

The Influence of Jurisprudential Education at Yarmouk University's College of Islamic Studies on Students' Orientation Toward Islamic Jurisprudential Schools

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Abstract

This study investigates the influence of Islamic Studies at Yarmouk University on students' inclination toward Jurisprudential Madhhabs. The analysis was based on data collected from a random sample of students (N = 224, 69.2 % female) at Jordan's Yarmouk University using an online survey during the 2023–2024 academic school year. The questionnaire comprised four scales presenting the Sunni sects of Hanafi, Maliki, Shafi'i, and Hanbali as closely related to the Jordanian community. The correlation between the students' variables was tested. A hierarchical regression analysis was then conducted to explore the impact of the college, gender, and study year variables on two scales that correlate with study variables. The regression analysis results indicated that the College of Islamic Studies significantly influenced the Shafi'i scale. In contrast, other colleges had an impact on the Hanbali scale. However, the number of study years did not significantly impact the scales. This study, with its potential to dramatically inform strategic plans for higher education outcomes, underscores the importance of our understanding of the relationship between specialized education and societal culture. It offers hope for the future of religious education by shedding light on this crucial relationship.

Keywords: Hanafi; Hanbali; Islamic Studies; Maliki; Religious Education; Shafi'i

INTRODUCTION

In the 21st century, novel patterns of religiosity among young people have emerged, shaped by their social environment and developments, including the social institutions to which they belong ([Herzog, 2017a](#)). An examination of religious doctrine across diverse religions and societies reveals that it is a phenomenon that can evolve or decline in response to the variables affecting the community and groups ([González, 2011](#); [McGraw, 2018](#); [Shah, 2014](#); [Watling, 2001](#)). Contemporary societal changes intersect with spiritual practices and beliefs, such as migration patterns and media exposure. These dynamics significantly impact religious inclinations and shape how individuals perceive and practice their faith ([Aslan et al., 2010](#)).

Beyond formal education, various factors shape individuals' religious tendencies. Notably, patterns of religiosity have emerged in unconventional contexts, exemplified by educational patterns within militant groups ([Thalgi, 2024](#)). These groups transmit religious values directly or indirectly via websites, attracting young people ([Askari and Mydin, 2018](#)). Consequently, a distinction arises between the state's official vision of religious doctrine within institutional frameworks and the diverse cultural influences from other sources.

Religious education is crucial in promoting intercultural understanding, particularly in societies characterized by religious pluralism ([Parray, 2012](#); [Sjöborg, 2013](#)). In-depth social and cognitive interactions are essential for achieving this purpose. Hypotheses abound regarding the differential influence of educational institutions based on their spiritual or denominational character. However, empirical evidence suggests this influence may not always be practical ([Glanzer et al., 2019](#)). Furthermore, when discussing religious topics, the perspectives provided by university students do not necessarily align with officially approved religious stances ([Gürdil et al., 2016](#)). Therefore, an accurate evaluation process is necessary to understand

the complex relationship between students' religious identity and the role of universities in shaping religious education elements that impact values and behaviors ([Andriansyah et al., 2017](#)).

Researchers must rigorously analyze the religious landscape within Jordanian society to develop a comprehensive understanding of the survey's foundations and employed measures. This entails identifying shifts in this context and emphasizing the significance of assessing the impact of university education, specifically Islamic studies programs, on students' religious experiences.

Religious and Sectarian Life in Jordan and Contemporary Changes

In Jordan, approximately 97.2% of the population identifies as Sunni Muslims, while Christians constitute around 2.1%, and other religious groups collectively account for less than 1% ([Pournemehdi, 2024](#)). From an Islamic perspective, internal pluralism exists due to varying doctrinal nuances between Sunni and Shia beliefs, mainly concerning matters of faith. At a micro level, Sunni Islam encompasses four significant sects: Hanafi, Maliki, Shafi'i, and Hanbali, while Shia Islam includes three main branches: Twelvers, Zaidis, and Ismailis ([Rogerson, 2024](#)). The country predominantly follows Shafi'i jurisprudence for official fatwas. However, regarding personal status, the Hanafi school has historically extended from Ottoman state laws ([Khattab, 2012](#)).

Turning our attention to contemporary dynamics, Jordan's religious and sectarian landscape has undergone significant shifts. Factors such as the influx of refugees and labor migration have introduced new religious denominations. Additionally, the emergence of Islamic movements, most notably the Salafi movement within Jordan, has influenced segments of society toward the Salafi doctrine. Consequently, there has been a discernible shift in religious patterns, with some individuals transitioning from the Shafi'i tradition to the Hanbali tradition, which intersects with Salafism ([Wagemakers,](#)

2022). While the state officially recognizes the Shafi'i school of thought through religious and educational institutions, societal members are also shaped by cultural interactions and media exposure to the Hanbali doctrine.

Given this context, it becomes imperative to investigate the role of the College of Islamic Studies in maintaining the state's preference for the Shafi'i school of thought. This exploration is especially relevant amidst cultural influences contributing to divergent religious trends among younger generations, particularly university students. Understanding these dynamics can inform decisions about religious education and its impact on students' values and behaviors.

Islamic Studies Programs and Sectarianism in Jordan

Since the College of Islamic Studies in Jordan offers worship lessons based on the Shafi'i school of thought, it is expected to influence students in this direction. It is also likely that students from other colleges who have not been subject to the influence of the College of Islamic Studies will primarily continue to follow Hanbali, as previous studies have confirmed this notion (Thalgi et al., 2020).

The curriculum content in Islamic studies colleges reflects this vision. Worship-related courses follow the Shafi'i school of thought, while family law courses related to personal status adhere to the Hanafi school. The steadfast commitment to daily worship constitutes one dimension of religiosity within Islam. Despite a consensus on the fundamental aspects, variations exist across different doctrinal perspectives regarding the specific methods of prayer. These manifestations can, therefore, be seen as indicators of ideological differences among university students (Pearce et al., 2017).

In Sunni Islam, differences exist in performing prayers among the four primary schools of thought. These differences can help identify the specific school a person follows, although this identification is not always definitive. For instance, followers of the

Maliki school place their hands by their sides during prayer, while followers of the other three schools place their right over their left hand below the chest area (Katz, 2013). Such distinct practices can assist in determining an individual's religious affiliation. Nonetheless, it is essential to note that a person may not strictly adhere to the practices of one school and may integrate practices from different schools.

LITERATURE REVIEW

Several articles have demonstrated a statistically significant relationship between university education and students' attitudes on various topics (Campbell and Horowitz, 2016; Fischer et al., 2017). Some of these studies have confirmed the impact of university education of a religious nature on students' religious thought and practical life (Davignon and Thomson, 2015; Mayrl and Oeur, 2009). This study posits that college religious education plays a role in shaping trends in religious doctrine. While university religious education is a significant factor in determining the form of university students' religiosity, other variables can contribute to shaping students' trends toward religion and sectarianism. These variables include previous experiences with pre-university education, social factors, religious institutions, mosques or churches, and the roles of the media (Berk, 2016; Liu, 2011).

Regarding the role of schools in guiding values, customs, and traditions, Jelfs (2013) described the relationship in England between the Anglican Church's tradition and its schools. Similarly, Everett's (2018) findings show that in a religious or sectarian pluralist society, religious schools have a positive role in instilling tolerance and diversity. In the same way, Pandya's (2017) findings confirm the effect of a spiritual education program in developing altruism and prosocial behaviors among children. There is evidence that positive classroom

environments enhance students' attitudes toward Christianity or other religions, particularly in the relationship between student perceptions of religion within the classroom environment (Dorman et al., 2002; Schihalejev, 2013). As an example of the role of public religious education institutions outside formal education, Quran courses influence children's values and behaviors (Ozturk et al., 2016). Such studies confirm the hypothesis of the positive role of educational institutions in shaping students' religious orientations at various educational stages across different religious experiences, such as Islam and Christianity.

Articles support the idea that religious lessons received at university may be reflected in students' perceptions of social ethics (Vandenberg et al., 2019). As an example of the effect of learning methods on religious orientation, Liagis (2011) and Bhatia and Shelat (2019) showed that educational intervention, specifically theatre, affected and changed students' perceptions and attitudes toward diversity. Concerning the effect of religious education on specific behaviors, the findings of some studies showed that religious involvement was a predictor of reduced frequency of either using alcohol (Thompson, 2017) or socially unacceptable sexual activities (Victoret et al., 2015; Muhammad et al., 2017).

Scholarly investigations have explored religious sectarianism in Jordan. Thalgi et al. (2020) conducted a survey that developed a scale for detecting religious orientation and assessed its validity among students from Yarmouk University in Jordan. This scale was then employed to illustrate how the type of college attended influences students' religious orientation in the current study. Moaddel and Karabenick (2018) also examined religious orientation across different countries, including Jordan.

Objectives and Hypothesis

The worship-related lessons in the College of Islamic Studies at Yarmouk University were prepared according to the Shafi'i school of thought. At the same time, community members predominantly practice worship in line with the Hanbali school of thought ([Khattab, 2012](#)). This study aims to measure the influence of the College of Islamic Studies on its students in this field compared to students from other colleges who have not studied in this college and do not face this influence. It is also assumed that there will be variation among the student sample based on gender and academic year ([Vandenberg et al. 2019](#); [Liagis 2011](#); [Bhatia and Shelat 2019](#)). Therefore, the study hypotheses can be presented as follows:

H1. Islamic studies college significantly predicts students' attitudes to jurisprudential Madhhabs.

H2. The gender variable predicts students' attitudes to devotional doctrine at the university.

H3. Students' attitudes toward devotion increase with their university study years.

METHOD

Participants

This study used a questionnaire to collect data on university students' views regarding their attitudes toward religion and sectarianism. The sample consisted of 224 Jordanian students chosen randomly. Table 1 shows the distribution of the sample according to the independent variables, namely, gender, academic level, and college. The data were collected from 2023 to 2024 at Yarmouk University in Irbid, a city in northern Jordan.

Table 1

Participants' Basic Characteristics and Relationships with the Four Devotional Doctrines: Shafi'i, Hanbali, Hanafi, and Maliki (N= 224)

Characteristics	Schools		N	M	SD	P-value
College	Shafi'i	Islamic Studies	125	0.67	0.15	0.01*
		Others	99	0.62	0.15	
	Hanbali	Islamic Studies	125	0.51	0.18	0.00***
		Others	99	0.62	0.16	
	Hanafi	Islamic Studies	125	0.28	0.13	0.23
		Others	99	0.3	0.13	
	Maliki	Islamic Studies	125	0.3	0.13	0.18
		Others	99	0.28	0.12	
Gender	Shafi'i	Male	69	0.63	0.15	0.19
		Female	155	0.66	0.15	
	Hanbali	Male	69	0.53	0.2	0.07
		Female	155	0.57	0.17	
	Hanafi	Male	69	0.26	0.13	0.01
		Female	155	0.3	0.13	
	Maliki	Male	69	0.3	0.13	0.40
		Female	155	0.29	0.12	
Study year	Shafi'i	first-year	75	0.62	0.14	0.02
		fourth year	79	0.68	0.13	
	Hanbali	first year	75	0.6	0.18	0.00
		fourth year	79	0.5	0.18	
	Hanafi	first year	75	0.29	0.12	0.08
		fourth year	79	0.25	0.13	
	Maliki	first year	75	0.29	0.12	0.79
		fourth year	79	0.29	0.12	

Notes. M = means; SD = standard deviation. * $p \leq .05$, ** $p \leq .01$, *** $p \leq .001$.

Source: Primary data. Author's estimation.

The Four Sunni Sects: Hanafi, Maliki, Shafi'i, and Hanbali Scales

The scale was designed by Thalgi et al. (2020) to measure Islamic doctrinal behavior tendencies. A method similar to previous studies was used for reference (Streib et al., 2010; Dengah, 2017; Bahçekapili and Yilmaz, 2017). As previous studies assumed, the survey included

four Sunni schools of thought, which the Jordanian community followed. The study contained four domains, each representing one of the four Sunni sects, with no overlap. Items 1-14 correspond to the Hanafi scale, 15-26 to the Maliki scale, 27-37 to the Shafi'i scale, and items 37-44 to the Hanbali scale (Appendix 1). The items in each section focused on prayer performance and related details (Khattab, 2012; Thalgi, Alghonmeen, and Alsmadi 2020). Forty-four items in the questionnaire were distributed among the four sects and mixed randomly. The measure of sectarian trends was the respondent's acceptance or rejection of the method of prayer according to religious sects. These ranged from no (= 0) to yes (= 1). The significance of each domain mean, representing each sect, was calculated with its relationships to the study variables (Liu, 2011; Berk, 2016).

Data Collection Procedure

The sample was selected in a stratified random manner to ensure the participation of all student sectors from the College of Islamic Studies and other colleges in all four academic years. The electronic questionnaire was prepared, and the necessary approvals were obtained for its conduct. It was sent to the students, and the questionnaires were filled out voluntarily. Initially, the questionnaire was sent to a pilot sample to measure its reliability and validity. Items with low reliability and validity values were deleted until the number of items reached 44. Incomplete responses or those from international students other than Jordanian students were deleted. All responses from non-Jordanian students were excluded because the study assumptions relate to Jordanian students. The questionnaire was written in Arabic to be transparent to the students.

Data Analysis Procedure

The study used SPSS for statistical analysis to detect relationships between college, gender, academic year, and four

devotional attitudes. Independent samples t-tests were used to detect significant differences among different groups, including gender disparities, differences between the College of Islamic Studies and other colleges, and variations over the first and fourth study years. Pearson Chi-Square tests were used to identify associations between categorical variables and the four scales. A three-step hierarchical regression analysis identified factors predicting the devotional doctrines scales correlating with the study variables. The independent variables were entered for each scale: Step 1 included the college variable, Step 2 included the gender variable, and Step 3 included the study years variable.

RESULTS

Description of Participants' Essential Characteristics and Their Correlations with Hanafi, Maliki, Shafi'i, and Hanbali Scales

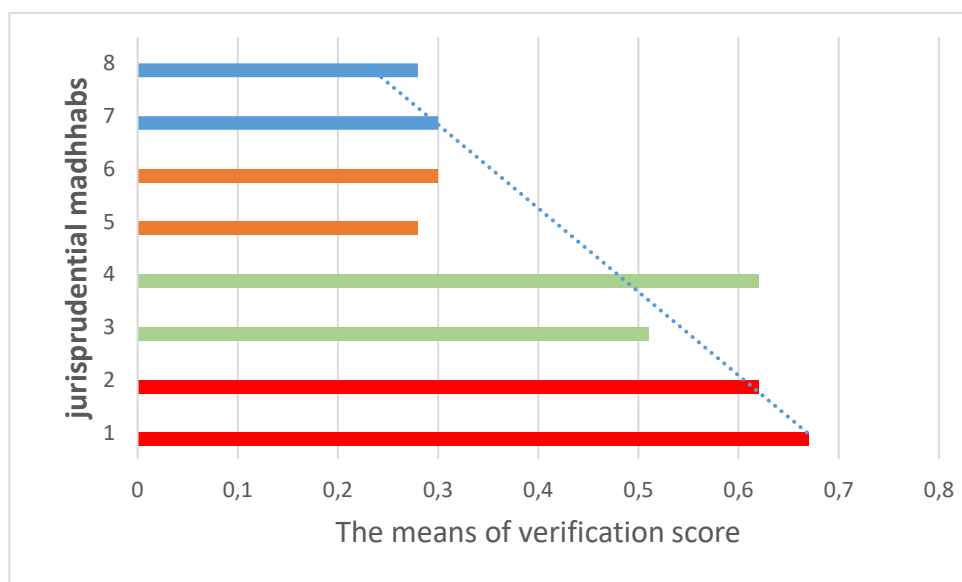
Figure 1 illustrates how students apply the four Madhhab in their religious practices. The Shafi'i school is represented in red, Hanbali in green, Hanafi in orange, and Maliki in blue. Each Madhhab is depicted by two bars: the first represents students' responses from the College of Islamic Studies, while the second represents students from other colleges. The results indicated that the highest averages were for the Shafi'i of thought scale, ranging from 62% to 68%, depending on the variable type. Following that was the Hanbali scale, averaging 50% to 62% (Table 1). Meanwhile, the Hanafi and Maliki schools of thought averages were lower, ranging from 25% to 30%. The results indicate that students' average scores in the Faculty of Islamic Studies were significantly higher in the Shafi'i of thought scale than all other scales, with an average of 0.67 (Table 1). Conversely, the average scores of students in different colleges were relatively higher on the Hanbali scale, and this difference was statistically significant.

However, the college variables in the Hanafi and Maliki scales did not show significant differences (Table 2).

Regarding the gender variable, no statistically significant differences were found across the three scales. However, differences between males and females were observed in the Hanafi scale, where the average female score was higher than that for males. However, the average score for females was relatively low, at .30.

Figure 1

The Degree of Students' Representation of the Four Madhhabs According to the College Variable



Note: 1-2= Shafi'i scale, 3-4= Hanbali scale, 5-6= Hanafi scales, 7-8= Maliki scales.
(1, 3, 5, 7) = Islamic Studies, (2, 4, 6, 8) = Other colleges.

Source: Primary data. Author's estimation.

When comparing the averages of first- and fourth-year students regarding their orientation towards the Islamic schools of thought, notable changes in the university's role in religious orientation become evident as students progress from the first year to the fourth year. The

results revealed a significant increase in the average score for fourth-year students compared to first-year students in the Shafi'i of thought scale. Conversely, there was a decrease in the average score for fourth-year students compared to first-year students on the Hanbali scale. However, the differences between the averages of the first and fourth years regarding the Hanafi and Maliki scales were not statistically significant.

Table 2 shows the results of the Pearson Chi-Square test, which showed a positive correlation between the academic year variable and the Shafi'i of thought between the college, Shafi'i, and Hanbali scales.

Table 2
Correlation matrix among categorical variables and study scales

Schools	College		Gender		Study Years	
	χ^2	<i>p</i>	χ^2	<i>p</i>	χ^2	<i>p</i>
Shafi'i	20.85**	.008	5.97	.65	42.86*	.010
Hanbali	26.69**	.002	13.53	.14	35.15	.135
Hanafi	10.01	.349	15.39	.08	26.61	.485
Maliki	12.93	.074	6.84	.44	25.25	.236

Nots. χ^2 = Pearson Chi-Square Value. **p* <.05; ***p* <.01

Source: Primary data. Author's estimation.

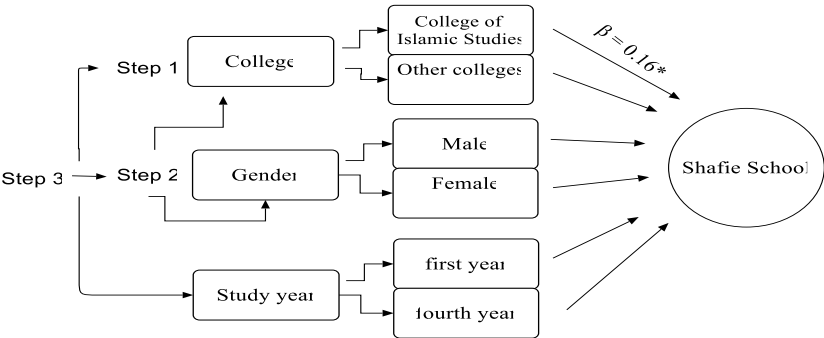
Hierarchical Regression on Shafi'i and Hanbali Scales

A hierarchical regression equation is used to understand how variables are affected by different predictors while controlling for other factors. This method allows researchers to examine the incremental impact of each set of independent variables by entering them in sequential steps. In the context of this study, hierarchical

regression helps identify how specific demographic, educational, or religious factors influence students' adherence to different madhhabs while accounting for potential confounding variables. Table 3 displays the regression analysis results on how independent variables affect the two devotional doctrines scales that positively correlate with study variables: Shafi'i and Hanbali schools; the Hanafi and Maliki were excluded because they do not have correlations with study variables as shown in Table 2. Therefore, we measured the impact of the variables on the Shafi'i and Hanbali madhhabs using two models. In the first model, the college variable significantly explained 2% of the variance on the Shafi'i scale ($F=5.79$, $P < 0.05$), which expresses a meaningful impact value and explains 7% of the variance on the Hanbali scale. Table 3 shows through this equation that the College of Islamic Studies is the only variable that affects the following of the Shafi'i school of thought by students due to its statistical significance alone, there is no influence of other colleges on it (Figure 2). In comparison, when examining the variables affecting the Hanbali school of thought, as in the second model, as shown in Table 3, other colleges substantially influenced the Hanbali scale. This is evident from the negative standardized beta value for the Islamic Studies variable as a dummy variable. This was inferred from the negative value ($\beta = -0.28^{***}$) of the College of Islamic Studies, which means that it is lower than the other colleges with this value, meaning that the other colleges are more influential than the College of Islamic Studies on the Hanbali scale. (Table 3). Figure 3 displays the lower effect of the College of Islamic Studies on the Hanbali scale, as the value was negative, meaning that it was less than the effect of other colleges with a value of ($\beta = -0.28^{***}$). Table 3 showed that the statistically significant effect appeared in the two models in step 1, in which the college variable was a unit without the other variables. This confirms the correlation results between these variables (Table 2). Adding the

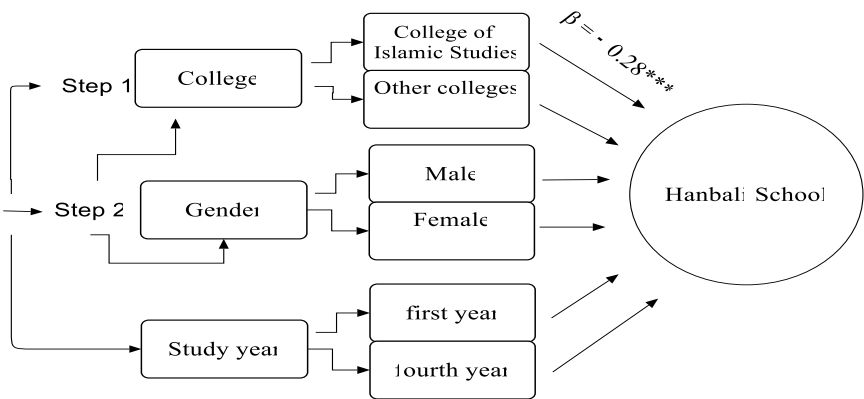
gender variable in the second step and study years in the third step did not improve the model in any of the two scales. Despite its positive correlation with the Shafi'i scale, the study years variable had no significant effect (Tables 2 and 3).

Figure 2
Shafi'i School's Predictors



Source: Primary data. Author's estimation.

Figure 3
Hanbali School's Predictors



Source: Primary data. Author's estimation.

Table 3

Hierarchical Multiple Linear Regression Analysis on the Two Devotional Doctrines: Shafi'i and Hanbali.

	Shafi'i (β)			Hanbali (β)		
	Step 1	Step 2	Step 3	Step 1	Step 2	Step 3
College (ref: Others)						
Islamic Studies	0.16*	0.16*	0.03	-0.28***	-0.27***	-0.29***
Gender (ref: Male)						
Female		0.090	0.10		0.11	0.10
Study years (ref: First-year)						
Second-year			-0.12			-0.03
Third-year			0.10			0.11
Fourth-year			0.13			-0.02
R^2	0.02*	0.03	0.06	0.07***	0.09	0.10
ΔR^2		0.008	0.03		0.01	0.01

Notes. (β): Beta standardized coefficients, R^2 : R Square, ΔR^2 : R Square Change, * $p \leq .05$, ** $p \leq .01$, *** $p \leq .001$.

Source: Primary data. Author's estimation.

DISCUSSION

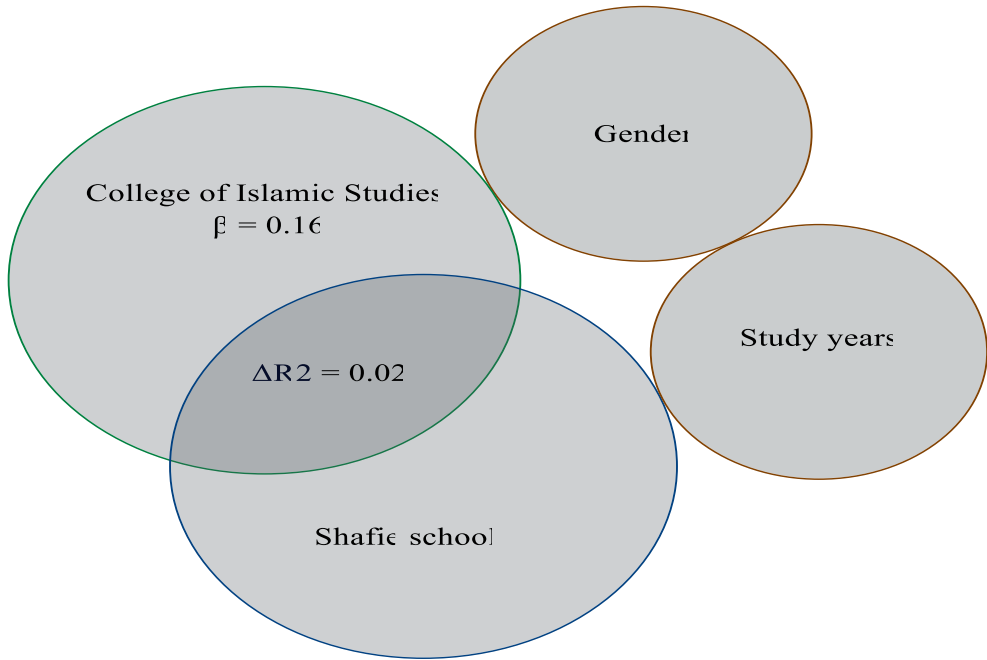
The results indicate that students' attitudes toward religion increased in the Shafi'i and Hanbali schools. The results are consistent with what is traditionally known: that Jordanian society follows the Shafi'i of worship (Al-Hmoud et al., 2024). However, the surprising result is that students outside the Shari'a faculties have shown slightly higher estimates of Hanbali than Shafi'i (Sakher, 2021). This indicates a sectarian change in Jordanian society. Various media and educational reasons can cause it; the most important is outside religious and cultural influence (Koburtay et al., 2023). As traditionally known, the declines in the students' attitudes toward Hanafi and Maliki schools are both expected and compatible (Rogerson, 2024). The results of hierarchical regression appear to

accept the first study's hypothesis and to reject the second and third hypotheses. Figure 4 shows the effect and difference that the College of Islamic Studies variable makes on the student's orientation to the Shafi'i school of thought, which is expressed by the value of ΔR^2 : R Square Change, which represents the difference that the variable makes in the predictive effect equation. The variables of gender and year did not show an effect in the sectarian direction. Therefore, Figure 4 did not show an intersection between them and the circle of the sectarian variable.

These findings support the view that educational institutions can influence students' religious trends (Jelfs, 2013; Pandya, 2017; Everett, 2018). This means that the College of Islamic Studies has influenced the direction of the students in adopting the Shafi'i of thought, while students from other colleges were under the influence of the Hanbali school, which is a result of external cultural influence. The influence of this doctrine on the student community extends beyond formal educational institutions. New media and other unconventional channels play a crucial role in shaping the socialization experiences of this generation, which is characterized by diversity and distinct communication tools (Herzog, 2017b). The results of this influence were particularly apparent in the Shafi'i concerning the students of the College of Islamic Studies, which is consistent with the expectations, as the College of Islamic Studies provides a curriculum in acts of worship according to the Shafi'i method.

Figure 4

A Framework of Hierarchical Regression Analysis for the Shafi'i School Scale; (β): Beta Standardized Coefficients, ΔR^2 : R Square Change.



Source: Primary data. Author's estimation.

CONCLUSION

The findings underscore the pivotal role of university specialization in shaping religious doctrine trends. Moreover, these findings corroborate the significant influence of educational institutions, particularly universities, in molding students' jurisprudence madhab attitudes. This is achieved by assessing their adaptability to societal socio-cultural shifts and offering pertinent guidance. The study's outcomes suggest that specialized academic study transcends mere theoretical knowledge; it encompasses insights

that can be integrated into the practical dimensions of an individual's spiritual practices.

It turns out that the assumptions and prior impressions about religious sectarianism in societies are not necessarily correct. They need to be rediscovered, and university education that adopts curricula that adopt this particular sect impacts the sect that the student follows in his practical life. It turns out that this behavior is not related to the student's gender, as males and females are equal in their behavior and doctrinal applications, both in colleges of Islamic studies and other colleges.

Limitations

The result of this study has several determinants to be considered. First, the socio-spatial aspect is relevant, as the selected sample represents only a segment of the community and cannot provide definitive insights about the entire society. Additionally, the scale used in the study focused solely on measuring the devotional aspect among individuals without considering other religious dimensions, such as matters of faith and social customs. Consequently, further research is necessary to clarify the role of educational institutions in influencing students' faith-based and social aspects.

Author Contributions

Conceptualization: M.J.T.; Data curation: M.J.T.; Formal analysis: M.J.T.; Funding acquisition: M.J.T.; Investigation: M.J.T.; Methodology: M.J.T.; Project administration: M.J.T.; Resources: M.J.T.; Software: M.J.T.; Supervision: M.J.T.; Validation: M.J.T.; Visualization: M.J.T.; Writing – original draft: M.J.T.; Writing – review & editing: M.J.T.

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Institutional Review Board Statement

This study was approved by the Department of Islamic Studies, Yarmouk University, Irbid, Jordan.

Informed Consent Statement

Informed consent was obtained prior to respondents completing the questionnaire for this study.

Data Availability Statement

The data presented in this study are available upon request from the corresponding author.

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Conflicts of Interest

The author declares that they have no conflicts of interest.

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APPENDIX

Survey of Sectarian Attitudes Among Students at Yarmouk University in Jordan

No.	Scales	Items
1.	Hanafi scale (1-14)	If I arrive late for Friday prayer and catch up with the imam during the Tashahhud, I pray two Rak'ahs of Friday prayer.
2.		If I make a mistake in my individual prayer, I perform Sujood as-Sahw (prostration of forgetfulness) after the Tasleem, regardless of the type of mistake.
3.		If I perform ablution (wudu) intending to pray and then forget to complete it, my ablution is still valid.
4.		I believe that shortening the four-unit (Rak'ah) prayers to two units (Rak'ahs) is obligatory during travel.
5.		I believe that touching a non-mahram woman's hand does not invalidate my ablution.

6. I believe that a woman does not need to cover her feet during prayer.
7. I pray four Sunnah Rak'ahs before the Friday congregational prayer.
8. I pray the Witr prayer as three consecutive Rak'ahs.
9. During ablution, I wipe my head and then my ears with the same water.
10. I wipe a quarter of my head during ablution.
11. I wipe my neck during ablution.
12. The number of Takbirs (saying "Allahu Akbar") in the Eid prayer, after reciting Al-Fatihah in the first Rak'ah, is three Takbirs, excluding the opening Takbir.
13. During the Tashahhud in prayer, I raise my index finger when saying "La ilaha" and lower it when saying "illallah."
14. It is permissible to end the prayer by leaving it after the Tashahhud and before the Tasleem.
15. During the Tashahhud in prayer, I say the phrase "...az-zakiyat lillah..." (meaning "pure for Allah").
16. While standing in prayer and reciting Al-Fatihah, I keep my hands by my sides (not placing the right hand over the left).
17. If I intend to pray silently, I make the intention in my heart without verbalizing it.
18. If I pray Fajr individually and not behind an imam, I secretly supplicate before bowing (ruku').
19. I perform Sujood as-Sahw after the Tasleem if I add extra actions to my prayer.
20. I perform Sujood as-Sahw before the Tasleem if I miss any actions in my prayer.
21. During the Tashahhud, I point with my index finger (the witness finger) and move it right and left throughout the Tashahhud.

Maliki scale (15-26)

22.		I pray the Witr prayer as a single Rak'ah.
23.		When prostrating, I place my hands first and then my knees.
24.		After completing the prayer, I only need to say the Tasleem once on the right side.
25.		I do not recite the Basmala (saying "Bismillah") before Al-Fatihah (neither aloud nor silently).
26.		I do not perform Qunut in the Witr prayer.
27.		During the Tashahhud, I raise the index finger (witness finger) when saying "illallah" and keep it pointing without moving it until the end of the Tashahhud.
28.		I recite the Basmala aloud when reciting Al-Fatihah in the audible prayers.
29.		If I make a mistake in my prayers, I perform Sujood as-Sahw before the Tasleem in all cases.
30.		If I pray Fajr individually, I perform Qunut secretly after bowing (ruku').
31.		I believe that touching a non-mahram woman (not close relatives) does not invalidate my ablution.
32.		I pray two Sunnah Rak'ahs before the Friday congregational prayer.
33.		I must recite Al-Fatihah behind the imam in the audible prayers.
34.		The Takbirs in the Eid prayer, after Al-Fatihah in the first Rak'ah, are seven Takbirs, excluding the opening Takbir.
35.		After finishing the supplication in the Witr prayer, I do not wipe my face with my hands.
36.		It is permissible to combine Asr prayer with Friday prayer during heavy rain.
37.		It is sufficient to wipe any small part of the head during ablution.

Shafi'i scale (27-37)

38.		While praying for the Tashahhud, I point with my index finger (witness finger) whenever Allah is mentioned.
39.		During the Qunut supplication, I do not turn the backs of my hands toward the sky (I do not flip them).
40.		If I make a mistake in my prayers, I perform Sujood as-Sahw before the Tasleem if I add.
41.	Hanbali scale (38-44)	If I make a mistake in my prayers, I perform Sujood as-Sahw (prostration of forgetfulness) after the Tasleem if I miss any actions in my prayer.
42.		If Eid falls on a Friday, it is permissible for someone who has prayed Eid and attended the sermon (khutbah) from the men to skip the Friday congregational prayer, provided they pray Dhuhhr (noon prayer).
43.		When intending to pray, I silently make the intention in my heart without verbalizing it.
44.		After rising from the bowing position (ruku') in prayer, it is recommended to place my right hand over my left hand, just as when reciting Al-Fatihah.
