

TUSTARI'S VIEWS ON SCIENCE

Raximov Xolmurod Majitovich

PhD, Bukhara State University

Email: rakhimovxolmurod697@gmail.com

Abstract: *This article discusses Sahl ibn Abdullah Tustari's views on science and its types, the conditions and responsibilities of being a scholar, and a comparative analysis of the views of Western and Eastern thinkers on science.*

Key words: *Tustari, science, scientists, enlightenment, gnosticism, action, devotion, epistemology, West, East, slavery, statement.*

The word "knowledge" is derived from the Arabic word "علم" and means "to know", "to be aware", "to have knowledge". [1,363.]

Sahl said: "Knowledge is following the Book (the Qur'an) and the Sunnah. Following evil thoughts is not knowledge. If a servant seeks knowledge from other than following it, it will bring him trouble. Because by doing so, he claims knowledge."

According to Tustari, knowledge based solely on the knowledge of Allah is true knowledge. Knowledge from other sources is irrelevant.

Junayd Baghdadi said: "science is to know the science of servitude and service."

Junayd Baghdadi's definition of knowledge is no different from Tustari's, because this definition also includes mystical knowledge.

Zunnuni Misri said: "Knowledge is of two kinds: knowledge that is required and knowledge that exists."

Zunnuni the Egyptian did not define knowledge, but rather described its types. Because a person has knowledge, even if it is small, and then it is necessary to increase it. This can be understood as the knowledge that God's knowledge in a servant exists and that needs to be increased.

Bayazid Bastami said: "There are two types of knowledge: the science of explanation and the science of evidence." [2,193.]

Bastami is also classifying science. That is, knowledge that can be explained and knowledge that is clear even without explanation.

Alisher Navoi defines a learned person as follows:

And whoever is a scientist is always on point.

If you throw a party, heaven is absolute,

Anyone who has no knowledge is called a fool,

If there is knowledge in the meeting, then it is time to fly. [3,143.]

In Alisher Navoi's interpretation, a scholar is on the right path and his gathering is like paradise. A person without knowledge is equated with a fool. Navoi also emphasizes the high status of knowledge and its people.

Socrates' views on knowledge or knowing have a moral-philosophical nature. Epistemology and ethics are fundamentally based on divine powers. The criteria for knowledge and morality lie in a person's striving for divine wisdom, his perception and assimilation of it, in short, his approach to divine power. [4,68.]

Socrates also has theological views in his theory of knowledge.

According to Aristotle, knowledge of the material world (science) begins with intuition. [4,126.]

Sahl said: A scholar is one who acts on his knowledge. A wise scholar is one who compares knowledge with his intellect. Sahl said: All people are dead, except the scholars who are alive. All scholars are asleep, except those who fear Allah who are awake. The scholars who fear Allah are separated from Allah, except those who hope are not separated. Only the people of love will reach the end. They are the ones who remember Allah in all their circumstances.

According to Tustari, science has several conditions. Only if all of them are found is a true scientist. The first is action, the second is comparative intelligence, the third is fear of God, the fourth is hope in God, and the fifth is love for God.

Sahl said: Only a servant who knows God knows God. Only the servant who is a blessing to the people will know Allah. Heaven is a thank you for earth. The underground is a thank you for the above ground. The Hereafter is a blessing for the world. Scholars are a blessing to the ignorant. The big ones are thanks to the little ones. Nabi peace be upon him is a blessing for the people. Allah Almighty is merciful to His creatures. [5.92.]

In the teachings of the Tustari, there are many meanings that are connected in a chain. Here too, several meanings are connected to each other. A servant who knows Allah is a mercy to the people, that is, beneficial. The heavens are beneficial to the earth, the above and the underworld are beneficial, the hereafter is beneficial to the world, the scholars are beneficial to the ignorant, the elders are beneficial to the young. The Prophet, peace be upon him, is beneficial to the entire ummah. The greatest mercy and benefits come from Allah Himself.

Sahl said: to be grateful for knowledge is to follow it. The reward of action is to increase knowledge. This knowledge and increase in status will continue until entering paradise. His actions lead to more blessings of heaven.

According to Tustari, those who embark on the path of knowledge should not stop learning until the end of their lives. The destination of their cessation is Paradise, because there is no hardship there.

Sahl said: Gratitude for knowledge is to teach it to others. Gratitude for action is to increase knowledge and gratitude. Gratitude for Hell is to take revenge for the sake of Allah on the disobedient. Gratitude for Paradise is to adorn oneself for the sake of those who obey Allah. The essence of gratitude is to make known our condition. And it is repentance. And with it gratitude is perfected. [5,103.]

Tustari explains the degrees of gratitude here. He says that one should be grateful for everything, even for Hell.

Sahl said: avoid the visible actions of scientists, keep them firmly in their knowledge. Don't you see that they all united and said: "Certainly the demand of the Hereafter is better than the demand of this world"?

With this statement, Tustari emphasizes that some of the actions of scientists may be incomprehensible to people, and that scientists should be trusted and acted upon.

Sahl said: In the Hereafter, people will attain forgiveness however they wish and for whatever reason, but they will attain the miracles and ranks there according to the extent of their obedience in this world. Just as they enjoyed obedience in this world, they will enjoy blessings and the sight of Allah in the Hereafter. [5,126.]

According to Tustari, there are many ways to attain forgiveness in the afterlife, but high ranks can only be attained through good deeds done in this world.

Sahl said: The servant is dead. His life is through knowledge. Knowledge is evidence. Action is praiseworthy. Action is mixed with calamities until it is pure and clean. If the action is pure, that is contentment.

Tustari compares a servant without knowledge to a dead person. According to him, even if knowledge is accompanied by action, it is not free from calamities. When it is accompanied by sincere action, then it is free from calamities. This status is to be pleased with Allah in all circumstances.

Abdurrahman said: the deed that pleases is in accordance with the Sunnah. A holy deed is a deed in which God is needed. [5,133.]

Sahl said: There are three types of seeking knowledge: 1. A person seeks knowledge of piety, and abandons what is lawful out of fear of the forbidden. 2. The second is hearing controversial matters, then abandoning them and taking up matters that are given to him with a wide scope. He is pious for the sake of Allah. 3. The third asks about something. He is told: "This is not permissible." He says: "What should I do to make it permissible? What is the way for me to do this?" Any scholar who gives him permission or finds a way through deceit will bring ruin to the first and the last. They are the bad scholars. Three calamities befall such scholars in this world: he loses piety, the world becomes easy for him, he seeks the world and is immersed in fitnah. If he were given the whole of the world, he would continue to take it to the ruin of his religion and would not care. Intelligent and wise people are those who look at themselves from the graves, from

the Day of Judgment, from the Day when they stand before God, from the Sirat bridge and from the pool. Whoever does not act for the situation in these places, whether he wants to or not, is lost. [5,134.]

Tustari here describes three levels of seeking knowledge. The first is the most cautious, the second is also on the right path, but he emphasizes that the third category is the one that is misguided.

Allah said: "If you do not know, then ask the people of remembrance." (Anbiya 8) Sahl said: "That is, ask those who understand Allah. Ask those who know Him and His commands and His days." They said: "Explain to us." Sahl said: "The scholars are of three types. The first is one who knows Allah but does not know His commands and His days. These are the generality of the believers. The second is one who knows Allah and His commands but does not know His days. These are the scholars. The third is one who knows Allah and His commands and His days. These are the prophets and the truthful. [6,198.]

Tustari also describes the levels of scholars here.

Sahl said: The one who acts on his knowledge is a scholar. The one who compares knowledge with reason is a wise man.

Abdurrahman said: A wise person is one who acts with his intellect, not with his lust, and who derives knowledge from knowledge with his knowledge. A wise scholar follows the evidence of his knowledge, and with his gentleness, gentleness, and humility, he is generous to the ignorant.

Sahl said: There are three things that scholars should not look at after they have recognized them: 1. After they have recognized the enemy, they should not be deceived by him. 2. After they have recognized the world, they should not be occupied with it. 3. After they have recognized the self, they should not accept it. [5,138.]

Tustari here describes three things that are harmful to a person. He emphasizes that whoever does not avoid these three things after knowing them will surely suffer great harm.

If we look at Tustari's views on knowledge, we can see that he only recognized practical knowledge. In fact, he also recognized theoretical knowledge.

Sahl said: "Sciences are of four kinds: 1. The science of religion. 2. The science of medicine. 3. The science of astrology (astronomy). 4. The science of chemistry (chemistry, physics). The disaster of religion is arguing about fate. The disaster of medicine is in experiment. (incorrect experiment). The disaster of astrology is judging by the stars. The disaster of chemistry is opposing people and asserting superiority." [7,75.]

In conclusion, it can be said that in Tustari's epistemology, theological-ethical views occupy a primary place. Not only Tustari, but all mystical scholars put mystical views first. Theological-ethical ideas have an important place in the views of Socrates, one of

the ancient Greek philosophers. Aristotle and John Locke, one of the western philosophers, attribute knowledge of the material world to the senses. In recent centuries, material-social views have prevailed over theological-moral views in the thinking of most Western philosophers, and as a result, the current global world governance has emerged.

In Tustari's worldview, mystical thinking is completely dominant, and every thought and every action manifests a divine meaning. Tustari founded a complete doctrine in his time and supplemented this doctrine with his own moral and divine views. According to Tustari, being a scholar carries a great responsibility and accountability, and not everyone is able to bear this responsibility. He considers only those who meet Tustari's conditions to be scholars. He also recognizes knowledge based on enlightenment in science. He put forward very useful ideas in terms of morality, and these virtuous morals can play an important role in the upbringing of today's youth.

References

1. AL-QOMUS Arabic-Uzbek dictionary – T.: Ghafur Ghulam. – 2019. III half, p. 363
2. عبو عبد الرحمن محمد بن حسين بن موسى السلمي. حفاظ التفسير. byrwt, در الكتب العلمية. - m2001.j2, page 193
3. A. Navoi. Twenty tome collection of perfect works. - T.: Science, 1999. 15 volumes, p. 143
4. Q. Nazarov. Western philosophy. - T.: Sharq, 2004. B.718
5. الشهيد المعردة و الرد على اهل الفرق و اهل الدعوه. تحقیق الدكتور محمد کمال جعفر. القاهرة, در الانسن. 162. 1980- h1400- m1980.
6. الشهيد المعردة و الرد على اهل الفرق و اهل الدعوه. تحقیق الدكتور محمد کمال جعفر. القاهرة, در الانسن. 162. 1980- h1400- m1980.
7. زاده نعمان باشا. تحذیب کلمة شل بن عبد الله التستری و کرامه. الردونیة الحاشمیة, دار الرباحین 232. 2023m. s. 1444h-