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## CIVIL SOCIETY AND THE TRANSFORMATION OF ISLAMIC VALUES

**Abdullaev Akmal Nasriddinovich\***

\*Senior Lecturer,  
Department of National Ideology and Legal Education,  
NamSU, UZBEKISTAN

### ABSTRACT

*The article is devoted to the transformation of civil society and Islamic values, showing that Sharia law is aimed at regulating the behavior of believers, as well as the lifestyle of the Muslim family and protecting the basic values of Islam. The most important value in Islam is religion. It is well known that religion - one of the forms of social consciousness - is a set of spiritual ideas based on belief in supernatural forces and beings (gods, spirits) that are the subject of prayer. Hence, religion, life, intellect, property and the continuation of a generation are the core values of Islam. Sharia law is primarily aimed at protecting these values. In fact, the Sharia encompasses the life and work of a Muslim from cradle to grave. Today, based on a purely theoretical problem, this problem is quickly becoming a matter of practical legal policy. According to G.I. Gurdjieff, "... any true religion consists of two parts. One of them teaches people what to do.*

**KEYWORDS:** *Civil Society, Transformation Of Values, Religious Behavior, Muslim Family, Sufis.*

### INTRODUCTION

Islam links many cultural issues to the field of law. Therefore, the efforts of the state to ensure freedom of religion and the unimpeded fulfillment of Muslim religious obligations by Muslims, the adoption of specific organizational and legal measures (for example, creating conditions for prayer, pilgrimage) or fasting), taking into account the relevant rules. However, this issue is not limited to issues of religious value (mainly related to the right to freedom of religion) or closely related to guarantees of general civil rights, regardless of the religious affiliation of Muslims. It is equally important to use the achievements of the Muslim legal culture in the interests of the development of the country's legal system. Today, based on a purely theoretical problem, this

problem is quickly becoming a matter of practical legal policy. According to G.I. Gurdjieff, "... any true religion consists of two parts. One of them teaches people what to do. The content of this part revolves around the common spiritual property (value) of everyone, and over time they change (collapse), that is, they move away from their source. The other part teaches how to do the work indicated in the first part, and the content of this part is kept secret in special schools. With its help, you can fix the changed (damaged) content in the first part or restore forgotten lands. Without the latter, there can be no religious knowledge, even if it is not true." [1] To clarify the issue from the point of view of Islamic religious culture, we consider it appropriate to add the approach of Umar Khayyam to this approach. Such thoughts are in the chapter of his book "Letter to the Applicant", which describes "seekers for the knowledge of God." "It is well known that those who seek to know God, pure and exalted, are divided into four categories: Second - philosophers and scientists who generate knowledge using pure scientific data based on the laws of logic. Third, it is the Ismailis and the teachings that are confused because there are so many difficulties and contradictions in proving knowledge, so they believe that only a godly message about God, His existence and attributes is the correct way to know God. Fourthly, they are Sufis who do not seek to know God through thought, but seek to cleanse their hearts, nature and bodies from impurity by achieving moral perfection ... This is the best way." [2]

It should be noted that turning to the foundations of Sharia and Muslim law is possible only if a number of interrelated conditions are met. The key point is a consistent legal approach to the selection and use of Islamic heritage. Since we are talking about the recognition of world affairs and some of the achievements of Islamic civilization by the whole society, including non-Muslims, the prospects of Islam in our country largely depend on the legal dress of its core values. In other words, Sharia can be recognized by society and the state in Uzbekistan only as a law that goes beyond religious values and only in everyday affairs. And vice versa - the separation of Muslim legal culture from the entire Islamic heritage makes it possible to put its achievements at the service of the legislation of Uzbekistan. If the question of the possibility and necessity of using the experience of other legal systems, the successful solutions of which are being actively mastered, is reasonably raised, then, in principle, the prospect of a return to Islamic legal culture, including its cultural life, cannot be ruled out. Islam has certain values as one of the three great religions. Sharia norms are aimed at their support, ensuring their normal functioning. In Islam, the following basic values should be distinguished and protected: religion; a life; mind; generation these values are the main objects of protection of the Shariah. The most important value in Islam is religion. It is well known that religion - one of the forms of social consciousness - is a set of spiritual ideas based on belief in supernatural forces and beings (gods, spirits) that are the subject of prayer.

The word "religion" in Arabic has a broader meaning - it is a tradition, a person's worldview and religious teachings themselves. Islam is a certain attitude of a person towards God. In the Qur'an, the term "religion" is used over 100 times in various senses. This can mean "condemnation", "revenge", "religion", "faith" of a person and religion as a system of ceremonial practices that form the basis of the life of a religious society. A common definition of this is that "religion" is faith (al-iman), the fulfillment of religious precepts (al-islam), and the enhancement of the sincerity of faith (al-ih-san). "Religion" is, first of all, the fulfillment of the commandments of God to man. "Religion" includes the five pillars or five basic principles of Islam that every Muslim must follow and follow. This is the credo (shahada - testimony); prayer (as-salat,

prayer); fasting (as-saum, fasting, fasting Ramadan); charitable taxes and alms for the poor (zakat, sadakat); Pilgrimage to Mecca [3].

Islamic values. And this is no coincidence. Indeed, religion is the foundation of Islam. A person's attitude to other important values - life, reason, procreation and property - and then its definition and development is religion, its five pillars are the main tenets of Islam. The Five Pillars of Islam were compiled by our Prophet Muhammad in response to Muadhi ibn Jabl's question about what actions can lead to heaven and save you from hell. The Prophet answered this question: "You should worship only one God, Allah, without associating anyone with Him; you must pay charitable zakat; you must fast during the holy month of Ramadan; and finally, you must go on a pilgrimage to Mecca"[4].

There is no single norm in the Quran that reveals the meaning and significance of the declared foundations of Islam. This is done in various suras of the Qur'an and in the hadiths of the Sunnah of our Prophet. It is well known that "religion, by its very nature, claims to be a leader in all affairs and relationships. He seeks and finds the highest and last word; he shows a person that his life is a true life, and that every action acquires its essential meaning, its final enlightenment"[5]. Religion is the unconditional beginning of existence and the interdependence between man and the world.

Sharia law prohibits self-esteem. The right to trial can only be exercised after a verdict confirming that the murder was premeditated has been confirmed by an official judicial authority. The Qur'an prohibits the death of another person under illegal circumstances and at the same time warns of the consequences of not observing the imposed prohibition. Establishing the right to revenge, Sharia requires strict observance of its proportionality. The actions of the person who participated in this bloodshed will be considered primarily on the Day of Judgment. Anyone who deprives a person of life in exchange for another life will forever remain in hell.

The third value is reason, that is, a person's ability to generalize the results of understanding, logical and creative thinking, cognition. Wisdom is a wonderful gift to a person compared to other emotions. "There is no doubt that people's voluntary actions and their diversity stem from their intrinsic motivation. All our actions are a reflection of our intentions and ideas, our attempts to implement them; they are like positive responses to our inclinations and desires ... We are solely responsible for our actions, because a person can act in this life as he pleases, not considering himself a normal tooth in society or history"[6].

In Islam, particular importance is attached to the mind. After all, only an intelligent person takes responsibility is responsible for the actions taken. A person can only be blamed for an act that he committed of his own free will. The difference between man and other creatures is that he is endowed with the will of reason and will. Islam stems from belief in the Day of Judgment and the Hereafter. So, the meaning of a Muslim's life on earth is that he must prepare himself for an unnatural life and lead a correct way of life. We must act, being aware of every action. For this, a Muslim must not harm his mind, but protect it from various aggression. M. Kurmanaliev writes about these problems: "According to the results of a survey conducted in 1991 by Parviz Khudbha, a Pakistani physicist and author of a study on the relationship between science and Islam, published in his book "Islam and Science, Religious Struggle and the Struggle for Wisdom". Despite the fact that they make up one fifth of the world's population, the contribution of Muslims to world science is very small, less than 1%. In one small Israel, there are twice as

many scientists as in Muslim countries as a whole. What is it? From the 8th to the 14th century, the Muslim worldview, which is 600 years old, according to advanced knowledge, still suffers from ignorance.” [7].

The mind can be attacked, damaged, or damaged due to various factors. These include, for example, nervousness, anger, greed, instability, and so on. Consequently, the hadiths of the Prophet's Sunnah have repeatedly spoken of the negative consequences of anger as a confusing factor. According to legend, when a person repeatedly turned to the Prophet about something he considered particularly important, the Prophet would reply, “Never, under any circumstances, be angry.” [8]

Sharia law prohibits judges from judging two opponents in anger. Overcoming anger is one of the best qualities. Indeed, strong is the one who can control his anger. By declaring the use of alcohol and drugs Hamrom, Islam established general rules according to which the use of substances that cause addiction and deprive a person of sanity is prohibited [9]. Therefore, in Islam, any intoxicating drugs are prohibited. “Allah cursed the wine and its producers, for whom it was made, for those who serve it, for those who wear it, for whom it was brought, for sellers and buyers” [10]. The prohibition of the use of alcohol and drugs is based on the general Muslim teaching that our bodies belong only to Allah, therefore all substances that harm them are not only wine, but also haram (evil). So, the mind is an invaluable gift given to a person. The sacred duty of man is to protect the mind from the effects of harmful means. Therefore, a Muslim is prohibited from using things that “intoxicate and poison the mind,” and is considered a violation of the moral foundations of society. According to the hadith of our Prophet, an increase in the consumption of intoxicants and substances that poison the mind will contribute to the end of the world [11].

The fourth value of Islam, protected by Sharia, is property. As mentioned above, property is considered sacred and inviolable in Islam. This principle is now enshrined in the constitutions of many Islamic states with special emphasis on the comprehensive strengthening and development of private property, which is the economic basis of these states. Islam does not reject economic activity. Its economic principles serve to build a just civil society in which honest and responsible people can find a worthy place for themselves and do a righteous cause. That is why Abu Mansur Moturudi said: “Everyone creates his own world and his own destiny in this world. The strength that ensures human freedom and freedom is the ability to adhere to the principles of reasonable norms and compromises in any life situation” [12].

In Islam, it is important to work. Property is the result of honest, conscientious work. Idleness is condemned; should not be a burden to others. Parasitism in society is considered to be unfair behavior. Begging is strictly prohibited in Islam. Only three categories of people are allowed to beg: those who are in extreme poverty, those who have too many debtors, and those who borrow and cannot pay it back. Able-bodied people should earn their own money, and not need someone else's charity, which is very embarrassing. In Islam, there is no difference between the types of labor and their characteristics. Any socially useful work is respected. The main criterion is the legal nature of labor. Every Muslim should make his own money and create his property only legally. According to Muslim teachings, a person living illegally will not go to Paradise. It is illegal and unworthy to do harm to other people. Making money by usury is extremely disgusting.

In Islam, property rights are protected and guaranteed by the Shariah. In modern Islamic countries, property is divided into two forms: private and state (public). Violence against property is severely punished. However, such an indefinite determination is made depending on the form of theft, form of ownership, category of offenses and punishment. Punishment in sharia is classified as follows: hudus, qasas, diyat and tazir. According to the Shariah, encroachment on property entails the imposition of fines belonging to the categories of territorial (emergency) and influence (corrective). Indeed, "Religion never leads humanity astray ... We will continue to create all the conditions for religion." [13]

The continuation of descendants is the fifth main value of Islam. The continuation of generations is seen as the continuation of faith and life. Therefore, Sharia law prohibits artificial termination of pregnancy, chastity, castration, and so on. Islam has no institutions of monasticism and isolation. Sharia norms regulate family and domestic relations in some detail and define specific rights and obligations of spouses in relation to each other.

In a Muslim family, having a baby is considered a gift from God, not a "coincidence" or "mistake." Killing children is the greatest sin, even in conditions of poverty. In Islam, childbearing is considered only through marriage. According to him, "the person entering into marriage has already fulfilled half of the commandments of his faith." The Qur'an says about marriage: "One of His signs is that He created wives out of you so that you could live with them, and showed you love and mercy."

Sharia demands family fidelity from believers. Adultery is severely punished. The Qur'an says: "And do not approach adultery, for it is an abomination and an abomination. Hit the adulterer and the adulterer with a hundred lashes. In Islam, marriage is mutually voluntary and can be dissolved on this basis.

Divorce is not prohibited in Islam. However, according to our Prophet, of all that is permitted in Islam, the most hated divorce in the right hand of Allah is divorce. The Qur'an regulates the procedure for divorce and the relationship between divorced spouses, and there are opportunities for saving the family. Hence, religion, life, intellect, property and the continuation of a generation are the core values of Islam. Sharia law is primarily aimed at protecting these values. In fact, the Sharia encompasses the life and work of a Muslim from cradle to grave. Sharia covers secular and religious issues. Sharia is aimed at regulating both the behavior of believers and the lifestyle of the Muslim family, as well as protecting the fundamental values of Islam.

In short, the compatibility of the concepts of civil society and democracy with Islamic principles and values must be addressed within the framework of existing social values. Given the level of development of the system of spiritual and moral education in the International Islamic Academy of Uzbekistan and other religious educational institutions of our country, it is important to further expand the process of teaching students in foreign Islamic educational institutions. Further expansion of the activities of licensed Islamic educational institutions for Uzbek specialists will play an important role in solving problems related to the education of young people in society.

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