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THE DYNAMICS OF ISLAMIC JURISPRUDENCE IN THE EYES OF CONTEMPORARY MUSLIMS

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ABSTRACT

The emergence of sects and their diversity in Islam is caused by the differences in thought and visions of those who follow these sects. When the differences between the followers of these sects is limited to a mere difference of views on this or jurisprudential issue, it is a disagreement or an acceptable difference. Because there is more than one opinion on one jurisprudential issue, so whoever works with this opinion on the issue, his action is permissible. And, whoever works on the same issue with another thought, his movement is also acceptable, and this is from the capacity of Islam and its mercy to the nation. By examining several books related to the views of the ulama on the schools of thought, it has opened the way for us to verify. The article carried out a descriptive analysis approach and a comparative study of the opinions of scholars in different schools of thought and the fatwas issued by our official fatwa institutions. The article find the fanaticism of the sects is one of the causes of the nation's weakness. So, its unity was torn, and its humiliation intensified for the people. And that, they agree on what they agreed upon of the fixed principles, although various problems arise from time to time.

Keywords: Islamic Jurisprudence; Madhab; and Muslim Scholars;

ABSTRAK

Munculnya mazhab fikih keragamannya dalam Islam disebabkan oleh perbedaan pemikiran dan pandangan dari mereka yang menganut mazhab-mazhab tersebut. Ketika perbedaan antara penganut mazhab ini terbatas pada perbedaan pandangan tentang masalah fikih ini atau itu, itu adalah perbedaan pemahaman dalil atau perbedaan pemikiran dapat diterima; Karena ada lebih dari satu pendapat dalam satu masalah fikih, maka siapa pun yang mengamalkan pendapat ini dalam masalah tertuntu, tindakannya diperbolehkan, dan siapa pun yang mengerjakan masalah yang sama dengan pemikiran lain, amalannya juga diterima, sesuai dengan kapasitas keilmuan yang ada, Islam dan rahmatnya bagi bangsa. Dengan menelaah beberapa kitab yang berkaitan dengan pandangan ulama tentang mazhab, telah membuka jalan bagi kita untuk memverifikasi. Kami melakukan pendekatan analisis deskriptif dan studi komparatif pendapat ulama di berbagai aliran pemikiran dan fatwa yang dikeluarkan oleh lembaga fatwa resmi kami. Kami menemukan Fanatisme sekte adalah salah satu penyebab kelemahan bangsa, sehingga persatuannya terkoyak, dan penghinaannya meningkat untuk rakyat. Dan

bahwa mereka menyetujui apa yang mereka sepakati tentang prinsip-prinsip tetap yang tidak berubah walaupun berbagai macam persoalan datang dari masa ke masa.
Kata Kunci: Fikih; Mazhab; dan Ulama Kontemporer;

Introduction

The difference is only in the branches of jurisprudence. As for the principles of religion and the known components of the faith are necessary, it is not permissible to differ in them, and no one among the Sunnis discussed them. And whoever can know the evidence and derive rulings from them has to follow what was authenticated on the authority of the Messenger of God, PBUH, whether it was mutawatir or not. The disagreement of the four imams in many legal rulings puzzles me: Is it that someone who follows one of the four madhabs must follow it alone in all the sentences? For example, I follow the Maliki madhab, and according to the Malikis, whoever eats forgetfully during the day in Ramadan has to make up for it. Still, other schools of thought do not have to make up for it, so will I be a sinner if I don't make up? Although there is a difference in many provisions [1].

Scholars differ for several reasons, so each follows what his diligence has led him to in the issue. The hadith may be correct for some of them and not accurate for others. For other reasons that we have explained a part of in Fatwa No.: 26350.[2] Also, review the book Raising the Blame on the Notable Imams by Sheikh Al-Islam Ibn Taymiyyah. It is helpful in this matter, and the four imams are among the notables of this nation the most knowledgeable. However, it contradicts the established Sunnah of the Prophet; may God bless him and grant him peace as he abandons his madhhab and continues the Sunnah. It is permissible for a person who follows a specific madhhab to follow a madhhab other than the madhhab of his imam in matters of jurisprudence unless he intends to follow the concessions as indicated in Fatwa No. 128687.

Concerning your issue, the most correct in our view is the majority's view, unlike Malik - may God have mercy on him - which is that whoever eats or drinks forgetfully completes his fast and does not have to make up for it, for the hadiths indicating that. So it is, as we mentioned. The Dar Al-Iftaa demonstrated the wisdom of the plurality of

[1] محمد العربي القروي, *الخلاصة الفقهية على مذهب السادة المالكية* (منشورات محمد علي بيضون، دار الكتب العلمية, 2009), https://books.google.ws/books?id=OzbrAQAACAAJ, 77.

[2] *مجموعة الفتاوى لشيخ الإسلام ابن تيمية - ج 4 - مفصل الاعتقاد* (IslamKotob, n.d.), https://books.google.co.id/books?id=NDlHCwAAQBAJ.

jurisprudence schools, intending to make Islamic Sharia applicable at all times and places and in all cases and for all persons. [3] In writing this article, it examined the book entitled. Manahij al-Fiqhiyah al-Mu'asirah, written by Abdullah bin Husain al-Rarj, explains the issue of doctrine and adherence to the doctrines of the four imams and not deviating from them: constituted a great controversy in the contemporary reality, and the reason for this is that this issue overlaps with many systematic universal issues, such as fatwas, ijtihad, imitation, and following, and so on. In addition, the article also reviews a book entitled "The evolution of Fiqh: Islamic law and the Madh-habs, written by Dr. Abu Ameenah Bilal and Philips. This book explains the compilation of law, the development of contemporary fiqh and solutions, and given in contemporary.

Methods

We conducted a discussion using a descriptive analysis approach after collecting data and conducting a comparative study of the opinions of the scholars about the existing and extinct schools of fiqh. After analyzing the fatwas and views of the scholars comparatively, conclusions are drawn. This research was descriptive and tends to use analysis. Process and meaning (subject perspective) were more highlighted in this qualitative research. The theoretical basis was used as a guide so that the research focused on the facts that occurred in various dimensions of space and time.

Finding and Discussion

Issues of Islamic Law were Divided into Two Parts

We find that in dealing with contemporary problems, one should use takhrij fiqh carried out by the scholars of the school so that it can make it easier for them to make fatwas on current problems. The first: are the issues on which Muslims are agreed, such as the number of obligatory prayers, determining the month of Fasting, the direction of the qiblah, the place of pilgrimage, the prohibition of alcohol, fornication, and usury, and other things that constitute the identity of Islam. Where the forensic evidence was revealed in it definitively, there is no possibility to deny it.[4]

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[3] حسين، سيد عبد الله et al., *المقارنات التشريعية: بين القوانين الوضعية المدنية والتشريع الإسلامي : مقارنة بين فقه اقانون الفرنسي ومذهب الإمام مالك بن أنس ...*, المقارنات التشريعية: بين القوانين الوضعية المدنية والتشريع الإسلامي : مقارنة بين فقه اقانون الفرنسي ومذهب الإمام مالك بن أنس (دار السلام للطباعة والنشر والتوزيع والترجمة, 2001), 115, https://books.google.co.id/books?id=Pg_YAAAAMAAJ.

[4] Nasrun Haroen, *Ushul fiqh* (Jakarta: Logos, 1996).

Second: the jurists' issues differed; Because the God Almighty made the evidence speculative and probable for more than one understanding. She added in research for the house on "the wisdom of the plurality of schools of jurisprudence," and the whole Sharia might have been one section agreed upon, and there is no dispute about it.But, God the Almighty decreed that. Because this religion is the last word of God Almighty to the worlds, and it is the previous covenant that God entrusted to His creation, and this section was evidence and witness to the flexibility of Islamic Sharia and its validity for application in every time and place and all cases and all persons.

The Prophet acknowledged the difference in understanding the possible evidence when he said: "None of you prays the afternoon prayer except in Banu Qurayza." Among the Companions who refused to pray the afternoon prayer until after arriving at Banu Qurayza after Maghrib. By the apparent meaning of the text, and some of them understood from the text the initiative and not to be late, so he prayed the afternoon prayer on the way before the Maghrib azan. Acting on the spirit of the text and its meaning, which are two natures in the origin of the human soul (adhering to the apparent meaning of the text, and taking in its spirit and purpose), the Prophet did not deny any of the two groups. The difference of my nation is mercy." If the evidence in this section were conclusive, the scholars would not differ, but the wisdom of God Almighty wanted to bring it down, probable and speculative. Ease of creation and facilitation of the nation, and that was one of the advantages of the Islamic religion.[5]

The house clarified that if conflict and disagreement appeared among some Muslims who did not understand these high meanings of the philosophy of Islamic law in the dispute and that it is a mercy. Then, they began to deal with presumptive issues with the policy of the single opinion and the definitive doctrine that no other is permissible. And, they make their opponents mistaken, innovators or immoral, and all of that hyperbole. The article also found that the development of fiqh and fatwa experienced a setback due to the lack of government support and the desire of the community to revive Islamic fiqh which was rich in legal thought.

Sheikh Saad Al-Saber

[5] H.T. Yanggo, Universitas Islam Negeri (UIN) Syarif Hidayatullah (Jakarta), and Universitas Islam Negeri (UIN) Syarif Hidayatullah (Jakarta), *Masail Fiqhiyah: Kajian Hukum Islam Kontemporer* (Angkasa, 2005), https://books.google.co.id/books?id=xw7KZwEACAAJ.

First, as they mentioned, they differed in the branches, not in the origins. The difference in the components is that there is a legal rule that the issues in which disagreement or ijtihad are justified have no evidence. No evidence made the difference due to the total discretion of an imam from among the imams. Among the matters that led to the disagreement was the lack of proof of hadith with an imam or that the hadith did not reach an imam without an imam, so the difference occurred in this issue. There is also an assortment of fatwas and opinions for the imam. Imam Ahmad has three, four, five, or six sayings, but more than that in one issue [6].

Al-Shafi'i - may God have mercy on him - has the old and the new. The article find that the narrations according to the Hanafis are many and varied, as well as those of the Maliki - may God have mercy on our imams. They do not disagree about something in which there is conclusive evidence, but they differ about something in which there is implicit evidence and not definitive, so they strive. For the one who does not have ablution, and there is no ablution for the one who does not start with the name of God." This addition in this hadith is weak, so the Hanbalis infer that it is obligatory. The majority said in the Sunnah the most correct and correct saying. We do not say that the Hanbalis disagreed and used the weak expression, but the conditions for inference with the weak hadith and the Hanbali school of thought foundations are known. Why were they used? Although they say Marjoh in this matter. So it is an issue that revolves around diligence in implementing weak hadiths and not implementing weak hadiths in implementing the principles of the madhhab.

The Hanafi madhhab has origins and the Maliki, Shafi'i, and Hanbali madhhabs. The difference in these principles among the sects made them differ. Their differences are a mercy from God - the Mighty and Sublime - if people are carried on one sect and one opinion, it would not have expanded for us, and they would have fallen into blindness, but this is a mercy from God - the Almighty - also indicating the capacity of this religion that everyone works with his knowledge and rules, thinking works. In it, he deduces for the nation from the divine scholars whom God has given understanding and the four imams, so they deduce and bring out the rules; That is why al-Shafi'i - may God

[6] Maḥmūd Ḥamdī Zaqzūq and Egypt, eds., *Mawsūʻat Al-Ḥaḍārah al-Islāmīyah*, Silsilat Al-Mawsūʻāt al-Islāmīyah al-Mutakhaṣṣiṣah 4 (al-Qāhirah: Jumhūrīyat Mṣr al-ʻArabīyah, Wizārat al-Awqāf, al-Majlis al-Aʻlá lil-Shuʼūn al-Islāmīyah, 2005).

have mercy on him - brought the nation with the greatest and best of matters. He wrote this book, which is the knowledge of the principles of jurisprudence, the book (The Message) - may God have mercy on him. Where did al-Shafi'i bring it from? Because he studied with Imam Abu Hanifa (Muhammad bin Hassan), a Malik and Al-Shafi'i read Ali Malik, and Al-Shafi'i met Imam Ahmad and sat with him. They all praise and compliment each other, so the total of these mixed ideas Al-Shafi'i acquired from God and then from these councils and then went out to the nation. This is the knowledge God called to grant him, so God the Almighty gave him his book, the Risala, one of the best, most beautiful, and most honorable of the sciences that were written. And, it is the science of the principles of jurisprudence. So, the issue in it is good for the nation, and it is a blessing for the government and indicates that the religion is not stagnant and that the texts are actions and thoughts for those who have the rules that make the faith not stop at a calamity. Calamities and now banking banks have mishaps, rulings, and letters that come out, praise be to God, and all of these refer to the foundations and principles of the debt, and orders are derived from them [7].

If we go back in memory to the early beginnings of Islam, which was the real starting point for the Islamic nation towards building its renaissance, culture, intellectual, jurisprudential, creed, and other doctrines. The article find that these beginnings, in their positive aspects, will illuminate current path towards the practical unity of the nation.

In this regard, it is not the purpose to make a historical account of some facts and events, but this particular article would only like to mention some essential points in this field. The first fact is the reality of the differences between human beings. God created different people in their thinking and many worldly matters. This naturally results in people differing perceptions and views in many worldly and religious cases alike. The Holy Qur'an confirmed this fact in the Almighty's saying: "And if your Lord had willed, He would have made people one community, and they will still differ. Except for those on whom your Lord has mercy.

This difference or diversity is a positive element, and it would enrich human life on the material and mental levels and push people to search for the best ways to

[7] Zaqzūq and Egypt, *Mawsū'at Al-Ḥaḍārah al-Islāmīyah*.

improve their lives in all fields. The second of these facts is the legitimacy of ijtihad in Islam. If Islam recognizes the reality of the difference between human beings, it at the same time also acknowledges the consequences that this entails represented in different visions, perceptions, and jurisprudence.

The legitimacy of ijtihad in Islam becomes clear in the Prophet's hadeeth; peace and blessings are upon him when Muadh bin Jabal sent a judge to Yemen. He asked him: How do you judge if a judgment is presented to you? Muadh responded that he would think according to the Book of God, and if he does not find it, then it is in the Sunnah of the Messenger of God. So the Prophet, may God's prayers and peace be upon him, approved it. Since that time, ijtihad, applying reason and thought in deriving legal rulings, has become an established Islamic principle that must be adhered to. No one, whoever he is, may close this door, as happened in some periods of Islamic history. [8]

The third fact is represented in the proportion of the jurisprudence of jurists and theologians. Since the beginning of Islamic thought, in response to the requirements of renewed life in the Islamic society and in keeping with all changes in time and place, the madhabs of Islamic jurisprudence arose, none of which claimed what it brought was the absolute truth.

Hence the saying of Imam al-Shafi'i: "Our opinion is right and maybe wrong, and the opinion of others is wrong and maybe right.". " It was said to him: "O Abu Hanifa, this fatwa is the truth about which there is no doubt." He said: "I do not know; perhaps it is the falsehood in which there is no doubt." It is known that Imam Malik bin Anas disagreed with the proposal of the Caliph Abu Jaafar Al-Mansur. After him, Al-Mahdi and Al-Rasheed obligated all Islamic countries to his book "Al-Muwatta" - a book in hadith and jurisprudence together; al-Rasheed tried to make it a law and attached a copy of it to the Kaaba for people to teach it All of them. Still, Imam Malik did not accept that and forbade it to make it easier for people to decide independently.

None of these sects differed in any of the constants of Islam, and the differences focused on subsidiary matters that are subject to ijtihad. It is a legitimate matter, and there is no harm in it. However, Islam encouraged ijtihad by giving one reward to the erring mujtahid and two prizes for the erring.

[8] Zaqzūq and Egypt.

In addition to the schools of jurisprudence, there are theological schools of thought related to the explanation and interpretation of matters of faith, as is evident in the doctrines of theologians. The accepted schools of thought in this field agree with the principles. Still, they may differ in the interpretation of some issues that do not represent - in our opinion - any prejudice against the constants of the Islamic faith. Of course, some extremist trends that have departed from some of the constants of the religion are not included in this framework.

The fourth fact is represented in the prohibition of mutual takfir among Muslims. The Prophet, may God's prayers and peace be upon him, warned against one of us atone for the other, so he said: "Any man who says to his brother, 'O unbeliever,' then one of them fulfills it." Hence, it is not permissible for any sect to expiate the adherents of the other sect, and it is considered the only madhhab that has reached the absolute truth. Therefore, these doctrines are left to God alone, as stated in the Noble Qur'an: "Those who believe, and those who are Jews, and the Sabians, and the Christians, and the Magi, and those who are polytheists, God will separate them on the Day of Resurrection. God is witness to all things."

About the Schools of Jurisprudence in Islamic History

Although God the Almighty described the Islamic nation as "Your nation is one nation, and I am your Lord, so worship Me" in the Holy Qur'an and stressed the importance of unifying the word. The scholars of jurisprudence throughout the early Islamic centuries found that the difference in understanding and inference does not depart from the legal rule set by the Lord. Glory be to Him, during the previous verse, which resulted in their differing sects of jurisprudence.

The officially recognized sects in the Organization of the Islamic Conference are the Hanafi, Maliki, Shafi'i, Hanbali, Ja'fari, Zaidi, Ibadi, and Dhahiri, which begin in the final statement of the Extraordinary Islamic Summit Conference held in Makkah Al-Mukarramah, December 2005 A.D. It is permissible to atone and deny his blood, honor, and money. The most prominent features of these schools of jurisprudence are as follows:[9]

[9] Wahba az-Zuḥailī, *al-Fiqh al-islāmī wa-adillatuhū: aš-šāmil li-ʾl-adilla aš-šarʿīya wa-ʾl-ārā al-maḏhabīya wa-ahamm an-naẓarīyāt al-fiqhīya wa-taḥqīq al-aḥādīṯ an-nabawīya wa-taḫrīğihā mulḥaqan bihī fahrasa alfābāʾīya šāmila li-ʾl-mauḍūʿāt wa-ʾl-masāʾil al-fiqhīya. Ǧuzʾ 11: al-Fahāris al-ʿāmma:*

Hanafi school. It is attributed to Imam Abu Hanifa al-Numan bin Thabit bin al-Taymi al-Kufi, born in the year 80 A.H. Mansur imprisoned him for his rejection and died in the year 150 AH. The Maliki school of thought. It is attributed to Imam Abu Abdullah Malik bin Anas bin Abi Amer Al-Asbahi, he was born in Madinah in the year 93 A.H. He sought knowledge as a young man, so he took from Nafi' the mawla of Abdullah bin Omar and others. He died in Medina in 179 AH and was buried in Baqi.'

Shafi'i school of thought. It isAttributed to Imam Abu Abdullah Muhammad bin Idris al-Qurashi al-Shafi'i. He was born in the year 150 AH in Gaza, and then his mother returned him to Mecca at the age of two years. He died in the year 204 AH at the age of fifty-four years. Hanbali school of thought. It isattributed to Imam Ahmad bin Hanbal bin Hilal Al-Dhuhli Al-Shaibani. He was born in Iraq in Baghdad in the year 164 AH and moved between the Hijaz, Damascus, and Yemen.

Zahiri Madhab. The sect originated in Baghdad in the middle of the third century A.H. And, it is attributed to Imam Dawood bin Ali Al-Zahiri, but the one who showed it and raised it was Imam Ali bin Hazm Al-Andalusi. He is considered the fifth Sunni sect. Ibadhi madhab. The Ibadi sect appeared in the first century A.H. in Basra. It is the oldest Islamic sect at all. Abd al-Salam al-Dawlan published it, and the name came from the Umayyads and attributed it to Abdullah bin Abad, a follower of a contemporary of Muawiyah who died in the late days of Abdul Malik bin Marwan. The name goes back to the positions Theological, dialectical and political, which Abdullah bin Abad was famous for.

Jaafari madhab. It is called "Imamiya" and "Twelver," which is attributed to Imam Abu Abdullah Jaafar bin Muhammad Al-Baqir bin Ali Zain Al-Abidin bin Al-Hussein bin Ali bin Abi Talib. He was born in 83 A.H. He is the sixth imam of the Twelver Shiites. He resided in Medina and then entered the city. Iraq remained in it; the imam died in the tenth year of Al-Mansur's rule in 148 AH and was buried in Al-Baqi'. Zaydi sect. Zaydism, one of the Shiite sects, goes back to Zaid bin Ali Zain Al-Abidin bin Al-Hussein bin Ali bin Abi Talib, born in 75 A.H. and died year 122 AH. They differ with the Ja'fari in their rejection of the inheritance of the imamate and believe that everyone who meets the conditions of the imamate is an imam.

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fahrasa alfabāʾ ỹia šāmila li-ʾl-āyāt wa-ʾl-aḥādīṯ wa-ʾl-mauḍūʿāt al-fiqhīya, Nachdr. der vierten verb. Ausg (Dimašq Bairūt: Dār al-fikr, 2002).

Disappeared Sects

But these eight sects are not the only sects. The methods of jurisprudence were not limited to the eight sects. Instead, several companions, followers, and scholars were known for their distinctive ways in jurisprudence. The Mujtahids and their imitators in the Muhammadan Sharia, he said that there are 18 schools of jurisprudence affiliated with the Sunnis and the community, other than the Shiite madhabs; he arranged them historically as follows:[10] The madhab of Abdullah bin Masoud, may God be pleased with him, who died in 32 A.H. The madhab of Aisha, may God be pleased with her, who died in 57 A.H. The madhab of Abdullah bin Omar, may God be pleased with him, who died in 73 A.H. The madhab of Omar bin Abdul Aziz bin Marwan bin Al-Hakam, who died in 101 AH. The madhab of Mujahid Ibn Jabr, who died shortly after the first hundred Hijri. The popular madhab of Amer bin Sharaheel died shortly after the first hundred Hijri. The madhab of Ata Ibn Abi Rabah, who died in 114 A.H. The madhab of Suleiman bin Mahran Al-Amash, who died in 148 A.H. The madhhab of Imam Abu Hanifa, who died in 150 AH. The madhab of Sufyan al-Thawri, who died in 161 AH. The madhab of Imam Al-Layth Ibn Saad, who died in 175 AH. The madhab of Imam Malik bin Anas, who died in 179 AH. The madhab of Sufyan bin Uyaynah, who died in 198 AH. The Madhab of Imam al-Shafi'i, who died in 204 AH. The madhab of Ishaq bin Ibrahim bin Rahwayh, who died in 238 AH. The madhhab of Imam Ahmad bin Hanbal, who died in 241 AH. The madhab of Imam Dawood bin Ali Al-Zahiri, who died in 270 A.H. The madhab of Muhammad bin Jarir al-Tabari, who died in 310 AH.

Al-Dhahabi added in the biography of the nobles: The principle of Abd al-Rahman ibn Amr al-Awza'i, who died in 157 AH. Al-Dhahabi said, "Al-Awza'i had an independent madhhab with which the jurists of Syria worked for some time, and the jurists of Andalusia for some time, then art."[11]

There are also the two Shiite sects, "Jaafari and Zaidi," and the Ibadhi sect mentioned above. Most of these sects have disappeared with time. They are no longer used, either due to the loss of the books and writings of his imams, or because the sect's

[10] Yelmi Eri Firdaus, "THE PERISHED MADHHABS AND THEIR IMAMS IN HISTORICAL REVIEW" 3, no. 2 (2021).

[11] Firdaus.

followers were far from it and left it, or because it was combined with another denomination, and only the eight who are working now remain. [12]

First: The four schools of thought are attributed to the four imams, Imam Abu Hanifa, Imam Malik, Imam al-Shafi'i, and Imam Ahmad. The Hanafi school of thought is attributed to Abu Hanifa and the rest of the schools. Second: These imams took fiqh from the Qur'an and Sunnah, and they are diligent in that. Meanwhile, the mujtahid is either right, he has two rewards, the reward for his diligence and the compensation for his injury, or he is mistaken, he will be rewarded for his perseverance and excused for his mistake [13]. Third: The one who can derive from the Book and the Sunnah takes from them as he took before him, and he is not justified in following what he believes the truth to be contrary to. Instead, he takes what he believes to be accurate. And, it is permissible for him to follow what he is unable and in need of.[14] Fourth: He who cannot elicit deduction is permissible to imitate someone whose self-confidence is reassured by imitating him. He asks until he obtains peace of mind if he is not confident. Fifth: It is clear from the preceding that you do not follow their sayings under all circumstances and times. Because they may err, the truth will follow from their expressions on which the evidence is based; committee fatwas 5/28.[15]

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Whoever is qualified to derive rulings from the Qur'an and the Sunnah and can do so, even with the help of the jurisprudential wealth that we have inherited from the previous scholars of Islam, he will have that;[16] to act upon it in himself, and to settle disputes with it, and to issue fatwas to those who ask for it, and whoever is not qualified for that, then he must ask Trusted trustees to know the ruling from their books and act upon it without being restricted in his question or reading to a scholar of the four schools of thought, but rather the people returned to the four for their fame and the

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[12] *مجموعة الفتاوى لشيخ الإسلام ابن تيمية - ج 4 - مفصل الاعتقاد*, 97.

[13] عرفج، عبد الإله بن حسين and Ḥ.Ā. ʻAwnī, */ المناهج الفقهية المعاصرة :: عرض وتحليل* (Āfāq lil-Nashr, 2015), 67, https://books.google.co.id/books?id=2StWAQAACAAJ.

[14] Muḥammad ʻAbd al-Muʻizz Biṭṭāwī, *Falsafat Al-Akhlāq Fī al-Sharīʻah al-Islāmīyah: Dirāsah Fī ʻilam Qawāʻid al-Fiqh*, al-Ṭabʻah al-ūlá (ʻAmmān: al-Maʻhad al-ʻĀlamī lil-Fikr al-Islāmī, Maktab al-Urdun, 2018).

[15] عبد الرحمن الحاج, "التأصيل الفقهي في الاجتهاد الحديث: تطويع الفقه لمقتضيات العصر," *Journal of Islamic Ethics* 3, no. 1–2 (December 27, 2019): 64–89, https://doi.org/10.1163/24685542-12340032.

[16] (دولة الكويت، وزارة الأوقاف والشئون الإسلامية, *الموسوعة الفقهية*, v. 40 ,كويت وزارة الأوقاف, 2008), 29, https://books.google.co.id/books?id=gn4etQEACAAJ.

control of their books and their spread and availability for them. And whoever says that it is obligatory for the educated is mistaken and has a bad opinion of the educated in general, and he has narrowed it down widely.[17]

Whoever says that imitation is limited to the four well-known schools of thought is also mistaken. He has narrowed it down too broadly without evidence. There is no difference concerning the illiterate between a jurist from the four imams and others such as Al-Layth bin Saad and Al-Awza'i and the like among the jurists) Fatwas Al-Lajnah 5/41.

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None of them called for his sect, nor did he fantasize about it, nor did he obligate others to work with it or a specific denomination. Instead, they called for action in the Qur'an and the Sunnah. They explained the texts of the religion. They demonstrated its rules and forged them and gave fatwas on what they asked about without obligating any of their students or others with their opinions. Instead, they blame the one who did that, and they order that their statement be ignored if it goes against the correct hadeeth, and they say, "If the hadith is authentic, then it is my creed." May God have mercy on them all.[18]

No one has to follow a particular madhhab of these madhhabs. Instead, he must strive to know the truth if possible or seek help from God, and then with the wealth of knowledge that the predecessors of Muslim scholars left for those who came after them, they made the path of understanding and applying the texts easy for them. Therefore, whoever is not able to derive rulings from textbooks and the like for a matter that prevents him from doing so, should ask the trusted scholars about what he needs from the judgments of the Shari'ah because of the Almighty's saying: "Ask the people of remembrance if you do not know."

Fatwas of the Standing Committee 5/56. The madhab of Imam Abu Hanifa, may God have mercy on him, may be the most prevalent sect among Muslims, and perhaps one of the reasons for this is the adoption of this sect by the Ottoman caliphs. They

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[17] محمد عميم الإحسان المجددي/البركتي البنجلاديشي, *قواعد الفقه في فقه الإمام أبي حنيفة النعمان* (دار الكتب العلمية, 2020), 111, https://books.google.co.id/books?id=1nK0DwAAQBAJ. and محمد أحمد الحقاني الأفغاني

[18] Rasyid Al-Hafizh, . Fachrul Rozy, and Zaim Rais, "USUL AL-FIQH: ITS EPISTEMOLOGY, PURPOSE, AND USE," *DIKTUM: Jurnal Syariah Dan Hukum* 19, no. 1 (July 31, 2021): 1–15, https://doi.org/10.35905/diktum.v19i1.1529.

ruled the Islamic countries for more than six centuries. This does not mean that the madhhab of Abu Hanifa, may God have mercy on him, is the most correct of the sects or that everything from jurisprudence is correct. Instead, it is like other schools of thought in it is right and wrong, and the believer is obligated to follow the truth and what is right regardless of who says it.[19]

Conclusion

The plurality of Islamic sects is long to talk about its reasons and wisdom, but we can say in short: Islamic sects are methods of understanding the texts of the Qur'an and Sunnah, "and all of them are sought from the Messenger of God." And researching the sayings of the sects and comparing them to each other has been the practice of specialized scholars for a long time. And every researcher has a saying that he will act upon and others will give fatwas with, and there is no objection to Islam in the multiplicity of sects. Still, instead, it is a sign of freedom of thought and broad-mindedness among Muslim scholars.

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

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