

THE IMPORTANCE OF THE NEW UZBEKISTAN – ENLIGHTENED SOCIETY’ CONCEPT IN DEVELOPING IDEOLOGICAL UNITY QUALITIES AMONG YOUTH

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Annotation

This article examines the significance of the “New Uzbekistan – Enlightened Society” concept in fostering ideological unity and moral qualities among young people. It highlights how state policies, educational programs, and social initiatives contribute to shaping a generation that is socially responsible, patriotic, and committed to the values of knowledge, ethics, and civic consciousness. The study emphasizes the role of youth as active participants in building a modern, enlightened, and cohesive society.

Keywords: New Uzbekistan, enlightened society, youth, ideological unity, moral values, civic responsibility, education, social development.

At the current stage of our country’s development, the formation of unity, social harmony, and cohesion in society is steadily strengthening, based on the concepts of “New Uzbekistan – New Society” and “New Uzbekistan – Enlightened Society.” The development of ideological unity qualities among youth accelerates the building of a civic society in our country, ensuring that the concept of an enlightened society is realized both internally and externally.

The significance of the “New Uzbekistan – Enlightened Society” concept in developing ideological unity qualities among youth lies in the need to focus on the main objectives and tasks of adopting the concept. The primary aim of the enlightened society concept is to theoretically, practically, empirically, and rationally justify the positive opportunities for systematically studying the principles of social cooperation and harmony, enhancing the effectiveness of developing ideological unity among youth, and envisioning its impact on the country’s development and the evolution of public consciousness in the future.

The idea of “Creating the Foundation for the Third Renaissance” did not arise by chance or on barren ground. It is undoubtedly based on our country’s rich mineral and natural resources, as well as its strong economic and human potential, which support life-giving plans in this regard. The development and progress of our country largely depend on cultivating the qualities of ideological unity among the population and youth. In particular, these principles are reflected in the “New Uzbekistan – Enlightened Society” concept in the following forms:

1. Improving the system of spiritual work in the country, implementing the “New Uzbekistan – Enlightened Society” concept, and taking this field to a new stage;
2. Developing the legal and regulatory foundations for implementing the “New Uzbekistan – Enlightened Society” concept and improving constitutional reforms;
3. Enhancing the concept of continuous spiritual education;
4. Prioritizing the humanization of science, education, and upbringing in the process of implementing the principle of a “Humane State”;
5. Creating a new spiritual environment and implementing the principle of “Enlightenment against Ignorance”;
6. Advancing the infrastructure of spiritual and educational institutions in the regions to a new level;
7. Shaping the ideal human and promoting family values [3].

The main tasks of the enlightened society concept in developing ideological unity qualities among youth can be summarized as follows:

Systematically studying and clearly defining ideological unity, social cooperation, and harmony among youth as moral and ideological categories;

Scientifically grounding the theoretical and methodological aspects of forming ideological unity qualities among youth;

Sociologically studying both current and future aspects of applying principles for developing and forming ideological unity qualities in youth;

Sociologically substantiating ways to ensure and implement ideological unity and harmony in the lives of different social strata of the population;

Evaluating the priority of state and non-governmental organizations in the process of developing ideological unity qualities among youth.

Main objectives of the concept:

Forming and developing the system of an enlightened society in Uzbekistan during 2022–2032;

Developing priority directions, methods, and mechanisms for the system of an enlightened society;

Improving legislation in the field of education and upbringing;

Strengthening infrastructure in the education and upbringing system;

Organizing professional development systems in the field of enlightened society;

Protecting the rights and powers of personnel in the education and upbringing system [4].

Ideological unity expresses the main goals and aspirations of a people, serving as a bridge that connects its past and future while helping realize collective dreams and ambitions. Its essence and purpose have been pursued over centuries, culminating in the achievement of independence, which must now be preserved and strengthened. As noted by political scientist Professor I.

Ergashov, *“Ideological unity connects the past of our society with the present and future, motivating citizens to live cooperatively and harmoniously in pursuit of shared goals and interests. It raises awareness of the unity of social and national objectives alongside individual or group interests.”*

Throughout history, our ancestors instilled in society ideas that encouraged constructive thinking, virtue, and creative activity at every stage of social development.

The historical roots of our ideological unity are reflected in the exemplary lives of our ancestors, their way of thinking, practical activities, constructive work, best practices, traditions, values, and firm faith, which serve as a model for citizens, while mistakes and shortcomings provide lessons and guidance.

Ideology develops gradually over historical time, forming as thought approaches reality and transforms into truth. Every nation gradually shapes and refines its national ideology through historical development. This ideology never reaches a final, immutable form, as it cannot be a rigid collection of absolute knowledge or beliefs [5].

Our people’s rich cultural and spiritual heritage, national values, customs and traditions, songs, festivals, and ceremonies embody the spirit of freedom and the struggle for independence. The courage and constructive work of our forefathers, and the intellectual spirit that guided them, have been preserved and refined over centuries. At the core of this mindset is the idea of the greatness and dignity of human beings, the greatest miracle created by the Almighty. We have always considered ourselves an independent nation—the Uzbek people—and take pride in this, supported by historical, scientific, and cultural foundations.

Thoughts, views, ideas, and wisdom that provide a foundation for ideological unity and serve as the basis of our ideology did not appear overnight. The moral and intellectual outlooks of the peoples of our region are ancient. World experience shows that ideological unity and national ideology are developed over generations by talented and visionary representatives of the nation. Indeed, one of the oldest civilizations in the world emerged in our region. Historically, in the lands known as Turan, Mawarannahr, and Turkistan, our ancestors created, nurtured, and preserved tangible and intangible heritage, including stories, legends, culture, spirituality, and education—all of which have undoubtedly contributed to the formation and development of ideological unity and national ideology [4].

Over decades and centuries, we have transformed the principle of *“State – Society – Individual”* into *“Individual – Society – State.”* The idea that *“The state exists for the people”* has begun to take hold in our country.

Universal ideas—such as calling all peoples to friendship and harmony, living hand in hand, following ancestral teachings, and striving for the happiness and well-being of one’s children—are shared features of the cultures and ideologies of all nations. The formation and development of the national ideology of the Uzbek people have been shaped by the scientific,

philosophical, legal, religious, ethical, and socio-political teachings of world-renowned scholars such as Al-Farabi, Ibn Sina, Al-Khwarizmi, Al-Fargani, Yassawi, Amir Timur, Babur, Alisher Navoi, and others. These teachings form the fundamental foundation and main pillars of our national consciousness. As the saying goes, “*A nation that does not know its history and forgets its past has no future.*”

Classical examples of social thought, including secular, religious, and mythological perspectives, as well as the philosophical masterpieces of world civilization, determine the philosophical foundations of our ideology. The Greek philosopher Heraclitus, considering the philosophical teachings of Eastern masters and sacred texts like the *Avesta*, described our region as the “*cradle of philosophical thought.*” [6]

The philosophical principles and ideological unities expressed in the *Avesta*—the struggle between good and evil, the creation of the world and humankind, human perfection, and virtues such as purity, honesty, and courage—continue to influence the formation of contemporary worldviews. The text also establishes legal and ethical norms. According to it, the universe is in a perpetual struggle between light and darkness, life and death, body and soul, good and evil, freedom and subjugation. Thus, the course of life is expressed through these conflicts in nature, existence, social life, aesthetics, and religion (e.g., the eternal opposition between Ahura Mazda and Ahriman).

The teaching emphasizes that a person who aspires to goodness can achieve their goals only by adhering to three main principles: purity of intention, integrity of speech and agreements, and humanity in actions. These are values of paramount importance to both society and the individual.

In the East, the idea of the perfect human has long been a noble aspiration, capturing the imagination of scholars. Human dignity is tied to the intellect, which enables self-governance of actions. Through intellect and reason, humans can nurture and improve the world, but this same intellect can also destroy. For goodness to prevail in life, intellect must serve justice and virtue, and it must be guided by sound moral principles. Our ancestors emphasized managing intellect with morality, faith, conscience, and integrity, a principle intimately connected to the eternal values that reflect our nation’s spirit and genius [7].

The great thinker Al-Farabi (9th–10th centuries) wrote in his work “*The City of Virtuous People*” that an ideal state is one in which inhabitants understand each other, live humanely, love, value moral principles, and have all conditions to improve life. Centuries later, Farabi’s vision was realized, and Uzbekistan emerged as a state founded on humanism with full independence [1].

The ideas of freedom promoted by our eminent ancestors are of immense importance. In particular, the achievements of Muhammad ibn Musa al-Khwarizmi—who introduced the decimal system, developed algebra, and pioneered algorithmic methods—along with the

scientific discoveries of Abu Rayhan al-Biruni, the father of Eastern natural philosophy, remain highly relevant today. They emphasized observation, empirical study, and the principle that all constructive work depends on human effort.

The great Uzbek poet Alisher Navoi also sought to highlight virtues relevant to his era. His poetry and epics emphasize the struggle against discord, instability, war, ignorance, and lack of education. Navoi called on scholars to engage in productive labor, creativity, and justice, enriching the spiritual and educational heritage of our people and contributing significantly to their moral and intellectual development.

In particular, the slogan of our great ancestor, the illustrious Amir Timur, *“Power belongs to justice,”* a product of sound moral principles, became an integral part of ideological unity. It served as a spiritual and ideological foundation for ensuring national unity, establishing a centralized state, and, above all, governing it justly. During Timur’s reign, knowledge and education were highly valued; human dignity and honor were respected, individuals and their property were protected by the state, and banditry and theft were strictly prohibited [2].

As Amir Timur himself stated, *“Even if a child carries a gold-filled tray from one end of my empire to the other, no one may touch its contents.”* This statement reflects the practical reality of justice and protection under his rule. Women were also relieved from heavy physical labor. For instance, if a woman without assistance carried a bucket of water outside her door, devout Muslims passing by would take the bucket, fill it with water, and return it to her place. Merchants did not lock their shops at all. These examples demonstrate that life at that time was governed by faith, conscience, integrity, and ethical principles, and people lived guided by these high values. Devout Muslims had internalized this way of life: even if they were hungry, they would never touch another’s property. This ethic was deeply ingrained in the national mentality.

Centuries ago, monuments and historical relics were created that continue to adorn our land. These artifacts reflect the high potential, power, and constructive traditions of our people. They provide a vivid understanding of our glorious history and instill feelings of pride and honor in the hearts of every person living in this sacred land.

In summary, the historical roots of ideological unity and our national ideology are based on the exemplary lives of our ancestors—their way of thinking, practical activities, constructive work, best customs, traditions, values, and firm faith—which serve as models for citizens. Mistakes and shortcomings provide lessons and guidance. Ultimately, ideological unity manifests as a national factor that ensures the social and political development of every society.

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