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INTERPRETATION OF SPIRITUALITY IN CLASSICAL LITERATURE

Abstract: This article addresses the issue of interpretation of the term spirituality in the classical literature. In particular, the approaches of Alisher Navoi's "Mahbub ul-qulub" and Jalaliddin Rumi's "Ma'naviy Masnaviy" are reflected in the article.

Key words: spirituality, classic literature, society, literature, concept, religion, nation.

Language: English

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Introduction

Because the problem of spirituality is so complex and multifaceted, the definitions given to it are also varied. The first President of Uzbekistan Republic Islam Karimov wrote about spirituality in all its aspects: The concept of "spirituality" fully embodies the ideological, ideological, cultural, religious and moral views of society. Therefore, when we think about it, we can summarize all these views and express them in the broadest sense of the word "spirituality."

II. Analysis

The question of the spiritual world of man has always been of great importance. The characteristics of human behavior, inner experiences, thinking, talent, and creativity have been analyzed and studied by thinkers of each period based on the level of development of their time and their vision of the future. Man, in the process of developing his mental, spiritual, emotional world, certain concepts were expressed it in different ways. While some of these concepts were more general and broad, some expressed specific aspects, or specific states of the human inner world. One of the most common concepts is spirituality. In turn, various aspects, status, stages of spirituality are reflected in science, literature

and philosophy. For example: greed, lust, modesty, devotion, fidelity, faith, belief, generosity, perfection, perfect man, self-knowledge, knowledge of Allah, enlightenment, striving for truth, etc. Along with the concepts of goodness, the concepts of evil, dishonesty, immorality, ignorance, wickedness, greed, etc., which are alternatives to it, were also important. Because without these concepts, man would not be able to study virtue and spirituality in depth.

All of the above concepts reflect different aspects of the human spiritual world. Man has analyzed specific concepts based on general concepts and determined that some of the laws in them are manifested in their own way. At times, the analysis of specific concepts has further concretized and enriched the general concepts in the study process. This is especially true of research scientists and writers. The concept of "spirituality" defines the spiritual qualities of a perfect person, the requirements for him, the qualities. Actually, research and conclusions about the perfect man have enriched the concept of "spirituality". The same can be said about the relationship between the concept of "spirituality" and other concepts. For example: spirituality and sophistication, spirituality and morality, spirituality and faith, spirituality and religion, spirituality and politics, spirituality and law, and so on.

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III. Discussion

Many dictionaries and some articles emphasize that the concept of spirituality refers to the word "meaning". However, in the classical literature, semantic phenomena are used not in the form of "ma'naviyat" (spirituality) but in the form of "ma'no" (meaning) ("scientific meaning" - secular, mainly natural sciences and logic). For example, the Samarkand statesman Mirzo Ulugbek was described as "yulduzlar ilmida osmon qadar yuksalib bordi, maoniy ilmida qilni qirq yordi" (cut into piece)¹

In ancient philosophy, spiritual life was studied in separate areas, and this tradition was gradually reflected in Western philosophy. In the East, in Islamic philosophy, spiritual life is studied in common. Concepts such as "morality", "will" and "spirit", which are characteristic of the spiritual world of man, are embodied in spirituality. The formation of the concept of "spirituality" as a term was strongly influenced by Islamic philosophy, theology - "Ilm at-tafsir", which was devoted to the interpretation of the Qur'an, and later mysticism.

We gain a deeper understanding of the characteristics, means, and concepts that help to illuminate the spiritual world of man through the lofty ideas, philosophical views, and classical literature that our intellectual ancestors inherited.

In particular, the famous poet and sage, the great scholar of theology and mysticism Jalaliddin Muhammad Rumi is a person who brought the concept of spirituality to its peak. An example of his profound thought is the book Ma'naviy Masnaviy, which discusses human reality and its inner, spiritual world.

There is also a belief that the term "spirituality" is popular because of the work of Jalaliddin Rumi. Rumi's Masnavi was popular in the Middle East, Iran, Central Asia, and northern India.

In Rumi's view, spirituality is the basis of Sufism. Jalal al-Din Rumi, in the foreword to his book, Ma'naviy Masnavi, infused it with various ideas and gave it meaning. He first interprets the concept of "spirituality" in the religious sense as "din usullari, usulining usuli, Haq taologa va Haqiqatga yetishish sirlarining kashshofi". (cut into piece) Continuing his thought, Rumi supplemented his book with "Ko'ngillar bog'i, hikmat va ma'rifat buloqlari" (The Garden of the Soul, the Springs of Wisdom and Enlightenment). He evaluates the book like this: "Bu kitob ruhiy bemorlar uchun shifo, g'ussalarni ketkizuvchi, rozlar hamrozi, sirlar kashshofi, Qur'oniy haqiqatlarni ochguvchi, rizq-ro'zlarini, inchunin, ma'naviy rizqni ham kengaytiruvchi, axloqni har turli qabohat va palidlikdan asraguvchidir" (cut into piece). (This book is a cure

for the mentally ill, a remedy for sorrows, a companion of secrets, a pioneer of mysteries, a revealer of Qur'anic truths, an exponent of sustenance, including spiritual sustenance, and a protector of morals from all kinds of evil and filth)

In Mahbub ul-Qulub, we do not find the exact concept of "spirituality", but it reflects and fully describes the qualities and characteristics that reveal the spiritual world of man. Alisher Navoi, in describing "vafo" (faithfulness), begins with the fact that it is an abstract thing that disappeared in his time: "Vafo ul sifatdurkim, karam va muruvvat xalqni onsiz ko'rub itibdurlar va ani tilamakka adam mulki sori ketibdurlar... Mahbubedur – pok xilqat, juz pok ko'ngulga unsu ulfati yo'q. va ul bo'lg'on pok ko'ngulda qat'o qudurat va kulfat yo'q" (cut into piece) (Generosity and Mercy - they saw the people deprived of a good quality like fidelity and went to the world of non-existence to find it... Faith is such a pure-hearted lover that he is kind and generous to someone who is not pure in nature and heart; fidelity is such a purity that it does not approach or encourage a person whose nature is pure and whose nature is not pure).

Bayt:

"Kimga qildim bir vafokim – yuz jafosin ko'rmadim?"

Ko'rguzub yuz mehr, ming dardu balosin ko'rmadim?"

(I showed loyalty to everyone, I did not get rid of it until I saw a hundred infidels; I was in a loving relationship with everyone, I did not get rid of it until I suffered a thousand afflictions).

The concept of "spirituality" is not used in a narrow religious context. Navoi's naming of the work "Mahbub ul-qulub" - "Lover of Hearts" - shows that he did not approach spirituality from a narrow religious point of view. In Navoi's approach, we can see that he developed the ideas in Farobi's "Fozil odamlar shahri".

IV. Conclusion

In all historical periods of human and social life, there has been a desire for growth and development. Development is not only about improving material life, but also about improving people's relationships, supporting each other in difficult times, sharing joys, and regulating their relationships through different rules and regulations. It was clear that for this reason, in classical literature, our great thinkers have focused on how to elevate the spiritual world of man, how to improve his nature, his behavior, the pursuit of lofty goals.

While the classical literature pays great attention to the administration of man's material and economic

¹ In memory of contemporaries of Amir Temur and Ulugbek. T.: Teacher Publishing House, 1996. 10-b.

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life and well-being, priority is given to his spiritual life. The pursuit of perfection through the knowledge of Allah, self-knowledge, self-control, humility,

generosity and morality is the essence of the concept of "spirituality" used in classical literature.

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