



A Comparative Study of the Number of Iqamah in Hadith: Sunni and Shia Perspectives

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Abstract. This study discusses the number of iqamah phrases contained in the Sunni and Shia perspectives. Iqamah has a purpose as a marker in the implementation of prayer to prepare and close the safes. In practice, there are different variations in the number of numbers in the iqamah sentences. This difference occurs between the Sunni and Shia schools of thought because both have different hadith sources as references in the implementation of the iqamah. The research method used is descriptive comparative with the type of research applied is library research. The main sources of literature in this study are *Kutub al-Tis'ah*, *Uṣūl al-Kaḥfi* and *Furu' al-Kaḥfi*. The results show that there are differences in the tradition of iqamah between the two schools of thought. Iqamah has different origins in the Sunni and Shia schools. According to the Sunnis, the iqamah originated from the dream of 'Abdullāh ibn Zayd which was later confirmed by the Prophet, and the Shias believe that the iqamah is a revelation delivered from the Angel Gabriel. Then in terms of the number of iqamah numbers, Sunnis have three different variations of the number of iqamah, namely the opinion that says 17 sentences, 11 sentences, and 10 sentences. While the Shia argue that the iqamah has 17 sentences, but the content is different from the Sunni school and there is an additional sentence of *Ḥayya 'Alā Khair al-'Amal* which is different from Sunni.

Keyword: Hadith; Iqamah; Sunni; Shia.

Abstrak. Penelitian ini membahas mengenai jumlah bilangan frasa iqamah yang terdapat dalam hadis perspektif Sunni dan Syiah. Iqamah memiliki tujuan sebagai penanda dalam pelaksanaan shalat untuk mempersiapkan dan merapatkan saf. Pada praktiknya, terdapat perbedaan variasi jumlah bilangan dalam kalimat-kalimat iqamah. Perbedaan ini terjadi di antara mazhab Sunni dan Syiah dikarenakan keduanya memiliki sumber hadis yang berbeda sebagai rujukan dalam pelaksanaan iqamah. Metode penelitian yang digunakan adalah deskriptif komparatif dengan jenis penelitian yang diterapkan adalah riset kepustakaan (library research). Sumber literatur utama dalam penelitian ini adalah *Kutub al-Tis'ah*, *Uṣūl al-Kaḥfi* dan *Furu' al-Kaḥfi*. Hasil penelitian menunjukkan bahwa adanya perbedaan tradisi iqamah di antara dua mazhab tersebut. Iqamah mempunyai asal-usul yang berbeda di mazhab Sunni dan Syiah. Menurut Sunni, iqamah

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berasal dari mimpi 'Abdullah ibn Zaid yang kemudian dibenarkan oleh Nabi saw., dan Syiah meyakini bahwa iqamah adalah wahyu yang disampaikan dari Malaikat Jibril. Kemudian dari segi jumlah bilangan iqamah, Sunni memiliki 3 variasi jumlah iqamah yang berbeda, yaitu pendapat yang mengatakan 17 kalimat, 11 kalimat, dan 10 kalimat. Sedangkan Syiah berpendapat bahwa iqamah memiliki 17 kalimat, namun isinya berbeda dengan mazhab Sunni dan terdapat tambahan kalimat Hayya 'Ala Khair al-'Amal yang berbeda dengan Sunni.

Kata kunci: Hadits; Iqamah; Sunni; Syiah.

INTRODUCTION

Iqamah has specific phrases that are spoken by the muezzin to announce the start of the prayer. The phrases of the iqamah are similar to the azan, but shorter and faster. The phrases in the iqamah must be recited in Arabic with the correct pronunciation according to the rules of Islam (Prima et al., 2024: 62). The source of the use of these phrases comes from the narrations that practice and recommend the recitation of the iqamah before prayer. However, in practice there are differences in the number and order of phrases in the iqamah. This difference is based on different interpretations of a variety of Prophetic hadiths on iqamah. The lafaz and number of phrases in iqamah have their own variations within the Sunni school. Not only that, differences also occur between the Sunni and Shia schools. This is because both of them have different sources of hadith as a reference in carrying out the law of iqamah.

The iqamah is one of the practical parts of the prayer in Islam. The definition of iqamah is the call to prayer that has a specific pronunciation (Al-Ḥanbalī, 2000: 309). The iqamah is sung before the prayer begins, signaling that the prayer will soon be held and asking the congregation to gather and prepare themselves. Unlike the azan, which is called earlier to announce the time of prayer, the iqamah is performed just before the prayer begins. The iqamah not only serves to remind people of the imminent prayer, but also to remind them of the greatness of Allah SWT, and to start it with full faith, fear, and piety towards Him (Amanda et al., 2023: 5).

In the Sunni tradition, the primary sources of hadith are the nine books of hadith known as *Kutub al-Tis'ah*, which *Ṣaḥīḥ al-Bukhārī*, *Ṣaḥīḥ Muslim*, *Sunan Abī Dāwūd*, *Sunan al-Tirmidhī*, *Sunan al-Nasā'ī*, *Sunan Ibn Mājah*, *Musnad Aḥmad*, *Muwatta' Mālik*, and *Sunan al-Dārimī*. These hadiths were collected by scholars based on strict criteria including sanad and matan to ensure their

authenticity. These hadiths then become the reference for the Sunni school of thought in making Shari'ah rulings. The Shia school, on the other hand, has its own books of hadith as a reference in law-making. Their handbooks are *Uṣūl al-Kāfi* and *Furū' al-Kāfi*, *Man Lā Yaḥḍuruhu al-Faqīh*, *Tabẓīb al-Aḥkām*, and *al-Istibṣār* (Lestari, 2019: 48). Shia hadiths place special emphasis on those narrated by the Imams of the Ahl al-Bait (the family of the Prophet Muhammad) who are the authorities in the implementation of their Shari'ah (Andreas, 2021: 18).

This difference reflects different interpretative perspectives in taking authority regarding the number of numbers in the iqamah. Based on this, the researcher tries to explain the hadith that is the basic source of practice and its interpretation in the implementation of the iqamah according to Sunnis and Shias. Several previous studies that discuss the differences in worship practices between Sunnis and Shias have been conducted, including an article entitled *Aḏān in Sunni and Shia Traditions: A Preliminary Examination of Sunni-Shia Hadiths* by Ahmad Suhendra (2016), discusses the hadiths of the differences in the call to prayer between Sunnis and Shias and focuses on the addition of the word “*Hayya ‘ala Khair al-‘amal*” (Suhendra, 2016). Then, another research is a thesis entitled *Comparison of Movement and Recitation of Sunni Mazhab Prayers and Shia Mazhab* by Fitriani (2017), discussing the differences in the implementation of prayers between the Sunni and Shia schools, namely in the movement during prostration, recitation of al-Fatihah, recitation of amen, sitting position between two prostrations and recitation of tashahud (Fitriani, 2017). There is also a previous thesis research entitled *The Number of Aḏān and Iqamah Sentences According to the Hanafi and Maliki Mazhabs* by Ibnu Amin (2022), in his research comparing the number of azan and iqamah numbers between the two schools in the Sunni group, namely Hanafiyah and Malikiyah (Amin, 2022).

Although previous studies have examined some of the differences in worship practices between Sunnis and Shias such as the call to prayer and prayer, and also examined the number of iqamah among the Sunni schools, but there has been no research that specifically discusses the differences in the number of iqamah in the hadith between Sunnis and Shias. Based on this, the focus of this study is to find out the beginning of the ordinance of iqamah according to the views of Sunni and Shia, to find out the hadiths

about iqamah that are used as a basis in the Sunni and Shia schools of thought, and to explore and analyze the number of iqamah numbers from the perspectives of Sunni and Shia. By investigating these differences in detail, it is hoped that a deeper understanding of the differences between the Sunni and Shia schools of thought regarding the performance of the iqamah prayer can be obtained.

The method in this study uses descriptive comparative methods. Comparative research is research conducted to compare between two or more groups in one variable under study, both in terms of similarities and in terms of differences based on certain algorithms or patterns of thought (Muhazir & Saputera, 2022: 37). The type of research applied is library research, which involves searching and collecting information from various sources in the library (Zed, 2017: 3). The data sources of this research include primary data from *Kutub al-Tis'ah*, *Uṣūl al-Kāfi* and *Furū' al-Kāfi*. While secondary data comes from various books, books, and journals of previous research that support the analysis of the problems studied. The data obtained is then processed through several steps, such as selection and focus on data relevant to the theme, simplification to facilitate understanding, descriptive explanation of the data, and finally using comparing them. This study aims to gain an understanding of the hadith about the number of iqamahs between Sunnis and Shias by comparing them in order to find out their similarities and differences.

RESULTS AND DISCUSSION

The Beginning of the Observance of the Iqamah

The origin of the iqamah in Islam has the same roots as the origin of the call to prayer. Therefore, the iqamah does not have a separate history in its ordination, but has the same origin as the azan. However, within the Sunni and Shia ideologies, there are different views on the origin of the azan and iqamah between the two groups. According to Sunni hadith-reports, the call to prayer and iqamah were first made mandatory in Medina in the first year of Hijriyah, after the completion of the Prophet's Mosque. Before the call to prayer was made mandatory, Muslims in Medina knew the time of prayer by their own ijtihad. After that, they gathered together to pray in the congregation. One day, they had a meeting with the Prophet to find an

effective solution for gathering people for congregational prayers. Several suggestions were made, such as the use of bells, trumpets, and fire, but the Prophet rejected them as they resembled other religious practices. Then one of the Prophet's companions, 'Abdullāh ibn Zaid al-Anṣārī, had a dream in which he saw a man calling out the words we now know as the call to prayer instead of the bells.

'Abdullāh ibn Zaid narrated his dream to the Prophet. Then the Prophet confirmed his dream and ordered him to tell Bilāl's friend to use these words as a sign of the entry of prayer time. Then Bilāl who had a melodious voice recited the call to prayer in accordance with what 'Abdullāh ibn Zaid had dreamed as a call to signal the entry of prayer time (Riyadi & Setyawan, 2021: 134). With the call to prayer, Muslims all over Medina were able to know the time of prayer easily and on time. 'Abdullāh ibn Zaid's dream became one of the important points in the history of Islam and provided a better understanding of the origin of the words of azan and iqamah. Such is the history of the beginning of the ordinance of the call to prayer according to the Sunni school.

Whereas in the Shia tradition, there are some important differences in the beginning of the ordinance of the azan and iqamah. The Shia *fuqahā'* state that the azan and iqamah are taken from the revelation that came down to the Prophet Muhammad (Al-Jizzīnī, 1998: 195). According to Shia sources based on many narrations from the Ahl al-Bayt, the call to prayer was first prescribed to the Prophet Muhammad through a revelation by the Angel Gabriel during the Isra Mikraj event (Al-Kulainī, 2007: 169):

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أَدْنِيَّةَ عَنْ زُرَّارَةَ وَالْفَضْلِ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: لَمَّا أُسْرِيَ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى السَّمَاءِ فَبَلَغَ النَّبِيَّتَ الْمُعْمُورَ وَحَضَرَتِ الصَّلَاةُ فَأَذَّنَ جِبْرِئِيلُ وَأَقَامَ فَتَقَدَّمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَصَفَّ الْمَلَائِكَةُ وَالنَّبِيُّونَ خَلْفَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

"Alī ibn Ibrāhīm, from his father, from Ibn Abī 'Umar, from 'Umar ibn Uẓaynab, from Zurārah and al-Faḍl, from Abū Ja'far (a.s.), who said: When the Messenger of Allah traveled to the heavens and reached al-Bait al-Ma'mūr, then the time for prayer arrived. Then Archangel Gabriel announced the call to prayer and the iqamah. The Messenger of Allah stood in front and the angels and prophets lined up behind him."

In another narration, it is mentioned that the azan and iqamah were introduced by the Prophet to Imam Alī ibn Abī Ṭālib who was the cousin and son-in-law of the Prophet Muhammad (Al-Kulainī, 2007: 169):

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَادٍ عَنْ مَنْصُورِ بْنِ حَازِمٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: لَمَّا هَبَطَ جِبْرِئِيلُ عَلَيْهِ السَّلَامُ بِالْأَذَانِ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ رَأْسُهُ فِي جُجْرٍ عَلَى عَلَيْهِ السَّلَامُ، فَأَذَنَ جِبْرِئِيلُ عَلَيْهِ السَّلَامُ وَأَقَامَ، فَلَمَّا انْتَبَهَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: يَا عَلِيُّ سَمِعْتَ؟ قَالَ: نَعَمْ. قَالَ: حَفِظْتَ؟ قَالَ: نَعَمْ. قَالَ: ادْعُ بِلَالًا فَعَلَّمَهُ، فَدَعَا عَلِيُّ عَلَيْهِ السَّلَامُ بِلَالًا فَعَلَّمَهُ

"Alī ibn Ibrāhīm, from his father, from Ibn Abī 'Umair, from Hammād, from Manṣūr ibn Hāẓim, from Abū 'Abdullāh (a.s.), who said: When Archangel Gabriel came down to the Messenger of Allah to give the call to prayer, his head was at the feet of 'Alī (a.s.). Then Archangel Gabriel announced the azan and iqamah. Then when the Messenger of Allah returned to his normal state, he asked 'Alī (a.s.), 'Did you hear it?', 'Yes!' he replied. 'Do you remember it?' 'Alī (a.s.) replied, 'Yes!' The Prophet said, 'Call Bilāl and teach him the call to prayer.' Then 'Alī (a.s.) called Bilāl and taught him the call to prayer."

Based on the above evidence, according to the Shia, the call to prayer and the iqamah were first prescribed in Makkah at the time of Isra Mikraj. This is different from the Sunnis who say that the beginning of the ordinance of azan and iqamah was after the Prophet migrated to Medina from a dream. Shia scholars rejected the Sunni claim, and one of the Shia scholars, Ibn Abī 'Aqīl, even said that based on the words of Imam Ja'far al-Ṣādiq (a.s.), the Shia actually agreed to curse a group of people who claimed that the Prophet used the words of the call to prayer from the dream of 'Abdullāh ibn Zaid. Imam Ja'far al-Ṣādiq (a.s.) said: "*Revelation descended upon your Prophet and then you claim that he took the call to prayer from 'Abdullāh ibn Zaid,*" (Al-Najafī, 2001: 4). These words are an allusion to the widely held belief that the Prophet took the call to prayer from the dream of 'Abdullāh ibn Zaid. This is also far from the Prophet's condition and the way he received other acts of worship that came through revelation (Al-Jizzīnī, 1998: 195).

The main difference between Sunni and Shia views on the origin of the call to prayer lies in the sources they hold. Despite these differences, the essence of the call to prayer remains the same in both schools of thought. Both Shia and Sunni schools of thought call people to prayer, remind them

of the times of prayer, and affirm the oneness of Allah and the prophethood of Muhammad.

Hadith of Iqamah According to Sunnis and Shias

The iqamah in Islam has the same purpose, namely as an invocation given before the start of the obligatory prayer, according to both Sunnis and Shias. However, there are differences in the hadith collections used between Sunnis and Shias. The hadith used by the Sunnis come from the main sources of hadith books that are considered sahih according to the Sunni view, namely *Kutub al-Tis'ah*. The Shias have their own collection of hadith known as *al-Kutub al-Arba'ah*, consisting of *Uṣūl al-Kāfi* and *Furu' al-Kāfi*, *Man Lā Yaḥḍuruhu al-Faqih*, *Tahẓīb al-Aḥkām*, and *al-Istibṣār*. These differences may include different versions of the hadith or different emphasis on the hadith in their practice.

Hadith Redaction of the Sunni School

There is a difference of opinion among Sunni scholars about the hadith regarding the number of sentences in the iqamah that are used as a basis for making rulings. Some scholars mention that there are hadiths that narrate the number of sentences in the iqamah as 17 sentences and there are other hadiths that mention the number of sentences as 11 sentences. This is part of the diversity in the interpretation of hadith variations among the Sunnis.

- a) The Hadith that explains the 17 sentences of iqamah in the Sunni tradition is found in *Sunan Abi Dawud* no. 502, as follows (Al-Sijistānī, t.th: 137):

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، حَدَّثَنَا عَفَّانُ، وَسَعِيدُ بْنُ عَامِرٍ، وَحَجَّاجُ، وَالْمَعْنَى وَاحِدٌ، قَالُوا: حَدَّثَنَا هَمَّامٌ، حَدَّثَنَا عَامِرُ الْأَحْوَلُ، حَدَّثَنِي مَكْحُولٌ، أَنَّ ابْنَ مُحَيْرِيزٍ، حَدَّثَهُ أَنَّ أَبَا مَخْدُورَةَ حَدَّثَهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَّمَهُ الْأَذَانَ تِسْعَ عَشْرَةَ كَلِمَةً، وَالْإِقَامَةَ سَبْعَ عَشْرَةَ كَلِمَةً: الْأَذَانُ: " اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، أَشْهَدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ، أَشْهَدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ، أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، حَيَّ عَلَى الصَّلَاةِ حَيَّ عَلَى الْفَلَاحِ، اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ، وَالْإِقَامَةُ: اللَّهُ أَكْبَرُ

اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ، حَيَّ عَلَى الصَّلَاةِ حَيَّ عَلَى الصَّلَاةِ، حَيَّ عَلَى الْفَلَاحِ حَيَّ عَلَى الْفَلَاحِ، قَدْ قَامَتِ الصَّلَاةُ، قَدْ قَامَتِ الصَّلَاةُ، اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ.

“Hasan ibn ‘Alī told us, ‘Affān, Sa‘id ibn ‘Āmir, and Hajjāj, the meaning of the hadith is the same, they said, Hammām told us, ‘Āmir al-Aḥwāl told us, Makḥūl told us, verily Ibn Muḥairīz told him, verily Abū Maḥzūrah told him, verily the Messenger of Allah taught me the aḥzan with nineteen sentences, and the iqamah with seventeen sentences. The words of the call to prayer are: Allāhu Akbar Allāhu Akbar, Allāhu Akbar Allāhu Akbar, Asyhadu An Lā Ilāha Illallāh, Asyhadu An Lā Ilāha Illallāh, Asyhadu Anna Muḥammadan Rasulullāh, Asyhadu Anna Muḥammadan Rasulullāh, Asyhadu An Lā Ilāha Illallāh, Asyhadu An Lā Ilāha Illallāh, Asyhadu Anna Muḥammadan Rasulullāh, Asyhadu Anna Muḥammadan Rasulullāh, Ḥayya ‘Alaṣ Ṣalāh, Ḥayya ‘Alaṣ Ṣalāh, Ḥayya ‘Alal Falāḥ, Ḥayya ‘Alal Falāḥ, Allāhu Akbar Allāhu Akbar, Lā Ilāha Illallāh. While the sentence of iqamah: Allāhu Akbar Allāhu Akbar, Allāhu Akbar Allāhu Akbar, Asyhadu An Lā Ilāha Illallāh, Asyhadu An Lā Ilāha Illallāh, Asyhadu Anna Muḥammadan Rasulullāh, Asyhadu Anna Muḥammadan Rasulullāh, Ḥayya ‘Alaṣ Ṣalāh, Ḥayya ‘Alaṣ Ṣalāh, Ḥayya ‘Alal Falāḥ, Ḥayya ‘Alal Falāḥ, Qad Qāmatiṣ Ṣalāh, Qad Qāmatiṣ Ṣalāh, Allāhu Akbar Allāhu Akbar, Lā Ilāha Illallāh.”

The Hadith narrated by Abū Dāwud has nine narrators in it. First, Abū Maḥzūrah al-Qurasyī al-Jamḥī al-Makkī, was the first *ṭabaqah* of the *ṣaḥābah* and died in 59 AH. Second, Ibn Muḥairīz, has the full name ‘Abdullāh ibn Muḥairīz ibn Junādah ibn Wahnāb. He was the second *ṭabaqah* and died in 99 A.H. Aḥmad ibn Syu‘aib an-Nasā‘ī, Aḥmad ibn ‘Abdullāh al-‘Ijlī, and Abū Ḥātim ibn Ḥibbān al-Bustī said that Ibn Muḥairīz was a *ṣiqah* hadith narrator. Third, Makḥūl al-Syāmī, known as Abū ‘Abdullāh, died in 112 AH. Abū Ḥātim ibn Ḥibbān, Aḥmad ibn ‘Abdullāh al-‘Ijlī, and ‘Abdurrahmān ibn Yūsuf judged that Makḥūl was one of the *ṣiqah* hadith narrators. Fourth, ‘Āmir ibn ‘Abdullāh Wāḥid al-Aḥwāl al-Baṣrī, is the fourth *ṭabaqah*. Abū Ḥātim al-Rāzī and Abū Ḥātim ibn Ḥibbān said that ‘Āmir al-Aḥwāl was a *ṣiqah* narrator. Fifth, Hammām ibn Yaḥyā ibn Dīnār al-Auzī al-Maḥlamī, he was the fifth *ṭabaqah* and died in 164 AH. Abū Bakr al-Baṣar, Abū Bakr al-Baihaqī, and Abū Ḥātim al-

Rāzī said that Hammām was a *ṣiqah* person. Sixth, Ḥajjāj, whose full name is Ḥajjāj ibn al-Minhāl al-Anmāṭī, died in 216 A.H. Aḥmad ibn Syu‘aib al-Nasāʾī, Abū Ḥātim al-Rāzī, and Aḥmad ibn Ḥanbal considered that Ḥajjāj was a *ṣiqah* narrator. Seventh, Saʿīd ibn ‘Āmir al-Ḍabʿī, died in 208 H. Ibn Ḥajar al-‘Asqalānī and ‘Abd al-Bāqī assessed Saʿīd ibn ‘Āmir with a *ṣiqah* narrator, while Abū Ḥātim al-Rāzī assessed that Saʿīd Ibn ‘Āmir was a *ṣadūq* narrator. Eighth, ‘Affān ibn Muslim ibn ‘Abdullāh al-Ṣaffār, died in 220 AH. Abū Aḥmad ibn ‘Adī al-Jurjānī said that ‘Affān was one of the *ṣadūq* narrators, while Abū Ḥātim al-Rāzī and Abū Ḥātim ibn Ḥibbān al-Buṣṭī assessed that ‘Affān was classified as a *ṣiqah* narrator. And ninth, al-Ḥasan ibn ‘Alī ibn Muḥammad al-Huẓlī al-Khalāl, died in 242 AH. According to Abū Ḥātim al-Rāzī, al-Ḥasan is a *ṣadūq* narrator. Meanwhile, according to Abū Ḥātim ibn Ḥibbān and Aḥmad ibn Syu‘aib assessed that al-Ḥasan was classified as a *ṣiqah* narrator (Al-Mizzī, 1996).

Then in addition to being found in Sunan Abī Dāwud, based on the results of *takhrīj*, the hadith is also found in several other books of hadith, including in *Musnad Ahmad* no. 15381 (anbal, 2001: 99):

حَدَّثَنَا عَفَّانُ، حَدَّثَنَا هَمَّامٌ، حَدَّثَنَا عَامِرُ الْأَحْوَلُ، حَدَّثَنِي مَكْحُولٌ، أَنَّ عَبْدَ اللَّهِ بْنَ مُحَيْرِيزٍ حَدَّثَهُ، أَنَّ أَبَا مَحْذُورَةَ حَدَّثَهُ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَّمَهُ الْأَذَانَ تِسْعَ عَشْرَةَ كَلِمَةً، وَالْإِقَامَةَ سَبْعَ عَشْرَةَ كَلِمَةً، الْأَذَانُ: اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، حَيَّ عَلَى الصَّلَاةِ، حَيَّ عَلَى الصَّلَاةِ، حَيَّ عَلَى الْفَلَاحِ، حَيَّ عَلَى الْفَلَاحِ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ، وَالْإِقَامَةُ مِثْلُهَا، حَيَّ عَلَى الصَّلَاةِ، حَيَّ عَلَى الصَّلَاةِ، حَيَّ عَلَى الْفَلَاحِ، حَيَّ عَلَى الْفَلَاحِ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ.

Then in *Sunan Ibn Mājah* no. 709 (Al-Qazwīnī, t.th: 235):

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا عَفَّانُ قَالَ: حَدَّثَنَا هَمَّامُ بْنُ يَحْيَى، عَنْ غَامِرِ الْأَحْوَلِ، أَنَّ مَكْحُولًا، حَدَّثَهُ أَنَّ عَبْدَ اللَّهِ بْنَ مُحَيْرِيزٍ، حَدَّثَهُ أَنَّ أَبَا مَحْذُورَةَ، حَدَّثَهُ قَالَ: " عَلَّمَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْأَذَانَ تِسْعَ عَشْرَةَ كَلِمَةً، وَالْإِقَامَةَ

سَبْعَ عَشْرَةَ كَلِمَةً، الْأَذَانُ: اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ، أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ، حَيَّ عَلَى الصَّلَاةِ، حَيَّ عَلَى الصَّلَاةِ، حَيَّ عَلَى الْفَلَاحِ، حَيَّ عَلَى الْفَلَاحِ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ «وَالْإِقَامَةُ سَبْعَ عَشْرَةَ كَلِمَةً» اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ، أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ، حَيَّ عَلَى الصَّلَاةِ، حَيَّ عَلَى الصَّلَاةِ، حَيَّ عَلَى الْفَلَاحِ، حَيَّ عَلَى الْفَلَاحِ، قَدْ قَامَتِ الصَّلَاةُ، قَدْ قَامَتِ الصَّلَاةُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ"

- b) The Hadith that explains the 11 sentence iqamah in the Sunni tradition is found in *Musnad Ahmad* no. 16478, as follows (Hanbal, 2001: 402):

حَدَّثَنَا يَعْقُوبُ، قَالَ: حَدَّثَنِي، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ بْنِ الْحَارِثِ التَّيْمِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ زَيْدِ بْنِ عَبْدِ رَبِّهِ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ زَيْدٍ، قَالَ: لَمَّا أَمَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالنَّافُوسِ لِيُضْرَبَ بِهِ لِلنَّاسِ فِي الْجَمْعِ لِلصَّلَاةِ طَافَ بِي وَأَنَا نَائِمٌ رَجُلٌ يَحْمِلُ نَافُوسًا فِي يَدِهِ، فَقُلْتُ لَهُ: يَا عَبْدَ اللَّهِ أَتَبِيعُ النَّافُوسَ؟ قَالَ: مَا تَصْنَعُ بِهِ؟ قَالَ: فَقُلْتُ: نَدْعُو بِهِ إِلَى الصَّلَاةِ، قَالَ: أَفَلَا أَدُلُّكَ عَلَى مَا هُوَ خَيْرٌ مِنْ ذَلِكَ؟ قَالَ: فَقُلْتُ لَهُ: بَلَى، قَالَ: تَقُولُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ، أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ، حَيَّ عَلَى الصَّلَاةِ، حَيَّ عَلَى الصَّلَاةِ، حَيَّ عَلَى الْفَلَاحِ، اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ، ثُمَّ اسْتَأْخَرَ غَيْرَ بَعِيدٍ ثُمَّ قَالَ: تَقُولُ: إِذَا أُقِيمَتِ الصَّلَاةُ، اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ، حَيَّ عَلَى الصَّلَاةِ، حَيَّ عَلَى الْفَلَاحِ، قَدْ قَامَتِ الصَّلَاةُ، قَدْ قَامَتِ الصَّلَاةُ، اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ، فَلَمَّا أَصْبَحْتُ أَتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرْتُهُ بِمَا رَأَيْتُ، فَقَالَ: «إِنَّهَا لَرُؤْيَا حَقٌّ إِنْ شَاءَ اللَّهُ، فَقُمْ مَعَ بِلَالٍ فَاقْلُ عَلَيْهِ مَا رَأَيْتَ فَلْيُؤَدِّنْ بِهِ، فَإِنَّهُ أُنْدَى صَوْتًا مِنْكَ»، قَالَ: فَقُمْتُ مَعَ بِلَالٍ فَجَعَلْتُ أُلْقِيهِ عَلَيْهِ وَيُؤَدِّنْ بِهِ، قَالَ: فَسَمِعَ بِذَلِكَ عُمَرُ بْنُ الْخَطَّابِ وَهُوَ فِي بَيْتِهِ فَخَرَجَ يَجُرُّ رِدَاءَهُ يَقُولُ: وَالَّذِي بَعَثَكَ بِالْحَقِّ، لَقَدْ رَأَيْتُ مِثْلَ الَّذِي أُرِي، قَالَ: فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: فَلِلَّهِ الْحَمْدُ.

“Ya’qub told us, he said: My father told me, from Muhammad ibn Ishāq, he said; Muhammad ibn Ibrahim ibn al-Hārīs al-Taimī has told me, from Muhammad ibn

‘Abdullāh ibn Zaid ibn ‘Abd Rabbih, he said: ‘Abdullāh ibn Zaid told me, he said: When the Messenger of Allah (peace be upon him) ordered the use of bells to gather people for prayer, there was one who surrounded me while I was asleep, one who had a bell in his hand. I asked him, O Abdullāh, do you sell bells? He said, what do you use it for? I replied, we use it to call to prayer. He said, shall I show you something better than that? I replied, Yes, you will. He said, recite: Allāhu Akbar Allāhu Akbar, Allāhu Akbar Allāhu Akbar, Asyhadu An Lā Ilāha Illallāh, Asyhadu An Lā Ilāha Illallāh, Asyhadu Anna Muḥammadan Rasulullāh, Asyhadu Anna Muḥammadan Rasulullāh, Hayya ‘Alaṣ Ṣalāh, Hayya ‘Alaṣ Ṣalāh, Hayya ‘Alal Falāh, Hayya ‘Alal Falāh, Allāhu Akbar Allāhu Akbar, Lā Ilāha Illallāh. Then he waited for a short time, then he said, and when you go to pray recite: Allāhu Akbar Allāhu Akbar, Asyhadu An Lā Ilāha Illallāh, Asyhadu Anna Muḥammadan Rasulullāh, Hayya ‘Alaṣ Ṣalāh, Hayya ‘Alal Falāh, Qad Qāmatiṣ Ṣalāh, Qad Qāmatiṣ Ṣalāh, Allāhu Akbar Allāhu Akbar, Lā Ilāha Illallāh. In the morning, I went to the Messenger of Allah and informed him of what I had seen in my dream. Then the Messenger of Allah said, “It is a true dream, if Allah wills.” Go to Bilāl and tell him (what you were taught in the dream), then let Bilāl call the aḡan with him, for his voice is louder than yours. So I went to Bilāl and taught him, and he called to prayer with it. ‘Abdullāh ibn Zaid ibn ‘Abd Rabbih said, Then ‘Umar ibn al-Khaṭṭāb heard it while he was in his house, so he came out dragging his shawl and said, By the One who sent him in truth, indeed I have dreamed as he saw in the dream. ‘Abdullāh ibn Zaid ibn ‘Abd Rabbih said, The Messenger of Allah said, “To Allah, all praise.”

Based on the sanad of the hadith narrated from Aḥmad ibn Ḥanbal, there are five narrators. First, ‘Abdullāh ibn Zaid ‘Abd Rabbānī ibn Ṣa‘labah. Second, Muḥammad ibn ‘Abdullāh ibn Zaid ibn ‘Abd Rabbih. Ibn Ḥibbān, al-‘Ijlī and al-Ṣahabī commented that he was classified as a *ṣiqah* narrator. Third, Muḥammad ibn Ibrāhīm ibn Ḥārīṣ ibn Khālīd, died in 120 AH. According to Ya‘qūb ibn Syaibah, Ibn Ḥajar al-‘Asqalānī and al-Ṣahabī, Muḥammad ibn Ibrāhīm is a *ṣiqah* narrator. Fourth, Muḥammad ibn Ishāq ibn Yasār, is the fourth *ṭabaqah* who died in 150 H. Ibn Ḥajar al-‘Asqalānī said that Muḥammad ibn Ishāq is a *ṣadiq* narrator, while according to Yaḥyā ibn Ma‘īn and al-‘Ijlī that Muḥammad ibn Ishāq is a *ṣiqah* narrator. And fifth, Ya‘qūb, he has the full name Ya‘qūb ibn Ibrāhīm ibn Sa‘d ibn Ibrāhīm ibn ‘Abd al-Raḥmān ibn ‘Auf, is the fifth *ṭabaqah* order who died in 208 H. According to Yaḥyā ibn Ma‘īn and al-

Tjli, Ya'qub is one of the *ṣiqah* narrators, while Abū Ḥātim said that Ya'qub is a *ṣadūq* narrator (Al-Mizzī, 1996).

Based on the results of *takhrīj*, apart from being found in Musnad Aḥmad, the hadith is only found in *Sunan Abī Dāwūd* no. 499 (Al-Sijistānī, t.th: 135):

حَدَّثَنَا مُحَمَّدُ بْنُ مَنْصُورٍ الطُّوسِيُّ، حَدَّثَنَا يَعْقُوبُ، حَدَّثَنَا أَبِي، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، حَدَّثَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ بْنِ الْحَارِثِ التَّيْمِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ زَيْدِ بْنِ عَبْدِ رَبِّهِ، قَالَ: حَدَّثَنِي أَبِي عَبْدُ اللَّهِ بْنُ زَيْدٍ، قَالَ: لَمَّا أَمَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالنَّافُوسِ يُعْمَلُ لِيُضْرَبَ بِهِ لِلنَّاسِ لِجَمْعِ الصَّلَاةِ طَافَ بِي وَأَنَا نَائِمٌ رَجُلٌ يَحْمِلُ نَافُوسًا فِي يَدِهِ، فَقُلْتُ: يَا عَبْدَ اللَّهِ أَنْتَبِيعِ النَّافُوسَ؟ قَالَ: وَمَا تَصْنَعُ بِهِ؟ فَقُلْتُ: نَدْعُو بِهِ إِلَى الصَّلَاةِ، قَالَ: أَفَلَا أَدُلُّكَ عَلَى مَا هُوَ خَيْرٌ مِنْ ذَلِكَ؟ فَقُلْتُ لَهُ: بَلَى، قَالَ: فَقَالَ: تَقُولُ: اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، حَيَّ عَلَى الصَّلَاةِ، حَيَّ عَلَى الصَّلَاةِ، حَيَّ عَلَى الْفَلَاحِ، حَيَّ عَلَى الْفَلَاحِ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ، قَالَ: ثُمَّ اسْتَأْخَرَ عَنِّي غَيْرَ بَعِيدٍ، ثُمَّ قَالَ: وَتَقُولُ: إِذَا أَقَمْتَ الصَّلَاةَ، اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، حَيَّ عَلَى الصَّلَاةِ، حَيَّ عَلَى الْفَلَاحِ، قَدْ قَامَتِ الصَّلَاةُ، قَدْ قَامَتِ الصَّلَاةُ، اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ، فَلَمَّا أَصْبَحْتُ، أَتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَأَخْبَرْتُهُ، بِمَا رَأَيْتُ فَقَالَ: «إِنَّهَا لَرُؤْيَا حَقٌّ إِنْ شَاءَ اللَّهُ، فَقُمْ مَعَ بِلَالٍ فَالْقِ عَلَيْهِ مَا رَأَيْتَ، فَلْيُؤَذِّنْ بِهِ، فَإِنَّهُ أُنْدَى صَوْتًا مِنْكَ» فَقُمْتُ مَعَ بِلَالٍ، فَجَعَلْتُ أُلْقِيهِ عَلَيْهِ، وَلْيُؤَذِّنْ بِهِ، قَالَ: فَسَمِعَ ذَلِكَ عُمَرُ بْنُ الْخَطَّابِ، وَهُوَ فِي بَيْتِهِ فَخَرَجَ يَجُرُّ رِدَاءَهُ، وَيَقُولُ: وَالَّذِي بَعَثَكَ بِالْحَقِّ يَا رَسُولَ اللَّهِ، لَقَدْ رَأَيْتُ مِثْلَ مَا رَأَى، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «فَلِلَّهِ الْحَمْدُ» قَالَ أَبُو دَاوُدَ: هَكَذَا رَوَاهُ الزُّهْرِيُّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ، وَقَالَ: فِيهِ ابْنُ إِسْحَاقَ، عَنِ الزُّهْرِيِّ: اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، وَقَالَ مَعْمَرٌ، وَيُؤَسُّ، عَنِ الزُّهْرِيِّ فِيهِ: اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، لَمْ يَنْتَبِهَا

Hadith Redaction of the Shia School

There are two narrations regarding the number of farasa iqamah from the Shia group sourced from *Furu' al-Kāfi*, namely (Al-Kulainī, 2007: 170):

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ عُيَيْدٍ عَنْ يُونُسَ عَنْ أَبَانَ بْنِ عَثْمَانَ عَنْ إِسْمَاعِيلَ الْجُعْفِيِّ قَالَ: سَمِعْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ يَقُولُ: الْأَذَانُ وَالْإِقَامَةُ خَمْسَةٌ وَثَلَاثُونَ حَرْفًا فَقَدْ ذَلِكَ بِيَدِهِ وَاحِدًا وَاحِدًا الْأَذَانُ ثَمَانِيَّةٌ عَشَرَ حَرْفًا وَالْإِقَامَةُ سَبْعَةٌ عَشَرَ حَرْفًا.

“Alī ibn Ibrāhīm, from Muḥammad ibn ‘Isā ibn ‘Ubaid, from Yūnus, from Abān ibn ‘Uṣmān, from Ismā‘il al-Ju‘fī, he said. I heard Abū Ja‘far (a.s.) say: The aḏān and iqamah are thirty-five sentences, so he counted them with his hand one by one, the aḏān eighteen sentences and the iqamah seventeen sentences.”

Then another narration that discusses the number of iqamah (Al-Kulainī, 2007: 170):

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ ابْنِ أَبِي نَجْرَانَ عَنْ صَفْوَانَ الْجَمَّالِ قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: الْأَذَانُ مَثْنَى وَمَثْنَى وَالْإِقَامَةُ مَثْنَى.

“Aḥmad ibn Idrīs, from Aḥmad ibn Muḥammad, from al-Ḥusain ibn Sa‘īd, from Ibn Abī Najrān, from Ṣafwān al-Jammāl, he said, I heard Abū ‘Abdullāh (a.s.) say: The Aḏān is twofold and the iqamah is twofold.”

Number of Iqamah According to Sunni and Shia

The iqamah has an important role as the second call that marks the beginning of the congregational prayer. Although iqamah is recognized by all schools of Islam, there is a difference in the number of sentences of iqamah between Sunnis and Shias. The difference is based on the source of the hadiths held by Sunnis and Shias, leading to significant differences in the interpretation and application of Islamic law between these two schools. These differences are as follows:

Number of iqamahs according to Sunni

There are differences in the views of the scholars of the four schools of thought within the Sunni school regarding the number of iqamahs. These views are due to the variety of hadiths that explain the number of iqamahs.

1. The Ḥanafīyah school is of the view that the number of phrases in iqamah is 17. This view is based on the hadith of Abū Maḥzūrah which clearly states that the iqamah is 17 sentences (Al-Sakandarī, 2003: 247). In

addition, the scholars of the Ḥanafīyah school also relied on a hadith narrated by a companion of the Prophet (Al-Bayhaqī, 2003, p. 618):

حَدَّثَنَا وَكِيعٌ ثَنَا الْأَعْمَشُ عَنْ عَمْرِو بْنِ مُرَّةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى قَالَ: حَدَّثَنَا أَصْحَابُ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، أَنَّ عَبْدَ اللَّهِ بْنَ زَيْدٍ الْأَنْصَارِيَّ جَاءَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: يَا رَسُولَ اللَّهِ رَأَيْتُ فِي الْمَنَامِ رَجُلًا قَامَ عَلَى جِدْمٍ حَائِطٍ فَأَذَّنَ مَثْنَى وَأَقَامَ مَثْنَى وَقَعَدَ قَعْدَةً وَعَلَيْهِ بُرْدَانِ أَخْضَرَانِ

"Waki' narrated to us, al-A'masy narrated to us from 'Amr ibn Murrah from 'Abdurrahman ibn Abi Laila, he said: The companions of the Prophet Muhammad (peace be upon him) told us that 'Abdullah ibn Zaid al-Ansari came to the Prophet (peace be upon him) and said: 'O Messenger of Allah, I dreamed that I saw a man standing on the wall of a cutter, then he called out the azan twice and the iqamah twice. Then he sat for some time. He was wearing two green cloths."

Although the hadith has a narrator whose name is unknown, according to al-Zaila'i, this is not a problem. That is because according to many scholars, the sanad of the hadith is *muttaṣil* in the presence of a companion narrator (Al-Hanafī, 1997: 267). Ibrāhīm al-Nakha'i said that at first the iqamah was recited twice per sentence like the azan until the death of Bilāl, then this practice was replaced by the Umayyad caliphate with only one recitation to speed up the iqamah (Al-Sakandarī, 2003, p. 248). Based on this, the phrase iqamah used in the Ḥanafīyah school is the same as azan, except that it has the addition of the phrase "*Qad Qamatiṣ Ṣalāh*" twice, so that the phrase of iqamah is *Allāhu Akbar Allāhu Akbar, Allāhu Akbar Allāhu Akbar, Asyhadu An Lā Ilāha Illallāh, Asyhadu Anna Muḥammadan Rasulullāh, Hayya 'Alaṣ Ṣalāh, Hayya 'Alaṣ Ṣalāh, Hayya 'Alal Falāḥ, Hayya 'Alal Falāḥ, Qad Qamatiṣ Ṣalāh, Qad Qamatiṣ Ṣalāh, Allāhu Akbar Allāhu Akbar, Lā Ilāha Illallāh*.

2. The Syāfi'īyah school is of the opinion that the phrase iqamah has 11 sentences (Al-Syairāzī, 1995: 111). This opinion is also the same as the Ḥanābilah school which states that iqamah has 11 sentences (Al-Dimasyqī, 1997: 58). This opinion is supported by the Hadith which explains that the iqamah is 11 sentences, and another Hadith which says that the sentences are only recited once (Al-Nasāī, 2018: 41):

أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنُ تَمِيمٍ قَالَ: حَدَّثَنَا حَجَّاجٌ عَنْ شُعْبَةَ قَالَ: سَمِعْتُ أَبَا جَعْفَرٍ مُؤَذِّنَ مَسْجِدِ الْعُرْيَانِ، عَنْ أَبِي الْمُثَنَّى مُؤَذِّنَ مَسْجِدِ الْجَامِعِ قَالَ: سَأَلْتُ ابْنَ عُمَرَ عَنِ الْأَذَانِ فَقَالَ: كَانَ الْأَذَانُ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَثْنَى مَثْنَى، وَالْإِقَامَةُ مَرَّةً مَرَّةً إِلَّا أَنْكَ إِذَا قُلْتَ: قَدْ قَامَتِ الصَّلَاةُ، قَالَهَا مَرَّتَيْنِ

“Abdullāh ibn Muḥammad ibn Tamīm narrated to us, he said: Ḥajjāj narrated to us from Syu‘bah, he said: I heard Abū Ja‘far, the muezzin of al-‘Uryān Mosque; from Abū al-Muṣannā, the muezzin of al-Jāmi‘ Mosque, he said: I asked Ibn ‘Umar about the aḥzan, and he said: The Aḥzan during the time of the Messenger of Allah (sams) was repeated twice (every sentence), and the iqamah once, except when you say ‘Qad Qāmatiṣ Ṣalāh’ which was said twice.”

The words of the iqamah are recited once, except for the words ‘Qad Qāmatiṣ Ṣalāh’ which is recited twice. Although it is said to be read once, the takbir at the beginning of the iqamah is still read twice, because the takbir in the iqamah is half of the takbir in the azan which is read four times (Al-Syarbīnī, 1997: 210). So the iqamah according to the Syāfi‘īyah and Ḥanābilah is *Allāhu Akbar Allāhu Akbar, Asyhadu An Lā Ilāha Illallāh, Asyhadu Anna Muḥammadan Rasullullah, Ḥayya ‘Alaṣ Ṣalāh, Ḥayya ‘Alal Falāh, Qad Qāmatiṣ Ṣalāh, Qad Qāmatiṣ Ṣalāh, Allāhu Akbar Allāhu Akbar, Lā Ilāha Illallāh*.

3. The third opinion, namely the Mālikīyah school of thought, says that the phrase iqamah amounts to 10 sentences. This is different from the previous two opinions which say that the iqamah is 17 or 11 sentences. This opinion is almost the same as the Syāfi‘īyah and Ḥanābilah schools, but according to the Mālikīyah the phrase ‘Qad Qāmatiṣ Ṣalāh’ is only recited once (Al-Ḥafīd, 1994: 272). They take their evidence from the hadith (Al-Ju‘fī, 1993: 153):

حَدَّثَنَا عِمْرَانُ بْنُ مَيْسَرَةَ، حَدَّثَنَا عَبْدُ الْوَارِثِ، حَدَّثَنَا خَالِدُ الْحَدَّاءُ، عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسٍ قَالَ: ذَكَرُوا النَّارَ وَالنَّافُوسَ، فَذَكَرُوا الْيَهُودَ وَالنَّصَارَى، فَأَمَرَ بِإِلَالٍ: أَنْ يَشْفَعَ الْأَذَانُ، وَأَنْ يُوتَرَ الْإِقَامَةُ.

“Imrān ibn Maisarah told us, ‘Abd al-Wārīs told us, Khalid al-Ḥaḥḥā’ told us from Abū Qilābah from Anas ibn Malīk, he said: People mention fire and bells (to tell the time of prayer). Then they also mentioned the customs of the Jews and

Christians. So Bilāl was commanded to complete the aḥan (twice) and to make the iqamah (once) odd.”

The Hadith used by the Mālikī school has almost the same content as that used by Syāfi'iyah and Ḥanābilah, which both explain that the iqamah is recited once. But in its interpretation, the Mālikīyah school argues that many recitations are read once including the recitation of *Qad Qāmatiṣ Ṣalāh*. This is different from the Syāfi'iyah and Ḥanābilah schools who say that the hadith has an exception to the phrase *Qad Qāmatiṣ Ṣalāh* (Al-Zuhāilī, 1985: 559). The Mālikīyah made the practice of iqamah with 10 sentences that had been done by the people of Medina as their supporting evidence. This is because if there is a change in the hadith, then the people of Medina will change their practice of iqamah with the new instructions (Al-'Id, 1987: 204). Based on that, then the iqamah in the Mālikīyah school is *Allāhu Akbar Allāhu Akbar, Asyhadu An Lā Ilāha Illallāh, Asyhadu Anna Muḥammadan Rasūlullāh, Ḥayya 'Alaṣ Ṣalāh, Ḥayya 'Alal Falāh, Qad Qāmatiṣ Ṣalāh, Allāhu Akbar Allāhu Akbar, Lā Ilāha Illallāh*.

Differences in the use of the hadith and its interpretation as a basis for determining the number of phrases in the iqamah have resulted in differences of opinion among Sunnis. These opinions are broadly divided into 3 opinions, namely the opinion that says 17 sentences, 11 sentences, and 10 sentences. The difference lies in the repetition of the phrase iqamah twice in its entirety, and the difference in the repetition of the phrase *Qad Qāmatiṣ Ṣalāh*. These differences reflect variations in the practice of worship among the Sunni schools, all of which are valid and have their own basis.

Number of iqamahs according to Shia

The Hadith used by the Shia school that comes from *Furu' al-Kāfi* has similarities with one of the hadiths in the Sunni school. The similarity lies in the meaning of the hadith, which both say that iqamah has 17 phrases. However, the Shias have a different interpretation from the Sunnis. In the hadith contained in *Furu' al-Kāfi*, there is no clear mention of the content of the sentences of iqamah. However, Shia scholars interpret and apply the 17 phrases of iqamah based on their consensus derived from other narrated

texts (Al-Najafi, 2001: 135), one of which is the narration contained in *Man Lā Yahdurubu al-Faqih* (Al-Qummī, 1993: 289):

رَوَى أَبُو بَكْرٍ الْحَضْرَمِيُّ وَكُلَيْبُ الْأَسَدِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أَنَّهُ حَكَى لَهُمَا الْأَدَانَ فَقَالَ: اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، حَيَّ عَلَى الصَّلَاةِ، حَيَّ عَلَى الصَّلَاةِ، حَيَّ عَلَى الْفَلَاحِ، حَيَّ عَلَى الْفَلَاحِ، حَيَّ عَلَى خَيْرِ الْعَمَلِ، حَيَّ عَلَى خَيْرِ الْعَمَلِ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ، لَا إِلَهَ إِلَّا اللَّهُ، وَالْإِقَامَةُ كَذَلِكَ

“*Abū Bakar al-Haḍramī and Kulaib al-Asadī narrated from Abū ‘Abdullāh (a.s.) that he explained to them about the aḥzan, he said: Allāhu Akbar Allāhu Akbar, Allāhu Akbar Allāhu Akbar, Asyhadu An Lā Ilāha Illallāh, Asyhadu An Lā Ilāha Illallāh, Asyhadu Anna Muḥammadan Rasulullāh, Asyhadu Anna Muḥammadan Rasulullāh, Ḥayya ‘Alaṣ Ṣalāh, Ḥayya ‘Alaṣ Ṣalāh, Ḥayya ‘Alal Falāh, Ḥayya ‘Alal Falāh, Ḥayya ‘Alā Khair al-‘Amal, Ḥayya ‘Alā Khair al-‘Amal, Allāhu Akbar Allāhu Akbar, Lā Ilāha Illallāh, Lā Ilāha Illallāh. And iqamah is also like that.*”

According to the Shia school, the iqamah is the same as the azan, but the takbir at the beginning of the iqamah is only recited once. In addition, there is another addition, namely the phrase “*Ḥayya ‘Alā Khair al-‘Amal*” before the phrase *Qad Qāmatiṣ Ṣalāh*. The sentence is read twice, bringing the number of iqamah to 17 phrases (Al-Mufid, 1993: 101). Based on that, the iqamah according to Shia is *Allāhu Akbar Allāhu Akbar, Allāhu Akbar Allāhu Akbar, Asyhadu An Lā Ilāha Illallāh, Asyhadu An Lā Ilāha Illallāh, Asyhadu Anna Muḥammadan Rasulullāh, Asyhadu Anna Muḥammadan Rasulullāh, Ḥayya ‘Alaṣ Ṣalāh, Ḥayya ‘Alaṣ Ṣalāh, Ḥayya ‘Alal Falāh, Ḥayya ‘Alal Falāh, Ḥayya ‘Alā Khair al-‘Amal, Ḥayya ‘Alā Khair al-‘Amal, Qad Qāmatiṣ Ṣalāh, Qad Qāmatiṣ Ṣalāh, Allāhu Akbar Allāhu Akbar, Lā Ilāha Illallāh*.

There is an additional phrase that differs from the iqamah in the Sunni tradition, namely the phrase “*Ḥayya ‘Alā Khair al-‘Amal*” which means “Come to the best of deeds”. The addition is based on many narrations that say that it was part of the azan and iqamah that existed at the time of the Prophet. One of the narrations that became the basis for the addition of the phrase *Ḥayya ‘Alā Khair al-‘Amal* in the Shia school is (aidar, 2001: 296):

رُويَ عَنِ الْإِمَامِ عَلِيِّ عَلَيْهِ السَّلَامُ أَنَّهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ يَقُولُ: إِنَّ خَيْرَ أَعْمَالِكُمُ الصَّلَاةَ، وَأَمَرَ بِلَا أَنْ يُؤْذِنَ: حَيَّ عَلَى خَيْرِ الْعَمَلِ

“It has been narrated from Imam ‘Alī (a.s.) that he said: I heard the Messenger of Allah saying: ‘Verily, your best deed is prayer,’ and he ordered Bilāl to call the aẓan saying: Ḥayya ‘Alā Khair al-‘Amal’

This hadith is one of the bases for Shia scholars to add the phrase *Ḥayya ‘Alā Khair al-‘Amal* in their azan and iqamah. As for the addition of the phrase *“Asyhadu anna ‘Alīyan Walīyullāh”* which means “I bear witness that Ali is the wali of Allah,” it only occurs in some Shia groups. Some Shia jurists are of the opinion that it is recommended or permissible to use it in the third creed in the azan and iqamah on condition that they do not believe that it is part of both (Al-Majlisī, 2008: 325). However, there is also an opinion from among the Shias who do not allow the addition of the shahada, namely the opinion of al-Ṭūsī who says that it is a mistake, because the existing narrations are *syāḥ* narrations (Al-Ṭūsī, 1980: 69). Therefore, although the third creed *“Asyhadu anna ‘Alīyan Walīyullāh”* is recited during the call to prayer and the iqamah, it is not an original part of the call to prayer and the iqamah.

The difference in iqamah between Sunnis and Shias lies in the number of sentences and the addition of certain sentences. This difference is based on different interpretations of history among these two schools of thought. The following is a comparison of the number of iqamah phrases between Sunnis and Shias:

Table 1. Number of iqamah phrases between Sunnis and Shias

Phrases	Sunni			Shia
	Hanafīyah	Syāfī‘īyah and Ḥanābilah	Mālikīyah	
<i>Allāhu Akbar</i>	4 times	2 times	2 times	2 times
<i>Asyhadu An Lā Ilāha Illallāh</i>	2 times	1 times	1 times	2 times
<i>Asyhadu Anna Muḥammadan Rasullullah</i>	2 times	1 times	1 times	2 times
<i>Ḥayya ‘Alaṣ Ṣalāh</i>	2 times	1 times	1 times	2 times
<i>Ḥayya ‘Alal Falāh</i>	2 times	1 times	1 times	2 times

<i>Hayya 'Alā</i>	-	-	-	2 times
<i>Khair al-'Amal</i>				
<i>Qad Qamatis</i>	2 times	2 times	2 times	2 times
<i>Ṣalāh</i>				
<i>Allahu Akbar</i>	2 times	2 times	1 times	2 times
<i>Lā Ilāha Illallāh,</i>	1 times	1 times	1 times	1 times
<i>Lā Ilāha Illallāh</i>				
Total	17 phrases	11 phrases	10 phrases	17 phrases

Based on this table, Sunnis and Shias share one view on the number of iqamah phrases, namely the opinion that the iqamah is 17 phrases, but the content of the iqamah differs between them. The Shia have their own additions to the practice of iqamah.

CONCLUSION

Sunnis and Shias have differing opinions on the origin of the ordinance of the iqamah and its words. In Sunni ideology, the iqamah was first made obligatory in Medina in the first year of Hijriyah after the construction of the Prophet's Mosque. The iqamah originated from 'Abdullāh ibn Zaid al-Anṣārī who had a dream about the words of the call to prayer, which was then approved by the Prophet Muhammad (peace be upon him) and conveyed to Bilāl to recite it. Whereas in Shia ideology, the iqamah is considered a revelation that was revealed to the Prophet Muhammad (peace be upon him) through the Angel Gabriel during the Isra' Mikraj event, and did not originate from a dream.

In the practice of iqamah, there are differences of opinion in the number and order of sentences between Sunnis and Shias. This difference of opinion also occurs among the scholars of the four Sunni Schools of thought. The Ḥanafīyah school states that the iqamah consists of 17 sentences, the Syāfī'iyah and Ḥanābilah schools argue 11 sentences, and the Mālikīyah school states that the iqamah consists of 10 sentences with "*Qad Qamatis Ṣalāh*" only read once. While in the Shia tradition there is a similarity with one of the Sunni opinions, namely the opinion that the iqamah has 17

phrases. However, the Shia interpret and apply the 17 phrases with the addition of the phrase "*Hayya 'Alā Khair al-'Amal*" before "*Qad Qāmatiṣ Ṣalāh*", and differ in the number of takbirs at the beginning of the iqamah. In addition, some Shia groups add a third creed "*Ayḥadu anna 'Alīyan Walīyullah*" to the iqamah, although according to Shia jurists this creed is not an original part of the iqamah.

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