

**FINE ARTS IN ISLAMIC CULTURE AS A CRITERION
OF SPIRITUAL-MORAL AND AESTHETIC VALUES**

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Abstract. The article highlights the development of Islamic culture through such types of fine arts as miniature, patterning, calligraphy, the art of book illustration, and architecture. In addition, the author researched that the values of the religion of Islam, on the basis of the Qur'an and hadiths, have been manifested in a philosophical and moral context in the works of artists such as Kamoliddin Behzod, Mahmud Muzahhib, and Sultan Muhammad.

Keywords: Islam, Allah, science, fine arts, miniature, pattern, Qur'an, hadith, spirituality, morality, beauty, values, mature man

Introduction. Considering the fact that there is and has been an ongoing interrelationship among all spheres and industries in society between, influences of one to another, it is obvious that the relationship between religious values and fine arts is an objective process, including the origin of religion and art. The integration of religion and art is a phenomenon that emerged on the basis of existing social needs, which went through certain stages in its development and as a result of which certain laws were formed. Islamic values have made a significant contribution to the formation of human spirituality through sheer essence and noble ideas.

It is the priority task of the study to demonstrate the impact of fine arts on human spirituality and its significant role in disseminating Islamic values. Many scholars are attracted by the fact that Islam is one of the factors that enhance the spirituality of the individual.

There is historical evidence proving that various types of fine arts played an important role in the formation of Islamic, which also contributed to the education of

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the mature man. In addition, the theoretical foundations of Islamic culture are the Qur'an and the hadiths.

In the context of globalization in the world today, the ongoing reforms in the field of education in Uzbekistan determine the necessity of shaping the worldview of our youth not only intellectually, but also in a spiritual and moral spirit. The state has established a number of tasks such as 'achieving a priority of spiritual and moral criteria, national and universal values in culture, literature, cinema, theater, music and in other types of arts, in mass media'¹.

Each religion has developed a system of art that expresses the distinctiveness and content of that religion as a result of long-term and linked relationships between religion and art. One or more religions have developed a system of art that represents the religion's core and meaning. In Islamic culture, a specific style of fine art is not a realistic kind of art, i.e., figurative art (fine arts, pattern, and calligraphy, art of book decoration, mural art, and architecture) has come into harmony with religion. This art was later introduced to the world as Muslim art, which is popular in today's world.

By virtue of passion to science in Islam, the arts of book decoration, calligraphy and miniature has developed significantly. In addition, the arts of writing and bookmaking had a significant role in the growth of Islam. In Islamic architecture, several writing systems and patterns began to be used. The Tillakori madrasah in Samarkand is a striking example of this, with golden water in the hues of beautiful, silent patterns adorning the high-rise dome, and plant forms and flowers regarded as a symbolic representation of paradise.

Calligraphy, as a written form of the sacred word, has progressed to the height of art in the Islamic world. Monumental architecture, the arts, and music all flourished at the same time. With the high development of artistic culture and a focus on written literature, dealing with the art of speech has become an important component of culture. The towering structure, for example, represents Allah's oneness, greatness, and majesty, and the beautiful patterns of the Qur'an verses inside the structure demonstrate that these inscriptions are exceedingly precious as the holy word, Allah's guidance, and knowledge to mankind. As a result, the term was interpreted as Allah's message and

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recognized as an integral part of Muslim culture. The Qur'an's phrases were regarded as a one-of-a-kind example of artistic skill.

Calligraphers copy works of art and adorn them in a vibrant fashion as part of Islamic culture. The designs are sketched and the pages of the document are sprayed with gold. The miniatures were the book's principal adornment.

Luxurious mosques were also built and ornamented for daily prayers, especially for communal prayers (Friday prayer). These structures aided the advancement of architecture and the fine arts. The altars in the mosques had a ceiling that pointed to the qibla.

A mosque's entryway is also used metaphorically in Muslim culture. The doors were designed at a lower height on purpose, so that every Muslim might enter the house of Allah with his head lowered. In Islamic morals, submission and modesty are regarded as the ultimate virtues.

Some of Kamoliddin Behzod's works were devoted to depicting Islamic principles. He aimed to depict the spiritual image of his great contemporaries by sketching portraits of notable persons of his day such as Abdurahman Jami, Alisher Navoi, Abdullah Hatifi, Hussein Boykaro, Muhammad Shaibanikhan, and Zahiriddin Babur with the goal of spreading the idea of a mature man.²

Through the picture of Shaibanikhan, Kamoliddin Behzod attempted to depict the notion of a mature man in the merger of fine arts and religion. Shaybanikhan was represented as a dervish by the artist.

Movarounnahr in its cultural life achieved high development of literature, fine arts, and music. The academics in this area backed monotheism and believed that Allah's wonderful creations could be portrayed beautifully. Beautiful writing, calligraphy, and book decorative art were all given high attention in the fine arts. The unique philosophy, ethics, forms, and methods of artistic expression of Islamic miniatures were formed on this foundation.

The art of miniature painting had advanced to a high level by the fifteenth and sixteenth century. Many artists established their own schools, including Kamoliddin Behzod, Mahmud Muzahhib, and Sultan Muhammad. Later, this form of art was brought to India and its development was ensured by Mirza Babur.

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Furthermore, Alisher Navoi was an admirer and supporter of this beautiful art. Miniatures of Navoi, Nizami, Dehlavi, and Babur's works can still be seen in the world's most renowned museums and collections.

The samples of fine arts are associated with the school of Kamoliddin Behzod. Kamoliddin Behzod was appointed head of the library of Sultan Hussein Mirza.

“As stated in the Decree of Sultan Hussein Mirza, Kamoliddin Behzod, who has the high title of ‘remarkable person of the century, the leader of artists’, shall now lead all artists and painters not only in Herat, but in the whole country of Khorasan”³.

Kamoliddin Behzod was highly valued by his contemporaries: they called him ‘The Chief of Artists’. Zaynitdin Wasifi describes him as such: “Behzod is such a great painter that he artists of the seven climates bow their heads in front of him. All of them voluntarily handed over the title of a Master to him. He was given a nickname Moniyin Soni”⁴.

From the reflection of medieval Muslim culture through great arts, the following conclusions can be derived: first, artists sought to capture in fine art the spiritual qualities of prominent men of their time, the artistic image of the mature man; second, religious-divine ideas were reflected in moral and aesthetic values alongside secularism and deep philosophy when the works were created; and third, when the works were created, religious-divine ideas were reflected in moral and aesthetic values alongside secularism and deep philosophy; third, Islamic culture's proclivity for Islamic fine arts aided the growth of this art form, which now occupies its proper place in the upbringing of the mature man. The spiritual and moral ideas of monotheism are strongly tied to the study of the interaction between Islamic culture and the beautiful arts.

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