

CHAPTER I

INTRODUCTION

A. BACKGROUND

One proof of the greatness of Allah ■ is the revelation of *al-Qur'ān* as a guide to mankind. Every *sūrah* in *al-Qur'ān* from *al-Fātiḥah* to *al-Nās*, has excellences. As the Prophet ﷺ said, “Whoever reads a *sūrah* from *al-Qur'ān*, will get something good. One good will be folded tenfold. I do not say *Alīf Lām Mīm*, one *sūrah*. But *Alīf* is one *sūrah*, *Lām* is one *sūrah* and *Mīm* is one *sūrah*.”¹

Allāh ■ does not distinguish the excellences of every *sūrah* or verse in *al-Qur'ān*, “We have neglected nothing in the Book”.² But there are *sūrah* and verses that have excellences based on the Prophet ﷺ guidance. One of those is *basmalah*.

There is *ḥadīth* narrated by al-Rahāwī from Abū Hurairah **a**, he said:

كُلُّ أَمْرٍ ذِي بَالٍ لَا يُبْدَأُ فِيهِ بِبِسْمِ اللَّهِ أَقْطَعُ³

“Every important matter which is not preceded by *basmalah* then it lost its blessing”.

¹ Al-Tirmidhī, *al-Jāmi' al-Ṣaḥīḥ Sunan al-Tirmidhī*, vol. v, Dār Iḥya' al-Turāth al-'Arabī, Beirut, 1989, p.175. Below is the full text of the *ḥadīth* in *Sunan al-Tirmidhī* no. 2910:

حدثنا محمد بن بشار حدثنا أبو بكر الحنفي حدثنا الضحاک بن عثمان عن أيوب بن موسى قال سمعت محمد بن كعب القرظي قال سمعت عبد الله بن مسعود يقول : قال رسول الله صلى الله عليه و سلم من قرأ حرفاً من كتاب الله فله به حسنة والحسنة بعشر أمثالها لا أقول ألم حرف ولكن ألف حرف ولام حرف وميم حرف

² Q.S. *al-An'am* [6]: 38

³ Jalāluddīn al-Suyūfī, *Jāmi' al-Aḥādīth*, vol. xv, Dār al-kutub al-'Ilmiyyah, Beirut, 1997, p.315. This *ḥadīth*, sometimes, is returned to the Prophet Muḥammad ﷺ as the *ḥadīth Marfu'*, sometimes also justified as *ḥadīth mursal* narrated by Abū Hurairah **a**. Then, the text (*matan*) of this *ḥadīth* is also different in various transmission, it sometimes comes with a pronunciation (كُلُّ أَمْرٍ ذِي بَالٍ لَا يُبْدَأُ فِيهِ بِبِسْمِ) (اللَّهُ فَهُوَ أَجْدَمُ), sometimes also with (فَهُوَ أَتَمُّ), and also (فَهُوَ أَقْطَعُ). Thus, there is a difference of opinion between experts *ḥadīth* in their justification, but most of them justified as *ḥadīth Hasan*.

The scholars have explained that the phrase *Bismillāhirrah̄mānirrah̄īmī* was just known as complete arrangement after the fall of the *sūrah al-Naml* verse 30,⁴

إِنَّهُ مِنْ سُلَيْمَانَ وَإِنَّهُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ (٣٠)⁵

Before that, they mentioned the sentence *bismika-allāhumma*, then *Bismillāhi* and *Bismillāhirrah̄māni* to finally get off that *sūrah, al-Naml* verse 30.⁶

In this regard, the scholars agreed that *basmalah* is one verse in the *sūrah al-Naml* verse 30. However, they differed in terms of whether *basmalah* including one verse of each *sūrah* in *al-Qur'ān*.⁷

The companions such as Abū Hurairah, Alī ibn Abī Ṭālib, Ibn ‘Abbās, Ibn ‘Umar  and tābi‘īn like Sa‘īd Ibn Jubair, ‘Aṭa’, Al-Zuhri and Ibn Mubārak and *fiqh* scholars of Makkah and experts of *al-Qur’ān* as Ibn Kathīr, as well as some *Qira’ah* experts of Kuffah and its *Fiqh* specialists as ‘Āsim al-Kisā‘ī, Imām al-Shafī‘ī and Imām Ḥanbalī stated that *basmalah* is one verse of every *sūrah* contained in *al-Qur’ān* except *sūrah al-Taubah*.⁸

Meanwhile, Imām Mālik and Imām Abū Ḥanīfah stated that *basmalah* is not one of verse in each *sūrah* of *al-Qur’ān*. It is just a prelude to determine the beginning of each *sūrah*.⁹

Quraish Shihab in ‘*Tafsīr al-Qur’ān al-Karīm*’ more focused on the different view of scholars about *basmalah* position in *al-Fātiḥah*. He described two different opinions on *basmalah*; First, the opinion of Abū Ḥanīfah stating

⁴ Maḥmūd Shalṭuṭ, *Tafsīr al-Qur’ān al-Karīm*, trans. A.A.Dahlan, at.al., Penerbit CV. Diponegoro, Bandung, 1989, p.42.

⁵ Q.S. al-Naml [27]: 30

⁶ Maḥmūd Shalṭuṭ, *Ibid*.

⁷ Ibn al-‘Arabī, *Aḥkām al-Qur’ān*, Dār al-Kutub al-‘Ilmiyyah, Beirut, p.5.

⁸ Aḥmad Muṣṭafā al-Maraghī, *Tafsīr al-Marāghī*, 2nd edition, trans. Ansari Umar Sitanggal, at.al., CV.Toha Putra Semarang, Semarang, 1992, p.30.

⁹ Ibn al-‘Arabī, *Loc. Cit*.

that *basmalah* is not part of *al-Fātiḥah*. Second, the opinion of Imām Shafī'ī who stated that *basmalah* is the first verse in *Sūrah al-Fātiḥah*.¹⁰

Then to mediate both opinions, Quraish Shihab referred to 'Abduh opinion quoted by Rashīd Riḍa in *Tafsīr al-Manār* that somehow *basmalah* is verse of *al-Qur'ān*.¹¹

In addressing *basmalah*, Maḥmūd Shalṭūṭ chose not to highlight different opinions on *basmalah*.¹² According to him, the principle is that religion ordered every Muslim to read *basmalah* at any time starting activities.¹³ He also explained about two terms of *basmalah*, i.e. in term of strengthening the spirit to do goodness, and in term of distancing someone from doing evil.¹⁴

There are also many interpreters who interpreted *basmalah* reviewed from various aspects, both in terms of grammatical (*Naḥwu* and *ṣarf*) or in terms of language (etymology), in addition to a review of *sūrah*s, forms, characteristics, position, composition as well as its privileges. Those variety interpretations are influenced by the scientific background of interpreter.¹⁵ One is *ṣūfī* interpretation pattern.

One of several *ṣūfī* saints who has the work of interpretation is Ibn al-'Arabī. According to Ibn al-'Arabī in his mystical book of *Tafsīr*, "*Tafsīr al-Qur'ān al-Karīm*", when describing *basmalah* he asserted,

That by (calling) *Asma' Allāh*, then Allāh's names projected showing his privilege, which is above properties and the Essence of Allāh. While the form itself suggests His name direction, while the fact that *asma'* showed His singularity. God is itself a name for Essence (*Ismu al-dhāt*) of divinity in terms of the absolute name itself. Not from the connotation or

¹⁰ M. Quraish Shihab, *Tafsīr al-Qur'ān al-Karīm, Tafsīr Surah-surah Pendek Berdasarkan Urutan Turunnya Wahyu*, Pustaka Hidayah, Bandung, 1997, p.7.

¹¹ *Ibid.*, p.8.

¹² Maḥmūd Shalṭūṭ, *Op. Cit.*, p.43

¹³ *Ibid.*, p.42.

¹⁴ *Ibid.*, p.47.

¹⁵ Departemen Agama, *Orientasi Pengembangan Ilmu Tafsīr*, Binbaga Islam Departemen Agama, Jakarta, 1989, p.14.

understanding the nature of the gift of his properties, as well as not for the sense of "not making giving nature."

"*Al-Raḥmān*" is the title of an Abundance of the universal form and completeness based on relevance wisdom and relevant to the reception at the beginning of the first. "*Al-Raḥīm*" is Abundant for completeness meaningful prescribed for humans in terms of the base end. Because it often stated, "O Almighty *Raḥmān* for the World and the Hereafter, and Merciful for the Hereafter."

That means the projection of a perfect humanity, and grace thorough, both general and specific, which is a manifestation of the Divine Essence. " ¹⁶

Ibn al-‘Arabī further explains that there are 18 *sūrahs* spoken in *basmalah*. While the amounts stated in writing 19 *sūrahs*. If the sentences were separated, the number of separate *sūrahs* was 22.

Eighteen *sūrahs* indicate the existence of realms that were connoted with numbers, 18 thousand naturals. Because the *surah Alīf* is a perfect count to load the entire number structure. *Alīf* is the mother of all strata no longer count after *Alīf* . So, it is understood as the mother of all nature mother called *Jabarut* Natural, *Malakūt*, Throne, Chair, Seven Heaven, and the four elements, as well as three separate deliveries each in separate sections. ¹⁷ From this explanation, it is clear how much the philosophy has been influenced and entered in the interpretation of Ibn al-‘Arabī.

Unlike Ibn al-‘Arabī, Shaikh ‘Abd al-Qādir al-Jailānī¹⁸ has his own paradigm of understanding *basmalah* which his *Ṣūfī* pattern is not affected by the mode of mystical philosophy. ¹⁹

¹⁶ Muḥyiddīn Ibn al-‘Arabī, *Tafsīr al-Qur’ān al-Karīm*, Dār al-Yaqḍah al-‘Arabīyyah, Beirut, 1986, p.7-8.

¹⁷ *Ibid.*, p.8

¹⁸ There are several pronunciations of Shaikh ‘Abd al-Qādir’s name. Kurdi Language read as ‘Evdilqadirč Geylanī, Persia Language read as ‘عبد القادر كيلاني’, Urdu language read as ‘عبد القادر اُملي كيلاني’, his name was also pronounced as ‘Abd al-Kadir al-Jilli, Abdolqāder Geylāni, ‘Abd al-Qādir al-Jilli, ‘Abd al-Qādir al-Jīlanī, and ‘Abd al-Qādir al-Jailānī. Actually the strongest opinion is ‘Abd al-Qādir al-Jīlani and it is often used in the most of writings. But, here the researcher prefers to use ‘Abd al-Qādir al-Jailānī based on how it is written down in *Tafsir al-Jailani* and International English Transliteration System.

Shaikh ‘Abd al-Qādir al-Jailānī in his book *al-Ghunyah li Ṭālibī Ṭarīq al-Ḥaq ‘Azza wa Jalla* discussed at length on *basmalah*. In which he explains his preference of *basmalah* and its commentary.²⁰ It looks like he gives individual attention to *basmalah* as reflected in his statement:

In the Name of Allāh [*Bismillah*] is a treasure for those who remember, a mighty resource for the strong, a protective talisman for the weak, a radiant light for lovers, and a joyful delight for those who are filled with yearning.

In the Name of Allāh [*Bismillah*] is the consolation of our spiritual natures [*arwāḥ*]. In the Name of Allāh [*Bismillah*] is the salvation of our bodily forms [*aṣḥāḥ*].

In the Name of Allāh [*Bismillah*] is the light that illuminates our breasts [*ṣudūr*].

In the Name of Allāh [*Bismillah*] is the organizing principle that regulates our affairs [*umūr*].

In the Name of Allāh [*Bismillah*] is the crown of the truly confident [*tāj al-wāṭiqīn*]. In the Name of Allāh [*Bismillah*] is the lamp of those who reach their destination [*sirāj al-wāsiḥīn*].

In the Name of Allāh [*Bismillah*] is that which satisfies the needs of ardent lovers [*mughnī al-‘āshiqīn*].

In the Name of Allāh [*Bismillah*] is the Name of the One who honors certain servants and humiliates certain servants [‘*ibād*].

"In the Name of Allāh [*Bismillah*] is the Name of the One who keeps the Fire of Hell in store for His enemies as an ambush [*mirṣād*], and who keeps the Beatific Vision in store for His friends as a promised rendezvous [*mī‘ād*].

In the Name of Allāh [*Bismillah*] is the Name of the Single One without number [*Wāḥid bi-lā a’ḍād*]. In the Name of Allāh [*Bismillah*] is the Name of the One who endures forever without end [*al-Bāqī bi-lā ‘amad*].

In the Name of Allāh [*Bismillah*] is the Name of the One who stands firm without supporting props [*Qā’im bi-lā ‘amad*].

Indonesian people also used to pronounce it as ‘Abd al-Qādir al-Jailānī and used it in almost of all writings.

¹⁹Shaikh Abd al-Qādir al-Jailānī, *Tafsīr al-Jailānī*, Vol.I, Markaz al-Jailānī li al-Buhūth al-‘Ilmiyyah, Istambul, 2009, p.30.

²⁰ Look in his work, *al-Ghunyah li Ṭālibī Ṭarīq al-Ḥaq* in *Basmalah* chapter, the discussion of the *basmalah* benefit and its *Tafsīr*. He also described before in detail about *basmalah* in *al-Nahl* verse 30. (Shaikh Abd al-Qādir al-Jailānī, *al-Ghunyah li Ṭālibī Ṭarīq al-Ḥaq ‘Azza wa Jalla*, Maktabah As-Saqafiyah, Vol.I, 1999, p.169-189.)

In the Name of Allāh [*Bismillah*] is the invocation that serves as an introduction [*iftitāh*] to every Sūrah [of *al-Qur'ān*].²¹

Attention of Shaikh ‘Abd al-Qādir al-Jailānī to *basmalah* is more apparent in *Tafsīr al-Jailānī*. Interpretation of each *basmalah* at the beginning of *sūrah*, he interpreted them differently. Thus, there are 114 interpretation modes associated with *basmalah*.

In the other books of *Tafsīr*, the interpretation of *basmalah* is usually only done at the beginning of *al-Fātiḥah*, and *sūrah al-Naml* verse 30. Even Hamka in his *Tafsīr* said briefly that it will be so boring if 114 *basmalah* are interpreted all, so he interpreted *basmalah* in *al-Fātiḥah* only.²² Meanwhile, in his *Tafsīr*, Shaikh ‘Abd al-Qādir al-Jailānī listed *basmalah* at the beginning of every *sūrah*, and interpreted them differently.

The diversity of *basmalah* interpretation in *Tafsīr al-Jailānī* increasingly reinforce the complexion of Shaikh ‘Abd al-Qādir al-Jailānī’s interpretation namely *ishārī* pattern. Although he did not explain himself regarding the method of interpretation, but his statement in the introduction explaining enough the indication. He said;

O my brother, may God make you in eternal, don’t despise me because of something I have and do not be too reduced me because of something that became my goal. Because one of the *sunnatullāh* shape is revealing something disguised in his knowledge and took the secrets of his magic. God has the right to do whatever he wants and lays down the law for something that she wants. There is no power or strength except His and enjoyment of anything in your hand, then it comes from Him. He who tells the truth and he also gives guidance to the straight path.²³

Basmalah was consistently mentioned by Shaikh ‘Abd al-Qādir al-Jailānī at the beginning of each *sūrah* and interpreted differently implying the importance

²¹ Shaikh ‘Abd al-Qādir al-Jailānī, *al-Ghunyah li Ṭālibī Ṭaṇq al-Ḥaq ‘Azza wa Jalla*, vol.I, Maktabah al-Saqāfiyah, 1988, p.186.

²² Hamka (Haji Abdul Malik Karim Amrullah), *Tafsīr al-Azhar*, Vol.I, PT Pembimbing Masa, Jakarta, no year, p.62.

²³ Shaikh ‘Abd al-Qādir al-Jailānī, *Tafsīr al-Jailānī*, vol.I, *Op. Cit.*, p.33.

of *basmalah* in starting to read the verses of Allāh ﷻ and understand its meaning. Starting something with the name of Allāh ﷻ is an *adab* first revealed by Allāh ﷻ to the Prophet ﷺ in his words, "read the name of your Lord who created."²⁴

As a figure of *taṣawwuf*, Shaikh ‘Abd al-Qādir al-Jailānī made his reading of *al-Qur’ān* as a spiritual journey towards God. So to start, *basmalah* becomes the main entrance. This is in line with the principle of the greatest Islamic *taṣawwuf* that God is the first and the last, infinitely real and hidden. Thus, everything begins with his name and through his name every motion and direction is happened.²⁵ But in the spiritual journey, Shaikh ‘Abd al-Qādir al-Jailānī was not stuck in *Waḥdatul Wujūd* ideology as espoused by the ṣūfīs like Ibn al-‘Arabī.²⁶

In some papers are never mentioned that Shaikh ‘Abd al-Qādir al-Jailānī have a work of *tafsīr*, even Dr. Musfir bin Sa’id al-Qaḥṭānī said that Shaikh ‘Abd al-Qādir al-Jailānī spent more time with giving advice and teaching that not much attention was devoted to writing.²⁷ However, later revealed that he turned out to have a work which by his own commentary entitled *al-Fawātih al-Ilāhiyyah wa al-Ma’ātih al-Ghaibiyah al-Muwaḍiḥah lil Kalim al-Qur’āniyah wa al-Hikām al-Furqāniyah*.²⁸

This *tafsīr* is successfully recorded again for the hard work of DR. Muḥammad Fāḍil al-Jailānī al-Ḥasani who is a descendant of Shaikh ‘Abd al-Qādir al-Jailānī. He managed to collect *tafsīr* manuscripts from various libraries in the world, including manuscripts from Rashīd Kirāmi Library in Tablus which is a private library since the Ottoman dynasty. Second manuscript obtained from a minister's private library in Europe. The third manuscript is stored in the Library

²⁴ Sayyid Quṭub, *Fi Dhilāli al-Qur’ān*, trans., Gema Insani Press, Jakarta, 2000, p.30.

²⁵ *Ibid.*

²⁶ Shaikh ‘Abd al-Qādir al-Jailānī, *op.cit.* p.30.

²⁷ Sa’id bin Musfir Al-Qaḥṭānī, *Buku Putih Syaikh Abdul Qadir al-Jailani*, PT Darul Falah, Jakarta, 3rd Edition, 2005, p.27.

²⁸ Shaikh ‘Abd al-Qādir al-Jailānī, *Op. Cit.*, p.34.

of Cairo which was about 300 years old. And last manuscript was written in India in 622 H.²⁹

In fact, the presence of *Tafsīr al-Jailānī* appeared controversy, because it was found in the library of Vatican, the holy city of Catholics and there are scholars who said that this *tafsīr* refers to Ni'matullāh al-Nakhjuwani. But the editor, Shaikh Fāḍil, has been doing research for 32 years, and visited 20 libraries in some countries to prove that the book is really the work of Shaikh 'Abd al-Qādir al-Jailānī.³⁰ His work was also reinforced by al-Sayyid Muḥammad Nūri Ṣabri, mufti *al-Qādiriyah* library, in his book entitled "*Maktabah al-madrasah al-Qādiriyah al-'Āmmah fi Baghdād*" explained that among the works of Shaikh 'Abd al-Qādir al-Jailānī is a book of *tafsīr* named *Tafsīr al-Qur'ān al-Karim* with his own handwriting. The affirmation of Sayyid Nūri strengthened Shaikh Fāḍil to publish this book with the title *Tafsīr al-Jailānī*.³¹

According to Shaikh Fāḍil there are several advantages of *Tafsīr al-Jailānī*. For example, for instance, a phrase often used by commentators in the first verse sūrah al-Ikhlāṣ: "Say (O Muḥammad)." But *Shaikh 'Abd al-Qādir al-Jailānī* never wear name directly but by nicknames, such as, "O the most perfect apostle,"³² and so forth.

In *Sūrah al-Fatihah*, Shaikh 'Abd al-Qādir interpreted verse *ghairil maghḍūbi 'alaihim walaḍḍāllīn* with people who doubt and turn away from the right path, as well as those who has been deceived by the material world and the devil. The other interpreters in general interpreted the verse with the Jews and Christians. For this reason the Executive Chairman of LTM (Lembaga Takmir

²⁹ In his preface to *Tafsīr al-Jailānī*, Dr.M.Faḍil as the editor of *Tafsīr al-Jailānī* explain that some of the information from them al-Sayyid 'Abd al-Muḥalib al-Kailānī said that there was another script handwriting results Sheikh 'Abd al-Qadir al-Jailānī stored in the *Qādiriyah* library in Baghdad, but the manuscript has been missing since several centuries ago.

³⁰ Al-Kisah. 2010. *Kitab Tafsīr Syaikh Abdul Qadir Al-Jilani: Menepis Kontroversi*. Retrived on 22nd November 2013 from <http://www.majalah-alkisah.com/index.php/berita-terhangat/725-kitab-tafsir-syaikh-abdul-qadir-al-jilani-menepis-kontroversi>

³¹ Shaikh 'Abd al-Qādir al-Jailānī, *op.cit.* p.26.

³² *Ibid.*, p.452.

Masjid) NU, KH Abdul Manān said that Shaikh ‘Abd al-Qādir al-Jailānī not easy to get stuck in the category of religious and ethnic groups.³³

The advantages are more complete with the different interpretations of *basmalah* on each *sūrah* so that there are 114 interpretations related to *basmalah*. This adds to the uniqueness of *Tafsīr al-Jailānī* and makes it very important to be learned and studied especially about *basmalah*, which prior to the re-emergence of this book is very rarely discussed as a major topic. For that reason, the researcher is keen to examine the topic of *basmalah* in *Tafsīr al-Jailānī* and appoint it as a thesis.

In this thesis the researcher limits the discussion on the interpretation of *basmalah* in *Juz 'Amma* with the consideration that in *Juz 'Amma* there are various main *sūrahs* as *al-Ikhlāṣ*, *al-Falaq*, and *al-Nās*. As the words of the Prophet ﷺ:

أن رجلا سمع رجلا يقرأ { قل هو الله أحد } . يرددتها فلما أصبح جاء إلى رسول الله صلى الله عليه و سلم فذكر ذلك له وكأن الرجل يتقالها فقال رسول الله صلى الله عليه و سلم ; والذي نفسي بيده إنها لتعدل ثلث القرآن.

“From Abū Saīd al-ḥuḍri that someone heard someone else read *sūrah al-Ikhlāṣ* repeatedly. The next day he came back to the Prophet ﷺ and told him the incident as if he thought it paltry. Then the Prophet ﷺ said: "By the One that I am in His hands, for it is comparable to the third of *al-Qurān*." (Narrated by al-Bukhāri)

The Prophet ﷺ also said about *sūrah al-Nās* and *al-Falaq*:

عن عقبه بن عامر قال : قال رسول الله صلى الله عليه و سلم ألم تر آيات أنزلت الليلة لم ير مثلهن قط ؟ قل أعوذ برب الفلق وقل أعوذ برب الناس.

From 'Uqbah ibn 'Amr that the Prophet said: "Do you not see the new verses revealed last night that there are nothing such as them? *Qul A'ūdhu bi rabbi al-Falaq* and *Qul A'ūdhu bi Rabbi al-Nās*." (Narrated by Muslim)

³³ Nu online. 2010. *TAFSIR AL JILANI: Tafsir al Jilani Relevan dengan Kebhinekaan*. Retrived on 22nd November 2013 from http://www.nu.or.id/a_public-m_dinamic-s_detail-ids_1-id,25251-lang_id-c_warta-t_Tafsir+al+Jilani+Relevan+dengan+Kebhinekaan-.php

In addition, *Juz 'Amma* also contained 37 *sūrahs* of the 114 *sūrahs* in *al-Qur'ān*. So, one third of the *sūrahs* of *al-Qur'ān* are contained in *Juz' Amma*.

B. FORMULATION OF PROBLEM

This research is qualitative, it is necessary to formulate the problem in this study. The formulations of the problem are:

1. How did Shaikh 'Abd al-Qādir al-Jailānī interpret *basmalah* in every *sūrah*?
2. Why did Shaikh 'Abd al-Qādir al-Jailānī make different interpretation of *basmalah* in every *sūrah*?
3. What is the significant of *basmalah* for the meaning of every *sūrah* in *al-Qur'ān*?

C. AIM AND SIGNIFICANT OF RESEARCH

1. Aim of research

Based on the formulation of problem above, the goal in writing of this paper are:

- a) To know how Shaikh 'Abd al-Qādir al-Jailānī interpret *basmalah* in every *sūrah*.
- b) To know why Shaikh 'Abd al-Qādir al-Jailānī makes different interpretation of *basmalah* in every *sūrah*.
- c) To know the significant of *basmalah* for the meaning of every *sūrah* in *al-Qur'ān*.

2. Significance of research

The significance of this research is expected to meet several things, they are:

- a) Add more perspective of the various interpretations, especially the *ṣūfī* pattern, one of whom was *Tafsīr al-Jailānī*, work of Shaikh 'Abd al-

Qādir al-Jailānī which has been more widely known as a *Ṣūfī*, not as *Mufasssīr*.

- b) Explore various interpretations of *basmalah* which is interpreted differently by Shaikh ‘Abd al-Qādir al-Jailānī in each *sūrah*.
- c) Provide scientific contributions for Muslims, and as a material for the future research.

D. Prior Research

Literature has an important position in qualitative research.³⁴ Although not many papers that talked about the *Tafsīr al-Jailānī* and there is no one has discussed about Shaikh ‘Abd al-Qādir al-Jailānī interpretation on *basmalah* in his *tafsīr*, but according to the researcher there are several papers that can be used as a comparator in this study, some of which are:

Al-Shaīkh ‘Abd Qādir Al-Jailānī wa Arāuhū al-I’tiqādiyah wa as-Ṣūfiyah work of Dr. Sa’īd bin Musfir al-Qaḥṭani which is then translated by Munirul Abidin, M.Ag as *Buku Putih Sheīkh Abdul Qādir al-Jailani*, revealed about Shaikh ‘Abd al-Qādir al-Jailānī biography and his faith view in perspective of *Ahlu al-Sunnah wa al-Jamā’ah*. In this book Dr. Sa’īd explain some aspects of Shaikh ‘Abd al-Qādir al-Jailānī and tried to clean up from the things that are superstitious and cult. However, when talking about the works of Shaikh ‘Abd al-Qādir al-Jailānī he made no mention of the works of *Tafsīr al-Jailānī*.

In his other works, *al-Ghunyah li Ṭālibī Ṭaīq al-Ḥaq ‘Azza wa Jalla*, Shaikh ‘Abd al-Qādir al-Jailānī explains several aspects of *basmalah* in some discussion. He put the discussion of *basmalah* in one chapter that is divided into four parts. First, he discussed about *basmalah* in *Sūrah al-Naml* verse 30 at

³⁴ Septiawan Santana K, *MENULIS ILMIAH Metodologi Penelitian Kualitatif*, Yayasan Pustaka Obor Indonesia, Jakarta, 2010, p.10.

large.³⁵ Second, there is *Ibrah* about the Kingdom of Solomon (here, Shaikh ‘Abd al-Qādir al-Jailānī used *Isra’iliyat* story). Third, the discussion of *basmalah* virtue,³⁶ and the last is discussion of *basmalah* interpretation.³⁷ In this work, he does not list *basmalah* interpretation at the beginning of each *sūrah*. But he insists that *basmalah* is the beginning of every *sūrah* in *al-Qur’ān*.³⁸ This states the importance of *basmalah* position in *al-Qur’ān* according to Shaikh ‘Abd al-Qādir al-Jailānī, so he needs to interpret all *basmalah* at the beginning of every *sūrah*.

Muhammad Anis Mashduqi, in his research report, *Metode Tafsir Sufistik Shaikh ‘Abd al-Qādir al-Jailānī*, said that based on Farmawi theory *Tafsīr al-Jailānī* is a *taḥlīlī Tafsīr* and refers to al-Dhahabi theory, *Tafsīr al-Jailānī* used *tafsīr bi al-ra’yī al-maḥmūdi* method with *tafsīr sūfī al-ishārī* as a basic of interpretation³⁹. Here, he also has not explained yet about the different interpretation of *basmalah* in *Tafsīr al-Jailānī*.

In line with the analysis of Anis Mashduqi, Miftakhul Huda, a student of *Tafsīr* and *Hadīth* of *Uṣūluddīn* faculty of IAIN Walisongo Semarang said in his thesis, *The Method of Interpretation of Shaikh ‘Abd al-Qādir al-Jailānī in Tafsir al-Jailānī (Study in Surah al-Baqarah)*, said that Shaikh ‘Abd al-Qādir al-Jailānī used *taḥlīlī* method in his *tafsīr* especially in *sūrah al-Baqarah*. The style used in interpreting the verses is *Ishārī* style, in accordance with his scientific background. He also said that in interpreting *sūrah al-Baqarah* Shaikh ‘Abd al-

³⁵ Shaikh Abd al-Qādir al-Jailānī, *al-Ghunya li Ṭālibī Ṭarīq al-Ḥaq ‘Azza wa Jalla*, Op. Cit., p.169.

³⁶ *Ibid.*, p.179.

³⁷ *Ibid.*, p.182.

³⁸ *Ibid.*, p.186.

³⁹ Muhammad Anis Mashduqi, *Metode Tafsir Sufistik Sheikh Abd Qādir al-Jailānī*, STIQ An-Nur, Yogyakarta, 2010, p.115.

Qādir al-Jailānī not only used *Ishārī* style but also *lafẓi* style⁴⁰. So the research that the researcher will do is different from Miftakhul Huda's work.

Muhammad Awaludin, a student of *Tafsīr* and *Ḥadīth* Faculty of UIN Sunan Kalijaga Yogyakarta, in his thesis, *Tafsir sufi Shaikh 'Abd al-Qādir al-Jailānī dalam Kitab al Ghunyah li Thalib Thariq al-Haq Azza wa Jalla*, discussed more about the style of Shaikh 'Abd al-Qādir al-Jailānī's interpretation in his book *al-Ghunyah li Ṭālibī Ṭarīq al-Ḥaq 'Azza wa Jalla*. In his thesis he also discuss about Shaikh 'Abd al-Qādir al-Jailānī's interpretation of *basmalah*. But it is not *basmalah* in *Tafsīr Jailānī*. Here he concerned in *ṣūfī* style of interpreting through many aspect of language style that used by Shaikh 'Abd al-Qādir al-Jailānī in interpreting *basmalah* in *al-Ghunyah li Ṭālibī Ṭarīq al-Ḥaq 'Azza wa Jalla*⁴¹.

Abdurrohman Azzuhdi, a student of *Tafsīr* and *Ḥadīth* Faculty of UIN Sunan Kalijaga Yogyakarta, in his thesis, *Tafsir al-Jailānī (Telaah Otentisitas Penafsiran Sufistik Abd Qādir al-Jailānī dalam Kitab Tafsir al-Jailānī)* explained that *Tafsir al-Jailānī* is a unique *Tafsīr* because in interpreting the verses, author not only used *ṣūfī* pattern but also *ẓāhir* pattern. The author also started every *sūrah* with opening statement and mentioned *basmalah* in every *sūrah* and interpreted it differently. But, here Azzuhdi did not explain more about the different interpretation of *basmalah*. In his thesis he more concerned in the authenticity of *Tafsir al-Jailānī*; does it belong to Shaikh 'Abd al-Qādir al-Jailānī or Ni'matullāh bin Maḥmūd al-Nakhjuwanī. Although he has explained deeply about the different characteristic of *taṣawwuf* of both and what *taṣawwuf*

⁴⁰ Miftakhul Huda, *The Method of Interpretation of Sheikh Abd Qādir al-Jailānī in Tafsir al-Jailani (Study on Surah al-Baqarah)*, a thesis of Tafsir and Hadis Faculty of IAIN Walisongo Semarang, Semarang, 2013.

⁴¹ Muhammad Awaludin, *Tafsir sufi Sheikh Abd Qādir al-Jailānī dalam Kitab al-Ghunyah li Ṭālibī Ṭarīq al-Ḥaq 'Azza wa Jalla*, a thesis of Tafsīr and Ḥadīth Faculty of UIN Sunan Kalijaga, Yogyakarta, 2011.

character *Tafsir al-Jailānī* is, but he has not been brief yet to conclude to whom *Tafsir al-Jailānī* refers to.⁴²

M. Quraish Shihab in *Tafsīr al-Qur'ān al-Karīm, Tafsīr atas Sūrah-sūrah Pendek Berdasarkan Urutan Turunnya Wahyu*, put *al-Fātiḥah* as the *sūrah* of the first down. So *basmalah* is the first verse interpreted. In his work Quraish Shihab discussed differences of opinion about whether *basmalah* is the first verse of *al-Fātiḥah* or a separate verse.⁴³ Then after that he interpreted *basmalah* with supported by the opinions of the interpreter as Sayyid al-Ṭabaṭabaī. But as another interpreter, he also only interpreted existing *basmalah* in *al-Fātiḥah*.

Sri Nuzilawati, *Tafsīr and Hadīth* student of IAIN Walisongo Semarang in her thesis, *Kedudukan Basmalah Dalam Kitab Jamī'ul Bayan'an Ta'wīli Ayyil Qur'ān Karya Abū Ja'far Muhammad Ibn Jarir Ath-Thabari*, discussed the meaning of *basmalah* and some problematic in surroundings and how the *basmalah* position and interpretation according to al-Ṭabarī. Though this essay has discussed *basmalah* at length, but rather focuses on the views of al-Ṭabarī which he interprets *basmalah* only on *al-Fātiḥah* and the pattern of interpretation was different from Shaikh 'Abd al-Qādir al-Jailānī.

From the explanation above, it is looked still very lacking references which discuss *Tafsīr al-Jailānī* and no one has yet discussed the papers specifically on Shaikh 'Abd al-Qādir al-Jailānī interpretation on *basmalah* of *Juz 'Amma* in *Tafsīr al-Jailānī*. That is why this research is badly needed.

⁴² Abdurrohman Azzuhdi, *Tafsir Al-Jailani* (Telaah Otentisitas Penafsiran Sufistik *Abd Qādir al-Jailānī* dalam Kitab *Tafsir Al-Jailani*), a thesis of *Tafsīr and Ḥadīth* Faculty of UIN Sunan Kalijaga, Yogyakarta, 2013.

⁴³ M. Quraish Shihab, *Tafsīr Al-Qur'an Al-Karīm; Tafsīr atas Surah-surah pendek Berdasarkan Urutan Turunnya Wahyu*, *Op. Cit.*, p.7.

E. Theoretical Framework

Tafsīr al-Jailānī is an ancient *tafsīr* text that fall into the category of literature *tafsīr* book⁴⁴. Therefore, study of the book should pay attention to aspects of the manuscript and its linkages with other books. For aspects of the script, can be used philological theory, while aspects of the relationship with other texts can be approached with intertextual theory. In this study, the researcher did not use the theory of philology because the purpose of this study is not to determine the authenticity of the interpretation but the author would only approach *Tafsīr al-Jailānī* with intertextual theory.

Intertextual theory is used to express the full meaning of the text content in comparison to other existing text⁴⁵. Intertextual principle is considered that the creation and reading of any text cannot be done without the presence of other texts as reference. The new text does not just take the previous texts for reference, but also deviate and transforming in subsequent texts⁴⁶.

Julia Kristeva says that every text is a mosaic of quotations, absorption and transformation of other texts⁴⁷. And work behind the creation of subsequent works, named as hipogram.

In the case of *Tafsīr al-Jailānī*, inclusion *basmalah* on each *sūrah* and its different interpretation is a problem whose answer cannot be found in *Tafsīr al-Jailānī*. That requires information from other books that may contain the answer to the problem. And the only book which may contain information that is *Kitab al-Ghunyah li Ṭālibī Ṭarīq al-Ḥaq ‘Azza wa Jalla* a work of Shaikh ‘Abd al-

⁴⁴ Ahmad Furqon, *Tuhfah al-Athfal wa Hilyah Abna’ al-Kamal Karya ‘Ali bin Qasim bin al-‘Abbas al-Hasani (Suntingan Teks, Terjemahan&Analisa Intertekstual)*, IAIN Walisongo Semarang, Semarang, 2009, p.11 (or see directly to Isma’il Hamid, “*Sastra Kitab*” dalam *Kesusastraan Melayu Tradisional*, Zalila Syarif and Jamilah Haji Ahmad (ed.), Dewan Bahasa dan Pustaka Kementerian Pendidikan Malaysia, Kuala Lumpur, 1st edition, 1993, p.399).

⁴⁵ *Idem.*, p.16.

⁴⁶ A.Teuw, *Sastra dan Ilmu Sastra, Pengantar Teori Sastra*, Pustaka Jaya, Jakarta, 1st edition, 1984, p.145-146.

⁴⁷ Ahmad Furqon, *Op.Cit.*, p.17.

Qādir al-Jailānī because in it there is his interpretation of *basmalah*. Thus, in this study, *al-Ghunya* is hipogram of *Tafsīr al-Jailānī*.

The second approach used by the researcher is intellectual history approach. Intellectual history is the study of intellectuals, ideas, and intellectual patterns over time.⁴⁸ Intellectual history resists the Platonist expectation that an idea can be defined in the absence of the world, and it tends instead to regard ideas as historically conditioned features of the world which are best understood within some larger context, whether it be the context of social struggle and institutional change, intellectual biography (individual or collective), or some larger context of cultural or linguistic dispositions (now often called “discourses”)⁴⁹.

Intellectual history is a sub-discipline of history, which is the focus of the discussion about the ideas and human thought. The themes are developed in Intellectual History: Thought conducted by individuals, Ism or Understanding, intellectual movement, period, and thought collective. Intellectual history aims to understand ideas from the past by understanding them in context. The term 'context' in the preceding sentence is ambiguous: it can be political, cultural, intellectual and social. It is important to realize that intellectual history is not just the history of intellectuals. It studies ideas as they are expressed in texts, and as such is different from other forms of cultural history which deal also with visual and other non-verbal forms of evidence. Any written trace from the past can be the object of intellectual history. The concept of the "intellectual" is relatively recent, and suggests someone professionally concerned with thought. Instead,

⁴⁸ Peter E. Gordon, (2012), *WHAT IS INTELLECTUAL HISTORY? A FRANKLY PARTISAN INTRODUCTION TO A FREQUENTLY MISUNDERSTOOD FIELD*, Harvard University, retrived on Saturday 23rd November 2013 at 15:13 pm.

From <http://history.fas.harvard.edu/people/faculty/documents/pgordon-whatintellhist.pdf>

⁴⁹ *Ibid.*

anyone who has put pen to paper to explore his or her thoughts can be the object of intellectual history⁵⁰.

In this study, the object is Shaikh ‘Abd al-Qādir al-Jailānī and His work, *Tafsīr al-Jailānī*. In the field of jurisprudence, Shaikh ‘Abd al-Qādir al-Jailānī was a follower of the Ḥanbalī and Shāfi’i *Madhhab*. In theology, the Ḥanbalī *madhhab* is the textualist *madhhab*. While Shāfi’i’s Theology is *Ash’āriyah* patterned synthesis.

Islamic theology itself, broadly divided into three streams; rationalist stream, which is represented by the *Mu’tazilah*, textual stream, which is represented by *Ḥanbaliyah*, and synthesis stream, which is represented by *Ash’āriyah* and *Maturidiyyah*. The third stream of theology affect the interpretation pattern, which divides into two *Tafsīr bi al-Ma’t’hūr* and *Tafsīr bi al-ma’qūl*. And there is also the additional, combination of the two, so the pattern interpretation is divided into three textual, contextual and compromise⁵¹.

The development of the Islamic sciences is in line with the Muslim political power growing. This case influenced on a variety of interpretation. Scholars with different scientific backgrounds affect their interpretation work. So there are patterns of interpretation such as *fiqhī*, philosophy, *taṣawwuf*, scientific, linguistic, theological, and so on.⁵²

One of interpretation pattern is *taṣawwuf* or *ishārī* pattern. Scholars divided sufism into two kinds; Theoretical sufism based on discussion, observation and assessment and practical sufism that rested on asceticism, by multiplying the devotions and spiritual exercises to get closer to God.⁵³

⁵⁰ Wikipedia, the free encyclopedia, (2013), *Intellectual history*, retrived on Saturday 23rd November 2013 at 15:13 pm. from http://en.wikipedia.org/wiki/Intellectual_history

⁵¹ A Hasan Asy’ari Ulama’I, *Membedah Kitab Tafsīr -Hadis* (Semarang: Walisongo Press, 2008), P.5.

⁵² Departemen Agama, *Orientasi Pengembangan Ilmu Tafsīr*, Op. Cit., p.14.

⁵³ *Ibid.* p.246

Similarly with sufism, *tafsīr Ṣūfī* was divided into two, i.e *Tafsīr Ṣūfī naẓārī* and *tafsīr Ṣūfī ishārī*⁵⁴ or *tafsīr Ṣūfī faidhi* as al-Dhahabi said.⁵⁵ *Tafsīr Ṣūfī naẓārī* patterned on theoretical interpretation while *tafsīr Ṣūfī Ishārī* patterned on practical Sufism.

According to Subḥi al- Ṣalīh *tafsīr ishārī* is interpreting the verses of *al-Qur'ān* not like its proper meaning, but the textual meaning mixed with spiritual meaning.⁵⁶ In line with this, Manna Qathan stated that in the verse there are textual (*ẓāhir*) meaning and spiritual (*bathīn*) meaning. *Ẓāhir* meaning is something that appears in mind before anything else, while the spiritual meaning is what behind the hidden cues that appear by people who are experts in mysticism.⁵⁷

The majority of scholars admit *Ishārī Ṣūfī* interpretation because it rests on practical Ṣufism. Such Ṣufism is in line with the teachings of Islam because it does not conflict with *al-Qur'ān* and *Ḥadīth*.⁵⁸ They do not deny the outside *ẓāhir* verse interpretation as long as the interpretation does not stray so far from its source in Islam.⁵⁹

The *Ṣūfī* interpreter believes that *al-Qur'ān* beside *ẓāhir* meaning, it also has a spiritual meaning. This is in line with the *mursal* Ḥadīth narrated by al-Firyabi by *riwayah* of al-Hasan that the Prophet ﷺ said, "*Each verse there is ẓāhir and bathīn meaning, for every sūrah there is a ḥad, and for each ḥad there is a maṭla*".⁶⁰

⁵⁴ *Ibid*

⁵⁵ M.Husain al-Dzahabi, *al-Tafsīr wa al-mufasssīrūn*, Vol.II, 1976.

⁵⁶ Subhi as-Shalih, *Membahas Ilmu-ilmu al-Qur'an*, Pustaka Firdaus, Jakarta, 4th Edition, 1993, p.392.

⁵⁷ St.Amanah, *Pengantar Ilmu al-Qur'an/Tafsīr*, CV. Asy-Syifa', Semarang, 1993, p. 325.

⁵⁸ Ignaz Goldziher, *MADZHAB TAFSĪR Dari Klasik Hingga Modern*, trans., Penerbit eLSAQ Press, Yogyakarta, 3rd Edition, 2006, p.218.

⁵⁹ *Ibid*, p.219.

⁶⁰ Mahmud Basuni Faudah, *TAFSĪR -TAFSĪR AL-QUR'AN;Pengenalan Dengan Metodologi Tafsīr*, Penerbit Pustaka, Bandung, 1987, p. 251.

The scholars disagree in legalizing *tafsīr ishārī*, some of them allowed *tafsīr ishārī* (with some conditions), and others forbade it.⁶¹ Imām Al-Zarqāni provided explanation about *tafsīr ishārī* by saying:

تأويل القرآن بغير ظاهره لإشارة خفية تظهر لارباب السلوك والتصرف ويمكن الجمع بينهما وبين
الظاهر

It means: "a different interpretation of *al-Qur'ān* according to the enacting of the verse, because there is an implicit instructions, known only by those trained and virtuous soul, for which they can combine the sense implied by the explicit purpose".⁶²

Such interpretations cannot be obtained with the efforts of discussion and thought, but it is *Ladūnī* science, the science given to someone as a result of piety to Allāh ■. As God said in *al-Qur'ān* which means: "*So be afraid of Allāh; and Allāh teaches you. And Allāh is the All-Knower of everything.*"⁶³

In the face of this *Ishārī* interpretation, the scholars got differences. Some of them justified and even considered it as the perfection of one's faith and *ma'rifah*, but some did not justify it, even accusing him of being a distortion of the teachings of Allāh ■.

Scholars who justify *Ishārī* interpretations based on Ḥadīth narrated by Bukhāri, where Ibn 'Abbās a understands verse:

إذا جاء نصر الله والفتح (النصر: 1)

Meaning: "Once Allāh's help and victory comes."⁶⁴ That verse is a signal that the Prophet ﷺ is close to death."

⁶¹ Shaikh Muḥammad 'Abd al-'Adhīm al-Zarqani, *Manāhil al-'Irfān fī 'Ulūm al-Qur'ān*, Vol.I, Dār Iḥyā' al Turāth al-'Arabī, Beirut, p. 546.

⁶² *Ibid*, p.12

⁶³ Muḥammad Taqī'uddīn al-Hilālī and Muḥammad Muḥsīn Khan, *THE NOBLE QUR'ĀN*, Dar-us-Salam Publications, Riyadh, 1999, al-Baqarah [2]: 282, p.76.

⁶⁴ QS. al-Naşr [110]: 1.

Furthermore, Ibn ‘Abbās, as written by Al-Suyūti asserts that *al-Qur’ān* contains various cultures and sciences, *ẓāhir* and *bāṭin*, the magic will not run out and the top goal will not be affordable. Those who dive with great tenderness will undoubtedly be saved, and those who dive with radical inventions will fall, it contains news and imagery, *ḥalāl* and *ḥarām*, *Nāsikh* and *mansukh*, *muḥkam* and *mutashabih*, either *ẓāhir* or *bāṭin*. the *ẓāhir* form of reading and the inner form of *ta’wīl*. Learn from scholars and put away from stupid people. "⁶⁵

Badrudḍīn Muḥammad Ibn ‘Abdullāh Al-Zarkashī is included among those who do not support *ishārī* interpretation (refused *Tafsīr bi al-ishārī*), he said: "Ṣūfī saints in interpreting the words of *al-Qur’ān* is not interpretation but invention meaning that they only get when reading".⁶⁶ Similarly, Al-Nasafī said, as described by Al-Zarqanī and Al-Suyūti:

النصوص على ظواهرها والعدول عنها الى معان يدعيها اهل الباطن الحاد

Meaning: "Naṣ texts should be based its *ẓāhir*, playing in another sense by the mysticism is a form of fraud."⁶⁷

To cope with the deviations of *ishārī* interpretation, then among scholars have provided criteria for acceptable interpretation, Al-Zarqanī wrote as follows: Not to be contrary to the composition of *ẓāhir al-Qur’ān*.

1. Not state that the meaning of *ishārī* is the true meaning (the only meaning), without any *ẓāhir* meaning.
2. *Ta’wīl* should be not too far away, with absolutely nothing to do with the text.
3. No contrary to *shar’ī* law or *naqlī*.
4. There is an *shar’ī* emphasize (supporting) reinforcing it.

⁶⁵ Ahmad Musthofa Hadnan, *Problematika Menafsirkan Alquran*, CV.Toha Putra Semarang, Semarang, 1993, h. 44-46

⁶⁶ *Ibid.*, h. 46-47

⁶⁷ *Ibid.*, h. 47

He also explained that the terms of the above merely as a condition of receipt of *ishārī* interpretation, which may not necessarily be rejected, not a standard requirement, nor was it confined.⁶⁸

Tafsīr *Ishārī* present seems to bridge between the spiritual and physical aspects of verse and combines between *bi al-ma'thūr* and *bi al-ra'yī* style. This suggests that the texts are in order to be understood and implemented as worship by everyone, not just certain people.⁶⁹ Some of Ṣūfī mufassir are al-Naisaburi with his Tafsīr; *Harā'ib al-Qur'ān wa raghā'ibu al-furqān*, al-Tustari with his work; *Tafsīr al-Qur'ān al-aẓīm*, al-Sulami with his book; *Haqā'iq al-Tafsīr*.⁷⁰ And Shaikh 'Abd al-Qādir al-Jailānī⁷¹, a Ṣūfī saint known as the king of the trustees (*Sulṭān al-'Auliya'*) and also has the title, *Shaikh al-Islām*.⁷²

F. Research Method

1. Type of research

The type of research in this paper is library research. It means that the data is taken from data-based research or literature in the library.⁷³ The researcher explores various books that have relevance to the themes to be discussed for further investigation. The research focused on Shaikh 'Abd al-Qādir al-Jailānī's interpretation of *Juz Amma's basmalah* in *Tafsīr al-Jailānī* to be studied.

⁶⁸ Muḥammad 'Abd al-'Aẓīm Al-Zarqānī, *Manāhil al-'irfān fi 'ulūm al-Qur'ān*, vol.I, Isa al-bābi al-halabī, Beirut, no year, p. 81.

⁶⁹ Ignaz Goldziher, *Op.Cit.* p. 219.

⁷⁰ Mahmud Basuni Faudah, *Op.Cit.* p.257.

⁷¹ Shaikh Abd al-Qādir al-Jailānī, *Al-Fathu al-Rabbānī wa al-Faiḍ al-Rahmānī*, Dār al-Fikr, Beirut, 1988, p.3.

⁷² Said bin Musfir Al-Qahthani, *Buku Putih Syaikh Abdul Qadir al-Jailani*, 3rd Edition, Trans. Munirul Abidin, M.Ag, PT Darul Falah, Jakarta, 2005, p.15.

⁷³ Abdurrahmat Fathoni, *Metode Penelitian dan Teknik Penyusunan Skripsi*, Rineka Cipta, Jakarta, 2006, p. 95.

2. Data Source

In collecting the data required, the researcher performed the literature search, by reviewing and discussing various books and writings of scholars and experts that have relevance to this study. This is done in order to obtain the data required. The data source is divided into two categories, namely primary data sources and secondary data sources.

- a) The primary data source is the original source⁷⁴, which includes the work of Shaikh ‘Abd al-Qādir al-Jailānī especially the book of *Tafsīr al-Jailānī*.
- b) Secondary data sources, which include works related to the subject.

3. Collecting data

The technique of collecting data is by documentary study which is according to Suharsimi Arikunto is to find data about the things or variables in the form of notes, transcripts, books, newspapers, magazines, inscriptions, minutes of meetings, agenda, and so forth.⁷⁵

4. Technique of Analyzing Data

Data analysis is the process of ordering the data in the form of patterns, categories and the basic outline of the unit in order to obtain a substantial theme. The process of preparation, organization, processing the data to be used to justify or condemn the hypothesis is called processing and data analysis.

The techniques of data analysis in this research are:

- a) Descriptive-analytic. Descriptive is a method that uses a fact-finding by using the proper interpretation, while the analytic is an attempt to describe something carefully and targeted. Thus the authors will describe, explain about Shaikh ‘Abd al-Qādir al-Jailānī’s

⁷⁴ Syarifuddin Azwar, *Metodologi Penelitian*, Pustaka Pelajar, Yogyakarta, 1997, p. 9.

⁷⁵ Suharsimi Arikunto, *Prosedur Penelitian Suatu Pendekatan dan Praktek*, PT. Rineka Cipta, Jakarta, 2002, p. 206.

interpretation of *Juz 'Amma's basmalah in Tafsīr al-Jailānī*. From this description, it is expected to answer the formulation of the problem above clearly.

- b) Content analysis. According to Soejono, content analysis is effort to express the content of the book that describes the character of writer and his condition at the time of this book written. In another word, content analysis is a method to express writer's thought that is discussed.⁷⁶

G. Structure of Writing

In order to obtain this study to be maximum results, the discussion are carried out or organized into three main sections: introduction, contents and conclusion.⁷⁷ To obtain a complete and systematic discussion and easy to understand, then the discussion in this paper will be divided into five chapters, and each chapter consists of sub-section as the following description:

Chapter one, is an introduction that is the blueprint of this study containing the short description about the study and will bring us to the discussion in the next page. This chapter consists of several sub-chapters, covering the background as the glance description about the problem of *basmalah* generally and especially in *Tafsīr al-Jailānī*, formulation of problem as the map of study, the aim and significance of research, literature review or prior research as the references which strengthens the study and differs from previous study, research methods as the formula of writing method that is used in this thesis, theoretical framework as the basic theory of study and gives a view sides of the analysis, and structure of writing as the guidance of every chapter in this thesis.

⁷⁶ Soedjono, *Metode Penelitian Suatu Pemikiran dan Penerapan*, Rineka Cipta, Jakarta, 1999, p.1.

⁷⁷ Setiawan Santana K, *Menulis Ilmiah Metodologi Penelitian Kualitatif*, Yayasan Pustaka Obor Indonesia, Jakarta, 2010, p.xii.

Chapter two, this chapter will discuss about the general topic of the subject of study. Here *basmalah* will be explained generally at large, about the definition of *basmalah*, *basmalah* in Islamic perspectives, Islamic scholar perspective on it, Spirituality that contained in *basmalah* and *basmalah* in psychological perspective. This chapter will give the general perspective about *basmalah* and then bring the reader into the next chapter that will discuss more specific about *basmalah* in *Tafsīr al-Jailānī*.

Chapter three, this chapter will discuss about the biography of Shaikh ‘Abd al-Qādir al-Jailānī and his work, *Tafsīr al-Jailānī* in order to know the thought of ‘Abd al-Qādir al-Jailānī in deep and know the method of interpretation of *Tafsīr al-Jailānī*. And then mentioned *basmalah* interpretation on every *sūrah* of Juz ‘Ammā in *Tafsīr al-Jailānī*.

Chapter four contains the analysis of discussion above in order to get the answer of problem formulation. Here will be analyze the interpretation of Shaikh ‘Abd al-Qādir al-Jailānī on *basmalah* in every *sūrah*, the reason why Shaikh ‘Abd al-Qādir al-Jailānī interpret *basmalah* differently on each *sūrah* and the significant of *basmalah* for the meaning of every *sūrah* in *al-Qur’ān*.

Chapter five is closing. This chapter is a final process of writing based on the result of the research from previous chapters. Here will be written a result of the research as the answer of problem formulation in short discussion so the readers are able to know the result of research generally. Then, giving suggestion for the readers and the next study what is possible to do after this research. And finally, is closing statement from the researcher.