

THE DOCTRINE OF ABDULQADIR GIYLANI AND QADIRIYA

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Abstract

Abu Muhammad Muhyiddin Abdulqadir ibn Abu Salih Sheikh Abdulqadir Giylani, one of the people who left an indelible mark on the history of mysticism and became known as a great man in the life of the people, and who is remembered in the works of many poets and scholars, is a descendant of the Prophet (saas). He was born in 470 A.D. (1079 A.D.) in the present-day city of Gilan in present-day Iran, and died in Baghdad in 561 A.D. (1166 A.D.). The tomb in this city is now a crowded shrine.

Many opinions have been expressed about the life and work of the famous sheikh of the Islamic world, the founder of the Qadiriya sect. Several of them are controversial. This is due to the great popularity of the great sheikh and the fact that his life and activities were interpreted differently by different people at different times. The English orientalist Alworth has compiled a special list for many of Abdulqadir Giylani's biographies.

Alisher Navoi in his book "Nasayim - ul muhabbat" informs that Sayyid Abdulqadir Giylani was born in a place called "Bashtiz" in Gilan region. There was a place called Tabaristan (Iran) known as Gilon (Jilon), Gilon or Gil. Jil is close to the Tigris. It's a one-day drive from Baghdad. "Jil" is close to Madyan. These two places are called Gili, Giylani and Jiyloni. Many say that Hazrat Abdulqadir Giylani touches two areas. Navoi writes in the book "Ravzat-un navodir" that this is a mistake. He lived in these areas for a short time. He is originally from Gilon.

Key words: contribution, Qadiriya, mashayik, Ghawsul A'zam, Masnavi, Shari'ah, Uvaysiyya, Hanbaliya.

Introduction :

There is the following information about the date of Sayyid Abdulqadir Giylani: "His name is Abu Muhammad and his nickname is Muhyitdin and his name is Abdul Qadir. His relationship with his father is that of Imam Hasan. And their mother is Hazrat Imam Hussein, may Allah bless him and grant him peace.

The genealogy of Abdulqadir Giylani is directly related to our Prophet. He is the grandson of our Prophet, that is, the thirteenth generation of Imam Hussein, the son of Bibi Fatima and Hazrat Ali. That is why Abdulqadir Giylani is called both Hasani and Hussein.

It is known from the mentioned source that Abdulqadir Giylani was born in 470 AH and died in 561 AH.

Different sources provide different information in the chapter on the knowledge of Sayyid Abdulqadir Giylani. More detailed information is given in the Islamic encyclopedia as follows: Abdulqadir went to Baghdad at the age of eighteen to continue his education. Prior to that, he received his first education at school when he was ten years old. Here he took spending and grammar lessons from al-Tabrizi (d. 1109). From a number of sheikhs, Hanbaliya and Shafi'i study jurisprudence. He studied hadith from Hibbatullah al-Mubarak and Abu Nasr al-Banna.

According to the Risalai Qadiriya, Abdulqadir Giylani is a Uvaysi. In Uwaisi, the holy spirits will be the mediators in the attainment of Rabbani Fayz and Rahmani manifestation.

Alisher Navoi emphasizes that Uvaysiyya is called Uvays Qarani because he was brought up in the face of meaning and spirituality without seeing the Prophet Muhammad with the naked eye. Navoi writes that "if the piri of this category is not known from the face, and the soul of one of the mashayiks has brought him up, he is called uvaysi."

Hence, Uwaisiyyah is an inner, spiritual, spiritual upbringing by means of spirits, and has a higher status than external upbringing.

His hirka pirs¹ are Sheikh Abdusamad Makhzumi and Sheikh Abdusaid Asami. Their lineage goes back to Sheikh Maruf Karki, from him to Imam Reza, and from them to the Prophet Muhammad (peace and blessings of Allah be upon him). He was a Hanbali.

There is also information about Giylani's process of maturity: "Giylani reached Baghdad at four hundred and eighty-eight and studied with enthusiasm. First, the recitation of the Qur'an² and jurisprudence and hadith and knowledge perfected the religion. And most of the scholars were certain at that time, and they knew that they were worthy of the time. And at five hundred and twenty-one they held a meeting, and the people preached and preached."

Methods :

In 528 AH (1133/34 AD), a special madrasah was built in Baghdad for the residence and education of Abdulqadir Giylani, his family, and his murids. He was famous throughout his life for his sermons in the religious spirit. It was only after his death that those who wore a hijab in his sanctuary began to propagate the sect associated with his name.

The following information is available about the family members of Abdulqadir Giylani. He had many children. His two sons, Abdurazzaq (1133-1207) and Abdulaziz (v.1205), followed in their father's footsteps and gained religious prestige. According to some sources, the number of Gilani's children is said to be 49, and 11 of them are mentioned as a continuation of the gnosis work started by their fathers.

It should be noted that today Sayyid Abdullahon Tora Buzrukhon oglu, a descendant of Abdulqadir Giylani, lives in Besharik district of Fergana region of Uzbekistan. He made a great contribution to the development of the leech in our ancient land. Abdullah Tora is the ninth generation to Gavsul Azam and the twenty-ninth generation to our Prophet (saas).

According to historical sources, Abdulqadir Gilani was interpreted as a Persian theologian, a Sufi, not because he was the founder of the Qadiriya sect, but because he was known as a teacher of 13 subjects. It is stated in the following: "He studied the great scholars of his time and thoroughly studied the basics of Islam and the teachings of mysticism. He established a madrasah in Baghdad and taught science for thirty-three years. Ghawsul A'zam used to teach thirteen sections of knowledge in his madrasas. For example, the science of tafsir, the science of hadith, the science of sect, the science of method, the science of morality, the science of fiqh ... "

Gilani Mausoleum is located in Baghdad and is one of the holy places in Islam. This sheikh has a lot of good deeds to teach the next generation.

Some lithographs and manuscripts of Abdulqadir Giylani's works reflecting his socio-moral and philosophical views have been preserved. As a result of the creative work carried out in independent Uzbekistan, some of these works have been translated and made available to scientists. The works of Abdulqadir Giylani, known to the scientific community, are as follows:

1. "The seeker of truth as al-Gunyaton li Tolibi tariqil Haqq" ("Rich and perfect source for those who seek the path of truth"). This source gives an interpretation of the 10 qualities that lead a person to perfection, in which qualities such as tolerance, purity of heart, forgiveness, humility, and humility, based on perfection, are revealed through examples from the verses of the Qur'an and hadiths. He also spoke about good morals and beautiful nature.
2. "Tuhfatul Qadiriya". The work was written in Arabic, and the date of writing is 1321 AD, and the date of copying is 1856. This work is titled "Qasidai Ghavsiya" on the title page, and the rest of it contains 90 manqabats, 1 Kursiyonoma, and the Statement of the Name.

¹ teacher, master

² The Holy Book of Muslims

3. "Qasidai Ghavsia". The Qasida genre was first used in Arabic literature and later in Persian and Turkish literature. The lexical meaning of the word qasida is revenge, which means to swear to write. Its rhyming form is similar to that of Masnavi, with a length of 19 by 45 bytes. The first poem written in Turkish is the poem "Bahor Madhi" by Yusuf Khos Khojib in the XI century. Poems come in two forms, the first of which is addressed to someone, or one If the description of a historical event is given, the second type is the qasida, in which the author of the work describes his qualities and condition.

Part of the Qasidai Ghavsia is written in suls, and the rest of the work is written in Nasta'liq. In Qasidai Ghavsia, Abdulqadir Gilani gave information about himself and his prophecies, as well as his position in the eyes of God. So, this work is a poem. The work is written in Arabic, with a commentary in Persian under each verse. The size is 26 bytes, 52 lines, and the name of the poet is mentioned in the praise of the poem.

4. "Devone G'avsul A'zam". The work was written in Persian and was copied by a secretary named Mulla Mir Alim Khoja. The date of relocation in the source available on the face is 1324h.y.h. (1906 m.y.h.). The date of writing is unknown. Some pages of the copy we have, including 1-3, 15-16, 40-46 are missing. The work consists of poems written in Persian under the pseudonym Muhyi. It clearly states such ideas as the philosophy of knowledge, existence and its forms of existence, repentance, which is enumerated in the teachings of mysticism, consciousness, ignorance and its harm, and the pursuit of knowledge. The theme of the phases is orifona, romantic, in which the interpretation of concepts such as doomsday, goodness, sin, heaven, hell is expressed through metaphors and analogies. At the end of the work there is a rule of "Khatmi yozdahum", one of the famous ceremonies of the Qadiriya sect.

5. "Sirrul-asror fima yahtaju ilayhil-abror" ("The secret of the secrets of the needs of the category of the noble and pure"). The play pays special attention to the purity of the body as well as the purity of the soul in human life. While the Hajj pilgrimage, which is obligatory for Muslims, leads to the purification of the slave from his sins, valuable thoughts have been expressed about the Hajj statement in the sect as an important condition for his heart.

This work consists of an introduction and 24 chapters, focusing on mysticism and life, its observance, and the spirituality of the person who belongs to this path, the aspects that should be given importance. The work is also significant in that it details the main categories of philosophy being, human existence, philosophy of knowledge, sciences, and their classification. It contains many verses and hadiths.

6. "Maktuboti Giylani" This work is a logical continuation of "Sirrul Asror". Giylani's Maktuboti Giylani consists of letters, which are divided into chapters, chapters into chapters, and chapters into narrations.

It is unknown at this time what he was referring to. Only some information suggests that it was written to Ahmad Rifai. But it is not difficult for anyone who reads any letter in this work to realize that it is written not for one person, but for the whole of humanity, that is, that it calls humanity to goodness and virtue.

7. There is a work of the same name in the Fund of Arabic Manuscripts of the Institute of Oriental Studies of the Institute of Oriental Studies (Hizb-ul-Fakhr-il-Kabir-Bil-Jilani).

8. "Sheikh Abdulqadir Jiylani of Avrodi" Sheikhs who have risen to the level of truth have revealed to their murids the ways of receiving divine blessings through their descendants.

Abdulqadir Giylani's "Avrod" is a collection of hymns, names of God, remembrance, glorification, recitation of verses of the Qur'an, salawat and du'aa ', which must be constantly understood, understood, observed and repeated with the heart in order to reach the highest goal of the Qadiriya sect consists of.

Ghawsul A'zam's work "Eurodus Sultanish Sheikh Abdulqadir Giylani" includes some surahs of the Qur'an, examples from Hadith Sharif, some ceremonies among the Muslims (Khatmi Sharif, Ashura, etc.) In the summer, Ghawsul A'zami Dastgir rahmatullahi alayh "and" Asmoi Kiromi "were included. Excerpts from the collection are written in Arabic, Persian, and Urdu, without specifying the name of the author,

publisher, or copying secretary, or the date of copying. This work "Avrod" is small in size, consists of seven prayers and is included in the work "Avrodi Qur'an", published in 2005.

Results :

Abdulqadir Giylani's ideas in "Avrod" are also interpreted as one of the factors that help to control one's desires. The following is a translation of the Uzbek meaning of the Arabic word "Avrod" based on a new source we have found:

1. Robbi inni mag'lubun fantasir :

Translation: Lord, I am the loser, help me. At this point, Sheikh Abdulqadir Giylani appealed to Allah and acknowledged that he was helpless before his Creator, and that God was always victorious over every servant, including the great prophet Gawsul Azam.

2. Vajbur qalbiyal munkasir :

Translation: Force to break my heart. "Breaking my heart" means to make my heart gentle, compassionate and merciful. That is, hardness of heart is a manifestation of arrogance, and those who are devoted to it turn away from their Lord. he considers the field to be capable only of himself, which makes man very weak and helpless.

3. Vajma'shamliyal mundasira :

Translation: Assemble the scattered form sham. Scattered form of sham is a waste of human energy, a waste of thought, a waste of thought in all sorts of unnecessary places. It should be noted that the book "Rutbatul - Life" by Khoja Yusuf Hamadoni, the teacher of Sayyid Abdulqadir Giylani, provides a good and instructive advice in this regard. "A person who follows his lusts, succumbs to the temptations of the self and feeds his body to commit unlawful deeds is like a thief who feeds a horse and a camel and sharpens his sword to kill a Muslim unjustly. According to the Union of Scholars, it is haraam to suckle on such an ugly purpose and to draw the sword. Breastfeeding a beast that follows the path of Satan is even more unclean. " So, to concentrate strength, energy, spirit means to spend on useful, necessary, perfection-leading actions.

4. Innaka Antar rohmanul muqtadiru :

Translation: Verily, You are the All-Merciful. The attributes of Allah are "Rahim" and "Rahman". Merciful is a quality bestowed on believing Muslims in this mortal world, while Merciful is a quality bestowed on unbelievers and non-believers alike on the Day of Judgment, along with believers and Muslims.

5. Ikfini ya kafiyun huval'Abdul muftaqir.

Translation: O sufficient, make enough for this poor slave.

It is worth mentioning here that coffee comes in the sense of sufficiency, and the servant is always asked to strive for the Creator, to be satisfied with his thoughts and imagination. It is known that man always tries to seduce two forces: Rahman and Satan. Whichever slave follows Rahman, he strives for good deeds and good deeds. It is obvious that a slave who follows Satan commits various sins and evil deeds. So, the appeal of Ghawsul Azam to the Truth is that he should always be asked to follow Rahman and be a means to an end.

6. Va Kafa billahi valiyan, va Kafa billahi nasiran :

Translation: Sufficient as a friend of Allah and sufficient as a helper of Allah. Just be content with me, that is, do not let me be distracted by other transient worldly desires.

7. Inna shshirka lazulmun'aziyun va Allohu yuridu zulman lil'ibadihi :

Translation: Indeed, polytheism is a great injustice, and Allah does not want injustice for His servants. There are two kinds of sins in the sight of Allah, the major and the minor. The sins of the orphan are forgiven by Allah, but the grave sins are not forgiven. The greatest sin is ascribing partners to Allah. The repetition of the words, "O Allah, forgive me, and do not allow anyone else to associate with you," in Kalim Raddi Kufr also protects against shirk.

8. Faquti'a dabirul qavmil laziyna zalamu valhamdulillahi robbil a'lamiyn :

Translation: Praise be to God, the Lord of the Worlds. The oppressor Pharaoh and his followers were punished by God for their oppression of Moses and his people. It is fair to say that there is a reference to the people of Pharaoh as the core of the oppressed people. Allah is the Lord of the worlds, and to Him belongs praise.

Hence, as in all piri komils³, the specific prayers of Hazrat Giylani, that is, the virdas, served to normalize the human heart, psyche, and nafs. After all, all the saints had special euros.

9. "Fathur-rabbani val fayzur-rahmani" The translation of this work was published under the title "Understanding of Rabbani and gaining the mercy of Rahmani". The work consists of 68 meetings from two books. His first book consisted of 34 sessions, which included sermons by Abdulqadir Giylani. The ideas put forward in the play, such as purity of heart, lust and struggle against it, knowledge and practice, reward and sin, repentance and purification, enlightenment and good morals, are directly analyzed on the basis of the Qur'an and Hadith, the main sources of Islam.

The Manuscripts Fund of the Abu Rayhan Beruni Institute of Oriental Studies under the Academy of Sciences of the Republic of Uzbekistan contains manuscripts of several other works by Abdulqadir Giylani, which are valuable sources to be studied.

1. "Durude kabir" №8706 one copy;
2. "Ghazaliyote Muhyi" №964 one copy;
3. "Risolaye Gavsia" ikki502, №4642 two copies;
4. "Ghazaliyote duoiya" №1039 one copy;
5. "Fathul Ghayb" №2632 one copy;
6. "Al Qasidat-ul Ummiya" 908905 one copy;
7. "Munojoti Ghawsul A'zam" №9459 one copy.

There are reports that Abdulqadir Giylani also had religious sermons and sermons. These are:

1. Al-Fath Ar-Rabbaniya - 62 sermons and one appendix delivered in 1150-1152;
2. "Futuh al-Ghayb" - a collection of 78 sermons written by Abdurazzaq, the son of Abdulqadir Giylani.

The English version of Futuh al-Ghaib, which we have recently been able to obtain via the Internet, is of great interest not only to us but also to Western scholars. we came to the conclusion. A copy of this work in Arabic is kept in the Manuscripts Fund of the Institute of Oriental Studies named after Abu Rayhan Beruni under the Academy of Sciences of the Republic of Uzbekistan. Sayyid Hodja Sultan Muhammad, an intellectual who was informed on the Internet, studied this work and called it "the five treasures of the teachings of Qadiri." The following is an English translation of the author's statement:

"I, Sayyid Hodja Sultan Muhammad (may Allah bless him and grant him peace), studied the work of Sayyid Abdulqadir Giylani, the Rabbi of the Qutb of Hazrat Gaws-ul-Azam, and Futuh al-Ghayb, and several important thoughts and ideas became clear in my mind. I wrote them in Persian poetry. As I studied these poems carefully, I found a treasure hidden in the deeper meanings of the words, and I regard them as an inexhaustible treasure. I combined these five poems and called them the "Five Treasures of the Secrets of

³ perfect teacher, perfect master

the Teachings of Qadiri." Every disciple with the right faith cherishes these five treasures and uses them in the path of attaining Allah's mercy and enlightenment in order to be free in both worlds.

Those who have the five treasures that are the will of Allah are considered happy. Those who adhere strictly to these five treasures will be rewarded by Allah.

The year I was given these five treasures was 1617, and I discovered its meaning during the reign of Emperor Avrangzeb (1658-1707).

The first treasure: "Do not lie, do not lie. Keep your promise. Do not fight or curse without a reason. Listen to God. Don't remind yourself of the good you did. Do not be greedy and jealous. Do not call someone who faces the Qibla an unnecessary disbeliever if he acknowledges the necessity of the religion. If you are well-mannered, be hospitable."

The second treasure: "Accept everything as from Allah and be pleased with His decision whether you benefit or not. Don't act on emotions. Obey the word of Allah and stay away from sins. Do not live only for your own benefit, remember the command of Allah. Whatever you do, may Allah be in your heart."

The third treasure: "Endure hunger. Do not eat too much. Don't spend long nights asleep and days indifferent. Fill your heart with the remembrance of Allah and glorify Allah according to the Sunnah of the Prophet Muhammad (saas). Don't be interested in what secular people accept and what they deny. Commit yourself to Allah and be content with your destiny. Do not be jealous and do not be hostile for no religious reason. Be free from emotions. Do not intend against the pleasure of Allah. Dedicate your life to loving God."

The fourth treasure: "Think of yourself as standing before Allah, the All-Knowing, and believe in Him. You and your actions are of no particular importance. All existing things are created by God: You are nothing. All the good you do is the destiny of Allah and all the evil is the result of your own desires. Believe firmly that everything happens because of God's will and destiny. Do not think that you are not possessed by any human force other than the power that God has given you. Everyone is indebted to Allah according to his ability. If the Shari'ah accepts something, believe that it will be accepted according to the command of Allah. Do not even think of anything that is against the command of Allah. Strive for solitude and peace. Reduce sleep."

The fifth treasure is: "Do not follow the rich who commit sins, or you will be greedy and forgetful of Allah. Forget greed and never go to the door of evil. Do not let the desires of this world turn you away from your religion."

Reading this treasure, we became convinced that the ideas of tolerance were interpreted in most of the works of Abdulqadir Giylani. We came across similar ideas when we analyzed *Al Kunya li-talibi tariqil haq* - "A rich and perfect source for those who seek the path of truth."

Thus, Giylani's work "*Futuh al-Ghayb*" has an educational value and is a valuable work that reflects the secular, creative aspects of the teachings of Qadiri, and its study and analysis would be a great gift for the upbringing of a harmoniously developed generation.

3. *Hizb ut-Tahrir al-Hayrat* (Alexandria, 1304);

4. Mentioned in *Kaloul Khatir* (in *Kashf az-Zunnun*);

5. It is mentioned in "*Al-Mawahib ar-Rahmaniya wa-l-futuh ar-Rabboniya fi marotibu-l-akhlaq as-soniya wa-l-maqomatu-l-irfoniya*" (in *Rawzatu-l-Jannat*);

6. "*Yavoqitu-l-hikam*" ("*Rubies of Wisdom*");

7. "*Az fiyuzat ar-Rabboniya fi – I – Avrod qadiriya* (Collection of Vird Prayers, Cairo, 1303);

8. "*Milfuzati Qodiriy*" (Abdulqadir's words);

We have tried to reveal the essence of the subject of scientific research on the basis of the ideas in these works, which we have analyzed in the following chapters.

Discussions :

Abdulqadir Giylani is a saint who is known among the governors for his most prophecies. Although philosophy considers events such as prophecy or prophecy to be unscientific, in the teachings of mysticism, spiritually and spiritually perfect people differed from the common people primarily by their extraordinary qualities. The mystic N. Kamilov says: "First of all that the conversation of the saints is the same prophecy, because the one who enjoys their conversation feels himself in another world, rises from the bottom to the top with a divine power, and attains a career-status".

According to Sheikh Muhammad Sadiq Muhammad Yusuf, the four great poles were known and popular in the world of mysticism. These are: Sheikh Abdulqadir Giylani, Muhammad Bahauddin Naqshband, Sayyid Ahmad Rifai, Sayyid Ahmad Badawi.

Another reason why Abdulqadir Gilani received such descriptions is perhaps because he gained a reputation as a great preacher. According to the source, in 1127, after the age of fifty, Gilani became famous as a preacher in Baghdad. Prior to that, Abdulqadir met Yusuf Hamadoni in Baghdad. In an interview with Yusuf Hamadoni, it became clear that Abdulqadir's knowledge of Sufism had not reached such a high level. Anyway, Yusuf Hamadoni advises Abdulqadir to go to the pulpit to call, and gives a fatwa. This is because Abdulqadir Gilani was well versed in the science of jurisprudence and the Qur'an.

This information, based on Trimmingham's Ibn al-Kathir, is a historical fact, but twenty-five years after the fatwa of Yusuf Hamadani, Abdulqadir Gilani became famous as a Sufi preacher.

According to the mystic scholar Knysh, during these twenty-five years, Giylani was devoted to Riyadh in order to harden his soul, ate herbs in the hungry desert to break his appetite, and struggled to kill the arrogance of his "I".

- Abdulqadir Giylani is a well-known person in the XI-XII centuries, who mastered the teachings of mysticism.
- Abdulqadir Giylani is the founder of a mystical doctrine and sect called Qadiri.
- The rich spiritual heritage left by Abdulqadir Giylani is an important source in the history of philosophy due to its religious and philosophical significance.

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