



ANALYSIS OF PRAYER JURISPRUDENCE AT THE OCEAN BASED ON THE BOOK OF IS'AF AHL AL-'ASR BI AHKAM AL-BAHR

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ABSTRACT

Purpose: This paper aims to analyze the jurisprudence of prayer in the ocean based on the book *Is'af Ahl Al-'Asr Bi Ahkam Al-Bahr* and identify the problems that often occur when performing prayer. Theoretical framework: This book was chosen because it touches on and discusses the laws of maritime jurisprudence related to prayer. In this book, there are seven main chapters, namely water, purification, prayer, funeral, fasting, zakat and Hajj.

Design/methodology/approach: this study does not discuss all chapters in this book but analyzes selected topics according to the problems of prayer that often occur while at sea. This study uses a qualitative method with a library research design, while data collection is done through the study of documents obtained through books, articles and journals related to the research topic. This study also used the method of interviewing respondents involved in research in the ocean to obtain data. Next, the data obtained is analysed using content analysis to obtain accurate research findings.

Findings: The study found that the implementation of prayer in the ocean has a method and guide in the Sharia based on the book *Is'af Ahl Al-'Asr Bi Ahkam Al-Bahr*.

Discussion: The responsibility as a Muslim in prayer in the ocean field can be carried out perfectly with the existence of accurate guidance according to Islamic teachings.

Keywords: *Fiqh*, Jurisprudence, Worship, Prayer, Ocean, Maritime.

ANÁLISE DA JURISPRUDÊNCIA DE ORAÇÃO NO OCEANO COM BASE NO LIVRO DE IS'AF AHL AL-'ASR BI AHKAM AL-BAHR

RESUMO

Propósito: Este artigo tem como objetivo analisar a jurisprudência da oração no oceano com base no livro *Is'af Ahl Al-'Asr Bi Ahkam Al-Bahr* e identificar os problemas que frequentemente ocorrem ao realizar a oração. Estrutura teórica: Este livro foi escolhido porque toca e discute as leis da jurisprudência marítima relacionadas

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com a oração. Neste livro, há sete capítulos principais, ou seja, água, purificação, oração, funeral, jejum, zakat e Hajj.

Projeto/metodologia/abordagem: este estudo não discute todos os capítulos deste livro, mas analisa tópicos selecionados de acordo com os problemas de oração que muitas vezes ocorrem no mar. Este estudo utiliza um método qualitativo com um projeto de pesquisa de biblioteca, enquanto a coleta de dados é feita através do estudo de documentos obtidos através de livros, artigos e revistas relacionados ao tema da pesquisa. Esse estudo também utilizou o método de entrevistar entrevistados envolvidos em pesquisas no oceano para obter dados. Em seguida, os dados obtidos são analisados por meio de análise de conteúdo para obter resultados precisos de pesquisa.

Conclusões: O estudo descobriu que a implementação da oração no oceano tem um método e guia na Sharia com base no livro *Is'af Ahl Al-'Asr Bi Ahkam Al-Bahr*.

Discussão: A responsabilidade como um muçulmano na oração no campo do oceano pode ser realizada perfeitamente com a existência de orientação precisa de acordo com os ensinamentos islâmicos.

Palavras-chave: Fiqh, Jurisprudência, Culto, Oração, Oceano, Marítimo.

ANÁLISIS DE LA JURISPRUDENCIA DE ORACIÓN EN EL OCÉANO BASADO EN EL LIBRO DE IS'AF AHL AL-'ASR BI AHKAM AL-BAHR

RESUMEN

Propósito: Este trabajo tiene como objetivo analizar la jurisprudencia de la oración en el océano basada en el libro *Is'af Ahl Al-'Asr Bi Ahkam Al-Bahr* e identificar los problemas que a menudo ocurren al realizar la oración. Marco teórico: Este libro fue elegido porque aborda y discute las leyes de la jurisprudencia marítima relacionadas con la oración. En este libro, hay siete capítulos principales, a saber, agua, purificación, oración, funeral, ayuno, zakat y Hajj.

Diseño/metodología/enfoque: este estudio no discute todos los capítulos de este libro, sino que analiza temas seleccionados de acuerdo con los problemas de oración que a menudo ocurren mientras se está en el mar. Este estudio utiliza un método cualitativo con un diseño de investigación bibliotecaria, mientras que la recolección de datos se realiza a través del estudio de documentos obtenidos a través de libros, artículos y revistas relacionados con el tema de investigación. Este estudio también utilizó el método de entrevistar a los encuestados involucrados en la investigación en el océano para obtener datos. A continuación, los datos obtenidos se analizan mediante análisis de contenido para obtener resultados de investigación precisos.

Hallazgos: El estudio encontró que la implementación de la oración en el océano tiene un método y guía en la Sharia basado en el libro *Is'af Ahl Al-'Asr Bi Ahkam Al-Bahr*.

Discusión: La responsabilidad como musulmán en la oración en el campo oceánico se puede llevar a cabo perfectamente con la existencia de una guía precisa de acuerdo con las enseñanzas islámicas.

Palabras clave: Pescado, Jurisprudencia, Adoración, Oración, Océano, Marítimo.

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1 INTRODUCTION

The maritime field or ocean is one of the most important fields in human life. Malaysia is also a country that takes advantage of the maritime sector because of its position which is surrounded by oceans. Among the importance of the maritime field is to secure the national



defense system, a source of income for the country and a medium of learning that is constantly developing and being studied.

According to history, Islam and the maritime field are also closely related. This can be seen through the migration of the scholars. In the old days the scholars migrated with the purpose of preaching using the sea route by boarding a ship. Likewise Muslims who went to perform the Hajj in Mecca, before the existence of airplanes, pilgrims used ships as transportation to perform the Hajj. However, the demands of Shariah in performing worship are still performed regardless of place, including when in the ocean.

Nowadays, marine activities are not out of date but are growing in parallel with technological progress. The ocean is home to a variety of activities that spark interest and create job opportunities for the community to venture into this field such as tourism using cruise ships, water sports activities, import and export activities using cargo ships and so on. This shows there is a need for proper comprehension in the implementation of prayer in the ocean.

1.1 PROBLEM STATEMENT

As Muslims, we have been held accountable to perform worship whether on land or at sea, especially prayer which is a pillar of religion. In the ocean, there are differences in place, atmosphere and sea conditions that cause difficulties when performing prayers. Among the challenges that occur are determining the time of prayer, the direction of the Qibla and the limited space for prayer (Abdul Latiff and Ireena Ibnu, 2017). In addition, there are concerns from fishermen and anglers about prayer guidance on boats that spend a lot of time in the ocean (Federal Territory Mufti Office, 2019).

From the results of interviews with respondents, the contemporary issues that occur when performing prayer in the ocean can be divided into two main parts, namely purification and prayer. In the ablution section, respondents expressed questions about the nature of sea water that can be used to purify oneself from *hadas* and be used for ablution. Next, in the section on performing prayers, some questions arise, namely the way to pray in a boat with limited space and undulating state, the rules for praying on a boat in a narrow space with mixed genders, procedure to face the direction of the Qibla on a moving ship, the exact position for *takbiratul ihram*, procedure for time-respect prayer, the limit of late prayer time to be careful (*ihdiyat*) and the minimum and maximum limit in determining the time of prayer based on assumption.



There are some difficulties that arise in the implementation of prayer in the ocean based on the interviews conducted. These issues and questions that arise need to be explained so that Muslims can perform prayer in the ocean in a way that coincides with Islamic teachings.

2 LITERATURE REVIEW

2.1 THE FIQH OF WORSHIP

Worship is the responsibility of every Muslim in accordance with the established Sharia. There are studies that have touched on issues during the implementation of worship such as the writing of Baharudin (2021) which aims to prove the influence of weather and climate on the laws of worship. The study found that the weather and climate affect the law of worship and scholars also celebrate in the determination of the law of worship because it aims to take care of human problems either from the point of view of health or life. Mohammaddin Abdul Niri et al. (2019) conducted a study to re-evaluate the exact time of *Fajr* prayer time scientifically and according to *syara'* because of the existence of *fajar sadiq* and *fajar kazib*. This study states that the accuracy of entering the time of Dawn is stronger when using various methods ie naked-eye observation method and aided-eye observation method as well as statistical mathematical calculations to find consistent values for determining the time of Dawn in various places in Malaysia. Similarly, a study by Nizam et al. (2019) who stated that the determination of prayer time cannot be done only by observing the sun alone.

While writing by Abas et al. (2023) who conducted a study to determine the time of prayer and fasting in the Burj Khalifa skyscraper that has the same coordinate position but differs in terms of height found that there are differences in three time zones according to different altitudes. There are also studies that review the methods formulated by previous figures such as the study of Siti Rahimah et al. (2019) to prove the three methods founded by Sheikh Tahir Jalaluddin in determining the Qibla using logarithms can be applied and have almost accurate readings.

In the implementation of worship, the *syara'* gives permission when a Muslim faces *masyaqqah* or *uzur syarie* which causes the Muslim to be unable to perform the worship perfectly as determined by *Syara'*. There are studies that discuss *masyaqqah* and *rukhsah* such as the study by Irwan Mohd Subri and Nurul Hasiefah (2022), Nurul Syafini et al. (2022), Amri Effendi (2019), Muhammad Adib et al. (2022), Raihanah Azahari and Ahmad Salahuddin Harun (2019), Mukhammad Naafiu Akbar (2022) and Fathurrahman (2022). These studies



include an analysis of arguments that state that sitting prayers are allowed for people with syariah ailments, analyzing the guidelines for congregational prayers during Covid-19 according to *Maqasid Syariah*, explaining the opinions of Hanafia and Syafi'iyah about pregnant and lactating women who do not fast in the month Ramadhan, discuss the *dawabit masyaqqah* to pray while sitting for people who are excused by *syarie*, discuss about *taysir* in hajj, discuss the method of *masyaqqah tajlib taysir* in general worship and provide explanations of *masyaqqah* and *takhfif* in more detail and study about the concept of *masyaqqah* and the concept of *takhfif* in determining the Islamic law during the spread of the Covid-19 epidemic.

2.2 THE WORSHIP AT THE OCEAN

There are studies on the island in a general context that involves the way of life of the community in the practice of Islam in daily life. As written by Norhanisyawati Zahari and Muammar Ghaddafi Hanafiah (2018) in their study, the Filipino Bajau people in Gaya Island, Sabah do funeral management with Islamic values and still practice their traditional customs. Most of the traditional customs that are practiced during the management of corpses do not conflict with the values of Islamic teachings.

There is also a study done by Rosmadi Fauzi et al. (2016) in Pangkor Island about the obedience of the Muslim population and the writing of Jasni Sulong (2016) in his research on the relationship between the preservation of the Islamic faith and laws and fatwas in Penang and found that Penang issued fatwas about the preservation of the faith, especially in heretical teachings.

Next, there are also studies on the island that are done from a cultural aspect such as a study by Yeon Amsalie @ Amsalib Pisali et al. (2017) on the traditional dance performance practiced by the community in Kampung Gelam, Pulau Bum-Bum, Semporna, Sabah, which is the "Panangsang" dance. In addition, there are also studies that have been done on the island from the economic aspect of seaweed growers such as Jamal et al. (2014) in a study conducted on Selakan Island, Semporna, Sabah to observe the daily life of seaweed growers and the practice of noble values based on *Matan Arba'in* by Imam Nawawi.

There are also studies that focus on the laws of worship in the ocean such as the writing of Firas Khaled Hussein Ahmed Al-Samarrai (2019) who states and presents the laws of worship related to the sea and compares the views of scholars and presents the arguments of the Quran and hadith Similarly, the book written by Ahmad (2000) also talks about the laws of worship in the ocean.



2.3 THE CHALLENGES OF WORSHIP AT THE OCEAN

There are studies on current marine issues from an Islamic point of view such as a study by Asma' Wardah and Noor Aziera (2022) on the concept and wisdom of the creation of the sea based on the verses of the Quran and the management of the sea in navigation and life which has various benefits that can be taken by humans as a source of survival.

In the study of Asma' Wardah and Abdullah (2020) who studied and analyzed the contribution of Ibnu Majid also known as the Father of Navigation in the leadership of navigation based on his records. Gina Juwita and Tetty Marlina (2023) who studied the application of crew safety and health protection according to the perspective of *Fatwa Majma' Al-Fikih Islamiyy Ad-Dauli* which states the importance of work safety in Islam and reminds to reduce the risk of danger and be careful in doing any job.

A study conducted by Burhanuddin Jalal et al. (2022) who studied the efforts of KAGAT (Malaysian Armed Forces Religious Kor) in meeting the requirements of sharia compliance and the approach implemented in the organization of the Malaysian Armed Forces (ATM) which includes the army, navy and air force. Similarly, a study by Ghazali et al. (2022) who found that KAGAT applied a human resource development approach based on the concept of *daie askari* to build knowledgeable ATM members.

In addition, a study by Shukor et al. (2019) found that the implementation of *muraqabah* (a monitoring strategy based on religious elements) had a positive effect on the emotions of Marine Training students. Imam al-Ghazali introduced *muraqabah* which is monitoring self-regulation in daily life and human responsibility to manage daily life in line with Islamic guidance.

In a study by Ireena Nasiha Ibnu and Abdul Latiff Ahmad (2017) who identified the challenges faced by Malaysian participants in the Southeast Asia and Japan Youth Ship program (SSEAYP) found that the biggest challenge Malaysian participants had was uncertainty regarding the food's halal status since there is no halal label on the food provided. In addition, the challenges to perform prayers such as the absence of guidance on when to enter prayers and the direction of the Qibla and there is no specific place that is believed to be holy to perform prayers.

Based on previous studies, there are challenges and difficulties that arise when performing worship in the ocean, especially prayer. As a Muslim, the performance of worship still needs to be performed according to Islamic law even when in the ocean. Thus, this study



found that the debate in the book *Is'af Ahl al-'Asr bi Ahkam al-Bahr* about prayer is suitable to be used as a reference and guide to the challenges and difficulties faced while at sea.

3 METHODOLOGY

This research was carried out using qualitative methods in identifying the problems that often occur when performing prayers in the ocean among researchers. This study also aims to apply the jurisprudence of prayer in the ocean based on the book of *Is'af Ahl Al-'Asr Bi Ahkam Al-Bahr*. The data in this study was collected using library research and documentation research including articles, journals and books. This study also uses the interview method to gather data and information from individuals or respondents involved in the ocean field. The respondent interviewed was Dr. Azimah binti Abd Rahman, a lecturer in the Geography Department, Humanities Studies Center, Universiti Sains Malaysia dated 29 May 2023 and Mr. Bahaudin bin Yahya is a former Religious Officer at the Malaysian Maritime Enforcement Agency (APMM). Next, the data obtained is analyzed using content analysis to analyze documents and voice recordings.

4 KITAB IS'AF AHL AL-'ASR BI AHKAM AL-BAHR

The book *Is'af Ahl al-'Asr bi Ahkam al-Bahr* (إسعاف أهل العصر بأحكام البحر) written by Abu Muhammad Abdullah ibn Yasin al-Hawali al-Syamrani which contains 471 pages is the first edition of this book which was published in 1999 in Riyadh. This book explains the worship part only which includes water, purification and impurity, prayer, funeral, *zakat*, fasting and Hajj. This book focuses on the four main schools of Hanafi, Maliki, Syafie and Hanbali and it does not state *takhrij* but suffices to mention *Kutub al-Sittah* (كتب الستة) (Abu Muhammad al-Syamrani, 1999).

In this book, there are seven main chapters that start with the chapter on water (مياه) which explains three sections which are the nature of water, its laws and drinking sea water and desalination. The second chapter is the chapter on purification and impurity which contains three sections namely ablution, *qada hayat* (qadza hajja) and sea life. The third chapter touches on prayer which contains seven sections; the law of prayer on board, the law of prayer of the crew, facing the Qiblah (among the conditions of prayer), the pillars of prayer, i.e. standing upright, bowing and prostrating on board, the law of *Juma'at* prayer and congregation on board,



the law of traveling (specifically in the chapter on prayer) on board and the law of prayer for the sick and *istisqa'* (استسقاء).

The fourth chapter is the funeral chapter where there are two sections; the law of drowning and the law of seeing a dead body in the sea. The fifth chapter is the *zakat* chapter which contains three sections; explanation of the term *zakat*, the law of *zakat* to those who are in the ocean and five problems related to *zakat*. The sixth chapter about fasting which has four sections; the law of breaking the fast when traveling at sea, the law of breaking the fast for crew, the time of breaking the fast for travellers at sea and the law of breaking the fast to save drowning victims. The seventh chapter is the Hajj chapter which contains two sections; the law of Hajj and *Umrah* and the law of hunting in the ocean.

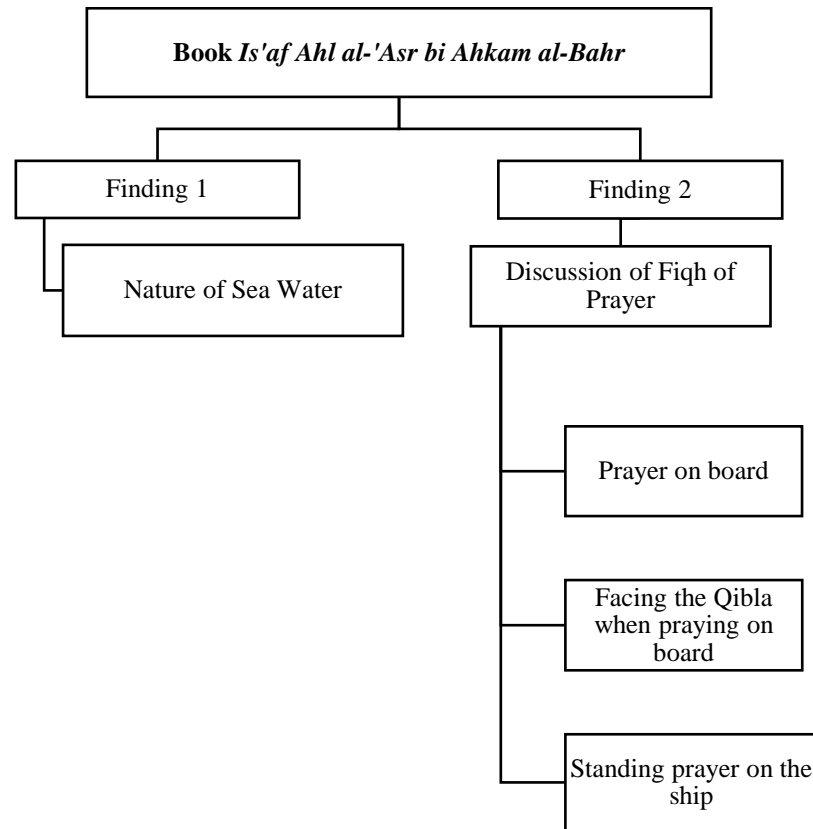
In conclusion, the book *Is'af Ahl al-'Asr bi Ahkam al-Bahr* contains a solid explanation and proof of the problem of prayer in the ocean. So the book is suitable to be studied and used as a reference and guide to answer the problems regarding performing prayer in the ocean.

5 FINDINGS



Figure 1

findings of book is'af ahl al-'asr bi ahkam al-bahr



Source: Prepared by Authors (2024)

5.1 NATURE OF SEA WATER

Water can be divided into four types, namely *mutlaq* water, *musyammas* water, *mustakmal* water and *mutanajis* water. *Mutlaq* water is water that is holy and purifying. It is called *mutlaq* water because the water remains with its original nature that has been created by Allah SWT even if it changes due to moss, soil or being left for a long time because water is difficult to avoid these things. There are seven types of *mutlaq* water namely rain water, river water, *kolah* water, sea water, dew water, snow water and spring water. So sea water is *mutlaq* water that is holy and purifying. Based on the hadith of the Prophet SAW:

From Abu Hurairah RA, a man asked the Messenger of God, "O Messenger of God, We are on a ship, we only carry a little water, if we use it for ablution, we will die of thirst. Can we do ablution with sea water?" Rasulullah SAW replied, "The water of the sea is pure and its carcass is halal."



This hadith shows that sea water is absolutely pure and purifying water. Sea water is water mixed with salt in a high amount of about 3.5% and causes salty sea water (Ahmad Yudha, 2021). However, sea water can purify *hadas* and remove impurity that gets on clothes, the body or holy places. So sea water is legal to use to remove impurities and it is legal to perform ablution using sea water.

5.2 DISCUSSION OF FIQH OF PRAYER IN THE BOOK OF *IS'AF AHL AL-'ASR BI AHKAM AL-BAHR*

1. Prayer on board

Performing prayers on board is valid by *ijma'*. This is a convenience in religion because using a sea vehicle such as a ship will take a long time and a long journey. There is a question as to whether it is possible to perform the prayer if the moving ship has approached the land and it has entered the prayer time. In this case, it is possible to pray on board even when arriving on land in the same prayer time. However, if praying on board hinders you from performing some of the pillars of prayer such as standing, and knowing that when you arrive on land it is still the same prayer time and you can perform the prayer pillars perfectly, then you need to perform the prayer on land because you are performing the prayer pillars - the pillars of prayer are obligatory while performing the prayer at the beginning of the time is *sunnah*.

2. Facing the Qibla when praying on board

One of the valid conditions for prayer is facing the Qibla. Based on the words of Allah SWT:

Meaning: And from wherever you come out (to pray), turn your face towards Masjidilharam (Kaabah). Indeed (the order of the Qibla to the Kaaba) is true from your Lord. And Allah is not at all indifferent to what you do (149). And from wherever you come out (to pray), then turn your face towards the Holy Mosque (Kaaba) and wherever you are then turn your face towards it so that there is no more (any) argument for those (who wrong you), except for the unjust among them. So do not fear them but fear only Me and I will perfect My favors for you so that you may be guided (al-Baqarah: 150).

This verse explains the command of Allah SWT that the Qibla of Muslims is Masjidilharam. According to al-Qurthubi (2010) this verse was revealed as a command to face the Qibla towards Masjidilharam for the people around Madinah and all people from all corners



of the world including people who are traveling to face the Qibla towards Masjidilharam when performing prayers.

Next, the rule is to face the Qibla when performing obligatory prayers on board. When traveling on a moving ship, the Qibla direction will always change. The movement of the ship is to change course, avoid sea stones or due to the orbit of the wind, it is difficult to face the Qibla when performing in the ship. Is this difficulty given an exception or *rukhsah* when performing obligatory prayers on board. The movement of this sea vehicle is not considered as an excuse that allows to leave the valid condition of prayer, which is to face the Qiblah, even those who pray on a ship are required to face the Qiblah throughout the prayer. The rotation or frequent rotation of the ship does not invalidate the prayer because it fulfills the valid requirements of the prayer in facing the Qibla.

In the book *Majmu'* it is stated that when the wind blows to change the direction of the ship and its face turns away from the direction of the Qibla, it is obligatory to turn towards the Qibla and continue the prayer (Imam Nawawi, 1980). In contrast to the law when praying on land, the prayer becomes invalid when it is shifted from the direction of the prayer Qibla. According to al-Qadhi Husain, this difference in law is because when on land this situation rarely happens, while when at sea a change of direction of the ship often occurs (Imam Nawawi, 1980).

3. Standing prayer on the ship

Standing during obligatory prayer is one of the pillars of obligatory prayer. Based on the words of Allah SWT:

Meaning: You should take care of (all obligatory prayers and be perfect on time) especially the Wusta prayer and stand up for God with obedience and humility (al-Baqarah: 238)

This verse explains the command that it is obligatory to stand when performing prayer. Standing during prayer is a pillar of obligatory prayer, while when performing circumcision prayer, standing is not a pillar of prayer.

In the implementation of obligatory prayers on board, standing (*qiyam*) in prayer is still performed unless there are difficulties such as illness. As stated by Imam Nawawi, when performing obligatory prayers on a ship, it cannot be done sitting down and leaving the pillar standing (*qiyam*).



However, when there is a difficulty or illness such as seasick that causes one not to be able to stand up to perform the prayer, then it is required to perform the prayer while sitting. Similarly, when there is a fear of drowning while standing up to pray because the ship is moving, then it is required to pray sitting down.

6 CONCLUSION

Prayer is an obligation that must be performed regardless of the place, whether on land or sea. Praying in the ocean has a different atmosphere than on land. There are challenges faced that make it difficult to pray in the ocean.

This study found that the implementation of prayer in the ocean is explained in detail in the book *Is'af Ahl al-'Asr bi Ahkam al-Bahr*. However, the contemporary issue of prayer in the ocean expressed by respondents is not fully resolved and requires more in-depth study.

Next, this study is expected to provide benefits and guidance regarding performing prayer on board. This study is also expected to provide encouragement to carry out more detailed studies in the guidance for the implementation of worship at sea in detail due to the lack of specific guidance in the implementation of prayer on board that can be a reference for the community.

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