

Ijtihad 'Izzuddin Bin Abdussalam about Bid'ah and Its Relevance to Local Wisdom in Indonesia

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Abstract

This paper aims to analyze the ijtihad of 'Izzuddin Bin Abdussalam regarding *Bid'ah* and its relevance to the practice of religious life of the Islamic community in Indonesia associated with local wisdom. This research is a qualitative descriptive study, the primary source is the book *Qawa'idul Ahkam Fi Mashalihil-Anam*, with a local wisdom concept approach. Secondary sources are other books related to the discussion of local wisdom. The religious practices of the Muslim community in Indonesia, such as the tradition of reading *the surah Yasin*, *Tahlilan*, the commemoration of the Prophet's Birthday, *dzikir* collectively, were analyzed with the classification of *bid'ah* according to 'Izzuddin bin Abdissalam. The findings of this study are that the religious practices of Indonesian Muslims such as *yasinan*, *tahlilan* and *dzikir* collectively can be included in the category of permissible *bid'ah* (*mubahah*). This means that it is a good tradition, which is allowed because it is a good culture of the Indonesian people or can be referred to as *al-Urf al-Sahih*. This opinion is in accordance with the local wisdom of the Indonesian people who generally follow the Shafi'iyah school, relevant to the notion of religious moderation which prioritizes religious moderation, tolerance, and moderate attitude (*washat*).

Keywords: *Bid'ah*, *Sunnah*, *Local Wisdom*.

A. INTRODUCTION

The issue of *bid'ah* has become a controversial issue among the Muslim community in Indonesia, has the potential to cause differences of opinion, disputes, divisions and even hostility, even though Muslims are all brothers and sisters as described in the Qur'an Surah al-Hujurat (Sulikhodin, 2021; Fatmawati, 2021).

Moreover, in Indonesia there are many groups of Muslims who are members of various Islamic community organizations such as Muhammadiyah, Nahdhatul Ulama (NU), Persis, Tarbiyah, Perti, al-Wasliyah, Salafi. The issue of *bid'ah* is one of the main problems raised by one group of Muslims against another group of Muslims. Among the conflicts that arose because of a group of Muslims who accused *bid'ah* of the religious practices of other Muslims, was the case of the revocation of the Building Permit (hereinafter IMB) of the Imam Ahmad bin Hanbal Mosque (MIAH) in Bogor by the Bogor city government on 29 August 2017. The revocation of the MIAH mosque's IMB by the mayor of Bogor was due to a group of

demonstrans consisting of thousands of Muslim communities calling themselves the Association of Peoples Uniting Community (GMPU). They demanded that the Mayor of Bogor revoke the IMB for the construction of the Imam Ahmad bin Hanbal mosque because studies at this mosque often condemned bid'ah against the religious practices of the people that had been established and had long developed in the city of Bogor.

The study at the mosque was about purifying Islamic teachings, opposing various worship practices that violated the Shari'a because they were never carried out by the prophet Muhammad PBUH or modifying worship with various additions called bid'ah (Harahap, 2014). The group that often makes accusations of bid'ah is called the Wahhabi Salafi group. This incident is an example of a conflict between Muslims over the issue of bid'ah. This case should not have happened if each party wanted to sit down together to discuss, explain each other's reasons, be generous, tolerant, and not self-righteous (Kasdi et al., 2020; Fatoni, 2019).

Al-Qur'an and Sunnah as sources of Islamic Law only mention the word *Bid'ah* in general without explaining its definition and distribution. Then the scholars of *ijtihad* tried to define bid'ah and classify them according to their level of knowledge, understanding and social environment (Darmalaksana et al., 2022; Dini, 2021). There are scholars who make a strict and narrow definition of *Bid'ah*, so that it has implications for the emergence of an assessment of several religious practices of the Muslim community in Indonesia which are considered as acts of bid'ah that are forbidden (*Haram*), because the act was made up, there are no examples in this area, the time of the Prophet Muhammad PBUH and in the days of his Companions (Azwar, 2018). Those who adhere to this rigid and narrow understanding of Bid'ah tend to feel self-righteous, intolerant, judge religious practices that are not in accordance with their opinion as forbidden bid'ah, so that it seems as if the world is full of heretical practices, only they most follow the Sunnah of the prophet (Meirison, 2019; Nasrudin et al., 2018).

On the other hand, there are Ulama who practice *ijtihad* to make a broad and flexible definition of Bid'ah so that those who adhere to this understanding can be tolerant, moderate, and accept differences of opinion in religious practice (Saddhono & Pramestuti, 2018). This kind of understanding can maintain the unity and brotherhood of Muslims and can even maintain the integrity of the Unitary State of the Republic of Indonesia. Among the scholars who have an understanding like this is 'Izzuddin bin Abdus Salam in his monumental book entitled *Qawa'idul Ahkam Fi Mahsalihil Anam*. Izzuddin explained the meaning of bid'ah and its distribution (Fauziyati & Pribadi et al., 2019). This paper will analyze Izzuddin bin Abdus Salam's *ijtihad*, the social environment that surrounds it, associated with local wisdom in Indonesia.

B. METHOD

This research uses qualitative research with descriptive analysis approach. The type of data in this study is secondary data collected through the literature

study method. The analysis begins by first explaining the sociocultural and political conditions in the life of 'Izzuddin bin Abdusallam, Ijtihad Izzuddin bin Abdus Salam about *Bid'ah*, next is to describe *Bid'ah* and its Relevance to Local Wisdom Indonesian religious traditions.

C. RESULT AND DISCUSSION

1. Socio-Cultural Conditions in the Life of 'Izzuddin bin Abdussalam'

Before discussing Izzuddin bin Abdissalam's ijtihad, it is necessary to first explain the socio-cultural background that covers his life. His full name is Abu Muhammad Izzuddin Abdul Aziz bin Abdus Salam bin Abil Qasim bin al-Hasan bin Muhammad bin al-Muhadzdzab As-Sulmi Al-Magribi Ad-Dimasyqi al-Mishri Ash-Shafi'I, who is more popularly known as Ibn Abdus Salam, one of the experts in fiqh (Islamic law), who mastered the science of ushul fiqh, Arabic and the science of interpretation. 'Izzuddin bin Abdus salam was born in Damascus, Syria in the year 577 H (1181 AD), and died in Cairo, Egypt in 660 H (1262 AD).

Izzuddin bin Abdus Salam is not a descendant of a famous Ulama or the son of a government official, he was raised from a poor family and descended from ordinary people so that no detailed information about his childhood life and the history of his ancestors was found. Al-Subkidi in the book *al-Thabaqat al-Kubra* explained that the family of Izzuddin bin Abdus Salam was very poor, he just studied at a relatively old age. He lives in a special shelter for the poor near the Damascus Mosque. Imam 'Izzuddin's real name was Abdul Aziz, while *Kunyah* (his title) was Abu Muhammad. 'Izzuddin means religious pride. Many religious figures received titles with the addition of the word "Ad-Din" meaning religion, for example the titles of Sholahuddin Yusuf, Ruknuddin Adz-Dzohir Beibers.

Among the teachers of Izzuddin bin Abdus Salam were Al-Qadhi abdu Shomad al-Harostani, Shaykh Saifuddin al-Amidi, Imam Fakhruddin bin 'Asakir, Sheikh Al-Qosim bin 'Asakir, Sheikh Umar bin Thobarzad.

Among the famous students of Izzuddin bin Abdussalam was Imam Ibn Daqiq al-'id who helped popularize the title "*Sulthonul Ulama*" for Imam "Izzuddin bin Abdissalam. It is possible that the title of *Sulthonul Ulama* (King of the Ulama) was attached to Imam 'Izzuddin because he was a scholar who dared to give advice or oppose the policies of the rulers who were judged not to be in accordance with Islamic teachings.

The word "*As-Sulmi*" which was added to the name of Izzuddin bin Abdussalam was the name of the tribe where he came from, namely Bani Sulaim. The word "*al-Magribi*" is the area of origin of al-Magribi's ancestors, namely Morocco. Then his ancestors moved to Damascus, Syria where 'Izzuddin was born, because of that the word "*Ad-Dimasqy*" or Damascus was added to his name. The word "*al-Mishri*" is included in his name, because Izzuddin migrated to Egypt until he died there. The word "*Asy-Shafi'iy*" in his name is because he is a scholar following the Shafi'i school, grew up in a society with the Shafi'i school of thought, although in some respects he has different opinions from the Shafi'i school.

Izzuddin bin Abdussalam received his education in Damascus, Syria in the science of fiqh, he studied with the scholar Saifuddin al-Amidi, studied jurisprudence with Fakhruddin bin Asakir, in the field of hadith, he studied with Abu al-Qasim bin Asakir, Abdul Lathif bin Ismail bin As'ad al-Baghdadi and others. In the field of *kalam* (theology) and Sufism he studied with the scholars Suhrawardi and Abul Hasan al-Shazali. His expertise in the science of ushul fiqh, fiqh, interpretation and hadith are recognized by Ibn al-'imad in the book Syadzarat al-Dzahab.

Izzuddin bin Abdus salam teaches at Zawiyah al-Ghazaliyah (Ghazali corner) which is in the al-Umawi mosque, which is where Imam al-Ghazali performed 'tikaf when he lived in Damascus, Syria. Then Izzuddin bin Abdus salam was appointed imam and preacher at the al-Umawi mosque by the authorities. After being sworn in, Izzuddin bin Abdus Salam eliminated several heretical practices, among them he eliminated the pounding of the sword on the pulpit when the Khatib gave the sermon. Izzuddin bin Abdus Salam strongly opposed the policy of the ruler of Damascus, al-Shaleh bin Ismail who cooperated with the Crusaders to fight Najmuddin Ayyub, the ruler of Egypt at the time of the Crusades.

Al-Shaleh bin Ismail, the ruler of Damascus made the city of Saida and the fort of Tsaqif as a training center for the Crusaders and required the people of Damascus to sell their weapons to enemy forces. Izzuddin bin Abdus Salam protested loudly against Al-Shaleh Ismail, the ruler of Damascus from the pulpit of the al-Umawi mosque through his sermon. He opposed a treacherous leader who cooperated with the enemies of Islam. According to him, it is forbidden to pray for goodness for leaders who betray Allah, His Messenger, and all Muslims.

According to Izzuddin, a leader who betrays Allah, His Messenger and his people should be removed from office. The sharp criticism from the pulpit of the al-Umawi mosque in Damascus resulted in the dismissal of Izzuddin from the posts of imam and preacher of the al-Umawi mosque. He was thrown into prison. But after that he was released from prison and placed under house arrest, he was not allowed to meet with anyone, this situation led to the emergence of popular anger against the ruler of al-Shaleh bin Ismail.

This uncomfortable situation caused Izzuddin to ask the ruler of Damascus, al-Shaleh bin Ismail to move to Egypt. With reasons to maintain political stability and security, the ruler of Damascus finally gave permission to Izzuddin to move to Egypt. Izzuddin did not go directly to Egypt, but he was forced to go to Baitul Maqdis in Palestine. Not long in Baitulmadis, finally Izzuddin continued his journey to Cairo, Egypt. He arrived in Cairo, Egypt in 639 H. The ruler of Egypt at that time, Najmuddin Ayyub, welcomed Izzuddin's arrival. Shortly after that, Najmuddin Ayyub, the ruler of Egypt appointed Izzuddin as Supreme Judge and Imam/Khatib of the 'Amr bin al-'Ash Mosque in the city of Cairo. Izzuddin died in Cairo, Egypt on the 10th of Jumadil Awal 660 H. (Fuad Abdul Mun'im, Min Qudat al-Islam, 'Izzuddin bin Abdus Salam, in Majallah al-Wa'yu al-Islamiy, Jumadil late edition

1396 H). Izzuddin bin Abdissalam is one of the scholars who has an important role in the al-Shafi'iyah school.

2. Ijtihad Izzuddin bin Abdissalam on Bid'ah

Izzuddin bin Abdissalam explains about bid'ah in his monumental book *Qawa'id al-Ahkam fi mashalih al-Anam*: Bid'ah is any act that was unknown at the time of the Prophet Muhammad PBUH. The bid'ah is divided into five; obligatory *bid'ah*, *haram bid'ah*, *mandub bid'ah*, *makruh bid'ah* and *mubah bid'ah*. The way to find out the classification of bid'ah is to test the act with the rules of sharia. If the act is included in the obligatory method, then it is an obligatory bid'ah, if it is included in the haram method, then that is the forbidden bid'ah, if it is included in the mandub, then it is a circumcision (*mandub*) bid'ah; is a makruh act, then it is a makruh bid'ah, if the act is a permissible act, then it is a *mubah bid'ah*.

Izzuddin gave an example of bid'ah that is obligatory to compose and study Arabic grammar, such as the knowledge of *Nahwa sharaf*, *balaghah*, which must be mastered to be able to understand the book of the Qur'an and the hadith of the Prophet well. It is impossible to understand the Qur'an and the Sunnah of the Prophet properly without mastering the Arabic language. The method used is everything that completes what is obligatory, then it is also obligatory on the law. Understanding the Quran and Sunnah is obligatory, so writing a book about Arabic grammar and understanding is obligatory as well (Tobroni, 2020; Fitanti, 2019). Another example of obligatory bid'ah is compiling the science of *ushul fiqh*, the science of hadith (the science of *jarah wa ta'dil*) to distinguish which hadith are authentic and which are not.

Examples of bid'ah that are forbidden are the *Jabariyah*, *Qadariyah*, *Mujassimah* and other heretical sects, so denying such an understanding is an obligatory bid'ah. Examples of bid'ah that are *mandubah* (circumcised) are forming organizations, associations, ties, building schools, building hospitals, building bridges and all other good deeds that were not known at the time of the prophet Muhammad PBUH. Other examples of circumcision bid'ah are performing taraweh prayers in the month of Ramadan 23 rakaat, discussing in depth about the science of Sufism, holding seminars, *mudzakarah*/workshops, and similar activities to discuss finding the right argument for several problems, if all these activities intended to seek the pleasure of Allah, then all of that is a recommended bid'ah (*mandubah*).

Examples of bid'ah that are makruh are decorating mosques with calligraphy decorations, reading the Qur'an in rhythm, and still paying attention to the science of recitation. As for reading the Qur'an with a rhythm that violates the sound of the original letters in Arabic so that it changes its meaning to another meaning, then this is a Haram bid'ah. The innovations that are permissible are shaking hands after the congregational prayer, having fun enjoying a luxurious residence such as a five-star hotel, enjoying a variety of delicious foods, wearing various attractive clothing models, wearing turbans, robes and so on (Qorib, 2015; Warisno & Tabrani, 2018).

Based on the quote above, it can be said that *ijtihad* *izzuddin bin Abdis salam* regarding the meaning of *bid'ah* is very broad, because *bid'ah* is classified according to five laws known in Islamic law as *taklifi law*, *wajib*, *sunnah*, *haram*, *makruh* and *mubah* (permissible). The results of this *ijtihad* are very flexible and dynamic and can be applied to various social environments, such as for the seasonal community in Indonesia, which the majority follow the *Syafi'iyah* school of thought. It seems that *'izzuddin* does not accept the opinion that every *bid'ah* is a *bid'ah* and everyone who goes astray, the culprit will go to hell (*kullu bid'ah dholalah, wa kullu dholalah fin nar*). *Izzuddin* has the same opinion as other *Shafi'iyah* scholars, such as *Imam Al-Nawawi*. *Imam Al-Nawawi* in his book *Sahih Muslim* explains that the expression "all innovations are heretical" is a general statement, but what is meant is specific (*al-Lafzhu al-'Amm urida bihi al-khash*), which means generally that *bid'ah*, misguided, but not all *bid'ah* is misguided.

Bid'ah actions that are not in accordance with the *Qur'an* and *Sunnah* are misguided, while those that are still in accordance with or in line with the *Qur'an* and *Sunnah* are good *bid'ah* (*hasanah*). Indeed, the word *bid'ah* itself is mentioned in the *Qur'an* and the *Sunnah* of the prophet *Muhammad PBUH* globally (*Arifi, 2008*). However, what is the definition of *bid'ah* and how it is classified, and examples are the results of the *ijtihad* of scholars, not mentioned in the *Qur'an* and *Sunnah*.

3. *Bid'ah* and its Relevance to Local Wisdom Indonesian Religious Traditions

The term local wisdom comes from two words, *Arif* and *local*. In the *Big Indonesian Dictionary*, the term "*Arif*" means knowing, knowing, clever, clever, wise. The word "*wise*" if added with the prefix "*ke*" and the suffix "*an*" becomes "*wisdom*", means ingenuity, wisdom as something that is indispensable in social interaction in social life. The word "*local*" comes from the English "*Local*" which means in certain places, especially the place one lives in. means a certain place, especially the residence of a person or a community. Local wisdom is a view of life and knowledge as well as various life strategies in the form of community activities carried out in a certain area to answer various problems faced to meet their life needs. Local wisdom can be said as community policy in a place, in English it is called *Local wisdom*, or *local knowledge* "*Local knowledge*", or *local community intelligence* "*Local Genius*". According to *Edi Sedyawati*, local wisdom is various patterns of behavior, actions and cultural outcomes in a broad sense seen in all cultural heritage, both tangible cultural assets (tangible) such as the shape of a house, clothing models, or intangible such as ethical norms, customs, beliefs.

This form of local wisdom is like inter-religious harmony which is manifested in social practices based on the wisdom of the local culture. The noble values contained in this local wisdom include respect, courtesy, compassion, caring for others, creative, humble, tolerance, cooperation, love of peace and unity, respect for belief in God, respect for the culture of a local community, respect for the universe and all its contents, there is a sense of responsibility, discipline, honesty, independence. If it is associated with the conditions of the Indonesian nation which

consists of various ethnic groups, culture, language, and religion, but they are bound by a mutual agreement called Pancasila and Bhineka Tunggal Ika.

The Indonesian people, who are predominantly Muslim and have religious traditions such as reading Surah Yasin's on Friday nights or Fridays, or reading the sentence "*La ilaha illallah*" (there is no God but Allah), which is called the *Tahlilan* tradition after completing congregational prayers at a certain time, the tradition of commemorating the birthday (*Mawlid*) of the prophet Muhammad PBUH shook hands between the congregation after finishing praying together while reading the prayer of the prophet Muhammad PBUH. These traditions are considered by a group of Muslims as an act of *bid'ah* which is prohibited on the grounds that such things were never done by the prophet Muhammad PBUH. These accusations have an impact on the occurrence of intolerance, causing differences of opinion, division, expulsion and even conflict between one group of Muslims and another, such as the case that occurred in the city of Bogor which was described at the beginning of this paper.

If the phenomenon is associated with local wisdom, then such religious traditions should include traditions that are allowed as an attitude of mutual respect and tolerance in religion. Because the religious tradition has been going on for a long time, passed down from one generation to the next. Traditions like this can be said to be a good habit or called '*al-'Urf al-Shalih*'. The tradition is a belief and belief of the local community that does not interfere with the rights of others and does not force others to act like the tradition. Moreover, when examined in depth, it turns out that there are many hadiths of the prophet Muhammad PBUH which encourage every Muslim to read Yasin's letter, read *tahlil* and read more prayers to the prophet Muhammad PBUH. All such religious traditions reflect that the Indonesian nation is a religious nation (*Tadayyun Sya'biy*). So, the religious tradition of the Indonesian people like this is not without arguments at all to support it. so that it cannot be said to be a heretical and despicable act. Below are excerpted several hadiths of the prophet related to the recommendation to read the Surah Yasin, *talilan* and *shalawatan* as evidence that this tradition is supported by the arguments that strengthen it.

The Arguments for the Recommendation to Read Yasin's Letter

The heart of the Qur'an is the surah Yasin, if someone reads the letter Yasin for Allah and seeks recompense in the hereafter, then Allah will forgive his sins, read the letter Yasin to people who are about to die (Hadith narrated by Amad and an-Nasa-i).

Prophet Muhammad PBUH said: "Whoever reads Surah Yasin one night, all his sins are forgiven until dawn." The Prophet said: "Read Yasin's letter to people who are experiencing death/who will die" (Hadith narrated by Abu Dawud and Ibn Majah). Although this hadith is considered weak (*dha'if*) by some scholars, but in substance it is permissible for every Muslim to read Yasin's letter together as on a night or Friday, because there are still arguments, although some scholars consider it

weak, and in accordance with the traditions of the community. in Indonesia in general. Even though the suggestion of the prophet Muhammad that Friday night should be read Surah al-Kahf.

The Arguments for the Proposition about the Recommendation to Read La Ilaha Illallah

The evidence from the hadith of the prophet Muhammad PBUH from Abu Hurairah, RA, the prophet said: The happiest man in getting my intercession on the Day of Judgment is the one who says *La ilaha Illallah* sincerely from his heart (Hadith narrated by al-Bukhari) (*As'adun nas bisyafa' atiy yaaumul Qiyamah man Qala la ilaha illallah Kholishon min Qolbihi*).

There is a story of a polytheist who had read the phrase *La ilaha illallah* in the Battlefield, but that person was still killed by the Prophet's Companions named Usamah bin Zaid because he suspected that the polytheists were reading "*La ilaha illallah*" just out of fear, it turned out that the prophet Muhammad PBUH denounced Usama bin Zaid, the Prophet said: O Usama, why did you kill people who had read *La ilaha illallah*? (*Ya Usama! aqotaltahu ba'da ma Qola La ilaha illallah?*). It means that reading the sentence *La ilaha illallah* is a sign that someone has converted to Islam, someone is not said to be Muslim before he reads the sentence. If someone has read *La ila illallah*, then he should not be killed.

In addition, the sentence *La ilaha illallah* is a sentence of monotheism as an expression of the oneness of Allah and is the key to Heaven. In a hadith narrated by Imam al-Bukhari, it is explained that Wahab bin Munabbih was asked: Isn't the sentence *La ilaha illallah* the key to heaven? He replied: Yes, but I am afraid that people will only say it without practicing it, then he said: The key to enter Heaven has teeth, if you come with the Key to Heaven with teeth, then you can enter Heaven, but if the key is not their teeth, then the gates of heaven cannot be opened for you. What is meant by the teeth of the key to heaven is to practice the teachings of Allah by obeying all His commands and staying away from all the prohibitions, not just reading them.

From Abu Hurairah R.A., he said, the prophet Muhammad PBUH said: "Teach the words *La ilaha illallah* to those who are about to die, verily whoever ends his words *La ilaha illallah*, he will enter heaven. From Jabir bin Abdullah R.A., Prophet Muhammad PBUH said: "The most effective remembrance is *La ilaha illallah*, and the most effective prayer is *Alhamdulillah*" (Hadith narrated by Ibn Majah and authenticated by Nasiruddin al-Albani).

4. The Proof about Reading Shalawat to the Prophet Muhammad PBUH

Prophet Muhammad PBUH said: Whoever reads blessings on me, Allah will record for him ten good deeds (rewards) and erase ten sins and will raise him ten degrees. Verily, Allah and His angels pray for the Prophet, O you who believe, pray for the Prophet, and greet him with full respect (Sura al-Ahazb verse 56).

Prophet Muhammad PBUH said: Among you who are closest to me who read the most blessings (*Aqrobukum Minni Majlisan Aktsaruka 'alayya Prayer*). Prayer readings followed by prayer readings will not be rejected (*Ad-Du'a ba'da al-salat la Turoddu*).

Based on several hadiths of the Prophet Muhammad PBUH quoted above, it can be said that local traditions are not without evidence at all, but all actions have evidence from the Koran or from the Sunnah of the Prophet Muhammad PBUH even though the method of reading Yasin's letter, tahlilan and reading shalawatan are not explained in these hadiths. So, the tradition cannot be said to be a forbidden bid'ah. It is different from the tradition of the Indonesian Muslim community to offer offerings to the graves of clerics or religious figures, or to offer offerings to the sea with the belief that the sea god will not be angry so that sea water overflows onto the land. Even including actions that are strictly prohibited, because it includes the act of associating Allah with others, is shirk and a major sin. Thus, traditions that are still in line with Islamic teachings can be continued, while traditions that are contrary to Islamic teachings must be gradually eliminated.

When the prophet Muhammad PBUH was sent by Allah to the Arab country, Arab society has had various traditions for a long time. Traditions that are considered good, do not conflict with Islamic teachings, then the tradition is approved, legitimized into Islamic teachings that are universal, applicable to all Muslims around the world, for example the tradition of respecting guests. This tradition of honoring guests originally came from the traditions of Arab society, then was legitimized by the prophet, so the prophet said: "Whoever believes in Allah and the Last Day, let him respect his guest" (*Man Kana Yu'minu Billah wal yaumil Akhir, Falyukrim Dhoafahu*).

On the other hand, the bad traditions of Arab society, such as burying a baby girl who are still alive (*wa'dul banat*), are prohibited because they are contrary to Islamic teachings which respect every baby born without distinguishing whether the baby is a boy or a girl, even the resultant baby.

5. Not Everything that the Prophet Muhammad did not do is Bid'ah

Those who expand the area of bid'ah are of the opinion that all behavior, customs, and habits of the Muslims that the prophet Muhammad never did are Bid'ah and misguidance that should not be done. legal basis in religion, does not cause prohibitions or orders. For example, Bilal, a friend of the Prophet who used to be a muezzin, did not understand that anything that the prophet did not do was forbidden. Prophet Muhammad never performed the two raka'at circumcision prayers after completing his ablution, but Bilal did so without informing the Prophet. After he was asked by the Prophet, then Bilal explained as described in this hadith: The Prophet said: "O Bilal, tell me about the practice that you hope for the most reward in Islam, I have heard the movement of your sandals in front of me in Heaven. Bilal replied: "I have never done a job that I hope for more reward than if I purify (ablution') at night or during the day I always perform the circumcision

prayer with purification "(Hadith narrated by al-Bukhari) Based on the hadith it can be understood that Bilal got into the habit of praying two cycles of circumcission after performing ablution without informing the Prophet, after he was asked by the Prophet and received approval from the Prophet, then praying two cycles of circumcission after performing ablution became Sunnah. Bilal's actions were not called Bid'ah by the Prophet Muhammad because the Prophet did not do it at first.

Anas bin Malik narrated a Hadith; it is narrated in that hadith that an Ansar named Kaltsum bin Hadmin used to be the imam of congregational prayers at the Quba mosque in the city of Medina. His habit was when he became a priest, after he finished reading the letter al-Fatihah, he read surah al-Ikhlās, after that he read another letter. The tradition of Kaltsum which always reads Surah al-Ikhlās before reading the other surahs was protested by the friends who became Makmum. Why do you always get used to reading the letter al-Ikhlās after reading the letter al-Fatihah, then read another letter? if you want to just read al-Ikhlās, yes please, or leave al-Ikhlās, you just read another letter, you can't get used to reading al-Ikhlās continuously, because the prophet Muhammad, s, a, w never did anything like that. that. Thus protested the companions of the prophet who became makmum. Kaltsum replied, if I become a priest, that's my tradition, if you don't like my custom, you can become a priest. When the prophet Muhammad PBUH came to the Quba Mosque, the companions who became the congregation at the mosque reported to the prophet about the habit of the Kaltsum priest who always recited the letter al-Ikhlās before reading the other letters. Then the prophet asked: O kaltsum, why do you always get used to reading the letter al-Ikhlās before reading another letter? why don't you pay attention to the protests of your friends who become makmum?. Imam Kaltsum replied: "O Messenger of Allah, I really like and love this letter al-Ikhlās, so I always read it in prayer. Then the prophet Muhammad PBUH said: "Your love for the letter al-Ikhlās made you enter heaven (*Hubbuka Iyaaha Adkhalaka al-Jannah*).

Based on the hadith, it can be understood that the prophet Muhammad PBUH did not forbid the tradition of the imam of the Quba Mosque, Kaltsum, who always read Surah al-Ikhlās before reading the other letters, even though the Prophet had never practiced this tradition and was strongly protested by his companions who became Makmum. Thus, not everything that was not done by the prophet Muhammad PBUH is considered a bid'ah that is accepted and prohibited.

The commemoration of the birth of the prophet Muhammad PBUH (*Mawlid Nabi*) was never carried out by the prophet Muhammad PBUH, his companions and at the time of al-Khulafa' al-Rasyidin, this is the reason used by groups of Muslims who forbid the commemoration of the Prophet's Birthday, because it is an act of bid'ah, forbidden error. In a hadith from Umar bin al-Khatāb it is narrated that the prophet Muhammad PBUH was once asked about his habit of fasting on Mondays. The Prophet replied: Monday is the day I was born and the day I was appointed a Prophet (Hadith narrated by Muslim). In this hadith there is a sign that the prophet Muhammad PBUH was grateful for his birthday by fasting on Monday. Since the 4th century Hijri, scholars have been accustomed to commemorating the birthday of the

prophet Muhammad PBUH by reading praises to the Apostle, reading the history of the prophet's struggle, reading the Qur'an, dhikr and giving alms to the poor, and other good deeds. This is told by historians such as Ibn al-Jauzi, Ibn Kathir, al-Hafiz Ibn Hajar, and al-Hafiz Jalaluddin al-Suyuthi.

Al-hafiz Ibn Hajar al-Asqalani explained that the basis for commemorating the birthday/Mawlid of the Prophet Muhammad PBUH is the Sahih hadith narrated by Imam al-Bukhari and Muslim that when he arrived in Medina, the prophet Muhammad PBH found the Jews fasted on the Day of Ashura on 10 Muharram, and when they were asked why fasting on the Day of Ashura? They replied that today is the day Allah drowned Pharaoh and saved Prophet Musa A.S., so we fast on this Day of Ashura as an expression of gratitude to Allah (Ali Jum'ah, not bid'ah, pages 109-113, original title *Al-Mutasyaddidun, maanhajuhun, wa Munaqasyat Ahamm Qadhayahum*).

Thus, it can be said that commemorating the Prophet's Birthday is not a despicable bid'ah, moreover it has become a tradition passed down from generation to generation by Muslim communities in Indonesia, even in other Islamic worlds. This tradition is in accordance with Islamic teachings which instruct its people to respect, glorify, and follow the Sunnah of the Prophet Muhammad PBUH. The tradition of commemorating the birth of Prophet Muhammad PBUH is a tradition that is in accordance with local wisdom, including the *Sunnah hasanah*.

D. CONCLUSION

The results of Izzuddin bin Abdussalam's ijtihad on *Bid'ah* and its classification are very relevant to be applied and in accordance with local wisdom in Indonesia. Izzuddin is one of the main figures in the Shafi'iyah school, and the Muslim community in Indonesia generally follows the Shafi'iyah school. Local wisdom needs to be considered in assessing various religious traditions carried out by Muslims in Indonesia. Religious traditions that are still in accordance with or in line with Islamic teachings, there are still arguments, so the tradition may be continued by considering local wisdom. Religious traditions that conflict with Islamic teachings must be corrected, modified to suit Islamic teachings, or eliminated gradually.

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