

# Genesis Of Qodirian Education

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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. The ideas that encourage goodness in Buddhism are analyzed in comparison with the creative ideas of the Qadiriya order.

**Keywords:** Tariqat, genesis, Sufism, sect, Qadiriya, Zoroastrianism, leisure through occupation, meditation, dhikr.

**Introduction:** Sufism is a classical doctrine that leads a person to perfection. The main ideas of this doctrine, classified as a code of ethics, have long been an important criterion in the lives of our people. Before we begin to examine the aspects of this doctrine that are different from other teachings or similar to them, we considered it appropriate to look at its spiritual roots.

When speaking about the genesis of the Qadiriya order (a mystical doctrine widespread in Central Asia in the 11th-12th centuries, founded by Sayyid Abdulqadir Gilani (1079-1165), one can first 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.

In the Avesta, labor is glorified as a source of human perfection and moral health. The roots of these ideas should be sought in the Avesta's ideas about the need for a person to work and create material goods with his own hands in order to create goodness and virtue.

The spiritual and philosophical basis of the Qadiriya doctrine goes back to the Zoroastrian religion. In this regard, the sacred book of this religion, the Avesta, describes the qualities that Zoroaster considered important for human perfection as follows:

the need to comply with the requirements of physical purity and spiritual purity;

The need to pay close attention to the upbringing of infants and young children; dislike of work, laziness, and laziness.

In the "Minukhirad" section of the "Avesta" it is written:

"Beware of laziness, laziness, so that you do not fall behind in fulfilling your duty in this world"; staying away from harmful animals and creatures and protecting useful animals...; abstaining from swearing. For example, in the "Azerbad Pandname", that is, in the section of those who worship fire and light, it is said: "Do not swear by truth or falsehood." One thing - beware of taking money. The famous historian Herodotus wrote about the "Avesta" Pandnames: "The followers of Zoroaster equated lying with the most shameful act and considered taking a loan to be shameful after lying. According to their belief, anyone who is in debt can also lie." Not violating the rules and regulations of religion and Sharia, staying away from things that are forbidden and considered haram. In particular, avoiding usury, selfishness, jealousy, greed, arrogance, conceit, disobedience to accepted and established laws and regulations, theft, anger, hostility, arrogance, hostility, slander, slander, and gossip, that is, not spreading someone else's words to others and causing conflict between them; Toqaddi, that is, avoiding begging, striving to acquire knowledge, is directed towards striving.

In this sense, let us theoretically analyze the wisdom of our great ancestor, the founder of the Qadiriya order, Abdulqadir Gilani, who said, "Employment leads to freedom."

From the conclusions drawn above through Zoroaster's moral views, Abdulqadir Gilani describes in detail the ten qualities that lead a person to perfection. These qualities are:

not to lie;

not to swear;  
not to be a burden to others;  
refraining from cursing;  
modesty and humility, etc.

There are common and specific aspects in the teachings of Siddhartha Gautama, known as the Buddha, who founded one of the world religions, Buddhism, and Abdul Qadir Gilani, known as Ghawsul Azam, who created the Qadiriya order of Sufism in Islam. Although the teachings of Buddhism differ from the Qadiriya order of Sufism in Islam in that they deny the existence of God-man and the religion of the Vedas, the existence of monasticism in it, and the idea of rebirth, they also have common aspects.

The following commonalities can be observed in the teachings of Buddha, who was born in North Bengal in 566 BC and died in 475 BC, and Abdul Qadir Gilani, who was born 1685 years later.

I. Buddha expressed the main principles of his teachings in the form of the "four noble truths".

1. Suffering exists, that is, life consists of suffering;
2. Desire, which is the cause of suffering, exists;
3. There is an end to suffering, that is, nirvana; in order to be free from suffering, people must control their desires, longings, and desires;
4. There is a way out of suffering.

Abdulqadir Gilani also said that there are 4 stages for human spiritual perfection:

1. Sharia;
2. Tariqat;
3. Enlightenment;
4. One must overcome the truth.

Although these differ in content, they are quantitatively common.

II. In order for a person to be free from suffering, Buddhism says that he must practice the following. 1. Meditation. 2. Morality. 3. Wisdom.

In Buddhism, there are the following 8 noble paths of meditation:

1. Right understanding, right view, right view.
2. Right intention.
3. Right conduct.
4. Right speech.
5. Right action. Having the right source of income for living.
6. Right dealing.
7. Right memory.

8. Right thinking.

In the teachings of Abdul Qadir Gilani, the state of meditation is realized as a practice of remembrance. In it, too, in order to reach the Truth, to attain the truth, one must go through the following 7 stages to attain eternity:

1. Sharia.
2. Tariqat.
3. Truth.
4. Enlightenment.
5. Qutbiyah.
6. Qurbiyah
7. Eternity.

These 7 stages correspond to the above-mentioned paths in Buddhism.

III. According to Buddhist teachings, the world has three stages. The first of them is the highest, nirvana. Nirvana is a world where absolute peace reigns. There, a person is free from all the worries of life. The state of nirvana in Buddhism is similar to the state of death and resurrection in the Qadiri.

IV. The wise words of the Buddha are preserved in the work "Pancha Shila". Abdulqadir Gilani also wrote down his teachings in the works "Fathur Rabbani wal fayzu-rahmony" ("Understanding the Lord"), "Al ghunya li talibi tariqil Haqq". Most of these teachings deserve recognition from the point of view of philosophy as the main categories of human moral perfection.

Buddha said, "Be a lamp unto yourself," while Gilani says, "Be busy with reforming yourself. Abandon greed and worldly desires, and be free from worldly worries as much as you can."

Buddha says: "One day of a good-natured and self-absorbed person is better than a hundred years of a bad and corrupt person." Abdulkadir says: "Think about your work before you become miserable. Thinking is an act of the heart. Be grateful to Allah, and if you see evil, repent of this thought. Then your religion will be alive and your devil will be dead. That is why it is said that every hour of thinking is better than a night of prayer."

V. In both Buddhism and Qadiriya, the teachings essentially promote loving consideration of all living things and submission to the dictates of reason.

VI. Contrary to the Brahmanical doctrine of the division of society into classes and castes in his time, Buddha recognizes that all people are equal and have equal rights. Similarly, in Qadiriya, which is a Sufi order, everyone is considered equal, regardless of the direction in Sharia, sect, religion, nationality, race,

gender, class and level.

VII. The Buddha's teachings in the "Pancha Shila" set forth the following moral norms: 1. Abstention from murder. 2. Abstention from theft. 3. Abstention from deceit. 4. Abstention from lying and forgery. 5. Abstention from intoxicants. 6. Abstention from eating after noon. 7. Abstention from entertainment. 8. Abstention from adornment.

Almost all of this is also mentioned in Ghavsul A'zam's works "Understanding the Divine".

So, the origin of the Qadiriya doctrine was directly influenced by Zoroastrianism and Buddhism;

- the moral norms that are considered fundamental to the Zoroastrian religion are also valuable in Qadiri;

- the influence of Zoroastrian ideas, which prioritize human perfection, has been preserved in Qadiri teachings;

- the ideas in the works "Avesta" and "Al Ghunya li Talibi Tariqil Haqq" are still relevant today due to their creativity;

- Although almost 17 centuries have passed between Buddhism and Qadirism, the universal human values they touched upon are inherent to both teachings and are essential to this day.

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