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THE STUDY OF SPIRITUALITY AS A SCIENTIFIC CONCEPT AT THE BASIS OF SPIRITUAL REFORMS

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ABSTRACT

In this article, within the framework of reforms in the field of spirituality in Uzbekistan, the formation of "Spirituality" as a separate science and the scientific definition of "spirituality" in dictionaries, many studies, popular scientific and journalistic works, books and pamphlets The advanced theories about the category's essence, social functions and importance in the development of society were studied, scientifically and philosophically analyzed and scientific opinions were given.

KEYWORDS

"Spirituality", spiritual heritage, "Spirituality", "Foundations of spirituality", spiritual, meaning, meaning, meaning, mind, assign, enter meaning, meaning, meaning.

INTRODUCTION

After Uzbekistan gained independence, special attention was paid to the field of spirituality, and several reforms were implemented in the first years of independence. An unbiased and truthful history of our people has been created, and the history of the past has been deeply studied and is being studied. Spiritual heritage, cultural assets, ancient historical

monuments, customs, traditions, life values were restored. The footsteps of our great thinkers and scholars, religious, secular and encyclopedic scientists who have grown up in our land are being improved, their names are being glorified, and their anniversaries are being celebrated. The names of our ancestors are given in cities and streets, scholarships and orders are

established, and their spiritual treasures are translated into various languages, including Uzbek.

THE MAIN RESULTS AND FINDINGS

Spirituality itself began to be considered as a separate field. At the initiative of the First President of the Republic of Uzbekistan, Islam Karimov, spirituality was established as a separate subject, and the subject "Spirituality" was taught at all levels of the educational system, and "spirituality" as a scientific concept. began to be analyzed and studied. First of all, "What is spirituality?" the question was asked. The problem of finding an answer to this issue with a scientific approach has arisen before the experts of all socio-humanitarian fields (sciences: language, literature, history, religious studies, sociology, ethics, aesthetics...) which are important in enriching the spiritual world of man and society.

Several reforms are being implemented regarding the introduction and further improvement of spirituality issues and the education system. Since 1997, all higher educational institutions in our country have started teaching the subject "Fundamentals of Spirituality". Decree of the First President of the Republic of Uzbekistan dated January 18, 2001 "On the creation and implementation of programs for the study of the idea of national independence: basic concepts and principles" PD - No. 1331 on the basis of the "idea of national independence" and "fundamentals of

spirituality" subjects were introduced at all stages of the continuous education system. "Republic Center of Spirituality and Enlightenment" was established, and its branches were opened in all provinces, cities and districts. Resolution of the President of August 25, 2006 "On promoting the national idea and improving the effectiveness of spiritual and educational work" The release of this article has increased the attention of our scientists to this topic.

It should be noted that "Dictionary of Philosophy" published in Uzbek during the Soviet era did not even include this concept. However, the scope of application of "spirituality" and its core "spiritual" concepts has expanded dramatically, and their lexical and terminological content has become so rich that it is necessary to study this spirituality as a separate scientific concept, its culture, consciousness, thinking, outlook, mentality and artistic, political, moral values, etc. it requires determining its place in the system of concepts and analyzing its interaction with them".

In the "Farhangi Zaboni Tajiki" dictionary published in 1969, "spirituality" is interpreted as the mind and spirit of the world of "spirituality", i.e., the inner mental and intellectual world of a person, and as an example from "Akhlaiqi Nasiri" excerpt is given: "Spirituality of a person is the image of his body and his destiny." (Content: human spirituality is the renewal of the content of his life (the growth of the way of life)). In the dictionary, the first meaning of the adjective

"spiritual" belongs to the meaning, and the second meaning is given as the human thought and soul, that is, the inner spiritual world and an alternative to materiality.

The term "spirituality" is not found in the "Annotated Dictionary of the Uzbek Language" published by the Moscow "Rus Tili" publishing house in 1981. However, the words "ma'ni", "ma'no" and the adjectives "spiritual" and "ma'nan" which are its core are highlighted. The first meaning of the word "spiritual" refers to the inner, spiritual life of a person, and the second meaning is expressed as moral (the spiritual image of a person). In the dictionary, the word "meaning" is given in two meanings: the first meaning of the word is meaning, that is, it expresses the meaning of the word (for example, "A sentence must have a meaning, - said Gulshan" Abdulla Qadiri "Scorpion from Altar"). The second meaning is expressed as mind, consciousness. The concept of "meaning" is interpreted as a concept expressed by a word or an action, speech, letter, work, etc. meaning).

In the "Annotated Dictionary of the Uzbek Language" published in the years of independence, "spirituality" was included as a term and explained as follows: "Spirituality" - (Arabic - moral state, all moral things, characteristics) Philosophical, legal of humanity, a set of scientific, artistic, religious, moral, etc. imaginations and concepts". Although the words "ma'ni" and

"ma'no" are given separately in the dictionary, there is almost no difference in content. (So'zning birinchi mazmuni ma'no (So'zning ma'nosi). So'zning mazmun tomoni, so'z bilan ifodalangan tushuncha. Ikkinchisi mazmun ("Rustam esi kirib qolgan, kitob o'qib, har gapning ma'nosini tushunadigan bo'lgan". "Murodxon") ni ifoda etgan). The first meaning of the word is meaning (the meaning of the word). The meaning of the word, the concept expressed by the word. The second expressed the content ("Rustam was absorbed in his senses, he read books and understood the meaning of every sentence." "Murodkhan").

The third meaning is aql-xush (in Uzbek), (A person without meaning. - Do you have meaning, you fools. M. Qariyev, Bright Nights); to understand, to be conscious. The fourth meaning is the reason, essence, what it is; is expressed to mean the essence.

In the "Farhangi Zaboni Tajik" dictionary, it can be seen that it is given together in the form of "ma'mani"/"ma'no" and is covered in five meanings: 1. "meaning of the word" - the meaning of the word; 2. Thought, idea; 3. Essence, content (philosophical concept); 4. In Sufism - the soul, the mental state of a person; 5. Reason, therefore. The fourth meaning of the word, that is, the meaning of the inner spiritual world of a person in Sufism, is not found in other dictionaries.

In the explanatory scientific-popular dictionary "Independence", "Spirituality (Arabic "spirituality" - a set of meanings) is a set of philosophical, legal, scientific, traditional, moral, religious ideas and concepts of people. "Spirituality is close to the concepts of ideology and thought, and they require each other." Although the definition is short in terms of volume, it is very broad in essence. Spirituality is not only limited to all imaginations and concepts of people, but also concepts, standards, social goals and ideals of the whole society and nation. In the "Brief explanatory dictionary of philosophy" we can find the above definition itself.

"Spirituality" is given a broader definition in the "National Encyclopedia of Uzbekistan": "Spirituality is a concept that represents the spiritual and mental world of a person. It includes people's philosophical, legal, scientific, artistic, moral, and religious ideas. At the root of the term spirituality is the word "meaning". It is known that there is an external and internal world of a person. His height, appearance, clothes behavior etc. to the outside world. enters. His inner world includes his purpose for living, thoughts, dreams, and feelings....".

The concept of "spirituality" is defined as follows in the "Annotated dictionary of main concepts of spirituality" published in 2009 based on the works of our President "High spirituality - invincible power": "Spirituality (Arab. Meaning , a complex of meanings) is a social

phenomenon that always goes hand in hand with material life and is an integral part of the life of a person, nation and society".

During the past period, many books, monographs, pamphlets and articles devoted to spirituality were published as a result of the research of scientists, researchers and specialists in the social and humanitarian sphere. Each of them approached the understanding of the concept and essence of spirituality based on their scientific potential, worldview, and the field in which they are working and conducting research. First of all, the head of state himself explained the essence of spirituality. Taking into account the importance of spirituality in the development of independent Uzbekistan and raising a mature generation, Islam Karimov reflected on spirituality in many of his works and lectures. The President emphasized that spirituality should be given priority in the national recovery and development of Uzbekistan, if we do not free our minds and consciousness from oppression, we will have faith in our own strength, our great future, if we do not have a strong will to overcome any difficulties, localism, He emphasized that we will not be able to achieve our goals if we do not eliminate vices such as groupism, tribalism, and bigotry. For this reason, we need to develop spirituality in order to change our national consciousness, consciousness, mentality, and master our most advanced ideas. Also, in order to realize our

identity, we need to restore our historical memory and master our national and universal values. This also requires the development of spirituality. For this reason, the President has given priority to spirituality along with economy as the basis of our independent development. Islam Karimov wrote a separate work entitled "High Spirituality - Invincible Power" embodying all the ideas about spirituality. The President viewed spirituality as an inner inner force: "Spirituality is an incomparable force that calls a person to spiritual purification, spiritual growth, strengthens the inner world of a person, strengthens his will, completes his faith and belief, awakens his conscience, all his is the criterion of their views" he defined spirituality.

Islam Karimov's opinions about spirituality, its role in the development of society and our national revival, the characteristics and unique forms of spirituality, its content and essence were supported by the scientific community and our intellectuals from the first years of independence. . Many researches, popular scientific and journalistic works have appeared on the essence of spirituality as a concept, its social tasks and its importance in the development of society.

However, the history of the origin and formation of the concept of "spirituality" has not yet been fully studied. Some confusing, o 'mutually inconsistent opinions are visible. The approaches of different researchers

sometimes deny each other, and the presence of incompatible opinions causes confusion in teaching.

Expressing his views, A. Erkaev says that the concept of "spirituality" has two origins. According to his first hypothesis, this concept is derived from the Arabic root "ma'ni". The Mu'tazilites, among the first Islamic theologians and philosophers, Wasil ibn Ata and Amr ibn Ubayd, founded the science of interpretation of the Qur'an ("ilm at-tafsir") and called the science of essence "mani". They called the doctrine of the essence of things and events, processes, nature, society and God as "meaning", thus they founded the concept of spirituality on the core - "meaning" as a term .

The second assumption: both spirituality and its core "meaning" go back to the concept of "meaning", one of the main concepts of ancient Indian philosophy. "Ma'nas" means mind in Sanskrit. He was the source of intelligence, understanding, emotions, feelings and will .

It is known from history that the economic, political and cultural relations between the Middle East, Iran, Central Asia and India have been well established. Our ancestors also relied on Indian philosophy in creating the religious and philosophical teachings of Islam. As we mentioned above, manas was used in Central Asia and Iran in the same form used by Indians, and this concept was expressed in Sufi teachings. In the

dictionary "Farhangi Zaboni Tajiki" the meaning is interpreted as "mahalli unsu ulfat" - a place of friends and relatives, and the following verse of Rumi is given as an example:

"The palace is like a king,

"Murdaro Khanu is based according to the place."

Content: if palaces are a place of friendship for kings, then houses are graves for the dead.

Here "ma'nas" is friend, that is, the place where God lives. Manas is used in the sense of the heart, and it is expressed that God exists in the heart of every person. Kings mean perfect people living on the path of truth. Dead people mean people who are victims of their lust, have no incentive to do anything, are apathetic and indifferent, and their hearts are compared to the grave. In this verse, both the castle and the grave are figurative meanings of the soul .

By the way, A. Erkaev said in his book "Spirituality - the symbol of the nation" that "manas" means intelligence in Sanskrit. But in the "Farhangi Zaboni Tajiki" dictionary, "ma'nas" is given as an Arabic word. In other dictionaries, in particular, in the "Filosofsky entsiklopedichesky slovar" dictionary published in Russian, it is noted that the meaning belongs to the Sanskrit language .

Therefore, we can conclude that the origin of the term "ma'nas" goes back to the Sanskrit language, but it is

widely spread throughout the Muslim world through the Arabic language. Perhaps "ma'nas" was directly transferred to Persian from Sanskrit. Because Iran shares a border with India, Persian and Sanskrit are languages of the same family. It should also be noted that the first Islamic theologians, namely the Mu'tazilites, also studied Indian religious and philosophical views, and thus the term "ma'nas" may have entered and been assimilated into the Arabic language.

Professor M. Imamnazarov interprets spirituality as a divine phenomenon: "Spirituality is the divine light in the human heart. It is the light of the highest truth, and for this reason, our great ancestors called the human heart "the treasure of the secrets of truth." And the secret of the truth is such a magic spell that no human mind can fully solve it." From this idea, it can be concluded that spirituality is a characteristic given to man by Allah. Since the views of the author caused some criticism, he explained his metaphorical definition in scientific language in another book - "Basics of our National Spirituality" in the textbook, saying "Spirituality is the human spirit. Harmony with the reality of existence" clarifies the matter a bit. The author emphasizes that the definition he initially gave is a Sufi, symbolic definition based on mystical interpretations, and says that spirituality is a gift given to the human mind by Allah - and connects its essence to religiosity. However, we cannot say that this

comment fully reveals the essence of the concept of "spirituality". The reason is that religion is not the basis of spirituality, but an important component. It is impossible to illuminate science with the help of religious-mystical views. Science relies only on concrete facts and logical reasoning. Then he acquires objectivity and truthfulness. Spirituality is an independent social phenomenon that is developing. At this point, we would like to emphasize that this study guide by M. Imomnazarov (Foundations of our national spirituality. 2006) is mainly used as a textbook for undergraduate students of social and humanitarian higher education institutions. intended for. The contents of the topics should be explained in the textbook using clear and understandable scientific terms and phrases. In the textbook, the author describes and reflects on "spirituality" in religious, artistic and figurative terms.

Q. Kuronbayev and V. Kochkarov say that human spirituality is formed and developed from the moment he realizes himself as a person to the end of his life. The authors show that spirituality is a developing phenomenon. But they do not adequately reveal the structure, form, and content of spirituality. In addition, in the definition, spirituality is only characteristic of a person and does not belong to society and its structures and levels.

Different from them, M. Hamdamova views spirituality as "a concept embodying the inner life, spiritual

experiences, mental abilities, and perception of a society, a nation, or an individual." "Spirituality has a broad meaning and includes such concepts as enlightenment and culture," he defines. In this definition, compared to the above definition, spirituality is not limited only to the characteristics of a person, but also belongs to the society and the nation. However, the definition is one sided. Firstly, in Hamdamova's definition, spirituality is limited only to inner life. The spirituality of a person is manifested not only in his dreams and desires, but also in his behavior, behavior, creativity and interaction with people.

Secondly, ability is a gift of nature, not spirituality. Because among talented and educated people there are only self-centered, selfish, bribe-taking, greedy people, and on the contrary, among people with average abilities, there are cheerful, benevolent, compassionate, cheerful people. , generous, that is, there are not a few people with high spirituality.

A. Erkaev considers spirituality to be a social phenomenon and gives a broader definition to it: "Spirituality is unique to humans. But it is not a divine or unnatural phenomenon, but a social phenomenon and is related to human activity. There is no spirituality in nature. "Man is different from animals with spirituality, and society is different from nature." The author emphasizes that spirituality is the essence of a person as a social and cultural being, and defines it as a person's kindness, justice, correctness, honesty,

conscience, honor, patriotism, love of beauty, pleasure, hatred of evil, will, It is a combination of tenacity and many other original human traits and qualities that have acquired a cohesive unity .

Sadulla Otamuratov and Sarvar Otamuratov scientifically analyzed the definition of spirituality given by several researchers as follows: "In our opinion, in the definitions given to the concept of spirituality in the press and in scientific literature, one important edge has not been opened. In particular, spirituality is a set of the spiritual and intellectual world of a person... The concept that embodies the inner life, spiritual experiences, mental abilities, and perception of a society, a nation, or an individual (A. Ibrohimov, H. Sultanov, N. Jorayev), a sign of a person , an integral part of his activity, the product of his mind, intelligence (A. Jalolov), the essence of a person as a socio-cultural being (A. Erkaev), then the concept of "product" of activity or "embodying" them remains” .

Sadulla Otamuratov and Sarvar Otamuratov also expressed their attitude to the concept of "spirituality": "Spirituality is not only the inner psyche of a person, a "blessing" given to him, or existing positive indicators, therefore, it is also consistently there will be processes of development and its use in the development of man, nation and society. He not only develops people, nation and society, but also develops himself” .

In this definition, the concept of "spirituality" is revealed more widely. We do not want to invalidate all of these definitions or to evaluate them as completely wrong. Of course, one or another aspect of spirituality is expressed in the definitions given above. Researchers have approached this concept from their research point of view. A perfect definition is formed as a result of generalization and scientific justification of different views. That is why it is important to analyze and discuss them scientifically.

Since the problem of spirituality is very complex and varied, the definitions given to it are also colorful. Islam Karimov writes about spirituality, embodying all its aspects, as follows: The concept of "spirituality" fully embodies ideological, ideological, cultural, religious and moral views in the life of society. Therefore, when thinking about this topic, all these views can be summarized and expressed through the concept of "spirituality" in a broad sense” .

For this reason, A. Erkaev, based on various aspects of spirituality, gives several definitions to it and attempts to summarize them in the conclusion, noting the following: "Spirituality is the fixed passions of the social consciousness that rise to the level of beliefs and values, concepts, standards, social goals, ideals, their reflection in cultural heritage, traditions, national will that helps the nation to achieve certain goals, and the mental and emotional, spiritual and ideological environment settled in the society” .

CONCLUSION

It is clear from the above that "spirituality" is a very complex and contradictory concept. Specialists trained in this field in higher educational institutions, especially masters, should have sufficient knowledge of existing views, their mutual differences and similarities. Then they will understand the essence of spirituality comprehensively and more deeply. It is desirable that this situation should not be overlooked in the future programs and textbooks of higher educational institutions.

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