

125-Article_Text-768-1-10- 20230221.pdf

by

Submission date: 18-May-2023 02:59PM (UTC+0700)

Submission ID: 2096089086

File name: 125-Article_Text-768-1-10-20230221.pdf (261.89K)

Word count: 4168

Character count: 21688

THE ROLE OF THE SHIA SECT IN ISLAMIC LAW: DOES IT MAKE SENSE?

BADRI HASAN SULAIMAN

Universitas Islam Negeri Ar-Raniry, Banda Aceh, Indonesia

Email: badri@ar-raniry.ac.id

Abstracts: The Shia sect was born due to political factors that later developed into Fiqh (Islamic Jurisprudence). The different perspectives on the Caliph of Ali ibn Abi Talib's position have led to several sectarianisms within Shia, from ordinary to extreme views, some claiming that angel Gabriel sent wrong revelations to Muhammad instead of Ali ibn Abi Talib. Not all of the Sects of Shia are misleading though. The Shia's teachings are, however, contrary to the Aqeedah (creed) and thus should be watched to avoid negative consequences. This article explores Islamic law thought from the perception of Shia sects to get a clear point of view and prevent the misunderstanding of Shia sects in the Islamic society.

Keywords: Islamic Law, Role of Shia Sects, Misleading Thought

Abstrak: Pada mulanya mazhab Syi'ah lahir karena faktor-faktor politis yang kemudian berkembang menjadi mazhab fiqh. Timbulnya berbagai macam aliran dalam mazhab Syiah dikarenakan perbedaan cara pandang terhadap kedudukan 'Ali. Dari pandangan biasa sampai pandangan yang sangat ekstrim hingga berpendapat bahwa Jibril salah menurunkan wahyu. Tidak semua mazhab Syi'ah menyimpang dari aqidah tetapi ada juga yang sesuai. Multitafsir ini harus dihargai sebagai suatu rahmah karena perbedaan yang membuat Islam menjadi besar. Untuk Syiah yang bertentangan dengan aqidah Islam selayaknya harus diwaspadai aqidahnya, untuk menghindari akibat negatif yang ditimbulkannya, karena hal ini akan berakibat negatif bagi masyarakat awam yang belum memahami Islam sepenuhnya.

Kata Kunci: Mazhab, Syiah, Aliran Sesat

Introduction

The Shia sect emerged at the end of the Caliph Uthman ibn Affan and was developed during the Caliph Ali ibn Abi Talib. Ali himself never tried to spread this sect, but his talents fueled it. When Ali died, Shi'ism developed into various sects. Some are misleading, and others are not. However, all are fanatics of the Prophet's family.¹ Shia is not a sect in Ushul Fiqh. However, it is considered a political group that argues that Ali ibn Talib was the rightful successor to the Imam (Muslim community leader) after the Prophet's death, not Abu Bakr, Umar ibn al-Khattab, or Uthman ibn Affan.²

¹ Imam Muhammad Abu Zahrah, *Aliran Politik Dan 'Aqidah Dalam Islam [Târikh Al-Madzâhib Al-Islâmiyyah]* (Abd Rahman Dahlan dan Ahmad Qarib ed, 1st edn, Logos 1996), p. 36.

² Huzaemah Tahido Yanggo, *Pengantar Perbandingan Mazhab* (Logos 1997), p. 36.

The Shia sect emerged in Egypt for the first time during the reign of Uthman because the propagandists found fertile land there. They spread widely to Iraq, which later became their headquarters and the residence of Shia adherents in subsequent developments. Medina, Mecca, and other cities in the Hijaz region became a place where the Sunnah and Hadith were developed. While Syria became the cradle of the Umawi people, Iraq became the residence of the Shiites. Shia then emerged in Iraq since Ali ibn Abi Talib ruled and lived there during his Caliphate. Iraqis perceived Ali as having supremacy and privilege which made them adore him. Shiites believe that the Caliph/Imam (head of government) appointment is part of the pillars of Islam. Muslims must carry it out and are not perfect in Islam if they have not implemented it yet. Therefore, Shia became a political sect and Fiqh.³ There are differences of opinions regarding the procedure for appointing a Caliph or Imam among Shiite scholars, as follows:⁴

- a. The previous Caliph/Imam should appoint a new Caliph/Imam, with the condition that the candidate must be a descendant of Fatima, the daughter of the Prophet.
- b. The appointment of the new Caliph/Imam should be determined through deliberation. The candidate must be a descendant of Fatima, the daughter of the Prophet.

These differences of opinion have led to the emergence of sects and branches within the Shia. This article will discuss how various thoughts that arose in Shia sects, including those which still have adherents and those no longer followed, influenced the development of thought in Islamic law. The authors only elaborated about the Shia sects and offered their thoughts on how to limit the extensive Shia problem.

Branches In Shia

Saba'iyah

The Saba'iyah was the follower of 'Abdullah ibn Saba', an enslaved person from the tribe of al-Hijrah who declared himself converted to Islam. He was among one of the hardest to oppose Uthman and his officials. When Ali was killed, Abdullah tried to provoke the people's love and the pain of losing Ali by spreading lies. In this way, he appeared to be a good person when, in reality, he aimed to mislead and destroy religion.⁵ He said that the one who was killed was not Ali, but rather a devil who resembled Ali while Ali himself ascended to the sky like Isa ibn Maryam.⁶ Abdullah said, "Just as the Jews and Christians lied when they said that Isa was killed, the *Kharijites* (the first identifiable sect of Islam) lied when they said that Ali was killed." According to Abdullah, just as the person on the cross that the Jews and the Christians saw was merely a person who resembled Isa, the people who said Ali was killed just saw someone who resembled Ali because he actually ascended to the sky. Abdullah also spreads the notion that the thunderbolt is Ali's voice and that lightning is his smile. Saba'iyah followers who hear thunderbolt must say, "*Al-Salâmu 'alaika yâ Amîr al-Mu'minin.*" Umar ibn Shurahbil narrated that when told of the killing of Ali, believed that he was dead and said, "He will not die until he [has] descended from heaven and led the world."⁷ Some adherents of the Saba'iyah said, "Indeed, God resided in Ali and the Imams after his death." This expression is similar to the teachings

3 Wahab Afif, *Pengantar Studi Perbandingan Madzab* (Darul Ulum 1991), p. 48.

4 Huzaemah Tahido Yanggo (n 2), p.36. See also, Huzaemah Tahido Yanggo, *Beda Pendapat Bagaimana Menurut Islam* (Gema Insani Press 1994), , p. 133-136. See also, Muhammad Siddiq Armia, 'Ultra Petita and the Threat to Constitutional Justice: The Indonesian Experience'.

5 Imam Muhammad Abu Zahrah, *Dictionary of Islam* (Oriental Book of Reprint Corporation 1976). Compared to Thomas Patrick Hughes, *Dictionary of Islam* (Oriental Book of Reprint Corporation 1976), p.133-140.

6 Muhammad Taqî al-Hakim, *Al-Ushûl Al-'âmmah Li Al-Fiqh Al-Muqârran* (Daar Abdalus 1963), p.135.

7 'Abdul Qahir ibn Thahir al-Tamimi al-Baghdadi, *Al-Farq Bain Al-Firaq* (Maktabah Subaih 1986), p. 113.

of some ancient religions which say that God resides in certain people and passes from one priest to another, just as the ancient Egyptians thought of the Pharaohs.⁸ Some other adherents said that God incarnated in the body of Ali. They said to Ali, "He is You, Allah."

Al-Ghurabiyyah

This sect did not regard Ali as a deity but glorified him more than the Prophet Muhammad. They assumed that prophetic revelation should have been to Ali, not Muhammad. They were called al-Ghurabiyyah because they thought that Ali resembled the Prophet Muhammad, just as a raven (*al-ghurâb*) resembled another.⁹ Al-Ghurabiyyah and other misleading sects are not recognized as part of the Shi'ites themselves. In general, Al-Ghurabiyyah believe that the adherents of those misleading teaching are not Muslims. While they have carried the name Shia for themselves in Islamic history, many Shia writers have grouped them outside the Shia and wholly dissociated from them. However, the teachings that do not follow Islamic Aqeedah have no actual existence among the Shiites. Nowadays, Shi'ites do not openly deify the Imams, nor do they claim that the angel Gabriel was mistaken in his revelations regarding prophethood.¹⁰

Kaisaniyyah

The adherents of Kaisaniyyah are the followers of al-Mukhtar ibn Ubaid al-Tsaqafi. Al-Mukhtar came from the *Kharijites* then joined the Shia group that supported Ali. The name Kaisaniyyah is related to the name Kaisan. According to one group, this name derived from *mawla* (the person freed by Ali) or Ali's grandson's disciple name, Muhammad ibn al-Hanafiyyah.¹¹ The Aqeedah of the Kaisaniyyah sect is not based on the divinity of the Imams of Ahlul-Bayt as in the Saba'iyyah sect. However, it is still based on the understanding that Imams are holy people and must be obeyed. They fully believe that Imams are infallible and the symbol of divine knowledge. The adherents of Kaisaniyyah also follow the doctrine of *Al-badâ'* (revealing after concealing), believing that Allah will reveal His will about a decision when the people believe that His will had already been fulfilled on that issue. This sect also adheres to the reincarnation concept, which releases the spirit from one body to take its place in another body. This understanding was taken from the Hindu philosophy. Hindus believe that the soul is tortured by moving from one life to a higher life. Kaisaniyyah does not adopt this concept as a whole but rather believe that this practice is limited to the Imams.¹²

They are indoctrinated to believe that everything has a physical body, soul and spirit and that all revelation has its meaning. They believe that everything in this world has its own essence and that all the laws and secrets of this nature and the knowledge that Ali passed on to his grandson, Muhammad ibn al-Hanafiyyah, are accumulated in a person. So whoever in himself has accumulated all this knowledge, he is the true Imam.¹³ The Kaisaniyyah sect denied the notion of prophethood in Muhammad ibn al-Hanafiyyah although their fanaticism towards the descendants of Ali encouraged them to elevate Muhammad to the degree of prophethood. In addition, there is no evidence of their beliefs concerning the sanctity of God's attributes, except in the case of *Al-badâ'*. However, they associated Islam

8 Muhammad Taqî al-Hakim (n 6). See also, Muhammad Salâm Madkûr, *Al-Ijtihad Fi Al-Tasyri' Al-Islâmy* (Daar al-Nahdhah al-'Arabiyyah 1984), p.223.

9 Ahmad Hasan, *Pintu Ijtihad Sebelum Tertutup* (Pustaka 1970), p. 179.

10 Muhammad Yusuf Musa, *Al-Madkhal Li Dirâsât Al-Fiqh Al-Islâmy* (Daar al-Fikr al-'Araby 1961), p. 236.

11 Asep Saefuddin al-Mansur, *Kedudukan Mazhab Empat Dalam Syariat Islam* (Pustaka Al Husna 1984), p. 103-107.

12 Shobhy Mahmasany, *Falsafah Al-Tasyri' Al-Islamy* (Daar al-Kasysyaf lingkungan al-Nasyri 1956), p. 146-149.

13 Muhammad Ibn 'Abdul Karim, *Al-Milal Wa Al-Nihal* (Daar Maktabah), p. 233.

with philosophical views such as the spiritual reincarnation, the physical and spiritual side of everything, and the laws and secrets of nature that exist within a person, namely Ali and then only passed onto Muhammad ibn al-Hanafiyah.

Zaidiyah

Zaidiyah was the Shia sect closest to the Islamic congregation (Sunni) and the most moderate because this sect did not elevate the imams to the degree of prophethood, not even close to that degree.¹⁴ However, the adherents of this sect regarded the Imams as the most crucial humans after the Prophet Muhammad. They also believed the Companions, especially those who are bai'at (pledged) by Ali and acknowledged their leadership. The leader of Zaidiyah was Zaid ibn Ali ibn Zainal Arifin. He declared war on Caliph Hisham ibn Abdul Malik, and eventually, he was crucified in Kufa. The followers of the Zaidiyah sect believed that people who commit major sins remain in hell as long as they have not truly repented.¹⁵

Assaults from other Shia sects caused this sect to falter and lose. Therefore, those who carried the name of the Zaidiyah teachings did not justify the appointment of the *mafduh* Imams (not the best people), so they were considered an extreme sect. They rejected and opposed the Caliphate and the faith of Abu Bakr and Umar, thus losing the identity of Zaidiyah teachings. Several scholars admired Zaid's expertise in several branches of knowledge, including the Koran, Tawhid Science, Fiqh Sciences, philosophy sciences and others. Zaid had been a teacher of Imam Abu Hanifah for two years. Yoseph Schacht¹⁶ concluded that there are several main notions from the teachings of this sect, as follows:

1. The preferred Hadith Sanad are those from the Ahlul-Bayt.
2. Zaid argued that Caliphate leadership is not a position that must be passed down from generation to generation. However, the best Caliph is appointed through deliberation while prioritizing the descendants of Fatima or the Prophet's bloodline.
3. Zaid opposed the belief that Imam Mahdi would appear before the Day of Judgment.
4. Every Muslim must perform *amar ma'ruf* and *nahi munkar* (enjoining right and forbidding wrong). Therefore, Zaid fought against the government of Amawiya, and he was eventually killed.
5. The person who is a big sinner is put between *kufir* (unbelief) and faith, who is called *Fasiq* (someone who violates Islamic law).
6. Humans are capable of trying and acting according to their abilities.
7. Only the Apostles/Prophets have the miracles, while the Imams do not.

Zaidiyah rejected Qiyas (analogical reasoning) and only adhered to the Nass (legal injunction) received from the Prophet. Furthermore, they acknowledged the words of the Imam (Caliph), who they believed to be *Ma'sum* (sinless). Some great scholars they followed were Abu Abdillah, Dja'far Ash-Shidiq (80 H-148 H).¹⁷ The following were the teachings of Zaidiyah that violated most scholars' understanding:¹⁸

- a. It was permissible to marry the children of a sister.
- b. It was permissible to marry a woman and her aunt as long as they were both

14 J.N.D. Anderson, *Law Reform in the Muslim World* (University Press 1976), p. 341. See also, Muhammad Siddiq Armia, 'Public Caning: Should It Be Maintained or Eliminated? (A Reflection of Implementation Sharia Law in Indonesia)' [2019] Qudus International Journal of Islamic Studies.

15 Yoseph Schacht, *An Introduction to Islamic Law* (Oxford University Press 1971), p. 59.

16 *ibid.*

17 M.Hamdani Yusuf, *Perbandingan Madzhab* (Aksara Indah 1986), p. 53-57.

18 Thomas Patrick Hughes (n 5). pp.133-140.

- happy.
- c. It was not permissible for a sick Muslim to give *Talaq* (repudiation). If the married person was sick and died before *Dukhul* (marriage's consummation), the marriage was considered null and void with no relation between husband and wife.
 - d. The forbidden milk kinship was one that was sufficient for fifteen times simultaneously.
 - e. They strengthened the understanding of Ibn Abas, which stipulated that Triple *Talaq* in one assembly was considered one.
 - f. Their Imams were required to have *Ijtihad* (mandatory *mujtahid*).

Imamiyyah Itsna 'Asyariyyah (Twelver Shi'ism)

In general, the predominant sect of Shia in the Islamic world, such as in Iran, Iraq, Pakistan, and other countries, is Imamiyyah, or Twelver Shi'ism. Followers of Imamiyyah believe that there are only twelve Imams who must be followed, namely:

1. Ali ibn Abu Talib
2. Hasan ibn Ali
3. Husayn ibn Ali
4. Ali Zain al-Abidin
5. Muhammad al-Baqir
6. Ja'far al-Shadiq
7. Musa al-Kazhim
8. Ali al-Ridha
9. Muhammad al-Jawwad
10. Ali al-Hadi
11. Hasan al-Askariy
12. Muhammad al-Mahdi¹⁹

Twelver Shi'ism believes that Ali was the testament recipient of the Prophet Muhammad through the *Nass*. They agreed that *Al-awshiyah* (testament) after Ali was the descendant of Fatima, namely al-Hasan and then al-Husayn. However, they differ in opinion about other people becoming *Al-awshiyah'* after the original two. Some argue that they were divided into more than seventy groups, and the largest of them were *Itsna 'Asyariyyah* and *Isma'iliyyah*.²⁰ *Imamiyyah Itsna 'Asyariyyah* adherents currently occupy areas of Iraq, Iran, Syria, Lebanon, and several other countries. Nearly half of its adherents are in Iraq. They live according to their sect's teachings in the fields of Aqeedah, civil law, inheritance law, waqf, zakat, and worship. This group can coexist with the followers of the Sunni sect.

Like other Imamiyyah branches, the Imamiyyah Itsna 'Asyariyyah believes that an Imam has sacred power, which he acquired through the testament of the Prophet Muhammad. Thus, an imam's wisdom and all activities in leading are based on that testament. Therefore, it is necessary to explain their power and limits in forming legislation and laws. At first, the Twelver Shi'ism scholars carried out *Ijtihad* following the Imam Shafi'i method of establishing the law. However, over time, they exercised their Ushul Fiqh (Islamic Jurisprudence) and practiced their way of *Istinbath* (excavation and stipulation of law). They do the *Ijtihad* using the *Maslahat* (public interest), not with *Qiyas*. Some examples of their thought in the laws of *Fiqh* are as follows:²¹

1. It is not permissible to prostrate on anything other than soil and vegetation (grass)

¹⁹ Huzaemah Tahido Yanggo (n 2), p. 38.

²⁰ Mohammad Ali al-Saiyis, *Tarikh Al-Fiqh Al-Islamy* (Daar al-Thiba'ah Muhammad Ali Shabih 1970), p. 173-180.

²¹ Huzaemah Tahido Yanggo (n 2), p. 150.

- such as wool, leather, and prayer mats.
2. *Istinja'* (cleaning one's private part) with stones should not be used for urination, but only for defecation.
 3. It is not acceptable to wipe the head in ablution except with the remaining water still attached to the hands when washing both hands. If the person performing ablution wets his hands again to wipe his head, then his ablution is invalid. Even though he has wiped his hands, he must repeat his ablution.
 4. A man committing adultery with a married woman is forbidden to marry the woman, even if her husband later divorces her.
 5. *Mut'ah* (pleasure/temporary) marriage is permitted.
 6. It is forbidden to marry a *Kitabiyah* woman (a woman whose ancestors were from the Bani Ya'qub).

Isma'iliyyah

Isma'iliyyah is a part of the Imamiyyah. Adherents of this sect are scattered in various Islamic countries: South and Central Africa, Syria, India, and Pakistan. During the Fatimid dynasty in Egypt and Syria, they triumphed with great power in Islamic history. Likewise, Qaramithah once ruled in various Islamic areas. The name of this sect is attributed to Isma'il ibn Ja'far al-Sadiq. He was the sixth imam in the Twelver Shia. The seventh Imam was Musa al-Kazim. However, Isma'iliyyah's teachings stipulate that the seventh Imam was the son of Isma'il ibn Ja'far al-Sadiq, named Isma'il. They say it was based on a Nass from his father, Ja'far, but Isma'il died before his father. However, they continue to apply the Nass and their beliefs. Their principle is that practicing the Nass is better than abandoning it. This is not surprising because they believe an imam's words are entirely the same as syara' Nass and therefore must be implemented and should not be abandoned.²²

The opinions of the moderate Isma'iliyyah sect are based on three theories which are mostly embraced by the Twelver Shiites, namely:²³ *First*: there is an abundance of divine light (*Al-faidh al-ilâhî*) in the form of knowledge bestowed on the Imams by Allah. They adopted this theory to state that an Imam has a degree of knowledge that surpasses what other humans can achieve, specifically knowledge that other humans do not have and especially the knowledge of the Sharia (Islamic religious law). *Second*: an Imam does not have to appear and be known. Even so, he must be obeyed. He is al-Mahdi, who will guide humans, appear in a certain line of descent and be confirmed. The Day of Resurrection will not occur before he appears and establishes justice on earth when tyranny and deceit run rampant. *Third*: an Imam is not accountable to anyone. His followers should not blame him when he commits any action and must admit that all his actions contain good, not evil, because he has knowledge that no one else understands. Something we may understand as a mistake could be not one according to them because the knowledge that illuminates an Imam enables him to do it while other humans should not.²⁴

Al-Hakimiyyah and Druze

The leader of this extreme sect was al-Hakim bi Amrillah al-Fathimi. He said that Allah resided in him and provoked others to worship him. Different narrations explained his fate, saying that he disappeared, died, or was killed. According to the strongest narration, members of his family killed him. His disciples and followers emerged after his death and

22 M. Bahri Ghazali dan Jumadris, *Perbandingan Mazhab* (Pedoman Ilmu Jaya 1992), pp. 79-90. See also, Abrar ZYM, 'Pemikiran Ibnu Khaldun Terhadap Filsafat Hukum Islam' (2017) 2 *Petita : Jurnal Kajian Ilmu Hukum dan Syariah*.

23 M. Bahri Ghazali dan Jumadris (n 22).

24 Ibnu Sa'ad, *Kitab Al-Thabaqât Al-Kabîr* (EJ Brill 1904), p.255-300.

denied that he was dead. They believed that he was hiding to return later.²⁵ Druze, adherents of this sect, mostly lived in Syria and had close relations with the Al-Hakimiyyah sect. It was said that a Persian man named Hamzah al-Darazi spread this teaching into society. The name of this sect was probably attributed to him. The current state of this group is not clear as they hide their practices and beliefs from their neighbors and families.²⁶

Nassiriyyah

The Nassiriyyah sect has abandoned the roots of Islamic teachings and followed in the footsteps of Al-Hakimiyyah in Syria. Although this sect is not attributed to Isma'iliyyah, their teachings have similarities and are influenced by Isma'iliyyah's thinking. In general, Nassiriyyah's beliefs are mixed with extreme sects classified as Shia, and most Shiites dissociate themselves from them. This extreme sect has uprooted the teachings of Islam and distorted their meanings. There is nothing left in them except that the sect's followers are still called Muslims. Their activities expanded when the Fathimiyyah Daula ruled in Egypt and Syria. In al-Hakim bi Amrillah they found people who had the same lustful desires. His followers are known as *al-Hasyâsyîn* (opiate suckers), and they joined the Crusaders to fight the Muslims in Syria.²⁷

Conclusion

The sects within the Shia emerged due to political factors, eventually developing into the Ushul Fiqh. Differences within the Shia sects are due to varying perceptions of Ali's position. The contrasting opinions among Shia generally occur on the following issues: (a) some Shia adherents argue that the new Caliph/Imam must be appointed by the previous Caliph/Imam with the condition that he must be a descendant of Fatima, the daughter of the Prophet Muhammad. (b) other groups argued that the appointment of the Caliph/Imam must be through deliberation so long as the candidate is a descendant of Fatima, the daughter of the Prophet. Not all sects in Shia are misleading, and we must appreciate this diversity of beliefs as a blessing because it is what makes Islam great. Shia groups contrary to the Islamic Aqeedah should not be tolerated, however, because they will damage ordinary people who do not fully understand Islam.

Bibliography

- 'Abdul Qahir ibn Thahir al-Tamimi al-Baghdadi, *Al-Farq Bain Al-Firq* (Maktabah Subaih 1986)
- Abrar ZYM, 'Pemikiran Ibnu Khaldun Terhadap Filsafat Hukum Islam' (2017) 2 Petita : Jurnal Kajian Ilmu Hukum dan Syariah
- Ahmad Hasan, *Pintu Ijtihad Sebelum Tertutup* (Pustaka 1970)
- Armia MS, 'Ultra Petita and the Threat to Constitutional Justice: The Indonesian Experience' —, 'Public Caning: Should It Be Maintained or Eliminated? (A Reflection of Implementation Sharia Law in Indonesia)' [2019] Qudus International Journal of Islamic Studies
- Asep Saefuddin al-Mansur, *Kedudukan Mazhab Empat Dalam Syariat Islam* (Pustaka Al Husna 1984)
- Husain Hamid, *Nazhariyyah Al-Mashlahah Fi Al-Fiqh Al-Islamy* (al-Matba'ah al-'Alamiyyah 1971)
- 25 Imam Muhammad Abu Zahrah (n 5), p.38-50.
- 26 Ibid.
- 27 Husain Hamid, *Nazhariyyah Al-Mashlahah Fi Al-Fiqh Al-Islamy* (al-Matba'ah al-'Alamiyyah 1971), pp. 180-190.

- Huzaemah Tahido Yanggo, *Beda Pendapat Bagaimana Menurut Islam* (Gema Insani Press 1994)
- , *Pengantar Perbandingan Mazhab* (Logos 1997)
- Ibnu Sa'ad, *Kitab Al-Thabaqât Al-Kabîr* (EJ Brill 1904)
- Imam Muhammad Abu Zahrah, *Dictionary of Islam* (Oriental Book of Reprint Corporation 1976)
- , *Aliran Politik Dan 'Aqidah Dalam Islam [Târîkh Al-Madzâhib Al-Islâmiyyah]* (Abd Rahman Dahlan dan Ahmad Qarib ed, 1st edn, Logos 1996)
- J.N.D. Anderson, *Law Reform in the Muslim World* (University Press 1976)
- M. Bahri Ghazali dan Jumadris, *Perbandingan Mazhab* (Pedoman Ilmu Jaya 1992)
- M.Hamdani Yusuf, *Perbandingan Madzhab* (Aksara Indah 1986)
- Mohammad Ali al-Saiyis, *Tarikh Al-Fiqh Al-Islamy* (Daar al-Thiba'ah Muhammad Ali Shabih 1970)
- Muhammad Ibn 'Abdul Karim, *Al-Milal Wa Al-Nihal* (Daar Maktabah)
- Muhammad Salâm Madkûr, *Al-Ijtihad Fi Al-Tasyrî Al-Islâmy* (Daar al-Nahdhah al-'Arabiyah 1984)
- Muhammad Taqî al-Hakim, *Al-Ushûl Al-'âmmah Li Al-Fiqh Al-Muqârran* (Daar Abdalus 1963)
- Muhammad Yusuf Musa, *Al-Madkhal Li Dirâsât Al-Fiqh Al-Islâmiy* (Daar al-Fikr al-'Araby 1961)
- Shobhy Mahmasany, *Falsafah Al-Tasyri' Al-Islamy* (Daar al-Kasysyaf lingkungan al-Nasyri 1956)
- Thomas Patrick Hughes, *Dictionary of Islam* (Oriental Book of Reprint Corporation 1976)
- Wahab Afif, *Pengantar Studi Perbandingan Madzab* (Darul Ulum 1991)
- Yoseph Schacht, *An Intruduction to Islamic Law* (Oxford University Press 1971)

ORIGINALITY REPORT

14%

SIMILARITY INDEX

13%

INTERNET SOURCES

1%

PUBLICATIONS

2%

STUDENT PAPERS

MATCH ALL SOURCES (ONLY SELECTED SOURCE PRINTED)

9%

★ www.researchgate.net

Internet Source

Exclude quotes On

Exclude matches < 35 words

Exclude bibliography On