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Features of the Qadiriyya Sect

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Abstract: The Qadiriyyah has not developed any distinctive doctrines or teachings outside of mainstream Islam. They believe in the fundamental principles of Islam, but interpreted through mystical experience. The movement's founder Abdul Qādir al-Gilani emphasised the importance of humaneness and charity. The order's rituals are characterised by the loud recitation of verses in praise of Muhammad and the singing of sacred hymns. These are sometimes accompanied by various bodily movements designed to induce ecstasy. In some areas local pilgrimages to zawiyas (shrines) of the saints who are believed to be descendants of 'Abd al Qadir, and festivals are celebrated in their honour.

Keywords. Sufism, philosophy, tariqat, knowledge, tawba (repentance), zikr, sama', hadra, layliyya

INTRODUCTION. Sufism is a progressive doctrine that has played an important role in the history of Eastern spirituality and emerged in the Islamic world in the middle of the eighth century. Sufism is one of the main directions of classical Muslim philosophy, preaching asceticism and high spirituality. Sufism is the science of human perfection, of moral purification. This notion is clearly reflected in the concept of the perfect man. Concern for man, thinking of his spiritual perfection, has always been a central issue of Sufism.

MATERIALS AND METHODS. Sufism is an integral part of Islam, and as a science, it has been

one of the scholarly attributes of all past scholars. Do not study the life of any scholar in history, it turns out that he certainly enjoyed sufism and considered himself to belong to one of the sects.

Abdul Qādir Gīlānī, (Persian: عبدالقادر گیلانی, Arabic: الجیلانی, Turkish: Abdülkâdir Geylânî, known by admirers as Muhyî l-Dīn Abū Muḥammad b. Abū Sālīḥ 'Abd al-Qādir al-Gīlānī al-Ḥasanī wa'l-Ḥusaynī, was a Hanbali Sunni Muslim preacher, ascetic, sufi, jurist, and theologian, known for being the eponymous founder of the Qadiriyya tariqa (Sufi order) of Sufism. The honorific Muhiyudin denotes his status with many Sufis as a “reviver of religion”. Gilani (Arabic al-Jilani) refers to his place of birth, Gilan. However, Gilani also carried the epithet Baghdadi, referring to his residence and burial in Baghdad. The Qadiri are a Sufi tariqat founded in Iraq in the late 13th century. It is believed that this sect was founded by Abdulqadir Gilani (1077-1166). A man of Persian decent he immigrated to Baghdad at the age of eighteen where various religious scholars instructed him. His primary instruction was in Hanbalite religious law his instructor was, Abu Sa'id b. 'Ali al-Muharrami (d. 1119); al-Qadir's ascension as a religious leader was cemented in 1133 when he was named a Shaykh of the madrasa that al-Muharrami had founded, a position he held until his death in 1166 [1].

Abdulqadir Gilani himself was not a Sufi, but his popularity was used to popularize the ideas and practices of the mystical way of learning. The Qadiri are Sunni in their views. According to Qadiri, the

founder of the sect will continue to be a member of the tariqat, leading the followers of the sect through an intermediary. The Qadiriis do not have a path of sufism that is binding on all members. The management of a sect is traditionally passed down from generation to generation.

DISCUSSION. Abdulqadir Giloni was the author of about 50 books, the most famous of which are Al-Kunya, Al-Fath ar-Rabbani and Futuh al-Qaib. Surviving works of Abd al-Qadir include *The Resource for Seekers of the Path of Wisdom* (a guidebook to Hanbali belief and practice, with a concluding section on Sufism), *The Divine Beginning* (a collection of sixty-two sermons), and *The Revelation of the Hidden* (a collection of seventy-eight sermons). The main theme of his work is the integration of Hanbali and Sufi thought in Islam [2].

There are reports that Abdulkadir Gilani also had religious sermons. These are:

“Al-Fath Ar-Rabbaniya” - 62 sermons and one appendix (1150-1152);

“Futuh al-Ghayb” is a collection of 78 sermons written by Abdurazzaq, the son of Abdul Qadir Gilani;

“Hizbiyat bashair al-Hayrat (Alexandria, 1304);

“Kaloul Khatir” (“Kashf az-Zunnun”);

“Al-Mawahib ar-Rahmaniya wa-l-futuh ar-Rabbaniya fi maratibul-akhlaq as-soniya wa-l-maqamatu-l-irfaniya” (“Ravzatu-l-Jannat”);

“Yavaqitu-l-hikam” (“Rubies of Wisdom”);

“Az fiyuzat ar-Rabbaniya fi - l -Avrod qadiriya (Collection of Vird Prayers, Cairo, 1303);

“Milfuzati Qodiri” (Words of Abdulqadir) [3].

In Baghdad, Abdul Qādir Gilani met famous ulama, studied with many of them and received higher education. The alims admired his intelligence and deep knowledge.

He reached such a level that he began to issue fatwas (decisions on religious issues) in two madhhabs: Shafi'i and Ahmad. All scholars in Iraq recognized his fatwas. One night Abdul Qādir Gilani dreamed of the Prophet (peace and blessings of Allah be upon him). He asked from alim why he did not preach. Abdul Qādir Gilani replied: “O Messenger of Allah, I am ajami (not an Arab). How can I perform in

front of the talented alims of Baghdad?”. Then the Prophet (peace and blessings of Allah be upon him) opened his mouth, blew it seven times and ordered him to preach. At first, two or three people listened to his sermons, then more and more people began to come. Subsequently, the mosque could no longer accommodate everyone, and he began performing in a vacant lot, on the outskirts of the city. Eventually, more than seventy thousand people came to listen to his sermons. More than five thousand Christians and Jews accepted Islam, after listening to the sheikh, more than one hundred thousand Muslims performed tawba (repentance). All the alims of that time unanimously recognized him as the greatest of the people living at that time. He died in 561 AH (1163) in Baghdad and was buried where his ziyarat is located - a mosque and madrasah [4].

After the death of Abdul Qādir Gilani in 1166, the name of the saint began to grow into legends. Countless believers surrounded him with worship that evoked the condemnation of the orthodoxal traditions. He was considered a great preacher, but the fame of his writings was not determined by the content of his sermons. It is likely that its popularity was exploited by those who paved the way for introducing ordinary people to the views and experiences of the Sufis. Of his nine children, only two are Abdarazzaq (528/1133 - 603/1207) and Abdulaziz (d. 602/1205) - abandoned the secular career. Both of these sheikhs began to spread the father's path with due zeal, sincerity, modesty, and in this matter they were helped by the pious and sympathetic associates of their father [5].

Shaykh Ibn Abd al-Hadi al-Hanbali in his book “Bab ul-ilqa bi labs ul-hirqa”, quoted the geonology of Abdul Qādir Gilani as follows:

- 1) Abdul-Qadir Gilani (d. 561)
- 2) Abu Umar Ibn Qudama (d. 607)
- 3) Muwafaquddin Ibn Qudama (d. 620)
- 4) Ibn Abu Umar Ibn Qudama (d. 682)
- 5) Ibn Taymiyyah (d. 728)
- 6) Ibn Qayyim al-Jawziya (d. 751) [6].

The social composition of the Qadiri was different. They performed the zikr as a group (samo, hadra, layliyya), individually without making a sound (zikri hafiyy) and loudly (zikri jahriyy). The members of

the sect wore felt telpaks on their heads. In Telpakcha there is a symbol of the Almighty - a green flower with three rows of petals. The annual festivities in honor of Abdul Qādir Gilani are their main holiday. A madrasa, a rabat, and a mosque were built on Abdul Qādir Gilani tomb, one of the main shrines in Baghdad [7].

Strict asceticism is prohibited in the tariqah. Emblem – green rose with three rows of five, six and seven petals, which mean:

The five pillars of Islam:

1) evidence that there is no deity worthy of worship, besides Allah, and that Muhammad is the Messenger of Allah;

2) observance of namaz (prayer);

3) fasting in the month of Ramadan;

4) zakat (obligatory donation);

5) Hajj.

Six Pillars of Islam:

1) belief in Allah;

2) faith in angels;

3) faith in Books;

4) faith in messengers and prophets;

5) belief in the Day of Judgment;

6) belief in the predetermination of fate, in the fact that all good and bad happens according to the will of Allah.

The main features of the Qadiri brotherhood can be summarized

to the following:

1) complete submission to the head of the tariqat as the heir to “divine grace” (baraki);

2) a developed organizational system based on the principle of hierarchical subordination;

3) two types of followers: full-fledged and associated members;

4) the esoteric principle of initiation and dedication;

5) the presence of an internal charter in compliance with physical, ascetic and psychological exercises and techniques;

6) the special significance of the collective zikr and its ritual;

7) the presence in the tarikah of a cult associated with the graves of “awliya”[8].

Tarikat preaches the Junaid al-Baghdadi school of sobriety. Entry into the tariqah is carried out

by taking an oath to the spiritual mentor. The wird of the “traveler” (salika) consists of the Jahri zikrs established in the order. There are branches in the Qadiri tariqat: Ashrafits, Rumits, Halisids, Garibits, Hilalites, Asadits, Akbarits, Yafiits [9].

The dhikr of all those who are doing dhikr join with the dhikr of Sufi. His dhikr resembles a river, as river turns into sea water when it pours into it; when Sufis do dhikr, his dhikr joins the dhikr of awliya, to the dhikr of Anbiya (prophets), to the prayers of them, to the worship of them. He receives endless reward for worship, submission and dhikr together with them. When Sufi, people of dhikr starts doing dhikr, their houses also start doing dhikr with him with the tongue of state. The angels in the heavens and the earth contribute to his dhikr.

Indeed, everything feels happy with dhikr. When someone who is an unbeliever dies, the earth and the heaven get happy and say: “my Lord, you have taken this unclean person from me, I was getting intimidated, he was wandering around in me, I was getting upset. It is good that he died, I am relieved.” But, when a believer dies, his house, his prayer mat in sadness and grief and his places he sat in sadness say; “Our lord we were finding happiness in your servant who was doing dhikr for you” with the tongue of state [10].

The Qadiriya School of sufism is based entirely upon the principles of Shariah. In this School, the disciple (murid) accepts Shaikh Sayyiduna Abdul Qadir Gilani (may Allah be pleased with him) as his Grand Shaikh, testifying that the ahd (bayt, i.e. swearing allegiance by the hand) he is taking is the ahd of Almighty Allah and His Apostle (Allah bless him and give him peace) and that the hand of the Sufi Shaikh is that of Shaikh Sayyiduna Abdul Qadir Gilani (may Allah be pleased with him), and is expected to subordinate his will to his Spiritual Guide (Pir-i-Murshid) [11].

Abdul Qādir al-Jilani (b. 470/1077, d. 561/1166), also known as Gilani, is one of the more enigmatic figures in the history of Islam, as well as one of the most chronologically and geographically ubiquitous. In brief, while originally a native of the Persian-speaking region of Gilan, his preaching and teaching career was spent in Baghdad, where he

became an extremely popular preacher and, by some accounts, an important and powerful master of the Sufi path. After his death he would soon become known as a powerful saint, with an eponymous *tariqa*—the Qadiriyya—coalescing around his memory. Within a century of his death he was being venerated as a wonderworker par excellence, and indeed as the cosmic *qutb* of his time. From Baghdad his cultus would become truly global, from the Atlas Mountains of North Africa to the islands of the Indonesian archipelago. As a result, locating him in the usual conceptual schemes of Islamic history is ultimately impossible: he does not entirely “fit” in the category of Sufism, of “popular” piety, of the culture of the ulama, or within the station of sainthood; nor is his person or history easily confined to one chronological period or geographic region. Rather, the Hanbali preacher of Baghdad—*cum*—saint of saints exists within and across these categories and constraints, both as a historical figure and, perhaps yet more significantly, a figure possessed of inestimable sanctity and universally powerful intercession. Who exactly he was as a historical person remains open to debate. His significance as a figure of memory and veneration in succeeding centuries, however, is absolutely certain. Works of a strictly scholarly nature on ‘Abdul Qādir and his historical legacy are few and far between, and monograph-length scholarly works devoted to either Abdul Qādir or the Qadiriyya are all but nonexistent. As a result, this bibliography includes a sizeable proportion of primary source texts both in Arabic and in translation, though it is still very selective in scope. We have also included some Western-language material that is not of a strictly scholarly nature, but these still have value, particularly as testimony to the ongoing importance of ‘Abd al-Qadir in contemporary Islam. Works dealing with the Qadiriyya are also rather sparse in number, particularly given the brotherhood’s diversity and geographical spread; we have included material that treats the brotherhood directly and as a subsidiary component of broader studies.

As noted in the Introduction, scholarly works on Abdul Qādir and his eponymous *tariqa* are sparse. The encyclopedia entries Braune 1960 and Lawrence

1982 are the most easily accessible, both providing a very basic overview of ‘Abd al-Qadir and his historical legacy. Gürer 2008 offers a short, while still book-length, example of a relatively traditional history and appreciation of ‘Abd al-Qadir. Finally, while now quite dated, Trimingham 1971 provides the most comprehensive general introduction to the Qadiriyya *tariqa*, while Margoliouth 1978 includes some additional information but is otherwise limited in scope and quality.

RESULTS. The treatise consists of 99 grains with two separators. The Order’s Sufis hold a staff in their hands. In Kurdistan, they let go of their long hair, but shave their beards and mustaches. Sometimes the Sufis of al-Qadiriyya wear iron chains on their shoulders, iron bracelets on their arms and legs, and rings on their necks. There are also differences in accessories: prayer rugs, a jug for ablution and similar items differ depending on the region. In the East, dervishes sometimes carried a meditation cane with them - a small curved wooden stick or iron rod, which was placed under the armpit or placed on the forehead as if to help themselves concentrate. Some used a belt for this purpose.

CONCLUSION. There is no special “road” in the Qadiri communities, they don’t have the corresponding ritual practices with which they could pass this “road”; acceptance into the brotherhood on behalf of Abdul Qādir Gilani is significant for the members of the brotherhood. The selection of the composition of the qadiriya has always been extremely varied. At the moment, Qadiriyya’s views are strongest in West and North Africa, North Caucasus (namely Chechnya) Sudan, Iraq and Pakistan.

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