

## The *Tarjih* Method of Imâm Nawâwi in Resolving Differences of Opinion in the Shâfi'î School of Thought

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**Abstract:** This study aims to analyze the *tarjih* method used by Imâm Nawâwi to reconcile the different opinions among Shâfi'î Scholars, as presented in the book of *Minhâj al-Thâlibîn wa 'Umdat al-Muftîn*. This research is a qualitative, descriptive literature study with a normative juridical approach. This study found that the book *Minhâj al-Thâlibîn wa 'Umdat al-Muftîn* consists of several key elements in the form of (1) *Iktishâr* (summary) in which Imâm Nawâwi simplifies the explanation for each topic to facilitate understanding and memorization. (2) Classification of Terms: Here, he puts forward specific terms, such as *al-Azhâr*, *qawl jadîd*, and *qawl qadîm*, to differentiate between Imâm Shâfi'î's own opinion and the opinion of his followers. In this way, it can be identified which opinions come from the pure thought of Imam Shâfi'î and which come from the thoughts of his ulama followers. (3) Imâm Nawâwi In carrying out *tarjih*, he uses several methods at once, namely the *bayâny* method (textual analysis), the *ta'lîly* method (cause-based analysis), and the *istislâhy* method (analysis based on public interest). This study concludes that the book *Minhâj al-Thâlibîn wa 'Umdat al-Muftîn* not only functions as a guide to understanding Shâfi'î fiqh but can also be a model for developing *tarjih* methods that are systematic and in line with the dynamics of the development of Islamic legal science.

**Keywords:** Imâm Nawâwi's method of *tarjih*, systematic writing of *Minhâj Thâlibîn*, Shâfi'î madzhab

**Abstrak:** Penelitian ini bertujuan untuk menganalisis metode *tarjih* yang digunakan oleh Imâm Nawâwi to mendamaikan perbedaan pendapat di kalangan ulama Syâfi'î seperti yang disajikan dalam kitab *Minhâj al-Thâlibîn wa 'Umdat al-Muftîn*. Penelitian ini merupakan studi kepustakaan yang bersifat deskriptif kualitatif dengan pendekatan yuridis normatif. Penelitian ini menemukan bahwa kitab *Minhâj al-Thâlibîn wa 'Umdat al-Muftîn* terdiri dari beberapa elemen kunci yang berupa (1) *Iktishâr* (ringkasan) dalam mana Imâm Nawâwi menyederhanakan penjelasan untuk setiap topik untuk mempermudah pemahaman dan hafalan. (2) Klasifikasi Istilah: Di sini beliau mengetengahkan istilah-istilah tertentu, seperti

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*al-Azbâr, qawl jadid, dan qawl qâdim*, untuk membedakan antara pendapat Imâm Syâfi'î sendiri dan pendapat para pengikutnya. Dengan cara itu dapat diidentifikasi mana pendapat yang berasal dari pemikiran Imâm Syâfi'î murni dan mana yang berasal dari ulama pengikutnya. (3) Imâm Nawâwi di dalam melakukan *tarjih* yang menggunakan beberapa metode sekaligus yakni metode *bayâny* (analisis tekstual), metode *ta'lîly* (analisis berbasis sebab), dan metode *istislâhy* (analisis berdasarkan kepentingan umum). Studi ini menyimpulkan bahwa kitab *Minhâj al-Thâlibîn wa 'Umdat al-Muftîn* tidak hanya berfungsi sebagai panduan untuk memahami fiqh Syâfi'î tetapi juga dapat menjadi model pengembangan metode *tarjih* yang sistematis dan selaras dengan dinamika perkembangan ilmu hukum Islam.

**Kata kunci:** metode *tarjih* Imâm Nawâwi, sistematika penulisan kitab *Minhâj Thâlibîn*, mazhab Syâfi'î

## Introduction

History records that after the death of Imâm al-Thabari (310 H/916 AD), the development of Islamic Law experienced a stagnant period marked by the tendency of Islamic jurisprudence scholars to no longer conduct *ijtihâd* (law finding)<sup>1</sup> independently but were only satisfied with following the opinions of previous scholars (*taqlîd*). In this period, Islamic jurisprudence experts focused on texts, resulting in the attachment of the mind and the disappearance of freedom of thought.<sup>2</sup> Such a situation was exacerbated by the partisanship and intervention of the ruler in determining the school of thought considered suitable to the ruler's taste.<sup>3</sup>

At that time, many components of society considered the opinions of the imams of the school of thought equal to the Qur'an and Hadith, so they no longer needed to be corrected, let alone replaced.<sup>4</sup> This view finally led to the opinion that the door of *ijtihâd* had been closed. Thus,

<sup>1</sup> About *ijtihâd* see Arrasyid, Fauzan, Pagar Pagar, Dhiauddin Tanjung, and Mohd Roslan Mohd Nor. "The Progressivity of Umar Ibn al-Khattab's Ijtihad in Responding to Community Social Changes." *Al-Istinbath: Jurnal Hukum Islam*, 8.1 (2023): 21-36; Muhammad Yusron. "Rational Reasoning and Maslahah: Umar ibn al-Khattab's Ijtihad on Cases of Islamic Inheritance." *J. Islamic L.* 2 (2021): 197; Tasnim Rahman Fitra. "Ijtihad 'Umar ibn al-Khaththâb dalam Perspektif Hukum Progresif." *Al-Ahkam*, 26.1 (2016): 49-64.

<sup>2</sup> Hanif Aidhil Alwana, "Aliran Pemikiran Ushul Fiqh dan Pengaruhnya Terhadap Pendekatan Hukum Islam," *JURIS (Jurnal Ilmiah Syariah)*, 19.2 (2020): 147, <https://doi.org/10.31958/juris.v19i2.2375>.

<sup>3</sup> Mun'im A. Sirry, *Sejarah Fiqih Islam: Sebuah Pengantar*, (Surabaya: Risalah Gusti, 1995), p. 28.

<sup>4</sup> Jaih Mubarak, *Sejarah dan Perkembangan Hukum Islam*, (Bandung: Remaja Rosdakarya, 2003), p. 138, //opac.umi.ac.id/index.php?p=show\_detail&id=4228&keywords=.

Ibn Jarîr al-Tabari became the last cleric who was considered to have the capacity of *Mujtahid Muthlaq* (*Mujtahid Mustaqil*).<sup>5</sup> Meanwhile, as al-Sayûti mentioned, *ijtihâd* will continue to spread until the end of time because there are many arguments about carrying it out.<sup>6</sup>

Furthermore, in this stagnant situation, fiqh experts no longer want to carry out *ijtihâd* on a matter; they only rely on the opinion of the Imâm of the existing school of thought or carry out *tarjih* (comparing one opinion with another) to determine the law on the matter. Talking about the *tarjih* method, Imâm Nawâwi (631-676 H), a great scholar of the *Shâfi'î* school who was an expert in the field of jurisprudence and Hadith, in his book entitled *Minhâj al-Thâlibîn wa 'Umdat al-Muftîn*, introduced 3 (three) *tarjih* methods which can be used to reconcile the different opinions of scholars on a matter of Fiqh. The three methods are the *bayâny* method (textual analysis), the *ta'lîly* method (cause-based analysis), and the *istislâhy* method (analysis based on general interests). *Minhâj al-Thâlibîn wa 'Umdat al-Muftîn* has become so influential and is claimed to be the most authoritative reference in the *Shâfi'î* School of Jurisprudence study. Therefore, it is unsurprising that this book is almost always the primary reference in various deliberation forums.

As its title suggests, which means “*ladder for students and support for Muftis*,” this book provides practical methods and a holistic understanding of resolving differences of opinion between scholars. It also uses an approach designed to make understanding, memorizing, and applying Islamic law easier. This book’s presentation of fiqh terms provides added value, especially in understanding the characteristics and origins of disagreements in the *Shâfi'î* School.

Unfortunately, although the book *Minhâj al-Thâlibîn wa 'Umdat al-Muftîn* is so famous, very few researchers have paid attention to studying it in depth, especially from a methodology perspective. As far as the

<sup>5</sup> Syamsul Anwar, “Fatwâ, Purification and Dynamization: A Study of *Tarjih* in Muhammadiyah,” *Islamic Law and Society*, 12.1 (2005): 27–44, <http://www.jstor.org/stable/3399291>.

<sup>6</sup> Jalâl al-Dîn Abd Rahman al-Suyûti, *Al-Ijtihâd al-Radd 'ala Man Akhlada Ilâ al-Ard Wa Jahala 'Anna al-Ijtihâd fî Kulli 'Asr Fard* (Iskandaria: Muassasah al-Syabab al-Jamî'ah, 1985), pp. 21–43.

author has managed to trace, there have only been two studies on the *Tarjih* method, one of which was conducted by Asjmuni Abdurrahman.<sup>7</sup> and Abdul Mun'im Saleh<sup>8</sup> who studied the contribution and dedication of Imâm al-Râfi'î and also Imâm al-Nawawî in improving various legal opinions in the Shâfi'î School.

Asjmuni Abdurrahman presents five main discussion topics in his book *Manhaj Tarjih Muhammadiyah*, namely (i) Explanation of various universal conceptions; (ii) Explanation of Muhammadiyah's beliefs regarding the idealization of religious thought called “*problem of five*”; (iii) Explanation of the science of *ushûl al-fiqh* which is the basis for legal administration among Muhammadiyah. (iv) Comparison between *Manhaj Shi'î* and *Manhaj Sunnî*: (v) The use of *Manhaj Tarjih* in understanding social realities that continue to develop in the Islamic world.

Meanwhile, Abdul Mun'im Saleh examines the contribution and dedication of Imâm al-Râfi'î and also Imâm al-Nawawî in resolving various legal opinions in the Shâfi'î School. The results of his research showed that Imâm al-Râfi'î and Imâm al-Nawawî focused their attention more on the *dalîl* while still respecting the authority of the Madhâb and following the opinions of more influential ulama without measuring the strength of their *dalîl*.

This study aims to analyze the *tarjih* method presented in the book *Minhaj al-Thalibîn wa 'Umdat al-Muftîn*, explore its systematic structure, identify its contribution as a practical guide in Islamic law, and examine how the book supports the learning and application of Shâfi'î fiqh in responding to the development of the times.

## Research Methods

This study is included in library research with a qualitative, empirical juridical approach. The data sources consist of two sources, namely

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<sup>7</sup> Asjmuni Abdurrahman, *Manhaj Tarjih Muhammadiyah*, (Yogyakarta: Pustaka Pelajar, 2014), p. 35

<sup>8</sup> Abdul Mun'im Saleh, The Contribution and Dedication of Imam al-Râfi'î and Imam al-Nawawî in Improving Various Legal Opinions in Mazhab Syâfi'î, *Jurnal Studi Keislaman*, 8.1 (2013): 197-211. ISSN 1978-3183.

primary and secondary data sources.<sup>9</sup> The primary data source in this study is the book *Minhâj al-Thâlibîn wa 'Umdat al-Muftîn*, which is then supported by secondary data sources that include several *Sharh* (explaining) books, for example *Sharh Jalâluddîn al-Mahâlî*, *Majmû' Sharh al-Muhazzab*, *Kitâb Raudat al-Thâlibîn*, and other relevant books. Data collection focuses on essential information directly related to the research problem.<sup>10</sup> The collected data is then sorted based on the core problems, analyzed, and interpreted using descriptive and content analysis methods to identify the characteristics of the *tarjih*.

## Result and Discussion

### Legal Finding Methods in *Usûl Fiqh*

Three law-finding methods have developed in the treasury of Islamic legal thought, namely the *bayâny*, *ta' lily*, and *istislâhy* methods.<sup>11</sup> The *bayâny* method (linguistic reasoning) is a method of thinking that relies on linguistic rules. The *ta' lily* method is a method that focuses on '*illat* (logical ratio) or is based on the assumption that all provisions revealed by Allah SWT to improve human behavior have a particular logical purpose, reason or wisdom to achieve.<sup>12</sup> The *istislâhy* method is a method that focuses on general evidence because there is no specific evidence that regulates certain legal cases.<sup>13</sup> Thus, the legal decisions were based on the principle of *maslahât* (goodness). The *istislâhy* reasoning method supports previous thinking that logically concludes the universal intentions

<sup>9</sup> Kharis Nugroho, Muhammad Zawil Kiram, and Didik Andriawan, "The Influence of Hermeneutics in Double Movement Theory (Critical Analysis of Fazlurrahman's Interpretation Methodology)," *QiST: Journal of Quran and Tafseer Studies*, 2.3 (2023): 275–89, <https://doi.org/10.23917/qist.v2i3.2531>.

<sup>10</sup> Imron Rosyadi, "Tarjih Sebagai Metode: Perspektif Usul FiqH," *Ishraqi*, 1.1 (2017): 52–61, <https://doi.org/10.23917/ishraqi.v1i1.3431>.

<sup>11</sup> Muhammad Ma'rûf al-Dawalibi, *al-Madkhal Ilâ 'Ilm Usûl al-Fiqh*, (Bairût: Dâr al-'Ilm lil-Malayin, 1965), p. 422. Read also Abubakar Al Yasa, "Metode Istinbâth Fiqih di Indonesia: Kasus Kasus Majelis Muzakarah al-Azhar" (Thesis, 1987).

<sup>12</sup> Abubakar, "Metode Istinbâth Fiqih di Indonesia," 40. Read also Al Yasa Abu Bakar, "*Teori 'Illat dan Penalaran Ta' lili*," *dalam Hukum Islam di Indonesia* (Bandung: Rosda Karya, 1994), p. 179.

<sup>13</sup> Nikmah Nikmah, "Bayani, Burhani and Irfani's Approach in Ijtihad Jama'i in The Muhammadiyah Pandemic Covid-19 Emergency Fiqh," *Journal of Transcendental Law*, 4.2 (2023): 114–23, <https://doi.org/10.23917/jtl.v4i2.20592>.

of the Shari'ah and is accompanied by efforts to identify a more primary solution. *Istislâhy* Reasoning requires a guarantee of public interest, not only based on the interests of a particular individual or community. In addition, the results of *istislâhy* reasoning must not eliminate a principle that the Qur'an or Hadith has previously established.<sup>14</sup>

### Definition of *Tarjih*

The term *tarjih*, according to Hanafiyah scholars, is *adding something to one of two dalîls (arguments) with something that does not stand alone*.<sup>15</sup> Meanwhile, according to most scholars, *tarjih* is reasoning that accompanies one of two conflicting *dalîl* to practice one of them and abandon the other.<sup>16</sup> *Tarjih* is only applied in assessing an opinion that uses *dalîl dhanny* (weak argument), not for *dalîl qath'y* (strong argument). The Ushul scholars agree that strong evidence must be practiced and weak evidence must be abandoned (*marjûh*).<sup>17</sup> As for two contradictory pieces of evidence with the same strength, another piece is needed to determine which evidence is superior.

### Conditions for *Tarjih*

To perform *Tarjih*, one should consider the following conditions:

- a. The two evidences must be *ta'ârudh* (contradictory), and there is no possibility of practicing both of them in any way;
- b. The two contradictory evidences both point to the intended thing;
- c. Other indications require practicing one of the two pieces of evidence and abandoning another.<sup>18</sup>

<sup>14</sup> Ali Yafie, *Konsep-Konsep Istihsan, Istislâhî, dan Maslahat al-'Ammah*, ed. Budi Munawar Rahman (Jakarta: Paramadina, 1994), pp. 366–67.

<sup>15</sup> Saifuddin al-Amidi, *Al-Ihkâm Fi Usûl al-Abkâm*, Vol. 3 (Bairût: Dâr al-Kutub al-'Ilmiyyah, 1983), p. 174. Read also Nasrun Haroen, *Ushul Fiqih I* (Jakarta: Logos Wacana Ilmu, 1997), p. 196.

<sup>16</sup> Saifuddin al-Amidi, *Al-Ihkâm Fi Usûl al-Abkâm*, p. 460.

<sup>17</sup> H. Rachmat Syafe'i, *Ilmu Ushul Fiqih* (Bandung: CV Pustaka Setia, 1999), p. 243.

<sup>18</sup> Nazar Bakry, *Fiqh dan Ushul Fiqih*, (Jakarta: Raja Grafindo Persada, 2003), p. 162. Read also Mukhtar Yahya, *Dasar-Dasar Pembinaan Hukum Islam* (Bandung: Al Ma'arif, 1997), p. 470.

Based on the above conditions, *tarjih* cannot be applied to the evidence of the Qur'an (*qath'y al-thubût*) with the Hadith of Ahad (*dhanny al-thubût*) because both are not equal (on the same level).<sup>19</sup> The case is different if the difference occurs in terms of *dalâlah* (content), for example, the Qur'an and the *hadith of mutawâtir*, which both have a strong position (*qath'y al-thubût*). Still, regarding content, one piece of evidence is more substantial (*qath'y al-dalâlah*), while the other is weak (*dhanny al-dalâlah*). In such a situation, it is possible to carry out *tarjih*.

## The Application of the al-Nawâwi's *Tarjih* Method

Imâm Nawâwi's *Tarjih* method can be understood by analyzing the following examples of differences of opinion cases among Shâfi'î scholars as presented in the book *Minhâj al-Thâlibîn wa 'Umdat al-Muftîn*.

### 1. Maghrib Prayer Time

Implementing obligatory prayers (*fardhu prayers*) must be carried out at certain times, as determined by the Shari'a.<sup>20</sup> This time provision cannot be changed because it has been explained by several hadiths of the Prophet SAW, of which the Hadith narrated by Muslim from 'Abdullah bin 'Umar as follows:

Ibn 'Umar RA said that the Prophet SAW said:

*"The time of Dhuhûr is when the sun has slid down until a person's shadow is the same length as his body, namely before the time of Asr comes. And the time of Asr is until the sun is not yet yellow. Maghrib prayer is during the syafaq, or red clouds that have not yet become silent. The time of Isha' is until the second midnight, while the time of the dawn prayer is from dawn until the sun rises. Then stop praying because it rises between the two horns of Satan."* (Narrated by Muslim).<sup>21</sup>

<sup>19</sup> Yasmin Hanani Mohd Safian et al, "Kajian Uruf Sebagai Justifikasi Penerimaan dalam Tanah Adat-Satu Analisa Fiqh," *Malaysian Journal of Syariah and Law*, 5.1 (2017), <https://doi.org/10.33102/mjssl.vol5no1.49>.

<sup>20</sup> Imron Rosyadi, "Manhaj Tarjih Tentang Sunnah/Hadis Sebagai Sumber Ajaran Islam," *Tajdid: Jurnal Pemikiran dan Gerakan Muhammadiyah*, 18.2 (2020): 67-78.

<sup>21</sup> Muhammad Fuad Abd al-Baqy, *Shahih Muslim bi Syarh al-Nawâwî*, Vol. 1 (Bairût: Maktabah Dahlan, 1954), p. 427.



Imâm al-Shâfi'î has two opinions about the period of Maghrib prayer: *qawl qadîm* (previous opinion) and *qawl jadîd* (new opinion). *Qawl qadîm* states that the time for Maghrib prayer is when the sun begins to set until the *shafaq* (red light) disappears in the sky. This opinion is the same as that of Abû Hanîfah, Ahmad, Abû Tsur, and Dawd al-Zâhiri.<sup>22</sup>

The evidence adopted by Imâm Shâfi'î in his *qawl qadîm* is as follows:

- a. A hadith narrated by Muslims from Ibn Umar Ra states that the Prophet SAW said: *The time for Maghrib prayer is when the sun has set while the shafaq has not disappeared.* (Narrated by Muslims)<sup>23</sup>.
- b. A hadith narrated by a Muslim from Abî Mûsa al-Ash'ari explains that someone asked the Prophet SAW about prayer times. The Hadith mentions that the person was ordered to pray Maghrib when the sun had set.<sup>24</sup> Abî Mûsa al-Asy'ari added the following day, «The Prophet SAW shortened that time until the *Shafaq* (red megaphone) disappeared. He also said, *“The time for the Maghrib prayer is between these two times!”* (Narrated by Muslim).<sup>25</sup>
- c. Hadith narrated by al-Nasâ'i from Sulaiman bin Buraidah, from his father that he had come to the Prophet SAW to ask about prayer times, the Prophet SAW answered with this Hadith, then he prayed the Maghrib prayer before the disappearance of the *shafaq* (red light). (Narrated by al-Nasâ'i).<sup>26</sup>

These three hadiths indicate that the time for Maghrib prayer begins at sunset until the disappearance of *shafaq* (red twilight) in the sky. Meanwhile, in his *qawl jadîd*, Imâm Shâfi'î based his opinion about the

<sup>22</sup> Ibnu Rusyd, *Bidâyat al-Mujtahid wa Nihâyat al-Muktashid*, Vol. 1 (Semarang: Toha Putra, n.d), p. 69.

<sup>23</sup> Imam Abi al-Husain Muslim bin Hajjaj al-Qusyairi al-Naisaburi, *Shahih Muslim*. (Bairût: Dâr al-Fikr, 1992), p. 258.

<sup>24</sup> Yayuli Yayuli, Fauzul Hanif Noor Athief, and Dewi Nur Utari, “Studi Komparatif Pemikiran Yusuf Qardhawi dan Sahal Mahfudh tentang Zakat Produktif sebagai Sarana Pemberdayaan Ekonomi,” *Profetika: Jurnal Studi Islam*, 23.1 (2021): 98–113, <https://doi.org/10.23917/profetika.v23i1.16798>.

<sup>25</sup> Imam Abi al-Husain Muslim bin Hajjaj al-Qusyairi al-Naisaburi, p. 259.

<sup>26</sup> Abû Abd al-Rahmân al-Nasâ'i, *Sunan al-Nasâ'i*, Vol. 1 (Bairût: Dâr al Kutub al Ilmiyah, 1995), p. 184.



time for Maghrib prayer on the Hadith from Ibn 'Abbas RA, which explained that Jibril, when he became the Imam of Maghrib prayer with the Prophet SAW, performed it one-time, span for two days.<sup>27</sup> This Hadith indicates that the time for Maghrib prayer is narrow (*mudlayyaq*) because it only consists of one time. In his *qawl jadid*, he mentioned that Maghrib's time is a broad time (*muwassa'*) that begins when the sun sets and ends when the red *shafaq* disappears.

Considering the arguments/evidence of each of the opinions above, Imâm al-Nawâwî, when related to the issue of the time of Maghrib prayer, strengthened (*tarjih*) the opinion of Imâm Shâfi'î in his *qawl qadim* even though in many cases he always prioritized the opinion of Imâm Shâfi'î in his *qawl jadid*.<sup>28</sup> In addition, he also emphasized that Imâm Shâfi'î's opinion in *qawl qadim* is valid (*râjih*), and it is impossible to accept anything other than that because the evidence presented by him is a *sahih* (valid) hadith. As for Hadîth Jibril as an Imam, it only shows the *sunnah of ta'jil* or hastening the Maghrib prayer.<sup>29</sup> Apart from that, *asbâb al-wurûd* (the reason for the arrival) of Hadîth Jibril was in the city of Mecca, While Hadîth Buraidah concerns a man's question to the Prophet SAW regarding the times of prayers, its *asbâb al-wurûd* was in Medina. Prioritizing Hadîth Buraidah in Medina was more critical.<sup>30</sup> This opinion was then chosen by Shâfi'iyah friends, such as Ibn Khuzaimah, al-Khatthabi, al-Baihaqy (d. 458 H), al-Ghazâlî (d. 505 H), al-Baghwy (d. 510 H) and others.<sup>31</sup>

<sup>27</sup> The author did not include the narrator of this Hadith because, in several scriptures that the author read, the authors did not mention the name of the narrator of the Hadîth.

<sup>28</sup> Khoirul Ahyar, "Qaul Qodim Wa Qaul Jadid Imam Syafi'i (Kemunculan & Refleksinya di Indonesia)," *Nizham Journal of Islamic Studies*, 3.1 (2015): 122–155. See also Ainol Yaqin. "Evolusi Ijtihad Imam Syafi'i: dari *Qawl Qadim* ke *Qawl Jadid*." *Al-Abkam*, 26.2 (2016): 143-178.

<sup>29</sup> Sayyid Sabiq, *Fiqh al-Sunnah*, Vol. 3 (Bairût: Dâr al-Fikr, 1983), p. 87.

<sup>30</sup> Ibnu Rusyd, p. 69.

<sup>31</sup> Al-Nawâwî, *Rawdhat al-Thâlibîn Wa 'Umdat al-Muftin*. Vol. 1. (Bairût: al-Maktab al-Islâmi, 1991), p. 181.

## 2. *Zakat* (Alms) on Trade (*'Urudh al-Tijârah*)

Trading is seeking wealth by exchanging wealth. According to some, traded wealth is everything intended to be traded to seek profit.<sup>32</sup> The basis for the obligation of trade *zakat* is as follows:

- (a) Surah al-Baqarah, verse 267, says: “*O you who believe, spend part of the results of your good efforts and part of what you bring out from the earth for you.*” This verse generally applies *zakat* to all types of wealth.<sup>33</sup> Imâm al-Tabari interpreted the words “*mâ kasabtum*” in verse with trade, while Imâm Zarkasyi in *Abkâm al-Qur`ân* stated that the meaning of the sentence “*part of your good efforts*” is the results of the trade.<sup>34</sup>
- (b) The-Sunna; “Most of the Companions and Tabi`in think regarding the obligation of *zakat* on commercial property based on Hadîth from Samurah bin Jundub, which explains that the Prophet SAW ordered them to pay *zakat* on the goods they provide for trade.” (HR, Abû Daud).<sup>35</sup>

Meanwhile, implementing *zakat* becomes mandatory after two conditions are met: *al-hawl* (sufficient time) and *al-nisâb* (sufficient amount).<sup>36</sup> All mazhab agree that the *al-hawl* condition is fulfilled if the property has been owned for at least one year. According to one of the opinions of the Shâfi`î School, the estimate of one year is at the end of the year, not from the beginning to the middle of the year or from the middle to the end.<sup>37</sup> In other words, if someone earns a profit that reaches the *al-nisâb* at the beginning or middle of the year, he is not subject to *zakat* obligations. On the other hand, if the assets that a person trades at the beginning and middle of the year do not reach the

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<sup>32</sup> Yusuf Qardawi, *Hukum Zakat (Studi Komparatif Mengenai Status dan Filsafat Zakat Berdasarkan Qur`an dan Hadis)*, trans. Salman Harun (Bogor: Pustaka Litera Antar Nusa, 2006), p. 312.

<sup>33</sup> M. Ali Hasan, *Tuntunan Puasa dan Zakat* (Jakarta: Raja Grafindo Persada, 2001), p. 57

<sup>34</sup> Imam Yahya, “Zakat Management in Indonesia: A Legal Political Perspective,” *Al-Ahkam*, 30.2 (2020): 195–214, <https://doi.org/10.21580/ahkam.2020.30.2.6420>.

<sup>35</sup> Abu Daud al-Sijistani, *Sunan Abû Daud*, Vol. 2. (Bairût: Maktabah al-Ashriyyah, n.d), p. 161.

<sup>36</sup> Al-Nawâwî, p. 27.

<sup>37</sup> Al-Nawâwî, p. 187.

*al-nisâb*, but at the end of the year, the assets reach the *al-nisâb*, then he is obliged to pay *zakat*.<sup>38</sup> In addition, to calculate, the assets must be intended for trading; if they have reached a whole year and have made a profit, they must pay *zakat*.<sup>39</sup>

According to another opinion in the Shâfi'i School, the estimate for one year is from the beginning to the end of the year, not the middle. The Hanbali School and the Hanâfi School express similar opinions.<sup>40</sup> Another *qawl* from the Shâfi'i School believes that the *al-nisâb* for commercial assets is calculated for all years, from the beginning to the middle to the end of the year.<sup>41</sup>

The reason for the first opinion is that the *al-nisâb* is closely related to the price of the item. Meanwhile, assessing the cost of merchandise at any time is difficult. Thus, the obligatory period is at the end of the year. This period is different from the obligatory period for the *zakat* on other objects because it is not difficult to calculate the *al-nisâb* as it is calculated based on the object.<sup>42</sup> Jalâl al-Dîn al-Mahalli added that the *al-nisâb* of trade *zakat* is estimated at the end of the year to make the calculation more manageable than at the beginning of the year or every time, as prices often change.<sup>43</sup> Thus, the year's end is when the obligation applies.

The reason for the second opinion (estimating the nisab at the beginning and end of the year) is the same as the reason for the first opinion, namely that assessing the price of goods at any time is very difficult because it must be known how much each item costs at any time to find out whether the value of all goods has reached the *al-nisâb* or not.<sup>44</sup> Because it is difficult, the calculation is only done at the beginning

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<sup>38</sup> Muhammad Ichsan Sukmawati, "Baitul Mal Aceh and Productive Zakat Education for Mustahiq," *Bulletin of Islamic Research*, 2.2 (2024): 327–342, <https://doi.org/10.69526/bir.v2i2.11>.

<sup>39</sup> Muhammad Jawad al-Mughniyah, *Fiqh Lima Mazhâb: Ja' fari, Hanafi, Maliki, Syafi'i, Hanbali*, (Jakarta: Lentera, 2011), p.187.

<sup>40</sup> Muhammad Jawad al-Mughniyah,

<sup>41</sup> M Hasbi Umar, "Qaul Qadim dan Qaul Jadid Asy-Syafi'i (Tinjauan Sejarah dan Sosiologi Hukum Islam)," *Jurnal Indragiri Penelitian Multidisiplin*, 3.1 (2023): p. 44–50.

<sup>42</sup> Yusuf Qardawi, p. 314.

<sup>43</sup> Jalâl al-Dîn al-Mahalli, *Al-Muhallâ*, (Jakarta: Syirkah Nur Asia, n.d), p. 27.

<sup>44</sup> Ngainun Naim, "Islamic Jurisprudence for Diversity: From Theological-Normative Reason to Progressive Contextual Reasoning," *Al-Adalah*, 15.1 (2019): 51, <https://doi.org/10.24042/adalah.v15i1.2621>.

and end of the year. Meanwhile, the third opinion, namely calculating the nisab at any time, is that trade wealth requires calculating the *al-nisâb* and time, so the full amount must always be constant. Such is the opinion of al-Tsawri, Ahmad, Ishâq, Abû `Ubaid, Abû Tsaur, and Ibn Munzir.<sup>45</sup>

Imâm al-Nawâwi, in his first opinion, mentions that the estimate of *zakat* on trade wealth is only at the end of the year. The reason is that the calculation at the end of the year is much easier than the calculation at the beginning and end of the year, especially if the calculation is done at any time. Al-Nawâwi uses the expression for this opinion with the term *al-râjih*. In contrast, the two other views, his opponents (*muqâbil*), are termed *fi qawl kaza aw aqwâl* (in one opinion or several opinions).

### 3. Legal Status of *Muwâlat* (Connection) in Friday Worship

*Muwâlat*, as one of the conditions for the validity of the Friday sermon, is agreed upon by the ulama' of the four schools of thought. Scholars from the Hanâfi School of thought argue that a Khâtib should not separate two sermons and Friday prayers if the separation is unrelated to Friday worship (*ajnabi* separation), such as eating, drinking, and the like.<sup>46</sup> As for separation that is directly related to Friday prayers, such as making up for prayers or performing circumcision, then these actions are permissible and are considered not to invalidate the sermon. However, for cases like this, Hanâfi scholars believe that it is more important to repeat the sermon. Likewise, if there is damage or cancellation in Friday prayer, then repeating the prayer, then the sermon is not invalid.<sup>47</sup>

The Mâliki school also requires that the parts of the pillars be connected to the other parts of the pillars. Likewise, with two sermons in Friday prayer, they also argue that the sermon is not invalid if the separation between the two sermons occurs briefly according to custom

<sup>45</sup> Yusuf Qardawi, p. 314.

<sup>46</sup> Rosyadi. Imron, "Dialekta Hukum Islam dan Perubahan Sosial di Indonesia : Telaah Fatwa-Fatwa Tarjih Muhammadiyah," *Tajdida: Jurnal Pemikiran dan Gerakan Muhammadiyah*, 12.2 (2014): 121-132, <https://journals.ums.ac.id/index.php/tajdida/article/view/949/655>.

<sup>47</sup> Abd al-Rahmân al-Jazari, *Fiqh Madzhabul Arb'ah*, Vol. 1 (Bairût: Dâr al-Fikr, 1999), p. 318.

(‘urf). With the same tendency, Hanbali scholars argue that the valid condition for two sermons is the *muwâlat* between the parts of the pillars as is the *muwâlat* between the two sermons and the prayer.<sup>48</sup> They also argue that there is no separation between the two sermons with a separator categorized as long according to custom (‘urf)

On the other hand, the issue of *muwâlat* in Friday sermons has also become a topic of discussion among Shâfi’iyah scholars. Some Shâfi’iyah scholars say that *muwâlat* is a matter that must be maintained in Friday sermons. Al-Qalyubi said that *muwâlat* is required between the pillars of two Friday sermons. Likewise, *muwâlat* is needed between two sermons and Friday prayers. Al-Ramli thinks that *muwâlat* is one of the conditions for a valid Friday sermon. *Muwâlat* will be lost if the preacher separates the first sermon from the second sermon in a language other than Arabic. He also added that separating two sermons in a language other than Arabic is like a long silence so that it can harm *muwâlat*.<sup>49</sup>

Imam Rafi`i limits *muwâlat* to the size of a person’s time for a combined prayer. He emphasized that *muwâlat* between two pillars is not considered lost because it gives advice, even though it is long, according to ‘urf (custom). However, if the advice is long and uses a language other than Arabic, then it is like a long silence so that it can invalidate *muwâlat* in the sermon.<sup>50</sup>

From the explanation above, it can be understood that, in general, the scholars of the four schools of thought agree that the law of *muwâlat* between two sermons is obligatory. However, the preacher is allowed to separate it from teaching. The separation is provided that it is not more than the size of two light raka’at prayers. When converted to minutes, this size can be more or less than 10 minutes. If the content of the

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<sup>48</sup> Muhammad Fahrudin Nur et al., “Prohibition of Friday Prayer During COVID-19 Pandemic Period Against Red Zone Areas In Islamic Law Perspective,” *MILRev: Metro Islamic Law Review*, 1.1 (2022): 54, <https://doi.org/10.32332/milrev.v1i1.6190>.

<sup>49</sup> Sulaiman bin Umar bin Muhammad al-Bujairimi, *Hâsyiah al-Bujairimi*, Vol. 1 (Lebanon: Dârul Kutub ‘Alamiyah, 2000), p. 506.

<sup>50</sup> Abi Zakariya Yahya bin Syarafa al-Nawâwi, *Hâsyiyah al-Qalyubi Wa Umairah ‘Alâ Syarh Jalâluddîn al-Mahallî ‘Alâ Minhâj al-Thalibin*, Vol. 1 (Qâirah: Maktabah al-Taufikiya, 2008), p. 281.

preacher's lecture in the Friday sermon is between 15 and 30 minutes, then this size is included in the long separation between the two sermons. Consequently, the sermon is considered invalid and must be repeated.

Imâm Nawâwi said that the issue of *muwâlat* in the Friday sermon is disputed in the Shâfi'î School of Thought. However, he emphasized that the opinion that *muwâlat* is a requirement for the validity of the Friday sermon is the *Azhâr* (better) opinion.<sup>51</sup> As for the opinion that is contrary to Azhar's opinion, which states that *muwâlat* is not included in the conditions of Friday sermons, it is also included in the category of strong opinions so that this opinion also may be practiced.<sup>52</sup>

#### 4. *Zhihâr*

*Zhihâr* means "back or rear." Meanwhile, *zhihâr*, according to the term, is the words of a husband to his wife: *you look to me like my mother's back*.<sup>53</sup> *Zhihâr* is forbidden because Allah mentions in this verse the perpetrator as a person who is *munkar* and lies.<sup>54</sup> The basis of *zhihâr* prohibition is the Qur'an, Hadîth, and Ijma' ulama. The prohibition of *zhihâr* according to the Qur'an is in Surah al-Mujadalah verse 2, which reads, "*Those who make zhihâr their wives among you, (consider their wives to be their mothers, even though) their wives are not their mothers. Mothers their mother is nothing but the woman who gave birth to them. And verily they utter evil words and lies.*"

The Hadîth which becomes the legal basis for the prohibition of *zhihâr* is Hadîth Khawlah Bint Malik bin Ts'alabah where she said: *My husband Uwais bin Shamit committed zihar on me, so I complained to the Prophet SAW, then the Prophet SAW accused me, saying: fear Allah, because he (Shamit) is your uncle's son, then I didn't leave the house until*

<sup>51</sup> Al-Jazâri, 1: 381.

<sup>52</sup> Nawawi, *Minhâj al-Thâlibîn*, p. 3.

<sup>53</sup> Daud bin Abdullah Fatani, *Furû' al-Masâ'il*, Juz. II, (Singapura: al-Haramaini, n.d), p. 252. See also Ibrahim al-Bajury, *al-Bajury*, Juz. II, (Semarang: Toha Putra, t.t), p. 158; al-Sayid Sabiq, *Fiqh al-Sunnah*, Juz. II, (Bairût: Dâr al-Fikr, 1983), p.264; Sulaiman Rasyid, *Fiqh Islam (Hukum Fiqh Lengkap)*, (Bandung: Sinar Baru Algesindo, 2003), p. 411.

<sup>54</sup> Abû Malik Kamal Sayyid Salim, *Fiqh al-Sunnah li al-Nisâ'*, (Baghdad: Dâr al-Bayan al-Haditsah, 1422), p. 577.

the verse *al-Mujaddalah* came down. The Prophet SAW said: let him free his servant. Khawlah answered that he could not. The Prophet SAW said: let him fast for two months. Khawlah answered: he is an older man unable to fast. The Prophet SAW said: let him feed sixty poor people; Khawlah answered: there is nothing he can give alms to (Narrated by Abû Daud).

Another legal basis for the prohibition of *zhihâr* is *Ijmâ'*.<sup>55</sup> The scholars agree that Allah forbids *zhihâr* because it has forbidden something previously made permissible by Allah SWT. So it is like replacing the law or *Sharî'a* from permissible to forbidden or vice versa, and that is highly reprehensible in Islam.<sup>56</sup> The scholars agree that if someone says to his wife the words "You look to me like my mother's back) then that means that he has committed *Zhihar*. However, the scholars of *al-Syafi'i* have different opinions regarding words other than "back," such as body, legs, and hands. , whether it is considered *zhihar* or not.

The first opinion in *qawl al-Syafi'i* states that a husband's words to his wife, "You appear to me like my mother's hand, or stomach, chest, are included in *zhihar*. The second opinion is that these words are not considered *zhihar* because all these body parts do not have the meaning of *zhihar* as intended by the legal experts of the *Jahiliyyah* era, namely *thalâq*.<sup>57</sup> The difference of opinion above arises because of the difference in understanding the meaning of *zhihar* contained in the verses of the *Qur'an* and the *Hadith* of the Prophet SAW. One opinion looks at the textual *nash* or external meaning so that the scope of the meaning of *zhihar* is only limited to the words contained in the *nash*, namely the meaning of *khâsh* (specifically) to "back." Other opinions view the meaning of *zhihar* as encompassing all body parts, such as the body, hands, stomach, chest, and others. So whatever is said by a husband to his wife, such as these words, is categorized into the meaning of *zhihar*.<sup>58</sup>

<sup>55</sup> Abû Malik Kamal bin al-Sayyid Salim, *Fiqh al-Sunnah li al-Nisâ'* (Sukoharjo: Pustaka Arafah, 2014), p. 577. See also al-Syarqawi, *Al-Syarqawi 'alâ al-Tabrîr*, Juz. II, (Surabaya: Syirkah Bengkulu Indah, n.d), p. 317.

<sup>56</sup> Azmi Siradjudin and Ibnu Akbar Maliki, "Zhihar Contextualization in Indonesia: An Anthro-po-Linguistic Study," *Al-Adalah*, 19. 2 (2022): 245–60, <https://doi.org/10.24042/adalah.v19i2.14040>.

<sup>57</sup> Jalâl al-Dîn al-Mahalli, p. 14.

<sup>58</sup> Ibnu Rusyd, p. 79.



Likewise, the husband's words, "You appear to me like my mother's eyes. If it is meant for *zhihar*, then the words become *zhihar*, but if it is meant to honor or glorify her, it is not categorized according to the meaning of *zhihar*. That is according to al-Ashhah's opinion. The husband's words," You appear to me like the head, or back, of my mother's hand," is *zhihar* in the opinion of al-Azhâr. In contrast, according to the second opinion, it is not *zhihar* with the reason stated previously.<sup>59</sup>

In discussing *zhihar*'s sayings, al-Nawawi uses several terms to determine *râjih* (strong) opinions in the al-Shafi'i School, such as al-Azhâr and his opponents, al-Ashah and his opponents. Regarding the *zhihar* issue, al-Nawawi strengthened al-Shafi'i's argument, which included all body parts, such as the hands, stomach, chest, and so on, in the *zhihar* category. Such is because the scope of the meaning of *zhihar* is not limited to "the back" but includes all parts of the wife's body, as discussed above.

### **Contribution of *Minhâj al-Thâlibîn wa 'Umdat al-Muftîn* to the Development of Islamic Law**

Al-Nawawi, in his book *Minhâj al-Thâlibîn wa 'Umdat al-Muftîn*, applies specific discussion techniques in interpreting the opinions of Imâm Shâfi'i and his friends. He used particular terms as characteristics to differentiate the views of one figure from other figures among his Mazhab. To determine whether an opinion is *râjih* (firm), he uses analogies and in-depth thinking, in addition to considering the aspects of purpose and benefit (*mashlahat*).

The presentation techniques referred to are as outlined below:

- a. Making a summary (*ikhtishâr*).

Al-Nawâwî made a summary (*ikhtishâr*) or shortened the description of each problem to make it easy to understand and memorize. His summary did not reduce the intent stated in the book *al-Muharrar*, which is the work of al-Râfi'î.<sup>60</sup> In addition, he also included or made additions in the form of understanding into his discussion, which

<sup>59</sup> Jalâl al-Dîn al-Mahalli, p. 15

<sup>60</sup> Al-Nawâwî, *Minhâj al-Thâlibîn*, p. 2. See also Jalâl al-Dîn al-Mahalli, p. 10. According to al-Nawâwî, *al-Muharrar* is the book with the highest prestige and the strongest arguments, is valid and can be a guide for the tactic of the Madhâb, *muftis*, and other scholars in the Shâfi'i Madhâb.

were considered *Nafâis al-Mustajâdat* (critical issues). These additions were approximately three-quarters of the book of *al-Muharrâr*.<sup>61</sup>

b. Providing Explanation/Commentary.

*Al-Muharrâr* is a basic book that al-Nawâwî summarized to make its description short and concise. Al-Râfi'î, the author, did not provide an explanation or commentary on the text that was conveyed explicitly. He only offered explanations in other books that were large in size and extensive in their descriptions.<sup>62</sup>

c. Different from *al-Muharrâr*

Al-Nawawi mentioned in his book that fifty places or issues differentiate the book from *al-Muharrar*. He also explained several opinions that, according to the author of *al-Muharrar*, are *râjih*, or chosen (*al-mukhtâr*) among the Shâfi'î School. Still, after scrutinizing them, he gave the opposite conclusion. The difference in the *tarjih* method between the two writers is due to the difference in understanding and analysis of the expressions of Imâm Shâfi'î and his companions.

d. Simplifying the Texts.

Al-Nawâwî changed the difficult (*gharîb*) and hard-to-understand (*muwahhaman*) wordings in the book *al-Muharrar* and replaced them with expressions that are easy to understand. This will make it easier for followers of the Shâfi'î school of thought, including beginner students (*mubtadi'*) and ordinary people, to understand the book's contents.

e. Using specific terms and determining their levels

Al-Nawâwî uses certain terms associated with Imâm Shâfi'î's and his friends' opinions to differentiate between Imam Shâfi'î's real

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<sup>61</sup> Al-Nawâwî, *Minhâj al-Thâlibîn*, p. 2. Imam al-Nawâwî did not mention the number of additions to the *al-Muharrar*. The person who stated the number of additions was Jalâl al-Dîn al-Mahalli. See al-Mahalli, p. 11. Jalâl al-Dîn al-Mahalli, through his *Sharah al-Mahalli*, also explained the aims and objectives of the summary written by al-Nawâwî. Likewise, Qulyubi, in his book *Sharah al-Dîn al-Qalyubi*, discusses the same topic. Also 'Umairah in his work *Hâsiyyat al-Umairah alâ Syarh al-Qulyubi*.

<sup>62</sup> Al-Nawâwî, *Minhâj al-Thâlibîn*, p. 2. See also Al-Mahalli, p. 12; al-Nawâwî, *Hâsiyyah al-Qalyubi Wa Umairah 'Alâ Sharh Jalâluddîn al-Mahalli 'Alâ Minhâj al-Thâlibîn*, 1: 12.

opinion and his friends' opinions. This way, there was no confusion between al-Shâfi'i's and his friends' opinions. Meanwhile, the book *al-Muharrar* does not do that.

The terms referred to are as follows:

- 1). *Qawlaini* (Two Opinions or Several Opinions from al-Shâfi'i).<sup>63</sup>

The definition of *qawlaini* here is two or several opinions of Imâm al-Shâfi'i expressed directly without any intervention from the views of his friends. Al-Nawâwî used this term for the words or opinions of Imâm Shâfi'i as *Mujtahid Muthlâq*.<sup>64</sup> This term is divided into two types of opinion, which he calls *al-Azhâr* and *al-masyhûr*.

The term *al-Azhâr* refers to an opinion that is *râjih* (strong) accompanied by strong dalîls and arguments. The opposite (*muqâbil*) of the term is *muqâbil al-Azhâr* or *khilâf al-Azhâr* or *al-marjûh* (weak). However, if the weak opinion has firm arguments, its position is almost equal to the *râjih* opinion. As for *al-masyhûr*, it is *râjih*'s opinion accompanied by logical arguments and strong analysis. The opposite of this opinion is *al-marjûh* (weak opinion).

- 2). *al-Wajhaini* (Two Opinions or Several Opinions of the Friends of al-Shafi'i).

The term *al-wajhaini* refers to two or several types of Shafi'i indirect opinions through the understanding of his friends. The term is also divided into two parts: *al-ashah* and *al-sabîh*. *Al-ashah* refers to the *râjih* opinion of Shâfi'i, but through the understanding or opinion of his friends as they understood the words of the Imam. So it's not a direct statement from Imâm Shâfi'i, nor does Imâm Shâfi'i himself have that opinion. The opposite of the term *al-ashah* is *muqâbilal-ashbah* or *khilâf al-ashbah*, which is the *muqâbil* accompanied by strong arguments.

<sup>63</sup> Al-Nawâwî, *Minhâj al-Thâlibîn*, p. 2. See also al-Mahalli, p. 12.

<sup>64</sup> Al-Nawâwî, *Minhâj al-Thâlibîn*

Meanwhile, *al-shahih* is the pure opinion of Shâfi'î's friends, resulting from their understanding of Shâfi'î's words. The opposite of this term is *muqâbil al-shahih* or *khilaf al-shahih*, namely opinions that have very weak (*da'if*) arguments and *dalîls*

3). *Al-Tarîqaini*

The term *al-Tarîqaini* or *al-Turuq* refers to Imâm Shâfi'î's or his friends' opinion. If these opinions are classified as *râjih*, they are given the name *al-Mazhâb*.

4). *Al-Nash*

The term *al-nash* is *nash al-Shâfi'î*, which is the *râjih* opinion. The opposite of this term is *wajh al-dha'if* (weak opinion) or *qawlun mukharrâj* (neglected opinion). Al-Nawâwî views these latter two types of opinions as weak opinions that should not be implemented.<sup>65</sup>

5). *Al-Jadîd* (New Opinion of Imâm Shâfi'î)

*Al-Jadîd* was the opinion or the result of the new *ijtihâd* of Imâm Shâfi'î when he lived in Egypt. The opposite of this term is *al-qadîm*, which is the opinion or result of Imâm al-Shâfi'î's *ijtihâd* when he lived in Iraq. Of these two categories, according to al-Nawâwî, the *râjih* is the opinion of Imâm al-Shâfi'î, which was *al-jadîd*, except for certain cases where al-Nawâwî saw *al-qadîm's* opinion as *râjih*.

f. Includes various important issues

Imâm al-Nawâwî included several important issues in his book so that the editorial structure would be flawless. This additional important information is not found in the book *al-Muharrar*.

g. Using the expression *qultu* at the beginning and *wallâhu 'alâm* at the end of the discussion.

When discussing a problem, al-Nawâwî started with the expression *qultu* and ended it with the expression *wallahu 'a'lam*. He made it to

<sup>65</sup> Al-Nawâwî, *Minhâj al-Thâlibîn*, p. 2. See also al-Mahalli, p. 13.

differentiate the results of his personal understanding from other opinions in the discussion.<sup>66</sup>

## Conclusion

The book *Minhâj al-Thâlibîn wa 'Umdat al-Muftîn* by Imâm Nawâwî is a book designed with a systematic structure to support the ease of understanding and application of Shâfi'î fiqh. The discussion techniques in this book include various elements, from simple explanations and summaries to specific terms and classifications, to differentiate the levels of existing opinions and facilitate the learning process and their application. In the context of the *tarjih* method, Imâm al-Nawâwî uses a diverse approach which includes the *bayâny* (textual analysis), *ta'lîly* (cause-based analysis), and *istislâhy* (general interest-based analysis) methods. This method allows Imâm al-Nawâwî to select the most potent and most relevant opinions in resolving differences among the Shâfi'î school of thought.

Thus, the book of *Minhâj al-Thâlibîn wa 'Umdat al-Muftîn* not only functions as a comprehensive guide in studying and understanding Shâfi'î fiqh, but also provides an essential contribution to the development of Islamic Law methodology through the *tarjih* method which is relevant to the dynamics of the development of Islamic law aik in the present and the future.

## Author Contribution

Abd. Manaf is responsible for seeking funding sources, administration, and financial reporting. Zarkasyi also participates in seeking funding, administration, and translation into English. Jamaluddin is responsible for conceptualizing, developing methodology, maintaining data accuracy, and writing the Initial Draft. Andri Nirwana. AN and Mariam Elbanna is responsible for editing, perfecting the final draft, and implementing the publication process through OJS.

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<sup>66</sup> Nawawi, *Minhâj al-Thâlibîn*, p. 2. See also al-Mahalli p.14.

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