

# The communication style of Wahhabi preaching and the teachings of the Prophet Muhammad

*by* Syofianis Ismail

---

**Submission date:** 28-Jul-2023 02:27PM (UTC+0700)

**Submission ID:** 2137953286

**File name:** The\_communication\_style\_of\_Wahhabi\_preaching.pdf (749.12K)

**Word count:** 8158

**Character count:** 43491



## The communication style of Wahhabi preaching and the teachings of the Prophet Muhammad

<sup>14</sup> Syofianis Ismail  
English Language Education, Faculty of Teacher Training and Education, Universitas  
Islam Riau Pekanbaru, Indonesia  
Email: [syofianis@edu.uir.ac.id](mailto:syofianis@edu.uir.ac.id)

Ujan<sup>6</sup> Mahadi  
Universitas Islam Negeri Fatmawati Sukarno Bengkulu  
Jln. Radah Fatah, Pagar Dewa Kota Bengkulu, Indonesia  
Email: [ujangmahadi30@gmail.com](mailto:ujangmahadi30@gmail.com)

Wahyu Abdul Jafar  
Universitas Islam Negeri Fatmawati Sukarno Bengkulu  
Jln. Radah Fatah, Pagar Dewa Kota Bengkulu, Indonesia  
Email: [wahyujafar@iainbengkulu.ac.id](mailto:wahyujafar@iainbengkulu.ac.id)

Doi:

### Abstract

This study aims to determine whether the communication style of preaching that Wahhabis have carried out follows the teachings of the Prophet Muhammad. So far, Wahhabis have always claimed that Wahhabism is the most *sunnah* teaching (traditions and practices of the prophet Muhammad PBUH) that constitute a model for Muslims; even clerics from their group get the title of Sunnah priest, while Priests not in line with Wahhabism are labeled as heretics. This study is based on a descriptive literature research approach. The data collection technique used in this research was a literature study. At the same time, the analysis technique used in this research was descriptive. After conducting in-depth research, it was concluded that the preaching communication style that the Wahhabis have carried out is not essentially adhering to the teachings of the Prophet Muhammad. Several things cause this discrepancy. First, the Prophet's Preaching is holistic, not focused on a particular theme. In preaching, the Prophet Muhammad did it in a very balanced way. The Prophet preached the issue of monotheism, *fiqh*, and morality in an integrated manner without highlighting one side or the other. Preaching as the Prophet did, is not followed by the Wahhabis. The Wahhabis, in their preaching, only focus on the purification of monotheism. Second, Wahhabis misunderstand the meaning of *bid'ah* (heretical) hadith. Wahhabis categorically reject all local traditions that did not exist at the time of the Prophet, even though the Prophet Muhammad's hadith about heresy should be properly understood. The *bid'ah* prohibited in the hadith is *dolalah bid'ah*, while the *hasanah bid'ah* is not forbidden and is even highly recommended. Third, Wahhabis are seemingly committing crimes by falsifying the books of the *ahlu sunah wal jamah* scholars. Wahhabis changed the contents of the Book, which was initially not following the teachings of Wahhabism, and they were altered to be in line with Wahhabism.

**Keywords:** Preaching, Communication, Islam, Wahhabism, Prophet Muhammad, teachings.



## Introduction

So far, Wahhabis have always boasted that their preaching follows the <sup>6</sup> *Sunnah of the Prophet Muhammad*<sup>19</sup>. They claim to be a sect in Islam that returns the teachings of Islam to the original, namely back to the Qur'an and the hadith of the Prophet Muhammad. Their propaganda slogans reinforce their claim as sunnah preaching, monotheism preaching, sunnah scholars, sunnah studies, and so on. Wahhabi teachings claim to be purification teachings that want to restore Islam as <sup>3</sup> taught by the Prophet Muhammad after Islam was judged to have suffered a setback due to various dangerous deviations, especially faith in monotheism or the oneness of God, such as the cult of guardians and *tarekat sheikhs* (Idris & Sahlan, 2018:82).

In addition, Wahhabis also label groups of Muslims not in line with them as 'experts' in heresy. The truth in Wahhabism is like 'black and white'; they do not accept differences and diversity in practicing Islamic jurisprudence (*Fiqh*). The most popular term used to denote such beliefs and actions is *bid'ah*, which means new things (innovations). In the sociology of religion, the accusation of heresy becomes polemic when associated with local traditions commonly practiced by the surrounding community (Madali, 2020:31).

One example of the polemic that occurred was the case of a feud between *Nahdatul Ulama* (NU) residents and Wahhabi followers in Surabaya. The rivalry between the Salafi Wahhabi religious sect and the NU Citizens often appears in various segments and places in Indonesia. The conceptions built in carrying out the preaching of each group are different and challenging to reconcile, as well as what happened in Semampir District, Surabaya City. Two parties from other sects experienced <sup>23</sup> friction which culminated in the rejection of the existence of the Salafi Wahhabi institution STAI Ali bin Abi Thalib by residents of <sup>6</sup> *Sitotopo Kidul, Semampir District, Surabaya City*. Raudatul Ulum investigated this case from the research and development agency and training of the Ministry of Religion of the Republic of Indonesia. The feud between NU residents and Wahhabis began with the death of a community leader named Haji Mustofa, who often prayed five times a day at the STAI Ali bin Abi Talib campus mosque. Tensions arose when the figure was prayed for in the intended mosque according to the will, but as is the custom of residents after the prayer, the *tahlil* was read together in the mosque. The STAI management refused to take the *tahlilan* at the mosque and asked for it to be done at the adversary house. Small flareups like this led to demands for the disbandment of the STAI Ali Bin Abi Talib campus because this campus was indicated to be strong in Wahhabism. The trigger for the peaking tension was the fifth edition of the 205 Year Bulletin of Al-Iman No. 9 Rabiul Awal 1436 H. The bulletin explicitly discusses the *mawlidan* tradition, which is the essence of the celebration, as follows: The Maulidan event was never carried out by the Prophet Muhammad, his companions, *tabi'in*, *tabiut tabi'in*, or *salafus shalih*. For this reason, the celebration of Mawlid is a *bid'ah*. People who celebrate Maulid resemble Christians who celebrate Christmas, New Year, or the birth anniversary of Jesus Christ (Ulum, 2016:72–73).

Conflicts between Wahhabis and local communities were also seen in Peringga Sela village, East Lombok, where local communities opposed the Wahhabi congregation's desire to build a separate mosque from the community mosque. The reason for this refusal is because Wahhabi teachings are contrary to the traditions of the Sasak Muslim community but also disrupted the stability of community security because of the firm attitude of the Wahhabi group against local practices. At first, the local people did not <sup>5</sup> object Wahhabi preaching, but they attacked and accused us of being heretics, *mushriks*, (those who practice shirk, which literally means "association" and refers to tolerating other gods and divinities alongside God. The Qur'an considers shirk as a sin that will not be absolved if a person dies without being penitent of it) and heretics, because we have local traditions and practices that we still maintain. Through



loudspeakers in the mosque, Wahhabi figures blamed the destruction of Islam in the village and challenged intellectuals to debate openly to find out who was right (Hamdi, 2019:175).

This complex and rigid Wahhabi thought was triggered by a religious understanding that refers to the literal sound of the texts of the Qur'an and al-Hadith. It makes Wahhabis anti-traditional, rejecting *tahliil*, the Prophet's birthday, *barzanji*, *manaqib*, and so on. In the end, Wahhabi's literal understanding excludes and views people outside Wahabi as infidels and being outside of Islam. So, Wahhabis feel like the most righteous, the most Muslim, the most pious, the most faithful, and the safest. They forget that true salvation is not shown by these Wahhabi claims but by religious means that are sincere and utterly submissive to Allah SWT (Harisuddin, n.d.).

This harsh Wahhabi preaching communication style created a wave of resistance from Muslims who were already accustomed to acculturating Islam with local culture. The Islamic organization at the forefront of the fight against Wahhabism is Nahdatul Ulama (NU). This anti-Wahabism campaign seems to have not only resonated within NU structural circles but has also become a significant issue among NU cultural groups. The youth of NU on the artistic path, which previously was often at odds with the elders in the structures and Islamic boarding schools, now seem united and meet on the big issue of anti-Wahabism. Likewise, structural resources in the form of organizational completeness owned by NU starting from the mid-level (PBNU) to the Branch level in rural areas were mobilized to stem the expansion of Wahhabi preaching. The sense of threat to Wahhabism seems to have revived the solidity and solidarity of the NU social movement, which was previously colored by internal conflicts due to their trapping in the puddle of practical politics (Shidqi, 2013:111).

This Wahhabi preaching communication style makes researchers interested in studying it more deeply. Is it true that Wahhabi preaching communication is following their claim as Sunnah preaching, following the teachings of the Prophet Muhammad and his companions. Logically, if the Wahhabi preaching follows the Sunnah of the Prophet Muhammad, why is society always rejecting it and dividing? Didn't the Prophet's preaching unite, rather than cause division among people?

## Methodology

The study adopted a descriptive literature research approach. The data collection technique used in this research was thus a literature study. At the same time, the analysis technique used in this research is descriptive. The primary data in this study was gathered from online scientific journals and relevant books directly related to the issue being researched and thus related to Wahhabism including their history, Wahhabi preaching communication style, preaching content, and public response to teachings. While the secondary data used in this study also emanated from online scientific journals, books, and the internet, which are not directly related to the object of this research.

## Result And Discussion

### The Profile of Wahabi

Historically, the Wahhabi sect (Wahabiyah) was founded by Muhammad ibn Abdul Wahab (1703 CE-1791CE); Muhamad ibn Abdul Wahab was born in Uyainah, Nejd (central Arabia) in 1115/1703 CE. He studied religion under his father, Abdul Wahab, a judge in Nejd City. In addition to reading and memorizing the Qur'an, he studied Hambal's religious books. Muhammad ibn Abdul Wahab advocated for the eradication of heresies that arose in the middle





of the Islamic century and called for a return to pure teachings and the fundamental teaching principles embodied in the Muslim scriptures. He thus disapproved of traditional Arab Islamic practices, which include magical rituals, belief in saints, and worship of saints. Wahhabi reformism, which takes an extreme position, rejects belief in anything as a form of *shirk*. Wahhabis are known as extreme sects, and they are rigid in their stance, and this attitude continues to be shown by their followers (Sukardi, 2013:154).

Since its inception, Wahhabis have carried out acts of violence and waged *jihād* (holy war) against anyone who has a different understanding of monotheism to theirs. If the Wahhabis are to remain strong, anyone who does not follow the Wahhabi understanding and does not practice the teachings of Islam precisely like them is considered to be an apostate, and so war against the opponent is permissible, even obligatory at times. Wahhabi history is replete with violence, killings, attacks on groups outside of them, and the destruction of tombs that are considered sacred by the population as historical relics as they did after controlling Mecca and Medina. When the Wahhabis enter an area under their control, they always tend carry out their teachings with violence. As a result, most Muslims feel offended by this and oppose Wahhabism. Wahhabis have enforced the Shari'a by force, in efforts to eradicate crime and alcohol usage. Wahhabis only succeeded in enforcing strict religious disciplines but suppressed intellectual development and did not care about cultural issues, and subsequently rejected new inventions such as the radio, automobiles, telephones, and current government administration. Now, it is challenging to feel the difficulties caused by these radical groups, such as being too quick to reject something new, difficult to open up to dialogue on specific subjects, always being exclusive, and showing the most authentic self (Aritonang, 2020:49–50).

<sup>18</sup> Not only at the national level but also at the international level, Wahhabi teachings have received attention from various countries regarding the involvement of Wahhabi members in global terrorism networks. The involvement of Osama bin Laden in the 9/11 terrorist acts that included the attack on the World Trade Center (WTC) and the Pentagon in New York has dragged the name of the Wahhabi sect into the discourse of radicalism and terrorism. Warfare as such is however is termed as 'hateful' in Islam and combative Jihad is not an obligation (Nicolaidis, 2016:104-105). Osama was a descendant of Saudi Arabia's nobles, who are considered part of the Wahhabi group. Osama emanated from the family of billionaire Muhammad bin Awad bin Laden of Hadramaut Yemen, founder of the Saudi Binladin Group company. His mother is from Syria, and is named Najwa Ghanem. He was born in Saudi Arabia and studied at one of the universities in the country until 1979 when he joined the jihad in Afghanistan against the Soviet Union. He helped raise funds, and fighters from Saudi Arabia and fought to help the Mujahideen, who made him gain popularity in Arab countries. In 1988 he founded Al-Qaeda, the organization banned by Saudi Arabia in 1992 that forced Osama to move to Sudan. America continued to push Osama out of Sudan and he established a base in Afghanistan, where he began to declare war against America and its allies (Hamdi et al., 2021:190–191). Muslims are called to strive for living in peace and should not allow fundamentalists to propagate their faith by means of terror and thus tarnish their religion (Nicolaidis, 2016:106).

### History of Wahhabis entering Indonesia

Wahhabism first entered Indonesia around 1798 to 1803, starting with three people from Minangkabau who went to the Holy Land of Mecca and Medina to perform the pilgrimage; that year, the city of Mecca experienced a revolution of thought and politics. Pioneered by the Wahhabis. In 1804 the three men came back to Minangkabau. Haji Poor from Pandai Brush, Haji Sumanik from Luhak Tanah Dasar, Haji Piabang from Luhak Koto. The three pilgrims from



Minangkabau studied what the Wahhabis were preaching in Mecca; therefore, when they returned to Minangkabau, they realized that many misguidances occurred in their home areas, such as gambling, rape, murder, robbery, drunkenness, fighting cocks, all of which are against the teachings of Islam. This phenomenon certainly made the three pilgrims determined to change it so that the superiority of Islamic teachings returned to purity by applying strict Wahhabi understanding in Minangkabau (Syahbana, 2016:69).

<sup>4</sup> Haji Miskin, with his Wahhabi school, had put pressure on the reform movement of Muslims in Indonesia and eventually founded a college in Bonjol and was appointed as its chairman Malim Basa, later known as Tuanku Imam Bonjol. In addition, the Dutch colonial government helped the indigenous people's movement against the Padri movement led by Governor General Indenburg to convert the entire archipelago population to Christianity. But the people at that time did not want to be used again because the politics of Christianity was considered the worst. After all, it used religion for its political interests to hope that the archipelago would belong to the Netherlands. In 1905 the Jami'at Kahair association was formed in Java; from this association, KH. Ahmad Dahlan (Muhammad Darwis), the first leader of Muhammadiyah and other educated people, became acquainted with the readings of reformists who were imported from outside. In 1912, KH. Ahmad Dahlan founded Muhammadiyah, then the al Islam Wal Irsyad movement was proposed in Jakarta in 1914, and in 1923 the PERSIS Islamic Union was established in Bandung, and not long after, the Islamic Ummah Association was established in Madjalengka, all of which had the ideology of Wahhabi teachings or the reformist movement as their guide.

The relationship between Wahhabis and local hardline groups cannot be fully demonstrated in an organizational structure because they are usually ashamed to be called Wahhabi accomplices. Apart from having contact with transnational hardline figures, their relations are also based on a common orientation, ideology, and movement objectives. These groups are concerned with transnational organizations considered dangerous and threatening to polite and tolerant Indonesian Islam (Abidin, 2015:140).

### **Wahhabi fund flows in Indonesia**

In the last three decades, Saudi Arabia spent USD 90 billion channeled through <sup>24</sup> Rabithat Al-Alam AL-Islami, the International Islamic Relief Organization, and other global foundations to carry out global Wahhabism (Wahid, 2009:69). One foundation is the Institute of Islamic and Arabic Sciences (LIPIA), one of the universities directly affiliated with Saudi Arabia. LIPIA is a campus that has laws that are directly connected to the Saudi kingdom. The campus which is domiciled in South Jakarta was established in 1980, and this university provides many free scholarships to its students and the students may continue to the Imam Muhammad Islamic University bin Saud in Riyadh, Saudi Arabia. This campus has created many leaders both in politics and preaching. The former President of the Prosperous Justice Party, Anis Mata, is a graduate who pursued a career in Indonesian politics, Ulii Abshar Abdala, a phenomenal figure with the Liberal Islam Network, former Governor of West Java Ahmad Heryawan, founder of Laskar Jihad Jafar Umar Talib and the preacher Yazid Bin Jawas. In addition to LIPIA, the Saudi funders, the Indonesian Islamic Preaching Council, and Wahhabi groups in Indonesia have the Rodja television station, and their massive preaching movement has the ability change people's views of their group. This is yet another sect of Islam that is considered to be heretical (Kusumah, 2019:61).

### **Wahhabi Preaching Communication Style**



In his teachings, Abdul Wahhab always emphasized that there is no middle way for a Muslim to become a true believer or not. If a Muslim does not believe, Abdul Wahhab did not hesitate to say that he or she has disbelieved and then reacted like that. If a Muslim directly performs an act that shows the impurity of his faith in God directly or indirectly, it is the same as 'partnering' with God. Associating partners with God is an expression that in Islam means not believing that there is only one God who is eternal. So in Abdul Wahhab's view, if a Muslim considers God to have allies or believes that there is more than one God, then that Muslim must be viewed as an infidel and be killed. According to Abdul Wahhab, any indulgence in racialism or the desire to waste time and seek entertainment such as non-religious music, art, or poetry is truly a form of associating with God, which is serious enough to drag a Muslim out of the frame of Islam (Juniarti & H. Abubakar, 2021:4).

The following are some styles of Wahhabi preaching when conveying Islamic teachings to the wider community, including:

#### **Preaching Communication Style - Impugning other teachings in Islam (Most Sunnah/ Most Pure Tauhid)**

The Wahhabi group in preaching always claims to be the only true/safe group (*firqah nājiyah*). Wahhabis believe that only their group can carry out the creed of the Salaf, and can understand and practice true Islam (Madali, 2021:149). The Wahhabis and Ibn Abdul Wahhab themselves state that their thinking comes from the Salafiyah group as developed by Ibn Taimiyah. This Salafiyah thought, according to them, is one that follows the pious *salaf* method of the Companions, Tabi'in, Atba' Tabi'in, who always follow the Sunnah of the Prophet SAW (Misbah, 2014:244). The Wahhabi group also claims that another Islamic group not in line with the Wahhabi group is the heretical group, Ahlu Bid'ah. In preaching, the Wahhabis tend to make monotheism's teachings the object of their preaching and study. Wahhabis claim to be the purest and most authentic group in the education of monotheism.

The teaching of monotheism is indeed the most fundamental teaching in Islam. Therefore, it is not surprising that the Wahhabis focus on this issue. The Wahhabis believe that: First, only God can and should be worshipped, and those who worship other than God have become polytheists and may be killed. Second, most Muslims are no longer faithful adherents of monotheism because they ask for help no longer from God alone, but from sheiks or saints and supernatural powers. Muslims likewise have become polytheists. Third, mentioning the name of the Prophet, sheik, or angel as an intermediary in prayer is also shirk. Fourth, asking for intercession in addition to God is also a shirk. Fifth, vowing to others other than God is also a shirk. Sixth, acquiring knowledge other than the Qur'an, hadith, and figurative language (analogy) is kufr. Seventh, not believing in God's levels and levels is also kufr; Eighth, the Qur'an interpretation with *takwil* (free interpretation) is *kufr* (unbelief).

If you observe all the points of the teachings mentioned above, in principle, the points of these teachings have the theme of the purification of monotheism (*aqidah*). Harun Nasution, a thinker in Islamic studies, explained that all of the above points by the Wahhabis are considered heresy, and bid'ah is heresy. Therefore, to free Muslims from heretical practices, they must return to the original Islamic faith. Thus, the eight teaching points above can be used as a reference in seeing the purification movement in the field of faith. The Wahhabi group categorizes monotheism into three: Tawhid Rububiyah, which the disbelievers of Mecca recognized, but the Messenger of Allah (SAW) killed them, which did not make them fall into the category of Muslims, so their blood and property were lawful. Second, Tawhid Uluhiyah unites God with human actions, such as prayer, *raja'*, *Kauf*, *Nahi*, *Tawakkal*, and so on. And third, the





monotheism of essence, breath, and nature (Debut Politik Muhammad Ibn Abdul Wahhab & Muhammad Ibn Saud, n.d., *Ishlah: Jurnal Ilmu Ushuluddin, Adab Dan Dakwah*, 182).

### Preaching Communication Style Rejects Local Community Traditions

When the Wahhabis first emerged, they firmly opposed the local community's traditions that were not in line with their group's teachings. Wahhabis claim to have eradicated heresy and superstition that spread at that time, such as for example prohibiting visiting the grave of the Prophet's companions "Dhirar bin Azwar", forbidding visiting a qubah of Zaid bin Khattab, forbidding visiting the Abu Dujanah tree, and visiting the cave of Bintul Amir (Basit, 2018:56). The Wahhabis believe that people who come to the grave of Zaid Ibn Umar Ibn al-Khattab in Jubailah beg for all their needs to be met. The burial of some of the companions of the Prophet SAW in Dar'iyah became a place that many people visited. Many do *i'tikaf* there. The deceased buried there are thrilled to their hearts delight so they are closer to the spirits buried there and draw closer to Allah (Hamidah, 2020:46).

The idea of suppressing local traditions and culture continues to this day. Wahhabi figures are persistent in rejecting religious traditions such as *yasinanan*, *maulidan*, *kendurenan*, and other religious traditions. Wahhabis also argue that all these religious traditions have no basis in evidence from either the Qur'an or the hadith of the Prophet Muhammad. The Wahhabis think that the companions of the Messenger of Allah and the Salaf scholars after them, gave a stern warning against heresy and invited them to stay away from it. But heresy is an additional teaching attributed to Islam and is a fabrication of the Shari'ah, which is neither justified nor permitted by Allah; besides that, it is *tasyabuh* (acts resembling) the enemies of Allah, namely the Jews and Christians. The act of heresy indirectly drags them to say that Islam is still lacking and they accuse it of being imperfect. This is a fatal mistake and an evil act and contrary to Allah's word, because that religion has been perfected by Allah (Isa & Zaiyad, 2019:75).

### Preaching Communication Style Hiding Some Islamic Teachings (falsifying the contents of the Book) which are not in line with Wahhabism

The Wahhabis spread their teachings in many ways. One is by falsifying the contents of the Book of the ulema *Ahlussunnah Wal Jamaah (Aswaja)*, whose contents contradict Wahhabi doctrine and understanding. Primarily the books are written by influential salaf scholars such as Imam Nawawi, Imam Shafi'i, and others. Maktabah Syamilah carried out the first digitization of the Yellow Book. Therefore, Muslims, especially the santri, should be grateful to whoever initiated this yellow book digitization project. However, the Ahlussunnah must remain careful with digital books originating from *Maktabah Syamilah* because it is said that the person behind this project is an activist or sympathizer of the Wahhabi movement. This software was initially published by the Salafi Wahabi (Sawah) preaching network in the Maya world, namely "www.shamela.ws" and "www.almeshkat.com." There is no problem with whether the *Maktabah Syamilah* was initiated by Wahhabi activists or not, as long as there is no destruction or change in the content or contents of the Book. The problem is that some of the contents of the Book have been changed by them, especially those whose contents are not following the Wahhabi creed (Pondok, 2019).

The bad tradition of the *Musyabbihah* in overhauling the work of the *Ahlussunnah* scholars has continued from generation to generation and continues to this day. The *Wahhabiyyah* today, which incidentally are the *Musyabbihah*, have also made a fatal change in one of the works of *al-Imâm* Abu Hanifah entitled *al-Washiyah*. In the Book entitled *al-Washiyah*, which is a treatise on the Ahlussunnah creed by the great Imam, Abu Hanifah an Nu'man ibn Thabit al





Kufiyy (died 150 H), he wrote: "Allah Istawa (dwells) on the Throne. Allah does not need the Throne itself, and Allah does not reside above it". However, in the Wahhabi print, Imam Abu Hanifah's writings were changed to: "Allah istawā (dwells) on the Throne. Allah does not need the Throne itself, and Allah resides above it" (Kejahatan Wahabi Memalsukan Kitab-Kitab Ulama Ahlusunnah Waljama'ah Dan Kitab Kitab Syi'ah, 2018).

Table 1. Changes and counterfeiting carried out by Wahhabis.

No	Book Name	Original Version	Wahhabi Version
1	Riyadhus Sholihin by Imam Nawawi	Prayer of the Pilgrimage of the Prophet's Grave	Article Pilgrimage of the Prophet's Mosque
2	Aqidah As-Salaf Ashhabul Hadith by Sheikh Islam Abu Uthman Ismail Ash-Shobuni	Pilgrimage to the Prophet's Grave	Pilgrimage to the Prophet's Mosque
3	The Book of Hasyiyah Ash-Shawi 'ala Tafsir Al-Jalalain by Sheikh Ahmad Muhammad Ash-Shawi Al-Maliki	On page 78, it is written that Wahhabis are the incarnation of the Khawarij, who have corrupted the interpretation of the Qur'an and As-Sunnah and like to kill Muslims.	Wahabi removed this page
4	Al-Ibanah by Imam Abul Hasan Al-Asy'ari	This Book rejects the understanding of Tajsim and Tasyabuh	The contents of this Book have been changed to support the understanding of Tajsim and Tasyabuh (Kuning, n.d.)

Wahhabis also falsified the works of many scholars who became their masters, one of which was the work of Ibn al-Qayyim al-Jauziyah, namely the Book of *Ijtima' al-Juyus al-Islamiyah a la Ghazwi al-Mu'aththilah wa al-Jahmiyah*. The forgery of this Book is about *wasilah*, which Ibn al-Qayyim al-Jauziyah discussed. The Wahhabi group changed the editor in the Book from; "and we rely on Allah SWT who is most high with them, the companions of the Messenger." Become; "and we rely on Allah SWT by following them, the companions of the Prophet". In Arabic, changing just one letter can change the meaning totally, which is fatal. What the Wahhabis do by omitting one word will produce different meanings (Menelisk Wahabi (13), 2020).

KH. Idrus Ramli said that the Wahhabi-style *tahrif* tradition of the *Ahlussunnah Wal-Jama'ah* books they inherited from their predecessors, the *Mujassimah*, continues to this day on a quite significant scale. According to some scholars, there are about 300 books whose contents have undergone *tahrif* from the ignorant hands of the Wahhabis. Among them are: first, *Kitab al-Ibanah 'an Usul al-Diyanah* by al-Imam Abu al-Hasan al-Ash'ari. *Kitab al-Ibanah*, published in Saudi Arabia, Beirut, and India, and is agreed to have undergone *tahrif* from the Wahhabis. This can be seen by comparing the contents of the al-Ibanah book with the Egyptian edition of al-Ibanah published by Fauqiyah Husain Nasr. Second, *Tafsir Ruh al-Ma'ani* by al-Imam Mahmud al-Alusi also suffered the same fate as *al-Ibanah*. This Book of commentary, as thick as thirty-two volumes, has been *tahrif* by the author's son, Shaykh Nu'man al-Alusi, who was influenced by Wahhabi teachings. According to Shaykh Muhammad Nuri al-Daitsuri, if *Ruh al-Ma'ani's* interpretation had not undergone *tahrif*, it would have been the best interpretation in this era.

Third, *Tafsir al-Kasasyaf*, the work of al-Imam al-Zamakhshyari, also suffered the same fate. In the edition of *Maktabah al-Ubaikan*, Riyadh, Wahhabis carried out many *tahrifs* on the Book, including verses 22 and 23 of Surah al-Qiyamah, which were thrived and adapted to Wahhabi ideology. So that this interpretation is no longer *Tafsir al-Zamakhshyari*, but has turned into a Wahhabi interpretation. Fourth, *Hasyiyah al-Shawi 'ala Tafsir al-Jalalain*, popular with *Tafsir al-Shawi*, suffered a similar fate. *Tafsir al-Shawi* circulating today, both the editions *Dar al-Fikr* and



*Dar al-Kutub al-Ilmiyah* have also experienced *tahrif* from the hands of ignorant Wahhabis, namely al-Shawi's interpretation of Surah al-Baqarah verse 230 and Surah Fathir verse 7. Fifth, the *Kitab al-Mughni* by Ibn Qudamah al-Maqdisi al-Hanbali, the best Book of *fiqh* in the Hanbali school, is also inseparable from their *tahrif*. Wahhabis have discarded the discussion of *istighatsah* in the Book because it does not align with their ideology. Sixth, *Kitab al-Adzkar al-Nawawiyyah* by al-Imam al-Nawawi has experienced the same fate. *Kitab al-Adzkar* in the edition published by Darul Huda, 1409 H, Riyadh Saudi Arabia, which was *tahqiq* by Abdul Qadir al-Ama'uth and under the guidance of the Directorate of Scientific Studies and Fatwas of Saudi Arabia, has thrived in part of the chapter titles and the contents are partly discarded. Namely, Chapter *Ziyarat Qabr Rasulullah SAW* was replaced with Chapter *Ziyarat Masjid Rasulullah SAW*, and its contents related to the story of al-Utbi when he was *tawasul*, and *wastighatsah* with the Messenger of Allah was also discarded (Romli, 2012).

### **Conformity of Wahhabi Preaching communication with the teachings of the Prophet Muhammad**

According to the Wahhabis, Muslims are obliged to return to Islam which is seen as pure (implementing the commands and examples of the Prophet literally, and obeying correct ritual practices). Wahhabism also rejects the longstanding practice of Islam which views various schools of thought as mutually acceptable and narrows the area of issues that Muslims can dispute. The religious teachings deemed acceptable by the Wahhabis were defined narrowly. According to this narrow Wahhabi understanding, the historical practice of accepting religious opinion as something that is equally valid and true is one of the causes of the division of Muslims and the backwardness and weakness of Muslims (Juniarti & Abubakar, 2021:4).

### **Criticism of Preaching Communication Style Always Blaming Other Teachings in Islam (The Most Sunnah / Most Pure Tauhid)**

Wahhabis often label people who do not agree with Wahhabis as heretics or heretics. In his study, Wahhabis claim to be defenders of the Sunnah, but is this Wahhabi claim valid?

The preaching communication used by Wahhabis has several weaknesses, including:

1. In preaching<sup>15</sup>, the Prophet Muhammad never taught his people to feel the most self-righteous. The Prophet taught his people always to do good wherever they are; the Prophet Muhammad never taught us to think like a good person but be one. If a person feels he is the most righteous, that person has been exposed to a very dangerous disease of arrogance.
2. The Prophet's Preaching is Holistic, not focused on a particular theme. In preaching, the Prophet Muhammad did it in a balanced way. The Prophet preached the issue of monotheism, *fiqh*, and morality in an integrated manner without highlighting one side or the other. The Wahhabis did not follow the practice of preaching the Prophet like this. Wahhabis in their preaching only focus on the purification of monotheism. Wahhabi preaching is 'only black and white'. Wahabi divides the understanding of Islam into only two categories, the understanding if it is in line with the Wahhabi teachings, then it is considered to be correct, and if the person's understanding is not following the Wahhabi understanding, then that person's understanding is considered wrong.

### **Criticism of Preaching Communication Style Rejects Local Community Traditions**



Many narrations express how the companions of the Prophet had a high spirit in carrying out worship to Allah SWT. So, they sometimes do new things in religion even though the Messenger of Allah never modeled this before and never ordered it. For the behaviour of the companions of the Prophet, it was judged to be something that was recommended to be continued. Among other things, the narrations are: First, in terms of the timing of *witr* by two close friends of the Messenger of Allah, Abu Bakr as-Siddiq and Umar bin Khattab. Once, the Messenger of Allah asked Abu Bakr: When is the time for you to perform *witr*? Abu Bakr replied: At the beginning of the night after the Isha prayer. Then the Messenger of Allah asked Umar: What about you, O Umar? So Umar replied: at the end of the night. The Messenger of Allah said: You, O Abu Bakr, have taken a cautious and wise attitude. As for you, O Umar, you have taken a confident attitude, fully believing that you can wake up to perform *witr*.

Second, Rifa'ah bin Rafi' added to the reading of *dhikr in l'tidal*, which the Prophet did not teach. Rifa'ah bin Rafi' said: Once we were praying with the Prophet, when he got up from bowing, he said: *Samiallahu liman hamidahu*. Then a man behind him said: "*Rabbanma wa laka al-Hamdu hamdan katsiran thayyiban mubarakan fihi*" after finishing the prayer, he asked: Who read the sentence earlier? The man answered "me" he said: I have seen more than 30 the angels seize write the reward. Third, Amru bin al-'Ash did *tayammum* because he was cold, not based on the instructions of the Prophet through his Sunnah, but with his *ijtihad*. After the Prophet SAW knowing it, he did not rebuke him or even justify it."

The emergence of new practices in religious activities among Muslims did not only occur during the time of the Prophet Muhammad, but was rather born along with the development of human thought. The more advanced the civilization of a people, the more the problems of life they face both qualitatively and quantitatively increase in number. The answer to all of these things is not enough just with a rational approach, but with a religious spirituality approach. The teachings of Islam are not static and rigid so that new things in Islam can be born even though the Messenger of Allah has never practiced them. As in the time of the Companions after the death of the Prophet, positive creations emerged among friends because they were encouraged by the spirit of religion and religiosity which enveloped them. For example, we have the collection of the Qur'anic manuscripts, the implementation of regular and congregational tarawih prayers led by an imam, and the provision of dots and punctuation in the writing of the Qur'anic Mushhaf (Ruslan & Zainuddin, 2021: 80–85).

The example above is a *hasanah bid'ah*. *Bid'ah hasanah* is something new based on this religion and has a *hasanah* or good nature, so the law is permissible. The concept of *bid'ah hasanah* is taken from *takhshish* or exceptions from the general law of heresy, originally a prohibition. The general prohibition of *bid'ah* is enshrined in the hadith, which reads: "*And the worst of things are things that are fabricated, and all things Those are made heresy, misguided all heresy, and all who go astray are in hell*" (HR. Al-Nasai).

The word *Kullu* in the above hadith indicates a general law. The generality of the law of heresy is then associated with the nature of *dhalalah*, the reward of which is hell. This means that the general law is the law for all *bid'ah* acts, which are then characterized as all *bid'ah* acts are *dhalalah* and *sayyi'ah*. The nature of *sayyi'ah* is taken from the consequences of hell. If an action is threatened with the punishment of hell, it can be ascertained that the act is despicable, forbidden, and forbidden. From this information, it is concluded that the original law and the law of heresy are generally reprehensible and *sayyi'ah*. Then some scholars divide heresy into two parts, namely *sayyi'ah* and *hasanah*. Assuming that not all innovations are *dhalalah* and *sayyi'ah*, some forms of heresy are *hasanah* and *mah* accessible with the belief that there is benefit in the *bid'ah* act. That is, the *hasanah bid'ah* is a branch of law that is withdrawn and





excluded from the original law of heresy in the form of *sayyi'ah*. Or in other words, the concept of *bid'ah hasanah* is permissibility that is withdrawn and excluded from the original law, which is more general in nature, namely the prohibition of *bid'ah* (Anshari, 2018:38).

The Wahhabi understanding that rejects customs is contrary to the teachings of the Prophet Muhammad himself. Prophet Muhammad once said, '*khotibu nas ala qodri uqulihim* (talking to humans according to their intellectual abilities). Common sense will reject the teachings that forbid customs from generation to generation. If you look at the customs carried out by the community, the best solution is to change and modify these customs, not reject the customs but simply eliminate the forbidden elements. For example, the Javanese people have the tradition of gathering together while making offerings (offerings to spirits) when a resident dies. This kind of custom does not need to be rejected, but it is enough just to eliminate the elements that are forbidden. Gathering events while providing offerings (offerings to spirits) are replaced with gatherings while reading Yasin's letters, *dhikr* together, and eating meals together. This Yasinan custom, if seen by the naked eye, has never been taught by the Prophet Muhammad. However, the Yasinan custom, if uncovered and examined more deeply, turns out to be very much in line with the teachings of the Prophet Muhammad, namely, the Prophet taught *dhikr* together, the Prophet taught people to read Yasin's letter, the Prophet taught *shodaqoh* on food. The Prophet did not teach any format outside the Yasinan custom. However, the content in the Yasinan custom is substantially in line with the teachings of the Prophet Muhammad. Preaching strategies like this make Islamic teachings more readily accepted by local people.

The community considers Wahhabis as radical Islamists or extreme Islamists because Wahhabis attack, destroy, and suppress the people's customs which they may view as heretical and contrary to monotheism. This was done to provide a new offer regarding Islamic concepts, namely the purification of monotheism. In the last few years since the emergence of Wahhabism in Indonesia, the face of Islam has changed to be more aggressive, violent, intolerant, and full of hatred. Whereas before Wahhabis emerged, Islam in Indonesia was already known for its gentleness, tolerance, and peaceful disposition, so it was called Islam with a 'smiling face' (Rahmatika, 2018:100).

Preaching should be developed through persuasion, mutual respect for one's beliefs, be full of tolerance, and no discrimination should exist at all. Lack of understanding about tolerance will breed conflict and sow extreme fanaticism. The intolerant life of each group causes disputes and eventually leads to a life of misery, causing chaos, and destruction. Islam, as a moderate religion, forbids conflict; Islam offers peace and safety for all humanity. Islamic preaching respects one's beliefs and one should not hate fellow human beings. Islamic teachings teach their people to do good, be fair, work together, respect each other, and live in a diverse and pluralistic society. The personality of the *da'i* in each preaching activity must be sweet and full of tenderness and affection, which is conveyed into the hearts of his *mad'u*. Although living with differences is not a problem, the differences are made exciting and beautiful to complement each other in everyday social life. Building human civilization through a heterogeneous society is important. History records that the Prophet built human civilization SAW on a hierarchy of religion, ethnicity, customs, nation, and various occupations such as trading and agriculture (Nasor, 2017:46).

#### **Criticism of preaching communication style hiding some Islamic teachings that are incompatible with Wahhabism**

The falsification of the Book, or in Arabic known as *takhrif* was carried out by the Wahhabi group to support their thoughts and ideas. They remodel and falsify various books that are not in line





with their thinking. From monotheism, pilgrimages to graves, and multiple explanations in different books by the world's great scholars, this is carried out from generation to generation by the Wahhabi group. Many Wahhabi groups have counterfeited *turots* against monotheistic books, hadith, and interpretations that are not in line with their thinking.

The phenomenon of falsification of the contents of the Book and the distortion of the text in the yellow Book or what is called *Tahrf Al-Kutub* and this must be a serious concern because it can potentially be a dangerous public deception in destroying the faith of the Muslim future generations in Islamic teachings. The ill conceived practices carried out by the Wahhabis are in stark contrast to the teachings of the Prophet Muhammad, which uphold the values of honesty. A good cause should not use the wrong means. Preaching is a good goal, but it is not allowed to be used in a bad way to preach. Counterfeiting the Book as the Wahhabis do is an intellectual crime and it is problematic even though it is for preaching. The Prophet Muhammad said: "Lying is the most hated character by the Prophet Muhammad" (Jami' at-Tirmidhi).

Lying or lying is a very detestable vice, and Allah curses it. Lies are the mother of various kinds of nasty things that harm not only yourself but also others. Lying is the root of multiple evils, and one of the characteristics of hypocrites is those who like to tell lies on an ongoing basis and in any context.

### Conclusion

Wahhabi preaching communication style is not following the teachings of the Prophet Muhammad. Several things cause this discrepancy. First, the Prophet's preaching is holistic, not focused on a particular theme. In preaching, the Prophet Muhammad did it in a balanced way. The Prophet preached the issue of monotheism, deep understanding (*fiqh*), and morality in an integrated manner without highlighting one side of the other. Preaching the Prophet like this was not followed by the Wahhabis. Wahhabism in their preaching only focuses on the purification of monotheism. Wahhabi preaching is only black and white. Wahabi divides the understanding of Islam into two categories understanding if it is in line with the Wahhabi teachings, then it is correct, and if the person's understanding is not following the Wahhabi understanding, then that person's understanding is wrong.

Second, the Wahhabis misunderstood the meaning of the hadith heresy. Wahhabis categorically reject all local traditions that did not exist at the time of the Prophet, even though the Prophet Muhammad's hadith about heresy should be properly understood. The *bid'ah* prohibited in the hadith is *dolalah bid'ah*, while the *hasanah bid'ah* is not prohibited and is even highly recommended. Third, Wahhabis commit crimes by falsifying the books of the *ahlu sunah wal jamah* scholars. Wahhabis changed the contents of the Book, which originally did not follow the teachings of Wahhabism, to be in line with Wahhabism.

### References

- Abidin, Z. (2015). Wahabisme, Transnasionalisme Dan Gerakan-Gerakan Radikal Islam Di Indonesia. *Tasâmuh*, 12(2), 130–148.
- Anshari, Z. (2018). KONSEP BID'AH HASANAH (Perpspektif Maqashid Al-Syathibi dan Ibnu 'Asyur). *Jurnal Ilmiah Ilmu Ushuluddin*, 17(1), 30–43. [Available online at <https://doi.org/10.18592/jiu.v17i1.1989>].



Aritonang, A. (2020). Bangkitnya Islam Radikal dan Nasionalisme: Studi tentang Gerakan Islam Wahabi. *Jurnal EFATA: Jurnal Teologi Dan Pelayanan*, 6(2), 46–67.

Basit, A. (2018). Muhammad Bin Abdul Wahhab: Pemikiran Teologi Dan Tanggapan Ulama Mengenai Pemikirannya. *Tazkiya*, 19(02), 52–67.

*Debut Politik Muhammad Ibn Abdul Wahhab & Muhammad Ibn Saud | Ishlah: Jurnal Ilmu Ushuluddin, Adab dan Dakwah*. (n.d.). Retrieved July 30, 2022, from [Available online at <https://jurnalfuad.org/index.php/ishlah/article/view/38>].

Hamdi, S. (2019). De-Kulturalisasi Islam Dan Konflik Sosial Dalam Dakwah Wahabi Di Indonesia. *Jurnal Kawistara*, 9(2), 164–178. [Available online at <https://doi.org/10.22146/kawistara.40397>].

Hamdi, S., Mulyadi, F. & Suwanto, S. (2021). De-Radikalisasi Islam, Khilafah dan Pendidikan Pancasila di Komunitas Wahabisme di Indonesia. *SANGKÉP: Jurnal Kajian Sosial Keagamaan*, 4(2), 185–202. [Available online at <https://doi.org/10.20414/sangkep.v4i2.3371>].

Hamidah, H. (2020). Manajemen Dakwah Muhammad Ibn Abd Al-Wahhab (Kajian Sosio-Historis). *Yonetim: Jurnal Manajemen Dakwah*, 3(01), 37–70. [Available online at <https://doi.org/10.19109/yonetim.v3i01.6121>].

Harisuddin, M.N. (n.d.). *Sejarah "Hitam" Kaum Wahabi*. nu.or.id. Retrieved July 27, 2022, from [Available online at <https://www.nu.or.id/opini/sejarah-quothitamquot-kaum-wahabi-K07ww>].

Idris, M. & Sahlan, M. (2018). Antara Salah Paham dan Paham yang Salah: Pandangan Teungku Seumeubeut terhadap Wahabi. *Substantia: Jurnal Ilmu-Ilmu Ushuluddin*, 20(1), 80–89. [Available online at <https://doi.org/10.22373/substantia.v20i1.3407>].

Isa, M.S.B.M. & Zaiyad, Z. (2019). Konsep Bid'ah Menurut Imam Nawawi Dan Syekh Abdul Aziz Bin Baz. *Dusturiyah: Jurnal Hukum Islam, Perundang-Undangan Dan Pranata Sosial*, 9(1), 60–83. [Available online at <https://doi.org/10.22373/dusturiyah.v9i1.4757>].

Juniarti, A. & H. Abubakar, H.M. (2021). Menelisik isu Wahabi di Muhammadiyah Tahun 2012-2018. *Syams: Jurnal Kajian Keislaman*, 2(1), Article 1. [Available online at <https://e-journal.iainpalangkaraya.ac.id/index.php/syams/article/view/3028>].

Kejahatan Wahabi memalsukan kitab-kitab ulama ahlusunnah waljama'ah dan kitab kitab syi'ah. (2018, February 26). *Adventura Cientifica*. [Available online at <https://hersomero.wordpress.com/2018/02/26/kejahatan-wahabi-memalsukan-kitab-kitab-ulama-ahlusunnah-waljamaah-dan-kitab-kitab-syiah/>].

Kuning, T.K. (n.d.). Daftar Kitab Salaf yang Dirubah Wahabi. *KonsultasiSyariah.In*. Retrieved August 6, 2022, from <https://www.konsultasisyariah.in/2015/05/daftar-kitab-salaf-yang-dirubah-wahabi.html>

Kusumah, E.A. (2019). Wahabi: Politik Agama dan Hasrat Kekuasaan di Indonesia. *Religious: Jurnal Studi Agama-Agama Dan Lintas Budaya*, 4(1), 58–63. [Available online at <https://doi.org/10.15575/rjsalb.v4i1.7296>].



- Madali, E. (2020). Pandangan Hukum Islam Terhadap Intoleransi Salafi Wahabi. *Nurani Hukum*, 3(2), 30–48. [Available online at <https://doi.org/10.51825/nhk.v3i2.9107>].
- Madali, E. (2021). Reformisme Hukum: Pengamalan Agama Perspektif Salafi Wahabi. *Res Justitia : Jurnal Ilmu Hukum*, 1(1), 125–156. [Available online at <https://doi.org/10.46306/rj.v1i1.8>].
- Mangasing, M. (2008). Muhammad Ibn 'Abd Al-Wahhâb Dan Gerakan Wahabi. *HUNafa: Jurnal Studia Islamika*, 5(3), 319–328. [Available online at <https://doi.org/10.24239/jsi.v5i3.181.319-328>].
- Menelisis Wahabi (13): Pemalsuan Terhadap Kitab-Kitab Karya Ulama Besar Dunia. (2020, February 27). *Alif.ID*. [Available online at <https://alif.id/read/nur-hasan/menelisis-wahabi-13-pemalsuan-terhadap-kitab-kitab-karya-ulama-besar-dunia-b226764p/>].
- Misbah, M. (2014). Tradisi Keilmuan Pesantren Salafi. *IBDA` : Jurnal Kajian Islam dan Budaya*, 12(2), 241–258. [Available online at <https://doi.org/10.24090/ibda.v12i2.449>].
- Nasor, M. (2017). Dakwah Sebagai Instrumen Penanggulangan Radikalisme Di Era Digital. *Akademika : Jurnal Pemikiran Islam*, 22(1), 27–50.
- Nicolaides, A. (Evangelos Nikolaidis). (2016). *Islamic Fundamentalism and Terrorism*. Alpha-Omega Orion.
- Pondok, A. (2019, November 20). Pemalsuan Kitab Aswaja oleh Wahabi Salafi. *Ponpes Al-Khoirot Malang*. [Available online at <https://www.alkhoirot.com/pemalsuan-kitab-aswaja-oleh-wahabi-salafi/>].
- Rahmatika, A. (2018). Citra Wahabi Di Media Massa. *Jurnal Mediakita : Jurnal Komunikasi Dan Penyiaran Islam*, 2(2), 100–113. [Available online at <https://doi.org/10.30762/mediakita.v2i2.984>].
- Romli, I. (2012, March 8). *Distorsi Kitab Oleh Wahabi*. Islam Times; Islam Times. [Available online at <https://www.islamtimes.org/id/article/143811/distorsi-kitab-oleh-wahabi>].
- Ruslan & Zainuddin, R. (2021). MEMBEDAH KONSEP BID'AH. *Jurnal Al-Mubarak: Jurnal Kajian Al-Qur'an Dan Tafsir*, 6(1), 66–92. [Available online at <https://doi.org/10.47435/al-mubarak.v6i1.611>].
- Shidqi, A. (2013). Respon Nahdlatul Ulama (NU) Terhadap Wahabisme dan Implikasinya Bagi Deradikalisasi Pendidikan Islam. *Jurnal Pendidikan Islam*, 2(1), 109–130. [Available online at <https://doi.org/10.14421/jpi.2013.21.109-130>].
- Sukardi, A. (2013). Strategi Dan Metode Dakwah Muhammad Ibn Abdul Wahab. *Al-Munzir*, 6(2), Article 2. [Available online at <https://doi.org/10.31332/am.v6i2.251>].
- Syhabana, T. A. (2016). Fenomena Salafi Di Kalimantan Selatan. *Jurnal Ilmiah Ilmu Ushuluddin*, 14(1), 67–82. [Available online at <https://doi.org/10.18592/jiu.v14i1.686>].



Pharos Journal of Theology ISSN 2414-3324 online Volume 104 Issue 4 - (2023)  
Copyright: ©2023 Open Access/Author/s - Online @ [http://: www.pharosjot.com](http://www.pharosjot.com)

Ulum, R. (2016). Salafi-Wahabi VS NU (Pertentangan Keberadaan STAI Ali bin Abi Thalib di Semampir Surabaya). *Harmoni*, 15(1), 68–78.

Wahid, K.H.A. (2009). *Ilusi Negara Islam: Ekspansi Gerakan Islam Transnasional di Indonesia*. The Wahid Institute, Maarif Institute.

**Conflict of Interest Statement:** *The authors declare that the research was conducted in the absence of any commercial or financial relationships that could be construed as a potential conflict of interest.*

*This article is open-access and distributed under the terms of the Creative Commons Attribution Licence*



*The use, distribution or reproduction in other forums is permitted, provided the original author(s) and the copyright owner(s) are credited and that the original publication in this journal is cited, in accordance with accepted academic practice. No use, distribution or reproduction is permitted which does not comply with these terms.*



# The communication style of Wahhabi preaching and the teachings of the Prophet Muhammad

## ORIGINALITY REPORT

8%

SIMILARITY INDEX

8%

INTERNET SOURCES

3%

PUBLICATIONS

0%

STUDENT PAPERS

## PRIMARY SOURCES

1	<a href="http://fatwawahabigroup.wordpress.com">fatwawahabigroup.wordpress.com</a> Internet Source	1%
2	<a href="http://ijeais.org">ijeais.org</a> Internet Source	1%
3	<a href="http://ijtihad.iainsalatiga.ac.id">ijtihad.iainsalatiga.ac.id</a> Internet Source	1%
4	<a href="http://journal.rescollacomm.com">journal.rescollacomm.com</a> Internet Source	1%
5	<a href="http://wikimili.com">wikimili.com</a> Internet Source	<1%
6	<a href="http://ejournal.iainbengkulu.ac.id">ejournal.iainbengkulu.ac.id</a> Internet Source	<1%
7	<a href="http://jurnalfuf.uinsby.ac.id">jurnalfuf.uinsby.ac.id</a> Internet Source	<1%
8	Juwaini Juwaini, Taslim HM. Yasin, M. Anzaikhan. "The Role of Islamic Universities in the Harmony of the Madhhab (Resolution of the Aswaja and Wahabism Conflicts in Aceh)",	<1%

# Millati: Journal of Islamic Studies and Humanities, 2021

Publication

---

9	<a href="https://proceedings.radenfatah.ac.id">proceedings.radenfatah.ac.id</a> Internet Source	<1 %
10	"Narrating the Pilgrimage to Mecca", Brill, 2023 Publication	<1 %
11	<a href="http://jurnalfuad.org">jurnalfuad.org</a> Internet Source	<1 %
12	<a href="http://core.ac.uk">core.ac.uk</a> Internet Source	<1 %
13	<a href="https://hersromero.wordpress.com">hersromero.wordpress.com</a> Internet Source	<1 %
14	<a href="http://www.ejournal.unma.ac.id">www.ejournal.unma.ac.id</a> Internet Source	<1 %
15	Maulana Iban Salda, Syamsul Rijal, Nurul Ihksan, Ismuhul Fadhil. "From Shaking Hands to [Shaking] Elbows: Hadith Reviewed From The Theory of Maqashid Syaria in Indonesia's Covid-19 Period", AL QUDS : Jurnal Studi Alquran dan Hadis, 2022 Publication	<1 %
16	Muhammad Lutfhi, Kukuh Dwi Kurniawan, Yohana Puspitasari Wardoyo, Tinuk Dwi	<1 %

---

# Cahyani et al. "Tafsir Bi al-Ma'tsur: Concepts and Methodology", KnE Social Sciences, 2022

Publication

---

17	<a href="http://ejournal.iainkendari.ac.id">ejournal.iainkendari.ac.id</a> Internet Source	<1 %
18	<a href="http://opendata.uni-halle.de">opendata.uni-halle.de</a> Internet Source	<1 %
19	<a href="http://journal.uinsgd.ac.id">journal.uinsgd.ac.id</a> Internet Source	<1 %
20	<a href="http://risbang.unuja.ac.id">risbang.unuja.ac.id</a> Internet Source	<1 %
21	<a href="http://www.habashi.info">www.habashi.info</a> Internet Source	<1 %
22	<a href="http://ejournal.uin-suska.ac.id">ejournal.uin-suska.ac.id</a> Internet Source	<1 %
23	<a href="http://eprints.umm.ac.id">eprints.umm.ac.id</a> Internet Source	<1 %
24	<a href="http://media.neliti.com">media.neliti.com</a> Internet Source	<1 %
25	<a href="http://www.researchgate.net">www.researchgate.net</a> Internet Source	<1 %
26	Firdaus Khairi Abdul Kadir, Hailan Salamun, Asyraf Hj Ab. Rahman, Fakhratu Naimah Muhad. "CONCEPT OF TAQRIBRA'YAI (BRIDGING TWO VIEWS) IN BID'AH POLEMIC	<1 %

---

# WITHIN THE MALAY MUSLIM SOCIETY", Humanities & Social Sciences Reviews, 2020

Publication

---

---

Exclude quotes      On

Exclude matches      Off

Exclude bibliography      On