

MEANING OF SPIRITUAL HERITAGE OF KHODJA ALI ROMITANIY

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Abstract: The article presents a philosophical analysis of the spiritual heritage of the fourth feast of the holy Bukhara, the great Khoja Ali Romitani (1191-1321), known as Hazrat Azizon, a feast of the 13th ring of the Sufi tariqah of Khojagan based on sources and highlights their important aspects for the education of a perfect person. Based on reliable sources, it is substantiated in the article that 16 drops of the elixir of life (rashha) were saved from Hazrat Azizon – life-giving proverbs, rubyes and one treatise, and their content and essence are also highlighted. The article reveals the influence of Hazrat Azizon on the spiritual development of Bahaiddin Naqshband and the fact that his spiritual heritage served as the source of Naqshbandi's teachings. The novelty of the article lies in the fact that the authorship of Khoja Ali Romitani "Risolai Hazrat Azizon" is justified, and based on a copy of this work, which is stored in the fund of the Bukhara State Museum of Art and Architecture under No. 12515-11, is included in the process of scientific analysis. This source was published in 1327/1909 in the Bukhara printing house of the "Bukhara Sharif". This treatise covers ten conditions of human perfection: to be pure, the meaning of silence, solitude, fasting, remembrance, preservation of memory, consent, conversation, alertness and attention to food. The focus is on highlighting the essence and significance of the concept of permitted food.

Keywords: Khodjagon, tariqat, perfection, conversation, honesty, sobriety, fair work, the fair person, positive forces, «The God is in heart, and hands are in work».

Introduction:

At the 11th Islamic Conference in Tunisia on December 18, 2019, the Islamic Educational, Scientific and Cultural Organization, Bukhara, Clairo (Egypt) and Bamako (Mali) were approved as the capitals of Islamic culture in 2020. Therefore researching Bukhara for development of Islamic culture is actual.

The spiritual heritage of our ancestors and taking an example from them, it is the resource of our maturity. Abu Ali ibn Sino, Abu Hafsi Kabir, Imom Buxoriy, Abdul Xoliq G'ijduvoni, Orif Revgariy, Mahmud Anjir Fag'naviy, Khoja Ali Romitaniy, Muhammad Boboi Samosiy, Hazrat Amir Kulol, Bahouddin Naqshband, Khoja Muhammad Porso, Khoja Ismat Valiy, Ahmad Donish, Abdurauf Fitrat and others are people who were born in Bukhara and made Bukhara known all over the world and left great spiritual heritage. One of these people who was a representative of Khodjagon education is Khoja Ali Rometaniy. Khoja Ali Rometani was a poet and writer. Said Nafisi the author of "Tarikhinazmunasi" wrote that Khoja Ali Rometani had a book "Mahbubul Orifin". Ten rules for students of Sufism described in the book. In our opinion this idea is about "Risolai Hazrat Azizon". So this book is the main resource in educating perfect person.

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.

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

Review of literature:

"Risolai Hazrat Azizon" is written obelisk of Sufi education from the 14th century saved as main part of our spiritual heritage. The author of the book is Khoja Ali Rometani. Although O.P. Sheglova¹ and A.T. Tagirjanov²

¹ Шеглова О.П. Каталог литографированных книг на персидском языке в собрании Ленинградского Отдела Института Востоковедения. М.: Наука, 1975. 4.1.230.6. №483 (405).

² Тагиржанов А.Т. Описаник таджикских и персидских рукописей Ленинградского Государственного Университета. Л.: ЛГУ. 1962.305 с.

according to “Sharqqo’lyozmalarito’plami”³ mentioned that Muhammad Porso as the author of “Risolai Hazrat Azizon”. According to our research the author of the book was Khoja Ali Rometani.⁴

We become acquainted with this book’s copy in Bukhara state aesthetic architectural museum with number 12515-11. This book is written at the brims of 20-36 pages by name “Risolai Hazrat Azizon”.

The collections about Naqshbandiya education as well as “Risolai Hazrat Azizon” was published by “Bukhoroi Sharif” press 2 jumadulavval 1327 Hijri in 1909. The copy was saved as lithography written in Arabic and Farsi. In that copy and in others the author’s name is Khoja Ali Rometani or Azizon.

Hazrat Azizon is the great representative of Khojagon education based by Abdulkholik Gijduvani, khalif of Khoja Mahmud Anjir Faghnavi and the fourth pir of Bukhara Sharif⁵.

In a book printed in Turkey the “Tasavvufi Akhlaq” there is a poem “Silsilai Sharif”, and the verse about Khoja Ali Rometaniy:

Shaykh Ali Rometaninuruhaqiqatshahpari⁶

This verse means that he was in a sheikh (teacher) level, he passed shariat (sharia rules), tariqat (way to Allah) and marifat (knowledge) stages, he gained haqiqat (reality, being with Allah) stage and he had right to teach others. “Nuruhaqiqatshahpari” means the light of reality.

In the Turkish source there is a definition about Khoja Ali Rometani “his face was beautiful, he was tall enough, all the body parts were proportional. He supported his family by knitting craft. He did not pay attention to anything of the world, poor was the best donatives for him. He was the leader of the teachers of nakshbandiya education. He was famous for his “Azizon” name and lived 130 years”⁷. “He was mid-tall, his face and other body parts were beautiful. He chose poorness. He used knitting cloths. He was with people in appears but with Allah in heart. He served Khoja Mahmud Faghnavi sincerely; he was one of the most loyal khalifs”⁸.

In all source his birth place is recorded in Rometan district, and his burial place in Khorazm. From other sources we know that after a while his holy soil was bought to Rometan. Nowadays his tomb together with his two sons’ tombs is in Rometan, the shrine is much flourished.

His two sons were famous in their lifetime it is written in the sources.

Abdurahmon Jomiy in his “Nafahotuluns” wrote poem of Jaloliddin Rumi about Khoja Ali Rometani:

Garnailmiholfavqiqolbudi, kayshudi,
Banda a’yon Bukhoro Khojai Nassojo.⁹

It means:

If the knowledge of «khol» (knowledge gained by learning) is dominant than the knowledge of “hal” (knowledge gained by heart, sufism),

Senior people of Bukhara would not be obedient to Khojai Nassojo – knitting man.

This poem shows, firstly, Khoja Ali Rometani was in “hal” stage, the stage of high spirits, he could receive the light of Reality. Secondly, the knowledge of hol is greater than that of «khol» and all the senior admintrotors of Bukhara served Nassojo – knitting man, Khoja Ali Rometani, he was dominant to them.

Research objectives.

Researching spiritual heritage Khoja Ali Rometaniy.

³ Сборник Восточных//Рукописей. Т. 111. Тошкент, 1965. 221 с. № 2286.

⁴ Наврўзова Г.Н. Нақшбандия-камолот йўли. Т.: Ўзбекистон Республикаси ФА “Фан” нашриёти, 2007. 52-74, 174-182 б.

⁵ Абдурахмон Жомий Нафаҳот ул-унс. Тошкент, 1915. 361 б, Алишер Навоий. Насойим ул муҳаббат. Мукамал асарлар тўплами. Ўн еттинчи том. Т.: Ўзбекистон Республикаси “ФАН” нашриёти 2001. 255-256 бет. Абул Муҳсин Муҳаммад Боқир ибн Муҳаммад Али. Мақомоти Хожа Баҳоуддин Нақшбанд / Форсийдан таржима, сўз боши, изоҳ ва луғат муаллифи тарих фанлари доктори Маҳмуд Ҳасаний Т.: “O’zbekiston” НМИУ, 2019. 335 б. Рисолаи пирон ва пайравони тариқати Нақшбандия. Душанбе: 2019. 51-64 бетлар. Фахриддин Али Сафий. Рашаҳот: (Оби ҳаёт томчилари) : Тарихий-маърифий асар. Табдил ва сўнг сўз муаллифи: Маҳмуд Ҳасаний; луғат, сўнг сўз муаллифи ва масъул муҳаррир: Б. Умрзок; ЎзР ФА Абу Райҳон Беруний номидаги Шарқшунослик Институти. – Т.: Абу Али ибн Сино номидаги Тиब्биёт нашр; 2003. 51-59 бет.

⁶ Muhammad Zohid Kutki. Tasavvufiy Axloq. T.2. Anqara: 1992. 176 p.

⁷ Muhammad Zohid Kutki. Tasavvufiy Axloq. T.2. Anqara: 1992. 188 p.

⁸ Sayfiddin Sayfulloh, Nodirxon Hasan. Xojagon Naqshbandiya mashoyixlari/Xoja Abdulxoliq G’ijduvoni. Maqomoti Yusuf Hamadoni. T: “Yangi asr avlodi”, 2003. 43p.

⁹ Faxruddin Ali Safiy. Rashahot (Obi hayot tomchilari).T.: Abu Ali ibn Sino nomidagi tibbiyot nashriyoti, 2003. 52 p.

Specifying poetical heritage Khoja Ali Rometaniy and analyzing meaning.
Specifying rash'ha (spring of wisdom) based on sources.
Proving that Khoja Ali Rometani is an author of RisolaiAzizon.
Analyzing 10 conditions of development of mature person and its meaning.

Research Methodology.

We had a great heritage from Khoja Ali Rometani. According to our research he left "RisolaiHazratAzizon", 16 rash'ha (spring of wisdom), verses and quatrains¹⁰. There are verses from Khoja Ali Rometaniy:

Nafasmuyimuqayaddardarunast,
Nigahdorash, kikhushmurg'estdamsoz.
Zipoyash band magsil, to napaad,
Ki natvonash giriftan ba'di parvoz.

It means:

Breath is imprisoned bird in your body
It is always with you, save him.
Do not unlink the thread as it can fly away
After flying away you cannot find it back again.

By this words Khoja Ali Rometani wants to say that we must pay attention even to our breath and be connected with the eternal thing rather than that of world.

The following quatrains is the most famous one. Even BahauddinNaqshband often told it to his students:

Bo har ki nishastiyu, nashud jam dilat,
Az tu naramidzahmati obi gilat.
Azsuhbativay agar tabarronakuni,
HargiznakunatruhiAzizonbehilat.¹¹

It means:

If Your heart is not calm with your collocutor,
If the hurts do not left your soil and water
So, if you do not go away from that person
The spirit of Azizon will not forgive you.

The idea of this poem: good people's, the real saints' conversation make happiness and calmness by losing the lust, do not even talk to bad people. BahauddinNaqshband says "Our education is conversation", he means we must talk with really good person, escape from bad ones.

Khohi, kibaHaqrasi, biyoromi tan,
V-andartalabido'st, biyoromi tan.
KhohimadadazruhiAzizonyobi,
Poyaz sari khudsozbiyoRometan¹².

It means:

If you want to ensue Allah balance your body(balance your temptation)
If you want a real friend balance your body
If you want a help from spirit of Azizon
Make a foot from your head and come to Rometan.

Khoja Ali Rometani by this verses told us that Rometan was in a high degree at his time, if who wants Allah, the destination makes his wishes to come true. He says to people who want to learn this education "make a foot from your head" be with the education by heart by spirits.

In the lifetime of BahauddinNaqshband, the first and main source was SalohiddinMuborak's book "Anisuttolibinvaudat us solikin". There is a story from it: The fourth caliph of BahauddinNaqshbandi, the teacher of

¹⁰Бухорий С.С. Бухоронинг табаррук зиёратгоҳлари. Тарихий-маърифий рисола (Тўлдирилган, қайта ишланган иккинчи нашри). – Т.: "Navro'z" nashriyoti, 2015. 156-168 бетлар, Мавлоно Яъқуби Чархий ва ҳафт пири Нақшбандия. Душанбе:"Истеъдод" 2018. 37-49 бетлар, Наврўзова Г.Н. Нақшбандия камолот йўли. Т.: УзР ФА "ФАН" нашриёти, 2007. 52-74 бетлар, Наврўзова Г. Н. Ҳазрат Азизон камолотга етишнинг ўн шарти хусусида. Бухоро: 2007. 37 б., Наврўзова Г, Зоиров Э. Бухорои шарифнинг етти пири, Тошкент: "Muharrir" нашриёти, 2019. 29-41 бетлар. Сафарова Н. Хожагон тариқати. Т.: Ўзбекистон файласуфлари миллий жамияти нашриёти, 2003. 68 бет.

¹¹ Rashahot. 55-56p.

¹² Rashahot. 56 p.

KhojaAhroriValiy, later he widely spread the nakshbandiy education, MavlonoYakubiCharkhi met with BahauddinNaqshband, asked to be his tarikat follower. Naqshband asked the reason of his action. He answered:

- It is said that in true Hadiths when Allah will be friend with a man, it does friend him with other its friends.

HazratBahauddin answered smiling:

- We are the students of Azizon.

MavlonoYakubiCharkhi's face changed hearing this word, because one month earlier he dreamed "become a child to the student of Azizon"¹³.

We can understand from the story that BahauddinNaqshband knew Azizon as his pir and teacher, he went on the way which his teacher's spirit showed.

The sources shows us that BahauddinNaqshband was brought up by BoboiSamosi, then went to Samarkand and learned from other Sufis and came back to Orifon Palace. Muhammad BoboiSamosi's spirit gave him Azizon'skuloh-headware.¹⁴ After that his spirit changed and became perfect.¹⁵Bahauddin became a real Sufi after wearing Azizon'skuloh, that why he knew Azizon as his pir, his teacher.

"What is the creed?" asked from Khoja Ali Rometani. He answered: "Rip and link" (it means rip your heart from the world love, link it with Allah).

Khoja Ali Rometaniy's son Khojalbrakhim asked from his father: "MansuriHallaj told "Anal Haq (I am just)", he was executed. BoyazidBastami said: "It isnoting except Allah in my hirqa(cloth)", nobody told anything to him. What does it mean?" His father answered: "Mansur told "I", it is vain glory that's why was killed, Boyazid began with nothing, and was in safe."

Khoja Ali Rometani perfected five people whose names were Muhammad. All of them were savants, perfect persons and saints: Khoja Muhammad Ibrohim (his son died in 1391), Khoja Muhammad KulohduzKhorazmi, Khoja Muhammad HallojBalkhi, Khoja Muhammad Bovardi, Khorazmi, Khoja Muhammad BoboiSamosi. These caliphs spread Khojagon education in Khorazm, Bukhara and Balkh¹⁶.

Results and Discussions:

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 "RisolaiHazratAzizon" indicated ten conditions for knowing Allah and mature the person.¹⁷

The first condition is being clean and pure. HazratAzizon 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 helps 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. HazratAzizon told about the theme:

Ezidchubinokardbahikmattanujon,
Dar har uzve maslehate kard nihon.
Gar mufzedate nadida budi zi zapon,
Mahbusnamekardbazindonidahon.¹⁸

It means:

Allah created body and spirit with knowledge
In every muscle there is a secret.
If there were not any badness from tongue
It was not a prisoner in the mouth prison.

¹³Мавлоно Яъкуби Чархий. Рисолаи унсия. / Рисолаҳои пирон ва пайравони тариқати Накшбандия. Душанбе: 2017. 174-саҳифа., Мавлоно Яъкуби Чархий ва ҳафт пири Накшбандия. Душанбе: "Истеъдод", 2018. 37-6

¹⁴ Rashahot. 140 p.

¹⁵ Rashahot. 140 p.

¹⁶Хожагон – нақшбандия машойихлари / Хожа Абдулхолик Ғиждувоний. Мақомоти Юсуф Ҳамадоний. Т.: "Янги аср авлоди", 2003. 44-46 – бетлар.

¹⁷Risolai Hazrat Azizon/Navro`zova G. Xoja Ali Rometaniy va Bahauddin Naqshband Buxoro: 1994.17 p.

¹⁸RisolaiHazratAzizon/Navro`zova G. Xoja Ali RometaniyvaBahauddinNaqshbandBuxoro: 1994.17 p.

HazratAzizon said that human is a complex creature consisted of a body and a spirit. Every part of this body created for the exact reason, that's why we must consider about it and learn ourselves. HazratAzizon 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. HazratAzizon 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. HazratAzizon mentioning *La ilahailallah* – 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 and neutrality. That's why mentioning helps to keep breath and control it. HazratAzizon said "every day you breath more than thousand times and you will be asked about every of your breath."

Zi har nafas ba qiyomat shumor khohad bud,

Gunah makun, ki gunahkor khohad bud.

Base savor, ki fardo piyoda khohad shud,

Base piyoda, kifardo savor khohadshud.¹⁹

It means:

On Judgement day you will be asked for every of your breath

Do not sin you will be sinner

At that day horseman goes on foot

Pedestrians become horsemen.

Every human will be examined at that day. That's why we must be alert and keep the breath.

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. HazratAzizon 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 choose.

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

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

1. intent to have clean food.
2. clean food is gained by working. "Dilbayorudastbakor" – 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. HazratKhizr 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 HazratAzizon'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 think about the whole existence and his own place on it.
- A man must pay attention to heart's purity. Be alert, without lies and neutral.
- A man must keep his breath and be professional using it in good works.

¹⁹RisolaiHazratAzizon.21 p.

- 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 AnjirFaghnavi and teacher of Muhammad BoboiSamosi, and was spiritual teacher of BahauddinNaqshband. His heritage can be the mean basis, source of bringing young generation up as perfect men.

In Khoja Ali Romitani's book called "RisolaiHazratAzizon" there are 10 conditions which are nowadays actual too. Learning different versions of this book is mission for scientists.

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