

THE CONCEPT OF MONOTHEISTIC HUMANS PRIVILEGES IN THE PERSPECTIVE OF MUHAMMAD BIN ABDUL WAHHAB



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Abstract

People do not often realize that humans who believe in (monotheism) will get privileges from Allah SWT. The matter makes today's people less interested in tawhid. As a result, various deviations occur in the midst of Muslims' life, such as a spiritual crisis which indicates that there has been a mistake in human perspective. This article explains what privileges will be obtained by monotheistic humans according to Muhammad bin Abdul Wahhab. This study used the literature or document study method in qualitative research with interpretation analysis techniques. The data used are primary and secondary. The primary data comes from the writings of Muhammad bin Abdul Wahhab. Then, secondary data is relevant literature to Muhammad bin Abdul Wahhab. According to him, the privileges obtained by monotheistic humans are; monotheism eradicates sins, and whoever practices monotheism will enter heaven and get peace of heart and soul. These findings can have implications for humans who do not practice monotheism, do not believe, or are unaware of the privileges that humans will gain.

Abstrak

Seringkali manusia tidak menyadari bahwasanya manusia yang bertauhid akan memperoleh keistimewaan dari Allah. Hal tersebut membuat masyarakat saat ini kurang tertarik terhadap tauhid. Akibatnya berbagai penyimpangan terjadi di tengah-tengah kehidupan umat Islam, seperti krisis spiritual yang menandakan telah terjadi kesalahan cara pandang manusia. Artikel ini menjelaskan keistimewaan apa saja yang akan didapatkan oleh manusia yang bertauhid menurut Muhammad bin Abdul Wahhab. Penelitian ini menggunakan metode studi literatur atau studi dokumen dalam penelitian kualitatif dengan pisau analisis interpretasi. Data yang digunakan ada yang bersifat primer dan ada yang bersifat sekunder. Data primer bersumber dari karangan langsung Muhammad bin Abdul Wahhab. Data sekunder bersumber dari literatur-literatur yang relevan dengan Muhammad bin Abdul Wahhab. Keistimewaan yang diperoleh manusia yang bertauhid menurut diantaranya; bertauhid menghapuskan dosa-dosa, barang siapa yang mengamalkan tauhid dengan semurni-murni pasti masuk surga, dan memperoleh ketentraman hati dan jiwa. Temuan ini dapat berimplikasi pada manusia yang tidak mengamalkan tauhid, tidak percaya, tidak menyadari keistimewaan yang akan diperoleh manusia.

INTRODUCTION

Tawhid (monotheism) is the essence of the Islamic religion, which calls for the Oneness of Allah SWT. The nature of monotheism can be seen from its role in shaping human personality (Hasanah, 2011). Nevertheless, there has been a distortion in the monotheism discourse, which has begun to be sidelined by consumerism and hedonism. Life's intense competition regarding world affairs has captured the attention of many human beings to compete with each other to show who is better. The measure of whether a person's life is good or not is judged by position and wealth (materialism), so religious matters, such as monotheism, have no place in human life today (Fadhullah, 1994).

Monotheism is tedious and unprofitable for humans today because the implications of someone who believes in monotheism cannot be enjoyed now. The pleasure was even



obtained when he died. Meanwhile, humans now doubt the existence of the next life after the end of the world.

The matter makes today's people less interested in tawhid. As a result, various deviations occur in the midst of Muslims' life, such as a spiritual crisis which indicates that there has been a mistake in human perspective (Amin, 2019). The error of perspective has also made humans consciousness of their obligations as servants neglected even negligent in its implementation. The condition of the Muslims who have gone astray from the tawhid guidance made Muhammad bin Abdul Wahhab compelled to give teachings to Muslims so as to practice the true monotheism. His da'wah adapts to the current materialistic and pragmatic condition of Muslims.

The results of a study conducted by Nurlaelah Abbas (2015) showed that the revivalist group considers monotheism taught by Prophet Muhammad SAW had been covered with superstition and sufism. Most mosques were abandoned because people tended to decorate themselves with amulets. The emergence of Wahhabism by Muhammad bin Abdul Wahhab was inseparable from the pro and contra. The pro group considers this a caution in practicing religion, especially worship (devotion) to Allah SWT as the purpose of life. On the other hand, the opposites judge it as an extreme thing because many things related to social affairs have been neglected by the considerations of bid'ah and musyrik (polytheist). However, its influence has been significant developments in Saudi Arabia, and several other countries, such as India, Al – Jazeera, Egypt, Sudan and Indonesia.

Then, Pratama and Trisnawati (2021), in their research, found the *tajdid* thoughts of Sheikh Muhammad bin Abdullah Wahhab is *Ruju' ila al Kitab wa As – Sunnah* (return to the Qur'an and As – Sunnah), namely making the Qur'an and As – Sunnah as the foundation of his da'wah by eliminating all beliefs and worship that is not in accordance with the guidance of the Prophet SAW. He was an Ahlussunnah scholar with the fiqh madzhab of Imam Ahmad bin Hambal. The *tajdid* thought of Sheikh Muhammad bin Abdul Wahhab has not only affected the Islamic society in Saudi Arabia, but its influence has spread to almost all Islamic countries.

Everything that does not benefit them is useless. Muhammad bin Abdul Wahhab formulated the privileges obtained by a servant if he adheres to monotheism. The privileges offered are not only gained in the life of the Hereafter but also the present. Therefore, this study examines his thoughts about the privileges acquired by monotheistic humans.

This qualitative research used method of document study to obtain suitable data. The primary data included the works of Muhammad bin Abdul Wahhab. Then, secondary data were books, journals, and previous research relevant to the study. The data obtained were then tested for credibility using triangulation of the source, namely checking the authenticity of the works written by Muhammad bin Abdul Wahhab. The analysis used in this article was an interpretation that deals with several types of data to generate relevant meanings and conclusions.

THE MEANING OF MONOTHEISM ACCORDING TO MUHAMMAD BIN ABDUL WAHHAB

1. Monotheism as Purification in Worship

In his daily life, the Prophet Muhammad SAW always gives illustrations and examples to his people to live life in accordance with the instructions that Allah SWT has given through monotheism in which eliminating all skepticism towards Him and completely servitude as evidenced by obedience to all orders and leaving all His prohibitions.

Worshiping Him is a form of monotheism. The monotheistic person can't be limited to belief; verbal utterances and practice in deeds or actions must accompany it. The worship must be understood by humans not only as a ritual or movement but expressions covering all the words and actions inherently or inwardly loved and worshipped (M. bin A. Wahhab, 2004b, p. 1). Then the most essential thing in worship is sincerity in carrying it out, merely obeying it.

Worship is a form of monotheism. It is often found servants who always worship Him, on the other hand, they still adore besides Him, such as worshiping a tree or tempat (a place where Hindus pray). In this case, Shaykh Shalih al – Fauzan also commented that the key to worship is to focus all thoughts, words, and actions only on Allah SWT and turn away from all things that can associate Him (Al – Utsaimin, 2011, p. 65). Servants who perform prayers, fasting, zakat, and even Hajj (pilgrimage) throughout their lives but still perform worship other than Him are not Muslims but polytheists.

Every worship taught by all the prophets is the same, that is, confirming the oneness of Him in many ways. The essence of the teachings brought by Prophet Ibrahim AS, namely worshiping only Allah SWT, was also explained by Muhammad bin Abdul Wahhab, that is, worship which only intended for Him alone by turning away from actions that associate Him and doing it with a sincere heart.

The command to worship is the core of the teachings of the Prophet, which is the purpose and reason for human creation (S. M. bin A. Wahhab, 2000, p. 52). For Muhammad bin Abdul Wahhab, monotheism is an obligation that humans must fulfill, whereas shirk is the act most opposed by Allah SWT whom the doers were threatened and would not be pardoned.

2. Monotheism as contained in the sentence of *Syhadat* (Shahada)

The sentence of *laa ilaha illallah*, which requires all worship dedicated to other than Allah SWT, such as worshiping idols, must be removed and then limited to solely worshiping Him. According to Muhammad bin Abdul Wahhab, the meaning contained in the phrase *laa ilaha illallah* is not just a testimony that there is no other God, but also a belief in the existence of Muhammad as his messenger whom must be obeyed, then worship only according to the shari'ah that has been conveyed and stay away from all his prohibitions (Wahhab, 2000, p. 52).

The consequence and meaning of *laa ilaha illallah* is an attitude of affirmation of Allah SWT in all matters, including worship and not worshiping other than Him. This is what the polytheists tried to oppose at that time. The phrase of Islamic monotheism should be used as a life guide by worshiping only Allah SWT and staying away from other worships (*thaghut*). Muhammad bin Abdul Wahhab also believes that the sentence of monotheism does not only need to be said yet understood the meaning contained in the sentence (Wahhab, 2017).

All Muslims should understand the meaning of the phrase *la ilaha illallah*. To believe it, it takes a must to know its meaning. To understand the phrase *laa ilaha illa Allah* in – depth, a servant has to believe, recite, and practice it (Wahhab, 2005, p. 64). Muhammad bin Abdul Wahhab, *Ar Rosail Syakhsyah*, IV (Saudi Arabia: Attiba'ah Assudiyah, 2005), 64. A servant who reaches the stage of practice means he has understood this because practice is the highest form of understanding (Wahhab, 2005, p. 64). The hypocrite also utters the same sentence, but he remains in the crust of hell, which illustrates that the utterance is not valid. The unbelievers may say this sentence, but they do not say it based on being sure that Allah SWT is the only God, but to see the weaknesses of Muslims (Wahhab, 2005, p. 65).

THE PRINCIPLES OF PURIFYING MONOTHEISM OF MUHAMMAD BIN ABDUL WAHHAB

Muhammad bin Abdul Wahhab explained some obligations of monotheistic Muslims, such as having knowledge, doing charity, preaching, and being patient. He also pointed out that, in fact, the crucial knowledge to learn is knowing it through substance, nature, oneness, knowing the Prophet, and knowing the Islamic religion with the Naqli and Aqli arguments.

It is clearly seen that Muhammad bin Abdul Wahhab wants Muslims not to do taqlid for anything, yet it requires proof of what is believed, not just obeyed. So that Muhammad bin Abdul Wahhab used several principles in purifying the understanding of monotheism at that time. The first, al-'ilmu, namely reviving Islamic sciences, is the same as that exemplified by the Prophet, as he made knowledge the foundation of his da'wah.

It can be proved in his book entitled Al-'Usul Al-'Thalathah. In the book, it is explained that knowledge is absolutely understanding something based on its essence (Nasution, 1972, p. 10). The second is At-Tawhid which means purifying monotheism and eradicating polytheism. The idea of preaching appeared due to feeling apprehensive about societies that had lost their morals. Therefore, Muhammad bin Abdul Wahhab took action to purify monotheism and eliminate polytheism which was the principle of his da'wah.

He also explained this principle in his writings which are very famous in society. In addition, he felt concerned about the behavior of the people who worship at cemeteries, asking corpse for help, using amulets and spells, and visiting shamans (Syaikh Muhammad Al-Utsaimin, 2017). Then, he did *jihad fi sabilillah*. But unfortunately, his actions were met with reproach and hostility from his enemies. However, his struggle was worthwhile, and he got the result.

The third is as-Sunnah which means reviving Sunnah and eradicating bid'ah. Apart from continuing to eradicate polytheism, he did not forget to eliminate the practices of *bid'ah*. Muhammad bin Abdul Wahhab argued that bid'ah makes people ungrateful, for example, asking for help (istighhosah) from the spirits of pious people, jinn, and angels, believing in shamans, sorcerers and divinations. Then, the attitudes from the Sunnah practice include wearing head coverings, white robes, pants above the ankles, and growing beards.

The fourth, *al-Tasfiyah* is the purification of the treasures of Islamic sciences. The Tafsiyah means cleansing the treasures of Islamic books from the domination of bad, weak, fake hadiths, Israliyyat stories, Greek philosophy, superstition sciences, materialism, etc. (Waskito, 2012, p. 212). In general, he used strong arguments to prevent multiple interpretations and conflicts.

The fifth is ad-Dakwah which means spreading the teachings of Islam. As he explained, Allah SWT orders his servant to seek knowledge, spread it and then be patient (S. M. bin A. Wahhab, 2000, p. 30). It is interpreted in the surah al-ashr, which obliges all Muslims to have faith, do good deeds, then advise each other to the truth and be patient.

The sixth is *amar ma'ruf nahi munkar*, which means encouraging good and forbidding evil. Muhammad bin Abdul Wahhab focused on spreading da'wah to his family and close relatives. Besides that, he made efforts to dispel evil, for example, by closing polytheistic practices, eliminating rituals and symbols from villages, and leveling graves that were used as places of worship for humans.

The seventh, *taht biqus shari'a* is defined as upholding religious law in government and society. The method of preaching that he carried out to the family of Ibn Su'ud resulted in significant benefits. First, their collaboration has succeeded in supporting and strengthening his da'wah. Second, this collaboration also encouraged King Muhammad bin Saud, the founder of the Saudi Kingdom, to run the Saudi government by implementing Islamic law (Waskito, 2012, p. 215).

The eighth, *al-Ijtihad*, means opening the doors of Ijtihad to answer contemporary problems of the ummah. He and his followers have carried out Ijtihad with rules that are in accordance with Islamic law. The formation of the Saudi Fatwa Council is a clear example of the result of the efforts that he and his followers made, aiming to reduce fatwas contained in law with elements of *ijtihad* (M. B. A. Wahhab, 2011, p. 41).

The ninth is jihad fi sabilillah which means defending religion and Muslim countries by the power of arms. There were three phases in carrying out jihad during his da'wah struggle. Firstly, this jihad aims to dispel and eradicate polytheism. Second is jihad which aims to maintain the infrastructure of his da'wah. Arab (Saudi Kingdom) is the place where he preached. Third, jihad aims to help other Muslim countries that infidel governments are targeting. For example, his da'wah has the principle of Saudi Arabia's political drive, which aims to liberate Muslim countries from colonialists (M. B. A. Wahhab, 2011).

Tenth, at – Tazkiyah means purifying the soul. Tazkiyah is an action to purify the soul of things that pollute it. The implementation of tazkiyah in his da'wah can be seen in the da'wah movement that he carried out through the eradication of polytheism in belief and elimination of bid'ah acts, self – training with Sunnah practices (Waskito, 2012).

THE URGENCY OF MONOTHEISM ACCORDING TO MUHAMMAD BIN ABDUL WAHHAB

Muhammad bin Abdul Wahhab is an ulama who preaches about monotheism with the aim of purifying the teachings of monotheism. Muhammad bin Abdul Wahhab, Fathul Majid Penjelasan Lengkap Kitab Tauhid, xx. It is also in accordance with what has been taught by the Prophet and being able to escape from things that damage the essence of monotheism itself, such as shirk, khurafat, taghut, and so on. Muhammad bin Abdul Wahhab, Fathul Majid Penjelasan Lengkap Kitab Tauhid, xxi.

He has also explained the importance of monotheism in his da'wah directly or by writing works that we can still find today. The first is about the purpose of human creation. According to him, the first urgency in monotheism is the purpose why Allah SWT created humans, which is in accordance with the surah Az – Zariyat: 56

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

"And I have created the jinn and mankind except they should worship me."

Muhammad bin Abdul Wahhab called on humans to worship only Allah SWT sincerely and do so in obedience (not doing shirk) because this is the essence of Al – Hanifiyah, namely the religion revealed to the Prophet Ibrahim. Muhammad bin Abdul Wahhab, Fathul Majid Penjelasan Lengkap Kitab Tauhid, xxi.

The wisdom behind the creation of the jinn and humans was that they were created only to worship Allah SWT, and worship is the essence of monotheism because the first resistance between the Prophet and his people at that time was also related to the problem of monotheism. Muhammad bin Abdul Wahhab, Kitab Tauhid Memurnikan Laa Ilaaha Ilallah SWT, 16. To be said to have served or worshipped Him, Muslims are required to be able to realize true monotheism first.

Realizing monotheism properly, according to him, does not only include monotheism of rububiyah, who believes that only He alone created the universe, but realizing monotheism is also by admitting that there is no God who has the right to receive worship from his servants but only Him (M. bin A. Wahhab, 2017, pp. 24 – 25). Muslims must also believe that only He has the right to receive an oath from humans to only worship Him.

The second is the nature of the preaching of the Prophets. All the Prophets and Rasul who were sent and commissioned spent their lives preaching on His behalf. There are some differences in the way of worship in the shari'ah, for example, in fasting, in which Prophet Adam's fast is called Ayyamul Bidh. There is Prophet Daud's fast, which is one day of fasting and another day not, and during the time of Prophet Muhammad, it is called Ramadhan Fasting, one of the rituals that must be done for a Muslim in every month of Ramadan and the Ayyamul Bidh Fast, and the Daud Fast is currently a sunnah (M. bin A. Wahhab, 2017, p. 26).

Although the shari'ah delivered by the Prophets and Messengers are different, the core of the da'wah of the messengers is still the same, namely to believe in the monotheism of Allah SWT and to stay away from shirk. Muhammad bin Abdul Wahhab, Fathul Majid Penjelasan Lengkap Kitab Tauhid, 26. It is following surah An – Nahl: 36

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ فَمِنْهُمْ مَنْ هَدَى اللَّهُ وَمِنْهُمْ مَنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكذِّبِينَ

"And indeed, We have sent a messenger for every nation (to call), 'Worship Allah, and stay away from tagut', then some of them are guided by Allah and some are still in digression. So walk in the earth and see how the end of the deniers of Rasul will be."

Muhammad bin Abdul Wahhab emphasized that Rasul had been sent to every ummah to convey their obligation to worship only Allah SWT and forbade them from actions that could desecrate His oneness. He described the personal obligation for every servant to have faith only in Him and cleanse self of all things that associate Him.

The third is the essence of Islamic teachings. The initial obligation that is burdened by every human being is to testify la ilaha illallah. Then it can be said that monotheism is the main priority as a servant, even the last obligation. Muhammad bin Abdul Wahhab concluded that monotheism has a fundamental position in the teachings of Islam; because of the right monotheism, Allah SWT can accept worship, and humans can worship according to the teachings of the Prophet (At – Tamimi, 2014, p. 7).

The content of the Qur'an, the Muslim holy book, cannot be separated; the first is information about Allah SWT; his names, characters, deeds, and His words, known as Tawhid al – ilmi, al – habari. Second, preaching to establish worship only to Him alone, and it is impossible to have partners for Him and to eradicate all forms of worship; this is what is known as Tawhid al – Iradhi ath – Thalabi. The third are commandments and prohibitions, which oblige every servant to obey Him, carry out orders and stay away from His prohibitions without exception, including the rights of monotheism, which will complete them.

The fourth is the news about the experts of monotheism. All things that Allah SWT burdens them in this world and rewards them in the hereafter result from their efforts in carrying the burden given to them. While the news about shirk experts, who proudly practice shirk in the world, will be rewarded with an excruciating punishment in the hereafter. It is the consequence for everyone who denies monotheism.

THE PRIVILEGES OF MONOTHEISTIC HUMANS ACCORDING TO MUHAMMAD BIN ABDUL WAHHAB

1. Monotheism can erase sins

Humans will be forgiven for their sins if they truly believe in Allah SWT in all verbal utterances and instilled in their hearts which are applied in the form of actions, followed by sincere intentions only because of Him and are supported by adhering to the Sunnah of the Prophet SAW and also staying away from the act of placing worship to someone who has no right to obtain it (shirk) or associating Him with everything to ask for blessing in which this is a tyranny which will hinder the descent of his mercy and grace to that human (M. bin A. Wahhab, 2004b, p. 8).

Monotheism cannot be limited to being known and possessed without a radical, comprehensive and critical investigation of what is contained therein. It must be genuinely comprehended and understood. When monotheism is known, explored, and understood absolutely, a servant's understanding of his responsibilities and obligations as His servant will arise as described in worship, attitudes, behavior, and daily actions asmuniasma (Asmuni, 1993, p. 5). Therefore, belief or monotheism will become the core and foundation for humans, so humans who commit deviant acts will no longer be found.

Muhammad bin Abdul Wahhab, in his monotheism book, also explained that when humans have faith and practice monotheism following the teachings of the Prophet, human faith will not be mixed up with anything. Such a human being will get the privilege, that is, his life will always be directed to the right things and be pleased by Him, and his actions will always be loved by Him so that He will give instructions that the human can survive from the trials while living in the world. It is described in surah al – An'am: 82;

الَّذِينَ ءَامَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ

“Those who believe and do not confuse their faith with injustice (shirk), they are the ones who get security and they are the people who are guided.”

2. Whoever practices monotheism purely will get in the heaven

The application of pure monotheism is something that is rarely found among Muslims. It will be found if the believers realise the monotheism the Creator determines (M. bin A. Wahhab, 2017, p. 125). The pure meaning of monotheism is to present sincere feelings in worship only for the rulers of heaven and earth, and the faith is far from the taints of shirk, bid'ah, and disobedience.

Monotheism must be carried out in the right way so that the worship of Muslims is not in vain because it is in accordance with the teachings of the Prophet. Monotheism is deifies Allah SWT as the Almighty, absolute creator, and ruler of the heavens and the earth (Al – Faruqi, 1982, p. 17). It is done with heart, love, reverence, dependence, glorification, reverence, humility, obedience, full of hope and trust.

The seen shirk in life is a form of 'practical monotheism' which is not realized properly. The reality is that they believe theoretically in the existence of God, the ruler of the universe, but they are more obedient to the Thaghut in their worship and daily life actions (Burhanuddin, 2017, p. 260).

Shirk is a tremendous sin. It is fatal if someone commits an act of shirk, such as worshiping other than Him. He also says that He does not forgive shirk for those who do not repent (M. bin A. Wahhab, 2004a, p. 2). Sins other than shirk are included in His will, and He who has the will pardon or punish them.

A servant must stay away from shirk because shirk is a major sin, and someone cannot be said as monotheistic until he is released from the act of shirk. Forgiveness of human sins for what they did when they were in the world and did not associate with Him is a promise to humans if they can realize monotheism purely. Heaven is a reward given to his people who can uphold pure monotheism within themselves.

3. Peaceful Heart and Peace of Mind

Monotheism is a foundation on which the sturdiness must be maintained so that someone is not easy to feel sad, downturn, and etc. If we do not support the stability of monotheism within us, then the feelings make us difficult to find peace, and this is due to weak monotheism.

Peaceful heart and peace of mind are things that every human being wants. Healing sadness and feelings of grief and downturn are also what humans wish to achieve in living life in the world. There is an antidote for this condition in monotheism which is also the foundation of every happiness. Within the element of monotheism, there is an integral unity between the servant and also his Lord. Muhammad bin Abdul Wahhab, Fathul Majid Penjelasan Lengkap Kitab Tauhid, 86. The Prophet said "Musa 'alaih salam once said: "O my Lord! Teach me something that I can use to dhikr and pray to You." Allah SWT replied:

"Say, O Musa: laa ilaaha illallaah." Musa said: "O my Lord! Do all your servants say these words?" Allah SWT said: "O Musa! If the seven heavens and all their inhabitants besides Me, the seven earths were placed on the scales, then laa ilaaha illallaah on the one scale, surely the heavier would be the scales of laa ilaaha illallaah" (narrated by Ibn Hibban and al – Judge).

Rasulullah taught that monotheism could overcome all anxiety, admitting that one's self is His servant and only depends on him. Only He can help, and there is nothing else worthy of worship besides Him. Muhammad bin Abdul Wahhab, Fathul Majid Penjelasan Lengkap Kitab Tauhid, 87. It is according to the surah Az – Zumar: 36

يَسْأَلُ اللَّهَ بِكَافٍ عَبْدَهُ

"Isn't Allah enough to protect His servant"

Monotheistic humans get peaceful hearts and peace of mind because they depend on their hopes and goals only on Allah SWT. People who believe in monotheism will not quickly feel that they have lost their purpose in life, feel anxiety and protracted sadness because they will always feel He is by their side and will not give trials beyond the limits of their ability so that whatever happens to their life is solely done only to hope for His blessing.

In addition, humans who believe in monotheism will always present themselves only to Allah SWT, who created the universe and will always feel safe in their religion. They are also among those who break away from acts of shirk, stay away from his followers, be hostile to them, and let his deeds outwardly and inwardly for Him. Muhammad bin Abdul Wahhab, Fathul Majid Penjelasan Lengkap Kitab Tauhid, 97. So that this makes His grace descend on them and gives them a sense of security and peace, then away from anxiety because of practicing monotheism and not associating anything with Him at all.

CONCLUSION

This article finds that monotheistic humans will get privileges given directly by Allah SWT. The privileges obtained can be enjoyed now while living and after life ends. Muhammad bin Abdul Wahhab explained that there are three privileges that monotheistic

humans will get. Among them are; monotheism erases sins; servants who practice monotheism as pure as possible will go to heaven and obtain peace of heart and soul. This finding has implications for people who do not practice monotheism to return to do it properly to respond to the spiritual crisis that has hit modern human life. This article opens up great opportunities for other researchers who want to examine their thoughts, especially those related to today's spiritual crisis.

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