

## CHAPTER III

### SHEIKH ABDUL QADIR AL-JILANI AND *TAFSIR AL-JILANI*

#### A. Sheikh Abdul Qadir Al-Jilani and his works

##### 1. Biography of Sheikh Abdul Qadir Al-Jilani

Sheikh Abdul Qadir al-Jilani was born in the Jailan, which is isolated country in the back of Thabrastan, known as Kail or Kailan. the region then known as Jaili, Gilani, and Kailani in the year 471 H. about her birth date, there are two history say about it, *first*, he was born on the 1st of *Ramadhan* 470 H, and the *second*, he was born on the 2nd of *Ramadhan*, 470 H coincides with the year 1077 AD<sup>1</sup>. This later opinion seems more believable<sup>2</sup>. Sheikh Abdul Qadir pedigree comes from the Caliph al-Sayyid Ali Morteza ra, with his father over 14 generations and through her mother over 12 generations.

Sheikh pedigree from the father line is Sheikh Abdul Qadir bin Abu Salih Musa Janki Dausat ibn Abu Abdillah ibn Yahya al-Zahid ibn Muhammad ibn Dawud ibn Musa al-Thani ibn Abdullah al-Tsani ibn Musa al-Jaun bin Abdullah al-Mahdhi bin Hasan al-Mutsanna ibn Hasan as-Sibthi bin Ali bin Abi Talib, the husband of Fatimah Zahra bint Prophet *sallallaahu 'alaihi Wassalam*.<sup>3</sup>

And from the mother is Sheikh Abdul Qadir bin Ummul Khair Fatima bint Abdullah al-Sum'i al-zahid bin Abu Jamal al-Din Muhammad ibn Mahmud ibn Thahir ibn Abul 'Atha Abdullah bin Kamaluddin Isa bin Ala'uddin Muhammad al-Jawwad bin Ali Rida bin Abu ibn Musa al-Kazim ibn Ja'far al-Sadiq ibn

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<sup>1</sup> Tafsir al-Jilani. volume 1. page.20

<sup>2</sup> MA Cassim Razvi and Siddiq Osman NM. *Syekh Abdul Qadir al-Jailani Pemimpin Para Wali*, Yogyakarta : Pustaka Sufi. page 1-4.

<sup>3</sup> Sayyid Ja'far al-Barzanji. *Al-Lujain al-Dani*. Semarang: Toha putra. Page.14.

This book contains the history or Manaqib of Sheikh Abdul Qadir, also contains a collection of stories about him *Karamah*.

Muhammad al-Baqir bin Zainal 'Abidin bin Husayn bin Ali bin Abi Talib, the husband of Fatimah Zahra bint Prophet *sallallaahu' alaihi Wassalam*.<sup>4</sup>

Almost all history books agree that the nickname of Sheikh Abdul Qadir is Abu Muhammad. And the titles that given to him was very much, which shows the specific skills, which may be similar to the current scientific degree. between the title given to him is the title of "Imam" given by al-Sam'ani<sup>5</sup>. he said "he was a Imam follower of *mazhab Hambali* and their teachers of his time. He also was named with the *Sheikh al-Islam* given by Al-Dzahabi<sup>6</sup>. Sufis also provide many titles to him like *al-qutub al-ghauts*, *al-Baaz al-asyhab* and so on.

Sheikh Abdul Qadir intellectual career began when Baghdad became the largest science center in the Islamic world. In the city was gathered together thousands of scholars in various fields<sup>7</sup>. Culture that flourished there, if someone he was already adequate, they will move from his country to seek specific knowledge for the good and benefit to stock their lives.

Sheikh Abdul Qadir has traveled from his birthplace, Jailan, to Baghdad in 488 AH and his age at that time was 18 years. Sheikh Abdul Qadir studying for 32 years and includes a variety of science learning Shari'a then began teaching and advising in 520 H. Although he had a long journey, experiencing life's

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<sup>4</sup> Ibid.page.21

<sup>5</sup> Muhammad ibn Mansur ibn Muhammad al-Sam'ani, a hafidz, muhaddits, jurists, writers, died in the year 510 H.

<sup>6</sup> Imam Haafiz Syamsudin Muhammad ibn Ahmad al-Dzahabi, born in the year 673 H.

<sup>7</sup> between prominent scholars of the time are:

- Imam al-Jauzi, a hafidz, interpreter, Iraqi pride, and speaker on time.
- Sheikh Abdullah bin Ahmad bin Qadamah who was born in 541 AH, who is a imam in the Qur'an and interpretation.
- Sheikh Abu al-Fath Umar bin Muhammad bin Hajib, a reliable hadith expert, author of the book *Mu'jam al-Kabir*.
- Sheik Abu Umar bin Shalah, a imam and hafidz, the mufti of Syria and an expert of the hadith. and still many others.

difficulties and concerns over the search for knowledge, but all that does not diminish his enthusiasm for the pursuit of knowledge.

Sheik Abdul Qadir has a lot of teachers. The following are the names of his famous teacher;

His teachers in the study al-Qur'an, There is no reference that says when and on whom he learned the Holy Qur'an, but he have finished studying the Holy Qur'an before he went to Baghdad.

Whereas in the field of tafsir, he learned from fiqh and hadith teachers, because beside they well versed scholars in fikih and hadith, also well versed in the knowledge of the Holy Qur'an and tafsir.

His teachers in fiqh and fiqh ushul. *First*, Abu Khatthab Mahfuz bin Ahmad bin Hasan bin Ahmad al-Kaludzani Abu Talib al-Baghdadi. he was born in 432 AH and died in 510 AH he was a imam belonged Hambali. he expert in hadith and fiqh, both denominations, ushul or debate.

*Second*, Abu Sa'id al-Mubarak bin Ali al-Makhzumi Sheikh Hanabilah, who learned to al-Qadhi Abu Ya'la and build a school named *Bab al-Azaj*. died in the year 513 H.

*Third*, Abu al-Wafa 'Ali ibn Aqil bin Abdullah al-Baghdadi. Imam Allamah al-Bahr, Sheikh Hanabilah, theologians. was born in 431 AH and died in 513 AH<sup>8</sup>.

His teachers in mysticism, Hammad bin Muslim al-Dabbas, a zahid, blind, and can not write, but he had many friends, *ahwal* and *Karamah*. he was Sheikh of ma'rifat people in his day. died in the year 525 H.

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<sup>8</sup>Said bin Musfir Al-Qahthani, *Buku Putih Syaikh Abdul Qadir*.2005.Jakarta: Darul Falah. Page.20

Sheikh al-Islam Ibn Taymiyyah<sup>9</sup> said about al-Gilani and his teacher Hammad in his book, "Sheikh Abdul Qadir and his teacher Hammad ad-Dabbas and besides them who straight from the Sheikh ordered, that a *salik* may not want and may not be willing, but the will of God. he had always directed his deeds to God so that he became a true purpose.

His teachers in Hadits, *First*, Abu Ja'far Muhammad ibn Ahmad al-Baghdadi al-Siraj, a good Sheikh, an expert on hadith, he wrote many hadith. He was born in 417 AH and died in 500 AH

*Second*, Abu Ali ibn Qasim ibn Muhammad ibn Ahmad Bayan al-Baghdadi. He is an expert on hadith sharp hearing. born in 413 AH and died in 510 AH

*Third*, Abu Abdullah Imam Abu Yahya ibn Ali ibn Ahmad ibn Hasan al-Banna Baghdadi al-Hanbali. born in 453 AH and died in 531 AH.<sup>10</sup>

That was the seventh famous teacher of Sheikh Abdul Qadir, he went to them and they have a big influence in his life.<sup>11</sup>

Dzahabi in his book *Al-Siyar a'lam al-Nubala* mentioned a number of people who sit to Sheikh Abdul Qadir and certificated by him.

His students was the famous imam. among them are:

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<sup>9</sup> Ahmad bin Abdul Halim ibn Taymiyya Abdussalam al-Harani al-Imam Sheikh al-Islam. Born in Haran, and moved with his father to Damascus to grow and famous. He was often imprisoned for *fatwas* to reform Islam, he wrote many books to death in the dungeons of Damascus in the year 728 H.

<sup>10</sup> Ibid.page.23-24

<sup>11</sup> in addition he also learned about manners (adab) to Sheikh Abu Zakariya Yahya Ali al-Tibrizi. as found in the book of al-lujain al-dani. In the opening of *tafsir al-Jilani*, there are some scholars who become Sheikh Abdul Qadir teachers in the hadith. include; Abu Ghalib Muhammad ibn Hasan al-Baqilani, Abu Sa'id Muhammad bin Abdul Karim, Abu Bakr Ahmad ibn Mudzofar, Abu Talib Abdul Qadir bin Muhammad bin Yusuf, Abu al-Barakat ibn al-Mubarok Habbatallah, Muhammad Abu Nasr, Abu Ghalib Ahmad, Abu Abdillah Yahya, Abu al-Hasan ibn al-Mubarok bin al-Thuyur. and so on.

*First*, Al-Qadi Abu Mahasin Umar ibn Ali ibn al-Qurasyi Hadhar, a hafidz al-Qur'an, Jurist and an expert in the field of hadith. studying in Damascus, Halb, Hiran, Mosil, Kufa, Baghdad and the Haramain. he died in the year 575 H.

*Second*, Taqiyuddin Abu Muhammad Abdul Ghani bin Abdul Wahid bin Ali bin Surur al-Maqdisi, a pious imam, hafidz,. He went to Baghdad with his uncle child Al-Muwaffiq at the beginning of the year 561 H. They lived in Baghdad for 64 years. Their first studied at Sheikh Abdul Qadir al-Jilani, and then he died after studied at Sheikh for fifty nights. He was compiled the book *Umdatul Ahkam Fi Kalami Khairil Anam*. He died in the year 600 H.

*Third*, Muwaffiquddin Abu Abdullah Muhammad ibn Ahmad ibn Muhammad ibn al-Maqdusi Qadamah, author of *al-Mughni*. He is an imam, Sheikh, Mujtahid, and Sheikh al-Islam. the followers of mazhab Hanbali in Damascus. He learned a lot sciences derived from the text and of the mind. come to Baghdad, then stay Sheikh Abdul Qadir for 50 nights, and then he died. He wrote books such as *Al-Mughni*, *al-Kafi*, *al-Muqni* ', *al-' Umdah*. Born in the year 541 H.

Between those who went to Sheikh Abdul Qadir are His own children. He had forty-nine children, twenty-nine men and the other was women.

Many of them are studied and absorbing knowledge from him, later they spread to the cities. Among children who well versed in the knowledge are:

*First*, Abdurrazaq bin Abdl Qadir al-Jilani. A Sheikh, the *imam*, the expert in hadith, Hanabilah, and Zahid. He was born in 528 AH and died in 603 AH.

*Second*, Abdul Wahab bin Abdul Qadir al-Jilani. He is the faqih, Hanabilah, and an adviser. Born in the year 522 H and learn in many scholars, among them is his own father. he taught at the school his father as his successor

during his life and after his death. then step down and be replaced by Ibn al-Jauzi. He died in 593 H.<sup>12</sup>

Sheikh Abdul Qadir died in Baghdad on Saturday night 8th of Rabiul Awal in 561 H/1165 AD. He was buried in *Bab al-Azj* in Baghdad. He was buried at night because of the many people who want to witness his funeral.

Ibn al-Najar said: "Sheikh Abdul Qadir died in the Caliph al-Mustanjid Billah Abu al-Mudzaffar Yusuf ibn al-Muqtafa liamrillah Mustadhir bin al-Billah al-'abbasi."<sup>13</sup>

## 2. His Teaching and his works

Sheikh Abdul Qadir is best known for his understanding of mysticism. he has limited understanding of Sufism by saying:

“Sufism is believe to *al-Haq* (Allah) and well-behaved to the creatures. Means that Sufism set two primary relationship between man and God with sincerity in worship, and between man and man with good manners and straight morals.”

Here there are two important cases related to Sufism;

*First*, educate the soul, cleanse it, and brought it to a certain character with a noble traits, such as gracefully, generous, cheerful, earnest, brave, affectionate, and so on.

*Second*, ethical in socialitation with giving the right to the teachers and relations, providing advice and sincere in everything and leave the hostilities.<sup>14</sup>

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<sup>12</sup> Said bin Musfir Al-Qahthani, *Buku Putih Syaikh Abdul Qadir*.2005.Jakarta: Darul Falah. Page.26

<sup>13</sup> Tafsir al-Jilani.volume I.page 23.

Sheikh Abdul Qadir also explained that Sufism is built on eight pillars:

1. generous, which is used as an example in this regard is the Prophet Ibrahim.
2. pleasure, which is used as an example in this regard is the Prophet Ishaq ibn Ibrahim.
3. patient, which is used as an example in this regard is Ayyub.
4. *Isyarah*, he stated that a precedent in this regard is the Prophet zakaria.
5. exile, as an example in this respect is the prophet Yahya bin Zakaria.
6. Sufism, which is used as an example in this regard is the Prophet Musa bin Imran.
7. travel, which is used as an example in this regard is the Prophet Isa ibn Maryam.
8. indigence, no doubt that the people who are in poverty is a need for God. in this case used as an example of the prophet Muhammad.<sup>15</sup>

Sheikh Abdul Qadir al-Jilani busied himself in giving advice and teaching. He busied himself much in the interests of science and teaching so he had very limited time to write.

Although most of his life engaged in a science, mentoring, and teaching, but all that did not deter him to write and wrote a book. He has left a lot of books in various fields of science. In addition to the Tafsir al-Jilani that will be

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<sup>14</sup> Said bin Musfir Al-Qahthani, *Buku Putih Syaikh Abdul Qadir*.2005.Jakarta: Darul Falah. Page.418

<sup>15</sup> Ibid.page 419-420

discussed by the author, there are several books on the work of Sheikh Abdul Qadir. His works may be divided into two parts:

*First*, works were written by himself. Like books written to meet the demands of his students and friends<sup>16</sup>. *Second*, he did not write himself, but written by some of his students by collect and sort of his words.<sup>17</sup>

The works were written by himself are:

*First, al-Ghinyah Lithalib al-Haq Azza wa Jalla*, which consists of two volumes and is divided into five sections.

- a. in jurisprudence and a variety of worship, such as prayer, fasting, pilgrimage, ethics, and dhikr.
- b. in *akidah*, a matter of faith, monotheism, prophethood, day after, a heresy of the deviant groups, sects and misguided religions.
- c. multiple assemblies associated with al-Qur'an, repentance, *taqwa*, the nature of heaven and hell, the virtue of the months and day.
- d. details of some of the legal jurisprudence relating to fasting, , and prayer.
- e. about mysticism, ethics students, associate ethics, some *ahwal* and *maqamat*.

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<sup>16</sup> as his word in the opening of his book, *al-Ghinyah*, "some of my friends asked me in a letter to write this book because of prejudice preferably in truth, until his word, then I fulfill his wish, with roll up sleeves in order to earn reward and expect security on Judgment, to write this book with the help of Allah, the Lord of the creatures, which shows the good."

<sup>17</sup> Ibid.page 30

This book became a best book in jurisprudence (*fiqh*), theology, and manners written with an easy method, a simple expression, with clear arguments from the Qur'an and hadith.

*Second, Futuh al-Ghaib*, the book consists of several articles, useful advice, thoughts and opinions that talk about many issues. This book also describes the position of trust, fear (*al-Khauf*), hope (*al-Raja'*), and *ridha*.

*Third, Kitab al-Fath al-Rabbani wa al-Faidh al-Rahmani*. a book containing wills, advice and instructions in sixty-two assemblies of assemblies preaching and teaching. This book discusses about many issues of faith, sincerity, manners and so on.<sup>18</sup>

The books that written by students are:

*First, Al-Aurad al-Qadiriyya*, the book includes of prayers, blessings and heretical groups. This book is considered heretical because there is no clear error and most likely derived from the verses were made by his followers who then propped to him.

*Second, Al-Safinah al-Qadiriyyah*, contains of biography of Ayaikh Abdul Qadir which is written by Ibn Hajar al-Asqalani with the tittle *Ghabthatu al-Nadzir fi Tarjamati Syaikh Abdul Qadir*. This book also contains of *shalawat* and *dhikr* leaning to Sheikh Abdul Qadir.

*Third, Al-Fuyudhaat al-Rabbaniyyah fi al-Ma'atsir wa al-Aurad al-Qadiriyyah*. This book was collected and arranged by Ismail ibn Sayyed Muhammad al-Qadiri.<sup>19</sup>

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<sup>18</sup> Ibid.page.34

<sup>19</sup> Ibid.page.35

Whereas the Muqaddimah of *Tafsir al-Jilani*, in addition to the works above there are some books that are considered as the work of Sheikh Abdul Qadir. however, that mention without explaining the contents of each book. these works are;

1. *Al-Fath al-Rabbani*,
2. *al-Shalawat wa al-Aurad*,
3. *al-Rasail*,
4. *Yawaqith al-Hukm*,
5. *al-Diwaan*,
6. *Sir al-Asrar*,
7. *Asrar al-Asrar*,
8. *Jala' al-Khothir*,
9. *al-Amr al-Muhkam*,
10. *Ushul al-Saba'*,
11. *Muhtashor 'ulum al-Din*, and
12. *Ushul al-Din*.<sup>20</sup>

## **B. *Tafsir al-Jilani***

1. About the book

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<sup>20</sup> *Tafsir al-Jilani*. Volume I. page 21-22.

While, in the book "Syekh Abdul Qadir al-Jailani Pemimpin Para Wali" MA Cassim Razvi and Siddiq Osman NM, added a book on that, *Khamsata 'Asyara Maktuban*

In early 2009, the treasures of interpretation of the Koran is enriched by the publication of *Tafsir al-Jilani* works of al-Sheikh Sayyid Abd al-Qadir al-Jaylani. Markaz al-Jaylani li al-Buhuts al-Ilmiyah, Istanbul, Turkey, claiming that the publication of this interpretation is the first long stretch of history of Islamic culture.

The original title of Tafsir al-Jilani is *al-Fawâtiḥ al-Ilahiyyah wa al-Mafâtiḥ al-Ghaybiyyah al-Muwadhdhiyah li al-Kalim al-Quraniyyah wa al-Hikam al-Furqâniyyah*. As mentioned in the *muqaddimah* of his book.<sup>21</sup>

The editor of this book is one of his own descendants, namely Dr. Muhammad Fadhil al-Jaylani al-Hasani al-Jamazraqi al-Taylani.<sup>22</sup> Dr. Muhammad Fadhil al-Jaylani was a great scholar from Jimzaraq, Eastern Turkey, who was born in 1954 and now lives in an exotic city of Istanbul, Turkey. Jimzaraq is a village located in the eastern part of Turkey, which is adjacent to Iraq and Iran, and inhabited by the descendants of Sheikh Abd al-Qadir Jaylani. Nearly twenty years editing his time to search, analyze, and comment on the books of Sheikh Abdul Qadir. until now, he has circled over 70 libraries in about 20 countries and managed to collect about 17 books written by Sheikh Abdul Qadir al-Jaylani. Tafsir al-Jaylani now being translated into English and German by the editors.

This book begins the process of codifying because of desire of Sheikh Fadhil in reviewing books Sheikh Abdul Qadir. Began when he settled in Medina

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<sup>21</sup> This means that the book is not just a *tafsir* book, but trying to dig counsels hidden in the texts of the Qur'an, in order to revive a weak soul.

<sup>22</sup> 23th grandchildren. He learned the discipline from his grandfather Sayyid al-Sharif al-'alim al-Muqtadi bihi Sheikh Muhammad Sadiq Jilani al-Hasani and his father Sayyid Sheikh Muhammad Faiq Jilani al-Hasani.

His grandfather took him to his village Tailan which famous for its clerical when he was eight years old. Education with his grandfather until he was thirteen years old. then he returned to his father to deepen their knowledge.

Education S1 obtained from Jami'ah Islamiyah, Karachi, Pakistan. While the S-2 and S-3 obtained from Jamiatul Qohiro Kulliyat-ul Adab / Literature.

in 1977 to 2002 AD, from then Sheikh Fadhil preoccupied with reviewing the books of Sheikh Abdul Qadir.<sup>23</sup>

Then he visited about 50 state libraries and dozens of specific libraries in more than 20 countries. He visited most of the country even more than 20 times.

Finally he managed to arrange 17 books and 6 manuscripts of Sheikh Abdul Qadir and include the *Tafsir al-Jilani* that will be discussed.

Until now Sheikh Fadhil hitherto managed to collect 9752 manuscript of Sheikh Abdul Qadir from different countries.<sup>24</sup>

The amazing thing is when Sheikh Fadhil visited the Vatican, he discovered several manuscripts of Sheikh Abdul Qadir, manuscripts were mostly using Italian language titled "*Filosofi Islamici*" and some were using Arabic titled "*Sheikh al-Islam wa al-Muslimin*"

Those two manuscripts in the library is not found anywhere except in the Vatican. Sheikh Fadhil found an expression in the library which states that "Sheikh Abdul Qadir mastered thirteen range of disciplines".<sup>25</sup>

Coincide with the publication of the book *Tafsir al-Jilani*, Sheikh Fadhil also managed to publish a book entitled "*Nahr al-Qadiriyya*", this book contains the teachings of Sheikh Abdul Qadir, *Suluk*, Sheikh act in *dakwah* and dismissed the differences between Muslims and also contains a correct understanding of Sufism.

Then a book titled "*Ara 'al-Ulama fi Haq al-Sheikh al-Jilani RA*", which contains the opinions of scholars of the figure of Sheikh Abdul Qadir al-Jilani.

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<sup>23</sup> *Tafsir al-Jilani*.volume I,page 24.

<sup>24</sup> Ibid.

<sup>25</sup> Ibid.page.25

## 2. Systematic of Writing

Each book of *Tafsir* is written by the interpreter with different systematics to other books. The difference is highly dependent on the tendency, skills interests and perspectives that influenced the author, by background knowledge and experience and objectives author.

What is meant by interpretation systematic of the Qur'an here is a compilation rules or ordinances in interpreting the Qur'an, such as those associated with the preparation or the technique of writing a *tafsir* book. So systematic interpretation emphasizes the interpretive procedures in the pass or the emphasis on sequences of the Qur'an.

Before discussing writing systematic of *Tafsir al-Jilani*, the authors will describe the physical description of the book. *Tafsir al-Jilani* consists of 6 volumes with an average thickness of 550 pages per book. In this case, researcher use *Tafsir al-Jilani* which published from *Markaz al-Jilani li al-Buhuts al-'ilmiyyah* Istanbul, Turkey.<sup>26</sup>

Description of each volume is as follows:

- Volume 1 consists of 556 pages, starting from surah *al-Fatihah* to *al-Maidah*. At the beginning of volume 1 there is a special 14-pages for photos of the original text of the *Tafsir al-Jilani*. After that on pages 19 to 26, there is little biographical Sheikh Abdul Qadir along with his works and also Sheikh Fadhil. Then the next page there is a little picture of the book.

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<sup>26</sup> Second printing. 1430 AH/2009 AD. ISBN-978-605-19-7-5.  
E-mail: [algeylani@msn.com](mailto:algeylani@msn.com) / [geylani@algeylani.com](mailto:geylani@algeylani.com)

- Volume 2 consists of 544 pages, starting from surah *al-An'am* to *Ibrahim*.
- Volume 3 consists of 519 pages, starting from surah *al-Hijr* until *al-Nur*.
- Volume 4 consists of 519 pages, starting from surah *al-Furqan* to *Yasin*.
- Volume 5 Consists of 511 pages, beginning of surah *al-Shaffat* until *al-Waqi'ah*.
- Volume 6 consists of 475 pages, beginning of surah *al-Hadid* to *al-Naas*. At the end of volume 6 there is a page for *Qasidah bi Munajat al-asma 'Allah al-Husna*<sup>27</sup>. There is on pages 463 to 473. Then the volume 6 also facilitated when the reader want to find a verse of the Koran or the Hadith in Tafsir al-Jilani, because at the end of the page there are several pages *Faharis*,<sup>28</sup> starting from page 477 to 495. Faharis includes six volumes of Tafsir al-Jilani.

Tafsir al-Jilani discussion begins by describing the biography of Sheikh Abdul Qadir al-Jilani and Sheikh Fadhil and their intellectual career, then a little explanation about the Tafsir al-Jilani.

Different from the books of *Tafsir al-Qur'an al-'Adzim* works of al-Tustari<sup>29</sup>, he begins his book by giving an explanation of the meaning of *Dhohiru*

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<sup>27</sup> Sheikh Fadhil did not mention who the author of this *Qasidah* and how this *Qasidah* history.

<sup>28</sup> *Fihris al-Ayaat al-Qur'aniyah*, from page 479 to 486.

*Fihris al-ahadith al-Nabawiyah al-Syarifah*, from page 487 to 495.

<sup>29</sup> Abu Muhammad Sahl bin Abdullah bin Yunus bin Isa bin Abdullah, He was born in Tustar on 200 AH.

*al-Qur'an wa Bathinuhu*, then understanding *Had* and *Mathla'*. He said "every verse in the Quran has four meanings; *Dhohir, Bathin, Had, and Mathla'*".

*Tafsir al-Jilani* include in the category of *Tafsir Tahlili*, because of it's arrangement is appropriate with *Mushaf Utsmani* order, beginning with Surah *al-Fatihah* and ended in surah *al-Naas*.

Sheikh Abdul Qadir al-Jilani start the interpretation of each surah with the opening surah (*fatihatu surati.....*). The contents of this opening adapted to the character of surah that will be interpretate.

For example is the opening of surah *al-Ikhlās*;

#### فاتحة سورة الاخلاص

.....ان الذات الاحدية منزهة عن مطلق التحديد والتوصيف الذي يصف به الواصفون ذاته  
عن عموم المظاهر والمجالي.....

لذلك بين سبحانه ذاته في هذه السورة ووصفه الذاتي بمقتضي علمه الحضوري بذاته تنبيها  
وتعليما علي عباده وارشادا لهم فقال بعد التيمن:.....<sup>30</sup>

Then the opening of surah *al-Qadr*:

#### فاتحة سورة القدر

.....ولا شك ان السر من انزال الكتب الالهية انما هو لضبط تلك المقادير والايثار عنها علي  
الوجه الذي ثبت في حضرة العلم ولوح القضاء.

لذلك أخبر سبحانه حبيبه صلي الله عليه وسلم في مقام الامتنان بانزال القراءن في ليلة القدر  
الغيبية، التي هي خير من ألف شهر من ازمنة نشأة الشهادة ، فقال بعد التيمن:.....<sup>31</sup>

<sup>30</sup> Tafsir al-Jilani. Volume 6.page 451

<sup>31</sup> Ibid.page 402

Sheikh Abdul Qadir then goes on to interpret the word *Bismillahi al-Rahman al-Rahim*. One of the features of the book of Tafsir al-Jilani according to researchers is the interpretation of *Basmalah* are always different in each sura, Tafsir of *Basmalah* tailored to the content of each surah as a whole. so in Tafsir al-Jilani there are 114 different interpretations of *Basmalah*.

In the case of *Basmalah* interpretation, Sheikh Abdul Qadir was the only person who interprets 114 basmalah with different interpretations. Al-Tustari only interpret one time at the beginning of Surah al-Fatihah. as well as other books. Al-tustari said:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قال أبو بكر : سئل سهل عن معنى : { بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ } فقال:

الباء بَهَاءِ اللَّهِ عَزَّ وَجَلَّ : والسین سناءِ اللَّهِ عَزَّ وَجَلَّ . والميم مجدِ اللَّهِ عَزَّ وَجَلَّ .

والله : هو الاسم الأعظم الذي حوى الأسماء كلها ، وبين الألف واللام منه حرف مكنى غيب من غيب إلى غيب ، وسر من سر إلى سر ، وحقيقة من حقيقة إلى حقيقة . لا ينال فهمه إلا الطاهر من الأدناس ، الأخذ من الحلال قواماً ضرورة الإيمان.

والرحمن : اسم فيه خاصية من الحرف المكنى بين الألف واللام.

والرحيم : هو العاطف على عباده بالرزق في الفرع والابتداء في الأصل رحمة لسابق علمه القديم

قال أبو بكر : أي بنسيم روح الله اخترع من ملكه ما شاء رحمة لأنه رحيم . وقال علي بن أبي طالب : « الرحمن الرحيم » اسمان رقيقان أحدهما أرقُّ من الآخر ، فنفى الله تعالى بهما القنوط عن المؤمنين من عباده.

For example is interpretation of *Basmalah* in surah *al-Nashr*:

بِسْمِ اللَّهِ (المدير لأمور حبيبه صلي الله عليه وسلم علي الوجه الاكمل الاحكم (الرحمن) عليه  
لنصر اوليائه وقهر اعدائه (الرحيم) له حيث فتح له ابواب الفتوحات الغيبية والشهادية، والفيوضات اللدنية  
الفائضة عليه من عالم اللاهوت.<sup>32</sup>

Then interpretation of *Basmalah* in surah *al-Qadar*:

بِسْمِ اللَّهِ (الذي قدر عموم المقادير في حضرة علمه ولوح قضائه (الرحمن) لعباده بانزال القرآن  
المنبه لهم طريق المعرفة والايمن (الرحيم) لهم يوقظهم عن نوم الغفلة ورقود النسيان.<sup>33</sup>

The next step Sheikh Abdul Qadir interpret the verses of the Qur'an in order. arrangement of the book consists of two parts, ie above the line and below the line. which is above the line are the verses of the Qur'an only, without interpretation. Then under the line is the interpretation of the verses that are above the line.

For examples, this is the interpretatiton of surah *al-Fath*:

(انا) من مقام عظيم جودنا (فتحنا لك) يا اكمل الرسول<sup>34</sup> (فتحنا مبينا) ظاهرنا عظيمنا بأن أهمنا  
عليك ، ووضحنا لك طريق الخروج من مضيق الامكان الي قضاء الوجوب، ويسرنا لك الترقى والعروج  
من حضيض الجهل واودية الضلال الي ذروة العلم واوج الوصال، وانما فتحنا لك ما فتحنا:

(ليغفر لك) ويستتر عليك (الله) المحيط بعموم احوالك وشؤونك (ما تقدم من ذنبك) الذي عرض  
عليك بمقتضي بشريتك وامكانك قبل انكشافك بوحد الحق (وما تأخر) بعده من تلويئاتك في بعض الاحوال  
المسرة والمؤلمة حسب النشأة البشرية (و) بالجملة (يتم نعمته) الموعودة لك حسب استعدادك (عليك)  
ويهديك صراطا مستقيما ( موصلا الي مقصد التوحيد الذاتي.<sup>35</sup>

<sup>32</sup> Ibid.page 444

<sup>33</sup> Ibid.page 402

<sup>34</sup> Sheikh Abdul Qadir never mentions the name of the Prophet Muhammad directly, but with certain phrases aimed at praising Prophet Muhammad.  
eg *Ya akmala al-Rusul*.

<sup>35</sup> Tafsir al-Jilani. Volume 5.page 361

Then verse 238 about praying,

{حفظوا} وداوموا اليها المتوجهون الي توحيد الذات {علي الصلوات} المكتوبة لكم في الاوقات المتعارفة{و} خصوصا {الصلوة الوسطي} التي هي عبارة عن التوجه الرفيق (في الهامش :لعله الرفيق) المعنوي بين كل نفسين من انفسكم {و} بالجملة {قوموا} ايها الاضلال الهالكة في نفسها المستهلكة في الذات الاحدية اذ لا وجود لكم من ذواتكم {الله} المظهر لكم من كتم العدم بامتداد اضلال اسمائه ، ورش من بحر جود وجود ه عليكم {قننين} متذللين خاضعين مفين هويتكم الظلية الغير الحقيقة بالكلية في الهوية الحقيقة الالهية.238

And also verse 164 about kauniyah verse,

{ان في خلق السموات}اي اظهر العلويات التي هي الاسماء والصفات المؤثرة الفاعلة {والارض} اي السفلية التي هي طبيعة العدم القابلة المتأثرة من العلويات {واختلاف الليل} اي ظلمة العدم والجهل والعمي {والنهار} نور الوجود والعلم والعين {والفلك} اي الاجساد الحاصلة من تأثير الاسماء وتأثير الطبيعة منها. {التي تجري في البحر} اي بحر الوجود الذي لا ساحل له ولا قعر {بما ينفع الناس} من جواهر المعارف، ودرر الحقائق المستخرجة منه {وما انزل الله} من كرمه وجوده بلا عرض ولا غرض {من السماء} المعدة للافاضة {من ماء} علم وعين وكشف {فاحيا به الارض} اي الطبيعة {بعد موتها} بالجهل الجلي {و} بعد ما اصابها {بث} بسط ونشر {فيها من كل دابة} من القوي المدركة والمحركة المتشعبتين بالشعبة الكثرة علي صنعة الحياة المتفرعة علي التجلي الحي {وتصريف الرياح} المروحة للنفوس المتوجهة الناشئة المنشئة من النفس الرحمانية نحو الطبيعة المكدره بالكدورات الجسمانية {والسحاب} اي حجاب العبودية وقيود الغيرية الناشئة من مقتضيات الاسماء والصفات {المسخر} الممدود {بين السماء والارض} اي سماء الاسماء الالهية وارض الطبيعة الكونية {لايت} دلائل وبراهن يقينية دالة علي ان مظهر الكل واحد {لقوم يعقلون} يعلمون الاشياء بالدلائل العقلية اليقينية المنتجة لعلم اليقين الي العين والحق لو كوشفوا.  
ربنا اكشف علينا ما اودعت فينا تفضلك وتوفيقك انك انت الجواد الكريم.

And also verse 284,

{الله} الواحد الاحدي الحي، الحقيق بالحقيقة، القيوم المتفرد بالقيومية الدائم الظاهر بالديمومية مظاهر {ما في السموات} من الاسماء الذاتية والصفات الفعلية {وما في الارض} اي الطبيعة العدمية القابلة لمظهرية اثار الصفات الذاتية المحدثة المظهرة للكائنات الكونية والكيانية والواردات الغيبية والواضحات العينية {و} بعد ما ظهر ما ظهر وما بطن {ان تبدوا} تظهروا ايها الاضلال والعكوس {ما في انفسكم} من الانانية الاصاله في الوجود والاستقلال بالاثار {او تخفوه يحاسبكم به الله} الجامع بجميع الاسماء، المحيط بجميع الاشياء كلها

مستهلكة في وجوده، فانية في ذاته { فيغفر } يستر ذنب الانانية ومعصية الغيرية { لمن يشاء } من عباده بفضله وجوده { ويعذب من يشاء } بقهره وطرده ارادة واختيارا اظهارا لقدرته وقلعا لشوكته { والله علي كل شيء } مما شاء ويشاء { قدير } بالقدرة الازلية الابدية المتصرف مطلقا في جميع ما كان ويكون.

Then verse 74 explaining the human heart were hard as a rock, full as

below,

{ ثم قست } بالقساوة الاصلية { قلوبكم } المتكبرة المتحجرة الصلبة البليدة { من بعد ذلك } الاحياء الملين للقلوب الخائفة الوجلة عن خشية الله واذا لم تلن قلوبكم ولم يؤثر فيها { فهي } في الصلابة والقساوة { كالحجارة } التي لا تقبل النقر والاثر اصلا { او اشد قسوة } اي بل قلوبكم اشد صلابة من الحجارة فان من الحجارة ما يتأثر بالخير وقلوبكم لا تتأثر اصلا { وان من الحجارة لما يتفجر منه الانهر } ويتأثر منها، وقلوبكم لا تتأثر بأنهار المعارف المتعشبة عن بحر الذات الجارية علي جداول السنة الانبياء صلوات الله عليهم { وان منها لما يشقق } يتأثر بالشقوق في نفسها بتخليل بحر الدهور ومن مؤثر خارجي واذا تشقق { فيخرج منه الماء } ويدخل فيه الماء وقلوبكم لا تتأثر لا بنفسها ولا بالمؤثر الخارجي { وان منها لما يهبط } ينزل من اعلي الجبل { من خشية الله } الناشئة عن ظهور الايات مثل المطر الهائل والرياح العاصف والزلزلة القالعة وغير ذلك من الايات الظاهرة في الافاق ، وقلوبكم لا تتأثر بالايات الباهرة النازلة عليكم ترغيبا وترهيبا.

هذا تقريع وتوبيخ لهم علي ابلغ وجه واكده وحث علي المؤمنين وتحذير لهم من ربكم امثالها، بانهم مع قابليتهم علي التأثر لا يقبلون الاثر النافع لهم في الدارين والحجارة مع صلابتها وعدم قابليتها تتأثر، فهم اسوأ حالا واشد قساوة وصلابة منها، ومع ذلك يخادعون الله في الامور بالستر والاخفاء ويظنون غفلة { ومالله } المظهر لهم المحيط بجميع مخايلهم وحيلهم { بغافل عما تعملون } ولو طرفة ولمحة وخطرة. 74

Then paragraph 260 that talks about dissatisfaction and curiosity of

Prophet Abraham about the power of God.

{ و } اذكر ياأكمل الرسل وقت { اذقال } ابوك { ابراهيم } صلوات الرحمن عليه حين اراد ان يتدرج ويترقي من العلم الي العيين { رب ارني كيف تحي الموتى } قال له ربه تنشيظا له علي الترقى { قال اولم تؤمن } تذعن وتوقن باني قادر علي الاعادة كما اني قادر علي الايجاد الابداعي { قال بلي } امنت ربي بانك علي كل شيء قدير { ولكن } سالتك المعينة { ليظمنن قلبي } بها ويزيد بصيرتي بسببها ويزداد حيرتي منها { قال } سبحانه { فخذ اربعة من الطير } طاووس مزخرفات الدنيا الدنية، وديك شهواتها، وغرات الامال الطويلة فيها، وحمام الاهواء الباطلة المتعلقة بها، وبعد ما اخذتها { فصرهن اليك } اي امسكهن اضممهن الي نفسك بحيث تجد جميع اجزائك في نفسك علي التفصيل بلا فوت جزء ثم جزئهن اجزاء هوائية هوائية { ثم اجعل علي كل جبل } من الجبال المشهورة لك في نفسك { منهن جزءا } الي حيث تخيلت فناءها بالمرة، واطماننت عن شرورها بالكلية { ثم ادعهن } فارضا وجودهن مستحيلا ايجادهن { ياأيتنيك } بأجمعهن { سعيا } ساعيات مسرعات بلا فوات جزء

ونقصان شيء {و} بعد ما تحققت بها واستكشفت عنها {اعلم} يقينا بل عيانا {ان الله عزيز} غالب قادر لكل ما اراد {حكيم} ذو حكمة بالغة في كل ما يفعل ما ويريد. 260

Almost all of the *Tafsir Isyari* books have the same order, that is interpreted according to the order *Mushaf Usmani*. However, there are unique from the book *Haqaiqu al-Tafsir* works of al-Silmi. In his Tafsir books only gather the opinions of *Haqiqat* experts, then arrange the appropriate sequence of surah and verses of the Qur'an.

The opinion that often taken by al-Silmi are sthe opinions of Ja'far ibn Muhammad al-Shodiq, Ibn 'Athoillah al-Sakandari, Junaid, Fadhil bin' Iyadh, and Sahl bin Abdillah al-Tustari<sup>36</sup>.

Examples of interpretation of al-Tustari in his book; surah *al-Syu'ara'* verses 78-82. The story of Prophet Ibrahim;

(الذي خلقتني فهو يهدين # والذي هو يطعمني و يسقيني # واذا مرضت فهو يشفين # والذي يميتني ثم يحيين # والذي اطمع ان يغفر لي خطيئتي يوم الدين.) يقول ما نصه : {الذي خلقتني فهو يهدين، اي الذي خلقتني لعبوديته يهديني الي قربه ، ، والذي هو يطعمني و يسقيني، قال : يطعمني لذة الايمان ويسقيني شراب التوكل والكفاية: واذا مرضت فهو يشفين، قال : يعني اذا تحركت بغيره لغيره عصمني، واذا ملت الي شهوة من الدنيا منعها عني. والذي يميتني ثم يحيين، قال : والذي يميتني ثم يحييني بالذكر. والذي اطمع ان يغفر لي خطيئتي يوم الدين، قال : اخرج كلامه علي شروط الادب بين الخوف والرجاء، ولم يحكم عليه بالمغفرة) اه.

Then at the end of each surah, Sheikh Abdul Qadir closed with a cover surah (*Khotimatu al-Surah*). Globally contents of *Khotimatu al-Surah* is not far from the overall content of Surah, as the opening chapters at the beginning of every surah.

<sup>36</sup> Al-Tafsir wa al-Mufasssirun. Muhammad Husein al-Dzahabi. Page.385

In detail, usually the contents of Khotimatu al- Surah consists of suggestions of Sheikh Abdul Qadir to readers with a theme tailored to the overall content of the Surah.

For examples, the suggestion of Syekh Abdul Qadir in the closing of surah *al-Dhuha*:

#### خاتمة السورة

عليك ايها المحمدي الملازم لتعديد نعم الحق علي نفسك: ان تداوم وتواظب علي اداء حقوق ما وصل اليك من النعم العظام والكرام الجسام، فلك ان تحدث في عموم اوقاتك وحالاتك عن كرم مولاك، وتشكره علي ما اولاك من الالاء والنعماء في اولاك، ووعد لك في اخراك.  
وبالجملة كن من الشاكرين لنعم الله، المحدثين بحقوق كرمه، ولا تكن من الغافلين في حال من الاحوال ، وسبح بحمد ربك بالغدو والاصال.<sup>37</sup>

Or the suggestion in the closing of surah *al-Kautsar*:

#### خاتمة السورة

عليك ايها المحمدي القاصد للورود الي الحوض والكوثر والشرب منها: ان تتوجه في عموم اوقاتك وحالاتك الي الله علي وجه التبتل والاخلاص، وتميت تهيمة بدنك بالموت الارادي وتهديها في طريق الحق تقربا اليه سبحانه، لتنال خير الدارين وفلاح النشأتين.<sup>38</sup>

After suggestions, Sheikh Abdul Qadir usually end with prayers using the word "we" or *dhomir* "na" means *mutakalim ma'al ghoir* so that means he prayed for himself and his readers.

<sup>37</sup> Ibid.volume 6.page 288

<sup>38</sup> Ibid.page 440

In the end of the surah '*abasa*', Sheikh Abdul Qadir closed with prayer by saying:

.....

نسأل منك يا ذا القوة المتين الفوز بدرجات النعيم، والعود عن دركات الجحيم، يا من فضله  
وكرمه عميم!<sup>39</sup>

Or the end of surah '*al-Anbiya*':

ربنا هب لنا من لدنك جذبة عن لذات الدنيا ومشتهياتها، وأنسا بك تخلصنا عن مؤنسة غيرك، انك  
علي ما تشاء قدير، وبانجاح امال المؤمنين جدير.<sup>40</sup>

Example again in surah '*Maryam*':

جعلنا الله ممن تحقق بمعاني اسمائه الحسني، واستكشف عن سرائر صفاته الاسني، بفضله وطوله  
، وسعة رحمته وجوده.<sup>41</sup>

However, not all surah ended with prayers. many surah which ended with suggestions only. Like surah '*al-Nahl*', '*al-Insan*', '*al-Mursalat*', '*al-qadr*', '*al-Bayyinah*', '*al-'adiyat*', '*al-Jatsiyat*', '*al-Ahqaf*', and many more.

In this case, Sheikh Abdul Qadir has similarities with al-Alusi in his book '*Ruhu al-Ma'ani*'. At the end of each Surah, al-Alusi sometimes close with a prayer. Like in the Surah '*al-Baqarah*', he closed with a prayer like this;

اللهم اجعل لنا من إجابة هذه الدعوات أوفر نصيب ووفقنا للعمل الصالح ولقول المصيب واجعل  
القرآن ربيع قلوبنا وجلاء اسماعنا ونزهة أرواحنا ويسر لنا إتمام ما قصدناه ولا تجعل لنا مانعا عما بتوفيقك

<sup>39</sup> Ibid.page 298

<sup>40</sup> Ibid.volume 3.page 378

<sup>41</sup> Ibid.page 276

أردناه وصل وسلم على خليفتك الاعظم وكنزك المطلسم وعلى آله الواقفين على أسارا كتابك وأصحابه  
الفائزين بحكم خطابك ما ارتاحت روح وحصل لقارع باب جودك فتوح<sup>42</sup>

Sheikh Mahmud al-Alusi also include some *Fadhilah* of the verses of the Qur'an in related Surah. for example at the end of surah Ali Imran he said:

وأخرج الدارمي عن عثمان قال : من قرأ آخر آل عمران في ليلة كتب الله تعالى له قيام ليلة  
وأخرج الطبراني من حديث ابن عباس رضي الله تعالى عنهما مرفوعا من قرأ السورة التي يذكر فيها آل  
عمران يوم الجمعة صلى الله تعالى عليه وملائكته حتى تجب الشمس وخبر من قرأ سورة آل عمران أعطى  
بكل آية أمانا على جسر جهنم موضوع مختلق على رسول الله

Then in some instances, if necessary Sheikh Abdul Qadir include footnotes that contains further explanation of the interpretation of a verse, usually contain mistakes writing of the original manuscript Tafsir al-Jilani.

For example, in the interpretation of the word " *Baina al-Jannati* " <sup>43</sup>  
includes the word "yaz'umun" given footnote, the footnote contents is:

في المخطوط (وتزعمون)

Means that the original manuscript of "yaz'umun" is "Taz'umun", with letter *ta'* then Syeikh Fadhil correct it.

Sometimes Sheikh Fadhil also listed the source *hadith nabwi* in the footnote if necessary.

Like in the interpretation of surah *al-mudatstsir* verse 17, there is a hadits, which reads,

وعنه عليه السلام (الصعود جبل من نار يصعد فيه سبعين خريفا ثم يهوي فيه كذلك ابدا)

<sup>42</sup> Ruh al-Ma'ani. Volume 3, page 72

<sup>43</sup> Verse 158 of surah al-Shaffat. Tafsir al-Jilani. Volume 5, page 46

Then Sheikh Fadhil said the original source of hadith by explaining as below.

رواه الحاكم في المستدرک بلفظ: (عن ابي سعيد الخدري رضي الله عنه عن النبي صلي الله عليه وسلم قال: {الويل واد في جهنم يهوي فيه الكافر اربعين خريفا قبل ان يبلغ قعره، والصعود جبل في النار فيتصعد فيه سبعين خريفا ثم يهوي وهو كذلك}) ثم قال : هذا حديث صحيح الاسناد ولم يخرجاه المستدرک عل الصحيحين [ 2 / 551 رقم / 3873 باب : تفسير سورة المدثر]. وابن المبارك في مسنده [1/ 79 رقم / 134]. واحمد في مسنده [3/ 75 رقم / 11730].<sup>44</sup>

Then at the end of volume 6, there is a *Qasidah al-Munajat bi asma'i Allah al-Husna*. The contents of some of the *Qasidah* verses are as follows:

شرعت بتوحيد الاله مبسلا	#	سأختم بالذكر الحميد مجلا
.....		
بحقك يا رحمن بالرحمة التي	#	احاطت فكن لي يا رحيم مجلا
ويا ملك قدوس قدس	#	وسلم وجودي يا سلام من البلا
ويا مؤمن هب لي امانا محققا	#	وسترا جميلا يا مهيمن مسبلا
وصل علي جدي الحبيب محمد	#	باحلي سلام في الوجود واكلا
مع الال والاصحاب جمعا مؤيدا	#	وبعد فحمد الله ختما واولا <sup>45</sup>

Followed by special pages fo *faharis*, consists of two parts, *Fihris* for the verses of al-Qur'an (*Fihris al-ayaat al-karimah*) from volume 1 to volume 6, and *Fihris* for hadith nabawi (*fihris al-ahadith al-Nabawiyyah al-syarifah*) also from volumes 1 to 6.

<sup>44</sup> Tafsir al-Jilani.volume 6.page 218

<sup>45</sup> for full version can be seen in the Tafsir al-Jilani, Volume 6 page 463 to 472.