



**MAN RA'ANI FI AL-MANAM FASAYARI FI AL-YAQDHAH:
THE REALITY OF DREAM IN SYAIKH 'ABD QADIR AL-JAYLANI'S
HADITS INTREPRETATION WITHIN HIS SIRR AL-ASRAR**

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ABSTRACT

Man Ra'ani fi al-Manam Fasayarani fi al-Yaqdhah was the popular hadiths examined the blessed for those who sees the Prophet PBUH in a dream, indeed will see him while awake. It's seems likewise a clue that each person in each generation blessed the same experience with whom saw him in his life relatively. In addition, this hadiths prevalently discuss in Sufism writings and literatures. One of them is *Sirr al-Asrar wa Madhhar al-Anwar* a masterpiece work written by Shaikh 'Abd al-Qadir al-Jaylani. This research exercise to find the examination of Shaikh 'Abd al-Qadir toward the hadiths from Sufis tradition approach. Chapter twenty second in *Sirr al-Asrar* elaborated in detail the evidence proven of dream and waking fullness. Syaikh 'Abd Qadir al-Jaylani recorded from various hadiths that the truthfull dream obviously one of indication of prophetic. He affirmed the limitations belong to the truthfull dream (*ru'yat al-shalihah*) experienced esoterically by each inner faculties such as *al-qalb*, *al-nafs* and *al-ruh* through precious vision. Instead the experience also symbolized lower character in particular despicable visions. This kind of method applied for truthfull reality restrictly.

Keywords: *Man Ra'ani fi al-Manam Fasayarani fi al-Yaqdhah*, Shaikh 'Abd al-Qadir al-Jaylani, *Sirr al-Asrar*

ABSTRAK

Man Ra'ani fi al-Manam Fasayarani fi al-Yaqdhah adalah sebuah hadiths yang popular yang mengajarkan tentang keberuntungan bagi orang-orang yang bertemu dengan Rasulullah saw dalam mimpi, bahwa sesungguhnya pertemuan tersebut adalah hakiki. Setidaknya ini menjadi jawaban bagi yang ingin merasakan pengalaman yang setidaknya sama dengan para sahabat. Tambahan pula hadiths ini menjadi sering menjadi topik pembahasan dalam literatur dan karya tasawuf seperti dalam *Sirr al-Asrar* karya Syaikh 'Abd al-Qadir al-Jaylani. Penelitian ini ingin lebih lanjut melihat bagaimana Syaikh 'Abd al-Qadir al-Jaylani menjelaskan hadiths tersebut yang tentunya ditelaah melalui pendekatan tasawuf. Bab ke 23 dalam kitab *Sirr al-Asrar* menjelaskan dengan detail kejadian nyata dalam mimpi maupun dalam keadaan terjaga. Syaikh 'Abd Qadir al-Jaylani mengutip sejumlah hadiths tentang bahwa mimpi yang benar (*ru'yat al-shalihah*) adalah salah satu indikasi kerasulan. Ia menjelaskan bahwa mimpi yang benar itu dialami dengan pengalaman yang beragam oleh *qalb*, *nafs* maupun *ruh*. Sehingga tampilan yang muncul adalah simbol-simbol kemuliaan. Sebaliknya beberapa "tampilan" mimpi sejatinya adalah representasi dari simbol-simbol karakter yang rendah. Penjelasan ini



menjadi metode yang dapat dijadikan standar untuk melihat mimpi sebagai sebuah kebenaran.

Kata kunci: *Man Ra'ani fi al-Manam Fasayarini fi al-Yaqdhah*, Shaikh 'Abd al-Qadir al-Jaylany, *Sirr al-Asrar*

A. INTRODUCTION

Syaikh 'Abd Qadir al-Jaylani is a figure who is venerated and becomes an icon of the saints of *Sultan al-Auliya*, *al-Qutb al-Rabbani*, *al-Ghauts*, *al-Baz al-Ashab*, and others. And all of these are titles from al-Jailani because they have extraordinary privileges compared to other scholars.¹ Syaikh 'Abd Qadir is best known for founding the Qadiriyya Sufi order. The order is characterized by its emphasis on strict adherence to the *Sharia* (Islamic law) while pursuing the inner, mystical dimensions of Islam (*Tariqah*). The Qadiriyya order spread rapidly across the Islamic world, influencing millions of Muslims. It became one of the largest and most widespread Sufi orders, with followers in the Middle East, North Africa, South Asia, and beyond.²

The Prophet PBUH has given main role in Islamic tradition as the messenger, the master and the leader. Founded in many verses of al-Quran, the Prophet PBUH as the ordinary person likewise other human, which is merely for blessed the revelation he is special, especially, his nature as *Nur Muhammad*. His life and the companions figure out Islamic tradition build up such civilization. No wonder to mention the companion was the best period people in Islamic history. They were the first people who get direct learning from the Prophet PBUH. It's reasonable to mention they are fortune as the witness of the revelation and convinced him conveniently. However, it's quite different with the next generation after them, who get the learning from chain of masters of knowledge without any direct interaction with the Prophet PBUH. Indeed, this is a challenge to gain the same experience likewise the companions.

Man Ra'ani fi al-Manam Fasayarini fi al-Yaqdhah is a piece of text of hadits of the Prophet PBUH which is placed into chapter twenty second. This chapter named *Fi al-Bayan al-Waqi'at fi al-Manam wa al-Sinnat* (The Explanation of The Proven Evidences of Dreams and Waking State). Syaikh 'Abd al-Qadir highlighted this hadits to explain the experience from those who sees the Prophet PBUH in a dream, will see him while awake in reality.

¹ 'Abd al-Qadir al Jaylani, *Sirr al-Asrar wa Madhhar al-Anwar*, Damaskus, Dar al-Sanbil, 1993, p. 25

² J. Spencer Trimingham, *The Sufi Orders in Islam*, Oxford: AT The Clarendon Press, 1971, p. 40-41



Obviously, *Sirr al-Asrar* is the popular writing in sufism, however Syaikh 'Abd al-Qadir promoted to refer to a lot of al-Quran verses and another related hadits thematically.

B. METHOD

This research focus on Syaikh 'Abd Qadir al-Jaylani's interpretation applied in his writing titled *Sirr al-Asrar wa Madhhar al-Anwar*. *Sirr al-Asrar* consist of twenty four chapters, which is elaborated into four discussions. First, the autenticity of human being and their spirit and soul. Second, the variety of knowledge. Third, the connection between syari'at and thariqat in certain Islamic law practically. Fourth, the determination of sufism term and a few part of sufis experiences and practices.

In general, the content analysis method applied in this research. To do so, first, mapping to the topics done from each chapter which is derived into four discussion that mentioned above. Second, focused on chapter twenty second where that hadits elaborated in detail. In fact *Sirr al-Asrar* was not popular as a hadits book reference, yet it is a sufism literature, consequently this research elaborate to comprehend Syaikh 'Abd al-Qadir's interpretation of the hadits *Man Ra'ani fi al-Manam Fasayarini fi al-Yaqdhah* of course from sufism approach.

C. FINDING AND DISCUSSION

1. Syaikh 'Abd al-Qadir al-Jaylani

Syaikh 'Abd al-Qadir al- was born in the Jilan area or another version of Kailan a town in Thabaristan a small village between the mountains of Iran in Ramadan in 471 H/ 1077 AD. He buried in the Bab al-Ajaz area of Baghdad, and died at the age of 91 years in 561 H/1166 AD.³ His father's name is al-Jailani bin Abi Shalih Musa Janki Dausat bin Abdillah bin Yahya Zahid bin Muhammad bin Dawud bin Musa bin Abdillah bin Musa bin Abdullah Mahdhi bin Hasan II bin Sayyidina Hasan bin Ali bin Abi Talib or son of Fatimah Az-Zahra bint Muhammad the Prophet PBUH.⁴ Meanwhile his mather's name Fatimah bint Abdillah bin Mahmud bin Abi al-Atha bin Kamaluddin bin Abi Abdillah Alauddin bin Ali Ridha bin Musa Kazim bin Jakfar ash-Sadiq bin Muhammad Baqir bin Ali Zainal Abidin bin Husain bin Fatimah Az-Zahra daughter of the Prophet PBUH.⁵The genealogy of his parents continues to the Prophet Muhammad and many mention it as a gold chain genealogy.⁶

³ 'Abd al-Qadir al Jaylani, *Sirr al-Asrar...*, p. 28

⁴ 'Abd al-Qadir al Jaylani, *Sirr al-Asrar...*, p. 32

⁵ Abd al-Razaq Al-Kaylani, *Abd al-Qadir Jailani: Al-Imam Al-Zahid Al-Qudwah* (Damascus: Dar al-Qalam, 1994), 88.

⁶ Abd al-Razaq Al-Kaylani, *Abd al-Qadir Jailani...*, p. 92



When he was small, his father left him, and was raised by his maternal grandfather, 'Abd Allah al-Sumu'i. Syaikh 'Abd Qadir has a younger brother named 'Abd Allah, a pious child who died when he was a teenager. He was educated with moral education and knowledge as well as various other sciences that prioritized the afterlife. It is said that he was so engrossed in studying and doing penance that he almost forgot to get married.⁷

At the age of eighteen, he migrated to Baghdad in 488 H where the city was the most advanced center of Islamic civilization and knowledge. Syaikh 'Abd Qadir al-Jaylani is obsessed with studying in Baghdad because it is the place where Imam Ahmad bin Hambal is, a figure greatly admired by the people of Jilan. At the same time that year, the well-known scholar, and author of the book *Ihya Ulumiddin* Abu Hamid al-Ghazali, had just left teaching at the al-Nizamiyah madrasah and then exiled himself to Syam, Baghdad. In addition, he also lived in the same period with several other great scholars such as Ibn Qayyim al-Jauzi, Az-Zuzani Ibn Qudamah, Umar Khayam, al-Qusyairi,⁸ He also studied with Hammad bin Muslim al-Dabbas who would later become a spiritual teacher in his field of Sufism.

Syaikh 'Abd Qadir al-Jaylani studied various disciplines in the field of jurisprudence from Abu al-Khuththub Mahfudz bin Ahmad al-Khalwadzani and Abu al-Wafa Ali who belonged to the Hambali school of thought. In the field of language literature, he took the sanad to Abu Zakariya Yahya at Tibrizy. In the field of Hadith, he took knowledge from Abu Ghain al-Baqilani, Ibn Khunais, Abu Hanaim al-Rasi, Abu Bakr al-Tamara, and Abu Muhammad al-Sirraj. In the field of *tafsir* (interpretation and knowledge of al-Quran), he studied with al-Wafa Ali bin Aqil and Abu al Khuttub Mahfudz al-Khalwadzani (as well as taking jurisprudence), Abu al-Barakat Hibbatullah alMubarak, Abd al-Rahman bin Ahmad bin Yusuf, Abu Ghanaim, and others.⁹ While al-Jailani studied the Sufism from Hammad bin Muslim al-Dabbas as also affirmed by Ibn al-Immad. After mastering the science of jurisprudence, he then completed it with Sufism to Abu Said Mukhrami and also the Prophet Khidr. In addition, he also had students, among them were Ibn al-Qudamah, the writer of *al-Mughni* and 'Abd al-Ghani, the writer of *Umdatul Ahkam fi Kalami Khairi al-Anam*.¹⁰

Syaikh 'Abd Qadir al-Jaylani teachings are preserved in several written works. Some of his most famous books are:

⁷ Abd al-Razaq Al-Kaylani, *Abd al-Qadir Jailani*,..., p. 103

⁸ Abd al-Razaq Al-Kaylani, *Abd al-Qadir Jailani*,..., p.104

⁹ 'Abd al-Razaq Al-Kaylani, *Abd al-Qadir Jailani*,..., p. 103

¹⁰ 'Abd al-Qadir al Jaylani, *Sirr al-Asrar wa Madhhar al-Anwar*, Damaskus, Dar al-Sanbil, 1993, p. 78-79.



- a. *Futuh al-Ghaib* (Revelations of the Unseen): A collection of sermons and spiritual discourses that provide insight into his teachings on Sufism, ethics, and the spiritual path.
- b. *Al-Ghunya li Talibi Tariq al-Haqq* (The Sufficient Provision for Seekers of the Path of Truth): A comprehensive manual of Islamic practice, covering both the outer and inner dimensions of the religion.
- c. *Sirr al-Asrar* (The Secret of Secrets): A spiritual guide that delves into the inner meanings of Islamic practices and the path to spiritual realization.

2. *Sirr al-Asrar wa Madhhar al-Anwar*

Sirr al-Asrar wa Madhhar al-Anwar (The Secret of Secrets and Manifestation the Lights) considered a comprehensive guide for those seeking to understand the inner dimensions of Islam and Sufism. The book is a spiritual guide that delves into the inner meanings of Islamic practices, Sufi metaphysics, and the path to spiritual realization. This table below to mention twenty four chapters along with the topic title:

Chapter	Topic Title	
	Arabic	English
1	في بيان رجوع الإنسان إلى وطنه الأصلي	The Originality of Human being in returned
2	في بيان رد الإنسان إلى أسفل السافلين	The worse of returning
3	في بيان (حوانت) الأرواح في الأجساد	The position of the soul and body
4	في بيان (عدد) العلوم	The variety of knowledge
5	في بيان التوبة والتقين	The Repentance and Teaching
6	في بيان أهل التصوف	The Group of sufism
7	في بيان الأذكار	The remembrance
8	في بيان شرائط الذكر	The Requirement of Remembrance
9	في بيان رؤية الله تعالى	Seeing God (Allah)
10	في بيان الحجب الظلمانية والنورانية	The Boundaries of Darkness and Lightness
11	في بيان السعادة والشقاوة	The Happiness and Sadness



12	في بيان الفقراء	The Needy of the Seeking of God (Allah)
13	في بيان الطهارة	The Purifying
14	في بيان صلاة الشريعة والطريقة	The Prayer in term of Islamic law and Sufism path
15	في بيان الطهارة المعرفة (في عالم التجريد)	The Purifying of Knowledge
16	في بيان زكاة الشريعة والطريقة	The Alms in term Islamic law and Sufism path
17	في بيان الصوم الشريعة والطريقة	The Fasting in term Islamic law and Sufism path
18	في بيان الحج الشريعة والطريقة	The Pilgrimage in term of Islamic law and Sufism path
19	في بيان الوجد والصفاء	The Attempting and Purifying
20	في بيان الخلوة العزلة	The Seclusion
21	في بيان أورد الخلوة	The Reciting Within Seclusion
22	في بيان الوقعات في المنام والسنة	The Evidence Proven toward Dreams and Waking State.
23	في بيان أهل التصوُّث	The Group of Sufism
24	في بيان الخاتمة النزعة	The Ending of life

To overview the content of *Sirr Asrar wa Madhar al-Anwar* from twenty four chapter, it's to be summarized into a few points below:

a. Introduction to Sufism:

To begin his *Sirr Asrar wa Madhar al-Anwar* Shaikh 'Abd Qadir al-Jailany promoted the introduction to the concept of Sufism. Especially this discussion appeared at two chapter, chapter six and chapter twenty three. Sufism in Arabic called *tasawwuf* التصوف which is consist of four letters: *ta*, *shad*, *waw* and *fa*. *Ta* referred to repentance that derived into two part, first, the external repentance means to take of refusing into obedient from any physically sins and false. Second, internal repentance means purifying the soul. *Shad*, derived into *al-shaffa* consist of *shafa al-qalb* which is maintenance by remembrance of Allah frequently. Meanwhile *shafa al-sirr* maintenance by conciseness of Names of Oneness reciting in silently. *Waw* referred to *walayah* represented the character of the person who perform imitated toward character of God. *Fa*, referred *al-fana'* (annihilation in God)



means awareness the nothingness of human and the reality existence of God.¹¹

However in chapter twenty three, Shaikh ‘Abd Qadir al-Jailany reminded that there are twelve categories of groups in Sufism regarding to their falseness within Sufism teaching. To counter this erroneous, Shaikh ‘Abd Qadir al-Jailany expanded two investigation method. Firstly, appearing to place Islamic Law (*shari’ah*) as foundation to determine to do and to do not. Secondly, to relate the Sufism teaching toward the Prophet PBUH for he is the model and reference by following the knowledge chain recognized.¹²

b. Secrets of Worship:

Shaikh ‘Abd Qadir al-Jailany intensively explores the deeper, both from exoteric as well as esoteric meanings behind the basic pillars of Islam, such as prayer (*Salat*)¹³, fasting (*Sawm*),¹⁴ almsgiving (*Zakat*),¹⁵ and pilgrimage (*Hajj*).¹⁶ To consider detail explanation he divided each pillar of Islam within two aspect, from Islamic law approach and from sufi path approach. Shaikh ‘Abd Qadir al-Jailany inserted that to worship Allah means not merely means fulfil physical requirement, nevertheless it’s medium to relate to Him closer within inner consciousness.

c. The Nature of the Soul:

At the chapter three of *Sirr al-Asrar*, Shaikh ‘Abd Qadir al-Jailany examine *Hawanit al-Arwah fi al-Insan* (the Inns or Dwellings of the Souls in the Human Being). It is concerning the relationship between the soul and the human body. The discussions involve the spiritual and physical aspects of human existence, the connection between the soul and the body, and how different spiritual states or conditions might manifest within a person. Shaikh ‘Abd Qadir al-Jailany categorized the dwellings of the souls in the human being into four element. First *Hanut al-Ruh al-Jasmani*. Second, *Hanut al-Ruh al-Ruhani*. Third, *Hanut al-Ruh al-Sulthani*. Fourth, *Hanut al-Ruh al-Sultani*.¹⁷ These four categories described the stages of the soul the lowest up to the highest level and to measure the maturity of soul.

d. The Variety of Knowledge:

In *Sirr al-Asrar* Shaikh ‘Abd Qadir al-Jailany delves knowledge into four branches. First, Dhahir al-Shari’ah (exoteric aspect of Islamic Law) which is comprised to command and prohibition. Second, bathin al-shari’ah (esoteric aspect of Islamic law called knowledge of sufi path (*tariqah*)). Third, bathin al-

¹¹ ‘Abd al-Qadir al Jaylani, *Sirr al-Asrar*..., p. 78-79.

¹² ‘Abd al-Qadir al Jaylani, *Sirr al-Asrar*..., p. 139 - 142

¹³ ‘Abd al-Qadir al Jaylani, *Sirr al-Asrar*..., p. 104

¹⁴ ‘Abd al-Qadir al Jaylani, *Sirr al-Asrar*..., p. 112

¹⁵ ‘Abd al-Qadir al Jaylani, *Sirr al-Asrar*..., p/110

¹⁶ ‘Abd al-Qadir al Jaylani, *Sirr al-Asrar*, ..., p. 114

¹⁷ ‘Abd al-Qadir al Jaylani, *Sirr al-Asrar*..., p. 58-59



thariqah (esoteric aspect of sufi path) called al-ma'rifah (knowledge of awareness or knowledge gnostic). Fourth, bathin al-bawathin (the inner of esoteric aspect) called knowledge of the Truth or the Reality (*al-haqiqat*).¹⁸

3. *Man Ra'ani fi al-Manam Fasayara'ni fi al-Yaqdhah*

In Sufism, dreams are not merely random or subconscious phenomena. They are seen as important spiritual experiences that can provide valuable guidance and insight into one's relationship with the divine. Some Sufis often engage in practices that purify their hearts and minds, aiming to cultivate a state of inner purity that allows for clearer, more meaningful dreams. In this line in *Sirr al-Asrar*, Syaikh 'Abd al-Qadir affirmed the topic in chapter twenty second named *al-Waqi'at fi Manam wa al-Sinnat* (The Evidence Proven toward Dreams and Waking State). To begin his explanation, Syaikh 'Abd al-Qadir exposed one hadiths narrated from Abu Hurairah:

حدثنا أبو اليمان أخبرنا شعيب عن الزهري حدثني سعيد بن المسيب أن أبا هريرة قال سمعت رسول الله صلى الله عليه وسلم يقول لم يبق من النبوة إلا المبشرات قالوا وما المبشرات قال الرؤيا الصالحة¹⁹

Narrated us from Abu al-Yaman narrated Syu'ib narrated us from al-Zuhri narrated us from Sa'id al-Musayyab that Abu Hurairah said that he heard from the Prophet PBUH said nothing remains of prophethood except for glad tidings. Then the companions ask him, what is *al-mubasyarat* (glad tidings)? The Prophet said that is the truthfull dreams. (*ru'yat al-shalihah*).

In Islamic belief, not all dreams are significant, but certain dreams, especially those that are clear, vivid, and come from God, are considered true dreams (*ru'yat al-sadiqah*). In Sufism, dreams are given special importance as they are seen as a means of attaining spiritual knowledge and divine guidance. Sufi practitioners might engage in practices to purify their hearts and minds to receive more truthful and clear dreams. The interpretation of these dreams often requires the insight of a knowledgeable spiritual guide (*Shaykh* or *Murshid*) who can help understand the symbolic and spiritual meanings behind them.

These dreams are seen as a part of the 46 parts of prophethood. This belief underscores the idea that, while direct revelation has ceased, God still provides believers with guidance and insight through dreams. Such dreams are often interpreted as a form of divine communication that can offer glad tidings (good news) about the future or provide spiritual reassurance and personal guidance. It's related to another hadiths:

¹⁸ 'Abd al-Qadir al Jaylani, *Sirr al-Asrar*,..., p. 62

¹⁹ Ibn Hajar al-Asqalani, *Fath al-Bari*, Kitab al-Ta'bir, Bab al-Mubasyarat, Maktabah al-Islamiyyah, Islamweb.net, Juz.12, p. 392.



حدثنا عبدان أخبرنا عبد الله عن يونس عن الزهري حدثني أبو سلمة أن أبا هريرة قال سمعت النبي صلى الله عليه وسلم يقول من رآني في المنام فسيراني في اليقظة ولا يتمثل الشيطان بي²⁰.

Narrated us from 'Abdani narrated us from 'Abd Allah narrated us Yunus narrated us from al-Zuhri narrated us from Abu Salamah narrated us Abu Hurairah, he said that he listened from the Prophet he said whoever see me in dreams he will see me at waking state, and syaithan does not imitated me ever.

In Sufi tradition, Hadith above emphasizes the close relationship between the Prophet and his followers. It suggests that those who deeply love and follow the teachings of the Prophet may be granted his vision, even in a state of wakefulness. Wakefulness (*yaqdhah*) can be understood literally or metaphorically. Literally, it may imply that the person will eventually see the Prophet in their waking state. Metaphorically, it can refer to a state of spiritual awakening and realization where the person perceives the truths that the Prophet embodied. In the same line another hadiths recorded:

حدثنا خالد بن خلي حدثنا محمد بن حرب حدثني الزبيدي عن الزهري قال أبو سلمة قال أبو قتادة رضي الله عنه قال النبي صلى الله عليه وسلم من رآني فقد رأى الحق²¹

Narrated us Khalid Ibn Khali narrated us Muhammad ibn Harb narrated us al-Zubaidy narrated us al-Zuhri that he said that Abu Salamah said Abu Qatadah said the Prophet PBUH said whoever see me will see the truth.

حدثنا أبو الربيع سليمان بن داود العتكي حدثنا حماد يعني ابن زيد حدثنا أيوب وهشام عن محمد عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم من رآني في المنام فقد رآني فإن الشيطان لا يتمثل بي²²

Narrated us from Abu al-Rabi Sulaiman ibn Daud al-'Atqani narrated us from Humad called Zayid narrated us Ayyub and Hisham narrated us from Abu Hurairah, he said that Prophet said whoever see me in dreams he will see me in real and syaithan does not imitated me ever.

Those Hadith is understood to mean that if someone sees the Prophet Muhammad in a dream, it is considered a true vision because the devil cannot impersonate the Prophet in dreams. Thus, such a dream is taken as a genuine spiritual experience. It is often interpreted to suggest that those who are spiritually pure and sincere may be blessed with the vision of the Prophet, either in dreams or in a spiritual state of wakefulness. This is considered a sign of divine favor and a high spiritual station.

In addition Syaikh 'Abd al-Qadir asserted that syaithan cannot impersonate the Prophet PBUH yet any other pure lights of kindness (*al-anwar al-lathifah*). He affirmed that the hadiths not relate to the Prophet PBUH in

²⁰ Imam al-Bukhari, *Shahih al-Bukhari*, Maktabah al-Islamiyyah, Islamweb.net, Juz. 6, p. 2576

²¹ Imam al-Bukhari, *Shahih al-Bukhari*, Kitab al-Ta'bir, Bab Man Ra'a al-Nabi Shallahu 'alaihi wa al-Salam, Maktabah al-Islamiyyah, Islamweb.net, Juz. 6, p. 2568

²² Abu Zakaria Muhyi al-Din Yahya Ibn Syarif al-Nawawi, *Sharah al-Nawawi 'ala al-Muslim*, Kitab al-Ra'yat, Maktabah al-Islamiyyah, islamweb.net, juz, 15, p. 424



particular. It's also syaithan cannot impersonate other Prophet, symbols likewise the sun, the moon, the white light, the holy book and other symbols of purity as syaithan symbolized upon the darkness.²³

Moreover Syaikh 'Abd Qadir expanded that the dreams can be interpreted from two dimension, external and internal experiences. He elaborated in detail its internal experience representatively of the reward of an ideal, perfected state in the afterlife.

- a. The dreams relate to *al-qalb* (heart) emerged the vision of creation such as the vision of magnificence within paradise. Another vision also the vision of sun, moon and star.²⁴
- b. The dreams relate to *al-nafs* (soul) emerged vision from the blessing life of paradise symbolized from food and meal.²⁵
- c. The dreams relate to *al-ruh* (spirit) emerged vision from the youthfulness condition.²⁶

Indeed, the people of paradise will be (characterized by) having wide beautiful eyes, youthful beardless faces, and a state of beauty and perfection.²⁷

Otherwise, the vision emerged of the dreams should be representatively represents both the lower, instinctual aspects of human nature such as character of *nafs al-ammarah* (commanding self or the lower *nafs*) and *nafs al-lawwamah* (self-reproaching *nafs*). Those symbolised with certain character²⁸:

- a. *Al-Namr* (tiger) symbolized '*ujub* refers to a form of self-admiration or self-conceit, where a person is excessively pleased with their own qualities or achievements. It involves an inflated sense of self-worth or vanity.
- b. *Al-Asad* (lion) symbolized *kibr* which is refers to arrogance or pride, where a person feels superior to others and looks down on them. It involves a sense of self-importance and an unwillingness to acknowledge the equality of others.
- c. *Al-Dabb* (bear) symbolized anger or rage refers to a strong emotional response to perceived injustice, harm, or provocation.
- d. *Al-Dzi'b* (wolf) symbolized eating what is unlawful and desired to world life
- e. *Al-Khinzir* (pig) symbolized *al-haqd* (hatred) which is refers to deep-seated hatred or ill will towards someone. It involves harbouring

²³ 'Abd al-Qadir al Jaylani, *Sirr al-Asrar*,..., p. 133

²⁴ 'Abd al-Qadir al Jaylani, *Sirr al-Asrar*,..., p. 134

²⁵ 'Abd al-Qadir al Jaylani, *Sirr al-Asrar*,..., p. 134

²⁶ 'Abd al-Qadir al Jaylani, *Sirr al-Asrar*,..., p. 134

²⁷ 'Abd al-Qadir al Jaylani, *Sirr al-Asrar*,..., p. 134

²⁸ 'Abd al-Qadir al Jaylani, *Sirr al-Asrar*,..., p. 138



animosity and a desire for harm to come to another person. It is also symbolized *al-Hasad* (envy) which refers to envy or jealousy, where one desires the good fortune or blessings of another person and may wish to see them lose what they have.

- f. *Al-Arnab* (rabbit) symbolized of *al-kahayalah* (imagination or fantasy) which is It refers to the faculty of the mind that allows one to create images, ideas, or scenarios that are not present in reality. Its also symbolized *al-Makr* or deception or craftiness. It refers to the act of using cunning or trickery to achieve one's goals, often at the expense of others.
- g. *Al-Fahd* (cheetah) symbolized *Hubb al-riyasa* denotes a strong attachment to or desire for leadership roles and positions of authority. It involves seeking power and influence, often for personal gratification or status.
- h. *Al-Harrah* (female camel) symbolized *al-Bukhl* means miserliness or stinginess. It refers to an excessive reluctance to spend or give away resources, including money, time, or effort, even when it is appropriate or necessary. It's also symbolized *al-nifaq* (hypocrisy). It refers to the act of pretending to have beliefs, virtues, or feelings that one does not actually possess, often for personal gain or to deceive others.
- i. *Al-Hayyah* (snake) symbolized *al-syamm* means disparagement or insult. It refers to the act of speaking ill of someone or demeaning them through harsh or disrespectful language. It is also symbolized *ghibah* (backbiting). It refers to the act of speaking about someone in their absence in a way that they would dislike if they were present.
- j. *Al-I'qrab* (scorpion) symbolized *al-hamz* (mockery or taunting). It involves making fun of someone, ridiculing them, or showing contempt through verbal or non-verbal expressions. It is also symbolized *al-namimah* (slander or malicious gossip). It refers to the act of spreading false or harmful information about someone with the intention of creating discord or damaging their reputation.
- k. *Al-Zanbur* (wasp) symbolized *Idhai al-khalq bi al-lisan* (harming others through speech). It involves using words in a way that negatively impacts others, whether through insults, slander, or other forms of verbal abuse.

D. CONCLUSION

The Hadith *Man Ra'ani fi al-Manam Fasayara'ni fi al-Yaqdhah* is a profound statement hadiths that highlights the spiritual connection between the Prophet PBUH and his followers. It serves as a reminder of the importance of sincerity, love, and spiritual purity in the Islamic tradition, particularly



within the context of Sufi teachings and references. One of popular work in Sufis literature is *Sirr al-Asrar wa Madhhar al-Anwar* (the secret and the secrets and manifestation of the light). Twenty four chapter within it profounded the deepest dimensions of deeds of worshipping Allah in particular. Syaikh 'Abd Qadir succeed to analyst each part of human act from esoteric and exoteric approach.

Syaikh 'Abd Qadir affirmed that human soul is the essential existence of human being that grow up and mature through exercises spirituality. Syaikh 'Abd Qadir considered that dreams and visions are significant, and this argument showed in several hadith the reality and importance of spiritual experiences that occur in dreams. Syaikh 'Abd Qadir promoted dream not merely an illusion, yet it's the reality and the truthful vision instead. He argued from several hadits literally expanded seeing the Prophet PBUH di dream as seeing him in waking fullness. Syaikh 'Abd Qadir reviewed in his *Sirr al-Asrar* in chapter twenty second thematically from both hadits of the Prophet PBUH as well as from the verses of al-Quran. He proposed regarding several inner faculties within human being, thus the experiences must be vary depended on dominancy of the soul. In higher level potentially experienced dream visions portray the glorious, truthfulness and image of afterlife. The experienced dream visions portray otherwise the lowest of low of soul described in certain image and lowest figures.

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