DIALECTICAL AND SYNERGETIC FEATURES OF THE DEVELOPMENT OF THEOLOGICAL AND EPISTEMOLOGICAL VIEWS IN MEDIEVAL EASTERN ISLAM

Ilyosjon Siddiqov
Senior Lecturer, Department of Philosophy,
Fergana State University,
Doctor of Philosophy in Philosophy (PhD)

Article history:		Abstract:
Received:	December 20th 2021	The article analyzes the dialectic and synergistic features of the synthesis of the medieval Islamic philosophy, the traditions of jurisprudence and mysticism in the development of theological views in the east of Islam, as well as Arab-Muslim gnoseology with the Islamic theology.
Accepted:	January 20th 2022	
Published:	February 26th 2022	

INTRODUCTION

The role of theology, jurisprudence and mystical philosophy in the development of theological views in the Middle East is high. Therefore, researching and studying them is one of the urgent tasks. Theology, jurisprudence, and mystical philosophy have been studied and researched in many studies as separate phenomena. However, there are not many studies that show their interdependence in the formation of Islamic civilization, the processes of epistemological and theological approaches in the Middle East. Indeed, "in our country, on the basis of the noble idea of" anti-ignorance - enlightenment ", the promotion of the human nature of Islam, its noble goals such as peace and friendship will remain one of the constant issues on our agenda" [1:43]. Therefore, it is important to show the dialectical connection, the commonality in the interaction, interaction and development of the theological views of the medieval Islamic East with the epistemological way of thinking. This allows us to understand the formation of Islamic values and the impact of attitudes towards it on social development. Indeed, "the word knowledge came from the Book of Allah, the Sunnah of the Prophet, without any restrictions or notes. So, science is the prosperity of the country, the good of the world, the happiness of the two worlds for humanity." [1:43] Based on this approach, it is important to study the factors, sciences, and movements that Islamic theology has developed and formed in it the complete theological approaches.

MATERIALS AND METHODS

Medieval Islamic theology encompasses five disciplines: mysticism, kalam, mashshoiyun (peripatetics or philosophy), Ismaili, and ishraqiyya. Theology plays an important role in them. Therefore, its role in the development of Eastern theological views is high. Islam, too, has demonstrated its lofty human nature and perfect foundation through theology.

The philosophy of the Word is valued as the pinnacle of Islamic theology and an example of intellectual development. The word kalam means "speech" and "word". Some sources also say that it means "debate", "debate" [3:73]. In the general sense, it is used to refer to a wide range of religious and philosophical topics, while in the narrow sense, it refers to the theologians as theologians who interpret the Islamic faith not only as a science based on the opinions of reputable clerics but also as reason. Mutakallims were divided into different schools and groups, but all of them used rationalism to one degree or another. Their main goal was to prove their beliefs by all means and, most importantly, to create a system of Islamic beliefs acceptable to the Muslim people [4:12]. This required a synthesizer of theological views with pure Islamic rationalism and gnosological approaches.

The Mu'tazilites are formed as a movement against the movement of the Kalamites. In fact, they were the first representatives of the Mutakallimlarningn. The Mu'tazilite movement became widespread, and the majority of the Muslim cultural elite, the intelligentsia, who could understand and accept the philosophical methods and abstract ideas of the Mu'tazilites, joined it. The center of the Mu'tazilite school was located in Baghdad, the capital of the Abbasid Caliphate, and for a short time their teachings served as the official teachings (ideology) of the Sunnis [3:75]. On the basis of theology and the activities of the Mu'tazilites, Islamic theology begins to show its popular and intelligible nature, and this has a strong impact on its further spread and the strengthening of its faith. According to the book "Pure Islamic Beliefs", theology protects Muslims from all kinds of superstitions and ensures their unity ... As the Prophet reported, the Islamic Ummah quickly split into 73 sects. The scholars explained to the Muslims what the beliefs of the non-Muslim sects that the Prophet (peace and blessings of Allaah be upon him) had told them were in

order to protect them from false, misguided and heretical sects." [5:10] Hence, the attempt to preserve the authenticity of Islam has developed the philosophy of the word, and this perfects theological views.

RESULTS AND DISCUSSION

Theology was originally formed in the process of debates between different political and religious sects that existed in Islam and debates with representatives of other religions. In the early stages of the Islamic era, the religious and legal foundations of society were formed by the national culture of different religions and peoples. As in other religions, the theoretical and legal aspects of Islam began to take shape in the following centuries. Because in the Middle Ages, this religion had managed to unite non-Arab peoples around it. Due to this, in the creation of the religious and legal teachings of Islam, it was necessary to take into account the interests of different nationalities and races that have adopted this religion. By the middle of the ninth century, the major sects in Islam were Sunnis, Mu'tazilites, Murjis, Shiites, and Khawarij.

Abu Mansur Muhammad al-Moturidi as-Samarkandi was the founder of the school of Moturidiya in Islamic theology was a scholar of jurisprudence and tafsir.

According to sources, he learned jurisprudence from his grandfather and narrated from him Abu Hafs Umar al-Nasafi [6: 420]. During the time of Abu Mansur Moturidi, the Abbasid state, various sciences developed in the Muslim world. It is well known that the scientific process of this time was the greatest and most significant move in history. In addition to the religious sciences, Muslims also developed the intellectual, philosophical, experimental, and natural sciences. During this period, a wide range of office work and bookkeeping was established. Scientific issues were regulated. Each science separated from the other and became an independent science with its own theme and style. Many new sciences have emerged, including tafsir, hadith, usul al-fiqh. Muslims translate sciences such as philosophy, logic, arithmetic, nature, and chemistry from Greek, Hindi, and other languages into Arabic [7:40]. As a result, there was a collaboration between Greek epistemological views and theological views aimed at defending Islamic beliefs.

The school that opposed the Moturidiya school was the Ash'ari school, founded by Abu-l-Hasan Ali ibn Ismail al-Ash'ari, who represented the Mu'tazilites for many years and later separated from the Mu'tazilites. "It simply came to our notice then that the mind was not in the right place. In the face of what is taken from the Qur'an and the hadith, the mind dies. However, it is not possible to include Ash'ari entirely in the list of those who seem to understand the Qur'an and the hadith, and to say that he is the enemy of the intellect and mental observations. He skillfully used rational observations to prove examples from the Qur'an and the Sunnah." [8:50] He was instrumental in the preservation of the pure Islamic creed and in the eradication of various false doctrines. [9:49] Imam al-Ash'ari also worked with all his might to purify the faith of the Muslims, "those who were honored with the title of the banner of Islam." [10:18] "... Al-Ash'ari would sometimes clash with the people of Shari'ah, who did not accept his evidence and proofs in ignorance. However, these disagreements did not prevent the Ash'ari word from uniting with the Sunni school of jurisprudence. The book "Kalomi Ash'ari" has been used as an official and authoritative textbook in such prestigious educational institutions as Baghdad, Nishapur, Balkh madrasah nizamiya "[11:51]. Thus al-Ash'ari creates his own doctrine. In this teaching, the beliefs of the Qur'an and their mental interpretations do not contradict each other, but rather complement each other. Al-Ash'ari acknowledges that divine revelation can be understood not only through faith but also through reason. At the same time, he previously believed that religious beliefs could be accepted as mental proof only after they were firmly recognized. That is, he acknowledges the use of mental arguments to prove the pillars of religion, but believes that faith alone in divine revelation alone is sufficient. It can be seen that in the teachings of the Ash'aris, the emphasis is placed directly on the Qur'an and the hadith in solving any religious problem, while in the teachings of Moturidia, logic is given more place in solving the problem. This is considered to be the effect of Imam al-Moturidi's living in a free environment, and Imam al-Ash'ari's migration to Baghdad in Basra, that is, to the Hanbali environment [12:88]. Hence, in al-Ash'ari's teaching, obedience to the pillars of religion takes precedence over their rational justification. Al-Ash'ari solves problems only in philosophical ways and uses them in discussions with the Mu'tazilites.

The scholar Ash'ari, who has a place in Islamic theology, uses the rational method in his theological views to resolve the internal contradictions of the doctrine of belief in destiny and freedom of will, and a theory of execution is created. According to this theory, fate was the eternal and universal will of God, and until then, God's judgment was a partial application of world events. According to this theory, activity is created by God, but is performed and achieved by man with free will. Although the Ash'arite sect separated itself from the open Mu'tazilites, it continued to go in the direction of free will and intellect that were common to them.

The science of mysticism was important in medieval Islamic theology. "Sufism is a science that studies the state of the nafs, good and bad, the way to purify the bad, the way to adorn the good, the mood to walk towards Allah and the way to flee to Him" [7:35]. In Muslim philosophy, Sufism has come out against ignorance and selfishness, targeting the human heart hand soul, and advocating moral purity. S.M. According to Khatami, "the main task of mysticism is to give an empirical meaning to existence, to get rid of its appearance, that is, the environment, and to choose a psychological and practical method that helps to find emotional and insane spiritual truth. In the end, mysticism claims to merge with the whole divine being, to merge with the supreme truth of the universe" [8:52]. Orientalists go in different directions in order to determine the philosophical foundations of mysticism, its essence as a worldview. For example, Western orientalists try to identify differences and peculiarities by comparing Sufi material with the experience of studying Christian mysticism known to them, using concepts and methods developed to

analyze Christian mysticism from mystical sources.

The power of human perception begins with the senses and ends with the mind. The mind greatly expands the horizons of knowledge through the results accumulated from the composition of things. But prophets and specially qualified saints possess the so-called holy spirit of prophethood, through which they become aware of "the tablets of the unseen, the judgments of the hereafter, some of the angels in the heavens and the earth, and even partly the divine knowledge." Anyone who doubts that there are people with such skills can be likened to a person who is deprived of hearing poetry or music. Because such people will not be able to comprehend these patterns of art. Such people should at least believe that there is such an opportunity.

However, according to al-Ghazali, the highest form of knowledge cannot be attained through direct experience or intellect or faith, which is created through "pleasure." However, the correct way to know God is through "experiential" knowledge. Some are so overwhelmed by the joys and sorrows of this world that they fail to comprehend the light of God. Others know God only in the context of their relationship with this world, that is, they recognize the heavens as the transformer and the source of the first movement.

There is a difference between the definitions given to "knowledge" by gnoseologists and theologians of the Middle East, indicating that the goals of philosophers and theologians were different. Theologians were theoretically well-prepared and had well-developed epistemology in their works. This epistemology was based on logic, reliability of knowledge, and division into species based on sources. At the beginning of the theologian's work, a theory of knowledge is routinely presented, followed by issues related to theology. Subsequent theologians also propagate the idea of coming to faith through knowledge. Epistemologists divide knowledge into the divine sciences (the sciences dedicated to the soul, the mind, the supreme cause (Allah) and its attributes) and philosophical knowledge.

In the epistemological views of medieval Eastern scholars, the concept of "mind" was of great importance. According to Islamic theology, "Wisdom is achieved through the mind, and the mind itself is a microcosmic reflection of the macrocosmic truth that is the manifestation of revelation. The problem becomes even clearer when we consider that Farobi described philosophy as a science of understanding wisdom, and that this conclusion remained relevant later on." [13:17]

In medieval Eastern gnoseology, the mind played an important role and was studied in various aspects, for example, as the concept of intellect - fiqh. A mature person who has reason, knowledge, and is subject to the requirements of the Shari'ah is a person who has the right attitude. This means that intelligence consists of being aware of religious beliefs, customs, and knowledge, and intelligence is equal to religiosity. Wisdom expresses a person's responsibility to himself and to society, combines religious awareness and vital pragmatism. In Ibn Sina's theology, the attitude to the problem of the mind can be seen as follows: "It is known that spirits appear only when a body is created that can be used by spirits ... then a situation arises that provides actions based on reason ..." [14: 448-449]. In describing the soul, Ibn Sina compares it to a mirror, in which the shapes of things are reflected. The human brain, like a mirror, reflects a part of the universe that reflects not only its appearance but also its internal connection. The content of the mind is not as material as the reflection of what is in the mirror.

The synthesis of the epistemological views of medieval Eastern scholars with Islamic theology can be seen in the ideas and teachings of the Eastern peripatetics. The ideas of Kindi, Razi, Farabi and Ibn Sina play an important role in the development of new Platonic views in Central Asia. While more Aristotle elements predominated in Kindi's thinking, the views of Plato were stronger in Abu Bakr Zakariyya Razi.

The explanation of the new Platonic beliefs is given in the works of the great Islamic philosopher Abu Nasr al-Farabi. While covering general philosophical issues such as the natural sciences, the social sciences, and the theory of knowledge, he first raises the problems of reason and philosophical thinking [15: 6]. According to Farobi, it is as natural to come from logic to philosophy of nature as it is from logic to morality. He classifies all his sciences under eight names: science dictionary (philology), logic (logic), mathematics (mathematics), nature (natural sciences), theology, politics (political science), jurisprudence (Islamic law) and kalam. According to him, "man's ability to think is the first stage of the nature that makes him human. Uamal is capable and capable of becoming the mind. It goes through two more stages to achieve an active mind. There are two stages between the person who has conquered this first stage and the active mind. "[15: 126]. He stressed that they are inseparable. In Farobi's view, religious truths consisted of philosophical examples. In other words, religion and philosophy are two different aspects of a single unity. Philosophy is based on the rules of evidence-based judgments, and religion is a hypothetical form of those judgments and rules. According to him, the mind is the mainstay and supporter of the Shari'ah and is essentially one with it. It is necessary to use reason to better understand the Shari'ah. The cessation of the use of one-sided reasoning prevents us from understanding the essence of religion that encourages honesty, and leads to hypocrisy and strife, and to muteness in the limited customs and traditions of the people.

Both Farobi and Ibn Sina in their epistemological views tried to determine the mechanism of knowledge formation, to explain its nature. The interpretation given to them by the mind clarifies their views on the matter. Pharoah becomes intelligent with the birth of man. The mind, he says, resides in matter, which receives mental forms. This idea is widely reflected in Farobi's teachings on the physiological basis of the psyche, in Ibn Sina's "On the Spirit," "The Book of Salvation," and "The Laws of Medicine." "The human soul," writes Farobi, "raises its existence to such a perfect level that it no longer needs matter to exist, because it is a complex of beings free from materiality, merged with substances separated from matter." The teachings of the medieval Eastern scholars on the soul showed that epistemological research was developing on a new basis and in a new direction.

In medieval Eastern theology, the views of thinkers on the study of the material world were harshly criticized, and the philosophers themselves were accused of atheism:" [16: 221].

Unlike theologians, medieval Eastern thinkers, in developing their system of epistemological views, add another important element to the concept of knowledge reliability and the criteria for determining the reliability of knowledge. The scholars refer to the traditions, the Qur'an, in the matter of the reliability of knowledge. The Mu'tazilites were among the first to oppose such an approach, giving priority to reason in matters arising within the framework of man-made things and in determining the truth. Such an approach is also preserved in the Ash'ari tradition. Through the epistemological views of thinkers, they developed the science of logic, developed logical methods for determining the degree of reliability of knowledge.

The problem of the limitation of human knowledge stems from the fact that, in addition to the divine and human division of knowledge recognized in the Qur'an, the mind itself has flaws and shortcomings. This issue was especially evident in the word. Mutakallimun (especially the Mu'tazilites), who made extensive use of the method of logical reasoning, understood that it was possible to prove contradictory opinions, as a result of which they could not guarantee a logical, rational (rational) proven truth. They now face the problem of finding ways to prove the reliability of the truth. The early Mu'tazilites suggested such a method as "sukun an-nafs" ("silence of the soul") or "sukun al-fahm" ("silence of mind"), similar to the method of ataraxia of the ancient Greek skeptics. Divine knowledge is intuitive, direct knowledge, knowledge that is fully protected from denial and does not cause doubt. On its basis all the remaining knowledge emerges. The rest of this knowledge is knowledge gained from experience and practice. The whole life of man is to acquire knowledge. How can their accuracy and reliability be verified? There are two ways to do this: objective - the adequacy of knowledge to existing things and events; and subjective – "quiet silence" ("peace of mind"). The latter is preferable because the mind has done its job of dispelling doubts, and the calmed spirit testifies that the truth has been proven. In his autobiographical work, the great theologian Abu Hamid al-Ghazali states that neither the information obtained through emotion, nor the knowledge obtained on the basis of reason, nor the acquired beliefs give true knowledge, because reason is incapable of assessing their reliability. True knowledge is "the light of God upon our hearts," which "heals us of our afflictions, our sicknesses, and frees our souls from debilitating doubts" [15: 213-217].

CONCLUSION

Truth (complete knowledge, enlightenment) is a gift given to us by Allah, so it cannot be attained through rational or intuitive-observation (direct) knowledge. It is very difficult to distinguish between the Zahid and the intuitive-observation that he really observed divinity. Therefore, among Sufis, the question of whether the experience of a hermit (observance of dhikr, moral and Shari'ah rules, diligence in prayer, piety, etc.) affects his attainment of truth (enlightenment) or whether the supreme truth is bestowed only by Allah. The further development of mysticism is based on the strengthening of the idea that God is both transcendental and immanent in this world, and that man, who guarantees the attainment of truth, belongs to both the world and the world, and that knowledge and being are equal.

In the medieval Arab-Muslim East, scientific potential could not have developed on its own without any basis. Consequently, the epistemological worldview has also increased due to the scientific progress and favorable conditions that have been formed on this land for centuries [16: 76-81]. Such favorable conditions influenced the development of various branches of philosophical sciences, such as mathematics, physics, geography, chemistry, as well as philosophy, logic, and ethics, which emerged on the basis of the ancient Greek sciences. At the same time, religious, Islamic sciences, such as theology, hadith, jurisprudence based on Sharia, interpretation of the Qur'an, as well as Arabic language and grammar, as well as Arabic history, have developed on the basis of inheritance.

REFERENCES

1. Mirziyoev Sh.M. From national revival to national uplift. - Tashkent. Uzbekistan. 2020.. –B. 43.
2. Sirjoniy R. Islam and the universe. - Samarkand .: Imam Bukhari International Center Publishing House. 2018. –B. 14.
3. Corbin H. Histoire de la philosophic islamique. -Paris. 1964.-P. 73.
4. Прозоров С.М. Введение // Аш-Шахрастани Мухаммад ибн Абд ал-Карим. Книгаорелигияхисектах. Ч.1.- Москва.: Наука, 1984.- С.12.
5. Hoji Ahmadjon Bobomurod. In the pure Islamic creed. - Samarkand .: Imam Bukhari International Center Publishing House. 2019. –B. 10
6. Nasafi, Abu Hafs Umar ibn Muhammad. Al-Qind fi zikri klamoi Samarkand / Yusuf al-Hadi prepared for publication. –Tehron ,: "Oyinai meros", 1999. –B. 420.
7. Sheikh Muhammad Sadiq Muhammad Yusuf. Imam of guidance. - Tashkent .: "Hilol-Nashr". 2019. –B. 40.
8. Hatami S.M. From the history of Islamic thought.- Tashkent .: Minhoj. 2003. -B.50.
9. Oqilov S. History of Moturidiya and Ash'ari teachings. –Tashkent .: Movarounnahr, 2015. –B. 49.
10. Oqilov S. History of Moturidiya and Ash'ari teachings. –Tashkent .: Movarounnahr, 2015. –B. 88.
11. Sheikh Muhammad Sadiq Muhammad Yusuf. Imagination of Sufism. –Tashkent .: "Hilol-nashr", 2016. -P.35.

12. Sayidahmedova A.S. Interpretation of epistemological issues in Islamic philosophy. F.f.n. scientific ... abstract.- Tashkent, 2009.- pp. 16-17.
13. Ibn Sina. Kniga o dushe // Ibn Sina. Selected philosophical proizvedeniya. - Pages 448-489.
14. Yuldashev F. Epistemological issues in Abu Nasr Farobi's work "Fi ma'oniy al-akil": a methodical manual. – Tashkent .: "Tamaddun" 2012. -В. 6.Газали. Избавляющий от заблуждения. (Пер. А.В. Сагадеева) // Григорян С.Н. Из истории философии Средней Азии и Ирана (VII-XII вв.). – М.: Изд-во АН СССР, 1960.- Приложения, 221-бет.
15. VII- XII вв.- М., 1960.- 213-217- бетлар.
16. Вахобова Б. Научныие традиции в средней Азии по материалам арабоязычной биографической литературы XII-XIIIвв. // Исследования по истории, истории науки и культурқ народов Средней Азии. – Ташкент.: 1993, -С. 76-81.
17. Bakhromovich, S. I. (2021). A comparative induction of the epistemological and theological views of medieval Islamic oriental scholars. Berlin Studies Transnational Journal of Science and Humanities, 1(1.7 Philosophical sciences).
18. Bakhromovich, S. I. (2021). Views on the role of science in human and society life in islamic teaching. International Journal of Philosophical Studies and Social Sciences, 1(3), 79-86.