

## RATIONALISM AND IRRATIONALISM IN THE TEACHING OF SUFISM

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Representatives of Sufism Their approach to the problem of rationality and irrationality is unique. They did not consider religious belief and knowledge to be contradictory. They saw these instructions as stages in the process of reaching Allah.

A deep study of Sufism allows us to determine the role of Islamic mysticism in the development of philosophy and scientific knowledge. The influence of Sufism on the formation of philosophy is beyond doubt. Its skepticism of reason and rationalism "awakened philosophical thought, prompted reflection on theoretical, philosophical skepticism, on skepticism as a stage of knowledge, the development of scientific knowledge." <sup>9</sup>"Sufism opposed irrationalism to rational thought and at the same time appeared as a form of religious freethinking that sometimes approached philosophical thinking <sup>10</sup>. "

Sufism prioritized direct observation, mystical "conciliation", and perception, and diminished the possibilities of rational knowledge, but did not completely exclude it. Nevertheless, in the period after al-Ghazali, the theosophical direction, that is, the synthesis of the mystical approach to God with rational philosophy, came into force <sup>11</sup>. Ideologically, Sufism never had a single system.

"The mystical perception of the world as a result of personal understanding (comprehension) implies the individuality of mystical experiences. Along with recognizing the authority of spiritual mentors leading on the path to truth, Sufism allowed the existence of various "schools", which from time to time took organizational form and turned into mystical communities (directions). For the members of these communities, the methods of implementing rather than understanding the mystical experience were of great importance. One of the directions that took on a highly philosophical character is "theosophical mysticism". The great Sheikh Ibn Arabi was recognized as its "Apostle" (disciple) <sup>12</sup>. "

Abu Bakr Muhammad Ibn Arabi (1165–1240) created a systematic system of mystical ideas, which is why he is still called "Ash-Shaykh al-Akbar" (the great master).

<sup>9</sup>Smirnov A.V. Ibn Arabi // Bolshaya Rossiyskaya encyclopedia. - M., 2003.

<sup>10</sup> In that place .

<sup>11</sup>Stepanyants M.T. Philosophical aspects of Sufism. - M.: Nauka, 1987. C.11-12 .

<sup>12</sup>Smirnov A.V. Ibn Arabi // Bolshaya Rossiyskaya encyclopedia. - M., 2003.

Ibn Arabi's works "al-Futukhat al-Makkiyya" and "Fusus al-Hikam" are recognized as the most significant, as their analysis allows one to get a correct idea of the philosophy of Sufism. Other sources (for example, the famous "Ma'navi Masnavi" by Jalaluddin Rumi) are presented in an allegorical, poetic manner, making their philosophical interpretation difficult.

Ibn Arabi developed the doctrine of a single primary source of existence and knowledge through internal "reconciliation." In his doctrine of the unity of being (wahdat al-wujud), he asserts that "divine knowledge contains the ideas of all material things, from which they emanate and ultimately return."

The concept of "Wahdat al-wujud" implies that existence is both transcendental (i.e., beyond the boundaries of the phenomenal world) and immanent (intrinsic) to it. "We ourselves are the means of expressing God, our attribute (property). Our existence is only the objectification of His existence. We need God in order to exist, we need Him in order to manifest Himself to Himself." <sup>13</sup>

Ibn Arabi interprets Allah as the supreme, one-essential Reality in two ways: from the point of view of His indefinable, invisible, imperceptible, and unknowable (inner) nature, and from the point of view of His clear, visible (outward) form, which is manifested in all beings created in His likeness and by His will. It is absolutely impossible to know Allah, human reason and thought cannot reach Him. According to Ibn Arabi, existence is the manifestation of the "one", "divine essence" in the infinitely and ceaselessly changing images of the material world, which play the role of mirrors of the Absolute <sup>14</sup>.

emphasized its limitations. "Until it leads to the gate of Allah, reason is wonderful and valuable. When you say that you have reached this gate, abandon it... , surrender yourself to Allah: now it is useless to seek answers to the questions "how" and "why"." The reason why rational knowledge cannot <sup>15</sup>lead to truth is not its imperfection, but its insufficiency. Intuition is necessary for this.

The main question of interest to Sufism - is it possible to know the absolute truth? - is solved both positively and negatively. A negative "no" answer means that Allah - the Truth - cannot be known by reason. "The universe does not exist by itself, it is the existence of Allah, therefore the universe will never comprehend Him. In this sense, Allah remains unknown to the inner sense or to observation, because it cannot encompass the eternal <sup>16</sup>. "

The uniqueness of Sufi epistemology is determined by the direction and direction of reaching truth through the means of self-knowledge. In this, it is necessary to destroy one's personal phenomenal "I", to erase it from memory, to reveal and reveal one's true essence.

Man is a being in whom divinity resides, who preserves divinity. Man's ignorance is that, forgetting his high purpose, he seeks truth everywhere, not knowing that truth is

<sup>13</sup>Schimmel A. Mir islamskogo mistitsizma. - M., 2000. C. 210.

<sup>14</sup> Ibn Arabi. Fusus al-hikam. Tsit. po: Stepanyants M.T. Philosophical aspects of Sufism.

<sup>15</sup> Stepanyants M.T. Filosofskie aspekty sufizma. - M.: Nauka, 1987. C. 30-31.

<sup>16</sup> Ibn Arabi. Fusus al-hikam. Tsit. po: Stepanyants M.T. Philosophical aspects of Sufism.

within him. The "death" of the phenomenal "I" opens the way to true knowledge, in which the division into object and subject disappears, and the Truth of the unity of being is reached.

When talking about rationality and irrationality, the concept of "intuition" should not be overlooked. The Latin word "intuition" means "to see with attention," that is, "the ability to reach truth directly, without logical reasoning." The naturalist focuses his attention on the objects and phenomena of the external world that surround him. The philosopher focuses his mental gaze on the external and internal worlds, studying the "deepest part of the soul." Mystical intuition is aimed at "looking closely at oneself, gazing intently," analyzing oneself, and observing oneself.

The following conclusion follows from the above considerations: in the worldview and perception of the world of each historical period, rationality and irrationality are present, which help to know the universe and man from opposite points of view. Their struggle with each other leads to the understanding by the human mind of its own limitations and imperfection, that man himself has other possibilities of knowledge - knowledge of the macrocosm can be explored only by immersing himself in the microcosm.

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