THE CONCEPTION OF LĀ MAʿBUḌA IN TASAWUF: A QURANIC INTERPRETATION

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Abstract:  
This article aimed to explore the concept of lā maʿbūḍa from the Sufistic interpretation perspective. Lā maʿbūḍa was one of the basic Sufism maqamat that must be passed by the salik therefore they can wuṣūl ilallāh (reach to Allah). This maqāmāt was the keyword in tasawwuf and most of tarekat developed in Indonesia, such as the qadiriyyah, syadhiliyyah, naqshabandiyah, shattariyyah and so on. Lā maʿbūḍa in the tarekat was defined as the activity of self-purification (tazkiyah al-nafs) from all materialism forms, hence he is able to purify his monotheism only to Allah. In the Sufistic interpretation perspective, lā maʿbūḍa was interpreted as ‘nothing is worshiped except Allah’. This interpretation was similar with the terms of Shari'a in the worshipping process and takhallī in the Sufi maqāmāt. Lā maʿbūḍa or shari’a or takhallī was the initial stage for the salik to wuṣūl ilallāh. This maqāmāt required an effort to purify oneself from all forms of bad behavior (takhalli) and adorn oneself with all praiseworthy qualities (taḥalli).

Keywords: lā maʿbūḍa, tasawuf, quranic interpretation

Abstrak  
Artikel ini bertujuan untuk mengeksplorasi konsep lā maʿbūḍa dari perspektif tafsir sufistik. Salah satu maqāmāt dasar tasawwuf yang harus dilalui oleh salik agar wuṣūl ilallāh (sampai kepada Allah) adalah lā maʿbūḍa. Maqāmāt ini menjadi keyword dalam tasawwuf dan setiap mayoritas tarekat yang berkembang di Indonesia, seperti tarekat qadiriyyah, syadhiliyyah,
naqshabandiyah, shattariyah and sebagainya. *Lā ma'būda* dalam tarekat diartikan sebagai aktivitas penyucian diri (*tazkiyah al-nafs*) dari segala bentuk materialisme sehingga ia mampu memurnikan ketauhidannya hanya kepada Allah. Dalam perspektif tafsir sufistik, *lā ma'būda* ditalafirkan dengan tidak ada sesuatu yang disembah kecuali Allah. Penafsiran ini sepadan dengan term syariat dalam proses ibadah dan takhalli dalam *maqāmāt* sufi. *Lā ma'būda* atau shariat atau takhalli merupakan tahap awal bagi para salik untuk *wuṣūl ilalāh*. Tahapan ini mensyaratkan upaya penyucian diri dari segala bentuk perangai buruk (takhalli) dan menghiasi diri dengan segala sifat terpuji (tahalli).

**Kata kunci:** *lā ma'būda*, *tasawuf*, *tafsir al-quran*

### Introduction

This article is written to answer the fundamental questions about the conception of *lā ma'būda* in a Sufistic interpretation and its implications for the *salik* in articulating the stages or paths taken to achieve their ultimate goal, namely *wuṣūl ilalāh*. In the tarekat, there are three main terms, namely *lā ma'būda*, *lā maujūda* and *lā maqṣūda*. In other terms, it is mentioned as takhalli, taħalli, and tajalli. These three *maqāmāt* are the keywords in most of tarekat developed in Indonesia, such as qadiriyah, syadziliyah, naqshabandiyah, shattariyah and etc.¹

However, the focus of this article is to review one of these concepts, namely *lā ma'būda*. *Lā ma'būda* in the tarekat tradition is the basic thing for the *salik* before passing the next stage. This stage obligate formal worship rituals as directed by the Prophet Muhammad - as a Sufi master - who always did not ignore the aspects of sharia and formal worship. It is important to discuss initially, since in Sufi history, Sufis have always been accused to ignore the physical aspects of the Shari'a law and prioritizing the spiritual aspects. Although it is undeniable that there was a Sufi minority group who "divorced" the Shari'a like the Malamatiyyah², but it cannot be generalized to all Sufis.³

Several previous studies, for example, Rubaidi, who described three assemblies of shalawat which later bring out to new variants of Sufi practice which called the

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¹ Martin Van Bruinessen, ‘The Origins and Development of Ṣūfī Orders (Tarekat) in Southeast Asia’, *Studia Islamika* 1, no. 1 (1994); Anthony H Jones, ‘Sufism as a Category in Indonesian Literature and History’, *Journal of Southeast Asian History* 2, no. 2 (1961): 10–23.

² Amatullah Armstrong, ‘Sufi Terminology (Al-Qamus Al-Sufi): The Mystical Language of Islam, Terj’, *MS Nashrullah Dan Ahmad Baiquni* (Bandung: Mizan, 1996); Amatullah Armstrong, MS Nashrullah, and Ahmad Baiquni, *Kunci Memasuki Dunia Tasawuf: Khazanah Istilah Sufi* (Bandung: Mizan, 2000); Ali ibn ‘Uthman al-Jullabi al-Hujwiri, *Kashf al-Mahjub*, Is‘ad ‘Abd al-Hadi Qandail (Ed.), (Kairo: Muh. Tauqîq ‘Uwaydhah, 1974), 261-265; Dimyati Sajari, ‘Loyalitas Kaum Sufi Terhadap Syariat’, *AHKAM: Jurnal Ilmu Syariah* 17, no. 1 (2014), 126.

³ The debate between Sufis and Shari'a aspects can be seen Muhammad U Faruque, ‘Sufism Contra Shari'ah? Shāh Wāfi Allāh's Metaphysics of Waldoat al-Wujūd’, *Journal of Sufi Studies* 5, no. 1 (2016): 27–57; Alexander Knysh, *Sufism: A New History of Islamic Mysticism* (Princeton University Press, 2019).
New Sufi Order. These variants did not negate the elements of lā ma'būda or shari'a in practice. However, it was not only for tarekat, but some dhikr groups such as Tantibul Ghăfilin, Council for Dhikr and Healing by Ustadz Haryono, Council for Dhikr Adz-Dzikra by Ustadz Arifin Ilham, and Qalbu Management by Aa Gym, also did not ignore maqāmāt lā ma'būda or shari'a. Syamsun Ni'am also mentioned that several Sufis such as al-Qushairi, al-Tuṣi, and al-Ghazālī argued that the highest mystical peak of a salik (Sufi traveler) in their mystical journey was maqām ridā (stage of satisfaction) without neglecting the lā ma'būda aspect or Shari'a.

Furthermore, the study of lā ma'būda in the sufistic interpretation perspective has not been reviewed yet in detail. It is proven in several studies, such as Casmini which only discussed the sufistic maqāmāt in general as a solution to deal with stress. The same thing was also stated by Ibn Farhan who studied the concepts of maqāmāt and aḥwāl in the Sufis perspective, but did not explore the concept of lā ma'būda specifically in a Sufistic interpretation. There were also a research that examined the nature of the sentence lā ilāha illallāh in a semantic study which essentially referred to the concept of Islamic monotheism, namely the sentence of monotheism (tawḥīd).

Based on the previous study above, the focus in this article is to complete the previous study by taking a distinction on the conception of lā ma'būda in Sufism from the Sufistic-Qur'anic interpretation perspective. To reveal this conception, this study used the library research method by referring to Sufistic interpretations such as Rūḥ al-Ma'nī by al-Alūsī, Tafsīr Ibn 'Arabī by Ibn 'Arabī, Laṭā'if al-Ishārāt and Risālah al-Qushairiyah by al-Qushairi, Ziyādat Ḥaqāiq al-Tafsīr by al-Sulāmī, Tafsīr al-Qurān by al-Tustari, Tafsīr al-Kaṣf by al-Zamakshari, Iḥyāʿ Ulumuddīn by al-Ghazali and other relevant journals on this topic. Furthermore, the data were analyzed using data

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Rubaidi Rubaidi, ‘The New Pseudo-Sufi Order Of The Majelis Shalawat Among Urban Muslims In East Java’, *Journal of Indonesian Islam* 14, no. 2 (2020): 431–56.

Arif Zamhari, *Rituals of Islamic Spirituality: A Study of Majlis Dhikr Groups in East Java* (Canberra: The Australian National University Press, 2010), 14.

Rosidin Rosidin, ‘Sufisme Perkotaan Dan Nalar Beragama Inklusif’, *Analisa: Journal of Social Science and Religion* 21, no. 1 (2014): 15–26.

Julia Day Howell, ‘Indonesia’s Salafist Sufis’, *Modern Asian Studies* 44, no. 5 (2010): 1029–51; Compre to Julia Howell, ‘Sufism on the Silver Screen: Indonesian Innovations in Islamic Televangelism’, *Journal of Indonesian Islam* 2, no. 2 (2008): 225–39.

Julia Day Howell, ‘Calling’ and ‘Training’: Role Innovation and Religious De-Differentiation in Commercialised Indonesian Islam’, *Journal of Contemporary Religion* 28, no. 3 (2013): 401–19; Julia Day Howell, ‘Sufism and the Indonesian Islamic Revival’, *The Journal of Asian Studies* 60, no. 3 (2001): 701–29; Rubaidi Rubaidi, ‘The Role of Urban Sufism of Shalawat Muhammad Assembly on Urban Middle Class Society’, *Jurnal Ushuluddin* 26, no. 2 (2018): 183–99.

Syamsun Ni'am, ‘The Debate of Orthodox Sufism and Philosophical Sufism: The Study of Maqāmāt in the Sirāj al-Ṭālibīn of Shaykh Iḥsān Jampes’, *Al-Iaman: Journal of Islamic Studies* 58, no. 1 (2020): 1–34.

Casmini Casmini, Dwiga Aziz Himawan, and Hanis Kusuma Wardhani, ‘Maqamat Sufistic as a Solution for Coping Stress’, *ENLIGHTEN: Jurnal Bimbingan Konseling Islam* 3, no. 2 (2020): 60–75.

Ibnu Farhan, ‘Konsep Maqamat Dan Ahwal Dalam Perspektif Para Sufi’, *JURNAL YAQZHAN: Analisis Filsafat, Agama Dan Kemanusiaan* 2, no. 2 (2016).

Roni Ismail, ‘Hakikat Monotheisme Islam (Kajian Atas Konsep Tauhid “Laa Ilaaha Illallah”)’, *Religi: Jurnal Studi Agama-Agama* 10, no. 2 (2016): 172–83.
reduction, data presentation and resulted in conclusions without negating the interpretation nuance in this study.

The Origin of **La Ma'buda**

The word *la ma'buda* consisted of two words, *lā* (not) and *ma'buda* (who is worshiped). Lafadh *ma'buda* was the *isim maf'ul* of the word “*abd*”. Whereas *'abd* came from the word *'abada-ya'budu-'ibadah*, *'ubūdiyyah* that means worship. The reference to *'abd* and its derivatives in the Quran was repeated 275 times. With the details of *'abada* 4 times, *ya'budu* 80 times, *'ubud* 37 times, *'abida* 12 times, *'abd* 131 times, and *'abbada* and *yu'badu* were mentioned once in the Quran.

In *Lisān al-'Ara'b*, *'abd* meant two resistance things, namely free human beings or slaves. *Al-'abd* was also interpreted as the anonymity of the word *al-mamluk*, free man. There was also a lafadh similar to *'abd*, it was *'abuda*, which was interpreted as slave and lafadz *'abida*, which meant regret, anger, hatred and greed.

The mention of lafadz *'abid* in Al-Quran was used to refer to His servants who were wallowing in sin, while lafadz *'ibad* referred to His servants who were obedient or sinful but aware of their mistakes. In addition, *'ibād* had the same meaning as a servant who active in worshiping and remembering Allah whatever the circumstances might be. The inclusion of the word *'ibād* was given only to people who always worship to Allah SWT.

Quraish Shihab, as quoted by Dawam Rahardjo, said that the word *'abd* came from three words, namely *'ain*, *ba'* and *dal*, which meant something belongs to it, a kind of fragrant plant and arrows. Abi al-Husain Zakariyya interpreted *'abd* with a number of meanings, including refinement, friendliness, humility, humiliation, violence and cruelty. Apart from that, Quraish Shihab also said that at first the word *'abd* was an adjective, then it was used as a name. If *'abd* included in the verb, it means to bow down, to show humility (al-*'ubūdiyyah*).

Al-Asfahāni added that worship has a higher value than *'ubūdiyyah*. Since human beings are servants, their nature is to show the height of their submission and obedience through their humility to God in worshipping without refusing, opposing, and even resisting His commands.

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13 Muhammad Fuad Abd al-Baqi, *al-Mu'jam al-Mufahras li Alfādāl Al-Qurān al-Karīm* (Dār al-Kutub al-Miṣriyyah, 1346 H), 441-445.
14 Ahsin W Al-Hafidz, *Kamus Ilmu Alquran* (Jakarta: Amzah, 2006), 2.
15 Ibn Manzur, *Lisān Al-'Ara'b*, vol. 15 (Dār Iḥyā Turaḥth Arabiy, 1997), Jil. 4, 2776.
16 Ahmad Warson Munawwir, *Al-Munawwir: Kamus Arab-Indonesia* (Surabaya: Pustaka Progresif, 1997), 886-887. See also Majmā' Al-Lughah al-‘Arābiyyah, *Mu'jam al-Wāsitḥ* (Mesir: Maktabah Syuruq al-Dauliyyah, 2004), Cet ke-4, 579.
17 Al-Hafidz, *Kamus Ilmu Alquran*, 2.
18 Ahmad Ibn Faris, *Mu'jam Maqāyis al-Lughah* (Beirut: Dār al-Fikr, 1979), 205.
19 M Dawam Rahardjo, *Ensiklopedi Al-Qur'an: Tafsir Sosial Berdasarkan Konsep-Konsep Kunci* (Diterbitkan oleh Penerbit Paramadina bekerjasama Jurnal Ulumul Qur'an, 1996), 173-174.
20 Ibn Faris, *Mu'jam Maqāyis al-Lughah*, Juz 4, 205.
21 M. Quraish Shihab, *Ensiklopedi Al-Quran: Kajian Kosakata* (Jakarta: Lentera Hati, 2007), 323.
22 Al-Raghib Al-Ashfahāni, *Al-Mufradāt Fi Gharib al-Qurān* (Beirut: Dār al-Ma'rifah, 1999), Juz 2, 415.
In *al-Mufradāt fī Ghārīb al-Qurān*, the reference to *al-ʿabd* or servant in the Al-Quran was related to several things, they were (1) The servant who associated with the Sharia Law as in the Q.S. Al-Baqarah [2]: 178 and al-Nahl [16]: 75; (2) the servant who associated in creation as in Q.S. Maryam [19]: 93; (3) a servant who associated with devotion and service. It is divided into two groups, namely servants who are sincere to Allah SWT as in Q.S. al-Furqan [25]: 63 and a servant whose soul becomes a world "slave". They are what the Prophet Muhammad saw meant in his words, "Woe to the servant of the dirham, woe to the servant of the dinar".  

From the explanation above, the essence of *la ma'bud* which means *la ma'bud biḥāqqin illallaḥ* (no one has the right to be worshipped but Allah swt) was to abandon all materialism in humans as the first form of *tazkiyah al-nafs* (soul purification). The term *la ma'bud* was also equivalent to the term’s sharia and *takhalli*. Sharia, in the Sufi view, was a procession of worship.  

According to Sheikh Abdussamad al-Palimbani in the book *Arba‘īn fī Uṣūl al-dīn*, *takhalli* meant to clean up all evil traits and disgrace in the heart. These diseases were very numerous, but Imam Ghazali summarized them into ten kinds as the mother of all mental illnesses, as follows: (1) *sharah al-ṭa‘ām* (like to eat more); (2) *sharah al-kalām* (talkative); (3) *ghādāb* (angry, emotional); (4) *ḥasad* (envy); (5) *al-bukhlū wa al-māl* (stingy, exaggerated love to the world); (6) *al-jāh* (love of splendor or hedonism); (7) *al-dunya* (love the world); (8) *takabbur* (arrogant); (9) ‘*ujūb* (self-proud); (10) *riya‘* (demanding higher respect from human beings).  

*La ma’bud* or *sharia* or *taḥalli* was the initial stage for the salik. This stage aimed to get closer to Allah swt (*taqarrub ilallah*) by trying to rid yourself from all humiliation forms (*takhalli*) and adorn yourself with a praiseworthy qualities (*takhalli*). In the stage of *sharia* or *la ma’bud*, *sufi* was still bound by the provisions of self-purification, as explained above.

**La Ma’bud**: A Quranic-Sufistic Interpretation

In this sub-chapter, four verses of the Quran displayed as follows Q.S. al-Fatiyah [1]: 5, Q.S. al-Baqarah [2]: 21, Q.S. al-An’am [6]: 102, and Q.S. al-Bayyinah [98]: 5 and studied in Sufistic interpretations such as *Tafsir al-Qurān al-Karīm* by Sahl bin 'Abdullah al-Tustari, *Ḥaqāiq al-Tafṣīr* by Abu 'Abdurrahman al-Sulānī, *al-Kashf wa al-Baṣān* by al-Naisaburi, *Tafsīr Ibn 'Arābī* by Muhyiddin Ibn' Arābī, *Rūḥ al-Ma‘ānī* by Shihabuddin al-Alūsī, *Laṭāif al-Ishārah* by al-Qushairi and etc.
These four verses served as findings that the conception of *lā ma‘būda* was semantically legitimized from the Qur'an as well as indicating that formal worship remained as the main basic for salik in achieving the highest goal, namely *wuṣūl ilallāh*.

Q.S. al-Fatihah [1]: 5

Translation: “It is You we worship and You we ask for help”. (Q.S. al-Fatihah [1]: 5)

Al-Sha'rawi put it in his interpretation that *na‘budu* was taken from the word *‘ibādah*, which meant obedience and submission which was exalted by admiration for the greatness of Allah Swt as a God worthy to worship and has unlimited power. *Nasta‘īn* (ask for help) taken from the word *isti‘ānah*, which meant waiting for help to be able to complete a job. The phrase *na‘budu* meant that Allah Swt limits worship to Himself alone. With this verse, a servant is obliged to worship and worshipping the one, namely Allah SWT. Worship is also a form of human submission to Allah in order to follow His commands and prohibitions.  

As-Sulami interpreted this verse as follows,

Translation : “Al-Isbahani told us, al-'Anbary said that I heard Sahlan said, "We submit, we humiliate ourselves, we acknowledge Your divinity and Your oneness, and on Your name, I am sent down to this earth." Some scholars said, "Only to You do we worship through our words, to You do we also perfect our worship, since it is part of our outward and inward worship to You." Al-Sulami also revealed, "It is only to You that we worship (only with and in You that we worship) and it is to You that we ask for help and sincerity in worship."

In another interpretation, for example, Al-Tustari interpreted the Surah al-Fatihah in general rather than in the verse, as he said in the *Tafṣīr al-Qurān al-Karīm*,

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26 Mutawalli al-Sha'rawi, *Tafṣīr al-Sha'rawi* (Kairo: Dār al-Tura>th, 1984), Juz 1, 3.
27 Abdurrahman Muhammad bin Husain al-Sulami, *Ziyādāt Ḥaṣāqīq al-Tafṣīr* (Beirut: Dār al-Kutub al-‘Ilmiyyah, 1995), 5.
Translation: “I have heard Sahlan narrating from Muhammad bin Suwar, from Sufyan, from Salim from Abi al-Ja'd of Thauban said, "The Messenger of Allah said: Allah swt said," I have divided the prayer between Me and My servant into two parts, half for Me and half for My servant, when My servant says, "Alhamdulillahi rabbi ʿalamīn," then Allah replied, "My servant praises Me", Ar-raḥmān ar-raḥīm, Allah replied, "My servant glorify Me ", Mālikī yaumiddīn, Allah replied," This verse is for Me and My servant ", Iyyāka naʾbudu wa iyyāka nastaʿīn ila akhirihi, Allah replied," This is the request of my servant, My servant".

Therefore, al-Qushairi in Latāʿīf al-Ishārah interpreted the Q.S. al-Fatihah [1]: 5 with no significant different as follows,

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The Conception Of Lā Ma'būda In Tasawuf… – Senata Adi Prasetia and Siti Firqo Najiyah.

Ibn 'Arabi interpreted iyyâka na’budu with a call to monotheism to Allah swt. The first Marātib (composition) in worship is tauhīd at-‘āl, namely by worshiping Him. Since Allah has bestowed His favors on His servants as He created this universe for human needs. Humans must be thankful. Therefore, one form of gratitude to Him for Ibn ‘Arabi was by worshiping Him and purifying the intent so that the veil may be revealed. It was the hijab that closes the eyes of the human heart. Hijab itself was divided into three parts, namely hijāb al-af‘āl (deeds), nature and essence.

Another interpretation was from al-Sulāmī, he interpreted it by quoting the words of Ja’far,

قَالَ جَعْفَرْ تَقَيَّمُوا رَبِّيْتِه تَمَاعِدُوهُ عَلَى حُدِّ العَبْيَةِ وَالإِجْلَالِ وَعَانِهَا تَرْتِيبُهُم لِّتَعْلَمُوا خَصُوْصَيْتَهُ

Eia'mān min bin Sanār Ḫalqīh

Q.S. al-Baqarah [2]: 21

Translation: “O people! Worship your Lord who created you and those before you, that you may become righteous”. (QS. al-Baqarah [2]: 21)

Ibn ‘Arabi interpreted u’budu with a call to monotheism to Allah swt. The first Marātib (composition) in worship is tauhīd at-‘āl, namely by worshiping Him. Since Allah has bestowed His favors on His servants as He created this universe for human needs. Humans must be thankful. Therefore, one form of gratitude to Him for Ibn ‘Arabi was by worshiping Him and purifying the intent so that the veil may be revealed. It was the hijab that closes the eyes of the human heart. Hijab itself was divided into three parts, namely hijāb al-af‘āl (deeds), nature and essence.

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31 Muhyiddin Ibn ‘Arabi, Tafsīr Ibn ‘Arabi (Beirut: Dār al-Fikr, n.d), 20.
32 Abdurrahman Muhammad bin Husain al-Sulāmī, Ṭiyaḍāt Ḫaqqīq al-Tafsīr (Beirut: Dār al-Mashriq, 1986), 10
Translation: “Believe in the Lordship of Allah SWT, then worship Him with full reverence, submission and exaltation. Observe, see the uniqueness of all his beautiful creation.”

In line with al-Sulami, al-Qushairi said,

The meaning of worship was the willingness to execute orders. In that sense, by emptying all the power that surrounded a human being to find the essence of life, hence, the light of tawhid came to the heart, the light of sirr will appear, purify the intent, subdue the lust, and surrender to the will of Allah SWT. Al-Qushairi also said that worship means abandoning all prohibitions, firm for carrying out obedience and fulfilling obligations as a servant of the Almighty God.

Al-Alusi had another interpretation regarding the meaning of u'budu,

U'budu for al-Alusi was presuppose the form of a servant's act in which he reduces lust, alienates another except Allah, and wins the sense of mahbub (love) to Allah SWT. It is part of worship and piety to Allah SWT.

Slightly different from al-Alusi, al-Qasimi divided the level of u'budu into three groups, namely

Mufasir in the early era, At-Tabari interpreted the meaning of u’budu as,

33 Abd al-Karim bin Hawazin bin Abd al-Malik al-Qushairi, Laṣa‘if al-Ishārāt (Mesir: Haiah al-Mishriyyah al-‘Ammah li al-Kitab, n.d.), Juz 1, 67.
34 Abi al-Fadhl Shiha>buddin al-Sayyid Mahmud al-Alu>s i> al-Baghda>di>, Ru>h} al-Ma‘a>ni fi> Tafsi>r al-Qur’a>n al-‘Adhi>m wa al-Sab’i al-Matha>ni> (Beirut: Da>r Ih}ya> al-Tura>th al-'Araby, n.d.), Juz 1, 186.
35 Muhammad Jamaluddin bin Muhammad Sa’id bin Qasim al -Hallaq al-Qa>simy, Mah}a>sin al-Ta’wi>l (Beirut: Da>r al-Kutub al-'Ilmiyyah, 1418 H), Juz 1, 264.
36 Abu Ja’far al-Thabari, Ja>mi‘ al-Bayā>n fi> Ta’wi>l al-Qura>n, 362.
Translation: “Worshiping Allah swt is full of humility, submits to Him obediently, and affirms and worship only Him, not to idols and gods. “Worship Me, the Lord of you all,” this sentence meant do monotheism to me, said Allah. As the previous explanation explained that actually the meaning of worship is sincerely obedience to Allah SWT’.

Q.S. al-An’am [6]: 102

Translation: “That is Allah, your Lord; there is no god but Him; the creator of all things, worship Him; and He is the Disposer of everything”. (Q.S. al-An’am [6]: 102)

Ibn ‘Arabī in his interpretation said that the meaning of fa’budūhu,

أي بالوجود الموصوف بجمع الصفات الذي هو الله دون من سواه وهو على كل شيء وكيل آي لايستحق العبادة إلا المبدئ لكل شيء وهو مع ذلك وكيل على الكل بحفظها ويدرها ويوصل إليها الأرزاق وما يحتاج إليه حتى تبلغ الكمال الا حق بها

Fa’budūhu, according to Ibn ‘Arabī, is to worship Allah the Almighty with all his attributes, not only his essence. In that sense, worship the attributes of Allah by practicing the values of Asma’ al-ハウスنا, such as the values of affection, love, service, giving sustenance, and so on. Not only practice it, but also always maintain it. From Allah SWT, we have the gift of enjoyment in the form of health benefits, opportunities to enjoy life in such a way and is fulfilled without the slightest lack.

Therefore, al-Qushairī in his Latâ’if interpreted fa’budūhu as follows,

تعرف إليهم بأبياتهم، ثم تعرف إليهم بصفاتهم، ثم كناشفهم بحقائق ذاته. قوله: «لا إله إلا هو» تعريف السادات والأكابر، وقوله: «عالم كل شيء» تعريف للوعوم والأصغر

It has no significant different from Ibn ‘Arabī, al-Qushairī in his Latâ’if revealed the meaning of fa’budūhu that was knowing the verses of Allah, recognizing His attributes, and kashf (revealing) the essence of His Essence. It was the meaning of fa’budūhu (then worship to Allah). The word la ilâha illallâh is a tauhid sentence that shows the greatness of Allah as the Lord of the Universe. While the sentence khâliqu kulli syai-in means that He knows all knowledge and microcosmic things.

On the other hand, Imam al-Ṭabarī explained the meaning of fa’budūhu as follows,

فإن له ينبغي أن تكون عبادتكم وعبادة جميع من في السماوات والأرض إلا له خالصة بغير شريك

37 Muhyiddin Ibn ‘Arabī, Taḥṣīr Ibn ‘Arabī, 217.
38 Abd al-Karim bin Hawazin bin Abd al-Malik al-Qushairī, Latâ’if al-Ishārat, Juz 1, 493.
39 Abu Ja‘far al-Ṭabarī, Jami‘ al-Bayan fī Ta‘wil al-Qurān, Juz 12, 12.
Humans as ‘abd should always be sincere due to Allah swt in worshipping and do not associate Him with anything.

In addition, al-Zamakhshari said,

Fa‘buduhu wa la ta‘budu‘u min dawha‘a min bishu‘a‘a

Az-Zamakhshari in Tafṣīr al-Kasha‘f interpreted fa‘budu‘u by not worshipping other than to Allah SWT.

Al-Razi in Tafṣīr al-Kabīr interpreted that he would worship Allah the Almighty by not worshipping anything except Him, for He is the One who covers all ‘ibād. He is the One who hears every prayer, sees the obedience of His servant, and knows all the desires.

Similar to Al-Razi, Ibn Kathîr said worship Allah the Almighty and do not associate partner with Him. And strengthen the Oneness of Allah because in fact there is no God but Him.

Surah al-Bayyinah [98]: 5

وَمَا أُرَيَّرُوا إِلَّا لِيَعْبَدُوهُ آللَّهُ ﺧَلْقَيْنِ ﻟَهُ ﺍَلْدَيْنِ ﺢَنَفْاوُا وَيُقَدِّموُا ﺍَلْصُّلُوَّةَ وَيَوْثُوُا ﺍَلْرَكْوَةَ

وَذَلِكَ ﺑَيْنَ آللَّهِ ﺍَلْقِيَمَةِ

Translation : “And they were not commanded except to worship Allah, [being] sincere to Him in religion, inclining to the truth, and to establish prayer and to give Zakah. And that is the correct religion”. (QS. al-Bayyinah [98]: 5)

Ibn ‘Arābī interpreted the word liya‘budu‘ as:

لَأَن يَخْصِصُوا الْعَبْدَةَ بِاللَّهِ مَخْلَصِينَهُ لِلْمُدُنِ، أَنْ شَوْبَ الْبَاطِلِ وَالْإِلَافَاتِ إِلَى الْغَيْرِ حَنَفَاً عَنْ كُلِّ طَرِيقِ غِيْرِ مُوسُولِهِ وَعَنْ كُلِّ مَأْسَوَاءٍ وَيَتَصَلَّى نِهَيَةُهُ إِلَى الْعَبْدَةِ الْبَيْنَيَّةِ، وَالْمَالِيَةَ أَيْ مَأْسَوَاءٍ بِمَا بَلْغَهُ، إِلَى الْإِلَامُ بِأَيْضَاءَةِ الْعَبْدَةِ وَقِيَامَةِ الْعَبْدَةِ الْبَيْنَيَّةِ مِنَ الأَعْمَالِ الْمِزْكَرَةِ

Ibn ‘Arābī interpreted this by devoted to Allah only in a sincere way, purifying the intention of falsehood and everything other than Allah, so that a servant may...
achieve \textit{wusul ilallah} (reach to Allah). \textit{Wusul ilallah} can be achieved in three ways, namely sincerity, obedience, worship with the means of body and soul.

While al-Sulami interpreted \textit{liya’budu} as,

\begin{quote}
قال ابن عطاء: الإخلاص في العبودية شعارها. وقال بعضهم الإخلاص أن لا يشهد عملك غيره. وقال أبا حفص: الإخلاص إفراد الله بالعمل.
\end{quote}

Al-Sulami quoted Ibn ‘Atha’ulla’h that worship sincerely is needed. On the other hand, some scholars say that sincerity is occurred when we see nothing but Him. Abu Hafs said, “\textit{Ikhas} is to isolate Allah when doing charity”.

This verse, according to al-Qushairi, meant belief in the unification or Oneness of Allah and does not associate anything with Him. Therefore, it requires sincerity in worship, both motion and silences only because of Allah the Almighty. Sincerity is said to be the purification of good deeds from all defects. The term \textit{hunafa} tends to be defined as the truth, to the fairness of falsehood.

Sheikh Nawawi al-Bantani in \textit{Marâh Labi’d} said,

\begin{quote}
جاعلن عبادته خالية عنه تعالى لا يريدون رياة ولا سمعة.
\end{quote}

Sheikh Nawawi al-Bantani in \textit{Marâh Labi’d} interpreted \textit{liya’budu} as purifying worship only to Allah and not being \textit{riyâ} (ostentation) of honor or glory.

In contrast to the above interpretation, al-Tustari interpreted as follows,

\begin{quote}
العلم كله في الحركات حتى يصير إلى الإخلاص، فإذا بلغ إلى الإخلاص صار طمانينة، فمن كان علمه يبني وعمله بإخلاص أذهب الله عنه ثلاثة أشياء، الجزع والجهل والعمل، وأعطاه بدل الجزع الصبر، وبدل الجهل العلم، وبدل العلم ترك الاختيار، ولا يكون هذا إلا للملتمين.
\end{quote}

Al-Tustari said that the form of worship to Allah the Almighty is underlying every human movement with knowledge, thus it will bring out a sincere attitude, since sincerity will lead to \textit{tuma’ninah} (tranquility). Whoever does good deeds with knowledge and sincerity will go to Allah with three things, namely lament will be replaced by patient, ignorance is replaced by knowledge, and knowledge is replaced by \textit{Ikhtiyar} (goodness). He gives all of these to the servants of God.

\textsuperscript{44} Abdurrahman Muhammad bin Husain al-Sulami, \textit{Ziyadat Haqaiq al-Tafsir} (Beirut: Dar al-Mashriq, 1986 M), 227.
\textsuperscript{45} Abd al-Karim bin Hawazin bin Abd al-Malik al-Qushairi, \textit{Lataiif al-Ishara}, Juz 3, 753.
\textsuperscript{46} Muhammad bin Umar Nawawi al-Jawi al-Bantani, \textit{Marah Labid li Kashf Ma’na al-Qur’an al-Majid} (Beirut: Dâr al-Kutub al-‘Ilmiyyah, 1417 H), Juz 3, 598.
\textsuperscript{47} Abu Muhammad Sahl bin Abdullah bin Yunus bin Rafi’ al-Tustari, \textit{Tafsir Al-Qur’an al-Karim}, Juz 1, 201.
In another hadith narrated by Imam Muslim, the Holy Prophet said,

\[ \text{man wajh Allah wakifer bama iyyud min duni Allah} \]

A similar redaction also reported by Imam Muslim, the Prophet said,

\[ \text{man qal la Allah illal Allah} \]

These two narratives explicitly explained that \textit{tawhid} (Oneness of Allah) is \textit{lā ila\(\text{h}a\) illal\(\text{h}a\)} and Prophet Muhammad has been directly affirmed its meaning through \textit{wakafara bima yu'badu min dunillahi}, "... and disbelievers (renouncing) towards worship other than Allah ..."). This text show that \textit{tawhid} means worship of Allah alone and denial of worship anyone or anything than Allah. Therefore, presumably not only Quran, but the Prophet's hadith also explained that the phrase \textit{lā ila\(\text{h}a\) illal\(\text{h}a\)} show three meanings, namely \textit{lā ma'būda}, \textit{lā maujūda} and \textit{lā maqsūda}.

In this context, the essence of the meaning of \textit{lā ila\(\text{h}a\) illal\(\text{h}a\)} brought by all the prophets and apostles is to purify worship only to Allah. This meaning is very close to \textit{lā ma'būda} as the initial stage of \textit{salik} in climbing the \textit{tarekat} (tariqa) path. And \textit{lā ma'būda} is a logical consequence of faith and recognition of the Oneness of God Almighty.

**Lā Ma'būda. The First Basic in Tasawuf**

As a basic ascent in Sufism, \textit{lā ma'būda} necessitates a physical surrender to Allah swt to be willing to leave everything He forbids and carry out everything He commands. This meaning is very close to the \textit{Shari'a}. Ibn Taimiyah, for example, said that the Shari'a is the main goal of the mystical journey, tasawwuf must be based on Shari'a, and must also end with Shari'a. Furthermore, before moving to a higher level (\textit{maqamat}) in Sufism and \textit{tarekat}, a \textit{salik} or student must climb the basic \textit{tarekat} ladder, namely repentance. Repentance has substantial roots, namely \textit{takhallū} and \textit{taḥallū}. These two terms are the essence of \textit{lā ma'būda}.

The principle of \textit{lā ma'būda} is purifying Allah from everything. The principle of the phrase “\textit{lā ila\(\text{h}a\) illal\(\text{h}a\)" is holistic and include many terminologies. The terminologies conveyed by Yunahar Ilyas can be seen as follows:

1. \textit{lā khāliqa illal\(\text{h}a\)}, means no one is Creator except Allah.
2. \textit{lā rāziqa illal\(\text{h}a\)}, means no one is the real Provider except Allah.
3. \textit{lā hā)}, means no one is Sustainer except Allah.
4. \textit{lā mudabbira illal\(\text{h}a\)}, means no one is Controller except Allah.
5. \textit{lā mālika illal\(\text{h}a\)}, means no one is Owner of everything except Allah.

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\(48\) Imam Abu al-Hasan Muslim bin al-Hajjaj al-Naisaburi, \textit{Sahīh Muslim} Kitab al-Iman, Bab: al-Amru bi qita\(\text{t}\) al-Nas hatta yasyhadu an la ilaha illallah (Beirut: Dār Ih\(\text{y}a\)' al-Turā\(\text{h}\) al-\'Arabi, n.d.), Vol 9, 114.

\(49\) al-Naisaburi, \textit{Sahīh Muslim}, 115.

\(50\) Izzuddin Washil and Ahmad Khoirul Fata, ‘Pemikiran Ibn Taymiyyah Tentang Shari‘ah Sebagai Tujuan Tasawwuf’, \textit{Teosofi: Jurnal Tasawwuf Dan Pemikiran Islam} 7, no. 2 (2017): 353–75.

\(51\) M Sholeh Hoddin, ‘Konsep Taubat Tarekat Naqshabandiyah Muṣhariyah’, \textit{Teosofi: Jurnal Tasawwuf Dan Pemikiran Islam} 2, no. 1 (2012): 29–48.

\(52\) H Yunahar Ilyas, \textit{Kuliah Aqidah Islam} (Yogyakarta: Lembaga Pengkajian dan Pengamalan Islam Universitas Muhammadiyah Yogyakarta, 1992), 30.
6. *La waliya illallah,* means no one is the Protecting Associate except Allah.

7. *La hakima illallah,* means no one is the Giver of Justice except Allah.

8. *La ghayata illallah,* means no one is the Sustainer except Allah.

9. *La maqsuda illallah,* means no ultimate goal except Allah.

10. *La ma’buda illallah,* means no one is worthy of worship except Allah.

The meaning of *la* at the beginning of the *tawhid* sentence is *la nafiyatu li jinsi,* which means the letter *nafi* which denies all kinds of gods. *Illa* is an *istithnā* (exception) letter which excludes Allah the Almighty from all kinds of neglected gods. Such a form of sentence is referred to a *manfi* sentence. In Arabic grammar, *ithbāt* after *nafi* means *al-hashru* (limiting) and *ta’kīd* (strengthening). Thus, the phrase *la ilaha illallah* contains the true term that there is no God who has the right to worship except Allah the Almighty.

The declaration of negation or *al-nafyu* is the entry point and the first process of liberating one's faith from all forms of shackles of “divinity” other than Allah. As the Qur'an has said about the Quraisy who is known as *kufr* (non-Moslem or unbeliever). The fact said that they were not disbelief of God (atheists) at the time, but there were other beliefs that pollute and destroy the belief in Allah the Almighty. Therefore, the stage of *al-nafyu la ma’buda* is an absolute prerequisite for *tawhid* in Islam.

Another meaning of the phrase *la ilaha illallah* is *al-Wahid.* Al-Razi (d. 606 H) explained the concept of the meaning of the name Allah, al-Wahid as, "Whereas when we say Allah is *wahid,* this expression means two interpretations: first, His substance is not composed of parts, and this cannot be understood without explaining that Allah does not occupy space (*laisa mutahayyizan*) and does not exist in a certain direction (*laisa fi jihah*); second interpretation is that Allah the Almighty has no match and allies.

Moreover, in *al-Mafāṭīḥ Razi’s al-Ghaib* explained that when interpreting the meaning of “Oneness” in Surah Al-Ikhlas, "The point of *al-‘ahdīyyah* is the form of God as the One, far from all forms of persistence ...”. 53 Al-Jurjani defined, "Tawhid consist of three things: knowledge of Allah's *rubūbiyah,* recognition of His *wahdaniyah* (oneness) and denying *andad* (equal partners) with Him." 54

Meanwhile, scholars of kalam and philosophy tend to interpret tawhid as the Oneness of God, namely the denial of what they term "*Nafyu al-Kammiyah al-Muttaṣil wa al-Kammiyah al-Munfaṣil*," which means that the meaning of *tawhid* is limited to denial of *tathniyah* or *ta’addud* (duality or multiplicity) of God as well as the denial of *tab’id, tarkīb, tajzi’ah* (sharing, composure, orderliness) of God's substance. On this basis, they deny God's *khabariyah* qualities (such as *ridā, gādab,*

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53 Fakhruddin al-Razi, *Taṣḥīr Maṭāṭīḥ al-Ghaib* (Beirut: Dār Ihā’ al-Turāth al’Arabi, 1420 H), 32/361.
54 Al-Syarif ‘Ali bin Muhammad bin ‘Ali Al-Jurjani, *Al-Ta’rīf* (Beirut: Dār al-Kutub al-‘Ilmiyyah, 1983), 69.
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raḥmah, wajh, yad, and so forth) which according to them refer to the meanings of *tarkīb* and *tabīd*.

Similar to the scholars of kalam and philosophy, al-Ghazali has proposed another meaning, 'al-Wāḥīd sometimes means that he is not divided, there are no numbers, no parts and no measure. So, al-Bārī (Allah) is *Wāḥīd* in the sense of denying the quantity that causes it to be divided, because it is impossible to divide... And sometimes (al-Wāḥīd) means incomparable in position, like the saying: the sun is the only one, and *al-Bārī* is also *Wāḥīd* (one) with this meaning, because nothing compares to Him.”

*Tawḥīd* scholars agree that the meaning of *lā ilāha illallāh* is *lā maʿbudah* biḥaqqin illallāh (no god is worshiped with haq except Allah) and not *lā maʿbudah* illallāh (no God is worshiped but Allah). If the meaning of *lā ilāha illallāh* were *lā maʿbudah* illallāh, the reality would be a lie, because we still assume that there are other gods worshiped, such as the god of wealth, the god of the throne, the god of materialism, the god of children, and other gods of matter. Indeed, all these “gods” are vanity, except Allah the Almighty. It can therefore be ascertained that the meaning of “*la ilahi*” is no God *haq* except Allah. There is no God who has the right to be truly worshiped except Him.

Grammatically, *tawḥīd* sentence is presented in the *qaṣr nafyi* and *ithbāt*, a style of language that limits meaning by negating others and specifying one of them, in this case, the negation of *lā ilāha*, then is determined by the sentence *illallāh*. That is the meaning of the word *tawḥīd* to affirm Allah. If only *ithbāt* (determination) is used, this means that it does not prevent the participation of other gods. Likewise, if only *nafyi* is used, then it will be neglected completely. Hence, when la ilaha (no god) is uttered, all gods are neglected except Allah. Likewise, if we say *Allāhu ilāhun* (Allah is God), then we have not performed *tawḥīd*, since the sentence is weak and does not deny the involvement of other gods.

Therefore, when the sentence *ithbāt* (determination) is used, Quran also affirms it with characteristics such as the sentence *wa ilāhukum ilahun wahīd* (and your God is the Almighty God) (Surah al-Baqarah [2]: 163). Characteristic in this context refers to One and Only God. However, the sentence still continues to *lā ilāha illa huwar rahmānurrahīm* (There is no God but He is the Most Gracious, the Most Merciful) (Surah al-Baqarah [2]: 163).

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55 Sabir Abdurrahman Ta’imah, *Al-Mutakallimūn fi Dhaṭillāh wa Sifātihī wa al-Raddu ‘Alaihim* (Kairo: Maktabah Madbuli, 2005), 431.
56 Abu Hamid Muhammad bin Muhammad al-Ghazālī, *Al-Iqtisād fi al-I’tiqaḍ* (Beirut: Dar al-Kutub al-‘Ilmiyyah, 2004), 47-48; Lalu Heri Afrizal, ‘Rubūbiyyah Dan Ullūhiyyah Sebagai Konsep Tawhīd (Tinjauan Tafṣir, Hadits Dan Bahasa)’, *Tasfiyah* 2, no. 1 (2018): 41–74.
57 Abdul Kallang, ‘Konteks Ibadah Menurut Al-Quran’, *Al-Din: Jurnal Dakwah Dan Sosial Keagamaan* 4, no. 2 (2018).
58 Abdul Qadir Khalil, ‘Aqidah al-Tauhīd fi Al-Qurān al-Karīm’ (Beirut: Maktabah Dar al-Zaman, 1985), Cet. 1, 40.
59 M Quraish Shihab, *Membumikan’ Al-Quran: Fungsi Dan Peran Wahyu Dalam Kehidupan Masyarakat* (Bandung: Mizan Pustaka, 2007).

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*Lā ma'būda biḥaqqīn illallāh* (there is no god who has the right to worship but Allah) is not merely means as *tawhīd*, it also means *lā ma'yūda biḥaqqīn illallāh* (there is no manifestation of God besides Allah) and *lā maqsūda biḥaqqīn illallāh* (there is no meaning of *haq* other than Allah). The meaning of *lā ma'būda* itself has been emphasized in several verses above, in surah al-Fatihah for example, *iyyāka na'būdu* (only to You we worship), here the grammatical language used is the *qāsr* form. As explained above, *lā ilāh īlallāh* is in a form of *qāsr nafī* and *ithbāt*, and then *iyyāka na'būdu* with *qāsr taqdim ma ḥaqquhu al-ta'khir* (prioritizes the part of the sentence that is usually put in the end of the sentence), and If the sentence is used without a *qāsr*, the phrase says *na'buduka* (we worship You).

In this context, whoever has interpreted this meaning, nothing can prevent them from worshiping, nothing is thought of and implied except Allah. Moreover, *ma'yūda biḥaqqīn illallāh* means that no one will appear in the world that is true except Allah. Everything that exists is not its true essence, but is finite and transitory, the same way with other forms. Everything exists because there is something manifest and the form of the *haq* is Allah the Almighty, the Most Existing Essence. The third conception of *tawhīd*, is *maqsūda biḥaqqīn illallāh* which means no ultimate purpose or goal except Allah. The goal (*maqsūd*) that has been carefully planned and systematic.

Indeed, a *salik* who has opened his heart’s eyes cannot see any *maqsūd* except all visions, forms and goals of Allah alone, and his only view is only for Allah. Al-Hallaj once said, “*Anā al-Ḥaqq*”. Sufism scholars refer to the meaning of *lā ma'būda* as the meaning of *shari'a*, the meaning of *lā ma'yūda* as the meaning of *tarekat*, and *lā maqsūda* or *lā mashhuđa* as the meaning of essence (*ḥaqiqā*). In order to legitimize the above meanings, scholars require eight things, namely: 1) knowledge to deny ignorance; 2) trust to deny doubt; 3) acceptance to deny rejection; 4) obedience to deny disobedience; 5) sincerity to deny shirk; 6) honesty to deny hypocrisy; 7) love to deny hatred; 8) kufr against everything other than Allah.

Syekh Yusuf al-Makassari, the *murshīd* of the Khalwātiyya order of Bugis Makassar in *Risālah al-Futūḥah al-Ila'īyya*, depicting the pillars of Sufism in ten cases. These ten pillars have become significant in the midst of a modernization era that is rigid in the values of Sufism. These ten pillars are:

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60 Abul Hasan Nuruddin, *Al-Radd 'alā al-Qā'ilīn bi Wahdah al-Wujūd* (Damaskus: Dar al-Ma'mun, 1995), Cet. 1, 20; Maysaroh Maysaroh, ‘Tasawuf Sebagai Dimensi Batin Ajaran Islam’, *At-Tafkir* 12, no. 2 (2019): 141–51.
61 Syekh Abdurrahman bin Muhammad, *Ḥashiyah Thalāthah al-Uṣūl* (Damaskus: Dār al-Zahim, 2002), Cet. 2, 84.
62 Martin Van Bruinessen, ‘Studies of Sufism and the Sufi Orders in Indonesia’, *Die Welt Des Islams* 38, no. 2 (1998): 192–219; Retna Dwi Estuningtiyas, ‘Tarekat Khalwātiyyah dan Perkembangannya Di Indonesia’, *The International Journal of Pegon: Islam Nusantara Civilization* 3, no. 02 (2020): 113–29; Shakhban Khapizov, Magomed Shekhamagomedov, and Ramazan Abdulmazhidov, ‘The Khalwatiyya Sheikhs in Dagestan (16th-17th Centuries)’, *Iran and the Caucasus* 21, no. 3 (2017): 303–9.
1. *Tahrīd al-tauhīd* or purifies monotheism to Allah. This first state is done by understanding the meaning of the Oneness of Allah which is extracted from the contents of surah al-Ikhlas. In addition, believe in Allah the Almighty by staying away from *tashbīh* and *tajsim*.

2. *Fahm al-simā‘ī*, who understands step by step the instructions and guidance of the *murshid* in carrying out the vision and mission of *taqarrub ilallāh* (getting closer to Allah).

3. *Ḥusn al-Ishrā* means improving friendship and social relations.

4. *Ithār al-ithār* means putting the interests of others above one's own interests in order to create brotherhood.

5. *Tark al-ikhtiyār* means delivery to Allah without the time of one's own efforts.

6. *Sūrah al-Wujūd* means clear understanding of conscience in line with the will of *al-Hāqq*.

7. *Al-Kahf* and *al-Khawatir* means distinguishing right and wrong.

8. *Khatrat al-Safār* means traveling to take *i’tibār* and to train the resilience of the soul.

9. *Tark al-iktisāb* means relying on one's own efforts and then trusting in Allah.

10. *Tahārīm al-iddihār* means not relying on righteous deeds but only on Allah.

From these explanations, it can be drawn a common thread that the ten *maqamat* which was initiated by Syekh Yusuf means *lā ma’būda biḥaqqin illallāh* (there is no haq worship except Allah). *La ma’būda* requires *takhalli* (emptying of despicable qualities) and *tahālī* (filling it with a commendable attitude). For Syekh Yusuf, the perfect human being (*al-insan al-kamil*) is the person who comes to the tomb of the *ma’rifat*. Go up two levels from *ma’būda* to *maujūda* and *maqsūda*. It's not just ordinary people who make Islam superficial, for perfect men will always remember Allah in all their affairs, worship and life, whenever and wherever they may be.

If *lā ma’būda* is drawn in terms of worship, then worship in the Sufi context is not only prayer, fasting, zakat and hajj, but all activities performed with love and sincerity only for Allah and are socially beneficial. In this modern era, most of human being, especially urbanites, are faced with various kinds of problems, such as feelings of restless, anxiety, and worried, until they experience depression or stress. Various ways are taken to overcome the problems they face in order to live a calm and healthy life. They all forget that there is the most effective way to overcome all of that is to practice worship in a *kaffah* or *lā ma’būda* way in this context. In Arroisi’s Jarman

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63 Wasisto Raharjo Jati, ‘Sufisme Urban Di Perkotaan: Konstruksi Keimanan Baru Klas Menenengah Muslim’, *Jurnal Kajian & Pengembangan Manajemen Dakwah* 5 (2015).
language, *lā ma'budā* can be used as spiritual healing which is often used in the Sufi tradition to treat mental or psychiatric illnesses.64

Muhammad ibn al-Fadhl al-Balkhi, as quoted by Hujwiri, classifies science into three branches, namely the science of *sharī'a*, the science of *maqāmāt* and the science of *ma'rīfāt*.65 Al-Balkhī explained that *Shari'a* is knowledge that comes from Allah (‘ilm *min* Allah), the knowledge of *maqāmāt* (spiritual levels) is knowledge with Allah (‘ilm *ma'a* Allah), namely the knowledge of the right path and which explains the degrees of the saints and knowledge of understanding is knowledge with Allah (‘ilm *bi* Allah) with this knowledge the saints know Him as He introduces Himself. According to al-Balkhī, this knowledge of *ma'rīfā* cannot be obtained through effort because it is guidance and information from Him. Then, al-Balkhī asserted that *ma'rīfā* will not be true without the acceptance of the *Shari'a* (*bidūni qabūl al-shari'ā*) and the *Shari'a* will not stand firm without realizing the spiritual stages (*bi ghāīr izhāh al-maqa'māt*).66 This means that these three sciences must be carried out simultaneously and should not be divided and separated.

From these opinions, it is known that the Sufis did not abandon the *Shari'a*, fiqh law and/or formal worship, but, as Schimmel said, made the outward *Shari'a* law into something internal.67 In Schimmel's view, the Sufis were all good Muslims like the other Muslim residents of Baghdad, Nishapur and Egypt, they did not reject religious law but only added an addition that demanded stricter implementation in their personal lives.68 One should not forget, wrote Schimmel, that *Shari'a* as taught in the Qur'an, exemplified by the Messenger of Allah and strengthened by belief in the Day of Judgment is the ground that fosters their piety.69

To strengthen this statement, Schimmel referred to the view of Maulana 'Abd al-Rahman Jam which stated that the person who knows God best is the person who is most persistent in carrying out His commands and most faithfully following the traditions of His Apostle.70 Thus, the Sufis are committed to the *Shari'a*, both physically and mentally, or committed to the Qur'an and Sunnah. Al-Junayd, as quoted by Abu al-Wafa' al-Ghunaymi al-Taftazani, said that whoever does not memorize the

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64 Jarman Arroisi, ‘Spiritual Healing Dalam Tradisi Sufi’, *TSAQFAH* 14, no. 2 (2018): 323–48; Muhammad Amin Syukur, ‘Sufi Healing: Terapi Dalam Literatur Tasawuf’, *Walisongo: Jurnal Penelitian Sosial Keagamaan* 20, no. 2 (2012): 391–412.
65 Sajari, Dimyati, "Loyalitas kaum sufi terhadap syariat." *AHKAM: Jurnal Ilmu Syariah* 17.1 (2014): 129; Huda, Miftahul. "Epistemologi Tasawuf dalam Pemikiran Fiqh Al-Sya 'Rani." *Ulumuna* 14.2 (2010): 249-270; Rahayu, Endang Sri. "Islam Sempurna Dalam Konsep Syariat, Tarekat dan Hakikat." *Emanasi: Jurnal Ilmu Keislaman dan Sosial* 3.1 (2020): 125-133.
66 'Alî ibn 'Uthman al-Jullabi al-Hujwiri, *Kashf al-Mahjūb*, 210- 211; Abdul Kadir Riyadi, ’The Concept of Man in Ahmad Asrori’s Anthropology of Tasawuf’, *Journal of Indonesian Islam* 11, no. 1 (2017): 223–46; Abdul Kadir Riyadi, *Arkeologi Tasawuf: Melacak Jejak Pemikiran Tasawuf Al-Muhhasibi Hingga Tasawuf Nusantara* (Bandung: Mizan Pustaka, 2016).
67 Abdurrahman Schimmel, *Mystical Dimensions of Islam* (Univ of North Carolina Press, 1975), 83-84; Julian Baldick, *Mystical Islam: An Introduction to Sufism* (Bloomsbury Publishing, 2012), 18.
68 Annemarie Schimmel, *Mystical Dimensions of Islam* (Univ of North Carolina Press, 1975), 83-84; Julian Baldick, *Mystical Islam: An Introduction to Sufism* (Bloomsbury Publishing, 2012), 18.
69 Said Aqil Siroj, *Tasawuf Sebagai Kritik Sosial: Mengedepankan Islam Sebagai Inspirasi, Bukan Aspirasi* (Bandung: Mizan Pustaka, 2006), 26.
70 Schimmel, *Mystical Dimensions of Islam*, 106.
Qur'an and does not write down the hadith then he should not be used as a role model in matters of Sufism, because, according to al-Junayd, the science of Sufism is bound with the Qur'an and the Sunnah.71

Most of society today performs worship by simply aborting its obligations. Even though they don't realize that their creation is being born as al-'ābd. In the meantime, an 'ābd is obliged to start first, and they have to climb up with eternal worship. However, external worship (al-'ibâdah dhâhiriyah) is only a manifestation of devotion to Him, by performing mujâhadah and the ri'yâd in the way of Allah. They purify themselves, both physically and mentally, from all the dirt of the Bashâriyah, which keeps them from wuṣul to Allah, Rabb al-Âlamîn.

Conclusion

Nowadays, modern society is increasingly religious in nature. However, being religious, on the one hand, will bring diversity, but on the other hand, it presupposes the diversity as aspects of materialism. Many things are "deified" such as the god of wealth, the god of money, the god of power, and so on. This should be a reflection, hence every Muslim able to protect and sustain his unity only to Allah SWT. This is the realization of the ma'bûda theorized in the Sufi concept that no one is worthy to worship except Allah the Almighty. Lâ ma'bûda means the purification of all aspects that pollute the unity of Allah the Almighty. The meaning of lâ maujûda can be defined as the meaning of tarekat and lâ maqṣûda or lâ mashhûda as the meaning of essence. In this context, the essence of the meaning of lâ ilâha illallâh is to purify worship only for Allah alone. This meaning is very close to the initial stage of salîk climbing the path of tarekat and substance. Lâ ma'bûda is a logicalcr consequence of the faith and recognition of the Oneness of God Almighty.

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71 Abu al-Wafâ’ al-Ghunaymi al-Taftâzanî, Madkhal ilâ al-Tashawwuf al-Islâmi (Kairo: Dâr al-Thaqafah li al-Nasyr wa al-Tawzi', 1983), 113; Sajari, ‘Loyalitas Kaum Sufi Terhadap Syariat’, 130.
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