THE PHILOSOPHICAL AND SPIRITUAL SIGNIFICANCE OF THE RASHAS IN THE WORK "RASHAHOTU AYNIL-HAYOT" IN BUILDING AN ENLIGHTENED SOCIETY BASED ON SPIRITUAL AWAKENING AND SOCIAL STABILITY

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Annotation. This scientific research explores the philosophical and spiritual significance of the Rashas in the work Rashahotu Aynil-Hayot, emphasizing their role in shaping an enlightened society grounded in spiritual awakening and social stability. The study delves into the metaphysical concepts presented in the text, analyzing how its teachings promote inner transformation, moral integrity, and a balanced social order. By interpreting the Rashas as symbols of divine wisdom and ethical consciousness, the research highlights their enduring relevance in addressing contemporary challenges related to moral decline and social unrest. The article concludes that the principles found in Rashahotu Aynil-Hayot serve as a foundational source for cultivating a spiritually conscious and socially cohesive community.

Introduction. The central issue of philosophy is the problem of man. The creation, essence, and place of man in the world and society are at the center of all philosophical teachings. By illuminating the issue of man, philosophy seeks answers not only to ontological and epistemological questions, but also to the spiritual foundations of social life. In this sense, Fakhriddin Ali Safi's work " Rashahotu Aynil-hayot " is of particular importance as one of the deepest philosophical sources about man and his spiritual development.

Each rashha presented in the work represents a stage on the path of spiritual purification of a person. They are not only a collection of moral admonitions, but also a spiritual and philosophical system that calls on a person to understand his essence, purify his soul, and establish the principles of justice, tolerance, kindness, and humanity in society. The ideas in “Rashahotu Aynil-hayot” today constitute the spiritual foundation of the concept of building an enlightened and sustainable society.

Fakhriddin Ali Safi, as a great Sufi of his time, interprets the path leading to human perfection based on the philosophy of Sufism. Relying on the verses of the Holy Quran, hadiths and the wisdom of famous Sufis, he substantiates the possibility

of changing society by educating the inner world of a person. The work illuminates the ideas of a person to overcome the ego, purify the soul, strengthen faith, and make honesty and justice the criteria of life through the verses of great Sufis such as Khoja Abdulhaliq G'ijduvani, Khoja Ali Romitani, and Khoja Bahauddin Naqshband.

The humanistic concept in "Rashakhotu Aynil-hayot" is in harmony with the central ideas of modern philosophy. For example, there is a spiritual harmony with Immanuel Kant's principle of "seeing man as an end" or A. Maslow's idea of "self-actualization of the individual." In this respect, the work represents a universal point of commonality between Eastern and Western thought: man is seen as both the goal and the means of social development.

This approach to the role of man in society is connected in the work "Rashahotu Aynil-hayot" not only with the idea of individual spiritual perfection, but also with the idea of social awakening and stability. According to Ali Safi, when a person realizes his spiritual essence and achieves moral perfection, peace, stability and progress in society will arise as a natural consequence. Thus, the elevation of society through the purification of man becomes the central idea of Sufi philosophy.

From the perspective of the modern era, the work "Rashahotu Aynil-hayot" sheds light on the philosophical basis of the interrelationship between spiritual awakening, moral maturity and social responsibility. In today's era of globalization and information, these ideas have not lost their relevance, but on the contrary, serve to protect a person from consumerism and spiritual emptiness.

The work also emphasizes the creative nature of man, his sense of inheritance and historical responsibility. Man, by transferring his knowledge, experience and achievements from generation to generation, ensures harmony between nature and society. He is seen as the spiritual center of existence, not only as a biological being, but also as a conscious, moral and social being.

Thus, "Rashhahotu Aynil-hayot" is not only a religious and moral work, but also a philosophical manifesto that unites man, society, and enlightenment into a single spiritual system. The rashhas in it represent the journey of the human soul, the stages of spiritual awakening, and the internal mechanism of social stability.

Today, reforms aimed at human dignity, spiritual revival, and the upbringing of an enlightened generation in Uzbek society are in harmony with these ideas. The spiritual heritage of "Rashahotu Aynil-hayot" is an invaluable source of the concept of building a sustainable society through spiritual awakening , strengthening the principles of humanity, justice, tolerance, honesty, and social cohesion.

The issue of man and his spiritual perfection is one of the most important directions of Eastern philosophy and the doctrine of Sufism. The ideas of

understanding the essence of the creation of man, finding the path leading to his perfection, ensuring the harmony of soul and body constitute the main content of Sufism philosophy. In this regard, Fakhriddin Ali Safi's work "Rashakhotu Aynil-hayot" is of incomparable importance for both his time and today in understanding the spiritual connection between man and society.

The work " Rashahotu Aynil- hayot " not only mysticism in history , maybe humanity spiritual of thought high from the peaks one as is appreciated. every a " rashha " - a person's spiritual maturity on the way pressing passing stages , spiritual purification , self-sacrifice to restraint and perfection achieve process representative philosophical-spiritual It is true. In the work human high leading to virtue the most important factor as **of the teacher and the guru place** separately is glorified. Because, the order on the way to perfection achieve only knowledgeable , honest and experienced guide under the leadership of done increases.

Khoja Ahrar Vali's in the heat student spiritual travel is lust to educate , to nurture purification , will to strengthen through in society justice , tolerance , patience and kindness environment to form service as a process that interpretation In this respect , complaints spiritual of awakening philosophical foundation , social of stability and spiritual guarantee is considered.

The teacher and the disciple in the work between relationship through human social essence open is given. Each teacher student's ability , mental state of mind , enlightenment level into account take it , give it to him suitable in a way road to show need This idea is emphasized. modern enlightened society construction It is also relevant in the process. Because Today is also a teacher-student relationship. tradition - knowledge , etiquette , faith and responsibility such as human qualities in society reinforcing the most important educational is a principle.

"The language of the heart" " window " wisdom through Khoja Ahrar Wali human internal world with external behavior between integral dependency The word is spiritual of the situation It is a reflection of the human being. from the language came out every one word his/her internal in the world purity or corruption reflection This is why in society for word culture , communication manners and language purity - social balance and spirituality harmony criterion as interpretation is being done.

In the Rashes human " copy " society ” - i.e in existence all existence in itself embodied reached creature as interpretation The story of Khoja Ahrar Vali in the opinion of man to the angels typical qualities with one in line animal to the soul related There are also adjectives. Spiritual maturity essence is that man in his own Evil , lust , pride , ignorance and envy such as from vices free become , divine It is directed towards the light.

Abdurahmon Jami in " Rashahotu Aynil- hayot" the true essence of man pedigree in the lineage or in his/her position not , maybe his/her innate purity , " beauty" ore ” - divine in a particle incarnation emphasizes. Man human doer thing is this his/her nature , inner essence and Allah by gift done spiritual is light. Therefore spiritual society construction human himself understanding , heart purification and soul from awakening begins.

In the work "First of all, the heart ba Yor” principle - that is, “ hand at work , heart and with Yar " Let it be " idea previously This idea spiritual life with material of activity harmony represents. Human honest labor with busy that's it , its heart Remembering Allah hair necessary. Only then in life balance , in society and stability and justice decision finds.

In general In short , in the work " Rashahotu Aynil- hayot " Rashes are human himself understanding , moral perfection and spirituality to rise instigator proverbs They are not only personal perfection , maybe social harmony , peace and justice principles based enlightened society build of reaching philosophical basis organization will reach.

In the work " Rashahotu Aynil- hayot " previously pushed Rashes are human spiritual and moral guiding towards perfection proverbs The work is a complex of murshid and teacher. of the person place separately is glorified because sect on the way to perfection achieve knowledgeable , experienced and honest guide under the leadership of done increases. Khoja Ahrar Vali in the heat human own self restrain your heart purification through in society tolerance , kindness , justice and harmony environment formation necessity This process is spiritual. of awakening the most important criterion , social of stability and philosophical basis is considered.

In the Rashes between teacher and student relationship through human social essence open Each disciple of a murshid to the ability suitable in a way him/her nurture , life on the way right direction to give need This is emphasized. today's modern spiritual-enlightenment also important in the system importance has become , master-disciple tradition through in society knowledge , etiquette , faith and responsibility such as qualities decision finds.

Khoja Ahrar Vali's " Language is the heart" " window " opinion human personality and society moral balance between integral dependency means. The word human internal the world reflection provider is a tool ; language and speech through human himself manifestation it will , that's it because in society speech culture ascension - spiritual of perfection sign as interpretation will be done.

Of the Sufis According to him , man is a " copy " society ” - i.e in existence all adjectives in itself accumulated is a being. Therefore for him /herself understanding ,

self restraint , noble qualities develop through in society harmony and justice decision It will be delivered. human spiritual world , perfection aspiration and innate divine ore philosophical basically analysis will be done.

Abdurahmon Jomi, Khoja Ahrar Vali and others of the mystics to their thoughts according to , human real essence pedigree in the lineage or social in the status of not , maybe his/her innate purity and divine in the light is embodied. So In " Rashahotu Aynil- hayot" ideas human spiritual renewal , reflection freedom and social It encourages harmony.

Conclusion. Thus, in the work complaints not only individual perfection , but also society sustainability , interpersonal kindness and spirituality of awakening philosophical the foundation organization They are today enlightened society construction in the process human spiritual to rise , social to feel responsible and ethical to purify caller priceless source as appreciated.

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