

SYNERGETIC APPROACH TO SPIRITUAL HERITAGE AND NATIONAL DEVELOPMENT IN NEW UZBEKISTAN

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Abstract:

The article explores the application of synergetic methodology in understanding the philosophical legacy of Central Asian thinkers and its relevance to the development of New Uzbekistan. This approach provides a holistic framework for analyzing societal changes, with a focus on maintaining stability, spiritual renewal, and individual development. Drawing on the teachings of figures such as Farabi, Ibn Sina, and others, the article underscores the role of education, science, and morality in shaping a prosperous society. The synergy between national identity, cultural heritage, and modern strategies is essential for navigating the current period of transformation and ensuring the nation's progress.

Keywords: synergetics, spiritual heritage, national development, New Uzbekistan, bifurcation, social philosophy, stability.

I. INTRODUCTION

The application of synergetic methodology in the study of the spiritual heritage, including the philosophical legacy of Central Asian thinkers, plays a crucial role in enhancing the development level, pace, and quality of New Uzbekistan. This approach provides the opportunity to understand and analyze the issue holistically, examining the dynamic laws and stable states while predicting future outcomes. Furthermore, using this methodology allows for the identification of prospective paths for society and focuses on the development of the individual and their worldview, guiding them toward a self-organizing and stable state that maintains a balance in development. Special attention must be given to changes and renewal that reflect the qualitative indicators of society in this process.

Historical development teaches us that every process of progress begins with renewal and change. In other words, development reflects the characteristics of material and spiritual systems in the world. This occurs within a specific time period. We are living in such an era. The more positive changes there are in the present time, the more the society we live in will progress. For the reforms and changes that are taking place in the world, including in Uzbekistan, to be effective and lead to development, important strategies and reforms are necessary.

II.LITERATURE REVIEW

In the context of globalization, with the clash of interests and various conflicts and instability in the world, it is crucial for us to protect our own interests and needs and continue the national development movement. Creating and developing New Uzbekistan represents the dream of our people and leads us toward a common national goal. The dream of New Uzbekistan embodies the goals of national development, the aspirations and desires of our people throughout the centuries, and the aim to begin a new era of progress through higher development. Achieving this goal and strategy requires the economic stability of our nation, as well as its spiritual growth. In this context, the study of our country's past, the ancient historical truths, their philosophical essence, and the rich spiritual heritage of our ancestors serve as a crucial factor.

Under the leadership of President Sh. Mirziyoyev, an effective reform and development strategy has been created for the development of New Uzbekistan, which is already reflected in our present life. As the president has emphasized, "Today, the New Uzbekistan strategy is acquiring such a life-giving characteristic that it unites our people for a brighter future, mobilizing them for renewal, and creating a unified moral foundation and measure for common goals." Our confidence in our own strength and capabilities is uniting us to build New Uzbekistan and lay the foundation for the New Awakening era, making us stronger and more resilient.

It is our responsibility to successfully accomplish this great historical mission, to make significant efforts and results that will further develop our beloved homeland. In this context, New Uzbekistan is the noble dream of all of us, the hardworking, peaceful, and aspirational people of our nation. It reflects the age-old hopes and aspirations of our people in a unique way." To achieve the goals set in the development strategy and ensure their effectiveness, the rich spiritual heritage of our nation and humanitarian ideals play a crucial role. These ideals are rooted in the philosophical teachings, life experiences, and scientific inventions of Central Asian thinkers, and understanding their essence contributes to ensuring the moral stability of New Uzbekistan.

The people of our nation and the government leader, aiming to lay the foundation for a New Renaissance era, have focused on spiritual renewal and elevation, emphasizing the importance of our ancestors' rich spiritual heritage as the core foundation. The scientific basis for this approach is rooted in the idea that in synergetics, society, as a system, plays a critical role in the exchange of energy and information, with spiritual heritage being an important source. As the term "society" is defined as the historically developed interactions and relationships of people, groups, and structures that change and form in the process of living together, it is clear that ensuring the development and stability of this system requires the stability of spiritual life. The key source of this spiritual life is the rich spiritual heritage left by our ancestors.

III.METHODOLOGY & EMPIRICAL ANALYSIS

Understanding this truth, President Sh. Mirziyoyev emphasizes that the dream of New Uzbekistan is not accidental but embodies our people's centuries-old pursuit of historical justice and truth, which is deeply rooted in our unique spirituality. He notes: "This timeless dream, which has laid the foundation for the First Renaissance achieved by our people and the intellectual awakening of the early medieval period, serves as its spiritual foundation. The dreams of our ancestors during that era were embodied in the lives, works, and activities of great thinkers such as Imam Bukhari, Imam Termizi, Muhammad al-Khwarizmi, Abu Nasr al-Farabi, Ahmad al-Fargani, Abu Mansur al-Maturidi, Abu Rayhan al-Biruni, and Abu Ali ibn Sina, whose ideas of justice and fairness became ingrained in the philosophies of their time." In the implementation of the development strategy for New Uzbekistan and the establishment of the Third Renaissance, it is crucial to study the philosophical heritage of these prominent scholars, which will reinforce the spiritual foundation of our nation. This will foster a sense of national pride and honor, strengthen patriotism, elevate human dignity, promote peace, and lead us toward a unified purpose and development.

According to the laws of synergetics, one of the key factors that drives and organizes the development of a system is the use of energy and information. Our country possesses vast spiritual resources and information in this regard. In line with the laws of development, and by aligning the interests of the nation and the people with internal resources and opportunities, President Sh. Mirziyoyev provides a clear and precise answer to the question, "How will we build New Uzbekistan, and what are its factors and foundations?" He states: "First and foremost, the historical and spiritual factor that will be the strong foundation and support for the strategy of New Uzbekistan is the immense cultural heritage and intellectual potential of our people. This scientific and spiritual heritage, widely recognized by the global community, has made an invaluable contribution to the development of world culture and spirituality."

Indeed, this factor forms the foundation for the creation of New Uzbekistan, serving as the basis for the expansion of science, spiritual and cultural activities, and the development of education and upbringing to a new level. The robust and reliable foundation of New Uzbekistan is based on science, education, and upbringing, and in this regard, the spiritual heritage of the Central Asian thinkers is an invaluable treasure and an important factor. Studying and researching the philosophical legacies of these thinkers through modern scientific methodologies, such as the synergetic approach, enriches the spiritual world of our people while shaping a new mode of thinking. This, in turn, serves to address contemporary problems rationally and educate the younger generation with the ideas of humanism and development.

To achieve this, it is necessary to study the essence and heuristic significance of our spiritual and cultural heritage, promote it widely, and, through this, form a new style of thinking. Over the years, especially during the years of Independence, the spiritual heritage of our thinkers

has been extensively studied and researched. However, as the world changes, with shifting interests and problems, new demands and needs arising in the global community, and the political, social, economic, spiritual, and ideological processes rapidly changing, it is now imperative to study our spiritual heritage using a new methodology.

In other words, restoring the national ideology and way of thinking left by our great ancestors and enriching it with modern, universal ideas has become our duty and responsibility. This, in turn, requires the formation of a new way of thinking and worldview. The new style of thinking will highlight the heuristic significance of our evolving philosophy and spiritual heritage. As the saying goes, "Anyone who is not indifferent to the processes happening in their country, to their own fate, or the relationships within it, will understand these changes. For life is not just for observation, but for activity, to understand oneself. Where there is activity, there is change, comparison, achievements, and problems. Thoughts emerge regarding how to enhance achievements and solve problems. Thus, New Uzbekistan represents a new worldview—concerned with its future, seeing the fate of the nation as its own. This embodies a true sense of citizenship, an understanding of duty, and the awareness of responsibility."

In the field of synergetics, we understand that societies, as complex systems, are not always in a state of equilibrium. The dynamic nature of social structures is influenced by constant changes, renewal, and external factors such as energy and information. These fluctuations often lead to bifurcation points, moments of sudden and significant transformation, where the system undergoes a fundamental shift. The concept of "bifurcation," borrowed from natural and mathematical sciences, is used to describe such critical transitions in social and societal processes. In social philosophy, these points often symbolize crises, conflicts, revolutions, or periods of profound change.

In the context of New Uzbekistan, we are currently witnessing such a period of transition, where revolutionary changes and deep transformations are occurring. This moment represents a phase of redefinition and renewal for the nation. At such a juncture, it becomes crucial to understand our identity, know our roots, and leverage our rich cultural heritage to guide us through these changes. Embracing our spiritual legacy allows us to navigate the bifurcation processes in a positive direction, ensuring that we maintain stability amid transformation.

Central Asian thinkers have a pivotal role in this process. Figures like Farabi, Ibn Sina, Beruni, Yusuf Khass Hajib, Mahmud Kashgari, Amir Timur, Ulugh Beg, Navoi, Bobur, Abdullah Avloni, and Behbudi, among others, contributed significantly to shaping social and political thought in the region. Their ideas about the nature of the state, its emergence, and its role in society offer valuable insights for understanding the ongoing transformations in New Uzbekistan. These thinkers viewed the state not only as a political entity but also as a dynamic process that shapes and is shaped by society. Their teachings emphasize the importance of governance in fostering societal harmony and advancing human dignity, offering a

philosophical foundation that can guide current and future generations through these periods of profound change.

Therefore, the spiritual heritage of Central Asian philosophers is not merely a historical artifact but a vital resource for addressing the challenges and opportunities of today's social transformation. By integrating their wisdom with modern approaches, we can navigate the bifurcation points in our societal development, ensuring that New Uzbekistan emerges as a stronger, more unified, and more enlightened state.

IV.RESULTS

The conditions for stability in society, guarantees of progress, bifurcation states, spiritual renewal, and development with an understanding of one's identity, while preserving national characteristics, are crucial concepts and teachings in the realm of social philosophy. One of the earliest thinkers in Central Asia to develop a comprehensive theory of society was Abu Nasr Farabi. In his work "The Virtuous City," he outlined his vision of an enlightened and just society, emphasizing the interconnections between individuals and the society they belong to. Farabi believed that the ultimate goal of both society and the state is to achieve collective happiness and well-being, a goal that can only be attained through knowledge, science, and education.

Farabi argued that every existence has its inherent purpose and its path to achieving the highest form of perfection—ultimate happiness. According to him, this happiness is achieved by integrating various components that lead to this highest state, which includes virtuous arts and crafts. He stated that the people who truly embody virtue and excel in their crafts are those who, through their personal desires, strive for self-perfection. The role of the government, Farabi explained, is to guide people toward happiness, which can only be achieved through knowledge and good ethics.

From this perspective, Farabi viewed society as a unified system, where the development of its members—individuals—directly influences the development of the whole society. For him, self-organization and self-education are essential components of societal growth. This philosophical approach emphasizes the importance of nurturing individuals who are not only skilled in their crafts but also committed to the moral and intellectual development that contributes to societal well-being.

Uzbekistan's President Shavkat Mirziyoyev also highlights the importance of education, science, and morality as the foundations of the New Uzbekistan. He stresses that any sector without a foundation in knowledge will not have a future. This aligns with Farabi's thinking, where the government's role in fostering an educated, virtuous society is seen as central to achieving collective progress and prosperity.

In both Farabi's teachings and Mirziyoyev's vision, the key to a prosperous society lies in the development of individuals through education and the cultivation of knowledge, ethics, and

self-perfection. This not only ensures the stability and progress of society but also preserves and strengthens the identity and cultural values of the nation. The article explores the application of synergetic methodology to the spiritual heritage of Central Asian thinkers, emphasizing its importance in the development of New Uzbekistan. The synergetic approach allows for a holistic understanding of societal progress, focusing on the dynamic and stable elements that guide development. This methodology helps identify potential paths for societal growth, ensuring a balance between individual development and national progress.

V.CONCLUSIONS

The historical development of societies begins with change and renewal, and New Uzbekistan represents an era of such transformation, driven by the aspirations of the people. For these reforms to succeed, it is essential to integrate the rich spiritual and philosophical heritage of the region. The wisdom of past thinkers, including figures like Farabi, Ibn Sina, and al-Khwarizmi, provides a foundational moral and intellectual resource for shaping the future of the nation.

President Shavkat Mirziyoyev's leadership reflects this vision, emphasizing the need to align spiritual and cultural heritage with modern strategies. The integration of these legacies into national development plans is seen as critical for fostering unity, strengthening patriotism, and ensuring moral stability. The article stresses that understanding the philosophy of Central Asian scholars, through modern scientific approaches like synergetics, will enhance the spiritual and intellectual growth of Uzbekistan, helping it navigate critical transitions and fostering a more enlightened society.

Ultimately, the integration of the nation's philosophical legacy with contemporary reforms is presented as essential for achieving the goals of New Uzbekistan, ensuring the nation's resilience and progress through education, moral development, and a renewed sense of identity.

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