



Bid'ah and Its Implementaton on Wahhabi's Concept

Rudik Noor Rohmad^{1*}, A. Husein Ritonga², S. Sagap Al-Munawwar³

¹ Pascasarjana UIN Sulthan Thaha Saifuddin Jambi, rudik.noor20@gmail.com

² UIN Sulthan Thaha Saifuddin Jambi, ahmadhuseinritonga@gmail.com

³ UIN Sulthan Thaha Saifuddin Jambi, seggaf.almunawwar1@gmail.com

* Correspondence Author

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Abstract

This article discusses the concept of heresy from the Wahhabi perspective who live in Jambi. The main problem is how Wahhabis conceptualize and implement bid'ah in their worship practices. This article comes from qualitative research with a phenomenological approach. Data collection was carried out through observations made at several mosques used for activities. The data sources in this research are library data consisting of books, books, journals and field data obtained from observations. The results of the research show that for Wahhabis, bid'ah is making things up or creating new things in worship that have never been prescribed. For Wahhabis, what is called worship must have a determined type, number, procedure and time. However, not all worship that did not exist during the time of the Prophet or was never exemplified by the Prophet can be called heretical.

Abstrak

Artikel ini membahas tentang konsep bid'ah perspektif Wahhabi yang berdomisili di Jambi. Permasalahan utamanya adalah bagaimana Wahhabi mengkonsepsikan dan mengimplementasikan bid'ah dalam praktik ibadah mereka. Artikel ini berasal dari penelitian kualitatif dengan pendekatan fenomenologi. Pengumpulan data dilakukan dengan observasi yang dilakukan di beberapa masjid yang digunakan untuk kegiatan. Adapun sumber data dalam penelitian ini adalah data kepustakaan yang terdiri dari Kitab, buku, jurnal, dan data lapangan yang diperoleh dari observasi. Hasil penelitian menunjukkan bahwa bagi Wahhabi, bid'ah adalah mengada-ada atau membuat hal baru dalam ibadah yang tidak pernah disyariatkan. Bagi Wahhabi, yang disebut ibadah pastilah sudah ditentukan jenisnya, bilangannya, tata caranya, dan waktunya. Namun demikian, tidak semua ibadah yang tidak ada pada zaman Nabi ataupun tidak pernah dicontohkan oleh Nabi bisa disebut sebagai sesat.

A. Pendahuluan

The constellation of thoughts about heresy has been echoing since the 'tabiut,' 'tabiin' phase. This is marked by the emergence of Imam Syafi'i's opinion regarding heresy. The magnetic field of discourse became increasingly crowded when Syafi'i explored his opinion that *bid'ah* is divided into two ('*mahmudah bid'ah*' and '*madzmumah bid'ah*').¹ Imam Syafi'i's opinion has a broad impact on thoughts, beliefs and practices of worship which continue to develop and adapt to existing social

¹ Al-Baihaqi, *Manaqib Asy-Shafi'i*, 469

dynamics. This can be seen from the religious practices of Muslims in the modern era, including in Indonesia. Several scholars who agree with Imam Syafi'i's opinion include Jalaluddin Abdurrahman As-Suyuthi, Ibnu Hajar al-Asqalani and Ibnu Hajar al-Haitami. As the largest Muslim country, Indonesia is a country whose people carry out many deep-rooted traditions, such as salvation ceremonies, sending prayers for the dead, '*tahlilan*,' '*yasinan*,' grave pilgrimages, '*tawasul*' and commemoration of the Prophet's birthday.

The religious practice commonly practiced by Indonesian Muslims refers to the opinion of some Syafi'iyah scholars. Among them is Jalaluddin Abdurrahman As-Suyuthi in his book *al-Hawi lil Fatawi* who states that *tahlilan* is permissible by referring to the words of the Prophet "Prayer and charity directed at the corpse is a gift for him". In addition to being based on the words of the Prophet, Ash-Suyuthi based his opinion on the shahabi saying, namely from Umar Ibn Khattab who said "sadaqah after death will be rewarded for three days and sadaqah in three days will continue to be rewarded for up to seven days, and sadaqah for seven days will be eternal the reward is up to 25 days and from the reward of 25 to 40 days it will last up to 100 days and from 100 days it will reach one year and from one year until the reward will last up to 1000 days".²

In Indonesia itself, the practice of religious rituals (*tahlilan*, *yasinan*, grave pilgrimage, commemoration of the Prophet's birthday, *tawasul*, praying in congregation, etc.) is not only based on the follow of the Ulama of the school of thought they adhere to. However, this practice is also based on culture and customs that have been inherited from generation to generation. Apart from that, this practice is considered a social ethic, local wisdom and a measure of a person's piety. Likewise, in Jambi City, where the majority of Muslims are of the Sunni school of thought and practice practices that have been passed down from their predecessors, such as *tahlilan*, salvation, grave pilgrimage, commemoration of the Prophet's birthday, *tawasul*, praying in congregation and so on. The city, which has a population of 611,353³ people and 581,219 Muslims, has received a past civilization that continues to progress and develop, especially in the religious field. So religious rites such as *tahlilan*, saving the dead, and commemorating major Islamic holidays that are practiced by the people of Jambi City are actually inherited from generation to generation as part of a civilization that has taken root in society.

However, according to the Wahhabi group, what Muslims have been practicing so far is heresy because there has never been an example from the Prophet nor was it ordered by the Prophet. Therefore, Wahhabis criticize and reject religious rites practiced by the majority of Muslims which have no normative basis. This group considers the practices carried out by generally followers of the Shafi'i madzhab to be heretical and heretical because they have no legal basis either from the Qur'an or hadith. This means that any practice that has never been exemplified and has no evidence from either the Qur'an or the Prophet's Sunnah will be rejected and misguided. This thinking is based on the hadith of the Prophet:

كل محدثة بدعة وكل بدعة ضلالة, وكل ضلالة في النار.⁴

According to Muhammad bin Salih al-Utsaimin, this hadith states that '*all bid'ah is heresy*' is general, general, comprehensive, there should be no exceptions, reinforced by words that show the meaning of all and general, namely the word '*kullun*' which contains meaning whole or all.⁵ Therefore, the division of heresy into two forms is heresy and heresy because there is no indication

²Jalaluddin Abdurrahman as-Suyuthi, *al-Hawi lil fatawi*, juz 2, 198

³Jambi City BPS, 2020 Population Census Results.

⁴Imam Nasa'i, *Sunan an-Nasa'i*, Juz 3, No. 188

⁵Muhammad bin Salih al-Utsaimin, *Al-Ibda' fi Kamal al-Syar'i wal Khatar al-Ibtida'*, 13

(*qarīnah*) that the prophet divided heresy into two or more forms as is done by most Muslims. The question is whether Wahhabis are really against these practices and abandon them. From the author's observations in one of the mosques in Jambi City, Wahhabis sometimes carry out what they consider to be acts of heresy, such as praying in congregation led by the imam.⁶ Therefore, the author wants to reveal the concept of *bid'ah* in the Wahhabi view and how it is implemented in the practice of worship in Jambi City.

B. Theoretical Framework

1. Definition of heresy

Etymologically, the word '*bid'ah*' has two original words, namely *al-bad'u* masdar which is taken from fi'il madhi *bada'a*, and *al-ibda'* masdar which is taken from fi'il madhi *abda'a*. These two words have the same meaning, namely the growth of something without a previous example, something made up, the result of a creation that did not previously exist.⁷ Ibn Manzur in *Lisan Al-Arab* explains that *bid'ah* comes from the word '*bada'a*' which has deviations (various forms), including '*bid'un*' with the verb '*ibtada'a*' which means to make and start something. Meanwhile, '*al-bid'atu*' means something new (*al-muḥdats*).⁸

According to Mahmud bin Abdullah al-Mathar, *bid'ah* comes from the word *al-bid'u* (البدع) which means making something new without any previous example.⁹ Al-Farahidi interpreted the word '*al-bad'u*' as creating something that had never before been created, mentioned or known.¹⁰ According to al-Raghib al-Isfahani, '*al-ibda'*' means creating a charity without anyone following it or without any previous example.¹¹ In the Al-Munawwir dictionary, it is explained that *bid'ah* comes from the word *bad'an* (بدعاً) masdar from fi'il madhi *bada'a* (بدع) which means to create (something that has never existed). So, *al-bid'atu* (البدعة) means new things in religion, plural *bida'un* (بدع).¹² Meanwhile, in terms of terminology, the ulama have different views but contain the same substance, including:

First' Izzuddin bin Abdussalam (577-660 H), a mujtahid and hadith expert following the Shafi'i school of thought, said:

"*Bid'ah* is doing something that was never known (happened) at the time of the Prophet Muhammad."¹³ *Third*, Ibn Taymiyyah (661-728 H), better known by the title Shaykhul Islam, defines heresy as:

"I'tiqad (belief) and worship that differ from the Bible and the Sunnah or ijma' Salaf".¹⁴

Fourth, Asy-Syathibi said:

"A term for a path in religion that is made up (without any evidence) which resembles the Shari'a, what is meant is that when you follow it you are going to excess in worshipping Allah subhanahu wa ta'ala."¹⁵

Fifth, al-Fauruz Abadiy. According to him, heresy is something new in religious matters

⁶Field observations, January 18 2020 and February 1 2020

⁷Abdul ilah bin Husain al-'Arfaj, *Konsep Bid'ah and Toleransi Fiqih* (Jakarta: Al-I'tishom, 2018), 35

⁸Ibnu Manzur, *Lisan al-Arab* (Lebanon: Dar al-Kitab al-Ilmiyah, 2009), 6

⁹Hammud bin Abdullah al-Mathar, *Ensiklopedia Bid'ah* (Jakarta: Darul Haq, 2012), 74

¹⁰Abu Abdurrahman al-Khalil bin Ahmad al-Farahidi, *Al-'Ain*, juz 2 (Iran: Muassasah Dar al-Hijrah, 1409 H), 54

¹¹Al-Raghib al-Isfahani, *Mu'jam Mufradat Al-Fadz al-Qur'an al-Karim* (Muassasah Islamiyya, 1392 AH), 36

¹²Ahmad Warson Munawwir, *Kamus Al-Munawwir* (Surabaya: Pustaka Progressif, 2020), 65

¹³Izzuddin bin Abdussalam, *Qawa'id al-Ahkam fi Mashalih al-Anam*, juz 2, 172

¹⁴Ibnu Taimiyah, *Majmu' al-Fatawa*, July 18, 346

¹⁵Asy-Syathibi, *Al-I'tisham*, juz 1, 26

after the religion is perfect.¹⁶

Sixth, Ibnu Hazm az-Zahiri (d. 456), who said:

"Heresy is every word or action that has no origin attributed to the Prophet SAW in religion".¹⁷

2. Heresy in the view of Wahhabi scholars

According to Bin Bazz, *bid'ah* is a new act in religion that is done by humans and was not prescribed by the Prophet and it is called *bid'ah*. Muhammad Shalih al-Utsaimin formulated heresy by saying: "The original law of new actions in world affairs is halal. So, heresy in world affairs is halal unless there is proof that it is forbidden. But the original law of new acts in religious matters is prohibited. So, innovation in religious affairs is prohibited unless there is evidence from the Holy Book and the Sunnah that shows it is permissible".¹⁸ While Ibn Fauzan, defines heresy as inventing something new in religion that has no evidence from the Qur'an and from the Sunnah of the Prophet SAW.¹⁹

3. The foundation of Wahhabi thought about heresy

Wahhabi laid the foundations of his thinking in building the concept of *bid'ah* in the Qur'an and Sunnah as a perpendicular central point. This group, which is in opposition to the progress of Muslim civilization, seeks to return Muslims to the purity of Islamic teachings as Islam was when it was born. The jargon of returning to the Koran and Sunnah is a Wahhabi effort to restore Muslims who are considered to have fallen far into real and transgressive error. The Wahhabi mission is to return Muslims to the pure Islamic teachings brought by the Prophet during his time. Rejecting all new things in worship and inviting Muslims to adhere to the propositions in every activity of daily life. Therefore, Wahhabis reject the practice of worship that is artificial and has no normative basis because it is considered an act of heresy. So what is the basis of Wahhabi thinking about heresy so that they reject all forms of worship practices that are considered heresy? From the results of the author's study and research, there are three main points that form the basis of Wahhabi thought in formulating the concept and law of heresy, including:

a. Al-Qur'an

It is not without reason that Wahhabis place the Koran as the central point in their outlook on life and the main source of reference for Muslims. This is because the Koran has confirmed itself as a source of law and guidance whose authenticity cannot be doubted. The doctrine of the people must return to its original source, namely the Koran, based on the confirmation of the Koran itself. The Qur'an proclaims itself as a guide, explanation and consideration for every problem faced by humans. There are several verses that are used as a basis for Wahhabi thinking and guidance regarding heresy and its practices, including:

"Today I have perfected your faith for you, completed My favour upon you, and chosen Islam as your way. But whoever is compelled by extreme hunger—not intending to sin—then surely Allah is All-Forgiving, Most Merciful." (QS. Al-Maidah: 3)

"We have revealed to you the Book as an explanation of all things, a guide, a mercy, and good news for those who 'fully' submit." (QS. An-Nahl: 89)

¹⁶Al-Fairuz Abady, *Basha'iru Dzawi al-Tamyiz*, juz 2, 231

¹⁷Muhammad Ali bin Ahmad bin Sa'id bin Hazm, *Al-Ihkam fi Ushul al-Ahkam* (Mesir: Badar al-Kutub, tt), 47

¹⁸Muhammad bin Shalih al-Utsaimin, *Syarah Aqidah al-Wasithiyah*, 311-317

¹⁹Salih bin Fauzan bin Abdullah al-Fauzan, *Dhāhirat at-Tabdi' wa at-Tafsiq wa at-Takfir wa Dhawabithuha*, 51. See also Mahmud bin Abdullah al-Mathar, trans., *Encyclopaedia Bid'ah* (Jakarta: Darul Haq, 2012), 105

"Indeed, that is My Path—perfectly straight. So follow it and do not follow other ways, for they will lead you away from His Way. This is what He has commanded you, so perhaps you will be conscious of Allah". (QS. Al-An'am: 153)

"Whatever the Messenger gives you, take it. And whatever he forbids you from, leave it. And fear Allah. Surely Allah is severe in punishment." (QS. Al-Hasyr: 7)

According to Utsaimin, the verses above show that Islam is a perfect religion so there is no need for additions and subtractions. So it is fitting for Muslims in carrying out their lives to always be guided by the perfect religion.²⁰ And the Qur'an is a source and guidance for humans which explains everything humans need. There is nothing that humans need whether it concerns matters of this world or the hereafter unless it has been explained by Allah in the Qur'an.²¹ Therefore, Utsaimin strongly criticized people who committed heresy and said that what they were doing was good deeds. They think that they are the ones who love The Prophet more. They are the ones who always glorify Allah's Name with their deeds, while they have acted presumptuously towards Allah and His Prophet. They have exaggerated what Allah has prescribed and taught by the Prophet.²²

b. Hadith (Sunnah)

The normative basis for interpreting heresy as stated by bin Baz is the words of the Prophet:

أحدث في أمرنا هذا ما ليس منه فهو رد²³

"Whoever carries out/creates a new practice in our religion that is outside of our Shari'ah, then that practice is rejected"

According to bin Baz, this hadith is agreed upon as authentic by hadith expert scholars.²⁴ Apart from the hadith above, bin Baz based his thoughts on the words of the Prophet

من عمل عملا ليس عليه أمرنا فهو رد²⁵

"Whoever does a deed that is not in accordance with my Shari'ah, then that deed is rejected"

Bin Baz also believes that the haraam of heresy refers to the hadith of the prophet, " You must adhere to my Sunnah and the Sunnah of the Rightly Guided Caliphs after me, and bite on it with your molars, and beware of new matters, for every innovation is misguidance."²⁶

"There are many different types of sunnahs and sunnahs and for those who have set them, they have to carry out the work and work to save them, they will have to pay the price they have to pay, and they will have to pay a price."

Apart from that, bin Baz based his thoughts on the hadith when the Prophet Muhammad preached: Now, the best hadith is the Book of God, the best guidance is the guidance of Muhammadmay

²⁰Muhammad bin Shalih al-Utsaimin, *The Perfection of Islam and the Danger of Bid'ah* (Saudi Arabia, Directorate of Publications and Scientific Research, 1439 H), 16

²¹Muhammad bin Salih al-Utsaimin, *Ibid.*, 12

²²Muhammad bin Salih al-Utsaimin, *Ibid.*, p19

²³Abu Daud, *Sunan Abu Daud*, no. 4606

²⁴Abdul Aziz bin Abdullah bin Baz, *Holding Firmly to the Sunnah*, 6

²⁵Muslim, *Sahih Muslim*, no. 1718

²⁶Abu Daud, *Sunan Abu Daud*, no. 4607

God bless him and grant him peace, and the worst of matters are newly invented matters, and every .innovation is misguidance²⁷

"Indeed, the best words are the book of God, the best guidance is the guidance of Muhammad SAW. The worst thing is a new invention, and every heresy is misguidance.

The command to follow the footsteps of the Messenger of Allah in all aspects of life is reflected in the Qur'an;

"Nor does he speak of his own whims. It is only a revelation sent down 'to him'". (QS. An-Najm: 3-4)

c. *Manhāj* Salaf (pious salafush)

Literally the term '*manhāj salaf*' can be interpreted as the method of the salaf. Meanwhile, the word salaf refers to predecessors, especially the first generation of Muslims. Salaf are the companions, tabi'in and tabiut tabi'in who lived until 300 H. Meanwhile 'Salafus shalih' are called people who lived three generations after The Prophet.

خير الناس قربي, ثم الذين يلونهم, ثم الذين يلونهم.²⁸

"The best people are those who lived in my time, then in the next, then in the next."

d. Practices that are considered heresy by Wahhabis

Some practices that are considered heresy by Wahhabis include; *qunut* prayer after morning prayer, shaking hands after prayer, dhikr and prayer together after prayer, reading the Koran at the house of the deceased, commemoration of death (three days, seven days, forty days, one hundred days), *yasinan*, *tahlīlan*, reading the Qur'an in the grave, give *talqin* for the dead, hitting the drum to mark prayer time, commemorating the Prophet's birthday, Islamic nasyid. These practices are considered heresy because they were never carried out by the Prophet and were never ordered by the Prophet. Bin Baz is of the opinion that the above practices constitute heretical practices because the Prophet never performed them like *qunut* in his morning prayer.²⁹ Apart from Bin Baz, Utsaimin also criticized people who shook hands after praying, this was because the Prophet never did it.³⁰

4. Wahhabi group worship practices in Jambi City

To find out how the Wahhabi group worship practices, the author made observations in several mosques in Jambi City. The author made this observation by being directly involved in the activities carried out by the Wahhabis. One of them is by joining congregational prayers with Wahhabi groups in several mosques which are the centers of their activities. From the results of the observations made by the author, it can be explained that the Wahhabi group does not use *qunut* when performing the morning prayer, there is no shaking hands after prayer, there is no collective dhikr led by the imam, and there is no group prayer led by the imam.³¹ From this it appears that Wahhabis try to maintain consistency to maintain the purity of worship. They try to abandon practices that have never existed and their examples and arguments.

However, it was also found that in reality the Wahhabi group did not always abandon practices they considered heretical. As an example, from the results of observations made by the author in one of the mosques which was used as a place for the Wahhabi group's book study activities, the

²⁷Ahmad bin Hanbal, *Musnad Ahmad*, no. 14984

²⁸Bukhari, *Sahih Bukhari*, No. 2652. Muslim, *Sahih Muslim*, No. 2533

²⁹Abdul Aziz bin Abdullah bin Baz, *Fatawa Nur ala al-Darb li Ibnu Baz*, Volume 10, 228

³⁰Muhammad bin Salih al-Utsaimin, *Majmu' Fatawa wa Rasa'il*, Volume 30

³¹Observations were carried out in a number of mosques as centers of Wahhabi activities in Jambi City.

author found that some of them participated in collective dhikr and prayer together after the prayer led by the imam.³² Here it appears that Wahhabis as a group that tries to abandon practices that are considered heresy do not always abandon practices that they consider heresy. It seems that when carrying out their worship they will look at the situation and conditions in which they are. They will adapt to their prayer leader. If the prayer leader is not from their group, then they will follow as the imam does. If the imam after prayer carries out dhikr and prayers followed by other congregation members, then they will follow him.

5. Looking for the meaning of *bid'ah* in the contextuality of hadith

Wahhabi laid the foundations of his thinking in building the concept of *bid'ah* in the Qur'an and Sunnah as a perpendicular central point. As a transcendent revelation, obeying and submitting to it is an obligation for Muslims. Returning to the Koran and Sunnah is something that is inherent in the self and soul of every Wahhabi follower in living their daily life. In the context of the sunnah, what the Prophet Muhammad said and did in the form of hadith is also identified as the Word of Allah because it represents the voice of God. This cannot be separated from a verse contained in Surah an-Najm:

"Nor does he speak of his own whims. It is only a revelation sent down 'to him'." (QS. An-Najm: 3-4)

The verse above clearly confirms that whatever was conveyed by the Prophet was not according to his personal wishes and interests. This theological view is also supported by a hadith quoted by Ibn Kathir in his commentary:

قال الإمام أحمد، حدثنا يونس، حدثنا ليث، عن سعيد بن أبي سعيد، عن أبي هريرة، عن رسول الله صلى الله عليه وسلم أنه قال، "لا أقول إلا حقا"، قال بعض أصحابه، "فإنك تداعبنا يا رسول الله"، قال، "إني لا أقول إلا حقا".

*"Imam Ahmad said, he has told us Yunus, he has told us Laith, from Muhammad Ibn Said, from Abu Hurairah, from Rasulullah SAW said, 'I say nothing but the truth.' Some friends asked, 'Indeed, you sometimes joke with us, O The Prophet.' The Messenger of Allah said, 'Indeed, I never utter anything but the truth.'"*³³

Therefore, Wahhabi seeks to return Muslims to the original sources of law, namely the Koran and Sunnah. Carry out a puritanism movement and lead the people to return to the practice of pure Salafist righteous life. Rejecting modernity and newness which were thought to have never existed during the time of the Prophet and Salaf scholars. Living a completely dogmatic life and carrying out pure worship practices as exemplified by the Prophet. This sect which adheres to the '*manhāj* Salaf' is in opposition to the plurality and development of Islam which continues to move forward. Modernity which continues to develop today is considered to be incompatible with Islamic values because it contains many *khurafat* and heresy. Many religious practices have developed and are not in accordance with what was exemplified by the Prophet and the Salaf scholars.

The puritanism and anti-heresy movement carried out by the Wahhabis to invite Muslims to return to the true teachings of Islam as practiced by the Messenger of Allah and his friends and *Salafusshalih* was not without reason. The doctrine of the command to abandon everything that smells of *muh'dats* because it is considered heresy is clearly stated in several hadiths. Several

³² Observations were carried out in one of the mosques in Jambi City which was used as a place for Wahhabi book study activities.

³³Ibn Kathir, *Tafsir Ibn Kathir*

hadiths that are very popular as Wahhabi evidence in avoiding and eradicating heretical behavior include:

ا, وكل محدثة بدعة, وكل بدعة ضلالة, وكل ضلالة في النار.³⁴

"Indeed, the most correct saying is the Book of Allah, and the best guidance is the guidance of Muhammad, and the worst thing is something new (not exemplified by the Prophet), and every new thing is a heresy, and every heresy is a heresy, and every error will go to hell."

This hadith was conveyed by the Prophet when he was giving a sermon as narrated by Jabir bin Abdullah. In another hadith The Prophet said:

*"Whoever does a deed that is not in accordance with my Shari'ah, then that deed is rejected"*³⁵.

*"Whoever carries out/creates a new practice in our religion that is outside of our Shari'ah, then that practice is rejected"*³⁶

In another sermon, the Prophet once said:

*"Indeed, the best words are the book of Allah, the best guidance is the guidance of Muhammad SAW. The worst things are new things that are invented, and every heresy is heretical."*³⁷

From the several hadiths above, it is clear that the Prophet forbade his people from making things up and carrying out practices that were not taught in Islam because this was an act of heresy and heresy was a real heresy. For Wahhabis, *bid'ah* is all actions and practices that were never ordered or carried out by the Messenger of Allah and his companions. What is meant by actions and practices here are actions and practices in terms of worship.

So what is the true meaning of *bid'ah*? Here the author will try to explain the true meaning of heresy from a different perspective. To understand the true meaning of heresy, the author uses the epistemology of the trilogy of reason. This is a theory built by Muhammad Abed al-Jabiri in his book *Naqd al-Aql al-Arabi*. This theory was used by al-Jabiri to criticize the Arab tradition which tends to be textualist. Muhammad Abed al-Jabiri's epistemological construction in his trilogy of thoughts on the Criticism of Arabic Reason has at least three patterns of approach in order to reveal and understand the meaning contained in the text, both the Qur'an and the hadith.

C. Research Method

This type of research is qualitative research with a phenomenological approach, namely by looking at phenomena that occur in society as part of social dynamics. There are two types of data in this research, namely library data and field data. Meanwhile, the data sources used are books, books and journals that have a correlation with this research, and the results of observations in the field related to the Wahhabi group's worship practices. Then the data collection technique used was by reading and studying books, books and journals, as well as field observation by being directly involved in activities carried out by the Wahhabis. Then the technical data analysis in this research consists of three stages, namely data collection, data reduction, data presentation and drawing conclusions.

³⁴Imam Nasa'I, *Sunan an-Nasai*, Juz 3, 188

³⁵Muslim, *Sahih Muslim*, no. 1718

³⁶Abu Daud, *Sunan Abu Daud*, no. 4606

³⁷Ahmad bin Hanbal, *Sunan Ahmad*, no. 14984

D. Reserch Result and Discussion

1. *Bayānī* Epistemology

Etymologically, '*bayānī*' means 'different,' 'difference,' 'clear,' and 'explanation.'³⁸ Meanwhile, in terms of terminology, *bayānī* means a method of interpreting discourse or the conditions for producing discourse.³⁹ *Bayānī* epistemology is also called the text paradigm where the text is the central point. Text is the main source of knowledge, and from text the meaning of knowledge is obtained. In the *bayānī* tradition there are two ways of approaching, namely:

a. Text *dhāhir* approach

This text approach was started by Imam Syafi'i, who is known as the founder of *ushul fiqh*. In fact, Shafi'i laid the foundation of the *bayānī* epistemology. Syafi'i was the creator of Arabic language rules used as a reference for interpreting religious texts, especially *qiyas* which is used as one of the four sources of text reasoning in solving religious problems (*problem solving*).

b. Text meaning approach

This approach was started by Sy-Syathibi where this paradigm adheres to the meaning of the text (*maqāshid al-Syarī'ah*). This approach works after the Dahir text is unable to answer the people's problems. This approach is referred to as an approach that includes logical reasoning in the epistemological discourse of *bayānī*, even though it is only at the reasoning stage that departs from the text, not free reasoning. *Bayānī* can also be interpreted as a set of rules and regulations for interpreting discourse or thought content in a text (*nash*), how to orient *al-far'u* (cases that are not in the text) to the text as *al-ashlu* (main/principal). *Bayānī* makes the text a source of knowledge and reference by involving logical reasoning to draw conclusions about certain meanings, although in practice logical reasoning is not given full space. *Bayānī* is also understood as an approach method for understanding and analyzing texts in order to find the meaning contained in the *lafadh* (text) and extract the meaning of *dhāhir* from the *dhāhir lafadh* as well.

In simple terms, *Bayānī* epistemology can be called a text paradigm, and is based on texts consisting of religious texts, namely the Koran and Hadith. Text is the most important field of meaning in understanding the moral message of religious dogmas. Therefore, in exploring the hidden meaning, in this case hadith, it is necessary to make efforts to understand the text well and adequately, both grammatically, semantically and linguistically. Someone will not be able to grasp the meaning hidden in the text if they do not understand the language of the text itself. In this case, the Qur'an and hadith use Arabic, so even a commentator must understand Arabic, know the meaning and intent of the text itself. *Bayānī* reasoning is an effort to interpret the text literally, *dhāhir*, textually and as it is as stated in the Qur'an and hadith. Therefore, to find out the meaning of the hadiths regarding *bid'ah*, this *bayānī* approach is very possible to use as an interpretive tool in order to find out the lexical meaning of the hadith.

Therefore, to understand the true meaning of *bid'ah*, there are at least three very popular hadiths that clearly and clearly talk about *bid'ah* that need to be explained, including;

وكل محدثة بدعة، وكل بدعة ضلالة، وكل ضلالة في النار.⁴⁰

"Every new thing is heresy, every heresy is heresy, and error goes to hell"

³⁸Muhammad Abed al-Jabiri, *Bunyah al-Aql al-Arabi* (Beirut: Dirasah Wihdah al-Arabiyyah, 1990) , 20

³⁹Muhammad Abed al-Jabiri, *Ibid*.

⁴⁰An-Nasa'i, *Sunan Nasa'i*, 188, Bukhari, *Sahih Bukhari*, 20

أحدث في أمرنا هذا ما ليس منه فهو رد⁴¹

"Whoever carries out/creates a new practice in our religion that is outside of our Shari'ah, then that practice is rejected"

من عمل عملا ليس عليه أمرنا فهو رد⁴²

"Whoever does a deed that is not in accordance with my Shari'ah, then that deed is rejected"

Of the three hadiths, there are three words that are the focus of the study in uncovering the true meaning of *bid'ah* using a *bayānī* epistemological approach, namely the words *muḥdats* (حدث), *bid'ah* (بدعة), and *amrina* (أمرنا).

Etymologically, the word '*muḥdats*' (محدث) or *muḥdatsah* (محدثه) is the '*maf'ul*' term of the words '*ahdatsa*', '*yuhditsu*', '*ihdatsan*' (أَخَذْتُ - يُخَذُّ - إِخْدَاتًا) which means creating, creating, or making new things. So '*muḥdats*' or '*muḥdatsah*' means new things, something new, new actions or practices. So '*muḥdats*' can be interpreted as a new matter or practice that did not exist before. Textually, the word '*muḥdatsah*' (محدثه) in the hadith fragment "كل محدثة بدعة" means every new matter covering all matters both related to matters of worship and matters of *mu'amalah*, whether related to the world or religious matters. Then the word *bid'ah* (بدعة) is a '*Mutasharrif*' sentence which is a fraction (*musytaq*) of the noun '*masdar*'. This word comes from the verb *madhi* (ba da 'a) which is included in chapter three in *al-tashrif al-fi'il*, where '*ain fi'il*' on the verb *madhi* and '*ain fi'il*' on the verb *mudhari*' are both read fathah (بَدَعَ - يَبْدَعُ - بَدْعًا و بَدْعَةً), which means the first or the one that begins. This meaning is based on the sentence found in al-Qur'an surat al-Ahqaf: 9

"Say, "I am not the first messenger ever sent, nor do I know what will happen to me or you. I only follow what is revealed to me. And I am only sent with a clear warning."

Bid'ah is also defined as creating something new that has never existed before, as stated in the verse:

"God is the Creator of heaven and earth." (QS. al-Baqarah: 117)

So, in terms of language, heresy is an act or practice that has never existed and has never been carried out by the Prophet. So, if you look at the two words above, then anything that is new and has never been exemplified or has never been done by the Messenger of Allah is considered heresy.

So if we look textually, the hadith says that "every new thing is *bid'ah*, every heresy is heretical and every error goes to hell" (كل محدثة بدعة, وكل بدعة ضلالة, وكل ضلالة في النار), then everything something or a new practice that was never done by the Messenger of Allah is considered heresy. Because the meaning of "new things and heresy" in the above hadith includes all things related to problems, worship and *mu'amalah*, both religious problems and world problems.

So, is it true that all new matters are heresy and heresy includes everything whether in matters of worship or *mu'amalah* or in matters of religion or world affairs without any room for interpretation or interpretation with awareness and understanding. In this case there are at least two hadiths which detail the limits of heresy, including;

⁴¹Abu Daud, *Sunan Abu Daud*, no. 4606

⁴²Muslim, *Sahih Muslim*, no. 1718

أحدث في أمرنا هذا ما ليس منه فهو رد⁴³

"Whoever carries out/creates a new practice in our religion that is outside of our Shari'ah, then that practice is rejected"

This hadith provides limitations and room for movement regarding *bid'ah* in the area of religion, because the word '*amrina*' (أمرنا) in this hadith is interpreted as religion, which originally meant "my business", namely all the commands, teachings and practices of life exemplified by the Prophet. So the meaning of *bid'ah* in the hadith "كل محدثة بدعة, وكل بدعة ضلالة, وكل ضلالة في النار" is a new matter or new action in matters of religion or worship. Apart from matters of religion and worship, everything new is not included in the area of *bid'ah* even though the Prophet never did it or gave an example.

Then the hadith says;

من عمل عملا ليس عليه أمرنا فهو رد⁴⁴

"Whoever does a deed that is not in accordance with my Shari'ah, then that deed is rejected"

Like the previous hadith, this hadith also provides special boundaries and space regarding the meaning of heresy, so that heresy is understood as a new matter in religious matters, because the word *amrina* (أمرنا) in the above hadith is interpreted as religion which textually means my business (my *Shari'ah*). The word *amrina* itself comes from the word *amran* (أمر) masdar from the words *amara*, *ya'muru*, *amran* (أَمَرَ - يَأْمُرُ - أَمْرًا) which means order or business. From this it is clear that what is meant by heresy is a new matter in religion or worship that was never carried out by the Messenger of Allah and never existed during the time of the Prophet.

2. *Burhāni* Epistemology

This epistemology is based on reality or *al-waqī'*, whether in terms of natural, social, humanitarian or religious reality. The sciences born from *Burhāni* epistemology are called *al-'ilm al-hudhūri*, namely sciences that are conceptualized, structured and systematized through logical premises or *al-mantiq* rather than through the authority of texts or intuition.⁴⁵ *Burhāni* can also be interpreted as knowledge obtained from the senses, experiments and the laws of logic. *Burhāni* is a self-based approach that emphasizes the power of reason through the instrument of logic. In Arabic, '*burhān*' means clear deciding evidence (*al-ḥujjah fasīlah al-banīyah*) while in English it is called *demonstration* and in Latin *demonstratio* which means a sign, characteristic and description or something that shows. *Al-burhān* is also called a thought activity that determines the truth of something through a method of reasoning that connects knowledge whose evidence precedes the truth, while in the general sense *al-burhān* means the activity of thinking to determine the truth of something.

If the results of the work of the *bayānī* epistemology resulted in the conclusion that the meaning of *bid'ah* is a new matter in religion which was never ordered nor ever carried out by the Messenger of Allah, then the *burhāni* epistemology tries to ask the question with awareness and logical thinking, is it true that all things in religion are *bid'ah*? . If *bayānī* epistemology focuses on

⁴³Abu Daud, *Sunan Abu Daud*, no. 4606

⁴⁴Muslim, *Sahih Muslim*, no. 1718

⁴⁵Damanhuri, *Ijtihad Hermeneutis: Exploration of Ash-Syafi'i Thought from Criticism to Methodological Development* (Yogyakarta: IRCiSoD, 2016), 17

the field of meaning that originates from the text and revolves around the text area, then *burhāni* epistemology focuses on the meaning behind the text (*beyon the text*). *Burhāni* tries to bring out the meaning in the text and place it in socio-cultural reality.

The contextuality of the *burhāni* episteme will enable the creation of harmony in interpreting heresy which tends to be exclusive and rigid. Considering that Islam is a religion that continues to develop in all aspects of human life, limiting and confining Islamic movements will actually make Islam stagnant and even create decline. In Ulil Abshar-Abdalla's view, Islam is a living organism, a religion that develops in accordance with the pulse of human development. Ulil criticizes textual and rigid interpretations of religion, because Islam is not a dead monument carved in the 7th century AD, and then considered a beautiful "statue" that should not be touched by the hand of history.⁴⁶ This is intended as an effort to change the perspective of Muslims, that basically Islam or more precisely the interpretation of Islam, especially religious texts, may still be able to change. Islam is a contextual religion that is always required to be able to adapt to the pulse of human civilization.

Therefore, in understanding texts about heresy, reasoning is necessary by contextualizing it in the reality that develops in society. It is worth noting that both at a conceptual and practical level, the practice of worship in society has developed along with the times. Worship practices, whether passed down from predecessors from generation to generation or the result of acculturation, cannot be avoided and contained. This can be seen from the proliferation of worship activities and practices that had never previously occurred during the time of the Prophet and were not exemplified by the Prophet himself. Among the worship practices that were never carried out by the Prophet and never occurred during the Prophet's time were the commemoration of the Prophet's birthday, *yasinan*, *tahlīlan*, commemoration of the day of death (three days, seven days, forty days and so on), collective dhikr, shaking hands after congregational prayers. and so forth. This kind of practice is already known to be carried out by the majority of Indonesian people and has become a routine tradition.

So the hadith reads "كل محدثة بدعة، وكل بدعة ضلالة، وكل ضلالة في النار" and is clarified with the hadith "من أحدث في أمرنا هذا ما ليس منه فهو رد" needs to be interpreted contextually. Look for the substance of the hidden meaning in the hadith. It is true that what is meant by *bid'ah* in this hadith is all forms of worship or all matters in religion. Or are there other restrictions that make it possible that there are certain worship services that may not be updated, changed or varied. Therefore, *burhāni* epistemology attempts to draw meaning from the text and then interpret it in the reality of life. Looking at the existing reality, it is impossible for Muslims' worship practices to be the same as the worship of the Prophet and his companions in the same time and space. Islam was indeed born and grew in Arabia, but does human civilization have to be related to Arabia and must it be the same as Arabia? Meanwhile, human civilization in other parts of the world continues to develop with its own socio-cultural and anthropological aspects. If all forms of worship that were never exemplified by the Prophet were considered heresy and the practice of worship had to be the same as that of the Prophet, Islam would undoubtedly experience stagnation and even decline. While the world continues to move forward with the progress of the times.

3. 'irfānī's Epistemology

The word '*irfānī*' is taken from the word '*irfānī* masdar from '*arafa*, *ya'rifu*, '*arfān* or '*irfānīan* (عَرَفَ-يَعْرِفُ -عَرَفًا أَوْ عِرْفَانًا) which means to understand or know. The word '*irfānī*' is synonymous with the word *ma'rifat* which in Sufism means deep knowledge of the heart in the form of inspiration or

⁴⁶Ulil Abshar-Abdalla, "Refreshing Understanding of Islam," *Kompas*, November 18, 2002.

something that can open the veil that covers the heart. *'irfānī* also has the meaning of knowledge or *ma'rifah*, method of inspiration and kashf. According to Damanhuri in his *Hermeneutical Ijtihad*, *'irfānī* epistemology wants to say that the source of knowledge and truth can be obtained through life experience. Authentic and empirical everyday experiences are invaluable lessons. So the strength of this epistemology lies in how deep the experience is in providing meaning to one's consciousness. The most important thing is not what is written but what is implied.⁴⁷

The gnostic approach is an approach to text understanding that relies on the instrument of inner experience. While the method of approach includes *manhāj kashfī* and *manhāj iktishafī*. *Manhāj kashfī* is called *manhāj ma'rifah* which does not use senses or intellect, but uses kashf with *riyadah* and *mujāhadah*. While *manhāj iktishafī* is also called *al-mumathilah* (analogy), which is to reveal and discover the secrets of knowledge through analogies. So the *'irfānī* approach is an approach used to reveal the inner meaning hidden in the text or lafadz through *ma'rifat* or spiritual experience. Even though *'irfānī*'s approach is subjective, everyone can feel the truth. Everyone can do it at their own level and level according to their intensity and spirit of suhiyyah and spirituality.

For most 'Ahlus Sunnah' people, spiritual experience is not only obtained by carrying out the basic religious services that have been prescribed, such as praying five times a day and fasting in the month of Ramadan, but more than that, they get their spiritual experience through practices and activities that they have never had before. carried out and exemplified by the Prophet even though the *Shari'ah* and commands existed substantially. They believe that carrying out these activities can increase their inner insight, increase their faith and increase their knowledge. The practices that are often carried out by Muslims are *mujāhadah* (collective dhikr), commemoration of the Prophet's birthday, Isra' mi'raj commemoration, *Nuzūlul Qur'ān* commemoration, *yasinan*, *tahlīlan*, commemoration of the day of the dead, reading prayers for the dead and so on.

In practice, people who diligently carry out these activities have a higher level of faith, social wisdom and are wiser in their actions than those who rarely or never take part in activities to commemorate Islamic holidays, *yasinan*, *tahlīlan*, *mujāhadah*, participate in commemorations of deaths and so on. The implications of spiritual experiences which are ultimately implemented in real life make a person discover their identity as a human being, a good human being and have a high level of social wisdom. Reflecting on this inner experience, is it possible that the practices above are prohibited because they are considered heresy. Practices that can actually increase a person's faith and make people better. Practices that have an impact on increasing '*ukhūwah Islāmiyyah*' and '*ukhūwah wathāniyyah*'. Practices that have an impact on internal transformation in a person. Practices that provide spiritual energy and increase the ethos of struggle and Islamic teachings. So, it can be said that these practices do not fall into the category of heresy. Because it is impossible for something that is good and that makes someone better to be prohibited. Meanwhile, Allah and His Messenger ordered humans to do good and be good humans.

From the reasoning trilogy approach above, it can be concluded that the source of the *bayānī* epistemology relies on Nash with a linguistic approach (*lughawī*), the source of the *burhānī* epistemology relies on reality (*al-waqī'*) with a philosophical approach (logic) and the source of the *'irfānī* epistemology relies on experience. spiritual (experience) with an intuitive approach. From this it can be concluded that what is meant by *bid'ah* is not all forms of worship that were never carried out by the Prophet, but there are criteria for worship that cannot be carried out or carried out as long as there are no orders and examples from the Prophet because it is contrary to the

⁴⁷Damanhuri, *Hermeneutical Ijtihad: Exploration of Ash-Shafi'i Thought from Criticism to Methodological Development* (Yogyakarta: IRCiSoD, 2016), 16

Shari'ah. This means that *bid'ah* is a form of worship that differs from worship that has been determined by several criteria, including:

a. It is prescribed

According to Utsaimin's opinion that "the original law of new acts in worldly affairs is halal, so innovation in worldly affairs is halal unless there is proof that it is unlawful. But the original law of new acts in religious affairs is prohibited. So innovation in religious matters is prohibited unless there is evidence from the Qur'an and the Sunnah that shows it is permissible".⁴⁸ So, all forms of worship must have principles and orders and be legislated. Until doing the practice of worship without any guidance or command according to the Sharia', then worship is included as *bid'ah*. So that acts of worship that are performed without guidance and prescribed can be categorized as making a new *shari'ah* or making a comparable *shari'ah*. Examples of practices that are not prescribed include; prayer asking for heat, prayer without purification from large and small *hadas* (excrement). Mid-Sya'ban prayer, final Friday prayer. Holding a sea charity activity by reciting a prayer accompanied by cutting a buffalo and then the buffalo or the head of the buffalo is washed into the sea with various kinds of food so that the fishermen are safe and the fish catch is plentiful. They believe that if this is not done, there will be a log, that is, one of the fishermen will sink as a sinkhole and the fishermen's income will decrease.

b. The type has been determined

The type of worship that has been determined cannot be changed or replaced with another type. For example; Sacrificial worship by slaughtering a horse or chicken, then the worship is rejected and includes *bid'ah*.

c. The number (rate) has been determined

Worship that has been determined in number cannot be added or subtracted. For example; increase or decrease the pillars of prayer, increase and decrease the number (*raka'at*) of prayer intentionally and without a valid reason, reduce the stipulation of the zakat rate.

d. It has been determined how to do it (*kaifiyah*)

Salat is an act of worship whose *kaifiyah* has been determined as exemplified by the Messenger of Allah, then if one performs the salat without following the proper procedure prescribed by the shari'a, such as praying only by standing without bowing and prostrating, or praying interspersed with swaying with the assumption that it is part of the shari'ah, it including acts of heresy.

e. The time has been determined

Worship services that have a specified time cannot be carried out at other times. If this is done then the worship is rejected and constitutes heresy. For example, the Eid al-Fitr prayer is performed outside the 1st of Shawwal, even if on the 1st of Shawwal things happen that prevent the Eid al-Fitr prayer from being carried out, such as floods, storms, strong winds, then the worship is included in the category of *bid'ah*. Carrying out the Hajj pilgrimage outside the month of Dzulhijjah, even for the reason of reducing or avoiding the accumulation of Hajj pilgrims.

From the several criteria above, it can be concluded that *bid'ah* is creating something new in religion or worship that has never been prescribed, worship that has been determined in type, form, time, number and procedure. Therefore, worship practices such as commemorating the Prophet's birthday, *yasinan*, *tahlilah*, joint remembrance, shaking hands after prayer and so on are not

⁴⁸Muhammad bin Salih al-utsaimin, *Syarah Aqidah al-Wasithiyah*, 311

included in the category of *bid'ah* because they are not included in the criteria of worship. While those acts of worship have actually been prescribed by Islam itself. In the commemoration of the Prophet's birthday, for example, there are some practices that are usually done such as reciting the holy verses of the Qur'an, reciting the Prophet's blessings and teaching, all of which have reasons. Then *yasinan* or commemoration of the day of death such as three days, seven days, forty days and so on is an activity in which there is the reading of the Qur'an (surah yasin), the reading of the good word (*tayyibah*), *dhikr* and ending with the reading of a prayer that is clearly prescribed 'atan and based on arguments. Then shaking hands after prayer is also ordered in Islam. All of these acts of worship are prescribed acts of worship and are not specified in terms of place, time, number, and *kaiifiyah*. Therefore, the practice does not include heresy.

E. Conclusion

From the commentators above, it can be concluded that *bid'ah* is making new practices in religion or worship that never existed in the time of the Prophet and were never exemplified by the Prophet that deviate from the *shari'ah* that has been determined in terms of type, amount or number, time and procedure. Worship outside of the provisions above even if it never existed in the time of the Prophet, then it is not included as innovation. Therefore, commemoration of the Prophet's birthday, *yasinan*, *tahlilan*, death commemoration and the like are not included as innovation because they are not within the criteria of worship that has been determined in terms of type, number, time, and procedure. So, all innovation is heresy, but not all worship that is not exemplified by the Prophet is innovation.

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