852 H), p. 260.

3). Bisyr bin Ibrahim

Bishir bin Ibrahim al-Ansari al-Mafluh Abu Amru. No traces of his birth and death were found. He received hadith from some of his teachers, among others; Hajjaj bin Hassan, Tsaur bin Yazid, Ibad bin Kasir. While those who received hadith from him are Hasan bin Umar, Hafz bin Amr, Ubaidillah bin Yusuf.²⁴ Scholars evaluate him with a very bad evaluation. According to al-'Uqaili, he narrated hadiths - false hadiths from al-'Auza'i. Ibn Adi said; I think he is the one who falsified the hadith. Ibn Hibban said; he fabricated a hadith from *s'iqlat* (trustworthy people).²⁵

4). Hajjaj bin Hassan

His full name is Hajjaj bin Hassan al-Qaisi al-Basri. Ibn Hajar judged *la> basa bih*, and put him as the fifth *t}abaqah* from junior *t}abaqah*.²⁶ He received hadith from his teacher Ikrimah, Anas bin Malik, Abu Mijlaz, while those who received hadith from him include; Yazid bin Harun, Bishir bin Ibrahim.²⁷ Ahmad bin Hanbal dan al-Nasai evaluated him as *laisa bih ba's*. Yahya bin Main evaluated him as *salih* (righteous).²⁸

5). Ikrimah

Ikrimah Abu Abdillah al-Hasyimi maula Ibn Abbas is a tabiin scholar who died in 104 H. He received hadith from several of his teachers, among others, Abdullah bin Abbas, Abu Said al-Khudri, Abu Hurairah, Aisyah. While those who received hadith from him included Hajjaj bin Hassan. Some scholars criticized him to the point of accusing him of lying, especially to Abdullah bin Abbas. However, there are many scholars judged him *s'iqlat*, and *jumhur* or argue with the hadith.²⁹ Ibn Hajar al-Asqalani also evaluated him *s'iqlat s'abit*. As for the defects labeled on him, Ibn Hajar al-Asqalani denied this. According to him, the

²⁴. <http://hadith.islam-db.com/narrators/12768> بشر-بن-ابراهيم accessed 4 march 2023

²⁵. Syamsuddin Abi> Abdillah Muhammad bin Ahmad bin Usman bin Qaimas Al-Z{ahabi (673 – 747 H) *Miza>n al-'Itida>l fi Naqd al-Rija>l*, juz 2, (Beirut: Da>r al-Kutub al-Ilmiyah, 1995), p. 21. Lihat juga di kitabnya *Diwa>n al-D{u'afa> wa al-Matru>ki>n*, (Mekkah: Maktabah al-Nahdah, tth.), p. 48. Lihat Abu al-Fadl Ahmad bin Ali bin Hajar Syihabuddin al-Asqalani (773 – 852 H), *Lisa>n al-Miza>n*, juz 2 (Beirut: Da>r al-Basyair al-Islamiyah, 2002), p. 287.

²⁶. Abu al-Fadl Ahmad bin Ali bin Hajar Syihabuddin al-Asqalani (773 – 852 H), p. 223

²⁷. <http://hadith.islam-db.com/narrators/2295/> accessed 4 march 2023

²⁸. Jamaluddin Abi al-Hajjaj Yusuf al-Miz{z}i(654 – 742 H), *Tahz}i>b al-Kamal fi Asma al-Rijal*, juz 5, (Beirut : MUassasah al-Risalah, 1988), p. 435. Lihat juga Syamsuddin Abi Abdillah Muhammad bin Ahmad bin Usman bin Qaimas Al-Z{ahabi (673 – 747 H), *Taz}hi>b Tahz}i>b al-Kama>l fi Asma al-Rija>l*, juz 2 (Kairo: al-Faruq al-Hadisayah, 2003), p.220

²⁹. Syamsuddin Abi Abdillah Muhammad bin Ahmad bin Usman bin Qaimas Al-Z{ahabi (673 – 747 H), p. 406 – 409. Lihat di karyanya yang lain, *Miza>n al-'Itida>l fi Naqd al-Rija>l*, juz 5, p. 118 -119. Lihat juga Abu al-Fadl Ahmad bin Ali bin Hajar Syihabuddin al-Asqalani (773 – 852 H), *Tahz}i>b al-Tahz}i>b*, juz 3 (tk: Muassasah al-Risalah, tth), p.136 – 138

accusation that he was a liar and *ahl al-bid'ah* is an accusation that cannot be proven.

³⁰ Based on Ibn Hajar's defense, he can be established as a reliable narrator.

6). Abdullah bin Abbas.

Abdullah bin Abbas bin Abdul Muttalib bin Hasyim bin Abdul Manaf bin Qusa bin Kilab. His lineage met the Prophet SAW through his grandfather Abdul Muttalib. Born three years before the Prophet's migration (in 619 AD).³¹ There are three opinions on his death, namely 68 H, or 69 H, or 70 H.³²

He is titled *al-habr wa al-bahr* because of the breadth of knowledge he possessed. He was one of the seven companions who narrated the most hadiths. He was also one of the jurists of the Prophet's companions from the group of *al-'Aba>dilah* (a friend named Abdullah).³³ Scholars have agreed that all friends are fair.

Examining the aspect of the narration chain, it seems that the years of birth and death of the narrators do not have strong supporting data, because some of the narrators' years of death were not detected. However, it can be stated that the chain of transmission is continuous by looking at indicators of the student-teacher relationship. All narrators involved in al-Tabrani's sanad hadith can be seen that there is a relationship between one narrator and another in narrating the hadith on an ongoing basis.

Further, if it is examined from the aspect of the narrator's quality, a narrator named Bisyr bin Ibrahim was found to be very problematic. He was criticized as a narrator who falsified hadith from a *s'iqa*t narrator, so he is considered a liar narrator. A liar narrator is the highest level of a defective narrator.

Thus, it can be stated that the chain of a hadith about the command to pull the ma'mum from the existing saf during the congregational prayer narrated by al-Tabrani from Abdullah bin Abbas is very weak because one of the narrators is a liar. A hadith whose narrator is a liar is called a *maud}u* hadith (false). The false hadith is the highest level regarding its level of falsity so that it cannot be accepted at all and used as a proof.

³⁰. Syamsuddin Abi Abdillah Muhammad bin Ahmad bin Usman bin Qaimas Al-Z{ahabi (673 – 747 H), p. 406 – 409. Lihat di karyanya yang lain, *Mizan al-'Itidal fi Naqd al-Rijal*, juz 5, p. 118 -119. Lihat juga Abu al-Fadl Ahmad bin Ali bin Hajar Syihabuddin al-Asqalani (773 – 852 H), *Tahz}i>b al-Tahz}i>b*, juz 3 (tk: Muassasah al-Risalah, tth), p.136 – 138

³¹. Mustafa Said al-Khan, *Abdullah bin Abbas: Khabr al-Ummah wa Turjuma>n al-Qura>n*, (Dimasq: Da>r al-Qalam, 1994), p.21

³². Jamaluddin Abi al-Hajjaj Yusuf al-Miz}z}i(654 – 742 H), *Tahz}i>b al-Kama>l fi Asma al-Rija>l*, juz 15, (Beirut : Muassasah al-Risalah, 1988), p. 161

³³. Adil bin Abdi al-Syakur al-Rizqy, *T{abaqa>t al-Mukas}i>rin min Riwa>yah al-H{adi>s}*, (Riyad: Da>r al-Tawiq, 2001), p. 25. Lihat juga Ahmad bin Ali bin Hajar al-Asqalani (773 – 852 H), *Taqri>b* p. 518

b. Hadith Narrated by al-'Arabi

There are six narrators involved in the chain of hadith Al-'Arabi namely; Ja'far bin Muhammad, Yahya bin Abduwai, Qais, Ismail al-Suddy, Zaid bin Wahb, Wabisah bin Ma'bad.

1). Ja'far bin Muhammad bin Kuzal

Ja'far bin Muhammad bin Kuzal al-Fadl al-Samsar died in 281 H. He narrated the hadith from 'Affan, Yahya bin Abduwai, Said bin Sulaiman. Meanwhile, the one who received the hadith from him was Abu Sahl al-Qatthan, Abu Bakr al-Syafii.³⁴ Al-Da'raqt}ni judged him as *laisa bi al-qawi*, Maslamah evaluated him as *s'iqt*, Yahya bin Ma'in accused him of being a liar.³⁵

2). Yahya bin Abdawaih.

Yahya bin Abduwaih al-Bagdadi received hadith from Syu'bah and Shaiban al-Nahwi while those who received hadith from him were Ishaq bin Sunain, Ja'far bin Kuzal, Abdullah bin Ahmad bin Hanbal. He died in 229 H. Ibn 'Uddi ('Addi) : *arju annah la> basa bih*.³⁶ Ahmad bin Hanbal praised and ask his son to take hadith from him. Ibn Hibban praised him as *s'iqt*. Meanwhile, Abu Hatim criticized him as *majhu>l*. Yahya bin Ma'in criticized him as *kaz\z\{a>b*.³⁷ The *kaz\z\{a>b* judgment was given by Ibn Ma'in and followed by al-Zahabi.³⁸

3). Qais bin al-Rabi'

Qais bin al-Rabi' al-Asadi al-kufi was the 7th *T}jabaqah* from *kiba>r atba>' al-tabii>n* who he died in 167 H. He received hadiths from Ismail bin Abdurrahman al-Suddi. Affan, al-Tsaury, Syu'bah, dan Abu al-Walid judged him as *s'iqt*. According to Ibn Addi, he was consistent (*mustaqi>mah*), and Syu'bah judged him as *la> ba'sa bih*, Ibn Abi Syaibah and Ibn Hajar judged him as *s}adu>q*, but some of his hadiths become *mud}t}ari>b* when they get old. His son inserted into him a hadith that was not from him and then he passed it on. Ibn Hibban said that he searched the hadith until he found it *s}a>diqan*, but when he was

³⁴. Syamsuddin Muhammad bin Ahmad bin Usman al-Z{ahabi, *Ta>rikkh al-Isla>m wa Wafiya>t al-Masya>hir wa al-'Ila>m*, (Da>r al-Garbi al-Islami, tk: 2003), p.

³⁵. Ahmad bin Ali bin Hajar al-Asqalani (773 – 852 H), *Lisa>n al-Miza>n juz 2*, p. 470. Syamsuddin Muhammad bin Ahmad bin Usman Al-Z{ahabi (w.748 H), *Miza>n al-'Itida>l fi Naqd al-Rija>l*, juz 2 (Beirut: Da>r al-Kutub al-Ilmiyah, 1995), p. 146

³⁶. Abu Ahmad Abdullah bin 'Uddi al-Jurja>n (w. 365 H), *Al-Ka>mil fi al-D{u'afa> al-Rija>l*, Juz 9, (Beirut, Da>r al-Kutub al-Ilmiyah: tth), p. 47.

³⁷. Syamsuddin Muhammad bin Ahmad bin Usman Al-Z{ahabi (w. 748), *Siyar A'la>m al-Nubala Juz 10* (Beirut: Muassasah al-Risalah, 1982), p. 424. Lihat juga kitabnya *Miza>n I'tida>l fi Naqd al-Rija>l*, juz 7, p.201. Lihat juga Ahmad bin Ali bin Hajar al-Asqalani (773 – 852 H), *Lisa>n al-Miza>n juz 8*, p. 462.

³⁸. Syamsuddin Muhammad bin Ahmad bin Usman Al-Z{ahabi (w.748 H), *Al-Mugni fi al-D{u'afa>*, juz 2, (tk: Ihya al-Turas, t.th), p. 408

Comment [U7]:

Sebaiknya penulis bisa menambahkan analisis terdapat dengan pendapat para ulama yang dihadirkan, jangan hanya menghadirkan pendapat-pendapat para ulama hadis, tapi juga memberikan respond an analisis terkait hadis yang berkaitan.

It would be better if the author could add an analysis related to the opinions of the scholars presented, not only presenting the opinions of hadith scholars but also providing a response and analysis related to the related hadith.

old his memorization became bad (*suus al-h}if}z*) and he got a trial with a bad child who included hadiths that were not his hadiths until he fell down narrating bad hadiths. So he was quickly shunned. According to Ahmad, the hadith was abandoned because of Shia followers and many mistakes in narration (*kas}i>r al-khata*), also has bad hadiths. Waki' weakens, Ibn Main evaluated him as *laisa bisyai/daif la yuktabu h}adis}uh*, Al-Darimi;*laisa h}adis}uh syai*, Ibn Abi Haisamah; poor (*d}ai>f al-h}adi>s} la> yusa>wi syaia*), Ali bin al-Madini:*d}ai>f jiddan*, Abu Zur'ah: *fi>hi layyin*, Abu Hatim; its position is *s}adu>k* but basically it is not strong, the hadith is written but cannot be used as proof (*h}ujjah*). Ya'qub bin Abi Shaibah: *s}adu>k*, the book is righteous (*s}a>lih*), very bad memorization, *mud}t}ari>b*, many mistakes, weak in his narration, Al-Nasai: *laisa bi al-qawi* or *matru>k al-h}adi>s}*.³⁹

4). Ismail bin Abdurrahman al-Suddi

Ismail bin Abdurrahman bin Abi Karimah al-Suddi al-Kufi received the hadith from Anas, Abdullah al-Bahiy, and those who narrated the hadith from him, among others; Ziyad bin Haisamah, al-Tsauri, Ibn Ayyasy, he died in 127 H. Ahmad assessed him as *s}iqat*, while Ibn Adi and Ibn Hajar judged him as *s}adu>q yahim* but accused *tasyayu'*. Yahya al-Qattan judged him as *la> ba's bih*. Ibn Main considered him weak while Abu Hatim said *la> yuh}tajj* (the hadith cannot be used as an argument). Ibn Al-Madini said: I heard Yahya bin Said say that I never found anyone who mentioned the name of al-Suddi except for goodness, and not one left him.⁴⁰ He is a great commentator, *muh}addis}*, as well as the author of *al-maga>zi* and history books, his hadiths are flawed because he narrates hadiths with the *muna>walah* method, and he was also accused *tasyayyu'*. However, his hadith was narrated by Imam Muslim Abu Daud, al-Tirmizi, and Ibn Majah⁴¹

5). Zaid bin Wahb al-Juhani

Zaid bin Wahb al-Juhani al-Kufi was included as the second *t}abaqah* from the senior tabiin group who died in 96 AH. He narrated hadith from a number of companions, while among those who narrated hadith from him were Ismail bin Abi Khalid and Habib bin

³⁹. Abu al-Fadl Ahmad bin Ali bin Hajar Syihabuddin al-Asqalani (773 – 852 H), *Taqri>b*, p. 804. Syamsuddin Abi Abdillah Muhammad bin Ahmad bin Usman bin Qaimas Al-Z{ahabi (673 – 747 H), *Miza>n al-I'tida>l*, juz 5, p. 477

⁴⁰. Abu al-Fadl Ahmad bin Ali bin Hajar Syihabuddin al-Asqalani (773 – 852 H), *Taqri>b*, p. 141. Lihat juga Syamsuddin Abi Abdillah Muhammad bin Ahmad bin Usman bin Qaimas Al-Z{ahabi (673 – 747 H), *Miza>n*, p. 395

⁴¹. Adil Nawaihad, *Mu'jam al-Mufasssiri>n; min Sadr al-Isla>m H}atta al-'As}r al-H}a>d}ir*, (tk: Muassasah Nawaihad, 1988), p. 90

Abi Tsabit. Scholars such as Yahya bin Ma'in and Ibn Hajar evaluated him as *s\iqat*. Ibn Hajar rejected the opinion that the hadith is flawed.⁴²

6. Wabisah bin Ma'bad

He is one of the Prophet's companions whose full name is Wabisah bin Ma'bad bin Atabah bin al-Haris bin Malik bin al-Haris bin Qais bin Ka'b bin al-Haris bin Sa'labah bin Dudan bin Asad bin Khuzaimah al-Asadi. He directly received the hadith from the Prophet, peace be upon him, and from his fellow companions, including Abdullah bin Masud. While those who narrated the hadith from him included his two sons namely Salim and Amru, Zir bin Hubaisy, Syaddad and others.⁴³ Among the hadiths narrated from the Prophet PBUH is about the Prophet PBUH commanding someone who prays alone behind the Imam to repeat his prayer. He lived in Kufah then moved to Raqqah until his death.⁴⁴ All hadith scholars agree that all companions are trustworthy.

In terms of the continuity of the sanad, only Zaid bin Wahab did not find a relationship between himself as a student and Wabisah as a teacher. Al-Mizzi mentions many teachers of Zaid bin Wahab, but Wabisah bin Ma'bad's name is not listed. However, by looking at the birth and death and *t}abaqat* of both, it can be concluded that the two were contemporaries and it was possible to meet. Thus, there is no problem with this hadith in terms of the chain of sanad and it can be said to be continuous.

Furthermore, from the aspect of the quality of the narrator. Some of the narrators were questioned, including Yahya bin Abdawaih Ibn Hibban who praised him as *s\iqat* (trusted), but this evaluation needs to be criticized because Ibn Hibban is considered a *tasa>hul* (facilitate) in evaluating the narrator, especially the *majhu>l* narrator which there is no assessment of its *ta'di>l* and *tajri>h*. Whereas Ibn Ma'in criticized him as *kaz\z\{a>b* (liar). However, Ibn Main's reproaches could not be accepted immediately because he was known as a *mutasyaddid* scholar (emphatically). The weakening of narrators done by *mutasyaddid* scholars is not accepted unless there are other scholars who participate to weaken and or the reason to weaken the hadith is clear. As for Ibn Adi who is known as *mutawassit* (moderate) rated *arju> anna la> ba'sa bih* as an expression of hope that means if the narrator does not narrate or have bad (*munkar al-h{adi>s*)

⁴². Jamaluddin Abi al-Hajjaj Yusuf al-Miz}i(654 – 742 H), *Tahz}i>b*, juz 10, p. 113. Abu al-Fadl Ahmad bin Ali bin Hajar Syihabuddin al-Asqalani (773 – 852 H), *Taqri>b*, p. 356

⁴³. Abu al-Fadl Ahmad bin Ali bin Hajar al-Asqalani (773 – 852 H), *al-Isa>bah fi Tamyi>z al-S{ah}a>bah*, juz 6, (Beirut: Dar al-Kutub al-Ilmiyah, 1995), p. 461

⁴⁴. Abu Umar Yusuf bin Abdullah bin Muhammad bin Abd al-Bar al-Qurtubi al-Namary (w. 463 H), *al-Isti'a>b fi Ma'rifah al-As}h}a>b*, juz 4, (Beirut : Dar al-Jail, 1992), p. 1563

It seems from the difference in judgment between *mutasyaddid*, *mutawassit* and *mutasa>hil* scholars, Ibn Main's opinion is closer to the truth for two reasons. First, his opinion is supported by al-Zahabi, and Nasiruddin al-Albani. The reasons for the two mutilations were explained as *kaz\z\>a>b*. Thus, Yahya bin Abdawaih can be judged as a liar narrator. False hadith is the highest level of weak hadith. The presence of a lying narrator is enough to establish a chain of hadiths about the command to pull a ma'mum from Saf which was narrated by al-'Arabi from Wabisah bin Ma'bad as a chain that is very weak and cannot be used as a proof at all.

Based on the results of the validity test of the hadith sanad above, it is illustrated that the hadiths narrated by al-Da>raqu\}ni and al-'Arabi are all problematic. The problem is that there are narrators who are disabled with severe disabilities who are liars. Sanad hadiths that are daif caused by deceitful narrators cannot reinforce each other, which means that the narrations of al-'Arabi and al-Da>raqu\}ni cannot reinforce each other. Thus, it can be determined that the hadith about pulling a person from the front saf when praying in congregation to retreat with him so that he is not alone is a very weak hadith so that it cannot be used as evidence.

Based on the description above, someone who arrives late for the congregational prayer should try to enter the last saf and may not make a new saf. Whoever makes a new saf while there is still an empty one in the front saf, then his prayer will be canceled. However, if it is no longer possible to be in an existing saf, then he may form a new saf alone at the back, without the need to pull someone who is in front to step back to accompany him.

D. Conclusion

The hadith about pulling someone in the front saf during congregational prayers is only narrated by al-Tabrani in the book of *al-Mu'jam al-Ausat* and al-'Arabi in the book of *al-Mu'jam*. Al-Tabrani narrates continuously up to the Prophet, through Abdullah bin Abbas, while al-'Arabi narrates through Wabisah bin Ma'bad, so this hadith is in quantity or the number of lines (*'Adad al-T{uruq*) designated as *azi>z* hadith.

The hadith narrated by al-Tabrani and al-Arabi is of extremely poor quality. Its success is due to the presence of a disfigured narrator who is a narrator *kaz\z\>a>b* (false) on both sanads. Unlike the narration of al-'Arabi, where the narrator is identified as Muhammad bin Abdawaih, the hadith of al-Tabrani uses the distorted name Bisyr bin Ibrahim. As a result,

the hadith that mentions dragging people into the front saf during congregational prayers is inadmissible as proof.

Because these two hadiths cannot be used as evidence, pulling someone from the front saf to step back together so that they are not alone is not the right way. The correct procedures are when a person arrives late for a congregational prayer, he should try to fill the last vacant saf. However, if the saf is full and it is no longer possible to enter the saf, then he should create a new saf, even if he is alone at the back, without the need to pull someone who is in front to step back to accompany him.

The findings of this present study show that the two hadiths that the scholars cite to support their recommendation to pull someone from the front saf while they are by themselves behind the saf are very weak hadiths and cannot be used as proof. The researchers, however recommend further researchers to conduct a more thorough search in the hadith books that there may be other hadiths that have not been explored in this study. In addition, the researchers also recommend next researchers to examine the reasons for the Syafiiyah scholars accepting the daif hadith as evidence.

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Comment [U8]:

Berbicara tentang kajian pustaka memang lebih p
kajian-kajian yang cukup lama sebagai rujukan,
sebagai bentuk kebaruan sebaiknya penulis jug
menghadirkan referensi 10 tahun terakhir.

Talking about literature review is more on studies
are quite old as a reference, as a form of novelty th
author should also present references for the last 1
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