

Theoretical and Methodological Issues of Organizing Spiritual and Educational Work

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ABSTRACT

In this article, the essence, scientific-methodical foundations and main directions of spiritual-educational works are highlighted. Also, in the article, the essence, scientific-methodical foundations and main directions, socio-historical genesis, levels of formation and development of spiritual-educational works are scientifically based. The need to organize methods of modernization of spiritual and educational work in educational institutions on the basis of the development strategy of New Uzbekistan is analyzed.

INTRODUCTION

Today, socio-economic, political, spiritual and cultural processes aimed at establishing New Uzbekistan are gaining momentum. The effectiveness of the results of these processes also requires the strengthening of national unity. Because the internal and external power of the country depends on the potential of its intellectual potential. Educating a perfect generation and thereby improving democratic state management is the priority task of our country's policy. This, by itself, puts on the agenda the need to fundamentally change the system of organizing spiritual and educational work in our country.

The system of organizing spiritual and educational work is not a trend that happened in a different way in the society. It is closely related to the processes that have occurred in other areas of

society. Therefore, in order to determine the scientific-methodological foundations and main directions of the organization of spiritual and educational work, it is necessary to research its content and essence in the context of social processes. For this reason, it is appropriate to clarify the meaning of the concept of "spiritual-educational education" by getting acquainted with the essence of the concepts of "spirituality", "enlightenment", and "education".

Different opinions on the concept of spirituality have been expressed in scientific works based on different approaches. The existing views or theories about spirituality in the scientific literature are very interesting and very diverse, if we assume what they can be based on the general scientific method of teachings, in some cases, we see comments that completely contradict each other. Some of them rely on the information and conclusions of philosophy, history, linguistics, literature and art and are consistent rationalist, while some of them contain unscientific and irrational elements, arguments, assumptions, and vulgar interpretations. An example of this is Freudianism and rationalism in general. Some scientists approach spirituality from a religious-mystical point of view. It is the divine grace, the truth seen with the "eye of the heart", the guidance, path, sign shown to man from the unseen, the creativity and activity that is instilled in the heart, it is explained as inner sciences, subtle and divine feelings. Accordingly, the approach to the term spirituality in Western and Eastern scientific views is different from each other. In the West, the terms "dukh" and "dukhovno" are more commonly used. That is, they say that the composition of a person consists of two parts: the first is the body, and the second is the spirit. The term spirituality does not reflect this.

LITERATURE ANALYSIS AND METHODS

Social mechanisms, functions and criteria of organizing spiritual and educational work have not become the subject of scientific research until today. Various aspects of this problem were thoroughly studied by experts in ancient and medieval times. Many scientists of the CIS countries have shown the reasons for the development of spiritual culture in reality, the combined changes in the thinking of different peoples, the connection of some models with new ideas and desires in the national spirit. In particular, in the works of Yu. Borev, L. Gumelyov, A. Huseynov, V. Lectorsky, I. Ilinsky, M. Kagan, deep attention is paid to these aspects. In Uzbekistan, J.Tulenov, M.Khairullayev, I.Imomnazarov, I.Jabborov, Y.Jumaboyev, E.Yusurov, S.Shermukhammedov, H.Shaikhova, T.Makhmudov, A.Jalolov, S.Otamuratov, U. Karabayev, J.Yakhshilikov, N.Mukhammadiyev, A.Erkayev, O.Gaibullayev were studied in the researches of A.Erkayev, Q.Nazarov, J.Boysunov, Sh.Torayev [4].

The scientific-methodical foundations of spiritual and educational work are in the following order: historicity, logicity, analysis, synthesis, generalization, comparison, integration, regulation, consensus, legitimacy, etc. Since these methods are precise, we limit ourselves to scientific interpretation based on the volume problem.

RESULTS AND DISCUSSION

It is known that Eurora's philosophy achieved great results in researching such concepts as "morality", "soul", "will", "beauty", and although it increased deep research, it did not consider spiritual life as a whole, but as a whole, remained true to the tradition of lib learning. For example, in Hegel's theory, "idea" in Schopenhauer's theory, "will" acquires substantial importance (as the core of existence) and appears as an active subject of the entire historical process. This situation gives their teaching a mystical quality, either obvious (Shopenhauer) or not obvious (Hegel). Hegel considers all

material and ideal phenomena - nature, man, society, state, morality, law, art, consciousness, thinking, understanding, etc to be a special existence, a materialized alternative form of the absolute idea. Hegel studies all of them in connection with the laws of the dialectic proposed by him, such as the self-development of the absolute idea, its transformation into its opposite, negative form.

Even in different regions of the globe, the system of studying spirituality as a whole did not exist in ancient times. The analysis of issues related to areas such as "morality", "soul", "will", "beauty", "elegance", "idea", "ideology", which reflect only spirituality, began in ancient times. For example, in ancient Greek scientific and philosophical views, human spiritual life is divided into three groups - intellect (thinking), will and feeling. The science of logic studied the mind (thinking), and the science of ethics studied the will. By the 18th century, the science of aesthetics was born. He began to study human feelings and experiences from the point of view of attitude to beauty. Previously, these issues were studied by the theory of knowledge, ethics, rhetoric, rhetoric and similar disciplines within the framework of general philosophy. Psychology studied these issues from the beginning in a common way, but by narrowing and privatizing the scope of the subject, studying it in the form of the response (reaction) of the human mind to external influences[5].

Thinkers of Central Asia have also carried out extensive scientific research on the issue of spirituality. Almost all philosophers who worked in the country had a mystical approach to the mechanism of studying the field and improved in Islamic countries. Unlike other regions, in the view of Central Asian thinkers, there is a situation where a person is divided into body, soul, and spirituality. For example, Abu Nasr Farabi recognizes spirituality as "mind". The mind is different from the psyche and limits it. He emphasizes that body and soul cannot be manifested separately. The mind is responsible for regulating the body and mind. Accordingly, Fazil emphasizes the need for the mayor to have 12 qualities[6].

Wide attention to the analysis of the term spirituality as a separate scientific phenomenon is connected with the period of independence. Islam Karimov, the First Resident of Uzbekistan - spirituality is an incomparable force that encourages a person to grow spiritually, to grow spiritually, a person's inner world, strengthens his will, completes his faith, awakens his conscience, defines it as the criterion of all his views [7]. And Abdurahim Erkayev, spirituality is stable and stable feelings, passions, concepts, ideas, standards, social goals, ideals of the social consciousness raised to the level of beliefs and values, the process of their creation and cultural states that it is the mental and emotional, legal, spiritual and ideological environment that is reflected in the heritage and traditions, the will that helps the nation to achieve certain goals, and the decision in the society [5]. Sadulla Otamuratov mentions in his works that spirituality is a concept [8] that expresses the inner world of a person. A. Erkayev that spirituality is derived from the Arabic word meaning (mano), and it is derived from the root "a'no", meaning "ano" means the primary, basic essence, "spirituality" in Arabic is very that it has a blind meaning, that 8-10 of its meanings are recorded in the dictionaries, that it is derived from Arabic, and that it is made from an Arabic root without a doubt [5]. 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. The term "spirituality" is based on the word "meaning"[9].

There are different approaches to the phenomenon of enlightenment, which are explained as follows in the National Encyclopedia of Uzbekistan. Enlightenment is education aimed at increasing people's consciousness, knowledge, and culture. It also means a complex of various knowledge and information about nature, society and human nature. Enlightenment is also used in the sense of

knowledge. The concept of enlightenment is connected with the concepts of culture and spirituality. Enlightenment eliminates spiritual dependence and gives strength to a person. It saves people from ignorance, prevents them from bad deeds, helps them to have good manners and manners. A society made up of enlightened people will prosper and have a prosperous future. Enlightenment is the joint content of knowledge and culture, it is a means of education and its dissemination. It is stated that the introduction of enlightenment into life is carried out through the educational system. Also, in Sufism, enlightenment is interpreted as one of the main stages of spiritual perfection of Sufis [9].

On the internet information about the meaning of the term "enlightenment" the word "enlightenment" is a "mental infinitive" derived from the verb "arafa". Its meaning is "knowledge" [10]. Based on these thoughts, the concept of enlightenment means education. The concept of spiritual propaganda is formed from the combination of the words spirituality and enlightenment.

The concept of "spiritual propaganda" is important for the establishment of high human feelings in the hearts and minds of people, and for the priority of noble qualities in society. The concept of "spiritual promotion" is actually an important form of education. Since the core of the term "promotion" is formed by the word "motivation", it means that it motivates a person to act [10]. However, the term "propaganda" is essentially a combination of the words "spirituality" and "enlightenment". That is, the concept of propaganda is a narrower concept compared to enlightenment. Propaganda tries to spread a certain idea (an idea, an ideology, a certain part of science, a certain theory of religion, etc.). Enlightenment is a much broader concept that includes all good thoughts, science, education, religion, beauty, morality, pride, honor, and will. Generally speaking, spiritual propaganda promotes a certain part of spirituality, while enlightenment keeps everything in its shell. In the explanatory dictionary of the Uzbek language, it is explained that enlightenment means knowledge, science, acquaintance. Also, activities aimed at increasing people's consciousness and culture based on educational, economic, political, religious, philosophical ideas. Enlightenment includes all types and areas of spreading and improving knowledge and culture [11] - this is the proof of our thoughts.

After all, the development of society cannot be realized without spiritual and educational activities. Because educating young people and ensuring the country's future is a state order. For this reason, spiritual and educational work and its organization is an important process for the development of our country and aims to train competitive specialists, to form people who have achieved a perfect career.

It is difficult to implement future strategic tasks without educating people who have not improved as individuals in the path of the development of our country. Spiritual, educational and ideological propaganda work has never become such an urgent task as it is now. Since spiritual reforms are the priority of state policy, ideological threats and informational attacks are becoming more visible, and the processes of struggle to capture people's minds and hearts are intensifying, there is a need for spiritual reforms in all aspects of life, production, and among all strata of the population. It is manifested in the implementation of intensive work in the educational and ideological sphere. Attention to the correct and effective direction of education in our country forms the basis of these tasks. We all understand well that education is the most important and priority issue of any state and society, which solves not only today, but also tomorrow [3, 353-354]. Therefore, it is very important to know what program and direction, which instructions and manuals, based on what plan, at what level, and by whom, spiritual, educational and ideological propaganda work is carried out is standing.

Independence ushered in a completely new era of social development. He introduced Uzbekistan and the Uzbek nation to the world. We started to build a new society in accordance with our national interests, moral values, and democratic criteria. The national statehood policy and its legal foundations have been created. He became the main initiator of state reforms and their main coordinating force. The Constitution of the Republic of Uzbekistan serves as the democratic basis for legal and legal improvement of the state. A renewal has begun in people's consciousness and outlook. The revival of historical national values and traditions had a strong impact on the national spirit of the people. A new attitude towards our mother tongue and religion, loyalty to the homeland and the ideals of independence play a major role in the growth of national pride. The concept of homeland, the feeling of patriotism acquired a new meaning. National traditions, holidays, Lent and Eid al-Adha have increased the value, honor and pride of our people. Reacquainting with our historical national values, restoring and enriching them has strengthened our national identity, faith and pride in our historical heritage. We have begun to learn more about our rich history, values and traditions. Entrepreneurship, business acumen, selflessness began to take the place of carelessness, indifference, mute mentality in people. They have a much stronger sense of honoring their duty to the Motherland and the world.

After the independence of our country, the great works that are being carried out to restore the national spirituality of our people, which has been forgotten for a long time or were deliberately hidden from people, to think about the future of our people and to develop it in the way of the development of our country, as well as the huge tasks that lie ahead of us in this regard, have been defined. "We want our nation to be no less than anyone else in the world, and our children are stronger, more educated, and wiser than us and, of course, we are mobilizing all our strength and capabilities so that they live happily, in this regard, it is a matter of spiritual education, no doubt, it is of incomparable importance. If we lose our vigilance and sensitivity, determination and responsibility in this matter, if we leave this extremely important work to its own devices and selfishness, our sacred values will be destroyed and by losing our spirituality and historical memory fed by them, we may ultimately deviate from the path of universal development that we strive for"[7]. These thoughts make every patriotic citizen think and call for vigilance. Undoubtedly, the solution of problems falls on the responsibility of spiritual and educational work.

From today's point of view, the scientific-methodical tasks of "spiritual-educational works" are as follows:

first of all, it is necessary to inculcate the role of spiritual education in the development of society and it into the minds of young people;

secondly, it is necessary to speed up all the work in order to speed up the impact of humanizing the continuous education system on education, the transformation of people from the old ideology;

thirdly, to reveal that spiritual and educational reforms are the priority direction of state policy;

fourthly, it is necessary to show the further improvement of spiritual and educational work adopted in the Law of the Republic of Uzbekistan "On Education" and to summarize the work done in this matter;

fifthly, to state that the concepts of spirituality, enlightenment, and ideology are interrelated and related, that one does not negate the other, and that they can be used in general in the educational process in the organization of spiritual and educational activities;

sixth, to analyze the essence and main directions of spiritual and educational work and processes.

A deep understanding of the essence of spirituality in spiritual and educational work is a guarantee of success. Because spirituality is the essence of a person's humanity, a set of positive qualities in a person, the external and internal image of a person. It is a system of mental, spiritual, moral and physical views, skills and habits that determine the essence of human life. Spirituality is the level of national and universal perfection of every person, a leading and exhorting opportunity. It is an incomparable vital factor that enriches, perfects and beautifies the human personality. Spirituality is a feeling of being inclined to goodness and goodness, refraining from evil and evil, striving for sophistication and truth, honesty and truthfulness, following the moral, legal, educational and cultural criteria of the society to which one belongs. It is a set of positive, beautiful qualities that determine the nature of a person's life and activity and are embodied in his activity. Spirituality reflects a person's heart, consciousness, intelligence, nature, knowledge, and culture.

The main task of spiritual and educational work is to educate a perfect person who embodies high moral qualities. Today, only educated, highly qualified, highly intelligent and businessmen with perspective can accelerate the development of our society towards world civilization. It can ensure that Uzbekistan takes a worthy place among the world's developed countries. Raising spirituality and enlightenment, which is the basis of strengthening the independence of Uzbekistan and building a new society, and developing it consistently based on the requirements of the present time, based on the roots of our national spirit, is an urgent and extremely important task of today.

Spirituality and enlightenment are unity in the internal life of the state, optimism and confidence in the future of people, high intelligence, peace in their activities, the dreams and hopes of their citizens in clearly defining the path of sustainable development of international harmony, being able to express his interests, directing him towards a great future and leading him is the potential. The fact that spirituality and enlightenment are a powerful force and an invaluable resource in building a new society is expressed in the following issues, and special attention is paid to them in the organization of spiritual and educational work.

Firstly, spirituality and enlightenment provide economic, socio-political, legal, educational spheres that exist in society, connecting and harmonizing them, ensuring the status of the state as an independent entity.

Secondly, the main goal of the development of the economic, socio-political, cultural, legal and educational spheres of the society is to mature a person, to satisfy his needs, to raise him to the level of perfection. It will be possible to serve people with certain tasks only when spirituality and enlightenment are organized at the level of high modern requirements. In this process, spirituality and enlightenment play the role of norm, standard and leading factor.

Thirdly, spirituality and enlightenment express the essence of the problems facing the society and unite the interests of citizens and the state to solve them. People's feelings of patriotism and nationalism are strong in countries with modern spirituality and enlightenment. This situation, in turn, serves as a powerful factor in the strengthening of the unity of the state and the people, in the interaction of different nationalities and social strata with each other in the way of common interests.

Fourthly, spirituality and enlightenment are factors that shape national consciousness, national feeling, and national ideas. These, in turn, help each nation to realize itself, to understand the unity of interests, and to turn national pride and dignity into a strong worldview.

Fifth, where there is spirituality and enlightenment, there are also needs and necessities. In turn, the needs and necessities lead the person, nation and state to live a better life than yesterday, today, and tomorrow, to be perfect, and encourage to move towards the development of the person, nation

and state. In this process, spirituality and enlightenment are the main factors driving the development of the individual, the nation and the state.

Sixth, spirituality and enlightenment are an important criterion and source of high intelligence and potential. Through this, a person raises the product of the nation to the level of high material and spiritual wealth of the nation and the country.

Seventh, spirituality and enlightenment create peace and stability in the internal life of the state, and shape the spirit of the people in solving any controversial issues with intelligence and restraint.

Eighth, spirituality and enlightenment prevent people from giving in to the interests of subjective, kinship, and localism, creates an environment for harmonizing personal and local interests with the interests of the nation and the Motherland, and strengthens the nation's aspiration to universal values.

Ninthly, spirituality and enlightenment raise people to the level of law makers and obeyers of justice in the country. In a country where laws have become the level of clear standards for any actions of the state, nation and individual, it will be possible to form fair values in a democratic spirit.

Tenth, spirituality and enlightenment are an important factor in solving problems in the internal life of the state, while it increases the prestige of the state in international life, confirms that it has great potential and is making steady progress. This, in turn, further expands the state's opportunities to act in international life.

The main directions of spiritual and educational work are as follows:

Social orientation - in which attention is paid to improving the social spirituality of the blind population. Normalization of the social environment is considered as the main mechanism.

The economic direction is aimed at improving the economic knowledge of the population, directing them to entrepreneurship, and ensuring full living conditions.

The cultural direction is based on increasing the culture of citizens, from nationalism to modernity, from modernity to nationalism.

Political direction - improving the skills of political culture in citizens, instilling a sense of connection to various aspects of management, and ensuring mutual intervention.

The legal direction aims to ensure human rights and freedoms and create a legal civil society.

CONCLUSION AND RECOMMENDATIONS

In short, the content of spiritual-educational works is a concept arising from the interrelation of the phenomena of "spirituality", "enlightenment", "spiritual propaganda". Spirituality and enlightenment and human concepts have a specific meaning only as a whole. A person who is highly moral, moral, enlightened, cultured, shows kindness to others who live as his people, his country, helps those who need help, shows others the right path for himself is to educate people who consider happiness.

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