



## ABDUL QADIR GILANI AND HIS WORK “FUTUH AL-GHAIB”

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### ABSTRACT

Today all over the world more and more people accept Muslim religion. According to Islam, religion is innate. This naturalness is based on the Qur'an and the hadith. Man has been in Islam since creation. He is born in this religion. It is very important to talk about founders of Islamic Sufism. There are many founders, for example Yassaviya's ideas have been edited several times summarized in the published Devoni Hikmat. From the sects that emerged in a century with Yassavi one is this Kubraviya. The founder of this sect is the Sheikh Najmiddin Kubro al-Khivaqi is in the history of mysticism is one of the brightest images. Another major that emerged in Central Asia in the fourteenth century the mystical sect is Naqshbandi. But now I want to introduce another Islamic sect Qadiriyya. We talk about the founder of the Qadiriyya Sufi order Abdul Qadir Gilani.

**Keywords:** Islamic Sufism, religion, Muslim, founder, sect, saint, Qur'an, hadith, fiqh, tafsir, tasawwuf.

### Introduction

Hazrat Sayed Abdul Qadir Gilani - the Saint of Baghdad (mercy of Allah upon him) - does not stand in need of an introduction to the Muslim world. Abdul Qadir Gilani is preacher, theologian, Sufi sheikh, Ghauth-Azam, Sultan al-Awliya, Muhiddin, Al-Hasani Al-Husseini, founder of the Sufi order Qadiriyya. Abdul Qadir Gilani (his full name is Muhiddin Abu Muhammad bin Abu Salih Zengidost) was born in 470 H. (by Muslims' calendar)/1074 A.D. (by Gregorian calendar) in Iran, the city of Gilan, where he found from early childhood a love of wisdom, as well as great respect for learning as the most important work, felt deep respect to scientists, admired their depth of philosophical and religious knowledge. He liked to study from childhood. After receiving his primary education at home, at the age of eighteen, Gilani arrived in Baghdad.





### **Main part**

From his early childhood Abdul Qadir Gilani was quiet and sober, given to contemplation and used to what, for want of a better expression is called “mystic experiences” in English. When he was about eighteen years old his thirst for knowledge and eagerness for the company of holy men took him to the distant city of Baghdad, at that time the centre of learning of all kinds. Later in life he was given the title of “Ghauth-al-Azam Dastgir”, i.e. the greatest of all saints called Ghauth. In the Sufi terminology a Ghauth is next to a Nabi in spiritual rank and in the dispensation of Divine mercy and favour to mankind. A great authority of our times, however, has ranked him with the Siddiqun, as the Qur'an would call such people. And he bases his view on an incident that took place in the course of the first journey of the Sheikh to Baghdad. It is related that as he was about to leave home on this momentous journey his widowed mother sewed eighty gold coins inside his coat just below his armpits as a provision against hard times. This money was his share of the patrimony. As he was taking leave of his mother, a saintly mother of a saintly son, her parting advice was that he should not speak an untruth at any cost whatsoever. The son promised to bear this advice always in mind. The caravan with which he travelled had gone only as far as Hamadan when it encountered a gang of robbers. In the course of their loot the robbers did not take much notice of him because he looked quite simple and poor. One of them, however, casually asked him if he had any money on him. The young Abdul Qadir, remembering his promise to his mother unhesitatingly replied, “Yes, I have eighty gold pieces sewn into my garment by my mother”. The robbers were astonished to hear him make this statement. They could not imagine a man could be so truthful as that. They took him to their leader, who put the same question to him and his reply was the same as before. The leader then ordered that the particular part of his coat be opened and, as it was opened, the eighty gold coins were found as stated. The robber chief's astonishment knew no bounds. He inquired of the young traveler the basis of this surprising veracity. The Shaikh related all that had taken place between himself and his mother at the time of parting and added that if he had told a lie on the very first stage of his journey undertaken for the sake of religious knowledge, he had obviously no chance of acquiring any real knowledge of religion at subsequent stages of his career. On hearing this the leader of the gang burst into tears, fell down at his feet and repented for all past sins. It is reported that he was his first disciple. Our authority is of opinion that this incident showed the Siddiq in the making. Had his very nature not been truthful in origin, such a courageous and unwavering stand for truth, in the face of such heavy odds, would not have been possible for him.





Abdul Qadir Gilani continued his religious education with various great spiritual teachers. Arabic scientists showed great scientific, philosophical interest in the discoveries of the leaders of Persian spiritual development in Baghdad. This was an example of a true dialogue between cultures. Gilani deeply comprehended the truths and wisdom of the great Qur'an, hadith, fiqh, tafsir, and such basic sciences about the development of civilization as history, philosophy, culture and languages. Sheikh Abdul Qadir Gilani perfectly mastered these systems of knowledge. Through Abul-Khair Muhammad bin Muslim Dabbas, he took the path of tasawwuf and put on the khirku tariqa.

Then Gilani left Baghdad, lived as a hermit for 25 years, wandering through the desert regions of Iraq. He had already reached the age of fifty when he returned to Baghdad in 1127 A.D. and began preaching in public places. By the Will of the Almighty, under the influence of the honorable Sheikh's lectures, thousands of people accepted Islam, and sinners repented. Many scientists and statesmen became his murids.

The impossible became real, even the enemies of Islam turned into respectable Muslims and obedient disciples of the Sheikh. The tendency for people to realize real values - spiritual values was revived. According to his teaching, it is necessary to complete your own path of moral development, achieve a high level of spiritual perfection, then live and work among people, do good for others. Pir and Sheikh Abdul Qadir Gilani won great respect also among other peoples of the East: in the Arab world, the historical community of the North Caucasus, as well as among the peoples of the Turkic language group.

The Qadiriyya brotherhood is famous for the loud zikr ritual. The zikr consists of three parts and the recitation of qasida al - Barzandzhi in glorification of the Prophet, recitation of obligatory prayers and choral glorification (madaih) of the patron of the brotherhood, ending with instructions to the members of the monastery.

The Qadiriyya emblem is a green rose with three rows of petals (5-6-7, respectively, meaning the five pillars of Islam, six foundations of faith and seven words in the zikr formula). His followers, starting with Ibn Arabi, called him "Qutub" (The Greatest Scientist) and "Insan Kamil" (Perfect Man) until our days.

Sheikh Abdul Qadir Gilani possessed many karamats, a huge number of amazing stories are known about him, various sources of Persian religious literature, translated into many languages of the world, tell about them, which testifies to a deep dialogue of cultures. Abdulkadir Gilani tells al-Yafi (may Allah have mercy on him) about one of such miraculous phenomena "karamat" through a reliable chain





of people: "Sheikh Abdul Qadir Gilani once ate a chicken, and after there are only bones left, he turned to Allah, and Allah Almighty revived it for him, after which it stood in front of him the same as it was before it was stabbed and boiled."

Allah Almighty exalted Abdul Qadir Gilani as true Islam. Allah gave him a part of his science, endowed him with directness in service, adherence to science (Sharia), linked the name of the sheikh with the "golden chain" of the Prophet (peace and blessings of Allah be upon Him), and magnified him by giving karamats.

The Sheikh died in 561 H. /1165 A.D., at the age of ninety-one, and was buried in Baghdad. The mausoleum of Abdul Qadir Gilani has become one of the main shrines of Baghdad.

### **Discussions**

Many research works are done on Abdul Qadir Gilani's moral development by scientific researchers of the world. One of the scientific researchers Andrey Kudryashov wrote about Abdul Qadir Gilani, who visited mausoleum of Abdul Qadir Gilani in Urgut, Uzbekistan. Once upon a time, a very beautiful girl lived in the vicinity of Urgut, who grew up in a family of followers of Abdul-Qadir Gilani. One day she went to fetch water to a mountain stream, where she met a young shepherd who led his flock to a watering hole. Struck by her beauty, the shepherd, in spite of Sharia law, stopped her by roughly grabbing her hand. The offended and frightened beauty mentally turned to Gavsul Azam for help. Abdul Qadir at that time was thousands of kilometers away - in Baghdad - and was busy bathing, preparing for evening prayer. However, he heard the girl's call, grabbed his left kavush - a leather boot with a wooden sole - and threw it over his left shoulder. Miraculously, this kavush penetrated a huge space and hit the shepherd in the forehead. At the same moment, both the shepherd and the girl mysteriously disappeared. And at the scene of the incident, a spring came out of the ground, whose water heals from many ailments, and a plane tree grew. Folk legends say that if a person wants to visit the mausoleum of Abdul Qadir in the village of Gus, Gavsul Azam immediately recognizes his good intention and begins to provide the pilgrim with all kinds of support on the way. And, of course, fulfills any of his wishes after the pilgrimage is completed.

Also Alisher Navoi in his book "Nasayim - ul muhabbat" informs that Sayyid Abdul Qadir Gilani 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.







Abdul Qadir Gilani 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 scholar 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".

### **Conclusion**

So, we have poor knowledge not only in education and enlightenment, but also in religious affairs. We are superstitious because we do not know the true nature of Islam. Unfortunately, these cases still continue.

Nevertheless, the enlightening spirit in Memories, the painful thoughts, and the author's thirsty gaze will not leave you indifferent. Yes, you can learn a lot by traveling through Abdul Qadir Gilani's point of view. Time has passed, but many of the works by Abdul Qadir Gilani are still unresolved.

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