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IDEOLOGICAL BIASES IN THE QURANIC EXEGESIS-- Nawawi al-Bantani and Muhammad Uthaimin's Views on Heresy

by Ahmad Fawaid

IDEOLOGICAL BIASES IN THE QURANIC EXEGESIS: Nawawi al-Bantani and Muhammad Uthaimin's Views on Heresy

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Abstract

This paper aims to figure out Nawawi al-Bantani and Muhammad al-'Uthaimin about the heresy verses in the Qur'an. This research stems from the problem of the scholar's views and responses to the traditions that are considered heretical. From this controversy, this article attempts to analyze the meaning of heresy in Nawawi's interpretation of *Marāḥ Labīd* and Muhammad al-'Uthaimin's interpretation of the *Tafsīr Qur'ān al-Karīm*. These two works of interpretation represent two different religious schools and regions. By using descriptive-analytical and comparative methods, this study produced two findings, 1) the *mazhabiyyah* paradigm adopted by the *mufassir* greatly influenced the results of *tafsir*; 2) despite using the same method of monitoring the Qur'an, both Nawawi al-Bantani and Muhammad al-'Uthain made different restrictions because of their ideological influence. The results of this study also show that Nawawi al-Bantani in the interpretation of *Marāḥ Labīd* and the control of Muhammad al-'Uthaimin in the interpretation of the Qur'an al-Karim about heresy in the Qur'an have different connotations. From the socio-historical context, the resources, methods, and styles used to have a significant influence so as to produce differences and similarities in the verse about heresy. The position of this research is the finding of Afif Suaidi (2021) regarding ideological tendencies in transliterating the Koran that the variety and translation of the Koran is caused by the religious understanding adopted by the author and aims to support ideology in its interpretation.

Keywords: heresy; ideological biases; Nawawi al-Bantani; al-'Uthaimin

Ahmad Fawaid & Viatul Karimah

Abstrak

Tulisan ini bertujuan mengkaji penafsiran Nawawi al-Bantani dan Muhammad al-'Utsaimin tentang ayat-ayat *bid'ah*. Penelitian ini berangkat dari perdebatan para ulama' tentang sikap dan respon mereka terhadap sejumlah tradisi yang dianggap *bid'ah*. Berangkat dari kontroversi tersebut, artikel ini berusaha menganalisis makna *bid'ah* dalam tafsir *Marāḥ Labīd* karya Nawawi dan *Tafsīr al-Qur'ān al-Karīm* karya Muhammad al-'Uthaimin. Dua karya tafsir ini merepresentasikan dua aliran keagamaan dan kawasan yang berbeda. Dengan menggunakan deskriprif-analitis dan metode komparatif, penelitian ini menghasilkan dua temuan, 1) bahwa paradigma mazhabiyyah yang dianut oleh *mufassir* sangat mempengaruh pada hasil penafsirannya; 2) meski menggunakan metode yang sama dalam menafsirkan al-Qur'an, baik Nawawi al-Bantani dan Muhammad al-'Uthaimin mengasilkan penafsiran yang berbeda karena pengaruhi ideologinya. Hasil penelitian ini juga menunjukkan bahwa penafsiran Nawawi al-Bantani dalam tafsir *Marāḥ Labīd* dan penafsiran Muhammad al-'Uthaimin dalam *Tafsīr al-Qur'ān al-Karīm* tentang *bid'ah* dalam al-Qur'an memiliki konotasi yang berbeda. Dari konteks sosio-historis, sumber penafsiran, metode, dan corak yang digunakan memberikan pengaruh signifikan sehingga menghasilkan perbedaan serta persamaan dalam penafsiran ayat tentang *bid'ah*. Posisi penelitian ini adalah menegaskan temuan Afif Suaidi dkk (2021) tentang tendensi ideologis dalam transliterasi al-Qur'an bahwa ragam penafsiran maupun terjemahan atas al-Qur'an disebabkan oleh pemahaman keagamaan yang dianut penulisnya dan bertujuan mempromosikan ideologi tertentu dalam tafsirnya.

Kata Kunci: bias ideologi, *bid'ah*; Nawawi al-Bantani; al-'Uthaimin

Introduction

Bid'ah is a matter of *khilāfiyah* that gives rise to speculation and different interpretations. The polemic of heresy has now ceased to exist and often has a place in discussions about Islamic law. Starting from controversial ideas and the emergence of sects or sects, heresy gave birth to differences of opinion, confusing so that Islamic law seemed blurry. The term *bid'ah* and even takfir "kafir" has become a prevalent issue and is often shouted at other groups. *Bid'ah* from an etymological point of view is creating something that was not exemplified before. The meaning of *bid'ah*

has a negative connotation. Still, recently, it seems that heresy has been distorted in terms of purpose and usage.[1]

Lately, a controversial ideology or sect is increasingly showing its existence. In Islamic treasures, one of the sects or sects that often debates is the Mu'tazilah and Ash'ariyah, the debate is not limited to these two sects, but extends to sects that were just born in this contemporary (19th century), for example the Salafis is Wahhabis.[2] They appear during the Islamic community to spread controversial ideas. They insisted on adhering to and sticking to their salaf scholars, such as Ibn khilafiyah. They are even more aggressively attacking the thoughts of Mu'tazilah and even Ash'ariyah, especially regarding the understanding and inter-pretation of *mutashabihat* verses or verses about the nature of God.[3]

Wahhabi views often raise the issue of *khilafiyah*, especially in the Ash'ari-Shafi'iyah sect. Wahhabis constantly label *bid'ah*, shirk, and even infidels to fellow Muslims who are opposite on the furu' issue, causing heated conflicts among other Islamic groups such as *Ahl al-Sunnah wa al-Jamā'ah*. The scholars who became authori-tative Wahhabi references such as: Ahmad bin Hanbal, Ibn Taymiyah, Ibn Qayim al-Jauziyah, Muhammad bin Abdul Wahhab, Abdul Aziz Bin Baz, Sheikh al-'Uthaimin, Nashiruddin al-Bani, and Salih Fauzan.[4]

Although this sect is growing in Indonesia, where most of the population is based on the Shāfi'īyyah school, the commentators have significant authority in addressing the problem

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[1] Muhammad Nur Ihsan, 'STUDI KORELASI BAB: PERINTAH PENGIKUTI SUNNAH DAN LARANGAN MELAKUKAN BID'AH DALAM KITAB "RIYADUS SOLIHIN" DENGAN TEMA TAUHID ULUHIYYAH" (Studi Analisa Konten)', *Jurnal Dirasat Islamiyah*, 2.2 (2015), 35–68.

[2] Wildana Latif Mahmudi, 'PERTUMBUHAN ALIRAN-ALIRAN DALAM ISLAM DAN HISTORINYA', *Bangun Rekaprima*, 5.2 (2019), 78–86.

[3] Ahmad Atabik, 'CORAK TAFSIR AQIDAH (Kajian Komparatif Penafsiran Ayat-Ayat Allah)', *ESENSIA*, 17.2 (2016), 209–23.

[4] Fauzun Jamal, 'PRO-KONTRA PEMAHAMAN GERAKAN ANTI-BID'AH KELOMPOK SALAFI', *Indo-Islamika*, 8.1 (2018), 23–37.

of heresy which is the root of the emergence of deviant ideologies. The commentators have individual opinions in interpreting the meaning of heresy in the interpretation and hadīth, both from classical and contemporary scholars. Even in the scope of interpretation, there are open differences of opinion among *mufassir*.[5]

One of the *mufassir* who had a significant influence in Indonesia and even in Mecca in the growth of Islam in the 19th century, for example, was Syekh Nawawi al-Bantani. Syekh al-Islam Syekh Nawawi Banten is a *mufassir* and defender of the al-Shafi'i school of thought. In this context, he interprets and explains the works of Shāfi'īyyah, such as al-Ramli, Zakaria al-Ansari, and Ibn Hajar al-Asqalani.[6]

Syekh Nawawi in his *tafsir* interprets the verse with a scientific approach, always quoting expert opinions in his field such as, *Aqidah*, *Kalam* Science, *Fiqh*, Sufism.[7] In contrast to Syekh al-'Uthaimin, one of the contemporary commentators who adheres to the Wahhabi tradition and differs from the majority of jumhur and other commentators. Wahabi groups often disbelieve and even sentence heresy in the middle of the corridors of community life in the realm of amaliyah and *aqidah*. Even Wahhabis are very intolerant of other Islamic understandings such as Shi'ism and other Islamic concepts such as Sufism (*tasawwuf*).[8] In interpreting

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[5] Ahmad Farhan and Deden Bagus Saputra, 'Makna Kafir Dalam Al-Qur'an : Studi Komparatif Penafsiran Ibnu Katsir Dan Quraish Shihab Abstrak :', *El-Afkar*, 5 (2021), 67–83.

[6] Ansor Bahary, 'TAFSIR NUSANTARA : Studi Kritis Terhadap Marah Labid Nawawi Al Bantani', *Ulul Albab*, 16.2 (2015), 176–90.

[7] Aan Parhani, 'METODE PENAFSIRAN SYEKH NAWAWI AL-BANTANI DALAM TAFSIR MARAH LABID', *Tafsere*, 1.1 (2013), 1–22.

[8] Amin Farih, *ANALISIS PEMIKIRAN ABDULLAH BIN BAZ DAN SAYYID MUHAMMAD AL-MALIKY (Mencari Titik Kesepakatan Sunny & Wahaby Melalui Metodologi Istinbat Hukum)* (Semarang, 2014).

the verses of the Qur'an, Syekh al-'Uthaimin mentions the word heresy related to *aqidah*, speech and action.[9]

Tafsir Marāḥ Labīd is the only interpretation in Arabic that is found in the Indonesia. It seems that this interpretation is influenced by the thoughts of Imam Shafi'i, as mentioned in his commentary, there is often a very detailed discussion of *fiqh*. While the thoughts of Ibn Taimiyah influenced the interpretation of the Qur'an al-Karim. As it is known that al-'Uthaimin often referred to Ibn Taymiyya's commentary. Both Nawawi and al-'Uthaimin were born in almost the same situation of political and socio-religious upheaval, although at different times. There were various political upheavals and forms of Western colonial invasions throughout their lives in Indonesia and Arabia. From the socio-religious context, both of them are dealing directly with various kinds of deviant religious practices. Both are ultra critical of religious deviant behavior and sinful behavior. This point of similarity and difference is what underlies our research on the interpretations of the two figures.

Several studies on *bid'ah* or related to the two figures that we studied have been carried out previously. Robi in his article, "Reinterpretasi Konsep *Bid'ah* dan Fleksibilitas Hukum Islam menurut Hasyim Ash'ari"[10] explains that not all heresy is against religion. Because there are some *bid'ah* that do not conflict with religion, in fact it strengthens religious behavior. Meanwhile, Nanang in his article "*Reinterpretasi Konsep Bid'ah Menuju Islam Transformatif*"[11] affirming the formulation of Islamic law as a source of religion must be separated from heresy. Robi also explained that traditions that are contrary to religion and have taken root in

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[9] Muhammad bin Sholih Al-'Utsaimin, *Al-Hujurat-Al-Hadid* (Unaizah: dar al-Syria, 1426).

[10] Robi Sugara, 'REINTERPRETASI KONSEP BID'AH DAN FLEKSIBILITAS HUKUM ISLAM MENURUT HASYIM ASYARI Robi', *Asy-Syari*, 19.1 (2017), 37–48.

[11] Nanang Hasan Susanto, 'REINTERPRETASI KONSEP BIDAH MENUJU ISLAM TRANSFORMATIF', *MADANIA*, 21.2 (2010), 235–46.

society cannot be considered as Islamic law. Zaidan wrote *Bid'ah Theory in Shari'a Law on Al-Shatibi's View*.[12] In contrast to the above view, Zaidan saws heresy from al-Shatibi's perspective and concludes that heresy or traditions in a society that are in line with the spirit of maqasid shari'ah can be made into law.

The three researchers above describe in detail how Islamic law intersects with heresy. If Nanang tightens that the elements of heresy are not included in the sources of Islamic law, then the other two writers, Robi and Zaidan, are more relaxed about heresy. However, these three articles do not mention at all about the *mazhabiyyah* controversy regarding heresy, especially in the Quranic exegesis. All three views heresy within the framework of the study of Islamic law. The last article is the only article that mentions heresy written by Hanisah. In his article, Hanisah analyzes al-Uthaimin's interpretation of heresy.[13] By using the thematic method, Hanisa describes descriptively the scope of the discussion of heresy and the division of heresy into several aspects. This research is useful and can be used as a reference source in looking at the interpretation of al-'Uthaimin, although Hanisah does not mention the ideological study of the interpretation of al-'Uthaimin.

This paper aims to answer urgent questions related to "What is the opinion of Nawawi Banten and Syekh Al-'Uthaimin about heresy?" In addition, this study will look at the ideological tendencies of the two interpretations.

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[12] Zaidan Anshari, 'KONSEP BID'AH HASANAH (Perpspektif Maqashid Al-Syathibi d an Ibnu ' Asyur)', *Ilmu Ushuluddin*, 17.1 (2018), 30–43 <https://doi.org/10.18592/ilmu>.

[13] Hanisah, 'PENAFSIRAN SYEKH AL-'UTSAIMIN TERHADAP AYAT- AYAT BID'AH DALAM AL-QUR'AN', *AT-TIBYAN*, 3.1 (2020), 70–84.

Social Background of Syekh Nawawi al-Bantani and Syeikh al-'Uthaimin

Biography of Syekh Nawawi

One of the Indonesian scholars who had influence and fully contributed to the spread of Islam in the 19th century, precisely in the 19th century, was Syekh Nawawi al-Bantani. His full name is Abu Abd al-Mu'ti Muhammad ibn Umar al-Tanara al-Bantani al-Jawi.[14] Syekh Nawawi al-Bantani was born in the area of Tanara, Serang, Banten (1230 H / 1813 AD). His familiar nicknames are Muhammad Nawawi, Nawawi al-Tsani, and Nawawi al-Jawi. Syekh Nawawi has a lineage of people who had a big influence on the spread of the first Islam in the archipelago, which was the 12th generation to be precise from Maulana Syarif Hidayatullah, better known as Sunan Gunung Jati Walisongo.[15] Until at its peak continued until the lineage of the Prophet through Sayyidah Fatimah bint Rasulullah.[16]

Syekh Nawawi started his education with his brother Ahmad, and Tamim by studying directly with his father, Kiai Omar. The knowledge studied includes some basic knowledge of Islam such as Arabic (*Naḥw* and *Sharf*), *fiqh*, monotheism, and interpretation.[17] When Nawawi was 8 years old accompanied by two of his brothers, they studied with Kyai Sahal, a famous cleric in Banten. Furthermore, their father sent them to continue their education to Kyai Yusuf, a pious scholar in the Karawang area (Purwakarta).[18]

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[14] Hasanal Khuluqi, 'PENAFSIRAN ULI AL-AMR PADA KITAB MARAH LABID KARYA NAWAWI AL-BANTANI', *QOF: Jurnal Studi Al-Qur'an Dan Tafsir*, 15.2 (2020), 217–28 <https://doi.org/10.30762/qof.v4i2>.

[15] Khuluqi.

[16] Ubaidillah, 'KONSEP TEOLOGI DIAKLETIS SHAYKH NAWAWI AL BANTANI Upaya Preventif Radikalisme Atas Eksistensi Kemajemukan Di Nusantara', *Kontemplasi*, 5.1 (2017), 209–33.

[17] Parhani.

[18] Zulfikar.

When Syekh Nawawi was 15 years old, Nawawi went to Mecca to perform the pilgrimage and stayed there for 3 years.[19] Syekh Nawawi is a scholar of scientific discipline who is never satisfied with knowledge, so he strengthens his determination to deepen his knowledge in the holy land by studying with great scholars such as Mecca, Hejaz, Sham and Egypt. He studied with well-known scholars such as Ahmad Khatib Sambas (Imam of the Grand Mosque), Abdul Ghani Bima, Yusuf Sumbulaweni, Sayid Ahmad Nahrawi, Sayid Ahmad Dimyathi, Ahmad Zaini Dahlan Muhammad Khatib al-Hambali, and Sheikh Abdul Hamid Daghestani.[20] The intellectual life in Mecca had captivated Syekh Nawawi, right after arriving in Banten, he returned to Mecca and remained there until his death.[21] Several factors contributed to the stay of Sheikh Nawawi Banten in Mecca, as revealed by the researchers there were two elements: because he wanted to deepen his knowledge of Islam and the pressure caused by the Dutch colonialists.[22]

Syekh Nawawi's theological rationale in principle follows the tradition of Ash'ari theology through the Sufism scholars Abu Hasan al-Ash'ari and Abu Mansyur al-Maturidi. The tradition of Assy'ari theological thought is the theology in the middle of the debate between Jabariyah and Qodariah. The principles of Assy'ariah theology introduce a system of faith and submission is solely aimed at God, not humans.[23] In Islamic studies, Syekh Nawawi Banten has a broad and capable scientific dedication, by

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[19] Ali Muqoddas and others, 'SYEIKH NAWAWI AL-BANTANI AL-JAWI', *Jurnal Tarbawi*, 11.1 (2014), 1–19.

[20] Toni Pransiska, 'PENDIDIKAN ISLAM TRANSFORMATIF SYEIKH NAWAWI AL-BANTANI: UPAYA MEWUJUDKAN GENERASI RELIGIUS-SAINTIFIK', *Jurnal Ilmiah DIDAKTIKA*, 18.2 (2018), 172–88.

[21] Tsalis Muttaqin, 'KHAZANAH TAFSIR NUSANTARA: KAJIAN ATAS PENAFSIRAN NAWAWI BANTEN TERHADAP SURAH AL-FATIHAH DALAM MARAH LABID', *Maghza*, 2.1 (2017), 85–92.

[22] Suwarjin, 'Biografi Intelektual Syekh Nawawi Al-Bantani', *Tsaqofah & Tarikh*, 2.2 (2017), 189–202.

[23] Ubaidillah.

writing various scientific disciplines so that he produces monumental works. Like the idea of Ansor Bahari by quoting the notes of Kiai Saefuddin Zuhri said that the books written by Syekh Nawawi Banten reached around a hundred works, and generally the works produced in his presentation included discussions about the science of *fiqh*, *ushuluddin* and interpretation of the Qur'an.[24] He was given the title a*l-Imam Muhaqqiq wa Fahmu Mudaqqiq* and was also called Imam Nawawi al-Tsani. Several titles have also been assigned to Syekh Nawawi such as Ulama' 'al-Hijaz, Imam ulama' al-Haramayn, Fuqaha', and Hukama al-Muta'akhirīn as well as the great teacher of Nasrul Ma'arif Diniyyah in Mecca.

Some of Nawawi's writings have reached 115 books covering several aspects of science including the science of *kalam*, interpretation, *tasawuf*, hadīth, and *fiqh*.[25] Some of the works written by Nawawi are; *Marāḥ Labīd*, in Quranic studies; *Salālīm al-Fuḍalā' Sharḥ Hidāyat al-Adhkiyā', Miṣbāḥ al-ẓalām, and Sharḥ bidāyat al-Hidāyāt* in sufi studies; *Syarḥ Lubāb al-Hadīth,* in hadīth studies; *Fatḥ al-Majīd* in theological studies; *Nihāyāt al-Zain Syarḥ Qurrat al-'Ain, Safīnat al-ṣalāt, Kashifat al-Sajā,* and *al-Tausīkh* in *fiqh* studies; *Bughyat al-'Awwam, al-Ibriz al-Dānī,* and *Fatḥ al-ṣamad* in historical studies; *Fatḥ al-Ghāfir al-Khatiyyah* and *Lubāb al-Bayān* in language studies.[26]

Tafsīr Marāḥ Labīd

One of Syekh Nawawi's most monumental works is *Tafsīr al-Munīr li Ma'ālim al-Tanzīl al-Mufassir 'an Wujūh Maḥasin al-Ta'wīl* also popularly known as *Marāḥ Labīd li Kashf Ma'nā Qur'ān al-Majīd.*

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[24] Bahary.

[25] Muhammad Nurzakka, 'Study of Tanqih Al-Qaul Al-Hatsits: The Book of Sheikh Nawawi Al-Bantani', *Jurnal Living Hadis*, 6.1 (2021), 21–48 <https://doi.org/10.14421/livinghadis.2021.2356>.

[26] Siti Marpuah Muhammad Masruri Arwansyah bin Kirin, 'HADIS DA'IF DAN MAWDU' DALAM KITAB NASA'IH AL-'IBAD OLEH NAWAWI BANTEN : ANALISA TERHADAP KONTEN HADIS', *HUDAN LIN-NAAS Jurnal Ilmu Sosial Dan Humaniora*, 2.1 (2021), 1–19.

This interpretation was completed in 1886, Rabi'ul Akhir 1305H and printed in Cairo in the same year 1305 H.[27] Tafsir al-Munir consists of two volumes, namely the first volume starting from al-Fātiḥah to al-Kahf[28] and the second volume from Maryam to al-Nās.[29]

The background for writing the *Marāḥ Labīd* commentary, as stated by Nawawi in his *muqaddimah*, stems from many requests from various groups, especially the ulama' to write commentaries. However, Nawawi was overcome by doubts and worries to grant the request. This is due to the threat of the Prophet in his saying that: *"Whoever talks about the Qur'an with his own opinion even though he is right, but in fact he is wrong".* But finally Nawawi fulfilled the request to follow in the footsteps of the *salaf* scholars with the aim that the next generation could enjoy the knowledge he gained.[30]

In its development, many *mufassir* especially in the Middle East until the 1860s were more dominant in using the *taḥlīlī* method in interpreting verses, such as the *Marāḥ Labīd* interpretation. This book was compiled using the *taḥlīlī* method in interpreting the Qur'an, namely interpreting the Qur'an verse by verse as the arrangement of the Qur'an from al-Fatihah to al-Nas.[31] In addition, the *ijmali* (Global) method was also found, where a commentator concisely interpreted the Qur'an but covered various things by combining opinions using concise language. Furthermore, the method used in the interpretation of *Marāḥ Labīd* is *muqāranah* (comparative/comparative) in interpreting several *aḥkām* verses by expressing the differences of opinion of the scholars by comparing them, without fanaticism and criticism of

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[27] Muqoddas and others.
[28] Muhammad bin 'Umar Nawawi Al-Jawi, *Marah Labid*, ed. by Muhammad Amin Al-Dhannawi, juz 1 (Beirut-Lebanon: Dar al-Kotob al-Ilmiyah, 1997).
[29] Al-Jawi, *Marah Labid*.
[30] Al-Jawi, *Marah Labid*.
[31] Khuluqi.

other *Ahlussunnah* schools even though they are not following his opinion which is very dominant with Shafi'i madhhab.[32]

The systematics of Marāh Labīd are; 1) General explanation; 2) interpretation of verses with a linguistic approach (Al-iḍāḥ); 3). Interpretation with a linguistic approach; 4) Interpretation with Arabic Grammar;[33] 5) Interpretation with other verses;[34] 6) Interpretation of the verse with ḥadīth;[35] 7) Interpretation with scientific disciplines following the discussion of the verse, such as the interpretation of the verse with *fiqh*;[36] 8) Expose *asbāb al-nuzūl*.[37]

In interpreting the Qur'an, Nawawi often refers to several books of commentary, Ibn Kathir, and Jalalain's interpretation. In addition to these books, in the *muqaddimah* it is also stated that the writing of the Nawawi commentary refers to the *Tafsīr al-Futūhāt al-Dīniyyah*, *Tafsīr Mafātīḥ al-Gaib*, *al-Sirāj al-Munīr*, *Tanwīr Miqbās*, and *Tafsīr Ibn Mas'ūd*.[38] Nawawi's reference book in interpreting the Qur'an is the standard of interpretation that is used as a reference and even used as a curriculum at Al-Azhar Cairo, Egypt.[39] This shows that *Tafsir Marāḥ Labīd* is not a pure interpretation of Nawawi's interpretation but also complements other interpretations.

Biography of Syekh al-'Uthaimin

Syekh al-'Uthaimin, Abu Muhammad bin Abdillah bin Salih bin Muhammad bin al-'Uthaimin al-Wuhaibi at-Taimimi. He was born in the city of 'Unaizah, 27 Ramadan 1347 H)-(w2001 AD) in Jeddah.[40] He is a pious person, ascetic, *wara'*, *faqih* and interpreter.

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[32] Mufidah.
[33] Al-Jawi, *Marah Labid*.
[34] Al-Jawi, *Marah Labid*.
[35] Al-Jawi, *Marah Labid*.
[36] uluqi.
[37] Al-Jawi, *Marah Labid*.
[38] Al-Jawi, *Marah Labid*.
[39] Kholilurrahman, 'Sufisme Dalam Tasir Nawawi', pp. 1–107.
[40] Syaikh Sholah Mahmud As-Said, 'Fatwa 'Utsaimin', *Fatwa Syaikh 'Utsaimin* (PUSTAKA AS-SUNNAH), pp. 1–874.

In 1371 H, Syekh al-'Uthaimin taught at the Great Mosque of San'a then in 1372H, he entered *Ma'had 'Ilmiyah*, precisely in Riyadh. Two years later, he was appointed as a teacher at *Ma'had 'Ilmiyah* 'Unaizah by continuing his education essentially at the Sharia Faculty, then studying with Syekh Abdurrahman as-Sa'di. When Syekh Abdurrahman al-Sa'di died, Syekh al-'Uthaimin served as the Grand Imam of the Grand Mosque in 'Unaizah, besides being a teacher at *Ma'had 'Ilmi*, he also taught at the state library in Unaizah. He began to write his first essay the book *Fatḥ Rabb al-Bariyyah bi Talkhīs al-Hawawiyyah* in 1382 H which is a summary of the book of the Islamic Sheikh Ibn Taimiyyah *al-Hawāwiyyah fī Aqīdah*. His presence in Riyadh influenced his thinking to study with Syekh Abdul Aziz bin Baz. He studied several scholarships from Syekh Abdul Aziz bin Baz, such as the book of Sahih al-Bukhari, the rasail of Ibn Taimiyah and some books of *fiqh*.[41]

Later, he moved to teach at the Faculty of Sharia and Ushuluddin branch of the Islamic University of al-Imam Muhammad bin Sa'ud in Qasim, and became a permanent member of the Grand Ulama Committee of the kingdom of Saudi Arabia. Syekh al-'Uthaimin had a big role in preaching to educate the Muslims. He is known for his informative lectures and excellent sermons at the Unaizah Mosque, Qasim. Good from the lessons delivered at the Grand Mosque on the day of I'tikaf right in the month of Ramadan every year.[42] In the book *Lum'atul I'tiqād* it is also stated that, Syekh al-'Uthaimin had great works as well as beneficial to mankind such as the scope of *aqidah*, *fiqh*, *usul fiqh*, *da'wah*, and most of his works were studied by the Ministry of Science of the Kingdom of Saudi Arabia.[43] Syekh al-'Uthaimin also took the path or method taken by Syekh 'Allāmah Abdurrahman bin Nāsir as-Sa'di. As al-'Uthaimin said on several occasions:

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[41] As-Said.

[42] Al-'Utsaimin, *Lumatul i'tiqad.*

[43] Al-'Utsaimin, *Lumatul i'tiqad.*

"Really, my teacher Abdurrahman as-Sa'di has influenced me in teaching methods, explaining and giving knowledge to students of knowledge by presenting examples and their meanings." It seems a contrast if al-'Uthaimin's thoughts were influenced by as-Sa'di who quoted a lot of the opinion of the Islamic Syekh, namely Ibn Taimiyah. [44]

Al-'Uthaimin has several scientific works, including: the fields of *aqidah*, *fiqh*, hadīth, morals, *suluk*, *mu'āmalah* and so on. al-'Uthaimin's scientific work can be mapped into several scientific aspects, such as: *Tafsīr Sūrah al-Fātiḥah* and *al-Baqarah, Sūrah Āli-'Imrān, Sūrah al-Nisā', Sūrah al-Kahf, Sūrah Yāsīn*, and *Sūrah al-Ṣaffāt* in Qur'anic Exegesis; *Sharḥ Riyāḍ al-Ṣāliḥīn, Sharḥ Arba'īn al-Nawawī, Sharḥ Ḥadīth Jibrīl as, Fatḥl Zi al-Jālal wa al-Ikrām, Sharḥ Ḥadīth Jābir fī Hajjat al-Nabī, al-Ta'liq 'alā al-Muntaqaā min Akhbār al-Muṣṭafā* in hadīth studies; *Sharḥ 'Aqīdah Wasiṭiyyah, al-Qaul al-Mufīd, Sharḥ Salāsat al-Uṣūl, Sharḥ Kashf al-Shubuhāt, Sharḥ 'Aqīdat al-Safariniyyah, and Aqidah Ahl al-Sunnah wa al-Jama'ah* in *Aqidah* studies; *al-Shahr al-Mumtī' 'alā Zād al-Mustaqni' al-Uṣūl min 'ilm al-Uṣūl, Manẓūmah Syekh Ibn al-'Uthaimin fī Uṣūl al-Fiqh, Muṣṭalāḥ al-Hadīth, Sharḥ Naẓm al-Waraqāt fī uṣūl al-Fiqh* in *fiqh* and *uṣūl al-fiqh* studies. [45]

Tafsīr al-Qur'ān al-Karīm

The systematics used in *Tafsīr al-Qur'ān al-Karīm* is to interpret the Qur'an by letter, not as a whole. The writing of *Tafsīr al-Qur'ān al-Karīm* consists of several suras. The writing of *Tafsīr al-Qur'ān al-Karīm* consists of several suras including: *Sūrah al-Fātihah* and *al-Baqarah, Sūrah 'Āli Imrān, Sūrah al-Nisā', Sūrah al-Kahf, Sūrah Yāsīn*, Sūrah al-ṣaffāt, Sūrah Ṣād, From surah al-Ḥujurāt to surah

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[44] -Said.

[45] Bela Zahratul Latifah, *STUDI PERBANDINGAN ANTARA KITAB SYARḤ AL-ARBA'ĪN AN-NAWAWIYAH KARYA MUHAMMAD BIN ṢALIḤ UŚ IMĪN DENGAN KITAB AL-WĀFĪ KARYA MUṢṬ FĀ DĪB BUGĀ* (SEMARANG, 2018).

al-Ḥadīd, and Juz ‘Amma.[46] The genre of interpretation is *bi al-ra’y*, where al-‘Uthaimin in interpreting the verses of the Qur’an uses the results of his own ijtihad and reasoning. Some systematics writing of al-‘Utsaimin’s interpretation are 1) Interpretation with a linguistic approach; 2) Include some Arabic poetry in explaining the vocabulary in the Qur’an; 3) Include some readings of *qirā’ah sab’ah* without mentioning the narrator; 4) Interpreting the Qur’an with other verses;[47] 5) Interpreting the Qur’an with the hadīth;[48] 6) Interpreting the Qur’an with Arabic Grammar.

In interpreting the Qur’an, al-‘Uthaimin referred a lot to the books of hadīth. Among them are Ṣahīḥ al-Bukhārī, Ṣaḥīḥ Muslim, Sunan Abū Dāwud, ṣaḥīḥ Muslim, al-Tirmidhī, Musnad Aḥmad and Ibn Majāh.[49] In addition to these books, al-‘Uthaimin also referred to several commentaries by Ibn Taimiyah, Ibn Al-Qayyim, Tafsir Ibn Jarīr, and Tafsir Ibn Kathīr. Besides these books, al-‘Uthaimin used the book Shu’ab Imān by al-Baihaqi, Ibn Abi Dunya, and the book at-Tārikh by al-Khaṭīb al-Baghdādī.[50]

In applying the interpretation, al-‘Uthaimin sometimes combined the interpretation of *bi al-ma’thūr* and the interpretation of *bi al-Ra’yi al-Mahmūd*. Meanwhile, in the linguistic aspect, al-‘Uthaimin sometimes also presents several Arabic poems to explain the vocabulary in the Qur’an.[51] In Ahmad’s note, as quoted by Fuad that al-‘Uthaimin’s interpretation has two main categories which include several aspects such as: interpretation and fawaid (faidah and lessons), and three specific aspects of discussion: *al-*

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[46] Siti Hanisah, *PENAFSIRAN SYEKH AL-’UTSAIMIN TERHADAP AYAT-AYAT BID’AH DALAM AL-QUR’AN*, 2020.

[47] Al-’Utsaimin, *Al-Hujurat-Al-Hadid*.

[48] Al-’Utsaimin, *Al-Hujurat-Al-Hadid*.

[49] Muhammad bin Sholih Al-’Utsaimin, *Tafsir Surah Al-Fatihah* (Unaizah, 1929).

[50] Al-’Utsaimin, *Al-Hujurat-Al-Hadid*.

[51] Al-’Utsaimin, *Al-Hujurat-Al-Hadid*.

jānib al-'aqdī (*aqidah* aspects), *al-jānib al-fiqhī* (*fiqh* aspect), and *al-jānib al-istinbāṭī* aspect).[52]

Bid'ah Discourse in The Qur'an

Etymologically, the word *bid'ah* is the root word of the first or initial "*Bada'a*".[53] The word *bid'ah* comes from *bada'a, al-bad'u, abda'a,* or *al-ibdā'*. The all of the word of bid'ah have the same meaning, the growth of something without any previous example, is made up, and is a creation that has not or there is no previous example.[54] The word *bid'ah* in the Qur'an in QS. Al-Aḥqāf: 9 in the context of word *bid'an* the root word of *abda'* has various meanings, namely damaged or new creations with no equivalent.[55]

In *sharā'* terms, *bid'ah* is a purely religious activity that has no basis in the Qur'an or Sunnah. *Bid'ah* means something that is made on the impulse of lust. The meaning of the word "*bid'ah*" in its context has undergone a shift in meaning, especially from the context of interpretation and ideology of the verses or propositions of the Qur'an and hadīth.[56] One of the hadīths that became the main reference of the scholars:

"From Abdillah bin Mas'ud, prophet Muhammad said: "Remember, be careful yourselves, do not create new things. Because the worst act is to make a new case in religious matters.

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[52] Cecep Fuad Audah, 'ESOTERISME DALAM TAFSIR AL-'UTSAIMĪN (Studi Atas Dimensi Sufistik Dalam Tafsir Al-'Utsaimin)' (INSTITUT ILMU AL-QUR'AN (IIQ) JAKARTA, 2019).

[53] Dini Daryono and Anggraheni, 'BERBAGAI BERKAH BID'AH NYADRAN (INOVASI PEMBELAJARAN AGAMA) DALAM BUDAYA ISLAM JAWA', *CULTURE*, 5.1 (2018), 1–25.

[54] Supani, 'PROBLEMATIKA BID'AH: KAJIAN TERHADAP DALIL DAN ARGUMEN PENDUKUNG SERTA PENOLAK ADANYA BID'AH HASANAH', *JURNAL PENELITIAN AGAMA*, 9.2 (2008), 1–19.

[55] M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan Dan Keserasian Al-Qur'an* (Lentera Hati, 2005).

[56] Shihab.

And every new action that is made is a *bid'ah*. And verily all innovations are misguidance." (Ibn Majah).[57]

Slightly different from the history of the Nasa'i priest: "Every thing that is invented is a *bid'ah*, every heresy is a misguidance, and every misguided place is in hell" (Narrated by Imam an-Nasa'i).[58] The word *kulllu* in the editorial of the hadīth textually has a general meaning which means all or all, but what is desired is a special form. If the hadīth is interpreted textually, the meaning contained will contradict other arguments. In the Qur'an the mention of the word *kullu*, namely, QS. Al-Anbiyā': 30, QS. Al-Rahmān: 15, and QS. Al-Khafi: 79. However, if viewed chronologically in the context of the verse, what was seized by the despot was only a good ship, because the ship was damaged and ugly so that the prophet Musa and his entourage survived. In this case, not all word *kullu* means all or as a whole which includes all components, if a verse is interpreted textually there will be contradictions with other arguments or hadīths.

Scholars differ in the classification of the meaning of *bid'ah*, these differences invite various expressions of various editorials in determining a heresy, some groups argue that *bid'ah* is something that just happened at the time of the Prophet called good *bid'ah* (hasanah) and despicable (*sayyiah*).[59] Imam Shafi'i classifies the meaning of *bid'ah* into two categories: first, *bid'ah* has the meaning of heresy and misleading if something is deviant and even intersects with the Qur'an, sunnah, ijmā' and qiyās. Second, heresy is categorized as good and not misleading if something new does not deviate from the Qur'an, sunnah, ijma' and Qiyas. One of the *fiqh* experts, Imam Muhyiddin Abu Zakariyya Yahya bin Syaraf Al-

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[57] Zunly Nadia, 'Perilaku Keagamaan Komunitas Muslim Di Indonesia (Pemahaman Hadis Dalam NU Dan Komunitas Salafi Wahabi Di Indonesia) 1', *JURNAL LIVING HADIS*, 2.2 (2017), 141–77.

[58] Nafisatul Mu'awwanah, 'KONSTRUKSI PEMAHAMAN MASYARAKAT TERHADAP HADIS "KULLU BID'ATIN DLALĀLAH"', *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis*, 17.2 (2016), 161–88.

[59] Susanto.

Nawawi argues that "*Bid'ah* is doing something new that never existed at the time of the Prophet Muhammad." Slightly different from the opinion of Ali Ibn Hazm, explaining that *bid'ah* is all actions that are not based on the Qur'an and Sunnah, but these actions lead to goodness and are rewarded if they do it, so that goodness is included in the scope of *bid'ah ḥasanah*, the work is included in the category of permissible (permissible) not unlawful.[60]

There are several groups who claim that all forms of *bid'ah* are heretical and are harām like Wahhabis. Among the scholars who support this opinion include: Al-Syatibi, al-Zarkasyi, Ibn Hajar al-Asqalani, Ibn Hajar al-Haitami, Ibn Rajab al Hanbali, Ibn Taimiyah,[61] Syekh Abdul Aziz bin Abdullah bin Baz, Syekh Muhammad bin Salih al-'Utsaimin, and Syekh Nashiruddin al-bani.[62]

Nawawi and Muhammad's Interpretation of Heresy

The meaning of *bid'ah* in *Tafsir Marāḥ Labīd* is not explained in detail such as the meaning of the language or the root of the word it self. The purpose of inventing in *Tafsir Marāḥ Labīd* is aimed at Christians in order to avoid incitement by the Jews. *Ruhbaniyyah* that is held is not something that Allah requires, but they do it themselves to get the pleasure of Allah swt. But they do not maintain it properly.[63]

While the meaning of *Bid'ah* in the interpretation of the Qur'an al-Karim QS. al-Ḥadīd 27 is *ibtada'ū* the root of the word *bada'a*. This word is a verb etymologically means to make. *Bid'ah* in al-'Uthaimin's interpretation has a broad meaning. The purpose of *bid'ah* in al-'Uthaimin's interpretation is in the form of advice addressed to people who seek knowledge. As in his commentary, it

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[60] Nur.
[61] Supani.
[62] Daryono and Anggraheni.
[63] Al-Jawi, *Marah Labid*.

is explained that al-'Uthaimin explained that if someone commits a heresy, he will not get *taufiq* to enforce an action. He even went astray in its principal and branches even though they practiced *ijtihād*. al-'Uthaimin in his commentary also considers people as misguided who do dhikr with humility, prayer or prayers and their hearts cry.

Understanding the interpretation of the verse, the *bid'ah* is not only aimed at non-Muslims. Even among Muslims themselves, there is a contrast in al-'Uthaimin's statement in his interpretation that people who do *dhikr* are misguided as is done by Islamic groups who are contrary to Wahhabi thinking in the issue of *furū'*.

When interpreting word *lā tuqaddimū*, Nawawi and al-'Uthaimin both interpret the meaning of not putting God and His messenger first. However, when interpreting lafaẓ *ibtada'ū* they have different opinions. In the context of *lafaẓ ibtada'ū* Nawawi chooses to interpret according to the meaning set out in the Qur'an which in its original meaning made up.[64] The incident was addressed to the people of Prophet Isa. While al-'Uthaimin explained how the nature of the meaning contained. He always interprets based on the reasoning of his mind. He adapts his interpretation to this modern context which is closely related to the heresy discourse. In his commentary, al-'Uthaimin claims that people who do dhikr and pray earnestly are misguided.[65]

Tafsīr Marāḥ Labīd and *Tafsīr al-Qur'ān al-Karīm* have methodological similarities in aspects of the style of interpretation, and sources of interpretation. In terms of the style of interpretation, both are *fiqh*. The source of interpretation used by *al-ra'y* without leaving the *riwāyah bi al-ma'thūr*. Meanwhile, in the aspect of interpreting the meaning of *bid'ah* in word *ibtda'ū*, both explain those who hold *rahbāniyyah* hoping to be pleased with Allah but Allah does not oblige it. And they don't care properly.

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[64] Al-Jawi, *Marah Labid*.
[65] Al-'Utsaimin, *Al-Hujurat-Al-Hadid*.

In Quranic exegesis studies, a commentator has a different point of view in interpreting a verse. In interpreting lafaẓ *ibtada'ū*, Syekh Nawawi and Syekh al-'Uthaimin both interpret it with the meaning of fabricating. However, Syekh Nawawi did not explain in detail the meaning of *Bid'ah*.[66] In contrast to Syekh al-'Uthaimin in his interpretation, he often raises the words heresy in his interpretation. *Tafsīr Marāḥ Labīd* and *Tafsīr al-Qur'ān al-Karīm* have methodological differences both from the historical aspect of the preparation, the scientific background of the commentators, the method of interpreting the interpretation, and the socio-historical background.

When viewed from a historical point of view, the compilation of *Tafsīr Marāḥ Labīd* was compiled because of pressure from the ulama' and the community to write a book of Tafsīr which he later rejected due to the warning of the Prophet's hadīth.[67] After some time Nawawi finally wrote the *Tafsir* with various considerations to follow in the footsteps of the Salaf scholars.[68] Meanwhile, *Tafsīr al-Qur'ān al-Karīm* was also compiled because of someone's request to write the interpretation. Besides al-'Uthaimin being a lecturer at al-Imam Muhammad bin Su'ud University, he aims for the interpretation of his essay to be used as a guide for students at al-Imam Muhammad bin Su'ud University.

In terms of the scientific background of the two commentators, Nawawi when he was 15 years old, went to Mecca to perform the pilgrimage and stayed there for 3 years. He strengthened his determination to deepen his knowledge in the holy land by studying with great scholars such as Mecca, Hijaz, Syria and Egypt. He studied with well-known scholars such as Ahmad Khatib Sambas, Abdul Ghani Bima, Yusuf Sumbulaweni, Sayid Ahmad Nahrawi, Sayid Ahmad Dimyathi, Ahmad Zaini Dahlan Muhammad Khatib al-Hambali, and Sheikh Abdul Hamid

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[66] Al-Jawi, *Marah Labid.*
[67] Al-Jawi, *Marah Labid.*
[68] Al-Jawi, *Marah Labid.*

Daghestani. Then he was appointed as a teacher at Ma'had Ilmiyah 'Unaizah by continuing his education essentially at the Islamic Law Faculty, then studying with Syekh Abdurrahman a-Sa'di.[69]

Differences in interpretation that occur in the two commentators are caused by several factors, one of which is external factors. When viewed from the external context, differences occur due to socio-geographical, and political conditions. As it is known that Nawawi is a classical era commentator who lived in the middle of the last half of the 19th century, where the socio, geographical and political conditions at that time were different from the life of al-'Uthaimin who was a contemporary era commentator in the period 1371 H-W2001 AD.

The Ideology of Two *Mufassirs* about *Bid'ah*

In the study of heresy, scholars have different aspects of thinking in responding to this modern *ikhtilāf*. Like Nawawi and al-'Uthaimin in addressing the problems of heresy among Muslims themselves, which seems to have brought many renewals from time to time. In Indonesia, something that is considered heresy occurs in various manifestations, including in the form of traditions such as Maulid, tahlil, dhikr, and prayer together. This happens because of differences in understanding of a hadīth which states that every heresy is a heresy.

The phenomenon of heresy that occurred developed into an ijtihad among the ulama', with efforts to explore and find the law on a case whose legal status was not explicitly stated in the Qur'an and sunnah such as the maulid tradition and the pilgrimage to the grave.[70] In the Islamic tradition, the study of *fiqh* (Islamic jurisprudence) plays a central role as a legal instrument to regulate the activities of a Muslim's life. One of the tools needed is a

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[69] Utsaimin, *Lumatul i'tiqad.*

[70] Aji Setiawan, 'SUMBER HUKUM ISLAM MENURUT DOKTRIN AHLUS SUNNAH WAL JAMA'AH', *THE INTERNATIONAL JOURNAL OF PEGON:: ISLAM NUSANTARA CIVILIZATION*, 5.1 (2021), 1–24.

character that is no longer purely normative textual (al-Qur'an and hadīth), but has been structured into an applicable legal institution.[71]

Among the groups that are opposed to the issue of *khilāfiyah* (*furū'*) are Ash'ariyyah and Wahhabis. The problems that Wahhabis often debate are related to several cases such as heresy, shirk, graves, tawassul, and other *ikhtilāfiyyah* problems.[72] Wahhabism is one of the most violent sects against and rejects the tradition of visiting the graves.[73] Syekh al-'Uthaimin, who is one of the Wahhabi clerics, actually differs in opinion regarding the grave pilgrimage. He recommended visiting graves to remind them of death. From the opinion of Sheikh al-'Uthaimin, it shows that the benefits of visiting the grave are to remind death.[74] Not much different from Syekh Nawawi al-Bantani, who boldly proclaims his opinion on the grave pilgrimage when the kingdom of Saudi Arabia steadfastly prohibits grave pilgrimage on the grounds of heresy. However, Syekh Nawawi did not oppose this practice because it was based on legal provisions in Islamic teachings. Even on the other hand, he advised Muslims to respect the graves of those who have contributed to the history of Islam, both the graves of the Prophet and his companions. This was done as a form of tawajjuh (meeting face to face) with the Prophet and remembering his great struggle to be imitated.[75]

Furthermore, in the Maulid tradition, Syekh al-'Uthaimin and Syekh Nawawi al-Bantani have different understandings in

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[71] Setiawan.

[72] Endang Madali, 'REFORMISME 30 KUM: PENGAMALAN AGAMA PERSPEKTIF SALAFI WAHABI', *Jurnal Res Justitia: Jurnal Ilmu Hukum*, 1.1 (2021), 126–56.

[73] Muhammad Irfannuddin and Dadang Darmawan, 'The Tradition of The Grave Pilgrimage According to The Hadith of The Prophet Tradisi Ziarah Kubur Menurut Hadis Nabi Saw', *Gunung Djati Conference Series*, 4 (2021), 276–87.

[74] Irfannuddin and Da 52 wan.

[75] Rifatuz Zuhro, 'Tokoh Syekh Nawawi Banten Dan Beberapa Pemikiran', 2016, pp. 1–23 <https://www.nu.or.id/post/read/75140/syekh-nawawi>.

responding to this tradition. al-'Uthaimin stated that the celebration of Maulid is forbidden on the grounds of heresy. One of the factors that make birthdays considered heretical are: the night of the Prophet's birth is not known *Qaṭ'ī* (definitely), even some contemporary scholars confirm the opinion that the prophet's birth was on 9 Rabi'ul Awal, not 12 Rabi'ul Awal. Judging from the *shar'ī* context, the commemoration of the Prophet's birthday has no basis. If the Prophet of course has held the birthday it will be recommended to his people.[76] In contrast to Syekh Nawawi by quoting one of the hadīths contained in the book of *madārij al-Su'ūd* Nawawi explains that Imam sirri as-Siqthi said:

"Whoever goes to a place where the birthday of the Prophet is recited, then he has indeed been given a garden in heaven. Because he went to that place none other than because of his love for the Prophet Muhammad while the Prophet had said, Whoever loves me then he will be with me in heaven."[77]

The hadīth shows that, Nawawi al Bantani gave the ability to celebrate the birthday of the Prophet as a form of love for the Prophet Muhammad. even the hadīth is often used as a basis by some Muslim communities. However, Nasruddin emphasized that there were irregularities in the hadīth quoted by Syekh Nawawi al-Bantani especially the book did not mention references to the quoted hadīth.[78]

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[76] Ismaie Katih and others, 'Pemikiran Tuan Guru Haji Sulong Al-Fatoni Terhadap Tradisi Maulid Nabi (SAW): Kajian Terhadap Kitab Cahaya Islam Gugusan Maulid Sayyid Al- Anam Tuan Guru Haji Sulong Al-Fatoni ' s Thoughts on the Maulid Nabi (SAW) Tradition : A Study on Cahaya Islam G', *AL-NUR*, 15.29 (2020), 73–90.

[77] Nasruddin, 'PERAYAAN MULID NABI MUHAMMAD SAW MEMANG BID'AH', *AL-WATHAN: Jurnal Ilmu Syariah*, 1.1 (2020).

[78] Nasruddin.

Conclusion

Syekh Nawawi admits there will be heresy, but not everything that is said is new or never existed at the time of the Prophet including heresy. In several cases, he emphatically objected to the prohibition of pilgrimages to the Prophet's graves and birthdays. Slightly different from Syekh al-'Uthaimin who agrees with the opinion that all heresies are misguided. He proves it by providing an explanation that denies that the Prophet's birthday is not contained in the Shari'ah. al-'Uthaimin claims that the Maulid celebrated by some Muslims has no basis.

Syekh Nawawi and Syekh al-'Uthaimin agree that the meaning of *bid'ah* in the Qur'an has the meaning of fabricating. However, Syekh Nawawi did not explicitly mention the meaning of heresy in the Qur'an. Meanwhile, Syekh 'al-'Uthaimin in several interpretations often finds the word heresy and its scope. al-'Uthaimin's attitude was more assertive because of the social conditions that forced him to act in this way and none other than he was heavily influenced by the thoughts of his teachers such as Ibn Taimiyah and Ibn Sa'd.

The most important implication of the meaning of *bid'ah* in the Qur'an is the *Tafsīr Marāḥ Labīd* and the *Tafsīr al-Qur'ān al-Karīm* on the heretical verse and the prohibition against not putting God and His Messenger first, that in establishing a law it is not saying before any guidance from Allah and His Messenger. Like heresy, which is basically not a problem in determining a law but a furuiyyah problem. In this case, some cases that are considered heretical are not explicitly mentioned in the Qur'an and as-Sunnah. However, it is possible that the determination of law outside the Qur'an and Sunnah can occur as long as it is in line with the principles contained in the Qur'an and authentic hadīths. The Prophet's explanations that are conveyed do not always automatically have to be applied, because in some contexts the Prophet's explanations have various goals and objectives. Every adherent of Islam is free to choose whose opinion they follow and

carry out their respective worship as long as it is carried out in accordance with Islamic law. Differences in understanding on the issue of furu' do not seem to be mutually exclusive and even heretical, so that the Muslim community can live side by side, be tolerant, and even respect each other.

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