

The Analysis of Islamic Law About The Differences Of Friday Sermon With The Two Azan

Yahya Zainul Muarif*)

*) Al-Bahjah Da'wah Development Institute, Cirebon, Indonesia

E-mail: yahyazainulmaarifalbahjah@gmail.com

Abstract. *This study aims to find out the Islamic law regarding the difference in the number of azan on Friday sermon. The difference is based on the opinion of the scholars who have a strong basis. The differences of opinion among the scientist, when examined in depth, will not actually be a cause of conflict, let alone divisions; instead, they are an alternative or choice in carrying out religious duties. For example, the scholars' differences regarding the Friday sermon with two call to prayer are part of the wealth of Islamic legal treasures which can be practiced at Friday sermon, both using two call to prayer or one call to prayer is sufficient as a call for Friday sermon. This study used a descriptive qualitative method with a literature study approach. The conclusion of this research is Friday sermon, its an opinion that is superior, namely the opinion that the Friday sermon should be performed with two azan, but there is no need to arrogantly humiliate people who perform Friday sermon with one call to prayer.*

Keyword: Azans; Differences; Friday; Prayers; Sermon.

1. INTRODUCTION

Friday sermon¹ with two azan² is one of the things disputed by the scholars. Azan which is one part of syiar³ the religion of Islam which is recommended to be echoed as a call to prayer. The difference between the scholars occurs between those who say the Friday call to prayer one or two times, there are also those who say the call to prayer twice, one of which is carried out before the sun's shadow slips⁴, or both after the decline of the sun one of them while the priest is on the pulpit. Among those who said the first call to prayer to call⁵ people who are still outside the mosque⁶ and in

¹ Subaie, b. n. M., & Badr Nasir. (2018). *The condition of settlement in the Friday sermon and its applications*. Al-Farad in Islamic and Arabic Research, 35 (1), 2481-2516.

² Imarah Saad Chandol. (2019). *Ruling on repeating the call to prayer three times if the imam sits on the pulpit on Friday at the Maliki school*. Journal of Islamic Sciences, 2(6), 96-85.

³ Dr. Hassan Aoun Al-Eryani, & Dr. Emad Hamdi Abdel Samad Abdel Hamid El Saadawi. (2021). *The provisions of the new Corona pandemic - prayer as a model*. International Journal of Humanities and Social Sciences, (27), 1-31.

⁴ Abdul Rahman Al-Qahtani, & Assistant. (2020). *Cooling off with prayer*.

⁵ El-Deeb, A., & Mr. (2021). Dr. / Mr. Awaida Al-Azhari, *The unique one with the right opinion*. Yearbook of the College of Arabic Language in Zagazig - Al-Azhar University, 41 (1), 95-134.

⁶ Rahmani, A. M. (2021). *The position of the mosque from the perspective of Quran and Hadith with emphasis on the functions and damages of Kabul mosques*.

homes⁷ or only intended for those who are already in the mosque. These are all points of difference among the scholars regarding the Friday call to prayer.

In the *Imam* Syafi'i school of thought in particular⁸, the call to prayer is not a condition for the validity of the Friday sermon. If the call to prayer is omitted, it will not be a reason for the invalidity of the Friday sermon. Even though the call to prayer is not an obligatory practice, it is because it has become a religious symbol that must be shown. If all parties cancel the call to prayer, then the *imam* (government) must step down to sanction these people.

The problem of two call to prayer during Friday sermon is really a problem of *khilafiah*⁹. Each different group should not insult and belittle. The wise way for scientists¹⁰ is to discuss and then choose an opinion that is considered superior to the people. The issue of the caliphate does not need to continue to be a subject of dispute among fellow Muslims. Discussing here means sitting together to understand each other as well as establish friendly relations between the characters in order to avoid the emergence of causes of hostility. Because when ordinary people encounter caliph problems, not all of these problems can be understood by them. The result of their lack of understanding can trigger hostility between followers of scholars who have different opinions. Making it a habit to discuss caliphate issues even though they have been discussed by previous scholars will bring awareness and understanding which is very meaningful, so as to create an atmosphere of peace in religion.

Assuming the issue of *khilafiah* as a *furu'iah* problem (which scholars are allowed to differ from) to the realm of *ushuliah* (ie a problem where scholars are not allowed to differ) is a very dangerous thing. Because this can foster the belief that those who are different must be wrong, sometimes it is considered permissible to insult and ridicule. Therefore, if you consider the *furu'iah* problem as an *ushuliah* problem, then it is as dangerous as assuming the *furu'iah* problem is an *ushuliah* problem.

Azan is not a *furu'iah* problem, but a *ushuliah* problem because everyone agrees that the call to prayer is recommended. Denying the call to prayer can be considered out of faith. It must be understood that in the case of the call to prayer which is considered a *furu'iah* issue, there is a difference between one or two times the call to prayer is sounded during Friday sermon.

In this paper the emphasis is on the problem of the number of azan which is a *furu'iah* problem. Therefore, the issue presented in this paper is in order to clarify that the two azan Friday sermon are a matter of *khilafiah*. So, the purpose of this paper is to examine the position of Islamic law regarding the two call to prayer in Friday sermon.

⁷ Al-Asiri, A. p. A., & Ahmed Abdel-Rahman Ahmed. (2021). *Jurisprudential rulings related to the Corona pandemic in acts of worship*. Journal of the Faculty of Sharia and Law at Tafhouna Al-Ashraf-Dakahlia, 23 (7), 2391-2444.

⁸ Jalloh, A. (2022). *The impact of the cultural invasion of the Islamic world on the creation of worship*. Journal of Islamic Studies and Arabic Language, 1(1), 32-47

⁹ Fahad Abdullah Ali. (2019). *The points of disagreement related to the jurisprudential rules and intentions in the ruling on brain death*. Journal of the Faculty of Fundamentals of Religion and Da`wah, 37 (2), 2480-2545.

¹⁰ Khalivi, & Khafidhoh. (2021). *Criteria for evaluating scientific publications in scientific journals*. Journal of Social Empowerment, 3(3), 32-47

2. RESEARCH METHODS

This study used a descriptive qualitative method with a literature study approach. This study is also expected to provide guidelines for scientific discussion¹¹ without conviction and good intentions, it will be a wasted effort. Because for those who discuss scientific matters with bigotry¹² blind and closes his mind from receiving opinions and knowledge from those who are different from him, then that person will not get good from the discussions that are held. Therefore, in this paper a novelty is produced about addressing the difference in one or two call to prayer during Friday sermon based on the differences of opinion of the scholars is a blessing, so that it can be used as a guideline for practice¹³ whether using one call to prayer or two call to prayer.

3. RESULT AND DISCUSSION

In the realm of *fiqh* science^{14,15} one of which can be found in prayer chapters is regarding the call to prayer in Friday sermon. There are two opinions regarding the call to prayer during Friday sermon. The first opinion says that the Friday sermon is with one call to prayer. While the second opinion says that the Friday sermon with two call to prayer. Although this is already clear as a difference¹⁶ between the scholars, but of course there are arguments¹⁷ which is the cause^{18, 19} one of the preferred opinion²⁰ over

¹¹ Lieutenant Colonel, c. n. a. M. A., & Jihan Nouredine Muhammad Al-Muqaddam. (2020). *Controls of Dialogue in Islamic Thought Doctrinal Study*. Yearbook of the College of Islamic and Arabic Studies for Girls in Zagazig, 10(1), 381-456.

¹² Al-Jamaal h. a. P., & Hamdi Ahmed Ali. (2020). *Intellectual conflict between Islamic schools of thought in jurisprudence and monotheism, sectarian fanaticism in scientific life and sectarian schools and mosques*. Reading and Knowledge Journal, 20 (Part Two, October 228), 281-314.

¹³ Abdel Moneim, Dr. x. p. A., & Dr. Khaled Abdel-Azim. (2021). *Designing educational activities in the Arabic language based on Mezirow theory to develop critical listening skills and linguistic self-efficacy among primary school students*. Education Technology Studies and Research, 49(4), 215-269.

¹⁴ Dr. Abdullah bin Mohammed Al-Ghadouni. (2022). *Jurisprudential thinking and its basic skills for Sharia college students*. Journal of Educational Sciences and Human Studies, (22), 52-77

¹⁵ Dr. Samih bin Hazaa bin Faris Al Samih. (2019). *The availability of deductive thinking skills in the content of the activity books of the jurisprudence course in the intermediate stage in the Kingdom of Saudi Arabia*. Journal of Educational Sciences, 1 (20).

¹⁶ Al-Ajami, & A. Khalil bin Abdullah. (2018). *Reading in Manuscript: The Message of Evidence and Proof in the Friday Iqamah for the Presence of the Sultan by Sheikh Mansour Al-Farsi*. Al-Khalil Journal, 3(6), 1-23.

¹⁷ Ali Mahmoud Al-Saifi, p. A., Abdullah, Abdullah Ghalfis Al-Ajmi, & Muhammad. (2020). *The impact of the jurisprudential difference in the determination of jurisprudential controls in the chapter of worship*. Journal of the Faculty of Education (Assiut), 36(12), 1-50.

¹⁸ Al-Sharif, & Hashem Muhammad Muhammad. (2019). *The jurisprudence of Imam Abi al-Samarqandi in the testimony of the blind over the actions, a comparative jurisprudential study*. Journal of Scientific Research in Arts, 20 (Issue Twenty, Part Eight), 249-270.

¹⁹ Abdel Rahman, & Mohamed Fahmy Mohamed. (2022). *Weak and abnormal jurisprudential opinions in the book Al-Mughni by Ibn Qudamah (620 AH) from the beginning of the chapter on purity to the end of the chapter on prayer: collection and study*. Journal of the College of Arts in Qena, 31 (54), 1007-1022.

²⁰ Salimipour, Abd al-Wahhab, Ziaei, Muhammad Adel, Mariwani, & Nasser. (2020). *Jurisprudence, fabrication of fatwas in four Sunni schools of thought*. Jurisprudence and Usul, 52(3), 51-72.

the others. In the book *The Beauty of Understanding the Differences of the Scholars*²¹, it can be concluded that the opinion that says there are two adhans in the Friday sermon is the superior opinion and that is what has been carried out from time to time²².

In the time of Prophet, Sayyidina Abu Bakr, and Sayyidina Umar bin Khattab the call to prayer was echoed once, namely when the preacher was sitting on the pulpit²³. As time goes by and the increasing number of Muslims in the city of Medina²⁴ during the time of Sayyidina Uthman bin Affan²⁵, then the call to prayer is repeated twice. As for the purpose of having the two call to prayer, 1) To be a reminder for Muslims that it is Friday so that they can get ready to carry out the Friday sermon at the mosque, and 2) to indicate that the Friday sermon will begin soon.

According to Muhammad bin Ismail²⁶, al-Bukhari narrates from Sayyidina Sa'ib bin Yazid that the call to prayer was at the time of the Prophet and Sayyidina Abu Bakr As-Shiddiq only when the priest has sat on the pulpit. The addition of the new third call to prayer was made by Sayyidana Uthman bin Affan by reason of the increasing number of Muslims in Zaura (a place in the market environment) Medina. Az-Zuhri emphasized that the adhan was added once at the time of Sayyidina Uthman bin Affan in Zaura due to the increasing number of Muslims, so that it becomes a provision for the call to prayer during Friday sermon²⁷. At the same time, *Imam* Bukhari explained that the third call to prayer in terms is *iqamah* which is in accordance with the words of the Prophet, "between the two call to prayer there is a *sunnah* prayer which is recommended for those who want to carry it out"²⁸.

Starting from the hadith narrated by *Imam* Bukhari above, the call to prayer was initially sounded twice, namely the call to prayer and *iqamah*, then experienced the addition of one call to prayer by Sayyidina Uthman bin Affan²⁹. Until finally, as mentioned by *Imam* Bukhari, the Friday sermon call to prayer consists of the first call to prayer, the second call to prayer, and the third call to prayer, namely *iqamah*.

²¹ Buya Yahya (Muarif, Yahya Zainul). *Indahnya Memahami Perbedaan Para Ulama*. Cirebon: Pustaka Al-Bahjah. 2022.

²² Damah, & Shams El Din. *The commandments of the Messenger, may God's prayers and peace be upon him, through the farewell pilgrimage: a descriptive analytical study* (Doctoral dissertation, University of Gezira). (2018)

²³ Ashour Mohamed Radi, & Mohamed. (2019). *The impact of the difference of fundamentalists in the authenticity of rotation*.

²⁴ Janoudi, & Mahasin. (2019). *Medical knowledge in Medina during the era of the Prophet (PBUH) and the era of the Rightly Guided Caliphs (1-40 AH / 622-660 AD)*. Etiquette of Basra - College of Arts - University of Basra, 89, 241-303.

²⁵ Hawass, g. M., & Zakia Mohamed. *Precautionary measures in Islamic jurisprudence and their impact on preventing the spread of epidemics*. Sharia and Law Sector Journal, 13(13), 339-414. (2022).

²⁶ Muhammad bin Ismail bin Ibrahim bin Al-Mughira Al-Jaafi Al-Bukhari 1 (2). *Book: Sahih Al-Bukhari*. Dar Touq Al-Najat 2021.

²⁷ Ibid, p. 9.

²⁸ Ibid, p.27.

²⁹ Abdel Ati Ahmed Musa Qadal. (2022). *Educational dimensions of the collection of the Noble Qur'an during the era of Othman bin Affan, may God be pleased with him: reasons and rationale*.

According to Ibn Hajar Al-Asqallani³⁰ everyone in all Muslim areas has done what Sayyidina Uthman did, because he was a caliph whose orders had to be obeyed. This is because, obeying Sayyidina Uthman bin Affan's orders is essentially obeying the *sunnah*³¹ of Prophet Muhammad pbuh. Referring to the hadith narrated by *Imam* Ibn Hibban³², *Imam* Hakim³³, *Imam* Abu Dawud³⁴, and *Imam* at-Tirmidhi³⁵, that the Prophet ordered the Muslims to adhere to the *sunnah* and orders of the *Khulafaur Rashidun*. Messenger of Allah also reminds us to be wary of heresy, because heresy arises from heresy³⁶.

The existence of Friday sermon with two call to prayer has become *ijma*³⁷ the scholars from the time of Sayyidina Uthman bin Affan to the present. The emergence of opinions from certain parties that the Friday sermon with two call to prayer is heresy is an assumption that seems as if they know more about the *sunnah* of the Prophet. This opinion cannot be used as a basis, because giving the two call to prayer during Friday sermon means accusing the companions of the Prophet commit acts of heresy. This situation has been described by the Prophet, *The people (Islam) at the end of time will curse their predecessors*³⁸. For people who understand the *sunnah* of the Prophet, it will not be a problem. Because adhering to the policies of the *Khulafaur Rashidun* for friends is part of following the *sunnah* of the Prophet Muhammad pbuh.

There is an argument which states that the call to prayer twice during Friday sermon is not an act of heresy. Azan twice during Friday sermon can actually be found in various *fiqh* literature which contains various opinions of Ahlussunnah Waljama'ah scholars³⁹ four *madzhabs*. Sayyidina Uthman bin Affan has the opinion that the additional call to prayer is heresy.

As for those who deny Friday with two call to prayer at this time, it is usually mosques that are scientifically oriented to several figures from Saudi Arabia. However, in reality it was found that these figures had a very clear opinion about the Friday sermon with two call to prayer. Like Ibn Baz, according to him, having two call to prayer during

³⁰ Al-Asqalani, Ahmed bin Ali bin Hajar. *Fathul Bari*. Cairo: Salafi press

³¹ M. Abdullah Ali Masoud. (2022). *The follower Safwan bin Sulayem (may God have mercy on him) a study in his historical biography*. Lark, 4 (47), p. 292-274

³² Mrs. Ruqayyah Khordmand, & Mrs. Dr. Mohammed Al-Zoubi. (2021). *Translations of Ibn Hibban (d. 354 AH) diversity and innovation*. University of Sharjah Journal of Sharia Sciences and Islamic Studies, 18 (2), 37-71.

³³ Dr. Omar Ali Taha. (2019). *The correct concept of the ruling imam*. Journal of The Iraqi University, 43 (3).

³⁴ Abdul Rahman Abdullah Raja. (2021). *Deletion of sentences in the Sunan of Imam Abu Dawud*.

³⁵ Dr. Muhammad Abdullah Salman al-Jubouri. (2021). *Imam al-Tirmidhi's jurisprudential efforts in his Sunan*. International Journal of Humanities and Social Sciences, (23), 279-303.

³⁶ Yahya bin Sharaf al-Nawawi Mohiuddin Abu Zakaria. (*Nawawi Forty*) (21) *Obedience and adherence to the Sunnah*. Egypt: Dar al-Salam - Cairo (fourth edition 1428 AH-2007 AD)

³⁷ Dr. Youssef Ahmed Mohamed Al-Badawi. (2020). *The consensus of the people of the city*. Journal of Islamic Sciences, (31).

³⁸ Ibn Majah Abu Abdullah Muhammad bin Yazid Al-Qazwini, and Majah is the name of his father Yazid. (1418). *Sunan Ibn Majah (Version 1)*. (Bashar Awad Maarouf, editor) Beirut: Dar Al-Jeel.

³⁹ Al-Omari, SAAB (2021). *Defining the Ummah Mami Ahl al-Sunnah wal Jama`ah* (Abu al-Hasan al-Ash'ari and Abu Mansur al-Maturidi).

Friday sermon is not an act of heresy. This is because there is an order from the Prophet to follow the *sunnah* of the *Khulafaur Rashidun*⁴⁰. This opinion of Ibn Baz was later used as a fatwa by Al-Lajnah Ad-Daimah Lil Buhust Al-'Ilmiyah Wal Ifta'.

Meanwhile Al 'Utsaimin, in his fatwa emphasized that it is obligatory for every Muslim to follow the *sunnah* of the *Khulafaur Rashidun*, including Sayyidina Uthman bin Affan's policy of two call to prayer during Friday sermon. Al 'Utsaimin continued that, the denial by the people of the end of time by stating that the first call to prayer on Friday was heresy then accused Sayyidina Uthman bin Affan of being heretical because it had never been carried out at the time of the Prophet is an unfounded opinion⁴¹. This means that such an opinion is very dangerous because it will teach enmity, hatred and a carelessness or arrogance in religion. Such people deserve to be considered heretics and heretics.

Justifying Sayyidina Uthman bin Affan and those that follow it with a negative stigma⁴² must be denied. Because the nature and judgment of people like that will cause disputes among Muslims. Such people will not only question the call to prayer during Friday sermon, but various forms of problems in religion and differences in the scientist will be used as material for creating hostility and disputes. Even though the scholars really respect each other in addressing differences of opinion. However, for some parties this issue is considered as an ethical problem in which everyone is not allowed to differ in opinion. From people like this will come heresy, scorn, and humiliation of others. All of this is very contrary to the morals of the *mujtahid* priests whose knowledge is like a mountain and those who bring slander are like pebbles. Factors that influence a person's understanding of religious issues are association, teachers and friends and their social environment.

So the best education has been taught and exemplified by the scholars. Realizing that while that is his opinion, it is not absolutely true. A *mujtahid* who strongly suspects the truth of his thoughts still gives room for other opinions to be digested by his mind without having to berate, ridicule and belittle him and without having to force anyone's will. What the *mujtahids* did was merely an appeal to follow them without insulting anyone who was different from them.

It's different when they address *ushuliah* issues (which everyone, even the clerics, shouldn't differ from). If there is a difference of opinion on what they believe in, they will not get to the point of insulting and ridiculing each other. Taking lessons from the insight, wisdom and *mujtahid* scholars when addressing the issue of *khilafiah* is the wisest thing. Therefore, it can be concluded that there should not be hostility just because of the difference in the number of calls to prayer during Friday sermon.

⁴⁰ Baz, p. a. (nd). *Total Fatwas* (Vol. 12). (MB Al-Shuwaier, Ed.)

⁴¹ Al-Othaimeen, M. B. (2007). *Al-Sharh al-Mutti` on Zad al-Mustaqni'* (1 ed., Vol. 6). Dar Ibn al-Jawzi.

⁴² Mohamed Ibrahim, A., & Amal. (2019). *Activating the role of the university in confronting the manifestations of societal intellectual deviation in the light of the requirements of achieving intellectual security in Islamic law - an analytical study*. Journal of the Faculty of Education (Assiut), 35(5), 104-188.

4. CONCLUSION

Getting used to being wise in dealing with differences is the most important lesson in the midst of people who are only busy looking for differences, always equipping themselves with awareness in dealing with differences of opinion is the most important key to arriving at the truth. From the discussion presented on the issue of the number of azan in the Friday sermon, it is very clear that there is an opinion that is superior, namely the opinion that the Friday sermon should be performed with two azan. Because this is the superior opinion, so far we are a group of people who make it a habit to pray Friday sermon with one call to prayer, then it is with a big heart to take the opinion that we suspect is the superior opinion. For those who used to pray Friday sermon with two call to prayer, there is no need to arrogantly humiliate people who perform Friday sermon with one call to prayer. Because all of the two groups agree that whether the Friday sermon has one or two call to prayer, the Friday sermon is still valid. It is hoped that the difference in income as mentioned above is part of the wealth of legal treasures in Islam which must be addressed wisely.

5. REFERENCES

- Abdel Ati Ahmed Musa Qadal. (2022). *Educational dimensions of the collection of the Noble Qur'an during the era of Othman bin Affan*, may God be pleased with him: reasons and rationale.
- Abdel Moneim, Dr. x. p. A., & Dr. Khaled Abdel-Azim. (2021). *Designing educational activities in the Arabic language based on Mezirow theory to develop critical listening skills and linguistic self-efficacy among primary school students*. Education Technology Studies and Research, 49(4), 215-269.
- Abdel Rahman, & Mohamed Fahmy Mohamed. (2022). *Weak and abnormal jurisprudential opinions in the book Al-Mughni by Ibn Qudamah (620 AH) from the beginning of the chapter on purity to the end of the chapter on prayer: collection and study*. Journal of the College of Arts in Qena, 31 (54), 1007-1022.
- Abdul Rahman Abdullah Raja. (2021). *Deletion of sentences in the Sunan of Imam Abu Dawud*.
- Abdul Rahman Al-Qahtani, & Assistant. (2020). *Cooling off with prayer*.
- Al-Ajami, & A. Khalil bin Abdullah. (2018). *Reading in Manuscript: The Message of Evidence and Proof in the Friday Iqamah for the Presence of the Sultan by Sheikh Mansour Al-Farsi*. Al-Khalil Journal, 3(6), 1-23.
- Al-Asiri, A. p. A., & Ahmed Abdel-Rahman Ahmed. (2021). *Jurisprudential rulings related to the Corona pandemic in acts of worship*. Journal of the Faculty of Sharia and Law at Tafhouna Al-Ashraf-Dakahlia, 23 (7), 2391-2444.
- Al-Asqalani, Ahmed bin Ali bin Hajar. *Fathul Bari*. Cairo: Salafi press
- Ali Mahmoud Al-Saifi, p. A., Abdullah, Abdullah Ghalfis Al-Ajmi, & Muhammad. (2020). *The impact of the jurisprudential difference in the determination of jurisprudential controls in the chapter of worship*. Journal of the Faculty of Education (Assiut), 36(12), 1-50.
- Al-Jamaal h. a. P., & Hamdi Ahmed Ali. (2020). *Intellectual conflict between Islamic schools of thought in jurisprudence and monotheism, sectarian fanaticism in scientific life and sectarian schools and mosques*. Reading and Knowledge Journal, 20 (Part Two, October 228), 281-314.

- Al-Omari, SAAB (2021). *Defining the Ummah Mami Ahl al-Sunnah wal Jama`ah* (Abu al-Hasan al-Ash'ari and Abu Mansur al-Maturidi).
- Al-Othaimeen, M. B. (2007). *Al-Sharh al-Mutti` on Zad al-Mustaqni'* (1 ed., Vol. 6). Dar Ibn al-Jawzi.
- Al-Sharif, & Hashem Muhammad Muhammad. (2019). *The jurisprudence of Imam Abi al-Samarqandi in the testimony of the blind over the actions, a comparative jurisprudential study*. Journal of Scientific Research in Arts, 20 (Issue Twenty, Part Eight), 249-270.
- Ashour Mohamed Radi, & Mohamed. (2019). *The impact of the difference of fundamentalists in the authenticity of rotation*.
- Baz, p. a. (nd). *Total Fatwas* (Vol. 12). (MB Al-Shuwaier, Ed.)
- Buya Yahya (Muarif, Yahya Zainul). *Indahnya Memahami Perbedaan Para Ulama*. Cirebon: Pustaka Al-Bahjah. 2022.
- Damah, & Shams El Din. *The commandments of the Messenger, may God's prayers and peace be upon him, through the farewell pilgrimage: a descriptive analytical study* (Doctoral dissertation, University of Gezira). (2018)
- Dr. Abdullah bin Mohammed Al-Ghadouni. (2022). *Jurisprudential thinking and its basic skills for Sharia college students*. Journal of Educational Sciences and Human Studies, (22), 52-77
- Dr. Hassan Aoun Al-Eryani, & Dr. Emad Hamdi Abdel Samad Abdel Hamid El Saadawi. (2021). *The provisions of the new Corona pandemic - prayer as a model*. International Journal of Humanities and Social Sciences, (27), 1-31.
- Dr. Muhammad Abdullah Salman al-Jubouri. (2021). *Imam al-Tirmidhi's jurisprudential efforts in his Sunan*. International Journal of Humanities and Social Sciences, (23), 279-303.
- Dr. Omar Ali Taha. (2019). *The correct concept of the ruling imam*. Journal of The Iraqi University, 43 (3).
- Dr. Youssef Ahmed Mohamed Al-Badawi. (2020). *The consensus of the people of the city*. Journal of Islamic Sciences, (31).
- Dr. Samih bin Hazaa bin Faris Al Samih. (2019). *The availability of deductive thinking skills in the content of the activity books of the jurisprudence course in the intermediate stage in the Kingdom of Saudi Arabia*. Journal of Educational Sciences, 1 (20).
- El-Deeb, A., & Mr. Awaida Al-Azhari, *The unique one with the right opinion*. Yearbook of the College of Arabic Language in Zagazig - Al-Azhar University, 41 (1), 95-134.
- Fahad Abdullah Ali. (2019). *The points of disagreement related to the jurisprudential rules and intentions in the ruling on brain death*. Journal of the Faculty of Fundamentals of Religion and Da`wah, 37 (2), 2480-2545.
- Hawass, g. M., & Zakia Mohamed. *Precautionary measures in Islamic jurisprudence and their impact on preventing the spread of epidemics*. Sharia and Law Sector Journal, 13(13), 339-414. (2022).
- Ibn Majah Abu Abdullah Muhammad bin Yazid Al-Qazwini, and Majah is the name of his father Yazid. (1418). *Sunan Ibn Majah (Version 1)*. (Bashar Awad Maarouf, editor) Beirut: Dar Al-Jeel.
- Imarah Saad Chandol. (2019). *Ruling on repeating the call to prayer three times if the imam sits on the pulpit on Friday at the Maliki school*. Journal of Islamic Sciences, 2(6), 96-85.

- Jalloh, A. (2022). *The impact of the cultural invasion of the Islamic world on the creation of worship*. Journal of Islamic Studies and Arabic Language, 1(1), 32-47
- Janoudi, & Mahasin. (2019). *Medical knowledge in Medina during the era of the Prophet (PBUH) and the era of the Rightly Guided Caliphs (1-40 AH / 622-660 AD)*. Etiquette of Basra - College of Arts - University of Basra, 89, 241-303.
- Khalivi, & Khafidhoh. (2021). *Criteria for evaluating scientific publications in scientific journals*. Journal of Social Empowerment, 3(3), 32-47
- Lieutenant Colonel, c. n. a. M. A., & Jihan Nouredine Muhammad Al-Muqaddam. (2020). *Controls of Dialogue in Islamic Thought Doctrinal Study*. Yearbook of the College of Islamic and Arabic Studies for Girls in Zagazig, 10(1), 381-456.
- M. Abdullah Ali Masoud. (2022). *The follower Safwan bin Sulayem (may God have mercy on him) a study in his historical biography*. Lark, 4 (47), p. 292-274
- Mohamed Ibrahim, A., & Amal. (2019). *Activating the role of the university in confronting the manifestations of societal intellectual deviation in the light of the requirements of achieving intellectual security in Islamic law - an analytical study*. Journal of the Faculty of Education (Assiut), 35(5), 104-188.
- Mrs. Ruqayyah Khordmand, & Mrs. Dr. Mohammed Al-Zoubi. (2021). *Translations of Ibn Hibban (d. 354 AH) diversity and innovation*. University of Sharjah Journal of Sharia Sciences and Islamic Studies, 18 (2), 37-71.
- Muhammad bin Ismail bin Ibrahim bin Al-Mughira Al-Jaafi Al-Bukhari 1 (2). *Book: Sahih Al-Bukhari*. Dar Touq Al-Najat 2021.
- Rahmani, A. M. (2021). *The position of the mosque from the perspective of Quran and Hadith with emphasis on the functions and damages of Kabul mosques*.
- Salimipour, Abd al-Wahhab, Ziaei, Muhammad Adel, Mariwani, & Nasser. (2020). *Jurisprudence, fabrication of fatwas in four Sunni schools of thought*. Jurisprudence and Usul, 52(3), 51-72.
- Subaie, b. n. M., & Badr Nasir. (2018). *The condition of settlement in the Friday sermon and its applications*. Al-Farad in Islamic and Arabic Research, 35 (1), 2481-2516.
- Yahya bin Sharaf al-Nawawi Mohiuddin Abu Zakaria. (*Nawawi Forty*) (21) *Obedience and adherence to the Sunnah*. Egypt: Dar al-Salam - Cairo (fourth edition 1428 AH-2007 AD)