

# I'adah Friday Prayer with Zuhur Prayer in Syafi'iyah Fiqh Perspective (Case Study at Al-Amin Mosque Meurah Village, Samalanga District, Bireuen Regency)

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## Abstract

*This study is to examine how the determination of Friday prayers and the midday prayer in Syafiiyah fiqh, the factors that cause Friday prayers to be mandatory with noon prayers at the Meurah mosque, the causes of differences in the practice of Friday prayers and midday prayers in meurah mosque. And find differences between the congregation who perform I'adah and those who do not perform I'adah in accordance with the concept of syafiiyyah fiqh. This research is a field research using descriptive qualitative research methods. The author uses an empirical or sociological (empirical or sociological) approach. The population is men who are mature and live in the village of Meurah who carry out Friday worship at the Al-Amin Mosque, Samalanga District, Bireuen Regency, Aceh. The results of the study found the law of Friday prayer with noon because Friday experts are not up to 40 people in Syafi'iyah fiqh, there are three laws, the first is obligatory to pray, forbidden to pray, and circumcised i'adah. The implementation of the Friday prayer with noon performed by the congregation at the Al-Amin Meurah mosque, Samalanga district, Bireun district, because Friday experts were less than 40 worshippers. Friday congregations who perform Friday I'adah with noon because they believe they will not be appointed Friday because the number of Friday members is not up to 40 people. Friday with noon.*

## Keywords

i'adah; friday prayer; zuhur prayer; fiqh syafi'iyah



## I. Introduction

In carrying out worship there must be guidance so that worship is accepted by Allah SWT, and that guidance is the book of Allah and the Sunnah of the Prophet Muhammad. And to understand the book of Allah and the Sunnah of the Prophet we must turn to the Ulama who are the people who know better about the Qur'an and the hadith of the Prophet Muhammad. The explanations of these scholars are contained in books that are very easy for us to take. Especially for the Indonesian people, they are people who are accustomed to following the scholars of the Shafi'i school of thought whose thoughts are contained in the books of Shafi'i fiqh.

Friday prayer is an obligatory worship that is assigned to men who are reasonable, baliqh, and live in a country, Friday prayer is a worship that is carried out once a week to coincide on Friday as a substitute for the midday prayer which is held at noon after the preacher reads the two pillars of prayer. Khutbah, the two pillars of al-khutbah are manzilah of two rak'ahs of the noon prayer, then the Friday prayer is carried out only two rak'ahs because the two rak'ahs of the noon prayer have been covered by two pillars of the

al-khutbah. Friday prayers are held in a place that is included in the residential area of the musthauthin population, either misran/midan, balad or qaryah (Nasution, 2017).

Based on the explanation of the arguments above, it can be understood that Friday prayers must be carried out in congregation and should not be left behind unless there is an excuse. The implementation of Friday prayers must be done in congregation, in this case there are differences of opinion among the scholars of madhhab including:

- a. According to the Maliki school of thought, the number of congregations<sup>1</sup>The lawful for performing Friday prayers are twelve men other than the Imam.
- b. According to the Hanafi school, they are of the opinion that the number of worshipers is required to have three people besides the imam.
- c. According to the Shafi' school<sup>2</sup>iyah and Hanabilah that the valid congregation for Friday prayers is at least 40 people including the priest who lives in the area, if it does not reach 40 mukallaf then it is carried out i<sup>3</sup>the midday prayer after that.(Al-Juzari, 2011)

*I'adah* Friday prayers with the noon prayer under certain conditions can become mandatory, for example first, the number of Friday prayers is not up to 40 people then the Friday prayer in that place is invalid and must be repeated with the noon prayer or secondly, two Friday prayers are found in one village without any intention. While it is doubtful which of the two congregations performed the takbiratul ihram first. So each congregation in both places is obliged to repeat the noon prayer. The obligation to repeat the noon prayer is because the Friday prayers performed in both places are equally invalid. Meanwhile, if the previous takbiratul ihrah is one of them, then the one who is obliged to repeat the noon prayer is the Friday that is later than the takbir, because in these conditions, Fridays that are said to be valid are only the first Fridays to perform takbiratul ihram. If you have completed the conditions for being appointed Friday in one village, you are sure that the Friday prayer is valid, with regard to the terms and pillars, then in that condition it is unlawful to establish the Friday prayer with the noon prayer because Friday already represents the obligation. Islam is a religion of da'wah means religion which always encourages its followers to always actively carry out Da'wah activities (Batubara, 2019).

Friday prayer At the Al-Amin Mosque, Meurah Village, Samalanga District, Bireuen Regency, as seen by the author, after every Friday prayer, the congregation wakes up again to repeat with the midday prayer, then in the practice of Friday prayer with the midday prayer at the mosque, the same thing happened. the opposite where some of the congregation perform Friday prayers with the noon prayer and there are some pilgrims who go straight home without doing *i'adah*.

Supposedly in the implementation of Friday prayers if the congregation is of the same school, namely the Shafi'i school, there should be no difference in the implementation of Friday prayers, especially if the mosque management has given information about the obligation for congregations to perform Friday prayers with noon prayers. all worshipers should be obliged to follow the decision of the mosque committee because that party is very understanding of the symptoms that require Friday prayers but what happens in practice is not all congregations there are some congregations follow the priest's decision and some congregations do not follow the priest's orders.

The implementation of Friday at the Al-Amin mosque, Meurah village, Samalanga sub-district, there was a difference with the implementation of Friday at other mosques in Seputran Samalanga and Ulee Gle in terms of when looking at the majority of the community in the area of the Shafi'i sect, but the implementation Friday at the Al-Amin mosque is different from other mosques where the congregation who prays at the Al-Amin mosque after the Friday prayer must repeat the noon prayer.

Judging from the practice of all the congregations who perform Friday prayers at the Al-Amin mosque, Samalanga sub-district, all of them are of the Shafii sect, none of which are outside the Shafii school, then in one legalism there are two contradictory things practiced by the congregation. Basically, in worship, all worshipers should have to follow and obey the *imam shik*, the congregation should not violate what has been determined as a rule that applies in the mosque. So what should be if *Imum Shik* repeats the Friday prayer with the Zuhur prayer, all congregations are obliged to follow the *I'adah* prayer, there should be no congregation for those who do not perform *I'adah*. But in practice it turns out that not all worshipers perform the *i'adah* prayers, but in this case every congregation who does not perform *i'adah* must sing for certain reasons whether these reasons are in accordance with the provisions stipulated in the *fiqh* provisions, there are different from the *fiqh* provisions.

The implementation of Friday prayers at the Meurah mosque is different from other mosques that share the same Shafi' school where Friday prayers at the Al-Amin mosque have Friday prayers with noon prayers after completing Friday worship while the existing mosques around the mosque do not perform *i'adah* after Friday prayers. Friday prayers at the Al-Amin mosque in Meurah Village, some of the congregations perform Friday prayers with noon and there are some congregations who do not perform Friday prayers, so here it is very visible that there is a gap between the congregations where the congregations both perform Friday prayers. 'at at the mosque and both share the Shafi'i sect, but in practice, two contradictory things have happened, some of which are doing *i'adah*, some of the congregation do not perform *i'adah*, when there are two different practices among the *jam'ah*. Here, it will be seen which ones are implemented in accordance with *Syafi'iyah* *fiqh* and which are not in accordance with *Shafi'iyah* *fiqh*.

Based on this description, this research will examine: How to determine the Friday prayer prayer with the midday prayer in *Syafiyyah* *fiqh*. What is the cause of the difference in the practice of Friday prayer *i'adah* with the midday prayer at the Meurah mosque. Which of the congregation who perform *I'adah* and those who do not do *I'adah* is in accordance with the concept of *syafiyyah* *fiqh*.

The target achieved in this study is how to apply Islamic law, especially in *Syafiyyah* *fiqh* regarding the provisions of the mandatory Friday prayer, as is the practice that has been carried out in mosques. Al-Amin Meurah Village, Samalanga District, Biruen Regency, what is the reason that the congregation is obliged to perform *I'adah* *Ju'at* prayer with Zuhur, what are the differentiating factors in practice *'adah* so that when there is a difference then there is one of the two that is different in accordance with the provisions of *syafi'iyah* *fiqh* and the other is not in accordance with *syafi'iyah* *fiqh*.

## II. Review of Literature

The first research is research conducted by Ali Abu Bakar in the journal *Media Syariah*. In the research conducted by Ali Abu Bakr, namely looking at the complete arguments about the procedures and Friday sermons in the opinion of the Ulama. The relevance of this study with the author's research is on the issue of Friday prayers by looking at the validity of Friday prayers in the opinion of scholars. What distinguishes it is the focus of the study where in the author's research it is more specifically by looking at the opinions of scholars with the *Shafi'iyah* school of *fiqh*, while in the research above it is general by looking at the arguments and opinions of scholars in the four schools of thought. (Abubakar, 2011)

The second research is research conducted by Ahmad Yani Nasution in the journal *Mandiri: Science, Art, and Technology*. This research is to find out the law of Ta'addud al-Friday from the scholars in terms of the four schools of thought by looking at the views of the Hanafi, Maliki, Shafi'i and Hambali schools of thought regarding the procedures for Friday prayers, starting from the pillars of prayer. its pillars, conditions, sunnahs and more specifically on the issue of Ta'addud Al-Friday. The relevance of this research with the author's research is that both discuss the substance of Friday's law, if there is Ta'addud, of course one is valid for Friday prayers while the other is not valid Friday so that Friday i'adah is mandatory. Zuhur on the issue of I'adah is what shows the similarities with the author's study (Yani, 2017).

The third research is a research conducted by Erman in the journal *Kutubkhanah: Journal of Religious Social Research*. In this study, the study is looking at the reconstruction of Friday prayers regarding the provisions of Friday prayers in the provisions of the Shari'a which are influenced by circumstances and times. The relevance of this study with the author's research is the same as studying the provisions of Friday prayers looking at the arguments and opinions of the scholars. Meanwhile, what distinguishes this study from the author's research is the focus of the study where the author looks at the law of Friday according to the Syafiiyyah fiqh view, while in the research above, it looks at the opinions of scholars and emphasizes the problem of receiving a hadith from the prophet (Erman, 2011).

Furthermore, the fourth research conducted by HM Ridwan Hasbi, in the journal *Ushuluddin*. In this study, the focus of the problems studied is to look at the Friday Prayer Paradigm in the Prophet's Hadith before the reconstruction by the madhhab scholars as it is today. As for the relevance of this research with the research that the author will examine, basically both examine the Friday prayer which both look at the arguments about the validity of the Friday prayer, but the difference in this study with the study that the author examines is in the focus of the study where the author is more specific by looking at the problems i'adah Friday in the view of Syafiiyyah fiqh, while in the research above, we look at the arguments on Friday before it was reconstructed by the scholars of the Madhab (Hasbi, 2012).

## **2.1 Theoretical Basis**

### **a. Definition of Friday prayer**

Friday prayer is a prayer in which the number of rak'ahs consists of only two raka'at which is carried out specifically at the time of the noon prayer every Friday. The reason it is called Friday prayer is because the Muslims perform Friday prayers in congregation in one place. Friday prayer is a stand-alone prayer and is not a zuhur prayer that is diqasar, therefore, a person is not considered to have lost the obligation to perform his Friday prayer by performing the zuhur prayer if there are no things that allow him to leave the Friday prayer.

From the explanation above, it can be concluded that the Friday prayer is a prayer that must be done by every Muslim who has fulfilled the mandatory Friday requirements which is carried out on Friday at noon after the preacher reads the pillars of the two sermons and may not leave the Friday prayer. For men who have reached the limit of Friday prayers, unless there is an omission. As for the Zuhur prayer, it is done in two rak'ahs because the two pillars of the sermon have become a substitute for the two rak'ahs of Zuhur, so the Friday prayer is invalid if it is not accompanied by the pillars of the sermon.

## **b. The basis of Friday prayer in the Qur'an**

In the Qur'an, the ruling on Friday prayers is mentioned in a special letter called Surah Al-Friday. There Allah has obligated Muslims to perform Friday prayers as part of the obligation for every Muslim who meets the requirements, Allah says in QS Al-Jumu'ah verse 9:

It means: O you who believe, when you are called to pray on Friday, then hasten to the remembrance of Allah and leave buying and selling. That is better for you if you know. (Surat al-Jumu'ah: 9)

Hadith of the Prophet SAW narrated by Al-Baihaqi about the obligation of Friday prayers

Meaning: From Jabir ibn Abdillah ra., he said: "I heard the Messenger of Allah (SAW) say on the pulpit: "Know by you that Allah SWT. has obligated you to pray Friday in this place, in this month and this year until the Day of Judgment. (HR. Al-Baihaqi).

From the arguments above, we can understand that Muslims who have finished praying are commanded by Allah to try or work in order to obtain His gifts, such as knowledge, property, health and others. Wherever and whenever the Muslims are and whatever they do, they are required by their religion to always remember Allah. In addition to containing the command to perform Friday prayers, it also instructs every Muslim to try or work for sustenance as a gift from Allah SWT. This verse instructs humans to strike a balance between life in this world and prepare for life in the hereafter. The trick, in addition to always carrying out ritual worship, is also actively working to meet the needs of life.

## **c. Mandatory Terms and Conditions for Establishing Friday**

According to Sayyid, in Fiqh Shafi'iyah, the conditions for the Friday prayer are divided into two parts, namely the mandatory requirements or legal requirements.

### **Mandatory Terms Friday**

People who are obliged to perform Friday prayers are people who meet the following requirements:

#### **1. Muqim (Permanent Resident)**

The 40 pilgrims must be muqim or people who live in that place (balad experts), not people who are on their way (travelers), because travelers are not obliged to perform Friday prayers, so the presence of travelers in prayer does not suffice the minimum count of participants for jum'at prayers.

#### **2. Man**

The 40 people must also be all men, while the presence of female congregations, although allowed, cannot be considered as sufficient for the minimum number.

#### **3. Independent**

The 40 people must be free people, the slave congregation cannot be counted to meet the minimum number of Friday prayers.

#### **4. Mukallaf**

The 40 people must be mukallaf who have reached puberty, so that the presence of children who are not yet baligh in Friday prayers does not affect the minimum number of worshippers required.

According to Ashabus Syafi'iyah, the Friday prayer of less than 40 is invalid, but according to Imam Abu Hanifah it is legal.

ولو بأربعة، عنده فتتعد - تعالى الله رحمه - حنيفة لأبي خلافاً أربعين، من بأقل الجمعة تنعقد ولا فيهما له خلافاً مصراً، محلها كون ولا قامتها لا السلطان إذن عندنا يشترط ولا .مسافرين أو بيديا...ع رحمه - فأجاب؟ الظهر أو الجمعة يصلون هل أربعين، عددهم يبلغ لا قرية أهل عن البلقيني وسئل قوي، وهو الجمعة، يصلوا أن العلماء من جمع أجاز وقد .الشافعي مذهب على الظهر يصلون :- الله ثم الجمعة فصلوا احتاطوا وإن .الجمعة يصلون فإنهم المقالة، هذه قال من - جميعهم أي - قلدوا فإذا قولين له ان ينافي فلا الجديد مذهبه باعتبار اي (الشافعي الامام غير اي قوله) .حسنا كان الظهر المذهب شرح في وحكاة التلخيص صاحب عنه حكاة اربعة اقلهم احدهما ايضا العدد في قديمين اصحاب كبار من فإنه ترجيحه في سلفا به وكفى الاذرعى قاله كما المزني اصحابه من واختاره في النووي نقله كما الاشراف في المنذر بن بكر ابو ايضا رجحه وقد الجديدة كتبه ورواة الشافعي للامام قول فإنه نعم الجواب؟ القولين هذين تقليد يجوز وهل عشر اثنا القولين ثاني المذهب شرح ورجحه اصحابه بعض نصره

d. There are six valid conditions for Friday prayers, namely (Zainuddin:

1. Done in congregation, it is obligatory to gather in congregation in the first rakaat, either as an imam or as a congregation, for people who do not get at least one rakaat, then intend to pray Friday, then when the priest is finished, then he continues as the dhuhur prayer, then the congregation is also performed a minimum of four tens of people until the end of the prayer, if one of them disobeys or leaves the congregation, then the prayer is canceled entirely.
2. Performed at least forty people, Friday congregation must be carried out at least forty people, including priests, congregations, sick people not including people who travel.
3. It is carried out in residential areas, namely on Fridays, it must be carried out in an area that is still considered a residential area, even though it is on the outskirts of the village, it must not be carried out in the forest or in a quiet place from settlements.
4. Done at the time of dhuhur, Friday is a substitute for the dhuhur prayer, then it is done at the time of dhuhur, two rak'ahs of prayer and two pillars of the sermon must be done at the time of dhuhur to perform the Friday prayer, if in an area the people do not perform the Friday prayer, and replace it with the dhuhur prayer, then their prayer is invalid.
5. Prayers are performed after the sermon, in contrast to the two holiday prayers which are performed before the sermon, the Friday prayer must be done after the two pillars of the sermon.
6. Performed in tandem with the sermon and prayer.

## 2.2 Okay Friday Prayers in Syafiiyyah Fiqh

The purpose of the Friday prayer in this study is to repeat the Friday prayer with the noon prayer after the Friday prayer is completed in syafiiyyah fiqh.

a. Okay Friday prayer because it's Friday taddud

Ta'addud al-Friday the implementation of Friday prayers in two places in a baldah. ta'addud Al-Friday so it is permissible to perform the Friday prayer with the noon prayer but it is obligatory to pray dhuhur (i`adah) if it is not known which one came before Friday which is valid because the condition for valid Friday in the Shafii School is that it does not happen Friday at more than one in one area except according to intent. So if it is known that there is a Friday prayer that exceeds the need and it is not known which one was earlier, then it is obligatory for them to do dhuhur because it is as if they have not prayed Friday.

b. Okay Friday prayer because there are not enough conditions to lift Friday

If the Friday prayer does not meet the requirements for a valid Friday, then it is obligatory to do Friday prayer with the noon prayer, for example, in a village establishing Friday prayers but there are not more than 40 members of Friday prayer, the Friday prayer is invalid because it does not meet the requirements for Friday prayers. because in Syafiiyyah fiqh it is only said that Friday prayers are valid when Friday experts have reached a minimum of 40 Friday experts, but if the congregation does not reach 40 Friday experts, then Friday prayers must be repeated by doing the noon prayer. So that if you do not repeat the Friday prayer with the noon prayer, it means that you have not been separated from the obligation.

Abi Ishaq Ibrahim argues that Friday prayers are not valid except for 40 people, as narrated by Jabih ra who said earlier that every 40 people or more is required for Friday, Eid al-Adha and Eid al-Fitr. And some of the conditions for the numbers are that they are male, free, intelligent, and living in one place.

In the decision of the Ulama Consultative Council of the Aceh Province MPU stipulates Fatwa No. 12 on 23 Zulqad'ah h 1433 H or coincides with October 8, 2012 AD, regarding the conditions for the establishment of Friday prayers, in the decision the MPU explains that Fridays are carried out in the area ( Khithah abniyah mujtami'ah) residents who do not move (musthauthin) and the minimum number of Friday experts is 40 people because the Aceh MPU follows the Shafi'i school, the Friday implementation system has been decided by the MPU to be a reference and guide for the people of Aceh Specifically.

c. Was there a Friday prayer at the time of the Prophet

Some scholars are of the opinion that doing zuhur after Friday prayers is a bid'ah practice because it never happened during the time of the Prophet SAW and his companions. These accusations arise because they do not understand the qaedah-qaedah syara'. In the Messenger of Allah and his companions, there was never a case of performing the Zuhur prayer after the Friday prayer. This is none other than because at the time of the Prophet Muhammad and his companions there was never a Friday prayer, nor did other things happen that doubted the validity of their Friday prayers, so there is no need for i`adah dhuhur because i` is dhuhur when the condition has been confirmed the validity of the Friday prayer is haram.

In addition, whether to do i`adah dhuhur does not mean that you have added the five daily prayers to six times. Imam Ramli was once asked about this dhuhur prayer which was quoted by Sayyid Bakry Syatha in the Hasyiah I`anatuth Thalibi book.

عن رجل قال - رحمه الله - سئل الشيخ الرملي :  
أنتم يا شافعية خالفتما للهو رسوله، لانا لله تعالى نفرض خمس صلوات، وأنتم تصلون لنا عادتكم الجمعة ظهرًا، فماذا ينبت  
(فأجاب) رتب عليها في ذلك؟  
بأن هذا الرجل كاذب فاجر جاهل فإنا نعتقد في الشافعية أنهم يوجبون صلواتنا أصلًا لشرعكفر، وأجر يعليها أحكاما المر تدي  
ن، وإلا استحق التعزير إلا نقتبحاله، الراد علوه لأمثال ههنا نكابت قبيح أفعاله  
ونحن لا نقول بوجوب صلواتنا أصلًا لشرع، وإنما تجب عادة الظهر إذا لم يعلم تقدم الجمعة صحيحة، إذ الشر طعننا أن لا  
تتعد في البلاد إلا بحسب الحاجة، ومعلوم لك أن هنا كفو قال حاجة، وحينئذ من لم يعلم قو عجمتهم العدد المعتبر وجبت  
رضوانا لله عليهما أجمعين - عليها الظهر، وكان كأنهم يصل الجمعة، وما انتقد أحد علنا أخدمنا لائمة الله تعالى

Meaning: Sheikh Ramli was once asked about the words of someone who said "O followers of the Shafi'i School, you have stepped over Allah and His Messenger because Allah only requires you to pray 5 times a day but you pray 6 times with

it." Ramli: he replied: "That person is a liar, rebellious and stupid. So if he believes that a follower of the Shafi'i school has decreed that 6 prayers are obligatory according to the basic commandments in religion, then he becomes a disbeliever and the law of apostasy is imposed upon him and he has the right to be treated appropriately with himself so that others are afraid to speak like that. I do not state that 6 prayers are obligatory according to the main commands in the Shari'a, but it is obligatory to pray *zdhuhur* (*i'adah*) if you believe that Friday is invalid because of the lack of conditions for being lifted on Friday or there is *ta'adud* Friday, whichever was earlier Friday is valid because the conditions are valid on Friday in the Shafi'i school, there is no more than one Friday in one area except according to the intention.

### III. Research Methods

The research conducted by the author is a field research using descriptive qualitative research methods. Then to facilitate the author in obtaining the results of this study, the authors use the following steps:

1. Determine the approach and object of research

In this study, the author uses an empirical or sociological (empirical or sociological) approach to obtain data that is considered necessary in completing this research. The empirical or sociological approach in question is a research approach used to understand social and natural phenomena and problems. Meanwhile, the object of research is the community of Suak Jampak village, Rundeng sub-district, Subulussalam city, Aceh.

2. Determine the sample population

Population is the total object under study. In this case, the population is men who are *baligh* and live in the village of Meurah who carry out Friday services at the Al-Amin Mosque, Samalanga District, Bireuen Regency, Aceh. The sample is part of the object that represents the entire population to be studied. In this case the author chose the village of Meurah to study, how the implementation of Friday prayers there.

3. Data source

In this study, the primary source that can be taken is data from field research conducted in the village Meurah village, Samalanga district, Bireuen, Aceh concerning the law for the implementation of Friday prayers in which the congregation is less than 40 people. Through interviews and the secondary data are booksbooks related to the implementation of Friday prayers. Qualitative research is useful first, to examine a law. Second, it provides an opportunity for the study of a phenomenon. Third, research on individual beliefs, awareness and actions in society requires the use of qualitative research. The use of this method aims to obtain maximum results because this method is holistic and in-depth in conducting observations.

### IV. Results and Discussion

#### 4.1 'Illat*l*adah Jum'at According to Fiqh Syafiiyyah

In *qawaid fihiyyah* it says "*Al-Hukmu Yadur Ma'al Illati Wujudan Wa 'adaman*" which means, the existence or disappearance of a law depends on the existence of an '*illat* law (cause of the law). different from ancient times, so if this era has been different and changed, it is appropriate if a law adjusts and responds to a change that exists in an '*Illat* law that occurs in society.



If we look at the practice of i'adah al-Friday as in the literature of the books of the Shafi'iyah scholars, there are certain factors that can be the reason for carrying out i'adah on good Friday because there is ta'addut Friday, namely prayer. Fridays more than one place or the lack of Friday experts than 40 people. At this time, the implementation of al-Friday prayer is an obligation that must be carried out by worshipers in mosques with less than 40 Friday members as well as Friday implementations. at the Al-Amin Mosque in Meurah village, although many Friday congregations arrived at the mosque courtyard because the congregation consisted of travelers who traveled long distances, the santri of dayah jamiah al-aziziyah but Friday experts for Friday's appointment at the mosque were not up to 40 people, then this factor causes the Friday prayer at the Al-Amin mosque in the village of Meurah Meurah.

The author's analysis in fiqh syafiiyyah about Friday prayer with noon prayer if Friday's experts do not reach 40 people, then in this case the law is Friday prayer with noon prayer in Syafiiyyah fiqh, it is not immediately decided that the law is mandatory or sunnah and haram, but in In Syafiiyyah fiqh, the rule of law looks at the individual congregation, meaning that if some of the congregation believe that their Friday prayers are valid, then it is forbidden to perform Friday prayers with the noon prayer, why is it because they are sure that Friday prayers are valid, because of the lack of Friday prayers from 40 people? then it is obligatory to pray Friday with noon, while if a congregation doubts the validity of the Friday prayer, then the ruling on praying Friday with the midday prayer is sunnah.

#### **4.2 Implementation on Friday at the Al-Amin Mosque, Meurah Village, Samalanga District, Bireuen Regency**

The Friday congregations at the Al-Amin Meurah mosque are quite a lot, sometimes they do not even fit to pray in the mosque, even the congregation has to take their place in the courtyard of the mosque based on the author's observations, the large number of Friday congregations at the Al-Amin mosque is not because of the large number of people. However, this is due to the fact that many pilgrims stop by to perform Friday prayers at the mosque because the mosque is adjacent to the Banda Aceh-Medan road, making it easier for people to pray in that place, then because of the large number of Dayah Jami'ah Al-Aziziyah students who every Friday they perform Friday worship at the Al-Amin mosque because the Jami'ah Al-Aziziyah Islamic boarding school is close to the mosque. This incident occurred repeatedly in the implementation of Friday prayers. Nevertheless, the implementation of the Friday prayer is still carried out, because for those who perform the Friday prayer, it is an obligation that must be carried out.

The implementation of Friday prayers at the Al-Amin mosque, Meurah village, Samalanga district, is actually the same as the implementation of Friday prayers in general and the number of worshipers who attend Friday prayers is quite crowded, but what distinguishes it is from the large number of people who pray Friday in there were less than 40 Friday members, which ranged from 30-35 people. As for the many reasons. When viewed from the number of people in the village, especially those who are required to perform Friday prayers, the number of 40 congregations will be easily fulfilled. However, the reality is that there are always less than 40 congregations of Friday prayers there, in terms of the number of adult men who are already obligated to Friday prayers reach more than 100 people. The non-fulfillment of Friday experts, a number of 40 men who are mature again, who live in their homeland, was acknowledged by the administrator of the Al-Amin mosque, he said that there are still many people who do not perform Friday prayers at the Al-Amin mosque but they do Friday prayers in the mosque. who are in

another village which is not far from where they live, so that the amount that should be fulfilled is not achieved, so from this phenomenon that Friday worshipers at the Al-Amin mosque perform Friday prayers because they are sure that the number of numbers for Friday appointments is not fulfilled.

In connection with the occurrence of the Friday I'adah obligation at the Al-Amin mosque in Meurah Village, the mosque committee has often given instructions to the congregation who pray Friday at the Al-Amin mosque to perform the Friday prayer with the noon prayer. because they are not experts on Friday, those who do not perform prayers in congregation at the mosque are allowed to perform Friday prayers at their respective homes. In the practice of praying Friday prayer with noon at the mosque, there is an absolute difference, meaning that there are some congregations who perform prayers in the mosque and there are also as happy as other congregations who do not pray at the mosque in congregation, the reason for the congregation who does not perform i'adah anymore is because they think that the Friday prayer is over, why should they pray again and there is also one of the congregation who does not do i'adah because they think it is trivial or take it for granted about the issue of i'adah.

When looking at the phenomenon of i'adah at the Al-Amin mosque, there are some congregations doing i'adah and some people not doing i'adah, then this problem if we analyze it with Shafi'iyyah fiqh, some are legal and some are not. invalid means that it is not in accordance with the fiqh of syafi'iyyah, but in the fiqh of syafi'iyyah regarding the issue of i'adah it is detailed as follows, if the congregation believes that the Friday prayer is invalid, then the congregation who believes that the Friday prayer is invalid must perform Friday i'adah with Zuhur prayer, as for if you are sure that Friday is valid, then there is no need to perform Friday i'adah and it is even forbidden to perform Friday i'adah if you are sure that Friday is valid. Friday with the Zuhur prayer.

The author's analysis, the implementation of Friday prayers who are convinced that there are less than 40 Friday experts is invalid because it is based on the opinion of the Syafi'iyyah scholars. Friday congregation must be carried out at least forty people, including priests, congregations, sick people not including travelers, so to determine whether Friday's number reaches 40 or not the congregation should follow the orders of the imam or mosque administrators, do not do ij'tihad alone why is that because those who understand more about whether or not Friday experts are sufficient are the mosque administrators, especially at the Al-Amin mosque several times they have provided information to the congregation on Friday about the obligation to perform Friday prayers with zuhur because they are not skilled enough Friday 40 people, then in the phenomenon of the implementation of the prayer that is more in line with the Syafi'iyyah fiqh, it is obligatory for the congregation to perform the Friday prayer.

## V. Conclusion

1. The law is to pray Friday with noon because there are not enough Friday experts in Syafi'iyyah fiqh, there are three laws, firstly it is obligatory if some of the congregation believe that there are not enough Friday experts 40 people, the second is haram if some of the congregation believe it is valid Friday, the third circumcision of I'adah if some of the congregation doubt about the validity of Friday. As for the implementation of i'adah, it can be done in the mosque in congregation or done in each other's homes in a munfarid manner.
2. The implementation of the Friday prayer with noon performed by the worshipers at the Al-Amin Meurah mosque, Samalanga district, Bireun district because there are less than

- 40 Friday members because there are still some people who do not come to the mosque but choose to pray at the mosque others that may be reached by the congregation.
3. Friday congregations who perform Friday 'adah with noon because they believe they will not explain Friday because the number of Friday members is not up to 40 people, while some congregations do not perform Friday prayers at zuhur because they underestimate the Friday prayer for what to pray again.
  4. For worshipers who pray Friday at the Al-Amin Meurah mosque, it is obligatory to perform Friday prayers with noon, especially since the mosque administrator has notified the congregation about the Friday experts at the Al-Amin mosque, which is less than 40 people in Shafi'iyah fiqh.

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