

**ABD
AL-QADIR
AL-JILANI**

**His Method of
Islamic Da'wah
(Mission)**

**By
Abdullah Muhammad Zin**



ISLAMIC UNIVERSITY COLLEGE OF MALAYSIA

ABD AL-QADIR AL-JILANI

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(Mission)

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Preface

Abd al-Qadir al-Jilani

Abd al-Qadir al-Jilani, a Muslim scholar who lived in Baghdad during the eleventh and twelfth centuries, was active in da'wah during his lifetime. Baghdad at the time was the capital of the Abbasid caliphate and the centre of the Muslim world.

This thesis is an attempt to analyse al-Jilani's contributions to the methodological studies of Islamic da'wah. He is commonly known as a great sufi and the founder of the Qadiri Order. However, in this study I would like to highlight other dimensions of al-Jilani's expertise, namely those in the field of Islamic da'wah.

Al-Jilani's methodology in da'wah can be taken largely from his books *al-Fath al-Rabbani* and *al-Ghunyah*. After examining the contents of these books, besides other sources which were written by historians and biographers, I extracted his methodology on da'wah. His methodology on da'wah can be summarised as follows: da'wah by goodly counsel, education, fatawa (legal decisions or interpretations), exemplary conduct and through services and aids.

In his capacity as principal of his school in Baghdad, al-Jilani was responsible for the spread of Islam among the people. His preaching instilled "faith in dead hearts" whilst simultaneously initiating productivity and energy in the people. As a sufi al-Jilani introduced a method of spiritual education for his disciples and made regulations for them to follow and practice as outlined in his book, *al-Ghunyah*. Al-Jilani frequently delivered fatawa and he often gave religious opinions as guidance, in addition to making his views known through his prolific writing.

Al-Jilani was therefore an outstanding figure in the field of da'wah for his time. His powerful personality and

broad knowledge coupled with his spiritual strength helped him to spread Islam worldwide. The combination of Sufism and shari'ah in his works which shows his general spirit of reform and da'wah are thus examined and discussed for their importance in Islam.

Abd al-Qadir al-Jilani, a Muslim scholar who lived in Baghdad during the eleventh and twelfth centuries, was active in da'wah during the time of the Abbasid Caliphate and the centre of the Muslim world.

This thesis is a contribution to the study of Islamic da'wah. He is known as the founder of the Qadiriyyah Sema'iyah like to highlight other aspects of al-Jilani's expertise in Islamic da'wah.

Al-Jilani's method from his books in examining the sources which were extracted his method on da'wah can be applied, education, and social and economic aspects.

In his capacity, al-Jilani was responsible for the people. His purpose was to make the people aware of their spiritual education and to lead them to follow the path of Allah. Al-Jilani gave religious guidance in addition to his writings on personal and social aspects.

Foreword

It is widely believed today that the Islamic da'wah movements began as a late reaction against western colonialism in Muslim countries. But a thorough study in the field of movements in Islam must run deeper into history than the nineteenth century. One becomes aware that much of what is recognized as da'wah activity and methodology today are to be found in the eleventh and twelfth centuries, the time of Shaykh Abd al-Qadir al-Jilani, who was born in Jilan, a district in Iran, in 470 A.H./1077 A.D. and who died in Baghdad in 561 A.H./1166 A.D.. After the completion of his studies, he practiced the spiritual life for about twenty five years and travelled alone in the deserts and ruins of Iraq. However in or about 521 A.H./1127 A.D at the age of fifty-one, he settled in Baghdad and started to establish contact with people by preaching and education. Subsequently his influence has left its mark in all these fields.

The main theoretical issues that are directly dealt with in this study concern al-Jilani's contributions to Islamic da'wah. More specifically, how did al-Jilani bring Islam to the public, or what was the methodology of his da'wah?.

With regard to the above issues, the central purpose of this study is to present a genuine understanding of al-Jilani's theory and practice of the Islamic da'wah from the point of view of Muslims. This entails the study of the significance of al-Jilani's works for Islamic da'wah, and then a construction of this methodology for Islamic da'wah, which may be viable for the present and future of the field of Islamic studies.

This study also attempts to answer the question about the criteria of sound Sufism according to the Islamic point of view and the relationship between Sufism and da'wah. More intensive study of the time of al-Jilani in the eleventh

and twelfth centuries, however, reveals that the trend of Sufism at these times went far beyond the Islamic doctrine and was regarded by al-Jilani as unacceptable and contradictory to the standards of the Qur'anic revelation and the Traditions of the Prophet. His own ideas in his teaching, preaching and legal decisions or interpretations (*fatawa*) showed substantial evidence of his adherence to the Qur'an and the *Sunnah*.

On the other hand, Sufism and da'wah are widely believed among common people to be in conflict because they believe that the sufi is occupied exclusively with God and is lost in Him, attending only to the most fundamental duties of religion such as prayer (*salah*), and care little for himself or for others, while da'wah deals with people. Al-Jilani was an outstanding sufi of his time and was exemplary in his ways. After his spiritual training, he came to the public in Baghdad, inviting people to practice Islam and developing their spiritual education. Thus, he became an outstanding *da'i* as well as a sufi. The works of al-Jilani show this general spirit of reform in the field of Sufism and da'wah.

To my knowledge, previous studies on al-Jilani have been mainly centered around his mystical teachings. In this research I attempt to uncover al-Jilani's methodology of the Islamic da'wah and his contributions to the teachings of Islam.

This study will be of great value to the *da'is*, the sufi orders, especially the Qadiri Order, da'wah movements, political and religious leaders, and especially to those who are responsible for the future development of da'wah in the world in light of the past of the al-Jilani's methodology in da'wah and his mystical teaching and the Qadiri Order.

In spite of the importance of al-Jilani's works in Islamic da'wah, only a few scholars only have concentrated on his career in the field of da'wah and his role as an outstanding *da'i*. He is more well-known among people as the famous sufi and founder of the Qadiri Order.

A selected bibliography is attached at the end of this work and contains the most important sources related to the subject available in libraries. Among the books listed, the following secondary sources are particularly useful: Margoliouth's article, *Contributions to the Biography of Abd al-Kadir of Jilan*; Abu al-Hasan Ali Nadwi's, *Saviours of Islamic Spirit* Vol. I; al-Dila'i's, *Natijah al-Tahqiq*; Salik's, *The Saint of Jilan*; Abd al-Hay al-Qadiri's, *al-Zawiyah al-Qadiriyyah 'Abra al-Tarikh wa al-'Usur*.

The greater part of my own study depended on available primary sources such as al-Jilani's books and those of historians and his biographers.

The method used in the present study of al-Jilani's contributions to the methodology studies of Islamic da'wah falls into two main categories, namely, the historical and "ideational".

Historically, I traced more clearly the influences that motivated al-Jilani's life-history and that which directed him toward the respective aspects of his intellectual, spiritual and social engagement. The historical study of al-Jilani is in the first chapter in which the historical background of al-Jilani's period is dealt with; in the second chapter his parentage, education, teachers and so on are discussed; in the third chapter his mystical teaching in the fourth chapter al-Jilani's activities in da'wah, and in the fifth chapter his methods in da'wah.

From the "ideational" point of view, I selected largely three of al-Jilani's books and analysed them. These books are *Futuh al-Ghayb* which illustrates his mystical teachings; *al-Fath al-Rabbani* which exemplifies his da'wah by preaching, and *al-Ghunyah li Talibi Tariq al-Haqq* which provides an analysis of his da'wah by spiritual education according to his *tariqah* (the Qadiri Order). In addition, it will be necessary to investigate other ideas of his time to identify which were causes and which were consequences of his activity in the fields of Sufism and Islamic da'wah.

Most of the data for this type of research comes from published and manuscript sources. The research was conducted mainly in the School of Oriental and African studies (SOAS) Library, University of London; University of Kent Library; Senate Library, University of London; India Office Library and Records, London; Oriental Institute Library, Oxford University, and Selly Oak College Library. In these libraries I found large number of rare books, journals and manuscripts which were related to my research. Additional materials were obtained by friends of mine who sent relevant materials from Arab countries.

The major sources of information employed in the study have been drawn from the School of Oriental and African Studies (SOAS) Library, and the University of Kent Library. In addition, I made use of my experience gained from studying in Arab countries for more than seven years as a student of the Islamic University of Madinah, Saudi Arabia for the degree of B.A. in Da'wah and Theology, and a student of al-Azhar University, Cairo for the degree of M.A. in Da'wah and Islamic Culture, and a student of 'Ain Shams University, Cairo for the Diploma in Education. After studying, I returned to Malaysia and served for more than ten years in the educational field: first at Muslim College, Klang as a teacher for about a year, and then subsequently at the National University of Malaysia (Universiti Kebangsaan Malaysia), Bangi as a lecturer in the Department of Theology and Philosophy and later as a lecturer in the Department of Da'wah and Leadership.

The material is presented in two categories. The material for the first and second chapters of the thesis is derived from secondary sources including books, unpublished doctoral theses and dissertations and relevant referred journals. From the third chapter up to the last chapter of the thesis, primary sources have been used extensively. These sources include the works of al-Jilani, his contemporaries and biographers.

The study begins with a historical account beginning with the conditions of the Muslim community at the time of al-Jilani and a biographical study of him which leads to the investigation of his doctrinal ideas on mystical teaching based on his book *Futuh al-Ghayb* and other works by him. These ideas are the framework of his mystical views which he applies in his activities in da'wah.

A considerable number of Qur'anic quotations appear in the text; the verses quoted appear in translation and the references and translations are given in footnotes. I refer to many translations of the Qu'ran such as A. Yusuf Ali's *The Holy Qur'an: Text, Translation, Commentary*. USA: 1983; S. Abu A'la Maududi's *The Holy Qur'an: Translation and Brief Notes with Text*. Islamic Publications (pvt) Ltd. Lahore Pakistan: 1987; and others.

This present study is limited to al-Jilani's contribution in the field of Sufism and da'wah. It is limited to his *tariqah* (the Qadiri Order) in his time in the eleventh and twelfth centuries. The study does not discuss the role of the Qadiri Order after the death of al-Jilani up to the present time. Nevertheless a brief account of the development of the Qadiri Order is given in an appendix.

The data used in this study is limited to the library research done and does not include field research.

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Abdullah Muhammad Zin

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, and it is carried on for about half an hour.³⁸

As the *Qadiriyyah* continues to flourish, it is possible that the teachings and also the *dhikr*, *wird* and *hizb* are altered from time to time. Nevertheless the *dhikr*, *wird* and *hizb* resemble the one observed by Shaykh Abdal-Qadir al-Jilani is mentioned in *al-Fuyudat Al-Rabbaniyyah*³⁹ which was compiled by Isma'il Al-Qadiri. 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, *Bahjah al-Asrar* (Cairo, 1304 A.H), pp. 109-110
- 3 H.A.R. Gibb and J.H. Kramers, *Shorter Encyclopaedia of Islam* (Leiden & London, 1961), p. 204
- 4 J. Spencer Trimingham, *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. Arnorld, *The Preaching of Islam* (Lahore, 1979), p. 331
- 9 *Ibid.*
- 10 *Ibid.*
- 11 *Ibid.*, p. 332
- 12 See Abd al-rahman ibn Umar al-Qadiri, *al-Jawhar al-Nafis fi Khawas 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 Umar al-Qadiri, *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.*, p. 255
- 21 Syed Naquib al-Attas, *Some Aspects of Sufism as Understood and Practised Among the Malays* (Singapore, 1963), pp. 51-52
- 22 *Ibid.*, p. 32
- 23 Hamka, *Tasawuf: Perkembangan dan Pemurniaannya* (Jakarta, 1980) p. 218
- 24 Abd. Al-Rahman Haji Abdullah, *Sejarah Pemikiran Islam* (Selangor, 1981), p. 258
- 25 Hamka, *op.cits.*, 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 Trimingham, *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 Naquib 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*, Inshirah XCIV
- 37 *Ibid.*, Ikhlas CXII
- 38 Syed Naquib al-Attas, *op.cit.*, pp. 55-56
- 39 Isma'il ibn Muhammad sa'id al-Qadiri, *al-Fuyudat al-Rabbaniyyah fi al-Ma'athir wa al-Awrad al-Qadiriyyah* (Egypt, 1353 A.H.)

Glossary

'**aba**' (or *jubbah*). An outer garment with full-length sleeves.

adab (pl. *adab*). Manner; conduct; behaviour; *adab al-shari'ah*: manners of daily life prescribed by *shari'ah*.

al-afdal. Excellent standing; best; better.

'**ajami**. Non-Arab; foreigner.

ahl al-mujahada wa al-muhasabah. The people of spiritual struggle and self-inspection.

ahl al-sunnah. The people who follow the tradition of the Prophet, consisting the majority who are usually referred to as Sunnis. Sunnis generally are different from Shi'ahs.

akhirah. Hereafter; the next world; the world of resurrection.

'**alim** (pl. *ulama*). Learned man; scholar; savant; expert.

amir. A commander in the army, in the Abbasid period *amir* was head of a battalion (approx.: colonel).

amir al-mu'minin. Commander of the faithful. In Sunnism the title is given to caliphs, however in Shi'ism the title is only given to Ali ibn Abi Talib.

amir al-umara'. Commander of the commanders, a title given in Abbasid period to Turkish ruler in Baghdad.

amr. Command; order.

al-amr bi al-ma'ruf wa al-nahy 'an al-munkar. Enjoining the right and forbidding the wrong. It means to order the good and exhort against that which is forbidden, one of the important precepts of nearly every school within Islam.

ansar. Helpers, those in Medina who helped the Prophet in establishing the Islamic community after his migration from Mecca to that city.

'**aql**. The intellect, also reason; '*aqli*: rational.

- 'arafah**. The plain near Mecca where the pilgrims assemble before the end of the rite of pilgrimage; the day of 'Arafah: the day previous to be 'Id of sacrifice.
- al-'arif** (p. *al-'arifun*). The Gnostic, in contrast to the 'abid and the *zahid*; he who possesses *ma'rifah* and knows by God.
- 'arif**. Every ten men of the army, during the Abbasid Caliphs were commanded by an 'arif.
- 'arsh**. The Divine Empyrean and Throne.
- 'asin** (pl. 'usah). Disobedient.
- ayah** (pl. *ayat*). Sign; symbol; or portent. The phenomena of the created order are identified as "signs" of God. The verses of the Qur'an are also called ayah; *ayah Allah* (pl. *ayat Allah*): sign or portent of God. In Shi'ism since the late thirteenth century the term has become an honorary title for the highest religion dignitaries.
- 'azimah**. Determination.
- badal** (pl. *abdal*). A substitute; or a successor.
- baqa'**. To survive, abide; survival, continuance; subsistence, permanence; the state of one who has been lived by and in God after experiencing annihilation (*fana'*).
- barakah** (pl. *barakat*). Benediction, blessing, grace; in spiritual context it means grace or Divine Presence, which permeates the universe and draws man back to God.
- al-basar** (pl. *absar*). Sight, view, eye, vision; the organ of vision.
- al-basirah** (pl. *basa'ir*). Inner vision; the faculty of the intellect (= *al-'aql*); situated in the heart.
- bast**. The experience of joy, gladness and expansion of the self; the opposite of *qabd*: contraction.
- batini** (pl. *bawatin*). The inward, the esoteric, the interior; the opposite of *zahir* (the outward).
- bawadi'**. Glimpses
- bay'ah**. Pact made between the head of the Islamic community and leaders within the community, as well

as the initiate pact made between the spiritual master and the disciple. Both of these practices go back to the Prophet.

bayt al-mal. Department of finance.

bid'ah. Unauthorised innovation in religious matters.

bisharah. Good news.

buka'. Crying.

burdah. Outer garment.

burj. Tower

burraq. Name of the creature on which Prophet Muhammad made his ascension to heaven.

da'i. Islamic missionary

da'wah. (pl. *da'awat*). Mission; invitation to accept a religion or a particular school within a religion; *al-da'wah al-Islamiyyah* means missionary activity associated with Islam.

dhawq. Taste, intuition.

dhikr (pl. *adhkar*). To remember, remembrance; words used in remembering, such as one of the Names of God; *dhikr bi al-lisan*: *dhikr* by tongue; *dhikr bi al-qalb*: remembering in the hear; *dhikr amali*: remembering God in action by obeying His commands; *dhikr ism dhat*: to say "Allah"; *dhikr nafy wa ithbat*: to say "La ilaha illah Allah" (There is no god except Allah).

dhikr jail. *Dhikr* with loud voice.

dhikr khafi. *Dhikr* of the heart.

dibaj. Brocade.

al-din. The normative or perfect religion which Allah ordained for humanity, including faith, ethics, law, devotions, institution and judgement.

dinar. Gold coin or a piece of gold.

diwan al-kharaj. Bureau of taxes.

diwan al-nazar fi al-mazalim. The board for the inspection of grievances.

diwan al-shurtah. The police department.

diwan al-tawqi'. A board of correspondence or chancery.

- diwan al-zimam.** An audit or accounts office.
- du'a.** Any invocation or prayer addressed to Allah.
- al-dunya.** The worldly; the lower values of this world, when compared to the other world; life dedicated to the pursuit of such values.
- fajr.** Dawn.
- fana'.** Self-annihilation, a state in sufism in which the soul becomes annihilated before God.
- fiqh.** Islamic Jurisprudence.
- faiqh.** Jurist.
- faqr.** Literally, poor or poverty or material need, but in sufi context, it means spiritual need.
- fara'id.** Religious duties.
- fard.** Obligatory.
- farq.** Separation
- fasiq.** Disobedient, who violates the rules of religion openly.
- fatwa.** (pl. *fatawa*). Legal decision or interpretation.
- fisq.** Sinfulness.
- fursan.** Cavalry.
- al-ghadr.** Betrayed
- ghalfah.** Negligence.
- ghawth.** A help or an aid.
- ghaybah.** Heart in God; absence of the heart from all things except God; unawareness of the world around caused by a spiritual experience.
- ghina.** Wealth; richness; independence; the opposite of *faqr*.
- ghulam.** (pl. *ghilman*). A kind of slave who might be an eunuch. They wore rich and attractive uniforms and were known to beautify and perfume their bodies in an effeminate fashion.
- ghurbah.** Solitude.
- hadith.** (pl. *ahadith*). Report of the Prophet's words, or on his deeds, approvals and disapprovals.
- hadith qudsi.** "Sacred" *hadith*, a saying of the Prophet in which God speaks in the first person.

halaqah (or *halqah*). Ring; circle; group of students studying under a teacher.

halal. Lawful.

hal haqq al-haqq. The state of the "truth of truth".

hal al-haqiqah. The states of reality.

hal al-taqwa. The state of piety.

hal al-taslim. The state of resignation.

hajj. Pilgrimage.

hama'in masnun. Black mud or odorous earth.

haqq. The Truth; the Real; a name of God.

haqiqah. Truth; essential reality; spiritual reality.

haram. Forbidden.

haras. The caliph's bodyguard.

harbiyah. Infantry.

haybah. Awe; dignity.

hidayah. Divine guidance.

hikmah. Wisdom.

hudud. Prohibitions; the limits.

huduri. Presence of the heart in God.

hujrah. A small room.

hulul. Interfusion; incarnation.

hurmah. Holiness

ibadah. Worship; obedience with absolute humility and love.

ibn sabil. Literally, son of the road. It means traveler; wayfarer; vagabond; tramp.

ijazah. A document of initiation with its *silsilah*.

ijma'. Literally, unanimity; *ijma' al-ra'yi* means unanimous resolution. However, in Islamic law it means consensus of the authorities in a legal question; one of the four fundamental basics of Islamic law.

ijtihad. Independent judgement in a legal or theological question, based on the interpretation and application of the four *usul* as opposed to *taqlid*; individual judgement.

ilhad. Heresy.

ilham. Inspiration.

- ilm al-kalam.** Scholastic theology.
- ilm al-wirathah.** Knowledge by inheritance.
- ihsan.** Virtue and beauty, identified with the inner dimension of Islam.
- ikhtilaf fi al-fiqh.** Differences of opinion in jurisprudence.
- i'la kalimah Allah.** Exaltation of the word of God.
- iman.** literally, "he who stands before"; leader of prayer; authority in religious sciences; caliph.
- inabah.** Seeking God.
- al-indhar.** Warning from the bad news.
- iqamah al-din.** Establishment of the religion
- iradah.** Will; the determined pursuit of spiritual goal in all deeds; the starting point of a *salik* in his spiritual journey.
- isharah.** Literally sign, but in the spiritual context it means constant communion with God through prayer.
- al-islah.** Reformation.
- islam.** Surrender to God.
- iman.** faith in God.
- ism al-dhat.** The name of Allah.
- istighathah.** Appeal for aid or call for help.
- istitar.** Disappearance.
- i'tiqad.** The faith.
- ittihad.** Union.
- izhar al-din.** Presentation of the religion.
- jabariyyah.** Determinists.
- jahiliyyah.** Ignorance.
- jam'.** Collectedness; reunification with God; the opposite of *farq*.
- jarad.** Javelin-throwing.
- jawari.** Maidens among slaves who were also used as singers, dancers and concubines.
- al-Jawn.** A ruddy colour.
- jihad.** Literally ability, effort, endeavour, exertion of power.
- jihad akhbar.** The greater *jihad* or major *jihad*; the struggle against low self.

- jihad asghar.** The lesser *jihad* or minor *jihad*; warfare with the unbelievers.
- jihad fi sabil Allah.** *Jihad* in the way of God or the cause of God.
- jizyah.** Tax levied on non-Muslims in lieu of their exemption from military service.
- jukan.** Polo ball.
- jund.** Regular troops.
- kafir.** Disbeliever.
- al-kamil.** The perfect.
- al-kasb.** Acquisition
- kashf.** Reveal; uncover; knowledge through mystical means e.g. vision, audition, dream, inspiration, insight, etc..
- khalifah.** Every fifty men of the army during Abbasid caliphs were commanded by a *khalifah*.
- khalifah Allah.** God's caliph.
- khalwah.** Literally alone, but in Sufism it means staying in a special place, far away from any disturbance, and the disciple exercises the *dhikr*. This training is an important part of spiritual education.
- al-khalis.** Pure or unmixed.
- khirqah.** Sufi livery as the sign of the end of his novitiate.
- khisyan.** Eunuch.
- khayrat.** Good deeds.
- kufr.** Unbelief.
- kunyah.** Agnomen (consisting of *abu* or *ummu* followed by the name of the son).
- kurds.** A hundred men of the army formed a company or squadron, and several such companies constituted a *kurds*.
- kursi.** A chair.
- lam'** (pl. *lawami'*). A radiance; flash.
- laqab.** Agnomen; nickname; title; honourific; last name; family name
- liqa'.** Literally meeting; get-together; reunion.
- ma'bud.** The object of worship, reverence, loyalty and obedience.

- madhhab.** School; rite of *fiqh*; religious creed.
- madrasah.** School, college or university.
- mad'u.** That called to Islam.
- al-mafdul.** Lesser standing.
- al-ma'hud.** The normal life.
- mahw.** Effacement. In spiritual context it means all the ordinarily attributes of a person had been vanished.
- majlis** (pl. *majalis*). Gathering, session used in sufism in a technical sense as the gathering of the sufis.
- majusi.** Magians or Zoroastrians.
- majzub.** In spiritual context it means a man of distracted mind owing to Divine attraction.
- makruh.** Undesirable.
- al-mala'.** Chiefs.
- malik al-mashriq wa al-maghrif.** King of the east and the west.
- maqam.** Stage; station.
- al-maqdur.** Things determined by the Eternal Will.
- mandub.** Commendable
- ma'rifah.** Knowledge.
- marju'.** The mystic who returns to the world, after he has achieved union, in order to reform the world and lead men to God.
- masdar.** Infinitive noun or verbal noun.
- al-mashru'.** The Divine command.
- mawdu' al-da'wah.** Da'wah content.
- maw'izah hasanah.** Goodly counsel.
- mawt ma'nawi.** Spiritual death.
- mihbarah.** A person who dictates speeches, re-writes them and compiles them as a record.
- minhaj al-da'wah.** Da'wah methodology.
- mithaq al-Islam.** Islamic obligation.
- mubah.** Permissible.
- mudarris** (pl. *mudarrisun*). Teacher, professor.
- mufti.** The person who is asked and then answers the question.
- muhajir.** Emigrant.

- muhibb***. Lover.
- muhtasib***. The chief of municipal police who acts as overseer of the markets and public morality.
- mujahadah***. Ascetic discipline and spiritual struggle upon the Sufi path.
- mujadalah bi allati hiya ahsan***. Argument in a gracious manner.
- mujahid***. The warrior.
- al-mujall***. The exalted; the honoured.
- mujtahid***. An authority who can give independent opinion in the *shari'ah*, that is, practice *ijtihad*; qualified jurist.
- mu'min***. A believer.
- munafiq***. Hypocrite.
- muntahi***. A person who has completed his journey and reached the destination of his *tariqah*.
- muqatalah***. Fight.
- mu'id***. Assistant teacher; tutor who seats by the teacher's side, repeating his words to the students and explaining difficult points.
- murad***. The "finisher" at the end of the path, but *murid* is the beginner.
- muraqabah***. Contemplation; meditation.
- murid*** (pl. *muridun*). A person who wants to follow the way of sufi; disciple.
- murtaziqah***. Regular paid soldier.
- mushaf*** (or *mashaf*). Copy of the Qur'an.
- mushahadah***. Spiritual vision.
- mushrik***. Polytheist.
- mustafti***. The person who asks the question.
- mutasawwif***. A person who commits himself to being a "sufi"; a beginner.
- mutatawwi'ah*** (or *muttawwi'ah*). Volunteers.
- al-muthallath***. The third.
- al-muthanna***. The second.
- muwafaqah***. Agreement.
- nabi***. Prophet.
- nadharah***. Warning.

- nafileh.** Supererogatory.
- al-nafs.** Self; one's evil desire.
- nafs mutma'innah.** Righteous desire.
- nahu.** Syntax; Grammar.
- al-nas.** Mankind.
- nasab.** Lineage; descent.
- nard.** Backgammon; trick-track of Indian origin.
- nisyan.** Forgetfulness
- niyyah.** Motivation.
- nur al-jamal.** The light of beauty.
- nur al-shuhud.** The light of witness.
- al-nush.** Good counsel.
- qabd.** Contraction.
- qadariyyah,** indeterminists.
- qadi.** A judge.
- qadi al-qudah.** Chief judge.
- qa'id.** Every hundred men of the army during the Abbasid caliphs were commanded by a *qa'id*.
- qalanswah.** The black high-peaked hat made of felt or wool.
- qalb.** Heart.
- qari.** Qur'an reader.
- qasid.** Literally, a person with a goal or purpose. However, in sufi context, it means a person who has reach a second stage after the stage of *iradah*.
- qiblah.** Direction to which Muslims turn in praying (toward the *ka'bah*).
- qil wa qal.** Literally, idle talk or gossip, but in sufi context, the person who listens to gossip or idle talk is not serious in his attitude or stand. Whereas Sufism is serious in its perspective.
- qital.** Fighting.
- qiyas.** Literally measure, comparison. However, in Islamic law it means analogy; one of the four fundamental basics of Islamic Law.
- qudwah.** Exemplary godliness.
- quftan.** Jacket.

- qutub.** (pl. *aqtab*). A pole or an axis.
- raghbah ila Allah.** Desire for God.
- rahmah li al-'alamin.** Mercy for all the worlds.
- rahim.** The compassionate.
- rak'ah.** A bending of the torso from an upright position (in Muslim prayer ritual); bowing.
- ramadhan.** The month of fasting.
- ramiyah.** Archers.
- raqs.** Dervish dances
- rasul.** A messenger of God.
- ra'uf.** The merciful.
- rayhan.** Basil
- rehlah.** Traveling; globe-trotting.
- ribat.** A monastery.
- rida.** Satisfaction.
- risalah.** Prophethood or messengerhood.
- risalah al-Islam.** The message of Islam.
- ruh.** Spirit.
- rukn al-dawlah.** The honourific title means pillar of the state.
- sadaq.** Bride's dowry payable under the marriage contract.
- al-sahabah.** The Companions of the Prophet Muhammad.
- sahi.** Sober; the sufi who has overcome his spiritual intoxication (*sukr*).
- sahib al-barid.** Chief of the postal department.
- sahib al-shurtah.** Chief of police in charge of the caliph's bodyguard.
- sahw.** Sobriety.
- sajdah.** Prayer carpet.
- al-salaf al-salih.** Pious ancestors.
- salam.** Greeting.
- salih.** Good; right; sound.
- salik.** One who follows the spiritual path.
- salsal ka al-fakhar.** Dried clay.
- sama'.** Musical session of the sufi.
- sarawil.** Wide trousers of Persian origin.
- al-sawad.** Black region (of dark-coloured vegetation, contrasted with the dazzling whiteness of the desert).

- sawlajan.** Mallets, a sort of croquet or hockey.
- sayyids.** Titles of the Prophet Muhammad's direct descendents.
- al-shahadah' ala al-nas.** Witness before mankind.
- shahid.** Witness; martyr, one killed in battle with the infidels.
- shari'ah.** The Islamic law; prophetic way.
- al-shath.** Words uttered in ecstatic state in which the Sufi boasts of superhuman power or status; theopathic utterances.
- shawq.** Intense desire.
- shaykh** (pl. *mashayikh* or *masha'ikh*). A master of sufi order.
- al-shaytan.** Satan.
- shirk.** Association of partners with God; setting up a god besides God; polytheism.
- shukr.** Thankfulness
- al-sibt.** The grandson.
- siddiq.** Truthful man; a highest order of saints. *Siddiq* literally the trustfulness.
- silsilah.** A sort of spiritual chain of the names of all the masters of the brotherhood.
- sirdab.** Caller.
- sirr.** Soul
- sufi.** A "*mutasawwif*" will become the "*sufi*" through his efforts; an advanced along the path.
- sujud.** A position of bowing down the head on the prayer carpet; prostration.
- sukr.** Spiritual intoxication.
- sunnah.** The tradition of the Prophet, embracing his manner and ways of doing and acting in different circumstances in life.
- surah.** Chapter in the Qur'an.
- ta'alluq bi Allah.** Attachment with Allah.
- ta'ammul.** Consideration; contemplation; meditation.
- al-ta'awun 'ala al-birr.** Cooperation in the godliness.
- tabi'i.** The generation after the Companions.

- al-tabligh.** Conveyance.
- al-tabshir.** Announcement of the good news.
- al-tadhkir.** Reminder.
- tafrid.** The unity of oneness.
- tafsir.** Commentaries of the Qur'an.
- tafwid.** Entrusting.
- taghyir.** To change.
- tahannuht.** Practise piety, perform words of devotions and seek religious purification.
- tajalli.** Appearance.
- taqdim al-aham fa al-muhim.** Submission to the most important than the important.
- taqdir.** Decreed; foreordained; predestined.
- tanasukh.** Transmigration.
- tarbiyah.** Education.
- tarhah.** A sort of gown worn by professor in the Abbasid period.
- tariqah.** Sufi order.
- tawakkul.** Trust in God.
- tawali.** Glimmers.
- al-tawasi bi al-haqq.** Exhortation of one another with truth.
- tawassut.** Mediation, flexibility and having balance.
- tawbah.** Repentance; "return to God".
- tawfiq.** Good fortune
- tawhid.** Oneness of God.
- taylasam.** Distinctive black turbans and metals.
- tazkiyah.** Purification.
- tin.** Simple earth.
- thubut ma'a Allah.** In state of constancy with God.
- tubban.** A knee-length shorts.
- ubudiyah.** Servant hood.
- ulu al-'azm.** Men with strong determination.
- ulum laduniyyah.** Mystical ideas.
- ummah.** Muslim community.
- uns.** Fellowship.
- usul al-fiqh.** Principles of the jurisprudence.

uzlah. Seclusion.

wahdah al-wujud. The belief of doctrine that all existence is one; monism of *wujud* (existence/being); pantheism.

wahy. Revelation.

wali (pl. *awliya*). Saint.

walimah. An invitation to a meal.

waqf. Public endowment.

wasitah. Medium.

watad (pl. *awtad*). A peg.

wazir. A vizier.

wazir tawfid. Vizier with full authority unlimited.

wazir tanfidh. Vizier with limited executive power only.

wilayah. Saintliness.

wird. The litany recited usually many times a day in Sufi order.

zakah. Alms giving.

zandaqah. Blasphemy.

zanni. Uncertain.

zawiyah. A Sufi center.

zil Allah 'ala al-ard. God's shadow on earth; a title special to caliphs in the Abbasid period.

zimmi (or *ahl al-zimmah*). Literally protected. They are the free non-Muslims subjects living in an Islamic state.

zindiq. Unbeliever; atheist.

zuhd. Ascetism; renunciation of the world.

zuhr. Midday.

zulm. Tyranny.

Bibliography

This Bibliography Is Divided Into Seven Sections As Follows:

- A. Works By Al-jilani
- B. Biographies
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- D. Reference Works
- E. Works On Sufism
- F. Works On Da'wah
- G. Other Sources

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**ABD
AL-QADIR
AL-JILANI**

His Method of
Islamic Da'wah
(Mission)



ABD AL-QADIR AL-JILANI

His Method of Islamic Da'wah (Mission)



It is widely believed today that the Islamic da'wah movements began as a late reaction against western colonialism in Muslim countries. But a thorough study in the field of movements in Islam must run deeper into history than the nineteenth century. One becomes aware that much of what is recognized as da'wah activity and methodology today are to be found in the eleventh and twelfth centuries, the time of Shaykh Abd al-Qadir al-Jilani, who was born in Jilan, a district in Iran, in 470 A.H./1077 A.D. and who died in Baghdad in 561 A.H/1166 A.D..

After the completion of his studies, he practiced the spiritual life for about twenty five years and travelled alone in the deserts and ruins of Iraq. However in or about 521 A.H/1127 A.D at the age of fifty-one, he settled in Baghdad and started to establish contact with people by preaching and education. Subsequently his influence has left its mark in all these fields.

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