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Table Of Contents

Journal Cover	1
Author[s] Statement	3
Editorial Team	4
Article information	5
Check this article update (crossmark)	5
Check this article impact.....	5
Cite this article.....	5
Title page	6
Article Title.....	6
Author information	6
Abstract	6
Article content	6

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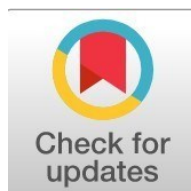
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Comparative Interpretation of the Hadith *Kullu Bid'ati Dalalah* in Wahhabi and Ahlusunnah Perspectives

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Abstract

General Background: The hadith *Kullu Bid'ati Dalalah* ("Every innovation is misguidance") has long been a source of debate in Islamic scholarship regarding the limits of religious innovation. **Specific Background:** Two influential scholars, Nasir al-Din al-Albani representing Wahhabi thought and Sayyid Muhammad bin 'Alawi al-Maliki representing Ahlus Sunnah, offer contrasting interpretations reflecting the tension between literalism and contextualism in hadith understanding. **Knowledge Gap:** Previous studies have explored Wahhabi and Ahlus Sunnah theology separately, but none have comparatively analyzed their hermeneutical approaches to this specific hadith. **Aim:** This study examines the interpretative differences between al-Albani and al-Maliki on the hadith *Kullu Bid'ati Dalalah* using Gadamer's hermeneutical framework to reveal their theological and methodological implications. **Results:** The findings show that al-Albani interprets the hadith textually, rejecting all innovations as deviations, whereas al-Maliki adopts a contextual approach, distinguishing between *Bid'ah Hasanah* (commendable innovation) and *Bid'ah Sayyi'ah* (blameworthy innovation). **Novelty:** This study uniquely integrates hermeneutical analysis with comparative theology, bridging scriptural interpretation and contemporary religious discourse. **Implications:** The research highlights the importance of contextual hermeneutics in promoting intellectual balance and inter-sectarian dialogue within Islamic thought.

Highlights:

- ♦ Contrasts Wahhabi literalism with Ahlus Sunnah contextualism.
- ♦ Applies Gadamer's hermeneutical theory to hadith analysis.
- ♦ Promotes balanced understanding and inter-sectarian dialogue.

Keywords: Hadith Interpretation, Bid'ah, Wahhabi, Ahlus Sunnah, Hermeneutics

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Introduction

Bid'ah comes from an Arabic word that means to create and initiate something new, which previously had no example at all.[1] The word 'bid'ah,' if examined more closely, explains that bid'ah refers to a matter of religion that has never been practiced at all during the time of the Prophet and his companions. Terminologically, the term bid'ah does not only encompass religious matters but also pertains to customs, worldly life such as clothing, housing, transportation, food, and drink. Therefore, it can be concluded that the term bid'ah does not only refer to blameworthy actions but also to good things.[2] Therefore, the term bid'ah

often becomes a topic of discussion in the academic world regarding what is actually meant by bid'ah and whether bid'ah has a negative aspect as well as a non-negative aspect. The term bid'ah is often discussed by the general public because bid'ah leads to something new that has never been done before and makes something new considered a form of deviation. In fact, debates and differences in understanding about bid'ah have long existed, caused by varying ways of understanding a term. Scholars have different approaches in interpreting a hadith; sometimes some interpret a hadith solely based on the textual understanding, resulting in a fixed conclusion, whereas others understand a text by looking at its meaning and context, making it easier to accept and comprehend by the general public.

The issue of differing opinions regarding bid'ah is often encountered in Islamic study forums, even extending into the realm of aqidah (creed). These frequent differences are usually driven by variations in understanding the evidence from the Qur'an and the Hadith of Prophet Muhammad, leading to discrepancies in understanding or explaining matters in detail.[3] Thus, several sects emerged due to differences in interpreting certain Quranic verses and Hadith texts, such as the Wahhabi and Ahlusunnah groups. Both of these groups are influenced by the ideas of their respective leaders. The Wahhabi are based on the thoughts of Nasir al-Din al-Albani, while the Ahlusunnah were initiated by Sayyid Muhammad al-Maliki. Wahhabism is a sect that aims to return Islamic culture to the Quran and the Hadith of the Prophet.[4] Wahhabism was established by Muhammad bin Abdul Wahhab from 1703 to 1729. Wahhabis have their own distinctive characteristics, including being against practices considered heretical (bid'ah), adhering to a literal understanding of the Qur'an and Hadith, and being rigid in interpreting texts without other scholarly disciplines. The Wahhabi trait of still rejecting bid'ah was also pioneered by Nasir al-Din al-Albani, who stated that all matters of bid'ah are misguided.

Ahlusunnah in terms of language is derived from the word 'ahl' which means adherent or follower, as in the phrase 'ahl madhhab man yahdinu bihi,' which means 'the expert or adherent of a madhhab is the person who follows or adheres to that madhhab.'[5] The Ahlusunnah group has experienced debates regarding its origins. Some believe that Ahlusunnah emerged during the time of Prophet Muhammad, in the period of the companions when a major strife occurred (the Battle of Siffin between Mu'awiyah and Ali ibn Abi Talib). Others say it emerged at the end of the 11th century AH or the beginning of the 3rd century AH, and the last opinion states that its emergence was due to opposition to the Mu'tazilah group. The Ahlusunnah group is characterized by adherence to the four Madhhabs and belief in the Rightly Guided Caliphs. They also state that innovations (bid'ah) are divided into two types (good innovation, bid'ah hasanah, and bad innovation, bid'ah sayi'ah). The basis of this understanding comes from Sayyid Muhammad al-Maliki, who stated that there are two types of bid'ah: Bid'ah Hasanah and Bid'ah Sayi'ah.

Differences in understanding bid'ah can lead to serious problems if not addressed directly.[6] The impact of differing in understanding heresy will lead to differences in interpreting the texts of the Qur'an and the Hadith of the Prophet Muhammad PBUH.[3] They argue with each other to justify themselves, so it is not

uncommon for one group to claim another as "heretical" if they do not agree. This causes confusion among the general public in choosing and discerning what is right and what is wrong. Several previous studies discussing Wahhabism and Ahlusunnah or heresy, as written by Cut Lusi Chairun Nisak and Tuthi', discuss the conflict between Wahhabism and Muhammadiyah in Aceh.[7] Fauzi writes about Ahlusunnah between al-Ash'ari and the Ahl al-Hadith group.[5] Meanwhile, writers like Mubasir Anwar, who discuss innovation (bid'ah), record hadiths regarding bid'ah as well as the controversies that arise in society.[8] Sarwan Sarwan, Muhammad Sabri, who wrote about hadith innovation from the perspective of Muhammadiyah and Wahhabi.[4] Meysita Arum Nugroho, Amsori who wrote about innovation (bid'ah) in Islamic law.[9] Until now, no one has reviewed innovation (bid'ah) from the perspectives of Wahhabis and Ahlusunnah. Therefore, the researcher got a new idea to study bid'ah according to Wahhabis (Nasir al-Din al-Albani) and Ahlusunnah (Sayyid Muhammad al-Maliki).

The difference with the research above lies in the focus of the object studied. This paper focuses on a single hadith which states "Kullu Bid'ati D{alalah" from the perspective of the Wahhabi figure (Nasir al-Din al-Albani) and the Ahlusunnah Wal Jamaah figure (Sayyid Muhammad Bin 'Alawi Al-Maliki). This research uses a qualitative approach that is textual and interpretative, focusing on the understanding and analysis of the thoughts of the two figures. In addition, this study employs Gadamer's hermeneutical theory, characterized by the author's focus on historical consciousness of the figure being studied, text comprehension, the merging of horizons (Fusion of Horizons), and its application therein.[10] This study examines the viewpoints of two different parties in interpreting a hadith, without defending or blaming either side.

Method

This article uses a library research method that relies on primary and secondary data as the main sources. Primary data is obtained from various books, articles, and other supporting materials, while secondary data comes from other library research studies, including books, articles, and relevant sources that support the topic of discussion. To analyze the collected data, a descriptive method is applied to understand and explain the content of these sources. The collected data is then analyzed in depth and interpreted according to the focus of this article, resulting in conclusions that align with the research objectives. This approach enables the author to explore information comprehensively and systematically.

Result and Discussion

A. Biography of Nasir al-Din al-Albani

Nasir al-Din al-Albani's real name was Abu 'Abdu al-Rahman Muhammad Nasir al-Din bin al-Haj Nuh bin Najati bin Adam, al-Ashqudari al-Albani. He was born in 1914 AD in the city of Ashqudarah, the capital of Al-Albaniya, into a poor family far from wealthy, but mostly scholarly in nature. His father, al-Haj

Nuh Najati, graduated from a Sharia institute located in the Ottoman capital, formerly known as Istanbul. He received his initial knowledge directly from his father. After King Ahmad Zughu took over the capital's government, he led his country toward independence by adopting a Western lifestyle. As a result, Nasir al-Din al-Albani witnessed social changes in the city that shook the social foundations taught by Islam. Thus, he followed the steps of Ataturk, one of the prominent figures who played a role in the destruction of the Ottoman caliphate. One of the evidences of the city's destruction was the pressure on Muslim women to remove the hijab, and men were also required to dress like Europeans (wearing trousers and hats). This occurred at the fall of the Ottoman Turkish Empire in 1922 and continues to this day. From that day on, religious turmoil began, to the point that Nasir al-Din al-Albani's father became fearful of the worsening situation, and he fled to the Levant. The father was worried that his son might be tempted by harmful influences, so he chose Damascus as the place to flee.

Nasir al-Din al-Albani began his education by enrolling in the elementary school (Madrasah Ibtidaiyah) al-Is'af al-Khayriyat al-Ibtida'iyah, which was located next to the archaeological palace building in the al-Bazuriyah area. However, at that time, an event occurred, namely the Syrian revolution against the French colonizers. As a result, many buildings were affected by the war, including the school where Nasir al-Din al-Albani was studying, which forced them to move to a school in the "Saroja" market, where Nasir al-Din al-Albani completed his primary education. Due to his father's insufficient income, Nasir al-Din al-Albani was unable to continue his education. Therefore, his father taught him the Qur'an, Tajwid, Sarf, and Hanafi Fiqh. His father also entrusted him to several other teachers.

As he grew up, al-Albani married four wives, but the years and names of his wives are not known. Al-Albani's marriages with his four wives produced thirteen children. From the first wife: 'Abdur al-Rahman, 'Abdu al-Latif, and 'Abdu al-Razzaq. From the second wife: 'Abdu al-Mansur, 'Abdu al-A'la Muhammad, 'Abdu al-Muhaymin, Anisah, Asiyah, Salamah, Hasanah, and Sakinah. From the third wife: Hibatullah. The fourth wife did not have any children.[12] Of his several wives, only his fourth wife did not have children. Al-Albani began his scholarly writing based on his own studies, published in the magazine al-Tadamun al-Islami, which focused on hadith, under the title *Silsilatu al-Ahadith al-Da'ifat wa al-Mawdu'ah wa Athariha al-Sayi'al-Amat*, first written in 1379H/1958M.[13] He also wrote several books not only about hadith but also on other fields of knowledge. Al-Albani even wrote several books with the theme of critiquing the al-Sittah books.

Among Nasir al-Din al-Albani's teachers were his own father al-Haj Nuh Nuh Najati al-Albani, al-Shaykh Sa'id al-Burhani, and al-Shaykh Raghīb al-Tabah. They were teachers of Nasir al-Din al-Albani who taught him various sciences such as Balagha, Hadith, Nahwu, and other branches of knowledge. Among the students of Nasir al-Din al-Albani were al-Shaykh Hamdi 'Abdu al-Majid al-Salafi, al-Shaykh 'Abdu al-Rahman 'Abdu al-Khaliq, Dr. Sulayman al-Ashqari, Ustadh Khayru al-Din Wa'li, al-Shaykh Muhammad 'Abdu 'Abasi, al-Shaykh 'Abdu al-Rahman 'Abdu al-Samad, and al-Shaykh Maqbul bin Hadi al-Wada'i. These were the students who studied under Nasir al-Din al-Albani. Nasir al-Din al-Albani also authored several

books, including: *Adab al-Zifaf Fi al-Sunnah al-Mutaharah*, *al-Ajwabat al-Nafi'at 'an As'ilati Masjid al-Jami'ah*, *Ahadith al-Buyu' wa Atharihi*, *Ahkam al-Jana'r Wabida'iha*, *Ahkam al-Rikaz*, and many other works covering *Fiqh*, *Balagha*, *Hadith*, as well as the characteristics of the Prophet Muhammad.

It is recounted that Nasir al-Din al-Albani was arrested twice. The first time he was detained before 1967 for a month in the Damascus fortress, and in 1967 a war broke out which led the government to release all prisoners at that time.[14] From the brief biography above, it can be concluded that al-Albani actually only had three teachers, namely his father and two of his father's friends named al-Shaykh Sa'id al-Burhani and al-Shaykh Raghīb al-Tabah. Therefore, it is not surprising that many of al-Albani's views were rejected by scholars, because he only studied knowledge from books and interpreted texts without the guidance of a teacher. As a result, al-Albani often made mistakes in explaining a text, which sparked many debates.

B. Biography of Sayyid Muhammad bin Alawy al-Maliki

The full name of Sayyid Muhammad bin Alawy is Sayyid Muhammad bin Alawy bin Abbas bin Abdul Aziz al-Maliki al-Hasani al-Makki al-Asy'ari asy-Syadzili. He was born in Mecca, a noble city, specifically in the Babus Salam area, in the year 1365 H / 1947 M. He is one of the descendants of the Prophet Muhammad / a 27th-generation grandchild of the Prophet, with a lineage of Sayyid Muhammad bin Alawi bin Abbas bin Abdul Aziz bin Abbas Bin Abdul Aziz Al-Maliki Al-Hasani. This lineage continues down to Idris al-Azhari bin Idris al-Akbar bin Abdullah al-Kamil bin Hasan al-Mutsanna bin al-Hasan Sibth bin al-Imam Ali bin Abi Thalib, the husband of Sayyidah Fathimah az-Zahra, the daughter of the Prophet Muhammad (peace be upon him). From a young age, Abuya lived in an environment of knowledge and worship. A pious family full of blessings greatly influenced his life, allowing him to grow and develop well along the path of his forefathers, following the guidance and direct teachings of his father.[15] His family is the al-Maliki family, which is quite respected in the city of Mecca. His grandfather and father were two scholars who held important positions in the Masjid al-Haram. His father, Sayyid Alawi, was a scholar with very profound religious knowledge. He was a student of Shaykh 'Umar H{amdaan. Since the age of 20, Sayyid Muhammad al-Maliki has been a teaching staff member at Madrasah al-Falah and received permission to lead halaqah sessions in the Masjid al-Haram. Sayyid Alawi not only spread his dawah in scientific gatherings, but he also gave lectures on Saudi Arabian radio every Friday morning under the title *Hadith Al-Jumu'ah*. His position within the Saudi royal circle also held a special status. King Saud and King Faisal always sought his opinion when determining policies on state and legal matters.

He passed away on Friday, 15 Ramadan 1425, coinciding with October 29, 2004. His body was buried at the Al-Ma'la cemetery next to the grave of the Prophet's wife, Sayyidah Khadijah binti Khuwailid. Those who witnessed his funeral were all Muslims who were in Mecca at the time, including officials, scholars, and students who came from all over the country, both from outside Mecca and from abroad. Everyone witnessed his last day before he was laid to rest, and all witnessed his body after being prayed over at the Masjid al-Haram following the Isha prayer, attended by not less than a million people. Likewise, for three days and

three nights, his house was open to thousands of people who wanted to express their condolences. On the final day, the representatives of the King of Saudi Arabia, Prince Abdullah bin Abdul Aziz and Prince Sultan, came to his house to offer their condolences and bid farewell to a religious leader unforgettable to the people.[15]

His early education was at Al-Falah Madrasah in Mecca, where his father, Sayyid Alawi, served as a religious teacher at the school and also taught at the halaqah of Masjid al-Haram in Mecca. Abuya studied Nahwu (Arabic grammar), Fiqh (Islamic jurisprudence), Tafsir (Quranic exegesis), Hadith, and Quran memorization under his father, and he was nurtured and raised to become intelligent and skilled in religious matters. He was well-known among his peers for his diligence, kindness, and noble character. He also studied with other prominent scholars of Mecca such as Sayid Amin Kutbi, Hassan Masshat, Muhammad Nur Sayf Yamani, and others.[15] Sayyid Muhammad was a writer who authored nearly one hundred books. He wrote on various topics including religion, law, social issues, and history, and most of his books are considered primary references and pioneering works on the subjects discussed, often recommended as textbooks in Islamic institutions around the world. Theology: Mafahim Yajib an-Tusahhah, Manhaj As-salaf fi Fahm al-Nusus; Quranic Exegesis: Zubdat al-Itqan fi 'Ulum al-Qur'an, Wa Huwa bi al-Ufuq al-'A'la; Hadith Studies: Al-Manhal al-Latif fi Usul al-Hadith al-Sharif, Al-Qawa'id al-Asasiyyah fi 'Ilm Mustalah al-Hadith; Biography: Muhammad al-Insan al-Kamil, Tarikh al-Hawadith wa al-Ahwal al-Nabawiyyah; Principles of Islamic Jurisprudence: Al-Qawa'id al-Asasiyyah fi Usul al-Fiqh, Sharh Manzumat al-Waraqat fi Usul al-Fiqh; Islamic Jurisprudence: Al-Risalah al-Islamiyyah Kamaluha wa Khuluduha wa 'Alamiyyatuha, Labbayk Allahumma Labbayk; Sufism: Shawariq al-Anwar min Ad'iyat al-Sadat al-Akhyar, Abwab al-Faraj.

Sayyid Muhammad bin Alawy al-Maliki had many teachers, among them: his father Sayyid 'Alawy bin 'Abbas al-Maliki, Muhammad Maulana Zakariyya al-Kandahlawy (a prominent Hadith scholar from India), Muhammad Yahya Aman al-Makki, Muhammad Al-'Araby al-Tabbany, Muhammad al-Hafidh al-Tijany (a leading Hadith scholar at Al-Azhar), Abdullah bin Sa'id al-Lahjy, and Hasan bin Sa'id al-Yamani. His students were widely spread across the world, including in Indonesia, among them: Abdulkadir Alhadad (administrator of Al-Hawi Condet, East Jakarta), Hud Baqir Alatas (leader of the As-Shalafiah religious study group), Saleh bin Muhammad Alhabsji, Naqib Bin Syechbubakar (leader of a religious study group in Bekasi), and Novel Abdullah Alkaff (a pesantren in Parangkuda, Sukabumi). Al-Maliki's thinking could be very extensive because of the guidance from his teachers, so every step he planned to take was first consulted with his teachers to verify whether the opinion he adopted was correct or not. He even explained that all of his written works also included references to ensure no mistakes were made in quoting his own opinions or those of his teachers. Therefore, there was always guidance in his actions when it came to comprehensively adopting opinions and explaining knowledge.

C. The Interpretation of Nasir al-Din al-Albani and Sayyid Muhammad bin Alawy al-Maliki on the Hadith Kullu Bid'ati Dalalah

Interpretation is the process of giving an opinion, impression, view, or idea theoretically regarding a certain object. The purpose of interpretation is to gain a clearer and deeper understanding and knowledge. Meanwhile, the way of interpreting varies from person to person, as exemplified by al-Albani and Muhammad al-Maliki. These two individuals differ in how they understand and explain a hadith, resulting in different interpretations. Nasir al-Din al-Albani, in explaining a hadith, uses a scholarly discipline by reading earlier books and then deriving understanding from the books he has read and the abilities he possesses, thereby being able to provide conclusions based on his comprehension. Meanwhile, Sayyid Muhammad bin Alawy al-Maliki, in explaining a Hadith or Qur'anic text, uses a disciplined scholarly approach by reading books or texts that have already been explained, and then consulting his teacher about the understanding he gains after reading. After consulting, he will explain according to what he has understood and the guidance from his teacher. The differences in the methods used by al-Albani and Muhammad al-Maliki make it possible that their explanations also differ, as well as the understanding gained, for example in Hadith regarding innovation (bid'ah).

Etymologically, bid'ah refers to something that never existed before. Bid'ah can also be interpreted as a new matter that was never practiced by Prophet Muhammad or existed during the Prophet's time. Often, people interpret bid'ah as a wrong act considered heresy because it was never taught by Prophet Muhammad and did not exist in the Prophet's era. Prophet Muhammad once spoke about bid'ah, which states:

حَدَّثَنَا سُؤَيْدُ بْنُ سَعِيدٍ، وَأَحْمَدُ بْنُ ثَابِتٍ الْجَحْدَرِيُّ، قَالَا: حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا خَطَبَ أَحْمَرَّتْ عَيْنَاهُ، وَعَلَا صَوْتُهُ، وَاشْتَدَّ غَضَبُهُ، كَأَنَّهُ مُنْذِرُ جَيْشٍ يَقُولُ: «صَبَّحَكُمْ مَسَاكُمُ» وَيَقُولُ: «بِعِثْتُ أَنَا وَالسَّاعَةَ كَهَاتَيْنِ، وَيَقْرُنُ بَيْنَ إصْبَعَيْهِ السَّبَابَةَ وَالْوُسْطَى» ثُمَّ يَقُولُ: «أَمَّا بَعْدُ، فَإِنَّ خَيْرَ الْأُمُورِ كِتَابُ اللَّهِ، وَخَيْرُ الْهَدْيِ هَدْيُ مُحَمَّدٍ، وَشَرُّ الْأُمُورِ مُحْدَثَاتُهَا، وَكُلُّ بَدْعٍ ضَلَالَةٌ» وَكَانَ يَقُولُ: «مَنْ تَرَكَ مَا لَا فَلَاحَ لَهُ، وَمَنْ تَرَكَ دِينًا أَوْ ضَرِياعًا، فَعَطِيَ وَإِلَيَّ

It is narrated by Suwayd bin Sa'id and Ahmad bin Thabit al-Hahdari, who said: 'It was narrated to us by 'Abdu al-Wahab al-Thaqafi, from Ja'far bin Muhammad from his father, from Jabir bin 'Abdullah, who said: The Messenger of Allah (SAW) said: Both are words and guidance. So the best of words is the Word of Allah, and the best of guidance is the guidance of Muhammad. Know that you should not introduce new matters. Indeed, the worst of matters are those newly invented, and every innovation is misguidance, and every misguidance leads astray.

Scholars and notable figures have extensively explained bid'ah, and debates on this issue have still not concluded to this day. Some of the scholars and figures have even caused divisions among groups. For example, the groups that explain bid'ah are the Wahhabi and Ahlus Sunnah groups. The Wahhabi group derives their understanding of bid'ah from the figure Nasir al-Din al-Albani, whereas the Ahlus Sunnah group takes their thoughts from Sayyid Muhammad al-Maliki. The Wahhabi group explains the meaning of the hadith as follows: every matter that was not practiced by the Prophet or was not present during the Prophet's time is considered heretical. On the other hand, the Ahlus Sunnah group denies this view, stating that the hadith does not imply that every matter not performed by the Prophet is heresy. Instead, bid'ah is classified

into two types: bid'ah hasanah (good innovation) and bid'ah sayyi'ah (bad innovation). The Wahhabi group adopted this interpretation from their figure, Nasiruddin al-Albani. It is explained that this hadith clarifies about bid'ah, which is something new that was not practiced by the Prophet or occurred during the Prophet's time, and this new thing is considered misguided. This hadith is very clear and was indeed spoken by Prophet Muhammad. How could we not believe it, considering that Prophet Muhammad is the messenger who brings humanity from darkness to light, as explained in the Quran, Surah Al-Ma'idah, verse 3, which states:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا

It is very clear that at that time, the revelation of the verses of Islam was complete, and the religion favored by Allah is Islam; so why still doubt something whose foundation is already clear.[17]

The Hadith 'Kullu Bid'ati Dalalah' according to the Wahhabi group, as cited from al-Albani's interpretation, defines that innovation (bid'ah) is of two types: Religious Bid'ah and Worldly Bid'ah. This opinion arises from al-Albani's interpretation based on the hadith 'Sunnati, Faman Raghiba 'an Sunnati Falaysa Minni' and from 'the story of a companion who complained about being too diligent in worship.' Indeed, this opinion is aimed at drawing closer to Allah SWT without involving worldly matters. It is in this context that al-Albani rejects the existence of Good Bid'ah (Bid'ah Hasanah) and Bad Bid'ah (Bid'ah Sayyi'ah). Nasir al-Din al-Albani's thought not only interprets hadith literally but also rejects the understanding that bid'ah is divided into two types. He rejects the idea of bid'ah being twofold by citing the hadith 'Kullu Muskiri Khamru, Wakullu Khamru Haramu,' questioning whether the hadith implies the statement 'every intoxicating thing is khamr, but not every khamr necessarily is khamr.' Similarly, regarding the hadith 'Kullu Bid'ati Dalalah,' does the hadith mean that not every new thing is misguidance, but only the new things that are misguidance are considered evil innovation (bid'ah sayi'ah)?[17] That is why al-Albani did not follow a specific madhhab but instead used his own reasoning. The Wahhabi group follows the opinions and interpretations of al-Albani, that the hadith 'Kullu Bid'ati Dalalah' is the same as the hadith that says 'Sunnati, Faman Raghiba 'an Sunnati Falaysa Minni.' Al-Albani argued that most Muslims who follow the four madhhabs understand the term 'sunnah' as something that, when performed, earns reward, and when neglected, is not problematic. According to al-Albani, then why should we study knowledge if it is only to understand matters to perform or abandon?[17] This is the reason why innovation (bid'ah) is something new that is considered misguided because it does not conform to what the Prophet said or what is stated in the Qur'an.

This opinion is strongly rejected by the Ahlusunnah, as explained by an Ahlusunnah figure, Sayyid Muhammad al-Maliki. He stated that understanding hadith should not be based solely on the text; rather, it must involve strong reasoning, proper comprehension, a pure heart, and also consider the opinions of other scholars as well as interpretations from the Qur'an.[18] Then, if we understand hadith solely by its text, how should we understand the text of the hadith 'None of you truly believes until he loves for his brother what he loves for himself'? If we understand hadith literally, then no one would have perfect faith except someone who can love their brother in the same way we love ourselves. However, the meaning of the hadith refers to

perfect faith. This view is firmly rejected by the Ahlus Sunnah group, who argue that individuals who propose the existence of Religious Bid'ah and Worldly Bid'ah are those who like to create new religious rulings and claim that these practices existed since the time of the Prophet. Sayyid Muhammad al-Maliki states: This type of bid'ah is what the Prophet Muhammad (SAW) warned against.

من أحدث في أمرنا هذا ما ليس منه فهو رد

Whoever introduces into our religion something new that is not part of it, it will be rejected.

That those who reject the opinions of Bid'ah Hasanah and Bid'ah Sayyi'ah and support Bid'ah Diniyah and Bid'ah Dunyawiyah are unable to use language expressions accurately. Those who deny the division of bid'ah into Bid'ah Hasanah and Bid'ah Sayyi'ah are, in fact, denying the classification of bid'ah from the perspective of sharia.[18] Therefore, it is more accurate to refer to Bid'ah Hasanah and Bid'ah Sayyi'ah rather than Bid'ah Diniyah and Bid'ah Dunyawiyah. In fact, the opinion regarding Bid'ah Diniyah and Bid'ah Dunyawiyah was explained by Muhammad al-Maliki. He stated that if Bid'ah Diniyah and Bid'ah Dunyawiyah are accepted, then their assumption in language would suggest that Bid'ah Diniyah is misguided and Bid'ah Dunyawiyah is correct, because Prophet Muhammad taught Dunyawiyah (shari'ah-related) matters, not Dunyawiyah (worldly) matters.[18] Therefore, the opinion regarding Bid'ah Hasanah and Bid'ah Sayyi'ah is a very precise and careful one. Because this opinion calls for every new matter to comply with sharia law and religious principles, and requires Muslims to align all worldly affairs, whether general or specific, with Islamic law, in order to understand the Islamic ruling contained within it, no matter the magnitude of the innovation.

Conclusion

A study of the hadith Kullu Bid'ati Dalalah from the perspectives of Nasir al-Din al-Albani (a Wahhabi figure) and Sayyid Muhammad Bin 'Alawi Al-Maliki (a Sunni scholar) shows a fundamental difference in understanding the concept of innovation (bid'ah). Nasir al-Din al-Albani, using a typical Wahhabi approach, interprets this hadith literally, emphasizing that all innovations are misguidances that must be rejected. This view is based on a literal approach to the hadith text, without considering historical context or a broader understanding. Within this framework, al-Albani sees bid'ah as a threat to the purity of Islam, and thus advocates a return to pure practices that strictly conform to the Prophet's Sunnah. In contrast, Sayyid Muhammad bin 'Alawi al-Maliki, as a representative of Ahlus Sunnah, adopts a contextual approach to the hadith. He emphasizes the importance of distinguishing between blameworthy innovations (Bid'ah Sayyi'ah) and praiseworthy innovations (Bid'ah Hasanah). According to him, not all innovations or new things are considered heretical; rather, they must be evaluated based on their impact on sharia and the welfare of the people. This approach reflects a broad understanding that takes into account the principles of Maqasid al-Shari'ah. These differences reflect the theological backgrounds of each figure. Al-Albani's approach is influenced by the Wahhabi tradition, which prioritizes the puritanism of faith, while Sayyid Muhammad's perspective reflects the Ahlusunnah tradition, which emphasizes a balance between textual interpretation

and context. From this study, it can be concluded that understanding hadith is not sufficient merely through a literal or subjective approach, but must involve diverse disciplines of knowledge and consider historical and social contexts. An overly rigid approach has the potential to cause division, whereas a moderate and contextual approach is more capable of fostering harmony within the diversity of the Muslim community. This also underscores the importance of dialogue between various perspectives to enrich a comprehensive and inclusive understanding of Islam.

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