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 n said, “Whoever reads a sūrah from al-Qur’ān, will get something good. One good will be folded tenfold. I do not say Alif Lām Mīm, one sūrah. But Alif is one sūrah, Lām is one sūrah and Mīm is one sūrah.”

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

There is ḥadīth narrated by al-Rahāwī from Abū Hurairah who said:

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

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 حدثنا محمد بن يسار حدثنا أبو بكر الخفيفي حدثنا الضحاك بن عثمان عن أبو بكر بن موسى قال سمعت محمد بن كعب الفرظي قال سمعت عبد الله بن مسعود يقول: قال رسول الله صلى الله عليه وسلم من قرأ حرفًا من كتاب الله فله خسارة والخسارة بعشر أمثالا لا أقول أن حرف ولكن أنف حرف ولم حرف وميم حرف.

2 Q.S. al-An’am [6]: 38

3 Jalāluddin al-Suyūṭī, Jāmi’ al-Ṭālibī, vol. xv, Dār al-kutub al-‘Ilmiyyah, Beirut, 1997, p.315. This ḥadīth, sometimes, is returned to the Prophet Muḥammad n as the ḥadīth Marfū’, 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 (كُلَّ أَمْرٍ ذِيْ ﺑَﺎلٍ ﻻَ ﻳـُﺒْﺪَأُ ﻓِﻴْﻪِ ﺑِﺒِﺴْﻢِ اللَّهِ أَقْطَﻊُ). Thus, there is a difference of opinion between experts ḥadīth in their justification, but most of them justified as ḥadīth Ḥasan.
The scholars have explained that the phrase *Bismillāhirrahmānirrahīmi* was just known as complete arrangement after the fall of the *sūrah al-Naml* verse 30.⁴

Before that, they mentioned the sentence *bismika-allāhumma*, then *Bismillāhi* and *Bismillāhirrahmānī* 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* contained in *al-Qur'ān* except *sūrah al-Taubah*.⁸

The companions such as Abū Hurairah, Alī ibn Abī Ṭālib, Ibn ‘Abbās, Ibn ‘Umar and tābi’in 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-Shafi‘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

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⁵ Q.S. al-Naml [27]: 30
that *basmalah* is not part of *al-Fātiḥah*. Second, the opinion of Imām Shafi‘ī who stated that *basmalah* is the first verse in *Sūrah al-Fātiḥah*.

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*.

In addressing *basmalah*, Maḥmūd Shaltūt chose not to highlight different opinions on *basmalah*. According to him, the principle is that religion ordered every Muslim to read *basmalah* at any time starting activities. 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.

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

One of several *ṣūfī* saints who has the work of interpretation is Ibn al-‘Arabi. According to Ibn al-‘Arabi 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

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

"Al-Rahmān" 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-Rahim" 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. "  

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. 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-Jailingī has his own paradigm of understanding basmalah which his Ṣūfī pattern is not affected by the mode of mystical philosophy.  

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17 Ibid., p.8
Shaikh ‘Abd al-Qādir al-Jailānī in his book al-Ghunyah li Ţālibī Ṭaʾrīq al-Ḥaq ‘Azza wa Jalla discussed at length on basmalah. In which he explains his preference of basmalah and its commentary. 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 [aṣbah].

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-wātiqīn]. In the Name of Allāh [Bismillah] is the lamp of those who reach their destination [sirāj al-wāsifīn].

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

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 [mirsād], and who keeps the Beatific Vision in store for His friends as a promised rendezvous [mīʿād].

In the Name of Allāh [Bismillah] is the Name of the Single One without number [Wāhid bi-lā aʿdād]. In the Name of Allāh [Bismillah] is the Name of the One who endures forever without end [al-Bāqī bi-lā ʿamad].

In the Name of Allāh [Bismillah] is the Name of the One who stands firm without supporting props [Qāʿim bi-lā ʿamad].

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


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


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

As a figure of *tasawwuf*, 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 *tasawwur* 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‘īd 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-Fawātiḥ al-Ilāhiyyah wa al-Mafātīḥ al-Ghaibiyah al-Muwaḍīḥah 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

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\(^{25}\) Ibid.


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

In fact, the presence of \textit{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 \textit{tafsīr} refers to Ni‘matullāh al-Nakhjuwani. But the editor, Shaikh Fādīl, 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.\textsuperscript{30} His work was also reinforced by al-Sayyid Muḥammad Nūri Ṣabri, mufti \textit{al-Qādiriyah} library, in his book entitled "\textit{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 \textit{tafsīr} named \textit{Tafsīr al-Qur‘ānul Karim} with his own handwriting. The affirmation of Sayyid Nūri strengthened Shaikh Fādīl to publish this book with the title \textit{Tafsīr al-Jailānī}.\textsuperscript{31}

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

In \textit{Sūrah al-Fatihah}, Shaikh ‘Abd al-Qādir interpreted verse ghairil maghābī ‘alaihim walaqāllīn 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

\textsuperscript{29}In his preface to \textit{Tafsir al-Jailānī}, Dr.M.Faḍīl as the editor of \textit{Tafsīr al-Jailānī} explain that some of the information from them al-Sayyid ‘Abd al-Muṭalib al-Kailānī said that there was another script handwriting results Sheikh ‘Abd al-Qadir al-Jailānī stored in the \textit{Qādiriyah} library in Baghdad, but the manuscript has been missing since several centuries ago.


\textsuperscript{32}\textit{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 \textit{basmalah} on each \textit{sūrah} so that there are 114 interpretations related to \textit{basmalah}. This adds to the uniqueness of \textit{Tafsīr al-Jailānī} and makes it very important to be learned and studied especially about \textit{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 \textit{basmalah} in \textit{Tafsīr al-Jailānī} and appoint it as a thesis.

In this thesis the researcher limits the discussion on the interpretation of \textit{basmalah} in \textit{Juz ʿAmma} with the consideration that in \textit{Juz ʿAmma} there are various main \textit{sūrah}s as \textit{al-Ikhlaṣ}, \textit{al-Falaq}, and \textit{al-Nās}. As the words of the Prophet ﷺ:

\begin{quote}
\text{ان رجلا سمع رجلا يقرأ } \{ \text{قـل هو الله أحد} \} \text{.} \text{يردها فلما أصبح جاء إلى رسول الله صلى الله عليه وسلم فذكر ذلك له وكان الرجل يتفاها فقال رسول الله صلى الله عليه وسلم } \text{والذي نفسى بذه إـذا لتعلن ثـلث القرآن}.
\end{quote}

"From Abū Saïd al-ḥudri that someone heard someone else read \textit{sūrah al-Ikhlas} 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 \textit{al-Qurān}. "(Narrated by al-Bukhārī)

The Prophet ﷺ also said about \textit{sūrah al-Nās} and \textit{al-Falaq}:

\begin{quote}
\text{عن عقبة بن عامر قال } \{ \text{قـل رسول الله صلى الله عليه وسلم} \} \text{أم تر آيات أنتزلت الليلة لم ير مثلهن قط } \{ \text{قـل أعوذ بر بـرب الفلك} \} \text{وقـل أعوذ بـرب الناس}.
\end{quote}

From ʿUqbah ibn ʿAmr that the Prophet said: "Do you not see the new verses revealed last night that there are nothing such as them? \textit{Qul Aʿūdhu bi rabbi al-Falaq} and \textit{Qul Aʿūdhu bi Rabbī al-Nās}. "(Narrated by Muslim)\(^{33}\)

\(^{33}\) Nu online. 2010. \textit{TAFSIR AL JILANI}: Tafsir al Jilani Relevan dengan Kebhinekaan. Retrieved on 22\(^{\text{nd}}\) 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-.phpx
In addition, *Juz’ Amma* also contained 37 *sūrah* of the 114 *sūrah* in *al-Qur’ān*. So, one third of the *sūrah* 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 ʻAbd al-Qādir al-Jailānī interpret *basmalah* in every *sūrah*?
2. Why did Shaikh ʻAbd 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 ʻAbd al-Qādir al-Jailānī interpret *basmalah* in every *sūrah*.
   b) To know why Shaikh ʻAbd 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 ʻṢīḥī pattern, one of whom was *Tafsīr al-Jailānī*, work of Shaikh ʻAbd al-
Qādir al-Jailānī which has been more widely known as a Ṣīfī, not as Mufassir.

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-Shaikh ‘Abd Qādir Al-Jailānī wa Arūhu al-I’tiqādiyah wa as-Ṣūfiyah work of Dr. Sa’īd bin Musfir al-Qahtānī which is then translated by Munirul Abidin, M.Ag as Buku Putih Sheīkh Abdul Qādir al-Jailānī, 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 Tulibī Taqq 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

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large. 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, and the last is discussion of basmalah interpretation. 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. 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 taḥfīlī Tafsīr and refers to al-Dhahabi theory, Tafsīr al-Jailānī used tafsīr bi al-ra‘yī al-maḥmūdī method with tafsīr sūfī al-īshārī as a basic of interpretation. 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 Ḥadīth 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 taḥfīlī 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-

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36 Ibid., p.179.
37 Ibid., p.182.
38 Ibid., p.186.
Qādir al-Jailānī not only used *Ishārī* style but also *lafzī* style. So the research that the researcher will do is different from Miftakhul Huda's work.


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 Tafsīr 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’matullah bin Mahmūd al-Nakhjuwanī. Although he has explained deeply about the different characteristic of *taṣawwuf* of both and what *taṣawwuf*

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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 *Tafsir 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-Ṭabaṭaba’ī. 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 Basimalah 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.

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E. Theoretical Framework

*Tafṣīr al-Jailānī* is an ancient *tafṣīr* text that fall into the category of literature *tafṣīr* 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 *Tafṣīr 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 *Tafṣīr al-Jailānī*, inclusion *basmalah* on each *sūrah* and its different interpretation is a problem whose answer cannot be found in *Tafṣīr 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 Ţaʾiq al-Ḥaq ‘Azza wa Jalla* a work of Shaikh ‘Abd al-

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⁴⁵ Idem., p.16.
Qādir al-Jailānī because in it there is his interpretation of *basmalah*. Thus, in this study, *al-Ghunyah* 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,

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\(^49\) *Ibid.*
anyone who has put pen to paper to explore his or her thoughts can be the object of intellectual history.\textsuperscript{50}

In this study, the object is Shaikh ’Abd al-Qādir al-Jailānī and His work, \textit{Tafsīr al-Jailānī}. In the field of jurisprudence, Shaikh ’Abd al-Qādir al-Jailānī was a follower of the Ḣanbalī and Shāfi‘ī Madhab. In theology, the Ḣanbalī \\textit{madhhab} is the textualist \\textit{madhhab}. While Shāfi‘ī’s Theology is \textit{Ash‘arīyah} patterned synthesis.

Islamic theology itself, broadly divided into three streams; rationalist stream, which is represented by the \textit{Mu‘tazilah}, textual stream, which is represented by \textit{Ḥanbaliyah}, and synthesis stream, which is represented by \textit{‘Ash‘arīyah} and \textit{Maturidiyyah}. The third stream of theology affect the interpretation pattern, which divides into two \textit{Tafsīr bi al-Ma‘thūr} and \textit{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 compromise.\textsuperscript{51}

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 \textit{fiqḥī}, philosophy, \textit{taṣawwuf}, scientific, linguistic, theological, and so on.\textsuperscript{52}

One of interpretation pattern is \textit{taṣawwuf} or \textit{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.\textsuperscript{53}

\textsuperscript{50} Wikipedia, the free encyclopedia, (2013), \textit{Intellectual history}, retrieved on Saturday 23\textsuperscript{rd} November 2013 at 15:13 pm. from http://en.wikipedia.org/wiki/Intellectual_history


\textsuperscript{53} \textit{Ibid}, p.246
Similarly with sufism, *tafsīr Ṣūfī* was divided into two, i.e *Tafsīr Ṣūfī naẓāri* and *tafsīr Ṣūfī ishārī*\(^{54}\) or *tafsīr Ṣūfī faidhi* as al-Dhahabi said.\(^{55}\) *Tafsīr Ṣūfī naẓāri* patterned on theoretical interpretation while *tafsīr Ṣūfī Ishārī* patterned on practical Sufism.

According to Subḥī al-Ṣallih *tafsīr ishārī* is interpreting the verses of *al-Qurʾān* 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 (*Zāhir*) meaning and spiritual (*bathīn*) meaning. *Zāhir* 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-Qurʾān* and *Hadīth*.\(^{58}\) They do not deny the outside *Zāhir* verse interpretation as long as the interpretation does not stray so far from its source in Islam.\(^{59}\)

The Ṣūfī interpreter believes that *al-Qurʾān* beside *Zāhir* 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 ⲥ said, "*Each verse there is Zāhir and bāṭīn meaning, for every sūrah there is a ḥad, and for each ḥad there is a maṭla’*"\(^{60}\)

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\(^{54}\) *Ibid*


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

تأويل القرآن بغير ظاهره لإشارة خفية تظهر لارباب السلك وتصرف وبين وبين الظاهرة

It means: "a different interpretation of *al-Qurʿān* 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-Qurʿān* 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 *maʿrifah*, 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 Bukhārī, where Ibn ʿAbbās understands verse:

اذا جاء نصر الله والفتح (النصر: 1)

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

64 QS. al-Naṣr [110]: 1.
Furthermore, Ibn ‘Abbās, as written by Al-Suyūṭi asserts that *al-Qur’ān* contains various cultures and sciences, *Zāhir* and *bātin*, 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 *ḥurām*, *Nāsikh* and *mansukh*, *muḥkam* and *mutashabih*, either *Zāhir* or *bātin*. the *Zāhir* form of reading and the inner form of *ta’wīl*. Learn from scholars and put away from stupid people."\(^{65}\)

Badrūddīn Muḥammad Ibn ʿAbdullāh Al-Zarkashī is included among those who do not support *ishārī* interpretation (refused *Tafsīr bi al-īshārī*), 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-Zarqānī and Al-Suyūṭi:

النصوص على ظواهرها والعدول عنها إلى معان يدعيا اهل الباطن الجاد

Meaning: "Naṣ texts should be based its *Zāhir*, 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-Zarqānī wrote as follows:

Not to be contrary to the composition of *zahir al- Qur’ān*.

1. Not state that the meaning of *ishārī* is the true meaning (the only meaning), without any *Zāhir* meaning.
2. *Ta’wīl* should be not too far away, with absolutely nothing to do with the text.
3. No contrary to *sharʿī* law or *naqūl*.
4. There is an *sharʿī* 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 Șūfī mufassir are al-Naisaburi with his Tafsīr; *Harāʾib al-Qurʾān wa raghāʾibu al-furqān*, al-Tustari with his work; *Tafsīr al-Qurʾān al-aẓīm*, al-Sulami with his book; *Haqāʾiq al-Tafsīr*. 70 And Shaikh ‘Abd al-Qādir al-Jailānī 71, a Șūfī saint known as the king of the trustees (*Sulṭān al-ʿAuliya*) 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.

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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 source \(^{74}\), 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

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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.

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 psycological 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 Tafsîr al-Jailânî.

Chapter three, this chapter will discuss about the biography of Shaikh ‘Abd al-Qâdir al-Jailânî and his work, *Tafsîr al-Jailânî* in order to know the thought of ‘Abd al-Qâdir al-Jailânî in deep and know the method of interpretation of *Tafsîr al-Jailânî*. And then mentioned *basmalah* interpretation on every *sûrah* of Juz ‘Amma in *Tafsîr al-Jailânî*.

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-Qâdir al-Jailânî on *basmalah* in every *sûrah*, the reason why Shaikh ‘Abd al-Qâdir al-Jailânî interpret *basmalah* differently on each *sûrah* and the significant of *basmalah* for the meaning of every *sûrah* in *al-Qur’ân*.

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.