

ФИЛОСОФИЯ

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<https://doi.org/10.47526/3007-8598-2024.1-01>G.A. SHADINOVA¹ , G.B. DAIRABAYEVA¹ , A.Zh. MALDYBEK² ¹ Khoja Akhmet Yassawi International Kazakh-Turkish University (Kazakhstan, Turkestan)² International University of Tourism and Hospitality(e-mail: gulzira.shadinova.g@ayu.edu.kz, gulanda18@mail.ru, Maldybek.aqmaral@iuth.edu.kz)RECOGNIZING SPIRITUAL SPACE: DISCOVERING
THE INNER DIMENSIONS OF HUMAN LIFE

Abstract. This article delves into the exploration of spiritual dimensions within an individual's inner world, investigates the essence of humanity, explores the internal aspects of spiritual existence, and advocates for a philosophical examination of the nature, purpose, and consciousness of life. People contribute to the collective consciousness of a nation by weaving their spiritual and philosophical views into the larger framework of society. This process creates a rich tapestry of national history, crafted from threads of personal and public philosophical thought that drive the evolving narrative of human civilization. The pursuit of spirituality and philosophy has long been intertwined with the social and historical structures that shape humanity's relationship with the nation. This study investigates the complex interplay between human spiritual inclinations, philosophical reflections, and their expression within societal and national contexts throughout history.

Using interdisciplinary methodologies such as historical analysis, sociological research, and philosophical inquiry, this study examines the evolution of spiritual and philosophical ideologies across different social structures and national identities. By exploring various cultural, religious, and philosophical traditions, the study aims to highlight the enduring role of spirituality and philosophy in shaping personal beliefs, social values, and national aspirations. Through a thorough analysis of social structures and philosophical discourse, the research demonstrates the profound impact of spiritual and philosophical thought on the collective consciousness of humanity. The findings reveal the intricate connections between spirituality, philosophy, and broader socio-political structures.

Keywords: human, spirituality, life, philosophy, culture, society, nation.

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Рухани кеңістікті тану: адам өмірінің ішкі өлшемдерін ашу

Аңдатпа. Бұл мақалада адамның ішкі кеңістігіндегі рухани өлшемдердің ашылу мәселесі қарастырыла отырып, адамзаттың мәнін зерттеп, руханилық болмыстың ішкі өлшемдеріне үніліп, өмірдің табиғатын, мақсаты мен санасын философиялық тұрғыдан зерттеуге шақырады. Адамдар өздерінің рухани-философиялық көзқарастары қоғамның үлкен құрылымымен астасып, ұлттың ұжымдық санасына үлес қосады. Өз кезегінде, ел тарихының бай гобелені адамзат өркениетінің дамып келе жатқан баяндылығын қалыптастыратын жеке және қоғамдық философиялық ойдың жіптерінен өрілген. Жеке адамдар арасындағы руханият пен философияға ұмтылу адамзаттың ұлтпен қарым-қатынасын қалыптастыратын әлеуметтік және тарихи құрылымдармен ежелден астасып келеді. Бұл зерттеу адамның рухани бейімділіктері, философиялық рефлексиялары және олардың тарих бойындағы қоғамдағы және ұлттық контексттегі көріністері арасындағы күрделі өзара әрекеттесуді зерттейді.

Тарихи талдауды, социологиялық зерттеулерді және философиялық зерттеулерді қоса алғанда, пәнаралық әдістемелерге сүйене отырып, бұл зерттеу әртүрлі әлеуметтік құрылымдар мен ұлттық сәйкестіктердегі рухани және философиялық идеологиялардың эволюциясын зерттейді. Әртүрлі мәдени, діни және философиялық дәстүрлерді зерттей отырып, бұл зерттеу руханият пен философияның жеке сенімдерді, әлеуметтік құндылықтарды және ұлттық ұмтылыстарды қалыптастырудағы тұрақты маңыздылығын зерттеуге тырысады. Бұл зерттеу қоғамдық құрылымдарды, философиялық дискурстарды жан-жақты талдау арқылы рухани-философиялық ойдың адамзаттың ұжымдық санасына тигізетін терең әсерін ашады. Нәтижелер руханилық, философия және кеңірек әлеуметтік-саяси құрылым арасындағы ішкі байланыстарды көрсетеді.

Кілт сөздер: адам, руханилық, өмір, философия, мәдениет, қоғам, ұлт.

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Распознавание духовного пространства: открытие внутренних измерений человеческой жизни

Аннотация. В данной статье рассматривается проблема открытия духовных измерений во внутреннем пространстве человека, исследуется сущность человечества, заглядывают во внутренние измерения духовного существования, призываются к философскому исследованию природы, цели и сознания жизни. Люди вносят свой вклад в коллективное сознание нации, переплетая свои духовные и философские взгляды с более широкой структурой общества. В свою очередь, богатое полотно истории страны соткано из нитей личной и общественной философской мысли, которые формируют развивающееся повествование человеческой цивилизации. Стремление к духовности и философии среди отдельных людей уже давно переплетено с социальными и историческими структурами, которые формируют отношения человечества с нацией. В этом исследовании рассматривается сложное взаимодействие между человеческими духовными наклонностями, философскими размышлениями и их выражением в социальном и национальном контекстах на протяжении всей истории.

Опираясь на междисциплинарные методологии, включая исторический анализ, социологические исследования и философские исследования, это исследование исследует

эволюцию духовных и философских идеологий в различных социальных структурах и национальных идентичностях. Изучая различные культурные, религиозные и философские традиции, это исследование направлено на изучение непреходящей важности духовности и философии в формировании личных убеждений, социальных ценностей и национальных устремлений. Благодаря всестороннему анализу социальных структур и философских дискурсов это исследование раскрывает глубокое влияние духовной и философской мысли на коллективное сознание человечества. Результаты показывают внутренние связи между духовностью, философией и более широкой социально-политической структурой.

Ключевые слова: человек, духовность, жизнь, философия, культура, общество, нация.

Introduction

The study of spirituality and intelligence from a new perspective is an important scientific endeavor with significant socio-philosophical implications. Spirituality serves as a crucial resource that shields

individuals and communities from moral stagnation and spiritual decline, while also acting as a buffer against social and economic crises. This is because spirituality is an inherent quality rooted in the soul, expressed through respect for others, a sense of justice, a broad worldview, and a commitment to social responsibility. Spiritually conscious people are more likely to uphold universal human values and perform good deeds. The pursuit of spiritual values helps people navigate life's challenges and fosters societal harmony. Thus, a society that places a high value on spirituality is likely to have a prosperous future.

This field of study addresses the theoretical, methodological, and practical issues of spirituality and intelligence, exploring their roles and significance in human life and society, as well as in culture at large. It examines the foundations of human existence, explaining human nature and behavior, emphasizing the social aspects, and highlighting the pivotal role of spirituality in shaping society and guiding its development.

From a socio-philosophical perspective, analyzing spirituality through a new lens holds significant scientific importance. The growing interest in this field underscores its relevance. Spirituality is a source that prevents individuals and society from falling into spiritual deprivation and moral decay, offering protection against social and economic crises. It is a deeply ingrained feeling that manifests through respect for others, a sense of justice, a profound worldview, and a sense of social responsibility. Only those who are spiritually mature uphold universal human values and engage in good deeds. The pursuit of spiritual values helps individuals overcome life's challenges and fosters societal harmony. Hence, a society that cherishes spirituality has a promising future.

Research materials and methods

The research approach in this article is rooted in principles of impartiality, consistency, and scientific rigor. The methodology leverages a range of socio-philosophical analysis techniques, enabling a comprehensive and thorough examination of the concept of spirituality across various historical and cultural contexts.

The article explores the interplay between spirituality and morality, focusing on how these concepts contribute to the essence and character of individuals. It views spirituality as a multifaceted phenomenon from a socio-philosophical perspective and establishes it as a central quality that helps differentiate the nature and essence of a person. This framework also evaluates the role spirituality plays within broader society.

Furthermore, the article delves into the theoretical, methodological, and practical aspects of spirituality and reason, highlighting their importance in human life, society, and culture. It gives special attention to how spirituality and intelligence shape contemporary life and society, and how they drive the emergence of new trends and approaches within the modern philosophical and

ideological paradigm. Through this exploration, the article seeks to demonstrate how these elements can inspire broader societal shifts and influence cultural dynamics.

Results and discussion

How can one recognize spiritual space?

A.G. Kosichenko (2019) highlighted the nature of spirituality that defines what it means to be human, elevating it to the status of a self-propelled, evolving force. It's important, however, not to downplay the significance of conscious and deliberate actions on the path to spiritual growth. Without spirituality, a person may lose their emotional depth, integrity, and innocence, becoming a mere instrument of pure rationality and pragmatism. While a person governed by reason can accomplish many objectives in life, the outcomes of their actions might not bring light and warmth to the world or foster spiritual enrichment in society. Among those who have examined the concept of spirituality, A.G. Kosichenko's contributions stand out. He observed that the spiritual substance of existence emerges through creativity and defined spirituality as a unique human attribute. Kosichenko emphasized that spirituality serves as a bridge between individuals and the external world, indicating that it transcends conventional patterns of human behavior, potentially enhancing both the person and their surroundings. Within this framework, the author suggests that a person's connection to the world represents only a fraction of their spiritual being, indicating that spirituality involves much more than just intellectual, emotional, intuitive, or creative modes of communication. The central question then becomes: what is spirituality, and how can we better understand its essence? To address this, the author reflects on Kosichenko's perspective, which proposes that spirituality is not merely a consequence of human lifestyle choices; it existed before humanity and is what fundamentally defines us as humans. Through various forms of life experience, people can express their spiritual meaning, collectively shaping what we recognize as the spiritual world of humankind. Furthermore, the author dives deeper into the nature of spirituality, proposing that there may be a distinct law of spiritual development that operates independently from the physical laws governing the material world. This insight suggests that spirituality offers a different way of understanding reality, presenting signs and symbols that can guide a new philosophical exploration into the essence of spirituality. The author posits that these spiritual elements are not confined by ordinary human behavior, indicating the presence of a deeper, more profound dimension that invites further contemplation and exploration (Kosichenko, 2019:708).

It is undeniable that contemporary philosophical thought in the 21st century acknowledges the spiritual dimension of the relationship between humanity and the universe. While there is ongoing debate on this topic, the course of history tends to correct deviations as they occur. At the same time, we know that any new direction or change can be challenging to embrace. Recent publications indicate that the persistence of outdated ways of thinking and traditional methodologies is hindering many scientists from gaining new insights into human nature.

The Kazakh philosopher G. G. Solovyova (1998) describes spirituality as the capacity to perceive inner light. She suggests that the foundation for this concept lies within the realm of real people, cautioning that we must also recognize the legitimacy of material existence. We must acknowledge the cold, harsh, and harmonious laws of the universe, which represent the absolute. However, it is primarily through spirituality that people define their essence, and the marvelous world can achieve spiritual growth through human engagement (Solovyeva, 1998:163). Of course, every individual represents a culmination of culture and social relationships. However, reducing a person to a mere collection of social interactions doesn't sufficiently capture their ultimate meaning. Human spirituality encompasses unique qualities that transcend these social constructs. V.S. Barulin (1999) identifies the main facets of spirituality: its universality, ideality, and the subjective world. These elements encompass a variety of spiritual dimensions, including rational, emotional-affective, epistemological-cognitive, value-oriented, and worldview-related aspects. Spirituality embodies scientific concepts, moral values, religious beliefs, aesthetic

categories, and common knowledge. It's believed that these factors are interconnected and collectively shape the spirituality of both individuals and society.

It's important to understand that the concept of spirituality can be fully aligned with the spiritual life of society, sometimes referred to as "spiritual production." This broad activity can lead to a dilution of individual spirituality. In the collective spiritual domain, which includes media, academia, and popular culture, we often see activities that promote a lack of spirituality, shamelessness, and destructive tendencies, while presenting them as spiritual outputs. It is biased to evaluate such trends as genuine signs of spirituality. Yet, this might represent the first step in revealing authentic spirituality. Genuine spirituality cannot be achieved through mere idealism; it must be infused with moral values and an intrinsic sense of sanctity to reach its highest form. True spirituality is defined by a person's perception of the world through creative and positive imagery, fostering spiritual harmony, and demonstrating a capacity to share inner warmth and kindness with others. A person's spirituality, along with their inherent ideality, is shaped within a given time and space, but its reality becomes clear only through interaction with the environment. Isolated or unexpressed spirituality remains potential, not actualized (Spiridonova, 1997: 68).

Under normal circumstances, the development of a person's spiritual and moral foundations holds significant importance. M. Crozier once observed that societal transformation is directly linked to changes in individual consciousness. This idea underscores the need to create a personal system of value orientations that guides the direction and content of an individual's spiritual and moral development in new contexts (Smirnov, 2011: 86).

If we set out to explore the core aspects of a person's spiritual and moral development, it's essential to examine the fundamental categories that shape one's spiritual and moral identity. This exploration provides a framework for understanding how individuals form their beliefs and make ethical decisions.

When we examine the category of "morality," we find that its interpretation varies widely across different schools of thought and cultural contexts. Researchers such as A. I. Brodsky, A. A. Huseynov, and A. Yu. Smirnov consider "morality" in relation to other concepts like "ethics," "culture," and "moral code." This interconnectedness highlights the complex nature of moral thought. Addressing the various pedagogical and philosophical understandings of "morality," I. R. Chinkin suggests that the concept of "morality" should be discussed in terms of its core characteristics, which might differ depending on cultural or religious contexts (Abdullayev, 2013: 54).

The New Philosophical Encyclopedia presents morality as the final stage in the development of the objective spirit, following abstract law and ethics. According to Hegel's definition, the distinction between morality and ethics is nuanced: "morality is the realm of true freedom, where the subjective will perceives itself not only as existing, but also as inherently free, representing its own understanding of mercy and conscience." Morality, according to Hegel, encompasses a deeper sense of self-awareness, where individuals' actions reflect their inner truth. This sense of moral identity drives individuals toward actions that align with their personal beliefs (Barulin, 1999: 112).

Acknowledging that both of these concepts aim to guide individual behavior, philosophers suggest that morality represents an internal arrangement where individuals act according to their conscience and free will. This internal compass differs from ethics, which imposes external demands on individual behavior and works in conjunction with societal and legal expectations. In this light, morality is seen as more personal and intrinsic, focusing on individual integrity and responsibility. These philosophers emphasize that, while morality and ethics are not in direct opposition, they serve distinct roles in guiding behavior.

It's worth noting that the intersection between morality and ethics has been a point of debate among scholars for centuries. Some argue that morality operates in a realm where societal judgment is less critical, focusing more on internal conviction, while ethics involves navigating societal norms and legal frameworks. Others believe that a well-rounded individual balances both

morality and ethics to maintain harmony between personal beliefs and societal expectations. Thus, exploring the relationship between morality and ethics provides insights into the broader scope of human behavior

and the ongoing quest for personal and collective meaning.

Spirituality is not confined to a meditative practice or a particular state of consciousness. Instead, spirituality is Love in action—a deep and inclusive Love that embraces all people and all things. This Love is intrinsic to every individual and is crucial for true human growth and development. Art serves as the primary vehicle for expressing and nurturing spirituality in the social sphere. In the context of Kazakh spirituality, we observe that every authentic work of art holds the potential to transform the human world, instilling it with a new spiritual force and atmosphere. Works that fall short of this transformative power are marked by false values and negative influences, which can disrupt harmony and erode the moral fabric of society. Ultimately, history acts as the definitive judge, sifting through what is valuable and enduring. Across all cultures, people work to preserve the relics and treasures from their past that enrich their spiritual lives, underscoring a universal human drive for continuity and connection to spiritual roots. This explains why folk art and the masterpieces created by great artists have such a profound impact. The loss or inadequate recognition of these vibrant expressions of ethnic culture and spirituality represents a significant setback for human development.

B.K. Kudaibergenov, a scholar renowned for his thorough exploration of spirituality's complexities, delved into its unique qualities and varied directions. In his work, he points out that spirituality serves as a guiding force, helping individuals navigate their lives and society. He emphasizes that true freedom is expressed through the active and conscious effort to improve both the natural and social environments. A person discovers their true meaning only when their activities within society are driven by creativity and a desire to contribute positively. Kudaibergenov's core concept revolves around the evaluative function of spirituality—the ability to classify and discern values, distinguishing between what is uplifting and what is detrimental. This notion forms the foundation of how people shape their worldviews, influenced by their relationship with these values.

During the journey of self-discovery and spiritual growth, it is natural for individuals to make mistakes and encounter errors, as they exercise the freedom granted to them by the principles of truth and choice. However, those who misuse this freedom, focusing solely on personal convenience and material gain, inevitably miss out on spiritual development. Such individuals, lacking the broader perspective of spiritual values, eventually become insignificant in the grand narrative of history.

Aligning with Kudaibergenov's (1995) perspective, we identify another crucial aspect of creativity that fosters spirituality: authenticity. True creativity cannot be motivated solely by pragmatic concerns; it must emanate from genuine inspiration. This calls for an approach to creation that seeks to reach the highest levels of expression, allowing art to serve as a beacon of spiritual insight and a testament to the human capacity for transcendence. When artists and creators embrace this perspective, their works become more than just aesthetic experiences—they become catalysts for a deeper spiritual awakening.

The tradition of people who serve as intellectual representatives of society, those who symbolize its identity during various historical periods, clearly demonstrates that national ideals are fundamental in addressing societal needs and shaping public consciousness. As the intellectual sphere (encompassing culture, philosophy, art, and science) evolves, the national consciousness takes form, guided by these very ideals. Intellectuals who champion the concept of national interest and promote values that benefit humanity also serve as torchbearers for broader spiritual development. Through their efforts, they provide invaluable lessons for upcoming generations, setting a course for spiritual growth that aligns with the distinct demands and sensibilities of each era (Kudaibergenov, 1995: 48).

While ancient civilizations might not have achieved the scientific breakthroughs of modern times, they laid the crucial groundwork for scientific thought by embracing new ideals, striving for greatness, and acquiring essential skills through everyday experience. This ability to learn from day-to-day interactions and to apply those lessons toward larger goals is a testament to the qualities inherent in human nature. The study of historical ideas and their development requires a careful examination of the unique philosophies and the depth of knowledge that characterize each distinct era. This work also relies on scientific methods to uncover the deeper truths about human thought and culture. A profound mystery underlying human existence is the complex workings of the human mind. Although much research has been done in the scientific community to understand consciousness, its true essence and general patterns can only be discerned through the examination of artifacts and other tangible evidence from the past. These artifacts are valuable because they are often the physical manifestations of human consciousness in a given historical context. For example, ancient societies have left behind numerous images and symbols that suggest their concerns about the future. Similarly, the tools they used in everyday life offer further clues about their intellectual landscape and daily activities.

Intellectuals and people with exceptional abilities have played a critical role in advancing wisdom and science for centuries, seeking out spiritual values in the process. The contributions of the earlier generations are pivotal because they mark the beginning of a collective journey toward a specific ideal. This journey often leads to the development of personality traits and characteristics that reflect a person's level of intelligence. At the same time, national ideals play a central role in shaping these individual personalities. Consider the example of a book containing a scientist's wisdom – it might not resonate with an ordinary student unless it is presented in a clear, structured manner. However, when the same knowledge is organized into formulas, scientific laws, and carefully defined conclusions, it becomes more accessible and comprehensible to those seeking knowledge.

People today recognize that deep knowledge and understanding require a combination of thoughtful reflection and active learning. The philosophy underpinning national concepts is a critical driver of the evolution of culture, science, art, and education. Over time, this philosophy has evolved, thanks to the contributions of numerous intellectuals who have worked toward the betterment of society. Through their dedication and insight, they have laid the groundwork for the continued growth of cultural richness, scientific innovation, artistic expression, and overall education. It is this ongoing tradition that serves as a foundation for future progress and development in a society that continually seeks to build upon the achievements of the past.

The spirit of intellectuals who live for the good of the nation, when it comes to national affairs, is one of dedication and diligence. They engage in their own work across various spheres of society, actively seek the truth, and even, in the context of their nation's destiny, are free to serve the people. Their knowledge develops on the foundation of the qualities instilled in them. Throughout the history of society's formation and cultural development, intellectuals have emerged, disseminated knowledge and science to the people, and contributed to the advancement of the spiritual world, faithfully serving the people's interests. They have brought values to light, established their place in history, and preserved their role and function.

Any spiritual being who cares about the welfare of others seeks to master all eight aspects of creativity at once. The value of the insights from individuals who lived long before us remains constant, even as societal norms become more established and cultural balance progresses. In history, our forefathers described the enduring nature of human inner qualities with the saying, "The companions of virtue are intelligence, contentment, manners, patience, hope, peace, and unity." If we consider the essence of wisdom, we see that it represents a high-level cluster of phenomena based on human experience, fostering knowledge. History shows that for a national concept to develop, the individual creating it must possess experience that aligns with their own existence. A person's capacity to form an idea that accommodates their experience and adapts their generation to contemporary demands affects their ability to navigate various challenges across all

spheres of spiritual life, even those contrary to their intellectual pursuits. Evaluating concepts from the perspective of human destiny, national interest, and the welfare of future generations, we prioritize the qualities that are essential for a person's spiritual growth (Qazaq rýhamiaty: tarıhı-filosofialyq jáne etnomádenı negizder, 2013: 54).

Political ideology, aimed at promoting national or state interests based on historical events and addressing various political and social crises, serves as a driving force in the evolution of society. As history reveals, songs embodying the wisdom of those who led the nation through historical periods have been preserved in the collective memory of future generations. This political ideology, grounded in the historical narrative of human civilization, drives social development by seeking to advance the ideology of a nation or state, often inspired by key historical events and various crises. Songs that illustrate the intelligence and insight of those who faced challenges during significant moments in history have emerged and remain part of our collective memory through the generations.

Ahmet Baytursynov, a member of the Alash movement, highlights in his work "Literature Expositor" the significance of historical poems in shaping the spirit of a people: "Spiritual tales and heroic stories are remnants of a time when the people's spirit was elevated. By examining the spirit of the heroes and the words of the poets who immortalized them in song, we can gain insight into the spirit of the people at the time the song was created. Just as fairy tales offer clues about the customs and conditions of the past, they also reveal the mindset of the storytellers and their broader context. Through legends and fairy tales, which have become part of our history, we can understand not only historical narratives but also the intelligence of cultural figures who shaped the way people thought and understood life. The legends that inspire people to fight for their homeland and live loyally are spiritual symbols left by notable individuals, marking their place in history. Many elements within these legends reflect the wisdom and personality of ancient peoples, a heritage preserved through human knowledge (Dossanova, Abdimanuly, & Kapağan, 2020: 35).

While humans can create advanced technology through scientific means, they cannot manufacture wisdom. Science can be developed through wisdom, ability, and deep knowledge, for wisdom is the guiding principle that fosters scientific innovation. If science requires a person to be capable, wisdom is the source from which that capability emerges. The hallmark of wisdom is a unified vision for the welfare of the people. It is the capacity to reflect on history, learn from it, and generate new knowledge from its lessons and from lived experience. The legacy of human intellect, maintained in historical records, forms the basis for examining ideas in the spiritual heritage originating from ancient times.

The core of spiritual values embedded in the history of each culture, the essence of a nation's identity, and the worldview of its people all draw from a national philosophy. This phenomenon is studied within the broader context of philosophy, taking into account the historical and cultural space in which social development occurs. It is absorbed into the collective consciousness of each generation and civilization. Despite the shifting sands of time, the spirit of intellectual freedom and wisdom that drives societal development will always be at the forefront of safeguarding a generation's right to its unique place in history.

Issues of national interest in each nation's history, concepts explored by thinkers for the sake of their country, works penned by brilliant minds for the benefit of future generations – all these contribute to the formation of the national idea. They provide insight into the spiritual underpinnings and distinctive traits of a people. Thus, by exploring the legacies left by great thinkers and the timeless wisdom embedded in their work, we can understand the enduring characteristics of a nation's spirit.

The national idea is a concept that defines the core nature and essence of a nation. It embodies the character, direction, and values that shape a nation's identity, guiding its historical trajectory and encapsulating its worldview and internalized traditions. It serves as a constant throughout a nation's history, preserving the spirit of generational efforts to maintain and promote national interests, as well as capturing the unique experiences that give rise to a sense of identity and individualization

within the nation. The continuity of historical knowledge, national values, and cultural experiences across generations is central to the national idea.

Exploring the phenomena of human spirit, wisdom, and creative activity along the path of spiritual development can reveal the underlying nature of a national concept. This concept has endured through various social events across different historical periods, has been rediscovered and reinterpreted throughout the country's life, and is deeply rooted in the soil of the nation, persisting across generations. Each historical era is filled with manifestations of social consciousness that stem from the evolving understanding and attitudes of successive generations. The cultural milestones in the history of philosophical thought affirm the direction of collective reflection, the extent of differentiation in values, the boundaries of knowledge, experience, and science, as well as the richness of worlds yet to be explored in the ongoing narrative of history (Marǵulan, 1986: 83). Thus, culture – particularly national culture – is a product shaped by the concept of the nation.

Our ancestors developed their worldview through their encounters with the natural environment, responding to its pressures, and grounding their lives in the knowledge gained from these experiences. This is why traditional education is considered the cradle of the national concept. When generations learn from the spiritual insights of intellectuals, engage with history, and absorb information with open-mindedness and understanding, they contribute to the evolution of the national idea. As wisdom fosters the well-being of the people, it broadens the scope of leadership within the national concept. This dynamic process is among the most significant in human history.

By studying the concept of the national idea from both theoretical and practical perspectives, one can gain a deeper understanding of its foundational functions and underlying knowledge. These ideas have endured throughout human spiritual history, from ancient times to the present day, continually evolving as part of the broader cultural and intellectual heritage. In his work "Three Obvious Things," Sh. Kudaiberdiuly explores the innate drive within every living creature to seek growth and ensure the continuation of their species. He states, "In this world, everyone, from tiny, seemingly inconspicuous creatures to human beings, actively pursues growth and development for their kind. This innate drive is known as 'every fiber,' representing a fundamental path of creation."

As humans, our roles vary based on our capabilities and circumstances. Some focus on improving their own lives, while others work for the betterment of their communities or for all humanity. In this context, the quest for a more complete human existence can be seen as a desire to create a paradise not just for oneself but for everyone. Human destiny and the guiding ideas that shape our lives are inseparable, each influencing the other. A person without ideals or guiding principles finds it difficult to lead a purposeful life, suggesting that goals and ideals are essential for personal fulfillment. This is why contradictions, individual actions, and broader historical events, while sometimes disruptive, can become the driving force for the emergence of new ideas and innovations.

However, the impact of these new ideas depends on the way they align with or challenge the broader interests of society. This alignment is influenced by human intelligence, which plays a critical role in assessing whether a new idea will serve the greater good or create conflict. Although the spiritual phenomena that comprise the essential bases of these ideas are interdependent and generally aligned, the attitudes derived from their categorical roots can point in multiple directions, sometimes creating uncertainty.

As the philosopher Immanuel Kant writes in his "Critique of Pure Reason," the richness of language can both illuminate and complicate our understanding of concepts. It is common for a concept to seem straightforward at first, but its clarity can become muddled when subjected to deeper scrutiny or influenced by various interpretations. This is why scholars engaged in the study of the philosophy of ideas seek to clarify complex issues by transforming them into clearly defined concepts. Their approach involves identifying the core sources of these concepts and verifying

their truth through rigorous examination. The idea itself is a product of the human mind, shaped by the inner impulses of the spirit, and it exists in a state of constant activity and excitement. Throughout the history of philosophy, the idea has often been explored through the lens of human knowledge and understanding.

The ultimate goal for humans in life is not to unravel every mystery in existence or uncover all the secrets of creation. Rather, it is our duty, as humans, to live authentically and to express our unique identities. To gain spiritual value and insight, one must first recognize the spirit within themselves, and then be prepared to accept and nurture their soul. The Kazakh thinker Shakarim (1991) emphasized the importance of a "pure mind" as the most reliable measure for evaluating the quality and integrity of one's thoughts. This perspective highlights the need for clarity, discernment, and an unwavering commitment to principles in the pursuit of a meaningful and fulfilling life (Shákárim, 1991: 27).

The soul possesses impeccable intellectual abilities. It generates ideas from a clear mind, and pure knowledge derives from this clarity. At the same time, common sense represents pure knowledge, derived from a pure mind, and reflects the importance of such purity to society. This concept has a profound spirit. Keeping the mind clear also preserves the spirit's purity. Moreover, common sense dictates that there should be purity in both the human spirit and the realm of ideas. Prudence, in this context, aims to achieve virtue as its ultimate goal, highlighting virtue's importance in illuminating the fundamental nature of human experience.

Acknowledging virtues in young people, which contribute to a country's spiritual and moral development, forms the foundation of cultural identity. Spirit represents the tangible manifestation of this phenomenon in the historical and social context. This concept drives human beings to explore the stages of development across time and requires recognizing the human mind's personality as the primary force behind these explorations. Intelligence, with its unique ability to perceive concepts through the mind's eye rather than just physical sight, solves problems by contemplating them. This attribute distinguishes intelligence (Jia & Krettenauer, 2017: 3).

A person's character can always be enhanced by nurturing spiritual qualities. The pursuit of freedom, its intrinsic value, the goal of achieving it, along with human temperament, character, and the interplay of spiritual phenomena with the human soul, create a complex yet cohesive framework. If we explore the spiritual meaning of the saying "The head of thought is a pure mind," it becomes apparent that the source of a pure mind is pure thought, with pure knowledge as its domain. From the spiritual perspective of human existence, knowledge is the foundation of all historical and social development. The path to spiritual growth lies in meditation, while the roots of aesthetic values reside in the human soul, indicating that this is where artistic values are born.

The scholar Sh. Kudaiberdiuly has spent years exploring the independence of these core spiritual concepts. His work in "Three Certain Things" leads him to conclude: "When you combine the three aspects of humanity—justice, and compassion—you foster both a Muslim conscience and a Russian conscience." This notion raises the question: what constitutes a conscience, and who holds responsibility for it? According to the feedback gathered, it appears that people appreciate these qualities. The rationale, I believe, is that conscience finds satisfaction in acting justly. There's no definitive answer to where conscience originates, but it seems to require an awakening of the soul. The soul is eternal, impervious to destruction, and strengthens over time, thus requiring support to progress. This support includes maintaining a clean body, a whole character, and upright ideas and behavior. Conscience, one of the most significant attributes, encapsulates these elements.

If we delve into the core of Shakarim's ideas, especially in the context of the individual's nature within a broader historical framework, we encounter a dynamic tapestry. There is the individual, guided by a spiritual force that propels them toward personal growth and societal contribution. Beyond the individual, there's a nation, a larger entity that thrives on the wisdom and guidance of Intellectuals – individuals who often emerge only once in a hundred years, or even once in a thousand. True intellectuals are not just thinkers; they are visionaries who dedicate their lives to the advancement of their nation, humanity, and future generations. The spirit that drives

them is inextricably linked to the spirit and aspirations of the nation. It seems that such rare individuals are born when real intellectuals are tasked with serving the nation and guiding its trajectory (Konyratbayeva, Satenova, & Konyratbayev, 2018: 30).

When the soul is not adequately nourished, a person may find little purpose in continuing their existence. The human soul is unique and requires continual replenishment, a need that can be met only through the cultivation of spiritual qualities. These qualities are essential for transforming personal ideas into societal values, playing a critical role in the broader process of social change. The formation of the spirit begins when the soul is infused with spiritual attributes. The spirit is more than a human trait—it is a field of energy, a spiritual and social space generated by the soul's presence within the human mind. The quest to understand the universe's structure, the immortality and autonomy of the soul, and the purpose of life is a universal human endeavor. "By their works, we can discern the acuteness of the ear, the strength of the strong, and the skill of the artisan." It is my belief that the creator, who crafted us as we are, possesses the key to all knowledge and power, reminding us consistently that there's no absolute standard for all things.

Shakarim's approach indicates that the genesis of an idea is rooted in personal thoughts and experiences. If a person's spiritual attributes play a significant role in the creation of ideas, then their intellectual nature is the binding force that unites soul and body, thereby influencing the eventual outcome of national concepts. Although reality might not always be visible to the naked eye, it can be grasped by the mind through the process of perception. A striking example of how individual character plays out in a broader setting is when individuals gain political power and receive support from their nation.

In the Kazakh tradition, happiness and the human condition result from unique phenomena occurring within the soul. Personal experiences emerge from discovering real life within its historical context. This connection is exemplified by Umbetei Zhyrau, who, in his poem about the death of the Kazakh hero Bohembai at the hands of Abylai Khan, illustrates how individual fate intertwines with the larger national narrative. Similarly, Kazakh historian Yermukhan Bekmakhanov, in his study of Kenesary Khan's life and actions, noted that "Kenesary stood out for his courage and heroism from his youth." As a young man, Kenesary boldly declared to his peers, "I will never give up my courage; I will die showing great bravery." Bekmakhanov further elaborates that over time, Kenesary grew into a real hero and leader. These observations hold historical validity, demonstrating that intellectual activity and personal determination are pivotal in shaping a person's spiritual formation and in transforming personal beliefs into broader societal ideals.

The search for the meaning of life, action, progress, and spiritual growth is a journey that profoundly influences the human soul. Spiritual beings possess a quality known as intelligence. Philosophers suggest that intellectual activity can be seen as an expression of rationality—the ability to understand and to act based on knowledge and reason.

It's a mistake to think that the concept of intelligence has been studied exclusively by professional philosophers focused on epistemology. While philosophers have developed systems to understand the phenomena of human knowledge, its levels, functions, and spiritual and social potential, Kazakh philosophy has also explored the broader aspects of human existence, including the concepts of thought, ideas, attitude, words, and action. Our thinkers have shared insights like this: "The source of words is thought. Words are the mirror of your soul. But if you are always swayed by those who speak beautifully, you may be deceived. The quality of words is in their beauty, but the quality of thought is in its truth. A word might be thought today and spoken tomorrow. Evening thoughts are different from morning thoughts. An unproductive word is a dead word."

Studying human cognition's creative power through the lens of intelligence reveals the unique approach of thinkers who are not confined by professional dogma. These thinkers explore the spirit, function, and meaning of ideas, revealing truth through wisdom, and valuing ideas in the broader context of societal development. As Magzhan Zhumabaev wrote:

A wandering soul leaves a trail behind,

If a cobbler dies, he leaves behind his tools.

If a wealthy person dies, his livestock survives.

When an orator dies, his words remain forever.

The unending cycle of the world, Wise words endure and travel far.

The image of intellectuals who fought for the freedom of the human spirit, who shaped national ideals, and who made significant contributions to cultural transformation, comes to mind. It is through lived experience that we understand the essence of the lives of individuals (Ashymkhanova & Alpysbayeva, 2020: 18).

Ancient Greek philosophers identified two types of intelligence. The first type represents a unique quality of the human spirit, while the second type is a quality that can be improved through activities such as study and research.

The advancement of science and technology is a process that unfolds over time. Long before that, humanity spent hundreds of years in a continuous search for knowledge. The results of the work done by intellectuals remain a valuable aspect of the spiritual domain during this journey. This is primarily an ideology that educates the younger generation to fully grasp national values and revitalizes the historical experience of our country during a period of scientific and technological progress.

The national concept is a spiritual legacy that encapsulates the breadth of a country's worldview, deepens the new generation's understanding of national ideals, and guides the work and values of intellectuals for the benefit of the nation. All these efforts are undertaken with the nation's interests in mind.

Thus, spirituality, as a unique phenomenon, is tied to the historical stages in the evolution of a community or society and generally manifests in forms that reflect its history. This can be observed in the history of any people, and this study will illustrate it by examining the development of Kazakh spirituality. The elements that form the core of spirituality can be connected to a positive spiritual force that drives a person to create a system of truth, energizes the universe through spiritual growth, and fosters internal harmony within society (Barlybayeva & Nysanbayev, 2018: 15).

Conclusion

In conclusion, transforming the national concept into the experience of the state through education, science, culture, and art could foster the prosperity of the country, creating a fertile environment for the ideas of intellectuals to flourish throughout history. The concept of a nation serves as the foundation of its existence, shaping the position and orientation of everyday life at the level of the individual. Wisdom and artistic expression, which are useful to the nation and common to all cultures, form the basis for the development of the cultural identity of another nation within the history of a given country.

If spirituality is connected to the soul of an individual, then worldview is intertwined with intelligence, intellect, and rationality. Some researchers emphasize that the link between worldview and spirituality should be examined at the highest level of human activity. The rationalization of human spirituality manifests in the development of a worldview system, while other forms of spirituality may present more discrete concepts. Unfortunately, many researchers tend to equate spirituality with its different forms instead of recognizing their distinct qualities, leading to theoretical and interpretive errors.

A person's desire to share their positive qualities with the world – to offer their intelligence, talent, ability, warmth, and love for others and nature – is a sign of genuine spirituality. Spiritual development begins when these principles take precedence in a person's life. Conversely, a person who prioritizes self-serving needs over the well-being of others has distanced themselves from the path of spirituality, effectively becoming a slave to their ego. This direction of self-centeredness is regrettably becoming more prevalent in modern Kazakh culture. When civilization reaches its least empathetic stage of development, this kind of coarse public opinion can reinforce such

attitudes. These trends serve as indicators of a society's spiritual progress, or lack thereof—a crucial measure of its overall well-being.

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