CHAPTER IV

SHAikh ‘ABD AL-QĀDIR AL-JAILĀNĪ’S INTERPRETATION ON BASMALAH

A. Shaikh ‘Abd al-Qādir al-Jailānī’s Interpretation on Basmalah in Every Sūrah

Shaikh ‘Abd al-Qādir al-Jailānī is the first interpreter who interpreted basmalah in every sūrah except sūrah al-Taubah. So, there are 113 basmalahs of the beginning of every sūrah. This fact makes the researcher interested in researching how Shaikh ‘Abd al-Qādir al-Jailānī interpret basmalah in every sūrah.

In the previous chapter the researcher has mentioned that in interpreting Shaikh ‘Abd al-Qādir al-Jailānī was not leaning on the knowledge and understanding of such other books of tafsīr, but he leaned it on the inspiration that can revive and strengthen the spirit of piety\(^1\), and an expression of the various feelings, emotions, movement, peace, inspiration, cues, and an abundance of light\(^2\).

How Shaikh ‘Abd al-Qādir al-Jailānī interpreting basmalah seems enough to give us an idea of the style of interpretation which is dominated by Ishārī interpretation.

One example of how he interprets with the strong Ishārī pattern is when interpreting basmalah in Sūrah al-Balad.

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\(^2\) Ibid, p.30
In interpreting the phrase of the Kaaba here distinguished between the Kaaba in the physical form and the Kaaba in the ma'navī form. Kaaba as a physical place made by Allah is a Mecca for people who do have the body in worship to Allah. While the Kaaba ma'navī is served as a destination for creatures that have a heart. al-rahīm is defined as the nature of Allah is the merciful to all his servants to invite them to the Kaaba generosity, here Kaaba is better understood as Kaaba ma'navī, and further al-rahīm interpreted as the nature of Allah who is compassion to them by delivering them to oneness ‘Arafah and to Bait al-Ma’mur existence, not just the Kaaba was interpreted ma'navī but ‘Arafah and Bait al-Ma’mur are also interpreted with esoteric pattern.

What mentioned in the previous basmalah has been mentioned at length in the introduction of Sūrah a –Balad. In the sūrah introduction is mentioned about the pilgrimage activities, all is interpreted esoterically, heart is symbolized as a real Bait al-Ḥarām and Kaaba ma’navī. Hearth is described as the Kaaba as the object for people who come from inland and valley character. Ṭawāf and wukūf are interpreted as an honor from Allah to overlook his servans by shutting down the desire, while ihrām is interpreted as an attempt to distance themselves from all kinds of demands of nature and the need for facilities of mīqāt demand and right desires. Zam-zam water is also interpreted with the esoteric meaning which the bath is considered as a form of repentance to strip oneself of apparel clothing and indirection negligence. Sa’ī which is one ritual

that can not be separated from the pilgrimage is also interpreted as a movement of the Šafa hill of maḥabbah and Marwah hill of the mercy of Allah, followed by a trip to divinity ‘Arāfah to wukūf, turn away from the needs of human nature. Slaughter of sheep are also interpreted as a slaughter of soul sheep for the sake of life to be closer to all-living substance that will never die. Minā is interpreted as terrain mortal, a place to undress the body from human needs. Even markets that are beyond the range of the pilgrimage is also interpreted as a form of transaction with Allah in eternity market to gain advantage to meet with him. As mentioned in the following introduction of sūrah al-Balad,

What is described above gives us a sense that in interpreting basmalah, Shaikh ‘Abd al-Qādir al-Jailānī used the zāhir aspect and spiritual aspect as well

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as the approach taken by most of the Sufis in interpreting *al-Qurʼān*. Although there may be different definitive versions of the two forms of interpretation, but here the researcher seeks to bring the reader to an understanding that *zhāhir* meaning is *ḥarfiyah* meaning or the skin of a verse. Adding al–Ghazālī’s caption in the *Ihya’ Ulūmuddīn* that *zhāhir* meaning is associated with *Gharīb* words (unfamiliar). Such words should be interpreted with reference to the original Arabic language using at the time of the Prophet. Strengthened by the need for knowledge of the various Arab tribes poem as the parent language that is still awake. This information as presented by Ibn ‘Abbās, quoted by Ibn Kathīr in his *tafsīr*.

While the inner meaning is defined as the interpretation based on the spiritual meaning of the verse. Such interpretation can only be found by the interpreter who reads through the inner aspect. The existence of these two aspects are in accordance with the description in the introduction of al-Tustari commentary,

> ...God has said, Mighty and Majestic is He, *We have made it an Arabic Qurʼān* [43:3] — that is, we have expounded it in a clear Arabic tongue in the *sūrah* of the alphabet which God has clearly set forth for you, and by which you attain to knowledge of [its] inner (*bāṭin*) and outward (*zhāhir*) [meanings].

Tustarī says more about the inner and outer levels of meaning in a passage earlier in his Introduction:

> Every verse of the Qurʼān has four senses: an outward (*zhāhir*) and an inward sense (*bāṭin*), a limit (*ḥadd*) and a point of transcendency (*maṭla*). The outward sense is the recitation and the inward sense is the understanding (*fahm*) of the verse; the limit defines what is lawful and unlawful, and the point of transcendency is the heart’s place of elevation (*ishrāf*) [from which it beholds] the intended meaning, as an understanding from God, Mighty and Majestic is He (*fiqhan min Allāh*

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ʿazza wa jalla). The outward knowledge [of the Qurʾān] is a knowledge [accessible to the] generality (ʿāmm); whereas the understanding of its inner meanings and its intended meaning is [for] a select few (khāṣṣ).

In this latter statement, Tustarī has indicated both that the inner meanings are intended for a select few, and that the understanding of these meanings comes ‘from God’. A similar principle is expressed when he states:

Truly God has not taken as a friend (walī) one of Muḥammad’s nation (umma) without teaching them the Qurʾān, either in its outward or inner aspects. They said, ‘We know about its outward aspect, but what is its inner aspect?’ He replied, ‘That is its understanding (fahm); and it is its understanding that is intended.

The interpretation of Shaikh ‘Abd al-Qādir al-Jailānī on basmalah with ẓāhir and bāṭin approach is very visible in its various interpretations of them;

Meaning: “After giving blessings, Allāh says: (Bismillāhi) with the name of Allāh who appeared on everything, ẓāhir and bāṭin, corresponding to the two lives.
(al-Rahmān) is merciful to all beings that are in the first life, (al-Raḥīm) that is compassion to those who are in second life.”

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9 Ibid, p.27
10 Ibid.
Meaning: “After giving blessings, Allāh says: (Bismillāhi) with the name of Allah who knows everything ṭāhir and bātin according to his power that is great, (al-Rahmān) is merciful to all His creatures by providing complementary form, (al-Raḥīm) again with compassion to those stripped of their complementary form at the time of the advent of the unity of the One who aims to transform the complementary form.”

As mentioned earlier that the Tafsīr al-Jailānī comes by inspirations, not gained from knowledge and understanding through the sense of rationality. More an expression of feeling, emotion, gesture and inspiration as well as an abundance of light. In giving the interpretation of al-Qur’ān, Shaikh ‘Abd al-Qādir al-Jailānī used powerful dhaq in his soul that emerges from the sanctity of his soul so that it can reveal the divine secrets contained in his word. And according to Shaikh ‘Abd al-Qādir al-Jailānī, Allah is the one who opened the way to ma’rifat to special servant so he can learn the secrets and magic of the oneness of God. As mentioned in some of the basmalah interpretation;

سورة النصر

كما نبه سبحانه في هذه السورة بعد التيمن والتبرك بِسم الله الم違反 لأموري حبيبه صلى الله عليه وسلم على الوجه الأكمل الأحكم الزحمه عليه بنصر أولايته وقهر أعدائه الزحمه وله حيث فتح عليه أبواب الفتوحات الغيبية والشهادية والفيوضات الينانية الفائقة عليه من عالم اللاهوت.

Meaning: “After giving blessings, Allāh says: (Bismillāhi) with the name of Allah that govern all the affairs of His beloved, Muḥammad, in the most perfect and the most thoughtful, (al-Rahmān) is merciful to him by way of providing aid to the guardian-and subdue his enemies, (al-Raḥīm) compassion to him in a way to open all doors of magic and witnessing for him and bestows him laduni science from the divine nature.”

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12 Ibid., p.307.
Meaning: “After giving blessings, Allâh says: (Bismilla’h) with the name of Allâh that is His Essence can not be touched at all by the knowledge of his creatures and creation, (al-Rahmân) is merciful to them with describe them His Essence, (al-Rahîm) compassion to specifically people from His servants by giving them clues to the secrets to ma’rifat and His unity.”

Then, from some interpretations of Shaikh ‘Abd al-Qâdir al-Jailânî on basmalah, the researcher maps the interpretation into 3 models. The first is basmalah interpreted philosophically. Second, is basmalah interpreted esoterically (inner meaning). And third is basmalah interpreted with exoteric (zâhir meaning). Basmalah interpreted philosophically is that the interpretation of basmalah related to the next verse that discuss about the nature of divinity. While basmalah interpreted by using the approach of inner meaning, more likely in the interpretation of basmalah that the next verse dealing with life wisdom. While basmalah interpreted with zâhir interpretation is basmalah that the further verse relates to aspects of Âhkâm.

Basmalah interpretation which is included in the first model is clearly seen in the interpretation of basmalah in sūrah al-Shams16 which is in the name of sun of the one substance for showing all the names and His attributes perfection. Here we see how the sun is like a form of unity of the One God. In the next verse al-Rahîm interpreted as the unity of the One who radiates the sun sparkle of natural light from the cloudy name sky of the divine universe horizon, al-Dhâlî interpreted by the light in the

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16 Ibid., p.375.
morning that stretched over the lack of a mirror that can receive reflections. While \( \text{النَّهَار} \) interpreted as a manifestation of a common addition that includes all reflections and shadows that bounce off the mirror of nothingness, which is an expression of the natural mirages both natural and supernatural testimony. \( \text{النَّهَار} \) then interpreted as the beginning of the emergence and visibility of the nature reflected the name and nature , \( \text{النَّهَار} \) as early hiddenness and vague, which is reflected from the clouds and dark nature that obliterate all soulless creatures and eliminate the influence of the name and nature as a perfect light sparkle.

Furthermore \( \text{النَّهَار} \) interpreted as the sky of the name and nature, which is decorated with scattered stars and the origins of emerging, \( \text{النَّهَار} \) as low nature preparation, receiving the reflection of the rest of all high things, and \( \text{al-Rah} \text{i>m} \) is interpreted as a spirit emanating from natural name and nature through the structure of named everything and who receives heights and depths\(^{17}\).

Philosophical interpretation pattern as above also appears on the interpretation of \textit{basmalah} on \textit{al-Intiṭār}:\[^{18}\]

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\text{سورة الانفطار}
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\text{يُسُمِّي} \text{اللهُ} \text{الذي} \text{ظهر} \text{على} \text{ما} \text{ظهر} \text{وبطن} \text{حسب} \text{قدرتُه} \text{الكاملة} \text{الغالية} \text{الرُّحمُن} \text{على} \text{عموم} \text{مظاهره} \text{بإعطاء} \text{الوجودات} \text{الإضافية} \text{الرَّحيم} \text{عليها} \text{بنزعها} \text{عنها} \text{ عند} \text{ظهور} \text{الوحدة} \text{الذاتية}
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Meaning: “(\textit{Bismillāhi}) with the name of Allāh who knows everything outer and inner according to his power that is great, (\textit{al-Rahman}) is merciful to all His creatures by providing complementary form, (\textit{al-Rahīm}) with compassion to those stripped of their complementary form

\(^{17}\text{Ibid.}, \text{p.375-376.}\)
\(^{18}\text{Ibid.}, \text{p.307.}\)
at the time of the advent of the unity of the One who aims to transform the complementary form.”

The philosophical scent is more viscous when it is connected with the interpretation of Shaikh ‘Abd al-Qādir al-Jailānī at the next verses;

While the interpretation of Shaikh ‘Abd al-Qādir al-Jailānī on *basmalah* with the second model or the esoteric look at various interpretations as follows:

Meaning: “After giving blessings, Allāh says: (*Bismillāhi*) with the name of Allāh who has created man in His way in order that a certain man


with his morals, \((\text{al-Rahmān})\) is merciful to him that he bring it up out of nothing is hidden and maintain the various kind of tenderness and glory, \((\text{al-Raḥīm})\) her compassion by giving instructions to the straight path which can be delivered to the Oneness of him.”

In the interpretation of Shaikh ‘Abd al-Qādir al-Jailānī on \textit{basmalah} is mentioned that God created man in his own way and then decorate it with his morals. Morality is one of important thing that should exist in human beings and the human character can also achieve the highest degree in the sight of Allah. Own character \((\text{akhlāq})\) for Shaikh ‘Abd al-Qādir al-Jailānī is part to be possessed by a Sufi, as for Shaikh ‘Abd al-Qādir al-Jailānī Sufism is constancy in the presence of God and the good morals of the creature\(^{21}\). That kind of thing is also conveyed by Shaikh ‘Abd al-Qādir al-Jailānī in the interpretation of \textit{basmalah} in another \textit{sūrah};

\begin{quote}
حسناً اﳌﺘﺠﻠﻰ ﺑﻌﻤﻮم ﻛﻤﺎﻻﺗﻪ ﰲ ﻣﻈﻬﺮ اﻹﻧﺴﺎن اﻟﺮ

Meaning: “After giving blessings, Allāh says: \((\text{Bismillāhi})\) with the name of Allah, who showed himself with his perfection to man, \((\text{al-Rahmān})\) is merciful to him with an assortment of gentleness and kindness, \((\text{al-Raḥīm})\) compassion to His special servants by way of him adorn their morals with his morals and ease their path towards \textit{ʻirfān}.”

In interpreting \textit{ʻirfān} Shaikh ‘Abd al-Qādir al-Jailānī explained that there one of the servants of God who was elected and he adorned him with the character, and the character of the servant is capable of leading to the way of \textit{ʻirfān} with easy. Even in the introduction of \textit{al-Humazah} Shaikh ‘Abd al-Qādir


al-Jailānī stating that the perfection of one’s religion depends on the character and his manner, based on morals and manners of Allah ٠٢٣. Because basically Sufism set two dimension as well, namely the human relationship with God based on the determination in her thrall, and the relationship between man and man with good interaction and morals straight٠٢٤.

To better explain how humans behave in God’s moral, then Allah ٠٢٣ sent Prophet Muḥammad ٠٢٤ as the most perfect example, a person with a certain character of God. It is revealed in the interpretation of Shaikh ‘Abd al-Qādir al-Jailānī on basmalah in sūrah al-Kauthar;

سورة الكوثر

يضمن الله المنتحلى على حبيبه صلى الله عليه وسلم بعموم كمالاته ليكون هو مراة له سبحانه كي يتراى منه صلى الله عليه وسلم آثار جميع أسمائه الحسنى وصفاته العلياء الرحمن على عموم الأنام بعثته صلى الله عليه وسلم إليهم حتى يهديهم إلى دار السلام الرحيم للحواص منهم يرشدهم إلي التوحيد الذاتي الذي هو المنجى من ظلمات الأوهام ٠٢٥.

Meaning: “After giving blessings, Allāh says: (Bismillāhi) with the name of God who reveals himself to his lover, Muḥammad with all his perfections to be a mirror that reflects the impact of all the names of his good and his qualities sublime through self-Prophet, (al-Rahmān) is merciful to all men sent the Prophet Muḥammad to guide them towards Dār al-Salām, (al-Raḥīm) compassion to people specifically from humans through giving instruction to them towards monotheism core that can be a savior of misleading delusion.”

In the interpretation mentioned that the Prophet ٠٢٥ is a mirror that reflects all of the names and His attributes. So with the example of what was done by the Prophet ٠٢٥, means that humans have sought to adorn himself with the character of God ٠٢٥. From the exposure also appears how Shaikh ‘Abd al-Qādir al-Jailānī

stressed that the position of *Sharī‘ah* is very important because behaving with the moral of Allah ن is to imitate the example of the Prophet ﷺ through follow all his teachings. As the explanation in the opening of *al-Humazah* that for people who have the desire and demand should educate their *zāhir* with *Nabawī* *Sharī‘ah* and the chosen law\(^{26}\), and God also encourages and recommends people who received His protection and *taufīq* for behaving with good moral and character\(^{27}\).

The concepts of Sufism is also mentioned in many interpretations of *basmalah* such as in the following *sūrahs*;

سورة العاديّات

فقال بعد الطميم يَسْمِعُ اللَّهُ المُدِيرَ لأمور الإنسان حتَّى أومله إلى مِرَبِّة الّيقتين والعرفان

الرَّحْمُ عليه يخلقُه على صورته ليليق لِخَلْاقه الرَّحْمِيّ له يرده ويهديه إلى حيث يوصلها إلى

بحر وحدته\(^{28}\)

Meaning: “After giving blessings, Allah says: (*Bismillāhi*) with the name of Allah that govern all the affairs of men to drive her to the dignity *yaqin* and *‘irfān*, (*al-Rahmān*) is merciful to him to create it in a form that makes it worthy of being the caliph, (*al-Rahīm*) by way of her compassion and caring member of her instructions to deliver it to the sea of His unity.”

سورة التكاثر

فقال بعد الطميم يَسْمِعُ اللَّهُ المُتَحَلِّل بكمالاته في الإنسان ليبريه على نشأة الإيمان والعرفان

الرَّحْمُ عليه بِأَنْوَاعُ اللَّطِيف وَالإحسان لِيَتوَجه نحوه سبحانه في عُمُوم الأَحيان الرَّحْمِيّ له

يهديه إلى مِرَبِّة الكشف والعين\(^{29}\)

After giving blessings, Allah says: (*Bismillāhi*) with the name of Allah, who showed himself to humans with his perfection in order to guide the path of faith and *ma‘rifat*, (*al-Raḥmān*) is merciful to him with an assortment of gentleness and kindness in order to direct it toward himself


in all circumstances, (al-Rahîm) her compassion by giving instructions to the disclosure dignity and love.

Meaning: “After giving blessings, Allâh says: (Bismillâhi) with the name of Allâh the almighty who has the power over all things that are included in the scope of science and his will, (al-Rahmân) is merciful to all His servants that He governs all their affairs in accordance with his superior wisdom, (al-Rahîm) compassion to them by delivering them to the highest degree of divinity.”

Meaning: “(Bismillâhi) with the name of Allâh who knows all the things that happened in the early days of creation in accordance with the substance of his generosity, (al-Rahmân) is merciful to His creation by giving aid and perpetuate until to the promised Day, (al-Rahîm) more compassion to His servants who specialized in a way to deliver them to the dignity of kashâf and shuhûd.

In the interpretation of basmalah of al-Insiqaq is mentioned that God deliver special people of His servants to go kashf levels and shuhûd. The concept of Sufism which was served to us here is mukâshafah and mushâhadah which is part of the aḥwâl. In the view of Shaikh ‘Abd al-Qâdir al-Jailânî, both are uncovering the secrets of jabarût nature and the angelic kingdom and a

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30 Ibid., p.431.
31 Ibid., p.324.
32 Aḥwâl is the plural word of hâl, the state or spiritual character given by Allah when someone does a spiritual journey through a particular maqâm. When God manifests Himself to the soul and heart of clean man with a noble and beautiful, someone will love His manifestations and feel the specific excitement, such as heart felt close (qurb), a feeling of pure love (mubahbah), a sense of optimism and sure (raja’) heart was comforted (tuma’nînah), and others. (Moenir Nahrowi Tohir, Menjelajahi Eksistensi Tasawuf, Meniti Jalan Menuju Tuhan. PT As-Salam Sejahtera: Jakarta Selatan, 2012. P.94)
friendship servant with God, the Most High God, as the explanation in the opening of *al-Burūj*, Shaikh ‘Abd al-Qādir al-Jailānī explains the stages of a person who wants to uncover *jabarut* nature and angelic nature's secrets and make friends with the Great and Highest One, that *mushāhadah* and *mukāshafah* can only be obtained by people who leave their homes and ignore the wishes of his human character. These can be happen only when there is the pull of the divine (*jadhbah Ilāhiyyah*), which is preceded by the presence of *mahābbah* and *mawaddah*. It will be delivered to *fana‘* with God (*al-Mahbūb al-Ḥaqiqī*). Then he continued that *mahābbah* can only grow when there is a sense of longing, and feelings of longing arises from the desire and search from a clean strong will (*Azi‘mah*). The ‘*Azīmah* can not be pure and clean of the various kinds of dirt nature except doing *khalwah* and ‘*uzlah* from humans, always shy away from things that are not good, *qanā‘ah*, *ridhā*, surrender , and trust to God by way of renunciation.

The explanation above also shows us about the concept of *ahwāl* and *maqāmāt* in Shaikh ‘Abd al-Qādir al-Jailānī’s perspective. *Maqāmāt* concept mentioned, are *khalwah* and ‘*uzlah*, *wara‘* to avoid things that are not good, *qanā‘ah*, *ridā*, submit to God by way of the ascetic life (*zuhud*). *Ahwāl* concepts presented in the exposure above is the pull of the Divine (*jadhbah Ilāhiyyah*), *maḥabbah*, *mawaddah*, *fana‘*, *shauq* and ‘*azīmah*’. Those will take humans to the degree of *kashāf* and *shuhūd*. Shaikh ‘Abd al-Qādir al-Jailānī also strongly recommends to apply ascetic life , as described above , that in order to achieve the degree of *mukāshafah* and *mushāhadah* then one should stay away from worldly life.

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33 The differences of the Sufi spiritual experience, making *maqāmāt* concepts and their *ahwāl* different. While *maqāmāt* itself is the position of a servant before God based on the level of worship, *mujahadah*, *riyādah* and submission to God. (Sa‘id Musfir al-Qahthani, *Buku Putih Syaikh Abdul Qadir al-Jailānī*, Darul Falah, Jakarta, 2003, p.483)

34 *Mukāshafah* is the presence of a real nature with heart, and *mushāhadah* is the presence of *al-Ḥaqq* with no imaginable. Both of these are related to each other. (Moenir Nahrowi Tohir, *Op.Cit*, p.104).
This is also reflected in the variety of his basmalah interpretation of the following verses:

سورة الفجر

After giving blessings, Allah says: (Bismillahi) with the name of Allah that govern all the affairs of His servants in order to get them out of the darkness into the light of the nature, (al-Rahman) is merciful to them by setting various difficult taklif for to root out feelings of love and customs passed down to them from the realm of humanity, (al-Rahim) more compassion to them with their deadly desires of humanitarian needs and demands of their lusts of vanity.

سورة الضحى

After giving blessings, Allah says: (Bismillahi) with the name of Allah who helps his lover to eject him from the narrow nature of humanity towards divinity vast horizon of God, (al-Rahman) is merciful to all His servants as He sent his lover to them as a blessing for the universe, (al-Rahim) more compassion to people who are special among them by giving instructions to the special people to follow his lover so that they can get to pleasure garden and surrender paradise.

سورة الانشراح

"After giving blessings, Allah says: (Bismillahi) with the name of Allah who helps his lover to eject him from the narrow nature of humanity towards divinity vast horizon of God, (al-Rahman) is merciful to all His servants as He sent his lover to them as a blessing for the universe, (al-Rahim) more compassion to people who are special among them by giving instructions to the special people to follow his lover so that they can get to pleasure garden and surrender paradise."

36 Ibid., p.385.
“Then to give understanding to him, accompanied by the affirmation and confirmation, Allah says: *Bismillahi* with the name of Allah who has paved his servant chest to accept a wide range of confidential *ma’rifah* and belief, *(al-Rahman)* is merciful to them to fend off all kinds of sins and burden that may hinder *ma’rifah* and confidence acceptance after he gave instructions to them to the path of the light, *(al-Rahim)* whose compassion to them by way of praise exalt and elevate them to-Him after He took them from their humanitarian needs to the highest heaven ‘*Illiyin*.”

What is described by Shaikh ‘Abd al-Qādir al-Jailāní in the previous opening *sūrah* of *al-Burūj* was in line with his explanation in his other book, *al-Ghunyah* that a person should do *mujāhadah, tawakkal*, noble, *shukūr*, steadfast in patience, always be a pleasure and a honest person (*ṣiddiq*) in order to close to God.

However, what is meant by Shaikh ‘Abd al-Qādir al-Jailāní as *kashāf, shuhūd* and *’irfān*, is not as understood by the Sufis that one stream with al-Hallāj (d.309 H) with seeing God through naked eye, and *fana*’ is interpreted with *hulul*, the melting of God essence in the creature essence. But the understanding of Shaikh ‘Abd al-Qādir al-Jailāní is in line with al-Ghazālī who understands *’irfān* as *al-‘ilmu al-yaqīn*, defined as "uncovering things clearly, so that there is no room for hesitation."

In the view of Shaikh ‘Abd al-Qādir al-Jailāní, *kashāf* and *shuhūd* in the world are manifested in the form of the appearance of God in the soul of His saints or people on the path toward God. Not the appearance of His Essence through naked eyes, as the interpretation of Shaikh ‘Abd al-Qādir al-Jailāní on *basmalah* in *Sūrah ‘Abasa*;

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Meaning: “Allah says: (Bismillahi) with the name of God who reveals himself in the hearts of His saints in accordance with His vast mercy, (al-Rahman) is merciful to them to maintain their dignity, (al-Rahim) more compassion to them in a way to wake them from their negligence.”

While the visible appearance of God, which man can see God directly can only be realized when the human being is in the hereafter, as the interpretation of Shaikh ‘Abd al-Qādir al-Jailānī on basmalah in surah al-Lahab;

Meaning: “(Bismillahi) with the name of Allah is Rich, with his Essence compared to all creatures and his creation, (al-Rahman) is merciful to them by adding a form, (al-Rahim) compassion to them by delivering them to the Kashef dignity (disclosure) and syuhud (witness) on the promised day, if they are really sincere in obedience and in facing the merciful creator.”

In a story is told that one day Shaikh ‘Abd al-Qādir al-Jailānī told about someone who claims to have seen God with his own eyes. Then he met with the man and asked, "Is it true what people say about you?" He replied, "Yes!" Shaikh ‘Abd al-Qādir al-Jailānī forbade him to say it and told others. Then someone asked Shaikh ‘Abd al-Qādir al-Jailānī a question, "Is it true incidence or lie? Shaikh ‘Abd al-Qādir al-Jailānī replied, "It is a obscured truth. Actually happens is that people see the beauty of God's light with his Baṣīrah. Then the

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light went out of his Başır and leads to his eyes sight unwittingly. So, in fact he saw with his Başır." 42

Mushāhadah in the sense that God is directly seen that according to Shaikh ‘Abd al-Qādir al-Jailānī only happen when people have been in the afterlife, it’s also mentioned in his book, al-Ghunyah when explaining about basmalah:

Read the bismillāh, you will undoubtedly find God's forgiveness. The gift will be obtained when you hear from the readers of al-Qur'ān. What if you heard directly from God?! all of that is only a hearing through an intermediary. What if you hear it straight? All of that just what you hear in deceitful nature (al-ghurūr). What if you hear in happy -paced nature (al-Suru>r)? All of that just what you hear from devil, then what if you heard from al-Rahmān? All that just what you hear from the desppicable slave, then what if you heard from the great emperor?

All of that is just a delicious news, not yet delicacy of looking. All of that is just a delicacy of mujāhadah (spiritual struggle), not yet a delicacy of mushāhadah (witnessing). All of that is just a delicacy of bayān (voice annotation), not yet a delicacy of 'ayyān (shape). All of that is just the delights of mughayabah (in mind) , then what about the delights of mu'ayanah (seeing directly)?" 43

According to Shaikh ‘Abd al-Qādir al-Jailānī, human beings have limitations, with all these limitations, they will not be able to see and know the nature of the One God even though he was in khawās class, as the interpretation of Shaikh ‘Abd al-Qādir al-Jailānī on basmalah in sūrah al-A'la and al-Ikhlās;

سورۃ العلی

فقال بعد التَّیم يُسْمِی اللّهِ إِلَی ذَاتِه عَن احْلَامِ الْأَنَامِ وَافْهَامِ الحَوْاصِ وَالعَوْامِ الرَّحمَنِ

لَعَمْوم عِبَادِه يَدْعُوْهُم إِلَی دَارِ السَّلَامِ الرَّحیمِ حَوْاصِهِم يَهْدِيهِم إِلَی ارْفَعِ المِكَانَةِ وَأَعۡلَی

المقام

42 In the world of Sufism, there is a difference between başar and Başır. Başır function to read things that are zahīr. While Başır function to read things that are baţīn.
Meaning: “After giving blessings, Allah says: (Bismillahi) with the name of Allah who is His Essence height cannot be reached by human insight the khawas and layt understanding. (al-Rahman) is merciful to His creatures to invite them all to the house of salvation, (al-Rahim) more compassion to the people of his special by giving directions to them to go to a place that most noble and degree highest.”

سورة الإخلاص
فقال بعد النيم بسم الله الذي لا يكتن به مثلك مظاهره ومصنوعة مطلقًا الرحمان
عليهم بتوصيف ذاته إنهما الرجيم خواصهم حيث يهديهم إلى سرائر معرفته
وتوحيده

Meaning: “After giving blessings, Allah says: (Bismillahi) with the name of Allah that is His Essence can not be touched at all by the knowledge of his creatures and creation, (al-Rahman) is merciful to them with describe them His Essence, (al-Rahim) compassion to specifically people from His servants by giving them clues to the secrets to ma'rifat and His unity.”

Both interpretations of basmalah show us the understanding of Sufism of Shaikh ‘Abd al-Qādir al-Jailānī who was not stuck with wahdah al-wujūd understanding, while recognizing the limitations of human beings that can never know everything about Allah. Strengthen it, Shaikh ‘Abd al-Qādir al-Jailānī was asked about baqa’, then he replied that baqa’ is not possible without liqa’. Liqa’ is like a glimpse of what makes closer. One sign of Liqa’ is reluctance to inclusion anything that is mortal because they are different things. He also explained about the ḥākīr, "if you remember then of course you love, if you hear he calls you then you are loved. Beings are your ḥijāb, and you are ḥijāb from God". when asked about fana’ he said, “fana' of willingness is unveiling of khawāṣ who united with the will of God in the sense of forgetfulness, awareness has been defeated by admiration.”

Thus style of Sufism is not surprising, because historically, Shaikh ‘Abd al-Qādir al-Jailānī’s sufism is a continuation of al-Ghazālī’s sufism. al-Ghazālī recommends his students to immerse in the Sufi experiences through *mujāhadah* and *riyāḍah* procession, and as Shaikh ‘Abd al-Qādir al-Jailānī, he also criticized the Sufi-philosophical theories such as *hulūl* and *Ittiḥād*.

Shaikh ‘Abd al-Qādir al-Jailānī advised Muslims to be bound with *Shā’rī‘ah*. He also calls on Muslims to adjust the fineness of *Ilham* with the normativity of *al-Qurān* and Sunnah. According to Shaikh ‘Abd al-Qādir al-Jailānī, the *ḥaqīqah* of which cannot be witnessed by the shari‘ah is void. The beliefs of Shaikh ‘Abd al-Qādir al-Jailānī is in accordance with the views of other Ahlu al-Sunnah wal Jama‘ah Sufis. *Shā’rī‘ah* which is done without regard to *ḥaqīqah*, like an empty building without content and without decorated. While *ḥaqīqah* without *Shā’rī‘ah* is like the pieces of jewelry that are not composed intact, but just a pile of random objects. Therefore, between Shari‘a and *ḥaqīqah* must complete each other and should not be separated.

In interpreting *basmalah*, Shaikh ‘Abd al-Qādir al-Jailānī very concerned about the aspects of *Shā’rī‘ah* that is *zāhir* aspect. *Basmalah* that is interpreted by *zāhir* pattern such as:

> سورة الماعن

قولاً مثمناً يَسْتَمِع الله الذي وضع الدين بين الأنام ليهددهم إلى دار السلام الزمَين

 عليهم ينزل التكاليف والإحكام الزمَين إليهم يوصلهم إلى أعلى المكانة ورفع المقام.

Meaning: “After giving blessings, Allah says: *(Bismillahi)* with the name of God who has put this religious in the middle of people to give

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directions to them towards Dār al-salām, (al-Rahmān) is merciful to those with a lower variety taklīf and hukm, (al-Rahim) compassion to them by delivering them to the highest and noblest maqām.”

In interpreting basmālah in this sūrah, Shaikh ‘Abd al-Qādir al-Jailānī said that religion is an important factor in human life which contains the instructions to get to the paradise of God. Taklīf and law are called Shaikh ‘Abd al-Qādir al-Jailānī as a form of God’s love, is not a burden for humans.

Shaikh ‘Abd al-Qādir al-Jailānī explained in the opening of sūrah al-Ma‘ūn that people who neglect and underestimate the encashment of worship to Allah, so he has strayed from the path of worship. And the person entitled to get a reproach and misery of God. Shaikh ‘Abd al-Qādir al-Jailānī also explained that the person who was revealed to him the secrets of the right religion, the wisdom of the laws contained in the true teachings of the Shari‘ah, and the benefit that comes from God’s taklīf, they definitely know that the secret of worship, religious, and submission is a virtuous character to God, and fulfill all the rights of rubūbiyyah and divine demands well51. From here seen how Shaikh ‘Abd al-Qādir al-Jailānī very concerned about Shari‘ah law and religion that contains taklīf.

Furthermore, Shaikh ‘Abd al-Qādir al-Jailānī also interprets basmālah with ẓāhir pattern that suggests his attention to aspects of Shari‘ah, as stated in his interpretation as follows;

سورة الناس

فقال بعد ما تيمن يثنِي اللَّهٍ المدير لمصالح عباده يمتد入境 حوده الزَّمَنِ علىهم يحفظهم

عما يبدؤهم عن كثف حفظه الزَّحيم عليهم ينهؤهم على ما يضرهم ويعوؤهم ليتمكنوا

في الدين القويم ويترسخوا على الصراط المستقيم 52

Meaning: “After giving blessings, Allah says: (Bismillāhī) with the name of Allah who arranged all the benefit of his servants according to

51 Ibid., p.436.
52 Ibid., p.457.
His generosity, \((al-Rahmān)\) is merciful to them by placing them under the auspices of His protection to keep them of something that could harm them, \((al-Rahīm)\) compassion to them by reminding them of something that can harm and mislead them, so they still hold fast to the teachings of the true religion and stay on the straight path.”

In interpreting \(al-Rahīm\) Shaikh ‘Abd al-Qādir al-Jailānī said that one of the mercy of Allah \(\text{الرحيم} \) is to remind them of something that can be harmful and misleading. It is intended for people to hold these true religion. Here emphasized that religion should be kept by the people for the benefit of them.

سورة قریش
فقال بعد النيمن يسم الله المظهر لكل من كتمن العدو الرحم على الك الكل بأنواع الكرم
الرحيم عليهم بالزام العبودية والذمم.

Meaning: “After giving blessings, Allah says: \((Bismillahi)\) with the name of God who created all things out of nothing, \((al-Rahman)\) is merciful to all of them with an assortment of glory, \((al-Rahim)\) compassion to them by requiring worship and responsibility.”

As basmalah in \(al-Nas\), in \(al-Quraishi\) Shaikh ‘Abd al-Qādir al-Jailānī also stressed the importance of worship for mankind. In fact, Worship and responsibilities that are required by God to man considered the mercy of Allah \(\text{الرحيم} \). In the introduction to the \(sūrah\), Shaikh ‘Abd al-Qādir al-Jailānī also mentioned that people who understand the secrets of worship, which requires a wide range of submission, obedience, and total humility; definitely know that the motives and drivers of worship is to get the general enjoyment and perfect goodness which serves to meet all the needs required by the human identity, which the needs is a primary element and immortal essence.

Dhahir shades which are not in the form of worship is also found in Shaikh ‘Abd al-Qādir al-Jailānī interpretation of some \(basmalah\), among them;

\[\text{Ibid., p.434.}\]
\[\text{Ibid.}\]
Meaning: “After giving blessings, Allah says: (Bismillahi) with the name of Allah who has created man in the best form, (al-Rahman) is merciful to him with an assortment of majesty and glory, (al-Rahim) compassion to him by deliver him to the gardens of Na‘īm paradise.”

Mentioned in basmalah interpretation, that God has created man in the best form. The interpretation then strengthened with an explanation of Shaikh ‘Abd al-Qādir al-Jailānī when interpreting the fourth verse of sūrah al-Tīn, that God has created man in the best form and most proportionate. Because either

55 Ibid., p.396.
56 Ibid., p.398.
57 Ibid., p.393.
zāhīr or bāṭīn, there is no better being and more proportionate than humans. And because of that, God chose humans as His vicegerent on earth\textsuperscript{58}.

In interpreting this sūrah, Shaikh ‘Abd al-Qādir al-Jailānī also interprets other verses in zāhīr. For example, when interpreting at-Tīn and al-Zaitūn, both are interpreted as original fruits from a mountain located in the consecrated ground, which has lots of trees with abundant fruit. The second verse is interpreted as Sinai hills, the mountain where Moses prayed and talked with his Lord\textsuperscript{59}. And al-Balad al-Amīn as the city of Mecca. Compare this with the explanation of Shaikh ‘Abd al-Qādir al-Jailānī in the opening of sūrah al-Balad which places there is esoterically interpreted.

Although Shaikh ‘Abd al-Qādir al-Jailānī used iṣhārī in his interpretation, but he did not rule out asbāb al-Nuzūl on a verse. For example, when he interpreted basmalah of sūrah ‘Abasa. As we know that this sūrah down as a form of rebuke to the prophet  on his attitude towards Ibn Umm Maktūm at that time the Prophet  was not like even turn his face towards Ibn Umm Maktūm because he was in meeting with the leaders of Mecca, while Ibn Umm Maktūm just an ordinary person who blind. As mentioned in the introduction of sūrah;

\textbf{References:}
\textsuperscript{58} Ibid., p.394.
\textsuperscript{59} Ibid., p.393.
طلاباً لدعوهم وارشادهم جلس يوما من الأيام معهم على سبيل الملاءمة رجاءً ان يوفقوا للإمام ويرجوا إلى قبول الدعوة وكان صلى الله عليه وسلم يصاحبهم ويداريهم.

حتى دخل عليه صلى الله عليه وسلم ابن أم مكى الأعمى رضى الله عنه ولم يدر من هم عنده صلى الله عليه وسلم فقال يا رسول الله صلى الله عليه وسلم يدعوه صلى الله عليه وسلم وجعل معاه كأسان خمر وكان صلى الله عليه وسلم يصحبه صلى الله عليه وسلم وداريه صلى الله عليه وسلم حتى دخل عليه صلى الله عليه وسلم وجعل معاه كأسان خمر وكان صلى الله عليه وسلم يصحبه صلى الله عليه وسلم ودارته صلى الله عليه وسلم حتى دخل عليه صلى الله عليه وسلم وجعل معاه كأسان خمر كان صلى الله عليه وسلم يصحبه صلى الله عليه وسلم ودارته صلى الله عليه وسلم حتى دخل عليه صلى الله عليه وسلم وجعل معاه كأسان خمر.

With a background of decline in the verse, then later Shaikh ‘Abd al-Qādir al-Ja‘līnī interpreted basmalah as follows:

فقال متيماً بسم الله الذي ظهر على قلوب أولئك بمظايف سعة رحمته الرحمن عليهم.

خُفَّظ مرتبتهما الرحمن عليهم يوفقهم من خففتهم.

Asbāb al-Nuzūl also mentioned in sūrah al-Lahab interpretation, which stated that the background of decline of this sūrah is due to the vanity of Abū Lahab when the decline of verse:

وأَنْبِئُ عَشِيرَتَكَ الْآخِرِينَ.

In this case Shaikh ‘Abd al-Qādir al-Ja‘līnī cites a riwāyah that explains about asbāb al-nuzūl of sūrah al-Lahab.

صعد رسول الله صلى الله عليه ذات يوم إلى الصفا فاندلع يبى فهمر يا بني عدي لبطون قريش حتى اجتمعوا فقال أرايتكم لو أحبتكم ان خيلاً بالوادي يريد ان يغير عليكم؟ أكتتم مصدقي قالوا نعم ما جربنا عليكم إلا صدقاً قال فان نذير لكم بين...

60 Ibid., p.290-291.
61 Ibid., p.291
62 Q.S. al-Shu‘ara’ [26]: 214
From backgrounds of decline in such verse, then later Shaikh ‘Abd al-Qādir al-Jailānī gives the following interpretation of basmalah:

ินعلومات عن جمعنا

In general, the pattern used by Shaikh ‘Abd al-Qādir al-Jailānī in interpreting each sūrah in the Qur'an is to present the preliminary before entering the verse, named Fātihah al-Sūrah and here contained basmalah. After that it is followed by the interpretation of verse and closed with a closing (Khātimah al–Sūrah). Basmalah position located in the introduction indicates that basmalah is a greeting from God to enter each sūrah in al-Qur'an. Information contained in the preamble is always closely related to the interpretation of basmalah. As an example in Sūrah an-Naba’.

In interpreting basmalah of sūrah an-Naba’, Shaikh ‘Abd al-Qādir al-Jailānī interpreted الرحمَي as a form of love of God which is given to all creatures in the first life, while الرحمي as the nature of God compassion towards those who are in second life. As his interpretation :

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63 The Editor mentions that this ḥadīth found in Ṣaḥīḥ Bukhārī [4/1787, ḥadīth number: 4492], and Ṣaḥīḥ Muslim [1/193, hadith number: 208].
-associated with the first and second life, in this basmalah we did not
find the explanation. While we find the explanation in the introduction that with
the wisdom of wills God sets two lives of human that is the first life in the
world as a form of periods of trials and tribulations. Its function as a temporary
residence and place of delivery of the lesson. Whereas the second life is the life
of hereafter which are periods of displacement and retaliation. It is served as the
final terminal and shelter.66

What was explained by Shaikh ‘Abd al-Qādir al-Jailānī in the opening of
sūrah an-Naba’ and its basmalah interpretation is closely related to the
contents of sūrah that contains the Gentiles denial toward the two lives.

B. Shaikh ‘Abd al-Qādir al-Jailānī’s Different Interpretation of Basmalah in
Every Sūrah.

Related to the reasons why Shaikh ‘Abd al-Qādir al-Jailānī interpret
basmalah differently on each sūrah in al-Qur‘ān, I still difficulties to get a good
description either from the books written by Shaikh ‘Abd al-Qādir al-Jailānī
himself or writings that discuss about Shaikh ‘Abd al-Qādir al-Jailānī and his
work, especially the explanation of basmalah.

65 Ibid., p.267.
66 Ibid.
In *Tafsīr al-Jailānī*, Shaikh ‘Abd al-Qādir al-Jailānī did not explain the reason behind *basmalah* interpretation. In the introduction, for example, he simply explained the basis of his interpretation that it would not be based on the argument but on feelings, and *taufīq* wisdom that comes from God. Also about the purpose of his commentary he said to reveal something subtle in his science and issue the secrets of his magic. So *Tafsīr al-Jailani* was named “Al-Fawātiḥ al-Ilāhiyah wa al-Mafātiḥ al-Ghaibiyyah al-Muwaddīḥah li al-Kalim al-Qur’āniyah wa al-Ḥikām al-Furqāniyah”: “Then when it is seemed certain openness revealed of God and given by Him of His pure generosity, I named what was obtained from Him by: “Al-Fawātiḥ al-Ilāhiyah wa al-Mafātiḥ al-Ghaibiyyah al-Muwaddīḥah li al-Kalim al-Qur’āniyah wa al-Ḥikām al-Furqāniyah”.

The researcher hope that there is an explanation of it in the preface of the editor, Muḥammad Fāḍil al–Jailānī, but I did not get any information about the reason for the interpretation of Shaikh ‘Abd al-Qādir al-Jailānī on *basmalah*. In his introduction the editor describes only that *Tafsīr al–Jilani* is begun with *Fātiḥah al-Sūrah*, then the discussion of verse and closed with *Khātimah al-Sūrah*. In closing the sūrah, Shaikh ‘Abd al-Qādir al-Jailānī wrote a summary of the discussion of sūrah and then covered with prayer.

He also says in his introduction that *Tafsīr al-Jailānī* is not based on knowledge and understanding, but rely upon the inspiration that can revive and strengthen the spirit of piety and still connect a student with the teacher so that the teacher can still oversee and deliver the student to ride to the highest degree.

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68 Ibid., p.33.
69 Ibid., p.34.
70 Ibid., p.28.
71 Ibid.
Furthermore Muḥammad Fādil only explained the reason for naming the Tafsīr with “Al-Fawāṭiḥ al-Ilāhiyih wa al-Mafāṭiḥ al-Ghaibiyah al-Muwaḍḍiḥih li al-Kalim al-Qur’āniyih wa al-Ḥikām al-Furqāniyih”, quoting Shaikh ‘Abd al-Qādir al-Jalānī in his introduction as mentioned above.

He also slightly increase the explanation that in his interpretation, Shaikh ‘Abd al-Qādir al-Jalānī is freed from Waḥdah al-wujūd thinking. Not cite unless from ‘Aḥī ibn Abī Ṭālib ā, Ibn ‘Abbās ā and several other scholars as well as relying on more than one qira’āh.

In the book Metode Tafsīr Sufistik Shaykh Abd al - Qadir al -Jailani that is a research report and is the first and only available book until this essay written that contains a description of the Tafsīr al-Jalānī, the researcher also did not find any information related to the background of the inclusion of basmalah on every verse and its different interpretation.

In the book is just mentioned that one of the things that characterize Tafsīr al-Jalānī is the opening and closing of sūrahs, so that by the time we want to begin to read the initial sūrah, then we find Fātiḥah al-Sūrah there. And when we wanted to end the sūrah, then we find Khātimah al-Sūrah there. Without mentioning the inclusion of basmalah on each sūrah with a different interpretation.

Statement about basmalah inclusion on each verse with a different interpretation, the researcher only get in a thesis with the title: Tafsīr al-Jalānī, Telaah Otentisitas Tafsīr Sufistik ‘Abd al-Qadir al-Jalānī dalam Kitab al-Jalānī. In the thesis mentioned that one of the interesting things in Tafsīr al -Jailani is a variation of interpretation on every basmalah. However , the researcher only get the information above without any further explanation.

72 Ibid., p.30.
related to why Shaikh ʿAbd al-Qādir al-Jailānī include basmalah on each sūrah and interpret it differently.

With the lack of data obtained, the researcher are trying to find other information about the views of Shaikh ʿAbd al-Qādir al-Jailānī to basmalah in his works. And one of the obtained information is a statement in Ghunyah li Ṣalihī Thalibi Thariq al-Hāq stating that experts advocate human nature to start their speech and actions with basmalah, as Allah began al-Qurʾān with it; “The ḥaqiqah expert explained that Bismillāhirrahmānirrahmān has elements of begging blessings and advising to people to start their speech and actions with bismillāh, as God began His glorious book with it.”

In al-Ghunyah, Shaikh ʿAbd al-Qādir al-Jailānī discussed basmalah and specialized it in one majlis or chapter then divided it into several parts. In the first part, he described at length about the verse;

إنَّهُ مِنَ سُلَيْمَانَ وَيَسْمَعُ اللهُ الرَّحْمَنُ الرَّحِيمُ

“Verily, It is from Sulaimān (Solomon), and verily, it (reads): In the name of Allāh, the Most Gracious, the Most Merciful”

In his explanation of this verse, Shaikh ʿAbd al-Qādir al-Jailānī explained the verse in great detail and used many Isrāʿiliyāt stories. For example, in a verse of al-Naml verse 23;

وهَا عَرْشٌ عَظِيمٌ

"... and she has a great throne."

Shaikh ʿAbd al-Qādir al-Jailānī describes the throne as a bed shaped of studded diamonds, gems and pearls with a length of 30 feet (some say 80 feet) and a width of 80 feet.

Further Shaikh ʿAbd al-Qādir al-Jailānī included a part named 'ibrah which contains the story of Solomon in detail so that every believer can take a

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76 Ibid., p.287
lesson from him. The next part is about the primacy of *basmalah* by citing various *sunnahs* and *riwāyah* and the last part contains *basmalah* interpretation.

In Tafsīr *Bismillāhirrahmānirrahmī* part, we can find variety of Shaikh ‘Abd al-Qādir al-Jailānī views on *basmalah* and its position of the verses of *al-Qurān*.

Reinforce what has been said before that Shaikh ‘Abd al-Qādir al-Jailānī said in *al - Ghunyah* that experts advocate human nature in order to initiate every action and utterance with *basmalah*, as God began His glorious book with *basmalah*. Then on the next page we find a more emphatic statement that in the view of Shaikh ‘Abd al-Qādir al-Jailānī, *basmalah* is the opening of every *sūrah*; “*Bismillāh* is the name of God the almighty one. *Bismillāh* is the name of the eternal God. Name of the One who is most self-sufficient. *Bismillāh* is the opening of each *sūrah*.”

At this point, the answer to the question of why Shaikh ‘Abd al-Qādir al-Jailānī include *basmalah* on each *sūrah* is clear, it is because in the view of Shaikh ‘Abd al-Qādir al-Jailānī, *basmalah* is an opener for each *sūrah* in *al-Qur’an*. Nevertheless, Shaikh ‘Abd al-Qādir al-Jailānī still does not list *basmalah* at the beginning of *Surah al-Taubah* which shows that Shaikh ‘Abd al-Qādir al-Jailānī is still consistent with the rules of *Shārīʿah* by staying follow the *fiqh* scholars.

Genealogically, in *fiqh*, Shaikh ‘Abd al-Qādir al-Jailānī is a follower of Ḣanbalī and Shāfiʿī *Madḥhab*. In several statements of both *Madḥhab* said that *basmalah* is a verse of every *sūrah* except *sūrah al-Taubah*, as al-Marāghī said in his *tafsīr* that Imām al-Shafiʿī and Imām Hanbalī stated that *basmalah* is one

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verse of every sūrah contained in al-Qur’ān except sūrah al-Taubah.\(^80\) In *Tafṣīr al-Imām al-Shāfī‘i* we also find the statement that for madhhab of Imām Shāfī‘i *basmalah* is a verse of every sūrah;

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This fact also reinforced the reason why Shaikh ‘Abd al-Qādir al-Jailānī put *basmalah* on every sūrah in al-Qur’ān.

However, if it is true that Shaikh ‘Abd al-Qādir al-Jailānī followed the Shāfī‘i and Ḥanbali madhhab opinion that basmalah is the first verse of every sūrah in al-Qur’ān. So it is a very weak opinion. Because in one of Shāfī‘i statement only said that *basmalah* is the first verse of *al-Fātīhah* and Shāfī‘i never said that basmalah is the first verse of every sūrah in al-Qur’ān.\(^82\) Most of Islamic scholars also agreed that *basmalah* is only the first verse of *al-Fātīhah*. Imām Aḥmad ibn Ḥanbal also only stated that *basmalah* is one verse of the sūrah contained in al-Qur’ān.\(^83\) Even though in one of his *qaʿl*, Imām Aḥmad stated that *basmalah* is the first verse of every sūrah in al-Qur’ān.\(^84\) Thus, Imām Aḥmad stated that *basmalah* is the first verse in *al-Fātīhah* only. However, in contrast to Imām Shāfī‘i that requires *basmalah* read aloud, Imām Aḥmad read *Basmalah* slowly and not *sunnah* to be hardened.\(^85\)

Even Imām Mālik and the scholars of Medina, Auza’i tribes, some scholars of Shām, Abū ‘Umar and Ya‘qūb (both included *Qurra*’ experts of Basrah) that their opinions are considered the most authentic one according to

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Abū ḥanīfah madhhab. They found that *basmalah* is a separate verse, and revealed to clarify the first *sūrah* and separate from one *sūrah* to another.

While ‘Abdullāh Ibn Mas‘ūd a said that *basmalah* is not the origin of *al-Qur‘ān*. This opinion is shared by most Ḥanafī scholars. Among the arguments that reinforce is a *riwayah* of Anas bin Mālik a who said that he had been praying behind the Prophet n, Abū Bakr, ‘Umar and Uthmān  q. They opened *al-Fātiha* with reading the sentence *Alhamdu-lillahi-rabb-al-‘Ālāmīn*. They do not start with reading *Bismillah*, both at the beginning of *sūrah al-Fātiha* or beginning of every *sūrah*.86

As for the different interpretation of *basmalah* on each *sūrah*, the researcher considers that it is linked to Shaikh ‘Abd al-Qādir al-Jailānī’s interpretation that is based on the inspiration and cues that drive the pulse of life, spirit, and a movement that flows from the heart of a servant who is always in touch with God. Thus, the difference in interpretation of *basmalah* is an expression of a variety of feelings, emotions, movement, peace, inspiration, cues, and an abundance of light from the reading of Shaikh ‘Abd al-Qādir al-Jailānī to *basmalah* on each of these verses.

With the same reason, then Shaikh ‘Abd al-Qādir al-Jailānī did not name this interpretation with ”*Tafsīr al-Qur‘ān*”, but with “*Al-Fawātih al-Ilāhiyah wa al-Maftāth al-Ghaibiyah al-Muwaddīthah li al-Kāmil al-Qur‘āniyah wa al-Ḥikām al-Furqāniyah*”. Because he spoke about the influence of the inspiration of *al-Qur‘ān* to himself as a worshipper and the master of ascetic.

In *al-Ghunyah*, Shaikh ‘Abd al-Qādir al-Jailānī also expressed the importance of contemplating *basmalah* even to each *sūrah*, which indicated to us how much he pays special attention to *basmalah* and basing his interpretation with deep contemplation, as a statement;

Meditate bismillāh sūrah by sūrah, surely you will get thousands of reward and your sea of sins is dried. The world will be a witness for anyone who pronounce it orally, the afterlife will be a witness for anyone who recites it by heart, and God will be a witness for anyone who pronounce it sir (conscience). 87

Although not specialize in basmalah interpretation, but Muḥammad Fādil in his preface says that al-Qurʾān itself can provide inspiration and different cues to each reader, and it all depends on the effort and struggle to draw closer to God88, as implied in the verse:

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"And for those who strive hard in Us (Our cause), we will surely guide them to Our Paths. And verily Allah is with those who do good."

And it is not impossible, because of the very hard efforts of Shaikh ‘Abd al-Qādir al-Jailānī to draw closer to God so he can interpret basmalah differently on each sūrah with the guidance of God.

In addition, each basmalah interpreted with the interpretation that is closely related to the verses later, and not out of the main themes of each sūrah. The interpretation seems to be a prologue for each reader before wading meaning of verse by verse later, so that the position of basmalah is not only as a separator between the sūrah but an integral part of each sūrah. As interpretation basmalah at sūrah al - Falaq and the next verse;

89 Q.S.al-Ankabut [29]: 69

As the researcher explained before that basmalah interpretation of Shaikh ‘Abd al-Qādir al-Jailānī on each sūrah is very closely related to the content of each sūrah. Thus indirectly explain that in interpreting basmalah on each sūrah, strongly influenced by how Shaikh ‘Abd al-Qādir al-Jailānī interpret the following verses and what the contain of sūrah is.

Basmalah placed on each sūrah also shows that basically basmalah is part of every sūrah itself that its interpretations in line with the theme of every sūrah. This understanding is taken on the basis of how Shaikh ‘Abd al-Qādir al-Jailānī put basmalah after the opening sentence, not at the beginning of the opening. And he also always start basmalah interpretation after the opening surah with the following sentences;

ٍفَقال ﺳﺒﺤﺎﻧﻪ ﺑﻌﺪ ﻣﺎ ﺗﻴﻤﻦٍ

ٍفَقال ﺳﺒﺤﺎﻧﻪ ﺑﻌﺪ ﻣﺎ ﺗﻴﻤﻦٍ

And other sentences that convey the same meaning, and then followed by *basmalah* and its interpretation as well as other verses. As the following *sūrah*s;

**Sūra al-Fātiha**

The themes in the interpretation of *basmalah* are also always closely related to the theme of each *sūrah*. So it is a whole coherent, which is inter-related and not contrary to each verse. We can take a look at it at the interpretation of *basmalah* in every *sūrah*, as has been exemplified in the foregoing discussion. One example is the interpretation *basmalah in sūrah al-Fātaḥ*.

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Meaning: “After giving blessings, Allah says: (Bismillahi) with the name of Allah who controls the protection and frees His servants from all that can harm and hurt them after they come back and ask refuge in Him with sincerity, (al-Rahmân) who merciful to those with lower rukyah and prayers teachings, (al-Rahîm) compassion by freeing them and heal them after they are completely sincere in asking for protection and guarding to him.”

In interpretation mentioned that God will protect and liberate the servants who seek refuge in Him from all things. Then in mentioned about the love of God which lowers ru’yah teachings and some prayers. As well as in mentioned that God will provide healing to those who ask for healing from Him.

Basmalah interpretation as above, it is related to the theme of sûrah al-Falaq that is indeed talking about the demand for refuge in Allah from the evil of man and their black magic.

Basmalah interpretation is not only influenced by the content of its sûrah, but the interpretation of Shaikh ‘Abd al-Qâdir al-Jailânî on basmalah was also influenced by the style that is used in interpreting the sûrah. That is, when Shaikh ‘Abd al-Qâdir al-Jailânî will interpret the sûrah exoterically, its basmalah also interpreted exoterically. And if a sûrah will be interpreted with shades of mysticism or philosophy, then basmalah contained in that sûrah also interpreted by both pattern.

It is as when he interprets basmalah in the following sûrah:

Ibid., p.452.
His interpretation to which he interpreted as the name of God who sits on the bridge of fairness and balance, is still felt its *ishari* impression, however, when interpreting *الرحمن* is interpreted as a merciful to all his servants by creating a straight and true scales, here is seen *zahîr* pattern which scale is defined as it should be. While *الرحيم* is interpreted as the nature of God's compassion to those special people who exist among His servants by giving directions to them to the straight path, that is a confirmation that one of the forms of justice and compassion of God is by creating scales that should be used honestly and no cheating. *Basmalah* as interpreted on those explanations seems very influenced by his interpretation of the verses,

وَأَيْلَيْ عَظِيمٌ وَعَذَابُ الْيَمِّ الْمُطْفَقَيْنِ

الذين ينقصون المكيل والميزان ويبسرون حقوق الناس سماهم سبحانه مطفين لأعم...

Here defined as people who cheat, that is, those who reduced their dose and scales as well as persecuting the rights of others. Word *المكيل* mentioned in the above interpretation *basmalah* then here described as ...

*ibid.* p.313

*ibid.* p.314
‘Abd al-Qādir al-Jailānī used *zāhīr* interpretation and influenced by the interpretation of the verses of the law. Even in explaining this verse, Shaikh ‘Abd al-Qādir al-Jailānī also include *hadīts* of the Prophet ﷺ.

وفي الحديث صلوات الله وسلامه على قائله خمس بخمس ما نقض العهد قوم الا سلط الله عليهم عدوهم وما حكموا بغير ما انزل الله إلا فشا فيهم الفقر وما ظهرت فيهم الفاحشة إلا فشا فيهم الموت ولا طفقوا الكيل الا منعوا النبات وأخذوا بالسنين ولا منعوا الزكاة الا حسب عنهم القطر

From above discussion, it is clear how the significance of *basmalah* for the next verses. That *basmalah* is a part of each *sūrah* and its interpretation in accordance with the theme of each *sūrah*. The styles of interpretation used are also adapted to a style that will be used by Shaikh ‘Abd al-Qādir al-Jailānī in interpreting the subsequent verses.

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