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## WISDOM AND MORAL AS INDICATOR OF VALUE IN RELIGIOUS SOURCES REFLECTION OF KHIDR'S IMAGE

**Abstract.** *Every sacred book which describes God, states that God is the only creator of the Universe. He gives life, and he takes it. The fate of the earth and the sky depends on him, as well as the fate of every human. He is the one who writes the rules, who changes what was already written, and the one showing the way to those lost. God gave a share of this power to two of the sacred men. First, to Khidr, and then to Jesus Messiah. Before acquiring this power each one of them had their own divine opportunity. According to sources, the highest among the saints and chosen is Khidr. Khidr was born out of mother's womb in the ray of light. He received eternal life before dying. His saint spirit lives on earth for thousand years. There were times when he would give his life to both the dead and the alive. God has made him the master of the prophets.*

*The sources describe the mission of Khidr as the following: wondering around the world to help those in need, to sometimes interfere into the nature's processes, and teach science to selected people. He turns his servants who pray to God in Kaaba into Saba's angels. He performs his task by making a list of those people who go to Kaaba every time during Azan.*

*According to religious sources, that Khidr has seen off souls of the many saints to the Good Abode. All envoys of the Good, from Adam to Noah, Abraham to Jesus Messiah, called for Khidr, and ascended to the God's Abode on his shoulders. Prophet Mohammed also ascended to the heaven with the spirit of Khidr:*

**Keywords:** *Khidr, religion, God, prophet, Elijah, Idris, Moses, Mohammed, Koran, Bible, savior.*

According to the sources, Khidr lived during Adam's epoch, and directed Gabil's children to the way of Truth. When prophet Adam died, Khidr was the one who saw his body off. According to one version, Khidr is the great grandfather of Noah, as per the other, Noah is from the family of Sam. According to some information, Khidr relocated from Babylon in Abraham's times, as per another information he lived in the same time with Solomon. Yet others say that Khidr was living in the same time as Moses. Due to that, Moses could learn esoteric knowledge from Khidr. And again, another source states that Khidr was a commander of Alexander the Great. And he is the main reason of Alexander's victories. [16].

Muslim sources inform that Khidr met with Prophet Mohammed. It is noted that the companions hear two couplets after performing two prayers. However, they cannot see who is reciting the couplets, so the prophet says: «It is my brother Khidr. He praises you». It is also noted that Khidr comes to the burial of Prophet Mohammed and expresses his condolences to God. There are even those who claim that Khidr met with Ali as well [4]. As Koran says each and every one and thing in the universe will experience death. Khidr received eternity while being alive. That is why Khidr helps those who are in need. According to descriptions, Khidr usually shows up as an elderly man with white beard and a walking stick, or as a poor dervish, or on a white (or grey) horse with green veil covering his face and a javeling on his back [6].

According to legends, those who wish to see Khidr definitely see him. There is a verse in Koran which says: «Unless a slave is in need, he won't see Khidr. He sees me who wants to see me». The legends say that Khidr and his brother Elijah will be alive as long as Koran exists and will stay until the Judgement Day. As people say: «Consider every night as Gadr, consider every man as Khidr» [5].

When speaking about the Trinity, religious sources speak about Jesus Messiah in the

first place. Or, to be more correct, the Trinity of Father-Son-Divine Spirit, or God-Mary-Jesus. However, despite that more than two thousand years passed since the arrival of Jesus essiah, the church still had not come up with the unanimous opinion about the Trinity [2].

People still question who was Jesus – son of God, or son of Mary. Though the church does not admit it, the prophecy of Jesus is more vividly seen from Koran than that of the New Testament.

In the Messiah Trinity there is a native Trinity to Jesus which is Yahya's Trinity. He was the one who announced the advent of Jesus, included his name in the Gospel of Barnabas, and tied his name with the light. The name of each one of the Trinity was Yahya – one of them was Moses's child, another one of Jesus's brothers, and the third one was from Mohammed's followers.

One of the greatest philosophers of the world, enlightened leader of Light and Elucidation, Shihabeddin Yahya Suhreverdi was the only Muslim thinker who, alongside with two other Yahyas, was referring to God as «Father» [5]. In fact, in his greatness, Jesus is in a different Trinity. The wonder of the Trinity starts namely with this power. Because this power is the strongest. The power to grant life back to the dead.

Jesus Christ also resurrected the dead. In order for people to worship the power of God. However despite the fact the Jesus was the Envoy of Truth, he was born and died just as everyone else. He got resurrected only after his death. Those who believe in spirit of Jesus Christ through years sing the song of «Three is one, and one is three» and know that Jesus's moment finishes here. However Khidr is connected with the Trinity in all moments. The secret of the Trinity is hidden in his essence. Khidr's elevation to the highest points of power is clearly described in God's words, in Koran. In sura «Kahf» in the part connected with Moses, God says that Khidr is more powerful than the prophets [9]. Khidr is described as the master of Moses. He teaches Moses esoteric knowledge. This is the kind of knowledge that was not given to all prophets.

Once the Jewish ask from Moses: «Who is the cleverest of all people?» Moses said: «I am the cleverest of all people». God was displeased with him claiming to know everything and wanted to teach him a lesson, so he said: «Truly, my servant who sits at the junction of two seas knows more than you do». It can be concluded from the sura «Kahf» and its 60-82 verses that Moses reviews Khidr's actions as sufferings, however Khidr explains that he is of the same compassionate origin as other prophets [13]. It is hard to review Khidr's actions from the rational point of view. Because it is hard to see both sides of one deed at the same time. Khidr's advantage over people is the ability to see and to live the reality of the other side of one deed. It is said in Koran's «al-Baqara» surah: «Your fate is to fight, but you look at it with grief. Sometimes you hate those who bring you the good, and sometimes you love those who are evil to you. You won't know this, only God knows this» (al-Baqara, 216) [7].

The science which Khidr taught to Moses is called esoteric. This knowledge is given by God to selected people as a result of which they can see the unseen. Naturally, to the extent of what is allowed by God. The one who masters this knowledge knows what is coming and acts accordingly.

Countless miracles done by Khidr, his help to those in need testifies that his power is so high that even Prophet Mohammed says: «If someone likes the science, the Paradise will open to him. God will be please with his servant, his body won't be eaten by worms in the grave. In the Paradise Prophet Khidr will be friends with this person».

Prophet Elijah's name is mentioned in Koran in two surahs: al-An'am, and as-Saffat. However, there is no wide information about him. His name is mentioned alongside with other prophets, and it is emphasized that he was one of the kind, compassionate and those who follow the way of truth.

Mentioning of Prophet Elijah in al-An'am surah says about his standing on the way of truth: «We will elevate those who we want. Without a doubt, God is wise, and He knows everything. We forgave Ishaq and Yagub and directed them to the truthful way. Before

them we did the same with Noah and those from his lineage: David, Solomon, Eyyub, Yusif, Moses, and Harun. Thus, we reward those who are good. We have also directed Zakariya, Yahya, Jesus and Elijah to the truthful way. All of them made proper good deeds. We directed Ismayil, al-Yasa, Yunis and Lutu as well, and elevated them above others» (al-An'am, 83-86) [7].

Surah as-Saffat after speaking about Moses and his brother Harun, says the following about Elijah: «Elijah is also of the envoys. He was saying to his followers: «Aren't you scared of God? How can you leave the One who created everything and worship Baal? Allah is the God of yours, and of your predecessors». His people didn't listen to him. All those who are not loyal to Allah will burn in hell. Elijah left his good name to the following generations. We reward the good». (as-Saffat, 123-131) [7].

We do not come across Khidr's name in the books prior to Koran. Those books speak only about Elijah. There are several stories in Bible related to Elijah. Be it the Old or the New Testamen, both books include infomration about Elijah. In the Old Testament Elijah speaks about how God created the Universe, about how people do sinful deeds, the history of Israil. He was described as a prophet who had a lot of merits. More detailed information about Elijah is given namely in the Old Testament. Elijah was the symbol of prosperity, he was granting health, resurrecting the dead, and gave powerful lessons to those who were practicing bewitchment in the name of Baal. (Sacred Book, 1 Kings, 17:1-19:21) [3, 11].

There is also information about Elijah in Gospel: «Elijah was striving in giving the hearts of the fathers to the children, make the unruly to obey the wisdom of the righteous, prepare a nation of people who will worship the God». Besides that, Elijah is shown as a savior in in the Old Testament, which also speaks about the birth of Jesus, his teachings, his death in the name of saving the sinful people, and the life of his first followers. Even at the moment of crucifixion of Jesus it narrates about his rescue by Elijah. In the 27th chapter of the «Matthew Gospel» it is said, that during his last minutes Jesus Christ cries: Oh God, why did you leave me?!» Some people hear this and say that «He is calling for Elijah». While the others said: «Let's wait and see if Elijah comes to rescue him» [3].

Both parts of Bible, the Old and the New Testaments testiy that Khidr had the divine power which none of the other prophets had. He has qualities that are characteristic only to God. Just like God, Khidr gives the spirit of prophetism to the selected, and resurrects the dead. He has elevated a number of the selected to the Good Abode. Khidr united the power of the fire, wind and water, and therefore could control and manage nature. Without his order, the fire cannot dry the water, and the water cannot extinguish the fire. He can walk the seas as a spirit. As long as Khidr's foot is in the ground, and his breath walks the world, the prosperity will always be with us. As it is said in the Old Testament, when Elijah was staying in the house of the widow, the flour and the butter were always available in her house. (Sacred Book, 1 Kings, 17:1-19:21) [14].

Idris is another prophet who gets identified with Khidr. There is few information about his life. His name is mentioned in two surahs in Koran. He is also considered to be one of the eternal prophets together with Khidr and Elijah. It is considered that afetr prophet Adam, his son Shish became the prophet, and after him it was Idris who became a prophet. Some authors say that he won the sons of Cain. As it is known, except the Books, there are wisdom pages written by the prophets, which reach one hundred pages. As they say, thirty of this hundred are devoted to Idris.

In Bible Idris (Enoch) is the son of Cain. (Book of Genesis). In the Old Testament there is information about the genealogy of Prophet Idris. He was from the family of Cain, and Mafusail came from Idris, Lamex came from Mafusail, and Noah came from Lamex. Therefore Noah is the great grandchild of Idris (Genesis 21-29) [14].

The Bible says that Idris had lived for 365 years. At the same time it says: «He was walking in the presence of God and disappeared because Allah took Idris with him». These lines created a lot of legends in Judaism, Christianity, and Islam. Idris is also taken as an example of mystical embodiment with God. There are legends about elevation of

Idris to Heaven. It says that unlike others who go to Heaven out of their bodies, Idris didn't lose his body, and will sometimes get back. Even sometimes, he was given the status of angels' leader.

It is said that the secrets of the past and the future were revealed to Idris who was elevated to the Heaven by God. He sees with his own eyes the resurrection of the dead, the Judgement Day, punishments of the sinful in the hell, living of the righteous in the paradise, etc.

According to Christian beliefs, in the divine realm he looks after the chronicles and protocol. The following words in Christianity are referred to either Idris or Elijah: «I will give permission to two of my witnesses, and they will put on the sackclothes and become prophets for one thousand two hundred and sixty days..., after they finish their testimony the wolf who will get out of the deepest bowels will defeat them and kill. Their corpses will be laid in main streets of Sodom and Egypt. Our God was taken there for crucifixion as well». It is thought, that he didn't experience the natural death because he will need to become a martyr in the above-said way at the «end of times». Alongside with this, prophet Idris with his birth unites the end of the world (Gospel of John, 11: 3, 7-8) [3].

The contents of hadiths in Islam resembles that of the above-said. There is one hadith which narrates that during the ascension day prophet Mohammed met with prophet Idris on the fourth level of the sky. It is shown that prior to that Mohammed had met with prophets Moses, Jesus and Abraham [17].

In al-Tabari's hadith the following is said about the elevation of the prophet Idris to the sky: «Idris said to one of his trusted angel friends to elevate him to Heaven. The angel fulfills his request. They raise until the fourth level of the sky. When they reach it, they meet Azrael and ask him how much time has prophet Idris left? «Where is he?» asks Azrael. «Here he is», says the angel. To which Azrael replies: «It is interesting, I was told to take prophet Idris's life at the fourth level of the sky», so he takes his life there. Islam's legends say that Idris's original name is Hanuh. Due to him reading a lot of books, he was given the name of Idris – the one who studies a lot. He was given the «prophecy, wisdom and power» and due to that he was given the name of the «one who received three endowments» [1].

It is also said that prophet Idris was born in either Babylon or Egypt. People who surrounded him were doing sinful acts. Jibrail descended four times and gave him instructions. It is said that there were thirty pages of instructions given to Idris. Prophet Idris took his followers and relocated them from Babylon to Egypt. Legends say that he could speak 72 languages, and spoke to every tribe on their language when persuading them to join his religion. Unlike others, he had absolutely zero interest in gold, silver, and other valuable items. His heart was striving to achieve eternal treasure. His brain and heart belonged only to Heaven. He devoted three hundred years to cleansing of the soul. Three hundred years he walked together with Allah [10].

There is a legend that prophet Idris being a very good person deceived Azrael and elevated to the skies, where he will stay until the Judgement Day. It is also said that he was the first human who wrote with pen. He was also the first one to sew. Before him, people were wearing clothes from skin. He could predict someone's fate by looking to the stars. Islam also support the point of view that prophet Idris didn't die. Prophet Idris's name is mentioned in two surahs in Koran – Maryam and al-Anbiya'. It is said in surah Maryam: «(Oh the Mighty!) Remember Idris in your Heavenly book! He was truly the prophet who was speaking all truth». (Maryam, 56) [see: 7].

The line of «we elevated him to the highest point» many interpret as ascension of Idris. In surah al-Anbiya' the name of prophet Idris is mentioned alongside with the names of other prophets: «Remember Ismail, Idris, Zulkif. Each one of them has great patience. We took them under our mercy, they were of the good kind». (al-Anbiya', 85-86) [7].

Ibn-Arabi explains the ascension of prophet Idris in the way which is inherent to him: «There are two types of eminence: space eminence and the eminence of being in space.

The space eminence is explained by the words: «We elevated him to the high place» (Maryam, 57). The highest of all spaces is the space of the Sun and this where Idris's spiritual monastery is (Muhiyaddin ibn al-Arabi, «Fusus al-hikam»), the words related to wisdom of Idris). Movlana also says in his «Masnavi» about eternity of Elijah and Khidr: «As long as there are Elijah and Khidr, earth will be full of grace» [see: 8].

Some hadith researchers think that prophets Elijah and Idris are the same person. This is reflected in collected hadiths of al-Bukhari: «Elijah is prophet Idris who was the prophet before Noah. And Allah elevated Idris to the skies. Idris was at the soul of the skies, i.e. in the Sun. Afterwards, he was sent to the city of Baalbek. «Baal» means one whole place, «bek» means the king. Baal belonged to the king of this place. And Elijah who was Idris saw the horse coming out of the parted mountain called Lubnan. When he saddled the horse the lust got away from him...». Muhiyaddin ibn-Arabi marked this hadith in his «Fusus al-hikam» work [13].

In Islam, the spirit of Khidr is eternal like the mother's lullaby. He was the sign of sacredness from the immemorial times. Everyone who follows Koran verses, compares their love to Khidr with the mother's lullaby. He created numerous legends and epos where his wisdom was perpetuated. Khidr never forgot his highness, he has always seen alive spirit of God near him, and has always felt his support and closeness. Wishes and dreams were delivered to God through Khidr. Everyone who got their love, health, fulfillment of wishes, first remembered the God, and Khidr after him.

Conclusion: Any society can be restored in its history. When the nation's history is forgotten or doesn't receive enough attention, the nation will experience regress. Invariant factors form the borders of the specific development of the nation [12]. They manifest themselves in all people with even tiny degree of difference, and express the formation philosophy of behavior patterns. If people have various mental or emotional difficulties on an individual level, on the group level it is expressed in archetypes. Philosophers used the term of «sacredness» since the ancient times. Philo of Alexandria considered the image of Allah in human when he wanted to explain the term of «sacredness». «Sacredness» is defined not by its form, but by its content. Philosophically, «sacredness» is available as content. Its shaping into a definite form means the transition of the evolution to a new level. It should also be noted that «sacredness» may have the same form but different meaning. Because the «sacred» of different nations show themselves differently. It also includes images of mythologic heroes and religious beliefs. However we can see the commonality in form behind this difference in content. Images carrying sacred and divine characteristics are attractive, subordinating, «blinding» and convincing. In fact, this is what they should be. They explain the notion of the existence and protect people from numerous mistakes. These are the images which can explain people's lifestyle at any given period. These images remind people of the real values and fundamental principles of life through numerous repetitions. These images create the system which puts the world in order.

Scientific innovation: There is no such dramatic process as the process of evolution of the human thought. Sometimes, the world reminds the person about that dramatism through «colours». Evry «colour» has its meaning, role, and purpose. İnsan təfəkkürünün təkamülü qədər dramatik proses yöxdür. Thinking the initial layers of the accepted notions of religious thought can change at this point, we have to face reality. The human need to reconsider the purpose of their life again and again. From philosophical point of view it means the necessity to repeatedly go through this process. When we think about it from religious point of view we see interesting reality. This thought has even formed a complex philosophical system. From this point of view we can see organic connection between the nation's formation and historic evolution of religious values.

Applied value: This article can be useful for the specialists dealing with mythology, philosophic history, bachelor and Master's students, researchers of mythologic systems. The article can also be used as a scientific source for preparation of textbooks and manuals

on folk art, religious history, mythology and philosophy.

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**Відоображення способу Хидира в релігійних джерелах як показник мудрості і моральних цінностей.**

***Анотація.** Кожна священна книга, яка описує Бога, стверджує, що Бог є єдиним творцем Всесвіту. Він дає життя, і він бере її. Доля землі і неба, а також доля кожної людини залежить від нього. Він той, хто пише правила, які змінює те, що вже було написано, і той, хто показує шлях тих, хто загинув. Бог дав частку цієї влади двом священним людям. По-перше, Хидира, а потім Ісусу Месії. Перш ніж придбати цю владу, кожен з них мав свою власну божественну можливість. За даними джерел, найвищий серед святих є Хидир. Хидир народився з лона матері в промені світла. Він отримав вічне життя. Його святий дух живе на землі протягом тисячі років. Бог зробив його володарем пророків.*

*Джерела описують місію Хидира так: щоб допомогти тим, хто потребує, в усьому світі, щоб іноді втручатися в процеси природи, і навчити науці людей. Він перетворює своїх слуг, які моляться Богу в Каабі, в ангелів Саби. Він виконує своє завдання, зробивши список тих людей, які йдуть до Каабу кожен раз під час азану.*

*Відповідно до релігійних джерел, Хидир вів душі багатьох святих до Обителі. Всі посланці добра, від Адама до Ноя, до Авраама Ісуса Месії, закликали Хидира і підносилися до Обителі Бога на його плечах. Пророк Мухаммед також вознісся на небо з духом Хидира.*

***Ключові слова:** Хидир, релігія, Бог, пророк Ілія, Ідріс, Мойсей, Мухаммед, коран, біблія, рятівник.*

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**Отражение образа Хыдыра в религиозных источниках как показатель мудрости и нравственных ценностей.**

***Аннотация.** Каждая священная книга, которая описывает Бога, утверждает, что Бог является единственным создателем Вселенной. Он дает жизнь, и он берет ее. Судьба земли и неба, а также судьба каждого человека зависит от него. Он тот, кто пишет правила, которые меняет то, что уже было написано, и тот, кто показывает путь тех, кто погиб. Бог дал долю этой власти двум священным людям. Во-первых, Хыдыру, а затем Иисусу Мессии. Прежде чем приобрести эту власть, каждый из них имел свою собственную*

божественную возможность. По данным источников, самый высокий среди святых есть Хыдыр. Хыдыр родился из лона матери в луче света. Он получил вечную жизнь. Его святой дух живет на земле в течение тысячи лет. Бог сделал его властелином пророков.

Источники описывают миссию Хыдыра так: чтобы помочь тем, кто нуждается, во всем мире, чтобы иногда вмешиваться в процессы природы, и научить науке людей. Он превращает своих слуг, которые молятся Богу в Каабе, в ангелов Сабы. Он выполняет свою задачу, сделав список тех людей, которые идут к Каабу каждый раз во время Азана.

Согласно религиозным источникам, Хыдыр вел души многих святых к Обители. Все посланники добра, от Адама до Ноя, Авраама до Иисуса Мессии, призывали Хыдыра и возносились к Обители Бога на его плечах. Пророк Мухаммед также вознесся на небо с духом Хыдыра.

**Ключевые слова:** Хыдыр, религия, Бог, пророк Илия, Идрис, Моисей, Мухаммед, Коран, Библия, спаситель.

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### **ЗДОРОВ'Я РОЗУМУ: СХІДНОПАТРИСТИЧНИЙ КОНЦЕПТ СТРУКТУРНО-ФУНКЦІОНАЛЬНИХ ОСОБЛИВОСТЕЙ**

**Анотація.** З'ясовано значення, специфіку функціональної здатності та призначення розумної сили душі людини в богословсько-антропологічному синтезі ідей мислителів східної патристики. Висвітлюється святоотцівський підхід щодо інтерпретації та чіткого понятійного визначення складових мислительної сили – ума, розуму, розсудку. Розкрито особливості їх взаємозв'язку, структурно-функціонального устрою, можливості оздоровлюючої генези та досягнення досконалості.

**Ключові слова:** Бог, душа, ум, розум, розсудок, здоров'я.

**Постановка проблеми.** Духовна складова феномену здоров'я відіграє особливу роль у житті людини. Це своєрідна вершина, якою детермінуються, від стану якої залежать, підпорядковує-гармонічною єдністю з якою уможливується зосередження найкращих проявів інших його складових (психічної, фізичної, соціальної), зумовлюючи розвиток усієї повноти природи людини загалом. Зрозуміло, що сукупність різних етичних, естетичних, філософських і релігійних ціннісних установок, у своєму комплексі витворюють, відповідно, й різні духовні системи людства, які, своєю чергою, можуть сформувати змістовно відмінні погляди і на саму природу духовного здоров'я. Втім, істинність як досвідно верифікованої ознаки концептуально позитивного наповнення знання, стверджує автентичність такого статусу єдиновірності у цьому процесі лише тієї духовної системи, яка культивує справжню духовність. Репрезентантом саме такої духовності постає живе, досвідно вивірене богоспілкування, спосіб сповідництва, правдивість якого підтверджена не людською «мудрістю» та відповідними «уявленнями» Бога, а онтологічною реальністю Богоявлення у Боготіленні через воіпостазацию людської природи, поєднання в одній Божественній Іпостасі Слова двох природ – Бога і Людини – Господа Ісуса Христа. Оскільки даний Ним Богоодкровенний Євангельський закон, практично стверджений подвигом спасительного втілення, життя, смерті та воскресіння, долає межі будь-якої ціннісної приземленості людських вимірів філософії, етики чи естетики, а тому й розкриває перспективи боголюдської синергії духу – духовності, сформованої на базі біблійно-патристичної теоестетики, діяльної етики та споглядальної любовності. На основі позитивно апробованої багатовіковим досвідом подвижницької практики євангельського способу життя