

Name: Ghulam Qadir
Name of Supervisor: Razi Ahmad kamal
Name of Co-Supervisor: Nil
Department: Islamic Studies
Faculty of Languages & Humanities
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IN KASHMIR”

ABSTRACT

Tasawwuf is Islamic mysticism but it has been called Sufism in Western languages since the early 19th century. Sufism may be defined as a spiritual progress of a devotee from the initial stage of Islam to the final stage of Ihsan. It is called Tazkia in the Holy Quran and Ihsan in the Hadith. These mystics are spiritual torch bearers leading the world from the darkness of materialism to the light of the spirituality. Love is the mood of a Sufi, gnosis his aim and ecstasy his supreme experience. Thus Sufism becomes a common ground for all religions to meet and integrate.

In the 12th century of the Christian Era the Sufis split up into several silsilas. The most prominent among these included Chishtiya, Qadriya, Suhrawardiya, Kubraviya (Firdousiya) and Naqshbandiya. These five silsilas were also introduced in sub-continent.

The Qadriya order was founded by Sheikh Syed Abdul Qadir Jilani. He was born in Gillan in 470 Hijri (1077 AD). After acquiring his education in Baghdad, he spent 25 years as a wandering ascetic in the deserts of Iraq. In 1127 AD, he emerged as a powerful preacher. He was a prolific writer. *Fatuh-ul-Ghaib*, *Fatuh-ul-Rubani* and *Ghuniyat-ul-Talibeen* are some important works of the Sheikh which needed a detailed examination for a scholar to understand his thought.

Qadriya Order was introduced in India by Syed Muhammad Ghouth in 1482 AD in Uchh (Sindh).

But modern Scholars have tried to prove it that Qadriya order came to India along with Chishtiya order in the 13th Century. Syed Abdul Wahab, the elder son of Sheikh Abdul Qadir Jilani was the

founder of Qadriya order in India. He came to India along with Khawaja Moin-ud-Din Chishti and later on he was sent to Nagur by Khawaja Saheb.

Qadriya order was introduced in Kashmir during the 2nd half of the 16th century by Syed Niamat-Ullah Shah Qadri. His disciples were Syed Mir Meerik Andarabi and Haji Baba Qadri. Syed Mir Ismail Shami was another eminent Sufi of Qadriya order. He came to Kashmir in 1581 AD. His prominent disciples were Baba Dawud Khaki and Mir Nazik Niazi Qadri. Mir Yousif Qadri and Mir Muhammad Ali Qadri were sons of Mir Nazik Niazi.

Syed Shah Muhammad Fareed-ud-Din Baghdadi was a prominent Sufi of Qadriya order. He came to Kishtawar from Baghdad and propagated Islam in this hilly area. His son Syed Israr-ud-Din Baghdadi holds a unique place among the Awliya of Kashmir. He was a born wali. He has performed a number of miracles and due to his premature exposure of miracles his father got annoyed with him and prayed for his early death. He died in Youth and lies buried at Chowgan in Kishtwar. Their shrines are visited by thousands of pilgrims from every caste and creed and they pay their respects to the great mystics.

Syed Muhammad Fazil Qadri came to Kashmir along with his brother Syed Abul Hassan Qadri in 1096 Hajri and settled down at Khanayar in Srinagar. This shrine contains a holy relic (hair) of Sheikh Syed Abdul Qadir Jilani and it is considered as Baghdad-i-Thani. The shrine is respected by almost all the Kashmiris irrespective of their religious beliefs.

Baba Gulam Shah Badshah was a great Sufi of Qadriya order. He spent about 40 years in deep meditation. Maharaja Ghulam Singh, the Dogra ruler of Jammu and Kashmir was one of the devotees of the Syed and he had reached to that zenith by the blessings of Baba Ghulam Shah Badshah. The shrine of Baba Gulam Shah Badshah at Rajori has been managed by State Wakf Board. An Islamic University of Science and Technology has been established on the name of great Qadriya Sufi in 2003-04.

Thus the Qadriya Sufis preached and practiced orthodox Islam in its pure and simple form with the fold of Shariat. They removed all superficial material from its body that had polluted it with the passage of time. Qadriya khanqahs and shrines of such Sufis still attract thousands of devotees from all parts of the state. They visit them for seeking spiritual solace and blessings. These shrines contribute significantly to the religious and social life of Kashmiri Muslims.