

DOI: <https://doi.org/10.5281/zenodo.14787175>

THE INTERACTION OF RATIONALITY AND IRRATIONALITY IN ISLAMIC PHILOSOPHY

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Key words: Dialectic, mind, dream, rationality, irrationality, rationality.

INTRODUCTION

The relationship between rationality and irrationality in spiritual-spiritual (artistic, creative) and theoretical activity was also the focus of the philosophers and scientists of the Muslim East.

In the East, the history of understanding and explaining the process of creativity, and the process of scientific knowledge in general, based on the methodology of rationality dates back to ancient times. Many scholars of the East, including Al-Kindi, Al-Farabi, Ibn Sina, Al-Biruni, Ibn Rushd and others, analyzed the theory of rational knowledge, its methods and significance in numerous scientific treatises. In the 9th century, Al-Kindi was the first to put forward the idea of four types of manifestation of reason (necessary, possible, achieved and manifested).

DISCUSSION AND RESULTS

The great thinker Al-Farabi also paid great attention to the role and importance of reason in the process of cognition. The thinker developed the ideas of ancient Greek philosophy about creativity and analyzed the problem of creativity by connecting it with the issue of human life and value. Sh.S. Koshakov says that Al-

Farabi's humanistic interpretation of the problem of creativity was a sign of the Renaissance of the Muslim East ¹.

Describing the essence of creativity, Al-Farabi says that creativity is such a great virtue in the process of knowledge that a person must use all his other virtues to master it. By this, he directly recognizes the intuitive (irrational) virtues of human thought in the process of creativity, in addition to the rational aspect. According to Al-Farabi, the power of human creative activity lies in the observation that discovers something ¹.

In his treatise "On Dreams," he analyzed the irrational activity of the human psyche - the characteristics of dreams. In his treatise "On the Content of Reason," the thinker deeply explains the issue of reason. He argues that reason, on the one hand, is a mental process, and on the other hand, it is the result of external influence and education.

Forabi intellectual to know logic with plus analysis is enough Al- Kindi and The Pharaonic work came out of thought rational methodologies next scientists by further high to stages rises. Especially Ibn Sina's philosophy, knowledge theory and logic in the field achieved achievements this confirms. " Mind on the scales unmeasured every what knowledge, true knowledge " not " said Ibn Sina, a wise man thinking logical and methodological the tips every what of knowledge criterion to be emphasizes. Ibn Sina and to know to the theory around, especially mind about row in brochures of thought rational scientific forms (styles). basically interpretation will and further improves. Ibn Sina rationality ideas logic with directly tied "Logic - explains. writes Ibn Sina - to man like that rule This gives rule with the help of human real to know falsely separates and unknown learns things "¹. This with Ibn Sina of the world natural properties, secrets logic symbol, analysis and intellectual to know through to study possible says Ibn Sina creativity in the process intellectual and

¹ Kushakov Sh . S. religion , philosophy and in science creativity problem // Yakshikov J. , Kushakov Sh . S. , Abdurasulov O. A. Independence and engineer - technician intellectuals creative activation problems Monograph . - T . : Science , 2001.-125 pages

¹ Pharoah . To happiness achievement h a q ida // Khairullaev.M.M . Pharoah and his/her philosophical pamphlets . T. 1963y. 271-265

unreasonable aspects expression to be record It will. in activity irrational contemplative dreaming in the process happened There were many. complicated Ibn Sina dreams of problems during solution did. This event Al- Khorazmi in activity both happened that it was researchers by detected.

This scientists teachings under the influence of X II and Ibn Rushd in the century to know rationalist in spirit interpretation is enough Ibn Rushd theology of the field scientist Al-Ghazali's philosophical to their views denial as « Fear he takofut " (refusal (rejection) writes . This by Ibn Rushd Ghazali in the work views, including scientific in knowledge some one irrationalist ideas criticism does Ghazali nature about knowledge about speaking, he is sciences many from subjects organization found Sharia is for these protest not to inform, not to prohibit record to do with together with astrology, astrology, physiognomy - a person outside in appearance looking at internal his/her spirit open to give, to dream interpretation, science tashir, sorcery, zikr, enchantment like directly - directly natural sciences states that ¹ .

Al-Ghazali's scientific to know such irrationalist Ibn Rushd sharply rejected the attitude of astrology no when natural to the sciences relevant no, this only rum, tar, or to supervision like in advance prophecy he says. Also physiognomy, dream interpretation, scientific tashir, zikr, enchantment such as both nature about scientific knowledge to the field not to enter, this in the sciences no what intelligence and of rationality the absence honest showing gives . But and Ibn Rushd in this matter to the disadvantage road puts, that is medicine, alchemy sciences natural sciences in line does not add Ibn Rushd experience based on collected knowledge natural knowledge because does not count. Ibn Rushd only abstract intellectual (rational), contemplation, observation based on collected knowledge natural scientific knowledge because calls.

Many researchers Ibn Rushd's " Tahafut ". ul - takofut » work Al-Ghazali's irrationalist to their views denial as written saying, "His himself and scientific in the knowledge every what rationality , intelligence denial which and to know only

¹ Favorites works thinkers country neighbor and average Vostok . - M .: Sots . Equiz ., 1961. s .501

irrationalist interpretation doer as they understand . But Ghazzali his "Chemistry" in the work "saadat". intellectual to know about following thoughts said: " But to study and to study together harvest to do scholars fashion tarikasidur (is the way), extremely great and honorable"¹. Apparently as it is in the knowledge without rejecting intelligence, but on the contrary, intellectual road with harvest done knowledge "very" great and honor "it is knowledge" emphasizes. Thus together of knowing other shape both existence confession enough So, those in the sheep statement says: "... and but saint and prophets my knowledge, you are a person education unable to Right Glory be to God. and high from the temple inspiration tradition together mirror world to their perfection " It's enough. " ¹This thoughts of Ibn Rushd two side truth about doctrine with exactly one Isn't it? Apparently as Ghazali 's scientific to know private views only irrationalist from mysticism consists of to say not much correct not.

Including scholar human in activity of the mind the essence statement and its four feature existence as usual emphasizes:

- first feature this mind - human from animals separately standing is a virtue;
- of the mind second feature things from each other distinction and comparison is a feature ;
- third from experiences use is a feature. This the idea continue to the point, scholar like that says " Who? " experience know if found, thoughts with it is usually brought up smart it is said ";
- bear and from desires save to take is of the mind fourth is a characteristic ².

Apparently as it is Al-Ghazali's philosophical in their views rationality important place caught .

CONCLUSION

Muslim East in philosophy to creativity , in general scientific to know rationalist approach X I X - X X in the centuries both wide developed . Said Ahmad Khan ,

¹ That one on the page

¹ Al-Ghazali . Chemistry happiness - T .: Kamalak , 1994. Page 25 .

² Ghazzali . Ikhyou religion T.: Movarounna h r. 2003. Pages 210-212.

Muhammad Abdo , Jalaluddin Al- Afghani and other scientists creative rationalist aspects about valuable opinion those who expressed , rational to know wide promotion those who did Our analysis that shows that Muslim In the east both to know process and creativity rationality and irrationality ratio seeing will be released and scientists this about valuable thoughts tell they pass Especially middle centuries Ibn Rushd and Ghazalis intellectual knowledge and mystical (irrational) knowledge about debate Muslim In the east of the problem quite a bit deep that it was done means .

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