THE LAW OF TRADING AT THE MID OF THE FRIDAY PRAYING

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ABSTRACT

This paper discusses the law of trading (buying and selling) at the time of Friday prayings. This discussion has not developed since classical scholars. Allah forbids buying and selling at the time of Friday prayings. The scholars are of the opinion that the law of buying and selling at the time of Friday prayings is haraam, because they always associate it with the law of Friday prayings. According to them, the law of Friday praying is obligatory. The author performs re-ijtihad against the law of buying and selling at the time of Friday prayings. By using the ijtihad method bayāni, the author concludes that the prohibition on buying and selling at the time of Friday prayings is only limited to the etiquette or ethics case. It is associated with the law of Friday prayings which according to the author, it is sunnah. For this reason, the author stipulates that the law of buying and selling at the time of Friday prayings is makruh (disliked).

Keywords: Trading, Friday praying, Ijtihad Bayāni
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INTRODUCTION

Islam regulates everything in human life. Allah governs humans through the Qur'an and the Hadith of the Prophet SAW. The rules in the Qur'an and hadith, are sharia. With ijtihad, fiqh experts reduce the shari'a into Islamic law (fiqh). The law of buying and selling at the time of Friday prayings is fiqh, which is ijtihadi.

The discussion about the law of buying and selling at the time of the Friday praying is a discussion that has not developed since classical scholars, even the discussion can be said to have stopped and has become a permanent and established law. This is because the law of buying and selling is associated with the law of Friday praying, while the law of Friday praying is considered complete. Based on the Qur'an, Hadith and Ijma', the law of Friday praying is obligatory (Al-Islāmiyyah, 1992; Az-Zuhaili, 1985). In QS: Al-Jumu'ah: 9 it is stated that the command to perform the Jum'ah praying is accompanied by a prohibition on buying and selling. This prohibition on buying and selling is considered as a reinforcement for the argument that Friday prayings are obligatory (Al-Islāmiyyah, 1992).

The original law of buying and selling is mubah (permissible). However, because there is a prohibition in the Qur'an regarding the law of buying and selling at the time of Friday prayings, the law of buying and selling has changed, from permissible to unlawful. The sale and purchase is unlawful if it is carried out by a person who is obliged to perform Friday prayings and is carried out after the priest sits on the pulpit, and the second call to praying has been sounded (Az-Zuhaili, 2018).

The law of buying and selling at the time of Friday prayings began to be questioned again, when Ibn Muhdir wrote a book of his ijtihad results with the title: Friday prayings are Sunnah, not mandatory, and may include the Zuhur praying until Isha 'without cause. In the book, it is stated that the law of Friday praying is sunnah, not obligatory (Muhdir, 2021). With the stipulation of the law that Friday prayings are sunnah, no one is subject to the burden of Friday prayings. Therefore, it does not make sense if the law of buying and selling at the time of Friday prayings is haram.

The law of buying and selling at the time of Friday praying is ijtihadi. In the Qur'an, Allah forbids buying and selling at the time of Friday prayings. Allah forbids it in one form (صيغة) ban / nahy (نها). In this paper, the author will conduct ijtihad to determine that the nahy only has makruh legal force.

LITERATURE REVIEW

The law of buying and selling at the time of Friday prayings has been widely discussed, both in the books of commentary and fiqh books. The law of buying and selling at that time was closely related to the law of Friday prayings. Classical scholars stipulate that the Friday praying is obligatory. Therefore, the
prohibition on buying and selling at the time of the Friday praying strengthens the law on the obligatory Friday praying. The scholars are of the opinion that this prohibition is an indication of the unlawful law (haram).

At-Tabari (2001) states that buying and selling at the time of Friday prayers is forbidden. The prohibition begins at the call to praying before the sermon. After the Friday praying is over, it is permissible again to buy and sell.

Kašīr (1998) states that when the call to praying for Friday prayers, then leave buying and selling. Therefore, the scholars have agreed on the prohibition of buying and selling after the second call to praying.

Al-Qurtubi (2006) states that Allah forbids and forbids buying and selling at the time of Friday prayers for people who are obliged to pray Friday. People who are not obliged to pray Friday, it is not prohibited to carry out buying and selling. There are two opinions about when buying and selling is forbidden. The first opinion is starting after the sun has slipped until the Friday praying is over. The second opinion is starting the call to praying for the sermon until the time for praying.

Al-Bagawi (1411 H) wrote that buying and selling that is forbidden is buying and selling during the second call to praying. According to Az-Zuhri, buying and selling that is forbidden is buying and selling when the imam goes out to the mosque, and according to Ad-Dahak when the eyes of the heart slip to the west.

Haqqi (2018) mentions that those who are told to leave are all muamalah. The mention of buying and selling here is only a majaz of all muamalah.

Az-Zuhaili (2018) states that the law of buying and selling at the time of Friday praying for people who are obliged to pray Friday is forbidden. However, he sorted out the law of buying and selling on Fridays according to the time and circumstances of the mukallaf. According to him, buying and selling on Fridays can be divided into:

1. If the sale and purchase is carried out before the sun slips, then the law is permissible for everyone.
2. If the sale and purchase is carried out after the Friday praying, then the law is permissible for everyone. Allah has ordered us to be scattered on the earth to seek sustenance after Friday praying (QS. Al-Jumu‘ah: 10).
3. If two people are not obligated to pray Friday and they are buying and selling all Friday (all day long, even when Friday prayers are performed), then the law is permissible and not unlawful (haram).
4. If two people are buying and selling, both or one of them is obliged to pray Friday, and the sale and purchase is done after the sun has gone down, before the imam comes to the mosque, before the imam sits on the pulpit and before the muezzin gives the call to praying, then buying and selling that’s makruh tanzih.
5. If two people make a sale and purchase, both or one of them is obliged to pray Friday, and the sale and purchase is carried out after the priest sits on the pulpit and the muezzin has sounded the call to praying, then the sale and purchase is unlawful and the perpetrators are sinful.

The current discussion, only reveals the opinions of classical scholars as above, namely about the obligation of Friday prayers and the haram of buying and selling at the time of friday prayers for people who are obliged to perform Friday prayers. Erman (2011) discusses the reconstruction of the provisions of Friday prayers. According to him, there is no difference in legal understanding of the Nash Qur'an. The difference is only around the Prophet's hadith, especially about the determination of the conditions of the person who is obliged to perform Friday prayers and the legal conditions of Friday prayers.

Widyatama (2015) discusses this Friday prayer in terms of multi-media use to increase the effectiveness of Friday sermon messages. There is no innovation about the law, conditions and pillars of Friday prayers in the discussion, because it is already established. In terms of the delivery of Friday sermons, according to him, so far it is considered monotonous, lack of preparation and does not use multi media, only limited to qualifying and getting along well friday sermons only. Khatib was less concerned about the response of the pilgrims. Pilgrims pay less attention to khatib messages, some even sleep. This proves that the delivery of khatib messages is very less effective. To improve the effectiveness of the delivery of sermons, Rendra proposes using multi-media, but must still meet a number of conditions and pillars of Friday sermons.

Saputra et al. (2021) discussed the understanding and implementation of hadiths about Friday prayers at the Darul Ma'rif Batang Kabung Ganting Grand Mosque in Padang. The hadith in question is a hadith about the virtues and practices of Friday prayers. According to them, the worshippers of the mosque understood that Friday is the day of forgiveness, the day of worship, the day of almsgiving and the greatest sacrifice. To implement this understanding, pilgrims divide the time into three stages, namely the time to wait for Friday prayers, the time of Friday prayers and the time of Friday prayers have been completed. The waiting time for Friday prayers is filled with dhikr and prayer together. The time of entering Friday prayers, filled with azan 2 times, lectures, tahlil, sermons with Arabic, Friday prayers two rakaats that end with greetings, and dhikr together. When Friday prayers have been completed, the majority of pilgrims ignore the sunnah ba'adiyah Friday prayer.

Najah (2019) discusses the prohibition of buying and selling during Friday prayers in the study of tafsir ahkam fi al-Mu'amalah. According to him, buying and selling that is done during Friday prayers is fāsid, because there is a prohibition to buy and sell, but the agreement is still valid. The ban on buying and selling since the azan resounds until Friday prayers are completed. If the Friday
azan has been proclaimed, it is illegal for men who are obliged to attend Friday prayers to perform any activity, other than attending Friday prayers.

Setiyawan et al. (2015) discussed about the android-based Friday prayer learning application. According to them, after review, the android-based Friday prayer learning application is easy to run, useful, attractive appearance, and the buttons and functions contained in the application can function properly in accordance with their respective functions. This "Android-Based Friday Prayer Learning App" can run well on devices with the Android operating system at least version 4.0 (Ice Cream Sandwitch) with a minimum available storage capacity of 7 MB.

From the literature review above, the author ensures that this article has never been written by anyone. Ijtihad conducted by the author is a personal ijtihad, with no influence from anywhere.

**METHODOLOGY**

In this paper, the author conducts his ijtihad on the law of buying and selling at the time of the Friday praying with the ijtihad method bayāni. According to Amir Muallim and Yusdani, the ijtihad method in the science of ushul fiqh is of three kinds, namely: the ijtihad method bayāni, ta’līli dan istiślāḥi (Affandi, 2012). In his book, Az-Zuhaili mentions the method ta’līli by the name qiyāsi (Az-Zuhaili, 1986).

Ijtihad method bayāni is the ijtihad method to explain the law by understanding the syar’i text which is based on linguistic rules or the meaning of lafaz. In this method, lafaz in syar’i texts is discussed from various aspects, both in terms of the scope of meaning, meaning and use in a sentence context to find the law referred to by syar’i texts or nash.

Ijtihad method ta’līli or qiyāsi is a method of ijtihad to find the law based on ‘illah or reason. This is based on the assumption that every law must have a ‘illah or legal reason. ‘Illah used as the basis for determining the law for cases for which there is no legal stipulation. Cases for which there is no legal stipulation are qiyased to cases where there is already a legal stipulation based on similarities of ‘illah.

Ijtihad method istiślāḥi is a method of ijtihad to determine the law for cases for which there is no legal stipulation yet ra’y (mind) which is based on the principle of benefit. By analyzing the positive and negative sides, then a legal case will be determined by law. If the positive side is more, then the law will be established.

With the ijtihad method bayāni, the author analyzes the law of buying and selling at the time of Friday prayers. The author analyzes the words used by Allah to regulate buying and selling at the time of Friday prayers. Allah forbids buying and selling at the time of Friday prayers with the word prohibition or
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nahy (نهي). Prohibition word or nahy (نهي) this is what will be analyzed, so that the author gets clear laws for buying and selling at the time of Friday praysings.

DISCUSSION

Theoretical Foundation about the Law of Friday Prayer

The word "Friday prayer" consists of two words, salat and Friday. The word salat comes from arabic: َصَلَّى (صلاة). َصَلَّى (صلاة) is ism al-maṣdar (اسم المصدَّر) from the word: َصَلَّى (ṣalla – ُصلَى (yuṣallī), which replaces maṣdar. In Al-Mu’jam al-Wasīt it is mentioned: (meaning: said: َصَلَّى - َصلَّتَانِ - َصَلَّيْتُ - َصلَّتْ) (Majma’ al-Lugah al-‘Arabiyyah, 2004: 522.). The plural form of the word َصَلَّى is َصَلَّاتَانِ (ṣalawāt) (Al-Fayyūmi, 1987).

According to language, prayer has meanings: prayer, forgiveness, mercy, religion, and the jewish house of worship (Al-‘Arabiyyah, 2004; Manẓūr, n.d.). The meaning of prayer according to the term Jumhur Ulama is:

أقوال وأفعال مفتوحة بالتكبير مختتمة بالتسليم مع النية بشرط مخصوص

Meaning: speeches and deeds that begin with takbir and end with greetings, accompanied by intentions, with special conditions (Al-Islāmiyyah, 1992).

The word Jum’at comes from arabic: جمعة (جمعمة). In language, جمعة, meaning: gathered (الجمعة / al-ijtīmā‘), handful (الجمعة / qubḍah), fellowship/association (الجمعة المجموعَة / al-ulfaḥ al-majmū‘ah), and sunday (الجمعة / al-usbū‘) (Ma’luf, 1975).

According to the terms, the words جمعة and جمعه, is the sixth day of the week. It is named after that because it is the day muslims gather (الجمعة) at the Mosque (Ma’luf, 1975). The word جمعة, the جمعة (al-jum‘ah), or the جمعة (al-juma‘ah). The word جمعة (al-jum‘ah) with the ِداممāh mim is the َلعَة Hijaz, the جمعة (al-jum‘ah) with the ِسَكُن mim is the َلعَة Bani ‘Uqail, and the جمعة (al-juma‘ah) with the َفَثَح mim is the َلعَة Bani Tamim. The ُفُسْحَة reading is جمعة (jum‘ah), with its mim which reads ِداممāh. The plural is جمعتَانِ جمعتْ جمعتُ جمعتْ which means: جمعتَانِ جمعتْ جمعتْ جمعتْ. The name of this Friday, at the time of Jahiliyah was ‘Arūbah (Al-‘Arabiyyah, 2004; Al-Fayyūmi, 1987; Az-Zabīdī, 1983).

So, what is meant by Friday prayers in this writing is the two raka‘at prayers performed on Fridays at zuhur time, instead of zuhur prayers (Qal‘aji & Qunaibi, 1988). This Friday prayer stands alone which is different from zuhur prayer in terms of jahr (read aloud), the number of rakaat, there is a sermon, and the conditions are different from zuhur prayer, it’s just that, the time is the same as the time of zuhur prayer (Al-Qaḥṭānī, n.d.).

History of Friday Prayers

In a narration, that As‘ad bin Zurārah was the first to perform Friday prayers with the inhabitants of Medina, before surah al-Jumu‘ah was revealed. The full history is as follows:
According to classical scholars, Friday prayers are obligatory. The obligatory law is based on the Qur'an, Hadith, and Ijma' ulama (Al-Islāmiyyah, 1992; Az-Zuhaili, 1985). The obligations to perform Friday prayers are: people who are

### The Law of Friday Prayer

According to classical scholars, Friday prayers are obligatory. The obligatory law is based on the Qur'an, Hadith, and Ijma' ulama (Al-Islāmiyyah, 1992; Az-Zuhaili, 1985). The obligations to perform Friday prayers are: people who are
intelligent, independent, men, and mukim, while there is no uzur. People who leave Friday prayers without any uzur will be sanctioned (Al-Bagawi, 1411 H).

Muhdir (2021), with his ijtihad, he established that the law of Friday prayers is sunnah. His ijtihad on the law of Friday prayers is written in a book entitled: *Salat Jum’at adalah Sunnah, Bukan Wajib, dan Boleh Menjamak Salat Zuhur Sampai Isya’ Tanpa Sebab.* In the book, it is mentioned that the law of Friday prayers is sunnah, not obligatory.

In establishing this Friday prayer, Ibn Muhdir is based on the Qur'an and Hadith. Allah narrates Friday prayers through the Qur'an and Hadith, with the form /ṣīgah (صيغة) command /amr (أمر). The origin of the *amr* or commandment is to indicate the obligatory law, unless there is a *qarīnah* that turn the obligatory law to another law. According to Ibn Muhdir, there are at least some *qarīnah*, so the law of Friday prayers is sunnah:

1. That the command to perform Friday prayers is in the Qur'an, which is in surah al-Jumu'ah: 9 is limited to *khair* (خير), meaning *afḍal* (أفضل) in ushul fikih is the same as sunnah, which is something that is rewarded for doing it and not tortured when leaving it.
2. In the Hadith the Prophet mentioned that the one who leaves Friday prayers three times in a row because of his disdain, allah will close his heart. So, people can leave Friday prayers at any time as long as it is not three times in a row. This shows that the law of Friday prayers is sunnah.
3. Some of the Prophet's companions left Friday prayers and the Prophet witnessed them. The Prophet did not sanction them. They were also not threatened by the Prophet.
4. The Prophet Muhammad once left Friday prayers.

With these *qarīnahs*, certainly with a long description and comparison with other legal cases, Ibn Muhdir determined that the law of Friday prayers is sunnah (Muhdir, 2021).

**Nahy (نهي)** or Prohibition

*Nahy* (نهي) is the masdar form of the word: نهي - نَهَى which means preventing and prohibiting (Ma’luf, 1975). *Nahy* (ban) is the opposite of *amr* (order) (Al-Bagdadi, 1988). According to the term, *nahy* (نهي) mean:

\[
\text{إِسْتَدْعَاءُ تُرُكَِّهُ} \\
\text{بِالأَفْعَالِ عَلَى جِهَةِ الْإِسْتَغْلِالَ.}
\]

Meaning: Demands to leave actions with words from a higher party (An-Namlah, 1999).

There are صيغة (ṣīgah or form) *nahy* in ushul fikih (Az-Zalmi, 2014):

1. *Al-Fi’l al-Muḍāri’* (الفَعْلُ المضارع) for *mukhatab* (second person) starting with *la* (لا - an-nāḥiyah or lā to prevent/prohibit), such as QS. Al-Baqarah: 188:

\[
\text{وَلاَ تَأَكُلُوْاْ أَمْوَالَكُمْ بِبَيْنَكُمْ بِالْبِلََّاءِ}
\]

Meaning: do not eat the wealth between you in a false way.
2. Derivation from the word *taḥrīm* (تَحْرِيم), such as QS. Al-Ma‘īdah: 3:

حَرَّمَتْ عَلَيْكُمُ الْقُُّلُبُ الْمُّنَّبَةَ وَالْمَمْلِكَةَ وَلَحْمَ الْجُنْزِيَّةَ

Meaning: Forbidden to you carriion, blood and pork.

3. Derivation from the word *nahy* (نهي), such as QS. An-Nahl: 90:

وَبَيْنَهُمْ عَنَ الْفَحْشَاءِ وَالْمَكْرِ

Meaning: He (Allah) forbids abominable and evil deeds.

4. *Nafy* (نفي) or denial of the word *ḥill* (حل) along with its derivation, such as QS. Al-Baqarah: 229:

وَلَا يَحْلُ لَكُمْ أَنْ تَأْخُذُوا مَا أَنْتُمُوهُنَّ شَيْئًا

Meaning: It is not lawful for you to take back what you have given them.

5. An act that is threatened with punishment, such as QS. Al-Ma‘un: 4-7:

فَوَفَّى لِلْمُصْلِّينَ ، أَلْدُنِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهِئُونَ ، أَلْدُنِينَ هُمْ يَرَاغُونَ ، وِيَمْفَعَلُونَ الْمَعَافُونَ

Meaning: So woe to those who pray, namely those who are negligent of their prayers, who are happy, and are reluctant to give help.

6. Denial question (الاستفهام الأكاري), such as QS. Yunus 99:

أَفَأَنتَ نَكَرَ الْبَنَاسَ حَتَّى يَكُونُوا مُؤْمِنِينَ

Meaning: do you want to force people so that they become believers?

**Meaning of Nahy**

*Nahy* used for several meanings, as describe in the Table 1

<table>
<thead>
<tr>
<th>Meaning</th>
<th>Example in Al-Qur’an</th>
</tr>
</thead>
<tbody>
<tr>
<td>To forbid</td>
<td>ولا تَتَّقَلُوا الْقُلُبَ الْمُّنَّبَةَ حَرَّمَهُ اللَّطِيْنَ الْأَلاَّلَةَ (التحريم)</td>
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<tr>
<td></td>
<td>Do not kill people that Allah has forbidden except for a right reason (QS. Al-Isra’: 33)</td>
</tr>
<tr>
<td>To show makruh</td>
<td>ولا تَتَّمَّمُوا الْخَبِيثَ مَنَّهُا تَثْبَتُونَ (الكراهة)</td>
</tr>
<tr>
<td></td>
<td>Do not choose what is bad for you to spend (QS. Al-Baqarah: 267)</td>
</tr>
<tr>
<td>To humiliate</td>
<td>ولا تَتَّفَّذُنْ عِيْنَتَكِ الْيَوْمِ مَا مَعْنَا بِهِ (التحقر)</td>
</tr>
<tr>
<td></td>
<td>And do not fix your eyes on the pleasures that We have given to some of them (QS. Taha: 131)</td>
</tr>
<tr>
<td>To explain the consequences</td>
<td>لا تَتَّهَّسِنَ اللَّهُ غَافِلًا عَمَّا يَغْيَبُ (بيان العاقبة)</td>
</tr>
<tr>
<td></td>
<td>And do not think that Allah is unaware of what the wrongdoers do (QS. Ibrahim: 42)</td>
</tr>
<tr>
<td>To pray</td>
<td>رَبَّنَا لَا تَزْرَعْ قَلْبَكُمْ بَعْدًا إِذْ هَدَيْنَا (الدعاء)</td>
</tr>
<tr>
<td></td>
<td>O our Lord, do not incline our hearts to error, after You have guided us (QS. Ali ‘Imran: 8)</td>
</tr>
<tr>
<td>To make despair</td>
<td>لا تَعْتَنَّزُوا أَنْ كُفُرْتُمْ بَعْدَ إِيمَانِكُمْ (الإلس)</td>
</tr>
<tr>
<td></td>
<td>Do not apologize, because you have disbelieved after believing (QS. At-Taubah: 66)</td>
</tr>
<tr>
<td>To give a hint</td>
<td>لا تَسْتَقِيمُوا عَنْ اِشْتِياءِ إِنْ تَبْنِيْكُمْ تَسْتَوَكَّمُ (الإرشاد)</td>
</tr>
<tr>
<td></td>
<td>Do not ask things, which if explained to you will trouble you (QS. Al-Ma‘idah: 101)</td>
</tr>
</tbody>
</table>
To cheer up (التسلية) And do not grieve for them (QS. An-Naml: 70)

For adab (الادب) And do not forget the good between you (QS. Al-Baqarah: 237).

There are several rules related to nahi (Al-Bākistāni, 2002), namely:

a. Nahi show the law of haram (النهي يدل على التحريم).
The origin of nahi is for the unlawful (haram) law, unless there is a qari'nah that turns the forbidden law to a law other than haram.

b. Nahi show damage (النهي يدل على الفساد).
Nahi indicates the damage and cancellation of something that was prevented.

Umar once refused and prevented people from marrying, while the men were in ihram. Likewise Mu'awiyah, he divorced people who married syigar.

c. Nahi which is after the question, then it is useful to show what the questioner wants (النهي الوارد عقب سؤال إفادته على حسب ما يقصده السائل).
For example the hadith below:

Meaning: The Messenger of Allah. asked about ablution for eating camel meat. He replied: "Ablutions for it!". He was also asked about ablution because of eating goat meat. He replied: "Do not perform ablution because of it!". He was also asked about praying at the camel mooring, then he replied: "Do not pray in that place, for indeed it is a devil." He was also asked about praying at the place where the goat moored, so he said: "Pray there, because that place contains blessings." (Dawud, n.d.).

Legal Istinbat

Allah forbids buying and selling at the time of Friday praying. Allah forbids it with the word prohibition or nahi (نهي), contained in Al-Qur'an (QS. Al-Jumu'ah: 9):

Meaning: O you who believe, if you are called to pray on Friday, then all of you hasten to pray Friday and leave buying and selling.

The prohibition for buying and selling in the paragraph above is: تر كا و (leave buying and selling). The meaning of the word تر كا و is تر كا و (leave). Word تر كا و (leave) is fi'il amr (command verb), but orders to leave. If we return to the meaning of nahi is:

 Meaning: The demand for abandoning actions with words from a higher party (An-Namlah, 1999), so word تر كا و (leave) this is included صيغة nahi, because here is an order from Allah to leave buying and selling, even that is said
النهي عن البيع or prohibition of buying and selling (Haqqi, 2018). At-Tabari in commenting on the sentence وذَرْوَ الْبِيعَ (and leave buying and selling) write:

Meaning: Allah specializes buying and selling to be prohibited, because buying and selling is a very important thing for them (Ar-Rāzi, 1981).

Ibn ‘Adil in commenting on the sentence وذَرْوَ الْبِيعَ (and leave buying and selling) write:

Meaning: Then Allah forbids buying and selling after the call to praying (‘Adil, 1998).

In relation to the sentence وذَرْوَ الْبِيعَ (and leave buying and selling), Al-Kasani commenting that the order to leave the sale and purchase is a prohibition or nahy to do so, and the lowest degree of prohibition or nahy is makruh (Al-Kasani, 2002).

Prohibition or nahy originally was to declare the law haram. However, if there is qarīnah or reasons that turn the forbidden law to another law, then the forbidden law will change. There are at least two qarinah that change the forbidden law, namely:

1. The law of buying and selling at the time of Friday praying is always associated with the law of Friday praying.

The scholars have agreed on the obligatory Friday praying. Therefore, if due to buying and selling, then someone leaves the Friday praying, then the sale and purchase becomes haram. According to Az-Zamakhsyari, most scholars are of the opinion that the prohibition does not cause damage to the buying and selling contract. The prohibition of buying and selling at the time of Friday praying is due to neglect of obligations, namely Friday praying (Al-Qurtubi, 2006).

If buying and selling activities are carried out during Friday praying, it will cause the perpetrators to leave Friday praying. Performing the Friday praying is obligatory, so leaving the sale and purchase is also obligatory, because the Friday praying is impossible if left behind by buying and selling. Something that makes the implementation of obligations, then something is legally obligatory. This is included in the rules:

ما لا يُتَّبَعُ الْوَاجِبُ إلَّا بِهِ فَهُوَ وَاجِب

Meaning: Obligations if cannot be perfect except with something else, then something else is obligatory.

Something that makes obligations can be carried out, there are times when conditions are conditions and sometimes there are causes (Al-Gazzi, 1996). Wudhu is a condition for praying, so ablution is obligatory. Leaving buying and selling is the reason for the obligatory Friday praying, so leaving buying
and selling is obligatory. Therefore, carrying out buying and selling at the time of the Friday praying is forbidden, because what is obligatory is to leave it.

Muhdir (2021) in his ijtihad stipulates that the law of Friday praying is sunnah, not obligatory. People who leave Friday prayings are not sinful. Therefore, buying and selling activities that neglect Friday prayings, which are sunnah, cannot be unlawful.

2. The prohibition of buying and selling at the time of Friday prayings is to regulate etiquette.

It is not good, when people perform the sunnah Friday prayings, there are people who are busy buying and selling. This is only limited to respecting people who are worshiping the sunnah. Therefore, Allah forbids buying and selling during Friday prayings. This prohibition is only limited to etiquette and morals, and this is the ethics of buying and selling.

Most scholars have determined that if there is a prohibition or nahy that aims to regulate human manners, then the law of nahy or prohibition is makruh. Al-Minyawi said that if it is related to etiquette and morals, then the law is makruh. The origin of nahy is for prohibition. Adab is qarinah that turns the original law of nahy from haram to makruh (Al-‘Usaimin, 2011).

Ibn ‘Abd al-Barr has distinguished between nahy or prohibition in terms of worship and morality. Nahy or prohibitions in worship result in haram laws, while nahy or prohibitions in morals result in makruh laws (Al-Barr, 1987). So, the law of buying and selling at the time of Friday praying is Makruh.

CONCLUSION

The law of buying and selling at the time of Friday prayings is makruh. This is different from the ijihad of the previous scholars who said it was haram. This very striking difference is due to two things. First, the law of buying and selling at the time of the Friday praying is always associated with the law of the Friday praying. The scholars say that Friday prayings are obligatory, so buying and selling at the time of Friday prayings is forbidden. The author says that Friday prayings are sunnah, so buying and selling at the time of Friday prayings is makruh.

Second, the prohibition of buying and selling at the time of Friday prayings is to regulate etiquette or ethics. The scholars who say that the prohibition of buying and selling during Friday prayings is haram, are those who view the law of Friday prayings as obligatory. According to them, leaving buying and selling is the reason for the implementation of Friday prayings for someone. The author, with his ijihad, stipulates that the prohibition is only an ethics in buying and selling, because it respects people who are doing Friday prayings whose law is sunnah.
With that two reasons or *qarînah*, the author stipulates that the law of buying and selling at the time of the Friday praying is *makruh*. So, ethically, you should not carry out buying and selling during Friday praying. However, if there are people who run the sale and purchase at that time, then it is permissible. They are not sinful.

**REFERENCES**


