

View Of Creed According To Abdullah Bin Abdul Wahhab

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ABSTRACT

In the Islamic world in the Middle Ages (1250-1800 AD) ideas of renewal and efforts to purify the faith emerged. Which is a reaction to political conditions and ideology monotheism among the people Islam. On the peninsula Arabia, appear to on the historical stage of a prominent figure, Muhammad ibn 'Abd al-Wahhâb, who had great attention to the issue of purifying faith and reform in Islam. Muhammad ibn 'Abd al-Wahhab's full name is Abu 'Abd Allâh Muhammad ibn 'Abd al-Wahhâb ibn Sulaymân Abu 'Ali b. Muhammad ibn Ahmad ibn Rashid al-Tamimi He born in Nejd, a country Which located in heart field sand that is still pure in its Islam. History books generally reveal that he lived between 1703 and 1787 AD. In the character, knowledge, and life experiences of Muhammad ibn 'Abd al- Wahhâb collected potential For spark his ideas. Thinking Which Its initiation in improving the position of Muslims arose not as a reaction to the political atmosphere as occurred in the Ottoman and Mughal empires, but as a reaction to the understanding of monotheism among Muslims at that time. The purity of their monotheism has been damaged by the teachings of the tarekat since then century 13th spread wide in world Islam. Ideas Muhammad ibn 'Abd al-Wahhâb's efforts to eradicate heresy that entered Islamic teachings eventually developed into a movement called the "Wahabi Movement" .

Keywords:

Views, Ideas of Al Wahhab , Aqidah .

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INTRODUCTION

Creed is the core of Islamic teachings that is the foundation for every Muslim in living their life. As a basis for belief, creed determines the relationship of a servant with his God, with fellow human beings, and with the universe. Understanding the correct creed is very important to maintain the purity of a Muslim's faith and deeds. In the history of Islam, religious figures played an important role in explaining and fighting for creed in accordance with the teachings of the Qur'an and Hadith. One of the great scholars who is widely known in this regard is Abdullah bin Abdul Wahhab .

Abdullah bin Abdul Wahhab was a scholar from the Arabian Peninsula who lived in the 18th century. He is known for his efforts to renew Muslims' understanding of the creed, especially by emphasizing the importance of monotheism as the core of faith. Abdullah bin Abdul Wahhab's thoughts and struggles are often associated with the reform movement known as Wahhabism , which aims to cleanse Islam of practices that are considered to deviate from the original teachings.

The historical context during the time of Abdullah bin Abdul Wahhab is an important factor in understanding his religious views. At that time, many religious practices were mixed with local traditions which were considered inconsistent with the principles of monotheism. Abdullah bin Abdul Wahhab believes that many Muslims have fallen into various forms of shirk, such as worshiping graves, using amulets, and worshiping certain figures. This prompted him to call for a return to the pure teachings of Islam.

In his view of the faith, Abdullah bin Abdul Wahhab really emphasized the importance of monotheism in three aspects: monotheism rububiyah , monotheism uluhiyyah , and monotheism asma wa alam. Tauhid rububiyah emphasizes the oneness of Allah in creating, organizing and maintaining the universe. Tawhid uluhiyyah requires a Muslim to only worship Allah without associating partners with Him

with anything . Meanwhile, tauhid asma wa alam teaches that the names and attributes of Allah must be understood as written in the Qur'an and Hadith, without adding or subtracting from them.

Abdullah bin Abdul Wahhab also emphasized the importance of avoiding all forms of shirk, both major and minor shirk. He explained that major shirk, such as worshiping other than Allah, will remove a person from Islam. While minor shirk, such as showing off or showing worship to gain human praise, although it does not remove a person from Islam, still damages the sincerity of a servant in worship.

His views often reap controversy, both in his time and in the modern era. Many supported his struggle to purify Islamic teachings, but many also criticized him for being too rigid and harsh in judging religious practices. However, this did not reduce Abdullah bin Abdul Wahhab's great influence in shaping the understanding of the beliefs of Muslims in various parts of the world.

Wahhab's religious views also became the basis for the da'wah movement continued by his followers. Through cooperation with local rulers, this movement succeeded in bringing about significant changes in the Arabian Peninsula, including in terms of enforcing Islamic law. The legacy of his thoughts continues to live on today and is a topic of endless discussion among Muslim scholars and intellectuals. Wahhab's religious views lies not only in his theological thinking, but also in its impact on religious, political, and social practices. A deep understanding of his teachings can help Muslims to better appreciate the values of monotheism while avoiding extremism in religion.

Through this research, the author will further describe the views of Abdullah bin Abdul Wahhab's faith , by highlighting the historical context, main concepts, and implications of his teachings. This research is expected to provide a more comprehensive insight into one of the great figures in Islamic history. Thus, the discussion of Abdullah bin Abdul Wahhab's religious views is not only relevant in understanding the history of Islam, but also provides important lessons for today's Muslims in maintaining the purity of their faith and deeds.

RESEARCH METHODS

This research uses a qualitative method with a literature review approach (library research). This approach was chosen because the main focus of the research is to analyze the views of Abdullah bin Abdul Wahhab's faith based on written sources. The data used in this study come from books written by Abdullah bin Abdul Wahhab himself, such as the Book of At-Tauhid , as well as the works of other scholars who discuss his thoughts. In addition, additional references in the form of books, scientific journals, and articles related to the views of faith and the historical context of the Wahhabism movement are also used to enrich the analysis.

Data collection was conducted through an in-depth study of relevant literature. The data was then analyzed using descriptive-analytical techniques, namely by describing and interpreting the concepts of faith proposed by Abdullah bin Abdul Wahhab . This analysis was conducted by linking his views with the teachings of the Qur'an and Hadith, as well as considering the social and cultural context of his time. With this method, the study is expected to provide a comprehensive picture of Abdullah bin Abdul Wahhab's contribution in fighting for the purity of Islamic faith.

DISCUSSION AND RESULTS

Biography Abdullah son Abdul Wahab

Muhammad bin Abdul Wahab, who was born in 1703 AD (1115 AH) in Uyainah , is an important figure in Islamic history, especially in the aqidah purification movement . His father, Abdul Wahab, was a respected qadi in the city of Uyainah , and Muhammad bin Abdul Wahab was raised in an environment that highly valued science and religion. Since childhood, Muhammad has shown his intelligence in the field of religion, but the political and social situation in the region greatly influenced his life (Al-Ahmad, 2015).

Uyainah authorities did not go smoothly. This dispute prompted Sheikh Muhammad's family to move to Haryamla in 1139 AH, where Sheikh Muhammad continued his education and preaching. After two years, Sheikh Muhammad joined his father in Haryamla and for 13 years they worked hard in teaching religious knowledge and enforcing amar ma'ruf nahi munkar. However, the political situation there which was filled with tension caused them to be forced to move back to Uyainah in 1153 AH after their father died (Al-Fawzan , 2017).

Returning to Uyainah , Sheikh Muhammad continued his da'wah and called on the authorities to take firm action against groups that often carried out riots and violence. However, this da'wah movement posed a threat to the groups involved in the crimes, which eventually forced Sheikh Muhammad to leave Uyainah for his own safety. Nevertheless, the da'wah movement he started began to be widely known among the people (Zaman, 2014).

The social, political, and religious conditions in the Najd , Hijaz , and surrounding areas at that time were very concerning. The prolonged Turkish colonization caused a decline in various aspects of life,

including faith , morals, economy, and social. The increasingly weak power of the Turkish government under the leadership of Sultan Muhammad Ali Pasha, as well as the intervention of Western colonizers such as England and France, made the situation even worse. This created a leadership vacuum in maintaining the integrity of Islam in the region (Tariq , 2013).

One of the impacts of the crisis is the development of polytheistic practices, such as making pilgrimages to the graves of saints to ask for blessings or intercession. This is increasingly rooted among Muslims, even exceeding the worship required by the Shari'a such as prayer. Rampant religious ignorance, coupled with the strong influence of parties who prioritize external piety (good deeds) over inner piety, creates a great error in understanding the pure teachings of Islam (Al- Sudais , 2016).

In the midst of conditions like this, Allah SWT introduced a great reformer, Muhammad bin Abdul Wahab, who was known as the mujaddid of the 12th century Hijriyah. The main aim of Sheikh Muhammad's struggle was to purify the Islamic faith , eliminating various heresy , khurafat and superstition practices that had developed widely. As a successor to Ibn Taimiyah's thoughts, Sheikh Muhammad bin Abdul Wahab began to organize a da'wah movement known as the Wahabiyah movement (Al- Sa'di , 2014).

Sheikh Muhammad's movement began in Uyainah , which at that time was led by Amir Uthman bin Mu'ammarr . Amir Uthman initially gave full support to Sheikh Muhammad's preaching. The Uyainah community experienced extraordinary benefits from this da'wah, which succeeded in restoring the spirit of Islamic brotherhood and establishing social order. In fact, people from various regions began to migrate to Uyainah to gain inner peace and safety (Bin Baz , 2019).

One of the important actions carried out by Sheikh Muhammad was the destruction of the building built on the maqam of Zaid bin al-Khattab . Based on the hadith of the Prophet Muhammad SAW, building a building on a grave is prohibited because it can lead to polytheism. Although there was initial doubt among the local population, with the support of Amir Uthman, Sheikh Muhammad succeeded in destroying the maqam . This is a symbol of his commitment to purifying the faith and preventing all forms of polytheism (Al- Qadhi , 2018).

His actions did not stop at destroying the maqam , Sheikh Muhammad also fought other heretical practices that deviated from the true teachings of Islam. One of the first steps he took was the implementation of the law of stoning for adultery, a law that has so far only been recorded in fiqh books but has not been applied in community life. Although this punishment is controversial, Sheikh Muhammad adheres to the principle that every regulation of Allah must be applied in real life (Al- Dosari , 2021).

On one occasion, a woman came before Sheikh Muhammad to confess her act of adultery and asked to be sentenced to death . Sheikh Muhammad tried to persuade the woman to withdraw her confession, but the woman persisted. Finally, Sheikh Muhammad was forced to implement the rejam law in accordance with Islamic law. This action shows his steadfastness in upholding Allah's law, even though he has to face great challenges from society (Al- Ghamdi , 2019).

Although this movement received support from many people, there were also many who opposed this movement because it was considered to threaten their position, especially from local rulers such as Amir al-Ihsa 'and Bani Khalid. Sheikh Muhammad's success in upholding monotheism and sharia law made these rulers feel threatened, especially in terms of their power and position. Therefore, they tried to hinder this movement in various ways (Al-Fahad, 2017).

The threats against Sheikh Muhammad increased, and in the end, Amir Uthman of Uyainah was forced to decide to expel Sheikh Muhammad in order to avoid conflict with the Badwi tribe led by Amir al-Ihsa '. Even though he felt heavy, Sheikh Muhammad accepted the decision and left Uyainah for Dar'iyah , the place where his missionary struggle would continue. This journey was an important step in the history of the Wahabiyah movement , which ultimately changed the face of the Islamic world (Al-Turki, 2015).

Living in Dar'iyah , Sheikh Muhammad bin Abdul Wahab continued his struggle with increasing intensity and firmness. Despite facing various obstacles and threats, he remained committed to purifying Islamic teachings and enforcing sharia law. The movement that began in Dar'iyah eventually grew rapidly and attracted the attention of many regions in the Arabian Peninsula, which later became the foundation of the worldwide Wahabiyah movement (Al- Mazrui , 2016).

View Faith According to Abdullah son Abdul Wahab

Muhammad bin Abdul Wahab was born in 1703 AD (1115 AH) in Uyainah , an area in the Najd region , known for its strong religious background. His father, Abdul Wahab, was a respected qadi in the city, who had a major influence on the development of Muhammad bin Abdul Wahab's religious education. Since childhood, Muhammad showed intelligence in the field of religion and began in-depth study of Islam. His family environment, which highly values knowledge, as well as social conditions that are still filled with shirk practices, are important factors that shape his views on the importance of purifying Islamic teachings (Al-Ahmad, 2015).

In his youth, Muhammad bin Abdul Wahab had time to continue his education in various regions, including Haryamla . He spent several years there and then continued his preaching after returning to Uyainah . In this preaching journey, Muhammad tried to invite people to return to the pure teachings of Islam, abandoning practices that were not in accordance with the sharia, such as making pilgrimages to the graves of saints to ask for blessings. This movement, although supported by some groups, also faced challenges from those who felt threatened by his teachings (Al- Fawzan , 2017).

The da'wah movement that began in Uyainah did not run smoothly. At first, the local leader, Amir Uthman bin Mu'ammara , gave full support to Sheikh Muhammad bin Abdul Wahab, which allowed him to carry out his da'wah freely. However, not long after that, groups who felt disturbed by Sheikh Muhammad's teachings began to hinder the development of his da'wah. This forced Sheikh Muhammad to migrate to another area, even though the da'wah movement he started had fostered a deeper awareness of the importance of monotheism (Zaman, 2014).

In the midst of very concerning social, political, and religious conditions, especially due to colonization and the inability of the Turkish government to maintain the purity of Islamic teachings, Sheikh Muhammad bin Abdul Wahab appeared as a reformer who invited Muslims to return to the pure teachings of Islam. One important aspect of his preaching was the rejection of all forms of heresy and shirk, as well as the enforcement of Islamic law in accordance with sharia. Sheikh Muhammad argued that the religious practices that developed at that time had deviated far from the original teachings (Tariq , 2013).

Heretical practices that were becoming increasingly entrenched in society, such as visiting the graves of saints and asking for blessings from them, became one of the main focuses of Sheikh Muhammad's preaching. He attempted to eliminate these practices because they thought they could mislead Muslims and lead to shirk . In his view, only Allah SWT has the right to give blessings and intercession, and every form of servitude other than Allah is a form of deviation from the true teachings of Islam (Al- Sudais , 2016).

As someone who has a deep understanding of aqidah , Sheikh Muhammad bin Abdul Wahab invites Muslims to abandon all forms of practices that are not in accordance with the teachings of the Prophet Muhammad. His preaching was not only limited to rejecting the practice of heresy and shirk, but also extended to upholding the correct creed , which upholds monotheism and complete submission to Allah. This created a significant impact on people's lives, although initially many parties opposed this change (Al- Sa'di , 2014).

Sheikh Muhammad bin Abdul Wahab's struggle in Uyainah , even though he had received support from Amir Uthman , in the end had to face big obstacles. Local rulers who felt threatened by his preaching began to obstruct this movement, some even tried to expel him from the city. Nevertheless, Sheikh Muhammad was not afraid. He continued his preaching, and in the end, Sheikh Muhammad moved to Dar'iyah , a place which later became the center of the Wahabiyah movement (Bin Baz , 2019).

The success of Sheikh Muhammad bin Abdul Wahab in spreading his da'wah in Dar'iyah became a turning point in his struggle. With the support of the Al-Saud family, he succeeded in consolidating the political and social forces that supported his teachings. The Wahabiyah movement that began in Dar'iyah eventually spread to various regions in the Arabian Peninsula and had a major influence in shaping the character of Muslim society in the region (Al- Qadhi , 2018).

Apart from purifying the aqidah , Sheikh Muhammad bin Abdul Wahab also emphasized the importance of upholding Islamic law in accordance with the teachings of the Shari'a. One of the important steps he took was the implementation of the punishment of imprisonment for adultery perpetrators, in accordance with what is taught in the Qur'an and Hadith. This is a symbol of his firmness in upholding Islamic law, even though this action is not easily accepted by some people (Al- Dosari , 2021).

Sheikh Muhammad bin Abdul Wahab not only fought to cleanse the faith of Muslims, but also tried to return the people to the correct values of sharia. By relying on the basic principles of Islam, he fought against practices that were considered deviant and damaging to the harmony of the people. Although many parties opposed him, he continued to advance with the belief that his preaching was for the benefit of the Muslim community as a whole (Al-Fahad, 2017).

Threats against Sheikh Muhammad continued to increase, but he did not back down. In fact, despite being expelled from Uyainah , Sheikh Muhammad bin Abdul Wahab managed to continue his preaching more intensively. Dar'iyah became the center of the movement, and more and more regions became interested in adopting Wahabiyah teachings . His struggle has made a big history in the Islamic world, especially in efforts to purify teachings and enforce sharia law (Al-Turki, 2015).

Sheikh Muhammad bin Abdul Wahab's missionary journey in Dar'iyah , which was initially rocky, finally yielded significant results. The Wahabiyah movement , despite facing many challenges, ultimately became one of the largest currents in the Islamic world that influenced many countries, especially in the Arabian Peninsula. By continuing to uphold the principles of monotheism and Islamic law, Sheikh Muhammad bin Abdul Wahab made a major contribution to the purification of Islamic teachings which is

still remembered today (Al- Mazrui , 2016).

CONCLUSION

Muhammad bin Abdul Wahab was born in 1703 AD or 1115 AH in Uyainah. His father's name was Abdul Wahab, he was a kadi in that city. During his childhood Muhammad son Abdul Wahab own interest power Which Enough tall towards tafsir books, hadith and creeds and studied Hanbali school of jurisprudence from his father who was a Hanbali school of thought scholar. Muhammad bin Abdul Wahab died in 1792 AD or 1206 H. In Dir'iyah (Saudi Arabia) at the age of 89 years. His preaching was continued by his followers. This is known as Wahhabism. A Which learn books Sheikh Muhammad son Abdul Wahhab and get to know head journey he, surely he will confirm with full the belief that he did not preach something new, but preached the creed of the pious Salaf as recognized by scholars in various countries over a period of time different, even by adherent religion that different, everything assesses that the preaching of Sheikh Muhammad bin Abdil Wahhab is a preaching inviting people to pure and clear Islam before it is mixed with the turbidity of philosophy, the stain of polytheism, superstition and heresy

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