THE CONCEPTION OF LA MA'BU'DA IN TASAWUF: A QURANIC INTERPRETATION

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Abstract:
This article aimed to explore the concept of la ma'būda from the Sufistic interpretation perspective. La 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 qadiriyyah, syadhiliyyah, naqshabandiyah, shattariyyah and so on. La 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, la ma'būda 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 maqamat. La ma'būda 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 (taḥallī).

Keywords: la ma'būda, tasawuf, quranic interpretation

Abstrak
Artikel ini bertujuan untuk mengeksplorasi konsep la ma'būda dari perspektif tafsir sufistik. Salah satu maqāmāt dasar tasawwuf yang harus dilalui oleh salik agar wuṣūl ilallāh (sampai kepada Allah) adalah la ma'būda. Maqāmāt ini menjadi keyword dalam tasawwuf dan setiap mayoritas tarekat yang berkembang di Indonesia, seperti tarekat qadiriyyah, syadhiliyyah,
naqshabandiyah, shattariyah dan sebagainya. Lā ma'budā 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‘budā ditafsirkan dengan tidak ada sesuatu yang disebut kecuali Allah. Penafsiran ini sepadan dengan term syariat dalam proses ibadah dan takhallī dalam maqāmah sufi. Lā ma‘budā atau shariat atau takhallī merupakan tahap awal bagi para salik untuk wusul ilallāh. Tahapan ini mensyaratkan upaya penyucian diri dari segala bentuk perangai buruk (takhallī) dan menghiasi diri dengan segala sifat terpuji (tahallī).

Kata kunci: lā ma‘budā, tasawuf, tafsir al-quran

Introduction

This article is written to answer the fundamental questions about the conception of lā ma‘budā in a Sufistic interpretation and its implications for the salik in articulating the stages or paths taken to achieve their ultimate goal, namely wusul ilallāh. In the tarekat, there are three main terms, namely lā ma‘budā, lā mujadi‘a and lā maqṣūda. In other terms, it is mentioned as takhallī, tahallī, and tajalli. These three maqāmah 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‘budā. Lā ma‘budā 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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New Sufi Order. These variants did not negate the elements of ลำ ma’buda or shari’a in practice. However, it was not only for tarekat, but some dhihr groups such as Tanbihul Ghafilin⁴, Council for Dhikr and Healing by Ustadz Haryono⁵, Council for Dhikr Adz-Dzikra by Ustadz Arifin Ilham⁶, and Qalbu Management by Aa Gym⁷, also did not ignore maqāmat ลำ ma’buda or shari’a. Syamsun Ni’am also mentioned that several Sufis such as al-Qushairi, al-Tusi, and al-Ghazali argued that the highest mystical peak of a salik (Sufi traveler) in their mystical journey was maqām ridā (stage of satisfaction) without neglecting the ลำ ma’buda aspect or Shari’a.⁹

Furthermore, the study of ลำ ma’buda 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. 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 ลำ ma’buda specifically in a Sufistic interpretation.¹¹ There were also a research that examined the nature of the sentence ลำ ilāha illallāh in a semantic study which essentially referred to the concept of Islamic monotheism, namely the sentence of monotheism (tawḥīd).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 ลำ ma’buda 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’ānī, Ṭafsīr Ibn ‘Arabī by Ibn ‘Arabī, Laṭā‘if al-Ishārāt and Risālah al-Qushairiyah by al-Qushairi, Ziyādat Ḥaqāiq al-Tafsīr by al-Sulāmī, Ṭafsīr al-Qurān by al-Tustarī, Ṭafsīr al-Kasha’f by al-Zamakshari, Ḥilyā Ulummuddin by al-Ghazali and other relevant journals on this topic. Furthermore, the data were analyzed using data

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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’būda (who is worshiped). Lafadh ma’būda 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.13 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.14

In Lisan al-‘Arab, ‘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 lafadh 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

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17 Al-Hafidz, Kamus Ilmu Alquran, 2.
18 Ahmad Ibn Faris, Mu’jam Maqâyiis al-Lughah (Beirut: Dâr al-Fikr, 1979), 205.
20 Ibn Faris, Mu’jam Maqâyiis al-Lughah, Juz 4, 205.
21 M. Quraish Shihab, Ensiklopedi Al-Quran: Kajian Kosakata (Jakarta: Lentera Hati, 2007), 323.
22 Al-Raghib Al-Ashfahâni, Al-Mufradât Fi Ghârib al-Qurān (Beirut: Dâr al-Ma’rifah, 1999), Juz 2, 415.
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In al-Mufradāt fī 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 Ḭā ma'būda which means Ḭā ma'būda biḥaqqin 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 Ḭā 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 istiqa mâh.

According to Sheikh Abdussamad al-Palimbani in the book Arba'īn fī Usūl 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-ṭa'am (like to eat more); (2) sharah al-kalām (talkative); (3) ghādāb (angry, emotional); (4) ḥasad (envy); (5) al-bukhlu 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).25

Ḩā ma'būda or sharia or taḥallī 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 Ḭā ma'būda, sufī was still bound by the provisions of self-purification, as explained above.

Ḩā 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 Tafsīr al-Qurān al-Karīm by Sahl bin 'Abdullah al-Tustari, Ḥaqāiq al-Tafsīr by Abu ‘Abdurrahman al-Sulānī, al-Kashf wa al-Baya'n by al-Naisaburi, Tafsīr Ibn 'Arabī by Muhyiddin Ibn' Arabī, Ruh al-Ma'ānī by Shihabuddin al-Alusi, Latāīf al-Ishārah by al-Qushairi and etc.

23 Al-Ashfahani.
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 ilāllāh.

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 'ībādah, 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,

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-Qūrān al-Karīm,

قال وسمعت سهلاً يحكى عن مهد بن سوار عن سفيان عن سالم عن أبي الجعد عن ثوبان قال:

Translation : Al-Mutawalli al-Sha'rawi, Tafṣīr al-Sha'rawi (Kairo: Dār al-Tura>th, 1984), Juz 1, 3.

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 rabbil ‘alamin," then Allah replied, "My servant praises Me", Ar-rahaman ar-rahiim, Allah replied, "My servant glorify Me ", Maliki yaumiddin, Allah replied," This verse is for Me and My servant ", Iyya’ka na’budu wa iyya’ka nasta’i’n ila akhirihi, Allah replied," This is the request of my servant, My servant".

Therefore, al-Qushairi in La’ta’if al-Ishárah interpreted the Q.S. al-Fatihah [1]: 5 with no significant different as follows,

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’ânah (help) indicated a long journey of this blessing. Worship meant the glory of a servant, and isti’ânah 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-Ṭabarî in his interpretation”

Here al-Ṭabarî 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 Dāhāk, 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

*بِيَلِبَٰهَا أَنَّا نَعْبُدُوهُ رَبَّنَا الْحَكِيمُ وَالْمُؤْمِنُينَ مِنْ قَبْلِهِمْ لَعْلَمْنَآ إِلَيْهِمْ شُكْرًا* (Q.S. al-Baqarah [2]: 21)

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

Ibn ’Arabi in *Tafsir al-Qurān al-Karīm* interpreted the following *u’bud* sentence, 

دعاهم إلى التوحيد وأول مراتب التوحيد توحيد الأفعال فلذا علق العبودية بالرعبية ليستائسا برواية النعمه فيجهوه كما قال فخلقت الخلق وتحبت إليهن بالنعم فيكره بوازنها إذ العبادة شكر فلا تكون إلا في مقابلة النعمه وخصوص روبيته بهم لخصوص أعبادتهم به وقصد رفع الحجاب الأول من الحجاب الثلاثة لتي هي حجاب الأفعال والصفات والذات .31

Ibn ‘Arabi interpreted *u’budu* with a call to monotheism to Allah swt. The first *Marātīb* (composition) in worship is *tauḥīd al-‘ālā*, 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-al-‘ālā* (deeds), nature and essence.

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

قال جعفر تيقنوا روبيته ثم أعبدوه على حد الهيئة والإجلال وعاينوا ترتيبكم لتعلموا خصوصيته.32

Eyaakam min ba'in Sanar Khalfah

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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,

In the translation of al-Alusi, 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 *ubuddu*,

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’buddu into three groups, namely

Slightly different from al-Alusī, al-Qasimi divided the level of *ubuddu* 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 *ubuddu* as,


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 ‘Arabi in his interpretation said that the meaning of fa'budu>hu, according to Ibn ‘Arabi, 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-Hūsnā, 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-Qushairi in his Laṣâif interpreted fa’budu>hu as follows:

It has no significant different from Ibn ‘Arabi, al-Qushairi in his Laṣâif revealed the meaning of fa’budu>hu that was knowing the verses of Allah, recognizing His attributes, and kashf (revealing) the essence of His Essence. It was the meaning of fa’budu>hu (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-Ṭabarî explained the meaning of fa’budu>hu as follows,

38 Abd al-Karim bin Hawazin bin Abd al-Malik al-Qushairi, Laṣâif al-Iṣḥārat, Juz 1, 493.
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,

\[\text{فَاعِبَدُوهُ وَلَا تَعِبَدُوا مِنْ دُونِهِ مِنْ بَعْضٍ خَلَقٍ}\]

Az-Zamakhshari in *Tafsir al-Kashaf* interpreted *fa’buduahu* by not worshipping other than to Allah SWT.

\[\text{فَاعِبَدُوهُ وَلَا تَعِبَدُوا مِنْ دُونِهِ مِنْ بَعْضٍ خَلَقٍ}\]

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

\[\text{فَاعِبَدُوهُ ﻭَﺣْﺪَﻩُ ﻻَ ﺷَﺮِﻳْﮏَ ﻟَﻪُ، ﻭَﺃَﻗِﺮﱡﻭﺍ ﻟَﻪُ ﺑِﺎﻟْﻮَﺣْﺪَﺍﻧِﻴْﺓِ، ﻭَﺃَﻧﱠﻪُ ﻻَ ﻣَلْﻙَ إِﻻَّ إِنَّهُ ﻳُرِى ﻲِﻭَ ﺑِﺮَيْﻱ ﻲِ ﻭَ ﺑِﻌُﻠْﻢُ ﻲِ ﺣَﺎَﺟُّﻩِ ﻲِ ﺟِمْﻋَ ﺍًﻟْﻌَﺑَادَ، ﻭَ ﺑِﻌُﻠْﻢُ ﻲِ ﺣَﺎَﺟُّﻩِ ﻲِ ﺟِمْﻋَ ﺍًﻟْﻌَﺑَادَ.} \]

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**

\[\text{وَمَا أُمْرُﻭ ﺃَﻟْلَّهِ ﻓَأَيْـمُﺭُﻭ ﺍًﻟْلَّهِ ﻟِلَّـذِينَ ﺣَـﻨَـﻓُﻭ ﻓِـي ﺍًﻟْـدِينِ، ﻭَيُـقِـيمُﻭ ﺍًﻟْـصْـﻟﱠﺍَﺕَ ﻭَيَـبْـتُﻭ ﺍًﻟْـﺭَـﻙُﻭٍّ} \]

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 ‘*Arabi* interpreted the word *liya’budu* as:

\[\text{لَن يَخْصَصُوا ﺍًﻟْـعَـبَادَ ﺑِـلَّـلَّهِ مَلْـحَـﺻِـینَ ﻪِ ﺍًﻟْـدِينَ ﻋَنْ ﺍًﻟْـبَـاطِلَ ﻭَ ﻻَـنْ ﺍًﻟْـتَـﻔَـﺎَﺕَ ﺍًﻟْـبِـغَر} \]

Ibn ‘*Arabi* 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

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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-Sulami interpreted *liya’budu* as,

"قال ابن عطاء: الإخلاص في العبودية شعارها. وقال بعض الاخلاص أن لا يشد عملك غيره. وقال أبا حفص: الإخلاص إفراد الله بالعمل*,

Al-Sulami 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, “*Ikhlās 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 *ḥunāfā* tends to be defined as the truth, to the fairness of falsehood.

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

*:\textit{جاعلين عبادتهم خالصة له تعالى لا يريدون رداء ولا سمعة}*

Sheikh Nawawi al-Bantani in *Marāḥ Labiḍ* 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 يفينا وعمله إخلاصاً أذهب الله عنه ثلاثة أشياء، الجنين والجهل والعمل، وأعطاه بدل الجين الصبر، وبدل الجهل العلم، وبدل العلم ترك الاختيار، ولا يكون هذا إلَّا للمتفيقين*."

Al-Tustari said that the form of worship to Allah the Almighty is underlaying 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.

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

من وحد الله وكبر بما يعبد من دون الله حرم ماله ودمه وحسابه على الله

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

من قال لاهو إلا الله وكبر بما يعبد من دون الله حرم ماله ودمه وحسابه على الله

These two narratives explicitly explained that *tawhīd* (Oneness of Allah) is *lā 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 *lā ilāha illallāh* show three meanings, namely *lā ma’būda*, *lā maujūda* and *lā maqsūda*.

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* (*tariqa*) 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, *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 *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 *takhalli* and *tahalli*.51 These two terms are the essence of *lā ma’būda*.

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

1. *Lā khaliqa 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 mâlikā illallāh*, means no one is Owner of everything except Allah.

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


10. *Lā ma’būda illallāh*, means no one is worthy of worship except Allah.

The meaning of *la* at the beginning of the *tawḥīd* sentence is *lā naғiyatu li jinsi*, which means the letter *nāfi* which denies all kinds of gods. *Ilā* 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 *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 *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 lā ma’būda* is an absolute prerequisite for *tawḥīd* in Islam.

Another meaning of the phrase *lā ilāha illallāh* is *al-Wāḥid*. Al-Razi (d. 606 H) explained the concept of the meaning of the name Allah, al-Wāḥid as, "Whereas when we say Allah is *wāḥid*, 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-Mafātih Razi’s al-Ghaib* 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-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*, *tarkib*, *tajzi’ah* (sharing, composure, orderliness) of God's substance. On this basis, they deny God's *khabariyah* qualities (such as *ridā*, *gadāb*,

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

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-Bāri (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-Bāri is also Wāḥīd (one) with this meaning, because nothing compares to Him.”56

Tawḥīd scholars agree that the meaning of lā ilāha illallāh is lā ma’būda biḥaqqin 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, tawḥīd sentence is presented in the ṣaṣr nafyi and ithbūt, 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 ithbūt (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 ithbūt (determination) is used, Quran also affirms it with characteristics such as the sentence wa ilaḥukum ilaḥun wāḥīd (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 rahmānurrāḥim (There is no God but He is the Most Gracious, the Most Merciful) (Surah al-Baqarah [2]: 163).59

55 Sabir Abdurrahman Ta’imah, Al-Mutakallimūn fī Dhā‘illāh wa Sīfātihī wa al-Raddu ‘Alaihim (Kairo: Maktābah Madbuli, 2005), 431.

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

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 ma'yūda biḥaqqin illallāh (there is no manifestation of God besides Allah) and lā maqsūda 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-Fatihah 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 qaṣr nafyi and ithbāt, and then iyyāka na'budu with qaṣr taqdim mā 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 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, ma'yūda 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 maqsūda biḥaqqin 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 sharia, the meaning of lā ma'yūda as the meaning of tarekat, and lā maqsūda or lā mashhūda as the meaning of essence (ḥaqiqa). 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 murshid of the Khalwatiyya order of Bugis Makassar in Risālah al-Futūḥah al-Ila'hiyya, 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.
1. **Tahrij al-tauhid** 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 *tashbih* and *tajsim*.

2. **Fahm al-simā‘i‘**, 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-iktīyār** 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-Ḥaqq*.

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. **Tahrij al-iddihar** 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 ilallāh* (there is no haq worship except Allah). *La ma'buda* requires *takhalli* (emptying of despicable qualities) and *tahalli* (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’rifūt*. Go up two levels from *ma'buda* to *maufūda* 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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language, \( la \ ma'\buda \) 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 \textit{sharia}, the science of \textit{maqam\textsuperscript{a}}t\footnote{\textsuperscript{65}Sajari, Dimyati. "Loyalitas kaum sufi terhadap syariat." \textit{AHKAM: Jurnal Ilmu Syariah} 17.1 (2014): 129; Huda, Miftahul. "Epistemologi Tasawuf dalam Pemikiran Fiqh Al-Sya 'Rânî." \textit{Ulumuna} 14.2 (2010): 249-270; Rahayu, Endang Sri. "Islam Sempurna Dalam Konsep Syariat, Tarekat dan Hakikat." \textit{Emanasi: Jurnal Ilmu Keislaman dan Sosial} 3.1 (2020): 125-133.} and the science of \textit{ma'\textit{ri\textit{f}}}a\footnote{\textsuperscript{66}'Alî ibn 'Uthman al-Jullabi al-Hujwiri, \textit{Kashf al-Mahju>b}, 210- 211; Abdul Kadir Riyadi, 'The Concept of Man in Ahmad Asrori’s Anthropology of Tasawuf”, \textit{Journal of Indonesian Islam} 11, no. 1 (2017): 223-46; Abdul Kadir Riyadi, \textit{Arkeologi Tasawuf: Melacak Jekjak Pemikiran Tasawuf Al-Muhasibhi Hingga Tasawuf Nusantara} (Bandung: Mizan Pustaka, 2016).} Al-Balkhî explained that \textit{Shari'a} is knowledge that comes from Allah (‘ilm \textit{min Allah}), the knowledge of \textit{maqam\textsuperscript{a}}t (spiritual levels) is knowledge with Allah (‘ilm \textit{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 \textit{bi Allah}) with this knowledge the saints know Him as He introduces Himself. According to al-Balkhî, this knowledge of \textit{ma'ri\textit{f}}a cannot be obtained through effort because it is guidance and information from Him. Then, al-Balkhî asserted that \textit{ma'ri\textit{f}}a will not be true without the acceptance of the \textit{Shari'a} (\textit{bid\textit{u\textit{n}}i qab\textit{ul al-shari'a}) and the \textit{Shari'a} will not stand firm without realizing the spiritual stages (\textit{bi ghai>r izhh\textit{ar al-maqam\textsuperscript{a}}t}).\footnote{Julian Baldick, \textit{Mystical Islam: An Introduction to Sufism} (Bloomsbury Publishing, 2012), 18.} 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 \textit{Shari'a}, fiqh law and/or formal worship, but, as Schimmel said, made the outward \textit{Shari'a} law into something internal.\footnote{Annemarie Schimmel, \textit{Mystical Dimensions of Islam} (Univ of North Carolina Press, 1975), 83-84; Julian Baldick, \textit{Mystical Islam: An Introduction to Sufism} (Bloomsbury Publishing, 2012), 18.} 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.\footnote{Said Aqil Siroj, \textit{Tasawuf Sebagai Kritik Sosial: Mengejekpan Ismam Sebagai Inspirasi, Bukan Aspirasi} (Bandung: Mizan Pustaka, 2006), 26.} One should not forget, wrote Schimmel, that \textit{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.\footnote{Schimmel, \textit{Mystical Dimensions of Islam}, 106.}

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.\footnote{Schimmel, \textit{Mystical Dimensions of Islam}, 106.} Thus, the Sufis are committed to the \textit{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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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-'abd. In the meantime, an 'abd is obliged to start first, and they have to climb up with eternal worship. However, external worship (al-‘iba’dah dhahiriyyah) is only a manifestation of devotion to Him, by performing mujahadah and the riya’dah 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’budah theorized in the Sufi concept that no one is worthy to worship except Allah the Almighty. Lā ma’budah means the purification of all aspects that pollute the unity of Allah the Almighty. The meaning of lā maṣjuda 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’budah is a logical consequence of the faith and recognition of the Oneness of God Almighty.

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