

Education Concept Based on Example to the Prophet Muhammad Ṣallallahu'alaihi wa Sallam Perspective Syaykh Muhammad Bin 'Abdul Wahhāb

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Abstract

This study examines the concept of education in the perspective of Muhammad Ibn' Abd al-Wahhāb, which is based on his exemplary to the Prophet Muhammad Ṣallallahu' alaihi wa Sallam. The da'wah of Ibn' Abd al-Wahhāb raises the pros and cons among Muslims. The issue of education and exemplary is fundamental in Islam, because for a Muslim, the Prophet Muhammad Ṣallallahu' alaihi wa Sallam is the first figure to be followed by his words, carried out his orders and decisions and his behaviour imitated or emulated. This research answers how the concept of education, according to Shaykh Muhammad bin 'Abdul Wahhāb which is taken from the figure of the Prophet Ṣallallahu' alaihi wa Sallam. The type of research that the writer uses is library research which specifically examines a problem to obtain data in this study's writing. Sources of data in this study were obtained from primary data and secondary data. The primary sources in this writing are the original works or writings of Shaykh Muhammad bin 'Abdul Wahhāb. The secondary sources in this study are educational books, journals of morality aqidah in Islam that are relevant to the research discussion. The approach used in this research is historical-philosophical. The data obtained were then analysed by content analysis (content analysis). This research resulted in understanding the concept of Shaykh Muhammad bin 'Abdul Wahhāb about education that is in accordance with the salaf manhaj, namely ittiba' (imitating) the Prophet and based on al-Qur'ān and Hadith. This study also explains that Shaykh Ibn' Abd al-Wahhāb carries out and teaches the concept of education in accordance with the teachings of the Prophet Ṣallallahu' alaihi wa Sallam. The method of delivering da'wah, thoughts and examples of the behaviour of Shaykh Muhammad bin 'Abdul Wahhāb is based on exemplary education to the Prophet with all its purity without subtracting or

any addition out from it, as well as staying away from all prohibitions in the form of bid'ah, khurafat and things that deviate from Islamic teachings.

Keywords: Education; Exemplary; Muhammad bin 'Abdul Wahhāb

A. Introduction

The concept of education as it is commonly understood today did not exist at the time of the Prophet Muhammad Ṣallallahu'alaihi wa Sallam. However, the efforts and activities undertaken by the Prophet in conveying religious calls by preaching, conveying teachings, providing examples, exemplary (*uswatun hasanah*), practising skills to do, giving motivational calls and creating a social environment that supports the ideas of personal formation of Muslims, is more than the scope of the meaning of education in the present.

The inhabitants of Arab Mecca were previously a society of idolatrous, *kafir*, rude and arrogant. So with all the effort and grace of Allah Subhānahu wa ta'āla, the Prophet was blessed to convert them to Islam, then their behaviour turned into worshipers of Allah, the Almighty God. With that, the Prophet has educated, shaped character/personality, namely the personality of Muslims and at the same time means that the Prophet Ṣallallahu' alaihi wa Sallam was a successful educator. According to the instructions of Islamic teachings, changing behaviour requires efforts, activities, methods, tools and an environment that supports this success.

Islamic education in general is more aimed at improving initial intentions, mental attitudes and character which will manifest in deeds, both for the needs of oneself and for others. From another perspective, Islamic education is not only theoretical but also practical. Islamic teachings do not separate between faith and righteous deeds. Therefore, Islamic education is about faith education and charity education. Because Islamic teachings contain teachings about personal attitudes and behaviour in society, towards

the welfare of individual and collective life, Islamic education is individual education and community education.¹

One of the most important education in Islam is exemplary. Modelling is a very effective method of Islamic education that is applied by a teacher in the educational process. Because there is exemplary education will affect individuals on habits, behaviour and attitudes. In the Qur'ān, the word exemplary is projected with the word *uswah*, which is then given the trait behind it, such as the character of *hasanah*, which means good. So there is the expression *Uswatun Hasanah* which means a good role model. The words of *uswah* in the Qur'ān are mentioned three times by taking samples from the Prophet, namely the Prophet Muhammad Ṣallallahu' alaihi wa Sallam, Prophet Ibrahim, and people who believe firmly in Allah.²

When we go back to the history that the Prophet Ṣallallahu' alaihi wa Sallam always gave a good example to his friends through exemplary, both his words and deeds, so that the Prophet's morals were so praiseworthy that he received direct praise from Allah as a person with great morals.³ He also received the nickname of a trusted man "*al-Amin*", and both friends and foes recognised it. The example exemplified by Rasulullah Ṣallallahu' alaihi wa Sallam is the forerunner to the birth of exemplary approaches/methods in Islamic education which are still actual. This method can enter the realm of formal, informal (family) and non-formal education.⁴

In connection with that, Allah Subhanahu wa ta'āla said:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ
وَذَكَرَ اللَّهَ كَثِيرًا

"There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often." (QS. Al-Ahzab: 21)

¹ Abdurrahman al-Nahlawi, *Pendidikan Islam di Rumah, Sekolah, dan Masyarakat* (Jakarta: Gema Insani Press, 1995), p 260.

² Abudin Nata, *Filsafat Pendidikan Islam*, (Jakarta: Logos Wacana Ilmu, 1997), p 95.

³ al-Qur'ān Surah Al-Qalam: 4. (وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ)

⁴ Febriyanti Putri, Untirta Banten, <https://spiritnews.co.id/2018/10/23/pentingnya-pendidikan-formal-informal-dan-non-formal-dalam-mewujudkan-generasi-emas>, (Accessed on 20 September 2020).

Prophet Ṣallallahu ʿalaihi wa Sallam is a good example (role model) of what he taught to his companions. There is no one virtue that is recommended unless he does it, even precedes others in practising it. On the other hand, he forbade nothing terrible, except that he was the most distant from him.⁵ The exemplary method in Islamic education is the most effective and efficient method in shaping children's personality. Educators' position as good role models for their children will be imitated in various words and behaviours. Modelling becomes a factor in determining the character of children. Suppose educators are honest, trustworthy, have a noble character, brave, keep away from actions that are contrary to religious teachings. In that case, the child will grow up in honesty, be formed with noble morals and so on.⁶

History records that in every period passed by the Muslim Ummah, many Islamic figures who appeared and were present contributed to Islam's development in their time by always holding fast to the al-Qur'ān and the Sunnah of the Prophet Ṣallallahu ʿalaihi wa Sallam. One of them is Muhammad bin 'Abdul Wahhāb, an 18th-century scholar who preached to return Islam to its original image, namely al-Qur'ān and Sunnah.

Islamic education has experienced a period of revival called the reformation phase. In this phase, Islamic education began to rise again with several Islamic reformers. To focus more on the discussion of this research, the author will discuss the problem of how the concept of education is based on the example of the Prophet Muhammad Ṣallallahu ʿalaihi wa Sallam in the perspective of Muhammad Bin 'Abdul Wahhāb.

B. Biography of Muhammad bin 'Abdul Wahhāb

He is Muhammad Ibn 'Abd al-Wahhāb Ibn Sulaymān Ibn 'Ali Ibn Muhammad Ibn Ahmad Ibn Rāshid Ibn Barīd Ibn Muhammad Ibn Barīd Ibn Mushrif Ibn 'Umar Ibn Mu'dad Ibn Rays Ibn Zakhir

⁵ Rahmat Hidayat, *Muhammad Saw The Super Teacher* (Jakarta: Zaytuna Ufuk Abadi, 2015), p 108.

⁶ Nik Hariyati, *Pengembangan Kurikulum Pendidikan Islam* (Bandung: Alfabeta, 2011), p 70.

Ibn Muhammad Ibn' Alawi Ibn Wuhayb Ibn Qasim Ibn Mūsa Ibn Mas'ūd Ibn 'Uqbah Ibn Sani' Ibn Nahshal Ibn Shidad Ibn Zuhayr Ibn Shihab Ibn Rabi'ah Ibn Abi Sud Ibn Malik Ibn Hanzalah Ibn Malik Ibn Zayd Manat Ibn Tamīm Ibn Murr Ibn Ad Ibn Tabihah Ibn Ilyas Ibn Mudar Ibn 'd Ibn' Adnan. His mother was Binti Muhammad Ibn 'Azaz al-Mashrafi al-Wuhaybi al-Tamīmi and was still in the' Adnan clan, like her father.⁷

Muhammad bin 'Abdul Wahab lived in a family known as 'Musyarraf' (alu Musyarraf). Alu Musyarraf is a branch of qabilah Tamim. Meanwhile, Musyarraf was his 9th grandfather according to a strong history (arjah). According to the most authentic narration, Muhammad Ibn 'Abd al-Wahhāb was born in 1115H to coincide with the year 1703M⁸ in the Uyainah area, located in the Yamamah region which is still part of Nejd. Uyainah is in the northwest from the city of Riyadh, which is about 70 KM. He died on 29 Shawwal 1206 AH (1793) at the age of 92 years, after serving in da'wah and jihad, including holding the post of minister of information for Saudi Arabia's kingdom.

He grew up in a family that loves science. His father was a major state scholar who held judicial positions in several regions. His grandfather, Shaykh Sulaiman bin Ali, was a prominent scholar and an imam in fiqh's science. Another position that Shaykh Sulaiman also held was as the mufti of the State. Under his guidance, a number of scholars and disciples were born throughout the Arabian peninsula. So, it is only natural that a faqih and pious descendant will be born.

⁷ Abdullah Ibn 'Abdurrahman Ibn Ṣālih al-Bassam, 'Ulama Najd Khilala Sittatu Qurun, vol. 1, printed 1st, (Makkah: Mat ba'ah al-Nahda ah al-Hadithah, 1398H.), p 26; Ahmad Ibn Hajar Alu Abu Tami, *Shaykh Muhammad Ibn 'Abd al-Wahhab 'Aqidatuhu al-Salafiyyah wa Da'watuhu al-Islahiyyah wa Thana' al-Ulama' 'Alayh* (Darah Malik 'Abd al-'Aziz, 1999), p 22; 'Abd al-'Aziz al-Ahl, *Da'iyah alTawhid*, Muhammad Ibn 'Abd al-Wahhab (Beirut: Dar al-'Ilmi li al-Malayin, 1978), p 42.

⁸ Historical works become primary and authentic references about Muhammad Ibn 'Abd al-Wahhab's Biography is *Rawdatu al-Afkar wa al-Afham li Murtadi Hal al-Imam wa Ti'dadi Ghazawati al-Islam*, by Husayn Ibn Ghannam (w. 1225H) and *'Unwanu al-Majd fi Tarikhi al-Najd*, by Uthman Ibn Bishr al-Najdi. Historical data about the biography of Ibn 'Abd alWahhab by Husayn Ibn Ghannam is considered the most authentic and reliable because he is a contemporary historian, as well as a direct student of Muhammad Ibn 'Abd al-Wahhab. Tarikh Nejed, vol.1, p 30; Ibn Bishr, *'Unwanu alMajd*, vol.1, 138; al-Nadawi, *Muhammad Ibn 'Abd al-Wahhab Muslihun*, 38; Hasan Ṣadiq, *Judhuru al-Fitnah fi al-Firaq al-Islamiyyah*, printed 3th (Kairo: t.p, 1997), p 245.

Muhammad bin 'Abdul Wahhāb memorised the Qur'ān by heart before he was ten years old⁹, he studied fiqh and hadith with his own father, and learned tafseer from teachers from various countries, especially in Madinah al-Munawwarah and understood Tauhid from the Qur'ān 'an and Sunnah. He then learned the basics of Ṣarf, Naḥwu and qawā'id lughah. He always tries to be able to understand what he is reading with deep understanding. That was what amazed his father, so he had a good feeling and put high hopes for his son. His sibling, Sulaymān bin 'Abd al-Wahhāb, relates how proud Shaykh 'Abd al-Wahhāb, their father, was of Muhammad's intelligence. He once said, "I really have benefited a lot from the knowledge of my son Muhammad, especially in the field of jurisprudence."¹⁰

While in Medina, he saw many Muslims there who did not practice sharia and committed shirks, such as the act of visiting the grave of a religious figure and then begging for something from the grave and its inhabitants. According to him, this is contrary to Islamic teachings which teach humans not to ask for anything other than Allah. This is what encourages Shaykh Muhammad bin 'Abdul Wahhāb to deepen the pure knowledge of monotheism ('aqidah saḥīhah). He also promised himself that he would strive to restore the faith of the Muslims there according to his belief, namely to a pure Islamic creed (Tauhid), far from being khurāfat, takhayūl, or bid'ah. For that, he also began studying various books written by previous scholars. Long after settling in Medina, he moved to Basra. There, he stayed longer so that he acquired a lot of knowledge, especially in the field of hadith and his Mustha, fiqh and ushul fiqh, as well as grammatical knowledge (qawā'id knowledge).

After doing research for a long time, Ṣalih al-Abud mentioned Ibn 'Abd al-Wahhāb's teachers were as follows:

⁹ Ahmad Ibn Hajar Alu Abu Tami, *Shaykh Muhammad Ibn 'Abd al-Wahhab 'Aqidatuhu alSalafiyyah wa Da'watuhu al-Islahiyyah wa Thana' al-Ulama' 'Alayh* (Darah Malik 'Abdul 'Aziz, 1999), p 22.

¹⁰ Ibn Ghannam, *Rawḍatu al-Afkar*, p 30; Uthman Ibn 'Abdillah Ibn Bishr, *'Unwanu al-Majd fi Tarikh al-Najd*, vol.1 (Makkah: al-Maktabah al-Salafiyyah, 1349 H), p 138; 'Abd al-Aziz Ibn Baz, *Imam Muhammad Ibn 'Abd al-Wahhab, Dakwah dan Jejak Perjuangannya*, translated by Rahmat al-Arifin (Attache of Religion in Jakarta, 1419 H), p 30.

1. Shaykh Abd al-Wahhāb Ibn Sulaymān (d. 1153H), a qādd i and fiqh expert, father of Ibn 'Abd al-Wahhāb.
2. Shaykh Ibrāhīm Ibn Sulaymān Ibn 'Ali, (d. 1141H), a qādd i and fiqh expert, uncle of Ibn 'Abd al-Wahhāb. To both of them, Ibn 'Abd al-Wahhāb while he was in' Uyaynah, Nejed.
3. Shaykh 'Abdullah Ibn Salim al-Makki al-Shāfi'i (d. 1134H), imam and hadith expert at his time, professor of hadith at Masjid al-Ḥaram. Ibn 'Abd al-Wahhāb studied with him while he was in Makkah.¹¹
4. Shaykh 'Abdullah Ibn Ibrāhīm Ibn Sayf al-Najdi (d. 1140H), the great muhaddith in Medina, and Ibn 'Abd al-Wahhāb got diplomas from them various hadith books from the path of Shaykh 'Abd al-Baqi Abi al-Mawāhib al-Hanbali.
5. Shaykh al-Imam al-'Alim al-Kabīr al-Muḥaddith Muhammad Hayāt Ibn Ibrāhīm al-Sindi al-Madani, author of various books and penitentiary of many books of hadith, including Tuhfatu al-Anām fi al-'Amal bi Ḥadīth al-Nabi 'Alayhi Afḍalu al-Salāt wa al-Salām.¹²
6. Shaykh Isma'īl Ibn Muhammad al-'Ajluni al-Jirahi al-Shāfi'i (d. 1162H), a student of mashayikh kibār such as Shaykh Abu al-Mawāhib, the mufti of the Hanbali school in Damascus, author of many books, including Kashfu al- Khafā wa Muzīl al-Ilbās 'Amma Ishtahara min al-Ahādīth' Ala Alsinati al-Nas.
7. Shaykh 'Ali Afandi Ibn Sādiq Ibn Muhammad Ibn Ibrāhīm al-Daghistani (d. 1199H), he was the shaykh of the mashayikhs in Sham, after Abu al-Mawāhib and Shaykh Isma'īl al-'Ajluni. Ibn 'Abd al-Wahhāb studied with him while in Medina.¹³
8. Shaykh 'Abd al-Karīm Afandi al-Daghistani, son of Shaykh's uncle 'Ali Afandi al-Daghistani.
9. Shaykh Muhammad al-Burhani.

¹¹ 'Abd al-Aziz Ibn Baz, *Muhammad Ibn 'Abd al-Wahhāb Da'watuhu wa Siratuh* (Dar alSa'udiyyah, t.th.), p 20.

¹² Ibn Bishr, *Unwanu al-Majd*, vol. 1, p 25-26.

¹³ Abu Tami, *Shaykh Muhammad*, p 17.

10. Shaykh Uthmān al-Dayyār Bakri.
11. Al-Muḥaddith al-Kabīr Shaykh Muhammad Ibn Sulaymān al-Kurdi al-Madani (w. 1194H).¹⁴
12. Shaykh 'Abd al-Laṭīf al-'Afāliqī al-Ah sā'i. From there, Ibn 'Abd al-Wahhāb got a certificate of hadith books with their sanad to the author, also in language, Qira'at science, Hanbali fiqh, sharḥ and uṣūlnya.
13. Shaykh Muhammad al-Majmū 'al-Basri, Ibn 'Abd al-Wahhāb learned from him by reading the book in front of him, but in between Ibn 'Abd al-Wahhāb invited him to discuss matters including shirk and heresy in the book, and its shaykh praised it and benefited from it in matters of tawhid.¹⁵

C. The birth of the Da'wah of Muhammad bin 'Abdul Wahhāb

In very difficult conditions, bad situations, and in complete darkness, the light of truth appeared that shone on the entire horizon, namely when Shaykh Muhammad bin 'Abdul Wahhāb tried to get up with the message of tauhid and the Prophet's Sunnah. This monumental event occurred in the middle of the 20th century Hijriyah when his father was still alive. For the sake of thinking about the future of religion and the Ummah, his father felt sorry for him. However, he told his son to stay strong.¹⁶

When his father passed away in 1153 AH, Muhammad bin 'Abdul Wahhāb began to dare to openly reveal the truth, solidify tauhid, spread the sunnah of the Prophet Ṣallallahu 'alaihi wa Sallam, ordered the ma'ruf, and prevented evil. He denied various kinds of bid'ah or something that was made up in matters of faith, worship and customs. He also disseminates knowledge, enforces the law, exposes the ugliness of the condition of ignorant people, and

¹⁴ Ibn 'Abdullah Ibn 'Abdurrahman al-'Abud, *Aqidatu al-Shaykh Muhammad Ibn 'Abd al-Wahhab al-Salafiyyah wa Atharuha fi al-'Alam al-Islami* (Dissertation—Jami'ah Islamiyyah Madinah, t.th), p 102.

¹⁵ Ibn Bishr, *'Unwanu al-Majd*, vol.1, 7-8., al-Nadawi, Muhammad Ibn 'Abd al-Wahhāb Muslihun, p 42.

¹⁶ Ibn Bishr, *'Unwan al-Majd*, vol. 1, p 236.

opposes people who like to do heresy and indulge lust.

The entire premise of Ibn 'Abd al-Wahhāb's thought that he always preached to all Muslims is based on three main pillars: 1) Al-Quran al-Karim, 2) Hadith of Prophet Muhammad Ṣallallahu' alaihi wa Sallam, 3) Athar Ulama Al- Salaf Al-Salih. In the preaching that he chanted, Ibn 'Abd al-Wahhāb had clear and firm principles, which he always held fast and fought for. These principles include matters of faith, furū '(fiqh), social, moral, economic and political.¹⁷

There were many reasons that motivated and encouraged Ibn 'Abd al-Wahhāb to do his preaching. Among those that stand out are:

1. Realising tauhid.
2. Selective in accepting sources of the proposition.
3. Spread the Sunnah of the Prophet and eradicate bid'ah and its phenomena.
4. Carry out general religious obligations.
5. Punish according to the Shari'a as ordered by Allah
6. Disseminating knowledge and fighting ignorance and backwardness
7. Manifesting the congregation and removing divisions
8. Achieve security and power.¹⁸
9. Eradicating Underdevelopment and Unemployment.

D. Principal Teachings of Muhammad bin 'Abdul Wahhāb

Muhammad bin 'Abdul Wahhāb became the pioneer of the ishlah (reformation) movement that emerged before the period of decline and frozen thinking of the Islamic world about three centuries ago or to be precise in the 12th century Hijriyah. This da'wah calls for the aqidah of Islam to be returned to the purification of tawhid's meaning from shirk with all its manifestations. Meanwhile, the phenomenon of the people at that time was heartbreaking. They have

¹⁷ Ibn 'Abd al-Wahhāb, "al-Rasa'il al-Shakhsiyyah", in Mu'allafat al-Shaykh, vol. 6, p 96.

¹⁸ Ainul Haris Umar Thayyib, Muhammad Ibn 'Abd al-Wahhāb's Thought about prophethood, (Desertation of UIN Sunan Ampel, Surabaya: 2012), p 163.

made the graves a place of worship and ask other than Allah. There are rampant polytheism, heresy, *khurafat* and superstitions become daily food. Shaman, divination, magic, and unseen knowledge seemed to be alternatives to solve various problems in the lives of Muslims at that time.¹⁹

At that time, Shaykh Muhammad bin 'Abdul Wahhāb rose to invite the Islamic world to be aware of the depravity and superficiality of this *aqidah*. He wrote several treatises to make people aware of their mistakes. One of them is the book of *tauhid*, which until now has become a reference for many *aqidah* scholars. This preaching of Muhammad bin 'Abdul Wahhāb then gave birth to an active movement of the Ummah to eradicate all forms of *khurafat*, *shirk*, *bid'ah* and various things that deviate from the original teachings of Islam. They forbid building buildings on the graves, covering them or installing lights in them. They also forbade people to ask for graves, the dead, witch doctors, fortune tellers, sorcerers and sorcerers. They also prohibit *tawassul* by mentioning the name of a pious person, such as the sentence *bi jaahi* the apostle or the sacred Shaykh Fulan and Fulan.²⁰

His *da'wah* is more accurately described as *salafiyyah* preaching. This *da'wah* has built Muslims in the field of *aqidah*, which has long been old and frozen due to the Islamic world's decline. They pay attention to general teaching and education and stimulate scholars and figures to return to open literature to the main book and the *mu'tabar maroji'*, before accepting a thought. Muslims actually do not prohibit *taqlid* but ask that these people want to further research and refer back to the texts and arguments from the Book of Allah and the Sunnah of the Prophet *Ṣallallahu 'alaihi wa Sallam* and the opinions of the scholars of *Salafu As-shalih*.²¹

This means that if the Muslims returned to monotheism and left all forms of *shirk* and heresy, surely the foreign colonisers from Europe would be afraid of the Muslims. The Muslims will not be

¹⁹ Al-Salman, *Rashid Rida wa Da'watu al-Shaykh*, 48.

²⁰ Brydges, *A Brief History of the Wahaby*, p 171-172.

²¹ Ibn 'Abd al-Wahhāb, "*al-Rasa'il al-Shakhs iyyah*", in *Mu'allafat al-Shaykh*, vol. 6, 312.

defeated by the strength of their faith, as happened at the time of the Prophet Ṣallallahu 'alaihi wa Sallam and his companions. Da'wah of Shaykh Muhammad bin 'Abdul Wahhāb began to spread widely, then the British gave rise to the term 'Wahhābi' and fabricated the various lies and crimes they attached to followers of Shaykh Muhammad bin 'Abd al-Wahhāb's da'wah so that many of the Muslims in British colonies were consumed the sedition and hated them.²²

Among the salaf clerics, they most often refer to are Imam Ahmad ibn Hanbal (164-241 H) and Ibn Taymiyyah (661-728 H) as well as Muhammad Ibnul Qayyim Al-Jauziyah (6691-751H). By many circles, this movement is considered to be the pioneer of the revival of thought in the Islamic world, including the Mahdiyyah movement, Sanusiyyah, Jamaluddin Al-Afghani's Pan Islamism, Muhammad Abduh in Egypt and other movements in Asia. Based on history, the lifetime of Shaykh Muhammad bin 'Abdul Wahhāb was ahead of all the existing Mujaddid Islamic figures.

In his life, Ibn 'Abd al-Wahhāb always upheld amar ma'ruf nahi munkar, but he always paid attention to the stages²³ in eradicating evil. The development of such a strong character in Ibn 'Abd al-Wahhāb, so that by many people he was considered a mujaddid (reformer) in the 12H / 18M century -after taufiq from Allah- due to several factors:²⁴

1. He had extraordinary intelligence, sincerity and patience from a very young age.
2. The dominant role of the family.
3. He has teachers who are known to be very deep in their religious knowledge and have a great interest in educating

²² Mas'ūd al-Nadawi, *Muhammad Ibn 'Abd al-Wahhāb Muslihuun Manzulūn*, p 193.

²³ One example is when Ibn 'Abd al-Wahhāb would destroy the domes that were erected over the graves while he was still living in the 'Uyaynah which was under Ibn Mu'ammār's rule. He did not want to carry out the destruction except with Ibn Mu'ammār and his troops, and in the end the ones who destroyed the domes above the graves were the local authorities assisted by Ibn 'Abd al-Wahhāb and his students. See, Ibn Bishr, 'Unwanu al-Majd, vol.1, 86. "al-Risalah al-Sabi'ah wa alThalathun", in Mu'allafat al-Shaykh, vol. 6, p 250-251.

²⁴ al-Mut awwa ', *al-Da'wah al-Islahiyyah*, p 71-73; al-Nadawi, *Muhammad Ibn 'Abd al-Wahhāb Muslihuun*, p 13.

him. Ibn 'Abd al-Wahhāb's teachers can be divided into three levels:

- a. The first level, the teachers whom he studied for a long time to them, so that they gave colour and had a direct effect on him, they were his own father, 'Abd al-Wahhāb Ibn Sulaymān, when he was at' Uyaynah and Huraymala, 'Abdullah Ibn Ibrāhīm Ibn Sayf al-Najdi in Medina, Muhammad Ḥayāt al-Sindi in Medina, and Muhammad al-Majmu'i in Basrah.
- b. The second level, the teachers who studied with him by Ibn 'Abd al-Wahhāb below the first level, they were his own uncle, Ibrahim in' Uyaynah, 'Abdullah Ibn Salim al-Bas ri al-Makki in Makkah,' 'Abdullah Ibn Fayruz, 'Abdullah Ibn Muhammad Ibn' Abd al-Lat if al-Ahsa'i, Muhammad Ibn 'Afaliq di Ahsa' and others.
- c. The third level, the scholars he studied his works, so much influence his thinking. They are all salaf scholars. The most prominent are Imam Ahmad Ibn Hanbal, Ibn Taymiyyah and Ibn Qayyim al-Jawziyyah.
4. He often travels and wanders to study religion, to meet with scholars, and seekers of knowledge.
5. There are very complex social, political, and religious conditions, both in Nejed and in the Muslim world.

E. Muhammad bin 'Abdul Wahhāb's Education Conception Starting from Faith in the Prophet Muhammad Ṣallallahu 'Alaihi wa Sallam.

Believing in the Prophet Muhammad Ṣallallahu 'Alaihi wa Sallam is one of the pillars of faith that every Muslim must believe. Among the pillars of faith is having faith in the apostles, while the Prophet Muhammad Ṣallallahu 'Alaihi wa Sallam was one of the apostles. Faith also includes believing that the Prophet Muhammad was the last Prophet and apostle and a person's faith is not valid

until he believes in his message and testifies to his prophethood. Muhammad Ibn 'Abd al-Wahhāb said:

“Indeed, Allah created us, then gave us sustenance, and He did not leave us stranded, but He sent an Apostle to us. Whoever obeys it will go to Heaven and whoever is against it, will go to Hell. The evidence is the word of Allah, “Verily, We have sent to you (O infidels of Mecca) an Apostle, who is a witness against you, as We had sent an Apostle to Pharaoh before, so Pharaoh disobeyed the Messenger, then We tortured him with great torment.”

Ibn 'Abd al-Wahhāb emphasised that the obligation to believe in the Prophet and have faith in his message is the most important thing. He stated that a human being has only two choices, a human being at best or a human being at its worst and most liars. To distinguish these two things is very easy and can be seen in many ways. Meanwhile, the track record of the behaviour and life of the Prophet Muhammad Ṣallallahu 'Alaihi wa Sallam shows that from childhood to adulthood was the best, and is not known to have lied to anyone.²⁵

The testimonies of the People of the Book in their books, as confirmed in the al-Qur'ān Surah Al-Ra'd: 43

وَيَقُولُ الَّذِينَ كَفَرُوا لَسْتَ مُرْسَلًا قُلْ كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ

And those who have disbelieved say, «You are not a messenger.» Say, [O Muhammad], «Sufficient is Allah as Witness between me and you, and [the witness of] whoever has knowledge of the Scripture.»

The next evidence that shows our obligation to believe in Prophet Muhammad Ṣallallahu 'Alaihi wa Sallam, because he was an *ummiy*, who could not read and write, never studied from scholars, but nevertheless, he came with knowledge in the earlier Samawi Books, as Allah says, “And you did not recite before it any scripture, nor did you inscribe one with your right hand. Otherwise, the falsifiers would have had [cause for] doubt.”²⁶

²⁵ Ibn 'Abd al-Wahhāb, “*al-Rasa'il al-Shakhsiyyah*”, in Mu'allafat al-Shaykh, vol. 6, p70-71.

²⁶ al-Qur'an, 29 (al-'Ankabut): 48.

F. Concept of Education by Loving Prophet Muhammad Ṣallallahu 'Alaihi wa Sallam

Muhammad Ibn 'Abd al-Wahhāb cited several traditions about the obligation to love Rasulullah Ṣallallahu 'Alaihi wa Sallam, among them:

لا يؤمن أحدكم حتى أكون أحب إليه من والده وولده والناس أجمعين²⁷
"None of you will have faith till he loves me more than his father, his children and all mankind." When Umar Ibn Khattab heard the above hadith, he said to the Prophet sallallaahu 'Alaihi wa Sallam., « I love you more than anyone and anything else, apart from myself.» So the Prophet said:

« لا والذي نفسي بيده حتى أكون أحب إليك من نفسك فقال له عمر: فإنك الآن والله أحب إلي من نفسي فقال النبي ﷺ : الآن يا عمر»²⁸
"By Him who holds my soul in His hand, this will not do, unless you love me more than you love yourself." Umar said: 'Well, now you are indeed dearer to me than my own self.' The Prophet said: 'Now, Umar, you have got it right.'"

In his sharh on Ibn 'Abd al-Wahhāb's work entitled الجامع لعبادة الله, which discusses love for Allah and His Messenger, al-Fawzān stated that the sign of prioritising love for Allah and Rasulullah Ṣallallahu 'Alaihi wa Sallam is when it occurs contradiction between the commandments of Allah and His Messenger and something he loves, he prefers to obey Allah and His Messenger. This is proof of his love for Allah and His Messenger. However, if he prioritises the pleasures of the world he loves rather than obeying Allah and His Messenger, it means that he has not fulfilled the obligations of faith, and he will get a serious threat from Allah.²⁹

²⁷ The hadith narrated by al-Bukhari, no. 15, in *Sahih al-Bukhari*, chapter Hubbu al-Rasul SAW, vol. 1, p 14. (al-Maktabah al-Shamilah, ver, 3, p 18).

²⁸ Hadith narrated by al-Bukhari and Muslim, in *al-Jam'u Bayna al-Sahihayn*, chapter Afrad al-Bukhari min al-Shahabah, vol.3, p 365. (al-Maktabah al-Shamilah, ver. 3, p 18).

²⁹ I-Fawzan, *Lineage of Sharh*, 323. Ibn Hajar al-'Asqalani *Fath al-Bari*, 43-44. See also, alQur'an, 9 (al-Tawbah): 24.

In the view of Ibn ʿAbd al-Wahhāb, people who are immoral experts and performers of heresy, are not people who love Allah and His Messenger, but people who prefer to follow their desires. According to him, the bidʿah experts should be isolated and shunned until they repent. According to Shaykh Muhammad Ibn ʿAbd al-Wahhāb, everything that is invented in religious matters, which does not have an example and guidance from the Prophet Ṣallallahu ʿAlaihi wa Sallam is a heresy that must be shunned, because Islam is perfect.

G. The Concept of Ittiba-Based Education (Following and Obeying) the Prophet Muhammad Ṣallallahu ʿAlaihi wa Sallam.

Among the believer's duties is *ittibā* '(following) the Prophet Ṣallallahu ʿAlaihi wa Sallam. *Ittibā* is meant in all matters relating to religious matters, both in matters of aqidah (belief), speech and deeds. *Ittibā* 'Prophet Ṣallallahu ʿAlaihi wa Sallam is the cause of Allah's love for His servants. According to what he teaches, a Muslim is obliged to follow the Prophet's instructions and do charity because that is the means to gain Allah's love, pleasure, and forgiveness.

Ittibā Prophet Ṣallallahu ʿAlaihi wa Sallam whether it is in the things that are likeable and pleasing or in the things that are hated or burdensome, is still based on willingness, surrender and sincerity in *ittibā*. Rasulullah Ṣallallahu ʿAlaihi wa Sallam said:

وإنه من يعيش منكم بعدي فسيرى اختلافا كثيرا فعليكم بسنتي وسنة الخلفاء الراشدين المهديين من بعدي عضوا عليها بالنواجذ³⁰

"Because whosoever among you shall live after me, will see much discord. So hold fast to my Sunnah and the examples of the Rightly-Guided Caliphs who will come after me. Adhere to them and hold to it fast."

Ittibā The Prophet is the opposite of *ibtidā*, which is making up something in a religious matter that has no guidance from the

³⁰ Abu Dawud's hadith, no. 4607; al-Tirmidhi, no. 2676, validated by Ibn Hibban.

Prophet Ṣallallahu ʿAlaihi wa Sallam. In his work entitled *Fadl al-Islām*, bāb al-Tahdhīr min al-Bida ʿ, Ibn ʿAbd al-Wahhāb quotes the words of Hudhaifah's friend narrated by Abu Dāwūd,³¹

"Any worship that is not done by Sahabah of Muhammad Ṣallallahu ʿAlaihi wa Sallam, do not do that worship. Because the first generation (Muslims) did not leave a gap in opinion in matters of worship for the next generation. Therefore, fear you O qurras (readers of the Qur'ān), and walk on the paths of those before you (the companions)."

In Ibn ʿAbd al-Wahhāb's view, whoever the person, if not in accordance with the instructions of the Prophet Ṣallallahu ʿAlaihi wa Sallam, must be rejected.. One should not hesitate in ittibā ʿ (following) Prophet Ṣallallahu ʿAlaihi wa Sallam because the Prophet did not speak based on his lusts, but all of them were teachings from his Lord.

H. Concept of Education by Glorifying Prophet Muhammad Ṣallallahu 'Alaihi wa Sallam.

Muslims are obliged to glorify and exalt Rasulullah Ṣallallāhu ʿAlaihi wa Sallam. In the conception of education is also highly emphasized on his people to always glorify him. Allah Subhanahu wa Taʿāla said in QS Al-Fath 8-9:

إِنَّا أَرْسَلْنَاكَ شَهِيدًا وَمُبَشِّرًا وَنَذِيرًا لِّتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ وَتُسَبِّحُوهُ بُكْرَةً وَأَصِيلًا

"Indeed, We have sent you as a witness and a bringer of good tidings and a warner, That you [people] may believe in Allah and His Messenger and honor him and respect the Prophet and exalt Allah morning and afternoon."

Respect, glorification and exaltation of the Prophet Ṣallallahu ʿAlaihi wa Sallam, according to Ibn ʿAbd al-Wahhāb should not raise it to the level of worship, because it is haram and should not be given except to Allah Taʿālā.³²

³¹ Ibn ʿAbd al-Wahhāb, *"Fadl al-Islam"*, in Mu'allafat al-Shaykh, vol.1, p 225.

³² Ibn ʿAbd al-Wahhāb, *"Thalathah al-Usul"*, in Mu'allafat al-Shaykh vol. 1, p 192-193.

Glorifying the Prophet ﷺ (Alaihi wa Sallam) and exalting him is in everything, whether related to his name, speech, *sunnah* (guidance), his shari'ah, *ahl bayt* (family), his friends and all things related to him, both related far and near. Every believer is obliged to raise and uphold the position of the Prophet ﷺ (Alaihi wa Sallam) so that no human being can equal or approach his noble position.

I. Positioning the Prophet Muhammad ﷺ (Alaihi wa Sallam) according to his right, without exaggerating or reducing.

Muhammad Ibn 'Abd al-Wahhāb called for Muslims to position the Prophet Muhammad ﷺ (Alaihi wa Sallam) in a moderate and fair manner. Not exalting him excessively, so as to worship him, but also not reducing his rights, so that he does not care about his great and noble position. In Ibn 'Abd al-Wahhāb's view, the Prophet Muhammad ﷺ (Alaihi wa Sallam) is 'Abdullah (servant of Allah) and His Messenger. He is the last and most glorious Prophet and apostle. The ruler of the formers and those who came later. He is the owner of al-Maqam al-Mahmūd (Place of Praise), and al-Hawd (Lake in Heaven). He is the one who was first resurrected from the grave, the priest of the prophets and their spokesperson, and the one who gave shafā'at kubrā (Supreme) for all mankind on the Day of Resurrection.³³

Prophet Muhammad ﷺ (Alaihi wa Sallam) is still an ordinary human being, born by a mother like any other human, cannot bring benefits or reject harm to himself or others, unless Allah wills it. The Prophet sallallaahu 'Alaihi wa Sallam died, as other prophets have died, his religion will remain eternal until the Day of Resurrection. From it can be understood, thus, that the Prophet Muhammad ﷺ (Alaihi wa Sallam) is not entitled to be worshipped. The only one who has the right to be worshipped is Allah alone, there is no partner for Him.³⁴

³³ al-Imam Abu al-Qasim Hibatullah al-T abari al-Lalika'i, *Sharhu Usuli I'tiqadi Ahl al-Sunnah wa al-Jamaah*, tahqiq Ahmad Sa'd Hamdan, vol. 6 (Dar Taybah, t.th.), 1112; Nasir Ibn 'Abdirrahman al-Jadi', *al-Shafa'ah 'Inda Ahl al-Sunnah wa al-Jamaah wa al-Radd 'ala al-Mukhalifin Fiha*, printed 3th, (Dar Atlas al-Khad ra', 2009), p 38.

³⁴ Ibn 'Abd al-Wahhāb, "*Kitab al-Tawhīd*", in Mu'allafat al-Shaykh, vol.1, p 56.

Furthermore, Ibn 'Abd al-Wahhāb quoted several traditions, including the hadith of 'Umar, the Prophet Ṣallallahu 'Alaihi wa Sallam Said:

لا تطروني كما أطرت النصارى ابن مريم. إنما أنا عبد. فقولوا عبد الله ورسوله³⁵
"Do not exaggerate in praising me as the Christians praised the son of Mary, for I am only a Slave. So, call me the Slave of Allah and His Apostle."

Exaggeration in positioning pious people, including exaggeration in glorifying the Prophet Muhammad Ṣallallahu 'Alaihi wa Sallam can lead a Muslim to polytheism. The Prophet Muhammad Ṣallallahu 'Alaihi wa Sallam was sent to renew the religion of Ibrāhīm, which is to purify monotheism and worship only Allah alone. Every human being, even every creature in the view of Ibn 'Abd al-Wahhāb has the same position before Allah, namely as servants and creatures of Allah and all of them are obliged to worship Allah alone.³⁶

J. Conclusion

Islamic education experiences a revival phase called the renewal phase. In this phase, Islamic education began to rise with several figures who became the pioneers. The revival of Muslims, especially in the field of education, is in the context of re-purifying Islamic teachings. Shaykh Muhammad bin 'Abdul Wahhāb was one of the pioneers (Mujaddid) and reformist figures in Islamic thought, education and da'wah in the 18th century.

Shaykh Muhammad bin 'Abdul Wahhāb returned the teachings of Islam to its original elements, by using the Al-Qur'ān and Hadith and removing all heresies, khurafat, superstition and all other forms of deviation. The concept of education that underlies Shaykh Muhammad bin 'Abdul Wahhāb in his time of spreading his thoughts and preaching was his adherence to the Qur'ān, and his example to

³⁵ Hadith by al-Bukhari, no. 3261, in Shahih al-Bukhari, vol 3, p 1271.

³⁶ Ibn 'Abd al-Wahhāb, "*Kashfu al-Shubuhāt*", in Mu'allafat al-Shaykh, vol.1, p 163.

the figure of the Prophet Muhammad Ṣallallahu 'Alaihi wa Sallam from what was said, done and decided by the Prophet Ṣallallahu 'Alaihi wa Sallam in various aspects of life.

The concept of education based on the example of the Prophet Muhammad Ṣallallahu 'Alaihi wa Sallam, according to Shaykh Muhammad bin 'Abdul Wahhāb must originate from faith in the Prophet. Second, interpret education by loving the Prophet ṣallallaahu 'Alaihi wa Sallam, Ahl Bayt and his friends. Third, based on ittiba '(following and obeying) what the Prophet did and decided upon, and kept away from all forms of innovation and other deviant matters from Islamic teachings. Fourth, is to glorify and exalting the Prophet Ṣallallahu 'Alaihi wa Sallam. The last one is to position the Prophet according to his rights, without exaggerating or reducing.

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