CHAPTER IV

ANALYSIS

A. Interpretation Method

Surah Al-Baqarah (Heifer) is the second surah in the Qur'an. This surah consists of 286 verses, 6221 words, and 25,500 letters and Medinan suras belong. Most of the verses in this surah was revealed at the beginning of emigration, except for the 281 sentences handed down in Mina when the Haj Wada'. This chapter is the longest chapter in the Qur'an. This surah is named with al-Baqarah that means Heifer because in this surah heifer slaughter story that God commanded to the children of Israel (verses 67-74).¹

In the opening Surah al-Baqarah, Syeikh Abdul Qadir give some idea about the contents of Surah al-Baqarah, he said more or less: "Surah al-Baqarah at the beginning verses consist of sharia law cleanse our zahir from dirt, while the middle consist of Thariqah ethic that will cleanse us from dirt spiritual prayer life., and the end consist of Tauhid dzati.²

Globally, the contents of surah al-Baqarah include kinds of things: first, faith. second, laws, includes commands to pray; practice of zakat; law of fasting; law of Hajj and Umrah; Qishas law, things are halal and which is haram; liquor and gambling laws; way sympathize orphans, the prohibition of usury; accounts payable; a living and those who deserve it; testament to his two mother-father and kinsfolk; legal oaths; obligation to convey the message; magic; law of undermine the mosques; law of change God books; law of menstruation, 'iddah (waiting period for new women left her husband through death or divorce), thalak (divorce), khul', ilaa' and suckler law; laws of apply,

² Tafsir al-Jilani.volume I.page 43
mahr (dowry), the ban on married polytheists women and vice versa; laws of war. Third, stories about the creation of Prophet Adam; story of Abraham; story of Prophet Musa the Children of Israel. And fourth, about tamsil.

In the tafsir Al-mizan of works of Shaykh Thabathaba‘i, he revealed that the contents of Surah Al-Baqarah are among them: first, the right of a slave to believe all that God has revealed to the apostles. Second, bashing the unbelievers and the hypocrites with what they fancy, in the religion of Allah. Finally, the explanation of laws such as the transfer of Qiblat, law of pilgrimage, fasting, and so forth.³

Judging from the model of interpretation, Tafsir Al-Jilani works of Syeikh Abdul Qadir, it can be seen that he uses tahlii method, a form of commentaries that seek to reveal the content of the Qur'an from various aspects and missed the point. Ranging from the meaning of vocabulary, sentence meaning, absurd verse, asbab al-nuzul, and narrations from the Prophet, Companions, tab'in and other scholars. Where the procedure is performed with the following composition of Manuscripts, verse by verse and surah by surah. This method is also sometimes including cultural development from Prophet until tabi‘in generation.

But tahlii method used by Syeikh Abdul Qadir different from the others. He does not put a lot of aspects, including the meaning of sentence, like in verse 238;

³ Thabathaba‘i. Tafsir Al-Mizan.Volume I.page 46
And also he doesn’t include *asbab al-nuzul* in verses. Like in verse 158 about pilgrimage,

ان الصفا والمروة {أي الظهر والباطن} {من شعار الله} {وعلامات توحيه} {فمن حج}

{قد} {البيت} {الممثل من} {النزل الحقيقي} {و} {المرجع الأصلي على} {الوجه المفروض} {أو} {اعتر} {على}

{الوجه} {المسنون} {قصادا فيه} {التوجه} {الي} {الذات} {الاحدي} {معرضا} {عن} {العلاق} {المانعة} {منه} {فلا جناح} {لا}

{تعلم ولا ضيق} {عليه} {أن} {يطوف} {بهما} {أي يسعى} {بينهما} {معتقدا} {ارتطهما} {الي} {ان} {ينكشف} {باتحدهما}

{ومن} {تطوع} {توجه} {نحوه} {خيرا} {زائدة} {علي ما} {أمر} {و} {فرض} {فإن الله} {الميسر} {له} {شاكر} {راض}

{بفعله} {عليه} {بحاله}.

About *riwayah* or hadist, he is sometimes put in the interpretation. Like in verse 276 when he interprets the word *al-shadaqat* he said:

{ويضاف} {توابها} {و} {ببارك} {علي} {صاحبهها} {،} {كما} {اشار} {اليه} {قوله} {:} {ما نقصت} {زكاء} {من} {مال قط}

*Syeikh Fadhil* then explains more about these hadist in the footnote, as follows:

رواه مساع من أبي هريرة بقوله : {عن أبي هريرة عن} {رسول الله قال} {:} {ما نقصت} {صدقة} {من}

مال وما زاد الله {عبد} {بعر} {الأعا} {وما} {توضئ} {احد} {الله} {و} {فعه} {الله} {صحيح} {مسلم} {رقم}

2588 {ب} {اب} {استحب} {الفو} {و} {التوضع}

Then a hadith also emerged when Sheikh Abdul Qadir interpret verse 253, the virtues of Isa, he said:

{وقلت} {ابضا} {:} {من} {ربى} {فقد} {راي} { الحق}

Then Syeikh Fadhil explains more about these hadist in the footnote, as follows:

{حديث} {متفق} {عليه} {صحيح} {البخاري} {رقم} {6-6595} {ب} {اب} {رانيا} {والليل} {و} {صحيح} {مسلم} {رقم}

4-4776 {رقم} {2267} {باب} {لا} {يخبر} {بتلعب} {الشيطان} {بي} {في} {المنام}

Or also in verse 187 that describe the husband and wife are allowed to do sex on the night of Ramadan. He said:

{كثران} {انفسكم} {كتاب} {عليكم} {أي} {توقعون} {باابديكم} {الي} {الخيان} {ف} {ع} {عليها} {و} {تحرون}

{جزاء} {الصوم} {المتكفل} {لها} {حق} {بذاته} {كما} {انحلاطا} {عليه} {بما} {قال} {حاكية} {عن} {ربك} {في} {ال العالم} {الشيء} {على} {ونا} {اجزي} {به}

{رواه} {مسلم} {رقم} {1151} {باب} {في} {صرام} {عاب} {ابي} {هريرة}
Sometimes Syeikh Abdul Qadir mentions the meaning of a vocabulary, as when he explained word *al-shiyam* in paragraph 183, he said:

وَكَّنَّهُمَا فِي بُلْوَاءِ الْمَدَنِ أَنفُسُهُمَا وَأَهْلُ الْعَرَاءِ مِنْ أَهْلِ الْجِنَّةِ كَمَا كَنَّهُمَا فِي بُلْوَاءِ الْمَدَنِ أَنفُسُهُمَا وَأَهْلُ الْعَرَاءِ مِنْ أَهْلِ الْجِنَّةِ

Or when he explains the word *washiat* in verse 180, he said briefly:

وَكَّنَّهُمَا فِي بُلْوَاءِ الْمَدَنِ أَنفُسُهُمَا وَأَهْلُ الْعَرَاءِ مِنْ أَهْلِ الْجِنَّةِ كَمَا كَنَّهُمَا فِي بُلْوَاءِ الْمَدَنِ أَنفُسُهُمَا وَأَهْلُ الْعَرَاءِ مِنْ أَهْلِ الْجِنَّةِ

This selection method is appropriate according to researchers at all considering the Syeikh Abdul Qadir highly skilled in various disciplines, especially in the case of Sufism. Because every verse in the Qur'an likely to be interpreted with *isyari* in accordance with the inner state of the interpreter.

### B. Style of Interpretation

As mentioned in chapter II, that the experts of *Ulum al-Qur'an* divide shades (style) of Tafsir into six kinds, namely: patterns of literary language, philosophy and theology, scientific interpretation of patterns, shades or legal jurisprudence, Sufism style (*isyari*), culture and literary style (*adabi al-ijtima'i*).^4^  

Based on the above division, the Tafsir Al-Jailani, Syeikh Abdul Qadir Jilani's works are more likely to *Isyari* style. It is based on:

**First**, Syeikh Abdul Qadir is very well known in the field of Sufism. Nearly all the books of his works can not be separated from the Sufi theme including the book of *Tafsir Al-Jailani*.^5^  

**Second**, there are a lot of interpretation that out of *dhahir* meaning, such as the word *al-Safa* and *al-marwa* in sura *Al-Baqarah* verse 158 interpreted with *dhahir* and *bathin*, and much more.

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But sometimes, and a lot of verses that he did not interpret with isyari style.

Third, one of the main goals he compiled this book is to foster the spirit of the fighters in the crusade led by Sholahudin Al-Ayyubi. He wants to revive the spirits of human beings by knowing the inner contents of the verses of the Qur'an.6

There are many stylees of lafdzi that appear in this book, means he interprets a verse in accordance with the state of the verse. Such verse 187 in surah al-Baqarah:

As mentioned in chapter three, that there are several requirements that must be met for acceptance of Tafsir Isyari. Al-Zarqoni mentions there are five requirements of these terms.

In the opening of Tafsir Al-Jilani, Shaykh Abdul Qadir explains some of the statements contains that his interpretation is not out of these requirements.

He said at the opening of his book:

6 Tafsir al-Jailani. Volume I, page.28
sometimes the interpretation is close to the dzahir meaning of the Qur'an and sometimes away from the dzahir meaning. Due to the Qur'an is a vast ocean, in which there are diverse pearl. There are some verses that accept tahdid, taq' id such as law and had in all aspects of life and society. And there are some that can not be approached with tahdid or taq'id, can only be approached with the spirit (al-ruuh), light (al-nuur), and guidance (al-huda)."

Also mentioned that Shaykh Abdul Qadir al-Jilani holds so fast to the Sunnah. He also did not follow and do not discuss wahdat al-wujud in his book. Besides quoting from hadith prophet, he also sometimes quoting from Sayyidina Ali and Sayyidina Abbas and the others.

Below will be discussed some examples of Isyari interpretation in Tafsir al-Jilani.

First verse 238 about praying.

Discussion in this verse is located on the word al-shalat al-wustha (الصلاة الوسطى). The word of al-Wustha means mid. If in terms of dzahir, this means that prayer which is located in the middle of the other prayers. And indeed most interpretation scholars like al-Zamakhzyari, al-Tabari, and al-Tusturi interpret the
word *al-salat al-Wustha* with the Asr prayer. Because the Asr prayer has its own virtues than other prayers, such as the word al-Zamakhshari in al-Kasyaf.

And words of al-Tusturi also said that *al-salat al-Wustha* is Asr prayer:

While in the hadith that is loaded by al-Tabari in his commentary book, also interprets the Asr prayer.

Unlike them, Sheikh Abdul Qadir interprets *al-Salat al-Wustha* not with the Asr prayer, but with:

Then the second examples are verse 20.

Discussion on this verse lies in his interpretation of the words *al-barqu* (lightning). Word *al-barqu* literally means lightning, but without denying its *dzahir* meaning Sheikh Abdul Qadir interpret with *barqu al-tajalli al-luthfi*. And this interpretation concurs with others interpretation such as Ibn Kathir interpretation,
And also in the book of Tafsir al-Khazin mentioned,

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The third sample contained in verse 284.

In this paragraph described that all that is in the sky (al-samawaat) and in the earth (al-ardh) belongs to God. The core of the interpretation of this verse is when mentions what that is in the sky and on earth. In the book bahr al-‘ulum Samarqandi work, he interprets with,

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Discussion in this verse is in a few words, namely *al-samawaat*, *al-ard al-Lail*, *al-nahaar*, *ma’*, *al-fulk*, *al-riyah*, and *al-sahab*. Etymologically, these words mean sky, earth, night, day, ark, water, wind, and clouds. And that it is a sign of the greatness of God.

But Sheikh Abdul Qadir has a different interpretation of other interpretation. First, he interprets *al-samawaat* with the sanctity of such names and attributes of Allah. The word *al-ardh* with humility, the word *al-lail* with the darkness, stupidity and blindness. The word *al-nahaar* with the light of wujud, knowledge and sight. The word *al-fulk* with the body emission arising from the effects of God's name. the word *ma’* with the knowledge, eyes, and open hearts. And the word *al-sahab* with barrier slaves.

Whereas in Tafsir Ibn Katsir, Ibn Katsir more likely to use the *dzahir* meaning in interpreting the universe. The following is the interpretation,

"In the Book of the heavens and the earth [i.e., the Qur'an] there are signs for a people who believe. The stars move by design, and the sun and the moon advance, and the birds and the locusts, and the times of day and night, and the changing seasons, and the return of the seasons - all these are signs for a people who believe." [Surah Al-Isra']

[Source: 40]
interprets the dzahir meaning at length.

Concurs with Ibn Katsir, al-Tabari also explain the dzahir meaning of all. For example when explaining wa ikhtilaifu al-Lail, he explained

As well as that done by fahr al-Din al-Razi in the interpretation of it. He interprets the dzahir meaning at length.

Then verse 74 explaining the human heart were hard as a rock, full as below,
In this verse he first unveiled *dzahir* meaning of the words in this paragraph. He said that the stone was a river flowing between rocks sidelines, then there is a spring issued, and there is one falls out of fear of Allah.

Then he also included its *Isyari* interpretation. For example, he said that it could split rocks and river flow, while the heart is not able to drain the *ma’rifat* river from the God Ocean through the prophet Muhammad.

He further explains that this verse is a warning to the reader that hard rock can be melted, should your heart be also.

Whereas in Tafsir al-Kazin only mentioned its *dzahir* meaning without explaining the *Isyari* meaning. The following is a collection of commentary.

Some examples above are only as overview of *Isyari* style interpretation of Sheikh Abdul Qadir al-Jailnai in his book.