



Current Tasks of the Development of the Field of Islāmic Studies

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Abstract:

This article deals with the subject of Islāmic studies and the complex of disciplines chosen for the bachelor's academic program "Islāmic Studies". It outlines the concept and basic principles of teaching Islāmic studies.

Keywords: Islāmic studies, concept, principles, immunity, pedagogy, education, Qur'ānic studies, ḥadīth studies.

Islāmic studies is a field of science that comprehensively studies knowledge about the Islāmic religion, history, doctrine, sources and its role in society. Islāmic sciences have been studied by Muslim scientists from theological point of view since the early days of Islām, and in Europe, since the 16th century, the study of the functions of this religion in society, that is, from the functionalist point of view, has been studied. Today - by the 21st century, there is an opportunity and necessity to study the Islāmic religion and its related sources and research in a comprehensive manner. This is confirmed once again by the Government Decrees and Decisions on the study of the sources of the Islāmic religion issued in the Republic of Uzbekistan.

Islāmic studies has become one of the most developed fields in New Uzbekistan. Along with national values, the return of religious values to the people of Uzbekistan can be seen from the work done in the country in recent years. At the same time, there are many tasks that must be done in the field of Islāmic studies. The current task in this area is to summarize the existing research and to correctly define future directions for the researchers.

Nowadays, it is one of the urgent tasks to study how the solution of social problems has been implemented in the Muslim world, to solve the existing problems by using the existing solutions on a scientific basis. One such issue is bank credit relations, and this phenomenon has a significant

impact even in a secular country where the majority of Muslims live. It is natural that all of these relationships are declared "ḥarām" by someone, which creates a difficult situation among believers who need a place to live. But in the Islāmic world, solutions to such issues have been found through jurisprudential methods. Learning these solutions and solving the problem at hand is one of the important tasks.

As noted above, Islāmic studies is a broad field. Therefore, it is difficult to study all its directions at the same time and teach students. Therefore, it is necessary to focus on the formation of the most necessary knowledge, skills and competences in students.

In providing students with knowledge about Islām, it is necessary to form knowledge, skills and competences based on the compensatory, regulatory, communicative functions of the religion recognized in theology in society.

According to the compensatory function of religion, it gives comfort to people. In any mental state, that is, happiness or sadness, fear or anger, despair, religion serves to form the qualities of being calm and optimistic, that is, looking at the future with hope. However, what the representatives of some religious-ideological currents are doing today is the opposite. They are using information from religious sources to educate young people in the spirit of militancy, and to inculcate in them disrespect for teachers, parents, neighborhood, and elders.

According to the regulative function of religion, it calls for order in society, kindness among people, respect for elders, obedience to the leader, peace and stability. For example, according to the ḥadīth, the Prophet (pbuh) said: "I have been sent is to perfect good manners."

In the history of Islām, it can be seen that the jurists of the past, knowing the ḥadīth, "Start fasting with the sight of the moon and end it with the sight of the moon", and when they came to the people who were starting or ending the fast with a difference of one day, they did the same as them. In this, they followed the verse of the Qur'ān, which is more important than the above ḥadīth, "Sedition is worse than murder." In other words, those who do things that cause discord and conflict among people, knowing that the sin of creating conspiracy among them is more serious than murder, considered it more important than following some rulings for unity, peace and stability among people.

According to the communicative function of religion, it fosters the qualities of friendship, brotherhood, harmony between people. However, some religious and ideological currents, as mentioned above, call for separation between father and child, husband and neighbor, relatives and relatives, and friends and brothers. Their subversive ideas such as "Even if we have a father, we will fight against him" can be an example of this.

It can be concluded from the mentioned that in giving students knowledge about Islāmic studies, first of all, it is necessary to derive from these noble functions of religion, especially Islām, in society.

It is appropriate to start from this approach in the teaching of religious studies and Islāmic studies at the International Islamic Academy of Uzbekistan. Based on the same concept, it is necessary to optimize the working plan of the curriculum and programs related to the direction, to regulate the teaching of these subjects. For this purpose, it is planned to teach the students of the "Islāmic studies" department "Introduction to Islāmic Studies" in the first semester of the first year, and as a continuation of it, in the second semester, the subject "Fundamentals of forming immunity against threats in the guise of religion" will be taught to the students of the "Islāmic studies" department. In order to ensure the integrity and continuity of Islāmic studies, such subjects as "Islāmic history", "Qur'ānic studies", " ḥadīth studies", "History and theory of the science of the word", "Islāmic source studies" are arranged in sequence.

It is one of today's requirements to provide students with a deep scientific and academic approach to the teaching of these subjects. Arming students with certain knowledge, teaching ways to use this knowledge as a means of finding solutions to social problems, and the principles to be followed, serves as one of the main conditions for the development of the field.