

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 previous 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 periode 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 viaolate 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 belived 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, Tarwih 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 *الامر الذي يكون أولا* something which firstly exists. In Mukhtar Shihab Dictionary, p. 379, it is stated that *bid'ah* is *ما أحدث لا على مثل* or “doing something not according to the example”. In al-Munjid Dictionary p. 27, *bid'ah* is: *ما أحدث لا على مثال سابق* “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:

البدعة فعل ما لم يعهد في عصر رسول الله صلى الله عليه وسلم
“*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:

البدعة هي احداث ما لم يكن في عهد رسول الله صلى الله عليه وسلم
“*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:

البدعة لغة: ما عمل على غير مثال سابق. والمراد بها هنا: ما عمل من دون أن يسبق له شرعية من كتاب ولا سنة.
“*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 madzumah* (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:

المحدثات ضربان: ما أحدث يخالف كتابا أو سنة أو إجماعا فهو بدعة الضلالة و ما أحدث في الخير لا يخالف شيئا من ذلك فهو محدثة غير مذمومة

“*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:

هي أي البدعة منقسمة الى حسنة و قبيحة

"*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 Ibnu Hajar al-Asqalani, he sated in his book *Fath al-Barri*, *Syarah Shahih al-Bukhari* that *bid'ah* consists of five types:

و البدعة أصلها ما أحدث على غير مثال سابق و تطلق في الشرع في مقابل السنة فتكون مذمومة و التحقيق أنها ان كانت مما تدرج تحت مستحسن في الشرع فهي حسنة و ان كانت مما تدرج تحت مستقبح في الشرع فهي مستقبحة و الا فهي من قسم المباح و قد تنقسم الى الاحكام الخمسة.

"*Literally, 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*. If it 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:

البدعة لغة: ما عمل على غير مثال سابق, و المراد بها هنا: ما عمل من دون أن يسبق له شرعية من كتاب و لا سنة و قد قسم العلماء البدعة على خمسة أقسام: واجبة كحفظ العلوم بالتدوين و الرد على الملاحدة باقامة الا دلة, و مندوبة كبناء المدارس, و مباحة كالتوسعة في الوان الطعام و فاخر الثياب, و محرمة و مكروهة و هما ظاهران, فقلوه : "كل بدعة ضلالة" عام مخصوص

"*Bid'ah* literally means something done without following any previous examples. What is meant by *bid'ah* here is something done without being preceded by *syara'* recognition through *Qur'an* and *Sunnah*. The scholars divided *bid'ah* into five parts: 1). Mandatory *Bid'ah* such as maintaining religious knowledge by making the books and refusing heretical groups by upholding the arguments, 2). *Bid'ah mandub* such as bulding *madrrasah* (Islamic schools), 3). *Bid'ah mubahah* such as touching various food and beautiful clothes, 4), *bid'ah muharramah*, and 5). *Bid'ah makruhah*, and both examples are clear. So, the hadith "all *bid'ah* is heretic", is a general word that are limited in scope". (al-Imam al-Amir al-Shan'ani, *Subulu al-Salam*, 2:48).

Al-Imam Muhammad bin Ali al-Syaukani 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:

و من هنا يعرف ضلال من ابتدع طريقا أو اعتقادا زعم أن الايمان لا يتم الا به مع العلم بأن الرسول صلى الله عليه و سلم لم يذكره, و ما خالف النصوص فهو بدعة بالتفلق المسلمين, و ما لم يعلم أنه خالفها فقد لا يسمى بدعة, قال الشافعي رحمه الله : البدعة بدعتان بدعة خالفت كتابا و سنة و اجماعا و أثرا عن بعض أصحاب رسول الله ص م, فهذه بدعة ضلالة, و بدعة لم تخالف شيئا من ذلك فهذه قد تكون حسنة لقول عمر "نعمت البدعة هذه", هذا الكلام أو نحوه رواه البيهقي باسناده 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 عنه قال: قال رسول الله صلى الله عليه وسلم: ان خير الحديث كتاب الله وخير الهدي هدي محمد و شر الامور محدثتها و كل بدعة ضلالة.

"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 الامور فان شر الامور محدثاتها و كل بدعة ضلالة.

"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 exception, 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 مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ

"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:

وَخَلَقَ الْجَانَّ مِنْ مَّارِجٍ 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:

وَكَانَ وِرَاءَهُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا

“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 ijtihaad 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 وقد فاتته شئ من الصلاة أشار إليه الناس فصلى ما فاتاه ثم دخل في الصلاة ثم جاء يوما معاذ بن جبل فأشاروا إليه فدخل ولم ينتظر ما قالوا فلما صلى النبي صلى الله عليه وسلم ذكروا له ذلك فقال لهم النبي ص م : "سن لكم معاذ". وفي رواية سيدنا معاذ بن جبل: انه قد سن لكم معاذ فهكذا فاصنعوا. رواه أبو داود و أحمد و ابن 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 *makmum* must follow the priest.

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

عن أبي هريرة رضي الله عنه أن النبي صلى الله عليه وسلم قال لبلال عند صلاة الفجر: يا بلال حدثني بأرجي عمل عملته في الا سلام فاني سمعت دف نعليك في الجنة. قال: ما عملت عملا أرجى عندي من أني لم أتطهر طهورا في ساعة من ليل أو نهار الا صليت بذلك الطهور ما كتب لي . وفي رواية: قال لبلال: بم سبقتني الى الجنة ؟ قال: ما أدنت قط الا صليت ركعتين. و ما أصابني حدث قط الا توضأت و رأيت أن الله علي ركعتين فقال النبي ص م: بهما أي نلت تلك المنزلة. رواه البخاري و مسلم.

"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 ijtiḥad in determining the time of worship, because Bilal obtained the degree based on his ijtiḥad, 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 ijtiḥad, without being advised and without asking the Prophet saw. It turned out that the Prophet sawa justified him, even giving him good news about his degree in heaven, so that the prayer of two raka'at after ablution was sunnah for all worshipers.

The Hadith of Sayyidina Umar about Do'a Iftitah

عن عمر رضي الله عنه قال: جاء رجل و الناس في الصلاة فقال حين وصل الى الصف: الله اكبر كبيرا و الحمد لله كثيرا و سبحان الله بكرة و أصيلا, فلما قضى النبي صلى الله عليه وسلم صلاته قال: (من صاحب الكلمات ؟) قال الرجل: أنا يا رسول الله, و الله ما أردت بها الا الخير قال : (لقد رأيت أبواب السماء فتحت لهن). قال ابن عمر: فما تركتهن منذ سمعتهن. رواه مسلم

"From 'Umar ra, said: "A man arrived 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". Ibnu '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

عن عبد الرحمن بن عبد القارى قال: خرجت مع عمر ابن الخطاب رضي الله عنه ليلة في رمضان الى المسجد فاذا الناس أوزاع متفرقون يصلون الرجل لنفسه و يصلون الرجل فيصلون بصلاته الرهط فقال عمر: انى أرى لو جمعت هؤلاء على قارئ واحد لكان

أمثل ثم عزم فجمعهم على أبي بن كعب ثم خرجت معه ليلة أخرى و الناس يصلون بصلاة قارئهم . قال عمر نعمت البدعة هذه، و التي ناموا عنها أفضل من التي يقومون يريد آخر الليل و كان الناس يقومون أوله. رواه البخارى و مالك

“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 worshipers 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 tarawihprayer 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: عليكم بسنتى و سنة الخلفاء الرشدين.

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

Jum’at Call/Summon

عن السائب بن يزيد رض قال: كان النداء يوم الجمعة أوله إذا جلس الامام على المنبر على عهد النبي ص م و أبى بكر و عمر رضي الله عنهما فلما كان عثمان ر رض و كثر الناس زاد النداء الثالث على الزوراء و هي دار فى سوق المدينة. رواه البخارى: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 ijtihaad 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.

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