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METHODOLOGICAL JOURNAL****MENTAL ENLIGHTENMENT SCIENTIFIC –  
METHODOLOGICAL JOURNAL**<http://mentaljournal-jspu.uz/index.php/mesmj/index>**SOCIO-PHILOSOPHICAL NATURE OF INTELLIGENCE****Yorqin Turopov***Senior Teacher of the Department**Faculty of History, Department of Social Sciences**Jizzakh State Pedagogical University**Jizzakh, Uzbekistan***ABOUT ARTICLE**

**Key words:** Intellect, Personality Potential, Being, The Essence Of The World, Reality, Obsession, Scientific Intelligence, Knowledge, Ability, Abstract Thinking, Practical Activity.

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**Abstract:** The article analyzes the issues of intellect and being, their interaction, the essence of man, his role in the perception of the essence of being, the factors and sources that determine the ontological structure and functional existence of an individual. The level of socio-economic development of society, the ideological and ideological environment, the essence of the policy pursued by the state, the content and form of the educational system determine the ontological structure and functional existence of the individual. Trends in the historical development of society are manifested in individual potential. The level of socio-economic development of society, the ideological and ideological environment, the essence of the policy pursued by the state, the content and form of the educational system determine the ontological structure and functional existence of the individual. Trends in the historical development of society are manifested in individual potential. The human mind is constantly developing on the basis of Learning, Mastering the various knowledge created by mankind. In order to further develop the mind, a person needs the right-thinking dormitory. To do this, Akli should rely on methods of cognition, in particular logical cognition. But it is of great importance that the

quality of knowledge, advanced ideas and knowledge acquired by the individual in the bunda. Thus, the question of existence is the negation of all the issues that a person faced during his first attempts to understand the world wisely. The existence or nonexistence of certain things immediately took place from the centre of his attention, as soon as a person began to philosophical reasoning.

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**Introduction.** In today's era of rapid globalization and the dominance of information technologies, the concept of intellect has moved beyond the traditional notion of a "set of knowledge" and has become the most important strategic asset of the state and society. If in the past a country's power was measured by natural resources (gold, oil, gas) or military might, in the XXI st century this indicator is defined by human capital and its intellectual level.

In the process of globalization the strategic character of intellectual resources is that, unlike other resources, they do not diminish with use; on the contrary, they are refined and increase. This has brought the concept of the "knowledge economy" to a central position in the ontological structure of society.

When analyzing the socio-philosophical nature of intellect, it is appropriate to refer to Alvin Toffler's "The Third Wave" concept. In his view, in the era we live in intellect is not merely an ability, but "Knowledge is the most democratic source of power. If power and wealth are limited in industrial society, knowledge is limitless"[1]. This aligns with Manuel Castells' idea of the "network society", which emphasizes the emergence of human consciousness as the principal productive force of the modern world: "The information technology revolution has turned the human mind itself into the main productive force. Knowledge and information are the primary factors reshaping the social structure of society" [2].

In the information society the ontological status of intellect acquires particular significance. Intellect in an information society does not merely receive data, but acts as a "filter" that selects, analyzes, and creates new meaning.

The boundlessness of the flow of information in the global network poses a new philosophical problem: Knowing a lot is not wisdom. Thus, the essence of intellect now manifests not in memorizing data but in the ability to extract the most important, strategically significant parts from it and to apply them in practice.

Globalization has erased the boundaries of intellectual labor. Today an intellectual product (software, scientific discovery, innovative idea) can instantly produce social and economic changes worldwide.

Intellectual potential is also crucial for ensuring national security and guarantees of independence. In this sense, the role of intellect in Uzbekistan's state policy today is very important. In particular, the strategic significance of intellectual resources is evident in the following:

a) Technological independence: A society that possesses high intellectual capacity will not remain technologically dependent on other states.

b) Ideological immunity: Under globalization, "intellectual attacks" and "information wars" are on the rise. Only a person with high intellectual and philosophical capacity can resist various alien ideas.

c) Foundation for a Third Renaissance: Uzbekistan's modern development strategy's focus on intellect is a projection of the future. As President Shavkat Mirziyoyev has emphasized, "Investment in science and education is the most useful and strategic investment" [3].

However, the transformation of intellect into a strategic resource also brings certain risks. In our view they include:

- Intellectual inequality: As a result of the "digital divide", the gap between highly intellectually capable strata and those engaged in ordinary labor is widening.

- Ethics and AI (Artificial Intelligence): The relationship between human intellect and artificial intelligence must be re-examined philosophically. No matter how advanced AI becomes, it lacks moral and ethical responsibility. Therefore, the strategic priority of human intellect lies in its moral and creative nature.

In the era of globalization, intellect is not merely an individual virtue but a fundamental resource that ensures a society's viability. State power is increasingly defined not by territory or population size, but by the collective level of intellectual capital and the creative potential of its citizens. Therefore, the investigation of the socio-philosophical nature of intellect remains one of the principal priorities of contemporary scholarship.

The existence of the intellect and its essence is one of the main problems of philosophy. Because intellect is related to creative essence of man and is a criterion for the spiritual, socio-economic and civilizational development of mankind. Intellect is an extremely complex, multifaceted and multifaceted phenomenon, thanks to which one can learn the laws of interaction and interaction between different forms of human existence, the same interaction, the essence of interaction, even the peculiarities of human existence. A person will be able to change the natural-social environment in which he lives. For the same reason, intelligence forms the basis of a person's activity to know the universe, the person and change it. The term"

intellect" came from the original Latin language, entered the Uzbek language through the Russian language.

When the intellectual question is translated into Uzbek, it means "mind, perception, intelligence; intellectually mature [4], – means. In the case of Labor, production, we can see that this word is defined as follows: "intellect, which includes the regulation of the information received (subject of Labor) and the rational generalization is a system of human ability, which is manifested as the main factor of non-alienation and intellectual production from its owner" [5]. In the National Encyclopedia of Uzbekistan, the word "intellect" is given an even more extensive definition, namely "the intellectual ability of Man; the ability to reflect and change life, the environment in consciousness, to think, to study, to know the world and to receive social experience; the ability to solve various issues, to come to a decision, to behave wisely, to foresee events in The structure of intelligence includes psychic processes of perception, memory, thinking, speaking, etc." [6]. The question "Intellectual" is used in the meanings of "the owner of reason, the Wise Man" [7], "the owner of reason zakovat; the wise" [8]. Hence, the word "intellect" is a term associated with mental activity, level of knowledge.

In our opinion, when understanding the meaning and essence of the concept of "intellect", it is necessary to pay attention to at least two aspects of it: first, to whom and what it is intended to apply, and secondly, it is not limited to the simple mind, perception, mind, cognition, understanding, perception or the potential for contemplation, thinking of a person. If we look at it in such a narrow circle as it is, it will not be different from the general potential inherent in all human beings and existing in them. From this point of view, it is possible to look at "intellect" not as a simple "indicator", but as a concept that is highly developed and expresses an indicator of the possibilities of influencing something. Thus, in our opinion, when we say intelligence, it is possible to understand the complex of knowledge, intelligence, thinking, scientific, technical, technological intelligence, which is elevated to a certain level of development of the human mind, "thinking", "knowledge", ability and potential indicators of understanding the environment, reality and events, as well as being able to exert a strong influence on the changes taking place in Based on these indicators, it will be possible to know and understand different levels of intellect.

Intellect manifests itself on the scale of the individual and on the scale of society. In relation to the person intellect, the intellect of society is a determinant. The reason is that a person is not born as a child person. He is born and perfected in a particular society, enters the system of social relations and becomes a person as a result of socialization. A person with a high potential realizes his own, pursues a philosophical observation about the essence of existence,

human life. A person with mental health expresses a level of intelligence, perception, intelligence, talent, intelligence and spiritual-moral maturity. Through perception, understanding, creative imagination and reflection, the whole being seeks to find ways to apply it to life in the way of life, to struggle and live, to realize reality, events, attitudes, goals, interests and needs, that is, to recognize the necessity, deeply.

Usual capacity develops on the basis of the culture, spirituality and educational maturity of each nation. The development of social potential as a social reality is of continuity, succession and historical importance. Among other cultural, spiritual values, personality is formed in the process of the historical development of society. As a result of the development and change of the social system and social relations, the essence, purpose, criteria and factors of the social potential have passed through life experience and have become and are of great importance in the development of the polished society and man. Because man is a holistic unity, embodying biological, spiritual, physical, social and spiritual aspects. He will undergo a process of social and individual development in his development. It provides an opportunity to determine its scientific-theoretical and practical criteria, as well as factors and principles.

**Methodology.** A person is a product of the society in the general sense. In this context, the level of individual culture and social potential is determined by the existing socio-economic conditions in society. The person is the sum of objective conditions and subjective factors. Intelligence determines the capacity of a person to know, think, understand, reflect. It is close in spirituality and harmonizes with the psycho-emotional state of a person, his ability to know and his intelligence, his mental maturity and aspiration to heights. Intellect is a concept that determines the intelligence, spirituality of a person. It cannot be mistaken to say that it is the sum of human activity and the factors inherent in it. Consequently, the potential is inextricably linked with the human factor [9]. The development of science and technology, when earlier developed tools that increase the physical capacity of a person, now developed tools that enhance his or her mental abilities, to which the principles of differential concomitant were formed. The level of socio-economic development of society, the ideological and ideological environment, the essence of the policy pursued by the state, the content and form of the educational system determine the ontological structure and functional existence of the individual.

Trends in the historical development of society are manifested in individual potential. The needs and interests arising from the historical and social practice of each society constitute the objective conditions of the characteristics of the content and functional structure of the individual belonging to that society. Naturally, the historicity of consciousness, which

constitutes the essence of human existence, as well as the succession of human knowledge, also serves as an important factor in the formation of personality intellect. The human mind is constantly developing on the basis of Learning, Mastering the various knowledge created by mankind. In order to further develop the mind, a person needs the right-thinking dormitory. To do this, Akli should rely on methods of cognition, in particular logical cognition. But it is of great importance that the quality of knowledge, advanced ideas and knowledge acquired by the individual in the bunda. After all, the outdated knowledge and theories left behind by social reality can serve not only to progress but also to break it, as it has undergone “historical inertia”.

**Results.** Intellectual ability and talent of each individual is a product of historical social progress. The individual's ability to grow and develop on the basis of his or her innate ability, depending on the environment, depending on the education and upbringing received, as well as in connection with the person's work on himself. Intellect is distinguished from thinking by its specific content. If we pay attention to the lexical meaning of the phrase intellect, then we can see that there is both an active aspect of cognition and an introductory aspect of creativity, creativity, the essence of something unknown. In this sense, intelligence not only covers the results of cognitive activity but also recognizes the specific human methods of this activity.

The point is that intelligence becomes reality directly in connection with cognitive activity. Such recognition does not limit the possibilities of understanding the phenomenon. Also, intellect is associated with cognition activity, the same activity is valid due to. A person will be able to understand the essence of being, thanks to intelligence, will be able to accurately perceive its various forms and levels and penetrate into the complex processes of perception and being.

The issue of the essence of the world is the main and decisive issue that human intelligence will eventually face. From the solution of the same issue, the second issue, which is inextricably linked with the first issue, arises before the intellect, determines the essence of man, his role in the world, his attitude to the issue of the meaning and prospects of his existence. These two closely related issues ultimately define the nature of human intelligence, the problematic character of its flour, its aspiration to the end result – the continuous practical mastering of the world, the directions necessary for human activity, such as the processing of the world [10]. Man first lives by creating what he does not have in nature. Unlike animals, he does not find ready-made conditions for his existence in nature but is obliged to produce them. Aspiration for the future determines the meaning of human existence stipulates the creative character of man, is the meaning and method of his existence on the basis of creative reflection of the future needs of the universe and self-realization.

The essence of the world and the problem of the essence of Man are the basic internal, regularly understandable level of the internal indicator of his structure. This structure is expressed in the initial and initial form "I" and "Not Me", me and the world independent forms and images. The root of the division of our intellect into these two intellectual bases is the way of perception, and intellectual concepts and the world find their expression in the forms of language structure. Man as an intelligent creature is faced with the need to find answers to important questions that form the basis of his worldview in the early stages of the process of formation: - "Who am I?"; - "What is the essence of being that surrounds me?"; - "How and where did the being come from?" - "What or who moves the world?" - "Are there any goals, goals, goals in the development of the world? I'm sorry "

As soon as a person begins to answer such questions, he begins to record his thoughts about the world clearly and clearly. In this way, man and his consciousness make sure that everything that surrounds him first can exist [11]. Thus, the question of existence is the negation of all the issues that a person faced during his first attempts to understand the world wisely. The existence or nonexistence of certain things immediately took place from the centre of his attention, as soon as a person began to philosophical reasoning.

It serves as the initial stage of the problem of understanding the Afsana world, which manifests itself in the form of the initial bud of the abstract. If the main task of mythology is to talk about "who created existence", then it is not accidental that philosophy focuses on a rational understanding of "what existence is, where it originated and where it disappears". In the process of such an attempt, philosophers in all times tried to find answers to the following questions: - What is the "being" in the adjective of the philosophical category? - What can this term be applied to? - what philosophical meaning is attached to it? It serves as the initial stage of the problem of understanding the Afsana world, which manifests itself in the form of the initial bud of the abstract. With the emergence of religion, the imagination of the essence of the world acquires a simple anthropomorphic character, as long as the Sith of the essence of the world manifests itself in the higher "divine", which is imagined to resemble the image of man. Intellect formless and passive matter, which are paradoxical concepts based on the religious form of the word and lies God as "the one who brings the action to the very first action".

The main end of the development of the spiritual culture of the XIX century, presented in the system of private Sciences of the past centuries, is the formation of scientific power. Under the concept of science, we, by traditions, mean the adequacy of reality. The formation of private Sciences in the XVII-XVIII centuries led to the emergence of scientific thinking, which

exactly reflected the spheres of reality, the subject of Mathematics, Physics, Chemistry, Biology. Science intellect can be described in more detail by the following important criteria:

One of them. First of all, the presence of a sufficiently empirical base, organized with observations and expert elements; Two. The existence of a research method in which reality is adequate. As a general component, the method is part of adequate logic. Obyliklik, knowledge of reality objective-real coexistence serves as the core of the scientific method. It is not difficult to understand that this core of the scientific method has a certain philosophical meaning. The logical construction of scientific thinking involves the existence of proof of oneself, scientific thoughts, proof of Whole theories. The composition of the scientific method also includes the principle of constructive doubt, introduced by Decart.

Intellect is not only an individual psychological trait but a complex social phenomenon. From a philosophical point of view, human intelligence is formed and manifests itself only within the bosom of society, in the system of social relations. If nature created a human as a biological being, society raises them as a conscious and intellectual person.

Although a person is born with certain genetic potentials (a neurophysiological basis), a social environment is necessary for those potentials to turn into intelligence. The socialization process of an individual is the process of assimilating the experience accumulated by humanity, culture, language, and systems of thought.

The social nature of intellect is clearly seen in the following factors:

Language and communication: Thought exists through language. Language is a product of society. A person cannot think outside of society, because the concepts and categories necessary for thinking are acquired through language.

Cultural heritage: The intellectual level of each era relies on the reservoir of knowledge accumulated up to that era. Human intellect is the ability to synthesize the fruits of past ancestors' wisdom with the reality of the present day.

**Discussion.** In this part of the article it should be emphasized that a society's intellectual potential is directly determined by the level of its socio-economic development and the policies pursued by the state.

“A society's intellectual potential is not only the intelligence of individual persons, but the aggregate of the quality of education, the attention given to scientific research, and the conditions created for free thinking”.

In today's Uzbekistan, the idea of a Third Renaissance specifically envisions elevating the social nature of intellect to a new level. Intellect is social capital. State investments in science

and reforms from preschool education through higher education serve to expand the society's "intellectual fund".

From a philosophical perspective, the social nature of intellect is manifested in labor activity. As production relations become more complex, the level of intellect required of a person also rises. In today's "knowledge economy" era, intellect has become the main productive force.

Now intellect is not only a "theoretical contemplation" but a pragmatic force. A person's aspiration to change social existence constantly activates their intellectual potential. In this process intellect takes on a dual character:

Objectivity: Society's needs determine the direction of intellect (for example, scientific intellect aimed at solving global problems).

Subjectivity: The individual, through their intellect, assumes social roles and finds their place in society.

One cannot imagine the social nature of intellect without its moral foundations. A person who possesses high intellect must feel social responsibility. In Eastern philosophy, reason and manners are always regarded as twin concepts. Intellect fully manifests its social essence only when it serves the interests of society and humanity's welfare. Otherwise, "cold intellect" can lead to social crises (ecological problems, armament, etc.).

In conclusion, intellect is the mirror of society. It is born in the system of social relations, refined in the systems of education and upbringing, and finds expression in social practice. The level of an individual's intellect is directly proportional to the moral and cultural richness of the social environment in which they live.

The three. The third criterion of science intellect is the possibility of practical examination of theoretical representations that take part either in the form of or in the form of a complex historical-social practice. In this regard, it should be noted that the synergistic approach, which is now increasingly improving in the development trend of Science, also plays an important role. The principles of studying intellect through synergistic conciseness as a multi-level, self-organizing open system also occupy a stable place in the system of philosophical knowledge. In philosophy, the same general criteria are applied as in science. But the peculiarity of philosophy about the most commonality and Infinity, about the more common aspects of the world and the consciousness of man, about the essence of the world, about consciousness, in addition to the above criteria, it is necessary to introduce such criteria as the most commonality and Infinity.

**Conclusion.** It is necessary to overcome the tragic crisis of modern civilization, which is currently being seen in historical times, threatening the destruction of mankind, to be in a position, as far as possible, based on a realistic view of the world and the type of realism of the intellect.

Conclusions drawn from the study of the social-philosophical nature of intellect:

1. Intellect as a social product: Intellect is not merely an individual's biological-psychological trait; it is a historical phenomenon formed within a specific socio-cultural environment and developed in response to society's needs. It constitutes the ontological basis of human existence and determines a person's ability to understand and transform the world.

2. Status as a strategic resource: In the conditions of globalization and the information society, intellect has overtaken traditional sources of wealth and become the most important strategic resource ensuring national security and economic power. As E. Toffler and M. Castells noted, knowledge and intellect are the primary factors of modern production.

3. Moral-ethical foundation: The social nature of intellect is inextricably linked with its moral responsibility. For "sound intellect" to serve human well-being, it must be imbued with ethical values and national ideology. In building the foundation of the Third Renaissance, "moral intelligence" occupies a central place.

Recommendations for applying the problems raised in the article and further developing the field:

- Transform the education system: Move away from merely transmitting information (the reproductive method) toward a full transition to a system that develops critical thinking, problem-solving, and creative intelligence (innovative methods).

- Support the intellectual environment: Foster a culture of the "knowledgeable person" in society, raise the social status of scientists and scholars, and further improve state mechanisms for supporting talented youth.

- Digital intelligence and ethics: In the era of emerging artificial intelligence technologies, it is advisable to preserve the uniqueness of human intellect and to develop philosophical and ethical norms for digital culture.

- Increase social investment: As a strategic task, increase investments in human capital to raise the overall intellectual capacity of society (both IQ and EQ).

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