

## THE POWER OF HALAL SUSTENANCE

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**Abstract:** This article discusses the key principles that a person should observe to achieve personal perfection. According to the Khojagon-Naqshbandiya teachings, one of the essential principles in attaining the status of a perfect human is the consumption of halal sustenance. It has been demonstrated that this factor contributes to both the physical and spiritual purification of a person. Not only the food consumed by a person but also the money earned to meet other needs must be acquired through lawful (halal) means. These are collectively referred to as "halal sustenance." The article highlights the positive impact of halal sustenance on a person's body and life once this level is attained.

**Keywords:** Khojagon-Naqshbandiya, halal, haram, halal sustenance, lawful income, human, perfect human.

**Introduction:** Today, fostering harmony in family life, neighborhood relations, child-rearing, and spousal relationships is of paramount importance for the prosperity of our society. To achieve this, it is not enough to merely adhere to our values and traditions; it is also necessary to understand the standards of the Khojagon-Naqshbandiya Sufi order and strive toward the ideal of a perfect human being. Being a perfect human is the highest principle of humanity. In the Khojagon-Naqshbandiya order, the core concept is *nafs* (ego/self). To cultivate the *nafs*, attention to halal sustenance is crucial. The foundation of consuming halal sustenance lies in earning lawful income.

In building the foundation of the Third Renaissance in New Uzbekistan, it is vital to rid society of the scourge of corruption. In addressing this issue, attention to halal sustenance, as emphasized in Khojagon-Naqshbandiya teachings, plays a significant role. In our study, we aim to highlight, with evidence, how Abdug'afur Razzoqov, one of the last representatives of Khojagon-Naqshbandiya, emphasized the importance of consuming halal sustenance as a path to personal and societal perfection.

**Literature Review and Research Methodology:** The aspiration to create a perfect society is first expressed through the promotion of the concept of a perfect human. Educating and raising a perfect human involves not only teaching and upbringing but also paying careful attention to whether the products consumed are halal or haram.

Since the years of independence, alongside the restoration of our values, serious attention has been paid to observing principles outlined in Islam and Sharia, such as faith and honesty. In this regard, works of great thinkers, especially the guidance of the seven *pirs* (spiritual leaders), have been published in the form of articles, treatises, and scientific studies, serving as examples of the path of education. Works by Gulchehra Navro'zova and her students, in collaboration with O.T. Sharipova, serve as primary sources [1]. Abdug'afur Razzoqov's "*Tariqatga Yo'llanma*" [2] and other related sources [4-10] were used to discuss the concepts of halal sustenance, *nafs*, and the spirit-complex aspects of human self-management that, if mastered, lead to perfection.

In our research, we employed analytical and synthetic approaches, as well as comparative methods. Data obtained from interviews were analyzed based on historical context and logical consistency.

**Analysis and Results:** Regarding the small courtyard of Abdug‘afur Domla’s grandfather, Ostonaqul ota, it is described in the article “*Ustozning Mehri*” that in the morning, sunlight from the east illuminated not only the yard but also the rooms inside the walls. Years later, the birth of Abdug‘afur Domla in this courtyard became a source of joy and happiness even for the elderly. The child was raised primarily by Ostonaqul ota, who personally fed the infant, only giving the child to its mother or grandmother during feeding. The grandfather ensured that the infant received mother’s milk and carefully monitored the child’s nutrition. He personally went to the market, supervised meal preparation, and inquired from his daughter and wife about the food being prepared.

From these accounts of Abdug‘afur Razzoqov, it is clear that a person’s journey toward honesty begins with adherence to halal sustenance. Those who practice this principle can embody the concept of the perfect human, as highlighted at the beginning of this article.

**According to Islamic teachings, the path to any form of perfection lies in following the guidance of the Prophet (peace be upon him).** To ensure that we do not stray from the right path, it is also essential to have a solid understanding of the Hadith. As evidence, the Prophet (peace be upon him) said: “Know that there is a piece of flesh in the human body; if it is good, the whole body is good, and if it is corrupted, the whole body is corrupted. This piece of flesh is the heart.” [2:49]

The Seven Pir - spiritual masters - developed principles for attaining the level of a perfect human through the protection and cultivation of the heart. Alisher Navoi also emphasized this, stating: "With this tone, become Naqshband; Navoi, when your turn comes, it is yours."

Alisher Navoi referred to the foundations of Naqshbandism as the “Path of Contentment.” Khoja Ali Rometaniy, in his book *Risolai Hazrati Azizon* [7], outlined ten conditions for a salik (a person entering the spiritual path). These are:

1. Ablution (Tahorat) - four types: a) External ablution - performed with water. b) Internal ablution - consuming halal sustenance, drinking lawful beverages, and maintaining pure faith. c) Purification of the heart - cleansing it from envy, hatred, deceit, treachery, and worldly attachment. d) Secret purification - focusing solely on Allah.
2. Controlling the tongue - engaging in Quran recitation, promoting good and preventing evil, remembrance of Allah, etc. As the Prophet said: “People enter Hell because of the sins of their tongues”.
3. Avoiding impure matters.
4. Fasting.
5. Remembrance of Allah (Dhikr) - sincerely saying “La ilaha illallah” from the heart.
6. Preserving memory, which has four types: a) Divine memory - awareness against heedlessness. b) Angelic memory - perseverance in obedience. c) Satanic memory - inclination toward sin. d) Nafs-driven memory - indulgence in desire.

A salik must avoid distracting memories during Dhikr.

7. Acceptance of Allah’s decree - entrusting all matters to Allah and placing trust in Him.
8. Association with righteous scholars.
9. Wakefulness - performing the Tahajjud prayer.
10. Consuming halal sustenance.

The above principles illustrate how Khoja Ali Rometaniy structured the obligations of a salik, emphasizing the discipline and willpower required to fulfill them.

In several of our articles, we have extensively highlighted the activities of Islamic scholar and Sufi Abdug'afur Razzoqov. By examining his work, we also appreciate the strength of his will in mastering the spiritual path and joining the tariqat.

An uncle introducing himself as Muqim Naimov recounted that in 1970, he served alongside Abdug'afur Razzoqov in the Belarusian Novobarisov Lyadishi military district. Reflecting on those days, he said that it was hard to forget them.

I asked Muqim uncle: "Did you know G'afurjon before the army, since you were from the same region?" He replied: "No, I met G'afurjon (as he is called in Bukhara) during our army service. He was of medium height, fair-skinned, agile, quick-witted, and spoke Russian well. Initially, I paid little attention to him. Later, other children of different nationalities in the unit asked, 'What does this young man do? Is he a lunatic?' When I observed him, I saw that G'afurjon prayed regularly. He did not restrict himself to a specific place for prayer; he would pray on his bed in the evening or even on the table if necessary. He followed the prayer ritual consistently". Muqim uncle further explained that unlike others, G'afurjon did not eat everything in sight, regardless of how much labor he had done. He adhered to the principle of "sala" (modest portions) and would even take only coffee and a sweet bun from the buffet. When jokingly asked to share his food, he generously offered coffee and pastries to everyone. Following his grandfather's advice, G'afurjon always had enough from halal sustenance.

During their military service, they developed a strong bond, and after the army, he would invite them to Qur'an completion ceremonies. Their friendship continues to this day, and they pray for G'afurjon's long life.

Muqim Naimov recounted the events, which Abdug'afur Razzoqov himself confirmed, saying that such incidents indeed took place:

"Indeed, I consumed only those foods that are considered halal according to Sharia. I avoided any food that was haram or whose permissibility was doubtful".

I asked him: "If you didn't eat certain foods, how did your commanders react?"

He replied: "If it was halal, I ate it. Money must also be earned lawfully; sustenance must be halal. This is crucial for preserving the body".

He added that his superiors did not pay particular attention to the fact that he avoided certain foods.

Professor Gulchehra Navro'zova, an expert on the Naqshbandi teachings, commented on this event narrated by Muqim Naimov: In the Khojagon-Naqshbandi tariqat, great emphasis is placed on controlling the nafs (desires) in order to consume halal sustenance. Consuming halal sustenance purifies the human body completely. The evidence provided by Muqim Naimov indicates that even during his military service, G'afurjon Domla remained steadfast in his faith, performing prayers regularly, disciplining his nafs, and paying careful attention to consuming halal sustenance, thus fully adhering to the principles of the tariqat.

We continued our discussion with Domla about halal sustenance. We asked him to explain the concept of halal sustenance in Islam.

He explained: "In Islam, one pays attention to consuming halal sustenance by avoiding prohibited foods. Haram sustenance is like a virus; it corrupts one's well-being and thoughts. For example, some children may become addicted due to the effects of haram sustenance. Therefore, one must focus on halal sustenance and pray for one's children. Prayer has an effect if asked sincerely from Allah".

During our discussion on halal sustenance, a few guests from Kazakhstan visited. Their question was related to our conversation-they asked about the efficacy of prayer, specifically how to pray to Allah for results.

Domla explained in Russian: “For example, you may recite the prayer Allohu Samad 400,000 times in a day, a week, or a month. After achieving this, you continue to recite it 100 or 200 times regularly. Similarly, the Ya Wahid prayer is recited in the same manner, and then continued 100-200 times. Repeating prayers in this structured way acts as a form of spiritual protection, as Allah’s angels provide assistance. Allohu Samad and other prayers will have an effect, and the same applies to children. Such results are achieved by consuming halal sustenance”.

Domla further explained that the nafs is the driving force that motivates one to consume halal sustenance. He described the different types of nafs:

1. Nafsi Ammara - the commanding self, which inclines toward evil. As mentioned in the Quran (Surah Yusuf, 53): “Indeed, the nafs commands to evil”.
2. Nafsi Lawwama - the self-reproaching nafs, which recognizes errors and criticizes oneself. (Surah Al-Qiyamah, 2).
3. Nafsi Mulhama - the inspired nafs, which perceives certain beauties of spiritual life and receives inspiration from Allah.
4. Nafsi Mutmainna - the tranquil nafs, which attains peace and contentment. (Surah Al-Fajr, 28-29): “O tranquil soul! Return to your Lord, satisfied and pleasing [to Him]; join My righteous servants and enter My Paradise”!

Hearing Domla speak about the tranquil nafs leaves one’s heart moved and body inspired. Through consuming halal sustenance and disciplining the nafs, a person can attain these spiritual states and inner purity.

Conclusion: The power of halal sustenance is exemplified in the life of Abdug‘afur Razzoqov, a successor of the Naqshbandi teachings.

Abdug‘afur Razzoqov’s spiritual and moral development was nurtured from infancy by the emphasis on halal sustenance instilled by his grandfather Ostonaqul Ota, his grandmother Roziya Bibi, and his mother Toybibi Fozilova. Even during his service in the Soviet army, he maintained strict attention to consuming halal sustenance, remaining constantly engaged in remembrance of Allah (zikr) and gratitude (shukr).

To this day, the strength of Domla’s memory, sharpness of mind, and the healing power of his prayers are attributed to the influence of halal sustenance.

It is recommended that young people adopt the concept of halal sustenance in the Khojagon-Naqshbandi teachings, cultivating the discipline of the nafs (self) through both theoretical understanding and practical application, in order to achieve moral and spiritual perfection.

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