

Theoretical-Methodological Foundations of the Study of the Doctrine and Practice of Sufism

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ABSTRACT

First of all, a few words about the methodology itself. Methodology is a system of methods and principles of organizing and implementing a certain theoretical or practical activity.

Commenting on the methodology of scientific research, G.M. Andreeva pays special attention to three different essences of the methodology:

- 1) general methodology - a unique general philosophical attitude, a general way of knowing the world;
- 2) private or special methodology - a set of methodological principles that we need to use in research;
- 3) concrete methodology - a collection of concrete methodological methods of research. We would like to focus on the second of the three aspects of the methodology below.

It is known that no matter how thorough and correct the methods we choose for scientific research are, if the methodological principles of scientific knowledge are wrong, the final result of our research will be wrong. Examples of this are diverse. For example, many discoveries in science that did not fit the dimensions of classism and partisanship were destroyed. In short, we needed to look at all aspects of our life through the prism of these principles, make decisions, and implement decisions. Thus, years passed, several generations passed. The old and totalitarian way of thinking has been applied from our perception of a certain scientific fact to our analysis of problems and explanation of the obtained results. It led us on the wrong path and the scientific conclusions we made as a result would be far from reality.

Indeed, researching psychic phenomena has its own difficulties. Without considering these difficulties, it is difficult to develop methodological principles of psychological science. The first of these difficulties is that psychological science is a subjective aspect of the object of research, that is, the methods of studying mental and spiritual phenomena should also be different from the method of studying material phenomena.

The second difficulty in researching psychic phenomena is the subjectivity of analyzing the results

obtained through research.

It can be concluded from the above that it is necessary to develop special methodological principles of studying psychology. Several such methodological principles have been developed. Let's observe what the leading scientists of this science have expressed about the general principles of scientific research of psychic phenomena. B.G. Ananov writes: "Methodological analysis of the scientific apparatus of modern psychology should include not only methods common to all psychological sciences, but also specific methods operating in a certain field of psychological science." B.G. These thoughts of Ananov go back to the third form of methodology - concrete methodology, and important ideas for modern psychology are hidden. We will try to clarify these points.

It is known that in the science of psychology, as in other sciences, the processes of integration and differentiation are taking place, that is, new branches of the science of psychology are emerging and forming. The task of methodology is to produce special methods for these new fields of science.

Let's go back a bit here. As you know, for 70 years we have lived in an era of atheism and bare materialism. We used to turn a blind eye to all the supernatural and unusual events that happened in our life. We couldn't even talk about it. We have lived through a time when scientific thinking has been pushed to the limit, where we have to choose only one of the stupid dilemmas: "Is consciousness primary or matter?" The winds of independence have opened our spiritual gates. As a result, today, people have the opportunity to say what has been in their hearts until now. Paranormal phenomena, which until then were a real fact, but whose scientific investigation was considered a deviation from idealism, began to be talked about. (Actually, it is a logical fallacy to call it a supernatural phenomenon. Because any fact that actually happened is natural. The supernatural here is taken relatively, that is, it is only supernatural for the current level of human thinking.) Most of the supernatural phenomena belong to parapsychology, which is a new branch of psychology.

The above situation prompts us to make two important conclusions. The first, B.G. If Ananov covers the general side of the science of psychology, the latter illuminates its private side.

So, let's leave the first point in the middle. It is known that we have explained the psyche as the quality of highly developed matter, the function of the brain, and the systematic reflection of the external world from the point of view of dialectical materialism (in Marx's view). But recently, some abnormal phenomena occurring in the human psyche, unusual phenomena observed among people - all this does not fit into the materialistic pattern of the psyche that we understand. Such a situation usually becomes an obstacle to the development of science. In other words, the above phenomena are waiting for their scientific explanation. There are two ways to solve this problem. About the first, the well-known Canadian scientist J. Godefroy writes: "If the reality of some facts (here we are talking about extrasensory facts - X. A.) is really proven, there are still great methodological obstacles that prevent us from controlling the phenomena that occur in our everyday life, for example, in the laboratory. is interfering." J. In addition to Godfrey's opinion, we can also say that in the human psyche, in his psyche, there are such phenomena that are still unknown to science, but which occur in our daily life, and it is difficult to explain them using the methodological principles and methods available to us. So, the first way to solve the above problem, J. As Godefroy says, methodological barriers must be removed. More precisely, the time has come to develop special methodological principles.

The second way to solve the problem is related to our reconsideration of the views we have had up to now about the psyche. In other words, just as the psyche goes through the stages of ontogenetic development, it is natural that it also goes through the stages of its phylogenetic development. Therefore, at the current phylogenetic stage of the development of the psyche, it would be appropriate to explain the human psyche not only as a function of the brain (material substrate), but also as a function of some immaterial substrate. Psyche today is a reflection not only of the material world, but also of some immaterial world (immaterial from the point of view of human dimensions). So, the psyche is a quality not only of highly developed matter, but also of some highly developed

spirit (here, too, the concepts of "matter" and "spirit" are considered in human dimensions).

According to Sufism, psyche and soul cannot be united. Or the soul cannot be included in the psyche. They are different things. Psyche is a function of the brain. And the soul is the grace of God. Psyche emerges only when the brain begins to function, and when the brain ceases to function, mental processes also cease. And the soul is of divine origin. It comes from the unseen world and lives on even after the body has finished its physical activity.

All of the above points are related to "Is matter primary or consciousness?" goes back to the historical dilemma. Today's results of human science are beginning to prove that it is logically wrong to put the matter in such a sharp contrast. Because matter and consciousness are not opposite concepts, but complementary concepts. To say that spirituality appears at a certain stage of material development is as speculative as saying that man descended from apes. That is why the Marxian-Leninist philosophy once asked, "Is matter primary or spirit primary?" If the general methodological principle that sharply divides scientists into two classes is abandoned, and scientific research is approached based on the knowledge of modern science about the relationship between matter and spirit, perhaps the above problem will find its solution.

Thus, we considered an issue that covers the general aspect of the science of psychology. This goes back to general methodological and special methodological principles, that is, it is necessary to clean methodological principles from various ideological impurities, to develop new methodological principles based on the latest results of modern science. Only such psychology, B.G. As Ananev noted, he can manage his private life properly. In other words, it will be possible to create specific methods based on general and special methodological principles.

There are issues in psychology that are directly related to worldview. For example, the issue of age periods. It is known that the life path of a person from birth to death is based on a strictly defined phylogenetic program. In other words, the sequence of age stages such as childhood, adolescence, youth, maturity, and old age is pre-programmed even before a person enters the world. It is this pre-programming, the fact that the rungs of the "ladder" of life are determined in advance for any person, involuntarily prompts us to religious considerations. Or the natural question arises as to who pre-programmed it. More specifically, it evokes thoughts about the Creator of the world.

The phenomenon of predetermining age stages in itself prompts scientists to reconsider methodological principles based on atheism in science. This includes the concepts of worldview, faith, profession.

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