



Ritual Ibadah Shalat Rebo Wekasan of the Month Shafar According To Islamic Law

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Abstract

Allah has perfected this Islamic religion and all aspects in it such as maghdhah forms of worship, ghoiru maghdah and so on, no need to be added and subtracted like maghdhah worship, namely prayer, fardu prayer and sunnah, there are standard rules of both time and number. rekaat and its terms and guidelines, but in the modern era there is a prayer ritual performed on the last Rabo month of Shafar with certain rules and conditions, until now there is no basis for the argument.

In his book Mujarrobat, Shaykh Ad-Dairobi states, "According to some scholars of enlightenment, every year there are 320,000 calamities that are sent down to the world, and all those calamities are revealed on the last Wednesday in the month of Shafar (Wednesday Wakesan). So that day, is a heavy day compared to other days in a month ". So there is a group of people who make a practice in the form of prayer to reject it. However, this prayer is not prescribed.

Key words: Shalat Rebo Wekasan, Shafar, Islamic Law

A. Introduction

There are many sources from Classical Islamic references that one of the waliyullah who has reached maqom kasyaf (gaining knowledge about something that is difficult for others to understand, such as occult things) named Ad Dairoby he said that in one year Allah SWT sent as many bala ' 320,000 (three hundred and twenty thousand) kinds in one night. That night coincided with the last Wednesday night of the month Shafar. And what is known, there is not a single history from the Prophet Muhammad which states that the last Wednesday of the month of Shafar is an unlucky day or a day full of upsets'. The above opinion is not at all from the hadith of the Prophet Muhammad, but comes from Waliyullah.

One of the traditions that has taken root in our society is a series of rituals popularly known as Rebo Wekasan, which is a ritual that is performed on the last Wednesday of the month of Shafar. It is explained in the Jawahir book, Allah SWT every year sends 320,000 bala '(disasters) in "Rebu Wekasan", the last Wednesday of the month of Shafar. On that day is called the worst day. For this reason, the ulemas approach themselves (taqorrub) to Allah SWT in order to avoid the disasters that are revealed, by doing the practices recommended by the teachings of the Islamic religion, such as prayer, prayer, sadaqah, and so forth. Practices that are usually done on that day include Wekasan Rebo Prayers, Alms Rejecting Bala 'and many dhikr to avoid the reinforcements'.



That the argument that commands the Rebo Wekasan prayer does not have any particular argument, but the argument from the Hadith Dha 'if comes from the book Jam'u Shoghir page 6 which was narrated from Ibn Abbas: Meaning: The end of every Rabo day at the end of the month is a continuous unlucky day (unlucky day).

From the guidelines for this argument, there is a custom that has the courage to practice the Rebo wekasan prayer which has been passed down from generation to generation from his parents and teachers in Java. Coupled with supporting propositions as a basis. Hold fast to the premonition of the believer that the believer is the chosen people (khos) of the person who is dedicated, because in fact he sees with the light of Allah ". From the above basis arises the initiative of the ancients such as the time of Wali Songo to perform the Ritual of Worship this Wednesday, especially Ibadah Shalat Tolak Balaknya, from generation to generation, teachers, especially Javanese, until today.

B. Ritual Ibadah Shalat Rebo Wekasan

Before performing the prayers, the congregation is sunnah to take a Sunnah bath first, which is a bath of rejecting logs with the following intentions: Meaning: I intend to take a bath, refuse balak because Allah ta'ala. Broadly speaking, there is no significant difference, only different in time and place, the majority of people perform it in the morning before leaving for work like Eid al-Fitr prayer or Eid al-Adha but there are also those who perform it at night.

1. The intention of the Liqodoil Hajat prayer is the first two
2. They first read Al-Fatihah then read surah Alkautsar 17 X, Al-Ikhlash 5 x then surah AL-Falaq and Annas once each
3. The second order was the same as the first Up to a total of 4 books, with the same reading
4. Then after the prayer is held, read the prayer together or do dhikr together and close it with a prayer containing the refusal of balak, which is fully submitted to the priest who leads the prayer
5. Finally, eat together from the rice and side dishes brought by the congregation

C. Analysis of Islamic Law Against the implementation of Ritual Ibadah Rebo Wekasan according to Islamic Law

About the month of Shafar last Wednesday or in Javanese it is Last Wednesday or Last Wednesday. In the month of Shafar, Allah SWT. Revealing 360 kinds of disasters (Al-Hadith) because since the time of Wali Songo, the month of Shafar, was declared a month of disaster. and there are also those who say about the number of logs that were dropped around 320,000 logs that Wednesday.



In addition, in the month of Shafar by chance, the Prophet Muhammad SAW, suffered from illness. So if it is linked to that, it can also be understood when the month of Shafar is considered the month of disaster. In accordance with the Ijma 'of the scholars, then in the month of Shafar (last Wednesday) is dedicated to the sunnah prayers of Lidaf'il Bala'i.

It is known that all the affairs of a servant who is a form of worship Maghdhah or Ghairu Maghdhah is covered in the science of Fiqh which is a set of shari'ah laws that Allah commanded his servants to perform. And these laws are entirely based on the following four sources, namely: Al-Qur'anul Karim, As Sunnah, Ijma 'and Qiyas. In order to be a measure of legality in a practice specifically for the worship of Maghdhah, the first source of law in Islam is the holy book of the Qur'an where He was revealed as a guide for all Muslims.

And of course there is wisdom or purpose from the Shari'ah and the worship of Maghdhah is like the explanation of the Maqasid Shari'ah, that is, the intention and purpose of Allah or the purpose of Law in Islam

Al-Qur'an is the word of Allah SWT that He has sent down to our esteemed Prophet Muhammad SAW, to bring mankind out of the darkness into a bright light, which is the word written in the mushaf. The Qur'an is the main source and reference for the laws of Islamic Fiqh. So, when a problem arises, before everything, we first refer to this book of Allah SWT, Researchers are looking for the law there. If the researcher obtains the law, then the researcher makes the sentence as a benchmark argument, and does not need to refer to others.

Thus, Al-Qur'anul Karim is the main source of laws in Islam. However, Al-Qur'anul karim with its verses does not intend to explain the various problems in detail and explain its laws by giving Nash on each. Only the beliefs that by Al-Qur'anul karim stated nashnya details. While the matter of worship and Mu'amalah is only given lines for the lives of Muslims, while the details he handed over to the Sunnah of the Prophet to explain it. For example, the Qur'an commands prayers, but it does not explain the methods or the number of rekaats. There is evidence about the command to perform the prayers of the Last Wednesday in the Qur'an, no researcher found, only the researcher found the existence of nahs day in the Qur'an like the firm of Allah SWT: Meaning: 18. The people of 'Aad also denied (again). So how terrible was My punishment and My threats.¹⁹ Lo! We have breathed upon them a very strong wind on the day of continuous calamity, 20. Who loatheth mankind as if they were palm trees fall. (Al Qomar 19-20).

The above verse has a little similarity in the explanation of the last Wednesday of the month of Shafar, it's just that the above verse describes the existence of an unlucky day. But to explain deeply that the unlucky day falls on the last Wednesday of the month of Shafar is only an explanation of the beliefs of the Auliyallah, and the truth is not yet certain. And it is still Inspirational. Trustworthy or not. As someone dreams of meeting the prophet and then



he tells it to others, that the prophet ordered something in his dream, then this is only an inspiration, and for a worship Maghdhah cannot use it as an inspiration because it is not the right of inspiration to determine it. Then the theory developed into a guide for himself and was given the term Karamah, and the karamah of these saints is also a truth, in the sense that it is permissible to admit its truth (it cannot be accepted). Allah warns us not to play with the prayers, meaning that we are obliged to understand the prayer procedures desired by the creator. Meaning: Then it is an accident for those who pray, (namely) those who neglect their prayers.

The meaning of the above verse according to the commentator of the person who neglects the time of prayer and also the person who deliberately performs the prayer for other than Allah, or who is better known as the original prayer, does not know the knowledge of the conditions of the pillars and evidence of the prayer.

As Sunnah is the second source after Al-Qur'anul Karim, and it is obligatory to observe it. And As Sunnah is a necessity that cannot be avoided in order to understand and implement the Al-Qur'an. Then in relation to this, Wekasan Rebo Worship only argues with the Dha'if hadith, namely the hadith narrated from Ibn Abbas RA.

Meaning: The last Wednesday of every month is an unlucky day that continues. The above hadith is the basis at first why there is worship Last Wednesday performed on Wednesday, then their belief in this hadith is what makes them have to do it, in some ways that the author has described above, aimed at preventing the arrival of logs sent on the day Last Wednesday in the month of Shafar. Unfortunately, everything they do does not have a strong foundation so that the Last Wednesday prayer is considered deviant from the Shari'ah because it includes prayers that are not prescribed by the Prophet but only an individual understanding.

The above hadith about the coming of calamity on every Wednesday at the end of the month is the hadith of Dha 'if. Because Dha'ifnya because the chain is not clear, or not completed until the Prophet Muhammad SAW, and has a defect from the chain, the person who likes to narrate hadith like this is Ibn Jahmin, such as the Raghaid prayer performed on Friday, including the Wednesday prayer this.

D. Analysis of Islamic Law on Ritual Ibadah Rebo Wekasan

There are differences among the community in practicing the Rebo Wekasan ritual, some only perform prayers and reject balak, and some include salvation and drinking amulet water. How does the law implement the Rebo Wakesan tradition? The law of implementing the Rebo Wekasan tradition from the point of view of its activities and implementation cannot be said to be haram or sunnah, let alone obligatory. The technical implementation of ceremonies from the tradition itself determines its legal status. which includes:



1. Shalat Sunnah Rebo Wekasan

Basically, the prayer specifically for Rebo Wekasan or the prayer for refusing balak does not exist in the literatur in Islam, like the Roghoib prayer and the like. This is different from other rituals such as prayer, dhikr and so on, where in addition to prayer, new forms of practice that have not been previously known can be accommodated. While praying and everything has been determined from the procedure for prayer to the types or types of prayer. In other words, in prayer there is no room for new innovation, both in terms of procedures and various kinds. Because it includes the provisions of Maghdhah and ta'abudi worship.

After going through the observations of researchers, in the activities of observing and interviewing it was concluded that the people of the study area (Muaro Jambi Regency and Tanjung Jabung Timur District) performed the Hajat Prayers and not the Rebo Wekasan Prayers but only the traditional terms that called Rebo Wekasan, but the procedures The method and intention are the Hajat Prayer which aims to ask for forgiveness and reject the balak, if it is analyzed the Hajat prayer is not a new Shari 'at, and the time of its implementation is also not at the time which is prohibited by law.

Sunnah prayer which has the nature of flexibility is the sunnah prayer Hajat and absolute. So, if you perform the prayer by means of absolute prayer or Hajat, then the law is allowed and can get reward from the side of carrying out the sunnah prayer. But it is not an order because there is a bad feeling that is considered bad luck, this can not be used as evidence or a basis for practicing prayer absolutely. because premonition is not a proof of Shari'at.

The Rebo Wekasan prayer cannot be equated with the Hajat prayer because Rebo Wekasan has a set time, while the Hajat prayer is free when to perform it. Whereas a Taklifi law such as Prayer, Zakat Fasting Rhamadhan, must have two Usur when it occurs. The first is the Sabab Syar'iyyah two sabab Kauniyyah from these two aspects the Rebo Wekasan prayer has no validity in the recommended order of implementation.

When performing the sunnah prayer the intention reads (usolli Sunnahan Li Akhiri Arba'I Fisshafari) or Rebo Wakesan or prayer to refuse bala 'for the month of Shafar, then the law is haram, invalid and sinful, because it has made new syari' at the time of the Prophet Muhammad. Same is the case with Rhaghaib prayer.

2. Pray

Among the many prayers recited on Wednesday Wekasan is a series of prayers as found in the book Kanzum Najah, the book of Mujarrobot and in other books. Although the genealogy of the prayer was compiled by whom so far it has not been traced yet.



However see the lafadz and the meaning of the prayer bighoiril ma'tsur (not from the Prophet SAW)

The recitation of certain prayers on the last night or day of the thousand is from the implementation of the command of Allah SWT which means: "Pray to Me then I will grant your prayers". There is no prohibition of prayer performed at a specific time or momentum, whenever we pray Allah SWT listens and grants it. Further Rasulullah SAW. Said which means: " Prayer is the essence of worship". Referring to the hadith then it is about the person who did it can get a reward from this side.

3. Alms Food

Salvation by distributing food or drinks to others is a positive act that is highly recommended by God in many verses. Because it is acknowledged or not, the tradition of salvation which is widely practiced by the community is a manifestation of a sense of care and togetherness which is highly recommended by religion, anytime and anywhere without exception Rebo Wekasan or other days. Moreover, most of Afdol's alms is in the form of feeding other people.

The hadith above narrated from Anas bin Malik states that which means: The foremost almsgiving is pleasing (feeding) a hungry heart. (Hr. Baihaqi)

The meaning is to feed a living being whether it is an animal or a human being, because in other hadiths every creature has a heart, or in other words giving alms in the form of food is permissible for every living being, let alone a human being is certainly better. This hadith belongs to Hasan Lighoirihi because he got support from other hadiths related to feeding someone is recommended by the Prophet.

4. Ritual Rabu Wekasan Bid'ah or Not

Sheikh Abdul Hamid Muhammad Ali Qudus (imam of the Haram mosque) in the book Kanzun Najah Was Surur page 33 writes: 'ah reprehensible that the perpetrator is considered a sinner and the ruler must forbid the perpetrator, namely the Ragh'a'ib Prayer 12 rekaats performed between Maghrib and Isha' on the first Friday night of the month of Rajab. We (Sheikh Abdul Hamid) think: Same with the prayer (including the reprehensible heresy) which is the Shafar Month Prayer. A person who will pray at one of these times, intends to perform the absolute sunnah prayer on his own without any number of provisions, that is, not related to the time, reason, or count of rak'ahs. And the surah read.

Meaning: whoever does an act that we do not command, it is rejected. Hr. Muslim.



Meaning: Whoever invents new things in our religious affairs that are not part of it, then it is rejected. (Hr. Imam Bukhari)

Syeikh Zainuddin, a student of Syeikh Ibn Hajar Al-Maliki in the book *Irsyadul Ibad*, said that the wakesan prayer or prayer reject bala 'is considered as bid' ah madzmumah (despicable).

E. The View of Islamic Law to Cultural Adat (Al 'Urf)

In Islamic law, adat is divided into two, namely:

1. Sahihah custom, namely custom which is a custom of the community that does not contradict higher laws that originate from the Al-Qur'an and As-sunnah. does not go against common sense.
2. Adat fasidah, which is corrupted custom, as a custom that is against a higher law, which originates from the Al-Qur'an and As-sunnah, and is even against common sense.

It has been agreed that 'urf shahih must be preserved in the rulings of the law and the courts so a mujtahid must maintain it when establishing laws. 'Urf consists of two types, namely ' valid urf and 'urf facade (damaged). Then the results of the analysis of researchers that the culture of the Shafar Month which is often referred to as Rebo Wekasan is essentially traditional for generations to maintain religious values that run in the local community, looks ambiguous but the goal is still prioritizing the creator only with local wisdom.

Ibadah Rebo Wekasan is a custom that is quite unique, a little in line with Islamic rules, but mistakes can occur in its implementation, especially the problem of prayer which is included in the ritual of worship needs to be resolved through clear arguments in Islamic law not from Al 'urf and must be watched out for. so as not to roast the divine Aqidah of the local community. This custom can be said to be 'Urf Sahih which is a habit that does not oppose the Shari'ah' at Allah SWT. All orders of worship are also addressed to Allah with the aim of asking Allah for help so as not to be exposed to calamity or balak, but the argument is not from shari'ah but from inspiration and has nothing to do with syari'at in the part of performing prayers. Meanwhile, other acts of worship such as reading verses and collections of prayers and alms in the form of feeding or giving to one another in terms of food or drink which are the primary needs of the community and not Maghdhah worship.

This means that if something brings benefits that are physical or tangible in nature then such a thing is allowed according to the rules above. (alms and prayers) this applies to the worship of ghoiru Maghdhoh. Shaykh Sa'ad bin Nashir Asy Syatsri said, "(With the above rule) a person should not worship Allah with an act of worship unless there is evidence from the shari'ah that shows that the act of worship is commanded. So that it is not possible



for us to make a new worship with the intention of worshiping Allah with him. It may be that the designed worship is purely new or existing but a new procedure is made that is not guided in Islam, or it may be that the worship is specific to a specific time and place. This is all not guided and banned.”

F. Conclusion

1. Madzhab Imam Hanafi

The Ahlussunnah school started from the school of Imam Hanafi (Abu Hanifah). He was an imam of Ahlurra'yi and a faqih (understanding and mastering jurisprudence) from Iraq, so he was visited by many scholars at the time. In its method of law enforcement, this sect uses a lot of ra'yu, qiyas, and istihsan. Especially if in the nash (Al-Qur'an and Al Hadith) no evidence is found that is used as a basis in determining a law. Even qiyas can be used as evidence when the Hadith found is evaluated as Sunday Hadith. Will remain the most important in establishing the law is the Qur'an and Al Hadith.

Of course, Last Wednesday can not be adapted to the method of Ijtihad of the Hanafi imam because he uses the Qur'an and Hadith as a measure of legality, while the evidence of the Last Wednesday Prayer is not in both cases. While on the other hand, it likes to use Istihsan, but istihsan does not occur on the problem of worship that is Ta'abudi or magdhah such as Prayer, Fasting, Wudhu. whose provisions come directly from God.

2. Madzhab Imam Maliki

The basis of this madzhab is Al-Qur'an, as-Sunnah, Ijma ', tradition of the people of Madinah, Qiyas, fatwa sahabat, al-maslaha al-mursalah, urf, istihsan, istihab, saddzari'ah, and syar'u man qablana . However, Imam as-syatibi summarizes the teachings of Imam Malik into four things, namely the Qur'an, as-Sunnah, Ijma ', and ra'yu (ratio). Because there are several methods combined, such as the fatwa of the companions and the tradition of the people of Medina to enter the sunnah of the Prophet, while al-maslahah al-mursalah, urf, istihsan, istishab enter into ra'yu (ratio). As for qiyas, according to ushul fiqh experts, this madhhab rarely uses it, even more often precedes the tradition of the people of Madinah than the qiyas.

Judging from the aspect of the chosen method of Ijtihad, the abilities of the Last Wednesday Prayer will not be found because the people of Medina have never done this, it will certainly be rejected, because the customary ritual of the Last Wednesday does not apply in the area.



3. Madzhab Imam Syafi 'i

The basic principles of this madzhab can be obtained from kittab ar-Risalah, which is a book that discusses ushul fiqh. The sources of law (istinbath) used by Imam Syafi 'i are the Qur'an, the sunnah of the Prophet, Ijma' companions, and qiyas. This qiyas in the book ar-Risalah is referred to as ijihad which is quite often used by Imam Syafi 'i.

Therefore, it is seen from the case of Rebo Wekasan that it certainly rejects strongly because it has something to do with being compared to the forbidden Raghaib prayer. The same prayers that are not prescribed and forbidden.

4. Madzhab Imam Hambali

Ibn Qoyyim Al Jauziyah, a disciple of Imam Hambali, clearly did not agree with the understanding of prayers that are specific to certain days, such as Wednesday prayers, Raghaib prayers Friday night, because they all rely on weak and even false hadiths. While Imam Hambali prefers Qoul Sahabat / Fatwa Sahabat, because Sahabat Ali bin Abi Talib once forbade people to perform Raghaib prayers, although there is no strangeness in the form of prayers, but there is no explanation or taklifi order from Allah and the Prophet, then the prayer is forbidden because get the reward precisely get the punishment.

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