

THE PERSPECTIVE OF ULAMA DAYAH ON THE HADITH ABOUT PROCEDURES OF FRIDAY PRAYER IN PIDIE REGENCY, ACEH PROVINCE

by Abd Wahid

Submission date: 04-Jun-2020 09:45AM (UTC+0700)

Submission ID: 1337422055

File name: THE_PERSPECTIVE_OF_ULAMA_DAYAH.docx (67.56K)

Word count: 9317

Character count: 46035

THE PERSPECTIVE OF *ULAMA DAYAH* ON THE HADITH ABOUT PROCEDURES OF FRIDAY PRAYER IN PIDIE REGENCY, ACEH PROVINCE

Abd. Wahid¹

Agusni Yahya¹

Bukhari Abdul Shomad²

¹Faculty of Ushuluddin dan Philosophy of UIN Ar-Raniry Banda Aceh
abdul.wahid@ar-raniry.ac.id

² Faculty of Ushuluddin dan Philosophy of UIN Raden Intan Lampung

ABSTRACT

The purpose of this research is to find out how *dayah ulema* in Pidie Regency of Aceh Province view hadiths on the procedures of Jumah (Friday) prayer. In particular, this research seeks to find answers to several questions as follows: 1. How is the call (*adhan*) to Jumah prayer undertaken referring to hadith according to *dayah ulema*?; How is stick-holding carried out upon delivering *khutbah* (sermon)? What is the position of *muwallat* (continuance) principle in regard to the *khutbah*? What is the ruling on *taushiyah* (a session in which proselytizing is conducted) and in what language should it be delivered? This research used field research method. The instruments used for data collection included observation, interview, and documentation. The approaches used were *Fiqhu al-Alhadith* (Understanding of hadith on ruling) and linguistics (the understanding of Arabic texts) in hadiths, the science of *Gharib Al-Hadith* (the unique understanding of hadiths), and the science of *Asbab Al-Wurud* (background of revelation of hadiths). The research found that: 1. The *adhan* to Jumah prayer is conducted twice, tending to refer to the practice done by the caliph Uthman; 2. In regard to stick-holding practice, the ulema considered it *sunnah* (voluntary practice) based on the hadith narrated by Abu Dawood from Al-Hakam Ibn Hazn; 3. In regard to the position of *muwallat* in *khutbah*, no hadith was found explaining that this practice is obligatory in *khutbah*. Therefore, the Shafi'i ulema considered the five elements of the *khutbah* namely the *hamdala* (praise to Allah), the *salawaat*, the *washiyat* (admonition to piety), recitation of a part of the Quran and *dua* (prayer) as the elements of *khutbah* and *muwallat* as the requirement for valid *khutbah*; 4. The *taushiyah* must be in Arabic since it is considered *mahdhah* (pure) worship and a part of Jumah prayer.

Key words: *Hadis Jum'at, Kabupaten Pidie, Ulama Dayah*

Introduction

Aceh is known for its strong implementation of Islamic teaching. This is evident in the application of Islamic sharia in the region. It takes the form of local legislation known as *Qanun*, resulting in a more apparent implementation of the law in the society. The implementation of matters related to worship is distinct from that of other regions. A case in point is the school of Islamic jurisprudence followed by the local people, which in this case is the Shafi'i school.

Lately, *khilafiyah* issues (usually issues of less importance on which opinions differ) have caught public attention, particularly in regard to the procedure of Jumah prayer in Aceh).

In reference to the hadiths, the Jumah prayer is observed by the prophet and his companions on a specific time (the time of Zhuhr prayer) and followed by two parts of *khutbah* and not followed by Zhuhr prayer. These two practices have their own *sunnah* and sets of rules based on hadiths on Jumah prayer.

Over time, parts of the custom practiced in regard to Jumah prayer remained in line with the guidance of the prophet's hadiths. Some other aspects, however, have undergone some changes. Therefore, it is safe to say that it is difficult to tell practices that correspond to *sunnah* from otherwise. Some people are of the opinion that what has been traditionally carried out in regard to Jumah prayer in their community is the standard practice and it can do no wrong.

In the past two years, the procedures of Jumah prayer which has normally run such as calling people to the prayer twice, holding the stick by the *khatib* (preacher) on *mimbar* (ritual pulpit), the *muwallat* principle, and the requirement for the *khutbah* to be delivered in Arabic, have seemed to be promoted as if those procedures must be practiced by the local communities in Pidie. In fact, a group of ulema consider that the mosques which exclude those practices from the overall procedure flawed or 'incomplete' in some ways and therefore their Jumah prayers are considered invalid.

Such a phenomenon triggers a chaos among different groups, since pressuring the people into following a single model will never happen, given its *khilafiyah* nature.¹

Broadly speaking, there had been a wide range of opinions in regard to the practice of Jumah prayer in Aceh. For years, there had not been any incident of a group of people holding a different opinion who diminished and considered practices done by the other groups invalid. However, in the past two years, such a group emerged and sought to standardize the practices (in correspondence to their own).

¹Amir Syarifuddin, *Ushul Fiqh* (Jakarta: Logos, 1997), 42.

The researchers consider this worrisome phenomenon worth an academic investigation. It will benefit and inform, at least, parties who would like to improve their knowledge on how the ulema view the practice of Jumah prayer in Aceh.

One work that has been conducted by the *dayah ulema* in Aceh on the same topic is a collection of writing by *dayah ulema* entitled: *Muzakarah Pemikiran Ulama Aceh*. This book discusses almost every aspect of the procedure of Jumah prayer. However, it lacks the exploration into how they view the hadiths concerning the procedure of Jumah prayer. Instead, it was more about delving into the perspectives of scholars from different schools regarding the issues. Therefore, the researchers believe that this work has a higher sense of urgency to be undertaken because it is seeking to conduct its analysis straight on the hadiths primarily referred to by the earlier ulema (ulema of schools).

This research is aimed at encouraging ulema, particularly those based at *dayah* in Aceh to directly investigate the sacred texts (*nash*) namely the Quran and hadiths, so as to draw the application of the Islamic teaching closer to its legitimate form.

B. RESEARCH METHOD

1. The method and the type of research

This is a library research which employs the qualitative method. The approach used to obtain the required data is through collecting and exploring the hadiths about the procedures of Jumah prayer in various hadith books. To gain a deeper understanding about how the *Ulema* comprehension and practice toward the textual and contextual meaning of the hadiths, thus, the data collection was carried out through several instrument such as observation, documentation and direct interview with the research subject.

This research is also employed the content analysis method in understanding and analysing the data. The employment of this method is intended to conduct an in-depth study of the meaning contained in the hadiths about the procedures of Jumah prayer. Some approaches are used here, namely *Fiqhu al-Alhadith* (Understanding of hadith on ruling), *Gharib Al-Hadith* (the unique understanding of hadiths), *Asbab Al-Wurud* (background of revelation of hadiths) and also reviewing the textual and contextual meaning of the hadith.

Based on the designated theme, a grouping was then carried out with the following stages:

1. Identifying
2. Categorizing
3. Interpreting

4. Analysing using the ¹ *fiqh al-hadith*, *asbab al-wurud hadith*, *Gharib al-Hadith* approaches, and textual and contextual meaning of hadith
5. Conclusion and recommendation

2. Population and Sample

The research was conducted to find out about the opinion and the viewpoint of the *Ulema* in Pidie regency, Aceh province. Therefore, the research population is the *Ulema* in Pidie regency who are from 23 sub-districts, 94 *mukim*, and 731 villages.² Due to large area and time limitation that the researchers have, the sample of this study is limited to only 5 districts based on purposive sampling. They are: Mutiara, Pidie, Tangse, Sakti and Peukan Baro Subdistricts.

3. Instrument for data collection

The instruments for collecting the data which used in this research are observation and interview. The interview is carried out to gain the opinion and commentary from the *Ulema* which is hope can represent the ideas, perceptions, and subjectivity of the *Ulema* towards the hadith or sunnah of procedures of Jumah prayer in Pidie regency.

4. Data Sources

The data source is grouped into primary source and secondary source. The primer source was obtained from *kutub al-Tis'ah* (the nine hadith books), namely: *Shahih Bukhari*, *Shahih Muslim*, *Sunan Abdu Dawud*, *Sunan Turmuzi*, *Sunan Nasaiy*, *Sunan Ibn Majah*, *Muwaththa' Malik*, *Musnad Ahmad ibn Hanbal* dan *Sunan al-Darimi*. While the secondary data are obtained from any works which related to the research, that is regarding the procedures of Friday prayer and the hadith.

These secondary data are used to analyse in detail about the theme raised in this study, also, to connect them with the social and cultural conditions of Indonesian people in general and Acehnese in particular, which have been examined by Muslim intellectual figures today.

² Source : RPJMD Kabupten Pidie Tahun 2012- 2017, Bappeda Kabupaten Pidie, 2012, <http://pidie.desa.web.id/blog/2014/12/01/profil-kabupaten-pidie-provinsi-aceh/>

5. Research location

The location of this research was in Pidie District, Aceh Province. This location was chosen because of several factors: first, Pidie Regency is an area that can have Aceh Province, both in terms of location which is not too remote and also not a big city area. The next factor is due to the Pidie community that are open minded towards the differences in the procedures of Jumah prayers, so it is believed that the pidie community has a broad perspective on diversity. Another consideration is because Pidie is an area that has the most *pesantren/dayah* (Islamic boarding school both traditional and modern) compared to other regions in Aceh province.

The Dynamics of Understanding the Hadith

Similar to the Qur`an, a number of hadiths also associate with the certain contexts, for example when the Messenger of Allah delivered the news or behaved on something, acted, where it was, under what conditions, to whom he delivered it, and so on. The understanding of the hadith that has a textual nuance yet disregard its contextuality will have an impact to the interpretation itself. The meaning might be accordance with the textual meaning, however, the moral message contained therein (contextual) was not conveyed.

Understanding the contextuality of the hadith as a theory has been discussed since a long time ago by Imam al-Shafi'iy in his book *al-Risalah* and more specifically in *Ikhtilaf al-Hadith* book. Also included in this nuance are the works of hadith experts who talk about *asbab al-wurud al-hadith* (the occasion of hadith revelation), as written by al-Suyuthiy.

So, the key point in this comprehension is how to interpret the texts of the hadiths so that it becomes something that that can adapt to the nowadays situations and conditions that are always changing. This kind of approach does not mean to transfer the hadith texts to a new context or to immerse the texts in the present context, however, this understanding aims that the hadith texts (which is the product of the past) can engage with the comprehension of the present audiences. Therefore, the unification the past and the present combined with multiple approaches in interpreting the hadith will result on the hadith's comprehension which is more meaningful to life.

1. The contextualization in The Early Islamic Period

Contextualization is an effort to understand the *nash* (proposition) that are adapted to the development of the period when the work was carried out. What is the status of this contextualization effort? Is this mandatory? Or allowed? Or prohibited (forbidden). Did this

contextualization effort exist since the beginning of Islamic sharia? Are Islamic laws being formed at the same time as the final book of operational guides? These are the questions which are always related to Islamic law until it becomes the last law that is no longer thereafter.

2. The essence of *Sunnah* (Hadith in terms of *Risalah* and *Non Risalah*)

a. Defining the non- *tasyri'iyah Sunnah* (non-prophetic legal tradition)

In defining the meaning of *sunnah* (voluntary practice), the *ushul Ulema* only view the *Sunnah* from the perspective which the Prophet is the only *Shari'a* legislator who establishes the legal basis for the *mujtahids* afterwards and explains the rules of life for mankind. Therefore, they only pay attention to the words, deeds, and approval of the Prophet in the context of establishing the law.³


The *ushul Ulema* does not include in the definition of the *Sunnah* the actions of the Prophet who were born as his human nature (*al-af'al al-jibilliyah*), such as physical conditions in a state of silent, moving, sitting, standing, etc., where no human being escapes from the situation.⁴ If the Prophet's actions are found in this form, then it is a *Sunnah* that is non-prophetic legal tradition.

From the explanation above, it can be concluded that non-*tasyri'iyah Sunnah* is all the saying, actions and approval (*taqrir*) of the Prophet that does not contain elements of *Shari'a*, does not bind the people to follow, does not contain mandatory law (*wajib*) nor *sunna* (voluntary) and also does not contain *mubah syar'iyah*.

b. The Criteria of non-*Tasyri'iyah Sunnah*

1. The Sayings and The Actions of the Prophet Concerning Worldly Matters Based on Personal Experience

Regarding the sayings and the actions of the prophet about worldly matters based on His personal experience, both related to health / medical, agricultural, political and other issues which did not bind the people to follow, most of the scholars included such hadiths as non-*tasyri'iyah Sunnah*. For example, Al-Dahlawi (d. 1762 M./1176 H.) mentions that the Prophet's *Sunnah* relating to medical science and based on experience is a *Sunnah non-risalah*⁵.

³Mustafa al-Siba'i, *al-Sunnah wa Makanatuha fi al-Tasyri' al-Islami* (Beirut: al-Maktabat al-Islami, 1985), 49. 

⁴Al-Juwayni, *al-Burhan fi Usul al-Fiqh*, juz I (Beirut: Dar al-Kutub al-'Ilmiyyah, 1997), 183.

⁵*Sunnah non-risalah* in al-Dahlawi's term is similar to non-*tasyri'iyah* in other scholars' terminology 5

This also applies to the command in the case of *maslahah* (the common good) for a certain field such as the order to mobilize the army.⁶ He also confirms that medical science also excluded from *Sunnah risalah*, means, medical prescriptions narrated from the Prophet cannot be a Sharia law because the basis is mere experience.⁷ For example, the Prophet's hadith about the kohl, He said:

وخير ما اكتحلتم به الإثمد فإنه يجلو البصر.⁸

“The best of your kohl is *ithmid* (antimony), for it makes the vision clear”

The Prophet saying in such matter has no affiliation with Allah's right and his servants, nor do it contain elements of *maslahah* nor it prevents from the threat. This also applies to industrial issues, agriculture and science which was built from empirical experience; therefore, these are excluded from *sunnah tasyri'* and not as the law that must be obeyed nor be shunned.⁹

In line with the previous statement, Mahmud Syaltut (d. 1963 M. /1383 H.) also categorized the *sunnah* which is based on personal experiences to the *sunnah tasyri' iyyah*. This can be seen from his explanation in his work *al-Islam 'Aqidah wa Syari'ah*. He then divides the *sunnah non- tasyri'* into three part:

1. The *Sunnah* in the context of human life, such as eating, drinking, sleeping, bargaining in buying and selling.
2. The *Sunnah* which is the product of experiments and individual habits, such as hadiths about agriculture, medicine, and clothing.
3. The *Sunnah* in the context of human management in anticipating certain conditions, such as organizing troops in war.

Syaltut then emphasized that all the forms of the *Sunnah* above are not *Sharia laws* relating to commands or prohibitions, rather a human nature issue which is not the Prophet's obligation to stipulate them in the form of *sharia* law.¹⁰ Khallaf also commented that something that was originated from the Prophet based on his personal experience relating to worldly matters were not part of the *shari'a*, because the source was not a from the prophetic *risalah*.¹¹

⁶Ahmad Syah Waliyullah ibn 'Abd al-Rahim al-Dahlawi (hereinafter referred to Al-Dahlawi), *Hujjat Allah al-Balighah*, juz I (Beirut: Dar al-Kutub al-'Ilmiyyah, 1995), 240-241.

⁷Al-Qaradawi, *al-Sunnah...*, 34.

⁸The grade of the hadith is *hasan gharib* according to Imam al-Tirmidhi. Nasir al-Din al-Albani also grade it as *sahih*. Abu 'Isa Muhammad ibn 'Isa ibn Sawrah ibn Musa al-Turmudhi, *Jami' al-Turmudhi*, (Riyadh: Dar al-Salam, 1999), 471.

⁹Muhammad Rasyid Rida, *Tafsir al-Qur'an al-Hakim (Tafsir al-Manar)*, vol. IX, (n.c.: Dar al-Fikr, n.d), 303.

¹⁰Mahmud Syaltut (hereinafter referred to Syaltut), *al-Islam 'Aqidah Wa Syari'ah* (n.c.: Dar al-Qalam, 1966), 508-510.

¹¹Abd al-Wahhab Khallaf, *'Ilm Usul al-Fiqh* (n.c.: Dar al-Qalam, 1978), 43.

Yusuf al-Qaradawi also classifies the actions and saying of the Prophet regarding the worldly matters into the category of *non-tasyri'iyah Sunnah*. He lies his opinion on the hadith about the pollination of dates among the inhabitants of Medina, the hadith was narrated through three paths of *sanad* (hadith chain of transmitter) from Imam Muslim, and in the end of the hadith, the Prophet said:

أنتم أعلم بأمر دنياكم.¹²

“You are more knowledgeable of the matters of your world”

From the above explanation, it can be concluded that the worldly problems based on experimental expertise, such as agricultural, industrial, medical and other similar problems are among the criteria of the *non-tasyri'iyah Sunnah*. However, this matter applies with the condition that the implementation should not be excessive nor deviate, otherwise, its status would shift into *Tasyri'iyah Sunnah*.¹³ In regard to this matter, al-Qaradawi does not give any example of the *non-tasyri'iyah Sunnah* which shift into *tasyri'iyah Sunnah*.

3. The History of Jumah Prayer

At first, the procedure of Jumah prayer was carried out as in the practice of the 'Ied Fitr and 'Ied Adha prayers which offered the prayer first followed by khutbah. However, there was a change in this matter to be the way as it is performed until now, that is deliver the khutbah first followed by offering two rakaa prayer). There are two hadiths which state about the process of changing or adjusting the procedures of this Friday prayer, one of which naskh (abrogate) the other, they are:

حدثنا محمود بن خالد ، حدثنا الوليد ، أخبرني أبو معاذ بكير بن معروف أنه سمع مقاتل بن حيان ، قال : « كان رسول الله صلى الله عليه وسلم يصلي الجمعة قبل الخطبة مثل العيدين حتى كان يوم جمعة والنبي صلى الله عليه وسلم يخطب وقد صلى الجمعة ، فدخل رجل فقال : إن دحية بن خليفة قدم بتجارته ، وكان دحية إذا قدم تلقاه أهله بالدفاف ، فخرج الناس فلم يظنوا إلا أنه ليس في ترك الخطبة شيء ؛ فأنزل الله عز وجل وإذا رأوا تجارة أو لهوا انفضوا إليها (1) ، فقدم النبي صلى الله عليه وسلم الخطبة يوم الجمعة وأخر الصلاة ، وكان لا يخرج أحد لرعاف أو لحدث بعد النهي حتى يستأذن النبي صلى الله عليه وسلم ، يشير إليه بأصبعه التي تلي الإبهام (2) فيأذن له صلى الله عليه وسلم ثم يشير إليه بيده ، فكان من المنافقين من

¹²Muslim ibn al-Hajjaj ibn Muslim al-Qusyayri al-Naysaburi (selanjutnya disebut Muslim), *Sahih Muslim* (Riyadh: Dar al-Salam, 1998), 1038-1039.

¹³Tarmizi M. Jakfar, *Otoritas Sunnah Non-Tasyri'iyah menurut Yusuf al-Qaradhawi*, cet. I (Jokjakarta: Ar-Ruzz Media, 2011), 283.

يثقل عليه الخطبة والجلوس في المسجد ، فكان إذا استأذن رجل من المسلمين قام المنافق إلى جنبه مستترا به حتى يخرج ؛ فأنزل الله جل وعز قد يعلم الله الذين يتسللون منكم لو اذا (3) « الآية.

(1) سورة : الجمعة آية رقم : 11

(2) الإبهام : الأصبع الغليظة الخامسة من أصابع اليد والرجل

(3) سورة : النور آية رقم : 63.¹⁴

The prophet (peace be upon Him) used to offer the jumua prayer before *khutbah* (sermon) like in 'Ied fitr and 'Ied adha, until one day, when the Prophet gave sermon after Friday prayer, then a man came in and reported that "Dihyah ibn Khalifah just arrived with a load of merchandise, heard about it, they then dispersed with only a few people stayed. Therefore, the Prophet put the *Khutbah* before the prayer. It was in this event that verse 11 of Surat al-Jumu'ah was revealed: "*But when they saw a transaction or a diversion, [O Muhammad], they rushed to it and left you standing. Say, "What is with Allah is better than diversion and than a transaction, and Allah is the best of providers."*

Based on the hadith it is clear that the *khutbah* is delivered before the prayer is offered and regarding this condition, the Companions never changed this provision, nor did the generations afterwards until this time.

The hadith above indicates that there are certain causes for passing and changing a ruling. Therefore, we can understand that doctrine is not something that never changes, noting that the changes took places during the process of passing the ruling. The hadith narration above also demonstrates that the changing of ruling regarding the procedures of Friday prayer occurred due to responses and cases that took place in the society, not for other reasons. It can further be understood that the passing of sharia has gone through stages of circumstances, in which what used to be implemented may be different from what is implemented.

In the case of the 'Ieds, there are other aspects that are under consideration which explain why the procedures have not undergone any changes, unlike the Friday prayer. In other words, since the two 'Ieds were considered voluntary for Muslims of all ages (male and female), even for those who may be in a state of impurity, so no changes were needed, unlike the Friday prayer. Besides, since the two 'Ieds were performed once a year, there was little chance that it was going to trigger problems, unlike the Friday prayer.

¹⁴ Abu Dawud, *Al-Marasil*, Juz I, 74. (Lihat Maktabah Syamilah)

On the contrary, if the Friday prayer were still conducted in a similar manner to the past, there would be no telling how many people who might leave the khutbah session to pursue their worldly activities. In other words, this change of procedure made by the prophet was unquestionably under the guidance of Allah and so it lasts until today. However, there are other aspects still concerning the Friday prayer that the ulema and Muslims in general need to understand and be wise about. In essence, they are not fundamental aspects, but matters that were considered voluntary, not obligatory. The problem is that there are some people who tend to fail to accept differences and that makes this study relevant to be undertaken considering the current progress of such issues in the society.

Perspectives of Dayah Ulema on the Hadith on the Procedure of Friday Prayer

Fundamentally speaking, every forms of worship must conform to the guidance of the Quran and *Sunnah*. However, since these two primary sources of guidance have many general statements, the ulema play an important role in addressing problems that are not explained in detail in the Quran and hadith. In the case of Friday prayer procedures, there are things that were not specifically outlined in the Quran and hadith. As a result, some of the ruling regarding this form of worship were based on logics and interpretation of the texts of hadiths (general in nature) which includes textual and contextual interpretation. In particular, the following is the ulema's interpretation of *nash* they considered general. The explanation will be provided by topic according to the order of elements in the Friday prayer procedures.

Adhan to Friday prayer

Adhan is one of the *shiar*s (symbolic representation) in Islam, pronounced prior to the five obligatory prayers observed in congregation, including the Friday prayer. Adhan is considered optional for both prayers performed in collectively and individually. No ulema considered it obligatory and required ¹ for the validity of prayer. Similarly, the adhan to Friday is not considered obligatory. Rather, it is considered optional by the majority of ulema.

The adhan to the Friday prayer was performed only once during Prophet Muhammad period and the period during which the next two caliphs lived. It was pronounced when the *khatib* has sat on the *minbar* (pulpit). It was during the period of the caliph Uthman, seeing that Muslims have increased considerably in number and some had residences located far away from the mosque, that he introduced the rule of adding another *adhan* right before the Friday prayer's time and it was pronounced at Zaura, a spot in Medina market. This additional *adhan* was supposed to inform or remind the people to prepare themselves for the Friday prayer. And

that changed the rule of calling the *adhan* to the Friday prayer to become twice or three times, counting the *iqamah*. This was outlined in the following hadith:

عَنْ السَّائِبِ بْنِ يَزِيدَ قَالَ كَانَ النِّدَاءُ يَوْمَ الْجُمُعَةِ أَوَّلُهُ إِذَا جَلَسَ الْإِمَامُ عَلَى الْمِنْبَرِ عَلَى عَهْدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبِي بَكْرٍ وَعُمَرَ رَضِيَ اللَّهُ عَنْهُمَا فَلَمَّا كَانَ عُثْمَانُ رَضِيَ اللَّهُ عَنْهُ وَكَثُرَ النَّاسُ زَادَ النِّدَاءَ الثَّلَاثَ عَلَى الزُّورَاءِ قَالَ أَبُو عَبْدِ اللَّهِ الزُّورَاءُ مَوْضِعٌ بِالسُّوقِ بِالْمَدِينَةِ

From Sa'ib Ibn Yazid, he said: “Long ago, the first *adhan* was pronounced on Friday when Imam has sat on the *minbar*. That was during the period of the prophet and the first two caliphs Abu Bakr and Umar. When Uthman assumed the caliphate, and the people have increased in number, he added the third *adhan*, pronounced at Zaura. Abu Abdullah (or Imam Bukhari) said, “Zaura was a spot in Medina city.” (Narrated by Bukhari).

Based on the interview with several *dayah* ulema in Pidie, everyone agreed that *adhan* is considered optional, regardless of whether it is pronounced once or twice. Since it is optional, the Friday prayer will remain valid in the absence of *adhan* although such a practice is dislikable. However, in Shafi'i school, it is recommended that *adhan* be pronounced twice, without rejecting the options.¹⁵ Similarly, Tgk Amiruddin also said “the ruling for *adhan* to Friday prayer is the same as that for other obligatory prayers, that is *sunnah* (optional). Pronouncing it twice means following the *sunnah* of the prophet, that is pronouncing the first *adhan* and also the other *sunnah* in pronouncing the second *adhan*. He further added that in Shafi'i school any newly invented good deed which does not contradict the Quran, *sunnah* of the prophet and those of the four caliphs as well the consensus of ulema and done for the common good is said to fall into the category of *sunnah*.¹⁶ The *dayah* ulema also shared the same opinion with different wording, which will not be mentioned here to avoid redundancy.

Such claims are supported on the following grounds:

1. The Prophet's Hadith

The first ground in regard to *adhan* to Friday prayer was the hadith narrated by Saib Ibn Yazib as mentioned above, in which it was narrated that the *adhan* to Friday prayer was initially pronounced when Imam has sat on the *minbar* and that was during the period of the

¹⁵Based on the interview with Tgk. Muhammad Nasir, the headmaster of Dayah Babul Ma'arif, Mutiara, on 7th Agustus 2016.

¹⁶Based on the interview with Tgk. Amiruddin, the headmaster of Dayah Kemukiman Beungga, Tangse, on 15th Agustus 2016.

prophet and his two successors Abu Bakar and Umar. During the period of Uthman, the people have increased in number and hence the addition of the third *adhan* at Zaura.

That hadith was used as the legal ground for the ruling that pronouncing *adhan* twice at Friday prayer is optional. According to Tgk. Najimuddin, “The measure taken by the caliph Uthman to instruct for *adhan* to be called twice can be followed by the rest of the Muslim community since Uthman was one of the four caliphs whom the prophet has advised to follow.” The prophet said:

فعلیکم بسنتي وسنة الخلفاء الراشدين المهديين تمسکوا بها وعضوا علیها بالنواجذ

“So hold fast to my Sunnah and the examples of the Rightly- Guided Caliphs who will come after me. Adhere to them and hold to it fast.” (Narrated by Abu Daud, Tirmidzi, and Ibnu Majah)

Subsequently, he explained that the measure taken by Uthman was not questioned by the rest of the companions in his time and this serves as the consensus of the companions in silence. Had the measure been wrongly taken or had it been a newly invented misleading matter (*bid'ah dhalalah*), the companions would have opposed it. Yet, as a matter of fact, none of them considered it wrong.¹⁷

2. Consideration of the Common Good

In terms of common good (*maslaha*) and common threat (*mafsadat*), pronouncing *adhan* twice at Friday prayer is also seen to have more common good and its threat, even more so nowadays where Muslims are occupied with their worldly lives and oblivious to the religious rituals including the Friday prayer.¹⁸ If the *adhan* to Friday prayer were only pronounced once, that is after a *khatib* is on the *minbar*, the late-coming congregant would not get to listen to the *mauizah hasanah* delivered by the *khatib*, notwithstanding the fact that it is too valuable a part of the *khutbah* to miss. It also has something to do with the required number of congregants for Friday prayer who must listen to the elements of *khutbah*. Whereas most people would attend the Friday prayer at the call of the first *adhan* where the length between the first *adhan* and the second one will enable one to arrive at the mosque from homes, and thus the *adhan* was conducted twice.¹⁹ Likewise, Tgk. Armiya also considered pronouncing the *adhan* twice optional. It is necessary to be conducted for the common good considering the current

¹⁷ Based on the interview with Tgk. Najmuddin, the headmaster of Dayah Nurul 'Alimin in Sakti region, on 21 Agustus 2016.

¹⁸ Based on the interview with Tgk. Sulaiman Yasin

¹⁹ Based on the interview with Tgk. Amiruddin

circumstances. Another consideration, he believes, has to do with the lack of people's motivation/ interest to respond to the *adhan* and hasten to go to mosques nearby. That is such a common phenomenon despite the fact that the *adhan* is called twice. There is no telling what would happen if it was pronounced only once.²⁰

In practice, Muslims do attend mosques to observe the Friday prayer but many of them arrive late and procrastinate. In fact, many also arrive at the mosque after the *khatib* finished delivering his *khutbah*. Worse yet, some even joined the imam after one rakat (*masbuq*). A hadith mentioned the merits of attending the mosques early for the Friday prayer as follows:

3
من اغتسل يوم الجمعة غسل الجنابة ثم راح فكأنما قرب بدنة و من راح في الساعة الثانية
فكأنما قرب بقرة و من راح في الساعة الثالثة فكأنما قرب كبشاً أقرن و من راح في الساعة
الرابعة فكأنما قرب دجاجة و من راح في الساعة الخامسة فكأنما قرب بيضة فإذا خرج الإمام
حضرت الملائكة يستمعون الذكر

"He who takes a bath on Friday, like the bath for ceremonial purity, and then goes (to the mosque), he is like one who offers a camel as a sacrifice to seek the Pleasure of Allah; and he who comes at the second hour is like one who offers a cow to win the Pleasure of Allah; and he who comes at the third hour is like one who offers a ram with horns (in sacrifice); and he who comes at the fourth hour is like one who offers a hen; and he who comes at the fifth hour is like one who offers an egg. And when the Imam ascends the pulpit, the angels (who write the names of those who come to the mosque before the coming of the Imam) close (their record) in order to listen to the Khutbah." (Narrated by Bukhari dan Muslim)

In regard to the opinion of some people who argue that the *adhan* only pronounce once as in the time of the Prophet, for a contextual reason (such as the existence of clock and loudspeakers) is considered as inappropriate and can be refuted by contextual reasons as well. Changes in time are not only mark with the discovery of modern equipment such as clocks and loudspeakers but also with the changes in human nature, behavior and character. In fact nowadays, the existence of watch does not make most Muslims perform Friday prayers at the right time (not disciplined in keeping the worship time) and some even forget about Friday itself.

²⁰ Hasil wawancara dengan Tgk. Armia, Ulama di Kemukiman Garot Kecamatan Indra Jaya, tanggal 21 Agustus 2016.

It likewise with the existence of the loudspeaker. The adhan that is echoed by the aid of a loudspeaker does not necessarily motivate people (who hear it) to fulfil the call except for a few of them. Therefore, it is considered inappropriate the opinion which believe that the adhan for Friday prayer pronounced twice is irrelevant and contextual for the present era. Their arguments is that at the time of the Uthman caliph the clock and loudspeakers were not invented yet, so, Usman ra initiates the second adhan to summon more congregants and those who lived far away from the mosque will have more time to get prepared. Whereas in the present time, the conditions of the society have changed. Everyone owns clock and knows the time, so the ruling which implemented in the Uthman caliph are no longer valid today and the adhan to Friday prayer is pronounced once as in the times the prophet Muhammad PBUH, Abu Bakr and Umar bin Khattab.

Considering the condition of the Muslim community as explained above, it is highly appropriate to follow the ruling of the caliph Usman which is to pronounce the adhan for Friday prayer twice. So that, the first adhan will remind the congregants about this day, hence, they have enough time to get prepared for the prayer. While in present time, the adhan is pronounce once when the *khatib* is on the *minbar*, consequently, for the Muslims who are still in the workplace do not have enough time to prepare themselves to offer the prayer. Especially for the villagers who work as farmers, planters, construction workers and etc., who have to cleanse their body (take a shower) before performing the prayer.

The circumstance of Moslem today is different from the generation of the Prophet, Abu Bakr, Umar and the Islamic community at that time. They are very obedient and disciplined in practicing religious teachings. Those are of the best generation who have a high spirit in pursuing the virtue of worship. Their livelihood activities never interfere their discipline in worship. Although the clock was not exist yet, they try their best to be disciplined in worship, especially in the Friday prayer service, they try to look for virtue (reward) coming to the mosque, the fastest to get the main reward, like one who offers a camel as a sacrifice and he who comes at the second hour is like one who offers a cow and so forth as described in the earlier hadith.

3. The History of Arrival of Islam in Aceh

Islam came to Aceh in *mazhab* Shafi'i (school of law), hence, the practice of worship that is performed by the Acehnese from the past to the present is based on this mazhab. The adhan on Friday prayer which performed twice is indeed has a firm legal basis and does not

contradict the *nash* nor religious methods. Therefore, it is unethical to performs things in different way among the society as it can cause unrest and disunity, while among the Islamic values is to maintain unity and prohibit division. Maintaining old traditions that are not confronting with religious texts and methods is better and more significant than implementing a new legal rule but creating divisions in society.

Thus, according to the respondents (the Ulema in Pidie regency who had been interviewed) taking into account the three factors above, they prefer to implement the Caliph Uthman r.a procedure which is to pronounce the adhan for Friday prayer twice. Hence, it is hoped that the congregants can get prepared to perform Friday prayer when they hear the first adhan, so as to minimize late congregants when the khatib is delivering the sermon.

Those are the opinions expressed by several Ulems in Pidie Regency such as Tgk. Muhammad Nasir, Tgk. Amiruddin, Tgk. Najimuddin, Tgk. Sulaiman Yasin and Tgk. Armia

2. Holding the Stick

1. The Hadith

Hadith from Abu Daud from al Hakam ibn Hazn

شَهِدْنَا فِيهَا الْجُمُعَةَ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَامَ مُتَوَكِّئًا عَلَى عَصَا أَوْ قَوْسٍ فَحَمِدَ اللَّهُ وَأَثْنَى عَلَيْهِ كَلِمَاتٍ خَفِيفَاتٍ طَيِّبَاتٍ مُبَارَكَاتٍ

"We offered the Friday prayer along with the Messenger of Allah. He stood on a staff or a bow. He praised Allah and exalted Him in light, pure and blessed words." (Narrated from Abu Daud No. 1096, Al Baihaqi dalam As Sunan Ash Shaghir No. 484, also *Ma'rifatus Sunan wal Aatsar* No. 1761).

Another hadith that reinforces the above hadith, narrated by Imam Abu Daud, from the friend of Al Bara bin 'Azib Radhiallahu' Anhu, he said:

كان إذا خطب يعتمد على عنزة له

"When he delivers the sermon, He leans on his spear" (*Subulus Salam*, 2/59)

However, apparently such hadith is not found in Sunan Abu Daud, yet as follow:

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا ابْنُ عُيَيْنَةَ عَنْ أَبِي جَنَابٍ عَنْ يَزِيدَ بْنِ الْبَرَاءِ عَنْ أَبِيهِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ¹وَلِ يَوْمِ الْعِيدِ قَوْسًا فَخَطَبَ عَلَيْهِ

Said to us Al Hasan bin Ali, said to us Abdurrazzaq, told us Ibn 'Uyainah, from Abu Janaab, from Yazid bin Al Bara', from his father (Al Bara bin 'Azib), "Someone presented a bow to the Prophet (ﷺ) on the 'Id (festival). So he preached leaning on it." (Narrated from Abu Daud No. 1145)

Other than aforementioned hadith, there is also the one which narrated from Imam Asy Shafi'i:

أخبرنا إبراهيم بن محمد حدثني ليث عن عطاء: أن رسول الله صلى الله عليه وسلم كان إذا خطب يعتمد على عنزته اعتماداً²

Has reported to us Ibrahim bin Muhammad, said to me Laits from 'Atha: "the Prophet sallallahu 'Alaihi wa Sallam if he preached he leaned on his spear."¹ (Musnad Asy Shafi'i No. 341, Al Baihaqi in Ma'rifatus Sunan wal Aatsar No. 1964)

Based on the four hadiths above, it can clearly be seen that delivering the sermon while leaning on a stick or a bow is performed by the Prophet.

2. Opinions of Ulema of Different Schools

What follows is the explanation of the ruling on the leaning on or the holding of stick by *khatib* when delivering *khutbah*:

Imam Malik Radhiallahu 'Anhu said:

وَدَلِكُ مِمَّا يُسْتَحَبُّ لِلْأئِمَّةِ أَصْحَابِ الْمَنَابِرِ أَنْ يَخْطُبُوا يَوْمَ الْجُمُعَةِ وَمَعَهُمُ الْعَصَا ، يَتَوَكَّنُونَ عَلَيْهَا فِي قِيَامِهِمْ ، وَهُوَ الَّذِي رَأَيْنَا وَسَمِعْنَا

And that is among things considered voluntary for *khatib* on *minbar* that if they deliver a *khutbah* before Jumah prayer and they have a stick with them, they hold or lean on it upon standing, that was what we saw and heard of. (Jawahir Iklil, 1/97, Hasyiah Ad Dasuqi, 1/382-383, Al Mudawanah Al Kubra, 1/151, Raudhatuth Thalibin, 2/32, Hasyiah Al Qalyubi, 1/282, Kasasyaaf Al Qina', 2/36, Al Inshaf, 2/397, Al Mughni, 2/309).

Imam Asy Syafi'i Radhiallahu 'Anhu said:

وَأُحِبُّ لِكُلِّ مَنْ خَطَبَ أَيَّ خُطْبَةٍ كَانَتْ أَنْ يَعْتَمِدَ عَلَى شَيْءٍ وَإِنْ تَرَكَ الْإِعْتِمَادَ أَحْبَبْتُ لَهُ أَنْ يُسْكِنَ يَدَيْهِ وَجَمِيعَ بَدَنِهِ وَلَا يَعْجَبُ بِيَدَيْهِ ...

I would like it for the *khatib* delivering a *khutbah* to lean on something. Otherwise I would like him to keep his hands and all other parts of his body from moving... (Al Umm, 1/238)

Imam Ash Shan'ani Rahimahullah said:

وفي الحديث دليل على أنه يندب للخطيب الاعتماد على سيف أو نحوه وقت خطبته والحكمة أن في ذلك ربطاً للقلب ولبعد يديه عن العبث فإن لم يجد ما يعتمد عليه أرسل يديه أو وضع اليمنى على اليسرى أو على جانب المنبر ويكره دق المنبر بالسيف إذ لم يؤثر فهو بدعة

In this hadith there is a proof saying that it is voluntary for *khatib* to lean on a sword or the like upon delivering *khutbah*. The wisdom behind this is to keep his heart together and keep his hands away from moving. If there is nothing to lean on, then he should release his hand or put the right hand on top of the left one or put them on the *minbar*. And it is disliked to hit the *minbar* with his sword. If there is nothing to support this, then this act (hitting the *minbar* with the sword) is *bid'ah* or newly invented matter (Subulus Salam, 2/59).

Imam Shan'ani said that this hadith this is the proof that it is voluntary for *khatib* to lean on a sword or the like when delivering *khutbah*. The wisdom behind this is to keep his heart together and keep his hands from doing anything purposeless. If there is nothing he can lean on, then he should drop his hand or put the right hand on top of the left one or put them on the sides of *minbar*. And it is disliked for him to hit the *minbar* with his sword. If there is nothing to support this, then that is a *bid'ah* (Subulus Salam juz II hal 125).

Ibn Qoyyim said that when the Prophet Muhammad stood up delivering his *khutbah*, he took a stick and then leaned on it on the *minbar*, as narrated by Abu Dawood from Ibn Syahab. And the next three caliphs also did the same. Sometimes the prophet leaned on a bow. However, there is no record about him leaning on a sword.

Syeikh Athiyah Saqar stated that in the explanation of *Az-Zarqoni Alal Mawahibid Diniyah* (chapter 7, p. 384) it was mentioned that the prophet sometimes leaned on a bow or a stick when delivering *khutbah*. In the *Sunan Abu Dawood* it is also mentioned that when he gave a *khutbah*, he would hold a stick to lean on it while standing on the *minbar*. In the *Sunan of Ibn Majah, Sunan Baihaqi and Mustadrak Hakim*, it was also mentioned that when he delivered a *khutbah* in a war, he would do so while leaning on a bow and when he delivered it in on Friday he would lean on a stick. Those evidence support the opinion of Ibnul Qoyyim who rejected the idea that Islam was established with a sword.

In light of the explanation by the ulema above, it can be concluded that the practice of a *khatib* leaning on a stick or the like is in agreement with the practice of the Prophet Muhammad. In addition, there is no evidence supporting the opinion asserting that he did so out of necessity, and the bow, as we know, is not straight. Rather, it curves, just like a sword (Syarh Sunan Abi Daud, 6/349).

3. The opinion of Ulema in Pidie

An interview conducted with ulema in Pidie indicated that they believe that it is voluntary (*sunnah*) to hold a stick, as evidenced in the hadith narrated by Abu Dawood from Al-Hakam ibn Hazn mentioned above. According to Tgk Sulaiman, one wisdom behind the

practice is to protect the *khatib* from the hypocrites. He added that there will always be hypocrites among Muslims and they can be found everywhere including in a mosque, as demonstrated by the incident of the beating of a *khatib* in Jijiem village, in the Keumala Sub-district of Pidie Regency on the 10th of September which involved Tgk. Saiful.²¹ That is why the stick which is made of hard material like wood can be used by the *khatib* to protect himself from people who may intend to harm him.²² In addition, he also explained that holding a stick may symbolize humility and to prevent from prideful image. This sentiment is also shared by Tgk. Imran, the head of Dayah Darul Aman (in Sigli city)²³ and also by Tgk. Najimuddin²⁴, except that they also added another reason for the use of the stick. They believe that a hard wood stick can also symbolize that Islam must stay vigilant against enemies which may pose threats to a *khatib* when delivering a *khutbah*.

In short, dayah ulema in Pidie considered *sunnah* the practice of a *khatib*'s leaning on a stick when delivering a *khutbah*. This corresponds to the opinion held by the majority of Fiqh ulema. Therefore, it is recommended for a *khatib* who subscribe to Shafi'i school to conduct this practice rather than to disagree and insists on practicing a method so distinct (*mukhalafah*) from that which is normally practiced by the general public (who may not be ready to embrace differences.)

3. The Position of *Muwallat* in a *Khutbah*

The word *muwallat* is derived from the Arabic *waliyya* which means continuance. *Muwallat* in the case of *khutbah* is the continuance between elements of the two parts of *khutbah* and between the second part of the *khutbah* and the Jumah prayer.

From the interview with the ulema from five subdistricts in Pidie, they provided the following explanation:

In Shafi'i school, *muwallat* is considered to be one of the requirements to render a Friday *khutbah* valid and the validity of the *khutbah* will determine the validity of the Friday prayer. A *khutbah* consists of five elements namely the praise to Allah, the salawaat, *wasiyat* or admonition to piety, recitation of a part of Quran, and *dua*. Those elements must be pronounced in continuance, meaning the interval between them cannot be interrupted with a long silence or other recitation or activity for a period of the length of two-rakat sunnah prayer.

²¹ Online magazine AcehKita.Com.

²² Based on the interview with Tgk. Sulaiman Yasin, on 13 Agustus 2016

²³ Based on the interview with Tgk. Imran, on 13 Agustus 2016

²⁴ Based on the interview with Tgk. Najimuddin, on 21 Agustus 2016

The first three elements must be pronounced consecutively in the first part and second part of the *khutbah*, whereas the fourth element – the Quran recitation – can be performed in either *khutbah*, and the *dua* as the last element is to be pronounced in the second *khutbah*.

The five elements of the *khutbah* was determined from the understanding of the repeated practices of *khutbah* by the prophet Muhammad of which there were no different kinds of elements as far as one Jumah *khutbah* to another is concerned. Those five elements were always pronounced by the prophet in every single one. Had the five elements not been obligatory, the prophet would have interrupted them with another activity or not pronounced them habitually, just as the other *sunnah*. So, the five elements were ruled as obligatory in Shafi'i school based on 'illat ittiba' (the obligation to follow the prophet's *sunnah*), not 'illat ghayah or bi'tsah or other 'illat. Therefore, the difference of 'illat as reference becomes the root cause of khilafiyah issues among ulema in deciding on the ruling on the number of elements in the Friday *khutbah*.

The practices of *khutbah* by the prophet Muhammad is a hadith *fi'li* whose degree reaches the level of *mutawatir* since it was witnessed by many *shahabah* and on many repeated occasions of his *khutbah*. Having the degree of *mutawatir*, this hadith carries a strong ground, and its ruling is more than *sunnah*. It can, in fact, become *wajib*. Therefore, the Shafi'i ulema declared the five elements as the elements of *khutbah* and *muwalat* as the required principle for the validity of a *Friday khutbah*. Both (the five elements and the principle) must be present, to be fulfilled in every *Friday khutbah*.

4. *Taushiyah* and the Language of *Khutbah* Delivery

In addition to *muwallat*, in Shafi'i school, a *khutbah* is also required to be delivered in Arabic, not other languages.

Several *dayah* ulema who were interviewed in Pidie all gave their opinions as follows: The two parts of *khutbah* must be delivered in Arabic, as mentioned above that according to Shafi'i school they include the praise to Allah, the *salawaat*, *wasiyat* (admission to piety), recitation of a part of Quran and *dua*.

A *khutbah* must be delivered in Arabic because it falls into the category of pure forms (*mahdhah*) worship and a part of Jumah prayer ritual. Therefore, it must not be delivered using local languages just as prayers cannot be performed in local languages. When it comes to pure worship (*mahdhah*) it is obligatory to imitate what the prophet Muhammad did. In this case, the prophet said: "pray as you have seen me praying". Similarly, since the prophet delivered *khutbah* only in Arabic, thus Muslims must follow suit. There was no single record be it written (*qauli*) or action (*fi'li*) pointing out that the prophet or one of his companions delivered in non-Arabic languages even though non-Arabs were everywhere in the Muslim countries after

expansion. In practice, the prophet, his companions, and their following generation delivered *khutbah* only in Arabic.

In regard to this, among Shafi'i ulema who required that a *khutbah* be delivered in Arabic were as follows:

- a. Abu Al-Husain Al-'Imrani al-Syafi'i said that, "*khutbah* must be delivered in Arabic since the Prophet and the four caliphs after him delivered it in the language. The prophet also said: "pray as you have seen me praying." If there is none among the people who knows Arabic, then it is permitted to deliver it in a language other than Arabic. One person among the people must learn how to deliver the *khutbah* in Arabic as has been explained in the section on *Takbirat Al-Ihram*."
- b. Imam al-Nawawi supported the opinion requiring the delivery of *khutbah* in Arabic by comparing it to the requirement of using Arabic in *tashahud* and *takbirat al-ihram* in reference to the hadith "pray as you have seen me praying". Similarly, this applies to the practice of *khutbah* in Arabic which must be performed just as how the prophet did it.

The essence of the Friday *khutbah* lies in its *wasiyat* (admonition). Giving *wasiyat* is essentially giving advice to the audience in the form of *tarhib* and *targhib* or *mau'idhah hasanah* which may benefit them religiously. If an admonition is required to be given in Arabic to congregants who do not speak the language, the message will not get across and the people will walk out learning nothing due to poor understanding of the language. To tackle this, the Shafi'i ulema in non-Arabic speaking countries, particularly in Aceh give *wasiyat* in the local languages, which is performed before turning to the second part of the *khutbah*. The *wasiyat* that precedes the second part of the *khutbah* does not count among elements of *khutbah*.

Delivering *khutbah* in the local languages is to make sure that the message is well-understood. If it is delivered for too long, it will break off the *muwalat* since *wasiyat* or *wa'idh* (advice) is one element of *khutbah* that must be delivered in Arabic even if the congregants do not really understand it.

Given that the majority of the people do not understand Arabic and the fact they are constantly occupied with their own work and activities, the Friday prayer becomes a moment when people get together in a mosque to perform the Friday prayer in congregation. Therefore, a portion of time is taken during the ritual right before the second part of the *khutbah* to give *mau'izhah hasanah* delivered in the local language.

There are two drawbacks to delivering *khutbah* in a local language; first, it is not permissible according to Shafi'i school. Second, it is difficult to control its length, which may

result in a *khutbah* exceeding the length of the prayer. It is preferable to keep a *khutbah* shorter or of medium length relative to that of the Friday prayer. That is why in the tradition of Jumah prayer ritual in Aceh which is predominantly following Shafi'i school, a *khatib* would give *tausiyah* prior to turning to the second part of the *khutbah*. The *tausiyah* is delivered in the local language so that congregants may be able to receive *mau'idhah hasanah* in the form of *targhib* or *tarhib*.

According to ulema mentioned above, this opinion reflects the opinion of the majority of Shafi'i ulema which must be held fast, just like holding fast to a big and firm rope. On the contrary, holding a different opinion is compared to holding to a fragile rope, which will not stand being held to by many, and therefore should not be acted upon.

Conclusion

In regard to **pronouncing the *adhan* twice**, the interviewees considered the three factors discussed above and they are more inclined to follow the practice done by the caliph Uthman who instructed that *adhan* be called twice at Jumah prayer. This is so that people may prepare themselves at the call of the first *adhan* to attend the mosque for Jumah prayer. This may keep the number of latecomers to a minimum or those who might come when the *khatib* is in the middle of giving the *khutbah*. The *marfu' hadith* (hadiths attributed the prophet) concerning *adhan* says that *adhan* was pronounced only once. The ulema based in Pidie placed a higher importance on *mauquf hadith* (hadiths attributed to the prophet's companions) than *marfu' hadith*. This is justifiable because the hadith scholars generally acknowledge the higher authority of *mauquf hadith* as one type of hadith that can be used as *hujjah* (proof). In addition, another reason cited by the ulema for addition of the second *adhan* was to broadcast the religion, to remind people to drop everything they are doing when it is time to observe the Friday prayer.

In regard to **the holding of stick** by a *khatib*, the ulema in Pidie stated that holding it is sunnah as narrated in the hadith by Abu Dawood from Al-Hakam ibn Hazn. The ulema in this case put a greater emphasis on the wisdom behind the act but discussed little about the hadith supporting it. They believe that the wisdom behind holding a stick include self-protection from the hypocrites. Moreover, it can also symbolize humility and prevent the prideful image. Also, the hard wood stick can also symbolize that Islam must stay vigilant against enemies that may pose threats to a *khatib* pronouncing the *khutbah*.

In regard to ***muwallat* in *khutbah***, no hadith was found which explained the requirement of *muwallat* in a *khutbah*. Having said that, the prophet had been seen to habitually pronounce the

elements of a khutbah in a definite or fixed order and also pronounced each element in a similar manner to what is agreed upon by the majority of ulema. Since the prophet had always performed it that way, the ulema decided that those elements were the elements of a *khutbah* and also it must adhere to the principle of *muwallat*. Moreover, it can be concluded that the practice of khutbah done by the prophet was a *hadith fi'li* whose degree reaches the level of *mutawatir* since it was witnessed by the many of his companions and on done on many occasions in every *khutbah*. Having the degree of *mutawatir*, this hadith carries a strong ground, and its ruling is more than *sunnah*. It can, in fact, become *wajib*. Therefore, the Shafi'i ulema declared the five elements as the elements of *khutbah* and *muwalat* as the required principle for the validity of a *Friday khutbah*. Both (the five elements and the principle) must be present, to be fulfilled in every Friday *khutbah*.

In regard to the ***taushiyat and the language in which a khutbah is delivered***, a *khutbah* must be delivered in Arabic because it falls into the category of pure forms (*mahdhah*) worship and a part of Jumah prayer ritual. Therefore, it cannot be delivered using local languages just as prayers cannot be performed in local languages. When it comes to pure worship (*mahdhah*) it is obligatory to imitate what the prophet Muhammad did. In this case, the prophet said: "pray as you have seen me praying". Similarly, since the prophet delivered *khutbah* only in Arabic, thus Muslims must follow suit. There was no single record be it written (*qauli*) or action (*fi'liy*) pointing out that the prophet or one of his companions delivered in non-Arabic languages even though non-Arabs were everywhere in the Muslim countries after expansion. In practice, the prophet, his companions, and their following generation delivered *khutbah* only in Arabic. In short, there was no hadith which specifically cited the obligation of delivering a *khutbah* in Arabic. It is just that the prophet never delivered it in another language, so this matter has become the subject of *ijtihad* by the ulema. There are mixed opinions in regard to whether it is permissible to use a language other than Arabic and there have been ulema who considered it permissible so as to get the message across to congregants/ audience of Jumah prayer.

References

- Al-Dahlawi, Ahmad Syah Waliyullah ibn 'Abd al-Rahim. *Hujjat Allah al-Balighah*, juz I, 1st ed. Beirut: Dar al-Kutub al-'Ilmiyyah, 1995.
- Al-Juwayni. *al-Burhan fi Usul al-Fiqh*, juz I, cet. I. Beirut: Dar al-Kutub al-'Ilmiyyah, 1997.
- Al-Qarafi, Ahmad ibn Idris. *al-Furuq fi Anwar al-Buruq fi Anwa'i al-Furuq*, jilid I, 1st ed. Beirut: Dar al-Kutub al-'Ilmiyyah, 1998.
- Al-Qazwayni, Abu 'Abdillah Muhammad ibn Yazid. *Sunan Ibn Majah*, juz III, 1st ed. Cairo: Dar al-Hadith, 1998.
- Al-Sarakhsi, Abu Bakr Muhammad ibn Ahmad ibn Abi Sahl. *Usul al-Sarakhsi*, juz II, 1st ed. Beirut: Dar al-Kutub al-'Ilmiyyah, 1993.
- Al-Turmudhi, Abu 'Isa Muhammad ibn 'Isa ibn Sawrah ibn Musa. *Jami' al-Turmudhi*, 1st ed. Riyadh: Dar al-Salam, 1999.
- Dinas Syariat Islam Provinsi Aceh. *Muzakarah Pemikiran Ulama Aceh*. Banda Aceh: Dinas Syari'at Islam Provinsi Aceh, 2016.
- Khallaf, 'Abd al-Wahhab. *Ilm Usul al-Fiqh*, 7th ed. N.cp.: Dar al-Qalam, 1978.
- Mahmud Syaltut. *al-Islam 'Aqidah Wa Syari'ah*, cet. III. t.tp.: Dar al-Qalam, 1966.
- Maizuddin dan Suarni. "Kecondongan Mamakai Cadar di Kota Banda Aceh dan Aceh Besar: Kajian Living Hadis", *Jurnal Mutawatir*, Vol. 9 No. 1, 2019. Prodi IAT Fakultas Ushuluddin UIN Sunan Ampel, Surabaya: UIN Sunan Ampel, 2019.
- Muhammad Abu Zahrah. *Usul al-Fiqh*. t.tp.: Dar al-Fikr al-'Arabi, n.d
- Muhammad al-Tahir ibn al-'Asyur. *Maqasid al-Syari'ah al-Islamiyyah*, 1st ed. Tunisia: Maktabat al-Istiqamah, 1366.
- Muhammad Rasyid Ridha. *Tafsir al-Qur'an al-Hakim (Tafsir al-Manar)*, Vol. IX, cet. II. N.cp.: Dar al-Fikr, n.d.
- Muslim ibn al-Hajjaj ibn Muslim al-Qusyayri al-Naysaburi. *Sahih Muslim*, 1st ed. Riyadh: Dar al-Salam, 1998.
- Mustafa al-Siba'i. *al-Sunnah wa Makanatuha fi al-Tasyri' al-Islami*, 4th ed. Beirut: al-Maktabat al-Islami, 1985.
- Tarmizi M. Jakfar. *Otoritas Sunnah Non-Tasyri'iyah menurut Yusuf al-Qaradhawi*, 1st ed. Yogyakarta: Ar-Ruzz Media, 2011.
- Wahbah al-Zuhayli. *Usul al-Fiqh al-Islami*, Vol I, 2nd ed. Damaskus: Dar al-Fikr, 2004.

THE PERSPECTIVE OF ULAMA DAYAH ON THE HADITH ABOUT PROCEDURES OF FRIDAY PRAYER IN PIDIE REGENCY, ACEH PROVINCE

ORIGINALITY REPORT

13%

SIMILARITY INDEX

3%

INTERNET SOURCES

1%

PUBLICATIONS

12%

STUDENT PAPERS

PRIMARY SOURCES

1

Submitted to UIN Syarif Hidayatullah Jakarta

Student Paper

11%

2

wiyonggoputih.blogspot.com

Internet Source

1%

3

catatantidur.blogspot.com

Internet Source

1%

4

jurnal.ar-raniry.ac.id

Internet Source

1%

Exclude quotes On

Exclude matches < 1%

Exclude bibliography On