



Shalawat Nariyah in the Perspective of Hadith: A Study of the *Ma'ani* Al-Hadith Approach

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Abstract:

Every Muslim who believes is encouraged to pray to the prophet known as tawassul (intermediary), shalawat nariyah contains praise and prayers to the prophet made by scholars without any teachings in the Hadith and the Koran. The purpose of this study is to see that shalawat nariyah is included in the recommendation of the Islamic religion as exemplified by the prophet or heresy?. The method of analysis used descriptive-comparative. The results showed that tawassul to the prophet and Allah's beloved creatures is allowed, while shalawat nariyah is a category of bid'ah Hashanah which is good because of the contents of shalawat nariyah are prayers and praises to the prophet. The hadith of the prophet showing praise and prayer to the prophet as an intermediary to get closer to Allah is highly recommended and sunnah practice it, with the intention of remaining Allah as a god who must be worshiped so as not to become shirk. The theoretical implications of this research provide a meeting point for shalawat nariyah in the hadith that relying on the prophet is recommended as long as it does not go outside the norms of Islam.

Key Words: *Shalawat Nariyah, Ma'ani al-hadith, Tawassul, Bid'ah*

Abstrak:

Setiap muslim yang beriman dianjurkan untuk berdoa kepada Nabi yang dikenal dengan tawassul (perantara). Shalawat nariyah berisi pujian dan doa kepada Nabi yang dilakukan oleh para ulama tanpa ada ajaran dalam Hadits dan alquran. Tujuan dari penelitian ini adalah untuk memahami tentang shalawat nariyah termasuk dalam anjuran agama Islam sebagaimana dicontohkan oleh Nabi atau merupakan perbuatan bid'ah?. Metode analisis yang digunakan deskriptif-komparatif. Hasil penelitian menunjukkan bahwa tawassul kepada Nabi dan makhluk yang dicintai Allah diperbolehkan, sedangkan shalawat nariyah termasuk dalam kategori bid'ah hashanah yang baik karena isi shalawat nariyah adalah doa dan pujian kepada Nabi. Hadits Nabi yang menunjukkan pujian dan doa kepada Nabi sebagai perantara untuk mendekati diri kepada Allah sangat dianjurkan dan sunnah mengamalkannya, dengan maksud untuk tetap menjadikan Allah sebagai tuhan yang harus disembah agar tidak menjadi syirik. Implikasi teoritis dari penelitian ini memberikan titik temu bagi shalawat nariyah dalam hadits yang dianjurkan untuk bersandar pada Nabi selama tidak keluar dari norma-norma Islam.

Kata Kunci: *Shalawat Nariyah, Ma'ani al-hadith, Tawassul, Bid'ah*

PENDAHULUAN

Shalawat is a compliment to the Prophet; apart from that, shalawat is used as prayer and remembrance and is a tradition in a particular group of people as well as one of the practices of the Prophet's sunnah (Choisaroh, 2019). The shalawat taught by the Prophet is the ibrahimiyah prayer which is performed at the time of worship; nowadays, there are many types of prayer, so it has become a debate in a society that has been carried out from generation to generation from the ancestors (Rozi, 2020). This dispute is influenced by a group of fanaticism towards the Islamic religion because there is no mention in the Hadith of the Prophet implicitly reading shalawat,

arguing that everything that is not taught by the Messenger of Allah is heresy, which is heretical and results in the division of fellow Muslims. This is a debate in the Islamic scientific field.

Prayers that the Prophet in the Hadith does not mention are debated, one of which is the nariyah prayer written by Ibrahim Attaziy al-Magriby (Fauziah, 2018). This expression is an element that shalawat nariyah is part of bid'ah, so it has become a serious debate. To resolve disputes that do not end, it is necessary to interpret the shalawat nariyah about the Hadith, whether it is a cultural tradition or a sunnah of the Prophet (Rifina, 2021). Such an effort is needed to eliminate divisions among Muslim religions with the maa'ni al-Hadith approach so that initially, only as a culture, it becomes proven to be the sunnah of the Prophet.

The shalawat that we both know is taken from the Arabic language (صلوات) *Jama'* from the word prayer, which means a prayer that calls for getting closer to Allah. But shalawat is more synonymous with shalawat to the Prophet, in the sense of praying and asking God for blessings for the Prophet through statements, sayings, and hopes that the Prophet will always prosper (Wikipedia, 2021). Prophet Muhammad is the Prophet and messenger of Allah, the closing and perfecting of the prophets; he is a prophet and a good creature of Allah whose everything in him is an example for people worldwide. The Prophet was born into the world as a light for life in the city of Mecca; in the period before the birth of the Prophet of Mecca, in the form of chaos or called the era of ignorance, one of the miracles of the Prophet on 12 Rabiul Awal year The Meccan elephant at that time was covered in white light around the city of Mecca and the safety of the city of Mecca from the elephant army who wanted to destroy the city of Mecca, Allah sent birds carrying flint from hell then rained flint on the elephant army so that it became dry bones when it hit it. So it is natural for us as his people to give blessings to him (Suriadi, 2019).

Shalawat is not familiar in today's society, especially in our beloved homeland, namely Indonesia. Given that shalawat is a gift and our love for the Prophet as his people, we are always encouraged to pray, as the Prophet called it in the Hadith, that a gift will be given later on the Day of Judgment for people who, while in the world always pray to the Prophet. Shalawat to the Prophet has many versions and forms because he is a compliment to the Prophet, such as shalawat to badr, nariyah, and others. This is because there are so many blessings of the Prophet that it is exciting to discuss. So that many people wonder when the shalawat was first introduced in Indonesia, where, and who was the figure who was instrumental in spreading his da'wah about Islam, will shalawat widely to the community, especially for those who lay. With this, the author wants to discuss the early history of shalawat, specifically on shalawat nariyah in Indonesia and how it spreads and develops so that a group of people can accept it at large and how the views in Hadith scholarship are.

Studies related to shalawat nariyah have also been carried out by several researchers. Lia, in her analysis, gives more results to the practice of runtimes in Abdul Qadir's family every Monday night; the goal is the tradition of reading shalawat nariyah to maintain friendly relations, working together to maintain tradition even though times are modern in Pegeraji village, Banyumas (Lia, 2019). Like Rozi, his research's tendency leads to the routine tradition of the people of Kroyo Village in reciting the Shalawat Nariyah 4444 times, which is practiced every Wednesday night in all mosques in turn (Rozi, 2020). In contrast to Isfironi in his research which tends to

lead to the culture and religion of the City of Santri, Bumi Shalawat Nariyah, the history of the name is formed and shows the characteristics of the community and the number of Islamic boarding schools in Sutubondo with a blend of Java and Madura through Peter L Berger's social construction theory (Isfironi, 2019). From the results of several studies above, they tend to focus on ancestral traditions that have been preserved until now and the origin of the establishment of the City of Santri, Bumi Shalawat Nariyah, which is associated with culture. Many researchers have not researched the text of Hadith.

The use of text analysis after it is contextualized with current conditions will provide a new discourse. So that it is not far from the literal meaning of the actual Hadith (Mustaqim, 2016), it is necessary to analyze the Hadith in terms of the historical Hadith (*asbabul wurud*) to show that the Hadith comes from the Prophet Muhammad's SAW (Mustaqim, 2008). In the author's opinion, this study becomes complex if the analysis comes from the right source by looking at the views of the Hadith scholars. After everything is found, the final step will be contextualized to the meaning of the Hadith by following the times but still maintaining the authenticity of the Hadith without changing the meaning of the Hadith about Shalawat Nariyah so that this practice is genuine and has a diploma that can be accounted for in the hereafter to export the Muslim community not only tradition or culture, but the reading of shalawat nariyah is not in doubt among religious and community leaders. The purpose of using *ma'ani al-Hadith* is to give significance in society to shalawat nariyah about Hadith; in line with that, it provides an education that praying to the Prophet can open the door of sustenance and safety in the hereafter so that the practice that was initially a culture becomes a sunnah practice recommended by Rasulullah SAW.

RESEARCH METHODS

The method for the object of this research, the author conducts a study by conducting literature in which this study leads to libraries such as books, books, and other things (Danandjaja, 2014). Uses a qualitative approach in the sense of research that emphasizes the occurrence of phenomena and then examines in language detail the source (Ghony & Almanshur, 2012). The data source uses two sources, namely primary and secondary, primary data from the Prophet's Hadith about praying to him from the history of Imam Ahmad, An-Nasa'i, and Abu Dawud. The secondary supporters are taken from books, journals, internet media, newspapers, and others. The analysis of this study uses descriptive-comparative in the form of documentation by reducing, presenting, and drawing conclusions (Huberman & Miles, 2002). Data collection techniques use documentation by reducing data, presenting, and finally drawing conclusions with the approach (*ma'ani al-Hadith*).

To provide accurate results, the researcher analyzes the data by describing, explaining, observing, and interviewing the problem of certain circumstances regarding shalawat nariyah (Ulya, 2010) so that this analysis can be described to conclude in general and explicitly cover all the objects of this research.

RESULTS AND DISCUSSION

After; researching shalawat nariyah connected in the Hadith, the results show the following:

The Origin of the Formation of Shalawat Nariyah

A unique prefix for us, every situation must be accompanied by an initial source formed, shalawat nariyah is a compliment that cannot be separated from the Prophet Muhammad. The history that has been found as evidence was written for the first time by Sheikh Ibrahim bin Muhammad bin Ali At-Tazi from Taza, Morocco (d. 866 H), buried initially near his family in Wahran / Oran Al-Tazi. Jazairi was then moved to the fort of Bani Rashid. (Ibn Sha'id, 1432) However, it cannot be denied that many scholars differed in opinion because of the existence of a chain of shalawat nariyah diplomas, which were continued orally from Sheikh Ali Jum'ah from his teacher Sheikh Abdullah Al-Ghumari until the author Sheikh Ahmad At-Tazi. However, his teacher denied this through his work Al-Hujaj Al-Bayyinat wrote Ibrahim At-Tazi, not Ahmad At-Tazi (Zhasfan, 2020). The sanad certificate of Ibrahim At-Tazi is as follows;

أخذ (السنوسي) الطاريق عن الإمام العلامة القطب الكبير أبي سالم إبراهيم بن محمد بن علي التازي بسنده الى الشيخ أبي مدين. وهو صاحب الصلاة التازية المشهورة في مصر بالنارية و هي: اللهم صل صلاة كاملة، وسلم سلاماً على نبيّ تنحلُّ به العقْدُ، وتنفرجُ به الكُربُ، وتُقضَ به الحوائجُ، وتُنال به الرغائبُ و حسنُ الخواصِّم، ويُستسقى الغمامُ بوجهه الكريم، وعلى آله و صحبه. تُؤفِّي سنة ستِّ و ستين و ثمانمائة. أطلَّ أبو عبد الله بن سعدٍ ترجمته في "النجم الثاقب" وذكر جملاً من أحواله وكراماته، كما ذكر التنبكتي وغيره. (الحجج البيئات في إثبات الكرامات. ١٥٠)

Meaning: As-Sanusi took the tarekat from Imam Allamah Qutub the Great, Abu Salim Ibrahim bin Muhammad bin Ali At-Tazi with his chain reaching Sheikh Abi Madyan. Abu Salim Ibrahim is the author of the Shalawat Taziyah which is popular in Egypt as the Shalawat Nariyah, namely: Allahumma shalli prayer kamilatan wa sallim salaman tamman a la Nabiyyin tanhalu bihil uqadu, wa tanfariju bihil kurabu, wa tuqdha bihil hawaiju, wa tunalu bihir raghaibu, wa khawatimishabu , wa yustasqal ghamamu, bi wajhihil karim, wa alaalihi wa shahbihi. Died in 866 H. Abu Abdillah bin Sha'd wrote at length his biography in his book An-Najmu As-Tsaqib while mentioning some of his ahwal and karamah, as mentioned by Imam At-Tumunjuk and other scholars.

Meanwhile, the author's sanad certificate comes from Ahmad At-Tazi, obtained from Sheikh Ali Jum'ah, which was approved by his student Muhammad Al-Hulwani in the book Al-Kunuz Al-Muhammadiyah. Reporting from the Moroccan Encyclopedia, Ahmad At-tazi's biography has not been found with certainty, but recently two names were found; first: Ahmad bin Al-Abbas, a Nazami jurist, a Fes teacher who later became a judge in Casablanca. Died October 19, 1945 AD. Second: Ahmad bin Muhammad At-Tazi Ar-Ribati, a literary expert famous for his noble character, a beautiful Tijaniyah tarekat singing praises to the Messenger of Allah. Died September 19, 1920 AD, at the age of 40 years. Both are not modifiers or makers of Shalawat Nariyah because his life span is in the 20th century contemporary scholars

(Zahasfan, 2020). A different confession by M. Kamaluddin in his book "The Secret of the Powerful Shalawat of the Miracle of Lafadz Rasulullah" revealed that Shalawat Nariyah had been written during the time of the Prophet by Sheikh Nariyah himself. Nariyah always saw the Prophet's hard work in channeling Islam, doing good deeds, and ahlakul karimah so that he always prayed with his blessings that the Prophet would be given safety and prosperity always (Mustinda, 2019). Unfortunately, the proof of the certificate of the sanad manuscript does not reach the current era.

The practice and spread of shalawat nariyah in the archipelago for the first time still has not been found with certainty, as evidence found by the author of shalawat nariyah was physically introduced by KH. Ahmad Abdullah Hamid Kendal (1915-1998 AD) through his Risalah An-Nahdliyah fi Al-Masail Al-Ashriyah in Malay Arabic writing (pegon) (Mumazziq, 2022). The mention of Nariyah comes from the writing of the word taziyah, both of which have similarities in the form of Arabic writing, from التازية and التازية only differing in terms of points, the shalawat comes from Morocco which is known as Taziyah according to the author's city. The origin is called Nariyah because our prayers are quickly answered like fire devours dry wood, so it is called shalawat nariyah. However, in the book Khazinatul Asrar by Sheikh Muhammad Haqqi Afandi An-Nazili, it is referred to as Shalawat Tafrijiyah, as well as Sheikh Yusuf bin Ismail in his book Afdlal Ash-Shalawat ala Sayidi as-Sadat calls it shalawat Tafrijiyah. (NU Online, 2016) The difference between the name does not become a problem; the most important thing is that the content of the prayer reading is the same and glorifies the Prophet as long as it does not violate that meaning.

Development and Practice in the Archipelago Society

Shalawat nariyah is very fast in spreading and practicing it because the souls of the archipelago people accept it with grace. After all, they are very accepting of miracles that do not enter into reason; over time, the development of this shalawat is not only accepted by ordinary people but is practiced by every Islamic boarding school. KH Muchtarul Arifan is one of the drivers in developing and practicing it in Indonesia; he told me that at a time in the Maghreb country, there was a prolonged drought, whether in the form of economy or faith. This causes hunger and thirst, so they choose to be robbers, eating unclean food. Because of this incident, Imam Al-Qurtubi was visited by the Messenger of Allah in a dream, who ordered him to recite the shalawat nariyah 4444 times; after that, he asked the government for permission to recite the shalawat nariyah together by the power of Allah the famine was lost, from an economic and creed perspective (Holidi & Surur, 2019). On the other hand, if Allah SWT gives advantages to scholars from books, knowledge, *maulid* books, and the book of blessings, it shows that there is something great benefit given to scholars, the essence of which is if it is true, the more it is blocked, the more forbidden it is to spread (saylilah) one of which is shalawat nariyah (Bilfaqih, 2019). In practicing this prayer, the scholars differ by having their benefits and benefits.

In the book Khazinatul Asrar by Saydi Muhammad Haqqi An-Nazili, there are several ways to practice the nariyah prayer. First, Sheikh Muhammad At-Sanusi said that whoever practices it 11 times a day, Allah will send down much sustenance from the heavens and the earth. Second, Imam Addainuri, whoever reads the shalawat for every fardu prayer 11 times, his sustenance will not be broken, the degree is noble, and the power of wealth will be vital. Third, whoever practices every day 100 times,

something he wants will come true and achieve what he wants more than expected. Fourth, whoever reads 313 times a day will get something he hopes for and wants. Fifth, the highest level Imam Qurtubi said that anyone who wants something significant and has a significant intention or to refuse a calamity to rely on Allah and the Messenger of Allah by reading 4444 times then Allah will provide help according to what he intended (Jamaluddin, 2018)

As for how to get faidah shalawat nariyah 4444 times easily without reading that much but the benefit of faith is the same as reading 4444 times, namely doing two rak'ahs of hajat, in the first rak'ah reading Surah Al-Kafirun 10 times and the second rak'ah of Surah Al-Ikhlâs 10 times after greetings continue with prostration reading shalawat to the Prophet 10 times after that continue reading tasbeeh ten times (*Subhanallah walhamdulillah wala ilaha ill Allah wawlahu Akbar la haula wala kuwata illabillahil a'liyil adhim*) then pray the broomstick ten times (*rabbana atina fid Dunya hasanah wa fil afterlife*) waqina Adha banner) then sit down and read shalawat nariyah 227 times and, after that, pray (Jamaluddin, 2020). Kayfiah in practicing it 4444 times through Habib Abdurrahman Bilfaqih; she got a sanad certificate from Imam Al-Hafidz Al-Musnad Al-Habib Abdullah bin Abdul Qadir Bilfaqih, another isnad from K Hamid Pasuruan who read 227 times, besides that he received a manamiah certificate sanad through dreams to mama syathiti from Al-Habib Imam Al-Kutub Husein bin Abu Bakar Alaydrus, a lighter isnad obtained from his teacher H Jauhari Famous Lubi through his grandfather H Fathul Bari Famous Lubi who immediately got a diploma from Batu Ampar, practiced ten times every fardu prayer (Bilfaqih, 2019).

View of Hadith Science (Ma'ani al-Hadith)

The Hadith of the Prophet Muhammad regarding blessings on him is as follows:

حدثنا أبو نعيمٍ حدثنا أبو يونسُ قال حدثني بريدُ بن أبي مریم قال حدثني أنس بن مالكٍ قال:
قال رسول الله صلى الله عليه و سلم من صلى عليَّ صلاةً واحدةً صلى الله عليه عشر
صلواتٍ و حطَّ عنه عشر خطيئاتٍ (اخرجه احمد)

Meaning: has told us Abu Na'im has told us Yunus said; has told me Buraid bin Abu Maryam said; has told me Anas bin Malik, the Messenger of Allah said, "Whoever prays to me one prayer, Allah will bless him ten times, and his ten faults will be erased."




أخبرنا إسحقُ بن منصورٍ قال حدثنا محمد بن يونس قال حدثنا يونس بن ابي اسحق عن بريد
بن ابي مریم قال حدثنا انس بن مالك قال رسول الله صلى الله عليه و سلم من صلى علي
صلاة واحدة صلى الله عليه عشر صلوات و حطت عنه عشر خطيئات و رفعت له عشر
درجات (اخرجه النسائي)

Meaning: has told us Ishaq bin Mansur he said; has told us Muhammad bin Mansur he said; has told us Yunus bin Abu Ishaq from Buraid bin Abu Maryam he said; has told us Anas bin Malik he said; The Messenger of Allah (saw) said, "Whoever prays to me once, Allah will send blessings upon him ten times, ten faults will be removed from him, and he will be raised ten degrees for him.

حدثنا احمد بن صالح قرأت على عبد الله بن نافع اخبرني ابن ابي ذئب عن سعيد المقبوي عن ابي هريرة قال: قال رسول الله صلى الله عليه وسلم لا تجعلوا بيوتكم قبورا ولا تجعلوا قبري عيداً و صلوا علي فإن صلاتكم تبليغي حيث كنتم (اخرجه ابو داود)

Meaning: has told us Ahmad bin Salih, I read to Abdullah bin Nafi ', has informed me Ibn Abu Dzi'bin from Sa'id Al-Maqburi, from Abu Hurairah, he said; The Messenger of Allah (saw) said, "Do not turn your houses into graves (never pray and recite the verses of the Qur'an, so they are like graves) and do not make my grave as an id (holiday, a place that is always visited and visited every time and every day). time), pray to me, indeed your blessings will reach me wherever you are".

Table 1: Hadith Sanads from the history of Imam Ahmad

Al-Fadlol bin Dukain bin Muhammad	bin Zuhair
Group	Tabi'ut Tabi'in kalangan tua
Kuniyah	Abu Nu'aim
Land of Life	Kufah
Year of Death	218 H
	
Yunus bin Abi Ishaq Amru bin Abdullah	
Group	Tabi'in kalangan biasa
Kuniyah	Abu Isra'il
Land of Life	Kufah
Year of Death	152 H
	
Buraid bin Abi Maryam Malik	
Group	Tabi'in kalangan biasa
Kuniyah	
Land of Life	Bashrah
Year of Death	144 H
	
Anas bin Malik bin An-Nadlir bin Dlamdlom bin Zaid bin Haram	
Group	Shahabat
Kuniyah	Abu Hamzah
Land of Life	Bashrah
Year of Death	91 H

The authenticity of the Hadith narrated by Imam Ahmad in the chain of the above chain from Tabi' At-Tabi'in to the companions falls on the sahih Hadith as conveyed by Ibn Hajar Al-Asqhalani that there is no doubt about the chain of Hadith and the degree is Tsiqqah (Al -Asqalani, 1401) this is reinforced by the opinion of Adz Dzahabi, and An-Nasa'I status of the Tsiqqah sanad. As for the Hadiths of Imam

Ahmad's history of shalawat to the Prophet, they are strengthened by the Hadiths of An-Nasa's and Abu Dawud, whose status is authentic, although they differ in terms of the sentence, the purpose, and meaning of the Hadith are the same. Imam Ibn Qoyim explained the Hadith he said; Our teacher (Shaykhul Islam) about the meaning of Hadith, he said; It is the habit of Ibn bin Ka'ab to have a prayer that is used to pray for him. Then asked the Prophet Muhammad SAW, can a quarter of his prayer be used as shalawat to the Messenger of Allah. So he said if you want, but if you want to add, it is better for you. What if half, if it is added, it is even better for you, and you still bid until he says (Ibn bin Ka'ab) I will make all of my prayers to you, in the sense that all my prayers will pray to you. When the Messenger of Allah heard this, he said: If this is true, then what you desire is sufficient, and your sins will be forgiven. This is where the Prophet SAW conveyed the Hadith. (Amin bin Abdullah Ash-Shaqawi, 1434) From this statement, shalawat to the Prophet is highly recommended, and no one forbids it, categorized as tawasul (wasilah) through the Prophet.

The issue of tawasul is still a debate in today's era because it needs enlightenment on whether it is permissible to ask for prayer from other than Allah. The Prophet allowed to pray as the Prophet taught in the Hadith, but how about the nariyah prayer, which is not mentioned in the Hadith, so that it falls as a bid'ah which is a matter of khilafiyah. As the words of the Prophet narrated by Aisyah RA, "Whoever performs a deed that is not from us, then the practice is rejected" (Imam Nawawi, 1412). Which has no origin at all from the Qur'an, Hadith, ijma', and qias. Imam Nawawi said that bid'ah is divided into two parts, namely hasanah and dhalalah, and the division has five types, obligatory bid'ah, haram, makruh, permissible, and sunnah. Meanwhile, Sheikh Abdul Aziz bin Baiz argues that heresy associated with religion is rejected (misguided) (Isa & Zaiyad, 2019).

Yahya said that tawasul is a constant prayer to Allah, but through something that is loved by Allah SWT, such as righteous deeds, and pious people, this is permissible in religion because the Messenger of Allah is a creature whom Allah loves, whether he is alive or dead, it is permissible to put his trust in prayer. That is one of them is shalawat nariyah. This is also mentioned in the Hadith narrated by Imam Al-Bukhari in the chapter on istisqa prayer and the Hadith narrated by Ibn Hibban, An-Nasa's, Ibn Majah about tawasul narrated by Usman bin Hunaits that a blind man came to the Messenger of Allah; O Allah, pray for me to be healed, then the Prophet asked me to be healed or patient? He said healed, O Messenger of Allah. After that, the Prophet ordered to perform ablution 'and pray, then the Prophet taught his prayer, namely; "O Allah, I am facing you with your Prophet" (Yahya, 2017) The tariqah experts rely on one way to get closer to Allah. The concept of a Muslim's life is to draw closer to Allah and hope for the pleasure of a great reward. This is explained in the word of Allah in Surah Al-Maidah, verse 35 about wasilah, which explains the need for wasilah to get closer to Allah. Tafsir al-Qurtubi explains that wasilah is qurbah (closer to Allah) and darajah (position in heaven) (Nur, 2011).

As stated by the Prophet, the law of relying on the Prophet is sunnah. Shaykh Ahmad Surakati said that every word, deed, and approval of the Messenger of Allah (saw) other than the Qur'an is sunnah (Shobron & Widyantoro, 2020). This agrees with the fiqh scholars; while the usul scholars call it a law and issue rules for mujtahids, the hadith scholars say the Prophet is a leader who brings good guidance and role models, so it is natural for hadith experts to study the journey of life like the nature of the

events of the Prophet, including actions and words (Isa & Zaiyad, 2019). The text of the Hadith states that relying on the Prophet, pious people, and charity is permissible as described above, but if the nariyah prayer is not taught to the Prophet and is included in heresy. Imam Nawawi's explanation that bid'ah is divided into hasanah and dhalalah, the content in shalawat nariyah contains praise and prayer to the Prophet, which in the context is that relying on the Prophet, then shalawat nariyah is included in bid'ah hasanah, but tawasulnya is sunnah recommended by the Prophet.

Let alone us as God's creatures, Allah only prays to the Prophet, as he says in the Qur'an:

ان الله وملائكته يصلون على النبي يا أيها الذين آمنوا صلوا عليه وسلموا تسليما

Meaning: Verily Allah and His Angels pray for the Prophet, O you who believe, pray and convey greetings to him (Q.S al-Ahzab verse 56)

Based on the quote from the verse above that Allah and the Angels pray to the Prophet, according to Ibn Abbas RA in this verse taken in the book of Afdhalus Shalawat by Sheikh Yusuf bin Ismail an-Nabhani that the purpose of Allah's shalawat to the Messenger of Allah is mercy (compassion) while shalawat angels to the Messenger of Allah is istighfar. If only ordinary people (ordinary people) shalawat to the Messenger of Allah is a prayer, but according to Abu Aliyah yes, saying Allah's shalawat to the Prophet is a compliment while the prayer to the Angels is a prayer to the Prophet (An-Nabhani, 2004).

Not only that, but the recommendation to pray to the Prophet is also mentioned in the Hadith of the Prophet, one of which mentions prayer in the book Sahih Muslim no Hadith - 616:

من صلى علي وا حدة صلى الله عليه عشرة

Meaning: Allah will bless him ten times for whoever prays to me once (HR Muslim)

The Hadith above shows that those who give blessings to the Prophet will get the reward of blessings and be given ten times the reward to Allah SWT.

In this study, to avoid being far from heresy, that is, shirk, it is necessary to take several steps in practicing it. First, faith in Allah intends to be sure that he is the true worshiper. Second faith in the book of Allah, every believer is commanded to believe in Allah and everything that has been revealed in the book of the Qur'an. Third, faith in the Messenger, the Prophet, is an excellent example for every believer and the seal of the Prophets bringing the path of truth to God. Fourth, faith in the last day. It means believing that there is a resurrection day like punishment and favor in the grave, the Day of Judgment, shirt, Mizan, reckoning, and charity records after death. Likewise, with the existence of heaven and hell (Arifin, 2022).

So these four are instilled in the self and heart of every believer so as not to turn away from the teachings and orders of Allah SWT and the Messenger of Allah. If this is done, it will provide the practice of shalawat desired by Allah and His Messenger, and practicing shalawat nariyah is a recommendation even though it is not mentioned implicitly by the Prophet in the Hadith and is mentioned in the texts of the Qur'an as

long as it is still within the scope of Islam. And not associating partners with God and his messengers may even be sunnah.

CONCLUSION

From the research results above, it can be concluded that shalawat to the Prophet is a prayer and praise given by his people to the Prophet, which aims to get closer to Allah SWT. Shalawat Nariyah is a prayer written by a Moroccan Imam named Sheikh Ibrahim bin Muhammad bin Ali At-tazi. This shalawat was not taught by the Prophet in his time, but the content of the shalawat is to glorify and pray and praise the Prophet, and this Hadith context is related to tawassul, which the Prophet himself allowed for tawassul instead of advocated it. The result of this study is that tawassul is the recommendation of the Prophet and shalawat nariyah is a bid'ah hasanah, in the sense that it can be practiced as long as it does not come out of Islamic law, so in performing tawassul it is necessary to have deep maturity in body and soul so that there is no mistake in practicing it so that it is called shirk. As for practicing it, it is a sunnah that aims to get closer to Allah through the intercession of the Prophet, pious people, and acts of worship. The intention also in doing charity remains to Allah, but through an intermediary who is liked and loved by Allah SWT; this is permissible in Islamic teachings. This research is still far from perfect; it is hoped that these results can provide further insights and contributions by researchers afterward by continuing research that is expert in their field, especially Hadith experts.

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