

**SYNERGETIC FEATURES OF THE SPIRITUAL HERITAGE OF RENAISSANCE  
THINKERS**

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**Annotation**

This scientific article discusses the relevance of studying the culture of the medieval East in the era of globalization. She emphasizes the importance of the full development of wealth and the effective use of humanistic ideas represented by the spiritual heritage of the Middle Ages. The article also examines the relationship between the existence of spiritual heritage and the viability of the external environment, and also highlights the role of the human factor in shaping this process. Examples of the negative consequences of attempts to destroy the cultural and spiritual heritage are given, and the importance of maintaining the connection of peoples with their past is described.

**Keywords:** globalization, spiritual heritage, social progress, synergetics, monuments of the past, unique manuscripts.

**Introduction**

The study of the culture of the medieval East is becoming increasingly relevant in the era of globalization. One of the most important tasks of today is to once again turn to the experience of the Middle Ages with a positive result that has passed thousands of years of testing and spiritual heritage - this is the full development of wealth, the effective use of humanistic ideas. The life, achievements and discoveries made by our great scientists in the field of science amaze enlightened humanity today. Their actions on the path to the progress of society, overcoming difficulties even in the most difficult conditions, are a spiritual feat, before which we bow with pride. Today, the scientific heritage of medieval oriental geniuses, consisting of great discoveries, is being deeply and comprehensively studied and researched.

Each nation has its own independent, unique, inimitable spiritual heritage. The originality of the life of peoples creates conditions for the spiritual development of each people, and also makes it possible to preserve national unity. Ontologically, the existence of a spiritual heritage is directly related to the viability of the external environment. Synergistically, however, the spiritual heritage is a process that is formed as a spiritual, spiritual derivative, which includes perfect systems in a multifaceted and specific way. But at the heart of this complex process lies the human factor, which plays an extremely important and decisive role. His goal, taste, dream of a lifetime appears.

**LITERATURE REVIEW**

Not every nation can be completely cut off from its past. Indeed, in this respect, in the history of mankind there have been attempts to create a completely new culture, but it is also true that such attempts have led to drastic negative changes. For example, the Soviet "cultural and spiritual

revolution” of the 1920s, on the contrary, did not create a new culture or a spiritual derivative, but destroyed all the existing cultural and spiritual heritage, architectural monuments were forgotten, and the saddest thing was that the people’s intelligentsia was repressed, passionately striving to create a spiritual heritage. As a result, the inseparable connection of indigenous peoples with their past is broken, and the development of society is morally and physically lagging behind. The policy of uniting all peoples, regardless of their linguistic nationality and religion, under a single dominant ideology over the years began to have grave consequences, since in the end each people received its independence. After that, work was rapidly developing to restore the spiritual heritage and monuments of the past in order to fully pass it on to their ancestors. Unfortunately, during this period, a significant part of the unique manuscripts and legends of our people managed to take a place in famous museums, archives and libraries around the world.

The delegation of the Centre for Research of Cultural Property of Uzbekistan Abroad under the Cabinet of Ministers of the Republic of Uzbekistan from September 8 to 18, 2019 made a working trip to the cities of Ankara and Istanbul of the Republic of Turkey, during which the members of the delegation, together with the General Directorate of Cultural Property and Museums of Turkey, got acquainted with the activities of the organization of the Turkish Language, National Library, Turkish History Organization, Ankara University, Turkey Manuscript History of Islam, Sulaimaniya Library, Museum of Turkish-Islamic Artefacts, Istanbul University, Organization of Islamic Cooperation, they got acquainted with the wealth of the cultural heritage of Uzbekistan, stored in more than a dozen institutions and organizations such as the Art and Culture Research Centre, the library and the Fuat Sezgin Museum of the History of Science [1]. During the visit, it was found that most of the rare manuscripts belonging to scientists from Central Asia and, in particular, from Uzbekistan, are stored in the library of Sulaimaniya, including “Mafotih al-ulum” by Abu Abdullah al-Khwarizmi, “Badoye ul- bidoya” by Alisher Navoi, translated in 1485, as well as the works of at-Tusi. - a series of brochures termizia and others received colour electronic copies of the manuscripts.

A copy was made of the work of the great scientist, who lived and worked in the 10th century, the great scientist Abu Abdallah Muhammad ibn Ahmad ibn Yusuf al-Katib al-Khwarizmi “Mafotih Al-ulum”, that is, “the key to the sciences”, which absorbed almost all the sciences of their time. This work was used as a valuable resource by men of science created after Abu Abdullah Al-Khwarizmi, and the information presented in it was subsequently analyzed in more detail in the works of such great scientists as Abu Rayhan Beruni, Abu Ali ibn Sina.

Interest in the work “Mafotih al-ulum”, that is, “the key to the sciences”, was widely developed in European countries, one of the first to analyse it was the Dutch orientalist van Floten in 1895. Subsequently, this work was also widely used by scientists from Germany, France, the United States, India and other countries. It was a handwritten copy of this work that was brought to our country. It was also found that seven copies of the works of Abu Abdullah al-Khwarizmi are stored in the Sulaimaniya library, and a colour electronic copy of these valuable and rare works was delivered to full view.

Four copies of Devon Alisher Navoi "Badoye' ul-Bidoya", that is, the Paris, London, Baku and Tashkent manuscripts, were known to science, and the Turkish copy was recognized as a new manuscript with the conditional name "Istanbul copy".

Proud of our spiritual heritage, which has been formed over thousands of years, we will witness how the unique historical monuments of Samarkand, Tashkent, Bukhara, Khiva, Shakhrisabz, Termez, as well as the scientific heritage of our great ancestors have become an invaluable asset for all mankind. Indeed, today the historical spirit of the people is awakening, the spiritual heritage is growing, feelings of national pride and love for the native land are ripening in the hearts of people. Abu Rayhan Beruni, Ibn Sina, Al-Khwarizmi, Ahmad Fergani, Imam Bukhari, Imam Termizi, Jalaliddin Rumi, Bahauddin Naqshband, Amir Temur, Mirza Ulugbek, Zahiriddin Muhammad Babur, Pahlavan Mahmud, Nasiriddin Rabguzi, Suleiman Bakirgani, Ismail Jurjani, Sirojiddin Sakkoki, Munis, Ogakhi, Safo Muganni, Saadi Hundreds of great children of our people, such as Shirazi, Abdurauf Fitrat, Mahmudhoja Behbudi, Osman Nasser, served not only to form the spiritual heritage, but also to return its eternity to the people.

### **METHODOLOGY & EMPIRICAL ANALYSIS**

On the other hand, in the fields of exact sciences, technologies and arts, the heritage belonging to one people becomes the heritage belonging to other peoples, and, based on this, the issue of spiritual heritage is constantly expanding, moving, exploding, jumping, passivating or activating its own properties and characteristics, with the result that the national basis of other ethnic units continues to change.

The national spiritual heritage is an invincible force that embodies the historical glory of every nation. The approach to the spiritual heritage through historical, scientific, logical, synergetic, philosophical, ontological and epistemological approaches reveals its new facets.

Synergetics is the science of complexity, the joint self-development of complex systems. The first use of the term synergetics in science is associated with the name of the German physicist and theorist Hermann Haken (Hermann Haken 1927). Because it was Herman Haken who became the founder of synergetics, introducing the term synergetics into scientific activity in 1960 [2].

The term synergetics comes from the Greek language and means "together", "together", "collaboration", "facilitation", "participation". Synergetics is also often used in scientific research in such meanings as "coordinated action", "continuous cooperation", "sharing", "philosophy of compromise". Synergetics considers the process of self-organization in complex systems of nature and society, at what stage of evolution chaos plays a positive role, the emergence of order from chaos, the state of deviation from the law, oscillation (fluctuation), unstable and stable state, linear and non-linear progress, new priorities of the modern picture of the world - the concept of an unbalanced unstable world, the concept of non-linearity and non-linearity of development, etc. explores issues such as the phenomenon of multiple alternatives. Synergetics as a general philosophical methodology is a theory of self-organization, which has made its subject the definition of the most common regularities of structure genesis.

Haken achieved its inclusion in science as a holistic study, although in some studies synergetics was expressed even earlier than Herman Haken. In particular, Hermann Haken was able to

correctly investigate and prove that one of the most important features of synergetics is the mechanism of interaction. Therefore, Hermann Haken interpreted synergetics as a science that studies order, self-organization, non-linear development, complexity, and the process of joint activity.

In modern analysis and scientific research, there is a significant impact on the development of society of the use of synergetic methodology by revealing the ontological and epistemological features of the spiritual heritage. In particular, in a modern informed society, the formation of a national idea and national ideology based on the spiritual heritage of ancestors, as well as fundamental changes in people's thinking, give hope for overcoming the problems of the new millennium.

In particular, Abu Nasr Farabi argues that in order for a person to strive for spiritual and spiritual perfection and happiness, he must have reason, thinking, will, virtue and spiritual strength. Abu Nasr Farabi believed that a perfect person is a person capable of self-organization, who must have important personal qualities. Farabi characterizes the harmonious state of knowledge and moral principles in the maturation of the individual. "Internal (moral) qualities that motivate a person to do good deeds and have beautiful manners are called virtues" [3], quotes the definition. In the work of Abu Nasr Farabi, "the city of virtuous people", the definition of energy is given and recommendations are given for its proper use. Drawing conclusions that reveal the nature of happiness, definitions are given that the achievement of happiness is the ratio of balance and stability, as well as an example of perfection.

## RESULTS

Systematizing the characteristics of a perfect person in his own way, the Pharaoh puts forward his vision of the qualities and traits inherent in the leader, rulers, while pointing out his essential features one by one. In his treatise "The city of virtuous people", he describes a man who rules his ideal city – the city of virtues – in the form of a perfect person, arguing that, first of all, his Four brothers should be healthy, and a defect in any organ should not interfere. He also cites thirteen qualities of a ruler and leaders that are superior to all others [4].

The views and recommendations of Abu Nasr Farabi in the "City of virtuous people" embody the philosophical principles of synergetics, especially the elements of self-organization. Including Farabi's views on the synergetic paradigm were also taken by scientists beyond the scope of research, proving that the concept of self-organization was an important feature in Farabi's work [5]. Farabi also put forward the idea that "man should polish his mind in such a way that after that he would not be attracted to any material being, and that all his particles and parts should be turned to the first mind, which is the point of the omnipotent body, gathered in the aforementioned the universe and bypassing disparate beings in a circular motion "[6]. pushes. He believed that "theoretical reason is what is inherent in a person and his full-fledged activity, and this is such a state of the soul, when it is separated from the body, that the soul ceases to need substance for its existence, support and functioning" [7].

Since Farabi's views express confidence that a person, having organized himself, will become the owner of a stable spiritual world, this humanistic teaching of his will make a great contribution to the development of progressive social thinking. These ideas of his were later

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developed by other thinkers. It serves as a spiritual basis for self-realization, educating a person to perfection.

In addition, in the scientific and artistic work of the scientist Abu Rayhan Beruni, who made a name for himself with his work in the spiritual heritage of the thinkers of the medieval East, thoughts are expressed about the foundations and characteristics of man and his self-organization. problems have not been left out. It was Beruni who created more than a hundred scientific works in dozens of branches of science, covering such issues as human freedom, the foundations of perfection, being that surrounds a person and exists in his inner world, stability. The interpretation of Beruni deeply reflects how a person can organize himself, the basics of achieving perfection, the secrets of achieving spiritual heights. Also, in the studies of many of our scientists, Abu Rayhan Beruni himself is described as an example of a perfect human figure [8].

The victorious thinker of the Renaissance did not go unnoticed by Western scholars. In particular, the American chemist and historian George Sarton described the 11th century as the “age of Beruni” [9]. Beruni thought extremely impartially and truthfully, both in scientific matters and in assessing historical events of his contemporaries. That is why he suffered so much in life, even at the end of his life, faced with life's difficulties, but the fact that he did not depart from his faith, despite any difficult circumstances, testifies to how faithful he was to his spiritual ideals. This is one of the traits of a perfect person. Abu Rayhan Beruni recognizes that all existing things and events in the Universe are created as a single whole, and in harmony with each other. He believes that "God creates the world as a whole and from ancient times gives certain laws. It is thanks to these laws that the natural force, that is, nature, operates. At the same time, the thinker considers the existence of self-organization in the material world as a fundamental eternal existence.

Beruni also shows the features of self-improvement in a person through his socio-political and moral views. He believes that a person cannot live stably, achieving a certain goal, realizing his needs. “The value of a person lies in the excellent fulfilment of his mission: therefore, the most important task and position of a person in life are determined by work, while a person achieves his will through work,” he asserts [10]. Naturally, while a person lives under the influence of society and the social environment, it will be forbidden for him to achieve a stable life, become a perfect person, which is reflected in the quality of other vices and means or caused by his internal characteristics and shortcomings. In this situation, Beruni shows that science is the surest path to enlightenment "In particular, in order to get rid of evil, a person must dominate two natural forces - greed and anger. This is a call for self-discipline and self-control, one of the most powerful and dangerous enemies of man. So this greed and anger can be defeated with the help of reason and the contemplation of power must win. Only then will man get rid of satanic lust and approach the truth. However, in order for a person to get rid of these vices, he must also commit the vices that cause them.

In an effort to reveal the synergistic laws in the spiritual world of man, Beruni tries to show the primary influence of spiritual food on the mind and worldview. Indeed, according to the thinker, “of civilized people, subtle (naturalists) used to go to entertaining (joyful) places: not only subtle (naturalists), but also those who have a different, stronger thirst for music go to such places to listen to a melody and melodies are ordered in the soul (soul), put into form, and because the

soul (soul) quickly accepts what is in order, and therefore it more easily promotes what is placed in the poem, and therefore it strives more for poetry, because poetry is ordered (ordered): but it tends even more towards verses melodized by music, because (in this) the order of the poem is in harmony with the proportions of tone” [14]. Although Beruni reflects here on the origin of poetry and music, its influence on the human psyche, he also pays special attention to order and disorder in the human psyche. The influence of music on the human soul notes that man by nature creates art through this desire for music, beauty for melody. Art is based on creativity, which serves to improve the psyche and spiritual state of a person, saving him from militancy. Therefore, the educational value of the teachings of Beruni in the education of modern youth as a perfect person is impeccably great.

## CONCLUSIONS

Summing up in the context of the social aspects of development and the spiritual heritage of medieval science and culture, we see that the theoretical and ideological foundations of synergetic science, used as a new method in modern philosophy, are embodied in the scientific heritage of our ancestors in the distant past.

In particular, the reasoning put forward by our thinkers is based on the splitting (bifurcation) of synergetic patterns, or a balanced presentation, and a broad study of ideas about human self-improvement.

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