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POSSIBILITIES OF USING THE AESTHETIC HERITAGE OF ORIENTAL THINKERS IN YOUTH EDUCATION**Jumaboev Nabi Pardaboevich**

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Annotation. This study examines the pedagogical heritage and aesthetic views of Oriental thinkers and their application in contemporary art education. The findings indicate that the educational methods of our ancestors such as dialogue, storytelling, encouragement, habituation, and disciplinary measures can be effectively implemented in modern pedagogical practice. Utilizing the legacy of Oriental thinkers contributes to the development of students' knowledge, skills, and moral maturity, fostering socially responsible, patriotic, and creatively thinking individuals.

Keywords: Oriental thinkers, aesthetic views, art education, pedagogical heritage, youth education, ethnopedagogy, moral and ethical upbringing.

**SHARQ MUTAFAKKIRLARINING ESTETIK MEROSIDAN YOSHLAR
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Annotatsiya. Ushbu tadqiqot Sharq mutafakkirlarining pedagogik merosi va estetik qarashlarini hamda ularni zamonaviy san'at ta'limida qo'llashni o'rganadi. Tadqiqot natijalari shuni ko'rsatadiki, ajdodlarimizning muloqot, hikoya qilish, rag'batlantirish, odatlantirish va intizomiy choralar kabi ta'lim usullari zamonaviy pedagogik amaliyotda samarali qo'llanilishi mumkin. Sharq mutafakkirlari merosidan foydalanish talabalarning bilim, ko'nikma va axloqiy yetukligini rivojlantirishga, ijtimoiy mas'uliyatli, vatanparvar va ijodiy fikrlaydigan shaxslarni tarbiyalashga hissa qo'shadi.

Kalit so'zlar: Sharq mutafakkirlari, estetik qarashlar, badiiy ta'lim, pedagogik meros, yoshlar ta'limi, etnopedagogika, axloqiy va axloqiy tarbiya.

Since the formation of human society, the process of education has always functioned as a continuous and eternal phenomenon. Oriental thinkers have deeply analyzed all stages of human life from a child's birth to the end of life focusing on their morality and manners within the framework of human relationships. Scholars such as Abu Ali Ibn Sina, Abu Nasr al-Farabi, and Imam al-Ghazali have left invaluable legacies in this regard.

In particular, Imam al-Ghazali, in his work *Kimiya-yi Sa'adat*, emphasizes the upbringing of children as follows:

"One of the rights of children is that you protect yourself from bad behavior and your child from bad habits, and do not lead them into sin. The Prophet, peace be upon

him, said: ‘May Allah have mercy on the father who, even if his child disobeys, does not harm him, but guides him to the right path.’”

Al-Ghazali also cites God’s address to Moses:

“O Moses! If anyone opposes his parents and causes them pain with his tongue, restrain his tongue. If he harms them with any of his limbs, restrain that limb!” [1:71].

Today, creative, proactive, and talented students in higher education institutions play a crucial role in advancing the country among the most progressive nations. Therefore, it is a pressing task to cultivate students’ moral and aesthetic worldview based on high human virtues. While these virtues may seem unrelated to aesthetics at first glance, in reality, aesthetics and virtue are complementary concepts: aesthetic sense without virtue is meaningless, and true aesthetics cannot exist without virtue.

In this regard, a student who can harmonize the human virtues mentioned above with aesthetic taste and artistic thinking develops as a morally mature individual [2:549]. In our national spirituality and pedagogical values, the main factors of personal development faith, knowledge, responsibility, and labor are considered in mutual harmony. Unfortunately, due to historical reasons, European ethics has not sufficiently emphasized the interrelation of these concepts. As a result, today, moral and ethical crises are observed in that region [3:35].

In the era of globalization, the convergence of peoples with different cultures and traditions brings two important tasks to the forefront:

- Firstly, preserving the national identity of each people, particularly their educational systems and the scholarly heritage of their thinkers, while adapting them to contemporary educational processes;
- Secondly, assimilating the positive aspects of advanced foreign experiences and universal values. To this end, the education system of the New Uzbekistan pays special attention to adapting the advanced practices of developed countries such as Finland, Malaysia, and Singapore to local conditions.

The factors mentioned above are directly related to ensuring the aesthetic as well as moral and ethical maturity of individuals in society. This process unfolds in harmony along both directions renewal and striving for perfection and reflects the main trends of modern development.

Today, one of the most pressing issues in societal life is the improvement of the aesthetic and moral-ethical environment. Indeed, “the moral environment positively affects people’s spirits and mood.” On one hand, such an environment functions as a social space for the aesthetic and moral development of the individual; on the other hand, the individual, through their aesthetic thinking and ethical activity, also contributes to its enhancement [4:171]. The progress of society is closely linked to its aesthetic and moral-cultural level. Strengthening attention to this level plays a crucial role in shaping individuals’ worldview, beliefs, and life positions. A decisive factor in forming an aesthetic and moral environment is the mutual harmony, like-mindedness, and social solidarity of individuals, since society is essentially “an organized collection of individuals” [5:4].

From this perspective, the individual factor occupies a central place in the stable formation of the moral-ethical environment. It is closely connected with the progress of

society and, in turn, becomes a key factor enriching the spiritual life of the community. The moral-ethical environment acts as a unique bridge between the individual and society, involving a two-way mechanism of influence [1:76]. Thus, the bridging function of the moral-ethical environment plays a crucial role in shaping and developing the aesthetic culture of society's members. The national-historical roots of this process, particularly the application of the scientific and spiritual heritage of our great scholars in contemporary educational practice, remain one of the pressing directions in modern pedagogy.

Our ancestors' heritage contains numerous valuable insights and experiences related to family upbringing. History has demonstrated that traditional Uzbek family customs have had an unparalleled influence on the moral-ethical development of children. Specifically, these traditions are manifested in the following key areas:

- Religious and modern holiday customs;
- Daily life routines;
- Family household, cultural, and educational practices.

The traditions of the Uzbek people are rich in content, form, purpose, and means, providing effective ways to utilize the educational and aesthetic ideas of Eastern thinkers [6:182]. Holiday customs, in particular, are among the most important educational factors in family life. They are closely linked with civic, religious, and national celebrations, as well as significant milestones in the lives of family members. The content and organizational forms of these holidays are often oriented toward artistic and aesthetic dimensions, making them an important tool for aesthetic education.

The family environment is considered a primary and fundamental factor in the moral-ethical life of society, as it is within the family that an individual's aesthetic taste, attitude toward moral values, and ethical norms are formed [7:1145]. Through family traditions and customs, aesthetic education is reinforced, along with adherence to ethical standards, honesty, compassion, and other virtues. Therefore, Eastern thinkers particularly emphasized the importance of the family environment and aesthetic relationships among family members in the development of a person's character.

Another crucial factor influencing personal development is the school environment. A healthy moral-ethical atmosphere in schools is determined by wise administration, the competence, fairness, and diligence of teachers, as well as students' discipline. If the family provides a foundation for aesthetic and ethical upbringing, these qualities are further strengthened at school [8:5]. Consequently, a person's aesthetic taste, moral views, and behavior become harmonized.

Today, in the higher education system, enhancing students' aesthetic and moral-ethical education has been elevated to the level of state policy. At the same time, certain areas require modernization. In our view, the following directions deserve special attention:

- Firstly, effectively utilizing the aesthetic heritage of Eastern scholars in shaping students' aesthetic taste and moral consciousness in higher education institutions;
- Secondly, introducing innovative pedagogical methods for using national-historical sources to develop social and ethical virtues;

- Thirdly, ensuring continuity between theory and practice, and between historical tradition and modernity;
- Fourthly, improving individualized educational processes according to contemporary requirements.

The role of the mahalla (local community) in the historical and cultural life of the people is also of particular significance. A mahalla is a community of people connected by lifestyle, values, customs, and traditions [9:548]. As a social institution implementing communal principles, it strongly influences the formation of individuals' aesthetic taste and ethical activity. In such an environment, Eastern aesthetic views, moral values, and norms of conduct are realized in everyday life.

It is important to emphasize that in creating a moral-ethical environment for national society, balancing national and universal values is essential. Absolute priority of national values may lead to narrow-mindedness and intolerance, whereas absolute dominance of universal values can result in the loss of national identity, alienation, and moral vacuum. Therefore, one of the pressing tasks for social sciences today is to establish a harmonious system of national and universal values, developing their most humane aspects. Only then can stability, harmony, and aesthetic maturity be ensured in the moral-ethical environment of society.

Eastern thinkers, in developing their views on the education of the younger generation, primarily relied on the Qur'an and the Hadith as foundational sources. At the same time, in their works, they also cited the opinions of renowned scholars, wise individuals, and experienced persons as supporting evidence. This approach demonstrates that these thinkers approached the issue of education not only from a religious perspective but also from philosophical, social, and aesthetic standpoints.

According to their understanding, parents should deeply comprehend the essence of these great thinkers' ideas and raise their children to be honest, hardworking, patriotic, polite, and morally upright. The essence of Islamic teaching places the individual at the center and aims at developing them as an active, responsible member of society. Consequently, in the philosophy of these thinkers, a person's life from birth to death, their interaction with society, moral virtues, and spiritual growth are analyzed systematically [1:87].

Thus, the principles of continuity and integrity in personal moral development are also crucial for enhancing one's aesthetic level. Eastern thinkers interpreted these principles as a vital human duty, emphasizing that every individual should adhere to these values throughout their life. In particular, parent-child relationships in Islamic teaching are justified not only on moral and ethical grounds but also in legal, social, and economic dimensions. This approach can also be clearly observed in the heritage of scholars active during both Renaissance periods.

The first Renaissance, which emerged during the Samanid era, was characterized by a well-organized educational process, theoretically grounded pedagogical tools, and methods designed to develop the individual's cognitive potential and applied effectively in practice [10:18]. During the Renaissance, high attention to science, culture, and art became a primary factor in societal development.

Therefore, one of the main characteristics of the Renaissance period can be identified as the development of artistic-aesthetic values and the phenomenon of talented individuals. The aesthetic views and educational approaches that emerged during this period continue to hold relevance in contemporary artistic and pedagogical education. In particular, in schools and madrasas of that time, the “ta’dris” method teaching based on commentary and explanation was widely used to broaden the intellectual horizons of youth and develop their skills in scientific inquiry [2:550]. This approach, in turn, reflected the humanitarian aspects of the educational system of the period, its focus on fostering aesthetic perception, and its encouragement of independent thinking. Consequently, the pedagogical and aesthetic perspectives formed during the Renaissance serve today as a valuable resource for promoting the moral and ethical development of young people.

The development of art and culture has long been one of the most important factors in human progress, contributing not only to individual or societal advancement but also to the rise of human civilization as a whole. Notably, during the 14th-16th centuries, significant progress was observed in the fields of science, technology, culture, and art across both Eastern and European regions. This progress was manifested through the intellectual, scientific, and artistic activities of great scholars and creative individuals.

Historical sources from this period serve today as an important resource for enriching and enhancing the content of artistic education. Scholars and artists who lived and worked during the Second Renaissance made invaluable contributions to the advancement of science and inspired young people toward learning, creativity, and knowledge. Their work prominently featured ethnopedagogical approaches, directing the educational process toward expanding the cognitive capacities of learners.

Thinkers of the Renaissance period devoted significant attention to the comprehensive education of the individual, the activation of cognitive activity, and the enhancement of educational effectiveness. In particular, the activities of rulers and scholars served as the main driving forces behind the development of culture and art. For example, the “Nigoriston” art academy established during the reign of Boysunqur Mirzo and the cultural and educational reforms implemented under the guidance of Alisher Navoi played a crucial role in the advancement of artistic culture at that time [11:140].

Research has identified several effective ways to integrate the aesthetic views of Eastern thinkers into the education system, including:

- organizing cultural and educational events;
- promoting the spiritual heritage of great thinkers during the celebration of their anniversaries;
- arranging quizzes and intellectual competitions among students and youth;
- conducting in-depth studies of the lives and works of thinkers during classes and extracurricular activities;
- holding round-table discussions involving historians, philosophers, pedagogues, and literary scholars;

- organizing scientific olympiads and competitions based on the scholarly activities of these thinkers;
- fostering respect, faith, and national pride among youth by promoting their heritage through mass media, exhibitions, booklets, tablets, video materials, and other channels.

Today, the need to study and apply the educational heritage of Eastern scholars in higher pedagogical education is increasingly recognized. Therefore, developing scientifically grounded and methodologically sound approaches in this area is an urgent task [12:1491]. Such research contributes to educating young people as well-rounded, creative, and independent thinkers, capable of understanding historical processes and responding thoughtfully to social events.

Every teacher who aims to educate students as knowledgeable professionals, morally upright, and well-rounded individuals must first cultivate in them loyalty to national values, respect for cultural heritage, dedication, and patriotism [13]. The legacy of Eastern thinkers regarding youth education, formed over centuries, represents an invaluable treasury of our people's intellectual and cultural heritage. It plays a vital role in shaping young people into morally pure, faithful, and spiritually mature individuals.

In all religious teachings, as well as in the concept of national independence, the primary goal is to raise the younger generation as faithful, well-rounded individuals. In religious teachings, this aspect is expressed through loyalty to faith, while in the idea of national independence, it is manifested through devotion to society, the nation, and human welfare.

Great thinkers such as Imam Bukhari, Yusuf Khwaja Hajib, Kaykavus, Abu Ali Ibn Sina, Abu Rayhan Biruni, Abu Nasr Farabi, and Imam Ghazali paid particular attention to the education of the younger generation in their pedagogical views. An analysis of their works demonstrates that, in the teachings of these thinkers, the development of the individual and society is primarily directly linked to the cognitive and moral development of youth [14]. Thus, the application of the aesthetic and educational views of Eastern thinkers in contemporary artistic education requires a reinterpretation of the methods and approaches formed in their pedagogical heritage. This historically retrospective approach enriches the content of education, modernizes methodology, and, in harmony with national traditions, creates opportunities to educate the younger generation as well-rounded individuals.

Research has confirmed that the pedagogical heritage and aesthetic views of Eastern thinkers have significant practical relevance in modern artistic education. Studied sources indicate that our ancestors paid special attention to the moral, ethical, and aesthetic upbringing of youth. Their educational methods such as dialogue, storytelling, encouragement, habituation, and correction remain effective in contemporary pedagogical practice.

The integration of Eastern thinkers' heritage into modern artistic education not only develops students' knowledge and skills but also fosters independent thinking, social responsibility, patriotism, and the formation of well-rounded personalities [15]. Furthermore, the knowledge and interest of professors and teachers in national, cultural, and pedagogical heritage, as well as their active involvement in contemporary pedagogical practice, enhance the effectiveness of this process.

Moreover, the educational and pedagogical approaches of Eastern thinkers allow for the harmonization of ethnopedagogical and aesthetic components in shaping the minds of students. This promotes creative thinking, a desire for knowledge, practical skills development, and a deep understanding of national values. Consequently, the systematic and methodical use of the pedagogical legacy of Eastern scholars in modern artistic education serves as a vital tool for cultivating the younger generation as well-rounded individuals and developing them into competent specialists who contribute to the progress of society and the nation.

Adabiyotlar/Literatura/References

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