



## ART AS A KEY FACTOR IN THE FORMATION OF SOCIETY AND INDIVIDUAL

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**Abstract.** This article explores the fundamental role of art in the development of society and the formation of the spiritual and moral character of the individual. The study analyzes the aesthetic, cognitive, and social functions of art within the context of contemporary cultural transformations. The author highlights the mechanisms through which art influences human consciousness, emotional intelligence, and social adaptation. Throughout the paper, it is scientifically substantiated that art is not merely a tool for preserving cultural heritage but also a catalyst for enhancing the intellectual potential of society and ensuring social cohesion.

**Keywords:** Philosophy of art, individual formation, social integration, aesthetic perception, cultural transformation, spiritual development, social consciousness, artistic education, creativity, cultural identity, social progress, emotional intelligence, moral values.

The relationship between society and the individual is one of the oldest, most complex, and most important issues in philosophy. Since ancient times, human beings have reflected on their existence, their place in society, and the limits of their freedom. Ancient Greek philosophers such as Plato and Aristotle, as well as Eastern thinkers like Al-Farabi, Ibn Sina, and Alisher Navoi, deeply analyzed the interconnection between the individual and society. In their works, the individual's adaptation to social nature, moral development, and spiritual duty occupy a central place.

Modern philosophy approaches this issue in a new way: a human being is not merely a passive creature shaped by society, but an active subject capable of transforming society. Through their ideas, values, labor, creativity, and civic position, individuals contribute to the development of the social environment. At the same time, society creates spiritual, cultural, and legal conditions for the individual. Thus, the relationship between society and the individual is not one-sided but a dialectical process of mutual influence.

In the era of globalization and the digital age, this issue has become even more relevant. Human freedom is acquiring new meanings under the influence of modern technologies, information flows, and social networks. While individual freedom of thought and choice is expanding, the sense of social responsibility and obligation is, in some cases, weakening. This is a factor that directly affects social stability.

Therefore, from a philosophical perspective, it is extremely important today to reinterpret the concepts of "freedom" and "responsibility" and to find a proper balance between them.

It is well known that the development of art is closely connected with the progress of human society. As society develops and human spiritual needs grow, art and its forms also evolve. In particular, the maturation of intellect and the development of coordination between mind and hand have led to the creation of remarkable artistic masterpieces. Humanity strives

to enrich its daily life by creating tools and means necessary for the materialization of artistic ideas.

Thus, art has developed in harmony with labor. Artistic activity emerged on the basis of human labor and became closely intertwined with labor processes. One of the effective means of forming the spiritual culture of society is the proper development of humanistic values and moral principles. From this perspective, great attention should be paid to instilling the rich heritage of scholars, writers, saints, and military leaders into the consciousness of young people in order to strengthen their sense of national pride and honor. Indeed, historical heritage and spiritual values play an irreplaceable role in the spiritual development of society.

The concept of culture is interpreted at two levels. At the everyday level of consciousness, it functions as a product of people's daily practice, where individuals absorb all incoming information from their environment. At the theoretical level, human intellectual potential is manifested; individuals retain and develop only those aspects necessary for their internal spiritual and psychological development.

Culture is a product of humanity's advanced moral and social relations and its continuous need for cultural production. Therefore, culture includes not only the internal spiritual qualities of a person but also external culture, which expresses the individual's inner spiritual world. As a system of values, culture shapes specific human needs and orientations. People often assess others according to the level of their cultural development.

In the 9th–11th centuries, culture, science, art, and literature in Movarounnahr developed within the framework of Islamic civilization. During this period, hundreds of scholars such as Ahmad al-Farghani, al-Khwarizmi, Abu Nasr al-Farabi, Abu Rayhan al-Biruni, Ibn Sina, Imam al-Bukhari, at-Tirmidhi, Firdawsi, Ahmad Yassawi, Mahmud Kashgari, Zamakhshari, Yusuf Khos Hajib, and Najmuddin Kubro lived and created. These great thinkers played a major role in the flourishing of Islamic culture and enlightenment.

Al-Farabi, one of the early encyclopedic scholars of the Eastern Renaissance, wrote hundreds of works on natural sciences, philosophy, socio-political and ethical issues, as well as linguistics, Islamic jurisprudence, rhetoric, and music theory. In his treatise *On the Attainment of Happiness*, he emphasizes that in order to perceive beauty effectively, a person must possess a refined nature and intellectual perfection; only a person with both sensory and intellectual capacities can understand the secrets of the world. Knowledge brings happiness and joy to human beings, and through knowledge a person discovers beauty and perfection within themselves.

Al-Farabi particularly highlights the role of poetry and music in self-education and aesthetic development. According to him, all forms of art differ from one another: poetry uses words, while visual art uses colors, yet both have the same impact on human perception. He is also widely known for his work *The Great Book of Music*, in which he systematically explains the theoretical and practical foundations of music, the internal structure of melodies, and the natural and scientific principles of sound production. His works on poetry and music occupy an important place in the history of Eastern aesthetic thought.

Another great thinker, Abu Rayhan al-Biruni, in his aesthetic views, identifies harmony and coherence as the fundamental basis of natural phenomena. He extends the principle of harmony to various phenomena, interpreting beauty as a manifestation of natural order and human perfection.

Ibn Sina, another prominent scholar of the Renaissance period, connects aesthetics with ethics in his philosophical system. In the introduction to *The Book of Healing*, he discusses the aesthetic nature of music and emphasizes its role in moral education, as well as the capacity of poetry to instill noble human qualities.

Ibn Sina wrote five works related to music. In the introduction to his comprehensive work on music theory, he focuses on the effect of sound on the sensory organs, its pleasant and unpleasant qualities, and the emergence of feelings of pleasure or aversion when hearing sound. He also reflects on the necessity of music in human life and the reasons for its origin, noting that human nature tends to be drawn toward pleasant things, finding comfort and relaxation in them, whereas unpleasant things cause discomfort and anxiety.

According to Ibn Sina, the human soul naturally prefers sounds and rhythms that are harmonious with its own nature. In conclusion, the encyclopedic thinkers of the Medieval Renaissance believed that the aesthetic relationship to reality is manifested in human attitudes toward art. They also considered the ideological content of art to be closely connected with the artist's social and class position.

For example, in the past, artists often expressed the interests and will of a particular social class; they rejoiced in that class's happiness and grieved over its suffering. This is because, in the process of creating a work of art, a creator cannot remain entirely neutral from the political life of their time or free from their ideological views. Therefore, progressive political ideas have always had a positive influence on artistic talent and contributed to the development of art, while regressive and authoritarian ideas have had a destructive impact on artistic activity. This can be observed in the works of A. Qodiriy, Cho'lpon, Oybek, and A. Qahhor during the Soviet period.

The ideological nature of art becomes even more evident when it reflects high moral ideals. The relationship between art and morality is one of the key issues in aesthetics and is approached in different ways. One approach is found in European aesthetics, particularly in the works of Rousseau and L. Tolstoy. According to this view, art should be subordinated to morality, and the promotion of goodness should be regarded as the primary and highest goal of artistic creation.

Such a moral approach to art contributes to the spiritual and ethical development of human beings. In general, in the process of reflecting reality, art serves to reveal moral relations operating in society, ethical norms, and the inner spiritual world of human beings.

Another important law of artistic development is the principle of the "people-oriented nature" (popularity) of art. Today, adherence to universal human and national values ensures the public character of art.

In conclusion, art is a very broad and subtle concept. It plays an important role in the development of both the individual and society. The creator is a living being who exists within this vast artistic world. Artists live by drawing inspiration from reality.

Spiritual culture is a continuously evolving social process that has been refined throughout human history. As human intellectual activity expands, their relationship with reality becomes more sophisticated. People study nature, communicate with others, and strive to integrate into society. Through these processes, they express their attitude toward the creative products of humanity.



The development of spiritual culture is also closely linked to state reforms. Without peace in a country, neither art nor culture can develop; society falls into disorder. In such conditions, national identity and artistic beauty disappear from creative works, leading to a decline in the audience's spiritual and aesthetic consciousness and weakening society's capacity for perception.

Art plays a crucial role in developing aesthetic enjoyment, creating innovation, preserving identity, and transmitting history to future generations. Therefore, the establishment of new exhibition halls in regional and district centers contributes to the development of young artists' abilities and encourages self-improvement. It also increases public engagement, raises artistic taste, and helps people develop an understanding of art and its subtle aspects.

This situation leads to the improvement of new artistic processes. When the audience understands art, they begin to expect new perspectives from creators. In turn, artists also strive to improve themselves and produce new creative works. The reforms currently being implemented in the cultural sphere of our country are a clear confirmation of the above ideas.

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