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TAUHID EDUCATION IN THE BOOK AL-USHUL ATS-TSALATSAH BY MUHAMMAD BIN ABDUL WAHHAB

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Abstract

This research focuses on the values of tauhid education. The purpose of this study is to find out how monotheistic education is in the book Al-Ulshul Ats-Tsalatsah written by Muhammad Bin Abdul Wahhab. Tawhid is the most important teaching because it contains teachings about the pure and consequential acknowledgment of the oneness of Allah SWT and is a foundation and principle as a place for all deeds, and is to form monotheistic people. This research is a library research study, namely research that focuses on the discussion of literature related to research focus such as books that can be used as a reference source. The results of this study, researchers found the values of monotheism education in the book Al-Usul Ats-Tsalatsah written by Muhammad Bin Abdul Wahhab which contains three foundations, namely knowing Allah, knowing Islam, and knowing the Prophet Muhammad SAW.

Keywords : Tauhid, Al-Ushul Ats-Tsalatsah, Education

INTRODUCTION

Monotheism education is the foundation of Islamic education that directs a person to safety in this world and the hereafter (Marsudi & Umi Mutsana, 2014). The concept of monotheism creates the doctrine that the purpose of human life must be within the framework of worshiping Allah alone. This doctrine is the key to all Islamic teachings because, from the concept of monotheism, a very important standard will emerge in the

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concepts of Islamic education, namely moral standards whose essence is good and bad and right and wrong (Hambal, 2020). Allah says in surah Az-Zulmar (39) verse (65):

وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى ٱلَّذِينَ مِن قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ ٱلْخَٰسِرِينَ

Meaning*: "And indeed it has been revealed to you and the prophets before you, if you associate partners with Allah, your faith will be erased and you will be among the losers."*

From the verse above, it is clear that practice will be wrong and will not be accepted if it is not based on the true foundation of monotheism and there is an element of shirk in it. Even in Sa'di's interpretation (2003) it is stated that the word عَمَلُكَ ('amaluka) contained in the verse is:

هذا مفرد مضاف، يعم كل عمل

Meaning*: "The word is in the form of mufrad and mudhof which means covering all deeds whatever".*

Tauhid is a belief in the oneness of Allah in His deeds (rububiyah), sincere worship only to Him (ululhiyyah), and determines the attributes and names that Allah has ordained for Him (asma wa deficiency and disability. Based on that, monotheism is divided into three types; namely monotheism rububiyah, monotheism uluhiyyah, and monotheism asthma wa adjectives. Each type of monotheism has a meaning that must be explained so that the differences between the three are clear (Sutisna et al., 2020)

The concept of monotheism if not properly understood will lead to deviations from the true aqeedah. A person who does not have the correct aqidah will be prone to falling into various kinds of doubts, and confusion of thought and even falling into acts of shirk, namely the act of turning away from worship to other than Allah and shirk is a great unjust act (Safi'i, 2018). As Allah says in Surah Luqman (31) verse (13):

وَإِذْ قَالَ لُقْمَٰنُ لِٱبْنِهِۦ وَهُوَ يَعِظُهُۥ يَٰبُنَيَّ لَا تُشْرِكْ بِٱللَّهِ ۖ إِنَّ ٱلشِّرْكَ لَظُلْمٌ عَظِيمٌ

Meaning: *"And (remember) when Luqman said to his son, at the time he taught him: "O my son, do not associate partners with Allah, in fact associating (Allah) is truly a great injustice."*

As some time ago circulating on social media, there is a phenomenon of a woman who has gone viral because she claims to be able to hold back and rain down shamans who perform shamanic rituals under the guise of religion, and many other phenomena that will undermine beliefs and even destroy practice if there is no true foundation of monotheism,

therefore proper and appropriate media are needed to correct this shirk behavior. Media is originally a form that is used as a process of conveying information (Tafonao, 2018)

There are many media and some of them are books, but books whose contents are concise and easy to understand and full of benefits, because nowadays interest in reading books is decreasing because most of the contents of books are difficult to understand and thick, especially books that discuss religious issues (Widodo, 2018). Therefore Pondok Pesantren Dar El-Iman uses the Ulshul Tsalatsah book as a monotheism learning book for beginners, because the book is a concise book containing three treatises and one concluding treatise added, so it is very suitable for beginners to study. Even though this book is very concise, there are many lessons contained in it, and also a strengthener of faith (Moezhaid, 2021)

Matan Al-Ulshull At-Tsalatsah is a pocketbook that contains materials on monotheism compiled by Muhammad bin Abdul Wahhab. Matan Al-Ulshull At-Tsalatsah is one of the aqidah reference books that use uslub (method) which is concise and easy to understand (Al-Utsaimin, 2018). Muhammad bin Abdul Wahhab is a figure who struggles in teaching ideology, especially in the fields of faith and monotheism. He is an example of a scholar who was able to enter his da'wah into the political sphere through Muhammad bin Sa'uld in the Dariyah area (Simamora, 2018). In his time, he was nicknamed the mujaddid, namely the reformer of Islamic theology (Basit, 2018).

METHODS

The research method used in this research is library research, namely research that focuses on discussing the literature in the form of books, such as documents, and other library materials, which can be used as a reference source. The approach in this research is qualitative. Library research is different from field research in that data collection locations can be found wherever available literature according to the object of research material..

RESULTS

Biography of Shaykh Muhammad Bin Abdul Wahhab

His full name is Muhammad bin Abdul Wahhab bin Sulaiman bin 'Ali bin Muhammad bin Rasyid bin Bulraid bin Muhammad bin Mulsyrif bin Ulmar At-Tamimi

An-Najdy, one of the descendants of Bani Tamim, he is also often called Shaykh Muhammad At-Tamimi (Pratama & Trisnawati, 2021). Muhammad bin Abdul Wahhab came from a family known as a family of scholars. In the 10th century Hijriyah, the most famous scholar in Nejed was his grandfather, Sulaiman bin 'Ali, who at that time served as Qodhi in Raudhah Sudair. After quitting, he moved to 'Ulyainah and served as Qodhi again and became a Shaykh (teacher of syar'i science) for several students of knowledge. Among his students were his two sons named Abdul Wahhab (Muhammad bin Abdul Wahhab's father) and Ibrahim (his uncle). Abdul Wahhab's grandfather would also become an 'alim who would later occupy the position of Qodhi in 'Ulyainah, even though not as high as his father's level of knowledge (Basit, 2018).

In short, Muhammad bin Abdul Wahhab was born into an Ullama family which, from a position standpoint, came from a respected family, and from an economic point of view he was also not from a poor family, because his parents and grandfather were Qodhis (Basit, 2018). Muhammad bin Abdul Wahhab was born in 'Ulyainah in 1115 H (1713 AD) and died on 29 Shawwal 1206 H (1793 AD) at the age of 92 years (as-Sidawi, 2010; Jainulri, 2013). He was able to complete the memorization of the Qur'an before he was ten years old, then he studied Fiqh in depth. He spent a lot of time both day and night reading books on interpretation and hadith as well as studying and memorizing various scientific subjects(Pratama & Trisnawati, 2021).

His series of scientific rituals began in 1135 H to Mecca and Medina, where he studied with Shaykh Abdul bin Salim Al-Bashori and two well-known ulama, namely Abdullah bin Saif, a jurist expert, and Muhammad Hayah As-Sindi, a hadith expert (Pratama & Trisnawati, 2021). Abul Mujahid and Hanelef Oliver (2012) stated that the third city visited by Muhammad bin Abdul Wahhab was Basra. There he studied with Shaykh Muhammad Al-Majmul'I, while in Basra he studied Nahwul Science and Fiqh Science. Then he continued his pilgrimage to Ahsa' and studied with Shaykh Muhammad bin Fairuz Al-Kafif, from his teacher he was able to copy the works of Ibn Taimiyah and Ibnul Qoyyim. He also had time to discuss monotheism and Aqidah with Shaykh Abdullah bin Muhammad bin Abdul Latif Asy-Syafi'I Al-Ahsa'I and Shaykh Muhammad bin Afaliq (Pratama & Trisnawati, 2021).

Muhammad bin Abdul Wahhab still returned to the Hijaz and settled there. While in the Hijaz he studied with several scholars such as Shaykh Ismail bin Muhammad Al-

Ajlulni, Shaykh Muhammad Al-Bulrhani, and Shaykh Ultsman Ad-Dayyar Bakri. Muhammad bin Abdull Wahhab then returned to Hulroimala' to attend the talaqqi assembly of his father, Abdull Wahhab bin Sulaiman. Apart from practicing talaqqi, he also used his time to preach to the local community about monotheism and forbidding polytheistic practices. In 1153 H his father died and his father withdrew all views that were against his son Muhammad bin Abdul Wahhab (Pratama & Trisnawati, 2021).

The thoughts and preaching of Muhammad bin Abdul Wahhab were heard as far as 'Ulyainah, an area led by Utsman bin Mul'ammar. In 1154 H he moved to 'Ulyainah because Ultsman bin Mul'ammar accepted his preaching and welcomed him with great honor. There he was appointed Qodhi. While there, he eliminated the means of polytheism such as sacred trees, graves that were used as places of worship, and domes that were located above the graves. However, his preaching did not last long, after receiving pressure from Ahsa's reviewers, finally making Ultsman bin Mul'ammar ask Muhammad bin Abdul Wahhab to leave 'Ulyainah (Pratama & Trisnawati, 2021).

Muhammad bin Abdul Wahhab then headed for Dir'iyyah and settled with his student Ahmad bin Suwailim. The news of his arrival was heard by Muhammad bin Sa'uld, the leader of the Dir'iyyah. After that, they held a meeting and agreed in 1157 H to help each other and not betray one another. Since then, he has continued his preaching from Dir'iyyah and received support and assistance from Muhammad bin Sa'uld's family. According to Abu Mujahid and Hanelef Olivelr (2012) at that time Dir'iyyah or the Nejed region now generally practices a lot of polytheism, many domes are built over graves and even graves that are believed to be Zaid bin Khottab's graves were used as places of worship and used as places to seek blessings using rubbed the dome of the grave and made vows at the side of the grave. In addition, there are also Tula trees which are considered sacred to be worshiped and blessed, many barren women rub the tree while asking for children. This reality is getting exacerbated by the widespread practice of magic everywhere (Pratama & Trisnawati, 2021).

Tauhid Education Material in the Book of Al-Usul Ats-Tsalatsah

The monotheistic education material in this book includes three discussions, namely the muqoddimah, the core of the discussion, and the closing of the book.

First, namely, the Muqoddimah contains three discussions, obligations regarding four issues, obligations regarding three cases, and an explanation of the religion (milah) of Prophet Abraham.

1) Obligation About Four Matters

اعلم رحمك الله أنه يجب علينا تعلم أربع مسائل، الأولى العلم هو معرفة الله ومعرفة نبيه ومعرفة دين الاسلام بالأدلة. الثانية العمل به. الثالثة الدعوة إليه. الرابعة الصبر على الأذى فيه.

Meaning : "Know that, may Allah bless you, that we must learn four things. First, knowledge, namely knowing Allah, knowing His Prophet, and knowing Islam and its arguments. Second, practice the knowledge. Third, preach it. Fourth, be patient with the disturbances you get when preaching it".

2) Obligations Concerning Three Cases and Practicing Them

الأولى أن الله خلقنا ورزقنا ولم يتركنا هملا بل أرسل إلينا رسولا فمن أطاعه دخل الجنة ومن عصاه دخل النار

Meaning : First, that Allah has created us, provided us with sustenance, and has not left us alone. But He sent us an apostle. Whoever obeys the messenger will go to heaven, and whoever disobeys him will go to hell..

الثانية أن الله لا يرضى أن يشرك معه أحد في عبادته لا ملك مقرب ولا نبي مرسل

Meaning : Second, Allah is not pleased with cultivating anyone in worshiping Him, not with close angels, nor with the prophets who were sent.

الثالثة أن من أطاع الرسول ووحد الله لا يجوز له موالاة من حاد الله ورسوله ولو كان أقرب قريب

Meaning : Third, whoever has obeyed the Messenger and obeys Allah, may not be loyal to someone who opposes Allah and His Messenger, even if that person is the closest relative.

3) Explanation of Milah Prophet Ibrahim

اعلم أرشدك الله لطاعته أن الحنيفية ملة إبراهيم أن تعبد الله وحده مخلصا له الدين

Meaning : Know that may Allah guide you to obey Him, that the straight religion is the religion of the Prophet Abraham, that is, you only worship Allah sincerely and do that worship to Allah

وأعظم ما أمر الله به التوحيد وهو إفراد الله بالعبادة وأعظم ما نهى عنه الشرك وهو دعوة غيره معه

Meaning : The most glorious thing that He commands is monotheism, namely the oneness of Allah in worship. And the biggest thing that He forbids is shirk, which is praying to other than Him together with Him

Second, namely the core of the discussion, this book has a core discussion that encompasses three main principles that every Muslim individual must know, namely, knowing Allah (ma'rifatulllah), knowing the Islamic Religion with its arguments including knowing the levels of Islamic Religion, namely Islam, Faith, and Ihsan, and know the Prophet Muhammad.

1) Knowing Allah *(ma'rifatullah)*

فاذا قيل لك من ربك فقل ربي الله الذي رباني ربا جميع العالمين بنعمه هو معبودي ليس لي معبود سواه والدليل قوله تعالى: (الحمد لله رب العالمين) وكل ما سوى الله عالم وأنا واحد من ذلك العالم

Meaning : *"*When you are asked, who is your Lord? So answer, My Lord is Allah who has cared for me and cared for the whole world with His favors. And He is the Essence that I worship, there is no one I worship besides Him, the argument is the word of Allah: "Praise be to Allah, Lord of the worlds". And everything other than Allah is nature, while I am one of those realms*"*

فاذا قيل لك بما عرفت ربك فقل بآياته ومخلوقاته و من آياته الليل والنهار والشمس والقمر ومن مخلوقاته السماوات السبع والأرضون السبع ومن فيهن وما بينهما

Meaning : *"*When asked of you, by what do you know your Lord? So answer with His signs and His creatures, and among His signs are the night and the day, the sun and the moon. And that which includes His creatures are the seven heavens, the seven earth layers, and all that is in them and everything between them.*"*

الرب هو المعبود

Meaning : *"*And Rabb is the Essence Who is worshiped.*"*

2) Get to know the Islamic religion along with its propositions and levels of Islamic religion

الأصل الثاني معرفة دين الإسلام بالأدلة وهو الإستسلام لله بالتوحيد والإنقياد له بالطاعة والبراءة من الشرك وأهله و هو ثلاث مراتب الإسلام والإيمان والإحسان وكل مرتبة لها أركان

Meaning : "The second basis is to know the religion of Islam with its arguments. Islam is surrendering oneself to Allah by monetizing Him, submitting to Him by obeying Him, and freeing oneself from polytheism and its perpetrators. There are three levels of Islam, Islam, Faith, and Ihsan. Each level has pillars."

3) Get to know the Prophet Muhammad

الأصل الثالث معرفة نبيكم محمد صلى الله عليه وسلم وهو محمد بن عبد الله بن عبد المطلب بن هاشم وهاشم من قريش وقريش من العرب والعرب من ذرية إسماعيل بن إبراهيم الخليل عليه وعلى نبينا أفضل الصلاة والسلام

Meaning : "The third basis, know your prophet, Muhammad Shollallahi 'alaihi wa sallam. He is Muhammad bin Abdillah bin Abdil Muththalib bin Hasyim, and Hasyim is from the Quraysh tribe, the Quraysh tribe is from the Arab nation, and the Arabs are from the descendants of Ismail bin Ibrahim Khailullah, may His blessings and greetings be upon him and our Prophet."

فلما استقر بالمدينة أمر بقية شرائع الإسلام مثل الزكاة والصوم والحج والجهاد والأذان والأمر بالمعروف والنهي عن المنكر وغير ذلك من شرائع الإسلام أخذ على هذا عشر سنين وبعدها توفي صلوات الله وسلامه عليه ودينه باق وهذا دينه لا خير إلا دل الأمة عليه ولا شر إلا حذرها منه، الخير الذي دل عليه: التوحيد وجميع ما يحبه الله ويرضاه وشر الذي حذر منه: الشرك وجميع ما يكرهه الله ويأباه

Meaning : "When he had settled in Medina, he was ordered with the remaining Islamic laws such as zakat, fasting, pilgrimage, jihad, call to prayer, amar ma'ruf, nahi munkar, and others from Islamic laws. He did it for ten years. After that, he died in a state where his religion remained intact. This is the religion in which there is no good unless he directs his people towards it, and there is no evil unless he warns his people from it. The good that he directs is monotheism and all the goodness

that Allah loves and pleases, and the bad that he warns from him is polytheism and all the bad things that Allah hates."

The third is the closing of the book, this book ends with a discussion of the final day which is contained the day of resurrection, namely all humans are raised from their graves, then the day of retribution, namely all humans will be rewarded according to their deeds, then the consequences for those who deny it and the obligation for a Muslim to deny it thought.

والناس إذا ماتوا يبعثون

Meaning : "And when humans die, they will be resurrected"

وبعد البعث محاسبون ومجزيون بأعمالهم

Meaning : "And after they are resurrected they will be accounted for and rewarded according to their deeds."

ومن كذب بالبعث كفر والدليل قوله تعالى زعم الذين كفروا أن لن يبعثوا قل بلى وربي لتبعثن ثم لتنبئن بما عملتم وذلك على الله يسير

Meaning : "And whoever lies the day when he rises, then he is kufr, the argument is the word of Allah: The disbelievers think that they will never be resurrected, then say! Melmang, by the Lord, you will truly be resurrected, then you will be told what you have done. That is easy for Allah

DISCUSSION

Knowing Allah

فاذا قيل لك من ربك فقل ربي الله الذي رباني ربا جميع العالمين بنعمه هو معبودي ليس لي معبود سواه والدليل قوله تعالى: (الحمد لله رب العالمين) وكل ما سوى الله عالم وأنا واحد من ذلك العالم

Meaning : "When you are asked, who is your Lord? So answer, My Lord is Allah who has cared for me and cared for the whole world with His favors. And He is the Essence that I worship, there is no one I worship besides Him, the argument is

the word of Allah: "Praise be to Allah, Lord of the worlds". And everything other than Allah is nature, while I am one of those realms."

The information above shows that before studying and studying Islam, a Muslim should first know and know who his God is, therefore the author says if someone asks you who your God is, then he/she will confidently answer that My God is Allah who has cared for me. and even maintain the whole nature with the various favors that He has given. So Allah is the only Essence who has the right to be worshiped and everything other than Allah is 'alam (Creatures) (Al-Utsaimin, 2018). This sentence instills the concept of monotheism rububiyah and ululhiyah. The concept of rububiyah monotheism can be seen in the sentence "My God is Allah who has preserved me and preserved the whole world with His favors". Whereas the concept of ululhiyah lies in the sentence "And He is the Essence that I worship, there is no one I worship besides Him" (Inayah, 2018).

Meanwhile, if viewed according to the perspective of Asya'iroh, it contains the meaning of monotheistic character, that is, God's nature does not give rise to similarities, because His nature is not the same as the nature of His creatures, and af'al monotheism, namely God who created everything. Tauhid nature can be seen in the sentence "Praise be to Allah, Lord of the Worlds". And everything besides Allah is nature, while I am one of those natures. And af'al monotheism can be seen in the sentence "My God is Allah who has cared for me and cared for the whole world with His blessings" (Maulidah, 2022).

فاذا قيل لك بما عرفت ربك فقل بآياته ومخلوقاته ومن آياته الليل والنهار والشمس والقمر ومن مخلوقاته السماوات السبع والأرضون السبع ومن فيهن وما بينهما

Meaning : "When asked of you, by what do you know your Lord? So answer with His signs and His creatures, and among His signs are the night and the day, the sun and the moon. And that which includes His creatures are the seven heavens, the seven earth layers, and all that is in them and everything between them."

The information above shows that Allah has signs of His power which show the perfection of Allah's power. There are many signs of Allah's power such as the existence of day and night, and among them are the existence of creatures such as the sun and moon, the heavens and the earth, and what is in them. And these signs all show the perfection of Allah's power. (Aziz, 2012). If viewed from the concept of Imam Abul Hasan Al-Asy'ari, the sentence "and among the signs of His power are the night and the day, the sun and the moon. And what belongs to His creatures are the seven layers of heaven, the seven layers

of the earth, and all that is in it and what is between them, contains the meaning of qudrat which is one of the obligatory attributes of Allah. Qudrat means power so that the existence of the universe and its contents is proof of God's power (Asriannor, 2023).

الرب هو المعبود

Meaning : *"*And Rabb is the Essence Who is worshiped.*"*

The information above shows that the Lord is the one who maintains all of this nature and has the right to be worshiped and worshiped (Al-Utsaimin, 2018). This sentence, when viewed from the division of monotheism according to Imam Ibn Taimyah, contains monotheism rububiyah and ullulhiyah. Tauhid rububiyah can be seen in the sentence "And Rabb" and monotheism ululhiyah can be seen in the sentence "Is the One Who is Worshiped" (Inayah, 2018).

Meanwhile, if viewed from the division of monotheism according to Imam Abull Hasan Al-Asy'ari, the sentence contains monotheistic traits. Can be seen in the sentence "And Rabb". The sentence contains the meaning of the obligatory nature of Allah, namely wahdaniyah. It can be seen in the sentence "is the Essence that is worshiped"(Asriannor, 2023).

قال ابن كثير رحمه الله : الخالق لهذه الأشياء المستحق للعبادة

Meaning : *"*Ibn Katsir Rahimahullah said: This Creator of all things has the right to be worshiped.*"*

The above information shows that the author brought the words of an interpreter, namely Abul Fida' Ismail bin Ulmar Al-Qulrasyi or commonly known as Ibn Kathir when interpreting surat Al-Baqarah verses (21-22), namely he stated that those who have the right to be worshiped are The One who created this entire universe (Al-Utsaimin, 2018). If viewed from the point of view of the division of monotheism according to Imam Ibn Taimyah, the sentence quoted by the author from Ibn Kathir contains monotheism rulbubiyah and ullulhiyah. Tauhid rulbubiyah can be seen in the sentence "The Creator of all things" and monotheism ullulhiyah can be seen in the sentence "This is what has the right to be worshiped" (Inayah, 2018).

Meanwhile, if viewed from the division of monotheism according to Imam Abull Hasan Al-Asy'ari, the sentence contains monotheism af'al. It can be seen in the sentence "The Creator of all things". The sentence from Ibn Kathir contains the meaning of the

obligatory nature of Allah, namely quldrat and wahdaniyah. Quuldrat in the sentence "The Creator of all things" wahdaniyah in the sentence "This is what has the right to be worshiped" (Asriannor, 2023).

وأنواع العبادة التي أمر الله بها مثل الإسلام والإيمان والإحسان ومنه الدعاء والخوف والرجاء والتوكل والرغبة والرهبة والخشوع والخشية والإنابة والإستعانة والإستعاذة والإستغاثة والذبح والنذر وغير ذلك من أنواع العبادة التي أمر الله بها كلها لله تعالى

Meaning : *"*Various kinds of worship commanded by Allah such as Islam, Iman, and Ihsan. And among them are also prayers, fear, hope, resignation, hope, anxiety, humility, fear, repentance, asking for help, asking for protection, asking to be released from difficulties, slaughtering, vows, and various other forms that Allah commands. All worship is the right of Allah.*"*

The explanation above shows that when it is known that a servant is obliged to worship Allah. So the author explains several types of worship such as praying, tawakkal, khusyu', and others. All of this is only for Allah (Al-Utsaimin, 2018).This sentence contains the meaning of monotheism ullulhiyah, namely the oneness of Allah in terms of worship. This can be seen from the sentence "All worship is the right of Allah"(Inayah, 2018).

Get to know the Islamic religion along with its propositions and levels of the Islamic religion

الأصل الثاني معرفة دين الإسلام بالأدلة وهو الإستسلام لله بالتوحيد والإنقياد له بالطاعة والبراءة من الشرك وأهله وهو ثلاث مراتب الإسلام والإيمان والإحسان وكل مرتبة لها أركان

Meaning : *"*The second basis is to know the religion of Islam with its arguments. Islam is surrendering oneself to Allah by monetizing Him, submitting to Him by obeying Him, and being free from shirk and its perpetrators. There are three levels of Islam, Islam, Faith, and Ihsan. Each level has pillars.*"*

The information above shows that the second foundation after knowing God is knowing the religion of Islam, namely surrendering oneself to Allah by monetizing Him, submitting to Him by obeying Him, and freeing oneself from shirk and the perpetrators. And Islam has three levels, namely Islam, Faith, and Ihsan. And each of these levels has its pillars (Al-Utsaimin, 2018).

The definition mentioned by the author is the definition of Islam in general as mentioned by Shaykh Muhammad Thoha Sya'ban that the term definition of Islam is divided into two, namely the general meaning and the specific meaning. The general meaning is submission and obedience to all of Allah's syar'i commands. While the specific definition is the religion mentioned by the prophet in the hadith of Jibril, namely the creed, upholding prayers, paying zakat, fasting, and hajj if able(Abdullah, 2015).

فأركان الإسلام خمسة شهادة أن لا اله إلا الله وأن محمدا رسول الله وإقام الصلاة
وايتاء الزكاة وصوم رمضان وحج بيت الله الحرام

Meaning : "The first level, there are five pillars of Islam, testifying that there is no One who has the right to be worshiped besides Allah and that Muhammad is Allah's messenger, establishing prayer, paying zakat, fasting Ramadan, and making a pilgrimage to Baitullah Al-Haram."

The information above shows that after explaining the definition of Islam in general, the author mentions the definition of Islam specifically and he has five pillars, namely the Creed that no One has the right to be worshiped other than Allah and that Muhammad is the messenger of Allah, upholding prayers, paying zakat, fasting Ramadan, and pilgrimage to Baitullah Al-Haram(Al-Utsaimin, 2018).

ومعناها لا معبود بحق إلا الله وحده (لا إله) نافيا جميع ما يعبد من دون الله (إلا الله) مثبتا العبادة لله وحده
لا شريك له في عبادته كما أنه ليس له شريك في ملكه

Meaning : "The meaning of the Creed of La Ilaha Illallah is, there is no essence that is worshiped properly other than Allah. The sentence La Ilaha means the abolition of all that is worshiped besides Allah. And the sentence Ilallah means setting all worship only to Allah alone, there is no partner for Him in worship as there is no partner for Him in His power."

According to the author of the sentence La Ilaha Illallah above, no one has the right to be worshiped except Allah. And in the sentence of creed, La Ilaha Illallah contains two meanings, namely the sentence La Ilaha which means Nafi, namely denying all worship except only to Allah, and the sentence Illallah means itsbat, which stipulates that only Allah has the right to be worshiped (Al-Utsaimin, 2018). If viewed from the perspective of Imam Ibn Taimiyah, this sentence means the sentence la ilaha illallah is to

deny all forms of worship and only Allah the Essence has the right to be worshipped. And shows monotheism ullulhiyah (Inayah, 2018).

Meanwhile, according to Sa'id Nursi, the meaning of the sentence la ilaha illallah is to explain God's creation, namely the universe. Because human reason is impossible to understand God directly. Therefore, there is a need for an explanation of God's creation. The explanation of creation is the meaning of the sentence la ilaha illallah (Alanshori & Suyuthi, 2019).

ومعنى شهادة أن محمدا رسول الله طاعته فيما أمر وتصديقه فيما أخبر واجتناب ما نهى عنه وزجر وألا يعبد الله إلا بما شرع

Meaning : "The meaning of Muhammad's creed is Allah's messenger, that is, obeying Him in everything he commands, confirming what he preaches, avoiding everything he has forbidden and insulted, and Allah is not worshiped except by what he has prescribed."

According to the author of the statement above, the meaning of Muhammad's creed is that the messenger of Allah is to obey Him in everything he orders, to justify what he preaches, to avoid all that he has forbidden and insulted and that Allah is not worshiped except for what he has prescribed(Al-Utsaimin, 2018). According to Shaykh Muhammad Ali Al-Harakan, the meaning of Muhammad Rasulullah's creed is to demand the willingness to make the Prophet a role model, so that he is of value in the sight of Allah, this sentence makes a Muslim feel love, and pleased with everything that is exemplified in terms of his deeds, words and all his behavior(Karim, 2017).

المرتبة الثانية وهو بضع وسبعون شعبة فاعلاها قول لا إله إلا الله وأدناها إماطة الأذى عن الطريق والحياء شعبة من الإيمان وأركانه ستة أن تؤمن بالله وملائكته وكتبه ورسله واليوم الآخر وتؤمن بالقدر خيره وشره

Meaning : "The second level is Faith. Faith has more than 70 branches, the highest branch of faith is saying the sentence la ilaha illallah, and the lowest is eliminating distractions that are in the way, while shame is one part of faith and there are six pillars, namely believing in Allah, the Angels, the books, the Apostles, the last day, and good and bad destiny."

The information above shows that the second level after Islam is faith. Faith has more than seventy branches, the highest branch is the sentence la ilaha illallah which

includes verbal utterances, and the lowest branch is eliminating distractions on the road which includes being rounded with limbs, and shame is one of the branches of faith namely includes practice. The pillars of Faith are believing in Allah, the Angels, the books, the Apostles, the last day, and good and bad destiny (Al-Utsaimin, 2018).

Meanwhile, according to Imam Abul Hasan Ali Bin Khalaf in the book Syarah Kitab Sahih Bukhari, the school of Experts Sunnah is that faith is justifying it in the heart and practicing it with the limbs. Based on this understanding, faith can increase and decrease (Indriani, 2020).

المرتبة الثالثة الإحسان ركن واحد وهو أن تعبد الله كانك تراه فإن لم تكن تراه
فإنه يراك

Meaning : "The third level is Ihsan. There is only one pillar, that is, you worship Allah as if you see Him, if you don't see Him, He sees you."

The information above shows that the third level after Islam and Faith is Ihsan. Ihsan has one pillar, that is, you worship Allah as if you see Him, if you do not see Him, He will see you (Al-Utsaimin, 2018).

Get to know the Prophet Muhammad

الأصل الثالث معرفة نبيكم محمد صلى الله عليه وسلم وهو محمد بن عبد الله بن عبد المطلب بن هاشم وهاشم من قريش وقريش من العرب والعرب من ذرية إسماعيل بن إبراهيم الخليل عليه وعلى نبينا أفضل الصلاة والسلام

Meaning : "The third basis, know your prophet, Muhammad Shollallahi 'alaihi wa sallam. He is Muhammad bin Abdillah bin Abdil Muththalib bin Hasyim, and Hasyim is from the Quraysh tribe, the Quraysh tribe is from the Arab nation, and the Arabs are the descendants of Ismail bin Ibrahim Khalilullah, may blessings and greetings be upon him and our Prophet."

The information above shows that the third foundation after knowing Allah and the religion of Islam is knowing the Prophet, and that starts with his lineage. He is from Bani Hasyim, and Bani Hasyim is a Quraysh tribe, and the Quraysh tribe comes from the

Arab nation. And the Arab nation is from the descendants of the Prophet Ismail bin Ibrahim Alaihimassalam (Al-Utsaimin, 2018).

According to Abu Yusuf, there are special features in sirah nabawiyah compared to the others, namely:

1. The Sirah of the Prophet Muhammad is the sira that is closest to validity and is authentic because it was narrated directly by those closest to him.
2. The depiction of the life of the Prophet Muhammad is clearly described from every phase and period to time, even from the time of his parent's marriage until his death.
3. Sirah of the Prophet Muhammad is a sirah about the noblest human being in the eyes of Allah SWT. While maintaining his human side in the context that will be presented.
4. Sirah of the Prophet Muhammad is a very complete and holistic Sirah covering various sides and various dynamics of his life.
5. The Sirah of the Prophet Muhammad is also a marker for the validity of the treatises and prophetic revelations of the Prophet Muhammad (Fitriyah & Djazilan, 2020).

وله من العمر ثلاث و ستون سنة منها أربعون قبل النبوة وثلاث وعشرون نبيا ورسولا، نبأ بإقرأ وأرسل بالمدثر وبلده مكة وهاجر إلى المدينة وبعثه الله بالنذارة عن الشرك ويدعو إلى التوحيد

Meaning : "He is sixty-three years old. For forty years he passed before prophethood, and twenty-three years as a prophet and apostle. He was appointed as a prophet with the letter Iqra ', and was sent as an apostle with the letter Al-Muddatsir. His village is Mecca, and he emigrated to Medina. Allah sent him to warn against shirk and to preach monotheism."

The above information covers the age of the Prophet Muhammad who was sixty years old, when he was sent as a Prophet and Messenger at the age of forty years and carried out the prophethood for twenty-three years, was appointed as a prophet with the letter Al-'Alaq (1-5) and was appointed as a prophet. The Apostle with the letter Al-Muddatsir (1-7), where he emigrated was in Medina, as well as the da'wah that he brought, namely the preaching of monotheism and avoiding shirk (Al-Utsaimin, 2018).

Shafiyyurrahman Al-Mubarakfuri said that the Prophet Muhammad SAW carried out preaching in Mecca with the aim that the Arab people left the ignorance that had been carried out both in the fields of religion, morals, and law so that they became people who

believed in the truth and the apostleship of the Prophet Muhammad SAW and the Islamic teachings that had been conveyed, then to practice in everyday life (Muslim & Hendra, 2019).

والدليل قوله تعالى يا أيها المدثر قم فأنذر وربك فكبر وثيابك فطهر والرجز فاهجر ولا تمنن تستكثر ولربك فاصبر ومعنى قم فأنذر ينذر عن الشرك ويدعو إلى التوحيد وربك فكبر أي عظمه بالتوحيد وثيابك فطهر طهر أعمالك عن الشرك والرجز فاهجر الرجز الأصنام وهجرها تركها والبراءة منها وأهلها. أخذ على هذا عشر سنين يدعو إلى التوحيد وبعد العشر عرج به إلى السماء وفرضت عليه الصلوات الخمس وصلى في مكة ثلاث سنين وبعدها أمر بالهجرة الى المدينة

Meaning : "The argument is His word: O you who are covered with a blanket, wake up, then give a warning! And clean your clothes. And leave the idols. And do not give to get more in return. And to fulfill the command of Rabbmul, be patient. The meaning of getting up and giving a warning is that he warns his people from polytheism and preaching to monotheism. And to glorify your Lord is to glorify Him with monotheism. And purify your clothes, meaning purify your worship from shirk. And leave the idol behind, the meaning of ar-rujzul is an idol while boycotting it is to leave and be free from it and the perpetrators of polytheism. He carried out preaching to monotheism for ten years, after which he was sent to heaven and he was obliged to pray five times a day. He performed prayers in Mecca for three years. After that, he was ordered to migrate to Medina."

The explanation above explains that the author takes the source of reference in Surah Al-Muddatsir verses (1-5) about the da'wah brought by the Prophet Muhammad, namely the da'wah of monotheism. And the prophet did that for ten years, after that the prophet was raised to the sky and was required to perform prayers five times a day and night, after that he was still in Mecca for three years, only after that did the Prophet emigrate to Medina (Al-Utsaimin, 2018).

فلما استقر بالمدينة أمر بقية شرائع الإسلام مثل الزكاة والصوم والحج والجهاد والأذان والأمر بالمعروف والنهي عن المنكر وغير ذلك من شرائع الإسلام أخذ على هذا عشر سنين وبعدها توفي صلوات الله وسلامه عليه ودينه باق وهذا دينه لا خير إلا دل الأمة عليه ولا شر إلا حذرها منه،

الخير الذي دل عليه: التوحيد وجميع ما يحبه الله ويرضاه وشر الذي حذر منه: الشرك وجميع ما يكرهه الله ويأباه

Meaning : "When he had settled in Medina, he was ordered with the remaining Islamic laws such as zakat, fasting, pilgrimage, jihad, call to prayer, amar ma'ruf, nahi munkar, and others from Islamic laws. He did it for ten years. After that, he died in a state where his religion remained intact. This is the religion in which there is no good unless he directs his people towards it, and there is no evil unless he warns his people from it. The good that he directs is monotheism and all the goodness that Allah loves and pleases, and the bad that he warns from him is polytheism and all the bad things that Allah hates."

The information above shows that after the Prophet was in Medina, the Prophet was ordered to carry out and preach the remaining Islamic law, such as zakat, pilgrimage, jihad, call to prayer and other laws. This he did for ten years, and after that, he died in a state where the religion he brought would still be sustainable. And the religion that he brought no good exists but he must have directed it towards that goodness, and the pinnacle of goodness is monotheism and everything that Allah pleases. Likewise, there is no bad thing that exists unless he has warned it, and the peak of all bad things is shirk and everything that Allah causes (Al-Utsaimin, 2018).

CONCLUSION

The book AL-Ulshul Ats-Tsalatsah written by Muhammad Bin Abdul Wahhab explains monotheism education. The Al-Usul Ats-Tsalatsah book has three parts, namely the muqoddimah, the main discussion, and the closing. The Muqoddimah contains obligations regarding four issues, obligations regarding three cases, and explanations regarding the religion of the Prophet Muhammad. The core of the discussion contains getting to know Allah, getting to know the Islamic Religion and its arguments, and getting to know the Prophet Muhammad SAW. The cover contains the day of rising and the day of charity. The value of monotheism education that can be taken in the book Al-Usul Ats-Tsalatsah is knowing Allah, knowing the Islamic Religion and its arguments, and knowing the Prophet Muhammad SAW.

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