The concept of spirituality, an aspect of the human inner world. One of the most common concepts were more general and broad, some expressed it in different ways. While some of these concepts were more specific to the religious and moral views of society, others were 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 qualifications. 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.
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, maomy ilimda qiini qiyr 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 Masnaviy 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 Masnaviy, 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'ngulda qat'o qudurat va kulfat yo'q" (cut into piece) (2) The 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, 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 ufalti yo'q, va ul bo'lg'on pok ko'ngulda qat'o qudurat va kulfat yo'q" (cut into piece) (3) (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 vafo'kim – 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 thoughts, regulating their relationships through different rules and regulations.

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

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