

BEAUTY IN THE VALUES OF ART IN ISLAM, MORAL PHILOSOPHY

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Abstract: The philosophy of existence in Islam, the philosophy of man, its peculiarities in Muslim culture, and its views on morality and beauty are analyzed. In particular, views on the perfect man in Sufism and the art of painting in Islam in the works of Alisher Navoi and Kamoliddin Behzad were discussed. In the matter of depicting a person in Islamic art, it is emphasized that the main beauty is spiritual beauty. In Islam, the beauty of a person is expressed through his moral and moral qualities, which is expressed in the form and colors of the visual arts through the metaphorical philosophy.

Keywords: Religion, faith, value, literature, art, philosophy, culture, spirituality, beauty, morality, science, enlightenment, Islam, Sufism, Sufism, Quran, hadith, perfect human being, human value.

As a spiritual culture, religion is no less important than philosophy, art and science, and even in the past it took a much more important place. Religious belief is usually preferred over knowledge, it is a work of the heart and does not require proof.

The object of faith can be God, his prophets, angels. Objects of religious belief are considered absolute. Every person's belief is free, it is a choice of the heart. Religious belief has its own uniqueness that does not require proof. Religious belief defines the greatest values for a person towards God, so that even if a person loses everything, he tries not to lose his faith in God.

Religious belief is the only spiritual belief on which a person can always rely that never fades away. Religious faith has always formed the moral foundation of humanity. Views on religion, its nature and tasks, as well as philosophical justification of the existence of theology, philosophical approaches to issues of the nature of divinity and its relation to the world and man constitute the subject of the philosophy of religion.

The philosophy of religion studies the existence of religion, its essence, main forms and attributes, man's essence and nature, society, nature, etc. on the basis of dialectics and other methods specific to philosophy.

Religion, mythology, artistic creativity developed together. The aim of all was to study man.

In all religions, their religious teachings and values were propagated by means of art forms, and in one or another religion, some art form prevailed.

In the process of long-lasting and mutual relations between religion and art, an art system was formed in each religion, which expresses the uniqueness and essence of that religion. Religions have formed a type of art that reflects the essence and content of that religion. A specific type of visual art in Islamic culture is not a realistic type of art, that is, figurative art (fine visual art, patterns, writing art, book art, mural art, architectural art) integrated with religion, and related art later came to the world as Muslim art. was famous.

In the Holy Qur'an, the idea of perfection such as "He is the Creator, the Existent (from nothing), the Shaper (and form) of (everything)" is manifested in existence through the attribution of 99 names. An important characteristic of Islam is that the idea of perfection (ideality) can never be fully realized in a single perceptible event. Also, Divine value was artistically expressed not

through realistic artistic image, but through symbolism. As a result, ideality is combined with goodness, truth, justice, beauty and other positive ideas and imaginations, which are the highest values of human existence, and becomes objectified and valuable in art.

In Islam, the vision of God is transferred to 99 names, and His essence is understood through spiritual concepts such as greatness (jalal), beautiful (jamal), merciful (ar-Rahman), generous, kind, loving, and light. Therefore, God's value has a subjective content, and divine spirituality is this value.

The theoretical foundations of Islamic culture are the Qur'an and hadiths. At the heart of Islamic philosophy is the doctrine of the oneness of God. The Qur'an preaches monotheism. One of the most important teachings of the Qur'an is to pray to God alone. According to the Holy Qur'an, "Allah - there is no god but Him. (He) is ever-living and ever-living."

Philosophical views of Muslim philosophers about theology determined the values and specific directions of Islamic fine art.

In Islam, the construction of luxurious mosques for Friday prayers led to the development of architecture and visual arts. In Muslim culture, the door is also used in a symbolic sense. The doors of the mosques were purposely built low, so that every Muslim could enter the house of God bowing his head and saluting. Because modesty and modesty are considered high virtues in Islamic ethics.

In Islam, the art of depiction is not denied, but the depiction of God is prohibited.

In the philosophy of Sufism, the universe was considered the creation of the Absolute God. The beauties of the world were considered as the mirror of God. The source of all beauty, goodness and goodness in existence is Allah. All the beauty in the world was created by God, it is his reflection. Human beauty is also a reflection of His beauty. In Sufism, value is associated with the soul. What is eternal is spirit, and that is why it is precious. It is beautiful. So the goal is to understand the beauty of thinking, spiritual beauty.

Jalaluddin Rumi's greatness is that he is a great thinker who studied Eastern philosophy and Islamic truths, added Sufism and philosophy, and opened the dialectics of the human soul.

According to Rumi, "The bad thing about scientists is that they visited the emirs, the best of the emirs is that they visited the scientists." People sometimes knowingly and sometimes unknowingly benefit from the light it radiates. So, when such a scholar comes to his presence, he is obviously visited. But the emir always receives from the scientist a force that invites him to rise, and the scientist does not need an emir, because he is rich. It is like the shining sun.

Finally, such scholars will be visited in reality, and the emirs will be visited.

In this Islam, not only the attitude to science, but also the attitude to knowledgeable teachers, moral values are depicted in many Islamic miniatures.

Such values are visible in the work of Kamoliddin Behzod. In order to continue the idea of a perfect man, he strives to reveal the spiritual image of his great contemporaries by creating pictures of statesmen such as Abdurrahman Jami, Alisher Navoi, Abdulla Hatifi, Hossein Boykara, Muhammad Shaibani Khan, Zahiriddin Babur. Kamoliddin Behzod tried to give the idea of a perfect person in the integration of fine art and religion through the portrait of Shaibani Khan. Shaibani Khan's picture was depicted by the artist in the form of a dervish.

The problem of man and his value is one of the eternal topics of philosophy. It is based on studying the value of a person, his place in the social process, his importance for other people, his position in society.

It focuses on the analysis of the spiritual world, image, interests, activities, and value system of a person.

In modern times, each person is a universe, each person is a unique universe that is not like others.

Personal values are determined by the fact that values related to his spiritual and moral image, elegance and beauty, individual perfection and social status, abilities and talents are considered personal values.

In Islam, the value of the individual is connected with divinity.

Ibn al-Arabi also says that if a person wants to see God, he should know himself, improve himself, this will help him to know God. That is, if you understand yourself, you understand God. These thoughts of his served as the main idea of the theory of Sufism. Sufis paid the most attention to the inner perfection of a person, not the outer one. In this sense, it is said in Sufism that "Theology appears in all the surrounding things, and it finds its reflection in the heart of a person."

In Islamic art, the main beauty in depicting a person was spiritual beauty. It is said in the hadiths: "Allah does not look at your pictures and actions, but at your hearts and intentions."

In Islam, it is emphasized that beauty is an inner spiritual phenomenon and is in the human heart. In Jalaluddin Rumi's views, beauty is explained in a metaphorical sense.

"There were beauties in Majnu's time too, and they were more beautiful than Laila. However, Majnun did not love them. They said to him: "Let's show you something more beautiful than Layli, let's give it to you." And Majnun said: "I didn't love Laila's photo and it's not just about looks. Laila is like a glass in my hand. I am drinking wine from this glass because I am in love with wine. "Your eyes are closed, you don't know what's inside, you're careless," he said. What is the use of a gold-plated goblet in my hand, if it contains nothing but wine? To me, an old and broken vessel full of wine is better than a hundred goblets like this and that. "

Thus, Rumi explains the beauty of the human heart in this way, that is, beauty in Islam is through its moral qualities.

Jalaluddin Rumi expresses the idea of monotheism in a very simple and understandable way. That is: "There is a thought and image of me in each of my slaves. As he imagines me, I am in that imagination.

"Rumi says that the human heart is the house of God, it can be reached only through the inner path, through spiritual perfection, not through images. In Islam, monotheism is in the first place, and attention is paid to the meaning, the idea, not the picture. .

In Surah Nur of the Qur'an, it is said that "Allah is the "Light" of the heavens and the Earth...Allah guides those whom He wills to His light."

The current development of society requires great changes in the spiritual and material spheres of human activity. This individual factor is determined by the increasing importance of the role of his socio-political activity. After all, it is impossible to achieve social progress without developing the intellectual ability of a person, educating him spiritually and morally, as well as fully realizing new aspects of his capabilities.¹

The following conclusions can be drawn from the above considerations:

In Sufism, existence is God's creation, all beauty, power comes from God, and human beauty is considered God's beauty. The philosophy of existence in Islam, the philosophy of man has developed its own art of painting in Muslim culture. Also, the dignity of man as the caliph of God on earth is glorified.

In Muslim culture, the attributes of God are integrated in visual art as the embodiment of the divine light in the human heart. In the Muslim culture, God's qualities are symbolically depicted in the form of "Light" in the form of prophets, guardians, saints, and sages in the form of perfect human beings. Kamoliddin Behzod portrayed the great thinkers of his time, Alisher Navoi, Husayn Boygaro, Muhammad Shaibani Khan and others in the image of a perfect human being.

In particular, Alisher Navoi's thoughts in literature: "The king is not worthy of the kingdom without having the quality of a dervish" can be an example of this. It has become a tradition to depict perfect people in society as enlightened, spiritually pure people;

Since knowledge is the essence of Islamic philosophy, knowledge is also a value given to man by God's spirituality, the beauty of human thinking, morals, spiritual and spiritual beauty is given as a religious value.

It is not without reason that today we pay special attention to the genius and creativity of Kamoliddin Behzod. The great artist Kamoliddin Behzod, who created a leading and unique school

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in the oriental miniature art, the Renaissance period that arose in the reign of Amir Temur, due to the high level of creative and favorable historical environment, many great scientists, philosophers, poets, artists such as Mirzo Ulugbek, Abdurrahman Jami, Alisher Navoi, Kamoliddin Behzod they created effectively.

Alisher Navoi had an incomparable contribution to the formation of Kamoliddin Behzod as an artist. During his life, he created works under rulers such as Sultan Husayn Boykara, Shaibani Khan, Shah Ismail Safavi, Shah Tahmosib. Mir Alisher achieved maturity as a result of Navoi's support. The picture of Alisher Navoi below was drawn by Kamoliddin Behzod.

As a student of Kamoliddin Behzod Alisher Navoi, he painted miniatures for his works.

The development of fine art in Islamic culture was particularly highly developed in the works of Kamoliddin Behzad, the ideological student of Alisher Navoi. During the Eastern Renaissance, Alisher Navoi and Kamoliddin Behzod's artistic aesthetic, social-philosophical and scientific heritage made a great contribution to world culture.

In Islamic society, the most respected person is a married woman, or rather a mother. This situation is clearly stated in the hadith of the Prophet, "Paradise is under the feet of mothers".

Especially in literature and art, Yusuf and Zulayha are widely depicted. In them, Zulayha is depicted as a sahibjamal wearing red clothes. Yusuf, peace be upon him, is depicted in green clothes. The owner of green clothes belongs to the ranks of saints, prophets and heavenly people in general.

According to the hadiths, "I heard the Messenger of Allah say: 'Whoever has three daughters and endures the hardships of their upbringing and spends his money on their clothes, they will become a veil from hell for him.'" Rasulullah said: "Every Muslim has two daughters, and if he brings them up with good manners, his daughters will surely be the cause of him entering Paradise."

"Whoever has three daughters, brings them up in his own hands and looks at them with mercy, it is inevitable that he will enter Paradise," they said. Then a person said: "O Messenger of God*! What if he has two daughters?" He asked. Rasulullah said: "Even if there are two."

The attitude towards women in Islam is shown in the hadiths, and women - girls are highly valued and glorified.

The conclusion is that in Muslim culture, the image of a perfect person is artistically depicted in the form of prophets, guardians, saints, and sages. Science is also the spirituality of God, the value given to man, the beauty of human thinking, morality, spiritual and spiritual beauty was symbolized in fine art as a religious value.

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