



The Call of Jihad in Adding the Adhan Narrative to the Perspective of Islamic Law

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ABSTRACT

At the end of the year 2020, social media was in an uproar over the addition of the jihad narrative to the call to prayer, which included an invitation to jihad. Certain elements of a small portion of the Muslim population exhaled the issue. This study aims to examine the position of the call to prayer in Islamic law and the evaluation of Islamic law regarding the call to jihad in the form of the call to prayer. This type of research employs a normative methodology. In the form of the addition of the call to prayer narration, primary data sources were acquired from a variety of social media posts pertaining to challenges requiring jihad. Additional primary sources acquired from books and periodicals. The results of this study indicate that the call to prayer has been a part of Islamic law from the time of the Prophet Muhammad PBUH, serving as a reminder and a call to congregational prayer. The call for jihad in the form of the call to prayer is not included as the call to prayer, may not be called as a call to prayer, and is called during prayer times and in a location that can cause people to panic, as the call for jihad in the form of the call to prayer has never been carried out and exemplified by the Messenger of Allah. By adding a narration to the call to prayer, Muslims should not be inflamed by jihad appeals. However, one cannot overlook the phenomena of the call to jihad that has gone viral because of the actions of specific individuals. Obviously, the government and related bureaucracy wish to take resolute measures so as not to disrupt public order as a consequence.

1. Introduction

The call to prayer is one indication that it is about to be prayer time (Duhaime, 2015). The five daily prayers are considered to be the most significant act of worship in Islam, and their timing has been established according to Qur'an Surah al-Nisa verse 103 (Fauziah et al., 2022). Therefore, praying outside of the allotted hour is forbidden. Muslims must be aware of the prayer times so that they can pray at the proper hour (Hasan, 2021).

Worship is the act of fully serving oneself to Allah by making a sincere effort to follow all of His mandates, refrain from all of His prohibitions, and conduct out good deeds in accordance with sharia guidance obtained from the Qur'an and Hadith (Edet, 2019). One of



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the purposes for which humans were created is to worship, which shows a person's subservience to Allah. According to Qur'an Surah al-Dzariyat verse 56, which is translated: "And other than so that they could serve Me, I did not create the jinn or men" ([Kementerian Agama RI, 2019](#)).

Since the first year of the Prophet's travel to Medina, adhan has been used to announce or tell people about the times of their prayers ([Al Bakri et al., 2019](#)). Adhan is another type of Islamic syiar or Islamic da'wah that encourages Muslims to pray in line with Allah's instructions. As an example of Islamic symbols, the call to prayer is pronounced as follows: the takbir sentence, two creed sentences, an invitation to pray, an invitation to victory, a takbir sentence, and *tahlil*. Especially for the narration of the call to prayer, which is *hayya 'alā al-ṣalāh*, which means let us pray, and *hayya 'alā al-falāh*, which means let us go to triumph/glory, for the call to victory. These recitations are intended to serve as a call to all people to engage in prayer in order to succeed in this life and the next ([Mugniyah, 1999](#)).

Every day, especially in areas where there are Muslims, the call to prayer is frequently heard, either directly or indirectly ([Bednarkiewicz, 2021](#)). For instance, through electronic media or directly from the muezzins (callers of prayer) who are present in mosques, the call to prayer is echoed five times as the fardu prayer is performed. The adhan is a summons to prayer and an invitation to remember Allah. It is also a call for individuals to get more intimate with Him.

The issue is that a video will become viral on social media at the end of 2020. There is a group that changes the call to prayer's phrase "*hayya 'alā al-ṣalāh*" to "*hayya 'alā al-jihād*". Not just one group participated in this occurrence; a number of groups did as well ([Wulandari, 2022](#)). The call to prayer, which was originally employed as a call to prayer, has been modified by this group such that it now serves as a call to jihad in the film.

Several YouTube accounts ([Miftah's TV, 2020](#)), Tribun Timur ([Yulianto, 2020](#)), TV OneNews ([TV One, 2020](#)), Kompas TV ([Reza, 2020](#)), Viva.co.id ([Pribadi, 2020](#)), and others have downloaded the video. The phrase "*hayya 'alā al-ṣalāh*" is changed to "*hayya 'alā al-jihād*" which means "let's go to jihad," by the group of individuals in the film. However, they are not calling for prayer; rather, they are calling for jihad.

On November 30, 2020, a video with the title "*Goosebumps to the Adhan at the Tajul Alawiyin Islamic Boarding School led by Habib Bahar bin Smith*" was posted. This video was the first to call for jihad in the guise of the call to prayer. Many different groups, including government officials, religious leaders, and members of society, offered opinions on the film. persons in the general public who find the video disturbing.

The law of calling jihad in the call to prayer was a viral video that prompted many leaders and members of the public to react on it, including Muammar Bakry, the grand imam of the al-Markaz al-Islami Mosque, who downloaded it from the Islamic moderation Facebook account of the Sulawesi channel (Bakry, 2020a).

Looking back, the adhan phrases are primarily used to remind Muslims about their prayer times and to call them to gather in prayer in addition to that to spread Islam in public, not as a cry for war.

The significance of the call to prayer as a signal of the beginning of required prayer hours and Islamic symbols is further reinforced by these facts for Muslims. The addition or replacement of the call to prayer's exhortation for jihad, which has gone viral, has sparked its own controversy in the neighborhood. Islamic law should thus exist to address such

events in order to prevent it from becoming a significant issue in a society without suitable solutions.

2. Literature Review

Adhan is a notification in the traditional sense of the word. Allah, said, "*And (this is) a notification from Allah and His Messenger*", Qur'an Surah al-Taubah verse 3. "*And tell people to call on people to perform Hajj*", Qur'an Surah al-Hajj verse 27. While in accordance with Sharia, the call to prayer is an announcement of the beginning of the prayer periods along with certain phrases ([Al-Jaziri, 2015](#)). Hidayet Aydar claims that the meaning of the word "adhan" is "to tell" ([Aydar, 2013](#)). With the phrases chosen in accordance with Sharia, it is intended to announce that the time for prayer has arrived. It is possible to understand that the call to prayer is an appeal for Muslims to perform prayers, either in their separate houses or, more crucially, praying in congregation in the mosque, using specific phrases or sentences that have been prescribed by the Sharia ([Usman, 2019](#)). As a result, the call to prayer, which some scholars consider to be sunnah and others to be *fardu kifayah*, is one of the symbols of Islam.

When entering the five daily prayers—*Fajr*, *Dzuhur*, *Asr*, *Maghrib*, and *Isya*—the call to prayer can be heard ([Raisal & Rakhmadi, 2020](#)). Every person who has affirmed that there is no god but Allah and that Muhammad is His messenger should use the adhan as a reminder to keep Allah, the Most Gracious, in the forefront of their minds. The call to prayer is an appeal for people who are mortal and lost in this world. Adhan is a revered invitation to all people to encounter their Lord. A call to a servant's longing for his Lord is likewise made by the adhan.

"*Allahu Akbar, Allah is Great*" is the takbir that starts the Adhan. Which implies that everything is small apart from Allah. Since there is no one greater than Allah, it is forbidden to be engaged in any activity other than getting ready for prayer ([Anam, 2016](#)). Since prayer starts with takbir, the call to prayer also starts with takbir. Following the takbir sentence, there is a monotheistic sentence that affirms Allah and rejects shirk. This is followed by a sentence that affirms Muhammad's status as an apostle and the message he brought. Finally, there is a sentence that calls for success, luck, and victory for all believers without distinction, including success, luck, and victory in this world as well as the next. These words should be emphasized through repetition.

Sunnis believe that the call to prayer originated with Abdullah bin Zaid, who learned about it in a dream. After telling the Prophet about his dream, the Prophet made sure to employ it ([Riyadi & Setyawan, 2021](#)). Muslims initially congregated in the mosque during Medina's early days to wait for prayer time, but no one informed them when it arrived because there was no sign or call to prayer at the time.

The Muslims assembled to pray when the Prophet of Allah arrived in Medina because there was no call or indication that the time for prayer had come ([Al-Bukhari, 1992](#)). He therefore intended to create prayer flags out of trumpets, much like how Jews created trumpets to call Muslims to pray, but he scrapped the idea. Then the Prophet of Allah gave the order to make bells to summon the Muslims to prayer. In this circumstance, Abdullah bin Zaid and Umar bin Khattab, two buddies, dreamed of the call to prayer as a call to prayer.

The brother of Bani Al-Harits al-Khazraj, Abdullah bin Zaid bin Ts'alabah bin Abdu Rabihi, saw a dream during the time of the Muslims as previously mentioned. He turned to the Messenger of Allah and said: "*I had a dream last night that I saw someone wearing a dress, O*

Messenger of Allah. A man with green clothing and a bell walked by me. I asked him "Could I purchase your bell, O servant of Allah? What do you want from him? the person responded. The individual asked if I would like to show you something better than this bell to which I responded that I would use it to call people to prayer. Why did you ask? the speaker claims You should declare that Allah is supreme. God be praised 2 times, Ashhadu An la ilāhailah 2x, hayya 'alā al-ṣalāh 2x, hayya 'alā al-falāh 2x, Ashhadu anna Muhammadan Rasulullah 2x God be praised La ilaha illallah, Allahu Akbar The dream was confirmed to be real by the Prophet of Allah, who responded, "God willing, you will meet Bilal soon. Teach him the lafal so that he shouts out with the call since Bilal's voice is louder than yours" ([Al-Muafiri, 2000](#)).

Along with Abdullah bin Zaid's dream concerning the call to prayer, Umar bin Khattab's friend also had a dream in which Umar was purchasing two pieces of wood to make bells when he suddenly heard someone say, "You should not use bells as a way to call people to prayer but you should the call to prayer." Umar then went to the Messenger of Allah to share his dream with him. Prior to that, the Prophet of Allah had a revelation regarding the call to prayer. Unexpectedly, Umar bin Khattab heard Bilal call to prayer, which did not make him lose his surprise.

In addition to the aforementioned view, there is a hadith that explains that the call to prayer originated with Umar bin Khattab's suggestion. The Prophet and his companions had been discussing the markers for the call to prayer when friends offered a variety of ideas and suggestions, including bells that resembled Christians and trumpets that resembled Jews. prior to Umar's comment, "Why don't you just ask a guy to call for prayer"? The Prophet of Allah concurred until he told Bilal to start the call to prayer. Regarding the hadith;

Meaning:

"Abdullah bin Umar related that when the Muslims arrived in Medina, they gathered to wait for the time of prayer even though there was not yet a call to prayer. As a result, they got together to talk about it one day. The Messenger of Allah agreed with Umar bin Khattab's suggestion and said, "O Bilal, stand up and call people to establish prayer." Some of the Companions suggested using a bell, as used by Christians and Jews in their religious ceremonies. But Umar's friend said, "It would be nice for you to make someone in charge of calling people to prayer".

Regarding the law governing the call to prayer, priests from various schools of thought have differing views. Some believe that the call to prayer is a *muaqqad* sunnah, while others believe that it is a *fardu kifāyah*.

Hanafi, al-Shafi'i, and Imamiyah claim that the call to prayer is a *muaqqad* sunnah, whereas Hambali contends that the call to prayer is a *fardu kifāyah* in towns and cities at each of the five daily prayers, just like a guy who lives there and isn't just passing through ([Al-Jaziri, 2015](#)). Maliki, on the other hand, holds that if the villagers depart from a village or nation where Friday prayers have been established, then *fardu kifāyah* is required, and they must be battled.

The call to prayer is not a requirement for performing prayer, but it is a separate act of worship that serves to announce the beginning of prayer times and to represent Islam, which is a religion with a lot of virtue. Prayer can be performed without the call to prayer coming first, and it is still valid. The call to prayer is advised anytime the moment for prayer arises, even if the person doing it is by themselves, because it contains a significant virtue and multiplies the benefit.

3. Research Method

This type of research employs a normative methodology. In the form of the addition of the call to prayer narration, primary data sources were acquired from a variety of social media posts pertaining to challenges requiring jihad. Additional primary sources acquired from books and periodicals. The data collected is analyzed by critical analysis and then produces good findings.

4. Results and Discussion

4.1. Phiposophy and the Existence of Adhan in Sharia

The proof that the call to prayer is sharia is not only found in the hadith, but also in the Qur'an. The commentators assert that the adhan in the Quran is based on God's word in Qur'an Surah al-Maidah verse 58 *"And when you call them to prayer, they make it a source of derision and amusement. This is because they are an inherently irrational group of people"* ([Kementerian Agama RI, 2019](#)).

Al-Razi and Ibn Ajibah read this verse as indicating that the adhan is commanded not simply as a suggestion from a dream. Al-Sayuti explains the origin of the law of the call to prayer and iqama using this verse. Al-Qurtubi further explains that al-nidaa is an invitation (both loud and low). It is believed *'nadāhu munādatan and nidāan'* means to call. Consequently, *'tanādau'* refers to addressing one another between two parties, and it also denotes sitting in a meeting location ([Raisal & Rakhmadi, 2020](#)).

The preceding explanation suggests that Surah al-Maidah verse 58 is evidence that the call to prayer is obligatory. This is supported by the argument al-Kilabi gave for the revelation of the verse: *"If the muezzin calls the call to prayer and the Muslims rise to pray, then the Jews would respond, 'Indeed, they stand but do not stand, they pray but do not pray, and they bow but do not bow. They were Jews who laughed loudly with disdain for the Muslims. Then they said, "Indeed, Muhammad, you have invented something we have never heard of in the previous Ummah; where did you get a scream like a caravan, what a horrifying sound!"*

According to Ibn al-Cashier's interpretation of this verse, "Fear Allah from making the enemies of your faith as guardians, if you are indeed people who believe in Allah's Sharia, the Sharia which they ridicule and mock ([Syarif, 2015](#)). Similarly, if you invite them to prayer, which, according to those who are smart and knowledgeable of those with conscience, is the noblest deed, they will make it "the fruit of derision and play ([Rizal et al., 2018](#)). This is because they are a very irrational group of individuals. That is, does not comprehend the meanings of Allah's worship and His Sharia; this is the character of Satan's followers. If Satan hears the call to prayer, he turns away while farting, preventing him from hearing it. When the call to prayer concludes, he arrives and tempts a praying individual. And when instructed to pray, he departs. And when the iqama is complete, Satan returns and whispers in a person's ear, "Remember this," so that he does not know how many rak'as he has completed.

Asbath reported through al-Suddi that there was a Christian in Medina ([Moosa, 2021](#)). When he heard the muezzin call the call to prayer in the sentence, I testify that Muhammad is Allah's Apostle, he exclaimed (to the Christians): "Hopefully the liar will be burned. While he and his family were resting one evening, a servant entered the home carrying a fire. Then, a spark ignited the house, causing the Christians and their families to perish as well ([Khristianto, 2010](#)).

This can be deduced from the term "Nadā" which indicates the call to prayer, as all interpreters agree that the verse was revealed in relation to the call to prayer. Ibn Ashur is of the opinion that the call to prayer in the verse is the actual call to prayer (Pratisti, 2020). Qur'an itself only references the call to prayer in the verse *al-nidā'*, which implies that Muslims are already familiar with the call to prayer.

As for the call to prayer in Qur'an Surah al-Jumuah verse 9, it does not show the general call to prayer (five *fardu* prayers), but is used for the call to prayer on Friday; however, the pronunciation of the call to prayer for Friday prayers is identical to the pronunciation of the call to prayer in prayer Required. According to al-Qurtubi, the call to prayer is not referenced in the Qur'an except in Qur'an Surah al-Maidah verse 58, which is applicable to all summons to prayer. The adhan verse in Qur'an Surah al-Jumuah verse 9 is dedicated only to Friday prayers (Shahiditabar & Mozaheb, 2014).

The hadith transmitted by Abdullah bin Zaid contains the argument regarding the stipulation of the call to prayer. As follows: "Initially, the Messenger of Allah PBUH wished to use a trumpet for the call to prayer, so he instructed his friend to strike a gong (Erfanullah et al., 2016). Then Abdullah bin Zaid had a dream. He stated, "I observed a person dressed in two green garments carrying a gong. Then I said, "O Muslim, do you sell this kentongan?" He inquired, "What do you need a gong for?" I responded, "I will use it for prayer calls." Then he asked, "Shall I show you something superior?" I respond with "What is that?" He said; "Say; 'Allahu Akbar Allahu Akbar, Allahu Akbar Allahu Akbar, Ashhadu An Laa Ilaaha Illallah, Ashhadu An Laa Ilaaha Illallah, Ashhadu Anna Muhammadan Rasulullah, Ashhadu Anna Muhammadan Rasulullah, hayya 'alā al-ṣalāh, hayya 'alā al-ṣalāh. hayya 'alā al-falāh, hayya 'alā al-falāh, Allahu Akbar Allahu Akbar-Laa Ilaaha Illallah. Then Abdullah bin Zaid came to the Messenger of Allah sallallaahu 'alaihi wasallam and told him about his dream. He said, "O Messenger of Allah, I saw a man bearing a drum while wearing two green garments." Then he shared his dream with him. So, the Prophet of Allah (peace and blessings of Allah be upon him) answered, "Indeed, your friend has had a dream; go out to the mosque with Bilal, inform Bilal, and let Bilal call for it, for his voice is stronger than yours." Abdullah bin Zaid stated, "Therefore, I accompanied Bilal to the mosque and shared my dream with him till he requested it. And Umar ibn al-Khattab heard the sound till he came to the Messenger of Allah and said, "O Messenger of Allah, by Allah, I had the same dream that he did!" Regarding the call to prayer, Abu Ubaid said, "Abu Bakr al-Hakami informed me that Abdullah bin Zaid Al Ansari said, "I praise God who has grandeur and glory." With overflowing praise for His cry, for coming to me as God's messenger of good news. So how amazing that he brought me good news! Every time he comes for three nights in a row, he adds to my steadfastness".

According to the preceding hadith, the call to prayer has been prescribed since the time of the Prophet until today. Regarding the summons to prayer, all scholars concur, and there is no disagreement. Several scholars, such as Ibn Abdil Barr, Ibn Hubairah, Nawani, Ibn Qudamah, and Badruddin al-Aini, have cited unanimity over the shari'a of the call to prayer. Then they hold divergent views regarding the law, regarding whether or not the call to prayer is obligatory or sunnah *muakkadah*. Imam Maliki believes that the call to prayer must be sounded at mosques where congregational prayers are held, but Imam Ahmad believes that *fardu kifāyah* is the legal call to prayer. Imam Abu Hanifah and al-Shafi'i both advocated the sunnah for individual prayer and the sunnah *muakkadah* for congregational prayer.

From the above explanation, it is clear that the call to prayer holds a very high status in Islamic law, serving primarily as a reminder and a call to prayer. As described in Qur'an Surah al-Maidah verse 58, the call to prayer is part of the Sharia, hence whoever converts

the Sharia (Adhan) into a game is an enemy of Allah and has rejected Islamic law. All Islamic jurists concur that the call to prayer is Islamic law, however they disagree as to whether it is sunnah or compulsory.

4.2. Expert Assessment of the Call for Jihad in the Form of Adhan

At the time of the Messenger of Allah, there was also a change in the wording of the call to prayer, but the change was still intended to remind the people to pray and not for any other reason; this change was made because the weather conditions at the time did not permit people to come to the mosque to pray in congregation because it was a very cold night with heavy rain and strong winds. According to the following hadith, he made the call to prayer during a night that was chilly, windy, and rainy. At the conclusion of the call to prayer, he recited the phrase "*ala shallū fī rihālikum*". Then he told how the Prophet once instructed a muezzin to call "*ala shallū fī rihālikum*" when the night grew cold or it began to rain on the trip (Remember your prayers in transit).

The hadith above explains that at the time of the Prophet there was a change in the wording of the call to prayer, but that the essence of the call to prayer, namely reminding people of the time of prayer and inviting them to pray, remained the same. Aside from this, the Prophet never changed the wording of the call to prayer, not even during war.

According to Muammar Bakry ([Bakry, 2020b](#)), the dean of the sharia and law faculty at UIN Alauddin Makassar, who is also the high priest of the Al-Markaz al-Islamic Mosque in Makassar, the call for jihad in the form of the call to prayer carried out by a group of people in the video that was circulated is considered rebellious in Islam, especially when the jihad in question is against a legitimate government. This can be used to combat this group, as stated in Qur'an Surah al-Hujarat verse 9".

Professor of Islamic law Kurniati ([Kurniati, 2020](#)) defines rebellion as the use of force to topple a legal government by a group of citizens rebelling against the head of state. Terrorism encompasses activities such as bombings, killings, etc. These actions are deemed haram because they contradict the teachings of the Qur'an and are therefore unjustifiable.

This opinion is consistent with the opinion of Ahlu Sunnah wal Jama'ah, which prevents Muslims from rebelling against Muslim leaders if they engage in deviant behavior, so long as their behaviors do not constitute the practice of kufr and there is no manifest disbelief in them.

It signifies that a Muslim is obligated to listen and comply, regardless of what he likes or dislikes, until told to disobey. If he is commanded to sin, he is not required to listen and comply.

Muslims are not permitted to rebel at this time because the *mafsadah* (damage) it does is larger, such as the killing of Muslims for no reason and without benefit, and because the damage is widespread and has a negative impact on the Muslim community. Even according to the opinions of the priests of the four schools of thought, it is not allowed to disobey a wicked leader so long as he is able to carry out his responsibilities correctly, because the harm is far greater than the reward.

Sheikh al-Utsaimin explained that it is not permissible to leave the ulil amri rules unless several conditions are met: clear disbelief; there is no fuzziness between kufr and not wickedness; blatantly have not committed *takwil*; there are proofs and arguments from the Qur'an and Sunnah as well as consensus regarding their kufr; and there is the ability to

leave them. Al-Utsaimin decided that Muslims must obey the government so long as it does not commit disbelief and injustice.

Shaykh Muhammad Nashiruddin al-Albani explained that Muslims should advise young people who have the spirit of jihad and are sincere because of Allah that they should prioritize jihad in terms of self-improvement (from within) and cease undertaking external repairs for which they lack the capacity. Because the foundation of the concept of jihad in Islam is the emphasis on principles or laws that drive mankind, particularly Muslims, to have a commitment to enhance personal credibility, including the credibility of the people, in order to attain the objective of jihad, *li i'lai kalimatillah*.

Individual credibility can be enhanced by employing all abilities to combat passion and desire. Individuals can increase their credibility by employing all of their abilities to combat thirst and the temptation to do things that can undermine or destroy religion and faith, such as lying, cheating, and political conspiracies. Increasing personal credibility to support faith and religiosity includes jihad such as honest behavior, seeking knowledge, and earning a living, which is a form of resistance to lust and an effort to improve personal and family welfare as well as increase intellectualism, and this is the most important jihad.

Sadly, however, this type of jihad is not fully comprehended by some Muslims, who prefer to hold the traditional view that jihad is just physical battle against the enemy or against people who share their beliefs, including the use of terror. Insofar as distinctions are essential to human life, this is due to the fact that humans are born in a number of forms, beginning with the fact that there are women and men, tribes, nations, and languages, as well as disparities in personality, knowledge, and religious ideology. Opinion differences are natural because the human perspective is not always the same, and they are scientific because sharia books allow for the possibility of differing viewpoints.

According to the preceding argument, Muslims are required to obey the government in situations that do not involve kufr and disobedience, and Muslims are prohibited from rebelling or abandoning the government regardless of the circumstances.

The phrases of the call to prayer are composed of sentences taught by the Prophet; therefore, it is not acceptable to add other remembrances that were not given by the Prophet, as this is a new topic. The pronunciation of the call to prayer is *tauqifi*, or standard, and there should be no additions or subtractions, even though the meaning and purpose are good, unless the Sharia has ratified it or stipulated it. This is confirmed by the opinions of all priests from different schools of thought, who concur that the adhan pronunciation should not be altered based on this. orthodox hadiths.

The chanting of the call for jihad in the form of the call to prayer, as was done by a group of people, is not an example of a change in the adhan sentence from the Prophet, because the call to prayer is essentially a notification to pray with specific words, so that when this sentence is changed, it is no longer like sentences recognized and propagated by the Companions and taught by the Prophet, and this can be insulting to religion. Because the call to prayer is a symbol of religious principles, and especially when it is used to incite people to fight against the legitimate government, this is unacceptable.

It is different, however, when this call is made outside of prayer times and outside as a call to prayer, specifically when this call is used for oneself with the intention of igniting the spirit for jihad, jihad in the sense of combating lust, ignorance, improving oneself, and enhancing individual credibility, and not to provoke the people or divide religious communities. Therefore, this is not illegal. As per the opinion of Sheikh Mahmud Saltut, it

is permissible to listen to lovely sounds in the form of human and animal voices or human-made instruments without disregarding religious obligations or engaging in banned activities. However, permissibility is still situational or contingent, and not universal. Even if the call is made in an area prone to fear or disorder, it is forbidden.

5. Conclusion

The adhan sentences are basic *tauqīfi* sentences that the Prophet Muhammad taught to his companions and to the current population. Therefore, it should not be altered from what was taught by the Prophet Muhammad SAW. The call to prayer, which is primarily a call and a signal of the beginning of prayer time, holds a very high status in Islamic law, and whoever disregards and denies it has disbelieved in Islamic law. The appeal for jihad in the manner of the call to prayer should not be made during prayer, because the Prophet of Allah never exhibited this call; therefore, whoever utters it is doing something novel. It is forbidden to echo the call to jihad in the form of the call to prayer under regular and secure situations since it can induce fear among the people and there is no example of this from the Prophet. The government and Muslims must have confidence in their ability to interpret the genuine concept of jihad and the call to prayer. Government officials and Muslims should not be provoked by occurrences that always conceal themselves under religion.

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