International Journal of Psychosocial Rehabilitation, Vol. 24, Issue 03, 2020
ISSN: 1475-7192

Classification of Philosophical Sciences of Ahmad Tashkoprizade

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Abstract--- *In the history of the development of scientific knowledge, there has been a constant organic connection between the question of the classification of sciences and philosophy and its relation to other sciences. In the Middle Ages, some fields that many scientists in the East considered to be science are not seen as science today. For a long time, the concepts of knowledge, science, subject, art were harmonized. An example of this is can be shown "Mawduot al-Ulum" by Ahmad Tashkoprizade. This article describes the historical significance of the work, the peculiarities of the classification of philosophical sciences through a comparative analysis. There is also information about the role of Tashkoprizadein the history of the classification of philosophical sciences, its differences from other thinkers in this regard. During the reading of the article, a clear idea of the main features of the classification of philosophical sciences of Tashkoprizadeemerges.*

Keywords--- *Tashkoprizade, Classification of Sciences, Science, Mawduot al-Ulum, Theoretical Philosophy, Applied Philosophy, Logic.*

I. INTRODUCTION

In the second half of the eleventh century, the classifications created in the thirteenth century were more devoted to the religious sciences, and some of the authors who created at that time recognized only the religious sciences and dealt with their classification. But there were also proponents of the knowledge of material existence, that is, the study of material existence from different angles. However, the classifications created during the fourteenth and seventeenth centuries constitute a separate stage, which in turn is characterized by a more detailed study of the sciences, supporting and expanding or criticizing previously advanced theories. They were expanded at the expense of new sciences added to the classification (Tashkoprizade, Kitab Chalabi, Al-Makki, etc.). Although the classifications vary in size, they remain virtually unchanged in terms of structure. This, certainly, paved the way for the preservation and further development of the classification of sciences.

II. THE MAIN PART

Materials and Methods

"Mawduot al-Ulum" is the title of Isomiddin Ahmad Tashkoprizade's translation of "Miftoh as-Saadaand Miftoh as-Siyida" (The Key to Happiness and the Light of Guidance) from Arabic into Ottoman Turkish by Kamoliddin Mahmud, son of Tashkoprizade. Not only did Tashkoprizade Kamoliddin Mahmud translate the work into Turkish, but he also made important additions and comments to some parts of the work.

The play also provides information about scientists who have written works in various fields of science, the classification of sciences, and their research. The classification of existing sciences of that period was developed by

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DOI: 10.37200/IJPR/V24I3/PR2020369
Received: 24 Feb 2020 | Revised: 28 Feb 2020 | Accepted: 18 Mar 2020

Tashkoprizade Isomiddin Ahmad, and several historical editions of this work are kept in the Center of Oriental Manuscripts named after Abu RayhanBeruni of the Academy of Sciences of Uzbekistan under the numbers № 2444 and 2445. These publications were published in 1895 in Istanbul.

"Mawduat al-Ulum", written in 1541, became the most important source for the classification of sciences in the Ottoman Empire. This work was first published in 1897 in the newspaper "Ikdam" during the reign of Sultan Abdulhamid II. More than a hundred of his historical copies are kept in the "Pertev" and "Sulaymaniyah" libraries in present-day Turkey, as well as in many other manuscript centers around the world. The work is four times larger than al-Khwarizmi's "Mafatih al-Ulum". The study of the description of the classification of sciences in the work "Mawduat al-Ulum" allows understanding, analyzing and comparing the effective influence, importance and relevance of the development of philosophical thought in the XVI century and beyond.

There is almost no scientific research on this novel in Uzbekistan. Only the monograph of Professor R. Bahodirov "On the history of the classification of science in the Middle Eastern Muslim East [1]" contains some information about the work. The main scientific research on the subject has been conducted by Turkish researchers. Tayyib Gokbilgin, Murtaza Korlaelchi, Ali Duman, Omer Bashkan, Culaymon Chaldak and others are among them.

The subject of this research was conducted on the basis of historical and philosophical analysis. The topic was written using historical, objective, systematic, analytical-comparative, scientific methods and principles of knowledge.

Result and Discussion

The science system is currently divided into the following major groups: natural sciences, humanities, technical sciences, and social sciences. Many independent disciplines are distinguished from each of these groups. From the earliest times to the present day, science has had to solve large and promising problems of scientific research in interrelated fields. This situation has led to the development of interdisciplinary research.

The classification of sciences in "Mawduat al-Ulum" was a perfect classification for its time. However, it is not without its shortcomings, such as superficiality, limitations, and a religious approach to solving certain problems, which are characteristic of medieval scientific ideas. For him, among the sciences, we can also see the influence of worldviews such as the consideration of Shariah practices, belief in supernatural forces and actions.

The author's full name is AbulKhair Isomiddin Ahmad ibn Muslihiddin Mustafa Khayriddin Khalil Tashkoprizade[2]. The origins of its ancestors go back to Central Asia. The scientist's ancestors escaped Genghis Khan's march to the West in the early 13th century, first to Afghanistan and Iran, and then to Anatolia, where they settled on the Bridge [3].

Ahmad Tashkoprizadewas born on October 2, 1495 in the city calles now Bursa, Turkey. He was a waster for the king of Oruch in Dimoteka in 1524, Haji Hasan in Istanbul in 1525, King Iskak of Uskub in 1529, Istanbul Kalandarkhana in 1535, King Mustafa in 1537, Edirne Uchsherefeli in 1538, Sultan Bayaz in Edirne in 1539 and Madrasa in Edirne in 1543. In 1545, Ahmad Tashkoprizade was appointed judge of Bursa and served in this position until 1547, when he was appointed as a mudarris in the Sahn madrasas. He served in this position until 1553 in

DOI: 10.37200/IJPR/V24I3/PR2020369
Received: 24 Feb 2020 | Revised: 28 Feb 2020 | Accepted: 18 Mar 2020

Tashkoprizade, which was transferred to the Istanbul court in 1551. He died on March 2, 1560, at the age of 67 years. It would not be wrong to describe Ahmad Tashkoprizadeas a multifaceted encyclopedic scientist in all respects. Because the philosopher has about 40 works and about 30 treatises on language, logic, religious sciences, history, history of sciences, medicine, philosophical classification of sciences, mathematics, ethics, theology, philosophy [4].

"Mawduat al-Ulum" was the impetus for the scientific research of many scholars, not only in his time, but also in later times. Haji Khalifa, a 17th-century Turkish scholar, used Tashkoprizade's Mawduot al-Ulum to write his work "Kitabkashfaz-Zunun anasami al-Kutubva-l-Funun" [5]. It should be noted that the classification of the Turkish scholar, which described all the sciences of his time in a very perfect form, not only preserved the classification of Tashkoprizade, which preceded him, and continued its traditions, but also supplemented and developed them to a certain extent.

"Mawduot al-Ulum" was also used in 1741 in the book "Kavakib al-Sabo" written by the order of the French embassy for teaching in the madrasas of the Ottoman state in Istanbul. In addition, in the second half of the XIX century, the famous Indian scholar Hasan Kannuji used "Mawduot al-Ulum" directly in writing "Abjad al-Ulum".

The Arabic historical manuscript of "Mawduot al-Ulum" was published in 1985 in 3 volumes in Beirut and Istanbul. In the play Tashkoprizade divides sciences into 7 main groups: I. Writing science; II. Word science; III. The science of error prevention; IV.Theoretical philosophy; V. Applied philosophy (wisdom); VI. Science of Sharia (religion); VII.The science of creation [6].

Tashkoprizade classified "Theoretical Philosophy" into metaphysics (theological science), natural sciences (natural sciences), and mathematical sciences as follows.

1. Theological science - metaphysics: 1) The science of understanding the human heart. 2) The science of understanding angels. 3) The science of knowing the life to come. 4) The science of prophetic signs. 5) The science of the degree of difference. 6) The science of classification.

2. Naturalism (natural sciences):

1) Medical science: a) anatomy. b) the science of ophthalmology. c) the science of food (eating) and hospitality. d) pharmacognosy [7]. e) the science of making drinks (juices) and pastes (medicinal mixtures). f) the science of pain relief. g) The science of the composition (types) of waste. h) the science of surgery. i) the science of blood draw. j) the science of drawing blood (by leech). k) the science of norms and measurements used in medicine. l) the science of love (sex).

2) Veterinary; 3) The science of falconry; 4) Plant science; 5) Animal science; 6) Agricultural science; 7) Science of minerals (ores); 8) The science of precious stones; 9) The science of beginning and end; 10) The science of the rainbow;

11) The science of physiognomy [8]: a) the science of spots and birthmarks. b) The science of palmistry (palmistry) through the lines of the palm. c) the science of the shoulder. d) the science of human appearance. e) the science of the distances of deserts and steppes. f) the science of casting. g) the science of metal (mineral)

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prospecting. h) the science of the abstraction of the afterlife [9]. i) the science of prophecy.

12) The science of reinterpretation;

13) The science of astrology: a) the science of choice (optional). b) the science of divination in the sand. c) the science of divination. d) branching science. e) science of birds and signs (prediction of indicators by flight of birds).

14) The science of magic: a) The science of predicting the future. b) The science of divination. c) The science of witchcraft with a palm leaf. d) The science of tumors (things that are worn as tumors). e) The science of magic. f) The science of Spiritism [10]) g)the science of the function of the stars. h) Confidentiality science. i) The science of concealment. j) The science of mastery (cunning, ingenuity). k) The science of interpreting suspicions and exposing violations. l) The science of deception, eye contact and dry imagination. m) The science of connection to the heart. n) The science of careful treatment of medicines and medicinal plants.

15) The science of tumors; 16) The science of magic; 17) The science of Al-Chemistry [11].

Mathematical Sciences

1) The science of geometry: a) the science of architecture. b) Optics. c) The science of burning glass. d) The science of the center of gravity. f) The science of gravity. g) The science of measuring fields. h) military mechanics. i) The science of shooting. j) The science of change (correction, correction). k) The science of adapting to intelligence. l) The science of navigation (the art of navigation). m) The science of swimming. l) The science of weight and measurement. n) Knowledge of the mechanism of carrying out the necessary constructions in vacant areas.

2) The science of astronomy: a) The science of the star chart and calendar. b) The science of creating a calendar. c) The science of stellar calculations. d) Meteorology. e) The science of observation instruments f) the science of time. g) The science of the shadow (shadow) measuring instrument. j) The science of the sphere. h) The science of ball motion. i) The science of measuring the surface (plane) of a sphere. j) the science of the location of stars. k) The science of the quantity of the sky. l) The science of the location of the moon. m) The science of geography. n) The science of the way of states and cities. o) The science of rainfall and its volume. p) The science of seasonal (climatic) features. q) Knowledge of the season (change) and the region. r) The science of homogeneity (similarity, alignment). s) Battlefield science. t) The science of the seasons. u) The knowledge of the time of prayer. v) The science of using a hand tool. x) The science of working with usturlob. y) The science of accumulating and processing knowledge of a quarter of a circle. z) The science of the circle quarter. w) The science of watch instruments.

3) The science about numbers: a) the science of calculating the bottom and slope. b) The science of algebra and algebra. c) The science of calculation errors. d) The science of calculating wills (orders, decrees) and periodic cycles. e) The science of measuring (distributing) heritage. f) The science of measuring air level (atmosphere). g) The science of measuring necklaces. h) The science of number (quantity, calculation). i) The science of even and odd numbers. j) The science of determining the amount of casualties in war.

4) The science of music: a) The science of amazing musical instruments. b) The science of dance. c) The science

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of sexuality.

In his novel Tashkoprizade, in contrast to Aristotle, he introduced in the classification “Theoretical Philosophy”, in addition to “metaphics” and “physics”, “mathematics” as a separate science. Such a case can be seen in Farabi’s work “Ihsaul-Ulum”, which was translated into ancient Jewish, Latin, German, Spanish, English, French, Turkish, partly Russian [12]. A similar approach can be seen in the classification of sciences by Khorezmi and Ibn Sina. However, although their classification of “mathematics” is close in content, the number of sciences in the classification of Tashkoprizadehas increased significantly. Tashkoprizade, unlike other scholars, also divided “music science” into components. Apparently, Tashkoprizade, like the ancient Greek philosophers, classified the science of music as a definite science and linked it to the science of mathematics.

Understanding the human heart (knowing), understanding the angels, knowing the life to come, the signs of prophecy, the degree of difference, falconry, palmistry (palmistry), the distances of deserts and deserts, divination, fortune-telling in the sand, sciences such as divination, fortune-telling through the flight of birds, magic, sorcery, secrecy, alchemy, and tanistry are not seen as science today.

Tashkoprizadeclassified “Applied Philosophy” into ethics, house building, (building), political science as follows: 1. Human morality - ethics; 2. The science of housekeeping (construction); 3. Politics: 1) Ethics of the head of state. 2) Ministerial ethics. 3) The science of military administration and the army.

In the first, a single person is about what his character will be like; in the second it is about how people relate to each other in the family, in economic affairs, and in the third it is about how people relate to each other at the city or provincial level, the governance of the state. This classification of Tashkoprizadeis very similar to the classification of Aristotle and Khorezm. In his classification, Khorezmi classified logic as an integral part of theoretical philosophy.

In Tashkoprizade, Aristotle, like Ibn Sina, classified logic as a separate science from theoretical and practical philosophy. However, in contrast, Tashkoprizadealso classified “politics” into components. Here, too, it can be seen that the scientist took a logical creative approach in his research.

In Tashkoprizade, he distinguished logic from metaphysics and physics and stated it separately. But in a network with logic, it is of great interest to describe the sciences that many scholars consider to serve religion (the science of debate, the science of debate, etc.). Another peculiarity of the classification of a scientist is that he presents the mathematical sciences, together with all their branches, as an independent branch of theoretical philosophy. Tashkoprizadelinked logic to the science of error prevention. This approach is also logically correct.

It can be seen that this classification is formed on the basis of scientific considerations, given that logic determines the laws of correct thinking from the content.

III. CONCLUSION

Tashkoprizade’s research on the classification of sciences complemented the work of representatives of the medieval East. He not only assimilated the achievements of his predecessors, but also made a worthy and significant contribution to the development of scientific thinking. The study, supplementation, and comprehensive analysis of

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the classification of sciences by Tashkoprizadecreated, firstly, a favorable opportunity for the further development of the field, and secondly, the East served as a bridge between the early medieval scholars and the works of later centuries.

In general, the scientific discoveries made by Eastern scholars in the Middle Ages, the perfect classifications they created, were of great importance not only in the East and Europe in their time, but also influenced many thinkers and served as the basis for new discoveries, further development of science and scientific thinking in the West; and some have not lost their essence so far.

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[6] Bahadirov R.M. From the history of the classification of sciences in the medieval Muslim East. –*Tashkent: "Academy",* 2000. P. 177-186.
[7] Pharmacognosy is the science of examining drugs.
[8] Physionomics is the art of determining a person's inner, mental state based on their appearance and facial expressions.
[9] Doniyorov A. Kh., Karimov N. R. An Incomparable Book of a Great Scholar // *Journal of Bulletin Social-Economic and Humanitarian Research,* Volume 6, Number 8, (April 2020) P. 63 - 71. doi: 10.5281/zenodo.3764177
[10] Spiritism is a mystical movement that believes that the spirits of the dead live in the afterlife and can speak to them.
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