

SPIRITUAL ETHICS AS ALTERNATIVE INFRASTRUCTURE: THE QADIRI TARIQAT AND SUFI RESPONSES TO GLOBAL SYSTEMIC VULNERABILITIES

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Abstract: Spiritual Crisis in the Age of Global Disruption. In the 21st century, global society is witnessing accelerated transformations across political, cultural, and moral spheres. The disintegration of traditional social fabrics, the rise of hyper-individualism, and the dominance of consumerist ideologies have created what scholars describe as a “crisis of meaning.” Amid these disruptions, modern institutions whether secular governance, technological innovation, or market systems have proven insufficient in addressing deeper ethical and existential needs. In response, attention is increasingly turning toward indigenous, spiritual, and non-Western paradigms as sources of moral resilience and community reconstruction.

Keywords: Sufism, Qadiriya Tariqat, Abdulkadir Jilani, Spiritual Ethics, Globalization, Family Cohesion, Social Stability, Central Asia

This scholarly attention reflects a growing interdisciplinary convergence—spanning sociology, philosophy, religious studies, and political theory—toward alternative civilizational models grounded in metaphysical ethics.

This paper examines the Qadiri Tariqat — a classical Sufi order founded in 12th-century Baghdad—as a viable ethical infrastructure offering an alternative vision of world order. Rather than viewing Sufism as a nostalgic remnant of the past, this study argues that the Qadiri path provides spiritually grounded responses to systemic vulnerabilities afflicting contemporary Muslim societies and the broader global system.

Historical Origins and Transregional Expansion of the Qadiri Tariqat. The Qadiri Tariqat was established by Muhyiddin Abdulkadir Jilani (1077–1166), a Hanbali jurist and spiritual master whose synthesis of Sharia and spiritual purification laid the foundations for one of the most influential Sufi orders in Islamic history. Educated in Hadith, Qur’anic exegesis, jurisprudence, and ethics, Jilani cultivated a path that stressed adherence to Islamic law while prioritizing inner transformation. His teachings found institutional expression in Baghdad, where he established a madrasa and khanqah that attracted followers from across the Muslim world.

The Tariqat gradually expanded beyond Iraq, taking deep root in regions such as North Africa, the Indian Subcontinent, and particularly Central Asia. In this region, the Tariqat was introduced and established by Sayyid Abdulaziz al-Baghdadi, a descendant of Jilani, whose efforts led to the creation of khanqahs and silsila-based lineages in Khorezm, Bukhara, and the Ferghana Valley. Prominent 19th and 20th century figures, including Mirshamsiddin Qori Kokandiy and Ziyouuddin Hazini, reinforced Qadiri influence in local sociocultural life through spiritual teaching, community leadership, and mediation.

Ethical Principles as Moral Infrastructure. The motto of the order of "Kadiria Jahriya" is "Mashg‘ullik ila forig‘lik", which means to be engaged in worldly affairs, to avoid secularism,



to use material wealth for the sake of good. Abdulqadir Jilani has developed some rules concerning his teaching and cited them as the basis for his teaching. These rules are:

1. التزام بالكتاب والسنة - Adherence to the Book (Kuran) and the Sunnah. Sheikh Abdulqadir Jillani says: "Our teaching is based on the Book and the Sunnah. Whoever goes against them is not of us.

2. الجد والكد ولزوم الحد حتى تقد - Seriousness and hard work, to hold on to judgment until the soul is purified, The meaning of "الجد" is to remain in the legacy of the teaching that leads to Allah, The meaning of "الكد" is not to neglect the path to attaining Allah, to spend the soul and the whole body, The meaning of "لزوم الحد" is to hold tightly to the Shari'ah, To keep things lawful and unlawful and to obey what Allah has decreed for them and not to leave them. The meaning of "حتى تقد" to be free from sin, lust, and every other evil and there is nothing left but Allah, the Most High.

3. حب الشيف - to love the sheikh. But the love of Allah and His Messenger precedes it. Sheikh Abdulqadir Jillani says: "The main purpose of walking in the hands of Sheikh is to show our love for Allah and His Messenger."

4. الدعوة الى الله وكثرة الذكر لله تعالى - Considering Allah as the Most High and giving him much remembrance. Zikr is a step of walking to Allah in Qadiriya teaching. The most important task of a murid is to keep abreast of remembrance, forgiveness and blessings on the Prophet (PBUH). In this way, the murid goes to the positions of love of Allah and His Messenger.

5. محبة آل بيته - "محبة آل بيته" to love the prophet's family. In addition, to honour and respect the Companions, especially the greatest of them, Abu Bakr Siddiqui, 'Umar ibn al-Khattab, 'Uthman ibn Affan and Ali ibn Abi Talib.

6. حب كل الأولياء والصالحين - "حب كل الأولياء والصالحين" To love all the saints and the righteous. To love the sheikhs and murshids of the other way, and not to divide them in any way, not to be contentious about their teachings, not to be against the teachings based on the Book (Kuran) and Sunnah.

Sufism and the Global Order: A Critical Alternative. The relevance of the Qadiri Tariqat becomes particularly apparent when placed within contemporary discussions on global order. The dominant liberal-secular model, while promising progress, has often produced alienation, ethical relativism, and erosion of traditional social roles. In contrast, Sufi traditions like the Qadiriya offer a relational, God-centered, and metaphysically grounded vision of human life.

As alternative epistemologies, Sufi ethics reject the bifurcation of the sacred and secular. Instead, they articulate an integrated vision in which personal morality, familial harmony, and social justice are inseparably linked. In regions like Central Asia, Qadiri communities have historically functioned as informal institutions that resolve conflicts, protect cultural continuity, and nurture spiritual literacy across generations—functions often neglected by state-centric systems.

Moreover, Qadiri-affiliated networks resist co-optation by global capitalist logic by preserving localized modes of knowledge, mentorship, and communal care. Such resistance is not political in the modern sense, but rather ontological: it arises from an alternative



understanding of what it means to be human, what constitutes a just society, and how transformation unfolds.

Systemic Vulnerabilities and the Post-Secular Turn. The current world order is marked by systemic vulnerabilities: ecological crisis, mental health epidemics, geopolitical instability, and social atomization. These pathologies reveal the spiritual vacuum underlying much of modern governance and development.

In this context, the Qadiri Tariqat's emphasis on inner reform as the starting point of social change resonates with post-secular critiques of modernity. Rather than replacing spirituality with bureaucracy, it suggests ethical regeneration through God-consciousness (taqwa), service (khidma), and community rootedness.

Conclusion: Toward an Ethical Reimagination of World Order. This paper has demonstrated that the Qadiri Tariqat is not merely a historical or spiritual relic but a living ethical tradition capable of contributing to alternative paradigms of global order. Through its spiritual pedagogy, community structures, and moral philosophy, the Tariqat responds to today's most pressing systemic challenges with a radically different proposition: that transformation begins within, that justice cannot be separated from spirituality, and that true social cohesion requires moral depth.

Furthermore, the Qadiri Tariqat exemplifies how spiritual lineages can act as stabilizing forces amidst global uncertainty. As political systems falter and ecological crises intensify, the cultivation of ethical-spiritual consciousness becomes not just desirable but necessary. In this light, Sufi traditions offer not an escape from reality but a deeper engagement with its moral dimensions.

In an era when global governance is in flux and the search for new worldviews intensifies, the Qadiri tradition offers a profound yet practical path forward. Its message—rooted in love, remembrance, and ethical responsibility—invites humanity to reimagine not only society, but the very purpose of existence.

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