

TEN CONDITIONS OF MATURITY

Dr. Gulchehra N. Navruzova

Doctor Of Philosophical Sciences, Professor Bukhara Engineering Technological
Institute (Uzbekistan)

ABSTRACT: This article analyzes the ten conditions of perfection written in the “Risolai Hazrat Azizon” by Khoja Ali Romitani, known as Hazrat Azizon, the fifth piri of Bukhara Sharif.

KEYWORDS: Khoja Ali Romitani, tariqat, khojagon, pir, “Risolai Hazrat Azizon”, ten conditions.

INTRODUCTION

The spiritual heritage of our ancestors and taking an example from them, it is the resource of our maturity. One of our great saints who spread our Bukhara Sharif’s name to all over the world is Khoja Ali Rometani, famous as Hazrat Azizon. He is the great representative of Khojagon education based by Abdulkholik Gijduvani, khalif of Khoja Mahmud Anjir Faghnavi and the fourth pir of Bukhara Sharif.

Khoja Ali Rometani, famous as “Azizon” was born in 588 Hijri in 1191 BC in Rometan region of Bukhara. He lived 130 year and died in 721 Hijri in 1321 BC in Khorazm. His grave is in Toshhovuz in the shrine of 360 pirs.

Sufism’s Khojagon education found the mild way directing the person to maturity. Khoja Ali Rometani’s lifetime called as Azizon period, he also thought about educating maturity. Khoja Ali Rometani in his “Risolai Hazrat Azizon” indicated ten conditions for knowing Allah and mature the person.

The first condition is being clean and pure. Hazrat Azizon defines four kinds of being clean: physical, spiritual, heart and head cleaning, and it helps to get the light and support of Allah.

The second condition is keeping the tongue from bad words. It help human to control his speaking power. Human differs from other creatures with his intelligent speech. One good word can save from death or one bad word can direct to death. That’s why controlling the tongue is the global phenomenon, tool of living stable and in peace.

Hazrat Azizon said that human is a complex creature consisted of a body and a sprit. Every part of this body created for the exact reason, that's why we must consider about it and learn ourselves. Hazrat Azizon demanded to think about why the tongue concealed inside the teeth and lips. Why eyes and ears are open and see and hear the world. It means after seeing, hearing, thinking with our brain we must act with our feet and arms and if necessary we must use our tongue. Khoja Ali Rometani compared quietness with the life of Prophet Jesus and his mother. The third condition is being in peace and alone. This condition helps to control the seeing power. Hazrat Azizon equals looking at bad thing with poisoned arrow.

The fourth condition is fasting. This condition helps to learn and control the lust. Fasting is the main tool of controlling and cleaning the strength of body.

The fifth condition is mentioning. Hazrat Azizon mentioning La ihaha illalah – there is no god but Allah – calls humanity to think about his genuine, meaning of the life, the nature, compare eternity with the world, changeable and unchangeable things.

The other attribute of mentioning is human's alertness 8o Risolai and neutrality. That's why mentioning helps to keep breath and control it.

The sixth condition is saving the memory. The main tool of being perfect is the memory, the powers in human's memory influence to human himself. Hazrat Azizon tells: there are four kinds of memory; we must perish devil's and lust's memory; save Allah's and angels` memory.

The seventh condition is harmony. It is main tool of agreement and harmony of humanity.

The eighth condition is being with solik (goers by the way Allah showed) and escaping from bad people. It shows that the human has the option. The main difference from other creatures a human can chose.

The ninth condition is being awoken. Hazrat Azizon tells to control the time, do not waste it, be alert, awoken and mention Allah.

The tenth condition is keeping food(luqma) from uncleaness(haram). This condition helps to keep the results of all nine conditions. Because unclean food perishes all the good work (savob).

Hazrat Azizon tells ten advises to keep food clean:

1. intent to have clean food.
2. clean food is gained by working. "Dilba yoru dastba kor" – means "The heart with god the hand with work".

3. the aim of eating food is cult perfectly, gaining power for working and getting the clean food(halal luqma). Eating food for lust is not clean, it brings fatal to human.
4. pure, clean food is not wasted.
5. at the time of eating we must be alert and thank to Allah
6. eating food with good people, not with bad ones.
7. at the time of preparing the food we must be alert and thank to Allah for its gifts, other ways we can cause harm for us and others.
8. cook preparing the food must be in ablution. Hazrat Khizr once did not eat the food and said, person who made dough had been without ablution, that's why he decided not to consume it.

Recommendations:

Today we can use Hazrat Azizon`s ten condition to bring up a perfect man:

- ❖ A man must learn to keep clean all his internality and externality: mind, brain, heart, place, clothes.
- ❖ Be careful during speaking. We must keep our tongue from bad words.
- ❖ Learn his body careful. We must use every muscle for good works.
- ❖ A man must control and direct the power of his eyes, ears, feet, arms to good works.
- ❖ A man must know and control his lust.
- ❖ A man must thing about the whole existence and his own place on it.
- ❖ A man must pay attention to heart purity. Be alert, without lies and neutral.
- ❖ A man must keep his breath and be professional using it in good works.
- ❖ A man must control his memory. Bad memories must be perished, train keeping good memories.
- ❖ A man must be in harmony with all the world.
- ❖ A man must train and learn to control his acts.
- ❖ A man must train and learn chose from options.
- ❖ A man must train and learn to speak with good people, and escape from bad ones.
- ❖ A man must train and learn being alert and awaken.
- ❖ A man must train and learn to control the time of sleeping, do good works at night also.
- ❖ A man must train and learn not to connect with anything out of norm.
- ❖ A man must train and learn to find, eat clean food.

- ❖ A man must train and learn to keep clean food.
- ❖ A man must make the food with cleanness and purity.

CONCLUSION

We can conclude that, the fourth pir of Bukhara Sharif, Khoja Ali Rometani was a perfect, smart saint of his time that's why his time was called as "Period of Azizon". He was a loyal student of Mahmud Anjir Faghnavi and teacher of Muhammad Boboi Samosi, and was spiritual teacher of Bahauddin Naqshband. His heritage can be the mean basis, source of bringing young generation up as perfect men.

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