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

Narziyev Zubaydilllo Ibodilloyevich

Bukhara State University "Islamic history and resource-senior teacher of the Department" philosophy

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

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, fuzulizes, 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-juliebhi 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-majhub li Arab 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 T'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 (raziyullahahu 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 gavarest ki az Wei shariifart 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.

Meaning:
قَلْ لَوْ بَيِّنَتُكُمْ الْغَيْبَ لَهُمْ لَفَشَآءُوا بِكَ لَوْلَا بَيِّنَتُهُمْ فَإِنَّهُمْ عَلَىٰ مَا أَنْتُمْ مُؤْلِكُونَ

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 subordination of 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 refuse from Useless Knowledge" [2]. From this it should not be concluded that Hujviri 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 latter 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, quote.....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.

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 in the virtual world there are Information-Sciences that lead to evil on the contrary, and not only how useless and even useless. 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 refuse from Useless Knowledge" [2]. From this it should not be concluded that Hujviri 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 latter 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, quote.....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.

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

1. Still science;
2. Hands;
3. Reality;
4. Shari'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. Shari'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 threeyardi in Abu Sulayman Doroni. He speaks of time as a defender of his own mental state. Sahl ibn Abdullah Tostari describes time as islash 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 the precisely.

3. The science of truth. About this Huzhviriy "...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 judgments (knowledge of the qualities and judgments of the truth), the third is the knowledge of his attributes (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 ahorim 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." (Anfâd, 40.) He said again: "do you not see how the Lord casts the shadow?"[Furqan, 45.] He said again: "do not they look at how the camel is made?"[Gosha, 17.] There are many verses like these, which are known that Allah Ta'ala's forgiveness and Ta'alla 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 Minalah 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. Banda 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 flat of the Enlightenment of Allah Ta'alla is to guide the bandâ and inform the Enlightenment.

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

Ilm Mu'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 hijah, that is, it remains the greatest hijah. 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 inviable 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 have 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 crafted 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 these sciences, knowing that Allah Ta'ala's forgiveness and Ta'alla 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."

...so knowledge...[2] can also come up with such thoughts. 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 come 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 corruption of the emirates is that they inflict damage on the people. The mischief of the scholars is the thief. And the mischiefs of the people are 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. Mahmudi 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 боён далеко амал гаже бунад, Варна бо дониш амал ранге бунад.[27]

Meaning:
Илм амал бирда гаже заурр, Илмизе амал балтил ранг заурр.
The author’s book “Risola - ye vujudya” expresses the following: "Bidon o Dervish is the true miracle of knowledge and the purpose of knowledge. Ilmro ol tust guffta 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 ".

Gar эх ҳар имл двори, дарди худо ньдори, Дар вақти хон супурдан, имл намнанст. Ба мохия мудаббат, ко аст асли фитрат, Ин эх ҳар мо саҳим аст, ин имл мо аҳим аст. [27]

Mazmuni:
Агар ўлмнинг бўлса, худо дарди бўлмаса,
REFERENCES

11. Ziyoudin Mirdsidikov. Science and manners are the key to happiness. - Tashkent: Movarounnahr, 2018