

THE ANALYSIS OF THE CONCEPT OF "SPIRITUALITY" AND THE EMERGENCE OF
DIFFERENT APPROACHES IN DICTIONARIES AND MODERN SCIENTIFIC LITERATURE

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Abstract – After Uzbekistan gained independence, the "spirituality" was analyzed and studied as a scientific concept. First of all the question was "What is spirituality?" Specialists of all social and humanitarian spheres (sciences, language, literature, history, religious studies, sociology, ethics, aesthetic), who play an important role in enriching the spiritual world of man and society, have faced the challenge of finding a scientific answer. It is noteworthy that this notion has not been well-grounded in the Uzbek Philosophical Dictionary of the Soviet period. However, the scope of the use of the concepts "spirituality" and "spiritual" derived from its essence has been enlarged and their vocabulary and terminological meaning are so enriched that it is necessary to study spirituality as a separate scientific concept, culture, mind, thinking, worldview, spirit and artistic, political, moral values and so on, needs to determine their place in the conceptual system and analyze their relationship with them. "

Key words – spiritual, meaning, spirituality, dictionary, symbolic, community, social, textbooks, moral, individual.

I. INTRODUCTION:

The dictionary "Farhangi zaboni Tajiki" published in 1969 has defined "spirituality" as the idea and spirit of the "spiritual" world, ie the inner spiritual and intellectual world of the person, and as an example of "Morality Nosiri". Here is the excerpt: "Ma'naviyati inson mab dai surati vujud i na'viyati o'st" Content: The Spirituality of Man is the Renewal of His Life Content (The Improvement of Life). The first meaning of the word "spiritual" in the dictionary of the President of the Republic of Uzbekistan dated January 18, 2001 "About the idea of national independence:

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creation and implementation of programs of science of basic concepts and principles" PF - 1331 belongs to the Decree. The term "spirituality" does not appear in the Interpretation Dictionary of the Uzbek language, published in 1981 by the "Russian-language", Moscow. However, it has the words 'meaning', and it 'moral' meaning. The first meaning of the word "spiritual" refers to the inner, spiritual life of a person, and the second meaning is moral. The word "meaning" in the dictionary is given two meanings: the first meaning of the word has the meaning, that is, the meaning of the word. The second meaning is expressed as the mind.

II. LITERATURE REVIEW:

A. Erkaev expresses his views and says that the concept of "spirituality" is based on two points of view. According to his first hypothesis, this notion is derived from the Arabic word "meaning". At the same time, one of the early Muslim theologians and philosophers - Vassil ibn Ata and Amr ibn Ubayd - called the science of the essence based on the science of interpretation of the Qur'an ("science at-tafsir"). They called the doctrine of things and events, processes, nature, society, and the essence of God, and thus founded the concept of spirituality as the term "meaning." The second hypothesis is that both spirituality and its meaning are based on one of the main concepts of ancient Indian philosophy "ma'nas" in Sanskrit means mind. He is the source of intelligence, insight, emotion, emotions, senses and will. Historically, economic, political and cultural ties between the Middle East, Iran, Central Asia and India have been well established. Our ancestors also used Indian philosophy to create Islamic religious and philosophical teachings. As we have already mentioned, the meaning is used in Hinduism in Central Asia and Iran in exactly the same way that Hindus used to do. In the dictionary of Tajik language Farhangi is interpreted as a meaning of "local unsu ulfat" - a place of friends and supporters, and as an example, the following byte of Rumi:

“Qasrho xud mar – shohonro ma’nas ast,
Murdaro xonu makon go’re bast ast”.

Contents: If the palaces are a friend of kings, it is a tomb for others. "Meaning" here is a friend, a place where God lives. The word is used in the sense of the soul, which means that God exists in every person's heart. Kings are the perfect people who live on the path of the Truth. Death refers to victims of lust, indifferent, indifferent people, whose hearts are compared to the grave. In this byte, both the palace and the grave are symbolic of the soul. By the way, A. Erkaev in his book "Spirituality is a Badge of Nation" says that "meaning" in Sanskrit means intellect. However, in the dictionary of the Tajiks of the language Farhangi, the meaning of the word is Arabic. Other dictionaries, in particular the Russian Philosophical Encyclopaedia dictionary, have a meaning of Sanskrit. Therefore, we can conclude that although the term "meaning" is Sanskrit, it is widely used throughout the Muslim world through Arabic. Probably, the meaning of the word is "Persian" directly from Sanskrit. Because Iran borders India, Persian and Sanskrit are the same family languages. It is also worth noting that the early Islamic theologians,

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spirituality have been published in addition to dictionaries. Each of them approached their understanding of the concept and meaning of spirituality based on their scientific potential, worldview, and the field of activity and research. First of all, the head of state himself explained the essence of the spirituality. Taking into account the importance of spirituality in the development of independent Uzbekistan and nurturing a comprehensively advanced generation, the first president, Islam Karimov, spoke about spirituality in many of his works and speeches. Unless we have a strong will to overcome any difficulties, our first President will see spirituality as a priority in the national revival and development of Uzbekistan, our faith, our future, if we do not get rid of the pressure. He stressed that we cannot achieve our goals unless we have to eradicate such bad practices as gangs, clans, and dependents. For this reason, spiritual growth must evolve so that we can change our national consciousness, our consciousness, our mentality, and our ideas. In order to realize our identity, we must also revive our historical memory and promote our national and universal values. This also requires the development of spirituality. There has been a great deal of research, scholarly, and publicist works on the essence of the meaning of the spirituality, its social function and its importance in the development of society. However, the origin and history of the concept of "spirituality" has not yet been fully explored. There are some confusing books, articles, textbooks written by various authors devoted to the study and analysis of the issue of spirituality, its role in human and social life, and other areas. There are conflicting opinions. Different researchers' approaches sometimes lead to confusion in the teaching of the existence of conflicting views, ignoring the other. We do not intend to invalidate or otherwise invalidate any of these definitions. Of course, some of the aspects of morality are reflected in the definitions described above. Researchers have approached this concept from the point of view of their own views. A more detailed description is formed by summarizing various points of view and scientific justification. That is why it is important to analyze them and make debates. Because the problem of morality is very complex and multifaceted, the definitions of it are diverse. The first President Islam Karimov wrote about the Spirituality in all its facets: The concept of "spirituality" embodies ideological, cultural, religious and ethical views in the life of society. Therefore, when thinking about the subject, it is possible to summarize all of these points and express them in a broader sense of 'spirituality'. " For this reason, A. Erkaev, from different aspects of morality, gives him some definitions and tries to summarize them in the conclusion: "Spirituality is the constant passion, concepts, norms, social goals, ideals of social consciousness that are based on beliefs and values, their reflection on cultural heritage, traditions, national will and the intellectual, emotional, psychological and ideological environment in the community that helps the nation achieve certain goals. "

IV. CONCLUSION:

It is clear from the above that "spirituality" is a more complex and controversial concept. Specialists in this area of higher education, especially masters, must have a good understanding of the existing views, differences and similarities. Then they will have a comprehensive and deeper understanding of the meaning of spirituality. This should not be overlooked in future programs and textbooks of higher education institutions.

conscience, patriotism, love of beauty, pleasure, hatred of evil, will, He says that it is an inextricable, united set of many human qualities and qualities such as courage and the like. Saifululla Atamuratov and Sarvar Otamuratov have scientifically analyzed the explanations given by several researchers for spirituality:

“In our opinion, one important point in the definitions of the concept of spirituality in the press and in the scientific literature is missing. In particular, spirituality is a complex of the spiritual and mental world of the individual. If we consider that the inner life, mental experiences, mental abilities, understanding of a society, nation or individual are integral parts of a person's activity, the product of his intelligence, intelligence, and the essence of man as a social and cultural being. The concept of 'product' of activity or 'combining it' remains.”

Sadulla Atamuratov and Sarvar Otamuratov also commented on the concept of "spirituality": “Spirituality is not only the inner spirit of the person, the “ blessing ” or the positive indicators that exist, but also the process of its gradual development and its use in the development of human, nation and society. It not only develops the human, the nation, and the society, it develops itself”. The definition of “spirituality” is more widely used in this definition.

III. DISCUSSION:

The Explanatory Dictionary of the Uzbek language, published during the years of independence, has been used as a term for spirituality and is as follows: "Spirituality" - (Arabic - moral status, all moral things, features) Philosophical, legal, scientific, artistic, religious, moral, etc. and a set of concepts ". Although the dictionary gives the word 'meaning' separately, the content is virtually indistinguishable. The first content of the word is meaning. The meaning of the word is the word meaning. The second is content. The third content is the mind. The fourth content is the reason, the essence, what it is; expressed in the sense. In the dictionary of the Tajik language, you can see that the meaning of the word is the same as the meaning of the following. In the popular scientific dictionary with the word "Independence", "Spirituality" is a collection of philosophical, legal, scientific, literary, ethical, religious views and concepts of people. Spirituality is close to ideology and thought, and they are interdependent". The description is short, but in essence it is much wider. Spirituality is not limited to all people's perceptions and concepts, but is also the concepts, norms, social goals, and ideals of the whole society and nation. The Dictionary of Philosophy A Brief Glossary is also what we find in the above definition. The National Encyclopedia of Uzbekistan provides a more comprehensive definition of "spirituality": "spirituality is the concept that represents the spiritual and intellectual realm of human beings. It includes the philosophical, legal, scientific, artistic, moral, and religious ideas of people. The word "meaning" is based on the term spirituality. It is well known that the human being exists, both inside and outside and behavior etc. The inner world contains the purpose, the thinking, the desires, the feelings and the emotions..." The concept of "spirituality" in the Explanatory Dictionary of Spiritual Basic Concepts, published in 2009 by the President's book "High Spirituality - Invincible Power": "Spirituality (Arabic. A set of meanings) is a social phenomenon that is always in close contact with the material life and is an integral part of the life of a person, people and society." Over the past period, many dictionaries, monographs, brochures, and articles on

such as the Mu'tazilites, also learned Hindu religious and philosophical views, so the term "meaning" may have been translated into Arabic.

Professor M. Imomnazarov interprets spirituality as a divine phenomenon: "Spirituality is the divine light in the human heart. As the light of higher truth, our great forefathers called the human soul "the mystery of truth." And the True Priest is such magical that no human being has the power to solve it. " From this point of view, it can be concluded that spirituality is an attribute bestowed on man by Allah. Since the author's views have caused some criticism, he has also commented on his figurative description in another book, *The Fundamentals of National Spirituality*, in his book, "Spirituality is the Spirit of the Human" harmony with reality.

The author emphasizes that this is a succinct, symbolic description based on mystical interpretations, and again links the spirituality to the human mind, saying that it is a divine gift from the human mind. However, we cannot say that this view fully explains the essence of the concept of "spirituality". The reason is that religion is not the basis of spirituality but an important component. Science cannot be covered by religious-mystical views. Science relies only on concrete facts and logical reasoning. Then it becomes objective and fair. Spirituality is an emerging independent social phenomenon. It should be noted that this textbook by M. Imomnazarov is intended for use as a textbook for undergraduate students in social and humanitarian fields. In the textbook, the content of the topic should be highlighted using clear and clear terms and definitions. In the textbook, the author describes and discusses the "spirituality" in religious, artistic and figurative sense.

K. Kuronbayev and V. Kuchkarov argue that the formation and development of human spirituality from the point of view of one's personality, to the end of one's life, is unlimited. The authors point out that morality is a developing phenomenon. But they do not reveal the structure, form, or content of the moral. In addition, the definition is purely human, and does not belong to the society and its structures and levels. In contrast, M. Khamdamova considers the spirituality as "a reflection of the inner life, mental experiences, mental abilities and perceptions of a society, nation or individual." "Spirituality has a broader meaning and includes concepts such as education and culture." In this definition, the meaning of the above definition is more than just human, it is a broader approach to the issue. However, the definition is one-sided. First, in the definition of Hamdamova, the spirituality was limited to the inner life. Man's morality is reflected not only in his desires, but also in his behavior, behavior, creativity and interactions with people. Secondly, abilities are not possibilities or spirituality. Because only capable, educated, selfish, corrupt, greedy individuals are found among capable, well-educated people, and on the contrary, they are kind, sympathetic, kind, and sympathetic, there are also many people who are generous and have good moral values.

A. Erkaev considers morality as a social phenomenon and gives a broader definition: "Spirituality is only for human. However, it is not a divine or supernatural event, but a social phenomenon and a human activity. There is no spirituality in nature. Human differs from that of animals, and society from nature. The author emphasizes that spirituality is the essence of human being as a socio-cultural being, and that it is human kindness, justice, honesty,