CHAPTER V
CLOSING

A. CONCLUSION

One of the things that distinguishes between *Tafsīr al-Jailānī* with other *Tafsīrs* is *basmalah* inclusion at the beginning of each *sūrah* and its different interpretation on each verse. Thus, of the 114 *sūrah* that exist in *al-Qur'an*, there are 113 *basmalah* at the beginning of each *sūrah* interpreted differently by excluding *Sūrah al-Taubah*. *Sūrah al-Taubah* exception to not include *basmalah* at the beginning of it indicated that Shaikh ‘Abd al-Qādir al-Jailānī nevertheless clung to the *Shari‘ah*, by keeping follow the *Imām* of madhhab. The Madhhab which is followed by Shaikh ‘Abd al-Qādir al-Jailānī are *Madhhab* of Ḥanbali and *Madhhab* of Shafi‘i.

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

Mode of interpretation which dominates the interpretation of Shaikh Abd al-Qādir al-Jailānī to *basmalah* is *ishārī*. Almost all *basmalah* are *ishārī* interpreted. Interpretation that has a very strong *ishārī* pattern could be witnessed in *sūrah* contained in *Juz* 30. Ranging from *sūrah* an-Naba’ up with to *sūrah* al-Nās, Shaikh ‘Abd al-Qādir al-Jailānī decorated each *sūrah* with the *ishārī* interpretation that is beautiful and deep.

However, Shaikh ‘Abd al-Qādir al-Jailānī did not entirely interpret *basmalah* in *Ishārī*, because in fact Shaikh ‘Abd al-Qādir al-Jailānī stick to *ẓāhir* meaning when he faced with some *sūrah* that have to be *ẓāhir* interpreted. For this reason, the researcher then divide the interpretation of Shaikh ‘Abd al-Qādir al-Jailānī into 3 models: 1. *Basmalah* which is
interpreted with philosophical style. 2. *Basmalah* which is interpreted esoterically. 3. *Basmalah* which is interpreted with *zāhir* style.

Although dominated by *Ishārī* style, but in some interpretations Shaikh ‘Abd al-Qādir al-Jailānī remains to mention *asbāb al-Ńuzūl*. Such as in *sūrah* ‘Abasa and *al-Lahab*.

2. 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 include *basmalah* at the beginning of each *sūrah* and interpret it differently, then we find the answer not from *Tafṣīr al-Jailānī* but from his other book, *Al-Ghunyah li Ṭālibī Ṭariq al-Ḥaqq*. In the book mentioned that *basmalah* is opening for each *sūrah*. Because *basmalah* for Shaikh ‘Abd al-Qādir al-Jailānī is opening every *sūrah*, then Shaikh ‘Abd al-Qādir al-Jailānī included *basmalah* on each *sūrah* in *al-Qurʾān*. And if we see into the genealogical aspect of his knowledge, Sheikh Abd Qādir al-Jailānī is *Madhhab* of Ḥanbali and *Madhhab* of Shāfi’i follower. As we have mentioned in chapter II that in several *qaul* from both of *madhhab* that *basmalah* is a part and as a verse of every *sūrah* in *al-Qurʾān*, although in one of Shāfi’i’s statement only said that *basmalah* is the first verse of *al-Fātiḥah* and he never said that *basmalah* is the first verse of every *sūrah* in *al-Qurʾān*. as well as Ḥanbali, he also said that *basmalah* only the first verse of *al-Fātiḥah*. so the argument that the inclusion *basmalah* by Shaikh ‘Abd al-Qādir al-Jailānī in every *sūrah* in *al-Qurʾān* is to follow the Shāfi’i and Ḥanbali *madhhab* is a weak opinion.

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 stimulate the life,
spirit, and a movement that flows from the heart of a servant who is always associated with Allah. 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-Qâdir al-Jailânî to basmalah on each of the verses.


In addition, each basmalah is interpreted with interpretation that is closely related to the next verses, and not out of the main themes of each surah. The interpretation seems to be a prologue for each reader before wading the meaning of verse by verse thereafter, so that the position of basmalah is not only as a separator between sûrahs but an integral part of each surah. In interpreting basmalah on each sûrah, strongly influenced by how Shaikh ‘Abd al-Qâdir al-Jailânî interpret the following verses and the content of sûrah. Basmalah after the opening sentence, not at the beginning of the opening is also a signal that basmalah is not only an opening and separator between surahs, but also a verse of those surahs.

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

B. SUGGESTION

As a study, this thesis is still far from perfect and still requires further research in order to achieve maximum results so that the results can be used in
the interests of science. The researcher have some suggestions as a hope that this research can provide the maximum benefit to every reader.

First: This study only focused on the interpretation of basmalah contained in Juz 30, amounting to 37 of the 113 existing basmalah. Therefore, further studies are needed that discuss the overall basmalah from various aspects.

Second, this study also only discuss little about the Sufism concept of Shaikh ‘Abd al-Qadir al-Jailani. So the next studies may discuss more about his concept of Sufism that is included in Tafsir al-Jailani.

Third, comparative studies is also very needed in further studies from many aspect of this tafsir with another tafsir. For example comparing between basmalah in Tafsir al-Jailani and Tafsir Ibn al-‘Arabi.

Forth, there are many ḥadith in Tafsir al-Jailani. Although the editor of this book has done takhrîj of them but there is no one who has discuss yet a lot about it. So may the next studies research Tafsir al-Jailani from ḥadith aspect.

Fifth, several researchers have discussed about the authenticity of Tafsir al-Jailani. But until now there is no agreement either Tafsir al-Jailani belongs to Shaikh ‘Abd al-Qadir al-Jailani or it belongs to al-Nakhuwanî. Based on this thesis, may further research make a study in the authenticity of Tafsir al-Jailani from the Sufism aspect of it and compare it with the other work of Shaikh ‘Abd al-Qadir al-Jailani.

C. CLOSING

Tafsir al-Jailani, is a masterpiece of Shaikh ‘Abd al-Qadir al-Jailani which has been buried for long time and it is risen recently in Islamic science world on the work done by Dr. Muhammad Fadil Jailani as the editor of the book and he is a descendant of Shaikh ‘Abd al-Qadir al-Jailani. Although it is named Tafsir al-Jailani, but Shaikh ‘Abd al-Qadir al-Jailani himself did not
name it as 'Tafsīr al-Qurʿān' because its interpretation is not based on arguments and knowledge as the work of other commentators. Shaikh ‘Abd al-Qādir al-Jailānī leans his interpretation to the inspiration of al-Qurʿān that inspires him as a religious person and ascetic expert. On this basis, then Shaikh ‘Abd al-Qādir al-Jailānī named his book with Al-Fawātiḥ al-Ilāhiyyah wa al-Mafātiḥ al-Ghaibiyyah al-Muwaḍḍihah lil kalim al-Qurʿāniyyah wa al-Hikam al-Furqāniyyah.

In interpreting basmalah on any particular surah in Juz 30, Shaikh ‘Abd al-Qādir al-Jailānī also mentioned many mystical concepts. Such as Kashāf, Shuhūd and 'Irfa. For Shaikh ‘Abd al-Qādir al-Jailānī, three is a gift from Allah and can not be obtained except with ascetic behavior by leaving the worldly pleasures.

In the view of Shaikh ‘Abd al-Qādir al-Jailānī, mushāhadah which can be done by humans in the world is mushāhadah with soul. Meanwhile, mushāhadah in the sense of direct seeing God can only happen in the afterlife as the greatest gift from Allah.

In his interpretation, Shaikh ‘Abd al-Qādir al-Jailānī also shows us about the concept of maqāmāt and ahwāl in his perspective. Maqāmāt concept mentioned are khalwah and ‘uzlah, wara’ to avoid things that are not good, qanā‘ah, ridā, submission to Allah by way of the ascetic life (zuhud). The ahwāl concepts presented are the pull of the Divine (jadhbah Ilāhiyyah), maḥabbah, mawaddah, ḥanā‘, shauq and ‘Azimah that all of it will take humans to the degree of kashāf and shuhūd. Shaikh ‘Abd al-Qādir al-Jailānī also strongly recommends to apply ascetic life, as described above, that in order to achieve the degree of mukāshafah and mushāhadah then one should stay away from worldly life.
His *tasawwuf* perspective also combines between *Sharī'ah* and *haqīqah*. For Shaikh ‘Abd al-Qādir al-Jailānī, the *haqīqah* which cannot be witnessed by the *shari'ah* is void.

What the researcher has mentioned in this thesis is just a little part of the greatness of *Tafsīr al-Jailānī*. There are still many things that the researcher has not studied yet from it. Because *Tafsīr al-Jailānī* is like the sea. In the sea there are many kinds of creatures and its secrets.

There is no power and strength except with the help of Allah. In doing this research, the researcher has tried as hard as possible to get it done with maximum results. And the results, the researcher has been able to complete this study with satisfactory results according to the researcher. Nevertheless, the researcher still recognizes that these results are still very far from perfect. However, the researcher can not do all of it without the help of Allah.

Because of that, the researcher gives grateful to Allah who always bestows his affection and helps by making easy all difficulties and pave all the hardship.

Peace and salutation may always devoted to the Prophet Muḥammad, that his spirit gives motivation for the researcher to get the dream.

May Allah also paves His paradise to Shaikh ‘Abd al-Qādir al-Jailānī who has devoted his life in the path of Allah and presented one of his works, *Tafsīr al-Jailānī* to all human beings, so that humans can achieve a better civilization that is keeping in mind with *al-Qur'ān* and *al-Sunnah*.

That’s all what the researcher can present in this study. The researcher expects Critics and constructive suggestions that makes the results of this study to be better and more useful. Thank you to all who have the pleasure to assist the researcher in completing this study. May Allah pleasure to bestow favors and gifts to us all. Āmīn.