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## THE IMPORTANCE OF “AL-FIQH AN-NOFE” IN SOLVING MODERN SOCIAL PROBLEMS

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### ABSTRACT

*In today's globalization process, a state of rapprochement between different ideas and cultures around the world has emerged, resulting in the displacement of some cultures and customs from others, leading to the emergence of a single culture and ritual for humanity. The diversity in the culture of the world's population is disappearing and a single mass culture is emerging. This will negatively affect the future of countries with national and religious values in the world. In particular, attacks on Islamic culture and its manifestations have a serious impact on the lives and activities of Muslims. Therefore, the issues raised in the work of Nasiruddin Samarkandi "al-Fiqh an-nofe" play an important role in educating Muslim youth in the spirit of national and religious values, solving social problems in their lives.*

**KEYWORDS:** Globalization, Social Issue, Samarkandi, Al-Fiqh An-Nofe, Source, Popular Culture, Moral Depravity, Dress Code.

### INTRODUCTION

Every nation in the world has its own traditions, customs and national values. The spiritual values that have sprouted in a certain land, formed and refined for hundreds of years, are the priceless wealth of this nation, this people. In the rapidly evolving techniques and technologies of globalization, a deeper understanding of the nature of such wealth is essential.

At the same time, in the process of globalization, there is a proliferation of different ideas and views around the world. This process is especially active among young people and is reflected in their behavior. In particular, “Popular Culture” and its various manifestations are examples of

this. Spiritual and moral depravity, moral depravity, violence, individualism, egocentrism, indifference to national and spiritual values and the dangers of subverting them, the perception of immorality as a culture, disregard for original spiritual values, indifference to national and spiritual values in young people showing its negative impact on young people. These include virtual (computer) games, movies made in some foreign and private studios, low-level songs, the Internet and social networks, mobile phones, the yellow press, the urbanization process, false information, radio and television.

It is no coincidence that the problem of moral depravity has come to the fore in these manifestations of "popular culture". The analysis of these concepts leads to the following conclusions:

Moral depravity is the lowest human activity, gradually rising from the stage of "free love" to "same-sex marriage". He morally corrupted the youth and introduced adultery instead of the love that had been cherished for thousands of years. For example, "Today, 30 percent of women in the United States have at least two abortions before marriage, and girls are raised in the same spirit. The majority of voters will vote against any policy that interferes with such a lifestyle"[2]. In general, moral depravity first affects the family, and then it harms the purity of the offspring. However, in the East, the issue of family sanctity, generational purity is an important value. Regarding all kinds of immorality, the hadith states: "A believer does not have two qualities in common: one is greed and the other is malice" [1].

The content of violence is the transfer of one's domination over another. Violence violates the rights of the individual and embodies animal feelings and characteristics in his or her mind [7]. He said that today movies are promoted through computer games and various guides on the internet.

Individualism is a moral principle that expresses the individuality of human life, the absoluteness and autonomy of individual rights [3]. According to this idea, a person puts his own interests above the interests of others. The person must be an individualist. However, there is also a norm of individuality. Individualism is a contradictory form of community, which brings up the individual in a spirit of alienation from society, neighborliness, kinship, and community in general.

Egocentrism is the prioritization of the human self. The most troubling aspect of this is that such a person always considers himself to be right, to look down on others, to know that his actions are absolutely right, which is the main sign of egocentrism.

Another of the main manifestations of popular culture is that this person puts himself in non-human forms, changes his body parts, and completely denies the culture of dress.

### **The main part**

Although Nasiruddin Samarkandi's "al-Fiqh an-nofe" was written almost nine centuries ago, the social issues outlined in the book have not lost their relevance. In particular, the 23rd chapter (book) of the work is called "Production" - the book "Approved Works", which deals with the problems that arise in today's social life and their solutions. In particular, this section details the culture of dress, men's and women's clothing, and jewelry. In particular, this section emphasizes that it is not permissible for men to wear clothes made of silk, on the contrary, it is possible for

women to wear clothes made of silk, which is an adornment for them [4: 887]. This is evidenced by the hadith of the Prophet (peace and blessings of Allah be upon him): “It is haram for the men of my ummah to wear clothes made of silk and gold, and it is halal for the women of my ummah”.

He then goes on to describe the views of the sectarians on the use of the silk pillow. While Abu Hanifa allowed the use of silk pillows, his disciples Abu Yusuf and Imam Muhammad considered it makrooh for a man to use silk pillows [4: 888]. Abu Hanifa gave two reasons for allowing a man to use a silk pillow, the first being that there was no sign of clothing on the pillow, and the second being verse 32 of Surat al-A'raf: Say: proved.

Also in the next issue, Abu Yusuf and Imam Muhammad agreed that men's tight armor could be worn inside during the war on a tight garment made of silk - kimkhob (Kimkhob is a thick garment worn during war. It is worn inside an armor that protects the human chest and front body from bullets). Abu Hanifa, on the other hand, said that it was makruh [4: 888].

Based on the above considerations, it can be said that a man was advised to avoid clothes made of silk when wearing clothes. Because it is so gentle, it is intended to take men out of masculine qualities and negatively affect their character. It is emphasized that the dresses made of silk are suitable for the delicate nature of women and give them elegance and splendor.

Today, unfortunately, among young people who follow the "popular culture", there is a growing tendency to ignore national traditions in the choice of clothing, and to resort to Western-style clothing. This has led to the spread of inappropriate dress culture among members of the community as well as Western traditions. Therefore, educating the younger generation in the spirit of national and religious values is one of the important tasks facing society.

Another aspect of ‘popular culture’ is the wearing of jewelry of various shapes and forms. Their prevalence among men is contrary to national and religious values.

In “al-Fiqh an-nofe”, Samarkandiy mentions this, noting that men are forbidden to wear gold and silver jewelry, and women are allowed to do so [4: 889]. Also, men were only allowed to have a silver ring, belt (belt) and sword handle made of silver.

Wearing wedding rings made of gold, which is common in wedding ceremonies today, is also one of the cultures that has come from the west. In national and religious values, men are not allowed to wear gold rings. There was no such custom in marriage ceremonies either. But the custom of giving women gold and silver jewelry as dowry has been around for centuries, and scholars have allowed it.

During “Nofe”, Samarkand said that it was makruh for boys to wear silk clothes and gold jewelry, even when they were babies [4: 890]. In this way, the scientist meant that children should be brought up properly from an early age, and a child who has been brought up beautifully from an early age should not go astray even when he grows up.

But nowadays, among the young and old, such vices as adornment, luxury, and luxury are becoming more and more common in daily life and ceremonies. This is the result of their departure from national values and their blind imitation of other cultures.

This is also reflected in household items, guest utensils, and wedding utensils. According to religious values, doing so is a waste. It was returned from waste. Nasiruddin Samarkandi also mentions this in his book, saying that "It is not permissible for men and women to eat, drink, smell and use utensils made of silver and gold" [4: 890]. This is evidenced by the words of the Prophet (peace and blessings of Allah be upon him) narrated by al-Bukhari and Imam Muslim: He also noted that it is permissible to use glassware, crystal and polished stoneware in Samarkand household items.

However, it can be used if the saddle and similar frequently used items are given a silver color. However, the scholar stated that it is makruh to pour gold and silver water on the mushaf of the Qur'an, and to cover the mushaf with gold or silver. To this, Abdullah ibn Mas'ud said, "Cleanse the Qur'an (from all kinds of gold and silver ornaments and sheaths). Do not clothe him with the clothes you wear".

This means that Samarkand not only forbids household items used by people, but also the Qur'an from being made of gold. Because all this is, firstly, a waste, and secondly, people can be proud of such things in front of others and lead to arrogance. Pride, on the other hand, leads people to evil.

During the topic, it was pointed out that it is permissible to use golden water to decorate mosques and draw various patterns on their walls, which would be to glorify the mosques, but it would be preferable to leave this work [4: 891-892].

Even today, the construction of mosques and their over-decoration is in full swing. But it is even more important to think about the actions in it and the upbringing of the people who pray in it. For this reason, mosques should be clean, tidy, light, free from useless hashams and patterns.

It is also a good deed to improve educational institutions or health care facilities and create appropriate conditions for people in them. In this regard, the ongoing beautification work in the country is an example of solving the most important tasks.

Nasiruddin Samarkandi in his book "Production" also mentions the use of animals. There is no harm in cutting animals so that they do not give birth. But he says that it is makruh to use them in service [4: 892].

In the age of modern medical science, scientists are conducting research on artificial insemination to improve animal reproduction. Livestock on many modern farms are being bred through artificial insemination. This was allowed by Islamic scholars. Only this process is required to occur in animals of the same sex. It has also been stated that it is not possible to inseminate an animal of the same sex naturally or artificially with an animal of the same sex.

One of the socio-economic issues raised in "al-Fiqh an-nofe" is the issue of "Ihtikar" - Monopoly. It is makruh for people to buy food on a daily basis, sell it at any price, or keep it at any price, and then artificially raise the price. The words of the Prophet (peace and blessings of Allah be upon him) narrated by Imam al-Hakim as evidence of this are cited as evidence:

Samarkandi said: "If the sultan (head of state) does this for the sake of the people, it is permissible" [4: 899]. Hence, it is permissible by the state or the head of state to control the sale of foodstuffs necessary for the daily needs of the people, to take measures not to artificially increase their prices in the interests of the majority of the people.

One of the approved trade practices in the work is the issue of selling fruit juices. The scientist noted that it is possible to sell fruit juices, that this work will replace intoxicating drinks, discourage people from consuming such drinks and quench their thirst [4: 901].

Also, at present, the trade in fruit trees is developing, and their sale is carried out internationally. In this case, traders have to pre-order the gardeners and buy a certain part of the ripening crop in advance.

This issue is mentioned in a separate book of "al-Fiqh an-nofe", "Musaqat - on the rent or purchase of a certain part of the fruit" [5: 1303]. Abu Hanifa said, "Musaqat is the renting of a part of the fruit of a tree, and it is void." Abu Yusuf and Imam Muhammad, on the other hand, said that it is permissible if its duration and amount of harvest are clearly defined. It's like likening to renting fruit. The musaqat says that it is permissible to use trees, grapes, dates and vegetables, and that if the harvest is more than the cut amount, it can be purchased. It is stated that if the conciliation agreement is terminated, then the party who terminated it will compensate the damage.

"Al-Fiqh an-Nofe"'s "Book on Hunting and Slaughter" describes the conditions and circumstances of the slaughter of animals that are consumed by humans, one of the social and domestic issues [4: 960]. In particular, Samarkandiy says that if he deliberately abandons the "tasmiyyah" during the slaughter, it is not permissible to eat what he has slaughtered. In this regard, the scholar cites verse 121 of Surat al-An'am: "Do not eat that which does not mention the name of Allah". Imam Shafi'i says that it is permissible to eat. This is evidenced by verse 3 of Surat al-Ma'ida. At the same time, Samarkandi says that if the butcher forgets to say the tasmiyyah at the slaughter, it can be eaten according to the union of scholars. When 'Abdullah ibn Mas'ud was asked about this, he was quoted as saying, "The name of Allah is in the heart of every Muslim." So, for the meat of a slaughtered animal to be halal, it must have been slaughtered in honor of Allah and in His name. In order for it to be correct to say "Bismillah" at slaughter, the following four conditions must be met:

The one who kills "Bismillah" himself;

Saying "Bismillah" with the intention of slaughtering;

Saying "Bismillah" or words in its meaning that glorify Allah, and refraining from uttering words with other meanings;

He must assign the Bismillah to the animal being slaughtered.

This section also mentions animals that can and cannot be eaten. It is makruh to eat zobb and lizard meat. Because the hyena is a beast. Imam Shafi'i said that it is not makruh to eat zob meat. This is evidenced by the fact that the Prophet (peace and blessings of Allah be upon him) ate zobb on his table. In addition to the Samarkand theme, he also considers the consumption of insects to be makrooh and quotes verse 157 of Surat al-A'raf.

Regarding the consumption of horse meat, it is narrated that Abu Hanifa said that it is makruh, and that his disciples Abu Yusuf and Imam Muhammad are not makruh. Samarkandi agrees that it is not makruh to eat horse meat here.



It is also said that there is no impediment to eating rabbit meat, but it is not permissible to eat the meat of humans and pigs (pigs). Of the aquatic animals, only fish and animals of this species can be eaten. The Prophet (peace and blessings of Allah be upon him) said: “We were given two deadly bodies and two bloods. Two dead fish and a locust, two blood livers and a blackbird”. The variety of seafood dishes and their sale is expanding in the existing modern restaurants. This leads people to ask questions on this issue. The issues outlined above play an important role in answering these questions and preventing misunderstandings.

Today, some misguided groups visit graves and forbid the people of the graves from reciting the Qur'an. They claim that such acts are heresy and do not reward the pilgrimage and recitation of the deceased. Nasiruddin Samarkandi has touched upon this issue in his work “al-Multaqot”. The scholar said, “It is permissible to visit graves. Once a week the graves are visited with the aim of blessing them. When he enters the cemetery, he greets the people of the grave. He prays for them by asking Allah for goodness, forgiveness and mercy” [6:52]. The scholars of Ahlas-Sunnah unanimously allowed visiting the graves [6:62]. In particular, reports of visiting graves on Friday or the day before or the day after were mentioned. It is also makruh to sleep in the grave and pray there. sitting on the grave is forbidden from climbing on it. During a visit to the grave, he is said to have walked around it.

The Hanafi scholars have stated that it is not makruh to recite the Qur'an at the grave [6: 448]. At the same time, hadiths have been narrated during the pilgrimage to recite Surahs “AyatulKursi”, “Ikhlas” and “Fatiha”. This has been proven to benefit and benefit the people of the grave.

## CONCLUSION

The social issues mentioned in Samarkandi's “al-Fiqh an-nofe” and other works of jurisprudence are a source of special attention not only for their time, but also for finding solutions to some of the problems that exist today and preventing conflicts and heresies. One of the main tasks of the research is to reveal the role of "al-Fiqh an-nofe" in finding answers to social problems that arise in society today. Issues such as "men's and women's dress code", "use of silk fabric", "use of gold and silver jewelry, utensils", "decoration of mosques", "decoration of the Qur'an with gold water" described in the book "Istehsan" And its negative impact on the education of young people and their prevention in the book "On hunting and slaughter "Animal consumption” plays an important role in answering the questions that arise in social life.

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