

Guidelines for *Ijtihad* in Responding to The Contemporary Problems

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Abstrak

Artikel ini bertujuan untuk menjelaskan bagaimana prinsip-prinsip *ijtihad* dalam merespon persoalan kontemporer sekarang ini. Penelitian ini bersifat kualitatif dengan teknik pengumpulan datanya dokumentasi dan deskriptif analisis sebagai teknik analisisnya. Hasil penelitian ini adalah bahwa pintu *ijtihad* selalu terbuka guna merespon persoalan yang ada dalam kehidupan masyarakat sejalan dengan perkembangan zaman dan waktu diikuti oleh perkembangan pengetahuan dan teknologi. *Ijtihad* memiliki beberapa prinsip; bersifat substantif dan teknis. Prinsip-prinsip substantif adalah pertama, memiliki keilmuan tentang Alquran, sunnah dan ijmak, kedua, memiliki keilmuan bahasa dan ketiga, memiliki keilmuan metodologi Hukum Islam. Adapun prinsip teknis adalah kemampuan, kapasitas serta wawasan yang dimiliki oleh seorang *mujtahid* dalam memahami persoalan kekinian dan kemampuan analisis kaidah-kaidah *ijtihad* itu sendiri.

Abstract

This article aims to explain how the principles of *ijtihad* in responding to contemporary problems today. This research is qualitative in nature with the data collection techniques documentation and descriptive analysis as the analysis technique. The results of this study are that the door to *ijtihad* is always open to respond to problems that exist in people's lives in line with the times and times followed by developments in knowledge and technology. *Ijtihad* has several principles; substantive and technical in nature. The substantive principles are first, having knowledge about the Qur'an, *sunnah* and *ijma'*. Second, having knowledge of language and third, having scientific methodology of Islamic law. The technical principle is the ability, capacity and insight possessed by a *mujtahid* in understanding contemporary problems and the ability to analyze the principles of *ijtihad* itself.

keywords: principle, *ijtihad*, respond, contemporary problems

A. Introduction

In line with the development of knowledge and technology, problems that occur in society also develop. It requires the ability of each individual to find solutions to the problems it faces. Some people do not know how to sit the law in their problems, especially from the perspective of Islamic law. From that, *ijtihad* is a door that is always open and endeavors to open it¹ as *wasilah* (media) to provide answers to problems faced by the people in their lives. A rule states that *nass* is limited while events are never limited. Therefore, Islam provides a way out with *berijtihad* (a way of understanding and finding conclusions from the texts contained in the Qur'an and the hadiths of the prophet peace be upon him). However, the ability of each individual to understand the text must refer to the established

¹Saifuddin Mujtaba, "Membuka Pintu Ijtihad: Study Pemikiran Fazluurrahman", *Falasifa*, 1 (1), 2010,

rules. This is to avoid distortion of understanding that is far from the *nass*. These rules are constructed in such a way as to ensure that the objectivity of understanding the texts can be properly maintained. The stipulated conditions are outlined as the conditions and principles of a *mujtahid* in concluding a law.

The level of legal conclusion of a *mujtahid* is at least three degrees. First, something whose law is explicitly found in the Qur'an and the hadith of the Prophet SAW. Such laws require a more detailed description and explanation so that they can be applied to practical life. Second, *nass* provides forms that have been applied at the time of the Prophet pbuh, these forms can still be analogous to the present era. This model is the most widely available and it is called *Qiyas*. Third, problems that do not exist in the Qur'an and the hadith of the Prophet pbuh explicitly, but the text contains general principles of how to live in society, neighbors, families and so on. These general principles as general values have references in the Qur'an and the hadiths of the Prophet pbuh. However, here it takes a certain degree of accuracy and the ability to comprehend so that it does not present a deviation from the general principles set out in the earlier texts.

The issue of how to use reason in understanding a law was practiced at the time of the Prophet. When the companions went to the Bani Quraydhah they were ordered to perform the Asr prayers there. Before arriving at their destination, the time for Asr came. In this condition, they have two different views, first, to carry out the Asr prayer on time even though they have not yet reached the village of the Bani Quraidhah. Second, waiting to arrive at the village of the Bani Quraydhah then performing the Asr prayers as ordered by the Prophet pbuh. This is a form of using reason in understanding a command of the Prophet pbuh. Both of these views were later *taqrir* (stipulated) by the Prophet pbuh². Therefore, the events in this story are not considered an *ijtihad* because the decrees of the Prophet pbuh are part of the text

One thing to note is that a logical understanding of a law existed in the early days, it's just that it was immediately stipulated by the Prophet. This has continued during the time of the companions and the era of *imam mazhab* (the leaders of the school) until now. This shows the flexibility of Islamic law in providing solutions to problems of social life. This process of reasoning towards *ijtihad* provides a message of the absence of a legal vacuum regarding problems faced in everyday life. Because the presence of Islam as a perfect religion as ordered in Qs. al-Maidah verse 3 gives a signal that the fullness of Islam was sent down by Allah SWT in providing answers to the problems of the times. Thus, Fuqaha in Islamic law is required to study the problem properly by using predetermined rules. The hope is that the *mujtahid's* ability to produce laws will truly serve as a solution to society's problems.

As for what is meant by contemporary problems are problems faced by society in the present era along with the development of science and technology. This problem is something that cannot be separated in life whether it is related to economic, social, cultural or other problems. This problem must be responded to with special wisdom in relation to issues of Islamic law by considering *maqasid al-sharia* and the rules of *ijtihad* which are stipulated by enriching scientific treasures. This means that a *mujtahid* needs the ability to take a multi-or even interdisciplinary approach in providing answers to existing problems.

This research is qualitative to see how the principles of *ijtihad* in Islam are to respond to the growing problems of the times. The data obtained came from secondary sources, namely books that talk about Fiqih (Islamic law) and also the rules summarized in the books of Fiqh and Usul Fiqih. This is so that the frame of understanding the rules of *ijtihad* can be mapped properly. The data obtained will be analyzed with descriptive analytical and

²Wahyu Abdul Jafar, "Ijtihad dalam Bentang Sejarah Prakodifikasi Ushul Fiqh", *Nizam*, 4 (1), 2014,

analytical content. This approach is deemed sufficient to be a tool of analysis on how the principles of *ijtihad* in the perspective of Islamic law will then be outlined in the writing after checking the data with a triangulation approach.

B. The Dynamics of Islamic Law Studies in the Literatur Review

A number of studies were conducted related to the dynamics of Islamic law studies. M. Jazuli Amrullah conducted a research entitled: *Metode Ijtihad Dalam Hukum Islam: Studi Pemikiran K.H. Ali Yafie Dan H. M. Atho' Mudzhar*. He explained that conceptually K.H. Ali Yafie and H.M. Atho 'Mudzhar's thought and the method he offers directs Islamic law to be disciplined with social realities and social unrest. K.H Ali Yafie maintains the classical methods of the previous scholars which were contextualized with social realities such as *fardu kifayah* and *fardhu 'ain, naskh mansukh*. While H.M. Atho 'Mudzhar in his thoughts and methods of *ijtihad*, sees a product of Islamic law not only from social reality, but also as a product of social history, as well as socio-political and socio-cultural influences. The implications of K.H.Ali Yafie's methods and thinking is the opening of thought patterns and thoughts among Muslims, so that the discourse of critical and rational thinking grows and develops, while the implications of H.M. Atho 'Mudzhar, for a *mujtahid*, he cannot deny the history and socio-cultural and socio-political influences that surround him³

Abd Wafi Has, in his writing entitled: *Ijtihad Sebagai Alat Pemecahan Masalah Umat Islam*, stated that *ijtihad* is a must, to respond to the increasingly complex challenges of life. Not all results of *ijtihad* are reforms for the old *ijtihad* because there are times when the results of the new *ijtihad* are the same as the results of the old *ijtihad*. Even if it is different, the results of the new *ijtihad* cannot change the status of the old *ijtihad*⁴

Agus Mahfudin, with his research entitled “*Ijtihad Kontemporer Yusuf Al-Qaradawi Dalam Pengembangan Hukum Islam*” states that Law Changes Depends on Changes in Time or Changes in Fatwas Depends on Changes of Time ". This rule becomes a kind of clue that allows people to say that Islamic law is not rigid, elastic and will always be in accordance with the times. This rule is also proof of the consciousness of classical Islamic jurists, that the truth of a law is not only measured by the extent to which it can correspond with holy texts, but also must correspond with the changing reality. This is in line with what Yusuf al-Qaradawi did in a number of his *ijtihad*.⁵

Zahratul Idami in his research entitled “*Ijtihad dan Pengaruhnya terhadap Perkembangan Ketatanegaraan dalam Sejarah Islam*” states that *Ijtihad* which is the source of law after the Qur'an and Sunnah is a source of law based on *ra'yu* (ratio) where its use must be serious. With the existence of *Ijtihad* which is a serious effort to produce laws from detailed arguments, of course it must also be based on the Qur'an and Sunnah.⁶

Abdul Hakim Siregar wrote a study entitled “*Eksistensi Ijtihad Di Era Modern*”. He is of the view that *Ijtihad* is the result of maximum human thought as a solution in determining the law of a problem, which is not found in the Qur'an or the Sunnah of the Prophet. and the determination of *ijtihad* is very concerned about the aspects of *maslahah* (benefits) and *mafsadah* for the benefit of human life.⁷

³M. Jazuli Amrullah, “Metode Ijtihad Dalam Hukum Islam: Studi Pemikiran K.H. Ali Yafie Dan H. M. Atho' Mudzhar”, *Al-Maza'hib*. 2 (2), 2014, 302

⁴Abd Wafi Has, “Ijtihad Sebagai Alat Pemecahan Masalah Umat Islam”, *Epistémé*, 8(1), 2013, 89

⁵Agus Mahfudin, “Ijtihad Kontemporer Yusuf Al-Qaradawi Dalam Pengembangan Hukum Islam,” *Religi*, 5 (1), 2014, 21

⁶Zahratul Idami, “Ijtihad dan Pengaruhnya terhadap Perkembangan Ketatanegaraan dalam Sejarah Islam”, *Kanun*, No. 55, Th. XIII, 2011, 122

⁷Abdul Hakim Siregar, *Eksistensi Ijtihad Di Era Modern*, *Wahana Inovasi*, 3 (1), 2014, 65

Husein Alyafie wrote about “Fazlur Rahman dan Metode *Ijtihadnya*: Telaah Sekitar Pembaruan Hukum Islam”. He revealed that Rahman as a modern Islamic intellectual did not only develop Islamic legal thinking, but also other Islamic thoughts, but thought in the field of Islamic law was more dominant. Rahman tries to build the formalism of "hadith and ijmak" as the basis of Islamic law through a historical-critical approach, then replaces it with the concept of "sunnah": the sunnah of the prophet and the living sunnah. Through a series of methodical steps systematized through three approaches: historical, contextual, and sociological.⁸

From a number of existing writings, the author tries to see another side in order to enrich the understanding of Islamic legal *ijtihad* on contemporary issues. The side that is meant is how the academic and internal competence of the *mujtahid* in producing a law on contemporary issues called the principles of *ijtihad*. These principles are expected to be essential provisions in carrying out a comprehensive legal conclusion.

C. The Need for *Ijtihad* and the Problems of Life

Contemporary problems in this era are many cases that are present in society and have never been found in the previous period. The advancement of the age of knowledge and technology has contributed to the emergence of problems faced by society. The problem in question is the acceleration of life with methods and means that are more concise than in the previous period. For example, a long journey that used to be taken in a few days but nowadays can be reached in a few hours. How then to understand the *qashar* law of prayer when it is about to be applied to a traveler who travels long distances. Is it a measure of the distance traveled or a measure of time. This includes problems that become a paradigm shift from one period to another. Likewise with regard to assets, today many people save their assets in nominal numbers in banking. This is of course related to the issue of *zakat*, whether the figures on the storage of these items can be subject to *zakat*. If it has met the price of several grams of gold, for example or not, this is a contemporary problem that needs an answer in facing people's lives today.

Another example is the water distillation process that is increasingly modern so that even dirty water is unclean. If then the sterilization is carried out, it will produce clear and clean water. Can this clear, clean water be considered *thahir muthahhir* and can be used for purification needs for prayer and so on. This is also a contemporary issue that needs to be addressed through the door of *ijtihad*.

The development of *ijtihad* cannot be denied that today there are a number of references, even an unlimited number of talking about Islamic law, called fiqh. This shows an Islamic treasury in answering the problems of publicity in general. There are four schools of fiqh that are well known in the dynamics of life today, namely the Hanafi school, the Maliki school, the Shafi'i school and the Hambali school. Meanwhile, the other schools were still many but not very popular and were spread in the society. This is because maybe the students who learn about this school are not so concerned about teaching and writing the concepts of their *mazhab* so that they do not read well in dynamics and across time

Whoever has met the requirements of *ijtihad*, then he is charged to do *istinbath* (concluding the laws) on the problems he faces, how the provisions of Allah's law are related to taklif on himself or others. If he does not do that *istinbath* then he sins. If there are other

⁸Husein Alyafie menulis tentang “Fazlur Rahman dan Metode *Ijtihadnya*: Telaah Sekitar Pembaruan Hukum Islam”, *Hunafa*, 6 (1), 2009: 49-50
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people who do this, the obligations imposed on him will be nullified. This is because it fulfills demands to answer existing problems. In addition, there are also suggestions to the *mujtahid* to perform *istinbath* (deduction of laws) regarding possible problems that will occur in the future. This is one of the methods of thinking *madrasah ra'yi* (rational understanding model), especially in the Hanafi school of thought. On the other hand, they are of the view that it is *haram* to perform *ijtihad* if it contradicts the existing *nass* and *dalalah* decrees or is dealing with laws that have become *ijma'* (consensus) because this is considered something that is no longer the need for *ijtihad*.⁹

The Qur'an invites thinking about existing problems as a manifestation of the use of reason. Likewise, the Qur'anic advice when people disagree, they should return to Allah and His Messenger. Likewise, the description of the hadith of the Prophet pbuh for people who perform *ijtihad*, if the result of *ijtihad* is correct, then he will get two rewards, if he is wrong he will get one reward. The process of finding Islamic law was also historically carried out during the time of the companions and the *tabiin*. Another thing that shows the need for *ijtihad* is that the texts are limited while events are never limited.¹⁰

D. Understanding *Ijtihad* in Concluding Islamic Law

Mujtahid is a person who gets *malakah* (ability) to deduce law from his arguments. In language, the word "*ijtihad*" means ability and difficulty. That means that the *mujtahid* are serious people and carry out a case to the peak of their seriousness to reach legal conclusions. Therefore, *ijtihad* means issuing the ability and seriousness in concluding the law of a case. In terms, *ijtihad* is the seriousness of a jurisprudence expert by giving all his ability to produce Islamic law and he feels unable to release more than that in understanding something that is allowed to carry out *ijtihad* to produce Islamic laws from detailed arguments.¹¹

Ijtihad can be understood in three concepts, first, exerting energy to produce a law that results from the *dhanni tsubut* or *dilalah nas*. The emphasis is on understanding *nas* and taking a stronger opinion on that understanding, without going out of the *nass* corridor. Second, a *faqih* performs *ijtihad* to produce laws that are not yet in *nass*, either *nass qath'i* or *dhanni* or *ijmak*. For that, he needs to look at the *amarat* (symbols) and *wasail* (media) defined by *syara'* for it, such as *qiyas* and *istihsan*. This model is called *ijtihad bi al-ra'y*. Third, efforts to produce *syar'i* laws by applying *kulliyyah* rules. As far as possible is obtained from *nass kulliy*, without any *specific nass*, or *ijmak*, it is impossible to refer to *qiyas* or *istihsan*. Substantially, it must refer to *jalb al-manfa'at wa raf 'al-mafsadah* (to gain benefits and disappear harm) on the basis of *syara'* rules'.¹²

If an event occurs and a person has sufficient conditions to perform *ijtihad* then for that person to become *fardhu ain*. If his *ijtihad* has produced a law, it is common for him to practice the results of his *ijtihad* as a law in accordance with his *dhann* (his his strong belief) of truth. Therefore, it is obligatory for the *mujtahid* to practice the law and should not obey other people. Second, if he is a *mujtahid* in concluding a law and it becomes a task he carries out, thus eliminating debates and disputes over the necessity of conducting *ijtihad*. Third, *ijtihad* becomes *fardhu ain* for a *mujtahid* when asked about an event that has occurred and it is feared that if no answer is given it will present a wrong understanding. The absence of *ijtihad* causes delays in the proper explanation. Fourth, if there are a number of *mujtahids*

⁹Muhammad Mustafa al-Zuhayli, *Wajiz fi Usul Fiqh*, (Damaskus: Dar al-Khayr, t.th), Jilid II, 282

¹⁰*Ibid.*, 283- 84

¹¹*Ibid.*, 275

¹²Muhammad Salam Madkur, *al-Madkhal fi al-Fiqh al-Islami: Tarikhuh wa Masadiruh wa Nazariyyat al-'Ammah*, (Beirut: Dar al-Nahdhah al-'Arabiyyah, 1960), 279-280

who are faced with a legal incident, then some of them submit it to others so that no one does *ijtihad*, then all of them are guilty.¹³

E. *Mujtahid* Requirements

According to Wahbah al-Zuhayli, a *mujtahid* must meet three conditions: First, having knowledge about three things, knowledge about the Qur'an where a *mujtahid* understands the contents of the Qur'an both in language and conditions. Understanding in language requires the ability to contain word order in the Qur'an, both *mufrad* and *murakkab*. this is done through mastery of Arabic which includes *nahw*, *sharf* and *balaghah*. With that provision, he can interpret the Qur'an correctly. Imam Syafi'i said: every Muslim must learn Arabic in order to deliver it to carry out what is told¹⁴.

While understanding the content of the Qur'an in *syara'*, a *mujtahid* must understand the words that are recited by *syara'* into a new meaning, such as the word "shalat" which literally means prayer, while *syara'*, "shalat" is a special word and action. Likewise, understanding the meaning of *ghaaith* in the Qur'an is meant to be *hadath*, not a low land as understood in language and its grammar.¹⁵

According to the opinion of the expert, a *mujtahid* has urgent requirements to fulfill in order to become a competent *mujtahid*. It can be explained as follows first; have perfect knowledge of the laws of the Qur'an and the Sunnah along with the rules of the Shari'a in general. This is important in ensuring the understanding of the meaning of the text about *amaliyyah* (deeds) mukallaf from partial and universal aspects. The capacity of a *mujthadi* includes an understanding of legal verses compiled from various types of perspectives. For example, his understanding and mastery of the verses regarding divorce, buying and selling, inheritance, wills and others. Likewise, the legal hadiths to provide more detailed explanations and things that are not mentioned in the Qur'an. He has an understanding of *asbab nuzul* of verses and the causes of *wurud* of hadith. Also, a *mujtahid* understands the quality of the hadith both *sanad* and *matan*. This means that he can distinguish which hadith *mutawatir*, *ahad*, *shahih*, *dhaif* and others, matters of narrator. His understanding also covers topics related to verses and hadiths, although he does not memorize them but knows their source when he wants to refer to them.

Next, knowledge about sunnah. This means that a *mujtahid* understands *sanad* and *matan*. Understanding *sanad* means that he confidently knows the authenticity of the hadith. Meanwhile, *matan* knowledge is meant to be in the form of understanding the content of the Sunnah both in language and *syara'*. After that, knowledge about *ijmak*. This means that a *mujtahid* does not issue a fatwa that contradicts the existing consent

Second, have knowledge about *ushul fiqh*. That is, a *mujtahid* understands the rules and their consequences. This is an urgent matter in performing legal *istinbath* from its arguments. *Ushul fiqh* is a principle in the conduct of *ijtihad*. Therefore, al-Razi said that the most important knowledge for a *mujtahid* is the knowledge of *Ushul Fiqh*. Meanwhile al-Ghazali argued that the most important knowledge in *ijtihad* consisted of three, hadith, language and science of *ushul Fiqh*.¹⁶

An expert in Islamic jurisprudence is also aware of the laws that have been agreed upon and the laws in dispute. Thus, he obtained adequate information when he wanted to carry out *ijtihad* on a topic. Then, he knows the *illat* of law and the method of deducing it

¹³*Ibid.*, 281

¹⁴Wahbah al-Zuhayli, *Usul al-Fiqh al-Islami*, (Beirut: Dar al-Fikr, 2004), Jilid I, 496

¹⁵*Ibid.*

¹⁶*Ibid.*, 497

from the arguments. Such legal attainment can be obtained, for example, through the perspective of *dilalah* (indication of content) *lafadz* on meaning. This becomes a study of the science of the proposal of Fiqh which shows that this method is a medium for using law to events that *nass* does not yet have by looking at *maqasid sharia* (the purpose of sharia) and *asrar al-hukm* (secrets and lessons learned). Next, he knew linguistic knowledge with a degree of being able to become an instrument of understanding the scriptures correctly.¹⁷

Third, mastering linguistics. With this knowledge, he can understand *nass* correctly. Of course, he is not required to be a specialist in this field, only that he is required to understand urgent matters that lead to correct understanding. By having good *malakah* (abilities) in this field, he can reach what he needs when researching anything related to languages such as *Nahw, saraf, ma'ani, bayan* and *fiqh al-lughah*.¹⁸

As for the *mujtahid*, when doing special legal *istinbath* endeavors, it is required for him to understand matters related to the law. He does not have to understand all of them because he only practices related laws, for example the issue of marriage, so he does not need to understand matters related to hajj, zakat or prayer because he takes specific legal acts in certain chapters in fiqh, not all chapters.

F. *Mujtahid* Ranks

The ranks of the *mujtahid* can be divided into several levels. First, the absolute *mujtahid* (independent), that is, people who have mastered the principles of fiqh as the foundation of jurisprudence like the priests of the mazhab. Second, the *mujtahid mazhab* (not independent) means a person who has fulfilled the requirements of *ijtihad* as owned by independent *mujtahids* but he has not been able to innovate and find principles for himself, but still follows the rules of the mazhab leaders in performing *ijtihad*. This group still consecrates to the *imam* of their mazhab. For example Muhammad Zafar in the Hanafi mazhab, Al Muzani in the Syafi'i school and Ibn Abidin in the Hambali school as a *mujtahid* in a mazhab. They are able to deduce a law on the rules set by their teacher regarding the laws. Even though they differed in their views on a number of *furu* (branch) laws, they still practiced *taqlid* (followed) the rules of the Ushul Imam (leaders principles) of his mazhab.

The third, *mujtahid muqayyad*, namely someone who performs *ijtihad* in a matter that the Imam mazhab or *mujtahid* have not yet practiced to conclude their laws such as Thahawi, Kharkhi, Sarakhsi, Baidhawi and others. They are known as *ashabul wujuh* because they concluded the law that had no extrinsic text from the priests of the schools of thought. So, this *ijtihadi* model represents one aspect of the view in the school or one opinion and that opinion is attributed to students not to the Imam of the mazhab.

The fourth is the *mujtahid fatwa*, a person who has competence in clarifying (choosing a stronger point of view) in a number of views of the *imam* of the *mazhab* above other views, as well as among the opinions of his students or other imams. So the position is to choose which one is more important among the number of arguments. They are like Allamah Al Khalil in the Maliki school and Nawawi in the Shafi'i school, Alaudin Mardawi in the Hambali school, Mahfudz bin Ahmad in the Hambali school. They are called *mujtahid fatwas*, namely people who master and memorize the views of the school of thought and copy them and provide explanations of understanding on matters that are less detailed and unclear. He is able to distinguish which opinion is stronger which is strong and which is good.¹⁹

¹⁷Muhammad Salam Madkur, *al-Madkhal fi al-Fiqh...*, 288

¹⁸Wahbah al-Zuhayli, *Usul al-Fiqh al-Islami*, (Beirut: Dar al-Fikr, 2004), Jilid I, 497

¹⁹*Ibid.*, II, 63

From another point of view, Ibn Qayyim argues that the *mujtahid* level can be divided into four. First, the *mujtahid* who have knowledge of the Qur'an and the Sunnah of the Prophet and the words of *sahabah*. He is a *mujtahid* in law by not denying it to follow other *mujtahid*. Second, the *mujtahid* were bound by certain schools of thought. It means that a *mujtahid* in his fatwas and words is competent to conclude the law of doing imitation to his imam. Third, the *mujtahid* in a school of thought ordained during this period, especially in determining the argument. If a *mujtahid* performs an *ijtihad* and his heart feels comfortable with the results of his *ijtihad*, then the results of that *ijtihad* do not become evidence for all Muslims and cannot oblige someone to follow it and practice it. That is because the events that occur in *ijtihad* by one person do not hinder the opportunity for others to do jihad at that time and the conditions of the place

A *mujtahid* cannot prevent other parties from jihad in the future. that is because the law produced by a *mujtahid* is based on *dhann* (strong allegation) not *qath'i* (certain) or consensus and is agreed upon by the whole. It's just that *ijtihad* must go through a process and requirements as signs that maintain objectivity. The results may differ from one person's point of view to another. As for the *mujtahid*, the results of his *ijtihad* became evidence for him to practice it as long as he still believed in the results of his *istinbat* and had not changed his mind. This is because the resulting law is based on the basis of *dhann*. Because of that, he should not leave his opinion and then move to follow other people's opinions on the matter. The reason is that the principle of all *ijtihad* is *dhann*, the result of one *ijtihad* is not stronger than the other.

Likewise, the results of *ijtihad* become evidence and must be held for *mustafti* (people who ask for fatwas). The reason is that *mustafti* have *madzhab* on those who make it happen. Therefore, it is obligatory for him to follow the fatwa and practice it. Thus according to the opinion of the Expert of Ushul Fiqh that the law of the results of *ijtihad* for the *mujtahid* or for others is not something *qath'i* (certain) but it is a *dhann* (harsh allegation) of a *mujtahid* regarding the result of his *ijtihad*. If a *mujtahid* performs *ijtihad* about a matter and produces a law, but later has a different view, then he must retract the results of the previous *ijtihad*. Sometimes we find a *mujtahid* having two views on one problem. It can be explained that in one problem there may be two propositions that are different but both have a strong *sanad*. That is, the view of a problem is not solely a *mujtahid*, but there are arguments that have the *dalil* of the cases.²⁰

G. Position of *Ijtihad*, *Musawwibah* and *Mukhthi'ah*

According to some views, Allah does not predetermine certain laws regarding an issue. This understanding leads to the view that truth is multiple and every *mujtahid* is true. People who hold this view are called *al-musawwibah*. The argument is that one must be careful in setting the *qibla* for himself to perform prayer when there is no indication for it. Prayers that are performed towards the *Qibla* based on *ijtihadiyah* are still valid even though they are different from other people who also perform *ijtihad*. This fact shows that the truth is multiple and every *mujtahid* is true.

Likewise in every law when every *mujtahid* is charged to conclude the law then it is a truth. It is according to the message of the Qur'an to think for those who are wise. If the *mujtahid* were not charged for that then the message would have been neglected. Of course, that burden was not beyond that human capacity. Allah Most High does not impose *taklif* (burdens) unless it is in accordance with human abilities.

²⁰Muhammad Salam Madkur, *al-Madkhal fi al-Fiqh...*, 294

Some others are of the view that Allah has established certain laws in every problem. On that basis, the truth is singular. When Allah provides guidance on what is done, the result is truth. If the *ijtihad* is not in accordance with what Allah has determined, it will not be said that it is the true result of *ijtihad*. Therefore, every *mujtahid* may be wrong and may be right. This group is called *al-mukhthiah*. The reason is first, the Qur'an explains that David and Solomon decided a case about plants that were damaged by the goats of a people. Allah gave that understanding to Solomon. Allah Most High Specializes Solomon with his understanding in deciding these matters.

If everything is true, there will be no use of *takhsis* (specialization and strength) on Solomon in understanding legal cases as told by the Qur'an, not David, his father. There are many hadiths with various routes which explain that a *mujtahid* may be right or wrong. In a hadith it is stated that if a judge performs *ijtihad* then he is right then he will get two rewards and if he is wrong then he gets one reward. The Prophet explained that Allah SWT rewarded the *mujtahid* with two goodnesses and for the wrong one goodness. Likewise the views of the *atsar* of the friends, *tabi'in* and imams who they had different views on a problem. If it is true then it is from Allah and if it is wrong it is from themselves and doing *istighfar* ask for forgiveness from Allah.²¹

If we pay attention to the renewal of contemporary events it can be seen as follows, firstly, the renewal of fiqh without following to a particular school of thought. In fiqh, the *mujtahid* mazhab have mapped various legal laws related to Islamic understanding. The renewal of fiqh with the internal path is, second, the view in which it adapts to one of the tendencies against *lust*. There is a tendency to avoid correct debate on the principles of sharia and *ushuliyah* rules. Third, the following is the pursuit of fiqh by maintaining the foundation of Sharia, which is an ideal method in renewing Islamic Fiqh whose laws are built on the basis that you are asking that it does not change, it is impossible in which there are disturbing aspects. Regarding the development of life without contradicting the *maqashid sharia* is a renewal model that is needed every time has new things and there are differences in letters, a fiqh expert must be able to see this condition in fact the religious values and foundations of fiqh in seeing the renewal aspects in discussion of the development of life which is the basis for the renewal of fiqh.²²

Muhammad Salam Madkur mentioned that there are a number of *da'aim* (basics)²³ in Islamic Law. Accordint to him, these bases become considerations that need to be considered in carrying out *ijtihad* in the future. This is because the law that is the result of *ijtihad* can be carried out properly in accordance with the *maqasid al-sharia*. Among the basics in question are:

First, *nafy al-haraj* (denying difficulties). According to Madkur, Sharia is equally concerned about making it easier for humans to practice *taklifs* within their limits. Allah explained that He did not make it difficult in this religion (Qs. Al-Hajj / 17: 87) Allah does not give burdens to a person unless according to his ability (Al-Baqarah / 2: 286). The essence is that the basis of *tasyri* 'is not something that makes it difficult for humans to practice whatever becomes a legal burden. This does not mean denying the basis of *masyaqqah* (burdens) because *taklif* itself is an imposition in carrying out what is ordered to avoid what is prohibited. The point is that Islamic *tasyri* does not contain excessive *harj* (distress) and *masyaqqah* (burdens)²⁴. A lot of texts that show the ease in *taklif*. This, for example, is in the form of application that is carried out gradually considering that the law is

²¹Muhammad Salam Madkur, *al-Madkhal fi al-Fiqh...*, 300

²²Wahbah al-Zuhayli, *Usul al-Fqih al-Islami*, (Beirut: Dar al-Fikr, 2004),Jilid II, 713

²³Muhammad Salam Madkur, *al-Madkhal fi al-Fiqh ...*, 12

²⁴*Ibid.*, 14

present and applies in general, not individually or partially. Likewise, the Sharia also provides a number of reliefs called *rukhsah* under certain conditions in order to avoid *masyaqqah*.

Among the examples, Allah requires fasting and gives *rukhsah* to travelers, sick people, pregnant and nursing people to break the fast and replace it on another day which is called *qadha* as explained in Quran Surah al-Baqarah / 2: 185).. Relief for people who are unable to stand up when praying while sitting or according to their respective abilities. Allah also provides concessions when in an emergency (emergency), different laws when in a field situation. In Qs. al-Baqarah / 2: 173 describes relief for people who are in emergency.²⁵

As for contemporary problems where there is no *nass* and *ijmak* (consensus of ulama), of course it is like new things with all its development, the scope of *ijtihad* through the argument of '*aqli* such as *qiyas* (analogy) to things that have been determined by *nass* or *istihsan* (al-qiyas al-khafi) or *maslahah al-mursalah*, namely benefit where *syara* 'has not determined or denied its benefit or' *urf shahih* which does not contradict the rules of *syara* law or *sadd al-dzara'* (a path that leads to things that are prohibited by *syara* '.²⁶

H. The principles of *Ijtihad* on the contemporary case

Ijtihad According to Wahbah Az Zuhayli it can be seen from three principles, first, *ijtihad fi Da'irat al-Nass al-Syar'i* (*ijtihad* within the scope of *nass*), namely conducting research on *madlulat al-nash* (understanding text indications) and carrying out legal *istinbath* with pay attention to *maqashid Sharia*, namely the benefit of the essence, both general and specific, related to *hifz al-din* (guarding religion), *hifz al-nafs* (keeping the soul), *hifz al-nasl* (maintaining descent) and *hifz al-mal* (protecting property). This *Ijtihad* is a form applied by previous *ijtihad* experts and becomes the object of learning for those after it. Second, *ijtihad intiqa'i* is choosing a certain legal view with strong arguments from among a number of existing views by considering the benefits that are relevant to time and place. This method is a contemporary method that is in accordance with the current circumstances and events. Third, *ijtihad al-jama'i*, namely the consensus of some experts on certain topics by conducting prior research and exploration in depth, looking back at previous related *ijtihad*, reviewing the arguments used, discussing them and conducting *tarjih* to see the arguments that are used. stronger, so that it narrows to a certain view according to the strenght of *dalil* and considerations of *maslahah* (benefit). This is widely practiced today on various topics of *fiqh*²⁷

In relation to the scope of *ijtihad*, Wahbah said that if there is a *nass* that is *dhann al-thubut*, then the scope of *ijtihad* is in *sanad* (the path of transmission that reaches us), narrator '*adalah* (consistent), *dhabt* (reminds what is being narrated so that it does not appear the error of his narrative). If *nass* is *dhanni al-dilalah*, then the scope is the ability to understand the meaning and how the scope of the meaning is. This is of course the best thing about *thuruq dilalah al-lafaz* (a method of understanding the indication of the meaning of a lafaz) in Arabic. Determination of one meaning among a number of other meanings through Arabic rules and *maqasid al-syariah* (general problems built on the basis of *syar'i* law)

In looking at the phenomena that exist in society today and the cases required to perform legal *istinbath*. A *mujtahid* can see what aspects and models are used in analyzing

²⁵Muhammad Salam Madkur, *al-Madkhal fi al-Fiqh...*, 14

²⁶Wahbah al-Zuhaylli, *Al-Ijtihad fi 'Ashrina Hadha min Haithu al-Nazariyyah wa al-Tathbiq*, Kyoto *Bulletin of Islamic Area Studies*, 4-1&2, 2011, 2

²⁷*Ibid.*, 1

and performing legal istinbath with the existing methods. The method commonly used today is, First, *ijtihad bayani*, which is to explain sharia laws which come from clear passages. Second, *ijtihad qiyasi*, which is to stipulate sharia laws for events that occur ghair mansus (not yet explicitly mentioned either from the Qur'an or the Sunnah that talks about it) by analogizing with cases that are mentioned by law in the text. Third, *ijtihad istislahi*, which is to produce syara laws for events that occur and there is no explicit text from the Qur'an or sunnah, but a *mujtahid* can use his reasoning abilities by analyzing istislahi rules.

In the context of *ijtihad bayani*, a *mujtahid* can understand *dilalah nass* (an indication of understanding the lafaz of both the Qur'an and the hadith). It is in that *Nass* Alquran and Sunnah can be divided into two, first, *nass* does not contain more than one meaning, showing the certainty of its determination until it reaches us with the path of *mutawatir*. It is like the Qur'an was reproduced to us, so is the *sunnah* of the prophet which was quoted *mutawatir*. We find that the hadith *fi'li* (deeds) have a lot more to worry about than hadith *qawli* (speech). This position of *mutawatir* provides definite law in determining the basics and rules of *kulli*, general *maqashid* and universal law that will not make any difference.

Second, texts which have more than one meaning. An example is the *nass* of the Qur'an which contains more than one meaning which is termed *dhann al-dilalah*. Example; "wipe your whole head". It can mean the whole head or a small part of the head for all people who perform ablution.²⁸

a. Part of the law that results from *dalil dhanni* and is accepted by the people well, then the punishment which has the position of law is agreed upon and must not violate it. This includes arguments that are *juz'i* (specific) but collectively reinforce one another.

b. There are some general principles and rules of *kulli* and *maqashid of sharia* which are caused by a unique set of propositions, but these principles and rules become principles (provisions).

c. Comprehension of *nass* which is embodied with perfect understanding when faced with all the verses and hadiths in a particular topic after comprehending it

In the context of the correlation between *fiqh* renewal and argumentation, *fiqh* renewal is the existence of a legal consideration described by jurisprudence experts in a matter. This takes into account the arguments that become the legal basis after providing an explanation of the extent to which they are correlated with current events. The expert *Ushul* divides the arguments into 2 mappings, first, the arguments that are agreed upon and there are no differences in the opinions of scholars regarding the understanding *dalil* of the Qur'an, sunnah, *ijma'* and *qiyas*.²⁹ Lots of laws are based on this argument. Among these are the Word of Allah:

"Allah has commanded that a boy is 2 parts of a daughter"

Similarly, the prohibition of gold and silk for men is mentioned in the *sunnah* of the Prophet pbuh. Among the laws established through consensus *ijma'*, namely bathing for people whose *ihram* is not obligatory, the same is true for the law stipulated by the *qiyas* argument, namely that Zakat on rice is analogous to zakat on wheat. Second, the arguments that are disputed are arguments that have difference in their opinions of the scholars. It is like *istihsan*, *Maslahah Mursalah* and *urf*.³⁰ In the jurisprudence book there is a law based on the *Maslahah* at a certain time then by a *mujtahid* at another era considering the absence of

²⁸<http://www.qaradaghi.com/chapterDetails.aspx?ID=642>

²⁹Wahbah al-Zuhayli, *Usul al-Fiqh al-Islami*, (Beirut: Dar al-Fikr, 2004), Jilid II, 697

³⁰*Ibid.*, 699

Maslahah at another time. People who order goods for the sake of being allowed because of human desire and in Hanafi fiqh are considered as *istihsan*. Likewise, laws that are built on the basis of 'urf (habit) in a certain place.

There is a law that is built on the basis of 'urf' regarding the level of living that is obligatory and is the right of the wife. The prophet pbuh said tell us that for them (wives) it is your duty (husband) to provide their sustenance and clothing with *ma'ruf*. There is also a law that was based on to *sadd al-dzariah* and then changed that view at another time.³¹ Among the laws built on the basis of *sadd al-dzari'ah* are examples of selling wine to people who used to squeeze it into *khamar*.

As for *Ijtihad* which is built on the basis of *qiyas* or *dalil* that are not agreed upon such as *maslahah*, 'urf and *istihsan*, it will change according to the place or situation and always consider changes. Thus, the law is of two kinds, first, it does not change at any time, whether in the aspect of the age or place, such as the necessity of carrying out what is required and keeping away what is forbidden. Also, the legal basis which changes according to the benefits of the times and places. Second, the law which is based on the *maslahah* will change when there is a change in the *maslahah*. The three laws which are based on customs and habits will change with changes in habits.³²

Considering the rule that changes in law with changing times this rule becomes the basis for renewal of Fiqh. If Fiqh is produced based on customs, then Fiqh will change if that habit changes. From that it can be understood that there are two factors that cause changes in law, first, changes in the times (time) then it causes changes in many legal perspectives. Second, change occurs because of the changing habits of the *maslahah*. As for sharia law which is based on *nass*, it is unchanging. Changing the law is an aspect that cannot be influenced by lust. Change is always associated with the times and places. An expert in *ijtihad* when viewing and considering the proposals of sharia and its aims and objectives. Next, the law is based on its relevance to *istinbath* principles. Furthermore, objectivity in assessing and adopting the law, understanding of the events and description of the fatwa requested after ensuring that the events of the change are true.

From the description above, it can be noted that in cases where there is no *nass* that explicitly explains the law, a *mujtahid* can take the following methods:

a. Qiyas

Qiyas in the language of *taqdir* (giving a measure). While the term. The pillars of *qiyas* are, first, *al-asl* is a case where there is already a text explaining the law or there is a consensus of the *mujtahids* about the law. As long as this requires something that is stipulated in *syar'I* and is not *mansukh* (prosecuted), it is also not a branch of the original law in other cases. second, *furu'* (branch), third, *illat* (ratio legis) and fourth, law.³³

b. Istihsan (Qiyas khafi)

The use of *istihsan* is well known in the Hanafi school of thought and is considered to be the fifth argument and is considered to be one of the forms of *Qiyas* called *qiyas khafi* as opposed to *qiyas jali*. The definition of *qiyas* is someone who leaves a law that is in one problem to another law because there is a stronger argument. According to Imam Malik,

³¹*Ibid.*, 700

³²Wahbah al-Zuhayli, *Usul al-Fiqh al-Islami*, (Beirut: Dar al-Fikr, 2004), Jilid II 702

³³ Muhammad Mustafa al-Zuhayli, *al-Wajiz fi Ushul al-Fiqh al-Islami*, (Damaskus: Dar al-Khayr, 2006), Jilid 1, 237

istihsan is practicing stronger propositions or holding on to partial *maslahah* which is contrary to universal propositions.³⁴

Istihsan can be divided into several kinds of things with the arguments on which it is supported either by *nass*, *ijmak*, *darurah*, *qiyas khafi*, '*urf*, *maslahah* or others. *Istishan* with referring to *nass* is for example wasiat which is not permitted by analogy. This is because wills are a form of additional ownership after losing ownership due to death. It's just that this is an *istisna* (exception) as mentioned in the Quran. *Istihsan* with referring to *ijma* as a contract agreement *istisna* ' (order of goods), while *qiyas* is not allowed because the goods that were contracted when the transaction was *ma'dum* (non-existent). *Istishan* with referring to *urf* is like renting a bathroom without pre-set, duration of use and so on. In fact, according to *qiyas*, these things must be clear at the beginning, the rental price, the length of time used, the water content used.³⁵

c. *Dzari'ah*

Dzariah in language is *wasilah* (way) to achieve something. According to the scholars of *Ushul*, it is a path that can lead to forbidden things (*zara'i al-muharramah*). Thus, there are two related terms namely *sadd al-zari'ah* and *fath al-zari'ah*. *Sadd al-zariah* is a barrier to limit it from falling into *mafsadah* (damage). *Fath al-zari'ah*, which is making a way to deliver to benefit.³⁶

There is one other term, namely *muqaddimah*. The difference is that *muqaddimaha* is a matter which becomes the basis for the existence of something else. It becomes a pillar for something else. While *zariah* as a delivery agent to arrive at a destination. For example, the base of the wall is an urgent step (*muqaddimah*), while the ladder is the path that leads to going up to the roof (*zariah*).³⁷

d. '*urf*

Al-'urf in language is knowledge or *ma'ruf*, kindness, gentleness and better deeds. *Al-ma'ruf* is the opposite of *al-munkar*. Meanwhile, in terms of '*urf* is a synonymy with *al-'adat*. *al-'adat* is taken from the word *al-mu'awadah*, habituation because it is done repeatedly so that it becomes a *ma'ruf* thing, accept the soul and reason so that it becomes the essence of '*urf*iyah (a habit that is actually applied).³⁸

'*Urf* can be divided into two, *qawli* (habits related to speech) and '*amali* (habits related to actions) both of which are specific and some are general. '*Urf amali* is something that has become commonplace among humans for certain actions such as the habit of eating lamb in one country or beef and buffalo meat in another. Likewise, the customs related to buying and selling, the custom of handing over dowries, were cash and some were not. '*Urf qawli*, namely *lafaz* immediately understood by the listener, for example when mentioning meat, it is immediately understood by certain meat.' '*Urf 'Am* is something that has been understood and agreed upon by certain communities such as an agreement in terms of ordered goods. Meanwhile, a typical '*urf* is a habit that occurs in a certain individual or group or country such as a person's eating habits or transactions, the habits of traders in transactions and so on.³⁹

³⁴*Ibid.*, Jilid II, 737-738

³⁵Wahbah al-Zuhayli, *Usul al-Fiqh al-Islami*, (Beirut: Dar al-Fikr, 2004), 743-745

³⁶*Ibid.*, 902-903

³⁷*Ibid.*, 902-903

³⁸Wahbah al-Zuhayli, *Al-Ijtihad fi 'Ashrina Hadha...*, Jilid 1, 265

Ibid., 265

Urf's hujjah can be described that the correct habit can be used as evidence and evidence in syar'I. The scholars have different opinions whether 'urf is a source of independent law (stand alone) or not. The first view is that 'urf is independent evidence and proof of syara'. These are the Hanafi, Maliki and Ibn Qayyim schools of the Hanbali school. They argue with the Qur'an and Sunnah and the arguments of Aqli. The arguments of the Qur'an as described in the letter Al A'raf 199 and the words of the Prophet pbuh told us that "What Muslims see as good So that is also good in the sight of Allah". This hadith shows that something that has become a ma'ruf and a habit in the life of Muslims can be considered a good thing and is determined by Allah. Something that Allah decreed is truth and evidence. Therefore, Hanafi thinks that the provision with 'urf is a provision with the argument of syara and what becomes something that is Ma'ruf is the same as something that is required. Logically speaking, we consider 'urf as a great authority over man and certainly as something that is accepted. It is a secondary reference for humans who he easily does to realize maslahah. Shara 'came to define this as a benefit. Thus, 'urf is considered to be the source of the Theorems and basis. The second view, 'urf is not an expression unless it is in line with syara'. This conformity is a condition so that 'urf can be defined as dalil. That is the explanation of the opinion of the Shafi'i School.⁴⁰

e. *al-maslahah al-mursalah*

Before discussing al-maslahah, it is better to start with a description of al-munasabah, namely the suitability of *sifat* (characters) and law as a path of determining illat (legis ratio). The emphasis is on whether the character is suitable to be illat law or not in qiyas. In this context, wasf al-munasib (suitability of character) can be divided into three, first, *munasib mu'tabar*, namely syara 'which is used as a reason for establishing the law, such as the syara law is established on the basis of maintaining the five maqasid syar' al-kulliyyah, maintaining religion, soul, mind, *nasl* (family) and property. Second, the *munasib mulgha*, namely syara 'denies it as a reason for legal stipulation such as the fasting of two consecutive months as *kafarat jima'* Ramadan lunch for the rich. Third, *munasib mursal*, namely the *sifat* which has not been made by Syara 'as a law illat and also does not deny it. This in the Maliki school is called *al-maslahah al-mursalah*, al-Ghazali calls it *istislah*, the *kalam* experts call it *mursal mulaim munasib*, some call it *istidlal mursal*, while Imam al-Haramayn and Ibn al-Sam'ani call it *istidlal*. This argument is divided into three, *dharuriyyat*, *hajiyyat* and *tahsiniyyat*. Daruriyyat, that is, something becomes a basic human need both in matters of religion or in the world. *Hajiyyat* is a human need to get rid of difficulties in life, not a basic necessity. While *tahsiniyyat* is benefit by which one gets a more comfortable state⁴¹

f. *Mazhab sahabi*

Sahabi according to ushul experts is a person who met Rasul pbuh, believed in him and accompanied him for a long time. Hadith experts argue, a sahabi is a person who met the Prophet, was Muslim and died in Islam, accompanying the Prophet whether it was a long time or not. Friends are a reference in fact and a source of *ijtihad*. Many events that had just happened at that time had not yet happened at the time of the Prophet. Fatwa Sabahat also has a religion according to his expertise. The *mujtahid mazhab* agreed that the words of friends as a reference, there was no *ijtihad* on what they had a fatwa.⁴²

⁴⁰*Ibid.*, 265

⁴¹Wahbah al-Zuhayli, *Usul al-Fqih al-Islami*, (Beirut: Dar al-Fikr, 2004), 753-755

⁴²*Ibid.*, 879

In addition to the above principles, a *mujtahid* must have a background with a number of modern sciences such as sociology, which is the study of the relationship between humans and one another in a group which results in patterns of human relations in order to avoid clashes between individuals and individuals.⁴³ Understanding sociology, for example, he can understand how social values and norms are in a society's interaction. there is something good, proper, feasible and appropriate whose existence we aspire to together so that humans interact in order to achieve these ideals which are then called social values. There are also guidelines that direct behavior, related to what is allowed and what is not done, which is called social norms⁴⁴. In the level of Fiqh, this may be placed on 'urf which is one of the principles in establishing Islamic law.

In addition, Islamic epistemology is one of the considerations in the discovery of Islamic law. *Bayani* epistemology is a way of gaining knowledge based on the text (text), either directly (doing reasoning based on the text) or indirectly. *Irfani* epistemology, which is a way of obtaining knowledge through the *kasyf* method, cannot be rationalized, and cannot be verified, which is more individualistic. Another epistemology is called *burhani*. This epistemology holds that science comes from reason which is also called philosophical epistemology.⁴⁵

I. Conclusion

Ijtihad is a necessity to answer contemporary problems. With the diversity of problems that arise, a *mujtahid* is required to have sufficient abilities so that the process of recht finding (legal discovery) is truly based on his expertise and knowledge. In principle, a *mujtahid* must have three abilities: knowledge of the Qur'an, sunnah and ijmak, knowledge of language and knowledge of Ushul Fiqh. Methodologically, a *mujtahid* is required to master *istihsan*, *istishab*, *maslahah mursalah*, *qawl sahabi*, *syar 'man qablana*, 'urf and *sadd al-dzari'ah*. Besides, the insight of a *mujtahid* is considered urgent in understanding contemporary problems. For this enrichment, he also has insight into a number of other sciences; sociology, anthropology, botany and others that are relevant to the issues

⁴³Elly M. Setiadi dan Usman Kolip, *Pengantar Sosiologi: Pemahaman Fakta dan Gejala Sosial: teori, Aplikasi dan Pemecahannya*, (Jakarta: Kencana, 2011), 4

⁴⁴*Ibid.*, 6

⁴⁵Muhyar Fanani, *Ilmu Ushul Fiqh di Mata Filsafat Ilmu*, (Semarang: Walisongo Press, 2009), 17-19

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