



PHILOSOPHY OF THE UNIVERSE OF "EXISTENCE AND NON-BEING" IN STILL LIFE IN THE STYLE OF "VANITAS"

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ABSTRACT

The article gives the methodological foundations of the philosophical analysis of works made by the "vanitas" method in the system of lifelong education, describes the ways to improve the quality and effectiveness of learning based on an innovative approach to the philosophical analysis of still life genres in composition and painting.

KEYWORDS

National value, beauty, emotions, cultural heritage, tradition, creative style, symbol, emblem, death, hourglass, movement, pearl, still life, inspiration, composition.

INTRODUCTION

The strategy of actions in five priority areas of development of the Republic of Uzbekistan for 2017-2021 sets the task of stimulating research and innovation activities, creating effective mechanisms for the introduction of scientific and innovative achievements. We should not only be proud of what

great people and scientists, philosophers and thinkers our ancestors were, but also prove in practice that we are a people capable of being worthy of them and making world-class discoveries. Improving the quality of research and innovation will ultimately strengthen the scientific and technological potential of our

country and will contribute to the development of our economy.

The Republic of Uzbekistan is strong not only for its underground and aboveground natural resources, military power and production potential, but above all for its high culture and spirituality.

The main results and findings

It is advisable to develop national traditions of cultural heritage and high art, use them, introduce them into creative practice, teach people, especially young people, endurance, perseverance, as well as philosophical, psychological aspects of fine and applied art. The cultural heritage of the people plays an important role in the political, ideological and aesthetic education of young people, in teaching them how to perceive beauty correctly, to develop their ability to read works of art like ordinary books, to get aesthetic pleasure from them; creativity plays an important role in raising existing interest, choosing a career and shaping a worldview. Denis Diderot noted that "A nation that teaches its children to paint as diligently as it teaches to read and write will surpass other nations in science, arts and crafts".

Being and reality created by an artist or master in an art painting has a unique spiritual impact on each person. The works of artists play an important role here. In the world of fine and applied arts, you will see that the world of wisdom is hidden in every line, color and form of works of artists. The education system teaches how to draw a still life, and in general what this genre of fine art is. But there is not enough knowledge, skills and competencies to artistically analyze them draw appropriate conclusions from them and find ways to use them in life. To overcome the problem, we will consider the philosophical and

psychological foundations of reading works in the genre of still life.

Still life is one of the genres of fine art, which translated from French means inanimate nature. It depicts objects located in a real life environment surrounding a person, and forming a cohesive compositional group. A work of art created in this genre is also called a still life. It is mainly used in easel visual arts (painting and graphics) and partially in sculpture (mainly in relief). In addition to "inanimate objects" (for example, household items, weapons, etc.), still life depict living creatures of nature, which were separated from nature and transformed into objects and things [1].

In the genre of still life, such world masters as M. Caravaggio, V.K. Hedy, P. Klas, F. Snyders, J. B. Chardin, A. Matisse, artists of Uzbekistan R. Akhmedov, A. Ikramjanov, M. Nuriddinov and others.

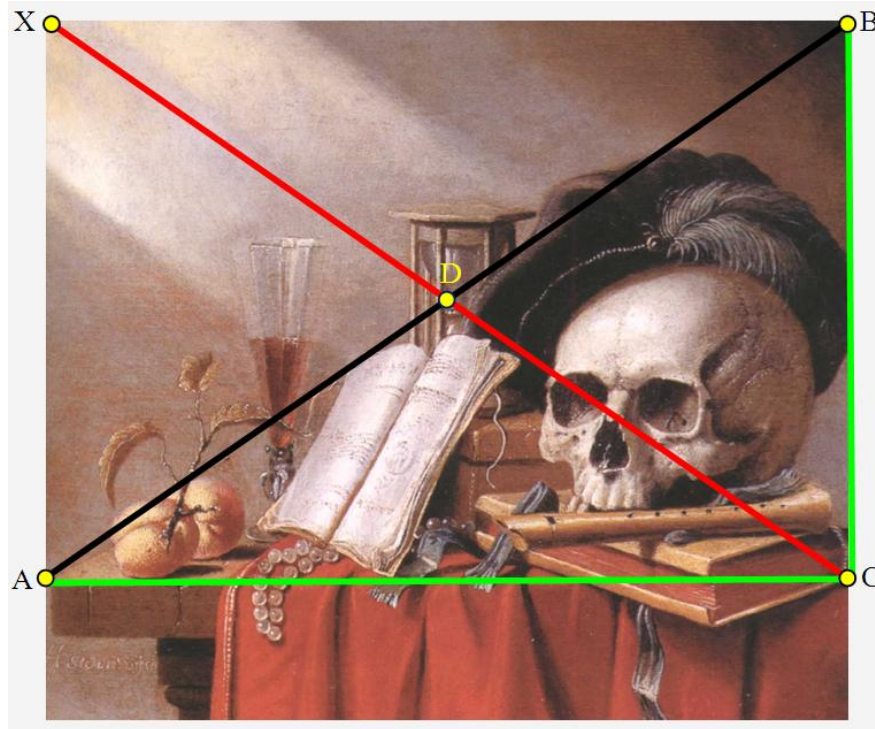
Let's carry out an artistic analysis of one of the works of the German artist Khramen Steenwijk, who worked in the genre of still life.

Temple Steenwijk was born around 1580 in Frankfurt. It is also believed that he died in London in 1649. He was a student of his own father Hendrik van Steenwijk the elder. He worked in Frankfurt, The Hague and Antwerp. Until 1617 he served at the palace of Charles I in London. He painted mainly in the genre of philosophical still life, developed in the Vanitas style and covered mainly issues of everyday life ("Still Life with a Skull", "Senselessness in Human Life", 1647, both are kept in the National Gallery in London). In Steenwijk's work, some details such as the praise of Mother Earth and her riches (weapons, books, art supplies, expensive equipment) or flowers, fruits, etc., which are the basis of emotional pleasure, remind of the transience of life. Steenwijk's works are

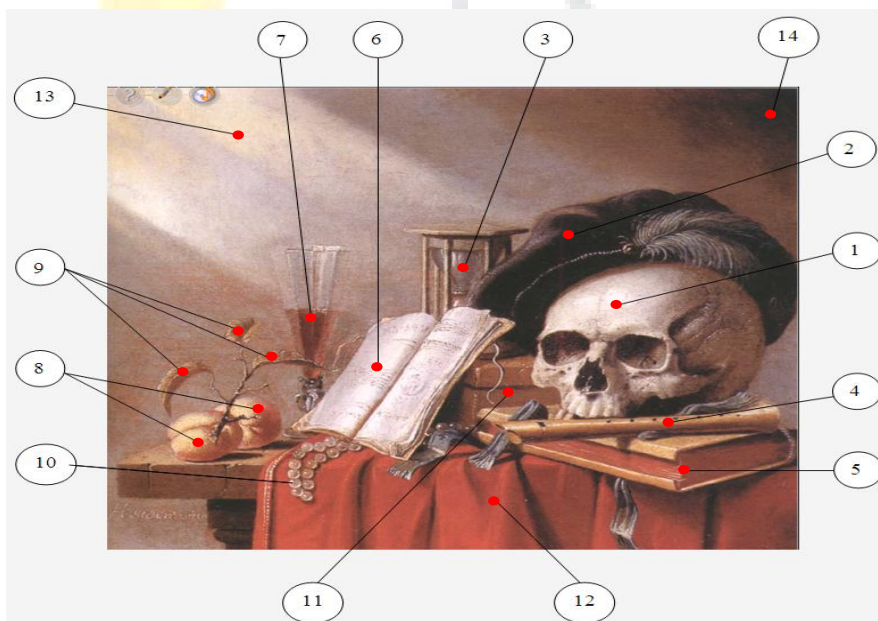


distinguished by the fact that the most subtle aspects of objects are worked out in different colors, and in the expression of images - a unique irony.

One of these philosophical works is "Still Life with a Skull". (Picture 1).



Picture 1. H. Steenwijk. Compositional arrangement of "Still life with a skull"





Picture 2. H. Steenwijk. The main elements of "Still Life with a Skull". (1st skull, 2nd hat, 3rd hourglass, 4th flute, 5th book, 6th note book, 7th wine, 8th peaches, 9th leaves, 10- e rosary, 11th box, 12th tablecloth, 13th light, 14th darkness).

The still life is executed in reddish-brown tones and excites the viewer. The person calms down for a moment and falls into a fantasy world.

The picture is like a book. If it is bent, then its left side symbolizes the joys of life, and the other side symbolizes darkness, that is, death. The horizon line runs through the middle. This line also divided the work into two equal parts, symbolizing life and death.

The still life is made in the form of a triangle. The light was lowered from top to left. Light divides the triangle into two triangles, and the second triangle is the sign of eternal life. The other side has a darker contrasting color. It symbolizes day and night, life and death.

The composition has the shape of a triangular ABC, if you cross the lines of light, darkness and life. This means two human worlds. The red line (XC) is a symbol of light and life. Black line (AB) - death line. This means that one day the life line will inevitably cross the death line. The green lines (AC and CB) are the life that a person lives in two worlds. The life line and the ABC triangle in the picture represent the mortal world, and the ICE triangle represents eternal life [2].

In the composition, the first to be seen is the human skull. Then, step by step, other things come into view. The head of the bowl in still life is given in harmony with the rest of the objects. These items implement the main idea of the work.

The still life consists of a skull, hat, music book, flute, book, hourglass, peaches, leaves, rosary, casket and tablecloth (Picture 2).

And now let's carry out an artistic analysis of each subject of a still life.

Head bowl - symbolizes death. There is a wound in the man's skull, and the teeth are well preserved, this indicates that the person did not die a natural death, and was about 30-35 years old. By this, the artist meant that death is inevitable. The direct light falling on the forehead of the skull is like the light falling on the hero playing a role on the stage. This means that God alone knows whether a person dies old or young. In the transitory world, everyone will face death. No one can escape her. As for death, Aristotle says: "Everyone knows that death is inevitable, but because of the idea that it is not near, no one thinks about it".

"Death for a person does not mean anything, because there is no death when we are there, and where there is death, we are not," Epicurus said.

A beret (hat) is a man's headdress worn by aristocrats. The feather in the hat symbolizes the greatness, nobility, knowledge, rank of a person. Its color is dark brown, it is the darkest of the attributes of a still life. Dark brown means death. Thus, the artist pointed out that in the mortal world everyone will face death, whether he is a king or a beggar. This corresponds to the logical idea of a symbolic skull in still life.

The book is a symbol of science. A person seeks to understand and comprehend the world, studying science for the rest of his life. But at the end of life, a person realizes that he does not know anything. In this mortal world, everyone writes a book of life. Our sacred books say that between the bones at the



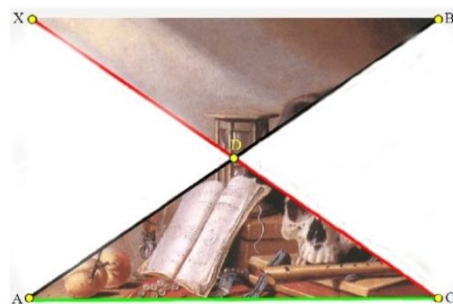
bottom of the spine of each person, there is a human gag, smaller than a pea and larger than moss, which captures all human behavior. In the end, he will be rewarded for his good or bad deeds.

The flute is the symbol of the melody. Melody is a symbol of life. A person plays his melody on a note that God has given throughout his life. The high and low frets of the melody, the joyful and sad notes are compared to the life of people.

Notebook - means that in this mortal world everyone plays his own melody according to the notes given by God. However, the fact that less than half of the music book was sung indicates that the man died prematurely, at a young age.

"They say that all creatures on earth, including humans, are predetermined by God. However, at the same time, a person is given an action, that is, fate, as well as measures. Islam says that fate can change for better or for worse as a result of human actions» [3].

The hourglass is a symbol of temporary life. In them, the author points out that human life is limited, and that it must be appreciated and used correctly and effectively, and that time is irreversible. According to Omar Khayyam, "Human life is like a caravanserai. It has two doors, one through and the other outside. "Life is an instant. In the Hadis, only God knows how many lives he gave to whom" (Picture 3).



There is something very valuable in the world that cannot be seen, and this is the time. Time is a process that goes through and turns into the past, comes and becomes reality. Time comes from a non-existent future, becomes reality, and then becomes a past that no longer exists.

The ancient Roman philosopher Pliny Junior wrote: "The happier a person, the faster time passes".

E. Kant noted that time is not an absolute reality like space, it is a pure, eternal form of higher consciousness, the basis of the external and internal worlds. He argued that time may seem to a person as an external dimension from the outside, but in fact it has a divine originality.

Peaches are one of the fruits of paradise. The depicted pair of peaches in the picture is a symbol of the fact that in this mortal world everyone is created with their own pair. The light side of a peach means days of joy for people, its shadow means difficult days.

The image of two peaches and wine aside from the tablecloth means that a person in the mortal world is cut off from his daily bread. Because the tablecloth is a symbol of fate.

The three-leafed branch is a symbol of life. She also symbolizes family, that is, people meet their soul mate and create a family.

Wine is a symbol of the juice of life, fate and death. In the mortal world, everyone drinks the juice of life. Half of the wine in the glass is drunk, which means that the man did not live long, died at the age of 30-35.

Bead - symbolizes a person's piety and his past life.



The box is a mysterious box, a mysterious world. A closed box means that a person's life is full of mysteries, no one knows what his life will turn out to be. This is known only to the Creator. And a person inherits something from himself in this world of temptations: good or evil.

The tablecloth is a symbol of human daily bread in the mortal world. The red color of the tablecloth symbolizes blood. On the other hand, blood symbolizes seething life, struggle and resistance. They say that a person walking the path of goodness in life can achieve perfection.

Light and darkness are the opposites of the universe, where there is day and night, good and evil. This means that human life consists of light and darkness, i.e. a person tries to understand the world from darkness to light, and in the end he leaves for another world, not understanding the essence of the universe. The images of life and death are reflected in the illumination of the skull and the music book on the left side with the help of a ray. If we divide the picture vertically into two parts, it seems that the left side is light and the other is dark, this is also a symbol of day and night, good and evil, life and death.

The hourglass means that human life is only a moment. The clock is depicted between light and darkness, this makes it possible to realize that a person lives between life and death.

CONCLUSION

The work of H. Steenwijk "Still Life with a Skull" reflects the philosophy of the universe "existence and non-existence", encourages people to realize the fact that life is not eternal, not to waste your time, to value your life and the lives of others.

Birth and death. Death and birth. The difference between them is that one of the forms of human existence is "death", and after death a new stage of existence begins - "birth". As the famous philosopher Aristotle put it, "death is the end of one life and the beginning of another."

In this regard, the following wisdom of the famous Sufi, poet, thinker Khoja Ahmad Yassawi is especially noteworthy:

Do not hesitate, no one will stay on this earth,

Everything that is acquired will one day disappear into oblivion.

Think about where your parents and relatives have gone?

The four-legged wooden horse will come to you one day.

Do not worry about wealth, do not think about anything other than God.

Do not appropriate someone else's good, punishment awaits in the Other World.

Neither a faithful wife nor a kind sister will be with you forever.

Be kind, unfortunate, life will rush like the wind.

Be patient, Kul Khoja Ahmed, how many years you have left to live.

Know! You are made of earth and water. You will go to the ground again.

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