



Gulhayo IQBOLJONOVA^a 

^aMaster's student, National University of Uzbekistan

E-mail: gulhayoiqboljonova0@gmail.com

THE ROLE OF THE «KIFAYA» WORK IN EDUCATING YOUTH ON THE BASIS OF PURE ISLAMIC ENLIGHTENMENT IN NEW UZBEKISTAN

Abstract. *This article analyzes the issue of educating youth on the basis of pure Islamic enlightenment in the context of New Uzbekistan and the role of the «Kifaya» work in this process. The jurisprudential, ethical, and enlightenment dimensions of the work are examined, and its potential in forming moderate religious views among young people is highlighted. The necessity of harmonizing the classical source with modern pedagogical approaches is also discussed. The conclusion substantiates that the «Kifaya» work, when applied through proper methodology, can serve as an effective tool in youth education.*

Keywords: *New Uzbekistan, youth education, Islamic enlightenment, «Kifaya» work, jurisprudence, religious consciousness.*

INTRODUCTION

In today's New Uzbekistan, the issue of youth education is regarded as one of the fundamental factors of social progress. In particular, forming their religious consciousness in a sound, moderate, and well-grounded manner has become an urgent task. This is because in the global information space, various religious interpretations – and sometimes erroneous and harmful ideas – are spreading widely. In such a situation, it is of great importance that young people possess a solid religious knowledge base.

From this perspective, the need to revisit the Islamic heritage and to make effective use of it in the contemporary educational process has arisen. Classical jurisprudential works, in particular «Kifaya,» are considered one of the important sources in this regard. This work is not merely a compendium of religious rulings; in a certain sense, it is also worthy of attention as a system that regulates a person's daily life, morality,

and social relations. Yet one question remains open: how comprehensible and useful are such classical sources for today's youth? For the mode of thinking of modern young people and their way of receiving information is quite different. Therefore, the issue lies not only in the work itself but also in how it is interpreted and taught.

MAIN PART

At first glance, the «Kifaya» work appears to be a purely jurisprudential manual. In it, rulings on acts of worship, transactions, and daily life are systematically expounded. But upon closer examination, these rulings are not merely practical instructions; they also serve as a tool that forms a certain model of thinking. That is, the work provides not only answers to the question «what must be done?» but also inner answers to the question «why must it be done in this way?»

At this point, the aspect related to youth education becomes clearly apparent. For today's young generation often seeks not ready-made rules but an understanding of their foundations. If this need is not met, they may turn to other – sometimes unreliable – sources. The «Kifaya» on its part, stands out for presenting matters with logical consistency while preserving coherence. Perhaps precisely this feature makes it possible to connect it to the contemporary educational process.

Jurisprudential scholarship has historically been one of the important factors regulating social life. Like many works formed on the basis of the Abu Hanifa school, «Kifaya» also served to ensure social equilibrium by normalizing human conduct. In this process, moral norms and legal rules are given in an inseparable unity. For instance, concepts such as honesty, justice, and causing no harm to others are naturally present within the body of jurisprudential rulings.

The same harmony is visible in the Holy Qur'an:

“إِنَّ اللَّهَ يُأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ”

“Verily, Allah commands justice and excellence.” (Surah al-Nahl, verse 90).

This verse is not merely a general exhortation; it also expresses one of the fundamental principles of jurisprudential thinking. Many rulings in the «Kifaya» derive precisely from this principle. For this reason, it is more accurate to view it not merely as a technical manual but as a part of a spiritual system (al-Kasani, 1986:112).

Among young people, two extreme approaches to religious knowledge are sometimes observed: one is entirely superficial acceptance, the other is an excessively

rigid interpretation. In both cases, the problem lies in knowledge not being sufficiently systematic. The «Kifaya,» at least theoretically, offers the possibility of forming this system. For matters in it are explained consistently, step by step.

However, there is a subtle point here. The language and style of the work are not always easy for today's reader. Some expressions are complex, and certain concepts are tied to their historical context. For this reason, teaching it directly may not yield the expected result. Thus, an intermediary – a commentator or a pedagogical approach – becomes necessary. This is regarded as a separate methodological problem.

Nevertheless, the inner content of the work has the potential to exert influence on the minds of young people. For instance, rulings relating to acts of worship can be interpreted not merely as religious obligations but also as a means of forming discipline. Performing acts of worship at certain times throughout the day is a form of self-regulation. Perhaps precisely this aspect is relevant for today's youth as well.

Yet another interesting dimension is that in «Kifaya» particular attention is devoted to matters of social dealings. Concepts such as trade, debt, and deposits are viewed not merely as economic but also as moral categories. This can play an important role in shaping young people as responsible members of society. For economic relations occupy an important place in the lives of young people today as well.

The Russian scholar A.V. Smirnov writes the following about jurisprudential thinking: «Islamic law is not merely a normative system, but a form of cultural consciousness» (Smirnov, 2008:74). This view is fully applicable to «Kifaya» as well. For behind the rulings presented therein lies a certain worldview. If young people come to understand precisely this worldview, religious knowledge will take on not a superficial but a conscious form.

Similar views are also encountered in English-language research. For instance, Wael B. Hallaq interprets jurisprudence as a «normative epistemology» (Hallaq, 2009:56). That is, it constitutes a distinctive system of knowledge, also determining how a person thinks. Viewed from this perspective, «Kifaya» can directly participate in shaping the thinking of young people.

At this juncture, yet another question arises: how effective is this influence? It is difficult to give a precise answer. For this depends greatly on the method of instruction. If the work is studied merely at the level of memorization, its educational significance

remains limited. On the contrary, if it is taught on the basis of explanation and discussion, the outcome may be different.

One of the Arab scholars, Yusuf al-Qaradawi, speaking about religious education, says:

“الدين ليس معلومات تحفظ، بل فهم يُعاش”

“Religion is not information to be memorized, but understanding to be lived.”

(al-Qaradawi, 1998:33). This thought applies to the process of studying «Kifaya» as well. If it is received merely as text, its potential is not fully revealed. But if studied in connection with life, it can become a considerably more effective tool.

Now let us move to a somewhat different aspect of the matter. Having spoken above about the inner content of «Kifaya» and its theoretical possibilities, the question here is posed more precisely: how can it be conveyed to the minds of today’s youth? For any source, however rich it may be, may not yield the expected result without the right methodology.

To be frank, working with classical jurisprudential texts is not always easy. Their language is complex, and their style is often brief and dense. Sometimes several legal conclusions are hidden within a single sentence. This creates difficulty for an unprepared reader. Especially for young people raised in today’s fast-paced information environment, such texts may feel «heavy.»

For this reason, it seems necessary to somewhat rethink the traditional approach to teaching «Kifaya.» For instance, it may not be sufficient to limit oneself to reading and interpreting the text alone. Rather, methods such as discussion, comparison, and even connecting to real-life situations might prove more effective. This view is also supported by pedagogical theory.

The American educator J. Dewey defines education as «the process of learning through experience» (Dewey, 1938:25). If viewed from this perspective, connecting the rulings in «Kifaya» to real-life examples becomes more comprehensible for young people. For instance, explaining the rules of trade not merely in a theoretical manner but through situations in everyday life appears considerably more effective.

At this point, yet another important aspect emerges. In delivering religious knowledge, a one-sided approach is often observed: the teacher speaks, the student listens. But the modern educational model is not like this. In it, the student is regarded as an active participant. They ask questions, engage in debate, and sometimes even express doubt. Initially this may seem uncomfortable, but in reality it is a natural process.

In the Qur'an too there are many verses that call to reflection:

“Do you not reason?”

“أَفَلَا تَعْقِلُونَ”

(Surah al-Baqarah, verse 44). This address in the form of a question in fact calls a person to active thinking. Therefore, religious education must also be not passive but interactive. This principle can also be applied in studying «Kifaya.» Perhaps precisely through this means, young people begin to understand it more deeply.

At the same time, not every method works at all times. Sometimes, under the guise of modernity, there is also the risk that the essential meaning of the work may be lost. For instance, as a result of excessive simplification, complex jurisprudential concepts may be given a superficial interpretation. This, on the contrary, leads to the formation of erroneous understanding. Hence, maintaining balance is important.

The Russian pedagogical scholar V.V. Kraevskiy emphasizes the necessity of «harmony between content and form» in the educational process (Kraevskiy, 2001:91). This view can also be applied to religious education. That is, the content of «Kifaya» must be preserved, but the form of its delivery may be contemporary. These two aspects are not contradictory; on the contrary, they complement each other.

The English researcher Abdullah Saeed, for his part, notes the necessity of explaining the Qur'an and jurisprudence in a modern context (Saeed, 2006:78). In his view, in understanding the text, the current social situation must be taken into account alongside the historical context. This approach is also applicable to «Kifaya.» For many of the rulings therein were formed under certain historical conditions.

Therefore, rather than transferring them directly, one must comprehend their essence and adapt them to the contemporary situation. This process is not easy. Sometimes there is also the possibility of misinterpretation. But the existence of this risk is not reason enough to refrain from engagement altogether.

The Arab scholar Muhammad al-Ghazzali writes:

“الفهم الصحيح للنص هو الذي يربطه بالواقع”

“A correct understanding of the text is one that connects it to reality.”

(al-Ghazzali, 2005:54). This view seems very simple, but it contains great meaning. In studying «Kifaya» as well, precisely this approach may prove useful. For young people often approach it with the question «what does this give me?» If no answer is found, interest wanes.

Yet another aspect is the question of language. The original text of the work is written in Arabic, and for readers who do not know this language sufficiently, it may constitute an additional barrier. Translation, however, cannot always convey the original meaning in full. Some subtle jurisprudential terms are lost in translation or interpreted incorrectly.

For this reason, a two-directional approach seems appropriate: on the one hand, creating quality translations; on the other, encouraging the learning of Arabic. This will not yield quick results, of course. But in the long run it may prove more effective.

Sometimes one also encounters the following view: modern religious literature is sufficient for young people, and there is no need for classical works. This view may be partially correct. But the problem is that modern literature itself is often based on classical sources. Hence, it is difficult to form a deep understanding without knowing the primary source.

At this point, «Kifaya» can serve as a kind of «bridge.» That is, through it young people become acquainted with classical jurisprudential thinking, after which understanding modern interpretations becomes easier. Perhaps this process must be carried out step by step.

The foregoing reflections have logically demonstrated that «Kifaya» can serve not only as a source of theoretical knowledge but – with the right approach – also as an important educational tool. Now let us turn to the most subtle and, perhaps, most pressing aspect of the matter: how does this work form ideological immunity in the minds of young people? That is, what kind of protection mechanism does it create against various extremist or erroneous religious interpretations?

Truthfully, it is not sufficient to give a superficial answer to this question under current conditions. For the problem is considerably complex. The information flow has sharply increased, and content of religious character is also spreading beyond oversight. Young people, meanwhile, are often not yet fully prepared to sort through this information. As a result, confused notions may emerge among them.

At this juncture, the advantage of «Kifaya» is that it delivers religious knowledge in a systematic manner. And a system is always superior to randomness. If a person's knowledge is orderly, they can evaluate any new information more readily. Perhaps precisely this aspect forms the foundation of ideological immunity.

In the Qur'an too there are verses that allude to this idea:

“Give glad tidings to those of My servants who listen to the word and follow the best of it.”

“فَبَشِّرْ عِبَادِ الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ”

(Surah al-Zumar, verses 17–18). This verse requires not merely listening but also selecting. Therefore, a person must possess critical thinking. The consistent jurisprudential approach in «Kifaya» can serve to form precisely this thinking (al-Zuhayli, 1986:142).

However, this process does not occur automatically. Simply put, reading the book alone is not sufficient. What matters is how one reads it. If the text is received merely as information to be memorized, it cannot become a means of protection. On the contrary, only deeply understood knowledge protects a person from erroneous ideas.

At this point, attention must be drawn to yet another important aspect. Extremist interpretations are often formed through the isolation of religious texts from their context and their narrow interpretation. «Kifaya,» by contrast, examines matters within a broader jurisprudential system. This prevents a one-sided view.

The American scholar Jonathan A.C. Brown, analyzing hadith and jurisprudence, says: «The traditional Islamic scholarly system is based on understanding a text not in isolation, but in its overall context» (Brown, 2009:101). This view applies to «Kifaya» as well. For in it rulings are given not in isolation but within a system of general principles.

Nevertheless, not all matters are equally easily accepted. Some jurisprudential rulings may seem incomprehensible or even debatable to modern young people. This situation cannot be denied. Perhaps it is natural. For times have changed and social conditions are different.

There are two paths here: one is to deny these questions, the other is to discuss them openly. The second path is considerably more complex, but it appears more effective. For in an environment where questions are not permitted, genuine understanding does not form. In studying «Kifaya» as well, this approach may prove useful.

The Russian Islamicist G.M. Kerimov, speaking about the stability of religious knowledge, says: «A faith that is understood is the most steadfast faith» (Kerimov, 1991:58). This view seems simple, but it is very important. For the problem often arises precisely from incomprehension.

Similar views are also encountered in English-language research. For instance, Tariq Ramadan, writing about forming the consciousness of the modern Muslim, views

religious knowledge as a «reflective process» (Ramadan, 2004:67). That is, a person rethinks, analyzes, and applies to their life what they have learned. Without this process, knowledge remains in a passive state.

In Arabic sources too, special attention is devoted to this matter. For instance, Ibn Khaldun writes about knowledge and education:

“If knowledge does not bear fruit in action, it becomes a burden on its possessor.”

(Ibn Khaldun, 2004:412). This view is fully applicable to «Kifaya» as well. For if the knowledge therein is not connected to practice, its educational significance remains limited.

Now, a few words about practical outcomes. If a properly organized educational system based on «Kifaya» exists, several positive results may be observed. First, a systematic approach to religious knowledge forms in young people. Second, they learn to critically evaluate various sources. Third, moderate religious views are consolidated.

But this is the ideal situation. In practice, various obstacles may exist. For instance, a shortage of qualified specialists, insufficient methodological manuals, or inadequate interest among young people. These problems cannot be ignored.

At the same time, there are also positive tendencies. The reforms being carried out in New Uzbekistan in the religious-enlightenment sphere, the activities of scholarly centers, and the growing interest in the classical heritage are supporting this process. Perhaps it is precisely under these conditions that the significance of works such as «Kifaya» will continue to grow.

CONCLUSION

The analyses above demonstrate that educating youth on the basis of pure Islamic enlightenment is a complex and multi-factorial process, in which not only the knowledge itself but also the methods and sources through which it is delivered are of great importance. In this respect, the «Kifaya» work, with its systematic jurisprudential content and moral orientation, constitutes a noteworthy source. The work can serve to form orderly religious thinking and moderate views in the minds of young people. Through its rulings, not only religious practices but also life values are taught. However, its effective application is directly dependent on the methodological approach.

In general, if «Kifaya» is taught through correct interpretation and modern methods, it can become an important tool in youth education. Otherwise, its potential will not be fully manifested.

REFERENCES

1. Kerimov, G.M. (1991). Shari'at i sovremennost' [Shari'ah and Modernity]. Moscow: Nauka.
2. Kraevskiy, V.V. (2001). Osnovy obucheniya: didaktika i metodika [Foundations of Education: Didactics and Methodology]. Moscow: Akademiya.
3. Smirnov, A.V. (2008). Islamskaya kul'tura: filosofiya i pravo [Islamic Culture: Philosophy and Law]. Moscow: Vostochnaya literatura.
4. Brown, J.A.C. (2009). Hadith: Muhammad's Legacy in the Medieval and Modern World. Oxford: Oneworld.
5. Dewey, J. (1938). Experience and Education. New York: Macmillan.
6. Hallaq, W.B. (2009). An Introduction to Islamic Law. Cambridge: Cambridge University Press.
7. Ramadan, T. (2004). Western Muslims and the Future of Islam. Oxford: Oxford University Press.
8. Saeed, A. (2006). Interpreting the Qur'an: Towards a Contemporary Approach. London: Routledge.
9. al-Kasani, Abu Bakr. (1986). Bada'i' al-Sana'i' fi Tartib al-Shara'i'. Beirut: Dar al-Kutub al-'Ilmiyya, p. 112.
10. Ibn Khaldun. (2004). al-Muqaddima. Beirut: Dar al-Fikr.
11. al-Zuhayli, W. (1986). Usul al-Fiqh al-Islami. Damascus: Dar al-Fikr.
12. al-Ghazzali, M. (2005). Kayfa Nata'aamal ma'a al-Qur'an. Cairo: Dar al-Shuruq.
13. al-Qaradawi, Y. (1998). al-Fiqh al-Islami bayna al-Asala wa al-Tajdid. Cairo: Dar al-Shuruq.