


## Schools and Classifications of Fiqh: A Guide to Understanding the Diversity of Islamic Law

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Article Info	ABSTRACT
<b>Keywords:</b> Schools, Classification of Fiqh, Diversity of Islamic Law, Guide to Understanding Fiqh, Islamic Legal System	The following is a refined abstract: This paper examines the various major schools of thought in Islamic jurisprudence and classifies the legal diversity that arises from the different interpretations between these schools of thought. This research traces the history and development of the four main Sunni schools of thought—Hanafi, Maliki, Shafi'i, and Hanbali—as well as the role of the Shia school of thought in the dynamics of Islamic law. Using a comparative approach and textual analysis, this paper explores how legal interpretation varies based on social, cultural and geographical contexts. Apart from that, this research also examines the influence of these schools of thought on contemporary legal practice in various regions. It is hoped that the findings from this research will provide in-depth insight for academics, legal practitioners, and Muslims in general in appreciating the complexity and richness of the fiqh tradition as an integral part of Islamic legal heritage.
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### INTRODUCTION

Fiqh, which literally means "understanding" in Arabic, is one of the most important scientific disciplines in Islam that regulates aspects of Muslim life based on the teachings of the Koran and Hadith. Fiqh is not just law, but also includes methods and approaches to understanding and applying sharia principles in everyday life. In the context of the history and development of Islam, fiqh has experienced significant diversification, producing various schools of law or schools of law, each of which has unique methods and principles of interpretation. This article aims to explore the main schools of thought in fiqh and provide a guide for readers to understand the diversity of Islamic law.

The development of schools of thought in fiqh cannot be separated from the early history of Islam and the socio-political dynamics of that time. As Islamic power expanded, the need for more detailed and contextual legal guidance became increasingly pressing. This is what has encouraged the emergence of various schools of thought with diverse approaches to the sources of Islamic law. Among the most well-known schools of thought are Hanafi, Maliki, Shafi'i, and Hanbali in the Sunni tradition, as well as Ja'fari in the Shia tradition. Each

school has its own characteristics in legal methodology, which are influenced by the geographical, cultural and intellectual background of its founders.

The Hanafi school, founded by Abu Hanifah, is known as the most flexible and rational school in the application of law. Hanafi prioritizes the use of qiyas (analogies) and istihsan (legal preferences) in determining law, which allows the application of law to be more contextual and responsive to changing times. As the most widely spread school of thought, Hanafi is the dominant school in many regions, including Turkey, Central Asia and most of India.

On the other hand, the Maliki school founded by Malik bin Anas emphasized the importance of the deeds of the ahl al-Madinah (practices of the people of Medina) as an authoritative source of law. Malik bin Anas argued that the practices of the people of Medina reflected the sunnah of the Prophet Muhammad more authentically, considering that Medina was the Prophet's residence and main activity. Therefore, the Maliki school of thought tends to be more conservative in some aspects, but still provides room for ijtihad (independent interpretation) in dealing with new legal issues.

The Shafi'i school, founded by Muhammad bin Idris al-Shafi'i, combines a textual approach with rational analysis. Al-Shafi'i introduced a very influential systematization of ushul fiqh (basic principles of Islamic law), emphasizing the importance of the Qur'an, Hadith, ijma' (consensus), and qiyas as the main sources of law. This approach makes the Syafi'i school of thought a school that is very detailed and structured in its legal methodology. This school of thought is widely followed in Indonesia, Malaysia and most of Southeast Asia.

The Hanbali school, founded by Ahmad bin Hanbal, is known as the most textualist and strict school in legal interpretation. Ahmad bin Hanbal emphasizes the importance of Hadith as the main source of law and tends to be skeptical of the use of qiyas and istihsan. This approach means that the Hanbali school of thought is often considered more conservative than other schools of thought. This school of thought has a significant influence in Saudi Arabia and the surrounding region.

Apart from the Sunni schools, the Ja'fari school, which is the main school in the Shia tradition, also has an important contribution to the development of fiqh. The Ja'fari School, founded by Imam Ja'far al-Sadiq, emphasizes the importance of the Imam's role as an authority in legal interpretation. Fiqh methodology in the Ja'fari school of thought often includes a more open approach to ijtihad and pays particular attention to social justice and individual rights.

Understanding the diversity of schools of thought in fiqh is not only important for academics or students of Islamic law, but also for Muslims in general. By recognizing the differences and similarities between various schools of thought, Muslims can be wiser in dealing with differences in religious views and practices. Apart from that, this understanding also helps in building tolerance and respect for the diversity that exists in Islamic legal traditions. It is hoped that this article will provide a comprehensive and easy-to-understand guide for readers to explore the complexity and richness of Islamic fiqh.

In order to achieve this goal, this article will examine the history and characteristics of each school of thought, the methodology used in legal interpretation, and the practical

implications of the diversity of Islamic law in the daily lives of Muslims. It is hoped that with a deeper understanding of the schools of thought and classification of fiqh, readers can better appreciate and understand the complexity and dynamics of Islamic law.

## METHODS

### Type Of Study

This research uses a qualitative approach with library research methods. A qualitative approach was chosen because this research aims to understand the concept of schools of thought and classification of fiqh, as well as looking at the diversity of Islamic law from the perspective of Islamic theory and science. Using the library research method, the researcher will conduct an in-depth study of relevant written sources, such as the holy book Al-Quran, Hadith and its explanatory literature (tafsir and syarah), as well as books and scientific journals that discuss school themes, classification of fiqh, and the diversity of Islamic law.

### Data Types And Sources

This research uses two types of data, namely primary data and secondary data. Primary data is in the form of the main source texts of Islamic teachings, namely the Al-Quran and authentic Hadith. The authentic hadiths chosen are hadiths related to the formation of Islamic law and schools of thought. Apart from that, tafsir (explanation) and syarah (description) books of hadith related to schools of thought and fiqh will also be primary data sources for understanding the interpretations of ulama towards these texts.

Secondary data consists of books, scientific journals, and credible online articles that discuss schools of thought, fiqh classifications, and the diversity of Islamic law. These secondary sources were chosen to enrich the researcher's understanding of the concepts of madhhab and fiqh, as well as to see various perspectives of ulama in different madhhabs. Source credibility is important to ensure the accuracy and validity of the information obtained.

### Data Analysis

The data obtained will be analyzed descriptively using inductive and deductive approaches. Inductive Approach: Researchers will draw general conclusions from specific data about schools of thought and classification of fiqh. Deductive Approach: Researchers will explain the diversity of Islamic law based on the basic concepts of schools of thought and fiqh obtained from the Al-Quran and Hadith. Researchers will analyze the data systematically and in depth to gain a comprehensive understanding of schools and classifications of fiqh. The results of the analysis will be used to answer research problems and prepare research reports that are easy to understand.

## RESULTS AND DISCUSSION

### School Typology

Typology of Schools The term school of thought comes from Arabic, namely *shighah* masdar mimy as an adjective, and isim makan - as an adverb of place from the root word *fil madhy* "dzahaba" which means to go. Literally mazhab means a place to go or a path. (Anwar, 2020) Abdullah said that a school of thought is a collection of mujtahid opinions in the form of Islamic laws that are unified and cannot be separated from one another. The school emerged with

the aim of solving problems that arise among the people. (Anwar, 2020) Madhab can also be a practical guide that can be used as a basis for attitudes, behavior and actions for every Muslim so that they are in accordance with the correct legal basis, namely the Al-Qur'an and Hadith.

Hidayat and Arifin stated that there are 2 laws, namely the mahdlah law and the ghairu mahdlah law. Mahdlah laws are laws that are constant, fixed (tsawabit) and are always passed down from the founding figures of the school to future generations who will carry out these laws, such as prayer, fasting, zakat and hajj. Ghairu mahdlah law is a law that is flexible, can change or bend so that it can be adapted to certain conditions in a certain area (muamalah). Usually the law of ghairu is adapted to the situation or conditions, customs or traditions in a particular region. (Hidayat & Arifin, 2020) For example, buying and selling law, courts (qadha) and so on. Based on this view, the school of thought is classified as mahdlah law and is permanent (tsawabit)

Usually a school of thought is issued or developed by an Imam who is serious about implementing the laws or rules of istinbath, so that it is in accordance with the truth of the Qur'an and Hadith. (Anwar, 2020) In general, an Imam uses ijma and qiyas as methods (techniques, ways, efforts) to develop Islamic law. (Fuad, 2016) Muslims realize that the school of thought that has been developed by an Imam is truly a practical guide, so that they can be oriented towards that school of thought when they carry out their religious laws properly and correctly. If there is no madhhab, it is possible that Muslims will experience difficulties, confusion or things that are misleading in carrying out their religious laws. That is why the presence of a madhhab is very necessary for Muslims. It's just that Muslims need to be careful, careful and thorough in following a school of thought. In general, there are 4 schools of thought that are permitted to be followed by Muslims, especially Nahdlatul Ulama, namely Syafi'i, Hanafi, Hanbali and Maliki. These four schools of thought were emphasized by the founding fathers of NU to be used as practical guidelines that need to be taught, inherited and implemented in everyday life.

### **History of the Emergence of the School**

The name Muhammad is one of the most popular names in the world. His full name is Muhammad bin Abdullah bin Abdul Muttalib bin Hasyim. Muhammad was born on April 20, 570 AD in Mecca, and died on June 8, 632 AD in Medina. He is the son of Abdullah (father) and Aminah (mother). Even though they came from ordinary groups, Abdullah and Aminah were known to have strong faith during their time. Muhammad was raised by his parents to have a firm belief in Allah.

Even though during Muhammad's time many people still practiced idol worship, Abdullah and Aminah remained firm in their faith in Allah. They believe that only Allah is worthy of worship. The attitude of tolerance and respect for differences shown by Abdullah and Aminah was later adapted by Muhammad. After his parents died, Muhammad was raised by his grandfather, Abdul Muttalib, and after his grandfather died, he was raised by his uncle, Abu Talib (Ramadhani, 2021).

At one time, Allah gave special mercy and grace to Muhammad by appointing him as a Prophet and Messenger. A prophet is someone who receives revelations, important messages,

and warnings directly from Allah. Meanwhile, the Apostle is a special messenger from Allah. Muhammad had the duty and responsibility to convey all of Allah's messages to humanity without reducing or adding to them. Throughout his life, Muhammad carried out his prophetic duties with full obedience to the word of Allah (Fadholi, 2020).

Apart from being a prophet, Muhammad also played a role as a political leader. He was trusted and given the mandate to lead the country. The principle of government established by Muhammad is a government that protects all people regardless of differences in beliefs, customs, traditions, ethnicity, socio-economic status or political views. Muhammad emphasized unity, harmony and tolerance for the social welfare of the society he led. During his reign, the Arabian peninsula lived in peace, justice and prosperity. However, after Muhammad died at the age of 63, there was social unrest in which he fought for leadership positions. During his lifetime, Muhammad held the role of caliph and caliph. The caliphate is a religious leader, while the caliph is the leader of a political government (Fadholi, 2020).

#### **4 famous schools of thought in Islamic Law**

##### **Hanafi School**

The name of Imam Hanafi is Nu'man bin Thabit bin Zauthi (80-150 H). He is the founder of the Hanafi school of thought from Kufa and is Persian. He experienced the Umayyah period and the Abbasid period. Some say he belongs to the tabi'in, but there are also those who say he belongs to the tabi' tabi'in. He once met Annas bin Malik (friend) and narrated the famous hadith, "seeking knowledge is obligatory for every Muslim" (Khon, 2015).

Nu'man bin Thabit bin Zauthi was born in 80 AH in Kufa. When he was young he studied fiqh from Hammad bin Abu Sulaiman at the beginning of the second century, and he learned a lot from tabi'in scholars such as 'Atha' bin Abu Rabah and Nafi' Maula Ibn Umar. Abu Hanifah experienced the transfer of power from the Umayyads to the Abbasids and in this transition Kufa was the center of this great movement. It is said that Yazib bin Hubairoh, the guardian of Iraq from Marwan bin Muhammad's side, offered him to become a judge, but he was reluctant, therefore he was beaten (Bik, 1980).

After Hammad bin Sulaiman died in 120 AH, he sat in place of the teacher in his study council. This school of thought was started by Abu Hanifah who was known as a ra'yu expert and faqih from Iraq who was visited by many scholars of his time. The Hanafi school of thought is known to use ra'yu, qiyas and istihsan. In obtaining a law that is not contained in the text, sometimes the scholars of this school of thought abandon the rules of qiyas and use the rules of istihsan. The reason is that the rules of qiyas cannot be applied in certain cases. However, he prioritizes qiyas when he encounters the hadith of Sunday.

Imam Abu Hanifah's teaching style is dialogue and not just delivery, but sometimes he gives several questions about fiqh to his students, then he gives some basics to answer the problem, then they have a dialogue. Each person expressed their opinion, sometimes they agreed, sometimes they didn't and sometimes they spoke out loud. When they had reached an agreement on an issue, the priest would dictate it to the students or a student would write it down for the priest.

Sometimes there were differences between them and they could not find agreement, then all existing opinions were written down and in this way the Imam Abu Hanifah school of



thought was established on the basis of deliberation, exchange of opinions and discussion. From here, the imam's students were born who had the ability to carry out research and ijtihad, even though they were still at the stage of learning and seeking knowledge. (Khalil, 2020).

Fiqh among the Abu Hanifah school of thought is the Al-Qur'an, Sunnah, Fatwa of Friends, Qiyas, Istihsan and Ijma'. The original sources used are the Al-Qur'an and the Sunnah, while the others are the postulates and methods for interpreting Islamic law from these two sources.

No historical records have been found to show that Imam Abu Hanifah wrote a fiqh book. However, his opinions can still be traced in their entirety through his students who attempted to disseminate his principles, both orally and in writing. Various opinions of Abu Hanifah have been recorded by his students, including Muhammad bin Hasan Al-Syaibani with the titles Zhahir al-Riwayah and Al-Nawadir. Zhahir Al-Riwayah's book consists of six parts, namely AlMabsuth, Al-Jami' Al-Kabir, Al-Jami' AlShagir, Al-Syiar Al-Kabir, Al-Syiar Al-Shagir, and Al-Ziyadah.

These six parts are found in the book Al-Kafi compiled by Abu Al-Fadi Muhamad bin Muhammad bin Ahmad AlMaruzi (d. 334H). Then in the 5th century Hijriah, the imam Al-Sarkhasi appeared who taught Al-Kafi and gave it the title Al-Mabsuth. Al-Mabsuth is considered the main book in the Hanafi school of thought (Khon, 2015).

Apart from that, the Hanafi school of thought was also preserved by his student, Imam Abu Yusuf, who is also known as the founder of the ushul fiqh of the Hanafi school of thought. He wrote it, among other things, in the books of Alkharaj, Ikhtilaf Abi Hanifah wa Ibn Abi Laila, and other books which are no longer found today. Abu Hanifah's teachings were also preserved by Zufar bin Hudzail bin Qais Al-Kufi (110-158 H). Zufar bin Hudzail was originally one of the hadith expert scholars. Thanks to the teachings he received directly from Abu Hanifah, he later became known as one of the figures of the Hanafi school of thought who used qiyas a lot. Meanwhile, Ibn Al-Lulu was also one of the Hanafi school of scholars who studied directly with Imam Abu Hanifah, Imam Abu Yusuf, and Imam Muhammad bin Hasan Al-Syaibani.

### Maliki School

The Maliki school of thought was founded by Imam Malik bin Anas bin Amir Al-Ashbahi, born in Medina in 93 AH from both parents of Arab descent. His father came from the Dzi Ashbah tribe in Yemen, and his mother was Aliyah bint Syuraik from the Azdi tribe (Khalil, 2020).

Imam Malik studied with the Madinah ulama. The first person to study was Adur Rahman bin Hurmuz. He lived with Abdurrahman for quite a long time and did not mix with other people. He studied with Nafi' Maula Ibn Umar and Ibnu Syihab Azzuhri. His teacher in fiqh was Rabi'ah bin Abdurrahman who is famous as Rabi'ah Ar-Ra'yu. When his teacher acknowledged him in the hadith and gave a fatwa, Imam Malik said: "I did not sit down (to give the fatwa) until seventy teachers from experts in science had acknowledged me that I had the right to occupy that position. (Bik, 1980).

People agree that Imam Malik is the imam in the hadith and is trustworthy in the truth of his history. Teachers, friends and people who came after him agreed on this, so that some

of them said: "The most authentic hadith is the hadith narrated by Malik from Nafi' from Ibn Umar, then Malik from Abu Zinad from A'raj and from Abu Hurairah".

Imam Malik began his studies by studying the history of hadith, studying the fatwas of his friends and this is how he built his school of thought. Imam Malik did not stop there, he studied every science that had to do with sharia science. He had a sharp intuition in assessing people and measuring the strength of their fiqh knowledge. He once said "Knowledge is religion, so look where you take it from, I have met seventy people who said I heard the Messenger of Allah near the pillars of this mosque, the pillars of the Nabawi mosque, but I took none of them. If one of them were asked to look after a house, he would certainly be very trusted, but they are not people who are experts in the transmission of hadith."

In giving a fatwa, Imam Malik will only provide answers to problems that have already occurred and will not address problems that have not yet occurred, even though there is a possibility that they will occur. He was once asked by someone about a problem that had not yet happened, then Imam Malik answered "Ask what has happened, and don't ask what hasn't happened yet."

Imam Malik was very careful in giving fatwas, not wanting to answer questions he didn't know. If he cannot confirm the law of a matter, he will say "I don't know" so that he is free from wrong fatwa, does not rush to answer if asked, and says to the questioner, "Go, I'll see first."

Imam Malik never considered the problems asked of him trivial or difficult, but considered them all difficult, especially regarding halal and haram. He was once asked by someone who said this was a light matter, Imam Malik answered angrily, "There is no light knowledge, have you not heard the word of Allah SWT: "Indeed, we will give you heavy words." Knowledge is all difficult, especially those that will be asked about on the Day of Judgment. Imam Malik was a person who was very brave in expressing his opinion, regardless of whether the authorities were angry with his words (Hasan, 2020).

The basis of Imam Malik's fatwa is the book of Allah, the authentic Sunnah, the amliyah expert of Medina, qiyas and Mashalih murlah or istishlah. The Sunnah taken is from the hadith authorities of Mecca and Medina. The practices taken by Medina experts are the practices of the imams since the time of Abu Bakr and Umar. Hadith that do not apply to their amaliyah are sometimes rejected. Qiyas is used as the basis for a fatwa when there is no explanation in the Koran and Hadith. Meanwhile, it is mashalih murlah for the benefit which is not deemed to be invalid by the syar' and is not stated explicitly in the text. An example of mashalih murlah is the opinion of Imam Malik who followed Umar about a woman who had lost her husband after four years of no news. A woman may marry someone else for her own benefit, not for her husband's lost benefit (Khon, 2015).

Imam Malik's school of thought spread throughout the Hijaz because that is where he was born and developed, also spread in Egypt at the same time as the imam was still alive, in Tunisia, Al-Jazair and Morocco, Torablus and Sudan, and was dominant in Basra and Baghdad from time to time .

The book Al-Muwattha' is one of the main factors for the spread of the Maliki school of thought in Islamic countries. This imam's work has made his school of thought famous as far

as the Islamic world stretches, especially since it was written in an era where it was not easy to do so because of the difficulty in supporting facilities.

### Shafi'i School

The Shafi'i school was founded by Imam Abu Abdillah Muhammad bin Idris bin Alabbas bin Syafi'i from the Quraysh tribe who met his line with the Prophet Muhammad at Abd Manaf. Imam Al-Syafi'i was born in Gaza in 150 AH and died in Egypt in 204 AH. His mother was of Yemeni descent from the Azdi tribe and had great services in educating Imam Syafi'i (Hakal, 2020).

He memorized the Koran when he was only nine years old. He then went to Hudzail, where the people in the village were the most fluent in Arabic. He then studied fiqh with sheikh Muslim bin Khalid Al-Zanji, a Mufti of Mecca, and was allowed to give fatwa. He studied hadith from Sufyan bin Uyainah (Muhaddist of Mecca) and Imam Malik (Muhaddist of Medina). He then met Imam Malik when he had memorized the book Al-Muwattha.

After the caliph Al-Rasyid died in 195 AH, he returned to Iraq for the second time. Iraqi clerics gathered to learn from him. He then dictated his books which were then called qaul qadim. After that he returned to the Hijaz and left for Iraq again for the third time in 198 AH. He stayed here for several months then went to Egypt and dictated his books which were then called qaul Jadid (Khon, 2015).

He continued to live in Egypt until his death in 204 AH and was buried in the cemetery of Bani Abdul Hakam. The Egyptian people venerated him both during his life and after his death. Al-Shafi'i was an imam who preached his own school of thought by traveling and he was a person who wrote his own books and dictated them to his students. This is not known among other imams (Bik, 1980).

Among his students in Egypt was Abu Ya'qub Yusuf bin Yahya Al-Buthi, the most senior student in Egypt. He usually replaced Imam As-Shafi'i in teaching and giving fatwas when he was unable to attend. Apart from him there was also Isma'il bin Yahya Al-Muzani. He was one of the most intelligent students and was considered by the followers of the madhhab to be an absolute mujtahid. This is because he was able to produce brilliant opinions that were different from those of his teacher and had several books, including: AlMuktashar Ash-Shaghir and Al-Jami' Al-Kabir. Apart from that, there are others such as ArRabi' bin Sulaiman Al-Murtadi who narrated the book Al-Umm from Al-Shafi'i. He was a mu'adzin at the Amr bin 'Ash mosque and he was the person who first taught hadith at the Ibn Thulun Mosque.

Imam Al-Syafi'i as a scholar of fiqh, ushul fiqh, and hadith was highly recognized by his contemporary scholars. He is a scholar who collects fiqh rules regularly into his book called Arrisilah. Because of this book he is known as the creator of the science of ushul fiqh. Apart from that, he is also famous as a defender of the sunnah (nashir al-sunnah). He hujjah with the zhahir of the Qur'an and sunnah ahad as long as the narrator is fair, as well as dhabith and muttashil to the Messenger of Allah. He does not require fame, like the people of Iraq. The sources of law used by Al-Syafi'i are the Koran, sunnah, ijma', friends' opinions, qiyas. He rejected the istihsan used by the Iraqi population and the istishlah used by Imam Malik or the amaliah expert of Medina. However, he accepted istidlal.



The Shafi'i school of fiqh book is the book *Al-Umm* which was dictated by Al-Shafi'i to his students in Egypt. This book was printed together with the books *Al-Risala*, *Jima' Al-'Ilmi*, *Ibthal Istihsan*, *Ikhtilaf Malik wa AlSyafi'i*, and *Al-Radd 'ala Muhammad ibn Hasan* (Khon, 2015).

### **Hambali School**

The Hanbali School was founded by Imam Abu Abdillah Ahmad bin Muhammad bin Hanbal bin Hilal bin Asad Asy-Syaibani. He was born in Baghdad in 164 AH and died in the same place in 241 AH. Imam Ahmad bin Hanbal was of pure Arab descent from his father's and mother's lines, belonging to the Syaiban tribe. His grandfather was the mayor of the Sarkhas region, a region in the country of Khurasan. Meanwhile, his father was a warlord in the Muslim army and died when Imam Ahmad was still a minor. He was also raised by his mother and uncle (Khalil, 2020).

He is an expert on hadith and fiqh. In connection with this, Ibrahim Al-Harbi said "I saw Ahmad as if Allah had gathered for him the knowledge of those who came before him and those who came after him. "Imam Al-Syafi'i said when he traveled to Egypt, "I left Baghdad and I did not leave there the most important, most pious and most knowledgeable person more than Ahmad bin Hanbal. "Ahmad bin Hanbal studied fiqh from Imam Al-Shafi'i when he came to Baghdad. Imam Ahmad was the most intelligent student of Imam Al-Shafi'i and was able to carry out *ijtihad* himself. He practices the *Ahad* hadith without reservation as long as the *sanad* is authentic and prioritizes the opinions of friends over *qiyas*.

The basis of the Hanbali school of thought is the Koran, Sunnah, fatwa of friends, *ijma'*, *qiyas*, *istishab*, *maslahah murlahah*, and *sadd alzara'i* (covering the possibility of danger). Imam Ahmad authored the book *Al-Musnad* which contains more than forty thousand hadiths. He has extraordinary powers of memorization. He uses *mursal* hadith and *dha'if* hadith which increase in rank to *hasan* hadith. (Abd. Majid Khon, 2015: 138).

Apart from the four schools above, there are several other schools that have been established, including the *Zhahiri* school which was founded by Imam Abu Sulaiman Dawud bin Ali bin Khalf Al-Ashfahan, better known as Imam Daud AlZhahiri, which was further developed by Imam Abu Muhammad Ali. bin Ahnad bin Sa'id bin Hazm bin Ghalib bin Salih bin Abi Sufyan bin Zaid. Which has the principle that the source of fiqh law is the wisdom of the texts, both from the Qur'an and the Sunnah, there is no room for logic in determining a law. Followers of this school of thought reject *qiyas*, *istihsan*, *dzara'i*, benefit, or logic in any form.

Next there is another Shi'ite *Zaidiyah* school of thought which is attributed to Imam Zaid bin Ali Zainal Abidin bin AlHusain bin Ali bin Abi Talib and Shi'ah *Ja'fariyah* which is attributed to Imam Ja'far Ash-Sadiq bin Muhammad Al-Baqir bin Ali bin Zainal Abidin bin Al-Husain bin Ali bin Abu Talib. Next there is the *Ibadhiyyah* school of thought, a sect of the *Khawarij* group and this group is one of the closest to *Ahli Sunnah wal Jam'ah*, is not too fanatical, and is far from radicalism and is fairer. This school of thought is attributed to Abdullah bin Ibadh AtTamimi (Khalil, 2020).

## Classification of Fiqh Sciences

### Division of Fiqh Knowledge

The science of Fiqh is a collection of rules that covers everything, providing legal provisions for all human actions, both in their own personal affairs and in their relationships as a people with other people. There are several main classifications in the science of fiqh which cover various fields, such as worship, muamalah, munakahat, priast, jinayat, and siyasah. The main sources for classifying the science of fiqh are the Al-Qur'an, the hadiths of the Prophet Muhammad, as well as the opinions of ulama passed down through various classical and contemporary books. These classifications allow a more detailed understanding of the various aspects of life regulated by Islamic law, as well as providing a basis for scholars and legal practitioners to issue fatwas and address various problems in Muslim societies.

### Fiqh of Worship

#### a. Definition of Worship

The word worship comes from Arabic. The original change in the words reads: al anqiyaadu (obedience) and al khudhuu'a (submission). The meaning of "worship" according to the term is explained in the Arabic Encyclopedia, al Wasith, as: Submission to God (Allah) in a way that glorifies Him.

In connection with what is explained above, the ulama generally use the term worship only limited to the meaning associated with specific ritual ceremonies as outlined by the Shari'a. It is through worship that every servant worships and draws closer (bertaqarrub) to Allah. An example is the explanation given by al-Ustadz Ahmad al-Hushary regarding worship, namely: *"Indeed, Allah has prescribed worship which regulates the relationship between servants and their creator, and to teach humans how to relate to and be devoted to their Lord."*

The terminological definition of worship according to monotheism scholars and the hadith of worship is:

According to Jumhur Ulama:

الْعِبَادَةُ هِيَ اسْمٌ جَامِعٌ لِمَا يُحِبُّهُ اللَّهُ وَبِرْضَاهُ قَوْلًا كَانَ أَوْ فِعْلًا جَلِيًّا كَانَ أَوْ خَفِيًّا  
تَعْظِيمًا لَهُ وَطَلَبًا لِمَوَاقِبِهِ

Meaning: *"Worship includes all actions that are liked and approved by Allah SWT, whether in the form of words or deeds, whether overt or hidden in order to glorify Allah and hope for His reward."*

#### b. Source of the Law of worship

The source of the law of worship is the Word of Allah in surah adz-Dzhariyat, verse 56

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

Meaning: *"And I did not create jinn and humans except so that they would serve Me."* (QS. adz-Dzariyat, 51:56)

Furthermore, in surah al-Baqarah verse 21, Allah also says:

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

Meaning: *"O people, worship your Lord who created you and those before you, so that you may be pious"* (QS. al-Baqarah, 1:21)

c. Distribution of Worship

Yusuf Musa explained that worship is divided into five: prayer, zakat, fasting, hajj and jihad. In general, Wahban agrees with Yusuf Musa, only he does not include jihad in the group of mahdhah worship (pure worship), and instead he includes nadzar and kafaraah vows. Wahban's tendency to include vows and nadzar as pure Ibadah is acceptable, because both are very individual and do not have social sanctions.

From these two opinions, it can be concluded that what is meant by pure worship (mahdhah), is a series of worship activities established by Allah SWT, and the form of these activities has been exemplified by His Messenger, and whether they are carried out or not is largely determined by the level of monotheism of each individual. . The forms of mahdhah worship include: Taharah, Prayer, Zakat, Fasting, Hajj. Apart from mahdhah worship, there are other forms outside of mahdhah worship, namely Ghair al-Mahdhah Worship, namely gestures, behavior and actions that are muamalah in nature, such as marriage, economic, civil, jinayat, siyasah and so on.

### Fiqh Muamalah

a. Understanding Muamalah Fiqh

Muamalah Fiqh is one part of Islamic legal issues like others, such as the law of worship, criminal law, judicial law, civil law, law, political law, property use law, and government law. Muamalah Fiqh is a regulation that concerns material or ordinary relations. It is referred to among positive law experts as private law (*al qanun al madani*). Muamalah Fiqh consists of two words, "*fiqh*" and "*muamalah*" that is, etymologically (language), fiqh comes from the word faqiha which means understanding, as in one of the hadiths narrated by Imam Bukhari which means: "Whoever Allah wills becomes a good person by His side, He will surely be given (deep) understanding in religious knowledge."

b. Legal Sources of Muamalah Fiqh

The source of Muamalah Fiqh law is the word of Allah SWT in surah al-Baqarah verse 188:

وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتُدْلُوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنتُمْ تَعْلَمُونَ

Meaning: *"And do not let some of you consume the property of others among you in a false way and (do not) bring (the affairs of) that property to the judge, so that you can consume part of the property of others by (doing) sin. , even though you know."* (QS. Al-Baqarah, 2:188)

As well as the word of Allah in Surah an-Nisa' verse 29:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِّنْكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا

Meaning: *"O you who believe, do not consume each other's wealth in a false way, except by means of commerce that is carried out mutually between you. And do not kill yourselves; Indeed, Allah is Most Merciful to you."* (QS. An-Nisa, 4:29)

c. Distribution of Muamalah Fiqh

In a narrow sense, mu'amalah includes buying and selling, orders (*salm*), pawning, bankruptcy, forgiveness, peace, debt transfer, debt guarantee, trading company, representation, deposit, borrowing, ghasab, syuf'ah (forced buying), *qiradh* (giving capital by sharing profits), cultivating land, renting, *ji'alah* (competition with wages for people who find lost items), opening new land, found items and others related to sharia banking practices 'Ah

**Munakahat Fiqh**

a. Definition of Marriage

Marriage is a sunnatullah that applies to all human beings in order to continue their lives and to obtain offspring, so Islam strongly recommends marriage. This recommendation is expressed in various expressions found in the Koran and Hadith.

According to language, marriage has two meanings, namely the true meaning (*haqiqi*) and the figurative meaning (*majaz*). The actual meaning of "Nikah" is "dham" which means "squeezing", "overlapping" or "gathering", while the figurative meaning is "Watha" which means "coitus" or "Aqad" which means "entering into a marriage agreement". In everyday language use the word "Marriage" is used more in a figurative sense than in its actual meaning, in fact "Marriage" in its actual meaning is rarely used nowadays.

Marriage is a sacred and eternal covenant between a man (future husband) and a woman (future wife) to work together to form a family institution (household) in order to obtain peace of mind, peace of mind and love.

b. Legal Basis for Marriage

The word of Allah SWT in surah an-Nur verse 32:

وَأَنكِحُوا الْأَيَامَىٰ مِنكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ ۚ إِن يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ وَاللَّهُ وَاسِعٌ عَلِيمٌ

Meaning: *"And marry those who are alone among you, and those who are worthy (to marry) of your male servants and your female servants. If they are poor, Allah will enable them with His grace. And Allah is All-Encompassing (His gifts) and All-Knowing."* (QS. An-Nur, 24:32)

Hadith of the Prophet Muhammad SAW: 247

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ لَنَا رَسُولُ اللَّهِ ﷺ: يَا مَعْشَرَ الشَّبَابِ! مَنْ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ، فَإِنَّهُ أَغْضُ لِلْبَصَرِ، وَأَحْصَنُ لِلْفَرْجِ، وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ: فَإِنَّهُ لَهُ وَجَاءٌ. (مُتَّفَقٌ عَلَيْهِ)

Meaning: *"From Abdullah bin Mas'ud ra. He said: Rasulullah SAW said: "O congregation of young people, whoever among you is able to marry, let him marry because indeed marriage is more protective of the genitals. And whoever cannot afford it, let him fast, for indeed fasting is like castration for him." (Mutafaqqun 'alaih)*

#### c. Scope of Munakahat Fiqh

Munakahat fiqh is the science of fiqh which discusses marriage and everything related to it. The scope of munakahat fiqh includes:

1. Marriage Contract: Pillars and conditions for a legal marriage, Procedures for a marriage contract, Marriage Guardian, Mahar, Dowry.
2. Rights and Obligations of Husband and Wife: Rights and obligations of husband towards wife, Rights and obligations of wife towards husband.
3. Polygamy: Polygamy law in Islam, terms and conditions of polygamy.
4. Talak: Definition of talak, Types of talak, Iddah, Reconciliation.
5. Khulu' and Li'an: Definition of khulu' and li'an. Terms and conditions of khulu' and li'an.
6. Hadhanah: Definition of hadhanah. Rights and obligations of hadhanah holders.
7. Subsistence: Definition of subsistence, types of subsistence, husband's obligation to provide subsistence to his wife and children.
8. Inheritance: Inheritance rights of husband and wife, Inheritance rights of children.
9. Iddah: Definition of iddah, Iddah period for women who are divorced, Iddah period for women whose husband dies.
10. Deliberation and Consensus: The importance of deliberation and consensus in domestic life.

#### Mawarist Fiqh

##### a. Understanding Inheritance Law

Islamic inheritance law is the law that regulates everything relating to the transfer of rights and obligations over a person's assets after he dies to his heirs. In the Compilation of Islamic Law, article 171 (a), it is stated that inheritance law is the law that regulates the transfer of ownership rights to inheritance (tirkah) of the heir, determining who has the right to be an heir and how much each person shares.

##### b. Legal Basis of Inheritance

Allah says in surah an-Nisa' verse 7:

لِّلرِّجَالِ مِمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ مِمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ ۖ نَصِيبًا مَّفْرُوضًا

Meaning: *"For men there is the right to share in the inheritance of their parents and relatives, and for women there is the right to share (also) in the inheritance of their parents and relatives, whether a little or a lot according to the division that has been determined."* (QS an-Nisa, 4:7)

Allah says in surah an-Nisa' verse 11:

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ ۚ فَإِنْ كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثُ مَا تَرَكَ وَإِنْ كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ وَلِأَبَوَيْهِ لِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ مِمَّا تَرَكَ إِنْ كَانَ لَهُ وَلَدٌ فَإِنْ لَمْ يَكُنْ لَهُ وَلَدٌ وَوَرِثَتْهُ أَبَوَاهُ فَلِأُمِّهِ الثُّلُثُ فَإِنْ كَانَ لَهُ إِخْوَةٌ فَلِأُمِّهِ السُّدُسُ مِنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ ۚ لِأَبَاؤِكُمْ وَلِأُمَّاتِكُمْ لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفْعًا فَرِيضَةٌ مِنَ اللَّهِ ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا

Meaning: *"Allah has prescribed for you regarding (distribution of inheritance to) your children. Namely: the share of one son is the same as that of two daughters; and if all*



*the children are more than two daughters, then to them two-thirds of the property left behind; if there is only one daughter, then she gets half the property. And for two parents, for each one sixth of the property left behind, if the deceased has children; if the person who dies has no children and he is inherited by his parents (only), then the mother gets one third; if the deceased has several siblings, then the mother gets one sixth. (The distribution mentioned above) after fulfilling the will he made or (and) after paying the debt. (Regarding) your parents and your children, you do not know which of them is closer (of much) benefit to you. This is a decree from Allah. Indeed, Allah is All-Knowing, All-Wise." (QS. an-Nisa, 4:11)*

The words of Rasullullah SAW:

عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَيْسَ لِلْقَاتِلِ مِنَ الْمِيرَاثِ شَيْءٌ. (رواه النسائي)

Meaning: "From Amru bin Syuaib from his father, from his grandfather ra., he said: Rasulullah SAW said: there is not the slightest inheritance for murderers." (HR. an-Nasa'i)

c. Scope of Mawarist Fiqh

Mawaris fiqh is a branch of Islamic jurisprudence that discusses inheritance law. The scope of maharis fiqh includes:

1. *Ashab al-Furudh*:

People who are entitled to receive inheritance based on the provisions of the Koran, without going through a distribution process. Consisting of: Male heirs: husband, father, son, brother, and grandfather. Female heirs: wife, mother, daughter, sister, and grandmother.

2. How to Divide Inheritance

Study inheritance distribution methods based on the Qur'an and Hadith, Understand the faraidh and `asabah systems, Calculate the inheritance share for each heir.

3. Will

Learn about the heir's rights to make a will. Terms and conditions of a valid will, maximum limit of assets that can be bequeathed.

4. Grants

Learn about gifts, namely the giving of property free of charge to other people, the difference between gifts and inheritances, the terms and conditions of valid gifts.

5. Other Issues:

Inheriting property to adopted children, Inheriting property to infidels, Inheriting waqf property.

**Jinayat Fiqh**

a. Understanding Jinayat Fiqh

The word "*jinayat*", according to Arabic, is the plural form of the word "*jinayah*", which means committing a sin. Meanwhile, according to sharia terms, jinayat (criminal act)

means torturing the body so that the perpetrator must be sentenced to qishashh, paying diyat or kafarah. Basically, the meaning of the term jinayah refers to the results of a person's actions. Usually, this definition is limited to prohibited acts. Among the fuqaha, the word jinayah means acts that are prohibited according to sharia'. However, in general, fuqaha use this term only for acts that threaten life, such as beatings, murder, and so on. Apart from that, there are fuqaha which limit the term jinayah to acts which are threatened with hudud and qishashh punishments, excluding acts which are threatened with *ta'zir* punishments. Another term that is equivalent to the term jinayah is jarimah, namely sharia prohibitions which Allah threatens with the punishment of had or *ta'zir*.

#### b. Legal Basis of Jinayat Fiqh

Allah says in surah al-Isra verse 15:

مَنْ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا

Meaning: *"Whoever acts according to (Allah's) guidance, then indeed he does it for his own (safety); and whoever goes astray then indeed he goes astray to his own (harm). And a sinner cannot bear the sins of others, and We will not punish him until We send a messenger."* (QS. al-Isra, 17:15)

Allah's words in surah al-Qashash verse 59:

وَمَا كَانَ رَبُّكَ مُهْلِكَ الْقُرَىٰ حَتَّىٰ يَبْعَثَ فِي أُمِّهَا رَسُولًا يَتْلُو عَلَيْهِمْ آيَاتِنَا وَمَا كُنَّا مُهْلِكِي الْقُرَىٰ إِلَّا وَأَهْلُهَا ظَالِمُونَ

Meaning: *"And your Lord does not destroy cities, before He sends in their capitals an apostle who recites Our verses to them; and never (nor) did We destroy cities; unless the inhabitants are in a state of injustice."* (QS. al-Qashash, 28:59)

Allah says in surah an-Nisa verse 93:

وَمَنْ يَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا

Meaning: *"And whoever kills a believer intentionally, the reward will be Jahannam, he will remain eternal in it and Allah will be angry with him, and will curse him and prepare a great punishment for him"*. (QS. an-Nisa, 4:93)

#### c. Scope of Jinayat Fiqh

1. Hudud Crimes: ((Zina: The act of sexual intercourse between a man and a woman who is not a muhrim), (Qadzif: Accusing another person of adultery without valid evidence.) (Drinking Khamar: Consuming intoxicating liquor.) Stealing (Sariqah): Taking other people's property secretly without rights., (Robbery (Hirabah): Taking other people's property by means of violence or threats.))
2. Crimes of Qishash and Diat: Murder: Killing another person on purpose, Assault: Injuring another person's body on purpose.
3. Ta'zir Crime: A crime that is not included in the categories of hudud and qishash. For example: Fraud, insults, immoral acts, security disturbances

4. Other Crimes: Apostasy: Leaving the Islamic religion. Immoral acts that are not included in the hudud category.

### Siyasa Fiqh

#### a. Understanding Siyasah Fiqh

The term Siyasah Fiqh is an Idhafi tarkib or compound sentence consisting of two words, namely fiqh and siyasah. Etymologically, fiqh is a mashdar form of tashrifan, the words faqiha-yafqahu-fiqihan, which means deep and accurate understanding so as to understand the purpose of (certain) speech and/or actions. Meanwhile, terminologically, fiqh is more popularly defined as follows: The science of sharia laws which are of an action nature that is understood from its detailed arguments.

Al-Siyasah comes from the word سياسة يسوس سس which means to organize, control, manage or make decisions. Terminologically, as stated by Ahmad Fathi Bahatsi, siyasah is managing the benefit of humanity in accordance with sharia'. Another definition is that Ibn Qayyim in Ibn 'Aqil states: "Siyasah is all actions that bring humans closer to benefit and further from evil, even though the Messenger of Allah did not determine it and even Allah did not determine it."

With regard to state life, the Al-Qur'an, within certain limits, does not provide understanding, the Al-Qur'an only enshrines values, and so does the Al-Sunnah. Several words of Allah and sayings of the Prophet were put forward which were considered to be related to matters of Fiqh siyasah, either directly or indirectly. Apart from that, it is quoted from several scholars' opinions regarding siyasah Fiqh

#### b. Legal Basis of Siyasah Fiqh

With regard to state life, the Al-Qur'an, within certain limits, does not provide understanding, the Al-Qur'an only enshrines values, and so does the Al-Sunnah. Several words of Allah and sayings of the Prophet were put forward which were considered to be related to matters of Fiqh siyasah, either directly or indirectly. Apart from that, it is quoted from several scholars' opinions regarding siyasah Fiqh

The necessity of resolving ijthadiyah problems with deliberation is the Word of Allah in surah as-Shura verse 38:

وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَى بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ

Meaning: *"And (for) those who accept (obey) the call of their Lord and perform prayer, while their affairs are (decided) by deliberation between them; and they spend part of the sustenance that We have given them."* (QS. as-Shura, 42:38)

The obligation to fulfill mandates and establish laws fairly. The word of Allah in surah an-Nisa verse 58

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ ۚ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ ۗ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا

Meaning: *"Indeed, Allah orders you to convey trust to those who are entitled to receive it, and (orders you) when establishing laws between people, so that you determine them*

*fairly. Indeed, Allah will give you the best teaching. Indeed, Allah is All-Hearing, All-Seeing."* (QS. an-Nisa, 4:58)

The obligation to obey Allah and the Messenger of Allah and ulil amr (holders of authority). God's word in surah an-Nisa verse 59:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

Meaning: *"O you who believe, obey Allah and obey (His) Messenger, and the ulil amri among you. Then if you have different opinions about something, then return it to Allah (the Qur'an) and the Messenger (sunnah), if you truly believe in Allah and the Last Day. That is more important (for you) and the consequences are better."* (QS. an-Nisa, 4:59)

c. Scope of Siyasah Fiqh

The scope of siyasah fiqh is grouped into three main parts, namely:

1. Legislative politics (siyasah dusturiyyah). This section includes an examination of the enactment of legislation (tasriyyah) by the legislative institution, justice (qadla'iyah) by the Judiciary institution, and government administration ('idariyyah) by the bureaucracy or executive
2. Foreign policy (siyasah dauliyyah). This section covers civil relations between Muslim citizens and non-Muslim citizens. This section also includes the issue of the politics of war (siyasah harbiyyah), which regulates the ethics of war, the basics of being permitted to fight, prisoners of war, and ceasefires.
3. Financial and monetary politics (siyasah maliyyah), which, among other things, discusses state financial sources, state expenditure and expenditure items, international trade, public interests or rights, taxes and banking

## CONCLUSION

Mazhab, which literally means "path" or "place of going," is a collection of mujtahid opinions that encompass the unified and inseparable laws of Islam. The typology of schools in Islam functions as a path or guideline formed by mujtahids to solve the problems of the people based on the Al-Qur'an and Hadith. The madhhab is divided into two categories of law: mahdlah laws that are fixed, such as prayer and fasting, and ghiru mahdlah laws that are flexible and can be adapted to local situations, such as buying and selling laws. Schools are seen as practical guides for Muslims to carry out religious teachings correctly, and the four main schools that are recognized include Hanafi, Maliki, Shafi'i, and Hanbali. Each school of thought was developed by an Imam who used ijihad methods such as qiyas and ijma to formulate Islamic law. The existence of these schools of thought is very important to avoid confusion in implementing Islamic law, although Muslims are expected to remain careful in following a school of thought. The science of fiqh is a set of rules that covers all aspects of human life and provides legal provisions for human actions, both personal and social matters. Fiqh is divided into several main areas such as worship, which involves special rituals to draw closer to Allah; muamalah, which regulates material and business relations; munakahat, which discusses marriage and the rights and obligations of husband and wife; Mawarist, who

regulates the distribution of inheritance in accordance with Islamic law; and jinayat, which deals with violations of the law with certain penalties. This division helps ulama in giving fatwas and dealing with various problems in Muslim society, with the main sources being the Koran, hadith and ulama opinions.

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