

Teachings, Epistemology, and Thoughts of Muhammad Bin Abdul Wahhab at-Tamimi in Islamic Law

**Eko Kholistio Putro¹, Zaenul Mahmudi², Ali Hamdan³*

^{1, 2, 3}Universitas Islam Negeri Maulana Malik Ibrahim Malang

*kholistioeko@gmail.com

ABSTRACT: Muhammad bin Abdul Wahhab created a da'wah movement to purify Islamic doctrines. With this movement, he invited all Muslims to return to the Qur'an and Sunnah by the understanding of the Sahabah. This research is qualitative, using an analytical descriptive method and a normative juridical approach. This study aims to find out who Muhammad bin Abdul Wahhab was, how his doctrines, epistemology, and thoughts were in Islamic law, and how the term "Wahhabi" developed. and the results, Muhammad bin Abdul Wahhab was a very influential scholar in Saudi Arabia, especially in da'wah and Islamic law. Until now, his doctrines and thoughts have spread to various countries including Indonesia. He came from the tribe of sahabah who one of the beloved sahabah's of the messenger. His full name is Muhammad bin Abdul Wahhab bin Sulaiman bin 'Ali bin Muhammad bin Ahmad bin Rashid Al Wuhaibi At Tamimi. In the field of Islamic law, especially in the chapter on worshipping Allah, according to him, Islamic law can only be implemented and obeyed if there is a clear legal basis from the Qur'an and Sunnah by the understanding of the Companions. The term "Wahhabi" was assigned to him and his followers because of the similarity in his method of preaching with the real Wahhabi, Abdul Wahhab bin Abdurrahman bin Rustum, a Khowarij Ibadhiyah figure who lived in Morocco.

Muhammad bin Abdul Wahhab menciptakan gerakan dakwah untuk memurnikan ajaran Islam. Dengan

gerakan tersebut dia mengajak seluruh umat Islam untuk kembali ke Al Qur'an dan Sunnah yang sesuai dengan pemahaman para sahabat. Penelitian ini bersifat kualitatif, dengan menggunakan metode deskriptif analitik dan pendekatan yuridis normatif. Penelitian ini bertujuan untuk mengetahui siapa Muhammad bin Abdul Wahhab, bagaimana ajaran, epistemologi, dan pemikirannya dalam hukum Islam, serta bagaimana istilah Wahabi bisa berkembang. Hasilnya Muhammad bin Abdul Wahhab adalah seorang ulama yang sangat berpengaruh di Saudi Arabia khususnya dibidang dakwah dan Hukum Islam. Hingga saat ini ajaran dan pemikirannya telah tersebar ke berbagai negara termasuk Indonesia. Dia berasal dari keturunan qabilah sahabat Rasulullah ﷺ yang dicintai. Nama lengkapnya adalah Muhammad bin Abdul Wahhab bin Sulaiman bin 'Ali bin Muhammad bin Ahmad bin Rasyid Al Wuhaibi At Tamimi. Dalam bidang hukum Islam khususnya dalam bab beribadah kepada Allah ﷻ, menurutnya hukum Islam hanya bisa dilaksanakan dan dipatuhi apabila ada landasan hukum yang jelas dari Al Qur'an dan As Sunnah sesuai dengan pemahaman Sahabat. Istilah "Wahhabi" disematkan kepadanya dan pengikutnya karena kemiripan dalam metode berdakwahnya dengan Wahhabi yang sesungguhnya, Abdul Wahhab bin Abdurrahman bin Rustum, seorang tokoh Khowarij Ibadhiyah yang tinggal di Maroko.

Keywords: *Epistemology, Muhammad bin Abdul Wahhab, Islamic Law.*

INTRODUCTION

The birth of the term Islam Nusantara in Indonesia has indeed become a polemic among the Muslim community. Moreover, Indonesia has the status of the largest Muslim population in the world. Many have asked why there should be the term Islam Nusantara in Indonesia. One of the reasons for this is that the strong character of Muslims from Arab countries does not match the social conditions in Indonesia. Even though Islam as a religion that always upholds peace, was born there (Syam & Arifin, 2019). So that these

conditions make some Indonesian Muslim groups want to break away from the general public's assumption that Islam has come to bring riots and destruction.

The enmity between fellow Muslims in Indonesia which is continuing is the Muslim group who believe in *Asy'ariyah* and those who believe in *Salafiyah*. Both groups claim to be *Ahlu As-Sunnah Wa Al Jamaah* and both claim to be the most correct of the two. Although his followers have expressed their respective arguments, both of them do not want to give tolerance. Because both groups think that the issue of *aqidah* they are debating is very fundamental. So that each other assumes that the group is the survivor group.

In Indonesia, the group that claims to be *salafiyah* is on average graduates from universities in Saudi Arabia. The books they use to preach in Indonesia also use references from that country. It is not only the teachings that they apply in Indonesia, which is indeed the majority of the *Asy'ariyah* *aqidah*, but also how to preach it. Indonesian people who are famous for their gentleness and manners, the average community has not been able to accept the way of preaching that is applied in Saudi Arabia. Because the socio-cultural differences of the two countries cannot be equated.

This is what makes the two groups criticize each other. The *Salafiyah* group criticized and accused that the *Ash'ariyah* creed was misguided and not *Ahlu As-Sunnah Wa Al Jamaah*. On the other hand, the *Asy'ariyah* group accused the *Salafis* of being a hard line, heretical, and also not *Ahlu As Sunah Wa Al Jamaah*. So they gave the nickname to the *Salafi* group with the name "*Wahhabi*". Because their way of preaching and the teachings they spread in Indonesia are from Saudi Arabian scholars.

Therefore, in this paper, the author will discuss who *Muhammad bin Abdul Wahhab* was. Explaining the Teachings, Thoughts, and Epistemology in Islamic Law. And will discuss the term "*Wahhabi*" which is pinned to *Muhammad bin Abdul Wahhab* and his followers.

Biography of Muhammad Bin Abdul Wahhab

His full name is *Muhammad bin Abdul Wahhab bin Sulaiman bin 'Ali bin Muhammad bin Ahmad bin Rashid Al Wuhaibi At Tamimi*. He was given the title by his students as *Shaykh Al Islam*, *Allama Al Muham*, *Al Mujaddid Lii Din Al Islam*. He is a descendant of one of the Arab *Qabilah* loved by the Prophet ﷺ, namely *Qabilah Tamim*. *Imam Al Bukhari* and *Imam Muslim* narrate in several hadiths:

1. Qabilah Tamimi are loved because they are the strongest to the Dajjal.

عن أبي هريرة رضي الله عنه أنه قال : سمعت رسول الله ﷺ يقول : ((هُم أَشَدُّ أُمَّتِي عَلَى الدَّجَالِ))

2. Those who came to the Messenger of Allah and gave their Zakat voluntarily, then the Messenger of Allah said that the Zakat came from his people.

وجاءت صدقاتهم فقال رسول الله ﷺ ((هَذِهِ صَدَقَاتُ قَوْمِنَا))

3. Rasulullah ﷺ ordered Aisyah to free a slave from Qabilah Tamim (Al Atsqolani, 2013).

وكانت سبية منهم عند عائشة فقال رسول الله ﷺ ((أَعْتَقِيهَا فَإِنَّا مِنْ وَكِدِ إِسْمَاعِيلِ))

He was born in 1115 H or coincided with 1703 AD in the area of 'Uyainah. This area is adjacent to the Riyadh area, the capital of the Kingdom of Saudi Arabia (Al 'Ajmi, 2014).

Muhammad bin Abdul Wahhab grew up in the care of his father. He is a descendant of a Judge and Fiqh Expert in the Huraimila region. This well-known intelligent child studied from his father since childhood, so that it was not even ten years old, he had memorized the Qur'an. In addition, he also studied the fiqh of servanthood, interpretation, hadith, and Aqidah. During his youth, he was mostly preoccupied with studying the books of Shaykh Al Islam Ibn At Taimiyyah and Imam Ibn Al Qoyyim. So many of his thoughts were influenced by the two scholars. He even collected the essays of Shaykh Al Islam Ibn At Taimiyah and summarized them into only a few books (Ibn Abdul Wahhab, t.t).

In addition to his father, he also studied with several teachers outside his homeland. During Hajj, he studied with several teachers who were there. Then he went to Iraq to study religion with Shaykh Muhammad Al Majmu'i in the Basrah area. It was there that he studied religion the longest, before finally studying in the Ahsa area. That is the area he passed when he wanted to return to his homeland (Al 'Utsaimin, 1996).

Muhammad bin Abdul Wahhab was known to be intelligent and brave in preaching. While in Basrah, he preached to those who did Shirk, Bid'ah, and Khurafat. So many of the Shiites and Shirk perpetrators tortured him, in fact, he almost died there. Finally, he

was helped by one of the residents of the Zubair family, and he returned to his area in Huraimila'.

The beginning of his da'wah in his homeland was to advise his family and the surrounding environment about the prohibition of Shirk and Bid'ah. He also teaches people about the dangers of actions that deviate from Islamic teachings. So the challenges and distractions he gets are not small. Because many of the teachings he conveys are contrary to the surrounding community. The climax was when several people gathered and agreed to expel and kill him. On the advice of several circles, he finally left Huraimila' and went to the region of 'Uyainah (Alu Shaykh, 2012).

Unlike the Huraimila region, where the majority of the population opposes his preaching, in Uyainah his preaching is supported by the regional leader. He invited the leader of 'Uyainah named Uthman bin Mu'ammara to implement Sharia Islamiyah in his community. He promised the leader to help spread and teach the pure teachings of monotheism and the true Shari'a to his people. With the security guarantee from the leader, he started his da'wah by destroying places that were glorified and considered sacred by the local people. Not only that, but he also implemented "hudud" in the area of 'Uyainah.

The news about his preaching which was considered deviant was heard by the Regional Judge of Ahsa' named Sulaiman bin Muhammad. The Judge sent a letter to Leader 'Uyainah to kill Muhammad bin Abdul Wahhab. Because the leader was afraid of threats from judge Ahsa', he finally told him about it. And once again he had to get out of his area of preaching, to save himself from death threats.

He arrived in the Dir'iyah area and stayed at the house of one of his students named 'Ali bin Abdurrahman As Suwailim. Unlike the previous place, here he only preached and spread his teachings at the student's house. People who want to learn the religion from him, come and study in that house. Until one day, Muhammad bin Su'ud came and asked about his teachings. Muhammad bin Su'ud was the leader of the Dir'iyah region. After he was understood and explained the teachings of Muhammad bin Abdul Wahhab, he agreed and was happy with the preaching of monotheism that he brought. From this meeting, the teachings that he spread in the Dir'iyah area still exist today (Ibnu Ghonam, 2010).

Muhammad bin Abdul Wahhab died at the end of 1206 H at the age of 91 years. After preaching for decades with death threats everywhere, he was finally able to smile at the end of his life. He was

buried in 'Uyainah near the city of Riyadh, Kingdom of Saudi Arabia (Al 'Ajmi, 2014).

General Teachings of Muhammad Bin Abdul Wahhab

The thoughts and teachings of Muhammad bin Abdul Wahhab did invite controversy among Muslims in general. Not only nowadays, but it also turns out that his teachings are often opposed by ancient scholars. In fact, according to their internal, the teachings that he conveyed did not contradict the Qur'an and the Sunnah. He called the movement he was doing was the improvement movement to purify aqidah (Ad Dinyan, 2004).

His thoughts were very much influenced by the thoughts of Sheikh Al Islam Ibn Taimiyah and also Ibn Al Qayyim. If we examine all the books he wrote, there is nothing strange. Because what he conveys in teaching must be accompanied by evidence from the Qur'an and the Sunnah. So that the teachings he conveys are sourced from the Word of Allah and also from the revelations conveyed to the Prophet Muhammad. And here are the most famous teachings and da'wah of Muhammad bin Abdul Wahhab:

First, destroy all forms of shirk that exist on this earth, and strengthen faith in the oneness of Allah. Muhammad bin Abdul Wahhab says:

"I explain to people the meaning of purifying religion only for Allah. And I forbid them to pray and beg of people both dead and alive, to pious people and also others besides Allah ﷻ. I also forbid them to follow actions that associate partners with Allah such as swearing, making vows, prostrating, and putting their trust in someone other than Him. These are all rights of Allah ﷻ over all of His people. And this is the da'wah carried out by the Prophets from the first to the last. And this is what Ahlu As Sunnah Wa Al Jamaah holds firmly" (Ibn Abdul Wahhab, t.t, Juz 7).

Muhammad bin Abdul Wahhab said that applying monotheism to Allah ﷻ was the essence of the da'wah of the Apostles. This is evident when he interprets a hadith narrated by Imam Muslim:

قَالَ عَمْرُو بْنُ عَبْسَةَ السُّلَمِيُّ كُنْتُ وَأَنَا فِي الْجَاهِلِيَّةِ أَظُنُّ أَنَّ النَّاسَ عَلَى ضَلَالَةٍ وَأَنَّهُمْ لَيْسُوا عَلَى شَيْءٍ وَهُمْ يَعْبُدُونَ الْأَوْثَانَ فَسَمِعْتُ بِرَجُلٍ بِمَكَّةَ يُخْبِرُ أَحْبَابًا فَقَعَدْتُ عَلَى رَاحِلَتِي فَقَدِمْتُ عَلَيْهِ فَإِذَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُسْتَحْفِيًا جُرَاءً عَلَيْهِ قَوْمُهُ فَتَلَطَّفْتُ حَتَّى دَخَلْتُ عَلَيْهِ بِمَكَّةَ فَقُلْتُ لَهُ مَا أَنْتَ قَالَ أَنَا نَبِيٌّ فَقُلْتُ وَمَا نَبِيٌّ قَالَ

أَرْسَلَنِي اللَّهُ فَعُلْتُ وَبِأَيِّ شَيْءٍ أَرْسَلَكْ قَالَ أَرْسَلَنِي بِصِلَةِ الْأَرْحَامِ وَكَسْرِ الْأَوْثَانِ وَأَنْ يُوحَّدَ اللَّهُ لَا يُشْرَكَ بِهِ شَيْءٌ (...)) رواه مسلم

Meaning: Amru bin Abasah As Sulami said; In the old days of ignorance, I thought that humans at that time were in error. They did not have anything (to be proud of), they were worshiping idols. Then I heard about the figure of a man in Makkah who was delivering some news. Then I sat on my mount. I came to the Prophet sallallaahu 'alaihi wasallam when he was in 'Ukadz, then I asked, "Who are you, sir?" He replied: "A prophet." I asked again, "What prophet?" He replied: "Allah has sent me." I asked again, "What were you sent with?" He replied: "I was sent to connect ties of kinship, destroy idols, and so that Allah may be united and not be associated." (HR. Muslim) (Ibn al-Hajjaj, 2014).

He said, "Indeed, the essence of the prophetic message and the da'wah of the Apostles is to unite Allah ﷻ in worship without associating anything with Him and destroying idols. And it is known that destroying idols cannot be done except with strong enmity and sharpening the sword, so meditate on the essence of a prophetic treatise (Ibn Abdul Wahhab, t.t, Juz 1).

The problem of uniting Allah ﷻ, eliminating all kinds of shirk is indeed a hallmark of his da'wah. So that these sentences are still echoed by his followers to this day. He also wrote several books on this issue, the most famous of which are "Kitab At-Tauhid Alladzi Huwa Haqqullah 'Ala Al Abid" and the book "Kasyfu As Syubuhat".

Second, his teachings about the nature of the meaning of love to the Messenger of Allah. He said that the essence of loving the Prophet ﷺ is to follow him and to prioritize his rights over others. Prioritizing to work on the sunnah of the Prophet from others. And if the Prophet stopped at a thing, or did a thing, then we have to follow it physically and mentally. Whether it's a fundamental problem in religion or its branches (Al Alusi, 2007).

Third, the obligation to be hostile to those who disbelieve and go astray. In addition to the two teachings above, he also strongly emphasizes the attitude of Muslims to unbelievers and heretics. In one of the books, he made a special chapter to explain the importance of being hostile to them, namely the chapter "the obligation to make enemies of Allah from among the disbelievers, apostates and hypocrites". In that chapter, he mentions the arguments from the Qur'an which are the basis for this understanding.

وَمَنْ يَتَّوَلَّهُمْ مِّنْكُمْ فَإِنَّهُ مِنْهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ٥١ { سورة المائدة: ٥١ }

Meaning: Whoever among you takes them as a leader, then indeed that person is one of them. Verily, Allah does not guide the wrongdoers. (QS: Al Maidah: 51)

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ ءَوِيَاءَ { سورة الممتحنة: ١ }

Meaning: O you who believe, do not take My enemies and your enemies as loyal friends (QS: Al Mumtahanah:1)

In addition to the two verses of the Qur'an above, he also mentions the words of the salaf scholars about the importance of being hostile to Ahlu Bi'ah and heretics whose misguidance does not come out of the religion of Islam. This emphasis is made because according to him, the heresy will lead the perpetrator to a clear apostasy. In addition, heresy will destroy this already perfect religion (Ibn Abdul Wahhab, t.t, Juz 1).

Fourth, the obligation to obey and obey the leader even though the leader is tyrannical. He explained that the Ahlu As sunnah Wa Al Jamaah madhhab in attitude to the leader is obligatory and obedient, as long as it does not command disobedience or infidelity. Because according to him, leaving the legitimate leader will lead to greater destruction than the benefit (Ibn Abdul Wahhab, t.t, Juz 7). The evidence he uses as the basis for this teaching is the hadith of Ubadah bin Shamid:

((عَنْ جُنَادَةَ بْنِ أَبِي أُمَيَّةَ قَالَ دَخَلْنَا عَلَى عُبَادَةَ بْنِ الصَّامِتِ وَهُوَ مَرِيضٌ قُلْنَا أَصَلَحَكَ اللَّهُ حَدَّثَ بِحَدِيثٍ يَنْفَعُكَ اللَّهُ بِهِ سَمِعْتَهُ مِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ دَعَانَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَبَايَعَنَا فَقَالَ فِيمَا أَحَدَ عَلَيْنَا أَنْ بَايَعَنَا عَلَى السَّمْعِ وَالطَّاعَةِ فِي مَنْشَطِنَا وَمَكْرَهِنَا وَعُسْرِنَا وَيُسْرِنَا وَأَثَرَةٍ عَلَيْنَا وَأَنْ لَا نُنَازِعَ الْأَمْرَ أَهْلَهُ إِلَّا أَنْ تَرَوْا كُفْرًا بَوَاحًا عِنْدَكُمْ مِنَ اللَّهِ فِيهِ بُرْهَانٌ)) رواه البخاري

Meaning: Junadah bin Umayyah said we visited Ubadah bin Shamit who was sick at that time. We say hello; 'May Allah heals you, tell us a Hadith, which may Allah benefit you because of it, which you heard from the Prophet sallallaahu 'alaihi wasallam! 'He replied; 'The Prophet sallallaahu 'alaihi wasallam called us so that we pledged allegiance to him.' Ubadah continued; Among the promises that he took from us were that we take allegiance to him to always listen and obey, when active or lazy, and in times of difficulty or difficulty, more concerned with common matters, and so that we do not take matters away from the experts unless you see blatant disbelief, for which you have a clear reason from Allah.) (Narrated by Bukhari) (Al Bukhari, 2014).

Fifth is ukhuwah Islamiyah or brotherhood based on Islam. However, in this matter, he associates ukhuwah Islamiyah with true

monotheism. For him, *ukhuwah Islamiyah* will not be properly established without being based on the correct *aqidah*. He emphasized Muslims always hold fast to the correct *aqidah*, the main thing is the application of the *Shahada*. And ordered to recognize, love, and associate with people who hold fast to the foundation of monotheism even though they are far from us. In addition, he also ordered to recognize and stay away from people who do not purify monotheism and even have to separate from them even though they are brothers or their children (Ibn Jarullah, 1988).

The Epistemology of Islamic Law by Muhammad Bin Abdul Wahhab.

From the explanation above, it is undeniable that the influence of Muhammad bin Abdul Wahhab on Islamic teachings in Saudi Arabia is currently very strong, especially in matters of *Aqidah*. About Islamic law, its teachings are not much disputed by the general public. Because he is a Muslim who adheres to the Hambali school (Al Fauzan, 1426). So if we look at his writings and opinions in the field of *fiqh*, it is not much different from the Hambali school of thought.

However, there is one slogan that is always echoed by the *Da'i* who follow his teachings which shows the difference between him and other scholars, in concluding Islamic law. The slogan is "back to the Qur'an and Sunnah according to the understanding of the Companions or *Salafu As Sholeh*" (Ar Rahmah, t.t). This shows that the method he uses in drawing legal conclusions in matters of *Aqidah* and *Fiqh* is no different.

This means that the method he uses in drawing legal conclusions is very dependent on the opinions of the Companions who are considered more understanding about the meanings of the texts of the Qur'an and *As-Sunnah*. For him, the most important people for his opinion to be taken, both in terms of Islamic Law, *Aqidah* and behavior are the Companions, and those who are on their *Manhaj* (Ar Rahmah, t.t). If there is a scholar's opinion about an Islamic law, which is deemed to conflict with the Qur'an and *As-Sunnah* or contradicts the opinion of the companions, then that opinion is not accepted and even obliged to be abandoned and rejected.

Thoughts of Muhammad Bin Abdul Wahhab in Islamic Law.

Muhammad bin Abdul Wahhab's thoughts related to *Aqidah* are very well known. Many books discuss his thoughts in this regard. About Islamic law, Muhammad bin Abdul Wahhab's thoughts are not

much highlighted and discussed by other scholars. One of the reasons is because many of his teachings related to Islamic law took the opinion of the scholars before him, especially from the Hambali-based scholars. He also does not attribute himself to the Mujtahid Mutlaq. (Al Muthawa', 2004).

His Fiqh opinion which is different from his school, namely the Hambali School, is about the division of inheritance between grandfather and brother. For him, a grandfather from the father's path takes precedence to get an inheritance. So if the deceased leaves a grandfather from the path of his father and brother, either biological or father-in-law, then the grandfather gets all the inheritance (Al Muthawa', 2004).

His other opinions and thoughts in Islamic law are considered contradictory and debated by other scholars, for example, are the pilgrimage of graves. For Muhammad bin Abdul Wahhab a pilgrimage to the grave should not be carried out if it becomes a wasilah for polytheist acts, such as asking the dead. Visiting graves by gathering around the graves of pious people or the Prophets, then asking him for something or making them wasilah to have their prayers answered, is considered an act of heresy and even polytheism (Ibn Abdullah, 1984).

Regarding prayer, according to him, for people who leave prayer intentionally, the law is Kafir and must be fought as Abu Bakr As Siddiq did when fighting opponents of Zakat (Ibn Abdullah, 1984). Using his epistemology, Abdul Aziz bin Abdullah bin Baz, one of the scholars who succeeded his teachings, also shared the opinion that dhikr together after praying is prohibited and is considered heresy that must be abandoned because it was never done by the Prophet and his Companions (<https://binbaz.org.sa/fatwas/10265/>, 2021)

Wahhabism

The term "Wahhabi" has been widespread among Muslims since ancient times. The name is pinned to a Salafi group who has a religious understanding such as Shaykh Muhammad bin Abdul Wahhab. The average Salafi in Indonesia is indeed the main reference is the scholars from the Kingdom of Saudi Arabia. Also, students who study there, after finishing their studies, return to Indonesia and teach the teachings of Sheikh Muhammad bin Abdul Wahhab about the purification of Aqidah.

However, the truth about the name attributed to them is still disputed today. This is because the Salafi groups and Saudi clerics themselves have never acknowledged that they are a "Wahhabi" group.

They even wrote many books to refute the naming to them. Not only in writing, but they also explain verbally to the community about these heinous accusations and slander.

One of the scholars who denied the accusations was Dr. Muhammad bin Sa'ad As Shuwai'ir. In the book entitled "Tashih Khoto Tarikhi Haula Al Wahhabiyah", he explains in sufficient detail the history of the word "Wahhabi" which they are accused of. He mentions in the book that giving the name "Wahabi" to the Salafi da'wah group is just propaganda carried out by the enemy of this group. Namely, the enemy who does not like Islam is clean of shirk and purity (As Syuwai'ir, 1419).

There are two similar terms, "Wahhabiyah" and "Wahbiyah" both of which are strict Islamic groups. Wahhabism is a group that emerged in the second century Hijriyah in North Africa, namely in the territory of Morocco. The founder of this movement was Abdul Wahhab bin Abdurrahman bin Rustum. When Ibn Rustum founded the Rustumid state in Morocco, his followers dubbed this group the "Wahhabis". This group is a group of Khowarij ibadhiyah who hates Shia and Ahlussunnah. The nickname Wahhabiyah was taken because of the role of Abdul Wahhab bin Abdurrahman bin Rustum who changed their beliefs and contradicted Ahlussunnah and Shia.

While the term "Wahbiyah" is a group whose name is taken from a person named Abdullah bin Wahb Ar Rasibi. He was also one of the Khowarij Ibadhiyah, who was killed by Imam Ali bin Abi Talib in the Nahrawan incident (As Syuwai'ir, 1419). All these terms were accused by Imam Muhammad bin Abdul Wahhab and his followers, only to dim the da'wah of salafiyah islahiyah. In addition, the invaders who did not want to see the Islamic ummah unite in the territory of the Ottoman Empire, aggressively labeled this salafiyah da'wah.

Sheikh Muhammad bin Abdul Wahhab named his students or those who were in line with his teachings "Al Muwahhidun" or "Fighters of Tawhid" (As Syuwai'ir, 1419). This name was taken because the movement of this group is a movement to purify aqidah from shirk and heresy. The legal bases are taken from the Qur'an and the Sunnah according to the understanding of the Companions. So it is quite strange if we call the da'wah group by the name they deny.

Some scholars oppose the da'wah and teachings of Sheikh Muhammad bin Abdul Wahhab who call this group Wahhabiyah until now. I have not found the reason or history of naming Wahhabis to this group according to the opposing version. Because indeed in some literature that I read about the refutation of these teachings, immediately mention the word Wahhabi without

explaining the history of the naming. So it cannot be concluded that the name "Wahhabi" deserves to be assigned to this group according to the opposing version.

But I also conclude books that refute the teachings of Sheikh Muhammad bin Abdul Wahhab, the reason why they call this group "Wahhabi". First, because of the similarity of this da'wah method with the method applied by Abdul Wahhab bin Abdurrahmah bin Rustum. Both of them want to change the teachings that have been used and applied in their respective areas. The difference is if the Salafi want to eliminate the habits of Muslims who rely on the Prophet and pious people or what they consider to be Ghuluw and shirk (Ibn Shaykh Dawud, 2014). While the real Wahhabis change their beliefs and understanding of Islam to always be at odds with the Shia and the Ahlussunnah.

Second, the methods of these two groups in drawing legal conclusions are relatively the same. That is, both interpret the verses of the Qur'an and Hadith according to their understanding. And say that the opinion that contradicts them is the wrong opinion. Sheikh Sulaiman bin Abdul Wahhab who is the older brother of Sheikh Muhammad bin Abdul Wahhab wrote a book entitled "As Shawa'iq Al Divineyah Fii Raddi 'Ala Al Wahhabiyah". In the book, he explains how the group led by his younger brother misunderstood the proposition. In fact, according to him, they are not at all appropriate to conclude a law from the existing arguments (Ibn Abdul Wahhab, 1979). These two similarities in my opinion are the factors for scholars who do not agree with the understanding of this Salafi group, calling them "Wahhabi", Wallahu A'lam Bi As Shawab.

CONCLUSION

From the discussion above, we can conclude several important things about the life history and thoughts of Muhammad bin Abdul Wahhab. First, Muhammad bin Abdul Wahhab is a very influential scholar in Saudi Arabia, especially in the field of da'wah and Islamic law. Until now, his teachings and ideas have spread to various countries including Indonesia. He came from the descendants of the beloved companions of the Prophet. His full name is Muhammad bin Abdul Wahhab bin Sulaiman bin 'Ali bin Muhammad bin Ahmad bin Rashid Al Wuhaibi At Tamimi. Born in the city of 'Uyainah in the year 1115 H or coinciding with 1703 AD. This area is adjacent to the Riyadh area, the capital of the Kingdom of Saudi Arabia. He lives in a well-known family and has a position in his homeland. All his life, he was only busy with learning and teaching and spreading da'wah.

Second, the da'wah is da'wah to purify monotheism and eliminate all kinds of Shirk, Bid'ah, and Khurofat, all of which will invalidate a person's Islam. For him, purifying monotheism is the priority for every Muslim in the world. In the field of Islamic law, especially in the chapter on worshiping Allah, according to him, Islamic law can only be implemented and obeyed if there is a clear legal basis from the Qur'an and Sunnah by the understanding of the Companions.

Third, the term "Wahhabi" from opponents of his teachings given to the Salafi group or its followers, is slander and accusation. Because the real "Wahhabi" are followers of Abdul Wahhab bin Abdurrahman bin Rustum. A Khowarij Ibadhiyah figure who lives in Morocco. There are no followers of Muhammad bin Abdul Wahhab's teachings who call themselves "Wahhabi", even they are against it. And there is no explanation from the books that refute this teaching, about giving them that name. But it can be concluded, the possible reason is the similarity in the method of preaching to the real Wahhabi.

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