

## Perspective The Concept Of Worship From Ibn Taymiyyah's

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### Abstract

*This paper discusses worship, which is a means of connecting a servant with Allah SWT, starting from the heart, tongue, to the limbs. There is almost no difference of opinion among scholars regarding these three things to carry out worship rituals. Basically, worship is a very important matter to discuss because the origin of worship is in accordance with the guidance of the Qur'an and hadith, so that if the worship ritual is not in accordance with the Qur'an and hadith then the law is haram or forbidden which can lead to invalidity in its implementation. One of the famous scholars or mujtahid who has become a reference for many Muslims is Ibn Taimiyyah. This study uses secondary data sources that use several journals, magazines, newspapers, articles, books written by Ibn Taimiyyah related to the title of this research and other literature related to this research. The result according to Ibn Taimiyyah is truly carrying out what has been determined by Allah SWT, because in taking sources of religious teachings in general for worship is tauqiifiyyah (dependent on revelation). This means that it is impossible to determine any problem in aqidah other than the Al-Qur'an and As-Sunnah, as well as the agreement (Ijma') of the Salaf, because their agreement is protected from error. Then, according to Ibn Taymiyyah, every person who is Muslim must adhere to two main principles when worshipping. First, worship is performed only to Allah SWT.*

*Keywords: Concept, Worship, Ibn Taymiyyah*

### Abstrak

Tulisan ini membahas tentang ibadah yang merupakan sarana penghubung antara hamba dan Allah SWT, mulai dari hati, lisan, sampai Anggota badan. Hampir tidak ada perbedaan ulama mengenai tiga hal tersebut untuk menjalankan ritual ibadah. Pada dasarnya ibadah merupakan perihal yang sangat penting untuk dibahas karena asal dari pada ibadah itu sesuai dengan tuntunan Al-Qur'an dan hadist, sehingga apabila ritual ibadah tidak sesuai dengan Al-Qur'an dan hadis maka hukum nya adalah haram atau terlarang yang dapat menimbulkan ketidak sahan dalam pelaksanaannya. Salah seorang ulama atau mujtahid masyhur yang telah menjadi banyak rujukan oleh orang-orang muslim adalah Ibnu Taimiyyah. Penelitian ini menggunakan sumber data sekunder yang menggunakan beberapa jurnal, majalah, surat kabar, artikel, kitab karangan Ibnu Taimiyyah yang berkaitan dengan judul penelitian ini serta literatur lainnya yang berhubungan dengan penelitian ini. Al-hasil menurut Ibnu Taimiyyah benar-benar menjalankan sesuai apa yang telah ditetapkan oleh Allah SWT, karena dalam pengambilan sumber ajaran agama secara umum bagi ibadah bersifat tauqiifiyyah (tergantung kepada wahyu). Artinya, tidak mungkin menetapkan masalah apapun dalam akidah selain dengan Al-Qur'an dan As-Sunnah, serta kesepakatan (Ijma') Salaf, karena kesepakatan mereka terpelihara dari kesalahan. Kemudian Menurut Ibn Taimiyyah, setiap orang yang beragama Islam harus berpegang pada dua prinsip utama saat beribadah.

Kata Kunci: Konsep, Ibadah, Ibnu Taimiyyah

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## INTRODUCTION

Worship is a necessity carried out by humans on earth, as a means of getting closer to the Creator, from the heart, tongue, to the limbs. There is almost no difference between scholars regarding these three things for carrying out worship rituals. The purpose of humans being created is to worship Allah SWT, as Allah has said in Surah Az-Zariyat verse 56 which reads:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

*"And I did not create jinn and humans except that they should worship Me"*

Allah Azza wa Jalla tells us that the wisdom of creating jinn and humans is that they should worship only Allah Azza wa Jalla. And Allah, Almighty, does not need their worship, but they are the ones who need Him, because of their dependence on Allah, so whoever refuses to worship Allah is arrogant. Whoever worships Him other than what He has prescribed, then he is a mu'tadi' (a heretic). And whoever worships Him only with what He has prescribed, then he is a muwahhid believer (who unites with Allah).

In general, worship in Islam is divided into two main parts, namely mahdhah worship and ghairu mahdhah. Mahdhah worship is worship that includes physical worship or actions and is related to property such as prayer, fasting, ablution, zakat, infaq, sacrifice, hajj and umrah. Ghairu mahdhah worship, on the other hand, encompasses acts of worship performed between fellow human beings (muamalah) or acts that bring goodness and are done solely for the sake of Allah SWT.

Worship is fundamentally a crucial topic to discuss because its origin must be in accordance with the guidance of the Quran and Hadith. Therefore, if a ritual does not align with the Quran and Hadith, it is considered haram (forbidden), which can invalidate its implementation. As explained in the principle of ushul fiqh (Islamic jurisprudence), which states:

الأصل في العبادات التحريم

*"The original ruling of worship is haram (unless there is evidence for it)."*

To understand the concept of worship in Islamic teachings, in addition to references from the Quran and Hadith, it is also necessary to consult scholars who truly understand worship so that Muslims can grasp the context of what is explained in the Quran and Hadith.

One renowned scholar or mujtahid who has become a reference for many Muslims is Ibn Taymiyyah. Furthermore, Ibn Taymiyyah was also a highly ascetic scholar and cleric. He grew up in a learned environment, making his knowledge a valuable reference, particularly in matters of worship. To understand Ibn Taymiyyah's views, this article will focus on "The Concept of Worship from Ibn Taymiyyah's Perspective."

## RESEARCH METHOD

### 1. Type of Research

From a legal research perspective, this research falls into the normative research category. Normative legal research describes research conducted by collecting library materials or secondary data. In line with the explanation above, normative legal research falls under library research.

### 2. Research Approach

In line with this type of research, which uses normative legal research methods, the appropriate approach for this research is a qualitative approach. Qualitative is descriptive in nature, meaning that all data used are not numbers but words. In this research, the method used is a qualitative research method in the form of a library research study, a study that utilizes library materials or uses library materials as data sources by collecting sources of opinions and books by Yusuf Al-Qardawi and Wahbah Zuhaili.

### 3. Data Sources

This research utilizes secondary data sources, including several journals, magazines, newspapers, articles, books by Ibn Taymiyyah related to the title of this research, and other relevant literature.

### Result and Discussion

In this article, the author will seek answers regarding the concept of worship in Ibn Taimiyyah's view based on other literature related to this research.

#### Short Biography of Ibn Taymiyyah

Ibn Taimiyyah was born on 12 Rabi'ul Awwal 661 Hijriah in Haran. He is Shaykhul Islam Al Imam Ahmad bin Abdul Halim bin Abdus Salam bin Abdullah bin Muhammad bin Al Khadr bin Muhammad bin Al Khadr bin Ali bin Abdullah bin Taimiyyah Al Harani Ad Dimasyqi. His chewing name was Abul 'Abbas.

He was born and grew up in an environment full of the rapid flow of knowledge, his family was even a devout family and also a role model for society. His father, Syihabuddin bin Taimiyah, was a sheikh, judge and khatib. His grandfather Majduddin Abul Birkan Abdussalam bin Abdullah bin Taimiyah al Harrani was a scholar who mastered jurisprudence, hadith, tafsir, ushul science and memorized the Qur'an (hafiz).

Under the care of his father, the guidance of his uncle and the guidance of his teachers who were generally of the Hanbali school of thought, Ibn Taimiyyah, who was also an autodidact, in a relatively short time was able to master almost all branches of science that developed in his time. At first he devoted his attention to studying the Koran and Hadith, then Arabic, the sciences of the Koran, the sciences of hadith, fiqh, literature, mathematics and various other disciplines.

#### Worship in Ibn Taymiyyah's View

According to Ibn Taimiyyah, worship includes everything that Allah loves and pleases, both words and actions. Worship covers all aspects of a Muslim's life in accordance with the Shari'a, not just rituals such as prayer, zakat, fasting and the Hajj.

In discussing worship, Ibn Taimiyyah views the role of Islamic law as a basis for carrying out worship. Ibn Taymiyyah has also explained that someone who does not understand religious knowledge is inappropriate in providing views regarding matters of worship. According to Ibn Taimiyyah, all teachings of the Islamic religion are essentially included in the category of worship. According to him, worship has a very broad scope, as wide as the religion of Islam itself. Prayer, zakat, and others are not the only forms of worship. Apart from fasting and Hajj, it also includes all the words and actions that Allah SWT likes and loves, such as accepting the truth of hadith, fulfilling promises, doing good to parents, friendship, doing good to parents, doing good to the poor and orphans, praying, doing dhikr, reading the Koran, and so on.

According to Ibn Taimiyyah, every person who is Muslim must adhere to two main principles when worshipping. First, worship is performed only to Allah SWT. Second, worship is carried out according to the rules given by Allah. He also stated that worship should not be carried out because of the tendencies and desires of lust, prejudice or heresy.

In a book written by Ibnu Taimiyyah entitled Majmu' Al-Fatawa which is also exactly the same as quoted by Ibnu Taimiyah in his other work, entitled Qa'idah Jalilah Fiat-Tawassul Wa al-Wasilah-, Ibnu Taimiyah wrote the following:

message God willing God willing

ما ليس بمستحب ولا واجب فلا يقول أحد من المسلمين إنها من الحسنات التي  
"In the name of Allah, the Most Gracious, the Most Merciful"

And every innovation that is neither obligatory nor recommended (sunnah) is a bad innovation, and it is a deviation from the consensus of the Muslims. As for the opinion that some innovations are called hasanah innovations, that is if there is a shari'a (legal evidence) that establishes them as mustahabbah innovations. As for [new] matters that are neither mustahabbah nor obligatory, no Muslim would consider them to be good deeds that can be used to gain knowledge of Allah."

Rules of Correct Worship According to Ibn Taymiyyah

In general, in terms of religious teachings, worship is tauqifiyyah (dependent on revelation). This means that it is impossible to determine any issue of faith except by the Qur'an and Sunnah, as well as the consensus (Ijma') of the Salaf, because their consensus is protected from error.

Ibn Taymiyyah defined worship as the manifestation of everything that is loved and pleasing to Allah, whether in words or deeds, both apparent and hidden. He also emphasized that worship must be based on obedience to Allah through what He commands and what His messengers brought.

Ibn Taymiyyah once said that worship is a form of humility or submission commanded by Allah, and within it lies love and adoration for Allah's greatness. Therefore, worship commanded (by Allah) contains the highest quality of humility (submission) to Allah, accompanied by the highest love for Him. Therefore, in worship, Ibn Taymiyyah conceptualized worship of Allah as a servant who truly needs Him.

Important Points Regarding Worship According to Ibn Taymiyyah

The following are the points of worship that have been conceptualized by Ibn Taimiyyah, including:

1. It can be seen that an act of worship is loved and approved by Allah by looking at the practice that is ordered, and it is also reported by Allah that the practice is loved and approved by Him.
2. Some worship is in the form of words and some is in the form of deeds.
3. Some practices are external and some are internal.
4. Al-qaul (speech) is in the form of verbal practice and al-janan practice (heart practice).
5. The verbal form of al-qaul (speech) is dhikr, reciting the Koran, saying what is wise.
6. There is also qaul al-qalbi (heart speech), which is in the form of I'tiqad (belief).
7. There are two kinds of deeds, namely deeds of the heart and deeds of the body.

## CONCLUSION

Based on the explanation of the concept of worship according to Ibn Taymiyyah, the following is true:

1. Ibn Taymiyyah strictly adhered to what had been determined by Allah SWT, because in general, the sources of religious teachings for worship are tauqifiyyah (dependent on revelation). This means that it is impossible to determine any issue of faith except through the Qur'an and the Sunnah, as well as the consensus (Ijma') of the Salaf, because their consensus is protected from error.
2. According to Ibn Taymiyyah, every Muslim must adhere to two main principles when worshipping. First, worship is performed solely to Allah SWT. Second, worship is performed in accordance with the rules given by Allah. He also stated that worship should not be performed based on lustful tendencies and desires, suspicion, or innovations.

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