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THE TEACHING OF KALAM IN THE HISTORY OF ISLAMIC PHILOSOPHY

This article reveals the importance of Islam in the formation and development of the Arab Caliphate. The wars of conquest of the Arab state were fought under the banner of Islam. All those who converted to Islam began to be called Muslims (Muslim – devotee, obedient to God). Having emerged at the beginning of the seventh century, in Western Arabia, in Mecca, by the end of the noted century, Islam spread to the territory of Iran and Central Asia. At the initial stage of the existence of the new Muslim state, spread over such a vast territory, the primary task was to adapt the Quranic precepts to the new realities. The art of interpreting the Qur'an and collecting hadiths were cultivated. The political struggle in the Arab Caliphate was conducted in the form of philosophical and religious disputes. The debaters in discussions on theological and philosophical topics pursued completely earthly goals. Ethnic diversity and confessional pluralism that developed in the empire also did not help stabilize the situation. A characteristic feature of Islamic philosophy is its polemical orientation; this is the logic of its development. Dissatisfaction with the decisions of previous schools on fundamental philosophical issues gave rise to the need for the emergence of new schools and teachings. As a result of the ideological struggle, a line of speculative religious philosophy arose known as "kalam".

Key words: Arabic philosophy, Kalam, mutakalim, al-Ashari, mutazilism.

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Ислам философиясы тарихындағы кәләм ілімі

Бұл мақалада исламның Араб халифатының қалыптасуы мен дамуындағы маңызын көрсету көзделген. Араб мемлекетінің жаулап алушылық соғыстары Ислам туының астында өтті. Исламды қабылдаған барлық адамдар мұсылмандар деп атала бастады (мұсәлім – Құдайға бағынған). VII ғасырдың басында Батыс Арабияда, Мекке территориясында пайда болған ислам діні осы ғасырдың аяғында Иран мен Орта Азияға да таралды. Осындай кең аумаққа жайылған жаңа мұсылман мемлекетінің алғашқы кезеңінде Құран талаптарын жаңа шындыққа бейімдеу – басты міндет болды. Құранды түсіндірумен қатар хадис жинау өнері де дамыды. Араб халифатындағы саяси күрес философиялық және діни даулар түрінде жүргізілді. Пікірталастырушылар теологиялық және философиялық тақырыптардағы дауларда фәни мақсаттарды көздеді. Жағдайды тұрақтандыруға империяда қалыптасқан этникалық әртүрлілік пен конфессиялық плюрализм ықпал ете алған жоқ. Ислам философиясына тән белгі – оның полемикалық бағыты, бұл оның даму логикасы. Алдыңғы мектептердің іргелі философиялық мәселелер бойынша шешімдеріне қанағаттанбау жаңа мектептер мен ілімдердің пайда болу қажеттілігін тудырды. Сондықтан да, идеологиялық күрестің нәтижесінде «кәләм» деп аталатын спекулятивті діни философияның бағыты пайда болды.

Түйін сөздер: араб философиясы, калам, мутаккалим, әл-Ашари, мутазилизм.

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Учение калама в истории исламской философии

В данной статье раскрывается значение ислама в формировании и развитии Арабского халифата. Завоевательные войны Арабского государства велись под знаменем ислама. Мусульманами стали именоваться все принявшие ислам (муслим – преданный, покорный богу). Возникнув в начале VII в. в Западной Аравии, в Мекке ислам к концу отмеченного столетия распространился на территории Ирана и Средней Азии. На начальном этапе существования нового

мусульманского государства, раскинувшегося на столь обширной территории, первостепенной задачей было приспособить коранические предписания к новым реалиям. Культивировались искусство толкования Корана и собирание хадисов. Политическая борьба в Арабском халифате велась в форме философских и религиозных споров. Спорщики в дискуссиях на теологические и философские темы преследовали вполне земные цели. Стабилизации ситуации не способствовали также сложившиеся в империи этническое разнообразие и конфессиональный плюрализм. Характерной чертой исламской философии является ее полемическая направленность, в этом заключается логика ее развития. Неудовлетворенность решениями предыдущих школ по фундаментальным философским вопросам рождала потребность в возникновении новых школ и учений. Как результат идеологической борьбы воздала направление спекулятивной религиозной философии, известное под названием «калам».

Ключевые слова: арабская философия, калам, мутаккалим, аль-Ашари, мутазилизм.

Introduction

From the very beginning, Islam was focused on becoming the state religion and solving many practical problems of society, social, political, moral, legal, etc. The emergence of freethinking, discussions on theological and philosophical topics may have been due to the initial “politicization” of Islam. An important factor in the development of freethinking in the medieval Muslim world was the confessional pluralism that developed in its vast territories. Various religious traditions, including Islam, Christianity, and Judaism, coexisted simultaneously in the near and Middle East. Ideological clashes were inevitable. Confessional pluralism provoked the desire to compare different religions, their postulates and dogmas. The result was the emergence of religious-comparative works by such authors as Ibn Kammun and al-Mukammisi.

Political struggles often took the form of religious disputes. The direction followed by representatives of the ruling circles led by the Caliph was considered “Orthodox”. For example, in contrast to Sunnism (from the Arabic “Sunnah” - custom, tradition), the Orthodox trend in Islam arose Shiism. Shiism (from the Arabic “Shia” - a political group, party) is a separate sectarian movement that later became widespread until it was recognized as an official ideology. Shiites in their own way revised many of the institutions of Islam. The first four caliphs, the successors of Muhammad – ‘Abu Bakr (reigned 632-634), ‘Umar Ibn al-Khattab (634-644), ‘Uthman Ibn ‘Affan (644-656) and ‘Ali Ibn ‘abi Talib (656-661) – are especially revered by Muslims of the most widespread Orthodox Sunni trend. Shiites put forward the version that the top leadership should be headed by direct relatives of the prophet and therefore they considered the first three caliphs to be usurpers who illegally seized the Supreme power and chose Ali as their spiritual leader. The religious doctrine of Shiism had the

greatest success in Iran and some parts of Central Asia, which testified to the tendencies opposed to the Caliphate in the conquered countries.

The peculiarity of Islam as a religion aimed at creating a theocratic state, which we consider, did not allow it to avoid ideological disputes and contradictions. How did this happen to the system of interpretation of Islamic law (Sharia) Ijtihad (lit. – “zeal, great effort”) in a broad sense meant the right to free interpretation of sacred texts. The problem of the lack of an institutionalized procedure for resolving controversial issues was originally solved by Muslim jurists. The scientific and practical work of Islamic theologians, especially during the first centuries of the spread of Islam, was focused on finding logical evidence for the conformity of a particular judgment to Sharia. We can also mention “Tawil” - a symbolic and allegorical interpretation of sacred texts, which was used by all dissenters, representatives of various ideological trends. The famous Swiss orientalist Adam Metz wrote: “no Muslim sect took the Koran to heart, but rather regarded it as the main Arsenal, obligated to supply them with weapons for their arguments” (Sagadeev 2009: 31).

One of the Central Islamic concepts is the concept of the Ummah, which refers to the community of Muslims around the world. The collective agreement in the opinion (ijma`) of this very Ummah, the ideal of unity of the Muslim community in the real history of Islam was embodied only during the life of the prophet Muhammad. After his death, the Islamic faith developed in an indissoluble connection with the political history of the Arab Caliphate. The ideal of unity of the Ummah presupposes a unified state structure in the form of “Caliphate” (Arabic, khilafa, lit., “succession”). During the reign of the first four caliphs, the principle of elective sovereignty was maintained. With the arrival of the Umayyads in 661, this principle loses its force and is observed only formally, a period of virtually dynastic rule

begins. During the Abbasid dynasty (750-1258), Baghdad became the capital. On the vast territory of the Arab Caliphate, fragmentation is growing, and the rule is transferred to local dynasties that are only formally subordinate to the Central government. The fall of Baghdad in 1258 as a result of the Tatar-Mongol invasion marked the end of the classic era of the Caliphate's heyday.

Main part

Already during the Umayyad Caliphate, such influential movements as Sufism and mu'tazilism were spreading. There is a version that Sufism arose as a result of the struggle of the peoples of the Middle East against the Arab conquerors and served as an ideological weapon. The history of Sufism can be divided into three stages. The early stage of Sufism is characterized by a call to asceticism. Sufis dressed in rough clothes and led a hermit's life. According to Biruni, an outstanding Eastern thinker of the middle ages, the term "Sufism "most likely comes from the Arabic word" suf", which means sackcloth, i.e. a modest garment that ascetic preachers wore. At the end of the ninth century, when the economic, political, and spiritual crises in the Abbasid Caliphate became particularly acute, Sufism gained strength and began to pose a serious threat to Orthodox Islam. Hungarian orientalist Ignác Goldziher author of classical works on Arabic and Islamic studies wrote: "When the dark spirit of Orthodoxy began to prevail in Baghdad at the end of the ninth century, more than one famous Sufi fell into the harsh hands of the Inquisition" (Grigoryan 1960: 49). The pantheism of the Sufis argued that God is not supernatural, that the world is actually God. All things in the world are diverse and different from each other because God dissolves in the universe and manifests in it in different ways. And since everything in the world is reduced to the original unity, the Sufi should direct all his efforts to achieve unity with the root cause of all things, to get as close as possible to it, to merge with it.

The mutazilites were representatives of the rationalist movement. Their predecessors who opposed the dogma of Islam were the qadarites, jabarites, and sifatits. Major researcher of mu'tazilism Henrik Steiner wrote "mu'tazilism is of historical interest, as it tried to break through the immutable Orthodoxy and imbue Islam with fresh elements" (Grigoryan 1960: 36). One of the first representatives of mu'tazilism was a native of Iran, Wasil Ibn Atta (699-748). The essence of the mu'tazilite struggle was to deny the dogma of predestination in Islam. They appealed to reason

as the sole source and criterion of knowledge and action. The concept of predestination led to the denial of human freedom and contradicted the position of divine justice. If we recognize a person's freedom of will, i.e., assign him responsibility for good and evil in the sublunary world, then this contradiction becomes solvable. The mu'tazilites recognized the Qur'an, but did not consider it the only way to know "God's word". A person without the Qur'an is able to know God, and as a prominent representative of this trend stated, "Reason obliges a person to know God with all his ordinances and properties before receiving revelation" (Grigoryan 1960: 37). The mu'tazilite heresy was severely persecuted in the Omeyyad Caliphate, but even secretly it spread and found its supporters in various progressive-minded circles, including among the ruling elite.

The Abbasid dynasty, which came to power after the Umayyads, owed its political success not least to Central Asian and Iranian landowners, who began to play an important role in the new Caliphate. With the coming to power of the Abbasids, the influence of Arab elements in the Caliphate's management system weakened, and the influence of advanced Central Asian and Iranian feudal circles increased. Under the Abbasids, scientific and translation activities reach a completely different level. Arabic is recognized as the leading language in all areas of culture. The authorities, in need of educated personnel, widely attract representatives of the peoples of Central Asia and Iran to public service. Under Caliph Mansur (754-775), a medical school opens in Baghdad. The founder of this school was a doctor from Gundeshapur, Georg Boktashi, who, with the help of his students and sons, translated and published the works of Galen. The Baghdad scholar Ibrahim al-Fazari translated the Indian astronomical treatise (Siddhanta astronomical treatise), which was of great importance for the development of this branch of science at that time.

Under the Caliph Mamun (813-833), mu'tazilim became a state doctrine. For his patronage of the Sciences and philosophy, and for organizing free discussions on theological and philosophical topics at the court, al-Mamun won the fame of "the ruler of the unbelievers". This circumstance influenced the distribution of works by Aristotle, Plato, Porphyry and many other ancient thinkers in the Islamic world. Here are examples of just a few names who lived and worked during the heyday of the translation movement. Speaking Arabic, Syriac, and Greek, Yahya Ibn Masawayh wrote a popular treatise on medicine, "On fevers." Abu-Zeid Honein Ibn-Ishaq Ibadi also wrote on medicine and history. Ibn Batrik

made a great contribution to the translation of the works of Aristotle and Plato. A large number of philosophical and scientific works were translated from Greek into Arabic by the head of the Baghdad Observatory, Tabit ibn-Qurrah al-Herani, who wrote a number of independent treatises “On solar years”, “On the movement of the sun” and others. Range of scientific interests Costa ibn Lucca’s al-Balbeki you can evaluate the titles of his works: “A book about bile”, “Smell and its causes”, “The Cause of weakness and strength”, “Behavior of philosophers”, “A Book about the difference between bodily and spiritual souls”, “A Book about an indivisible particle”, “A Book about the spherical shape of a cylinder”, “Introduction to geometry”, “A Book about heaven”, etc. (Grigoryan S. 1960: 40).

Mutazilism at a later stage of its development, as noted by Henrik Steiner, was significantly influenced by Greek philosophical thought. The most famous representative of the second generation of mu’tazilites, a native of Balkh an Nazam (real name Ibrahim ibn Sayyar ibn Hani, died in 845), in his notes, reports that after getting acquainted with the translations of Greek philosophers, he combined their views with the ideas of his predecessors, which indicated an attempt to rework the Greek heritage and apply it in modern conditions. Nazam proceeded from pantheistic ideas and believed that the world is uncreated and eternal since the creation of the world is not an act of free creation of God but something that follows from the nature of God himself. The basis of the structure of the world is made up of material particles in constant motion. Nazam explained the mystery of all changes in nature by the causal connection and interdependence of material bodies, and not by the intervention of divine Providence. Similarly, by deducing the act of creation from the nature of God, Tumameh al-Ashras came to the conclusion of the unity of spirit and matter. Mamar Ben-Abbad went even further by denying the supernatural principle of God. He practically dissolves God in nature and thus eliminates the opposite of spirit and matter.

Another bright representative of mutazilism Abu al-Guzail tried to distinguish between the morality and the religion of Islam. “Man must know God,” he said, “by observation and inference...and without outside help...He must also know what is good and what is bad, strive for the first and move away from the second” (Grigoryan 1960: 41).

The growing influence of Greek philosophy and mu’tazilite freethinking, which undermined the unshakable faith in the tenets of Islam, seriously disturbed representatives of Orthodox Islam. During

the reign of Mamun, Islam seemed ready to open the doors to philosophy and free thought. The question of the origin of the Qur’an: whether it was created or not by the red line passed along the front line of the warring parties. Caliph Mamun held the position of the creation of the Qur’an. Under his successor, Caliph Mutawakkil (847-861), there was a reaction that severely affected all those who doubted the eternity of the sacred word.

As a result of the ideological struggle, a speculative religious philosophy known as “Kalam” emerged. The medieval thinker of the East, Moses Maimonides, wrote: “...scientists who lived in those centuries saw that the dogmas of religion are in clear and great contradiction with the opinions of philosophers. Then the science of Islam was born. They put forward statements that are useful for religion and can refute those opinions that are directed against the main tenets of faith “ (Grigoryan 1960: 43). Followers of the Kalam called Mutakallimun.

With the call to learning, to knowledge, the prophetic activity of Muhammad begins. “The Prophet himself told how Jibril came to him with a book and demanded: “Read it!” Despite Muhammad’s insistence that he could not read, Jibril insisted: “Proclaim, for your Lord is the most magnanimous, who taught [man to write] through Kalam, taught man what he [previously] did not know” (Qur’an 96: 3-5)” (Frolova 1995: 22). And Muhammad read what was shown to him – thus he was announced by the messenger of Allah.

One of the main ideologists of Kalam was Ashari (873-935), who set out to restore faith in the absoluteness of God, to compromise mu’tazilism, and with it Greek philosophy. He argued that God not only created the world, but also continuously and directly affects all the processes occurring in it. Mutakalim as well as the mu’tazilites believed that the world is composed of atoms, indivisible material particles. However, they connected the movement of atoms directly with the divine will, and this fundamentally undermined the concept of objective causality and regularity in the world. Since there is the emergence and destruction of the atoms that make up the body may not be eternal. God creates these substances in time when he wants. Therefore, the mutakalim denied the infinity of space and time and attributed the atomic structure not only to bodies, but also to space, time, and motion. For example, Maimonides wrote about the structure of time: “time is made up of “now”; this means that time is made up of numerous small times, which, due to their short duration, cannot be further divided” (Grigoryan 1960: 46).

Mutakalim the influence of divine tyranny extended to the whole universe, all objects in nature and man, including the mind. There are no permanent or potential properties of things, no regularities. Nothing has its own self-determination, God gives things accidents (for example, the shadow cast by the body on a Sunny day is not a consequence of the impenetrability of the body, it is God who creates the accident of the shadow in each individual case). God can also disrupt the usual course of things and commit a miracle, as they say.

In the 9th century, mass peasant movements took place in Central Asia and Iran against foreign and feudal oppression, the most significant of which was the karmat movement. The leader of this movement, Hamdan Karmat, criticized Islam and refuted the position of the divine origin of the Koran. The Iranist and Turkologist E. E. Bertels wrote “for the karmats, Plato and Pythagoras were prophets equal not only to the pre-Muslim prophets, but also to Muhammad himself...” (Grigoryan S. 1960: 57). Subsequently, Karmatism took the form of religious Heresy-Ismailism. The karmats called themselves representatives of the will and followers of the prophet Ismail. As noted by A.V. Sagadeev, there is every reason to believe that the thinkers of that time Nosir-i-Khusrau, Biruni and Ibn Sina were sympathetic to the karmat movement.

Against the background of peasant uprisings in Central Asia and Iran, the Abbasid Caliphate is gradually entering a period of political disintegration. Already in the first half of the Tenth century, secret political and scientific societies “Ikhwan-as-Safa” (Loyal friends) appeared in major cities (Baghdad, Basra, Samarkand, Nishapur, etc.). The period of persecution of freedom of thought that began with the reign of Caliph al-Mutawakkil forced the “Loyal friends” to resort to a thorough conspiracy of their opposition activities. The most famous names of these communities include Abu Suleiman al-Busti, Abdul-Hasan al-Zenjani, Abu-Ahmed al-Mihrajani, Abdul-Hasan al-Awfi and Zeid ibn Rifa.

In their quest to spread secular, religion-independent enlightenment and education, the “Loyal friends” in overthrowing the authority of the Qur’an were even more radical than the mu’tazilites. They positioned their community as a Union of pious, virtuous people, selected thinkers and scientists. One of the proclamations said: “ Shariah is trampled on, mired in ignorance and error. And there are no other ways to purify Shariah except philosophy, because philosophy is wisdom, conviction. When we combine Greek philosophy with the Arabic Shariah, we will achieve

perfection” (Grigoryan S. 1960: 53). “True friends” believed in the possibility of learning the world through science and philosophy. They left about 50 messages, which are an encyclopedic collection of scientific, philosophical, and socio-political thought of the time. Messages are grouped in four directions: 1) mathematical and philosophical Sciences; 2) natural and physical Sciences; 3) psychological and rational Sciences; 4) theological and religious-legislative Sciences. The neo-Platonic theory of emanation, according to which God is the Supreme absolute being, from whom everything flows and returns to him, occupies a Central place in the metaphysics of “True friends”. The universe is a single body with a common universal soul. “O brother, your soul is one of the special souls descended from the world soul. It is neither identical with it nor different from it. And your body is a part of the world body” (Grigoryan S. 1960: 54).

Conclusion

Along with the term “Arab philosophy” are widely used “Islamic philosophy”, “Arab-Muslim philosophy”, “philosophy of the Arab East”, etc. As noted by the well-known Russian specialist in the history of classical Arab philosophy, Andrei Vadimovich Smirnov, in European and Arab oriental studies the term “Arab philosophy” is often used, in American science and outside the Arab countries proper, the term “Islamic philosophy” is preferred. Although there is no fundamental difference, all these terms mark the same specific historical and cultural phenomenon. In short, Arabic philosophy is a tradition of philosophical reflection that emerged and developed during the era of the domination of the Islamic worldview in a predominantly Arabic-speaking civilization (Smirnov 2013: 52). Arabic philosophy is referred to as meaning the predominant language of its existence. In the process of assimilation of the ancient heritage, both Arabs and peoples of other ethnic groups played an important role. Therefore, the term Arabic philosophy is used by researchers to emphasize the linguistic component of the described phenomenon. The same is said of the “Latin philosophy” of the medieval West.

Philosophical reflection as a method of theoretical coverage of the foundations of the universe in thought is characteristic of the five main currents of Arabic philosophy: Kalam, Arabic peripateticism, Ismailism, ishrakism (philosophy of illumination, or illuminativism) and Sufism (Islamic mysticism). Most of the above-mentioned

trends, with the exception of Arabic peripateticism, involve discussion of issues that go beyond the scope of proper philosophical ones and are therefore sometimes characterized as extra-philosophical or near-philosophical phenomena. For example, Ismailism at one time was a political trend and Sufism is comparable to a powerful spiritual and religious teaching. In addition to these areas and schools, we cannot fail to note the secret philosophical society “Brothers of purity” (or “Friends of fidelity”), as well as individual thinkers whose work is difficult to clearly classify as any direction at all (for Example. Abu Hamid al-Ghazali (1058-1111), Abu Hayan at-Tawhidi (d.1023), Ibn Khaldun (1332-1406)).

The problem field of classical Arabic philosophy includes questions of metaphysics (the origin and the world of individual things, their relationship, modes of existence and non-existence, causality), the theory of knowledge (truth, typology of knowledge), man (human ability to act and know, will, attitude

to the original), and so on. A characteristic feature of Arabic philosophy is its polemical orientation. Mu'tazilites (from the Arab. mutazila “isolated”) on almost all major philosophical issues tried almost all logical approaches and usually came to refute the arguments of representatives of other directions, with rare exceptions, finding common points of support. The representatives of the Kalam (from the Arabic. Kalam “speech”) Mutakalim (from the Arab. Mutakallimun “speaking”) can be called great debaters. Even after undergoing dogmatization and losing its philosophical spirit in the late Asharite period (after its ancestor Abu al-Hasan al-Ashari 873-935), the Kalam did not change its polemical orientation, mainly against Arabic peripateticism. On the other hand, disputes determined the logic of the development of Arabic philosophy, dissatisfaction with the decisions of previous schools on fundamental issues gave rise to the need for the emergence of new philosophical schools and trends.

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