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Article



Abdurrokhmon Boydadaev
National University of Uzbekistan
PhD Student

IRRATIONAL PHILOSOPHY IN THE CONTEXT OF THE SYNTHESIS OF EAST AND WEST

Abstract: This article examines irrational philosophy in the context of the synthesis of East and West with a focus on the philosophy of Nietzsche, Bergson, Sri Aurobindo and Rumi. In the modern world, where views and cultural traditions are mixed, it is important to understand how these philosophers make their unique contribution to the dialogue between East and West. The author concludes about the importance of irrational philosophy in the synthesis of East and West and how the philosophy of Nietzsche, Bergson, Sri Aurobindo and Rumi offers new approaches to understanding reality and the deeper aspects of being. These philosophers stimulate intellectual and cultural dialogue, promote mutual understanding and inspire the development of a harmonious synthesis of East and West.

Key words: philosophy, irrationalism, pantheism, mysticism, religion, culture, civilization, society.

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Introduction

In the history of philosophy, a special place is occupied by such a trend as irrationalism, since it is the factor through which the integration of various cultures of the East and West is possible. And here the comparative approach occupies an important place, since it reveals not only the opposite of the two civilizations, but also their similarities [1, p.71]. The concept of irrationality in philosophy usually refers to concepts that defy logical analysis or rational explanation. These can be things like intuitive understanding, mystical or transcendental states. Eastern philosophies, especially Buddhism and Taoism, often focus on direct experience, intuition and inner insight, which can be considered irrational from the point of view of Western standards. The synthesis of East and West is an attempt to combine the best aspects of both philosophical traditions and create a new synthetic philosophy that can take into account both rational and irrational aspects of human nature [2, p.160]. In this process, irrational philosophy becomes an important tool for exploring deep aspects of human experience that cannot always be fully explained by rational methods.

Materials and methods

The research base of this study consisted of the works of such thinkers as H.Bergson [3], F.Nietzsche [4], Sri Aurobindo [5], J.Rumiy [6] and others, as well as the scientific developments of such researchers as R.Karimov [7], G.Kabulnyiazova [8], I.Blauberg [9], J.Kavaloski [10] and others.

Methods such as comparative analysis, hermeneutics, system and structural analysis, as well as deduction and induction were used in the study.

Results and analysis

Eastern philosophy has a rich history of irrational concepts that play an important role in the synthesis of East and West. For example, Buddhism pays great attention to meditation and direct experience to achieve enlightenment [2, p.162]. Practices such as Zen meditation call for overcoming logical thinking and achieving a direct intuitive understanding of reality. Another example is Taoism, which strives for harmony with nature and emphasizes the need to let go of control and understanding of the world through intuition and the natural flow of things.

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There are also irrational elements in Western philosophy that can be synthesized with Eastern traditions. For example, some philosophers of Romanticism, such as Friedrich Schiller and William Blake, emphasized the importance of intuition, emotion and imagination. They believed that a true understanding of the world requires freedom from rational analysis and the involvement of the whole being.

Nietzsche's philosophy traces the criticism of rationalism and his assertion that reason is not the only source of knowledge. He rejects the idea of a comprehensive objective truth and argues that each individual has a subjective perspective, which is limited by his own experience and feelings [4, p.120].

Nietzsche emphasizes the importance of intuition and emotions in the process of cognition. He argues that truth can be achieved not only through rational thinking and analysis, but also through intuitive understanding and emotional experience. He highlights the role of instincts and vital forces in shaping our values and worldview.

The concept of "will to power" in Nietzsche's philosophy also has an irrationalist connotation. He believes that the main driving force of human behavior is the will, which manifests itself in the desire for power, self-affirmation and achievement of one's goals [4, p.330]. This will be not always subordinated to rational or moral principles, and may be irrational and even destructive.

Nietzsche also contrasts the "Apollonian" and "Dionysian" principles in art and culture. The Apollonian principle represents rationality, measure, harmony, while the Dionysian principle is associated with emotionality, intuitiveness and irrationality. He believed that true art should combine both principles in order to express the full depth of human experience.

So, in Nietzsche's philosophy, irrationalism acts as a critique of rationalism, calling to see the role of intuition, emotions and individual experience in cognition and understanding of the world. He emphasizes the importance of intuitive understanding, emotional experience and will in shaping our values and behavior.

Bergson also criticizes the rationalist tradition, which strives for an objective and abstract knowledge of the world. He argues that rational thinking, focused on analysis and classification, limits our understanding of reality. Bergson offers an irrationalist alternative based on intuitive understanding and emotional experience.

The central concept of Bergson's philosophy is the concept of "duration" (*durée*). He argues that duration is a basic aspect of reality that cannot be fully grasped or expressed by rational concepts [3, p.157]. Duration is an immediate, organic and immeasurable experience of time, which cannot be decomposed into individual moments.

Bergson also emphasizes the role of intuition in cognition [3, p.160]. He believes that true understanding arises through intuitive insight into the essence of things, and not through rational analysis. Intuition allows us to feel the living flow of reality and gain a direct understanding of the unity and variability of the world.

An important theme in Bergson's philosophy is also the opposition between intelligence and instinct. He believes that intelligence, striving for static categories and concepts, limits our understanding of the world. On the other hand, instinct is a living force that allows us to connect with duration and manifest in action.

In general, irrationalism in Bergson's philosophy is expressed in his statement about the role of intuition, emotions and direct experience in cognition and understanding of reality. He calls for overcoming rational thinking and opening up for a more direct and organic contact with the world. It is important to note the similarities and differences between Nietzsche's and Bergson's irrationalism. Thus, for Nietzsche, the concept of "will to power" plays an important role in his philosophy. He emphasizes the emotional and irrational nature of the will, which can be destructive and lead to conflicts. At the same time, Bergson focuses on understanding instinct, which is associated with organic vitality and the ability to connect with duration. Nietzsche sees consciousness as an illusion generated by power and society. He calls for overcoming consciousness and discovering deeper aspects of being. Bergson considers consciousness as a tool of cognition, which can be expanded through intuition and direct experience. Nietzsche and Bergson have different approaches to understanding art. Nietzsche sees art as a way to overcome suffering and express the deepest aspects of human nature. Bergson believes that art is able to capture duration and express the organic nature of time.

In general, the irrationalism of Nietzsche and Bergson has some similarities, such as criticism of rationalism and the assertion of the role of intuition in cognition. However, they also have differences in the understanding of will, consciousness and art.

Indian philosophy has a long and rich tradition, in which there are elements of irrationalism. Indian philosophy pays attention to intuition, mystical experience and understanding of reality, which go beyond rational thinking. In Hinduism, for example, there are irrational concepts such as "Maya" (illusory world), "Atman" (inner self) and "Brahman" (absolute reality). These concepts cannot always be fully explained or understood by rational means and require intuitive understanding and self-awareness. Buddhism also has an irrational philosophy based on the concept of "emptiness" (*shunyata*). Emptiness indicates that all phenomena are devoid of a permanent and independent essence, and requires direct intuitive understanding through meditation and mindfulness.

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These concepts bring Indian and Western irrationalism together in some way. An important place in irrational Indian philosophy is occupied by the concept of Sri Aurobindo, who recognized the importance of intuition, inner understanding and spiritual experience in cognition and understanding of the world. He developed the concept of "supramental" consciousness, which is the highest level of awareness and insight into the deep realities of being [5, p.320]. Supramental consciousness cannot be fully described or understood by rational means, it requires direct experience and realization through spiritual practices and transformation.

Aurobindo also attached importance to the evolution of consciousness and its transformation. He saw spiritual development as a process in which intuition and mystical experience lead to the transformation of human nature and unity with the highest spiritual ideal.

Irrationalism in Indian philosophy and in Sri Aurobindo's philosophy is manifested in the attention paid to intuition, spiritual experience and understanding that goes beyond rational thinking. They call for direct inner experience and self-realization in the process of awareness and transformation. It should be noted that irrationalism in Sri Aurobindo's philosophy has similarities with Bergson's teaching in the following aspects:

1. The concepts of time and duration. Both Bergson and Aurobindo pay special attention to the understanding of time and its duration. Both philosophers reject the static understanding of time and emphasize its organic, changeable and dynamic nature. They call for an awareness of the continuous flow of time and an understanding of its cyclical nature.

2. The role of intuition and individual experience. Bergson and Aurobindo attach importance to intuition, emotional experience and individual understanding in cognition and understanding of the world. They claim that true understanding arises through intuitive insight and direct experience that goes beyond rational analysis.

3. Criticism of rationalism. Both philosophers criticize rationalism and its assertion of an all-encompassing objective truth. They believe that rational thinking limits our understanding and insight into the deeper aspects of reality. They call for overcoming rational thinking and opening up for more direct and organic contact with the world.

4. Fight against static categories. Both philosophers oppose the use of static categories and concepts in the knowledge of the world. They emphasize the living and changing nature of reality and call for overcoming static thinking in order to better understand the organic and dynamic aspects of being.

Although Bergson and Aurobindo have similarities in their philosophies, it should be noted

that they also have unique features and differences in their ideas and approaches to philosophy. They develop their own concepts and conceptual frameworks based on their unique intellectual and spiritual experiences.

In addition to Indian philosophy, one should also turn to the analysis of irrationalism in Sufism. For example, the philosophy of Jalaladdin Rumi, also known as Mevlana, has certain elements of irrationalism. Rumi was a Persian poet, mystic and philosopher whose works contain deep irrational and mystical aspects.

The main aspect of Rumi's philosophy is the idea of unity and love, which permeates all reality. He calls for overcoming duality and separation and for comprehending the deep unified reality, which he calls "One Being" or "God" [4, p.98]. This unified Being goes beyond rational understanding and requires direct intuitive experience and mystical fusion. In Rumi's philosophy, important importance is also given to the ideas of self-denial, humility and immersion in mystical knowledge. He calls for letting go of ego and individuality, and merging with the Divine. He sees love as a force capable of overcoming the boundaries of rationality and leading to mystical communion with the Divine. Rumi's philosophy also contains the use of metaphors, symbols and poetic language to express the deep irrational and mystical aspects of reality. His poetry is filled with emotions, inner insight and symbolism, which cannot always be logically explained or understood.

So, irrationalism in the philosophy of Jalaladdin Rumi manifests itself in the importance given to intuitive understanding, mystical experience and symbolism. He calls for overcoming rational thinking and opening up to the deepest and only aspects of being through love and mystical cognition. At the same time, most of all, Rumi's irrational philosophy is close to Henri Bergson's intuitionism in the following aspects:

1. The meaning of intuition and mystical experience. Both Rumi and Bergson attach importance to intuitive understanding and mystical experience in cognition and understanding of reality. They both argue that true understanding arises not only through rational analysis, but also through intuitive insight and direct experience.

2. Opposition to static categories. Both Rumi and Bergson oppose the use of static categories and concepts in the cognition of the world. They emphasize the organic and changeable nature of reality and call for overcoming static thinking in order to better understand the dynamic aspects of being.

3. Concepts of time and duration: Both Rumi and Bergson pay attention to time and its duration. They reject the static understanding of time and emphasize its organic, changeable and dynamic nature. They call for awareness of the continuous flow of time and its cyclicity.

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4. Criticism of rationalism. Both Rumi and Bergson criticize rationalism and its assertion of an all-encompassing objective truth. They believe that rational thinking limits our understanding and insight into the deeper aspects of reality. They call for overcoming rational thinking and opening up for more direct and organic contact with the world.

Although the philosophies of Jalaladdin Rumi, Henri Bergson and Sri Aurobindo belong to different traditions and eras, they all contain elements of irrationalism and emphasize the importance of intuition, mystical experience and direct understanding. All three philosophies oppose the limitations of rational thinking and strive to overcome dualism and unite with the deeper aspects of being. They also focus on the meaning of time and its organic, changeable nature. The rejection of static categories and concepts is another similarity between these philosophies, which makes it possible to better understand the dynamic aspects of reality. However, it should be noted that each of these philosophers has their own and unique ideas and concepts developed in their own contexts and based on their individual experiences. Irrationalism in their philosophies is expressed in different ways and serves different purposes.

In general, irrationalism in the philosophy of Rumi, Bergson and Aurobindo helps to emphasize the importance of intuition, mystical experience and direct understanding in achieving a deep understanding of reality and overcoming the limitations of rational thinking.

Nietzsche, Bergson, Sri Aurobindo and Rumi play an important role in philosophical comparative studies, which deals with the comparative study of philosophical systems and ideas of different cultures and traditions. These philosophers represent different cultural and intellectual contexts and make their unique contribution to the philosophical dialogue between East and West.

Nietzsche's role in philosophical comparative studies lies in his critical approach to Western rationality and commitment to understanding subjectivity and multiple interpretations. His works, such as "Thus spoke Zarathustra", stimulate research related to the opposition of Western and Eastern concepts, and introduce new ideas into philosophical discussion.

Bergson contributes to philosophical comparative studies through his understanding of

duration, time, and intuition. His philosophy encourages research related to the understanding of time in different cultures and the comparison of various forms of intuitive understanding and mystical experience.

Sri Aurobindo offers his unique philosophy based on the synthesis of Eastern and Western ideas, and contributes to philosophical comparative studies through his understanding of the evolution of consciousness and spiritual transformation. His works stimulate research related to the integration of various philosophical traditions and the search for harmony between them.

Rumi, as a Persian poet and philosopher, contributes to philosophical comparative studies through his mystical irrational philosophy of love and unity. His works stimulate research related to the comparison of mystical traditions of different cultures and their influence on philosophical discourse.

Conclusion

The philosophies of Nietzsche, Bergson, Sri Aurobindo and Rumi are examples of irrational philosophy, which can be considered in the context of the synthesis of East and West. These philosophers attach special importance to intuition, mystical experience and direct understanding in cognition and understanding of reality. They criticize rational thinking and strive to overcome its limitations, opening new paths to the deeper aspects of being. Their philosophies also pay attention to time and its changeable nature, are opposed to static categories and call for overcoming duality. They emphasize the importance of integrity, unity and love in achieving a deep understanding of the world.

Together, these philosophies form a mosaic of irrational philosophy that can serve as a bridge between East and West. They offer new ways of thinking and looking at the world, combining different cultural traditions and ideas. Ultimately, the philosophies of Nietzsche, Bergson, Sri Aurobindo and Rumi help us realize the importance of intuition, mystical experience and direct understanding in our quest for truth and a deep understanding of reality. Their irrational philosophy can inspire us to take a more open and holistic view of the world, in which East and West can unite in search of deep understanding and harmony.

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