

## ARTISTIC CREATIVITY AS THE BASIS FOR THE FORMATION AND DEVELOPMENT OF SPIRITUAL THINKING

**<sup>1</sup>Djumamuratova Malika Tleubergenovna**

<sup>1</sup>Professor of the Department of Journalism Karakalpak State university  
Uzbekistan, Republic of Karakalpakstan, Nukus city

### ANNOTATION

The article is based on scientific analysis and a generalized characteristic of the phenomenon of artistic creativity, its influence on the thinking and spirituality of youth is revealed. From the point of view of modern changes, in the way of life of people in the information era, ways of developing youth's love and respect for spiritual values are being sought.

**Key words:** artistic creation, creation, youth, spirituality, spiritual values, thinking.

**Introduction.** Spiritual perfection, raising the morale of young people is one of the main problems of any society. The globalization of the world, the general integrative processes on the planet, the unification and the problems of man-made slope in the development of civilization mean that the issue of raising the morale of young people is very important.

The spiritual heritage with a paradigm of wise answers to all questions of life, the innovations created by new individuals, which add to and enrich the existential experience of mankind - the importance of independent works, artistic creation is incomparable. In our century, one of the problems that makes us vigilant is the fact that there is also the danger of a "mass culture" that cancels out the unique phenomenon of artistic creation. Therefore, it is time to understand the true meaning of the phenomenon of artistic creation, which is one of the methods and forms of raising the spirituality of young people, philosophical understanding of its impact on human thinking and spirituality, spiritual and scientific heritage and expressing principled personal views.

"Creation is a process of service that creates new quality material and spiritual values of man," the philosophical dictionary states.

Creation refers to the ability that arises in the process of creating a new reality (based on the study of the laws of the objective world) that satisfies various social needs from materials taken from life. Types of creativity are determined by the nature of the creative activity (inventor, organizer, scientific and artistic creation, etc.). [24]

**Materials and methods.** Creativity is a constant issue of philosophy, the deep roots of which go back to antiquity, to the beginning of human history, and even further away. The emergence of artistic creation is generally associated with a complex of ontological, anthropological and aesthetic problems. The interpretation of the problem of artistic creation already exists. Philosophers have always been

interested in the causes and mechanisms of the emergence of new things in the process of human creative activity, the ways of creating artistic images. Assumptions and concepts in the aesthetics of antiquity have had the effect of advancing the theory of artistic creation. Plato, Aristotle, Plotinus, Augustine, Dj. Bruno, Spinoza, I. Kant, Bonaventura, Thomas Aquinas, Shelling, and others studied the problem in part or in greater depth and found the answer to the question of "what is creation" with their own solutions to the problem.

In one of his conversations with his friend Socrates, Plato:

"I think, Socrates, that it is very important for a perfectly educated man to know the meaning in poetry: to understand what the poet is saying, to judge, to distinguish between what is right and what is wrong in their work, to give insight, if anyone asks" [17] he said. Plato's statement that "everything that motivates from non-existence to creation is creation" became an aphorism. [4]

It should be noted that the People's Writer of Uzbekistan Utkir Hoshimov, speaking about creativity, gave the same interpretation of the nature of creativity as motivation: "Seeing the side of life that others do not see is a talent. It is untalented to describe that thing as he saw it. True talent finds something that others have not seen, and that "thing" describes where a person, a nation, let alone a society, can begin. In scientific language, it turns the reality of life into an artistic reality. Talent means ... "[20]

An expert on the history of ancient and Western Europe, the cantologist Asmus V.F. In his book on Plato, he expressed his scientific views on the aesthetics of the thinker and his teachings on artistic creation. At the same time, he emphasizes that the thinker paid special attention to the problem of art, loved art and achieved great success in art: "Plato belongs not only to the history of ancient philosophy, but also to the history of ancient fiction. In Plato, a philosopher-scientist is inseparable from a philosopher-creator. "[2]

The work of the ancient Greek philosopher Aristotle on the art of poetry "Poetics" is the first step into the laws of poetic creation. Scholars say, "This little book has become the main foundation of all western aesthetic thought. "Anyone who wants to understand the essence of art will certainly not be able to do without this book."

Of course, there are many creative examples in the status of "without this book can not achieve its intended purpose." And encouraging them to read and study is one of the factors that enhances the thinking and spirituality of young people.

Aristotle's Poetics, written between 336 and 322 BC, was the only memoir of antiquity about the theory of oral art or poetry. Aristotle's views on creativity itself emphasize the importance of artistic creation in raising the spirituality of young people.

The term "poetics" is defined in dictionaries as "poetics" (Greek. Poiētikē; mananositéchnē "poetic art" [18]. Although Aristotle called his work "Poetics", it seems to refer to more creativity. "Now, in the interpretation of these theories, it is necessary to determine, first of all, that Aristotle asked and sought answers to the question of what we now understand in our terminology as the 'science of oral art' -

when he calls it poetics." [16] There are also special works on the terms of the work "Poetics" [3].

For centuries, the problem of the social determinism of artistic creation has been one of the main interests of philosophy. There were debates and discussions about art, and theories were developed to explain the essence of art and the mechanisms of its impact on society.

It should also be noted that while the category of artistic creation is a general subject of philosophy, the history and state of the problem, as well as its peculiarities as a social phenomenon, are studied in particular in modern social philosophy. Because creation, as we have already mentioned, is "the process of service that creates new qualitative material and spiritual values of man" [24].

When defining the role of art in raising the spirituality of young people from the point of view of social philosophy, the problems of artistic creation and social relations should not be left out of focus. Questions such as how the state of society affects art, how it is portrayed, what is the proper place of art in social life, and what is the mechanism of social and artistic relations should always be asked as a problem.

At the heart of all interest in creativity is the relationship between the creator and society. "Painting is stronger than me, and it always forces me to do what I want," said the famous artist and sculptor P. Picasso. Real creative thinking and the world of the mind means that a mentally mature person has a world to say and share. The beginning of creation, in our opinion, is the embarkation of the moon on the clear path that the creator's heart desires. Therefore, the main spectrum of spiritual growth, the bright star, is, first of all, to encourage children, young people to be creative, to help them improve their abilities.

Artistic creation is the accumulated knowledge of the whole of humanity from the individual to the general. Let's say that these are the fruits of creativity that young people enjoy every day, among these unique values are the endless hard work, interests, aspirations, struggles of our ancestors. It is advisable to do everything possible to explain this to young people. Understanding the uniqueness of being is fully realized through understanding the great history, national consciousness, critical thinking of our people. From ancient times to the present, the great akhils of different eras have developed the categories of goodness, virtue, and happiness. They study the basic concepts of morality, oppose the basic vices in society, the immoral actions of people, and set the criteria for moral evaluation. Their spiritual laws help the younger generation choose the right direction in life.

Of course, there is intention in all innovations, discoveries on a global scale, tireless work, creative research, experience. For example, our ancestor Abu Rayhan Beruni visited China, India, Rome and so on. studied the philosophy of states. He studied the old Indian language, Sanskrit, in order to better study the culture and science of this country in India. He studied Roman and Latin languages to learn about Roman history.

The great scholar, jurist, and philosopher Abu Hamid Muhammad Ibn Muhammad al-Ghazali (450-1058) wrote: "Knowledge is adornment. Just as

adornment beautifies the possessor of beauty, knowledge makes great people more worthy." [1]

Abu al-Aswad al-Duali, the author of the first set of rules of the Arabic language, said: "There is nothing more precious than knowledge. Kings are the rulers of the people, and the scholars are the rulers of the kings." [7]

Legend has it that when a scientist leaves the world, fish in the water, birds in the sky cry for his death. Scientists, teachers, are the ones who teach and educate students, the saviors of their souls, and the guides of life.

"Whose heart melts with knowledge,

In that time, he will be healthy," said Farididdin Attar, a great mystic scholar and poet. [12]

These young people are one of the leading links in respecting, preserving, transmitting and developing cultural values. Based on the spiritual and moral foundations, a broad outlook, critical thinking, creative and scientific experience of young people will be developed.

The lives of great figures of science and culture are examples of service to the Motherland and world development. Al-Farabi, Beruni, Ibn Sino, Navoi, Abay, Toktagul, Gabdulla Tukay, Jiyen jiraw, Ajiniyaz, Berdaq and others. In his works, courage, wisdom, nobility, honesty, kindness, decency, justice are glorified.

The importance of directing the minds of young people to a scientific understanding of the world is that a learned person knows how to choose the right path by taking a philosophical approach to educational, social and moral issues. The lofty ideals of a spiritually mature person are reflected in the deeply meaningful works of masters of the art of speech, influencing the thinking of young people, implying that each person should take as his motto spiritual and physical perfection. Life is the best coach, life lessons are reflected in creative works.

The idea of a perfect man is the main motto, intention, an integral part of the spirituality of our people. The works of the great classical poets of Karakalpak literature Jiyen Jirau, Kunkhoja, Ajiniyaz, Berdaq and others are a rich material for understanding the concept of spirituality and morality. Kunkhoja says, "If you are happy, go home!" ("If you are happy, go home!"). The core of Ajiniyaz's work is the confirmation of the idea that "the beauty of the world is man" ("The beauty of this world is the son of man").

"Be strong from a young age, my child!" "Be strong, my child!" Grandpa Ayapbergen: "If I travel, the world will be the face of the world!" The emphasis is on the concept of exploring the world in the development of thinking. Tlewbergen "The world was created for everyone at the beginning!" The poet Abraham said, "Mother tongue, you are inseparable!" - advises to respect the mother tongue.

The influence of artistic creation on human thinking and spiritual development is incomparable. When you read biographies, memoirs, essays, almost all of them are based on the great artist's worldview, social thinking, rich spirituality, interest in art, imitation of the images in it, or reading. Norbert Wiener, one of the founders of the theory of cybernetics and artificial intelligence, was credited with one of the most exciting and dramatic plots in literature. [15] There are references in the play to the

fact that the unique poet of the Karakalpak people, Berdakh, read many books on the history of the Berdak people and had direct and unseen conversations with scholars and bakhshis:

<b>Original</b>	<b>form of translation in terms of meaning</b>
Kitap kórdim musannipten Sóz esittim Ándalipten	I saw a book from Musannip, I heard the word from Andalip.

Knowing the world is accomplished through legitimate categories and concepts, as well as through imagery consisting of an artistic image that is its higher form. The worldview encompasses two aspects of a person's cognitive ability, which are rational and emotional. Rationality has an abstract-logical meaning, and emotionality has a figurative-emotional meaning.

When a creator creates a work, he subordinates his creativity to the laws of nature, so that young people who study creativity can feel their practice, elevate their spiritual world. Because the basic law of artistic creation is to study life, to strive to know the world.

Of course, the study of cause and effect in the creative phenomenon is a complex task. "Cause and effect is a philosophical category that determines the genetic connection between events, in which one event occurs by its own action and the emergence of another event" [14]. The relation of the ancient and hitherto controversial, personal and unique causes of this philosophy to the common cause of all existence, including the most general, and the most abstract, very fragmentary quality, has not yet been fully defined as the newest philosophical philosophy. "[19] is considered. It is the search for the secrets of this complexity that affects the thinking and spiritual world of young people.

Scholars such as Kunkhoja, Ajiniyaz, Berdakh, Ayapbergen grew up around the Aral Sea in Karakalpakstan. This place, where the spiritual perfection of the people is concentrated, was another event in the world of creation, the birth of the People's Poet of Uzbekistan and Karakalpakstan Tilewbergen Jumamuratov (1915-1990).

Scholar Ismail Sagitov writes, "He (Tilewbergen — M.J.) Wore the original necklaces of Berdakh, Kunkhoja, Ajiniyaz, and Ayapbergen on his chest, where he was born and grew up, on the shores of the Aral Sea. learned. From this point of view, Tilewbergen, as well as Abbaz aga and Sodiq aga, can be considered the legitimate heirs of the works of these great classical poets. "[21]

Creativity - curiosity, learning, perseverance, can sometimes begin with imitation, which is very heartbreaking. Aristotle's views on the importance of imitation in the formation of human thought are positively noted by psychologists. In philosophy, imitation (mimesis) and awakening, or the emergence of a creative desire, are counted from the point of view of this artistic thinking and from the central categories of philosophy. In our opinion, imitation in creativity should be considered as a process of envy, curiosity, learning.

For example, the poet Tilebergen recalls his meeting with his former teacher Ayapbergen Musaev: “Ayapbergen... recites all his poems and epics by heart. Then I will still be chosen for its magnetic attraction. ... I was very interested in being such a poet. ... I also consider him my teacher in terms of his works. It was he who first inspired my interest in poetry. [11] Thus, being a teacher of works, finding works of students, is an example of the role of art in the development of human spirituality.

Abbaz was amazed to see and listen to the poet's "storytelling" in his youth, when he was a young man. About this creative power he himself created the ballad "Feast" with a high poetic status.

Tilewbergen Jumamuratov answers the question of young people in the following interview: First of all, I was interested in my mother's interesting fairy tales and stories from a very young age. From the beginning of my education I started to read the works of Berdakh, Makhtumkuli, Navoi, Abay. I first mentored the Ayapbergen poet, then the Abbaz poet. At the same time, my closest teacher was a book. I have never slept without reading a book. I will always remember the books I read and the words I listened to. I think this is the power of nature.”[8]

“The true wisdom of man,

The word kalur is always renewed, ”he wrote about the poet Navoi in his youth. Where true wisdom is formed, great discoveries, inventions, high creative achievements take place.

So, in our opinion, the knowledge accumulated by the process of learning in human thinking is the real wisdom. The word that is constantly renewed is the fruit of creation. Creativity emerges in a dialectically evolving process, such as sustainability and evolving, i.e. programming-innovation. The sustainable side of creation is the experience that humanity has accumulated. It is impossible without learning it. Each artist becomes an original creative phenomenon based on their own experience and creates a work of their own unique novelty.

Scholar S. Bakhadirov writes, “Tilewbergen Jumamuratov's style, of course, is first and foremost in his improvisation, in the fact that his inspiration is like a volcano. This is the origin of the word "Tuwma shayır". Rhymes are ready for a sequence of thoughts, they do not make you think or bother. Deep, bold thoughts arise as the fruit of wisdom. The rhyme of not straying from the right path, of living worthy of the name of man, inspires the soul, fills the human mind with thought, and leads to philosophical decisions about creation.”[5]

This means that no matter what field a person (poet, musician, painter, sculptor, etc.) has achieved creative perfection, his works reflect the spiritual world of the artist. In our opinion, the choice of style, theme also depends on it.

Scientists explain this phenomenon as follows: “Creativity is an activity that requires the creation of new knowledge, the involvement of deep knowledge in creativity and at the same time to change the world, to achieve a conscious goal, to reveal all the riches of the individual, to combine his personal and social experience. In the process of creation, man expresses and develops himself, and thus expresses

his essence in the most adequate way. In other words, creation is an realized identity. ... Creativity is an emerging identity ”[23]

In self-realization, the artist increases his wisdom, has the ability to look philosophically at the process of his creation, and even to evaluate it, to predict the fate of his creative work. Navoi’s:

<b>Original</b>	<b>form of translation in terms of meaning</b>
Emas oson bu maydon ichra turmoq, Nizomiy panjasig'a panja urmoq.	Not easy to stand in this area, Claw on Nizami's paw.
Tutaykim qildi o'z changini ranja, Nekim urdi aning changiga panja.	I was offended by my own dust, Someone hit him in the dust.
Kerak sher ollida ham sheri jangi Agar sher o'lmasa, bori palangi.[13]	You have to fight the lion in front of the lion If the lion does not die, it is a tiger. [13]

- his words are very clever.

The Russian poet A.S.Pushkin also admitted that he had erected an eternal statue in words:

"I made an irreplaceable statue for myself,

The future path of the people is not paved with grass ”[9] (Translated by Ramz Bobojon).

Speaking about the hero of Uzbekistan, Karakalpak People's Poet, Ibraim Yusupov, the contemporary of the People's Poet of Uzbekistan and Karakalpakstan Tilewbergen Jumamuratov, he wrote:

The poet of this concept is a man of humor, who is able to use the oral tradition of the people "like water" as a master of words, memorizing poems and songs all the time and everywhere.

Many of these features are not found in modern pen owners. The reason is that some of them produce poetry only through paper strikes, that is, the poets of the “press”. Like Tileöbergen agada, they cannot memorize a poem while standing, they cannot even recite the poems they have written from memory. Therefore, his contemporaries recognized him as a Poet when they sat with him, exchanged ideas, and joked. ... Many write poetry, but he became a poet. ”[25]

The creative feature of the poet Tilewbergen by Ibrahim Yusupov is also important in terms of knowing the following thoughts: “The philosophy of life of the creator encourages to respect the most important human values for eternal life, to be humane. This, of course, is an eternal testament, as Berdakh Baba said, "Let this world be the world, let the poets take the pen." However, the main issue is in the renewal of this “old world” by every poet.

<b>Original</b>	<b>form of translation in terms of meaning</b>
-----------------	--

Dúnyada kim mángilikke jasaydi? –	Who in the world will live forever? -
Ómir seni shalqitadi, tusaydi,	Ómir shakes you, falls,
Birew kelip, birew ketip atirg'an,	Someone came, someone left,
Xojeliniń bazarina usaydi.	Khojeli's market is booming.

You see, "Who said that?" if you ask, one of the two people will answer, "Tileýbergen said the poet." The essence of the matter is that the country recognizes the beauty by its face and the poet by his words.

What did he not say that this world is a false world?! At first, the people said, "Oh, liar, you're in love with us until you're gone." Ahmad Yassavi, Alisher Navoi, Maktimquli, Abay, Berdakh all wrote poems about it with their own wise artistic ideas. Many are now writing long poems and epics about the lies of the world, and you will not feel any emotion when you read them. However, Tilewbergen Jumamuratov says briefly about this world, about the hope of human existence:

<b>Original</b>	<b>form of translation in terms of meaning</b>
Adam keler-keter, dúrkin hám dúrkin,	People come and go, in droves,
Júrek qıymaq emes dún'yanıń kórkin.	The heart is not afraid of the world.
Ulıqmanday mıń jıl ómir súrseń de,	Even if a great man lives for a thousand years,
Sonıń arjağında bar jáne bir kún.	There is another day behind it.

**Results and discussions.** That is, here the poet has approached this eternal subject in his own way. We need this "self". "Even though the voice is different, for Adam a word is a pearl of language," says the poet. [25] This is how the artist's identity is expressed in art.

Today's youth is the youth of the conditions for the formation of the information society. As a result of the transformation of ordinary society into a "knowledge society", a new type of people - consumers of information - is emerging. Elvin Toffler, an American philosopher, sociologist, and futurologist, described the new century as the beginning of the information age, in the middle of the last century: [22].

Along with the miraculous potential of the Internet and all high technology, the saturation of information, information interaction, and the greatest danger is the enormous ideological struggle for the hearts and minds of the people. In *The Shock of the Future*, Toffler did not rule out the possibility of many problems in the information age, but said that not being prepared would lead to a state of shock. Explaining the social significance of technology, he said, - "In this case, the problem is not in change, it is impossible, but in managing it" [20]

Our young people love the Internet, and that's natural. You should be happy about that. Because the emerging information society works mainly with the use of information and communication technologies, one of the tasks facing education is to train highly capable professionals. It must be acknowledged that in order to live a full life in a modern information society, one must constantly update one's knowledge, take new measures and learn again. Norbert Wiener wrote of himself:



"Even when I stop reading for a few minutes, my breath seems to stop." This is very true in the context of a fast-paced century where updates happen every second.

Dissemination of the rich creative heritage of our people in full in electronic versions, filling it with publications in multimedia methods is also important in attracting young people to art. There is a demand and a need for it.

In 2014, a group "Child of the Aral Sea" dedicated to the work of Tilewbergen Jumamuratov was launched on social networks. This event has aroused great interest among internet users. As they say, people are the river, these sites were enriched with a lot of text, audio and video materials about the life and work of the poet, opinions were expressed, poems were written and creativity flourished. It also attracted the attention of neighboring countries, and there was an interest in intercultural communication and translation. Happily, the group members, mostly young people. As a result of this initiative, another novelty, a work of art - the film "Child of the Aral Sea", written and directed by Muratbay Nizanov, known as the product of "Karakalpakfilm".

**Conclusion.** There is still a lot of work to be done to increase the use of these resources by young people by increasing the number of reading competitions and quizzes on telegram channels through private sites, blogs, and individual groups on social networks. It is expedient to organize spiritual work - again to attract young people.

In short, artistic creation is a spiritual and moral goal for young people and an invaluable coach. A sense of creativity is one of the key factors in the harmonization of young people's social thinking with the microcosm of the outside world, in regulating their behavior, and ultimately in their work for progress in harmony with society.

### References:

1. Al'-Gazali. Luchi mudrosti <https://fil.wikireading.ru/56859>
2. Asmus V. F. Platon. <https://litresp.ru/chitat/ru/A/asmus-v-f/platon/10>
3. Axmanov A.S. O sodержanii nekotoryx osnovnyx terminov poetiki Aristotelya. <https://halynay.livejournal.com/4071.html>
4. Aforizmi i citati. <https://time365.info/aforizmi/temi/tvorchestvo>
5. Baxadirova S. Qaraqalpaq poeziyasınıń óshpes juldızı. Kitap: Ómirińniń ózi – filosofiya. Nókis, «Qaraqalpaqstan», 2005, 316-317.
6. Viner N. Ya – matematik. Ijevsk, 2001.
7. Vıskazvaniya pravednikov o cennosti znaniya. <http://islamdag.ru/verouchenie/22546>
8. Diydar. «Jas Leninshi» gazetası, 26-sentyabr', №78 (5828).
9. Jaxon adabiyoti jurnali, 2012, iyun', 64 b.
10. Jumamuratov T. Ómirińniń ózi – filosofiya. 152 b.
11. Jumamuratov T. Shayırdı kórgenimde. «Sovet Qaraqalpaqtanı» gazetası, 1964, №45(8341)
12. Mashriqzamin hikmat bostoni. «Sharq» nashriyoti. 1997, 27. 400b.
13. Novoi Alisher. Xamsa. Toshkent, 1960, 469-770.

14. Noveyshiy filosofskiy slovar'. <https://gufo.me/dict/philosophy/...>
15. Ochкурова O.YU. Viner Norbert. 50 geniev, kottorie izmenili mir. <https://biography.wikireading.ru/227375>
16. Petrovskiy F.A. Sochinenie Aristotelya o poeticheskom iskusstve. <https://lynx.ru/up/15-02/21-..>
17. Platon. Protagor, 339A <http://psylib.org.ua/books/plato01...>
18. Poetika. Material iz Vikipedii - svobodnoy enciklopedii <https://ru.wikipedia.org/wiki/>
19. Prichina. Vikipediya. <https://ru.wikipedia.org/wiki/>
20. Xoshimov U. Badiiy ijodga nazar. <https://muxlis.uz/uz/article/tkir-..>
21. Sağıyrov I. Ádebiyat hám dáwir. Nókis 1988, 212-bet.
22. Toffler Elvin. Shok budushogo. <http://yanko.lib.ru/books/....>
23. Xamaganova K.V. Rol' tvorchestva v processe samorazvitiya lichnosti: <https://www.dissercat.com..>
24. Filosofskiy slovar'. M., Izd.Politicheskaya literatura, 1986, 474. –590s.
25. Yusupov I. Shoir haqida so'z. «Erkin Qaraqalpaqstan», 2001, №87511
26. Berdimuratova, A. K., & Mukhammadiyarova, A. J. (2020). Philosophical and methodological aspects of the interaction of natural environment and man. *International Journal of Pharmaceutical Research*. <https://doi.org/10.31838/ijpr/2020.12.03.235>
27. Pirnazarov, N. (2020). Philosophical analysis of the issue of spirituality. *International Journal of Advanced Science and Technology*, 29(5).
28. Kerimbergenovich, A. A., Kamilovich, S. S., Tursinbaevich, A. R., Jannazarovich, A. K., Kazievich, S. J., & Maksetovich, O. H. (2020). Ecotourism development in the republic of Karakalpakstan: Historical places and protected areas. *Journal of Critical Reviews*. <https://doi.org/10.31838/jcr.07.12.220>
29. Yogesh Hole et al 2019 J. Phys.: Conf. Ser. 1362 012121