

CHAPTER III

SHAIKH ‘ABD AL-QĀDIR AL-JAILĀNĪ AND *TAFSĪR AL-JAILĀNĪ*

A. Biography of Shaikh ‘Abd al-Qādir al-Jailānī

“As a child, there are angels who always come to me every day in such a beautiful boy. He accompanied me as I walked to *madrakah* and make my friends always put myself. He was with me all day until I got home. Within a day, I gained more knowledge than my peers for one week. I never knew him. One day, when I asked him, he replied, 'I was an angel sent from God. He sent me to protect you while you learn'.”¹

That is a piece story of Shaikh ‘Abd al-Qādir al-Jailānī about his experiences in childhood.

Shaikh ‘Abd al-Qādir al-Jailānī was born on the 1st of *Ramaḍān* in 470 AH or 1077 AD in Jīlān, Persian² (also called al-Jīl, Jailān and Kīlān, now including Iranian territory)³. Year of birth is based on his words to his son that he was 18 years old when he arrived in Baghdad, coinciding with the death of a famous scholar, al-Tamīmi (488 H). That year also coincides with the decision of Imām Abū Ḥamīd al-Ghazālī to leave his teaching at the Niẓāmiyyah University, Baghdad. The Imām was more interested in doing *‘uzlah*⁴.

His paternal genealogy are Abū Muḥammad ‘Abd al-Qādir bin Abī Ṣāliḥ, Mūsā bin ‘Abdullāh al-Jīfī bin Yahya al-Zāhid ibnu Muḥammad bin Dawud bin Mūsā bin ‘Abdullāh bin Mūsā bin ‘Abdullāh al-Maḥḍī bin al-Ḥasan

¹ Ṣāliḥ Aḥmad al-Shāmi, *Shaikh ‘Abd al-Qādir al-Jailānī, Kisah Hidup Sultan para Wali dan Rampai Pesan yang Menghidupkan Hati*, trans. Anding Mujahidin and Syarif Hade Masyah, Penerbit Zaman, Jakarta, 2011, p.15.

² Zezen ZA Bazul Asyhab, *Sirrul-Asrar...rasaning rasa*, Penerbit Salima, Tangerang, 2013, p.xvii

³ Shalih Ahmad al-Syami, *Op.Cit.*, p.16.

⁴ *Ibid.*

al-Muthannā ibnu al-Ḥasan bin ‘Alī bin Abī Ṭālib **a**.⁵ Ibn Rajab in *Ṭabaqāt* said that there are some people who deny the lineage to ‘Alī bin Abī Ṭālib, but in this thesis will not be discussed on this conversation because there is no end-base⁶.

While the genealogy of his mother are ‘Abd al-Qādir bin Umm al-Khair Umm al-Jabbār Fātimah binti ‘Abdullāh Sauma’i bin Abū Jamāl bin Muḥammad bin Maḥmūd bin Abū al-‘Aṭā’ ‘Abdullāh bin Kamāl al-Dīn ‘Isā bin Abū ‘Alauddīn bin ‘Alī Riḍā bin Mūsā al-Kaẓīm bin Ja’far al-Ṣādiq bin Muḥammad al-Bāqir bin Zain al‘Abidīn bin Ḥusain bin ‘Alī bin Abī Ṭālib husband of Fāṭimah al-Zahra bint Rasūlullāh **n**.⁷

His father, Abū Sālih Mūsā is a very ascetic and studious worship until he got a degree in Persian language as *Janki Dausat Muḥibb al-jihād* or the people who love jihād against lust⁸.

His mother said, "*My son, ‘Abd al-Qādir, was born in the month of Ramaḍān. During the day in the month of Ramaḍān, the baby was never going to be fed.*"⁹

Regarding the narrative, there is a story that one *Ramaḍān*, when ‘*Abd al-Qādir* was a baby, people cannot see the moon because of the clouds. Finally, to determine the beginning of the fast, they went to the house of Umm al-Khair and asked if the baby had eaten that day. Upon learning that the child does not want to eat, they believe that *Ramaḍān* has arrived¹⁰.

⁵ Shaikh ‘Abd al-Qādir al-Jailānī, *al-Faṭḥu al-Rabbānī wa al-Faiḍu al-Raḥmānī*, Al-Maktabah al-Sha’biyah, Beirut, no year, p.3

⁶ Sa’id bin Musfir Al-Qaḥṭānī, *Buku Putih Shaikh ‘Abd al-Qādir al-Jailānī*, trans. Munirul Abidin, M.Ag, PT Darul Falah, Jakarta, 2005, p.13

⁷ Shaikh ‘Abd al-Qādir al-Jailānī, *Tafsir al-Jailani Syekh Abdul Qadir Jaelani Juz 30*, trans. Abdul Hamid and Sahara Team, Sahara, Jakarta, 2011, p.20.

⁸ Zezen ZA Bazul Asyhab, *Loc.Cit.*

⁹ Shalih Ahmad al-Syami, *Op.Cit.* p.16.

¹⁰ *Ibid.*

Shaikh ‘Abd al-Qādir al-Jailānī died in Baghdad in 561 H/1166 M¹¹ on Saturday night after *Maghrīb* the eighth date of *Rabī’ al-Akhīr* and his body was buried in his *madrasah* after witnessed by countless people¹². His tomb from the past until now visited by many people from all over the Islamic world. Among the Sufis, Shaikh ‘Abd al-Qādir al-Jailānī recognized as someone who occupies the highest position, which topped the trustee. In a public trust, he is the largest trustee is authorized to help another who is in danger. Shaikh ‘Abd al-Qādir al-Jailānī also admired and loved by the people, everywhere tell parents greatness to their children and almost every traditional religious ceremony, the reading of *al-Fātihah* presented to him¹³.

Shaikh ‘Abd al-Qādir al-Jailānī emerged as an important example which shows that the search for knowledge is a sacred duty upon every Muslim and Muslimah from since birth until death. He is a figure who is always thirsty for knowledge that all his life he spent on science. During his life there has been a lot of scholars whom he met to sit them so narrated that he knew 13 kinds of science¹⁴. In the morning and evening, he taught *tafsīr*, *ḥadīth* sciences, schools of thought, dissent, its principles, and *naḥwu* in *madrasah*. Meanwhile, after *Zuhūr* he read *al-Qur’ān* with various *qira’āt*¹⁵.

At the age of 18 years, ‘Abd al-Qādir young left Jilan and traveled to Baghdad to seek knowledge. In Baghdad he studied at *Madrasah* of al- Shaikh Abū Sa’id al-Makhzumī that is now known as *Bāb al-Shaikh*. After 33 years of study, Shaikh Abū Sa’id al-Makhzumi died and handed *madrasah* at Shaikh

¹¹ Sri Mulyati, *Mengenal & Memahami TAREKAT-TAREKAT MUKTABARAH DI INDONESIA*, Prenada Media, Jakarta 2004, p.27

¹² Sa’id bin Musfir Al-Qahthani, *Op. Cit.*, p.16

¹³ Martin Van Bruinessen, *Kitab Kuning, Pesantren dan Tarekat: Tradisi-tradisi Islam di Indonesia*, Mizan, Bandung, 1999, p.211.

¹⁴ Shaikh ‘Abd al-Qādir al-Jailānī, *Op. Cit.*, p.23. He mastered various branches of science in Islam, ranging from the science of *tafsīr*, *ḥadīth*, Jurisprudence, language, *qira’āt*, and so forth. In terms of jurisprudence, he gave a fatwa in Imām Al-Shāfi’ī and Imām Aḥmad ibn Ḥanbal *Madhhab*. Among the famous are his words, "I have examined all righteous deeds, and nothing more than feeding the virtuous deeds." (See the book *sirr al-asrār* a work of Shaikh ‘Abd al-Qādir al-Jailānī).

¹⁵ *Ibid.*

‘Abd al-Qādir al-Jailānī¹⁶. From that moment, he gave a lecture at the *madrasah*. He gives the material 3 times in a week, Sunday morning, Friday morning and Wednesday night¹⁷.

Because he has been mastered the number of sciences, then pinned to him many titles that may be similar to scientific titles or specifications and expertises. Among these is the title *al-Imām* given by al-Sam'ani¹⁸, saying, "He is an *Imām* of *Ḥanbalī Madhhab* followers and their teacher of the time."

He was also given the title of *Shaikh al-Islām* by Al-Dhahabī, when writing his biography in the famous book *Siyār al-Nubalā*¹⁹.

He was also given the title by the Sufis as *al-Ghauth al-A'zam*²⁰ or *qūṭb al-a'zam* which means the pinnacle of spiritual development, spiritual ruler of the world after the Prophet ﷺ and the Companions²¹. He was also nicknamed *Sulṭān al-Auliya'* (Sultan of the trustees) reinforces previous titles, which emphasizes excellence *ghauths* on all order other holiness²². Beam makes extensive knowledge he holds *baḥr al-Nubuwwah* (science of the Prophet) and *al-baḥr Futuwah* (science of ‘Alī bin Abī Ṭālib)²³. The nickname *Muḥyiddīn*²⁴ that

¹⁶ Zezen ZA Bazul Asyhab, *Op.Cit.*, p.xvii.

¹⁷ It is said that his *tausiyah* was very touched and realized a lot of people from all walks of life. Starting from robbers, tyrant leaders to non - Muslims. History also notes that he has made repentance more than 100 thousand robbers and more than 5 thousand non - Muslims to Islam because they heard to his counsel.

¹⁸ His full name was Muḥammad ibn Maṣṣūr ibn Muḥammad Al-Sam'ānī, ḥāfidz, muḥaddith, jurist, litterateur died in 510 H. (See al- Dhahabī , *Siyār ‘Alām Al – Nubalā*, XIX, 327).

¹⁹ Sa'id bin Musfir Al-Qahthani, *Op.Cit.*, p.15.

²⁰ Shaikh al – Islām Ibn Taimiyyah said, "As the names come out of the most proficient worship oral and public, such as *al - Ghauth* in Makkah, *al – autad al - arba'ah*, *al – aqṭāb al- sab'ah* , *al - Abdal al - arba'īn* , and *al- nujaba' al – thalāthimi'ah* , are names that do not exist in the Book of Allah and the sunnah of the Prophet ﷺ. While the *al – ghayyāth* or *al- ghauth* are unauthorized carried except by Allah. "Al - Fatawa, XI, p.433 to 438 or see his quote in Buku Putih Shaikh ‘Abd al-Qādir al-Jailānī , p.15.

²¹ Tosun Bayrak al-Jerrahi, *Shaikh ‘Abd al-Qādir al-Jailānī Rahasia di balik rahasia (trans.)*, Joko.S.Kahar, Risalah Gusti, Surabaya, 2002, p.ix.

²² Shaikh ‘Abd al-Qādir al-Jailānī, *Utterences of Shaikh Abdul Qadir Jailani (Malfuzhat) (trans.)*, Ilyas Hasan, Penerbit Al-Bayan, Bandung, 1995, p.20.

²³ Abu Bakar Atjeh, *Pengantar Ilmu Tarekat*, Ramadhani, Solo, 1993, p.317.

²⁴ The eepithet often attached to him are: *Al-Ghauth al-A'Zam Sulṭān al-Auliya' Sayyidu al-Nās Shaikh Muḥyiddīn ‘Abd al-Qādir al-Jailānī al-Ḥasanī al-Ḥusainī raḍiyallāhu ‘anhu*. And sometimes all of which

is always attached to his name, which means people who turn on their beliefs quietly. It is already well known by historians both Muslims and non - Muslims that Shaikh 'Abd al-Qādir al-Jailānī showed extraordinary courage in reaffirming the traditional teachings of Islam, in an era when sectarianism was widespread, and when materialistic tendencies are fluttering at all levels of society²⁵.

As for his teachers from several different branches of science are:

1. *Al-Qur'ān and Tafṣīr*

In the field of al-Qur'ān he studied to Abū al-Wafa' 'Alī bin 'Aqil al-Ḥanbalī, Abū al-Khaṭāb Maḥfūz al-Kalwadhanī al-Ḥanbalī, and many other teachers²⁶. While in the field of Tafṣīr besides studying at Abū al-Wafa' 'Alī bin 'Aqil al-Ḥanbali and Abū al-Khaṭāb Maḥfūz al-Kalwadhanī al-Ḥanbali, he also studied at Abū al-Ḥasan Muḥammad al-Qāḍī. According to various sources, he also studied at the Qāḍī Abū Sa'īd al-Mubārak ibn 'Alī al-Muḥarramī, the leading cleric of his time in Baghdad²⁷.

2. *Ḥadīth*

In the field of ḥadīth, he studied at some of the ḥadīth scholars, among them are: Abū Ja'far Muḥammad ibn Aḥmad al-Baghdādī al-Sirāj, a clever shaikh, a *muḥaddith*. He was born in the year 417 H and died in the year 500 H, Abū Qasīm 'Alī bin Aḥmad bin Muḥammad bin Bayān al-Baghdādī, Abū Abdullāh Yaḥyā bin Imām Abū 'Alī Ḥasan bin Aḥmad bin Bannā al-Baghdādī al-Ḥanbalī²⁸, Shaikh al-Ṣadūq Abū Sa'd Muḥammad bin 'Abd Karīm bin Khushaish al-Baghdādī, Shaikh Abū

are summarized in the title of *Al-Bāz al-Aṣḥab* "gray eagle". (See utterances of Shaikh Abdul Qadir al-Jilani (malfuzhat), p.20.)

²⁵ Shaikh 'Abd al-Qādir al-Jailānī, *Op.Cit.* p.19

²⁶ Shaikh 'Abd al-Qādir al-Jailānī, *Tafsir al-Jailani Syekh Abdul Qadir Jaelani Juz 30, Op.Cit.*, p.21

²⁷ Shalih Ahmad al-Syami, *Op.Cit.*, p.27.

²⁸ Sa'id bin Musfir Al-Qahthani, *Op.Cit.*, p.23.

Bakar Aḥmad bin al-Muzaffar bin Ḥusain bin ‘Abdullāh bin Susan al-Tamar, Shaikh Abū Ṭālib ‘Abd al-Qādir bin Muḥammad bin ‘Abd al-Qādir bin Muḥammad bin Yusūf al-Baghdādī al-Yusūfī and Abū Ghālib Muḥammad bin al-Ḥasan al-Baqilānī.²⁹

3. *Fiqh* and *Uṣūl Fiqh*

As for the teachers of Shaikh ‘Abd al-Qādir al-Jailānī in the field of *Fiqh* and *Uṣūl Fiqh* are: Abū Khaṭāb Maḥfūz bin Aḥmad bin Ḥasan bin Aḥmad al-Kalwadhanī Abū Ṭālib al-Baghdādī, he is a priest of Ḥanbalī *madhhab*. His specialization is in the fields of ḥadīth and fiqh, even in *madhhab*, jurisprudence or debate. The other is his teacher Abū Sa’id al – Mubārak bin ‘Alī al – Makhzumī and Abū al – Wafa’ ‘Alī bin ‘Aqīl bin ‘Abdullāh al – Baghdādī³⁰ and Abū Sa’id al – muḥarramī that gave the title to him with "robes of glory" as a symbol for the ascetic people³¹.

4. Sufism

In the field of Sufism, teachers of Shaikh ‘Abd al-Qādir al-Jailānī are Ḥammād ibn Muslim al-Dabbās, as stated by al-Zahabī in *Siyār A’lām Al-Nubalā*, "Shaikh ‘Abd al-Qādir al-Jailānī is including one of his students. "Just as delivered by Ibn Imād in *Sadharāt al - Dhahab* with words, "Shaikh Ḥammād bin Muslim bin Dawud bin Dabbās Abū ‘Abdullāh Al-Rahbi Al-Zāhid was his teacher³². Although his lineage of Sufi was from Shaikh Ḥammād al- Dabbās and entered the congregation through him, but he himself was awarded the dervish robes, a symbol of the Prophet's cloak by Qāḍī Abū Sa’id³³.

²⁹ Shaikh ‘Abd al-Qādir al-Jailānī, *Op.Cit.*, p.21.

³⁰ Sa’id bin Musfir al-Qahthani, *Op.Cit.* p.20.

³¹ Shaikh ‘Abd al-Qādir al-Jailānī, *Op.Cit.* p.21.

³² Sa’id bin Musfir al-Qahthani, *Op.Cit.* p.23.

³³ Shalih Ahmad al-Syami, *Op.Cit.* p.28. Qāḍī Abū Sa’id spiritual genealogy can be traced through Shaikh Abū al-Ḥasan ‘Alī Muḥammad al-Qurashī, Abū al-Farāj al-Tarsusī, al-Tamīmī, Shaikh Abū Bakr al-

5. Literature and Arabic

His teacher in the field of literature and Arabic is Abū Zakaria Yahyā bin ‘Alī bin Muḥammad bin Ḥasan Buṣṭam al-Shaibanī al-Khaṭīb al-Tibrīzī, born in the year 421 H and died in the year 502 H.

In any teachings, many people who attended in his assembly. Mentioned that the attending people in his teachings reached more than 70,000 people³⁴. Among them there are people who always followed him wherever he taught so they became great scholars, among them are:

1. Al-Qāḍī Abū Mahāsin ‘Umar bin ‘Alī bin Ḥaḍar al-Qurashī (525-575 H), a ḥafīẓ of al - Qur’ān, jurists, and experts in the field of *ḥadīth*³⁵.
2. Syaikh Abū ‘Alī al-Ḥasan bin Musallam bin Abū al-Jūd al-Farīsī al-Iraqī (404-594 AH), a renowned ascetic and religious experts. He studied jurisprudence and *al-Qur’ān* from him.
3. Abū ‘Abdullāh Muḥammad bin Abū al-Ma’alī bin Qayid al-Awwānī (d.584 H), a leading wise to be a role model.
4. Taqī al-Dīn Abū Muḥammad ‘Abd al-Ghānī bin Abd al-Wahīd bin ‘Alī bin Surūr al – Maqdisī, (541-600 H), a priest who is pious, ascetic and *ḥadīth* scholars.
5. Abū al-Qasīm ‘Abd al-Mālīk bin ‘Isā bin Dirbas bin Fīr bin Jahm bin ‘Abd al-Maranī al-Kurḍī al-Shāfi’ī (516-605 H), an Egyptian judge who ascetic.
6. Abū Muḥammad ‘Abdullāh bin Aḥmad bin Muḥammad bin Qudamah bin Miqdam bin Naṣr al-Maqdisī al-Ḥanbalī, the author of *al – Mughnī* (541-620 H)³⁶.

Shiblī, Abū al-Qasīm, Sarī al-Saqati, Ma’rūf al-Karkhī, Dawud al-Ṭā’i, Ḥabīb al-A’zamī, and Ḥasan al-Baṣri up to ‘Alī bin Abī Ṭālib. ‘Alī received the habit of the devotion of the Prophet Muḥammad, who received it from Gabriel, and Gabriel received it from Allah ■.

³⁴ Ṣāliḥ Aḥmad al-Shāmī, *Op. Cit.*, p.76.

³⁵ Sa’īd bin Musfir Al-Qaḥṭānī, *Op. Cit.*, p.24.

³⁶ He said, "Just nine days a month we learned to Shaikh ‘Abd al-Qādir al-Jailānī, he died."

7. Abū al - Ma'alī 'Abd al-Ghanī bin Aḥmad bin Muḥammad bin Ḥanifah al – Bajisranī al- Tani'u (489-563 H).
8. 'Abd al-Karīm Abū Sa'd ibn Muḥammad ibn Manṣūr ibn Muḥammad ibn 'Abd al-Jabbar al – Tamīmī al- Sam'anī (506-562 H).
9. Abū Ṭālib 'Abd al-Laṭīf bin Muḥammad bin 'Alī bin Ḥamzah bin Farīs bin al-Qubayyiṭi al-Ḥarrānī (554-641 H).
10. Abū al-'Abbās Aḥmad bin al-Mufarrij bin 'Alī bin 'Abd al-'Azīz bin Maslamah al-Dimashqī (555-650 H), one of the famous scholars³⁷.

Among those who learned to Shaikh 'Abd al-Qādir al-Jailānī were his children. The famous among them are:

1. 'Abd al-Razāq bin 'Abd al-Qādir al-Jailānī (528-603 H). A *Shaikh*, priest, *muḥadith*, *Hambali Madhhab* follower and an ascetic.
2. 'Abd al-Wahab bin 'Abd al- Qādir al-Jailānī (522-593 H). He was a jurist, *Hambali madhhab* follower and an adviser. He studied jurisprudence from his father to advanced. He taught at the school of his father as his successor during life and after death³⁸.

From the above data, it appears that many people who learn to Shaikh 'Abd al-Qādir al-Jailānī. They come from the jurist class, *ḥadīth* scholars, nobles, and people who learned his ascetic. In addition to teaching, he also wrote many books on *uṣūl*, *furu'*, Sufism, and other fields, among which are:

1. *Ighāth al-'Arifīn wa Ghāyah min al-Wāṣilīn*
2. *Aurad al-Jailānī*
3. *Adab al-Suluk wa al-Tawāṣul ilā Manāzil al-Suluk*
4. *Tuḥfah al-Muttaqīn wa sabīl al-'Arifīn*
5. *Jala' al-Khāṭir fi al-Baṭīn wa al-Ẓahīr*
6. *Hizb al-Raja' wa al-Intaha'*
7. *Al Hizb al-kabīr*

³⁷ Shaikh 'Abd al-Qādir al-Jailānī, *Op. Cit.*, p.25.

³⁸ Sa'id bin Musfir Al-Qahthani, *Op. Cit.*, p.26.

8. *Du'a al-basmalah*
9. *Al-Risalah al-Ghauthiah*
10. *Risalah fi al-Asma' al-'Azīmah li al-Ṭarīq ila Allāh*
11. *Al-Ghunyaḥ li Ṭālibī al-Ṭarīq al-ḥaqq*
12. *Al-Faṭḥ al-Rabbānī wa al-Faiḍ al-Raḥmānī*
13. *Futūḥ al-Ghaib*
14. *Al-Fuyūḍāt al-Rabbānīyah*
15. *Mi'rāj Laṭīf al-Ma'ānī*
16. *Yawāqit al-Ḥikām*
17. *Sirr al-Asrār wa Maẓhar al-Anwār*
18. *Al-Ṭarīq Ilallāh*
19. *Rasā'il Shaikh 'Abd al-Qādir al-Jailānī*
20. *Al-Mawāhib al-Raḥmānīyah*
21. *Hizb al-Shaikh Abd Qādir al-Jailānī*
22. *Tanbih al-Ghabiyyi ilā Ru'yah al-Nabiyyi*
23. *Al-Raddu 'alā al-Rafīḍah*
24. *Waṣāyā al-Shaikh Abd Qādir al-Jailānī*
25. *Bahjah al-Asrār*
26. *Tafsir al-Jailānī*
27. *Al-Dalā'il al-Qādiriyah*
28. *Al-Hadīqah al-Muṣṭafawīyah*
29. *Al-Ḥujjah al-Baiḍa'*
30. *Umdah al-Ṣālihīn fi Tarjamah Ghunyaḥ al-Ṣālihīn*
31. *Baṣā'ir al-Khairāt*
32. *Wirdu al-Shaikh 'Abd al-Qādir al-Jailānī*
33. *Kimya' al-Sa'ādah liman Arada al-Ḥusnā wa al-Sa'ādah*
34. *Al-Mukhtaṣar fi 'Ilmi al-Dīn*

35. *Majmū'ah Khuṭab*³⁹ .

After the death of Shaikh ‘Abd al-Qādir al-Jailānī, the son and his disciples went on his *madrasah* and spiritual teachings. Recorded after the death of his, *Madrasah* and *ribath* which he founded in Baghdad since the year 521 H until his death in the year 561 H, this *madrasah* is continued to resist and led by his son, ‘Abd al-Wahab (d.593 H), and then forwarded by ‘Abd al-Salām (d. 611 H). ‘Abd al-Salām was later replaced by a second son named Shaikh ‘Abd al-Razāq (d.603 H)⁴⁰.

Spiritual teachings of Shaikh ‘Abd al-Qādir al-Jailānī also instituted into a congregation which in turn helped nourish spirituality of Islam and the teachings of Islam among Muslims. The spiritual organization called *al-Ṭarīqah al-Qādiriyah* (The Qadiri). This congregation has been very big for his contribution to the preservation and revival of Islamic spirituality, and its contribution to sufism is infinite⁴¹.

B. *Tafsir al – Jailānī*

People of the world, especially Indonesia since this interpretation was first introduced by Shaikh Muḥammad Fāḍil al-Jailānī who is a descendant of Shaikh ‘Abd al-Qādir al-Jailānī and the editor of *Tafsīr al-Jailānī*, this

³⁹ There are so many papers that mention the works of Shaikh ‘Abd al-Qādir al-Jailānī al-Jailānī, but as far as the study of the researcher, the most comprehensive is mentioned by KH. Zezen Zaenal Abidin Zayadi Bazul Asyhab in translation book of *Sirr al-Asrār* introduction.

⁴⁰ *Qādiriyah madrasah* is still growing up until now. There is library that hold manuscripts of al-Jailānī one of which is *Tafsir al-Jailānī*. When al-Jailānī passed his sons were more intense dedicated themselves to teach there. Among them are ‘Abd al-Jabbar (d.575 H), Ibrāhīm (d.590 H), ‘Abd al-Wahab (d.593 H), ‘Abd al-Razāq (d.603 H). Then between his grandchildren who continue this relay are ‘Abd al-Salām Ibn ‘Abd al - Wahab and Ibn Naṣr al-Razāq.

When Hulago Khan and Tatar troops surging into Baghdad in the year (656 AH) many descendants of al - jailani became the victims of war. Tartar also destroy madrassas and mosques were built al-Jailānī . Madrasah and mosques were destroyed then rebuilt in the year (914 H). (This information can be read on the introduction Muhammad Fadhil al-Jailānī in *Kitāb al - Mukhtasar fi 'Ulūm al – Dīn*, p.66 – 67).

⁴¹ Muhammad Anis Mashduqi, *Metode Tafsir Sufistik Syaikh Abd al-Qadir al-jailani, Studi Kitab al-Fawatih al-Ilahiyah wa al-Mafatih al-Ghaibiyah al-Muwadiah li al-Kalam al-Qur’aniyah wa al-Hikam al-Furqaniyah*, Lembaga Penelitian STIQ An-Nur, Yogyakarta, 2010, p.63.

interpretation is more familiar with the name of *Tafsīr al-Jailānī*. Shaikh Muḥammad Fāḍil was deliberately further highlight this name, in order to more easily identify the public that this commentary was written by Shaikh ‘Abd al-Qādir al-Jailānī. In fact, the original name of this interpretation is “*Al-Fawātih al-Ilāhiyah wa al-Mafātih al-Ghaibiyah al-Muwaḍḍihah li al-Kalīm al-Qur’āniyah wa al-Ḥikām al-Furqāniyah*” as described in the introduction to *Tafsīr al-Jailānī*⁴².

After searching for a pretty tiring, ultimately *Tafsīr al-Jailānī* can be printed as a whole and for the first time published by *Markaz al-Jailānī fī al-Buhūth al-‘Ilmiyah wa Ṭaba’ wa al-Naṣr* Istanbul Turkey with editor Dr. Muḥammad Fāḍil al-Jailānī.

To browse the works of Shaikh ‘Abd al-Qādir al-Jailānī, Shaikh Muḥammad Fāḍil has entered the 50 official libraries and visited dozens of private libraries in more than 20 countries on 3 continents. In the meantime he found 17 books and 6 letters from the hundreds of works that narrated the work of Shaikh ‘Abd al-Qādir al-Jailānī. One text found is “*Al-Fawātih al-Ilāhiyah wa al-Mafātih al-Ghaibiyah al-Muwaḍḍihah li al-Kalīm al-Qur’āniyah wa al-Ḥikām al-Furqāniyah*” which is later by the editor named as *Tafsīr al-Jailānī*⁴³.

There are six manuscripts of *Tafsīr al-Jailānī* which were found either in the original or a copy of the manuscript. The texts are:

1. The original handwriting manuscript of al-Jailānī
2. The text of al-Hindi which is less than one chapter, written in the year 622 H, 61 years after Shaikh ‘Abd al-Qādir al-Jailānī death
3. The text 'alif' is made by Shaikh Muḥammad Fāḍil as the main reference
4. The text 'ba' is a secondary reference
5. The text 'jim' is also a supporting reference

⁴² Shaikh ‘Abd al-Qādir al-Jailānī, *Tafsir al-Jailānī, Vol.I*, Markaz Jailānī fī al-Buhūth al-‘Ilmiyah, Istambul, 2009, p.34

⁴³ Muhammad Anis Mashduqi, *Op. Cit.*, p.84.

6. The text which is a copy of the text 'jim'⁴⁴ in Sham and until now the text is lost.

Tafsīr al-Jailānī consists of six thick volumes, each of which consists of about 500 pages. On the cover was written the title “*Tafsīr al-Jailānī*”, written under the title the author was al-Sayyid al-Sharīf al-Shaikh Muḥyiddīn Abī Muḥammad ‘Abd al-Qādir al-Jailānī al-Ḥasanī al-Ḥusainī. To keep the size and thickness of the similarity of each volume, publisher divides chapter configuration of each volume as follows⁴⁵:

1. The first volume starts from *Sūrah al-Fātihah* to *al-Māidah*.
2. Second volume starts from *Sūrah al-An'am* to *Sūrah Ibrāhim*.
3. Third volume starts from *Sūrah al-Ḥijr* to *Sūrah al-Nūr*.
4. Fourth volume begins from *Sūrah al-Furqān* to *Sūrah Yasīn*.
5. Fifth volume starts from *Sūrah al-Ṣāfāt* to *al-Wāqī'ah*.
6. Sixth volume starts from *Sūrah al-Ḥadīd* to *al-Nās*.

Interpretation methods used in *Tafsīr al-Jailānī* if following the categories of Ḥusain al-Dhahabī and al-Farmawī is *taḥlīlī*, this is because the interpretation involving various aspects and perspectives of interpretation⁴⁶. *Tafsīr al-Jailānī* can not be considered part of *Tafsīr al-Ijmālī* because the explanation in it is very broad and deep, and involves a variety of viewpoints. *Tafsīr al-Jailānī* also can not be considered part of *Tafsīr al-Muqārin* because there is absolutely no element of comparison with previous interpretations. Similarly, this interpretation can not be put as *Tafsīr al-Mauḍūfī* because in it no attempt to collect some verses that are interconnected in a single theme.

Some of the things that characterizes *Tafsīr al-Jailānī* is the opening and closing description at each *sūrah* in *al-Qur'ān*. So if we are going to start reading a *sūrah*, then there discovered *Fātihah al-Sūrah* and when we wanted to end it,

⁴⁴ Shaikh ‘Abd al-Qādir al-Jailānī, *Op. Cit.*, p.25-26

⁴⁵ Muhammad Anis Mashduqi, *Op. Cit.*, p.87

⁴⁶ It is also consistent with the results of Miftahul Huda research as outlined in the thesis.

then there is a *Khātimah al-Sūrah*. At the beginning of each *sūrah* after the prologue also always included *basmalah* with different interpretations. He wrote the narrative that brings the reader to the impression that *basmalah* is welcome of God to come to the purpose of each *sūrah*. However not all *sūrah* s in *al-Qur'ān* begin with *basmalah* because he is still consistent with the jurists agree that *basmalah* not need to be listed at the beginning of *Sūrah al-Taubah*⁴⁷.

When compared with other interpretations, In *Tafsīr al-Jailānī Sūfī* pattern is highly visible in all interpretations. *Sūfī* interpretation of depth in it also shows that Shaikh 'Abd al-Qādir al-Jailānī was a *Sūfī* who has a very smooth and sharp mind on the other hand he is also a scholar with vast knowledge. Without having these qualifications is very hard to imagine Shaikh 'Abd al-Qādir al-Jailānī is able to give interpretation with full aesthetic diction choice and very comprehensive substance⁴⁸.

Esoteric spiritual cues can be enjoyed in such Shaikh Abd Qādir al-Jailānī's interpretation for example in *Sūrah al-Baqarah* verse 7:

خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى أَبْصَارِهِمْ غِشَاوَةٌ وَهُمْ عَذَابٌ عَظِيمٌ (7)

In exoteric interpretations explained that the global purpose of this verse is the inability of the infidel to receive instructions and all kinds of advice. They are also not able to pay attention and understand the verses of *al-Qur'ān* that they had heard and can not take a lesson from the signs of Allah that they see in the universe .

One example is the interpretation of Ibn Kathīr, in interpreting the verse, Ibn Kathīr take many opinions of Ibn Jarīr said that when sin becomes piled it will be locked. At that time Allah sealed the hearts that have been locked. He also cited the opinion of Ibn Jarīr who explains that the word ختم is specifically

⁴⁷ Shaikh 'Abd al-Qādir al-Jailānī, *Tafsir al-jailani Vol.II. Op. Cit.*, p.235.

⁴⁸ Muhammad Anis Mashduqi, *Op. Cit.*, p.99.

for *قلوبهم* and *سمعهم*. While the word *غشاوة* interpreted as specific cover for *أبصارهم* as the opinion of Al-Suda narrated from Ibn ‘Abbās and Ibn Mas‘ūd⁴⁹.

Meanwhile, Shaikh ‘Abd al-Qādir al-Jailānī in interpreting this verse by linking *قلوبهم* with *المكاشفة أرباب* interpretation, the word *سمعهم* with *أرباب المجاهدة* interpretation and said *أبصارهم* with *أرباب المشاهدة*⁵⁰. Word *أبصارهم* is not only related to *ẓāhir* eye, so the word *غشاوة* in this verse shall not be construed as covering the physical nature, but vision with the pressure that brings us the inner witness (*shuhūd*).

While the definition of *ولهم عذاب عظيم* in that verse, if it is associated with the substance of the meaning of the preceding sentence, according to Shaikh ‘Abd al-Qādir al-Jailānī is punishment in the form of the distance between man and God. It comes from God's punishment inflicted upon anyone he wants. According to Shaikh ‘Abd al-Qādir al-Jailānī, no punishment is more severe than the distance between the creature and the creator. They are the people who suffer much from the presence of God (*Huḍūr*)⁵¹.

Although Sufi style is very apparent in *Tafsir al-Jailānī*, but not all verses of *al-Qur’ān* that approximately 6000 verses in 114 *sūrah*s interpreted with esoteric. In many verses Shaikh ‘Abd al-Qādir al-Jailānī just interpret it with exoteric, so different from other interpretations. One is when he interprets *al-Maidah* verse 3;

⁴⁹ Abū al-Fida Ismāil Ibnu Kathīr, *Tafsir al-Qur’an al-Adhim*, Maktabah Aulad al-Shaikh li al-Turath, Kairo, p.280.

⁵⁰ Shaikh ‘Abd al-Qādir al-Jailānī, *Op. Cit.* p.47.

⁵¹ Shaikh ‘Abd al-Qādir al-Jailānī, *Loc. Cit.*

حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالِدَمُّ وَلَحْمُ الْخِنْزِيرِ وَمَا أُهْلِيَ لِعَیْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ
وَالْمُتَرَدِّبَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبْعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْتَقْسِمُوا
بِالْأَزْلَامِ ذَلِكُمْ فَسُقُ الْيَوْمَ يَسَرَ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنَ الْيَوْمَ
أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا فَمَنِ اضْطُرَّ فِي
مَخْمَصَةٍ غَيْرِ مُتَحَانِفٍ لِإِثْمٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ (3)

Connection with this verse, al-Jailānī did not interpret with esoteric but prefer to interpret it with exoteric as other interpretations. Shaikh 'Abd al-Qādir al-Jailānī interprets الدم as the blood out of the body, such as in *al-An'am* verse 145. He also interprets النطيحة as strangled animals, who hit, who fell, the horn and hit the beast pounced. He also interprets الأزلام as arrows used by the Arabs of ignorance to determine whether they will perform an action or not in a bet⁵².

Tafsir al-Jailānī categorically patterned esoteric *Sufi Tafsir*. It is sourced from *Ishārī* and not sourced from *Nazarī*. This is evidenced by the criticism of Shaikh 'Abd al-Qādir al-Jailānī against philosophical Sufi concepts such as *ḥulūl* and *Ittiḥād* which are filled with absurd phrases⁵³. Shaikh 'Abd al-Qādir al-Jailānī called upon *fana'* and then *baqa'* in it⁵⁴. Shaikh 'Abd al-Qādir al-Jailānī expressed his criticism and attitude when he wanted to end the discussion of *Sūrah Al-Ankabut* which is the first verse talks about *Liqa'*. His criticism and attitude was written in *Khātimah al-Sūrah*,

... At the time you are with a good group of people who get a clue and willingness of God in all his behavior . Not by way of friendship (*muṣā'abah*) and alignment (*muqāranah*) with God and not with the way

⁵² The trick is this: They took three darts not wear fur. After each is written with the phrase: do it!, Do not do it! And the third is not written anything, arrows are placed in a place and kept in the Kaaba. If they want to do something then they demanded that the caretaker of the Kaaba took one of the arrows. Then the arrows that determines whether they will do something or not. If the arrows drawn is that there is no writing then draw repeated once again.

⁵³ Muhammad Anis Mashduqi. *Op. Cit.*, p.111.

⁵⁴ Shaikh 'Abd al-Qādir al-Jailānī, *Op. Cit.*, p.259.

'hulūl and *Ittiḥād* filled with odd phrases and absurd aphorisms. But with mortal ' and *baqa'*⁵⁵.

The specificity of *Tafsīr al-Jailānī* that is more flavorful with sufism (*ishārī*) is confirmed by Shaikh Muḥammad Fāḍil that this is because Shaikh 'Abd al-Qādir al-Jailānī did not interpret *al-Qur'ān* with interpretation based on knowledge and understanding, as contained in another interpretation book. But he was leaning on the inspiration that can revive and strengthen the spirit of piety on the one hand. And on the other hand still connect a student with the teacher so that the teacher can still oversee and deliver the student to go up and to the highest degree⁵⁶.

What was delivered by Shaikh Muḥammad Fāḍil is in line with the statement of Shaikh 'Abd al-Qādir al-Jailānī himself in *Tafsīr al-Jailānī* who requires a different style than other interpretations. As what he wrote in the preamble of *Tafsīr al-Jailānī*;

Dear brothers and sisters, may Allah make you eternal, and do not you despise me because of something I have and do not be too humble because of something that became my goal . Because of the *sunnatullah* shape is revealing something disguised in his knowledge and put out the secrets of his magic. God has the right to do whatever He wills and punishes anything that he wanted. There is no power or strength except his possession. Whatever enjoyment is in your hand, then it comes from Him. He who tells the truth and he also gave instructions to the straight path .

Taufīq that accompanied me is derived from God not the other, to Him I put my trust and to Him I turn in all cases anyway that can be disfiguring and doubt me . For those who asked of his brother and expect from her relatives , they should not see it except with a view of looking *ibrah* (lesson), not with the view of suspicion; with wisdom and feeling, not by argument and instructions, and the disclosure and the naked eye, not with conjectures and estimates."⁵⁷

⁵⁵ *Ibid.*

⁵⁶ Shaikh 'Abd al-Qādir al-Jailānī , *Tafsir al-jailani Juz 30, (trans.), Op. Cit.,* p.6.

⁵⁷ Shaikh 'Abd al-Qādir al-Jailānī , *Tafsir al-jailani, Vol.II, Op. Cit.,* p.24

With the reason and purpose, as described above, then later this *tafsīr* was named “*Al-Fawātih al-Ilāhiyah wa al-Mafātih al-Ghaibiyah al-Muwaḍḍihah li al-Kalīm al-Qur’āniyah wa al-Ḥikām al-Furqāniyah*”.

As a *tafsīr* book that long-buried and just raised again in the midst of the community, the arrival of *Tafsīr al-Jailānī* invites various controversies, especially regarding whether it is correct that this *tafsīr* belongs to Shaikh ‘Abd al-Qādir al-Jailānī or not.

Yusūf Ṭāhā Muḥammad Zaidan, a biographer of Shaikh ‘Abd al-Qādir al-Jailānī informed that the Rashid library in Tripoli and India collecting interpretation of *al-Qur’ān* claimed belongs to Shaikh ‘Abd al-Qādir al-Jailānī. But according to him the authenticity of *tafsīr* is doubtful because the authors of Manaḡib Shaikh ‘Abd al-Qādir al-Jailānī never once mentioned that he has a work in the field of *tafsīr*. Even thought, Shaikh ‘Abd al-Qādir al-Jailānī himself never claimed to have the work in the field of *tafsīr*.⁵⁸

What Ṭāhā Zaidan doubts also felt equally by Khairuḍḍīn al-Zirkilī in *A’lām*. He firmly stated that *Tafsīr al-Jailānī*, which its real name “*Al-Fawātih al-Ilāhiyah wa al-Mafātih al-Ghaibiyah al-Muwaḍḍihah li al-Kalīm al-Qur’āniyah wa al-Ḥikām al-Furqāniyah*” is work of Ni’matullāh bin Maḡmūd al-Nakhjuwanī⁵⁹ (d.920 H) who is more popular among classical scholars as *Shaikh ‘Ilwan*⁶⁰. The same information was delivered by Ḥāj Khalīfah (d.1067 M) in *Kashf al-Zunnūn*⁶¹ and *Hidāyah al-‘Arifīn* work of al-Babani (1920 - ...) ⁶². According to both sources, *Al-Fawātih al-Ilāhiyah wa al-Mafātih al-Ghaibiyah*

⁵⁸ In attempting to collect the manuscripts of *Tafsīr al-Jailānī*, Muḥammad Fāḍil also used the script found in India are less than 1 volume. Written in 622 H, 61 years after Shaikh ‘Abd al-Qādir al-Jailānī died.

⁵⁹ Al-Nakhjuwani last name is taken from the area of origin Nakhvhevan (Language: Azeri: Naxcivan Muxtar), an area of 5,500 km in Azerbaijan bordering with Armenia, Turkey and Iran.

⁶⁰ Khairudin al-Zirkili, *al-A’lām*, al-Maktabah al-Shamilah, Vol.8, p.39

⁶¹ Haji Khalifah, *Kashf al-Zunnūn*, al-Maktabah al-Shamilah, Vol.2, p.1292.

⁶² Al-Babani, *Hidayah al-‘Arifīn*, al-Maktabah al-Shamilah, Vol. 2, p.306.

was written by al-Nakhjuwani in the year 902 by sourced from *ishārī* without reference to any interpretation.

At the end of the pdf print version of *Tafsīr Al-Fawātih al-Ilāhiyah wa al-Mafātih al-Ghaibiyah* that the researcher had, starting from *Sūrah al-Nūr* in juz 18 to the end of *Sūrah al-Nās*, writing that according to Abū Ni'matullāh Muḥammad Shukrī bin Ḥasan al-Anqarawi the book is attributed to Ni'matullāh bin Maḥmūd al-Nakhjuwānī, his title are *al-'Alīm*, *al-'Arīf*, *al-Muḥaqqiq al-Rabbānī*, *Shaikh al-Murshīd* and so forth. An important note of concern is that the book was completed in 1326 H edited around 1950 AD into 2 thick volumes published by *al-Uthmaniyyah al-Kainah* printing in al-Khilafah City⁶³.

Muḥammad bin Ḥasan Dalal al-San'awī provides an introduction to the interpretation. In his preface he says that this book has been corrected and criticized by Mukhtār Bīk Afandī, the head region of *Naḍarah al-Ḥarabiyah* and the elder of ground Ḥaram, al-Hāj Muḥammad Ḥilmī Afandī al-Tarnawī a member of the research council of Islamic law and served as a lecturer at the University of Muḥammad al-Faṭḥ, Ismā'il Saib from the University of Sultan Bayazid, Aḥmad Rif'at bin 'Uthman Ḥalīmi the editor of *al-'Uthmāniyyah* printing, Muḥammad Khairi al-Hāfiẓ a lecturer at the University of Waladuh al-Daqiq one of the cities in Alexandria and Muḥammad Kamīl, a lecturer at the University of Muhammad Bayazid⁶⁴.

Another version which represented Dr. 'Abd al-Razāq al-Kailānī stated that the interpretation written by al-Jailānī called *Misk al-Khitām*. The manuscripts are in Tripoli and marked the year 662 H. Editor found three manuscripts that have found the bottom corner statement: "has completed *juz*

⁶³ Pdf print version of this commentary can be found on the internet via 4shared.com. But this is not a complete pdf version of 30 chapters, only half of the late start from juz 18 to the end of juz 30.

⁶⁴ Al-Nakhjuwani, *Al-Fawātih al-Ilāhiyah wa al-Mafātih al-Ghaibiyah*, Al-'Uthmāniyyah al-Kainah, al-Khilafah, 1950, p.1-2.

i/ii/iii of *tafsīr al-Qur'an* belongs to Sayyidinā 'Abd al-Qādir al-Jailānī". Editorial like this could make researcher feel doubtful about the authenticity of *Tafsīr al-Jailāni*. Attribution 'belongs to' indicates that the *tafsīr* was written by someone else, instead of Shaikh 'Abd al-Qādir al-Jailānī.

Nevertheless *Muḥaqqiq* still believes that the manuscripts are pure writing of Shaikh 'Abd al-Qādir al-Jailānī. This belief is based upon information obtained from al-Sayyid 'Abd al-Muṭālib al-Kailānī by quoting from al-Ḥāj Nūrī, the head of Qādiriyah Library in Baghdad; A group of al-Jailānī descendent at *Madrasah al-Watkiyyah* and waqf of Shaikh in Baghdad; Shaikh 'Umar al-Rifa'i dari Sayyid Yusūf al-Kailānī; Ustādh Muṣṭafā al-Jailānī al-Halabī, owner of libraries in Baghdad, that there is a script written by Shaikh 'Abd al-Qādir al-Jailānī in Baghdad at Qādiriyah library, but has been missing since several last century. And so far as the editor, Shaikh Muḥammad Fāḍil al-Jailānī is still looking for the existence of the missing manuscript⁶⁵.

C. *Basmalah In Tafsīr Al-Jailānī*

Basmalah is the first verse interpreted by *mufassir* before they interpreted other verses because *basmalah* position is in the beginning of *al-Fātihah*, and *al-Fātihah* is the verse of *sūrah* put in *muṣḥaf al-Qur'ān*. Either they agree that *basmalah* is the first verse of *al-Fātihah* or not, *Mufassir* in their *tafsīr* books always discuss about *basmalah* first and several of them explained it at large such as Ibnu Kathir, al-Maraghi, al-Tustari, Ibnu 'Arabi, etc. Although all of them discussed *basmalah* in their *tafsīr* book, but they did not included *basmalah* in every *sūrah*.

Like other interpreters, Shaikh 'Abd al-Qādir al-Jailānī also interpret *basmalah* first in his *tafsīr* book. But different from them, He did not only include *basmalah* in the beginning of *al-Fātihah*, but also included it in every

⁶⁵ Shaikh 'Abd al-Qādir al-Jailānī, *Tafsir al-jailani*. Op. Cit., p.26.

sūrah in *al-Qur'an*. So, in *tafsīr* studies this is something new that never known before.

From 114 *sūrahs* of *al-Qur'an*, Shaikh 'Abd al-Qādir al-Jailānī included *basmalah* on every *sūrah* except *sūrah al-Taubah*, so there are 113 *basmalah* in *tafsīr* al-Jailānī. And one more thing that make this *tafsīr* more special and unique is the different interpretation of every *basmalah*.

In this thesis, the researcher will not discuss all of *basmalah* but will limit on *basmalah* in *Juz 'Amma* in order to make the study more focus and because most of *basmalah* (37 *basmalah*) are included in *Juz 'Amma*.

The table below contains the interpretations of Shaikh 'Abd al-Qādir al-Jailānī on *basmalah* of *Juz 'Amma* in *Tafsīr al-Jailānī*⁶⁶:

Num	Name of Sūrah	Tafsīr of Basmalah			TRANSLATION	Page of Tafsīr
		بِسْمِ اللَّهِ	الرَّحْمَنِ	الرَّحِيمِ		
1.	سورة النبأ {78}	بِسْمِ اللَّهِ الَّذِي ظهر على عموم ما ظهر وبطن حسب النشأتين	الرَّحْمَنِ لِكُلِّ حسب النشأة الاولى	الرَّحِيمِ لِحَوَاصِ عباده حسب النشأة الاخرى	(<i>Bismillāhi</i>) with the name of Allah who appeared on everything, the outer and the inner, corresponding to the two lives. (<i>al-Rahmān</i>) is the Merciful to all beings that are in the first life, (<i>al-Rahīm</i>) and the Compassion to those who are in second life.	p.268
2.	سورة النازعات {79}	بِسْمِ اللَّهِ المقدر المدبر لأمور عباده حسب ما	الرَّحْمَنِ عَلَيْهِمْ في النشأة الاولى ينبههم عن سنة الغفلة	الرَّحِيمِ فِي النشأة الاخرى يخلصهم عن سجن الطبيعة	(<i>Bismillāhi</i>) with the name of Allah who controlled all the affairs of His servants in accordance with the wisdom and benefit of the wills. (<i>al-</i>	p.279

⁶⁶ All of the *basmalah* interpretations can be read in *Tafsir al-Jailani* Vol.VI, p.268-457.

		اقضته الحكمة والمصلحة			<i>Rahmān</i>) is the Merciful to them in the world and make them aware of the omission. (<i>al-Rahīm</i>) whose compassion in the last world by freeing them from disposition prison.	
3.	سورة عبس {80}	بِسْمِ اللَّهِ الَّذِي ظهر على قلوب أوليائه بمقتضى سعة رحمته	الرَّحْمَنِ عَلَيْهِمْ بِحفظ مرتبتهم	الرَّحِيمِ عَلَيْهِمْ يوقظهم من غفلتهم	(<i>Bismillāhi</i>) with the name of God who reveals himself in the hearts of His saints in accordance with His vast mercy, (<i>al-Rahmān</i>) is merciful to them to maintain their dignity, (<i>al-Rahīm</i>) more compassion to them in a way to wake them from their negligence.	p.291
4.	سورة التكوير {81}	بِسْمِ اللَّهِ المتجلى بعموم كمالاته في النشأتين	الرَّحْمَنِ فِي النشأة الاولى ببسط اظلاله على عموم الأشياء	الرَّحِيمِ فِي النشأة الاخرى بقبضه الكل الى ما منه البداء	(<i>Bismillāhi</i>) with the name of Allah who appeared with his perfection in the world and the Hereafter, (<i>al-Rahmān</i>) is merciful in the world with open and spread his aegis to all things, (<i>al-Rahīm</i>) the compassion in the afterlife in a way to restore everything to its original state when it was created.	p.299
5.	سورة الانفطار {82}	بِسْمِ اللَّهِ الَّذِي ظهر على ما ظهر وبطن	الرَّحْمَنِ عَلَى عموم مظاهره بإعطاء	الرَّحِيمِ عَلَيْهَا بنزعها عنها عند ظهور	(<i>Bismillāhi</i>) with the name of Allah who knows everything outer and inner according to his power that is great, (<i>al-Rahmān</i>) is	p.307

		حسب قدرته الكاملة الغالبة	الوجودات الاضافية	الوحدة الذاتية على صرافتها	merciful to all His creatures by providing complementary form, (<i>al-Raḥīm</i>) with compassion to those stripped of their complementary form at the time of the advent of the unity of the One who aims to transform the complementary form.	
6.	سورة التط فيف {83}	بِسْمِ اللَّهِ المستوي على صراط العدالة والتقويم	الرَّحْمَنِ لِعَموم عباده بوضع القسطاس القويم	الرَّحِيمِ لخواصهم يهديهم الى صراط مستقيم	(<i>Bismillāhi</i>) with the name of Allah who sits on the bridge of justice and balance. (<i>al-Raḥmān</i>) is merciful to all His servants by creating a balance that is straight and true, (<i>al-Raḥīm</i>) more compassion to those special people who exist among His servants by giving instructions to them on the straight way.	p.313
7.	سورة الانشقاق {84}	بِسْمِ اللَّهِ الَّذِي ظهر على عموم التعينات في بدأ الوجود بمقتضى الجود	الرَّحْمَنِ عَلَيْهَا بامدادها وابقائها الى اليوم الموعود	الرَّحِيمِ عَلَى خواص عباده يوصلهم الى مرتبة الكشف والشهود	(<i>Bismillāhi</i>) with the name of Allah who knows all the things that happened in the early days of creation in accordance with the substance of his generosity, (<i>al-Raḥmān</i>) is merciful to His creation by giving aid and perpetuate until to the promised Day, (<i>al-Raḥīm</i>) more compassion to His servants who specialized in a way to deliver them to	p.324

					the dignity of kasyaf and syuhud.	
8.	سورة البروج {85}	بِسْمِ اللَّهِ المتجلى في عموم المجالى بمقتضى أسمائه وصفاته إظهارا لقدرته الغالبة الكاملة	الرَّحْمَنِ لِلْكَلِّ تتميما لتربيته الشاملة	الرَّحِيمِ لِنَوْعِ الإنسان تعظيما لحكيمته المتقنة ومصلحته المستحسنة المودعة في نشأته	(<i>Bismillāhi</i>) with the name of Allah who is revealed in all beings in accordance with the names and His attributes, in order to show his perfect power, (<i>al-Rahmān</i>) is merciful to all creature as a complement to his upbringing, (<i>al-Rahīm</i>) more compassion to the human kind, to magnify the benefit of his wisdom and deposited in his life.	p.332
9.	سورة الطارق {86}	بِسْمِ اللَّهِ المراقب لأحوال عباده كيلا يوسوس في صدورهم الشيطان	الرَّحْمَنِ عَلَيْهِمْ يحفظهم عن موجبات الندامة والخذلان	الرَّحِيمِ لَهُمْ يهديهم الى طريق الجنان	(<i>Bismillāhi</i>) with the name of Allah who oversees the state all his servants so that Satan can not whisper to their hearts, (<i>al-Rahmān</i>) is merciful to them to protect them from all sorts of things that could make them be those who regret and disappointment(<i>al-Rahīm</i>) more compassion to them by giving directions to heaven	p.340
10.	سورة الأعلى {87}	بِسْمِ اللَّهِ الى ذاته عن احلام الأنام وافهام الخواص والعوام	الرَّحْمَنِ لِعَمُومِ عباده يدعوهم الى دار السلام	الرَّحِيمِ لخواصهم يهديهم الى ارفع المكانة وأعلى المقام	(<i>Bismillāhi</i>) with the name of Allah who is His Essence height can not be reached by human insight the khawas and laity understanding. (<i>al-Rahmān</i>) is merciful to His creatures to invite them all to the house of salvation, (<i>al-Rahīm</i>) more	p.347

					compassion to the people of his special by giving directions to them to go to a place that most noble and degree highest.	
11.	سورة الغاشية {88}	بِسْمِ اللَّهِ القادر المقتدر على عموم مقدوراته حسب النشأتين	الرَّحْمَنِ على عموم عباده ينبهم نحو المرجع والمعاد	الرَّحِيمِ لخواصهم يهدبهم الى سبيل الرشاد	(<i>Bismillāhi</i>) with the name of Allah the almighty and master all that He created both in this world and in the Hereafter, (<i>al-Raḥmān</i>) is merciful to all His servants to remind them of the place back and die, (<i>al-Raḥīm</i>) more compassion to the people of his special by giving guidance to guide them towards the road.	p.353
12.	سورة الفجر {89}	بِسْمِ اللَّهِ المدبر لأمور عباده ليخرجهم من ظلمات الطبيعة الى نور الحقيقة	الرَّحْمَنِ عليهم بوضع التكاليف الشاقة القالعة لعرق الالف والعادة الموروثة لهم من مقتضيات عالم الناسوت	الرَّحِيمِ لهم يميتهم بالموت الإرادي عن لوازم بشريتهم الزائلة الاركانية ولواحق هوياتهم الباطلة الامكانية	(<i>Bismillāhi</i>) with the name of Allah that govern all the affairs of His servants in order to get them out of the darkness into the light of the nature, (<i>al-Raḥmān</i>) is merciful to them by setting various difficult taklif for to root out feelings of love and customs passed down to them from the realm of humanity, (<i>al-Raḥīm</i>) more compassion to them with their deadly desires of humanitarian needs and demands of their lusts of vanity.	p.361

13.	سورة البلد {90}	بِسْمِ اللَّهِ الَّذِي اخْتَارَ لِنَفْسِهِ بَيْتًا صُورِيًّا لِيَكُونَ قِبْلَةً لِأَصْحَابِ الصُّورَةِ وَبَيْتًا مَعْنُويًّا لِيَكُونَ وَجْهَةً لِأَرْيَابِ الْقُلُوبِ الصَّافِيَةِ	الرَّحْمَنِ لِعِبَادِهِ حَيْثُ يَدْعُوهُمْ إِلَى كَعْبَةِ الْمَقْصُودِ	الرَّحِيمِ لَهُمْ يُوصِلُهُمْ إِلَى عُرْفَاتِ الْوَحْدَةِ وَبَيْتِ مَعْمُورِ الْوُجُودِ	(<i>Bismillāhi</i>) with the name of Allah who chooses to Himself, in the form of a house (ie Ka'bah) in order to be a mecca for creatures who have the form, and one house in order to be meaningful purpose for being who has a heart, (<i>al-Rahmān</i>) is merciful to all His servants to invite them to the Ka'bah (glory) of hearth, (<i>al-Rahīm</i>) whose compassion to them by delivering them to Arafat oneness and Baitul Ma'mur existence.	p.370
14.	سورة الشمس {91}	بِسْمِ اللَّهِ الْمُنْزَهِ عَنِ الظُّهُورِ وَالْبَطُونِ بِحَسَبِ ذَاتِهِ	الرَّحْمَنِ بِإِظْهَارِ كَمَالَاتِ أَسْمَائِهِ وَصِفَاتِهِ حَسَبِ بَسْطِهِ	الرَّحِيمِ بِإخْفَائِهَا فِي وَحْدَةِ ذَاتِهِ حَسَبِ قَبْضَتِهِ	(<i>Bismillāhi</i>) with the name of Allah is purified of visibility and hiddenness in accordance with His Essence, (<i>al-Rahmān</i>) is merciful, which is the name of sun the one substance to show all the perfection of the names and His properties, (<i>al-Rahīm</i>) more compassion by hiding such perfection in the unity of His Essence.	p.375
15.	سورة الليل {92}	بِسْمِ اللَّهِ الْمُتَجَلَّى عَلَى عَمُومِ شَيْئُونِهِ الْمُتَرْتِبَةِ عَلَى	الرَّحْمَنِ لِجَمِيعِ مُظَاهِرِهِ حَيْثُ يُطْلَعُهَا عَلَى ذَاتِهِ لِيَتَّوَجَّهَ	الرَّحِيمِ لِنَوْعِ الْإِنْسَانِ حَيْثُ نَبَهُ عَلَيْهِ سِرُّ سَرِيَانِ وَحَدِيثِهِ	(<i>Bismillāhi</i>) with the name of Allah who appeared in all of his creations resulting his names with no limit, (<i>al-Rahmān</i>) is merciful to all His creatures which He	p.380

		أسمائه الغير المحصورة	الكل نحوه طوعا	الذاتية على صحائف الكثرات المرئية الموهوبة ليتصف بالخلافة والنيابة الإلهية ويتحلى بجلل التفضيل والتكريم	created them through His essence so that all faces to Him with full devotion, (al-Raḥīm) more compassion to the kinds of people with the way he tells him the secret and the intrinsic limitations through a variety of valuable sheet.	
16.	سورة الضحى {93}	بِسْمِ اللَّهِ الذي ظهر على حبيبه صلى الله عليه وسلم حتى أخرجه عن مضيق الناسوت مهاجرا الى فضاء اللاهوت	الرَّحْمَنِ لِعَموم عباده حيث أرسل إليهم حبيبه صلى الله عليه وسلم رحمة للعالمين	الرَّحِيمِ لخواصهم يرشدهم بمتابعته الى روضة الرضاء وجنة التسليم	(<i>Bismillāhi</i>) with the name of Allah who helps his lover to eject him from the narrow nature of humanity towards divinity vast horizon of God, (<i>al-Raḥmān</i>) is merciful to all His servants as He sent his lover to them as a blessing for the universe, (al-Raḥīm) more compassion to people who are special among them by giving instructions to the special people to follow his lover so that they can get to pleasure garden and surrender paradise.	p.385
17.	سورة الانشراح {94}	بِسْمِ اللَّهِ الذي شرح صدور عباده لقبول سرائر المعرفة	الرَّحْمَنِ عليهم برفع الأوزار والأثقال المانعة عن القبول	الرَّحِيمِ لهم يعليهم ويرفع ذكرهم بعد ما أخرجهم عن	(<i>Bismillāhi</i>) with the name of Allah who has paved his servant chest to accept a wide range of confidential ma'rifat and belief, (<i>al-Raḥmān</i>) is	p.389

		واليقين	عنهم بعد هداهم الى الصراط المستبين	مقتضيات بشريتهم الى أعلى عليين	merciful to them to fend off all kinds of sins and burden that may hinder ma'rifat and confidence acceptance after he gave instructions to them to the path of the light, (al-Raḥīm) whose compassion to them by way of praise exalt and elevate them to-Him after He took them from their humanitarian needs to the highest heaven Illiyin.	
18.	سورة التين {95}	بِسْمِ اللَّهِ الَّذِي خَلَقَ الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ	الرَّحْمَنِ عَلَيْهِ بِأَنْوَاعِ التَّعْظِيمِ والتكريم	الرَّحِيمِ عَلَيْهِ يُوصِلُهُ إِلَى رُوضَاتِ النِّعَمِ	(<i>Bismillāhi</i>) with the name of Allah who has created man in the best form, (<i>al-Raḥmān</i>) is merciful to him with an assortment of majesty and glory, (<i>al-Raḥīm</i>) compassion to him by deliver him to the gardens of Na'im paradise.	p.393
19.	سورة العلق {96}	بِسْمِ اللَّهِ الَّذِي دَبَّرَ أَمْرَ الْإِنْسَانِ بِأَحْسَنِ تَدْبِيرٍ	الرَّحْمَنِ عَلَيْهِ حَيْثُ صَوَّرَهُ بِأَحْسَنِ تَصْوِيرٍ	الرَّحِيمِ عَلَيْهِ حَيْثُ هَدَاهُ إِلَى خَيْرٍ مِّنْ قَلْبٍ وَمَصِيرٍ	(<i>Bismillāhi</i>) with the name of Allah that regulate human cases with the most excellent arrangements, (<i>al-Raḥmān</i>) is merciful to him, which he created in the best form, (<i>al-Raḥīm</i>) compassion to him where he gave instructions to him a place for back home.	p.396
20.	سورة	بِسْمِ اللَّهِ الَّذِي قَدَرَ عَمُومٍ	الرَّحْمَنِ لِعِبَادِهِ بِأَنْزَالِ الْقُرْآنِ	الرَّحِيمِ بِإِقْظَاهِهِمْ عَنْ	(<i>Bismillāhi</i>) with the name of Allah that controls all destiny in the hands of his	p.402

	القدر {97}	المقادير في حضرة علمه ولوح قضائه	المبين لهم طريق المعرفة والايمان	نوم الغفلة ورقود النسيان	science and his qadha sheet, (<i>al-Rahmān</i>) is merciful to His servants by reducing al-Qur'an to remind them to ma'rifat and faith way, (<i>al-Raḥīm</i>) compassion to them in a way to wake them from amusement sleep, and forgotten drowsiness.	
21.	سورة البينة {98}	بِسْمِ اللَّهِ المظهر لطريق الحق بإرسال الرسول وإنزال الكتب والآيات	الرَّحْمَنِ لعموم عباده بإيضاح البيئات	الرَّحِيمِ لخواصهم بايصالهم الى أعلى المقامات وارفع الدرجات	(<i>Bismillāhi</i>) with the name of Allah that exposes the truth by sending the Apostles and lowers the books, (<i>al-Rahmān</i>) is merciful to all His servants to explain all of the evidence, (<i>al-Raḥīm</i>) compassion to people with his special-deliver them to the station of the highest and most noble degree.	p.405
22.	سورة الزلزال {99}	بِسْمِ اللَّهِ المدبر لأمور عباده حسب النشأتين	الرَّحْمَنِ عليهم في النشأة الاولى حيث وضع عليهم التكاليف المثمرة لهم خير الجزاء	الرَّحِيمِ لخواصهم في النشأة الاخرى يجزيهم جزاء الأوفى	(<i>Bismillāhi</i>)with the name of God, who controls all the affairs of His servants in these two lives, (<i>al-Rahmān</i>) is merciful to them when they are in the world, where he set a variety of taklif that produces the best of reward for them, (<i>al-Raḥīm</i>) compassion to those special people who are in his afterlife with the way he gives them abundant reward.	p.410

23.	سورة العاديات {100}	بِسْمِ اللَّهِ الْمَدْبُرِ لأُمُورِ الْإِنْسَانِ حَتَّىٰ أَوْصَلَهُ إِلَىٰ مَرْتَبَةِ الْيَقِينِ وَالْعُرْفَانِ	الرَّحْمَنِ عَلَيْهِ بَخَلَقَهُ عَلَىٰ صُورَتِهِ لِيَلِيقَ لِخَلَافَتِهِ	الرَّحِيمِ لَهُ يَرْبِيهِ وَيَهْدِيهِ إِلَىٰ حَيْثُ يُوَصِّلُهُ إِلَىٰ بَحْرِ وَحْدَتِهِ	(<i>Bismillāhi</i>)with the name of Allah that govern all the affairs of men to drive her to the dignity yaqin and 'irfan, (<i>al-Rahmān</i>) is merciful to him to create it in a form that makes it worthy of being the caliph, (<i>al-Raḥīm</i>) by way of her compassion and caring member of her instructions to deliver it to the sea of His unity.	p.414
24.	سورة القارعة {101}	بِسْمِ اللَّهِ الْمُتَّصِفِ بِالْقَهْرِ وَاللُّطْفِ حَسَبِ النَّشْأَتَيْنِ	الرَّحْمَنِ عَلَىٰ عَمُومِ الْمُطِيعِينَ مِنْ عِبَادِهِ فِي النَّشْأَةِ الْأُولَىٰ	الرَّحِيمِ عَلَىٰ الْمُخْلِصِينَ مِنْهُمْ فِي النَّشْأَةِ الْآخِرَىٰ يُوَصِّلُهُمْ إِلَىٰ أَقْصَىٰ دَرَجَاتِ النَّعِيمِ	(<i>Bismillāhi</i>)with the name of Allah as the One who is attributed with all-mighty and all-tender in accordance with the life of this world and the Hereafter, (<i>al-Rahmān</i>) is merciful to those who obey Him at the time in the world , (<i>al-Raḥīm</i>), compassion to people who are sincere in between them in the afterlife, by delivering them to the degree of the highest heaven Na'im. hp.418	p.418
25.	سورة التكاثر {102}	بِسْمِ اللَّهِ الْمُتَجَلَّى بِكَمَالَاتِهِ فِي الْإِنْسَانِ لِيَرْبِيَهُ عَلَىٰ نَشْأَةِ	الرَّحْمَنِ عَلَيْهِ بأنواع اللطف والإحسان ليتوجه نحوه سبحانه في	الرَّحِيمِ لَهُ يَهْدِيهِ إِلَىٰ مَرْتَبَةِ الْكُشْفِ وَالْعِيَانِ	(<i>Bismillāhi</i>)with the name of Allah, who showed himself to humans with his perfection in order to guide the path of faith and <i>ma'rifat</i> , (<i>al-Rahmān</i>) is merciful to him with an assortment of gentleness and	p.421

		الايمن والعرفان	عموم الأحيان		kindness in order to direct it toward himself in all circumstances, (<i>al-Rahīm</i>) her compassion by giving instructions to the disclosure dignity and love.	
26.	سورة العصر {103}	بِسْمِ اللَّهِ الَّذِي خَلَقَ الْإِنْسَانَ عَلَى صُورَتِهِ لِيَتَّخِذَ بِأَخْلَاقِهِ	الرَّحْمَنِ عَلَيْهِ حَيْثُ أَظْهَرَ مَنْ كَتَمَ الْعَدَمَ وَرَبَاهُ بِأَنْوَاعِ اللطف والكرم	الرَّحِيمِ عَلَيْهِ يَهْدِيهِ إِلَى صِرَاطٍ مُسْتَقِيمٍ مُوَصَّلٍ إِلَى تَوْحِيدِهِ	(<i>Bismillāhi</i>)with the name of Allah who has created man in His way in order that a certain man with his morals, (<i>al-Rahmān</i>) is merciful to him that he bring it up out of nothing is hidden and maintain the various kind of tenderness and glory, (<i>al-Rahīm</i>) her compassion by giving instructions to the straight path which can be delivered to the Oneness of him.	p.424
27.	سورة الهمزة {104}	بِسْمِ اللَّهِ المتجلى بعموم كاملاته في مظهر الإنسان	الرَّحْمَنِ عَلَيْهِ بأنواع الكرم والامتنان	الرَّحِيمِ بِخَوَاصِ عِبَادِهِ حَيْثُ خَلَقَهُمْ بِأَخْلَاقِهِ الحسان ويسر لهم طريق العرفان	(<i>Bismillāhi</i>)with the name of Allah, who showed himself with his perfection to man, (<i>al-Rahmān</i>) is merciful to him with an assortment of gentleness and kindness, (<i>al-Rahīm</i>) compassion to His special servants by way of him adorn their morals with his morals and ease their path towards' irfan.	p.427

28.	سورة الفيل {105}	بِسْمِ اللَّهِ القادر المقتدر على عموم ما دخل في حيطه حضرة علمه المحيط وإراداته الكاملة	الرَّحْمَنِ لعموم عباده حيث دبر أمورهم حسب الحكمة المتقنة البالغة	الرَّحِيمِ لَهُم يوصلهم الى الدرجة الرفيعة اللاهوتية	(<i>Bismillāhi</i>) with the name of Allah the almighty who has the power over all things that are included in the scope of science and his will, (<i>al-Raḥmān</i>) is merciful to all His servants that He governs all their affairs in accordance with his superior wisdom, (<i>al-Raḥīm</i>) compassion to them by delivering them to the highest degree of divinity.	p.431
29.	سورة قريش {106}	بِسْمِ اللَّهِ المظهر لكل من كتم العدم	الرَّحْمَنِ على الكل بأنواع الكرم	الرَّحِيمِ عليهم بالزام العبودية والذمم	(<i>Bismillāhi</i>) with the name of God who created all things out of nothing, (<i>al-Raḥmān</i>) is merciful to all of them with an assortment of glory, (<i>al-Raḥīm</i>) compassion to them by requiring worship and responsibility.	p.434
30.	سورة الماعون {107}	بِسْمِ اللَّهِ الذي وضع الدين بين الأنام ليهديهم الى دار السلام	الرَّحْمَنِ عليهم بانزال التكاليف والاحكام	الرَّحِيمِ إليهم يوصلهم الى أعلى المكانة وارفع المقام	(<i>Bismillāhi</i>) with the name of God who has put this religious in the middle of people to give directions to them towards Darussalam, (<i>al-Raḥmān</i>) is merciful to those with a lower variety taklif and hukm, (<i>al-Raḥīm</i>) compassion to them by delivering them to the highest and noblest maqam.	p.436

31.	سورة الكوثر {108}	بِسْمِ اللَّهِ المتجلى على حبيبه صلى الله عليه وسلم بعموم كمالاته ليكون هو مرآة له سبحانه كي يتراءى منه صلى الله عليه وسلم آثار جميع أسمائه الحسنى وصفاته العلياء	الرَّحْمَنِ على عموم الأنام ببعثته صلى الله عليه وسلم إليهم حتى يهديهم الى دار السلام	الرَّحِيمِ للخواص منهم يرشدهم الى التوحيد الذاتي الذي هو المنجى من ظلمات الأوهام	<i>(Bismillāhi)</i> with the name of God who reveals himself to his lover, Muhammad with all his perfections to be a mirror that reflects the impact of all the names of his good and his qualities sublime through self-Prophet, (<i>al-Rahmān</i>) is merciful to all men sent the Prophet Muhammad to guide them towards Darussalam, (<i>al-Rahīm</i>) compassion to people specifically from humans through giving instruction to them towards monotheism core that can be a savior of misleading delusion.	p.439
32.	سورة الكافرون {109}	بِسْمِ اللَّهِ المطلع لما في ضمائر عموم عباده من الهداية والضلال	الرَّحْمَنِ عليهم بإرسال الرسل يدعوهم الى سبيل السلامة والرشد	الرَّحِيمِ لهم يوصلهم الى خير المنقلب والمآب	<i>(Bismillāhi)</i> with the name of Allah who knows the guidance and hidden misguidance in the hearts of His servants, (<i>al-Rahmān</i>) is merciful to those by sent the Apostles who took them towards the path of salvation and instructions, (<i>al-Rahīm</i>) compassion to them by delivering them back to the best place.	p.442
33.	سورة النصر	بِسْمِ اللَّهِ المدبر لأمر حبيبه	الرَّحْمَنِ عليه بنصر أوليائه	الرَّحِيمِ له حيث فتح	<i>(Bismillāhi)</i> with the name of Allah that govern all the affairs of His beloved, Muhammad, in the	p.444

	{110}	صلى الله عليه وسلم على الوجه الأكمل الأحكم	وقهر أعدائه	عليه أبواب الفتوحات الغيبية والشهادية والفيوضات اللدنية الفائضة عليه من عالم اللاهوت	most perfect and the most thoughtful, (<i>al-Rahmān</i>) is merciful to him by way of providing aid to the guardian-and subdue his enemies, (<i>al-Raḥīm</i>) compassion to him in a way to open all doors of magic and witnessing for him and bestows him laduni science from the divine nature.	
34.	سورة تبت {111}	بِسْمِ اللَّهِ الْغَنِيِّ بذاته عن عموم مظاهره ومصنوعاته	الرَّحْمَنِ عَلَيْهِم بإفاضة الوجود	الرَّحِيمِ عَلَيْهِم حيث يوصلهم الى مرتبة الكشف والشهود في اليوم الموعود لو أخلصوا في التوجه والطاعات نحو الخالق الودود	(<i>Bismillāhi</i>)with the name of Allah is Rich, with his Essence compared to all creatures and his creation, (<i>al-Rahmān</i>) is merciful to them by adding a form, (<i>al-Raḥīm</i>) compassion to them by delivering them to the Kashef dignity (disclosure) and syuhud (witness) on the promised day, if they are really sincere in obedience and in facing the merciful creator.	p.447
35.	سورة الإخلاص {112}	بِسْمِ اللَّهِ الَّذِي لا يكتنه ذاته بمدارك مظاهره ومصنوعاته مطلقا	الرَّحْمَنِ عَلَيْهِم بتوصيف ذاته إياهم	الرَّحِيمِ لخواصهم حيث يهديهم الى سرائر معرفته وتوحيده	(<i>Bismillāhi</i>) with the name of Allah that is His Essence can not be touched at all by the knowledge of his creatures and creation(<i>al-Rahmān</i>) is merciful to them with describe them His Essence, (<i>al-Raḥīm</i>) compassion to specifically people from His servants by giving	p.451

					them clues to the secrets to ma'rifat and His unity.	
36.	سورة الفلق {113}	بِسْمِ اللَّهِ المراقب على محافظة خلص عباده من جميع ما يضرهم ويؤذيهم بعد ما رجعوا اليه وتعوذوا به مخلصين	الرَّحْمَنِ عَلَيْهِم بانزال الرقى وتلقين الدعاء	الرَّحِيمِ عَلَيْهِم ينبهم على ما يضرهم ويغويهم ليتمكنوا في الدين القويم ويتسخوا على الصراط المستقيم	(<i>Bismillāhi</i>) with the name of Allah who controls the protection and frees His servants from all that can harm and hurt them after they come back and ask refuge in Him with sincerity, (<i>al-Raḥmān</i>) who merciful to those with lower rukyah and prayers teachings, (<i>al-Raḥīm</i>) compassion by freeing them and heal them after they are completely sincere in asking for protection and guarding to him.	p.454
37.	سورة الناس {114}	بِسْمِ اللَّهِ المديبر لمصالح عباده بمقتضى جوده	الرَّحْمَنِ عَلَيْهِم يحفظهم عما يبعدهم عن كنف حفظه	الرَّحِيمِ عَلَيْهِم ينبهم على ما يضرهم ويغويهم ليتمكنوا في الدين القويم ويتسخوا على الصراط المستقيم	(<i>Bismillāhi</i>) with the name of Allah who arranged all the benefit of his servants according to His generosity, (<i>al-Raḥmān</i>) is merciful to them by placing them under the auspices of His protection to keep them of something that could harm them, (<i>al-Raḥīm</i>) compassion to them by reminding them of something that can harm and mislead them, so they still hold fast to the teachings of the true religion and stay on the straight path.	p.457

From the table above, we know that all of *basmalah* are interpreted differently and the words used by Shaikh ‘Abd al-Qādir al-Jailānī is very beautiful and meaningful. Then, in order to make the study easier and more effective, the researcher divided *basmalah* interpretation into six categories: Concept of God, *ẓāhir* and *Bātin*, Concept of *Taṣawwuf*, Human Beings, The Prophet and *al-Qur’ān*, and Special Servant as mentioned in the tables below:

CONCEPT OF GOD
<p>سورة التكوير</p> <p>بِسْمِ اللَّهِ المتجلى بعموم كمالاته في النشأتين الرَّحْمَنِ في النشأة الاولى ببسط اطلاقه على عموم الأشياء الرَّحِيمِ في النشأة الاخرى بقبضه الكل الى ما منه البداء</p> <p>سورة الشمس</p> <p>فقال بعد ما تيمن بِسْمِ اللَّهِ المنزه عن الظهور والبطون بحسب ذاته الرَّحْمَنِ بإظهار كماله أسماءه وصفاته حسب بسطه الرَّحِيمِ باخفائها في وحدة ذاته حسب قبضته</p> <p>سورة التكاثر</p> <p>فقال بعد التيمن بِسْمِ اللَّهِ المتجلى بكمالته في الإنسان ليربيه على نشأة الايمان والعرفان الرَّحْمَنِ عليه بأنواع اللطف والإحسان ليتوجه نحوه سبحانه في عموم الأحيان الرَّحِيمِ له يهديه الى مرتبة الكشف والعيان</p> <p>سورة البروج</p> <p>قال سبحانه في شأن طردهم ولعنهم مقسما بالأمر العظيم متيمنا بِسْمِ اللَّهِ المتجلى في عموم المجالى بمقتضى أسمائه وصفاته إظهارا لقدرته الغالبة الكاملة الرَّحْمَنِ لكل تتميما لتربيته الشاملة الرَّحِيمِ لنوع الإنسان تعظيما لحكمته المتقنة ومصلحته المستحسنة المودعة في نشأته</p> <p>سورة الأعلى</p> <p>فقال بعد التيمن بِسْمِ اللَّهِ الى ذاته عن احلام الأنام وافهام الخواص والعوام الرَّحْمَنِ لعموم عباده يدعوهم الى دار السلام الرَّحِيمِ لخواصهم يهديهم الى ارفع المكانة وأعلى المقام</p>

سورة الإخلاص

فقال بعد التيمن بِسْمِ اللَّهِ الذي لا يكتنه ذاته بمدارك مظاهره ومصنوعاته مطلقا الرَّحْمَنِ عليهم
بتوصيف ذاته إياهم الرَّحِيمِ لخواصهم حيث يهديهم الى سرائر معرفته وتوحيده

سورة القارعة

فقال بعد التيمن بِسْمِ اللَّهِ المتصف بالقهر واللفظ حسب النشاطين الرَّحْمَنِ على عموم المطيعين
من عباده في النشأة الاولى الرَّحِيمِ على المخلصين منهم في النشأة الاخرى يوصلهم الى أقصى
درجات النعيم

سورة الفيل

فقال بعد التيمن بِسْمِ اللَّهِ القادر المقتدر على عموم ما دخل في حيطه حضرة علمه المحيط
وإراداته الكاملة الرَّحْمَنِ لعموم عباده حيث دبر أمورهم حسب الحكمة المتقنة البالغة الرَّحِيمِ لهم
يوصلهم الى الدرجة الرفيعة اللاهوتية

In the table above is seen the concept of God such as how God appeared to His servants, His Essence cannot be touched at all by the knowledge of his creatures and creation, the oneness of God, perfection of His names and attributes, cleansed of visibility and hiddenness, God is all-capable, and the almighty power over all things, and God is attributed as the all-mighty Essence, and all-soft suit the world's life and the hereafter.

ZĀHIR AND BĀṬIN

سورة البلد

فقال بعد ما تيمن بِسْمِ اللَّهِ الذي اختار لنفسه بيتا سوريا ليكون قبلة لأصحاب الصورة وبيتا معنويا
ليكون وجهة لأرباب القلوب الصافية الرَّحْمَنِ لعباده حيث يدعوهم الى كعبة المقصود الرَّحِيمِ لهم
يوصلهم الى عرفات الوحدة وبيت معمور الوجود

سورة الانفطار

بِسْمِ اللَّهِ الَّذِي ظَهَرَ عَلَى مَا ظَهَرَ وَبَطَنَ حَسَبَ قُدْرَتِهِ الْكَامِلَةِ الْغَالِبَةِ الرَّحْمَنِ عَلَى عَمُومِ مَظَاهِرِهِ
يُعْطَاءُ الْوُجُودَاتِ الْإِضَافِيَّةِ الرَّحِيمِ عَلَيْهَا بِنَزْعِهَا عَنْهَا عِنْدَ ظُهُورِ الْوَحْدَةِ الْذَاتِيَّةِ عَلَى صِرَافَتِهَا

سورة النبأ

فَقَالَ سَبْحَانَهُ بَعْدَ مَا تَيَمَّنَ بِسْمِ اللَّهِ الَّذِي ظَهَرَ عَلَى عَمُومِ مَا ظَهَرَ وَبَطَنَ حَسَبَ النِّشْأَتَيْنِ الرَّحْمَنِ
لِلْكَلِّ حَسَبَ النِّشْأَةِ الْأُولَى الرَّحِيمِ لِحَوَاصِ عِبَادِهِ حَسَبَ النِّشْأَةِ الْآخَرَى

سورة التطهيف

قَالَ سَبْحَانَهُ مَتَيَمَّنَا بِسْمِ اللَّهِ الْمَسْتَوِيِّ عَلَى صِرَاطِ الْعَدَالَةِ وَالتَّقْوِيمِ الرَّحْمَنِ لِعَمُومِ عِبَادِهِ بَوْضَعِ
الْقِسْطِ الْقَوِيمِ الرَّحِيمِ لِحَوَاصِهِمْ يَهْدِيهِمْ إِلَى صِرَاطِ مُسْتَقِيمٍ

سورة الشمس

فَقَالَ بَعْدَ مَا تَيَمَّنَ بِسْمِ اللَّهِ الْمَنْزَهَ عَنِ الظُّهُورِ وَالْبَطُونِ بِحَسَبِ ذَاتِهِ الرَّحْمَنِ بِإِظْهَارِ كِمَالَاتِ أَسْمَائِهِ
وَصِفَاتِهِ حَسَبَ بَسْطِهِ الرَّحِيمِ بِإِخْفَائِهَا فِي وَحْدَةِ ذَاتِهِ حَسَبَ قَبْضَتِهِ

Basmalah above is mentioned about the *lafzi* aspect and *ma'nawi* aspect. For example about Ka'bah, there are Ka'bah as a building and Ka'bah ma'nawi as an abstract think (heart). Allah also knows everything *zāhir* and *bāṭin* and distinguish between original form and supplementary form of human beings. That is because God sits on the bridge of justice and balance.

CONCEPT OF TAṢAWWUF

سورة النازعات

فَقَالَ بَعْدَ التَّيْمَنِ بِسْمِ اللَّهِ الْمَقْدِرِ الْمُدْبِرِ لِأُمُورِ عِبَادِهِ حَسَبَ مَا أَقْضَتْهُ الْحِكْمَةُ وَالْمَصْلَحَةُ الرَّحْمَنِ
عَلَيْهِمْ فِي النِّشْأَةِ الْأُولَى يَنْبِئُهُمْ عَنِ سُنَةِ الْغَفْلَةِ الرَّحِيمِ فِي النِّشْأَةِ الْآخَرَى يَخْلُصُهُمْ عَنِ سَجَنِ
الطَّبِيعَةِ

سورة الفجر

فَقَالَ بَعْدَ مَا تَيَمَّنَ بِسْمِ اللَّهِ الْمُدْبِرِ لِأُمُورِ عِبَادِهِ لِيُخْرِجَهُمْ مِنْ ظِلْمَاتِ الطَّبِيعَةِ إِلَى نُورِ الْحَقِيقَةِ
الرَّحْمَنِ عَلَيْهِمْ بَوْضَعِ التَّكَالِيفِ الشَّاقَّةِ الْقَالِعَةِ لِعَرْقِ الْإِلْفِ وَالْعَادَةِ الْمُوَرَّثَةِ لَهُمْ مِنْ مَقْتَضِيَّاتِ عَالَمِ

الناسوت الرَّحِيمِ لَهُمْ يَمِيتُهُمْ بِالْمَوْتِ الْإِرَادِيِّ عَنِ لَوَازِمِ بَشْرِيَّتِهِمْ الزَّائِلَةِ الْإِرْكَانِيَّةِ وَلَوْ أَحَقَّ هَوِيَّاتِهِمْ
الْبَاطِلَةَ الْإِمْكَانِيَّةِ

سورة الانشراح

فَقَالَ مَتِيمَنَا بِاسْمِهِ مُسْتَفْهِمًا عَلَى سَبِيلِ التَّأْكِيدِ وَالتَّقْرِيرِ بِسْمِ اللَّهِ الَّذِي شَرَحَ صَدُورَ عِبَادِهِ لِقَبُولِ
سُرَائِرِ الْمَعْرِفَةِ وَالْيَقِينِ الرَّحْمَنِ عَلَيْهِمْ بَرَفْعِ الْأَوْزَارِ وَالْإِتْقَالِ الْمَانِعَةِ عَنِ الْقَبُولِ عَنْهُمْ بَعْدَ هِدَايَتِهِمْ إِلَى
الصَّرَاطِ الْمُسْتَبِينِ الرَّحِيمِ لَهُمْ يَعْطِيهِمْ وَيَرْفَعُ ذِكْرَهُمْ بَعْدَ مَا أَخْرَجَهُمْ عَنِ مَقْتَضِيَّاتِ بَشْرِيَّتِهِمْ إِلَى أَعْلَى
عَلِيَيْنِ

سورة الزلزال

بَعْدَ مَا تَمِيمُنَا بِسْمِ اللَّهِ الْمُدَبِّرِ لِأُمُورِ عِبَادِهِ حَسَبِ النِّشْآتَيْنِ الرَّحْمَنِ عَلَيْهِمْ فِي النِّشْأَةِ الْأُولَى حَيْثُ
وَضَعَ عَلَيْهِمُ التَّكَالِيفَ الْمَثْمُورَةَ لَهُمْ خَيْرَ الْجَزَاءِ الرَّحِيمِ لِخَوَاصِهِمْ فِي النِّشْأَةِ الْآخَرَى يَجْزِيهِمْ جَزَاءَ
الْأَوْفَى

سورة قريش

فَقَالَ بَعْدَ التَّمِيمِ بِسْمِ اللَّهِ الْمَظْهَرِ لِلْكَوْنِ مِنْ كِتْمِ الْعَدَمِ الرَّحْمَنِ عَلَى الْكُلِّ بِأَنْوَاعِ الْكِرَمِ الرَّحِيمِ عَلَيْهِمْ
بِالزَّمَامِ الْعَبُودِيَّةِ وَالذَّمَمِ

سورة الماعون

فَقَالَ مَتِيمَنَا بِسْمِ اللَّهِ الَّذِي وَضَعَ الدِّينَ بَيْنَ الْأَنَامِ لِيَهْدِيَهُمْ إِلَى دَارِ السَّلَامِ الرَّحْمَنِ عَلَيْهِمْ بِانزَالِ
التَّكَالِيفِ وَالْإِحْكَامِ الرَّحِيمِ إِلَيْهِمْ يُوَصِّلُهُمْ إِلَى أَعْلَى الْمَكَانَةِ وَارْفَعِ الْمَقَامَ

About *taṣawwuf* concept, here mentioned that God makes them aware of the omission, and frees them from prison disposition. God turns off their humanitarian desires of needs and demands from their lusts vanity to remove them from the darkness of *ṭabī'ah*, into the light of *ḥaqīqah*. Here also mentioned about *yaqīn*, *kashf* and *shuhūd*.

HUMAN BEINGS

سورة التين

فقال بعد التيمن بِسْمِ اللّٰهِ الَّذِي خَلَقَ الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ الرَّحْمَنِ عَلَيْهِ بِأَنْوَاعِ التَّعْظِيمِ وَالتَّكْرِيمِ الرَّحِيمِ عَلَيْهِ يُوَصِّلُهُ إِلَى رَوْضَاتِ النِّعَمِ

سورة العلق

فقال سبحانه بعد التيمن بِسْمِ اللّٰهِ الَّذِي دَبَّرَ أَمْرَ الْإِنْسَانَ بِأَحْسَنِ تَدْبِيرٍ الرَّحْمَنِ عَلَيْهِ حَيْثُ صَوَّرَهُ بِأَحْسَنِ تَصْوِيرٍ الرَّحِيمِ عَلَيْهِ حَيْثُ هَدَاهُ إِلَى خَيْرٍ مَّنْقَلَبٍ وَمَصِيرٍ

سورة العصر

فقال سبحانه مقسما بعد ما تيمن بِسْمِ اللّٰهِ الَّذِي خَلَقَ الْإِنْسَانَ عَلَىٰ صَوْرَتِهِ لِيَتَخَلَّقَ بِأَخْلَاقِهِ الرَّحْمَنِ عَلَيْهِ حَيْثُ أَظْهَرَ مَنْ كَتَمَ الْعَدَمَ وَرَبَاهُ بِأَنْوَاعِ اللَّطْفِ وَالْكَرَمِ الرَّحِيمِ عَلَيْهِ يَهْدِيهِ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ مُوَصِّلَهُ إِلَى تَوْحِيدِهِ

سورة العاديات

فقال بعد التيمن بِسْمِ اللّٰهِ الْمُدَبِّرِ لَأُمُورِ الْإِنْسَانَ حَتَّىٰ أَوْصَلَهُ إِلَىٰ مَرْتَبَةِ الْيَقِينِ وَالْعِرْفَانِ الرَّحْمَنِ عَلَيْهِ بِخَلْقِهِ عَلَىٰ صَوْرَتِهِ لِيَلِيقَ لَخْلَافَتِهِ الرَّحِيمِ لَهُ يَرْبِيهِ وَيَهْدِيهِ إِلَىٰ حَيْثُ يُوَصِّلُهُ إِلَىٰ بَحْرِ وَحْدَتِهِ

In the interpretation of *basmalah* also mentioned about the creation of man, it is said that man was created out of nothing. Humans were also created in the most perfect form that makes it worthy of being the caliph. God has created man in His way so that people have a certain character with his morals and gave him directions to the straight path that leads man to the Oneness himself.

THE PROPHET AND AL-QUR'AN

سورة الليل

فقال بعد التيمن بِسْمِ اللّٰهِ الْمَتَجَلَّىٰ عَلَىٰ عَمُومِ شَيْئُونِهِ الْمَتْرَبَةِ عَلَىٰ أَسْمَائِهِ الْغَيْرِ الْمَحْصُورَةِ الرَّحْمَنِ لِجَمِيعِ مَظَاهِرِهِ حَيْثُ يَطْلُعُهَا عَلَىٰ ذَاتِهِ لِيَتَوَجَّهَ الْكُلُّ نَحْوَهُ طَوْعًا الرَّحِيمِ لِنَوْعِ الْإِنْسَانَ حَيْثُ نَبِهَ عَلَيْهِ سِرَّ سِرْيَانِ وَحْدَتِهِ الذَّاتِيَّةِ عَلَىٰ صَحَائِفِ الْكَثْرَاتِ الْمُرْتَبَةِ الْمَوْهُوبَةِ لِيَتَصَفَّ بِالْخِلَافَةِ وَالنِّيَابَةِ الْإِلَهِيَّةِ

ويتحلى بحلل التفضيل والتكريم

سورة البينة

بعد ما تيمن بِسْمِ اللَّهِ المظهر لطريق الحق بإرسال الرسل وإنزال الكتب والآيات الرَّحْمَنِ لعموم عباده بإيضاح البيّنات الرَّحِيمِ لخواصهم بإيصالهم الى أعلى المقامات وارتفاع الدرجات

سورة القدر

فقال بعد التيمن بِسْمِ اللَّهِ الذي قدر عموم المقادير في حضرة علمه ولوح قضائه الرَّحْمَنِ لعباده بانزال القرآن المبين لهم طريق المعرفة والايمان الرَّحِيمِ بإيقاظهم عن نوم الغفلة ورقود النسيان

سورة الفلق

فقال بعد التيمن بِسْمِ اللَّهِ المراقب على محافظة خلص عباده من جميع ما يضرهم ويؤذيهم بعد ما رجعوا اليه وتعودوا به مخلصين الرَّحْمَنِ عليهم بانزال الرقى وتلقين الدعاء الرَّحِيمِ لهم حيث يبرؤهم ويشفيهم بعد ما أخلصوا في التعود والالتجاء

سورة الناس

فقال بعد ما تيمن بِسْمِ اللَّهِ المدير لمصالح عباده بمقتضى جوده الرَّحْمَنِ عليهم يحفظهم عما يبعدهم عن كنف حفظه الرَّحِيمِ عليهم ينبههم على ما يضرهم ويغويهم ليتمكنوا في الدين القويم ويترسخوا على الصراط المستقيم

سورة الكوثر

فقال بعد التيمن بِسْمِ اللَّهِ المتجلى على حبيبه صلى الله عليه وسلم بعموم كمالاته ليكون هو مرآة له سبحانه كي يتراءى منه صلى الله عليه وسلم آثار جميع أسمائه الحسنی وصفاته العلياء الرَّحْمَنِ على عموم الأنام ببعثته صلى الله عليه وسلم إليهم حتى يهديهم الى دار السلام الرَّحِيمِ للخواص منهم يرشدهم الى التوحيد الذاتي الذي هو المنجى من ظلمات الأوهام

سورة الكافرون

فقال بعد ما تيمن وتبرك بِسْمِ اللَّهِ المطلع لما في ضمائر عموم عباده من الهداية والضلال الرَّحْمَنِ عليهم بإرسال الرسل يدعوهم الى سبيل السلامة والرشد الرَّحِيمِ لهم يوصلهم الى خير المنقلب

والمآب

سورة الهمزة

فقال بعد التيمن بِسْمِ اللّٰهِ المتجلى بعموم كمالاته في مظهر الإنسان الرَّحْمَنِ عليه بأنواع الكرم والامتنان الرَّحِيمِ بخواص عبادته حيث خلقهم بأخلاقه الحسان ويسر لهم طريق العرفان

سورة النصر

كما نبه سبحانه في هذه السورة بعد التيمن والتبرك بِسْمِ اللّٰهِ المدبر لأمر حبيبه صلى الله عليه وسلم على الوجه الأكمل الأحكم الرَّحْمَنِ عليه بنصر أوليائه وقهر أعدائه الرَّحِيمِ له حيث فتح عليه أبواب الفتوحات الغيبية والشهادية والفيوضات اللدنية الفائضة عليه من عالم اللاهوت

سورة الضحى

الذي ظهر على حبيبه صلى الله عليه وسلم حتى أخرجه عن مضيق الناسوت بعد التيمن بِسْمِ اللّٰهِ مهاجرا الى فضاء اللاهوت الرَّحْمَنِ لعموم عبادته حيث أرسل إليهم حبيبه صلى الله عليه وسلم رحمة للعالمين الرَّحِيمِ لخواصهم يرشدهم بمتابعته الى روضة الرضاء وجنة التسليم

God told him a secret passageway and intrinsic limitations through precious slabs. is merciful to His servants by means of lowering *al-Qur'ān* that remind them of the way *ma'rifah* and faith. God's name that describes the path of righteousness by sending the Apostles and lowers the books, so they still hold fast to the teachings of the true religion and stay on the straight path. God reveals himself to his lover, Muḥammad ﷺ with all his perfections to be a mirror that reflects the impact of all the names of his good qualities and uplifted by the Prophet himself. He sent His beloved to them as a mercy to the universe.

SPECIAL SERVANT

سورة عبس

فقال متيمنا بِسْمِ اللّٰهِ الذي ظهر على قلوب أوليائه بمقتضى سعة رحمته الرَّحْمَنِ عليهم بحفظ مرتبتهم الرَّحِيمِ عليهم يوقظهم من غفلتهم

سورة الانشقاق

فقال بعد ما تيمن بِسْمِ اللّٰهِ الَّذِي ظَهَرَ عَلَى عَمُومِ التَّعِينَاتِ فِي بَدَأِ الوجودِ بِمَقْتَضَى الوجودِ الرَّحْمَنِ عَلَيْهَا بِامْدَادِهَا وَابْقَائِهَا إِلَى الْيَوْمِ الْمَوْعُودِ الرَّحِيمِ عَلَى خَوَاصِّ عِبَادِهِ يُوصلُهُمْ إِلَى مَرْتَبَةِ الْكَشْفِ وَالشُّهُودِ

سورة الطارق

فقال سبحانه متمنا بِسْمِ اللّٰهِ الْمَرَاقِبِ لِأَحْوَالِ عِبَادِهِ كَيْلَا يُوَسَّوْسَ فِي صُدُورِهِمُ الشَّيْطَانِ الرَّحْمَنِ عَلَيْهِمْ يَحْفَظُهُمْ عَنْ مَوْجِبَاتِ النَّدَامَةِ وَالْخِذْلَانِ الرَّحِيمِ لَهُمْ يَهْدِيهِمْ إِلَى طَرِيقِ الْجَنَانِ

سورة الغاشية

فقال بعد ما تيمن بِسْمِ اللّٰهِ الْقَادِرِ الْمُقْتَدِرِ عَلَى عَمُومِ مَقْدُورَاتِهِ حَسَبِ النُّشَاتِينَ الرَّحْمَنِ عَلَى عَمُومِ عِبَادِهِ يَنْبِهُهُمْ نَحْوَ الْمَرْجِعِ وَالْمَعَادِ الرَّحِيمِ لِخَوَاصِّهِمْ يَهْدِيهِمْ إِلَى سَبِيلِ الرِّشَادِ

سورة تبت

فقال بعد التيمن بِسْمِ اللّٰهِ الْغَنِيِّ بِذَاتِهِ عَنْ عَمُومِ مَظَاهِرِهِ وَمَصْنُوعَاتِهِ الرَّحْمَنِ عَلَيْهِمْ بِإِفَاضَةِ الوجودِ الرَّحِيمِ عَلَيْهِمْ حَيْثُ يُوصلُهُمْ إِلَى مَرْتَبَةِ الْكَشْفِ وَالشُّهُودِ فِي الْيَوْمِ الْمَوْعُودِ لَوْ أَخْلَصُوا فِي التَّوَجُّهِ وَالطَّاعَاتِ نَحْوَ الْخَلَاقِ الْوَدُودِ

God who reveals himself in the hearts of His saints. He is most merciful to the special servants of His, by delivering them to the dignity of shuhūd and kashf. God reveals himself in the hearts of His saints. He is most merciful to the special servants of His, by delivering them to the dignity of shuhūd and *kashf* which oversees the state of his servants so that demons can not whisper to their hearts. God is all-merciful to those of His special by giving guidance to them towards the road user.

From the tables above, the researcher then indicates that the interpretations of Shaikh ‘Abd al-Qādir al-Jailānī on *basmalah* of Juz ‘Amma in *Tafsīr al-Jailānī* have several advantages because there are *taṣawwuf* term, *sharī’ah* term and Concept of God. So, the study of it is hardly needed.

Basmalah different interpretation also indicated that in interpreting the verses, Shaikh ‘Abd al-Qādir al-Jailānī generally used *ishāri* style.

The structure of writing text before Shaikh ‘Abd al-Qādir al-Jailānī interpreted *basmalah*, he wrote an opening of *sūrah (Fātiḥah al-Sūrah)* as a guide to enter the *sūrah*, then *basmalah* and its *tafsīr* and directly the verses and their translations. And finally he closed with closing of *sūrah (Khātim al-Sūrah)*. This structure of writing also indicates that *basmalah* is very important for Shaikh ‘Abd al-Qādir al-Jailānī.