



## THE ROLE OF AZ-ZAMAKHSHARI'S IDEAS IN IMPLEMENTING THE DEVELOPMENT STRATEGY IN NEW UZBEKISTAN

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**Abstract:** *This article reflects the beginning of a new era, a new time in our country, the reforms being implemented today, the principles and tasks put forward in the New Uzbekistan Development Strategy of our President Sh. Mirziyoyev, the restoration of the spiritual heritage of our ancestors and their use in educating young people, their spiritual and educational world.*

**Keywords:** *New Uzbekistan, Mirziyoyev, ancestor, nation, state, idea, strategy.*

**Introduction.** We can see that a new era, a new time, has begun in our country from the reforms, changes and innovations being implemented today. In implementing the ambitious goals, the principles and tasks put forward in the New Uzbekistan Development Strategy of our President Sh. Mirziyoyev are of great importance. In the words of our President: “The creation of a new Uzbekistan is not just a desire, a subjective phenomenon, but an objective necessity with fundamental historical foundations, demanded by the current political-legal, socio-economic, spiritual-educational situation in our country, in line with the centuries-old aspirations of our people, and fully meeting their national interests. On this path, we must use the knowledge and potential, strength and capabilities of the members of our society, who are the main driving force of our reforms, as well as all our determination and enthusiasm. Only then will our country become the state that our people dream of, with strong potential, worthy authority and attention in the world arena, and a prosperous and prosperous state in all respects.”<sup>20</sup> Restoring the spiritual heritage of our ancestors and using it in educating young people is of great importance in enriching their spiritual and educational world.

The explanatory dictionary of the Uzbek language defines the word nation as follows: nation is a historically formed stable community of people speaking a single language, living in a single territory, and having a common culture and spirit. The future of the nation and state is reflected in the education and upbringing provided to young people today.

At the same time, the use of the philosophical ideas in the scientific heritage of the great scholar of the East, Mahmud Zamakhshari, who made a huge contribution to human

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<sup>20</sup>Mirziyoyev Sh.M. Development Strategy of New Uzbekistan. Completed second edition. – Tashkent: “Uzbekistan” Publishing House, 2022. – P. 4.





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civilization with his incomparable scientific heritage, in the upbringing of a harmonious generation is considered one of the important tasks of the spiritual and educational sphere of our country. It is extremely significant that his legacy is being widely studied all over the world, and our scientists are also doing significant work in reading, studying and researching Zamakhshari's works. The role of a harmonious generation in the independence of the country, the well-being of the people, and the development of the state is very important. Today, at a time when the world is experiencing unrest, economic, political, and environmental problems, the philosophical views in the works of Mahmud Zamakhshari are of incomparable importance in shaping human qualities such as interethnic harmony, religious tolerance, good neighborliness, and mutual respect in the minds of young people. Therefore, a perfect person is considered to have the following two characteristics. First, being physically healthy, and secondly, being mentally mature, possessing thinking skills, and having perfect manners and morals. Also, one of the additional qualities of a perfect person is that he is able to use all his positive qualities for the peace and prosperity of the nation, that is, this versatile aspect can be described as a suitable quality for those who are an example to their contemporaries. Therefore, it is necessary to rationally use the spiritual heritage of our scholars as the most effective tool of education.

The development strategy of New Uzbekistan includes issues such as the development of human capital, the establishment of a just and tolerant society, and the establishment of science and education as a priority value as one of the main directions. In this regard, the scientific and philosophical heritage of our great thinkers who have left a deep mark on our history, in particular the ideas of Mahmud az-Zamakhshari, is of incomparable importance. In his works, az-Zamakhshari emphasized that science is the main factor in the development of society, called on people to unity and harmony, and glorified social justice. Today, the reform concept of New Uzbekistan is also consistent with these principles.

In the interpretations of Az-Zamakhshari, the idea of interethnic harmony, mutual respect and tolerance, regardless of a person's lineage or nationality, is put forward, which is evaluated according to the criteria of piety and goodness. This principle can serve as a theoretical basis for implementing the policy of interethnic harmony and religious tolerance in the development strategy of New Uzbekistan. Because in the era of modern globalization, peaceful coexistence of representatives of different nations and ethnic groups, a high level of their culture of dialogue, is an important condition for the stability of society.

In his commentary on verse 13 of Surah Al-Hujurat, Az-Zamakhshari stated that all people are created from one parent, there is no superiority in lineage, only piety and moral qualities elevate a person. The principle of "Human Value" of the New Uzbekistan Development Strategy was developed based on such philosophical foundations. The strategy defines ensuring the dignity, rights and freedom of every citizen, establishing







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social justice as one of the priority areas of state policy. This is directly consistent with the ideas of Az-Zamakhshari.

In addition, az-Zamakhshari placed special emphasis on the role of science and enlightenment in human life. He considered science to be the most powerful weapon against ignorance and considered it the main source of social upliftment. One of the main directions of the strategy in new Uzbekistan is to radically reform the education system, open a wide path for the development of science, and equip young people with modern knowledge, which is in harmony with the legacy of az-Zamakhshari.

The ideas of Az-Zamakhshari are also deeply expressed in the ideas of religious tolerance and respect for different cultures. In both the foreign policy and internal social relations of the new Uzbekistan, the development of dialogue between people of different religions and beliefs, the strengthening of interethnic friendship are set as strategic goals. From this perspective, Az-Zamakhshari's views have not lost their relevance for the present era, on the contrary, they serve as a spiritual and philosophical basis for strategic development programs.

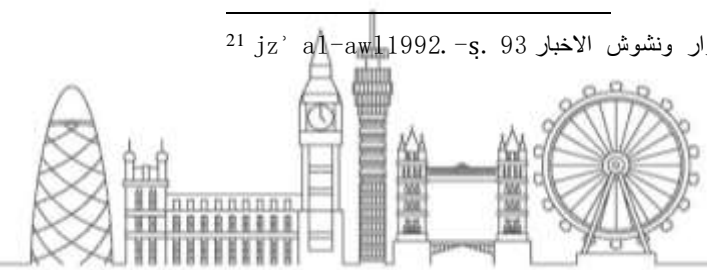
In the development strategy of the new Uzbekistan, along with economic reforms, the development of spiritual and educational spheres is also identified as a separate priority. In the teachings of Az-Zamakhshari, along with the material well-being of a person, attention is paid to his inner world, spiritual wealth and moral maturity. According to him, the development of society is determined not only by economic indicators, but also by the spiritual and moral level of citizens.

In conclusion, the ideas of az-Zamakhshari are of great importance as a theoretical and methodological source in the implementation of the development strategy of New Uzbekistan. His views based on science, justice, harmony, tolerance and universal human values, in harmony with the content of modern reforms, remain a spiritual support serving the sustainable development of the country.

Even today, if we look at society, we can see two categories of people: the first, those who have chosen a completely easy life, trying to achieve all their goals at the expense of others without working hard; the second, those who achieve all their results through their own work and knowledge.

Ibn Abbas said: "The honor of this world is wealth, while the honor of the Hereafter is piety <sup>21</sup>. " Yazid ibn Shajarah narrated: "The Messenger of Allah (peace and blessings of Allah be upon him) was passing through the market of Medina . He saw a black slave who was saying: "Whoever buys me, I will not prevent him from praying the five daily prayers behind the Messenger of Allah." A man bought the slave. The slave used to come to prayer every day. One day he suddenly disappeared. The Messenger of Allah (peace and blessings of Allah be upon him) asked the slave's master about him. His master replied that he was seriously ill with a lung disease. He asked him again after three days. His master said: "He is still ill." The Messenger of Allah (peace and blessings of Allah be

<sup>21</sup> jz' al-awl 1992. -s. 93 مودة العلمي ربيع الابرار ونشوش الاخبار Mahmoud Al-Zamakhshari





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upon him) went to see him. He was lying on the verge of death. Then he passed away. He was washed and buried. It was a great example for the Muhajirin and Ansar <sup>22</sup>.” (p. 1041)

Our Prophet (peace be upon him) performed deeds and actions that were important to the people, the rich and the powerful of his time, as well as to the people, the powerful and the leaders of today.

According to current data, a hundred years ago, representatives of about 70 nationalities lived in the territory of our current Republic. In 1926, 90 nationalities and ethnic groups lived in our Republic, while in 1959 their number reached 113, in 1979 - 123, and in 1989 - 130. Currently, representatives of more than 135 national ethnic groups live in our country. During the years of independence, Uzbekistan has gained unique experience in properly regulating interethnic relations. The scholar's philosophical ideas are very important in helping our multinational people not only understand their national identity, enhance their sense of national pride and honor, but also preserve the language, culture, and traditions of other nationalities who are citizens of Uzbekistan, but also in achieving the general unity of all nationalities in the country.

In conclusion, we can first say that Az-Zamakhshari's socio-political views are based on the humanistic essence of the Quran and Hadith, which envisages the humanization of society, and the socio-political views of the scholar are aimed at moderating society and achieving sustainable development;

Secondly, Az-Zamakhshari's socio-political views served to cultivate tolerance and high Islamic morality in people's worldviews, and the socio-political views of the thinker were aimed at eliminating conflicts between the King and the citizen, between the government and the people, and ensuring harmony. At the same time, the socio-political views of the scholar had a positive impact on the worldview of thinkers after him and served the development of society.

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<sup>22</sup> jz' al-awl 1992. -s. 93 ابو ابرار ونشوش الاخبار Mahmoud Al-Zamakhshari







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