

XOJA ABDULXOLIQ G'IJDUVONIY

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Annotatsiya. Mazkur maqolada Xoja Abdulxoliq G'ijduvoniyning hayot yo'li, G'ijduvoniylar dunyoqarashining poklanishida malomatiga ta'limoti va qalandarlar harakati anchagina ta'sir ko'rsatganligi haqida. O'zining bir qancha hajm jihatdan katta bo'lmagan risolalarida tasavvufiyzohidlik bilan shug'ullangan dindor, e'tiqodli musulmon nuqtai nazaridan kelib chiqib, shariat ahkamlari va payg'ambar alayhissalom sunnatlarini hamda tasavvufdagi yangiliklarni ildiz oldirib, mustahkamlashni targ'ib qilganliklari haqida ma'lumotlar bayon etilgan.

Kalit so'zlar: Qur'oni Karim, suls xati, Malatya shahri, Yusuf Hamadoniylar, Islom, Xizir, Naqshband, Rasululloh, Savr g'ori.

KHOJA ABDULKHOLIQ GIJDUVANI

Abstract. This article is about the life path of Khoja Abdulkhaliq Gijduvani, the influence of the doctrine of malamatiya and the Qalandar movement on the purification of Gijduvani's worldview. From the point of view of a pious, religious Muslim engaged in Sufism asceticism, in several of his small treatises, he advocated rooting and strengthening the principles of Sharia and the Sunnah of the Prophet, as well as innovations in Sufism. information is provided.

Key words: Holy Quran, Suls Khati, Malatya city, Yusuf Hamadani, Islam, Khizr, Naqshband, Rasulallah, Sawr cave.

ХОДЖА АБДУЛХОЛИК ГИДДУВАНИ

Аннотация. В данной статье речь идет о жизненном пути Ходжи Абдулхалика Гиддувани, влиянии учения маламатии и движения Каландара на очищение мировоззрения Гиддувани. С точки зрения благочестивого, религиозного мусульманина, занимающегося суфийским аскетизмом, он в нескольких своих небольших трактатах выступал за укоренение и укрепление принципов шариата и сунны Пророка, а также новшества в суфизме.

Ключевые слова: Священный Коран, Сулс Хати, город Малатья, Юсуф Хамадани, Ислам, Хизр, Накибанд, Посланник Аллаха, пещера Савр.

XIX asr oxiri — XX asr boshlarida G'ijduvonda 15 ta masjid, 55 xususiy maktab va madrasa, 3 ta hammom, 300 dan ortiq savdo do'konlari, 24 juvozxona faoliyat ko'rsatgan.

G'ijduvondan uncha uzoq bo'lmagan joyda buyuk tojik Sadridin Ayniy va tojik qo'rboshisi Fuzayl Maxsum tavallud topgan.¹

¹ Qaxramon Rajabov, Sulaymon Inoyatov “Buxoro tarixi” “tafakkur nashriyoti” TOSHKENT 2016.

Buxorodagi yetti pirning birinchisi, musulmon sharqida mashhur tariqat-xojagon naqshbandiya silsilasi asoschisi Abdulxoliq G'ijduvoni taxminan 1103-yili Buxoro yaqinidagi G'ijduvonda dunyoga kelgan. Xoja Abdulxoliq G'ijduvoniya otasi imom Xoja Abduljamil Rumiy Rahmatullohi Alay imom Molik avlodidan bo'lib, masjidida imomlik qilgan. Rum podshohlari avlodiga ham mansubligi bor. Ul zot o'z zamonasining allomasi-zohiriy va botniy ilimlarning olimi. Xizr alayhissalomga suhbatdosh bo'lgan ekan. Zoti sharifning tushiga Xizr alayhissalom kirib, Buxoro sharifga safar qilishi, G'ijduvonda nashu namo topib, farzand ko'rishi va tug'ulajak farzandning muborak ismini Abdulxoliq qo'yishini bashorat qilgan. Xoja Abduljamil Rumiy rozialloxu anhu Rumdan karvon bilan Buxoro sharifga yo'l olgan va tushda ayon bo'lganidek, G'ijduvonda nashu namo topib 1103-yilda farzand ko'rib ismini Abdulxoliq qo'ygan². Xoja Abdulxoliq G'ijduvoniya diniy oilada, islomiy tasavvur va urf-odatlar qurshovida unib o'sgan. Xizr alayhissalomning savoba farzandi hisoblangan. Uning onasi oliy janob oiladan chiqqan. U ilk ta'limni otasidan olgan. Keyinchalik G'ijduvoniya diniy ilimni Buxorodan olgan. Yosh Abdulxoliq to'qqiz yoshida Qur'onni yod oladi va o'n yoshidan boshlab so'fiylarning zikr majlislarida ishtirok eta boshlaydi. U o'sha davrda mashhur olim alloma Sadridinning shogirdi bo'lgan. Abdulxoliq 22 yoshga to'lgach, Buxoroga kelgan o'sha davrning mashhur shayxi Xoja Yusuf Hamadoniya bilan uchrashib unga shogirdlikka tushadi. G'ijduvoniya kelishi bilan Muhammad Bahouddin Naqshbandgacha tariqat, "Tariq hojigan" (xodjiganiya) deb atala boshlandi. Bahouddin Naqshbandga nisbat beriluvchi mashhur „Dil ba yoru dast ba kor!“ - „ko'ngling Allohda, qo'ling ishda bo'lsin!“ shiori ham g'oya sifatida dastlab Abdulxoliq G'ijduvoniya tomonidan ilgari surilgani bejiz emas. Abdulxoliq G'ijduvoniya ustoziy Yusuf Hamadoniya bo'lib, u ham Ahmad Yassaviya shayxi edi. Xoja Abdulxoliq G'ijduvoniya manbalarda yozilishicha u baland bo'yli, oq tanli, chehrasi chiroyli, qora qoshli bo'lgan. Uning boshi katta, ko'krak va yelkari keng, o'zi esa katta tanali, ulug' zot bo'lgan ekan.

Rivoyatlarga ko'ra, Xoja Abdulxoliq Alloh taolo uni ruxoniya kamolotda to'g'ri yo'lni ko'rsata oladigan kimsa bilan birga olib kelishini kuta boshlagan. U tez orada Xizr bilan uchrashdi. Xizr Abdulxoliqni ruhiy o'g'il sifatida qabul qilib, unga „vukuf adedi“ (zikr sanash zarurati) „yashirin zikr“ni o'rgatadi. Rasululloh solallohu alayhi vassallam Abu Bakrga Savr g'orida birinchi marta o'rgatgan bu zikr turi Abdulxoliq G'ijduvoniya unga kirishi bilan o'z ahamiyatini topdi. Xoja Abdulxoliq vafotidan keyin bu zikr turi Xojigan tariqati tarafdorlari tomonidan yana unitildi, ammo Abdulxoliqning uveysiy g'oyib muridiy bo'lgan Shoh Naqshband nihoyat yashirin zikrni qayta tikladi. Shuningdek, Xizr G'ijduvoniya yashirin zikrdan tashqari tavihid zikiri-nafi va isbat(inkor va tasiq)ni ham o'rgatgani aytiladi. G'ijduvoniya haqiqiy murshidiy Yusuf Hamadoniya edi. Biroq u bilan tanishish Xizr sharofati bilan yuz berdi. Taxminan yigirma yoshida o'ziga ustoz bo'lgan hoj Abdulxoliq qisqa fursatda bilimi o'zlashtirib oldi.

Abdulxoliq bir qancha musulmon davlatlariga sayohat qilib, bir muddat Suriyada yashadi.

Hayotligida ham u haqidagi yaxshi shuxrat Islom xalifaliginung barcha hududlariga tarqaldi. Minglab odamlar uni ko'rish va eshtish uchun kelish. Bir darvesh undan so'radi. Agar Alloh menga do'zax va jannatni tanlash erkinligini bergan bo'lsa, men do'zaxni tanlayman.

² Qaxramon Rajabov, Sulaymon Inoyatov "Buxoro tarixi" "tafakkur nashriyoti" TOSHKENT 2016.

Chunki jannat mening nafsim xoxlagan narsadir. Men nafsning turtki va istaklariga qarshi kurashmoqchiman. Bunga Abdulkholiq G'ijduvoniylar javob berdi; Sizning fikringiz nafsdan chiqqani uchun xato va notog'ri. Qulning irodasi yoki tanlovi qanday qiymatga ega bo'lishi mumkin. Bizning ishimiz Rabbii bizni olib boradigan joyda ergashtir. U bizga nima buyursa, biz bajarishimiz kerak va faqat bu bandaning haqiqiy xizmati va nafsga qarshiligidir.³

Abdulkholiq G'ijduvoniylar hayoti haqida to'liq ma'lumot yo'q. Uning o'limi haqida ham ma'lumot kam. Ayrim manbalarda uning 1179, 1189 yoki 1220-yillarda vafot etgani qayt etilgan.

Ammo uning shayxi sakson yilga yaqin yashab, 1140-yilda G'ijduvoniylar yigirma yoshda vafot etganidan kelib chiqib, uning o'lim sanasi 1199-yil deb atash mumkin. G'ijduvoniylar qabri Samarqand yo'l bo'yida Buxorodan 40 km uzoqlikda G'ijduvon shahrida joylashgan.

Buxoro xoni Abdulkholiq II davrida 1583-yil madrasa va masjid qayta ta'mirlangan. Mirzo Ulug'bek madrasasi peshtoqida Alaq surasining 1-7 oyatlari keltirilgan bo'lib, 2003 yilda qayta ta'mirlangan. Mazkur yozuvlar suls xatida yozilgan. Biroq ularning aksariyati qulab tushgan. Abdulkholiq G'ijduvoniylar qabrtoshi toshdan yasalgan va yon tomonlarida suls xatida Qur'oni

Karimdan „Mujodala“ surasining 11 oyati bitilgan. Qabrtoshning qisqa yon tomonlarida esa epitafiya (baxshida yozuv) yozilgan. Majmuadagi hovuzda esa nastaqil xatida Xofiz Sheroziyning g'azalidan parcha keltirilgan. Xoja Abdulkholiq G'ijduvoniylar majmuasidagi masjid esa 2003-yilda yangidan qayta qurilgan. Hozirgi kunda Xoja Abdulkholiq G'ijduvoniylar majmuasida ziyoratchilar uchun barcha shart-sharoitlar yaratilgan.

Xulosa qilib aytishimiz mumkinki, dunyoga endigina kelgan chaqaloqni go'yo oppoq, top-toza daftarga tashbeh qilish mumkin. Endi bu daftarga u ko'radigan, eshitadigan, sezadigan barcha narsalar yozila boshlaydi. Demak, inson hayotining ilk lahzalaridan boshlab beixtiyor ilm ola boshlaydi. Ammo «ilm» so'zi lug'atda «bilish, anglab, tushuncha hosil qilish, bir narsaning haqiqatini, mohiyatini bilish» kabi ma'nolarni anglatadi. Shuning uchun Islom ulamolari ilmga «haqiqatni xuddi voqe'likdagidek idrok qilish ilmdir» deb ta'rif berishgan. Buning ma'nosi shuki, olingan ma'lumot bir narsaning asl mohiyatini to'g'ri anglatmagina, undan dunyo va oxiratimizga manfaat hosil bo'lsagina chinakam ilm hisoblanadi.

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³ Boltayev M.N. Xoja Abdulkholiq G'ijduvoniylar, insonparvar donishmand - Rifoot Shayx. Buxoro. 1994 yil.

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