

THE IMPLEMENTATION OF FASTING FIDYAH ACCORDING TO IMAM SYAFI'I IN PAYA GELI VILLAGE OF SUNGGAL DISTRICT DELI SERDANG

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Abstract

Allah issued the obligation of fasting for Glorious Prophet at the Second years Hijriah. The first fasting is required by using Takhyir (option), anyone whose wold be, so will be fasted, and whoever free will, and won't fasting, but pay fidyah, than the law is removed, and for all human being faithfull and sensible. Unmensturation and get childbed than finding Ramadhan fiest is commanded to fast as long as full in one whole month. But there's a scripture deduction in Al- Baqarah (184) : Meaning : " And upon those who are able (to fast, but with hardship) a ransom (as suitable) of feeding a poor person (each day)." This verse explained that Rukhsah was given by Allah for certain person. Study of fasting fidyah according to Imam Syafi'i are: (a) senile person cause Elderly; (b) a prolonged illness that can't possibly cure, (c). Pregnant and nursing woman who are worried for their children. (d) died person and have a fasting load that wasn't on Qada in his lifetime.

Keywords: Fidiyah, Imam Syafi'I

I. INTRODUCTION

Meaning of *Saum* (fasting) in Arabic is restraint from everything,
Allah said of Maryam (QS,19:26) :

Meaning : "So eat and drink and be consoled. And if you meetest any mortal, say : verily i have vowed a fast unto the beneficent, and may not speak this day to any mortal."

It means that fasting is silence and doesn't speak.

قول العرب صام النهار لامسك الشمس فيه

"Arabian said that Shama an- nahru (fasting in the afternoon) if the motion of the object shadows exposed to the sun stopped at noon" (Asy-Syarbini, T.th : 420).

Whereas , Saum by Syariat terms :(Al – Anshari, T.th: 418)

إمساك عن المفطر على وجه المخصوص (دخل فيه النية التي هي الركن) من جميع النهار قابل للصوم من مسلم مميز

Meaning : "restraint at a daylight from revoke things of fasting, include the Intention which is the pillars of fasting, a long day for fasting human of mature muslim.

Fasting is a worship in Islam which refraining from everything that invalidates worship at a daylight (start from dawn rises until the sun set), Whereas fasting (saum) by Islamic term is a worship by refraining of invalidates thing for fasting begin the dawn rises untill the sun set because of the intention for Allah with certain.

The definition concluded that fasting is a self – defense of all concrete things that get in cavities in our body, in certain of time from thye second dawn rises (fajar sadiq)

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untill the sun set, by certain person and suitable of requirement namely Islam, sane, unmenstruation and get childbed, the Intention is a inclination todo something certainty without hesitancy till the worship has a diffrence of habitation.

The theorem explains about *fidyah* based on the hadiths of Prophets SAW recited by Salamah bin Akwa' ra, yaitu (Al-Bukhari, 1981: 406):

حديث سلمة بن الأكوع رضي الله عنه قال: لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ (وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامَ مِسْكِينٍ) كَانَ أَرَادَ أَنْ يُفْطِرَ وَيَفْتَدِيَ حَتَّى نَزَلَتْ الْآيَةُ الَّتِي بَعْدَهَا فَتَسَخَّرَهَا

Meaning: History of Salamah bin Akwa' ra, he said: When the verse down; Wa'alal ladzina yuthiqunahu fidyatun tha'amu miskin, and the compulsory for powerless persons to fast so that paid the fidyah or feeding pauper " it's caused someone whose breaking fast (didn't fast) and paid fidyah, then the next verse legally was down.

The hadiths explained that for unable person to fast would be pay *fidyah*, feeding pauper as long as he doesn't fast.

This inference by some of poeple that *fidyah* just around senile parents or decedent then has indemnity of fasting *qada*, whereas get terminally ill haven't a planning to pay *fidyah* till death than pay fidyah soon. Leaving the fast is incriminating herself, just herself know of dhariness have done. Does the fast making more terminally ill, or fasting would be difficult in a journey, between illness and travelling given simplicity from Allah to doesn't fast. Al-Qur'an didn't explained the measurement of illness and travelling. The verse about Rukhsah just explained that "Allah isn't incriminating you". Fiqh cleric argued of measurement of Rukhsah. A journey has permitted not to fast similar with a journey has permitted Qasar has four-times prayer, around ninety kilometers distancing. By the requirements start the journey before rising down, and arrived at the first place may Qasar prayer (Az-Zuhaili, 2011: 89). While illness, that condition causes illness and getting great difficulty for the patient to fast. Or worry about will die if her fast or disease gets worse. Than for senile parents, pregnant and childbed also hard work person and the fast become hardness, this condition was similar like illness person, be permitted for them to Qadha or pay *Fidyah*.

The general lack of understanding about fidyah is found while paying fidyah in the mosque around the village of Paya Geli Sunggal district Deli serdang. Handling *fidyah* reception at the Mosque was the charitable committee of Zakat, and *fidyah* is received at the end of Ramadhan just Fidyah for senile person and unable to fast; while for terminally illness, or for pregnant and childbed, also hard work person and the fast become hardness, this condition was similar like illness person, be permitted for them to Qadha or pay *Fidyah*.

Al-baqarah verse 184, Quraish Shihab (2002: 486) explained ,” so whoever among you is ill or on a journey (during them) then an equal number of a days (are to be made up). And upon those who are able (to fast, but with hardship) a ransom (as substitute) of feeding poor person (each day). And whoever volunteers excess – it is better for him. But to fast is best for you, if you only knew.”

The attention of qadha or fidyah fasting, in fact many found in the field of the implementation of Fidyah, many people misinterpret of fidyah because are:

1. Be a tradition that Fidyah is issued for people have died and he left fast Qadha.
2. For ill person just Qadha till someone be healthy from the illness and be able to fast, and if death may issued of fidyah from several day have left.

3. For pregnant and suckle never measure the dhariness of herself, for them just by Qadha till her child be teen and able to fast. According to Imam Syafi'i pregnant characteristics they are: (a) worried for herself and children, must pay Just Qadha and doesn't pay fidyah; (b) Worried for herself and doesn't worried for her children, not compulsory Fidhyah and the only Qadha; and (c) Worried for her child and doesn't worry for herself, must pay Qadha and Fidyah.

Finding Case of Fidyah problem when they paying fidyah, almost of fidyah like giving money but lack of rice, the verse mentioned that: "...and And upon those who are able (to fast, but with hardship) a ransom (as substitute) of feeding poor person (each day). (Alquran Surah 2: 184)

This verse explained that Fidyah is feeding pauper, making be happy for someone, if will be left in one day. If money, have to measure like a food has been cooked.

Background of problems and theories, writer would like to discuss of Fidyah, According to Imam Syafi'i will be researched, the Implementation at Paya Geli Village, sunggal district of Deli Serdang cause the majority of The worship ministry follows Imam Syafi'i in this village.

II. THEORETICAL SUDIES

1. Verse Interpretation Of Fidyah

Fidyah (فدية) atau *fidaa* (فدى) atau *fidah* (فداء) is one meaning, namely, if he giving a ransom to someone, and will save person. (al-Nawawi, 1924: 420). In Fiqhs scripture, *fidyah*, known by term "*ith'am*", it means feed.

The interpretation of fidyah has been mentioned by Allah in Holy book:

"so whoever among you is ill or on a journey (during them) then an equal number of a days (are to be made up). And upon those who are able (to fast, but with hardship) a ransom (as substitute) of feeding poor person (each day). And whoever volunteers excess – it is better for him. But to fast is best for you, if you only knew.

The Ulama view in this verse as Rukhsah when first expected. Since fasting has brought them hardship, as mentioned in hadiths of Bukhari and Muslim From Salamah bin Akwa, Then This verse has been correct by Allah said:

".....so who ever sights (the new of moon) the month, let him fast.. (Al Baqarah ayat 185-)

Another idea of Syaikh Muhammad bin Shalih Al 'Utsaimin said: "The Interpretation by Ibnu Abbas in this verse shows deepest of fiqhs, because of taking verse; Allah created fidyah as replacing fast for people are able to do, and if not, so will break fast and pay fidyah. Then this law losted so that required for everyone to fast. When someone unable to fast, must pay fidyah. (Al-Utsaimin, 1416: 6/334).

2. Required person for paying Fidyah

a. Senile Parents

If they feel hard when fasting, so permitted to break, and must of them to feed everyday for a pauper. According to Ali, Ibnu Abbas, Abu Hurairah, Anas, Sa'id bin Jubair, Abu Hanifah, Ats Tsauri dan Auza'i (Ibnu Qudama, 1402: 161).

Sayid Sabiq wrote in his book namely; (Sayid Sabiq, Tt : 371-372).

فَأَمْرًا يَمَنِ (يُطِيقُونَهُ) فِي آيَةِ الشُّبُوحِ الضُّعْفَاءِ وَالرَّمَنَى وَ نَحْوَهُمْ كَأَفْعَلَةِ الَّذِينَ جَعَلَ اللَّهُ مَعَاشَهُمُ الدَّائِمَ بِالأَشْغَالِ الشَّاقَّةِ كَأَسْتَحْرَاجِ الفَحْمِ الحَجْرِيِّ مِنْ مَنْاجِمِهِ. وَ مِنْهُمْ

الْمُجْرِمُونَ الَّذِينَ يُحَكِّمُ عَلَيْهِمُ بِالْأَشْعَالِ الشَّقَاةَ الْمُؤَبَّدَةَ إِذَا شَقَّ الصِّيَامَ عَلَيْهِمْ بِأَفْعَالٍ وَ
كَانُوا يَمْلِكُونَ الْفِدْيَةَ.

Meaning: (the meaning of heaving fasting at verse (184 Al Baqarah) namely senile and weak parents because of edge and ill person and hard to be health. Icluded for hard work people to fulfill their necessary like labourer has to remove a charcoal from its source and condemned convicts worked very hard wthout rest if it was permanently hard for them to fast and they were able to pay *Fidyah*.

b. The ill people who can't be heal

The ill people who can't be heal, so it must pay *Fidyah* like Allah said at Al Hajj Letter :78

Meaning : “.... And Allah doesn't make trouble for you in religion....

Another Verse at An-Nisa letter : 29:

Meaning: “..... and don't you kill yourself, Actually Allah is Merciful for you.....”

When ill person doesn't hope to heal, after that pay Fidyah and then Allah measuring it to be back heal, so must not for him to take Qadha , because the requirement for him by paiying Fidyah, while he has done, he has gotten free of his requirements, so that his duty is cancelled to fast. (al-Utsaimin :453)

c. pregnant and suckle

Pregnant lady and suckle may for breaking fasting, cause pregnant is fasted, will be incriminating herself and pregnant. And for suckle woman, so will be lack of her breast milk so that can disturb growth of her child. In this problem, there different idea around fiqhs parson.

First opinion; parson was opinioned just enough by Qadha (without Fidyah) suppose that pregnant and suckle like the ill person. As like ill person mayn't fast, he must Qadha in another day, mentioned Allah Ta'ala said:

فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ

Meaning :” so whoever among you is ill or on a journey (during them) then an equal number of a days (are to be made up). And upon those who are able (to fast, but with hardship) a ransom (as substritute) of feeding poor person (each day).

The similar idea was explained by Hanafi, (Ibnu Abidin, Tt: 158) that both of woman mustn't to pay fidyah and must Qadha exactly.

The second idea, Syaikh Musthofa Al 'Adawi around fasting for pregnant and suckle, he said(al-Adawi, 1413 : 223-224) :

فمنهم من ذهب إلى أنهما تقطران وتطعمان وتقضيان من هؤلاء سفيان ومالك والشافعي وأحمد ، ولا أعلم لهذا الفريق دليلاً من الكتاب والسنة

Meaning : “ Among of Parsons considered that pregnant and suckle mayn't fast, but she must replace by Fidyah and Qadha.

The opinion of Syafi'i and Hanbali that every pregnanat and suckle must pay fidyah, if she worried of her child , but if she worried for herself and child in together, so she just Qadha without pay *fidyah* (Ibnu Rusyd, Tt. : 285). Based on the Al-Baqarah verse (185); pregnant and suckle equaled like ill person and wayfarer.

Based on of Hadiths by Anas bin Malik Al Ka'bi, he said, Rasulullah Said:

إِنَّ اللَّهَ وَضَعَ عَنِ الْمُسَافِرِ شَطْرَ الصَّلَاةِ وَعَنِ الْحُبِّ لِي وَالْمَرْضِعِ الصَّوْمَ

“ literally Allah has cancelled a half of prayer for wayfarer, and from wayfarer and pregnant or suckle in fasting”. [HR Al Khamsah, and lafadz Ibnu Majah. This Hadiths is truth], but must for them to Qadha and from the day has left when it be easy for them and lost of affraidness, like the ill person had been heal.”

The conclusion of several parson's idea above; that they agreed if suckle or pregnant worried for herself or children, they may breakfasting and must Qadha in other day. But in fidyah case for both of women they disagreed. The different ideas between the sect worried of their children or nursing. The law of Imam Syafi'i and Imam Ahmad, for pregnant and suckle if worried for their child. Paying Fidyah is prioritized. but if she worried for herself and child in together, so she doing Qadha only.

d. People whose a duty for fasting qadha, but didn't do it without senile till the next ramadhan.

According to Imam syafi'i and Parsons, duty for them for paying Qadha and fidyah from the last Ramadhan if he didn't qadha till the next ramadhan, so must pay fidyah twice for him.

3. Types and Size of Paying Fidyah Fasting.

There is no mention in the Qur'anic text or hadith about the levels and types of fidyah that must be issued. Something that is not determined by the text is then returned to 'urf (a common habit). Therefore, it is said to be valid in paying fidyah, if it has given food to a poor person, whether in the form of lunch or dinner, or giving them food so they have it.

According to Imam An Nawawi (an-Nawawi, Tt .: 420) the level (fidyah) is one mud of food for each day. The type, such as the type of food on Alms of Fithrah. So what is used as a guideline is the generality of the food of the population in his country. Not valid if paying fidyah with flour, sawiq (very fine flour), or grain that has been damaged, or (not legal) if paying fidyah with value (money), and also illegitimate (paying fidyah) with others, as explained. The fidyah is paid only to needy and poor people. Each mud is separated from one other mud. Then may give some mud from one person and from fidyah one month for a faqir only.

The size of one mud is a quarter of the sha, and the intended shah is the Prophet, that is the Prophet's sha. One sha'abawi is equivalent to 480 (four hundred eighty) mitsqal of good wheat seeds. One mitsqal, equals 4.25 grams. So 480 mitsqal is balanced with 2040 grams. Means that one mud is 510 grams (An-Nawawi: 421).

Some recent scholars such as Shaykh Ibn Baz, Shaykh Sholih Al Fauzan and Al Lajnah Ad Daimah lil Buhuts Al 'Ilmiyyah wal Ifta' (Saudi Arabia Fatwa Commission No. 1447) say that the size of fidyah is half sho 'of staple food in their respective countries (Al-Ilmiyyah wal Ifta' (Saudi Arabia Fatwa Commission No 1447) says that the size of fidyah is half sho 'of staple food in their respective countries (both with dates, rice and others). So in this case returned to 'urf (a custom) and is considered legitimate to pay fidyah if it has been fed to one poor person (who satiated) for one day left (Al-Utsaimin: 30-31).

4. Time and Method of Paying Fidyah Fasting

The core of fidyah payment is the replacement of one day of fasting which is postponed by feeding one poor person, according to the group This gift can be done at once, for example paying fidyah for 20 days distributed to 20 poor people. Or it can only

be given to 1 poor person for 20 days. Al Mawardi in the as-Sunnah magazine said, "Fidyah may be issued only to one poor person. This is not among the scholars (Majalah as-Sunnah, 2006: 45).

When he was able to pay fidyah, that day the compilation did not prepare his fast. Or it will be ended until the last day of Ramadhan, performed by Anas bin Malik's best friend, his compilation is old. that he is weak and unable to fast for one year. Then he made a large plate of tsarid (bread). Then he asked for thirty poor people, and invited them to eat until they were full (Al-Bani, 1405: 21-22), what should not be done is fidyah payments made before Ramadan, for example: a sick person whose recovery cannot be expected, then the compilation of the Sya'ban month had come, he had already paid fidyah, then something like this was not permitted. He must wait until the month of Ramadan has really entered, then he can pay fidyah compilation that day can also be stacked at the end of Ramadan (Al-Utsaimin: 22).

III. RESEARCH FINDINGS

1. Analysis of Imam Shafi'i towards Groups that Pay Fidyah

Fidyah is a ransom that must be opened by certain people who are unable to carry out Ramadan fasting. Ransom must feed the poor to mud every day. One rice mud is equal to one approved two palms or equal to $\frac{3}{4}$ kg (0.75 kg). (As-Shafi'i, 1405: 21-22).

According to Imam Shafi'i, people who are classified as paying fidyah receive the word of God in Surat al-Baqarah 184:

Meaning: "(ie) within a certain number of days. Then whoever is sick of you or on his way (then breaking the fast), (mandatory fasting) as many days as delayed on other days and required for people who are heavily launched, if not fasting, pay fidyah, (ie): feed a poor person. Whoever with a willing heart helps virtue, then demands better things, and has better authority for you if you know.

This verse, according to Imam Shafi'i, a group that is obliged to pay fidyah fasting for certain people, is pronounced:

1. A Senile person

People who are elderly because of old age, both men and women so that the fast is not required to fast fasting but are required to pay fidyah, which is to give a poor person 1 mud of rice for each Ramadan (Asy-Shafi; i: 113).

2. The person is seriously ill;

The terminally ill and medically ill person who has no hope of healing and is hard to fast as well as the elderly is not required to fast but must pay fidyah.

Some scholars say that any disease that is accompanied by a person, allows him to break the fast. As followed in the Quraish Shihab, the great scholar Ibn Sirin happened, having been met for lunch during the day of Ramadan, on the grounds that his index finger hurt, however it must be noted, that the Qur'an did not specify this issue. The text of the verse includes the understanding of Ibn sirin, however it can be said that Allah swt deliberately chose such editors, in order to leave it to the conscience of each human to determine for themselves whether he is fasting or not. On the other hand it must be remembered that people who do not fast on the grounds of illness or on a journey must still replace the days when fasting. On another occasion the four scholars of madzhab insert sentences to correct the above editors, so that the translation more or less reads,

"Whoever is sick or on a journey (and he is not fasting), then (obliged for him to fast) as many days left on that day the other "(Shihab, 2000: 525-526).

3. Pregnant women and women who are breastfeeding

According to Imam Syafii, before establishing the applicable law on pregnant women and lactating women, it is necessary to first look at the cause of the severity of fasting, namely whether it is because of fear of harm (bad impact) on them alone or because of fear of harm to themselves or because of fear of harm to themselves and her child at once:

- (a) Pregnant and lactating women who worry that fasting will adversely affect themselves and their children (fetuses) at the same time, according to Imam Shafi'i, are obliged to break the fast and are obliged to qa «a but are not obliged to pay fidyah.
 - (b) Pregnant and breastfeeding women who are afraid of only harming themselves and not worrying about their children, are obliged to break their fast and are obliged to qa'a but are not obliged to pay fidyah.
 - (c) Pregnant women and breastfeeding women who are worried about harming their children are not worried about themselves, are obliged to break their fast and are obliged to qadha and are also obliged to pay fidyah (Shihab: 526)
- ### 4. People Who Have the Obligation to Mengqadha 'Fasting, But He Doesn't Do It Without Being Needed Ramadan.

In the opinion of Imam Shafi'i and jumhur scholars; The Ramadhan that he goes through (including if he has not made fasting for the next two Ramadan, he must use fidyah twice).

5. Knowledge from the Community of Paya Geli Sunggal Village towards Fidyah Fasting

Related to fidyah in the Paya Geli Sunggal village community, the writer found a problem besides the separate hamlets, also because understanding the community about fidyah itself was limited to replacing fasting for elderly people or spending that contained fasting qadha that was left behind.

(a) Community Understanding of Fidyah Fasting

Community understanding of the implementation of fidyah fasting, then fidyah respondents is replacing fasting for those who are heavy doing it by feeding the poor, the same respondent entering the word fidyah is replacing fasting for elderly people with rice. This shows that the community about fidyah fasting has been maximized.

In this case for the group selected in the questionnaire in accordance with the letter al-Baqarah verse 184 which is quoted:

Meaning: (ie) within a certain number of days, then whoever among you is sick or on a journey (then he breaks the fast), then (obliged to arrange fasting) as many days as requested on other days. and it is obligatory for those who carry it hard (if they do not fast) to pay fidyah, (ie): to feed the poor. Anyone who voluntarily works for good, is asked who is better to help. and to rule is better for you.

That this verse explains for those who are heavy in carrying out fasting, it is obligatory to pay fidyah, ie to feed a poor person. The explanation of this verse is clear enough that those who read this verse will understand it.

In this case the writer encountered the committee of amil zakat fitrah whose duty was to serve and receive zakat; both zakat fitrah, zakat mal, and fidyah fasting, he said:

There are indeed people who give up fidyah fasting; namely fidyah for people who died and fidyah for people who are elderly. As for the other groups, there are none. Not because they do not know that fidyah, but they are still doubtful for those who are sick of what size of pain so he pays fidyah, or for those who are heavy in running what size.

At a glance the verse does not provide a weighting measure for carrying out fasting. In Jalalain's interpretation the meaning is explained:

"As for people who are unable to fast, due to old age or illnesses with no hope of recovery,

then let fidyah pay ie to feed a poor person (Al-Mahalli, 1996: 97).

Likewise the opinion of Imam Shafi'i that what is meant is:

The classes of people who are unable to fast are:

1. People who are terminally ill and who are medically ill for recovery.
2. People who are `udzur because of age so they are not able to fast fast.
3. Pregnant women and breastfeeding women who are worried about harming their children are not worried about themselves (Ash-Shafi'i: 113)

As for the propositions that are obligatory fidyah researchers express reminded the public that the obligatory fidyah is in line with the mandatory fasting orders. If all this time people often hear about verses that call for fasting, but side by side with these obligations Allah also does not burden his servants for those who are unable to run, then given two alternatives, namely fasting and paying fidyah.

(d) Fidyah Paying Time

As for paying fidyah, there are options; if he wants, then pay fidyah to a poor person on the same day. Or if he wishes, then end up until the last day of the month of Ramadan as Anas's best friend did when he was old (Al-Bani: 21-22). And may not prioritize fidyah before Ramadan, because it is like giving precedence to Ramadan fasting in the month of Sya'ban.

The majority of people paying fidyah wait until the end of Ramadan together with paying zakat fitrah. This is not a problem when from the beginning of fasting he has had a hard time carrying out fasting and collected how many days he has left to get paid at the end of Ramadan; as long as from the previous year he was not fasting and only this year he paid for his previous fidyah this is like underestimating the fasting law or he is paying his fidyah for the full year running one month, then this is very contradictory because it prioritizes Ramadan fasting in the month of Sya'tire.

As for who is given fidyah; in verse 184 surah al-Baqarah states: "Fidyatun tha'amu masakin" in the interpretation of al-Misbah Quraish Shihab only explains that what is meant by the verse is to feed the poor (Shihab: 486). The amil zakat committee of Istiqamah mosque in hamlet I of Payageli Village stated that giving fidyah during the month of Ramadhan was still distributed to the poor at the end of Ramadan according to the distribution of zakat fitrah.

IV. CONCLUSIONS

Based on the discussion that has been presented, this research can be concluded as follows:

1. According to Imam Shafi'i that the obligatory fidyah based on Surah al-Baqarah verse 184 is: (a) An elderly person because he is elderly; (b) Chronic pain that is not possible to heal; (c) Pregnant and breastfeeding women who are worried

about their children; (d) People who die and have dependents of fasting that are not in their lifetime. Then the level of fidyah is to feed the poor according to the staple food of a country with a size of $\frac{3}{4}$ kilograms.

2. Knowledge and implementation of fasting fidyah in the village of Paya Geli Sunggal Deli Serdang showed maximum results.
3. Based on research from the data collected it can be concluded that the implementation of fidyah in Paya Geli Sunggal Deli Serdang Village is in accordance with the opinion of Imam Shafi'i.

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