

**ORIGINAL ARTICLE**

**SPIRITUALITY AS A HIGHEST LIFE-ASSISTING VALUE**

**AUTHOR'S INTRODUCTION**

**Ashirov Murat Polatbaevich**

*Karakalpak Medical Institute*

**Abstract:** Spirituality in the article is presented as the highest life-affirming value and ontological basis of human existence. The idea is grounded that the process of increasing spirituality in a person is not automatic, independent of the will and desire of the subject. On the contrary, it presupposes certain efforts and "inner feat" on the path of spiritual development and creative cultivation of a person's spiritual states. It is concluded that spirituality is a special process, which is basically not separated from human existence and takes place in conditions of reality. Spirituality contains exclusively internal givenness, which is specifically prescribed to one or to another individual. She is whole, one and eternal, as well as eternal on Earth, its only carrier is Man.

**Key words:** spirituality, morality, culture, personality, person, quality, quantity, humanity, secular spirituality, religious spirituality

**Introduction.** Modern man lives in a world where moral and spiritual are replaced everywhere social and rational. As a result, for socio-rational appearance of a person more and more often and more often the gaping emptiness of the immoral, spiritless, divorced from being is revealed intentions. It becomes obvious that the solution the colossal complexity of the task of preserving the human essence cannot be imagined without changing the person himself, without his deep spiritual and moral transformations. In this aspect, the problem of human spirituality acts as a priority. Apparently, it is no coincidence that today the concept "Spirituality" along with terms such as "Soul" and "soul", "spirit" and "spiritual", play an increasingly visible role. We are practically we meet with sincere people every day indifferent, we always appreciate rich spiritual world of the individual and express our concern

about the manifestation of the lack of spirituality of individuals, we are completely different we react to the generosity and cowardice of a person, which he shows in difficult and contradictory life situations.

In modern literature, including philosophical, there is a discourse of the spiritual factor of creation, spiritual development, spiritual wealth, spiritual growth, spiritual culture, spiritual mastery of objective reality. To diverse types of human activity, researchers attribute not only material, industrial, socio-political, but also spiritual activities. Among the tasks facing artistic creativity, K/Stanislavsky saw the main thing: the embodiment of "the life of the human spirit." A. Schopenhauer back in the 19th century. wittily noted that denial soul is characteristic of the philosophy of a person who forgot to take himself into account. S. L. Frank, comparing material reality and reality spiritual, believed that "primary" is spiritual reality.

In human society, spirituality arose in the early stages of historical formation and

is present in him as a life-affirming ideal of reverence for life. Only thanks to spirituality as the ontological basis of human existence became possible for the birth of man, its evolution on the way from the animal state to a creature that was able to transform "Animal joy" into "human happiness". Today it is almost impossible to imagine and the process of evolutionary development of society without and outside spirituality, just like a person without spiritual and moral qualities, states and intentions. There is no more universal in the world criterion for measuring ontological truth human being than spirituality: "Without spirit and outside spirit, we do not have true being, but remain, according to Gogol, "creatures" "[1, 307]. The spiritual apocalypse is more terrible than the worldwide flood: no one will be saved. Exactly spirituality appeared before a person as the mechanism of its life affirmation and the guarantor of the preservation and continuation of the human race.

So what exactly is spirituality? What is its meaning and content? Modern science divides secular and religious spirituality, on the basis that it is not only creation of the Divine Spirit, but also constitutes the basis of the human spirit. A secular approach to understanding of spirituality, as a rule, correlates with the spheres of morality, science and art. Its supporters believe that the person who tied himself

and my life with knowledge of the world, with creation artistic treasures and him, is a model of moral behavior.

Traits of spirituality are inherent in such a person. Outside no doubt, all of the above correlates with spirituality, without these qualities she cannot exist and cannot be formed. At the same time, a one-sided assertion of rationalism, especially of its positivist-scientistic sense, is clearly not enough to determine the spiritual culture of the individual, her spirituality. Religious spirituality is usually related with faith. However, even here it would be wrong to identify spirituality only with religiosity.

In this case, we would excommunicate development of a significant part of humanity, would have narrowed and impoverished the very term "spirituality".

I. Kant believed that faith does not have an objective grounds, its recognition can only be justified subjectively. There is no doubt that a spirituality based on faith differs significantly from a spirituality based on reason: "First of all, this the difference is that reasonable spirituality can be justified, explained scientifically, demonstratively, logically rigorously and understandably, while inherent in religious, that is, irrational, spirituality cannot be counter-wise objectively substantiated and explained "[2, p. 23]. However, here you should immediately make a reservation: the impassable line between secular and religious spirituality does not exist. Historical experience testifies that an attempt to artificially isolate a person from God has always led to spiritual and moral impoverishment of a person, the rebirth of the essential foundations of spirituality.

Human spirituality is not easy one of its many characteristics -the measurement of the human in a person, but the constructive principle, for it is spirituality makes a person a person. Spirituality, figuratively speaking, it is a burning lamp, thanks to which the inner world of a person is illuminated and facilitates his search for a path in the most difficult and contradictory situation. N.A. Berdyaev wrote, that without spirituality "one cannot bear sacrifices and perform feats." Gaining spirituality, man

begins to realize responsibility not only in front of you, but also in front of people, in front of the world in the whole. The essence of spirituality, writes A.V. Razin,

"Is not reduced to prayer, but to helping others and distant, to mercy, socially useful activities "[3, p. 67].

A person, being spiritually wealthy, once and forever breaks with primitive views on his everyday life. Imdvizet personal interest in justice and beauty, in search for meaning and your place in it, in determining the criteria for good and evil, in accordance with by which a person evaluates people and events, forms the motives

of behavior in agreement or contradictions with universal principles of morality. In the context of this reasoning, one can conclude that spirituality is integrative quality that determines the scope of life-meaning values, characterizes the content and the orientation of human being, and the "human image" (L. P. Buyeva) in each individual.

It is also important to take into account that in the sphere of spiritual life, a person carries out comprehension and choice of values, goal-setting is not easy on the basis of knowledge obtained from textbooks, "archives" of culture, but also in the process of understanding and experiences of their life experience. Wherein it is important to note that the meaning of life can be suffered or experienced in joys and passions own life path, or maybe, unfortunately, be acquired only as a result, when already there is no time and effort left for its implementation. Therefore, the comprehension of life can be very complex, contradictory and even tragic, if a person could not determine his own a place in life, did not find my life path, did not really appreciate my capabilities, did not "Master" of their destiny. An experience of fate according to L.P.Bueva, "gives a dynamic, energetic beginning of the search for knowledge and values "[4, p. five]. And here it is quite fair there will be a statement that the content of spirituality how a certain quality of human being integrates thought, knowledge and feelings, experiences with action and behavior. Outside of the above you can't talk about the inner, spiritual world person, about spirituality in general.

Spirituality in ontological givenness can also be represented as a truly positive the characteristic of human existence in its orientation towards the higher manifestation of one's "I". Speech is about the primacy of the highest meaningful and universal values, with the help of which and thanks to which a person seeks to overcome the sphere of subjective "for-himself-being", to rise above him and find new disinterested relationship with the world around him, to establish contact with him through perception, experience and comprehension. V.A.Lektorsky believes that spirituality is always, in one way or another, associated with going beyond the limits of self-interest, petty calculation, selfish interest and personal benefit. She

assumes that meaningful landmarks personality and its goals are deeply rooted in the system supra-individual values [5, p. 31].

The process of realizing your inner "I" is the most important aspect of the spiritual formation and transformation of the individual. However, how it is known that a person cannot be isolated only into himself and to himself, his soul is

constantly looking for a way out of your "I". In this case, the boundless space-time dali, the world around us, constantly calling out to communications. In the light of the correspondence of the existence of the essence, the change in the awareness of the true "I" is that tremendous force, which is able to inspire a person to his spiritual field. However, a person can become a true subject of spirituality, only going beyond the limits of their daily narrowly empirical being. To do this, he needs to realize his true essence. by cultivating spirituality in oneself as the only support contributing to getting rid of the meaningless and perishable material-animal existence.

It is about that true spirituality possesses the property not to be isolated in itself, not to isolate itself from the surrounding people and the world in overall, but assumes constant striving to expand the spiritual space of society. Spirituality always expresses itself in dynamics, in constant renewal of the "spiritual field" (N. Koval), in development and ability to cleanse from stereotypes and limiting points of view, from your own imperfection. According to M. M. Bakhtin, "human content spills out in the context of the life of every person, even if he is not aware of this"[6, 123]. Outpouring is characteristic of spirituality, constant expansion of the space of spiritual and moral interaction. Aspiration express your point of view, "be determined" (A. Ya. Kanapatsky) and thereby free yourself from the huge energy of the spirit allows you to compare spirituality with a source of radiation and constant energy generation.

The process of accumulating spiritual energy, which alternates with its constant "release", represents a kind of internal mechanism of the human spirit. Quite definitely it can be said: every spiritually rich personality is a kind of accumulation center spirituality, and how it is more meaningful and spiritual richer, the more actively radiates spirituality and, as a consequence of this, the broader scope of its influence on surrounding people and society as a whole. However, it is quite legitimate to pose the question here: is it possible to talk about the "regulation" of spirituality, about the "rate of its accumulation" in one or another man?

Having no categorical objection against attempts to comprehend spirituality by analyzing the subject content of a person's activity and his ability consciously manage yourself, it should be noted that mastery of this control mechanism can have a spiritual and moral task (for example: adaptation to new social conditions, adaptation to reality being, dependence on hard material conditions, etc.). Therefore spirituality follows, apparently, to be considered as a person's

control of himself in order to achieve maximum independence from the prevailing conditions,

for the purpose of resistance and active influence on them with the help of life-meaning values and ideals.

In the ontological given, spirituality in a person does not change in quality, she can

increase only quantitatively. Quantitative changes in spirituality in a person's being are mandatory, they should be considered as a pursuit of spirituality. They do not affect on the quality of spirituality and at the same time contribute to the accumulation of spiritual intentions, dynamization of their realizing power and cause the acceleration of the incarnation directly spirituality in human life and activities. The process of increasing spirituality in a person is not is automatic, independent of will and the desires of the subject, on the contrary, it assumes certain efforts and even "inner feat" (A. E. Kanapatsky) on the path of creative cultivating the spiritual state of a person. The value of spirituality, it seems to us,

is determined not by its quantity, but by its quality. If quantity expresses the volume of spirituality or energy-information capacity, spiritual potential, then the quality of spirituality is a constant, the objectivity of its value absolute.

An integral part of spirituality is always humanism was and remains. Such relations between people are considered truly humane, when one person treats another as

to yourself, but to yourself - from the point of view of others. Humanity in this context is manifested not so much in the quality of some system once and for all data prescriptions (we are not talking about "moral arithmetic"), how much in the ability and ability to empathize with someone else's pain as a way of affirming being of other people, the inclusion of this being into my being, and my being - into the being of others.

According to L. P. Buyeva, "the core characteristics around which the humanistic sense of spirituality is concentrated are: faith, hope and love. And Sophia is wisdom

life "[4, p. five]. Spiritual humanity culture of a person, about his spiritual "core" in

to some extent can be judged by the analysis of answers to the questions: who does the person believe? To God, to the state, to society, to another person, to yourself?

How does all this compare with his spiritual self-determination? What and who is he hoping for? On society, friends, neighbors, on circumstances, an accident, on God, on himself or on fate? Whom and what does he love? Peace in yourself or yourself in this world? Despite the fact that the answers to these and other questions have immediate attitude to the most intimate, deep the origins of the spiritual world of man, but still there are no sociological and socio-psychological studies of this issue, there is no systematized data, if ignore indirect, relevant to the characterization of value orientations. However, in them, unfortunately, priority is given "Material values", and cultural and spiritual and moral are defined as usually, the level of education, the number read books or visits to museums, theaters, libraries, cinema.

Spirituality is devoid of any mysticism, although many secrets are kept in it. One random meeting in a wonderful way can transform and refine the inner world of a person, make it more open and pure.

Ontological progress of spirituality has a permanent application, the meaning and content of which are not subject to change neither with the end of this era, nor with the change ruling regimes, nor with the emergence of the political Olympus of the new state activist, nor even with a change in public morality. Spirituality is whole, one and eternal, as and eternal on Earth is her only bearer - Man.

Spirituality can also be imagined as a phenomenon where the existing and the possible interact. In this case, the being acts as a possible, and the possible - as a being. Interaction these components are largely characterized by the ontological content of the process of spiritual self-determination that can be considered as a result of the choice of a probabilistic model of being, or natural result of transcendental ascent and existential reflection, most directly related to a person's comprehension of his being and "meeting with yourself". All information collected by a person during his life, his experience is converted into moral and spiritual forces, and aspirations pass into the ability to realize them, and the lessons of all the mistakes made become the property of caution and foresight, the experienced suffering is transformed into endurance and patience, and the whole amount of experience is of high quality rethinking values based on spirituality and morality. Spirituality, being an ontological phenomenon, is highly axiological: it is a universal storehouse of values.

Spiritual, in a sense, is absolute a value that accumulates the entire "kingdom of values" of the Universe. Before a man embarked on the path of spiritual transformation and development, opportunities open up to familiarize themselves

with spiritual values that can be realized in his deeds, actions and relationships to the surrounding reality. The ongoing reevaluation of values in modern society further highlights the problem of spirituality and raises it to a qualitatively new level.

**Conclusion.** Thus, spirituality should be seen as highly complex and multifaceted. an ontological phenomenon that is rightfully should take a priority place in the categorical philosophical row. Spirituality is important to understand and as a special process that is inextricably linked with the existence of a person and takes place within the framework of existing reality. But it would be wrong to identify her with the real being. Spirituality is a special dimension human existence, it contains all his life in a meaningful and semantic focus on their existential truth. Spirituality not only differentiates, but also reflects the structural systemic connection between the inner spiritual and moral world of a person and the world around him. Spirituality for a person is both a factor and a form self-identification and growth of self-awareness. Sheis not reduced to pure ideas, spirituality in its essence is the quality of a person's life, that is, the coordination of the purity of his thoughts with willingness to act towards the highest manifestations of the human "I". For all transformation zigzags processes of modern society, I would like to hope that humanity will choose the right trajectory of movement on the path of spiritualization and humanizing relations between people, establishing a system of universal human values, recognizing the leading role of spirituality as one of the main factors for the stable development of uzbek society.

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