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ABOUT BEAUTY IN RELIGIOUS TEACHINGS

Shakhnoza Tursunkulova
Associate Professor, Doctor of Philosophy Alfraganus University
ORSID: 0009-0002-8931-1341

Abstract:
The article discusses the teachings of Sufism, that is, mystical beauty and its various aspects are analyzed. Opinions on mystical beauty and the philosophical aspects of the concept of beauty are set out in various religious sources.

Keywords. Sufism, religion, beauty, Zoroastrianism, Islamic teaching, hadith.

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Introduction

In the history of mankind, people's attitude towards beauty, their views on beauty, and the importance of beauty in human life are evident in religious and philosophical teachings. According to the classification of the most important steps in the history of philosophy, qualitative changes in the system of visions and views of beauty, and transformational situations are observed. But in the ancient mythological and religious views, in the teachings of Zoroastrianism, Judaism, Christianity and Islam, the concept of beauty does not change significantly. According to its time, the meanings of the concept of beauty acquire a wide-scale essence, especially in religious views, beauty takes on a colorful, ambiguous tone, if it is given a philosophical content, the philosophy of beauty very deep historical roots can be seen.

It is known from the history of philosophy that the category of beauty is not only an aesthetic concept, but it is valid for all forms of social consciousness. All forms of social consciousness are related to beauty in one way or another. In the teachings of Sufismthe category of religious and secular beauty has its very important foundations. Beautiful things and events, realities are all interpreted in mystical thinking. In this way, the category of beauty acquired a mystical essence, its definitions increased, and it acquired secular and religious characteristics.

LITERATURE REVIEW

History of literary and aesthetic thought (Boltaboev, H, Mahmudov, M. 2016. B.13.), New Uzbekistan strategy (Mirziyoev, Sh.M. 2021. B.310.), the idea of national independence: basic concepts and principles and terms (2002. B.178.), the philosophical essence of the Avesta (Mahmudova, G. 2015, B.279.), about the Avesta (Askar Mahkam. 2001, B.161-182.), one advice - a thousand and one examples (Usman Nuriy Topbosh, 2020, B.110-111.), The Bustan of Sheikh Moslehedin Saadi Shirazi (Wickens, GM 1985), secrets of perfection (Mahmudov, T. 2006, B.62.), examples of hadiths related to ethics (Hikmatullayev, H., Mansurov, F. 1990, B.2), Al-jame' al-sahih (Imam Ismail al-Bukhari. 1997, B.288-321.), History of Movarunnahr Sufism: formation and systematization of doctrine (VIII -XI centuries) (Rahimov, K. 2020. B.14-15.), Babur and Sufism (Jumaniyazova, D. 2003. B.32.), Hazrat Muhammad Mustafa peace be upon him (Usman Nuri Topbosh. 2021. B .86.), conceptual-philosophical methodology of analysis and implementation of reforms in Uzbekistan(Mahmudova,G.2020,B.127-128.),the covenant in Genesis (Gafur Ghulam.1994. B.53-54.) the philosophy of beauty (Bulatov, S., Tolipov, N. 2008. B.70.).

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Volume 2, Issue 12, December - 2024 ISSN (E): 2938-3803

METHODOLOGY

The question of religious and worldly beauty includes the most relevant, controversial and interesting aspects of philosophical thinking in the history of mankind. Starting from ancient forms of religious worldview, the issue of religious and worldly beauty is reflected in a dark state and manifests itself in various aspects in modern world religions. Concepts of religion and secularism, on the one hand, complement each other and appear in a mixed state, but on the other hand, they are sharply different from each other in terms of content. In the religious outlook, divinity, religious beauty is praised, and the beautiful and ugly aspects of the total objective and subjective factors related to this religion are revealed. Worldly beauty is essentially a multifaceted concept.

Tertullian divides all the ancient Greek philosophical schools into two large groups according to theology, the first, the Platonic direction, which recognizes the existence and unity of God, who creates and regulates the universe, and the second, based on the objective laws of nature (four elements: water, fire, air, earth) are the Epicurean schools of thought that recognize the origin of matter. This division means that two different approaches: religious and secular views are also characteristic of early antiquity.

Tertullian calls the first line "subtle Platonicism" and the second "foolish Epicureanism or materialism." According to Tertullian, materialist philosophy studies the material world and its elements, but does not know who is the main cause that created this world. In order to know what is actually visible on the surface, it is necessary to know who created it and for what purpose. According to Justin, a Christian scholar, true philosophy is God's greatest and most precious treasure. Because it takes us to God's place. Scientists who dedicate their minds to philosophy are saints. But, unfortunately, most scientists left the main goal and separated into different philosophical schools. In each of these philosophical schools, he says, the search for truth itself is praiseworthy. (Boltaboev, H, Mahmudov, M. 2016. B.13.) Even in ancient western philosophy, the issue of religion and secularity was clearly distinguished, religiosity was a process related to God, and things and events based on experimental conclusions were matters of secularity. Indeed, religious and secular views have encouraged people to think more. As a result, on the one hand, religious relations have deepened and improved, and on the other hand, worldly relations have developed more and more.

What is the relationship to the category of beauty in the religious worldview? How is the concept of beauty reflected in religion? How did the transformation of the concept of beauty in religion take place? Based on these questions, the attitude to beauty in religion, the religious content of beauty will be analyzed from a philosophical point of view.

The word religion (Arab. - property, judgment, account, punishment, event, submission, obedience, diet, behavior, habit, belief, etc.) has a narrow and broad meaning. In the Qur'an, "religion" is used more than 100 times in different meanings. All those meanings are reflected in the traditional "religion". In religion, God's property, judgment, judgment, punishment of disobedients, and arrangements are defined. Also, religion has meanings such as submission, obedience, prayer, dieting, following the path shown by Allah, and making certain actions a habit and belief. From this it follows that there is a set of relationships that should exist between Allah and the servant.

In another source, "religion" (Arab. - trust, to believe) is an attitude towards the supreme being, i.e. God, who is the creator and ruler of existence, the supreme example of justice, which is not

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Volume 2, Issue 12, December - 2024 ISSN (E): 2938-3803

characteristic of the material world and at the same time is understood as the supreme manifestation of perfection. , it is said that it is a set of imagination, traditions and rituals. Religion is the belief in God, belief in him, the origin of religion and many aspects of this concept are several meanings that existed in the pre-Islamic languages of the people of Saudi Arabia ("habit", "reward according to work" , together with "authority - submission"), it is related to the meaningful influence of religious reforms in the languages of neighboring nations. Although the definitions given to religion are given in different meanings, they all encourage to believe in "religion".

In a broad sense, ad-din is a "spiritual sphere" and is contrasted with the concept of ad-dunyo - "material sphere". But this does not mean that they are separated from each other. The extent to which these concepts are related and contradict each other, and the field of application of each of them, is still an important part of social and religious debate. So, the essence of religion is the meaning that people obey and submit to a certain chosen path during their lives. Religion (belief) no matter what era of human history we refer to, we see that religious elements have undergone a transformation in close connection with cultural life. But no matter what mission he carries out in any era, his basis is divinity, the presence of God (Spirit). The words sent by God, the divine books, the laws and regulations in them are given priority, all are recognized from the point of view of beauty. Every religious element is emphasized as beautiful, it is beautiful to believe in it, it is beautiful to practice it, it is beautiful to know the religion, for those who follow different forms of faith, their religion and established rituals and traditions beautiful and believable, capable. Below, the existence of attitude to beauty in various religious doctrines, existence, human, nature, society and human beauty (material, spiritual) are considered.

The Avesta book of Zoroastrianism, as a unique spiritual monument of our ancient history, has syncretically manifested the category of beauty in its complex.In Avesta, the concept of "beauty" covers all areas of existence. They are described as "pleasant", "great", "splendid" and "shiny", "dazzling". Beauty in man, in nature, in plants, in behavior, in society is expressed as the manifestation and triumph of the goodness of Ahura Mazda. In places where the law of goodness is limited or violated, the feeling of beauty, goodness, and necessity for life weakens.Mahmudova, G. 2015, B.279.)In the Avesta, the personification of Beauty, Wisdom and Goodness was primarily Ahura Mazda himself:

"7. O Zarathustra! O righteous man!

Ask me! Ask me!

I am the creator who is better than all creation. I am wiser than anyone else. I am able to solve all kinds of problems and puzzles!

Ask me. Ask me - it's better for you. It is a source of joy for you" (18- Fargard).(Askar Mahkam. 2001, B.161-182.)

In Avesta, the ideas of "Good word", "Good thought", "Good deed" are the main ideas that promote beauty and encourage people to fight against ugliness (evil) in life. Represented as symbols of beauty, the figures of Ahura Mazda and the goddess Ardvisura Anahita are glorified as truly beautiful images.

In the teachings of Zoroastrianism, Who?, What?, How?, options of beauty are represented figuratively. For example, the beautiful female image of Ardvisura-Anakhita, the goddess of water and fertility, also corresponds to Taylor's classification, with the adjectives "Parivash", "sarvkomat and shamshodvash" as young, beautiful, female, eternal, radiant. , described as "compassionate

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and dignified", "compassionate". (Askar Mahkam. 2001, B.161-182.) This image of Anakhita shows a rich, colorful aesthetic vision of beauty and majesty in the image of a beautiful woman.

In the Avesta, the dualistic nature of Zoroastrian aesthetics is clearly observed, beauty in man, nature and society is understood as the victory of Ahura Mazda, the beginning of goodness. Limiting and violating the laws of virtue leads to the weakening of beauty, the appearance of ugliness and evil vices in various forms.

The enumeration of the names of the Supreme God itself describes the Zoroastrian aesthetic ideal in detail, in several aspects, establishing the harmony of external-physical and internal-spiritual beauty of Ahura Mazda. These are expressed in the following descriptive expressions: "demanded", "elegant", "mighty", "truth", "virtue", "mind", "intelligent", "doctrine", "allama", "holiness", "holy spirit", "most powerful", "impartial", "triumphant", "all-considering", "insightful", "healer", "creator", "patron" , "all-knowing", "pious", "majestic", "all-seeing", "watcher", "protector", "judge", "good judgement", "light-hearted judge", "deceitful" non-permissive", "finisher", "creator of all", "creator of goodness", "beneficial", "all-powerful", "respectable", "wise", "far-seeing" etc. All these qualities of the holy spirit, embodying the concept of "Beauty", according to Ahura Mazda, are directed to good thinking, truth, piety and the improvement of the universe.

In the Avesta, the essence of the concept of "beauty" is revealed through the following epithets: "I am a seeker", "I am a seeker", "I am a saint", "I am a saint" , "I am holy", "I am powerful", "I am not evil", "I am seeker", "Accountant", "Seeer", "Protector", "Creator", "Knower", "Pusht-Panoh", "Muktadir", "Kind", "Merciful", "Merciful", "Beneficent", "Destroyer", "Ruler", "Savior", "Wise", "Wise", "All-seeing", this Supreme Truth represents the characteristics of Ahura Mazda. the concept of "beauty" "These names will be preserved like thousands of eras".

On the other hand, the concept of "ugliness" is represented by the following words: "downtrodden", "angry", "murderer", "coward", "conspirator", "palid", "evil", "disgusting", "bad" ", “destructive”, “harmful”, “forsaken”, “frightening”, “savage”, “cruel”, “insidious”, “vile”, “false”, “sad” and etc

The category of "Beauty" also serves as the main criterion for the aesthetic assessment of the material world in the Avesta. Arianam Vayedja - beautiful, Vakhvi - Daitya river - beautiful, Yima - beautiful, the lawns, cattle and pastures created by Ahura Mazda - beautiful, they are full of "burning red flames", the command of Ahura Mazda with Yima should create and increase beauty in the universe.

Humanism in the Avesta is not a socio-historical understanding of human freedom, but, according to its syncretic nature, it is shaped by moral and aesthetic ideas and Zoroastrian laws. Humanist ideas in Zoroastrianism did not have the meanings of "humanity", "humanization", "liberty", "equality", etc. They became the foundation of the further development and expansion of humanitarianism as a socio-spiritual phenomenon.

Philosophical-aesthetic categories such as Beauty and Ugliness, Light and Darkness, Highness and Lowness, Purity and Impurity, Piety and Sin, Heaven and Hell express the noble purpose of Ahura Mazda - to create a happy, pious and just life in the country. ; the material world, according to its nature and purpose, was created by the Holy Spirit for the prosperity and happiness of the worshipers of Ahura Mazda. Beauty is a symbol of life, and Ugliness is a symbol of death.

How does religious and worldly beauty manifest itself in Islam? Islam is one of the world's 5

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major religions, and its core set of rules is the Qur'an, a collection of revelations from God to the Prophet Muhammad, the founder of Islam.

Those who are defined as beautiful in Islam are very diverse, including those who know and believe in Islam, whose pure deeds are highly valued. "How many unscrupulous people, who were ignorant and deprived of Islamic beauties and turned into stones, with their help became beautiful manifestations of morals and virtues, unique flowers of the garden of faith. People follow the path of beautiful virtues, "the smallest case and behavior that shows a healthy personality is sometimes more effective than an open word." (Usman Nuriy Topbosh, 2020, B.110-111) People whose hearts are decorated with the beauties of Islam include those who embody honest, pure, fair, generous, sweet-talking, truthful, loving and good virtues.

According to Islamic teachings, it is "a blessing that reveals the unknowns of the journey of life for man, solves his problems in the most beautiful way, illuminates his darkness with his light, heals even souls, and gives relief to weary hearts." , glorified as - Holy Qur'an (Arab. - read, recite) - one of the heavenly books such as "Psalms", "Torah", "Bible" revealed by Allah to the prophets. (Usman Nuriy Topbosh, 2020, B.110-111)

In the holy verses of the Qur'an, people are encouraged to learn, to live in peace and harmony with each other, to be just and truthful. Emphasizing that all people are equal in front of God, regardless of nationality, race and lineage, he refrains from humiliating and oppressing each other.

"Man is honest and noble in generosity. If he does not possess these qualities, he is better off dead." (Wickens, GM 1985)

As long as a person makes a habit of doing good to others during his life, he should not expect benefits in return for his good deeds. When doing good becomes a natural habit of a person, this aspect becomes a quality that defines his personality.

"Just as goodness has no measure, no matter where, when and by whom it is performed, it illuminates the surroundings, the room, the house, the heart, the psyche like a lamp." (Mahmudov, T. 2006, B.62.) Goodness when the answer to it is unexpectedly beautiful. Otherwise, the good done is ugly.

Major propagandists and authors of hadith science began to appear in different parts of the Islamic world. Despite the fact that Islam began to spread widely in Central Asia after 90/7082, along with theology, the science of hadith also developed rapidly. It is noteworthy that most of the authors of the six collections of hadiths, which are recognized as the most reliable and famous in the Islamic world, came from Central Asia. For example, Abu Abdullah Muhammad ibn Ismail al-Bukhari (194/810 - 256/870), Abu Isa Muhammad ibn Isa al-Tirmizi (209/824 - 279/892), Abu Muhammad Abdullah ibn Abd al-Rahman al-Darimi as - Abu Abdullah Muhammad ibn Yazid ibn Mojja (209/824 – 273/886) and others from Samarqandi (181/797 – 255/868) and the Caspian people made a great contribution to the development of hadith science. However, due to the fact that all their literary heritage is in Arabic, in the past only scholars who knew the Arabic language were aware of them, and there were no complete translations intended for the general public. Examples of hadith translated into Turkish and Iranian languages in a number of large and small booklets have reached us, including the explanatory translations of "Thousand Hadith" in Tatar and "Forty Hadith" in Uzbek. (Hikmatullayev, H., Mansurov, F. 1990, B.2)

In the hadiths of Imam Bukhari, the beauty of God is also praised, His beauty, freshness, and names are generally described in Islam and in the hadiths, God is described as beautiful. In hadiths,

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the category of beauty is used in different meanings. For example, the beauty of Allah's names is said, "It does not matter whether you call Allah, may God bless you, and the Most High, call you Allah or Ar-Rahman, all his names are beautiful" (Chapter 2). (Imam Ismail al-Bukhari. 1997, B.288-321.)

In the hadiths about human beauty, it is written about people who are half beautiful and half ugly, that their good deeds are mixed with their bad deeds. In the hadiths, the beauty of the book and its recitation, the external and internal beauty of women, the beauty of clothes, housing, behavior, speech culture, and socio-cultural relations are expressed.

Abu Musa al-Ash'ari says about the superiority of the Qur'an over other words in Imam Bukhari's work "Al-Jame' al-Sahih": The taste and smell of the fresh fruit is good. A person who does not read the Qur'an is sweet like a date, but has no smell, but a person who reads the Qur'an is fragrant like basil, but has a bitter taste. "He does not read" (Chapter 7). (Imam Ismail al-Bukhari. 1997, B.288-321.)

"Allah Almighty said: "If a person (guardian) is rich, let him abstain (from injustice), and if he is poor, let him eat honesty and justice together!" The following verse was revealed about a person who takes care of an orphan girl, and if the orphan girl is beautiful, he wants to marry her without paying the Shariah dowry, and if she is ugly, he should die so that his wealth does not go away. He does not get married and does not marry anyone. For this reason, Allah the Exalted forbade guardians from doing this and said, "If the guardian is poor, let fair and just eat from the orphan's property!" (Imam Ismail al-Bukhari. 1997, B.288-321.) According to this hadith, it is said that the girl is beautiful, and because of her beauty, she can touch the ground faster. "If the orphan girl is rich and beautiful, they want to marry her without paying full dowry, and if she is ugly and poor, they refuse to marry her and encourage her to marry other women , therefore explained that just as they refused to marry an orphan girl when she was ugly and poor, they should also refuse to marry her when she was rich and beautiful without giving her a full dowry. ", it is written. (Imam Ismail al-Bukhari. 1997, B.288-321.)

The beauty of various events, trees, houses, and people are described in the hadiths: "At night I dreamed that two people (i.e., two angels) came to me and took me to the top of a (giant) tree (in paradise) , then I saw them being taken into a house (on top of that tree). That house is so magnificent and beautiful that I have never seen a better house. They told me: "This house is the house of martyrs." (Imam Ismail al-Bukhari. 1997, B.288-321.) Those who killed someone in life, died fighting in wars, died due to illness, that is, those who did not die by their own death, are called martyrs. There are hadiths about those martyrs living in beautiful houses in the world beyond.

About the saying of Allah Almighty: "Remember (O my friend), what your Lord said to the angels: "I willed to make (Adam) vicegerent on earth"" (Al-Baqara, verse 30)According to the narration of Abu Huraira, may God bless him and grant him peace: "The Messenger of God, may God bless him and grant him peace, said: "Allah, the Most High, created Adam with a height of sixty zira' (1 zira' - 0.75 cm). Then he said to the man: "Go, greet those angels and listen carefully to their greetings, because this is a sign of greetings addressed to you and your progeny!" - he said. Adam, peace be upon him (went to them): "Peace be upon you!" - they said. They said: "As-salamu alaika wa rahmatullahi!" - they said adding "and thank you" to the greeting. Every servant of paradise will enter paradise in the form of Adam (that is, in a beautiful and beautiful form like that person),

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and human beauty and beauty (from that time) have become more and more defective." (Imam Ismail al. -Bukhari 1997, B.288-321.) So, according to the hadith, man was created physically and mentally very beautiful, but later on, many ugly aspects and defects appeared in him. will disappear.

"The first group of believers will enter paradise with their faces shining like the moon, and from their footprints a ray of light will spread like the beam of the brightest star in the sky. Now they will neither urinate nor defecate in Paradise, nor will they be cleansed of fleas, nor will they runny noses. Their combs are made of gold, and their skin smells of musk. The incense of the censers is made of fragrant oud wood, and the beauty of the wives is amazing. They will all be bright and have a beautiful appearance like their father Adam, whose height is sixty zira' (1 zira' - 0.75 cm). (Imam Ismail al-Bukhari. 1997, B.288-321.)

Prophet Muhammad said, "The most beautiful faces and the most beautiful people are husbands. His hair was so different from the others that it was not so small and so small. (Imam Ismail al-Bukhari. 1997, B.288-321.) In the teachings of Islam, the "beauty of Allah" and the beauty of the Prophet are recognized, and worldly beauty is the reality of religion at that time. it is manifested in humanitarian, cultural, spiritual and moral aspects. In the religion of Islam, "a person in the status of a servant (slave) is preached to achieve the happiness of this world and the next by rendering servitude (slavery) to God, his creator and owner, that is, by serving him (worship), thus it is beautiful. In Islam, which educates people who have morals and good qualities and earn a living through honest work, "the love of a servant for God" is defined as beauty. (Rahimov, K. 2020. B.14-15.) This beauty is happiness, love is expressed in many ways, like love.

The beauty of man and his internal and external organs are described. In mystical views, depending on the content of the work, it can be seen that many meanings are summed up in one phrase. A lot of religious and secular beautiful aspects are revealed with the theme of love, the theme of Yor, and the symbols of Ashiq. In the worldly sense, Yor's eyes, nose and mouth are described as very beautiful, but in the mystical sense, "eye" is the source of theology (enlightenment), and "nose" is the infinite love for him. (zulf is the hook of God, it catches the lover's heart), and the "mouth" is the secret of divine enlightenment. So the following meaning is formed: "The desire to understand God's enlightenment does not give me peace, but his secret destroyed me (made me a man)." (Jumaniyozova, D. 2003. B.32.)

RESULTS

According to Sufism, "divine love keeps the soul alive, makes it healthy, inspires goodness. Love and its opposite, hate, cannot live side by side in one heart. since the mind is not without feelings, if the mind does not have them, there must be another. The difference between these two contradictions is as far as the distance between alayi-illiyun and asfala sofilin. (Usman Nuriy Topbosh. 2021. B.86.) Happiness is to accept life as it is, to be content with its hardships and eases, and to work for its improvement. (Usman Nuriy Topbosh, 2020, B.110-111.)

It can be seen that different religious views, while the concept of beauty in religious teachings is unique, recognize the concept of the beauty of a single God, which is common. The religious nature of beauty, distinguished by its multifaceted nature, explains the worldly significance of beauty through the physical and spiritual beauty of a person. Beauty, as a primary category of aesthetics, manifests its essence in all aspects of nature and society. Someone explains the concept

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of beauty by connecting it with the external beauty of a person, someone connects it with the inner spiritual world of a person, and someone praises the beauty of the universe and nature. The main focal point in religion is the recognition of God's beauty. All created things and events are secondary beauty.

It can be said that the more diverse and difficult it is to perceive and imagine beauty, the more difficult it is to think about it and define it. A person appears to have a beauty problem. From ordinary people to thoughtful philosophers, they think about beauty. On the one hand, philosophers have created various theories about beauty, on the other hand, artists sing about beauty, and on the other hand, as common people humanize their surroundings, the necessary and useful things for man and life are beautiful. they come. Peaceful life, happy lifestyle and good health are considered beauty in the eyes of people.

From the ancient Egyptians to NG Chernyshevsky, the concept that "Beauty is life" prevailed. The Greeks, especially the Pythagoreans, looked for the basis of beauty in harmony, and had the idea that concatenation is an orchestra representing the harmony of sounds. There are so many theories, views and doctrines about beauty that each of them mentions some particular aspect, sign and importance of such an extremely complex and general concept as beauty. (Mahmudova, G. 2020, B.127-128.)

Based on the above comments, it can be noted that the definitions of beauty can be conditionally defined as follows:

- all things and objects necessary for man are beautiful, and this view was continued in many currents of 20th century aesthetics, starting with Socrates. Its pros and cons have been thoroughly explored. Life observations, human experiences have shown that not all beautiful things are useful to humans, and not all useful things may be beautiful;
- from a religious point of view, the representatives of all religions say that beauty is created by God, and the beauty of things and events is determined by God.

So, views on beauty from the point of view of religion and worldliness happened in a long historical process'and it continues. In this sense, beauty is a historical concept. In the history of mankind, it is considered a category in the process of mastering and changing nature, formed due to work, developed and in constant motion. The concept of beauty was not in constant motion. How does this happen? The concept of beauty has expanded, deepened, updated and enriched with the improvement of human consciousness. Its initial emergence as "beauty" was due to human appropriation of the laws of mother nature and evolutionary development. Man is not born with a sudden and ready vision of beauty and ugliness. Some and partial examples of beauty in nature and society were the basis for the logical repetition and stability of beauty in the human mind. Depending on the types of worldview formed in a person, beauty has its essence (mythological, religious, secular, etc.).

Beauty - although it is manifested in the form and appearance of concrete things and objects, although it is mentioned, it has an objective character as a concept. Beauty exists objectively as a spiritual property that determines the social nature of things and objects in relation to people. Only this objectivity is expressed in the subject's social, personal and individual activities.

According to the secular view, "beauty is a social, positive and creative concept that defines things and events as a universal national value. The spiritualization of inanimate objects indicates that they have entered the world of beauty. The concept of beauty, which is formed from the spiritual

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unity between nature, society, art and man, ultimately determines the level of human freedom and need." (Mahmudova, G. 2020, B.127-128.)

CONCLUSION

While Islamic philosophy recognizes that earth, water, air, and fire are directly involved in the creation of man, Sufism goes even further in this matter. According to the philosophy of Sufism, from each of the four material elements, four human characteristics, four states, four inclinations and four qualities are brought to the surface. by the grace of God), good behavior and kindness. It is believed that water - joy, generosity, tenderness, unity, lie, hypocrisy, impatience, criticality, fire - lust, arrogance, greed, envy appeared in man. According to Sufism, the soil is recognized as the shining light of God, water - his bright life, air - his greatness, fire - his wrath.

The Holy Qur'an says, "Allah is beautiful and He loves beauty." So, the aesthetic point of view of Islam is to be familiar with beauty. Since God is beautiful, so are the people he created, the universe he created, and the blessings he bestows on his servants. Ibrahim Haqqiy says: "Mawla, let's see, flutes, flutes are beautiful moons." Accordingly, our words that describe the names and attributes of God, our buildings that represent his power, our architectural monuments, let's say that everything in this world related to God's will, names and attributes, everything is beautiful. must be. Arabic spelling, ghazal, inscriptions, patterns, architectural monuments, Islamic-magical types of visual arts bring emotional joy to our soul through our organs of hearing and sight. In the creative program of Islamic culture, the integrity of the form of thoughts and things is wrapped in a shell of symbolic-magical content. The pattern resembles a woman wrapped in a cloak. The pattern is not a sign of grasping the truth, it is a symbol of understanding the essence of beauty, confirming this beauty in the heart, preparing oneself for the situation behind the veil and entering it...". (Gafur Ghulam.1994.B.53-54.)

In Sufism, beauty is divided into two, the first is religious beauty, the second is worldly beauty, in the first it is recognized that "Allah is beautiful", in worldly beauty, you can see with your eyes and hear with your ears. It also includes animate and inanimate things and objects, events, and beautiful experiences of a person that bring pleasure to a person. For example, Najmuddin Kubro was well aware of human spiritual experiences and delicate situations. In accordance with this, he developed the theory of "latoif" ("subtle delicacy", "beauty"). According to this theory, the human soul consists of invisible subtle centers. This consciousness and feeling is something between the soul and the body. It is difficult to catch him. But the importance of these centers in human life is important. A Sufi should visit these same centers. This "latoif" is the divine quality of man. (go'beauty is divine)

Sufi ryots imagine this latoif during the exercises in the form of changing states, changing colors and shapes. According to Kubro, the point, spot and circle play an important role in changing the murid's mental state. A circle is a circle, a spot is a symbol of the world, a point is unity. The circle is in constant rotation, it also includes the stain. But these tend toward the center, that is, toward the point. By understanding the essence of the point, one can perceive the world of God.Bulatov, S., Tolipov, N. 2008. B.70.) As it can be seen, religious and worldly beauty are skillfully displayed in the mystical views, in harmony with each other.

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According to the above opinions, in various religious teachings, goboth religious and secular approaches to beauty, people valued beauty, knew that beauty has a strong influence on a person, that understanding beauty is different from creating beauty.

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