



THE ISSUE OF CLASSIFICATION OF SCIENCES IN THE WORK "MAVDUAT AL-ULUM"

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Article history:	Abstract:
Received: 26 th July 2025 Accepted: 24 th August 2025	The work of Isomiddin Ahmed Tashkuprizada, a famous encyclopedic scientist who lived and worked in the Ottoman Empire in the XVI century, "Mavduat al-ulum" is one of the rarest sources on the classification of Sciences. This work is not only a philosophical classification, but also a logical continuation and the end of the researches of Ibn An-Nadim, al-Khwarizmi, al-Farabi, Ibn Sina and Ibn Al-Akfani in the field of classification of Sciences. Over time, the fields of science have evolved, with integration and differentiation processes taking place. Some of the disciplines that were classified as separate sciences in Tashkuprizade's "Mavduat al-ulum" have lost their significance or are now out of use. But the science of Islamic religion, which is classified in the work, has not lost its relevance even today. More details about these can be found in the article.

Keywords science, classification, "Mavduat al-ulum", the science of reading (Qur'an), the science of narrating Hadith, the science of the Qur'an interpretation, the science of knowing Hadith well, the science of the kalom, the science of fiqh.

INTRODUCTION. The system of science is currently divided into the following large groups: natural sciences, humanities, technical sciences, and social sciences. From each of these groups, many independent branches of science are brought about. From the time when science arose to this day, it was necessary to solve the major and prospective problems of scientific research in related fields. Such a situation led to a wide outbreak of scientific research. Science has served as a silencing force and tool to advance the progress of society. Many scientists who understood this correctly also paid special attention to the classification of sciences in the framework of their scientific research from ancient times. The classifications created in the second half of the XI century and the XIII centuries are mostly dedicated to religious sciences, and some authors paid attention only religious sciences, and they were engaged in classification of them. But among them there were also supporters of knowing material existence, that is, to study material existence from different sides. But, the classifications created during the XIV-XVII centuries constitute a separate stage, and in turn are distinguished by a more detailed study of Sciences, the support, and expansion or criticism of the previously proposed theories. They were expanded on the account of new Sciences added to the classification (Tashkuprizada, Katib Chalabi, Al-Makki, etc.). Although the classifications vary in size, they remain almost

unchanged in terms of structure. This naturally paved the way for the preservation and further development of the classification of Sciences.

MATERIALS AND METHODS. In the history of the development of scientific knowledge, there was a constant inseparable link between the question of the classification of sciences and philosophy and its relation to other sciences. In the Middle Ages, some areas in the East, which many scientists considered to be science, are now not seen as science. A group of scientists considered some knowledge as a science, while others considered this knowledge as part (Section) or subject of another science. For a long time, the concepts of knowledge, science, subject, art were equated. First of all, we can show the work of "Mavduat al-ulum" of Tashkuprizada as an example [Elchibey E. 2014:126]. In fact, this work is the name of the translation of the son of Isomiddin Ahmed Tashkuprizada, Tashkuprizada Kamoliddin Mahmud, on Tashkuprizada's work "Miftah as-sa'ada and misbah as-siyada" ("The key to happiness and the guiding light") from Arabic to Ottoman Turkish. [Ipsirli M. 2011: 153].

Tashkuprizada Kamoliddin Mahmud translated his father's work "Miftah as-sa'ada and misbah as-siyada" written in Arabic into Turkish to make this work more popular among the people. Because at that time, most people did not know Arabic. The reason for the change of the name of the work into "Mavduat al-ulum" was the



popularization of the work with a Turkish name among the people. Tashkuprizada Kamoliddin Makhmud not only translated the work into Turkish but also added important additions and comments to some parts of the work [Duman A. 2004: 63].

The work also contains information about the classification of sciences, scientists who wrote works on various fields of Science, and their research. The classification of the existing Sciences of that period presented in the work was done by Isomiddin Ahmed Tashkuprizada, and several historical publications of this work are also stored in the center of Eastern manuscripts under the Institute of Oriental Studies of the Academy of Sciences of the Republic of Uzbekistan under the numbers 2444 and 2445. These publications were released in Istanbul in the 1895 year.

"Mavduat al-ulum" was written in 1541 year, this work is not only a philosophical classification but also a logical continuation and the end of the research of Ibn An-Nadim, al-Khwarizmi, al-Farabi, Ibn Sina and Ibn Al-Akfani in the field of classification of Sciences. The work became the most important source in the field of classification of Sciences in the Ottoman state. This work was originally published in the "Ikdam" newspaper during the reign of Sultan Abdulhamidkhan II in 1897. More than a hundred historical copies of it are stored in the libraries of the present-day Turkey: "Pertev", "Suleymania", as well as in many other manuscripts centers of the world. The volume of the work is four times larger than that of Al-Khwarizmi's "Mafatih al-ulum". Tashkuprizada said the type of Sciences is very diverse, emphasizing that the life span of a person in their assimilation is not enough.

RESULT AND DISCUSSION. The classification of Sciences in the work "Mavduat al-ulum" was an excellent classification for its period. However, it is not excluded from the shortcomings inherent in the medieval scientific imagination, such as superficiality, limitations, and a religious approach to the solution of some issues. For him, among the sciences, we can also see the influence of such worldviews as the emergence of Sharia practices, the belief in strange natural forces and practices.

The work "Mavduat al-ulum" was an impetus to the scientific research of many scholars not only in its time, but also in later periods. The Turkish scientist Haji Khalifa, who lived and worked in the XVII century, used the book "Mavduat al-ulum" of Tashkuprizada in the writing of his work "Kitob kashf az-zunun an asami al-kutub va-l-funun" [Bakhadirov R. 2000: 188. Abduhalimov B. 1992: 47]. It is worth noting that the classification, which the Turkish scientist described in a

very perfect form all the sciences that existed in that time, not only preserved the classification of Tashkuprizada that passed before them and continued his traditions, but also replenished and developed their classification to a certain extent.

Also, in 1741 year in Istanbul, the work "Kavakib al-sabo", written based on the order of the French embassy for teaching as a textbook in the madrasahs of the Ottoman state, used "Mavduat al-ulum".

Besides, in the second half of the XIX century, the famous Indian scientist Hasan Kannuji directly used the work "Mavduat al-ulum" and Katib Chalabi's treatise "Kashf al-zunun an-asami al-qutub and al-funun" in writing his work "Abjad al-ulum".

From the classification, it can be seen that the author paid special attention to the Arabic language, the letter and other aspects of it. Unlike other scientists, Tashkuprizada described logic alone, separating it from metaphysics and physics. But in a network with logic, it is of great interest to describe some sciences that many scientists consider to be serving religion sciences (the science of controversy, the science of debating, etc.). Another feature of the scientist's classification is the designation of Mathematical Sciences, along with all its branches, as an independent branch of Theoretical Philosophy. Another notable aspect in the classification of Tashkuprizada is the fact that Sharia science comes in the last place.

Since Tashkuprizada initially classified the science of writing, he divided into two parts (the art of writing and the writing of simple letters). In the classification of this style of writing science, it is noteworthy that the scientist took into account the rules of writing correctly, its practice, different letter directions, the creation of a form with the help of letters (the art of calligraphy), the features of the spelling of Arabic writing, knowledge of the Koran and aruz writing.

Tashkuprizada divided word science into such parts as simple words, complex words and Arabic science; the science of writing into parts about the art of writing (spelling, writing rules, improving writing, creating new lines of letters with a base, alphabetic order) and the writing of simple letters (creating a form with the help of letters, correctly writing Arabic spelling, writing Quran, aruz). Such a classification of the scientist is logically and scientifically correctly formulated.

Tashkuprizada linked logic to the science of avoiding errors. This conciseness is also logically considered to be right. It is possible to notice that this classification was formed based on scientific reasoning, taking into account the fact that the logic determines the right laws of mentality. Also, he classified theoretical philosophy



into metaphysics (theological Science), Natural Science, Mathematical Sciences. He divided mathematical sciences into the sciences about geometry, astronomy, numbers, and music. Tashkuprizada classified the science of music as an exact science, like ancient Greek philosophers. That is, he connected this science with mathematical science by dividing it into fantastic (unusual) types of musical instruments, dance, coquetry.

The classification of Applied Philosophy (wisdom) is also of particular importance. According to him, applied philosophy includes three sciences: ethics (morality), the science of running household and politics. Politics, in turn, is divided into 3 Sciences: the ethics of the King, the ethics of the minister, the science of military rule and the army [Bakhadirov R. 2000: 181]. In the classification of Practical Philosophy Tashkuprizada remained under the influence of Khwarazmi. Here, according to what the sciences deal with, ethics is divided into – the self-management of a person, the maintenance of a home – the management of a household, politics – the management of a state.

The research of Tashkuprizada on the classification of Sciences completed the work of medieval eastern figures. He not only mastered the achievements of scientists who passed before him but also made a worthy and significant contribution to the development of scientific thought. The study, replenishment, thorough analysis of the classification of Sciences by Tashkuprizada created a favorable opportunity for the further development of this sphere, and secondly, played a role of linking the work of scientists of the following centuries with the work of first medieval Eastern scientists.

In his work "Mavduat al-ulum", Tashkuprizada divided the sciences into 7 main groups: I. The science of writing (divided into 2 parts, total 9 pieces of knowledge); II. Word science (divided into 3 parts, total 42 pieces of knowledge); III. The science of avoiding mistakes (total 7 knowledge); IV. Theoretical Philosophy (divided into 3 parts, total 121 Sciences); V. Applied philosophy (total 6 Sciences); VI. Science of Sharia (religion) (divided into 7 parts, total of 110 pieces of science); VII. The science of creativity (work) (divided into 3 parts, a total of 31 pieces of science). In the classification, there are a total of 326 Sciences. [Ergashev U. 2025: 201]

We know that Abu Abdullah Al-Khwarizmi and Ibn Sina classified theology as a part of the "Theoretical Philosophy" group. Although Al-Farabi and at-Al-Azad were limited in their classifications by the knowledge of fiqh, Tashkuprizada classified the sciences of "reading",

"narrating Hadith", "interpretation of the Qur'an", "good knowledge of hadiths", "Kalam", "the main part of fiqh" and "fiqh" into components. It is noteworthy that the scientist classified "Shariat Science" in the sixth place as a separate group. It can be concluded that the religious worldview does not prevail in the scientific thinking of Tashkuprizada.

CONCLUSION. Tashkuprizada is the first scientist to classify Islamic Sciences in a specific style. Because, unlike the classification of Islamic sciences before him, he classified the sharia sciences into the lowest spheres and came up with the description, theme, purpose and useful properties of each Science. It is this that made it possible for the students, studying in madrasahs, to go through a step-by-step study of Sharia science. This aspect is not encountered in other scholars of the East. As time passed, the fields of science developed, in which the processes of integration and differentiation took place. Such concepts as knowledge, science, subject, art were equalized. Some Islamic sciences, classified as a separate science in the work of Tashkuprizada "Mavduat al-ulum", have been generalized to this day. From some, the fields of independent Islamic science were separated. Another few have united and established a holistic Islamic Science. But one of the main elements that determine its scientific significance is the fact that it had an effective influence on the scientific thinking of many Muslim scholars who lived at that time and in the following centuries.

Also, the fact that the work of "Mavduat al-ulum" was an impetus to the scientific research of many scholars not only in its period but also in later periods, as well as the detailed classification of Islamic sciences to the lowest spheres, and their interpretation determines that it has a high scientific value among the peoples of the Muslim East.

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