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Philosophical Analysis of Islamic Values in The Formation of Aesthetic Thinking of The Young

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Abstract: This article analyzes the influence of Islamic values on the aesthetic mindset of young people and their importance in the perfection of human from philosophical point of view.
Keywords: The religion of Islam, religious values, aesthetic thinking, aesthetic value, arts and literature, national heritage, globalization.

I. INTRODUCTION

Islam, one of the world's religions and one of the universal teachings, gives purpose and direction to human activity, coordinates relations between members of society and covers issues of spirituality, moral and aesthetic education, which serve to accelerate social development.

There is no issue that has escaped the attention of Islam and related to the moral, aesthetic and enlightenment perfection, honesty and purity, faith and belief, diligence and patriotism, kindness, generosity and tolerance that make a nation a real nation.

The teachings of Islam on culture, enlightenment, spirituality, and morality are considered to be relevant and important not only for Muslim countries, but also for all countries, states, people, and nations on the planet. It is noteworthy that Islamic teachings and beliefs, as both national and universal values, play an important role in the life, culture, spirituality, education and upbringing of Muslims in national customs and traditions.

II. VALUES, THEIR ESSENCE

The present generation of the human race, having left to the twentieth century AD, is approaching the third millennium. The time is approaching when humanity will appreciate value more than benefit, value more than cost. The science of dignity and value axiology, that is, the period in which values are as socially important as the economic sciences of profit and value is not so long.

When the human race, from the first days of its existence on the planet, prioritized value over profit, and added value, the landscape of the Earth became completely different, and humanity would not have faced such universal problems as ecological crises, the threat of war, spiritual decline, and aesthetic tastelessness! When we look at history, we are convinced that in all philosophical teachings great attention has been paid to the essence of values and their role in the development of society. What are values themselves? Values are concepts used to indicate the importance of existence and society, things, events, happenings, human life, material and spiritual wealth. Values are the result of the development of society, the development of material and spiritual wealth, a positive product of human perfection, which is of great importance for the future.

The theme of values is reflected in religious worldviews and even in their most ancient forms, each religion has its own system of divine values. From each other, certain systems of divine values are embodied in the basic books of these religions, the Qur'an, the Bible, the Vedas, the Upanishads, and others. As the historical forms of religions improved, so did the system of values in them.

Religious values are also formed on the basis of the requirements and needs of society in certain historical periods andconditions. Religious values are the fields of particular, sharply differentiated ways of universal, regional values. It is well known that no religion has emerged in isolation from the demands, living conditions, and needs of life. The origins of all religions are social, political, and ideological in certain historical period's conditions caused by the needs associated with them. Each of the world's religions has its own set of values. Islam's, one of the world's religions, values have formed for centuries. Islam became not only the religion of the Arabs in Asia, it also became the common religion of many Eastern people.

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It must be acknowledged that the divine values described in the Qur'an have had an enormous impact on the history and culture of nations. The significance of this effect can be assessed and analyzed differently, but it is impossible to deny that it has had a certain value in the past. The influence of the divine values of Islam is clearly felt in the works of every thinker, scientist and scholar living in our land.

III. ISLAMIC VALUES AND THEIR AESTHETIC

EDUCATIONAL SIGNIFICANCE:

The penetration of Islam into the lives of the people of Central Asia has led to great changes in social, cultural and spiritual life, since Islam is the foundation of the region's spirituality. Our famous writers, scientists and great thinkers have created on this basis, in the spiritual heritage they left, the issues of the fate of the people and the nation, nationality and religion were reflected. Islam and its values pave the way for the spiritual purification of a man and society. Indeed, Islam is the foundation of the spiritual culture of millions of Muslim worlds and has had a positive impact on the formation of a moral, philosophical and aesthetic culture. It contains rich teachings that call for goodness and purity and affect the human psyche. The study of Islamic values, the study of their functions in practical life is a requirement of the present time. Islam was sent by Allah to perfect human behavior and to make the life of society beautiful and prosperous. About this the prophet Muhammad (s.a.s.) said: ""I was sent to perfect good manners."" [1,1]

The rules, the Shari'ah, the rules, the requirements of Islam correspond to almost all times, to all human needs. Although times, epochs, and socio-political systems have changed, Islam has been strengthening the faith of the people and nourishing their minds, hearts, and minds. The main reason for this is the universal significance of Islamic values, the depth and strength of their roots. Its sources cover all the issues that are the basis of human spiritual maturity, such as belief in theology, spiritual purification, faith, conscience, justice, humanity, kindness, honesty, devotion, striving for beauty. The main factor that ensures the survival of Islamic values is its sources. In Islam, the first source is the Holy Qur'an, the second source is Hadith Sharif. There are such wonderful ideas, teachings and values in Islam that are important not only for Muslims, but also for society as a whole to rely on them in practice.

Islam is aimed at purifying the human heart and soul, and on this basis to humanize social relations. The idea that material wealth, morality, moral purity, goodness, good deeds, honesty, integrity, and the pursuit of beauty are important conditions for a perfect man, not transient wealth and career, led to the formation and spread of this doctrine in the East.

As a result of the widespread promotion of Islamic values in the lives of the peoples of Central Asia, there has been the development of national values in the region and at the same time in the formation of the national idea. Islamic values are the notions of goodness, justice, patriotism, love, beauty, glory, friendship that are socially supported by many. They are not questioned. They serve as a benchmark, ideal notion for all people. Our people, who have been living faithfully to the principles of Islam for thousands of years, possess beautiful qualities fully immersed in their life, customs and traditions. Every society and nation has its own unique national and religious values, they adorn and beautify people's lives and serve to enrich their spirituality.

The most important value among Islamic values is, of course, faith. Faith is seen as the source of all goodness, the foundation of goodness and beauty. The word submissive means a believer, having belief. As our Prophet Muhammad (s.a.s.) said, "None of you can be a true believer unless you give your brother what you love." [2,15]. Clearly, it is emphasized that every believer who has faith should have all the spiritual qualities such as honesty, purity, modesty, fidelity, truthfulness, and devotion.

Religion has a great power that has a spiritual, aesthetic effect on a man. The need for religion is a manifestation of the need for beauty. The pursuit of religious and secular knowledge, as well as the appreciation of scholars, is also considered a sacred duty in Islam. Everyone who has a desire for beauty in his heart attains perfection by overcoming the demands of this body and increasing the demands of the soul. Satisfaction makes a person human, adorns it with spiritual ornaments.

With the transformation of Islam into a world religion, a wide path was opened for the development of science in Muslim countries. After all, Islam has shown a great interest in science and enlightenment. The first verse of the Qur'an to be revealed was "Iqra". Since then, Muslims have begun to read the holy words of Allah, to understand the beauties of the universe He has created, and this process is still active today.

Islamic teachings and its values have been aimed at sowing the seeds of goodness in the hearts of Muslims for centuries, and have shaped and served human morality. In a man with such an imagination, the notion that the being, all living beings, including man himself, was created by divine power and becomes more convincing.

The role of Islam in the development of aesthetic thinking of young people is special, because Islam is a doctrine that encourages people to do good deeds, beautiful and good deeds.

The content of Islamic aesthetics is reflected in the Qur'an and the hadiths, and in the works of secular and religious scholars on Islamic philosophy, mysticism, and morality based on them. The dissemination of this knowledge is the main task of Islamic culture and enlightenment. In our view, there are a number of aspects of Islamic categories of aesthetic interest that are of particular interest, especially in this teaching, where great emphasis is placed on beauty. To define this category, we cite a number of terms related to

Islamic teaching. For example, in the Qur'an, there are concepts such as Jamal - beautiful, Husn - beautiful, Kamil - perfect, pure - purity, Kabir - greatness, and so on. In a word, the aesthetic potential of the Qur'an to express beauty is very rich and colorful. It should be noted that the concept of beauty in Islam is characterized by the following main stages: divine beauty, the beauty of the phenomena of the material world, the beauty of things and the spiritual beauty, the invisible beauty associated with human activity and behavior. God is the ideal of beauty as absolute beauty. Therefore, according to

Islamic teachings, everyone should strive to be like him in everything. It is said in the hadiths, "Treat like Allah!" It means possessing divine qualities, piety, charity, kindness, compassion, mercy, help, abstinence from evil, and many other good deeds described in the Qur'an. Islamic theorists often compare God to a great artist who created the world as a great work of art. The harmony, symmetry, order, proportion, light and color that exist in the real world is a reflection of the perfection of God Himself. In Muslim aesthetics, all spheres of human existence are a flow that revolves both materially and spiritually. But the beauty of man is manifested first of all through his heart and soul, his inner world, his kindness.

True beauty is not external but internal, and it is perceived by the mind, not by the senses. According to Islam, inner beauty is distinguished by virtue, it has no shape, no color, no image, no lines, and no plane. The high moral quality of man leads to beauty, which is superior to external beauty. According to the Qur'an, "the external physical beauty of man is temporary, transient, the internal, spiritual beauty is permanent, eternal." According to Islamic teachings, a person should first and foremost take care of his inner beauty in upbringing, piety, nobility, courage, love for man, goodness and justice. Only then beauty can lead to love and self-love. This defines the potential of the aesthetic teachings of Islam. It is inner beauty that forms the basis of Islamic aesthetic teaching. In Islam, beauty and charm place great importance on beauty and human life, believing that it glorifies man. Analyzing Islamic sources, it should be noted that the concept of beauty is multifaceted and its content covers not only pure aesthetic features and qualities, but also the spiritual side of human life, thereby contributing to the determination of spiritual values in human life.

The Qur'an states that the whole being, the beauty of nature, for example, greening, things like water and gold exist not only for consumption needs, but also for human satisfaction, enjoyment, the realization of beauty itself which is considered as a pleasant sensation. The beauty of nature frees man from sorrows and worries, gives him strength, elevates him and prepares him for good deeds.

Islam is not against ornaments that adorn human beauty, but against excesses, luxuries in every way. A person should not only decorate himself and his appearance, but also decorate the house, yard and doors where he lives, for decoration it is a righteous deed. Islam opposes waste in the use of jewelry and strongly condemns men and women who adorn themselves with excessive jewelry and cosmetics. Aesthetic beauty is closely related to cleanliness, it is the basis of Islam's demand for human beauty, along with moral needs. In the aesthetics of daily life, Islam requires the organization of the rational and correct use of what surrounds a person. Beauty must be reflected in every work in size, harmony, cleanliness, as well as in the streets, squares, clothing and human behavior of the city. Islam considers the violation of the principles of beauty to be irrational, immoral, and calls them evil. In Islam, the beauty of the spiritual world takes precedence over the beauty of the material world. Islamic-aesthetic ideas embody the beautifying features of the human inner world. According to them, a person's beauty, aesthetic appearance is determined not by his appearance, but by his inner beauty. For example, in Surah Al-Imran, verse 14 of the Holy Qur'an, it is said, "It has been made beautiful for people to pay attention to desires such as women, children, endless gold and silver treasures, (expensive) horses, livestock, and crops. However, the life of these things is the (temporary) things of the world. And in the sight of Allah, the best place to return is Paradise. (That is, one should love the real beauty, not the flesh) [3.37]. But in some people, these two - the beauty of the outside and the beauty of the inside - are incompatible. One of them, weaving in the beauty of his soul, does not pay attention to his appearance, the other, on the contrary, adorns his body and forgets his heart. It should not be forgotten that the nature of these two factors that determine human beauty is different.

They may even contradict each other, as each of them has its own value and unique feature. If inner beauty enriches a person's spirituality, raises his morals, and teaches him restraint and patience; a Muslim's clean clothes, which correspond to his body, and his open face arouse interest and respect in those around him, not only for himself, but also for our religion. In a person, everything has to be beautiful - the look, the clothes, the heart and the thinking. This phrase has not lost its relevance today. Moreover, its full description is reflected in Islam. The Qur'an commands man to walk towards himself, not to indulge in sinful thoughts, to purify his heart with zikrullah, and to keep his body and clothes clean. As mentioned above, the hadith says, "Allah is beautiful, He loves beauty." In Islam, there has always been given great importance to dress. It is said that the clothes should be neat, tidy, suitable for human and comfortable for the climate.

Dresses should not be so open, attract the attention of strangers, arouse sexual feelings. Nowadays, it is not typical for Muslim girls to wear half-length pants opening their navels, wear too many earrings on their ears, and even wear rings and jewelry on their bodies. Painting on the body is a disaster. Some guys of our time are not far behind girls. Their pants are so unusual that the clothes seem to have been forgotten to serve to cover some of our limbs. It is not possible to determine the nationality of a child dressed in such a way. Young people who are the future of society do not care about the deterioration of their faith and national values. The fact that some foreign clothes, which are now sold in the markets, especially those that are promoted as "fashion", are being bought by our young people, means that young people are deeply divided in the form of aesthetic thinking. In this sense, the formation of the aesthetic thinking of young people in a new spirit on the basis of Islamic values is the most pressing issue of the current time. In Islam, it is the harmony of moral and aesthetic beauty that is the whole beauty. In order to achieve inner beauty, it is necessary to be pure in appearance as well. He is purified with ablution for prayer, he purifies his wealth with alms and zakat in order to gain wealth and similarly both are carried out jointly. The initial basis of purity and beauty is faith, and the idea that all goodness and beauty come from this foundation is a priority of aesthetic problems in Islamic teaching. In Islam, it is important to be pure in outward and inward deeds, to keep the heart pure, to do good to people in worldly affairs, to stay away from filthy deeds, to abstain from lust, to be patient, and to have good morals. Islam has led a man only to goodness, beauty and enlightenment.

There is narrated in the hadiths that the Prophet Muhammad (peace and blessings of Allaah be upon him) said: “The world is sweet and beautiful. Whoever receives His due from Him will be blessed. But there are many people who indulge in lust and dive into the world, and on the Day of Resurrection, only the fire of Hell will be theirs.” [4.198] On the basis of all the ideas put forward on the basis of the Qur'an, the hadiths, the rules of the Shari'ah, and Islamic law, secular problems related to spiritual purification, beauty, faith, conscience, and belief have been raised.

The idea that in order to solve all the problems of public life and personal life, a person must be spirituallyand conscientiously pure, faithful, honest, faithful, is the basis of Islam. The core of Islam is a healthy and correct faith, and the core of faith is to love Allah. So the real work of all Muslims is to love Allah that is a very gentle, very delicate, very sweet feeling. Loving Allah is not so difficult, so that it is considered to be unattainable. Because who created man, who raised him, who gave him this perfect body, mind, thought, the various blessings he uses; one cannot help but be amazed at who created this miraculous order of the universe, the earth, the heavens, the spaces, the stars, the beauty, and the laws of nature. The hadiths, the rules of the Shari'a, determine the main ways and criteria of human spiritual maturity. The issue of the connection between morality and beauty is also beautifully described in the hadiths that vividly express the aesthetic culture. In particular, "Your best are good-natured, sweet talkers", "The best of you are those who repay their debts beautifully" in such hadiths, special attention is paid to important aspects of a person's spirituality and culture. Therefore, the best of what is given to every believer is good manners.

The worst of the things given to him are those who have no faith in their hearts, even though they look beautiful. It is also stated in the hadiths that love comes first, the most necessary, the most beautiful, the highest is the love of Allah, since Allah is the possessor of the most beautiful qualities, the creator, artist and creator of all kinds of beauties! When man thinks better and deeper, he sees behind all the beauties he loves the absolute owner of property, the Lord of all the worlds - Allah. The love of Allah is the source, the main source of all goodness, goodness and beauty for the servant, the factor of endless passion, pleasure and strength.

A person who has attained the love of Allah will be a scholar, a virtuous person, a perfect person, a good person, a good child, a good friend. He who does not receive the love of Allah is the opposite. In verse 148 of Surah “Al-Imran” in the Qur'an it is stated: “Allah gave them the reward of this world and the good reward of the Hereafter”. Allah loves those who do goodness [5.54]. The Qur'an also states, "God does not judge you by your appearance or your possessions, but by your hearts and your deeds."

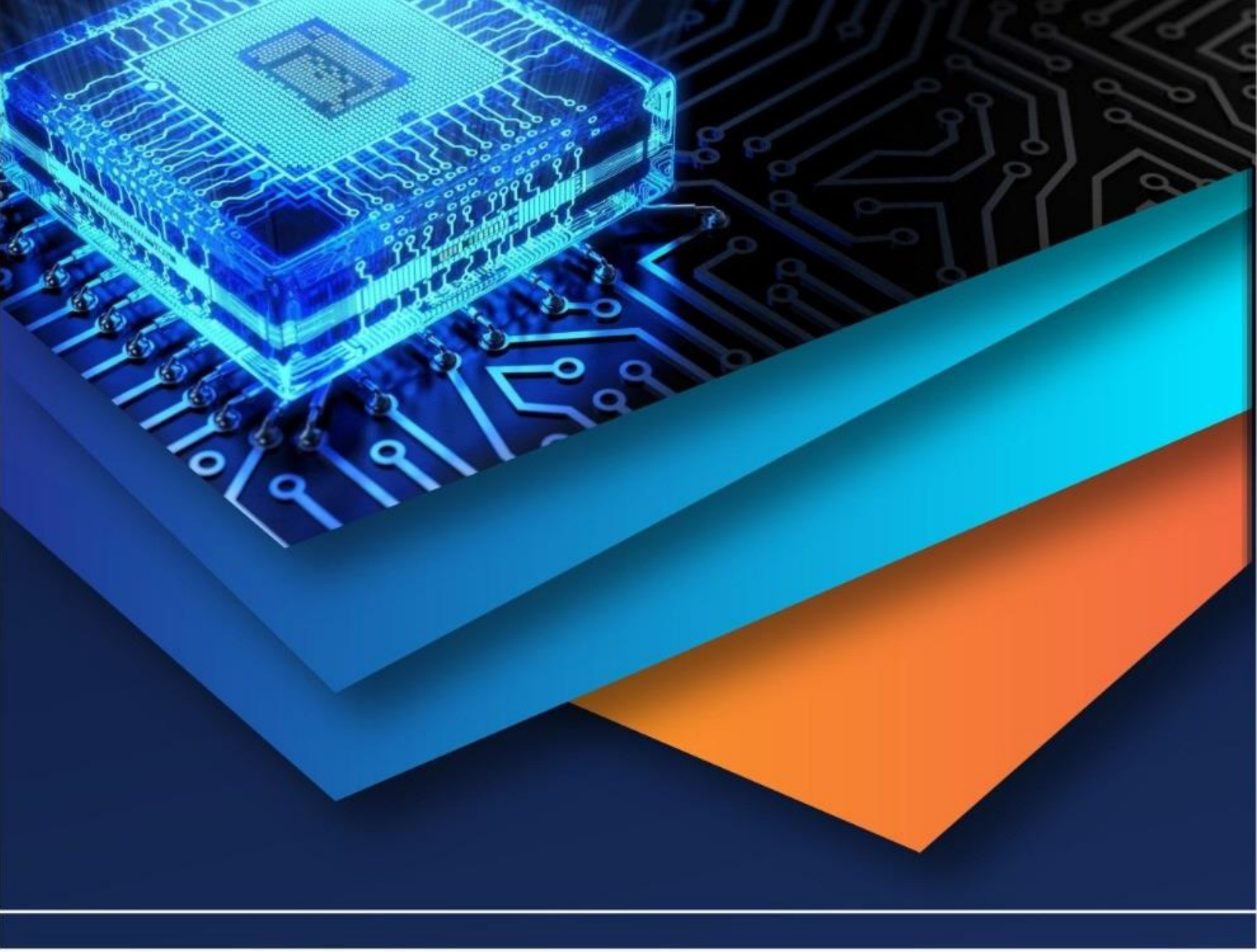
The essence of Islam is the love of Allah, from which comes the love of the Messenger of Allah, the love of the Qur'an, the love of faith, the love of prayer, the love of Muslims, the love of brotherhood, the love of man, the love of art. Although the Qur'an has been interpreted for thousands of years, its secrets and beauties have not yet been fully revealed. In particular, the Qur'an says, "Allah is beautiful and He loves beauty." Hence, the aesthetic point of view of Islam is to get acquainted with the theory of identity. As beautiful as Allah is, so is the man He created, the Universe He created, and the bounties He bestows on His servants. The beauty, splendor, and majesty of God are seen and reflected in existence. God, being and man are considered in unity. It is also philosophically interpreted in Islam as a person's desire for beauty, perception of reality, and the pursuit of beauty and goodness through words. Therefore, in the dedicates himself to Allah through words, that is, man surrenders himself to Allah because of what he says from the heart. Because of the mighty power of the word, a person distinguishes the beauties and sufferings in the universe. One is not forced to use the teachings of Islam and its values in the formation of one's spirituality, belief in it is based on a naturalneed, because the role of Islamic teachings in the spiritual purification of man and society is separate. In this doctrine, the factors that promote goodness and purity are deeply ingrained in people's hearts. Enlightenment ideas predominate in Islamic values. This is especially evident in his attitude towards science. Engaging in science, developing it, and respecting scientists have been emphasized many times in Islamic sources. Showing love to nature and keeping water, air, soil, animals and plants clean are among the basic values in Islam. It is the human duty of every human being to make nature and the earth prosperous and beautiful, to appreciate all the blessings of the earth. In the verses and surahs of the Qur'an, the teachings in the hadiths about the preservation and protection of the animal and plant kingdoms, nature and the natural environment, the disturbance of balance, and not wasting it, are still valuable today. The hadiths condemn inter-ethnic conflicts, bloody clashes and ethnic divisions. Representatives of different nationalities, although their religious beliefs differ from each other, encouraged to know and respect each other's languages, histories, cultures, national customs and values, and to live in mutual harmony. As it is said in Islam, it is better to maintain peace in the country, to reconcile the warring parties, not to disturb the people, to fast, to pray and to give alms. According to Islamic teachings, a person who is a servant of Allah is great even when he is alive and when he dies. As with the living, his body, his grave, and his soul are respected. In Islamic values, the ideas of humanity, nationalism, justice, hard work are widely propagated, and alcoholism, drug addiction, and theft are strongly condemned. Islam has strengthened the sense of trust in people, lifted their spirits, and helped them to overcome the difficulties of life.The role of hadiths in the aesthetic education of young people should be emphasized. It is known that the formation of the personality of young people is greatly influenced by his acquaintance with the life and circumcision of the Prophet and it is a great school for the aesthetic upbringing of young people. As an example, his noble activity has a direct effect on the spiritual and aesthetic state.

By listening to the hadiths against humility, honesty, diligence, masculinity and justice, against lies, hypocrisy, cruelty, young people gradually begin to understand that diligence, honesty, humility are inseparable qualities of great people. Hadiths have not only religious, but also aesthetic, educational significance. Islamic teaching not only calls for the development of intellectual abilities, the expansion of the worldview of young people, rather, it directly shapes their aesthetic feelings, their healthy needs. By studying the description of hadiths that resemble a work of art, young people become participants in the events described there, learns the character of many characters with different and complex heroes who manifest themselves in relationships. By reading a collection of the Qur'an and hadiths, young people develop a love and respect for their good deeds, and a hatred for people who are inhumane and rude. A person must learn to master aesthetic values individually from adolescence. In many ways, this is greatly aided by the aesthetic teachings of Islam.

In conclusion, Islam, by its very nature, as philosophy of life, nurtures the members of society who believe in it as possessors of high human qualities, regardless of nationality, race, age, gender or position. The principles that promote Islamic culture, such as humanism, nationalism, justice, honesty, purity, respect for other religions, noble morality, arein harmony with the content of our society, in which civil society is built. Such noble features of Islam play an important role in shaping the aesthetic thinking of young people.

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