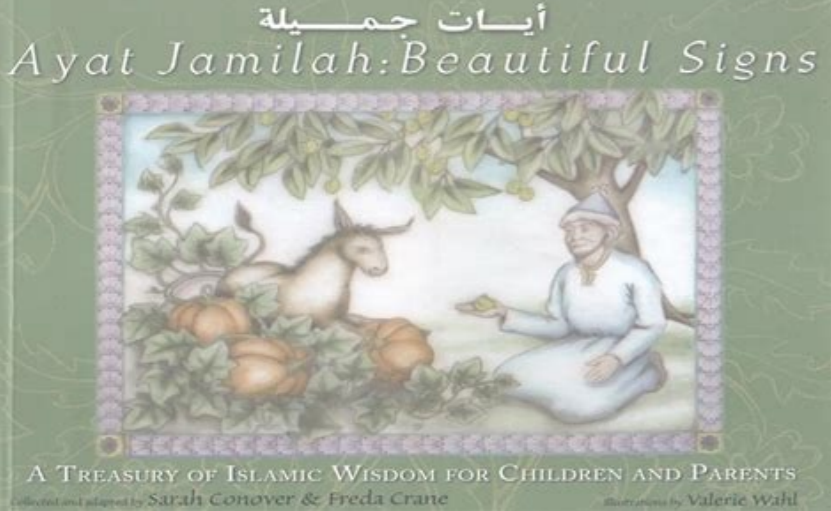


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## BAB I

### PENDAHULUAN

#### A. Latar Belakang

Al Quran al karim memiliki kedudukan yang fundamental dalam agama Islam. Al-Qur'an merupakan sumber hukum pertama dan yang paling utama bagi umat islam. Semua hukum yang berlaku dalam islam tidak boleh bertentangi dengan Al-Qu"an untuk memurnikan hukum yang lainnya .

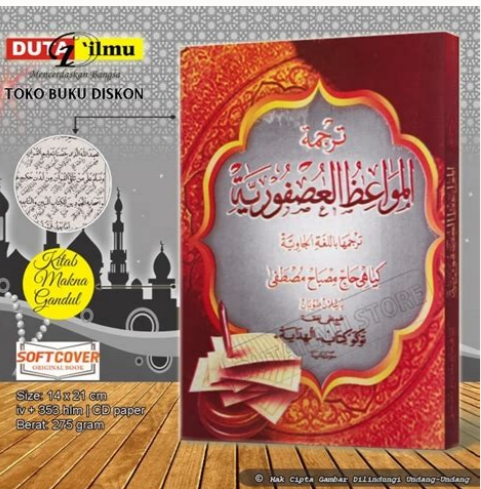
Di samping Al-quran sumber hukum islam, alquran juga merupakan mukjizat nabi Muhammad saw yang terbesar dibandingkan dengan kemukjizatan nabi Muhammad yang lainnya atau juga bila dibandingkan dengan kemukjizatan nabi-nabi yang lain. Kemukjizatan Al-quran belaku sepanjang zaman tanpa dibatasi oleh ruang dan waktu. Ini tentu berbeda dengan mukjizat-mukjizat yang lainnya.

Ada banyak aspek yang menjadikan al-Quran sebagai suatu mukjizat. Aspek tersebut antara lain dari segi bahasa, isyarat-isyarat ilmu pengetahuan dan teknologi pemberitaan yang gaib. Disamping aspek tersebut, banyak aspek lain yang menunjukkan kemukjizatan al-Quran antara lain tentang al-qur"an sebagai petunjuk bagi umat manusia dan juga pengaruh terhadap psikologis dan jiwa manusia baik yang mendengar, membaca atau memahaminya.

Alqur"an adalah mukjizat abadi nabi Muhammad saw yang dengannya seluruh umat manusia dan jin ditantang untuk membuat yang serupa alqur"an, sebuah atau sepuluh surah yang sama dengan surah yang yang ada didalamnya.<sup>1</sup>

Banyak orang-orang yang ragu terhadap kebenaran dan kemukjizatan alquran dari zaman dahulu hingga sekarang. Banyak diantara mereka yang mengira bahwa Al-quran hanyalah bikinan nabi Muhammad saw bukan sebagai wahyu Allah swt. Oleh karenanya itulah Allah swt memberikan tantangan terhadap orang yang yang meragukan al-Qur"an

<sup>1</sup> Abu Zahra An- Najdi, *Al quran dan Rahasia Angka-Angka*, Bandung, Pustaka Hidayah,1996. hlm 17



Translation of the Book of al-Mughni Ibn Qudamah The Book of Al-Mughni by Ibn Qudamah -Rahimahullah- is one of the great works of the book Ahlus Sunnah wal-Jama'ah in the field of Islamic Fiqih. Penulis brings the method of comparative fiqh (muqorran) discussion that has not yet compiled the book with this kind of methodology and presented the conflicts of fiqh between the sect, his arguments mentioned the opinion of the followers of the Hambali sect on the problem, then presented the difference The history of a number of priests comes from various sects. In fact, he mentioned the opinion of the sect of a number of scholars who are no longer expanding because there are no followers who seek to disseminate, such as the Hasan Al Basri, Athaa E" sect, Sufyan ATS Tsaurilah and the fact that Imam Ibn Qudamah also mentions the arguments used by scholars Others who express an opinion on certain problems and then explain the strengths and weaknesses. Therefore, scholars who come from various sects view this book with a glimpse of appreciation and are considered as one of the references in the field of comparative fiqh, so it is expected to enhance Mr Tarjih Ah Sahih People who study the book of al-Mughni Ibn Qudamah will understand what is the 'Ijma' and the scholars of the scholars, knowing From the sect that no longer has followers (al-Madhabih al-Matrukah), they include the whole of ijthad practice and improve the vision of a muqallid to be more critical. Al-Mughni's book is one of the best encyclopedias of Isléic Fiqih of the best Salafush Shalih. As with other Fiqih books, the book by Al-Mughni ibn Qudamah begins with the discussion of Fiqih Thaharah, ablucion, baaven, prayer, and prayer of Sunnah, body discussion, pilgrimage and umrah, zakat, fast. Then, to other discussions detailed in several branches of Fiqih, such as the discussion of killing, hunting, marriage, sale, will, luqatah, debt, jihad, war, jihad, government and many others. Praise from scholar to ibn Qudamah and his work, al-mughni; "Imam ibn muflih -rahimahullah- (Sunah: 763 h) says: "Mutawaffaquddin ibn qudamah has been occupied by compiling a book about Islam, its ambitions are achieved. His book is a very good book in the Hambala sect. book and he has done very well. His book has adorned the Hambali sect and many (scholars) have read him. " Author of the book of al-wafi bi al-wafayat, imam sholahuddin shofdi -rahimahullah- (died: 764 h) says: " Science of Fara " Idli, Ushul Fiqih, Fiqih, Nahwu, Hisab, and Astronomy and Al-Ganak. In a certain period of time, it has made people occupied (time) to study the book of Al-Khiraqi, al-Hidayah , and then Mukhtashar al-Hidayah's book. After that, he made people busy to study (deeply) the books of his writings. " inghuM-IA batik haalenem gnyarO .jraneb gnyar arac naged tapadnep utaus tauk pagnagnem (hihah hA hijrat tA takgnit ek utnetret bahzam ek dilqat radekes anyah irad anyacabnep naumliek naktagninem tapad nakparahid aggnihes. nagnidnabrep hiqiq gnadib malad iserefer utas halas iagabes paggnaid nad naagrahgnep huneq nagmadnap nagedni ini batik ahwab gnadnmem bahzam iagabrep irad lasareb gnyar amalu arap ,uti anerak helO .aynnahamelek nad nataukek isis naksalej uaileb tubesret lilad naidumek utnetret halasam malad tapadnep utaus paknguem gnyar anynial amalu helo nakanugid gnyar lilad-lilad naktubeynem aguj hamaduQ unbi mam! .- hallumkamihar - anynial gnyar nad iruasT sTA nafyUS ,AAÁæahtA ,irsaB IA nasaH bahzam itrepeg ,naksaulrabeynem kutnu ahasurep gnyar tukignep anynada kadit anerak igal gnabmekreb kadit hadus gnyar amalu halmujes bahzam tapadnep naktubeynem uaileb ,nakhaB .bahzam iagabrep irad lasareb gnyar mami Halmujes Aratnaid IDIJRET GNAY AGAWIR PEOPLE DIDRED ,TUBE sret halasam ianegnem ilabmaH bahzam tukignep arap nagnalok id gnabmekreb gnyar naadebrep naktubeynem uaileB .aynmaladid naktubesid gnyar halasam utaus naged natiakreb gnyar amatu tniop aumes asilanagnem naidumek ,ini batik malad ada gnyar duskam-duskam nakgnarenem aguj ,ada gnyar napakgnu-napakgnu naksalejnem anyah kadit ,uaileb dahiqi nakrasadreb tapet gnilap gnyar nalupmisek naksalejnem naidumek nad ,aynlilad-lilad ,bahzam ratna hqiqi nasahabnep-nasahabnep nakakumegnem nad ini macames igolodotem naged batik nusuyem gnyar amalu kaynab Á Amuleb anynasam adap gnyar n'arroqum( nagnidnabrep hiqiq nasahabnep edotem wakalem silunep P ,maisi hiqiq Nasabem gnadib malad ha'aj-law hannus sultik tarab ayrak aratnaid UTMNADS HALLAS -halluhamhar- hamduq unbi anyrak inhu-'la batik haymadliq unbi inhumade 24. jqiqhatnep hambadumkun Qudamah akan memahami anyam dan menjadi ijma' dan ikhtilaf di antara para ulama, mengetahui pendapat-pendapat dari mazhab yang satu lagi punya pengikut (al-madhabih al-matrukah), memahami metode ijthad secaraalaka Sebagaimana kitab-kitab fiqh lainnya, kitab Al-Mughni Ibnu Qudamah ini dimulai dengan pembahasan fiqh thaharah, wudhu, mandi, sholat, sholat-sholat sunnah, pembahasan jenazah, haji dan umrah, zakat, puasa. ; Hamuba Beliau telah berjasa menyusun kitab tersebut dan telah melakukannya dengan baik sekali. Kitab beliau telah menghiasi mazhab Hambali dan telah dibaca oleh banyak orang (for penuntut ilmu) di hadapannya." \*Pengarang kitab Al-Wafi bi Al-Wafayat, Imam Sholahuddin Shofdi -rahimahullah- (wafat; 764 H) mengataImorah Beliau adalah imam yang sangat menguasai ilmu khilaf (perbedaan pendapat di kalangan ulama dan mazhab), ilmu fara'idh, ushul fiqh, fiqh, ilmu nahwu, hisab, serta astronomi dan al-manak. Dalam kurun dough tertentu, beliau telah menjadikan orang Ramai (pada masanya) sibuk untuk mengkaji kitab al-Khiraqi, al-Hidayah, dan kemudian kitab Mukhtashar al-Hidayah, sorto euq sartheim ,senoinuer sal n' odunem a y etnemerbil nalbah sorbmeim sonuglA .odneibeB jÁtse aÁvadot ocil'Áhocla IE .sodartsurf y sodamurba netneis es is oyopa renetbo nedeup y ,azreuf y aznarepse ed sairtsih ratnoc la otnela nebicer n©Áibmat sorbmeim soL ?nona IA aduya om'ÁCZÁ .omsilohocla le rop sodatcefa odis nah euq setnecseloda sol arap selbinopsid nÁtse n©Áibmat neetaIA ed senoinuer saL .serodaelpme y sodaelpme ,ojabart ed sore±Áapmoc n©Áibmat onis ,serailimaf y sogima olos on eyulcni otsE .nolA ed n'Áinuer anu a ritsisa edeup anosrep arto ed lohocla ed omusnoc le rop adatcefa odis ayah euq zev reiuqlauC .senoinuer sal a ritsisa nedeup senoigiler sal sadot ed sanosrep sal y ,acifAcépe asoigiler antirocd anu erbos senoiscusid ne naptictrap on sorbmeim soL .osoigiler opurg nu se on erop ,selautirpse secitam eneit nolA .n'Áinuer anu t napes sorto euq ed esrapucoerp euq eneit on euq ol rop ,laicnedifnoc etnematelpmoc se senoinuer a ritsisa y sitarg se nonA IA a esrinU .lohocla la n'Áaicida al ed eneiworp euq n'Áicatavsal al navresbo sartheim aznarepse nis y setnietopmi netneis es sodireuq seres sol arap n'ÁAnoc sE .nonA IA a esodn©Áinu raznemo edeup esraduic arap ejaiv us ,on o erepucer es railimat o gima us euq aes ay .socl'Áhocla sol a nama euq sollueqa arap oyopa ed oidem nu omoc odum le odot ne arepo nonA IA ,selohocla ed sailimat y sogima a raduya arap odaerc opurg nu se nonA lanonA IA fo weirevO .aduya ed acsub ne nonA IA a nerucoc anosrep arto ed omsilohocla le rop sadatcefa sanosrep sahuM .n'Áaicida al ed natuser euq soÁfased ed otmuqoc oiporp us jAratnemirepex odunem a ,amelborP .sadanocaler senoicacilbur hametq unbi inghum-la batik nahamejret ragressed ,jqiqhatnep hamiddakom tahil'(" .aynasilut lisah batik-batik jimaladnem (jakngem kutnu alup kubis iamar gnaro nakidjadem uaileb ,uti to listen more than to share. 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Electronic meetings are also available, maintained by phone, instant messages or online chat boards. Some alon groups keep websites. Make an online search for Al Anon meetings in your city to see if a local Al Anon group is active with meetings, you can attend more questions.



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