

## 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<sup>1</sup>, and an expression of the various feelings, emotions, movement, peace, inspiration, cues, and an abundance of light<sup>2</sup>.

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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<sup>1</sup> Shaikh ‘Abd al-Qādir al-Jailānī, *Tafsīr al-Jailānī*, vol I, Markaz al-Jailānī li al-Buhuth al-‘Ilmiyyah, Istambul, 2009, p.28.

<sup>2</sup> *Ibid*, p.30

بِسْمِ اللَّهِ الَّذِي اخْتَارَ لِنَفْسِهِ بَيْتًا صُورِيًّا لِيَكُونَ قِبْلَةً لِأَصْحَابِ الصُّورَةِ وَبَيْتًا مَعْنَوِيًّا لِيَكُونَ  
وَجْهَةً لِأَرْيَابِ الْقُلُوبِ الصَّافِيَةِ الرَّحْمَنِ لِعِبَادِهِ حَيْثُ يَدْعُوهُمْ إِلَى كَعْبَةِ الْمَقْصُودِ الرَّحِيمِ لَهُمْ  
يُوصِلُهُمْ إِلَى عَرَفَاتِ الْوَحْدَةِ وَبَيْتِ مَعْمُورِ الْوُجُودِ<sup>3</sup>

In interpreting بِسْمِ اللَّهِ here distinguished between the Kaaba in the physical form and the Kaaba in the *ma'nawī* 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'nawī* is served as a destination for creatures that have a heart. الرَّحْمَنِ 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'nawī*, and further الرَّحِيمِ interpreted as the nature of Allah ■ who is compassion to them by delivering them to oneness 'Arafah and to *Bait al-Ma'mūr* existence, not just the Kaaba was interpreted *ma'nawī* but 'Arafah and *Bait al-Ma'mūr* 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'nawī*. 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 *iḥrām* 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. *Saī* which is one ritual

<sup>3</sup> *Ibid*, vol. VI, p.370.

that can not be separated from the pilgrimage is also interpreted as a movement of the *Ṣafa* hill of *maḥabbah* and *Marwah* hill of the mercy of Allah ■, followed by a trip to divinity ‘*Arafah* 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*<sup>4</sup>,

لا يخفى على من وصل الى مقام القلب الذي هو عبارة عن البيت الحرام الحقيقي والكعبة المعنوية التي قد دحيت وبسطت من تحتها أراضي مطلق الاستعدادات وعموم القابليات وتوجهت نحوها زوار القوى والآلات من كل فج عميق ومرمى سحيق من بوادي الإمكان واودية الطبائع والأركان ان من وصل اليه وعكف حول بابه وتشرف بطوافه ووقف بين يدي الله ناويا الموت الإرادي محرما عن لوازم الطبيعة ومقتضيات الإمكان من ميقات الطلب والارادة الصادقة مغتسلا بزمن التوبة والانابة تائبا عن الالتفات الى مطلق السوى والأغيار متجردا عن ثياب الغفلة وجلياب الاغترار ساعيا بين صفاء المحبة ومروة المودة الإلهية بكمال الشوق والذوق متوجها للوقوف الى عرفات اللاهوت متعريا عن عوارض عالم الناسوت ذابجا كبش نفسه تقربا الى الحي الذي لا يموت منخلعا عن جلياب البدن ولوازمه في منا الفناء معاملا مع الله في سوق البقاء طالبا لريح اللقاء حل له ان يقاتل عند الحرم الإلهي جنود الامارة وكفار القوى والآلات المانعة عن الوصول الى كعبة الذات وعن الوقوف عند عرفات الأسماء والصفات الى ان يغلب عليهم ويهلكهم ويصفى البيت العتيق الإلهي الذي هو عبارة عن قلب العارف الكامل عن أصنام مطلق الأحلام وأوثان عموم الأماني والآمال الحاصلة من الخيالات والأوهام.

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

<sup>4</sup> Shaikh ‘Abd al-Qādir al-Jailānī, *Op. Cit.*, p.369.

as the approach taken by most of the Sufis in interpreting *al-Qur'ān*<sup>5</sup>. 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 *zāhir* meaning is *ḥarfīyah* meaning or the skin of a verse. Adding al-Ghazālī's caption in the *Ihya' 'Ulūmuddīn* that *zāhir* meaning is associated with *Gharīb* words (unfamiliar)<sup>6</sup>. 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 **a**, quoted by Ibn Kathīr in his *tafsīr*<sup>7</sup>.

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-Tustarī commentary,

...God has said, Mighty and Majestic is He, *We have made it an Arabic Qur'ān* [43:3] — that is, we have expounded it in a clear Arabic tongue in the *sūrahs* of the alphabet which God has clearly set forth for you, and by which you attain to knowledge of [its] inner (*bāṭin*) and outward (*zāhir*) [meanings].<sup>8</sup>

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

Every verse of the Qur'ān has four senses: an outward (*zāhir*) 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*

<sup>5</sup> Saifudin, *Hermeneutika Sufi: menembus makna di balik kata dalam hermeneutika al-Qur'an dan Hadis* (editor), Sahiron Syamsudin, Elsaq Press, Yogyakarta, 2010, p.44.

<sup>6</sup> *Ibid*, p.46

<sup>7</sup> Ibnu Kathīr, *Tafsīr al-Qur'ān al-Azīm, Vol.I*, PT Karya Toha Putra, Semarang, no year, p.6.

<sup>8</sup> Al-Tustari. *Tafsīr al-Tustari, Great Commentaries on the Holy Qur'ān*, trans. Annabel Keeler and Ali Keeler, Amman, Jordan, Royal Aal al-Bayt Institute for Islamic Thought, 2011, p.26

*‘azza wa jalla*). The outward knowledge [of the Qur’ān] is a knowledge [accessible to the] generality (*‘āmm*); whereas the understanding of its inner meanings and its intended meaning is [for] a select few (*khāṣṣ*).<sup>9</sup>

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 (*ummah*) without teaching them the Qur’ān, 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.’<sup>10</sup>

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;

سورة النبأ

فقال سبحانه بعد ما تيمن بِسْمِ اللّٰهِ الَّذِي ظَهَرَ عَلَى عَمُومٍ مَا ظَهَرَ وَبَطْنَ حَسَبِ  
النشأتين الرَّحْمَنِ للكل حسب النشأة الاولى الرَّحِيمِ لخواص عبادِه حسب النشأة  
الاخري<sup>11</sup>

Meaning: “After giving blessings, Allāh says: (*Bismillāhi*) with the name of Allāh who appeared on everything, *ẓāhir* and *baṭīn*, corresponding to the two lives.

(*al-Raḥmān*) is merciful to all beings that are in the first life, (*al-Raḥīm*) that is compassion to those who are in second life.”

سورة الانفطار

بِسْمِ اللّٰهِ الَّذِي ظَهَرَ عَلَى مَا ظَهَرَ وَبَطْنَ حَسَبِ قَدْرَتِهِ الْكاملَةِ الْغالبَةِ الرَّحْمَنِ عَلَى عَمُومٍ  
مظاهره بإعطاء الوجودات الاضافية الرَّحِيمِ عليها بنزعها عنها عند ظهور الوحدة الذاتية  
على صرافتها<sup>12</sup>.

<sup>9</sup> *Ibid*, p.27

<sup>10</sup> *Ibid*.

<sup>11</sup> Shaikh ‘Abd al-Qādir al-Jailānī, *Tafsīr al-Jailānī*, vol. VI, Markaz al-Jailānī li al-Buhūth al-‘Ilmiyah, Istambul, 2009, p.267.

Meaning: “After giving blessings , Allāh says : (*Bismillāhi*) with the name of Allah who knows everything *ẓāhir* and *bāṭin* according to his power that is great, (*al-Raḥmān*) 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<sup>13</sup>. In giving the interpretation of *al-Qur’ān*, Shaikh ‘Abd al-Qādir al-Jailānī used powerful *dhauq* 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 بِسْمِ اللّٰهِ المدبر لأُمور حبيبه صلى  
الله عليه وسلم على الوجه الأكمل الأحكم الرَّحْمٰنِ عليه بنصر أوليائه وقهر أعدائه الرَّحِيمِ  
له حيث فتح عليه أبواب الفتوحات الغيبية والشهادية والفيوضات اللدنية الفائضة عليه  
من عالم اللاهوت<sup>14</sup>.

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-Raḥmān*) 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.”

<sup>12</sup> *Ibid.*, p.307.

<sup>13</sup> Shaikh ‘Abd al-Qādir al-Jailānī, *Tafsīr al-Jaelani* Shaikh ‘Abd al-Qādir al-Jailānī *Juz 30*, trans. Abdul Hamid and Sahara Team, Sahara, Jakarta, 2011, p.9

<sup>14</sup> Shaikh ‘Abd al-Qādir al-Jailānī, *Tafsīr al-Jailānī*, vol.IV, *Op. Cit.*, p.444.

## سورة الإخلاص

فقال بعد التيمن بِسْمِ اللَّهِ الَّذِي لَا يَكْتَنُهُ ذَاتُهُ بِمَدَارِكِ مَظَاهِرِهِ وَمَصْنُوعَاتِهِ مَطْلَقًا الرَّحْمَنِ عَلَيْهِمْ بِتَوْصِيفِ ذَاتِهِ إِيَاهُمْ الرَّحِيمِ لَخَوَاصِهِمْ حَيْثُ يَهْدِيهِمْ إِلَى سَرَائِرِ مَعْرِفَتِهِ وَتَوْحِيدِهِ<sup>15</sup>

Meaning: “After giving blessings, Allāh says: (*Bismillāhi*) with the name of Allāh that is His Essence can not be touched at all by the knowledge of his creatures and creation, (*al-Raḥmān*) is merciful to them with describe them His Essence, (*al-Raḥīm*) 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-Qādir al-Jailānī 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 (*ẓāhir* 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 *ẓāhir* interpretation is *basmalah* that the further verse relates to aspects of *Aḥkām*.

*Basmalah* interpretation which is included in the first model is clearly seen in the interpretation of *basmalah* in *sūrah al-Shams*<sup>16</sup>. الرَّحْمَنِ interpreted as merciful nature of Allah ■, 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 الشَّمْسِ 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, الضَّحَى interpreted by the light in the

<sup>15</sup> *Ibid.*, p.451.

<sup>16</sup> *Ibid.*, p.375.

morning that stretched over the lack of a mirror that can receive reflections. While القَمَر 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. النَّهَار then interpreted as the beginning of the emergence and visibility of the nature reflected the name and nature , اللَّيْل 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 السَّمَاء interpreted as the sky of the name and nature, which is decorated with scattered stars and the origins of emerging, الْأَرْض as low nature preparation, receiving the reflection of the rest of all high things, and نَفْسٍ is interpreted as a spirit emanating from natural name and nature through the structure of named everything and who receives heights and depths<sup>17</sup>.

Philosophical interpretation pattern as above also appears on the interpretation of *basmalah* on *al-Infīṭār*,

سورة الانفطار  
بِسْمِ اللَّهِ الَّذِي ظَهَرَ عَلَى مَا ظَهَرَ وَبَطَنَ حَسَبَ قُدْرَتِهِ الْكَامِلَةَ الْغَالِبَةَ الرَّحْمَنِ عَلَى عَمُومِ  
مُظَاهِرِهِ بِإِعْطَاءِ الْوُجُودَاتِ الْإِضَافِيَةِ الرَّحِيمِ عَلَيْهَا بِنَزْعِهَا عَنْهَا عِنْدَ ظُهُورِ الْوَحْدَةِ الْذَاتِيَّةِ  
عَلَى صِرَافَتِهَا<sup>18</sup>

Meaning: “(Bismillāhi) with the name of Allāh who knows everything outer and inner according to his power that is great, (al-Raḥmān) is merciful to all His creatures by providing complementary form, (al-Raḥīm) with compassion to those stripped of their complementary form

<sup>17</sup> *Ibid.*, p.375-376.

<sup>18</sup> *Ibid.*, 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;

إِذَا السَّمَاءُ الْمَعْبَرِ بِهَا عَنِ الْعُلُوبِ الْمَتَأَثِّرَاتِ عَنِ الْأَسْمَاءِ وَالصِّفَاتِ الْإِلَهِيَةِ انْفَطَرَتْ  
 انشقت وانخرقت ولم يبق قابليتها للتأثر والاستمداد من الأسماء والصفات الإلهية  
 وَإِذَا الْكُوكُوبُ الَّتِي قَدْ تَعَيَّنَتْ عَلَيْهَا بِالْهُوِيَاتِ وَتَكَثَّرَتْ بِالْهِيَاطِ وَالْمَاهِيَاتِ انْتَشَرَتْ تَفَرَّقَتْ  
 أَوْضَاعَهَا وَتَلَاشَتْ أَشْكَالَهَا وَهِيَاطَهَا وَأَضْمَحَلَتْ اجْزَاءَهَا  
 وَإِذَا الْبِحَارُ الْكَلِيَّةُ الْمَسْتَحْدِثَةُ مِنَ الْأَمْوَاجِ الْمَتْرَاكِمَةِ الْمَتْرَادِفَةِ عَلَى بَحْرِ الْوُجُودِ الْوَحْدَانِيِّ  
 وَاتَّصَفَ كُلُّ وَاحِدٍ مِنْهَا بِالصِّفَاتِ الْمُنْتَوِعَةِ مِثْلَ الْلَاهُوتِ وَالنَّاسُوتِ وَالْغَيْبِ وَالشَّهَادَةِ  
 وَالْأُولَى وَالْآخِرَى إِلَى غَيْرِ ذَلِكَ مِنَ الْعَوَالِمِ الَّتِي لَا تَعُدُّ وَلَا تَحْصَى فُجِّرَتْ أَنْفَجَرَتْ وَأَنْفَتَحَ  
 بَعْضُهَا إِلَى بَعْضٍ وَارْتَفَعَتْ صُورُ الْأَمْوَاجِ وَاتَّصَلَ الْكُلُّ فَصَارَ بَحْرًا وَاحِدًا وَحَدَانِيَا فِرْدَانِيَا  
 عَلَى مَا قَدْ كَانَ عَلَيْهِ أَزْلًا وَأَبَدًا  
 وَإِذَا الثُّبُورُ وَالْأَجْدَاثُ أَيِ الْهُوِيَاتِ وَالتَّعْيِينَاتِ الْمُنْدَرَسَةِ الْمُنْعَكِسَةِ الَّتِي لَمْ يَبْقَ فِي أَجْوَافِهَا  
 شَيْءٌ مِنْ أَمَارَاتِ عَالَمِ النَّاسُوتِ بَلْ عَادَتْ عَلَى مَا عَلَيْهِ كَانَتْ مِنَ الْعَدَمِ بُعْثِرَتْ بَحَثَرَتْ  
 وَقَلَبَتْ وَخَرَجَ عَنْ مَطَاوِيهَا مَا فِيهَا مِنْ حِصَّةِ عَالَمِ الْلَاهُوتِ<sup>19</sup>.

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 ;

سورة العصر  
 فقال سبحانه مقسما بعد ما تيمن بِسْمِ اللَّهِ الَّذِي خَلَقَ الْإِنْسَانَ عَلَى صُورَتِهِ لِيَتَخَلَّقَ  
 بِأَخْلَاقِهِ الرَّحْمَنِ عَلَيْهِ حَيْثُ أَظْهَرَ مِنْ كَتْمِ الْعَدَمِ وَرَبَاهُ بِأَنْوَاعِ اللَّطْفِ وَالْكَرَمِ الرَّحِيمِ عَلَيْهِ  
 يَهْدِيهِ إِلَى صِرَاطٍ مُسْتَقِيمٍ مُوَصَّلٍ إِلَى تَوْحِيدِهِ<sup>20</sup>

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

<sup>19</sup> *Ibid.*, p.307-308.

<sup>20</sup> *Ibid.*, p.424.

with his morals, (*al-Raḥmān*) is merciful to him that he bring it up out of nothing is hidden and maintain the various kind of tenderness and glory, (*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 *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 (*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<sup>21</sup>. That kind of thing is also conveyed by Shaikh ‘Abd al-Qādir al-Jailānī in the interpretation of *basmalah* in another *sūrah*;

سورة الهمزة

فقال بعد التيمن بِسْمِ اللَّهِ المتجلى بعموم كمالته في مظهر الإنسان الرَّحْمَنِ عليه بأنواع  
الكرم والامتنان الرَّحِيمِ بخواص عبادته حيث خلقهم بأخلاقه الحسان ويسر لهم طريق  
العرفان<sup>22</sup>

Meaning: “After giving blessings, Allāh says: (*Bismillāhī*) with the name of Allah, who showed himself with his perfection to man, (*al-Raḥmān*) is merciful to him with an assortment of gentleness and kindness, (*al-Raḥīm*) compassion to His special servants by way of him adorn their morals with his morals and ease their path towards *'irfān*.”

In interpreting الرَّحِيمِ 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 *'irfān* with easy. Even in the introduction of *al-Humazah* Shaikh ‘Abd al-Qādir

<sup>21</sup> Muhammad Anis Mashduqi, *Metode Tafsir Sufistik Syaikh Abd al-Qadir al-Jailani, Studi Kitab al-Fawatih al-Ilahiyah wa al-Mafatih al-Ghaibiyah al-Muwadiah li al-Kalim al-Qur'aniyah wa al-Hikam al-Furqaniyah*, Lembaga Penelitian STIQ An-Nur, Yogyakarta, 2010, p.66-67.

<sup>22</sup> Shaikh ‘Abd al-Qādir al-Jailānī, *Op. Cit.*, p.427.

al-Jailānī stating that the perfection of one's religion depends on the character and his manner, based on morals and manners of Allah ■<sup>23</sup>. 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 straight<sup>24</sup>.

To better explain how humans behave in God's moral, then Allah ■ sent Prophet Muḥammad ﷺ 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

بِسْمِ اللَّهِ الْمُتَجَلَّى عَلَى حَبِيْبِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِعَمُومِ كَمَالَاتِهِ لِيَكُونَ هُوَ مِرَاةَ لَهُ  
سُبْحَانَهُ كَيْ يَتَرَاءَى مِنْهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ آثَارَ جَمِيعِ أَسْمَائِهِ الْحَسَنِيَّ وَصِفَاتِهِ الْعَلِيَاءِ  
الرَّحْمَنِ عَلَى عَمُومِ الْأَنْامِ بِبِعْتَتِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَيْهِمْ حَتَّى يَهْدِيَهُمْ إِلَى دَارِ السَّلَامِ  
الرَّحِيمِ لِلْخَوَاصِّ مِنْهُمْ يَرْشُدُهُمْ إِلَى التَّوْحِيدِ الذَّاقِي الَّذِي هُوَ الْمُنْجِي مِنَ ظُلُمَاتِ  
الْأَوْهَامِ<sup>25</sup>.

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

<sup>23</sup> Shaikh 'Abd al-Qādir al-Jailānī, *Loc. Cit.*

<sup>24</sup> Muhammad Anis Mashduqi, *Op. Cit.*, p.67.

<sup>25</sup> Shaikh 'Abd al-Qādir al-Jailānī, *Op. Cit.*, p.439.

stressed that the position of *Sharī'ah* is very important because behaving with the moral of Allah ﷻ 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<sup>26</sup>, and God also encourages and recommends people who received His protection and *taufīq* for behaving with good moral and character<sup>27</sup>.

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

#### سورة العاديات

فقال بعد التيمن بِسْمِ اللّٰهِ المدبر لأُمور الإنسان حتى أوصله الى مرتبة اليقين والعرفان  
الرَّحْمٰنِ عَلَيْهِ بَخَلَقَهُ عَلَى صَوْرَتِهِ لِيَلِيقَ خِلَافَتَهُ الرَّحِیْمِ لَهُ يَرْبِيهِ وَيَهْدِيهِ اِلَى حَيْثُ يُوصلُهُ اِلَى  
بِحُرِّ وَحِدَتِهِ<sup>28</sup>

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

#### سورة التكاثر

فقال بعد التيمن بِسْمِ اللّٰهِ المتجلى بكلماته في الإنسان ليربيه على نشأة الايمان والعرفان  
الرَّحْمٰنِ عَلَيْهِ بِأَنْوَاعِ اللّطْفِ وَالْإِحْسَانِ لِيَتَّوَجَّهُ نَحْوَهُ سَبْحَانَهُ فِي عَمَمِ الْأَحْيَانِ الرَّحِیْمِ لَهُ  
يَهْدِيهِ اِلَى مَرْتَبَةِ الْكَشْفِ وَالْعِيَانِ<sup>29</sup>

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

<sup>26</sup> Shaikh ‘Abd al-Qādir al-Jailānī, *Op. Cit.*, p.427

<sup>27</sup> Shaikh ‘Abd al-Qādir al-Jailānī, *Loc. Cit.*

<sup>28</sup> *Ibid.*, p.414.

<sup>29</sup> *Ibid.*, p.210.

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

سورة الفيل

فقال بعد التيمن بِسْمِ اللّهِ القادر المقتدر على عموم ما دخل في حيطه حاضرة علمه المحيط وإراداته الكاملة الرَّحْمَنِ لعموم عبادته حيث دبر أمورهم حسب الحكمة المتقنة البالغة الرَّحِيم لهم يوصلهم الى الدرجة الرفيعة اللاهوتية<sup>30</sup>

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

سورة الانشقاق

بِسْمِ اللّهِ الذي ظهر على عموم التعينات في بدأ الوجود بمقتضى الجود الرَّحْمَنِ عليها بامدادها وابقائها الى اليوم الموعود الرَّحِيم على خواص عبادته يوصلهم الى مرتبة الكشف والشهود<sup>31</sup>

Meaning: “(*Bismillāhi*) with the name of Allāh who knows all the things that happened in the early days of creation in accordance with the substance of his generosity, (*al-Raḥmān*) is merciful to His creation by giving aid and perpetuate until to the promised Day, (*al-Raḥīm*) more compassion to His servants who specialized in a way to deliver them to the dignity of *kashāf* and *shuhūd*.

In the interpretation of *basmalah* of *al-Insiquaq* is mentioned that God deliver special people of His servants to go *kashf* levels and *shuhūd*. The concept of Sufism which was served to us here is *mukāshafah* and *mushāhadah* which is part of the *aḥwāl*<sup>32</sup>. In the view of Shaikh ‘Abd al-Qādir al-Jailānī, both are uncovering the secrets of *jabarūt* nature and the angelic kingdom and a

<sup>30</sup> *Ibid.*, p.431.

<sup>31</sup> *Ibid.*, p.324.

<sup>32</sup> *Aḥwāl* is the plural word of *ḥāl*, the state or spiritual character given by Allah ■ when someone does a spiritual journey through a particular *maqām*. 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 (*maḥabbah*), a sense of optimism and sure (*raja'*) heart was comforted (*tuma'ninah*), 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 *maḥabbah* and *mawaddah*. It will be delivered to *fana'* with God (*al-Maḥbūb al-Ḥaqqīqī*). Then he continued that *maḥabbah* 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 (*Azīmah*). 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*, *riḍhā*, surrender, and trust to God by way of renunciation.

The explanation above also shows us about the concept of *aḥwāl* 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*, *riḍā*, submit to God by way of the ascetic life (*zuhud*). *Aḥwāl* concepts presented in the exposure above is the pull of the Divine (*jadhbah Ilāhiyyah*), *maḥabbah*, *mawaddah*, *fana'*, *shauq* and ‘*azīmah*<sup>33</sup>. Those will take humans to the degree of *kashāf* and *shuhūd*<sup>34</sup>. 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.

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

<sup>34</sup> *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  
 بِسْمِ اللَّهِ الْمَدْبِرِ لِأَمْرِ عِبَادِهِ لِيُخْرِجَهُمْ مِنْ ظِلْمَاتِ الطَّبِيعَةِ إِلَى نُورِ الْحَقِيقَةِ الرَّحْمَنِ عَلَيْهِمْ بَوْضَعُ التَّكْلِيفِ الشَّاقَةِ الْقَالَةِ لِعَرَقِ الْإِلْفِ وَالْعَادَةِ الْمُوْرُوْثَةِ لَهُمْ مِنْ مَقْتَضِيَّاتِ عَالَمِ النَّاسُوْتِ الرَّحِيْمِ لَهُمْ يَمِيْتُهُمْ بِالْمُوْتِ الْإِرَادِيِّ عَنِ لَوَازِمِ بَشْرِيَّتِهِمْ الزَّائِلَةِ الْاِرْكَانِيَّةِ وَلَوْاحِقِ هُوِيَّاتِهِمْ الْبَاطِلَةَ الْاِمْكَانِيَّةِ<sup>35</sup>

Meaning: “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  
 بَعْدَ التَّيْمَنِ بِسْمِ اللَّهِ الَّذِي ظَهَرَ عَلَى حَبِيْبِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى أُخْرِجَهُ عَنِ مَضِيْقِ النَّاسُوْتِ مَهَاجِرًا إِلَى فِضَاءِ الْاِلَهِوْتِ الرَّحْمَنِ لِعَمُوْمِ عِبَادِهِ حَيْثُ أَرْسَلَ إِلَيْهِمْ حَبِيْبَهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَحْمَةً لِلْعَالَمِيْنَ الرَّحِيْمِ لِحَوَاصِهِمْ يَرْشُدُهُمْ بِمَتَابَعَتِهِ إِلَى رَوْضَةِ الرِّضَاءِ وَجَنَّةِ التَّسْلِيْمِ<sup>36</sup>

“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  
 فَقَالَ مَتِيْمَنَا بِاسْمِهِ مُسْتَفْهَمَا عَلَى سَبِيْلِ التَّأْكِيْدِ وَالتَّقْرِيرِ بِسْمِ اللَّهِ الَّذِي شَرَحَ صُدُوْرَ عِبَادِهِ لِقَبُوْلِ سُرَائِرِ الْمَعْرِفَةِ وَالْيَقِيْنِ الرَّحْمَنِ عَلَيْهِمْ بَرْفَعِ الْاَوْزَارَ وَالْاَثْقَالَ الْمَانِعَةَ عَنِ الْقَبُوْلِ

<sup>35</sup> Shaikh ‘Abd al-Qādir al-Jailānī, *Op. Cit.*, p.360.

<sup>36</sup> *Ibid.*, p.385.

عنهم بعد هداهم الى الصراط المستبين الرَّحِيم لهم يعليهم ويرفع ذكرهم بعد ما أخرجهم  
عن مقتضيات بشرتهم الى أعلى عليين<sup>37</sup>.

“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 ‘*Illiyīn*.”

What is described by Shaikh ‘Abd al-Qādir al-Jailānī 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 (*ṣiddīq*) in order to close to God<sup>38</sup>.

However, what is meant by Shaikh ‘Abd al-Qādir al-Jailānī 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-Jailānī 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."<sup>39</sup>

In the view of Shaikh ‘Abd al-Qādir al-Jailānī, *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-Jailānī on *basmalah* in *Sūrah 'Abasa*;

<sup>37</sup> *Ibid.*, p.389.

<sup>38</sup> Shaikh ‘Abd al-Qādir al-Jailānī, *al-Ghunyah li thalibi Thariq al-Haqq ‘Azza wa Jalla*, Vol II, Dar al-Kutub al-'Ilmiyah, Beirut, 1997, p. 306/316/321/323/326/329/334

<sup>39</sup> Muhammad Anis Mashduqi, *Op. Cit.*, p.72.

## سورة عبس

فقال متيمنا بِسْمِ اللّٰهِ الَّذِي ظَهَرَ عَلَى قُلُوبِ اَوْلِيَّائِهِ بِمَقْتَضَى سَعَةِ رَحْمَتِهِ الرَّحْمٰنِ عَلَيْهِمْ  
بِحَفْظِ مَرْتَبَتِهِمُ الرَّحِيْمِ عَلَيْهِمْ يُوَقِّظُهُمْ مِنْ غَفْلَتِهِمْ<sup>40</sup>

Meaning: “Allah says: (*Bismillāhi*) with the name of God who reveals himself in the hearts of His saints in accordance with His vast mercy, (*al-Raḥmān*) is merciful to them to maintain their dignity, (*al-Raḥīm*) 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 *sūrah al - Lahab*;

## سورة تبت

بِسْمِ اللّٰهِ الْغَنِيِّ بِذَاتِهِ عَنْ عَمُومِ مَظَاهِرِهِ وَمَصْنُوعَاتِهِ الرَّحْمٰنِ عَلَيْهِمْ بِاِفَاضَةِ الْوَجُودِ  
الرَّحِيْمِ عَلَيْهِمْ حَيْثُ يُوَصِّلُهُمْ اِلَى مَرْتَبَةِ الْكَشْفِ وَالشَّهَادَةِ فِي الْيَوْمِ الْمَوْعُودِ لَوْ اَخْلَصُوا  
فِي التَّوَجُّهِ وَالطَّاعَاتِ نَحْوَ الْخَلْقِ الْوَدُودِ<sup>41</sup>.

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 Kashaf 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

<sup>40</sup> Shaikh ‘Abd al-Qādir al-Jailānī, *Tafsir al-Jailani*, Vol.IV, Op. Cit., p.290.

<sup>41</sup> Shaikh ‘Abd al-Qādir al-Jailānī, *Op. Cit.*, p.447.

light went out of his *Başīrah* and leads to his eyes sight unwittingly. So, in fact he saw with his *Başīrah*." <sup>42</sup>

*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-Ghunya 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-Surūr*)? All of that just what you hear from devil, then what if you heard from al-Raḥmān? All that just what you hear from the despicable 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)?" <sup>43</sup>

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 *khawāṣṣ* class, as the interpretation of Shaikh ‘Abd al-Qādir al-Jailānī on *basmalah* in *sūrah* al-A'la and al-Ikhlāṣ;

سورة الأعلى  
فقال بعد التيمن بِسْمِ اللَّهِ إلى ذاته عن احلام الأنام وافهام الخواص والعوام الرَّحْمَنِ  
لعموم عباده يدعوهم إلى دار السلام الرَّحِيمِ لخواصهم يهديهم إلى ارفع المكانة وأعلى  
المقام <sup>44</sup>

<sup>42</sup> In the world of Sufism, there is a difference between *baṣar* and *Başīrah*. *Başār* function to read things that are *ẓahīr*. While *Başīrah* function to read things that are *baṭīn*.

<sup>43</sup> Shaikh ‘Abd al-Qādir al-Jailānī, *al-Ghunya li thalibi Thariq al-Haqq ‘Azza wa Jalla Vol II. Op. Cit.*, p.83-84

<sup>44</sup> Shaikh ‘Abd al-Qādir al-Jailānī, *Tafsīr al-Jailānī, vol VI. Op. Cit.*, p.346.

Meaning: “After giving blessings, Allah says: (*Bismillahi*) with the name of Allah who is His Essence height can not be reached by human insight the *khawas* and laity 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 التيمن بِسْمِ اللَّهِ الَّذِي لَا يَكْتَنُهُ ذَاتُهُ بِمَدَارِكِ مَظَاهِرِهِ وَمَصْنُوعَاتِهِ مَطْلَقًا الرَّحْمَنِ عَلَيْهِمْ بِتَوْصِيفِ ذَاتِهِ إِيَاهُمْ الرَّحِيمِ لِحَوَاصِهِمْ حَيْثُ يَهْدِيهِمْ إِلَى سَرَائِرِ مَعْرِفَتِهِ وَتَوْحِيدِهِ<sup>45</sup>

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 *waḥdah 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 *zīkr*, "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<sup>46</sup>."

<sup>45</sup> *Ibid.*, p.451.

<sup>46</sup> Muḥammad Muṣṭafā Ḥilmī, *al-Taṣawuf wa al-Ittijah al-Salafī fī al-‘Ashr al-Ḥadīth*, Dār al-Da’wah, Kairo, 1983, p.26

Thus style of Sufism is not surprising, because historically, Shaikh ‘Abd al-Qādir al-Jailānī sufism is a continuation of al-Ghazālī sufism. al-Ghazali 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 *ḥulūl* and *Ittihād*<sup>47</sup>.

Shaikh ‘Abd al-Qādir al-Jailānī advised Muslims to be bound with *Shārī’ah*. He also calls on Muslims to adjust the fineness of *Ilham* with the normativity of *al-Qur’ān* and *Sunnah*. According to Shaikh ‘Abd al-Qādir al-Jailānī, the *ḥaqīqah* of which can not be witnessed by the shari’ah is void<sup>48</sup>. The beliefs of Shaikh ‘Abd al-Qādir al-Jailānī is in accordance with the views of other Ahlu al-Sunnah wal Jama’ah Sufis. *Shārī’ah* which is done without regard to *ḥaqīqah*, like an empty building without content and without decorated. While *ḥaqīqah* without *Shārī’ah* is like the pieces of jewelry that are not composed intact, but just a pile of random objects. Therefore, between Shari’ah and *ḥaqīqah* must complete each other and should not be separated<sup>49</sup>.

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

سورة الماعون

فقال متيمنا بِسْمِ اللّٰهِ الَّذِي وَضَعَ الدِّينَ بَيْنَ الْأَنْعَامِ لِيَهْدِيَهُمْ إِلَى دَارِ السَّلَامِ الرَّحْمٰنِ عَلَيْهِمْ بِأَنْزَالِ التَّكْلِيفِ وَالْأَحْكَامِ الرَّحِيمِ إِلَيْهِمْ يُوصلُهُمْ إِلَى أَعْلَى الْمَكَانَةِ وَارْفَعِ الْمَقَامَ<sup>50</sup>.

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

<sup>47</sup> ‘Abd al-Ḥamīd Abū Qahāf, *al-Taṣawwuf al-Islāmī; Khaṣā’iṣṣuḥu wa mayāhibuhu*. Ṭanṭa: Al-Maktabah al-Qaumiyah al-Ḥaditsah, 1992, p.107.

<sup>48</sup> *Ibid*, p.107.

<sup>49</sup> Moenir Nahrowi Tohir, *Menjelajahi Eksistensi Tasawuf, Meniti Jalan Menuju Tuhan*, PT As-Salam Sejahtera, Jakarta Selatan, 2012, p.35.

<sup>50</sup> Shaikh ‘Abd al-Qādir al-Jailānī, *Op. Cit.*, p.436.

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

In interpreting *basmalah* 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 *rubūbiyah* and divine demands well<sup>51</sup>. 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 *basmalah* with *zahr* pattern that suggests his attention to aspects of *Shari‘ah*, as stated in his interpretation as follows;

سورة الناس

فقال بعد ما تيمن بِسْمِ اللّٰهِ المدبر لمصالح عباده بمقتضى جوده الرّحمن عليهم يحفظهم  
عما يبعدهم عن كنف حفظه الرّحيم عليهم ينبههم على ما يضرهم ويغويهم ليتمكنوا  
في الدين القويم ويترسخوا على الصراط المستقيم<sup>52</sup>

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

<sup>51</sup> *Ibid.*, p.436.

<sup>52</sup> *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 ■ 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 قريش

فقال بعد التيمن بِسْمِ اللَّهِ المظهر للكل من كتم العدم الرَّحْمَنِ على الكل بأنواع الكرم  
الرَّحِيمِ عليهم بالزام العبودية والذمم<sup>53</sup>.

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 ■. 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<sup>54</sup>.

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;

<sup>53</sup> *Ibid.*, p.434.

<sup>54</sup> *Ibid.*

## سورة العلق

فقال سبحانه بعد التيمن بِسْمِ اللّٰهِ الَّذِي دبر امر الإنسان بأحسن تدبير الرَّحْمٰنِ عَلَيْهِ  
 55  
 حيث صوره بأحسن تصوير الرَّحِيمِ عَلَيْهِ حيث هداه الى خير منقلب ومصير

Meaning: “After giving blessings, Allah says: (*Bismillahi*) with the name of Allah that regulate human cases with the most excellent arrangements, (*al-Rahman*) is merciful to him, which he created in the best form, (*al-Rahim*) compassion to him where he gave instructions to him a place for back home.”

Shaikh ‘Abd al-Qādir al-Jailānī mentions in the interpretation , that God created man in the best form. Associated with the creation of this man, al Shaikh ‘Abd al-Qādir al-Jailānī prefer to interpret it with *zahīr* pattern , even in the interpretation of the second verse that contains the origin of man was created, Shaikh ‘Abd al-Qādir al-Jailānī tend to interpret it with ‘*ilmiyah*, that man was created from an abject clot, which comes from abject semen, and the semen came from the blood that flows, that is formed from the food<sup>56</sup>.

*zahīr* interpretation also appears in *Sūrah al-Tīn*;

## سورة التين

فقال بعد التيمن بِسْمِ اللّٰهِ الَّذِي خلق الإنسان في احسن تقويم الرَّحْمٰنِ عَلَيْهِ بأنواع  
 57  
 التعظيم والتكريم الرَّحِيمِ عَلَيْهِ يوصله الى روضات النعيم .

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-Tin*, that God has created man in the best form and most proportionate. Because either

<sup>55</sup> *Ibid.*, p.396.

<sup>56</sup> *Ibid.*, p.398.

<sup>57</sup> *Ibid.*, p.393.

*zahr* or *baṭīn*, there is no better being and more proportionate than humans. And because of that, God chose humans as His vicegerent on earth<sup>58</sup>.

In interpreting this *sūrah*, Shaikh ‘Abd al-Qādir al-Jailānī also interprets other verses in *zahr*. 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<sup>59</sup>. 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 *ishārī* 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 **n** on his attitude towards Ibn Umm Maktūm **a**, at that time the Prophet **n** was not like even turn his face towards Ibn Umm Maktūm **a** because he was in meeting with the leaders of Mecca, while Ibn Umm Maktūm **a** just an ordinary person who blind. As mentioned in the introduction of *sūrah*;

لا يخفى على من تمكن بمقر عز الوحدة وتوطن في السواد الأعظم اللاهوتي ان علامة التمكين والتثبيت ان لا يبقى مع الموحد المحقق شيء من لوازم عالم الناسوت بحيث لا يتكبر على من دونه ولا يتحسر على من فوقه بل لم يبق في عين شهوده سدل الاثينية ورمذ الفوقية والتحتية مطلقا بل قد صار الكل في نظر شهوده على السواء بحيث ما ترى في خلق الرحمن من تفاوت سيما ترجيح اصحاب الثروة والغفلة وذوى البطر والاستكبار والاستنكار على ارباب الارادة والاعتبار وان فقد منهم الحس الظاهر. ثم لما كان صلى الله عليه وسلم مشغوبا بإيمان رؤساء مكة شرفها الله تعالى وصناديدهم

<sup>58</sup> *Ibid.*, p.394.

<sup>59</sup> *Ibid.*, p.393.

طالباً لدعوتهم وإرشادهم جلس يوماً من الأيام معهم على سبيل الملاينة رجاء أن يوفقوا للإيمان ويرغبوا إلى قبول الدعوة وكان صلى الله عليه وسلم يصاحبهم ويداريهم حتى دخل عليه صلى الله عليه وسلم ابن أم مكتوم الأعمى رضى الله عنه ولم يدر من هم عنده صلى الله عليه وسلم فقال يا رسول الله علمني بما علمك الله ولم يلتفت صلى الله عليه وسلم واشتغل مع أهل الثروة فناده بما نادى مرة بعد أخرى حتى غضب رسول الله صلى الله عليه وسلم وقطب وجهه فعبس فجرى في نجواه ما جرى من حقوق العار بان يعيب عليه أولئك الصناديد الأشرار بان اتباعه ما هي إلا العجزة والعميان والمساكين وكان عليه صلى الله عليه وسلم حتى أوحاه سبحانه معاتباً عليه مؤدباً له<sup>60</sup>

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

فقال متيمناً بِسْمِ اللَّهِ الذي ظهر على قلوب أوليائه بمقتضى سعة رحمته الرَّحْمَنِ عليهم بحفظ مرتبتهم الرَّحِيمِ عليهم يوقظهم من غفلتهم<sup>61</sup>.

*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;

وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ<sup>62</sup>

In this case Shaikh ‘Abd al-Qādir al-Jailānī cites a *riwāyah* that explains about *asbāb al-nuzūl* of *sūrah al - Lahab*;

صعد رسول الله صلى الله عليه ذات يوم إلى الصفا فنادى يا بني فهر يا بني عدى لبطون قريش حتى اجتمعوا فقال أرايتم لو أخبرتكم أن خيلاً بالوادي يريد أن يغير عليكم أكنتم مصدقي قالوا نعم ما جرينا عليك إلا صدقا قال فاني نذير لكم بين

<sup>60</sup> *Ibid.*, p.290-291.

<sup>61</sup> *Ibid.*, p.291

<sup>62</sup> Q.S. al-Shu'ara' [26]: 214

يدي عذاب شديد فقال ابو لهب على سبيل الاستهزاء تبا لك يا محمد لهذا جمعنا  
 فنزلت تبت يدا ابي لهب بمجادلته مع رسول الله صلى الله عليه وسلم ومرائه معه وقصد  
 استحقاره واستهانتة إياه صلى الله عليه وسلم<sup>63</sup>

From backgrounds of decline in such verse, then later Shaikh ‘Abd al-Qādir al-Jailānī gives the following interpretation of *basmalah*;

بِسْمِ اللَّهِ الْغَنَى بذاته عن عموم مظاهره ومصنوعاته الرَّحْمَنِ عَلَيْهِمْ بافاضة الوجود الرَّحِيمِ  
 عليهم حيث يوصلهم الى مرتبة الكشف والشهود في اليوم الموعد لو أخلصوا في التوجه  
 والطاعات نحو الخلاق الودود<sup>64</sup>.

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 *Fātiḥah 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 الرَّحْمَنِ as a form of love of God which is given to all creatures in the first life, while الرَّحِيمِ as the nature of God compassion towards those who are in second life . As his interpretation :

<sup>63</sup> The Editor mentions that this *ḥadīth* found in *Ṣaḥīḥ Bukhārī* [4/1787, *ḥadīth* number: 4492], and *Ṣaḥīḥ Muslim* [1/193, *hadith* number: 208].

<sup>64</sup> Shaikh ‘Abd al-Qādir al-Jailānī, *Op. Cit.*, p.447.

فقال سبحانه بعد ما تيمن بِسْمِ اللّٰهِ الَّذِي ظَهَرَ عَلَى عَمُومِ مَا ظَهَرَ وَبَطْنِ حَسَبِ  
النشأتين الرَّحْمَنِ لِلْكَلِّ حَسَبِ النشأةِ الْاُولَى الرَّحِيمِ لِحَوَاصِ عِبَادِهِ حَسَبِ النشأةِ  
الْاُخْرَى<sup>65</sup>

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<sup>66</sup>.

لذٰلِكَ وَضَعُ سُبْحَانَهُ بِمَقْتَضَى حِكْمَتِهِ نَشَأَتَيْنِ نَشْأَةَ الْاِخْتِبَارِ وَالْاِبْتِلَاءِ وَنَشْأَةَ الْاِنْتِقَادِ  
وَالْجِزَاءِ فَجَعَلَ الْاُولَى مَنزِلَ الْعُبُورِ وَالْاِعْتِبَارِ وَالْاُخْرَى دَارَ الثَّبُوتِ وَالْقَرَارِ

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*.

<sup>65</sup> *Ibid.*, p.267.

<sup>66</sup> *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<sup>67</sup>. also about the purpose of his commentary he said to reveal something subtle in his science and issue the secrets of his magic<sup>68</sup>. So *Tafsīr al -Jailani* was named “*Al-Fawātiḥ al-Ilāhiyah wa al-Mafātiḥ al-Ghaibiyah al-Muwaḍḍiḥah 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-Ghaibiyah al-Muwaḍḍiḥah li al-Kalim al-Qur’āniyah wa al-Ḥikām al-Furqāniyah*”<sup>69</sup>.

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<sup>70</sup>.

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<sup>71</sup>.

<sup>67</sup> Shaikh ‘Abd al-Qādir al-Jailānī, *Tafsīr al-Jailānī*, vol I. Markaz al-Jailānī lil Buhuth al-‘Ilmiyah: Istanbul, 2009, p.34.

<sup>68</sup> *Ibid.*, p.33.

<sup>69</sup> *Ibid.*, p.34.

<sup>70</sup> *Ibid.*, p.28.

<sup>71</sup> *Ibid.*

Furthermore Muḥammad Fāḍil only explained the reason for naming the Tafsīr with “*Al-Fawātiḥ al-Ilāhiyah wa al-Mafātiḥ al-Ghaibiyah al-Muwaḍḍiḥah li al-Kalim al-Qur’āniyah wa al-Ḥikām al-Furqāniyah*”, quoting Shaikh ‘Abd al-Qādir al-Jailānī in his introduction as mentioned above.

He also slightly increase the explanation that in his interpretation, Shaikh ‘Abd al-Qādir al-Jailānī is freed from *Waḥdah al-wujūd* thinking. Not cite unless from ‘Alī ibn Abī Ṭālib **a**, Ibn ‘Abbās **a** and several other scholars as well as relying on more than one *qira’ah*<sup>72</sup>.

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-Jailānī*, 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-Jailānī* 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<sup>73</sup>. 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-Jailānī, Telaah Otentisitas Tafsīr Sufistik ‘Abd al-Qadir al-Jailānī dalam Kitab al-Jailānī*. In the thesis mentioned that one of the interesting things in *Tafsīr al - Jailani* is a variation of interpretation on every *basmalah*<sup>74</sup>. However , the researcher only get the information above without any further explanation

<sup>72</sup> *Ibid.*, p.30.

<sup>73</sup> Muhammad Anis Mashduqi, *Op. Cit.*, p.99.

<sup>74</sup> Abdurrohman Azzuhdi, *Tafsīr Al-Jailānī (Telaah Otentisitas Penafsiran Sufistik Abd Qādir al-Jailānī dalam Kitab Tafsīr Al-Jailānī)*, a thesis of Tafsīr Hadis Faculty of UIN Sunan Kalijaga Yogyakarta, Yogyakarta, 2013.

related to why Shaikh ‘Abd 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 ‘Abd al-Qādir al-Jailānī to *basmalah* in his works. And one of the obtained information is a statement in *Ghunyah li Ṭālibī al-Ṭarīq al-Ḥaqq* stating that experts advocate human nature to start their speech and actions with *basmalah*, as Allah ■ began *al-Qur’ān* with it; “The *ḥaqqīqah* expert explained that *Bismillāhirraḥmānirraḥīm* 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.”<sup>75</sup>

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

إِنَّهُ مِنْ سُلَيْمَانَ وَإِنَّهُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ (30)

“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 ‘Abd al-Qādir al-Jailānī explained the verse in great detail and used many *Isrā’iliyāt* stories. For example, in a verse of *al-Naml* verse 23;

...وَلَهَا عَرْشٌ عَظِيمٌ (23)

“... and she has a great throne.”

Shaikh ‘Abd 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<sup>76</sup>.

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

<sup>75</sup> Shaikh ‘Abd al-Qādir al-Jailānī, *al-Ghunyah li thalibi Thariq al-Haqq ‘Azza wa Jalla*, Vol II. Dar al-Kutub al-‘Ilmiyah: Beirut, 1997, p.76

<sup>76</sup> *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 *Bismillāhirrahmānirrahīm* part, we can find variety of Shaikh ‘Abd al-Qādir al-Jailānī views on *basmalah* and its position of the verses of *al-Qur’ān*.

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*.”<sup>77</sup>

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 *Shāri’ah* by staying follow the *fiqh* scholars<sup>78</sup>

Genealogically, in *fiqh*, Shaikh ‘Abd al-Qādir al-Jailānī is a follower of Ḥanbalī and Shāfi’ī *Madhhab*<sup>79</sup>. In several statements of both *Madhhab* said that *basmalah* is a verse of every *sūrah* except *sūrah al-Taubah*, as al-Marāghī said in his *tafsīr* that Imām al-Shafi’ī and Imām Hanbalī stated that *basmalah* is one

<sup>77</sup> *Ibid.*, p.186.

<sup>78</sup> Shaikh ‘Abd al-Qādir al-Jailānī, *Tafsīr al-Jailānī Vol.II, Op. Cit.* p.235.

<sup>79</sup> Shalih Ahmad al-Shami, *Syekh Abdul Qadir al-Jailani, Kisah Hidup Sultan Para Wali dan Rampai Pesan yang Menghidupkan Hati*, trans. Anding Mujahidin and Syarif Hade Masyah, Penerbit Zaman, Jakarta, 2011, p.31.

verse of every *sūrah* contained in *al-Qur'ān* except *sūrah al-Taubah*.<sup>80</sup> In *Tafsīr al-Imām al-Shāfi'ī* we also find the statement that for *madhhab* of Imām Shāfi'ī *basmalah* is a verse of every *sūrah*;

قال ابن خالويه: اعلم أن (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ) آية من سورة الحمد، وآية من أوائل كل سورة في مذهب الشافعي<sup>81</sup>

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 Shāfi'ī 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 Shāfi'ī statement only said that *basmalah* is the first verse of *al-Fātiḥah* and Shāfi'ī never said that *basmalah* is the first verse of every *sūrah* in *al-Qur'ān*<sup>82</sup>. Most of Islamic scholars also agreed that *basmalah* is only the first verse of *al-Fātiḥah*. Imām Aḥmad ibn Ḥanbal also only stated that *basmalah* is one verse of the *sūrahs* contained in *al-Qur'ān*<sup>83</sup>. Even though in one of his *qaul*, Imām Aḥmad stated that *basmalah* is the first verse of every *sūrah* in *al-Qur'ān*<sup>84</sup>. Thus, Imām Aḥmad stated that *basmalah* is the first verse in *al-Fātiḥah* only. However, in contrast to Imām Shāfi'ī that requires *basmalah* read aloud, Imām Aḥmad read *Basmalah* slowly and not *sunnah* to be hardened<sup>85</sup>.

Even Imām Mālik and the scholars of Medina, Auza'ī 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

<sup>80</sup> Aḥmad Muṣṭafā al-Maraghī, *Tafsīr al-Maraghī*, trans. Ansari Umar Sitanggal, at.al., CV.Toha Putra Semarang, Semarang, 2<sup>nd</sup> edition, 1992, p.30.

<sup>81</sup> Imām al-Shāfi'ī, *Tafsīr al-Imām al-Shāfi'ī*, vol.I, (ed.) Aḥmad Muṣṭafā al-Ḥarran, Maktabah Shamīlah, p.193

<sup>82</sup> Abū Bakr Muḥammad bin 'Abdullāh, *Aḥkām al-Qur'ān*, Dār al-Kutub al-'Ilmiyyah, Beirut, 2010, p.5

<sup>83</sup> Aḥmad Muṣṭafā al-Maraghi, *Op. Cit.*, p.30.

<sup>84</sup> Hamka, *Op. Cit.*, p.60.

<sup>85</sup> Anwar Mujahidin, *Op. Cit.*, p.57.

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 **أ** 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 *riwāyah* of Anas bin Mālik **أ** who said that he had been praying behind the Prophet **ﷺ**, Abū Bakr, ‘Umar and Uthmān **ع**. They opened *al-Fātiḥah* with reading the sentence *Alhamdu-lillahi-rabb-al-‘Ālamīn*. They do not start with reading *Bismillah*, both at the beginning of *sūrah al-Fātiḥah* or beginning of every *sūrah*<sup>86</sup>.

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-Fawātiḥ al-Ilāhiyah wa al-Mafātiḥ al-Ghaibiyah al-Muwaḍḍiḥah li al-Kalim 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 worshiper and the master of ascetic.

In *al-Ghunya*, 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;

<sup>86</sup> Aḥmad Muṣṭāfa al-Maraghi, *Tafsīr al-Maraghi. Op. Cit.*, p.30-31.

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).<sup>87</sup>

Although not specialize in *basmalah* interpretation, but Muḥammad Fāḍil in his preface says that *al-Qur'ān* itself can provide inspiration and different cues to each reader, and it all depends on the effort and struggle to draw closer to God<sup>88</sup>, as implied in the verse:

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ (69)<sup>89</sup>

"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;

بِسْمِ اللَّهِ الْمُرَاقِبِ عَلَىٰ مَحَافِظَةِ خُلُصِ عِبَادِهِ مِنْ جَمِيعِ مَا يَضُرُّهُمْ وَيُؤْذِيهِمْ بَعْدَ مَا رَجَعُوا  
إِلَيْهِ وَتَعَوَّذُوا بِهِ مَخْلَصِينَ الرَّحْمَنِ عَلَيْهِمُ بَأْنَزَالَ الرَّقَىٰ وَتَلْقَيْنَ الدَّعَاءَ الرَّحِيمِ لَهُمْ حَيْثُ يَرَوُّهُمْ  
وَيَشْفِيهِمْ بَعْدَ مَا أَخْلَصُوا فِي التَّعَوُّذِ وَالِاتِّجَاءِ

<sup>87</sup> Shaikh ‘Abd al-Qādir al-Jailānī, *al-Ghunya*, Op. Cit., p.87

<sup>88</sup> Syeikh Abd Qadir al-Jailānī, *Tafsīr al-Jailānī. Vol.I. Op. Cit. p.29*

<sup>89</sup> Q.S.al-Ankabut [29]: 69

قُلْ يَا أَكْمَلِ الرَّسْلِ بَعْدَ مَا أَصَابَتْكَ مِنْ سِحْرِ أَعْدَائِكَ مُصِيبَةٌ وَعَرَضَتْكَ بِشَوْمِ أَعْيُنِهِمْ  
 عَارِضَةٌ إِزَالَةٌ لَهَا وَدَفْعًا لِضَرَرِهَا أَعُوذُ وَالْوَدَّ مَخْلَصًا بِرَبِّ الْفَلَقِ أَيِ الَّذِي فَلَقَ وَشَقَّ ظِلَامَ  
 اللَّيْلِ الْمَظْلَمِ بِنُورِ الصُّبْحِ الْمُنِيرِ وَفَلَقَ ظِلْمَةَ الْعَدَمِ بِأَشْرَاقِ نُورِ الْوُجُودِ  
 مِنْ شَرِّ جَمِيعِ مَا خَلَقَ فِي عَالَمِ الْكُونِ وَالْفَسَادِ مِنَ النُّفُوسِ الْخَبِيثَةِ  
 وَكَذَا الْوَدَّ بِهِ سُبْحَانَهُ مِنْ شَرِّ كُلِّ غَاسِقٍ مُظْلَمٍ مَحْمِلٍ إِذَا وَقَبَ دَخَلَ وَانْغَمَسَ فِي ظِلَامِهِ  
 لِيُحِيلَ وَيَمَكِّرَ  
 وَكَذَا مِنْ شَرِّ عَمُومِ السَّاحِرَاتِ النَّفَّاثَاتِ الْبَرِيقِ أَفْوَاهِهِنَّ فِي الْعُقَدِ الَّتِي يَعْقِدْنَ  
 عَلَى الْخَيْطِ لِيَسْحَرْنَ النَّاسَ بِهَا  
 وَبِالْجَمَلَةِ أَعُوذُ بِرَبِّ الْفَلَقِ مِنْ شَرِّ كُلِّ حَاسِدٍ إِذَا حَسَدَ وَقَصَدَ أَنْ يَحْسُدَ فَانَّهُ سُبْحَانَهُ  
 يَكْفِيكَ مَوْئِنُهُ شُرُورَهُمْ عَنْكَ بِجَوْلِهِ وَقُوَّتِهِ<sup>90</sup>

### C. The Significant of *Basmalah* for The Meaning of Every *Sūrah* in *al-Qur'ān*.

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;

فقال سبحانه بعد ما تيمن،

فقال بعد التيمن

<sup>90</sup> Syeikh Abd Qadir al-Jailānī, *Tafsīr al-Jailānī. Op. Cit.* p.454.

فقال متيمنا

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

سورة البروج

قال سبحانه في شأن طردهم ولعنهم مقسما بالأمر العظام متيمنا بِسْمِ اللَّهِ المتجلى في عموم المجالى بمقتضى أسمائه وصفاته إظهارا لقدرة الغالبة الكاملة الرَّحْمَنِ لكل تيمنا لتربيته الشاملة الرَّحِيمِ لنوع الإنسان تعظيما لحكمته المتقنة ومصلحته المستحسنة المودعة في نشأته<sup>91</sup>

سورة الطارق

فقال سبحانه متيمنا بِسْمِ اللَّهِ المراقب لأحوال عباده كيلا يوسوس في صدورهم الشيطان الرَّحْمَنِ عليهم يحفظهم عن موجبات الندامة والخذلان الرَّحِيمِ لهم يهديهم الى طريق الجنان<sup>92</sup>

سورة الغاشية

فقال بعد ما تيمن بِسْمِ اللَّهِ القادر المقتدر على عموم مقدراته حسب النشاطين الرَّحْمَنِ على عموم عباده ينيهم نحو المرجع والمعاد الرَّحِيمِ لخواصهم يهديهم الى سبيل الرشاد<sup>93</sup>

Etc.

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 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-Falaq*;

سورة الفلق

<sup>91</sup> *Ibid.*, p.331.

<sup>92</sup> *Ibid.*, p.340.

<sup>93</sup> *Ibid.*, p.353.

فقال بعد التيمن بِسْمِ اللَّهِ المراقب على محافظة خلص عباده من جميع ما يضرهم  
ويؤذيهم بعد ما رجعوا اليه وتعوذوا به مخلصين الرَّحْمَنِ عليهم بانزال الرقى وتلقين الدعاء  
الرَّحِيمِ لهم حيث يبرؤهم ويشفيهم بعد ما أخلصوا في التعوذ والالتجاء<sup>94</sup>

Meaning: “After giving blessings, Allah says: (*Bismillāhi*) 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-Raḥmān*) who merciful to those with lower rukyah and prayers teachings, (*al-Raḥīm*) compassion by freeing them and heal them after they are completely sincere in asking for protection and guarding to him.”

In interpretation بِسْمِ اللَّهِ mentioned that God will protect and liberate the servants who seek refuge in Him from all things. Then in الرَّحْمَنِ mentioned about the love of God which lowers *ru'yah* teachings and some prayers. As well as in الرَّحِيمِ 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 *sūrah 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 *sūrah*, but the interpretation of Shaikh ‘Abd al-Qādir al-Jailānī on *basmalah* was also influenced by the style that is used in interpreting the *sūrah*. That is, when Shaikh ‘Abd al-Qādir al-Jailānī will interpret the *sūrah* exoterically, its *basmalah* also interpreted exoterically. And if a *sūrah* will be interpreted with shades of mysticism or philosophy , then *basmalah* contained in that *sūrah* also interpreted by both pattern.

It is as when he interprets *basmalah* in the following *sūrah*:

<sup>94</sup> *Ibid.*, p.452.

## سورة التطفيف

قال سبحانه متيمنا بِسْمِ اللَّهِ المستوي على صراط العدالة والتقويم الرَّحْمَنِ لعموم عباده  
بوضع القسطاس القويم الرَّحِيمِ لخواصهم يهديهم الى صراط مستقيم ..<sup>95</sup>

His interpretation to بِسْمِ اللَّهِ 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 الرَّحْمَنِ is interpreted as a merciful to all his servants by creating a straight and true scales, here is seen *zahīr* pattern which scale is defined as it should be. While الرَّحِيمِ 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,

وَأُولَٰئِكَ عَظِيمٌ وَعَذَابٌ لِّمُطَفِّفِينَ  
الَّذِينَ يَنْقُصُونَ الْمِكْيَالَ وَالْمِيزَانَ وَيُخْسُونَ حَقَّوِقَ النَّاسِ سَمَاهُمْ سَبْحَانَهُ مُطَفِّفِينَ لِأَنَّهُمْ  
يَسْرِقُونَ مِنَ الْحَقِّوِقِ طَفِيفًا أَيْ قَلِيلًا حَقِيرًا عَلَىٰ وَجْهِ الدَّنَائَةِ وَالْخَسَاسَةِ وَهُوَ مِنْ أَوْخَسِ  
الْأَفْعَالِ الذَّمِيمَةِ وَأَدْنَاهَا وَاجْتِبَاهَا.<sup>96</sup>

Here لِلمُطَفِّفِينَ defined as people who cheat, that is, those who reduced their dose and scales as well as persecuting the rights of others. Word القسطاس mentioned in the above interpretation *basmalah* then here described as المكيال increasingly clear to us that in interpreting *basmalah* in this *sūrah* Shaikh

<sup>95</sup> *Ibid.*, p.313

<sup>96</sup> *Ibid.*, p.314

‘Abd al-Qādir al-Jailānī used *zahr* 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 *hadiths* 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 طففوا الكيل الا منعوا النبات وأخذوا بالسنين ولا  
منعوا الزكاة الا حبس عنهم القطر<sup>97</sup>

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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<sup>97</sup> *Ibid.*