

UNDERSTANDING SALAFI THOUGHTS FROM DEBATES IN COMMUNITIES AND SOLUTIONS FOR THEIR SOLUTIONS

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ABSTRACT

This study discusses the understanding of salafi religion and upheaval in the community so that there are conflicts in the community and find solutions in resolving these conflicts. Re-understanding the term salaf in classical literature, re-reading the historical development of "salafiyah" and discussing several matters closely related to salafiyah in its present form. Of course what is discussed in this study are those who call themselves salafi who are characterized by exclusivity, not all people and institutions that identify themselves with the salaf. The focus in this research is how to understand salafi religion? And what is the impact of understanding salafi like society and the solution for the solution? The method used in this research is a type of library research with a historical approach. The results of this study are looking at the course of history, salafiyah is not known as the name of a particular group that is used to distinguish the majority of Muslims from deviant groups. The name used, since the time of the Companions, as self-identification and as a differentiator from deviating schools is Ahl al-Sunnah wa al-Jamā'ah, with slight variations.

Keywords: Understanding, salafi, noise, solution

INTRODUCTION

Progress is an attempt to refer back to the true teachings of Islam when faced with the challenges of the times (Syed Muhammad Naquib Al-Attas, 1995). In understanding these true teachings of Islam, the first three generations of Muslims are authoritative references agreed upon by all Muslims. The basis of this statement is a hadith that states that the three early generations are the best generation in order (Al-Bukhari, 1998). It was these three early generations that scholars termed al-salaf al-sālih (pious predecessors). This fact requires all Muslims to follow the principles they agree to understand the text, in matters of creed and amaliah, and reject anything contrary to it that is fabricated by heretics and misguided. This was the will of the Messenger of Allah saw when he answered the question of the survivors "What am I but and my Companions." (Al-Tirmidzi, 1994)

It's just that this obligation cannot be done other than with the commitment to the manhaj held by the salaf in understanding the Qur'an and hadith, because the obligation to follow them is not because they were ahead of the time, but because the salafs are the ones most worthy of being called the ones who understand the word of Allah swt and know the sunnah of rasuluLlah saw (Al-Buthi, 2008). This has been agreed upon by all Muslims, including Indonesian Muslims. In Indonesia the word salaf has long been known, especially in traditional educational institutions, which in this context are usually understood as medieval scholars. But then came a

certain faction, which identified as salafists, who were somewhat exclusive of mainstream Muslims and claimed to be committed to strictly adhering to the teachings of al-salaf al-sālih and certain clerics who were considered in line with it. (Machmudi, 2008).

This group tends to be very strict in understanding religion, which is incompatible with the wasatiyyah (middle) character in Islam (Hanafi, 2002). The problem that arises then is the intellectual exclusivity that this faction exhibits towards other Muslims which causes them to tend not to recognize the authority of the clergy beyond that which they admit to be in line with the authority of the salaf, unless that opinion is in line with their views (Al-Haay, 2007). In later developments, they considered that only they represented the teachings of salaf, especially in the field of akidah and considered that any differences in the matter could lead a person to misguidance. Against such a backdrop, this paper wants to re-understand the term salaf in classical literature, reread the historical development of "salafiyah" and discuss some things that are closely related to salafiyah in its form in its present known form. Of course, what is talked about in this study is those who call themselves salafists who are characterized by exclusivity, not all people and institutions that identify with salaf.

RESEARCH METHODS

The method used in this research is a type of literature research with a historical approach. Literature research is research that seeks literature from Islamic history books, books relevant to this research, as well as sources from journals, the internet and other mass media. With this historical approach, we want to know how salafist history travels in the world and its influence on the world. Data analysts can be drawn conclusions through data sources obtained from the literature used as reference material in this study.

DISCUSSION

Etymologically, salafi comes from the Arabic word سلف-يسمف-سمفا (*salafayashufu-salafan*) which has a meaning : the past. Al-Imam Ibn Manzhur mentions salaf also means the one who preceded you, therefore the first generation of Muslims was called al-salaf al-salih (Manzhur 1996). As for terminology, salaf is the companions, tabi'in and tabi al-Tabi'in, Al-Ghazali states that the real truth, which there is no opposition in it is the madzhab salaf, that is, the companions and tabi'in (Al-Ghazali 1995).

According to Nasir ibn 'Abd al-Karim al-'Aql, the Salaf was the early generation of this people, namely the companions, tabi'in and tabi' al-tabi'in. And everyone who exemplifies and walks on their manhaj throughout the ages is called salafi as a form of blasphemy to them (Al-'Aql, 1997). So salafi is any Muslim who tries to follow the Qur'an and Sunnah with the understanding of the salaf al-Ummah (Al-Hilali, 1999). Based on the definition of salaf presented by the scholars above, it can be concluded that the notion of salaf is divided into two senses, first; special meanings, namely companions, tabi'in and tabi' al-tabi'in, which are pure and awake from deviations and misappropriations in religion. This understanding gives a time

limit from the historical side. This is as mentioned in the hadith:

Second, the general meaning, it is not limited to the three early generations in Islam, but also includes the generations after them who walked on the path of the three best generations, and were committed to understanding the texts of revelation as they understood them. This second meaning does not give a time limit from the historical side, but rather emphasizes methodological. In akidah studies, Manhaj (method) salaf is also commonly referred to as manhaj Ahl al- Sunnah wa al-Jama'ah, al-Firqah al-Najiyah (The survivor)(Al-Sijistani, 1998), Ahl al-Hadith (Al-Masri, 2002), al-Sawad al-A'zam (Majority Group) (Al-Buraikan, 2001).

The term salafi or salafiyah is often identified with tajdid (renewal) and Islah} (reform). This term, in the modern era was popularized by Muhammad Abduh and Muhammad Rashid Rida to inflame the spirit of purification and renewal of Islam. It is from here that salafists are associated as a school or group that follows the understanding of the generation of al-salaf al-Salih (Ali, 2012). According to Oliver Roy, salafists are people who place great emphasis on the application of the prophet's sunah, not only in terms of mahdah worship, but in every activity of daily life. For example, in the case of dressing should be above the ankles, maintain a beard, eat and drink should be with the right hand, use three fingers, drink water in three pauses, eat and minu m should be while sitting and others (Olivier Roy, 2004).

Another definition, the origin of the use of the term "salaf" (سلف) it is not really a new term in religious literature. The term "salaf" means lafaz which can be found some of its uses in the Qur'an and hadith of the Prophet SAW, meaning not the new lafaz that appeared in the later era (Suhaimi, 2019). An example of the use of the term "salaf" can be found in Q.S al-Zukhruf/43: 56, Allah Almighty said:

فَجَعَلْنَاهُمْ سَلَفًا وَمَثَلًا لِّلْآخِرِينَ ﴿٥٦﴾

Translate it: "and We make them a lesson and an example for those who later. (Q.S Al- Zukhruf: 56)

Whereas in the hadith of the Prophet saw, the word "salaf" is also found in use as can be found in the hadith narrated by Imam al-Bukhari and Imam Muslim from the friend of Aisyah r.a that his friend Fatimah r.a said when the Prophet saw., told about his imminent death, the Messenger of Allah saw., advised his daughter Fatimah and said which means: "Indeed, the best salaf (predecessor) for you is me" (HR. Bukhari Muslim) (Suhaimi 2019). Imam Al-Nawawi when explaining the above hadith said that the meaning of the word "salaf" is the one that precedes as a result of which the meaning referred to in the above hadith is the Prophet saw preaching that he will die before Fathimah, later you (O Fathimah) will follow me.

In al-Mishbahul Munir's dictionary, the term "salaf" is linguistically interpreted as something that passes/previously, while Ibn Manzhar in Lisan-ul Arabic volume 6, reveals that the term السلف والرفيق It means "a group of people who precede." Salaf can also be interpreted as a person who dies

ahead of others, whether his parents, ancestors, or relatives (Al-Hilali, 2019).

As for salaf based on the term, it has two meanings from different points of view, but it goes back to one sense, namely salaf in the sense of being "time" and the meaning of salaf in understanding into a "manhaj", with the following explanation:

1. The meaning of salaf in time.

Salaf in terms of time are those who lived earlier and have preceded us as a people and have died, "salaf" is the previous generation of this people, so all those who have preceded us then they are classified as "salaf", the opposite is "khalaf", that is, people who were born later or are living in this age (Nasir, 2013). *In the context of the salaf regarding time, what is meant is the generation of the companions, tabi'in, and tabi'ut tabi'in, the first 3 generations of this people mentioned in the hadith narrated by the Muslim Imam of the companions of Imran bin Husain r.a, the Prophet saw. then the one that followed (the time of Tabi'ut-Tabi'in)*". (HR. al-Bukhari dan Muslim).

The hadith described above states that in terms of time, the best generation is the generation in the time of the Prophet saw, then the generation of friends and scholars who came afterwards from among the tabi'in. in a sense, the group that was claimed to be "salaf" in the context of time was only addressed to the previous people, especially the people who were at the time of the Prophet saw, friends and tabi'in circles and only stopped until that generation so that it did not fall into the category of salaf those who came after the tabi'in period.

2. The meaning of Salaf in manhaj

In the Lajnah Daimah Fatwa issued by Saudi Arabian clerics, it is stated that the salaf group is a group belonging to the Ahlus Sunnah wal Jamaah (Sunni) school whose manhaj follows the Prophet Muhammad saw, and comes from among the companions and people who arrived afterwards who walked and lived on the manhaj of the Prophet and companions until the doomsday (Afifuddin, 2015).

a. Religious principles and manhaj of the Salafists

There are several principles or manhaj that are firmly held by salafists in religion, among them:

First, the source of the taking and reference of the Islamic creed is limited to revelation, namely the Qur'an, al-Sunnah, al-Sahihah and Ijma' al-Salaf al-Salih (Afifuddin, 2015). Since akidah is a matter of tawqifiyyah, it cannot be established except by the postulate of syar'i (Al-Ulama', 1993). According to Manhaj salaf there is no salvation except by clinging to the Qur'an and al-Sunnah (Al-'Asqalani, 1998), and practicing both in daily life, including the consequence is, should punish both in the event of a disagreement. The companions of the prophet were educated on the Qur'an and al-sunnah, they did not turn away from either. The Prophet warned loudly against his companions taking the books handed down to the earlier prophets.

When Umar came carrying the sheets of the Torah, the Prophet said: Do you doubt what is in the Qur'an, O Ibn al-Khattab? By Allah whose soul is in His hands, truly I have come with him in pure white, do not you ask

him about something, and then they tell you the truth, but you lie about it, or they tell you the truth, or you tell me the truth, and then you correct it. For the sake of which my soul is in his hands, if Moses comes back to life on this day, he must undoubtedly follow me.

Second, to pray to the Messenger of Allah and the salafs in religion, both aqidah and worship, and abandon the practice of superstition, heresy, and khurafat. In the view of salaf scholars, heresy is a form of destruction and blasphemy against the purity and originality of religion. Heresy in worship is contrary to the concept of Islamic perfection. In the view of Imam Ahmad ibn Hanbal sticking to the manhaj salaf and abandoning heresy is the basic principle of the teachings of Ahl al-Sunnah wa al-Jama'ah. In his book *Usul al-Sunnah*, Ahmad ibn Hanbal states: The principles of Ahl al-Sunnah in our opinion are to hold fast to what the companions of the Prophet Muhammad saw, emulate them, abandon heresy and every heresy is a misguided.

Third, in understanding religious texts, it must refer to the understanding of the salafists, namely the companions of the prophet, tabi'in and tabi'it al-tabi'in. Submit to revelation and do not dispute it with reason, and do not throw themselves into the science of kalam and philosophy. Understanding nusus syar'i with the understanding of the first generation of Muslims and not turning to the utterances of kalam experts and philosophers. The salaf scholars were very harsh in their denial of philosophy, they considered philosophy to be a product of Greek thought brought to the land of Islam so that muslims turned away from the right understanding. According to Imam Ahmad bin Hanbal (Al-Jawzi, 2001), The philosophers are the Zindiqs who will be unlucky forever. According to Imam al-Shafi'i, the punishment for philosophers is for them to be beaten with date palm fronds and then transported on camels and then paraded (circumcised) in villages and kabilahs, and then shouted upon them: "This is the reply of those who leave the Qur'an and Hadith and go to philosophy" (Al-Jazairi, 2004).

Fourth; Do not put anyone's words ahead of the word of Allah and the words of the Messenger of Allah (Al-Jazairi, 2004). The Salafists respected the madhhab imams and ijihad scholars but were not fanatical (blind taklids) to any of them. The salafists recognized the existence of four madh-habs, but they sorted between accepting and rejecting. Salafists reject the taklid attitude towards one of the madhhabs by prioritizing whether or not the arguments held by the imam of the school are strongly held.

Fifth; prioritizing tawhid as the core of proselytizing, even the emphasis on Tawhid theology is the identity of the salafists, so the main doctrine that has always been taught is to uphold tawhid, abandon shirking and eradicate all wills towards shirking. Dar Imam Ahmad Laksana amar ma'ruf nahi munkar, and refuted groups that were considered to deviate from the salaf method. This is also exemplified by salafists such as Imam Ahmad ibn Hanbal when denying the mu'tazilahs in the matter of qur'anic misfortune, as well as imam al-Shafi'i's denial of those considered zindiq in his day. And also Ibn Taimiyah's denial and rebuttal of Jahmiyah, Murji'ah, shi'ah, philosophers and others. According to Abd Al-Malik Ramadani al-

Jazairi, dissenting groups are among the pillars of salafist proselytizing (Al-Jazairi, 2004).

Seventh, Manhaj salafi emphasizes the existence of tasfiyah (cleansing) and tarbiyah (education). Doing tasfiyah by looking back and evaluating teachings that have diverged. The purge was done by making corrections and criticisms of various teachings that they thought were not clear in source. Conducting tarbiyah by educating the Islamic generation with Islamic teachings that have been cleansed from various deviations (Al-Albani, 1998).

In the subject matter of akidah, the salafists understand it based on the Qur'an and Sunnah as understood by the companions of the Prophet, among the various main issues in the akidah according to the understanding of manhaj salaf is:

1. Believe in the six pillars of faith, namely Faith in God, his angels, his books, his apostles, the last day and have faith in destiny, good and bad (Naysaburi, 2001).
2. Loving the companions of the prophet Muhammad SAW, because the companions are the most perfect generation of faith and goodness, this is different from the shia who circumcised and fictionalized the majority of the prophet's companions. According to Imam Ahmad bin Hanbal, among the main teachings of the salaf is to love the companions of the prophet, to emulate them, not to reproach and circumcise them and the necessity to say good about them and pray for them (Al-Shaibani, 1998). In addition, the salafists also refrained from disputes among friends and left their matters to Allah. Whoever is right among them gets two rewards and whoever gets one wrong, and his guilt insha Allah is forgiven (Al-'Asqalani, 1998).
3. Loving ahl al-bayt (the family of the prophet) and glorifying it including the problem of akidah in manhaj salaf (Al-Athari, 1997), but the salafists did not cult ahl al-bayt as the Shi'a did, According to Ibn Taimiyah, among the salaf manhaj is to love the family of the Prophet, be loyal to them, keep the will of the prophet to them, the salafists are also loyal to the wives of the Messenger of Allah, they are the mothers of the believers, and they are the wives of Rosululloh in the world and in the hereafter (Al-Harrani, 1999).
4. In the matter of asma' wa the nature of Allah, the salafists believe in all asma' wa sifat Allah as found in the Qur'an and al-Sunnah al-Sifah and leave it as it is without prayer beads (likening it), without tahrif (turning away its meaning), without takyid (how it is) and without ta'till (negating it) (Al-Ulama', 1993).
5. With regard to the rulers and leaders of the muslims manhaj salaf stated that obedience to the leaders of the muslims is mandatory, as long as they do not command the intoxication. Such obedience remains mandatory, even if the leader is not a devout person (fajir). The salafists forbade rebelling against the ruler, as long as their misappropriation was not a real obfuscation (Al-Athari, 1997).
6. In the matter of muwalah (loving) and mu'adah (hostile), manhaj salaf divides human beings into three groups. First, who gets the absolute

wala' (love). They are people who have faith in Allah and his Messenger and live the teachings of Islam consistently. Second, who is entitled to guardianship (love) from one side and to get bara>' (hatred) from the other. that is, muslims who are experts in makasiat, who abandon some obligations and do what is forbidden but have not yet reached the stage of paganism. Thirdly, who is entitled to bara' (hatred) absolutely, That is, the infidels and everyone who is hostile to the religion of Islam.

7. The Salafists believed that witchcraft and sorcerers existed, but they could not harm someone. Manhaj Salaf hears every mughayyabat news reported by the prophet, without denying in the slightest the news as long as the source is from valid religious texts, such as news about adzab and grave favors, resurrection day, Mahsyar field, hisab, mizan, haud, sirat, intercession, heaven and hell except with God's permission. According to Manhaj salaf, as the man whom Abu Uthman al-Sabuni wrote (w. 449) di dalam kitabnya Aqidah al-Salaf wa Ashab al-Hadith, whoever performs magic and believes that he can benefit or madharat without Allah's permission then he has been an infidel to Allah. After being upheld by Hujjah for his innocence he was asked to repent, otherwise he was sentenced to death.
 8. Staying away from ahl al-ahwa' wa al-bida' (followers of lust and heresy'), Heresy according to manhaj salaf is a matter that is practiced in matters of religion (not worldly matters) that did not exist in the days of the prophet and his companions. According to al-Athari, in his book Al-Wajiz fi Aqidah al-Salaf, among the points of manhaj salaf is to shun and hate ahl al- ahwa' wa al-bida' (followers of lust and heresy) he also says that the origins of heresy (in religion) are fourfold: Rafidah, Khawarij, Qadariyah and Murji'ah, Then each of these sects gave birth to other new sects.
 9. Manhaj Salaf hears every mughayyabat news reported by the prophet, without denying in the slightest the news as long as the source is from valid religious texts, such as news about adzab and grave favors, resurrection day, Mahsyar field, hisab, mizan, haud, sirat, intercession, heaven and hell.
 10. Manhaj salaf believes and believes in the existence of mu'jizat and karamah of the saints, but for the salaf karamah wali it does not have to be an extraordinary matter or occurrence, because the highest karamah for them is to be able to istiqomah and consistently carry out religious order (Al-Athari, 1997).
- b. Contraversion of salafist religious understanding

For a salafist, salafiyah is the name of a group of believers who lived in the early days of Islam and committed to the Qur'an and Sunnah which are referred to in the hadith as 'As good as you are my generation then who come after then who come after' (Al-Fawzan, 1998). The primacy (tafdlil) of the three early generations of Muslims in this hadith was later understood as the character of a certain group (wasfun li jama'ah) which is alleged in other hadiths to be the only survivors, and the only survivors are those who follow the salaf method and walk on it (Al-Nisaburi, 2000). From this it is then concluded that there is a group called salafiyah that

was earlier, and another group that came later that followed the method of the group called first. Meanwhile, in addition to this group, it is a perverted group that is threatened with hell (Al-Fawzan, 1998).

There are several problems from the inference above. Among them, *katasalafiyah* was never used in the *salaf* period as the name of a group of survivors. The names used are *ahl al-sunnah wa al-jamā'ah*, *ahl al-sunnah*, *ahl al-jamā'at wa al-sunnah* and *al-jamā'ah* (Al-Jazairi, 2004). In addition, returning to the teachings of the Companions and their followers means following their methods of understanding religious texts, their understanding of the objectives and purposes in those texts, associating particular teachings with guidance of universal character, and staying away from deviations from their agreements (Al-Qardlawi, 2001). Another thing is the exclusivity reflected in the use of the name *salafiyah* to exclude dissenting groups from *ahl al-sunnah*. For example, those who follow the opinions of *al-Asy'ari* and *al-Maturidi* are considered not part of the surviving faction, even though both are muslim-majority madhabs (Al-Zabidi, 1998). Besides, following *manhaj salaf* is not only a monopoly of those who refer to themselves as *salafists*. *Al-Asy'ari*, for example, which is often considered to have come out of the *manhaj salaf*, expressly states in his book that what is used as a handle in religion is to hold to the *Qur'an*, the *Sunnah*, the history of the Companions, and the *hadith* experts, and to stick to the opinion of Imam Ahmad ibn Hanbal (Al-Asy'ari, 1997).

In conclusion *Al-Utsaymin* asserted that the duty of a Muslim is to follow the *salaf*, not create a new group called *salafiyah* and then fanatics towards it (Al-Utsaymin, 2004). *Walhal*, instead of being a unifier of Muslims, the term *salafiyah* used as the name of a particular group adds to the long list of groups of Muslims with all the consequences. There are several issues that are often debated in society when faced with the religious beliefs and practices of *salafists*, and the things that are often debated include (Al-As'as, 1997), that is:

1. *Takfir* and *Ushul-Furu'*

These two issues are made into one sub-discussion because they are related to each other. The act of demonizing a person (*takfir*) occurs in things that the person who professes the person who is fictionalizing belongs to the central category of religion called *ushul*. In this section, we will discuss in general terms about the thing that causes one to easily do *takfir* to consider someone out of Islam). Thus, the *kufr* discussed here is the one that expels a person from Islam, not any other kind of paganism. There are certain groups that categorize Muslims with something that does not actually include things that make a person infidel (out of Islam). Among the examples of cases where one easily performs *takfir* is the doctrine of the intermediary (*wasit*ah) between the being and the Creator swt. An example of this doctrine is when the infidels charged by the Prophet Muhammad pbuh are described as people who are masters of worship and do much good, "yet they make some beings intermediaries between themselves and Allah Almighty". Based on this, any person who is seen as interceding a being, even if he or she

engages in the teachings of Islam, is regarded as one who confirms Allah. Based on the juxtaposition between the conditions of the infidels of the prophet SAW. and the Muslims who were considered to have quit Islam, there was a takfir and, subsequently, the ability to fight them. But in reality, the equalization between the infidels in the time of the Prophet those who were seen as deviant could not be maintained, because there were too many fundamental differences.

Thus, essentially takfir is done less carefully due to the view that considers a particular issue as essential, where no Muslim should disagree on it, when in fact the issue is still disputed by scholars. On this issue, Ibn Taimiyah commented that Muslims do not misrepresent the wrong mujtahids, even if he misrepresents them, as the Companions of ra. Did not categorize the khawarij faction that caliphs Uthman and caliph Ali. He even asserted that he was "the one who most forbids the mention of a particular person as an infidel, fasiq or lawless, unless he already knows the things that if denied a person becomes an infidel, or fasiq or disobedient and he also states that "Allah Almighty forgives the iniquities of this people, which includes errors in the intercession of beliefs and deeds". Therefore, while it is performed by someone who is authoritative and carried out on its terms, an ijihad is considered valid, in matters of fiqh or akidah and, thus, the act of demonizing fellow Muslims on the basis of issues that are still disputed by the clerics should be avoided.

The distingency between usūl and furū' which is usually used as the basis for takfir's actions turns out to be unclear, as alleged by Ibn Taymiyah. In this context he states "None of the salaf and the priests distinguish between usūl and furū'. It even made religion into two parts, usūl and furū', unknown at the time of the Companions and Tabi'in." Furthermore Ibn Taymiyah emphasized that every mujtahid who truly seeks the truth then he is wrong, then his guilt is forgiven, in both theoretical (nazariyah) and practical ('amaliyah) problems. This view is the view of the Companions and the majority of scholars, besides they do not divide religious issues into usūl which if one denies him he becomes an infidel and other issues which do not become infidels of the one who denies it. The distingency between usūl and furū' is contradictory, as there is no clear boundary between the two. The conclusion of Ibn Taymiyah's statement above is that apart from the distinction of usūl-furū' unknown in the time of the Companions and thereafter and he, therefore, is a heresy every person who has the capacity of berijtihad he is entitled to do so whether it is in practical matters (amaliyah) or otherwise.

2. Bid'ah

Another issue that is also often debated is the issue of heresy. In this section will be briefly reviewed the differences in the meaning of heresy according to scholars, preceded by linguistic and term meanings briefly. Linguistically the word heresy has two basic meanings. First, start and create something without being based on examples. Second means blunt, cut off and broken (Faris, 2009). The hadith used to de-

fine heresy in terms is the hadith narrated by Muslims "All heresy is heresy" (Al-Nisaburi, 2000). From this hadith, some people understand that "All heresies are rejected, nothing is acceptable; everything is bad nothing good; everything is perverted nothing is right; all sins no one idols; and everything is vanity there is no truth in it" (Al-Ghamidi, 1998). The consequence of this is any action for which there is no concrete example of Prophet SAW or Companions ra. In matters viewed as relating to religion are categorized as heresy that is lost and must be shunned regardless of whether it is contrary to sharia values or not, even without the existence of a common postulate that supports the implementation of it. According to Ibn Taymiyah, heresy is something that is not mandated. But if any deed is ordered under dalil syar'i, it belongs to shari'a, although there may be differences of opinion about it between scholars. This provision applies to deeds done in the time of Prophet SAW or not (Al-Harrani, 1998). This view was agreed upon by Ibn Hajar al-Asqalani who stated that everything based on the postulates of syar'i, of a general or special nature, cannot be called despicable heresy (Al-Syafi'i, 1996). According to al-Nawawi the hadith kullu heresy dhalalah, which uses general redaction, is a hadith whose meaning is specifically (Al-Nawawi, 1998). *The explanation of this is found in another hadith that states "Whoever directs in Islam a good tradition then he is recited afterwards is written for him as the reward of the one who practices it and does not reduce their reward in the slightest."* (Al-Nisaburi, 2000). This cited hadith is the one that specializes in the content of the meaning of the previous hadith. Thus, what is meant by heresy and despicable heresy is a novelty that is not in accordance with the provisions of the syara'. Such a conclusion was also supported by Ibn Rajab. The division of heresy in the sense of something new into two, good and bad, has been known since the days of the salaf. Al-Shafi'i, for example, states that the new thing is divided into two. The first is heresy which is heresy that is a matter that is consecrated and contrary to the Qur'an, Sunnah, atsar Sahabat and ijma'. Second is a new impeccable thing, that is, every good done without any previous example, but it does not contradict any of these four things. Al-Shafi'i argued by quoting the words of caliph Umar ra. in the performance of the tarawih Ramadhan prayer congregation, that it is a new thing in which there is opposition to what has existed before (Afifuddin, 2015). From this, it becomes clear, whether or not a deed is heresy is determined by its conformity with the specific or general postulates of the syar'i.

3. Nature and Takwil

The issue of ta'wil in the matter of verses and hadiths that are vague in meaning and related to nature (mutasyābihāt al-sifāt) is the basis of the debate between some of the scholars of the fourth and fifth centuries hanbali madhabs who are present-day proto-salafiyah (Abu Zahra, 1997). As it is commonly known that in the Qur'an there are verses whose meaning is clear (muhkamāt) and some have a vague meaning (mutasyābihāt) (Jalal Al-Din, 1998). One type of mutasyābihāt

verse is *mutasyābih al-ṣifāt*, which are verses whose meaning is *musykil* related to the things that are recited to Allah swt (al-Azhim, 2008). Regarding verses of such character, there are three groups that respond to them differently: first, the opinion of most salaf scholars who say "We read it, have faith in it and do not interpret it"; second, the *musyabbihah* (the group that equates God with beings) who interpret it according to the meaning of the *zahir* of the language; third, some scholars who *ta'wīl* the verses to avoid the impossible literal meaning of the verse by using acceptable meanings in Arabic (al-Qurthubi, 2003).

This typology was agreed upon by al-Shawkani and al-Zarkasyi. Both even assert that views that avoid interpretation (*tafwīdh*) and views that practice *ta'wīl* can both be found among the Companions, while mentioning some of the Companions who performed *ta'wīl* on some of the *mutasyābihāt* verses, including the caliph Ali ra, the Companions of Ibn Mas'ud ra, the Companions of Ibn Abbas ra, and others (Bakr, 2011). Thus it can be concluded that since the time of the Companions there have been two tendencies in responding to the verses of *mutasyābihāt al-ṣifāt* and all scholars agreed to avoid the *zahir* meaning of these *mutasyabihat* verses. The same is true for hadiths of the same character.

However, there are some who deny *ta'wīl* altogether and require the literal meaning of *mutasyābihāt* verses and hadiths, and consider that such a viewpoint is the salaf and the only correct one (al-Qurthubi, 2003). This opinion as has been presented is held by some hanbali scholars of the fourth century hijri and has been criticized by Ibn al-Jawzi who was also a cleric of the hanbali madzhab (al-Qurthubi, 2003). According to Ibn al-Jawzi among the mistakes of those who make the verses and hadiths of *mutasyābihāt* as verses and hadiths of nature only because they are leaned on to Allah Almighty, when not everything that is leaned on to Allah Almighty is nature, as in surah al-Hijr: 29 (Bakr, 2011). Therefore, naming all that is recited to Allah swt as a trait is heresy.

Another mistake is their contradictory statements. On the one hand they say that this kind of verse and hadith is not known in meaning except by Allah Almighty, but then they interpret the verses and hadith literally. Their biggest mistake was to interpret the hadiths sensorily, until they interpreted the word "yanzilu" with "yanzilu bī Dzātihi". Similarly, the word *yaday* (linguistically: my two hands) in surah Shad: 75 which is interpreted as "the two properties of *dzatiah* called *yadayn*". According to Ibn al-Jawzi, such an interpretation is based only on a mistaken perspective and not based on postulates, whose true meaning can be understood by understanding surah al-Haj: 10. Thus, the use of *ta'wīl* in the sense of turning the word away from its literal meaning to another meaning that the word contains because there is a postulate that requires that in understanding the texts of *syar'i* is actually something that is inevitable (Hasan, 2000). All schools of thought and madhabs in Islam, to varying degrees, use *ta'wīl*, one of the reasons for which is to avoid conflicting meanings of texts that appear opposite.

CONCLUSION

From the above explanation, it can be concluded that, historically, the term salafiyah is not known as a specific group name used to distinguish the majority of Muslims from the deviant group. The name used, since the time of the Companions, as self-identification and as a differentiator from the deviant traditions is Ahl al-Sunnah wa al-Jamā'ah, with slight variations. Naming certain groups with certain methodologies and views as salafiyah containing the claim that only those methods and views can be identified as followers of the salaf view is an unacceptable exclusivity. For, this claim, implicitly and often explicitly implies the notion that other Muslims outside this group do not follow or have deviated from the path that pious predecessors have exemplified. In fact, factually, except in matters of a definite and unequivocal nature (read: qat'iyāt), there have been no small differences, even since the time of the Companions of ra. This difference occurs in both practical (amaliyah) and belief (i'tiqādiyah) domains, meaning that the classification of usūl as a matter of akidah and furū' as a matter of non-akidah cannot be maintained.

Whoever is committed to the rules and manhaj exemplified by Salaf in understanding Islam while making the Qur'an and Sunnah the highest authority, and doing ijtiḥad and interpretation based on it all, then he is among those who follow the path of salaf and commit to the Qur'an and Sunnah. This is all taking into account all the differences that occurred in the early days of the Islamic generation. That is, manhaj salaf must be followed by Muslims as a whole when agreeing or different, without having to disclose the issue of ijtiḥadiyah to the lay public if it can cause divisions and disputes. Therefore, Muslims should be able to tolerate each other, as the Companions ra. dissent by remaining respectful and affectionate, as long as the differences do not oppose something certain and clear in Islam (al-qat'iyāt wa al-ma'lūmāt min al-dīn bi al-dharūrah).

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