

TASAVVUF TARIQATI YO'NALISHLARI O'ZIGA XOS JIHATLARI.

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Annotatsiya. Komillik – bugungi kun insonlari uchun qadrlı va keraklı bo'lgan tushuncha. Har bir inson umri davomida erishgan tajribalari, bilimlari, ko'nikmalari asnosida hayot kechiradi. U o'z hayot yo'lini va bu yo'lda sodir etgan barcha a'mollarini o'zicha baholaydi. O'zga insonlarning bildirgan ijobiy fikrlari yoqimli, albatta, lekin tanqid hamisha ham hammaga yoqavermaydi. Inson hayoti davomida goho bilib, goho bilmay, juda ko'p xato va gunoh ishlarni sodir etadi. Bu esa ayrim hollarda jiddiy muammolarga sabab bo'lishi mumkin. Bunday vaziyatlardan saqlanish uchun komillikka erishish lozim.

Kalit so'zlar: komillik, g'oya, tasavvuf, ma'rifat, haqiqat.

SPECIFIC ASPECTS OF THE DIRECTIONS OF THE MYSTICISM SECT.

Abstract. Perfection is a concept that is valuable and necessary for today's people. Each person lives a life in the age of experience, knowledge, skills that he has achieved throughout his life. He will evaluate his life path and all the nobles he has committed on this path in his own way. The positive opinions expressed by other people are pleasant, of course, but criticism does not always appeal to everyone. During the life of a person, knowing goho, Goho unknowingly commits a lot of mistakes and sinful deeds. This can cause serious problems in some cases. To avoid such situations, perfection must be achieved.

Key words: perfection, idea, mysticism, enlightenment, truth.

СПЕЦИФИЧЕСКИЕ АСПЕКТЫ НАПРАВЛЕНИЙ СЕКТЫ МИСТИЦИЗМА.

Аннотация. Совершенство-понятие ценное и желанное для сегодняшних людей. Каждый человек живет жизнью, основанной на опыте, знаниях, навыках, которых он достиг за свою жизнь. Он по-своему оценивает свой жизненный путь и все поступки, которые он совершил на этом пути. Конечно, приятно иметь положительные отзывы от других людей, но не всегда всем нравится критика. В течение своей жизни человек совершает много ошибок и грехов, зная гохо и не зная гохо. В некоторых случаях это может вызвать серьезные проблемы. Чтобы избежать таких ситуаций, необходимо достичь совершенства.

Ключевое слова: совершенство, идея, мистика, просветление, истина.

Komillik, komil inson g'oyalarining dastlabki kurtaklari tasavvuf tariqatlariga borib taqaladi. Unga ko'ra inson shariat, ma'rifat, tariqat va haqiqat orqali komillikka erishadi.

Xalq hamisha komillikka intilib, yaxshi niyatlar bilan yashaydi. El-yurtga naf keltirishni oilasini mustahkam, o'z turmushini obod qilishdan boshlaydi. Bu ezgu yo'lda milliy qarashlar va an'analarga suyanadi, bobomeros qudratdan kuch oladi.

Tasavvufda tariqatlar juda ko'p bo'lgan. Bu haqda alohida ilmiy ishlar qilingan. Tariqatlarning ayrimlari uzoq yashamagan. Ba'zilar boshqalariga qo'shilib ketgan. Kam bo'lsa-da, botil tariqatlar ham uchrab turgan. Ammo tarixga nazar tashlasak, har qaysi davrda ham tariqatlarni taftish qiladigan va shariatga muvofiq yoki nomuvofiqligini hisob-kitob qiladigan olimlar, shayxul islom, qozi va muftiylar bo'lgan. Juz'iy ixtiloflar, tushunmovchiliklar, tarafkashliklar ham uchrab turgan. Salafiylar va boshqa botil oqimlarning tasavvuf ta'limotini ham

tanqid qilishgani, raddiya kitoblar yozgani tarixiy haqiqat. Ammo qaysidir tariqatga mansub va islom olamida mashhur bo'lgan ko'plab din ulamolari tariqatlarning sunnatga bog'liqligini, ahli sunnat val jamoat aqidasi muvofiqligini ko'rib, kuzatib asarlar yozdilar. Adashgan johil so'fiylarning xato ishlarini ham ko'rsatib, sababini tushuntirib berganlar.

Tariqatlarning o'ziga xos, rang-barang va turli yo'nalishda bo'lgani, jahriya va xufiya zikrga asoslangani juz'iy tortishuvlarni ham keltirib chiqargan. Mazhablar o'rtasidagi tortishuvlarni tabiiy qabul qilganimiz kabi, tariqatlar o'rtasidagi bahsu munozaralarni ham ixtilof emas, taraqqiyot manbai deb qarashimiz lozim.

Tariqat amallari shariat amallarini yanada mukammal bajarishga xizmat qiladi. Sodda qilib aytadigan bo'lsak, shariat amallarini hamma bajaradi. Tariqat amali esa shariat ahkomlarini to'liq bajarish bilan birga, bir piri komil – ma'naviy ustoz vositasida hadis va sunnatlarda ta'kidlangan qo'shimcha nafl ibodatlarini, jumladan, kunda ma'lum bir miqdorda Qur'on tilovat qilish, salavot aytish, zikru tasbihlarga mashg'ul bo'lish, nafl namozlar o'qish, qo'shimcha ro'zalar tutish, sunnat odoblariga rioya qilish va hokazolarni bajaradilar. "Ahli shariat" va "ahli tariqat" degan ibora zamirida ham shu ma'no yotadi. Demak, tariqat Payg'ambarimiz alayhisalomning islom shariatiga asoslangan, nafl ibodatlarini, zikru tasbihotlarni va xayru hasanotlarni bajarishga qaratilgan maxsus ko'rsatgan ma'naviy yo'llari ekan. O'z-o'zidan ma'lumki, qancha ko'p ibodat qilinsa, shuncha ko'p savob hosil bo'ladi. Inson nafl ibodatlarini ko'p bajarish bilan yuksak martabalarga erishishi hadislarida ham bayon qilingan. Ammo bu ta'limot va vazifalarni murshidi komil muridlariga o'rgatadi va rahnamolik qiladi. Masalan, Ahmad Yassaviy, Najmiddin Kubro va Bahouddin Naqshband va u kishilardan keyingi shayxlar bu tariqatning rahnamo va ustozlari hisoblanadilar.

Tariqatlar tarixi, hol va maqomlari, karomot va avliyolari, zikr va nofla ibodatlarini, xos istilohlari hamda bu yo'lning to'rt ma'naviy bosqichi: shariat, tariqat, haqiqat va ma'rifat haqida yuzlab kitoblar yozilganki, suluk ahli ulardan xabardor bo'lsagina tasavvufning mohiyatidan ogoh bo'ladi. Biz uzoq yillar davomidagi mustamlakachilik, dahriylik siyosati natijasida dindan, aziz-avliyolarimizning yo'li bo'lgan tariqatdan bebahra qoldik. Ayni paytda bu sohani bizga noto'g'ri tushuntirdilar. Ahli tariqatlarning sunnatga va adabga qattiq rioya qilishganiga diyorimizdan o'tgan aziz-avliyolarning hayoti yorqin namunadir.

"Tasavvuf" va "tariqat" degan so'zlar avvalo islom dushmanlariga, dahriy sharqshunoslariga qo'l kelgan va bu atamalarini islomga muholif kuchlar sifatida yuzaga kelgan qandaydir oqimlar sifatida baholagan va shu bahona islomni yomonotliq qilishga harakat qilishgan. Hatto o'zimizning ba'zi olimlarimiz ham yaqin yillarga qadar tasavvufni islomga raqobatchi sifatida maydonga kelgan kuch deya odamlarga noto'g'ri tushuntirdilar. Dindan uzoqlashganimiz va etarli ilmimiz bo'lmagani oqibatida dinning mohiyatini bilmasdan xalq orasida adashishlar, tushunmovchiliklar ham bo'ldi. Ba'zi Ovrupo sharqshunoslari islomni zaiflashtirmoqchi bo'lib, atayin tasavvufni islomga qarshi qo'yidilar. Ular «tasavvufga tashqi ta'sir masalasini», uning «hol» va «maqom» laridagi nozik nuqtalarni noto'g'ri talqin qilib, ko'plarni chalg'itdilar. Afsuski, ba'zi islom olimlari ham ular izidan borishdi. Diyorimizda esa bu hol sho'rolar davrida keng avj oldi. Yaxshiyamki, bugun biz o'zligimizni tanib, g'arazli maqsadda yozilgan tadqiqotlarga javob berish imkoniga egamiz!

Allohga shukrki, mustaqillik dinimiz va qadriyatlarimizni asl holicha o'rganishimizga, tasavvufni to'g'ri anglashimizga, aziz-avliyolarimizni qadrlashimizga imkon berdi.

Navoiy hazratlari soʻfiy va shayxlar hayotiga oid “Nasoyim ul -muhabbat” degan tazkirasida Allohning ulugʻ avliyolari haqida qimmatli maʼlumotlar bergani barobarida, soxta shayxlarni tanqid ham qilgan.

“Tariqatchiman” deb ahli ayolini tashlab qoʻygan, roʻzgʻoriga qaramagan, biror kasbning etagidan tutmagan tanbal kishilar bilan kelisholmagan. Zero Islomda tarkidunyochilik yoʻq. Haq tariqatlarning tariqatida barchasida uzluksiz uzlatda yashash tartibi yoʻq. Chunki, bunday uzlatda shuhrat xavfi bor. Soʻfiy, xalq ichida, Allohning dini va bandalariga xizmat qilib qolish fursatlarini axtarishi kerak! Zero, islom musulmon xalqlarining birdam va bardam boʻlib yashashlarini xohlaydi. Komil bir moʻmin «xalq ichida Haq bilan birga» boʻlishni oʻrganishi kerak. Kimning xalqqa koʻproq manfaati tegsa oʻsha kishi odamlarning yaxshirogʻi hisoblangan. Toʻgʻri, tariqatda uzlat, chilla va xilvat degan tushunchalar bor. Lekin ular baʼzan sodir boʻladigan va tarkidunyochilik bilan aloqasi boʻlmagan istisno holatlardir.

Tasavvufdagi haq tariqatlarning hammasi hazrat Rasululloh (s.a.v.) dan boshlangan. Bu sof va xos bulogʻning boshida hazrat Paygʻambarimiz (s.a.v.) turadilar. Bu yoʻl u muborak zotning taʼlim va koʻrsatmasi asosida bugunga qadar davom etib kelmoqda.

Tasavvufning uzoq asrlardan beri yashab kelayotganining hikmati ham shunda. Dinimizda vaqti-vaqti bilan soxta paygʻambarlar chiqqani kabi bu yoʻlda ham soxta shayxlar, soxta soʻfiylar va soxta tariqatlar chiqqan. Har qaysi davrda ularga munosib baho va zarba berilgan. “Soxta”lar bu yoʻlning ahamiyati va qimmatiga bir qadar soya solsa-da, uning sofligi va haqiqatiga aslo raxna sololmagan va sololmaydi ham...

Boshqa ilm va kasb sohalarda boʻlganidek tariqatda ham uning sir-asrorini oʻrgatishda ustoz yaʼni yetuk shayx lozim. Ayni paytda bunday shayx maʼnaviy ishora bilan shayxlik darajasiga erishgan boʻlishi kerak. Soxta shayx boʻlsa, Alloh asrasin, undaylar oxirat yoʻlining qaroqchilari hisoblanadi. Xoja Ahmad Yassaviy “Faqrnoma” asarida soxta shayxlarni laʼnatlab, ular jahannamga loyiq kishilardir, deyдилar. Shuning uchun ham murid avvalo murshidi komilni topishi soʻngra unga qoʻl berishi kerak. Tariqat yoʻlini ixtiyor etgan kishi komil bir shayxga shogird tushib yaʼni murid boʻlib ilm, ibodatda davom etadi, adab-axloqqa rioya etishga harakat qiladi. Zero, tariqat, faqat ilmdan iborat emas. U amaldir, ixlos va muhabbat bilan sadoqat koʻrsatishdir. Tariqat Alloh va rasuliga muhabbatli boʻlish, ota-onaga, piru ustozga, moʻmin musulmonlarga sevgi va muhabbat koʻrsatishdir. Tariqat Najmiddin Kubro kabi ona Vatan uchun jon fido qilish, Xoja Ahrori Valiy kabi yurt tinchligi, xalq farovonligi uchun bor kuch va imkoniyatini baxshida etishdir.

Tariqat chumoliga ozor bermaslik, Alloh yaratgan har bir parrandayu darrandaga shafqat nazari bilan boqishdir. Eng muhimi, muhabbatli boʻlish. Soʻfi Allohyor hazratlari muhabbatsiz kishidan yaxshilik chiqmasligini quyidagi baytida aniq ifodalagan:

Koʻngul Haq fayziga boʻlsun desang chok,

Ki avval martaba xulqingni qil pok.

Tariqatlar, tasavvuf va mutasavviflar tarixini oʻrgangan olimlardan biri Abu Nuaym oʻzining “Xulyatul avliyo” kitobida tasavvuf bilan mashhur boʻlgan tobeinlardan ikki yuz kishini tarjimaiy holini keltirgan. Tabaʼa tobeʼinlar avlodida Fuzayl ibn Iyoz va Ibrohim ibn Adham boshliq koʻplab soʻfiylar yetishib chiqdilar. Asta-sekin ruhiy tarbiya ustozlari yetishib chiqqan boshladi. Ularning atrofida shogirdlari va oʻz jamoalari ham paydo boʻla boshladi. Bora-bora ular boshqalardan ajralib turadigan oʻz belgilariga ham ega boʻldilar. Keyinchalik bir ustozning ruhiy

tarbiyasini olib, o'sha tarbiyani hayotiga tatbiq qilib yurgan jamoa a'zolarining tutgan yo'lini "Tariqat" deb nomlash odat tusiga kirdi. Zotan, "Tariqat" arabcha "toriyq" – "yo'l" so'zidan olingan bo'lib, ham moddiy, ham ma'naviy yo'lni ifoda etadi.

Har bir tariqatning ustozlari o'z shogirdlari tomonidan "shayx" deb e'tirof qilinadi. Har bir shayx o'z tariqatining Qur'on va sunnatga muvofiq ekanini, Rasululloh sollallohu alayhi vasallamning o'zlaridan olinganini isbotlashi kerak edi. Buning uchun har bir shayx o'z ustozining va ustozining ustozini ruxsatlarini isbotlab, silsilasini Rasululloh sollallohu alayhi vasallamga bog'lashga harakat qilardi. Bu ma'noda ahli tasavvufning silsilasi huddi muhaddislarning sanadiga va faqihlarning mazhabiga o'xshab ketardi. Albatta, har bir tariqatning asli Rasululloh sollallohu alayhi vasallamga borib taqaladi. Shu sababli uning tomirlari uzun hisoblanadi. Ammo ma'lum shayx nomi bilan mashhur bo'lgan katta tariqatlarning aksari hijriy V va VI asrlarga to'g'ri keladi. Bundan esa aynan o'sha asrlarda tasavvuf o'z ravnaqining cho'qqisiga erishganini bilish mumkin. Quyida shu davrlarda paydo bo'lgan va taraqqiy etgan tariqatlarga misollar keltiriladi.

1.Rifo'iya tariqati.

Bu tariqat o'z asoschisi Ahmad ibn Ahmad Rifo'iy rahmatullohi alayhning nomi bilan atalgan. U kishi Iroqda Basra bilan Vosit orasidagi Ummu Ubayda qishlog'ida hijriy 512 sanada tavallud topgan. Yoshligida otasidan erta yetim qolib, tog'asining tarbiyasini olgan. Avval Shofe'iy mazhabi bo'yicha fiqhni o'rgangan. Tog'asidan tassavvuf bo'yicha ta'lim olib, keyinchalik uning o'rniga tariqat shayxi bo'lib yetishgan. Ahmad ibn Ahmad Rifo'iy rahmatullohi alayhi hijriy 578 sanada vafot etgan.

2.Shoziliya tariqati.

Bu tariqat Abul Hasan Shoziliy rahmatullohi alayhiga nisbat berilgan. U kishi hijriy 593 sanada tug'ilib, hijriy 656 sanada vafot topgan. Abul Hasan Shoziliy rahmatullohi alayhi olim, obid, zohid va mashhur so'fiylardan bo'lgan. U kishi Tunis, Misr, Iroq va Makka shaharlariga ko'p marotaba safar qilgan. Qohiraning Komiliya madrasasida qozi Iyozning "Shifo" kitobini, "Risoi Kushayriya", "Al-Muxarrar al vajiyy"ni talabalarga o'qitgan. U kishi uzlatni va maxrumlik hayotini o'ziga loyiq ko'rmagan. Odamlarga aralashib, dunyo ne'matlaridan bahramand bo'lib yashagan.

3.Qodiriya tariqati.

Bu tariqat o'z muassisi Abu Muhammad Muxyiddin Abdul Qodir Jilony rahmatullohi alayhining nomi bilan atalgan. Abdul Qodir Jilony rahmatullohi alayhi hijriy 470 sanada Bag'dodda tavallud topib, hijriy 562 sanada o'sha yerda vafot etgan. U kishi mashhur faqih bo'lib, ham shofe'iy, ham hanbaliy mazhabi bilan fatvo berar edi.

4.Mavlaviya tariqati.

Mavloni Jaloliddin Rumiy rahmatullohi alayhiga nisbat berilgan bu tariqat Onado'lida keng tarqalgan edi. Mavloni Jaloliddin Rumiy rahmatullohi alayhi hijriy 604 sanada tavallud topgan. U kishining nasabi ota tomondan Abu Bakr Siddiqqa, ona tomondan Movarounnahrda hukm surgan Xorazmshohlar sulolasiga borib taqaladi. U kishi juda ko'p safarlardan keyin Sulton Alouddin Saljuqiyning poytaxti Ko'niya shahrida uzoq vaqt yashab, o'sha yerda vafot etib dafn qilingan.¹

5.Yassaviya tariqati.

¹ Shayx Muhammad Sodiq Muhammad Yusuf. Tasavvuf haqida tasavvur. Toshkent. Hilol, 2019. – B 7.

Bu tariqat ulug' mutasavvif Xoja Ahmad Yassaviy rahmatullohi alayhining nomi bilan atalgan. U kishi hijriy 562 sanada vafot etgan. Xoja Ahmad Yassaviy rahmatullohi alayhi shayx Yusuf Hamadoniyning xalifalaridan bo'lgan. U kishi Buxoroda tahsil olgan. Yassaviylik tariqati silsila jihatidan naqshbandlikka aloqadordir. Bu tariqatda zikr jahriy bo'ladi.

6.Naqshbandiya tariqati.

Bu tariqat Shoh Naqshband ismi bilan mashhur bo'lgan Muhammad ibn Muhammad Bahouddin Buxoriy Rahmatulloxi alayhiga nisbatan beriladi. U kishi hijriy 717 sanada Buxoro yaqinidagi Qasri Orifon qishlog'ida dunyoga kelganlar.

Shayx Sammosiy va Amir Kuloldan rahmatullohi alayhimodan ruhiy tarbiya olganlar. Shu bilan birga, shariyat ulamolari va olimlarning Rasululloh Sallallohu alayhi vassallamning sunnatlari xususida olib boriladigan suhbatlarida doimiy ishtirok etganlar. U kishi ikki marta haj ziyoratini ado etganlar va Fors hamda uning atrofidagi ko'plab islom yurtlariga safarlar qilganlar. Shoh Naqshband rahmatullohi alayhi hijriy 791 sana rabi'ul avval oyining uchinchi kuni, dushanbaga o'tar kechasi vafot etganlar.

Hazrati Bahouddin rahmatullohi alayhi butun umr bo'yi o'z muridlarini sunnati Muhammadiya yo'lida tarbiyalab o'tdilar. U kishining qo'llarida o'n minglab muridlar kamol topdi. Shoh Naqshband rahmatullohi alayhining tariqatlari hozirgi kunda ham dunyoning ko'plab yurtlarida keng tarqalgandir.² Shayx Abdulloh dehlaviy Naqshbandiya tariqati haqida quyidagilarni yozadi: "Bu tariqat haq taoloning huzurida doimiy hozirlikdir, Islom aqiydasini, Ahli sunna val jamoa aqiydasini mustaxkamlashdir va Nabiy sollallohu alayhi vasallamning sunnatlariga ergashishdir".

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² "Tasavvuf haqida tasavvur" Shayx Muxammad Sodiq Muxammad Yusuf "Hilol" nashriyoti 2019-yil 8-bet

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