

THE VIEWS ON THE CONCEPT "SCIENCE" THE CLASSIFICATION OF SCIENCES, SCIENCE AND PRACTICE SCHOLAR AND IGNORANT ACCORDING TO KHUDJVIRI AND HIS "KASHF UL MAHJOOB"

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Abstract

This article analyzes the concept of science, classification of Sciences, its thoughts on science and practice, ethics of scientists and ignorant people, one of the theorists of the doctrine of mysticism, who lived in the XI century.

Keywords. Hujviri, science, classification of Sciences, anti-ignorance enlightenment, theory and practice, enlightenment, human perfection, ignorance

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INTRODUCTION.

One of the blessings given by Allah to man is knowledge. Science is one of the necessary tools in the achievement of human perfection and perfection. Science, leading a person to glory, embellishes his behavior, mind. After all, "the good deeds of the world and the hereafter are with knowledge, and the honor of the world and the hereafter are with knowledge." The history of philosophy shows that the question of Science, the acquisition of knowledge, the study of Science, the classification of Sciences, has always been at the center of the teachings of philosophers, thinkers and thinkers. The main reason for this is that science is glorified by all thinkers, scholars, fuzalites, recognized in the divine and sacred books as a high blessing and value.

The problem of science is also one of the central themes of the doctrine of mysticism. A number of manifestations of the doctrine of mysticism were engaged in science, knowledge and their classification in a special way and left valuable thoughts. Among the same demonstrators are Ali ibn Usman al-jullobiy Hujviri (WAF. approximately 1072-1076) [17] it is noteworthy that science and its ideas about classification. Hujviri also studied several areas of science, as we noted above.

The main part. The scientist paid special attention to the issue of Science in his work "discovery ul-mahjub li Arbab Al-qulub". The first chapter of this work, called "confirmation ul ilm"(confirmation of science), is devoted to the concept of Science and its analysis. [2]

Since the preacher puts forward his thoughts about science and its analysis, initially Allah says about the quality of the scholars of Ta'ala "they are afraid of the scholars of Allah from among his servants"[2]- from the Quran Karim in the content, "the study of knowledge is obligatory for every Muslim and Muslim", "go to Ching even if you seek knowledge!"like science, it brings examples from hadiths that relate to the issue of its appropriation. First of all, all knowledge and knowledge served the human need and on this basis came into being. Usually when we say science, we understand that it is done to have a certain knowledge of something or to cover it. A lot of definitions are given about science:

- knowledge-understanding and perception of something;
- knowledge-to know and understand something in its original form.

In Arabic, the word "Enlightenment" means something other than knowledge. It has such meanings as "familiar", "having knowledge" in its dictionary. [10] to Hujviri ILM "according to

the quality of all knowledge is praise. His limit is to encompass what is known and to describe what is known. The better limit is this: "science is the quality that makes the living a scientist "[2] - described. From this there is a full justification to say that the Thinker condemned ignorance, ignorance and, most importantly, ignorance. The fact that a person is a scientist, A being, secrets of nature and even self-realization, finds his place in society, lives a worthy life, happiness depends on how he mastered and mastered the sciences. Ibn Abbas (raziyallahu anhu) said: "when I was looking for knowledge, I was tormented, then I was dear ("Ihyou ulumiddin", Imam Ghazzali). It can be seen that science is a cause of inferiority in this World, honor in the hereafter. Mahdumi member writes about science as follows:"knowledge gavharest ki az Wei sharifitar gavhare nest". [24]. [24]. That is, "science is such a trifle that there is no more noble Babble than it." From knowledge is a Murad word.

Сухан аз осмон фуруд омад,
Сухан аз гумбази кабуд омад.
Гарди гавҳаре ву рой сухан,
Бас фармуд омада ба жой сухан. [25]

Meaning :
Сўз осмондан ерга келди,
Сўз кўк гумбаздан келди.
Шариф гавҳар гардидир сўз,
Сўз бас деди жойига у етди.

It is known that since the fields of science are very wide, it is impossible to master all sciences. In this regard, the expert said, "know that there is a lot of knowledge, and life is short. Man is not obliged to study all the sciences " [2] - stating that. However, The Thinker realized that along with the religious sciences, secular sciences should also be studied at their level...knowledge should be studied in an amount that is subordinated to Sharia from each of the nujum, medicine, knowledge calculation, artistic arts etc. Stars to determine the time in the night, the science of medicine to be undeniably ill and to find a cure for the disease, the science of the account is to know the date of the Fard and the term of the claim, and so on. The more it is obligatory to study science, the more it is necessary to adhere to it"[2] - he expressed his thoughts. Noting that there is a norm to master Hujviri Science in this way, he noted that this norm helps a person to act correctly. The learned and mastered science is considered one of the necessary tools in the proper functioning of man. We know that there are such Sciences that a person does not achieve anything in his life through these sciences. The use of Science for the purpose of evil

leads to many disasters. There are also Sciences that do not benefit a person. The study of science that does not touch profit is nothing more than a "waste of time". Especially now in the virtual world there are Information-Sciences that lead to evil on the contrary, and not only how useless and even useless. The Thinker drew attention to exactly this side of the issue, refused to master useless Sciences and came to the conclusion that for a short life it is necessary to master only necessary, useful Sciences. With a little knowledge, too, one can do great things, when this knowledge is based on religion, says Hujviri, and those who seek to acquire knowledge in vain, based on verse 96 of Surah 2 of the Quran, have flown to the Curse of the truth, and have brought the Hadith in the meaning of "I wish you refuge from Useless Knowledge" [2]. From this it should not be concluded that Khujviri has narrowed the spheres of science. The philosopher, as one of the theorists of the science of mysticism, considered that theology and the study of the sciences necessary from the point of view of the period in which he lived can achieve much, even with sufficient and insufficient knowledge. Following hujviri ' knowledge, little knowledge appears to apply even more. Knowledge must be added with practice. The Prophet said:"the one who prays without a figure is like a donkey in a mill." The purpose of the prayer without knowing its rule is to resemble the donkey in the mill, returning to the place where it started first, no matter how much it does not walk, do not do it from the walk to the address" [2] - the opinion serves as the basis of our above thoughts.

The regulation and classification of Sciences in the Muslim east of the Middle Ages were carried out by scientists in different ways, that is, some of them studied only one science, others studied several directions of science. Hujviri classifies all sciences into two groups: about this "...knowledge is two types of knowledge. The first is the knowledge of the truth(The Creator), the second is the knowledge of the servant. The knowledge of the servant is a part of the knowledge of the truth. After all, science is his quality and he is his brother. There is no end to his attribute" [2] - he says. The Thinker expressed the idea that the knowledge of the truth is infinite, and the science of man has a certain limit, referring to the Koran Karim, tried to show the difference of truth and human knowledge. For example, "and our knowledge is our quality, and he is our return. And our quality has a limit. The question of Allah Almighty:"you have been given a little knowledge." (Isro, 85.) Allah says to azza and jalla: "Allah encompasses the unbelievers."(Baccarat, 19.) He says again: "God is all-knowing."(Baccarat, 292.) His knowledge is a science, the sentence knows the creature and the predicate.

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1. Still science;
2. Hands;
3. Reality;
4. Shariy'a science;
5. Time science;
6. Treatment science;
7. information about the science of morality and other types of science is presented. "The purpose of man to acquire knowledge is to know the truth and its records(the Qur'an)," says Hujviri.[2] The Preacher says that with this man must possess divine knowledge and seek to understand the true essence.

Hujviri also noted that there are the following types of science:

1. Time science
2. Basic and secondary science
3. Reality
4. Shariy'a science

1. "Knowledge of time (knowledge of time) - it is the duty of everyone to know all the internal and external conditions that affect time." [2] time is the definition of a mental state in mysticism, in which a person has control over time, that is, he is able to manage himself. The concept of time science is also threeraydi in Abu Sulayman Droni. He speaks of time as a defender of his own mental state. Sahl ibn Abdullah Tostari describes time as izlash the knowledge of HAL.

2. Basic and secondary Sciences. The main science is to know the inner and outer sides of the Muslim code, the secondary science is to know the outer and inner-intention-related sides of religious customs. In these, the inner and outer sides are inextricably linked.

3. The science of truth. About this Hujviri "....so knowledge has three pillars of truth. The first is the knowledge of non-healing (knowledge of the person of the truth), the second is the knowledge of his qualities and qualities (knowledge of the qualities and judgments of the truth), the third is the knowledge of his forgiveness and wisdom (knowledge of the verb of the truth), which divides the science of truth into special types. And in its place Sharia science is also divided into three types.

The science of Sharia is also three pillars. The first is the Qur'an, the second is the Sunnah, and the third is the community of the Ummah. The need for knowledge about the zoti, pure qualities and aphorism of the God Ta'ala is known from his following word: "knowledge with knowledge, of course, there is no god other than Allah." (Muhammad, 19.) He says again: "know with knowledge that Allah is your Lord." (Anfad, 40.) He said again: "did you not see how the Lord casts the shadow?" (Furqan, 45.) He said again: "do not they look at how the camel is made?" (Goshia, 17.) There are many verses like these, all of which are evidence that Allah Ta'ala's forgiveness and Ta'ala need to be looked at, and that it is necessary to get acquainted with the attributes of the one who does it with this forgiveness - the perpetrator.

Then one of the famous figures of Sufism, Muhammad ibn Fazl al-Balkhi, also cited the classification of Sciences: "the sciences are three different and it is: the Minallah of knowledge, the MA'allah of knowledge (with the truth of knowledge) and the Billah of knowledge (about science)"

Ilm Billah is the Enlightenment of knowledge, and all its guardians are those who know this science. Bunda would have been unable to know this without her being able to express and introduce. The absolute munqati' from the right Ta'ala to acquire the instrument, that is, to make any reason to master, is completely disconnected, unrelated. In the possession of the true enlightenment of the servant, there is no reason. The Ilat of the Enlightenment of Allah Ta'ala is to guide the bandâ and inform the Enlightenment.

Ilm Minallah this is the science of Sharia, this science is a decree and a proposal from Allah.

Ilm Ma'allah is a statement of the degrees of knowledge and guardians on the status of true sects. So it will not be right to achieve enlightenment without Sharia. Also, it is not lawful to make a claim from the Sharia without revealing the statutes. All this, that is, the ways of enlightenment, Sharia and truth are closely interrelated. So you become a requirement to learn knowledge and bring it to perfection. The perfection of the knowledge of Banda is the understanding of ignorance before the knowledge of the Lord azza ismuhu. As much as you know, you know that you do not know yourself. This means that as long as the Bandai does not know the science of employment, I am a member of the employment hijab, that is, it remains the greatest hijab. Whoever does not learn and strongly adheres to ignorance is a polytheist. He knows that there is no end to science, if anyone knows the lack of knowledge and does not stop learning." [2] can also come up with such thoughts. From this view of hujviri, it can be seen that he is calling a person to an invaluable idea, as if to acquire knowledge and increase his knowledge. This is very important for the upbringing and perfection of a perfect human personality.

Hujviri argued that science is closely related to practice and practice, and analyzed a number of views on science and practice, saying that the following ideas and views "among the common people, I saw that science is superior to practice, and another group of practices superior to science. Both are Western. Without any knowledge the deed is not valid and without any deed the science is not. From this, let the target

Bandai turn to the real reward. So practice is exactly the only practice with knowledge. How does the ignorant say that this is a fork from each other? Those who prefer science over practice are also on the wrong path. The proof that science is not an impractical science is that it is the practice to study, teach and memorize it. From this, the servant will find rewards. If the science of a scientist is not in harmony with his temperament and profession, there will be no reward for him" [2]- he argued. Continuing his views on science and practice, The Thinker strongly criticizes those who put them above each other and does not justify the acquisition of knowledge for some purpose and the use of it in the form of personal interests. The scientist, who in due time noticed the dialectical connection of Science and action, dictates each other-integrity, condemns a person who does not follow science. The career of science is an excellent career. Where ilmu enlightenment is strong, the same land is considered a place of happiness. Where there is ignorance, it is like a dry or rocky place. The knowledge that is grafted with beautiful behavior makes people happy, raises their careers. The purpose of science is to carry out Noble and noble work.

Emphasizing that it is wrong to spend hujviri science on purposeless or unclean ways, he said: "those who prefer science or practice are two groups: the first one is to attribute themselves to the people of knowledge in order to have a reputation before the people, but do not have the patience to follow it. They did not reach the truth of science. They lose the deed from him. The latter has neither knowledge nor applies. They say from ignorance: "stay (the apparent knowledge) is not necessary, the state (the Botanic knowledge) is necessary." Others say: "knowledge should not be practiced, it should not be practiced",- as long as the Hujviri practice is related to knowledge, it is not admirable, the same science is also not a valid science, - he says.[2] this is the reasoning of the expert on the unity of theory and practice. Hujviri is of two categories of people who possess knowledge and seek out knowledge. The first category includes people who receive knowledge for the acquisition of a certain reputation and career in society, but who can not use this knowledge, that is, they do not have the essence of knowledge, and the second category includes those who believe that knowledge is not necessary to master knowledge, although their experience is sufficient. "If a person seeks to gain power, prestige, career or wealth in science, he is not a scientist" [2] - he put forward an important conclusion on the ethics of Science and the scientist. Ali (raziyallahu anhu) says: "a scholar is better than a man in the way of Allah, fasting day and night qoyim. If the scientist dies, a crack will appear in Islam. It fills the crack only in the place of the scientist." From Abdullah ibn Mubarak: "who are the perfect people?when asked, he replied: "scientists." Yana: "who are the Kings?"they asked. "The rabbis," he replied. "Who are the lapa?and on the question: "those who eat the world in the name of religion", answered. On the same issue, Hujviri revealed Anas ibn Malik's opinion on the meaning of "the blessing of the scholars is the truth (knowledge), the generosity of the ignorant" [2] and commented on this idea as follows: "it is the truth that is the truth and the truth."...it is understood that there is no ignorance in scientists. He is not a scientist, if anyone asks for the image and glory of the world from knowledge. After all, reputation and self-esteem are one of ignorance. No degree can be exalted from the rank of knowledge. Because without knowledge of any anecdotes of the Lord Ta'ala can not be learned. And all the statuses, if there is knowledge, are divided into worthy of testimony and rank. Rejection of knowledge is ignorance. To leave it is to choose ignorance. Ignorant is guilty. Ignorance is close to disbelief. It is falsehood to attribute truth to ignorance. This sentence fails in the sight of the mashayih. Negaki said that those who heard this saying were irrepressible to this, saying that the sentence is the sect and the Liturgy of the Sufi people. Their followers entered the wrong path and could not separate the truth from falsehood.[5] knowledge is compared to light, while ignorance is compared to darkness. From the above views of The Thinker, it is possible to understand that the science possessed by scientists can be taught to other people, not to be given

ignorance, ignorance, not to master science for career, prestige, glory, if it is possessed for this purpose, then there is no soul from it to society, a person who has knowledge can achieve glory, status, Heights, and a person who If a person does not illuminate his path with the light of knowledge, he will remain in the street of darkness and ignorance. The light of the soul of a person becomes energetic with knowledge and enlightenment. The value of mankind is formed by science. From science, no one has been hurt yet. And to master knowledge is one art. Whatever evil happened in the world, they all came through ignorance and ignorance. The most cruel destruction is ignorance, the graduate of humanity is also ignorance.

After all, education is a powerful weapon in the fight against ignorance. When Hujviri described Abu Bakr in the book *Kashf ul-mahr*, he described Varrak as: "There are three types of people. The first is the scribe; the second is a citizen; If the ulema is broken, the obedience will be broken. If a citizen is violated, morality is broken. If the world is broken, then life will be ruined," and Hujviri comments on these points: "... if the rulers are corrupt, the lives of the people will be ruined, their professions will be ruined; If the poor are corrupt, the behavior of the people will be compromised. The corruptness of the emirates is that they inflict damage on the people. The mischief of the scholars is their desire for the people. And the perverse of the poor is the giving of it to the hypocrites. Amirs do not break unless they turn away from the savants. Scholars do not become corrupt if they do not speak to the Emir. The poor do not break if they do not follow their path. The rage of the Amirs is from ignorance. The foolishness of the scholars is unbelief, and the hypocrisy of the poor is unbelief. So they are the relatives of the devils without knowledge, without knowledge and without the needy. The degradation of the people of the world is associated with the violation of these three categories." [2] By focusing on the importance of knowledge to the scholar, the leader and the person, the idea that the three categories are not mistaken in knowledge and practice is summarized in the above statements.

This is in full harmony with the ongoing reforms in the spiritual and educational sphere of the modern society under the guise of "anti-ignorance". "The example of knowledge is the stone, and action is the essence of it," says Abdulqadir Gilloni. Just as a grain of kernels falls, so can science without merit. Knowledge is wisdom, and the purpose of acquiring knowledge is to use it for noble purposes. A person must demonstrate the acquired knowledge in his life and work (practice). After all, the acquired knowledge is one of the basic tools for a person to function properly. A man cannot be praised or honored if he does not practice what he has acquired, nor does he teach it to others. Makhdumi Azzam also states that the Taliban must follow their own knowledge, insisting that their failure to do so will put them in a bad position and cite the following byte:

Илм бояд бо амал ганже бувад,

Варна бе дониш амал ранже бувад.[27]

Meaning:

Илм амал бирла ганж эрур,

Илмсиз амал билгил ранж эрур.

The author's book "*Risola - ye vujudiya*" expresses the following: "Bidon o Dervish is the true miracle of knowledge and the purpose of knowledge. Ilmro ol tust gufta is the standard, the purpose of the radani." [27] Contents: "O faithful dervish, know that there is no unmistakable knowledge and that the purpose of knowledge is not to find pleasure. You have been crowned for the purpose of knowledge".

Гар зи ҳар илм дори, дарди худо надори,

Дар вақти жон супурдан, илм надимааст.

Ба мояи муҳаббат, кон аст асли фитрат,

Ин зи ҳар мо сақим аст, ин илми мо ақим аст. [27]

Мазмуни:

Агар илминг бўлсаю, худо дарди бўлмаса,

Жон топширмақ вақтида, илм ҳамроҳдир.

Асл фитрат муҳаббат моясига кондир.

У ҳар биримизнинг ожизлигимиз, бу илмимиз бесамар.

In the book *Kashf ul-mahjub*, Hujviri made a number of mystic statements about science and enriched them with his thoughts and opinions. For example, it is the view of the author Abu Ali Saqafi, "Al-ilm wa al-kalbi min al-madly and light al ayn min az-Zulu", "Knowledge cleanses the heart from ignorance and gives light to the eyes in the dark" [18]. commented: "... knowledge gives life to the heart when ignorance kills and illumines the eyes when it comes to the darkness of disbelief. He who does not have knowledge, his heart is dead. And whoever has no knowledge of Sharia, his heart is sick with ignorance. So the hearts of the unbelievers are dead, for this reason Allah does not comprehend, and the people of the unaware are ignorant and cannot understand His command." [2] Knowledge is embedded in the heart. Therefore, he must be free of all kinds of heart diseases. When the heart is pure, knowledge is firmly established and is blessed. The heart is like the soil, and the knowledge is like seeds. If the soil is good, the seed grows well; First of all, the person who possesses knowledge must purify his heart and free it from all pride, hypocrisy, arrogance and other maladies. Only then will he gain knowledge and, most importantly, he will benefit both the world and the world he receives. Science saves a person from ignorance, helps him to find the right path in every situation, to purify the heart and to grow to maturity and perfection. It is not an exaggeration to say that this is the same meaning in Hujviri's commentary above. The role of Hujviri in the world of mysticism and its scientific legacy is now widely accepted by a number of Eastern and Western researchers. From them, E. E. Bertels, V. Zhukovsky, A. Knysh, I. Shah, S.M. Prozorov, V.V. Lavsky, L. Yakovlev, I.S. Nasyrov, NI Prigarina, A. Orlov, D.J. Trimmingem, A.J. Schimmel, A. Corben, A. Arberri, Carl W. Ernst, R. Nicholson, Hasan Kamil Yilmaz, Usman Turar, Suleiman Uludagh, Pir Muhammad Karamshah, Allaah Fazliddin Guhar, Mahmud Obidi, Qasim Ansari their place in the world of mysticism, with a special emphasis on the study of mythical legacy. It is worth noting that Hujvir's book *Kashf ul mahjub* has been translated into several languages around the world. It is time requirement to study the philosophical, philosophical, scientific, educational, social and moral ideas in the various philosophical views, and to use them as preventive and spiritual immunity to the processes of globalization that are taking place today and in the world.

They have made remarkable contributions to this day.

Summary. From the foregoing, Hujviri's view of science, its classification and its significance can be summarized as follows:

considers the universal science as a divine blessing and an essential condition of human perfection;

- The excellence of Hujviri's knowledge, means and means of obtaining it, and the call of every person, in particular the tax, to possess knowledge, have great educational value not only for the history of our spirituality, but also for our time;
- opposed to the acquisition of necessary and useful knowledge, which, in its turn, hindered the advancement of knowledge that hindered the advancement of perfection;
- strongly condemns ignorance and ignorance and, most importantly, asserts that knowledge is the main tool for the application of the principle of enlightenment against ignorance;
- has established a specific classification of science, especially religious sciences;
- a supporter of the rationalistic concept of knowledge acquisition;
- The opinion of the author on the science and ethics of the scientist was found to be consistent with the ongoing reforms in the education system of the country;

- The principle of the unity of theory and practice of visual philosophical worldview, the proponents of specific practical ideas;
- made a worthy contribution to mystic gnoseology and epistemology.

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