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## Philosophy as the basis for the civilization development of society

The work deals with the relationship between civilization and philosophy, defining the relationship and features of culture and philosophy, culture and civilization. The concepts of a civilized person, personality, and social identity are comparatively analyzed, and the place of philosophy in the formation of a civilized society is defined. Man is the creator of the world. Through its actions over the centuries, it has shaped, changed and transformed the world. The material and spiritual wealth he discovered became a heritage that was collected under the name of “civilization” and passed down from generation to generation. The guardian of this heritage is philosophy. Philosophy took the leading role in the understanding of the human world, under its guidance civilizations developed and continued from generation to generation. In the same way, civilizations contributed to the development of philosophical thought through their accumulation. Great civilizations are based on the fundamental principles of their philosophy. The influence of these three elements, human, social and environmental factors, is very important in the emergence of philosophy as a science. In the concept of civilization lies the material and spiritual accumulation of society; culture, art and literature are mainly products of philosophy. There is a distinct structure between these two concepts in this context. Any civilization is based on these values.

*Keywords:* existence, humanity, man, society, culture, civilization, philosophy, personality, morality, social identity.

### *Introduction*

Man is a creature that seeks meaning in everything. The most important of these aspirations is philosophy. Philosophy is essentially an attempt to respond to humanity's desire for meaning. Because philosophy is a discipline based on facts. People who try to understand and explain the world with the help of philosophy achieve great success. The full name of these results is civilization. Since philosophy is the basis of the emergence of civilization, it contributes to the development and growth of philosophical thought in civilization. Philosophy is implemented, developed and preserved only in a civilized environment. The basis of both spheres of human activity is his desire to satisfy his curiosity and to learn. But it takes a lot to build a civilization. A virtuous person is a favorable basis for the development of civilization and philosophy, which is formed through knowledge, actions and living.

### *Research methods and methodology*

In the article, the thoughts of the thinkers who are at the beginning of Turkish spirituality, such as Ahmet Yasawi, Mevlana Rumi, Yunus Emre, about the human soul, the meaning of life, and the way of living together, the statements of modern western philosophers such as J-J. Sartre, M. Weber about the balance of freedom and responsibility in civilized society were analyzed and studied. At the same time, a content analysis was made of the works of modern Turkish scientists who are writing on the topic of the formation of a civilized society, a civilized person, and a moral personality. In the course of the research, comparative analysis, analogy, systematization, historical-comparative, logical, hermeneutic analysis methods were used within the framework of the civilizational approach to human history.

### *Discussion*

Man and Civilization If we consider the meaning of the term “civilization” in the modern world, we will see that it itself is defined differently. The concept of family, which we use in everyday language, can be defined as a set of values and rules that enable a person to govern himself in order to achieve the competence to act appropriately in relation to others. However, the term “civilization” distinguishes a society considered to be developed from an underdeveloped society. At the same time, this concept refers to the level of accu-

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mulation and development achieved by mankind. Another expression is social groups or whole groups that show common features of civilization [1; 298]. A common feature expressed in the concepts of civilization is the level of accumulation and development of society. Undoubtedly, this accumulation includes progress in the social, political, philosophical, cultural, intellectual, institutional and economic spheres. The creator of this progress is man. When it comes to defining the concept of human, the first general meaning that comes to mind is the meaning of thinking and speaking. Of course, this definition is a correct, but incomplete meaning [2; 11]. It is a whole consisting of human thought and speech, as well as matter and meaning; this is the unity of soul and body. A healthy person perceives himself neither as a body nor as a soul. In the process of human existence, it has a structure that goes beyond its body and physical reality. Due to its physiological structure, it is here and now, that is, it is outside of its psychological life — here and now. Thanks to this structure, it can move from the physico-physiological plane to the ethical and aesthetic plane [3; 23]. Such a climax is possible only due to the unique structure of a person. This person lives by shaping himself, makes free choices and takes responsibility for their consequences. The existence of life distinguishes man from all other living beings. Thus, a person realizes life not only as a being of consciousness, memory and personality, but also in the context of his life [4; 3]. Thus, a person living in constant dynamism has the opportunity to develop his personality through conscious and voluntary living. In his way of life, this person created knowledge, which is the subject of civilization, and made it alive and suitable for life. As an educated being, a person knows what to do with knowledge, can answer the questions they ask themselves and the environment, and can accept bills. In fact, He, as an intelligent being, is able to predict what can be done. In this sense, he is a being who is not satisfied with human existence and cares about who he should be. Knowledge is a necessity, but it should be noted here that the act of doing or not doing everything you know or can do is a personal process of acceptance and recognition. There is an important difference between creating and being able to create. The choice between these two states either civilizes or decriminalizes a person. A civilized person who is on the path of self-realization, realizes his independence, understands his place in the universe and establishes a canonical and legal order. He can live his life in a moral order and overcome himself to establish the order of human life by human hands. Thus, in addition to the existing order in nature, man himself determines the second order. This sequence is primarily based on values. Some values reach a person through family and language. Over time, this field of values expands. It has a size that is fed almost all the time and across cultures. In this way, humanity transcends the age and circumstances in which it lives and attains universal significance. The legacy he discovered becomes a structure that feeds other beings beyond time and space [5; 109]. Within this structure, a person goes on the path of self-awareness, finding his individuality and determining his independence. Person, personality and personality The terms “Individual”, “I” and “man” are different words that are used in the same sense, but “I” is the appearance of an individual who is more important than others for society, for himself and for a person [6; 191]. From these perspectives, in particular, the concept of “I” has a metaphysical structure, although it is not what we see, but what we carry. Although the “I” is often an invisible side, a person controls the visible side [7; 29]. It is the primary source of our thinking and emotions. The personality is formed thanks to these feelings, thoughts and behavior. Thoughts themselves are not the product of consciousness. They also originate from many other areas such as emotions, beliefs, relationships. “I” is the person who controls this space [8; 29]. “I” shapes others and society by its position, and is also shaped by their influence. The other is a person who has won the “I” for himself and carries the “I” with him [9; 121]. In this sense, the perception of others and the perception of one's own “I” are closely related to each other, and also completely different. Similarly, the concept of “other” differs from society to society. A mentality or society that considers itself the center of the universe calls other societies ignorant and barbaric. The concept of “I” based on the exclusion of others leads to conflict and war [10; 86]. In this environment, civilization is experiencing a global crisis. The basis of this crisis is not epistemological, but ethical and aesthetic [3; 6]. Man may have reached the advanced level of science and technology, but if we do not have such importance in the ethical and aesthetic field, we cannot speak of civilization. Such a society is not civilized, even if it is described as modern. Because there is a difference between being innovative and being civilized. A person with modern equipment is not civilized. Civilization is the kindness of people to glory. A civilized environment is an environment where every talent can be discovered and developed. Because of this, it is civilized at the rate of development of human abilities. Then civilization will not be seen. When civilization is seen as a visible object, it is confused with modernization. In this sense, the material condition of people, life in production and consumption, apartments and appearance are like traces of civilization. But civilization is a spiritual condition, spiritual and intellectual glory. Civilization can be understood by the concept of “I” of a person, that is, by way of thinking, opinion, feeling

and understanding [11; 37]. It can be said that only technical and technological development does not lead to spiritual, ethical and aesthetic development. However, we can talk about civilization in an environment where knowledge becomes a value. In this case, social identity can be formed in the right way. Personality is a set of qualities assigned to an individual, a qualification, a concept that includes the topic of describing directions and aspects that distinguish it from other people, a set of personal and social characteristics of a person [12; 103]. Personality is the answer to who we are. This is not what man originally did. Many people are born with this uniqueness and become a part of it. It is closely related to who we are, where we were born, what language we speak, especially the culture we were born into [5; 17]. A person's personality is shaped by his culture. Culture is the values of all members who respond to events and implement the entire history of society [13; 10]. Culture has a tradition of collective memory. This cultural memory and collective consciousness allows people to live safely in this society. Such a society provides its life with the convenience of meeting on a common basis [3; 18]. But here comes a cultural barrier when it comes to monochromatic and single routines. Individuals must appear to open the lock. Personality is a concept based on the concept of "I", as mentioned earlier, but at the same time, it is formed due to the contribution of an individual to society. In this sense, personality is a synthesis of the concepts of "self" and "uniqueness". Regarding uniqueness and individuality, it allows you to be individual and shape your inner world together with the social outer world. A person who has a personality, but lives in a society where he cannot reveal his personality, is a Bukharian person. In such a situation, a person becomes alienated from his existence. He leaves humanity. It excludes other societies and people from its social identity. A person who only discovers his "self" and does not accept social identity is alienated from the society in which he lives, feels unworthy and alone. The main thing here is to find the meaning between the points of view, to find the one behind the many and this through the deconstructed others [14; 44]. In such an environment, a person's life experiences a process that depends on the individual, through which a person does not take into account his "I" in this way, and he forms a person who is defined by his spiritual world. The process of forming a moral personality with spiritual values develops in a healthy manner and creates a civilized environment in which unity and uniqueness are ensured. A person with a personality is a person who can be a subject. This is a departure from the boundaries of individuality. Personality formation is a transcendental situation that includes the formation of a personality, as well as the desire to overcome it, freedom and choice. In this sense, personality can be called an existential duty. The existence of a person is possible only in freedom [15; 258]. A subject who accepts situations in which their free choice becomes a conscious choice becomes a moral person. A moral person who forms a civilized environment and is formed in this environment is a person who takes measures that go beyond generalized, established models of behavior and establish universality. Consciously free and responsible, this subject has a moral consciousness that is not concerned with actions [16; 40]. The concept of morality here has two meanings. They are called indivisible and transcendental. Immanence is being "one's self" and being at the center of morality. It is impossible to talk about morality when a person cannot be himself and establish self-esteem. The element of love is the sphere of norms and duties, rules that stand on the way of a person to become a moral person. Morality in this field is related to society. Here, a person allows society to form, remain, maintain its continuity and act as an element aimed at transcendence [17; 20]. Being typical of him doesn't mean he's selfish. On the contrary, there is a being with conscious freedom, capable of speaking about morality and virtue, making choices and taking responsibility for them. In short, we are talking about a moral person who acts with a moral conscience. Morality here is not how to follow all the rules, norms and traditions of society. Because such a person does not need his "I" and removes his feelings. Rather than transcendental intentions, one must understand the truth behind values, norms and traditions. But with the sincerity of his love, he becomes a moral person. Man is not only a creature made of matter. It has an inner world and depth [17; 22]. This depth allows him to appreciate and understand the nature of these values. Although this is not a valuable phenomenon, it can be formed in an active and voluntary process [16; 132]. A person who expresses himself through value with a free consciousness of responsibility has a moral identity. A Model of Personality in Philosophical Quest: Moral Personality Philosophy is a way of seeking more than what it is. There is no single philosophy, there are philosophies. Philosophy offers us many worlds of thought and models of personality in various fields. Although all philosophies do not have a single model of a philosophical person, it is possible to talk about a number of philosophical personal qualities that can be agreed on the way to create a moral person. Consistency is the first of the sought-after qualities in a philosophical personality formed on the way to the formation of a moral personality. This statement must also be agreed upon in terms of propositions of reason, as well as being a required sequence on a practical moral level. This is especially true of ethics [18; 71]. Ethics itself represents universality. When a person takes any

action within the framework of ethics both from his point of view and from his point of view, at that moment he looks at it with the whole world view of humanity. Thus, a person expresses his value for himself, and also shows it to others and appeals to them [16; 132]. Thus he merges with himself and others, the self and the other disappear. There is unity and uniqueness. This union is the result of harmony. Ethics gives man a sense of value and universality. One must be consistent and patient in the path to this victory. Indeed, another philosophical personality trait is tolerance. Although the philosophical personality does not join another, it does not create another. He accepts it as it is. Resilience also lays the foundation for authenticity. The spirit of philosophy requires distinction. Repetition can be avoided. It should also be said that there will be no absolute certainty here. Since the personality is exposed to many external factors, it is formed with it [18; 72] Authenticity here is not to ignore oneself for the sake of deliberate uniqueness. One of the philosophical personality traits is justice. Justice is a balancing virtue in both Platonic and aristocratic terms. A moral person is just, whether he is a seeker of truth, a lover of truth, or a supporter of truth. Moral consistency is the basis for its fairness. Justice brings honesty, fairness and accountability. The owner of the philosophical personality is also responsible. Responsibility is a philosophical personality trait that deserves attention and careful consideration. It makes one think that there is no life in this world. With this victory, selfishness disappears [18; 29]. The demand for responsibility is freedom. Freedom is the ability of a person to live independently despite all oppression and slavery. As Sartre said, the feeling of freedom “is not forced to be free” [19; 687]. Rather, it is an ethical situation of responsibility and love. Having freedom, he establishes a connection between himself and the society in which he lives, which gives him a sense of responsibility. Thus, a person creates a space of values and forms responsibility with his freedom. A person who knows his actions and is consistent in those actions must be fair, take responsibility for his actions, be patient with others who do not think like him, and be a lover of wisdom who always seeks the truth. If these exceptions are granted, then a civilized environment can be created where conflicts and wars do not occur. The continuity of this established environment must be ensured by a philosophical spirit. In philosophy, there are basically two concepts that try to find balance and harmony. It is, firstly, the members, and secondly, the society. Evaluating a person as a self-sufficient being poses a great threat to society. In such a situation, there is a departure from social life and values in the field of morality. On the contrary, in an excessively socialized concept, a person cannot express his presence in society, becomes a passive element and loses his free existence [20; 187]. In any case, it is impossible to talk about the correct understanding of society. Philosophy seeks to restore the balance between society and the individual, allowing man to realize that he is not a single member, but a universal member, emphasizing the individual idea. It does not melt him as an individual, but melts him in the eyes of society. Therefore, there is a sphere of values, morals and state philosophy in the social system where systematic philosophy is formed. Every society has a number of moral, economic and political institutions and organizations. Philosophy restores integrity between these institutions by reflecting the values of man and society in these institutions. Values are the foundation of society. Civilization is also based on these values. The role of philosophy in preserving values and passing them on to the next generation is very important. To do this, it creates a method that covers everything. What drives a society to success is to act in a systematic way according to a certain ideal. In this sense, it is very important to define method and ideal through philosophy. So, what is the basis of this method and ideal that allows philosophy to play such an important role in social life? The answer to this question is the basic principles that bring life to society, the cultural achievements put forward during the historical process, a worldview that unites the values of people and the universe. Worldview is always the most important step in national life, it includes the past, future and present and provides integrity. The work of philosophy here is discovery, enlightenment, collection of all the values of our culture, reorganization of our worldview, which forms our national identity. In the formative period, national elements are and should be the basis through philosophy. Because each philosophy, together with the philosopher who spoke it, reflects the characteristics of the society and culture in which it arose. However, from the point of view of philosophy, it has universal merit. In relation to philosophy, the subject is not only in one aspect, but also in its entirety. The history of philosophy gave man a critical view of this process and opened the way to civilization. Whether or not a person voluntarily chooses to follow that path by adopting the mentality he envisions. Philosophy shows man a mental model on the way to civilization. The dominant mental model in the geography in which we live is the desire to be whole and integrated, to understand and respect all that is, and accordingly to be minor. In this case, a person is not a landowner, but an architect. In this sense, in the thinking model that philosophy offers to humanity, attention is paid to more things than the person himself. In this sense, a person who defines the boundaries of being has the opportunity to look at the world in which he lives in a comprehensive way and to get the idea of reaching not only oth-

er people, but the whole universe. Indeed, in the geography in which we are located, our architects have had many ideas that have allowed us to create a civilization that is worthy of this opinion and deeply rooted. A moral personality is not a separation of oneself from the society in which one lives and the people who share that world, but a sense of responsibility and one's free choice. This thought is at the heart of the immortal writings of Yunus Emre, one of the architects of our civilization and ideas of humanity. Indeed, he strongly adheres to this opinion in his poems. For example, "If there is a person who does not see eye to eye with seventy-two people, people will actually riot". His poems summarize this opinion. A person who looks at people from a point of view that makes them different is definitely a rebel who does not deserve praise, even if he is respected in society. Yunus Emre advises us to see seventy-two people individually and together, we should appreciate people because they can only be people without discrimination of language, religion and race. However, it is not easy to provide such a view, that is, to see someone in many forms. Yunus Emre says that the crowd is misleading and the appearance hides the truth [4; 14]. From totality to unity, from appearance to reality — these are difficult stages of life. On this path, a person must first know and understand himself. Knowing and understanding a person comes from the world of emotions, thoughts, beliefs and values that live in his soul. Ahmet Yasawi [4; 138] is another creator of ideas that sheds light on us in this world. Ahmet Yasawi, one of the leading figures in the history of Islamic thought, formed the Sufi perspective in the Islamic world. From the Sufi point of view, a person can see and learn the unity behind the multitude, and can form and choose a worthy person in any situation and time [4; 181]. With this understanding, he created the Islamic civilization — a great spirit of thought. Understanding this soul allows a person to respect himself and the society in which he lives and to form the identity of civilization. Ahmed Yasawi's main goal was to teach humanity the flow of unity. He sometimes turned to man, sometimes to the spiritual side of humanity, and called them to think, listen, and especially to know themselves. His wisdom contains this basic idea and many words of wisdom. For example: In reality, those who spend their lives in pleasure, Who in the morning boil life with love, Who reject your opinion with empty jokes, He is a true lover, he never lies. As can be seen from these statements, Ahmet Yasawi offered us his advice to give up self-sacrifice, to ensure unity and uniqueness, and to carry true love with us. A person who follows the guidance of true love will enter the path of civilization without despair, and at the same time will be able to experience the unity in the multiplicity and the multiplicity in the unity. Indeed, it is the seeds that Ahmet Yasawi left behind, to become a single heart in large numbers, even in the modern world, which will lead to the arrival of spring. Mevlana is another creator of ideas who achieved great success in the way of revelation to humanity. According to Mevlana, the kingdom we live in is a kingdom of differences, divisions, dreams and games. But the real orgy is the kingdom of unity. According to him, many forms and their inconsistencies melt into a powerful harmony [21; 286]. Mevlana clearly explains this in his *Mesnevi*: "If they bring ten lamps to a place, each one is different from the other in appearance, shape and image. If you turn your face to the place where the candles are lit, then it is impossible to distinguish the light of each of these ten candles from the other. If you collect a hundred apples in one place, count a hundred, then squeeze them all and squeeze out the juice, they will not be different, they will all be the same. Share the meaning, no numbers. Something different in meaning cannot be considered separate. Despite the fact that Mevlana's mental state was clearly divided, he suggested that unity was essential in life. To achieve this vision, a person must think about himself and his environment. By nature, humanity is a creature that thinks, is interested, tries to satisfy this feeling, wants to know, wants to know that it exists [22; 815]. If you look at the universe through the lens of meditation, you will see unity and wholeness in it. But it will not be easy to reach this understanding. He must have an assistant to help him along the way, as it is impossible without some exercises. This assistant is definitely philosophy. The great civilization that Ahmed Yasawi bequeathed to us, Mevlana Yunus Emre, can be restored by following the path of truth and philosophy. Results A person who wanted to keep the secret of the universe, with his words and actions, searched for the end of this secret, the more he moved away, the more severe and cruel he became. In the historical process, he sometimes achieved this secret, when he achieved great achievements and created civilizations. But this secret was hidden in living. Man comes into the world with the potential to be human. It must actualize this potential. Being yourself, staying yourself and making money from your life are important stages that a person must go through. Thinking about one's own existence, learning about it, and taking action based on that knowledge is the greatest challenge for humanity. Along with the birth of a person, participating in the sphere of life of society, he tries to overcome the stages of cognition, action and formation in the process of supporting social prejudices, and sometimes coercion. Being human is not easy. In this way, he must become a moral person by dissolving his identity in the social identity, regardless of his personal "I". A moral person should be consistent, patient, responsible, love wisdom and show intellectual

qualities and philosophical efforts in his life. Philosophy is the main assistant of man in this complex process and always guides him. Philosophy is the brightest mirror of our life. This mirror allows you to see the whole picture by moving from the private to the public. The entire image is called civilization. Conclusion Civilization is an account of humanity as a whole. Progress in science and technology alone does not make society civilized. Civilizations are built on values.

A devalued society represents a structure that places too much emphasis on self or social identity, and personality is lost. The imbalance between self and identity leads humanity to dearchism or nihilism. Then he has to restore the balance between his identity and uniqueness that should exist for a civilized society. The current project of social balance should not be imported into this society. In any case, if each society has its own structure, then there must be a corresponding project for the creation of civilization. This project should be realized through a philosophical thought that includes national elements. National philosophical thought makes a person the moral personality of this nation, so that this society grows again from its roots. Otherwise, as today shows, the methods taken from other civilizations will not help except to dry and weaken the roots.

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Хаджи Ахмет Шимшек

**Философия қоғамның өркениеттік дамуының негізі ретінде**

Мақалада өркениет пен философияның арақатынасы, мәдениет пен философияның, мәдениет пен өркениеттің өзара байланысы мен ерекшеліктерін анықтайтын мәселелер қарастырылған. Өркениетті адам, тұлға және әлеуметтік сәйкестілік ұғымдары салыстырмалы түрде талданған, өркениетті қоғамның қалыптасуындағы философияның орны анықталған. Ғасырлар бойы адам өзінің іс-әрекетімен әлемді қалыптастырды, өзгертті және қайтадан құрды. Олар тапқан материалдық және рухани байлық «өркениет» деген атпен жиналған және ұрпақтан-ұрпаққа жалғасып келе жатқан мұраға айналды. Бұл мұраның сақтаушысы — философия. Философия адам әлемін түсінуде жетекші рөл атқарды, оның басшылығымен өркениеттер ұрпақтан-ұрпаққа дамып, өмір сүруді жалғастырды. Өркениеттер өздерінің жинақталуы арқылы философиялық ойдың дамуына ықпал етті. Ұлы өркениеттер өз философиясының негізгі қағидаттарына негізделген. Философияның ғылым ретінде қалыптасуында үш элементтің — адамның, қоғамның және қоршаған шындық факторларының әсері өте маңызды. Өркениет тұжырымдамасында қоғамның материалдық және рухани жинақталуы жатыр; мәдениет, өнер және әдебиет негізінен философияның өнімі болып саналады.

*Кілт сөздер:* болмыс, адамзат, адам, қоғам, мәдениет, өркениет, философия, тұлға, адамгершілік, әлеуметтік бірегейлік.

Хаджи Ахмет Шимшек

**Философия как основа цивилизационного развития общества**

В статье рассмотрены соотношения цивилизации и философии; проблемы, определяющие взаимосвязь и особенности культуры и философии, культуры и цивилизации. Сравнительно проанализированы понятия цивилизованного человека, личности и социальной идентичности; определено место философии в формировании цивилизованного общества. Своими действиями на протяжении веков человек формировал, менял и преобразовывал мир. Обнаруженные им материальные и духовные богатства стали наследием, которое было собрано под названием «цивилизация» и передавалось из поколения в поколение. Хранителем этого наследия является философия. Философия взяла на себя ведущую роль в понимании человеческого мира, под ее руководством цивилизации развивались и продолжали существовать из поколения в поколение. Цивилизации способствовали развитию философской мысли посредством своего накопления. Великие цивилизации основаны на фундаментальных принципах собственной философии. Влияние трёх элементов — человека, общества и факторов окружающей действительности — очень важно в становлении философии как науки. В концепции цивилизации заключены материальные и духовные накопления общества; культура, искусство и литература являются главным образом продуктами философии.

*Ключевые слова:* бытие, человечество, человек, общество, культура, цивилизация, философия, личность, мораль, социальная идентичность.