Textual argumentation of the Shia-Sunni Adhān: a call to defending sectarian craving for Islamic authority in Indonesia and Iran

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Abstract

The basis of the *adhān* should be the *mutawatir* hadith that resulted in consensus because the call to prayer sounds five times a day and night in public hearings. In reality, the call to prayer has been the object of controversy between Shia and Sunni Muslims. This includes its authentic origins, various phrases, and underlying arguments. This article offers theoretical significance to understand sectarian discourse and practical insights to stimulate Shia-Sunni harmony by using Appleby's theory of the ambivalence of the sacred. The research begins by building a theoretical framework to understand sectarian variations, followed by an accessible literature review reinforced with related scholarly

articles, historical records, and other Islamic texts. This, in turn, entails a comparative analysis to examine the differences in wording and content in the traditional call to prayer in the Shia-Sunni community. This study finds that the Shia-Sunni conflict over the Adhān can be a door to enlightenment to eliminate prejudice and tension between the two largest Islamic schools, Sunni-Shia, by acknowledging, realizing, respecting, and appreciating each other's differences.

Dasar azan seharusnya adalah hadis mutawatir yang menghasilkan kesepakatan. Karena azan berkumandang lima kali sehari semalam dalam pendengaran publik. Realitanya azan menjadi objek kontroversi antara kaum Muslim Syiah-Sunni. Ini, mencakup asal-usul otentiknya, ragam frasa, dan argumen yang mendasarinya. Perdebatan tersebut tidak hanya berdasarkan pertimbangan hukum, tetapi juga pada latar belakang historis azan dan implikasi teologisnya terhadap "derajat hadis" yang menjadi sumber otoritatif. Artikel ini menawarkan signifikansi teoretis untuk memahami wacana sektarian dan wawasan praktis agar menstimulus kerukunan antara Syiah-Sunni dengan menggunakan teori *the ambivalence of the sacred* oleh Appleby untuk meneliti wacana ketidaksepakatan tentang perumusan frasa azan dalam konteks Syiah-Sunni. Penelitian ini dimulai dengan membangun kerangka teori untuk memahami variasi sektarian, diikuti dengan tinjauan literatur yang terjangkau dan diperkuat dengan artikel-artikel ilmiah terkait, catatan sejarah, dan teks-teks ke-islaman yang lain. Ini, memerlukan analisis komparatif untuk meneliti perbedaan kata-kata dan konten dalam azan yang mentradisi dalam komunitas Syiah-Sunni. Potensi konflik dan upaya mewujudkan kerukunan dan kerjasama akibat perbedaan frasa azan yang berimplikasi teoligis dan fikih dikaji praktiknya di Iran dan Indonesia. Studi ini menemukan bahwa konflik Syiah-Sunni terkait azan dapat menjadi pintu pencerahan guna menghilangkan prasangka dan ketegangan di antara dua mazhab Islam terbesar: Sunni-Syiah dengan cara mengakui, menyadari, menghormati dan menghargai perbedaan satu sama lain.

Keywords: *Syiah, Sunni, azan, sektarianisme, sejarah Islam*

Introduction

As the time marker of Muslim prayer (Ṣalāḥ), the *adhān* has been a subject of scholarly discussions, especially about the formulation of the phrases.

The Imami Shia uphold the tradition of including the third shahadah (*ashhadu anna 'Aliyyan waliyyullāh*) after uttering shahadah and *Ḥayya 'alā khayr al-'amal* after *Ḥayya 'alā al-falāḥ*, which the recite Sunnis reject its inclusion in the *adhān*. Instead, the Sunnis speak the *tathwīb* (*al-Ṣalātu khayr min al-nawm*) at the morning call to prayer. The disagreement seems to be based not only on the legal viewpoints but also on the different historical perspectives of its genesis and the religious viewpoints of both groups.

Studies on the Shia-Sunni relationship have shown two major recurring themes: the ideological intolerance that has been the source of sectarian conflicts and the efforts to achieve the *taqrīb* (rapprochement). The Shia-Sunni ideological difference, which was motivated by historical, cultural, and political factors, has driven both groups to battle for dominance, starting from denunciation of the other's rites and practices to physical violence and legal challenges.[1] It has also been observed that ideological intolerance has contributed to sectarian tensions and clashes between Shia and Sunni Muslims in Indonesia. Although the Indonesian constitution acknowledges religion as a private right, different religious denominations might be brought before the courts on blasphemy charges.[2] MUI's exclusive fatwas on Shia also have the potential to give rise to radicalism.[3] Moreover, ideological intolerance often results in the forcible conversion of minorities to the majority religion.[4] According to some reports, the rivalry between Shia-dominated countries and Sunni-dominated countries like Iran and

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[1]Vicken Cheterian, "Framing Sectarianism in the Middle East," *Journal of Historical Sociology* 34, no. 1 (2021): 186–201

[2]Abu Rokhmad, "The Sunni-Shia Conflict in Madura Indonesia: Judging Individual Faith as Blasphemy," *Pertanika Journal of Social Sciences & Humanities,"* Vol. 27, no. 2 (2019), 2081–97.

[3]Iswahyudi, "MUI Dan Nalar Fatwa-Fatwa Eksklusif," *Al-Ihkam: Jurnal Hukum & Pranata Sosia",l* Vol. 11, no. 2 (2017), 361, https://doi.org/10.19105/al-ihkam.v11i2.785.

[4]Metin M. Coşgel and Sadullah Yıldırım, "A Tale of Two Plateaus: The Consequences of the Sunni-Shia Divide", paper presented at The Economic History Workshop, Yale University, April 1, 2019.

Saudi Arabia has evolved from religious sectarian to proxy conflicts.[5]

Preventing sectarian violence has been achieved by government-driven promotion that emphasizes a unifying Islam rather than sectarian superiority. Involving 'ulamaʾ (Muslim scholars) can mitigate conflicts by persuading and countering extremism among group members.[6] Social, political, and legal inequality have contributed to sectarian strife globally, along with theological differences. Thus, fostering trust between fighting parties through social cohesiveness is more critical than ever to resolve inequity that may lead to wars.[7] The establishment of networks with members of the majority that are capable of mobilizing state power to prevent attacks by intolerant groups is thus seen as an efficient way to offer refuge for minorities in the face of violence caused by hostile socio-political forces.[8]

However, relatively little scholarly attention has been paid to examining the different formulations of the phrases in the adhān in Shiism and Sunnism in light of their historical context and theological viewpoints. To the best of my knowledge, studies on the adhān have so far been conducted on examining the inclusion of the third shahadah in the Shia adhān that was formerly considered as bid'ah (avoidable innovation) and therefore rejected by the Shia jurists themselves but was subsequently institutionalized as a sunna (recommended) by the Safavid rulers in the

[5]Han Il Chang and Leonid Peisakhin, "Building Cooperation among Groups in Conflict: An Experiment on Intersectarian Cooperation in Lebanon," *American Journal of Political Science*", Vol. 63, no. 1 (2019), 146–62.

[6]Dino Krause, Isak Svensson, and Göran Larsson, "Why Is There so Little Shia–Sunni Dialogue? Understanding the Deficit of Intra-Muslim Dialogue and Interreligious Peacemaking," *Religions*", Vol. 10, no. 10 (2019), 567.

[7]Simon Mabon, "Desectarianization: Looking Beyond the Sectarianization of Middle Eastern Politics," *Review of Faith and International Affairs*", Vol. 17, no. 4 (2019), 23–35.

[8]Yuka Kayane, "Understanding Sunni-Shi'a Sectarianism in Contemporary Indonesia: A Different Voice from Nahdlatul Ulama under Pluralist Leadership, "*Indonesia and the Malay World*", Vol. 48, no. 140 (2020), 78–96.

16th century.[9] Also, the *adhān* that has been the inheritance of early Islam has been discovered to be part of the cultural legacy that indirectly also carries upon the traditions of Arabs, notably the musical context.[10]

This article provides theoretical insight into disagreements over phrase formation in the *adhān*. This could affect Shia-Sunni harmony and peace. This study examines the traditions of the *adhān* through historical documents from both Shia and Sunni perspectives. The second part will discuss the formulation of the adhān in Shia and Sunni traditions. The third will examine differences over the early history of the adhān and its stated phrases. The paper finishes by examining the theological perspectives behind Shia and Sunni *adhān* terms.

Researchers undertook a field study in December 2018 to analyze *adhān* in mosques in four important Iranian cities: Qom, Tehran, Esfahan, and Mashhad. This field study illuminated Shia-Sunni relations in Iran. December 2023 instant chat with Iranian leaders validated the findings. The researcher also studied Shia *Adhān* in Sunni-majority Indonesian communities to determine its legal consequences. Finally, Appleby's Ambivalence of the Sacred argument showed that religious writings can be peaceful or violent. The study intends to contribute theoretically and practically to joint efforts to promote Shia-Sunni harmony and peace in many Indonesian regions. Understanding the variations in some *Adhān* words and their legal ramifications can help promote tolerance, dialogue, and mutual understanding between the two madhhabs and avert potential disputes.

The ambivalence of the sacred religious community, as defined by R. Scott Appleby, encourages scholars to explore religious diversity sensitively.

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[9] Liyakat A. Takim, "From Bid'a to Sunna: The Wilāya of 'Alī in the Shi'i Adhān,"*Journal of the American Oriental Society"*, Vol. 120, no. 2 (2000), 166–77.

[10] Tsonka Al Bakri et al., "Al Adhan: Documenting Historical Background, Practice Rules, and Musicological Features of the Muslim Call for Prayer in Hashemite Kingdom of Jordan," *Musicologica Brunensia"*, Vol. 54, no. 1 (2019), 167–85.

Religious traditions can promote peace or conflict by dividing and exploiting. Religion's complexity offers chances to promote tolerance and openness, leading to peaceful cohabitation. This study examines Shia and Sunni *adhān* histories and theologies to foster peace. The study examines the adhān's origins, history, theology, and Shia Adhān chanting in Iran and Indonesia. This study compares these methodological features to better understand Adhān's complicated dynamics and promote harmony and mutual respect between the two communities.

The disagreements over the genesis of the *adhān*

Shia scholars maintain that the *adhān* was first performed when the Prophet underwent the night journey and ascension (*isra'* and *mi'rāj*) between 620-621. Al-Kulaynī-Shi'i (d. 941) reported that when the prayer time came, Gabriel uttered the *adhān* and *iqāmah* (second call to prayer); the Prophet then led the prayer, and the angels and prophets stood in rows behind him, participating in the prayer. Moreover, the angels and prophets stood in rows behind him, participating in the prayer.[11] Al-Majlisī-Shi'i (d. 1659) affirms the integrity of this account, suggesting that the *adhān* was first introduced and performed a year before the Prophet migrated to Medina, during which he ascended to heaven.[12]

Muḥammad Hadi al-Yusufi al-Gharawi-Shi'i affirms this belief. In his *Mausu'at al-Tārīkh al-Islāmī*, he explains that Imam Ḥasan ibn 'Alī (d. 670) was once asked about the veracity of the adhān, which was believed to be based on a dream of one of the Prophet's companions named 'Abdullāh ibn Zayd (d. 652). He said, "The status of the *adhān* is much greater than that; Gabriel uttered it on the night of ascension and then taught it to the Prophet." Concerning the report that the *adhān* was based on 'Abdullāh

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[11]Abū Ja'far Muḥammad ibn Ya'qūb ibn Isḥāq Al-Kulaynī, *Al-Furu' Min Al-Kāfi*, Beirut: Dār al-ta'aruf, 1401, 302.

[12]Muḥammad Bāqir al-Majlisī, *Biḥār Al-Anwār*, Qumm: Iḥya' al-kutub al-islānīyya, 1430, 82.

ibn Zayd's vision in his dream, Imam Ḥusayn ibn ʿAlī (d. 680) firmly rejected it and said, [The *adhān*] is a divine inspiration that has been descended onto your Prophet, and you claimed it had been received from ʿAbdullāh ibn Zayd in his sleep. I heard from my father (ʿAlī ibn Abī Ṭ ālib, d. 661) that when the Prophet ascended to heaven, God sent to him Gabriel to utter the *adhān* and *iqāmah*, then Gabriel said to the Prophet: This is the *adhān*.[13]

A significant opposition against the *adhān* that was based on the dream of ʿAbdullāh ibn Zayd also came from Muḥammad ibn ʿAlī ibn Abī Ṭālib (d. 700). When Abū al-ʾAlā told him of ʿAbdullāh ibn Zayd's vision illuminating him to perform the *adhān*, he sharply objected to it and said:

You have put your faith (that you have things to hold on to), which becomes the foundation of Islamic law and its teachings. How could you believe in the dream seen by one of the *Anṣārs*? While a dream can be true or false, it can sometimes be a wrong illusion! By God, I swear that it is a false narration because I had received news from my father (ʿAlī) that Gabriel called the *adhān* when the Prophet made a night journey to *bayt al-maqdis* and repeated it when he ascended to heaven."[14]

Contrary to Shia tradition, Sunni scholars contend that the *adhān* was performed in Medina immediately after the Prophet's migration in 622.[15] As his community grew, the Prophet sought counsel on how to announce prayer time. He sought guidance from his companions. Some suggested he was waving a flag. Some suggested blowing a horn like Jews. Others advised starting a fire high up to show the light and smoke. According to ʿUmar ibn Khaṭṭāb (d. 644), the Prophet designated a *muʾadhdhin* (caller

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[13]Muḥammad Hādi al-Yūsufi Al-Gharawī, *Mausua Al-Tārīkh Al-Islāmī*, Lebanon: Aḍwa' al-Ḥawza, 2012, 45.

[14]Muḥammad Hādi al-Yūsufi Al-Gharawī, *Mausu'a...*, 46.

[15]Ismaʾil ibn ʿUmar Ibn Kathīr, *al-Bidāyah wa-al-Nihāyah*, Bayrūt: Maktabat al-Maʾārif, 1966, IV, 573–77.

to prayer). The Prophet ordered Bilāl (d. 640) to do the *adhān* using the formula from 'Abdullāh ibn Zayd's dream.[16]

Regarding the *adhān* originating from 'Abdullāh ibn Zayd's dream, some reports mention that he saw a man carrying a bell.

He ('Abdullāh ibn Zayd) asked, "O servant of Allāh, would you sell me this bell?" The man asked, "What would you do with it?" 'Abdullāh ibn Zayd said, "We would call the people to prayer with it." The man said, "Would I not guide you with something much better than that?" 'Abdullāh ibn Zayd asked, "What is it?" The man replied, "It is to say: *Allāhu akbar Allāhu akbar, Allāhu akbar Allāhu akbar, ashhadu an-lā ilāha illallāh, ashhadu an-lā ilāha illallāh, ashhadu anna Muḥammadan rasūlullāh, ashhadu anna Muḥammadan rasūlullāh, Ḥayya 'alā al-Ṣalāh, Ḥayya 'alā al-Ṣalāh, Ḥayya 'alā al-falāḥ, Ḥayya 'alā al-falāḥ, Allāhu akbar Allāhu akbar, lā ilāha illa Allāh.*"[17]

Having this vision, 'Abdullāh ibn Zayd came to see the Prophet in the morning and told him what he saw in the dream. On that, the Prophet said, *"By the will of God, you have seen a true vision."* Then, the Prophet asked him to teach Bilāl the *adhān*. When 'Umar heard the voice in his house, he set out to see the Prophet and said, *"O Messenger of God, by Him Who has sent you with the truth. I have seen the like of what he ('Abdullāh ibn Zayd) has seen."* This report is confirmed by al-Bukhārī, Abū Dāwud, al-Tirmidhī, and Ibn Mājah, suggesting that the *adhān* was first performed in the first year of Hijra (622).[18]

About the *adhān* in the Shia tradition as written in al-Kulaynī's *Furu' al-kāfi* by an account of how Gabriel taught it to the Prophet on his

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[16]Muḥammad Ibn Sa'd and Ziyād Muḥammad Manṣūr, *al-Ṭabaqāt al-kubrā*, al-Ṭab'ah, al-Maḍīnah: Maktabat al-'Ulūm wa-al-Ḥikam, 1408, III, 537; Abū Dā'wud Sulaymān ibn al-Ash`ath al-Sijistānī and Muḥammad Nāṣir al-Dīn. Albānī, *Ṣaḥīḥ, Sunan Abī Dāwūd*, al-Ṭab'ah, al-Riyāḍ: Maktabat al-Ma'ārif li al-Nashr wa al-Tawzī', 1419, I, 186.

[17]Muḥammad ibn Ismā'il al-Bukhārī, *Ṣaḥīḥ Al-Bukhārī*, Shkup: Logos-A, 2020, II, 34.

[18]al-Bukhārī, *Ṣaḥīḥ Al-Bukhārī*.

ascension to heaven, Sunni scholars view such an account as based on a weak report (*ḍaʾīf*). Al-Asqalānī-Sunni (d. 1449) recorded an inefficient transmission of it as written in *al-Musnad Ḥaris ibn Abī Usāma and al-Sunan al-Daruquṭnī*. Ṭalḥah ibn Zayd in *al-Sunan al-Ṭabrānī* and *al-Musnad al-Bazzār* maintains that such an account should be abandoned (*matrūk*) because it was fabricated and against the established principles. Ibn Mardawīyah even further noted that an unknown narrator reported it.[19] Ibn Rajab-Sunni (d. 1393) and al-Dhahabī-Sunni (d. 1348) even maintain that the narration of Gabriel taught the Prophet the *adhān* upon his ascension to heaven was a fabrication (*mawḍūʾ*).[20]

According to Sunni scholars, the *adhān* was established after the Prophet migrated to Medina, following his ascension and the revelation of obligatory prayers. Initially, the Prophet performed prayers without the *adhān*. A year after moving to Medina, the Prophet sought advice from his companions on how to call people to prayer. Approval of 'Abdullāh ibn Zayd's vision of the *adhān* by the Prophet led to its implementation, which has been performed since.[21] The introduction and performance of the *adhān* as a time marker for prayer in early Islam have led to differing views on its formulation and historical integrity. Shia scholars believe it comprises 18 or 16 verses, including *Ḥayya ʿalā khayr al-ʾamal*. In contrast, Sunni scholars accept it with 15, 17, or 19 verses, with the *tathwīb* uttered during the morning call to prayer.

In addition to including *Ḥayya ʿalā khayr al-ʾamal* in their *adhān*, Shia Muslims also have an additional phrase that was not part of the early date of the *adhān* establishment. After uttering the shahadah, they utter *ashhadu*

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[19]Ibn Ḥajar al-Asqalānī, *Fatḥ Al-Bārī*, Beirut: Dār al-maʾrifah, 1379, II, 78.

[20]ʿAlī b. Burhān al-Dīn Al-Ḥalibī, *Al-Sirah Al-Ḥalibīyat Fi Sirah Al-Amīn Al-Maʾmūn*, Bayrūt: Dār al-maʾrifah, 2022, II, 296.

[21]Muḥammad ʿAbdurraḥmán Mubārakpūrī, *Tuḥfat al-aḥwadhī bi-sharḥ Jāmi al-Tirmidhī*, al-Ṭabah 1, Bayrūt: Dār al-Kutub al-ʾIlmīyah, 1990, I, 480.

anna 'Aliyyan waliyyullāh. At one time, including such a phrase was regarded as a *bid'ah*, but since the Safavid dynasty in the 16th century, it has been considered a *sunna*.[22] Even though the verse has been an integral part of their *adhān*, the dismissal and defamation of this practice seem inevitable among Shia scholars.

Table 1. The Disputed Genesis of the *Adhān*

Historical aspects	Shia	Sunni
Place and time of inception	In the night journey and ascension (*isra'* and *mi'rāj*) between 620-621 or a year before the Prophet's migration to Medina	Immediately after, the Prophet migrated to Medina in 622.
Main actor(s)	Gabriel the Angel	'Abd Allāh ibn Zayd
Instrument(s)	Exemplary act of calling to prayer	Vision in a dream

The parts of the *adhān* in the Shiism and Sunnism

A considerable degree of uncertainty existed among scholars about the parts belonging to the *adhān*. Shia and Sunni scholars do not argue over the number of verses. However, there have been intense disagreements over the phrases uttered. Shia scholars have reached a consensus that the parts of the *adhān* as ascribed to the Prophet consist of the *takbīr* (*Allāhu akbar*), the shahadah (the first says *ashhadu an-lā ilāha illallāh*, and the second says *ashhadu anna Muḥammadan rasūlullāh*), Ḥayya 'alā al-Ṣalāh, Ḥayya 'alā al-falāḥ, Ḥayya 'alā khayr al-'amal, the *takbīr*, and the *tahlīl* (*lā ilāha*

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[22]Takim, "From Bid'a to Sunna"..., 166–177.

illallāh).[23] Al-Ṭūsī-Shi'i (d. 1274), in his *Tahdhib al-aḥkam fi sharḥ al-Muqni'ah*, wrote that the *takbīr* is repeated four times, while the remainder of the phrases are repeated twice.[24] This numbering of repetition is affirmed by al-Kulaynī reporting from Zurārah (d. 767) from Abū Ja'far-Shi'i (d. 732) that the *adhān* begins with the fourfold *takbīr* and that each of the other phrases is repeated twice, for a total of 18 verses.[25]

Having that said, about the numbering of repetitions, Abū 'Abdillāh reported that each of the phrases has to be uttered twice in both *adhān* and *iqāma*, bringing the total number of verses to 16.[26] Another report from 'Ubayda al-Hadhdha' mentions that he heard Abu Ja'far speak the phrases of the *adhān* without repetition during traveling (Ṣafār). Burayd ibn Mu'āwiya also recorded that the phrases of the *adhān* were uttered in their whole without repetition as Abu Ja'far said, "The *adhān* can be shortened during the traveling just as the way the prayer can, (the phrases of) it can be uttered once (without repetition) and (the phrases of) the *iqāma* once (without repetition)."[27] Most Shia scholars do not argue over the number of repetitions of the phrases; nonetheless, the *adhān* with fourfold *takbīr* and a single repeat of the other phrases is the recommended practice.[28]

The most prominent feature distinguishing the Shia *adhān* from the Sunni *adhān* is the addition of Ḥayya 'alā khayr al-'amal (hasten to best of deeds) after uttering Ḥayya 'alā al-falāḥ — a practice they believe ascribed to the Prophet.[29] Furthermore, the Imami Shia typically add the third

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[23]al-Majlīs, *BiḤār Al-Anwār...*, 324.

[24]Abū Ja'far Muḥammad b. al-Ḥasan al-Ṭūsī, *Tahdhib Al-Aḥkām Fi Syarh Al-Muqni'a*, Tehran: Dār al-kutub al-islamiyya, 1358, II, 65.

[25]Al-Kulaynī, *Al-Furu' Min Al-Kāfi* III..., 303.

[26]Abū Ja'far Muḥammad ibn al-Ḥasan 'Ali Ṭūṣi, *Al-Istibṣār Fi-mā Ukhtulifa Min Al-Akhbār*, 3rd ed., Bayrūt: Dār Ṣa'b, 1982, II, 453; Al-Kulaynī, *Al-Furu' Min Al-Kāfi*, III..., 303.

[27]al-Ṭūsī, *Tahdhib Al-Aḥkām Fi Syarh Al-Muqni'a...*, 66.

[28]al-Majlisī, *Biḥār Al-Anwār...*, 324.

[29]al-Mughnīyah Muḥammad Jawād, *Al-Fiqh 'alā Al-Madhāhib Al-Khamsah*, Bayrūt: Dār al-Tiyar al-Jadid, 2008, I, 171.

shahadah (*ashhadu anna 'Aliyyan waliyyullāh*) following the shahadah, which has been the subject of disagreement among Shia scholars.

No Shia scholar acknowledges the third shahadah as part of the original adhān, according to various hadith sources. A contemporaneous Shia scholar, al-Mughnīyya (d. 1979), did not specify that it is pronounced after the shahadah in his book *al-Fiqh 'alā al-madhāhib al-khamsah. Al-Ṭūsī* (d. 1274) acknowledges in his *al-Nihāya* that the third shahadah is based on singular reports and should not be considered part of the *adhān* or *iqāmah*. He believes those who say it in the *adhān* are wrong. According to Shia scholars, reciting the third shahadah to include it in the *adhān* is considered *bid'a*h. It is encouraged to acknowledge and testify to the spiritual and temporal authority of 'Alī as the walī of God. This witness can be given within or outside the *adhān*, and it does not require a specific proposition, merely attestation to the *imāmat* and *waṣāya* of Amīr al-Mu'minīn and the Imams.[30]

In his *Muntakhab al-aḥkām*, 'Alī Khamenei-Shi'i stated that the third shahadah is not part of the *adhān* and *iqāma*; nonetheless, it is permissible to pronounce it to testify and devote to the *wilāyah*.[31] However, in his *Aḥkām al-shari'a,* Sayyid Ḥusayn Faḍlullāh-Shi'i more thoroughly stated that it is not part of the (original) *adhān* and *iqāma* and as such, is neither obligatory nor recommended. Hence, it ought not to be uttered, especially in the *iqāmah*.[32]

Regarding the third shahadah that is recited during the call to prayer for the Shi'i, both in Iran and Indonesia, the Shi'i are not seen (believed) as a form of shahadah. In Shi'i fiqh, it is stated that the recitation of the third shahadah (*ashhadu anna 'Aliyyan waliyyullāh*), if the muadhdhin

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[30]Muḥammad b. al-Ḥasan al-Ṭūsī, *Al-Nihayah : A Concise Description of Islamic Law and Legal Opinions : (Al-Nihaya Fi Mujarrad Al-Fiqh Wa Al-Fatawa)*, London: ICAS Press, 2008, 69.

[31]Ali Khamenei, *Muntakhab Al-Aḥkā*m, Bayrūt: Dār al-Maḥajjah al-Baydā, 2008, 84.

[32]Muḥammad Ḥusayn Faḍlullāh, *Aḥkām Al-Shari'ah,* Bayrūt: Dār al-malak, 2006, 117.

intends it as part of the call to prayer, is forbidden. This prohibition is the consensus of all Shia scholars.[33]

For Shias, testimony (*ashhadu*) does not always have to be interpreted as shahadah. The Prophet's hadith is: whoever utters the two shahada, namely, there is no god but Allah, there is no partner for Him, and that Muhammad is His servant and Messenger, testifies that the Prophet Isa is the servant of Allah, the son of His servant and the *kalimah* of Allah (the Prophet Isa) that He put on Maryam, Paradise is true. Hell is also actual, where Allah will admit those who are desired into Paradise through one of the eight doors of Paradise as He pleases.[34] It cannot be called shahadah, even though it contains the word *ashhadu*.

With regards to the phrases of the *adhān*, the majority of Sunni scholars maintain that the *adhān* consists of the *takbīr*, the shahadah, Ḥayya ʿalā al-Ṣalāḥ, Ḥayya ʿalā al-falāḥ, the *takbīr*, and ends with the *tahlīl*.[35] The *takbīr* is repeated four times, while the rest is repeated twice, except the last *tahlīl*, repeated once for 15 lines.[36] The numbering of the repetition is based on a hadith from ʿAbdullāh ibn Zayd, mentioning that he was taught the *adhān* in his dream.[37] Al-Bukhārī, ibn Khuzaymah, and al-Nawāwī-Sunni confirm the integrity of this account.[38] The Ḥanafis and Ḥanbalis still perform the adhān with this

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[33]Tim Kajian Ikmal, *Syiah Antara Fitnah Dan Fakta: Klarifikasi Sederhana Tentang Syiah*, Jakarta: Titisan, 2015, 45.

[34]Muslim ibn al-Ḥajjāj al-Qushayrī and Muḥammad Fuʾād. ʿAbd al-Bāqī, *Ṣaḥīḥ Muslim*, TA - TT, Bayrūt SE - 5 volumes ; 28 cm: Dār Iḥyāʾ al-Kutub al-ʾArabī : Dār al-Kutub al-ʾIlmīyah Bayrūt, 1992.

[35]Abd al-Rahman al-Jazīrī, *Al-Fiqh ʿalā Al-Madhāhib Al-Arbaʾa*, Cairo: Dār al-hadīth, 1994, 281.

[36]al-Jazīrī, *Al-Fiqh...*, 282.

[37]Abū Dāwud, *Sunan Abū Dāwud* I, Beirut: Dār al-kitāb al-ʾarabī, n.d., 187; Aḥmad ibn Muḥammad Ibn Ḥanbal and Muḥammad ʿAbd al-Salām. ʿAbd al-Shāfī, *Musnad al-Imām Aḥmad ibn Ḥanbal*, al-Ṭabʿah, Bayrūt: Dār al-Kutub al-ʿIlmīyah, 1413, 402; Abū ʿĪsā al-Tirmidhī, *Sunan Al-Tirmidhī*, I, Beirut: Dār iḥyaʾ al-turāth al-ʾarabī, n.d., 358.

[38]al-Sijistānī and Albānī, *Ṣaḥīḥ Sunan Abī Dāwūd...*, 407.

numbering of repetition.[39] The Mālikis, on the other hand, despite the phrases of the adhān being the same as those of the Ḥanafis and Ḥanbalis, utter the takbīr twice, the shahadah twice in a lower voice, the shahadah twice again in a louder voice, Ḥayya 'alā al-Ṣalāh twice, Ḥayya 'alā al-falāḥ twice, the takbīr twice, and the tahlīl once – making it altogether 17 lines.[40] This numbering of repetition is based on a report by Abū Mahdhūra (d. 679).[41] Slightly different from their Sunni Muslim counterparts, the Shāfi'is utter the takbīr four times; the rest is repeated once, except for the last tahlīl, which is not repeated.[42] This numbering of repetition is based on a report by Abū Mahdhūra (d. 679), who asked for the Prophet's guidance to perform the adhān. The Prophet taught him to repeat the takbīr four times, the shahadah twice in a lower voice, the shahadah twice again in a louder voice, Ḥayya 'alā al-Ṣalāh twice, Ḥayya 'alā al-falāḥ twice, the takbīr twice, and the tahlīl once, making it altogether 19 lines. The Prophet also ordered him to utter the tathwīb twice after Ḥayya 'alā al-falāḥ at the morning call to prayer.[43] Albānī verifies that this report is authentic.[44]

Sunni scholars do not debate the variations in the numbering of repetitions of the adhān's phrases. Ibn 'Abd al-Barr-Sunni (d. 1071) said that Aḥmad, Isḥāq, Abū Dāwud, and Ibn Jaṛir maintain that this concern is a part of the permissible disagreement (ikhtilāf). The difference in the

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[39]al-Jazīrī, Al-Fiqh..., 282; 'Abd Allāh ibn Maḥmūd al-Mawṣili al-Ḥanafi, Tahdhīb Al-Ikhtiyār Li-Ta'līl Al-Mukhtār, 'Ammān: Dār al-Fārūq, 2021, I, 450; Muwaffaq al-Dīn 'Abd Allāh ibn Aḥmad Ibn Qudāmah, al-Mughnī fī fiqh al-Imām Aḥmad ibn Ḥanbal al-Shaybānī, Bayrūt: Dār Alabama, 1984, I, 450.

[40]Averroës, Muḥammad Ḥajjī, and MuḤammad ibn Aḥmad 'Utbī, al-Bayān wa-al-taḥṣīl wa-al-sharḥ wa-al-tawjīh wa-al-ta'līl fī masā'il al-Mustakhrajah, al-Ṭab'ah, Bayrūt, Lubnān: Dār al-Gharb al-Islamī, 1988, I, 435; al-Jazīrī, Al-Fiqh..., 46.

[41]Muslim ibn al-Ḥajjāj al-Qushayrī and Muḥammad Fu'ād 'Abd al-Bāqī, Ṣaḥīḥ Muslim, Bayrut: Dār Iḥya' al-Kutub al-'Arabī, 1992, II, 3; al-Sijistānī and Albānī, Ṣaḥīḥ Sunan Abī Dāwūd, I, 187; Aḥmad ibn Shu'ayb Nasā'ī and Ṣāliḥ ibn 'Abd al-'Azīz ibn Muḥammad Āl al-Shaykh, Sunan al-Nasā'ī al-sughrá: al-mujtabá min al-Sunan, al-Ṭab'ah, al-Riyāḍ: Dār al-Salām, 1999, II, 29.

[42]al-Jazīrī, Al-Fiqh..., 283.

[43]al-Asqalānī, Fatḥ Al-Bārī, II..., 84.

[44]Muḥammad Nāṣir al-Dīn al-Albānī, Ḍa'īf sunan al-Tirmidhī, Bayrūt: Maktab al-Islām, 1991, I, 2.

numbering of repetition, i.e., uttering the takbīr twice or four times, lowering and raising the voice (tarji') when speaking the shahadah, repeating the iqāma either once or twice except for the *qad qāmat al-Ṣalāh*, is not subject to debate. All these variants are permissible.[45]

Table 2. The Contested Parts of the *Adhān*

Issues	Shia	Sunni
Phrases in order and the number of repetitions	takbīr (4x) shahada (2x) Ḥayya ʿalā al-Ṣalaḥ (2x) Ḥayya ʿalā al-falāḥ (2x) Ḥayya ʿalā khayr al'amal (2x) takbīr (2x) tahlīl (2x)	takbīr (4x) shahada (2x) Ḥayya ʿalā al-Ṣalaḥ (2x) Ḥayya ʿalā al-falāḥ (2x) takbīr (2x) tahlīl (1x)
Variations	(1) In traveling, the *adhān* without repetition or each of them is uttered once (2) The fourfold *takbīr* and a single repeat of the rests (3) Adding the third shahadah (*ashhadu anna ʿAliyyan waliyyullāh*) following the shahadah	(1) The first part of *takbīr* is repeated twice (2) Lowering the voice in doing the two *shahada* (3) Adding the *tathwīb* (*al-Ṣalātu khayr min al-nawm*) twice after Ḥayya ʿalā al-falāḥ at the morning call to prayer

The Shia-Sunni contestation over the phrases in the *adhān*

In Shiism and Sunnism, the phrases of the *adhān* have been a matter of continual dispute. The contested phrases include the third shahadah, the *tathwīb*, and Ḥayya ʿalā khayr al'amal.

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[45]al-Asqalānī, *Fatḥ Al-Bārī*, II..., 84.

The third shahadah in Shia adhān

The Imami Shia to date includes the third shahadah in their adhān, even though among Shia scholars, the presence of this phrase has long been a subject of controversy. In the Shia hadith literature, no Shia scholars consider it part of the adhān. Al-Mughnīyya did not mention that it is uttered after the shahadah.[46] The third shahadah was initially considered *bid'ah* and later was institutionalized as part of the *adhān* in the 16th century by the Safavid rulers.[47] Al-Murtadhā-Shi'i (d. 1044), one of the most eminent Imami Shia jurists of the fifth century of Hijra, maintains that the third shahadah was first promulgated and performed during the reign of Shah Isma'il (1501-1524).[48] Mūsā al-Musāwī maintains that al-Murtadhā prohibited *mu'adhdhin* from uttering it in the *adhān.*[49] Al-Ṭūsī even related the third shahadah in the *adhān* and *iqāma* to odd reports and, therefore, considered the person speaking it in the *adhān* erroneous.[50]

According to some Shia scholars, adding the third shahadah to the adhān is considered a *bid'ah* and, therefore, prohibited. Nonetheless, it is allowed to acknowledge and attest to 'Alī's *wilāyah*.[51] While Shia scholars dispute this, Sunni scholars believe that this conduct is *bid'ah*, immoral, and hence prohibited.[52] In *Kitāb al-muhtadīn ilā madhhab Sunni wa al-*

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[46]Aḥmad ibn 'Alī Ibn Ḥajar al-'Asqalānī et al., *Fatḥ al-bārī: sharḥ Ṣaḥīḥ al-Bukhārī*, Bayrūt: Manshūrāt Muḥammad 'Alī Baydūn : Dār al-Kutub al-'Ilmīyah, 1418, II, 84.

[47]Liyakat A. Takim, "From Bid'a to Sunna: The Wilāya of 'Alī in the Shi'ī Adhān," *Journal of the American Oriental Society",* Vol. 120, no. 2 (2000), 166.

[48]Al-Hāshimī and Abū 'Alī al-Murtadha ibn Sālim, *Athār Al-Yahūd Wa Al-Majūsī Fī Al-Thasayyu',* n.d., 233.

[49]Musa Al-Musawi, *Al-Shi'ah wa al-tashih : al-sira bayna al-Shi'ah wa al-tashayyu,* Los Angeles: Calif, 1988, I, 104.

[50]Ṭūsī, *Al-Nihayah : A Concise Description of Islamic Law and Legal Opinions : (Al-Nihaya Fi Mujarrad Al-Fiqh Wa Al-Fatawa)...,* 69.

[51]Muḥammad Taqī Bahjat, *Tauḍīḥ Al-Masāil,* Bayrūt: Mu'assasat āl al-bayt li iḥya' al-turāth, 1988, 186–87.

[52]'Abd al-'Azīz ibn 'Abd Allāh Ibn Bāz, *Majmu' Fatāwā Bin Bāz,* Riyadh: Dār al Qāsim, 2004, X, 335–36.

jama'ah, *Mush'il Islām* prohibits adding the third phrase to the *adhān*, as it was not there during the Prophet's time.[53] Some Shia scholars argue that the tradition is not from the Prophet since Abd al-Rahman al-Saḫīm claims in his *al-Fatāwā al'ammah* that the phrase was manufactured in his name.[54]

The call to prayer in the Sunni adhān

Shia and Sunni scholars are uncertain whether the *tathwīb* belongs to the *adhān*. Shia scholars disapprove of its inclusion in the *adhān*.[55] They reported that 'Umar had altered the *adhān* by ordering *mu'adhdhin* to add it at the morning call to prayer. Mālik-Sunni in *al-Muwaṭṭā* reported that the *tathwīb* was instituted when the *mu'adhdhin* called for morning prayer and found 'Umar asleep. Seeing this, the *mu'adhdhin* uttered *al-Ṣalātu khayr min al-nawm* (prayer is better than sleep). 'Umar then approved of it and commanded that it be included in the morning call to prayer.[56] Considering this, al-Ṭūsī-Shi'i maintains that the *tathwīb* is a *bid'ah*.[57] Since most Shia scholars reprimanded 'Umar for adding an extraneous part to the *adhān*, it would be unlawful for them to propagate such an act. However, al-Ṣadūq-Shi'i (d. 991) argues that this action is permissible in the face of persecution (*taqiyah*).[58]

In his *Bihār al-anwār al-jāmi'a li ḍurari akhbār al'imma al-Aṭhār*, al-Majlisī-Shi'i states that 'Umar later opposed and ordered the removal of this practice from the adhān 'Umar aimed to avoid encouraging excessive prayer and distracting from the call to combat (jihād). Al-Majlisī claimed that 'Umar and his followers believed they were superior to God, failing to see their weaknesses. Abū al-Ḥasan-Shi'i (d. 799) explains the explicit and implied

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[53]Mush'il Al-Islām, *Kitāb Al-Muhtadīn Ilā Madhhab Sunni Wa Al-Jama'ah*, 2022, I, 226.
[54]Al-SaḫīmAbd Al-Raḥmān, *Al-Fatāwā Al'ammah...*, 119.
[55]al-Mughnīyah Muḥammad Jawād, *Al-Fiqh 'alā Al-Madhāhib Al-Khamsah*, I..., 172.
[56]Mālik Ibn-Anas and Muḥammad Fu'ād 'Abd-al-Bāqī, *Al-Muwaṭṭa'*, Dār Iḥyā'al-Kutub al-'Arabīya, 1951, I, 161.
[57]Ṭūsī, *Al-Nihayah...*, 67.
[58]Muḥammad ibn 'Alī Ibn Bābawayh al-Qummī, *Man Lā Yaḥḍuruhu Al-Faqīh*, 1585, I, 203,

reasons for Umar's withdrawal of *Ḥayya ʿalā khayr al-ʾamal* from the *adhān*.[59] He removed it because it promoted placing more importance on prayers and abandoning jihād. His elimination implied that khayr al-ʾamal means wilāya. ʿUmar ordered its removal; he did not wish to encourage or pray for it.[60]

According to Al-Nawāwī-Sunni, adding *Ḥayya ʿalā khayr al-ʾamal* after *Ḥayya ʿalā al-falāḥ* is a discouraged act as it was not established as a saying of the Prophet (*thabit*). Al-Bayhāqī-Sunni, the author of al-*Majmuʾ sharḥ al-muhadhdhab*,[61] credited the tradition to Ibn ʿUmar and Imam ʿAlī ibn Ḥusayn, who said *Ḥayya ʿalā khayr al-ʾamal* following *Ḥayya ʿalā al-falāḥ* is not *thabit* from the Prophet. Since this story is not directly related to the Prophet, al-Bayhāqī advises against adding anything to the adhān that is not necessary.[62] Ibn Ḥazm-Sunni also rejects this practice, claiming it is not authentic from the Prophet and questioning the reason for propagating the tradition.[63]

Table 3. The Polemical Phrases of the *Adhān*

Phrases	Shia	Sunni
The third shahadah (*ashhadu anna ʿAliyyan waliyyullāh*)	- Promoted by the Imami Shia - Considered as *bidʾah* or fabricated by several Shia scholars and permissible by several others	- Considered as *bidʾah* and forbidden to do

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[59]al-Majlisī, *Biḥār Al-Anwār*, III..., xxxiv.

[60]al-Majlisī, *Biḥār Al-Anwār,* III..., xxxiv.

[61]Imam Nawawi, *Al-Majmu Syarah al Muhadzdzab*, Pustaka Azzam Indonesia, 2009, III, 104.

[62]Aḥmad ibn al-Ḥusayn Bayhaqī and ʿAlāʾ al-Dīn ʿAlī ibn ʿUthmān Ibn al-Turkumān, *al-Sunan al-kubrá* (Bayrūt, Lubnān: Dār al-Maʾrifah, 1986), I, 425.

[63]ʿAlī ibn Aḥmad Ibn Ḥazm, *Al-Muḥallá Bi-Al-Āthār* (Bayrūt: Dār al-Kutub al-ʾIlmīyah, 1988), III, 160.

	- Institutionalized by the Safavids in the 16th century	
The *Ḥayya ʿalā khayr al'amal*	- A scholarly consensus on its status as an original phrase of the *adhān* from its inception	- Said that it was denounced in the time of ʿUmar - Some scholars consider it an inauthentic and heinous act
The *tathwīb* (*al-Ṣalātu khayr min al-nawm*)	- Disapproving its inclusion in the *adhān* and considering it as *bid'ah* - Said that it is permissible in the face of persecution	- Recommended to do and considered as a terrible act in doing not

The theological perspective on the disagreed parts in the *adhān*

Shia and Sunnis believe God is the truth. There is ongoing controversy about the second source of the truth after God, leading to varying beliefs on the validity of the adhān's sentences. Shia believe the Prophet and Imams are the truth. Based on a source from al-Kulaynī, Abū ʿAbdillāh stated:

My hadith is of my father (Muḥammad ʿAlī ibn Ḥusayn). My father's hadith is of my grandfather (ʿAlī ibn Ḥusayn ibn ʿAlī ibn Abī Ṭālib). My grandfather's hadith is of Imam Ḥusayn. The hadith of Imam Ḥusayn is of Imam Ḥasan. The hadith of Imam Hasan is of Imam ʿAlī. The hadith of Imam ʿAlī is of the Prophet, and the hadith of the Prophet is the word of God.[64]

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[64]Al-Kulaynī, *Al-Furu'*, I..., 16.

By contrast, Sunni scholars argue that the Prophet alone is the second source of the truth after God. Imam Mālik, in his *al-Muwaṭṭā*, reported that the Prophet said, "I have left behind two things, you will never go astray as long as you hold fast onto them, the Holy Book (the Qur'an) and my *sunnah*."[65]

In contrast to Sunni scholars who define hadith as any records of the Prophet's words, deeds, approbation, and traits, Shia scholars define it as including not only the Prophet's words, deeds, and rulings but also those of their Imams.[66] This implies that everything that emanates through their Imams is likewise attributed to the Prophet as a form of *hujjah* (incontestable proof) of God's sovereignty over His creatures. Citing a report from Abū Ḥasan Mūsā ibn Ja'far (d. 799), al-Kulaynī maintains that God has two *hujjah*s for humanity, the apparent (*ẓāhir*) one that includes the messengers, the prophets, and the Imams, and the hidden (*bāṭin*) one that provides for common sense.[67] In addition, the authority of the Imams as the second source of the truth after God is supported by a report that Abū Ja'far, when questioned about the meaning of *"those who are truthful"* in Surah at-Tawbah 9:119, verified that it refers to the twelve Imams.[68]

The arguments between Shia and Sunni scholars on the second valid source of the truth after God have unavoidably impacted the status of hadith and the legal provisions they carry. The Sunnis rejected the Shia practice of uttering Ḥayya ʿalā khayr al-ʾamal in the *adhān* because it was based on unreliable accounts. In contrast, Shia scholars reject the Sunni's tradition of uttering the *tathwīb* at the morning call to prayer, considering

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[65]Ibn-Anas and Fu'ād ʿAbd-al-Bāqī, *Al-Muwaṭṭa'*, V..., 1323.

[66]Muḥammad ibn ʿAbd al-Raḥmān Sakhāwī, Jāmiʿ Riḍwān. Riḍwān, and ʿAbd al-Raḥīm ibn al-Ḥusayn ʿIrāqī, *Fatḥ al-mughīth bi-sharḥ Alfiyat al-Ḥadīth lil-ʾIrāqī*, Makkah al-Mukarramah: Maktabat Nizār Muṣṭafá al-Bāz, 1999, I, 10.

[67]Al-Kulaynī, *Al-Furu'*, I..., 16.

[68]Al-Kulaynī, *Al-Furu'* I..., 16.

it was not part of the *adhān* at the time of the Prophet.

Also disputed is the reliability of the Prophet's companions as the first narrators and the Imams' authority as the second source of the truth after God. Sunni academics believe all of the Prophet's companions were just (*'udul*),[69] unlike Shia scholars, who saw some as reliable (*thiqqah*). Sunnis believe only prophets are impeccable. According to Imam Mālik, sayings from non-prophets can be accepted or rejected.[70] Thus, the Prophet's companions and succeeding generations' hadith will only be considered valid if the narrator is reputable and accurate and seems to have met them before or subsequently. This means that only Prophet-ending reports are trustworthy; they can be accepted or rejected otherwise.

Another factor that cannot be ignored in understanding the different views on the call to prayer between Sunnis and Shias is the acceptance of authoritative references in the field of hadith. Among the most striking are the figures of al-Bukhari and Muslims as the most authoritative transmitters of hadith among the Sunnis with their two Sahih books. At the same time, among the Shias, it is found in the figure of al-Kulaynī with his work *al-Kafi*. This second source of reference after the Qur'an, in turn, inevitably contributes to the differences between the two sects of Islam.

As for the purpose of saying the testimony about 'Ali's guardianship in the sentence of the call to prayer, it is related to the dark past, namely when the Umayyad dynasty –for 90 years in power– made a tradition of cursing 'Ali from the pulpit. This tradition was stopped during the time of Umar ibn Abd al-'Aziz, but was revived after Umar ibn Abd al-'Aziz died. Thus, the statement that 'Ali was the *wali* of Allah was the slogan of the Shia resistance to the character assassination of 'Ali at that time. Additionally,

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[69]Ibn 'Abd al-Barr, *al-Tamhīd*, Morocco: Wizārāt umūm al-awqāf wa al-shu'ūn al-islāmīyya, 1387 H, XXII, 47.

[70]Ibn Bāz, *Majmu' al-fatāwā*, VI..., 290.

during the Safavid era, the Shia gained dominant military, political, social, and economic power, with almost no Sunni force to match them. If now it is considered that no one curses 'Ali anymore, then the statement of 'Ali's guardianship is in an effort to "fight against forgetting".[71]

Table 4. The Roots of Theological Dispute of the *Adhān*

Issues	Shia	Sunni
Authoritative Islamic reference after God	Accepting their Imams as having authority as the Prophet	Viewing that the Prophet only who is impeccant
The place of the Prophet's companions as a reference	Viewing some of his companions as reliable while others as not	Accepting all his companions as just
Primary reference hadith	Primary reference al-Kafi by al-Kulaynī	Primary references Sahih Bukhari-Muslim

Shia *adhān* practices in Iran and Indonesia

Researchers visited Iran's major cities, Tehran, Qom, Isfahan, and Mashad in December 2018. This area is predominantly Shia. The researchers visited the University of Tehran Mosque, Fatimah Ma'sumeh Mosque, Jamkaran Mosque, Khomeini Mosque, Esfahan Great Mosque, and Imam Reza Mosque in these four cities. Ebrahim Zarqar, an expert on Islamic thought from Tehran University; Ali Qanawati, an expert on Islamic theology from Jami'ah Mustafa Qom; Qosim Muhammad, an expert on family law; Mehdi Ali Zadeh, an expert on terrorism; and Muhammad Fatoni, an expert on Islamic thought, were also interviewed. This inquiry also included Iranian informants Ali Umar, Zakki, Reza Nikfarjam, and Alireza Ansari. The field

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[71]Tim Kajian Ikmal, *Syiah Antara Fitnah Dan Fakta: Klarifikasi Sederhana Tentang Syiah*, 47.

data shows at least three Shia scholar viewpoints on the call to prayer. First, *ashhadu anna 'Aliyyan waliyyullāh* may be *bid'ah*. Second, they allow it. The third thinks it is unnecessary and not innovative. This invitation to prayer is repeated across Iranian society daily. Shiites consider the phrase *Ḥayya 'alā khayr al-'amal* an essential part of the *adhān*. Sunni *adhān* does not include this phrase. In the Fajr prayer, Shias do not say *al-Ṣalah khayr min al-nawm*. Sunni Muslims in Iran, especially in Shia-majority districts, cannot use loudspeakers to chant their *adhān*.

In Indonesia, there are three models of Shia adhān practice in a Sunni-majority society. The first model involves practicing the Sunni version of the Adhān, considering that the congregation or community in the environment is a mixture of Sunni and Shia, as exemplified in the YAPI Pesantren, Bangil, East Java. The second model is employed when it is certain that most of the congregation is Shia. In this case, the call to prayer uses the Shia version with modifications where the phrase *ashhadu anna 'Aliyan waliyullāh*, familiarly referred to as the third shahadah, can be chanted. This practice is usually familiar in Shia-owned institutions that use al-Husainiyah, such as those in Bangil and Pandaan in East Java, Jakarta, Bandung, and Makassar. The third model involves reciting the full Shia version of the Adhān but without using loudspeakers. Among the considerations for this approach is the fear of reaction from residents. At the same time, their community is still a minority, as observed in Shia communities in Surabaya, Sampang, Situbondo, Bondowoso, and Jember. It is worth noting that there is no difference in the adhān practices between the Shia organizations IJABI and ABI, and this has become a well-established culture within both organizations despite their different structural backgrounds. IJABI's structure originates from local Indonesian leaders, while ABI's is derived from the Habaib (descendants of the Prophet Muhammad).

Notably, the practice of the Sunni version of the call to prayer in Iran and the Shi'i version in Indonesia has so far not caused any significant socio-religious impact. The wisdom of each party in tolerating different views is a key factor in maintaining harmony. This demonstrates the efforts of both Sunni and Shia communities to balance their religious practices with respect for the sensitivities of the surrounding population, thus contributing to the prevention of overt conflicts related to the differences in the *adhān*.

In Indonesia, the Shia community has spread across 28 provinces. Based on the results of interviews and discussions with several Shia figures in Indonesia. Among them is Jalaluddin Rahmat (before he died), an Indonesian Ahlul Bayt Jamaah Association (IJABI) figure. Ali Ridha Assegaf, Secretary General of the DPP Ahlul Bayt Indonesia (ABI); Kiai Amin Ahmad, a Shia figure in Surabaya; Muchsin Assegaf, Chairman of YAPI Bangil, and Abdullah bin Hamid Ba'abud, Chairman of ABI East Java, and Mu'adz and Yassir 'Arafat, as Secretary and Treasurer of ABI East Java. The number of active jama'ah, meaning those who are open about their Shia identity and do not want to do taqiyah, is around 200 thousand, according to ABI data. As it is known in this country, the Shia community is incorporated in two significant organizations, namely ABI and IJABI. If accumulated with those who do *taqiyah*, then the overall Shia Muslims in Indonesia are estimated to be no less than 600 thousand people, according to data from IJABI.

Conclusion

Historical and theological perspectives have shaped criticism of Shia and Sunni Muslims' call to prayer, particularly its roots and language. Due to this, legal provisions varied greatly. Historical, theological hadiths and legal differences fuel these disputes. One of the most significant differences is

that the Ahl al-Bayt Imams are the second source of the truth after God and incontrovertible proof. Shia scholars consider their Imams to be truth tellers like the Prophet. In contrast, Sunnis only recognize Muhammad as the second source of the truth after God.

Due to historical differences, Shia scholars believe the adhan was introduced when the Prophet witnessed the *Isra'* and *Mi'raj incidents.* In contrast, Sunnis believe it was instituted in the first year of Hijrah, one year after. Theological perspectives have also affected the legitimacy of the traditions that define adhan words. Shiites practice repeating *Ḥayya 'alā khayr al-'amal* following *Ḥayya 'alā al-falāḥ* in their adhan. Since the 16th century, the Safavids had included the third shahadah in the call to prayer. However, Sunnis believe that the *tathwīb* following *Ḥayya 'alā al-falāḥ* in the morning prayer is part of the *adhān.*

Discussing this sectarian issue would help us comprehend and appreciate Islam's religious diversity. Muslims' prejudices, tensions, and disputes, especially in Shia-Sunni interactions, should raise awareness and promote the conviction that distinctions are necessary. Harmony and peace must begin inside Muslims before spreading. This will undoubtedly happen when each realizes their differences.

By studying the historical and theological context of the call to prayer phrases, this article intends to promote Sunni-Shiite peace in Iran and Indonesia. Understanding Islam's religious and cultural distinctions begins with this article. It should promote peace between Indonesian and Iranian Muslims. By improving understanding and tolerance between the two groups, harmony and peace should result and prevent future disputes.

Each Sunni and Shia community must build and strengthen communication efforts. In addition to civil society from both populations, governmental policies and institutionalization must support diversity management. The Forum for Religious Harmony (Forum Kerukunan

Umat Beragama/FKUB) in Indonesia and the *taqrīb al-madhāhib* Institution in Iran are examples of adequate procedures. Indonesia and Iran should use their constitutional guarantees of religious freedom more.

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