

## 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 *sūrahs* 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 *Sharī'ah*, by keeping follow the *Imām* of *madhhab*. The *Madhhab* which is followed by Shaikh ‘Abd al-Qādir al-Jailānī are *Madhhab* of Ḥanbalī and *Madhhab* of Shāfi‘ī.

#### 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 *sūrahs* 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 *sūrahs* 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 *ẓāhir* style.

Although dominated by *Ishārī* style, but in some interpretations Shaikh ‘Abd al-Qādir al-Jailānī remains to mention *asbāb al-Nuzūl*. 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 *Tafsīr al-Jailānī* but from his other book, *Al-Ghunyah li Ṭālibī Ṭarīq 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-Qur’ān*. And if we see into the genealogical aspect of his knowledge, Shaikh Abd Qādir al-Jailānī is *Madhhab* of Ḥanbalī and *Madhhab* of Shāfi’ī 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*s in *al-Qur’ān*, although in one of Shāfi’ī 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-Qur’ān*. 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-Qur’ān* is to follow the Shāfi’ī 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-Qādir al-Jailānī to *basmalah* on each of the verses.

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

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 *sūrahs* but an integral part of each *sūrah*. In interpreting *basmalah* on each *sūrah*, strongly influenced by how Shaikh ‘Abd al-Qādir al-Jailānī interpret the following verses and the content of *sūrah*. *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 *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.

## 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-Qādir al-Jailānī. So the next studies may discuss more about his concept of Sufism that is included in *Tafsīr al-Jailānī*.

Third, comparative studies is also very needed in further studies from many aspect of this *tafsīr* with another *tafsīr*. For example comparing between *basmalah* in *Tafsīr al-Jailānī* and *Tafsīr Ibnu al-‘Arabī*.

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

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

### C. CLOSING

*Tafsīr al-Jailānī*, is a masterpiece of Shaikh ‘Abd al-Qādir al-Jailānī which has been buried for long time and it is risen recently in Islamic science world on the work done by Dr . Muḥammad Fāḍil Jailānī as the editor of the book and he is a descendant of Shaikh ‘Abd al-Qādir al-Jailānī. Although it is named *Tafsīr al-Jailānī* , but Shaikh ‘Abd al-Qādir al-Jailānī himself did not

name it as '*Tafsīr al-Qur'ān*' 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-Qur'ān* 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-Muwaddiḥah lil kalim al-Qur'āniyyah wa al-Hikam al-Furqāniyyah*.

In interpreting *basmalah* on any particular *sūrah* in *Juz 30*, Shaikh 'Abd al-Qādir al-Jailānī also mentioned many mystical concepts. Such as *Kashāf*, *Shuhūd* and *Irfān*. 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 *aḥwāl* in his perspective. *Maqāmāt* concept mentioned are *khalwah* and 'uzlah, wara' to avoid things that are not good, *qanā'ah*, *riḍā*, submission to Allah ■ by way of the ascetic life (*zuhud*). The *aḥwāl* concepts presented are the pull of the Divine (*jadhbah Ilāhiyyah*), *maḥabbah*, *mawaddah*, *fana'*, *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 *taṣawwuf* perspective also combines between *Sharī'ah* and *haqīqah*. For Shaīkh ‘Abd al-Qādir al-Jailānī, the *haqīqah* which can not be witnessed by the *sharī'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 ﷺ, that his spirit gives motivation for the researcher to get the dream.

May Allah ■ also paves His paradise to Shaīkh ‘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*.