CHAPTER III

SHAIKH ‘ABD AL-QĀDIR AL-JAILĀNĪ AND TAFSĪR AL-JAÏLĀNĪ

A. Biography of Shaikh ‘Abd al-Qādir al-Jailānī

“As a child, there are angels who always come to me every day in such a beautiful boy. He accompanied me as I walked to madrasah and make my friends always put myself. He was with me all day until I got home. Within a day, I gained more knowledge than my peers for one week. I never knew him. One day, when I asked him, he replied, ‘I was an angel sent from God. He sent me to protect you while you learn’.”

That is a piece story of Shaikh ‘Abd al-Qādir al-Jailānī about his experiences in childhood.

Shaikh ‘Abd al-Qādir al-Jailānī was born on the 1st of Ramaḍān in 470 AH or 1077 AD in Jīlān, Persian (also called al-Jīl, Jīlān and Kīlān, now including Iranian territory). Year of birth is based on his words to his son that he was 18 years old when he arrived in Baghdad, coinciding with the death of a famous scholar, al-Tamīmī (488 H). That year also coincides with the decision of Imām Abū Ḥamīd al-Ghazālī to leave his teaching at the Niẓāmiyyah University, Baghdad. The Imām was more interested in doing ‘uzlah.

His paternal genealogy are Abū Muḥammad ‘Abd al-Qādir bin Abī Șāliḥ, Mūsā bin ‘Abdullāh al-Jīlī bin Yaḥyā al-Zāhid ibnu Muḥammad bin Dawud bin Mūsā bin ‘Abdullāh bin Mūsā bin ‘Abdullāh al-Mahḍī bin al-Ḥasan

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2 Zezen ZA Bazul Asyhab, Sīrātul-Asrar...rasaning rasa, Penerbit Salima, Tangerang, 2013, p.xvii
4 Ibid.
al-Muthanna ibnu al-Hasan bin ‘Alī bin Abī Ṭālib. Ibn Rajab in *Ṭabaqāt* said that there are some people who deny the lineage to ‘Alī bin Abī Ṭālib, but in this thesis will not be discussed on this conversation because there is no end-base.

While the genealogy of his mother are ‘Abd al-Qādir bin Umm al-Khair Umm al-Jabbār Fātimah binti ‘Abdullāh Sa‘mā’i bin Abū Jamāl bin Muḥammad bin Maḥmūd bin Abū al-‘Aṭā’ ‘Abdullāh bin Kamāl al-Dīn ‘Īsā bin Abū ‘Alauddīn bin ‘Alī Riḍā bin Mūsā al-Kaẓīm bin Ja‘far al-Ṣādiq bin Muḥammad al-Bāqir bin Zain al’Abīdīn bin Ḥusain bin ‘Alī bin Abī Ṭālib husband of Fāṭimah al-Zahra bint Rasūlullāh.

His father, Abū Sāliḥ Mūsā is a very ascetic and studious worship until he got a degree in Persian language as *Janki Dausat Muhīb al-jihād* or the people who love jihād against lust.

His mother said, "My son, ‘Abd al-Qādir, was born in the month of Ramadān. During the day in the month of Ramadān, the baby was never going to be fed."

Regarding the narrative, there is a story that one Ramadān, when ‘Abd al-Qādir was a baby, people cannot see the moon because of the clouds. Finally, to determine the beginning of the fast, they went to the house of Umm al-Khair and asked if the baby had eaten that day. Upon learning that the child does not want to eat, they believe that Ramadān has arrived.

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Shaikh ‘Abd al-Qādir al-Jailānī died in Baghdad in 561 H/1166 M\(^{11}\) on Saturday night after Maghrib the eighth date of Rabī’ al-Akhīr and his body was buried in his madrasah after witnessed by countless people\(^{12}\). His tomb from the past until now visited by many people from all over the Islamic world. Among the Sufis, Shaikh ‘Abd al-Qādir al-Jailānī recognized as someone who occupies the highest position, which topped the trustee. In a public trust, he is the largest trustee is authorized to help another who is in danger. Shaikh ‘Abd al-Qādir al-Jailānī also admired and loved by the people, everywhere tell parents greatness to their children and almost every traditional religious ceremony, the reading of al-Ḥādīthhah presented to him\(^{13}\).

Shaikh ‘Abd al-Qādir al-Jailānī emerged as an important example which shows that the search for knowledge is a sacred duty upon every Muslim and Muslimah from since birth until death. He is a figure who is always thirsty for knowledge that all his life he spent on science. During his life there has been a lot of scholars whom he met to sit them so narrated that he knew 13 kinds of science\(^{14}\). In the morning and evening, he taught \(t\aa\f\s\s\r\), \(\h\a\d\i\h\t\) sciences, schools of thought, dissent, its principles, and \(n\aa\h\w\u\) in madrasah. Meanwhile, after \(Z\u\h\u\r\) he read \(al-\Q\u\r\f\) with various \(q\i\r\a\a\t\)\(^{15}\).

At the age of 18 years, ‘Abd al-Qādir young left Jilan and traveled to Baghdad to seek knowledge. In Baghdad he studied at Madrasah of al- Shaikh Abū Sa‘īd al-Makhzumī that is now known as Bāb al-Shaikh. After 33 years of study, Shaikh Abū Sa‘īd al-Makhzumī died and handed madrasah at Shaikh

\(^{11}\) Sri Mulyati, *Mengenal & Memahami TAREKAT-TAREKAT MUKTABARAH DI INDONESIA*, Prenada Media, Jakarta 2004, p.27


\(^{14}\) Shaikh ‘Abd al-Qādir al-Jailānī, *Op. Cit.*, p.23. He mastered various branches of science in Islam, ranging from the science of \(t\aa\f\s\s\r\), \(\h\a\d\i\h\t\), Jurisprudence, language, \(q\i\r\a\a\t\), and so forth. In terms of jurisprudence, he gave a fatwa in Imam Al-Shāfi‘ī and Imam Ahmad ibn Ḥanbal Madhhab. Among the famous are his words, "I have examined all righteous deeds, and nothing more than feeding the virtuous deeds." (See the book *sirr al-asrār* a work of Shaikh ‘Abd al-Qādir al-Jailānī).

\(^{15}\) Ibid.
‘Abd al-Qādir al-Jailānī16. From that moment, he gave a lecture at the madrasah. He gives the material 3 times in a week, Sunday morning, Friday morning and Wednesday night17.

Because he has been mastered the number of sciences, then pinned to him many titles that may be similar to scientific titles or specifications and expertises. Among these is the title al-Imām given by al-Sam'āni18, saying, "He is an Imām of Ḥanbali Madhhhab followers and their teacher of the time."

He was also given the title of Shaikh al-Islām by Al-Dhahabī, when writing his biography in the famous book Siyār al-Nubala19.

He was also given the title by the Sufis as al-Ghauth al-A‘zām20 or qūtb al-a‘zām which means the pinnacle of spiritual development, spiritual ruler of the world after the Prophet  and the Companions21. He was also nicknamed Sulṭān al-Auliya (Sultan of the trustees) reinforces previous titles, which emphasizes excellence ghauths on all order other holiness22. Beam makes extensive knowledge he holds bahr al-Nubuwah (science of the Prophet) and al-bahr Futuwah (science of ‘Alī bin Abī Ṭālib)23. The nickname Muḥyiddīn24 that
is always attached to his name, which means people who turn on their beliefs quietly. It is already well known by historians both Muslims and non-Muslims that Shaikh ‘Abd al-Qādir al-Jailānī showed extraordinary courage in reaffirming the traditional teachings of Islam, in an era when sectarianism was widespread, and when materialistic tendencies are fluttering at all levels of society.

As for his teachers from several different branches of science are:

1. *Al-Qur’ān* and *Tafsīr*

   In the field of *al-Qur’ān* he studied to Abū al-Wafa’ ‘Aflī bin ‘Aqīl al-Ḥanbālī, Abū al-Khaṭāb Maḥfūz al-Kalwadḥānī al-Ḥanbālī, and many other teachers. While in the field of *Tafsīr* besides studying at Abū al-Wafa’ ‘Aflī bin ‘Aqīl al-Ḥanbālī and Abū al-Khaṭāb Maḥfūz al-Kalwadḥānī al-Ḥanbālī, he also studied at Abū al-Ḥasan Muḥammad al-Qāḍī. According to various sources, he also studied at the Qāḍī Abū Sa’īd al–Mubārāk ibn ‘Aflī al–Muḥarrāmī, the leading cleric of his time in Baghdad.

2. *Ḥadīth*

   In the field of ḥadīth, he studied at some of the ḥadīth scholars, among them are: Abū Ja‘far Muḥammad ibn Aḥmad al–Baghdādī al-Sirāj, a clever shaikh, a *muḥaddith*. He was born in the year 417 H and died in the year 500 H, Abū Qasīm ‘Aflī bin Aḥmad bin Muḥammad bin Bayān al-Baghdādī, Abū Abdullāh Yahyā bin Imām Abū ‘Aflī Ḥasan bin Aḥmad bin Bannā al-Baghdādī al-Ḥanbālī, Shaikh al-Ṣadūq Abū Sa’īd Muḥammad bin ‘Abl Karīm bin Khushaish al-Baghdādī, Shaikh Abū
Bakar Aḥmad bin al-Muẓaffar bin Ṣusain bin ʿAbdullāh bin Susan al-Tamar, Shaikh Abū Ṭālīb ʿAbd al-Qādir bin Muḥammad bin ʿAbd al-Qādir bin Muḥammad bin Yusūf al-Baghdādī al-Yusūfī and Abū Ghālib Muḥammad bin al-Ḥasan al-Baqīlānī.29

3. Fiqh and Uṣūl Fiqh

As for the teachers of Shaikh ʿAbd al-Qādir al-Jailānī in the field of Fiqh and Uṣūl Fiqh are: Abū Khaṭāb Maḥfūz bin Aḥmad bin Ḥasan bin Aḥmad al-Kalwādhānī Abū Ṭālīb al-Baghdādī, he is a priest of Ḥanbalī madhhab. His specialization is in the fields of ḥadīth and fiqh, even in madhhab, jurisprudence or debate. The other is his teacher Abū Saʿīd al-Mubārak bin ʿAlī al-Makhzūmī and Abū al-Wafāʾ ʿAlī bin ʿAqīl bin ʿAbdullāh al-Baghdādī and Abū Saʿīd al-muḥarramī that gave the title to him with "robes of glory" as a symbol for the ascetic people.30

4. Sufism

In the field of Sufism, teachers of Shaikh ʿAbd al-Qādir al-Jailānī are Ḥammād ibn Muslim al-Dabbās, as stated by al-Ẓahābī in Siyār Aʿlām Al-Nubalā, "Shaikh ʿAbd al-Qādir al-Jailānī is including one of his students. "Just as delivered by Ibn Imād in Sadhārāt al-Dhahāb with words, "Shaikh Ḥammād bin Muslim bin Dawūd bin Dabbās Abū ʿAbdullāh al-Rahbī Al-Zāhīd was his teacher.31 Although his lineage of Sufi was from Shaikh Ḥammād al-Dabbās and entered the congregation through him, but he himself was awarded the dervish robes, a symbol of the Prophet's cloak by Qāḍī Abū Saʿīd.32

5. Literature and Arabic

His teacher in the field of literature and Arabic is Abū Zakaria Yahyā bin ‘Alī bin Muḥammad bin Ḥasan Buṣṭam al-Shaibānī al-Khaṭīb al-Tibrīzī, born in the year 421 H and died in the year 502 H.

In any teachings, many people who attended in his assembly. Mentioned that the attending people in his teachings reached more than 70,000 people\(^\text{34}\). Among them there are people who always followed him wherever he taught so they became great scholars, among them are:

1. Al-Qāḍī Abū Mahāsin ‘Umar bin ‘Alī bin Ḥadār al-Qurashi (525-575 H), a ḥāfīẓ of al-Qurān, jurists, and experts in the field of hadīth\(^\text{35}\).
3. Abū ‘Abdullāh Muḥammad bin Abū al-Ma’āfī bin Qayid al-Awwānī (d.584 H), a leading wise to be a role model.
6. Abū Muḥammad ‘Abdullāh bin Aḥmad bin Muḥammad bin Qudamah bin Miqdam bin Naṣr al-Maqdisī al-Ḥanbālī, the author of al–Mughni (541-620 H)\(^\text{36}\).

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\(^{34}\) Sahīh Ahmad as-Sa‘ādī, al-Sa‘ādat al-Dawūd, and al-Sa‘ādat al-Mu‘āfrid, Op. Cit., p.76.


\(^{36}\) He said, "Just nine days a month we learned to Shaikh ‘Abd al-Qādir al-Jailānī, he died."
10. Abū al-‘Abbaṣ Aḥmad bin al-Mufarrij bin ‘Alī bin ‘Abd al-‘Azīz bin Maslamah al-Dimashqī (555-650 H), one of the famous scholars.37

Among those who learned to Sha‘īkh ‘Abd al-Qādir al-Jailānī were his children. The famous among them are:
2. ‘Abd al-Wahab bin ‘Abd al-Qādir al-Jailānī (522-593 H). He was a jurist, Ḥambali madhab follower and an adviser. He studied jurisprudence from his father to advanced. He taught at the school of his father as his successor during life and after death.38

From the above data, it appears that many people who learn to Sha‘īkh ‘Abd al-Qādir al-Jailānī. They come from the jurist class, ḥadith scholars, nobles, and people who learned his ascetic. In addition to teaching, he also wrote many books on ḥusūl, furū‘, Sufism, and other fields, among which are:
1. Ighāth al-‘Arifīn wa Ghayyah min al-Wāṣīfīn
2. Awarad al-Jailānī
3. Adab al-Suluk wa al-Tawāṣul ilā Manāzil al-Suluk
4. Tuḥfat al-Muttaqīn wa sabīl al-‘Arifīn
5. Jala’ al-Khāṭir fī al-Baṭīn wa al-Ẓāhir
6. Hizb al-Raja’ wa al-Intaha’
7. Al Hizb al-kabīr

8. Du'a al-basmalah
9. Al-Risalah al-Ghauthiah
10. Risalah fi al-Asma' al-'Azīmah li al-Ṭāriq ila Allāh
11. Al-Ghunyah li Ṭālibī al-Ṭāriq al-ḥaqq
12. Al-Fatḥ al-Rabbānī wa al-Faiḍ al-Raḥmānī
13. Futūḥ al-Ghaib
14. Al-Fuyūḍāt al-Rabbāniyah
15. Mi'rāj Laṭīf al-Ma'ānī
16. Yawāqit al-Ḥikām
17. Sirr al-Asrār wa Māzhar al-Anwār
18. Al-Ṭāriq Ilallāh
19. Rasā'il Shaikh 'Abd al-Qādir al-Jailānī
20. Al-Mawāhib al-Raḥmāniyah
21. Hizb al-Shaikh Abd Qādir al-Jailānī
22. Tanbih al-Ghabiyyi ilā Ru'yah al-Nabiyyi
23. Al-Raddu 'alā al-Rafiḍah
24. Waṣṣāyā al-Shaikh Abd Qādir al-Jailānī
25. Bahjah al-Asrār
26. Tafsīr al-Jailānī
27. Al-Dalā'il al-Qādiriyah
28. Al-Hadiqah al-Muṣṭafawiyah
29. Al-Ḥujjah al-Baiḍa'
30. Umdah al-Ṣālihīn fī Tarjamaḥ Ghunyah al-Ṣālihīn
31. Başā'ir al-Khairāt
32. Wirdu al-Shaikh 'Abd al-Qādir al-Jailānī
33. Kimya' al-Sa'ādah liman Arada al-Ḥusnā wa al-Sa'ādah
34. Al-Mukhtaṣar fī 'Ilmi al-Dīn
35. *Majmū‘ah Khutba*³⁹.

After the death of Sha‘īkh ‘Abd al-Qādir al-Jailānī, the son and his disciples went on his madrasah and spiritual teachings. Recorded after the death of his, Madrasah and ribāth which he founded in Baghdad since the year 521 H until his death in the year 561 H, this madrasah is continued to resist and led by his son, ‘Abd al-Wahab (d.593 H), and then forwarded by ‘Abd al-Salām (d. 611 H). ‘Abd al-Salām was later replaced by a second son named Shaikh ‘Abd al-Razaq (d.603 H) ⁴⁰.

Spiritual teachings of Sha‘īkh ‘Abd al-Qādir al-Jailānī also instituted into a congregation which in turn helped nourish spirituality of Islam and the teachings of Islam among Muslims. The spiritual organization called *al-Ṭariqah al-Qādiriyah* (The Qadiri). This congregation has been very big for his contribution to the preservation and revival of Islamic spirituality, and its contribution to sufism is infinite ⁴¹.

B. *Tafsir al–Jailānī*

People of the world, especially Indonesia since this interpretation was first introduced by Shaikh Muḥammad Fāḍil al-Jailānī who is a descendant of Sha‘īkh ‘Abd al-Qādir al-Jailānī and the editor of *Tafsīr al-Jailānī*, this

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³⁹ There are so many papers that mention the works of Sha‘īkh ‘Abd al-Qādir al-Jailānī al-Jailānī, but as far as the study of the researcher, the most comprehensive is mentioned by KH. Zezen Zenaal Abidin Zayadi Bazul Asyhab in translation book of *Sīr al-Asrār* introduction.

⁴⁰ Qādiriyah madrasah is still growing up until now. There is library that hold manuscripts of al-Jailānī one of which is Tafsir al-Jailānī. When al-Jailānī passed his sons were more intense dedicated themself to teach there. Among them are ‘Abd al-Jabbar ( d.575 H ), Ibrāhīm ( d.590 H ), ‘Abd al-Wahab (d.593 H), ‘Abd al–Razaq ( d.603 H ). Then between his grandchildren who continue this relay are ‘Abd al–Salām Ibn ‘Abd al - Wahab and Ibn Naṣr al-Razaq.

When Hulago Khan and Tatar troops surging into Baghdad in the year (656 AH) many descendants of al-jailani became the victims of war. Tartar also destroy madrassas and mosques were built al-Jailānī . Madrasah and mosques were destroyed then rebuilt in the year ( 914 H ). (This information can be read on the introduction Muhammad Fadhil al-Jailani in *Kitāb al - Mukhtasar fi ‘Ulam al – Din*, p.66 – 67).

interpretation is more familiar with the name of *Tafṣīr al-Jailānī*. Shaikh Muḥammad Fāḍil was deliberately further highlight this name, in order to more easily identify the public that this commentary was written by Shaikh ‘Abd al-Qādir al-Jailānī. In fact, the original name of this interpretation is “*Al-Fawāṭih al-Ilāhiyyah wa al-Mafāṭih al-Ghaibiyah al-Muwaḍḍihah li al-Kālim al-Qur’āniyyah wa al-Ḥikām al-Furqāniyyah*” as described in the introduction to *Tafṣīr al-Jailānī*42.

After searching for a pretty tiring, ultimately *Tafṣīr al-Jailānī* can be printed as a whole and for the first time published by *Markaz al-Jailānī li al-Buhūth al-‘Ilmiyah wa Ṭaba’ wa al-Naṣr* Istanbul Turkey with editor Dr. Muḥammad Fāḍil al-Jailānī.

To browse the works of Shaikh ‘Abd al-Qādir al-Jailānī, Shaikh Muḥammad Fāḍil has entered the 50 official libraries and visited dozens of private libraries in more than 20 countries on 3 continents. In the meantime he found 17 books and 6 letters from the hundreds of works that narrated the work of Shaikh ‘Abd al-Qādir al-Jailānī. One text found is “*Al-Fawāṭih al-Ilāhiyyah wa al-Mafāṭih al-Ghaibiyah al-Muwaḍḍihah li al-Kālim al-Qur’āniyyah wa al-Ḥikām al-Furqāniyyah*” which is later by the editor named as *Tafṣīr al-Jailānī*43.

There are six manuscripts of *Tafṣīr al-Jailānī* which were found either in the original or a copy of the manuscript. The texts are:
1. The original handwriting manuscript of al-Jailānī
2. The text of al-Hindi which is less than one chapter, written in the year 622 H, 61 years after Shaikh ‘Abd al-Qādir al-Jailānī death
3. The text ‘*alif*’ is made by Shaikh Muḥammad Fāḍil as the main reference
4. The text ‘*ba*’ is a secondary reference
5. The text ‘*jim*’ is also a supporting reference

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6. The text which is a copy of the text 'jim'\textsuperscript{44} in Sham and until now the text is lost.


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Tafsir al-Jailānī consists of six thick volumes, each of which consists of about 500 pages. On the cover was written the title “Tafsir al-Jailānī”, written under the title the author was al-Sayyid al-Sharīf al-Shaikh Muhyiddin Abī Muḥammad ‘Abd al-Qādir al-Jailānī al-Ḥasanī al-Ḥusainī. To keep the size and thickness of the similarity of each volume, publisher divides chapter configuration of each volume as follows\textsuperscript{45}:

1. The first volume starts from Sūrah al-Fātihah to al-Ma‘idah.
2. Second volume starts from Sūrah al-An'am to Sūrah Ibrāhīm.
3. Third volume starts from Sūrah al-Ḥijr to Sūrah al-Nūr.
4. Fourth volume begins from Sūrah al-Furqān to Sūrah Yāsīn.
5. Fifth volume starts from Sūrah al-Ṣafāt to al-Wāqi‘ah.
6. Sixth volume starts from Sūrah al-Ḥadīd to al-Nās.

Interpretation methods used in Tafsir al-Jailānī if following the categories of Ḥusain al-Dhahabi and al-Farmawi is taḥlīlī, this is because the interpretation involving various aspects and perspectives of interpretation\textsuperscript{46}. Tafsir al-Jailānī can not be considered part of Tafsir al-Ijmālī because the explanation in it is very broad and deep, and involves a variety of viewpoints. Tafsir al-Jailānī also can not be considered part of Tafsir al-Muqārin because there is absolutely no element of comparison with previous interpretations. Similarly, this interpretation can not be put as Tafsir al-Mauḍū‘ī because in it no attempt to collect some verses that are interconnected in a single theme.

Some of the things that characterizes Tafsir al-Jailānī is the opening and closing description at each sūrah in al-Qur‘ān. So if we are going to start reading a sūrah, then there discovered Fāṭihah al-Sūrah and when we wanted to end it,

\textsuperscript{44} Shaikh ‘Abd al-Qādir al-Jailānī, Op. Cit., p.25-26
\textsuperscript{45} Muhammad Anis Mashduqi, Op. Cit., p.87
\textsuperscript{46} It is also consistent with the results of Miftahul Huda research as outlined in the thesis.
then there is a *Khātimah al-Sūrah*. At the beginning of each *sūrah* after the prologue also always included *basmalah* with different interpretations. He wrote the narrative that brings the reader to the impression that *basmalah* is welcome of God to come to the purpose of each *sūrah*. However not all *sūrah* s in *al-Qur’ān* begin with *basmalah* because he is still consistent with the jurists agree that *basmalah* not need to be listed at the beginning of *Sūrah al-Taubah*.47

When compared with other interpretations, In *Tafsīr al-Ja’ilānī* *Sūfī* pattern is highly visible in all interpretations. *Sūfī* interpretation of depth in it also shows that Shaikh ‘Abd al-Qādir al-Ja’ilānī was a *Sūfī* who has a very smooth and sharp mind on the other hand he is also a scholar with vast knowledge. Without having these qualifications is very hard to imagine Shaikh ‘Abd al-Qādir al-Ja’ilānī is able to give interpretation with full aesthetic diction choice and very comprehensive substance.48

Esoteric spiritual cues can be enjoyed in such Shaikh Abd Qādir al-Ja’ilānī’s interpretation for example in *Sūrah al-Baqarah* verse 7:

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ِِﻢْ وَﻋَﻠَﻰ ﲰَْﻌِﻬِﻢْ وَﻋَ ﻋَﻠَﻰ ﻗـُﻠُﻮ ﻋَﻠَﻰ أَبْﺼَﺎرِﻫِﻢْ ﻏِﺸَﺎوَةٌ وَﳍَُﻢْ ﻋَﺬَابٌ ﻋَﻈِﻴﻢٌ )ﺧَﺘَﻢَ اﻟﻠ\]

In exoteric interpretations explained that the global purpose of this verse is the inability of the infidel to receive instructions and all kinds of advice. They are also not able to pay attention and understand the verses of *al-Qur’ān* that they had heard and can not take a lesson from the signs of Allah that they see in the universe.

One example is the interpretation of Ibn Kathīr, in interpreting the verse, Ibn Kathīr take many opinions of Ibn Jarīr said that when sin becomes piled it will be locked. At that time Allah sealed the hearts that have been locked. He also cited the opinion of Ibn Jarīr who explains that the word *ﺧْتَمْ* is specifically

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for قلومكم and سمعلهم. While the word غشاءة interpreted as specific cover for أبصرهم as the opinion of Al-Suda narrated from Ibn ‘Abbās and Ibn Mas‘ūd⁴⁹.

Meanwhile, Shaikh ‘Abd al-Qādir al-Jailānī in interpreting this verse by linking أرباب المشاهدة قلومكم interpretation, the word سمعلهم with أرباب المكاشفة interpretation and said أصرهم. Word أصرهم is not only related to zāhir eye, so the word غشاءة in this verse shall not be construed as covering the physical nature, but vision with the pressure that brings us the inner witness (shuhūd).

While the definition of وجهم عذاب عظيم in that verse, if it is associated with the substance of the meaning of the preceding sentence, according to Shaikh ‘Abd al-Qādir al-Jailānī is punishment in the form of the distance between man and God. It comes from God's punishment inflicted upon anyone he wants. According to Shaikh ‘Abd al-Qādir al-Jailānī, no punishment is more severe than the distance between the creature and the creator. They are the people who suffer much from the presence of God (Huḍūr)⁵¹.

Although Sufi style is very apparent in Tafsir al-Jailānī, but not all verses of al-Qur’ān that approximately 6000 verses in 114 sūrahs interpreted with esoteric. In many verses Shaikh ‘Abd al-Qādir al-Jailānī just interpret it with exoteric, so different from other interpretations. One is when he interprets al-Maidah verse 3;

Connection with this verse, al-Jailānī did not interpret with esoteric but prefer to interpret it with exoteric as other interpretations. Shaikh ‘Abd al-Qādir al-Jailānī interprets الدم as the blood out of the body, such as in al-An’ām verse 145. He also interprets النطيحة as strangled animals, who hit, who fell, the horn and hit the beast pounced. He also interprets الأزلام as arrows used by the Arabs of ignorance to determine whether they will perform an action or not in a bet.

Tafsir al-Jailānī categorically patterned esoteric Sufi Tafsir. It is sourced from Ishārāt and not sourced from Nazārī. This is evidenced by the criticism of Shaikh ‘Abd al-Qādir al-Jailānī against philosophical Sufi concepts such as ḥulūl and Ithtiād which are filled with absurd phrases. Shaikh ‘Abd al-Qādir al-Jailānī called upon fana’ and then baqa’ in it. Shaikh ‘Abd al-Qādir al-Jailānī expressed his criticism and attitude when he wanted to end the discussion of Sūrah Al-Ankabut which is the first verse talks about Liqa’. His criticism and attitude was written in Khātimah al-Sūrah;

... At the time you are with a good group of people who get a clue and willingness of God in all his behavior. Not by way of friendship (muṣā’abah) and alignment (muqāranah) with God and not with the way

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52 The trick is this: They took three darts not wear fur. After each is written with the phrase: do it!, Do not do it! And the third is not written anything, arrows are placed in a place and kept in the Kaaba. If they want to do something then they demanded that the caretaker of the Kaaba took one of the arrows. Then the arrows that determines whether they will do something or not. If the arrows drawn is that there is no writing then draw repeated once again.
and *Ittiḥād* filled with odd phrases and absurd aphorisms. But with mortal ' and *baqa‘*.

The specificity of *Tafsīr al-Jailānī* that is more flavorful with sufism (*ishārī*) is confirmed by Shaikh Muḥammad Fāḍil that this is because Shaikh ‘Abd al-Qādir al-Jailānī did not interpret *al-Qur‘ān* with interpretation based on knowledge and understanding, as contained in another interpretation book. But he was leaning on the inspiration that can revive and strengthen the spirit of piety on the one hand. And on the other hand still connect a student with the teacher so that the teacher can still oversee and deliver the student to go up and to the highest degree.

What was delivered by Shaikh Muḥammad Fāḍil is in line with the statement of Shaikh ‘Abd al-Qādir al-Jailānī himself in *Tafsīr al-Jailānī* who requires a different style than other interpretations. As what he wrote in the preamble of *Tafsīr al-Jailānī*:

> Dear brothers and sisters, may Allah make you eternal, and do not you despise me because of something I have and do not be too humble because of something that became my goal. Because of the *sunnatullah* shape is revealing something disguised in his knowledge and put out the secrets of his magic. God has the right to do whatever He wills and punishes anything that He wanted. There is no power or strength except His possession. Whatever enjoyment is in your hand, then it comes from Him. He who tells the truth and he also gave instructions to the straight path.

*Tauḥīq* that accompanied me is derived from God not the other, to Him I put my trust and to Him I turn in all cases anyway that can be disfiguring and doubt me. For those who asked of his brother and expect from her relatives, they should not see it except with a view of looking *ibrah* (lesson), not with the view of suspicion; with wisdom and feeling, not by argument and instructions, and the disclosure and the naked eye, not with conjectures and estimates.”

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With the reason and purpose, as described above, then later this *tafsīr* was named “*Al-Fawātih al-Ilāhiyah wa al-Mafātīh al-Ghaibiyah al-Muwaḍḍīhah li al-Kalīm al-Qur’āniyah wa al-Ḥikām al-Furqānīyah*”.

As a *tafsīr* book that long-buried and just raised again in the midst of the community, the arrival of *Tafsīr al-Jailānī* invites various controversies, especially regarding whether it is correct that this *tafsīr* belongs to Shaikh ‘Abd al-Qādir al-Jailānī or not.

Yusūf Tāhā Muḥammad Zaidan, a biographer of Shaikh ‘Abd al-Qādir al-Jailānī informed that the Rashid library in Tripoli and India collecting interpretation of *al-Qur’ān* claimed belongs to Shaikh ‘Abd al-Qādir al-Jailānī. But according to him the authenticity of *tafsīr* is doubtful because the authors of Manaqib Shaikh ‘Abd al-Qādir al-Jailānī never once mentioned that he has a work in the field of *tafsīr*. Even thought, Shaikh ‘Abd al-Qādir al-Jailānī himself never claimed to have the work in the field of *tafsīr*58.

What Tāhā Zaidan doubts also felt equally by Khairudin al-Zirki in *A’lām*. He firmly stated that *Tafsīr al-Jailānī*, which its real name “*Al-Fawātih al-Ilāhiyah wa al-Mafātīh al-Ghaibiyah al-Muwaḍḍīhah li al-Kalīm al-Qur’āniyah wa al-Ḥikām al-Furqānīyah*” is work of Ni’matullāh bin Maḥmūd al-Nakhjuwani59 (d.920 H) who is more popular among classical scholars as Shaikh ‘Ilwan60. The same information was delivered by Ḥāj Khalfiṭah (d.1067 M) in *Kashf al-Zunnu>n*61 and *Hidāyah al-‘Ārifīn* work of al-Babani (1920 - ...).62. According to both sources, *Al-Fawātih al-Ilāhiyah wa al-Mafātīh al-Ghaibiyah*

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58 In attempting to collect the manuscripts of *Tafsīr al-Jailānī*, Muḥammad Fāḍil also used the script found in India are less than 1 volume. Written in 622 H, 61 years after Shaikh ‘Abd al-Qādir al-Jailānī died.

59 Al-Nakhjuwani last name is taken from the area of origin Nakhvhevan (Language: Azeri: Naxcivan Muxtar), an area of 5,500 km in Azerbaijan bordering with Armenia, Turkey and Iran.


was written by al-Nakhjuwani in the year 902 by sourced from *ishārī* without reference to any interpretation.

At the end of the pdf print version of *Tafsīr Al-Fawātiḥ al-Ilāhiyah wa al-Mafāṭīḥ al-Ghaibiyah* that the researcher had, starting from *Sūrah al-Nūr* in juz 18 to the end of *Sūrah al-Nās*, writing that according to Abū Niʿmatullāh Muḥammad Shukrī bin Ḥasan al-Anqarawi the book is attributed to Niʿmatullāh bin Maḥmūd al-Nakhjuwani, his title are *al-ʿAlīm, al-ʿArīf, al-Muḥaqiq al-Rabbānī, Shaikh al-Murshīd* and so forth. An important note of concern is that the book was completed in 1326 H edited around 1950 AD into 2 thick volumes published by *al-ʿUthmaniyyah al-Kainah* printing in al-Khilafah City.

Muḥammad bin Ḥasan Dalal al-Sānʿawī provides an introduction to the interpretation. In his preface he says that this book has been corrected and criticized by Mukhtar Bīk Afandi, the head region of *Naḍarah al-Ḥarabiyah* and the elder of ground Ḥaram, al-Ḥāj Muḥammad Ḥilmī Afandi al-Tarnawi, a member of the research council of Islamic law and served as a lecturer at the University of Muḥammad al-Fatḥ, Ismāʿīl Saib from the University of Sultan Bayazid, Ahmad Rifʿat bin ʿUthman Ḥalimi the editor of *al-ʿUthmaniyyah* printing, Muḥammad Khairi al-Hāfiẓ a lecturer at the University of Waladuh al-Daqiq one of the cities in Alexandria and Muḥammad Kamīl, a lecturer at the University of Muhammad Bayazid.

Another version which represented Dr. ʿAbd al-Razāq al-Kailānī stated that the interpretation written by al-Jailānī called *Misk al-Khitaṃ*. The manuscripts are in Tripoli and marked the year 662 H. Editor found three manuscripts that have found the bottom corner statement: "has completed juz

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63 Pdf print version of this commentary can be found on the internet via 4shared.com. But this is not a complete pdf version of 30 chapters, only half of the late start from juz 18 to the end of juz 30.
Editorial like this could make researcher feel doubtful about the authenticity of *Tafsir al-Jailani*. Attribution 'belongs to' indicates that the *tafsir* was written by someone else, instead of Shaikh ‘Abd al-Qadir al-Jailani.

Nevertheless *Muḥaqiq* still believes that the manuscripts are pure writing of Shaikh ‘Abd al-Qadir al-Jailani. This belief is based upon information obtained from al-Sayyid ‘Abd al-Muṭālib al-Kailānī by quoting from al-Ḥāj Nūrī, the head of Qādiriyah Library in Baghdad; A group of al-Jailānī descendent at *Madrasah al-Watkiyyah* and waqf of Shaikh in Baghdad; Shaikh ‘Umar al-Rifa‘i dari Sayyid Yusūf al-Kailānī; Ustādh Muṣṭafā al-Jailānī al-Halabī, owner of libraries in Baghdad, that there is a script written by Shaikh ‘Abd al-Qādir al-Jailānī in Baghdad at Qādiriyah library, but has been missing since several last century. And so far as the editor, Shaikh Muḥammad Fāṭil al-Jailānī is still looking for the existence of the missing manuscript65.

**C. Basmalah In Tafsir Al-Jailānī**

*Basmalah* is the first verse interpreted by mufassir before they interpreted other verses because *basmalah* position is in the beginning of *al-Fātihah*, and *al-Fātihah* is the verse of *sūrah* put in *muṣḥaf al-Qur‘ān*. Either they agree that *basmalah* is the first verse of *al-Fātihah* or not, Mufassir in their *tafsir* books always discuss about *basmalah* first and several of them explained it at large such as Ibnu Kathir, al-Maraghi, al-Tustari, Ibnu ‘Arabi, etc. Although all of them discussed *basmalah* in their *tafsir* book, but they did not included *basmalah* in every *sūrah*.

Like other interpreters, Shaikh ‘Abd al-Qādir al-Jailānī also interpret *basmalah* first in his *tafsir* book. But different from them, He did not only include *basmalah* in the beginning of *al-Fātihah*, but also included it in every

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suṣrah in al-Qur’an. So, in tafsīr studies this is something new that never known before.

From 114 suṣrah of al-Qur’an, Shaikh ‘Abd al-Qādir al-Jailānī included basmālah on every suṣrah except suṣrah al-Taubah, so there are 113 basmālah in tafsīr al-Jailānī. And one more thing that make this tafsīr more special and unique is the different interpretation of every basmālah.

In this thesis, the researcher will not discuss all of basmālah but will limit on basmālah in Juz ‘Amma in order to make the study more focus and because most of basmālah (37 basmālah) are included in Juz ‘Amma.

The table below contains the interpretations of Shaikh ‘Abd al-Qādir al-Jailānī on basmālah of Juz ‘Amma in Tafsir al-Jailānī:

<table>
<thead>
<tr>
<th>Num</th>
<th>Name of Sūrah</th>
<th>Tafsīr of Basmālah</th>
<th>TRANSLATION</th>
</tr>
</thead>
</table>
| 1.  | سورة النبأ  
{78} | ﭽبِﺴْﻢِ اﻟﻠُﺣْﻤِﻦِ ﻟﻠَ疮ﺎء ﻣَا ﻋَﻠِﯽ ﺑِﺴْﻢِ اﻟﻠُﺣِﻴﻢِ ﻟَ疮ﺎء ﻣَا ﻋَﻠِﯽ (Bismillahî) with the name of Allah who appeared on everything, the outer and the inner, corresponding to the two lives. (al-Rahmān) is the Merciful to all beings that are in the first life, (al-Rahīm) and the Compassion to those who are in second life. |
| 2.  | سورة النازعات  
{79} | (Bismillahî) with the name of Allah who controlled all the affairs of His servants in accordance with the wisdom and benefit of the wills. (al- |
### سورة عيسى (80)

<table>
<thead>
<tr>
<th>اقتصده الحكمة والمصلحة</th>
</tr>
</thead>
</table>

**3.** (Bismillah) with the name of God who reveals himself in the hearts of His saints in accordance with His vast mercy, **(al-Rahmân)** is merciful to them in the world and make them aware of the omission. (**al-Rahîm**), whose compassion in the last world by freeing them from disposition prison.

### سورة التكوين (81)

<table>
<thead>
<tr>
<th>يقسم الله الذي</th>
</tr>
</thead>
</table>

**4.** (Bismillâh) with the name of Allah who appeared with his perfection in the world and the Hereafter, **(al-Rahmân)** is merciful in the world with open and spread his aegis to all things, **(al-Rahîm)** the compassion in the afterlife in a way to wake them from their negligence.

### سورة الأنفطار (82)

<table>
<thead>
<tr>
<th>يقسم الله الذي</th>
</tr>
</thead>
</table>

**5.** (Bismillâh) with the name of Allah who knows everything outer and inner according to his power that is great, **(al-Rahmân)** is
merciful to all His creatures by providing complementary form, (al-Rahîm) 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.

(Bismillâhi) with the name of Allah who sits on the bridge of justice and balance. (al-Rahmân) is merciful to all His servants by creating a balance that is straight and true, (al-Rahîm) more compassion to those special people who exist among His servants by giving instructions to them on the straight way.
<table>
<thead>
<tr>
<th>No.</th>
<th>Surah</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>8.</td>
<td>سورة البروج {85}</td>
<td>بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ</td>
</tr>
<tr>
<td>9.</td>
<td>سورة الطارق {86}</td>
<td>بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ</td>
</tr>
<tr>
<td>10.</td>
<td>سورة الأعلى {87}</td>
<td>بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ</td>
</tr>
<tr>
<td>Page 72</td>
<td>0.353</td>
<td>0.361</td>
</tr>
<tr>
<td>---</td>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td><strong>11.</strong> سورة الغاشية {88}</td>
<td>نحن على القادر المقدّر ملائكم عبادة بِسْمِ الله القدرة المقدّرة ملائكم عبادة (Bismillâh) with the name of Allah the almighty and master all that He created both in this world and in the Hereafter, (al-Rahman) is merciful to all His servants to remind them of the place back and die, (al-Rahîm) more compassion to the people of his special by giving guidance to guide them towards the road.</td>
<td></td>
</tr>
<tr>
<td><strong>12.</strong> سورة الفجر {89}</td>
<td>نحن على القادر المقدّر ملائكم عبادة بِسْمِ الله القدرة المقدّرة ملائكم عبادة (Bismillâh) 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-Rahmân) is merciful to them by setting various difficult taklîf for to root out feelings of love and customs passed down to them from the realm of humanity, (al-Rahîm) more compassion to them with their deadly desires of humanitarian needs and demands of their lusts of vanity.</td>
<td></td>
</tr>
<tr>
<td>Page</td>
<td>Section</td>
<td>Translation</td>
</tr>
<tr>
<td>------</td>
<td>---------</td>
<td>-------------</td>
</tr>
<tr>
<td>13.</td>
<td>سورة البلد</td>
<td>(Bismillâh) with the name of Allah who chooses to Himself, in the form of a house (ie Ka'bah) in order to be a mecca for creatures who have the form, and one house in order to be meaningful purpose for being who has a heart, (al-Rahmân) is merciful to all His servants to invite them to the Ka'bah (glory) of hearth, (al-Raḥîm) whose compassion to them by delivering them to Arafat oneness and Baitul Ma'mur existence.</td>
</tr>
<tr>
<td>14.</td>
<td>سورة الشمس</td>
<td>(Bismillâh) with the name of Allah is purified of visibility and hiddenness in accordance with His Essence, (al-Rahmân) is merciful, which is the name of sun the one substance to show all the perfection of the names and His properties, (al-Raḥîm) more compassion by hiding such perfection in the unity of His Essence.</td>
</tr>
<tr>
<td>15.</td>
<td>سورة الليل</td>
<td>(Bismillâh) with the name of Allah who appeared in all of his creations resulting his names with no limit, (al-Rahmân) is merciful to all His creatures which He</td>
</tr>
<tr>
<td>سورة الضحي</td>
<td>16.</td>
<td></td>
</tr>
<tr>
<td>---</td>
<td>---</td>
<td></td>
</tr>
<tr>
<td>{93}</td>
<td>دمائم الله الذي ظهر عبادة حيث على حبيبه صلى الله عليه وسلم حتى أخرجهم عن مضيف الناسوت مهاجرة إلى فضاء اللاهوت</td>
<td></td>
</tr>
<tr>
<td>الرحمون لعموم عبادته حيث أرسل إليهم جنبات على الله عليه وسلم وجلاء للعالمين</td>
<td></td>
<td></td>
</tr>
<tr>
<td>(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-Rahmān) 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.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>سورة الإنشراح</th>
<th>17.</th>
</tr>
</thead>
<tbody>
<tr>
<td>{94}</td>
<td>دمائم الله الذي شرح صدور عباده لقبول سرائر المعرفة</td>
</tr>
<tr>
<td>الرحمون لعموم برفع الأورار عبادة لقبول الذكرهم بعد ما عن القبول أخرجهم عن</td>
<td></td>
</tr>
<tr>
<td>(Bismillahi) with the name of Allah who has paved his servant chest to accept a wide range of confidential ma'rifat and belief, (al-Rahmān) is</td>
<td></td>
</tr>
<tr>
<td>Page</td>
<td>Arabic Text</td>
</tr>
<tr>
<td>------</td>
<td>-------------</td>
</tr>
<tr>
<td>18.</td>
<td>ﺳﻮرة اﻟﺘﻴﻦ {95}</td>
</tr>
<tr>
<td>19.</td>
<td>ﺳﻮرة اﻟﻌﻠﻖ {96}</td>
</tr>
</tbody>
</table>
| 20.  | ﺳﻮرة ﺳوهد ﺍﻟﺪِّي {97} | (Bismillâh) with the name of Allah that controls all destiny in the hands of his
### سورة البينة {98}

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>﷽ِهِ ﺑِﺴْﻢِ اﻟﻠِ اﳌﻈﻬﺮ ﻟﻄﺮﻳﻖ ﺑﺈرﺳﺎل اﻟﺮﺳﻞ وإﻧﺰال اﻟﻜﺘﺐ واﻵﻳﺎت ﹼ ﻟﻌﻤﻮم ﻋﺒﺎدﻩ ﺑﺈﻳﻀﺎح اﻟﺒﻴﻨﺎت ﻋﻠﻰ اﳌﻘﺎﻣﺎت وارﻓﻊ اﻟﺪرﺟﺎت</td>
<td>Bismilla&gt;&gt;hi with the name of Allah that exposes the truth by sending the Apostles and lowers the books. (al-Rahmān) is merciful to all His servants to explain all of the evidence, (al-Rahim) compassion to people with his special deliver them to the station of the highest and most noble degree.</td>
</tr>
</tbody>
</table>

### سورة الزلزال {99}

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>﷽ِهِ اﳌﺪﺑﺮ ﺑِﺴْﻢِ اﻟﻠِ اﻷﻣﻮر ﻋﺒﺎدﻩ ﻋﻠﻰ ﺑﺎﻟﻨﺸﺄة وﺿﻊ ﻋﻠﻴﻬﻢ اﳌﺜﻜﺎﻟﻒ اﳌﺜﻤﺮة ﳍﻢ ﺧﲑ ﺑﺈأیضاح اﻟﺒﻴﻨﺎت اﻻوﱃ ﺑﺎﺑ Lisp ﻋﻠﻰ اﳌﻘﺎﻣﺎت واﻷو ﰲ اﻟﺸﺄة اﻻﺧﺮى ﺑﺎجﺰﻳﻬﻢ ﺟﺰاء اﻷو ﰲ اﻟﻠُذْ ﺑِ ﺧِﺮ ﺗَ ﺑِ ﺧِﺮ</td>
<td>(Bismillāh) with the name of God, who controls all the affairs of His servants in these two lives, (al-Rahmān) is merciful to them when they are in the world, where he set a variety of taklīf that produces the best of reward for them, (al-Rahim) compassion to those special people who are in his afterlife with the way he gives them abundant reward.</td>
</tr>
</tbody>
</table>
|٢٣. سورة العاديّات   \{١٠٠\} | بِسمِ اللهِ المُبِير لَآمْرِ الإِنسان  
حتى أُوْلِي الْمَرْتَبَةِ الْيَقِينِ  
والْعِرْفَانِ  
الرَّجِيمِ لَهُ يَرِيه  
وبِهِ يَدْهِيءَ إِلَى  
صَوْرَتِهِ لِيَلِيَقَ  
خِلَافَتِهَا  
إِلَى بَعْرِ وَحْدَةِ  | (Bismillâh) with the  
name of Allah that  
govern all the affairs  
of men to drive her  
to the dignity yaqin  
and 'irfan. (al-  
Rahmân) is merciful  
to him to create it in  
a form that makes it  
worthy of being the  
caliph, (al-Rahîm)  
by way of her  
compassion and  
caring member of  
hers instructions to  
deliver it to the sea  
of His unity.  | p.٤١٤ |
|٢٤. سورة القارعة   \{١٠١\} | بِسْمِ اللهِ الْمُتَضَفِّع  
بِكِمَالِهِ إِلَى  
الْإِنسانِ لِرَيْحٍ  
حِيْمَةٍ  
الرَّجِيمِ  
al-*Rahmân*  
is merciful  
to those who obey  
Him at the time in  
the world , (al-  
Rahîm), compassion  
to people who are  
sincere in between  
them in the afterlife,  
by delivering them  
to the degree of the  
highest heaven  
Na'im.  | (Bismillâh) with the  
name of Allah as the  
One who is  
attributed with all-  
mighty and all-  
tender in accordance  
with the life of this  
world and the  
Hereafter. (al-  
Rahmân) is merciful  
to those who obey  
Him at the time in  
the world , (al-  
Rahîm), compassion  
to people who are  
sincere in between  
them in the afterlife,  
by delivering them  
to the degree of the  
highest heaven  
Na'im.  | p.٤١٨ |
|٢٥. سورة التكاثر   \{١٠٢\} | بِسْمِ اللهِ المُبِير  
بِأَوْقَاتِ الْلَّطِيفِ  
بِكِمَالِهِ إِلَى  
الْإِنسانِ لِرَيْحٍ  
حِيْمَةٍ  
الرَّجِيمِ  
al-*Rahmân*  
is merciful  
to him with  
an assortment of  
gentleness and  | (Bismillâh) 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-Rahmân) is  
merciful to him with  
an assortment of  
gentleness and  | p.٤٢١ |
<table>
<thead>
<tr>
<th>سورة العصر</th>
<th>aming and the awe</th>
<th>Kindness in order to direct it toward himself in all circumstances, (al-Rahim) her compassion by giving instructions to the disclosure dignity and love.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Version 26.</td>
<td>Format the Allah who has created man in His way in order that a certain man with his morals, (al-Rahman) is merciful to him that he bring it up out of nothing is hidden and maintain the various kind of tenderness and glory, (al-Rahim) her compassion by giving instructions to the straight path which can be delivered to the Oneness of him.</td>
<td></td>
</tr>
<tr>
<td>Version 27.</td>
<td>(Bismillahi) with the name of Allah, who showed himself with his perfection to man, (al-Rahman) is merciful to him with an assortment of gentleness and kindness, (al-Rahim) compassion to His special servants by way of him adorn their morals with his morals and ease their path towards' irfan.</td>
<td></td>
</tr>
<tr>
<td>Page</td>
<td>p.424</td>
<td>p.427</td>
</tr>
<tr>
<td>28.</td>
<td>سورة الفيل</td>
<td>{105}</td>
</tr>
<tr>
<td>29.</td>
<td>سورة قريش</td>
<td>{106}</td>
</tr>
<tr>
<td>30.</td>
<td>سورة الماعون</td>
<td>{107}</td>
</tr>
<tr>
<td>Page 80</td>
<td></td>
<td></td>
</tr>
<tr>
<td>---</td>
<td>---</td>
<td></td>
</tr>
<tr>
<td>31. سورة الكوثر {108}</td>
<td>(Bismillahi) with the name of God who reveals himself to his lover, Muhammad 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-Rahmân) is merciful to all men sent the Prophet Muhammad to guide them towards Darussalam, (al-Rahîm) compassion to people specifically from humans through giving instruction to them towards monotheism core that can be a savior of misleading delusion. p.439</td>
<td></td>
</tr>
<tr>
<td>32. سورة الكافرون {109}</td>
<td>(Bismillahi) with the name of Allah who knows the guidance and hidden misguidance in the hearts of His servants, (al-Rahmân) is merciful to those by sent the Apostles who took them towards the path of salvation and instructions, (al-Rahîm) compassion to them by delivering them back to the best place. p.442</td>
<td></td>
</tr>
<tr>
<td>33. سورة النصر</td>
<td>(Bismillahi) with the name of Allah that govern all the affairs of His beloved, Muhammad, in the</td>
<td></td>
</tr>
<tr>
<td>{110}</td>
<td>صلى الله عليه وسلم علىوجه الأكمل الأحكام</td>
<td>وقهر أعدائه المفتوحات الغيبة والشهادية الفتوحات الفائضات الدنيا الفائضة عليه من عالم اللاهوت</td>
</tr>
<tr>
<td>34. سوراتبت</td>
<td>بسم الله الغني بذاته عن عموم مظاهره ومصنوعاته</td>
<td>الرحمن عليهم بفاضية الوجود حيث يوصلهم إلى مرتبة الكشف والشهود في اليوم الموعد لو أحصوا في التوجه والطاعات نحو الخلاق الودود *(Bismillāh)*with the name of Allah is Rich, with his Essence compared to all creatures and his creation, <em>(al-Rahmān)</em> is merciful to them by adding a form, <em>(al-Raḥīm)</em> compassion to them by delivering them to the Kashef dignity (disclosure) and suyhud (witness) on the promised day, if they are really sincere in obedience and in facing the merciful creator.</td>
</tr>
<tr>
<td>35. سورة الإخلاص</td>
<td>بسم الله الذي لا يكتنذ ذاته بمدارك مظاهره ومصنوعاته مطلقا</td>
<td>الرحمن عليهم بتوصيف ذاته إياههم إلي سائر معرفته وتوحيده <em>(Bismillāh)</em> with the name of Allah that is His Essence can not be touched at all by the knowledge of his creatures and creation <em>(al-Rahmān)</em> is merciful to them with describe them His Essence, <em>(al-Raḥīm)</em> compassion to specifically people from His servants by giving</td>
</tr>
</tbody>
</table>
them clues to the secrets to ma’rifat and His unity.

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

(Bismillâh) with the name of Allah who arranged all the benefit of his servants according to His generosity, (al-Rahmân) is merciful to them by placing them under the auspices of His protection to keep them of something that could harm them, (al-Rahîm) 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.
From the table above, we know that all of basmalah are interpreted differently and the words used by Shaikh ‘Abd al-Qādir al-Jailānī is very beautiful and meaningful. Then, in order to make the study easier and more effective, the researcher divided basmalah interpretation into six categories: Concept of God, ṭāhir and Bātin, Concept of Taṣawwuf, Human Beings, The Prophet and al-Qur’ān, and Special Servant as mentioned in the tables below:

<table>
<thead>
<tr>
<th>Concept of God</th>
</tr>
</thead>
<tbody>
<tr>
<td>سورة التكوين</td>
</tr>
<tr>
<td>يسْمِ الْلَّهِ المتجلى بعوم كمالاته في النشأتين الرَّحْمِ في النشأة الأولى ببسط أطلاسه على عموم</td>
</tr>
<tr>
<td>الأشياء الرَّحْمِ في النشأة الأخرى يقبضه الكل التي ما منه البدء</td>
</tr>
<tr>
<td>سورة الشمس</td>
</tr>
<tr>
<td>فقال بعد ما تيمن يسْمِ الله المنزه عن ظهور وبطون بحسب ذاته الرَّحْمِ بإظهار كمالات أسمائه</td>
</tr>
<tr>
<td>وصفاته حسب بسطه الرَّحْمِ باخفائها في وحدة ذاته حسب قبضته</td>
</tr>
<tr>
<td>سورة التكاثر</td>
</tr>
<tr>
<td>فقال بعد التيمن يسْمِ الله المتجلى بكمالاته في الإنسان ليبريه على نشأة الإيمان والعفران الرَّحْمِ</td>
</tr>
<tr>
<td>عليه بأنواع اللفط والإحسان ليتوجه نحوه سببانه في عموم الأحيان الرَّحْمِ له يهديه إلى مرتبة</td>
</tr>
<tr>
<td>الكشف والبيان</td>
</tr>
<tr>
<td>سورة البروج</td>
</tr>
<tr>
<td>قال سببانه في شأن طردهم ولعنهم مقصما بالأمور العظام مبينا يسْمِ الله المتجلى في عموم</td>
</tr>
<tr>
<td>المجالي بمكنضأ أسماائه وصفاته إظهارا لقدرته الغالبة الكاملة الرَّحْمِ للكل يسماه لربته الشاملة</td>
</tr>
<tr>
<td>الرَّحْمِ لنوع الإنسان تعظيمه لحكمته المتفقة ومصلحته المستحبة المودعة في نشأته</td>
</tr>
<tr>
<td>سورة الأعلى</td>
</tr>
<tr>
<td>فقال بعد التيمن يسْمِ الله الى ذاته عن أحلام الأنام وأفهام الخواص والاعوم الرَّحْمِ لعموم عباده</td>
</tr>
<tr>
<td>يدعوهم الى دار السلام الرَّحْمِ لخواصهم يهدفهم الى ارفع المكانة وأعلى المقام</td>
</tr>
</tbody>
</table>
In the table above is seen the concept of God such as how God appeared to His servants, His Essence cannot be touched at all by the knowledge of his creatures and creation, the oneness of God, perfection of His names and attributes, cleansed of visibility and hiddenness, God is all-capable, and the almighty power over all things, and God is attributed as the all-mighty Essence, and all-soft suit the world's life and the hereafter.
Basmalah above is mentioned about the *lafzi* aspect and *ma’navi* aspect. For example about Ka’bah, there are Ka’bah as a building and Ka’bah *ma’navi* as an abstract think (heart). Allah also knows everything *zāhir* and *bātīn* and distinguish between original form and supplementary form of human beings. That is because God sits on the bridge of justice and balance.

<table>
<thead>
<tr>
<th>CONCEPT OF TAṢAWWUF</th>
</tr>
</thead>
<tbody>
<tr>
<td>سورة النازعات</td>
</tr>
<tr>
<td>فقال بعد اليمين يَسْمِي اللَّهِ المَقْدُرَ الْأَمْوَرِ عِيَادَةَ حَسَبَ ما أَقْضَتْهُ الْحَكَمَةَ وَالْمُصْلَحَةِ الرَّحْمَنِ عليهم في النشأة الأولى يبههم عن سنة الغلطة الرَّحْمَنِ في النشأة الأخرى يخلاصهم عن سجن الطبيعة</td>
</tr>
<tr>
<td>سورة الفجر</td>
</tr>
<tr>
<td>فقال بعد ما تَسْمِي اللَّهِ المَدِيرَ لأْمُورِ عِيَادَةِ لِيُخْرِجُهُمْ مِنْ ظَلَامَاتِ الطَّيِّبَةِ إِلَى نُورِ الحَقِيقَةِ الرَّحْمَنِ عليهم بوضع التكاليف الشاقة القالعة لعرق الألف والفادة الموروثة لهم من مقتضيات عالم</td>
</tr>
</tbody>
</table>
الناسوت الرحمي لهم يميتهم بالموت الإرادى عن لزوم بشريتهم الزائدة الاركانية ولوحق هوياتهم الباطلة الامكانيه

سورة الانشراح

فقال مريما باسمه مستفهما على سبيل التأكيد والتقرير بسم الله الذي شرح صدور عباده لقول سرائر المعرفة والبقين الرحمن عليهم برفع الأوزار والأنفال المانعة عن القبول عنهم بعد هداهم الى الصرائط المستبين الرحمي لهم يعيهم ويرفع ذكراهم بعد ما أخرجهم عن مقتضيات بشريتهم الى أعلى عليهم

سورة الزلال

بعد ما تيمن بسم الله المدير لأمور عباده حسب النشأتين الرحمن عليهم في النشأة الأولى حيث وضع عليهم الكاليف المتمرة لهم خير الجزاء الرحمي لخواصهم في النشأة الأخرى يجزهم جزاء الأوفي

سورة قرش

فقال بعد التيمن بسم الله المظهر للكل من كم العدم الرحمي على الكل بأنواع الكرم الرحمي عليهم بالازام العبدية والدمم

سورة الماعون

فقال مريما بسم الله الذي وضع الدين بين الأنام ليهدئهم الى دار السلام الرحمن عليهم بانزال الكاليف والاحكام الرحمي إليهم يوصلهم الى أعلى المكانة ورفع المقام

About *tasawwuf* concept, here mentioned that God makes them aware of the omission, and frees them from prison disposition. God turns off their humanitarian desires of needs and demands from their lusts vanity to remove them from the darkness of *tabi’ah*, into the light of *haqiqah*. Here also mentioned about *yaqīn*, *kashf* and *shuhūd*. 
In the interpretation of basmalah also mentioned about the creation of man, it is said that man was created out of nothing. Humans were also created in the most perfect form that makes it worthy of being the caliph. God has created man in His way so that people have a certain character with his morals and gave him directions to the straight path that leads man to the Oneness himself.
وتحلى بحلل التفاصيل والتكريم

суورة البينة

بعد ما تيمن بسم الله المظهر لطريق الحق بإرسال الرسول وإزال الكتب والآيات الزهمين لعوم
عبادة بإيضاح اللينات الزهيم لخواصهم بإياضهم إلى أعلى المقامات وأرفع الدرجات

суورة القدر

فقال بعد التيمن بسم الله الذي قدر عموم المقادر في حضرة عالمه وروح قضائه الزهمين
عبادة
باتزال القرآن المبين لهم طريق المعرفة والأيمان الزهيم بإياضهم عن نوم الغفلة وركود النسيان

суورة الفلك

فقال بعد التيمن بسم الله المارد على محافظة خلص عبادة من جميع ما يضرهم ويعзовهم بعد ما
رجعوا إليه وتعودوا به مخلصين الزهمين عليهم باتزال الرقي وتلقين الدعاء الزهيم لهم حيث يبرؤهم
ويشفهم بعد ما أخلصوا في التعود والانجاء

суورة الناس

فقال بعد ما تيمن بسم الله المدير لمصالح عبادة بمختبئ جوده الزهمين عليهم يحفظهم عما
يعدهم عن كيف حفظه الزهيم عليهم ينهؤهم على ما يضرهم ويعويهم ليتمكروا في الذين القوي
ويترسخوا على الصراط المستقيم

суورة الكويرث

فقال بعد التيمن بسم الله المنتجل على حببه صلى الله عليه وسلم بعموم كمالاته ليكون هو مرآة
له سيحانه كي يتراءى منه صلى الله عليه وسلم آثار جميع أسماه الحسن وصفاته العيله الزهمين
على عموم الأنام بعثته صلى الله عليه وسلم إليه يهديهم إلى دار السلام الزهيم للخواص
منهم يرشدهم إلى التوحيد الدائى الذي هو المنجي من ظلمات الأوهام

суورة الكافرون

فقال بعد ما تيمن وترك بسم الله المطلع لما في ضمان عموم عبادة من الهداية والضلال الزهمين
عليهم بإرسال الرسول يدعوهم إلى سبيل السلمة والرشد الزهيم لهم يوصلهم إلى خير المنقلب
والمآب
God told him a secret passageway and intrinsic limitations through precious slabs. is merciful to His servants by means of lowering *al-Qur'an* that remind them of the way *ma'rifah* and faith. God's name that describes the path of righteousness by sending the Apostles and lowers the books, so they still hold fast to the teachings of the true religion and stay on the straight path. God reveals himself to his lover, Muḥammad ﷺ with all his perfections to be a mirror that reflects the impact of all the names of his good qualities and uplifted by the Prophet himself. He sent His beloved to them as a mercy to the universe.

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**SPECIAL SERVANT**

<table>
<thead>
<tr>
<th>سورة عبس</th>
<th>ﷺسورة عبس</th>
</tr>
</thead>
<tbody>
<tr>
<td>فقال ميتينا يَسْمَّى اللَّهُ الَّذِي ظهر على قلوب أوليائه بمقتضى سعة رحمته الرَّحْمَيْنِ عليهم بحفظ مرتبتهم الرَّحْمَيْنِ عليهم بوظفهم من غفلتهم</td>
<td>سورة الانشقاق</td>
</tr>
</tbody>
</table>
الله الذي ظهر على عموم العينات في بدأ الوجود بمقتضى الجود الرحم
عليها بامدادها وإبقائها الى اليوم الموعد الرحمى على خواص عباده يوصلهم الى مرتبة الكشف والشهداء

سورة الطارق

قال سبحانه مثعبًا يسم الله المراءقب لأحوال عباده كيلا يعوس في صدورهم الشيطان الرحم
عليهم يحفظهم عن موجبات البدامة والذللا ورحمهم لهم يهددهم الى طريق الجنان

سورة الغاشية

قال بعدما تيمين يسم الله القادر المقدر على عموم مقدوراته حسب التشغين الرحم وعلى عموم
عباده يهىهم نحو المرتجع والمعاد الرحم لخواصهم يهديهم الى سبيل الرشاد

سورة yapt

قال بعد التيمين يسم الله الغني بذاته عن عموم مظاهره ومصوحته الرحم علىهم بافاضة الوجود الرحم عليهم حيث يوصلهم الى مرتبة الكشف والشهداء في اليوم الموعد لو أخلصوا في التوجه والطاعات نحو الخلاق الوهود

God who reveals himself in the hearts of His saints. He is most merciful to the special servants of His, by delivering them to the dignity of shuhūd and kashf. God reveals himself in the hearts of His saints. He is most merciful to the special servants of His, by delivering them to the dignity of shuhūd and kashf which oversees the state of his servants so that demons can not whisper to their hearts. God is all-merciful to those of His special by giving guidance to them towards the road user.

From the tables above, the researcher then indicates that the interpretations of Shaikh ‘Abd al-Qadir al-Jailani on basmalah of Juz Amma in Tafsir al-Jailani have several advantages because there are tašawwu term, sharī‘ah term and Concept of God. So, the study of it is hardly needed.

Basmalah different interpretation also indicated that in interpreting the verses, Shaikh ‘Abd al-Qadir al-Jailani generally used  ishārī style.
The structure of writing text before Shaikh ‘Abd al-Qādir al-Jailānī interpreted \textit{basmalah}, he wrote an opening of \textit{sūrah (Fātihah al-Sūrah)} as a guide to enter the \textit{sūrah}, then \textit{basmalah} and its \textit{tafsīr} and directly the verses and their translations. And finally he closed with closing of \textit{sūrah (Khātim al-Sūrah)}. This structure of writing also indicates that \textit{basmalah} is very important for Shaikh ‘Abd al-Qādir al-Jailānī.