

RELIGIOUS AND PHILOSOPHICAL ESSENCE OF THE FORMATION OF AESTHETIC THINKING OF YOUNG PEOPLE IN THE UZBEK FAMILY

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Abstract: *For all epochs and societies, man and his moral and aesthetic thinking have always been one of the most pressing problems. Since the emergence of society, every human behavior, his attitude to people, his inner spiritual, moral and aesthetic world, his place in public life have become an urgent problem not only for that period, but also for the next generation. Therefore, the perspective of a particular society, nation or people largely depends on the initial social space that educates a person and forms his worldview - his family, and then on educational institutions and similar social environments where he lives.*

Keywords: *Hellenism, "Avesta", Vandidod, Ahura Mazda, value, mentality, Buddhism, mysticism, harmony, ethics, sophistication, humanity, restraint, tolerance.*

Today, the reforms carried out in our country, where a person and his interests are considered a priority, serve the well-being of people and life satisfaction. There is no doubt that families will be strong in a country that firmly believes that today the world will be better than yesterday, and tomorrow better than today. Fostering a healthy, moral and aesthetic outlook of our youth, strengthening the family, which is the mainstay of education, has always been the main goal of our people.

History requires all citizens to approach the events from a philosophical point of view, to show the rich sides of our past on the basis of vivid aesthetic evidence. It is especially important for young people who are just experiencing the bitterness of life to understand the greatness of their history and have a scientific approach to reality. The contribution of our ancestors to the world aesthetic thinking and the development of human spirituality is so strong that it awakens a sense of national pride in all of us. In particular, as the head of our state noted, "how can Uzbekistan be presented to the world if you do not know the rich history, culture, national values of the Uzbek people, the pains and concerns of your compatriots, if they know not to take them away from your heart"[1, 284]. We need to equip our youth with our rich historical heritage, strengthen their effective work to convey our national values to the next generation. Our centuries-old culture has a huge and irreplaceable value.

Several historical sources confirm that the ancient peoples who lived in Central Asia, especially on the territory of our country, practiced art and refined lifestyle in their social life. "The role of Central Asia as a center of ancient culture and art in the pre-Achaemenid and Achaemenid eras is obvious. However, the flourishing of the local culture of ancient Central Asia corresponds to antiquity. Hellenism opened a new era in the art of Central Asia, which led the artist into the world of plastic lines and purity of forms. Hellenism gave this world the harmony received from nature, gave the artist a tool for expressing the beauty of the human body and turned it into a criterion for the knowledge of beauty" [2, 277] — writes academician Rempel. Music, songs, entertainment performances and commitment to a healthy lifestyle have been characteristic of the aesthetic culture of our people since time immemorial.

The holy book of the Zoroastrian religion "Avesta" is also considered an important source of information about public life, aesthetic culture, family values and the upbringing of children. Zoroastrianism creates moral principles and standards that are the same for both rich and poor, and strives to lead a prosperous life with peaceful and fair laws and rules that are the same for everyone. If you pay attention to the philosophy of Zoroastrianism, then its believers do not recommend their followers to give up worldly pleasures, pleasures and pleasures, to live in moderation, but on the contrary, they teach that one should live joyfully, laughing, and open their hearts.

A human child is born without knowledge and skills, but grows up in a family, receiving moral and aesthetic education depending on age. At each age stage, development reaches the level of becoming from an aesthetic point of view, without exhausting itself. These knowledge, skills, thinking, memory, worldview and much more are formed gradually. The formation of aesthetic ideas in a person presupposes "the achievement of a certain level of completeness, maturity and stability of the human personality" [3, 367].

In the Avesta, special attention is paid to the education of young people and bringing them to adulthood. In particular, they were brought up in the spirit of hard work in order to work tirelessly to feed their loved ones and society, in harmony with the aesthetic values of the family: "In particular, according to Vandidod, it is described to love the earth as a daughter is loved, to sow good seeds in her, to make her a mother giving abundant harvests. Who is the person who made the earth happier? Ahura Mazda answers: He is the one who planted the most wheat, grass and fruit trees! He is the One Who sent down water on dry land and plowed the watery land. Unhappy is the dry land that has not been sown for a long time and the plow has not touched it. He

dreams of a plow. Such a land is a woman who has entered puberty. This girl is looking forward to having a baby and a good bedmate" [4, 26].

In our opinion, the introduction of the formation of thinking skills into the system of continuous education of young people based on the values of world philosophy, especially Eastern philosophy, serves to further improve our national mentality based on the idea of national development. Because in Eastern philosophy since ancient times, the mutual harmony of nature and humanity (Taoism), the fact that man is a part of nature and at the same time its slave (Faroibi, Ibn Sina, A.Navoi, etc.), spiritually perfect people, as well as a stable connection between man and nature is a great value, which provides (Buddhism, Sufism), the relationship of values such as ethics, refinement, humanity, restraint, tolerance, proportion (harmony), that they are important factors ensuring the stable development of man and society, knowledge of the world and cognition - leading a person to happiness. The opinion that the main path is characteristic of all philosophical teachings that tried to find the truth in the East, especially in the Muslim East, including Kalam, Eastern peripatetism, Sufism. The preservation of our centuries-old national and religious values, the knowledge of the priceless heritage of our ancestors, who made a great contribution to the development of world science and culture, and the education of young people as a perfect personality on its basis is one of the important conditions for ensuring a stable socio-spiritual environment in society [5].

The aesthetic ideas of our ancestors, who lived and worked in the Middle Ages, about the upbringing of children and family relations developed on the basis of the norms of Islam. The beauty of God and his love for beauty and beautiful deeds served as the main idea in the formation of aesthetic thinking of young people. "God is the source of all beauty and absolute beauty. Man's duty is to reach God through beauty and goodness. And the mediating value of art in understanding the way of communication is incomparable" [6, 57]. Of course, it is not for nothing that we value every object used in the family of the Uzbek people as an example of exquisite art, and other peoples are still interested in it. Household items, fabrics (embroidery), patterns on walls and doors, inscriptions, artificial scenes (decor) are factors that inspire the aesthetic consciousness of young people with the greatness and beauty of God.

The objects of family and household material culture used in the homes of the ancestors of the Uzbek people as values influenced the aesthetic taste of youth. The patterns in these products are not only objects that you can see with your eyes and admire with your hands, but also objects that feel beauty with your heart. These are symbols that form the aesthetic thinking of young people

and penetrate into their hearts. The depicted flowers are symbols of peace, immortality, flower stems – wealth, prosperity, branches and leaves – symbols of innovation and youth. The pattern is a symbol of tranquility, peace of mind, long life and infinity. Patterns in family and household cultural values are symbols of the highest perfection, perfection and the path to God. The symbol of the pattern is a factor of transition into the presence of the only, merciful Allah, who created all the beauties and bestowed them as a blessing to His slaves, and the achievement of His beauty.

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