



الجامعة الإسلامية العالمية ماليزيا  
INTERNATIONAL ISLAMIC UNIVERSITY MALAYSIA  
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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## ABSTRACT

This study aims at examining the spiritual nurturing as practised by al- Shaykh ‘Abd al-Qadir al-Jaylani and the followers of his sufi order. It also aims at tracing the arrival and the spread of this sufi order in Thailand, especially in Bangkok, and examining how far the followers in this city were influenced by the teachings of the order. The study is based on the deductive method and textual analysis. Thus, the data is collected from the writings of the shaykh and other writings that are related to the topic to formulate his method in spiritual nurturing. The study also adopts the method of historical survey in the treatment of historical records, apart from the field work involving interviews with the followers of the order and observation of their behaviours and activities in order to ascertain the influence of the shaykh’s teaching on them. The study found out that spiritual nurturing as practised by the shaykh was based on his own experience. His order is founded on three basic positions: the position of the *shari’ah*, the position of repentance and the position of the spiritual leader. There are seven basic principles that were emphasized in his teachings and they are: spiritual struggle, reliance on God, good behaviour, thankfulness, patience, contentment and truthfulness. The spiritual training is based on chants and confinement, apart from performing the normal obligatory and commendable deeds. The study also found that the *Qadiriyyah* order in Thailand is related in terms of the chains of tutelage to al- Ahmad Khatib al-Sambasi, one of the greatest Malay gurus of the order, while in terms of authenticity, it is found that the order as practised by its followers in Bangkok does not fully reflect the authentic teachings of al-Jaylani. Thus, it can be said that the influence of the shaykh is limited to them carrying his name for their group and the chants which were inherited from him as well as the commemoration of his accomplishments. But in terms of spiritual development, the degree of achievement is more visible among certain individuals than the rest, due to the varied aims of these followers in subscribing to the *Qadiriyyah* order.

## APPROVAL PAGE

I certify that I have supervised and read this study and that in my opinion, it conforms to acceptable standards of scholarly presentation and is fully adequate, in scope and quality, as a dissertation for the degree of Master in Islamic Revealed Knowledge and Heritage (Usul Al-Din and Comparative Religion).

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Jamil Hashim  
Supervisor

I certify that I have read this study and that in my opinion, it conform to acceptable standards of scholarly presentation and is fully adequate, in scope and quality, as a dissertation for the degree of Master in Islamic Revealed Knowledge and Heritage (Usul Al-Din and Comparative Religion).

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Amilah binti Awang Abd Rahman  
Examiner

This dissertation was submitted to the Department of Usul Al-Din and Comparative Religion and is accepted as partial fulfillment of requirement for degree of Master in Islamic Revealed Knowledge and Heritage (Usul Al-Din and Comparative Religion).

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Anis Malik Thoha  
Head Department of Usul Al-din  
and Comparative Religion

This dissertation was submitted to the Kulliyah of Islamic Revealed Knowledge and Human Sciences and is accepted as partial fulfillment of requirement for degree of Master in Islamic Revealed Knowledge and Heritage (Usul Al-Din and Comparative Religion).

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Hazizan Md. Noon  
Dean  
Kulliyah of Islamic Revealed  
Knowledge and Human Sciences

## DECLARATION

I hereby declare that this dissertation is the result of my own investigations, except where otherwise stated. Other sources are acknowledged by footnotes giving explicit references and a bibliography is appended.

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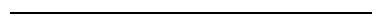
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