



TUSTARI'S VIEWS ON THE MIND

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Abstract: *This article discusses Sahl ibn Abdullah Tustari's thoughts on reason and thinking, what a healthy mind should be like, his views on the limits of reason, and the thoughts of philosophers and scientists about reason.*

Keywords: *Tustarius, Socrates, Plato, Hegel, reason, thinking, wisdom, truth, being, feeling, perfection, divine power.*

The mind has occupied a central place in the dialectic of human thought. Because thinking is done with the help of the mind. From the ancient Greek philosophers to the thinkers of the present time, they have expressed their opinions and views on the mind and thinking. The mind is the main criterion in the understanding of human existence. Anthropology and gnosology also rely on reason. But the mind is not fully capable of revealing all the truth, Socrates expresses as follows:

“Knowing the truth, true knowledge, is not given to everyone, but only to some people, that is, wise people or philosophers. But even they do not know the whole truth. “A person,” says Socrates, “cannot be wise and intelligent in everything, so whoever knows something is wise and intelligent in that area.”

According to Socrates, it is impossible for a person to know and understand everything, but he can create perfect knowledge in one field.

Man's intelligence and wisdom are not equal to God's wisdom, and man is not capable of fully comprehending divine wisdom. In general, human intelligence is almost nothing compared to the intelligence of divine power²⁸.

Socrates also admits that the wisdom of a servant cannot equal the wisdom of God, and asserts that the mind of a servant is nothing compared to the wisdom of God.

Intellectual knowledge is a type of intellectual activity that is devoid of sensory perception and is carried out for the mind itself. This type of knowledge is called “thinking about thinking” in Aristotle, and “pure thought” in Hegel. The mind and perception participate in the process of intellectual knowledge, but it is not for the mind, like intellectual knowledge, but is the understanding of sensory things, images, and existence. It is not sensory knowledge, but logical, discursive knowledge with the help of reason.

This explains the difference between intellectual knowledge and intellectual knowledge, but both involve the intellect.

²⁸ Q. Nazarov, Western philosophy. - T.: Sharq, 2004. p. 68.





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Intellectual knowledge, according to Plato's interpretation, occurs between reason and perception and thoughts. Therefore, it is neither reason nor perception, but rather lies between them, below reason and above the senses. In this knowledge, although a person arrives at certain intellectually correct thoughts, they do not go beyond the scope of assumptions²⁹.

Plato emphasizes that intellectual knowledge cannot go beyond the realm of speculation.

It is interesting that the "cunning" of the mind does not bypass both ordinary people and great personalities. In this way, Hegel addresses the problem of the role of great figures in history. According to him, through great personalities, the secular spirit "knocks at the door of the present age." Historical figures and the public experience certain complex relationships in this process. The activity of the masses plays an important role in these relations for social development³⁰.

According to Hegel, reason is called "cunning" and it is said that it can deceive even great people.

Although reason and thought play a major role in understanding existence, they are powerless to reach the truth of existence. For this reason, while one philosopher advances one idea, another says something else. Thus, reason continues to develop and present the product of thought. However, in mystical thought, reason is built on immutable foundations and thinks around these foundations. Because reason cannot discover divine messages on its own. The thoughts of Eastern Sufis do not differ much on divine matters, and this is because they are based on the Quran and Hadith. Sahl ibn Abdullah Tustari, one of the 9th century Sufis, also left his teachings on the issue of reason.

Sahl said: "Whoever wants to know his mind, let him stop where (his mind) is interested."

According to Tustari, it is understood that without letting go of the mind, it is necessary to stop the interest at the limit where it started. Because the mind is limited and cannot perceive everything. As a result, he gets lost.

Sahl said: "Be careful that your minds do not get confused. Indeed, whoever gets confused (confused) will not achieve anything from the status of siddiq."

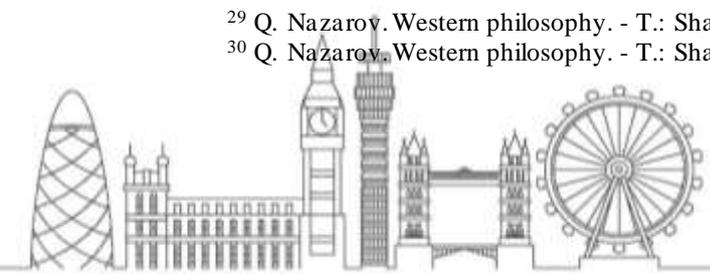
A healthy and sharp mind is necessary to contemplate the divine power, and it is impossible to comprehend the divine power with a defective mind. Therefore, the truthful are the people with the most perfect mind.

Sahl said: "The beginning of the mind is knowledge, the middle is circumcision and the end is sincerity."

According to Tustari, reason can only manifest its essence when it is accompanied by knowledge, tradition, and sincerity, otherwise it may enter another realm.

²⁹ Q. Nazarov. Western philosophy. - T.: Sharq, 2004. p. 103.

³⁰ Q. Nazarov. Western philosophy. - T.: Sharq, 2004. p. 498.





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that all good qualities, as well as reason and knowledge, are in the heart. There is truth to both opinions.

Philosophers and sages have expressed their opinions about the mind. However, Tustari's definitions are unique. If we look at the mind in the teachings of Tustari, the mind first of all goes to God, it encourages to do all its work for the pleasure of God. It is common sense that works for the reformation of society. It is a healthy mind that increases knowledge and action and brings God's pleasure.

