

SOURCES OF ISLAM, THEOLOGICAL SCHOOLS AND THEIR SIGNIFICANCE TODAY

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Abstract: The sources, tenets, and doctrinal directions of Islam, as well as their different interpretations, lead to the defamation of Islam and its use by representatives of different faiths for malicious purposes.

This article analyzes the main religious beliefs and their content in the Sunni branch of Islam.

Key words: source, creed, religion, Islam, faith, monotheism, holy books, Holy Quran, religious tolerance, faith

Introduction

The sources of Islam are the sacred, reliable, and religiously documented sources upon which the tenets, laws, moral standards, and forms of worship of Islam are based. They include:

1. The Holy Quran
2. Hadith (Sunnah)
3. Ijma' (Unanimity of scholars)
4. Comparison (Drawing an Analogous Conclusion)

Religion, as a social reality, has always played an important role in the correct formation of the worldview of the younger generation and in the spiritual upbringing. At each stage of our history, certain religious beliefs have been relied on in order to strengthen the foundations of society. After all, religious beliefs, based on their values and teachings, unite their followers, exerting an emotional influence on their surroundings. It should not be forgotten that the culturalization of a particular nation and its socio-economic impact on foreign countries are limited by the importance of religion. The correct application and interpretation of religion ensures socialization, maintains peace, forms the basis of tolerance, and contributes to the development of science. However, its use in a malicious way undermines the pillars of society, disrupts social relations, and creates unrest. Therefore, changes in the attitudes of members of society towards religion affect the change in the form and content of social life. It is in this process that the influence of the specific beliefs of a particular religion is of great importance.

The tenets of Islam determine the direction and goals of a Muslim person's faith. In today's global society, where information attacks are rampant, it is important for representatives of each religious faith to maintain their beliefs and religious views and not fall victim to the use of religion for malicious purposes. Since in the information age, young people are more likely to be influenced by various virtual information and many young people are learning religious knowledge via the Internet, studying and interpreting the tenets of Islam from official sources is one of the urgent issues.

A strong faith helps believers to understand the meaning of life, to be steadfast in their goals, and to have a conscientious attitude towards family and society. In other words, a person who is strong in faith is also strong in social life.

correcting and strengthening the faith are extremely pertinent:

The devil is a people who do not know the creed,

If it takes a thousand years to do something, it is a good thing.¹

One day, the Messenger of Allah (peace and blessings of Allah be upon him) was talking to a group of people. A man approached him and greeted him. He asked, "What is faith?" He said, "Faith is to believe in Allah, His angels, the truthfulness of His prophets, to see Him on the Day of Judgment, and to be resurrected after death."²

It is narrated from Umar ibn Al-Khattab (may Allah be pleased with him):

"One day we were in the presence of the Messenger of Allah (peace and blessings of Allah be upon him). Suddenly, a man appeared before us, dressed in white and with black hair. He had no sign of travel on him. None of us recognized him. He came and sat down opposite the Messenger of Allah (peace and blessings of Allah be upon him). He placed his two knees on his two knees. He placed his two palms on his thighs and said, 'O Muhammad, inform me about Islam.'"

is to testify that there is no god but Allah and Muhammad is the Messenger of Allah, to establish prayer, to give zakat, to fast Ramadan, and to perform Hajj to the House if you are able to travel."

"You are right," he said. We were surprised by him. He asks himself, he confirms himself. "Tell me about faith," he said.

He (peace and blessings of Allah be upon him) said: "Believe in Allah, His angels, His books, His messengers, and the Last Day, and believe in destiny, its good and its bad."³

There are 7 tenets of Islam in the Sunni branch:

1. The oneness of Allah
2. The existence of angels
3. To the holy books
4. To the prophets
5. To the Hereafter
6. To fate
7. Belief in the resurrection of a person after death.

bind a Muslim to certain things, and this knowledge ensures that a person has a correct and healthy faith.

The history of the development of the science of faith from its inception to the present can be divided into five general stages:

1. **The stage of emergence**. In the first century AH and the beginning of the second century, debates began on certain issues of faith. There were two main reasons for the emergence of these debates:

¹ <http://old.muslim.uz/index.php/rus/maqolalar/item/23081-a-idada-adashmajlik>

² Sahih Bukhari. Volume 1. Imam Ismail al-Bukhari. Translated from Arabic by Zakirjon Ismail. Komuslar Editorial Office Tashkent 1991

³ <https://islom.uz/iymon/1#block10>

- 1) Due to numerous conquests, people with different religions, philosophies, and ideologies converted to Islam or began to live intermingled with Muslims;
- 2) The rapid emergence of contradictory political, social, and cultural developments within the Islamic world.

For these reasons, disputes began to arise on certain issues of faith . However, these disputes initially centered around a few issues , mainly the following:

- a) Does a believer who commits a major sin remain a believer or become an unbeliever who is condemned to hell forever?
- b) Is a person forced to do the things he does, according to his destiny , or does he do them entirely of his own free will?
- c) Imamate, that is, who will lead the Muslims after the death of the Prophet (peace and blessings of Allaah be upon him) and on what basis?

2. The stage of writing books and **the emergence of sects and factions** . At the beginning of the second century AH, the debates on doctrine among Muslims reached a new level. Special circles began to emerge where doctrinal issues were discussed . The leaders of these circles , their followers, and different doctrinal views began to be clearly visible . As a result, sects were formed with different names. The Ash'ariyya and Maturidiyya sects emerged, which defended the faith of the Ahl al-Sunnah wal-Jama'ah from the attacks of various sects that claimed different false beliefs.

3. **The stage of development and mixing with philosophy. The periods** from the sixth century AH to the end of the ninth century. During these periods, doctrinal issues were separated and written down in an orderly manner. As a result, various works on the science of doctrine were written and doctrinal madrasas were formed. Also, philosophical views that were contrary to the Islamic faith were refuted. As a result, philosophical views were also mixed into the books of doctrine.

4. **The period of stability.** From the tenth to the twelfth centuries AH. These periods were periods when the science of doctrine was stable compared to the previous and subsequent periods . During these periods, commentaries and footnotes were written mainly on texts written in previous centuries.

5. **The stage of the emergence of new ideas** . The twelfth and thirteenth centuries AH. During these periods, new ideas emerged that were different from those of the previous stages, claiming to be true followers of the Quran and Sunnah.⁴

Some religious rulings may change, but the beliefs, pure faith, and its rulings remain unchanged . In particular, only a person who believes in the oneness of Allah, angels, heaven, and hell can be a true Muslim. After all, a person's happiness in both worlds depends on his belief:

1. "Say: Allah is One." (Surah Ikhlas, verse 1) Allah Subhanahu wa Ta'ala's attributes are One. Nothing can be described by His attributes. He is One in both His absence and in His action. "Allah is One in His Essence and Attributes, Ancient (He has no beginning), Eternal (He has no end), Living, Knowing, Powerful, Willing (He does whatever He wants), Speaking, Hearing, Seeing. Allah is not a body, a substance (i.e. matter), or a form (such as color or smell). He has no image or shape . Allah is not in any direction or space. For He Himself created space and direction . The existence of Allah is not determined by time. Allah has always been and will be

⁴ <http://old.muslim.uz/index.php/kutubxona/item/17578>

with His names, attributes of essence and action . None of Allah's names and attributes have been newly created";⁵

2. A Muslim must believe in the existence of angels (in Arabic - malak, malaika) and evil forces (jinn). All of them are created by Allah , are incorporeal beings that express His will, and are assigned various tasks. Angels are assigned to convey the judgment of Allah Almighty to His servants , carry the Throne , carry out the affairs of Paradise and Hell, monitor people's deeds and record their deeds, constantly protect people, take souls, and other tasks. Gabriel, Michael, Israfil, Malakul Maut (Azrael) are the great angels. Gabriel is responsible for delivering revelation , Michael is responsible for managing the provisions given by Allah, Israfil is responsible for blowing the trumpet warning of the Day of Judgment, and Azrael is responsible for taking souls; the last of the holy scriptures , every word in it is sacred, it is revealed by God and there can be no doubt about it.

Another condition of faith is to believe in the books that Allah Almighty revealed to His prophets (messengers and prophets). All the books of Allah Almighty are His words and revelations . Allah Almighty did not create this word, rather it is one of the eternal attributes of Allah. They are all one word, and they are different in terms of being revealed in Hebrew, Arabic and other languages, in terms of the structure of their sentences, and in terms of reading and listening. Therefore, the best of the books that were revealed are the Torah, the Gospel, the Psalms and the Holy Quran. The best of these four books is the Holy Quran. After the Holy Quran was revealed , reading and writing of all other books became null and void;

4. Prophets convey divine truth to the people , calling them to the true religion and good deeds through preaching and advice. The names of 25 prophets are mentioned in the Quran, but Muslims consider Muhammad to be the prophet of all prophets.

the prophets were from the progeny of Adam, protected from sin, disbelief, and rebellion, pure, perfect in intellect and worship. They were all in one religion - Islam. Because they called their people to worship Allah alone, not to associate anything with Him in His divinity, Lordship, names, and attributes;⁶

5. The Day of Judgment (in Arabic, it means the last day, the end of the world) is the day when nothing will remain except Allah and what He wills. Only Allah knows when it will be .

In a hadith narrated by Imam Bukhari, it is said: "When Gabriel said to the Prophet (peace and blessings of Allah be upon him), "Inform me of faith," the Prophet (peace and blessings of Allah be upon him) said: "**Belief in Allah, His angels, His books, His messengers, the Last Day, and predestination, both good and bad.**"⁷ who answered;

6. The Quran states, "Whomever Allah wants to guide, He expands his heart for Islam. And whomever He wants to mislead, He makes his heart narrow and constricted." Muslims are required to submit to the will of Allah without question.

Everything and every action, including human desire and free will, whether good or bad, when, where, and how much, is all by the will, knowledge, and creation of Allah Almighty. A person

⁵ <https://islom.uz/iymon/1#block10>

⁶ <https://islom.uz/iymon/1#block10>

⁷ <https://islom.uz/iymon/1#block10>

receives a reward for his actions, if they are good, and if they are bad, he falls into sin, according to the free will that Allah Almighty has created in him .

7. The day when people who have been resurrected by the will of Allah are gathered at the "Place of Judgment " is called the Day of Judgment. On this day, every person will receive the reward and reward that they deserve for their deeds.

death . Since we came into this world, we have to fulfill a number of Islamic and human duties here, and do what Allah has commanded us. Those who disobey this will be subject to Allah's wrath and punishment. A happy, blissful and peaceful life in the Hereafter depends on our faith, our deeds in this world, and our good deeds .

The Holy Quran states , **“From it We created you, and to it We will return you, and from it We will bring you forth again.”** (Surah Taha, verse 55) To deny this is to deny the Quran, which is clear disbelief. Belief in the resurrection after death is one of the conditions of faith.⁸

properly absorbed and influenced by people , the religious sphere, as well as the educational, cultural and social spheres, will rise, and the attitude towards religion will change in a positive direction. As a result, we can show that, in particular, the adoption of the law “On Freedom of Conscience and Religious Organizations” was one of the most important steps in the religious sphere. Religious educational institutions have been re-registered by the Ministry of Justice of the Republic of Uzbekistan since 1998, and all madrasahs have become secondary specialized Islamic schools. Today, 10 religious educational institutions, the Tashkent Islamic Institute and 9 secondary specialized Islamic schools operate in the republic . The establishment of the Tashkent Islamic University under the Cabinet of Ministers of the Republic of Uzbekistan in 1999, at the initiative of our President, was inscribed in golden letters in the pages of the history of our country. In particular, in order to further improve the quality of education in religious educational institutions and to standardize regulatory documents related to the educational process, 9 regulations, 8 procedures and instructions were developed and put into practice during 2013-2016. Fundamentalism is one of the forms of worldview that is instilled in the hearts and minds of people on the basis of ideological pressure and elevated to the level of belief . Examples of secular forms of fundamentalism include atheism, nationalism, communism, and others. These “teachings” that blindly turn away from the direction of religious belief immediately have an impact on the spiritual stability of the nation and the security of society. For example, the followers of the atheistic teaching, which is a deviation from the monotheism , which is the main pillar of the Sunni faith (called atheists), make up 9% of the world. This statistic may not surprise the reader, but it should be perceived as an internal and external harm to Islam and the individual’s personality, because faith is the hope of tomorrow. What is worse is that we can see the negative religious effects of "religiousness" within religion, that is, fanaticism, in the activities of Wahhabism, "Hezbollah", "Al-Qaeda" and other unofficial religious movements. Their ideas are the result of an ideological-moral process that understands beliefs in isolation from space and time, and does not understand the true essence of religion . Fanaticism can be a serious obstacle not only to the development of religion, but also to other social spheres . The object of fanaticism, of course, are individuals who do not have sufficient religious and secular knowledge and do not interpret it correctly.

⁸ <https://islom.uz/iymon/1#block10>

A correct understanding of the tenets of Islam is important for avoiding the various negative influences of fanaticism, for not disrupting the social life of society for various political purposes, and for people to live in peace and tranquility.

religious tolerance is widely supported by the state, every Muslim, by being faithful to his faith and correctly interpreting religious concepts, will contribute to the peace of the country and the well-being of our people. By respecting the religious views of every believer and fully fulfilling the requirements of faith in Islam, based on an approach based on the ideals of tolerance , we will become true Muslims.

Conclusion

As religion, as a spiritual belief, allows justice and humanity to be the priority in human education , each of us should not forget this. Man lies at the heart of everything that joins the scale of changes in society, determines the direction of the flow, and clearly reveals both positive and negative consequences in it. Faith is a force that satisfies human needs, hopes for tomorrow and drives. As long as this feeling exists in an individual, it can have a positive or negative impact not only on himself, but also on others. Any person whose faith in religion is pure and who has adopted Islamic teachings as a program for his life is an asset to society. Therefore, each person should expand his legal and spiritual outlook within the boundaries of his religion, as well as share the benefits with society and try to eliminate the bad.

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