

ABSTRACT

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Prayer timings in the Shari'a has been described with the clear times. In line, astronomy science rise as easier way to find time of shalat. One element used to the determination of prayer schedule material is Ihtiyath. In short, the concept is seen as a safety time to pray, but with the introduction of the concept Ihtiyath the time to pray before going back.

The purpose of this study is the first to discover the problems in the determination Ihtiyath prayer schedule. The second objective is to find out how the legal status of a person who prays during the Ihtiyath it.

The kind of research method is used normative research with the help of a qualitative approach. Type of data used the type of secondary data or library research. Then libraries are divided into primary legal materials, secondary, and tersier. Collecting legal materials using descriptive analytical approach, namely the determination of legal materials, legal materials inventory relevant, material and legal assessment.

The results showed that, first there is ambivalention between Ihtiyath definition put forward by the Ministry of Religious Affairs of Indonesia and the application practice of the calculation.

According to the Ministry of Religious Affairs of Indonesia, Ihtiyath a security measure by adding or subtracting the time for prayer schedule does not precede the beginning of time, or beyond the end of time. Second, the law of one who prays while there are two possibilities. possibilities one, if somebody praying one rakaat and sujud when time is essential, and then enter the second rakaat. Prayers like this is *adaan*. The second possibility is, if someone has not reached one rakaat with sujud along with prayer and then enter Ihtiyath times, this pray is judged *qadlaan*, so if someone who prays during the Ihtiyath