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ENLIGHTENMENT, ENLIGHTENED MAN AND SOCIETY; SOCIO-PHILOSOPHICAL ANALYSIS

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Abstract: In this article, the opinions expressed by world-renowned scientists, thinkers, representatives of religious knowledge about enlightenment, enlightened person, human, society, enlightened society are analyzed from a socio-philosophical point of view. It is emphasized that this issue is important for today's global development, modern science and philosophy.

Keywords: Society, individual, enlightenment, human, human spirituality, enlightened society, enlightened person, science, philosophy, globalization.

In the history of the East, in particular, Uzbekistan, a number of deeply meaningful, etymological and comprehensive philosophical concepts expressing the socio-economic life of the society and the spiritual level of the individual are widely used in practice. Enlightenment can be said as one of such concepts. Since it appeared in the vocabulary, its meaning has expanded, and in practice it has become an integral part of social and cultural life. In professional dictionaries, enlightenment is interpreted as "to know", "knowledge", "to understand" and refers to educated people in the form of "people of enlightenment", "owners of enlightenment" [6.379]. However, it should be said that deep observations from socio-philosophical aspects are finally reflected within this concept. In recent years, opinions have been constantly expressed about the essence of this issue, views on clarifying its philosophical-artistic, scientific-lexical features are being put forward. The fact is that the ideas about "enlightenment, enlightened person and society", like the same concepts, require their own explanation in every period, they feel the need for new views and points of view, in a word, they become an urgent problem in every interpretation and analysis. From this point of view, this scientific article gives a philosophical assessment of the same issue based on the requirements of the current globalization conditions.

It is known that, from a historical point of view, the concept of enlightenment was recognized for one reason or another in religious-spiritual, scientific-philosophical views before the teaching of Islam in personal and social terms. In particular, views on enlightenment, enlightened society and man can be found in Eastern sources, maps of encyclopedic sciences, ancient Sumerian-Akkadian writings, Indian, Egyptian, Chinese philosophy, ancient Greek and Roman monuments, ancient Turkish writings. In them, there was a reaction to the issue of knowledge while reasoning about a just king, a just society, and an educated person. With the emergence of Islamic teachings and culture, which is a unique phenomenon in world history, the attitude to science and enlightenment, as well as to social and philosophical views, has changed radically. As we know, in Eastern sources, the history before Islam is referred to as the "age of ignorance" and, on the contrary, the time that began with the emergence of Islam is referred to as the "age of enlightenment", the "age of happiness". Of course, this separation of world history from spiritual aspects into specific periods was from the point of view of Islamic doctrine and ideology. However, the deep reformation of the religious and philosophical views of the past in Islamic sources (for example, the sharp rejection of paganism, fire worship, or the change of attitude towards Judaism, Christianity), the universal ideas of Islamic teachings, and the rise of the philosophy of monotheism to a high point due

to Islam required periodization in the same form.

In this regard, the issue of the first enlightenment in Islamic views was raised in the sense of the establishment of Islam, and in Arabic it meant the philosophy of "knowledge" which is the same as the concepts of "Arafah", "Maarif" and "Arif". It was based on a universal value that included intellectual-transcendence (rational and irrational) processes, from knowledge of existence to understanding the Truth, from faith to knowledge. In this regard, world-renowned scientists, Islamic thinkers, wise scholars of the East, representatives of the world of religion and science have expressed their views on enlightenment, an enlightened person and society. those who were watching. Especially in Sufism, which is formed on the basis of the sources of Islamic teachings and culture, such as the Qur'an, Hadith, tafsir, fiqh, kalam, and prophecy, the idea of enlightenment and the tradition of wisdom occupy a leading position.

At the same time, the idea of enlightenment and enlightenment has been attracting world scientists for centuries. In particular, the universal phenomenon of the XX century, the current of modernism, was born in connection with the history of the same process. It is known that in scientific studies, it is recommended to study the philosophy of Sufism in three stages: the period of asceticism, the period of enlightenment and the period of sects. From this, it can be concluded that the influence of pre-Islamic religious and spiritual views in the process of emergence of Sufism led to the emergence of the period of asceticism, the period of learning from Islam, and the period of independent formation of sects.

The works of the "bird's language" series, which are rare examples of Eastern mystical literature and express Sufi views in a symbolic and metaphorical language (Farididdin Attar "Mantiq ut-Tayr", Ibn Sina "Tayr Qissasi", Abu Hamid Gazali "Risolat at-Tayr", etc.), in particular, the "Valley of Enlightenment" is also mentioned in the epic "Lison ut-Tair" written by Alisher Navai. In the sources, enlightenment (ma'rifatullah) is used as knowledge in a broad sense, and the owner of enlightenment is interpreted as a learned person. There are almost no sources and literatures that do not express the image of a sage in Eastern Sufism philosophy and classical Sufism literature.

It is known from history that the socio-spiritual life of the East was formed in contemplation and observation, in direct connection with philosophy and wisdom, humanity and theology. The teachings of Sufism, which have inspired Eastern culture for centuries, and, as mentioned, the modernity that arose later, are also connected to the history of enlightenment. The classic and originality of the Eastern enlightenment is certainly manifested in the expression of divine views and monotheism at the highest level. Enlightenment and gnosis, zeal and enthusiasm for knowledge and thought are required to understand it. It should be said that enlightenment, wisdom and the meaning behind them cannot be found in other languages. It represents a unique essence along with other concepts formed on the basis of Islam and reflects the nature of classical oriental philosophy. Enlightenment, gnosis is the main issue of Sufism and science in this spirit. As mentioned in the sources, the important issues of Sufism philosophy are connected with "enlightenment and the status of wisdom". The fact is that the vastness of Sufism, its views on many issues, including the perception of the universe and man, the understanding of human essence, are extremely complex and at the same time attractive.

In this sense, the issue of enlightenment, enlightened society and human being requires deep study and continuous observation. This issue confirms the necessity for today's global development, modern science and philosophy. It should be said that philosophy and thinking from history need mystical revolutions. These terms are actively used in modern times, although their meanings have changed. In particular, the founder

of the Turkish mystical poetry-sect, Ahmed Yasawi, his followers Sulayman Bakirgani, Yunus Emro, and the legacy of the Ubayids express deep philosophical and artistic thoughts about enlightenment. In our opinion, in Sufism literature, there are probably no creators who interpreted the idea of enlightenment as deeply as Khoja Ahmed Yasawi and his followers. Alisher Navai also thought about enlightened people in life. It should be said that in these definitions an enlightened person is recognized as perfection, an enlightened society as a symbol of justice.

In general, views about enlightenment, enlightened person and society are also analyzed irrationally according to Eastern philosophy. In this, enlightenment is interpreted as the science of understanding God, an enlightened person is one who realizes God, and an enlightened society is interpreted as a place where the truths of God are settled. However, these views are just as important in social and human terms as they are in theological and mystical perspectives. Because, according to ancient Eastern philosophy, worldliness is interpreted as a figurative expression of divinity and mortality as immortality. From this point of view, in the East, religious and secular science, secular and religious society, religion and world science are united in one issue: enlightenment, enlightened society and man. That is why the scientific discoveries created by the great encyclopedic scholars of the East (in the world, whether in the East or in the West, a person who is ignorant of religious and theological enlightenment could not rise to great positions) was based on a strong faith in God and truth.

In conclusion, it can be said that since the beginning of mankind, an enlightened person, a humane society has been the dream of the ancestors. Efforts made in this way are extremely important even in modern times and serve as a foundation for the future of new Uzbekistan. Therefore, both in the age of technology and in the aspects of global life, only an enlightened person, a cultured person is considered the source and support of a humanistic society. Today's complex international situation requires enlightenment more than ever, which determines the necessity and importance of this issue.

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