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THE CHARACTERISTIC OF POPULAR SCHOOLS MADHAB CHANGE AND RENEWAL IN THE ISLAMIC WORLD**KARAKTERISTIK PERUBAHAN DAN PEMBAHARUAN MADHAB POPULER DI DUNIA ISLAM****Safrudin Halimy Kamaluddin**

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ildasatu@yahoo.co.id**ABSTRACT**

In this paper, we will explain the meaning of the schools, ²³ background and early history of the emergence of the schools in fiqh, specifically on the four schools, namely the Hanafi School, the Maliki School, the Shafi'i School, and the Hanbali School, and several other things related to these four schools and explanations of different schools of thought besides the four schools, as well as examples of cases of fiqh problems in these schools. The author conducted a literature study and a descriptive approach to analyze the differences in these schools' characteristics and the backgrounds of the causes of the differences and found that the oldest school, the Hanafi school, is known as Ahlul-Bayt. Imam Abu Hanifah is known as Ahlurra'yi because he took the law based on the Al-Qur'an, the Sunnah of the Prophet, Ijma', Qiyas he also used Al-Istihsan, Maslahah Mursalah. Meanwhile, the Maliki School was known as Ahlul Hadith because his residence influenced it in Medina. in taking his law, he relied on Allah's book for the first time, then on Assunah. But he put the practice of Medina's people ahead of the Hadith on Sunday if it proved to be contradictory. Because he believed that Medina's inhabitants inherited what they practiced from their ulama 'salaf, and their ulama' salaf inherited from friends, it is stronger than the Ahad hadith. The Shafii schools are known as Ahlu Hadiths and Ahlurro'yi. Meanwhile, Mahab Hanbali is known as Ahlu al-Hadith, which adheres to the Sunnah alone without any Ta'wil. Imam Ahmad is famous for Ahlul Hadith because, in his day, he met the Imams of the Great Hadiths, including Al-Bukhari and Muslims. So the characteristics of each Madzhab priest are different; the environment and scientific background influence this.

Keywords: Distinction, Schools, Islamic

ABSTRAK

Dalam tulisan ini akan dijelaskan pengertian madzhab, latar belakang dan sejarah awal munculnya madzhab fiqh, khususnya pada empat madzhab yaitu madzhab Hanafi, madzhab Maliki, madzhab Syafi'i, dan madzhab. Mazhab Hanbali, dan beberapa hal lain yang berkaitan dengan keempat mazhab tersebut dan penjelasan dari mazhab yang berbeda selain keempat mazhab tersebut, serta contoh kasus permasalahan fikih di mazhab tersebut. Penulis melakukan studi kepustakaan dan pendekatan deskriptif untuk menganalisis perbedaan karakteristik mazhab tersebut dan latar belakang penyebab perbedaan tersebut dan menemukan bahwa mazhab tertua, mazhab Hanafi, dikenal sebagai Ahlurra'yi. Imam Abu Hanifah dikenal sebagai Ahlurra'yi karena mengambil hukum berdasarkan Al-Qur'an, Sunnah Nabi, Ijma', Qiyas ia juga menggunakan Al-Istihsan, Maslahah Mursalah. Sedangkan Madzhab Maliki dikenal sebagai Ahlul Hadits karena pengaruh tempat tinggalnya di Madinah. dalam mengambil hukumnya, ia mengandalkan kitab Allah untuk pertama kalinya, kemudian pada Assunah. Namun ia menempatkan praktik penduduk Madinah di atas hadis pada hari Minggu jika terbukti kontradiktif. Karena dia percaya bahwa penduduk Madinah mewarisi apa yang mereka amalkan dari ulama 'salaf mereka, dan salaf ulama mereka diwarisi dari teman, itu lebih kuat dari hadits Ahad. Mazhab Syafii dikenal sebagai Ahlu Hadits dan Ahlurro'yi. Sementara itu, Mazhab Hanbali dikenal sebagai Ahlu al-Hadits, yang menganut sunnah saja tanpa ada ta'wil. Imam Ahmad terkenal dengan Ahlul Hadits karena pada zamannya ia bertemu dengan para Imam Hadits Agung, termasuk Al-Bukhari dan Muslim. Jadi karakteristik masing-masing imam Madzhab berbeda; lingkungan dan latar belakang ilmiah mempengaruhi hal ini.

Kata kunci: Perbedaan, Madhab, Islam

INTRODUCTION

In Islamic teachings, there are several schools of thought that can be adhered to by every Muslim. In this case, the Madhab is the priest's view or opinion regarding the applicable law in religion. That way, each school in Islam can be different. This, of course, can be adjusted by each Muslim community with the choice of the adopted school. Here, Madhab is one part of fiqh science that every Muslim needs to know. Through the Madhab, Muslims can understand the laws that apply to Islam, which includes various things. Of course, the Imam's Madhab or opinion regarding Islamic law is extracted from reliable sources, none other than the Al Quran and Hadith. It is known that four schools exist to date, starting from the Hanafi school, the Maliki school, the Shafi school, and the Hambali school. Each of these schools has a different background and perspective in seeing. Various things exist in society; apart from that, each school has its purpose and use. Each school developed rapidly in a particular area.

Followers of the Syafii School, for example, are in Egypt, Syria, Yemen, Indonesia, Malaysia, Makkah, Bahrain, parts of East Africa, and Central Asia. The Hanbali school is followed by most Saudi Arabia people, while Hanafi is in Egypt, Syria, Lebanon, Turkey, and Tunisia. Muslims in Turkistan, India, Pakistan, Afghanistan, the

Balkans, China, Russia, and Iraq follow the Hanafi School. The Maliki School guides Muslims in Tunisia, Algeria, Morocco, Spain, and Egypt. In the field of kalam or theology, there were also emerging schools of thought. Call it the Khawarij. It was developed by Ali bin Abi Talib's followers, who left the ranks in protest against Ali's acceptance of the proposed peace with Muawiyah bin Abu Sufyan when the forces led by Ali almost won the war. Another name is attributed to this Khawarij, namely Haruriyah, which refers to Harura near Kufah, Iraq. In general, they are Bedouin Arabs whose thoughts are hard-hearted yet straightforward, courageous, independent, and independent of others. The first person elected as the Imam was Abdullah bin Wahab ar-Rasidi.

In thinking about the country, Khawarij was democratic. However, in terms of religion, they are firm and hard. According to them, people who commit major sins are considered infidels. The next sect was Murji'ah, which was born in response to the Khawarij's views. They are softer by not disbelieving others, and they leave this matter to Allah al-Mighty. Thus, a person who is considered Khawarij as an infidel for Murji'ah, that person remains a Believer. Murji'ah is divided into two groups, namely moderate and extreme. Those who joined the intermediate group were Hasan ibn Muhammad ibn Ali ibn Abi Talib, Abu Hanifah, and Abu Yusuf al-Qadhi. In contrast, Jahm ibn Sofwan and his followers drove the extreme Murji'ah.¹

So what is the meaning of sect and some types of the sect in Islam? Those of you who do not yet know or understand well can listen to the following explanation. Before knowing some sects in Islamic teachings, it will be explained first about sects' meaning. As mentioned earlier, a denomination is an imam or religious expert's opinion concerning the *Ijtihadiyah* laws dug from its source. In this case, the sect's authority is none other than the Quran and Hadith; judging from The language, the sect is divided into two meanings. The first sect is al Mu'taqad (faith), which means to be believed. Both denominations are at-tariqah, which means path or method in terms of this language. It can be understood that the sect is thought to or in the form of a way or manner to understand Islamic Law.

This discussion is based on literature study with a descriptive analysis approach. the analysis process based on induction is carried out to draw a conclusion

¹ Adinda Putri Alim, Triya Marselina, and Zaim Rais, "THE ADVANTAGES OF WUDHU FOR SOME CONTEMPORARY PROBLEMS" (n.d.): 14.

in tracing the arguments used by the Fuqaha of the Schools in conducting legal Istiḥbat. This discussion is based on a literature study with a descriptive analysis approach. The analysis process based on induction is carried out to conclude tracing the arguments used by the priests of the Schools in conducting legal Istiḥbat. That way, the Imam of the School and their followers can be studied again, and it is hoped that the study of these schools and laws will be the opening path for further research.

METHOD

We used the descriptive method in writing this article based on literature sources. A descriptive method is a method used to describe or analyze a research result but cannot be used to draw broad conclusions. In other words, it is only limited to schools that have become extinct and lost in a particular area in Islamic fiqh based on the opinions of experts in the science of fiqh and the history of Islamic law. Based on the views above, descriptive research is a study describing research data based explicitly on natural and social events in Muslim society from time to time. The process of this descriptive research must be sequential from beginning to end, following the flow of historical research so that historiography is formed in the thought of the Fiqh School in Islam.

THE HANAFI SCHOOL AND ITS LEGAL ISTIḤBAT STEPS

In general, sects include the main issue (Usul) and branch (Furu'). In this case, each denomination has a different view on religious law, which discusses the main problems and components. To more clearly can listen to the explanation of the types of sects that will be addressed in the next point.

Types of Schools

In Islam, four schools of thought exist and are developing today. The schools are the Hanafi school, the Maliki school, the Shafi school, and the Hambali school. For more details, you can listen to the explanation of the types of schools, which are as follows:

Hanafi School

The first sect was the Hanafi sect. True to its name, the Hanafi sect was founded by Imam Abu Hanifah An-Numan bin Tsabit. Imam Abu Hanifah was born in 80 H in Kufah and died in 150 H. This school is known as the school of experts Qiyas

(intellect) because the hadiths that reached Iraq are few, so Imam Abu Hanafi used more Qiyas or intelligence.

Imam Abu Hanifah includes intelligent scholars, loving, fluent in reading the Quran, and Tahajud worshipers. In the Bani Umayyah, he was asked to be a judge, but he refused the offer. However, this Hanafi school can grow because it became a government school during Caliph Harun Al-Rashid's time.

Development of the Hanafi School

The Hanafi school is one of the oldest fiqh schools in Muslim society. It was first initiated by Imam Abu Hanifah (150 AH). A scholar-entrepreneur was living in the city of Kufa, Iraq. Abu Hanifah left three written works, namely *Al-Fiqh Al-Akbar*, *Al-Fiqh Al-Absath*, and *Al-Alim Wa Al-Muta'allim*. Nothing specifically talks about Islamic law. Abu Hanifah's Islamic legal thoughts mainly were obtained from his students' works, such as Abu Yusuf (182 H) and Muhammad bin Al-Hasan Al-Syaiban (189 H). Abu Yusuf composed *Kitab al-Atsar* and *Kitab Al-Kharaj*. Both pieces attracted the attention of the government during the Abbasid era. Caliph Harun Al-Rashid appointed Abu Yusuf as Supreme Judge. His job was to decide legal issues that occurred in the Abbasid domain and appoint local judges. Abu Yusuf mostly appointed experts who could decide laws using Imam Abu Hanifah's method. Because of this policy, the public became more familiar with the Hanafi School's legal views than other schools' views. Among the Hanafi School center locations were Iraq, Khurasan, Syria, Egypt, and other parts of North Africa². Al-Mayuriqi (488 H), in the book *Jadwah Al-Muqtabis Fi Dzikri Wulat Al-Andalus*, confirmed the involvement of power in the spread of the Hanafi School of thought. He quoted Ibn Hazm, an Andalusian cleric with the Zahiri sect, who noted, "Two schools that developed because of the support of power were the Hanafi School in the East. Malikis School in Andalusia ." The Hanafi School's strong influence in the Abbasid society was shown when the Caliph Al-Qadir Billah replaced Baghdad's city with a Shafi'i judge named Al-Barizi. According to Ahmad Timur in his book *Nazhrah Tarikhiyyah Fi Huduts Al-Madzahib Al-Fiqhiyyah Al-Arba'ah*, the policy triggers conflict in the lower society. Caliph Al-Qadir Billah finally returned the office of a judge to Hanafi scholars to stop the anxiety. Since then, the Hanafi School has had a strong

² M.J. Mughniyah, *Fiqh Lima Mazhab: Ja'fari, Hanafi, Maliki, Syafi'i, Hambali (Gold Edition)*, Gold Edition (Lentera Basritama, 2015), 121, <https://books.google.co.id/books?id=qAJNwAACAAJ>.

position in government. In a note by Christie S. Warren published by Oxford Bibliographies, it is written that in the 16th century, the Ottoman Turkish Caliphate adopted the Hanafi School as the state's official school. In his article that discusses Majallah Al-Ahkam Al-Adliyyah, Morrison wrote that in 1889, the Ottoman Turks inaugurated the book Majallah Al-Ahkam Al-Adliyah. This book was compiled to equate the judges' legal references under the Ottoman Caliphate, which previously did not have a traditional compilation book to become a standard reference. This law book was adopted from the reference books in the Hanafi school of thought. This shows, once again, the strong influence of the Hanafi school in the era of the Ottoman Empire. In the Tunisian Encyclopedia (Al-Mausu'ah Al-Tunisiyyah Al-Maftuhah), it is stated that ¹⁴ the Hanafi School is one of the schools that have many followers in Tunisia. The Hanafi school has been in existence since the third century Hijrah. The Hanafi School followers got their position even more vital when the Ottoman Turks controlled Tunisia. The Hanafi School became the official school. Officials, soldiers, and judges of the Hanafi sect. Syaikhul Islam, the highest mufti department of the country, is always held by Hanafi scholars. According to Abu Zahrah in the book Tarikh Al-Madzahib Al-Islamiyyah, there are three factors in the Hanafi school's development. First, there are many students of Abu Hanifah who have skills in answering legal problems. They mastered Abu Hanifah's traditional decision-making method, the Madhab founder's opinions, and the basics on which it was used. This allows them to find religious laws related to current cases quickly. Furthermore, they become a reference for the wider community. Second, the development of a theory of legal decision-making. Simultaneously, other schools' followers did not realize the importance of developing this theory, for example, regarding the process of discovering legal reasons or commonly called *Illat* (reasoning) al-hukm. By understanding the reasons behind a legal decision, they can make analogies for new cases. This made the Hanafi School more advanced than other schools of law. Patients that have not yet arisen in society can be anticipated before they occur. Third, they spread to areas that have a variety of customs. This will test the ability of Hanafi sect judges to answer problems that arise. This experience enabled the Hanafi School scholars to develop law enforcement methods and compile very rich fatwas.

Its spread to these regions could not be separated from the Abbasid rulers' support in the past and the Ottoman Turkish rulers in the modern era. Today, the

Hanafi sect has become the dominant sect in some Muslim-majority countries. Christie S. Warren notes that the Hanafi school is widely practiced in Jordan, Lebanon, Pakistan, Syria, Turkey, the United Arab Emirates, Bangladesh, Egypt, India, and Iraq. Many of the fatwas of the Hanafi school are alluded to in the Constitution of Afghanistan. You can see the Hanafi School's influence. In some cultural practices in the school-following nations. The call to prayer used in some mosques in India and Afghanistan is Hanafi School-based worship techniques. In Indonesia, which is generally the Syafii sect, the need to worship begins with the recitation of Takbir four times. Different practices that can be found in some Hanafi School mosques, the Takbir recitation is only twice. This kind of call to prayer is based on Abu Yusuf and Muhammad bin Al-Hasan Al-Syaibani. Another worship practice based on the Hanafi School is ablution by sitting on a high place such as a bench. In ablution place in Turkish mosques, where many adherents of the Hanafi School are found, bars are provided to sit in front of the ablution faucets.

In the Hanafi School and the fatwa in the Maliki school, it is highly recommended to sit in a relatively high place (*al-julus fi Makanin Murtafi'in*) during ablution. The purpose is to avoid splashing of ablution water, which is considered unclean according to some opinions. This is as explained by Ibn Abidin Al-Hanafi in the book *Al-Durr Al-Mukhtar Syarah Radd Al-Mukhtar*. The ablution practice by sitting will indeed not be found in Indonesia's mosques that generally follow the Syafi'i sect and do not evaluate the former ablution water's excrement. In general, the ablution place in the Indonesian mosque is not accompanied by a bench. The Indonesian Muslim community also performs ablution by standing

A distinction of Hanafi Madhab

The Hanafi school is the oldest school of fiqh between the Maliki, Syafii, and Hanbali schools. The founder of this sect was Imam Abu Hanifah an-Numan bin Tsabit bin Zufti at-Tamimi. They were born in Kuffah 80 H / 699 A.D., during the reign of al-Walid bin Abdul Malik. He came from a merchant family. They were studying the Qur'an, among them Imam Asin, a famous scholar at that time. Also, to the named Humaid bin Abu Sulaiman. After ten years after his teacher's death, namely 130 H, Hanafi left Kuffah for Makkah. He studied with Abdullah bin Abbas r.a's disciples; Imam Hanafi was a pious, ascetic, very Tawaddhu (humility/humble), and firm in holding religious teachings in his life.

Compared to the other three sects, the sect born in Kufah, Iraq, uses *al-Ra'yu*. Therefore this sect is called the sect of the experts of *Ra'yu*. The term *Ra'yu* expert does not mean just sticking to the mind without looking at the nash. But the point is that it is more acceptable to have a Hadith based on Umum al-Balwa, something that is already known to the general public and makes sense, than Hadith that goes through a single path. For example, a Hadith reads, "Indeed, the Prophet PBUH forbade a person to perform ablution from the former purity of a woman." Imam Hanafi does not use this Hadith because a Hadith allows a man to perform ablution from a former female ablution. This is based on the Prophet PBUH's actions, which is well known that if he bathes both with his wife, then each other bathes from each other. That is one of the unique features of Imam Hanafi so that Imam Syafi'i once said that whoever wants to delve into the ocean of fiqh then has an interest in Abu Hanifah (Sulaiman al-Yafei, *Mirat al-Jinan was-Ibrat al-Yaqzan....*, I / 312). Like other sects in abstaining from the law, Imam Hanafi first looked at Kitabullah, and if not found, it was extended to the Sunnah. If it is not found in the Sunnah, it looks at the words of the companions. After that, use Istihsan to take a reasonable opinion to the mind and left, which is inappropriate. (Tarikh Al Baghdad, 13/367) Istihsan itself, according to the Hanafi School of Qiyas. An example of Istihsan, according to Abu Hanifah's school, is when a person endows a piece of agricultural land. Using Itihsan, which includes endowment, is the right of irrigation, the right to make water channels on the ground, etc. Because according to Qiyas (jali), these rights are impossible to obtain because it is not permissible to compare the endowment by buying and selling. Because of this method, in some instances, Imam Hanafi dared to draw quite a bold conclusion. For example, zakat allows zakat with money following the exchange value of the goods that are zakat. Similarly, in *Hadyu* (animals slaughtered in the framework of Hajj or Umrah), Imam Hanafi thinks it should be killed in Mecca but should not be shared there. While other sects at that time required to slaughter and division should be in Mecca. Because of this opinion, many jurists and scholars of the current Hadith with him criticized Imam Hanafi.

But at the moment, Imam Hanafi's opinion in terms of zakat with money is commonly used by Muslims. Similarly, the Saudi government used this opinion when pilgrims reached millions of people, which means *Hadyu* animals also went millions. Hence, it is not possible if it is only distributed in Mecca. Currently, the *Hadyu*

slaughter has been divided by other countries with the canning system. Confusion Against Imam Hanafi, some anti-*Ra'yu* accuse Imam Hanafi of not knowing much about the Hadith of the Prophet so that in *Istinbath* more advanced *Ra'yu* (intellect) than Hadith. Of course, these thoughts are confused and show that they do not know Imam Hanafi. Scholars such as Ibn Hajar Al Haitami mention that Imam Abu Hanifah belongs to the ranks of huffaz Hadith, where he took the narration of 4 thousand narrators. That is why Imam Adz Dzhahabi included Imam Abu Hanifah in *Tadzkirah Al Huffadz*, a book collection in the Huffadz Hadith's biography. Besides, Hanafi Hadith's scholars wrote several books containing the legal Hadiths used as the argument of this school. Al Hafidz Murtadha Az Zabidi, a hadith scholar of the Hanafi school, wrote *Al Jawahir Al Munifah fi Ushuli Adillati Madzhab Al-Imam Abi Hanifah*. That contains Hadiths narrated directly by Imam Abu Hanifah from Rasulullah PBUH on 447 issues of jurisprudence, the majority of which are sahih and Hasan degrees and the weakest of the strongest.

Madhab Maliki

The next is the Maliki sect. Imam Maliki bin Anas Al-Ashbahy started the Maliki school. He was born in Medina in the year 93 H and died in 179 H. Imam Maliki is a hadith expert in Medina where the Prophet lived and became an essential figure in the city. This school is known as hadith experts, which is the religious law sourced from the hadiths. In this case, Imam Maliki prefers all matters of actions and deeds based on the Prophet's Hadith. According to him, the people of Madinah can't do something contrary to the Prophet's activities, which became a prominent figure in the city.

This sect was born in Medina and expanded to other countries such as Morocco. Imam Maliki is known to have great respect for Rasulullah and made him a master in doing various things and deeds worldwide. Even one of his respectful attitudes, shown by never riding a camel in the city of Medina to honor the tomb of the Prophet. Until the middle of the fourth century, about 13 famous sects were adopted and used as a reference by Muslims in various parts of the world. Of all the sects growing today, there are four most popular among Muslims and get scholarly attention from their

followers. The four denominations¹³ are the Hanafi school, the Maliki school, the Syafii school, and the Hanbali school.³

Is Malik ibn Anas bin Malik bin 'Amr al-Asbahi or Malik bin Anas, born in, and died in 800M / 179H. He was an expert in jurisprudence and Hadith, as well as the founder of the Maliki School. Maliki School is the opposite of Hanafi School. If the Hanafi School relies heavily on reason and logic due to the lack of valid nash-nash in Kufah, the Maliki School has an influx of sharia sources. Because this sect grew and flourished in the Prophet, SAW city himself (Medina, Red), where its inhabitants are descendants of the companions. Imam Malik strongly believes that the practice of worship practiced by the people of Madinah after the Prophet SAW can be used as a legal basis, even without referring to authentic Hadith in general. In addition to being very consistent in holding the Hadith firmly, this sect is also known to be very forward in setting the law's benefits.

Sequentially, the sources of law developed in the Maliki School are the Qur'an,²⁵ the Sunnah of the Prophet SAW, the practice of companions, the traditions of the people of Madinah (the deeds of the people of Madinah), Qiyas (analogy), and *al-Maslahah al-Mursalah* (benefits that are not supported or prohibited by certain propositions). The Maliki sect was once the official sect in Makkah, Medina, Iraq, Egypt, Algeria, Tunisia, Andalusia (now Spain), Morocco, and Sudan.

Except, in the last three countries mentioned, the number of followers of the Maliki School is now declining. The majority of the people of Makkah and Madinah today follow the Hambali School. In Iran and Egypt, the number of followers of the Maliki School is also not significant. Only Morocco is currently the only country that officially adheres to the Maliki School.

The distinction of the Maliki Madhab

It is said that after completing the book of al-Muwattha', Malik bin Anas said to his students, "This book is the complete view of my jurisprudence taken from the Hadith of the Prophet and the opinion of the companions of the Prophet. Thus this book is as a school. However, if there is information about the latest Islamic law, then it should be added." The historians of Islamic law evaluate the teaching method of

³ Farida Ulvi Na'imah, "TINJAUAN MADZHAB SHAFI'I DAN MADZHAB HANBALI TENTANG HAID YANG TERPUTUS-PUTUS SERTA AKIBAT HUKUMNYA," *Al-'Adalah: Jurnal Syariah dan Hukum Islam* 1, no. 1 (March 7, 2016): 22–40.

Imam Malik based on Hadith and the study of its meanings. Then it is related to the context of legal issues that we were facing at that time. The legal problem arose from Imam Malik's disciples. Then look for legal solutions and Hadith that are appropriate to the situation. The sources of Islamic law used by the Maliki School, like other sects of jurisprudence, are the Qur'an, Hadith, and ijma '(agreement of the scholars). In the Maliki School view, a hadith contradicts Ahlul Madinah's deeds (the religious practice of the people of Madinah) as a tradition. The Hadith is rejected, even though the Hadith is authentic. This is different from the opinion of Imam Hanafi. The Hanafi school sees that a hadith must not have a legal effect or be practiced if it is not known in general (famous).⁴ The method and source of law that is characteristic of the Maliki sect are 'Amal Ahlul Madinah. This view arises because the people of Medina were primarily descendants of the Prophet's companions.⁵ Medina was also a place where the Prophet practiced a religion imitated by the next generation. Thus, Imam Malik considers the general practice of the people of Madinah as an authentic form of Sunnah in the form of deeds, not just words. Imam Malik mentioned the people Madinah practice as a source of law is a tradition of the people of Madinah, which is considered very close to the time of the Prophet. But for observers of Islamic law, judging the views of this sect is because Imam Malik never left Madinah.

Shafii School And Its Distinction

Imam Shafi'i uses the Quran, Sunnah, Ijma 'and Qiyas in his school. He did not take Istihsan (considered a problem) as the basis of his sect. He is rejecting *Maslahah Mursalah*, the actions of the people of Madinah. As reported from Wikipedia, Imam Syafi'i said, "Whoever performs Istihsan then has created the Shariah." The people of Baghdad said, "Imam Syafi'i is a Nashirussunnah (defender of the sunnah)," Muhammad bin Daud said, "In the time of Imam Asy-Syafi'i, he never heard a word about the air. Nor is it attributed to him and is not known from him; in fact, he hates Ahlil Kalam. It means the Ahwiyyah or followers of lust called Ahlul-Ahwa 'such as al-Mujassimah, al-Mu'tazilah, Jabbariyyah, and so on. Also, he hates the Ahlil Bid'ah. "He talked about Ahlil Bid'ah, a Jahmiyah figure, Ibrahim bin 'Ulayyah," Indeed Ibrahim bin 'Ulayyah is astray. " Imam Asy-Syafi'i also said, "According to me, the punishment of

⁴ Mughniyah, *Fiqh Lima Mazhab: Ja'fari, Hanafi, Maliki, Syafi'i, Hambali (Gold Edition)*, 57.

⁵ Yelmi Eri Firdaus, "THE PERISHED MADHHABS AND THEIR IMAMS IN HISTORICAL REVIEW" 3, no. 2 (2021): 16.

Ahlil kalam was beaten with palm fronds and pulled with camels and then paraded around the village while shouting." This is the response of people who leave the Book and Sunnah and turn to kalam (philosophy and logic used by the Ahwiyyah)" He bequeathed it to the next generation as inherited by the prophets. That is valuable knowledge.⁶ His knowledge is narrated a lot by his students and is stored neatly in various disciplines.⁷ He was a pioneer in writing in the field of Usul Fiqih, with his monumental work Risalah. In jurisprudence, he wrote the book Al-Umm, known to everyone, its public, and its scholars. He also wrote the book Jima'ul Ilmi.

He had many disciples, most of whom were prominent figures and dignitaries of the ulama and Imams of the Muslims, the most notable of which were: Ahmad bin Hanbal, Ahli Hadith, and at the same time Ahli Fiqih and Imam Ahlus Sunnah with the agreement of the Muslims.¹⁰ Al-Hasan bin Muhammad Az-Za'farani, Ishaq bin Rahawaih, Harmalah bin Yahya, Sulaiman bin Dawud Al Hashim, Abu Tsaur Ibrahim bin Khalid Al Kalbi and many others.

The Hambali School

The last is the Hambali sect. Imam Ahmad bin Hanbal¹² As-Syaebani founded the Hambali school.¹² He was born in Baghdad in 164 H and died in 248 H. Imam Hambali is a student of Imam Syafi'i. While studying with Imam Syafi'i, Imam Hambali gave birth to a school used for Afdal deeds not to determine the law, none other than the Hadith Dla'if. This sect is very useful and can be applied in daily life⁸.

Dynamics of the Hanbali School

Islamic science began to reach its peak in the second century A.H. After the death of the Prophet, one of the issues is about the establishment of law in Islam. It also urges Islam's spread to various regions, which provides multiple approaches to Islamic law sources. Among that era's luster, the Hanbali School is one of the many schools that follow and still exist today. Its founder was named Imam Ahmad bin Hanbal. Ahmad bin Hanbal¹⁵ was born in Baghdad in the month of Rabiul Awal in 164 H. In his lineage, he was named Ahmad bin Muhammad bin Hanbal bin Hilal from among

⁶ Taqī al-Dīn 'Alī ibn 'Abd al-Kāfī Subkī and Muhammad 'Abd al-Salam Shahin, *Fatawa al-Subki fi 'uru' al-fiqh al-Shafi'i* (Beirut: Dar al-Kutub al-'Ilmiyyah, 2004), 55.

⁷ 'Alī Ibn Muḥammad al-Māwardī et al., *al-Hāwī āl-kabīr: fī fiqh maḡhab al-Imām aš-Šāfi'i wa-huwa šarḥ muḡtaṣar al-Muzanī* (Bayrūt: Dār al-kutub al-'ilmiyya, 1999), 77.

⁸ ٧٨ ،٢٠١٧ ، قاده النفض دراسة أصولية وتطبيقية على كتاب المغني لابن قدامة المقدسي، accessed September 14, 2020, <https://nbn-resolving.org/urn:nbn:de:101:1-201701301178>.

the Bani Syaiban, one of the tribes in Arabia. Ahmad bin Hanbal's name is based on his grandfather.⁹

As recorded by Adz Dzahabi in the book *Siyar A'lam a Nubala'*, his father was a Khurasan military leader. As a child, Ahmad bin Hanbal was left to die by his father, who died in the battle against Byzantium. While his grandfather, Hanbal, was a governor during the Umayyad dynasty. Many scholars say that Imam Ahmad struggled to seek knowledge in and around Baghdad until 19. After memorizing the Quran at a young age, he began collecting Hadith and deepening jurisprudence at 15.

After his time in Baghdad, he traveled to many districts, such as Kufah, Basrah, Makkah, Medina, Yemen, and Syria, to study with leading local scholars. There are many narrators of Hadith who have lived or at least stayed in Baghdad. Al-Khatib al-Baghdadi immortalized these scholars in the *Date of Baghdad*. Therefore, Ahmad bin Hanbal was so influenced by Them and later became one of Ahlul Hadith.¹⁰

In Baghdad's birthplace, much of Ahmad Ibn Hanbal's wealth of knowledge was gained as a significant figure in the 2nd century A.H.; Ahmad bin Hanbal was in the vortex of Islamic knowledge. Thanks to his diligence in collecting Hadith, Ahmad bin Hanbal has memorized a lot of Hadith. This made him very competent in Hadith's narration, and he soon became one of the leading figures in the field¹¹.

Also, jurisprudence began to be widely developed during the reign of the Umayyads and the Abbasids. When Mu'awiyah Ibn Abi Sufyan took power from Ali bin Abi Talib, the government center was moved from Medina to Damascus. Later, when the Abbasids took control of the Umayyads. The government base, or the political capital of the Islamic world, has been relocated to Baghdad. He studied with famous teachers, such as Sheikh Abu Yusuf - one of the foremost students of Abu Hanifah, then Abdur Razzaq - one of the first generation of compilers of hadith books and one of the first generation of compilers of hadith Imam as Syafi'i.¹²

⁹ 'Izz-ad-Dīn Abu-l-Ḥasan 'Alī Ibn-al-Aṭīr, *Al-Kāmil fī 't-ta'riḥ: ta'līf 'Izz ad-Dīn Abī al-Ḥasan 'Alī ibn Muḥammad ibn al-Aṭhīr al-Ġazarī; ḥaqqāqahu Abū al-Fidā' 'Abd Allāh al-Qāḍī = Ibn al-Aṭhīr's book of history*, ed. Abū al-Fidā' 'Abd Allāh Qāḍī, Ṭab'a 5. (Bairūt: Dār al-Kutub al-'Ilmiya, 2006), 54/10.

¹⁰ Meirison., Fadhilah Insani. Insani, and Zahara Andini, "Epistemology of Basic Concepts of Spiritual and Physical Taharah: Analysis of The Benefits of Ablution Spiritually and Physically," *Al-Insyiroh: Jurnal Studi Keislaman* 7, no. 1 (March 16, 2021): 26–43.

¹¹ قوادح النقض دراسة أصولية وتطبيقية على كتاب المغني لابن قدامة المقدسي, ٣١٦.

¹² Insani, and Andini, "Epistemology of Basic Concepts of Spiritual and Physical Taharah."

When Imam as-Syafi'i lived in Baghdad, Ahmad Ibn Hanbal diligently followed his halaqah. The depth of jurisprudence and Hadith makes Ahmad ibn Hanbal a superior person in the assembly of Imam ash-Syafi'i. Imam ash-Syafii is also recorded to have met with Imam Ahmad in the Hijaz plains while Imam Ahmad was performing Hajj and Imam as-Syafi'i was visiting Iraq. Imam ash Syafi'i also praised Imam Ahmad bin Hanbal's figure: "I came out of Iraq, and I did not find anyone more qualified in knowledge and ascetic than Ahmad bin Hanbal," he said. His students described him as a 'Wara,' polite, and friendly person. Ahmad bin Hanbal focused on gaining knowledge and just got married at the age of 40. Ahmad established his assembly in Baghdad with a rich treasury of wisdom, especially in Hadith and jurisprudence.¹³ By some scholars, he is considered to have followed in the footsteps of Imam Abu Hanifah, who opened the assembly at a similar age and is deemed to have only dared to open the body after Imam's death Syafi'i as a form of reverence. Ahmad bin Hanbal began to formulate his sect's principles, issue fatwas, and guide his students from this assembly. The controversy of Ahlu al-Ra'yi and Ahlul Hadith. As mentioned earlier, Ahmad bin Hanbal is a leading figure among the Ahlul Hadith. These circles are wary of the dominance of reason over revelation, which is in the camp of the rationalists or Ahlu Al-ra'yi and maintains Hadith's position as an Islamic law source. His primary students were also many famous hadith scholars, such as Imam al Bukhari, Imam Muslim, and Imam Abu Dawud.¹⁴ Ahmad bin Hanbal also studied among the rationalists. One of his teachers, Abu Yusuf, is considered very oriented towards Iraqi jurisprudence, dominated by Ahlu al-ra'y (use of intellect) in taking the knot of law. This gives a kind of inspiration and encouragement to Ahmad Ibn Hanbal to collect the hadiths of the Prophet Muhammad SAW.

Because they are wary of the dominance of the ratio of revelation, both in the creed and in Islamic law, this group clashes with the rationalists. At first, the Iraqi region followed the formula of Imam Abu Hanifah. In the formulation of the law,

¹³ Muḥammad Ibn-Maḥmūd Akmal-ad-Dīn al-Bābartī, Burhān-ad-Dīn 'Alī-Ibn-Abī-Bakr al-Margīnānī, and Abū-Maḥrūs 'Amr Ibn-Maḥrūs, *al-'Ināya šarḥ al-hidāya: wa-huwa šarḥ 'ala 'l-Hidāya šarḥ bidāyat al-mubtadī fī furū' al-fiqh al-ḥanafī li-Burhān-ad-Dīn 'Alī-Ibn-Abī-Bakr al-Margīnānī* (Bairūt: Dār al-Kutub al-'Ilmiya, 2007), 77.

¹⁴ Muḥammad Ibn-Aḥmad as-Saraḥsī, Abū-'Abdallāh Muḥammad Ḥasan Muḥammad Ḥasan Ismā'īl aš-Šāfi'ī, and Kamāl 'Abd-al-'Azīm al-'Inānī, *Kitāb al-Mabsūṭ fī 'l-fiqh al-ḥanafī* (Bairūt: Dār al-Kutub al-'Ilmiya, 2009), 77.

namely in Qiyas and Istihsan, the Hanafi School founder addressed the position of reason.

Although it began as a discussion of Islamic law, the use of this ratio later expanded on the question of divinity, which the Muktaizilah increasingly activates. In the second and third centuries, A.H. received less sympathy from the scholars, who became the majority. Furthermore, the arrival of Imam ash-Syafi'i in Baghdad at the end of the second century A.H. became an oasis for the Ahlul Hadith. This figure lays the basics of rationality for the Ahlul Hadith and is widely followed by Muslims, Ahmad bin Hanbal. Because of this scientific polemic, Ahmad bin Hanbal stressed avoiding the role of Qiyas following the dominance of ratios in the formulation of law.¹⁵

Similarly, he is in the corridor to base the Amaliah and Islamic law on the Hadith and the opinion of the companions and Tabi'in, although in quality does not reach an authentic degree, as long as it does not contradict the Qur'an and authentic Hadith. The noise of the intellectual debate above shows that Baghdad was the center of Hadith's transmission and Sunni jurisprudence study. At least two main axes are the rationalists developed by Imam Abu Hanifah's followers and the Ahlul hadith followed by Ahmad bin Hanbal.¹⁶

THE EVENTS OF DISTRESS AND THE STRENGTH OF AHMAD BIN HANBAL

In addition to jurisprudence, one thing that can be observed from Imam Ahmad bin Hanbal in his theological formulation. Ahmad bin Hanbal, in addition to being known as a Muhaddits and jurist, he also had many theological principles to follow. This formula is also inseparable from the polemics of Ahlu Al-ra'yi and Ahlul Hadith, as mentioned above.¹⁷

This theological question's climax is Mihnah (Distress), which began in Caliph Al Makmun during the Abbasid Dynasty. Mishnah, linguistically means-testing, trial, or

¹⁵ Junizar . Suratman, Husnul Fatarib, and Desmadi Saharuddin, "Sufism Between Asceticism and Jihad: A Conceptual and Historical Review," *Al-Insiyroh: Jurnal Studi Keislaman* 7, no. 2 (September 19, 2021): 36–57.

¹⁶ Nashrun Jauhari Ratna Suraiya, "EPISTEMOLOGI FIQH KEMADZHABAN NU," *Al-'Adalah: Jurnal Syariah dan Hukum Islam* 3, no. 2 (July 9, 2018): 131–147.

¹⁷ Meirison Meirison, "Riba and Justification in Practice in Scholars' Views," *TRANSFORMATIF* 2, no. 1 (September 20, 2018): 348.

inquiry. ¹ This event is marked by the testing of scholars on the doctrine of Khalqiyatul Qur'an or 'Al-Quran is a creature'.¹⁸

The practice of the acquisition of Muktazilah, which was widely known between 218-234 H / 833-848, was related to the influence of Muktazilah - as opposition from the Ahlul hadith - which influenced the religious-political policies of the caliphs al-Ma'mun, al-Mu'tashim, and al-Watsiq. Among the Muktazilah, calling for one of the doctrines related to the position of the Qur'an as a creature is not part of the ancient word of God. This is different from the doctrine believed by the scholars because believing in the Qur'an as a creature or creation will delegate the position of the Qur'an as God's Words.¹⁹

The Mihnah event began in 218 H / 833 A.D. It started from ¹ the decree of the caliphal-Ma'mun and ending during the reign of al-Mutawakkil. The proximity of the rulers to the Muktazilah; this event is also a form of anticipation of alternative views that could reduce the government's power.²⁰

The scholars are gathered, and those who acknowledge that the Qur'an is a creature will be freed from punishment. Rejectors of this doctrine are considered heretical, and their testimony is not accepted. Seven scholars among the hadiths were exiled to the Riqqah district. They could only return to Baghdad because they had to admit it for the sake of life. Ahmad Ibn Hanbal's attitude also opposed the Khalqiyat of the Qur'an, which dragged him to the Mihnah forum.²¹ In front of the caliphal-Mu'tashim, Ahmad Ibn Hanbal was whipped and imprisoned for refusing to admit ¹ that the Qur'an was a creature. During the reign of al-Watsiq, Ahmad Ibn Hanbal was expelled from Baghdad.²²

This attitude is recorded in his words as follows and shows his position towards the rationalists who are heavily involved in theological debates: "... I am not a person who is involved in theology. I do not judge the kalam sciences, except in the Book of Allah, the Prophet Sunnah, or from the rulings of the companions and Tabi'in. Other

¹⁸ Alim, Marselina, and Rais, "THE ADVANTAGES OF WUDHU FOR SOME CONTEMPORARY PROBLEMS."

¹⁹ Firdaus, "THE PERISHED MADHHABS AND THEIR IMAMS IN HISTORICAL REVIEW."

²⁰ Husnul Fatarib Meirison, "Al-Hajat As The Basis of Contemporary Ijtihad" 17, no. 1 (2020): 105-121.

²¹ Ibid.

²² Meirison Meirison, "Sejarah Kepemimpinan Wanita Di Timur Tengah Dalam Tinjauan Hukum Islam (Analisa Terhadap Syajar al Durr)," *Kafa`ah: Journal of Gender Studies* 9, no. 1 (July 30, 2019): 50.

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than that, discussing it is an unthinkable act." He maintained this attitude, despite being punished many times, both whipped and imprisoned. By the time of Caliph Al Mutawakkil, this repression was over.²³ It abolished the verdict on the testimony of the doctrine of the creation of the Qur'an. As a result of this long repression, the government sympathized with Ahmad bin Hanbal. But as Abu Nu'aim Al Ashbihani notes in *Hilyat al Auliya*, 'this great figure subtly rejects sympathy and gifts from the government. As a scholar, Ahmad bin Hanbal's most monumental work is Musnad Ahmad's book, with a collection of Hadith in it about 40 thousand hadiths. This book of Hadith also shows the hadiths used by Imam Ahmad as the basis of law and the foundation.²⁴

He compiled some other books: *al-'Ilal*, *al-Tafsir*, *an-Nasikh wa al-Mansukh*, *az-Zuhd*, *al-Masa'il*, *Fadho'il as-Shahabah*, and others. The product of Ahmad bin Hanbal's thinking is also immortalized in the records of his children and students. At the end of his life, Imam Ahmad bin Hanbal suffered illness for ten days and died on 22 Rabiul Awal in 241 H / 855 M. Based on the description of adz Dzahabi in *Siyar A'lam a Nubala'*, he was buried after Friday prayers, attended by no less than 800 thousand people from many areas. He is revered for his high achievements in his contribution to Islam, especially in jurisprudence and Hadith.

OTHER SCHOOLS

Several other well-known schools appeared in the 2nd to 3rd-century Hijriyyah, including the Atho School, Ibn Sirin School, Zhohiriyyah School, which Imam Daud az Zhohiri pioneered, Madzhab As Ya'bi, School Imam an-Nakho'i; however, these schools of thought were not so developed over time from time to time.²⁵

CONCLUSION

In this article, Imam 4 Madzhab refers to the Imams whose ideas are very influential in carrying out Islamic laws. Imam Malik Bin Anas, Imam Syafi'i, Imam Abu

²³ Yelmi Eri Firdaus Elfa Elfia, and Meirison, "RISE AND FALL OF MAMLUK SULTANATE: The Struggle Against Mongols and Crusaders in Holy War," *FUSA UIN Imam Bonjol Padang* 1, no. 1 (June 2020): 14–28.

²⁴ mad al-Jaburi al-Jaburi, ٧٧, ٢٠٠٩, *علاقة الخلافة العباسية بالعلماء في العصر العباسي الأول*.
²⁵ Meirison Alizar Sali et al., "MODERASI ISLAM DALAM KESETARAAN GENDER (KOMPARASI TERHADAP AGAMA YAHUDI DAN NASRANI)," *Jurnal AL-IJTIMAIYYAH: Media Kajian Pengembangan Masyarakat Islam* 6, no. 1 (June 30, 2020): 1.



Hanafi, and Imam Ahmad bin Hambal. Each of them has a different opinion in giving or passing laws on a case. Many factors cause their ideas, including differences in places and conditions, and situations experienced are very different. Other than that, each of them has a unique characteristic in determining the law of a case.

Imam Abu Hanifah prioritized rationality or logic / Ro'yun. So that if there is someone who often asks for rationality in solving a problem, go back to Imam Abu Hanifah. Imam Malik Bin Anas often referred to hadiths; if a hadith says and explains a case A, the implementation is like A. He was once asked about logic, "O Imam Malik, what is your opinion from the point of view of reason? said Imam Malik: If you want to ask about logic / Ro'yun, then ask Imam Abu Hanifah, don't ask me ", because he is more inclined to understand the problem from the textual Hadith. So that if the readers want to take a problem that comes directly from the hadiths, it will return to Imam Malik bin Anas. Imam Asy Shafi'i has special qualities. He memorized the hadiths and studied Arabic. He was deep in Arabic, but he immediately entered the Arabic village or to Bedouin. This area was the most fluent in Arabic until he was the only one among the imams of 4 Madzhab who had a diwan. There were Arabic-language poems containing advice, and this diwan was named Diwan al-Imam Asy Syafi'i. He is also known as an expert in Qiyas or analogy. The hadiths can be understood; his fiqh also understands, the language is strong and includes a powerful analogy. As for determining the law of a case, he prefers more rewarding cases. As his opinion in reading Basmalah during prayer, whether ignited or read in Sirri, he believes that the reading of Basmalah is altered during the Jahr prayer (Fajr, Maghrib, Isha ') and is poured out during the sir prayer (Dzhuhur, Asr).

As for Imam Ahmad bin Hambal often takes the middle; if Imam Malik believes and Imam Syafi'i believes, then Imam Ahmad takes the center. As in the reading of Bismillah during prayer, one Imam reads Jahr, and one Imam reads Sir, while Imam Ahmad reads neither Jahr nor Sir. Likewise, when Qunut, Imama Abu Hanifah did not perform Qunut, and Imam Syafi'i Qunut, the middle one was taken, namely when an incident occurred, and if there was no incident he was no longer Qunut, namely Qunut Nazilah, that is Imam Ahmad bin Hambal.

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