

Synergetic approach to religious knowledge and its specific aspects in the formation of “husni-khulk”

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Abstract: This article analyzes the role of religious knowledge in the formation of “husni-khulk” and its synergistic properties. In the content of the article, religious values, moral norms, and the process of internal harmony formed in human consciousness are considered as an interconnected system. Based on a synergetic approach, good character is interpreted as the result of complex connections between human thinking, faith, belief, and the social environment. The study highlights the influence of religious knowledge on the moral maturity of the individual, social responsibility, and mental stability. Also, the goal is to reveal from a philosophical point of view the interaction of religious teachings in the formation of “husni-khulk”, the mechanisms of self-organization.

Keywords: “husni-khulk”, religious knowledge, synergetics, moral values, faith, spirituality.

INTRODUCTION. One of the most important factors determining the spiritual and moral image of a person in modern society is “husni-khulk”, that is, the formation of good morals and perfect human qualities. In a deep understanding of this process, religious knowledge and its synergistic essence are of particular importance. Because religion manifests itself as a force that harmonizes not only a person's religious life, but also their moral, emotional, and social relations. The process of forming “good character” is not limited to mastering simple moral norms, but manifests itself as a system of self-organization of the inner world of a person, faith, thinking, and spiritual harmony. From this point of view, the synergetic approach allows us to analyze the changing, dynamic, and interactive nature of religious knowledge in human life. The role of religious knowledge in the formation of “husni-khulk”, its relationship with the psychology of the individual, social values, and moral norms are highlighted on the basis of a synergistic model. In the analysis, the interaction of religion in human thinking and the social environment, as well as the processes of achieving spiritual harmony through religious knowledge, are philosophically substantiated. Thus, religious knowledge is interpreted as a synergistic system that ensures the stable and creative development of “husni-khulk”.

LITERATURE REVIEW. In the study of the role of religious knowledge in the formation of “Husni-khulk” and its synergistic aspects, a number of sources of Islamic philosophy, ethics, and socio-philosophical orientation acquire special scientific significance. First of all, Imam Ghazali's work “Ihya Ulum ad-Din” deeply analyzes the process of moral perfection of a person, purification of the soul, harmony between knowledge and faith. According to him, religious knowledge is the main source that regulates the human psyche and beautifies behavior. Also, in Abu Nasr Farabi's work “The People of the Virtuous City”, the social formation of moral perfection, the interaction between science and religion are interpreted in a synergistic harmony.

In modern philosophical literature, in particular, I. Prigozhin's theory of synergetics, through the principles of self-organization of complex systems, makes it possible to explain moral stability in human consciousness. In the works of E. Laszlo and G. Haken, the processes of interaction between human thinking, the mental system, and the social environment are also analyzed in a synergistic model. Among Uzbek scholars, the integrative role of religious knowledge in the development of personality is highlighted in the research of E. Yusupov, M. Nurullaeva, Z. Davronov, B. Turaev, M. Kakhrova on the philosophy of spirituality and morality. Thus, the analysis of existing literature shows that religious knowledge manifests itself as a synergistic mechanism that harmonizes the interaction of human thought, social consciousness, and the spiritual system in the formation of “Husni-khulk”.

METHODOLOGY. The methodological basis of this research is formed on the basis of synergetic, systemic, and socio-philosophical approaches. The synergetic method allows us to analyze the formation of “husni-khulk” as a process of self-organization and interaction between religion, consciousness, social environment, and personal experience. The systematic approach holistically shows the place of religious knowledge in moral values, spiritual consciousness, and social structures. At the same time, a comparative analysis of the ideas of Islamic philosophy, modern ethics, and the theory of synergetics was carried out using

the methods of comparison and hermeneutic analysis. In the study, the selection of sources, the philosophical interpretation of religious and moral teachings, and the disclosure of the harmony of knowledge and faith in the process of human spiritual development were used as the main methodological principle.

RESEARCH RESULTS. The research results show that the formation of "husni-khulk" occurs through the synergistic interaction of religious knowledge, beliefs, the social environment, and the consciousness of the individual. Religious knowledge strengthens moral norms in human thinking and ensures spiritual balance and social stability. Based on the synergetic approach, it is determined that "husni-khulk" is not a static, but a dynamic, self-organizing spiritual system. Religious values, harmonizing a person's inner faith and external behavior, strengthen moral stability in social life. As a result, religious knowledge manifests itself as the main factor that spiritually elevates the individual and leads society towards moral harmony.

DISCUSSION (SCIENTIFIC DEBATES). "Good character" is an important quality that leads a person to perfection, brings him closer to Allah, and ensures peace and spiritual stability in society. In essence, it is an expression of faith, the basis of spirituality, and the main indicator of moral culture. A society with "good character" is a spiritually mature, morally healthy, and peaceful society. Therefore, every person should cultivate these qualities in themselves and promote them in the family, education, work collective, and society. The modern meaning of "husni-khulk" is also expanding, and in today's era of globalization, digital society, and increased information speed, behavior based on human relations, intercultural communication, tolerance, and compromise is very important. Interpersonal communication, behavior on social networks, and language culture should also correspond to the criteria of "husni-khulk" After all, morality is manifested not only through prayer, but also at every step in social life.

"Husni-khulk" is a high moral quality of the human personality, the process of its formation is a complex, multifactorial, and dynamic system. From the point of view of synergetic theory, "husni-khulk" is a quality that self-regulates in a complex system in which various mental, moral, spiritual, and social factors in the inner world of a person interact" [1]. This order is formed through both external influences (parental upbringing, religious education, social environment) and internal mechanisms (faith, conscience, will). In the synergetic approach, the system transitions to a new structure through chaos. Similarly, "husni-khulk" is formed through life's trials, conflicts in the social environment, clashes of values, and moral choices. At such "points of bifurcation", the individual makes a decision, and a new moral order – "husni-khulk" - arises in their internal mental system. For example, a person stabilizes their behavior by choosing patience and forgiveness.

When the elements that form "husni-khulk" are in harmony with each other, moral stability arises in a person. This process corresponds to the laws of self-organizing systems: a person educates themselves, makes moral choices, strives for perfection. The formation of "husni-khulk" is interpreted from a synergetic point of view - as a dynamic, balanced, changing, and self-organizing socio-psychological process. This approach creates the possibility of systematic, integrative, and deep philosophical analysis in the development of human perfection. Before revealing the essence of the synergetic approach to religious knowledge and its specific aspects in the formation of "husni-khulk", it is appropriate to dwell on the essence of the concept of synergetics.

Synergetics is an interdisciplinary scientific field that studies the laws of self-organization of complex systems. "It comes from the Greek word "synergos" – "to act together", expressing the elevation of the whole to a new qualitative level based on the interaction of the elements of the system" [2]. The theory of synergetics was developed in the second half of the 20th century by the German physicist H. Haken and was first applied in the field of laser physics. Later, it began to be widely used in various fields of science, such as biology, chemistry, sociology, philosophy, economics, and psychology.

The main essence of synergetics is that "complex systems (which can be in nature, society, or mental systems) transition from a state of disorder to an order, i.e., a balanced and stable state, as a result of external influences or internal processes. In this process, the interaction and compatibility between individual elements play a decisive role" [3]. For example, in human society, balanced social relations between different groups or the formation of an ordered worldview in systems of thinking can serve as an example of this.

In synergetic processes, there are specific concepts: "Constant points (attractors) - stable states in which the movement of the system is directed; Bifurcation - the point of choice of the system, that is, the state of choosing one of several directions; Self-organization (autopoiesis) - an order formed on the basis of internal connections, without external guidance" [4]. Synergetics, unlike classical deterministic theories, accepts instability and chaos as a source of development. That is, any social or natural crisis is an opportunity to

transition to a new structural and qualitative level. Therefore, the theory of synergetics is often applied in the analysis of processes associated with development, change, and renewal.

In social philosophy, the synergetic approach views society as a living and developing system. The interaction between people, social institutions, and values leads to balance and renewal in society. For example, during a crisis of spiritual values, new ideas, ideologies, and social movements emerge in society - this is a point of bifurcation. At such a time, these processes are analyzed using the synergetic method, and new directions of societal development are identified.

In our opinion, synergetics is a universal theory that allows us to understand the complexity, instability, and development of systems. It substantiates that stability and order arise not from external forces, but from the harmonious movement of internal elements. Therefore, the synergetic approach is of great importance in modern science and philosophy as a means of integrated analysis.

The main essence of the theory of synergetics is to explain that complex systems can transition from an equilibrium state to a new, higher-order state through their internal resources, the influence of the external environment, and variability. There are two important factors in synergistic processes: instability and self-organization. When systems reach a certain critical state, "a bifurcation point (this is a turning point when the predicted direction of development is impossible and the system can transition to a new organizational level or chaotic state)"[5], the probabilities of development in one direction or another are revealed. In this case, it is a state of change in the state of the entire system due to a small external or internal impetus (fluctuation)[6]. In this regard, synergetics serves as an effective methodological approach to explaining sharp changes in society or human thinking, crisis situations, and their solutions.

Society, by its very nature, is also a complex social system. It is simultaneously influenced by many social, political, economic, cultural, and moral factors. Therefore, the use of a synergetic model in the development of society plays an important role in identifying and solving social instability, moral decline, and cultural problems. For example, during periods of crisis of moral values, society approaches a "bifurcation point" - which leads it to a path of decline or a path of development based on new, stable morality. Synergetics views this situation as a stage of entering a new order in the social system.

At this point, the relevance of the synergetic approach in ethics becomes even clearer. "Moral norms and values have always played an important role in maintaining stability and order in society. But these norms and values are not permanent - they are renewed over time, with the change of social realities"[7]. Such changes are evaluated in the theory of synergetics as an "external impulse" or "fluctuation". If society does not adapt to this, moral crises, instability, and moral decline arise. Therefore, the synergetic approach allows the development of the moral system as a flexible, dynamic, and self-renewing system.

The formation of the moral system "husni-khulk" is not a simple, static process, but a complex, changing, multilayered, and dynamic system in constant motion. In an in-depth analysis of this process, the theory of synergetics - that is, a scientific approach that explains the emergence of complex order and equilibrium states through the interaction of various components - serves as a very relevant tool. In particular, the formation, change, and improvement of human morality occur under the influence of individual internal factors (belief, consciousness, intention, upbringing) and external factors (social environment, religious traditions, information flow). This allows us to interpret it as a synergistic system.

According to the synergetic approach, "any complex system, in particular, moral systems, proceeds in stages with phases of instability, disorder (chaos) and self-regulation (autoorganization)"[8]. In the formation of a person's "husni-khulk", instability, conflicting impulses, and socio-educational problems also exist in the initial stage. But in this case, religion, faith, spiritual values, and moral examples influence the system and serve the emergence of a new order in it. In this regard, the qualities of religious "husni-khulk" - patience, honesty, modesty, forgiveness, patience and contentment - can be considered as stabilizing elements with synergistic power.

It is specifically in the Holy Quran that "Good and evil are not equal. Repel evil with the best morals"[9] (Fussilat, 34) expresses the synergistic power of "husni-khulk" in restoring stability in the social environment. These qualities create self-regulation, spiritual harmony, and inner balance in the human psyche. Through it, a person understands, chooses, and coordinates their behavior with social norms. This serves moral harmony and social stability in society as a whole.

Also, the moral system "husni-khulk" is an open system, which is in constant contact with external information, cultural influence, religious propaganda, and social changes. This openness keeps it in constant motion, development, and renewal. Especially in the era of globalization and digital transformation, this system faces new stages of "chaos", but with proper management, it is possible to lead to a state of a stable "virtuous society" at a new stage. Synergetics serves as a deep conceptual basis for understanding the moral system "beauty-behavior". Through it, we see moral formation not as static, but as a set of changing, dynamic, and interconnected systems. It is this approach that plays an important scientific and pedagogical role in transforming "husni-khulk" into the basis of stability, harmony, and spiritual renewal in modern society.

Any moral system has a complex structure, and its stable functioning and development are ensured through the interaction of various elements. In this system, two main components are distinguished: stable elements (core values - the foundations of religion, spiritual norms, original virtues) and variable elements (socio-cultural conditions, modern context, historical experience, technological influence). The theory of synergetics creates a scientific basis for understanding the balance between these two poles. Because, according to the synergetic model, stability and variability in any complex system exist in constant dialectical dependence.

Stable elements are the "skeleton" of the system, that is, the basic rules and unchanging principles. They are usually manifested in the form of religious beliefs, moral criteria in the Quran and Hadith, such values as honesty, justice, patience, purity, and modesty. These values serve as a guiding, orienting criterion in changing times and conditions. They preserve the identity of the moral system, the main essence that distinguishes it from other systems.

Synergetics opens up new possibilities for a deeper understanding of moral education. In particular, if the concept of "husni-khulk" is considered as a complex social and spiritual system, then the analysis of this model on a synergetic basis serves as an important methodological tool for understanding its stability, adaptability to changing conditions, and the direction of development. In this model, four main components - religious source, social environment, personal consciousness, moral reflection - participate as complementary, dynamically interacting factors.

The moral and spiritual values embodied in the sources of the Quran, Hadith, fiqh, and Sufism underlie the upbringing of "husni-khulk". Religious sources gradually illuminate the spiritual maturity of a person and define his moral norms based on the harmony of heart, soul, intention, and action. In the synergetic model, religious sources function as a stable component. They serve as a moral guide, a solid foundation for a person in a changing society. The wisdom stated in the hadith "The best among you are the most morally beautiful" [10] expresses a universal rule that does not lose its significance in any era and culture. From a synergetic point of view, such stable values are the center of organizational energy in the system, influencing the formation of other components and the direction of movement.

In a synergetic system, the social environment acts as a changing element influencing the moral system through external currents - culture, media, education, customs, economic and political conditions. The model of "husni-khulk" is in constant interaction with this environment. If the environment is enriched with positive spiritual values, moral principles, healthy communication, and tolerance, then a person's personal consciousness and moral reflection develop harmoniously. The prevailing injustice, moral conflict, or consumer mentality in society can lead to the destabilization of "husni-khulk". On the contrary, a healthy moral environment stabilizes "Husni-khulk" and leads to the formation of positive behavior in the individual. Therefore, the social environment in the synergetic model of "husni-khulk" is interpreted as a flow of energy - if this flow is positive, the system harmonizes, if negative - it undergoes destruction.

Personal consciousness is the most active and dynamic component of moral education. It is crucial for accepting moral knowledge, consciously approaching it, defining a personal position, and making internal decisions. From the point of view of synergetics, personal consciousness is a control unit of the system - filtering information and directing actions through internal reflection, volitional activity, conscious choice, emotional reaction. This component has a dynamic character and makes a choice between moral values obtained from religious sources and information coming from the social environment. In this sense, conscious moral choice is a synergistic state that ensures internal balance in the synergistic model of "husni-khulk". Based on their beliefs, aspirations, and moral goals, the individual strives for a spiritually stable state.

Moral reflection is the ability of an individual to evaluate and analyze their actions, intentions, and decisions based on moral criteria. In a synergetic system, this component performs the function of feedback.

Any change in the system, especially in a state of imbalance caused by the social environment or personal decisions, moral reflection plays an important role in restoring balance, correcting mistakes, and eliminating shortcomings. "Through reflection, a person studies themselves, analyzes their behavior, and strives for perfection. This, of course, means not only acquiring religious knowledge, but also renewal through deep internal changes" [11]. In the language of synergetics, reflection is a component that carries out the autoorganization of the system (the ability for self-correction and self-development).

In the synergetic model of "husni-khulk" education, it is interpreted as a system that interacts and changes, but has stabilizing forces. Religious sources form the core element of the system, that is, the basis of values, while the social environment transmits various information to the system as external factors. Personal consciousness serves as an internal regulator that filters information and makes active selection. And moral reflection activates the mechanism of self-observation and correction. This model allows for the formation of a stable, adaptable, and developing form of moral education in modern society. It is an effective philosophical and ethical basis for ensuring moral harmony not only at the individual, but also at the social level. Through a synergetic approach, it is important to understand "Husni-khulk" not only as a fixed concept, but also as a constantly renewing spiritual system.

One of the greatest values in human history is morality. Morality is the heart of humanity's spiritual life, and its core consists of good character, that is, "husni-khulk". "Husni-khulk" is a moral virtue that embodies such aspects as purity in a person's heart, honesty in speech and actions, respect for oneself and others, and striving for goodness. It is not simply a "sum of moral rules", but an expression of faith, peace of mind, and a way of life in harmony with society. However, good character is not a ready-made phenomenon that exists in humans" [12] On the contrary, it is a dynamic, i.e., in motion, continuously developing moral process. In this respect, morality is a moral system striving for perfection, which is constantly renewed and self-developed in changing social, cultural, spiritual, and conscious conditions. Below, the main philosophical and methodological aspects of this process are analyzed.

In the synergetic approach, "husni-khulk" is interpreted as a system seeking balance, but always changing. For example, events occurring in society, technological progress, and new cultural trends pose new challenges for an individual's moral choices. In these conditions, a person reviews their moral principles, determines their internal position, and thereby transitions to a new behavioral state. This means a dynamic process of improvement. For the continuous development of "husni-khulk", it is necessary to carry out moral reflection, that is, to observe oneself, evaluate one's intentions, and analyze one's behavior. When a person approaches their actions with moral criteria, they strive to be better in every action.

This aspiration, in turn, creates a sense of moral responsibility. "Responsibility lies in the fact that a person understands not only himself, but also his place in society, his relationships with others, and his influence on the general moral environment. As a result of this awareness, every person strives to constantly increase their level of "husni-khulk" [13]. Responsible reflection is the inner "motor" of "husni-khulk". When a person sees a flaw in themselves, they try to eliminate it and enhance goodness. Thus, every day, every experience, every trial leads a person to a new stage of "husni-khulk". This state signifies the never-ending development of moral perfection.

The continuous development of "husni-khulk" is closely connected not only with personal aspirations, but also with social and cultural factors. Changes in society, the renewal of culture, new moral debates - all this encourages a person to think, reassess, and improve their behavior. In this sense, "husni-khulk" is a form of social consciousness that responds to historical and cultural dynamics. Each generation, each culture interprets the criteria of its "husni-khulk" in a new way, based on the Quran and Hadith. Therefore, this quality lives within the historical framework through constant development, renewal, and adaptation to the context.

In our opinion, "husni-khulk" is not a perfect state, but a process leading to perfection. This process should be based on continuous, dynamic, open to renewal, and responsible thinking. A person evaluates their moral level in every situation, bringing it novelty, depth, and honesty. Thus, "husni-khulk" becomes not only a personal quality, but also a driving force of the moral development of society. From a synergetic and philosophical point of view, the dynamic development of "husni-khulk" is a self-reproducing, self-enriching, and self-improving spiritual movement of the moral system. Therefore, it is necessary to look at this quality not with a temporary or conditional approach, but with constant attention, conscious striving, and deep reflection. Human dignity is manifested precisely in actions on this path, in the constant striving for perfection.

CONCLUSION. In conclusion, it can be said that, firstly, religious knowledge manifests itself as the main spiritual and intellectual factor in the formation of “husni-khulk”. It directs human thought and harmonizes moral values with inner conviction. As a result, an individual develops not only moral knowledge, but also an inner responsibility that encourages its application in practical life.

Secondly, the synergetic approach allows us to interpret the interaction between religious knowledge and “husni-khulk” as a complex, self-organizing system. Through this approach, it is determined that a person's spiritual development occurs as a dynamic process, in the harmony of faith and consciousness.

Thirdly, religious values form the substantive basis of “husni-khulk”. They harmonize the human psyche and behavior, ensuring social stability. Through religious knowledge, a person guides their behavior not only in accordance with external norms, but also in accordance with inner faith and moral responsibility.

Fourthly, the research results showed the integrative role of religious knowledge in the spiritual growth of the individual. It combines moral, emotional, and social components into a single system. Thus, beauty and “husni-khulk” are considered as a synergistic process that manifests itself in all spheres of human life.

Fifthly, the synergetic nature of religious knowledge in the formation of “husni-khulk” strengthens the moral harmony between man and society. Through this approach, spiritual values develop steadily, and the individual demonstrates a high level of self-awareness, spiritual harmony, and social responsibility.

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