SOCIALIZATION OF BID’AH FOR THE WORSHIPERS AT AL-HIKMAH MOSQUE OF THE MINISTRY OF SOCIAL AFFAIRS

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Abstract – This community service is in the form of socialization of Bid’ah in the perspective of Islamic Communication held in the form of lectures and discussion before the worshipers of Al Hikmah Mosque. The purpose is to understand, believe and practice the Islamic aqidah and syari’ah. Bid’ah literally means something that is held without any pervious examples. Broadly, the scholars divided bid’ah into two, namely bid’ah hasanah (good bid’ah) and bid’ah madzmumah (disgraceful bid’ah). In this bid’ah division, a minority of Moslems refused it. They consider that all bid’ah is disgraceful. Thus, in this socialization, the writer conveyed arguments as the basis for accepting and rejecting bid’ah hasanah.

Keywords: Socialization, bid’ah, pros and cons

INTRODUCTION

At present, there are many religious problems which after the period of the Prophet SAW are practiced but considered as bid’ah, forbidden/haram and khurofat by a certain group of people, even the cultures and muamalat hat are not against the Islamic aqidah and syari’at are said to be bid’ah, such as stating bid’ah and polytheist about grave visits, dhikr in congregation, Qur’an recitals during Ramadhan month, prayer led by the priest after praying and so on.

Bid’ah problem is something complicated as it involves the issue of worship in religion. Many people say; “bid’ah, hertic,” eventhough they do not understand and do not review deeply the definition of bid’ah. They only interpret the hadith of the Prophet Muhammad, “Kullu bid’atin dhalalah” (all bid’ah is heretic). They do not accept that bid’ah consists of two kinds: (1) bid’ah dhalalah, that is a bid’ah which deviates or violates Qur’an, Sunnah or Ijma’, (2) bid’ah hasanah, that is a bid’ah which does not deviate or violate Qur’an, Sunnah or Ijma’.

Community Service in socializing about bid’ah may be reviewed in terms of communication. Generally, communication means as efforts to influence, persuade as well as transferring thoughts, ideology, knowledge, behavior and actions to be able to follow the ideology, knowledge, understanding and actions of the communicator. By communication, people can transfer what they own to others, or in other words, by communication, people can try to persuade or move their thoughts and actions to follow the thoughts of people they persuade.

Hasymi defines that communication in Islam is da’wah as an invitation to believe and practice the Islamic aqidah and syari’ah which should be believed beforehand. Da’wah means an invitation, a call, which is a way of science that teaches the techniques and art to attract the attention of others in order to follow certain ideologies and actions. Or in other words: a way that teaches to influence humans through their mind realm with the aim of changing a negative situation to a positive situation, moving from paganism to the realm of faith in Allah SWT, from colonialism to independence, from ignorance to proficiency, and so on and that's called Islamic communication. Because all these efforts are intended to achieve a goal in faith about Islam.

Most Moslems in Indonesia do bid’ah, such as commemorating the birthday of the Prophet Muhammad SAW or maulid, Isra ‘Mi’raj. Dhikr in congregation, prayers led by the priest after the jama’ah prayers, grave visits every Sa’ban month and every after Eid prayer, Tarwieh prayer for twenty raka’at, and so on. This is a bid’ah because at the time of the Prophet Muhammad, it had never been done. The goal is to worship Allah SWT.
METHOD

The method used in this Community Service is interactive face-to-face lectures, discussion and question and answer. This lecture was packaged as a socialization activity held on 9 August 2018 at 09.00 - 12.00 at the Al-Hikmah Mosque, Ministry of Social Affairs, Jl. Salemba Raya No. 28 Central Jakarta. This activity was attended by mosque worshipers of around 200 people consisting of employees of the Ministry of Social Affairs and the community around the mosque.

RESULTS AND DISCUSSION

Definition of Bid’ah

Literally, the meaning of bid’ah according to Arabic dictionaries (al-Muhith Dictionary, Section III page 3), states something which firstly exists. In Mukhtarus Shihab Dictionary, p. 379, it is stated that bid’ah is : “doing something not according to the example”. In al-Munjid Dictionary p. 27, bid’ah is: “creating and making something without previous examples“. From the dictionary explanations above, it is understood that bid’ah literally means something held without any previous examples.

The meaning of bid’ah according to al-Imam Izzuddin Abdul Aziz bin Abdissalam, a prominent scholar in Syafi’i Madzhab, in his book “Qawa'id al-Ahkam fi Mashalih al-Anam” is as follows:

"Bid’ah is doing something that has never been famous (happened) during the time of the Prophet SAW. (Qawa’id al-Ahkam fi Mashalih al-Anam, 2:172).

Al-Imam Muhyidin Abu Zakariya Yahya bin Syaraf al-Nawawi, a hafizh and faqih in Syafi’i madzhab, defines that bid’ah is:

"Bid’ah is doing something new that did not exist during the time of the Prophet SAW. (Al-Imam Nawawi, Tahdzib al-Asma’ wa al-Lughat, 3:22)

Al-Imam Muhammad bin Isma’il al-Shan’ani, a scholar of Syi’ah Zaidiyah who are admired by Wahabi, defines that bid’ah is:

"Bid’ah literally means something that is done without following previous examples. What is meant by bid’ah here is something which is done without being preceded by syara’ recognition through Qur’an and Sunnah. (al-Imam al-Amir al-Shan’ani, Subulu al-Salam, 2:48).

From the opinions of the scholars, it can be concluded that bid'ah is a new act in religious matters that had never been done during the time of the Prophet SAW.

Division of Bid’ah

Broadly, the scholars divided bid’ah into two types, namely bid’ah hasanah (good bid’ah) and bid’ah madzmumah (disgraceful bid’ah). Imam Syafi’i, a mujtahid and founder of Syafi’i madzhab who was recognized by the majority of Ahlusunnah wal Jama’ah in Islamic worlds, stated:

"Bid’ah (muhdatsat) consists of two types, first, something new that violates Qur’an or Sunnah or Ijma’, and it is called bid’ah dhalalah (heretic). Secondly, something new in goodness that does
not violate Qur’an, Sunnah or Ijma’, and it is called graceful bid’ah”. (al-Baihaqi, Manaqib al-Syafi’i, 1:469).

Al-Imam al-Nawawi also divided bid’ah into two, in his book Tahdzib al-Asma’ wa Lughat, by stating that:

“Bid’ah is divided into two, bid’ah hasanah (good) and bid’ah qabihah (bad). (al-Imam al-Nawawi, Tahdzib al-Asma’ wa al-Lughat, 3:22).

Imam al-Hafidz Ibn Hajar al-Asqalani, he stated in his book Fath al-Barri, Syarah Shahih al-Bukhari that bid’ah consists of five types:

1. Bid’ah literally means something that is done without following any previous examples. In syara’, bid’ah is said as opposed to sunnah, so that bid’ah is certainly heretic. Actually, if bid’ah belongs to the auspices of something considered as good according to syara’, it is called bid’ah hasanah. It if belongs to the auspices of something considered as bad according to syara’, it is called bid’ah mustaqhabah (heretic). If it does not belong to any of the auspices, it becomes a party of mubah (may). And bid’ah may be divided into five conditions”. (Fath al-Barri, 4:253).

Al-Imam Muhammad bin Isma’il al-Amir al-Shan’any, said in his book Subulu al-Salam, that bid’ah consists of five types, they are:

1. Bid’ah is something that is done without following any previous examples. In syara’, bid’ah is said as opposed to sunnah, so that bid’ah is certainly heretic. Actually, if bid’ah belongs to the auspices of something considered as good according to syara’, it is called bid’ah hasanah. It if belongs to the auspices of something considered as bad according to syara’, it is called bid’ah mustaqhabah (heretic). If it does not belong to any of the auspices, it becomes a party of mubah (may). And bid’ah may be divided into five conditions”.

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البدعة لفظ: معنى على غير مثل سابق وتعلق في الشرع في مسائل السنة، فتكون مذمومة والتحقيق أنها إن كانت مما نترجح تحت مستحبس في الشرع فهي حسنة وإن كانت مما نترجح تحت مستقيم في الشرع فهي مستحبة وانها فهي من فضائل العباد و قد تنقسم إلى الأحكام الخمسة.

“Literal, bid’ah is something that is done without following any previous examples. In syara’, bid’ah is said as opposed to sunnah, so that bid’ah is certainly heretic. Actually, if bid’ah belongs to the auspices of something considered as good according to syara’, it is called bid’ah hasanah. It if belongs to the auspices of something considered as bad according to syara’, it is called bid’ah mustaqhabah (heretic). If it does not belong to any of the auspices, it becomes a party of mubah (may). And bid’ah may be divided into five conditions”.

Al-Imam Muhammad bin Ali al-Syaaukani stated in his book Nail al-Authar (3:25), that bid’ah has two types, it even can be divided into five parts. He quoted the statement of al-Hafidz Ibn Hajar in his book Fath al-Barri without any comments.

Syaikh Ibn Taimiyah also divided bid’ah into two types:

ومن هنا يعرف ضلال من ابتدع طريقه أو اعتقادات أو نظامه، لا يعني أن الإيمان لا ينفعه بمعنًى بالقول صلى الله عليه وسلم لم يذكر. وإذا ما كان النصوص فهو بدعه باطلاق المسلمين. وما لم يعمل أن يحكمها فقد لا يسمي بدعه قال الشافعي رحمه الله: البدعة بدعان بدعه خالفت كتابنا وسنة وجماعا وأثر عنها بعض أصحاب رسول الله صلى الله عليه وسلم. وقد ذكره خلاف من ذلك فقد تكون حسنة قول عمر “التحت البدعة هذه”. هذا الكلام أو نحوه رواه البه Js في كتابه الصحيح في المدخل.

“From this, it can be seen the error of people who are making new ways or belief, and he assumed that faith will not be perfect without such way or belief, eventhough he knew that the Prophet SAW never mentioned it. The view that violates the nash is bid’ah based on the agreement of Moslems.
While the view that is unknown for its violation, is sometimes not called as bid’ah. Imam al-Syafi’i said that: “Bid’ah consists of two types. Firstly, bid’ah that violates Qur’an, Sunnah, Ijma’ and Atsar as the companion of the Prophet SAW. This is called bid’ah dhalalah. Secondly, bid’ah that does not violate it. This is sometimes called bid’ah hasanah, based on Umar’s words, “This is the best of bid’ah”. This statement of Imam Syafi’i was narrated by al-Baihaqi in the book of al-Madkhal with authentic sanad”. (Syaih Ibnu Taimiyah, Majmu’ al-Fatawa, Juz 20: 163).

From the description above, it can be concluded that the leading scholars in every period from Imam Syafi’i, Imam Nawawi, Ibnu Hajar and Ibnu Taimiyah had divided bid’ah into two types, namely bid’ah hasanah and bid’ah madzmumah. Even in more details, bid’ah is divided into five parts according to the composition of existing syara’ laws.

**Anti-Bid’ah Hasanah Group**

The group that rejects bid’ah hasanah hold the hadith of the Prophet SAW, as follows:

> عن جابر بن عبد الله رضي الله عن لله صلى الله عليه و سلم : إن خير الحديث كتاب الله و خير الهدى هدى محمد و شر الامور محدثاتها وكل بدعة ضالة

> “From Jabir bin Abdullah, the Prophet saw, said: The best saying is the book of Allah, the best guidance is the guidance of Muhammad. The worst matter is a new matter. And every bid’ah is heresy. H.R. Muslim

> عن عبد الله بن مسعود أن رسول الله صلى الله عليه وسلم قال: الا واياكم و محدثات الأمور فان شر الأمور محدثاتها و كل بدعة ضالة

> “From “Abdullah bin Mas’ud, truly the Prophet saw said: Remember! Be careful!, Do not make new things (against the syara’). Because the worst matter is making new matters in religion. And every new action is bid’ah. And truly all bid’ah is heretic. H.R. Ibnu Majah

According to this group, among others, Wahabi scholar, that such hadith namely “all bid’ah is heretic”, are general and comprehensive to all types of bid’ah, without exeption, so that no bid’ah may be called bid’ah hasanah, especially bid’ah mandubah which brings rewards to the doers. The reasons they reject the division of bid’ah, is the word “kullu” in the hadith editorial, which means “all”.

**Pro-Bid’ah Hasanah Group**

To understand Qur’an or Hadith, it cannot only be seen partially or only look at the meaning outwardly of a text. There are a lot of things to pay attention to when reciting and interpreting Qur’an or Hadith. For example, condition of the community when such verse was revealed, including examining the text of Qur’an verses or Hadith from its linguistic aspects, that is by the science of Nahwu, Sharaf, Balaghah, Mantiq and so on.

In the Hadith, the Prophet saw used the word “kullu” which textually means all or whole. Actually the word “kullu” does not always mean the whole or all, but sometimes it means some/a part, as the world of Allah SWT:

> وَجَعَلْنَا مِنْ مَاءٍ خَلْقًا نَارٍ مِنَ الْجَانِّ وَخَلَقَ

> “And We make something alive from water”. Q.S. al-Anbiya’:30

Although this verse uses the word kullu, but it does not mean that all things in this world are made of water. The proof is that Allah SWT said in Surat al-Rahman:

> وَخَلقَ الْجَنَّ مِنْ مَارِجٍ مِنْ نَارٍ
“And Allah SWT created the jinn from the sparks of burning fire”. Q.S. al-Rahman: 15

Another example is the word of Allah SWT:

وكان وراءهم ملك يأخذ كل سفينة عصبة

“Because before them there is a king who seizes every boat”. Q.S. al-Kahfi: 79

This verse explains that in the presence of Prophet Musa (as) and Khidir (as) there was a despotic king who liked to take good boats, while bad boats were not taken. The proof is that the boat that the two chosen servants boarded was destroyed by Prophet Khidir, so that the tyrant would not take it away. If all the boats were seized, of course Prophet Khidir will not damage certain parts of the boat they were riding. This also shows that not all boats were seized by the king. This is also an indication that the word kullu in this verse cannot be interpreted as a whole or all, but it means only partially, that is only good boats.

So is the Hadith about bid’ah. Although using the word kullu, it does not mean that all bid’ah is forbidden. Because the forbidden one is only a part of bid’ah, not all of it. This can be proven, because it turns out that many of the companions who carried out the deeds and made policies that never existed when the Prophet saw was still alive. For example, the effort to make the book of Qur'an, increase the number of the call to prayer twice on Fridays, tarawih prayers in a full month, and many more results of the ijtihad of the companions which were never done during the time of the Prophet saw.

If the word kullu on the hadith is interpreted all or a whole, which means that all bidah is forbidden, it means that the companions have sinned collectively (together). In fact, history has proven that they are people who believe and fear Allah SWT, do what is commanded and stay away from all the prohibitions of Allah and His Prophets. Even among them are guaranteed as residents of heaven. So it is impossible if the companions of the Prophet saw did not know, let alone not heed the prohibition in the Hadith.

This is clear evidence that the word kullu in the Hadith means part, not all or whole. Therefore, not all bid’ah is forbidden. What is forbidden is only bid’ah which will significantly damage the teachings of Islam.

Bid’ah Done by the Companions

Examples of the acts of the companies that were not exemplified by the Prophet include: Hadith of Mu’adz bin Jabal RA: about makmum masbuq

عن عبد الرحمن بن أبي ليلى قال: كان الناس على عهد رسول الله صلى الله عليه وسلم إذا جاء الرجل وقله فأتيه شئ من الصلاة أشار إليه الناس فصله ما قبله ثم دخل في الصلاة ثم جاء يوماً يوماً معذ بن جبل فأشاروا إليه فدخل ولم ينظر ما قالوا فقلما صلى النبي صلى الله عليه وسلم فذكره له ذلك فقال له النبي صلى الله عليه وسلم: "سن لكم معاذ". و في رواية سيدنا معذ بن جبل: أنه قد سن لكم معاذ فهكذا فاصنعوا. رواه أبو داود وأحمد وابن أبي شيبة

"Abdurrahman bin Abi laila said: At the time of the Prophet saw, if someone comes late for some raka’at following congregational prayers, then the people who first arrived will signal him about the raka’at done, so that person only does the raka’at that is left behind first, then come to the prayer in congregation with them. One day Mu’adz bin Jabal came late, then the people signalled to him about the number of raka’at that had been done, but Mu’adz directly came to prayer in congregation and ignored their signal, but after the Prophet saw finished praying, Mu’adz continued the raka’at that was left behind. After the Prophet saw finished praying, they reported Mu’adz’s act which was different from their habits. Then the Prophet saw answered: Mu’adz has started good ways of your prayers. In the history of Mu’adz bin Jabal, The Prophet saw said: “Mu’adz has started good ways of your prayers. That is the way to pray that you have to do”. H.R. Ahmad, Abu Daud and Ibnu Abi Syaibah.
This hadith shows that it is permissible to make a new case in worship, such as prayer or other, if it is in accordance with syara’ guidelines. In the Hadith of the Prophet saw, he did not reprimand Mu’adz and did not say: “Why did you make a new way of praying before asking me? He even justified it, because Mu’adz’s actions were in accordance with the rules of congregational prayer, that is makmun must follow the priest.

Hadith of Sayidina Bilal about the Prayer of the Two Rakaat after Ablution

"From Abu Hurairah ra, that the Prophet saw, asked Bilal during the Subuh prayer “Hi Bilal! What kind of rewards do you most expect in Islam, because I have heard the sound of your two sandals in heaven? He replied: The reward that I expect the most is that I have never performed ablutions; both day and night, unless I continue with the two raka’at sunnah prayers. In another narration, he said to Bilal: How did you go before me to heaven? He replied: I have never heard a summon to prayer unless I pray two raka’at sunnah prayer afterwards. And I have never had a hadats, unless I make ablution afterwards and I must continue with the two raka’at sunnah prayers because of Allah SWT”. The Prophet said: With these two goodness, you achieve that degree”. H.R. Bukhari and Muslim

According to al-Hafidz Ibn Hajar in Fath al-Barri (3:34), this Hadith provided the benefit of permitting ijtihad in determining the time of worship, because Bilal obtained the degree based on his ijtihad, then the Prophet saw also confirmed it. The Prophet saw had never ordered or prayed two raka’at sunnah prayer every time he finished ablution or every time the summon to prayer was finished, but Bilal did it for his own ijtihad, without being advised and without asking the Prophet saw. It turned out that the prayer of two raka’at after ablution was sunnah for all worshipers.

The Hadith of Sayyidina Umar about Do’a Iftitah

"From ‘Umar ra, that the Prophet saw, added during the congregational prayer was being done, after arrived in the shaf, he said: “Allahu Akbar kabira wal hamdulillaahi katsiiraa wa subhaanallaahi bukratan wa ashilaa”. After the Prophet saw finished praying, he asked: “Who said the sentence? A man answered, “Me, the Prophet, for the sake of Allah I only have good intention with the sentence”. He said: Indeed I have seen the doors of the heaven are open to welcome the sentence”. Ibn ‘Umar said: “Ever since I heard the Prophet saw saying that, I never left such sentence”. H.R. Muslim:1357

The above hadith shows that do’a iftitah made by a man had never been taught by the Prophet saw, but the Prophet saw did not blame him, he even gave good news about the reward they made, because their actions were in accordance with syara’, where the iftitah is a place of praise to Allah SWT. Therefore al-Imam al-Hafidz Ibn Hajar Al-Asqalani stated in Fath al-Barri (2: 267), that the hadith becomes an argument of allowing to make a new dhikr in prayer, as long as the dhikr does not violate the ma’tsur dhikr (coming from the Prophet saw).

Tarawih Prayer for One Full Month

"From Abu Hurairah ra, that the Prophet saw, added during the congregation prayer was being done, after arrived in the shaf, he said: “Allahu Akbar kabira wal hamdulillaahi katsiiraa wa subhaanallaahi bukratan wa ashilaa”. After the Prophet saw finished praying, he asked: “Who said the sentence? A man answered, “Me, the Prophet, for the sake of Allah I only have good intention with the sentence”. He said: Indeed I have seen the doors of the heaven are open to welcome the sentence”. Ibn ‘Umar said: “Ever since I heard the Prophet saw saying that, I never left such sentence”. H.R. Muslim:1357

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"From 'Abdurrahman bin 'Abdul Qari, he said: “I go with Sayyidina 'Umar bin Khathab ra, to the mosque during Ramadhan month. (Found in the mosque) people prayed tarawih differently. Some prayed individually and some prayed in congregation”. Then Sayyidina 'Umar said: “I have an opinion if I gathered them in worshippers with one priest, it would be better”. Then he gathered them with one priest the companion of Ubay bin Ka’ab. Then they do tarawih prayer in congregation behind one priest. ‘Umar said: The best bid’ah is this (Tarawih prayer in congregation). But doing prayer at the end of the night is better than at the beginning of the night. At such time, people did tarawih prayer at the beginning of the night”. H.R. Bukhari and Malik

The Prophet saw never recommended tarwih prayer in congregation. He only did a few nights, then left. He never did it regularly every night, nor did he gather them to do it. Similarly, during the time of the Caliph Abu Bakar ra, Umar ra then gather them to perform tarwih prayers in congregation.

What he did is classified as bid’ah, but bid’ah hasanah, as he said: “The best bid’ah is this”. In essence, what he did is sunnah, because the Prophet saw, once said:

قال رسول الله ص م: علیكم بسنین و سنة الخلافة الرشیدین.

“The Prophet saw, said: Hold on to my sunnah and the sunnah of Khulafaur Rasyidin that received guidance”

Jum’at Call/Summon

عن السبیل بن یزيد رضی الله علیه قال: “کان الیوم الجمعة أوله إذا جلس الإمام على المنبر، عهد النبي ص م و أبی بكر و عمر رضی الله علیهما فیا و کثر الناس بعد الیوم الثالث على الزواری و هی دار فی سوق المدينة. رواه البخاری:912

“al-Sa’ib bin Yazid said: At the time of the Prophet saw, Abu Bakar and Umar, the first Friday prayer call was done after the priest sat on the pulpit. Then during the period of Utsman, and more people were coming, then he added the third prayer call at Zaura’, that is the name of a place in Madinah Market”. H.R. Bukhari:912

The information from al-Saib bin Yazid above clearly shows that Uthman bin Affan ra, during his caliphate, may have carried out a new case that had never existed before, both at the time of the Prophet saw, Abu Bakar and Umar ra. The new case that he did was to add a call to prayer on Friday, other than what was called when the preacher was sitting on the pulpit.

This is the ijtihad of Utsman bin Affan ra, even though the Prophet saw never advised Utsman to do such a thing when the population grew, but what he did did not violate the sunnah. When Utsman ra said that, all the companions who lived at that time agreed, even the tradition of adding a call to prayer on Friday was preserved by Ali bin Abi Thalib ra and the scholars who lived from the next generation. If this is said to be a bid'ah, then it is bid’ah hasanah. Although in essence, it is the sunnah of the caliph al-Rasyidin.

CONCLUSION

Based on the implementation of the activities and discussion of this Community Service which the author carried out on August 9, 2018 at Al-Hikmah Mosque, Ministry of Social Affairs, Jl. Salemba Raya No. 28 Central Jakarta, it can conclude that the participants get clearer understanding about the notion of bid'ah and types of bid’ah and anti’bid’ah hasanah group and the participants also got clearer understanding about the basis or arguments to carry out bid'ah hasanah like people who do Tarawaih prayer for 20 Raka'at, twice Friday call and so on.
REFERENCES


