



## ***DILĀLAH MAQOM LAFAZ TASBIH IN THE PERSPECTIVE OF THE QURAN***

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### **Abstract**

*The word tasbih, as an expression of praise for the greatness of Allah, has an important position in the teachings of the Koran. Although tasbih is generally understood as a form of exaltation, in the Al-Quran, tasbih contains various maqom that reflect spiritual dimensions and deeper understanding. This research aims to examine the maqom of lafaz tasbih in the perspective of the Koran, with a focus on the four main maqom: Maqom tanzih (gift of purity), maqom at-Thalab (supplication), maqom nafi (disclaimer), and maqom al-Ta'ajjub (surprise). The method used is qualitative with a descriptive-analytic approach to understand the context and purpose of using tasbih lafaz in the verses of the Koran. The results of the research show that the pronunciation of tasbih has varied functions according to the context, including as a form of glorification of Allah's holiness (maqom Tanzih), a request for His mercy (maqom at-Thalab), an affirmation of the denial of bad qualities for Allah (maqom Nafi), and an expression of surprise at His power (maqom al-Ta'ajjub). In conclusion, understanding the maqom maqom of tasbih provides depth in the practice of worship and appreciation of the nature of God's greatness which is reflected in every word of the tasbih.*

*Keywords: Lafaz Tasbih, Maqam Tanzih, Maqam at-Thalab, Maqam Nafi, Maqam al-Ta'ajjub*

### **Abstrak**

*Lafaz tasbih, sebagai ungkapan pujian terhadap kebesaran Allah, memiliki posisi penting dalam ajaran Al-Quran. Meskipun secara umum tasbih dipahami sebagai bentuk pengagungan, dalam Al-Quran, tasbih mengandung berbagai maqom yang mencerminkan dimensi spiritual dan pemahaman yang lebih dalam. Penelitian ini bertujuan untuk mengkaji maqom lafaz tasbih dalam perspektif Al-Quran, dengan fokus pada empat maqom utama: Maqom tanzih (pemberian kesucian), maqom at-Thalab (permohonan), maqom nafi (penafian), dan maqom al-Ta'ajjub (kejutan). Metode yang digunakan adalah kualitatif dengan pendekatan deskriptif-analitik untuk memahami konteks dan tujuan penggunaan lafaz tasbih dalam ayat-ayat Al-Quran. Hasil penelitian menunjukkan bahwa lafaz tasbih memiliki fungsi yang variatif sesuai dengan konteks, antara lain sebagai bentuk pengagungan terhadap kesucian Allah (maqom Tanzih), permohonan atas rahmat-Nya (maqom at-Thalab), penegasan penafian sifat-sifat buruk bagi Allah (maqom Nafi), serta ungkapan kejutan atas kekuasaan-Nya (maqom al-Ta'ajjub). Kesimpulannya, pemahaman maqom maqom tasbih ini memberi kedalaman dalam praktik ibadah dan penghayatan terhadap hakikat kebesaran Allah yang tercermin dalam setiap lafaz tasbih.*

*Kata Kunci: Lafaz Tasbih, Maqam Tanzih, Maqam at-Thalab, Maqam Nafi, Maqam al-Ta'ajjub*



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## INTRODUCTION

The word tasbih is a form of expression of glorification of Allah in the Koran which has deep theological meaning. In the Koran, the prayer beads are often associated with a perfect form of devotion and awareness of His majesty and greatness.<sup>1</sup> This saying in the Koran is spread in various contexts, both in the form of direct commands to humans and as a statement that all creatures glorify Allah. Examples of the use of prayer beads can be found in verses such as Surah al-Shaffat verse 180 and Surah al-Jumu'ah verse 1. These verses show that tasbih is not just a recitation of dhikr, but also contains a strong aspect of monotheism and recognition of Allah's perfection.<sup>2</sup> The meaning of the tasbih phrase in various maqom (contexts) is an interesting study, considering that every word in the Quran has a meaning that is appropriate to the situation and conditions in which it is delivered.

In the linguistic study of the Quran, the maqom refers to understanding the meaning of a phrase based on its context and use within a verse or series of verses. In the context of the prayer beads (tasbih), different maqoms can convey broader and deeper meanings. For example, the prayer beads that are attributed to creatures, as in the verse stating that the heavens, the earth, and everything in them praise Allah, demonstrate the concept of the universe's awareness of the Creator's existence. On the other hand, the prayer beads that are commanded to humans have the meaning of obedience and compliance in carrying out worship and abstaining from polytheism and falsehood.<sup>3</sup>

In the modern era, the study of tasbih pronunciation can also be linked to contemporary Islamic issues, such as how Muslims can apply the concept of tasbih in building ecological, social and spiritual awareness. If all creatures glorify Allah, then humans as caliphs on earth should have the awareness to maintain the balance of nature and carry out their duties as guardians of the earth with full responsibility. This broader concept of tasbih emphasizes that devotion to Allah is not only ritualistic, but must also be realized in real actions that bring benefits to life.<sup>4</sup>

Several previous studies relevant to the discussion of the maqam of the tasbih phrase from a Quranic perspective have been conducted by previous researchers. A study by Abdur Rohman (2020) examined the use of the tasbih phrase in classical tafsir, providing insight from the perspective of earlier commentators, but did not explore the differences in meaning based on the

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<sup>1</sup> Muhajirul Fadhli and Syarifah Salsabila, "Pemaknaan Kata Tasbih Pada Awal Surat Al-Qur'an," *TAFSE: Journal of Qur'anic Studies* 5, no. 1 (2022): 135, <https://doi.org/10.22373/tafse.v5i1.12550>.

<sup>2</sup> Abdur Rohman, "Studi Penafsiran Tasbih Alam Semesta Dalam Tafsir Mafatih Al-Ghaib," *Al Karima: Jurnal Studi Ilmu Al Quran Dan Tafsir* 2, no. 1 (2020): 69–76, <https://doi.org/10.58438/alkarima.v2i1.88>.

<sup>3</sup> Nurwahdi, "Gaya Tasybih Dalam Al-Quran," *Tajdid: Majalah Ilmu Pengetahuan Dan Pemikiran Keagamaan* 16, no. 2 (2013): 1–16, <https://doi.org/10.15548/tajdid.v16i2.100>.

<sup>4</sup> Asfa Kurnia Rachim and Muhammad Nuruddien, "Mengungkap Rahasia Ayat-Ayat Tasybih Dalam Al-Qur'an Juz 27," *Al-Mustafid: Jurnal of Quran and Hadith Studies* 2, no. 1 (2023): 37–51, <https://doi.org/10.30984/mustafid.v2i1.584>.

maqam of the verse more systematically.<sup>5</sup> Research by Fadhli and Salsabila (2022) reviews tasbih pronunciation in the context of worship and remembrance in Islam, which focuses more on aspects of ritual and spirituality without discussing the position of these pronunciations in the construction of the meaning of the Al-Quran.<sup>6</sup> A study by Nurwahdi (2013) examines the relationship between tasbih pronunciation and the concept of divinity in the Al-Quran, which highlights the theological aspects, but is still lacking in examining how the maqom verses influence the meaning of the pronunciation.<sup>7</sup> Research by Khalis et al (2023) regarding the pronunciation of tasbih from the perspective of balaghah science, which examines aspects of rhetoric and language style without providing a broader maqom analysis approach.<sup>8</sup>

Based on these previous studies, there is a gap in research, namely the absence of a study that specifically connects the dilālah maqom of the tasbih phrase in a comprehensive Quranic perspective. This gap indicates that there is still room to examine how the maqom in each verse containing the tasbih phrase can influence the interpretation and implications of its meaning. Therefore, this study will examine how the maqom of a verse in the Quran plays a role in shaping the meaning of the tasbih phrase and the extent to which variations in maqom influence the meaning of the phrase in various contexts. The purpose of this study is to identify the patterns of meaning of the tasbih phrase based on the verse's maqom, analyze the differences in meaning that arise in various maqom, and explore the theological and linguistic implications of these variations. Thus, this study aims to provide a deeper understanding of the use of the tasbih phrase in the Quran, not only from a semantic aspect but also in the context of the verse's structure and the maqom that surrounds it.

This research is important because it can contribute to the field of interpretation and Quranic science, particularly in understanding the relationship between the wording of the tasbih and its maqam. By revealing how the maqam of a verse shapes the meaning of the wording of the tasbih, this research can provide new insights for exegetes, academics, and practitioners who want to understand more deeply the linguistic patterns and meanings in the Quran. Furthermore, this research can also provide benefits for the development of tafsir methods based on maqam analysis, which has so far rarely been studied systematically. Therefore, the results of this study are expected to enrich the discourse of tafsir science and contribute to a more contextual understanding of the wording of the tasbih in the Quran.

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<sup>5</sup> Rohman, "Studi Penafsiran Tasbih Alam Semesta Dalam Tafsir Mafatih Al-Ghaib."

<sup>6</sup> Fadhli and Salsabila, "Pemaknaan Kata Tasbih Pada Awal Surat Al-Qur'an."

<sup>7</sup> Nurwahdi, "Gaya Tasybih Dalam Al-Quran."

<sup>8</sup> Muhammad Khalis et al., "Tasybih Dalam Ilmu Al-Balaghah," *AL-MUALLAQAT: Journal of Arabic Studies* 2, no. 2 (2023): 2828–562.

## RESEARCH METHODS

This study uses a qualitative method with a descriptive-analytical approach to examine the dilālah maqom lafaz tasbih from the perspective of the Qur'an. The data sources in this study consist of primary and secondary data. Primary data is obtained directly from the Qur'an by identifying verses containing lafaz tasbih and the context of its maqom. Meanwhile, secondary data is taken from various classical and contemporary commentaries, as well as relevant linguistic and balaghah literature. Data collection techniques are carried out through library studies by exploring tafsir books, ushul tafsir books, and previous studies related to the lafaz tasbih in the Qur'an.

After the data was collected, the analysis technique used was content analysis with a semantic and contextual approach. This analysis was conducted by examining the meaning of the tasbih phrase in various verse contexts, understanding the relationship of the phrase to its station, and exploring the theological and linguistic implications contained therein. This study also examines how the exegetes understand and interpret the tasbih phrase based on the linguistic context and historical background of the verse's revelation. With this approach, the study aims to provide a more comprehensive understanding of the dilālah maqom of the tasbih phrase in the Quran and its contribution to the study of exegesis and Arabic language.

## RESULTS AND DISCUSSION

### The Concept of Dilālah Maqom in the Science of Tafsir and Linguistics

*Dilālah maqom* In the science of interpretation and linguistics, it is a concept that refers to the meaning understood based on the context of the situation and conditions surrounding a text. In the study of Arabic language and interpretation, this term is often associated with an understanding of the Quran that does not only rely on the literal meaning (zhahir), but also considers the external conditions that accompany a verse. Linguistically, dilālah maqom refers to indications of meaning that are not explicitly stated in the text, but can be understood through the communication situation, the relationship between speaker and listener, and the social and cultural factors that underlie it.<sup>9</sup> In the science of interpretation, this concept is used to understand the meaning of a verse in more depth by considering aspects such as asbāb al-Nuzūl (the background to the revelation of the verse), maqasyid shariah (the purpose of the shariah), and the social conditions when the verse was revealed.<sup>10</sup>

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<sup>9</sup> Riska Hayati et al., "Analisis Komponen Dilalah Dalam Bahasa Arab: The Analysis Of Dilalah Component In Arabic Language," *El-Jaudah : Jurnal Pendidikan Bahasa Dan Sastra Arab* 2, no. 2 (2021): 95–117, <https://doi.org/10.56874/faf.v2i2.903>.

<sup>10</sup> Alex Kusmardani et al., "Tafsir Ayat Ahkam Dalam Perspektif Dilalah Manthuq Dan Mafhum," *Jurnal Syntax Transformation* 3, no. 2 (2022): 169–89, <https://doi.org/10.46799/jst.v3i2.509>.

The urgency of understanding the meaning of the sacred text of the Quran is immense, especially in efforts to avoid errors in interpretation that could lead to misunderstandings or misuse of verses for certain interests. One example is in understanding verses related to jihad. If someone only understands these verses literally without considering their maqam, it can lead to an extreme understanding that Islam always encourages war. However, by understanding the context in which the verses were revealed, it can be seen that jihad in the Quran has various dimensions, including jihad against lust and intellectual jihad in upholding the truth.<sup>11</sup> Furthermore, understanding the dilālāh maqam (station) is also crucial in interpreting legal verses. Many legal verses in the Quran were revealed in response to specific situations in Arab society, such as slavery laws or inheritance laws.<sup>12</sup> By understanding the maqam of verses, scholars can explore the broader essence of law and apply it in accordance with current developments without eliminating the essence of the sharia contained in the verse.

Beyond its context in interpretation, the concept of the maqom also plays a crucial role in linguistic studies, particularly in understanding the relationship between text and context in communication. In Arabic pragmatics, the maqom helps interpret utterances based on the communication situation in which they occur. For example, in classical Arabic, a sentence can have different meanings depending on who is speaking, to whom it is being conveyed, and the context in which it is being expressed.<sup>13</sup> This also applies to the Quran, where word choice, sentence structure, and style are heavily influenced by the context or communication situation in which they are presented. Therefore, without understanding the context, one can misunderstand the meaning of a verse by ignoring relevant contextual factors.

Overall, the concept of the maqam (station) is fundamental to the science of exegesis and linguistics, as it enables a more accurate understanding of the message of the Quran. By considering the situational context in understanding a verse, an exegete can explore deeper meanings and avoid errors in interpretation. This concept is also an important tool in addressing various contemporary issues, as it helps connect the teachings of the Quran with evolving social realities. Therefore, the study of the maqam (station) must continue to be developed so that understanding of the Quran remains relevant and can provide solutions for Muslims in facing the various challenges of our time.

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<sup>11</sup> M. Fajri Yusuf et al., "Implementation of Hadith as a Foundation for Deradicalization in Contemporary Islamic Education Curriculum," *At-Turās: Jurnal Studi Keislaman* 11, no. 2 (2024): 160–77, <https://doi.org/10.33650/at-turas.v11i2.9358>.

<sup>12</sup> Heri Khoiruddin et al., "Historical Socio Analysis in the Interpretation of the Quran: Case Study of Legal Verses," *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin* 20, no. 2 (2019): 199–208, <https://doi.org/10.14421/esensia.v20i2.2108>.

<sup>13</sup> M. Syaiful Kamal, "Perbandingan Struktur Kata Sifat Dalam Bahasa Arab Dengan Bahasa Indonesia," *LISANUNA: Jurnal Ilmu Bahasa Arab Dan Pembelajarannya* 8, no. 2 (2019): 184, <https://doi.org/10.22373/ls.v8i2.4562>.

### The Wording of Tasbih in the Quran

The phrase "tasbih" (prayer beads) in the Quran refers to an expression used to purify God from all shortcomings and to express His perfection. Etymologically, the word "tasbih" comes from the root س-ب-ح, meaning "to swim" or "to speed along," which in a theological context signifies striving to draw closer to God by purifying Him from all attributes unworthy of Him.<sup>14</sup> In Islamic terminology, tasbih means glorifying and glorifying Allah by stating that He is Most Holy from all forms of shortcomings, polytheism, and the characteristics of creatures.<sup>15</sup>

In the Koran, prayer beads appear in various forms with variations in linguistic structure that show the dimensions of Allah's majesty. One of the main forms that is often found is "subhānallāh", which is a form of masdar (verbal noun) which shows the determination that Allah is Most Holy. This form often appears in verses that affirm Allah's holiness from accusations leveled by polytheists. For example, in Surah al-Isrā' verse 1 Allah says which means "Glory be to Allah who set His servant on a journey one night". This expression confirms that the events of isrā' and mi'rāj are the absolute will of Allah which is free from all forms of human shortcomings and limitations.<sup>16</sup>

In addition to the form سُبْحَانَ, the Quran also uses the fi'il madhi (past tense) form such as سَبَّحَ and the fi'il mudhari' (current/future tense) form such as يُسَبِّحُ. In Surah al-Hadid verse 1 Allah says: "Everything in the heavens and the earth has glorified Allah." The fi'il madhi form in this verse shows that everything since the beginning of its creation has glorified Allah, affirming His majesty and power which is not limited by space and time.<sup>17</sup> Meanwhile, the form of the verb mudhari' as in Surah al-Jumu'ah verse 1 shows that tasbih to Allah is something that continuously occurs in the universe, both consciously by humans and in the form of natural submission of other creatures.<sup>18</sup>

One other variation of the tasbih pronunciation in the Al-Quran is the use of the form فَسَبِّحْ which is a fi'il amr (command word), for example in Surah al-Waqi'ah verse 74 which means "So make tasbih in the name of your Lord, the Most Great". This verse emphasizes that humans are

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<sup>14</sup> Abū Ḥusain Aḥmad bin Farīs bin Zakariyā, *Mu'jam Maqāyis al-Lughah* (Dār al-Fikr, 1979), 211.

<sup>15</sup> Fadhli and Salsabila, "Pemaknaan Kata Tasbih Pada Awal Surat Al-Qur'an."

<sup>16</sup> Aceng Zakaria, "Studi Analisis Peristiwa Isra' Mi'raj Nabi Muhammad Menurut Al-Qur'an Dan Hadits," *Al-Tadabbur: Jurnal Ilmu Al-Qur'an Dan Tafsir* 4, no. 1 (2019): 99–112, <https://doi.org/10.30868/at.v4i01.428>.

<sup>17</sup> Mohd Sholeh Sheh Yusuff et al., "Tadabbur Surah Al-Hadid Using the Quran Tadabbur Digital Application: A Critical Analysis," *International Journal of Academic Research in Business and Social Sciences* 11, no. 4 (2021): 1138–43, <https://doi.org/10.6007/IJARBS/v11-i4/9776>.

<sup>18</sup> Misbakhul khaer Solihin and Mei Santi, "Menyingkap Fenomena Alam Semesta Bertasbih Dan Bersujud (Studi Korelasi Antara Ayat-Ayat Kauniyah Dengan Ayat-Ayat Qauliyah)," *AL-AQWAM: Jurnal Studi Al-Quran Dan Tafsir* 2, no. 2 (2023): 119–36, <https://doi.org/10.58194/alaqwam.v2i2.1201>.

commanded to always purify and glorify Allah in every aspect of their lives.<sup>19</sup> Apart from that, the form of the tasbih command also appeared in order to comfort the Prophet SAW when facing challenges in preaching, as in Surah al-Tur verse 48 which means "And praise your Lord when you wake up." This shows that tasbih is not just a verbal expression, but also a reflection of patience and determination in living life.

The word tasbih is also often associated with the form of تَسْبِيح, which shows repeated activity in purifying Allah. In Surah al-Ahzab verses 41-42 it is stated: "O you who believe, remember Allah by remembering Him a lot and glorifying Him in the morning and evening." This verse teaches that prayer beads are part of the dhikr that believers must carry out continuously as a form of worship and purification of the heart.<sup>20</sup>

In addition, the phrase tasbih is also often associated with praise in the form of سُبْحَانَهُ or سُبْحَانَهُ عَمَّا يُشْرِكُونَ, which emphasizes that Allah has no partners and is not worthy of being equated with His creatures. An example is in Surah al-An'am verse 100: "Glory be to Allah and Most High above what they attribute." This expression shows a rejection of various concepts that equate Allah with His creation, such as the belief of the polytheists who believe there are other gods besides Allah.

In several verses, tasbih is also associated with the expression سُبْحَانَكَ اللَّهُمَّ which is used by angels and believers to express amazement at the greatness of Allah. For example, in Surah al-Baqarah verse 32, when the angel said: "Glory be to You, we know nothing except what You taught us." This verse shows that prayer beads are also a form of recognition of human limitations in the face of God's knowledge and wisdom.

From the various forms and uses of prayer beads in the Koran, it can be concluded that the concept of prayer beads is not just a verbal utterance, but also reflects a deep belief in the holiness, majesty and perfection of Allah. The Koran emphasizes that all creatures, including humans, angels and the universe, always praise Allah in different ways. For humans, tasbih is not only manifested in dhikr, but also in obedience to the Shari'a and good deeds. Therefore, understanding the variations in the pronunciation of tasbih in the Koran not only adds linguistic insight, but also enriches the spiritual aspect of worshiping Allah.

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<sup>19</sup> 'Abdurrahmān bin Nāṣr bin 'Abdullah Al-Sa'dī, *Taisīr Al-Karīm al-Rahmān Fī Tafsīr Kalām al-Manān* (Muassasah al-Risālah, 2000), 835.

<sup>20</sup> Abū Ja'far Muḥammad bin Jarīr Al-Ṭabarī, *Jāmi' al-Bayān 'an Ta'wīl al-Qur'an* (Dār al-Hijr, 2001), 280.

## Contextual Analysis of the Use of the Stations of Tasbih in the Quran

### 1. *Station of Tanzih*(Purification)

*Maqom tanzihin* the Koran it refers to the concept of purifying Allah from all shortcomings and imperfections, which is often expressed through tasbih, namely glorifying Allah by declaring His holiness. One of the verses that confirms this concept of purification is QS. Al-Isrā' verse 44: "The seven heavens, the earth, and all that is in them glorify Him. And there is nothing but glorify Him by praising Him, but you do not understand their tasbih. Indeed, He is Most Forgiving, Most Forgiving." This verse emphasizes that all of God's creation naturally recognizes His holiness, even though humans are unable to understand how prayer beads are performed by creatures other than humans.<sup>21</sup> This shows that tanzih is not only a theological concept but also a reality that encompasses the entire universe.

In QS. Al-Baqarah verse 30, Allah revealed the creation of humans to the angels who then responded by stating, "Are You going to create on earth creatures that will cause mischief and shed blood, while we glorify You and purify You?" This verse shows that angels as the most obedient creatures already understand the importance of tanzih as a form of acknowledgment of God's absolute majesty. This is increasingly emphasized in QS. Al-Zumar verse 75 which describes the angels surrounding the Throne of Allah while glorifying Him, indicates that Allah's purification is part of the worship of the inhabitants of heaven.

In QS. Al-Mu'min verse 7, Allah explains that the angels who carry the Throne and those around them always exalt and ask forgiveness for the believers. This shows that tanzih is not only an expression of glorification, but also the basis of the vertical relationship between humans and Allah, namely that only He has absolute purity and is the place of return for all requests. Likewise in QS. Ash-Shura verse 5 which describes how the sky almost broke because of Allah's majesty, but the angels still glorified Him and asked for forgiveness for humans, shows that tanzih is also a factor that maintains the balance of the universe.

The concept of tasbih in *maqom tanzih* is also mentioned in the QS. Al-Nazi'at verses 2-4 which describe the angels who carry out God's orders quickly, show that in every movement they contain tasbih as a form of obedience and recognition of His holiness. In QS. Taha verses 29-35, Prophet Musa's request for Harun to be used as a

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<sup>21</sup> Quraish M. Shihab, *Tafsir Al-Mishbah: Pesan, Kesan Dan Keserasian Al-Qur'an* (Lentera Hati, 2010), 143.



companion in his missionary duties was also based on the understanding that they must always remember and purify Allah in every step of their preaching.

Other verses such as QS. Al-Shaffat verse 180, QS. Yasin verse 83, and QS. Ath-Thur verse 43 further emphasize that nothing can resemble or match Allah. QS. Al-A'raf verse 206 even mentions that angels who are close to Allah will never stop glorifying Him, confirming that the holiness of Allah is not just an abstract concept but also a reality that is constantly recognized in all aspects of existence. QS. Al-Nur verses 36-37 associates prayer beads with houses of worship, indicating that the sanctification of Allah must be an integral part of human life, both in ritual worship and in everyday theological awareness. In QS. Al-Ra'd verse 13, thunder is also mentioned as a form of prayer beads to Allah, indicating that everything in this universe is subject to His majesty and holiness. QS. Shad verses 18-19 and QS. Al-Anbiya verse 79 also tells how the Prophets David and Sulaiman utilized awareness of tanzih in their policies and decisions.

QS. Al-Zumar verse 67 reminds us that humans often do not understand the greatness of Allah, even though the entire universe is subject to Him. This is in line with QS. Al-Hasyr verse 1 and QS. Al-Hadid verses 1-6 which state that everything in the heavens and the earth glorifies Him, indicates that the concept of Allah's purification is not limited to certain creatures but includes all aspects of creation. QS. Al-Isrā' verses 42-43 close by emphasizing that Allah has no partners in His divinity, which is a basic principle in understanding tanzih in Islam.

The implications of the concept of maqom tanzih in Islamic theology are very broad. First, he emphasized the concept of absolute monotheism, that Allah has no likeness to His creatures. Second, it provides limits in understanding the attributes of Allah so as not to fall into tasybih (simulation) or ta'thil (rejection of His attributes). Third, awareness of maqom tanzih encourages humans to always have a deep sense of servitude, realizing that everything in this world is only a creation that is subject to Him. Fourth, he formed a mindset that everything must be returned to Allah as the only One who is Most Holy and Most Great. Therefore, tanzih is not just a theological concept, but is also the main basis for worship, ethics and Islamic thought as a whole.

## 2. *Maqom at-Thalab* (Request)

*Maqom at-Thalab* The Al-Quran describes a situation where a servant conveys his wishes to Allah with full submission and hope. In many verses, prayers are often submitted through requests accompanied by tasbih, namely glorification or praise of Allah. Tasbih, in this case, is not just an expression of praise, but a means of connecting oneself with the Almighty, who is believed to be able to provide everything His servants

ask for. For example, in Surah Ali 'Imran verses 190-191, this verse shows the close relationship between supplication to Allah and awareness of His greatness. Praise and glorification of Allah with the phrase "Glory be to You" becomes a form of request full of humility and awareness of one's own weakness as a servant.<sup>22</sup>

The use of tasbih lafaz in the context of supplication or prayer can be seen in several other verses, such as in Surah al-A'raf verse 143. Here, Prophet Musa (as) begged Allah, "O my Lord, show me (part of) You." This request is accompanied by glorification of God's majesty, which shows that prayer accompanied by prayer beads is a form of request full of honor and recognition of God's power. In Surah al-Anbiyā' verse 87, when Prophet Yunus (a.s.) was in the belly of a fish, he prayed praising Allah: "There is no god but You, Glory be to You, verily I am one of the wrongdoers." Here, the prayer delivered by the Prophet Yunus contains two important elements: recognition of one's imperfection and prayer beads to Allah as a form of acknowledgment of His omnipotence.<sup>23</sup>

Likewise, in Surah ash-Shaffat verses 143-144, tasbih is used in the context of a request for salvation. Prophet Ibrahim (a.s.) prayed after experiencing a heavy test, using prayer beads as a means of supplication, saying, "Our Lord, do not leave us alone, and you are the best in providing help." In this case, the request accompanied by prayer beads is an acknowledgment that all strength and help only comes from Allah. The same thing is also reflected in Surah Thoha verse 130, where Allah commands the Prophet SAW to be patient, using prayer beads as a reminder of Allah's infinite holiness and greatness. The sentence "And be patient with what they say and give praise to your Lord before the sun rises and before it sets," suggests that in every request, glorification of Allah is an inseparable part.

Similarly, in Surah al-Qalam, verses 17-29, the description of those plotting harm against the Prophet (peace be upon him) is balanced with prayer beads and supplication, reflecting that everything that happens is under God's control. Although humans have desires and plans, ultimately only God is All-Knowing and All-Powerful. In this case, supplication accompanied by prayer beads demonstrates humility before God and acknowledgment of His greatness. In this verse, supplication is not merely a request, but also reflects the belief that only God can resolve every problem in the best way.

The context of these verses shows that supplication to Allah (at-Talab) is not just a request for something, but rather is a manifestation of a deep sense of devotion and exaltation towards Allah. The prayer beads included in the prayer are a reminder that

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<sup>22</sup> Hamka, *Tafsir Al-Azhar* (Pustaka Nasional PTE LTD Singapura, 1990), 741.

<sup>23</sup> Wahbah Al-Zuhaili, *Tafsir Al-Munir Fi al-'Aqidah Wa al-Syari'Ah Wa al-Manhaj* (Dār al-Fikr, 2009), 413.

everything that is asked for comes from the Almighty.<sup>24</sup> Praising God is a means to strengthen the spiritual relationship between servants and God, and to remind ourselves not to forget His greatness.<sup>25</sup> In many of these verses, the prayer accompanied by the recitation of tasbih also reflects the humble attitude of the Prophets and pious servants of Allah, who realize that everything they have and ask for is only a gift from Allah.

*Maqam at-Thalab* This is very relevant in the aspects of worship and spirituality, because prayers offered with full awareness and prayer beads show a servant's attitude that not only hopes, but also acknowledges God's power in all things. In worship, requests accompanied by prayer beads teach that every request must be made with full reverence and humility, not just as a ritual, but as a form of sincere devotion. The relevance of this maqam in spirituality is that it reminds us to always return to Allah in all circumstances, whether in trouble or in ease. Prayer accompanied by prayer beads is not just a request, but is also a form of reminder for the heart and soul to always remember and glorify Allah in every step of life.

### 3. *Maqam Nafi* (Disclaimer)

*Maqam nafi*, or refutation/denial, in the context of the Koran, refers to passages in the revelation that explicitly respond to or refute certain accusations, errors, or heresies aimed at Islamic teachings or the attributes of Allah. In many verses, the use of prayer beads or statements affirming Allah's holiness functions as a rebuttal to baseless accusations or accusations, as well as an affirmation of the purity of monotheism and His perfect qualities.

For example, in Surah al-An'am verse 100, Allah responds to accusations that creatures created by Him—such as jinn—have a role in influencing human destiny. This verse states, "And they made the jinn their partners with Allah, even though Allah created the jinn," followed by prayer beads which confirm that Allah is Most Pure from this accusation. This rejection of shirk beliefs also reminds us that only Allah has power over everything, and no one can be associated with Him in the arrangement of the universe.<sup>26</sup> A similar point can be found in Surah al-Baqarah, verse 116, which states that Allah is the Most High and that there is none worthy of worship except Him. Here, the rejection of all

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<sup>24</sup> Younes Saramifar, "Crafting Sacrality from the Tensile Life of Objects: Learning about the Material Life of Prayer Beads from a Khaksari Sufi Murshid," *Contemporary Islam* 12, no. 1 (2018): 39–55, <https://doi.org/10.1007/s11562-017-0407-5>.

<sup>25</sup> Mohd Manawi Mohd Akib et al., "Spiritual Strengthening of Man Through Prayer of Worship," *Afkar: Jurnal Akidah Dan Pemikiran Islam* 24, no. 1 (2022): 381–408, <https://doi.org/10.22452/afkar.vol24no1.11>.

<sup>26</sup> Abū al-Fadā' Ismā'īl bin 'Umar bin Kašīr, *Tafsīr Alquran Al-'Aẓīm*, ed. Abdul Ghoffar and Abu Ihsan Al-Atsari (Pustaka Imam asy-Syafi'i, 2004), 581.

forms of deviation from monotheism is clearly emphasized: "And they say, 'Allah has begotten a son.' Glory be to Allah above that."

In Surah al-Nahl verse 57, there is a refutation of the accusation that God has a daughter (as believed by some Arabs at that time). Allah responds firmly, "And they (the polytheists) say, 'The Most Gracious has a daughter.' Glory be to Allah above what they say." In this case, the tasbih is used to respond to this misleading accusation, while also emphasizing that Allah is not bound by human provisions and is free from all accusations or bad assumptions.<sup>27</sup> A similar thing can also be found in Surah al-Maidah verse 116, where the rejection of the notion that Jesus is considered the son of God is emphasized by the statement, "It is not fitting for Allah to have a son." This verse refutes any form of shirk that attributes divine attributes to other than Allah, and emphasizes the perfection and purity of Allah's nature as a God who is not contaminated by worldly things.<sup>28</sup>

In Surah al-Qashas verse 68, Allah expresses his rejection of all forms of untrue claims regarding destiny and His will: "And your Lord creates what He wills and chooses it." This verse reminds us that God's destiny and decisions cannot be contested by anyone, including misleading claims about the intervention of other forces outside His will.<sup>29</sup> The tasbih is again used to emphasize that all of Allah's actions are pure and that no one can associate partners with Him. In Surah ath-Thur, verse 43, Allah responds to the polytheists' assumption that Allah is incapable of overcoming His power. Allah reminds them that He is Almighty over all things, saying, "No one can help you except Allah." This rejection reaffirms that all power and authority in the universe belong to Allah alone, and no one can associate partners with Him in this regard.

Finally, in Surah Yusuf, verse 108, there is a statement confirming that the message brought by the Prophet Yusuf was a pure revelation from Allah, without any interference from humans or other parties. "Say, 'This is my way; I call to Allah, I and those who follow me with clear conviction.'" In this context, the prayer beads are used to emphasize that only Allah can provide true guidance, and no one can guide humans except with His permission.

By firmly rejecting these misleading accusations or claims, the Quran consistently affirms the perfection and oneness of God. The position of nafi (exalted position) in this context is not merely a refutation, but also has profound theological implications for Islamic faith, particularly in responding to all forms of shirk

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<sup>27</sup> Abū Muḥammad al-Ḥusain bin Mas'ūd bin Muḥammad bin al-Farā' Al-Bagawī, *Ma'ālim al-Tanzīl Fī Tafsīr Al-Qur'ān* (Dār Iḥyā' al-Turās al-'Arābī, 1999), 24.

<sup>28</sup> Abū 'Abdillāh Muḥammad bin Aḥmad al-Anṣārī Al-Qurṭubī, *Al-Jāmi' Li Aḥkām al-Qur'ān*, ed. Aḥmad Al-Birdūnī and Ibrāhīm Aṭfīsy (Dār al-Kutb al-Miṣriyyah, 1964), 374.

<sup>29</sup> Al-Zuhailī, *Tafsīr Al-Munīr Fī al-'Aqīdah Wa al-Syarī'Ah Wa al-Manhaj*, 8:381.

(polytheism). The Quran's affirmation of monotheism is a form of resistance to all forms of associating partners with God. In Islamic teachings, shirk is the greatest sin, because associating partners with God is a derogation of His absolute holiness.

Theologically, this rejection of polytheism illustrates the importance of a correct understanding of God as the One and Only Being, who has no partners, no children, or any role in creation comparable to His. The implications of this affirmation of monotheism are far-reaching, particularly in shaping a true understanding of Islamic faith, namely that God alone is worthy of worship, and no one has the right to rule the universe except Him. In this context, monotheism is the foundation of all Islamic teachings, including those in worship, morality, and law.

Thus, the use of tasbih in rejecting these accusations is not only a form of refutation of wrongdoing, but also as a strengthening of the Islamic creed which affirms the perfection and oneness of Allah. Maqom nafi in the Koran not only functions as a rebuttal, but also as an effort to maintain the purity of the aqidah and direct the people to return to pure monotheism, away from all forms of shirk.

#### 4. *Maqom al-Ta'ajjub*

The use of the tasbih in the Quran often serves as an expression of awe, wonder, and recognition of God's greatness and majesty. In several Quranic verses, the tasbih is used to indicate wonder or amazement at events, often related to natural phenomena or human behavior, ultimately leading to acknowledgment of God's greatness.

One striking example is in Surah ash-Shaffat verse 12, which reads, "In fact, you (Prophet Muhammad) were surprised (at their disobedience) and they always insulted you." This verse describes the Prophet Muhammad's astonishment at the attitude of the people who denied Allah's revelation and continuously insulted him. The expression "astonished" in this context describes how it is so unreasonable that it cannot be accepted by human logic.<sup>30</sup> Even though this is a form of rejection of the truth that comes from Allah, the use of tasbih in this verse emphasizes Allah's unlimited position in His wisdom. Allah is supreme, and all His actions, although they may not be fully understood by mankind, are still manifestations of His greatness and perfect wisdom.

Similarly, in Surah al-A'raf verse 63, it reads, "Do you (disbelieve and) wonder that a reminder has come to you from your Lord to a man from among you, that he may warn you, that you may become pious, and that you may receive mercy?" Here, the sense of wonder arises in relation to the fact that even though Allah sent a Messenger from among themselves, some people still rejected him and did not believe. This wonder shows

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<sup>30</sup> Shihab, *Tafsir Al-Mishbah: Pesan, Kesan Dan Keserasian Al-Qur'an*, 12:333.

the contradiction between what they should have accepted—the message of truth from Allah's messenger—and what they chose to deny.<sup>31</sup> The use of the phrase "tasbih" in this context implies that there should be no excessive surprise, as the All-Knowing God possesses wisdom behind His every choice. On the one hand, the Prophet Muhammad's presence as a Messenger from among their own people should have made it easier for them to accept revelation, yet many still rejected it, and this is where God's greatness and wisdom become clear.

In Surah ar-Ra'd, verse 5, there is also an expression of astonishment when confronted with the statements of the disbelievers. In this context, the Prophet Muhammad's astonishment is directed more at the disbelievers' claims of questioning the possibility of resurrection after death. The interpretation of the tasbih in this verse is a reminder of the wonder and greatness of God in His creation, where everything—including resurrection—is part of His infinite power. Although humans often feel it is impossible, with God all things are possible.<sup>32</sup> Here, the tasbih expresses amazement at God's infinite ability to create life again from the seemingly impossible, namely soil.

Likewise in Surah al-Nur verse 16, which reads, "Why, when you heard it (the false news), did you not say, 'It is not appropriate for us to talk about this. Glory be to You. This is a big lie.'" This verse talks about false news that is spread among Muslims, and the attitude that is expected from them is to immediately sanctify the name of Allah and respond to these lies in a wise manner. The phrase "Glory be to You" shows how inappropriate an accusation or false news that contains big lies against Allah and His Messenger is inappropriate.<sup>33</sup> Here, the prayer beads function as an expression of purification from mistakes, as well as a form of awe at the holiness and greatness of Allah which can never be polluted by human lies.

Apart from that, in Surah al-Isrā' verse 1, there is a very great use of the tasbih phrase, "Glory be to Him (Allah) who has journeyed His servant (Prophet Muhammad) at night from the Grand Mosque to the Aqsa Mosque, which We have blessed around it so that We may show him some of Our signs (greatness). Indeed, He is All-Hearing, All-Seeing." The isrā' mi'rāj journey of the Prophet Muhammad is one of the signs of Allah's extraordinary greatness. The use of the word "Glory" here emphasizes that there is nothing equal to the power of Allah, who can take His servants across very long distances in a short time, and show His amazing signs.<sup>34</sup> Tasbih in this context is not only an

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<sup>31</sup> Sayyid Quṭṭb, *Tafsīr Fī Zilāl Al-Qur'ān*, ed. As'ad Yasin et al. (Gema Insani, 2004), 257.

<sup>32</sup> Hamka, *Tafsīr Al-Azhar*, 5:508.

<sup>33</sup> Al-Bagawī, *Ma'ālim al-Tanzīl Fī Tafsīr Al-Qur'ān*, 6:25.

<sup>34</sup> Al-Sa'dī, *Tafsīr Al-Karīm al-Raḥmān Fī Tafsīr Kalām al-Manān*, 453.

expression of amazement, but also an acknowledgment of the greatness of Allah which is beyond human ability to understand.

From the above analysis, it can be understood that prayer beads are not merely an expression of wonder at extraordinary things, but also a manifestation of acknowledgment of faith in the Almighty God. In the Quran, prayer beads are often used as a spiritual expression that connects humans to the holiness and greatness of God. Through prayer beads, one is invited to reflect and remember that everything that occurs in this universe is part of the destiny and wisdom of God, the All-Wise. Therefore, the expression of prayer beads has a semantic depth that is closely related to aspects of faith, devotion, and recognition of God's greatness.

## CONCLUSION

The wording of tasbih in the Qur'an has various different meanings according to its maqom, including the maqom tanzih which indicates the holiness and cleanliness of Allah from all shortcomings, the maqom at-Thalab which signifies the supplication and recognition of Allah's greatness, the maqom nafi which is related to the denial or denial of things that are not worthy of Him, and the maqom al-Ta'ajjub which describes the admiration for Allah's creation or deeds. The importance of understanding the context of the maqom in every use of the wording of tasbih is to avoid misunderstandings and misinterpretations of the meaning intended by the Qur'an. This study contributes to clarifying a deeper understanding of the interpretation of the wording of tasbih, as well as emphasizing the importance of the context of the maqom in interpreting Divine revelation correctly in the context of the lives of Muslims.

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