

Impact Factor:

ISRA (India) = 4.971
ISI (Dubai, UAE) = 0.829
GIF (Australia) = 0.564
JIF = 1.500

SIS (USA) = 0.912
ПИИИ (Russia) = 0.126
ESJI (KZ) = 8.997
SJIF (Morocco) = 5.667

ICV (Poland) = 6.630
PIF (India) = 1.940
IBI (India) = 4.260
OAJI (USA) = 0.350

SOI: [1.1/TAS](https://doi.org/10.15863/TAS) DOI: [10.15863/TAS](https://doi.org/10.15863/TAS)

International Scientific Journal Theoretical & Applied Science

p-ISSN: 2308-4944 (print) e-ISSN: 2409-0085 (online)

Year: 2021 Issue: 02 Volume: 94

Published: 05.02.2021 <http://T-Science.org>

QR – Issue



QR – Article



Gulchehra Gulamjanovna Gaffarova

Chirchik State Pedagogical Institute of Tashkent region
doctor of philosophical sciences,
Professor of the Department of Social Sciences
ORDIC: 0000-0003-4663-8571
gulchehra_3@mail.ru

Mahbuba Nurullaevna Abdullaeva

National University of Uzbekistan
Doctor of Philosophy, Professor,
100170, Tashkent, University Street, 4. Republic of Uzbekistan

COGNITIVE SYSTEM OF SUFISM

Abstract: The article highlights one of the ‘through issues’ which has always been the subject of research. This is the problem of love, the study of which is especially important in the modern world. It is known that this object can be investigated from the point of view of various methodological settings, approaches, such as ethical, social, cultural, moral, cultural-historical, ontological.

The ontological understanding of love is manifested in the fact that love is seen as the substantial basis of being. The social function of love is able to transform the existential being of a person.

Key words: love, Sufism, philosophy, society, ideas, cognitive systems, human, cognition, action, concepts, personalities, structures, changing, systems.

Language: English

Citation: Gaffarova, G. G., & Abdullaeva, M. N. (2021). Cognitive system of sufism. *ISJ Theoretical & Applied Science*, 02 (94), 38-42.

Soi: <http://s-o-i.org/1.1/TAS-02-94-11> **Doi:**  <https://dx.doi.org/10.15863/TAS.2021.02.94.11>

Scopus ASCC: 1211.

Introduction

For the first time, the problem of love was considered in the works of ancient Greek philosophers as the basis of everything that ensures its integrity and self-movement. In the ‘Treatise on love’, Abu Ali Ibn Sina considers love as a substance that is inherent in all things without exception (from inanimate simple substances to the divine soul), uniting both the creator and his creation.

Each substance has its own path to perfection, ‘each of the existing things experiences natural love and its perfection’ (Abu Ali Ibn Sina) and the generally selective choice of love leads to a change in interaction is an analogy.

In Einstein’s ‘Secret letter on God’, love is seen as a cosmic force. Love is the foundation, the quintessence of life. The consequence of the multilateral directed force of the vector of love is an

increase in the positive, positive both in the consciousness of man and in his daily life.

In the concept of Sufis, love is a determinant that activates the activity of a person, making him/her dynamic, purposeful. Sufi ideas on the internal structure of personality, transcendental, the relationship of life and the transformation of knowledge, etc. consonant with the ideas of the modern concept of U. Maturan and F. Warell.

The main part.

Sufism is human intellectual abilities which is multidimensional, complex, diverse manifestation. It is wanted to draw your attention to some ideas in the cognitive system that have attracted ours in the prism of the modern philosophical vision of the world.

The history of the development of Sufi teachings is of great interest. It is clear that one of the reasons can be explained by the fact that ‘Sufism is a

Impact Factor:

ISRA (India) = 4.971
ISI (Dubai, UAE) = 0.829
GIF (Australia) = 0.564
JIF = 1.500

SIS (USA) = 0.912
PIIHQ (Russia) = 0.126
ESJI (KZ) = 8.997
SJIF (Morocco) = 5.667

ICV (Poland) = 6.630
PIF (India) = 1.940
IBI (India) = 4.260
OAJI (USA) = 0.350

transcendental philosophy, designed to correct certain things, originating in the past, but is fully applicable to modern society. [2, p. 52] There are many interpretations of the concept of 'Sufism'. Analyzing Sufi teachings, Idris Shah gives his own interpretation of this concept: 'the only correct interpretation is that this word in encrypted form contains the concept of love.' [ibid.]

According to him, 'Sufism is not intended for a special part of society, because such a part simply does not exist, but for a certain ability hidden in people. Sufism does not exist where people do not activate this ability.' [ibid.]

The existence of each subject controlled (by the highest principle) is determined by innate love (Abu Ali Ibn Sina – Avicenna [*trans.*]).

In the Sufi interpretation, affection is not just pleasure, it is dynamic, meaning a lot of vectorial action. It is always unifying and focused. Therefore, 'each individual carries a small but powerful generator of affection, whose energy is waiting for its liberation' [10].

Sufi literature states that love of God is a condition for his knowledge. It is the reason for the intensification of the actions of the individual, in all his multivariate relationships with the outside world. 'The Sufi associates love of God with love of the world that was created by Him' [Khoja Ahmad Yassavi, the founder of the Turkic branch of Sufism]. It is love itself, and not something else, in this concept that is the catalyst initiating the activity of the individual, both in ordinary life and in poetry and in relation to work. The ideas of the Sufis in search of love, activating love as a factor, and the searches and activities of man in his romantic quests were realized in chivalry and are reflected in fiction devoted to chivalry in Europe.

Therefore, in the understanding of Sufis, love is the determinant that activates the deeds of a person, making him dynamic, purposeful. This interaction determines the quality of the individual. To activate the personality, the method of influence is used. 'Sufis believe that in every person there is a certain element that can be activated with the help of love and which can help a person achieve true reality' [2, p. 42].

Accordingly, the methods of cognition, methodological attitudes are diverse in the knowledge of reality. Reality in the understanding of the Sufis, 'contains both 'harsh' and 'soft' reality, discord and harmony, the bright light of awakening and the soft darkness of aspiration.' [ibid.] This is a complex, nonlinear world in which mutually exclusive characteristics of the world are adjacent. This is a complex reality consisting of opposites. This reality is cognizable by special cognitive methods of the Sufis consists of complementary opposites that form a complex structure of integrity.

The concept of the Sufis is interesting that a person should act, in the process of this, regardless of

whether he/she understands or not, he/she develops. Their thesis is that 'if you live, then you are learning.' The thesis of modern methodology claims that 'all action is knowledge, all knowledge is action' [5, p. 81].

Knowing the world, a person constructs certain methods of cognition using certain methodological approaches. From the history of the development of science, its concepts, it can be noted that for all the differences in the pragmatics of knowledge, sociocultural and historical conditionality, it is revealed that there are so-called 'nodal points' (E. Knyazeva), 'cross-cutting problem' (L. Mikeskina), 'problem' (V. Vernadsky), situations that in various contexts of scientific fields retains a meaningful 'core', but receives changing interpretations' [6, p.145].

These include the system of transformations that are associated with the concept of 'affection'.

Over the centuries, the scientific, social, cultural environment in which a person lives and acts is changing, but the problem of affection in its multidimensional understanding is an issue to which human thought returns again and again.

Since ancient times, the problem of love has been an object of interest to scientists. This object can be investigated from the point of view of various methodological approaches, such as ethical, socio-cultural, moral, cultural-historical, ontological. Ontological understanding of love. The ontological principle is manifested in the fact that love is seen as the substantial basis of being.

In the works of thinkers of Ancient Greece, love is considered 'as the basis of all things that ensure its integrity and self-movement' [7, p. 10]. This idea was further developed by Abu Ali Ibn Sina (Avicenna) in his 'Treatise on Love', where he considers love as a solid foundation for existing things. In the concept of Abu Ali Ibn Sina, love is a common substance that is inherent in all things without exception (from inanimate simple substances to divine souls), uniting both the creator and the creation. The realization of the possibilities of being is determined by the innate love inherent in it 'the existence of each object controlled (by the highest principle) is determined by innate love' [1, p. 701]. For each substance, the principle has its own path to perfection, 'each of the existing things has a natural love for its perfection' [1, p. 720], and in general, the chosen path leads to a change in the structure of the object, chosen, that is, love is the basis of changing the subject.

Out of the whole set of possible paths, interaction is realized by one selective path leading to a change in the object. The interaction leading to change, i.e. the basis of the interaction causing the response is analogy. '... a rational soul acts on a (other) like itself, rational soul, only passing on to it its analogue, which is a comprehensible form' [1, p. 721].

Impact Factor:

ISRA (India) = 4.971	SIS (USA) = 0.912	ICV (Poland) = 6.630
ISI (Dubai, UAE) = 0.829	PIIHQ (Russia) = 0.126	PIF (India) = 1.940
GIF (Australia) = 0.564	ESJI (KZ) = 8.997	IBI (India) = 4.260
JIF = 1.500	SJIF (Morocco) = 5.667	OAJI (USA) = 0.350

The analogue at different levels manifests itself differently. Each level has only its characteristic properties. In the concept of Abu Ali Ibn Sina, love is the substrate of being the determinant of perfection. Both the desire and excellence make it possible to develop. Selective interaction between interacting is based on coincidence, analogy and is their expression.

The consequence of the multilaterally directed power of the vector of affection is an increase in the positive, positive both in the consciousness of man and in his daily life.

Affection, as energy, a powerful force of the Universe, containing and controlling all the phenomena occurring in it, uniting, revealing the meaning of life, multiplying the best – found its interpretation in the work of A. Einstein.

In 'The Secret Letter about God' [10], Albert Einstein notes that there is a very powerful force whose cosmic science has not yet been officially explained. This force includes in itself and controls all other phenomena working in the Universe. This power universe is love.

According to him, love is the light that enlightens those who give and receive it. Love is an attraction because it makes some people feel attracted to others. Love is power because it multiplies the best that is in us, what we are and will allow humanity not to be immersed in blind egoism. We live and die for it. Love is God and God is love, this force explains everything and gives the meaning of life. This is a variable that we have ignored for too long, maybe because we are afraid of Love [10].

Only through Love, one can find meaning in life, save the world and every rational or sentient being, help our civilization survive. Perhaps we are not yet ready to make the 'bomb of love', a powerful enough device to completely destroy hatred, selfishness, and greed, all that devastate the planet. Nevertheless, each individual carries a small but a powerful generator of love, whose energy is waiting for its release. When we learn to give and receive this energy of the universe, we affirm that love conquers everything and is capable of overcoming everything because love is the quintessence of life [10].

Love is the foundation of the basics of life. In the concept of A. Einstein, both moral and ethical and ontological aspects of love are considered. A multifunctional love system determines development, movement, overcoming obstacles that arise in this way of improving.

The problem of love, as a 'cross-cutting problem', has become the object of analysis by representatives of various disciplines, concepts, adhering to different worldviews.

In the modern concept of autopoiesis, love is affirmed as the basis of social development. 'Without love, without acceptance of other living beings besides us, there is no social progress ... biologically,

without love, without acceptance of others, there is no phenomenon of sociality' [5, p. 82].

In a modern society where conflicts constantly arise, uncertainties increase, unforeseen random influences on the dynamics of the function of love become extremely important. Obviously, such concepts as humanism, friendship, struggle, solidarity, dialogue, tolerance, hatred and so on are form the basis of interaction of subjects. They are coordinating, determining the relationship between people. In this complex system of relationships, the ontological essence of love must find an adequate form of concepts. It is the social function of love that can transform the existential being of a person to become the determinants of social processes. So, for instance, from the numerous interpretations of the concept, tolerance is meritorious, when it is 'based on cordial goodwill or on the consciousness of general human imperfection, a condescending attitude to even the most malicious crimes, but already responsible for one's guilt, which is discovered, is called generosity, mercy, and there really is quality excellent...' [9, p. 511; 3, p. 301].

Impacts based not on these foundations are the basis of trustful, equal relations between both people and between states. In the process of relationships in the system, structural changes can occur leading to qualitative changes in the system.

The formation and functioning of new structures are associated with a change in these adaptive capabilities of the system. The emergence of new structures in the development process enables the system to adapt to a changing environment, and this is the evolution of the system.

Changes in structures, the emergence of structures leading to a qualitative change in the system is a universal regularity for both inanimate, living and mental spheres.

The matter of relationships based on love forms a space in which conditions are created for social development, constructive dialogue, mutual understanding, etc. and obviously, they are the fundamental foundation of the civilized developed humanity.

The internal structure of a person determines all his actions in the world around him. The difference between a true Sufi and a pretending Sufi is that along the spiritual path, 'going, the exception is made by those who are destined from birth (kashf, 4), and that by who for this is not born, it is impossible to become a true Sufi' [11, p.30].

The idea of the Sufis on the internal structure is consonant with the ideas of Plato, the ideas of Descartes 'on innate ideas', Kant's ideas on the transcendental. According to Kant, the transcendental is immanent to our consciousness, i.e. 'Kant's great and fundamental discovery is that human thinking and perception possess certain fundamental structures before any individual experience' [4]. According to

Impact Factor:

ISRA (India) = 4.971
ISI (Dubai, UAE) = 0.829
GIF (Australia) = 0.564
JIF = 1.500

SIS (USA) = 0.912
PIHII (Russia) = 0.126
ESJI (KZ) = 8.997
SJIF (Morocco) = 5.667

ICV (Poland) = 6.630
PIF (India) = 1.940
IBI (India) = 4.260
OAJI (USA) = 0.350

him, things acting on us contribute to the emergence of diverse sensations, while awakening internal activity.

Considering mutual understanding between people, Jalal ad-Din Rumi notes that the reason for this is not words, but due to a particle of their spiritual community [8, p.19].

In the modern concept of autopoiesis, 'every living creature begins with some initial structure' ..., i.e. every living creature has a certain internal structure.

In the cognitive process, the provisions of the concept of autopoiesis do not always correspond to the classical, traditional position of epistemology and represent a new model of knowledge.

The structural conjugation of the internal structure with external influence determines the change that occurs in the original structure. And at the same time, the internal structure determines the consequence of this effect. In this concept, this provision is scientifically caused by 'the change resulting from the interaction of a living being and its environment, although caused by a disturbing agent, nevertheless is determined by the structure of the perturbed system itself' [5, p.17]. The structure determines the direction of interaction.

The internal structure of alive system can be activated in cases where the external influence corresponds to the internal structure. As a result, a synergistic effect is contributed, external influence in accordance with internal properties enhances the positive effect in a positive, necessary direction.

The issue of chaos and order has always been focused upon by the minds of mankind. There are

various definitions of chaos, its relation to order. So, in contrast to the Zoroastrian doctrine of the relationship between good and evil, Rumi writes 'the bad does not separate from the good', unless there is bad, for good there is no possibility, unless there is good, for bad there is no possibility' [8, p.93].

A colourful expression of the relationship between good and evil, good and bad, chaos and order. We can see in Rumi's words 'if a person became completely wise and completely got rid of ignorance, this wisdom would destroy him. Consequently, ignorance is laudable, for it maintains continuous existence. Alternating with wisdom, ignorance helps it, just as day and night complement each other.'

Conclusion

The study of the cognitive system of Sufism reveals interesting transcendental principles in tune with modern worldview. In the modern world, in accordance with established philosophical and methodological principles, they are interpreted more broadly, differentially and in depth.

In this concept, the relationship, the interaction between the interacting basis of which is love, increases its functions and capabilities. The issue of relationships between people, based on the concept of love, defines a certain structure of motive motives for interaction. Love reflects the attitude of someone towards someone else, something and acts as a unifying, connecting force. Goodness and welfare emphasize the highest humanistic value, especially in the modern complex relationships between people and between states.

References:

1. Abu Ali Ibn Sina. (2005). *Avicenna*. Soch.e. T.2. (p.841). Dushanbe: Donish. (In Russian)
2. Idris, S. (1994). *Sufizm*. Moscow: Klyshnikov, Komarov i Ko. (In Russian)
3. Ishchenko, Y.U. (2015). *Tolerantnost' v diskurse transdisciplinarnosti*. Transdisciplinarnost' v filosofii i nauki. Podhody, problemy, perspektivy. (p.301). Moscow. (In Russian)
4. Lorenc, K. (2000). *Kantovskaya koncepciya a priori v svete sovremennoj biologii (evolyuciya yazyka)*. Evolyuciya. YAzyk. Poznanie. (pp.15-41). Moscow. (In Russian)
5. Maturana, U., & Varela, F. (2001). *Drevo poznaniya: biologicheskie korni chelovecheskogo ponimaniya*. (p.224). Moscow: Progress-Tradicija. (In Russian)
6. Mikeskina, L. (2010). *Dialog kognitivnyh praktik / Iz istorii epistemologii i filosofii nauk*. (p.145). Moscow. (In Russian)
7. Popova, O.A. (2013). *Lyubov' kak organizuyushchee nachalo bytie: Avtoreferat diss.ya kand.filos.nauk*. (p.17). Saratov. (In Russian)
8. Rumi, J. (2017). *Ichindagi ichindadur*. (p.134). Toshkent: Yangi asr avlodi.
9. Solov'ev, V.S. (1989). *Chteniya o bogochelovechestve*. Soch. v 2 t. T.2. (p.511). Moskva: Izdatel'stvo Pravda. (In Russian)

Impact Factor:	ISRA (India) = 4.971	SIS (USA) = 0.912	ICV (Poland) = 6.630
	ISI (Dubai, UAE) = 0.829	PIHII (Russia) = 0.126	PIF (India) = 1.940
	GIF (Australia) = 0.564	ESJI (KZ) = 8.997	IBI (India) = 4.260
	JIF = 1.500	SJIF (Morocco) = 5.667	OAJI (USA) = 0.350

10. (n.d.). *Taynom pis'me o Boge Al'berta Ejnshtejna*. Retrieved from https://gcshep.org/ru/novosti/taynoe_pisjmo_o_boge_aljrta_eynshteyna.html (In Russian)
11. Shimmel', A.(2012). *Mir islamskogo misticizme / per. s angl. N.I.Prigarinoj, A.S.Rapoport. 2-e izd., i dop.* (p.536). Moscow: OOO «Sadra». (In Russian)
12. Gaffarova, G.G. (2019). Structural transformations as a faktor new development opportunities. *Scientific Bulletin of Namangan State University*, T.1, №10, pp.261-267.
13. Gaffarova, G., & Abdullaeva, M. (2020). Tasavvufning kognitiv tizimi zamonaviy falsafa prizmasida. *Academic Research in Educational Sciences*, 1(3), 102-114.
14. Abdullaeva, M.N., & Gaffarova, G.G. (2020). Muhabbat muammosi zamonaviy falsafa prizmasida. *Ilmiy xabarlar. Ijtimoiy-gumanitar fanlar seriyasi*, 5(49), pp.5-9.
15. Gaffarova, G.G. (2019). Problems self-organization: philosophical analysis. *Scientific Bulletin of Namangan State University*, T.1, №5, pp.185-190.