



اَوْنُوْرُ سِيْتِيْ تِيْكَوْلُوْ كِيْ مَبَارَا  
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**COMPARATIVE ANALYSIS FOUR MAZHAB SCHOOLS OF FIQH**

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## **STUDENT DECLARATION**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**We hereby acknowledge that in fact all of the work in the preparation of this academic work is the result of our own efforts and works except as expressly stated.**

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## **1.0 ACKNOWLEDGMENT**

Alhamdulillah, praise be to God, for by His great mercy we were able to finish our course assignment on time. Throughout the process of finishing the project assignment for the course IMU 601 in Teaching and Learning, we gained a lot and learned something new. When we first finished the assignment for this project, we talked with my pals about the task that we had to finish. Because we collaborate to locate information and address issues as they arise, it is consequently simple for us to obtain information.

we gained many advantages from working on this task, not the least of which was that we learned how important it is to understand Islamic jurisprudence through the existing madhabs, namely the Syafie, Maliki, Hanafi and Hanbal schools. with the existing madhhab we know there are so many differences and similarities that include in terms of worship, muamalat, munakahat and crime which is a discussion between fiqh scholars in issuing laws related to a problem that arises. So we are very grateful for the existence of the sects that we study as a guide for us.

## 2.0 INTRODUCTION

Islam is the religion of life guidance because it offers kindness both here on Earth and in the hereafter. Verses 1-2 of Surah al-Fatihah, which is required reading during prayer, demonstrate the grace of Islam by highlighting the fact that Allah is the Lord of numerous worlds, including Rahman (Merciful) and Rahim (Merciful). Additionally, God stated, "If your God was interested in unifying all those people, He must have wanted it, but they can't seem to agree" (Hud: 118). God continued, saying, "And there is none to whom We have delivered the Qur'an (O Muhammad) save that you have made known to them the points of contention, and thus be guidance and mercy for those who believe" (an-Nahl: 64:2). Priority in Fiqh is an additional area of knowledge, nonetheless, that Muslims must comprehend. This is a result of an imbalance in the way that Muslims prioritise different things. The fairness of priorities that are no longer balanced already exists, whether you look at it from the standpoint of the tangible world or from the viewpoint of the social, political, economic, or other dimensions of thinking. It occurs in Muslim and Arab nations alike, however there are some notable distinctions, such as the emphasis placed on the entertainment and artistic industries relative to education (Norunnajjah Ahmat & Rohayati Abdullah, 2018)

First Off Since the Prophet SAW was still alive, there have been differences in interpretations of Islamic teachings; however, these differences did not persist and lead to conflict because the Prophet SAW was still in the midst of the people and could explain and provide comprehensive information on all the matters and disagreements between the his friends. As per Thaha Jabir Fayyadh Al-'Alwani (1989:29), in the event of a disagreement among the companions, they promptly bring the matter back to the Prophet SAW, who then clarifies the correct way and the guided path. They will confer to determine the law on the matter at hand if none of them is familiar with the text or the argument. The sects of Imams Abu Hanifah, Malik, Syafie, and Ahmad bin Hanbal are those that have been sanctioned by the Sunnah and are adhered to by the vast majority of Muslims worldwide. Muslims found themselves increasingly cut off from the fastexpanding concept of taklid and the light of knowledge with the foundation of these four schools of imams. Some Muslims believe that adhering to just one sect is sufficient. This idea has persisted to the present day, when the majority of Muslims follow one of the four sects, especially in much of the world. (Thaha Jabir Fayyadh Al-'Alnawi, 1989; 133) states that taqlid has mostly superseded ijtihaad from the fourth century of the Hijrah. Only sectarian trends are used to produce