

***I'adah* Of Friday Prayer With Zuhr Prayer In The Perspective Of  
Fiqh Shafi'iyyah  
(Case Study in Al-Amin Mosque, Meurah Village, Samalanga  
District, Bireuen Regency)**

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**ABSTRACT**

This research describes the determination of the legal *I'adah* for Friday prayers and noon prayers in Syafiiyah fiqh. The Friday prayer prayer has become a habit carried out by the congregation of the Al-Amin Meurah Samalanga mosque. However, there are also mosques around Samalanga that do not perform Friday prayers. This research analyzes the factors that cause Friday prayers at the Al-Amin Mesjid Meurah Samalanga. This research is field research using qualitative descriptive research methods. The author uses an empirical or sociological (empirical or sociological) approach. The conclusion of this research is that the Friday prayers with noon prayer are carried out by the congregation at the Al-Amin Meurah Mosque, Samalanga sub-district, Bireun Regency because they believe that there are less than 40 members of the Friday congregation because there are still some people who do not come to the mosque but choose to pray at other mosques around Samalanga.

**Keywords:** *Friday Prayers, I'adah, Noon*

**INTRODUCTION**

In performing worship, there must be guidance so that the worship is accepted by Allah SWT, and this guidance is the Book of Allah and the Sunnah of the Prophet Muhammad SAW. And to understand the Book of Allah and the Sunnah of the Prophet, we must return to the Ulama, who are people who know more about the Qur'an and the Hadith of the Prophet Muhammad SAW. The explanation of the scholars is contained in books that are very easy for us to understand. Especially for the people of Indonesia, they are people who are used to follow the scholars of the Shafi'i school of thought, whose thoughts are contained in the Shafi'i Fiqh book (Azkia et al., 2023).

The performance of Friday prayers at Al-Amin Mosque in Meurah village, Samalanga sub-district, Bireuen Regency as seen by the author every time the

Friday prayer is completed, then the congregation gets up again to repeat the Dhuhur prayer, then in the practice of *I'adah* Friday prayers with Zuhr prayers in the mosque there are contradictory things where some worshipers perform *I'adah* Friday prayers with Zuhr prayers and there are some worshipers who go straight home and don't perform *I'adah*.

Supposedly, if the congregation is of one mazhab, namely the Shafi'i school of thought, there shouldn't be any difference in the performance of Friday prayers, especially since the mosque committee has provided information about the congregation's obligation to perform Friday prayers with the Zuhr prayer, so that all worshipers should be obligated to follow the decision of the mosque committee because the party is well aware of the symptoms that require *i'adah*. But what happens in practice is that not all worshippers follow the decision of the Imam, there are some worshippers who do not follow the orders of the Imam (Suriyani, 2019).

The performance of Juma't in Al-Amin Mosque in Meurah village, Samalanga sub-district, there is a difference with the performance of Jum'at in other mosques in Samalanga and Ulee Gle areas, when considering that the majority of the congregation in the area is from the Shafi'i school of thought, however, The performance of Friday prayers at Al-Amin mosque is different from other mosques, where the congregation that prays at Al-Amin mosque after Friday prayers must repeat with Zuhr prayers after the completion of Friday prayers, while the mosques around the mosque don't perform *I'adah* prayers with Zuhr prayers after Friday prayers.

In the research conducted by Ali Abu Bakar, he looked at the complete arguments about the procedures and Friday sermons according to the opinion of the ulama. The relevance of this study to the author's research is on the issue of Friday prayers by both looking at the validity of Friday prayers according to scholarly opinion. What distinguishes it is the focus of the study, where in the author's research is more specific by looking at the opinions of scholars who are from the fiqh school of Shafi'iyyah, while in the above research is general by looking at the arguments and opinions of scholars in the four madhhabs.

In addition, research conducted by Ahmad Yani Nasution in the journal Mandiri: Science, Art and Technology. This research is to find the law of Ta'addud al-Jum'at from among the scholars in terms of the four madhhabs by looking at how the views of the Hanafi madhhab, Maliki madhhab, Shafi'i madhhab and Hambali madhhab regarding the procedures for Friday prayers, starting from the pillars, conditions, Sunnahs and more specifically on the issue of Ta'addud Al-Jum'at (Nasution, 2017). The relevance of this research with the author's research is that both discuss the substance of the law of Friday, if there

is Ta'addud, of course one is valid Friday prayer while the other is not valid Friday, so it is obligatory to *I'adah* Friday with Zuhr on this *I'adah* problem, which shows similarities with the author's study. While what distinguishes this research from the author's research is the focus of the study where the author looks at the law of *i'adah* jum'at according to the view of fiqh shafiiyyah while the previous research looked at the law of ta'addud jum'at in the view of imam mazhab.

From the researches that have been done so far, no one has studied the iadah of Friday prayers with Zuhur prayers, so this research is very worthy to be re-examined in the legal issues of fiqh shafiiyyah.

The objective achieved in this study is how the Islamic law, especially in fiqh shafiiyyah on the provisions of the obligatory *i'adah* Friday prayer, as the practice that has been carried out in the Al-Amin Mosque, Meurah Village, Samalanga District, Biruen Regency, what is the reason so that the congregation is obligated to do *i'adah* Friday prayer with zuhur, whether in accordance with the provisions of fiqh shafi'iyah.

## **RESEARCH METHODS**

This research employs a qualitative approach, utilizing a case study method. This approach was selected because it aims to comprehensively understand the phenomenon of *i'adah* Friday prayer with Zuhr prayer in the context of Syafi'iyah fiqh. Data were collected through in-depth interviews with mosque imams, local religious leaders, and the residents of Meurah Village, Samalanga Subdistrict, Bireuen Regency. Direct observation was also conducted at Al-Amin Mosque to observe the implementation of worship, including the context and reasons for implementing *i'adah*. Documentation in the form of records of mosque activities, Friday sermons, and references to Syafi'iyah fiqh books were also used to complement the research data (Sugiyono, 2008).

The subsequent analysis was conducted through a descriptive-analytical lens, encompassing the steps of data reduction, data presentation, and conclusion drawing. The analysis of interview and observational data was informed by prominent Syafi'iyah fiqh texts, namely Al-Majmu' by Imam Nawawi and Fathul Mu'in by Sheikh Zainuddin Al-Malibari, to elucidate the Syafi'iyah perspective on the repetition of Friday prayer with Zuhr prayer. To ensure the validity of the research, a triangulation approach was employed, involving the integration of multiple sources, methodologies, and theoretical frameworks (Movitaria et al., 2024). The objective of this study is to provide a comprehensive understanding of the practice of *i'adah* and its significance within the framework of Islamic law as interpreted by the Syafi'i school of thought.

## RESULT AND DISCUSSION

### 1. Definiton of Friday Prayer

Friday prayer is a unique type of Islamic prayer that is performed in congregation on Fridays. It consists of two rak'ats, which are performed specifically at the time of the noon prayer every Friday. The term "Friday prayer" originates from the practice of Muslims congregating in one place to perform this prayer. Friday prayer is considered a standalone prayer and does not fall under the category of qasar zuhur prayer. This means that performing the zuhur prayer does not cancel the obligation to perform one's Friday prayer, provided that no extenuating circumstances exist that would permit departure from the Friday prayer (Wahbah Az-Zuhaili, 2011).

According to the aforementioned explanation, Friday prayer is considered a mandatory obligation for every Muslim who fulfills the necessary conditions. It is performed on Friday at the time of zuhur, subsequent to the delivery of the two khutbahs by the preacher. The performance of Friday prayer is not permissible for men who have completed their obligatory Friday prayer obligations, unless there is a valid excuse. The zuhr prayer is comprised of two rak'ahs, with the two pillars of the sermon serving as a substitute for the two zuhr rak'ahs. Consequently, the Friday prayer remains invalid in the absence of the pillars of the sermon.

### 2. The Basis of Friday Prayer in the Qur'an

The specific verse in the Quran that outlines this obligation is Surah Al-Jum'ah, where Allah instructs Muslims to partake in Friday prayers as a mandatory practice for all qualified individuals. This is further elaborated in verse 9 of Surah Al-Jumu'ah, which states, "O you who believe, when you are called to prayer on Friday, hasten to the remembrance of Allah and give up buying and selling. That is better for you if you know." (Al-Qur'an, 2019)

The hadith of the Prophet SAW, narrated by Al-Baihaqi, concerns the obligation of Friday prayer. According to the hadith, the Messenger of Allah SAW said from Jabir ibn Abdillah: "I heard the Messenger of Allah SAW. on the pulpit say, 'Know by you, Allah SWT. has obliged you to pray Friday in this place, in this month and this year until the Day of Judgment'" (Wahbah Az-Zuhaili, 2011).

The aforementioned evidence suggests that Muslims who have completed their prayers are instructed by Allah to strive for His gifts, including knowledge, material wealth, good health, and other blessings. Muslims are obligated to perpetually adhere to the remembrance of Allah, irrespective of their geographical location or the nature of their activities. In addition to the directive for Friday prayers, Muslims are also enjoined to earn their livelihood as a divine

gift from Allah SWT. This verse underscores the need for a harmonious balance between worldly endeavors and spiritual preparation, emphasizing the importance of both ritual worship and the active fulfillment of life's necessities.

### **3. Obligatory and Valid Conditions for Establishing Friday Prayer**

In Shafi'i Fiqh, the conditions for the Friday prayer are categorized into two distinct categories: obligatory conditions and valid conditions (Al-Dhimyati, 2005).

The individual who is obliged to perform the Friday prayer is one who fulfills the following conditions:

a. Muqim (Permanent Resident)

The 40 worshipers must be muqim or people who live in that place (āhli balad), not people who are traveling (musafir), because travelers are not obliged to perform Friday prayers. Therefore, the presence of travelers in the prayer does not meet the minimum count of Friday prayer participants.

b. Male

The 40 individuals must also be exclusively male, and while the presence of female congregants is permissible, it does not constitute the minimum requirement.

c. Free

The congregation under consideration must be free; a congregation of slaves cannot be counted towards the minimum number for the Friday prayer.

d. Mukallaf

The 40 people must be mukallaf who have reached puberty; the presence of children who have not reached puberty in the Friday prayer does not affect the minimum number of worshipers required.

According to the scholars of the Shafi'i school of thought, the Friday prayer is invalid if there are fewer than 40 people, while Imam Abu Hanifah holds the opinion that it is valid even in such cases (Al-Dhimyati, 2005).

ولا تنعقد الجمعة بأقل من أربعين، خلافاً لابي حنيفة - رحمه الله تعالى - فتنعقد عنده بأربعة ولو عبداً أو مسافرين. ولا يشترط عندنا إذن السلطان لا قامتها ولا كون محلها مصراً، خلافاً له فيهما. وسئل البلقيني عن أهل قرية لا يبلغ عددهم أربعين، هل يصلون الجمعة أو الظهر؟ فأجاب - رحمه الله - : يصلون الظهر على مذهب الشافعي. وقد أجاز جمع من العلماء أن يصلوا الجمعة، وهو قوي، فإذا قلدوا - أي جميعهم - من قال هذه المقالة، فإنهم يصلون الجمعة وإن احتاطوا فصلوا الجمعة ثم الظهر كان حسناً. قوله أي غير الامام الشافعي (أي باعتبار

مذهبه الجديد فلا ينافي ان له قولين قديمين في العدد ايضاً احدهما اقلهم اربعة حكاه عنه صاحب التلخيص وحكاه في شرح المهذب واختاره من اصحابه المزني كما قاله الاذرعى وكفى به سلفاً في ترجيحه فإنه من كبار اصحاب الشافعي ورواة كتبه الجديدة وقد رجحه ايضاً ابو بكر بن المنذر في الاشراف كما نقله النووي في شرح المهذب ثاني القولين اثنا عشر وهل يجوز تقليد هذين القولين ؟ الجواب نعم فإنه قول للامام نصره بعض اصحابه ورجحه

**4. The validity of Jumu'ah prayer is contingent upon the fulfillment of six conditions:**

- a. The prayer must be performed in congregation, either as an imam or a mum, for people who do not get at least one rak'ah, then intend as Friday prayer, then when the imam finishes, then he continues as dhuhur prayer, then the congregation is also carried out by at least forty people until the end of the prayer. If one of them has hadats or leaves the congregation, then the whole prayer is void.
- b. Friday congregation, performed by a minimum of forty individuals, including the imam, the congregation, and the sick person, excluding those who are traveling.
- c. Friday prayers must be performed in a residential area; that is, the congregation must convene in an area that is still considered a residential area, even if it is in the village. The forest or a quiet place from the settlement cannot be used as a venue.
- d. Friday prayer is a substitute for the dhuhur prayer, and it is performed at the time of dhuhur. Two rak'ahs of prayer and two pillars of the sermon must be performed at the time of dhuhur. For individuals who do not observe Friday prayers, it is not permissible to perform the Dhuhur prayer if there is still sufficient time remaining to perform Friday prayers. If in an area where the population does not observe Friday prayers, they replace it with Dhuhur prayer, then their prayer is invalid.
- e. The prayer is performed after the khutbah, in contrast to the prayers of the two holidays, which are performed before the khutbah. The Friday prayer must be performed after the two pillars of the khutbah.
- f. The khutbah and the prayer must be performed concurrently (Al Malibari, 2004).

### ***I'adah* Friday Prayer in Fiqh Shafiiyyah**

The objective of *i'adah* jum'at in this study is to reiterate the Friday prayer subsequent to the zuhur prayer following the perfect Friday prayer that transpires in one of the mosques. The ensuing authors expound on the provisions of *i'adah* Friday prayer with zuhur prayer in fiqh shafi'iyyah.

#### **1. *I'adah* of Friday Prayer due to Taddud Jum'at**

*Ta'addud al-Jum'at*, the performance of Friday prayers in two locations within a single city, is permissible. However, it is essential to note that the performance of *i'adah* Friday prayer with zuhr prayer is obligatory. The condition for the validity of Friday prayers in the Shafi'i school is that there are not more than one Friday in one area, except according to desire. Therefore, if it is known that there is more than one Friday and it is not known which one precedes it, then it is obligatory for them to pray Dhuhr, because it is as if they have not prayed Friday.

#### **2. *I'adah* of Friday prayers because of insufficient conditions for Friday prayers to be offered**

The implementation of Friday prayers that do not meet the valid requirements of Friday necessitates the offering of Friday prayers alongside Zuhr prayers. To illustrate, in a village where Friday prayers are established, yet the *āhli jum'at* does not reach 40 people, the Friday prayer is invalid due to its failure to meet the stipulated requirements for a valid Friday prayer. According to Shafi'i jurisprudence, it is stipulated that the In the Shafi'i school of jurisprudence, it is stated that the Friday prayer is valid when the *āhli jum'at* has reached a minimum of 40 *āhli jum'at*. However, if the congregation falls short of 40 *āhli jum'at*, the Friday prayer must be repeated in conjunction with the zuhr prayer. Failure to repeat the Friday prayer with the zuhr prayer results in the individual not being released from their obligatory participation.

According to the Ash-Shafi'iyyah school of thought, there is an absence of compelling evidence supporting the notion that the minimum number of *āhli jum'at* should be less than 40. It is not documented in the authentic sources that the Prophet ever led Jum'u'ah prayers with a congregation of less than 40. According to Shafi'i scholars, when some of the congregation dispersed, there was no information that the Prophet and the rest of the congregation continued the prayer with the Friday prayer. This assertion is further substantiated by the prevailing consensus among the Ash-Shafi'iyyah school of thought that the only definitive information regarding the Prophet's prayer during the Friday prayer is the presence of 40 individuals. Consequently, they contend that the prayer must be regarded as *i'adah* along with the dhuhur prayer, as the conditions for the validity of the Friday prayer were not fulfilled. This viewpoint is further

reinforced by the argument posited by Imam Ahmad Bin Hambal, who aligns with the position advanced by Imam Shafi'i. The prevalent opinion in our society is that of Imam as-Shafi'i, who asserts that the Friday prayer is considered obligatory and valid if it is attended by at least 40 individuals. This position is shared by Imam as-Shafi'i and Ahmad bin Hanbal (Nasution, 2017).

Abi Ishaq Ibrahim concurred with the assertion that the Friday prayer is not valid unless attended by at least 40 individuals. This perspective is attributed to Jabir r.a., who reported that the obligation to attend Friday prayers, as well as Eid al-Adha and Eid al-Fitr, is contingent upon a congregation of at least 40 people. The conditions for this obligation include being male, free, intelligent, and residing in a specific location (Asy Syairazi, 1995).

The Ulama Consultative Assembly MPU Aceh Province established Fatwa No. 12 on 23 Zulqa'dah 1433 H, which corresponds to October 8, 2012 AD, delineating the criteria for the institution of Friday prayers. In this decree, the MPU expounded that Friday prayers are to be conducted in the designated area (*Khithah abniyah mujtami'ah*) of the population that did not move (*musthauthin*) and the minimum number of *āhli Jum'at* was 40 people. The Aceh MPU followed the Shafi'i school of thought, so the Friday implementation system had been decided by the MPU to be a reference and guideline for the people of Aceh in particular.

### **3. Was there a Friday *I'adah* during the time of the Prophet**

Some scholars have designated the practice of performing Zhuhr after Jumuh prayer as an innovation, as it was never observed during the era of the Prophet (peace and blessings of Allaah be upon him) and his companions. This accusation emerges from a lack of comprehension regarding the principles of *qaedah-qaedah shara'*. There is no documented instance of the Prophet and his companions performing the Zhuhr prayer after the Friday prayer. The absence of *ta'adud jumat* at the time of the Prophet SAW and his companions, as well as the absence of any other factors that would cast doubt on the validity of their Friday prayers, renders the necessity for *i'adah zhuhur* invalid. The practice of *i'adah zhuhur* in conditions where the validity of the Friday prayer has been confirmed is considered haram (Suriyani, 2019).

Moreover, performing *i'adah zhuhur* does not signify an augmentation of the five daily prayers to six. This issue was once posed to Imam Ramli, as cited by Sayyid Bakry Syatha in his work *Hasyiah I'anatuth Thalibin*.

سئل الشيخ الرملي - رحمه الله - عن رجل قال: أنتم يا شافعية خالفتم الله ورسوله، لأن الله تعالى فرض خمس صلوات، وأنتم تصلون ستا بإعادتكم الجمعة ظهرا، فماذا يترتب عليه في ذلك



؟) فأجاب (بأن هذا الرجل كاذب فاجر جاهل فإن اعتقد في الشافعية أنهم يوجبون ست صلوات بأصل الشرع كفر، وأجري عليه أحكام المرتدين، وإلا استحق التعزير اللائق بحاله، الرادع له ولا مثاله عن ارتكاب مثل قبيح أفعاله.

ونحن لا نقول بوجوب ست صلوات بأصل الشرع، وإنما تجب إعادة الظهر إذا لم يعلم تقدم جمعة صحيحة، إذ الشرط عندنا أن لا تتعدد في البلد إلا بحسب الحاجة، ومعلوم لكل أحد أن هناك فوق الحاجة، وحينئذ من لم يعلم وقوع جمعته من العدد المعتبر وجبت عليه الظهر، وكان كأنه لم يصل جمعة، وما انتقد أحد على أحد من الائمة الله تعالى - رضوان الله عليهم أجمعين

It means: Syaikh Ramli was asked about the words of someone said "O followers of the Shafi'i school of thought, you have transgressed against Allah and His Messenger, for Allah only requires five daily prayers, yet you pray six times with the *ia`adah*." In response, Imam Ramli characterized this individual as a liar, a disobedient person, and a fool. Consequently, if this individual perceives that the adherents of the Shafi'i school of thought have stipulated that six prayers are obligatory according to the fundamental tenets of the religion, then he is considered a disbeliever and the ruling of apostasy applies to him, meriting appropriate retribution, thereby deterring others from expressing similar views. We, the adherents of the Shaafa'i school of thought, do not assert that six prayers are obligatory according to the fundamental tenets of Islam. Rather, we contend that the Dhuhr prayer is obligatory in circumstances where it is certain that Friday is invalid due to a lack of the necessary conditions. of a valid Friday, or that there is a difference of opinion as to which of the two is valid, because the condition of a valid Friday in the Shaafa'i school of thought is that there should not be more than one Friday in one area, except according to necessity (Al-Dhimyati, 2005).

### ***'illat I'adah* Friday Prayer According to Fiqh Shafiiyyah**

In *qawaid fiqhiyyah*, the principle of *Al-Hukmu Yadur Ma'al Illati Wujuudan Wa 'Adaman* is articulated, signifying that the emergence or dissolution of a legal decree is contingent upon the presence of a legal *'illat*, or the underlying cause that instigates its issuance (Wahbah Az-Zuhaili, 2011). The contemporary era is distinctly different from ancient times, and therefore, it is reasonable for legal principles to adapt and evolve in response to societal changes.

An examination of the practice of *i'adah al-Jum'at*, as outlined in the literature of the Shafi'iyyah scholars, reveals that there exist specific factors that may serve as the rationale for the execution of *i'adah Jum'at*. These factors include the occurrence of *ta'addut Jum'at*, which refers to Friday prayers being conducted

in multiple locations, and the absence of a minimum of 40 individuals constituting the āhli Jum'at. Consequently, the implementation of *i'adah* al-Jum'at becomes an obligation incumbent upon the congregation in a mosque whose āhli jum'at is less than 40 people, as evidenced by the implementation of Friday prayers at the Al-Amin Mosque in Meurah village, despite the presence of numerous Friday worshippers. The mosque yard was filled to capacity with worshippers, including students from Jamiah Al-Aziziyah dayah. However, the number of āhli jumat for the Friday prayer service at the Al-Amin mosque in Meurah village did not reach 40 people. This factor is a contributing element to the decision to hold the Friday service at the Al-Amin mosque in Meurah village.

In light of the aforementioned explanation, it can be concluded that, in the context of fiqh shafiiyyah, the law of *i'adah* jum'at with zuhur sahalt is contingent upon the presence of a minimum of 40 people among the āhli jumat. In the absence of this number, the law pertaining to *i'adah* jum'at with zuhur prayer in fiqh shafiiyyah remains undefined. The legal implications of *i'adah* jum'at with zuhur prayer in fiqh shafiiyyah are not explicitly defined as obligatory, sunnah, or haram *i'adah*. However, fiqh shafiiyyah considers the individual worshippers. Therefore, if some worshippers are certain that the Friday prayer is valid, it is prohibited to perform *i'adah* Friday with zuhur prayer. Conversely, if they are uncertain about the validity of Friday prayer due to an absence of 40 āhli Friday, then the performance of Friday prayer with Zuhr is obligatory. If a worshipper harbors doubts about the validity of Friday prayer, the performance of Friday prayer with Zuhr is considered Sunnah.

### **Friday Prayers at Al-Amin Mosque, Meurah village, Samalanga**

The congregation of Friday prayers at the Al-Amin Meurah mosque is quite large; in fact, on occasion, the mosque's capacity is exceeded, compelling the congregation to take their place in the mosque yard. The significant turnout for Friday prayers at Al-Amin mosque is not merely due to its proximity to the Banda Aceh-Medan road, which facilitates convenient access for local residents, but rather is attributable to the presence of many musfir individuals who also opt to perform Friday prayers at this mosque. The significant presence of Dayah Jami'ah Al-Aziziyah students, who regularly perform Friday prayers at the Al-Amin mosque, is also a contributing factor. This is due to the proximity of the Jami'ah Al-Aziziyah Islamic boarding school to the mosque (Author's observation on September 20, 2023).

The implementation of Friday prayers at the Al-Amin mosque in Meurah village, Samalanga sub-district, is analogous to the implementation of Friday prayers in general. The number of worshippers who attend Friday prayers is

considerable, but what distinguishes it is that of the many people who pray Friday prayers there, fewer than 40 people become *āhli jumat*, ranging between 30 and 35 people. However, when viewed in the context of the village's population, particularly those subject to the mandatory observance of Friday prayers, the observed congregation of 40 individuals can be readily accounted for (Based on author's observations on September 20, 2023). However, the reality is that the number of congregants for the Friday prayer is consistently less than 40 individuals, particularly when the number of baligh men who are already obliged to perform the Friday prayer exceeds 100.

The caretaker of the Al-Amin mosque has acknowledged the underrepresentation of 40 men who are baligh and possess land in the area. He has further noted that a significant number of individuals within the community do not attend Friday prayers at the Al-Amin mosque, opting instead for other religious services. These individuals are located in other nearby villages, and as a result, the stipulated number of 40 men is not met. This phenomenon has led to the performance of *i'adah* Friday at the Al-Amin mosque, as it is evident that the necessary number of congregants to fulfill the Friday prayers at the Al-Amin mosque has not been reached. (Interview Results with Tgk. Muhammad, One of the Management of Al-Amin Mosque on September 20, 2023).

In relation to the obligation of *i'adah* Friday at the Al-Amin mosque in Meurah Village, the mosque committee has frequently instructed the congregation who prayed Friday at the Al-Amin mosque to perform *i'adah* Friday. This directive is issued in lieu of the absence of *āhli* Friday, and those who do not partake in the congregational *i'adah* at the mosque are permitted to perform *i'adah* Friday prayers in their respective homes (Interview Results with Tgk. Muhammad, One of the Al-Amin Mosque Management on September 20, 2023).

A thorough examination of this issue within the framework of Shafi'i jurisprudence reveals that certain elements are deemed valid, while others are not. This disparity indicates a deviation from the tenets of Shafi'i fiqh. The issue of *i'adah*, or the performance of Friday prayers, is addressed in the Shafi'i legal tradition as follows: If the congregation is certain that the Friday prayer is invalid, they are not obligated to perform *i'adah*. In such a case, the congregation is obligated to perform *i'adah* Friday with zuhur prayer. Conversely, if the congregation is certain that Friday is valid, there is no requirement for *i'adah* Friday, and it is even considered haram to perform *i'adah* Friday. If there is uncertainty regarding the validity of Friday, it is sunnah to perform *i'adah* Friday with zuhur prayer.

It can be concluded that Friday prayers implemented by congregations with fewer

than forty individuals, including the imam, are not valid. This is based on the opinion of Shafi'i scholars, who stipulate that the Friday congregation must consist of at least forty people, including the imam. To ascertain whether the number of congregants reaches this threshold, it is necessary to perform the *i'adah* Friday with zuhur prayer. The determination of the number of congregants is determined by the directives of the imam or the mosque administrator, rather than individual interpretation. The onus falls upon the mosque administrator to ascertain the sufficient number of āhli jum'at, given their expertise in this matter. It is noteworthy that the Al-Amin mosque has previously provided information to the congregation regarding this matter. These communications have emphasized the obligation of the congregation to perform *i'adah* jum'at with zuhr, given the absence of at least 40 āhli jum'at. In accordance with the Shafi'i school of jurisprudence, the implementation of *i'adah* is mandatory for worshipers, aligning with the principles of fiqh.

## CONCLUSION

The prevailing opinion among the scholars of the Shafi'i school of jurisprudence regarding the *i'adah* of Friday with zuhr is that it is not obligatory, given that the number of āhli of Friday did not reach 40 people. The Shafi'i school of jurisprudence stipulates three distinct rulings, the first of which is the obligatory *i'adah* if some worshipers. The first is obligatory *i'adah*, which is performed when there are fewer than 40 worshipers. The second is haram *i'adah*, which is performed when there are at least 40 worshipers. The third is sunat *i'adah*, which is performed when there is doubt about the validity of Friday. The implementation of *i'adah* can be performed in the mosque in congregation or in each house *munfarid*.

The implementation of Friday's *i'adah* with zuhur performed by worshipers at the Al-Amin Meurah mosque in Samalanga sub-district, Ireun district, is due to the fact that the Friday congregation is less than 40 worshipers. This is because there are still some people who do not pray Friday at the mosque but choose to pray Friday at other mosques around Samalanga. For those who perform Friday prayers at the Al-Amin Meurah mosque, it is obligatory to perform *i'adah* Friday with zuhr, particularly in light of the mosque management's communication to the congregation regarding the āhli Friday at the Al-Amin mosque, which is fewer than 40 people, constituting one of the stipulated criteria for the lifting of Friday in fiqh shafi'iyyah.

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