Abd al-Kādir al-Djīlānī and His Sufism Thought

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ABSTRACT
Abd al-Kādir al-Djīlānī has a unique life experience. He has studied in Baghdad and other places. After the guidance of many tutors and his hard study and hard work, he preached his Islamic thought with profound knowledge, eloquent eloquence and humble manner, and finally formed a self-contained Sufism theory and practice paradigm. Djīlānī's Sufism thought is of great value to future generations, and has a profound influence on the creation of the Cadillac Order, one of the earliest Sufi missions in the world. His theory has a profound and important role in the birth of the Chinese Gaderenye School.

Keywords: *Djīlānī, Sufism thought, Sufism practice.*

1. INTRODUCTION

Abd al-Kādir al-Djīlānī was born in Iran and lost his father when he was young. When he was young, he went to Baghdad to study. After many years of study and the guidance of many tutors, he began to preach his own Islamic ideas with his profound knowledge, eloquent eloquence, humility and hard practice. Djīlānī's thoughts cover a wide range of fields, but Sufism is the core. He takes four kinds of knowledge corresponding to the four-passage road and achieves different stages and grades as the goal. Focusing on the core theme of fighting with selfish desires, he expounds the methods and means of eliminating selfish desires (Nafs), and forms a complete set of Sufism practice theory and practice system. Under its influence (including disciples and sons), the Kadiri Order was founded in the late 12th century and was one of the world's first Sufi Orders. In the process of its spread in China, it gradually formed Chinese Gaderenye School.

2. ABD AL-KĀDIR AL-DJĪLĀNĪ'S LIFE

Abd al-Kādir al-Djīlānī (Abd al-Kādir al-Djīlānī, or "Djīlānī" for short) was born in 1077 (or 1078) in Djīlān, the northern part of Iran in the southern Caspian Sea. He lost his father in his childhood and was raised by his mother. At the age of 18, he left his mother and went to Baghdad, the academic and cultural center at that time, where he studied linguistics with teacher al-tibrīzī (died in 1109), and studied Hanbaili jurisprudence under two teachers, Abu'l-Wafā'b.al-'Akil(died in 1121) and kadī Abū Sa'd al-Mubārak al-Mukharrimī. He studied Hadithology under Abū Muh.Dja'far al-Sarrādj (died 1106), and then studied Sufism under Abu 'I-khayr Hammād al-Dabbās (died 1131). After many years of hard work, his teacher kadī Abū Sa'd al-Mubārak al-Mukharrimīi gave him a cloak symbolizing senior Sufi scholars.[1] At this time, the young "Djīlānī" slowly emerged, but he was not satisfied with what he had learned and continued to think about the spirituality of Islam. For this reason, he went to Baghdad in the desert. Shustar, an old castle, lived in seclusion for 11 years. Since then, "Djīlānī" began to elucidate some thoughts of practice and enlightenment, and slowly gathered some monks from Mesopotamia, Egypt, Persia and other regions, a loose monastic group was gradually formed.

In 1127, when "Djīlānī" was 50 years old, he served as a teacher of Nizam Academy, which provided him with a platform to display his talents and conduct academic research. He appeared in the public's vision with profound knowledge and excellent speech, and soon attracted many students from all over the Islamic world to come to him to learn and listen to his teachings. It is said that many Jews and Christians have been converted to Islam, and schools have also been expanded by financial aid and free labor assistance from believers around

the world. Because of his profound knowledge, eloquent eloquence and humble behavior, he won the appreciation of his mentor. Under the recommendation of his mentor, “Djīlānī” served as the dean of Nizam Academy in 1134. At school, he mainly taught the Qur'an, the Hadith and the teachings. Although he admired the Hanbaili School of Dhamma, he did not reject the views of other schools of Dhamma and learned widely from others. In addition to requiring believers to abide by Sufi rituals and understand their mystical doctrines, “Djīlānī” also requires adherence to Sunni religious responsibilities, emphasizing tolerance, obedience, piety, and good deeds, and fighting with inner selfish desires. With his efforts, various monasteries of different sizes, ribāt and zāwiyah, were successively established in various places. At the same time, his son built a ribāt mosque on the outskirts of Baghdad, which can be counted as the earliest Sufi shrine established by “Djīlānī” in Baghdad. In 1166, “Djīlānī” died in Baghdad. His disciples and sons inherited his unfinished business. At the end of the 12th century and the beginning of the 13th century, his sons officially established the “Kadiri Order” under his name, and his disciples spread the Order around the world. His believers attributed more and more miracles to him, and honored him as a "saint”, and built a mausoleum for him. Later, his mausoleum was often visited by people. Djīlānī's ideas are reflected in his “al-Ghunya li-Tālibī Tarīk al-Hakk”, “Futūh al-Ghayb” and “al-Fath al-Rabbānīī”[1] “Mystery and Light"[2] “TarīqIllah” and “Dīwān” and other works.

3. DJĪLĀNĪ’S SUFISM THOUGHT

The writings of “Djīlānī” are divided into two categories. One is his own writing, and the other is his collection of remarks collected by his disciples after his death. "Al-Ghunya li-Tālibī Tarīk al-Hakk" is a comprehensive book on Islamic religious obligations and Muslim lifestyles, known as the "Encyclopedia" of Sufi believers. "Futūh al-Ghayb" is a collection of 78 speeches by "Djīlānī" edited by his son, Ebd Razag. This book includes several short essays, exhortations and opinions on the “state” issues related to the world, mental state and psychological desire, obedience to the Lord's life, etc., and also puts forward its own views on the “grade” issues of practice, such as dependence, fear, hope and desire.[2] The “al-Fath al-Rabbānī” is a collection of 62 speeches from 1150 to 1151, involving faith, sincerity and monastic methods. It mainly discusses the ontological problem of Allah. It focuses on a Sufism's thought of recognizing the Lord from where and how to recognize the Lord. In short, compared with the previous two books, we find that the discussion of morality and other topics in this book is largely more like “Futūh al-Ghayb”, with less new content.[3] There are 24 chapters in “Sirr al-Asrar Wa Mazhar al-Anwar”, which is a book focusing on the thought and practice of “Djīlānī” Sufism.

The thought of “Djīlānī” mainly includes the following aspects: the basic beliefs and living norms of Muslims, the creation of the universe, epistemology, the types of knowledge, Sufism and so on. The following mainly discusses his Sufism proposition. “Djīlānī” takes the unique interpretation of Sufism as the starting point, takes four kinds of knowledge corresponding to the four-passage road, and achieves different stages and grades as the goal. Focusing on the core theme of fighting with selfish desires, it expounds the methods and means of eliminating selfish desires (Nafs), and forms a complete set of Sufism practice theory and practice system.

3.1 The "Good” and “Evil”

The “good” and “evil” we are talking about here are actually the happiness and pain that “Djīlānī” said. He said that human beings cannot avoid being divided into two kinds of people: happiness and pain. And sometimes a person will set happiness and misfortune in one, a person once his good deeds and faithfulness prevail, that is to say, the spirit instead of desire, then happiness instead of pain, on the contrary, pain instead of happiness. The two can transform each other. This view is derived from the Hadith, Muhammad said: “The painful may be happy, the happy may be painful”. Also said: “Happy people in the mother's belly is happy, the pain in the mother's belly is the pain”. For all people, happiness and pain are eternal predetermination. As a Muslim, “obligation” is not to think and understand the pre-determined secret, otherwise it will fall into the mire of “hateful apostle”. The central meaning of happiness and pain created in the mother's womb is derived from the creation of human beings. Because Allah created human beings by the four elements of water,

1. These three books are sometimes translated as : “The Path of Truth Seekers Must Read the Whole Book” or “The Satisfaction of Truth Seekers”, “Mystical Enlightenment” or “Mystical Revelation”, and “Lord's al-Fatihah”, “Lord's Enlightenment” and other names.

2. The name comes from the English translation of the book “The Secret of Secret”.

fire, soil and gas, among which water and soil are the exposure of happiness, because they have the characteristics of vitality and growth, while fire and gas have the characteristics of combustion and death. Allah has created people by bringing together two elements of opposite attributes, so there is a defiant spleen in human nature. This also leads to the problem of human free will in Islamic dogmatics. “Djīlānī” holds the view that good work is the success of Allah, and evil comes from himself. He believes that human beings have free will and free choice in the face of their own behavior. As the prophets and Olla (sages, saints), it is inevitable in the criminality. After the sainthood of the prophets, except for minor crimes, they are protected in major crimes and are exonerated. The “Olla” are not protected and do not have immunity. Some people say that after the perfection of the sage of “Beli”, it is protected on the big sin. That is to say, ordinary people are a collection of happiness and pain. Only by doing good deeds and increasing the weight of their own happiness can they become happy people, or vice versa. As the Qur'an says: “He who does a good deed will receive ten times the reward.” (6:160) He also says, “The doer of good receives his own benefit, and the doer of evil receives his own harm.” (45:15)

So what is the standard of whether a person is happy or painful or blessed or unhappy? In this regard, Muhammad said: “There are four signs of happiness: honesty and justice, contract and practice, words and deeds, litigation and not abuse, unfortunate signs are also four: considered unfaithful, contract and breach of contract, lies, litigation abuse, do not forgive the brother's fault.” And what does the transition between happiness and pain depend on? “Djīlānī” thinks it is education. How to understand this sentence? Muhammad said: “Every child, he was born of Islam, but his parents are Judaism, Christianity, or Zoroastrianism, the child will become Judaism, Christianity, or Zoroastrianism with their parents' upbringing.” That is to say, everyone faces a happy or painful choice. A person's good wins over evil, then he is happy, and vice versa is unfortunate.

3.2 Islamic Cosmological Creationism

The cosmology of Islam is its basic doctrine. Its doctrine holds that all things in the universe and human beings are created by Allah.Therefore, people should thank Allah for the grace of creation, worship Allah, do good deeds and praise Allah. For example, the Quran says: “I create elves and human beings only to worship me and recognize me.” Djīlānī's generalization of this idea mainly revolves around “I come from Allah, and Mumin (believers) come from the self”. The viewpoint expounds the relationship among Allah, Muhammad and man. He believes that the understanding of the truth is mainly a combination of internal and external knowledge. The external knowledge is the knowledge of the Sharī'a and the knowledge of the attributes of Allah. The inner knowledge is the knowledge of the way, is the knowledge of the ontology of Allah, and the cognition of the ontology of Allah is the original destination of Muslims. Muhammad is a model of Islamic practice Sharī'a and Tarīq knowledge, and is the object of Muslim imitation.

3.3 The Sufism Interpretation of “Djīlānī”

“Djīlānī” believes that Sufism or Sufism comes from the Arabic word "تَصَوُّف", which is composed of four meanings of “confession, purification, proximity and quietus” with the four letters of “ ف, و, ص, ت”. Simply put in a sentence: Sufism is a near-major practice path that pursues the purification of the soul and achieves “quietus” with confession as the starting point. His "confession" is divided into two aspects: external and internal. The external "confession" refers to the transformation from the body's sins, bad deeds and language, behavior to obedience and obedience to Allah; the inner "confession" refers to overcoming the low character to achieve the noble and clear character so as to obey Allah. “Purification” refers to the purification of people's mind from the turbidity of human nature and the quirk of low consciousness, and finally to the understanding of the mind. "Proximity" refers to the imitation of the attributes of Allah. “Quietus” refers to the disappearance of human nature and the eternal existence of divinity. That is to say, the completion of “quietus” can last forever in the realm of the near Lord.

Secondly, the view on the types of knowledge and the position of the precepts in the body. “Djīlānī” believes that external knowledge and internal knowledge have twelve gates, and he summarizes them into four categories: Explicit Sharī'a knowledge, implicit Tarīq knowledge, more secret knowledge of true multiplication, and the most secret knowledge of super multiplication. Sharī'a knowledge corresponds to the “life of the body”, which is located in the body and is about the body's homework; the Tarīq knowledge corresponds to the “order of narration”, which is

located in the heart and is a lesson about the heart. The knowledge of true multiplication corresponds to the “order of authority”, which is located in the core and is about the lesson of life. The super multiplication knowledge corresponds to the “sacred order”, and its position is in sex, which is a lesson about sex.

Again, about the source of knowledge. “Djīlānī” believed that Gnosticism comes from six aspects: 1. Low-level “souls” (nafs). 2. Satan (shaytan, the devil). 3. “Soul” (ruh). 4. Angel (malak). 5. Wisdom ('aql). 6. Belief (yaqin).[4]

3.4 The Sufism Cultivation Content of “Djīlānī”

A very important part of the mysticism of “Djīlānī” is the detailed interpretation of the premise, starting point, five skills, master, and seclusion of Tarīq cultivation. The requirements and norms of the religious part are consistent with the provisions of the Sunnis. This is omitted, and the emphasis is on the Tarīq cultivation.

First, the premise of Tarīq cultivation is cleanliness. On this topic, it is divided into two chapters to discuss in detail. Cleanliness is also divided into internal and external. External cleanliness is implemented according to the provisions of Islamic law on cleanliness. Internal cleanliness includes repentance, spiritual mentor's teaching, cleansing, walking the road of Tarīq and washing the heart. The purity of the spiritual world is the purity of the attribute cognition of Allah and the purity of the ontological cognition. The former is achieved by purifying the mind to de-animality and humanity, while the latter is achieved by reciting the Name of Allah in the eyes of the heart. However, the noumenon of knowing Allah is to be known through the light of Allah's attributes.

The second, the starting of Tarīq cultivation is confession. The purpose of repentance is to see the Lord, and the way of confession is to remember the Lord, struggle, self-cultivation, and give up non-subject thoughts. Rely on the guidance of Sheikh's "oral instruction", see the Lord in the soul. In this world can not see the body of Allah, but in the mirror of the soul can see the attributes of Allah. Confession is divided into the repentance of ordinary people and the repentance of special people. The repentance of ordinary people is to remember Allah, work hard, self-cultivation, spiritual asceticism, so that Muslims from defiance to obedience, humble to noble. The repentance of the special people is the Muslim believers from the incorruptible good deeds to the grade of the Lord and the near Lord, giving up the non-Lord's thoughts and bad habits, and finally seeing the Lord.

Third, the Lord (“Zikeer”) and the Seeing Lord of Tarīq cultivation. The Zikeer is divided into seven levels: 1. tongue and meat. Mainly to remind people not to forget the Zikeer. 2. The mind (“nafs”). This Zikeer has no sound and no words, but can be felt. 3. The heart. It mainly refers to the deep heart often miss the dignity and beauty of Allah. 4. The soul. At this stage, the light of Allah's attributes can be seen. 5. The nature. It refers to revealing the secrets of Allah and correcting ideas. 6. The secret. At this stage, people can look directly at the beauty light of Allah. 7. The secret secret Zikeer. See the truth, to achieve the end of all purposes.[5] The condition of the reporter of Zikeer is that there must be a perfect small net, requiring a fierce beat and a strong voice to remember praise, until the reporter's heart gets the light of the reporter, so that his heart can survive forever.

With regard to seeing the Lord, “Djīlānī” believes that in this world, the refraction of the light of Allah can be seen with the eyes of the soul, that is, the attributes of Allah can be seen, and in later generations, the “eyes of nature” can be used to see the noumenon of Allah under the will of Allah.

Fourth, the “five powers” of Tarīq. Here, we mainly introduce the four feats of rites, fasting, class and worship, because the “Zikeer” mentioned above, that is, “shahada”, is interpreted in a separate chapter of “Djīlānī” because of its special importance in Sufism.

“Djīlānī” believes that the worship of the Tarīq is the worship of the heart. Because worship is a secret talk between worshipers and Allah, and the heart is the place of secret talk. Therefore, the worship of the heart is called the “most expensive worship” in the Qur'an. In the Qur'an, it says: “You should keep many obeisances and the most expensive obeisances, and you should be obediently upright for Allah.” (02:238). Only the combination of Sharī'a and Tarīq is the most perfect worship. Only in this way can we get close to Allah spiritually and get many grades of the body.

The "Eid” in the fasting of Tarīq refers to the grace and reward of Allah when entering the heavens. The fasting of true multiplication is divided into two levels. The first level is mainly to stop other desires except missing Allah in the mind,

while the second level refers to the exclusion of all distractions except loving the Lord in the soul.

The heavenly lesson of "Djīlānī" refers to the poor people who are scattered to the church from the benefits of later generations and the poor people of later generations. In this way, the practitioner has nothing to gain the joy of Allah. For the Qur'an says, “You will never receive the full good until you give up what you love.” (3:92) And Muhammad said: “Poverty is my pride, and I am proud of it.” The so-called "poverty" here is not general material or knowledge poverty, but not demand. The monks have no need except Allah, and their pursuit is to go to Allah.

The pilgrimage of the Taoists must first seek spiritual mentors. Under the guidance of the mentors, they constantly “Zikeer” to resurrect the soul, purify the mind, and finally reflect the ontology of Allah by the light of Allah's attributes.

Fifth, the shortcut of Tarīq cultivation - seclusion. Seclusion is also divided into internal seclusion and external seclusion. In the era of “Djīlānī”, the desert is a seclusion place that the recluse is willing to choose. In the endless desert, the monks can be forced to stay away from all kinds of temptations in the senses of the prosperous world, and the body can be forced to be imprisoned to avoid its vicious harm to others, so as to give up their desires, limit the external senses, and provide pious ideas to understand death and graves, thus opening up the inner feelings. The thinking of desire and evil spirits generally cannot enter the hearts of the recluse. When the monk is reclusive with repentance, introspection and remembrance of the Lord, Allah has purified his work and knowledge, illuminated his mind, obtained the forgiveness and joy of Allah, and reached the vicinity of Allah and many grades. Once this grade is obtained, the heart of the monk is like the sea and will not change due to human infringement. At this time, the boat of Sharī'a sailed on it, and the sacred spirit dived into the seabed to reach the treasure of true riding, and picked out the pearl of super riding and the treasure of reason. Because this sea is the result of the convergence of the sea inside and outside, the subsequent decay will not be able to settle in the sea of mind, only the reverent confession, the useful knowledge, the incorruptible practice is filled with it.

The lessons of seclusion mainly include the following contents: 1. Fast. 2. Perform the five-hour worship. 3. Ritual “Tan Khan Judybai”. 4. Rite “Tesbihan”. This is necessary for hermits, but the regulations are very flexible. It can be once a day, if not, once a month, if not once a year, if not, once in a lifetime. 5. Recite “Sefenyi” once or twice a day. 6. Recitation Qur’an 200 paragraphs. 7. More master. And it also lists the detailed practice of worship, as well as the content of the master's words, order, times, etc., which will not be repeated here. The author uses two chapters to tell the meaning of seclusion and the specific practice etiquette, which is convenient for the monks to be simple and easy.

3.5 Experience of Sufism - Intuition

For the practice experience often mentioned in religious classics, there is no right to speak without execution. In the Sufi practice content of “Djīlānī”, some views and opinions are also mentioned.

Perception is divided into two categories, physical sensation and spiritual intuition. Body perception is the perception of consciousness, which depends on the ability of the body, not the power of the spirit. The spiritual intuition, it is in the beautiful gulan reading, or melodious chanting poetry, or praise the influence of the main word, the internal gravity and spiritual enhancement, so not the body's strength and instinct, but the spirit of the power, desire and evil will not enter into this intuition. The activities of spiritual intuition are divided into instinctive and passive. Instinct, like the activities of human beings in the absence of disease and pain, this activity is unconstrained. As for the forced activities, he is obtained by another chance such as spiritual power, and desire cannot be made. Once perception is stronger than spiritual activity, it will become the real spirit. Perception and hearing are tools of activity, like acacia and mutual knowledge in the heart. Muhammad said: “Intuitive people have no faith.” One part of intuition is manifested, and it will show traces in intuitive activities, while the other part is hidden, and its traces are not revealed on the body.

3.6 Other Elaborations on Sufism

Since the death of Muhammad, the Islamic world has lacked a man to convey Allah's revelation, so many people worry about how Allah's revelation will reach Muslims in the future. “Djīlānī” answered this question in his works, that is, his discussion of “dreams and holy deeds”. First, he quoted a holy motto: “After me there is no prophet, but there is good news, that is, the dream of the believer.” At the same time, he also quoted

the words of Ali and Ansari to further elaborate his views. He said that it was possible for believers to dream of Allah and Muhammad in their dreams, but what the believers dreamed of was not the noumenon of Allah, nor the real Muhammad, but only the perfect heir could see the real Muhammad in his internal and external knowledge, merit and praise, and could be inspired by Allah in his dreams only when the merit reached a certain high level. In addition, “Djīlānī” also discussed the standards of the monks' positive errors, the dark and bright curtains and so on.

4. CONCLUSION

In short, Gilani has formed a relatively complete Sufism theory and practice system through hard study and dedication, which has had a profound impact on the development of world Islam, especially Sufism. Djīlānī's Sufism advocates that the discussion of the road from theory to practice, from Sharī'a to Tarīq, is based on scripture. He believes that only the perfect combination of Sharī'a and Tarīq, or the perfect combination of external learning (Zāhri) and internal learning (Bātni) will achieve the ultimate goal of approaching the Lord.

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