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. This later opinion seems more believable. 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.

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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1 Tafsir al-Jilani, volume I, page 20
Muhammad al-Baqir bin Zainal 'Abidin bin Husayn bin Ali bin Abi Talib, the husband of Fatimah Zahra bint Prophet sallallaahu' alaihi Wassalam.4

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'ani5. 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-Dzahabi6. 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 fields7. 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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4 Ibid. page 21
5 Muhammad ibn Mansur ibn Muhammad al-Sam'ani, a hafidz, muhaddits, jurists, writers, died in the year 510 H.
6 Imam Haafiz Syamsudin Muhammad ibn Ahmad al-Dzahabi, born in the year 673 H.
7 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.
   - 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 fiqih 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 Khaththab 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 an imam belonged Hambali. he expert in hadith and fiqih, both denominations, ushul or debate.

Second, Abu Sa'id al-Mubarok 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.


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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Sheikh al-Islam Ibn Taymiyyah\textsuperscript{9} 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, \textit{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

\textit{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

\textit{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.\textsuperscript{10}

That was the seventh famous teacher of Sheikh Abdul Qadir, he went to them and they have a big influence in his life.\textsuperscript{11}

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:

\textsuperscript{9} 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.
\textsuperscript{10} Ibid.page.23-24
\textsuperscript{11} 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-Mubarak Habbatallah, Muhammad Abu Nasr, Abu Ghalib Ahmad, Abu Abdillah Yahya, Abu al-Hasan ibn al-Mubarak 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, Taqiyyuddin 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.\textsuperscript{12}

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.\textsuperscript{13}

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.\textsuperscript{14}

\textsuperscript{13} 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.15

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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15 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. Second, he did not write himself, but written by some of his students by collect and sort of his words.

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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16 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."

17 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.\(^\text{18}\)

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-Qadiriyah*, 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-Qadariyyah*. This book was collected and arranged by Ismail ibn Sayyed Muhammad al-Qadiri.\(^\text{19}\)

\(^{18}\) Ibid.page.34
\(^{19}\) 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*,


7. *Asrar al-Asrar*,

8. *Jala’ al-Khothir*,


10. *Ushul al-Saba’*,

11. *Muhtashor ‘ulum al-Din*, and

12. *Ushul al-Din*.\(^\text{20}\)

**B. Tafsir al-Jilani**

1. About the book


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-Fawâtih al-Ilahiyyah wa al-Mafâtih al-Ghaybiyyah al-Muwadhdhiah li al-Kalim al-Quraniyyah wa al-Hikam al-Furqâniyyah*. As mentioned in the *muqaddimah* of his book.\(^{21}\)

The editor of this book is one of his own descendants, namely Dr. Muhammad Fadhil al-Jaylani al-Hasani al-Jamazraqi al-Taylani.\(^{22}\) 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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\(^{21}\) 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.

\(^{22}\) 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 Faq 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.\textsuperscript{23}

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 \textit{Tafsir al-Jilani} that will be discussed.

Until now Sheikh Fadhil hitherto managed to collect 9752 manuscript of Sheikh Abdul Qadir from different countries.\textsuperscript{24}

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 "\textit{Filosofi Islamici}" and some were using Arabic titled "\textit{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".\textsuperscript{25}

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

Then a book titled "\textit{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.

\textsuperscript{23} \textit{Tafsir al-Jilani}.volume I.page 24.
\textsuperscript{24} Ibid.
\textsuperscript{25} 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-‘ilmiiyyah Istanbul, Turkey.\(^{26}\)

Description of each volume is as follows:

- Volume 1 consists of 556 pages, starting from surah al-Fatiyah 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.

E-mail: algeylani@msn.com / geylanialgeylani.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. 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, 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, he begins his book by giving an explanation of the meaning of Dhohiru

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27 Sheikh Fadhil did not mention who the author of this Qasidah and how this Qasidah history.
28 Fihris al-Ayaat al-Qur’aniyah, from page 479 to 486.
Fihris al-ahadith al-Nabawiyah al-Syarifah, from page 487 to 495.
29 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 arangement is appropriate with Mushaf Utsmani order, beginning with Surah al-Fatihah and ended in surah al-Naas.

Sheikh Abdul Qadir al-Jilani start the interpretati on 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-Ikhlas:

فاتحة سورة الاخلاص

الذات الواحدة منزهة عن مطلق التحديد والتوصيف الذي يصف به الواصفون ذاته

عن عموم المظاهر والمجالي..............

لذلك بين سبحانه ذاته في هذه السورة ووصفه الذاتي بمقتضى علجمه الحضوري بذاته تتبیها

وتعليما على عباده وارشادا لهم فقال بعد الیمن:.........................30

Then the opening of surah al-Qadr:

فاتحة سورة القدر

ولأ شك ان السر من انزال الكتب الالهية انما هو لضبط تلك المقادير والخبراب عنها علي

الوجه الذي ثبت في حضرة العلم ولوح القضاء.

لذلك أخبر سبحانه حبیبه صلى الله عليه وسلم في مقام الامتنان بانزال القرآن في ليلة القدر

الغیبیة، التي هي خیر من ألف شهر من ازمنة نشأة الشهادة ، فقال بعد الیمن: ........31

31 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-Fatiha. As well as other books. Al-Tustari said:

For example is interpretation of *Basmalah* in surah al-Nashr:
Then interpretation of \textit{Basmalah} in surah \textit{al-Qadar}:

(بسم الله) الذي قدر عموم المقادير في حضرة علمه وروح قضاءه (الرحمن) لعباده بانزال القرآن

المنبه لهم طريق المعرفة والإيمان (الرحيم) لهم يوفقهم عن نوم الغفلة ووقود السبب.\textsuperscript{33}

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 \textit{al-Fath}:

(إنا من مقام عظيم جودنا (فتحنا لك) يا أكمل الرسول (فتحا مبينا) ظاهرا عظيما بأن أهليتنا عليك، وأوضحنا لك طريق الخروج من مضيق الأمكان إلى قضاء الواجب، ويسرنا لك الترقي والخروج من حضيض الجهل واتواد الضلال إلى ذروة العلم واروج الوصل، وأننا فتحنا لك ما فتحنا:

(ليغفر لك) وستر عليك (الله) المحيط بعوم احوالك وشؤونك (ما تقدم من ذنبك) الذي عرض عليك بمقتضى بشريتك وائمكاك قبل اكتشافك بوحة الحق (وما تأخير) بعدة من تلويناتك في بعض الاحوال المسيرة والمؤلمة حسب النشأة البشرية (و) بالجملة (يتم نعته) الموعدة لك حسب استعدادك (عليك ويدك صراطًا مستقيما (موصلا إلى مقصد التوحيد الذاتي).\textsuperscript{35}

\textsuperscript{32} Ibid.page 444
\textsuperscript{33} Ibid.page 402
\textsuperscript{34} Sheikh Abdul Qadir never mentions the name of the Prophet Muhammad directly, but with certain phrases aimed at praising Prophet Muhammad.
\textsuperscript{eg Ya akhla al-Rusul.}
\textsuperscript{35} Tafsir al-Jilani. Volume 5.page 361
Then verse 238 about praying,

And also verse 164 about kauniyah verse,

And also verse 284.
Then verse 74 explaining the human heart were hard as a rock, full as below,

Then paragraph 260 that talks about dissatisfaction and curiosity of Prophet Abraham about the power of God.
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 the opinions of Ja'far ibn Muhammad al-Shodiq, Ibn 'Athoillah al-Sakandari, Junaid, Fadhil bin' Iyadh, and Sahl bin Abdillah al-Tustari.

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

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.
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 Syeikh Abdul Qadir in the closing of surah al-Dhuha:

خاتمة السورة

عليك إياها المحمدي الملازم لتجديد نعم الحق على نفسك: إن تداوم وتواظب على إداء حقوق ما وصل اليك من النعم العظيم والكرام الجسام، فلك ان تحدث في عموم اوقاتك وحالاتك عن كرم مولاك، وشكره على ما اولوك من الإله 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 والإصل.  

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

خاتمة السورة

عليك إياها المحمدي القاصد للورود الي الحوض والكثرة والشرب منها: إن توتجه في عموم اوقاتك وحالاتك إلى الله على وجه التبتة والخلاص، وتميت تهيئة نذكر بالموت الارادي وتهديها في طريق الحق تقربا إليه سبحانه، لتتالى خير الدارين وفلاح النشأتين.  

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.

37 Ibid. volume 6. page 288
38 Ibid. page 440
In the end of the surah 'abasa, Sheikh Abdul Qadir closed with prayer by saying:

........

نُسَأل ملك يا ذا القوة المتميّن الفوز بدرجات النعيم، والعوذ عن دركات الجحيم، يا من فضلله

وكرمه عميم!  

Or the end of surah al-Anbiya’:

ربنا هب لنا من نذري جزءة عن ذات الدنيا ومشتهياتها، وأنسا بك تخلصنا عن مؤنسة غيرك، انك

على ما تشاء قدير، وبانجاز امال المؤمنين جدير.

Example again in surah Maryam:

جعلنا الله ممن تحقق بمعاني اسمائه الحسن، واستكشف عن سرائر صفاته الاستنى، ففضله وطوله

وسعادة رحمته ووجوده.

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 نصيبا للعمل الصالح ولقول المصيب واجعل القرآن ربيع قلوبنا وجلاء اسامعنا ونزهة أرواحنا ويسر لنا إمام ما قدمنا ولا تجعل لنا مانعا عما بتوافقك

39 Ibid.page 298
40 Ibid.volume 3.page 378
41 Ibid.page 276
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:

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" includes the word "yaz'umun" given footnote, the footnote contents is:

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-mudatsirs verse 17, there is a hadits, which reads,

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

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42 Ruhu al-Ma’ani. Volume 3.page 72
43 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.


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 الله مبسما
سأخت بالذكر الحميد مجمولا

............................

بحفظ يا رحمن بالرحمة التي
اخاطت فكن لي يا رحيم مجملا

وصل وُجدويا يا سلام من البلا
ويا ملك قدوس قدس

ويا مؤمن هب لي آمنا محققا
واسترا جميل يا مهيمن مسيلة

وصل على جد الحبيب محمد
باهلي سلام في الوجود واكملا

مع الآل والإصحاب جمعاً موفقاً
وبعد فحمد الله ختماً وأولاً

Followed by special pages for 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.

45 For full version can be seen in the Tafsir al-Jilani, Volume 6 page 463 to 472.