

ANALYSIS OF RATIONAL AND IRRATIONAL VIEWS IN THE MEDIEVAL ISLAMIC EAST

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Abstract : *This article provides a comprehensive analysis of how this issue was viewed in the medieval Islamic East and how it was accepted as a theological basis in the medieval Christian world, proving the synthesis and transformation of rationalism and irrationalism.*

Keywords: *rational, irrational, consciousness , mysticism ,, mysticism , will , idea .*

The emergence of Islam and its widespread spread throughout the Middle and Near East led to the establishment of the Arab Caliphate, which united various ancient cultures. The flourishing of culture and science in the Muslim East in the 7th-12th centuries raised the question of the balance between reason and religious belief, and therefore the balance between rationality and irrationality.

The solution of this issue became relevant both for philosophy and science, and for Muslim theology, in the context of the formation of a religious-philosophical worldview, since during this period they were being formed and developing rapidly. The attitude of philosophers and scientists, on the one hand, and Muslim theologians, on the other, to truth formed two camps, arising from opposing methodological guidelines. Thus, both science and religion were engaged in the search for truth.

Even if we consider the views of the major figures of medieval Arab-Muslim philosophy (Al-Farabi, Ibn Sina, Al-Biruni, etc.) superficially, without going into depth, from the perspective of the problem under study, we can come to the following conclusion. Of course, each thinker solved the problem of the proportionality of rationality and irrationality in his own way, but in general, the scientific point of view (position) related to this problem was determined, first of all, by the theory of two truths and the strict and consistent rationalism that all scholars and thinkers tried to adhere to.

The theory of two truths, expressed by ¹³Ibn Rushd (1126-1198) ¹⁴, allows for the existence of two truths of equal value: religious and philosophical, and also justifies the

¹³The term designating the doctrine of the distinction, separation of two truths, philosophical and religious truth. According to this doctrine, truth in philosophy can be recognized as falsehood in theology, and vice versa. The doctrine of two truths arises in the Middle Ages, when the teachings of

relative independence of science that scientists and thinkers have tried to defend. In his opinion, philosophical truth is contained in the works of Aristotle; religious truth is adapted to ordinary human concepts.

Scientists, in his opinion, do not reject religion. Because, “Philosophy is the companion and suckling sister of religion¹⁵”. “We say that the task of philosophy is only to investigate and observe existence at the level where evidence of the Creator is preserved, that is, as a [set] of created things (and created things give evidence of the Creator only when the methods of their creation are studied, and the more complete the knowledge of the methods of their creation, the more complete the knowledge of the Creator becomes), and if religion encourages the investigation of existence and requires it to be carried out, then from the point of view of religion, this work is either necessary or praiseworthy¹⁶”. In this way, Ibn Rushd emphasizes the existence of two truths - religious and philosophical.

Muslim philosophers and theologians (mainly in the field of jurisprudence) developed a consistent rationalism as well as a methodology for scientific research, as successors of Aristotle. In their opinion, rationalism is the reliance on reason in the study of existence (rational reasoning). The most perfect reasoning is reasoning that is carried out by providing evidence, proof. Proof is aimed at finding the truth. There are various forms of proof. In addition, it is recommended to use methods such as the use of scientific heritage, consistency, and the use of the opinions of influential scholars and thinkers in scientific research.

Since it is not possible to cover the achievements of Arab-Muslim science and philosophy in detail within the framework of this study, we rely on the opinion of prominent orientalists on this issue. Franz Rosenthal¹⁷ describes the culture of the

Aristotle spread and it became known that some of the ideas in the philosophical system of the thinker contradicted the dogmas of Islam and Christianity. One of the most influential thinkers who relied on the doctrine of two truths in discussions with Muslim theologians was Ibn Rushd. Representatives of the 13th century French Averroism (its leader at the University of Paris was Siger Brabantsky), English nominalism (John Duns Scotus, W. Ockham) originated from this doctrine. The doctrine became widespread during the Renaissance (Pomponassi, the school of Averroists in Padua, etc.). The doctrine of two truths was of great importance in the development of rationalism. – www.cultinfo.ru.htm.

¹⁴Ibn Rushd. Rassujdenie, vynosyashchee shenenie, retnositelno svyazi mejdu religious and philosophical. (Pierre . A. Sagadeeva) http://dir.openu.ac.ikurshalahaibn_rushd.html.htm#a#a

¹⁵Ibn Rushd. Rassujdenie, vynosyashchee shenenie, retnositelno svyazi mejdu religious and philosophical. (Per. A. Sagadeeva) http://dir.openu.ac.ikurshalahaibn_rushd.html.htm#a#a . C. 17.

¹⁶Ibid., page 1 .

¹⁷Rosenthal F. Torzhestvo znaniya. Concept znaniya v srednevekovom islame. M., 1978.

medieval Muslim East as a "triumph of knowledge". The opinion of Rosenthal's compatriot and prominent researcher W. Montgomery that "in the period 1100-1350, the Arabs were culturally and intellectually superior to the Europeans"¹⁸ indicates that he gave the culture of the Muslim East a similar high assessment. YAFrolova tried to substantiate the opinion of these orientalist in her works¹⁹.

In general, it can be said that the problem of consciousness was a paradigm at that time.

Thus, the scientific direction (position) in solving the problem of the balance of rationality and irrationality considers rationality as a priority, while at the same time not denying irrationality (religion). Such was the situation in the Muslim East.

We believe that this conclusion can also be applied to medieval Western Europe. Because, as we noted above, there were also supporters of Averroism - the doctrine of two truths. The two truths developed by Ibn Rushd (known in Western Europe as Averroes) were interpreted as follows: there are two truths - philosophical and divine truths, which remain true even if they contradict each other. Also, rationalism was widely used both in science and in theology (Thomas Aquinas - rationally substantiated the existence of God).

under study requires in-depth research. However, it is possible to draw preliminary conclusions based on the views of such influential theologians of that time as Abu Hamid al-Ghazali and Ismail Bukhari. In general, their attitude towards science and the study of sciences was positive. This is evidenced by the Holy Quran's instruction to use reason: "O you who have intelligence, take heed!" (LIX, 2 (Surah Hashr, verse 2)); there is an instruction to reflect on reality diligently: "Have they not considered the kingdoms of the heavens and the earth, and what Allah has created, and that their time may be approaching?!" (VII, 185 (Surah Al-A'raf, verse 185)) and other verses were the basis. At the same time, theology itself was rationalized. However, the views of thinkers were harshly criticized, and the philosophers themselves were accused of godlessness and atheism: "...all philosophers, regardless of which of their numerous categories they belonged to, had the same mark - the mark of atheism and atheism..."²⁰.

A similar situation is observed in medieval Europe. For example, the following teachings: the doctrine of two truths, the doctrine of the eternity of the Universe, the doctrine of the eternity of the One Mind, the doctrine of achieving the highest happiness

¹⁸ Watt Montgomery U. Influence of Islam on Middle Eastern Europe. M., 1976. S. 17.

¹⁹ Frolova E.A. Istoriya srednevekovoy arabo-islamskoi filosofiy. - M., 1995.

²⁰ Ghazali. Izbavlyayushchiy ot zabluzhdeniya. (Per. A.V. Sagadeeva) // Grigoryan S.N. Iz istorii filosofii Sredney Azii i Irana (VII - XII vv.). -M.: Izd-vo AN SSSR, 1960.-Prilogeny. C. 221.

in life as a result of engaging in philosophy, contradicted the dogmas of the Catholic Church and were criticized both by Christian theologians-thinkers (Bonaventure, Albert the Great, Thomas Aquinas) and condemned by the church authorities (in the decrees of Etienne Tempe, the ban on the works of Aristotle and the works of scholars who commented on them in a number of universities).

Thus, theology, without rejecting rationality in solving the problem under study, gives priority to religious faith - to irrationality. Reason must justify religious dogmas: "Science is the handmaid of theology." Thus, religion, depriving rationality of freedom, forced it to solve only the problem of revealing the secrets of Revelation, limited its activity, and delayed its development. However, it should be noted that in the Middle Ages the ratio of rationality and irrationality varied depending on religion and scholasticism (this is clearly demonstrated by the prevalence of the contradictory ideas of Tertullian at that time: "I believe because it is absurd" and St. Augustine: "I believe in order to understand", or Thomas Aquinas's attempt to reconcile these contradictory ideas). Therefore, this period of the history of philosophy requires a deep, detailed, and chronological study from the perspective of the problem under study.

the Sufis to this problem is unique. They did not consider the above-mentioned instructions (religious belief and knowledge) to be contradictory. They considered these instructions to be stages in the process of reaching Allah.

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