

Qadiriyya Is A Creative Doctrine

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Abstract: This article analyzes the emergence and genesis of the Qadiriya, which played an important role in the lives of the peoples of Central Asia. It also describes the motto "activity through leisure", which expresses the creative nature of this doctrine.

Keywords: Order, genesis, Sufism, sect, Qadiriyyah, Zoroastrianism, leisure and occupation.

Introduction: Qadiriya is a widespread mystical doctrine in the history of the peoples of Central Asia, and the ideas of the Naqshbandi doctrine formed on its basis are widespread in social life. Its founder, Abdulqadir Gilani, lived in the 11th century and left behind a large scientific and philosophical legacy.

When speaking about the genesis of the Qadiriyya order, it is first necessary to dwell on the two roots that laid the groundwork for the emergence of this doctrine: its non-Islamic and Islamic foundations.

One can also include the Zoroastrian religion, which existed in ancient Turan and dominated for a long time, and the teachings of Mani and Mazdak, which are recognized as its two major sects.

It should be emphasized that rare monuments like the Avesta, no matter what idea or purpose they serve, have become universal human values in their time. Regardless of their ideas, ideology, teachings, and beliefs, a person always learns from them useful aspects, aspects and factors that serve development.

The spiritual and philosophical basis of Qadiriyya teachings may be traced back to Zoroastrianism. The sacred book of this religion, the Avesta, contains ideas about the qualities that Zoroaster considered important for human perfection, namely, hygiene issues and purity of heart, attention to the upbringing of young children, dislike of work, dislike of laziness and idleness, and avoidance of swearing.

For example, in the "Azerbad Pandnamesi", that is, in the section on those who worship fire and light, it says:

"Do not swear by truth or falsehood." It is emphasized that one thing is to be careful not to take money.

The famous historian Herodotus wrote about the Avesta sayings: "The followers of Zoroaster equated lying with the most shameful act, and considered borrowing a loan to be the next most shameful act after lying. According to them, anyone who is in debt can lie." Avoiding the rules and regulations of religion and Sharia, staying away from things that are forbidden and forbidden. In particular, avoiding usury, selfishness, envy, greed, arrogance, conceit, disobedience to accepted and established laws and regulations, theft, anger, hostility, arrogance, conceit, hostility, slander, and gossip, that is, avoiding spreading someone else's words to others and causing conflict between them; The necessity of striving and striving to acquire knowledge, that is, avoiding begging, is emphasized.

In this sense, let us analyze the meaning of the wisdom of our great ancestor, the founder of the Qadiriya order, Abdul Qadir Gilani, called "Rest in work." That is, if a person is busy with something, he will never make a habit of asking for a loan from someone to make a living, and he will also not succumb to negative traits such as theft, anger, hostility, arrogance, and conceit. That is, he strengthened it with the idea that a person works hard, creates pleasures, and enjoys them, and lives in his heart with the love of the Creator.

From the above conclusions drawn from Zoroaster's moral views, ten qualities that lead a person to perfection as a person who benefits society are:

- the quality of not swearing
- the quality of not telling lies
- the quality of keeping promises
- the quality of refraining from cursing and inflicting pain
- the quality of responding patiently to the oppressed
- the quality of not blaming others
- the quality of staying away from what is forbidden
- the quality of not being a burden to others
- the quality of not coveting
- the qualities of humility, modesty, and modesty are described in detail in Abdulqadir Gilani.

Also, if we look at the teachings of ancient and medieval European philosophers, we will see that the creative ideas they contained were also present in the doctrine of qadiriyyah and were further developed in them.

The ancient Greek philosopher Thales (625-547 BC) expressed the following idea: "What is the most common thing for all? – Hope, because even if someone has nothing, he has it." The same idea is also found in the teachings of Abdulqadir Gilani:

To abad yo rab zi tu man lutfho doram umid,
Az tu gar umid bibaram az gujo doram umid.

Translation:

To abad yo rab zi tu man lutfho doram umid,
Az tu gar umid bibaram az gujo doram umid.

Translation:

To abad yo rab zi tu man lutfho doram umid,
If I do not hope, where can I hope from you,

That is, when a servant is in the most helpless situation, the only one he trusts and relies on is the Almighty God. The saying that hope dies last is also an indication of this.

Thales also contains this wisdom, which fully expresses the essence of the teaching of Sufism: "What is difficult? - To know oneself." That is, in the teaching of Sufism, which is considered the main problem of human perfection, the principle of "Knowing oneself is knowing God" is paramount. Perfection can be achieved primarily by a person who has been able to reform himself, who has realized himself. The same idea is also paramount for the teaching of omnipotence.

The ancient Chinese philosopher Lao Tzu (579-499 AD) said, "Respond to hatred with kindness" and Abdul Qadir Gilani said, "Respond to the oppressed with patience."

Also, while Lao Tzu's saying, "A wise man knows himself and does not become arrogant," refers to the need for a person to be humble, Abdulqadir Gilani interprets humility and modesty as one of the qualities of a perfect person.

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