TALFIQ AS AN ALTERNATIVE TO EXISTING PRIMARY SOURCES OF ISLAMIC LAW: REVIEW OF ITS POSITIVE AND NEGATIVE ASPECTS

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The age of globalization has witnessed rapid changes in Muslim social milieu globally which in turn signals contemporary scholars to drastically act in tandem with arising problems and offer their best resolutions. *Talfiq* or the combination of various opinion of *madhhab* in a specific problem is the frequently used method to arrive at solutions though is not recognized to be the primary source of Islamic jurisprudence by the jurists. The concept of *talfiq* requires further explanation from experts in Islamic jurisprudence as far as discussions on its evidences and diverse opinions from related scholars are concerned. Majority of prior scholars strongly opposed the method, especially those in the age of development of *madhāhib* (sing. *madhhab*) or Muslim school of jurisprudence. *Talfiq* begins to take impact during the 20th century, an age identified with revivifying the Islamic jurisprudence and oppositional campaign of blind following of the *madhāhib*. Nevertheless, there should also be detailed analysis to ascertain factors behind its negative connotations among majority previous scholars that prompted their steady disapprovals, at least as foundation to balance them with positive approvals from contemporary scholars who reflect on its conformity with demanding current social situations. This paper systematically gathers related collections of views from diverse scholars to assist the reevaluation of *talfiq*, focusing on whether to promote its applicability or to totally prohibit its application in the process of deducing the Islamic law. Emphasis will be given to its positive and negative impact insofar as to set limit and provide guidance for scholars to apply them, if necessary, in the process of finding best solutions to the upcoming Muslim problems.