

THE INTEGRATION OF RELIGIOUS VALUES, PHILOSOPHY AND ART

Eshanova Gulchehrakhan Numonovna

Docent at TSPU named after Nizami, Phd

eshanova2021@gmail.com

Abstract: It is given about the integration of religious values and art, which are the great spiritual heritage of mankind. Religion, philosophy, literature, art have been refined in Avesta, Rigveda, Torah, Psalms, Bible and Koran. In particular, the issues of effective use of Islamic ideas of goodness and enlightenment, high aesthetic values in art saturated with religious motives in the education of the young generation are shown.

Keywords: Religion, art, values, literature, Zoroastrianism, Avesta, Islam, visual arts, parents, philosophy, worldview, mysticism, spirituality, enlightenment.

Philosophy, as a great spiritual wealth of mankind, is a theoretical foundation for the formation of a whole, integrated worldview in people, along with the free use and development of all the masterpieces of the cultural and historical heritage created by generations of ancestors.

Philosophy is a science that shapes human thought culture and worldview. Worldview is a set of scientific, philosophical, political, legal, ethical, aesthetic, religious, etc. views and imaginations of people about the world and its changes and development. So, a worldview is a set of unified generalized knowledge about the world. The more information and knowledge people have about the things and events around them, the more perfect and thorough their outlook will be.

"Avesta" was born as a great universal value. It has become an idea of unlimited thinking and development, the pinnacle of universal culture. "Avesta" is a great philosophy that made an important contribution to the development of universal human values related to world civilization.

"Avesta" philosophy is a collection and expression of ideas about man and the world, man and society, and the relationship between them. It is a great value that affects the emotional and mental world of a person, and encourages a person to think. A philosophy that harmonizes the relations between nature, society and man through spiritual, spiritual and ethical criteria, invites to study the world surrounding a person, the factors of its development, and to understand the meaning of life.

It also embodies the idea of perfecting the human relationship with the world in motion, the whole being, the animate and the inanimate world through intelligence and infinite thinking. It affects a person in the form of a synthesis of the emotional world and the world of ideas.

It expresses noble qualities such as purity, good intention, pure feeling, knowing the soil as sacred, understanding the Motherland through high moral standards and way of thinking.¹

¹ Авесто. Тарихий – адабий ёдгорлик. Фафур Фулом номидаги нашриёт матбаа ижодий уйи. Тошкент – 2015. – Б.11. //

Religion, philosophy, literature, art, etc., are the branches of this great tree, and its root is the people's creativity, worldview, and intellectual discoveries. Avesta, Rigveda, Torah, Psalms, Injil and Koran are also immortal monuments created as a product of scientific and artistic thinking collected, refined and polished over thousands of years.²

The relevance of the topic is that we should widely promote our noble qualities and values, such as enlightenment, tolerance, kindness, and creativity, which have been characteristic of our people since time immemorial, ensure the stability of the social and spiritual environment in society, the original humanistic essence of religion, virtues such as goodness, peace and humanity are our age-old values. wide coverage of the expression and rapid organization of scientific and educational activities in this field;

is to form the consciousness of young people based on a deep study of the rich cultural heritage of our ancestors who made an invaluable contribution to Islam and world civilization.³

The value system of each nation is formed during a long history, preserving the high spirituality passed down from ancestors to generations, in particular, the effective use of the ideas of goodness and enlightenment of the Islamic religion, high aesthetic values in art saturated with religious motives, in the education of the young generation. This aspect of value science also determines the relevance of the topic.

Works of fine art (sculptures, wall paintings, miniatures, paintings, works of applied art) related to the values of Zoroastrianism, Buddhism and Islam in Central Asia are the object of research, and the influence of works of art reflecting religious values on the spiritual maturity of a person is the subject of research.

The religious values reflected in the works of art as a criterion of Eastern spirituality are currently considered a means of forming ideological immunity against various harmful ideas, serve to improve the spiritual and moral qualities of the young generation, expand the spiritual worldview of young people, and create an opportunity for self-realization through the understanding of works of art.

The study of the system of religious values, the laws and characteristics of visual art has always attracted the attention of thinkers as an important object of philosophical research. Prior to the formation of Islam, the system of religious values was expressed in the "Avesta"⁴, the main source of spiritual values of Zoroastrianism, sacred texts and sources of Buddhism.

For example, in the Avesta, the intention of Zoroastrians before prayer, the ethical and philosophical essence of the Avesta is expressed in the rule of the holy trinity such as "good thought", "good word" and "good deed", which is a great spiritual value coming from this period.

In Zoroastrianism, the image of Anahita, the goddess of agriculture, was created and highly valued as a symbol of prosperity and abundance. Anahita is depicted as a beautiful woman, physically and spiritually healthy, a symbol of hard work and

² See: Комилов Н. Тасаввуф ёхуд комил инсон ахлоқи. «Ёзувчи» нашриёти. –Тошкент, 1996. –Б.3.

³ Ўзбекистон Республикаси Президентининг 2018 йил 16 апрелдаги ПФ-5416-сон Фармони. Тошкент ш., 2018 йил 16 апрель, ПФ-5416-сон.

⁴ See: Авесто: тарихий-адабий ёдгорлик. Аскар Маҳкам таржимаси. – Тошкент: Шарқ, 2001. – 384 б.

weaving. The value of a person is not only evaluated by his work, but also a beautiful image of both physical and spiritual health is depicted. In this religion, in the ode of "Avesta" Ardivisura Anahita, Ahura Mazda created Anahita as the best deity of water and plants, and Anahita, who is the symbol of prosperity and beauty of nature, is defined and described: according to him, Anahita is the singer of beautiful nature, the patroness of the world of vegetation, abundance for farmers. the benevolent woman who gives is glorified in the form of a holy goddess, and this is depicted in works of art.

In Zoroastrianism, values related to personal elegance and beauty are highly valued. Concepts of beauty, grandeur and health are artistically depicted in works of art with high taste. For example, the depiction of Ahura Mazda in the Avesta, the strength and beauty of Anahita, the heroism and bravery of Mitra can be evidence of our opinion.

In the Islamic religion, the system of values is ideally reflected in the Holy Qur'an and hadiths⁵, and has had a great impact on the spiritual culture of our people. In particular, the issue of values related to the object of worship in Islam is widely covered as religious and moral values in the works of Abu Hamid Ghazali⁶ and Husain Vaiz Koshifi⁷.

The doctrine of Sufi philosophy about the perfect man in the works of Jalaluddin Rumi⁸, N. Komilov, F. Sulaymonova's works⁹ also analyzed views on Sufism literature and art.

Abu Nasr Farabi, Abu Rayhan Beruni's works on the role of values in society¹⁰, social tasks, and problems contain valuable opinions. The image of beauty and creativity in Alisher Navoi's epics, his philosophical ideas, the ideological and financial guidance of Navoi's work of Kamoliddin Behzad and other contemporary artists started a new era in the integration of Islamic religion and art¹¹.

Professor Q. Nazarov's research emphasizes that the value system is related to social development, and at the same time, it is a process of evolution of any value

⁵ See: Куръони карим маъноларининг таржима ва тафсири / Таржима ва тафсир муаллифи: Шайх Абдулазиз Мансур. – Тошкент: “Тошкент ислом университети” нашриёт-матбаа бирлашмаси, 2007. – 617 б.; Абу Абдуллох Муҳаммад ибн Исмоил Ал-Бухорий. Ҳадис. Ал-Жомий ас-саҳиҳ. (ишонарли тўплам) 4 жилдлик. – Тошкент: Қомуслар бош таҳририяти, 1991-1999. Т. 1. – 560 б.; Т. 2. – 607 б.; Т. 3. – 559 б.; Т. 4. – 527 б.

⁶ See: Имом Абу Ҳомид Муҳаммад ибн Муҳаммад ал-Ғаззолий. Ихё ул улум ид-дин. 1 – китоб. – Тошкент: Мовароуннахр, 2003. – 231 б.; Имом Абу Ҳомид Ибн Муҳаммад ал-Ғаззолий. Ихёу улумид-дин. 4-китоб. – Тошкент: Мовароуннахр, 2004. – 174 б.

⁷ See: Кошифий Ҳусайн Воиз. Ахлоқи Мухсиний. (Яхши хулқлар.) – Тошкент: Ўзбекистон миллий энциклопедияси Давлат нашриёти, 2010. факсималиеси билан – 664 б.; Ҳусайн Воиз Кошифий. Футувватномаи Султоний ёхуд жавонмардлик тариқати. Н.Комилов тарж., – Тошкент: А.Қодирий номидаги халқ мероси нашриёти, 1994. – 112 б.

⁸ See: Жалолиддин Румий. Маънавий-маснавий. Куллиёт. – Тошкент: Шарқ, 1999. – 367 б.; Жалолиддин Румий. Ичингдаги ичингдадир. – Тошкент: Ёзувчи, 1997. – 191 б.

⁹ See: Комилов Н. Тасаввуф. – Тошкент: “Movarounnahr” – “Ozbekiston”, 2009. – 448 б.; Сулаймонова Ф. Шарқ ва Ғарб. – Тошкент: Ўзбекистон, 1997. – 414 б.; Фаридиддин Аттор. Илохийнома: Насрий таржима, талқин, тафсир. – Тошкент: Ёзувчи, 1994. – 96 б.; Насафий, Азизиддин. Зубдат ул-ҳақоийк – / Ҳақиқатлар қаймоғи / Н.Комилов тарж. – Тошкент: Камалак, 1996. – 56 б.

¹⁰ See: Абу Наср Форобий. Фозил одамлар шахри. – Тошкент: Абдулла Қодирий номидаги халқ мероси нашриёти, 1993. – 222 б.; Абу Райҳон Беруний. Қадимги халқлардан қолган ёдгорликлар. – Тошкент: Фан, 1965. – 485 б.; Абу Райҳон Беруний. Ҳиндистон. – Тошкент: Фан, 1968. – 537 б.

¹¹ See: Алишер Навоий асарларига ишланган расмлар. “Фан” нашриёти, – Тошкент: 1982, –327 б.

system specific to a certain period of civilization¹².

In the teachings of Sufism, what is valuable and worthwhile, in the Sufi view, it is something related to the soul, to God. Life is also the activity of the soul. Soullessness - ugliness, transience, transience. Anything transitory has no value, including the world. What is eternal is spirit, and that is why it is precious, beautiful. By Sufism and artistic creativity, we do not mean only the art of words. Sufism also created its own music, visual arts, dance, and even Sufi theaters.¹³

Thus, in the Islamic religion, the Sunnah is the second legal source after the Qur'an in the Sunni direction of Islam. The Sunnah ("custom", "tradition", "example") consisting of the words, deeds and actions of the Prophet Muhammad (pbuh) was considered an example for the Muslim community. The first stage of Islamic spirituality is the stage of the Sunnah. Because the Sunnah is primarily built on the basis of example, that is, the example of the life and way of thinking of the Messenger of Allah Muhammad to the path of truth guided by God. The values that the Prophet's first Muslim community ("Umma") followed were an example for those who followed.

According to him, respecting the elderly mothers in Islamic values is one of the characteristic features of Muslim spirituality. It is clear that the idea of Islam has potential and many voices.

From Alisher Navoi's work "Nasayim ul-Muhabbat": "I said Ismail Dabbas, intending to do Hajj, I finally reached Shiraz. I entered a mosque. I saw Shaykh Mo'min, who was about to be killed, and he was patching up his khira, I saluted him and killed him. I asked me, what are your intentions? I said: I have the intention of Hajj. He said: do you have a mother? I said: yes. He said: burn and go to your mother... I have performed fifty Hajj - bareheaded, barefooted and without a companion. I gave you everything, give me the joy of your mother's heart! - they said¹⁴.

Chapter 2. About pleasing the mother. Hadith 3. Musawiya ibn Hayida (may Allah be pleased with him) said that he asked the Messenger of Allah: "O Messenger of Allah, to whom can I do my good deeds?" I asked. "To your mother," they said. If I answer this question three times, may God bless you. "To your mother," they kept saying. When I asked for the fourth career, they said: "To your father and your close relatives".¹⁵

Abdullah ibn Umar looked at me and said: "O Taysala! Do you want to enter Paradise because you are afraid of Hell?" - they said. When I said: "I definitely want to enter Paradise," he asked: "Are your parents alive?" I said: "My father is dead, but my mother is here." Abdullah said: "After you avoid major sins, if you do not speak harshly to your mother and feed her, you will surely enter paradise."¹⁶

¹² See: Назаров Қ. Қадриятлар фалсафаси (Аксиология) – Тошкент: Ўзбекистон файласуфлари миллий жамияти нашриёти, 2004. – 196 б.

¹³ See: Комилов Н. Тасаввуф ёхуд комил инсон ахлоқи. «Ёзувчи» нашриёти. –Тошкент, 1996. –Б.156

¹⁴ Комилов Н. Тасаввуф. –Т.: ТошДШИ нашриёти, 2006. Б. 68-69.

¹⁵ Имом Исмоил Ал-Бухорий. Ал-Адаб Ал-Муфрад. (Адаб дурдоналари) "Ўзбекистон" Тошкент— 1999. 13 б.

¹⁶ Имом Исмоил Ал-Бухорий. Ал-Адаб Ал-Муфрад. (Адаб дурдоналари) "Ўзбекистон" Тошкент— 1999. 14 -15 б.

Hadith 11. According to Abu Burda ibn Abi Mu'ai al-Ash'ari, Abdullah ibn Umar saw a Yemeni man circumambulating the Kaaba with his mother. The man recited the following verse in a melodious tone: I am a tyova who bent my neck for my mother. I'm not tired, even if my mother rides a Teva. Hearing this, he looked at Abdullah and asked, "O Abdullah ibn Umar, have I not been able to fulfill my mother's rights with this service?" "No, this service of yours is not equal to one of the tortures that tormented your mother during the birth of you," he said. Therefore, the Islamic values of respect and love for mother, woman are considered as characteristic signs of Islamic spirituality.

The love of books in Islam influenced the development of science, the art of calligraphy, and the development of book decoration and miniature art. In turn, the arts of calligraphy, miniatures, painting and architecture greatly contributed to the development of Islam. The spiritual beauty and perfection of man was depicted in metaphorical forms. The main subject of Islamic fine art is man, which has been studied in every way. The combination of art and religious values was artistically expressed in ideas such as humanity, goodness, beauty, referring to the spiritual world of man.

Islamic visual arts developed along with literature. Because the covers of the books were decorated with miniature pictures of the contents. The values that a person's spiritual and spiritual qualities are the main quality that determines his perfection were instilled in the human imagination through artistic creation.

The teachings of Sufism created a unique form of visual art in the Islamic religion, as a result of which Sufism implemented the process of integrating the spiritual and moral values of the Islamic religion with visual art.

In the process of long-lasting and mutual relations between religion and art, an art system that expresses the uniqueness and essence of that religion was formed and operated in each religion. One or another religion has formed for itself a system of art that reflects the essence of that religion. As a result, in the Islamic culture, the specific type of visual art is not a realistic type of art, i.e. figurative art (fine visual art, pattern, writing art, book art, mural art, architecture) is integrated with religion along with literature. The related art was later called Muslim art and became world famous. Muslim art played an important role in codifying and preserving Islamic values.

People's perception of values and views are related to changes in their living conditions and spiritual image. Spiritual values do not become unnecessary with the passage of time, but people interpret them in new ways, discover new ways of adapting to them, and leave them to generations by making changes through various ways of creativity. This process is reflected in the concept of succession. Because succession forms the basis of the transition from one stage of development to another, and is considered a necessary condition for any change.

So, in the religion of Islam, especially in the teachings of Sufism, a person can create God only in his imagination, the main attention should be focused on the inner world of a person. In order to become a perfect person, it is necessary to purify the body, soul, and spirit. The ideology of the idea of monotheism chose the type of art

that reflects the essence of that religion in artistic creation and tried to express it. The superstitious views in the works of medieval mystics and philosophers greatly influenced the development of art.

As a result of the integration of religious values with fine art, religious works of art are created, the ideas of divinity in art have been instilled in the mind and imagination of people through artistic creation. Such works of art served as a source and means of fulfilling the spiritual needs of people.

REFERENCES:

1. Авесто. Тарихий – адабий ёдгорлик. Гафур Гулом номидаги нашриёт матбаа ижодий уйи. Тошкент – 2015. –Б.11. // Avesta. Historical-literary monument. Creative house of publishing house named after Gafur Ghulam. Tashkent - 2015. - P.11.
2. Комилов Н. Тасаввуф ёхуд комил инсон ахлоқи. «Ёзувчи» нашриёти. – Тошкент, 1996. –Б.3. // Komilov N. Sufism or perfect human morality. "Yozhvchi" publishing house. -Tashkent, 1996. -B.3.
3. Ўзбекистон Республикаси Президентининг 2018 йил 16 апрелдаги ПФ-5416-сон Фармони. Тошкент ш.,2018 йил 16 апрель, ПФ-5416-сон. // Uzbekistan Republic Presidential Decree No. PF-5416 dated April 16, 2018. Tashkent sh., April 16, 2018, No. PF-5416.
4. Авесто: тарихий-адабий ёдгорлик. Асқар Маҳкам таржимаси. – Тошкент: Шарқ, 2001. – 384 б.// Avesta: historical-literary monument. Translation by Askar Mahkam. - Tashkent : Sharq, 2001. - 384 p.
5. Қуръони карим маъноларининг таржима ва тафсири / Таржима ва тафсир муаллифи: Шайх Абдулазиз Мансур. – Тошкент: “Тошкент ислом университети” нашриёт-матбаа бирлашмаси, 2007. – 617 б.; Абу Абдуллоҳ Муҳаммад ибн Исмоил Ал-Бухорий. Ҳадис. Ал-Жомий ас-саҳиҳ. (ишонарли тўплам) 4 жилдлик. – Тошкент: Қомуслар бош тахририяти, 1991-1999. Т. 1. – 560 б.; Т. 2. – 607 б.; Т. 3. – 559 б.; Т. 4. – 527 б. // Translation and interpretation of the meanings of the Holy Qur'an / Author of translation and interpretation: Sheikh Abdulaziz Mansur. - Tashkent: "Tashkent Islamic University" publishing-printing association, 2007. - 617 p.; Abu Abdullah Muhammad ibn Ismail Al-Bukhari. Hadith. Al-Jami' as-sahih. (convincing collection) 4 vols. - Tashkent: Komuslar editor-in-chief, 1991-1999. T. 1. – 560 p.; T. 2. – 607 p.; T. 3. – 559 p.; T. 4. - 527 p.
6. Имом Абу Ҳомид Муҳаммад ибн Муҳаммад ал-Ғаззолий. Ихё ул улум ид-дин. 1 – китоб. – Тошкент: Мовароуннаҳр, 2003. – 231 б.; Имом Абу Ҳомид Ибн Муҳаммад ал-Ғаззолий. Ихёу улумид-дин. 4-китоб. – Тошкент: Мовароуннаҳр, 2004. – 174 б.// Imam Abu Hamid Muhammad ibn Muhammad al-Ghazali. Ihya ul ulum id-din. 1 – book. - Tashkent: Movarounnahr, 2003. - 231 p.; Imam Abu Hamid Ibn Muhammad al-Ghazali. Ihyou ulumid-din. Book 4. - Tashkent: Movarounnahr, 2004. - 174 p.
7. Кошифий Ҳусайн Воиз. Ахлоқи Муҳсиний. (Яхши хулқлар.) – Тошкент: Ўзбекистон миллий энциклопедияси Давлат нашриёти, 2010. факсималиеси

билан – 664 б.; Ҳусайн Воиз Кошифий. Футувватномаи Султоний ёхуд жавонмардлик тариқати. Н.Комилов тарж., – Тошкент: А.Қодирий номидаги халқ мероси нашриёти, 1994. – 112 б. // Koshifi Husain Waiz. Morality of Muhsini. (Good manners.) - Tashkent: National Encyclopedia of Uzbekistan State Publishing House, 2010. with facsimile - 664 p.; Hossein Vaiz Koshifi. Futuvvatnomai Sultani or Javonmardlik sect. Translated by N. Komilov, - Tashkent: Publishing House of the People's Heritage named after A. Qadiri, 1994. - 112 p.

8. Жалолоддин Румий. Маънавий-маснавий. Куллиёт. – Тошкент: Шарқ, 1999. – 367 б.; Жалолоддин Румий. Ичингдаги ичингдадир. – Тошкент: Ёзувчи, 1997. – 191 б. // Jalaluddin Rumi. Spiritual and spiritual. Kulliyat. - Tashkent: Sharq, 1999. - 367 p.; Jalaluddin Rumi. What is inside you is inside you. - Tashkent: Yozvchi, 1997. - 191 p.

9. Комилов Н. Тасаввуф. – Тошкент: “Movarounnahr” – “Ozbekiston”, 2009. – 448 б.; Сулаймонова Ф. Шарқ ва Ғарб. – Тошкент: Ўзбекистон, 1997. – 414 б.; Фаридиддин Аттор. Илоҳийнома: Насрий таржима, талқин, тафсир. – Тошкент: Ёзувчи, 1994. – 96 б.; Насафий, Азизиддин. Зубдат ул-хақойиқ – / Ҳақиқатлар қаймоғи / Н.Комилов тарж. – Тошкент: Камалак, 1996. – 56 б. // Komilov N. Sufism. - Tashkent: "Movarounnahr" - "Uzbekistan", 2009. - 448 p.; Sulaymanova F. East and West. - Tashkent: Uzbekistan, 1997. - 414 p.; Fariduddin Attar. Theology: Prose translation, interpretation, interpretation. - Tashkent: Yozvchi, 1994. - 96 p.; Nasafi, Aziziddin. Zubdat ul-haqaiq – / The cream of truths / translated by N. Komilov. - Tashkent: Kamalak, 1996. - 56 p.

10. Абу Наср Форобий. Фозил одамлар шаҳри. – Тошкент: Абдулла Қодирий номидаги халқ мероси нашриёти, 1993. – 222 б.; Абу Райҳон Беруний. Қадимги халқлардан қолган ёдгорликлар. – Тошкент: Фан, 1965. – 485 б.; Абу Райҳон Беруний. Ҳиндистон. – Тошкент: Фан, 1968. – 537 б. // 1. Abu Nasr Farabi. City of virtuous people. - Tashkent: People's Heritage Publishing House named after Abdulla Qadiri, 1993. - 222 p.; Abu Rayhan Beruni. Relics of ancient peoples. - Tashkent: Science, 1965. - 485 p.; Abu Rayhan Beruni. India. - Tashkent: Science, 1968. - 537 p.

11. Алишер Навоий асарларига ишланган расмлар. “Фан” нашриёти, – Тошкент: 1982, –327 б. // Paintings of Alisher Navoi's works. "Fan" publishing house, - Tashkent: 1982, -327 p.

12. Назаров Қ. Қадриятлар фалсафаси (Аксиология) – Тошкент: Ўзбекистон файласуфлари миллий жамияти нашриёти, 2004. – 196 б. // Nazarov Q. Philosophy of values (Axiology) - Tashkent: Publishing House of the National Society of Philosophers of Uzbekistan, 2004. - 196 p.

13. Комилов Н. Тасаввуф ёхуд комил инсон ахлоқи. «Ёзувчи» нашриёти. – Тошкент, 1996. –Б.156 // 1. Komilov N. Sufism or perfect human morality. "Yozvchi" publishing house. -Tashkent, 1996. -B.156

14. Комилов Н. Тасаввуф. –Т.: ТощДШИ нашриёти, 2006. Б. 68-69. // Komilov N. Sufism. - Т.: ToshDShI publishing house, 2006. B. 68-69.

15. Имом Исмоил Ал-Бухорий. Ал-Адаб Ал-Муфрад. (Адаб дурдоналари) "Ўзбекистон" Тошкент— 1999. 13 б. // Imam Ismail Al-Bukhari. Al-Adab Al-Mufrad. (Masterpieces of literature) "Uzbekistan" Tashkent - 1999. 13 p.
16. Имом Исмоил Ал-Бухорий. Ал-Адаб Ал-Муфрад. (Адаб дурдоналари) "Ўзбекистон" Тошкент— 1999. 14 -15 б. // Imam Ismail Al-Bukhari. Al-Adab Al-Mufrad. (Literature masterpieces) " Uzbekistan " Toshk e nt - 1999. 14-15 p.