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THE COMBINATION OF SECULAR AND RELIGIOUS KNOWLEDGE

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Аннотация

Мақолада илм олишнинг муҳимлиги ва айниқса диний ҳамда дунёвий билимлар уйғунлигининг инсон ҳаётидаги аҳамияти борасида мулоҳаза юритилиб, таклифлар келтирилади.

Annotation

The article discusses the importance of education and especially the importance of the combination of religious and secular knowledge in human life and makes suggestions.

Калит сўзлар: Атеизм, коммунизм, идеология, онтология, гносеология, материализм, этнофақкур, диалектика, спиритуализм, трансцендент.

Keywords: Atheism, communism, ideology, ontology, epistemology, materialism, ethno-thinking, dialectics, spiritualism, transcendent.

Introduction

With the defeat of the communist ideology that promoted militant atheism in the late twentieth century, there was a need to “re-evaluate” ontological and epistemological views on the role of man in social existence. Instead of a materialistic explanation of existence, an idealistic interpretation, a scientific understanding instead of a scientific approach, a religious understanding began to take shape. This should not be understood as a defeat of science, secularism, but in ethno-thinking and social consciousness, there was a shift towards the “dialectical harmony between divinity and humanity”, as envisaged by the Russian philosopher N.A.Berdyaev. For the Orientalist, whose historical and cultural development was associated with spiritualism and transcendental pursuits, such a transformation was just as natural.

The combination of religious and secular knowledge is manifested as a requirement of human thinking. Well-known historian and philosopher A.J.Toynbee, in a dialogue with the Japanese cleric Daysaku Ikeda, says that religious ideas are subconscious, that one perceives the world through this subconscious reality and “calms oneself.” Belief in the calming power of religion is especially prevalent in worldly affairs during times of unrest, unrest, and conflict. At this point, it is obvious that the transcendent characterizes man's weakness in the face of real-life



problems under the influence of dogmas. Yes, sometimes a person consciously wants to deceive himself in such a way.

There is hardly a nation in the world that has dedicated its life to science like our ancestors. The contributions of our great scholars to religious and secular science are worthy of recognition. Dedicating his life to science, our compatriot Imam al-Bukhari said, “There is no salvation other than knowledge, and there will never be.” Also, how true were our ancestors when they said, “Knowledge learned in youth is as strong as a pattern on stone”?! We all know that the first commandment to mankind in Islam is to acquire knowledge. We thank the Creator for seeing the opportunities created for young people in our country due to independence, the pleasing conditions for them to acquire religious and secular knowledge. Therefore, in the religious educational institutions under the auspices of the Muslim Board of Uzbekistan, students are taught a combination of religious and secular sciences, and qualified specialists are being trained to meet the needs of the population in religious personnel. This is a gratifying situation, of course, but it is also true that the pursuit of religious knowledge does not lead to the same aspiration in every young person. It is not appropriate to view religious knowledge as an encyclopedic database that should only be studied in the educational process or in professional activities. The purpose of acquiring knowledge is to strive for perfection, to be able to distinguish between yesterday’s “I” and today’s “I”, that is, to be more knowledgeable, thoughtful, selective, skilled and cultured than yesterday. While secular science helps us to form a strong expert in our chosen field, religious knowledge is important in the emergence and development of human qualities in us.

Knowledge, whether religious or secular, ultimately leads to the knowledge of Allah. Here is an exemplary story: Before writing the novel “Scorpion from the Altar”, the famous writer Abdullah Qadiri came to Namangan to consult with the late Sheikh Ismail Mahdum, who worked for many years in the Muslim Board of Uzbekistan. During the talks, Abdullah Qadiri asked Sheikh Ismail Mahdum for advice on how to attract young people to secular sciences. He then quoted verses from Surat al-Ghashiyah in the Qur’an and said, “How they were created by looking at the camels.” “Don’t they see how the earth is spread out?” and testify that young people should be interested in these verses.

No matter where a country produces many scientists in any field, know that it is because of the people’s love for that science. There are many examples of this in the history of mankind: the ancient Babylonians, because of their love for agriculture, in their time achieved unprecedented success in this area. Invented incredible irrigation systems; because the Greeks loved philosophy, the forerunners of philosophical science – Plato, Aristotle, etc., grew up in this space. In the Middle Ages, the Prophet Muhammad (peace and blessings of Allaah be upon him) came as a guide, and the image of the world changed completely. The light of Islam shining from the Arabian Peninsula enlightened the whole world. Our nation has so much love for Islam that it has mastered its tenets with great zeal and studied its teachings with great thirst. As a result, the great scholars who enriched the science of Islam came out of our great country, out of our nation thirsting for knowledge and worship.

As the scholars admit, Islam was born in Arabia and grew up in Movarounnahr. Many of our ancestors contributed to the development of Islamic science. But there is another issue to note



here: when there were many reciters, faqihs, mujtahids and other religious scholars who memorized the Qur'an, the sciences we now call secular sciences also developed at an unprecedented rate. When our faith in our religion began to decline, so did our worldly affairs. If Adam had been able to find the right path on earth with his own mind and live, Allah would not have revealed any religion. But this is impossible. So, we need religion to know what is lawful and what is unlawful, what is good and what is bad. After all, to try to bring up a child without religion is to deprive him of upbringing. Victor Hugo, a famous 19th-century French writer and philosopher, once said, "Education must be based on religion so that good people can grow up."

In past centuries, Muslims have begun to misinterpret the concept of "useful science". They came to the conclusion that only the Shari'ah sciences were useful. In fact, secular science is one of the absolute sciences praised in the Qur'an and Sunnah. However, some people have come to understand that there is a reward in the religious sciences and no in the secular. Later, the term "religious science" and "secular science" appeared. Many verses and hadiths contain calls to refrain from it and not to give in to the world.

The term "secular sciences" is considered by many believers to be a science that distances them from Islam. They treat the sciences, such as physics, chemistry, and biology, as if they were being taught to distract themselves from religion.

These fears are baseless, false fantasies. If the believer does the intention correctly, he can also enter Paradise through sciences such as physics, chemistry, and biology. Secular sciences are religious sciences that sanctify Muslims.

The prophets and companions also had different professions: Adam was a farmer, David was a blacksmith, Noah and Zechariah were carpenters, Idris was a seamstress, and Moses was a shepherd. They did both the work of the Hereafter and the work of this world.

Allah created Adam, glorified him with knowledge, exalted him, and made the angels worship him. "(Allah) taught Adam all the names" ("Surat al-Baqara", 31). Ibn Abbas (may Allaah be pleased with him) said in his commentary on the verse: "He taught the names of everything, the names of mountains, trees, seas, palms and animals."

Allah taught Adam the natural sciences necessary for life on earth. The angels did not know the science of nature because they had no vicegerent on earth. They did not need these sciences. If Allah had taught Adam prayer, fasting and remembrance, Adam would not have been more knowledgeable than the angels, nor would he have been considered worthy of being a vicegerent on earth. "They glorify (Allah) night and day without delay" ("Surat al-Anbiya", 20). Adam (peace be upon him) knew the sciences of life as well as the sciences of the Shari'ah. In the socio-political life of society, the separation of sciences into secular and religious, the interpretation of these two sciences in isolation and the attempt to establish a seemingly logical balance between them are having a negative effect on the minds of the younger generation. This fact is understood by every sane person of our time. Today, the need to restore the harmony of religious and secular education is, without exaggeration, one of the decisive factors in the spiritual destiny of the country. It is clear to most of the society that the implementation of the educational process in a combination of religious and secular knowledge is one of the most pressing issues. Despite the fact that there are enough negative consequences in this



regard, it is still the dream of parents and educators to pass on religious and secular knowledge in education to the younger generation.

Ignorance is ignorance that does not properly use the original purpose of scientific discovery. The misinterpretation of a simple sentence by ignorance, based on a completely different argument, increases people's frustration, impatience with the hardships of life, resulting in offenses such as selling babies, stealing from brother, quarreling between mother-in-law and daughter-in-law, followed by a sharpening of the relationship between mother and child, and even cases of suicide. Look at the world in terms of thinking, misuse of scientific discoveries, misuse of them leads to various diseases, villages and cities are destroyed, nations are destroyed, people are disabled and spend the rest of their lives in hardships. All this can be assessed as ignorance.

In conclusion, no matter what profession we are in, we need to spend time learning religious knowledge, meditating for a few minutes on worldly affairs and household worries, our purpose in life, what we are doing, our mistakes and ways to correct them. It is both an obligation and a duty for us to seek and rely on good deeds. It is no exaggeration to say that religious and secular knowledge can only be purposeful if they are combined.

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