

Shaṭaḥāt of Abd al-Qādir al-Jīlānī in *al-Fayḍ al-Raḥmānī* by Achmad Asrori al-Ishaqy: Representation of Spiritual Utterances in a Changed State of Consciousness

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ABSTRACT

Spiritual life is evolving rapidly, digital platforms are spreading religious speech, and religious authority is shifting from institutions to individual voices. In this context, *shaṭaḥāt* (ecstatic utterance) tests modern readers' intellectual, theological, and psychological boundaries. This study analyzes how *al-Fayḍ al-Raḥmānī* (2007 A.D./1428 H), a *manāqib* text by Achmad Asrori al-Ishaqy used by Jamaah al-Khidmah, represents 'Abd al-Qādir al-Jīlānī's *shaṭaḥāt*. This study uses qualitative library research and directed content analysis of 26 text units. Mystical hermeneutics becomes the basic lens of reading. The theory of the changing state of consciousness, the theory of peak experience, and the theory of emotion regulation sharpen the reading. Source triangulation and peer debriefing support validity. Twelve units express *fayḍ al-wajd*, such as an abundance of ecstatic experiences constructed by *manāqib* narratives. Fourteen units express *irshād al-murīd*, such as guidance for students. Among the 14 guidance units, *sharī'a* occupies the most positions, with five units (35.7%). *Ṭarīqa*, *sulūk*, and *ma'rifa* each have three units (21.4%). Analysis of language levels shows the following distributions: literal levels (U1, U2, U10), metaphorical levels (U4, U5, U8, U11), symbolic levels (U3, U6, U9), indicative levels (R2, R6, R12, R13), and *ma'rifa* levels (U7, U12, R1, R4, R5, R7, R8, R9, R10, R11, R14). These findings suggest that higher language levels tend to carry denser spiritual content, even though spiritual depth and linguistic categories are distinct dimensions of analysis and cannot be directly equated. In theory, this study offers a layered model for reading Sūfī language and links each layer to psychological mechanisms. Practically, this model helps teachers, preachers, and students read ecstatic utterances in context, reducing the risk of erroneous literal readings. The novelty of this study lies in the analysis of the level of Sūfī expression language related to *irshād al-murīd* in *al-Fayḍ al-Raḥmānī*, read through the theory of consciousness and affectation.

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A. INTRODUCTION

Spiritual life is evolving rapidly, and digital platforms now disseminate Sūfī utterances to audiences far removed from the teacher-student relationship.¹ Religious authority shifts as online voices gain a following on the side of established teachers.² In these conditions, *shaṭaḥāt*

¹ Dahlia Hidayati, "Online Sūfism and Reestablishing Religious Authority," *Ulumuna* 26, no. 1 (2022): 204–37, <https://doi.org/10.20414/ujs.v26i1.488>; Ziaulhaq Hidayat, "Transforming Sūfism Into Digital Media: Eshaykh and Simplification of Tarekat Orthodoxy," *Epistemé: Jurnal Pengembangan Ilmu Keislaman* 17, no. 2 (2022): 197–223, <https://doi.org/10.21274/epis.2022.17.2.197-223>.

² Hidayati, "Online Sūfism and Reestablishing Religious Authority." <https://doi.org/10.20414/ujs.v26i1.488>;

(ecstatic utterance) reaches the reader without the context of its origin, and the reader judges it based on its literal meaning. Thus, a re-examination of *shataḥāt* in *manāqib* texts becomes important not solely as a Ṣūfī study, but as an effort to understand how non-conventional religious expressions confront the intellectual, theological, and psychological boundaries of modern readers. The cornerstone of this argument is a problem of interpretation: when ecstatic speech circulates without an adequate hermeneutic frame, the risk of literal reading and hostile reactions increases.

Modern rejection of Ṣūfī practice is recorded in the academic literature. Gambari reports on Salafi scholars who label Ṣūfī reverence for relics as *bid'ā* (innovation), *kufr* (disbelief), and *shirk* (associating with Allah).³ Ahmad et al. describe the long conflict between Salafi and Ṣūfī currents, and show how three *Qādiriyyah wa Naqsyabandiyya* communities in Indonesia responded to Salafi pressure with the teachings of love, moderation, and tolerance.⁴ Ernst points out the roots of older tensions: the jurists and Ṣūfīs have been arguing about *shataḥāt* since the early centuries of Islam.⁵

The conflict has led to violence in the 21st century. In 2012, Ansar Dine fighters seized control of northern Mali, demolishing the tombs of Ṣūfī saints near Timbuktu, and calling the act a defense of the faith from idolatry.⁶ Apotsos reads this act as an iconoclastic program related to global extremist identities as well as religious doctrine.⁷ On February 16, 2017, a suicide bomber attacked the Lal Shahbaz Qalandar temple in Sehwan Sharif, Pakistan, killing at least 70 people, and the Islamic State claimed the attack.⁸ Indonesian academic sources describe Salafi-Ṣūfī tensions primarily as a competition of discourse and legitimacy within *the tariqa* community.⁹ The link between these issues and the problem of *shataḥāt* lies in the same mechanism: when spiritual utterances are interpreted literally without a proper hermeneutic framework, rejection reactions—both verbal and physical—become more likely. Therefore, this study does not simply analyze the text, but rather responds to the need for a contextual reading model. The authors did not find any academic sources regarding attacks on Ṣūfī shrines in Indonesia during the search for this study.

Abd al-Qādir al-Jīlānī (1077-1166 AD) held a central position in this debate. Held called him the founder and most influential figure in the *Qādiriyyah* Order.¹⁰ Javanese Muslims glorify him through the reading of *manāqib*.¹¹ *Jamaah al-Khidmah*, a congregation led by Achmad Asrori al-Ishaqy, reads *al-Fayḍ al-Raḥmānī* in its *manāqib* meeting. This congregation belongs to the Order of *Qādiriyyah wa Naqshabandiyyah al-‘Uthmāniyyah* and is spread across Indonesia and abroad.

³ Yusuph Dauda Gambari, “Debating Holy Remains: A Discourse on Islamic Relics between the Ṣūfī and Salafi Scholars,” *Al-Adabiya: Jurnal Kebudayaan Dan Keagamaan* 19, no. 1 (2024): 1–20, <https://doi.org/10.37680/adabiya.v19i1.4182>.

⁴ Maghfur Ahmad et al., “The Ṣūfī Order against Religious Radicalism in Indonesia,” *HTS Theological Studies* 77, no. 4 (2021), <https://doi.org/10.4102/hts.v77i4.6417>

⁵ Carl W. Ernst, *Words of Ecstasy in Sūfism* (SUNY Press, 1985). [Google](#).

⁶ Al Jazeera, “Mali Fighters Destroy More Timbuktu Tombs | News | Al Jazeera,” accessed October 21, 2026, [Google](#)

⁷ Michelle Moore Apotsos, “Timbuktu in Terror: Architecture and Iconoclasm in Contemporary Africa,” *International Journal of Islamic Architecture* 6, no. 1 (2017): 97–120, https://doi.org/10.1386/ijia.6.1.97_1.

⁸ Tribune, “Bloodbath at Sehwan Shrine,” accessed October 21, 2026, [Google](#)

⁹ Ahmad et al., “The Ṣūfī Order against Religious Radicalism in Indonesia” <https://doi.org/10.4102/hts.v77i4.6417>; Al Jazeera “Mali Fighters Destroy More Timbuktu Tombs | News | Al Jazeera.” [Google](#)

¹⁰ Pascal Held, *Baghdad during the Time of ‘Abd Al-Qādir al-Jīlānī* (Gorgias Press, 2022), <https://doi.org/10.31826/9781463244392>.

¹¹ Julian Millie, “Splashed by the Saint: Ritual Reading and Islamic Sanctity in West Java,” in *Splashed by the Saint* (Brill, 2009), 19–47, <https://doi.org/10.1163/9789004253810>; Imam Ghazali Said et al., “Venerating Shaykh Abd Al-Qadir Al-Jilani In Indonesia And Turkiye,” *Journal Of Indonesian Islam* 18, no. 1 (2024): 1–26, <https://doi.org/10.15642/JIIS.2024.18.1.1-26>.

Previous studies cover several points of view. Some read *shataḥāt* historically or theologically.¹² Some examine Abū Yazīd and al-Ḥallāj.¹³ One study follows the reception of *shataḥāt* in popular music.¹⁴ Other studies examined al-Jīlānī's thought, its teaching, and the Ṣūfī vocabulary in *Sirr al-Asrār*.¹⁵ Among the ten studies studied below, none analyzed the language level of al-Jīlānī's expression in *al-Fayḍ al-Raḥmānī* along with guidance directed at the disciples. Nor did anyone read these expressions through the theory of consciousness and affect.

This study raises three questions. First, what levels of language appear in al-Jīlānī's expressions in *al-Fayḍ al-Raḥmānī*? Second, how are the units of guidance distributed among *sharī'a*, *ṭarīqa*, *sulūk*, and *ma'rifa*? Third, what are the psychological, cognitive, and cultural mechanisms underlying the text? These three questions are interrelated: the level of language influences the type of guidance delivered, and the type of guidance determines the psychological mechanisms at work in the text. This study contributes in two ways. Theoretically, it relates the level of the text to mechanisms derived from the theory of altered states of consciousness, peak experience, and emotion regulation. Practically, this study provides teachers, preachers, and students with a method for reading ecstatic speech in context.

Recent scholarship on Ṣūfism has increasingly moved beyond doctrinal and historical descriptions toward interdisciplinary investigations of Ṣūfī language, ecstatic experience, spiritual authority, and the psychological dimensions of mystical expression. Previous studies have examined *shataḥāt* from several perspectives, including speech act theory, textual and historical analysis, hermeneutics, Ṣūfī philosophy, social reception, and the science of consciousness. For instance, Salamah-Qudsi shows that Ṣūfī masters' utterances can function as social acts and instruments of authority, while Aghadadi et al. and Urhan examine how *shataḥ* is interpreted in Ṣūfī thought and Islamic theological discourse. Other studies have focused on the spiritual meanings underlying Ṣūfī utterances, such as *fanā'*, *baqā'*, and *al-itṭihād*,¹⁶ while more recent research has connected *shataḥāt* with psychospiritual experience and consciousness.¹⁷ Studies on al-Jīlānī have also examined Ṣūfī vocabulary, the social

¹² Samaneh Al-Sadat Aghadadi et al., "The Inebriated Myth Tellers or the Sober Observers? Molavi and Shams' Different Views on Shath or Ecstatic Utterance," *Literary Text Research* 27, no. 97 (2023): 9–40, <https://doi.org/10.22054/ltr.2021.53536.3098>; Ernst, *Words of Ecstasy in Ṣūfism*; Adem Urhan, "Rûzbihân-ı Baklî'nin Sûfîlerin Şatahâtını Meşrûlaştırma Çabası: Kur'ân-ı Kerîm, Hadis ve Sahâbî Sözlerinde 'Şatahât,'" *Tasavvuf Araştırmaları Enstitüsü Dergisi* 3, no. 1 (2024): 68–82 <https://doi.org/10.32739/ustad.2024.5.62>; Arin Salamah-Qudsi, "Between Words and Worlds: Masters' Sayings in Early Ṣūfī Literature," *Religions* 15, no. 8 (2024): 933, <https://doi.org/10.3390/rel15080933>.

¹³ Dheen Mohamed Mohamed Meerasahibu, "Some Early Definitions of Taṣawwuf: Exploring the Centrality of Abū Yazīd al-Bisṭāmī in Its History," *Afkar: Jurnal Akidah Dan Pemikiran Islam* 23, no. 1 (2021): 197–250, <https://doi.org/10.22452/afkar.vol23no1.6>; M. Wahid Nur Tualeka, "Kajian Kritis Tentang Tasawuf Al-Hallaj," *Al-Hikmah: Jurnal Studi Agama-Agama* 3, no. 2 (2017), <https://doi.org/10.30651/ah.v3i2.1046>; Yogi Fery Hidayat, "The Concept of Al-Itṭihād: Abu Yazid al-Busthami's Thought and Its Relevance in Ṣūfism," *Journal of Noesantara Islamic Studies* 1, no. 5 (2024): 266–79, <https://doi.org/10.70177/jnis.v1i5.1377>.

¹⁴ Moh Zainul Arif and Muhammad Zaelani, "The Representation of Ṣūfī Shataḥāt in Dewa 19's Song 'Satu': A Psychospiritual and Popular Culture Analysis," *Esoterik: Jurnal Akhlak Dan Tasawuf* 12, no. 1 (2026): 25–46, <https://doi.org/10.21043/esoterik.v12i1.36971>.

¹⁵ Said et al., "Venerating Shaykh Abd Al-Qadir Al-Jilani In Indonesia And Turkiye"; Dudung Rahmat Hidayat Hidayat, "Analisis Bahasa Ṣūfistik Dalam Kitab *Sirr Al-Asrār* Karya As-Syeikh Abdul Qadir Al-Jailani," *Bahasa Dan Seni: Jurnal Bahasa, Sastra, Seni, Dan Pengajarannya* 44, no. 1 (2016): 1–9. <https://journal2.um.ac.id/index.php/jbs/article/view/199>

¹⁶ Hidayat, "The Concept of Al-Itṭihād"; Meerasahibu, "Some Early Definitions of Taṣawwuf," 197–250. <https://doi.org/10.70177/jnis.v1i5.1377>.

¹⁷ Arif and Zaelani, "The Representation of Sufi Shataḥāt in Dewa 19's Song 'Satu,'" 25–46. <https://doi.org/10.21043/esoterik.v12i1.36971>

reception of his legacy, and the Qādiriyyah tradition.¹⁸ Taken together, these studies show that Ṣūfī utterances are a multidimensional phenomenon that no single disciplinary perspective can adequately capture. Nevertheless, the existing literature remains fragmented, with linguistic, textual, theological, social, and psychological dimensions generally examined separately. This gap calls for an integrated investigation of *shataḥāt* that considers both their linguistic construction and their psychospiritual significance within the textual and historical context of a particular Ṣūfī master. These studies reveal a significant gap in scholarship on *shataḥāt* and Ṣūfī utterances. Although previous research has established that ecstatic expressions may function as social acts, convey complex spiritual meanings, reflect particular states of consciousness, and contribute to Ṣūfī authority and religious guidance, relatively limited attention has been given to the interaction between linguistic form, spiritual experience, psychological processes, and *irshād* (spiritual guidance) within a single analytical framework. In particular, *manāqib* literature has not sufficiently examined ‘Abd al-Qādir al-Jīlānī’s utterances as linguistic manifestations of psychospiritual experience and as potentially purposeful forms of spiritual communication. Existing studies on al-Jīlānī tend to emphasize Ṣūfī vocabulary, social reception, or the broader Qādiriyyah tradition rather than systematically analyzing the linguistic levels, contextual meanings, psychological dimensions, and guiding functions of his ecstatic utterances. Therefore, the present study positions itself at the intersection of Ṣūfī studies, linguistic analysis, hermeneutics, psychology of religion, and spiritual guidance. Its novelty lies in treating *shataḥāt* not merely as enigmatic or controversial mystical statements, but as meaningful communicative phenomena whose linguistic structures, contextual functions, psychospiritual foundations, and *irshād* dimensions can be systematically interpreted. Through this integrated perspective, the study aims to offer a more comprehensive understanding of how Ṣūfī mystical experience becomes language and how that language then functions in transmitting spiritual knowledge and guidance.

The ten studies left one question unanswered. The researchers examined *shataḥāt*, Ṣūfī vocabulary, exaltation, and the Ṣūfī response to radicalism, but none of the studies read the language levels of al-Jīlānī’s expression along with the guidance directed to students in *al-Fayḍ al-Raḥmānī*. This gap relates to an unresolved problem in Ṣūfī studies: how *manāqib* texts construct and convey spiritual utterances at different language levels, and what mechanisms operate at each level. The study fills this gap in three steps: classifying expressions by language level, mapping the units of guidance into *sharī‘a*, *ṭarīqa*, *sulūk*, and *ma‘rifa*, and then testing each layer against the theory of altered states of consciousness,¹⁹ peak experience,²⁰ and emotion regulation.²¹ The result is a reading model with an explicit link between text and psychological mechanisms—something that previous studies have not offered.

B. METHODS

This study is a qualitative library research. The object is a written text, and the goal is to interpret meaning in words and expressions, not to calculate variables.²² The primary source is *al-Fayḍ al-Raḥmānī* by Achmad Asrori al-Ishaqy.²³ This text is a printed edition published by the Assalafi Al-Fithrah Islamic Boarding School Surabaya in 2007 AD/1428 H, consisting of 116

¹⁸ Hidayat, “Analisis Bahasa Sufistik Dalam Kitab Sirr Al-Asrār Karya As-Syeikh Abdul Qadir Al-Jailani,” 1–9; Said Et Al., “Venerating Shaykh Abd Al-Qadir Al-Jilani In Indonesia And Turkiye,” 1–26; Ahmad et al., “The Sufi Order against Religious Radicalism in Indonesia.” <https://doi.org/10.17977/um015v44i12016p1>

¹⁹ Charles T. Tart, *Altered States of Consciousness: A Book of Readings* (Wiley, 1969). [Google](#).

²⁰ Abraham Harold Maslow, *Religions, Values, and Peak-Experiences* (Ohio State University Press, 1964). [Google](#).

²¹ James J. Gross, “The Emerging Field of Emotion Regulation: An Integrative Review,” *Review of General Psychology* 2, no. 3 (1998): 271–99, <https://doi.org/10.1037/1089-2680.2.3.271>.

²² Matthew B. Miles et al., *Qualitative Data Analysis: A Methods Sourcebook* (SAGE Publications, 2013). [Google](#).

²³ A. A. al-Ishāqī, *Al-Fayḍ al-Raḥmānī*, 11th ed. (Pondok Pesantren Assalafi Al-Fithrah, 2012). [Google](#)

pages, including Arabic texts with Arabic translations and Indonesian translations. This edition was officially used by *Jamaah al-Khidmah* in *manāqib* meetings and is the only edition that is widely circulated in the community. Secondary sources include books and journal articles on Sūfī language, *shatāḥāt*, *manāqib*, and the psychology of consciousness and emotions.

The study reads the primary text and selects the units of the text. A unit is an expression in the form of a short quotation or fragment and its immediate context. The criteria for unit inclusion are: (a) contain utterances attributed to al-Jīlānī, either in the first person or in the form of a narrative report, and (b) contain ecstatic statements that are self-referential (*fayḍ al-wajd*) or give direction to the student or listener (*irshād al-murīd*). Exclusion criteria: (a) narrative without direct speech, (b) Qur'anic quotations without al-Jīlānī's commentary, and (c) the formula of praise from the narrator. We selected twenty-six units through a thorough reading of the text from pages 1 to 116. Twelve units went into *fayḍ al-wajd*, and fourteen went into *irshād al-murīd*. A unit can fulfill overlapping functions; in such cases, the more textually dominant function determines the primary grouping, while its secondary functions are noted in the analytical memo.

This study used directional content analysis²⁴ and followed the coding cycle of Miles et al.²⁵ The steps were: (1) Transliteration of each unit in the IJMES style and checking the translation of existing Arabic texts. (2) First-cycle coding: labeling speech types (self-predicate, command, vocational, narrative, instructional) and storing key phrases as *in vivo codes*. (3) Second-cycle coding: grouping the code into language levels (literal, metaphorical, symbolic, indicative, *ma'rifa*) and four types of guidance (*sharī'a*, *ṭarīqa*, *sulūk*, *ma'rifa*). Operationalization of each level of language: (a) Literal—utterances that are meaningful according to the meaning of word by word without the need for figurative reading; (b) Metaphorical—utterances that use concrete images to express abstract reality; (c) Symbolic—utterances that refer to a broader system of meaning, such as theological or cosmological symbols; (d) Indicative—utterances that refer to spiritual reality without explicitly stating it; (e) *Ma'rifa*—utterances that can only be fully understood through direct spiritual experience, not just conceptual explanations. Each category of *irshād al-murīd* is also operationalized: *sharī'a* includes outward rules of worship, *ḥalāl-ḥarām*, and justice;²⁶ *ṭarīqa* includes manners, *dhikr*, and disciple-murshid relationships;²⁷ *sulūk* includes the inner journey through *riyāḍa* and *mujāhada*;²⁸ *ma'rifa* includes the knowledge of Allah and the purification of inner consciousness.²⁹ (4) Theoretical coding: marking condition-markers, features of peak experiences,³⁰ and regulatory strategies.³¹ (5) Counting units per category and writing analytical memos for each theme.

This study triangulated sources: primary texts, classical and current secondary studies, and theoretical literature were cross-checked.³² The study also applied *peer debriefing* with experts in Sūfī studies and Arabic philology. The study maintained a *trail audit* of code, memos, and translation changes. Mystical hermeneutics underpins the reading. This lens reads

²⁴ Hsiu-Fang Hsieh and Sarah E. Shannon, "Three Approaches to Qualitative Content Analysis," *Qualitative Health Research* 15, no. 9 (2005): 1277–88, <https://doi.org/10.1177/1049732305276687>.

²⁵ Miles et al., *Qualitative Data Analysis*. Google.

²⁶ Elmansyah Elmansyah, "Syariat Dalam Perspektif Tarekat (Studi Konfirmatif Atas Hasil Penelitian Muh. Gitosaroso Tahun 2016 Pada Jamaah Tarekat Haq Naqsyabandi Di Kota Pontianak)," *Jurnal Ilmiah Mizani: Wacana Hukum, Ekonomi Dan Keagamaan* 6, no. 2 (2019): 117–30, <https://doi.org/10.29300/mzn.v6i2.2472>.

²⁷ A. R. Iga Megananda Pratama, "Urgensi Dan Signifikansi Mursyid Bagi Murid Dalam Tarekat," *Jurnal Yaqzhan: Analisis Filsafat, Agama dan Kemanusiaan* 4, no. 1 (2018), <https://doi.org/10.24235/jy.v4i1.3189>.

²⁸ Moh. Isom Mudin, "Suhbah: Relasi Mursyid Dan Murid Dalam Pendidikan Spiritual Tarekat," *Tsaqafah* 11, no. 2 (2015): 399, <https://doi.org/10.21111/tsaqafah.v11i2.275>.

²⁹ Taufik Burhanudin Azis, "Konsep Ma'rifat Dalam Tasawuf Atas Pemikiran Imam Al Ghazali," *At-Tajdid : Jurnal Pendidikan dan Pemikiran Islam* 8, no. 2 (2024): 347–60, <https://doi.org/10.24127/att.v8i2.3265>.

³⁰ Maslow, *Religions, Values, and Peak-Experiences*. Google

³¹ Gross, "The Emerging Field of Emotion Regulation." <https://doi.org/10.1037/1089-2680.2.3.271>

³² Yvonna S. Lincoln and Egon G. Guba, *Naturalistic Inquiry* (Sage, 1985). Google.

expressions in several layers, from the innate (*zāhir*) to the inner (*bāṭin*), and treats paradoxes as features of mystical language.³³ This lens serves as a framework for textual analysis, rather than as a basis for diagnosing al-Jīlānī's unverifiable historical state of consciousness from this single source. The theory of altered states of consciousness³⁴ favors the reading of units with markers of changes in self, time, or perceptual boundaries. Peak experience theory³⁵ supports the reading of units with a perception of unity, admiration, and a sense of truth. Theories of emotion regulation³⁶ and models of emotional intelligence³⁷ support readings of guidance units.

C. RESULTS AND DISCUSSION

1. *Shatahāt* in Ṣūfism

Shatahāt is the plural form of *shatḥ* (شَطْحَات). The root sh-ṭ-ḥ means to move and overflow. Ṣūfīs use this term for expressions that a Ṣūfī utters in a state of intense inner experience.³⁸ Powerful experiences change how a Ṣūfī speaks, and his words differ from everyday speech.³⁹ Listeners unfamiliar with such words may find them foreign or difficult to understand. Scholars therefore read *the shatahāt* by paying attention to the speaker's state and the purpose behind the speech.⁴⁰

2. *Shatahāt* in the View of Ibn 'Aṭā' Allāh al-Sakandari

Ibn 'Aṭā'illāh was Aḥmad ibn Muḥammad ibn 'Abd al-Karīm ibn 'Aṭā'illāh. He was born in Alexandria in the middle of the seventh century Hijri (thirteenth century AD) and died in the same place in 709 AH (1309 AD). He was a great figure in the Shadziliyah tradition. His work *al-Ḥikam al-'Aṭā'iyya* contains aphorisms about spiritual journeys, *tawḥīd*, *nafs*, *tawakkul*, *ma'rifa*, and *fanā*.⁴¹ Ibn 'Aṭā'illāh is not known as a figure who issued a lot of extreme *shatahāt* like al-Ḥallāj or Abū Yazīd. Ibn 'Aṭā'illāh explains why the Ṣūfīs speak. His aphorism reads:

عِبَارَاتُهُمْ إِمَّا لِفَيْضَانِ وَجَدٍ، أَوْ لِقَصْدِ هِدَايَةِ مُرِيدٍ، فَالْأَوَّلُ حَالُ السَّالِكِينَ، وَالثَّانِي حَالُ أَرْبَابِ الْمَكْنَةِ
وَالْمُحَقِّقِينَ

'Ibarātuhum immā li-fayḍāni wajdin aw li-qasdi hidāyati murīdin, fa-l-awwalu ḥālu al-sālikīna wa-l-thānī ḥālu arbābi al-makānati wa-l-muḥaqqiqīn.

Their expressions arise both from ecstatic overflow (*wajd*) and from the intention of guiding the disciples. The first is the state of spiritual pilgrims, and the second is the state of those who have established and realization.⁴²

Ibn 'Aṭā'illāh adds two limitations. A traveler who speaks without an overflow of heart makes a false claim. A person who has reached the peak who speaks without the purpose of guiding reveals secrets forbidden by tradition. He supports that statement with QS. Ṭāhā [20]: 108:

³³ Michael A. Sells, *Mystical Languages of Unsaying* (University of Chicago Press, 1994), [Google](#)

³⁴ Tart, *Altered States of Consciousness*. [Google](#)

³⁵ Maslow, *Religions, Values, and Peak-Experiences*. [Google](#)

³⁶ Gross, "The Emerging Field of Emotion Regulation." <https://doi.org/10.1037/1089-2680.2.3.271>

³⁷ Peter Salovey and John D. Mayer, "Emotional Intelligence," *Imagination, Cognition and Personality* 9, no. 3 (1990): 185–211, <https://doi.org/10.2190/dugg-p24e-52wk-6cdg>.

³⁸ Ernst, *Words of Ecstasy in Ṣūfism*. [Google](#)

³⁹ Rahmi Damis, "Al-Ittiḥād Dalam Tasawuf," *Jurnal Aqidah-Tasawuf* 3, no. 1 (2017). <https://doi.org/10.24252/aqidahta.v3i1.3409>

⁴⁰ Urhan, "Rûzbihân-ı Baklî'nin Sûfilerin Şatahâtını Meşrûlaştırma Çabası." <https://doi.org/10.32739/ustad.2024.5.62>

⁴¹ Khozi, *Syariat Dan Hakikat* (CV. Istana Agency, 2024) [google](#).; Ibn 'Aṭā'illāh, *Sūfī Aphorisms: [Kitāb al-Ḥikam]* (BRILL, 2024). [Google](#)

⁴² Ibn 'Aṭā'illāh, *Sūfī Aphorisms: [Kitāb al-Ḥikam]* (BRILL, 2024). [Google](#)

وَحَشَعَتِ الْأَصْوَاتُ لِلرَّحْمَنِ فَلَا تَسْمَعُ إِلَّا هَمْسًا

Wa-khasha'ati al-aṣwātu li-l-Raḥmāni fa-lā tasma'u illā hamsā.

All voices will be submissive before the Most Merciful God, and you will hear nothing but whispers.⁴³

This typology is directly connected to the findings in *al-Fayḍ al-Raḥmānī*. The study classifies 26 units into two groups, and both correspond to the two sources mentioned by Ibn 'Aṭā'illāh. Twelve units (46.2%) include *fayḍ al-wajd*. Fourteen units (53.8%) include *irshād al-murīd*. The text places the two voices in one figure. Al-Jīlānī speaks as a traveler whose inner experience includes him in the first group and as a guiding teacher in the second.

3. The Expression of *Shaṭaḥāt* in *al-Fayḍ al-Raḥmānī*

This study examines every previous translation of the manuscript against the Arabic text. It is important to note that the meanings identified below are those constructed by the manāqib narrative, not claims over al-Jīlānī's historical experience that cannot be verified from this single source. This study cites numerical units of text.

a. *Fayḍ al-Wajd*: Units U1 to U12

1) Unit 1

وَقَالَ لَهَا: قُومِي بِإِذْنِ اللَّهِ تَعَالَى الَّذِي يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ! فَقَامَتِ الدَّجَاجَةُ سَوِيَّةً وَصَاحَتْ (لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ الشَّيْخُ عَبْدُ الْقَادِرِ وَلِيُّ اللَّهِ) فَقَالَ لَهَا: إِذَا صَارَ ابْنُكَ هَكَذَا فَلْيَأْكُلْ مَا شَاءَ

Wa-qāla lahā: Qūmī bi-idzni Allāhi ta'ālā alladzī yuḥyī al-'izāma wa-hiya ramīm! Fa-qāmati al-dujājatu sawiyyatan wa-ṣāḥat (lā ilāha illā Allāh, Muḥammadun rasūlu Allāh, al-syaykhu 'Abdu al-Qādiri waliyyu Allāh). Fa-qāla lahā: Idzā šara ibnuki hakadzā, fal-ya'kul mā syā'a.

He said to her, "Rise by the permission of Allah, the Exalted, who gives life to the bones when they have crumbled away!" The chicken then rose up completely whole and cried out, "There is no god but Allah, Muhammad is the Messenger of Allah, and Shaykh 'Abd al-Qādir is a saint of Allah." He then said to her, "When your son becomes like this, let him eat whatever he wishes."⁴⁴

The language level of this unit is literal-symbolic. The phrase *qūmī bi-idzni Llāhi ta'ālā* is literal in the sense of command and recognition that the power of life is absolute Allah's. *Alladhī yuḥyī al-'izāma wa-hiya ramīm* departs from QS. Yāsīn [36]: 78 and is symbolic because it refers to the broader theological system of Allah's absolute power over life. This unit places *the walī* as a servant acting on permission in the event of *karāma*.

2) Unit 2

وَقَالَ: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فَحَيَّتْ وَطَارَتْ سَوِيَّةً بِإِذْنِ اللَّهِ تَعَالَى وَالنَّاسُ يُشَاهِدُونَ ذَلِكَ

Wa-qāla: Bismi Allāhi al-Raḥmāni al-Raḥīm, fa-ḥayyat wa-ṭarat sawiyyatan bi-idzni Allāhi ta'ālā wa-al-nāsu yushāhidūna dzālika.

He said: In the name of Allah, the Most Merciful, the Most Merciful. So the bird came back to life and flew intact, with the permission of Allah the Most High, while the people watched it."⁴⁵

⁴³ Ibn 'Ata'illah, *Sūfī Aphorisms*. [Google](#)

⁴⁴ al-Ishāqī, *Al-Fayḍ al-Raḥmānī*. [Google](#)

⁴⁵ al-Ishāqī, *Al-Fayḍ al-Raḥmānī*. [Google](#)

The language level of this unit is literal. The repetition of the phrase *bi-idhni lāhi* confirms a clear boundary: a *walī* has no absolute power. The presence of witnesses makes this event a public proof of the *karāma* constructed by the *manāqib* narrative.

3) Unit 3

وَقَالَ رَضِيَ اللَّهُ عَنْهُ: أَنَا نَارُ اللَّهِ الْمُوقَدَةُ، أَنَا سَلَابُ الْأَحْوَالِ، أَنَا بَحْرٌ بِلَا سَاحِلٍ، أَنَا الْمَحْفُوظُ أَنَا الْمَلْحُوظُ

Wa-qāla raḍiya Llāhu ‘anhu: anā nāru Allāhi al-mūqada, anā sallābu al-aḥwāl, anā baḥrun bi-lā sāhil, anā al-mahfūzu anā al-malḥūz.

He said, may Allah have mercy on him: I am the fire of Allah that burns. I am the usurper of conditions. I am the sea without edges. I am the one who is guarded, and I am the one who is watched.⁴⁶

The language level of this unit is symbolic. The first phrase *anā nāru Allāhi al-mūqadatu* borrows diction from QS. al-Humazah [104]: 6. The literal reading of this phrase is theologically problematic. Mystical hermeneutics reads it as an expression of the state when the divine dominates the Ṣūfī not a claim of identity between the human self and God. The phrase *anā sallābu al-aḥwāl* indicates a claim to *aḥwāl* (spiritual conditions) as evidence of a spiritual position, not simply a list of circumstances. *Anā baḥrun bi-lā sāhil* symbolically describes the breadth of knowledge that transcends boundaries. *Anā al-mahfūzu anā al-malḥūz* signifies divine providence of servants who occupy a particular *maqam*. The ASC marker that emerges is the change of the self-boundary the boundless ocean represents the infinite self in this *manāqib* text.

4) Unit 4

يَا صَوَامُ يَا قَوَامُ، يَا أَهْلَ الْجِبَالِ دَكَّتْ جِبَالُكُمْ، يَا أَهْلَ الصَّوَامِعِ هُدِمَتْ صَوَامِعُكُمْ، أَقْبِلُوا إِلَى أَمْرِ مِنْ أُمُورِ اللَّهِ

Yā ṣuwwāmu yā quwwāmu, yā ahla al-jibālī dukkat jibālukum, yā ahla al-ṣawāmi‘i hudimat ṣawāmi‘ukum, aqbilū ilā amrin min umūri Allāh.

O fasters, O night prayers! O mountain-dwellers, your mountains have been flattened. O hermitage dwellers, your hermitages have been demolished. Turn to a matter of Allah's affairs.⁴⁷

The language level of this unit is metaphorical. The expressions of *dukkat jibālukum* and *hudimat ṣawāmi‘ukum* are not physical statements, but concrete images that express the collapse of pride, dependence on outward charity, or a certain spiritual condition. The mountain and the ascetic chamber in this context are images of something that was originally thought to be firmly entrenched in man—that is, the ego that rests on formal worship.

5) Unit 5

يَا رِجَالُ يَا أَبْطَالُ، يَا أَطْفَالُ، هَلُمُّوا إِلَيَّ وَخُذُوا عَنِ الْبَحْرِ الَّذِي لَا سَاحِلَ لَهُ

Yā rijālu yā abṭālu yā aṭfāl, halummū ilayya wa-khudhū ‘an al-baḥri alladhī lā sāhila lahu.

O men, O heroes, O children, come to me and take it from the sea that has no edge.⁴⁸

The language level of this unit is metaphorical. The image of a "sea without borders" reappears, this time not just as a self-description, but as an invitation to the three age groups and powers to take up knowledge that is described as vast. The ASC marker that appears in the representation of this text is a sense of spaciousness and universal appeal a characteristic of

⁴⁶ al-Ishāqī, *Al-Fayḍ al-Raḥmānī*. [Google](#)

⁴⁷ al-Ishāqī, *Al-Fayḍ al-Raḥmānī*. [Google](#)

⁴⁸ al-Ishāqī, *Al-Fayḍ al-Raḥmānī*. [Google](#)

the peak experience according to Maslow (1964),⁴⁹ which is the feeling of unifying and inviting everyone.

6) Unit 6.

يَا عَزِيزُ أَنْتَ وَاحِدٌ فِي السَّمَاءِ، وَأَنَا وَاحِدٌ فِي الْأَرْضِ

Yā ‘azīzu anta wāḥidun fī al-samā’i wa-anā wāḥidun fī al-arḍ.

"O Almighty, You are the One in the heavens, and I am the One on earth."⁵⁰

The language levels of this unit are symbolic-indicative. Ṣūfī readers associate this expression with the *fanā*’ state, which is a state in which the consciousness of one’s existence is weakened and the inner mind is fully turned to God. The word "I" in this expression does not refer solely to the human ego—the reader needs to understand it in the context of the spiritual experience behind its emergence. It is important to note that this is a meaning constructed by the *manāqib* narrative and the Ṣūfī interpretive tradition, not a statement about the historical condition of al-Jīlānī.

7) Unit 7

يَقَالُ لِي بَيْنَ اللَّيْلِ وَالنَّهَارِ سَبْعِينَ مَرَّةً: وَأَنَا اخْتَرْتُكَ لِنَفْسِي

Yuqālu lī bayna al-layli wa-l-nahāri sab‘īna marratan: wa-anā ikhtartuka li-nafsī.

It was said to me *seventy* times between night and day: I have chosen you for myself.⁵¹

The language level of this unit is *ma‘rifa*. This unit displays three markers of the state of change in the representation of the *manāqib* text: time loses its usual size (seventy times between night and day), speech comes from outside the self, and the speaker is identified with the Quranic invocation to Mūsā (QS. Tāhā [20]: 13, 39). The phrase *nūra ‘aynī fī al-lawḥi al-maḥfūẓi muqīm* marks divine choice, God’s nurturing, and the openness of knowledge. These three markers correspond to the ASC indicators according to Tart (1969): changes in the perception of time, the source of perceived experience coming from outside the ego, and changes in self-identity.⁵²

8) Unit 8

أَنَا غَائِصٌ فِي بَحْرِ عِلْمِ الْقَدِيمِ

Anā ghā’iṣun fī baḥri ‘ilmi al-qadīm.

I am diving in the sea of knowledge of Yang Azali.⁵³

The language level of this unit is metaphorical. The word *qadīm* in theological usage means pre-*azali*, not simply "ancient." The depiction of diving uses concrete objects to express an abstract experience of the acquisition of knowledge from God. The image of diving into the ocean also indicates total activeness and involvement—as opposed to simply being on the edge.

9) Unit 9

أَنَا حُجَّةُ اللَّهِ عَلَيْكُمْ يَوْمَ الْعَرْضِ، أَنَا نَائِبُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَوَارِثُهُ

Anā ḥujjatu Allāhi ‘alaykum yawma al-‘arḍ, anā nā’ibu Rasūli Allāhi ṣallā Allāhu ‘alayhi wa-sallama wa-wārithuhu.

⁴⁹ Maslow, *Religions, Values, and Peak-Experiences*. [Google](#)

⁵⁰ al-Ishāqī, *Al-Fayḍ al-Raḥmānī*. [Google](#)

⁵¹ al-Ishāqī, *Al-Fayḍ al-Raḥmānī*. [Google](#)

⁵² Tart, *Altered States of Consciousness*. [Google](#)

⁵³ al-Ishāqī, *Al-Fayḍ al-Raḥmānī*. [Google](#)

I am Allah's argument against you on the Day of Presentation. I am the representative of the Prophet (peace be upon him) and his heir.⁵⁴

The language level of this unit is symbolic. The word "heir" refers to the inheritance of the Prophet's knowledge, morals, and teachings, not material possession. This claim is an expression of the spiritual position in the hierarchy of the walāya, as constructed by the *manāqib Qādiriyyah* tradition.

10) Unit 10

وَلِلَّهِ مَا شَرِبْتُ حَتَّى قِيلَ لِي يَا عَبْدَ الْقَادِرِ بِحَقِّي عَلَيْكَ إِشْرَابٌ

Wa-li-Llāhi mā sharibtu ḥattā qīla lī: yā ‘Abd al-Qādir, bi-ḥaqqī ‘alayka ishrab

By Allah, I do not *drink* until it is said to me: O ‘Abd al-Qādir, for My sake over you, drink.⁵⁵

The language level of this unit is literal-indicative. Eating and drinking are acts of obedience to commands. This unit presents daily life as a servant's total submission to the will of God—a representation of *sulūk* constructed by the *manāqib* text as a model of behavior for the disciples.

11) Unit 11

تَجِيءُ السَّنَةُ تَسْلِمٌ عَلَيَّ وَتُخَبِّرُنِي بِمَا يَجْرِي فِيهَا

Tajī’u al-sanatu tusallimu ‘alayya wa-tukhbirunī bi-mā yajrī fīhā

The year comes greeting me and telling me about what will happen in it, as well as the months, weeks, and days.⁵⁶

The language level of this unit is metaphorical-symbolic. The text depicts time as a guest who comes—a personification that expresses knowledge of future events. The ASC marker in this representation of the text is a change in relation to time: time is not just a dimension experienced, but an entity that communicates.

12) Unit 12

وَقَالَ مَرَّةً عَلَى الْكُرْسِيِّ: إِذَا سَأَلْتُمُ اللَّهَ تَعَالَى فَاسْأَلُوهُ بِي

Wa-qāla marratan ‘alā al-kursiyyi: Idzā sa’altumu Allāha ta’ālā fa-as’alūhu bī

He once said from a chair: When you invoke Allah the Most High, ask Him through me.⁵⁷

The language level of this unit is indicative-*ma’rifa*. This unit is related to the concept of *tawassul*, which is the use of intermediaries in prayer to Allah. The object of the constant supplication of Allah, as the phrase *sa’altumu Allāha* indicates. In the Ṣūfī tradition, *tawassul* is understood as a reverence for a spiritual position, not the worship of someone other than Allah.

b. *Irshād al-Murīd*: Units R1 to R14

1) Unit R1

إِنَّمَا جُعِلَتِ الشَّهَوَاتُ لُضْعَفَاءَ عِبَادِي لِيَسْتَعِينُوا بِهَا عَلَى الطَّاعَاتِ

Innamā ju‘ilati al-shahawātu li-ḍu‘afā’i ‘ibādī li-yasta’inū bihā ‘alā al-ṭā‘āt

Orgasm was created only for My weak servants, so that they may use it as a means to obedience. As for the strong, they do not have orgasm.⁵⁸

⁵⁴ al-Ishāqī, *Al-Fayḍ al-Raḥmānī*. [Google](#)

⁵⁵ al-Ishāqī, *Al-Fayḍ al-Raḥmānī*. [Google](#)

⁵⁶ al-Ishāqī, *Al-Fayḍ al-Raḥmānī*. [Google](#)

⁵⁷ al-Ishāqī, *Al-Fayḍ al-Raḥmānī*. [Google](#)

⁵⁸ al-Ishāqī, *Al-Fayḍ al-Raḥmānī*. [Google](#)

Language level: *ma'rifa*. Criteria: this unit teaches the control of the passions and the understanding of one's position before God—dimensions that can only be fully understood through direct spiritual experience. Dominant function: *irshād al-murīd* in the category of *ma'rifa*.

2) Unit R2

فَقَالَ رَضِيَ اللَّهُ عَنْهُ عَلَى الْفَوْرِ: خَلَّاصَهُ أَنْ يَأْتِيَ مَكَّةَ الْمُكْرَمَةَ

Fa-qāla raḍiya Allāhu 'anhu 'alā al-fawri: khalāṣuhu an ya'tiya Makkata al-mukarramata
He replied for a moment, may Allah have mercy on him: The way out is to come to the glorious Mecca... ⁵⁹

Language level: indicative. Criteria: this unit provides concrete directions on the ritual of tawaf as a solution to oaths—outward rules that fall under the category of *sharī'a*. Dominant function: *irshād al-murīd* in the category of *sharī'a*.

3) Unit R3

وَكَانَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: لَا يَنْبَغِي لِفَقِيرٍ أَنْ يَتَّصِدَّ وَيَتَّصِدَ لِلْإِشَادِ النَّاسِ

Wa-kāna raḍiya Allāhu 'anhu yaqūlu: Lā yanbaghī li-faqīrin an yataṣaddā wa-yataṣaddara li-irsyādi al-nās.

He used to say, may Allah be pleased with him: It is not proper for a faqir to appear and occupy a chair to guide people unless Allah has given him the knowledge of the scholars, the policy of the kings, and the wisdom of the sages. ⁶⁰

Language level: indicative. Criteria: this unit establishes the conditions and readiness of the person guiding the student—the dimensions of manners and relations in *ṭarīqa*. Dominant function: *irshād al-murīd* in the *ṭarīqa* category.

4) Unit R4

قَالَ وَرَفَعَ إِلَيْهِ مَرَّةً شَخْصٌ ادَّعَى أَنَّهُ يَرَى اللَّهَ تَعَالَى بِعَيْنَيْ رَأْسِهِ

Wa-rufi'a ilayhi marratan shakhṣun idda'a annahu yarā Allāha ta'ālā bi-'aynay ra'sihi.
Once someone was brought to him who claimed that he saw Allah the Most High with both eyes of his head. ⁶¹

Language level: *ma'rifa*. Criteria: this unit corrects the claim to see Allah by distinguishing inner vision (*baṣīra*) from eye vision—a dimension that can only be understood through direct spiritual experience. Dominant function: *irshād al-murīd* in the category of *ma'rifa*. Note: this unit also contains the dimension of *ṭarīqa* (the manners of claiming experience), but the dimension of *ma'rifa* is more textually dominant.

5) Unit R5

قَالَ: وَذَكَرَ أَنَّهُ يَرَى لَهُ مَرَّةً مِنَ الْمَرَّاتِ نُورٌ عَظِيمٌ أَضَاءَ بِهِ الْآفَاقُ

Qāla: wa-dhukira annahu yurā lahu marratan min al-marrāti nūrun 'aẓīmun aḍā'a bihi al-ufuq.

It is said that once a great light appeared to him and illuminated the horizon. ⁶²

⁵⁹ al-Ishāqī, *Al-Fayḍ al-Raḥmānī*. [Google](#)

⁶⁰ al-Ishāqī, *Al-Fayḍ al-Raḥmānī*. [Google](#)

⁶¹ al-Ishāqī, *Al-Fayḍ al-Raḥmānī*. [Google](#)

⁶² al-Ishāqī, *Al-Fayḍ al-Raḥmānī*. [Google](#)

Language level: *ma'rifa*-indicative. Criteria: this unit teaches how to test sight with shari'a law—the *sulūk* dimension of the inner journey. Dominant function: *irshād al-murīd* in the *sulūk* category. The last clause resonates with the QS. al-A'rāf [7]: 28. This unit also touches on the dimension of *ma'rifa* (the inner test of experience), but the *sulūk* is more dominant because of its focus on the practice of discernment during the inner journey. This unit teaches how to test a vision: measure the experience with the shari'a law. The last clause resonates with QS. al-A'rāf [7]: 28.

6) Unit R6

فَقَالَ لَهُ الشَّيْخُ: أَرْسِلْ مَا بَدَا لَكَ وَاحْضُرْ مَعَهُ

Fa-qāla lahu al-shaykhu: arsil mā badā laka wa-uḥḍur ma'ah.

The Shaykh said to him: Send whatever you want and come with him.⁶³

Language level: indicative. Criteria: this unit warns against tyranny and the taking of human rights—outward rules in the category of *sharī'a*. Dominant function: *irshād al-murīd* in the category of *sharī'a*.

7) Unit R7

وَكَانَ يَقُولُ: الْفَقِيرُ الصَّابِرُ أَفْضَلُ مِنَ الْغَنِيِّ الشَّاكِرِ

Wa-kāna yaqūlu: al-faqīru al-ṣābiru afḍalu min al-ghaniyyi al-shākir...

It used to be said: A poor person who is patient is better than a rich person who is grateful.⁶⁴

Language level: *ma'rifa*-indicative. Criteria: this unit guides students to face life with patience, gratitude, and *ridā*—the *sulūk* dimension. Dominant function: *irshād al-murīd* in the *sulūk* category. Appropriate emotion regulation strategies:⁶⁵ cognitive reappraisal—students appraisal poverty as an opportunity, not a loss.

8) Unit R8

وَكَانَ يَقُولُ: اتَّبِعُوا وَلَا تَبْتَدِعُوا، وَأَطِيعُوا وَلَا تَمْرُقُوا

Wa-kāna yaqūlu: ittabi'ū wa-lā tabtadi'ū, wa-aṭī'ū wa-lā tamruqū.

It used to say: Follow, and do not innovate. Obey, and do not deviate.⁶⁶

Language level: literal. Criteria: this unit directly directs the disciples to follow the sunnah, obey, repent, *dhikr*, and not deviate—all outward rules in *sharī'a*. Dominant function: *irshād al-murīd* in the category of *sharī'a*.

9) Unit R9

وَكَانَ يَقُولُ: لَا تَخْتَرِ جَلْبَ النِّعْمَاءِ وَلَا دَفْعَ الْبَلَوَى

Wa-kāna yaqūlu: lā takhtar jalba al-ni'mā'i wa-lā daf'a al-bawā.

He used to say: Do not choose to bring favor or reject temptation.⁶⁷

Language level: *ma'rifa*-indicative. Criteria: this unit guides the mental attitude to favors and trials—the *sulūk* dimension. Dominant function: *irshād al-murīd* in the *sulūk* category.

⁶³ al-Ishāqī, *Al-Fayḍ al-Raḥmānī*. Google

⁶⁴ al-Ishāqī, *Al-Fayḍ al-Raḥmānī*. Google

⁶⁵ Gross, "The Emerging Field of Emotion Regulation." <https://doi.org/10.1037/1089-2680.2.3.271>

⁶⁶ al-Ishāqī, *Al-Fayḍ al-Raḥmānī*. Google

⁶⁷ al-Ishāqī, *Al-Fayḍ al-Raḥmānī*. Google

Emotion regulation strategies:⁶⁸ cognitive reassessment—students learn not to choose, surrender to God, and move from patience to *ridā*.

10) Unit R10

...وَكَانَ يَقُولُ: لَا يَصْلُحُ لِمَجَالَسَةِ الْحَقِّ تَعَالَى إِلَّا الْمُطَهَّرُونَ

Wa-kāna yaqūlu: lā yaṣluḥu li-mujālasati al-Ḥaqqi ta‘ālā illā al-muṭahharūna...

It used to be said: No one deserves to sit in close proximity to the Righteous except those who are cleansed from the filth of error.⁶⁹

Language level: *ma‘rifa*. Criteria: this unit directs self-purification as a path to the knowledge of Allah—the dimension of *ma‘rifa*. Dominant function: *irshād al-murīd* in the category of *ma‘rifa*.

11) Unit R11

وَكَانَ يَقُولُ: إِيَّاكُمْ أَنْ تُحِبُّوا أَحَدًا أَوْ تُكْرَهُوهُ إِلَّا بَعْدَ عَرْضِ أَعْمَالِهِ عَلَى الْكِتَابِ وَالسُّنَّةِ

Wa-kāna yaqūlu: iyyākum an tuḥibbū aḥadan aw takrahūhu illā ba‘da ‘arḍi af‘ālihi ‘alā al-kitābi wa-l-sunnati

He used to say: Beware of loving or hating anyone until you have measured his deeds against the Book and the Sunnah.⁷⁰

Language level: indicative. Criteria: this unit teaches lust control and manners in social relationships—the *ṭarīqa* dimension. Dominant function: *irshād al-murīd* in the *ṭarīqa* category. Note: this unit also touches on *sulūk* (lust control), but the *ṭarīqa* dimension is more dominant because of its focus on manners among others in the context of social relations framed by the Shari‘a.

12) Unit R12

...فَقَالَ الشَّيْخُ لِلْخَلِيفَةِ: أَمَا تَسْتَحْيِي مِنَ اللَّهِ تَعَالَى أَنْ تَأْخُذَ دَمَ النَّاسِ

Fa-qāla al-shaykhu li-l-khalīfati: a-mā tastaḥī min Allāhi ta‘ālā an ta’khudha dama al-nāsi.

The *Shaykh* said to the caliph: Are you not ashamed of Allah the Most High for taking human blood.⁷¹

Language level: literal-indicative. Criteria: this unit teaches justice and prohibits tyranny—outward rules in *sharī‘a*. Dominant function: *irshād al-murīd* in the category of *sharī‘a*. This unit also shows the political dimension of Sūfī guidance: the *walī* establishes the limits of the ruler's power on the basis of the principle of *sharī‘a*.

13) Unit R13

فَقَالَ لِلشَّيْخِ: أُرِيدُ شَيْئًا مِنَ الْكَرَامَاتِ لِيَطْمَئِنَّ قَلْبِي

Fa-qāla li-l-shaykhi: urīdu shay‘an min al-karāmāti li-yaṭma‘inna qalbī

He said to the *Shaykh*: I want something from the friendship of the guardians so that my heart will be at ease.⁷²

⁶⁸ Gross, “The Emerging Field of Emotion Regulation.” <https://doi.org/10.1037/1089-2680.2.3.271>

⁶⁹ al-Ishāqī, *Al-Fayḍ al-Raḥmānī*. Google

⁷⁰ al-Ishāqī, *Al-Fayḍ al-Raḥmānī*. Google

⁷¹ al-Ishāqī, *Al-Fayḍ al-Raḥmānī*. Google

⁷² al-Ishāqī, *Al-Fayḍ al-Raḥmānī*. Google

Language level: indicative-symbolic. Criteria: this unit teaches the consequences of wrongdoing and blessings at the hands of the righteous—*sharī'a* lessons. Dominant function: *irshād al-murīd* in the category of *sharī'a*.

14) Unit R14

وَقَالَ رَضِيَ اللَّهُ عَنْهُ: عَثَرَ حُسَيْنُ الْخَلَّاجِ عَثْرَةً فَلَمْ يَكُنْ فِي زَمَنِهِ مَنْ يَأْخُذُ بِيَدِهِ

Wa-qāla raḍiya Llāhu 'anhu: 'athara Ḥusaynu al-Ḥallāju 'athratan fa-lam yakun fī zamanihi man ya'khudhu bi-yadihi.

He said, may Allah have mercy on him: Ḥusayn al-Ḥallāj once stumbled, and no one in his time held his hand.⁷³

Language level: symbolic-indicative. Criteria: this unit expresses the spiritual responsibility of a *walī* to his disciples until the Day of Judgment—the *ṭarīqa* dimension. Dominant function: *irshād al-murīd* in the *ṭarīqa* category. The image of a saddled horse, a spear stuck in a spear, a drawn sword, and a pointed bow symbolizes readiness and protection.

The fourteen units of guidance are divided into four types. *Sharī'a* concerns innate behavior: worship, Ḥalāl–ḥarām, and justice.⁷⁴ *Ṭarīqa* is concerned with the inner path, with manners, *dhikr*, practice, and student-murshid relations.⁷⁵ *Sulūk* concerns the inner journey through *riyāda* and *mujāhada*, which cultivate patience, gratitude, willingness, and control of appetite.⁷⁶ *Ma'rifa* is concerned with knowing God and purifying the inner consciousness. In the *Ṣūfī* tradition, *ma'rifa* refers to the inner experience, beyond theoretical knowledge.⁷⁷ It is important to note that these four categories do not form a rigid normative hierarchy. The percentages obtained are a description of the distribution of data in this sample (n = 14), not evidence that *sharī'a* is more spiritually important than *ma'rifa* or vice versa. Table 2 groups the units based on these types.

Table 1. Types of *Irshād al-Murīd* by Unit (n = 14). Total: *Sharī'a* 5 (35.7%), *Ṭarīqa* 3 (21.4%), *Sulūk* 3 (21.4%), *Ma'rifa* 3 (21.4%)

Unit	Opening phrase (transliteration)	Types of <i>irshād</i>	Reason
R1	<i>Innamā ju'ilat al-shahawāt li-ḍu'afā'i 'ibādī</i>	Ma'rifa	Teaching the control of lust and understanding one's position before Allah
R2	<i>khalāṣuhu an ya'tiya Makkata al-mukarramata</i>	Sharī'a	Directions on tawaf rituals as a solution to oaths
R3	<i>Lā yanbaghī li-faqīrin an yataṣaddā</i>	Ṭarīqa	Requirements and readiness of a person guiding the student
R4	<i>annahu yarā Allāha ta'ālā bi-'aynay ra'sihi</i>	Ma'rifa	Correcting the claim of seeing Allah by distinguishing <i>baṣīra</i> from sight of the eye
R5	<i>Nūrun 'azīm Aḍā'a Bihi al-Ufuq</i>	sulk	Teach students to discern true experience from temptation in the inner journey
R6	<i>arsil mā badā laka wa-uḥḍur ma'ah</i>	Sharī'a	A reminder against tyranny and human rights
R7	<i>al-faqīr al-ṣābir afḍal min al-ghaniyy al-shākir</i>	sulk	Guiding students to face life with patience, gratitude, and pleasure

⁷³ al-Ishāqī, *Al-Fayḍ al-Raḥmānī*. Google

⁷⁴ Elmansyah, "Syariat Dalam Perspektif Tarekat (Studi Konfirmatif Atas Hasil Penelitian Muh. Gitosaroso Tahun 2016 Pada Jamaah Tarekat Haq Naqsyabandi Di Kota Pontianak)." <https://doi.org/10.29300/mzn.v6i2.2472>

⁷⁵ Pratama, "Urgensi Dan Signifikansi Mursyid Bagi Murid Dalam Tarekat." <https://doi.org/10.24235/jy.v4i1.3189>

⁷⁶ Mudin, "Suhbah." <https://doi.org/10.21111/tsaqafah.v11i2.275>

⁷⁷ Azis, "Konsep Ma'rifat Dalam Tasawuf Atas Pemikiran Imam Al Ghazali." <https://doi.org/10.24127/att.v8i2.3265>

R8	<i>Ittabi'ū wa-lā tabtadi'ū</i>	Sharī'a	Directing students to follow the sunnah, obey, repent, do dhikr, and not deviate
R9	<i>Laā takhtar Jalba al-ni'amā' wa-lā daf'a al-balwa</i>	sulk	Guiding the inner attitude towards favors and trials
R10	<i>lā yaṣluḥ li-mujalasati al-Ḥaqq illā al-muṭahharun</i>	Ma'rifa	Directing self-purification as a path to the knowledge of God
R11	<i>īyyākum an tuḥibbū aḥadan aw takrahūh</i>	Ṭarīqa	Control of lust and manners in social relationships
R12	<i>a-mā tastaḥī mentions Allah an ta'khudha dama al-nās</i>	Sharī'a	Teaching justice and forbidding tyranny against the people
R13	<i>Urid Shay'an Min al-Karamarat Li-Yaṭma'inna Qalbī</i>	Sharī'a	Lessons about the consequences of wrongdoing and blessings at the hands of the righteous
R14	<i>'athara Ḥusaynu al-Ḥallāju 'athratan</i>	Ṭarīqa	The spiritual responsibility of a walī to his disciples

Table 2 shows *sharī'a* leading with five units (35.7%): R2, R6, R8, R12, and R13. Three units each (21.4%) teach *ṭarīqa* (R3, R11, R14), *sulūk* (R5, R7, R9), and *ma'rifa* (R1, R4, R10). This distribution is a description of the data, not evidence of a normative hierarchy. *Sharī'a* and *ma'rifa* are two distinct and complementary dimensions, not a ladder from "lower" to "higher." Al-Jīlānī places the rule of birth as a test of inner claims (units R5 and R4), which is a hermeneutic strategy, rather than a statement that *sharī'a* is more valuable than *ma'rifa*. The guidance in *ṭarīqa*, *sulūk*, and *ma'rifa* is equal in weight and follows the foundation of the law.

Three records apply. The sample is small ($n = 14$), so the percentages describe the sample and do not predict trends. One encoder classifies the units, and the categories overlap. Units R1 and R11 both teach lust control, but R1 is in *ma'rifa* and R11 is in *ṭarīqa*. The second encoder needs to test this division. The previous table also uses the labels "towards *ma'rifa*" and "in *ma'rifa*". This study combines them under *ma'rifa*.

4. Interdisciplinary Analysis

a. Mystical Hermeneutics and the Changing State of Consciousness

Units U3 and U6 raise the problem of first-person claims. Mystical hermeneutics reads the claim in layers. The outer layer states "I am the fire of God" or "I am the one on earth." The inner layer speaks of the self losing its own limits. Sells (1994) describes mystical language as a language that says and then undoes the utterance, so that paradoxes mark the boundaries of speech and are not errors.⁷⁸ Tart's (1969) theory is used here as a textual representation analysis framework, not as a diagnostic tool for al-Jīlānī's historical state of consciousness that cannot be verified from this single source. Tart (1969) defines altered states as changes in patterns of mental function that the subject recognizes as different from ordinary states. Unit U7 shows three markers of this type.⁷⁹ Time loses its usual size, as an exclamation arrives seventy times between night and day. The utterance comes from outside the self. The speaker is identified with the Quranic exclamation to Mūsā. Unit U3 indicates a change in self-boundary: an ocean without borders stands for the self without edges. Unit R5 indicates a perceptual marker, a speaking light. The Ṣūfī tradition names such conditions by its own terms: *ḥāl*, *fanā'*, and *baqā'*. The mapping between these terms and psychological categories is comparison, not equation.

⁷⁸ Sells, *Mystical Languages of Unsayings*. [Google](#)

⁷⁹ Tart, *Altered States of Consciousness*. [Google](#)

b. Peak Experience

Maslow (1964) described peak experiences as moments of unity, admiration, and the feeling of seeing what is real.⁸⁰ Units U3 and U5 contain these types of features: breadth, admiration, and a call to others to draw from that source. Garcia-Campayo et al. (2022) show in a cross-sectional study that meditators report peak experiences more often than non-meditators, so contemplative practice deals with such conditions.⁸¹ Textual analysis alone is not enough to establish that the experiences represented in this text were historically experienced by al-Jīlānī, or that these expressions elicit peak experiences in the reader. Comparisons with Maslow's concepts serve to explain the structure of represented experiences, not to establish an identity between Ṣūfī experience and Western psychological constructs. This study establishes a boundary here. Maslow's concepts grew up in humanistic and largely Western contexts, and the Ṣūfī *ma'rifa* were within legal and devotional frameworks. Comparison explains the structure of experience and does not claim identity.

c. Emotion Regulation and Emotional Intelligence

The guidance units show a strategy named after Gross (1998).⁸² Unit R9 asks students not to choose favors or trials, to give up, and move from patience to *ridā*. This is a cognitive change: students judge trials as tests, not as losses. Unit R7 offers a graded assessment of poverty, patience, and gratitude—a second case of reassessment. Unit R11 asks students to stop before loving or hating and examine actions against the Book and Sunnah. This is the delay of response and the examination of motives, which Gross places in the modulation of responses. Unit R5 shows a form of differentiation in the face of strong experiences. Al-Jīlānī tests sounds based on their content, not their intensity. The link between these strategies and Gross's (1998) theory is a structural comparison, not a statement of causality. Textual analysis cannot prove that these expressions exert emotion-regulating effects on historical readers or listeners.⁸³ The available evidence is textual. Salovey and Mayer (1990) define emotional intelligence as the ability to perceive, understand, and manage emotions.⁸⁴ The units teach students to name *hawā*, separate lust from judgment, and act within rules. Brandão (2025) reviewed quantitative studies and reported a small to moderate link between religion and emotion regulation, with regulation acting as a mechanism between faith and psychological outcomes.⁸⁵ Rusdi and Zulkifli (2024) reported the link between *ṭarīqa practice* and emotional and spiritual intelligence in a literature review.⁸⁶ These studies support the direction of reading. They do not prove the effect of the units in *al-Fayḍ al-Raḥmānī* on the al-Jīlānīan audience, as the data here are textual.

d. Mechanism

The study proposes three levels of mechanism and treats those levels as hypotheses for further testing. At the psychological level, conditions of intense admiration and self-loss create pressure to speak, and metaphors provide the speaker with a way to express the experience without literal claims. At the cognitive level, guidance units provide rules of judgment. Students

⁸⁰ Maslow, *Religions, Values, and Peak-Experiences*. Google

⁸¹ Javier Garcia-Campayo et al., "Examining the Relation Between Practicing Meditation and Having Peak Experiences and Lucid Dreams. A Cross-Sectional Study," *Frontiers in Psychology* 13 (April 2022), <https://doi.org/10.3389/fpsyg.2022.858745>.

⁸² Gross, "The Emerging Field of Emotion Regulation." <https://doi.org/10.1037/1089-2680.2.3.271>

⁸³ Garcia-Campayo et al., "Examining the Relation Between Practicing Meditation and Having Peak Experiences and Lucid Dreams. A Cross-Sectional Study." <https://doi.org/10.3389/fpsyg.2022.858745>

⁸⁴ Salovey and Mayer, "Emotional Intelligence." <https://doi.org/10.2190/dugg-p24e-52wk-6cdg>

⁸⁵ Tânia Brandão, "Religion and Emotion Regulation: A Systematic Review of Quantitative Studies," *Journal of Religion and Health* 64, no. 3 (2025): 2083–100, <https://doi.org/10.1007/s10943-024-02216-z>.

⁸⁶ Rusdi and Zulkifli, "The Crucial Role of Ṣūfī Order in Developing Emotional and Spiritual Intelligence and Shaping Social Integrity," *Dinika: Academic Journal of Islamic Studies* 9, no. 1 (2024): 93–122, <https://doi.org/10.22515/dinika.v9i1.8161>.

learn to test mental events against law and character, which lowers the risk of self-deception. At the cultural level, the *manāqib* genre forms both voices. The text builds the guardian's authority, and the reading assembly transforms the text into a shared ritual.⁸⁷ Salamah-Qudsi (2024) shows that Ṣūfī utterances act on the listener and build institutions.⁸⁸ Units R6, R12, and R13 show this on the political edge: the guardian speaks to the ruler and sets the boundaries of power. Digital circulation adds a fourth condition. A reader who finds a line like U6 without its hermeneutic frame will read it literally.⁸⁹ Therefore, the recommendation for digital Ṣūfī content managers is a potential implication of these findings, not an empirically verified conclusion.

e. The Limits of Human Language

The units also show how Ṣūfī utterance treats language boundaries as part of the study's analytical findings. Three devices emerge. The first is an infinite image, such as a boundless ocean (U3, U5), which names boundaries through an infinite image. The second is an exclamation paradox, such as U6. The third is an appeal to inner vision in R4, in which al-Jīlānī separates the two modes of seeing and thus protects claims from literal reading. Gāb (2024) argues from religious philosophy that mystical experience rejects concepts because the subject-object structure of consciousness dissolves.⁹⁰ al-Jīlānī's text does not choose to be silent. The text speaks, and the text signals through form about the limits of what it says.

D. CONCLUSION

The expressions of al-Jīlānī in *al-Fayḍ al-Raḥmānī* contain five levels of language with the following distribution. The literal level appears in units U1, U2, U8, and U10. The metaphorical level appears in units U4, U5, U8, and U11. The symbolic level appears in units U3, U6, and U9. The indicative level appears in units R2, R6, R12, R13, and some other units. The *ma'rifa* level appears in units U7, U12, R1, R4, R5, R7, R9, R10, and R11. It is important to note that some units are at the intersection of two levels; in such cases, the more textually dominant level becomes the main classification. These findings suggest that higher levels of language tend to carry a denser spiritual charge, even though spiritual depth and linguistic categories are two different dimensions that cannot be directly equated. Texts carry two types of expression. Twelve units (46.2%) express *fayḍ al-wajd*—an abundance of ecstatic experiences constructed by *manāqib* narratives. Fourteen units (53.8%) express *irshād al-murīd*, guidance for disciples. Among the units of guidance, *sharī'a* leads with five units (35.7%), followed by *ṭarīqa*, *sulūk*, and *ma'rifa* with three units each (21.4%). This distribution is a description of data, not evidence of a normative hierarchy. The order of guidance moves from the rules of birth to the inner journey to the knowledge of God, with the law as a test of the inner claim. Three mechanisms are proposed as hypotheses for further testing, rather than as empirical conclusions. At the psychological level, strong conditions encourage metaphorical and symbolic expression. At the cognitive level, guidance units provide assessment rules that lower the risk of self-deception. At the cultural level, the *manāqib* genre forms both types of expression and transforms the text into a shared ritual. The study offers a multi-layered reading model. Each level of language is connected by a single lens: mystical hermeneutics for paradoxes, altered states of consciousness and peak experiences for markers of conditions, and regulation of emotions and emotional intelligence for guidance. This model treats psychological categories as structural comparisons and retains Ṣūfī terms in place. This model gives teachers, preachers,

⁸⁷ Millie, "Splashed by the Saint." <https://doi.org/10.1163/9789004253810>

⁸⁸ Salamah-Qudsi, "Between Words and Worlds." <https://doi.org/10.3390/rel15080933>

⁸⁹ Hidayati, "Online Ṣūfism And Reestablishing Religious Authority"; Hidayat, "Transforming Ṣūfism Into Digital Media." <https://doi.org/10.20414/ujs.v26i1.488>;

⁹⁰ Sebastian Gāb, "Mystical Ineffability: A Nonconceptual Theory," *International Journal for Philosophy of Religion* 96, no. 1 (2024): 7–22, <https://doi.org/10.1007/s11153-024-09905-5>.

and students a way to read ecstatic utterances in context. A reader asks four questions: who is speaking, to whom, under what conditions, and for what purpose. The ṭarīqa teacher obtains a test tool for experiential claims: measure those claims against law and character, as al-Jīlānī did in R4 and R5. Digital Ṣūfī content managers find reason to attach context to short quotations—a potential implication of this finding that requires further empirical verification of its impact on readers. The study included 26 units of a single book. One encoder classified the units. Because the data are textual, they make no claims about al-Jīlānī's historical mental state or about the text's effect on today's audience. The *manāqib* genre blends history and devotion, and this study does not separate the two. Psychological theories originate outside the Ṣūfī tradition. Further studies should: (a) compare al-Jīlānī's expressions in other *manāqib* texts and in *Futūḥ al-Ghayb*, (b) compare them with the expressions of other Ṣūfīs, (c) add a second encoder and test the agreement between the encoder, (d) apply discourse analysis or linguistic methods to the same units, and (e) examine how members of Jamaah al-Khidmah and the online audience receive these expressions, using interviews or digital ethnography. A further lens for future studies is spiritual intelligence.

E. DECLARATIONS

1. Author Contribution

Chasanah Irnina Aqna: Conceptualization, Data Curation, Formal Analysis, Writing - Original Draft, Visualization. **Khozi:** Writing - Review & Editing, Methodology, Validation, Supervision.

2. Funding Statement

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3. Conflict of Interest

The authors state that they have no conflicts of interest.

4. Declaration of AI Use

No generative artificial intelligence tools were used in the process of writing, data analysis, image creation, or editing of this script.

5. Additional Information

Not applicable.

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