

PROBLEMS OF UNDERSTANDING ISLAM IN THE ERA OF GLOBALIZATION

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***Abstract.** This thesis addresses questions such as: How should the religion of Islam relate to innovations in the world? And also, Does Islam accept globalization and how does it react to it? This thesis reveals the opinions of various scholars from the Islamic world regarding globalization.*

***Keywords:** religion, Islam, globalization, innovation, scientist, science, education, Quran, umma, Muslims.*

Today we live in the 21st century, where the entire Earth has been covered by non-technology, where scientific inventions are becoming larger and larger every day. The world is developing and changing every day. Also, people and their views on life change day by day. But what about religions? After all, for example, the Holy Book of Muslims, the Koran, was revealed more than 14 centuries ago. And since we live in an era of globalization, problems in understanding the religion of Islam will arise as life progresses.

To understand the depth and complexity of the development trends of modern Islam, it is necessary to become familiar with its social teachings, its understanding of man, family, society, and ideas about gender relations. It is necessary to comprehend and carefully objective socio-philosophical analysis of fiqh and Sharia, rationality and tolerance, the institution of family and attitude towards women, the purpose of which is to destroy those stereotypes that form false ideas about Islam.

Let us not forget that Islamic culture is by no means characterized by the worship of asceticism and the renunciation of all material things. Moreover, Islamic

civilization reached its peak precisely in the conditions of urban market centers. And the possession of material wealth in itself is not only not condemned, but is even recognized as a blessing if the requirements of Sharia are observed.

Currently, the Muslim world, experiencing a civilizational crisis, stands at a crossroads. Indiscriminate criticism of other cultures does not harm them, but harms Islam itself. Therefore, Muslims, even more than before, need a “culture of change” in order to regain the ability to keep up with the course of history. Moreover, we must start with ourselves, for, as it is said in the Quran, “Indeed, Allah will not change the condition of a people until they change what is in themselves” (13:11). And the search for priority areas of development is incompatible with isolation. On the contrary, emphasizes Mahmoud Hamdi Zakzouk, “religious and human duty compels us to effectively participate in and influence modern globalization.”

Such participation involves separating the negative manifestations of globalization from its positive aspects. We must protect ourselves from the negative impact of globalization on the life of the Muslim community and at the same time not only use the beneficial results it brings, but also enrich it with our achievements. In any case, globalization must be approached from an active positive position.

Other Muslim scholars share a generally similar opinion. For example, one of the largest modern representatives of the Islamic Ummah, the late Sheikh of al-Azhar, Muhammad Sayyid al-Tantawiy, who for a long time served as the Grand Mufti of Egypt, noted that Islam is open to everything new, provided that it does not contradict the prescriptions of Sharia, the ethics and values of Islam. It's just that any innovations must be used for the benefit of people, and not to their detriment, for the purpose of subordinating the will of Allah, and not for the sake of justifying sin, in the interests of arranging the world, and not as an instrument of its destruction, for its improvement, and not the spread of wickedness. “If globalization means that all people in the current world should recognize each other, communicate with each other, cooperate in the creation of good and justice, and not in sin and enmity, and all obstacles on this path should be removed, then we Muslims welcome this phenomenon... If globalization means the exchange between people who are

committed to different beliefs, useful and Allah-sanctioned achievements in industry, agricultural culture, medicine, engineering, etc., then there is nothing reprehensible in it.”

Islam rejects only such mutual exchange that concerns something that is prohibited by Allah or brings harm to a person. Likewise, one must avoid relationships whose harm exceeds the benefit. Such exchanges and the general attitude of Islam towards other cultures and civilizations should be based on the commandment of Allah: “And cooperate in righteousness and piety, but do not cooperate in sin and aggression” (5:2). Moreover, the degree of harm caused to Muslims by globalization or the benefit brought to them should be assessed by specialists in accordance with the Quranic ayat: “Ask the people of the message if you do not know” (21:7).

As a methodological approach to solving the problems of globalization, al-Qaradawi proposes the principles of moderate Islam. “Averageism,” he is sure, “is the most acceptable position, personifying the middle path that an average nation should follow. This is the choice of a strong, far-sighted and open-minded believer, proud of his identity, conscious of his mission, firmly clinging to his roots, believing in his global role, highly appreciating his culture and the civilizational path of his ummah.

The choice of someone who does not shy away from meeting others face to face, is not afraid of dialogue, but, on the contrary, is distinguished by foresight, stands firmly on the ground, takes from others and gives to them, perceives and generates, fully reveals his own characteristics and all his traits own character... Our interests are met by the middle path, which, with the help of “ijtihad,” uses the positive aspects of globalization and its openness, takes all the best from it and at the same time avoids its shortcomings of a material and spiritual nature.”

Trying this approach, the scientist draws attention to the need to effectively develop any opportunities to familiarize all humanity with Islam. “We,” he writes, “must use the tools of globalization, including satellite channels, the Internet and other ever-evolving means, to convey to the outside world the universal mission of

Islam by appealing to its pure sources.”

This is a modern form of fulfillment by the Muslim Ummah of the mission entrusted to it, the call to take the path of truth. Today we can safely say that there is nothing decent for the religion of Islam to accept globalization, innovation and many of the modernities of this era. But on the condition that these innovations were within the framework of our Islamic traditions.

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