Qadiriyya in India

Dr. Dilaver Gürer - Abdülkadir Geylani: Hayati, Eserleri, Görüşleri

(Abdul Qadir Jilani: Life, Work, Views)

There are different opinions about who brought the Qadiriyya Sufi Order first to the Indian subcontinent, but it seems to be sure that the Qadiri Tariqat was spread in India two centuries after the death of its founder. Muhammad Enam ul-Haq claims in his work, "A History of Sufism in Bengal, Dhaka 1975", that the Qadiriyya was brought to India first by the Sufi Abdulkarim al-Jili in the year 789/1388. It is certain that Al-Jili came to India in these years and stayed there for some years. Muzammil Haq does not completely agree with this. He says that Al-Jili might have been in India at this time but that the sources do not give any information about his attempts to find new members or to propagate the teachings of the Qadiri Tariqat in India. (…)

In other investigations Shah Nimetullah Wali (731-834/1331-1431) and his children are mentioned to be the first inviters to Qadiriyya in India. According to the traditions, Shah Nimetullah (born in Syria) made after the death of his Pir Abdullah Al-Yafii, travels to North Iran, Samerkand, Herat and Yazd. He then stayed in the Persian town Mahan (district of Kirman) and became after short time the mystic leader of the region and founded the first Shia tariqat, the Nimetullahiyya. Later the Nimetullahiyya was spread in Dakkan as a result of the friendship between Nimetullah Wali and Sultan Shabaddin Ahmad I. (825-839/1422-1436). But it seems to be problematic to consider this Tariqat as an affiliate of Qadiriyya.

Arnold emphasizes the role of the humble and gentle Muslim inviters (missioners) in spreading Islam among the Indian people. He says: "The most important of these inviters was the grandson of the famous saint Abdul Qadir Jilani, Seyyid Yusuf ad-din. Seyyid Yusuf got in his dream the order to leave Bagdad and to go to India in order to invite the Indian people to Islam. Thereupon he immigrates to Sind in 824/1422 and after an effort of 10 years he reaches to invite more then 700 families out of the caste of Lohana to convert to Islam."

But its not sure if Seyyid Yusuf did these efforts in the name of Qadiriyya. It seems to be possible that there was a certain tariqat (Qadiriyya) idea in his work.

In the second part of the 9th/15th century a Qadiri dergah was founded in Ush near by Multan. The founder was Shaikh Bendegi Muhammad Gavs (Muhammad bin Shah Emir b. Ali b. Mesud b. Ahmad b. Sayfaddin b. Abdalwehhab al-Jilani, 903/1517) a grandson of Abdul Qadir Jilani. (…)

Shaikh Muhammad Gavs came to Multan/Ush in 877/1482 together with his family and group of murids. They settle in
Shaikh Muhammad Gavs came to Multan/Ush in 877/1482 together with his family and group of murids. They settle in this area where the Suhrawardiyya is active too.

According to Shaikh Abdulhaq ad-Dehlawi (1052/1642) there was at this time a big need for a spiritual leader in Multan. Because of this the Shaikh and his murids were welcomed by the Amir of Multan and the people of Ush.

Seyyid Muhammad Gavs is the first one to establish the Qadiri tariqat in India and the later generations strengthened it and carried it to the other parts of the country.

After the death of Muhammad Gavs, his son and Khalifah Abdulqadir Sani (940/1533) takes his place. For his great efforts for the tariqat he got the title Sani (the second Abdulqadir).

He went on inviting people to tariqat and reached the conversion of a large Hindu group to Islam and to strengthen the belief of the weak Muslims. So the Qadiriyya was spread in Sind, Panchup and Kashmir.

[Courtesy: Translated from Turkish into English by B. Yurek - Cologne, Germany]
al-Jīlī (Islamic mystic) -- Encyclopedia Britannica

al-Jīlī, in full ʿAbd al-Karīm Qutb al-Dīn ibn ʿIbrāhīm al-Jīlī (born 1365—died c. 1424), mystic whose doctrines of the "perfect man" became popular throughout the Islamic world.

Little is known about al-Jīlī's personal life. Possibly after a visit to India in 1387, he studied in Yemen during 1393–1403. Of his more than 30 works, the most famous is Al-Insān al-kāmil fi ma rīfā al-awākhir wa al-awārīl (partial Eng. trans., Studies in Islamic Mysticism), which contains his complex doctrine of the perfect man. The work shows clearly the influence of the pantheistic Spanish mystic Ibn al-ʿArabī (d. 1240).

Al-Jīlī maintained that the perfect man can achieve unity with the Divine Being. This unity is experienced not only by the prophets, from Adam to Muhammad, but also by others who reach the highest level of being (wujūd) and become, as it were, the most select of the select. At this level, all contradictions, such as being with non-being, and vengeance with mercy, are resolved. Al-Jīlī also maintained that in every age the perfect man manifested the outward appearance and inner essences of the Prophet Muhammad. The perfect man was thereby a channel through which the community could enjoy contact with the Divine Being. Al-Jīlī claimed that, in the town of Zābīl in Yemen in 1393, he had met the Prophet Muhammad, who then manifested himself through al-Jīlī as sheikh, or spiritual leader.

Al-Jīlī's doctrine of the perfect man later degenerated into a belief that all holy men and mystics were able to achieve contact and unity with God.

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'Oabd al-Karīm al-Jīlī
(c. 1365—1412)

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(c. 1365/6–c. 1412 (ah 767–815).
A Muslim mystic who was a follower of Ibn al-‘Arabī’s system and wrote the Sūfī treatise Al-Insān al-Kāmil (The Perfect Man), dealing with cosmic, metaphysical, and ontological problems.

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Copyright © 2013. All rights reserved.
Abd al-Karīm al-Jīlī, or Abdul Karim Jili, was a Muslim sufi saint and mystic who was born in 1366 at Jil in Baghdad. He is famous in Muslim mysticism as the author of *Universal Man*.

Jili was a descendant of Saint Gilani, the founder of the Qadiriyya dervish order. Although little is known about his life, historians have noted that Jili travelled in India and lived in Yemen from 1393 to 1403. He wrote more than twenty books, of which *Universal Man* is the best known.

Jili was the foremost systematizer and one of the greatest exponents of the work of Ibn Arabi. *Universal Man* is an explanation of Ibn Arabi's teachings on the structure of reality and human perfection. Since it was written, it has been held up as one of the masterpieces of Sufi literature. Jili conceived of the Absolute Being as a Self, a line of thinking which later influenced the 20th century Indian Muslim philosopher and poet Allama Iqbal.

References

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Name: Abd Al Karim Al Jili
Period: 1365 - c1424
Biographical detail: A great mystic.

Jili studied in Yemen from 1393 to 1403. Jili’s writings were greatly influenced by Ibn al Arabi, the Spanish mystic of the 13th century. He believed that the perfect man was a channel through which the common man could enjoy contact with the Divine Being.

Jili wrote more than thirty works and had influenced many people in the Muslim world including Allama Iqbal. Jili’s Insan al Kamil Fimarifat al Awakhir wa al Awail, translated into English by R.A. Nicholson in 1921, contained his doctrine of the perfect man.
al-Jili (Islamic mystic) -- Encyclopedia Britannica

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