

Negotiations on The Correct Direction of The Qibla: Had Al-A'la And Al-Adna Syahrur Against Radical Attitudes

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Abstract

This approach aligns with Muhammad Syahrur's Hudud concept, which emphasizes flexibility in sharia implementation. In contrast, FM2P views Qibla errors as serious violations that may invalidate prayers or even constitute apostasy. This study aims to explore: (1) the FM2P's view on errors in the direction of the Qibla and the attitudes of intolerance that accompany it, (2) the relevance of Muhammad Syahrur's Hudud concept to Qibla errors and intolerance. The research method used is a qualitative approach with in-depth interviews, document analysis, and related literature reviews. The results of the study are; First, FM2P members view deviation from the Qibla direction as a serious error that can invalidate prayers, demanding absolute accuracy and judging those who reject the Qibla alignment as rejecting sharia. Second, analysis of the Al-Barkah Mosque and the Andalusia Mosque in Parepare shows that the azimuth of *haad al-adna* is approximately 292° 15'–292° 24' and *haad al-a'la* refers directly to the Kaaba.

Keywords: Qibla, accuracy, *had al-a'la*, *had al-adna*, syahrur, radical.



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Abstrak

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Kata Kunci: Qibla, accuracy, *bad al-a'la*, *bad al-adna*, syahrur, radical.

Introduction

Facing the Qibla (Kaaba in Mecca) in Islam when performing prayers is an obligation that is clearly regulated in the Qur'an and hadith.¹ Qibla is the direction that every Muslim who is praying must face, as a sign of obedience to Allah's commands. In the Qur'an, this obligation is mentioned in surah Al-Baqarah verse 144, which reads:²

قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوْا وُجُوْهُكُمْ شَطْرَهُ ۗ ۱۴۴

Translation:

"We see your face often looking up to the sky, so We will turn you towards the Qibla that you like. So turn your face towards the Grand Mosque. And wherever you are, turn your face towards the Grand Mosque..." (QS. Al-Baqarah: 144).

This verse shows that Allah SWT designated the Kaaba as the Qibla for Muslims in prayer.³ The direction of the Qibla is not only important in the context of personal worship, but also reflects the unity of Muslims throughout the world, uniting them in the same direction. This obligation to face the Qibla is also carried out in each of the five daily obligatory prayers.⁴

The concept of *Hudud* refers to very clear and firm legal restrictions or provisions in Islamic law, which cannot be disputed.⁵ In his view, *Hudud* includes not only criminal law, but also strict limitations in matters of worship, including

¹ Ila Nurmila, "Implementation of Qibla Direction Correction for Mosques in Banjar City by the Regional Hisab Rukyat Agency (BHRD)," *Istinbath | Journal of Islamic Law Research* 16, no. 2 (2021): 155–78.

² Ahmad Izzuddin, "Methods for Determining the Direction of the Qibla and Its Accuracy," 2012.

³ Nurul Arifin, "Integration of Sharia Texts Related to the Direction of the Qibla in the Context of Astronomy," *ELFALAKY* 4, no. 1 (2020).

⁴ Moelki Fahmi Ardliansyah, "Correlation of Jurisprudence and Science in Determining Qibla Direction," *MASLAHAH (Journal of Islamic Law and Sharia Banking)* 8, no. 1 (2017): 13–30.

⁵ Abdul Mustaqim, "Muhammad Syahrur's Theory of Hudud and Its Contribution to the Interpretation of the Qur'an," *AL QUDS: Journal of Qur'an and Hadith Studies* 1, no. 1 (2017): 1–26.

the direction of the Qibla in prayer. However, Syahrur emphasized that in many cases, the laws stipulated in the Qur'an should be understood in a more flexible context, taking into account advances in science and technology.⁶ Therefore, in the matter of the direction of the Qibla, which technically must face the Kaaba, Syahrur allows room for tolerance for errors in the direction of the Qibla that may occur, as long as it is not an intentional error and is not intended to deny God's law.⁷

Radical attitudes and intolerance towards errors in the direction of the Qibla emerged clearly in the views of members of the Parepare Muslim Community Forum (FM2P), especially those expressed by ARS in interviews with researchers.⁸ ARS stated that the direction of the Qibla must face the Kaaba accurately, and with the advancement of technology and the increasingly sophisticated science of measuring the direction of the Qibla, an error in determining the direction of the Qibla is considered a fatal error. ARS emphasized that if prayers are performed with the wrong direction of the Qibla, then the prayer is considered invalid, because in his view, such an error can be considered a denial of the obligations commanded by Allah SWT.

This view demonstrates a very firm, even harsh, stance against errors in the direction of the Qibla. For ARS, inaccuracy in facing the Kaaba is not merely a technical error, but a serious violation of Islamic teachings. According to him, if someone intentionally or through negligence performs prayers in the wrong direction of the Qibla, this can lead to a denial of God's law. In his view, such an error not only invalidates the prayer but can also lead to apostasy, which is strictly considered a denial of Islam.

This radical view has the potential to cause conflict and tension both between Muslims and with other religious communities. In 2024, the Parepare Muslim Community Forum with its radical and intolerant views, attitudes rejected the Gamaliel Christian school in Soreang District, Parepare City, which caused conflict and disharmony between religious communities (Muslims and Christians).⁹ This disappointment was expressed by Pastor DK¹⁰ from Toraja who stated in his interview that he was disappointed with the action, and analogized that if in Toraja there was the same rejection as in Parepare, chaos would occur and undermine the harmony of religious communities in Indonesia. The

⁶ Fitrah Sugiarto, Avif Alfiyah, and Harni Ratna Tara, "Muhammad Syahrur's Thoughts; Theory of Nadzariyah Hudud and Its Application," *El-Umdah* 4, no. 1 (2021): 45–58.

⁷ Zuyyina Candra Kirana and Ali Muchasan, "The Contribution of Muhammad Syahrur's Thoughts on the Theory of Hudud in the Renewal of Islamic Thought," *Salimiya: Journal of Islamic Religious Studies* 3, no. 4 (2022): 73–85.

⁸ Interview with ARS, as a Member of the Parepare Muslim Community Forum on November 23, 2024 at the SDIT Andalusia Parepare Office.

⁹ This data was widely published by national media as reported by detik.cok on the page <https://www.detik.com/sulsel/parepare/d-7550225/warga-di-parepare-balik-demo-tolak-pembangunan-sekolah-kristen-gamaliel>

¹⁰ Interview with Rev. DK. as Pastor of the Pentecostal Church in Indonesia (GPDI) Bethesda Makale, Tana Toraja, on November 30, 2024.

formulation of the problem in this study is; first, what is the view of the Parepare Muslim Community Forum (FM2P) regarding the wrong direction of the Qibla in prayer and the intolerant attitudes that arise in relation to it? Second, how is the implementation of *Hudud* Muhammad Syahrur in responding to tolerance towards the wrong direction of the Qibla and the intolerant attitudes carried out by FM2P? The objectives of this study are; (1) To describe the views of the Parepare Muslim Community Forum (FM2P) regarding the wrong direction of the Qibla in prayer and the intolerant attitudes that arise in relation to this. (2) To explore and analyze the implementation of Muhammad Syahrur's *Hudud perspective* in responding to tolerance towards the wrong direction of the Qibla and the intolerant attitudes carried out by FM2P.

Irma Rahmayanti's research entitled "Survey of Non-Muslim Community Perceptions Regarding Inter-Religious Tolerance in Parepare City" shows that the level of inter-religious tolerance in Parepare is relatively high, influenced by religious awareness, government programs, and social interactions between adherents of different religions.¹¹ Meanwhile, Annisa Miranti Amri's research entitled "Literacy of Religious Scriptures as Actualization of Religion and Religious Tolerance at UPT SMA Negeri 1 Parepare" found that the scripture literacy movement in schools has a positive impact on the formation of religious character and attitudes of tolerance in students. Both studies have similarities with the author's research because they both discuss the issue of tolerance in Parepare City, but have different focuses and approaches. Rahmayanti used a quantitative survey on the non-Muslim community, while Annisa examined tolerance in the educational environment through qualitative observations. The author's research entitled Intolerance of Misconduct of Qibla (A Study of the Radical Attitude of the Parepare Muslim Community Forum from *the Hudud Perspective* of Muhammad Syahrur) focuses on the radical attitude and intolerance of FM2P towards deviations in the direction of the Qibla using a qualitative approach through in-depth interviews and analysis of Muhammad Syahrur's¹² *Hudud theory*.

This study uses a qualitative approach with a descriptive research type¹³. The qualitative approach was chosen because the primary objective of this study was to understand the attitudes and views of certain groups in society, specifically the Parepare Muslim Community Forum, regarding intolerance towards the wrong direction of the Qibla from a radical perspective developed by Muhammad Syahrur.¹⁴

¹¹ Irma Rahmayanti, "Survey of Non-Muslim Community Perceptions Regarding Inter-Religious Tolerance in Parepare City" (IAIN Parepare, 2024). 47.

¹² Annisa Annisa Miranti Amri, "Literacy of Religious Scriptures as Actualization of Religion and Religious Tolerance at UPT SMA Negeri 1 Parepare," 2024. 34.

¹³ Albi Anggito and Johan Setiawan, *Qualitative Research Methodology* (CV Jejak (Jejak Publisher), 2018). 15-17.

¹⁴ Feny Fiantika, *Qualitative Research Methodology. In Qualitative Research Methodology*, Rake Sarasin (Bandung: PT Remaja Rosdakarya, 2022). 34-35.

The data collection techniques used involve interviews, observations, and documentation studies.¹⁵ In-depth interviews are the main technique for obtaining primary data.¹⁶ The researcher will conduct interviews with the chairman of the Parepare Muslim Community Forum and two other forum members who are considered to have sufficient understanding of the issue being studied. This interview will explore their perspectives on intolerance of Qibla direction errors and its relationship to Muhammad Syahrur's¹⁷ *Hudud thought*. In addition, a documentation study in the form of an analysis of relevant books by Muhammad Syahrur, namely *Al-Kitâb wa al-Quran: Qiraah Muasirah*¹⁸ and *Nahwa Ushûl al-Jadidah lil Fikih al-Islami: Fikih al-Marab*¹⁹, will be conducted to gain a deeper understanding of the theories and perspectives proposed by Syahrur regarding *Hudud* and Islamic interpretation. These books will serve as secondary data sources that enrich the theoretical analysis in this study.

This research will be conducted in Parepare City, specifically within the Parepare Muslim Community Forum. This location was chosen because the forum is known to actively discuss religious and social issues and has a tendency to adopt radical interpretations of Islamic teachings. Parepare City is a relevant setting for understanding how radical attitudes related to intolerance of the Qibla develop within the local Muslim community. The research is scheduled for August-October 2025, with a planned data collection period of three months. Researchers will collect data through interviews, observations, and document analysis during this time period to ensure that the data obtained is sufficiently representative and can accurately describe the attitudes of forum members.²⁰

Discussion

The Attitude of the FM2P Management and Members towards the Deviation of the Qibla Direction of the Al-Barkah Mosque in Parepare and the Andalusia Mosque in Parepare

Etymologically, zakat signifies purification, while terminologically it refers to a specific portion of wealth that must be given under prescribed conditions. From a historical perspective, the predominant opinion holds that the obligation of zakat al-Fitr was instituted in the second year of Hijrah, specifically toward the

¹⁵ W Wahidwarni, "Presentation of Qualitative Research Methods," *Delivered On The Subject Of Research Methodology, Department Of Social Science Education, Faculty Of Education And Teaching, Odd Semester 2018* (2017). 17-19.

¹⁶ H Zuchri Abdussamad and M Si SIK, *Qualitative Research Methods* (CV. Syakir Media Press, 2021). 21-23.441-480

¹⁷ Peter Woods and Pat Sikes, *Successful Writing for Qualitative Researchers* (London: Routledge, 2022), <https://doi.org/10.4324/9781003143406>.

¹⁸ Muhammad Syahrour, "Al Kitab Wa Al Quran: Qira'ah Muahirah," 1979. 481-480

¹⁹ Muhammad Sahrur, "Now Usul Jadidah Li Al-Fiqh Al-Islami; Fiqh Al-Mar'ah," 2000. 115-119.

²⁰ Aan Komariah, "Qualitative Research Methodology," 2019. 60-63.

end of Ramadan before 'Īd al-Fiṭr.²¹ Thus, zakat al-Fiṭr embodies not only a ritual dimension but also functions as a social instrument that bridges spirituality and communal solidarity.

Al-Barkah Mosque BTN Pondok Indah Soreang is located in the BTN Pondok Indah housing complex, Bukit Harapan Village, Soreang District, Parepare City, South Sulawesi, approximately \pm 10–12 km from the center of Parepare. Al-Barkah Mosque was built in 1994, with community self-help in the BTN Pondok Indah area, with land originating from a developer grant (in the document referred to as PT. Mulia Pribadi). Based on Google Maps data, the condition of the direction of the Qibla of the Al-Barkah Mosque is in an inaccurate position with the direction of the Qibla. A straight line drawn from the direction of the Al-Barkah Mosque building to the direction of the Kaaba in Mecca is as in the image below²²:

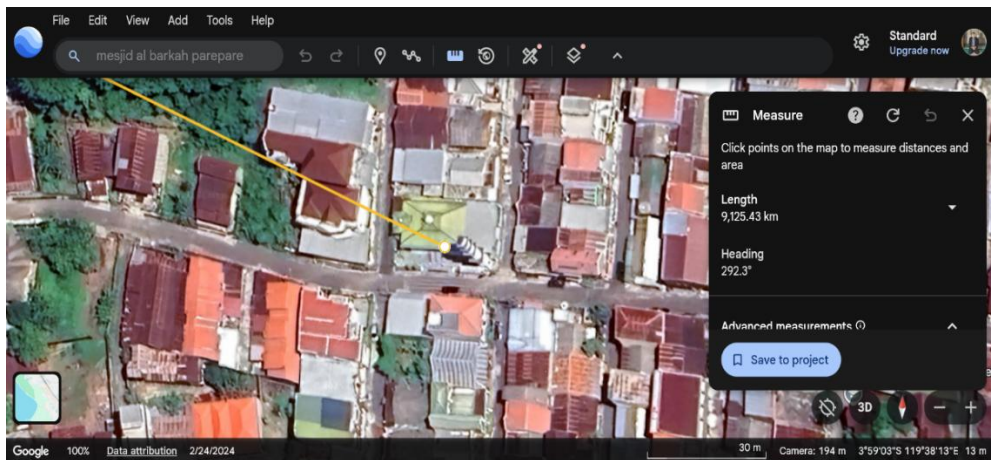


Image 1, Straight line drawn from Al-Barkah Mosque to Kaaba.

Tilt angle = 67.7° (rounding 1 decimal from the direction of the Qibla direction towards the north).²³ Calculation steps (digit-by-digit arithmetic details): From the image, measure/read on the measurement panel that the direction from the mosque point to the Kaaba is Heading = 292.3° (degrees, measured clockwise from the north). The angle of the Qibla direction of the Kaaba from the Al-Barkah mosque is = 292.3° .²⁴

²¹ Abū Bakr Uṣmān bin Muḥammad Syathā Al-Dimyāṭī, *Ḥāsiyah I'ānat Al-Ṭalibin 'alā Fath Al-Mu'īn Bi Syarḥ Qurrat Al-'Ain* (Beirut: Dār al-Fikr, 1997), II/168.

²² Riza Afrian Mustaqim, "Using Google Earth as a Calibrator of Qibla Direction," *Jurnal Justisia: Jurnal Ilmu Hukum, Perundang-undangan dan Pranata Sosial* 6, no. 2 (2021): 194–216.

²³ Sri Wahyuni, Samsuddin Samsuddin, and Ekawati Hamzah, "QIBLA DIRECTION ACCURACY ANALYSIS BASED ON ASTRONOMY (GOOGLE EARTH), PERSPECTIVE OF ISLAMIC LAW," *Journal of Islam and Science* 9, no. 1 (July 2022): 39–45, <https://doi.org/10.24252/jis.v9i1.30111>.

²⁴ Allan M Canonigo, "Enhancing Instruction in Trigonometry: Insights from Students' Reasoning Approaches and Processes.," *Mathematics Teaching Research Journal* 17, no. 3 (2025): 120–53.

In July, precisely on the 22nd of 2022, based on the request of the management and ta'mir of the Al-Barkah Mosque to the Faculty of Sharia and Islamic Law of IAIN Parepare to measure and the accuracy of the direction of the Qibla of the Al-Barkah Mosque, it was found that the slope was towards the bapar from the position of the direction of the Qibla that should be. This is as stated in the assignment letter issued by the Dean of the Faculty of Sharia and Islamic Law of IAIN Parepare. After the measurement was carried out on July 22, the management of the mosque and the Al-Barkah foundation agreed to change the position of the initial direction of the Qibla according to the measurement results by the team from the Faculty of Sharia and Islamic Law of IAIN Parepare.²⁵

The issue of Qibla direction at Al-Barkah Mosque in Parepare became a source of controversy following the results of a Qibla remeasurement conducted in 2022. The measurement revealed that the mosque's existing Qibla direction deviated by approximately 22° from the scientifically calculated direction toward the Kaaba. As a consequence, the congregation rows were adjusted to align with the corrected Qibla. However, on 21 March 2023, the mosque foundation decided to restore the original orientation of the rows, which followed the building's initial design. This decision was motivated by practical considerations, particularly the reduction in prayer capacity caused by the adjusted row arrangement. The restoration of the original Qibla direction generated significant disagreement among mosque administrators and congregants, creating a prolonged debate regarding the relationship between scientific accuracy, religious obligations, and practical community needs.²⁶

Among the strongest opponents of the decision were members of the Parepare Muslim Community Forum (FM2P). JD, a mosque administrator and FM2P member, argued that the accuracy of the Qibla direction constitutes an absolute requirement for the validity of prayer. According to him, the existence of scientific measurements leaves no room for compromise, as Muslims are religiously obligated to face the Kaaba as precisely as possible. He viewed the decision to return to the previous Qibla orientation as a rejection of both scientific evidence and religious truth. For JD, practical concerns such as row alignment or reduced mosque capacity cannot override the obligation to direct worship toward the correct Qibla. Consequently, he regarded those who continued to maintain the previous direction despite the availability of scientific data as prioritizing personal preferences over religious obligations.²⁷

A similar perspective was expressed by SP, another FM2P member and mosque administrator. SP emphasized that facing the Qibla accurately is not

²⁵Observation and Interview with Ust. SDM, as Imam of Al-Barkah Mosque Parepare on October 11, 2025 at Al-Barkah Mosque Parepare.

²⁶Interview with Ust. SDM, as Imam of Al-Barkah Mosque Parepare on October 11, 2025 at Al-Barkah Mosque Parepare.

²⁷Interview with Mr. JD. as the ta'mir of the Al-Barkah Mosque and a member of the Parepare Muslim Community Forum on October 13, 2025 at the Al-Barkah Mosque in Parepare.

merely a technical matter but a fundamental requirement of Islamic law. In his view, Allah's command to face the Kaaba must be understood literally and implemented precisely. Therefore, any deliberate return to a direction known to be inaccurate constitutes a violation of sharia principles. SP rejected the argument that practical considerations could justify maintaining an incorrect Qibla orientation. For him, the validity of congregational worship must take precedence over architectural convenience or social considerations. This position reflects FM2P's broader understanding that worship practices should strictly conform to measurable religious requirements whenever reliable scientific methods are available.²⁸

The same understanding is evident in the case of Andalusia Mosque, located on Jalan Andi Mappanyukki, Parepare. Established in 2005 as a center for worship and Islamic education, the mosque is managed by individuals who share FM2P's commitment to precise Qibla determination. ARS, a mosque administrator and FM2P member, emphasized that the Qibla direction is not merely a symbolic representation of Muslim unity but a direct command from Allah stated in the Qur'an. Consequently, he argued that even minor deviations from the correct direction should be regarded as violations of divine instruction. According to ARS, prayer is a sacred act of worship that requires complete obedience to Allah's commands; therefore, any deviation from the correct Qibla cannot be justified by considerations of practicality, tradition, or communal convenience.²⁹

From FM2P's perspective, the obligation to face the Kaaba must be fulfilled as accurately as possible. ARS argued that directing prayer merely toward the general region of Mecca is insufficient when modern scientific methods allow Muslims to determine the exact direction. This view leads FM2P to reject interpretations proposed by some moderate scholars who emphasize intention, effort, and reasonable approximation in determining the Qibla. For FM2P, the availability of accurate measurements establishes a clear religious obligation that should not be compromised. As a result, any mosque found to have an inaccurate Qibla direction should immediately correct it, regardless of potential social disagreement or practical consequences.³⁰

Furthermore, FM2P associates Qibla accuracy not only with legal compliance but also with religious commitment and faith. ARS stated that knowingly maintaining an incorrect Qibla direction reflects disobedience to Allah's command and may indicate weakness in faith. This understanding explains why FM2P actively evaluates and criticizes mosques that, in its assessment, have inaccurate Qibla orientations. In the local context, Andalusia Mosque is regarded

²⁸Interview with Mr. JD, as the ta'mir of the Al-Barkah Mosque and a member of the Parepare Muslim Community Forum on October 13, 2025 at the Al-Barkah Mosque in Parepare.

²⁹Interview with Mr. JD, as the ta'mir of the Al-Barkah Mosque and a member of the Parepare Muslim Community Forum on October 13, 2025 at the Al-Barkah Mosque in Parepare.

³⁰Interview with Mr. SP, as the caretaker of the Al-Barkah Mosque and a member of the Parepare Muslim Community Forum on October 15, 2025 at the Al-Barkah Mosque in Parepare.

by FM2P as a model of correct Qibla determination and serves as a benchmark for assessing neighboring mosques, including Nurul Muthmainnah Mosque, whose Qibla direction is considered problematic by FM2P. Such evaluations reinforce FM2P's self-perceived role as a guardian of sharia compliance within the Muslim community.³¹

Overall, the cases of Al-Barkah Mosque and Andalusia Mosque illustrate FM2P's strict and literal approach to Qibla determination. For FM2P members, Qibla accuracy is not a secondary or technical issue but a central requirement affecting the validity of worship. Consequently, even minor deviations are viewed as serious religious violations that must be corrected immediately. This perspective prioritizes legal certainty and textual obedience over considerations of social harmony, communal consensus, or practical accommodation, thereby shaping FM2P's firm stance in debates concerning Qibla direction in Parepare.

Mosques, as centers of worship, play a strategic role in the lives of Muslims.³² One fundamental aspect of prayer is facing the Qibla, the Kaaba in Mecca. In an interview, ARS, a member of the Andalusia Mosque in Parepare and a member of the Parepare Muslim Community Forum (FM2P), emphasized that the correct direction of the Qibla is not merely a symbol, but an absolute command from God. He stated, "The direction of the Qibla is not merely a symbol, but a direct command from God in the Quran... So for us, any error in the direction of the Qibla, even a slight one, is still a violation of God's command."³³

ARS emphasized that prayer is a sacred act of worship that cannot be compromised. He argued that deviating from the Qibla direction is tantamount to directly violating God's law. This affirms FM2P's view that the obligation to face the Kaaba must be fulfilled precisely, and that no matter how small, any error is tolerated. He stated, "Prayer is a sacred act of worship, and there is no reason to deviate even by one degree."³⁴

According to FM2P, even small differences in the direction of the Qibla are still considered a violation of Islamic law. ARS explained, "If Allah commands us to face the Kaaba, it must be directed directly toward the Kaaba, not just 'around Mecca.'" This emphasizes the principle that Islamic law does not permit compromise on the validity of worship explicitly commanded in the Quran.³⁵

³¹Interview with Mr. SP, as the caretaker of the Al-Barkah Mosque and a member of the Parepare Muslim Community Forum on October 15, 2025 at the Al-Barkah Mosque in Parepare.

³²Akhmad Nadirin and Rifki Al Wafi, "The Precision of Qibla Direction in the Jami'At Beber District Mosque: A Comprehensive Study From the Perspectives of Astronomy and Local Scholars," *NUSANTARA: Journal Of Law Studies* 2, no. 2 (2023): 88–98.

³³Interview with ARS, as a Member of the Parepare Muslim Community Forum on October 25, 2025 at the SDIT Andalusia Parepare Office.

³⁴Interview with ARS, as a Member of the Parepare Muslim Community Forum on October 25, 2025 at the SDIT Andalusia Parepare Office.

³⁵Interview with ARS, as a Member of the Parepare Muslim Community Forum on October 25, 2025 at the SDIT Andalusia Parepare Office.

According to ARS, the wrong direction of the Qibla is not merely a technical issue but also touches on the realm of faith. He stated, "If someone knows that their Qibla is wrong but still allows it, it means they are disobeying Allah's command. It is a sign of weak faith." Therefore, the accuracy of the Qibla is an indicator of a Muslim's obedience and the quality of their faith.

FM2P's view of moderate scholars who emphasize intention and effort over the precise direction of the Qibla is also clearly rejected³⁶. ARS stated, "We respect scholars, but we disagree with such views... If Allah has set limits (*Hudud*), we must not exceed them." This statement affirms FM2P's stance, which prioritizes literal obedience to Allah's law. If there are differences in determining the direction of the Qibla in a region, FM2P encourages the community to unite in the truth. ARS emphasizes, "If something is wrong, it must be corrected, not tolerated. Don't let differences be used as an excuse to justify wrongdoing." This view demonstrates the FM2P principle that the validity of worship must take priority over the interests of social consensus. In the local context, the Andalusia Mosque, managed by ARS, claims to have an accurate Qibla direction. This serves as a benchmark for FM2P in assessing other nearby mosques, including the Nurul Muthmainnah Mosque, which they believe has an incorrect and inaccurate Qibla direction. This discrepancy becomes a point of conflict that emphasizes FM2P's role as a supervisor of sharia compliance.

FM2P views the wrong Qibla as a serious issue because it affects the validity of worship. Even a technical error can invalidate a prayer, so it should not be taken lightly. ARS emphasized, "This is not a trivial matter. Wrong Qibla can invalidate a prayer and violate the principle of tawhid (the principle of unity of God), because it fails to fully submit to Allah's commands."

Tolerance of Qibla Direction *from the Hudud Perspective of Muhammad Syahrur*

The Qibla is the direction of the Kaaba, which serves as the prayer orientation for Muslims worldwide.³⁷ It holds a fundamental position in the structure of prayer procedures, making it more than just a technical aspect but also related to the requirements for the validity of worship.³⁸ In the school of thought of Imam As-Shafi'i, the obligation to face the Qibla receives significant attention as a symbol of unity of faith and adherence to sharia. Therefore, the provisions regarding the direction of the Qibla are discussed in detail in Shafi'i

³⁶ ABD Karim Faiz, Budiman Budiman Budiman, and Muh Rasywan Syarif, "Questioning the Accuracy of the Qibla Direction of the Grand Mosque (Case Study of the Grand Mosque of Parepare in a Trigonometric Review of the Qibla Direction)," *Al-Marshad: Journal of Islamic Astronomy and Related Sciences* 8, no. 2 (2022): 151–62.

³⁷ Muhammad Awaludin, "Re-Interpretation of the Validity of Qibla Direction in Ancient Mosques," *ELFALAKY: Journal of Falak Science* 5, no. 2 (2021): 138–54.

³⁸ ABD Karim Faiz, "FIQH MODERATION IN DETERMINING THE DIRECTION OF THE QIBLAT: Flexible Accuracy," *JIL: Journal of Islamic Law* 1, no. 1 (February 2020): 83–99, <https://doi.org/10.24260/jil.v1i1.23>.

fiqh books through an approach based on evidence and practical implementation.³⁹ Allah says:

قَوْلٍ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ

Translation:

"Then turn your face towards the Grand Mosque." (QS. Al-Baqarah: 144)

وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ

Translation:

"And wherever you are, turn your face towards him." (QS. Al-Baqarah: 150)

These two verses show that the orientation of the Qibla is an obligatory *Shar'i command*, because originally every command (*amr*) in the Qur'an indicates an obligation if there is no evidence to turn away⁴⁰. Rasulullah SAW said:

إِذَا قُمْتَ إِلَى الصَّلَاةِ فَاسْبِغِ الوُضُوءَ ۖ ثُمَّ اسْتَقْبِلِ الْقِبْلَةَ

It means:

"When you stand to pray, then complete your ablution and face the Qibla." (HR. Bukhari, No. 6251)

This hadith emphasizes that the orientation of the Qibla is an integral part of the prayer procedure.⁴¹ From a fiqh perspective, this command of the Prophet Muhammad (peace be upon him) emphasizes that facing the Qibla is not merely a recommendation, but rather a requirement for the validity of prayer, which precedes the act of *takbiratul ibram*.⁴² In other words, the obligation to face the Kaaba is the first step that determines the validity of prayer, so that every capable mukallaf must perform it.⁴³ The emphasis of this hadith also shows that sharia regulates prayer systematically, where technical aspects such as ablution and the

³⁹ Dhiauddin Tanjung, "The Urgency of Calibrating the Direction of the Qibla in Perfecting Prayer," *Al-Manahij: Journal of Islamic Law Studies* 11, no. 1 (2017): 113–32.

⁴⁰ Sayehu Sayehu and Aspandi Aspandi, "Fiqh and Astronomical Rashdul Qibla; Determining the Direction of the Qibla by Using a Stellarium," *Al-Marshad: Journal of Islamic Astronomy and Related Sciences* 9, no. 1 (June 2023): 41–58, <https://doi.org/10.30596/jam.v9i1.14554>.

⁴¹ Sayful Mujab, "The Qibla in the Perspective of the Islamic Schools of Fiqh," *YUDISLA: Journal of Islamic Legal Thought and Law* 5, no. 2 (2016).

⁴² Abdul Karim Zaidan, "Al-Wajiz Fi Ushul Al-Fiqh," *Cet. VII*, 1994. 78-80.

⁴³ H Muhammad Amin Suma and MA SH, *Tafsir Abkam: Worship Verses* (Jogjakarta: Lentera Hati Group, 2016). 37-39.

direction of the Qibla are not merely ritual formalities, but part of the perfection of worship that must be followed according to the guidance of the Prophet.⁴⁴

The obligation to face the Qibla during prayer can be understood through the fundamental principles of Islamic jurisprudence. The first principle is: "الأصل في الأمر الوجوب (*al-ashlu fil-amri lil wujub*), which means "every command of the Shari'a indicates an obligation." This rule emphasizes that if the Shari'a gives a clear order, then the order is mandatory for themukallaf, unless there is an argument that makes it difficult.⁴⁵ In the context of prayer, the command to face the Qibla as stated in the Al-Qur'an and hadith shows an obligatory nature, so it should not be ignored by people who are able.

The second relevant principle is ما لا يتم الواجب إلا به فهو واجب (*ma la muridmu al-wajib illa bihi fabuwa wajib*),⁴⁶ which means "something that is a means for fulfilling the main obligation is also obligatory." With this principle, everything that supports the validity of the main obligation must be fulfilled. Facing the Qibla is a means to perfect prayer, so based on this principle, the orientation of the Qibla is an obligatory part of the performance of prayer. Without facing the Qibla, prayer does not fulfill the requirements of *sharia* and is not considered valid according to Islamic law.⁴⁷

Thus, facing the Qibla is not merely a sunnah or recommendation, but rather an integral part of prayer itself.⁴⁸ Based on the principles of Islamic jurisprudence (*usul al-fiqh*) above, prayer is incomplete without facing the Qibla, making this obligation clear and unequivocal.⁴⁹ This approach demonstrates the balance of Islamic jurisprudence between the strictness of the law of worship and adherence to the valid conditions established by Islamic law, while also emphasizing the importance of discipline in prayer in order to comply with the guidance of the Prophet (peace be upon him) and the principles of Islamic law.⁵⁰

According to the Imam Ash-Shafi'i school of thought, facing the Qibla is one of the conditions for valid prayer.⁵¹ A person's prayers are invalid if they are

⁴⁴ Wahbah Zuhaili, "Ushul Al-Fiqh Al-Islami," *Beirut: Dar Al-Fikr*, 1986, 38. 97-102.

⁴⁵ Abdul Wahab Mukallaf, *The Science of Usul Fiqh* (Semarang: Dina Utama Semarang, 2014). 67.

⁴⁶ H Romli SA, *Comparative Study of Usul Fiqh* (Prenada Media, 2021). 45-49.

⁴⁷ Miswanto, *Ushul Fiqh Volume 2: The Method of Islamic Legal Ijtihad*, *Ushul Fiqh: The Method of Islamic Legal Ijtihad* (Yogyakarta: Magnum Pustaka, 2019). 57-59.

⁴⁸ SRI Wahyuni, "Determining the Direction of the Qibla (Comparative Study of Imam Syafi'i and Imam Hanafi)" (Sultan Syarif Kasim State Islamic University, Riau, 2022).

⁴⁹ Muhammad Adieb and Muhammad Adieb, "The Law of Determining the Direction of the Qibla from the Perspective of the Shafi'i and Astronomical Schools," *Inklusif (Journal of Islamic Economic and Legal Research Studies)* 4, no. 1 (2019): 33-46.

⁵⁰ Muslich Shabir, "APPLICATION OF EFFECTIVE AZIMUTH DIFFERENT FORMULA IN DETERMINING THE QIBLA DIRECTION," *Al-Hilal: Journal of Islamic Astronomy* 4, no. 2 (2023): 115-32.

⁵¹ Busyro Busyro, Fajrul Wadi, and Hendri Hendri, "QIBLA DIRECTION DEVIATION OF MUSHROOMS AT GAS STATION ON THE PADANG-PEKANBARU

performed without facing the Qibla in a fit condition. This is the consensus of the ulama. Based on the proximity to the Kaaba, seeing the Kaaba directly requires going straight to the Kaaba building (*'ain al-ka'bah*). Not seeing the Kaaba means having to face the direction of the Kaaba (*jibat al-ka'bah*) based on strong suspicion (*ẓann ghalib*). Imam Asy-Shafi'i emphasized: "For people who cannot see the Kaaba, they must face the direction of the Kaaba, not directly at the building."⁵² This principle shows that the Shari'a not only emphasizes the firmness of the law, but also considers human conditions and limitations. In the context of the school of Imam Ash-Shafi'i, although facing the Qibla is a condition for valid prayer and is invalid if ignored by those who are able, this principle of ease provides flexibility for those who are far from the Kaaba or face certain difficulties in determining the direction.⁵³ Therefore, for those who cannot see the Kaaba, prayer is still required to face the direction of the Kaaba (*jibat al- ka'bah*) based on strong suspicion (*ẓann ghalib*), and this is in line with the assertion of Imam Ash-Shafi'i: "For those who are unable to see the Kaaba, it is obligatory to face the direction of the Kaaba, not directly at the building." Thus, the principle of difficulty brings ease shows the balance between the firmness of Shari'a law and His mercy towards human capabilities.⁵⁴

Hadith of Rasulullah SAW which reads ⁵⁵:

إِنَّ الْكَعْبَةَ قِبْلَةٌ لِأَهْلِ الْمَسْجِدِ وَالْمَسْجِدُ قِبْلَةٌ لِأَهْلِ الْحَرَمِ وَالْحَرَمُ قِبْلَةٌ لِأَهْلِ الْأَرْضِ وَمَتَى صُرِفَتْ الْقِبْلَةُ إِلَى الْكَعْبِ

It means:

"Indeed, the Kaaba is the Qibla for those who are in the mosque (Masjidil Haram), and the mosque is the Qibla for those who are in the Haram land. And the Haram land is the Qibla for the people on earth, and when the Qibla is changed it is towards the Kaaba."

The above hadith emphasizes the hierarchy and scope of valid qibla orientations. It demonstrates that the Kaaba is the center of prayer orientation, but the qibla direction for those far away is still valid as long as it points toward

ROUTE IN A REVIEW OF CONTEMPORARY QIBLA DIRECTION MEASUREMENTS," *Istinbath* 18, no. 2 (2019).

⁵² Ahmad Naufal Haq, "Analysis of the Validity of Worship Due to Mistakes in Determining the Direction of the Qibla from the Perspective of Maqasid Al-Taisir" (Islamic Institute of STIBA Makassar, 2023). 37-39.

⁵³ Hosen Elhas et al., "Tagyir Mawdhî' Inhirâf Qibla Al-Masjid Fî Bamîkasân 'Alâ Asasi Al-Tiknôlôjiyya Al-Mutaqaddimah: Al-Tahlîla Al-Ijtîmâ'î Wa Al-Tsaqafi," *AL-IHKAM: Journal of Law & Social Institutions* 18, no. 2 (January 2024): 591–625, <https://doi.org/10.19105/al-lhkam.v18i2.8939>.

⁵⁴ Veli Ilci et al., "Investigation on the Accuracy of Existing Qibla Directions of the Mosques from Different Periods: A Case Study in Çorum City, Turkey," *Tehnîcki Vjesnik - Technical Gazette* 25, no. 6 (December 2018): 1642–49, <https://doi.org/10.17559/TV-20170226111205>.

⁵⁵ Ismail Dikson T. Yasin, and Zulfiah, "Tolerance of Qibla Direction Deviation in Indonesia: The Perspective of Astronomy and Islamic Law," *Al-Mizân* 17, no. 1 (June 2021): 115–38, <https://doi.org/10.30603/am.v17i1.2070>.

the permitted area, namely the sacred land. Thus, this hadith provides a basis for tolerance in determining the qibla direction, which does not require absolute accuracy down to the Kaaba as long as it remains within the permissible area.⁵⁶

In the perspective of Imam Ash-Syafi'i's school of thought, this hadith serves as the basis for establishing that those who are unable to see the Kaaba directly are still required to face the direction of the Kaaba (*jihat al-kaaba*) or to the Haram area as a permissible alternative.⁵⁷ This is in line with the principle of *ushul fiqh* المشقة تجلب التيسير ("Difficulty brings ease"), which shows that sharia takes into account human limitations without reducing ritual obligations. In other words, the orientation of the Qibla does not have to be geodetically accurate to the point of the Kaaba, as long as the direction taken is still within the scope of the permissible area, from the Haram area to the Kaaba.⁵⁸

Furthermore, this hadith reinforces the practice of tolerance in the accuracy of the direction of the Qibla by emphasizing that the validity of prayer is not determined by the perfection of the direction calculation alone, but by the maximum effort made by the mukallaf. For those who are far away or face difficulties in determining the direction, it is sufficient to adjust the prayer towards the sacred land or the most accurate estimate of the direction to the Kaaba based on *ijtihad*, astronomical instruments, or the compass method. With this approach, the principles of *fiqh* and *hadith* synergize to demonstrate the balance between the firmness of the law, practical convenience, and the grace of sharia, while also strengthening the view of Imam Ash-Shafi'i regarding the obligation to face the Qibla that remains flexible yet valid according to sharia.⁵⁹

The concepts of *Hadd al-A'la* and *Hadd al-Adna* in Islamic jurisprudence provide a highly relevant theoretical framework for understanding tolerance in qibla orientation. In the context of prayer, *Hadd al-A'la* can be interpreted as the peak point of orientation, namely the Kaaba itself, which is the most ideal and accurate direction for mukallaf who are able to determine the qibla correctly. Facing the Kaaba directly signifies maximum adherence to sharia, because the Kaaba is the center of worship and a symbol of the unity of Muslims.⁶⁰ For those who are in the Grand Mosque or who can clearly see the Kaaba, the obligation to

⁵⁶ Reza Akbar and Asman Asman, "SOCIAL CONFLICT DUE TO THE CONTROVERSY OF MOSQUE'S QIBLA DIRECTION IN SEJIRAM VILLAGE, SAMBAS REGENCY," *Jurnal Ilmiah Al-Syir'ah* 18, no. 1 (June 2020): 1, <https://doi.org/10.30984/jis.v18i1.926>.

⁵⁷ Ahmad Izzuddin, "The Problems of the Relationship between Science and Religion in Qibla Direction Calibration at the Great Mosque of Demak and Baiturrahman Mosque in Semarang, Indonesia," *JIL: Journal of Islamic Law* 3, no. 2 (August 2022): 111–31, <https://doi.org/10.24260/jil.v3i2.823>.

⁵⁸ Aluh Suciati Suciati and Ahmad Ashril Rizal, "THE VIEWS OF RELIGIOUS AND COMMUNITY LEADERS ON DETERMINING THE QIBLA DIRECTION," *ELFALAKY: Jurnal Ilmu Falak* 8, no. 2 (2024): 331–52.

⁵⁹ Abdul Jalil and Hosen Hosen, "QIBLA JURISPRUDENCE: Deviation of Mosques' Qibla in Pamekasan Madura," *Islamuna: Journal of Islamic Studies* 7, no. 2 (2020): 143–65.

⁶⁰ Syahrour, "Al Kitab Wa Al Quran: Qira'ah Muahirah." 419.

face this point confirms the integrity of the prayer service and is in harmony with the principle of Islamic jurisprudence which emphasizes that the means to an obligation must be fulfilled (*ma la muridmu al-wajib illa bihi fahuwa wajib*).⁶¹

Meanwhile, *Hadd al-Adna* indicates the minimum limit of orientation that is still valid according to sharia. In the context of the accuracy of the qibla, this limit is represented by the area of the Holy Land of Mecca.⁶² For those who are far from the Kaaba and cannot see it directly, sharia provides leeway to face the direction of the Holy Land as a guideline for valid prayer. This principle emphasizes that worship remains valid even if it does not reach the Kaaba exactly, as long as the orientation is still within the scope of the permitted holy area.⁶³ This concept is in line with the fiqh principle of *al-mashaqah tajlibu al-taysir* ("difficulty brings ease"), which emphasizes the flexibility of sharia in adjusting obligations to the real conditions of the people.⁶⁴

The Hadd al-A'la and *Hadd al-Adna* approaches to qibla orientation also demonstrate a balance between the firmness of law and the mercy of sharia. Facing directly towards the Kaaba as *Hadd al-A'la* emphasizes maximum obedience and accuracy of worship, while facing the area of the Holy Land as *Hadd al-Adna* emphasizes that sharia allows for tolerance of human limitations, such as distance, geographical conditions, and technical capabilities. Thus, a mukallaf can still perform prayers validly without having to demand absolute accuracy that may be difficult to achieve, while maintaining the principle of unity and uniformity of the direction of worship for people spread throughout the world.⁶⁵

In practice, this concept allows for the integration of idealism and pragmatism in worship. The Kaaba, as *Hadd al-A'la*, becomes the primary reference point for those who are able, while the Sacred Land, as *Hadd al-Adna*, becomes the minimal guideline for those who cannot achieve perfect accuracy. This not only reinforces Imam Ash-Shafi'i's view of jihad al-Kaaba for those outside Mecca, but also demonstrates that Islamic jurisprudence provides a logical, scientific, and systematic space of tolerance for people facing geographical limitations.⁶⁶ In this way, the strict legal principles and the principle of convenience in sharia can be applied simultaneously without conflicting with each other.

⁶¹ Ahmad Muwahidah and Mochamad Tholib Khoiri Waro, "A Qur'anic View on Overcoming the Modern Muslim Identity Crisis: Syahrur's Na z ariyyah Al- H u d u d Theory as a Dynamic Hermeneutical Paradigm," *Indonesian Journal of Islamic Literature and Muslim Society* 9, no. 2 (2024).

⁶² Syahrour, "Al Kitab Wa Al Quran: Qira'ah Muahirah." 424.

⁶³ Muhamad Sauki Alhabsyi, Hilal Malarangan, and Gasim Yamani, "Muhammad Syahrur's Nazariyyat Al-Hudud Theory," *Proceedings of Islamic Studies and Integration of Science in the Era of Society (KIIES)* 5.0 3, no. 1 (2024): 390–95.

⁶⁴ Zuhaili, "Usul Al-Fiqh Al-Islami." 167.

⁶⁵ Syahrour, "Al Kitab Wa Al Quran: Qira'ah Muahirah." 419.

⁶⁶ Abu Ishaq, "Al-Muhadzab Fi Fiqh Al-Imam Al-Syafi'i Volume III," 2016. 257.

In the context of *had al-A'la*, the Kaaba is the building of the Kaaba. The Kaaba's coordinates are the center point of the Grand Mosque in Mecca, Saudi Arabia, occupying a strategic geographical position that serves as a reference point for the direction of the Qibla for Muslims worldwide.⁶⁷ The coordinates of the center of the Kaaba are estimated to be at latitude $21^{\circ}25'25''$. N and longitude $39^{\circ}49'34.32''$ E, so that every prayer performed wherever Muslims are will face this point. The location of the Kaaba in the heart of Mecca also makes it the center of the Hajj and Umrah rituals, while the position of these coordinates is the basis for measuring the area of the Holy Land, as well as a scientific and geospatial reference in the study of the direction of the Qibla and navigation of worship.⁶⁸

The center of Qibla for Muslims in Indonesia in particular is the Kaaba / Masjid al - Haram which is located at coordinates around $21^{\circ}25'25''$ N, $39^{\circ}49'34.32''$ E as a global reference for the direction of the Qibla.⁶⁹ The northern boundary of the Haram is marked by the Masjid at - Taneem (or Aisha Mosque) in the At - Tan'im district, with coordinates approximately $21^{\circ}28'57''$ N, $39^{\circ}48'18''$ E. Meanwhile, the southern boundary is called Adhat Libn (Idha'ah/Adhāt Libn), with coordinates which in the literature are estimated to be around $21^{\circ}18'59''$ N, $39^{\circ}48'45''$ E.⁷⁰

This kind of determination of *had al - Adna*, that is, a certain distance from the Kaaba to the boundary points (North, South, and other directions), allows for a stable definition of the sacred area. Thus, mapping the coordinates of the Kaaba as the center and points such as at - Tan -e- Im and Adhat-e-Libn as the boundaries provides a scientific geometric and spatial picture of the dimensions and boundaries of the sacred area of al - Haram al – Makkah.⁷¹

⁶⁷ Agus Khoiril Fais, Ahmad Izzudin, and Mahsun Mahfudz, "Analysis of the Role of Astronomy in Determining the Direction of the Qibla: An Integrative Approach Between Traditional and Current Technology," *Jurnal Cahaya Mandalika ISSN 2721-4796 (Online)*, 2024, 1769–79.

⁶⁸ Sitorabonu Otajonova, "APPLICATION OF ELEMENTS OF TRIGONOMETRY IN SOLUTION OF TRIANGLES," *Medicine, Pedagogy and Technology: Theory and Practice* 2, no. 9 (2024): 292–304.

⁶⁹ Muhammad Shuhufi, Rahma Amir, and Saiyed Amar Ahmad, "Saadoeddin Djambek's Qibla Direction Formula: Spherical Trigonometry Perspective," *Al-Marshad: Journal of Islamic Astronomy and Related Sciences* 6, no. 2 (2020): 149–61.

⁷⁰ Emily M DeValk, Brady D Koehler, and Brent S Hulke, "Precision, Quantitative Measurement of Sunflower Capitulum Inclination: A Trigonometry - based Approach," *Agronomy Journal* 116, no. 6 (2024): 2783–90.

⁷¹ Firda Yunita Sari et al., "COMPARISON OF SPHERICAL TRIGONOMETRY METHOD, JEAN MEEUS ALGORITHM AND GOOGLE QIBLA FINDER IN DETERMINING OF THE QIBLA DIRECTION OF ISLAMIC HOSPITAL," *Al-Hilal: Journal of Islamic Astronomy* 5, no. 2 (2023): 117–34.

Table 1: Northern and Southern Boundaries of the Kaaba in the Haram

Direction	Boundary Name	Estimated Distance from the Kaaba	Coordinate	Information
North	At - Tan ' im / A'ishah Mosque	± 5 – 7 km	Latitude: 21°28'57" N Longitude: 39° 48' 18" E	Point of implementation of the Umrah (miqat for Makkah residents)
South	Adha't Libn	± 12 – 16 km	Latitude: 21° 18 ' 59 " N Longitude: 39° 48 ' 45 " E	Southern boundary of the Haram area of Mecca

Data Source: *Processed by the author based on Google Earth Pro and Islamic jurisprudence literature on the boundaries of the Holy Land*

Based on the data above, the researcher will describe a trigonometric algorithm to determine the size of the angle of the location of the Al-Barkah Parepare mosque with the southernmost location (Adha't Libn) and the northernmost (At - Tan ' im / Masjid A ' ishah) *haad al-adhna* on the sacred land in the city of Mecca .

First, Calculation of the southernmost *azimuth angle from the origin point (Al-Barkah Mosque, Parepare) to Adha't Libn* in the Haram ⁷²:

- Latitude of Al-Barkah Mosque (LTX) = $-4^{\circ} 00' 35.2'' = -4.00977778^{\circ}$
- Longitude of Al-Barkah Mosque (BTX) = $119^{\circ} 38' 11.7'' = 119.6365833^{\circ}$

Destination point (Adha't-Libn)

- Latitude (LK) = $21.3145^{\circ} = 21^{\circ} 18' 59''$ N
- Longitude (LW) = $39.8262^{\circ} = 39^{\circ} 48' 45''$ E

Qibla direction formula (tan Q)

$$\tan Q = \frac{\tan(LK) \cdot \cos(LTX)}{\sin(BTX - BK)} - \frac{\sin(LTX)}{\tan(BTX - BK)}$$

Calculation steps

1. Longitude difference:

$$BTX - BK = 119.6365833 - 39.8262 = 79.8103833^{\circ}$$

⁷² Muhammad Hadi Bashori, *Introduction to Astronomy: A Complete Guide to the Theory and Practice of Calculation, Qibla Direction, Prayer Times, the Beginning of the Lunar Month & Eclipses* (Pustaka Al Kautsar, 2015). 43-47.

2. Trigonometric functions:

- $\tan(LK) = \tan(21.3145^\circ) \approx 0.3890$
- $\cos(LTX) = \cos(-4.00977778^\circ) \approx 0.99756$
- $\sin(BTX - BK) = \sin(79.8103833^\circ) \approx 0.9819$
- $\sin(LTX) = \sin(-4.00977778^\circ) \approx -0.0699$
- $\tan(BTX - BK) = \tan(79.8103833^\circ) \approx 5.477$

3. Enter into the formula:

$$\tan Q = \frac{0.3890 \cdot 0.99756}{0.9819} - \frac{-0.0699}{5.477}$$

$$\tan Q = \frac{0.3876}{0.9819} + 0.01277$$

$$\tan Q \approx 0.4080$$

4. Take arctan:

$$Q = \arctan(0.4080) \approx 22.25^\circ$$

5. Convert to DMS:

- $0.25^\circ \times 60 = 15'$
- $0.0044^\circ \times 3600 \approx 15.84''$

So: $Q = 22^\circ 15' 16''$

6. Direction interpretation:

- From west point to north point: $22^\circ 15' 16''$
- From north point to west point: $67^\circ 44' 44''$
- Azimuth from true north (clockwise): $292^\circ 15' 16''$

Second, Calculation of the northernmost *azimuth angle based on the point of origin* (*Al-Barkah Mosque, Parepare*) to *At - Tan 'im / A'ishah Mosque in the holy land*⁷³:
Point of origin: Al-Barkah Mosque, Parepare

- Latitude of Al-Barkah Mosque (LTX) = $-4^\circ 00' 35.2'' = -4.00977778^\circ$
- Longitude of Al-Barkah Mosque (BTX) = $119^\circ 38' 11.7'' = 119.6365833^\circ$
- Destination point: *At - Tan'im Mosque / A'ishah Mosque*
- Latitude (LK) = $21.467700^\circ = 21^\circ 28' 57''$ N
- Longitude (BK) = $39.801300^\circ = 39^\circ 48' 18''$ E

Qibla direction formula ($\tan Q$)

$$\tan Q = \frac{\tan(LK) \cdot \cos(LTX)}{\sin(BTX - BK)} - \frac{\sin(LTX)}{\tan(BTX - BK)}$$

1. Calculate the difference in longitude

⁷³ Sopa Sopa, "Accuracy of Qibla Direction: A Review of Fiqh and Science," *Misykat Al-Anwar* 15, no. 1 (2009): 75–89.

$$BTX - BK = 119.6365833 - 39.801300 = 79.8352833^\circ$$

2. Calculate trigonometric functions

- $\tan(LK) = \tan(21.4677^\circ) \approx 0.3922$
- $\cos(LTX) = \cos(-4.00977778^\circ) \approx 0.99756$
- $\sin(BTX - BK) = \sin(79.8352833^\circ) \approx 0.98197$
- $\sin(LTX) = \sin(-4.00977778^\circ) \approx -0.06995$
- $\tan(BTX - BK) = \tan(79.8352833^\circ) \approx 5.507$

3. Enter into the formula

$$\tan Q = \frac{0.3922 \cdot 0.99756}{0.98197} - \frac{-0.06995}{5.507}$$

$$\tan Q = \frac{0.3913}{0.98197} + 0.0127$$

$$\tan Q \approx 0.4129$$

4. Take arctan

$$Q = \arctan(0.4129) \approx 22.41^\circ$$

5. Convert to DMS

- Degrees: 22°
- Minutes: $0.41^\circ \times 60 \approx 24.6' \rightarrow 24'$
- Seconds: $0.6' \times 60 \approx 36''$

$$Q = 22^\circ 24' 36''$$

6. Direction interpretation

- From west to north: $22^\circ 24' 36''$
- From north to west: $90^\circ - 22^\circ 24' 36'' = 67^\circ 35' 24''$
- Azimuth from true north (clockwise): $270^\circ + 22^\circ 24' 36'' = 292^\circ 24' 36''$

Third, the calculation of the azimuth angle of the Qibla direction is based on the origin point (Al-Barkah Mosque, Parepare) of the Kaaba building in Mecca/ *Haram Land*. The azimuth data of the Qibla direction for Al-Barkah Mosque is used to describe the volume of the angular difference between the northernmost and southernmost points in the Haram Land from the Kaaba building. The calculation data are as follows:

- Latitude of Ka'bah (LK) = $21^\circ 25' = 21.4166666667^\circ$
- Longitude of Ka'bah (BK) = $39^\circ 50' = 39.8333333333^\circ$
- Latitude of the place (Al-Barkah Mosque, Parepare) (LTX) = $-4^\circ 00' 35.2'' = 4.0097777778^\circ$
- Longitude of place (BTX) = $119^\circ 38' 11.7'' = 119.6365833333^\circ$

Based on the data above and the same algorithm at the two locations above, the algorithm results are found based on the notation given (Q is calculated "from the west point to the north point"), the translation to the standard direction (azimuth from true North, clockwise) is ⁷⁴:

- $Q = 22^{\circ} 17' 59.66''$ (from West point to North point)
- If expressed as an angle from North to West: $90^{\circ} - Q = 67^{\circ} 42' 00.34'' = 67^{\circ} 42' 00.34''$ (from North to West)
- Azimuth (from North, clockwise) = $270^{\circ} + Q = 292^{\circ} 17' 59.66'' = 292^{\circ} 17' 59.66''$

The final result (*the azimuth* of the qibla for the Al-Barkah Mosque) is $292^{\circ} 17' 59.66''$ (measured clockwise from true North) ⁷⁵. Based on the algorithm above with the concept of *Haad al-A'la* and *Haad al-Adhna* on *the azimuth* /angle of the Al-Barkah Mosque in Soreang Parepare is as follows:

Table 2 : Haad al-A'la and Haad al-Adhna at the azimuth/angle of the Al-Barkah Mosque, Soreang Parepare

Direction	Name of Boundary/Building	Azimuth of Al-Barkah Mosque (True North)	Huduh Muhammad Syahrur	<i>Azimuth</i> /Angle Difference
North	At - 'Tan ' im / A'ishah Mosque	$292^{\circ} 24' 36''$	Haad al-Adhna	$0^{\circ} 6' 36.34''$ (Kaaba-North)
South	Adha't Libn	$292^{\circ} 15' 16''$	Haad al-Adhna	$-0^{\circ} 2' 43.66''$ (Kaaba-South)
Qibla	Kaaba	$292^{\circ} 17' 59.66''$	Haad al-A'la	

Data Source: Processed by the author based on Google Earth Pro and Islamic jurisprudence literature on *Haad al-A'la* and *Al-Adna*.

The algorithm with the concept of *Haad al-A'la* and *Haad al-Adhna* on *the azimuth* /angle of Andalusia Parepare is as follows :

⁷⁴ Agung Laksana and Muh Rasywan Syarif, "Mathematical Study of Variations in the Width of the Qibla Direction in Indonesia," *Eljalaky: Jurnal Ilmu Falak* 6, no. 1 (2022): 18–37.

⁷⁵ Jayusman Jayusman, "Accuracy of Methods for Determining Qibla Direction: Study of Fiqh Al-Ikhtilaf and Science," *ASAS* 6, no. 1 (2014). 47.

Table 3 : Haad al-A'la and Haad al-Adhna at the azimuth/angle of the Andalusia Parepare Mosque

Direction	Name of Boundary/Building	Azimuth of the Andalusian Mosque (True North)	Huduh Muhammad Syahrur	<i>Azimuth</i> /Angle Difference
North	At - Tan ' im / A'ishah Mosque	292° 24' 36"	Haad al-Adhna	0° 6' 11.00" (Kaaba-North)
South	Adha't Libn	292° 15' 16"	Haad al-Adhna	-0° 3' 9" (Kaaba-South)
Qibla	Kaaba	292° 18' 25"	Haad al-A'la	

Data Source: *Haad al-A'la* and *Al-Adna*

The construction of *Hudud* Muhammad Syahrur in the context of determining the direction of the Qibla shows that Syahrur provides minimum and maximum limits (*Hadd al-Adna* and *h add al-a'la*) in the practice of worship, including in the orientation of prayer towards the Kaaba. As long as the intended direction is still within the range of the territory of Mecca (the sacred land) and is preceded by maximum efforts to determine the Qibla correctly, then the prayer is considered valid according to sharia and cannot be canceled only because of technical deviations. The angle/ *azimuth* of the tolerance for deviation in the direction of the Qibla from the perspective of *Hudud* Muhammad Syahrur is; First, Al-Barkah Mosque Parepare haad al-adna is the location of Adha't Libn with an angle/ *azimuth* of 292° 15' 16" with a difference from the Kaaba of -0° 2' 43.66" (Kaaba-South) and the location of At - Tan ' im / A 'ishah Mosque with an angle/ *azimuth* of 292° 24' 36" with a difference from the Kaaba of 0° 6' 36.34" (Kaaba-North). Second, the Andalusia Mosque Parepare haad al-adna in the south is the location of Adha't Libn with an angle/azimuth of 292° 15' 16" with a difference from the Kaaba of -0° 3' 9" (Kaaba-South) and the north is the location of At - Tan ' im/A'ishah Mosque with an angle/azimuth of 292° 24' 36" with a difference from the Kaaba of 0° 6' 11.00" (Kaaba-North). As for haad al-a'la in *Hudud* Muhammad Syahrur is the Kaaba building according to the angle from the location of the Mosque (Al-Barkah Parepare=292° 17' 59.66" and Andalusia Parepare=292° 18' 25"). This view is moderate and persuasive in addressing the radical stance of FM2P, which demands absolute accuracy and condemns errors as a form of rejection of sharia. With the *Hudud approach*, the assessment of worship emphasizes effort and intention, rather than technical perfection, thus providing a strong theoretical framework for rejecting FM2P's intolerant claims and restoring religious understanding toward social harmony and maintaining congregational stability regarding the direction of the Qibla.

Conclusion

Based on the discussion and review, the researcher concluded that the FM2P has a very rigid and absolute view on errors in determining the direction of the Qibla, so that for them, even the slightest deviation is considered a serious violation that can invalidate prayers. They interpret the obligation to face the Qibla as a demand for absolute technical accuracy, and consider those who reject the alignment of the Qibla direction to be positioned as a group that rejects religious provisions, even potentially categorized as outside of Islam. This view is not in line with the concept of tolerance for deviations in the direction of the Qibla in the Islamic jurisprudence literature or *the Hudud* Syahrur approach, which provides minimum and maximum limits for the implementation of worship, as long as maximum effort has been made and the direction of prayer is still toward the area of Mecca in general. Therefore, the FM2P's view can be categorized as a form of religious attitude that tends to be extreme in assessing worship, thus potentially causing tension and conflict in society.

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