

The Philosophical Foundations of Dynamics in a Work of Art

Saidakhbor Bulatov¹, Umida Khoshimova², Sayyora Isakova²

¹*Doctor of Pedagogical Sciences, Professor of Tashkent State Pedagogical University*

²*Master's student of Tashkent State Pedagogical University Tashkent,
Uzbekistan*



Abstract – *The article discusses the reflection of philosophical analyzes of the motion system in the works of fine art.*

Keywords – *Philosophy, Art, Dynamics, Concept, Action, Idea.*

Reality cannot be without movements. Therefore, the universe is in perpetual motion, change. A person is also in motion from birth. Movements arise on the basis of contradictions. Human life is a movement from one point to another. She was and will be in motion.

What does the dynamics mean? This is a philosophical category meaning an inherent property of the universe. The concept of movement means the transformation of opportunities into reality, ongoing events, continuous change in the world. Every process in the world is due to movement. Every change is movement. Changes are inherent not only in material, but also in moral objects. The being of every object is manifested due to movements and changes in it. That is why movements are the main form of existence of the universe. Distinguish between smooth, rotational, spiral, wavy, swinging, horizontal, vertical, straight, curved and other movements.

There are ideological, moral movements associated with the human intellect and information processes. Thinking is the movement of thoughts, the movement of information,

the movement of ideas, the movement of morality, the movement of the imaginary, and others we relate to such. The simplest form of movement is mechanical movement, its source is external influence, the source of complex forms of movement lurks in internal relationships.

From ancient times, various concepts of motion and its sources have been put forward. The holy book of Zoroastrianism "Avesto" emphasizes that movement is the main essence of the universe. Scientists of ancient Egypt, Babylon, China, India, Greece created special works on the essence of the movement. They developed the first ideas about the features, forms, sources of movement. There were scientists denying the existence of the movement. Zeno from Eleya tried to prove the lack of movement in his works "Achilles and the Turtle", "Diatom", "Flying Arrow".

Since ancient times, scientists have called the source of movement contradictions. Internal contradictions are an internal source of movement. Some scientists believe that the source of movement is an external or primary impulse. According to them, eternal peace reigned in the world, later

thanks to the initial impulse it came into motion. In fact, there can be no reality without movement, it is constantly in motion, in change, which occur on the basis of both internal and external contradictions. Ibn Sina said that the body in one place and at the same time is neither in a calm state nor in motion, the movement is contradictory, and it is the result of a contradiction.

Forms of motion are a manifestation of interconnections in the universe. Interconnection can be in material and spiritual forms. The basis of the material world is - gravitational, electromagnetic, strong and weak nuclear relationship. Relationships make up the structure of time and space. A movement or a moving system, regardless of its form, is the basis for changing the world. Movement - being, inaction - calm - and therefore absence. That is why motion is an eternal and absolute property of the world, and inaction is relative, transient. The movement from bottom to top is development, progress, and the reverse is regression.

This problem is perfectly developed in the writings of the scientist of the Medieval East Abu Nasra Farabi. Hegel, the representative of the philosophy of the new time, substantiated that, through formal logic, the essence of movement cannot be conveyed, it must be interpreted from the standpoint of dialecticism.

In the interpretation of the movement, ideas about its material carrier, source are important. The English scientist J. Toland (1670-1722) explains the motion in connection with matter. In his opinion, there is no matter without motion, just as there is no motion without matter. This idea was the basic principle of materialistic philosophy.

The material carrier of movement, this concept means that the movement does not exist by itself, it is the movement of something, a change of something (this was mentioned above).

When it comes to movements in ideological forms, the concept of a material carrier of movement loses its meaning. It is replaced by the concept of "dynamics", which may have a material or spiritual form. The human thought, information system, moral system, ideological system, etc. are an example of dynamics that has a spiritual (moral) form.

Movement is a manifestation of the motor state in the composition.

A light breeze at the time of dawn in the work of the artist R. Akhmedov "Morning, motherhood" also refers to the movement. The source of its contradiction.

The nursing mother overtakes the sleepy head in the direction of the wind and straightens, her rhythmic movements are harmonious with the cradle (Fig. 1-2).

The movements of the head of the mother, the movement of the wind, the movement of the cradle, feeding the baby, the movement of the Earth make up the dynamics (Fig. 3).

Poplars in the figure as a result of wind resistance 21 and 22 make a swinging movement to the left. The wind wheel 03 rotates to the left. In a word, it rotates according to the laws of nature.

The movements of a baby breast-feeding a mother are rhythmic movements. The wheel with the center 02 is the wheel of life. The wheel moves clockwise from left to right. Pay attention to the inner wheels 01 and 02, these two wheels move against each other. Ibn Sina was right when he said that the source of any movement is a contradiction. Figure 2 shows a schematic representation of the dynamics of the work.

The movements of the sleepy mother are the inclination of the head 12 to the left, and the straightening is again a rhythmic movement (Fig. 1.2). A cradle hanging on a tree at point 01 performs a swinging motion in the morning wind (3). The reason for this is wind resistance. This movement means time, i.e. indicates that life is not eternal. The holy book of Muslims in the Qur'an says: "Mountains swim like waters." Movements against the movements of the mountain (4) from below are regressive movements. In a word, all being is in motion.

The rhythmic swaying movements of the cradle, the swaying movement of the mother's head (leaning to the left and straightening again), the rhythmic breastfeeding of the baby, the rhythmic movement of the morning wind forward, the movements swaying in the wind of poplars, in general, the movement of being is the harmony of a single whole system of movements.

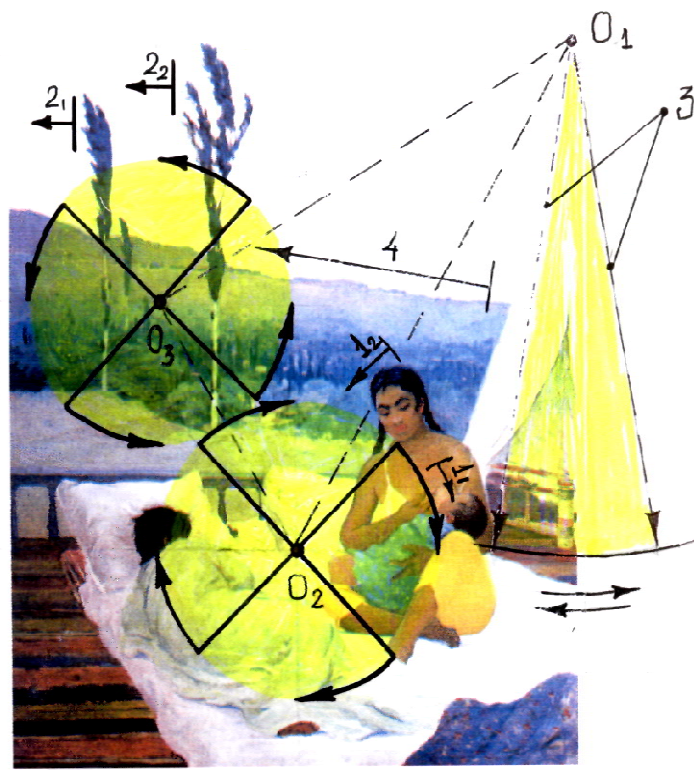


Figure 1. The dynamics of the work.

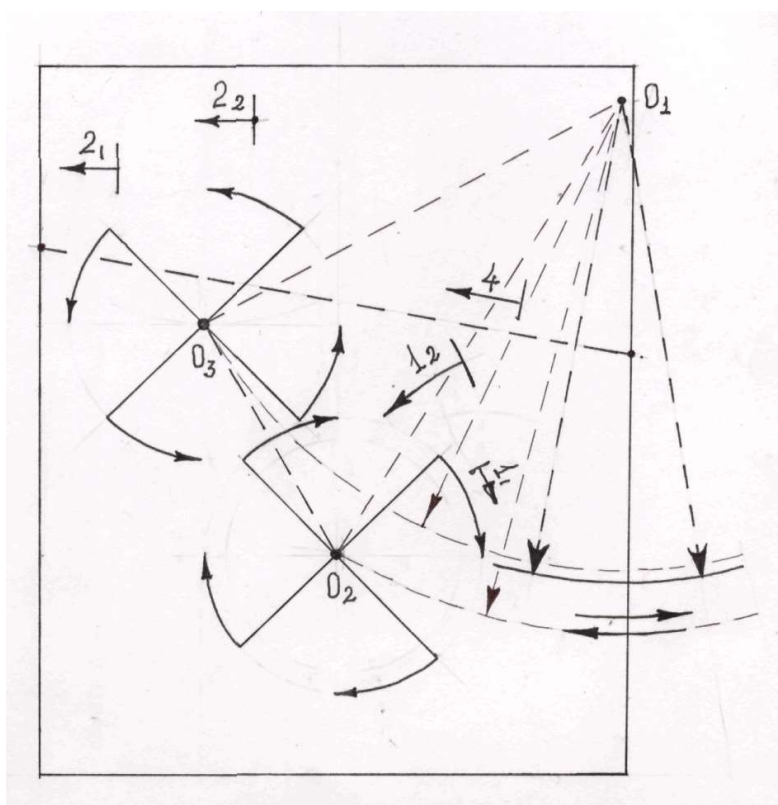


Figure 2. Schematic representation of the dynamic features of the work.

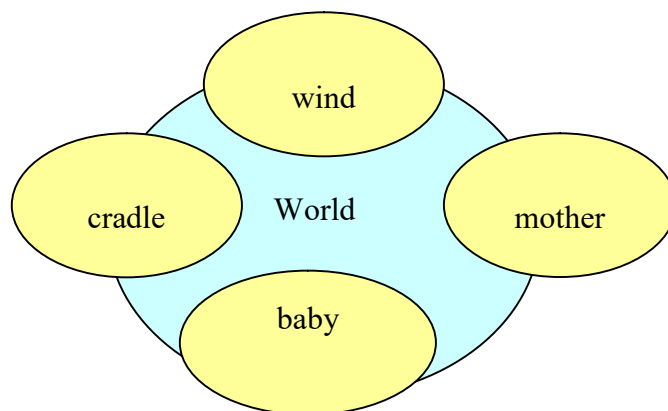


Figure 3. Motion system.

REFERENCES

- [1] Karimov I. High spirituality is an invincible force. T .: Spirituality. 2008.
- [2] Bulatov S.S. Tolipov N. X. Philosophy of beauty. (Monograph) T .: Science and technology. 2008.
- [3] Khakimov A. A. Graphic and ornamental images and motifs of applied art. // The art culture of Central Asia in the X-XIII centuries. T .: 1983.
- [4] Uzbek national encyclopedia. T .: Uzbek national encyclopedia. 11 tom. T .: 2005.