

**THE CREATIVE WORKS 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.*

*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.

**Discussions and results.** 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 pirs are Sheikh Abdusamad Makhzumi and Sheikh Abdusaid Asami. Their lineage goes back to Sheikh Maruf Karki, from him to Imam Reza,

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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'an 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.

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-Gunyatun 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 Kursiynoma, and the Statement of the Name.

3. "Qasidai Gavsia". 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 Gavsia is written in suls, and the rest of the work is written in Nasta'liq. In Qasidai Ghavsiya, 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. But it is not difficult 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.

**Conclusion.** 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.

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