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## Repeating an Obligatory Prayer when One Finds a Congregation in the Mosque

**Sri Ujiana Putri**

Institut Agama Islam STIBA Makassar, Indonesia

Email: [sri.ujiana@stiba.ac.id](mailto:sri.ujiana@stiba.ac.id)

**Andi Indra Puteri**

Institut Agama Islam STIBA Makassar, Indonesia

Email: [andi.indraputeri@stiba.ac.id](mailto:andi.indraputeri@stiba.ac.id)

**Khusnul Khotimah**

Institut Agama Islam STIBA Makassar, Indonesia

Email: [husnulkhootimah42@gmail.com](mailto:husnulkhootimah42@gmail.com)

**Hilyah**

Ankara Social Sciences University, Türkiye

Email: [hilyahrahmat04@gmail.com](mailto:hilyahrahmat04@gmail.com)

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### Abstract

In everyday Muslim devotional life, it is not uncommon for an individual who has already performed an obligatory (*fard*) prayer—either privately or elsewhere—to arrive at a mosque where congregational prayer (*ṣalāt al-jamā'ah*) is being established. This situation raises a recurring jurisprudential question: should the individual repeat the obligatory prayer with the congregation, and what is the legal status (*ḥukm*) of such repetition (*i'ādah*)? This article aims to conceptualize the practice of repeating an obligatory prayer upon encountering a congregation and to examine the legal rulings and juristic reasoning surrounding it across the major Sunni schools of law. The study employs a qualitative, library-based methodology using a normative juridical approach, drawing on classical and contemporary works of *fiqh*, *uṣūl al-fiqh*, and *ḥadīth*. A comparative analysis is conducted of the positions held by the Ḥanafī, Mālikī, Shāfi'ī, and Ḥanbalī schools. The findings reveal that repeating an obligatory prayer with a congregation after having already fulfilled it—either individually or in another congregation—is generally regarded as a recommended (*mandūb or sunnah*) act rather than a renewed obligation. The repeated prayer is typically classified as supererogatory (*nāfilah*) or confirmatory in nature, intended to attain the additional merit of congregational worship, while the initial prayer remains the one that fulfills the legal obligation. Nevertheless, juristic disagreement persists regarding specific details, including the permissibility of repeating certain prayers such as 'Aṣr and Maghrib, as well as the ruling on repetition for those who have already prayed in congregation. By clarifying these differences and their evidentiary bases, this study provides a clearer jurisprudential framework for contemporary mosque communities and *fiqh* educators in addressing the practice of *i'ādah* of obligatory prayer.

**Keywords:** Repeating, Prayer, Mosque

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## 1. INTRODUCTION

The performance of worship in Islam must be grounded in sound knowledge of fiqh rules as exemplified by the Prophet Muḥammad ﷺ, so that acts of worship do not deviate from what has been prescribed. Linguistically, *fiqh* means “understanding”, while terminologically it refers to knowledge of the practical *sharī‘ah* rulings derived from detailed evidences.<sup>1</sup>

Classical and contemporary scholars have written extensively about fiqh and its rules. Fiqh is often divided into two large spheres: *fiqh al-‘ibādāt* (acts of worship) and *fiqh al-mu‘āmalāt* (transactions and social dealings). *Fiqh al-‘ibādāt* covers acts such as prayer, zakat, fasting, and ḥajj which directly draw a servant closer to Allah, while *fiqh al-mu‘āmalāt* regulates relations between human beings, such as sale contracts, leasing, marriage, and inheritance.

Worship in general can be understood as sincere submission and obedience to Allah and following the Sunnah of the Prophet ﷺ.<sup>2</sup> Within this domain, *ṣalāh* occupies a central position. It is the foremost act of worship in Islam and is obligatory upon every accountable Muslim. The discussion of *ṣalāh* in fiqh literature is therefore vast and detailed, and its rulings are found in books on *fiqh*, *uṣūl al-fiqh*, and *qawā‘id fiqhiyyah*.

Linguistically, *ṣalāh* denotes supplication and prayer for mercy; terminologically, it is a series of actions and statements, consisting of pillars, dhikr, and stipulated conditions at defined times, beginning with *takbīrat al-ihrām* and ending with *taslīm*.<sup>3</sup> The obligation of prayer is fundamental, as it is the first deed for which a person will be held accountable on the Day of Judgment.<sup>4</sup>

Prayer may be performed individually (*munfarid*) or in congregation (*jamā‘ah*). *Munfarid* prayer is performed alone, while congregational prayer involves at least two people, one acting as *imam* and the other as *ma‘mūm*.<sup>5</sup>

In this case Allah Swt. says in Q.S. al-Baqarah/2: 43.

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ

Translation:

Establish prayer, pay zakat, and bow with those who bow.<sup>6</sup>

This verse, among others, underlines the virtue of performing prayer in congregation. The reward of praying in congregation in the mosque is greater than that of praying alone. For men, performing obligatory prayers in congregation in the mosque

<sup>1</sup> Muṣṭafā bin Muḥammad Salāmah, *Al-Ta’sīs Fī Uṣūl Al-Fiqh ‘Alā Ḍau’ Al-Kitāb Wa Al-Sunnah* (Riyadh: Dār al-Qabas lil-Nashr wa-al-Tawzī, 2009). h.13-14.

<sup>2</sup> Muhammad bin Ahmad bin ‘Alī al-Juwairī, *Juhūd Al-‘Ulamā Al-Salaf*, III (Riyāḍ, 2003). h.330.

<sup>3</sup> Ṣālih bin Gānim al-Sadlān, *Salāh Al-Jamā‘ah Hukmuhā Wa Ahkāmuhā ‘Alā Mā Yaqa’u Fīhā Min Bida’ Wa Akhṭa’*, II (Riyāḍ: Dār Al-Waṭni li al-Nasyr, n.d.). h.9.

<sup>4</sup> Ardiansyah, “Pelaksanaan Salat Fardhu Bagi Remaja (Studi Kasus Kesadaran Melaksanakan Sholat Di RT 11 Dusun Mukti Makmur Kecamatan Sukaraja Kabupaten Seluma)” (IAIN Bengkulu, 2019). h.1.

<sup>5</sup> Ade Rijal Mardiana, *Fikih*, 1st ed. (Bandung: Grafindo Media Pratama, 2008). h.40.

<sup>6</sup> Kementrian Agama, *Al-Quran Terjemahan Dan Tajwid Warna* (Bandung: Cordoba, 2020). h.7.

is strongly encouraged, while for women praying at home is generally considered better, although they may also attend the mosque.<sup>7</sup>

The specific issue examined in this article is the repetition of an obligatory prayer (*ṣalāt al-i‘ādah*), namely repeating a farḍ prayer with a congregation in the mosque despite having already performed the same farḍ prayer beforehand, either individually or in another congregation. In practice, it is common to find people who have already prayed at home, then come to the mosque—perhaps to attend a study circle or funeral prayer—and find that the obligatory prayer is being established in congregation. This raises the fiqh question of whether the previous prayer suffices or whether it is recommended, or even required, to repeat the prayer with the congregation. Ibn Rushd, in *Bidāyat al-Mujtahid wa Nihāyat al-Muqtaṣid*, discusses the organization of repeating obligatory prayers when a congregation is found in the mosque despite having already prayed before.<sup>8</sup> Scholars differ, however, on the scope and conditions of such repetition: which prayers may be repeated, and in what circumstances. Accordingly, this study focuses on two main problems: First, What is the concept of repeating an obligatory prayer upon finding a congregation in the mosque? Second, What is the legal ruling of repeating an obligatory prayer in this context, and how do the major schools of law differ?. This research is a library-based study, relying primarily on written sources such as classical *fiqh* texts, commentaries, and contemporary *fiqh* works. It employs a normative legal approach, which seeks legal rulings by referring to the Qur’an and Sunnah as the primary sources of religious law and to the juristic elaborations built upon them. Normative legal research, as explained by Soerjono Soekanto and Sri Mamudji, is conducted by examining library materials or secondary data to infer legal norms and principles.<sup>9</sup> Through this approach, the study aims to arrive at findings that reflect ideal values such as justice, truth, and conformity with *sharī‘ah* principles.

The issue of repeating an obligatory prayer upon finding a congregation in the mosque is, therefore, a recurrent fiqh problem rooted in everyday worship. It appears widely in Muslim communities, but levels of understanding and practice vary according to the fiqh references and schools followed. A review of previous studies is needed to map how this issue has been addressed, whether from the perspective of classical jurisprudence, comparative fiqh, or empirical research on community practice, and to identify the specific niche of the present study. Previous research includes, among others:

1. Research by Febriyeni and Beni Firdaus.<sup>10</sup> Students of IAIN Bukit Tinggi, sharia faculty entitled “*Hukum Mengulang Salat dengan Berjama’ah (Studi Pemahaman Hadis Mukhtalif)*” which concludes that repeating an obligatory prayer in congregation is permissible. According to some ḥadīths, if someone has already performed the obligatory prayer then joins a congregation, the repeated prayer is counted as a sunnah prayer, while in other narrations the opposite is argued. Their focus, however, is on the *ḥadīth mukhtalif* analysis rather than the systematic madhhab comparison in mosque-context i‘ādah.

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<sup>7</sup> Ade Rijal Mardiana, *Fikih*. h.40.

<sup>8</sup> Muhammad Ahmad bin Muhammad Ibn Rusyd Al-Qurṭubī, *Bidāyah Al-Mujtahid Wa Nihāyah Al-Muqṭṣid*.

<sup>9</sup> Ishaq, *Metode Penelitian Hukum Dan Penulisan Skripsi, Tesis, Serta Disertasi*, II (Jambi, 2016).

<sup>10</sup> Febriyeni and Beni Firdaus, “Hukum Mengulang Salat Dengan Berjama’ah (Studi Pemahaman Hadis Mukhtalif,” *Jurnal Hukum Islam* 3, no. 2 (2018).

2. Research by A. Khalil Thahir.<sup>11</sup> Students of IAIN Kediri, faculty of sharia entitled “*Menggugat Konsep Ihthiyath dalam I’adah Salat Dhuhur Ba’d al-Jum’at*” which discusses the repetition of Zuhur as a substitute for Friday prayer and the juristic disagreement regarding that issue. The present study is distinct in that it focuses on repeating any obligatory prayer when finding a mosque congregation, not on Zuhur after Jumu’ah.
3. Research by Salahudin al-Ayyubi.<sup>12</sup> Students of Sunan Kalijaga State Islamic University of Yogyakarta, Faculty of Shari’ah and Law, entitled “*Salat Fardu Secara Berjemaah (Studi Komparasi Pendapat Imam al-Syafii dan Imam Ahmad bin Hanbal)*” which compares the rulings of Imām al-Shāfi’ī and Imām Aḥmad on the obligation of congregational prayer. In contrast, this article narrows its focus to the specific case of repeating an already-performed obligatory prayer upon encountering a congregation.

Thus, the novelty of this research lies in offering a focused comparative analysis of i’ādah of obligatory prayers upon finding a congregation, synthesizing evidences and positions from multiple schools, and drawing practical implications for contemporary mosque life.

## 2. DISCUSSION

### 2.1. Obligatory Prayer and Its Legal Status

Obligatory (*fard*) prayer is an act of worship that must be performed by every accountable Muslim (*mukallaf*) five times a day at specific times. Each of these prayers has particular movements and recitations that must be executed in accordance with the Sunnah of the Prophet ﷺ. Prayer functions as a vital link between the servant and the Creator, and its validity depends on fulfilling conditions and pillars outlined in the Sunnah.<sup>13</sup> Allah says in Q.S. al-Bayyinah/98:5:

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقِيَمَةِ

Translation:

They were not commanded except to worship Allah, [being] sincere to Him in religion, inclining to truth, and to establish prayer and to give zakat; and that is the correct religion.<sup>14</sup>

Humans are commanded to worship Allah with sincere devotion, not for worldly status or reputation, but purely seeking the reward of Allah. Establishing prayer and paying zakat form the core of this upright religion.<sup>15</sup>

The obligation of prayer is *fard ‘ayn*, which means it is incumbent on each individual and cannot be delegated. Prayer is the central obligation following the testimony of faith. It is a sign distinguishing Muslims from non-Muslims and serves as gratitude for divine blessings, providing spiritual and educational benefits for both

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<sup>11</sup> A. Khalil Thahir, “Menggugat Konsep Ihthiyath Dalam I’adah Salat Dhuhur Ba’d al-Jum’at,” *Jurnal STAIN Kediri Jurusan Ushuluddin* 16, no. 1 (2007).

<sup>12</sup> Shalahudin Al Ayyubi, “Salat Fardu Secara Berjemaah (Studi Komparasi Pendapat Imam Asy-Syafi’i Dan Imam Ahmad Bin Hanbal)” (Universitas Islam Negeri Sunan Kalijaga, 2011).

<sup>13</sup> Abd al-‘Azīz bin ‘Abdullāh bin ‘Abd al-Raḥmān al-Rājī, *Syarḥ ‘Umdah Al-Fiqh*, n.d. h.1.

<sup>14</sup> Kementrian Agama, *Al-Quran Terjemahan Dan Tajwid Warna*. h.598.

<sup>15</sup> Muḥammad bin Ṣāliḥ bin Muḥammad bin al-‘Uṣaimīn, *Syārḥ Riyāḍ Al-Ṣāliḥīn* (Riyāḍ: Dār al-Waṭn li al-Nasyr, n.d.). h.240.

individuals and society.<sup>16</sup> This centrality is reinforced by the command In Q.S. al-Baqarah/2:238

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى وَقُومُوا لِلَّهِ قَانِتِينَ

Translation:

Maintain all obligatory prayers and Wustā prayers, stand for Allah SWT. in prayer with reverence.<sup>17</sup>

Abu Ja'far said the meaning of the verse is the interpretation of the verses of the Qur'an related to prayer, especially regarding the implementation of obligatory prayers and sunnah prayers. This reflects the importance of performing worship prayers at the times determined by Allah and paying attention to the implementation of sunnah prayers as a complement. The verse reflects the teachings of Islam which regulate special times to perform obligatory prayers, which are the main obligation of every Muslim and recommends praying sunnah prayers between obligatory prayers as a form of getting closer to Allah with more worship.<sup>18</sup>

## 2.2 Concept of Repeating Obligatory Prayers When Finding a Congregation in the Mosque

In Arabic, repeating a prayer is referred to as *i'adah*. Etymologically, *i'adah* means doing an act a second time. In juristic terminology, multiple definitions have been offered. Ibn 'Ābidīn, in *Radd al-Muhtār 'alā al-Durr al-Mukhtār*, defines *i'adah* as repeating a deed similar to the first deed. Muḥammad al-Amīn al-Shinqīṭī explains that *i'adah* means repeating an act at another time due to some reason that invalidated or diminished the first performance.<sup>19</sup> According to Muḥammad al-Amīn al-Syinqīṭī, *i'adah* means repeating work at another time because there is a reason that cancels it. In this case, *i'adah* can be done at the specified time or at another time. However, if there is nothing that cancels it, then it is obligatory to carry out *i'adah* at the specified time.<sup>20</sup>

In *Syarḥ al-Mu'tamad fī Uṣūl al-Fiqh* it is stated that *i'adah* refers to performing an obligation a second time within its designated time after an initial performance that contained some deficiency, defect, or was done as a precaution. As mentioned by Muṣṭafā al-Kīn and Muṣṭafā al-Bugā in the book *al-Fiqh al-Manhajī 'alā Maḏhabī Imām Sāfi'ī* that *i'adah* is when someone has performed the obligatory prayer, but then he sees a defect or deficiency in the perfection or procedure of the prayer. Then he performs the prayer until there is no defect or deficiency in the implementation of his prayer.<sup>21</sup> However, in this research, the *i'adah* in question is repeating the fardu prayer when there are congregants at the mosque even though they have performed the fardu prayer before.

## 2.3. The Ruling on Repeating Obligatory Prayers upon Entering a Congregation

The basic evidence for the permissibility—even recommendation—of repeating a prayer in such circumstances is found in several ḥadīths. Among them is the ḥadīth of

<sup>16</sup> Khoirul Abror, *Fiqh Ibadah* (Yogyakarta: Phoenix Publisher, 2019). h.76.

<sup>17</sup> Kementrian Agama, *Al-Quran Terjemahan Dan Tajwid Warna*. h.39.

<sup>18</sup> Abū Ja'far Ibn Jarīr al-Ṭabṛī, *Jāmi' al-Bayān 'an Ta'wīl Āy al-Qur'ān* (Makkah al-Mukarramah: Dār al-Tarbiyah al-Turās, n.d.). h.167.

<sup>19</sup> Hāsyiah 'Ibn 'Ābidīn, *Radd Al-Muhtār 'alā Al-Durr Al-Mukhtār* (Beirut: Dār al-Fikr, 1966).

<sup>20</sup> Muḥammad al-Amīn al-Syinqīṭī Ibn Muḥammad al-Mukhtār al-Jaknī al-Syinqīṭī, *Muḏakkirah Uṣūl Al-Fiqh 'alā Rauḏah Al-Nāẓir* (Beirut: Dār Ibn Hazm, 2019).

<sup>21</sup> Muṣṭafā al-Kīn, *Al-Fiqh al-Manhajī 'Alā Maḏhabī Imām Syāfi'ī* (Dimasyq: Dār al-Qalam, 1992). h.110.

Yazīd bin al-Aswad, reported by al-Tirmidī and others, in which two men had already prayed in their encampment, then attended the Fajr prayer with the Prophet ﷺ at Masjid al-Khayf but did not join the congregation.<sup>22</sup> As mentioned in the following ḥadīth

شَهِدْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَجَّتَهُ، فَصَلَّيْتُ مَعَهُ صَلَاةَ الصُّبْحِ فِي مَسْجِدِ الْخَيْفِ، فَلَمَّا قَضَى صَلَاتَهُ انْحَرَفَ، فَإِذَا هُوَ بِرَجُلَيْنِ فِي أُخْرَى الْقَوْمِ لَمْ يُصَلِّيَا مَعَهُ، فَقَالَ: عَلَيَّ بِهِمَا، فَجِيءَ بِهِمَا تُرْعَدُ فَرَائِصُهُمَا، فَقَالَ: مَا مَنَعَكُمَا أَنْ تُصَلِّيَا مَعَنَا؟ فَقَالَا: يَا رَسُولَ اللَّهِ، إِنَّا كُنَّا قَدْ صَلَّيْنَا فِي رِحَالِنَا، قَالَ: فَلَا تَفْعَلَا، إِذَا صَلَّيْتُمَا فِي رِحَالِكُمَا، ثُمَّ أَتَيْتُمَا مَسْجِدَ جَمَاعَةٍ فَصَلِّيَا مَعَهُمْ، فَإِنَّهَا لَكُمْ نَافِلَةٌ. (أخرجه الترمذي)<sup>23</sup>

Meaning:

It was narrated to us (Aḥmad bin Manī') that he said; it was narrated to us (Hushaim) that he said; it was narrated to us (Ya'lā bin 'Aṭā') that he said; it was narrated to us (Jābir bin Yazid bin al-Aswad al-'Āmiriy) from (his father) that he said; "I performed Hajj with the Prophet (peace and blessings of Allaah be upon him). Then I prayed Fajr with him in the mosque of al-Khaif." He said; "When he finished the Fajr prayer and turned away, suddenly there were two men from another group who did not join him in congregational prayer. So he said: "Bring these two here!" So they were brought before the Prophet (peace and blessings of Allaah be upon him). Their veins were trembling. He said: "What prevents you from praying with us?" They replied, "O Messenger of Allaah, we have prayed in our place," He said: "Do not do that, if you have prayed in your place, then you come to a mosque where congregational prayer is being performed, then pray with them, because that will be the reward of the Sunnah for both of you. (Reported by al-Tirmidhee).

According to the jurists, a person who has performed the obligatory prayer in a separate prayer is permitted to repeat the prayer in congregation. This means that if a person has performed the prayer alone and then wants to repeat it in congregation, it is permissible according to the jurists. The second prayer in congregation is considered *Sunnah*. That is, even though the first prayer has been performed correctly and legally, a person is still allowed to repeat the prayer in congregation as a *sunnah*.<sup>24</sup>

If a person has started his prayer before the imam begins, then it is mentioned in the book *Rad al-Muḥtār 'alā al-Dur al-Mukhtār* that if someone has performed the obligatory prayer munfarid and then the imam starts the obligatory prayer in the mosque, the individual cannot repeat his prayer from the beginning but must continue his prayer munfarid until it is finished. The same goes for someone who performs the obligatory prayer after the congregation in the mosque has finished, then in fiqh there is an opinion that says that the individual must repeat the prayer from the beginning.<sup>25</sup>

#### 2.4. Repetition According to the Ḥanafī School

<sup>22</sup> Abdullāh bin Muḥammad al-Tiyār, *Al-Fiqh Al-Maisir* (Saudi: Madār al-Waṭn li al-Nasyr, 2012). h.376.

<sup>23</sup> Abū 'Īsā Muḥammad bin 'Īsā al-Tirmizī, *Al-Jāmi' Al-Kabir* (Beirut: Dār al-Garb al-Islāmī, n.d.). h.258

<sup>24</sup> Wahbah bin Muṣṭafā al-Zuhailī, *Al-Fiqh Al-Islāmī Wa Adillah*, IV (Dimasyq: Dār al-Fikr, 1966). h.1185

<sup>25</sup> Muḥammad Amīn bin 'Umar bin 'Abd al-'Azīz 'Ābidīn al-Dimasyqī, *Rad Al-Muḥtār 'alā Al-Dur Al-Mukhtār*, II (Beirut: Dār al-Fikr, 1966). h.51.

Repetition of obligatory prayer when gathering congregation in the mosque according to Imam Abu Hanifah is *إِعَادَة* (recommended to repeat it). It is recommended to repeat the prayer that has been performed before when meeting the congregation in the mosque, but the prayer in question is the munfarid prayer that has been performed at home.<sup>26</sup> As mentioned in the following hadith.

عَنْ يَزِيدَ بْنِ الْأَسْوَدِ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ صَلَّى مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَاةَ الصُّبْحِ، فَلَمَّا صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، إِذَا هُوَ بِرَجُلَيْنِ لَمْ يُصَلِّيَا، فَدَعَا بِهِمَا، فَجِئَا بِهِمَا تُرْعَدُ فَرَائِصُهُمَا، فَقَالَ لَهُمَا: مَا مَنَعَكُمَا أَنْ تُصَلِّيَا مَعَنَا؟ قَالَا: قَدْ صَلَّيْنَا فِي رِحَالِنَا، قَالَ: فَلَا تَفْعَلَا، إِذَا صَلَّيْتُمَا فِي رِحَالِكُمَا، ثُمَّ أَدْرَكْتُمَا الْإِمَامَ وَلَمْ يُصَلِّ، فَصَلِّيَا مَعَهُ، فَإِنَّهَا لَكُمْ نَافِلَةٌ. (رواهُ أَحْمَدُ، وَاللَّفْظُ لَهُ، وَالثَّلَاثَةُ، وَصَحَّحَهُ التِّرْمِذِيُّ، وَابْنُ جَبَّانٍ)<sup>27</sup>

Meaning:

From Yazid bin al-Aswad ra., he once prayed the Fajr with the Messenger of Allah s.a.w. When the Messenger of Allah s.a.w. had finished praying, he met two men who did not join in the prayer. He called the two men, then both of them were confronted by trembling bodies. He asked them, "What prevented you from praying with us?" They replied, "We prayed in our house." He said, "Do not do that, if you two have prayed in your house, then you see the imam has not prayed, then you two pray with him because that is a sunnah for you." (H.R. Ahmad, and its wording from Abū Dāwud, Tirmizī, and al-Nasā'ī, and it was confirmed by Tirmizī and Ibn Hibbān).

From this hadith, Imam Abu Hanifah explained that it is recommended to repeat the obligatory prayer when meeting a congregation in the mosque. Indeed, the repeated prayer is a sunnah reward, while the first prayer is an obligatory reward. Then it is mentioned again in the hadith. Then it is explained again in the following hadith.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى أَخْبَرَنَا جَعْفَرُ بْنُ سُلَيْمَانَ عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ عَنْ أَبِي ذَرٍّ قَالَ قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا أَبَا ذَرٍّ إِنَّهُ سَيَكُونُ بَعْدِي أُمَرَاءُ يُمِيتُونَ الصَّلَاةَ فَصَلِّ الصَّلَاةَ لَوْفَتَهَا فَإِنْ صَلَّيْتَ لَوْفَتَهَا كَانَتْ لَكَ نَافِلَةٌ وَإِلَّا كُنْتَ قَدْ أَحْرَزْتَ صَلَاتَكَ. (رواه مسلم)<sup>28</sup>

It means:

Has told us Yahyā bin Yahyā, has told us Ja'far bin Sulaiman from Abu Imrān Al-Jaunī from 'Abdulah bin Šāmit from Abū Żar said, Rasulullah saw. said to me: "O Abu Żar, after my death, there will appear rulers who delay the prayer, so perform the prayer on time, if you find (them) praying on time, then you get the reward of the sunnah, if not, it means you have guarded your prayer. (Narrated by Muslim).

It is explained in the book of *Syarḥ Ṣaḥīḥ Muslim* that if you pray at that time, then it is sunnah for you, meaning the second prayer that he prays with the imam is

<sup>26</sup> Sa'īd Hawwā, *Al-Asās Fī Al-Sunnah Wa Fiqhihā* (Dār al-Salām, 1994). h.982

<sup>27</sup> Muḥammad Naṣir al-dīn al-Bānī, *Ṣaḥīḥ Sunan Abī Dāwud* (Kuwait: Mu'assasah Girās li al-Nasīr wa al-Tauzī', 2002). h.119

<sup>28</sup> Abū al-Ḥusain Muslim bin al-Ḥajjāj al-Qusyairī al-Nisabūrī, *Ṣaḥīḥ Muslim* (Turki: Dār al-Ṭabā'ah al-'Amirah, 1916). h.120.

sunnah, but if he does not find the congregation then his prayer has been guarded. Namely, if someone performs the second prayer behind the imam after the obligatory prayer in congregation, the prayer is considered a sunnah prayer for that person. This shows that even though it is not part of the first obligatory prayer in congregation.<sup>29</sup>

The following hadith explains about repeating prayers as a form of charity.

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ، عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، قَالَ: حَدَّثَنِي سُلَيْمَانُ النَّاجِيُّ، عَنْ أَبِي الْمُتَوَكِّلِ، عَنْ أَبِي سَعِيدٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى بِأَصْحَابِهِ، ثُمَّ جَاءَ رَجُلٌ، فَقَالَ نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ يَتَجَرَّ عَلَى هَذَا أَوْ يَتَصَدَّقُ عَلَى هَذَا فَيُصَلِّيَ مَعَهُ. قَالَ: فَصَلَّى مَعَهُ رَجُلٌ. (رواه أبو داود والترمذي)<sup>30</sup>

Meaning:

The Prophet (peace be upon him) was praying with his companions, then a man came, then the Prophet (peace be upon him) said, "Who would trade with this man - or give charity to him and pray with him? "Who would trade with this man or give charity to this man and pray with him? He said, "Then there is someone who prays with him. (H.R. Abu Dāwud and Tirmizī).

As for the opinion that says, it is sunnah to repeat the congregation with the congregation in the Masjid al-Ḥarām, Masjid al-Nabawī and Masjid al-‘Aqṣā, if the first congregation prays outside the mosque. Then it is obligatory to repeat the congregation for those who do not get the virtue of the congregation, such as those who pray with small children, pray alone or those who pray but doubt the perfection of their prayer.<sup>31</sup>

## 2.5. Repetition According to the Shāfi‘ī School

The repetition of the obligatory prayer when meeting the congregation in the mosque according to Imam Shafi‘ī is if a person has performed the munfarid prayer then finds the congregation performing the prayer then repeats his prayer with the congregation. However, if previously he has performed the congregational prayer then finds the congregation a second time in the mosque, there are three different opinions. The first opinion says, if a person has performed the congregational prayer then finds the congregation a second time in the mosque then he also prays with the congregation. The second opinion, if he finds the congregation the second time, then it is enough for him to pray that he had performed before with the congregation. Then the third word says that, if the prayer is a Fajr and Asr prayer then he cannot repeat the prayer because there are prohibited times in Fajr and Asr. And the first opinion is similar to the opinion of Imam Syafii.<sup>32</sup>

<sup>29</sup> Abū al-Ḥusain Muslim bin al-Ḥajjāj al-Qusyairī al-Naisabūrī, *Minnah Al-Mun'im Fī Syarh Ṣaḥīḥ Muslim* (Riyād: Dār al-Salām li al-Nasyr wa al-Tauzī', 1999). h.407.

<sup>30</sup> Aḥmad bin Ḥanbal, *Musnad Al-Imām Aḥmad Bin Ḥanbal* (Mu'assasah al-Risālah, 2001). h.63.

<sup>31</sup> Al-Ḥajjah Kaukab 'Ubaid, *Fiqh Al-'Ibādāt 'alā Al-Mazhabī Al-Malikī* (Dimasyq: Muṭabba'ah al-Insyā', 1986). h.214.

<sup>32</sup> Majd al-Dīn Abū al-Sa'ādāt al-Mubārak bin Muḥammad bin Muḥammad bin Muḥammad bin 'Abd al-Karīm al-Syaibānī al-Jazarī bin Al-Atsīr, *Al-Syāfi' Fī Syarh Musnad Al-Syāfi' Li Ibn Al-Atsīr* (Riyād: Maktabah al-Rusyd, 2005). h.75-76.



عَنْ مُحَمَّدٍ: أَنَّهُ كَانَ فِي مَجْلِسٍ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَأَذَّنَ بِالصَّلَاةِ ، فَقَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَصَلَّى ، ثُمَّ رَجَعَ ، وَمُحَمَّدٌ فِي مَجْلِسِهِ ، فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مَنَعَكَ أَنْ تُصَلِّيَ ، أَلَسْتَ بِرَجُلٍ مُسْلِمٍ؟ قَالَ: بَلَى يَا رَسُولَ اللَّهِ وَلَكِنِّي كُنْتُ قَدْ صَلَّيْتُ فِي أَهْلِي ، فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : إِذَا جِئْتَ فَصَلِّ مَعَ النَّاسِ وَإِنْ كُنْتَ قَدْ صَلَّيْتَ (رواه ابن حبان)<sup>33</sup>

Meaning:

From Mihjan, that he was once in a gathering with the Messenger of Allah, then the call to prayer was called, then the Messenger of Allah immediately got up and returned, while Mihjan was still in his gathering. The Messenger of Allah said to him, “What prevented you from praying? Aren't you a Muslim?” He replied, “Of course, but I have prayed with my family,” then the Messenger of Allah said. said, “When you come (to the mosque) then pray with the people, even though you have already performed it. Narrated by Ibn Hibbān.

Imam Syafii said that all prayers need to be repeated based on this hadith, because this hadith is general. Suggesting that when someone comes in a state of having performed prayer, he should still pray together with the congregation. Even though he has prayed before, this hadith underlines the importance of praying in congregation. Praying after the Subuh prayer is forbidden to do, but this is a reason to repeat the prayer.<sup>34</sup>

## 2.6. *Mālikī and Ḥanbalī Perspectives*

While the Maliki School is of the opinion that he did not repeat it in another congregation because he had received the priority of the congregation, so there is no point in repeating it, unlike someone who is alone. And the strongest opinion is the one that is permissible, that repeating the prayer is more important.<sup>35</sup> Then it is explained again through the following hadith.

وَحَدَّثَنَا عَاصِمُ بْنُ النَّضْرِ التَّيْمِيُّ. حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ. حَدَّثَنَا شُعْبَةُ عَنْ أَبِي نَعَامَةَ عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ؛ قَالَ: قَالَ: كَيْفَ أَنْتُمْ أَوْ قَالَ: كَيْفَ أَنْتَ إِذَا بَقِيتَ فِي قَوْمٍ يُؤَخِّرُونَ الصَّلَاةَ عَنْ وَقْتِهَا. فَصَلِّ الصَّلَاةَ لَوْ قَتَلَتْهَا. ثُمَّ إِنَّ أُقِيمَتِ الصَّلَاةُ فَصَلِّ مَعَهُمْ. فَإِنَّهَا زِيَادَةٌ خَيْرٌ. (رواه مسلم)<sup>36</sup>

It means:

'Āṣim bin al-Naḍr al-Taimī has told us Khālid bin al-Hāriths from Syu'bah from Abu Na'āmah from 'Abdullāh bin al-Šāmit from Abu Zār, saying, he said: How could you," or he said, "How could you, if you are in the midst of people who end the prayer from the time. Perform prayers on time. Then when the prayer is finished, then pray with them. Because that is a good thing. (H.R. Muslim)

This hadith narrated by Imam Muslim emphasizes that hastening the prayer at the beginning of the time is highly recommended in Islam. If a person has started praying alone at the beginning of the time, then the imam of the congregation delays his prayer, it is generally considered better for the individual to complete his prayer munfarid (which

<sup>33</sup> Muḥammad Nāṣir al-Dīn al-Albanī, *Ṣaḥīḥ Sunan Al-Nasā'ī* (Riyād: Maktabah al-Tarbiyah al-'Arabī, 1988). H.186.

<sup>34</sup> Abd al-Karīm bin 'Abdullāh bin 'Abd al-Raḥmān bin Ḥamd Al-Khaḍīr, “Syaṛḥ Al-Muwatta’a,” n.d. h.8.

<sup>35</sup> Abdullāh bin Muḥammad al-Tiyār, *Al-Fiqḥ Al-Maisīr*. h.377.

<sup>36</sup> Abū al-Ḥusain Muslim bin al-Ḥajjāj al-Qusyairī al-Nisabūrī, *Ṣaḥīḥ Muslim*. h.449.

has started at the beginning of the time) and then join the congregation in the next prayer. The majority of scholars are of the opinion that hastening the prayer at the beginning of the time when the imam delays it, and not leaving the beginning of the time for the sake of the congregation then praying with the imam, the first prayer is an obligatory prayer according to the majority of scholars and the second prayer is a sunnah prayer.<sup>37</sup>

The meaning of the sentence "pray at the time" is at the time ordered to perform it and combines two benefits, namely the benefit of performing the prayer at the specified time and the benefit of not leaving the command of the Messenger of Allah if you get to pray with them.<sup>38</sup> Deepest in the book *al-Mugnī al-Muhtāj ilā Ma'rifah Ma'ānī Alfāz al-Minhāj* explains that it is sunnah to repeat the prayer with a person who performs congregational prayer even though he has performed the previous prayer. Likewise, if he prays in one place then he moves to another place and finds the congregation performing the prayer, then the ruling is the same. It is sunnah to repeat for a person who has performed it previously, unlike a person who performs *tawassul* because of cold or lightning.<sup>39</sup>

Imam Shafi'i said, I do not like a person to leave the congregation even though he prays with his wives, his slaves, his mother or some of his children in his house, and I do not like people to leave the congregation even though he prays with his wives, his slaves or some of his children in his house. However, congregational prayer is prayer that is performed following an imam, so if someone follows an imam, then it is congregational prayer, and the more congregations there are with imams, the better it is for me and the closer I am to the virtues of the congregation.<sup>40</sup>

As for what is mentioned in the book *al-Umm* about congregational prayers at road intersections.

حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ عَنْ نَافِعٍ أَنَّ ابْنَ عُمَرَ يَعْنِي أَدَنَ بِالصَّلَاةِ فِي لَيْلَةٍ ذَاتِ بَرْدٍ وَرِيحٍ فَقَالَ أَلَا صَلُّوا فِي الرِّحَالِ ثُمَّ قَالَ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَأْمُرُ الْمُؤَدِّنَ إِذَا كَانَتْ لَيْلَةٌ بَارِدَةٌ أَوْ ذَاتُ مَطَرٍ يَقُولُ أَلَا صَلُّوا فِي الرِّحَالِ<sup>41</sup>

It means:

Al-Qa'nabi has told us from Malik from Nāfi' that Ibn 'Umar is (his) call to prayer for praying on very cold and windy nights, he said; "Pray at your stopover." Then he said: Rasulullah saw. once ordered his Mu'adzin, if the night was very cold or rainy, he said: Pray at the stopover. (H.R. Abī Dāwud)

As mentioned in the previous chapter, apart from the problem of repeating prayers if there are congregations in the mosque even though they have performed the previous prayer, the problem of people who previously performed tayammum because they were afraid of getting cold is one of several reasons for repeating prayers. This has given rise

<sup>37</sup> Abu Muḥammad al-Ḥusain bin Mas'ūd bin Muḥammad bin al Farrā' al-Bagawī al-Syāfi'ī, *Syarḥ Al-Sunnah Li Al-Bagawī*, II (Dimasyq: al-Maktab al-Islāmī, 1983). h.240.

<sup>38</sup> Muḥammad bin 'Alī bin Ādam bin Mūsā al-Iṣyūbī al-Wallawī, *Syarḥ Sunan Al-Nasā'ī Al-Musammā*, 2003. h.625-626.

<sup>39</sup> Syams al-Dīn Muḥammad bin Muḥammad al-Khaṭīb al-Syirbīnī, *Mugnī Al-Muhtāj Ilā Ma'rifah Ma'ānī Alfāz Al-Minhāj*, (Dār al-Kutub al-'Ilmiyāh, 1994). h.472

<sup>40</sup> Abū 'Abdullāh Muḥammad bin Idrīs al-Syāfi'ī, *Al-Umm*, II (Beirut: Dār al-Fikr, 1990). h.181

<sup>41</sup> Abū Dāwud Sulaimān bin al-Asy'aṣ bin Ishāq bin Basyīr bin Syaddād bin 'Amrū al-Azadī Al-Sijistān, *Sunan Abī Dāwud* (Beirut: al-Maktabah al-'Aṣriyah, n.d.). h.279.

to differences of opinion among jurists regarding whether or not it is obligatory to repeat the prayer for people who perform tayammum because they are afraid of getting cold.

Congregational prayer has greater virtue and reward than munfarid prayer. As mentioned in the previous hadith, the reward for praying in congregation is greater than praying alone up to twenty-seven times. Some scholars recommend repeating obligatory prayers in congregation even though someone has performed the alone prayers before. They say that this is one way to gain additional rewards from praying in congregation. The Shafi'i school of thought is of the opinion that it is permissible to repeat a prayer for someone who is alone and if he prays and repeats it with a congregation, then the first prayer becomes obligatory and the second prayer becomes sunnah.<sup>42</sup> The majority of scholars, Maliki, Shafi'i and Hanabilah, are of the opinion that he may do so, but they differ on who may repeat his prayer with the congregation he meets.

The Maliki school of thought is of the opinion that only the person who prays alone, while the person who prays in congregation does not need to repeat, and this is the opinion of the Shafi'i school of thought. The stronger opinion among the Shafi'i and Hanabilah is that he repeats his prayer even though he is praying in congregation, while the Hanabilah stipulate that the repetition of the prayer must be done when he is in the mosque, or he enters the mosque while the prayer is in progress, and there are also those who stipulate that it must be with the imam who is near him. According to the Hanafi school, he is not allowed to repeat the prayer, because the repeated prayer is a sunnah prayer for its owner, and the sunnah prayer after dawn and Asr is disliked.<sup>43</sup> The Shafi'i school says that the repeated prayer is sunnah and it is known that there are some prayers that are forbidden to perform sunnah prayers after them, such as the Subuh and Asr prayers. According to the Shafi'i school, it is not recommended to perform sunnah prayers after the Subuh prayer until the sun has fully risen. This refers to the recommendation to avoid performing sunnah prayers at times that have special significance in worship or other activities, such as sunrise. Likewise, the Shafi'i school of thought also directs not to perform sunnah prayers after the Asr prayer until sunset. This aims to ensure that the time after Asr is used for other necessary activities, as well as to maintain consistency in worship and daily routines.<sup>44</sup> As explained in the following hadith.

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ قَالَ: حَدَّثَنَا هِشَامٌ، عَنْ قَتَادَةَ، عَنْ أَبِي الْعَالِيَةِ، عَنْ ابْنِ عَبَّاسٍ قَالَ: شَهِدَ عِنْدِي رَجُلًا مَرْضِيًّا، وَأَرْضَاهُمْ عِنْدِي عُمَرُ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنِ الصَّلَاةِ بَعْدَ الصُّبْحِ حَتَّى تُشْرِقَ الشَّمْسُ، وَبَعْدَ الْعَصْرِ حَتَّى تَغْرُبَ. حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَحْيَى، عَنْ شُعْبَةَ، عَنْ قَتَادَةَ: سَمِعْتُ أَبَا الْعَالِيَةِ، عَنْ ابْنِ عَبَّاسٍ قَالَ: حَدَّثَنِي نَاسٌ يَهْدَا (أَخْرَجَهُ مُسْلِمٌ)<sup>45</sup>

Meaning:

Hassan bin 'Umar told us that Hisham told us from Qatada from Abu al-'Aliyah from Ibn 'Abbas said, "The people who are pleased testify to me and among them the most pleased is 'Umar, (they all say) that the Messenger of Allah forbade prayer after Subuh until

<sup>42</sup> Hawwā, *Al-Asās Fī Al-Sunnah Wa Fiqhīhā*. h.961.

<sup>43</sup> ʿId bin Safar Al-Ḥujailī, *Tahqīq Al-Maqām Fī Mā Yataʿallaq Bi Auqāt Al-Nahy ʿan Al-Ṣalāh Min Ahkām*, 1990. h.277.

<sup>44</sup> Muḥammad bin Ḥamūd al-Waʿilī, *Bugyah Al-Muqtaṣid Syarḥ Bidāyah Al-Mujtahid* (Libanon: Dār Ibn Hazm, 2019). h.1698.

<sup>45</sup> Abu ʿAbdullāh Muḥammad bin Ismāʿīl al-Bukhārī Al-Jaʿfī, *Ṣaḥīḥ Al-Bukhārī*, V (Dimasyq: Dār Ibn Katsīr, 1993). h.211

sunrise, and after Asr until sunset." Musaddad told us that Yahya told us from Shu'bah from Qatada that I heard Abu al-'Aliyah from Ibn 'Abbas said, "The people (companions) narrated this hadith to me." (Narrated by Muslim)

However, Imam Shafi'i is of the opinion that the prayer referred to in the hadith is the *sunnah* prayer, namely the *sunnah* prayer that he often performs. As for what the people of Kufa said that if the sun rises before it rises and sets before it sets, then it is not permissible to perform obligatory prayers and it is not permissible to pray over the corpse except in the afternoon. And it has been narrated from a group of *salaf* scholars that the Prophet (saw) forbade praying at the time of sunrise and sunset as long as the sun's brow has not yet appeared to rise and there is no sign that it will set.<sup>46</sup> The evidence he used was the hadith of Ibn 'Umar.

حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ هِشَامٍ قَالَ: أَخْبَرَنِي أَبِي قَالَ: أَخْبَرَنِي ابْنُ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا تَحْرُؤُوا بِصَلَاتِكُمْ طُلُوعَ الشَّمْسِ وَلَا غُرُوبَهُ وَقَالَ: حَدَّثَنِي ابْنُ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا طَلَعَ حَاجِبُ الشَّمْسِ فَأَجِزُوا الصَّلَاةَ حَتَّى تَرْتَفِعَ، وَإِذَا غَابَ حَاجِبُ الشَّمْسِ فَأَجِزُوا الصَّلَاةَ حَتَّى تَغِيبَ. تَابَعَهُ عَبْدُهُ. (رواه البخاري)<sup>47</sup>

Meaning:

Musaddad told us, Yahya bin Sa'id told us, Hisham told me, Ibn 'Umar told me, "The Messenger of Allah (peace and blessings of Allah be upon him) said: "Do not intentionally perform the prayer when the sun is rising or when it is setting. And Ibn 'Umar told me, "The Messenger of Allah (peace and blessings of Allah be upon him) said: "If the sun is rising, then delay the prayer until it has risen, and if the sun is setting, then delay the prayer until it has disappeared." This hadith was also confirmed by 'Abdah." (Narrated by Bukhari)

In the book *Majmū' al-Fatāwā* it is explained that when the sun rises, it rises between the two horns of Satan and that is when the disbelievers prostrate to it. Therefore, there is a prohibition on praying at that time because it is similar to the prostration of the polytheists.<sup>48</sup> There is in the book *Bidāyah al-Mujtahid wa Nihāyah al-Muqtaṣid*, Imam Abu Hanifah opined that if a person has prayed alone, then he finds the congregation praying, then it is *sunnah* to join them and there is no need to repeat the prayer that has been done before. However, there are exceptions for Maghrib and Asr prayers. As for Imam Syafii's opinion that the obligation to repeat the prayer if you get a congregation applies to all prayer times, no exceptions. That is, even if a person has performed the obligatory prayer alone before, if he decides to join the congregation that is praying, he must repeat the prayer. This includes all obligatory prayers, including Fajr, Zuhr, Asr, Maghrib, and Isha prayers.<sup>49</sup> However, the jurisprudents explained in detail about repeating the prayer. The Hanafi school says that it is permissible for a person to repeat the prayer with the *imam*, and that the second prayer is *sunnah*.

<sup>46</sup> Ibn Baṭṭāl Abu al-Ḥasan 'Alī bin Khāllaf bin 'Abd Al-Malik, *Syarḥ Ṣaḥīḥ Al-Bukhārī*, II (Riyād: Maktabah al-Rusyd, 2003). h.207

<sup>47</sup> Al-Ja'fī, *Ṣaḥīḥ Al-Bukhārī*. h.212.

<sup>48</sup> Aḥmad bin Taimiyah, *Majmū' Al-Fatāwā* (Saudi, 2004). h.93

<sup>49</sup> Muhammad Ahmad bin Muhammad Ibn Rusyd Al-Qurīubī, *Bidāyah Al-Mujtahid Wa Nihāyah Al-Muqtaṣid*. h.152.

The Hanafi school also says that those who repeat the prayer intend to perform the obligatory prayer and delegate it to Allah SWT. to receive one of the two prayers.<sup>50</sup> The opinion refers to the argument mentioned in the following.

أَخْبَرَنَا قُتَيْبَةُ، عَنْ مَالِكٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ رَجُلٍ مِنْ بَنِي الدَّيْلِ، يُقَالُ لَهُ بُسْرُ بْنُ مُحَجَّنٍ، عَنْ مُحَجَّنٍ أَنَّهُ كَانَ فِي مَجْلِسٍ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَأُذِنَ بِالصَّلَاةِ، فَقَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، ثُمَّ رَجَعَ، وَحُجِّنٌ فِي مَجْلِسِهِ، فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَا مَنَعَكَ أَنْ تُصَلِّيَ، أَلَسْتَ بِرَجُلٍ مُسْلِمٍ؟ قَالَ: بَلَى، وَلَكِنِّي كُنْتُ قَدْ صَلَّيْتُ فِي أَهْلِي. فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا جِئْتَ، فَصَلِّ مَعَ النَّاسِ وَإِنْ كُنْتَ قَدْ صَلَّيْتَ. (أخرجه مالك في الموطأ وابن حبان)<sup>51</sup>

Meaning:

Qutaibah narrated from Malik through Zaid bin Aslam through a man from Bani al-Dail, named Busr bin Mihjan through Mihjan's line: "He was sitting with the Messenger of Allah (peace and blessings of Allah be upon him) when the call to prayer was made, the Messenger of Allah (peace and blessings of Allah be upon him) stood up, then returned, and Muhajan was still sitting in his seat, then the Messenger of Allah (peace and blessings of Allah be upon him) said to him, "What prevents you from praying? "What prevents you from praying, are you not a Muslim?" He replied, "Yes, but I have performed the prayer with my family. The Messenger of Allah (peace and blessings of Allah be upon him) said to him: "If you come, pray with the people, even though you have already prayed. Issued by Malik in the book of al-Muwatta' and Ibn Hibban.

This hadith is the basis that whoever gets the congregational prayer a second time, then he must repeat his prayer, without any exception. Al-Jāmi' said, the stronger opinion is the opinion of Imam Shafi'i and Dawud who support repeating all the prayers without any exception of a single prayer. Because of the strength of the evidence he presented, as the Prophet saw. said "Pray with the crowd, even if you have already prayed." Without excluding any prayer. The hadith is considered by Imam Shafi'i and his followers as a strong argument to establish that if a person has performed his own prayer before and then finds a congregation praying, he should repeat his prayer with the congregation.<sup>52</sup>

The hadith does not specify a specific prayer, "if you come, pray with the crowd, even if you have already prayed." Especially for the Fajr prayer, although there is a prohibition to perform the prayer after it, Imam Syafii's opinion regarding the repetition of certain prayers, such as the Fajr prayer, if performed before the Fajr time begins, because this time is considered invalid for performing the prayer. This opinion reflects the principle that worship should be done at the right time and in accordance with religious provisions. If it is done outside of the set time, the prayer is considered invalid and needs to be repeated when the right time has arrived. Imam Syafii emphasized the importance of following the times of worship that have been legally set by Islamic law. This is also the case in the general context that if a person performs worship outside the time allowed or considered valid, then it is recommended to repeat it when the correct and valid time has come, in accordance with religious guidance.<sup>53</sup>

<sup>50</sup> Wahbah bin Mustafā al-Zuhailī, *Al-Fiqh Al-Islāmī Wa Adillah*. h.1186.

<sup>51</sup> Abū 'Abd al-Rahmān, *Al-Nasā'ī* (Kairo: al-Maktabah al-Tijāriyyah al-Kubrā, 1930). h.112.

<sup>52</sup> Muḥammad bin 'Alī bin Ādam bin Mūsā al-Isyūbī al-Wallawī, *Syarḥ Sunan Al-Nasā'ī Al-Musammā*. h.639.

<sup>53</sup> Al-Khaḍīr, "Syarḥ Al-Muwatta'a." h.8-9.

### 3. CONCLUSION

Based on the foregoing discussion of classical and contemporary fiqh sources, the following conclusions can be drawn regarding the repetition of obligatory prayers upon finding a congregation in the mosque: First, the concept of repeating an obligatory prayer (*i'ādah*) in this context refers to performing a second prayer in congregation after one has already performed the same obligatory prayer, either individually or in another congregation, and while the first prayer is valid and has discharged the obligation. When someone has prayed at home and then goes to the mosque—for example to attend a study circle or a funeral prayer—and finds that the obligatory prayer is being performed in congregation, it is recommended that he repeat the prayer with the congregation. The second prayer is classified as *nāfilah*, while the first remains the obligatory performance. Second, the legal ruling on repeating obligatory prayers upon finding a congregation in the mosque is generally *sunnah* (recommended), though the schools of law differ in some details. According to Imām Abū Ḥanīfah, if someone has performed an obligatory prayer individually or in congregation at home and then finds a congregation in the mosque, it is recommended that he repeat the prayer with the congregation, except for Maghrib and Asr, which are not recommended for repetition due to the times of prohibition and the special nature of Maghrib. In contrast, Imām al-Shāfi'ī holds that repetition is allowed and recommended for all five obligatory prayers without exception, and that in principle one should join the congregation whenever one comes to the mosque and finds it being established, even if one has prayed before. Mālikī and Ḥanbalī jurists provide further nuances, but broadly accept *i'ādah* as a meritorious act when properly framed. Overall, the practice of repeating an obligatory prayer in this setting is best understood as a *sunnah* act that enhances the virtue of congregational worship and reinforces the communal dimension of *ṣalāh*, rather than as a requirement that renders the first prayer insufficient.

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