

The Purpose of Islamic Education in Kitab Al-Uşûl as-Şalâsah by Shaîkh Muhammad At-Tamîmiy

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ABSTRACT

This study aims to determine the purpose of Islamic education in the book Al-Uşûl as-Şalâsah by Shaîkh Muhammad At-Tamîmiy. The research method uses qualitative methods that are descriptive with the type of library research. The main source of this research is a scholarly book entitled Al-Uşûl as-Şalâsah wa Adillatuhâ. Based on the results of research shows that the main purpose of Islamic education formulated by Shaîkh Muhammad At-Tamîmiy in his book is inseparable from three basic things, namely that Islamic education aims to make students know Allah Almighty (ma'rifatullâh), know the Prophet (ma'rifatu nabiyihî), and know Islam and its postulates (ma'rifatu dîn al-islâm bi al-adillah). These three goals are the foundation for all the goals of Islamic education built upon it. Through the knowledge of Allah Almighty, learners will know the consequences of the creed lâ ilâha illallâh and the purpose of its creation, as well as know Allah's rights over His servant and the servant's duty to His Rabb. Through the introduction of His Prophet, learners will know the consequences of the creed of Muhammad rasulullâh. Through the introduction of Islam and its postulates, students will know the nature of their religious teachings which are built on scientific divine values.

Keywords: Purpose, Islamic Education, Al-Uşûl as-Şalâsah

A. INTRODUCTION

The great calamity that became the main threat in achieving the rise of the Muslims was ignorance of the *uṣūl* (religious principles). Ignorance of religious principles results in weak faith in the heart of a believer. The problem that is often found is the condition of the community who are directly involved as the main actors in various practices of shirk, believing in *khurafat*, superstition, and spreading things that investigate religious guidance both in terms of *i'tiqâdiyah* and *'amaliyah*. Not to mention that there are still ignorant beliefs, such as belief in shamans, fortune tellers, and other deviant doctrines, so all this is due to the ignorance of religious principles.

Based on the above phenomenon, knowledge is the basic need of a believer whose position is more important than the need to eat and drink. A Muslim who does not eat and drink, then the worst impact he will feel in the form of harm in the world alone is like illness until finally death. As for a Muslim who has no knowledge or ignorance of *uṣūl* matters in religious matters, then the bad effects will not only be on the world but also later in the Hereafter. Therefore, knowledge is important in Islam, even studying is one of the many obligations that Allah obliges every Muslim. The Holy Prophet Muhammad Saw. said:

طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ

Means:

Studying is compulsory for every Muslim. (HR. Ibnu Mâjah)

Based on the description above, it can be concluded that the need of a servant for knowledge is a primary need. Science is a light that can illuminate the heart from the various darkness of ignorance. Science also includes drugs that can cure various liver diseases that can have an impact on the weak quality of faith of a servant. Similarly, knowledge is the main capital of a servant in living life in the world so that all activities of his life journey are based on knowledge, especially worship activities, such as compulsory worship, *sunnah*, even *muamalah* and social activities also require knowledge. Including *da'wah* activities, because the main capital in *da'wah* is science. Thanks to knowledge also with the pleasure of Allah Swt. will awaken the faith and spirit of worship of a servant. Therefore, Shaikh 'Abdurrahmân ibn Nâṣir As-Sa'diy said:

وَلَا يَكُونُ الْإِيمَانُ بِدُونِ الْعِلْمِ

Means:

And faith does not exist (solidly), except by knowledge. (As-Sa'diy, 2002: 1103)

Upholding and restoring the glory of Islamic civilization requires concrete efforts, including strengthening the building of science. Love for knowledge, enthusiasm in achieving it, practicing it, and preaching it seems to be the main condition in an effort to restore the glory and rise of Muslims. This means that without knowledge, it is impossible for Muslims to rise and succeed. The urgency in gaining knowledge requires that all things related to science must be carefully prepared. This means that everyone must immediately prepare themselves in order to reach various scientific disciplines in the learning process. In this regard, the Holy Prophet Muhammad Saw. said:

إِخْرَصْ عَلَى مَا يَنْفَعُكَ وَاسْتَعِزْ بِاللَّهِ وَلَا تَعْجِزْ

Means:

Hurry up to what is beneficial to you, and ask Allah Almighty for help, and do not feel weak. (HR. Muslim, 2006: 1229)

Shomiyatun in Mukhtar states unequivocally that ignorance of the concept of science in Islam, will be a disaster for oneself and one's life. Vice versa, a good understanding of the concept of science in Islam, will produce great convenience and benefits for someone (Shomiyatun, 2019: 30-31). Therefore, knowing the concepts of science in Islam as well as trying to practice it is something very important, especially as a provision in living life as a true Muslim.

Shaykh Muhammad At-Tamîmiy in the book *Al-Uşûl as-Şalâsah* states that there are four things that are obligatory for every Muslim to learn, namely knowledge, charity, da'wah and patience (At-Tamîmiy, n.d.: 43; Al-'Utsaimîn, 2000: 19-24). The first thing is science, what is meant by science according to At-Tamîmiy is the science of knowing Allah Almighty, knowing the Prophet Muhammad (peace be upon him) and knowing Islam and its postulates. After getting to know these three sciences, the second thing is to practice the knowledge that has been learned in everyday life. Then after that preach the knowledge, namely by teaching it to others, calling and inviting them to knowledge. Preaching knowledge can be through oral, written, deed, or behavior in the form of internalizing knowledge itself. While the fourth thing is to be patient in facing all forms of trials in preaching knowledge. Patience is needed by everyone, even patience is needed when seeking knowledge, practicing knowledge, and when preaching knowledge. The four points mentioned by At-Tamîmiy are based on the propositions of QS. Al-'Ashr.

Based on the description above, it is clear that every Islamic educational material must have formulated goals. The success of Islamic education is also seen from the success of achieving the goals that have been formulated previously. Therefore, the concept of

science as mentioned by At-Tamîmiy which includes the knowledge of knowing Allah, His Prophet, and knowing Islam and its postulates all certainly has a purpose. Therefore, the main purpose of this study is to know more deeply about the purpose of Islamic education in the book *Al-Uşûl as-Şalâşah*, because by knowing this purpose will be clearly revealed the virtue and importance of the materials contained in the book.

B. RESEARCH METHODS

This study used descriptive qualitative research method. Descriptive qualitative method aims to describe systematically, measurably and accurately the research facts characteristic of a particular field in a study (Azwar, 2014: 7). This research is descriptive, with the analysis stage to the level of description, which is analyzing and presenting facts systematically so that it can be easier to understand and conclude. The conclusion given in descriptive qualitative is a conclusion that has a very clear factual basis so that any conclusions can be returned and accounted for directly to the data obtained (Azwar, 2014: 6).

The specific type of research used in this study is library research, which is tracing and collecting all data sourced from scientific literature. Literature research is carried out through the process of collecting data or scientific papers that are bibliographical, then continued with an in-depth study of the data obtained in order to solve a problem. In summary, literature research focuses on the process of critical and in-depth review of relevant literature sources such as books, books, journals, notes, and other scientific literature that has something to do with the research theme (Nazir, 2003: 27).

Data sources in this study consist of two main sources, namely primary data sources and secondary data sources. The primary source of data in this study is a book entitled *Al-Uşûl as-Şalâşah wa Adillatuhâ*. While secondary data sources in this study are books, journals, scientific articles and other literature relevant to the primary data source. While the data analysis technique in this study is not only carried out after the data is collected, but since the data collection stage the analysis process has been carried out. The author uses a "qualitative" analysis strategy, this strategy is intended that the analysis departs from data and boils down to general conclusions (Arikunto, 2010: 202). This data analysis strategy, carried out to gather conclusions is general in nature using an "inductive" mindset. The data analysis uses document analysis methods or content analysis. Content analysis is a technique to obtain the information needed from material systematically and objectively by identifying certain characteristics of a material (Martono, 2014: 86).

C. RESULT AND DISCUSSION

Shaykh Muhammad At-Tamîmiy was a scholar born into a family of scholars (Al-Uşaimîn, 2005: 65). His life journey began from studying with his grandfather, his father, to doing scientific rihlah and studying in various regions with the great scholars who lived in his time (Al-Uşaimîn, 1993: 26-32). His persistence in studying until finally he became a role model scholar who persistently spread Islamic da'wah with the principle of sticking to the Qur'an and Sunnah as the main source of Sharia. At-Tamîmiy was a scholar who called in every da'wah for Muslims to purify tawhid, adhere to the proposition, abandon panatism, eradicate superstition, heresy and khurafat which were and mushroomed in the midst of society at that time (Basit, 2018: 53).

Taulabi in Muchtar states that the effort to save Muslims from the superficiality of 'aqîdah and moral decline is to strengthen the building of 'aqîdah [faith] and the spirit towards change for the better through the foundations of true science (Mukhtar, dkk 2022: 247). Therefore Shaykh Muhammad At-Tamîmiy compiled a book entitled Al-Uşûl as-Şalâsah wa Adillatuhâ, which is the basic book in studying tawhid. A small book that is considered to have a solid building of knowledge. This is because in it summarized various scientific rules of Islam by putting forward the postulates and arguments of shahih that have been agreed upon by scholars. There are at least four things that must be studied in this book. First, science is to know Allah, to know the prophet Muhammad (peace be upon him), and to know Islam with its propositions. Second, practice the knowledge. Third, preach to him. Fourth, be patient with the disturbances in it. Thus, At-Tamîmiy actually wants to bring three main materials in his book as the main foundation that must be known, namely knowing Allah, knowing the Prophet Muhammad (peace be upon him) and knowing Islam (Âlu asy-Syaîkh, 2011: 12-14; Andirja, 2021: 7-14).

According to Achmad Reza Hutama Al-Faruqi that knowledge comes from Allah obtained through healthy senses, rumors and intuition. Science in Islam can lead to absolute truth (Al-Faruqi, 2015: 223). Meanwhile, according to Mochamad Arifinal, the teachings of God's science use the tanzîl method, which is derived or taught, humans as creatures prepared by God to receive the teachings of science through the use of instruments in understanding science such as hearing, sight, and heart (Al-Faruqi, 2015: 96-97). This means that knowledge is a gift from Allah Swt. so that every human being is required to try to get it, by taking a way to gain knowledge and asking Allah to be given knowledge. Agree with Shaykh Muhammad At-Tamîmiy in Ulum who understands that

tawhid is a science that discusses the nature of Allah which includes tawhid ulûhiyyah, and asmâ' wa şifât (Ulum, 2013: 94-105).

Based on the above, it can be concluded that the main purpose of At-Tamîmiy in his book at least goes back to the purpose of knowing Allah Almighty, the purpose of knowing His Prophet, and the purpose of knowing Islam with its postulates. These three things he meant by real knowledge.

1. The Purpose of Knowing Allah Swt.

The purpose of Islamic education in the book *Al-Uşûl as-Şalâşah* according to Shaykh Muhammad At-Tamîmiy is to know Allah Almighty well and correctly. According to the Shaykh that Allah Almighty is the Rabb who has created, maintained, given sustenance, and governed the entire universe with His favor. The Shaykh further explained that a servant knows his Rabb through His verses and His creatures. Know the existence of God through the signs of His power and His creation. Among the signs of His power are night, day, sun and moon. Among the signs of His creation are the seven layers of heaven and earth and all the creatures in them. The realization that Allah is the only Rabb who has tarbiyah His creatures, and Allah is the one who has the majesty of His rubûbiyyah is not obtained except by knowing Allah Almighty in the right way. So that by knowing Allah Swt, a servant in this case, students who receive Islamic education will realize that He is the only Rabb who has the right to be worshipped. This means that all forms of worship are directed only to Him and not to anything other than Him, so the absolute requirement of this understanding is an-Nafyu wa al-ışbât (At-Tamîmiy, n.d.: 49-55).

Another opinion explains that ma'rifatullâh [knowing Allah] is one of Allah's commandments to His servants. This means that a true servant is commanded to learn to know Allah Almighty as his Rabb and finally be able to fulfill his obligations as a servant (Rahmawati, 2013: 100-101). While knowledge of Allah (ma'rifatullâh) can be learned through mentadabburi, contemplation, through the correct learning system of qauliyah and kauniyah verses (His creation to understand the universe as signs of His greatness so as to usher in awareness and belief in the existence of Allah which ultimately causes love in worshiping Him (Hasbiyallah, 2019: 3-4).

The understanding of true tawhid actually begins with the belief in the rubûbiyyah of Allah Almighty. It is through this understanding and belief in the rubûbiyyah that leads one to understand the ulûhiyyah of Allah Almighty. The concept of understanding these two types of tawhid must be based on valid postulates or arguments, namely based on the postulates of the Qur'an, sunnah and aqwâl al-'ulamâ' as-salaf which take directly from

their clear sources (Afrizal, 2018: 70). So, the purpose of knowing Allah is to know that Allah is the only Rabb who has the right to be worshipped, who created all nature and the way to know it is through the signs of His power and His creation.

Shaykh Muhammad At-Tamîmiy also argued that if one believes in the concept of rubûbiyyah Allah Almighty then it is obligatory upon him to dedicate all forms of worship only for Him, such as praying, khaûf, rajâ' (hope), tawakkal, raghbah (full of interest), rahbah (anxiety), khusyû', khasyyah (fear), inâbah (return to Allah), isti'ânah, isti'âzah, istighâsah, slaughtering sacrificial animals, naẓar and various other kinds of worship. Furthermore, the Shaykh also stated unequivocally that anyone who transfers part of the worship to other than Allah, or with the intention of worshiping Allah with other than Him, is polytheist and infidel (At-Tamîmiy, n.d.: 52).

Based on the explanation above, it shows that Shaykh Muhammad At-Tamîmiy through the materials contained in his book wanted to explain to educators and people involved in Islamic education to pay attention to the main purpose of Islamic education, which is to bring students to an understanding of knowing Allah Swt. The concept of the purpose of knowing Allah Swt. will lead students to become people of the nation who are tawhid in the sense of being superior in a superior manner. spiritual and intellectual. So that the purpose of knowing Allah Swt. will also be in line with the goals of national education.

2. The Purpose of Getting to Know the Prophet Muhammad Saw.

A series of discussions related to knowing the Prophet Muhammad (peace be upon him) presented by Shaykh Muhammad At-Tamîmiy in his book aims to make every Muslim really know his Prophet. Starting from the introduction of his nasab, his purpose in being sent, and also some important events such as Isra 'and Mi'raj, migrating to the city of Medinah and until finally the death of him Saw. All these materials are explained briefly by the Shaykh in his book as capital knowledge about the Prophet Muhammad Saw. in it there are many lessons that can be taken by every Muslim who reads it. Knowing the Prophet Muhammad Saw. requires knowledge, through knowing the Prophet Muhammad Saw. will foster a sense of love and longing for him. Starting from knowing, then growing love, until finally the desire of the soul made the Prophet Saw. as an example in life.

Shaykh Muhammad ibn Shâlih Al-'Utsaimîn rahimahullâh in his book Sharh Tsalâtsah al-Ushûl explains about the five concepts of knowing the Prophet Saw, namely:

- a. Getting to know the nasab
- b. Knowing the sîrah of his life

- c. Knowing his prophetic life
- d. Knowing what he was a prophet and apostle with
- e. Knowing what he was sent with and what purpose he was sent (Al-'Utsaimîn, 2000: 122-23).

The consequence of knowing the Prophet is to establish and believe the Prophet Saw as His servant and messenger, thus demanding six main conditions that must be fulfilled, namely: Al-I'tirâf wa al-i'tiqâd [acknowledging and believing], Al-Nuṭq wa al-i'tirâf [pronouncing and vowing], Al-Mutâba'ah [following], Al-Taṣdîq fimâ akhbar bihî [confirming everything that is preached], Al-Mahabbah [loving], and Taqdîm qaulihî wa al-'amal bi sunnatihî [putting his speech first, and practice his Sunnah].

3. The Purpose of Knowing Islam and Its Propositions

The purpose of knowing Islam and its postulates is a scientific goal. In this case every Muslim is obliged to be a scientific Muslim, he is obliged to study the Sharia brought by the Holy Prophets. A Muslim should not be taqlîd [follow without knowing his knowledge], but he should study and study Islam properly. If he has known Islam and become a true Muslim, then the worship he carries out will also be guided and based on the postulates of shari'i as taught by the Prophet Saw.

Shaykh Muhammad At-Tamîmiy explained several matters related to the purpose of knowing Islam and its postulates including the definition of Islam and its levels each of which has its own pillars. Among these levels are:

- a. Islam is الإِسْتِسْلَامُ لِلَّهِ بِالتَّوَجُّدِ وَالإِنْقِيَادُ لَهُ بِالطَّاعَةِ وَالبِرَاءَةُ مِنَ الشِّرْكِ وَأَهْلِهِ which contains the meaning of surrender in totality by obeying Allah Almighty, proving outwardly and mentally by obeying Him with full submission, and rejecting all forms of shirk practices and those who engage in them.
- b. Iman is التَّصْدِيقُ بِالْقَلْبِ وَإِقْرَارُ بِاللِّسَانِ وَعَمَلٌ بِالْجَوَارِحِ means justifying (honesty) in the heart, confession (spoken) orally, and practice with limbs.
- c. Ihsân is أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ It means that a servant worships Allah Almighty in a state as if he sees Allah, and when a person realizes that he cannot see Allah then he believes that Allah does see him. (Al-'Utsaimîn, 2000: 69, 79 118)

D. CONCLUSION

The purpose of Islamic education according to Shaykh Muhammad At-Tamîmiy in the book *Al-Uşûl as-Şalâsah* is at least divided into three, namely the purpose so that students can know Allah Swt, know His Prophet, and know the teachings of Islam brought by the Prophet Muhammad Saw. The first objective focuses on knowing Allah Swt as a Rabb who has no deity who has the right to be worshipped other than Him, i.e. by establishing (i**sb**ât) only He is the Rabb who has the right to be worshipped, and denying (nafyu) by rejecting all deities other than Him.

Knowing Allah Swt. aims to make students feel Allah both in His rubûbiyyah, ulûhiyyah, and asmâ wa şifât. The proof of obeying Allah in these three things is proven through the implementation of worship built on sincerity and following the instructions of the Prophet Saw. The second goal focuses on knowing the Prophet Muhammad Saw. which has the consequence that students realize the creed of Anna Muhammad Rasulullâh is by believing in him through words and deeds, confirming all the news he conveys, loving him, prioritizing his words and following his sunnahs. While the third objective focuses on the practice of Islamic shari'a in a kâffah manner based on valid propositions, it means that all forms of shari'a law, both i'tiqâdiyah, and 'amaliyah are built on scientific Islamic foundations. The end of the purpose of Islamic education according to At-Tamîmiy is that learners are given determination in answering the three questions of the grave (fitnah al-qabr). Wallâhu ta'âlâ a'lam

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