

# Spirituality of the Human Being as A Philosophical Problem

Pirnazarov Nurnazar Rashid uli<sup>1</sup>

<sup>1</sup>Assistant professor, Karakalpak state university, Nukus, Karakalpakstan

**Abstract.** The article is devoted to the problem of human spirituality. The author begins by identifying patterns in the philosophical understanding of the problem of spirituality, the result of which is the substantiation of the dialectical nature of this process. Then the research discourse moves on to characterize the interpretation of the category "spirituality" in various historical types of philosophy. The essence of spirituality is revealed from the point of view of the ancient Indian Upanishads and Jewish sacred texts, in which it is associated with divine absolute. It further characterizes the contribution of the ancient philosophers Socrates, Plato and Aristotle to the development of ideas about spirituality contained in the teachings of the ancient Greek philosophers about the soul. After that, the author proceeds to analyze the medieval views on the problem of spirituality, according to which it is a manifestation of the divine principle in every person. When considering the further development of the category of "spirituality" in the article, special attention is paid to the ideas of Hegel, who considers a person to be an active active being, embodying in his actions the self-development of an absolute idea. Further the author of the article determines the significant contribution of Russian religious philosophers to filling the category of "spirituality" with new meanings. After that, the author touches on the concept of radical humanism by E. Fromm, in which the key condition for the health of a person and society is the achievement of spirituality as a productive, free and conscious existence.

In conclusion, a conclusion is made about the transition in the philosophical discourse of human spirituality from panlogism to anthropologism, which was largely facilitated by Russian idealist and cosmist philosophers.

**Key words:** Spirituality, man, dialectics, spirit, philosophy, cosmism, personalism, anthropocentrism, absolute, philosophical anthropology, radical humanism, freedom.

## Introduction.

The category of spirituality, when considering the socio-cultural development of the individual, has always been a priority in scientific discourse, due to its deep philosophical foundations. In a series of numerous philosophical categories that make up the methodological apparatus of most scientific systems, the categories "being" and "consciousness" are considered the initial ones, expressing the most important, essential characteristic of any object, phenomenon and event in their interaction, while the question of the interdependence of consciousness and being is eternal.

The first ideas about the spirit arise already in primitive society, when a person, thinking about dreams, diseases, and especially death, comes to the idea of a soul, a spirit that can temporarily fly away from the body during sleep or die along with the body. The famous researcher of primitive culture E. Taylor, explaining the meaning of the concept of spirit among different peoples, finds their roots in words such as "shadow", "Breath", "heart", and notes that among the Seminoles of Florida, when a woman died in childbirth, the child was held in front of her face so that he could receive the flying soul [17].

The Russian philosopher N. Berdyaev points out that "in Holy Scripture the Spirit is the main term. But originally the spirit (in Greek pneuma, in Hebrew rouakh) had a physical meaning meant the wind, the breeze. Pneuma is ethereal.

Rouakh means also light, lacking consistency, elusive. It also means the breath of God, the gift of life received from God "[2, p. 73].

### **Materials and methods.**

In the history of the philosophical consideration of spirituality as the most important aspect of the essence of man, one can trace, in our opinion, the manifestation of the basic dialectical laws of development: the unity and struggle of opposites (bodily and spiritual as two sides of the essence of man, constituting an integral unity), the transition of quantitative changes into qualitative ones (increased emphasis on one of the indicated sides in philosophy leads to their replacement by the opposite), double negation (the denial of the corporeal principle as basic among ancient philosophers by the thinkers of the Middle Ages and the ultimate elevation of the spiritual principle led to the denial of Christian spirituality in the philosophy of the Renaissance and an attempt to synthesize the corporeal and spiritual in the concept of a holistic Human Development Humanists of the Renaissance). Then this - synthetic - approach was rejected. So, in the XVIII century. two directions in the philosophical reflection of the problem under consideration were clearly distinguished, corresponding to two approaches to solving the main question of philosophy: materialistic and idealistic. So, Hegel considered all human deeds to be a manifestation of the world mind, the absolute spirit. In contrast, in the 19th century K. Marx formed the concept according to which a person is a practically transforming, active being, his substance is matter.

Irrational philosophers of the 19th century (A. Schopenhauer, F. Nietzsche and others), preserving the idea of the integrity of human nature and removing the dilemma of classical philosophy "material-spiritual", began to focus on a critical analysis of the state of spirituality in Western European society.

A detailed analysis of this process, subject to the laws of dialectics, should begin with ancient Indian and ancient Chinese philosophies, the origins of which date back to the beginning of the first millennium BC. NS. So, the Vedas (the first monuments of ancient Indian thought) and religious and philosophical commentaries to them (Upanishads) contain ideas about an integral spiritual substance, about an immortal soul. In Hinduism and Buddhism, a person does not act as an intrinsic value. The highest meaning of his life is unswerving adherence to the law of the "cosmic wheel", predetermined from above, but the main attention is paid not to the external, but to the internal side of being and phenomena, specifically - to a person, his knowledge and, which is especially indicative, his moral improvement. Associated with this are the doctrine of the cycle of life (samsara) and the law of retribution (karma) in the Upanishads.

In Judaism, the spirit is understood as the breath of God, as the Holy wind, through which God performs his deeds. Accordingly, the spirituality of a person in the Jewish tradition means the presence of a "spark of God" in a person, the degree and the sincerity of his religious faith. God breathed life into a person, and how much a person develops this divine principle in himself or turns away from the Creator depends only on himself. Thus, in this tradition, spirituality in a person is his religiosity in everyday life.

Ancient natural philosophy, due to its cosmocentricity, for a long time considered man only as a small particle of the Cosmos within the framework of the laws of the Universe. The beginning of the philosophy of anthropocentrism, in the center of research of which is man, is associated with the name of the great Socrates, who considered the main reason in man (spirit) and the moral inner law. He was almost the first among the Greeks who transferred responsibility for human actions from the gods to himself, arguing that morality is knowledge. Socrates understands "soul" as reason, mental activity and morally oriented behavior. The soul for him is "I am conscious," that is, conscience and an intellectual and moral personality. According to D. Reale and D. Antiseri, "thanks to this discovery, Socrates created a moral and intellectual tradition that feeds Europe to the present <...>, and the word "soul", thanks to the streams that penetrated the thickness of the centuries, always sounds and a religious connotation, like the words "servant of God" or "care for the soul", but the word acquired this sublime meaning for the first time in mouth and sermons of Socrates"[14, p. 65].

Plato, who devoted a significant part of his philosophy to the study of the inner world of man, referring to the problem of the spiritual in man, noted that the soul is an immortal entity that has taken over the bodily shell, for every body, moved from the outside, is inanimate, but moved from within, from itself - animate, because such is the nature of the soul, from which it follows, according to the philosopher, that the soul is immortal [12]. Aristotle also saw in human nature the unity of mental and bodily qualities and, recognizing that the soul is realized only in the body, he compared the relationship between the soul and body with the relationship between wax and the image on it, which testifies to the original attempt of the philosopher to apply the theory of reflection to the solution of the problem of the soul and body [1, p. 53-56]. At the same time, the basis for the design of all the ancient worldview was mostly corporeality (it is enough to recall the

traditions of Ancient Greece, especially pronounced in Sparta - a newborn child, if he had visible bodily deviations from the existing standard, was thrown off a cliff into the water). In the Mediterranean (Greek, Roman) civilization, even a kind of cult of bodily culture prevailed, that is, antiquity, in fact, was an era that left the first theoretically elaborated concept of corporeality in European culture.

From the moment of its inception, Christianity has put at the forefront the spiritual component of man, rejecting his bodily principle as something base, carnal, profane. Medieval theological philosophy considered the body is only as a receptacle for the soul, and even more as its dungeon (obviously, this is why saints in the Middle Ages were depicted without any signs of corporeality).

The problem of the relationship between the corporeal and the spiritual (divine) acquired a completely new meaning in medieval philosophy, which is based on the assertion that man acts as an intrinsic value, because he bears the imprint of the absolute essence of God, and is considered as the center and the highest goal of the universe, receiving a special status of a mediator between the kingdom of nature and the kingdom of the spirit [16].

Subsequently, secular philosophy, especially during the Renaissance, sharply objected to such a division of soul and body, believing that, having given free will to man, God predetermined for him the highest purpose "to become his own sculptor and creator", to strive for boundless comprehensive improvement of his nature [11, p. 506].

An important figure in the new European philosophy was Francis Bacon, according to whom, the fundamental principle of all knowledge is "experience, which must be accordingly organized and subordinated to a specific goal" [8, p. 353]. In this regard, he also argued that a person's consciousness is not able to fully cognize the object in question, since he prejudices ("passions") innate and acquired in the process of life interfere with this, and "in an infinite number of ways, sometimes imperceptible, passions stain and spoil the mind" [4, p.19]. To make the soul more receptive to truth, these prejudices must be eliminated in every possible way.

Also indicative are the ideas of Immanuel Kant, around which whole directions of followers were formed. Kant believed that a person needs not only to live conscientiously, developing intellectual abilities, but also to work on himself, to create himself according to the highest standards, for it is not knowledge, but actions that make a person a person. In his opinion, only spiritual development will help to defeat the inclination to evil. The active role of man in the world was particularly thoroughly substantiated in German classical philosophy, in particular by G. Hegel, who for the first time presented the entire spiritual world as a process - continuous movement, changes, transformations, that is, development. The scientist saw human freedom not in the liberation of the will of the individual from all kinds of restrictions, but in manifestation by him of reasonable activity aimed at his own benefit, included in the general benefit [5]. Marxist theory explained the specifics of human existence on the basis of the concept of social and practical, purely active essence of man, his involvement in the system of social relations.

According to K. Marx, "the essence of man is not an abstract inherent in a separate individual, in its reality it is the totality of all social relations" [9, p. 265].

Russian idealistic philosophy of the late 19th - early 20th centuries, based on the principles of ontology, the revival of metaphysics, in fact on philosophy and religious intuition, gave rise to a new interpretation of human nature, including the human body. The desire to bring ontological problems to the forefront of philosophizing leads a number of Russian thinkers to anthropocentrism. Such famous philosophers as N. A. Berdyaev [2], S. N. Bulgakov [3, p. 68-79].

The problem of human existence, his relationship to God, the world, other people, and most importantly the spiritual transformation of the world and man is the central theme of Russian philosophy of this period.

Religious and philosophical personalism, existentialism and anthropologism formed the core of Russian religious philosophy, the specificity of which was reflected in the discourses about the spirit of such thinkers as V.V. Zenkovsky

[6], B. C. Soloviev [15], P. A. Florensky [19] and others. In the works of these researchers, the concepts of "spirit" and "spirituality" were considered only in the context of the absolute and highest values of human existence: Faith, Hope, Love,

Beauty and Goodness. It was these ideals that were proposed to be planted in the soul of the individual in the process of its socialization, upbringing and education. This is the main difference between the views of Russian philosophers and the views of their Western colleagues, since “in Russian spirituality, in contrast to the Western, the upbringing of the sensual and moral side prevailed,” and intuition in actions and thoughts “seemed more important than rationalism” [20, p. 42].

An important contribution to the understanding of national spirituality was made by the philosophy of Russian cosmism, which is understood as "a whole stream of Russian culture, including not only philosophers and scientists, but also poets, musicians, artists", at the same time, “cosmism is the basis of the millennial Russian metaculture, in which the world is viewed not only in its present reality, but also from the point of view of what should be” [7, p. 28-29]. The theory of the noosphere, which is an integral part of the circle of ideas of Russian cosmism, which determines that in the era of the noosphere can only be entered by a highly educated society that understands its goals, is able to measure its needs with the possibilities that Nature gives it, and it is in the awareness of the common goals and difficulties that stand on this path that it will inevitably give rise to a feeling of the planetary spiritual unity of people.

### **Results and discussions.**

In the XX century. and at the present stage of development of philosophical thought, the problem of the spiritual in man continues to remain central for most philosophical schools and trends.

In general, they can be presented as a unity of objectivist and subjectivist approaches.

The first explains man and his activity as a product of an objectively existing and fatalistically manifested dependence (on the cosmos, on Divine providence, on a fatalistically understood historical necessity), the second seeks the beginning of human essence, his social activity and spirituality in the inner nature of man, in the deep spheres of the inner individual human life, in his truly intelligent activity, in volitional impulses and aspirations.

This led to a more intensive development of "philosophical anthropology", often understood as the name of any philosophical theory that considers human problems, but at the same time, it is also a special name for a specific philosophical school, the founders of which were at one time German philosophers, in particular M. Scheler and H. Plesner [10].

This philosophical school put forward the task of a comprehensive study of man on the basis of ontological, natural-scientific, humanitarian knowledge, the unifying component of which should be the philosophical comprehension of man. One of the founders of the school, M. Scheler, defined philosophical anthropology as the basic science "of the essence and essential human structure; about his relationship to various spheres of nature and the basis of all things; about his essential origin and his physical, mental and spiritual beginning in the world, about the forces that move him and which he moves; about the main directions of its biological, mental, spiritual, historical and social development, as well as about the essential possibilities of this development and about the reality of these possibilities” [10, p. 137].

From the point of view of M. Scheler, the essential idea of a person is the anthropological dualism of spirit and life, while the scientist notes that it is the presence of spirit that significantly distinguishes a person from the rest of the animal world, since the human spirit is capable of overcoming the limitations of the environment. Representatives of the "Frankfurt School" M. Horkheimer, T. Adorno and others see the main vice of Western civilization in striving for domination over nature, while it is necessary to master your own internal forces - to curb passions, drives, affects, to teach people tolerance, mutual understanding, and most importantly - to realize the priority spiritual value guidelines [22]. A prominent representative of the school of "radical humanism" E. Fromm called for overcoming selfishness, commodity fetishism, and aggressiveness that had swept through Western societies. The true being of a person, in his opinion, is realized through striving for spiritual landmarks, therefore, it is necessary to learn to “experience your originality in the act of being, and not in hoarding and consumption” [20, p. 94].

### Conclusion.

In general, in philosophy, there is a gradual transition from a panlogistic understanding of the world to the study of the inner world of a person, his spiritual life, which is full of drama, is the arena of a constant choice between love and hatred, cruelty and mercy, truth and deceit, sin and repentance, altruism and selfishness, knowledge and ignorance, joy and sorrow. And only in the act of this choice spiritual values, a person becomes a true personality.

### References:

1. Aristotle. Works in four volumes. Volume 1. About the soul [Text] / ed. V.F. Asmus. - M.: Mysl, 1996. - S. 53–56.
2. Berdyaev, N. A. Spirit and reality [Text] / N. A. Berdyaev. - M.: ACT, Kharkov: Folio, 2003. -- 679 p.
3. Bulgakov, S.N. Church and culture [Text] / S. N. Bulgakov // Christian socialism. –Novosibirsk: Science, Siberian Branch, 1991. –P. 68-79.
4. Bacon, F. Works [Text]: in 2 volumes. -T. 2 / F. Bacon. - M.: Mysl, 1978. -- S. 19.
5. Hegel, G. Philosophy of the Spirit [Text] / G. Hegel // Encyclopedia of Philosophical Sciences. -T. 3. - M.: Mysl, 1977. -- 470 p.
6. Zenkovsky, V.V. (archpriest). History of Russian Philosophy [Text] / V. V. Zenkovsky. –2nd ed. - Paris: YMCA-Press, 1989. - T. 1. –469 p.
7. Zhdanova, EA National spirituality and universality in the philosophy of Russian cosmism [Text] / EA Zhdanova // Bulletin VEGU. - 2008. - No. 3. - P. 28–29.
8. History of philosophy in summary [Text] / trans. with Czech. I. I. Boguta. - M.: Mysl, 1991. -- S. 353.
9. Marx, K., Engels, F. Works [Text]. –2nd ed. - M.: Main publishing house of political literature, 1955-1965. - 42 t. - P. 265.
10. Nikulina, OV Philosophical anthropology in Germany: I. Kant, A. Schopenhauer, L. Feuerbach, M. Scheler [Text]: textbook. pos. / O. V. Nikulina. - Nizhnevartovsk: NGPI, 2000. -- 83 p.
11. Ovsyannikov, MF Monuments of world aesthetic thought: in 5 volumes. - T. 1 [Text] / M. F. Ovsyannikov. - M.: Ed. Acad. thin USSR, 1962. -- S. 506.
12. Plato State [Text] // Plato Dialogues. - M.: Mysl, 1986. -- 534 p.
13. Plesner, H. Steps of the organic and man: An introduction to philosophical anthropology [Text] / H. Plesner. - M. ROSSPEN, 2004. -367 p.
14. Reale, D. and Antiseri, D. Western philosophy from the origins to the present [Text] / D. Reale and D. Antiseri. - Book. 1. Antiquity. –SPb.: LLP TK “Petropolis”, 1994. - P. 65.
15. Soloviev, V. S. Works [Text]: in 2 volumes / V. S. Soloviev. - M.: Pravdd, 1989. - Vol. 1: Philosophical journalism. - 688 p.
16. Tatarkevich, V. History of Philosophy. Antique and Medieval Philosophy [Text] / V. Tatarkevich. - Perm: Perm University Publishing House, 2001. - 482 p.
17. Taylor, EB Primitive culture [Text] / EB Taylor. - M.: Politizdat, 1989.-572 p.
18. Fedorov, N. F. Works. Philosophy of the Common Business [Text] / NF Fedorov. - M., 1982.
19. Florensky, P. A. Works [Text]: in 4 volumes / P. A. Florensky. - M.: Mysl, 1996. - T. 2. –877 p.
20. Fromm, E. To have or to be? [Text] / E. Fromm. - 2nd ed., Add. - M.: Progress, 1990. –S. 94.
21. Shumikhina, L. A. Genesis of Russian spirituality [Text]: author. dis. ... Doctor of Philosophy / L.A. Shumikhina. - Yekaterinburg, 1999. –S. 42.
22. Horkheimer, M., Adorno, T. Dialectics of Enlightenment. Philosophical fragments [Text] / M. Horkheimer, T. Adorno. - M.; SPb., Medium. Juventa, 1997. -- 310 p.
23. Berdimuratova, A. K., & Mukhammadiyarova, A. J. (2020). Philosophical and methodological aspects of the interaction of natural environment and man. International Journal of Pharmaceutical Research. <https://doi.org/10.31838/ijpr/2020.12.03.235> Pirnazarov, N. (2020). Philosophical analysis of the issue of spirituality. International Journal of Advanced Science and Technology, 29(5).
24. Pirnazarov, N. R. ul?. (2020). Influence of virtual reality on the spirituality of information society. EurasianUnionScientists.

25. Pirnazarov, Nurnazar; Eshniyazov, Rustam; Bezzubko, Borys; Alimov, Atabek; Arziev, Amanbay; Turdibaev, Alauatdin; ,Bachelor degree programs in building materials technology,European Journal of Molecular & Clinical Medicine,7,10,1780-1789,2021,
26. Nurnazar, Pirnazarov; ,Scientific and Philosophical Analysis of the Concept of «Spirituality»,Адам ?лемі,83,1,3-10,2020,"050010, Алматы ?аласы,«Философия, саясаттану политологии и религиоведения ..."
27. Алима, Бердимуратова; ,Хабар ?ам оны изетрлеудин философиялы? методологиялы? усыллары,Вестник КГУ,47,2,127-130,2020,Государственный университет имени Бердаха
28. Бердимуратова, Алима; ,ТІЛЕУБЕРГЕН Ж?МАМ?РАТОВ ШЫ?АРМАШЫЛЫ?Ы ФИЛОСОФИЯЛЫ? АНАЛИЗДІ? ОБЪЕКТІ РЕТІНДЕ,Адам ?лемі,85,3,19-27,2020,?аза?стан Республикасыны? м?дениет ж?не а?парат министрлігі А?парат ж?не ...
29. Алима, Бердимуратова; ,Хабар ж?мийети т?синиги: теориялы?-категориялы? анализлеу тийкарлары,Вестник КГУ,47,1,144-149,2020,Каракалпакский государственный университет
30. Pirnazarov, Nurnazar; Utebaev, Madiyar; ,METHODS AND FORMS OF GREETINGS,Scientific enquiry in the contemporary world: theoretical basics and innovative approach [L 26],,,,2016,
31. Alimbetov Yu., Pirnazarov N; ,Culture: tradition and novation,East European Scientific Journal,54,2,38-41,2020,"Aleje Jerozolimskie 85/21, 02-001 Warszawa, Polska»"
32. Pirnazarov, Nurnazar; ,Structural model of spirituality as a philosophical phenomenon,Адам ?лемі,88,2,10-17,2021,