

# USING THE AESTHETIC VIEWS OF EASTERN THINKERS IN THE MODERN ART EDUCATION SYSTEM - THE HEAT OF THE AS A PEDAGOGICAL PROBLEM

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**Abstract:** The article mentions that special attention is being paid to bringing up the young generation in the spirit of respect for our rich history, patriotism and humane qualities. The goal is to use the heritage of our ancestors in the development of today's youth. After all, our spiritual heritage, left from our ancestors and refined and enriched over the centuries, reflects the idea that the program serves as an action in the education of a perfect human being. Naturally, the spiritual and moral qualities necessary for the development of the society and the perfection of the individual do not appear by themselves. After all, on the ground of spiritual education lies the Holy Qur'an, the Hadith Sharifs, and the spiritual heritage of great thinkers who gained fame as scholars of the Eastern encyclopedia.

**Keywords:** education and training, aesthetic art, national history, cultural heritage, spirituality, manners, morality, perfect human being, artistic heritage, value.

## **Enter**

In the development of the field of education in the world, special attention is paid to the use of historical educational values along with modern trends. In this sense, the use of educational and educational values created by Eastern thinkers is a promising factor in the improvement of the education system of our country, and the use of such values in the education system in the formation of young people as a well-rounded person is considered as a priority. After all, in the General Assembly of UNESCO [1] (the role of medieval Eastern scholars in the world civilization), the rich scientific heritage of Eastern thinkers, regular study of their works, monitoring of the achieved results, and thus the development of science and education system are being carried out.

The research conducted in the world's prestigious higher education institutions and scientific research centers, the origin and ethnopedagogical characteristics of peoples in the works of Eastern thinkers of the IX-XII centuries, the views on the spiritual and educational qualities of a person in the works of Eastern thinkers, the content of the scientific heritage of scholars, their contribution to the development of world science tasks of improving the education system are being set based on learning. The economic, ability-related, mathematical views of Eastern thinkers, personality development and moral issues are of scientific and practical importance. Prospective directions of these studies can be considered as personal spirituality, approaches to family and marriage, child rearing, formation of a sense of respect in young people for the heritage of ancestors [2:5]. It is clear from this that the scientific views of the scholars of the East serve as an important methodical source for improving the content of modern education. In this sense, the aesthetic views of scholars are undoubtedly important as an important source of improving the content of modern art education.

During the years of independence in Uzbekistan, along with socio-economic fields, wide opportunities were opened for our people in terms of studying, comprehensive research and restoration of national-spiritual, cultural values, ancient customs and traditions. Optimum use of modern trends as well as historical sources in educating the young generation as a spiritual, cultured and politically conscious person remains one of the priorities. Therefore, there is a need to conduct a research that reveals the pedagogical foundations and didactic possibilities of using the scientific heritage of Eastern thinkers, including their aesthetic views, in the process of modern art education.

The following words of the First President of the Republic of Uzbekistan I. Karimov about the importance of the spiritual and moral heritage left by our ancestors in the education of the young generation deserve special attention: "For several years, they tried to make us forget about our history, religion, and spiritual heritage. But we never tired of dreaming of freedom and fighting for freedom. We always remembered our independence and lineage. The desire to be worthy of the spirit of our great-grandfathers, our great ancestors who made a great contribution to the history and culture of mankind, and the great legacy they left behind is widespread among the members of our

society, and it takes a strong place in the minds of every citizen - this is also an important feature of the new age" [3:8-9] . In fact, thinkers such as Musa al-Khorazmi, Ahmad al-Farghani, Muhammad ibn Ismail al-Bukhari, Muhammad al-Tirmizi, Abu Nasr al-Farabi, Abu Raikhan Beruni, Abu Ali ibn Sina, Muhammad Taragai Ulugbek, Alisher Navai are not only Uzbek people, also those who contributed their invaluable contributions to world science and culture.

Approaching one's national history and culture, intellectual and spiritual potential, which is the greatest wealth in the world, with deep respect, preserving and enriching it, and on this basis, educating the young generation in the spirit of national and universal values, is undoubtedly the material and spiritual development of every state and society in the world. , is decisive. In this regard, the world's scientific community rightfully recognized the invaluable contribution of the great scholars and thinkers who emerged from today's Uzbekistan to the development of world science and culture and the holy religion of Islam in the Middle Ages, which was called the first Eastern Renaissance - Muslim Renaissance in world history. received. In particular, scientists who worked effectively in the Academy of Ma'mun, established in Khorezm in the 9th-12th centuries, and in the Academy of Baghdad, which became famous with the name "Bayt ul-Hikma", i.e., "House of Wisdom", and in the scientific school of Mirzo Ulugbek, which was formed in Samarkand in the 15th century. Scholars such as Burkhaniddin Marginani, Mahmud Zamakhshari, who created unique works on the in-depth research and promotion of the content, spread the word to the whole world. In the early Middle Ages, the great scientific ideas and discoveries created by our great ancestors in the fields of history, geography, philosophy, culture and art, architecture, along with specific sciences such as mathematics, astronomy, physics, chemistry, geodesy, pharmacology, medicine, are world science and civilization. made a sharp turn in its development. Despite all the difficulties and severe trials of their time, these scholars and thinkers have always remained faithful to their duty to the development of science, humanism and the ideas of enlightenment, and have shown a true example of spiritual courage, and their great services to our people and humanity have received due respect and attention, especially in the years of independence. [4]. In this sense, there is a need to conduct a special research on the organizational-pedagogical basis of the process of enriching the aesthetic worldview of students, developing the pedagogical basis of improving the content and methodology of the process, and determining the didactic possibilities of the historical materials related to art and culture. Within the framework of this research, improvement of the methodical system of formation and development of aesthetic worldview among students based on the requirements of the current state education standards and curriculum is one of the urgent problems awaiting its scientific-methodical solution.

### **Critical analysis of literature on the topic**

The use of the aesthetic views of eastern thinkers in the modern art education system in Uzbekistan is based on the methodological approach to the problem based on the requirements of the improved State Education Standard for all types of continuous education system, the national curriculum, and based on the artistic aesthetic approach of the students. Based on this approach, improvement of the content of visual art education, in particular, formation and development of students' aesthetic worldviews on visual literacy is considered a priority of modern art education. In this sense, the analysis of sources related to the problem should be in the center of attention. The question of the scientific-methodical foundations of this problem has been researched on the example of various branches of science.

M.G. Davletshin, V.V. Davidov, L.S. Vygotsky, A.V. Zaporozhets, A. Jabborov, P.I. Ivanov, E.B. Ignatev, V.S. It is possible to include the researches of psychologists such as Kuzin, B.F. Lomov, S.L. Rubinstein, P.M. Yakobson, M.G. Yaroshevsky.

Uzbek scientists S.Abdirasilov, N.U.Abdullaev, S.Abdullaev, K.I.Alyaminov, A.Amanullaev, S.Annamuratova, B.Boymetov, S.Bulatov, A.Vosikov, J.Darmenov, A.Inoghomov, , Some problems of fine art education have been studied in the studies carried out by scientists such as Q. Qasimov, B. Kochkarov. H. Boltaboev, Z. Jalilov, G. Zaripova, N. Komilov, U. Mansur, U. Mahkamov, S. Nishonova, K. Nosirov, N. Ortikov, O. Musurmonova, M. Khairullaev, M. Hasanov,

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K. In the works of Qilichevas, the spiritual-pedagogical heritage of great thinkers, scholars, and the possibilities of forming the spirituality of the individual were researched.

At the same time, CIS scientists N.A. Erofeev, V.V. Bartold, S.P. Tolstov, K. Pirliev, I.P. Podlasy, R.R. Safin, I.F. Kharlamov, I.M. .Filshtinsky, I.N. Yablokov conducted scientific research on the problems of using the works of Eastern thinkers.

Foreign scientists K.A.Dridger, I.G.Pestalotssi, M.A.Joshon, K.Yilmaz, Dj.S.Trimengem, Frederick Starr, Eiji Mano, Magida Mahluf, Mark Bonnell, Yul Janssens, Wilfried de Graaf, Masataka Takeshita, Shi Yunli, etc., researched the role and importance of the life, scientific activity and heritage of scholars as a historical scientific-educational value in the education of young people. Also, the experiences of other disciplines based on the formation of an aesthetic worldview in students are of particular interest for this research. However, it became clear from the analysis that in the researches of the above-mentioned foreign and local experts, the problem of didactic possibilities of using the aesthetic views of Eastern thinkers in the modern art education system was not specifically researched.

### **Research methodology**

The peoples of Central Asia, having a long and rich history, have created and improved their rich heritage of education and brought up young people in the spirit of universal human qualities such as humanity, science, kindness, hard work, friendship to people and nature, and generosity. In fact, the priceless cultural heritage left by our ancestors is the core of our national spirituality. Therefore, it is appropriate to use it widely in the education and training of our youth today. Because, "The heritage left by our ancestors is a source of strength and dedication not only for the past, but also for the future of our nation" [5:47]. The idea of a perfect person is the main content of Eastern philosophy. After all, this idea is inextricably linked with spirituality and oriental manners. By the present time, there have been ample opportunities to study and improve our national-cultural heritage, values, and spirituality.

The book "Avesta", a didactic law of its time, is considered one of the oldest spiritual sources in the history of mankind. The principle of "Good thoughts, good words and good deeds" reflected in its content forms the basis of our national spirituality. In this unique monument, thoughts are given about the morals, education, vocational training, hard work and hospitality of the peoples who lived at that time. At the same time, justice is promoted, ideas about good behavior, ecological (respecting and preserving nature) ideas are widely promoted.

Zoroastrianism differs from other religions in terms of the special emphasis on this idea and the priority of the connection of human thinking with the Absolute Being. Doctor of Pedagogical Sciences S. Nishonova, a scientist who researched the scientific heritage of Eastern thinkers, specifically recognized that the idea of the moral trinity in "Avesta" was the basis for the formation of the content of all educational works created in the later stages of the development of human society from the earliest times.

The divine content and deep pedagogical views of the book "Avesta", created by the intelligence of our ancestors, occupy a special place in the history of human thought. The socio-ethical, religious-educational thoughts in the work are relevant and instructive for everyone with their universal nature. A large part of this vital content is devoted to moral issues. Therefore, "Avesta" is also a philosophy of goodness, a moral code.

All its areas will develop in harmony with the development of society. This development mainly takes place on the basis of new technologies, approaches, trends. At the moment, it is worth noting that the didactic principles of education have been recognized as one of the important factors of ensuring the quality and efficiency of education. This principle is based on historical and national foundations. Along with didactic works such as "Avesta", the aesthetic views of Eastern thinkers are also an important source for the education of a well-rounded generation. After all, the Uzbek people are rightly proud of their great scientists who made a worthy contribution to world civilization. Al Khorazmi, Abu Rayhan Beruni, Abu Nasr Farabi, Yusuf Khos Hajib, Ahmad Fargani, Abdurrahman Jami, Alisher Navoi, Kamoliddin Behzad, Zahiriddin Muhammad Babur,

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Mirza Ulug'bek left a great scientific heritage. The educational and educational value of these scientific heritages has not lost its influence and importance in all times. In this sense, the use of their heritage in modern educational practice can be recognized as one of the important factors of strengthening the national-historical basis of education. For example, although the aesthetic views of Eastern thinkers were not called aesthetics at that time, we can see that their thoughts, pedagogical views and teachings focused on the issue of a well-rounded personality education. Undoubtedly, his internal and external beauty, aesthetic relations to surrounding events and events are evaluated as important qualities of a perfect person. In this sense, studying and analyzing the aesthetic views of Eastern thinkers and developing the content and methodology of using them in the modern art education system, as well as determining the used approaches and tools, is one of the important conditions of modern art education [6:16]. Education, in turn, begins with the family, as we want to see our children happy, mature, successful, become great people, and the strength of our family, which is a spiritual fortress that ensures the continuity of the generations of life, therefore, in raising our children in the family to be healthy and well-rounded in all respects. it is important to increase attention to all types of education. The place and role of the rich spiritual heritage left by our ancestors in the system of all-round development of the young generation has its own characteristics and manifestations. "Indeed, it is necessary to pay special attention to the possibilities of the educational system in studying the educational values created by the ancestors. Studying and analyzing the works of Eastern thinkers, researching their creativity and views on education from a pedagogical point of view is of great practical importance" [7:43]. In their works, they expressed views on personal spirituality, creation of high standards of morality in a person, family, marriage, raising children, earning a living with honest work, and reasonable attitude towards the environment. Thus, the issues of man and his upbringing Eastern thinkers and scholars in their works glorify man's acquisition of knowledge, skill, high spiritual and moral qualities and invite everyone to acquire such qualities.

### **Analysis and results**

In the system of historical sources where educational teachings are presented, Kaykavus's work "Nightmare" is also noteworthy as an important didactic source. After all, the main idea of his pedagogical teaching was perfect human education. Perfection is achieved by forming aesthetic taste and artistic thinking in children. That is why the publication of rare works of Eastern scholars such as Farobi, Ibn Sina, Beruni, Kaikovus, Mahmud Kashgari, Yusuf Khos Hajib, Vaiz Koshifi, Jalaliddin Davani provides a favorable environment for their use for educational and educational purposes. For example, Mahmud Kashgari's work "Devonu Lugatit Turk" among a number of qualities of perfection recognized that it is possible to achieve "...the formation of spiritual and educational outlook, manners, and beautiful human qualities of a person" only through learning. [6:16].

Unsurulmaoliy Kaikovus (1021 or 1022-...) considered it an inheritance to teach a child manners and crafts. Whether you teach him manners or not, the hardships of life will teach him. They say that if the parents do not educate him, he will educate him day and night [8:24]. In the work "Nightmare" consisting of 44 chapters, Kaikovus discusses the duties and responsibilities of parents in raising children, the child's attitude towards parents, valuing them, the manners of dealing between people, their mutual moral relations, along with the need to avoid bad habits such as insults and rudeness. emphasis is placed on moral issues such as serious attention and the fact that parents have a great responsibility for their future. In the past, this work served as a textbook in schools and madrasas along with works like "Gulistan" and "Bo'ston". "Nightmare" is an encyclopedic didactic work aimed at solving problems in education from beginning to end. The main issue in the work is man and his development. In the personality of a perfect person, qualities such as aesthetic culture and aesthetic taste are an important structural component of perfection.

Yusuf Khos Hajib's 73-chapter work "Kutadgu Bilig" emphasizes the need for positive qualities in a person to always lead him to perfection, and for a person to always pay attention to his education. It also covers 17 qualities, such as modesty and honor, patriotism, politeness, sweetness,

respect for elders, honor for children, self-respect, open-facedness, and intelligent and wise, knowledgeable, and good manners. In particular, his:

*One hasten, the other is open-eyed,  
One is ignorance, do not approach, run away.*

*The fourth is evil, corrupt behavior,  
The last one is lying, rude language.*

*From these, bad deeds are born.*

*A bad deed brings pain to a person.*

*An open face, sweet words, gentleness are needed,*

He urges the people to stay away from gossip and lies, baseness and rudeness, and to behave sweetly and gracefully through his verses saying that character should be appropriate and determined [9:9]. The human qualities described above cannot be imagined in an aesthetic sense. After all, this quality has an aesthetic component in each of them.

Human qualities such as good manners, humanity, patience, passion for knowledge, hard work, wisdom, freedom, friendship, honesty, bravery, devotion to one's duty and love for the Motherland have been highly praised among our people since ancient times. Special attention is paid to the formation of these qualities in child education. That is why many brave commanders, scholars, and wise thinkers emerged from among our ancestors [10:108]. Eastern scholars exalted the human mind and believed in its abilities. Raising a perfect generation has been the brightest dream of mankind. However, not all the peoples of the world have thought about it. People who have such a dream are considered to be wise men - the most respected intellectuals of the countries belonging to ancient enlightenment and culture. Among them, our great-grandfathers, who lived in our great land called Uzbekistan, have their place and respect. This is a fact accepted by the world community. We can give a lot of evidence from our history to the dream of raising a perfect generation.

From the analysis of historical sources, it is clear that the thinkers of the East, as we mentioned above, did not directly express an opinion about aesthetic education, but expressed valuable opinions about education in general. For example, while researching the heritage of Abu Nasr Farabi, N.H. Vahidova stated that "Farabi focused on educational issues in his works and expressed his socio-educational views in a number of works" [6:16]. Especially Farabi's work "Treatise on Perfect Education" revealed the perfect ways to raise virtuous people.

Our grandfather Abu Nasr Farabi, who is known as the "Second Teacher" in the world, introduced the subject of "Human happiness" to science and tried to substantiate it scientifically. Allama explains in his work entitled "Treatise on the Attainment of Happiness" that supreme happiness is the highest level of perfection, that moral virtue is achieved through understanding, connecting theoretical and philosophical truth with intellectual perfection, that is, he emphasizes that a person achieves happiness not by lust, but by reason. . This includes the area where a person lives, the climate, the location of celestial bodies far or near from the Earth and their impact on human health, the harm of intoxicating products to a person, and the social environment surrounding a person. The following are the requirements of moral integrity put forward in the teachings of Abu Nasr Farabi: health, fine insight, good memory, intelligence, sweetness, thirst for knowledge, ability to control the ego, truthfulness, nobility, humility, justice, determination. For example, Farabi's work "The City of Virtuous People" describes the ways to bring a person to perfection. The scope of Eastern pedagogy is already wide, it can be compared to the ocean. What we are learning now is only a drop of this ocean. If we can return to our identity and make good use of the legacy of our great-grandfathers, we can say without exaggeration that we will reach the most advanced countries in the world in the field of education. It is better than any wealth.

Before we gained independence, we used and studied European pedagogy as a basis for our educational work. The task now is to pay attention to the study of Eastern pedagogy, because science developed in the East, free-thinking began with us. The German scientist Horler was right when he said, "The East is the teacher of Europe" [11:3]. Indeed it is. The cultural heritage of the

Uzbek people is a vast sea. Pedagogical ideas of Central Asian thinkers are a great contribution to the history of world pedagogy. Their rich heritage serves as an important basis for improving the moral image and professional maturity of pedagogues. The views put forward by thinkers, along with enriching the content of the ideas of man, his education, and humanitarianism, were equally important for all eras and ensured the formation of the spiritual and moral direction.

The use of the treasure of the ancestors who left an immortal legacy in the education of a perfect person is one of the important tasks of today, and taking lessons from the scientific and worldly knowledge, works and views of our great ancestors in the meaningful organization of the educational process is an incomparable issue for the development of our nation.

In the research conducted on social sciences, it is clear that the founder of the Yassaviya sect, Khoja Ahmad Yassavi (middle of the 11th century-1166-67), made an incomparable contribution to the science of pedagogy not only historically, but also today with his spiritual and moral views. While researching the teachings of Khoja Ahmed Yassavi, pedagogue and philosopher scientist Maqsuda Khojjeva pays special attention to the fact that in the teachings of Ahmad Yassavi, deceit and concealment of sins are considered betrayal of others. Also, the scholar advocates truthfulness, honesty, self-reliance, and hard work, and puts forward the idea that a person who works hard will be patient, enduring, and willful [12:10]. In the composition of these qualities of the person, he undoubtedly meant such qualities as good manners, that is, good behavior, understanding of beauty, striving to create beauty. That is why it is appropriate to use them widely in the educational process. The wisdom of Khwaja Ahmed Yassavi is valuable as a call to save readers and students from the influence of various extremist currents.

From the analysis of Khoja Ahmed Yassavi's views on spiritual education, it is clear that the sense of beauty serves as a saving factor in resisting the vices of evil, ignorance, materialism, and careerism. These evidences can be used to enrich the content of modern artistic education, along with Eastern thinkers, the scientific and spiritual heritage of Khoja Ahmed Yassavi. The educational importance of these wisdoms is incomparable for today, when some members of society are trying to accumulate wealth and pursue a career without neglecting their interests [12:10]. In this sense, Yassavi's wisdom has a great pedagogical value, and at the basis of this value there is undoubtedly an aesthetic content.

Burkhaniddiy Marginani has a special place in the system of educational values of the scholars of the East. In Burkhaniddiy Marginani's views on moral and legal education, the ideas of religion, faith, conscience, duty, and humanity served as the main means of comprehensive and harmonious development of the individual. From this point of view, freedom, humanity, hard work, faith, honesty, moral purity, justice, fraternity, knowledge, independence of thought occupy the main place in the views of Burkhaniddiy Marginani, a major figure of Islamic teachings who lived in the 12th century. Intellectual Marginani made a significant contribution to the development of the spirituality of our people, the development of the culture of the Muslim world, and the development of social and pedagogical thought with his ethical and legal views. The synthesis of modern educational trends in modern education with Islamic spirituality and culture in the conditions of globalization and integration requires the application of the theory and practice of the pedagogical views of Eastern scholars in national education.

According to historical sources, Burkhaniddiy Marginani's ideas about Islamic jurisprudence were widely used in the process of Eastern education in the past. In particular, his works were studied in schools and madrasas, and every family followed the teachings of Burkhaniddiy Marginani in raising their children to be moral and virtuous [13:9]. Valuable ideas expressed in the moral and legal views of Burkhaniddiy Marginani, while educating the young generation on the example of religious values, in the spirit of humanity, play an important role in appreciating and perceiving high human qualities in them. The content of such characteristics as good conscience, purity, vigilance, trust and courage in the moral views of Intellectual and their vital importance are shown.

Imam Bukhari (810-870), one of the scholars of the East who left a rich educational and spiritual heritage, a great thinker of the Islamic world and the "Sultan of Hadith Science" (810-870), emphasized the incomparable role of education in his works, and emphasized honesty, purity, respect for parents, kindness, modesty, truthfulness, and generosity. , draws attention to the fact that qualities such as knowledge, patience, justice, and forgiveness are qualities that glorify a person [14:347]. "Whoever does even a tiny bit of good will be rewarded, and whoever does even a tiny bit of evil will be punished" are the basis of moral norms and principles reflected in the works of Imam Bukhari.

"Hazrat Imam al-Bukhari is the pride of not only the Uzbek people, but also the entire Muslim world. The life of that blessed person is a symbol of scientific and human courage, indomitable will, unyielding faith... Our great compatriot has left an incomparable spiritual legacy to mankind. The culmination of this heritage - the most reliable collection of hadiths - "Al-Jame' al-Sahih" is the second most revered source in Islam after the Holy Qur'an. According to the belief of Muslims all over the world, it is the greatest of the books written by mankind. For twelve centuries, this book has been illuminating the hearts of millions of people with the light of faith and inviting them to the path of truth and goodness. Thanks be to the creator that with the honor of our freedom, our great ancestors like al-Bukhari are returning to the bosom of the country. Allama's immeasurable legacy enters the house of each of our countrymen, enlightens our thinking, and cleanses our hearts with the light of faith and feelings of kindness" [15:36].

Ibn Sina (980-1037), a famous thinker of the East who founded medical science in the system of historical sources of intellectual heritage of mankind, left valuable teachings on culture and art. In particular, the musical treatises of the scholar are valuable as one of the important factors of aesthetic education. Ibn Sina expressed his valuable opinions about child education and methods of education, and emphasized the role of parents in the family. According to Ibn Sina, the most important moral wealth is justice. But no matter how knowledgeable and scientific a person is, if he does not rely on moral laws, he will allow indecency and evil. Ibn Sina condemns such qualities as hypocrisy, lying, and treachery in the work "Bird's Tongue". "One of the best qualities of a person is that he tries to understand his shortcomings and lose them," he says. It can be seen from these thoughts that we should start the proper upbringing of children from birth, increase their love for mother nature (animal and plant world), form an aesthetic attitude towards the reality and events in nature and the surrounding world, and one of the effective means of using the aesthetic views of Eastern scholars in the family environment.

While researching the educational and educational teaching in the scientific heritage of Abu Ali ibn Sina, N.H. Vahidova puts forward the opinion that "the idea that one should rely on logical thinking, personal observation and experiences to acquire knowledge is also based on Ibn Sina's teaching on educational methods." [6:16]. In fact, it is necessary to acquire knowledge in a certain field for the formation of aesthetic vision and artistic thinking. Although Ibn Sina's educational views do not contain specific thoughts on aesthetics, in our opinion, in order to be a high thinker, a mature person should understand the scientific basis of the aesthetic content of the environment, events and phenomena. In this sense, it is necessary to use the aesthetic views of the scholars of the East in modern art education, and for this, it is necessary to "separate" the aesthetic content of the educational views of the scholars and to develop the pedagogical criteria and requirements for their use in modern conditions, didactic possibilities on a scientific basis.

Hazrat Mir Alisher Navoi (1441-1501), who is famous for his creative work and his ideas on the education of a well-rounded personality, the sultan of the ghazal estate, paid special attention to the strength and power of education in the growth and development of a child. Navoi, especially, considered the desire to learn knowledge as one of the most necessary qualities that serve to ensure human perfection [14:348]. He defines a knowledgeable person as a factor that saves people from ignorance. With the help of ideas presented in the content of his works, he encourages people to be knowledgeable and enlightened. The thinker recognized learning as a human duty of everyone.

Alisher Navoi was not only a great poet, the founder of Uzbek literature, but also a great thinker who first created the work "Khamasa" in Turkish. Several of his prose works are devoted to the Uzbek language. In his works such as "Majolis un-nafois", "Muhokamatul-lughatayn", "Mezon ul-avzon" he showed the possibilities of the Uzbek language. In the work "Muhokamat ul-lughatayn" he compared the Uzbek language with the Persian-Tajik language and proved its riches and the limitless potential of the Uzbek language. However, a number of poets before Navoi put forward the views that it is impossible to create works in this language, its possibilities are limited. At first glance, these arguments seem irrelevant to the topic of the thesis. However, having a culture of beautiful speech using the rich possibilities of the mother tongue can also be evaluated as a criterion for the formation of aesthetic taste and thinking. In his works, the thinker devoted a number of quatrains to the definition of women, parent and child relations. Deep respect and reverence for women, especially mothers, is always noticeable in Navoi's work. For example, "Chaste, sweet, polite, intelligent and beautiful women are always a source of happiness and sweet life. If you wish for your beloved to be happy, look after his integrity, honesty, and behavior" [16:82] - he says.

In the novel "Navoi" by the son of Musa Tashmuhammad Oybek, we can see the promotion of noble ideas such as humanity, goodness, justice, interethnic and interreligious harmony. A poet who expresses the joys and sorrows of the human heart, goodness and meaning of life as deeply as Navoi is rarely found in the history of world literature [17:15]. The more we make our people, especially our youth, enjoy this priceless heritage, the more we will have a powerful educational weapon in raising our national spirituality and perfecting noble human qualities in our society.

The theme of the works of Zahiruddin Muhammad Babur (1483-1530) is diverse, and they depict the spiritual image of man, the benefits of science, love, good and evil.

Babur expressed his ideas about education in his works such as "Boburnoma", "Mubayyin", "Risolai volidiya". Babur believed that the family is the threshold of human perfection, and he felt that the process was extremely difficult and complicated. Babur, who knew very well that children's learning of moral rules depends on the people around them, consulted businessmen, knowledgeable people, experienced virtues and educated people in raising his children. In his work "Belief", he paid attention to the issues of raising children with faith and faith from a young age [18:134-135]. Babur was not only a king and a poet, but also paid special attention to the education of his children. As a result of this attention, the Babur dynasty was interested in culture and art, especially in architecture, painting, sculpture, and laid the foundation for the emergence of the Indian school of miniature art. These materials are valuable as unique historical sources for the modern art education system.

Among Eastern thinkers, the educational and educational views of women scholars are valuable as an important source. In particular, Mohlar's mother Nadira (1792-1842) views on human nature and nature are not only personal feelings, but also her thoughts on the role of national traditions in the education of young people. In Nadira's views on education, humanitarian ideas: justice, fairness, public interest occupy an important place. Nadira believes that the essence of life is to build a building of goodness. According to him, whoever has done good during his life will leave a bright memory of his good deeds in the life after him [19:57].

Abdurauf Fitrat (1886-1938), one of the scholars who created didactic works on education, the work "Rahbari najot" is fully devoted to educational issues. In particular, the third chapter of the work is devoted to the topics of family, child education, morals, and these issues are of great importance even in the present time. It is the duty of natural parents to raise their children to be mature people, in which:

- 1) physical education - health;
- 2) intellectual education - common sense;

3) moral education - moral education, that is, it is emphasized that attention should be paid to moral purity [20:226]. Fitrat says that we "need to realize that we are responsible for children in the field of education, that there is no place for vacation and indifference in education." In response



to Alloma's opinion, we can see the need for parents to be more responsible for their children's nature than ever before in the era of technological development and threats, to work on their interests, outlook, talent, talent, and behavior.

Scientist Abdulla Avloni (1878-1934), who created a unique school in the history of pedagogy with his works on education and training, said: "Education is a matter of life or death for us, or salvation or destruction, or happiness or disaster." The importance of these ideas has not lost its importance until now. National education is the development of the nation, the people, the activities of the people who make up the national culture, heritage, values, customs, and traditions. Avloni emphasizes the need for everyone to faithfully enter into his duties, if he is a teacher, to put a spark of enlightenment in the hearts of his students, to spread enlightenment among the people. The main directions of education are nationalism, philanthropy, hard work, development of high humanity, development of the desire to master heritage, traditions and values, science and technology, technologies, understanding the essence of national and universal values and forming the mentality of following them.

### **Conclusions and suggestions**

Eastern thinkers explain to young people the moral standards necessary for human relations, based on their life experience, Islamic ethics, requirements of the Qur'an and Hadiths. On this basis, it describes the algorithm of actions and the order of moral standards that young people should follow every day and throughout their lives. These efforts of thinkers will be programmed in the education process of the young generation today. Scholars say that human activity should be built on the basis of Islamic principles. In this process, parents play the main role in the family. A positive attitude of parents towards children is important for proper upbringing of children in the family. This is reflected in the behavior, various activities, outlook, manners, feelings, and aspirations of young people throughout their lives.

Talented, creative and enterprising students-young people studying in higher pedagogical educational institutions should be comprehensively developed and spiritual in order to bring our country to the ranks of the most powerful and influential countries in the world [2:12].

It is known from the history of science that the aesthetic content is interpreted as a view directly related to the philosophical essence. In this sense, the researches of philosophers of our country such as Said Shermuhamedov, Erkin Yusupov, Viktor Alimasov, Tilab Mahmudov demanded pedagogical research as an important source. After all, according to the interpretation of academician Erkin Yusupov, "...the need to analyze the essence, interests, attitude to existence of a person based on specific values, has existed in all eras and will continue in the future. Why did I come to this world, what is the purpose of my life, what is the essence of existence, what are the ethical and legal criteria for attitude towards nature, society, people, no one can ever avoid. In the process of finding answers to these questions, a person thinks about many things, connects his thoughts, knowledge and life experience, the results of past lessons one by one, makes a mental analysis based on certain social and spiritual values, and tries to draw conclusions that will be a life program" [21]. Therefore, in order for a person to become a perfect person, he can logically and gradually connect modern trends with historical values, understanding the aesthetic components of this connection is the basis for the development of pedagogical mechanisms for applying artistic values, aesthetic views of Eastern scholars to the modern educational system.

"Another important problem in Eastern philosophy is the analysis of moral and legal criteria of the culture of human relations" [21]. After all, according to the opinion of the scientist, it is impossible for people to realize specific goals, including actions of aesthetic content, separately from those around them, from society.

"According to Eastern traditions, morals and manners are the spiritual heritage that is the basis of all human relationships. ... In the East, moral responsibility prevailed over legal responsibility in relations between people. ... Therefore, Eastern philosophy is a philosophy based not on politics, but on spirituality" [21]. Aesthetic content is an integral structural component of this philosophy. In the pedagogical heritage of Eastern thinkers, the issue of the commonality of man

and nature was among the issues that received special attention. This problem is becoming increasingly urgent as a result of globalization and rapid development of production. That is why it is important to study the views of Eastern thinkers on the relationship between man and nature and use them in the modern art education system.

The scientific significance of the research results is that the content of pedagogy has been enriched in the modern art education system based on the aesthetic views of Eastern thinkers. Also, the possibilities of using educational values created by Eastern thinkers in the process of higher pedagogic education, the content, specific features, technologies, ways of its organization, forms and methods, scientific-methodical recommendations regarding the organization of the educational process have been expanded.

The practical significance of the results of the research is that the scientific and practical approaches and recommendations in higher pedagogical educational institutions, the educational values created by Eastern thinkers in the higher pedagogical education system, the process of using them, enriching the content, ensuring the quality and efficiency of the pedagogical series of higher pedagogical educational institutions in the dissertation work textbooks, lecture texts, content of special courses, new educational materials, serve to improve students' skills.

It is clear from the analysis presented above that although the educational and educational heritage of Eastern thinkers is not directly related to aesthetic education, in fact, aesthetic content is instilled in their works. It is for this reason that researching the aesthetic views of scholars as an actual pedagogical problem and determining the didactic possibilities of its use is considered a socio-pedagogical necessity.

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