

THE CONCEPTION OF *LĀ MA'BŪDA* IN TASAWUF; A QURANIC INTERPRETATION

Senata Adi Prasetya

Universitas Islam Negeri Sunan Ampel Surabaya, Indonesia

smart08senata@gmail.com

Siti Firqo Naiyah

Universitas Islam Negeri Sunan Ampel Surabaya, Indonesia

phirqo.firqo@gmail.com

DOI 10.32505/at-tibyan.v6i1.2533

Submitted: 16-02-2021 | Revised: 29-05-2021 | Accepted: 14-06-2021

Abstract:

This article aimed to explore the concept of *lā ma'būda* from the Sufistic interpretation perspective. *Lā ma'būda* 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 *qadīriyah*, *syadhiliyah*, *naqshabandiyah*, *shattariyah* and so on. *Lā ma'būda* 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 ma'būda* was interpreted as 'nothing is worshiped except Allah'. This interpretation was similar with the terms of *Syārī'a* in the worshipping process and *takhallī* in the Sufi *maqāmāt*. *Lā ma'būda* or *syārī'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 (*takhallī*) and adorn oneself with all praiseworthy qualities (*taḥallī*).

Keywords: *lā ma'būda*, *tasawuf*, *quranic interpretation*

Abstrak

Artikel ini bertujuan untuk mengeksplorasi konsep *lā ma'būda* dari perspektif tafsir sufistik. Salah satu *maqāmāt* dasar tasawuf yang harus dilalui oleh salik agar *wuṣūl ilallāh* (sampai kepada Allah) adalah *lā ma'būda*. *Maqāmāt* ini menjadi *keyword* dalam tasawuf dan setiap mayoritas tarekat yang berkembang di Indonesia, seperti tarekat *qadīriyah*, *syadhiliyah*,

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* ditafsirkan 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 ilallāh*. 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 ilallāh*. In the tarekat, there are three main terms, namely *lā ma'būda*, *lā ma'juḍa* and *lā maqṣūda*. In other terms, it is mentioned as *takhalli*, *tahalli*, 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

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. Taufiq 'Uwaydah, 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 Shariyah? Shāh Walī Allāh's Metaphysics of Wahdat 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.⁴ 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 *Tanbihul Ghāfiyah*⁵, Council for Dhikr and Healing by Ustadz Haryono⁶, Council for Dhikr Adz-Dzikra by Ustadz Arifin Ilham⁷, and Qalbu Management by Aa Gym⁸, also did not ignore *maqāmat lā ma'būda* or shari'a. Syamsun Ni'am also mentioned that several Sufis such as al-Qushairī, al-Tūsī, 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.⁹

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 *maqāmat* in general as a solution to deal with stress.¹⁰ The same thing was also stated by Ibn Farhan who studied the concepts of *maqāmat* and *ahwāl* in the Sufis perspective, but did not explore the concept of *lā ma'būda* specifically in a Sufistic interpretation.¹¹ 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 (*tawhīd*).¹²

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 *Rūh al-Ma'ānī* by al-Alūsī, *Tafsīr Ibn 'Arābī* by Ibn 'Arābī, *Laṭāif al-Ishārāt* and *Risālah al-Qushairiyah* by al-Qushairī, *Ziyādāt Ḥaqāiq al-Tafsīr* by al-Sulāmī, *Tafsīr al-Qurān* by al-Tustarī, *Tafsīr al-Kashāf* by al-Zamakshari, *Iḥyā' Uṭumuddīn* by al-Ghazali and other relevant journals on this topic. Furthermore, the data were analyzed using data

⁴ 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.

⁵ Arif Zamhari, *Rituals of Islamic Spirituality: A Study of Majlis Dhikr Groups in East Java* (Canberra: The Australian National University Press, 2010), 14.

⁶ Rosidin Rosidin, 'Sufisme Perkotaan Dan Nalar Beragama Inklusif', *Analisa: Journal of Social Science and Religion* 21, no. 1 (2014): 15–26.

⁷ 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.

⁸ 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.

⁹ Syamsun Ni'am, 'The Debate of Orthodox Sufism and Philosophical Sufism: The Study of Maqāmat in the Sirāj al-Tālibīn of Shaykh Ihsān Jampes', *Al-Jāmi'ah: Journal of Islamic Studies* 58, no. 1 (2020): 1–34.

¹⁰ 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.

¹¹ Ibnu Farhan, 'Konsep Maqamat Dan Ahwal Dalam Perspektif Para Sufi', *JURNAL YAQZHAN: Analisis Filsafat, Agama Dan Kemanusiaan* 2, no. 2 (2016).

¹² Roni Ismail, 'Hakikat Monoteisme Islam (Kajian Atas Konsep Tauhid "Laa Ilāha Illallāh")', *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 *lā ma'būda* consisted of two words, *lā* (not) and *ma'būda* (who is worshiped). Lafadh *ma'būda* was the *isim maf'ūl* of the word “abd”. Whereas *'abd* came from the word *'abada-ya'budu-'ibadah*, *'ubūdiyah* that means worship. The reference to *'abd* and its derivatives in the Quran was repeated 275 times.¹³ With the details of *'abada* 4 times, *ya'budu* 80 times, *u'bud* 37 times, worship 9 times, *'abida* 12 times, *'abd* 131 times, and *'abbada* and *yu'bādu* were mentioned once in the Quran.¹⁴

In *Lisān al-'Arāb*, *'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.¹⁵ There was also a lafadzh similar to *'abd*, it was *'abuda*, which was interpreted as slave and lafadz *'abida*, which meant regret, anger, hatred and greed.¹⁶ 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.¹⁷ 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.¹⁸

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.¹⁹ Abi al-Husain Zakariyya interpreted *'abd* with a number of meanings, including refinement, friendliness, humility, humiliation, violence and cruelty.²⁰ 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*).²¹ 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.²²

¹³ Muhammad Fuad Abd al-Baqi, *al-Mu'jam al-Mufahras li Alfādh 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-'Arāb*, vol. 15 (Dār Ihyā Turāth Arābiy, 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-Wāsith* (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, *Ensiklopedia Al-Quran: Kajian Kosakata* (Jakarta: Lentera Hati, 2007), 323.

²² Al-Rāghib Al-Ashfahāni, *Al-Mufradāt Fi Ghārib al-Qurān* (Beirut: Dār al-Ma'rifah, 1999), Juz 2, 415.

In *al-Mufradāt fi Ghārīb al-Qurān*, the reference to *al-'abd* 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".²³

From the explanation above, the essence of *lā ma'būda* which means *lā ma'būda bihaqqin illallāh* (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 *lā ma'būda* was also equivalent to the term's sharia and *takhallī*. Sharia, in the Sufi view, was a procession of worship.²⁴ The form of sharia was to worship Allah by abandoning the prohibitions and carrying out His commands. The goal was to achieve a state of repentance, piety, and *istiqāmah*.

According to Sheikh Abdussamad al-Palimbani in the book *Arba'īn fī Uṣūl al-dīn*, *takhallī* 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-ta'ām* (like to eat more); (2) *sharah al-kalām* (talkative); (3) *ghāḍab* (angry, emotional); (4) *ḥasad* (envy); (5) *al-bukhlu wa al-māl* (stingy, exaggerated love to the world); (6) *al-jah* (love of splendor or hedonism); (7) *al-dunyā* (love the world); (8) *takabbur* (arrogant); (9) *'ujūb* (self-proud); (10) *riya'* (demanding higher respect from human beings).²⁵

Lā ma'būda or *sharia* or *tahallī* 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 (*takhallī*) and adorn yourself with a praiseworthy qualities (*tahallī*). In the stage of *sharia* or *lā ma'būda*, *sufi* was still bound by the provisions of self-purification, as explained above.

Lā Ma'būda: A Quranic-Sufistic Interpretation

In this sub-chapter, four verses of the Quran displayed as follows Q.S. al-Fatihah [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, *Haqāiq al-Tafsīr* by Abu 'Abdurrahman al-Sulāmī, *al-Kashf wa al-Bayān* by al-Naisābūrī, *Tafsīr Ibn 'Arābī* by Muhyiddīn Ibn' Arābī, *Rūh al-Ma'āni* by Shihabuddin al-Alūsī, *Latāif al-Ishārah* by al-Qushairī and etc.

²³ Al-Ashfahani.

²⁴ Ibn 'Ajibah al-Hasani, *Īqād al-Himām fī Sharh al-Hikām* (Beirut: Dār al-Kutub al-'Ilmiyyah, 2006), 44.

²⁵ Abd al-Shamad al-Palimbani, *Hidāyāt al-Sālikin fī Sulūki Maslak al-Muttaqīn* (Indonesia: Haramain, n.d.), 175.

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

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

Translation: “*It is You we worship and You we ask for help*”. (QS. 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.²⁶

As-Sulami interpreted this verse as follows,

أَخْبَرَنَا الْإِصْبَاهَانِيُّ، حَدَّثَنَا الْعَنْبَرِيُّ، سَمِعْتُ سَهْلًا يَقُولُ أَنِّي نَخْضُعُ وَنَذْلُ وَنَعْتَرِفُ بِرَبِّيْتُكَ وَنَوْحِيدُكَ، وَمِنْهُ أَشْتَقَ اسْمَ الْعَبْدِ. وَقَالَ بعْضُهُمْ: إِيَّاكَ نَعْبُدُ لَكُونَ بِقُولَنَا إِيَّاكَ تَنْتَ لَنَا الْعِبَادَةَ، فَإِنْ مَنْ نَظَرَ إِلَى عِبَادَتِهِ شُغْلَهُ عَنِ الْمَعْبُودِ وَمَنْ نَظَرَ إِلَى الْحَقِّ (صَرْف) بَصَرَهُ عَنِ عِبَادَتِهِ. وَقِيلَ فِي قَوْلِهِ إِيَّاكَ نَعْبُدُ أَنِّي نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ أَنِّي وَإِيَّاكَ نَنْقُطُعُ بِالْإِخْلَاصِ فِي عِبَادَتِنَا²⁷

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 *Tafsīr al-Qurān al-Karīm*,

قَالَ وَسَمِعْتُ سَهْلًا يَحْكِيُّ عَنْ مُحَمَّدِ بْنِ سَوَارٍ عَنْ سَفِيَّانَ عَنْ سَالِمٍ عَنْ أَبِي الْجَعْدِ عَنْ ثُوْبَانَ قَالَ: رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «يَقُولُ اللَّهُ عَزَّ وَجَلَّ: قَسْمَتِ الصَّلَاةِ بَيْنِي وَبَيْنِ عَبْدِيْنِ نَصْفَيْنِ، فَنَصْفُهَا لِي وَنَصْفُهَا لِعَبْدِيِّ، وَلِعَبْدِيِّ مَا سَأَلَ. قَالَ: إِنَّمَا قَالَ الْعَبْدُ: «الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ» قَالَ تَعَالَى: حَمْدِنِي عَبْدِيِّ، فَإِنَّمَا قَالَ: «الرَّحْمَنُ الرَّحِيمُ» قَالَ اللَّهُ تَعَالَى: أَنْتَ عَلَيِّ عَبْدِيِّ، وَإِنَّمَا قَالَ: «مَالِكُ

²⁶ Mutawalli al-Sha'rawi, *Tafsīr al-Sha'rawi* (Kairo: Dār al-Turāth, 1984), Juz 1, 3.

²⁷ Abdurrahman Muhammad bin Husain al-Sulāmi, *Ziyādāt Ḥaqāiq al-Tafsīr* (Beirut: Dār al-Kutub al-'Ilmiyyah, 1995), 5.

يَوْمَ الدِّين» يَقُولُ اللَّهُ: فَهَذِهِ الْآيَاتُ لِي وَلِعَبْدِي بَعْدَهَا مَا سُأْلَ، وَإِذْ قَالَ: «إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ
اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ» إِلَى آخِرِهِ يَقُولُ اللَّهُ عَزَّ وَجَلَّ: هَذَا لِعَبْدِي وَلِعَبْدِي مَا سُأْلَ»²⁸

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, "Alhamdulillāhi rabbil 'ālamīn," then Allah replied, "My servant praises Me", Ar-rahmān ar-rahīm, Allah replied, "My servant glorify Me ", Mālikī yaumiddīn, Allah replied," This verse is for Me and My servant ", Iyyāka na'budu wa iyyāka nasta'īn ila akhirihi, Allah replied," This is the request of my servant, My servant".

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

معناه نعبدك ونستعين بك. والابداء بذكر المعبود أتمّ من الابداء بذكر صفتة- التي هي عبادته واستعانته، وهذه الصيغة أجزل في اللفظ، وأعذب في السمع. والعبادة الإتيان بغاية ما في (بابها) «3» من الخضوع، ويكون ذلك بموافقة الأمر، والوقوف حيثما وقف الشرع. والعبادة تشير إلى بذل الجهد والمنة، والاستعانة تخبر عن استجلاب الطول والمنة، فالعبادة يظهر شرف العبد، وبالاستعانة يحصل اللطف للعبد. في العبادة وجود شرفه، وبالاستعانة أمان تلفه. والعبادة ظاهرها تذلل، وحقيقة تعرّز وتحمّل: وإذا تذللت الرقاب تقربا ... مَنِ إِلَيْكَ، فَعَزَّزَهَا فِي ذَلِّهَا²⁹

Al-Qushairi began by mentioning the name of Allah, the Almighty, and his characteristics, that is, he has the right to be worshiped and asked for help. It means that He always bestows His blessings and is understand to the needs of His servants. Worship is to come to an end with complete submission. While the Shari'a still exists, worship will continue during that time until the obligations of the Shari'a are fulfilled. In this context, al-Qushairi emphasized that worship referred to sincerity and its result was a gift of pleasure. In the meantime, *isti'ānah* (help) indicated a long journey of this blessing. Worship meant the glory of a servant, and *isti'ānah* produced the tenderness of a servant. The essence of all this to strengthen and support one another, "when a servant approaches (read: be pious) as closely as possible, then he is within His grasp, then Allah will strengthen and raise his level because of his obedience to Allah SWT.

Imam al-Ṭabarī in his interpretation³⁰

²⁸ Abu Muhammad Sahl bin Abdullah bin Yunus bin Rafi' al-Tustari, *Tafsir Al-Quran al-Karim* (Beirut: Dar al-Kutub al-'Ilmiyyah, 1423 H), Juz 1, 23.

²⁹ Abd al-Karim bin Hawazin bin Abd al-Malik al-Qushairi, *Laṭāif al-Ishārahāt*, Juz 1, 48; Ibn Mājah, *Sunan Ibn Mājah* (Riyad: Dār al-Salām, 1999), Bab Thawab al-Quran, No. 3784; Abu Dawud, *Sunan Abu Dawud*, Bab *al-Qiraat fī al-Fajr*, No. 821; Muhammad Ibn Isa al-Tirmidzi, *Al-Jami' al-Shahih Sunan al-Timidzi* (Beirut: Dar Ihya' al-Turas, n.d), Bab *Tafsir al-Quran*, Bab dari *Surat Fatihah al-Kitab* No. 2953.

³⁰ Muhammad Ibn Ja'ir Al-Ṭabarī, *Jami' al-Bayān fī Ta'wil al-Qurān*, Vol. VI (Beirut: Dār al-Kutub al-'Ilmiyah, 1999), Juz 1, 157.

قال أبو جعفر: وتأويل قوله (إِيَّاكَ نَعْبُدُ): لَكَ اللَّهُمَّ نَخْشُعُ وَنَذَلُّ وَنَسْتَكِينُ، إِقْرَارًا لَكَ يَا رَبَّنَا بِالرُّبُوبِيَّةِ لَا لِغَيْرِكَ. كما حدثنا أبو كريب، قال: حدثنا عثمان بن سعيد، قال: حدثنا بشر بن عمارة، قال: حدثنا أبو روق، عن الضحاك، عن عبد الله بن عباس، قال: قال جبريل لـ محمد: قل يا محمد: (إِيَّاكَ نَعْبُدُ)، إِيَّاكَ نُوَجِّدُ وَنَخَافُ وَنَرْجُو يَا رَبَّنَا لَا غَيْرَكَ

Here al-Tabari interpreted *iyyāka na'budu* by quoting a narration from Abu Ja'far which stated that, “*Ta'wil iyyāka na'budu*” is for you, O Allah, we are khusyu, we are insulting ourselves, and bow in acknowledgement of You. O Lord, O the Almighty, there is none other than you.

As Abu Kuraib told us, he said: Uthman bin Sa'id told us, he said: Bashar bin 'Umarah told us, he said: Abu Rawaq told us, from Dahhak, from Abdullah bin Abbas, he said: Jibril said to Muhammad, “O Muhammad” (to You we worship), do monotheism, fear and hope in Us, Our God is none other than Him.

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

يَأَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿٢١﴾

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 in *Tafsīr al-Qurān al-Karīm* interpreted the following *u'bud* sentence,

دعاهم الى التوحيد وأول مراتب التوحيد توحيد الأفعال فلهذا علق العبودية بالربوبية ليستأنسوا برؤية النعمة فيحبوه كما قال فخلقت الخلق وتحببت إليهم بالنعمة فيشكروه بازائها اذ العبادة شكر فلا تكون الا في مقابلة النعمة وخصوص ربوبيته به ليخصوص عبادتهم به وقد رفع الحجاب الأول من الحجب الثلاثة لتي هي حجب الأفعال والصفات والذات³¹

Ibn 'Arabi interpreted *u'budu* with a call to monotheism to Allah swt. The first *Marātib* (composition) in worship is *tauhiid af'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,

قال جعفر تيقنوا ربوبيته ثم اعبدوه على حد الهيئة والإجلال وعاينوا ترتيبكم لتعلموا خصوصيته
إيّاكُمْ مِنْ بَيْنِ سَائِرِ خَلْقِهِ³²

³¹ Muhyiddin Ibn 'Arabi, *Tafsīr Ibn 'Arabi* (Beirut: Dār al-Fikr, n.d), 20.

³² Abdurrahman Muhammad bin Husain al-Sulāmī, *Ziyādāt Haqāiq 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,

العبادة موافقة الأمر، وهى استقرار الطاقة فى مطالبات تحقيق الغيب، ويدخل فيه التوحيد بالقلب، والتجريد بالسر، والتقرير بالقصد، والخضوع بالنفس، والاستسلام للحكم. ويقال اعبدوه بالتجرد عن المحظورات، والتجلد فى أداء الطاعات، ومقابلة الواجبات³³

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-Alūsī had another interpretation regarding the meaning of *u'budu*,

طرح الهوى ونبذ السوى والفوز بالمحبوب الأعلى ومقاله المولى النقازاني من أن تقييد العبادة بترجي النقوى ليس له كثير معنى إنما المناسب تقييدها بالنقوى أو اقتراحها برجاء وثوابها³⁴

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 *maḥbūb* (love) to Allah SWT. It is part of worship and piety to Allah SWT.

Slightly different from al-Alūsī, al-Qāsimī divided the level of *u'budu* into three groups, namely

وتحزب الناس في شأنه إلى ثلات فرق، مؤمنة به محافظة على ما فيه من الشرائع والأحكام³⁵

Slightly different from al-Alūsī, al-Qāsimī divided the level of *u'budu* into three groups, namely groups that always guard themselves, groups that maintain Islamic law, and groups that punishing Islamic law.

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

بالاستكانة، والخضوع له بالطاعة، وإفراد الربوبية له والعبادة دون الأوثان والأصنام والآلهة. "اعبدوا ربكم": وحدوا ربكم. وقد دلّنا - فيما مضى من كتابنا هذا - على أن معنى العبادة: الخضوع لله بالطاعة³⁶

³³ Abd al-Karim bin Hawazin bin Abd al-Malik al-Qushairi, *Laṭāif al-Ishārāt* (Mesir: Haiah al-Mishriyyah al-‘Ammah li al-Kitab, n.d.), Juz 1, 67.

³⁴ Abi al-Fadhl Shihābuddin al-Sayyid Mahmud al-Alūsī al-Baghdādī, *Rūḥ al-Ma’āni fī Tafsīr al-Qur’ān al-‘Aḍḥīm wa al-Sab’i al-Mathāmī* (Beirut: Dār Ihyā al-Turāth al-‘Arabī, n.d.), Juz 1, 186.

³⁵ Muhammad Jamaluddin bin Muhammad Sa’id bin Qasim al-Hallaq al-Qāsimy, *Mahāsin al-Ta’wīl* (Beirut: Dār al-Kutub al-‘Ilmiyyah, 1418 H), Juz 1, 264.

³⁶ Abu Ja’far al-Thabari, *Jāmi’ al-Bayān fī Ta’wīl al-Qurān*, 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

ذَلِكُمْ اللَّهُ رَبُّكُمْ لَا إِلَهَ إِلَّا هُوَ خَالِقُ كُلِّ شَيْءٍ فَاعْبُدُوهُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكَيلٌ³⁷

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”. (QS. al-An'am [6]: 102)

Ibn 'Arābī in his interpretation said that the meaning of *fa'budūhu*,

أى بالوجود الموصوف بجميع الصفات الذي هو الله دون من سواه وهو على كل شيء وكيل أى لا يستحق العبادة الا المبدئ لكل شيء وهو مع ذلك وكيل على الكل يحفظها ويدبرها ويوصل اليها الأرزاق وما يحتاج اليه حتى تبلغ الكمال الا حق بها³⁷

Fa'budūhu, according to Ibn 'Arābī, 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 *Asmā' al-Husnā*, 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 *Laṭāif* interpreted *fa'budūhu* as follows,

تعرّف إليهم بآياته، ثم تعرّف إليهم بصفاته، ثم كاشفهم بحقائق ذاته. قوله: «لَا إِلَهَ إِلَّا هُوَ» تعرّيف للسداد والأكابر، قوله: «خالق كُلِّ شَيْءٍ» تعرّيف للعوام والأصغر³⁸

It has no significant different from Ibn 'Arabi, al-Qushairi in his *Laṭāif* 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 *lā ilāha illallāh* is a tauhid sentence that shows the greatness of Allah as the Lord of the Universe. While the sentence *khāliqu kulli syai-in* means that He knows all knowledge and microcosmic things.

On the other hand, Imam al-Tabarī explained the meaning of *fa'budūhu* as follows,

فإنه لا ينبغي أن تكون عبادتكم وعبادة جميع من في السموات والأرض إلا له خالصة بغير شريك تشركونه فيها، فإنه خالق³⁹

³⁷ Muhyiddin Ibn 'Arābī, *Tafsīr Ibn 'Arābī*, 217.

³⁸ Abd al-Karim bin Hawazin bin Abd al-Malik al-Qushairī, *Laṭāif al-Ishārat*, Juz 1, 493.

³⁹ Abu Ja'far al-Tabarī, *Jāmi' al-Bayān fī Ta'wīl 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,

فَاعبُدُوهُ وَلَا تَعْبُدُوا مِنْ دُونِهِ مِنْ بَعْضِ خَلْقِهِ⁴⁰

Az-Zamakhshari in *Tafsīr al-Kashāf* interpreted *fa'budūhu* by not worshiping other than to Allah SWT.

فَاعبُدُوهُ وَلَا تَعْبُدُوا غَيْرَهُ أَحَدًا فَإِنَّهُ هُوَ الْمُصْلِحُ لِمُهَمَّاتِ جَمِيعِ الْعِبَادِ، وَهُوَ الَّذِي يَسْمَعُ دُعَاءَهُمْ
وَيَرَى ذَلِكُمْ وَخَضْوَعَهُمْ، وَيَعْلَمُ حَاجَتَهُمْ⁴¹

Al-Razi in *Tafsīr al-Kabīr* interpreted that he would worship Allah the Almighty by not worshiping 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.

فَاعْبُدُوهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَقْرُبُوا إِلَيْهِ بِالْوَحْدَانِيَّةِ، وَأَنَّهُ لَا إِلَهَ إِلَّا
⁴²

Similar to Al-Razi, Ibn Kathir 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 أُمِرْتُمْ إِلَّا لِتَعْبُدُوا أَللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكُوْةَ
وَدَلِيلُكَ دِينُ الْقِيَمَةِ 

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 *līya'budū* as:

لأن يخصصوا العبادة بالله مخلصين له الدين عن شوب الباطل والالتفاتات إلى الغير حنفاء عن كل طريق غير موصل إليه وعن كل ماسواه ويتصلوا إليه بالعبادة البدنية والمالية أي مأموروا بما أمروا
الإلتزام باصول ثلاثة التوحيد على الإخلاص وقطع النظر عن الغير في الطاعة والإعراض عما سواه والقيام بالعبادة البدنية من الأعمال المزكية⁴³

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

⁴⁰ Abu al-Qasim Mahmud bin ‘Amr bin Ahmad al-Zamakhshari, *Al-Kashāf ‘an Haqāiq Ghawāmidh al-Tanzīl* (Beirut: Dār al-Kitāb al-‘Arābiyy, 1407 H), Juz 2, 54.

⁴¹ Fakhruddin al-Rāzī, *Mafātih al-Ghaib* (Beirut: Dār Ihyā al-Turāth al-‘Arābiyy, 1420 H), Juz 13, 94.

⁴² Ibn Kathīr, *Tafsīr al-Qurān al-‘Adhīm* (Beirut: Dār al-Kutub al-‘Ilmiyyah, 1999), Juz 3, 141.

⁴³ Muhyiddin Ibn ‘Arābī, *Tafsīr Ibn ‘Arābī*, 407.

achieve *wuṣūl ilallāh* (reach to Allah). *Wuṣūl ilallāh* can be achieved in three ways, namely sincerity, obedience, worship with the means of body and soul.

While al-Sulāmī interpreted *liya'budū* as,
 قال ابن عطاء: الإخلاص في العبودية شعارها. وقال بعضهم الإخلاص أن لا يشهد عملك غيره.
 وقال أبو حفص: الإخلاص إفراد الله بالعمل⁴⁴

Al-Sulāmī quoted Ibn 'Aṭā'illāh 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, "*Ikhlas* is to isolate Allah when doing charity".

قوله جل ذكره: «وَمَا أَمْرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقِيمَةِ» «مُخْلِصِينَ لَهُ الدِّينَ» أي موحدين لا يشركون بالله شيئاً فالإخلاص ألا يكون ويقال: الإخلاص تصفية العمل من الخلل. «حُنَفَاءَ» : مائلين إلى شيء من حركاتك وسكناتك إلا الله. الحق، عادلين عن الباطل⁴⁵

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 *ḥunafā* tends to be defined as the truth, to the fairness of falsehood.

Sheikh Nawawi al-Bantani in *Marāḥ Labīd* said,

جاعلين عبادتهم خالصة له تعالى لا يريدون رباء ولا سمعة⁴⁶

Sheikh Nawawi al-Bantani in *Marāḥ Labīd* interpreted *liya'budū* as purifying worship only to Allah and not being *riyā* (ostentation) of honor or glory.

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

العلم كله في الحركات حتى يصير إلى الإخلاص، فإذا بلغ إلى الإخلاص صار طمأنينة، فمن كان علمه يقيناً و عمله إخلاصاً أذهب الله عنه ثلاثة أشياء، الجزع والجهل والعمل، وأعطاه بدل الجزع الصبر، وبدل الجهل العلم، وبدل العلم ترك الاختيار، ولا يكون هذا إلا للمتقين⁴⁷

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 *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 *Ikhtiyar* (goodness). He gives all of these to the servants of God.

⁴⁴ Abdurrahman Muhammad bin Ḥusaīn al-Sulāmī, *Ziyādāt Ḥaqāiq al-Tafsīr* (Beirut: Dār al-Mashriq, 1986 M), 227.

⁴⁵ Abd al-Karim bin Hawazin bin Abd al-Malik al-Qushairi, *Laṭāif al-Ishārāt*, Juz 3, 753.

⁴⁶ Muhammad bin Umar Nawawi al-Jāwī al-Bantānī, *Marāḥ Labīd li Kashf Ma'nā al-Qurān al-Majīd* (Beirut: Dār al-Kutub al-'Ilmiyyah, 1417 H), Juz 3, 598.

⁴⁷ Abu Muhammad Sahl bin Abdullah bin Yunus bin Rafi' al-Tustari, *Tafsīr Al-Qurān al-Karīm*, Juz 1, 201.

In another hadith narrated by Imam Muslim, the Holy Prophet said,

من وحد الله وكفر بما يعبد من دون الله حرم ماله ودمه وحسابه على الله⁴⁸

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

من قال لا إله إلا الله وكفر بما يعبد من دون الله حرم ماله ودمه وحسابه على الله⁴⁹

These two narratives explicitly explained that *tawhīd* (Oneness of Allah) is *Iā ilāha illallāh* and Prophet Muhammad has been directly affirmed its meaning through *wakafara bima yu'badu min dunillahi*, "... and disbelievers (renouncing) towards worship other than Allah ..." This text show that *tawhīd* 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 *Iā ilāha illallāh* show three meanings, namely *Iā ma 'būda*, *Iā maujūda* and *Iā maqṣūda*.

In this context, the essence of the meaning of *lā ilāha illallāh* brought by all the prophets and apostles is to purify worship only to Allah. This meaning is very close to *lā ma'būda* as the initial stage of *salik* in climbing the *tarekat* (ṭariqa) path. And *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, *Iā 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 *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*.⁵⁰ Furthermore, before moving to a higher level (*maqamat*) in Sufism and *tarekat*, a *salik* or student must climb the basic *tarekat* ladder, namely repentance. Repentance has substantial roots, namely *takhallī* and *tahallī*.⁵¹ These two terms are the essence of *Iā ma'būda*.

The principle of *Iā ma'būda* is purifying Allah from everything. The principle of the phrase “*Iā ilāha illallāh*” is holistic and include many terminologies. The terminologies conveyed by Yunahar Ilyas can be seen as follows:⁵²

1. *Lā khāliqa illallāh*, means no one is Creator except Allah.
2. *Lā rāziqa illallāh*, means no one is the real Provider except Allah.
3. *Lā hāfidha illallāh*, means no one is Sustainer except Allah.
4. *Lā mudabbira illallāh*, means no one is Controller except Allah.
5. *Lā mālika illallāh*, means no one is Owner of everything except Allah.

⁴⁸ Imam Abu al-Hasan Muslim bin al-Hajjaj al-Naisābūrī, *Šaḥīḥ Muslim* Kitab al-Iman, Bab: *al-Amru bi qital al-Nas hatta yasyhadu an la ilaha illallah* (Beirut: Dār Ihyā' al-Turāth al-‘Arābī, n.d.), Vol 9, 114.

⁴⁹ al-Naisaburi, *Sahīh Muslim*, 115..

⁵⁰ Izzuddin Washil dan Ahmad Khoirul Fata, ‘Pemikiran Ibn Taymīyah Tentang Sharī ‘ah Sebagai Tujuan Tasawuf’, *Teosofi: Jurnal Tasawuf Dan Pemikiran Islam* 7, no. 2 (2017): 353–75.

⁵¹ M Sholeh Hoddin, 'Konsep Taubat Tarekat Naqshabandiyah Muzhariyah', *Tcosofī: Jurnal Tasawuf Dan Pemikiran Islam* 2, no. 1 (2012): 29–48.

⁵² H Yunahar Ilyas, *Kuliah Aqidah Islam* (Yogyakarta: Lembaga Pengkajian dan Pengamalan Islam Universitas Muhammadiyah Yogyakarta, 1992), 30.

6. *Lā waliya illallāh*, means no one is the Protecting Associate except Allah.
7. *Lā ḥākima illallāh*, means no one is the Giver of Justice except Allah.
8. *Lā ghāyata illallāh*, means no one is the Sustainer except Allah.
9. *Lā maqṣūda ilallāh*, means no ultimate goal except Allah.
10. *Lā ma'būda illallāh*, means no one is worthy of worship except Allah.

The meaning of *lā* at the beginning of the *tawhīd* sentence is *lā nāfiyatu li jinsi*, which means the letter *nāfi* which denies all kinds of gods. *Illā* 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 *nāfi* means *al-hashru* (limiting) and *ta'kīd* (strengthening). Thus, the phrase *lā ilāha illallāh* 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 *kufir* (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 lā ma'būda* is an absolute prerequisite for *tawhīd* in Islam.

Another meaning of the phrase *lā ilāha illallāh* is *al-Wāhid*. Al-Razi (d. 606 H) explained the concept of the meaning of the name Allah, *al-Wāhid* as, "Whereas when we say Allah is *wāhid*, 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 fī jihah*); second interpretation is that Allah the Almighty has no match and allies.

Moreover, in *al-Mafātiḥ Razi's al-Ghaīb* explained that when interpreting the meaning of "Oneness" in Surah Al-Ikhlas, "The point of *al-'ahādiyyah* 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-Muttaṣīl wa al-Kammiyah al-Munfaṣīl*", 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'īd*, *tarkīb*, *tajzi'ah* (sharing, composure, orderliness) of God's substance. On this basis, they deny God's *khabariyah* qualities (such as *riḍā*, *gaḍāb*,

⁵³ Fakhruddin al-Razi, *Tafsīr Mafātiḥ al-Ghaīb* (Beirut: Dār Ihyā' al-Turāth al-'Arabi, 1420 H), 32/361.

⁵⁴ Al-Syarif 'Ali bin Muhammad bin 'Ali Al-Jurjani, *Al-Ta'nfīfāt* (Beirut: Dār al-Kutub al-'Ilmiyyah, 1983), 69.

rahmah, *wajh*, *yad*, and so forth) which according to them refer to the meanings of *tarkīb* and *tabīd*.⁵⁵

Similar to the scholars of kalam and philosophy, al-Ghazali has proposed another meaning, 'al-Wāhid sometimes means that he is not divided, there are no numbers, no parts and no measure. So, al-Bāri (Allah) is *Wāhid* in the sense of denying the quantity that causes it to be divided, because it is impossible to divide... And sometimes (al-Wāhid) means incomparable in position, like the saying: the sun is the only one, and *al-Bari* is also *Wāhid* (one) with this meaning, because nothing compares to Him."⁵⁶

Tawhīd scholars agree that the meaning of *lā ilāha illallāh* is *lā ma'būda bihaqqin illallāh* (no god is worshiped with *haq* except Allah) and not *lā ma'būda illallāh* (no God is worshiped but Allah). If the meaning of *lā ilāha illallāh* were *lā ma'būda 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.⁵⁷ Indeed, all these "gods" are vanity, except Allah the Almighty. It can therefore be ascertained that the meaning of "la ilah" is no God *haq* except Allah. There is no God who has the right to be truly worshiped except Him.⁵⁸

Grammatically, *tawhid* 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 *tawhid* 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 ilāhūn* (Allah is God), then we have not performed *tawhid*, 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 wāhid* (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).⁵⁹

⁵⁵ Sabir Abdurrahman Ta'īmah, *Al-Mutakallimūn fī Dhātillāh wa Sifātihī wa al-Raddu 'Alaihim* (Kairo: Maktabah Madbūli, 2005), 431.

⁵⁶ Abu Hamid Muhammad bin Muhammad al-Ghazālī, *Al-Iqtisād fī al-I'tiqād* (Beirut: Dār al-Kutub al-'Ilmiyyah, 2004), 47-48; Lalu Heri Afrizal, 'Rubūbiyah Dan Ulūhiyyah Sebagai Konsep Tauhid (Tinjauan Tafsir, Hadits Dan Bahasa)', *Tafsīyah* 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 fī 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).

Lā ma'būda biḥaqqin illallāh (there is no god who has the right to worship but Allah) is not merely means as *tawhid*, it also means *lā maujūda biḥaqqin illallāh* (there is no manifestation of God besides Allah) and *lā maqṣūda biḥaqqin 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-Fatiyah for example, *iyyāka na'budu* (only to You we worship), here the grammatical language used is the *qaṣr* form. As explained above, *lā ilāha illallāh* is in a form of *qasr nafyi* and *ithbāt*, and then *iyyāka na'budu* with *qaṣr taqdīm mā haqquhu al-ta'khīr* (prioritizes the part of the sentence that is usually put in the end of the sentence), and If the sentence is used without a *qaṣr*, 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, *maujūda biḥaqqin 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 *tawhid*, is *maqṣūda biḥaqqin illallāh* which means no ultimate purpose or goal except Allah. The goal (*maqṣūd*) that has been carefully planned and systematic.

Indeed, a *salik* who has opened his heart's eyes cannot see any *maqṣūd* except all visions, forms and goals of Allah alone, and his only view is only for Allah. Al-Hallaj once said, “*Anā al-Haqq*”. Sufism scholars refer to the meaning of *lā ma'būda* as the meaning of *sharia*, the meaning of *lā maujūda* as the meaning of *tarekat*, and *lā maqṣūda* or *lā mashhūda* as the meaning of essence (*haqīqa*).⁶⁰ 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.⁶¹

Syekh Yusuf al-Makassari, the *murshīd* of the *Khalwatiyya* order of Bugis Makassar in *Risālah al-Futūḥah al-Ilāhiyya*, 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:⁶²

⁶⁰ Abul Hasan Nuruddin, *Al-Rādd 'alā al-Qā'iifin bi Wahdah al-Wujūd* (Damaskus: Dar al-Ma'mun, 1995), Cet. 1, 20; Maisyarah Maisyarah, ‘Tasawuf Sebagai Dimensi Batin Ajaran Islam’, *At-Tafkīr* 12, no. 2 (2019): 141–51.

⁶¹ Syekh Abdurrahman bin Muhammad, *Hashiyah Thalathah 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; Rctna Dwi Estuningtiyas, ‘Tarekat Khalwatiyah dan Perkembangannya Di Indonesia’, *The International Journal of Pegan: Islam Nusantara Civilization* 3, no. 02 (2020): 113–29; Shakhban Khapizov, Magomed Shekhmagomedov, 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 *tajsīm*.
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. *Husn 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-Haqq*.
7. *Al-Kahf* and *al-Khawatir* means distinguishing right and wrong.
8. *Khatrat al-Safar* means traveling to take *i'tibār* and to train the resilience of the soul.
9. *Tark al-ikhtisāb* means relying on one's own efforts and then trusting in Allah.
10. *Tahrīm 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 bihaqqin illallāh* (there is no haq worship except Allah). *La ma'buda* requires *takhallī* (emptying of despicable qualities) and *tahallī* (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'rifāt*. Go up two levels from *ma'būda* to *maujūda* and *maqṣūda*. 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.⁶³ 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

⁶³ Wasisto Raharjo Jati, 'Sufisme Urban Di Perkotaan: Konstruksi Keimanan Baru Kelas Menenengah Muslim', *Jurnal Kajian & Pengembangan Manajemen Dakwah* 5 (2015).

language, *lā ma'būda* 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 *sharia*, the science of *maqāmāt* and the science of *ma'rifāt*.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'rifa* cannot be obtained through effort because it is guidance and information from Him. Then, al-Balkhī asserted that *ma'rifa* will not be true without the acceptance of the *Shari'a* (*bidūni qabūl al-shari'a*) and the *Shari'a* will not stand firm without realizing the spiritual stages (*bi ghair izhhār al-maqāmāt*).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

⁶⁴ Jarman Arroisi, 'Spiritual Healing Dalam Tradisi Sufi', *TSAQAFAH* 14, no. 2 (2018): 323–48; Muhammad Amin Syukur, 'Sufi Healing: Terapi Dalam Literatur Tasawuf', *Walisono: 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 'Rāni." *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 'Alī ibn 'Uthman al-Jullabi al-Hujwiri, *Kashf al-Mahjūb*, 210- 211;

⁶⁷ 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, *Arkologi Tasawuf: Melacak Jejak Pemikiran Tasawuf Al Muhasibi Hingga Tasawuf Nusantara* (Bandung: Mizan Pustaka, 2016).

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 Qurān 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-'abd*. In the meantime, an '*abd*' is obliged to start first, and they have to climb up with eternal worship. However, external worship (*al-'ibādah dhahiriyyah*) is only a manifestation of devotion to Him, by performing *mujāhadah* and the *riyādah* in the way of Allah. They purify themselves, both physically and mentally, from all the dirt of the *Bashāriyah*, which keeps them from *wuṣul* to Allah, *Rabb al-'Ālamīn*.

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'būda* theorized in the Sufi concept that no one is worthy to worship except Allah the Almighty. *Lā ma'būda* means the purification of all aspects that pollute the unity of Allah the Almighty. The meaning of *lā ma'jūda* can be defined as the meaning of *tarekat* and *lā maqṣūda* or *lā mashhūda* as the meaning of essence. In this context, the essence of the meaning of *lā ilāha illallāh* is to purify worship only for Allah alone. This meaning is very close to the initial stage of *salik* climbing the path of *tarekat* and substance. *Lā ma'būda* is a logical consequence of the faith and recognition of the Oneness of God Almighty.

REFERENCES

Afrizal, Lalu Heri. 'Rubbiyah dan Ulhiyyah Sebagai Konsep Tauhid (Tinjauan Tafsir, Hadits Dan Bahasa)'. *Tafsīyah* 2, no. 1 (2018): 41–74.

Al-Alūsī, Abi al-Fadhl Shihābuddin al-Sayyid Mahmud al-Baghdādī. *Rūḥ al-Ma'āni fī Tafsīr al-Qur'ān al-'Adhīm wa al-Sab'i al-Mathāmī*. Beirut: Dār Ihyā al-Turāth al-'Arabī, n.d.

Al-Ashfahānī, Al-Rāghib. *Al-Mufradāt Fī Ghārib al-Qurān*. Beirut: Dar al-Ma'rifah, 1999.

⁷¹ Abu al-Wafā' al-Ghunaymi al-Taftāzānī, *Madkhal ilā al-Tashawwuf al-Islāmī* (Kairo: Dār al-Thaqafah li al-Nasyr wa al-Tawzī', 1983), 113; Sajari, 'Loyalitas Kaum Sufi Terhadap Syariat', 130.

Al-Bantanī, Muhammad bin Umar Nawawi al-Jāwī. *Marāḥ Labīd li Kashf Ma'nā al-Qurān al-Majīd*. Beirut: Dār al-Kutub al-'Ilmiyyah, 1996.

Al-Ghazālī, Abu Hamid Muhammad bin Muhammad. *Al-Iqtisād fī al-I'tiqād*. Beirut: Dār al-Kutub al-'Ilmiyyah, 2004.

Al-Hafidz, Ahsin W. *Kamus Ilmu Alquran*. Jakarta: Amzah, 2006.

Al-Hasani, Ibn 'Ajibah. *Īqādz al-Himām fī Sharh al-Hikām*. Beirut: Dār al-Kutub al-'Ilmiyyah, 2006.

al-Hujwiri, Ali ibn 'Uthman al-Jullab. *Kashf al-Mahjūb*, Is'ad 'Abd al-Hadi Qandail (Ed.). Kairo: Muh. Taufiq 'Uwaydhah, 1974.

Al-Jurjani, Al-Syarif 'Ali bin Muhammad bin 'Ali. *Al-Ta'īfāt*. Beirut: Dār al-Kutub al-'Ilmiyyah, 1983.

al-Naisāburī, Imam Abu al-Hasan Muslim bin al-Hajjaj. *Ṣaḥīḥ Muslim* Kitab al-Iman, Bab: *al-Amru bi qital al-Nas hatta yasyhadu an la ilaha illallah*. Beirut: Dār Ihyā' al-Turāth al-'Arābī, n.d.

Al-Palimbani, Abd al-Shamad. *Hidāyāt al-Sālikin fī Sulūki Maslak al-Muttaqīn*. Indonesia: Haramain, n.d.

Al-Qāsimy, Muhammad Jamaluddin bin Muhammad Sa'id bin Qasim al-Hallaq. *Mahāsin al-Ta'wīl*. Beirut: Dār al-Kutub al-'Ilmiyyah, 1997.

Al-Rāzī, Fakhruddīn. *Mafātiḥ al-Ghaīb*. Beirut: Dār Ihyā' al-Turāth al-'Arābī, 1999.

Al-Sulāmī, Abdurrahman Muhammad bin Husain. *Ziyādāt Haqāiq al-Tafsīr*. Beirut: Dār al-Mashriq, 1986.

Al-Taftāzanī, Abu al-Wafā' al-Ghunaymi. *Madkhāl ilā al-Tashawwuf al-Islāmī*. Kairo: Dār al-Thaqafah li al-Nasyr wa al-Tawzī', 1983.

Al-Thabari, Muhammad Ibn Jarir. *Jāmi' al-Bayān fī Ta'wīl al-Qurān*, Vol'. VI. Beirut: Dār al-Kutub al-'Ilmiyyah, 1999.

Al-Tustari, Abu Muhammad Sahl bin Abdullah bin Yunus bin Rafī'. *Tafsīr Al-Qurān al-Karīm*. Beirut: Dār al-Kutub al-'Ilmiyyah, 2002.

Al-Zamakhshari, Abu al-Qasim Mahmud bin 'Amr bin Ahmad. *Al-Kashāf 'an Haqāiq Ghawāmidh al-Tanzīl*. Beirut: Dār al-Kitāb al-'Arabiyy, 1986.

Armstrong, Amatullah. 'Sufi Terminology (Al-Qamus Al-Sufi): The Mystical Language of Islam, Terj'. *MS Nashrullah Dan Ahmad Baiquni*. Bandung: Mizan, 1996.

Armstrong, Amatullah, MS Nashrullah, and Ahmad Baiquni. *Kunci Memasuki Dunia Tasawuf: Khazanah Istilah Sufi*. Bandung: Mizan, 2000.

Arroisi, Jarman. 'Spiritual Healing Dalam Tradisi Sufi'. *TSAQAFAH* 14, no. 2 (2018): 323–48.

Baldick, Julian. *Mystical Islam: An Introduction to Sufism*. Bloomsbury Publishing, 2012.

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.

Dawud, Abu Sulayman Ibn Al-Askhas al-Sijistani. *Sunan Abu Dawud*. Beirut: Dar al-Fikr, 1979.

Estuningtiyas, Retna Dwi. ‘Tarekat Khalwatiyah Dan Perkembangannya Di Indonesia’. *The International Journal of Pegan: Islam Nusantara Civilization* 3, no. 02 (2020): 113–29.

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

Faruque, Muhammad U. ‘Sufism Contra Shariah? Shāh Walī Allāh’s Metaphysics of Wahdat al-Wujūd’. *Journal of Sufi Studies* 5, no. 1 (2016): 27–57.

Hoddin, M Sholeh. ‘Konsep Taubat Tarekat Naqshabandiyah Muzhariyah’. *Teosofi: Jurnal Tasawuf Dan Pemikiran Islam* 2, no. 1 (2012): 29–48.

Howell, Julia. ‘Sufism on the Silver Screen: Indonesian Innovations in Islamic Televangelism’. *Journal of Indonesian Islam* 2, no. 2 (2008): 225–39.

Howell, Julia Day. ‘“Calling” and “Training”: Role Innovation and Religious De-Differentiation in Commercialised Indonesian Islam’. *Journal of Contemporary Religion* 28, no. 3 (2013): 401–19.

———. ‘Indonesia’s Salafist Sufis1’. *Modern Asian Studies* 44, no. 5 (2010): 1029–51.

———. ‘Sufism and the Indonesian Islamic Revival’. *The Journal of Asian Studies* 60, no. 3 (2001): 701–29.

Ibn Faris, Ahmad. *Mu’jam Maqāyis al-Lughah*. Beirut: Dār al-Fikr, 1979.

Ilyas, H Yunahar. *Kuliah Aqidah Islam*. Yogyakarta: Lembaga Pengkajian dan Pengamalan Islam UMY Press, 1992.

Ismail, Roni. ‘Hakikat Monoteisme Islam (Kajian Atas Konsep Tauhid “Laa Ilaaха Illallah”). *Religi: Jurnal Studi Agama-Agama* 10, no. 2 (2016): 172–83.

Jati, Wasisto Raharjo. ‘Sufisme Urban Di Perkotaan: Konstruksi Keimanan Baru Kelas Menengah Muslim’. *Jurnal Kajian & Pengembangan Manajemen Dakwah* 5 (2015).

Jones, Anthony H. ‘Sufism as a Category in Indonesian Literature and History’. *Journal of Southeast Asian History* 2, no. 2 (1961): 10–23.

Kallang, Abdul. ‘Konteks Ibadah Menurut Al-Quran’. *Al-Din: Jurnal Dakwah Dan Sosial Keagamaan* 4, no. 2 (2018).

Kathīr, Ibn. *Tafsīr al-Qurān al-‘Adhīm*. Beirut: Dār al-Kutub al-‘Ilmiyyah, 1999.

Khalil, Abdul Qadir. *Aqidah al-Tauhīd fī Al-Qurān al-Kaīm*. Beirut: Maktabah Dar al-Zaman, 1985.

Khapizov, Shakhsan, Magomed Shekhmagomedov, and Ramazan Abdulmazhidov. ‘The Khalwatiyya Sheikhs in Dagestan (16th-17th Centuries)’. *Iran and the Caucasus* 21, no. 3 (2017): 303–9.

Knysh, Alexander. *Sufism: A New History of Islamic Mysticism*. Princeton University Press, 2019.

Maisyaroh, Maisyaroh. ‘Tasawuf Sebagai Dimensi Batin Ajaran Islam’. *At-Tafkir* 12, No. 2 (2019): 141–51.

Mājah, Ibn. *Sunan Ibn Mājah*. Riyad: Dār Al-Salām, 1999.

Majmā’ al-Lughah al-‘Arābiyyah. *Mu’jam al-Wāsith*. Mesir: Maktabah Syuruq al-Dauliyyah, 2004.

Manzur, Ibn. *Lisan Al-’arab*. Vol. 15. Dār Ihyā Turāth Arābiy, 1997.

Abdurrahman, Syekh bin Muhammad. *Hashiyah Thālathah al-Uṣūl*. Damaskus: Dār al-Zahim, 2002.

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

Nuruddin, Abu al-Hasan. *Al-Rādd ‘alā al-Qā’iīn bi Wahdah al-Wujūd*. Damaskus: Dar al-Ma’mun, 1995.

Qusyairiy, Abu al-Qasim Abd al-Karim Ibn Hawazin. *Laṭāif Al-Isyarat*. Mesir: Haiah al-Mishriyyah al-‘Ammah li al-Kitab, n.d.

Rahardjo, M Dawam. *Ensiklopedi Al-Qur’ān: Tafsir Sosial Berdasarkan Konsep-Konsep Kunci*. Diterbitkan oleh Penerbit Paramadina bekerjasama Jurnal Ulumul Qur’ān, 1996.

Riyadi, Abdul Kadir. *Arkeologi Tasawuf: Melacak Jejak Pemikiran Tasawuf Al Muhasibi Hingga Tasawuf Nusantara*. Bandung: Mizan Pustaka, 2016.

———. ‘The Concept of Man in Ahmad Asrori’s Anthropology of Tasawuf’. *Journal of Indonesian Islam* 11, no. 1 (2017): 223–46.

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

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.

———. ‘The Role of Urban Sufism of Shalawat Muhammad Assembly on Urban Middle Class Society’. *Jurnal Ushuluddin* 26, no. 2 (2018): 183–99.

Sahabuddin, Muhammad Quraish Shihab, and Sahabuddin. *Ensiklopedia Al-Qur’ān: Kajian Kosakata*. Jakarta: Lentera Hati, 2007.

Sajari, Dimyati. ‘Loyalitas Kaum Sufi Terhadap Syariat’. *AHKAM: Jurnal Ilmu Syariah* 17, no. 1 (2014).

Schimmel, Annemarie. *Mystical Dimensions of Islam*. Univ of North Carolina Press, 1975.

Shihab, M Quraish. ‘Membumikan’ Al-Quran: Fungsi Dan Peran Wahyu Dalam Kehidupan Masyarakat. Bandung: Mizan Pustaka, 2007.

Siroj, Said Aqil. *Tasawuf Sebagai Kritik Sosial: Mengedepankan Islam Sebagai Inspirasi, Bukan Aspirasi*. Bandung: Mizan Pustaka, 2006.

Syukur, Muhammad Amin. ‘Sufi Healing: Terapi Dalam Literatur Tasawuf’. *Walisongo: Jurnal Penelitian Sosial Keagamaan* 20, no. 2 (2012): 391–412.

Tirmidzī, Muhammad Ibn 'Isa al-. *Al-Jāmi' al-Shahīh Sunan al-Timidzī*. Beirut: Dar Ihya' al-Turath, n.d.

Van Bruinessen, Martin. 'Studies of Sufism and the Sufi Orders in Indonesia'. *Die Welt Des Islams* 38, no. 2 (1998): 192–219.

———. 'The Origins and Development of Ṣūfī Orders (Tarekat) in Southeast Asia'. *Studia Islamika* 1, no. 1 (1994).

Warson, Munawwir Ahmad. *Al-Munawwir Kamus Arab-Indonesia*. Surabaya: Pustaka Progresif, 1997.

Washil, Izzuddin, and Ahmad Khoirul Fata. 'Pemikiran Ibn Taymīyah Tentang Sharī 'ah Sebagai Tujuan Tasawuf'. *Teosofī: Jurnal Tasawuf Dan Pemikiran Islam* 7, no. 2 (2017): 353–75.

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