



INTERPRETATION OF SPIRITUALITY IN CLASSICAL LITERATURE

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Abstract

The question of the spiritual world of man has always been of great importance. The characteristics of human behavior, intuition, 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.

Keywords: historical, development, emergence, expressed, own, spiritual, period, analyzed, vision, creativity, intuition, certain, concepts, general, reflected, striving, concepts, requirements.

Introduction

In the process of developing one's mental, spiritual, and emotional world, one has expressed it in various ways. While some of these concepts were more general and broad, others expressed specific aspects, aspects, or specific states of the human inner world. One of the most common concepts is spirituality. In turn, various aspects, aspects, status, stages of spirituality are reflected in science, literature and philosophy. For example: greed, lust, modesty, modesty, devotion, fidelity, faith, belief, generosity, perfection, perfect man, self-knowledge, knowledge of Allah, enlightenment, 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 could not deeply study goodness and spirituality.

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 clarified and enriched the general concepts in the process of study. 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. In turn, 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.





Literature Review

Many dictionaries and some articles emphasize that the concept of spirituality refers to the word "meaning". However, in the classical literature, meaning-related phenomena are used not in the form of "spiritual" but in the form of "meaningful" ("scientific meaning" - secular, mainly natural sciences and logic). For example, the Samarkand statesman Mirzo Ulugbek was described as "rising to the sky in the science of the stars, forty in the science of meaning."

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", "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 - "science at-tafsir" dedicated to the interpretation of the Qur'an, and later mysticism.

Analysis

We gain a deeper understanding of the characteristics, means, and concepts that contribute to the enlightenment of the spiritual world of man through the lofty ideas, philosophical views, and classical literature of our thoughtful ancestors.

In particular, the famous poet and sage, the great scholar of theology and mysticism Jalaliddin Muhammad Rumi is a philosopher who brought the concept of spirituality to its peak. An example of his profound vision is the book *Masnaviy 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 "Spiritual Masnavi" was popular in the Middle East, Iran, Central Asia and northern India.

In Rumi's view, spirituality is the basis of Sufi teaching. In the preface to his book, *Ma'navi Masnavi*, Jalaliddin Rumi infused it with various ideas and gave it meaning. First of all, he interprets the concept of "spirituality" in the religious sense as "the methods of religion, the method of the method, the pioneer of the secrets of attaining the Truth and Truth." Continuing his thought, Rumi fills his book with "The Garden of Souls, Sources of Wisdom and Enlightenment." The word "garden of the heart" here refers to the heart and meaning (meaning "mind" in Sanskrit). "This book is a cure for the mentally ill, a cure for sorrows, a companion of secrets, a pioneer of mysteries, a revealer of Qur'anic truths, an extension of sustenance, including spiritual sustenance, and a protection of morals from all kinds of evil and filth." gives an assessment.





By Rumi, "expander of spiritual sustenance," he meant spiritual nourishment, spiritual sustenance - the enjoyment of truth, goodness, justice, beauty, and pleasure. To acquire the secret of monotheism, the light of faith, to acquire knowledge without understanding the essence not allowed. Perceptions of God are varied and incomplete. In his book, Rumi explains that only those who perceive with the eyes of the heart can approach this essence, and those who love photography cannot understand the essence of God.

The formation of the concept of spirituality in Islamic philosophy depends on a number of factors. First of all, Allah is the one who created man as a conscious, intelligent being, the flower of nature, the owner of nature and all living beings. In this sense, spirituality is the ability, talent, creativity and creative potential given to man by God.

Second, man is even a small universe within the universe. Therefore, Sheikh Aziziddin Nasafi divides the world into two: the world of sugra and the world of kubra. Nasafi calls man "the world of sugra" ("small world"), the divine world and the material world together as "the world of kubro" ("great world"). He says that all things and features in the big universe exist in the small universe. Thus, man is an enhanced version of the higher world - the "world of Kubro".

Thirdly, the purpose of human existence is divine love, and through this love one can atone for oneself and attain the truth. This view is that Islamic theology is not about the word, but about mysticism. Love is the power that leads to enlightenment, the sacred fire that purifies and frees man from materialism. Love burns the body and purifies the soul, and in taxation there is tajrid and tafriid (purification, isolation). That is why lovers withdraw from the people, because their souls do not like worldliness, long for solitude, and always want to be with their Mawlawi, Allah.

Alisher Navoi in his book "Mahbub ul-qulub" divided love into three parts: the first part - the love of ordinary people, the second part - the love of those with special qualities, and the third part - the love of the sincere. "It simply came to our notice then. And in his observation, in his absurdity, alardin consciousness, alardin maslub. His witnesses have reached the Istiqlal, and he has created the Istiqlaq status of the Istiqlal. "

Fourth, in Islamic philosophy, there are different approaches to the issue of the spiritual qualities of the perfect man. The concept of the perfect man and the attributes given to his spirituality were first used by Muhyiddin Ibn al-Arabi (1165 - 1240), better known as Sheikh Kabir. According to Ibn al-'Arabi, the image of a perfect man on earth is our Prophet.





Discussion

In Ibn al-Arabi's view, the perfect man is a soul with a divine power. From this it can be concluded that the perfect man is a mediator between God and ordinary people, and that this concept cannot be applied to ordinary people. In the views of Sheikh Amuli and Abdul Karim Gelani, the perfect man seems to be a celestial being, whose qualities are not like those of the mortal people on earth. It is as if we are observing a whole set of supernatural forces. However, in the treatises of Sheikh Aziziddin Nasafi "The perfect man", "The goal aqsa", "Zubdat ul - the truth" and others, the concept of the perfect man and his spiritual qualities are considered in connection with the emergence, development and career of man. Aziziddin Nasafi's concept of a perfect human being reflects the characteristics and moral qualities of a living person. "Of course, a perfect person is a person who is mature according to the Shari'ah, the teachings, and the truth, and if you do not understand this phrase, let me say it in another phrase: Know that a perfect person is such a person. Let everything be perfect: good words, good deeds, good morals and education. "

These qualities, which Nasafi considered to be good words, good deeds and good manners, are derived from Zoroastrianism. In Zoroastrianism, good thoughts, good words and good deeds which have become a universal moral value, the moral image of man are the basic idea and the ideas that make up the essence. Here is an idea from Islam Karimov's book "High spirituality is an invincible force." meritorious: "The noble thought, the noble, which defines the essence of the Avesto words and good deeds" for the present and we can see that there are lessons to be learned. That's it thoughts, that is, good intentions, good words, and unity are the priorities of public life how to interpret it as an idea with our spiritual ideals today. It's important that sanctions do not hurt the people. "

The term "spirituality" is a gradual expression of the teachings of Sufism; ability, ethical, legal, philosophical, scientific, artistic, religious ideas and concepts. In philosophical dictionaries and dictionaries of various interpretations, especially in post-independence dictionaries and in annotated, popular scientific dictionaries on spirituality, the concept of "spirituality" and its core "meaning", "Meaning", "spirituality" are revealed, and its content as a scientific concept is enriched.

In the classical literature, we find in Jalaliddin Rumi a broad interpretation of the issues of spirituality and the concept of "spirituality" in general. Abu Nasr al-Farabi used the term "spirituality" instead of "spirituality."

Unlike others, Farabi did not use "religiousness" in a religious sense, but in a secular one. The term "spiritual" is used in a more religious and mystical context. Navoi defined the concept of "spirituality" as the meaning of the word "spirituality" also





applies. Jalaliddin Rumi used the word "spirituality" not only in the sense of "meaning" but also in the sense of "meaning." A. Erkaev draws attention to this situation and suggests that the concept of "meaning" in Sanskrit may have contributed to the formation of the concept of "spirituality" along with the Arabic concept of "meaning".

Analyzing and summarizing the various definitions of the concept of "spirituality", Sadulla and Sarvar Otamurodov emphasize that spirituality is not only a system of achievements and values, but also the process of their creation.

The first President Islam Karimov interprets spirituality as a spiritual and intellectual force that protects, purifies and directs society and man from various threats. That is why he called his work "High spirituality is an invincible force."

Conclusion

In all historical periods of human and social life, there has been a desire for growth and development. Not only sound education but his alertness and dedication too are most required. It was obvious that for this reason, in classical literature, our great thinkers have focused on how to raise the spiritual world of man, how to improve his nature, his behavior, the pursuit of high goals.

Although the classical literature pays great attention to the administration of material and economic life and well-being of man, the priority is given to his spiritual life. The concept of "spirituality" used in classical literature is the essence of the pursuit of perfection through the knowledge of Allah, self-knowledge, self-control, humility, generosity and morality.

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