

CHAPTER I

INTRODUCTION

A. Background

The Qur'an is the word of Allah as revealed to the Prophet Muhammad as proof of his prophet hood. The language used in the Qur'an is very beautiful, no long-winded but full of messages. Very neat rhythm will be felt when we first read the Qur'an.¹ And at that moment, the Qur'an implies a variation depending on who is reading it. That's because it is influenced by several factors.²

No one can understand exactly what the content contained therein except the owner of the editorial itself, namely Allah. That is because the language of the Qur'an was misunderstood.

As expressed by Syeikh *Muhammad 'Ali Al-Shâbuni* in his book *al-Tibyan fi 'ulum Al-Qur'an* that the Qur'an is to guide Muslims as well as guidance in their lives.³ Because of that, they are required to explore the meaning contained in the Qur'an by means of interpretation. The interpretation is what will determine reciprocation of people at that time. Furthermore, it will be important for us an interpretive methodology that serves the direct interpretation.⁴ Because a big mistake if the Qur'an as the main guidelines of Muslims around the world interpreted without a method agreed upon by the scholars of the time.

¹ M.Quraysh Shihab, *Mukjizat Al-Qur'an*. Bandung: Mizan.2007.page.146

² M.Quraysh Shihab, *Membumukan Al-Qur'an*, Jakarta: Mizan, 1995, page. 75

³ Look at page 8. Chapter *ta'rif al-Qur'an*.

⁴ Abd Muin Salim. MA, *Metodelogi Ilmu Tafsir*, Yogyakarta: Teras, 2005, page. 38

Actually, the process of interpreting the Qur'an has existed since the time of Prophet Muhammad. Prophet Muhammad as a recipient of revelation, of course fully understands and comprehend the contents of the Qur'an, so that the interpretation of the time directly from the Prophet and the only range of difficult words.

After the Prophet Muhammad died, a successor generation of Companions in teaching the contents of the Qur'an. However, the methods they used are *ijmaly* (interpreting the Qur'an globally) without specifying the theories that will be used. Not mean they do not master the theory, they really master it, but it's not so important to be deepened again.⁵

As time, the interpretation of the Qur'an is growing in line with a variety of methods and his style. Which is all it is a logical consequence of the development of the science of interpretation.⁶

Various styles of interpretation and its methodology has been introduced and implemented by experts of the Qur'an. *M. Quraish Shihab* expressed various styles of interpretation well-known today, which is the suit of scientific interpretation, jurisprudence, law, Sufism, the style of literary culture and social commentary. The method *Abd al-Hayyi al-Farmawi* split into four different methods of interpretation; methods *tahlili*, *ijmali*, *muqarin* and *maudlu'i*.⁷ In this regard, the study of the Qur'an can not be separated from the method, namely an orderly way and thought well to achieve a true understanding of what is meant by God in the Qur'an. From this arose a variety of styles of interpretation, there are styles *lughawi*, philosophical, Sufi and other according to the inclination and background of each interpreter.

⁵ Abdul Djalal H.A., *Ulumul Qur'an*, Surabaya: Dunia ilmu, 1998, page. 25

⁶ Muhammad Nur ichwan, *Memasuki Dunia Al-Qur'an*, Semarang: Lubuk raya, 2001, page. 246

⁷ Muhammad Chhizin, *Permata Al-Qur'an*, Yogyakarta: Qitras, 2003 , page. 79-89

One of the books that are worthy of interpretation methods and style of interpretation is the book *Tafsir Al-Jailani* works of Syeikh Abdul Qadir Al-Jilani.

Almost all Muslims wherever located, know about the fame of a Syeikh Abdul Qadir al-Jilani although only knows his name. He is Abdul Qadir ibn Abu Salih Musa bin Abu Janki Dausat Abdullah bin Al-zahid Yahya ibn Muhammad ibn Dawud ibn Musa ibn Abdullah ibn Musa bin Abdullah Al-Mahadh.⁸ His name is always mentioned as a sect of Islam which believes the arrival of prayer to people who have died, perform prayers. Especially for those who have followed his *thariqah*, namely *thariqah qadiriyyah*, whose name itself is taken from the founders, namely Syeikh Abdul Qadir Al-Jilani⁹. For his biography, will be discussed further in chapter III.

He is a scholar who is exalted in his time. He is known for his *Karâmah* and his sufism. *Ibn Taymiyya*¹⁰ comment on his words he "Priests of famous Sufis such as *al-Junaid* and *Abd al-Qadir al-Jailani* and his followers was the largest among those who obey God's commands and avoid His prohibitions." Many extraordinary events that are often experienced by he who sometimes could not though with our minds. Almost all the books that talk about a biography he is also talking about some strange things he experienced.

But we can not deny is the height of his knowledge and power of influence. He was a leading figure in the field of Sufism as well as figures

⁸ Dr.Said bin musfir Al-Qahthani, *buku putih Syekh Abdul Qadir Al-Jailani*, page 13.

⁹ Dr.Hj.Sri Mulyati,MA, *Mengenal dan Memahami Tarekat-Tarekat Mektabarrah di Indonesia*, page 26.

¹⁰ Taqi ad-Din Ahmad ibn Taymiyyah, full name: Taqi ad-Din Abu 'l-Abbas Aḥmad ibn Abd al-Ḥalim ibn Abd as-Salam Ibn Taymiya al-Ḥarrani, was an Islamic scholar, theologian and logician born in Harran

who perform the update of Sufism in Islam since the previous Sufis are more likely to practice individually and not organized in an organization. Then, because he was created an organization of *thariqah* that are very popular until now, the *thariqah qadiriyyah*. In Indonesia it self, the *thariqah Qadiriyyah* developing very well. Even by *Shaykh Sambas* (1802-1872) from Pontianak, West Kalimantan ¹¹ , was developed into *thariqah Qadiriyyah wa Naqsyabandiyyah* ¹² which is an evolution of the two streams leading *thariqah*. These *thariqah* even better known than the second forerunner of this congregation.

About the personality of Abdul Qadir, at least there are some principal that can be summarized from the author of books about his biography, namely:

First, he embraced the *salafiyyah* teachings of *Imam Ahmad ibn Hanbal* and *manhaj Ahlu al-Sunnah wa al-Jama Abu Hasan al-Ash'ari* in his theology. Second, he was a first Sufi teacher who based his teachings on the Quran and Sunnah. Thirdly, he learned from teachers who are also guided by the Quran and Sunna, including the *Syeikh Al-Dibas*, an *Ummi* (can not read and write).

According to his own 25th grandchildren, Prof Dr Muhammad Fadhil al-Jilani al-Hasan at-Turkiyyin, of Turkey, Abdul Qadir in addition known with his sufism also known as a prolific author of the book. Unfortunately

¹¹ Dr.Hj.Sri Mulyati, MA, *Mengenal dan Memahami Tarekat-Tarekat Muktabarah di Indonesia*, p. 253. His full name is Shaykh Ahmad Khatib Sambas, after learn basic religious education in his village, he went to Mecca at the age of nineteen years to continue his studies and stayed there until his death in 1289 H/1872 M. In Makkah he studied the Islamic sciences, including Sufism, and achieve a very respected position among his colleagues, and later became a very influential figure in Indonesia.

¹² *Tariqa Qadiriyyah wa Naqsyabandiyyah* is a combination of *thariqah thariqah Naqsabandiyyah* and *tarekat Qadiriyyah* is trying to combine two types of dhikr as well, which dhikr aloud (*jahr*) as yours and also *thariqah Qadiriyyah* dhikr by heart (silent) as belonging *Naqsyabandiyyah* congregation

these books are not recorded. Description is he to say when visiting Pondok Pesantren Al-Hikmah 2, Benda, Sirampog, Brebes¹³. During her life, at least three books of the famous Shaikh Abdul Qadir until now, namely:

First, *Ghunnyat li Thalibi Thariqi al-Haqq*. second, *Al-Fath al-Rabbani*, which is a collection of sermons, his speech during 1150-1152 AD. Third, *al-ghayb Futuh*, a book of collected sermons by his own son, Abdl al-Razzaq.C. In addition to these books, he also wrote several books collected by his disciples, including *Jala 'al-Khawathir*, *Sirr al-Asrar*, *Malfuzdat*, *Khamsata' asyara Maktuban*.

Apparently, behind his Sufism, Shaykh Abdul Qadir al-Jilani is a interpreter as expressed by her grandson. Evidenced by gathering the manuscripts collected by his grandson for 30 years from 1978 to 2002, and successfully recorded in early 2009 in Istanbul, Turkey. It is estimated that Syeikh Abdul Qadir wrote the book of his commentary about the year 521-261 H in Baghdad. Book an original titled "*Tafsir al-jailani*" This is still controversial because of the manuscripts was obtained from 50 library world. The most horrendous is no one who obtained the manuscript from the Vatican library with the title "Syeikh Abdul Qadir Al-Jilani Filosoful Islamy".

Until now not many Muslim scholars who reviewed the book was owned by Syeikh Abdul Qadir. Western orientalists also not so interested to dissect the book as they assess the seriousness of Ibn 'Arabi, Imam Ghozali, and Al-Hallaj. Which are often found just this short article that appeared in the media of information such as internet, newspapers, and Islamic magazines.

¹³ <http://suaramerdeka.com/v1/index.php/read/cetak/2010/10/11/126348/Diterbitkan-Empat-Kitab-Syekh-Abdul-Qadir-Jailani>

Therefore, the authors are keen to review books written by Syaikh Abdul Qadir is from the interpretation methodology¹⁴. What is the method used, is he used the method *Ijmaly* (global)¹⁵, or *tahlily* (analysis)¹⁶, or the method *muqarin* (comparative)¹⁷ or maybe *maudlu'i*(thematic)¹⁸. This raises the question of ignorance of the Muslim community in the heart of whether the method used by him in his book.

As we know that the interpretation Methodology is a tool in the effort to explore the messages contained in the Muslim holy book. The result of efforts by using a tool referred to materialize as the commentary. Consequently, the quality of every work of interpretation is dependent upon the methodology used in the birth of interpretation of course¹⁹. So is the book *Tafsir al-jailani* from Abdul Qadir, we must know beforehand what the interpretation of the methodology used he is in interpreting the verses of the Quran. Because eventually it will determine how the quality of his interpretation.

¹⁴ *Methodology* derived from two words: *methods* and *logos*. *Methods* known in the Indonesian language by a method that is, an orderly and well thought of to achieve the purpose (in science and so on); ways of working systematically to facilitate the implementation of an activity in order to achieve the specified goal. See *Metodologi Ilmu tafsir*, Prof.Dr.Abd.Muin Salem, MA.

¹⁵ *Ijmali* method is a method of interpretation which interprets the verse in the Quran with global significance.

¹⁶ *Tahlili* method is to interpret verses of the Koran to describe all aspects contained in the paragraph which interpreted it as well as explaining the meaning of which is covered in it, according to the expertise and inclination interpreter

¹⁷ *Muqarin* method is to compare the verses of the Koran that have similarities or resemblance of different editors for the same case.

¹⁸ *Maudlu'i* method is method of interpretation of the Qur'an based on a theme or a specific discussion by discussing in depth with respect to various aspects of the existing (asbabun nuzul, related hadits, the opinions of scholars,etc

¹⁹ Prof.Dr.Abd.Muin Salim, MA.*Metodologi Ilmu Tafsir*. page 38.

B. Statement and Problem

From the explanations in the above background, it can be formulated several issues to be authors discuss in this paper, namely:

1. What is the method used by Shaykh Abdul Qadir Al-Jilani to interpret the verses in surah Al-Baqarah ?
2. What is the style used by Shaykh Abdul Qadir Al-Jilani to interpret the verses in surah Al-Baqarah ?

C. Aim and Significance of Research

From the statements of the problems above, then the researcher set some goals of writing this essay, some of them:

1. To know the method used by Shaykh Abdul Qadir Al-Jilani to interpret the verses in surah Al-Baqarah.
2. To know the style used by Shaykh Abdul Qadir Al-Jilani to interpret the verses in surah Al-Baqarah.

But in broad outline the purpose of writing this essay is to understand the personality of the book *Tafsir al-jailani*.

The significances of this research are as the Following:

1. The result of this research is expected to contribute thought that is useful to develop "Treasures of Islamic studies, primarily for *Ushuluddin* (theology) faculty in the Qur'an and *Hadith* Studies

Department and to be referred for further Research in the same topic.

2. For readers, this study will provide little information about the personality of the book *Tafsir al-jailani* in terms of methods and style of interpretation.

D. Prior Research

A number of preceding books and writings as that have a close relevance to this study have been done by many people. However, the researcher does not put them all in the review of the literature.

First, Buku Putih Shaykh Abdul Qadir al-Jilani, the work of Dr. Musfir bin Said Al-Qahthani. This book contains the biography of the author of the study, about the life, works, teachings, and her fame

Second, the book titled *Nahr al-Qadiriyyah* works of Syeikh Fadhil. This book contains the suggestions and activities of Syeikh Abdul Qadir in Islamic propaganda and eliminate differences between Muslims, and also shed light on the meaning of Sufism.

Third, book entitled *ara' al-ulama' fi Haq al-Shaykh al-Jilani* containing the opinion of the scholars of the past and present about Sheikh Abdul Qadir al-Jilani.

Fourth, the paper that was made by Maulana Yusuf, one of student in sekolah tinggi ilmu da'wah muhammad natsir, semester one titled "*Analisis Metodologi Tafsir Al-Furqaan Karya A.Hasan*". It is also different with my research. Because, as we know that we were research different book, so anything inside our paper is also different. But, the method is almost same.

Fifth, the paper was made by students of States Institute of Islamic Studies (IAIN) Walisongo Semarang, by the title “*Metode dan Corak Tafsir Nur Al-Ihsan (Muhammad Sa’id bin Umar)*”. This paper explained about the method and style of interpretation of that book which basically came from Melayu custom.

All of those researches explore interpretation books, to understand how the interpretation methodology of the author of each book is. But, the books are different each other, and of course from my own.

E. Theoretical Framework

As we all know that Al-Qur’an is central guide book for Muslims around the world. Everything has been arranged in it. Ranging from political affairs, law, order the State, family, social, criminal law, to issue a personal smell.

However, let us re-look at the expression of Dr. Nasr Hamid Abu Zaid who said that Al-Qur’an is a product of history in terms of language. According to researchers, it was true. Al-Qur’an not possibly be derived by using the language of God, mankind may not be able to understand the message from Al-Qur’an itself. Thus, Al-Qur’an derived with human language at the time, namely the Arabic language.

It should be underlined that the message contained in Al-Qur’an still so global, it is impossible to take a law directly from Al-Qur’an. Therefore, after the death of the Prophet Muhammad as a receiver at the same time delivering the message, then he gave authority to his companions to interpret what was in the Al-Qur’an in accordance with their capabilities. Starting from the interpretation began to emerge.

Historically each interpretation has been using one or more methods in the interpretation of Al-Qur'an. That choice depends on the perspective of a commentator, as well as background knowledge and other aspects that surrounded him. Interpretation methodology can be interpreted as knowledge about the way in which to review, discuss and reflect on the content of Al-Qur'an are appreciative based on certain conceptual framework so as to produce an interpretation of representative works. Interpretation methodology is a tool to explore the messages contained in the Muslim holy book. The result of concerted efforts by using a tool referred to form an interpretation. Consequently, the quality of each work very depends on commentary to the methodology used in the birth of a particular interpretation.²⁰

F. Methodology of Research

1. Kind of Data

As the title implies, this qualitative research²¹ is which is purely based on bibliographical research. In this research, the sources of data are written texts relating to the topic.

2. Sources of Data

The sources of data that have a relationship with the Qur'an so there are 2 (two) Kinds of data:

a. Primary Data

Because the research goal is to find out the interpretation method from a book of commentary, then of course the main source in this study is the

²⁰ Prof.Dr.Abd.Muin Salim, MA. *Metodologi Ilmu Tafsir*. Page 37-38.

²¹ This research is descriptive, it means the collected data are from word by word and pictures instead of numeral. It stresses on the meaning of the topic concerned on human's life. The application of this method can be done by formulating the problem, collecting data, analyzing data and formulating the conclusion.

tafsir book works of Syeikh Abdul Qadir al-Jilani, entitled " *Tafsir al-jailani* ".

b. Secondary Data

It refers to the data that supports the explanation of primary sources. The secondary data of this research is taken from many literatures of books, journals, papers and websites which distinctly discuss about this case.

Then there are also several other principal sources are very supportive in the writing of this research, some of them: *first, Buku Putih Shaykh Abdul Qadir al-Jilani*, the work of Dr. Musfir bin Said Al-Qahthani. This book contains the biography of the author of the study, about the life, works, teachings, and her fame. *Second*, the book by Dr.Hj.Sri Mulyati, MA, entitled " *Mengenal dan Memahami Tarekat-Tarekat Muktabarah di Indonesia* ". This book contains one of the *thariqah* founded by Syeikh Abdul Qadir Al-Gilani, its *Qadariyah*.

The researcher also use several books of *Ulum Al-Qur'an* to find out anything about Al-Qur'an interpretation

As the secondary data, the researcher uses the website to find out some information about this topic. To make easier in writing the verses of the Quran and its translation is utilizing the Quran Home in Word by Muhsin Khan. Besides that, Longman Advanced American Dictionary, Al Munawwir, and John Echol's Dictionary are utilized to know the lexical meaning of words.

3. Collecting Data

Since this research is bibliographical research, the collecting of data is supported by books, websites, journals, and papers that have a relationship to

the topic. In this research, the researcher explores previous installments findings and research done by who experts have discussed the same topic.

Those functions have previous research as raw data. Based on the data, it is necessary to look for outlines, fundamental structures and basic principles in detail and to ignore the irrelevant data.

4. Analyzing Data

After all the data collected, researchers will conduct further action is analyzed. All data collected will be sorted out one by one, and will be selected which are appropriate to the discussion relevant. Then be arranged as necessary. The data have been collected by which the researcher is utilized and synchronized.

Whereas methods that researchers use is descriptive method. It is a study that aims to describe an object, either object or a symptom. The descriptive methods are used variable as a key in the study. Descriptive research can be done qualitatively and quantitatively. Moreover, researchers can use the data descriptive literature. Quantitative analysis of the literature often called content analysis. This descriptive analysis methods were used in this study.²²

G. System of Writing

In order to elaborate discussion above the authors construct a systematic framework so that discussion more focused and easily understood and, more importantly, is the answer to the problem in order to achieve the objectives of what the writer want it.

²² Prof. Dr. Mastuhu, M.Ed. *Metode Penelitian Agama, teori dan praktik*. 2006. Jakarta: Raja Grafindo Persada. Page.29

Chapter I, is the introduction, which contains background, statements of problem, aim and significance of research, prior research, theoretical framework, methodology of research, and system of writing.

Chapter II, is *tafsir Isyari*. This chapter is dividing into four things, namely: *first* the meaning of *Tafsir*. *Second*, the history of *tafsir*. *Third*, the methods and styles of *tafsir*. *Fourth*, *tafsir isyari* archeologist and validity of it.

Chapter III, is Shaykh Abdul Qadir al-Jilani and *Tafsir Al-Jailani*. In this chapter, there are two things that will be discussed. *First*, Syeikh Abdul Qodir al-Jilani and his works. And *second*, *Tafsir Al-Jailani*.

Chapter IV is analysis. In this chapter, researcher will discuss two things, namely: *first*, the interpretation method of Syeikh Abdul Qadir on surah al-Baqarah. And *second*, the interpretation style.

Chapter V is epilogue. Consists of three things, *first*, conclusion, *second*, suggestion, and *third* closing.