

ПЛЕНАРНЕ ЗАСІДАННЯ:

Ilham MIRAC

*Doctor of Physical and Mathematical Sciences, Professor,
Istanbul Uskudar University,
Turkey
ilham.mirac@uskudar.edu.tr*

SYSTEM OF VALUES: HARMONY OF MAN, NATURE AND THE CREATOR

The modern world faces numerous challenges – loss of spiritual orientation, environmental crises, bloody wars and social disunity.

Universal human values are the principles and ideals that people share regardless of their national, cultural or religious affiliation. Such values include: justice, honesty, freedom, dignity, peace, love, family, education, care for nature, etc.

Why have universal human values become so devalued in the modern world?

Because the most important value has been lost: the value of human life.

When human life loses its significance, other principles and values based on respect, justice and mercy also become secondary or are ignored altogether.

Reasons The loss of value of human life are: military conflicts, economic crises, etc. Military actions in various parts of the world, such as the war in Ukraine or Gaza, show that the interests of states and their rulers are placed above human life.

When economic gains are put above human life, the destruction of infrastructure and mass migrations become “side effects” that are treated as inevitable.

In these bloody wars, governments of states that should symbolize Christian or Jewish values show disdain for human life, and some governments of countries, acting on the basis of national interests, take a neutral position and disregard universal human ideals. One of the ten commandments is “Thou shalt not kill”, i.e. do not cause suffering and harm to other people, but help and care for all their needs.

The Holy Quran says: Whoever kills one person, it is as if he has killed all people, and whoever saves a person, it is as if he has saved all people [1].

Murder is one of the gravest sins in all religions.

It should be noted here that the Turkish state is a secular state, and is not Islamic by law, but the government is guided by Islamic and universal human values, and always advocates peace and respect for human life.

The UN Charter defines its main purposes as follows: to save future generations from the scourge of war, to reaffirm faith in fundamental human rights, in the dignity and worth of the human person, in the equal rights of men and women, of large and

small nations, to create conditions for maintaining fairness and respect for treaty obligations and obligations under other sources of international law, to promote social progress and higher standards of living in larger freedom.

Within the framework of the international project “Living Values Education Programme (LVEP)”, supported by UNESCO, the UNICEF Education Cluster prepared living values under 12 names, including “Happiness, honesty, humility, cooperation, freedom, love, peace, respect, responsibility, simplicity, tolerance, unity” and recognized by UNESCO.

Article 1 of the UN Universal Declaration of Human Rights states: “All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood”.

Abu Nasr Muhammad al-Farabi, one of the leading thinkers of the Golden Age of Islam, the author of metaphysics, psychology and political theories, the second teacher of the world, a scientist and philosopher of world renown from the Turkic world, considers virtues in two headings: ethical (I) and intellectual (II).

Ethical virtues include:

- moderation - courage - generosity - justice;
- intellectual virtues;
- wisdom - emotional intelligence - social intelligence.

Thus, according to Al-Farabi, the most important provisions of ethics define true happiness as the possession of all these 7 virtues.

Moreover, al-Farabi calls virtuous people free by nature and summarizes: “Our planet Earth becomes virtuous and turns into a perfect universal state only when all nations cooperate and help each other with the goal of achieving happiness.”

World-renowned theologian, spiritual mentor, teacher, poet, philosopher, religious figure Khoja Ahmed Yassevi, in his poems he emphasizes the importance of such virtues as wisdom (1), patience (2) and perfection (3), and how they contribute to true dignity (4) and the development of the individual (5), highlighting the virtues of love (6) and trust in man, country (7) and faith in God (8).

Said Nursi, an outstanding Islamic thinker of the 20th century, had a significant impact on the spiritual revival of the Muslim community, including through the prism of universal human values. His works, united in the collection “Risale-i Nur”, reveal a deep connection between the Islamic tradition and universal moral principles that are important for all of humanity.

In the works of Said Nursi, justice occupies a central place as a divine principle regulating relations between people and societies. Mercy, in turn, is emphasized as the basis of relations between individuals. He views these concepts as universal, important not only for Muslims, but for all of humanity.

Said Nursi argues that true enlightenment is achieved through the synthesis of religious knowledge and natural sciences. He emphasizes that the study of nature and the Universe helps to understand the signs of the Creator, which is relevant for all cultures and religions.

Nursi called for respect for religious differences and tolerance. He believed that peaceful coexistence of people of different beliefs is possible only through sincere respect for each other.

In his works, Nursi often spoke about the importance of love as a universal force that unites people. He emphasized that hatred and hostility destroy society, while love and solidarity lead to progress and prosperity.

Said Nursi spoke about the need to leave the next generation in a world based on justice, spirituality and knowledge. He believed that each person is responsible for contributing to the construction of such a world.

Said Nursi's views are particularly relevant in the modern era of globalization, when the issue of universal human values is becoming increasingly important. His ideas about love, justice, unity and respect help overcome differences between cultures and religions, and serve as a basis for dialogue and mutual understanding.

Looking back at the history of civilizations, humanity hoped that the 21st century would usher in a new era of global cooperation. However, the results of the first quarter showed that, unfortunately, this did not happen. Racism and xenophobia, inequality and flagrant violations of human rights continue to grow. In fundamental respects, the world has been turned upside down and is once again under threat. The risks cannot be underestimated, because the threat is a deadly war on a global scale. Because conflicts have deepened and new dangers have emerged. Global concerns about nuclear weapons are at their highest level since the Cold War, and climate change is happening at an enormous and rapid pace. In recent years, we have seen examples in the Middle East, Central Asia and Africa, as well as in the heart of Europe. The events in Gaza and Ukraine were striking examples. It is noteworthy that the world consciousness is shaken by terror and violence, reaching the level of genocide, which are broadcast live on social media.

The modern value system has lost its significance, which requires personal rethinking. New thinking must be oriented towards the protection of human life, harmony with nature and spiritual development.

1. Human life as the highest value

Life, in all its manifestations, is a fundamental value. Respect for the life of man, animals and nature forms the basis for the harmonious existence of man. Man has a unique ability for awareness, creativity and spiritual development, which makes him a key figure in maintaining the harmony of the world.

2. The value of human knowledge

Knowledge is what distinguishes man from other creatures. Through science, reflection and common-sense man learns about the world, nature, society and himself. It serves as a bridge between the material and the spiritual, helps to realize the greatness of the Creator and the responsibility for human life.

The value of reason and reflection: Man is given reason to know the world and make it better. Reflections on the meaning of life, the role of man and the Creator are the path to harmony.

The value of common sense: Common sense is a universal guideline that helps people find a common language. It allows them to understand the need for environmental cleanliness, ending wars, preserving human lives and nature. Common sense helps to coordinate the interests of different peoples and build mutual understanding.

The value of science: Through science, man learns the truth and wisdom of the Creator. The study of nature helps not only to understand the structure of the world, but also to realize its greatness and harmony.

In Islam, science and religion do not contradict each other. The study of nature, space, the human body is the path to understanding the Creator who created the entire Universe. The Holy Quran calls for reflection on the signs in the surrounding world and on oneself, which makes science a part of spiritual practice.

If we look around us, we will see that we are surrounded by natural phenomena, and they are studied by various sciences. For example, if we look at the starry sky, we will see the patterns of the movement of planets and stars, these patterns are studied by the science of astronomy.

If you look at plants, you will see patterns of plant growth, these patterns are studied by biology. From elementary particles to huge planets, everything is subject to patterns. If there are patterns, then they must have been established by someone.

A living organism is not just a mechanical accumulation of substances or a chemical compound of atoms, but something more, because there are already mechanisms of life here.

Many great scientists have said that "Science leads man to God". For example, Louis Pasteur, a famous scientist in the history of medicine, "The more I study nature, the more my faith in Him increases in the face of the Creator's creations", and the great Isaac Newton said "The amazing structure of the Sun, planets and comets can only be the work of a Reasonable and Almighty Being!"

Great scholars of Islam, such as Muhammad Kharezmi, the founder of algebra, Nasir al-Din Tusi, Omar Khayyam, who contributed to mathematics, Abu Ali ibn Sina (Avicenna), the founder of medicine, Abu Reyhan Biruni, who contributed to astronomy, said that science is a way of studying the Universe, through which knowledge, wisdom, and the power of the Creator are revealed. Therefore, it can be

said that the religion of Islam accepts science as a way of knowing the Lord and His creations.

3. The value of human spiritual qualities

Love, mercy, compassion and respect for the world around us and people are the basis of harmonious existence. These qualities make society stable and a person morally mature.

The heart is the source of love, mercy and compassion, which are necessary for building a harmonious society.

Love is a universal feeling that unites people, nature and the Creator. Love encourages the preservation of life, care for the weak and protection of the surrounding world.

Helping those in need and forgiving mistakes are the foundation of a sustainable society. Mercy is the bridge between rationality and spirituality.

Love and mercy, like reason, are certainly gifts from God that help man fulfill his highest role.

4. The value of faith in the Creator.

Faith is what connects a person with his Creator. It gives meaning to life, fills it with spirituality and teaches to live in harmony with oneself, others and nature. Faith reminds of the highest responsibility of a person to the Creator and the world. Faith is the foundation that connects all aspects of the value system.

The Creator as the Source of Life: God gave man life, reason and heart. This awareness leads to gratitude, responsibility and the desire for spiritual development.

According to Islamic scholars, such as Said Nursi, a person's conscience confirms the existence of God and encourages a person to live in harmony with himself and the world around him.

Concept Belief in the Day of Judgement helps a person to observe moral standards and think about the long-term consequences of their actions. Belief in the Day of Judgement, according to Islamic teaching, plays a key role in the formation of human morality. Said Nursi in his works repeatedly emphasized that awareness of responsibility before Allah and conviction in the inevitability of Divine judgment contribute to the development of high moral qualities.

Said Nursi in his book "The Fruits of Faith" speaks about the benefits of the faith of Eternal Peace for a person's personal and social life:

"Each city is a kind of big house for its inhabitants. If faith in Eternal Peace does not reign among the members of this big family, then instead of such moral principles as sincerity, sincerity, good behavior, civic spirit, selflessness, beneficence and charity for the sake of Divine blessing, such vices as greed, profit, fraud, egoism, pretense, hypocrisy, bribery and deception will spread widely. Behind the external order and humanity, the spirit of anarchism and savagery will reign, and the public

life of the city will be poisoned. Children will start to misbehave, the youth will drink, the strong will oppress, the old will cry.

Also, any country is a kind of home and fatherland – a family of nations. If faith in the Other World reigns in these great houses, then immediately in this public life there will begin to appear sincere respect, real mercy, selfless friendship and mutual assistance, honest work and relationships, sincere beneficence and virtue, unselfish generosity and dignity”.

Man gains value through his connection with the creator. Man is a unique creation, endowed with the ability to surpass other creatures in mental and spiritual development. Although he may be inferior to animals in physical abilities such as speed or strength, it is the mind and spirituality that make man the highest creation.

Faith is the basis of moral and spiritual development, helping a person find the meaning of life and guide his actions.

Islam considers the main duty of man to be the knowledge of the Supreme Creator and worship of Him.

A person of faith will live with the awareness of the presence of the Almighty God, striving for righteousness and sincerity in every action, and will also be in the awareness of responsibility to the Creator, which encourages avoiding sins and striving for goodness and in the performance of religious duties, expressing gratitude and love for the Almighty God.

Man is responsible for maintaining order and balance on Earth. This includes caring for nature and using its resources fairly.

Thus, this paper proposes the following system of values, which consists of four foundations:

- The value of human life.
- The value of human knowledge.
- The value of human spiritual qualities.
- The value of faith in the Creator.

This distribution emphasizes the relationship between life, knowledge, spiritual qualities and faith, creating a holistic system

Conclusion

The proposed system of values represents an integration of spiritual, ecological and social principles. It is based on respect for life, human dignity, responsibility for nature and the desire for harmony with the Creator.

This system can become the basis for overcoming modern challenges and creating a more just and sustainable society, where people live in peace with themselves, the world around them and the Creator.

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Ганна ЗВАРИЧ

*Доктор філософії,
Тернопільська богословська академія
імені Патріарха Йосифа Сліпого,
директор Освітньо-наукового Патріарха Йосифа,
Тернопіль, Україна
avzvarych@gmail.com*

СИНЕРГІЯ ЛЮБОВІ І ВІРИ ЯК ДОСКОНАЛА ПЕДАГОГІЧНА КОНЦЕПЦІЯ ВИХОВАННЯ СОФІЇ ШЕПТИЦЬКОЇ

Із метою консолідації та формування історичної свідомості Українського народу, збереження національної пам'яті, відповідно до постанови Верховної Ради України від 21 грудня 2023 року № 3536-IX «Про відзначення пам'ятних дат і ювілеїв у 2024-2025 роках» на державному рівні відзначатиметься ювілей видатної особистості, а саме, 29 липня – 160 років із дня народження Андрея Шептицького (1865-1944), церковного та громадського діяча, митрополита (предстоятеля) Української Греко-Католицької Церкви, мецената [1].

Сьогодні, коли маємо можливість вільно молитися Богові, потрібно гідно відзначити 160-річчя цього великого церковного мужа, громадського діяча з активною життєвою позицією. Митрополит Андрей – найбільший ієрарх Вселенської, а зокрема Української Греко-Католицької Церкви, видатний богослова, знавець східного і західного богослов'я та традицій, аскет, учитель Церкви, якого можна порівняти з такими учителями, як святий Василій Великий та Іван Золотоустий, знаменитий місіонер і проповідник духовного життя. Український народ називає його рідним Мойсеєм, українським Князем. У нинішній час дії правового режиму воєнного стану постать митрополита Андрея Шептицького, Великого Українця, є надзвичайно актуальна. З молоком матері і раннього дитинства митрополит успадкував християнські чесноти, як