



## THE HISTORY OF THE FORMATION OF ISLAMIC THEOLOGY AND ITS EDUCATIONAL FOUNDATIONS

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**Abstract:** the article explains the period of Islamic scientific renaissance with different concepts, and these concepts are the cause of debates between Western and Eastern scientists. The impact of Islam as an ideology and the Arabic language as a scientific language in the fields of theology, philosophy, literature, and architecture of this new culture has been analyzed.

**Key words:** Renaissance, Islamic theology, Islamic philosophy, Peripatetics, Sharia.

With the emergence of Islam and its rise to the dominant position, a new culture based on Islam began to develop, and the beliefs, teachings and moral norms corresponding to its tenets were completely destroyed by the Arabs. The formation of Islamic theology continued for a long time, and this process went along with the development of Muslim culture, Muslim civilization, composed of different nationalities and their unique cultures. A civilization was born that absorbed the good aspects of different cultures and was nourished by their educational foundations. "Anyone who looks at the history of Islamic lands will immediately notice that scholars are at the beginning of history and its events and actions. Of course, this is a natural situation arising from the characteristics of Islam. Scholars who have correctly understood the truths of Islam will always be with their people and bear their sorrows together. Indeed, the work of real scholars requires this. Scholars armed with Islamic teachings try to be a salve for the pain of their people" [1]. After the emergence of such faithful scholars, the Islamic intellectual and dogmatic development continued. "From this it becomes clear that Islam is not a religion that is rigid and does not accept any change. On the contrary, he always considered the needs of people. Failure to take into account the reality in the implementation of religious instructions, excesses can lead to big mistakes and cause various conflicts in the society. As a result, the roads leading to the goal of Sharia will be blocked and the people will suffer. Therefore, in solving new problems, it is necessary to study the reality in depth and apply Sharia's instructions accordingly" [2]. For this, a deep awareness of Islam, knowledge of Islamic theology and understanding of its essence is required. Therefore, it is one of the important social tasks to shed light on the unexplored aspects of Islamic philosophy, to explain it to the general public from the perspective of the history of philosophy.

Over time, the rapid expansion of the areas where the religion of Islam spread, the formation of new socio-economic relations as a result of the encounter of Muslims with other religions and cultures changed the situation. In order to solve the problems arising in the new circumstances, the need for mental evidence, along with evidence from the Qur'an and hadiths, is felt more than before [3]. As a result, a tradition of rational thinking and evidence-based Islamic theology, aimed at defending Islam and its beliefs, began to take shape in the

Islamic world.

In "Encyclopedia of Islam" it is stated that one of the main aspects of Islam is that it gives the people who worship it the opportunity to participate in the development of Islamic beliefs. Also, according to the encyclopedia, Islam has its development stage divided into three periods. As an exception, the first period can be called the period of the Qur'an. Analysis of sources shows that relations between Sunnis and Shiites, Mu'tazilites and Ash'arites became particularly tense in the 10th-11th centuries. As the third stage of development, it can be explained by the increased role and role of "outlying" regions and countries in the Muslim world. When peoples with completely different cultural traditions joined the spiritual life of the Muslim world, they brought their religious and moral ideas, legal norms and customs to Islam" [4]. So, during the three stages of development of Islam, its dogmatic, moral, jurisprudential and rational foundations were refined and rose to its highest point. As a result, Islamic theology also reached its highest peak and thereby contributed to the establishment of the Islamic faith in the society.

In the early stages of the development of Islamic theology, in solving all problems and issues, it was accepted to rely on the revelations and explanations of the Prophet Muhammad, and later on the Qur'an, hadiths, and the authority of the companions and followers. That is why in early Muslimism, reliance on tradition, i.e. Qur'an, Sunnah, taqlid prevailed. At the same time, during this period, the Sharia will develop first. The meaning of Shariah is the right way, the divine way, the law. "After the emergence of Islam, less than 60 years later, the language, culture and architecture of the Islamic state spread over a vast area from the land of Persia to North Africa. Now the rulers of the Umayyad dynasty built a huge public mosque, which is the absolute symbol of their power" [5]. For the new Muslim society, the issue of regulating relations in society was urgent. So, the first Muslim society developed laws based on the Islamic religion, Sharia. In this process, the field of fiqh (Muslim jurisprudence) of Islamic theology emerges. In the course of the development of the science of jurisprudence, schools of Sharia (fiqh) (Hanafiyyah, Malikiyyah, Shafiyyah, Hanbaliyya and Jafariyyah) emerged. They differ from each other in that they issue lighter or more serious rulings on Sharia issues, without leaving the scope of orthodox law. It is recognized by modern scholars that the Muslim legal system was elaborated perfectly by the mufaqih (jurists). That is, "usulul fiqh science is one of the most sensitive and important sciences. Islamic Shariah and scholars loved this science very much. Because mujtahids made it the basis for ijtehad and deriving rulings from sharia evidences and sources" [6]. So, the science of usul al-fiqh was formed as a science that teaches the rules of deriving Shariah rulings. In the process of developing such a complex system, the need for further development of Islamic theology arose, and this became an important requirement of this period. That is why the legal sects found it acceptable to rely on the mind and personal independent opinion while relying on the Qur'an and hadiths, tradition, and the principles of the Sharia in their activities, that is, in solving legal issues and implementing Sharia. As an example of this, it can be noted that they used the methods of ijma, comparison, opinion.

1. Modern philosopher Mohammad Khatami in his work "From the History of Islamic Thought" states that Islamic theology developed in the field of Sufism, Kalam, Mashshoiyun (Peripatetics or philosophy), Ismaili and Israqi. He defines it as follows: "Discussing the rational themes of Muslim society in practice and the relationship between the Word of God (Revelation) and reason, philosophy and religion, one can see four trends, each of which has left a distinct mark

on the history of Islam and the fate of Muslims:

2. 1. The stream called Islamic philosophy, which emphasizes the harmony between religion and philosophy.

3. 2. A trend that takes religion in a position that leaves no possibility for a thinking person to accept it in comparison with intellectual and logical discussions and evidence.

4. 3. The stream of mysticism and mysticism, which says that reason and philosophy have short arms and lame legs and cannot lead to truth. Sufis say that you can reach the truth with the wings of the heart, and "the feet of those who prove with evidence are made of wood", they believed that they were incapable of reaching the truth. Sufism is a philosophy of life that morally develops the self, which becomes true through the medium of certain practical mathematics, and sometimes leads to a sense of immersion in a higher reality. It also leads to enjoyment and intellectual enlightenment[7]. Sheikh Muhammad Sadiq Muhammad Yusuf divides Sufism into two - Sunni Sufism and philosophical Sufism. Philosophical Sufism is condemned and denied by all, both those who oppose Sufism and the people of Sufism themselves. But everyone practices Sunni Sufism based on the Qur'an and Sunnah. Philosophical Sufism emerged later, and under the influence of various philosophies, it advanced ideas and beliefs that were alien to Islam. Prominent representatives of such Sufism are Muhyiddin ibn Arabi, Mansur Hallaj and others, who were the cause of unity, hulul and ittihad.

5. A current that emphasizes the weakness of the human mind in front of the grandeur and luxury of religion and sharia" [8]. At that time, directions such as Qarmati, Qadari, Jahmi, Jabari, Kharizi and Mu'tazili appeared and the doctrinal disputes between them developed Islamic theology. Arguments and debates between scholars began to weaken the faith of the people of Sunnah. In such a situation, in order to protect the beliefs of "ahle sunnat wal jamaat" from various heretical sects that contradict each other, the path of Islamic theology - Kalam science was created. When heretical sects with false beliefs increased, the science of the word was separated from the science of jurisprudence and became one of the main sciences, like the sciences of tafsir and hadith" [9]. Therefore, Islamic theology begins its protective activity against those who distort and interpret pure Islamic beliefs.

Theologian S. M. Khotami distinguishes three ideological trends in the development of early Islamic theology: sharia - understandable to the general public, although a number of highly enlightened people were supporters of this movement, it mainly relied on the support of the public. The author calls them "people of zahirbin sharia", which means that they include Muslim fanatics and traditionalists. There were many thinkers who used the power of pure reason within this direction (Mu'tazilites, representatives of the al-Ash'ari doctrine, and representatives of the science of the word in general), but because the "people of the zahirbin sharia", i.e., the masses of the people, did not accept intellectual observations, conflicts occurred between them. For example: "According to the teachings of Ash'ari, when a person is asked if he is a Muslim, he says: "Insha'Allah, I am a Muslim", he is considered a believer. The word Insha'Allah means "if God wills", that is, it is said about the work that has not yet been done. For example, if a person says, "Masha'Allah (God willing) I will go to Hajj this year", maybe he will go, maybe he won't. So, his word "Insha'Allah" is being used in relation to a work that is not clear. Uncertainty and doubt in faith are not right" [10]. Such intellectual and rhetorical debates gave a strong impetus to the growth of Islamic intellectual activity.

Abdurauf Fitrat commented on the development of Islamic theology and the theological approaches of medieval Eastern scholars in his book "The Way of Salvation": "Before 100 A.H.,

the theory of the Mu'tazilites relied on logical proofs and comprehensive explanations of problems, that is, they used reason. Later, by 300 A.H., Sheikh Abulhasan Ash'ari founded the science of the word for the defense and protection of the tenets of the Sunnah and introduced it into scientific circulation. Later Islamic scholars introduced the methods and concepts of Greek philosophy to the science of theology. According to this aspect, the science of the word became controversial later" [11]. In fact, the debate between Kalamists and Mu'tazilites, on the one hand, is a debate on accuracy and originality, and on the other hand, it has become a debate between those who demand intelligence and narration. That is, mutual struggles between them develop Islamic theology.

Due to the emergence of a philosophy based on peripateticism in the field of thought in the medieval East, where epistemological and theological views were developed, a strong conflict arose between Sharia and philosophy, as well as Sufism and philosophy. Sufism's struggle against philosophy led to the creation of "theoretical gnosis" within Sufism and the great religious-philosophical teaching of Ibn al-Arabi. So, it should be noted that early Islamic theology existed in its own form even before the emergence of "pure" philosophy. However, as a result of the clashes between the people of Sharia and Sufism with philosophy, both Sharia and Sufism-based theology rises to a new, higher position. In the eyes of Mustamli Bukhari, Sufism is not just a collection of different concepts related to the life and work of Sufis, but it consists of a centralized system with a single goal, clear structure, boundaries and stages of interrelated events, each of which has its own specific function[12]. In our opinion, as a result of the popularization of the views of the Peripatetics, there was a need for the development of Islamic theology and a stronger defense of Islamic beliefs on this basis.

A unique intellectual awakening and epistemological activity were of great importance in the development of the science of kalam and mysticism, which is the basis of Islamic theology. It is known that the widespread spread of Islam necessitated the Islamization of previously existing legal norms in large areas. With the spread of Islam to new areas, new religious beliefs, new cultures and customs were encountered in one way or another. The spread of Islam brought it into conflict with other religions. This situation brought new issues and demands. As Muslims spread their rule based on a new political system, they entered into complex relations with peoples with different customs and traditions. In front of them, the problems caused by the introduction of new peoples to Islam began to cross. It has become a matter of life and death to find a satisfactory answer to the logical questions of peoples with a higher culture, not to be satisfied with the holy books in showing the superiority of their religion over other religions, but at the same time to prove it logically. It was clear that this, in turn, led to the emergence of new ideas and ways. On the other hand, the need to eliminate the instability within the existing political system, to prevent Muslims from splitting into different sects, forced scholars to make new research. These factors paved the way for the emergence of kalam debates in Islamic circles of thought. Disputes had their own procedures. This type of "attack-defense" argument was the most common of the ancient debates between Jews, Christians, and Manichaeans. In Islamic theology, supporters of "Kalam" are called "mutakallimin"[13], that is, "the talkers". These debates had to go from the form of jizzaki and chapani of different groups to cultural discussion, and in many cases to the form of written debates (treatises), serving the protection of Sharia.

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