



DEVELOPMENT OF ISLAMIC STUDIES IN EUROPEAN COUNTRIES

Zokirova Rano Islomovna
Islomshunos

Abstract

This article is scientifically based on the fact that there are major changes in Islamicism in the country and in European countries.

Keywords: Islamic, Muslim, Philosophy, Islamic Knowledge.

Introduction

(Matthew 24:14; 28:19, 20) Today, it is well-known that the number of Muslims in Europe is increasing, especially in Germany, England, France, and Italy. In the counted countries, Islamology has its own history, and despite the fact that many works have been written on Islamic history and philosophy and Islamic knowledge, it has been viewed for many years as part of Oriental literature and has been led by an approach as an Islamic civilization caused by the spread of Islam. (Matthew 24:14; 28:19, 20) In the meantime, the expansion of Muslim communities in Europe is becoming one of the research directions of modern Islamic science, studying Western scholars as a separate subject, studying how it has been synthesized in various cultures, and studying the factors that contribute to an increase in interest in Islam among Europeans.

(Matthew 24:14; 28:19, 20) Today, there are major changes in Uzbek Islam. Programs, textbooks, and textbooks are being created at the U.S. International Academy of Islam, the FA Institute of Oriental Literature, the Tashkent State University of Oriental Literature, the Tashkent Islamic Institute of Imam Buxorah, and the Imam Buxorah International Research Center. Doctoral dissertations are being defended to identify solutions to current problems.

Experts working in this field had the opportunity to use special literature not only locally but also in foreign languages and to get acquainted with the works of European Islamic scholars. (Matthew 24:14; 28:19, 20) Today, a thorough study and analysis of the works of Islamic scholars not only in the Czech East but also in Western countries, as well as the expansion of the worldview of experts and research on new topics, is a major factor.

Reforms in the U.S. higher education system require the use of positive experience in higher education from developed, leading countries in Europe. Specialized universities, institutes and research centers have been established in Great Britain, Germany, France, the Netherlands, and Turkey, where various courses in Islamic studies are being taught.

A study of foreign literature revealed that scientific research into Islam and the Muslim world in Western European countries, especially in Great Britain, was conducted within Oriental studies. The research encompasses the interest of the countries of the Middle East and Central Asia. The first research was carried out by the universities of Cambridge in 1632 and Oxford in 1634[1]. By the 19th century, interest in this area increased after Britain's trade and commerce with the Muslim world



expanded. In the 20th century, studying the culture and language of the Islamic world was described as an important factor in diplomacy, politics, and international economic development, and great attention began to be paid to it.

We can say that Islamism was formed as a fan of its methodology, main themes, and classical texts, leaving Oriental literature. If some scholars emphasize more Arabic, classical texts, and the Koran and Hadis, considered the main sources of Islam, others like to approach the study of it politically, socially, and anthropologically.

In describing the subject of Islamic science, Dr. Atoullah Siddique, an English scholar, writes: "Islamic science should focus on its history, philosophy, theology, art, and architecture during the study of Islam, not one subject. But I can say with confidence that there is such a core in the process of teaching Islamic science that we must pay strong attention to its inclusion in the university education program. This classic core is portrayed as the basis of the Koran, or all Islamic knowledge. We can say that it includes studying the story, some philosophical knowledge, and the history of Islam from the year the Prophet Muhammad was born." [2].

In the UK, these turf views are reflected in the science itself and its approaches. Despite the high number of Muslims in Britain today, centers of such a name are very rare in addition to the Center for Islamic Studies established inside Oxford University. Given the name of faculties at some universities, the subjects that study Islamic studies are called "Culture of the Middle East and the Middle East." Islam, which forms part of the culture of these countries, is also studied [3].

Stopping the teaching of Islamic science in the English higher education system, the shortage of scholars studying and teaching Islamic knowledge at UK universities remains one of the problems facing teaching this subject.

French scientists have developed a number of approaches and approaches to teaching Islamic science, but it is also noteworthy that the number of students studying in this area is a deficiency. Despite the publication of many books devoted to Islam in France over the past years, many of them were written in the form of a publicity genre.

In conclusion, in the European countries that have been considered, Islamology is still being developed as a separate fan. Opinions expressed about this field of science vary widely, and we can observe that scientists' views are developing scattered. We believe that the introduction of approaches and effective projects in teaching Islamic science in European countries, its unique scientific research experience to specialized universities in Uzbekistan, especially the International Academy of Islam in Uzbekistan, meets today's requirements.

References

1. Albert Hourani, *Islam in European Thought*. Cambridge: CUP, 1991. – P.13.
2. Dr. Ataulloh Siddiqui. *Islam at universities in England: Meeting the needs and investing in the future*. England.: Minister of state for lifelong learning and further and higher education, 2007. – P. 27.



Academica Globe: Inderscience Research

ISSN: 2776-1010 Volume 5, Issue 02, February 2024

3. International approaches to Islamic studies in higher education. A report to HEFCE. Subject Centre for Languages, Linguistics and Area Studies and Subject Centre for Philosophical and Religious Studies. Great Britain, 2008.– P.16.