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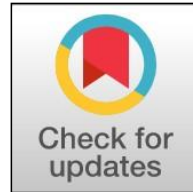
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**ANALYSIS AND DIFFERENT INTERPRETATIONS OF THE CONCEPT OF
SPIRITUALITY**

Akhmedova Mekhrinigor Bahodirovna

Associate Professor, PhD

English Literature department

Bukhara State University

***Abstract** – The article provides general information about the concept of spirituality, opinions on the analysis of the concept of spirituality. However, the analysis and different interpretations of the concept of spirituality are deeply analyzed and based on ideas using examples.*

***Key words:** spirituality, science and journalistic works, senses, emotions, social functions, philosophy, religious and philosophical teaching, Islam.*

I. Introduction

Numerous researches, popular science and journalistic works have appeared on the essence of the content of spirituality as a concept, its social functions and its role in the development of society. However, the origin and history of the concept of "spirituality" have not yet been fully explored. There is some confusion in the scientific pamphlets and articles, textbooks and manuals written by various authors, devoted to the study and analysis of the issue of spirituality, its place in human and social life and its relationship with other areas; inconsistent ideas are constantly evident. The approaches of different researchers sometimes contradict each other, and the presence of conflicting opinions leads to confusion in teaching.

II. The main part

Expressing his views, A. Erkaev says that the concept of "spirituality" is divided into two parts. According to his first hypothesis, the concept originated from the Arabic word for "ma'ni." The Mu'tazilites, the first Islamic theologians and philosophers, Wasil ibn Ata and Amr ibn Ubayd, based their knowledge of the interpretation of the Qur'an ("ilm at-tafsir") on the science of essence. They called the doctrine of things and events, processes, nature, society, and the essence of God "ma'ni," thus establishing the concept of spirituality as the term "ma'na."

The second hypothesis is that both spirituality and its core "ma'na" are rooted in the concept of "ma'nas", one of the basic concepts of ancient Indian philosophy. "Ma'nas" means mind in Sanskrit. He was the source of the intellect, the senses, the emotions, and the will.

History has shown that economic, political and cultural ties between the Middle East, Iran, Central Asia and India have always been well established. Our ancestors also relied on Indian philosophy to create the religious and philosophical teachings of Islam. As mentioned above, the meaning is used in the form used by the Hindus in Central Asia and Iran, and this concept is expressed in the teachings of Sufism. In the dictionary "Farhangi zaboni tojiki" the meaning is interpreted as "mahalli unsu ulfat" - a place of friends and ulfats, and the following verse of Rumi is given as an example:

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

Meaning: If the palaces are a friendly place for kings, the abode is a grave for the dead.

Here "ma'nas" is friend, that is, where God lives. The meaning is used in the sense of the heart to express the presence of God in the heart of every human being. By kings we mean perfect people who live in the way of truth. The dead are the victims of their own lusts, indifferent, indifferent, indifferent, and their hearts are like graves. In this verse, both the tower and the tomb are figurative of the soul. By the

way, A. Erkaev in his book "Spirituality - the symbol of the nation" said that "ma'nas" in Sanskrit means mind. However, in the Tajik dictionary of "Farhangi zaboni tojiki", "ma'nas" is an Arabic word.

Other dictionaries, especially the "Philosophical Encyclopedic Dictionary" in

Russian, state that the meaning belongs to Sanskrit. So, in our opinion, although the origin of the term "ma'nas" is in Sanskrit, it can be concluded that it is widespread throughout the Muslim world through the Arabic language. It is possible that "ma'nas" was translated directly from Persian into Sanskrit. Because in addition to Iran bordering India, Persian and Sanskrit are languages of the same family. It should also be borne in mind that the early Islamic theologians, the Mu'tazilites, also studied Hindu religious and philosophical views, and that the term "ma'nas" may have been introduced into Arabic.

Professor M. Imomnazarov interprets spirituality as a divine phenomenon: "Spirituality is the divine light in the human heart. It is the light of the Supreme Truth, which is why our great ancestors called the human heart" the treasure of the mystery of Truth. "And the secret of truth is such a magic spell that no human mind can solve it." From this it can be concluded that spirituality is an attribute given to man by Allah. As the author's views have caused some criticism, he has commented on his figurative definition in scientific language in another book, *The Fundamentals of Our National Spirituality. Harmony with the reality of existence.*"

The author emphasizes that the original description is a Sufi, symbolic description based on mystical interpretations, and connects its essence to religion, saying that spirituality is a blessing given to the human mind by Allah. However, this statement does not fully explain 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 illuminated by religious-mystical views. Science relies only on concrete

facts and logical reasoning. Then it acquires objectivity and fairness. Spirituality is an evolving independent social phenomenon. It should be noted that this textbook by M. Imomnazarov ("Fundamentals of our national spirituality" in 2006) is mainly a textbook for undergraduate students of social and humanitarian universities, designed to be used as. The textbook should cover the content of topics using clear and understandable scientific terms and phrases. In the textbook, the author describes and discusses "spirituality" in a religious, artistic and figurative sense.

K. Kuronbaev and V. Kochkarov say that the formation and development of human spirituality from the moment of self-realization as a person to the end of his life, the possibilities and needs of man in this regard are limitless. The authors point out that spirituality is an evolving phenomenon. But they do not adequately explain the structure, form, and content of spirituality. Moreover, in the definition, spirituality is unique to man and does not belong to society and its structures and levels. In contrast, M. Hamdamova views spirituality as "a concept that unites the inner life, spiritual experiences, mental abilities, and perceptions of a society, a nation, or an individual." "Spirituality has a broad meaning and includes concepts such as enlightenment and culture," he said. This definition takes a broader approach to the issue, stating that spirituality is not limited to the individual, but also belongs to society and the nation. However, the definition remains one-sided.

First, in Hamdamova's definition, spirituality is limited to inner life. Man's spirituality is manifested not only in his desires, but also in his behavior, actions, creativity, and interactions with people. Second, ability is an opportunity given by nature, not spirituality. Because among the talented, educated people there are only selfish, selfish, corrupt, greedy people, and on the contrary, among the people of average ability are kind, benevolent, compassionate, generous, generous, that is, people with high spirituality are not rare.

A. Erkaev considers spirituality as a social phenomenon and gives it a broader definition: "Spirituality is unique to man. But it is not a divine or supernatural

phenomenon, but a social phenomenon associated with human activity. There is no spirituality in nature. human spirituality is different from animals, and society is different from nature.” The author emphasizes that spirituality is the essence of man as a socio-cultural being. perseverance, and many similar original human qualities and attributes, is an integral unity, a set of commonalities. We do not intend to invalidate or dismiss all of these definitions. Of course, the above definitions reflect one or another aspect of spirituality. Researchers have approached the concept from their own perspectives. The perfect definition is the result of generalization and scientific substantiation of different views. That is why it is important to analyze them scientifically and express discussions.

III. Conclusion

Because the problem of spirituality is so complex and multifaceted, the definitions given to it are also varied. The first President 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."

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