

JADIDCHILIKDA ISLOM DINIGA MUNOSABAT

ОТНОШЕНИЕ К ИСЛАМУ В ДЖАДИДИЗМЕ

ATTITUDE TO ISLAM IN JADIDISM

Jafar Shomirzayevich Mustafoyev

Xamroyev To'uchibek Xurram o'g'li

TATU Samarkand branch

E-mail: xamroyevtoychiek@gmail.com

Abstract: this article talks about important processes, changes in spirituality and globalization that have influenced Islam.

Key words: Sciences, education, religious education, justice, dignity, fairness, value.

Jadidism, or Jadidiyat, is a social, political and spiritual movement uniquely formed in Islam. Jadidism is an idea and leadership that found its place in the period from the end of the 19th to the beginning of the 20th century and created new movements of Islam.

The main goal of Jadidism is to ensure that the religion of Islam corresponds to its time and modernity, to retrain and change its basic information and principles. The goal of this movement is to adapt religious disciplines and practices to the demands of the modern world by introducing systematic changes in the fundamental rules, forms and practices of Islam..

Jadidism requires the development of Islamic education, science, social issues, social rights and other areas. In this movement, the religion of Islam requires the use of modern science and technology, changing the social environment, maintaining social justice and changing some social problems.

The main features of Jadidism are to re-examine the unique structure of Islam in its time and in its environment, adapt it to social development and modernity, adapt religious rules to socio-legal problems, and be the voice of Muslims in social life. and the political environment includes goals such as ensuring Thus, Jadidism ensures the successful interaction of antiquity and modernity in Islam itself, between preserving religious rules and adapting to the demands of the modern world. Jadidism seeks to adapt the Islamic religion to modernity in its own way, without changing its details.

Jadidism, or Jadidiyat, is a social, political and spiritual movement uniquely formed in Islam. Jadidism is an idea and leadership that found its place in the period from the end of the 19th to the beginning of the 20th century and created new movements of Islam. Jadidism in Islam emphasizes the importance of interpreting books such as the Qur'an and Hadith within a historical and social context. It

encourages scholars and intellectuals to approach religious teachings with critical thinking, taking into account the changing conditions and needs of modern society.

Jadidism requires the development of Islamic education, science, social issues, social rights and other areas. In this movement, the religion of Islam requires the use of modern science and technology, changing the social environment, maintaining social justice and changing some social problems.

The main features of Jadidism are to re-examine the unique structure of Islam in its time and in its environment, adapt it to social development and modernity, adapt religious rules to socio-legal problems, and be the voice of Muslims in social life and political environment. Thus, Jadidism ensures a successful interaction between antiquity and modernity in Islam itself, between the preservation of religious rules and adaptation to the requirements of the modern world. Jadidism, without changing the details of Islam, strives in its own way to adapt it to modern times.

Jadidism may have the following effects on Islamic educational systems:

Updating educational methods and methodologies. The main content of “Jadidlik” is the desire to update and develop educational methods and methodologies. Jadidists are those who seek teaching methods based on scientific research. These methods incorporate innovation and interactivity to help students improve their understanding and knowledge. Teaching methods, curricula and pedagogical methods can be updated to take into account the influence of Jadidism in Islamic educational systems.

News in the field of science and research: Jadidism can bring news in the field of science and research in Islamic education systems. Jadidists strive to enrich students' knowledge with new information, historical approaches, and ideas based on scientific research. It plays an important role in providing students with additional knowledge and information while focusing on the basics of Islam.

Education and spiritual-educational development: Jadidism places great emphasis on education and spiritual-educational development in Islamic educational systems. They strive to enhance the spiritual and educational values of students, ensure their personal development and provide students with a spiritual path based on Islamic values such as justice, kindness, literature, ethics, etc.

Socio-historical knowledge of students. The influence of Jadidism on educational systems was aimed at increasing the socio-historical knowledge of students. They sought to provide students with scientific knowledge on topics such as historical events, social structure, human rights, social entities, government and legal systems. This helps develop students' understanding of the world and gives them a socio-historical understanding. This manifests itself in improving historical understanding and updating educational methods and techniques. This influence will be important for the development of Islamic educational systems, focusing students' attention on the

fundamentals of Islam and preparing them for life in the modern world.

Summary

The main goal of Jadidism is to ensure that the religion of Islam corresponds to its time and modernity, to retrain and change its basic information and principles. The goal of this movement is to adapt religious sciences and practices to the demands of the modern world by introducing systematic changes in the basic rules, forms and practices of Islam.

List of used literature

1. . Karimov I. A. "High spirituality-invincible power" T:" spirituality", 2008y.
2. Saint-Gulov N. H. the modular system of study and the practical foundations of pedagogical technology. B.: 2001. – 100 b.
3. Adizov D. digital path to the process of executive education // public education. – 2001. - №4. - B. 102-104.
4. Azizkhodzhaev N. N. Pedagogy technology and pedagogical skill. - Tashkent: TDPU, 2003. - 174 b.
5. J. Mustafaev. Synergetics as a modern science. Scientific and practical conference on the topic “Student participation in the achievements of agricultural science.” // Collection (p. 225-228). 2010.
6. Zh. Mustafaev. Description of social processes in nonlinear thinking. Intellectual J. 2009. No. 5, 19 p.
7. Zh. Mustafaev. Some issues of nonlinear thinking and interaction of nonlinear systems. Institute of Philosophy and Law, 90th anniversary of O. Faizullaev, conference materials, Tashkent-2011, p. 92
8. Zh. Mustafaev. The development of science and technology in the 21st century and their impact on public life. Proceedings of the international scientific and practical conference “Problems of introducing innovative technologies in agriculture”, SamQXI, 2012, 240 pp.
9. Zh. Mustafaev. The spiritual life of youth and the era of globalization. Topical issues of ideological education of youth. Formation of a reading culture in the minds of students. Materials of the Republican Scientific and Theoretical Conference 2019. April 20. 312 pages.
10. Zh. Mustafaev. The role of the media in the fight against information security and ideological threats. Materials of the Republican Scientific and Practical Conference on the role, role and significance of spiritual heritage in the conditions of modern globalization. Samarkand. SamISI 2020. May 20. 306 pages
11. Zh. Mustafaev. Social aspects of ideological education of youth. Materials of the Republican Scientific and Practical Conference on the role, role and significance of spiritual heritage in the conditions of modern globalization. Samarkand. SamISI 2020. May 20. 306 pages
12. Zh. Mustafaev. Electronic business and its problems of forming a digital economy in society.
13. Republican scientific conference on the topic “The success of spiritual heritage and its role in education of the 21st century.” May 20, 2021 Samarkand.