

THE COGNITIVE GEOMETRY OF SUFISM IN THE CONTEXT OF THE SYNERGETIC WORLDVIEW

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INTRODUCTION

The problem of the nature of consciousness, the mechanisms of cognition, and the possibilities of spiritual experience belongs to the range of fundamental questions of contemporary philosophy. Over the past decades, interest in the study of mystical traditions has grown significantly not only in religious studies but also in cognitive science, philosophy of mind, psychology, neurophenomenology, and the theory of complex systems. Particular attention has been drawn to those spiritual practices that offer alternative models of cognition and consciousness transformation. One of the most developed of these traditions is Sufism, the mystical dimension of Islam, within which a sophisticated system of spiritual anthropology, epistemology, and metaphysics has evolved.

At the same time, contemporary interpretations of Sufism take place within the context of a profound transformation of the scientific worldview. Throughout the 17 to 19 centuries, European thought was largely grounded in a mechanistic model of reality, according to which the world was understood as a collection of stable objects connected by rigid cause-and-effect relationships. Within this paradigm, consciousness was often interpreted as a passive instrument for reflecting external reality, while human development was viewed as a linear process of accumulating knowledge.

However, the discoveries of the twentieth century in physics, biology, cybernetics, information theory, and the study of complex systems demonstrated the limitations of the mechanistic approach. Reality was revealed to be nonlinear, open, process-oriented, and capable of self-organization. In the works of Hermann Haken¹, Erich Jantsch² and other scholars, a new mode of scientific thinking was developed *the synergetic worldview*, centered on the processes of self-organization, emergence, instability, recursion, and the formation of new levels of order.

¹ Haken H. *Synergetics: An Introduction. Nonequilibrium Phase Transitions and Self-Organization in Physics, Chemistry and Biology*. 3rd ed. Berlin : Springer, 1983. 390 p.

² Jantsch E. *The Self-Organizing Universe: Scientific and Human Implications of the Emerging Paradigm of Evolution*. Oxford : Pergamon Press, 1980. 343 p.

The synergetic paradigm has opened new possibilities for understanding not only natural phenomena but also cultural, social, and spiritual processes. Its application to the analysis of mystical traditions is particularly promising, as the inner transformation of the individual appears as a complex dynamic process. In this context, Sufism demonstrates a remarkable conceptual affinity with contemporary theories of self-organization. Sufi conceptions of the spiritual path, the purification of the heart, the multilayered structure of consciousness, the unity of being, and the interconnectedness of the human being and the cosmos can be reinterpreted through the categories of synergetics and complex systems theory.

Despite the considerable number of fundamental studies devoted to the history, doctrines, and practices of Sufism (by A. Schimmel³, W. Chittick⁴, S. H. Nasr⁵, H. Corbin⁶, C. Ernst⁷, A. Knysh⁸ and other scholars), the question of the internal architectonics of Sufi cognition and the structural organization of mystical experience remains insufficiently explored. Traditionally, Sufi concepts have been examined primarily within historical-religious or theological contexts, while their cognitive, spatial, and systemic potential has yet to be adequately revealed.

In this regard, the study proposes an original concept of the *cognitive geometry of Sufism*, based on the integration of phenomenological, hermeneutic, and synergetic approaches. It proceeds from the assumption that Sufi mystical experience can be described as a distinctive cognitive space structured through centers, trajectories, transitions, recursive cycles, and multidimensional networks of spiritual interaction.

Within the framework of the proposed concept, consciousness is understood not as a passive container of knowledge but as an open system capable of self-organization. The central principle of synergetics is the emergence of order through the internal dynamics of a system finds a direct reflection in the Sufi understanding of the spiritual path. Spiritual development is not imposed upon the individual from the outside; rather, it

³ Schimmel A. *Mystical Dimensions of Islam*. Chapel Hill : University of North Carolina Press, 1975. 535 p.

⁴ Chittick W. C. *The Sufi Path of Knowledge: Ibn al-Arabi's Metaphysics of Imagination*. Albany : SUNY Press, 1989. 478 p.

⁵ Nasr S. H. *Sufi Essays*. New York : State University of New York Press, 1991. 184 p.

⁶ Corbin H. *Alone with the Alone: Creative Imagination in the Sufism of Ibn Arabi*. Princeton : Princeton University Press, 1981. 423 p.

⁷ Ernst C. W. *The Shambhala Guide to Sufism*. Boston : Shambhala Publications, 1997. 256 p.

⁸ Knysh A. *Sufism: A New History of Islamic Mysticism*. Princeton : Princeton University Press, 2017. 408 p.

represents a process of the gradual unfolding of the potentialities inherent in being.

It is precisely within this context that the concept of *syntopotentialism*, proposed in this monograph, is developed. According to this concept, spiritual development consists in the actualization of latent configurations of consciousness. A person does not acquire an entirely new essence; rather, they gradually unfold the potentials already inherent within their own existence.

The synergetic approach also makes it possible to reinterpret key elements of Sufi anthropology and metaphysics in a new way. Thus, the heart (*qalb*) may be understood as the center of self-organization of spiritual experience; the system of *lataif* as a multilevel network of interacting subsystems of consciousness; the practice of *dhikr* as a mechanism of cognitive reconfiguration and the formation of a new attractor of consciousness; *maqāmāt* and *ahwāl* as phase states within the dynamics of spiritual transformation; recursion as a principle for increasing the complexity of spiritual experience; and the doctrine of *Wahdat al-Wujūd* as a model of the self-organized unity of being.

Of particular significance is the connection between Sufi metaphysics and contemporary concepts of fractality. The Sufi idea of the correspondence between the microcosm and the macrocosm, according to which the human being reflects the structure of the universe and the universe reflects the structure of the human being, demonstrates a profound affinity with the principle of self-similarity that underlies the fractal worldview. From this perspective, the doctrine of *Wahdat al-Wujūd* may be interpreted as an ontological model of fractal unity, in which each part contains a reflection of the whole.

Thus, the *cognitive geometry of Sufism* emerges as a synergetic model of mystical cognition that makes it possible to describe spiritual experience through the categories of self-organization, nonlinearity, recursion, attractor dynamics, network interaction, and fractal wholeness. Such an approach opens new possibilities for integrating the intellectual heritage of Sufism into contemporary discussions concerning the nature of consciousness, spirituality, and human cognition.

The object of the study is Sufism as a form of mystical cognition and spiritual transformation of consciousness.

The subject of the study is the cognitive-geometric and synergetic structures of Sufi consciousness, the mechanisms of self-organization of mystical experience, and the models of spiritual development within the Sufi tradition.

The aim of the study is to develop a philosophical concept of the cognitive geometry of Sufism as a synergetic model of mystical cognition that explains the structural organization, dynamics, and mechanisms of self-organization of spiritual experience.

Main Research Objectives

- = to analyze the theoretical and methodological foundations for the study of Sufi cognition;

- = to investigate the spatial structures of Sufi consciousness;

- = to interpret *maqāmāt* and *aḥwāl* as a topology of spiritual development;

- = to reveal the role of *dhikr* as a mechanism of cognitive reconfiguration;

- = to substantiate the concept of the recursive self-organization of mystical experience;

- = to develop the *concept of syntopotentialism* as a model of spiritual becoming;

- = to provide a philosophical reconstruction of the doctrine of *Wahdat al-Wujūd* through the categories of cognitive geometry and synergetics;

- = to substantiate a fractal model of the relationship between the human being, consciousness, and the Absolute;

- = to determine the place of the cognitive geometry of Sufism within the context of contemporary philosophy of mind and the synergetic worldview.

Scientific Novelty of the Research

The scientific novelty of the study lies in the creation of a comprehensive philosophical concept of the cognitive geometry of Sufism as a synergetic model of mystical cognition. In particular, the study:

- = introduces for the first time the concept of the “cognitive geometry of Sufism”;

- = proposes a synergetic interpretation of Sufi consciousness as a self-organizing system;

- = develops the concept of the recursive self-organization of mystical experience;

- = substantiates the original theory of syntopotentialism as a process of the actualization of potential structures of consciousness;

- = provides a topological interpretation of the concepts of *maqām* and *ḥāl*;

- demonstrates the possibility of interpreting *dhikr* as a mechanism for the formation of cognitive attractors.

- proposes a fractal model for the interpretation of the doctrine of *Wahdat al-Wujūd*;

– demonstrates the heuristic potential of synergetics for the study of mystical traditions and the philosophy of consciousness.

Therefore, the proposed research is aimed at developing a new interdisciplinary approach to the study of Sufism, in which classical Islamic mysticism is understood not merely as a historical-religious phenomenon but as a complex system of the self-organization of consciousness that can be explored through the conceptual frameworks of contemporary philosophy, cognitive science, and the synergetic worldview.

1. Theoretical and Methodological Foundations for the Study of Sufi Cognition

Sufism as a Subject of Philosophical Inquiry. Sufism is traditionally defined as the mystical dimension of Islam, aimed at attaining a direct experience of the Divine presence and the inner spiritual transformation of the human being. However, reducing Sufism solely to a religious practice or a form of piety significantly narrows its intellectual potential. Over many centuries, Sufi thinkers developed a sophisticated conceptual system encompassing questions of the nature of being, the structure of consciousness, the mechanisms of cognition, the relationship between the human being and the world, as well as the paths leading to the attainment of truth. For this reason, Sufism may be regarded not only as a religious phenomenon but also as an independent subject of philosophical inquiry.

The philosophical interpretation of Sufism originates in medieval Islamic thought. Thinkers such as al-Ghazālī⁹ (1058–1111), Ibn ‘Arabī¹⁰ (1165–1240), Suhrawardī¹¹ (1154–1191) and others developed original conceptions of being and cognition that transcended the boundaries of dogmatic theology.

Within the Western humanities tradition, Sufism was for a long time studied primarily as a historical and religious phenomenon. The works of Henry Corbin, Annemarie Schimmel, William Chittick, Seyyed Hossein Nasr, Carl Ernst, and other scholars significantly expanded the understanding of the intellectual heritage of Sufism. However, most studies focused on the analysis of particular doctrines, the biographies of mystics, or the symbolism of Sufi texts. Considerably less attention was devoted to the

⁹ Al-Ghazali. *The Alchemy of Happiness*. Translated from Hindustani by Claud Field. London : John Murray, Albemarle street, 1910. 123 p

¹⁰ Ibn Arabi, Muhyiddin. *al-Futuhāt al-Makkiyah* (The Meccan Revelations) Abd al-Aziz al-Mansub edition, Volume 1–37, *al-Jumhūrīyah al-Yamanīyah* : Wizārat al-Thaqāfah, 2010.

¹¹ Suhrawardi. *The Philosophy of Illumination*. Provo : Brigham Young University Press, 2000. 323 p.

question of the internal organization of Sufi cognition as a distinctive cognitive system.

Contemporary philosophy increasingly turns to the analysis of forms of experience that cannot be fully explained through the categories of classical rationalism. In this context, Sufism emerges as a unique mode of reflection on consciousness. Unlike traditional epistemology, in which cognition is understood as the representation of an external object by a subject, the Sufi tradition is grounded in the principle of transformative cognition. A person does not merely acquire knowledge about reality but undergoes a transformation in their very mode of being.

Accordingly, the subject of philosophical inquiry encompasses not only Sufi doctrines but also the cognitive mechanisms that make the formation of mystical experience possible. It is precisely this approach that opens the possibility of analyzing Sufism through the conceptual frameworks of contemporary philosophy of mind, phenomenology, and cognitive science.

Epistemology of Mystical Experience in the Islamic Tradition. The problem of cognition occupies a central place in Islamic intellectual culture. As early as the formative period of Islam, various approaches emerged concerning the nature of knowledge (*‘ilm*), its sources, and the criteria of truth. Within Sufism, a distinctive form of epistemology developed, grounded in the distinction between rational knowledge and direct spiritual cognition.

Classical Sufi tradition distinguishes several levels of knowledge. The first level is associated with rational thought and discursive analysis. The second level encompasses knowledge acquired through moral and spiritual practice. The highest form of cognition is considered to be *ma‘rifā* (gnosis), the direct knowledge of God that arises through spiritual purification and the inner transformation of the individual.

According to al-Ghazālī, the human intellect possesses limited capacities for comprehending transcendent reality. Rational thought can prepare a person for the truth, but it cannot ultimately lead one to it. Genuine knowledge arises through *kashf* (unveiling), an inner disclosure or illumination in which truth becomes directly present to consciousness.

Of particular importance is the concept of the heart (*qalb*). In Sufi anthropology, the heart is not understood as a physical organ but as the center of spiritual perception. It is through the heart that a person is able to perceive aspects of reality that remain inaccessible to ordinary intellect. Al-Ghazālī describes the heart as a kind of mirror that reflects the Divine light, provided it has been purified from passions and egocentrism.

An important role in Sufi epistemology is also played by the concepts of spiritual states (*aḥwāl*) and spiritual stations (*maqāmāt*). Cognition is not

viewed as a single act but rather as a gradual process of transforming the structure of consciousness. Each stage of the spiritual path opens new levels of understanding reality.

Thus, the epistemology of Sufism constitutes a model of transformative cognition, in which knowledge is inseparably connected with the transformation of the subject itself. Cognition here is not a representation of the world but a process of the ontological becoming of the person.

The Cognitive Turn in Contemporary Humanities. At the end of the twentieth and the beginning of the 21 century, philosophy and the humanities underwent what has become known as the cognitive turn. Its essence lies in a shift of attention from the analysis of completed bodies of knowledge to the investigation of the processes through which knowledge is formed. Mechanisms of perception, thinking, memory, embodiment, and consciousness became central objects of scholarly interest.

Particularly significant developments occurred in the fields of cognitive science, neurophilosophy, and phenomenology, which provided new conceptual frameworks for understanding the nature of cognition and conscious experience. The works of F. Varela, E. Thompson, and E. Rosch¹² laid the foundations of the enactive approach, according to which cognition is the result of an active interaction between the organism and the world. Human beings do not passively represent reality; rather, they enact or bring it forth through their ongoing activity.

For the study of mystical experience, the concept of embodied cognition is of significant importance. It argues that consciousness is shaped not only by brain activity but also by the entire complex of bodily, emotional, and cultural interactions. Such an approach opens new possibilities for analyzing spiritual practices that involve the systematic engagement of the body, attention, and emotions.

The cognitive turn has also contributed to the development of interdisciplinary studies of religious experience. Mystical practices have come to be understood as specific technologies of consciousness capable of transforming human cognitive structures. From this perspective, dhikr, muraqaba, and other Sufi practices can be interpreted as mechanisms of cognitive reconfiguration.

At the same time, contemporary cognitive science faces difficulties in explaining phenomena of transcendent experience. Most models are oriented toward the description of neural processes, while the phenomenological content of mystical experiences often remains beyond the scope of analysis.

¹² Varela F., Thompson E., Rosch E. *The Embodied Mind: Cognitive Science and Human Experience*. Cambridge : MIT Press, 1991. 309 p.

For this reason, it becomes necessary to integrate cognitive approaches with philosophical hermeneutics and phenomenology.

In this study, the cognitive turn is understood not as an alternative to traditional approaches to the study of Sufism, but as an additional methodological resource that makes it possible to reinterpret mystical experience within the categories of contemporary philosophy of mind.

Geometrical Models of Thought as a Tool of Philosophical Analysis. Spatial images and geometrical models play an important role in the development of philosophical thought. From the ancient tradition to contemporary cognitive science, spatial structures have been used to describe complex processes of thinking and cognition. In contemporary cognitive theory, concepts such as cognitive spaces, conceptual maps, topological structures, and network configurations are increasingly widely used. G. Lakoff and M. Johnson¹³ have shown that a significant part of human thought is grounded in spatial metaphors. We describe knowledge through categories such as path, boundary, level, center, distance, and motion.

The philosophy of Gilles Deleuze and Félix Guattari¹⁴ proposed new ways of describing processes of thought through the concepts of the rhizome, multiplicity, and topological organization. Within these approaches, thinking is not understood as a linear sequence of operations but as a complex system of interconnected structures.

The application of geometrical models to the analysis of Sufism has deep foundations. Sufi texts are rich in spatial symbolism. The spiritual path is described as a journey (*sulūk*), the heart functions as the center of the spiritual world, spiritual states are defined through categories of closeness and distance from God, and cosmological concepts often exhibit a concentric structure.

Within this monograph, the concept of “cognitive geometry” is used not as a metaphor but as an analytical model for describing the internal organization of mystical experience. It involves the consideration of consciousness as a multidimensional space in which certain centers of attraction, developmental trajectories, transitions between states, and mechanisms of self-organization exist. Of particular importance are the categories of topology, recursion, and fractality¹⁵. The topological approach makes it possible to analyze the spiritual path as a system of transitions between different configurations of consciousness. Recursion explains the

¹³ Lakoff G., Johnson M. *Metaphors We Live By*. Chicago : University of Chicago Press, 2003. 193 p

¹⁴ Deleuze G., Guattari F. *A Thousand Plateaus: Capitalism and Schizophrenia*. Minneapolis : University of Minnesota Press, 1987. 629 p.

¹⁵ Білокопитова, Н., Ель Гюессаб, К. Суфізм як фрактальна структура свідомості: аналіз через теорію фреймів та послідовність Фібоначчі, *Вісник гуманітарних наук*, (10) – 2025. <https://doi.org/10.5281/zenodo.16916870>

cyclical nature of spiritual development, while the fractal model opens up the possibility of interpreting the Sufi doctrine of the unity of being as a relationship between part and whole.

Thus, geometrical models of thought provide a methodological foundation for the formation of the concept of cognitive geometry of Sufism, which enables the integration of classical Sufi heritage with contemporary approaches to the study of consciousness.

In this study, three levels of analysis are fundamentally distinguished: historical-philosophical reconstruction, hermeneutic interpretation, and original conceptual construction. The first level includes concepts directly attested in the classical Sufi tradition. The second level involves their interpretation through the categories of contemporary philosophy of mind, phenomenology, and cognitive science. The third level encompasses the author's conceptual constructions, such as cognitive geometry, multidimensional consciousness, cognitive attractors, and syntopotentialism, which do not claim to be historical elements of Sufism but constitute independent philosophical models developed through a creative dialogue between Sufi intellectual heritage and contemporary theories of complexity, consciousness, and potentiality.

2. Spatial Structures of Sufi Consciousness

The Symbolism of Center and Periphery in Sufi Anthropology. One of the fundamental features of Sufi anthropology is the spatial character of the description of the human inner world. Unlike rationalist conceptions of consciousness, which often reduce mental life to the functioning of discrete cognitive mechanisms, the Sufi tradition views the human being as a multilayered spiritual reality organized around a certain inner center. For this reason, the categories of center and periphery occupy a special place in Sufi symbolism.

In classical Sufi texts, the human being is described as a microcosm (*al-‘ālam al-ṣaġhīr*), which reflects the structure of the macrocosm (*al-‘ālam al-kabīr*)¹⁶. Just as the universe has its own ontological center, the human being also possesses an inner locus of spiritual integration. In the Sufi tradition, this center is represented by the heart (*qalb*), whereas the periphery consists of multiple layers of bodily, emotional, and psychic manifestations of the self.

The idea of the center is inseparably linked to the concept of unity. The center always symbolizes order, wholeness, and the presence of the

¹⁶ Ibn Arabi, Muhyiddin. *al-Futuhat al-Makkiya* (The Meccan Revelations) Abd al-Aziz al-Mansub edition, Volume 1–37, *al-Jumhūriyah al-Yamanīyah : Wizārat al-Thaqāfah*, 2010.

Divine, whereas the periphery is associated with multiplicity, dispersion, and the fragmentation of consciousness. Ordinary human existence is characterized by the predominance of peripheral modes of perception. Human attention is dispersed among numerous external objects, desires, fears, and social roles. The Sufi path begins precisely with the recognition of this inner fragmentation.

In this context, spiritual development can be understood as a gradual movement from the periphery toward the center. Sufi practices are aimed not at the accumulation of new knowledge, but at the restoration of the inner unity of consciousness. *Dhikr*, *muraqaba*, self-observation, and spiritual guidance function as mechanisms for the re-centering of the individual's inner space.

Of particular importance is the symbolism of the circle, which frequently appears in Sufi literature. The circle is a geometric image of unity, in which all points on the periphery are equidistant from the center. From a cognitive-geometrical perspective, this symbol can be interpreted as a model of consciousness in which all aspects of psychic life are integrated around a single spiritual core.

Thus, the dichotomy of center and periphery constitutes one of the basic principles of Sufi anthropology. It establishes the spatial logic of the spiritual path and provides a foundation for understanding processes of inner transformation.

The Heart (qalb) as a Cognitive Center of Spiritual Perception. In the Sufi tradition, the concept of the heart (*qalb*) belongs to the key categories of spiritual anthropology and epistemology. In Islamic mystical thought, the heart is not identified with the physical organ and is not merely a symbol of emotional life. Rather, it is regarded as the central organ of spiritual cognition through which the human being is capable of perceiving transcendent reality.

Etymologically, the Arabic word *qalb* derives from a root meaning "to turn," "to invert," or "to change." This etymology itself indicates the dynamic nature of the heart as a structure in constant movement between different states of consciousness. Al-Ghazālī emphasized that the heart is the locus where the human and divine dimensions of existence meet. It is through the heart that a person is able to perceive truth directly.

Within the cognitive geometry of Sufism, the heart can be interpreted as a kind of coordinate center of the spiritual space. It performs the function of integrating different levels of experience and ensuring the unity of consciousness. Whereas the intellect (*'aql*) carries out analytical differentiation, the heart provides a holistic perception of reality. In Sufi texts, the metaphor of the mirror is frequently used: the heart is like a mirror

capable of reflecting divine light. However, due to egoism, egocentrism, passions, and attachments, the surface of this mirror becomes covered with “dust.” The aim of spiritual practice is therefore the purification of the heart, which restores its capacity for reflection.

From the perspective of contemporary cognitive science, such a model can be interpreted as a process of attentional reconfiguration. The heart functions not merely as a symbol of spirituality but as a structural principle organizing experience. It directs attention and determines the way consciousness interacts with the world.

It is particularly important that, in Sufism, the heart is not opposed to the intellect. Rather, there is a hierarchical relationship of interaction between them. The intellect is capable of analyzing and classifying phenomena, whereas only the heart opens access to the direct experience of the unity of being.

Thus, *qalb* functions not merely as a symbolic image but as a central cognitive structure of Sufi anthropology. It is around the heart that the entire architecture of spiritual experience is organized.

The Lataif as a Multidimensional Architecture of Consciousness. One of the most complex models of the internal organization of the human being in Sufism is the concept of the *lataif* (plural *lataif*, singular *latifa* -“subtlety,” “subtle center”). In different Sufi schools, the number and functions of the *lataif* may vary; however, the general idea is that human consciousness consists of several interconnected levels of spiritual perception. In the Naqshbandi tradition, six main *lataif* are typically distinguished: *qalb*, *ruh*, *sirr*, *khafi*, *akhfa*, and *nafs*. Each of these centers corresponds to a specific mode of experiencing reality and a particular level of spiritual development.

From the perspective of cognitive geometry, the system of *lataif* can be described as a multidimensional architecture of consciousness. Unlike linear models of the psyche, it presupposes the existence of multiple interacting centers, each of which opens access to a distinct dimension of experience.

A key feature of this system is its non-linear character. Spiritual development does not imply a simple transition from one center to another. On the contrary, all levels are in constant interaction and mutual influence. The activation of one center changes the configuration of the entire system. Within the proposed framework, the *lataif* can be interpreted as nodes in a cognitive network that ensure the integration of different types of experience. Such a model brings Sufi anthropology closer to contemporary conceptions of complex adaptive systems.

Of particular importance is the principle of nestedness. Each subsequent level does not negate the previous one but incorporates it into a broader structure. In this respect, the architecture of the *lataif* demonstrates fractal

characteristics: the structure of the whole is repeated at different levels of organization.

Thus, the concept of the *lataif* represents one of the most developed models of multidimensional consciousness in the world mystical tradition. It provides a foundation for understanding spiritual experience as a complex networked system.

The Space of the Spiritual Path: From Multiplicity to Unity. One of the central themes of Sufism is the notion of the spiritual path (*sulūk*). Unlike static conceptions of spirituality, the Sufi tradition views the human being as an entity engaged in a continuous process of becoming. Accordingly, spiritual life is described through the imagery of movement, journey, or ascent.

From a cognitive-geometrical perspective, the spiritual path can be interpreted as a trajectory of consciousness transformation. The initial human condition is characterized by internal multiplicity, contradictory desires, and the fragmentation of attention. Consciousness operates in a peripheral mode, lacking a unified center of integration.

The aim of the Sufi path is the attainment of inner unity. This process does not imply the destruction of individuality but rather the harmonization of different levels of human existence around a spiritual center. Movement toward God is simultaneously a movement toward one's own ontological wholeness.

In classical texts, the spiritual path is often described as a journey through a series of stations (*maqāmāt*) and states (*aḥwāl*). Each station represents a relatively stable configuration of consciousness, while states are temporary in nature. Together, they form a complex map of the spiritual landscape.

A distinctive feature of this path is its non-linearity. The Sufi does not move along a straight line toward the final goal. Instead, one repeatedly returns to previously experienced stages, each time at a new level of awareness. This structure resembles a spiral or a recursive cycle of development.

The ultimate horizon of the spiritual path is the experience of unity (*tawḥīd*) and the realization of the presence of God in all dimensions of existence. In the tradition of Ibn ʿArabī, this perspective receives its ontological formulation in the doctrine of *Wahdat al-Wujūd* – the unity of being.

From the standpoint of cognitive geometry, the movement from multiplicity to unity can be described as a process of increasing cognitive integration. Consciousness gradually shifts from a fragmented organization

to an increasingly holistic structure capable of encompassing multiplicity within a unified field of perception.

Thus, the spiritual path in Sufism is not merely moral or religious refinement but a complex process of spatial reconfiguration of consciousness. It is through this reconfiguration that the human being approaches the experience of the ontological unity of existence.

3. Cognitive Geometry of the Mystical Path

Maqāmāt and Aḥwāl as a Topology of Spiritual Development. One of the central categories of the Sufi tradition is the concept of the spiritual path (sulūk), which describes the process of gradual approach of the human being to God through inner transformation. Classical Sufi authors such as al-Qushayrī¹⁷, al-Hujwīrī¹⁸, al-Ghazālī,¹⁹ and others developed a sophisticated conceptual system for describing this process. The most important among these concepts are *maqām* (spiritual station) and *ḥāl* (spiritual state). In traditional interpretations, these notions are primarily considered within ethical and ascetic contexts. However, within the framework of cognitive geometry, they can be reinterpreted as elements of the topology of spiritual space.

The term *maqām* literally means “station” or “place of standing.” In the Sufi tradition, it denotes a relatively stable level of spiritual development attained through personal effort, discipline, and spiritual practice. Classical *maqāmāt* include repentance (*tawba*), patience (*ṣabr*), trust in God (*tawakkul*), contentment (*riḍā*), and others. Each of them characterizes not only a specific moral quality but also a particular mode of organizing consciousness.

From the perspective of cognitive geometry, a *maqām* can be defined as a stable topological configuration of cognitive space. It does not refer to an isolated psychological trait but rather to a specific mode of interrelation between attention, perception, memory, emotions, and spiritual intentionality. The transition from one *maqām* to another implies a restructuring of these interrelations.

In contrast to *maqāmāt*, *aḥwāl* (spiritual states) are temporary in nature. They are understood as states that cannot be acquired through individual effort but are granted to the individual as manifestations of divine grace.

¹⁷ Qushayri A. Al-Risala al-qushayriyya fi ‘ilm al-tasawwuf. (Al-Qushayri’s Epistle on Sufism) Translated by A. Knysh, Reading: Garnet Publishing Limited, 2007. 460 p

¹⁸ Al-Hujwiri A. Kashf al-Mahjub: The Oldest Persian Treatise on Sufism. Translated by Reynold A. Nicholson. London : Luzac & Co., 1911. 456 p

¹⁹ Al-Ghazali. Ihya’ ‘ulūm al-dīn (The Revival of religion sciences), vol. 1–4, Beirut: Dār al-Ma‘rifah 1982

These include states such as love (*maḥabba*), proximity (*qurb*), ecstasy (*wajd*), inspiration (*ilhām*), or spiritual tranquility (*sakīna*)²⁰.

From a cognitive-topological perspective, aḥwāl can be understood as dynamic fluctuations of the spiritual space. If maqāmāt constitute the structural framework of the mystical path, then aḥwāl function as temporary changes in the configuration of this space. They do not cancel the existing structure but temporarily modify it.

A distinctive feature of the Sufi path is that maqāmāt and aḥwāl form a single dynamic system. Spiritual development does not proceed linearly but unfolds through a complex interaction of stable and unstable states. This allows the mystical path to be described not as a staircase with fixed steps, but as a multidimensional topological space in which different configurations of consciousness are in constant motion and interaction.

Thus, maqāmāt and aḥwāl can be interpreted as fundamental elements of the cognitive topology of Sufi experience. They define the structure of spiritual space and determine possible trajectories of inner development.

Dhikr as a Mechanism for Reconfiguring Cognitive Space. Among all Sufi practices, a special place is occupied by dhikr, the ritual remembrance of God through the repetition of sacred formulas, divine names, or Qur'anic verses. Literally, the word *dhikr* means “memory,” “remembrance,” or “recalling.” However, its function extends far beyond verbal repetition.

In traditional Sufism, dhikr is regarded as a means of purifying the heart and drawing closer to God. Within the framework of cognitive geometry, however, it can be interpreted as a mechanism for the reconfiguration of inner conscious space.

In its ordinary state, human attention is characterized by fragmentation. It constantly shifts between numerous external objects and internal experiences. As a result, the cognitive space acquires a chaotic structure. *Dhikr* gradually transforms this condition by forming a stable attractor of attention. The repetition of a sacred formula creates a kind of cognitive attractor. In terms of complex systems theory, an attractor is a state toward which a system tends regardless of initial conditions. During *dhikr*, all cognitive flows begin to organize around a single semantic nucleus, the divine presence.

Of particular importance is the rhythmic dimension of the practice. Many forms of dhikr combine verbal repetition with breathing patterns, bodily movement, or musical accompaniment. This promotes synchronization

²⁰ Білокопитова, Н., Ель Гуессаб, К. Когнітивна модель «чотири брами – сорок стоянок» (dört kapı kırk makam) у бекташизмі: структурний підхід. *Філософія та управління*, 2025. № 6 (10). С. 1–8. DOI: <https://doi.org/10.70651/3041-248X/2025.6.02>

across different levels of human experience and produces an effect of cognitive integration.

From the perspective of neurophenomenology, *dhikr* can be understood as a technology for the modification of attention. It gradually alters the structure of the experience of time, space, and the sense of the “self.” The boundary between subject and object becomes less rigid, and consciousness acquires a greater degree of wholeness.

A distinctive feature of Sufi *dhikr* is that it does not merely concentrate attention but transforms the very architecture of perception²¹. In the process of practice, not only the content of consciousness changes but also the mode of its organization. There is a gradual transition from multiplicity to unity, from dispersion to integration.

Thus, *dhikr* can be defined as a mechanism of cognitive reconfiguration that restructures the inner space of consciousness and creates the conditions for the formation of new structures of spiritual experience.

The Recursive Self-Organization of Sufi Experience. One of the less studied characteristics of the Sufi path is its recursive nature. Traditional accounts of spiritual development often give the impression of a sequential movement from lower to higher levels. However, an analysis of Sufi texts suggests a significantly more complex dynamic.

In the works of Jalāl al-Dīn Rūmī, Ibn ‘Arabī, al-Ghazālī, and other mystics, it is repeatedly emphasized that the spiritual path involves multiple returns to already traversed stages²².

A person repeatedly experiences doubt, purification, love, despair, proximity to and distance from God. However, each return occurs at a new level of awareness. It is precisely this feature that allows Sufi experience to be described through the concept of recursion. In mathematics and complex systems theory, recursion refers to a process in which a given structure repeatedly reproduces itself across different levels of organization. A similar principle can be observed in spiritual life. Each new cycle of spiritual practice contains elements of previous cycles but integrates them into a broader system of meanings. A person does not simply repeat experience but reinterprets it each time from a new perspective. Thus, a process of self-increasing complexity emerges.

Recursivity is particularly evident in the practice of *dhikr*. Each repetition of the formula is simultaneously identical and different from the

²¹ Білокопитова Н, «Зікр» як феномен свідомості: суфійська містика в епоху метамодерної нейроантропології, *«Актуальні проблеми філософії та соціології»*, 2025, № 55. С. 3–11, DOI <https://doi.org/10.32782/apfs.v055.2025.1>

²² Bilokopytova, N. From Mystical Experience to Spiritual Process: A Metamodern Framework for Sufism, *Spirituality Studies*, 2026. № 12/1. P. 100–117.

previous one. Formally, the action remains the same, yet the internal context of its experience continuously changes. As a result, a cumulative process of spiritual integration takes place.

From the standpoint of self-organization theory, Sufi consciousness appears as an open system capable of self-development without external coercion. New structures of experience emerge not through the mechanical addition of elements but through the internal reconfiguration of the entire system. The recursive model also explains the paradoxical nature of many Sufi utterances. The beginning and the end of the spiritual path are not absolutely distinct states. The path culminates in a return to the primordial nature of the human being, but at the level of full conscious integration.

Thus, Sufi experience can be described as a process of recursive self-organization in which consciousness gradually forms increasingly complex configurations of spiritual perception.

Syntopotentialism as a Model of Mystical Becoming. One of the key tasks of contemporary philosophy of mysticism is the search for a conceptual model capable of explaining the mechanism of spiritual development without reducing it to psychological or sociocultural factors. Within this study, the concept of syntopotentialism is proposed as a new model for interpreting mystical becoming.

The term syntopotentialism is derived from the Greek *syn* (“together,” “unity”), *topos* (“space,” “place”), and *potentia* (“possibility,” “potential”). It denotes the process of actualizing latent structures of consciousness within a unified cognitive space.

Unlike linear models of development, syntopotentialism assumes that all fundamental possibilities of spiritual existence are already potentially present within the human being. The spiritual path does not create a new essence but gradually unfolds hidden dimensions of existence.

The central idea of syntopotentialism can be formulated as follows: the value of an idea is determined not by its truth or falsity, but by the number of new possibilities it opens.

Core propositions:

Any idea is not an answer but a node of potential future states.

The mind develops not through the accumulation of knowledge but through the expansion of the space of possibilities.

False ideas may prove more productive than true ones if they generate new directions of inquiry.

Wisdom is the ability to hold a maximum number of viable possibilities without falling into chaos.

Consciousness is a mechanism for navigating a field of potential realities.

Formula of the theory: Value of an idea = number of newly articulated possibilities $\times$ probability of their realization.

For example, conventional logic asks: “Is this true?”

Syntopotentialism primarily asks: “What new pathways open if this is taken seriously?”

Syntopotentialism distinguishes between two modes of thought. The Euclidean mode is characterized by sequence, causality, deduction, and linearity, and is oriented toward the search for truth. The non-Euclidean mode, by contrast, is characterized by paradox, symbolism, multivalence, and synchronicity, and is oriented toward the generation of new possibilities.

The Sufi tradition systematically demonstrates the use of this second mode of thinking. Sufi texts, parables, poetic imagery, and mystical practices are aimed not so much at formulating final truths as at opening new horizons of understanding and actualizing latent potentials of consciousness. In this sense, Sufi thought can be regarded as an example of a non-Euclidean cognitive logic in which paradox, symbol, and metaphor function as instruments of spiritual cognition and personal transformation.

This new type of thinking, instead of analyzing the past or searching for absolute truth, proposes: the projection of future scenarios, the evaluation of the potential of ideas, and the creation of new possibilities. Such an approach can be understood as a philosophy of the age of artificial intelligence, in which access to information becomes increasingly cheap and easy, while the main scarcity shifts toward the ability to generate unexpected, productive, and forward-looking modes of thought.

Within the context of the cognitive geometry of Sufism, a productive analogy emerges between mathematical concepts in contemporary topology and processes of spiritual cognition. In particular, the Ricci flow²³ can be interpreted as a metaphor for the gradual removal of cognitive distortions, biases, and fragmentations of consciousness, until its underlying topological structure is revealed. Just as in geometry the Ricci flow smooths out irregularities in space and reveals its fundamental properties, spiritual practice in Sufism is aimed at purifying inner perception from illusions that obscure the deeper wholeness of human experience.

Of particular interest in this context is the famous Poincaré conjecture, proven by G.Perelman. In simplified terms, it states that if a three-dimensional space possesses certain properties of connectedness, then it is topologically equivalent to a three-dimensional sphere. Within the proposed philosophical model, a cognitive analogue can be formulated: if all regions

²³ Morgan, John, Tian.Gang. Ricci Flow and the Poincaré Conjecture. Cambridge : American Mathematical Society, 2007.570 pp <https://www.claymath.org/wp-content/uploads/2022/03/Ricci-pdf.pdf>

of consciousness are interconnected without irreducible breaks, then consciousness naturally tends toward a state of internal coherence and unity. Such an interpretation reveals a conceptual proximity between topological thinking and the Sufi doctrine of the unity of being (*Wahdat al-Wujūd*), translating traditional mystical intuitions into the language of modern geometry and complexity theory.

From the perspective of syntopotentialism, what becomes significant is not only the fact of proving a mathematical hypothesis itself, but also the transformation of the space of possibilities that it triggers. In the classical understanding, a scientific discovery is valuable insofar as it provides an answer to a posed question. In syntopotentialism, by contrast, the value of a discovery is determined by the number of new directions of thought, methods, and research perspectives it generates. For this reason, the significance lies not merely in the proof of the Poincaré conjecture, but in the fact that its results opened new horizons for the development of geometry, topology, and the theory of complex spaces. In this sense, what matters is not simply the approximation of truth, but the transformation of the very geometry of the mathematical space of possibilities.

From this follows an important methodological conclusion: great discoveries do not so much answer questions as they restructure the space within which new questions emerge. For this reason, a deep conceptual affinity can be seen between Sufi cognitive geometry, syntopotentialism, and topological ideas. In all three cases, the primary object of inquiry is not an isolated fact, not an individual thought, and not even a single truth, but rather the structure of the space within which facts, meanings, forms of thought, and possibilities become possible at all. Such an approach opens the perspective of a new understanding of consciousness as a dynamic topology of potentials that continuously self-organizes, expands, and generates new horizons of cognition.

Contemporary artificial intelligence systems predominantly operate in a Euclidean mode of thinking. Their functioning is oriented toward optimizing probabilities, predicting the most likely outcomes, and selecting the best answer among existing alternatives. Human beings, however, possess an additional capacity not only to search within an already existing solution space but also to change the geometry of that space itself, creating new semantic connections, conceptual structures, and directions of thought. In the future, artificial intelligence systems may acquire a fundamentally new type of architecture oriented not so much toward finding the correct answer as toward designing the space of possible answers. In such a model, the primary task will not be the selection among given options, but the construction of new cognitive possibilities and developmental scenarios.

Such systems would operate according to the principles of syntopotentialism, where the value of intelligence is determined not by the ability to reproduce known solutions, but by the capacity to open new horizons of the possible and generate productive configurations of the future. This would imply a shift from the logic of optimization to the logic of potentialization, where the key resource is not information as such, but the ability to create new spaces of meaning and possibility.

This idea has deep roots in the Sufi tradition. Ibn 'Arabī repeatedly emphasized that the human being is the locus of manifestation of all divine names. Thus, spiritual perfection does not mean acquiring something external, but rather the actualization of what is already contained within human nature.

In traditional logic, thought proceeds in a continuous and sequential manner. However, many discoveries occur in a discontinuous, leap-like fashion. Metaphor functions as a mechanism of such a transition. It enables consciousness to instantly move between distant regions of the semantic space. In this sense, metaphor is a kind of tunneling through cognitive geometry. This is why Sufi poetry possesses such a powerful transformative potential. It does not merely convey meanings; it creates new connections between different levels of experience, opening unexpected possibilities for knowledge, self-understanding, and spiritual transformation.

From a cognitive-geometrical perspective, syntopotentialism assumes that consciousness is a space of multiple potential configurations. Each spiritual practice opens access to new ways of organizing this space. At the same time, no configuration exists in isolation: all are interconnected within a single system.

Hypothesis of the Multidimensionality of Consciousness. Within the framework of the cognitive geometry of Sufism, a hypothesis is proposed according to which human consciousness has a multidimensional structure and operates in at least seven interrelated dimensions: logical, emotional, symbolic, bodily, social, existential, and transcendental. In everyday life, humans predominantly use the logical and emotional dimensions, through which rational interpretation of reality and immediate experience of events take place. At the same time, Sufi spiritual practices, particularly dhikr, muraqaba, contemplation of symbols, and mystical poetry are aimed at activating other levels of consciousness that are usually latent or insufficiently actualized.

From this perspective, mystical experience can be understood not as a pathological deviation or hallucination, but as a form of access to additional coordinates of cognitive space. Such an understanding allows Sufi descriptions of spiritual illumination, unity of being, and direct experience

of divine presence to be interpreted as manifestations of an expanded configuration of consciousness in which new modes of perception, interpretation, and experience are activated. In this context, mystical experience appears not as an exit beyond consciousness, but as a transition to a more complex and multidimensional form of its organization.

A distinctive feature of syntopotentialism is the combination of dynamics and wholeness. A person is constantly changing, but these changes do not destroy identity. On the contrary, each new actualization of potential deepens the internal integration of the personality. The concept also makes it possible to explain the phenomenon of spiritual creativity. Mystical experience is not a mechanical reproduction of fixed schemes; it is a process of continuous discovery of new dimensions of being, which nevertheless remain connected to a single ontological center.

In a broader philosophical context, syntopotentialism can be understood as an alternative both to rigid determinism and to radical constructivism. It acknowledges the existence of internal potentials of development while emphasizing the openness of the process of their actualization.

If existentialism claimed: "Existence precedes essence," then syntopotentialism advances a different thesis: "Potentiality precedes existence." In this approach, syntopotentialism is a meta-ontological and cognitive concept that understands consciousness as a generator and navigator of a multidimensional space of potentialities, where thought functions as an operator transforming the structure of the possible, and the development of mind consists in increasing the connectivity, dimensionality, and productivity of the field of possibilities.

Within this framework, consciousness does not merely reflect reality but actively shapes new configurations of the possible. Thinking is understood as a process of constructing, combining, and actualizing potentials, while intellectual and spiritual development is seen as an expansion of the accessible space of meanings, relations, and perspectives. Accordingly, the criterion of development is not the volume of accumulated knowledge but the ability to open new horizons of possibility and create conditions for their realization.

In its most concise form, syntopotentialism can be defined as follows: syntopotentialism is a philosophy that understands the universe as a self-unfolding space of possibilities, and consciousness as a mechanism for their detection, synthesis, and actualization.

In this sense, reality is not a collection of static objects but a dynamic field of potentials, where development is a process of transition from the possible to the actual. Consciousness, in turn, performs not only a cognitive function but also a creative one, opening new configurations of meaning,

new modes of being, and new horizons of the possible. For this reason, syntopotentialism shifts the focus from the search for ready-made truth to the exploration and expansion of the space of possibilities within which the becoming of the human being, culture, and the universe takes place.

Thus, syntopotentialism functions as a conceptual model of the cognitive geometry of mystical becoming, allowing spiritual development to be described as a process of spatial actualization of potential structures of consciousness. Through this process, a gradual transition occurs from fragmented experience to the experience of ontological unity of being.

Syntopotentialism in the Context of the Philosophy of Possibility. The proposed concept of syntopotentialism belongs to the field of contemporary ontologies of possibility, i.e., philosophical approaches that regard possibility not as derivative of actuality but as an independent dimension of being. Unlike classical metaphysical systems, where possibility is usually understood as a precondition of actual existence, syntopotentialism assumes that potentiality is a fundamental characteristic of reality. In this approach, the actual appears only as one of the realized configurations of a much broader field of possibilities. Thus, syntopotentialism can be defined as a meta-ontology of potentials that investigates not individual possible states of the world but the structure of the space of the possible itself and the mechanisms of its unfolding.

Syntopotentialism and Aristotle. The earliest concept of possibility in European philosophy is Aristotle's²⁴ doctrine of potentiality (*dynamis*) and actuality (*energeia*). For Aristotle, potentiality is always oriented toward a determinate form of actualization. An acorn is potentially an oak tree. Marble potentially contains a statue. Possibility here has a teleological character: it is defined by the already given essence of the thing.

Syntopotentialism inherits from Aristotle the idea of potentiality as a real dimension of being, but radically expands it. In syntopotentialism, potentiality does not have a single predetermined form of realization; the future is open; and one possibility can generate a multiplicity of new possibilities.

If Aristotelian potentiality resembles a seed of a specific tree, then syntopotentialist potentiality resembles an entire landscape of possible evolutionary trajectories.

²⁴ Aristotle. *Metaphysics*. Translated by W. D. Ross. Oxford: Clarendon Press, 1924. 542 p. URL: <https://ia802806.us.archive.org/30/items/aristotlesmetaph0001aris/aristotlesmetaph0001aris.pdf>

Syntopotentialism and Leibniz. Leibniz²⁵ conceived the universe as a plurality of possible worlds. God actualizes one of them the best of all possible worlds. In this sense, Leibniz became one of the first thinkers of modal ontology. However, for Leibniz, the space of possibilities has a completed character: all possible worlds already exist as logically defined structures. Syntopotentialism takes a different position. Possibilities do not exist as a pre-given catalogue. Rather, they emerge in the process of reality's development. New possibilities can arise through creativity, consciousness, and self-organization. Therefore, syntopotentialism is not a static but a generative ontology of the possible.

Syntopotentialism and Bergson. The closest precursor to syntopotentialism can be considered Henri Bergson²⁶. Bergson criticized the idea of the future as a set of already given possibilities. In his view, reality continuously creates the new, and the *élan vital* is a creative flow of becoming. Syntopotentialism largely shares this position. However, whereas Bergson focused on the creative evolution of life, syntopotentialism extends this principle to consciousness, culture, knowledge, spiritual experience, technologies, and artificial intelligence. In this sense, syntopotentialism can be understood as a cognitive-ontological continuation of Bergsonism.

Syntopotentialism and Whitehead. In Alfred North Whitehead's²⁷ process philosophy, reality is composed not of things but of events. Each event is an act of creative becoming. The future is not determined by the past; it emerges through the process of actualizing possibilities. Of particular importance is Whitehead's category of creativity, which is the closest parallel to the syntopotentialist idea of "potentialization."

However, there is a significant difference. For Whitehead, creativity is a fundamental property of the cosmos. For syntopotentialism, consciousness acquires a special status as a mechanism for navigating and reconfiguring the space of possibilities. Thus, while Whitehead describes the cosmos as a process of creative becoming, syntopotentialism describes consciousness as an agent of this becoming.

Syntopotentialism and Deleuze. The closest contemporary conceptual framework is the philosophy of Gilles Deleuze²⁸. Especially his concepts of the virtual, multiplicity, becoming, and the rhizome. For Deleuze, the virtual is fully real; it is not imaginary or "possible" in the traditional sense. The virtual is a field of potential actualizations. Syntopotentialism largely

²⁵ Leibniz G. W. *Theodicy: Essays on the Goodness of God, the Freedom of Man and the Origin of Evil*. La Salle : Open Court Publishing, 1985. 448 p.

²⁶ Bergson H. *Creative Evolution*. New York: Mineola Dover Publications, 1998. 419 p.

²⁷ Whitehead A. N. *Process and Reality*. New York : Free Press, 1978. 434 p.

²⁸ Deleuze G. *Bergsonism*. New York : Zone Books, 1991. 144 p.

converges with this intuition. However, there is a fundamental difference between them. Deleuze deliberately avoids any notion of a center; his ontology is radically decentered. In contrast, syntopotentialism preserves the idea of integration and a cognitive center. In the Sufi context, this center is represented by the *qalb* (heart). Therefore, syntopotentialism can be defined as a post-Deleuzian ontology of possibilities with a principle of integrative wholeness.

Syntopotentialism and contemporary modal ontology. In contemporary analytic philosophy, two main modal positions are dominant. David Lewis's *modal realism*²⁹. Lewis held that all possible worlds exist in a fully real sense, and that our world is only one among them. Syntopotentialism does not accept this position. Possibilities do not exist as fully formed alternative worlds; rather, they are open configurations of becoming. Kripke's *essentialism*³⁰. For Kripke, possibility is determined through the essence of an object. Each thing has necessary properties, and these properties define the boundaries of what is possible. Syntopotentialism partially agrees with the existence of structural constraints, but it does not reduce possibility to essence. New possibilities may arise through the emergence of new levels of system organization.

Syntopotentialism occupies an intermediate position between Aristotle's "potentiality," Leibniz's "possible worlds," Bergson's "creative becoming," Whitehead's "process," and Deleuze's "virtual." Syntopotentialism itself can be defined as a "space of potentials."

A close parallel can also be found in Alain Badiou's concept of the event, presented in *Being and Event* (1988)³¹. For Badiou, an event is a source of novelty that disrupts the existing order and opens new horizons of the possible. Within syntopotentialism, the value of an idea is determined not only by its correspondence to an existing state of affairs, but primarily by its capacity to generate new configurations of experience, knowledge, and social reality.

In the field of cognitive science, Gerald Edelman's concept of *Neural Darwinism* (1987)³² is of considerable interest. According to this theory, the brain functions as a system of selection among a multitude of possible neural configurations. In this approach, consciousness appears as a continuous process of generating and selecting potential states. This resonates

²⁹ Lewis D. *On the Plurality of Worlds*. Oxford : Blackwell, 1986. 276 p.

³⁰ Kripke S. *Naming and Necessity*. Cambridge : Harvard University Press, 1980. 172 p.

³¹ Badiou A. *Being and Event*. Translated by O. Feltham. London : Continuum, 2005. 560 p.

³² Edelman G. M. *Neural Darwinism: The Theory of Neuronal Group Selection*. New York : Basic Books, 1987. 371 p.

with the syntopotentialist understanding of consciousness as a dynamic field of possibilities and a cognitive space that is constantly being reconfigured.

Additional support for the multidimensionality of consciousness can be found in Howard Gardner's *theory of multiple intelligences (Frames of Mind, 1983)*³³. In contrast to the reduction of intelligence to a single cognitive capacity, Gardner demonstrates the existence of multiple modes of cognition: logical, spatial, musical, bodily-kinesthetic, interpersonal, and others. From the perspective of syntopotentialism, each of these dimensions opens distinct domains of potential activity and creates new trajectories for the actualization of possibilities.

Also important is the contribution of Daniel Kahneman. (*Thinking, Fast and Slow, 2011*)³⁴, who distinguishes between two modes of thinking: fast, intuitive, and associative thinking (System 1), and slow, rational, and analytical thinking (System 2). Within syntopotentialism, this distinction can be interpreted as the coexistence of different modes of navigation within the space of the possible: a linear, logically structured mode and a nonlinear, heuristic mode that is open to the emergence of new configurations of meaning.

Of particular importance for the formation of a syntopotentialist worldview are modern mathematics and the theory of complex systems. The proof of the Poincaré conjecture demonstrated that geometric flows can transform complex manifolds, revealing their fundamental topological structure. In syntopotentialism, this idea serves as a heuristic analogy for processes of transformation of consciousness, where changes in semantic configurations allow the overcoming of local cognitive constraints and the opening of new horizons of experience.

A similar heuristic role is played by René Thom's theory of morphogenesis (*Structural Stability and Morphogenesis, 1972*)³⁵, according to which small local changes can lead to a radical reconfiguration of the entire system. In the context of syntopotentialism, this allows the description of processes of spiritual and cognitive transformation in which a new meaning or experience changes the global configuration of the personality.

Similarly, Stuart Kauffman's theory of self-organization (*The Origins of Order, 1993*)³⁶ demonstrates that new structures arise not only as a result

³³ Gardner H. *Frames of Mind: The Theory of Multiple Intelligences*. New York : Basic Books, 1983. 440 p.

³⁴ Kahneman D. *Thinking, Fast and Slow*. New York : Farrar, Straus and Giroux, 2011. 499 p.

³⁵ Thom R. *Structural Stability and Morphogenesis: An Outline of a General Theory of Models*. Reading, MA : W. A. Benjamin, 1975. 348 p.

³⁶ Kauffman S. A. *The Origins of Order: Self-Organization and Selection in Evolution*. New York : Oxford University Press, 1993. 709 p.

of external influence but also through the internal interaction of the system's elements. From the perspective of syntopotentialism, the development of consciousness can be described as an increase in the number of connections between cognitive, emotional, symbolic, and existential components of experience, which leads to the expansion of the space of the possible.

An additional dimension of syntopotentialism is opened by contemporary research in artificial intelligence. Judea Pearl's theory of causality (*Causality: Models, Reasoning and Inference*, 2000)³⁷ shows that thinking involves constructing alternative scenarios and modeling the possible consequences of actions. This brings human cognition closer to a process of navigating among multiple potential trajectories of event development.

The works of Yann LeCun, Yoshua Bengio, and Geoffrey Hinton, summarized in the foundational study *Deep Learning* (2015)³⁸, demonstrate the ability of neural networks to form new representations and generate diverse output configurations. In this, one can see a technological analogy of the syntopotentialist principle of generating new possibilities through the reconfiguration of existing knowledge structures.

Finally, modern generative language models, particularly GPT architectures, clearly demonstrate that an intelligent system can not only reproduce existing information but also create new combinations of ideas, strategies, and meanings. In this sense, they serve as a technological illustration of one of the key claims of syntopotentialism: the value of an idea is determined not only by its explanatory power but also by its ability to open new spaces of possibility and generate new configurations of the future.

Thus, syntopotentialism emerges as an interdisciplinary meta-ontological framework that integrates the philosophy of possibility, cognitive science, complexity theory, and contemporary artificial intelligence research into a unified model in which consciousness is understood as a mechanism for constructing, expanding, and exploring the field of potentialities.

Unlike earlier approaches, syntopotentialism views consciousness not merely as a participant in the actualization of possibilities, but as a mechanism for constructing and expanding the very space of the possible. Therefore, it can be defined as a cognitive-processual ontology of potentials, within which reality appears as a network of potential configurations, and the development of the world and consciousness as a process of increasing connectivity, complexity, and productivity of the space of possibilities.

³⁷ Pearl J. *Causality: Models, Reasoning, and Inference*. Cambridge : Cambridge University Press, 2009. 487 p.

³⁸ LeCun Y., Bengio Y., Hinton G. Deep learning // *Nature*. 2015. Vol. 521. No. 7553. P. 436–444. DOI: 10.1038/nature14539

This formulation allows syntopotentialism to be situated within the historical development of world philosophy: from Aristotelian dynamis, through Bergsonian becoming, and Deleuzian virtuality, to contemporary theories of complexity, emergence, and cognitive science.

4. Cognitive Geometry of the Unity of Being

Ontological geometry of the concept of Wahdat al-Wujud. One of the most influential and, at the same time, most complex concepts of Sufi metaphysics is the doctrine of *Wahdat al-Wujud* (“Unity of Being”), which received its most systematic formulation in the works of Muḥyī al-Dīn Ibn ‘Arabī (1165–1240). Despite numerous interpretations, its fundamental meaning lies in the assertion that there is only one absolute reality Divine Being while the multiplicity of the world is a multiplicity of forms of its manifestation.

In traditional scholarship, *Wahdat al-Wujud* is usually analyzed as an ontological or theological doctrine. However, within the framework of cognitive geometry, it can be reinterpreted as a specific model of organizing relations between unity and multiplicity, center and periphery, the absolute and the relative.

From Ibn ‘Arabī’s perspective, being is not composed of independent entities. All forms of existence are manifestations of a single ontological ground. Human beings, nature, the cosmos, and history are different modalities of the self-disclosure of the Divine Reality (*al-Ḥaqq*). Accordingly, multiplicity does not negate unity but rather constitutes a mode of its manifestation.

In terms of cognitive geometry, this model can be described as a concentric structure of being. The Absolute functions as an ontological center, while all levels of reality form a system of concentric circles unfolding around it. However, this center does not exist outside the world; it is present in every point of it. Thus, the geometry of being becomes non-Euclidean and holographic: the center is present within every fragment of the whole.

Of particular importance is the concept of *tajallī* (divine self-disclosure). In Sufi ontology, the world is not a static structure but an ongoing process of the manifestation of the Absolute. Each moment of existence is a new act of divine self-revelation. As a result, reality acquires a dynamic character and can be described as a processual geometry of the infinite unfolding of unity.

Within cognitive geometry, human consciousness occupies a special position. The human being functions as a point of intersection of ontological levels, where the Absolute acquires the capacity for self-knowledge. For this

reason, Ibn ‘Arabī defines the Perfect Human (*al-insān al-kāmil*) as both a “mirror of God” and a “mirror of the world.” Thus, the concept of Wahdat al-Wujud can be interpreted as an ontological geometry in which unity and multiplicity do not oppose each other but form a single system of mutual disclosure.

Metaphysics of the Mirror and the Principle of Reflection. One of the central symbols of Sufi metaphysics is the image of the mirror. From al-Ghazālī to Ibn ‘Arabī and ‘Abd al-Karīm al-Jīlī, the mirror metaphor is used to describe the relationship between God, the world, and human consciousness. Its significance goes far beyond poetic symbolism and constitutes one of the fundamental models of Sufi understandings of knowledge and being.

In the classical Sufi tradition, the heart is defined as a mirror capable of reflecting divine light. However, this capacity depends on the degree of its purification. Ego-centeredness, passions, and attachments form a kind of “layer of dust” that distorts the reflection. Spiritual practice is therefore not aimed at producing new knowledge, but at restoring the original transparency of consciousness.

The philosophical significance of the mirror metaphor lies in the overcoming of the subject–object dichotomy. In Western epistemological tradition, cognition is often understood as a process of representation of an external object by a subject. In Sufism, however, reflection is reciprocal. The human being contemplates God, but at the same time God contemplates Himself through the human being. Ibn ‘Arabī stated that the world is a mirror of the Divine Names, while the human being is a mirror of the world. Thus emerges a multi-layered system of mutual reflections in which each level of reality is revealed through another. Reflection ceases to be passive copying and becomes a form of ontological participation.

Within cognitive geometry, this principle can be interpreted as a network of reflexive relations. Consciousness does not merely register reality; it is involved in the co-creation of reality. Every act of cognition simultaneously transforms the knower.

Thus, the metaphysics of the mirror offers a model of reality in which cognition is not external observation but a process of mutual reflection among different levels of being. This model constitutes one of the key foundations of Sufi cognitive geometry.

Fractality of Spiritual Experience. One of the most promising tools of contemporary philosophical analysis of complex systems is the concept of fractality. In mathematics, a fractal is a structure in which individual parts

reproduce the overall form of the whole across different scales³⁹. Despite the fact that Sufi thinkers did not use this terminology, many aspects of their cosmology and anthropology exhibit properties that can be described through a fractal model. The foundation of this approach lies in the classical Sufi idea of correspondence between the microcosm and the macrocosm. The human being is regarded as a reduced reflection of the universe, while the universe is an expanded image of the human being. Ibn 'Arabi, al-Jili, and other representatives of metaphysical Sufism repeatedly emphasized that all levels of being are organized according to analogous principles.

From the perspective of cognitive geometry, this implies that the structure of consciousness mirrors the structure of being. Processes occurring in the inner world of the human being have their counterparts at the cosmic level. At the same time, cosmic laws are reflected in spiritual experience. The fractal character of Sufi cognition is also manifested in the recursivity of the spiritual path. Each new stage of development repeats the general logic of the entire path. Repentance, purification, love, nearness to God, and self-knowledge are reproduced again and again at new levels of integration. The part repeats the whole, and the whole is revealed through the part.

Of particular importance is the concept of the Divine Names. Each name represents a distinct aspect of the Absolute, yet at the same time contains a reflection of the total divine fullness. Like a fractal, each element of the system carries information about the structure of the whole.

In contemporary science, fractal models are widely used to describe complex self-organizing systems. Their application to Sufi metaphysics helps overcome a simplistic opposition between mysticism and rational knowledge. Fractality thus serves as a conceptual bridge between traditional spiritual symbolism and modern theories of complexity. In this way, spiritual experience in Sufism can be described as a fractal system in which each level of reality reflects the structure of other levels, and the unity of being manifests through an infinite multiplicity of self-similar forms.

Cognitive Geometry of Sufism in the Context of Contemporary Philosophy of Mind and Synergetic Worldview. One of the central tasks of contemporary philosophy of mind is the search for conceptual models capable of explaining the unity of subjective experience. Despite significant advances in cognitive science and neurophilosophy, the problem of consciousness integration remains unresolved. It is precisely in this context that the Sufi tradition acquires new theoretical significance. In contrast to reductionist approaches that reduce consciousness to neural processes, Sufism understands it as a multidimensional space of experiences, meanings,

³⁹ Mandelbrot B. *The Fractal Geometry of Nature*. New York : W. H. Freeman, 1983. 468 p.

and levels of being. Such a perspective reveals an unexpected proximity to several contemporary directions in the philosophy of mind, in particular phenomenology, enactivism, and theories of complex systems. Edmund Husserl's *Phenomenology*⁴⁰ and Maurice Merleau-Ponty⁴¹ philosophy emphasize that consciousness is not a container for representations of the world, but rather a dynamic field of intentional relations. Similarly, in Sufism, consciousness is not conceived as a static entity but as a process of the continuous unfolding of being.

The enactivist approach, developed by Francisco Varela, Evan Thompson, and Eleanor Rosch, understands cognition as an active construction of the world through the organism's interaction with its environment. Sufi practices demonstrate a similar principle: spiritual knowledge does not arise through passive contemplation, but through the transformation of the subject's mode of being itself.

A particularly productive comparison can be made between the Sufi concept of the heart and contemporary theories of integrated consciousness. In Sufi anthropology, the heart functions as a coordinating center of different levels of experience. Similarly, contemporary models of consciousness seek to explain the mechanisms by which multiple cognitive processes are integrated into a unified field of experience.

Within the framework of synergetic worldviews, the spiritual path appears as a process of transition from chaotic and fragmented states toward a higher level of internal order and wholeness. The cognitive geometry of Sufism also opens new possibilities for interdisciplinary dialogue between philosophy, cognitive science, the psychology of religion, and the study of altered states of consciousness. Its conceptual apparatus makes it possible to describe spiritual experience without reducing it to purely biological or social factors.

Thus, the cognitive geometry of Sufism can be regarded as an interdisciplinary model for the study of consciousness that combines phenomenological descriptions of mystical experience, synergetic principles of self-organization, and the Sufi tradition of spiritual knowledge. This allows Sufism to be seen not only as a religious-mystical teaching but also as an original philosophical theory of consciousness relevant to contemporary humanities and cognitive research.

⁴⁰ Husserl E. *Ideas Pertaining to a Pure Phenomenology and to a Phenomenological Philosophy*. Boston: Kluwer Academic Publishers, 1998. 431 p.

⁴¹ Merleau-Ponty M. *Phenomenology of Perception*. London : Routledge, 2012. 569 p.

5. Theoretical Definition of the Cognitive Geometry of Sufism

Within the framework of this study, the cognitive geometry of Sufism is defined as a philosophical model for describing the structure, dynamics, and organizational principles of mystical experience through spatial categories such as center, periphery, distance, trajectories, nodes, transitions, and multidimensional configurations of consciousness. In contrast to traditional psychological models, which treat consciousness as a collection of discrete functions or mental processes, cognitive geometry interprets consciousness as a dynamic space of interconnected potentials in which experience self-organizes and the subject undergoes transformation.

Structure of the Cognitive Space:

The proposed model assumes at least five interrelated levels of organization:

- = Central Level, represented by the *qalb* (heart). It performs the functions of experience integration, formation of semantic wholeness, and coordination of other levels of consciousness. In geometric terms, it functions as the center of the cognitive system.

- = Topological Level. This level is formed by the system of *maqāmāt* and *aḥwāl*. It determines the configuration of the spiritual space, possible transitions between states, and trajectories of inner development. Each *maqām* represents a relatively stable region of cognitive space, whereas *aḥwāl* function as temporary dynamic modifications of that space.

- = Network Level. Represented by the system of *laṭā'if*. The *laṭā'if* function as nodes within a multidimensional network of consciousness. They enable the circulation of attention, transmission of meanings, and integration of different modes of experience.

- = Dynamic Level. Formed through spiritual practices, primarily *dhikr*, *muraqaba*, and *tafakkur*. These practices operate as mechanisms for the reconfiguration of cognitive space and the transformation of its internal geometry.

- = Ontological Level. Connected to the doctrine of *Wahdat al-Wujūd* (Unity of Being). At this level, consciousness experiences itself as embedded within a broader field of being. Here, a transition occurs from an individual to a cosmological configuration of experience.

Criteria for Describing Cognitive Space:

To avoid a purely metaphorical interpretation of the model, five analytical criteria are proposed:

- = Centrality: the degree of integration of experience around a semantic core. In Sufism, this core is the remembrance of God.

= Connectivity: the degree of interaction between different levels of consciousness. Higher connectivity corresponds to greater experiential wholeness.

= Recursivity: the system's capacity to reproduce its own structures at different levels of complexity. This criterion explains the cyclical nature of the spiritual path.

= Multidimensionality: the number of simultaneously active experiential dimensions (rational, emotional, symbolic, bodily, existential, and transcendental).

= Potentialization: the system's capacity to generate new configurations of experience. This criterion is directly linked to the concept of syntopotentialism.

Difference from Peter Gärdenfors' Conceptual Spaces. In Peter Gärdenfors' theory (*Conceptual Spaces*, 2000)⁴²: a conceptual space is composed of perceptual dimensions; points correspond to concepts; and distance determines similarity between objects. The main task of this framework is to model categorization and knowledge representation. In other words, it is a geometry of concepts.

In contrast, in the proposed model of the cognitive geometry of Sufism, the elements of the space are not concepts but states of consciousness. The key role is played by the transformation of the subject. The space is not representational but transformational. The main object of analysis is spiritual experience itself. If Gärdenfors describes the geometry of knowledge, the cognitive geometry of Sufism describes the geometry of spiritual becoming.

Difference from cognitive topology. Cognitive topology typically studies structures of connectivity, relations of adjacency, and transitions between cognitive states. In such approaches, notions such as center, direction, and hierarchy are not essential; what matters is only connectivity. In contrast, the cognitive geometry of Sufism includes the center (*qalb*), periphery, trajectories of movement, hierarchical levels, and vectors of spiritual development. It is therefore broader than topology and incorporates it as one of its aspects.

Difference from dynamical systems theory. In contemporary cognitive science, consciousness is often described in terms of attractors, phase transitions, and self-organization. The cognitive geometry of Sufism adopts these tools but extends them by adding a phenomenological description of experience, a hermeneutic analysis of symbols, and a metaphysical dimension of unity of being. It therefore cannot be reduced to systems

⁴² Gärdenfors P. *Conceptual Spaces: The Geometry of Thought*. Cambridge : MIT Press, 2000. 328 p.

theory, but rather integrates systemic, phenomenological, and ontological levels of analysis.

Thus, by cognitive geometry of Sufism we understand a multilayered philosophical model of the organization of mystical experience that describes consciousness as a dynamic space of interconnected states, centers, trajectories, and potentials. Unlike Gärdenfors' conceptual spaces, which are oriented toward knowledge representation, the cognitive geometry of Sufism focuses on the transformation of the subject. Unlike cognitive topology, it accounts not only for connectivity but also for hierarchy, centrality, directionality, and the ontological integration of experience. For this reason, it can be defined as a transformational geometry of consciousness aimed at analyzing processes of spiritual becoming and the self-organization of mystical experience.

CONCLUSIONS

A comprehensive philosophical study of Sufism has been conducted through the lens of the author's concept of cognitive geometry, which integrates methodological resources from phenomenology, hermeneutics, contemporary philosophy of mind, and synergetic worldviews. This approach makes it possible to regard Sufi cognition not only as a religious-mystical phenomenon, but also as a specific form of consciousness organization characterized by internal structuring, self-organizing dynamics, and an orientation toward the achievement of ontological wholeness.

The analysis demonstrates that Sufism contains a highly developed model of spiritual cognition in which knowledge (*ma'rifa*) is understood not as the accumulation of information, but as a process of profound transformation of the subject. In contrast to classical epistemological approaches, where cognition is treated as a representational act directed toward external reality, the Sufi tradition links knowing with a transformation of the very structure of consciousness. This allows Sufi mystical experience to be interpreted as a specific form of cognitive organization with its own internal logic and developmental regularities.

The study substantiates the introduction of the concept "cognitive geometry of Sufism," defined as a system of spatial, topological, and dynamic structures through which mystical experience is organized. Sufi consciousness is interpreted as a multidimensional space of relations, centers, transitions, trajectories, and recursive processes. This approach enables the integration of the symbolic apparatus of the Sufi tradition with contemporary concepts from cognitive science and complexity theory.

The analysis of spatial structures of Sufi consciousness reveals that the symbolism of center and periphery occupies a fundamental position in Sufi anthropology. The spiritual path appears as a movement from dispersion toward inner wholeness, from multiplicity toward unity. In this context,

the heart (qalb) is interpreted as the primary cognitive center of spiritual perception, functioning as an integrative principle across different levels of human experience. The concept of laṭā'if is understood as a model of the multidimensional architecture of consciousness, reflecting the complex structure of the human inner world.

Within the framework of cognitive geometry, a topological interpretation of maqāmāt and aḥwāl is proposed. Spiritual stations are shown to correspond to relatively stable configurations of consciousness, while spiritual states represent dynamic modifications of these configurations. Consequently, spiritual development is not a linear sequence of stages but a complex space of possible transitions between different modes of consciousness.

One of the key results of the study is the formulation of the concept of recursive self-organization of mystical experience. It is shown that the Sufi path is nonlinear and involves repeated returns to previously experienced states at higher levels of integration. This dynamic corresponds to contemporary theories of self-organization in complex systems and allows spiritual development to be understood as an increase in internal complexity and wholeness.

The work also develops the author's concept of syntopotentialism, according to which mystical becoming is a process of actualizing latent potential structures of consciousness. Syntopotentialism and the cognitive geometry of Sufism form a unified metatheory of consciousness, within which thinking, cognition, and spiritual development are understood as processes of generating, organizing, and actualizing possibilities. Within this metatheory, thought functions as a generator of possibilities; meaning bends the space of consciousness, creating new trajectories of cognition; the ego appears as a local attractor organizing individual experience; metaphor functions as a mechanism of cognitive tunneling between distant regions of semantic space; and spiritual development is understood as an increase in the dimensionality of thought and an expansion of the accessible space of possibilities. The main conclusion of the study can be formulated as follows: truth is not a final endpoint of cognition. Truth is a particular geometry of the space of possibilities within which consciousness continuously expands its own potential.

The analysis of Sufi metaphysics allows the doctrine of Wahdat al-Wujūd to be interpreted as a specific ontological geometry of the unity of being. It is shown that multiplicity in Sufi thought does not contradict unity but constitutes a mode of its manifestation. Accordingly, the concept of unity of being is understood as a model of a self-organizing totality in which each level of reality reflects the structure of the Absolute.

A significant contribution of the study is the fractal interpretation of Sufi anthropology and cosmology. The principle of correspondence between microcosm and macrocosm, characteristic of the Sufi tradition, is shown to be describable in terms of self-similarity. The human being appears as a reflection of the cosmos, while the cosmos unfolds as an expanded form of human existence. This enables spiritual experience to be described as a fractal structure in which the part reproduces the properties of the whole.

An important result of the work is the positioning of the cognitive geometry of Sufism within contemporary philosophy of mind and synergetic worldviews. It is demonstrated that the Sufi tradition contains conceptual models consonant with modern ideas of self-organization, nonlinearity, emergence, and complexity. In this context, the heart (*qalb*) can be seen as a center of self-organizing consciousness, *laṭā'if* as a network of interconnected subsystems, *dhikr* as a mechanism of systemic transition to a new order, and *Wahdat al-Wujūd* as an ontological model of self-organized unity of being.

Thus, the study concludes that the *cognitive geometry of Sufism is a synergetic model of mystical cognition* in which spiritual experience appears as a process of self-organization of consciousness oriented toward increasingly higher levels of integration, wholeness, and unity. The proposed concept not only opens new possibilities for interpreting the Sufi tradition but also expands the methodological toolkit of contemporary philosophy of mind, demonstrating the heuristic potential of dialogue between classical mystical heritage and modern complexity theory.

Future research directions may include the development of a comparative cognitive geometry of mystical traditions, a deeper investigation of fractal and recursive structures of spiritual experience, as well as the application of synergetic methodology to the analysis of religious consciousness in contemporary culture and digital civilization.

SUMMARY

A cross-disciplinary study is devoted to the Sufi spiritual tradition and is interpreted through the lens of contemporary philosophy of mind, cognitive science, synergetics, complexity theory, and the ontology of possibility. The work proposes a new conceptual approach to understanding Sufism as a multidimensional system of consciousness transformation that operates according to the principles of self-organization, recursivity, and nonlinear dynamics.

At the core of the study is the author's concept of cognitive geometry of Sufism, according to which the spiritual path is understood as navigation within a multidimensional space of meanings, states, and potentialities. Sufi notions such as *qalb* (heart), *laṭā'if* (subtle centers of perception), *maqāmāt* (stations), *aḥwāl* (states), *dhikr* (remembrance of God), and *Wahdat al-*

Wujūd (unity of being) are interpreted as elements of a complex cognitive architecture that enables the expansion of consciousness and its movement beyond habitual modes of perceiving reality.

The theoretical foundation of the monograph is based on a synthesis of classical Sufi metaphysics with contemporary concepts of self-organization and complexity. Special attention is given to Hermann Haken's and Erich Jantsch's synergetic worldview, René Thom's theory of morphogenesis, Stuart Kauffman's theory of self-organization, Edmund Husserl's and Maurice Merleau-Ponty's phenomenology, Peter Gärdenfors' theory of conceptual spaces, Howard Gardner's theory of multiple intelligences, as well as contemporary artificial intelligence research represented in the works of Judea Pearl, Yann LeCun, Yoshua Bengio, and Geoffrey Hinton.

The study demonstrates that the history of European philosophy contains a continuous trajectory in the development of the ontology of possibility: from Aristotle's doctrine of potentiality (*dynamis*) and actuality (*energeia*), through Leibniz's concept of possible worlds, to contemporary philosophical models of virtuality, multiplicity, and becoming in Gilles Deleuze and Alain Badiou. On this basis, the author develops a meta-ontological concept of syntopotentialism, which views consciousness as a generator and navigator of a multi-dimensional space of potentialities, where cognitive development is defined not by the accumulation of knowledge but by the expansion of the field of possibilities, cognitive flexibility, and the capacity to generate new meanings.

Special attention is given to fractal, topological, and geometric aspects of spiritual experience. Sufi practice is interpreted as a process of cognitive reconfiguration that enhances the connectivity of consciousness, forms new cognitive attractors, and enables transitions to more complex levels of experiential organization. In this context, the mystical path appears not only as a religious phenomenon but also as a universal technology for the development of human potential.

The research proposes a new interdisciplinary model for understanding the relationship between spirituality, consciousness, complexity, and creativity, opening new perspectives for further studies in philosophy, religious studies, cognitive science, psychology, education, and artificial intelligence.

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