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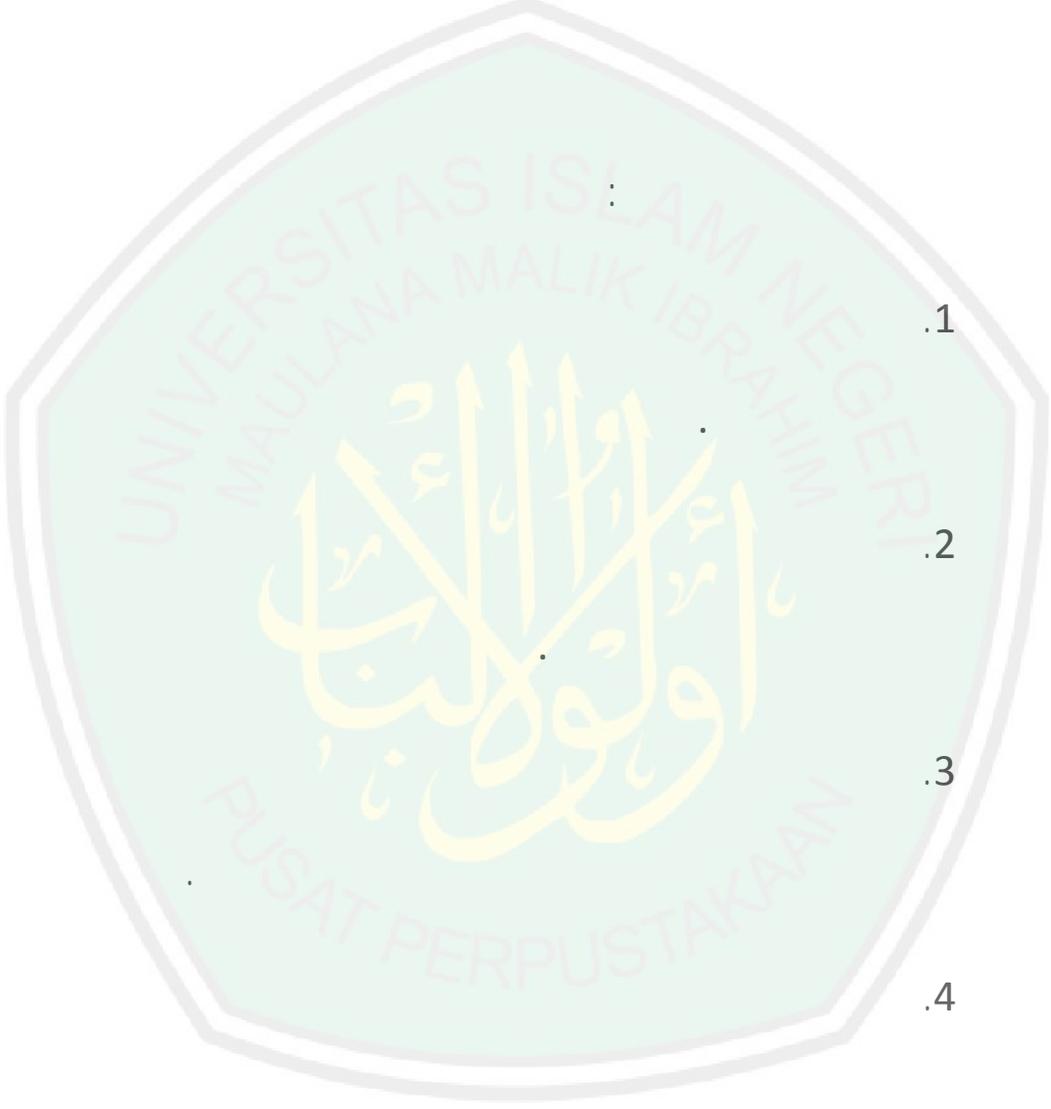


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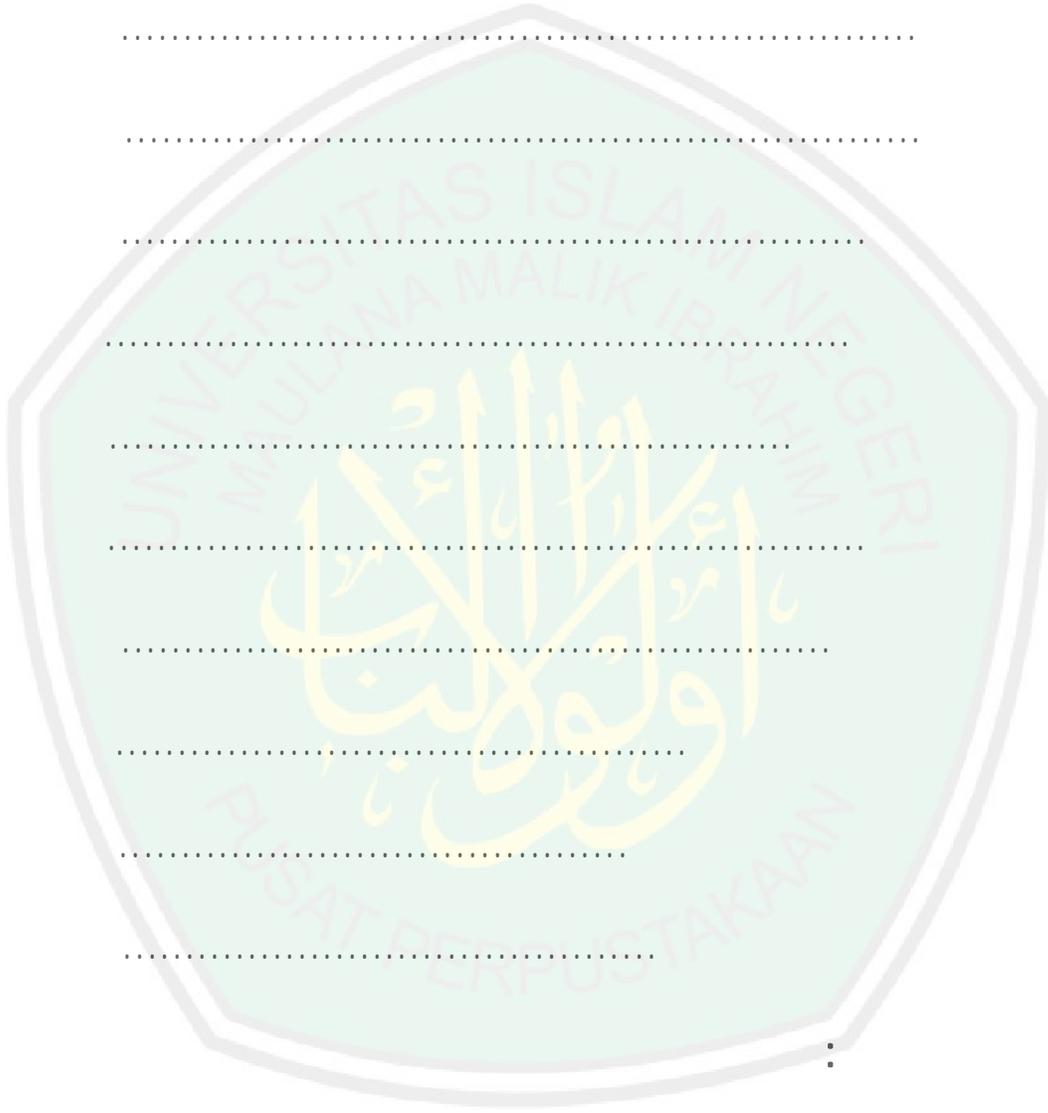
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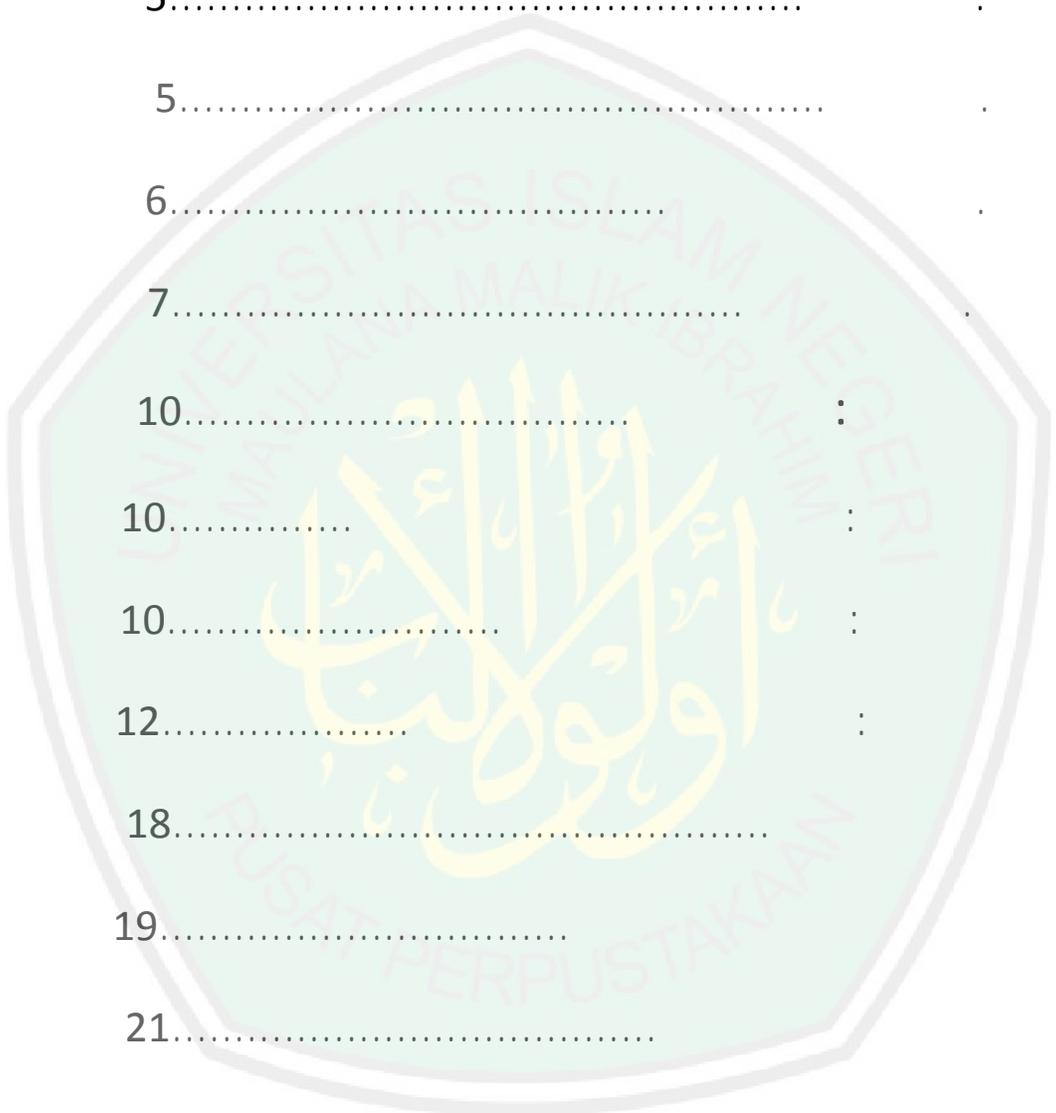


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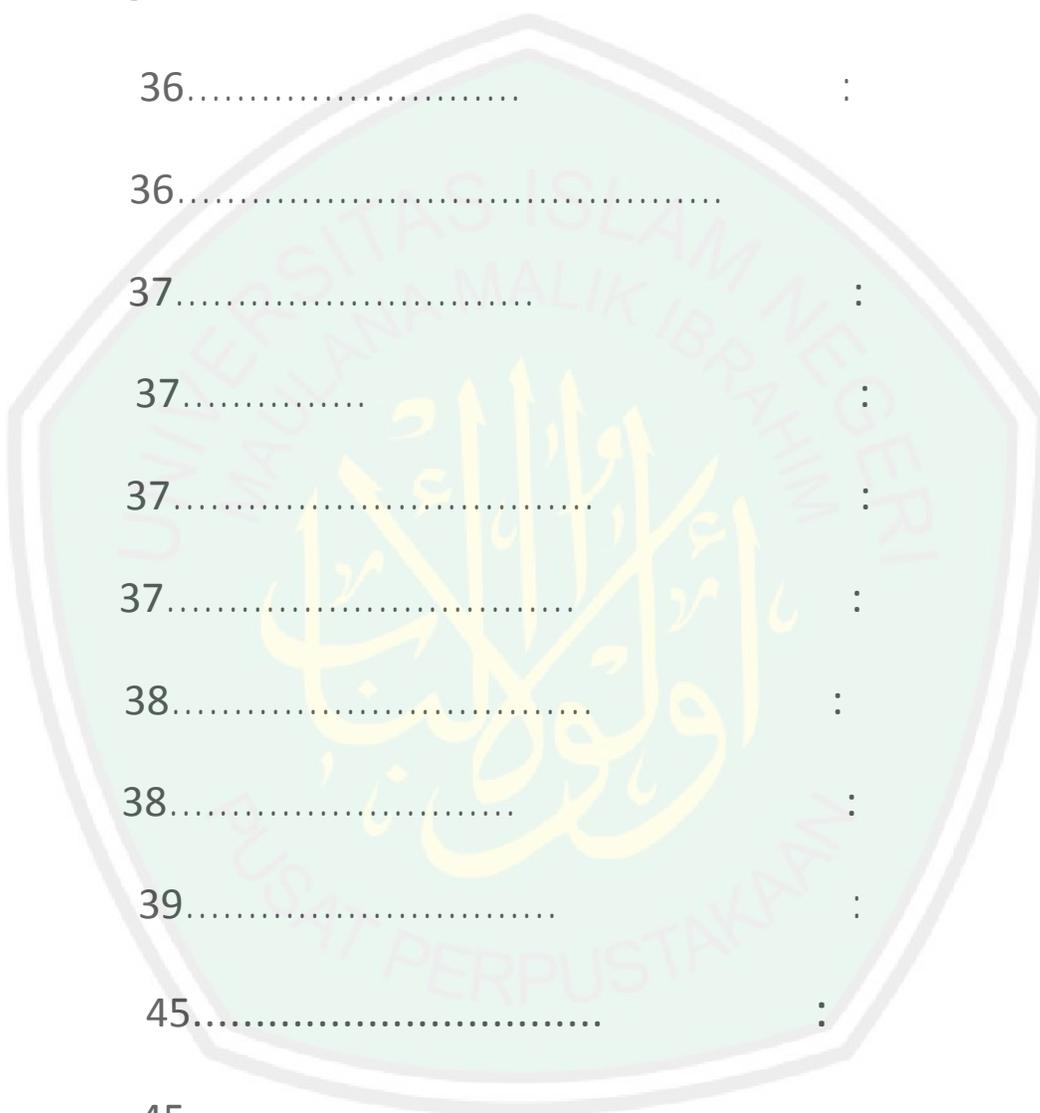
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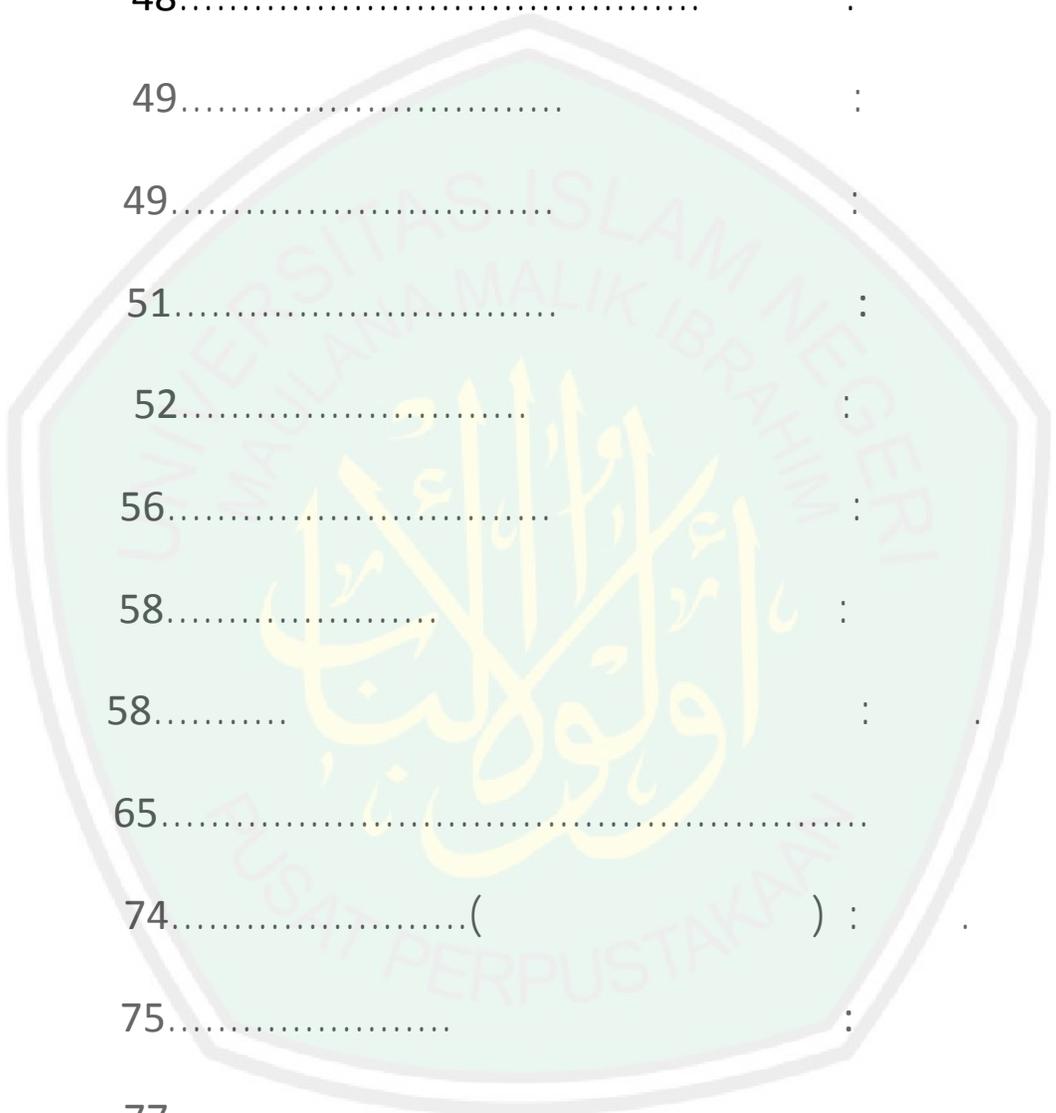
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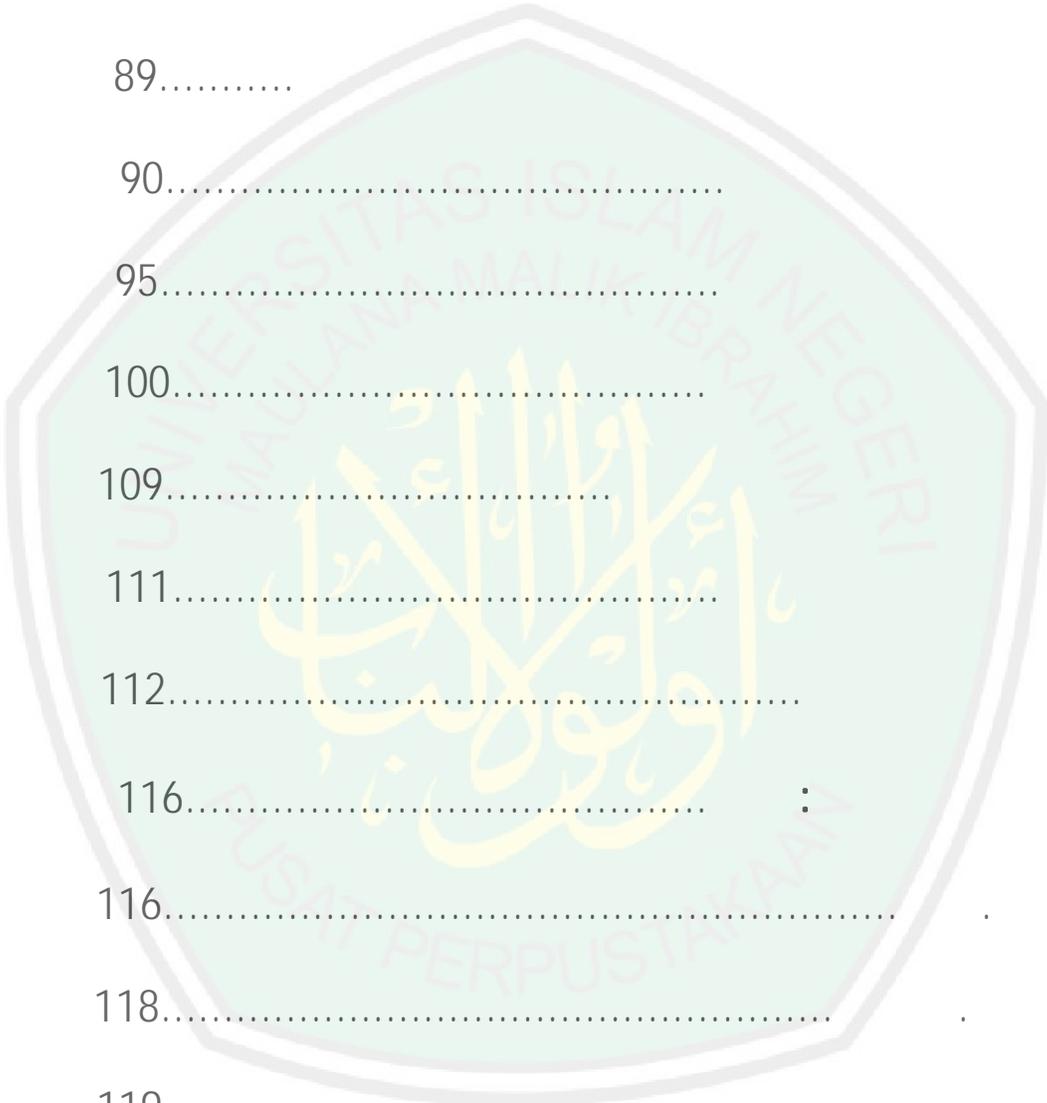
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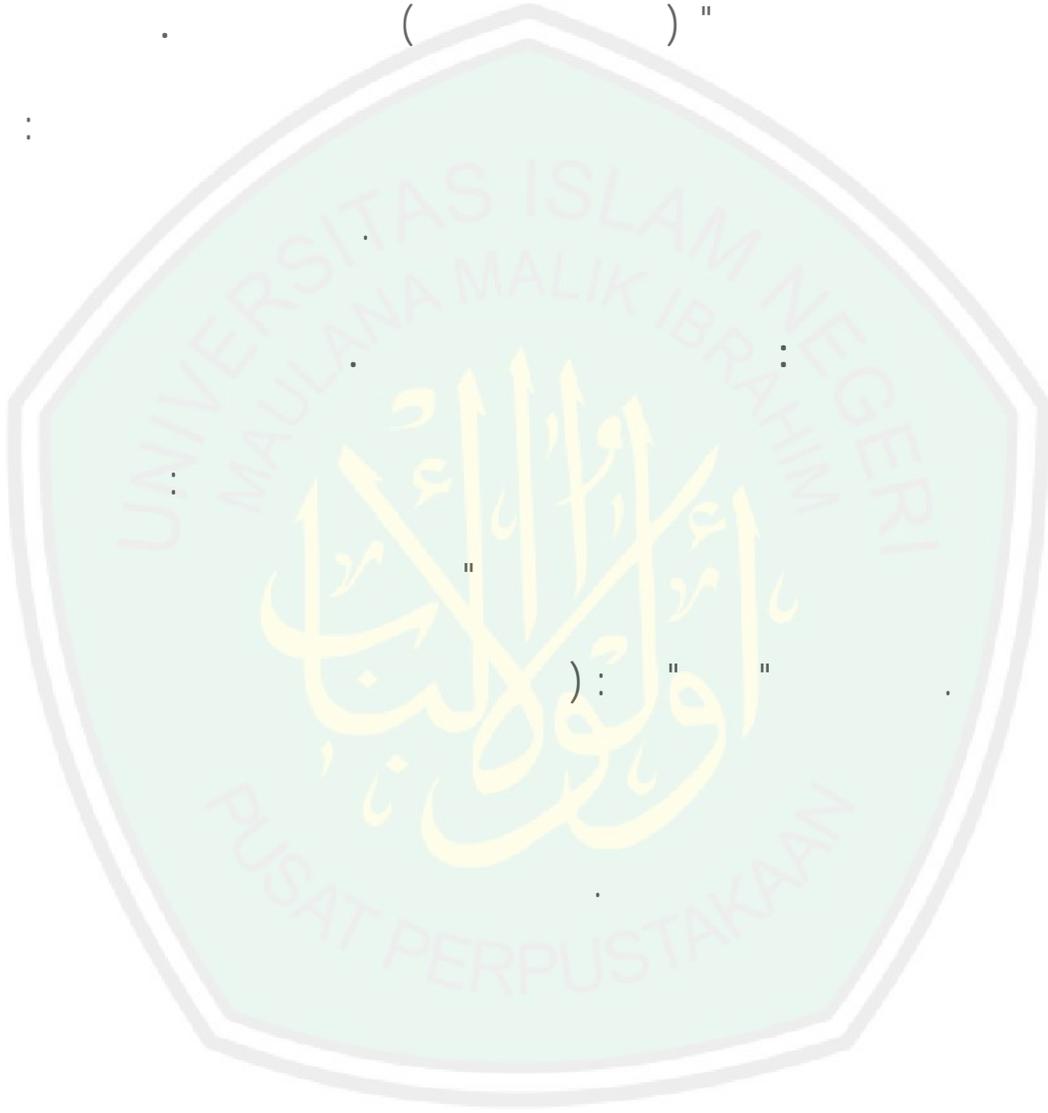


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## Abstrak

Muhammadkhabib Abdulvagabov, Tahun ajaran 2012/2013, "*Hukum Taglid Menurut Empat Madzhab Figh* " (Penelitian Deskriptif Analalisis), Tesis, Program Magister Studi Ilmu Agama Islam. Universitas Islam Negeri Maulana Malik Ibrahim Malang.

Pembimbing Pertama : Dr. Faisol Mahmud Adam Ibrahim

Pembimbing Kedua : Dr. Aunurrofig

**Kata dasar** : *Taglid, Empat Madzhab Figh*

Perbedaan pendapat para ahli dalam menjelaskan tentang batasan Taglid, ialah menerima perkataan orang lain sebagai argumen, Imam Asu syaukani mengatakan " dapat menerima suatu pendapat, tidak mengemukakan argument tanpa adanya suatu argument ". Kata " al mazahib " ialah jama' dari kata " madzhab ", yang mempunyai arti thorigoh atau jalan yang ditempuh oleh seseorang atau sekumpulan orang baik dalam bidang keyakinan atau perilaku atau hokum – hokum dan lain – lain. Sedangkan yang dikaji disini ialah madzhab Abu Hanifah, imam Malik, imam Syafi'i, dan imam Ahmad bin Hanbal. Para ulama' ntelah sepakat taglid ialah keabsahan dalam mengikuti pendapat yang tidak mengetahui dari mana sumber atau dasar ijtihad, bukan hanya melanggar (tidak mempunyai dasar) melainkan juga isolasionis tertentu, seperti yang telah dilakukan oleh ibn Hazm, dia telah berorientasi tentang isolasionis dalam bab sifat ketuhanan, inilah yang di namakan taglid oleh para ulama' ahli sunnah wal jamaah. Taglid ini

sudah dikenal pada masa sahabat dan masa tabiin, mereka dikenal sebagai seorang pefatwa, jumlah mereka terbatas, mereka merupakan *mustaftun*.

Adapun rumusan masalah ialah pengingkaran sebagian orang terhadap pengikut madzhab – madzhab *figh* yang dijanjikan para *mugollid* kepada para innovator, serta mereka juga mengajak untuk meninggalkan madzhab – madzhab ini. Oleh karena sebab inilah, penulis ingin mengungkapkan “bagaimana hukum *taglid* menurut empat madzhab *figh*”.

Adapun tujuan penelitian ini ialah pertama, mengumpulkan artikel ilmiah pada subjek di satu tempat,serta menganalisisnya dan kemudian menyimpulkan hasil. Kedua, memberikan kontribusi untuk memperjelas persepsi yang tepat untuk hukum *taglid* bagi empat madzhab *figh*. Ketiga, memberikan kontribusi untuk penghapusan ekstremisme dalam hal pemalsuan dan misinformasi dalam masalah *taglid*. Untuk mencapai tujuan, peneliti menggunakan metode kualitatif. Adapun cara pengumpulan data peneliti menggunakan metode documenter, yaitu untuk laporan pengumpulan, pencitraan, informasi, deskripsi data dan laporan. Setelah itu peneliti menggunakan metode analisis.

Adapun hasil penelitian ini ialah pertama, *taglid* merupakan perintah syariat dalam cabang syariat itu sendiri, bagi mereka yang tidak memenuh syarat untuk *ijtihad* sendiri, menurut *jumhurul ulama'* yang 'alim dalam sebagian hukum. Sesungguhnya para sahabat RA berfatwa kepada umat, para sahabat tidak memerintahkan kepada umat untuk mengambil *ijtihad* sendiri, hal itu kerana peran pentingnya dan frekuensi para ulama' dan umat. Kedua, bahwa *taglid* ini diperuntukkan bagi semua umat, bukan untuk yang melakykan pembelotan terhadap

Al-Qur'an dan sunnah, serta kaku terhadap pendapat manusia, akan tetapi umat harus selalu berlandaskan Al-Quran dan sunnah. Menurut para ulama' fiqh untuk ketentuannya, para *mukollid* seharusnya mereka meniru orang yang 'alim dan bijaksana akan keduanya. Orang yang bijaksana akan keputusannya, bukan orang yang selalu memiliki pandangan lain, pada hakikatnya dia ialah orang selalu mengarjakan sunnah-sunnah nabi SAW dan selalu mentaati perintah Allah SWT. Ketiga, kaidah " jika Anda berbicara benar maka dia (mengikuti) madzhabku " artinya tidak benar jika dia berpegang teguh kepada kaidah tersebut kecuali dia memiliki pertimbangan yang baik dalam setiap ketentuan, mengetahui *nasikh* dan *mansukhnya*, dan suaratsuaratyang lain. Saya melarang kepada seluruh umat tentang *taglid* mereka yang keluar dari para *ijtihad*, karena sesungguhnya umat harus mengikuti *taglid* para ulama'.

## Abstract

Muhammad Habib, academic year 2012/2013, "Taqlid Law based on four Madhhab of Fiqh " (Descriptive Analysis Research), Thesis, Master Program in Islamic Studies. State Islamic University Maulana Malik Ibrahim Malang.

First Supervisor: Dr. Faisol Mahmud Adam Ibrahim

Second Supervisor: Dr. Aunurrofiq

Basic word: taqlid, four madhhab of Fiqh Differences of opinion in fiqh experts in explaining the limits taqlid, is receiving words of others as an argument, Imam Asy Syaukani say "may accept an opinion, do not argue without an argument". The word "al madzahib" is jama 'of the word "madhhab", which mean thoriqoh or road taken by a person or group of persons in the field of belief, behavior, laws and others. While the madhhabs that is being studied here are Abu Hanifa, Imam Malik, Imam Shafi'i and Imam Ahmad ibn Hanbal. The scholars have agreed taqlid is validity in the following opinion which do not know the source or basis of ijtiihad, not only violates (which has no basis) but also certain isolationist. As has been done by ibn Hazam, he concerned about the isolationist nature of divinity, which is called taqlid by the scholars' experts, Sunnah wal worshipers. Taqlid is already known at the time of companions and the successors, they are known as a pefatwa, their number is limited, and they are mustaftun.

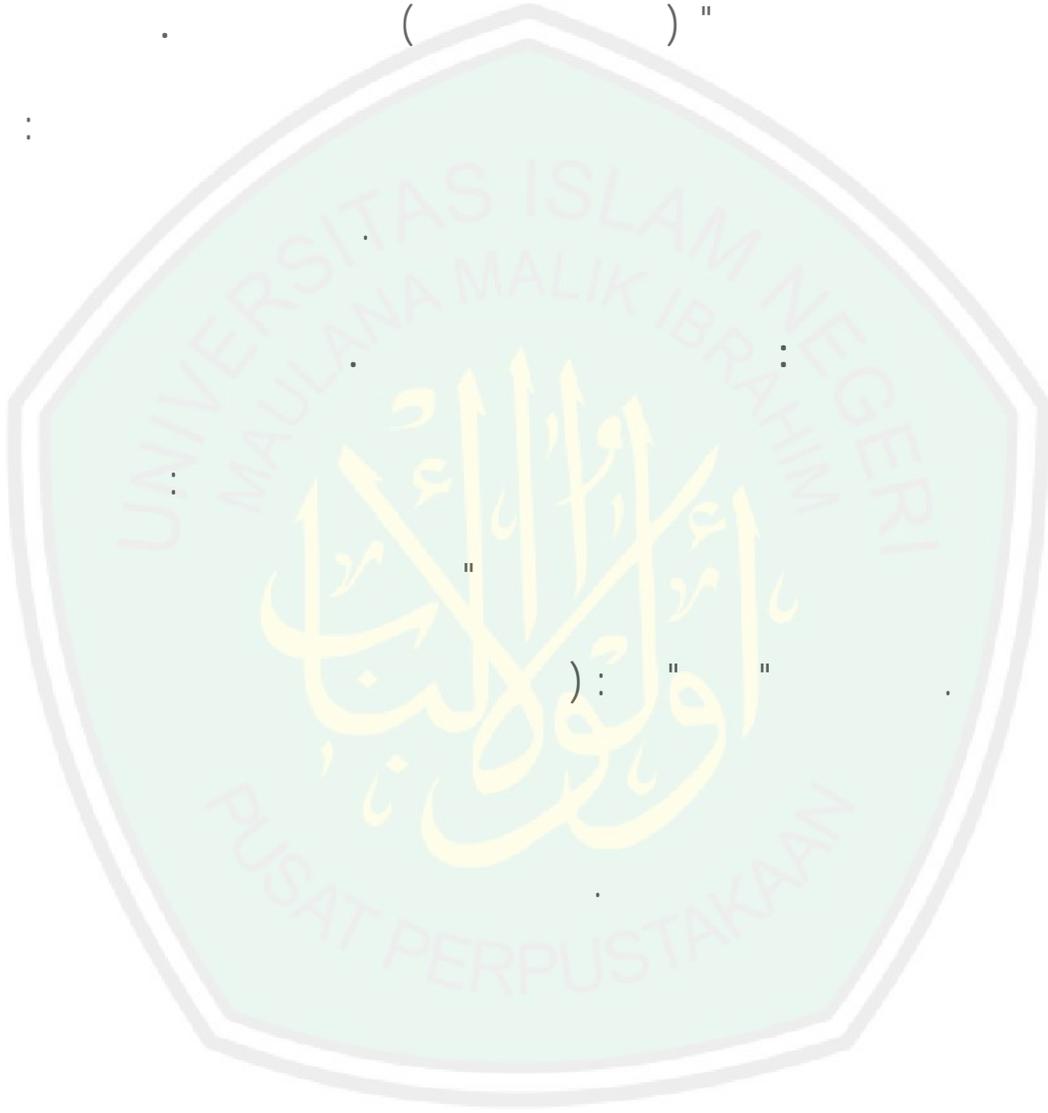
The formulation of the problem is the denial of some of the followers of fiqh madhhab in Islam that is promised by the muqollid to the innovator, and they are also inviting moslem to leave these madhhab in Islam. Because of this reason, the author wanted to express "how the law according to the four madhhabs of fiqh taqlid". The purpose of this study is first, to collect scientific articles on the subject in one place, as well as analyze and then conclude the result. Second, contribute to clarify the right perception to legal taqlid for the four madhhabs of fiqh. Third, contribute to the elimination of extremism in terms of fraud and misinformation in taqlid issues. To achieve this goal, researcher uses qualitative methods. The entrance used in this research is the search for the book (the data). The researchers used a data collection method of the documentary, which is to report the collection, imaging, information, description of the data and reports. After that the researcher uses content analysis method. The results of this study are first, taqlid is the branch command Shari'a Shari'a itself, for those who do not qualify for their own ijthad. According to jumhurul ulama that alim in some laws, indeed the companions RA advising the people, that the companions are not asking the people to take their own ijthad, it is because of its importance and frequency of the scholars' and the people. Second, that taqlid is intended for all people, not for those who defect the Qur'an and Sunnah, and robust to human opinion, but people should always be based on the Qur'an and Sunnah. According to the scholars 'fiqh and its provisions, the muqollid is supposed to follow those who are pious and wise in both. The wise man in making every decision, not the one who always has another view, in fact he was the one who is always doing the Sunnah of the Prophet SAW and obey the commands of Allah. Third,

the rule "if you tell the truth then he (follow) my madhhab" means that is not right if he cling to the principle unless he has good judgment in any conditions, knowing naskh and mansukh, and other conditions. I ban to the whole people with their taqlid out of the ijthad, because actually, the people should have to follow the taqlid of the scholars'.



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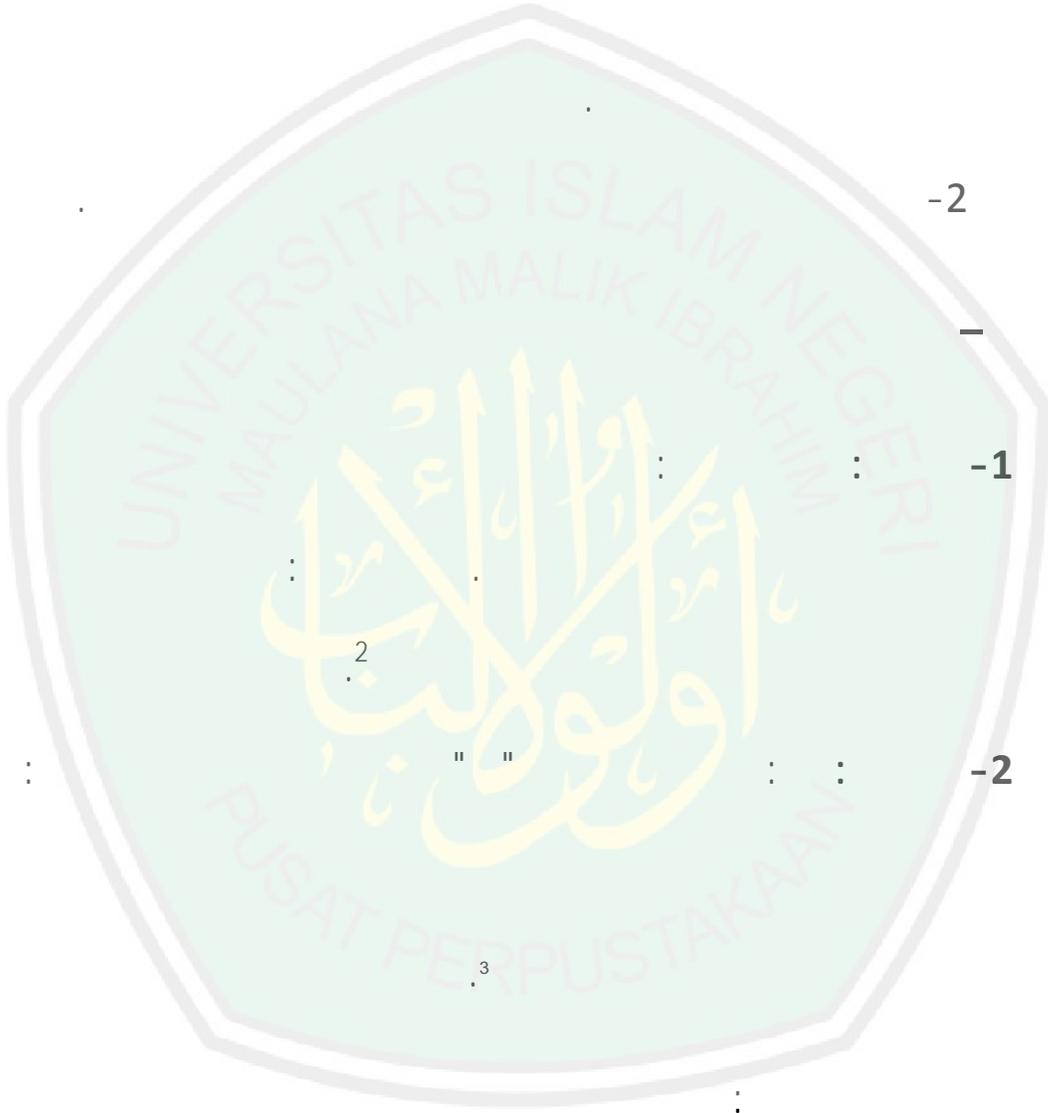
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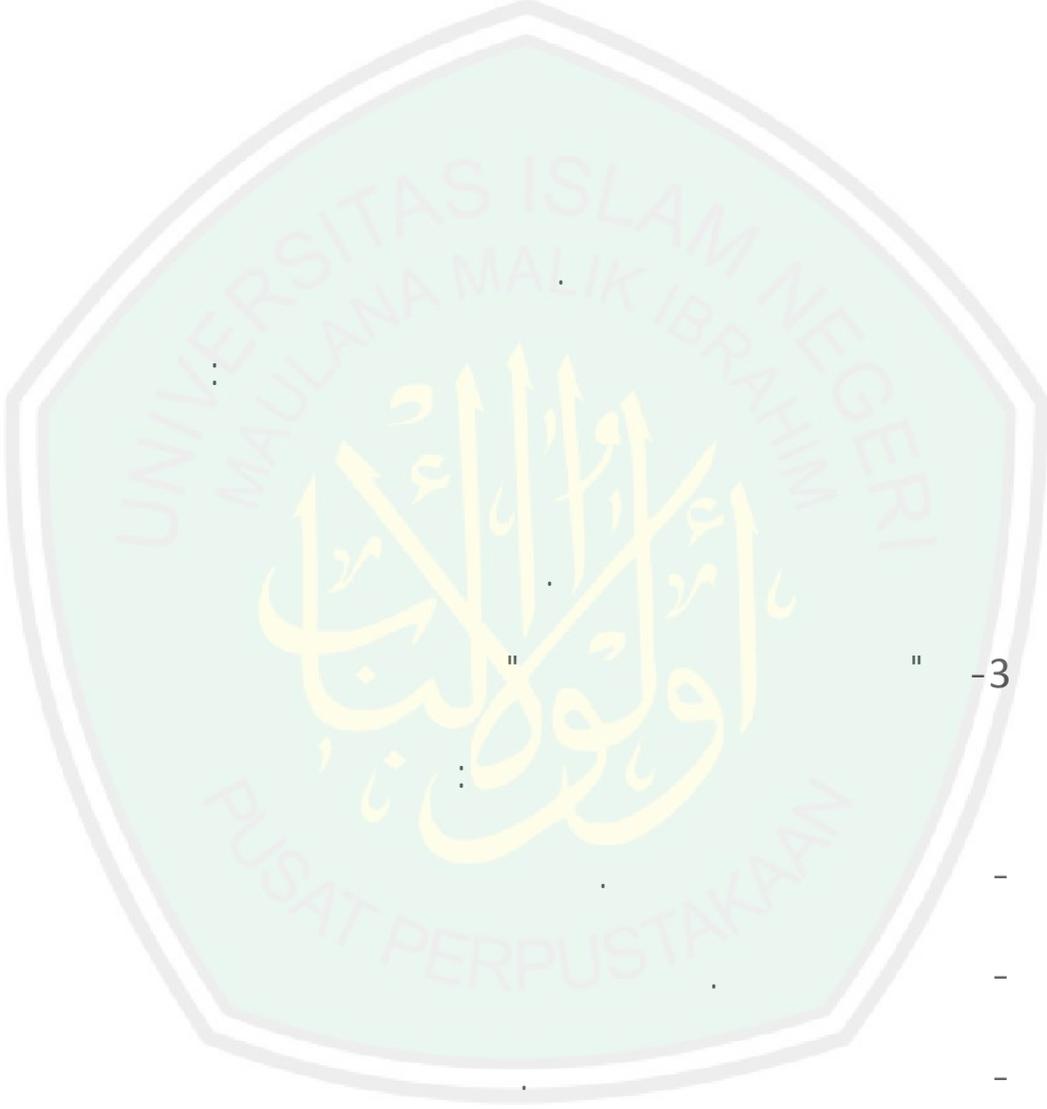
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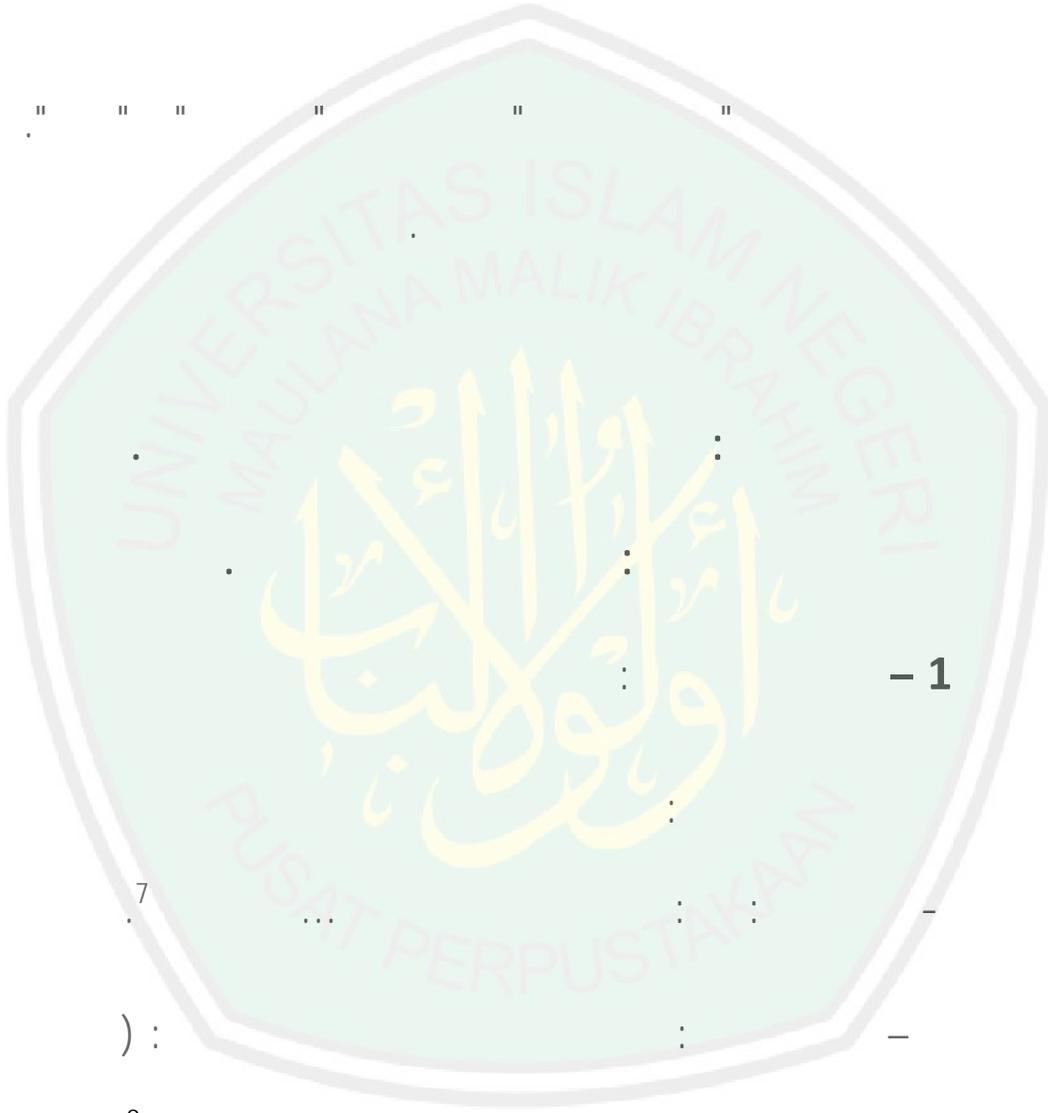




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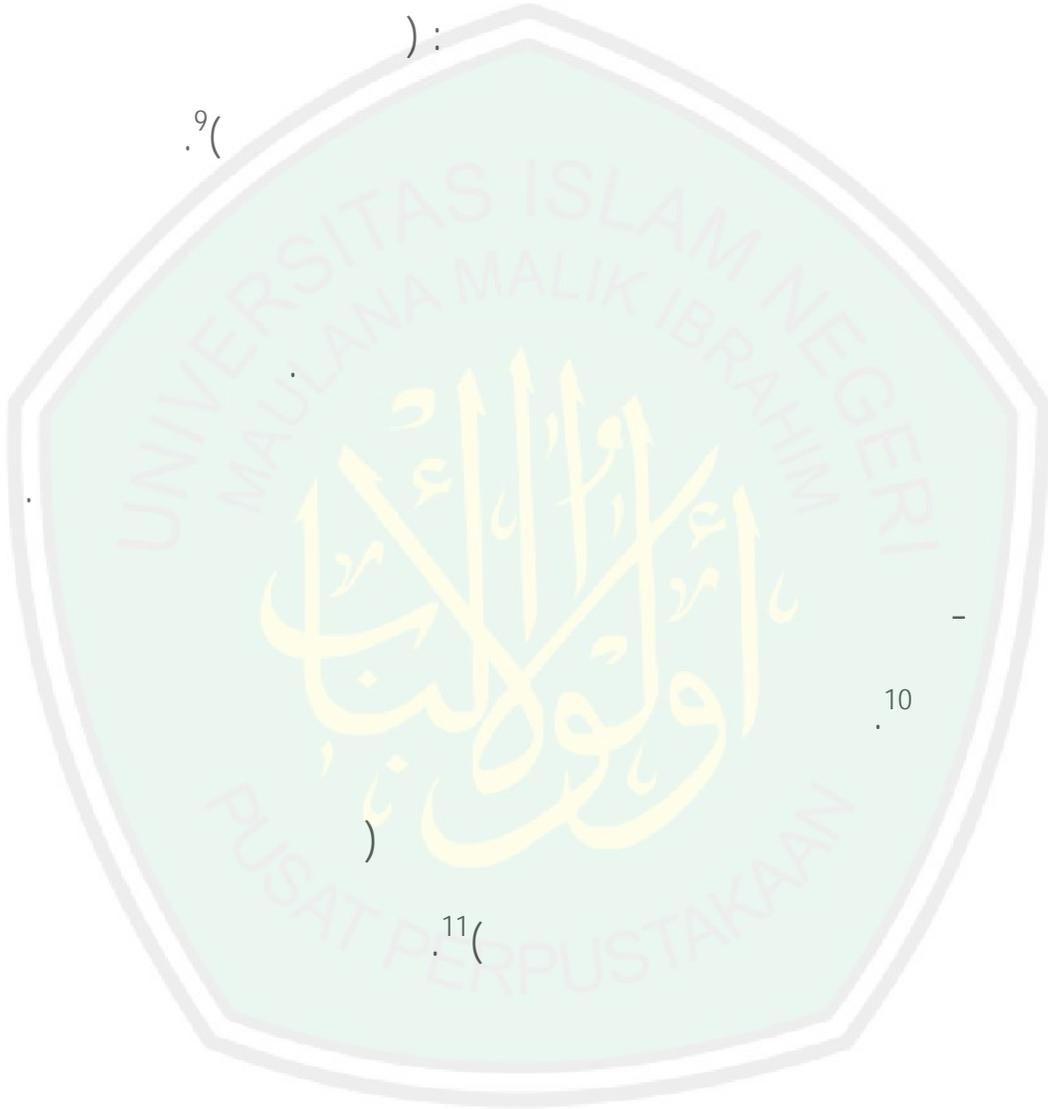
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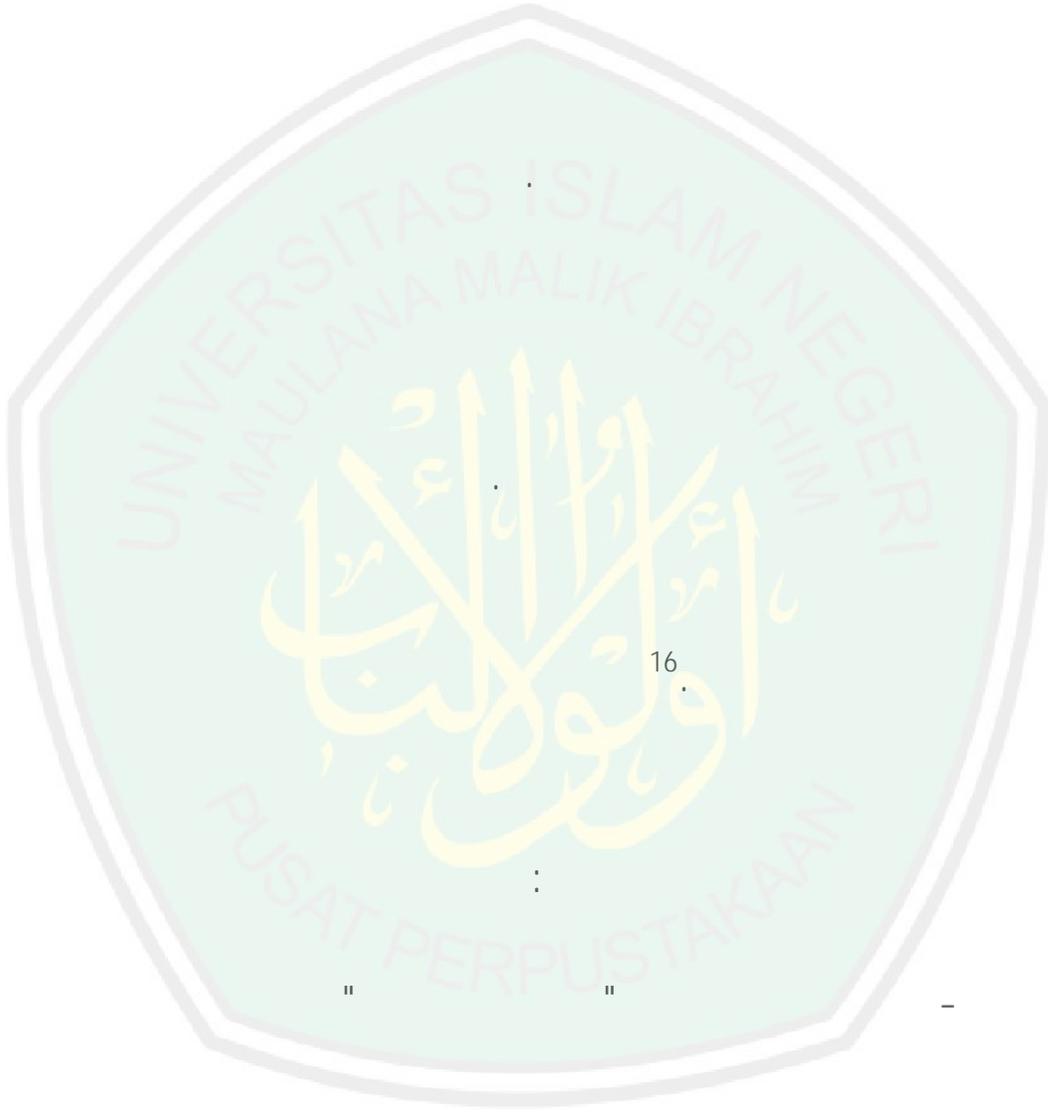
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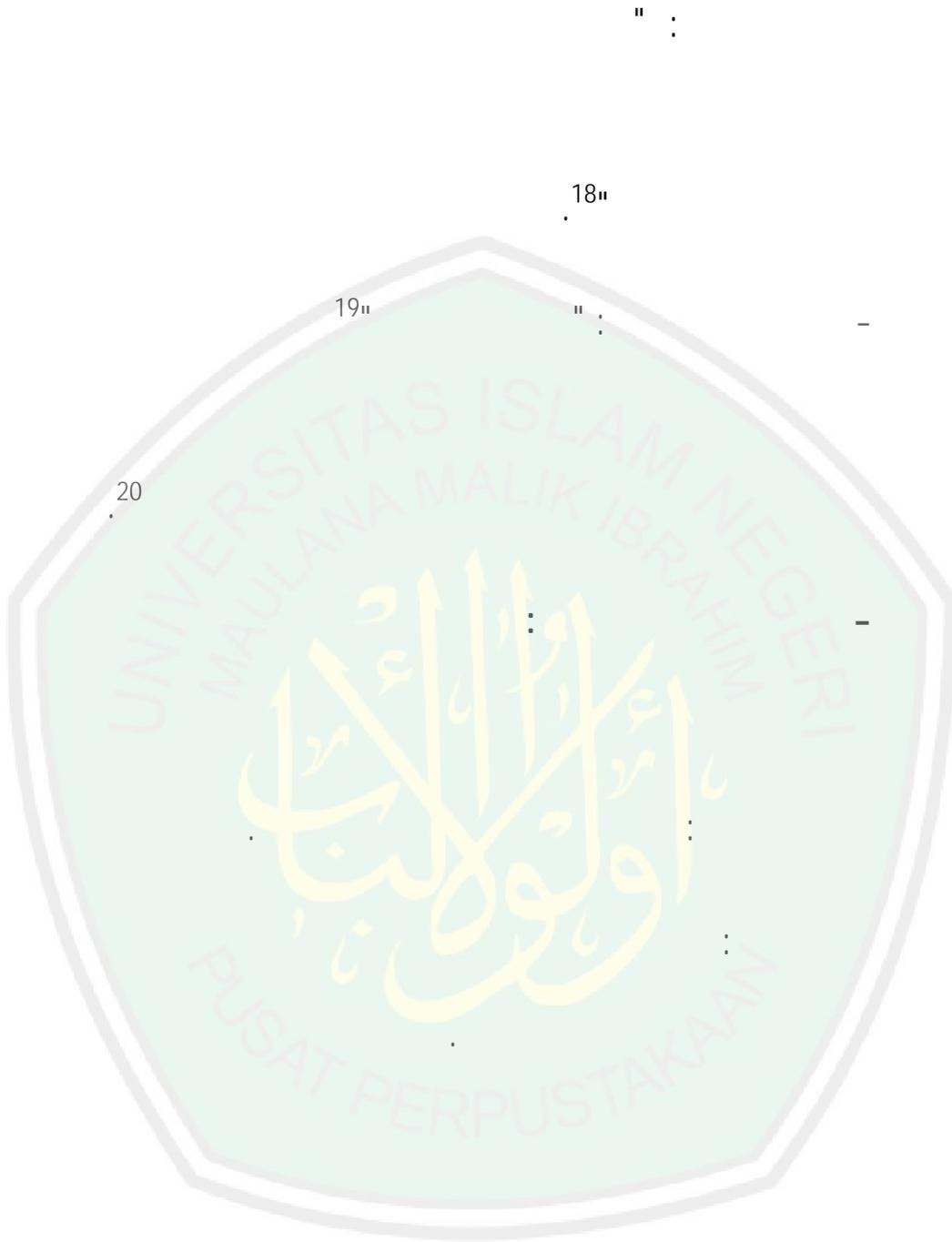
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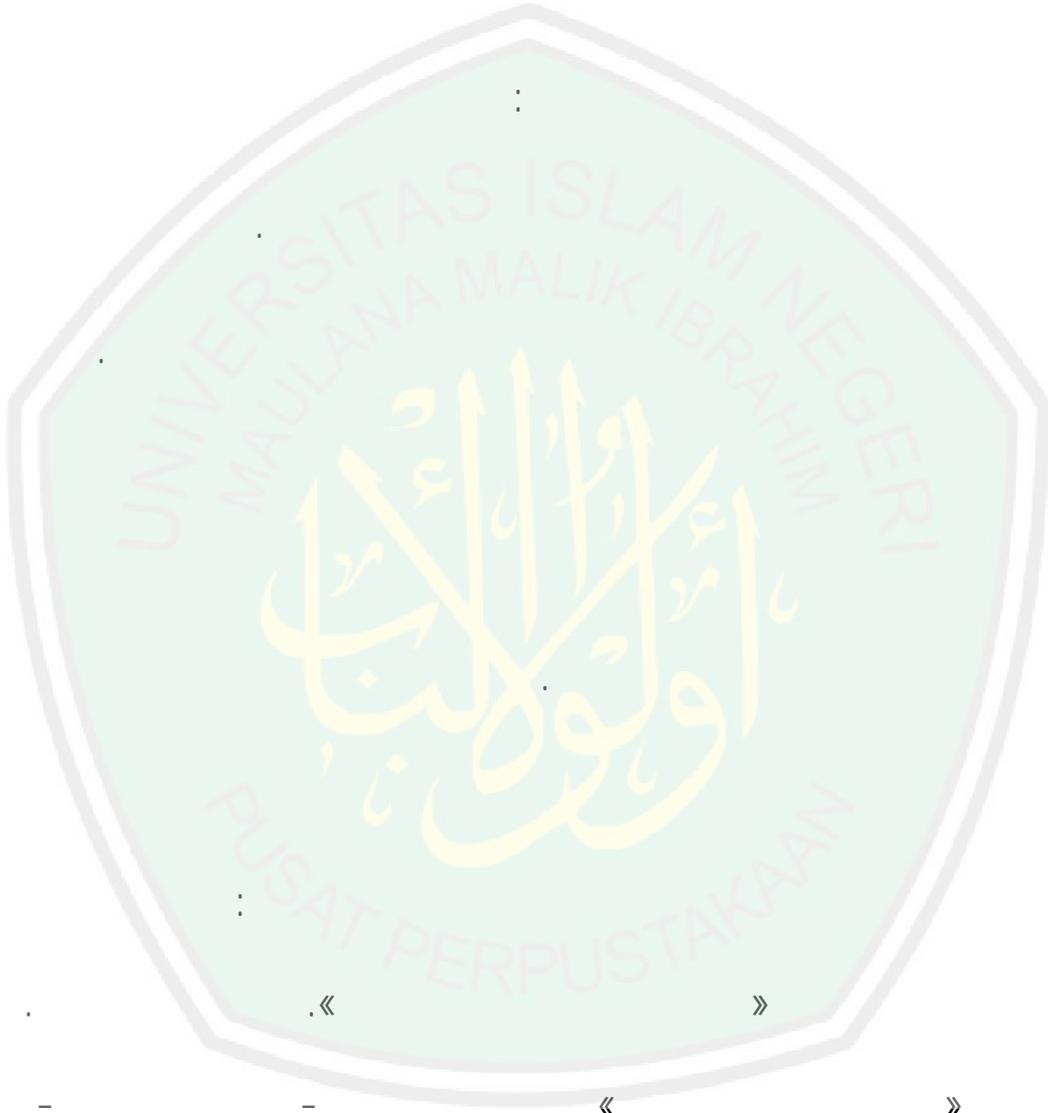
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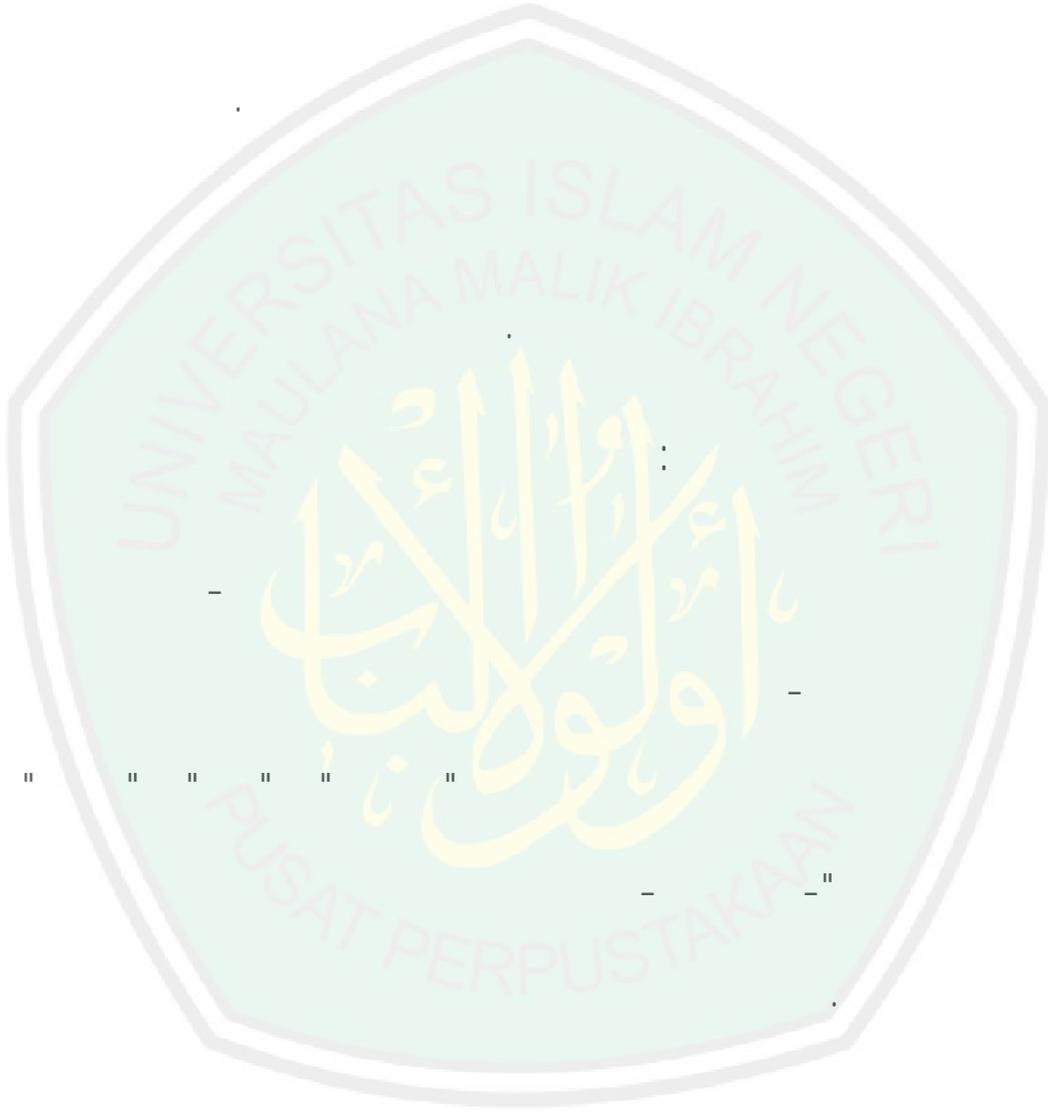
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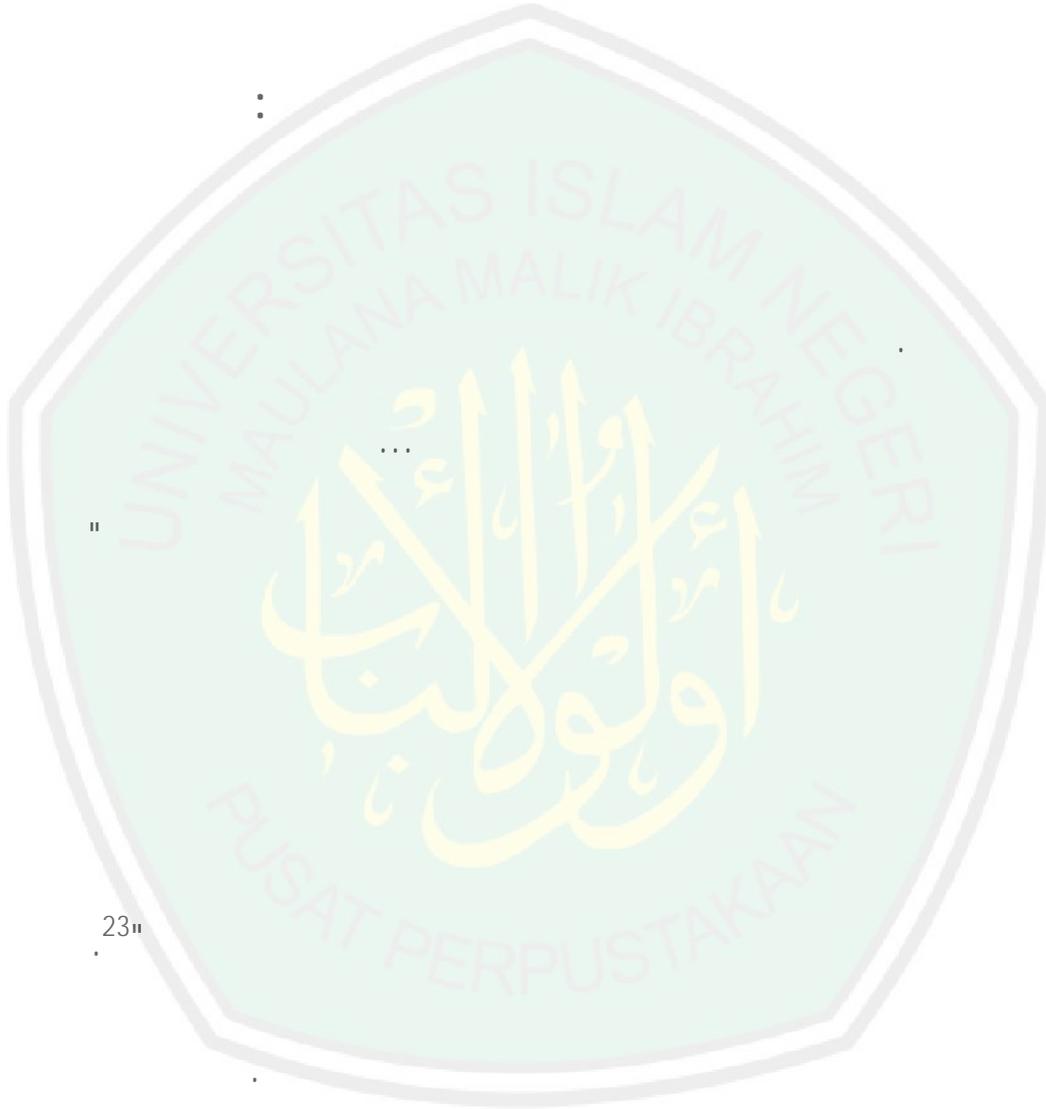


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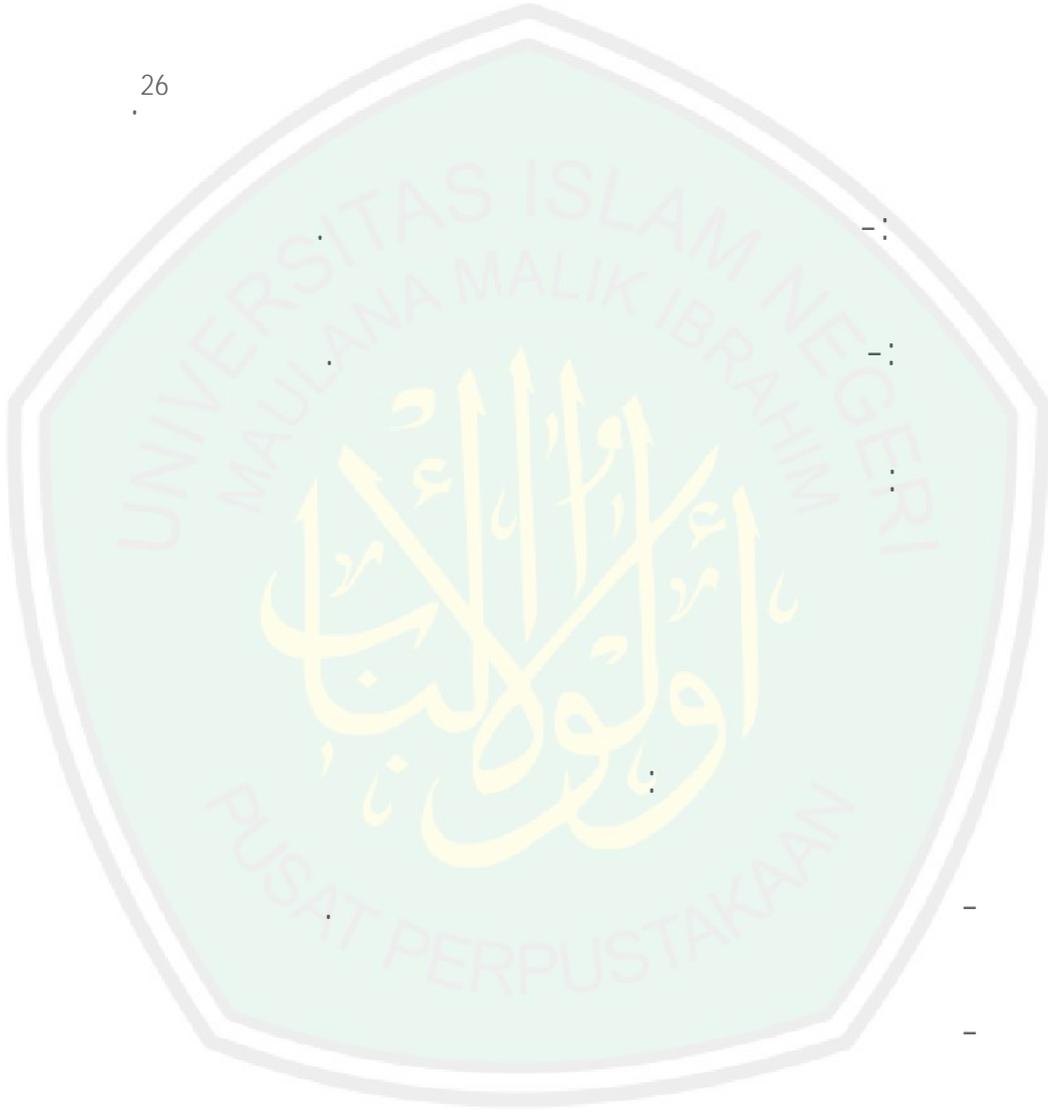
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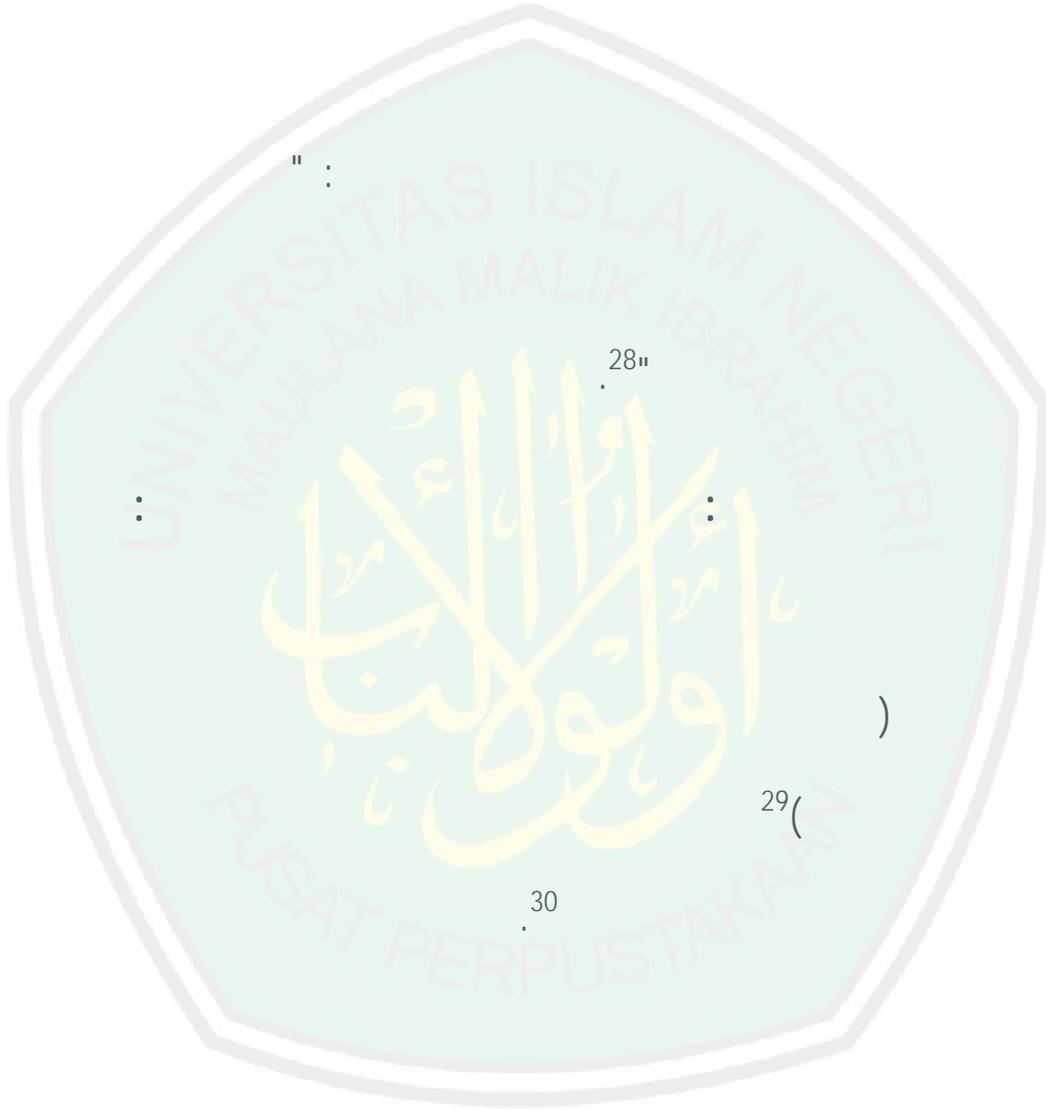
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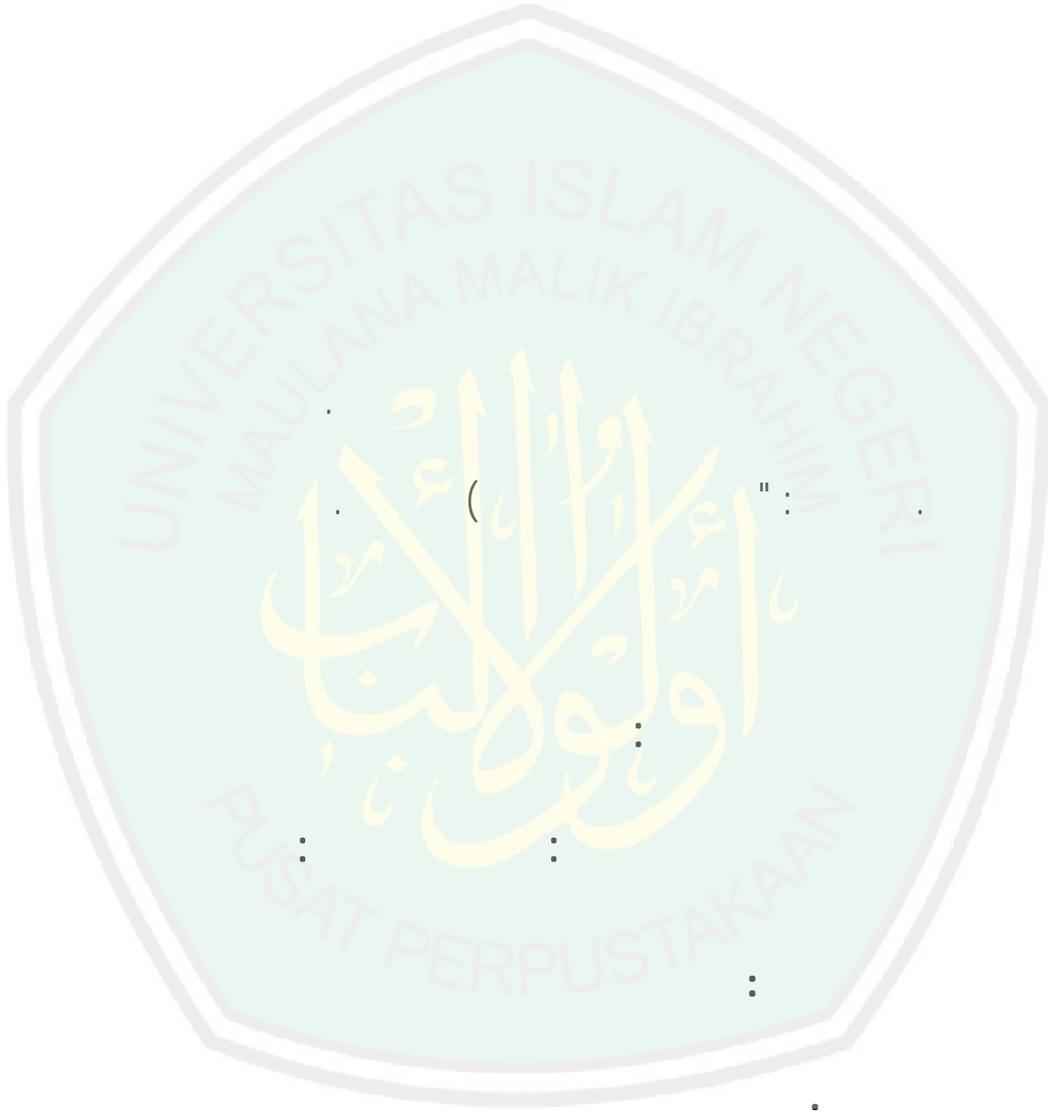
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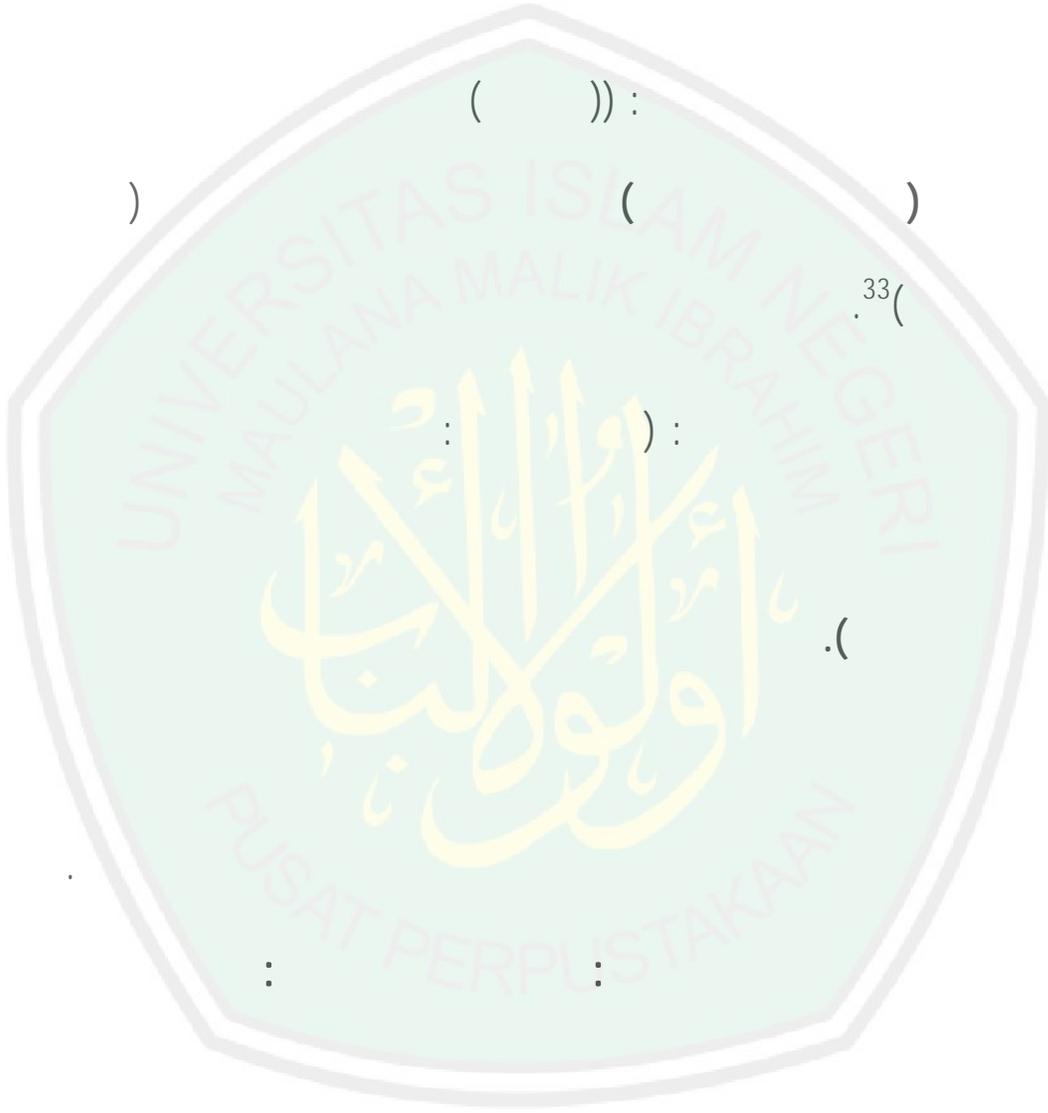


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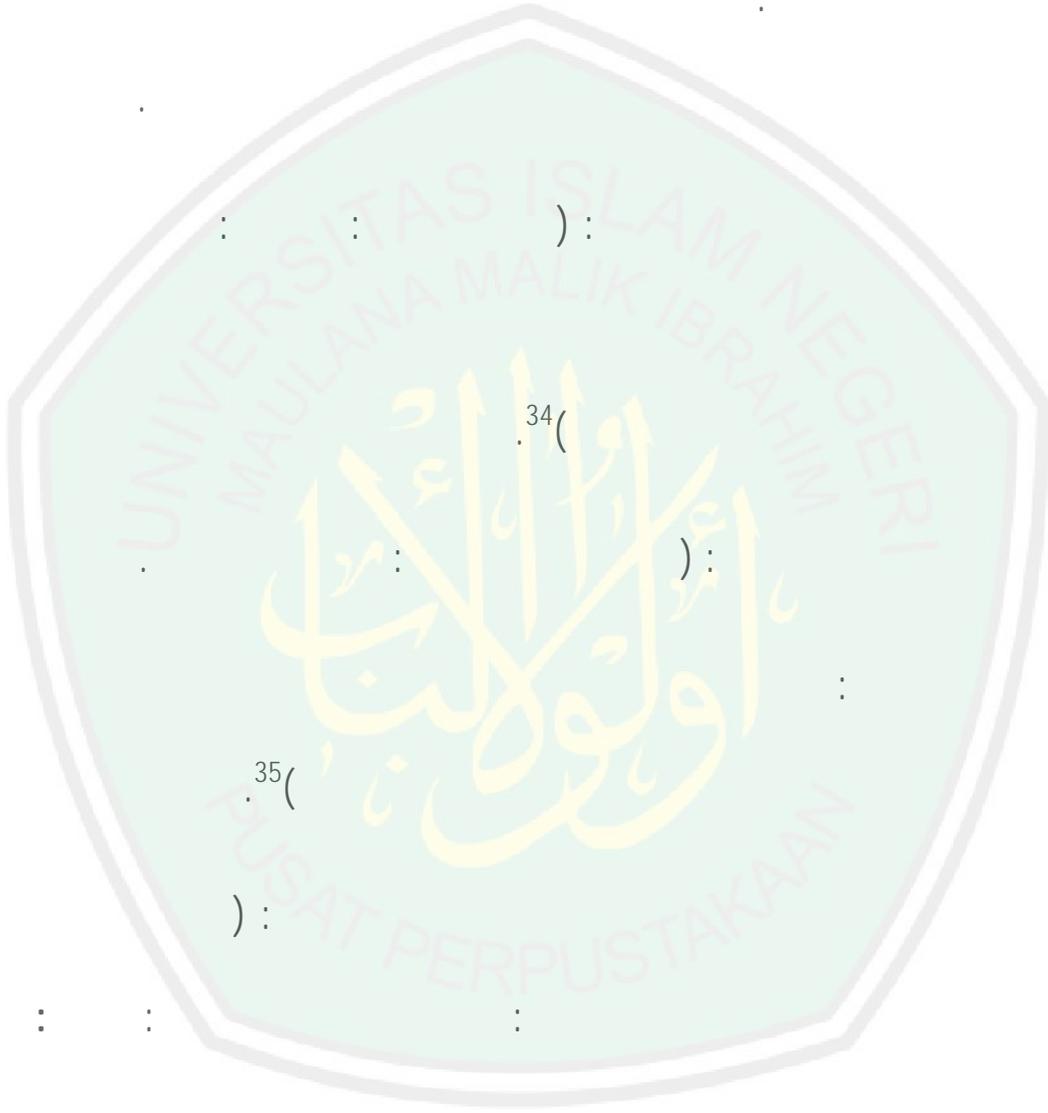
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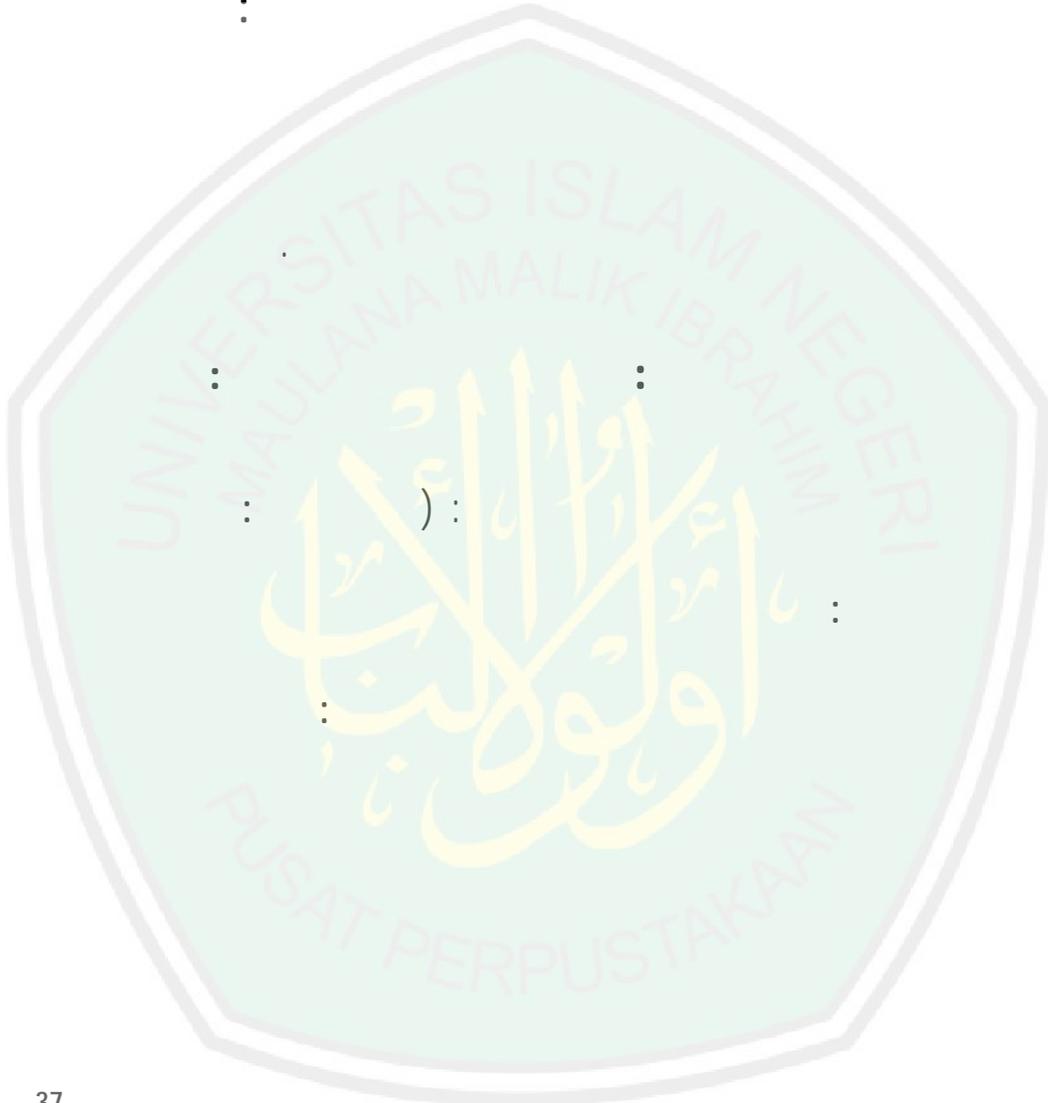
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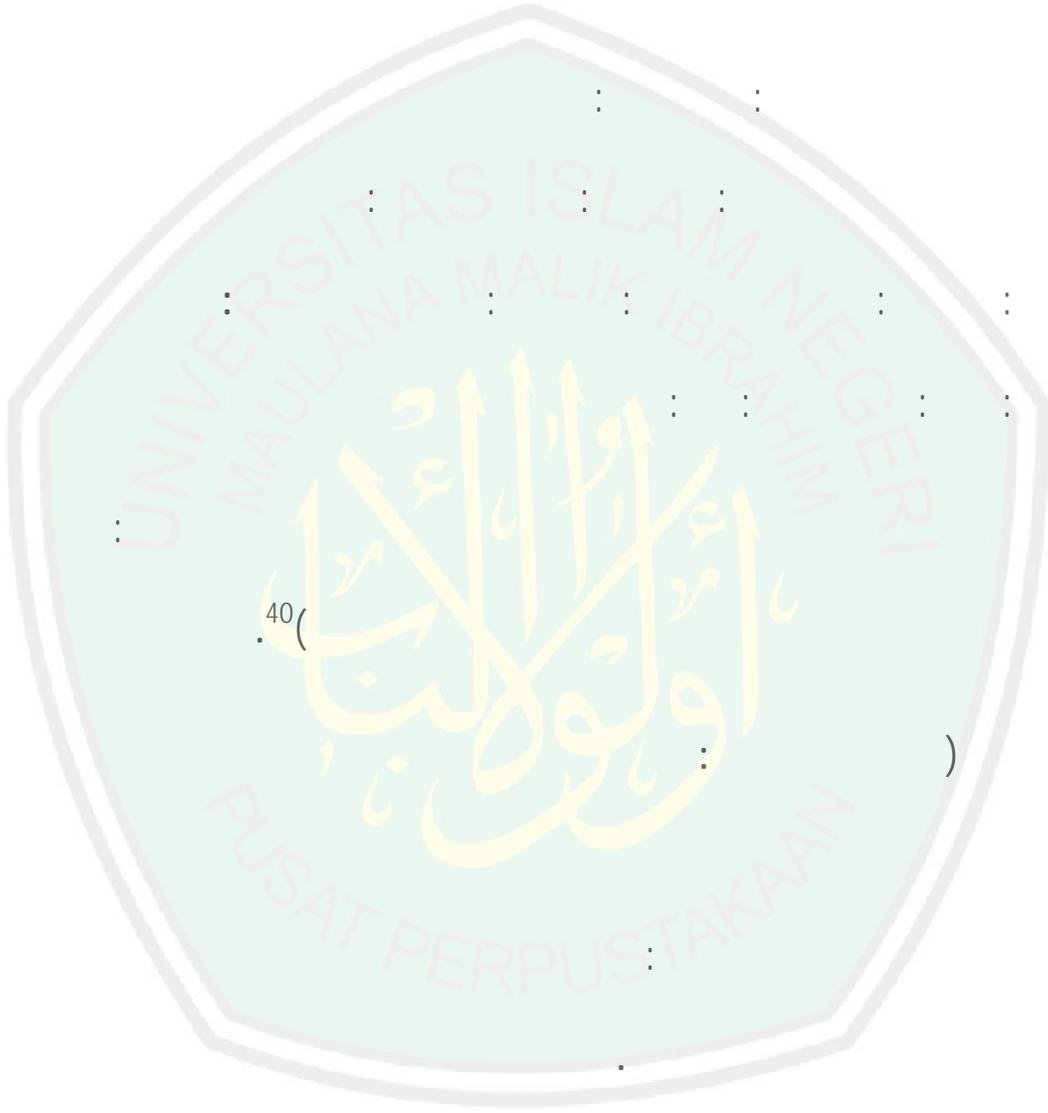
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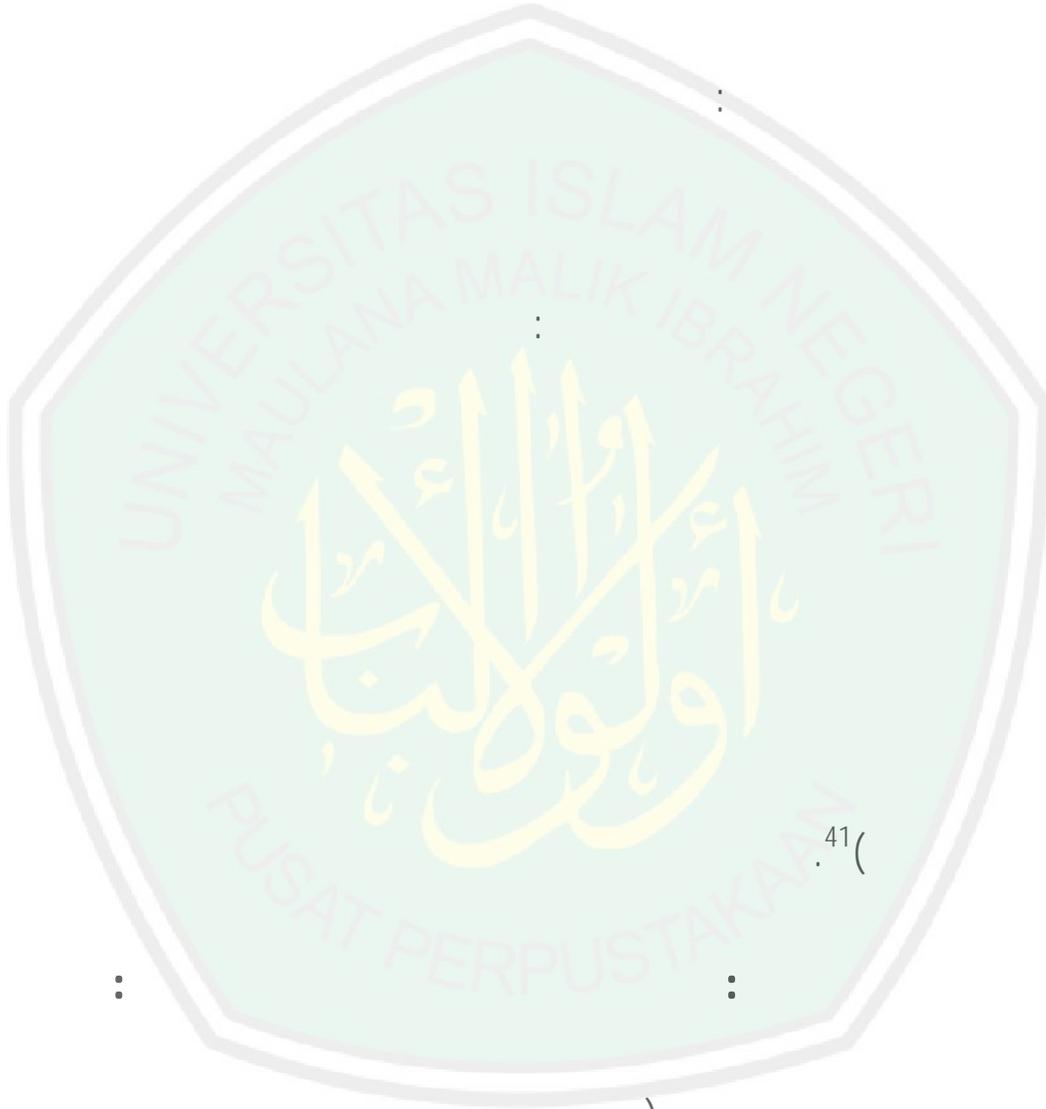
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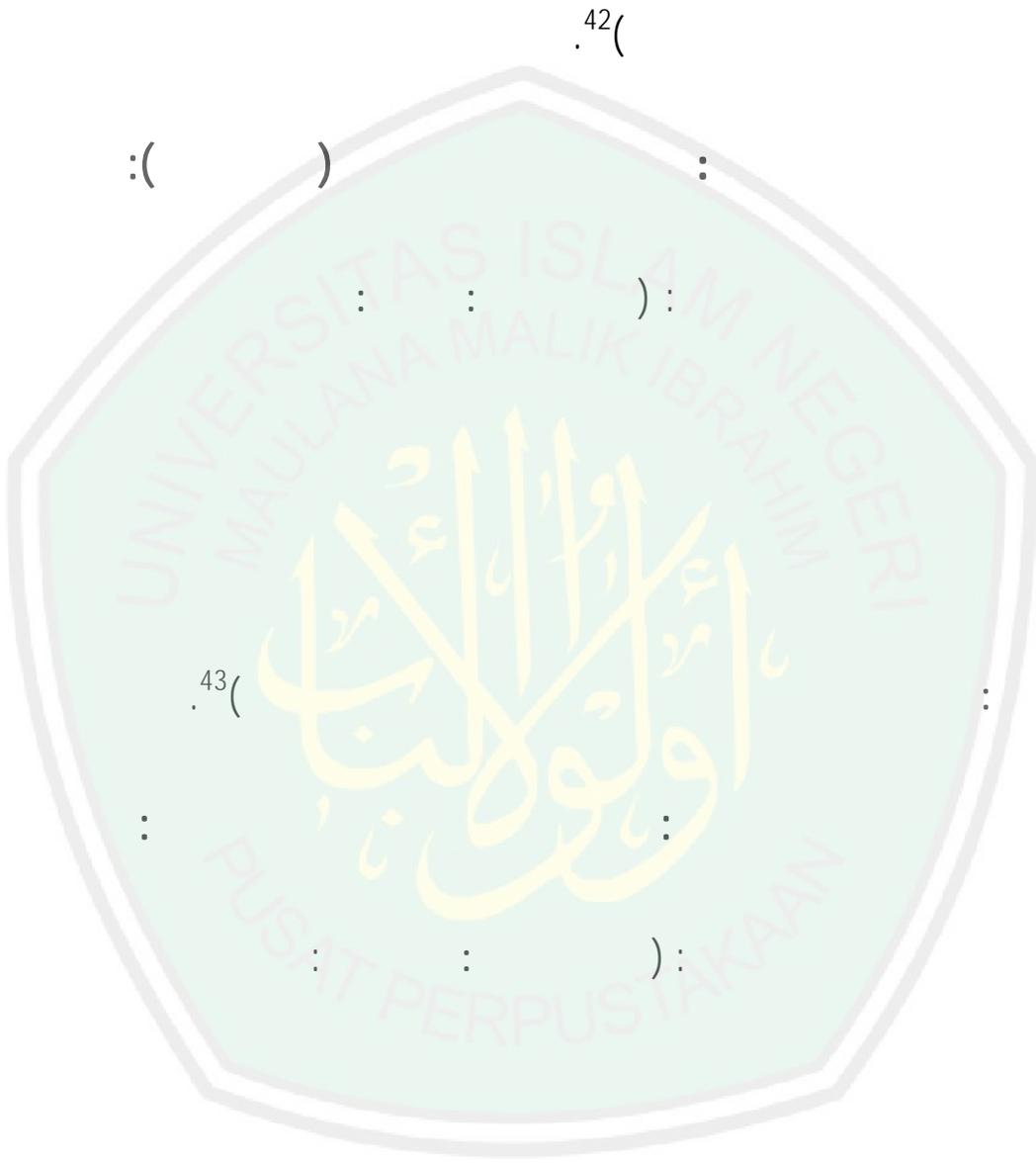




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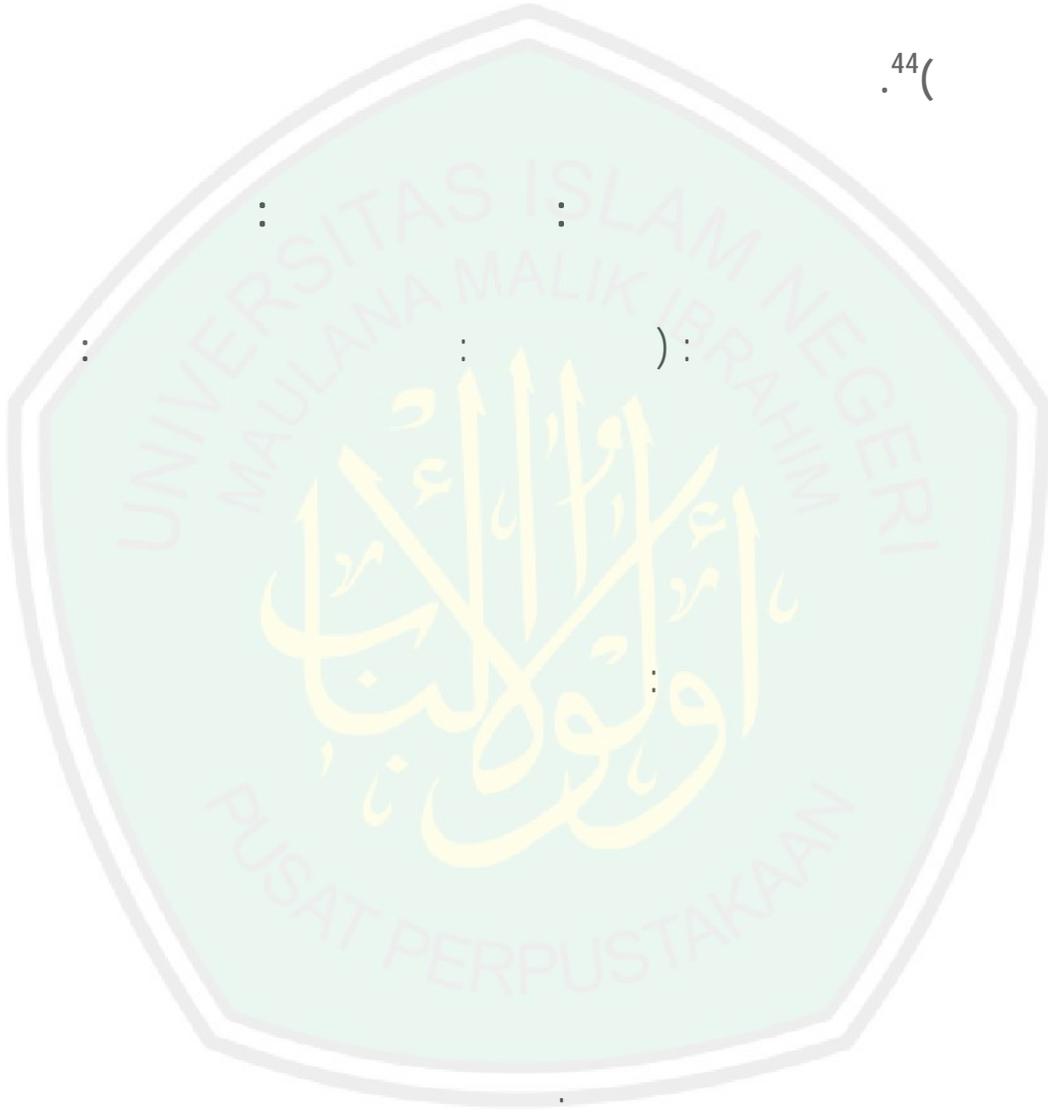
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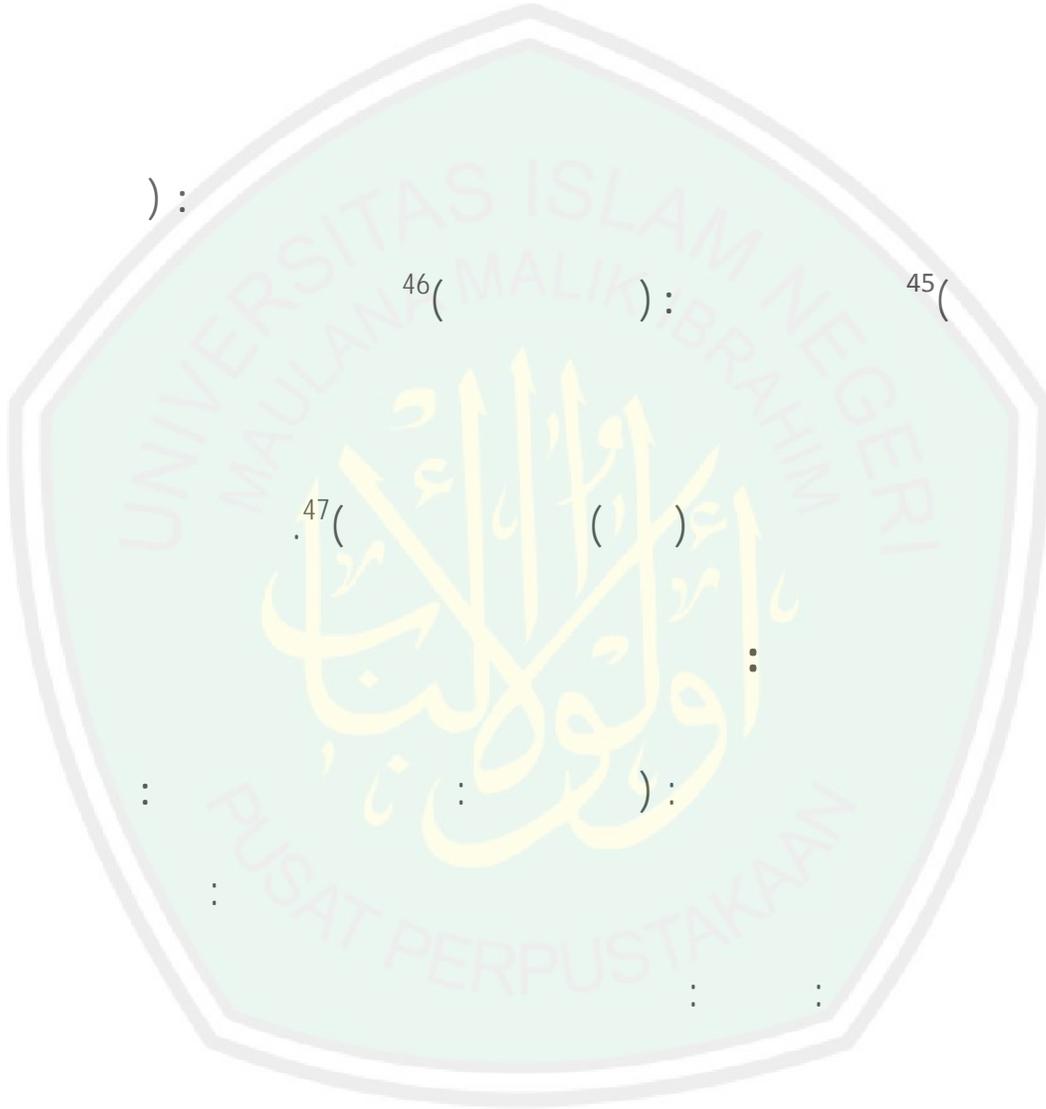


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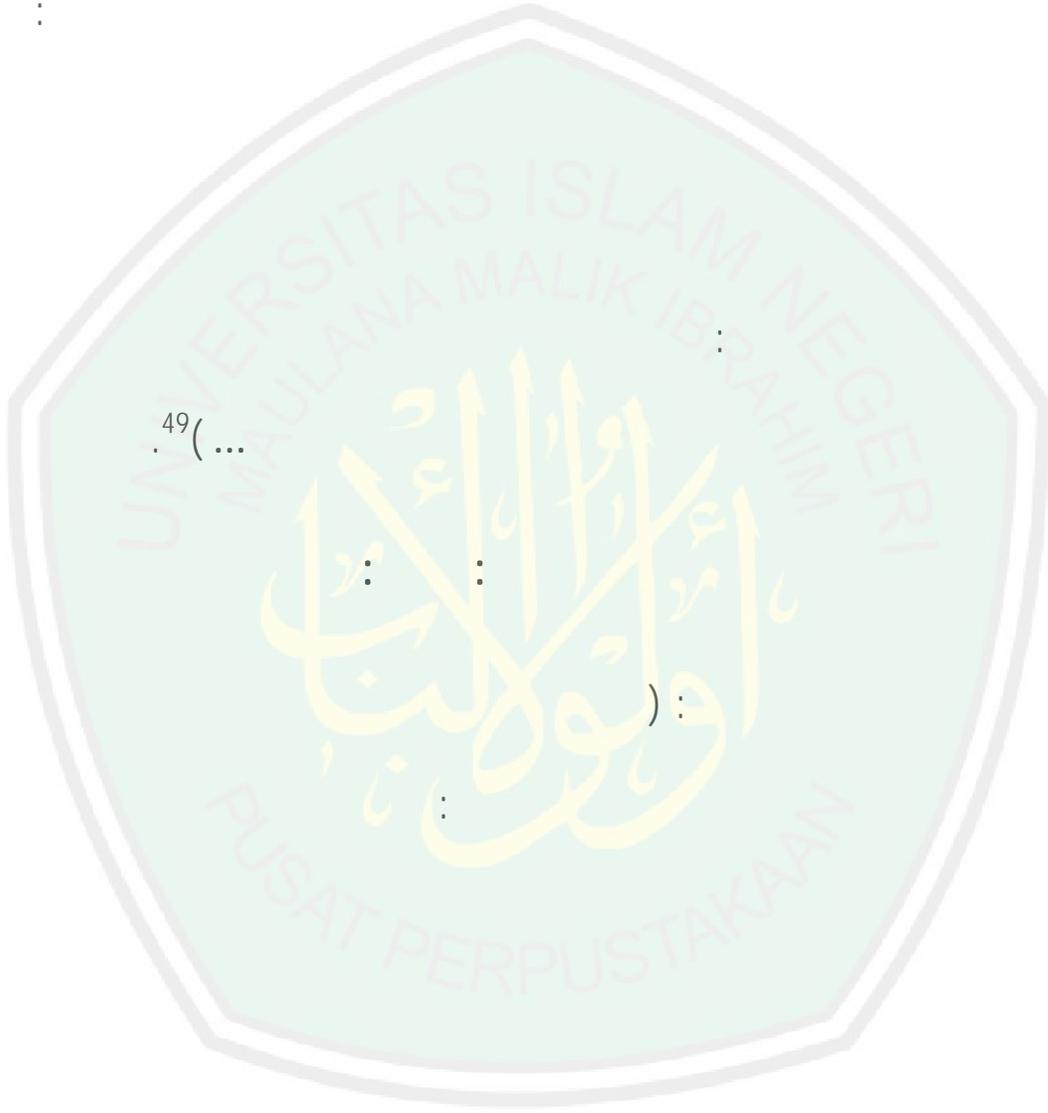
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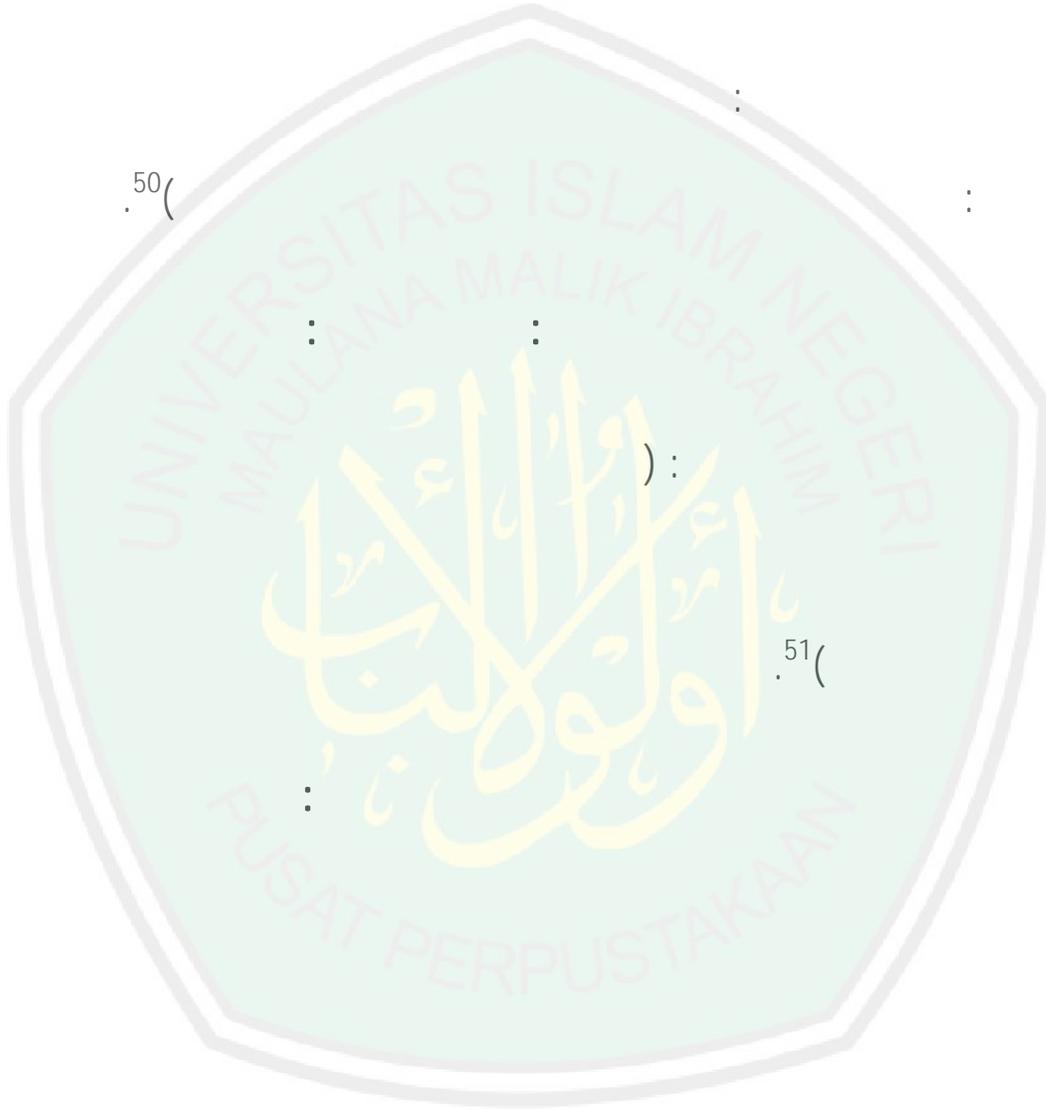
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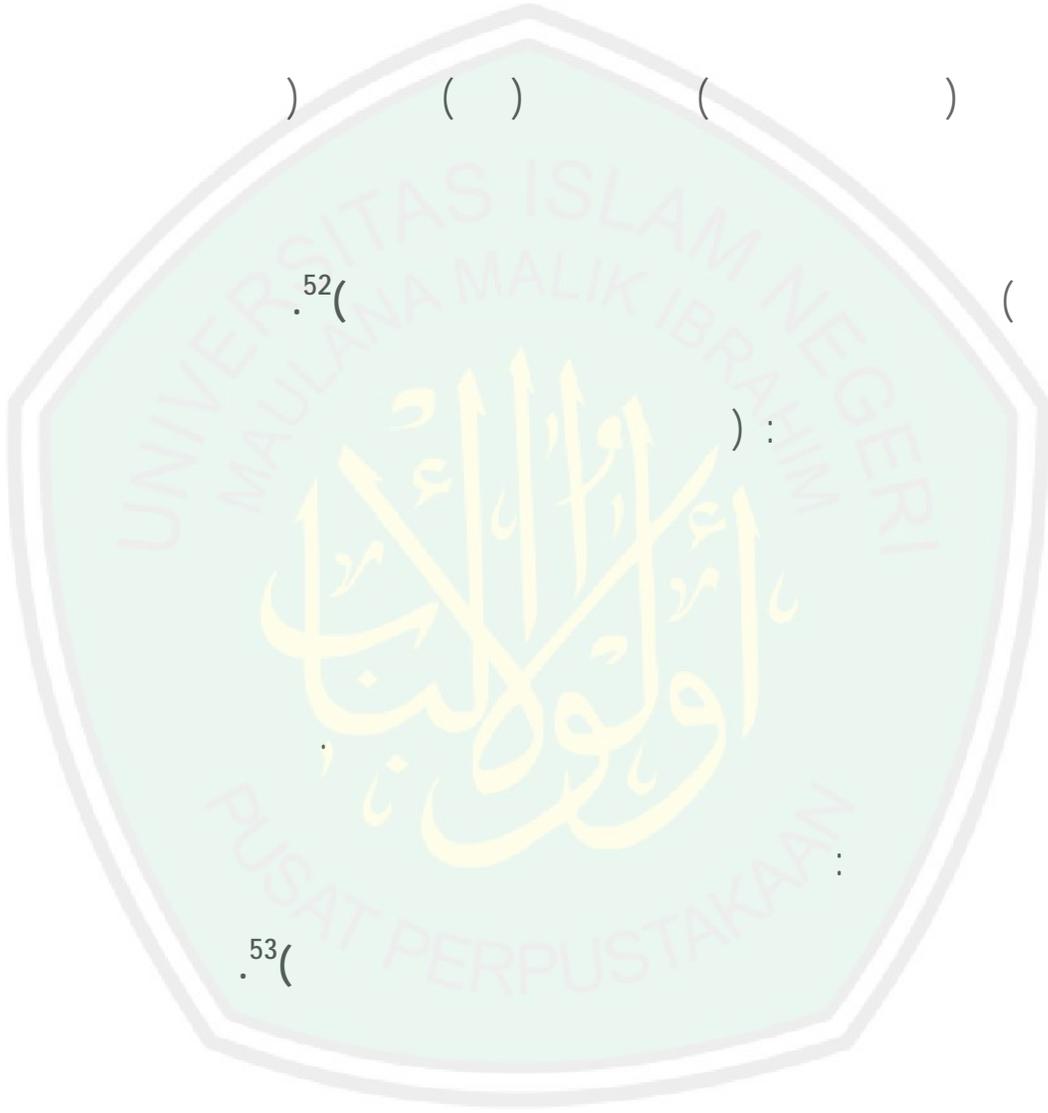
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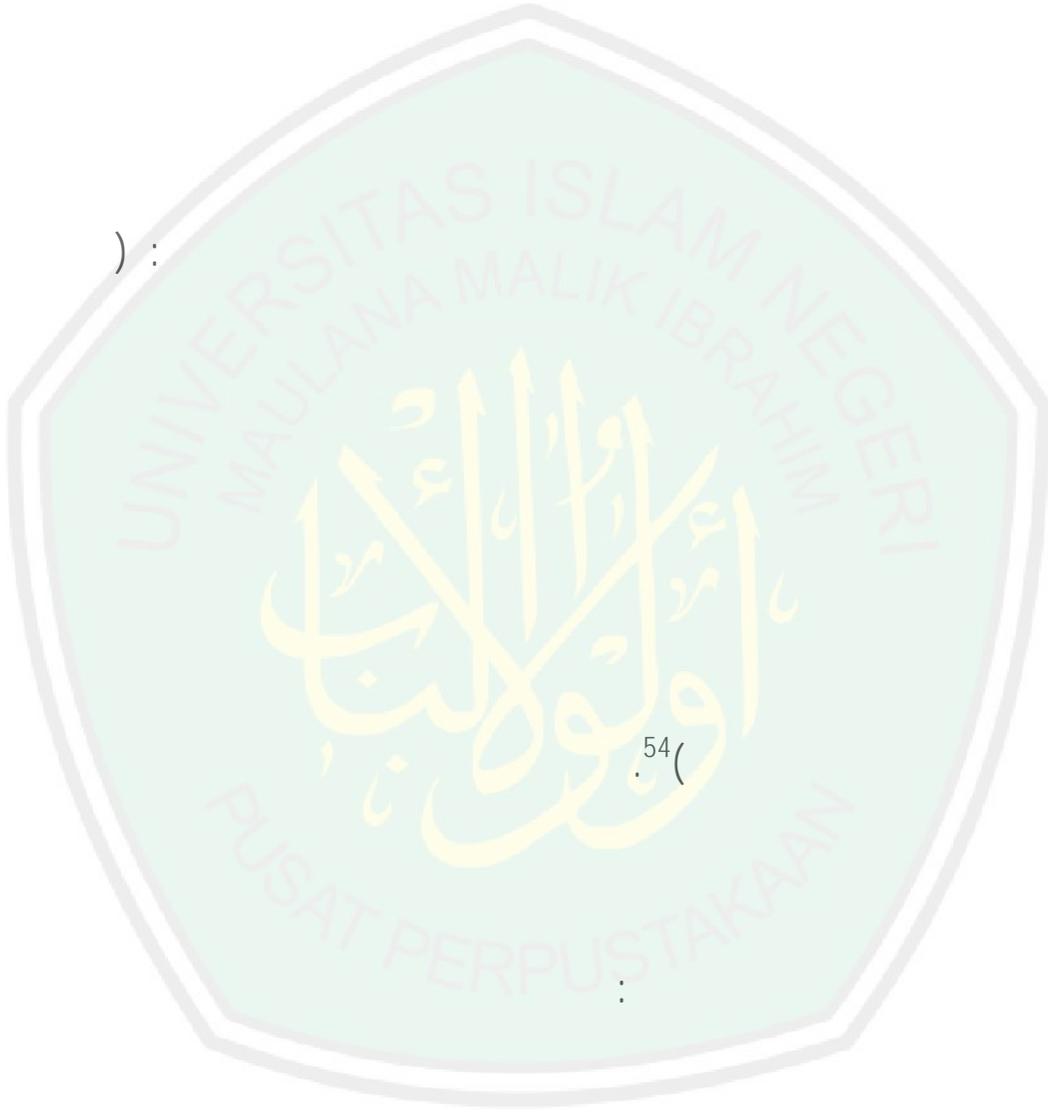


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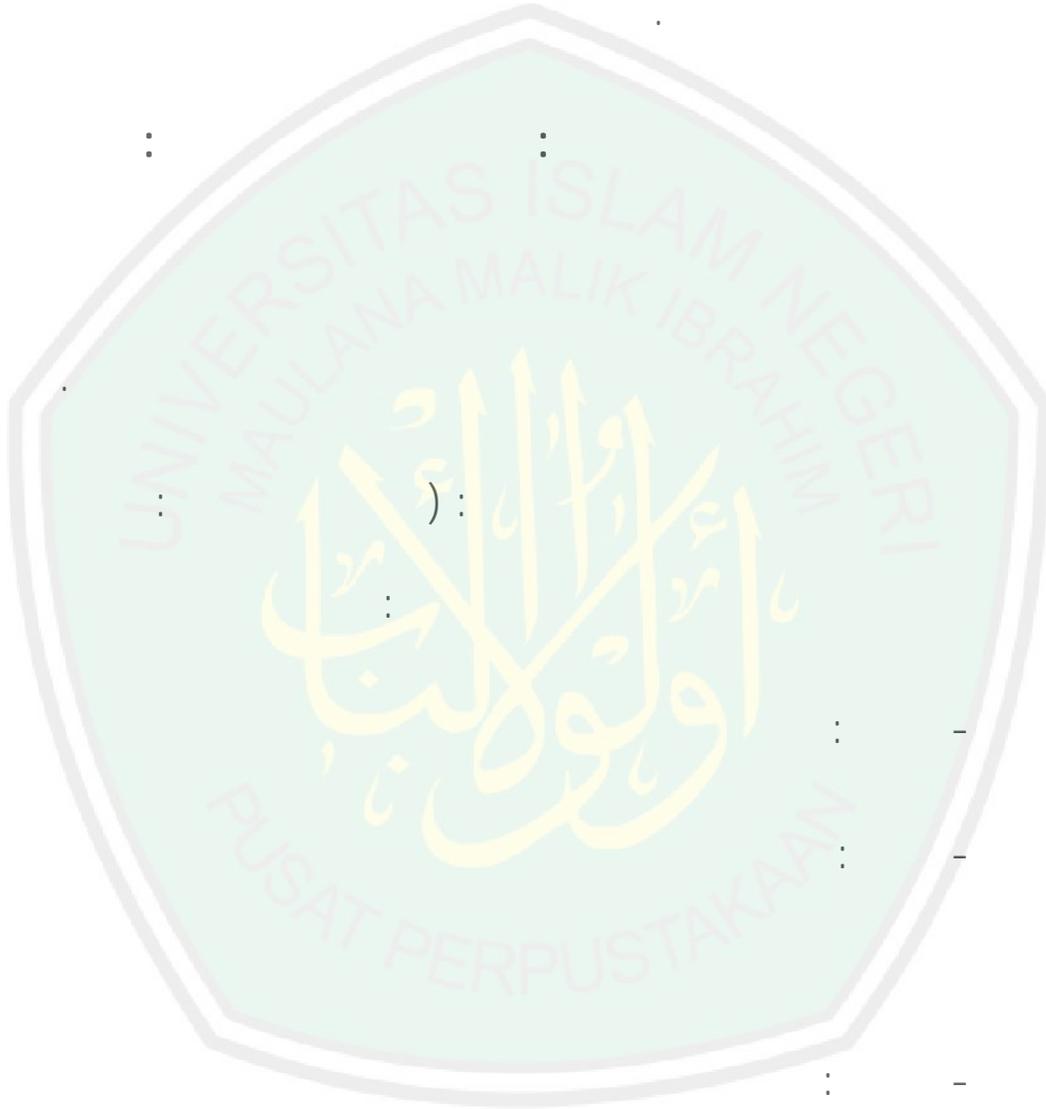
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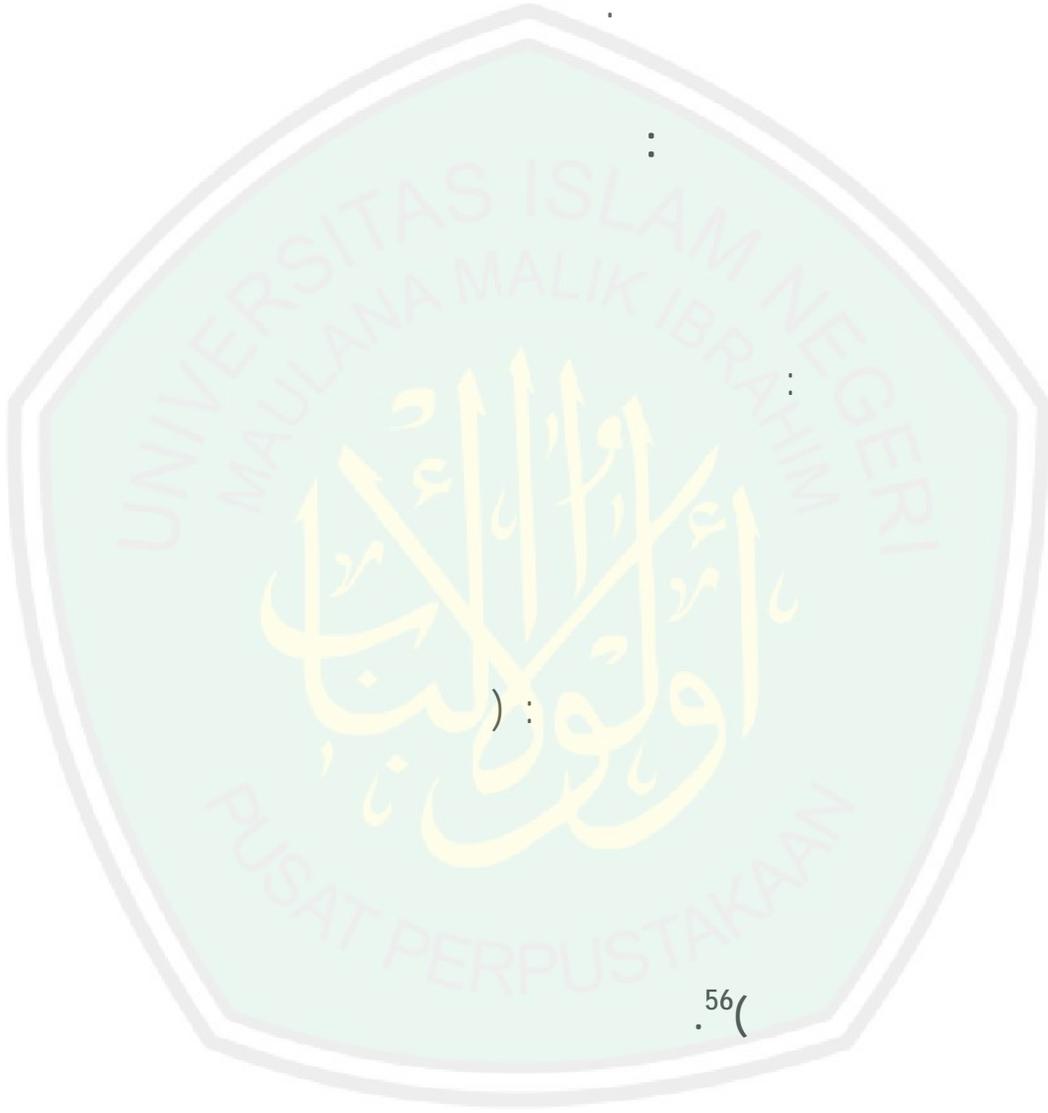
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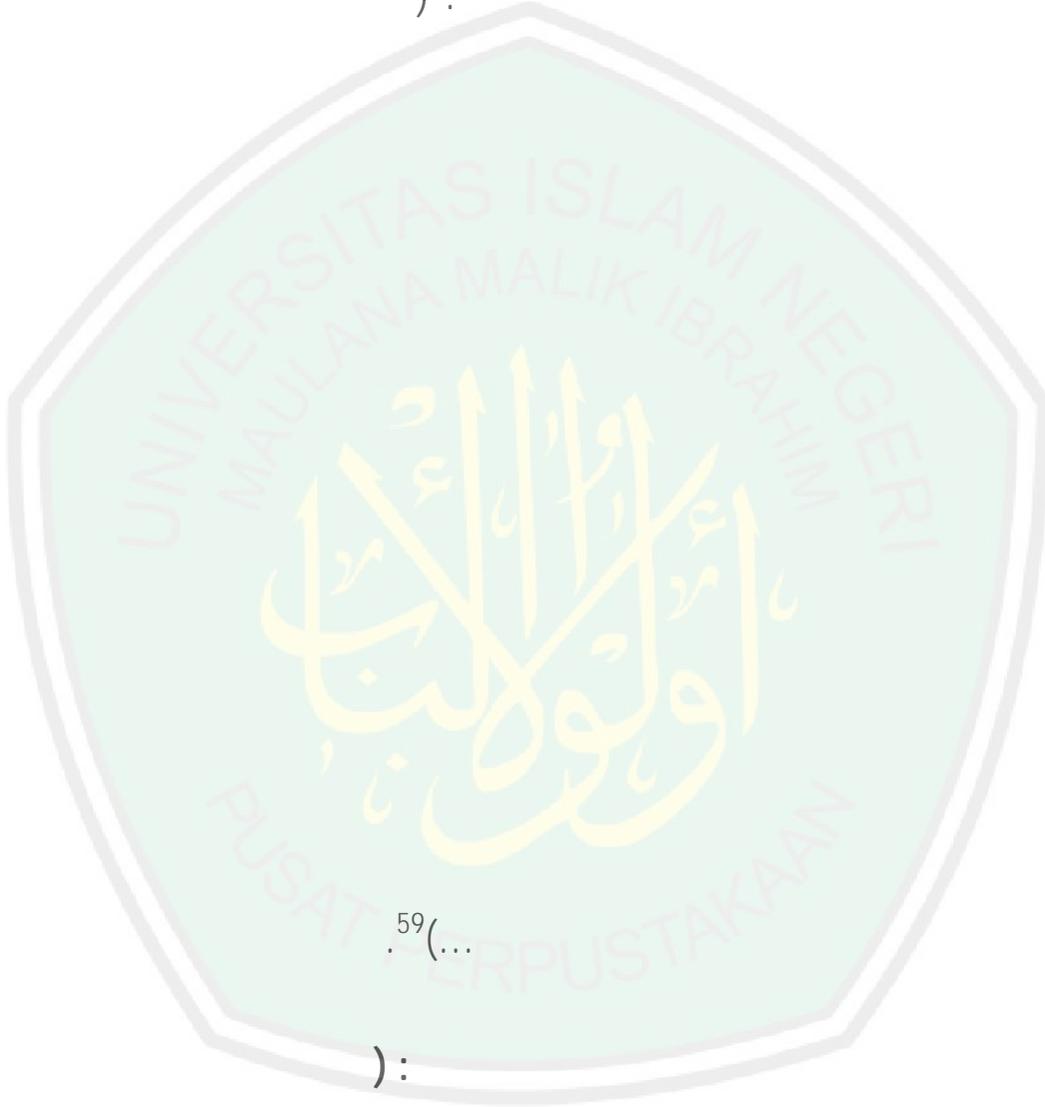
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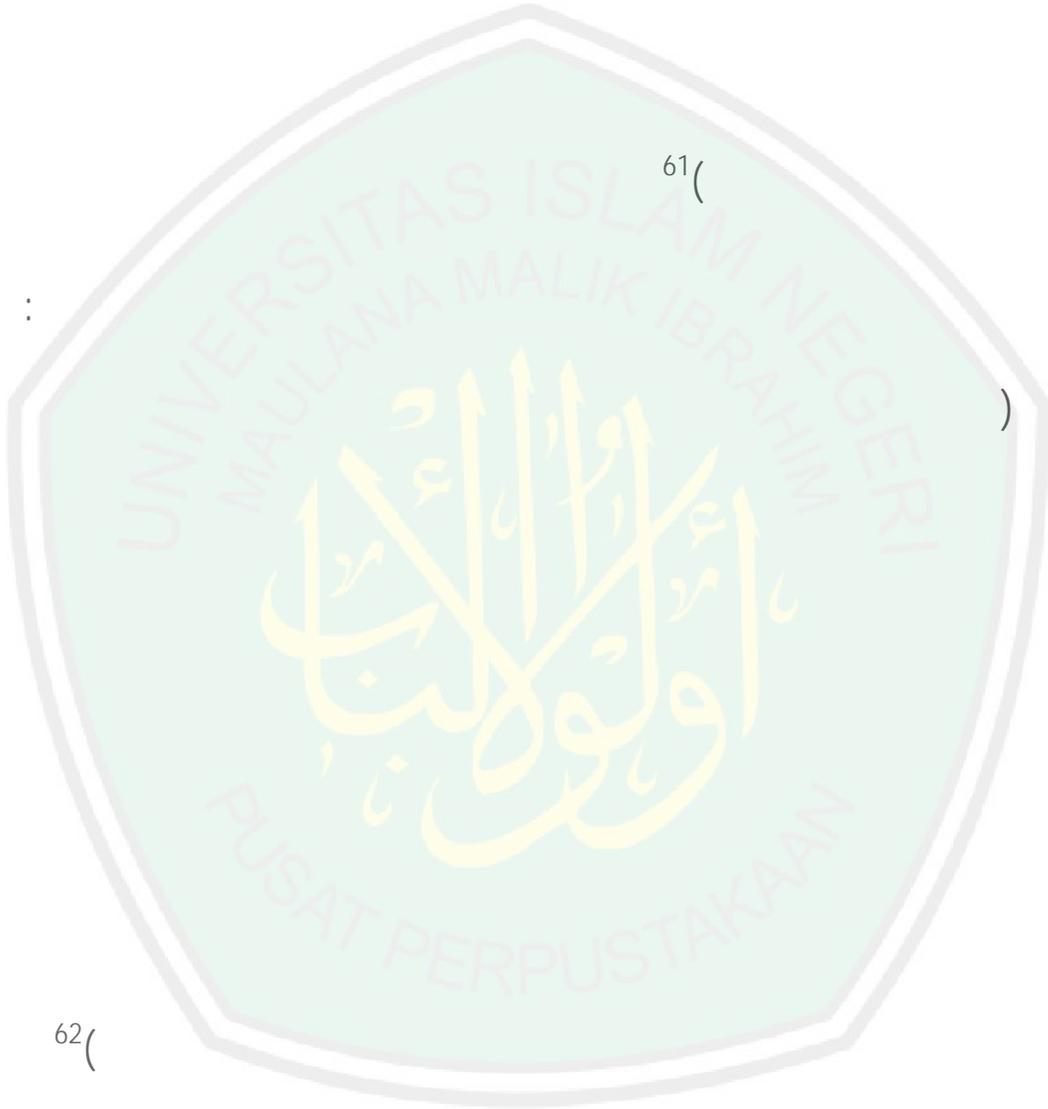
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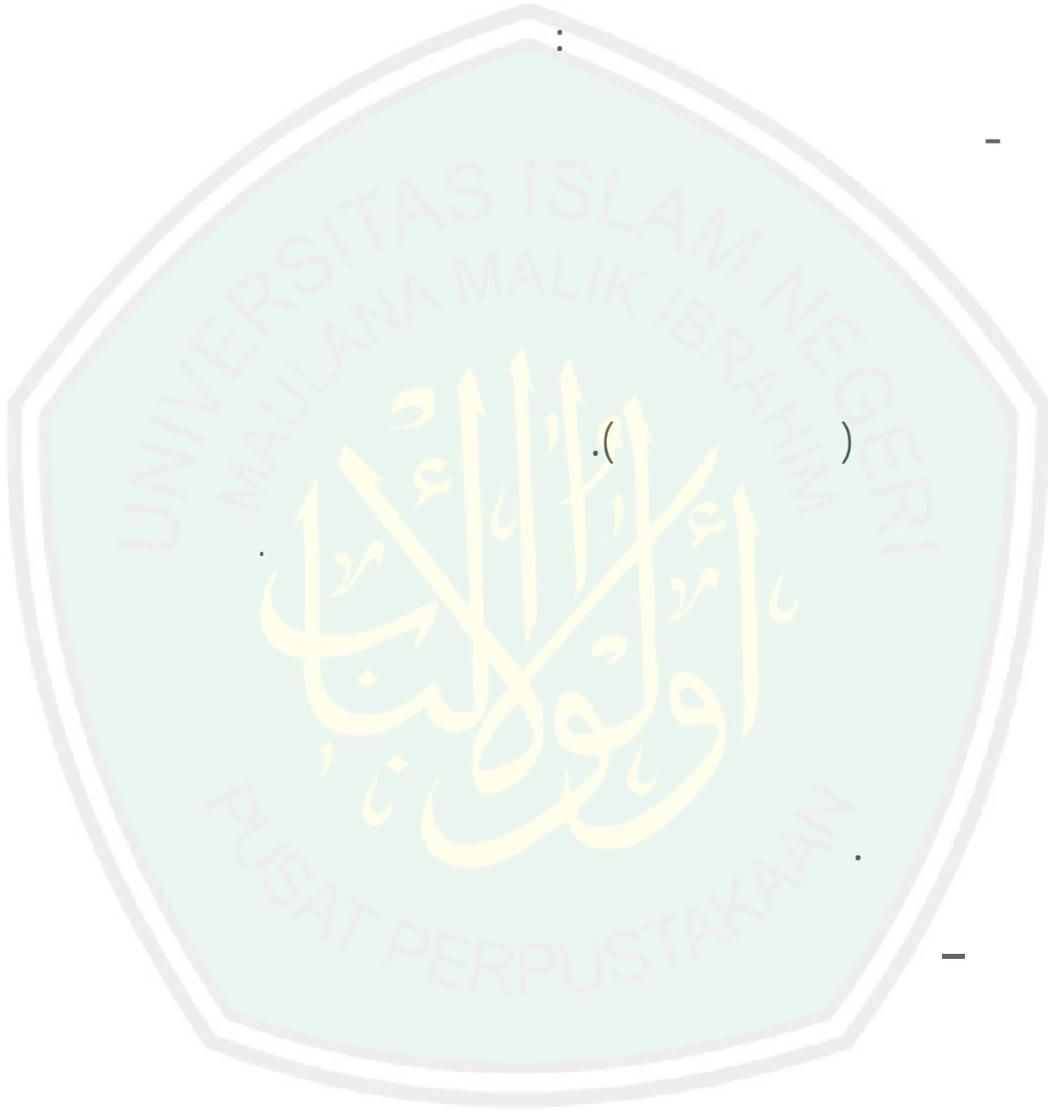
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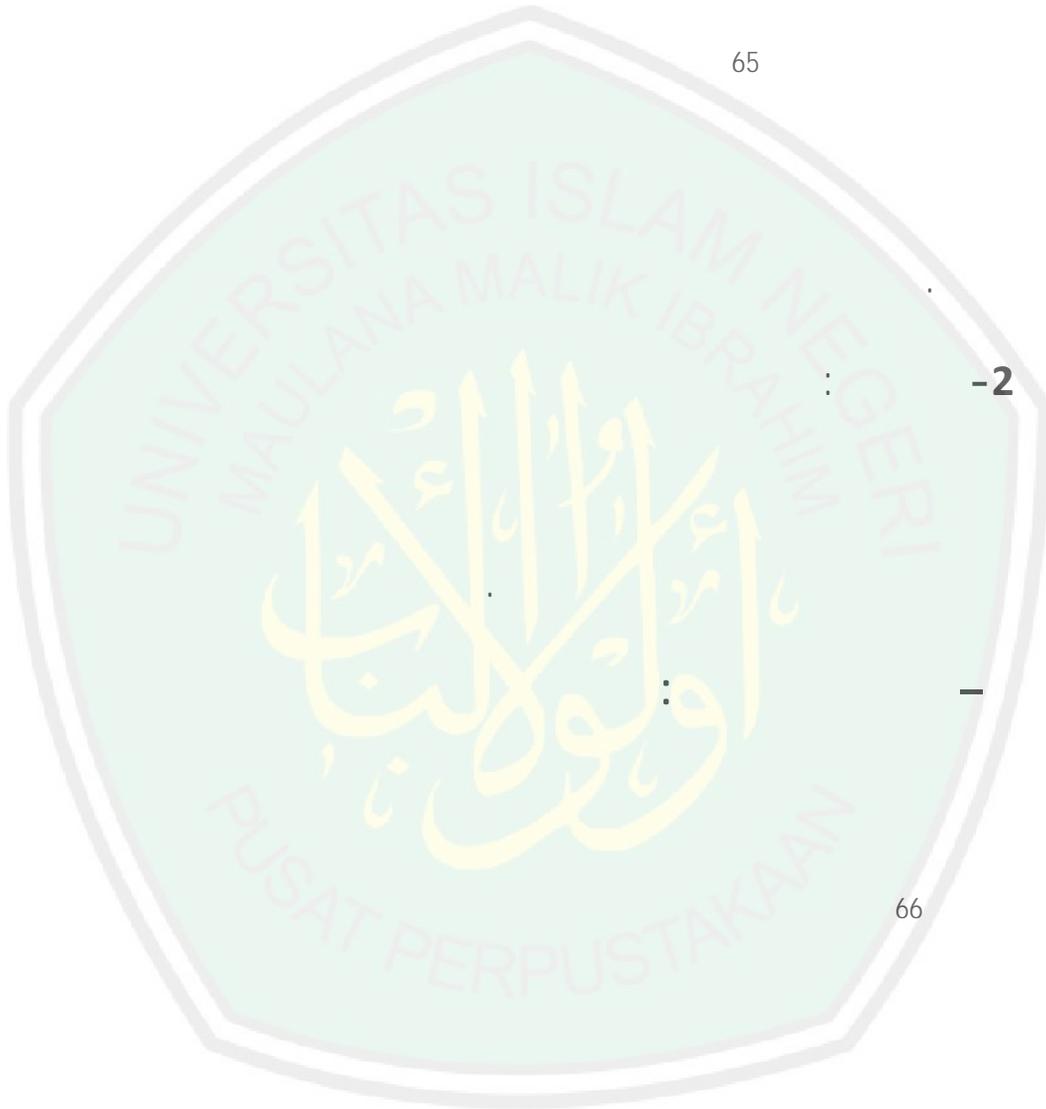
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<sup>65</sup> - Suhersimi Arikunto, *Prosedur Penelitian suatu Pendekatan Praktek* Jakarta.1996 Rineka Cipta. Hal: 206.

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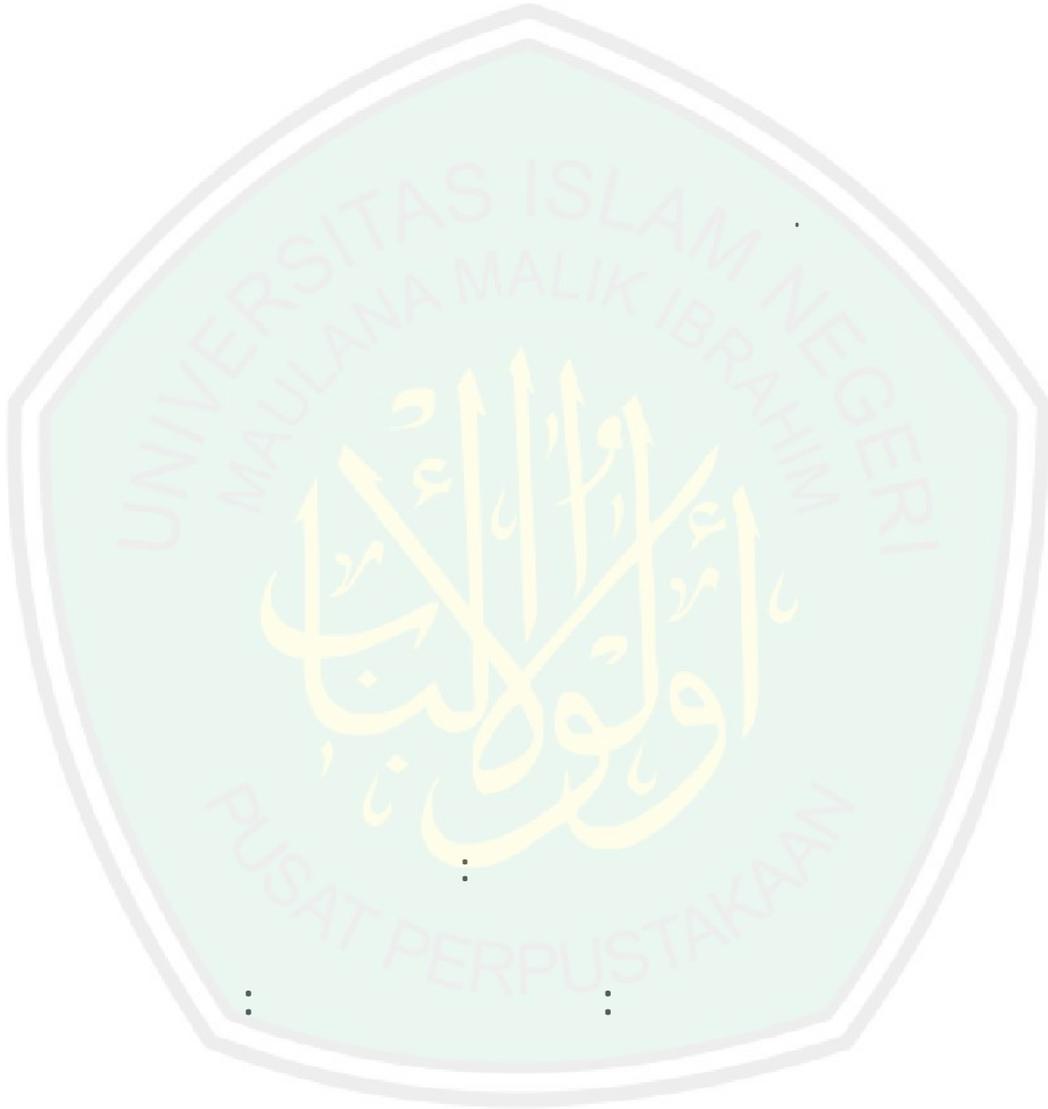


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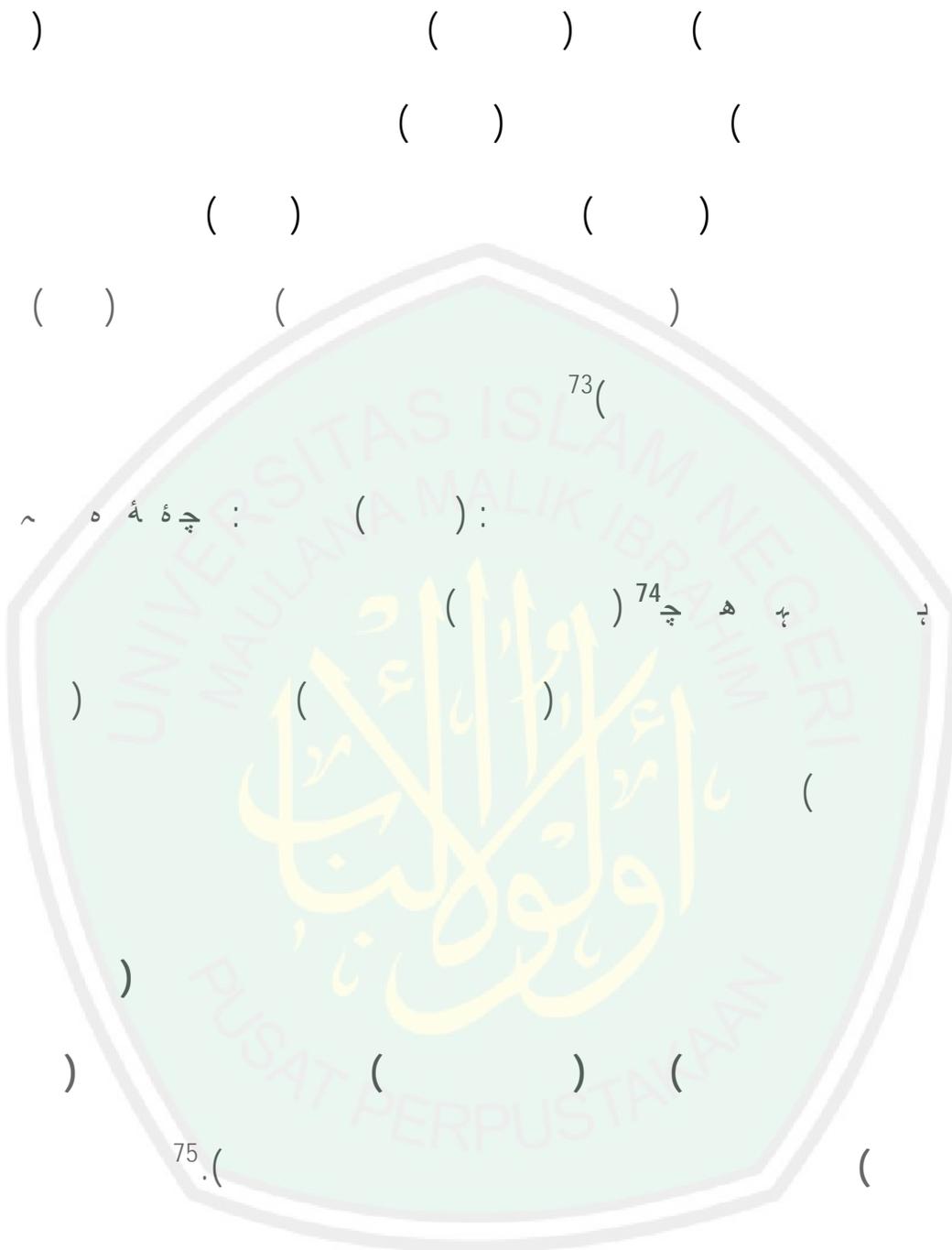
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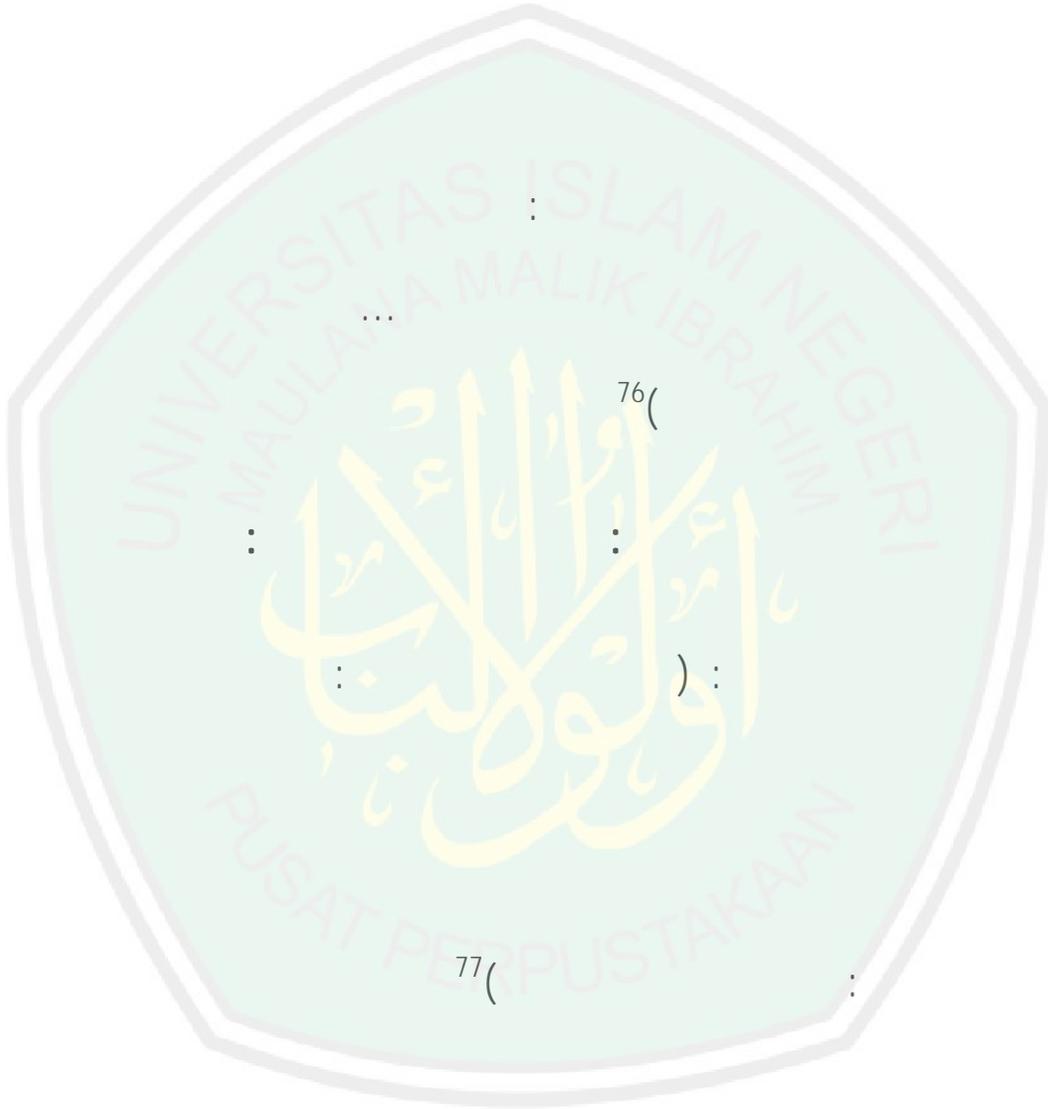
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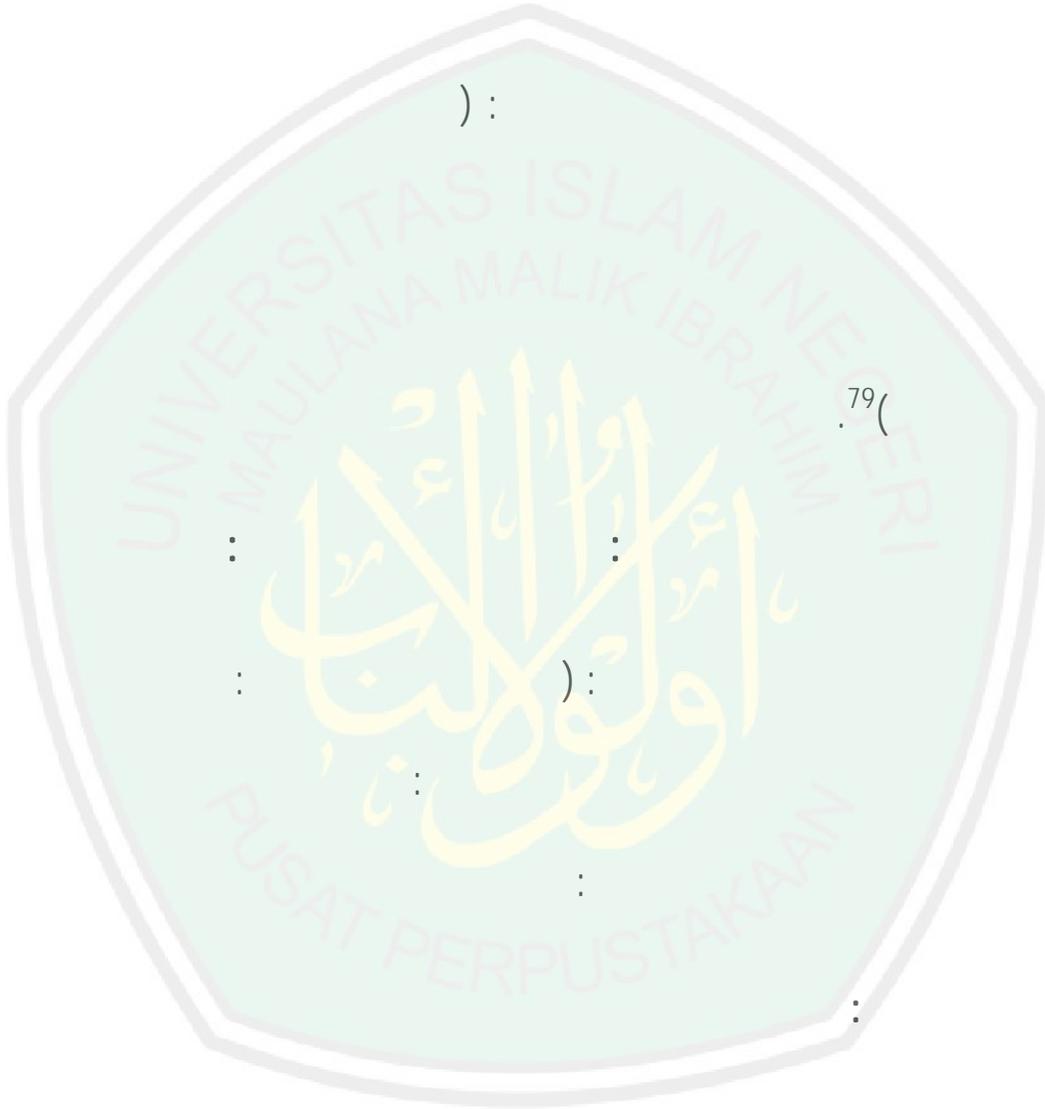
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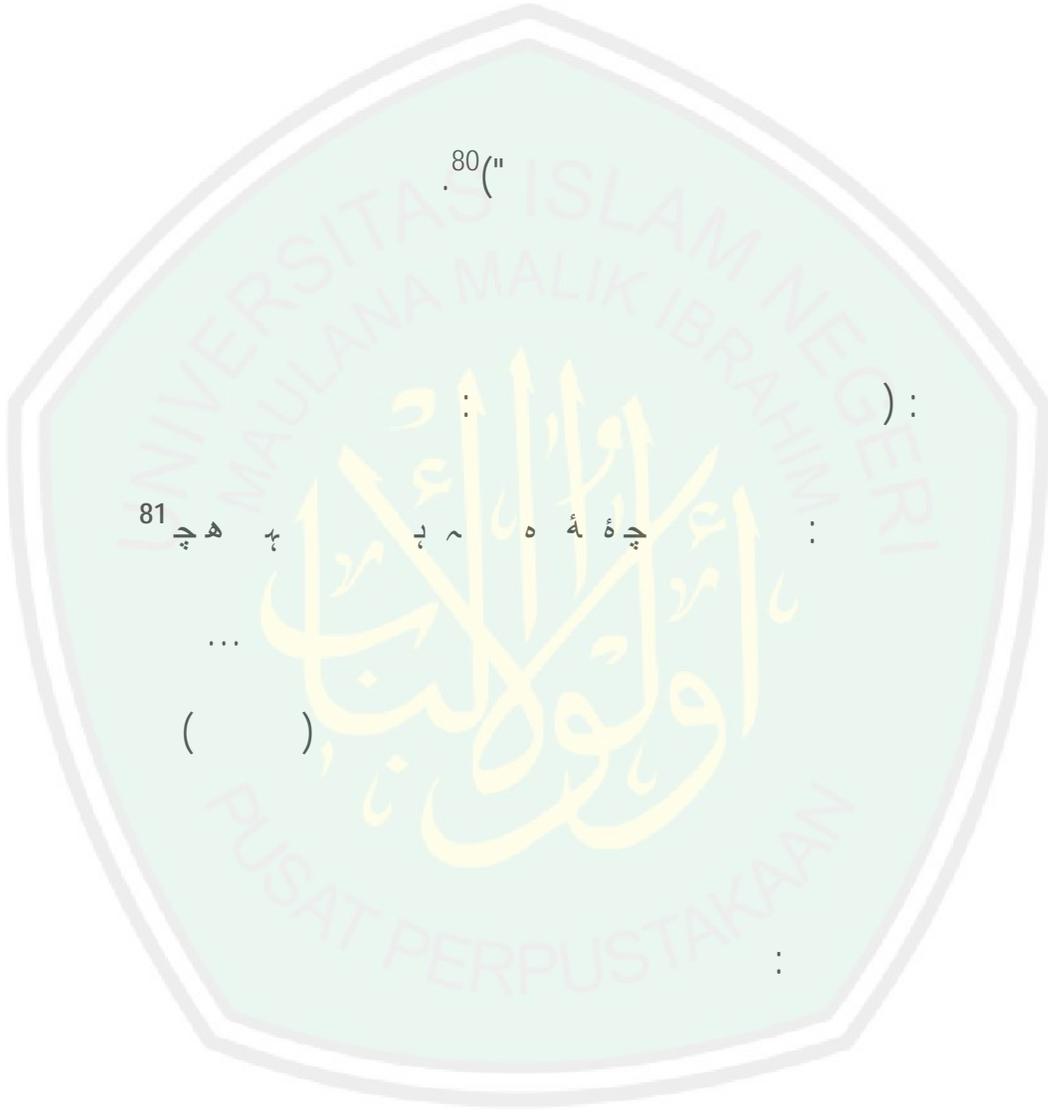
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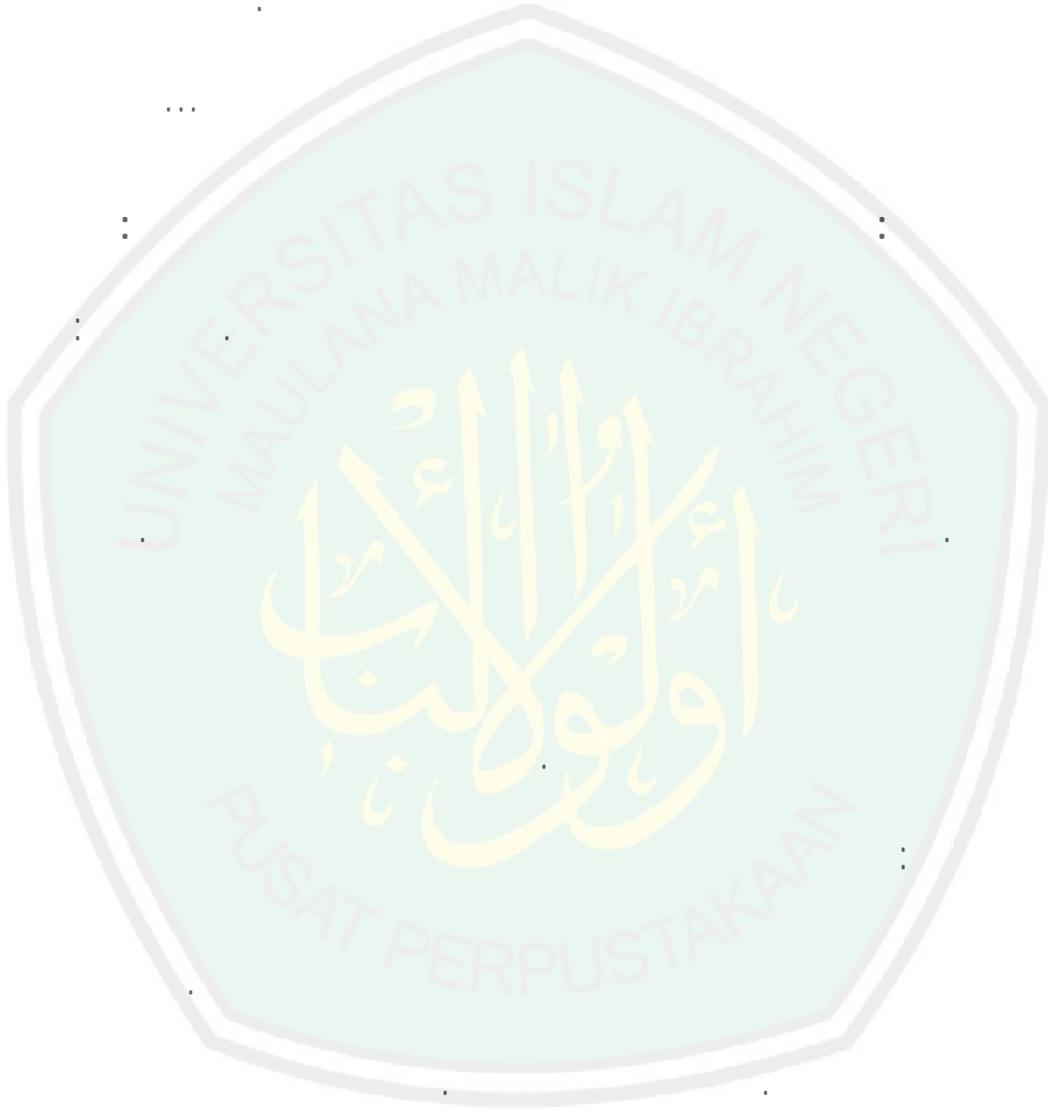
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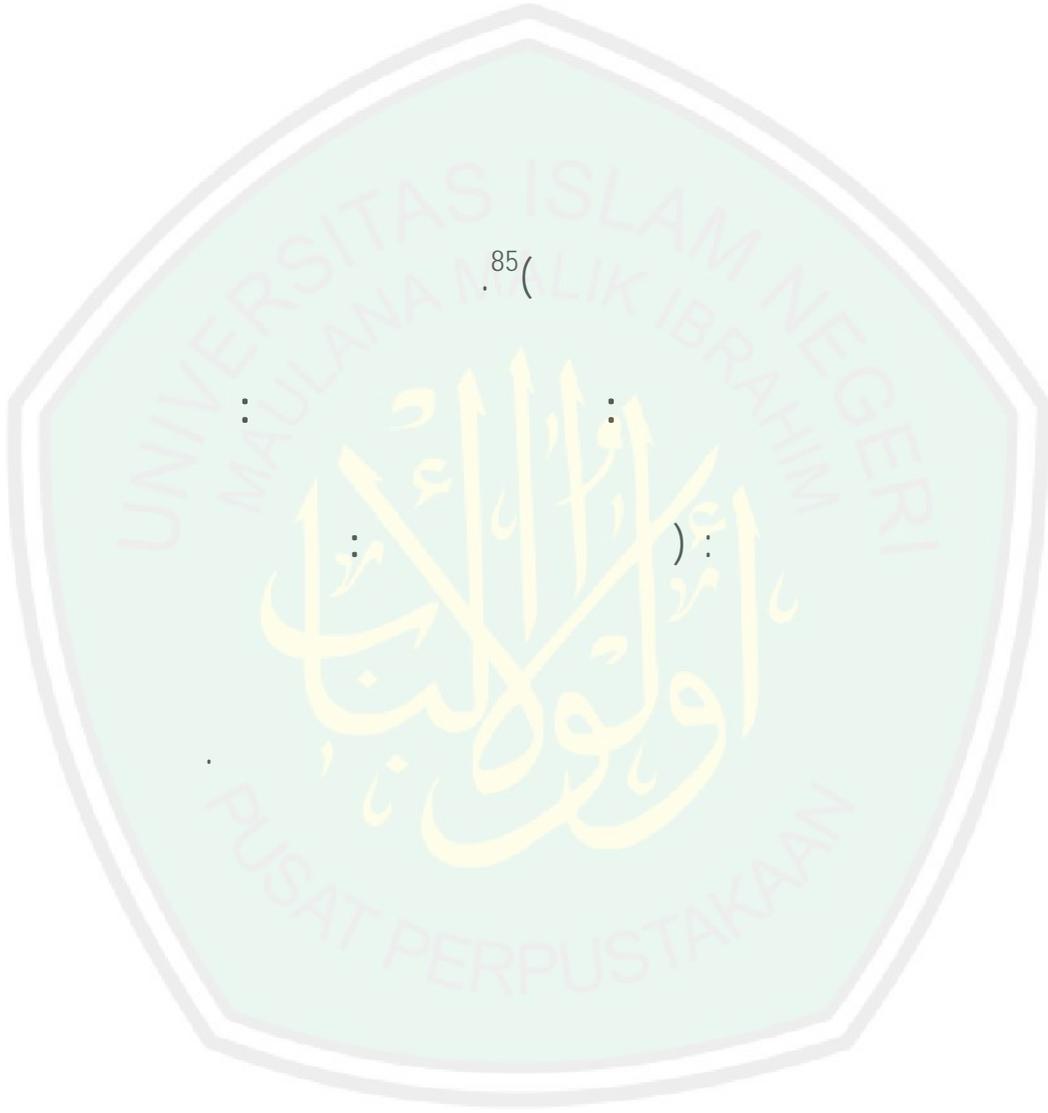
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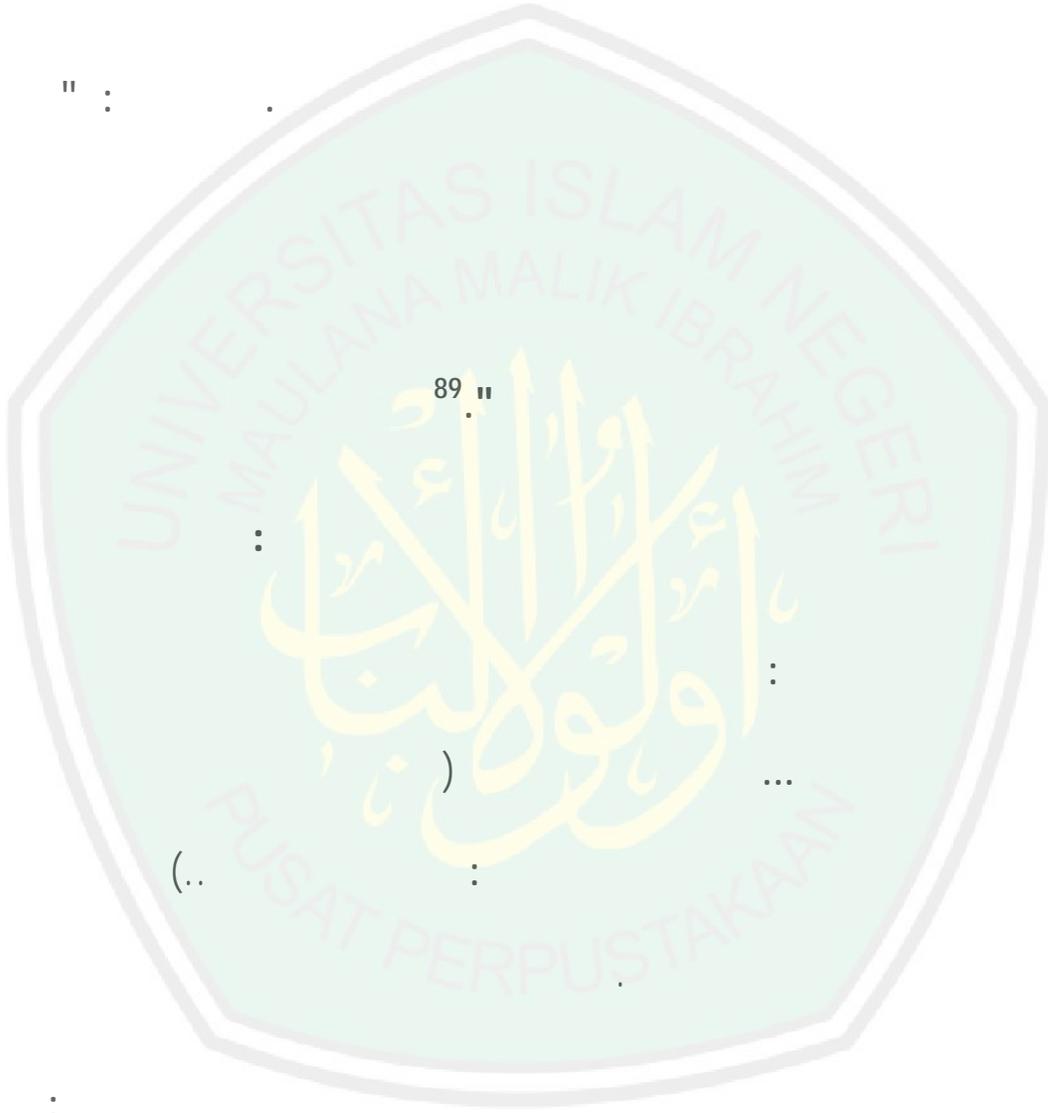


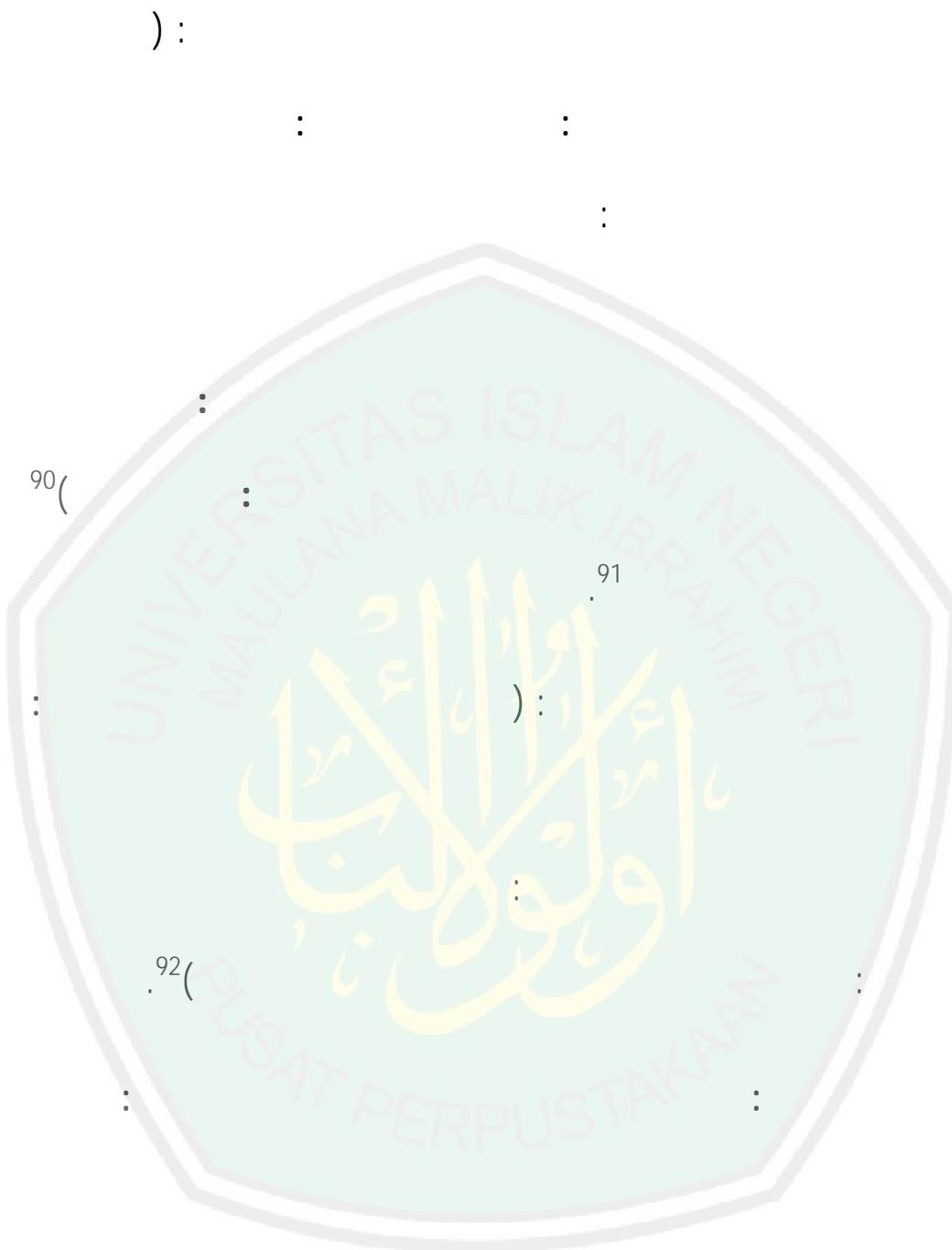


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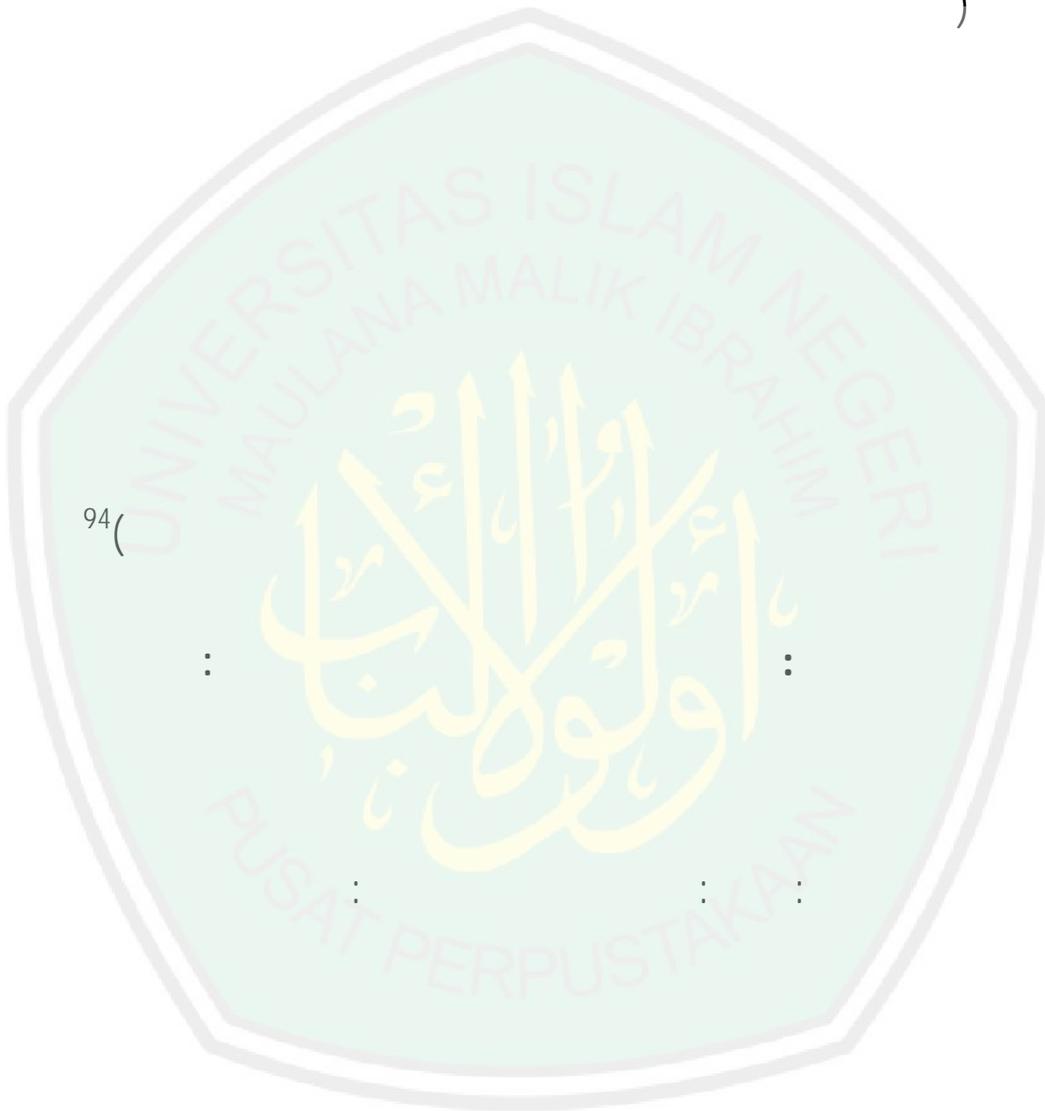
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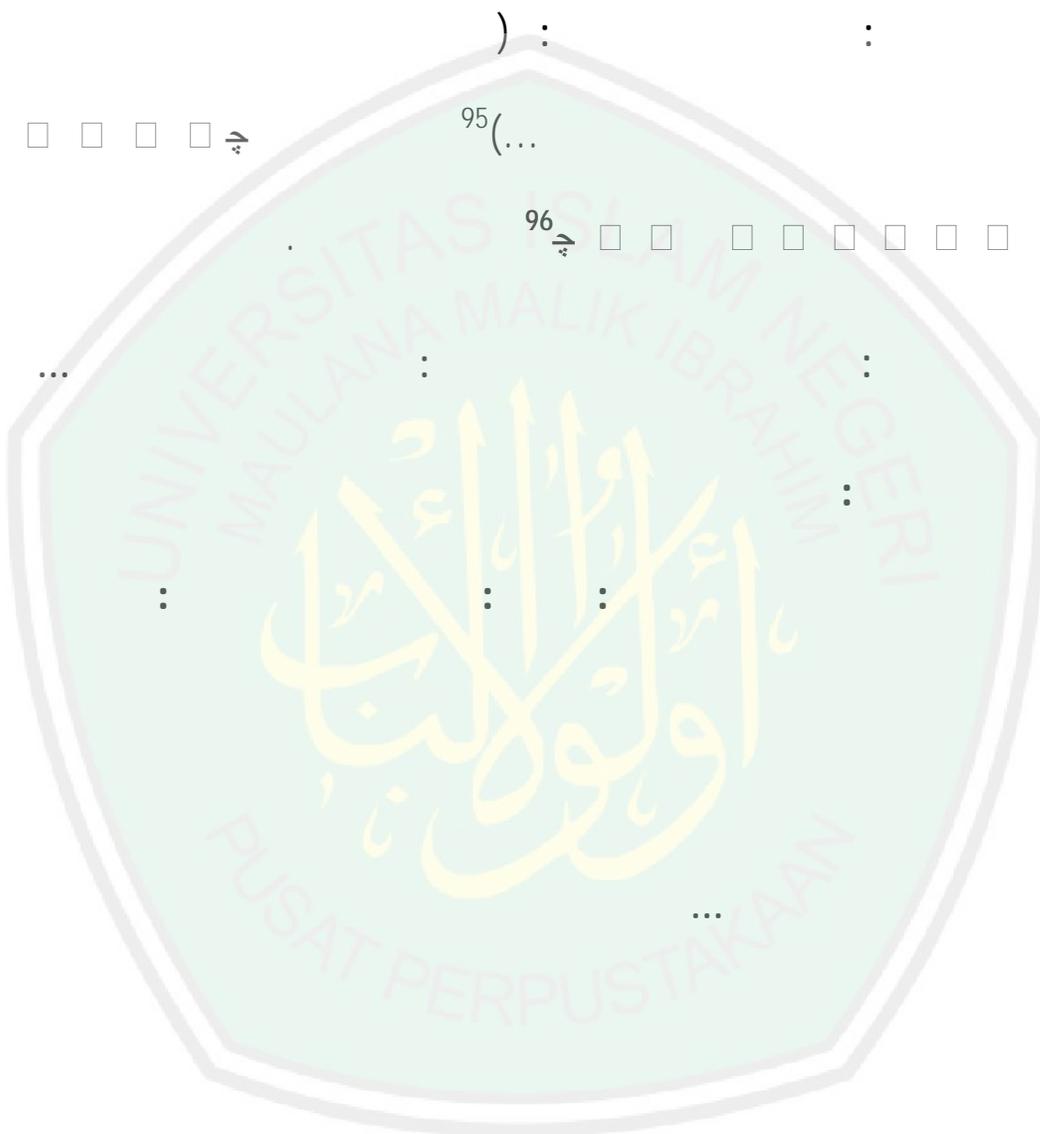
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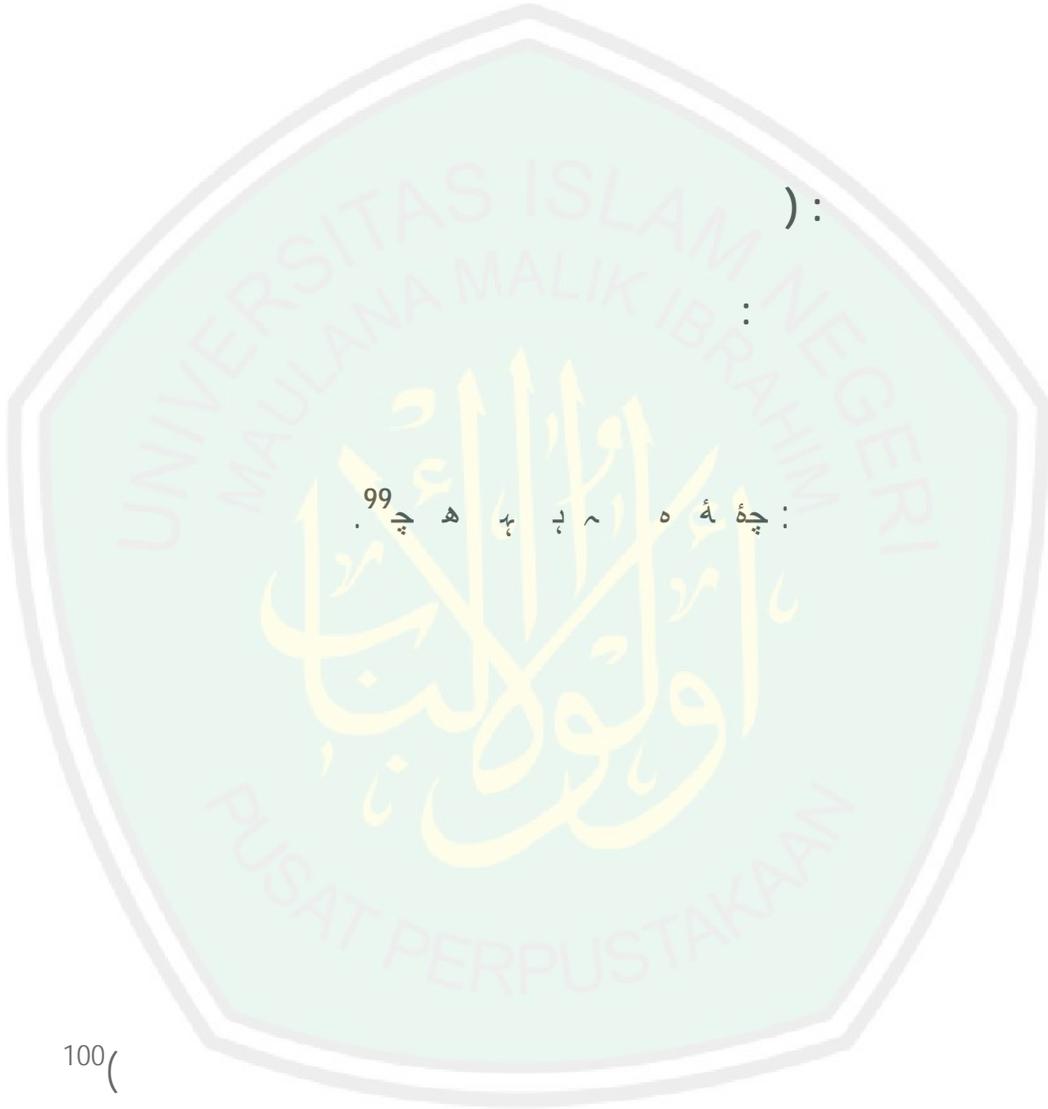


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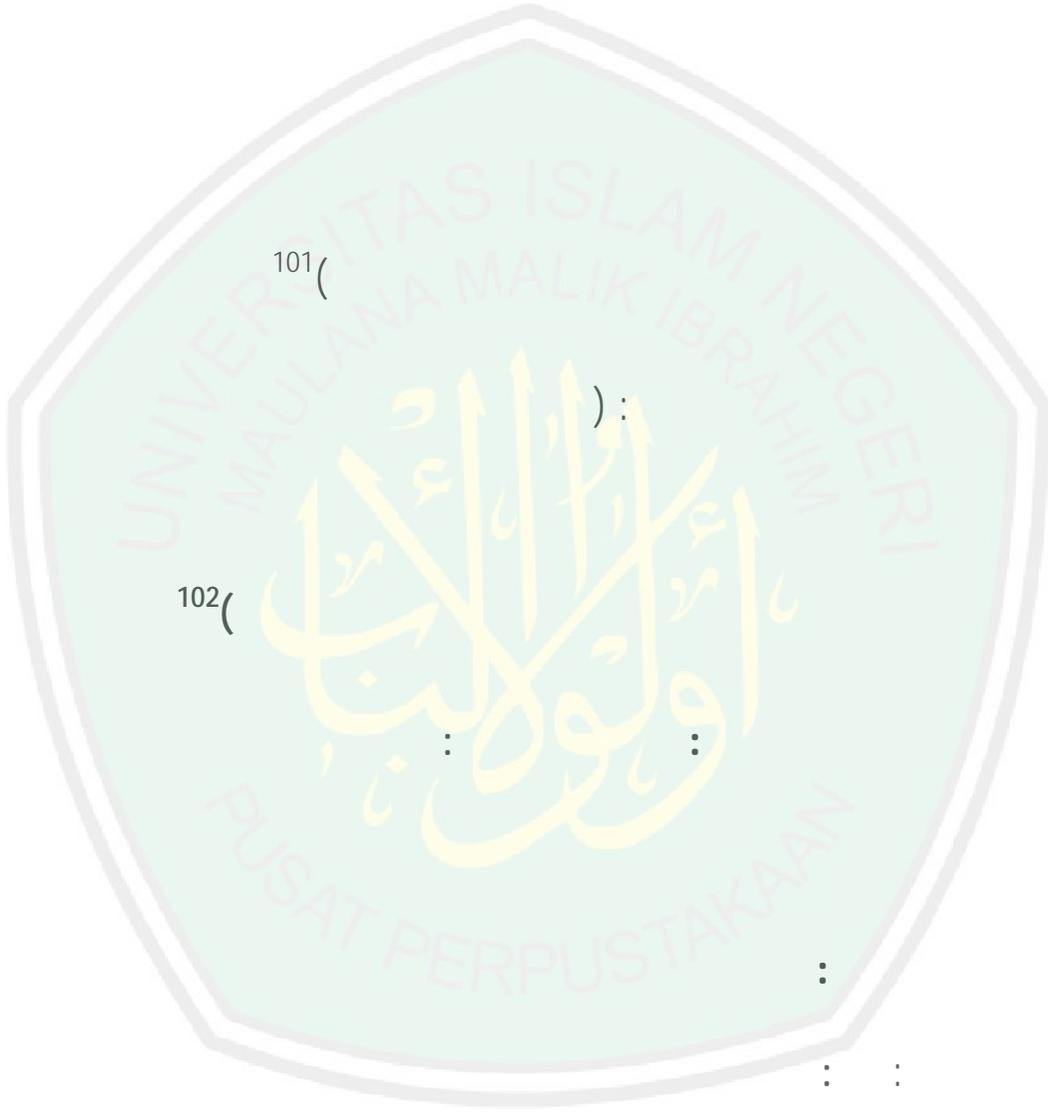
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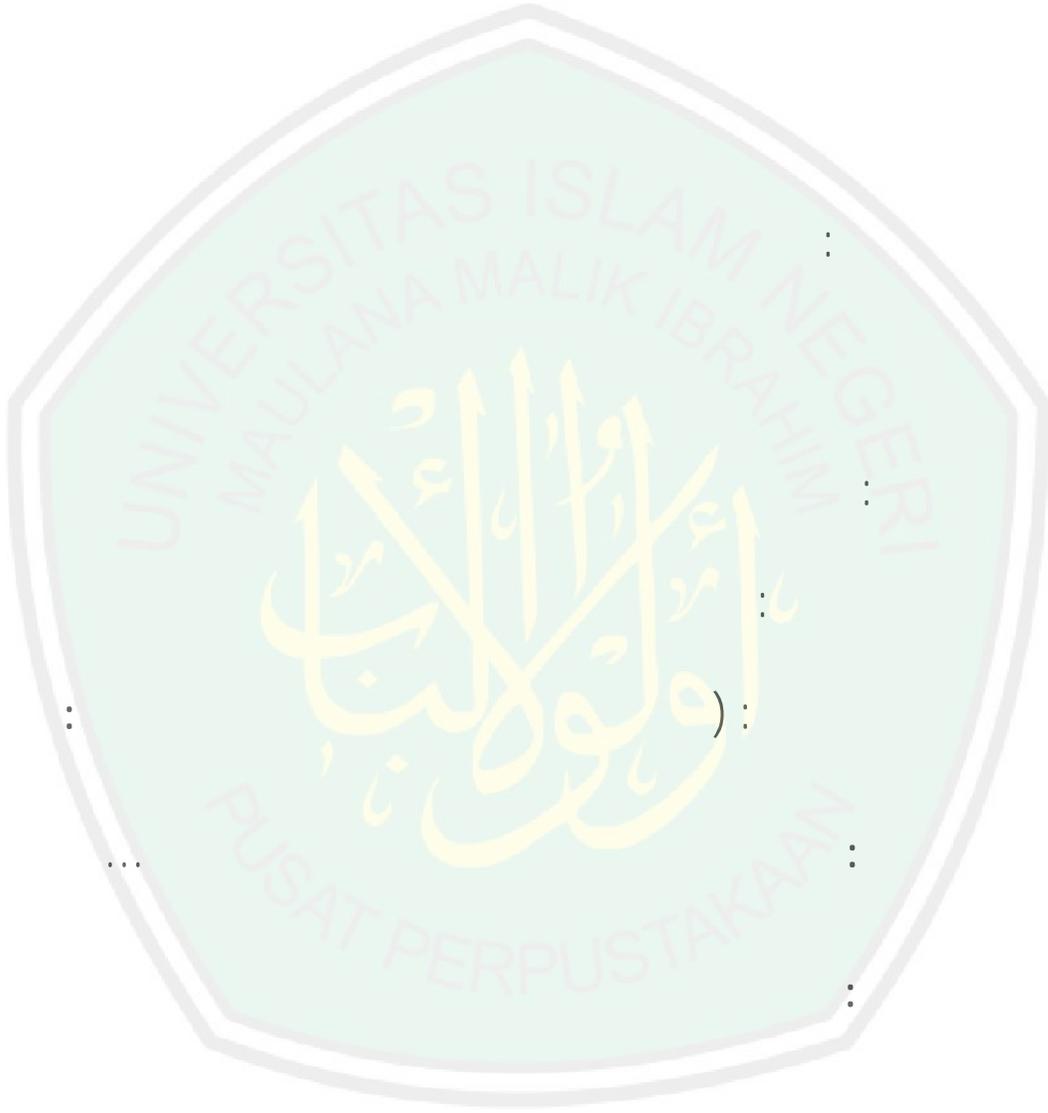
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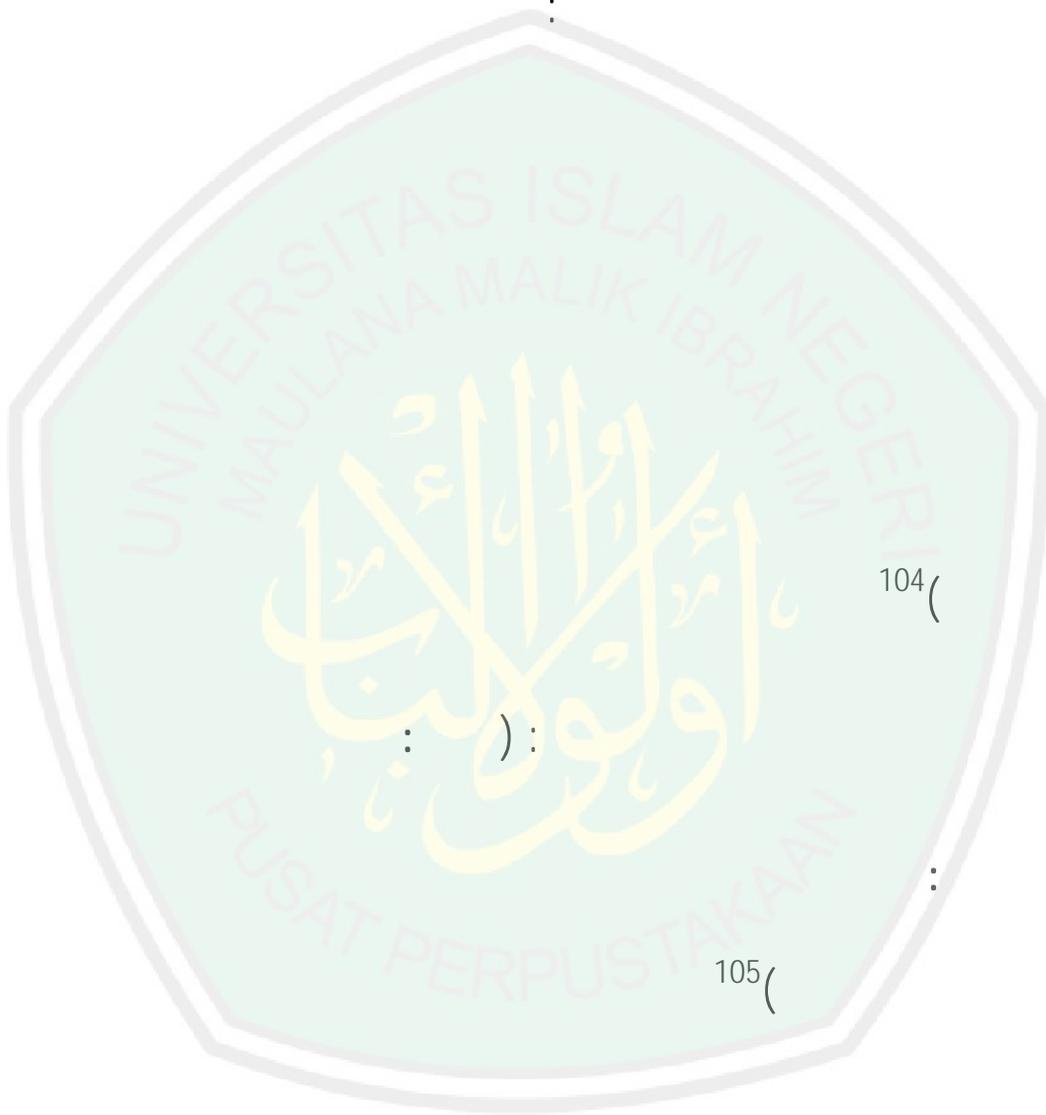
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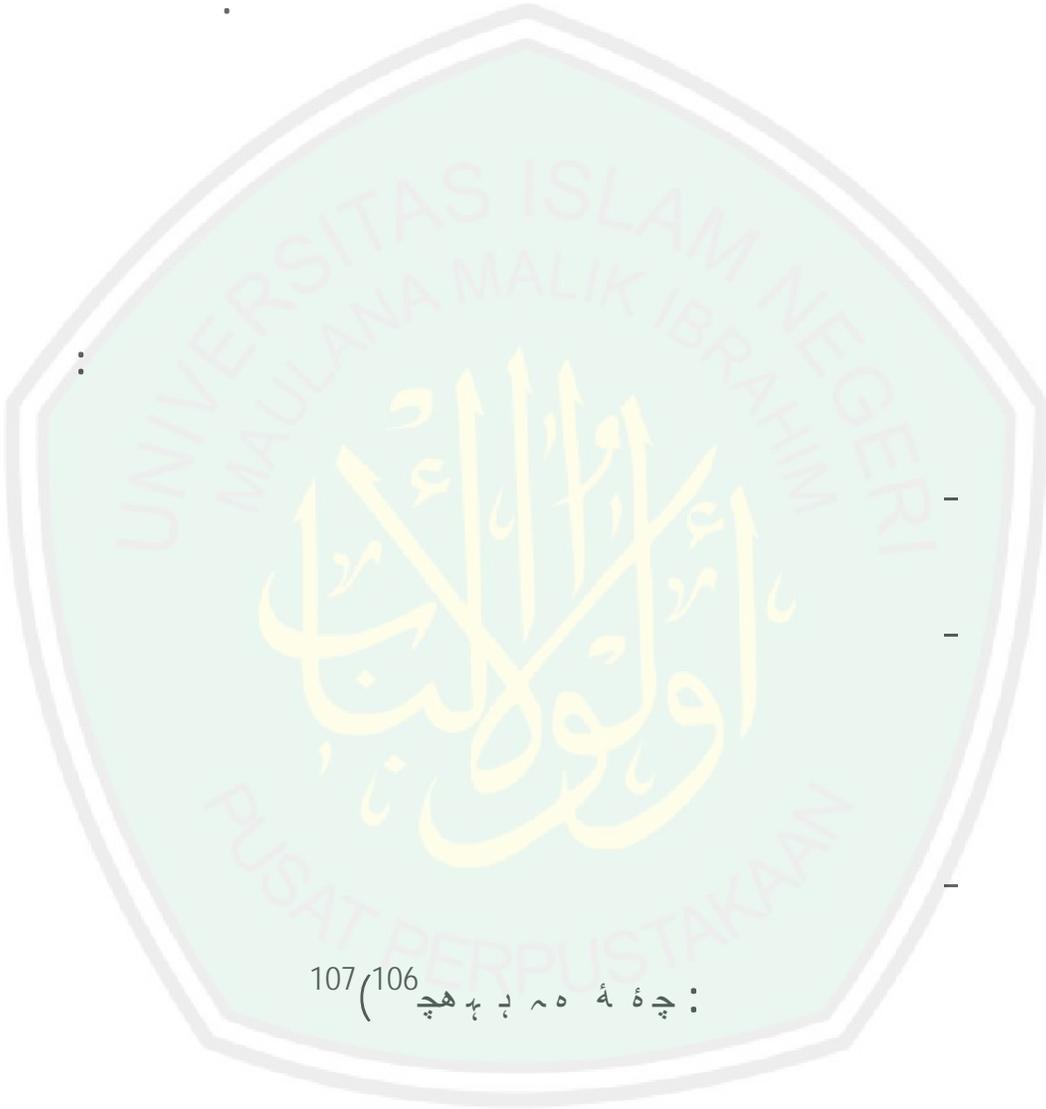
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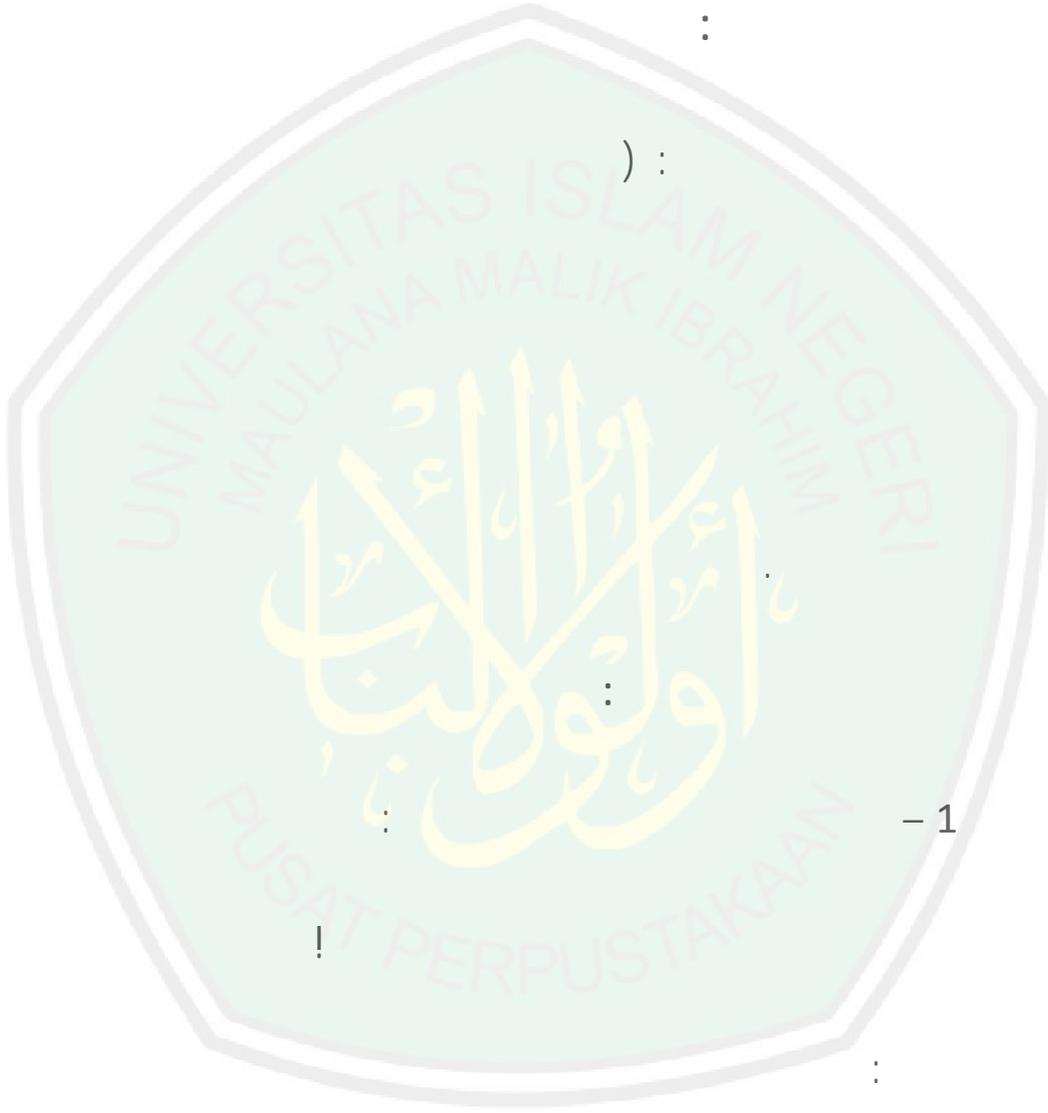
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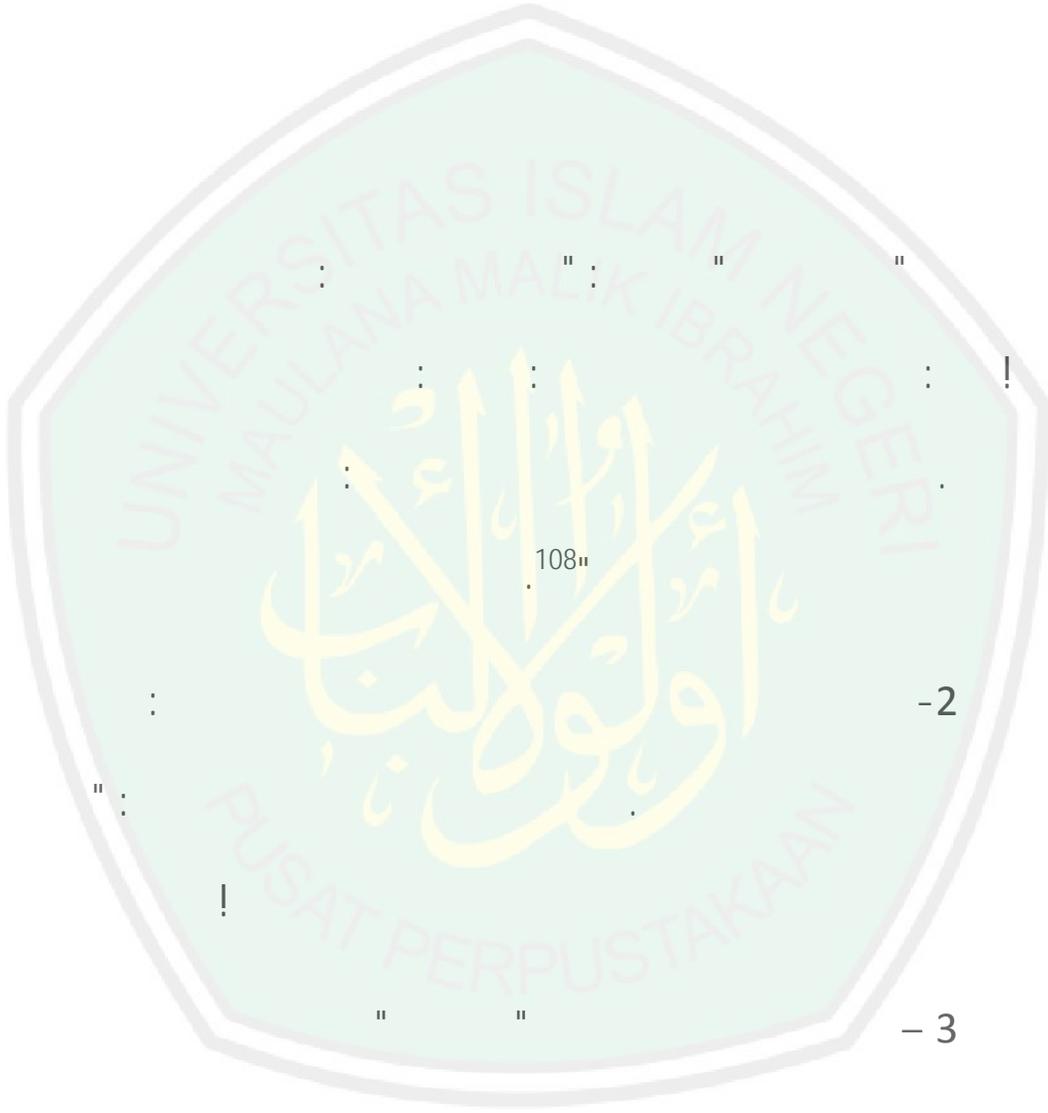
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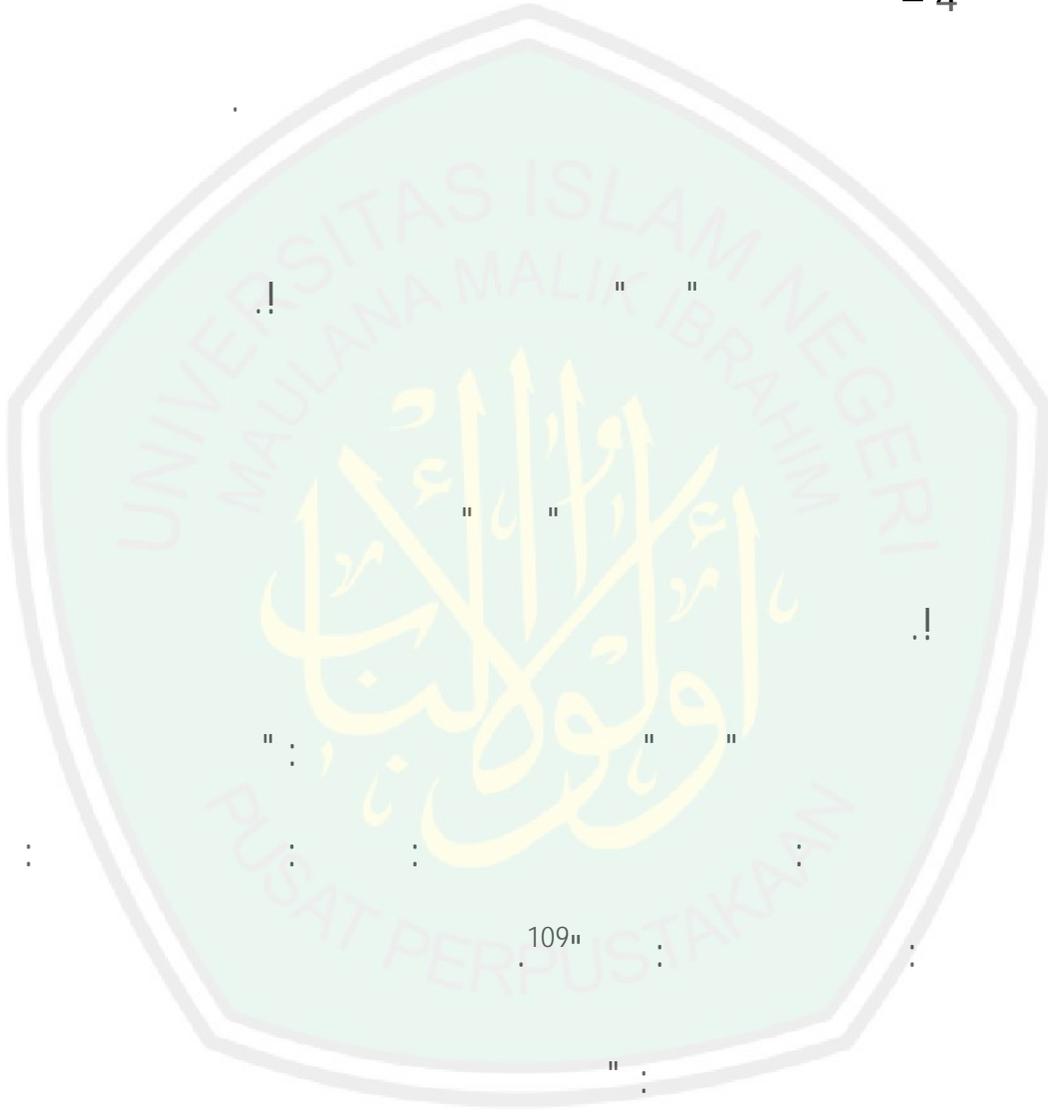
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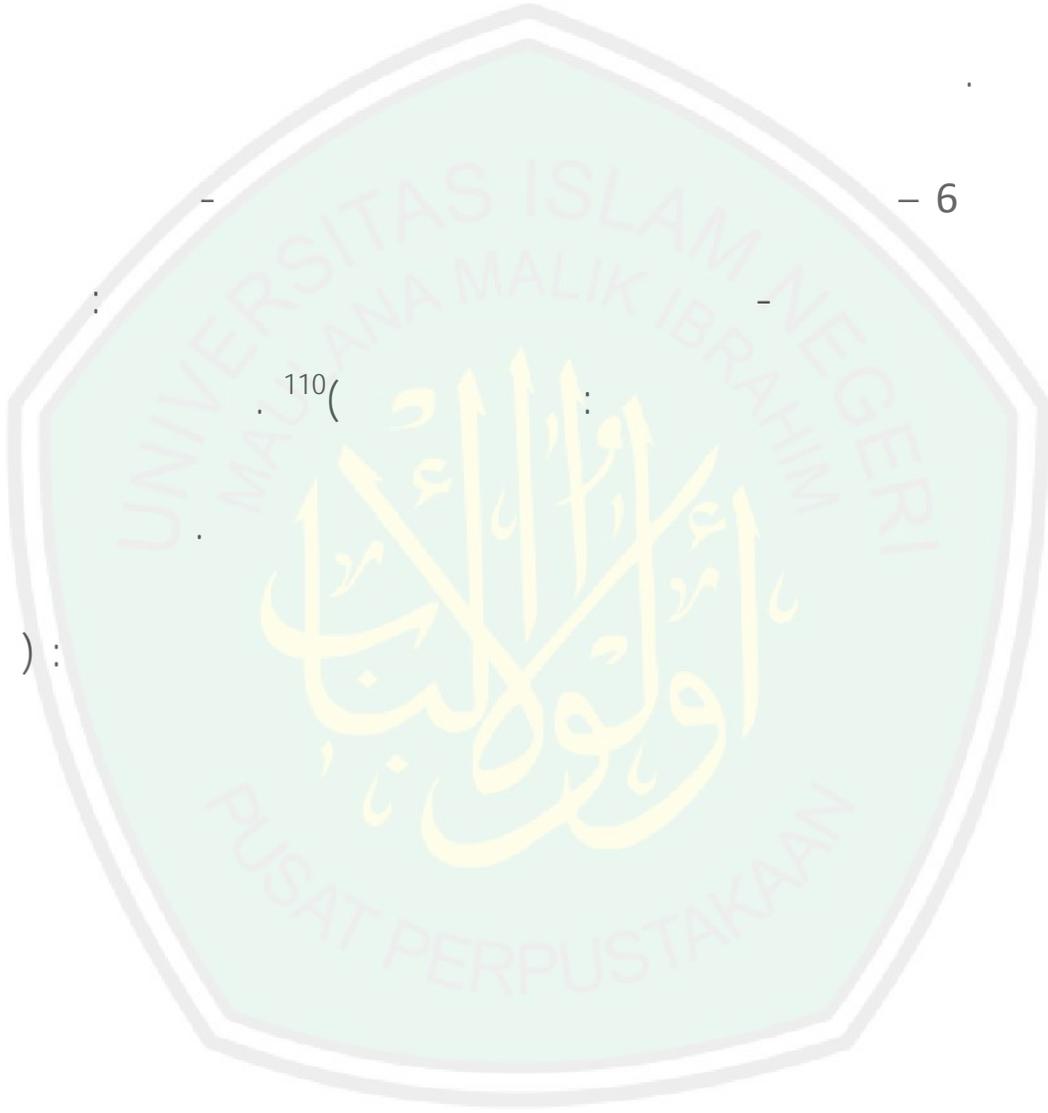




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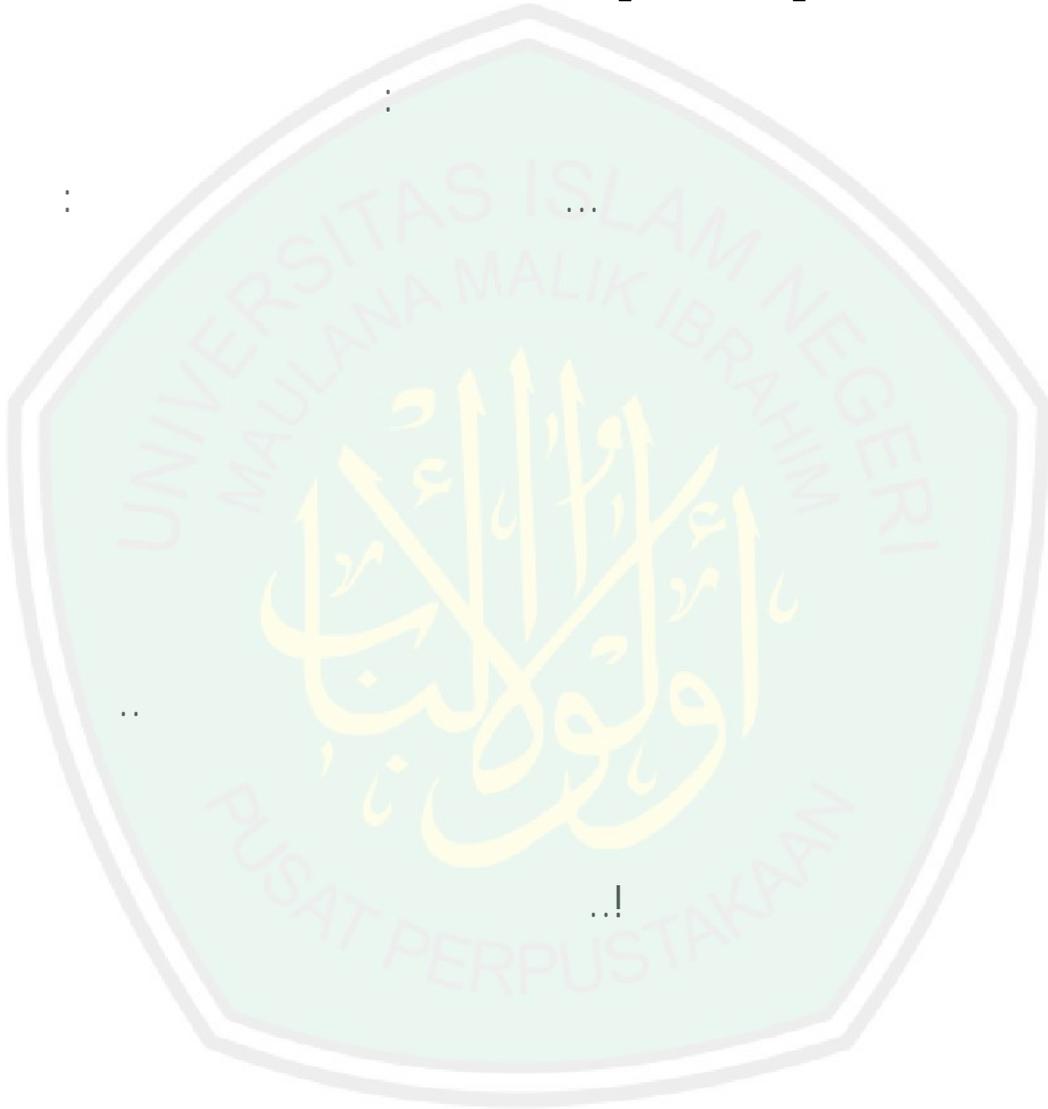
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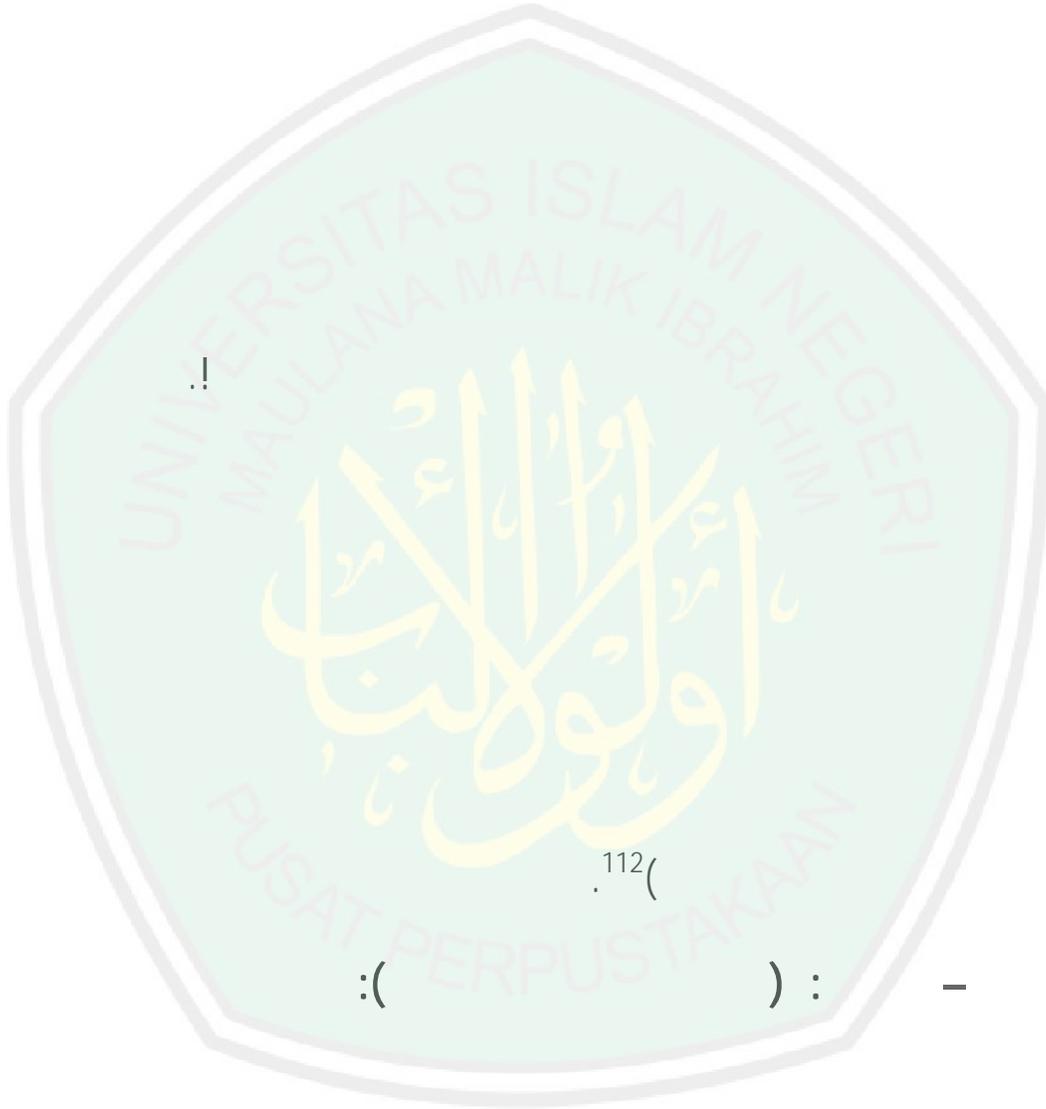
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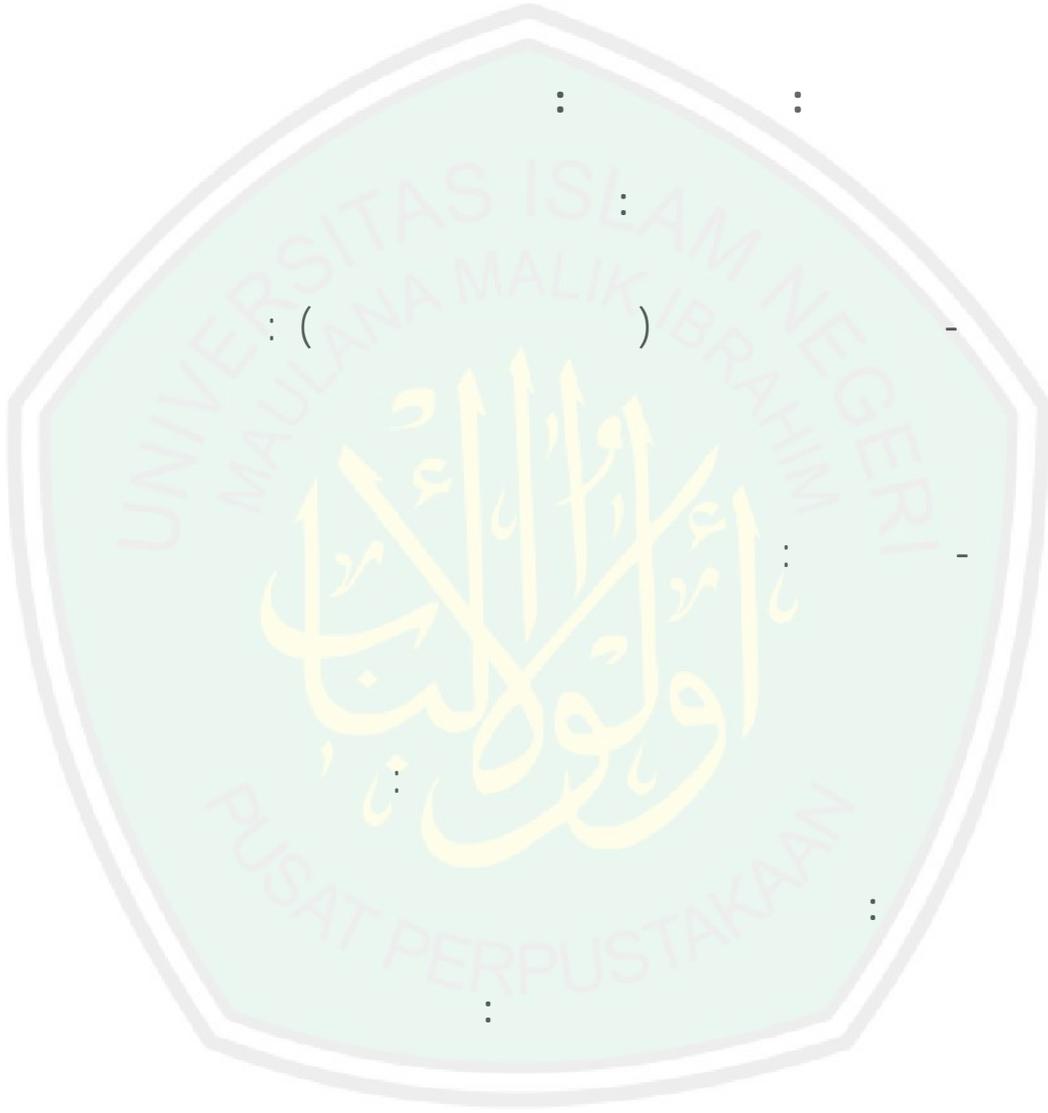


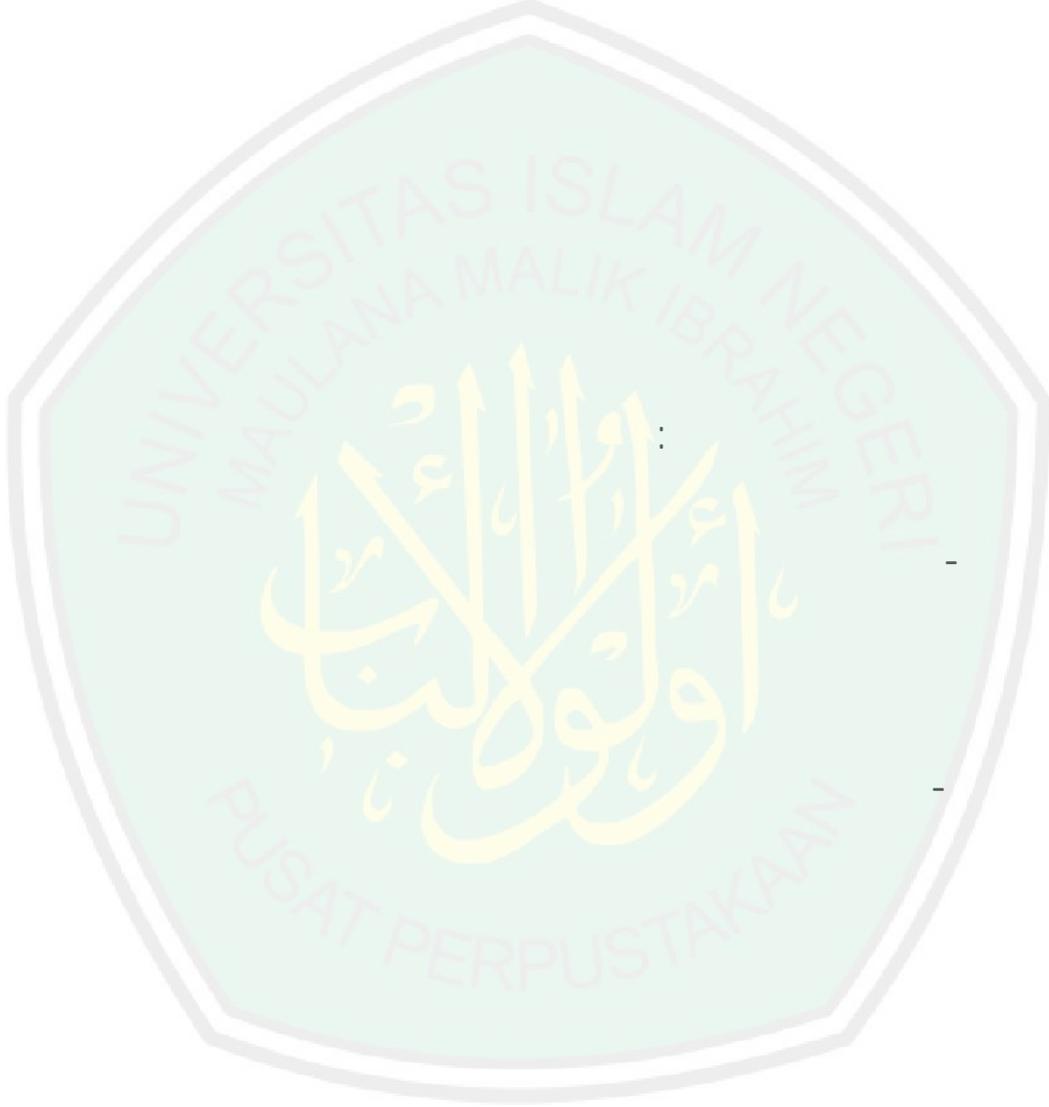
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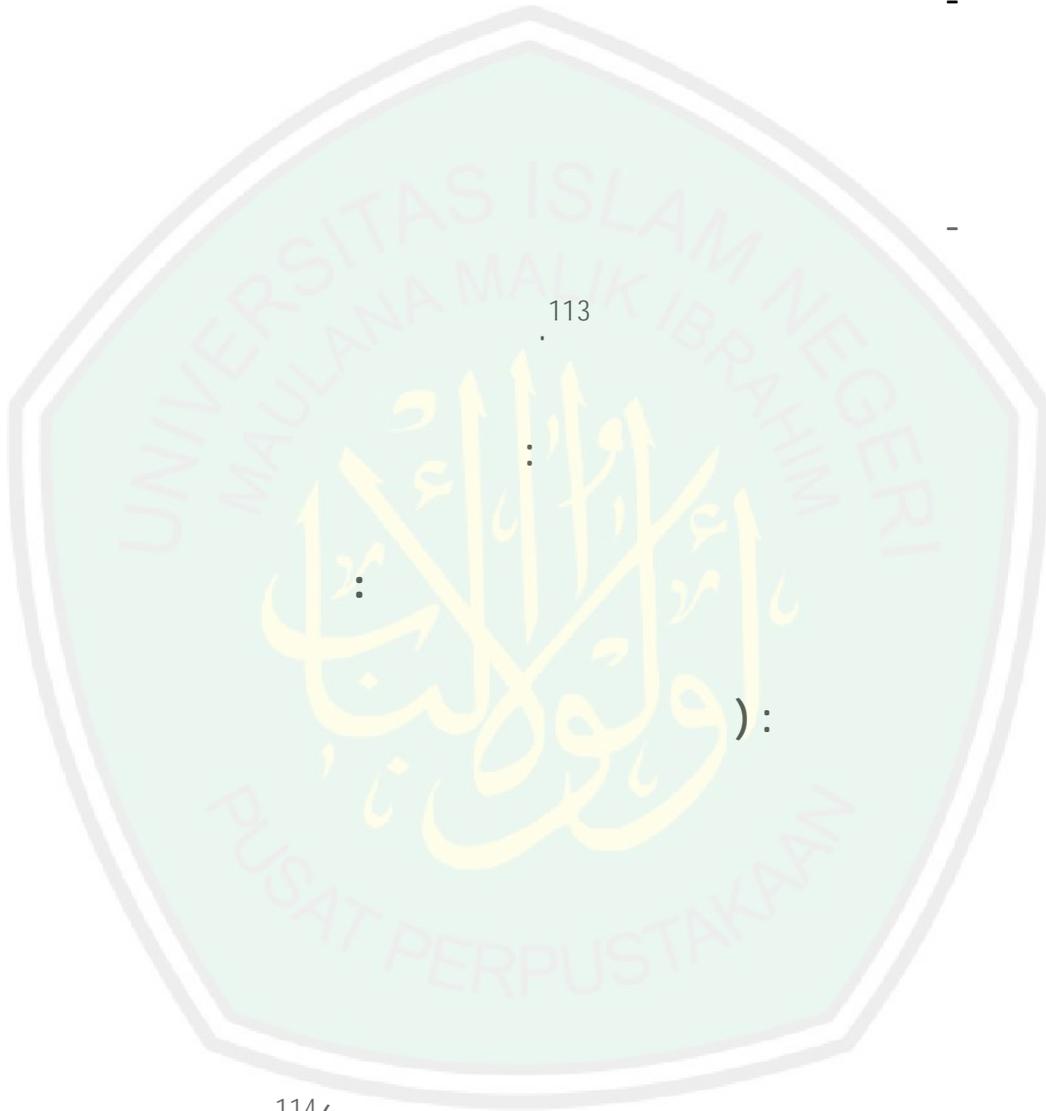
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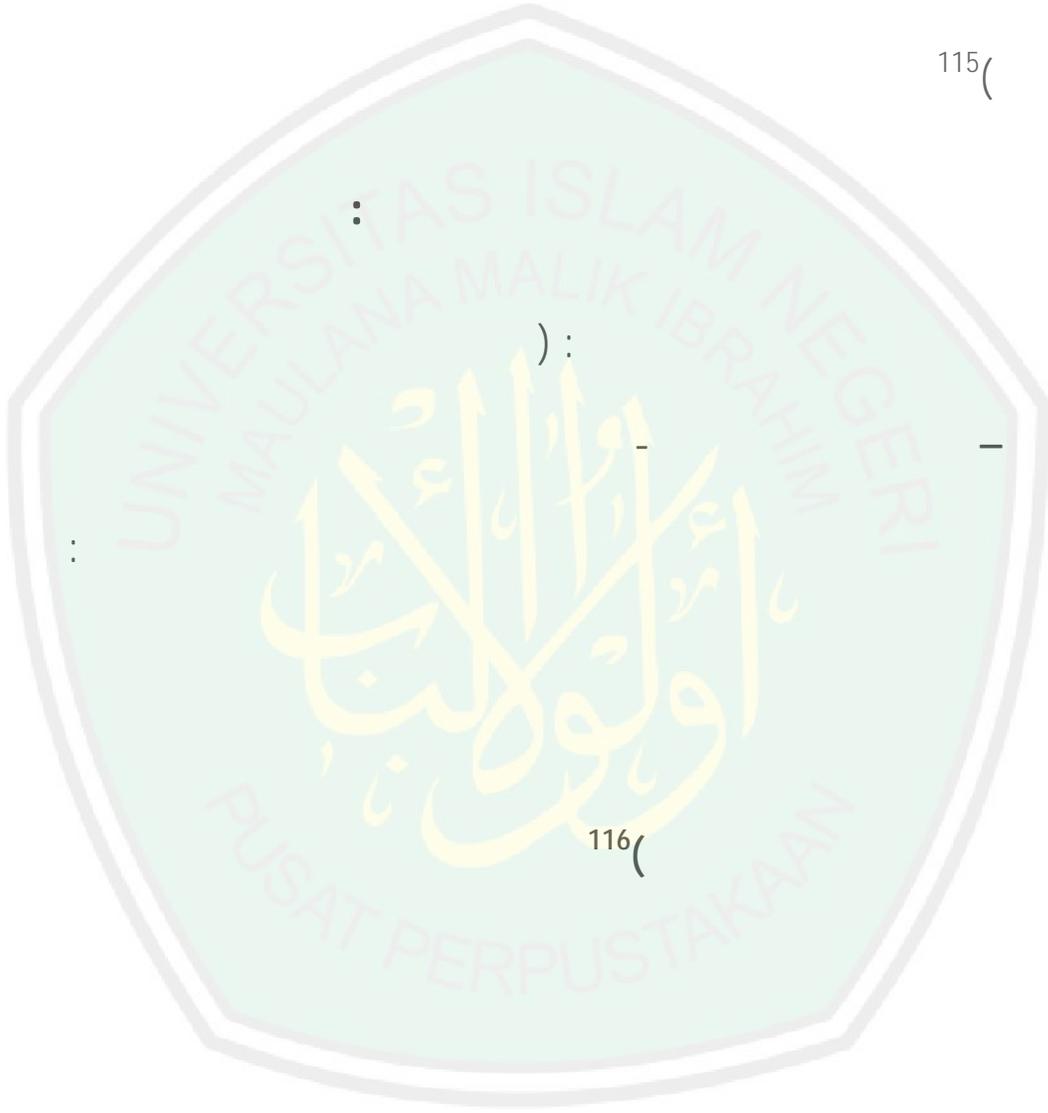






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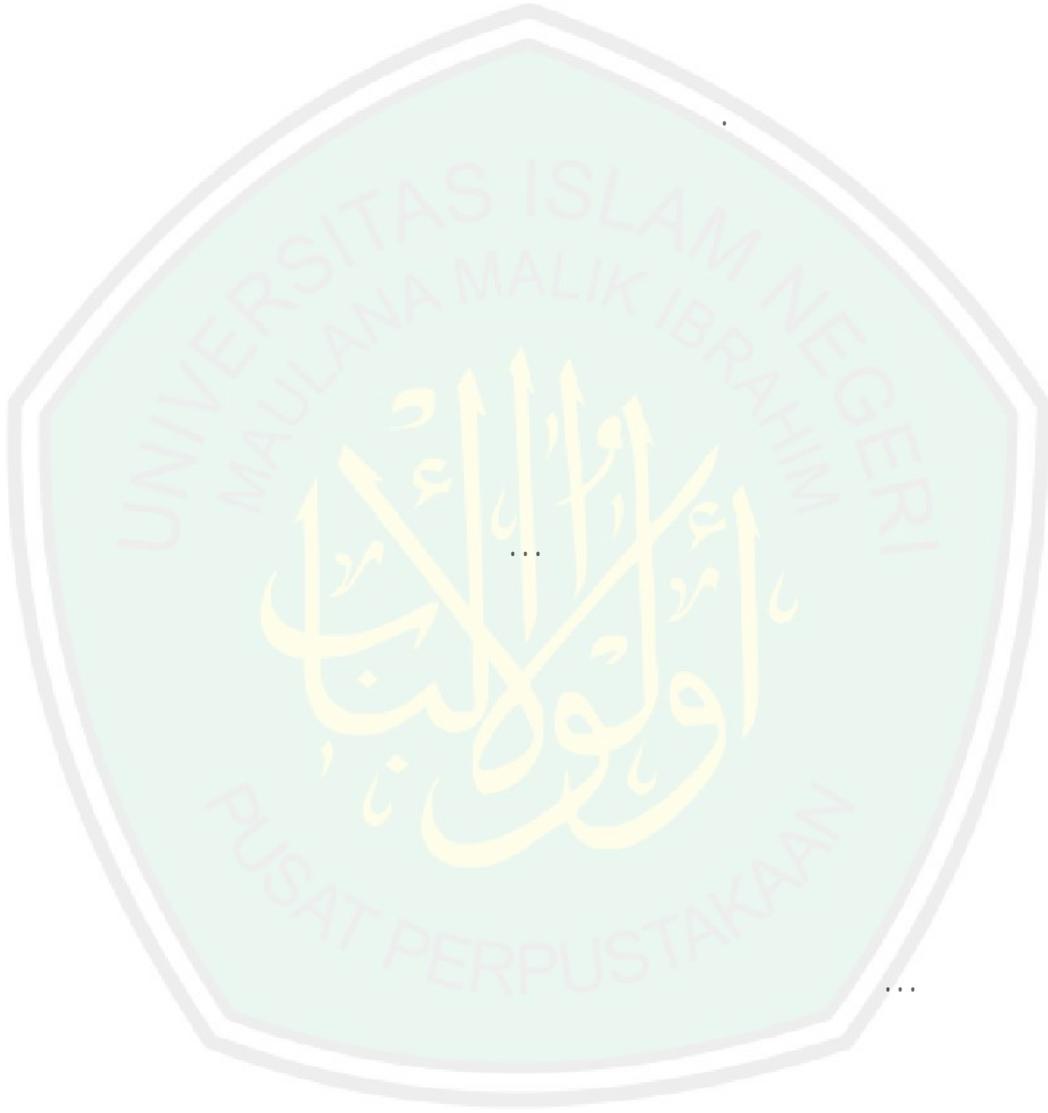
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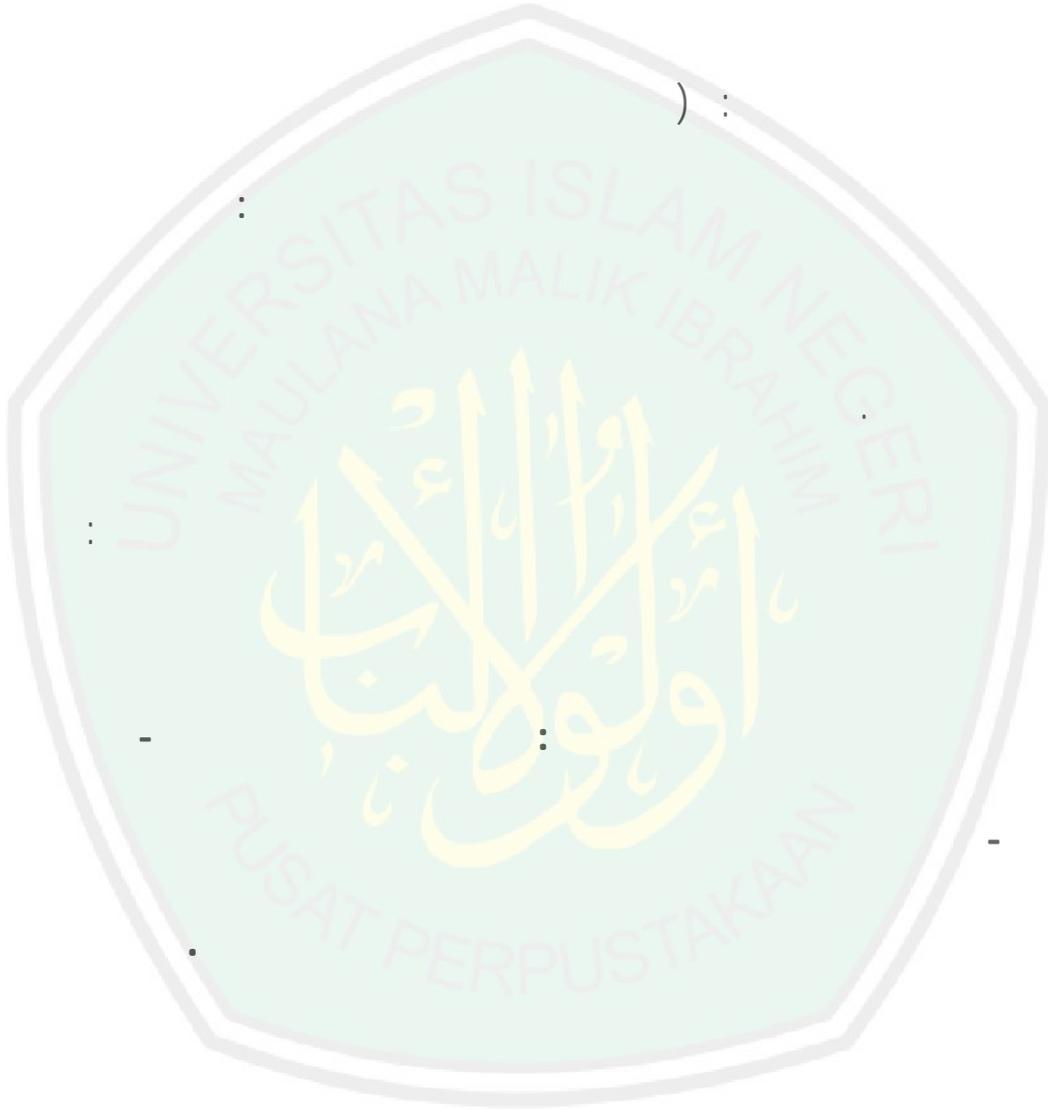
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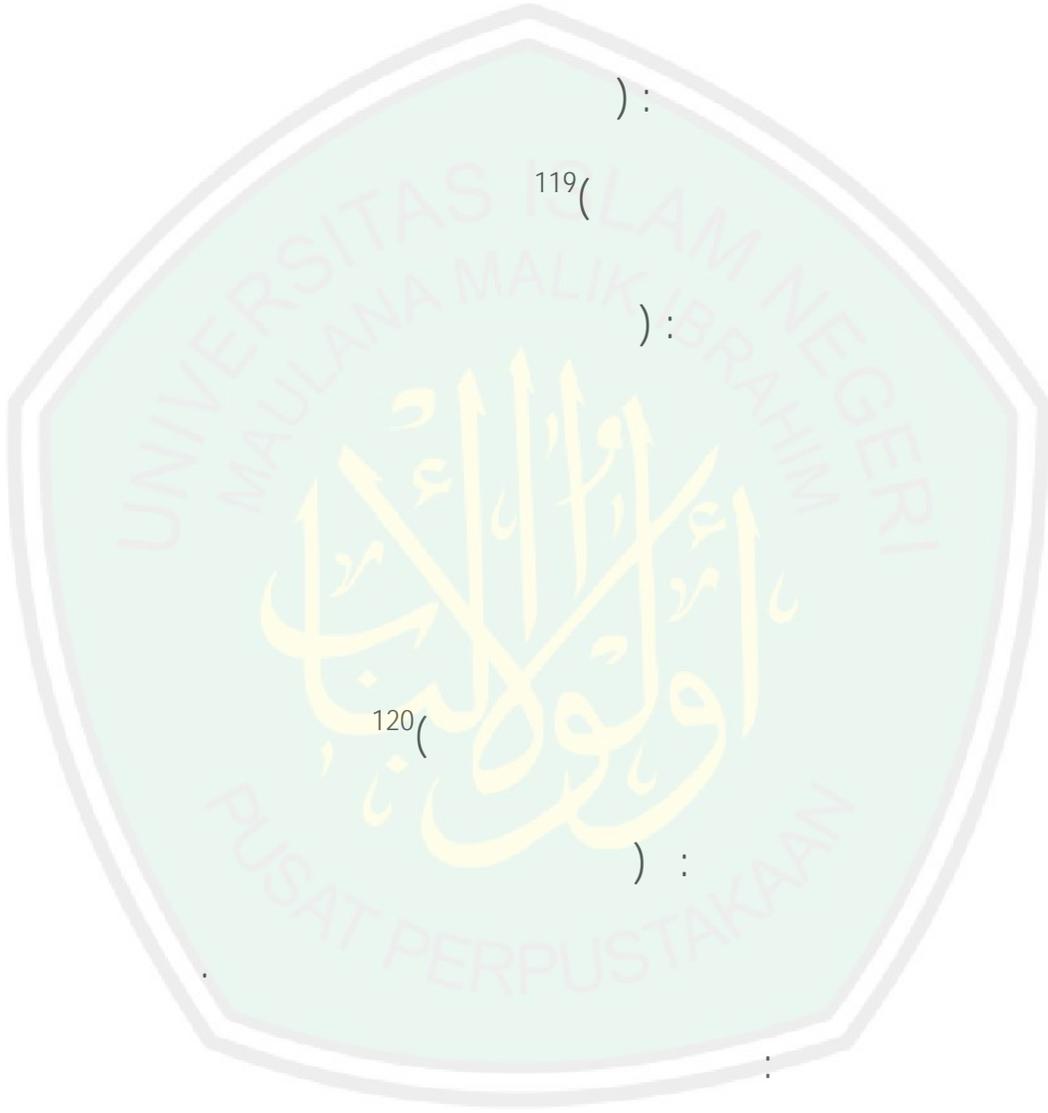
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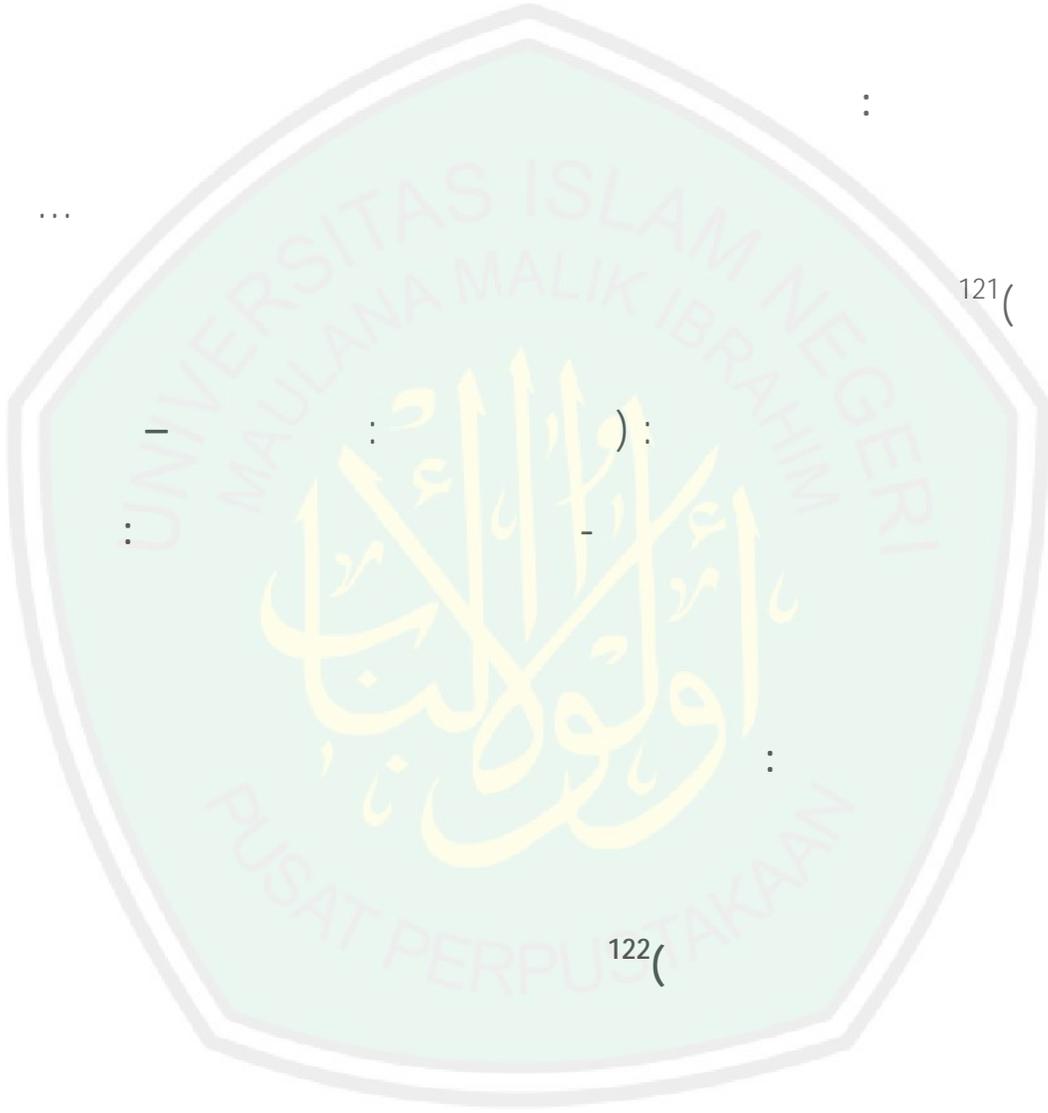
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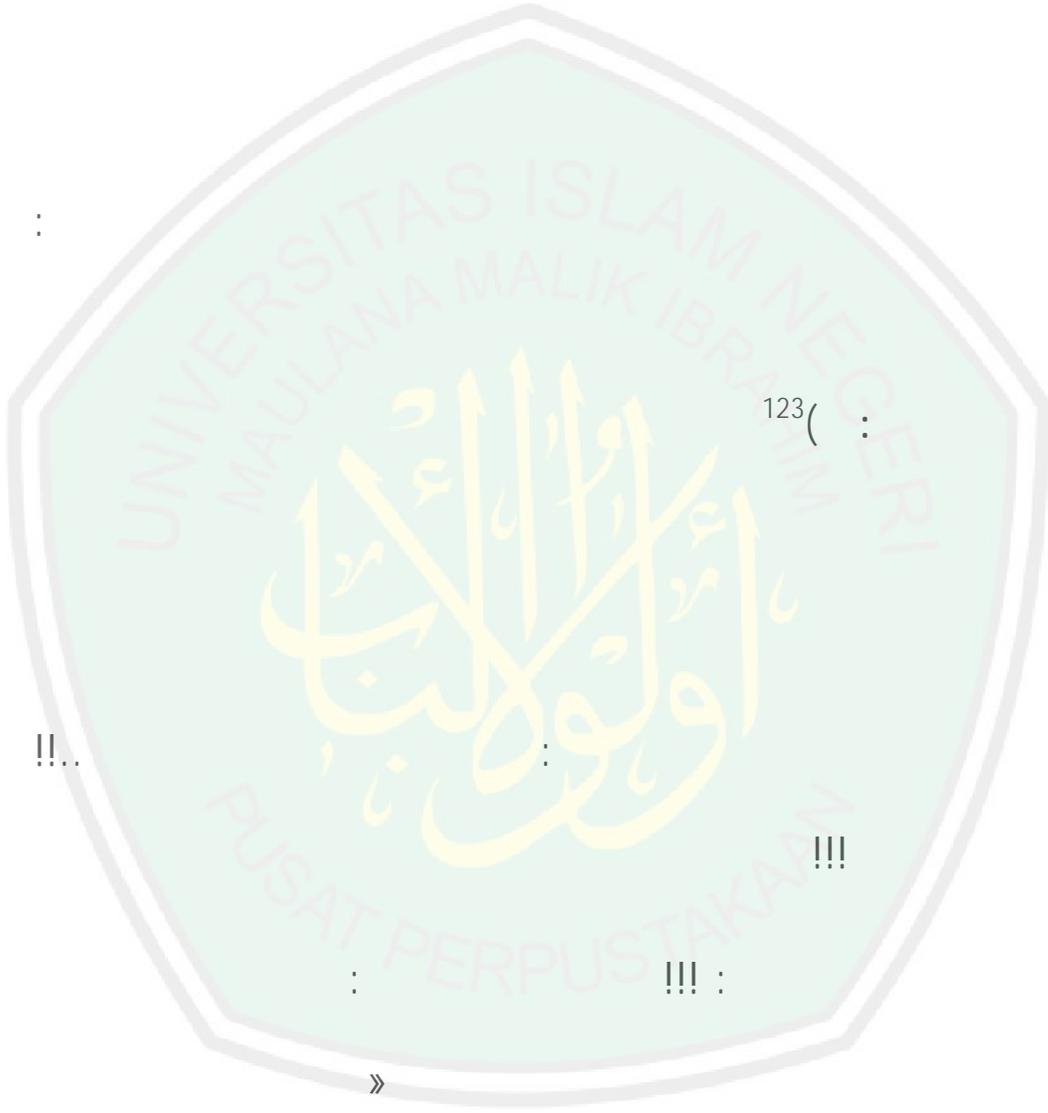
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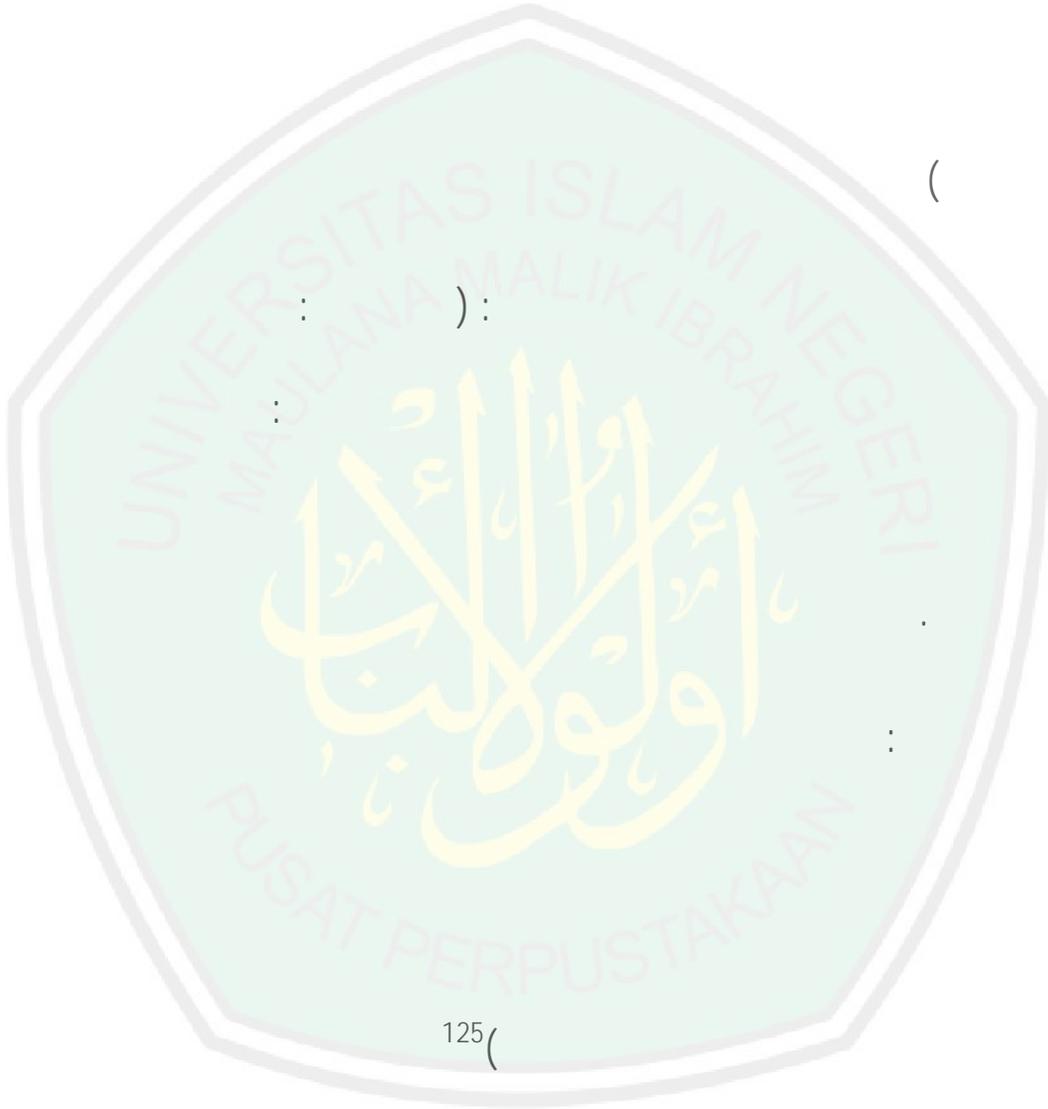
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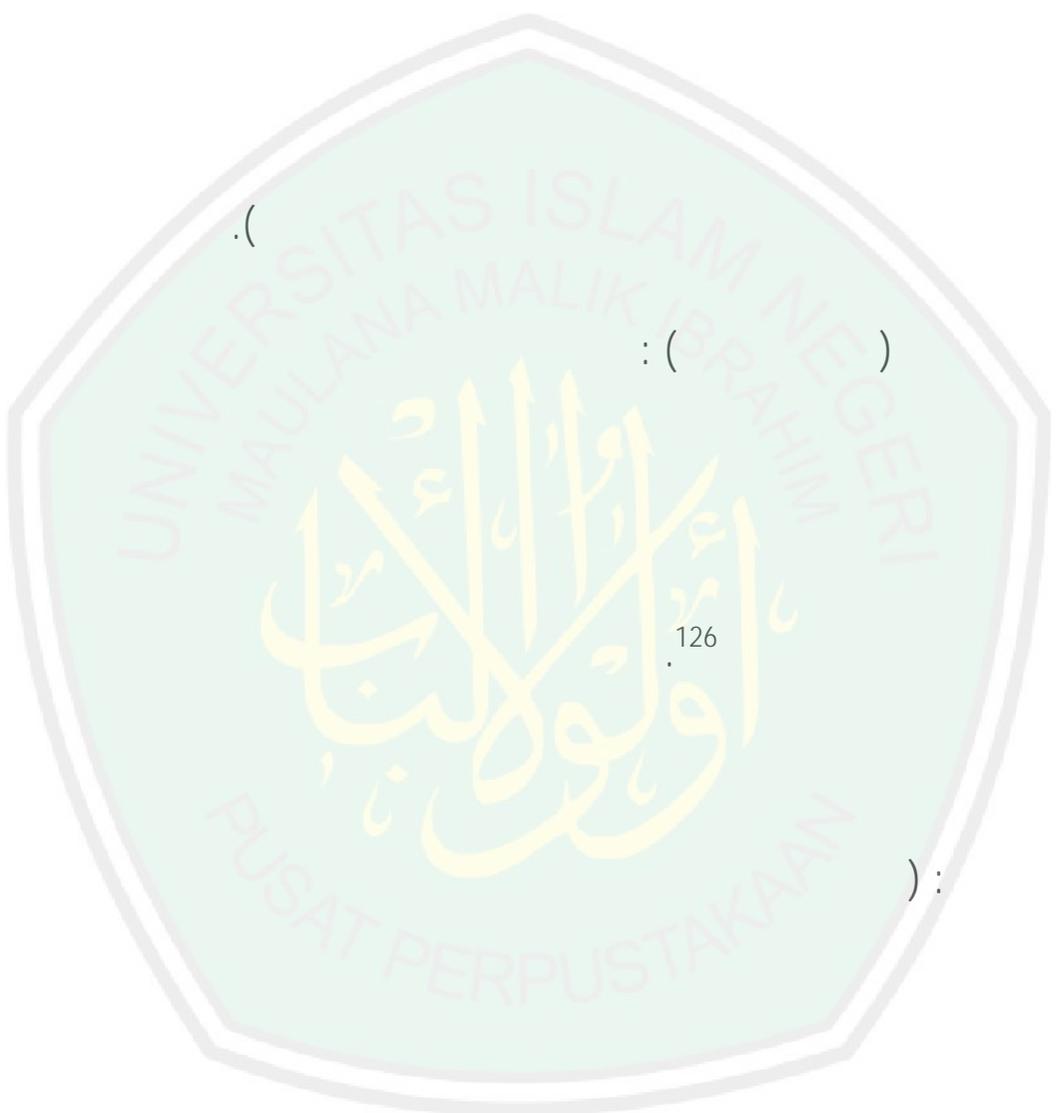
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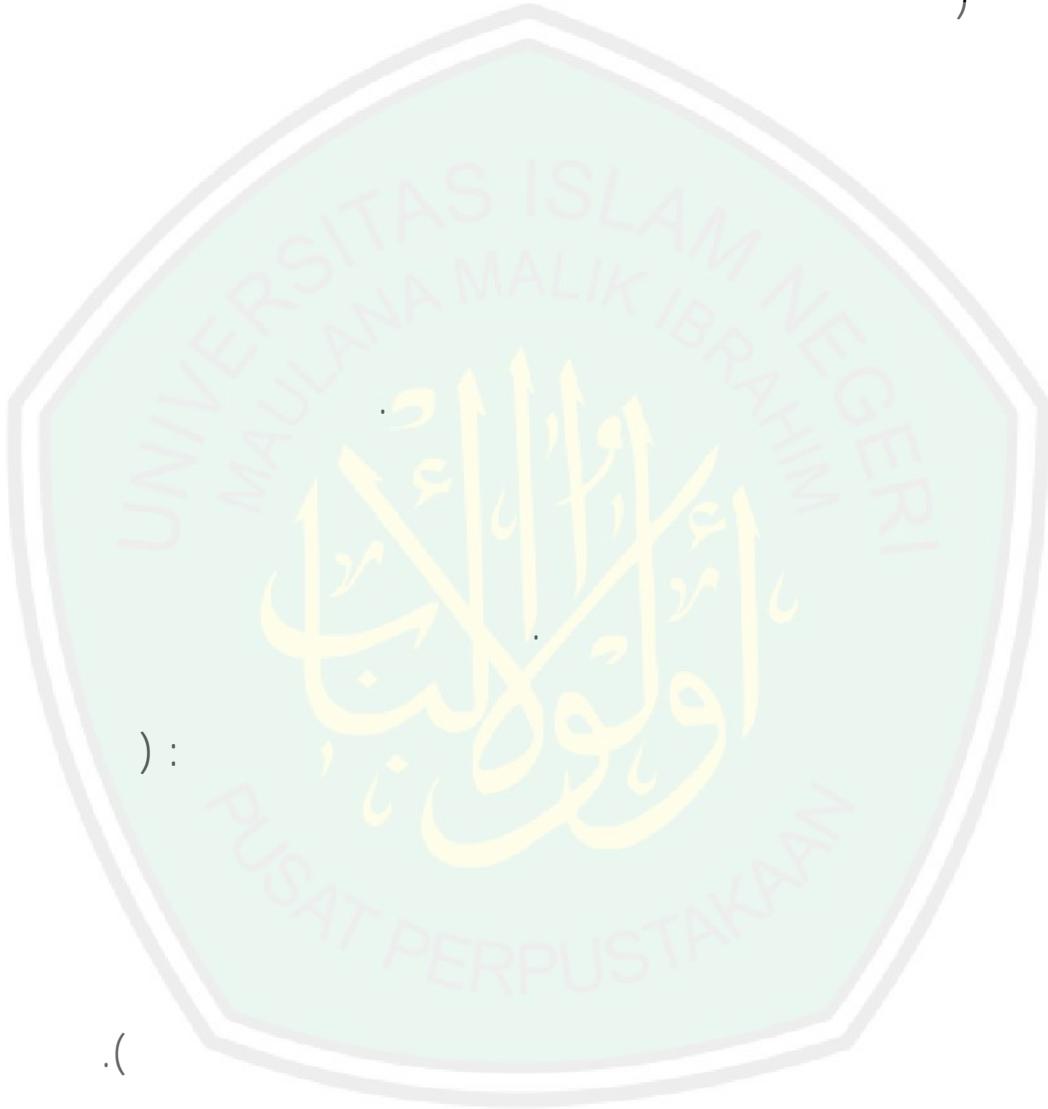
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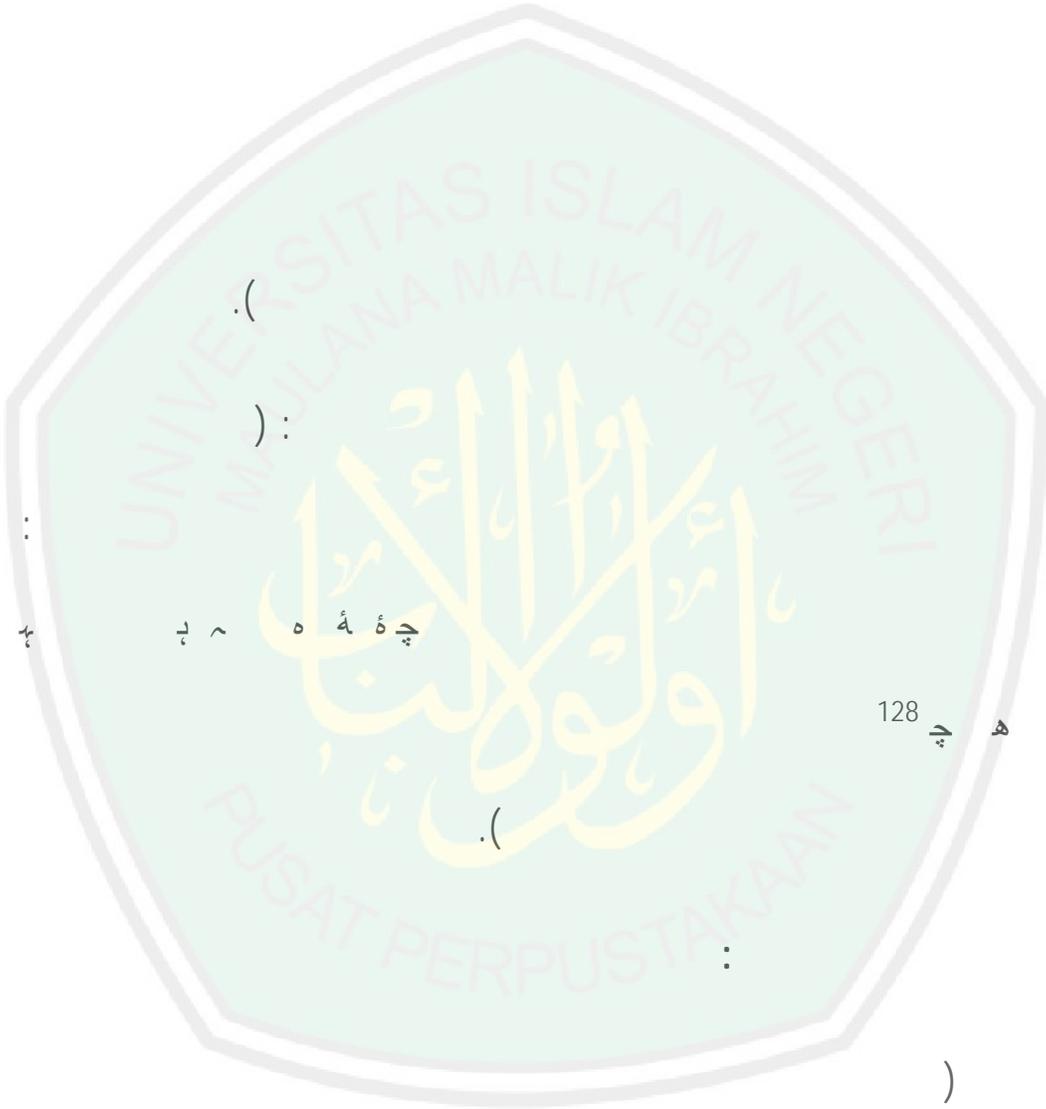
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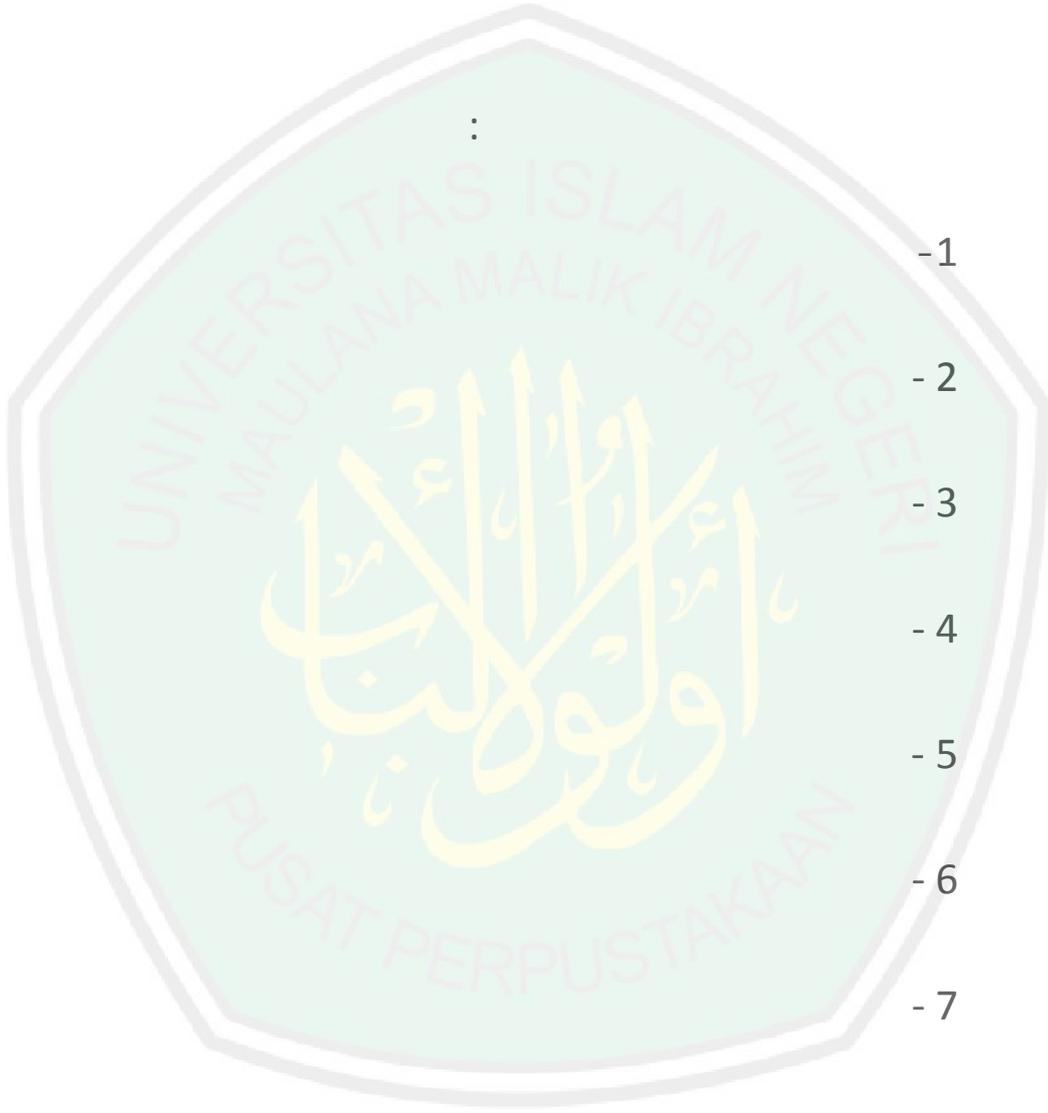
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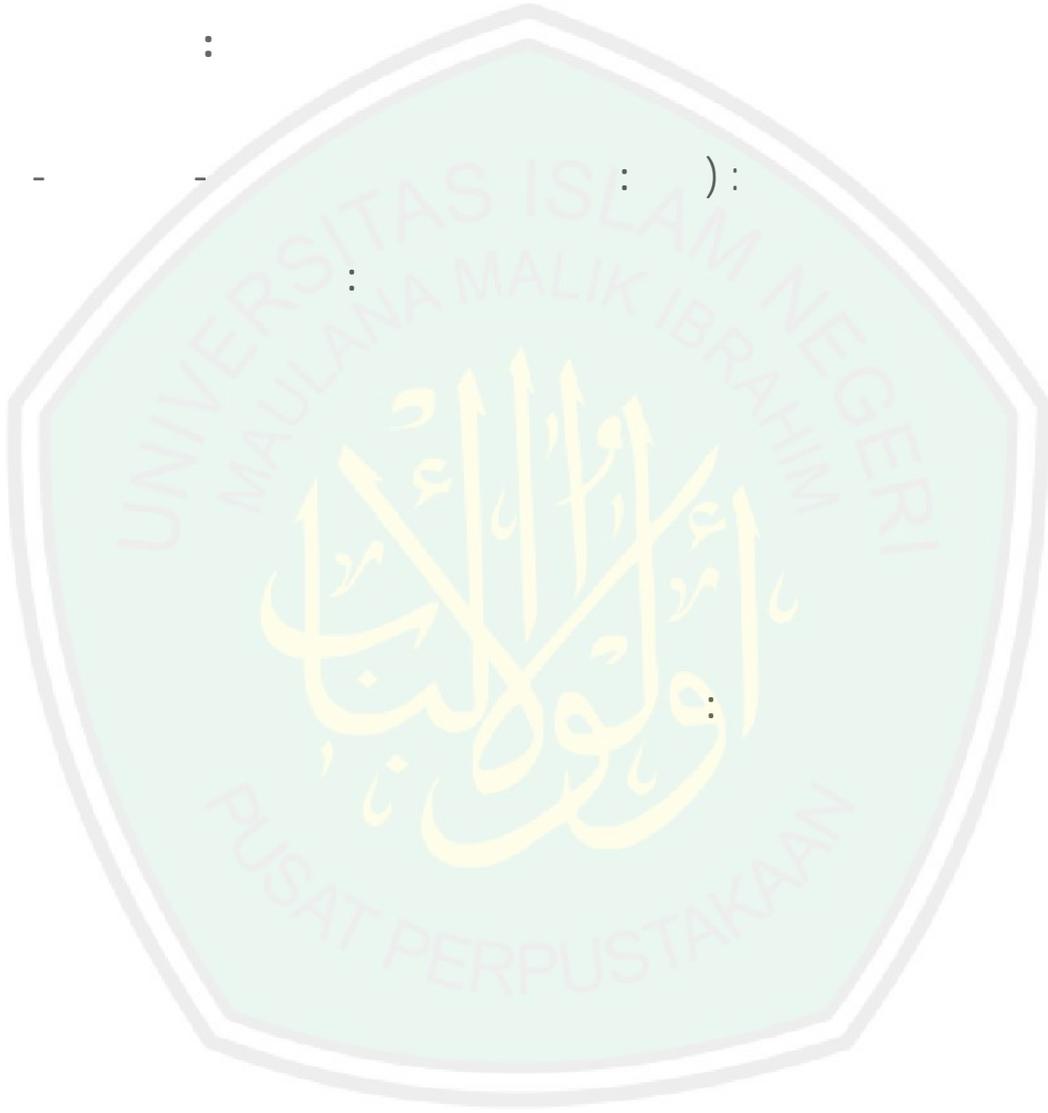
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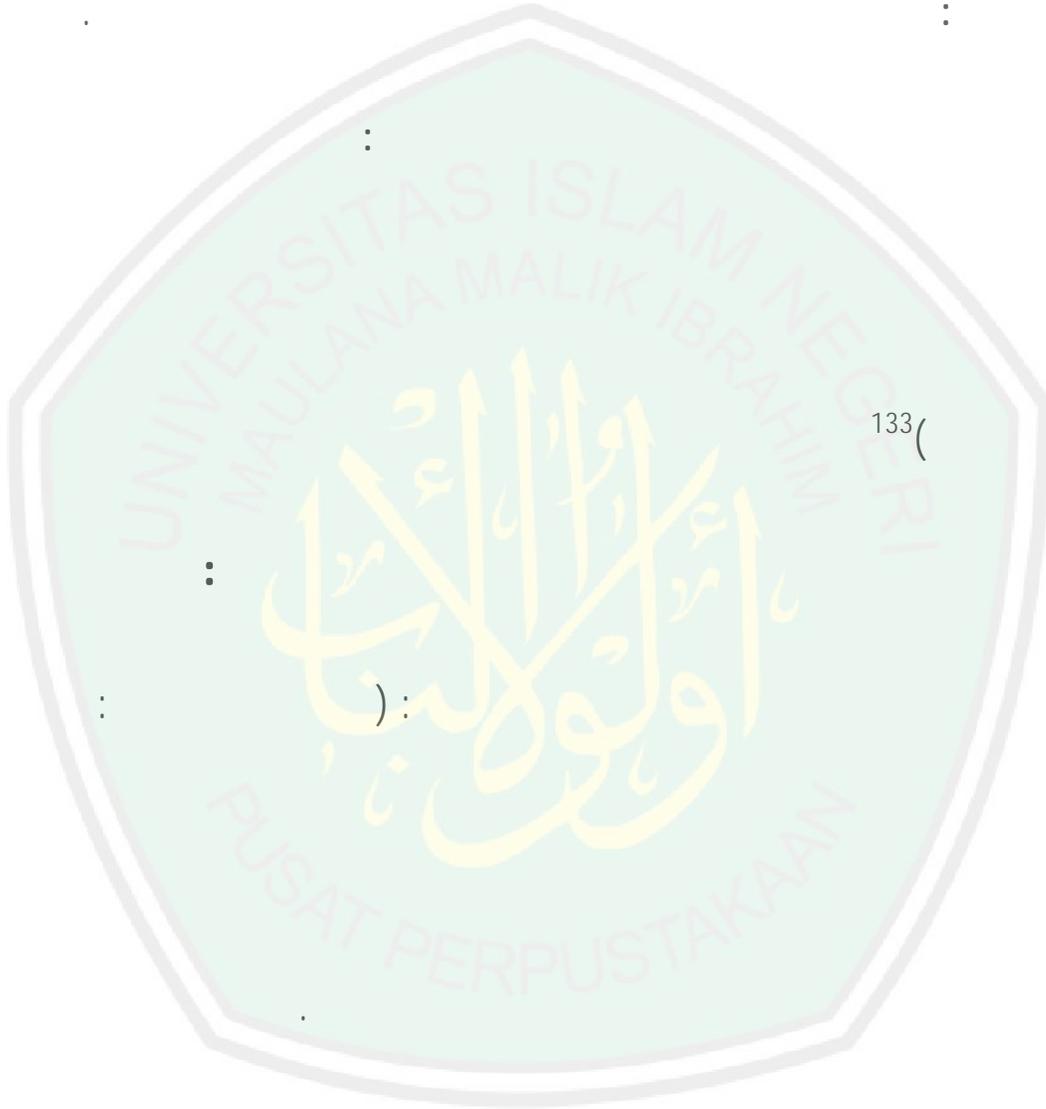
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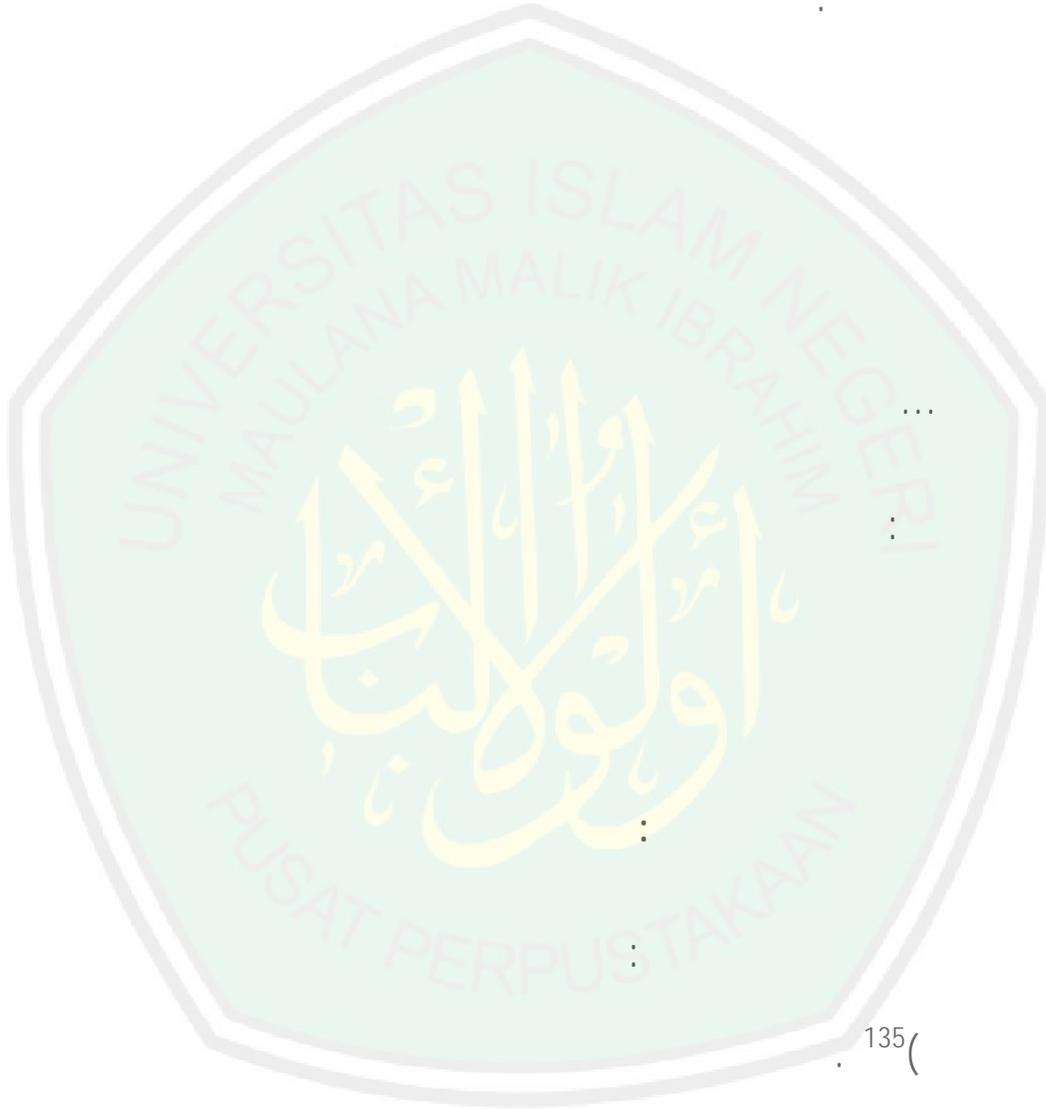
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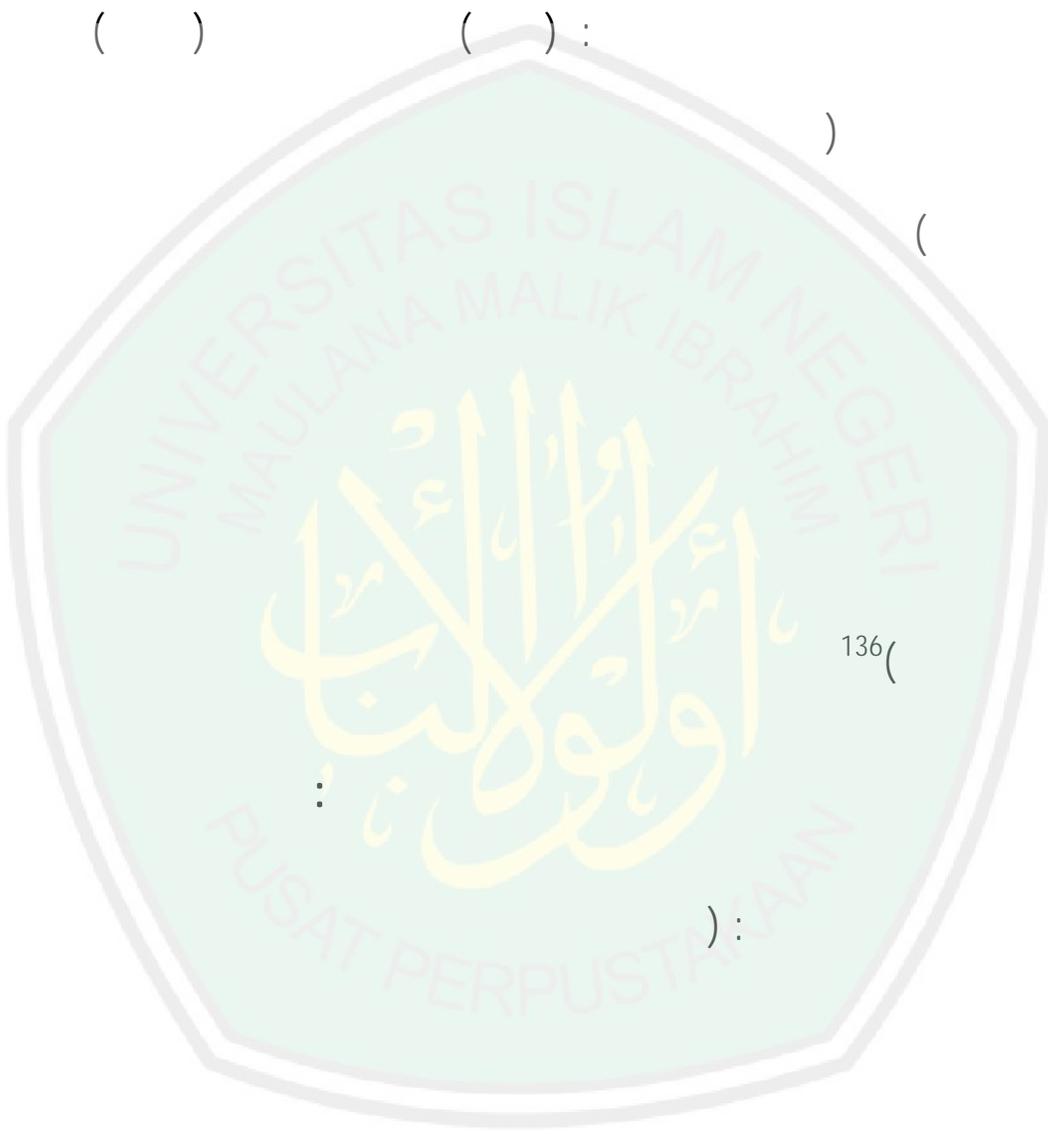


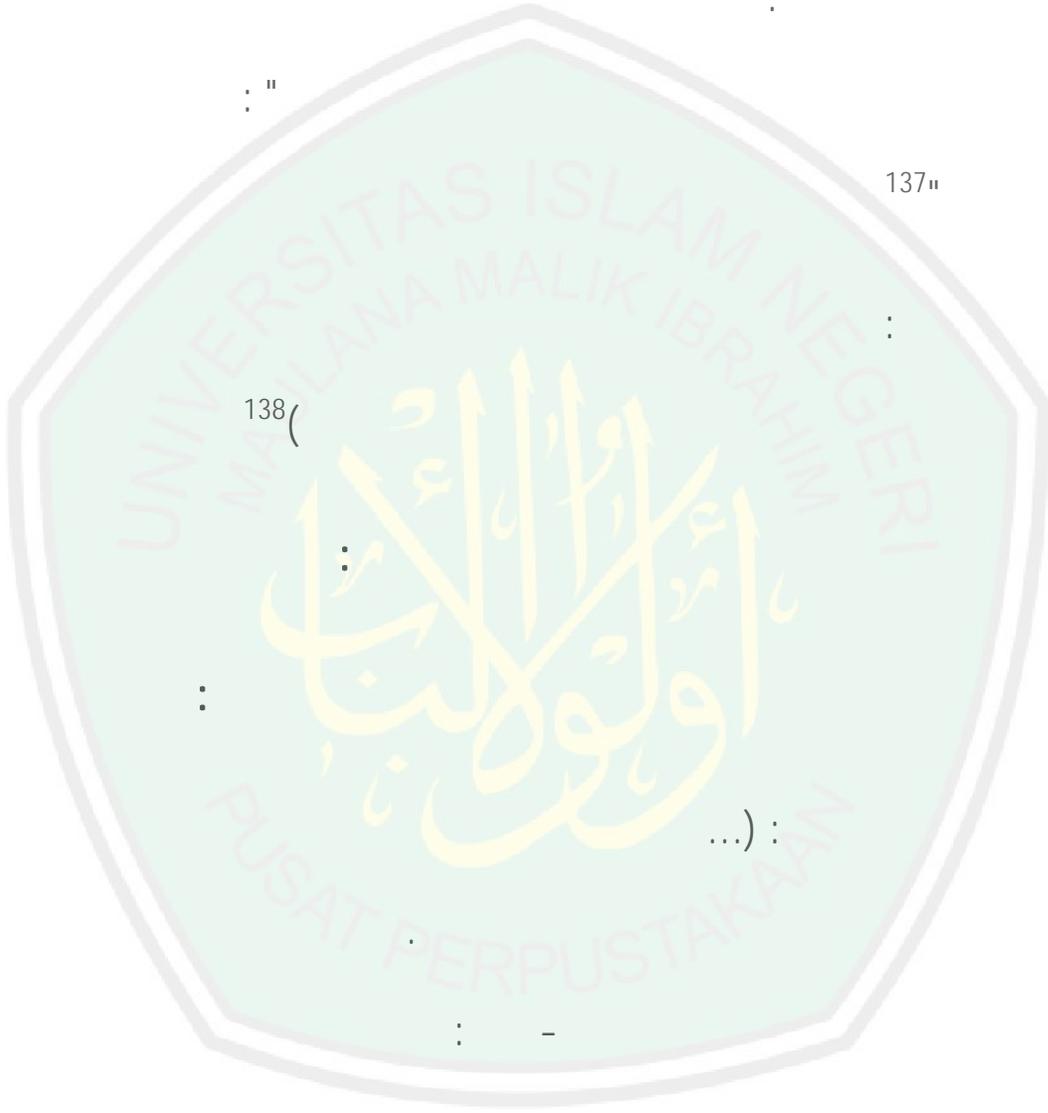
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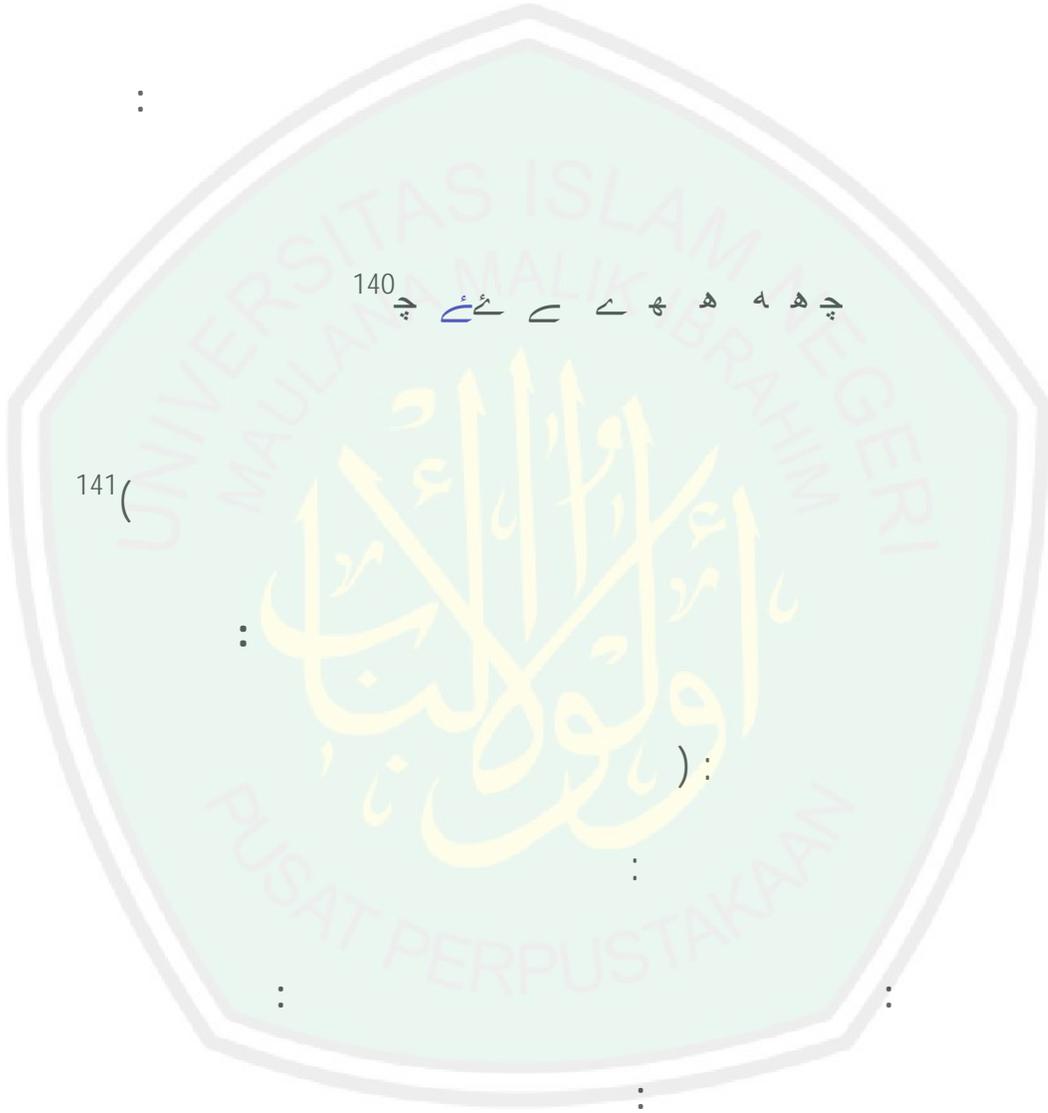
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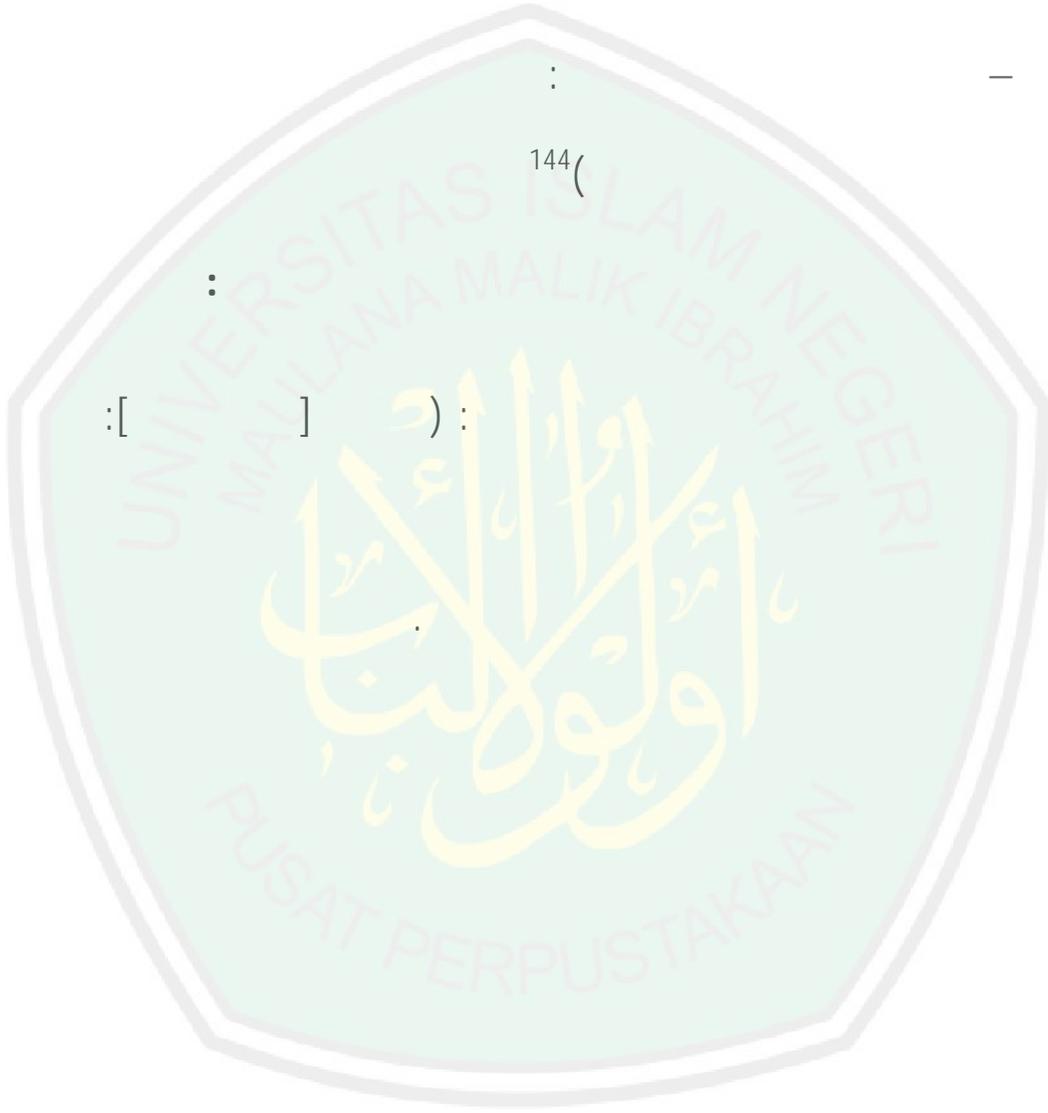
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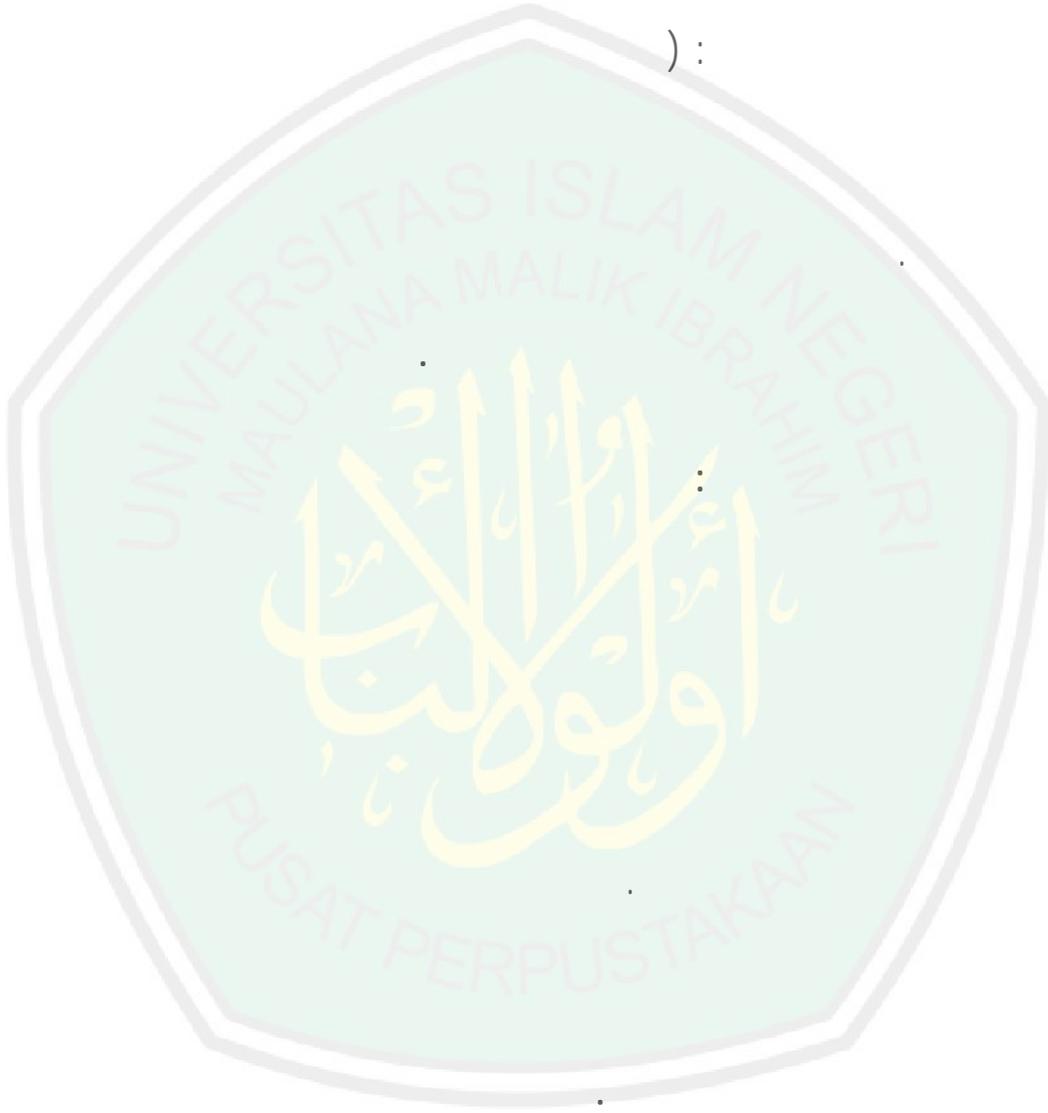


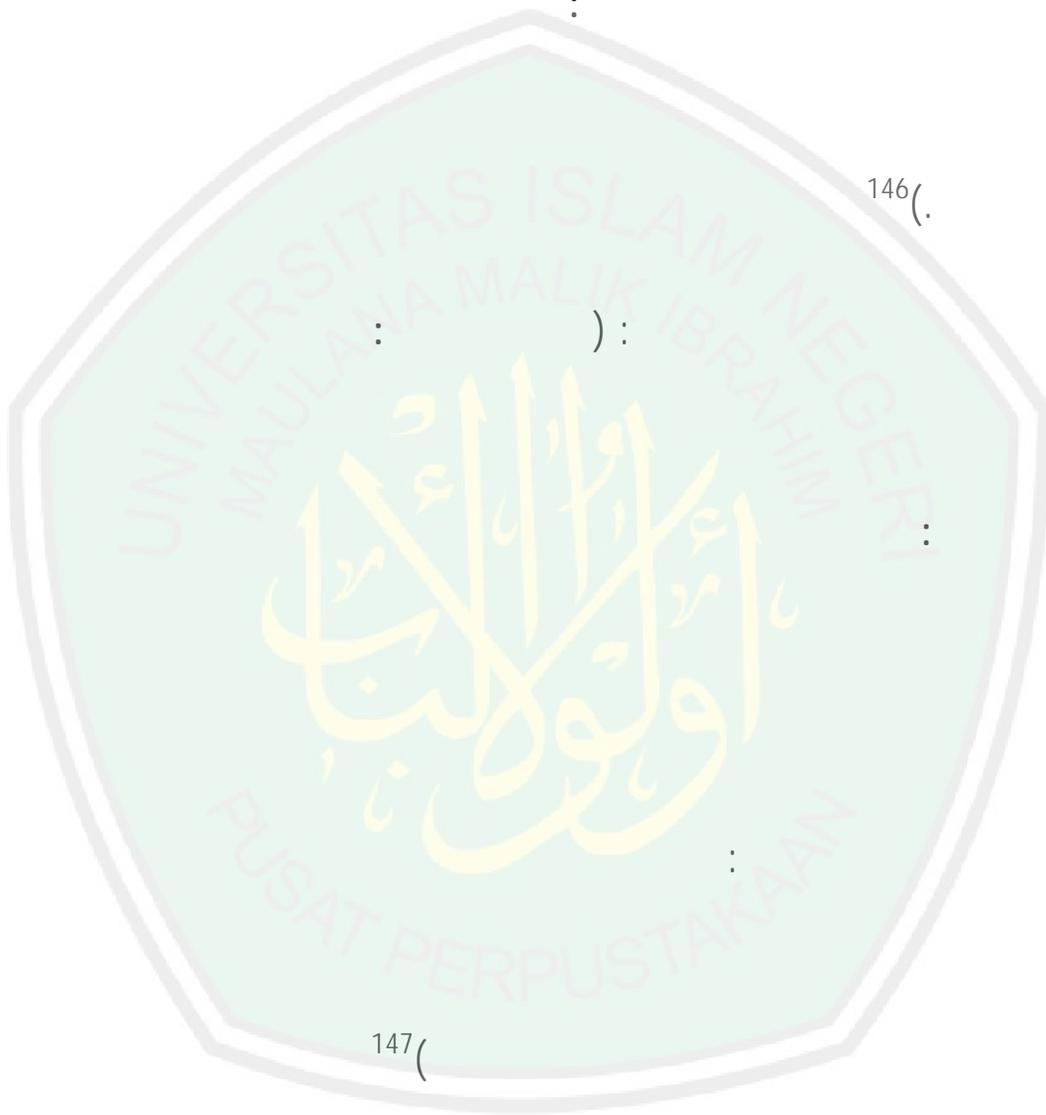
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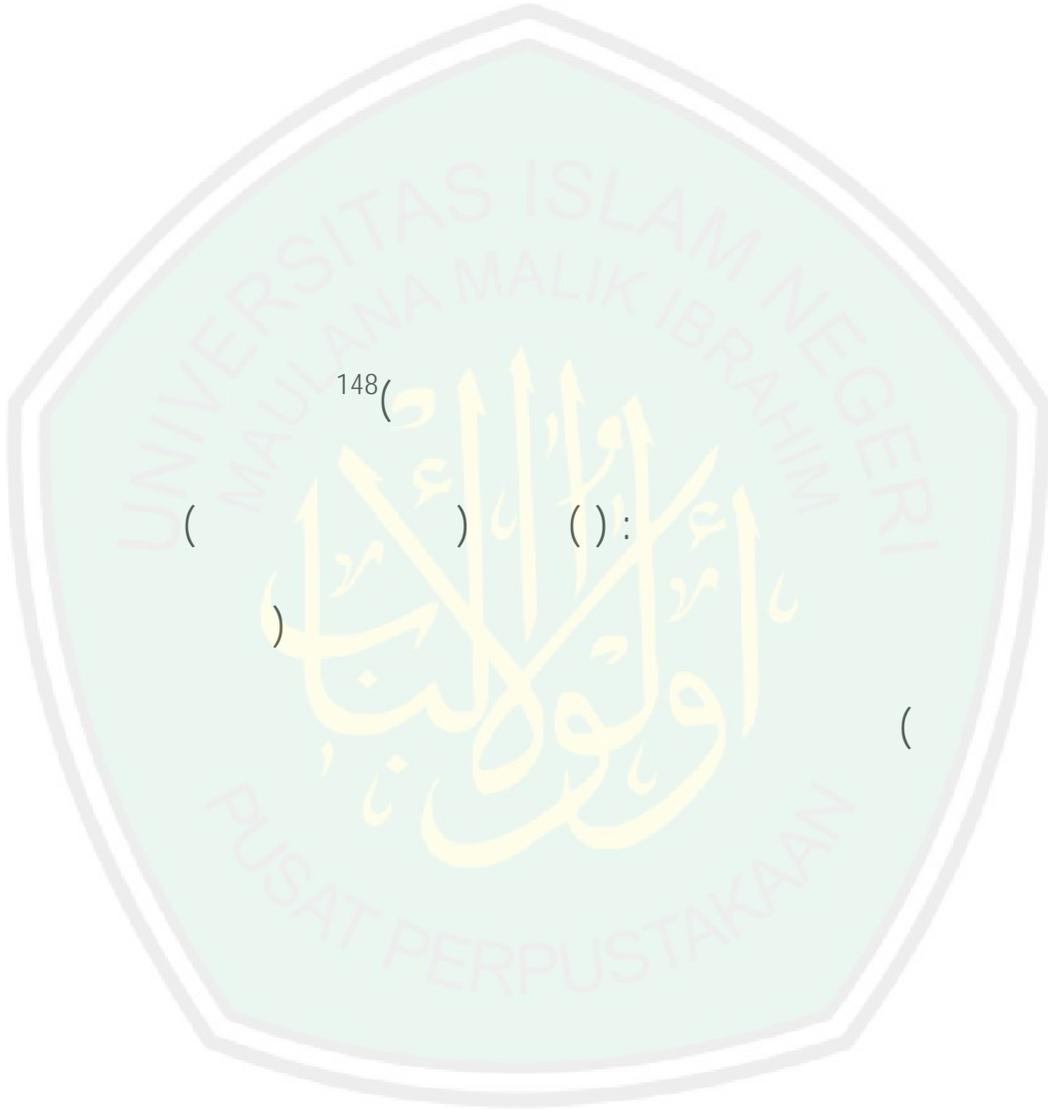


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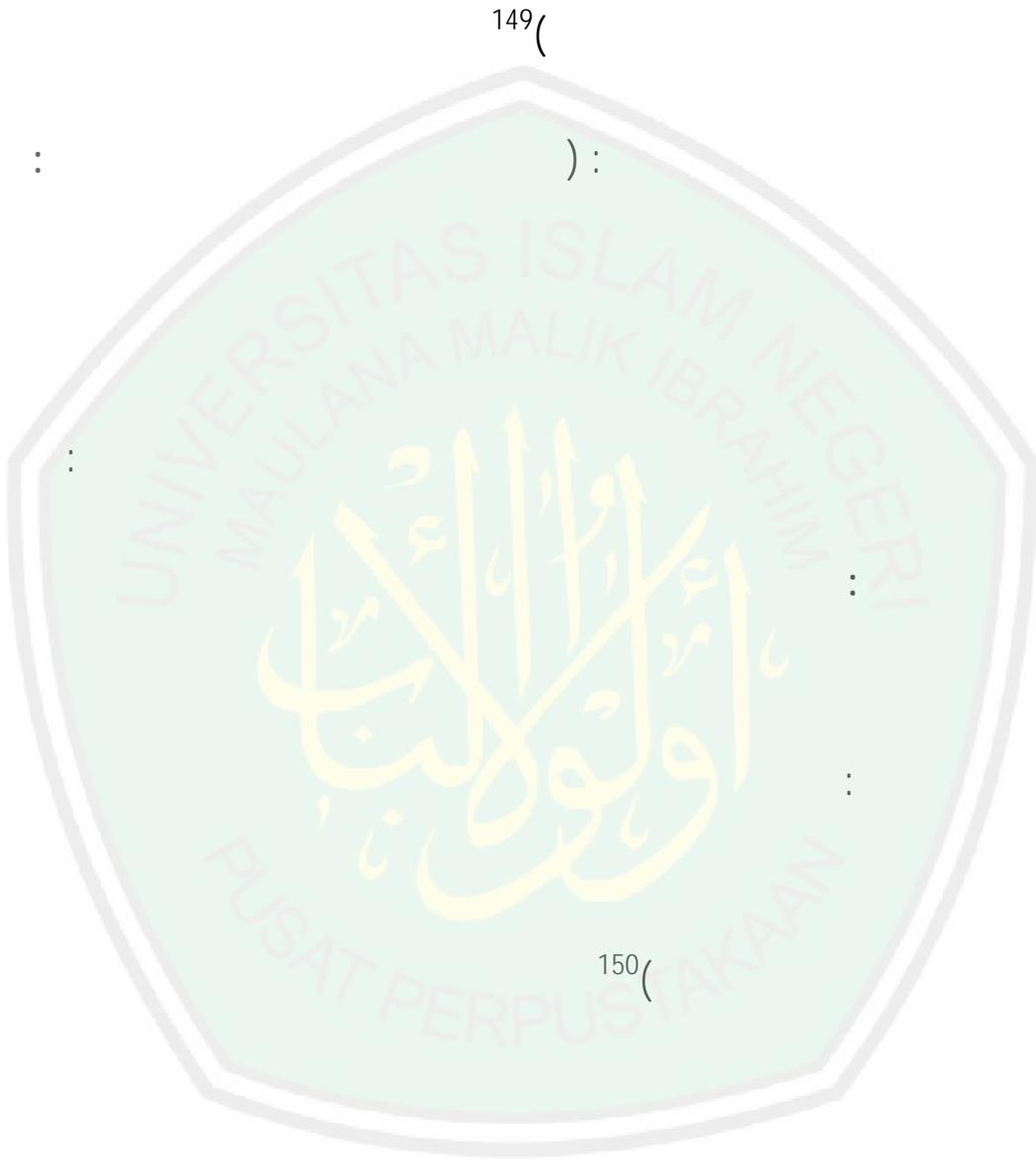
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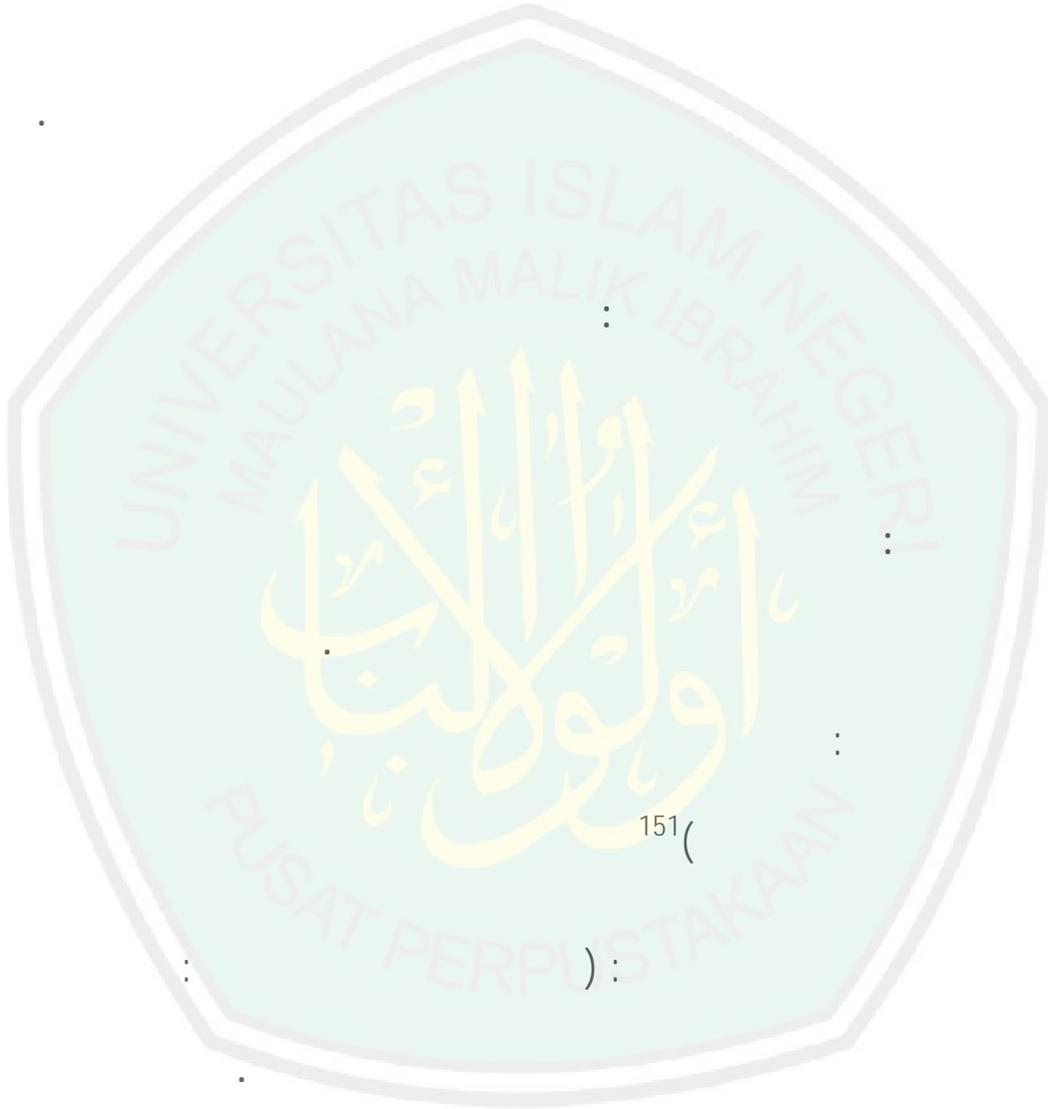
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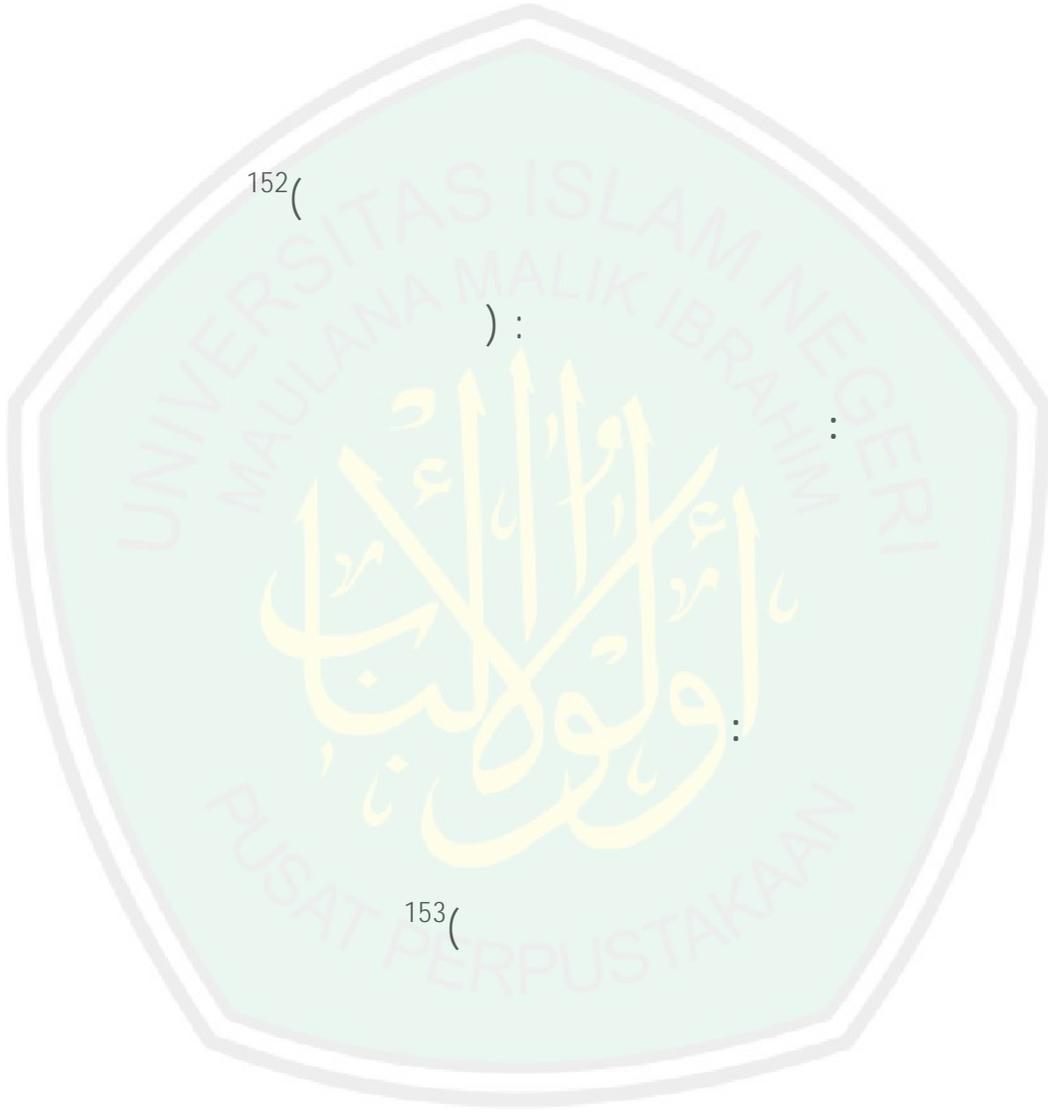
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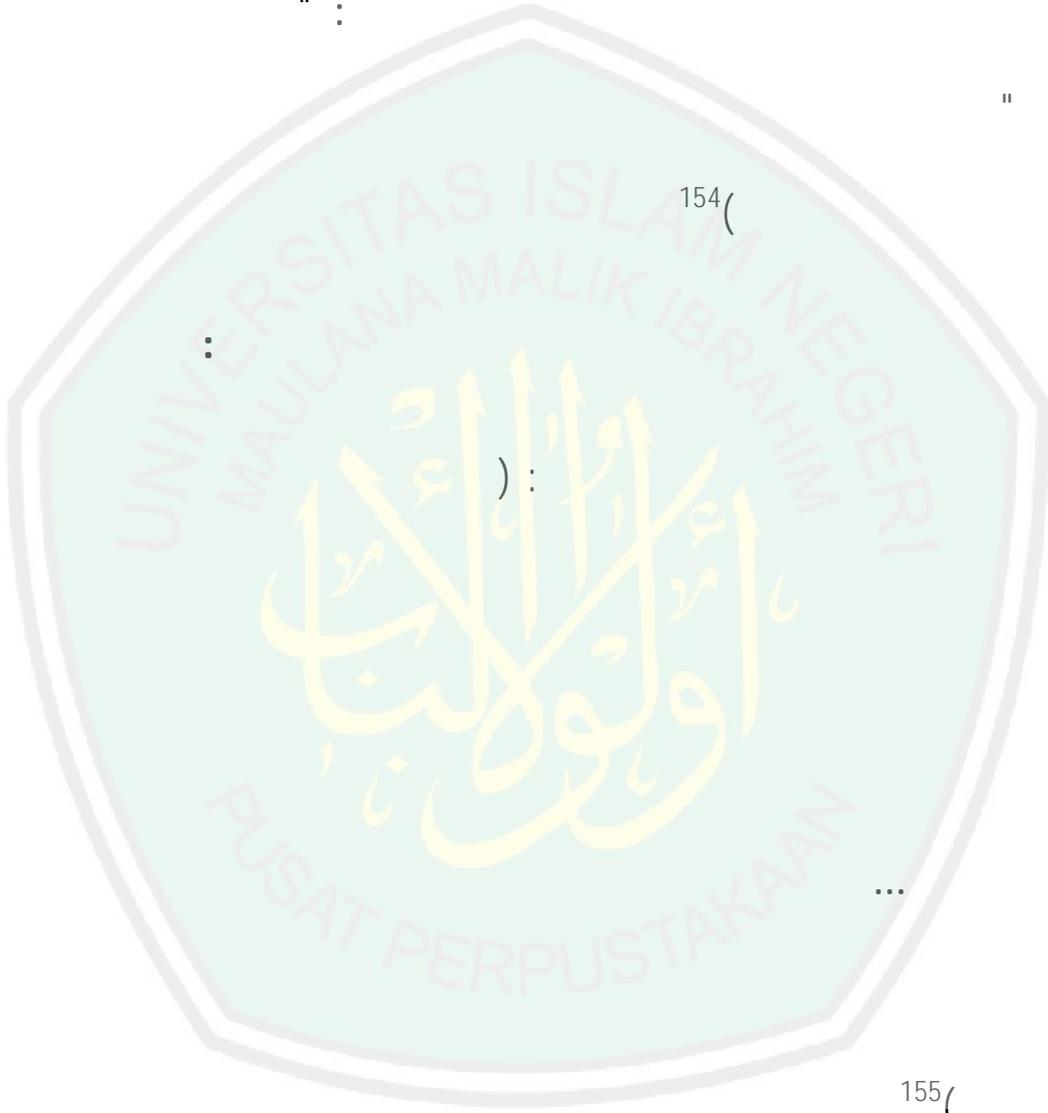
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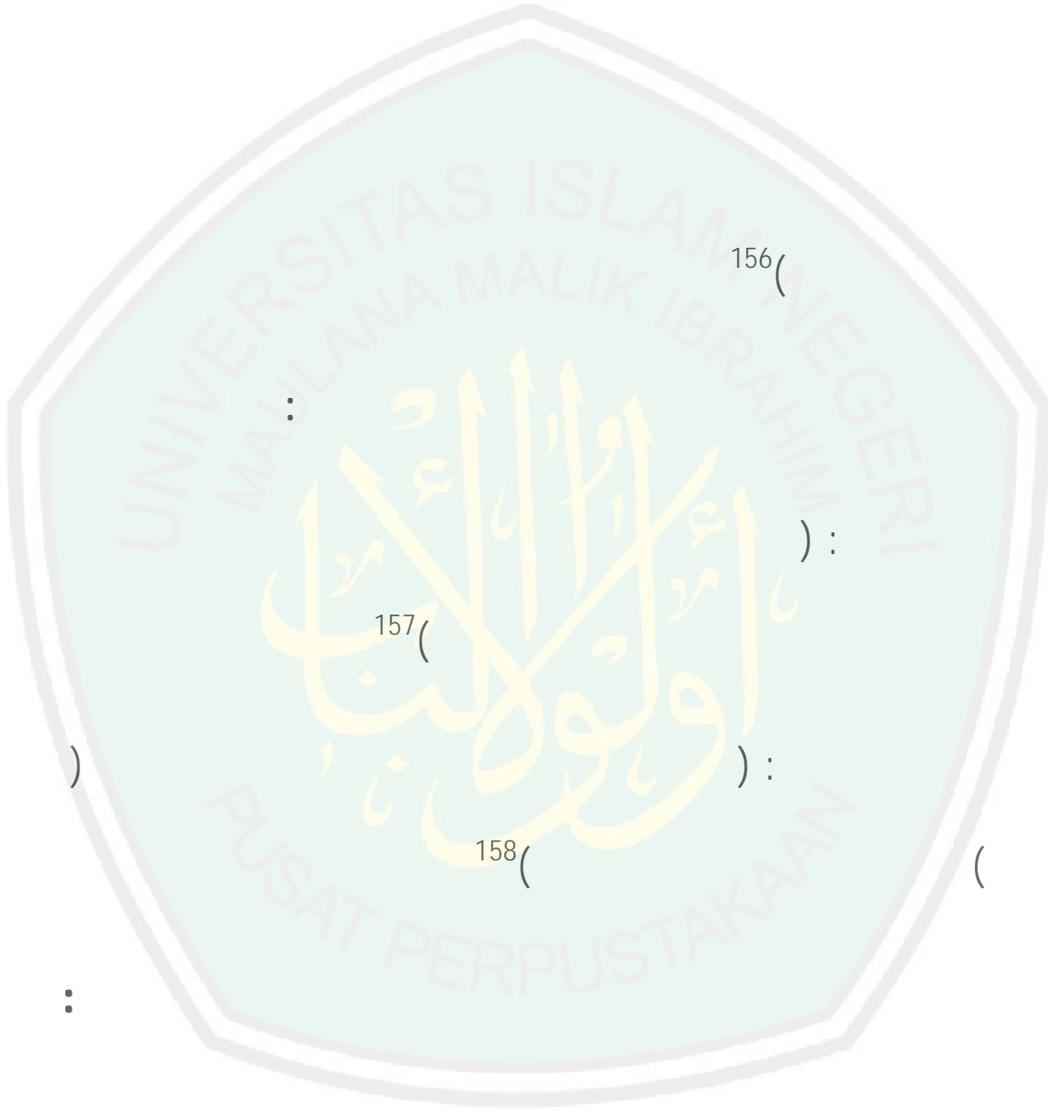
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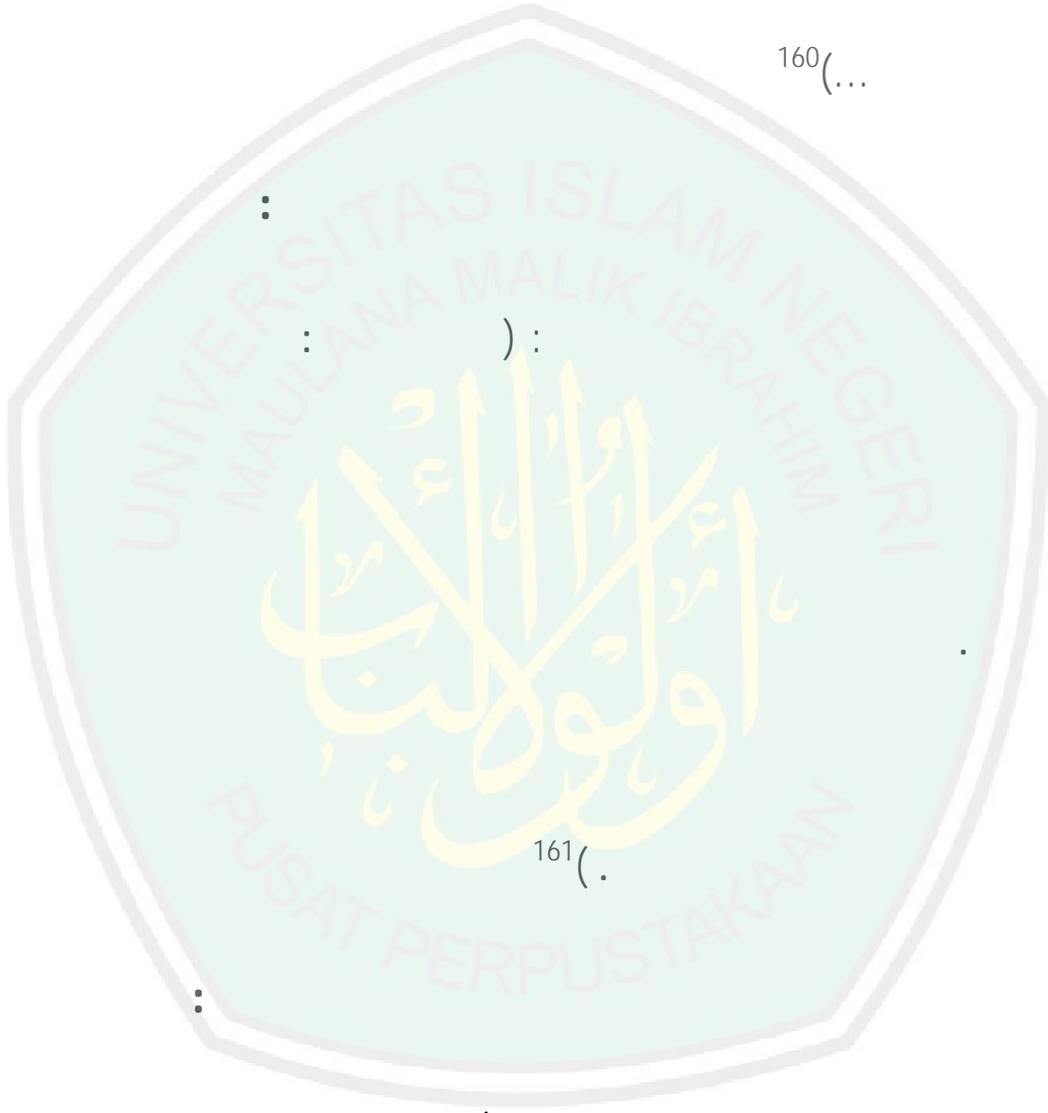


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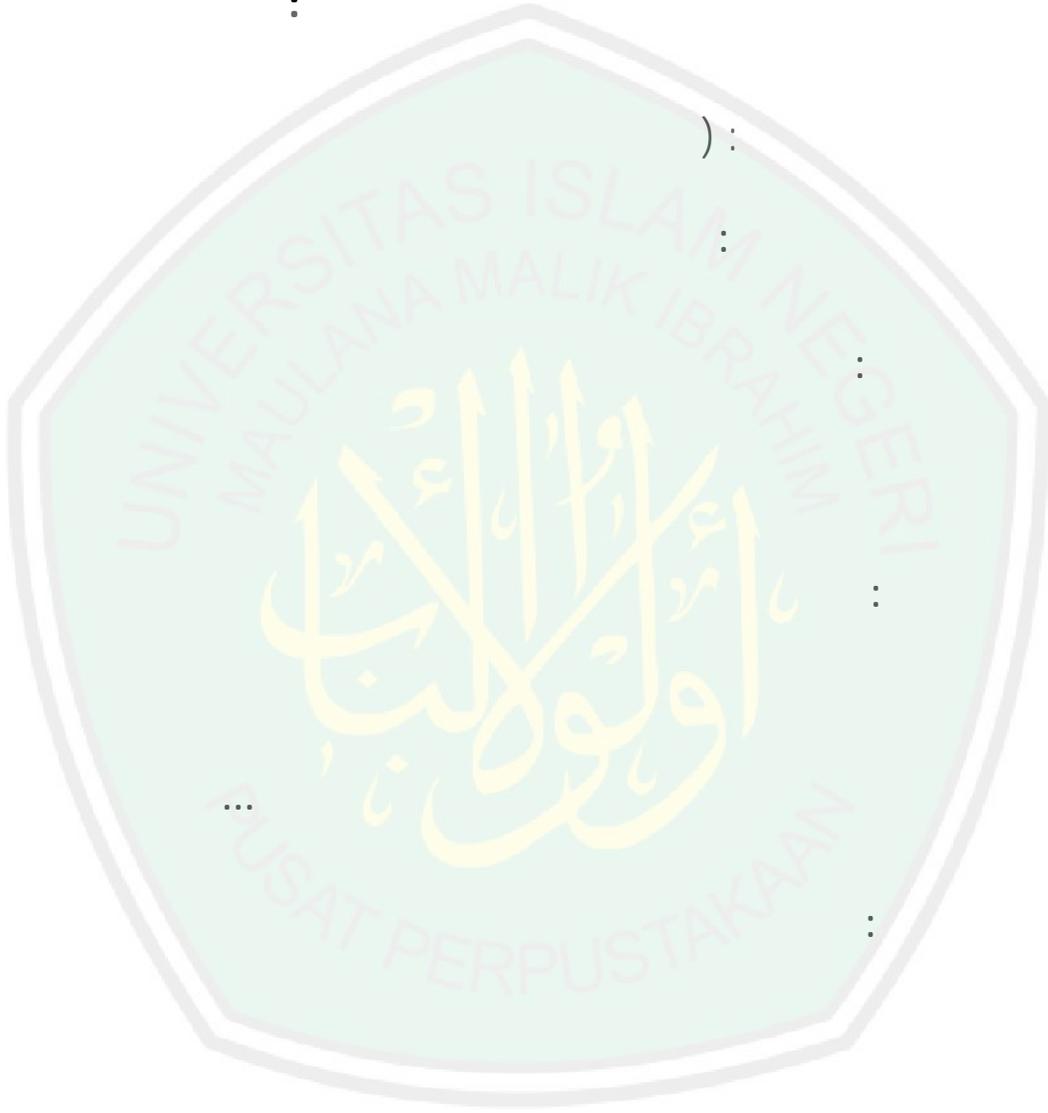


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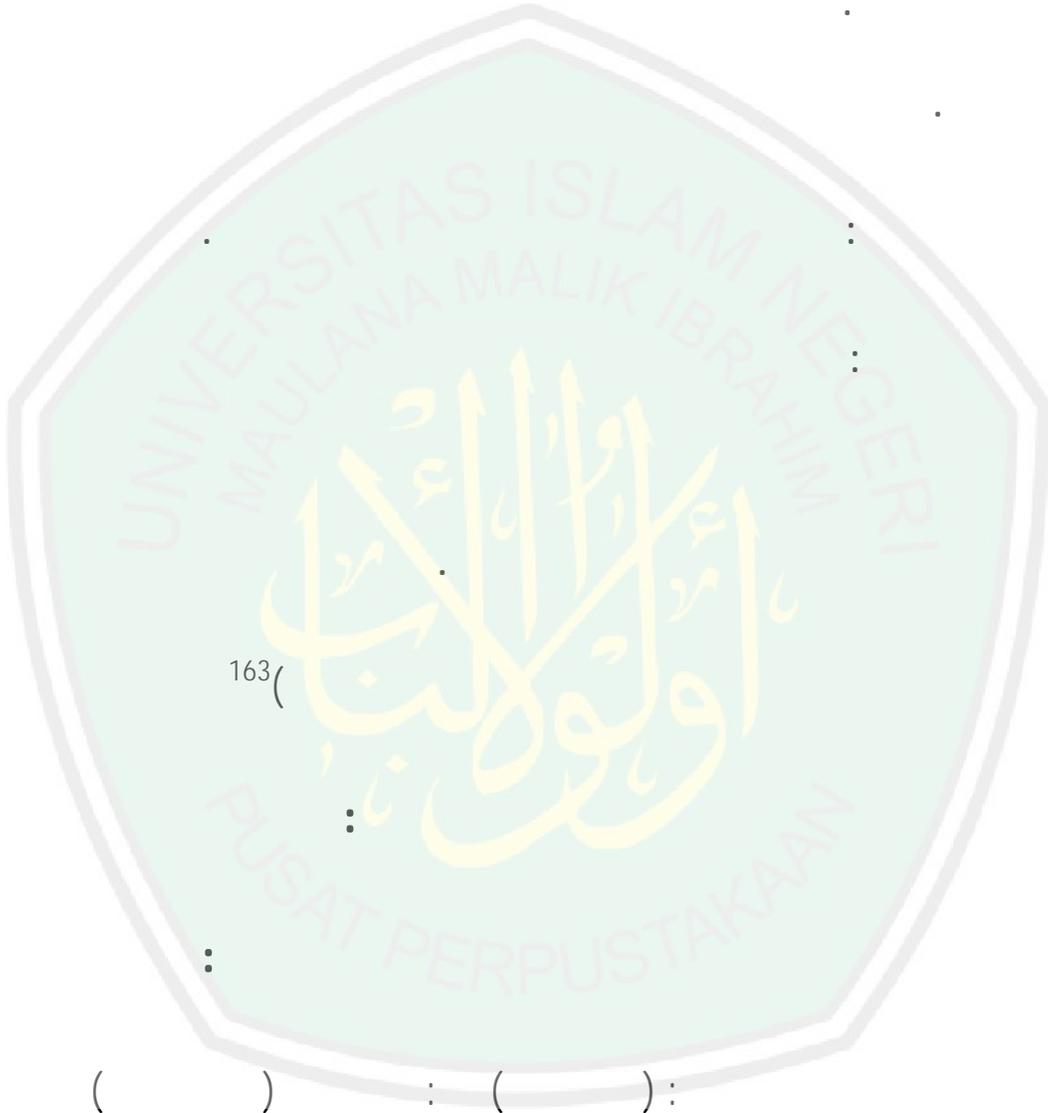
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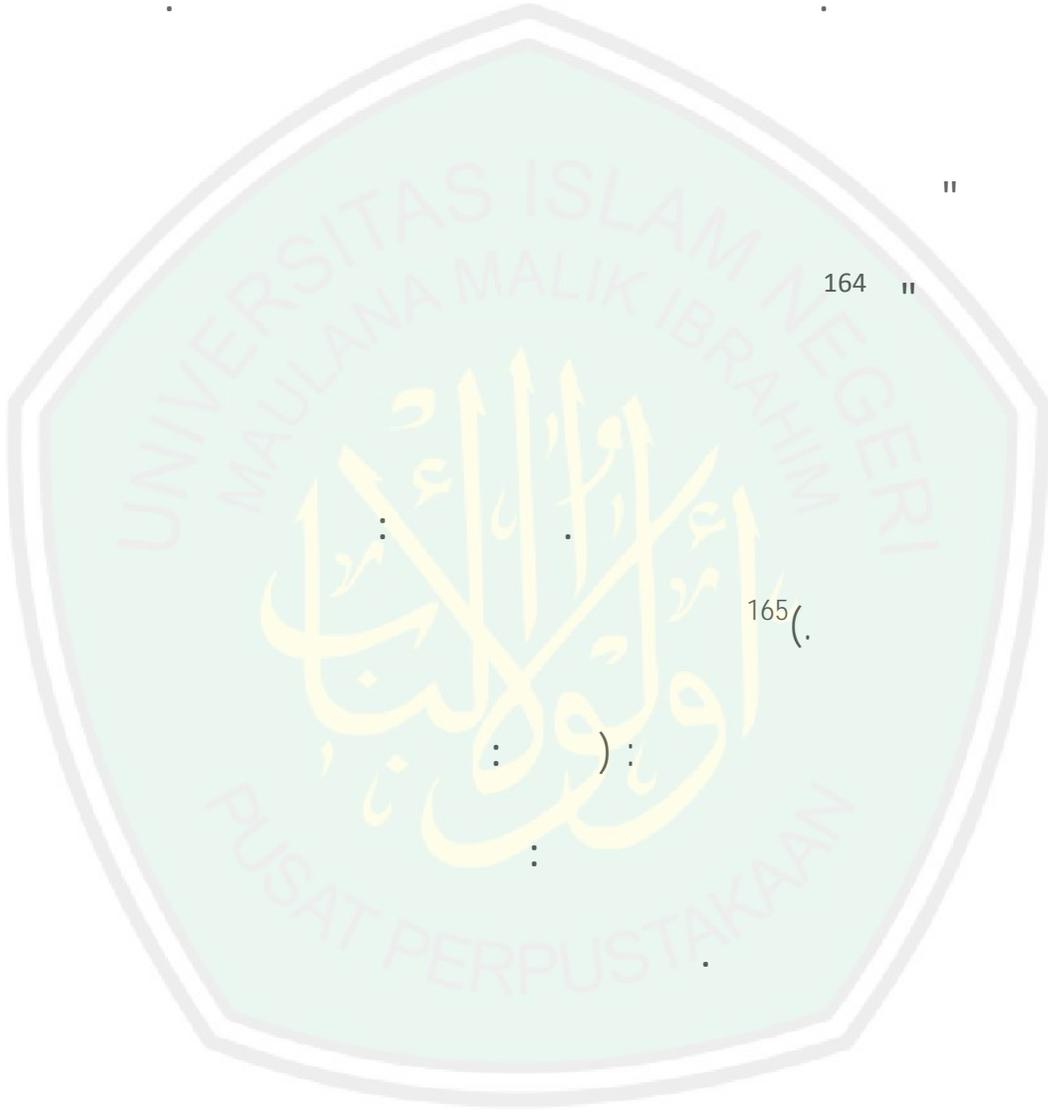


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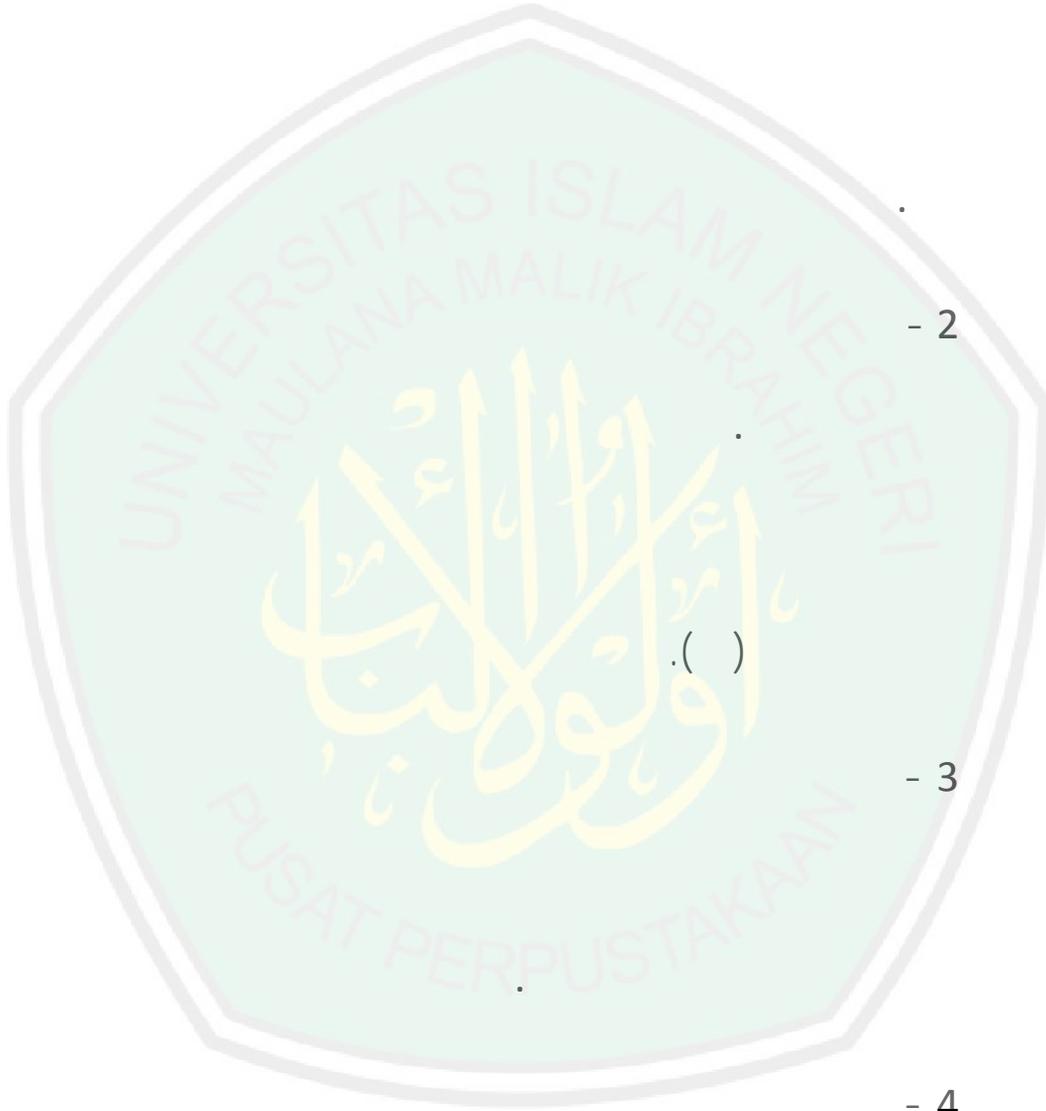
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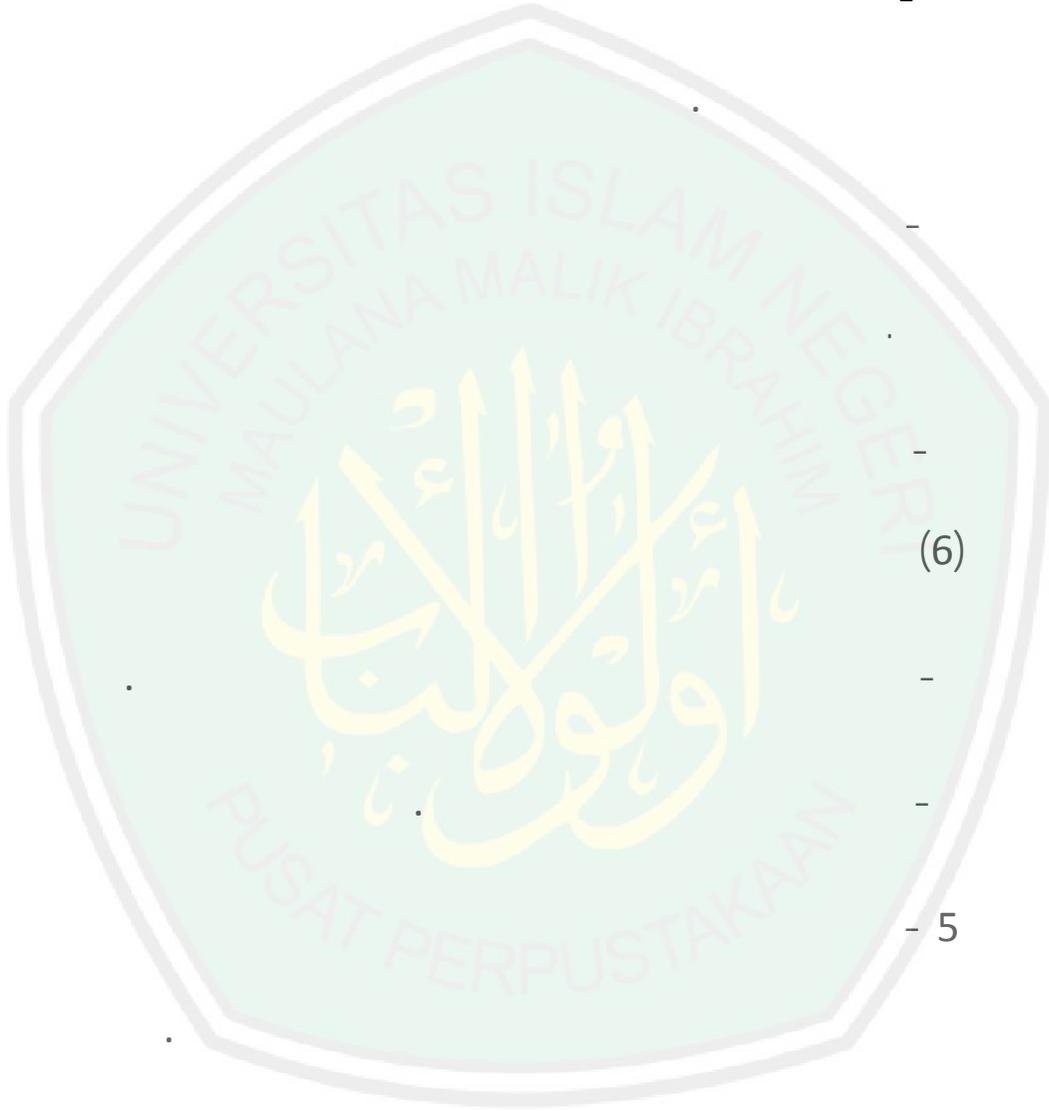
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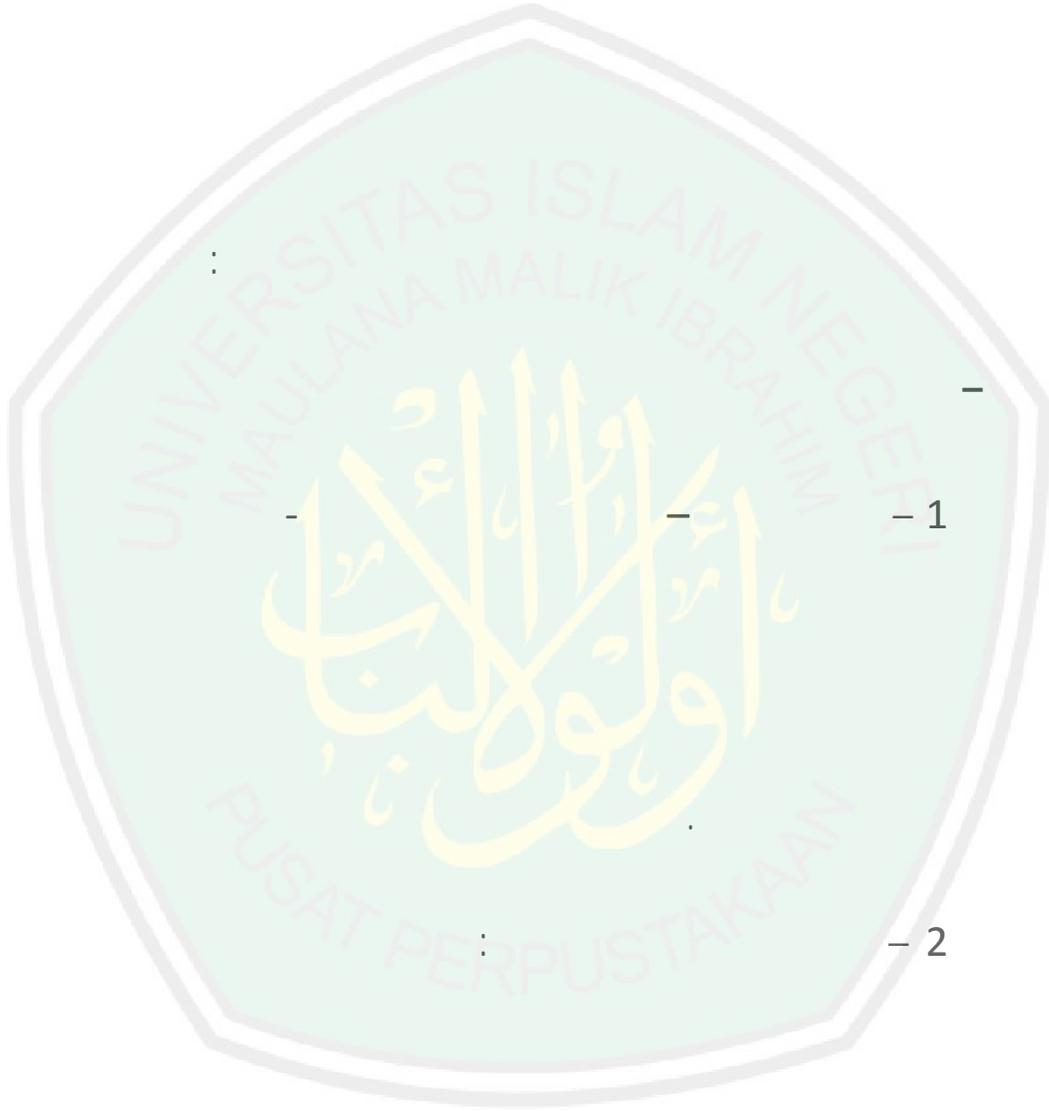




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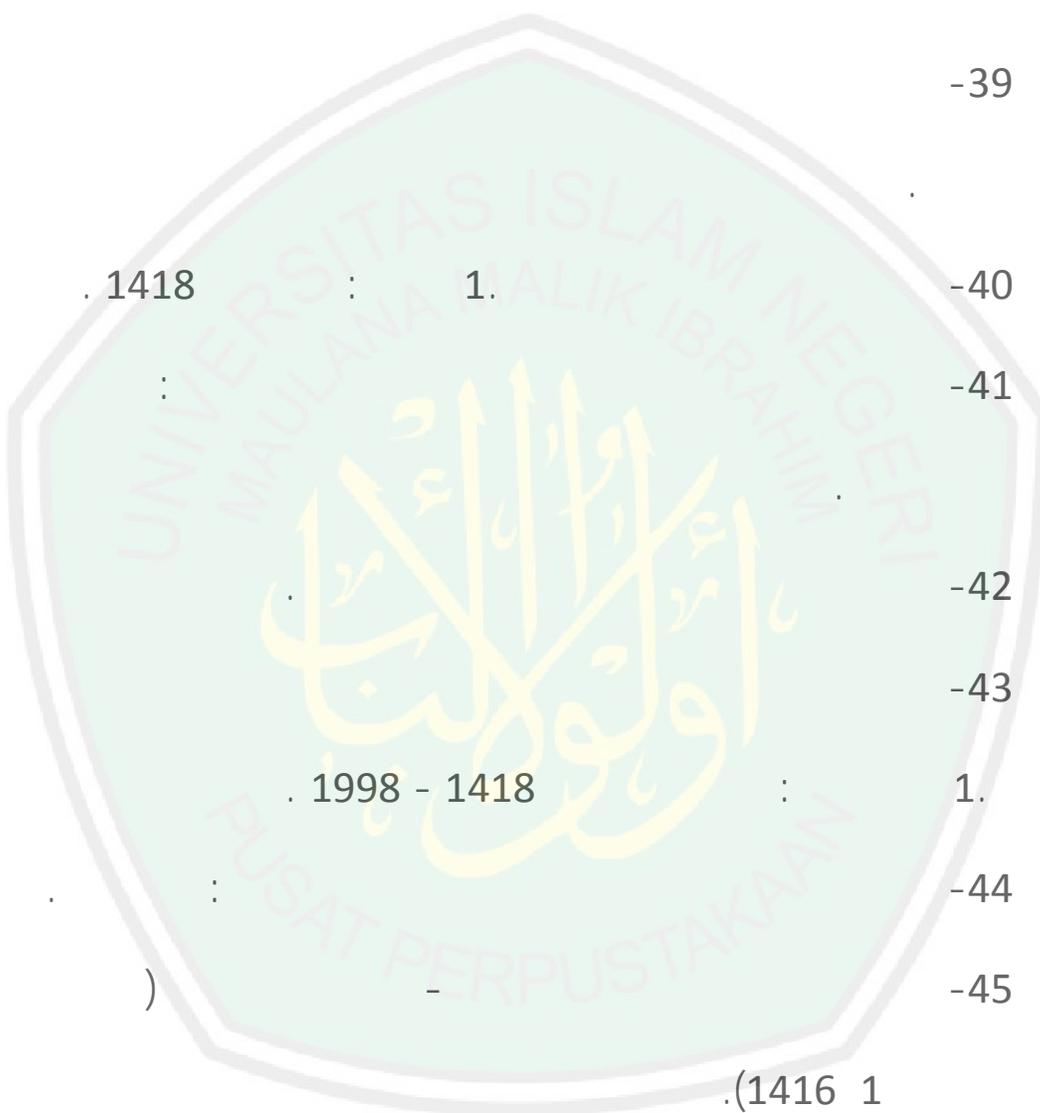


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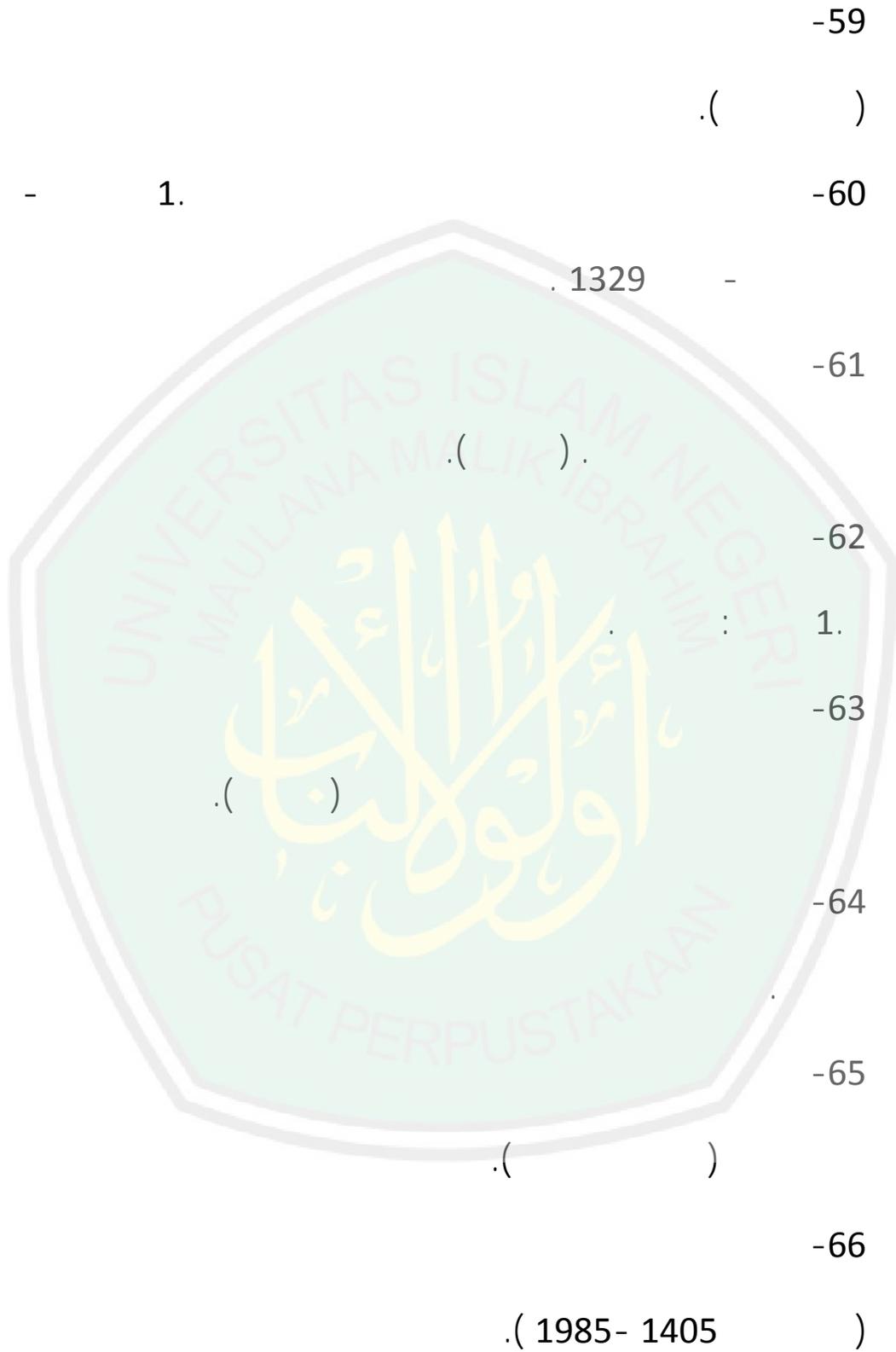


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