

Qādiriyyah Order: Development and Practice

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ABSTRAK

Rencana ini bertujuan untuk memberi huraian ringkas sejarah pertumbuhan dan perkembangan serta praktik yang diamalkan dalam tariqat Qādiriyyah sesudah kewafatan pengasasnya iaitu Shaykh °Abd al Qādir al-Jīlānī. Semasa hayatnya, beliau adalah sebagai pengetua di sebuah kolej di Baghdad dan bertanggungjawab untuk penyebaran Islam. Sebagai seorang sufi pula beliau telah memperkenalkan suatu method tarbiyah rūhiyyah kepada murid-muridnya untuk dijadikan sebagai amalan dan garis panduan. Oleh itu al-Jilani adalah seorang tokoh yang ulung dalam bidang tasawwuf dan da'wah. Dengan shakhsiyah yang teguh dan ilmu pengetahuan yang luas serta dibantu pula oleh sokongan yang padu dari pengikut-pengikutnya membantu beliau menyebarkan tariqah ini secara meluas ke seluruh dunia.

DEVELOPMENT

It is the opinion of the authorities that the name of *Qādiriyyah* order is derived from that of Shaykh °Abd al-Qādir al-Jīlānī, who is held to be the founder of this order.¹ During his life time, it seems the order spread to various places as a result of the efforts of his followers, such as °Alī ibn al-Haddād in Yemen, Muhammad al Batā'ihī who lived in Ba°albek and also works in Syria, Taqī al-Dīn Muhammad al-Yūnānī who worked in Ba°albek and Muhammad ibn °Abd al-Samad in Egypt.²

The precise date of the spread of this order outside Iraq is not certain. It is also not certain when a first *zāwiyah* of this order outside Iraq was set up. Tradition has it that his sons introduced it, during the Shaykh's life time to Morocco, Egypt, Arabia, Turkistan and India.

The *Qādiriyyah* order is said to have been introduced to Fez, Morocco by two of the Shaykh's sons, that is Ibrāhīm (d. 592A. H./1196A. D. in Wasit) and °Abd al-°Azīz (who died in Jibal, a village of Sinjar). Their descendants spread throughout Morocco.³ Meanwhile, his other children also played an important part in the spread of *Qādiriyyah* order, such as °Abd al-Razzāq and others.⁴

The order was introduced to Asia Minor and Constantinople by Ismā'īl Rūmī (d. 1041 A. H./1631 A. D.), founder of a *khanqah* (*ribāt*) which is known as *Qādirī-Khanah* at Top-Khanah. He was known as *Pir-i-thāni* (Second Shaykh) and is credited with having set up about 40 branches of this order in these areas.⁵

In the Arabia Peninsula, the order was influential through the establishment of various important *zawiyah* in Jeddah and Medina with the existence of about 30 Shaykhs in Mecca.⁶ Meanwhile in Egypt the order came to prominence alongside others.⁷

The order was first widely introduced in West Africa in the 15th century by people who migrated from Tuat, that is an oasis in the Western Sahara. They made Walata as their organisational base, but their descendants were banished from this town and had to seek refuge in Timbaktu in the East of the Sahara.⁸ In the early 19th century the rise of spiritual awareness which greatly influenced the Islamic World drove the followers of this order to renew their aims and the spirit of the *ummah*. In the meantime theologians fused with this *tariqah* and they can be found scattered through the whole of West Sudan, from Senegal to the estuary of the Niger river.⁹

The centre of their *da'wah* movement can be found, among many places, at Kanka, Timbo (Futah Jalon) and Musardu at Mandingo. This *da'wah* centre initiated the Islamic influence amongst the Pagan population. Before long they managed to influence the community around and also various individuals. Besides spreading their activities they also strove to send the order's members to further their studies to colleges in Tripoli or to the Fez University and also to the University of al-Azhar in Cairo. There, they stayed for a few years and after they had mastered the Islamic knowledge they returned to their own country to propagate Islam. In this way a new way of thinking emerged in the African population making the idol worshippers slowly and gradually accept Islam.¹⁰ Therefore, it can be said that the *tariqah* is of central importance in the *da'wah* movement.

Up till the middle of the 19th century most of the schools in Sudan were set up and led by teachers who were in the *Qādirīyyah* order. The order propagated Islam with tolerance giving emphasis on setting a good example in the everyday life of the teacher towards their pupils, in schools and also in society.¹¹ Thus, once again being seen to be a *da'wah* movement.

The order spread into Somalia under the leadership of Shaykh Uways ibn Muhammad al-Barawī who was born in Brava, on the west coast of Somalia in 1847 A. D. His family originated from the *Tunni* Tribe. When he was young he was sent to learn the Qur'an at a school in Brava under Shaykh Muhammad Tayīnī or Zayīnī al-Shashī. Uways was taught in *tafsīr*, *nahw* and *saraf* (syntax and morphology), the principles of the Shafī'e school and sufism. From Shaykh Muhammad Tayānī, Uways is

linked with the teachings of the *Qādirīyyah* order.¹²

Under the encouragement from Shaykh Muhammad, Uways moved to Baghdad in 1870 A. D. until about 1880 A. D. to study the *Qādirīyyah* order training from the head shaykh of the order named Shaykh al-Sayyid Mustafa ibn Salman. After completing his studies and training he returned to his own country. In 1880 A. D. Uways opened an order branch at kolonqol in south Somalia. At Brava Uways had many followers as well as opponents. The opponents are mainly from the *Shādhiliyyah* order headed by Shaykh Muhammad °Abd Allah Hassan. Uways was considered as the refounder of the *Qādirīyyah* in Somalia. The first head who spread *Qādirīyyah* order in Somalia was Shaykh °Abd al-Rahman al-Zilani. When Uways was leading the group, he had many supporters, not only in the Somalia region, but also in the surrounding regions. Uways was good in administering this organization and he trained many preachers to spread this order. He had designated more than 100 assistants to preach according to the order. These assistants came not only from Brava but also from Southern Somalia, Zanzibar, Comoros and other regions in East Africa. This order grew and grew until there were 520 preachers.¹³

In 1880's and 1890's Uways travelled a lot to spread the order's teaching and establish influence. The willingness to mix with dignitaries and also foreign governments made his task to spread this order easier. When Zanzibar was under the rule of Sayyid khalifa ibn Sa°id (1880-90 A. D.) and Uways was on his way to the pilgrimage he was given 2, 500 dollars. And under the rule of Hamid ibn Tayanı (1883-1896 A. D.) Uways was presented with a large house for him and his pupils' use. He seemed always to be well-treated by the rulers.¹⁴

This can be seen clearly in Zanzibar where the order has widely spread to Dar-al-Salam, Bagomoyo and Panganı at the Mrima Beach and south Makindani. Besides this, it also spread to Delta Rufiji, Yoa at the border of Mozambique, Tanyanyika Islands, Manyema and others.¹⁵

In the coastal areas the *Qādirīyyah* order compete with the *Shādhiliyyah* order, but because the order was more active, it had more success than the latter. This is due to the fact that such activities as lectures and discussions were effective and attracted many people. The leadership also tended to be strong.¹⁶

At the end of the 1880's and the next decade, the order's activities slowed down but after 1908 A. D., this order resumed its efforts vigorously to increase its members. These activities were clearly known to the German authorities because they always conducted their specific *dhikrs* in groups and aloud and accompanied by drums in mosques. Besides this the order members also read out poems written by Uways to enhance their spirituality. It seems that the order movement had many followers in the Zanzibar government. This relationship safeguarded their position in the country.¹⁷

In conclusion the branch under Uways was very active and successful in spreading Islamic teachings through the *Qādirīyyah*. He succeeded in dominating Islamic expansion in South Somalia, East Zaire, a portion of Mozambique and Malawi, Comoro Island and Western Madagascar.

Meanwhile in India, the order first became famous, 300 years after the death of the main founder Shaykh, °Abd al-Qādir al-Jīlānī. The movement in India was pioneered by Sayyid Muhammad Ghawth. He was born in Aleppo. From an early age, he had travelled far and wide. He reached India and settled in Lahore. After some time in India, he returned to Aleppo. In 1428 A. D. he returned to India and settled in Uch. Uch was the centre of the activities of the *Shuhrawardiyyah* order.¹⁸

Before the arrival of this *tariqah*, the name Shaykh °Abd al-Qādir had already been heard in India and he was known as *pir-i-piran*, meaning the saint of saints. Thus, the arrival of Muhammad Ghawth to India to propagate the order received a warm welcome from the people. The name Muhammad Ghawth thus became famous in India and in a short span of time he received many supporters. The followers included not only the ordinary people but also the Sultan of the day, Sikandar Lodi who was the Afghan ruler in Delhi. The Sultan not only became a follower (disciple) but he gave his daughter in marriage to Muhammad Ghawth. He did this after he had a dream in which he was instructed by Shaykh °Abd al-Qādir al-Jīlānī to give his daughter to Muhammad Ghawth for marriage.¹⁹

The spread of the order in India was continued by a number of his followers using different names such as *Qumesīyyah* lead by Shah Qumes, but these were branches of the *Qādirīyyah* order and continue to flourish.²⁰

The followers of this order continued to spread the teachings till it reached South-East Asia. It is not known exactly when it first reached Peninsula Malaysia. But Hamzah Fansuri in 1600 A. D. indicates that he was of the *Qādirīyyah* order and in 1488 A. D. Malacca was already a centre of sufism in the Peninsula Malaysia. It is also known that Hamzah visited Pahang and it can be reasonably assumed that a man of repute such as he, must have drawn around him a circle of disciples and followers to whom he would transmit the teachings of the *Qādirīyyah* order.²¹ It is believed that there are nine sufi orders existing in Peninsula Malaysia. These are the *Qādirīyyah*, *Naqshbandiyyah*, *Rifā'iyyah*, *Shādhiliyyah*, *Chistiyyah*, *Shattariyyah*, *Ahmaddiyyah* (also known as *Idrisiyyah*), *Tijāniyyah* and *Alawīyyah*.²²

According to Hamka In Indonesia the spread of sufi orders that were brought by Islamic missionaries and tradesmen from India, Iran and Arab also covered Indonesia. Up till the thirteenth and fourteenth century and this last century there appeared sufi orders like the *Naqshbandiyyah* order from central Asia, *Qādirīyyah* order from Baghdad, *Idrisiyyah* from Hadramaut, *Rifā'iyyah* from Egypt and others.²³

The entry of these orders is associated with a number of famous sufi

experts like Hamzah Fansuri who was influenced by the ideas of Ibn Arabi and adhered to the *wahdah al-wujūd* doctrine. He also referred to ideas of al-Hallaj and al-Junayd. Of the influence of Shaykh °Abd al-Qādir al-Jīlānī on him he once said in a poem that the very existence of his knowledge was from Shaykh °Abd al-Qādir al-Jīlānī.²⁴

Besides Hamzah Fansuri there were others noted in sufism and this order such as Abd-Ra'uf Singkel and Nūr al-Dīn al-Rānīnī who came from India. Meanwhile Yusuf Taj al-Khalwati from Ujung Padang, Makasar who became the *mufti* of Banten, at the time of Sultan Agung Tirtayasa and banished to Sri Lanka had received a *Qādirīyyah* order *ijazah* from Shaykh Nūr al-Dīn al-Rānīnī.²⁵

The movement of this order in Indonesia is not clear, but it became widespread. According to Aboe Bakar Atjeh, *manaqib* Shaykh °Abd al-Qadir became the practise in Indonesia. It is recited by most of the Indonesian population on important days in the life of a particular family. This recital is normally begun with the recital of *al-Fātihah* and ceremony is completed with flowers, chilled water and the burning of incents. In the mists of the fragrant atmosphere a *kiyai* (a religious scholar) will read the said *manaqib*, whilst the whole house will listen with *khushū'* and *tawāduf* (submissiveness and humility). The contents of this *manaqib* concerns mainly the life of °Abd al-Qādir al-Jīlānī, and the main points that are highlighted in the recitals are his good manners, his piousness, his asceticness and saintliness or the uniqueness that is found in Shaykh °Abd al-Qādir al-Jīlānī.²⁶

Branches of the order were to be found in many places; for instance in Yemen and Somalia, *Yāfīyyah* (14th century), *Mushārīyyah* and °*Urābīyyah*; in India, the *Banāwah* and *Gurzmar* section; in Anatolia as the *Ashrafiyyah*, *Hindiyyah*, *Khulusiyyah*, *Nabulūsiyyah*, *Rūmiyyah* and *Waslatiyyah*. Meanwhile in Egypt the *Fāridiyyah* and *Qāsimiyyah* section (19 century); in Maghrib as the °*Ammāriyyah*, °*Arūsiyyah*, *Bī'al-īyyah* and *Jilālah*; and in West Sudan there is another section called *bakkā'īyyah*.²⁷

Various other sources have refer to other branches of the *Qādirīyyah* order such as the *Akbāriyyah* and *Rifā'īyyah* in India. Meanwhile, in Egypt, there are the *al-Badawīyyah* and °*Isawīyyah* and other branches like *Jabawīyyah*, *Jishtiyyah*, *Bayyūmiyyah*, *Dasūqiyyah*, *Mawlāniyyah*, °*Arūsiyyah-Salamīyyah* and °*Ammāriyyah*.²⁸

The order sections which are also considered branches to the *Qādirīyyah* order besides the ones already stated above are *Ahdaliyyah*, *Asadiyyah*, *Dā'udiyyah*, *Faridiyyah*, *Ghawthiyyah*, *Hayat al-mir*, *Junaydiyyah*, *Kamaliyyah*, *Khutusiyyah*, *Mawzaliyyah*, *Miyan khal*, *Musharīyyah*, *Nawshahi*, *Qumaysiyyah* *Sawadiyyah*, *Urabiyyah*, *Waslatiyyah*, *Zayla'īyyah* and *Zinjiriyyah*.³⁰

In conclusion the followers of the *Qādirīyyah* order are found throughout the world. In fact it is the most important and popular order in the Islamic community. It flourishes from Morocco to the Far East including China, Malaysia and Indonesia. In short the followers of this order are found wherever there are Muslims.³⁰

PRACTICES IN THE QADIRIYYAH ORDER

One of the al-Jīlānī's disciples, al-Shuhrawardi said, that the spiritual exercise for each disciple has to be determined by his shaykh according to the personality of the individual. Al-Jīlānī did not therefore make his system of practices in *dhikr* and *wird* so rigid that it could not be adopted to the circumstances. The *dhikr* and *wird* are practiced in various groups of the *Qādirīyyah* order. And generally the ceremony in Turkey are different from that in Africa.³¹

The *dhikr* and *wird* in some *Qādirīyyah* branches involves “*astaghfir Allah al-‘Azim*” said 100 times; “*subhāna Allah*” 100 times; “salutations and blessings to his Prophet and his family” 100 times, and “*la illah illa Allah*” 500 times. As an addition, there are one or two more *wird* that are observed after specific prayers. Others say that a member of the order must observe *wird* 3,000 times a day.³³

Meanwhile the *dhikr* of the *Qādirīyyah* order in Malaysia is as follows. On the eleventh day of the Muslim month, it is usual for the shaykh to summon his disciples and followers to congregate at his house. The *dhikr* usually begins after the ‘*Ishā*’ prayers. In this ritual the shaykh sits in the centre of a circle formed by those present. The *Fatihah* is then read, followed by the offering of salutations and blessings to the Prophet’s soul. After reading the second *Fatihah*, salutations and blessings are offered to the soul of those of the prophets house and those of his companions. Then the third *Fatihah* is read with salutations and blessings offered to the souls of Shaykh ‘Abd al-Qādir al-Jīlānī and further blessings are offered to the souls of the members of all orders and those of the parents and families who have departed.³⁴

The *dhikr* commences with a loud chanting of the *salawah*³⁵ “*Allahumma salli ‘ala Muhammad, ya Rabi salli ‘alayhi wa sallim*”, this is repeated for 100 times. After this follows the recitation of *surah al-Inshirah*³⁶ 79 times, followed by a recitation of *surah al-Ikhlās*³⁷ 1000 times. After this, two short different verses are recited, each repeated 100 times. Then the *salawah* is chanted again and the loud *dhikr* is ended with recitation of God’s name in the heart immediately follows, and is carried on for about half an hour.³⁸

As the *Qādirīyyah* continues to flourish, it is possible that the teachings and also the *dhikr*, *wird* and *hizb* are altered from time to time. But never-

theless the *dhikr*, *wird* and *hizb* resemble the one observed by Shaykh ʿAbdul al-Qādir al-Jīlānī is mentioned in *al-Fuyūdāt Al-Rabbāniyyah*³⁹ which was compiled by Ismaʿil Al-Qādiri. This is probably the most complete compilation.

NOTES

1. W. Montgomery Watt, *Muslim Intellectual: A study of al-Ghazali* (Edinburgh, 1963), p. 177; see also H. A. R. Gibb, *Mohammadanism* (Great Britain, 1954), p. 155.
2. Ali ibn Yusuf al-Shattanawfi, *Bahyah al-Asrār* (Cairo, 1304 A. H.), pp. 109-110.
3. H. A. R. Gibb and J. H. Kramers, *Shorter Encyclopedia of Islam* (Leiden & London, 1961), p. 204.
4. J. Spencer Trimmingham, *The Sufi orders in Islam* (Oxford, 1971), p. 42.
5. H. A. R. Gibb and Kramers, op. cit., p. 204.
6. Bon Carra De Vaux, "Abd al-Qadir al-Jilani" in James Hastings, (ed) *Encyclopaedia of religion and Ethics* (Edinburgh, 1908), p. 12.
7. Tawfiq al-Tawil, *al-Tasawwuf fi Misra Ibbana al-'Asri al-Uthmani* (Egypt, 1365 A.H/1946 A. D.), p. 71.
8. T. W. Arnold, *The preaching of Islam* (Lahore, 1979), p. 331.
9. Ibid.
10. Ibid.
11. Ibid., p. 332.
12. See Abd al-Rahman ibn Umar al-Qādiri, *al-Jawhar al-Nafīs fi Khawās al-Shaykh Uways* (Cairo, [n. d.]), p. 8; see also B. G. Martin, *Muslim Brotherhood in Nineteenth-Century Africa* (Cambridge, 1976), p. 160.
13. Abd al-Rahman ibn ʿUmar al-Qādiri, op. cit., pp. 9–12, 17; see also B. G. Martin, op. cit., pp. 160-163.
14. Ibid., p. 164.
15. Ibid., p. 165.
16. Ibid.
17. Ibid.
18. John A. Subhan, *Sufism: Its Saints and Shrines* (New York, 1970), p. 253.
19. Ibid.
20. Ibid.
21. Syed Naguib al-Attas, *Some Aspect of Sufism as Understood and Practised among the Malays* (Singapore, 1963), pp. 51–52.
22. Ibid., p. 32.
23. Hamka, *Tasauf: Perkembangan dan permurniannya* (Jakarta, 1980), p. 218.
24. Abd al-Rahman Haji Abdullah, *Sejarah Pemikiran Islam* (Selangor, 1981), p. 258.
25. Hamka, op. cit., p. 220.
26. Aboe Bakar Atjeh, *Tarekat Dalam Tasawwuf* (Kota Bharu, 1982), p. 49.
27. H. A. R. Gibb and J. H. Kramers, op. cit., p. 516.
28. Bon Carra De Vaux, op. cit., p. 12.
29. J. Spencer Trimmingham, op. cit., pp. 271–273.
30. See A. M.A. Shustery, *Outlines of Islamic Culture* (Mysore, 1954), p. 359; see also Bon Carra De Vaux, op. cit., p. 12.
31. H. A. R. Gibb and J. H. Kramers, op. cit., p. 203.
32. Nicola Zaideh, *Sanusiyyah: A study of A Revivalist Movement in Islam* (Leiden, 1958), p. 10.
33. Jamil M. Abu al-Nasr, *The Tijaniyyah: A Sufi order in The Modern World* (London, 1965), p. 57.
34. Syed Naguib al-Attas, op. cit., p. 55.
35. "Salawah" means invocation of blessings. As an example: "May Allah bless Muhammad, O'Lord, bless him with peace"
36. The Qur'an, *Inshurah XCIV*
37. Ibid., *Ikhlās CXII*.

38. Syed Naguib al-Attas, *op. cit.*, pp. 55–56.
39. Isma‘il ibn Muhammad Sa‘id al-Qādiri, *al-Fuyūdāt al-Rabbānyyah fī al-Ma‘āthir wa al-Awrad al-Qādiryyah* (Egypt, 1353 A. H.).

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