Research Article

The Concept and Virtue of Tauhid in Kitab At-Tauhid by Shaykh Muhammad bin Abdul-Wahhab: An Analytical Study of Chapters One and Two

Ainaya Azahra
STAI Ali bin Abi Thalib Surabaya
E-mail: ainayaaz12@gmail.com

Sakinah Rahmania Bajubair
STAI Ali bin Abi Thalib Surabaya
E-mail: nanabajubair@gmail.com

Agung Pranoto Kadiatmaja
STAI Ali bin Abi Thalib Surabaya
E-mail: agungpranotokadiatmaja@stai-ali.ac.id

Abstract

This study aims to examine the concept and significance of Tauhid (the Oneness of Allah) as presented in Kitab At-Tauhid by Shaykh Muhammad ibn Abd al-Wahhab, with a focus on the first two chapters: "At-Tauhid" and "The Virtue of Tauhid and Its Expiation of Sins." This research employs a qualitative method using a library research approach by analyzing primary and secondary sources, including the Qur'an, authentic hadiths, and classical Islamic commentaries. The findings reveal that Tauhid is not merely a theological doctrine but a transformative principle that purifies the heart, strengthens faith, and shapes moral character. Shaykh ibn Abd al-Wahhab's reformist effort sought to restore the purity of Islamic monotheism and eliminate deviant practices such as reliance on

intermediaries and saint veneration. This study concludes that Tauhid possesses enduring spiritual and ethical relevance in addressing contemporary moral crises, materialism, and secularism, functioning as a foundational framework for faith renewal, moral integrity, and universal harmony.

Keywords: Tauhid, Shaykh Muhammad bin Abdul-Wahhab, Kitab At-Tauhid, Monotheism.

INTRODUCTION

The foundation of this research lies in the critical role of Tauhid as the bedrock of all Islamic beliefs and acts of worship. The 18th-century treatise Kitab At-Tauhid by Shaykh Muhammad ibn Abd al-Wahhab sought explicitly to restore the purity of monotheism that had been compromised by innovations (bid'ah) and forms of shirk (associating partners with Allah). The first chapter, "At-Tauhid (The Oneness of Allah)", affirms that Allah alone deserves worship, while the second chapter, "The Virtue of Tauhid and Its Expiation of Sins", details the soul-purifying and reward-bestowing effects of sincere monotheism. The central problem addressed by this study is that many Muslims retain belief in Allah yet engage in practices that contradict His Oneness, such as reliance on intermediaries or excessive saint veneration.

Although prior investigations such as Kazeem argue that each of the names or attributes of Allah has moral-related concepts that could inform Muslims' moral thoughts and values (Akeem Olayinka Kazeem 2022:158–59), Musahadi states that Tauhid must be manifested in various aspects of Muslims life including the development of Islamic law institutions, these works do not engage deeply with how a reformist text like Kitab At-Tauhid translates monotheism into concrete moral-psychological transformation (Ham 2017:179).

The research gap therefore lies in the absence of a focused analysis on how Shaykh Ibn Abd al-Wahhab redefines Tauhid as both creed and practice, bridging theology and moral psychology. The objective of this study is to examine how the first two chapters of Kitab At-Tauhid articulate Tauhid as a transformative discipline that purifies the heart, renews ethical consciousness, and addresses spiritual and moral deviation. Theoretically, this study adopts an Islamic theological-ethical framework that positions Tauhid not only as doctrinal affirmation but as an epistemological and moral paradigm governing belief, action and inner reform. The Qur'an states: "So know that there is no deity except Allah and ask forgiveness for your sin" (Surah Muhammad [47]: 19), affirming that true knowledge of Tauhid leads to repentance, forgiveness and moral renewal.

RESEARCH METHODS

This study employs a qualitative method with a library research approach, focusing on textual and content analysis of both primary and secondary sources. The primary data consist of Kitab At-Tauhid (Darussalam edition) by Shaykh Muhammad ibn Abd al-Wahhab, while the secondary data include Qur'anic

exegesis (tafsir), authentic hadith collections (Sahih al-Bukhari, Sahih Muslim), and scholarly commentaries on Tauhid.

Data collection was conducted through documentation, reading, note-taking, and categorizing relevant Qur'anic verses, hadiths, and scholarly opinions. Data analysis utilized a theological-descriptive approach, combining textual interpretation with theological reasoning to uncover the meaning and implications of Tauhid.

The analysis also refers to the theory of doctrinal reform within contemporary Islamic studies, which views the revival of monotheism as the foundation of spiritual and social renewal. The researcher applied a hermeneutical approach to interpret the meaning of the texts within their historical and doctrinal contexts, demonstrating that Shaykh Abd al-Wahhab's emphasis on pure Tauhid represents both a continuation of prophetic teachings and a response to the religious deviations of his era.

Qur'anic verses and hadiths, such as the Prophet's shallallahu 'alaihi wasallam saying: "Whoever meets Allah without associating anything with Him will enter Paradise" (Sahih Muslim, no. 93) are used to affirm the salvific role of Tauhid in Islamic eschatology. Through this method, the study concludes that when Tauhid is practiced with sincerity, it not only defines theological orthodoxy but also restores spiritual integrity and moral order in the life of a Muslim.

RESULTS AND DISCUSSION
a. A Biographical of Shaykh Islam Muhammad bin 'Abdul Wahhab (Muḥammad ibn 'Abd al-Wahhāb 2011:9–18)

Shaykh Islam Muhammad bin 'Abdul Wahhab was one of the most influential Islamic reformers of the eighteenth century. He devoted his entire life to the revival of Islamic monotheism (Tauhid) and the purification of Islamic belief and practice from polytheistic and heretical elements. His Da'wah left a deep and long-lasting impact not only in Najd but also across the Muslim world.

Birth, Lineage, and Early Life

Shaykh Islam Muhammad bin 'Abdul Wahhab was born in 1115 H (1703 CE) in the city of 'Uyainah, located approximately seventy kilometers northwest of Riyadh, in the region of Najd. He belonged to a respected family known for religious scholarship. His father, Shaykh 'Abdul Wahhab bin Sulaiman, was a distinguished scholar, jurist, and a man of righteousness. His lineage traced back to Shaykh Sulaiman bin 'Ali, who was renowned for his authority in teaching, writing, and issuing legal verdicts.

From an early age, Muhammad bin 'Abdul Wahhab displayed exceptional intelligence and dedication to learning. Under the direct guidance of his father, he received his primary education and memorized the Qur'an completely by the age of ten. He studied Tafsir, Hadith, Fiqh, and Arabic sciences, and developed a strong inclination toward the works of early Islamic scholars, particularly Shaykh Islam Ibn Taimiyah and his student Ibn Al-Qayyim. He carefully studied their

writings and deeply absorbed their methodology. (Muḥammad ibn ʿAbd al-Wahhāb 2011:9–10)

Higher Education and Scholarly Travels

Upon reaching maturity, Shaykh Muhammad bin ʿAbdul Wahhab traveled to Makkah to perform Hajj, where he benefited from the scholars of the Sacred Mosque. He then journeyed to Al-Madinah and studied under prominent scholars, most notably Shaykh Abdullah bin Ibrahim bin Saʿid An-Najdi and Shaykh Muhammad Hayat As-Sindhi. His thirst for knowledge further led him to Iraq and Basrah, where he continued to expand his intellectual and religious understanding. These journeys played a crucial role in shaping his reformist outlook, particularly as he observed widespread deviations from pure Islamic monotheism in many Muslim societies.

Religious Conditions in Najd and the Emergence of Reform

In the eighteenth century, Najd and its surrounding regions were marked by serious religious deviations, characterized by widespread practices of shirk and bid'ah, such as the veneration of graves, trees, and stones, as well as seeking assistance from the dead and supernatural beings. These practices were reinforced by superstitious beliefs, the influence of soothsayers and magicians, and the support of certain worldly-oriented scholars. In response to this situation, Shaykh Islam Muhammad bin ʿAbdul Wahhab initiated a reformist Da'wah calling for the restoration of pure Islamic monotheism (Tauhid) and a return to the Qur'an and Sunnah, rejecting blind imitation and striving to purify religious practices from all forms of deviation. Although his activities in ʿUyainah initially received support from the local ruler, political pressure forced him to migrate to Dar'iyah. There, he formed a strategic alliance with Amir Muhammad bin Saʿud, marking a critical turning point in the reform movement. This partnership transformed Dar'iyah into a major center of learning and Da'wah, where the teaching of Tauhid, Qur'anic exegesis, Hadith, Fiqh, and the Arabic language flourished, serving as a foundation for the widespread dissemination of Islam based on doctrinal purity.

Da'wah, Jihad, and Expansion

Alongside peaceful preaching, Shaykh Muhammad bin ʿAbdul Wahhab planned organized efforts to confront entrenched polytheism and heresy. Delegations from across the Arabian Peninsula came to Dar'iyah to pledge allegiance and learn pure monotheism. Upon returning to their regions, they continued spreading the

Da'wah

The Shaykh also corresponded extensively with rulers and scholars in Najd, Riyadh, Qaseem, Ahsa, Makkah, Madinah, Yemen, Syria, Iraq, India, and beyond. Through letters, he clarified the objectives of his mission, supported by Qur'an and Sunnah, and urged the eradication of deviant beliefs.

Impact of the Da'wah

After nearly fifty years of continuous Da'wah and struggle (1158 H–1206 H), Najd witnessed a complete transformation. Grave worship and superstitions were abandoned, Shari'ah was revived, obligatory acts of worship were properly observed, mosques were filled, and systems for enjoining good and forbidding evil were established.

Peace and security spread throughout towns, villages, and deserts. Religious teachers were dispatched to educate the masses, leading to a comprehensive revival of Islam based on pure monotheism.

Death and Continuation of His Legacy

Shaykh Muhammad bin 'Abdul Wahhab dedicated his entire life to Da'wah and Jihad. He passed away on the last day of Dhul-Qa'dah in 1206 H (1792 CE). After his death, his sons, grandsons, students, and supporters continued his mission through teaching, writing, correspondence, and struggle.

Scholarly Works

Among his most notable works are Kitab At-Tauhid, Kashf Ash-Shubhat, Al-Usool Ath-Thalatha, Masail Al-Jahiliyah, and several others that continue to serve as foundational texts in Islamic theology and reform.

b. Chapter I: At-Tauhid (The Oneness Of Allah)

The essence of tauhid is to purify all forms of worship so that they are devoted solely to Allah alone. This means that a servant dedicates himself sincerely and consistently to Allah by carrying out all His commands and avoiding all His prohibitions, accompanied by humility and submissiveness, and filled with love, hope, and fear of Him (Muhammad bin Abdul Wahhab 2007:3). Monotheism represents the fundamental pillar of Islamic faith and one of the greatest blessings bestowed by God upon His servants.

Monotheism cannot be limited to mere knowledge or possession without a thorough, comprehensive, and critical examination of its contents. It must be truly understood and internalized. When monotheism is fully known, explored, and comprehended, a servant will develop an awareness of his responsibilities and duties as a servant of God, which will be reflected in his worship, attitude, behavior, and daily actions (Asmuni Y 1993:5).

Tauhid is interpreted as khalik and malik, is the creator of everything who provides sustenance, who guides, gives life and sets rules. Where this belief is established in the rules of monotheism which means there is no god but Allah, and Allah is the one who has the right to be worshiped without associating Him (Astuti 2024:927). Tauhid is not merely an intellectual acknowledgment of divine oneness, but a total submission in worship, obedience, and love to Allah alone, while rejecting any form of shirk (association) that corrupts the purity of faith. Throught a literature-based approach grounded in the Qur'an, hadith, and classical scholarship, it is found that the primary aim of these two chapters is to return

mankind to the understanding of tauhid as taught by the Prophet shallallahu 'alaihi wasallam and practiced by the early generations (Salafus Salih).
Allah the Almighty said:

"And I (Allah) created not the Jinns and men except they should worship me (Alone)." (Adz-Dzariyat: 56)

The meaning of this verse according to Tafsir As-Sa'di:

This is the purpose for which Allah created jinn and humankind, and for which He sent all the messengers to call people to it: to worship Him. This worship includes knowing Him and loving Him, turning back to Him, devoting oneself earnestly to Him, and turning away from all besides Him. All of this entails knowing Allah, the Exalted, for the perfection of worship depends upon true knowledge of Allah. Indeed, the more a servant's knowledge of his Lord increases, the more perfect his worship becomes. This is the purpose for which Allah created those who are morally responsible; He did not create them out of any need on His part for them.

And He stated:

"And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): Worship Allah (Alone), and avoid (or keep away from) Taghut (besides Allah)." (An-Nahl: 36)

The meaning of this verse according to Tafsir Al-Baghawi:

"And indeed, We sent to every nation a messenger," meaning: just as We sent (a messenger) to you,

"(calling them): 'Worship Allah and avoid taghut'" which is everything that is worshiped besides Allah.

Ṭaghut has a general meaning, namely anything that is worshiped besides Allah and is pleased with that act of worship, whether it is something that is worshiped, followed, or obeyed in matters other than obedience to Allah and His Messenger. Thus, anything that is worshiped, followed, or obeyed in opposition to the obedience of Allah and His Messenger is considered ṭaghut. (Muhammad bin Abdul Wahhab 2022:4)

According to Shaykh As-Sa'dy in (Bannan Naelin Najihah et al. 2025:1505), the term taghut originates from the word tagha, as mentioned in Qur'an Surah An-Nazi'at: 37. As-Sa'dy explains that taghut refers to behavior that goes beyond proper limits, namely acts of disobedience and major sins that contradict the commands of Allah. In his interpretation, he warns that such actions can lead a person into misguidance. He emphasizes the importance of safeguarding oneself from taghut, linking the rejection of taghut to an effort to preserve personal honor and moral integrity.

And Allah said:

"And you are not worshipers of what I worship" (Al-Kaafirun: 3 & 5)

The meaning of this verse according to Tafsir As-Sa'di:

"And you are not worshipers of what I worship," due to your lack of sincerity in worshiping Him. Thus, your worship of Him that is accompanied by shirk is not considered true worship. The repetition of this statement indicates that

the first negation points to the absence of the act itself, while the second shows that this condition has become an enduring and inherent trait.

Worship is an essential expression of tauhid (monotheism). However, it is often found that some servants claim to worship Allah while still showing reverence to other beings, such as worshiping trees or sacred places (tampat) used in non-Islamic rituals. In this regard, Shaykh Shalih al-Fawzan explained that the essence of worship lies in directing all thoughts, words, and actions solely to Allah and avoiding anything that associates partners with Him. A person who prays, fasts, gives zakat, and even performs Hajj throughout their life, yet still commits acts of worship directed to other than Allah, cannot be considered a Muslim but rather a mushrik (polytheist). Every act of worship taught by the prophets carries the same core message affirming the Oneness of Allah in all forms. The essence of Prophet Ibrahim's (AS) message was to worship Allah alone, a principle also emphasized by Shaykh Muhammad ibn Abdul-Wahhab, namely that worship must be intended solely for Allah, free from any act that associates others with Him, and performed with a sincere and pure heart. (Fererli and Efendi 2023a:15)

c. Chapter II: The Superiority of Tauhid and what it removes of Sins
Shirk as the Antithesis of Tauhid

Shirk represents the direct antithesis of Tauhid, the core foundation of Islamic faith. Linguistically, the term shirk derives from the Arabic root sharaka, which denotes partnership or association (Syamsul 2008) In Islamic theology, shirk refers to associating partners with Allah in matters that are exclusively His divine prerogative, including lordship (rububiyyah), worship (uluhiyyah), and His names and attributes (asma' wa sifat) (Ahmad Supadie 2011).

Conceptually, shirk encompasses all beliefs, utterances, or actions that attribute divine qualities, authority, or rights of worship to other than Allah. These divine exclusivities include creation, control over the universe, legislation, granting benefit and harm, and absolute entitlement to worship. Any transfer of these rights, whether through belief, intention, or practice to created beings, constitutes shirk and fundamentally contradicts the essence of Tauhid (H. Koko Liem SQ., MA 2011).

Islamic scholars classify shirk into three primary theological domains. First, shirk al-rububiyyah occurs when one believes that entities other than Allah possess independent power in creation, sustenance, or governance. Second, shirk al-uluhiyyah manifests when acts of worship, such as supplication, sacrifice, or reliance, are directed toward other than Allah. Third, shirk al-asma' wa al-sifat arises when Allah is likened to His creation or when divine attributes are ascribed to created beings (Ensiklopedi Islam Al-Kamil 2017).

The Qur'an explicitly identifies shirk as the gravest form of injustice due to its misplacement of worship and devotion. Allah states in Surah Luqman (31:13):

> "And (remember) when Luqman said to his son, while he was advising him: 'O my son, do not associate partners with Allah. Indeed, associating partners with Allah is a great injustice.'"

Classical exegesis explains that shirk represents the gravest form of injustice because it attributes divine rights, which belong exclusively to Allah, to powerless creations. This misplacement corrupts both the believer's faith and ethical orientation (Tafsir Surat Luqman, 31:13 n.d.).

Moreover, the Qur'an emphasizes the unique severity of Shirk Akbar (major shirk) in Surah An-Nisa (4:48):

"Indeed, Allah does not forgive association with Him [shirk], but He forgives what is less than that for whom He wills."

The tafsir clarifies that Shirk Akbar is the only sin that cannot be forgiven if the person dies without repenting. It is considered the most destructive deviation because it nullifies a person's faith and jeopardizes their eternal salvation (tafsir Surat An-Nisa, 4:48 n.d.).

Further, the Qur'an warns of the ultimate consequence of major shirk in Surah Al-Ma'idah (5:72):

"Indeed, Allah has forbidden for them Paradise, and their refuge is the Fire."

Tafsir interpretation explains that those who persist in shirk without repentance are denied entry into Paradise and are destined for Hell, highlighting the finality of shirk as a theological violation (tafsir Surat Al-Ma'idah,5:72 n.d.).

Classification of Shirk: Major and Minor Forms

Islamic theology classifies shirk based on the extent of its impact on faith. Scholars categorize it into two main forms: Shirk Akbar (Major Shirk) and Shirk Ashghar (Minor Shirk) (Syaikh Muhammad Al-Utsaimin 2018).

a. Major Shirk (Shirk Akbar)

Shirk Akbar constitutes the most severe form of shirk, as it directly negates Tauhid al-Uluhiyyah by directing acts of worship to other than Allah. This includes any belief or practice that allocates divine worship, obedience, or ultimate reliance to created beings, or rejects fundamental principles of Islam (Muhammad Agam Nalf Saujani et al. 2024:227).

Committing Shirk Akbar expels a person from Islam. If an individual dies without repentance while engaged in Major Shirk, they are condemned to eternal punishment in Hellfire (Ahmad Supadie 2011). Examples include: supplicating to the deceased, seeking help from jinn or spirits, making vows or sacrifices to entities other than Allah, and believing others can independently grant benefit or avert harm (Ensiklopedi Islam Al-Kamil 2017).

Forms of Shirk Akbar include:

1. Shirk in supplication (du'a'): invoking others alongside Allah.
2. Shirk in intention and purpose: performing acts of worship for entities besides Allah.
3. Shirk in obedience: obeying created beings in disobedience to Allah.
4. Shirk in love (mahabbah): equating love for created beings with devotion owed solely to Allah.

b. Minor Shirk (Shirk Ashghar)

Shirk Ashghar does not expel a person from Islam but compromises the

perfection of Tauhid and diminishes the purity of faith. It is subtle, often linked to internal intentions and orientations of the heart (Ensiklopedi Islam Al-Kamil 2017).

One of the most dangerous manifestations is riya' (showing off) performing worship to gain recognition or praise from others. Prophet Muhammad ﷺ warned:

"The thing I fear most for you is minor shirk." (Ahmad)

Minor Shirk is divided into:
1. Shirk zahir: apparent in speech or actions, such as swearing by other than Allah.
2. Shirk khafi: hidden in intention, such as seeking admiration for acts of worship.

Though it does not nullify all deeds or result in eternal punishment, it contaminates specific acts and may lead to Major Shirk if unchecked.

The Impact of Shirk on Deeds, Psychology, and Spiritual Ethics

Shirk's destructive consequences extend beyond theology into psychological well-being and spiritual ethics. Shirk Akbar nullifies all righteous deeds. Scholars emphasize that worship is accepted only when sincere and directed exclusively to Allah (Fererli and Efendi 2023b:13). From a psychological perspective, shirk undermines tawakkul (reliance on Allah) by redirecting hope, fear, and security toward created entities. Such misplaced dependence can generate anxiety, fear, and emotional instability. Conversely, internalizing Tauhid fosters tranquility, moral resilience, and psychological balance.

Ethically, shirk fragments spiritual consciousness and weakens moral accountability. A believer grounded in Tauhid maintains coherent ethics rooted in divine awareness, while shirk leads to inconsistency and spiritual disorientation. Therefore, combating shirk requires rejecting external polytheistic practices and purifying internal intentions, reinforcing sincerity, and actualizing Tauhid in all aspects of life. This holistic approach highlights Tauhid as both a theological foundation and a transformative spiritual ethic.

CONCLUSION

This study concludes that Tauhid (the Oneness of Allah) is the central foundation of Islamic belief and practice, shaping both theological understanding and moral-psychological development. Shirk, as its direct opposite, undermines the exclusivity of worship, nullifies righteous deeds, and destabilizes ethical and psychological well-being. Major and minor forms of shirk have distinct consequences, and addressing them requires both rejecting external polytheistic practices and purifying internal intentions. Internalizing pure Tauhid fosters spiritual tranquility, moral resilience, and psychological balance, demonstrating its transformative role in a believer's life.

REFERENCES

Ahmad Supadie, Didiek H. 2011. Pengantar studi islam. Indonesia: PT RajaGrafindo persada.

Akeem Olayinka Kazeem. 2022. "Tawḥīd as a Fundamental Element of the Islamic Worldview and Its Implications for Moral Thoughts and Values." IIUM Press, International Islamic University Malaysia 5(2):158–59.

Asmuni Y. 1993. "Ilmu Tauhid." PT RajaGrafindo Persada 5.

Astuti, Sri Dewi. 2024. "Muhammad Bin Abdul Wahab's Thoughts About Monotheistic Education." Jurnal Ilmiah Mandala Education 10(4):927. doi:10.58258/jime.v10i4.7551.

Bannan Naelin Najihah, Ratminingtyas, Hasya An Umillah, Eni Zulaiha, Badruzzaman M. Yunus, and Ahmad Izzan. 2025. "Taghut Dalam Perspektif Abdurrahman As-Sa'dy: Analisis Kritis Terhadap Taysir Al-Karim Ar-Rahman Fi Tafsir Kalam Al-Mannan." Rifa Institute 5(6):1505.

Ensiklopedi Islam Al-Kamil. 2017. Cetakan Keduapuluhtujuh, September 2017. Jakarta: Darus Sunnah Press.

Fererli, Delavia Andrea, and Efendi Efendi. 2023a. "The Concept of Monotheistic Humans Privileges in the Perspective of Muhammad Bin Abdul Wahhab." Islamic Thought Review 1(1):13. doi:10.30983/itr.v1i1.6424.

Fererli, Delavia Andrea, and Efendi Efendi. 2023b. "The Concept of Monotheistic Humans Privileges in the Perspective of Muhammad Bin Abdul Wahhab." Islamic Thought Review 1(1):13. doi:10.30983/itr.v1i1.6424.

H. Koko Liem SQ., MA. 2011. Membuka Pintu Tobat, Jauhkan Maksiat. Jakarta: Raih Asa.

Ham, Musahadi. 2017. "THE DIMENSION OF TAWḤĪD IN THE DEVELOPMENT OF ISLAMIC LAW INSTITUTION: Quranic Exegesis Perspective." Al-Ahkam 27(2):179. doi:10.21580/ahkam.2017.27.2.1600.

Muhammad Agam Nalf Saujani, Rafif Hartawan Mukmin, Renita Ratriana, Dhea Nadila Violita, Rahma Dhita Syakirah, Fayzah Atsariyya, and Muhamad Parhan. 2024. "Syirik Dalam Kehidupan Modern: Bahaya Yang Tak Terduga Dan Solusi Masa Kini." Jurnal Budi Pekerti Agama Islam 2(3):224–30. doi:10.61132/jbpai.v2i3.351.

Muhammad bin Abdul Wahhab. 2007. KITAB TAUHID (Indonesian Version). Maktab Dakwah Dan Bimbingan Jaliyat Rabwah.

Muhammad bin Abdul Wahhab. 2022. Makna Thaghut. Warisan Salaf.

Muḥammad ibn 'Abd al-Wahhāb. 2011. Kitab At-Tauhid = Kitāb al-Tawḥīd = The Book of Monotheism. First edition. Riyadh: Darussalam.

Syaikh Muhammad Al-Utsaimin. 2018. Syarah Kitab Tauhid. Darul Falah.

Syamsul, Rijal Hamid. 2008. Buku pintar agama Islam: edisi yang disempurnakan. Cetakan 2. Jakarta: Cahaya Salam.

tafsir Surat Al-Ma'idah,5:72. n.d. Retrieved December 16, 2025. https://www.dorar.net/tafsir/5/72.

tafsir Surat An-Nisa, 4:48. n.d. Retrieved December 16, 2025. https://www.dorar.net/tafsir/4/48.

Tafsir Surat Luqman, 31:13. n.d. Retrieved December 16, 2025. https://dorar.net/en/aqadia/182.

الآية ٣ من سورة الكافرون — ولا أنتم عابدون ما أعبد. ٢٠٢٤. https://qurantv.fr/aya-3-sora-109.html.

الآية ٣٦ من سورة النحل ـ ولقد بعثنا في كل أمة رسولا أن اعبدوا الله واجتنبوا الطاغوت. ٢٠٢٤. https://qurantv.fr/aya-36-sora-16.html.

الآية ٥٦ من سورة الذاريات — وما خلقت الجن والإنس إلا ليعبدون. ٢٠٢٤. https://qurantv.fr/aya-56-sora-51.html.