



SCIENTIFIC PERSPECTIVE OF KNOWING GOD ACCORDING TO MUHAMMAD BIN ABDUL WAHHAB IN THE BOOK OF MATAN AL-USHUL ATS-TSALATSAH

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Abstac

Wrong one knowledge that a Muslim must know and learn is the science of monotheism, namely knowing Allah, this knowledge will save him in this world and the hereafter. The aim of the research is to analyze the perspective of knowledge of Allah according to Muhammad bin Abdul Wahhab in the book of Matan Al-Ushul Ats-Tsalatsah. Qualitative approach with the type of research library research and analysis of discourse analysis techniques. The research findings that the knowledge of knowing Allah according to Muhammad bin Abdul Wahhab is knowing Allah is the Lord who must be worshiped carrying out orders and avoiding His prohibitions, and not associating partners with Allah by combining monotheism rububiyyah and uluhiyyah. How to God through His signs, namely the night, day, sun and moon, also through His creation namely the seven layers of heaven and seven layers of earth. Getting to know Alla by carrying out the acts of worship commanded by Him, namely prayer, khauf, raja' (hope), trust, raghbah (interested), rahbah (anxious), solemn, khasyyah (fear), inabah (return to Allah), istianah, istiadzah, istigasah, slaughtering sacrificial animals, vows.

Keywords: *al-ushul ats-tsalatsah; knowledge of God; muhammad bin abdul wahab*

Abstrak

Salah satu ilmu yang wajib diketahui dan dipelajari seorang muslim adalah ilmu ketauhidan yaitu mengenal Allah swt., ilmu inilah yang akan menyelamatkan di dunia dan akhirat. Tujuan penelitian menganalisis perspektif ilmu mengenal Allah menurut Muhammad bin Abdul Wahhab dalam kitab matan *Al-Ushul Ats-Tsalatsah*. Pendekatan kualitatif dengan jenis penelitian *library research* dan analisis teknik wacana *discourse analysis*. Temuan penelitian bahwa ilmu mengenal Allah menurut Muhammad bin Abdul Wahhab yaitu mengetahui Allah adalah *Rabb* yang harus diibadahi melaksanakan perintah dan menjauhi larangan-Nya, serta tidak menyekutukan Allah dengan menggabungkan ketauhidan *rububiyyah* dan *uluhiyyah*. Cara mengenal Allah melalui tanda-tanda kekuasaan-Nya yaitu malam, siang, matahari dan bulan, juga melalui ciptaan-Nya yaitu tujuh lapis langit dan tujuh lapis bumi. Mengenal Allah dengan menjalankan ibadah-ibadah yang diperintah-Nya yaitu doa, khauf, *raja'* (pengharapan), tawakal, *raghbah* (penuh minat), *rahbah* (cemas), khusyuk, *khasyyah* (takut), *inabah* (kembali kepada Allah), istianah, istiazah, istigasah, menyembelih hewan kurban, nazar.

Kata Kunci: *al-ushul ats-tsalatsah; ilmu mengenal Allah; muhammad bin abdul wahhab*

INTRODUCTION

The greatest danger that is currently befalling Muslims is broken hearts and fragile faith due to misunderstanding of the teachings of Islam. The problem of polytheism that often occurs, especially in Indonesia, is the number of shamans, fortune-tellers, gambling with cards or the zodiac which is often seen on television and on social media. The emergence of heretical teachings with various names that are not in accordance with the teachings of Islam itself, even to the point where there are those who claim to be prophets and even claim to be God.

Islam in Indonesia is the majority religion but internal conflicts have occurred several times (Muslimah, 2017), thus justifying Islam as a radical religion and associated with terrorism, to the denials of the establishment of a caliphate state in this republic. The recent viral news that has shaken all Muslims in the world is the case of an insult perpetrated by the French president, namely making cartoons of the Prophet Muhammad on the grounds of freedom of expression, so that Indonesia has protested by boycotting products originating from France.

Therefore, the solution to repairing the heart and saving faith is to have light. That light is the way of preaching that awakens faith and worship with the pleasure of Allah (Nursi, 2011). Upholding and restoring Islamic civilization requires effort, so the building of knowledge must be upheld. Knowledge can be used as a very subtle and sharp tool to disseminate the way and view of life of a culture (Al-Attas, 2001). By reviving the concept of knowledge in Islam, exploring and developing it is the way to build Islamic civilization, not by building physical infrastructure labeled Islam, but by rebuilding the mindset of Muslims.

Therefore the concept of knowledge in Islam is very important for a Muslim (Muslimah d., 2020). Should be prepared in order to position themselves in a variety of learning. If someone does not know the concept of knowledge in Islam, it will be a disaster for himself and his life. But if he is able to understand the concept of science in Islam properly, it will bring benefits and convenience (Shomiyatun, 2017).

Islam as a civilization pays great attention to science. According to Irwan Malik Marpaung, knowledge is a system of interpreting reality and truth, originating in revelation which is supported by reason and intuition (Marpaung, 2011). Meanwhile, according to Fakhr Al-Din Al-Razi, knowledge is an understanding that leads to wisdom about something, namely pleasure and happiness. Knowledge is the lifeblood of the heart from blindness, the light of sight from all darkness, able to strengthen or even weaken the body because it is misguided and not based on faith (Sansayto & Fakhroh, 2018). Lailah Alfi in her findings, that Al-Attas explained

knowledge is the truth denoted by haqq which summarizes everything. Knowledge includes two things, namely, knowledge that comes from Allah or makrifat and knowledge (Alfi, 2018).

According to Muhammad bin Abdul Wahhab in the book *Matan Al-Usul Ats-Tsalatsah* that there is four things that are obligatory for every Muslim to learn, namely knowledge, charity, da'wah and patience. *First* knowledge, that is (knowing Allah, knowing the Prophet Muhammad, and knowing Islam). Second, practice the knowledge. Third, preach to him. Fourth, be patient with the disturbances in it (Wahhab SI, 2013). Allah says in Al-Qur'an surah Al-'Ashr [103]: 1-3, which means "By the time, indeed mankind is truly in loss, except for those who believe and do good deeds and advise each other to the truth. and patience" (Ministry of Religion, 2019).

The purpose of this research is to remind brothers and sisters in faith to know and learn more about monotheism, namely the science of knowing Allah. because this knowledge will save him in this world and the hereafter.

RESEARCH METHODS

This study uses a qualitative approach. The results achieved are presented in the form of a description (Muslimah d., *The Easy Way to Make a Research Proposal*, 2020). The type of research used is library research, namely research that focuses on analyzing written materials in the form of books, newspapers, magazines, films, manuscripts, articles and the like. (Mahdi & Mujahidin, 2014). The primary source of the research is the book of *Matan Al-Usul Ats-Tsalatsah*, and the secondary sources are books, relevant research results, including: 1) Translation books (*Al-Usul Ats-Tsalatsah: 3 Fundamentals of Islamic Aqidah* by Ainul Haris Arifin) and (*Al-Ushul Ats-Tsalatsah: 3 Main Foundations of Islamic Aqidah* by Muhammad Isa Anshori). 2) *The Ushuluts Tsalatsah Syarah* Book by Shaykh Muhammad bin Salih Al-'Utsaimin. 3) *Al-Qur'an and Its Translation* from the Ministry of Religion of the Republic of Indonesia. 4) The books are (*Tafsir of Ibn Kathir* trans. M. Abdul Ghoffar, Aburrahman Mu'thi, Abu Al-Atsari, M. Yusuf Harun) and (*Tafsir Jalalain* by Jalaluddin As-Syuyuthi). 5) Journals namely (Lailah Alfi "The Concept of Science According to Syed Muhammad Naquid Al-Attas"), (Mohamad Arifinal "The Concept of Knowledge of the Qur'an as the Embodiment of the Teachings of Allah's Knowledge"), (Achmad Reza Hutama Al-Faruqi "The Concept of Science in Islam"), (Kartina AM. "The Concept of Science with the Monotheistic Paradigm"), (Irwan Malik Marpaung "The Concept of Science in Islam"), (Tistigar Sansayto and Alinda Zakiyatul Fakhroh "The Concept of Knowledge According to Fakhr Al-Din Al-Razi"), (Shomiyatun "The Concept of Science in an Islamic View"), (Itah Miftahul Ulum "Conception of Monotheism

According to Muhammad bin Abdul Wahhab and Its Implications for the Purpose of Islamic Education"), (Afrizal Lalu Heri "Rububiyah and Uluhiyyah As Concepts of Tawheed, Review of Tafsir, Hadith and Language"), (Hasbiyallah and Mahil Nurul Ihsan "The Concept of Recognizing Allah (Ma'rifatullah) Implications for Islamic Religious Education"), (Rahmawati "Knowing Allah in Perspective Sufism"), (Abdul Basit "Muhammad bin Abdul Wahhab: Theological Thoughts and Scholars' Responses Regarding His Thoughts"), and (Imam Taulabi "Muhammad bin Abdul Wahhab's Puritanism Movement"). Analyzed using discourse analysis techniques discourse analysis, namely analyzing language in written form(Schiffrin, 2007).

RESULTS AND DISCUSSION

Muhammad bin Abdul Wahhab adhered to the Al-Qur'an and Sunnah as the first source of Shari'a, called for purifying the understanding of monotheism and demanded that Muslims return to the way Muslims were in the early days of Islam, namely the manhaj salaf pious and the mujtahid priests, leaving fanaticism as well as preaching to follow the truth according to the argument, determine for Allah in matters of asthma and character according to Allah determines and deny what Allah denies and eradicate bid'ah and superstition which were spread at that time due to ignorance and backwardness(Basit, 2018). Efforts to save the moral degradation and corruption of monotheism that befell Muslims at that time have awakened the spirit of purification and prosperity for Muslims towards a better direction. With purification that is built on a solid and steady foundation of faith. A strong foundation of faith will produce high enthusiasm and motivation towards progress(Taulabi, 2013).

Muhammad bin Abdul Wahhab has a book entitled Al-Usul Ats-Tsalatsah which is a basic book for studying monotheism which explores in depth the core teachings of Islam. There are four things that must be learned in this book. First, knowledge, namely knowing Allah, knowing the religion of Islam and knowing the prophet Muhammad. Second, practice the knowledge. Third, preach to him. Fourth, be patient with the disturbances in it. There are three main foundations that must be known, namely knowing Allah, knowing the Prophet Muhammad. and get to know Islam(Wahhab SI, 2013).

According to Achmad Reza Hutama Al-Faruqi that knowledge comes from God which is obtained through healthy senses, khabar sadiq and intuition. Knowledge in Islam can lead to absolute truth(Al-Faruqi, 2015). Meanwhile, according to Mochamad Arifinal, the teaching of Allah's knowledge uses the tanzil method, that is, it is taught, humans as creatures prepared by

Allah to receive the teachings of knowledge through their hearts.(Arifinal, 2016). So, knowledge comes from God, humans are objects to receive this knowledge.

Agreeing with Wahhab, in his journal *Itah Miftahul Ulum* understands that monotheism is a science that discusses the nature of God. The essence of Allah consists of monotheism rububiyah Allah the Creator and Administrator of all things, uluhiyah Allah has the right to be worshiped and obeyed by all that is in the heavens and the earth and Asma wa alamihi Allah has 99 names and attributes.(Ulum, 2013).

The Perspective of Knowledge of God

According to Muhammad bin Abdul Wahhab that Allah is the Rabb who has preserved the whole world with His grace. It is Allah who deserves to be worshipped, there is no god but Him(Wahhab SI, 2013).Allah is the Rabb who has created, prepared, helped and arranged and provided sustenance. The word Rabb is taken from the word tarbiyah, which has taught and taught the whole world with His grace. Allah has the right to be worshiped and obeyed with feelings of submission, love, exaltation, carrying out His commands and leaving His prohibitions. God is the mentor of all nature, the existence of God as the mentor of all creatures. The nature of perfection of glory and majesty belongs to Allah alone. Tarbiyah giver for them with the various favors of their creator, their owner and their administrator according to His will(Al-'Utsaimin, 2014).

Know the existence of Allah through the signs of His power and His creation. The signs of His power are night, day, sun and moon. His creations are the seven heavens and the earth and all the creatures in them. Allah is the one who deserves to be worshipped(Wahhab SI, 2013).Know the existence of God throughKauniyyah verses and syar'iyah verses. Kauniyyah verses are His creatures, while syar'iyah verses are revelations sent down by Allah to His messengers(Al-'Utsaimin, 2014).

Knowing God through His creatures. The sun is a sign of His power because it runs in an orderly and beautiful manner since it was created by Allah until one day Allah allows the destruction of nature. Allah says in the Qur'an QS Yasin verse 38, "And the sun goes where it circulates. Such is the decree of (Allah) the All-Mighty, All-Knowing."

The sun in terms of its size is very large and provides many benefits for the body, plants, rivers and the sea. The distance between us and the sun, but we can get its intense heat. Then, also pay attention to the light it produces, which can help provide a lot of wealth to humans. During the day, humans do not need any kind of lighting. The sun provides great benefit to humans, helping to give them wealth(Al-'Utsaimin, 2014).

The moon is also a sign of His power. Every night, Allah places them in certain positions. Allah says in QS Yasin verse 38, "And We have determined the circulation area for the moon, so that (after it reaches the final circulation location) it returns like an old bunch." It appears small, then grows little by little until it is perfectly round, then decreases again. He is like a human being who was created weak, then gradually grows strong and finally weakens again. Glory be to Allah, the Best Creator"(Al-'Utsaimin, 2014).

Night, day, sun and moon are signs of His power, "And among His verses are night, day, sun, and moon..." that is, among the signs that are clear and explain power, Allah's perfect wisdom and compassion are night and day. These signs are found in the forms of the two, the successive arrivals of the two, and what Allah has placed in both of them, namely the benefits of human beings and changes in their condition. Likewise the sun and the moon, both their form, their journey, and what they produce are in the form of benefits for humans and prevention of things that harm them. Furthermore, Allah forbade humans to prostrate to the sun and moon, even though these two objects have a very large influence on them. Both of these objects do not have the right to be worshiped because both of them are creatures and in fact the one who has the right to be worshiped is Allah who has created both of them.(Al-'Utsaimin, 2014).

Know God through His creations are the seven heavens and the earth and all the creatures that are in them. Allah says in surah Al-A'raf verse 54, "Indeed, your Lord (is) Allah who created the heavens and the earth ..". Allah has created these great creatures within six ages. If Allah had willed, He could have created it in an instant, but He linked causes with causes according to the guidance of His wisdom. Second, Allah resides on the Throne in a unique way, which is in accordance with His glory and majesty. This is a sign of His perfect power. Third, Allah closes the night to the day. Allah made the night a covering for the day. He is like a cloth that is lowered to cover the day. Fourth, Allah made the sun, moon and stars submit to His commands. Allah rules them according to His will for the benefit of mankind. Fifth, the vastness of the kingdom and the perfection of His power, in which only He has the right to create and rule. Sixth, the generality of His rububiyah for all nature(Al-'Utsaimin, 2014).

Allah is the one who deserves to be worshipped. rububiyah's acknowledgment has the consequence of uluhiyyah's acknowledgment, only Rabb is the one who has the right to be worshiped or worshipped because He has the right, it doesn't mean that everyone who is worshiped is Rabb. Gods other than Allah who are worshiped and considered God by their worshippers, not Rabb. Rabb is the creator, owner, and maintainer of all affairs. Do not appoint partners, Allah who has created you, created those before you created the earth as a stretch for

you and the sky as a roof, and sends down rain from the sky, then with that rain He causes fruit to grow as sustenance for you, do not make partners -allies to Him(Al-'Utsaimin, 2014).

Another opinion states that knowing Allah or makrifatullah is Allah's command to His servants so that they can know their Lord(Rahmawati, 2013). Introduction to Allah (makrifatullah) can be learned through contemplation and deepening of thoughts on verses qauniah (revelation) and verses aqliyah (reason) to understand the universe as signs of His greatness so that it can vibrate awareness of the mind and faith in Allah creates a feeling of love of worship to Allah. - His(Hasbiyallah & Ihsan, 2019). Monotheism that is more relevant and comprehensive is to combine rububiyah and uluhiyyah to show monotheism based on the arguments of the Qur'an, sunnah and the words of the scholars of the generation of the Salaf who took directly the teachings of this religion from clear sources, as well as semantic and linguistic meanings.(Afrizal, 2018). Even Satan in several verses in the Qur'an admits that Allah is his Rabb, Allah says in Q,S. Al-Hijr verse 39 which means "He (Iblis) said, 'My Lord, because You have decided that I am astray, I will definitely make (crime) feel beautiful for them on earth, and I will mislead them all'". However, even so, he is still the most disbelieving creature because he refuses to obey and obey God's command to bow down to respect religion. This refusal of obedience is of course his denial of monotheism uluhiyyah(Afrizal, 2018). So, knowing Allah is knowing that Allah is God who has the right to be worshiped, who created the whole world and the way to know this is through His signs and His creations.

Get to know God by worshiping Him, according to Muhammad bin Abdul Wahhab that the kinds of worship commanded by Allah are prayer, khauf, raja' (hope), trust, raghbah (full of interest), rahbah (anxious), solemn, Khasyyah (fear), inabah (return to Allah), istianah, istiazah, istigasah, slaughtering sacrificial animals, vows and various other kinds of worship ordered by Allah. Whoever diverts part of the worship to other than Allah, then he is a polytheist and a disbeliever(Wahhab SI, 2013).

1. Prayer Service. Allah says in QS Ghafir verse 60, "And your Lord said, 'Pray to Me, I will surely allow you. Indeed, those who are arrogant and do not want to worship Me will enter the Hellfire in a state of humiliation.'" Imam Ahmad narrated from An-Nu'man bin Basyir, that Rasulullah saw. said: "Surely prayer is worship". According to Al-'Utsaimin, there are two kinds of prayers, namely mas'alah prayers and worship prayers. Prayer as mas'alah is a prayer to ask for needs. It includes worship, if it is done by a servant to his Lord, because it implies the need and dependence of a servant on Allah and the belief that Allah has the nature of being Almighty, Generous, and has broad gifts and compassion. If the request is made to

fellow beings, then it is permissible on the condition that the intended person is someone who is able to understand and fulfill the request. Prayer as worship is someone using prayer to worship the person he is asking for in order to ask for his reward and because he is afraid of punishment. This prayer of worship should not be directed to other than Allah. Directing it to other than Allah is a major shirk that can expel the perpetrator from Islam. People who do it exposed to God's threat. Directing it to other than Allah is a major shirk that can expel the perpetrator from Islam. People who do it exposed to God's threat. Directing it to other than Allah is a major shirk that can expel the perpetrator from Islam. People who do it exposed to God's threat.(Al-'Utsaimin, 2014)Prayer worship is a means to draw closer to God, to make the prayer to always be optimistic, to give the prayer inner peace because he has lived in hope. The answer to prayer must be with effort to reach what is prayed for(Mursalim, 2011).

2. Khauf worship.Allah says in QS Ali-Imran verse 175, "Surely they are only devils who scare (you) with their loyal friends, therefore do not be afraid of them, but fear Me, if you are believers" . Khauf is fear, namely the emotional reaction that arises due to someone's suspicion of destruction, danger or disturbance that will befall him. Allah has prohibited the feeling of fear of the saints of Satan and commanded to fear Him(Al-'Utsaimin, 2014). Khauf worship is a state of the soul in which a person feels trepidation due to something unwanted or unpleasant that will befall him in the future, whether due to negligence or awareness.(Pledge, 2018).
3. *Worshipking'*(hope).Allah says in QS Al-Kahf verse 110, "... So whoever hopes for a meeting with his Lord, let him do good deeds and let him not associate anything in worshipping his Lord." Tafsir Ibn Kathir, that is, His rewards and good rewards are in accordance with Allah's shari'a to seek the pleasure of Allah alone, who has no partner for Him. Both of these are pillars of charity that are acceptable (accepted). Must be truly sincere because of Allah and must be in accordance with the Shari'a of the Prophet.(Katsir, 2004) King's worship is the hope of humans for something that is easily obtained or a matter that is difficult to obtain but is considered easy, contains the meaning of humility and submission can only be shown to Allah(Al-'Utsaimin, 2014).
4. *WorshipTrust*.Allah says in QS Al-Maidah verse 23, "... And put your trust only in Allah, if you are believers". Tafsir Ibn Kathir that if you really put your trust in Allah and you also follow His commands, and agree with His Messenger, surely Allah will win you over your enemies, support and strengthen you in fighting them(Katsir, 2004). Allah also says in At-Talaq verse 3, "... And whoever puts his trust in Allah, surely Allah will fulfill his (needs)..."According to

Al-'Utsaimin, Tawakal means to depend on something. Putting trust in Allah means depending on Allah as the provider of sufficiency in bringing benefits and preventing harm. Trust in Allah is perfection and a sign of faith. If a servant really puts his trust in Allah, then Allah will suffice his needs (Al-'Utsaimin, 2014).

5. Tawakal worship is a mental attitude of a servant which is the result of his unanimous belief in Allah, believing that only Allah creates everything and regulates and controls this universe. (Achmad, 2019).
6. Raghbah, Rahbah and Solemn Worship. Allah says in QS Al-Anbiya verse 90, "...Indeed, they always hasten in (doing) good, and they pray to Us with great hope and anxiety. And they are those who are devoted to Us. Raghbah worship is the desire to get something that is liked. Rahbah worship is a fear that results in an act of avoiding what is feared. Solemn worship is a sense of submission and humility before the majesty of God, so that one surrenders to God's decrees. (Al-'Utsaimin, 2014).
7. Khasyah's worship is a feeling of fear based on the knowledge of whose majesty he fears and the perfection of his power. Allah says in QS Fatir verse 28, "...Among the servants of Allah who fear Him, only the scholars...". Scholars here are people who know Allah and know the perfection of His power. Khasyah is more special than khauf. The difference between the two will be clear with the following example: if you are afraid of someone you don't know, whether he has the power to inflict something on you or not, then this fear is called khauf. But if you are afraid of someone who you know has the power to inflict something on you, then this fear of yours is called hasyah. Details of the law relating to Khasyah, (Al-'Utsaimin, 2014).
8. Inabah worship means returning to Allah by obeying Him and avoiding disobedience. The meaning of inabah is similar to repentance, but deeper, because it also contains the meaning of relying on Allah. Inabah should only be done for Allah. The meaning of "surrender to Him" is syar'i submission, that is submission to the provisions of Allah's law. There are two kinds of surrender to God. First, natural surrender (Islam kauni), namely submission to the natural law of Allah. This applies to anyone who is in the heavens and on earth, believers or unbelievers, people who are devoted or disobedient. No one can resist this kind of surrender. Allah says in QS Ali-'Imran verse 83,: "... whereas what is in the heavens and on earth surrenders to Him, (both) willingly and compulsorily, and to Him they will be returned? Second, surrender according to syar'i (Islam syar'i), namely submission to Allah's Shari'a law.

This was only done by those who obeyed Him, namely the apostles and their followers (Al-'Utsaimin, 2014).

9. Istianah worship is a request for help to Allah and it consists of several types. First, a request for help to Allah. This is a term that contains the pinnacle of the servant's submission to his Lord, submission of affairs to Him and the belief that He provides sufficiency. Second, asking for help from creatures in matters that can be carried out. If the request for help is in the framework of carrying out virtues, then the law may be for those who ask for help, it is ordered for those who are asked for help. Third, asking for help from beings who are alive and in front of them, but do not have the ability to help, then this action is just a useless game and joke, for example someone asks for help from a weak person to lift a heavy burden. Fourth, asking for help to the dead absolutely or to people who are alive to do something unseen that they cannot carry out, then this is an act of shirk, because this act cannot be done except by people who believe in governing this universe. Fifth, asking for help through charities and situations that are loved by Allah (Al-'Utsaimin, 2014).
10. Istiazah worship. Allah says in QS Al-Falaq verse 1, "Say, 'I seek refuge in God who controls the dawn (dawn)". Allah also says in QS An-Nas verse 1, "Say, 'I seek refuge in the Lord of mankind". According to Al-'Utsaimin, istiazah is a request for protection from something that is disliked. The person who performs the istiaza seeks protection from whom he addresses in his istiaza. There are several types of istiaza, namely asking for protection from Allah, asking for protection with one of Allah's attributes, asking for protection from corpses or living people who are not visible in front of them and cannot provide protection, seeking protection with creatures, places or something that can indeed protect them. (Al-'Utsaimin, 2014).
11. Worshipistigasah. Istigasah means asking for salvation from suffering and destruction. Istigasah is divided into four. First, ask God for salvation. This is one of the most important and perfect practices. It is a tradition of the apostles and their followers. Allah says in QS Al-Anfal verse 9, "(Remember), when you asked for help from your Lord, then He allowed you, "Indeed, I will bring reinforcements to you with a thousand angels who come successively". It happened during the war of badr, when the prophet saw. looking at the number of the polytheist troops a thousand personnel, while the number of his companions is only three hundred personnel or less. So he entered the tent while praying to his Lord while raising his hands and facing the Qibla. Hadith narrated by Muslim that Rasulullah saw. pray, "O God, fulfill your promise to you. O Allah, if You destroy this group of

Muslims, surely You will no longer be worshiped on earth. Rasulullah saw. continued to do istigasa to his Lord while raising his hand, until his shawl fell from his shoulders, then Abu Bakr took it and put it back on his shoulders. Then Abu Bakr approached him from behind, then said, "O prophet of Allah, your Lord will surely grant your request. Verily, He will surely fulfill His promise to you." Second, asking for safety from corpses or living things that are invisible and unable to provide salvation. This is an act of shirk. Because this action will not be carried out except by people who have the belief that they have hidden power in managing the universe. Thus, he had ascribed them to some of the divine nature. Third, ask for salvation from living beings who know and are able to provide salvation. This action is permissible, as it is permissible to ask them for help. Fourth, asking for salvation from living beings who are unable to provide help, without believing that they have hidden powers (Al-'Utsaimin, 2014).

12. Worship of slaughtering sacrificial animals. Slaughtering means killing livestock by flowing blood for a specific purpose. There are several kinds of slaughter, namely slaughter that is done as worship aimed at glorifying something or humbling oneself and getting closer to Allah, slaughter as a tribute to guests, for weddings and slaughter for fun by eating it or trading it. (Al-'Utsaimin, 2014). According to Sartiyati, the ritual of slaughtering sacrificial animals is a symbol of the slaughter of animal animals or the encouragement of animal desires that exist in the victim and human beings. (Sartiyati, 2011).
13. Nazar worship. God praised them because they fulfilled their vows. This shows that Allah loves their actions, whereas every charity that is loved by Allah is worship. Know that vows whose practitioners are praised by Allah are all kinds of worship that have been made obligatory by Allah. Because if someone starts to perform the obligatory prayers, it means that he has obliged himself to carry them out. As for vows in the sense that someone obliges himself to do something or things that are not obligatory, then the law is makruh. Nazar is a term that is sometimes used to refer to obligatory prayers in general and sometimes used to refer to specific vows, namely the act of someone obliging himself to carry out something as obedience to Allah. (Al-'Utsaimin, 2014).

How to know Allah in order to be able to worship as mentioned above, Wahhab explained, is through seeing the signs of His power and creation. Understanding and contemplating the quniah verses (revelation) and the aqliyah verses (reason) will then know and love Allah better, rububiyah and uluhiyyah become one unit, anyone who acknowledges Allah's rububiyah, then he must obey and worship only Him.

CONCLUSION

The perspective of knowledge of knowing Allah according to Muhammad bin Abdul Wahhab in the book *Al-Usul Ats-Tsalatsah Matan*. The knowledge of knowing Allah is knowing that Allah is a Rabb who must be worshiped with a feeling of submission to carrying out His commands and avoiding His prohibitions, and not associating partners with Allah by combining monotheism rububiyah and uluhiyyah. How to know Allah through His signs, namely the night, day, sun and moon, also through His creation, namely the seven layers of heaven and seven layers of earth. Getting to know Allah by carrying out the acts of worship commanded by Him, namely prayer, *khauf*, *raja'* (hope), trust, *raghbah* (interested), *rahbah* (anxious), solemn, *Khasyyah* (fear), *inabah* (return to Allah), *istianah*, *istiazah*, *istigasah*, slaughtering sacrificial animals, vows.

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