

THE USE OF EASTERN PHILOSOPHICAL AESTHETIC CONCEPTS IN ARTISTIC EDUCATION AND THEIR INTERPRETATION IN PEDAGOGICAL STUDIES

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Abstract: The article analyzes the aesthetic and pedagogical views of Eastern thinkers, examining their role in education and upbringing, as well as the possibilities of applying these ideas within the modern artistic education system. The perspectives of great scholars such as Abu Nasr Farabi, Mirzo Ulugbek, and Alisher Navoi on human development and the formation of aesthetic taste are considered valuable sources for contemporary pedagogical research. The article emphasizes the necessity of integrating the intellectual heritage of Eastern scholars into modern educational methodologies and highlights the importance of utilizing their views to enhance the effectiveness of aesthetic education.

Keywords: aesthetic views, pedagogy, education and upbringing, artistic education, national culture, aesthetic education.

A thorough examination of the philosophical perspectives of Eastern thinkers, along with scholarly interpretations derived from their teachings, reveals the pivotal importance of educational and ethical virtues – distinctive to our national identity – in the formation of child upbringing practices. It is widely recognized that the foundation of a child's moral and educational development is predominantly established within the family environment, where parents serve as primary role models. The behaviors, attitudes, and values demonstrated by parents profoundly influence the child's socialization and character development. From this vantage point, parents transcend the traditional role of mere instructors; they embody living exemplars whose conduct and interpersonal interactions profoundly shape the child's worldview and ethical framework.

The renowned philosopher Abu Nasr Farabi enriches this discourse by articulating that “merely perceiving and feeling beauty is insufficient for an individual's attainment of happiness; one must also actively create beauty.” This assertion underscores a comprehensive approach to the concept of beauty, positing that individuals should not only recognize and value aesthetic and moral excellence but also strive to manifest it in various dimensions of life. This includes familial relations, professional endeavors, social interactions, and even quotidian behaviors such as attire and personal hygiene. The cultivation and expression of beauty thus become integral components of moral education, particularly within the family context. Consequently, the upbringing process inherently encompasses the nurturing of aesthetic sensibilities alongside ethical and cultural development. The moral virtues, cultural awareness, and aesthetic appreciation fostered through family interactions contribute to shaping individuals who are capable of creating and sustaining beauty in their communities. This holistic understanding of upbringing, rooted in the teachings of Eastern intellectual heritage, emphasizes the inseparability of ethical conduct and aesthetic creation as fundamental elements in the development of a harmonious and well-rounded personality

Historical sources repeatedly highlight that our ancestors embodied exemplary behavior through their personal conduct and actions, serving as living role models for their children while imparting wise counsel. A prominent example is Abu Nasr Farabi's assertion that every individual must strive to attain mastery in their profession and develop spiritual and moral maturity. This timeless principle continues to hold significant relevance today, constituting a foundational element in the formation of a well-rounded and virtuous personality.

Furthermore, classical Arab wisdom delineates three vital components essential for intellectual and spiritual advancement: engaging in discourse with scholars and elders, gaining practical life experience, and cultivating patience and perseverance. These factors collectively contribute to an individual's cognitive and emotional growth. The recognition of the immense value of youth and health—two irreplaceable gifts – is often only fully appreciated once they are lost, thereby revealing profound insights into the human condition and the transient nature of life.

Living within a social milieu, individuals inevitably internalize the ethical and cultural frameworks prevalent in their communities. The patterns of interpersonal relationships, prevailing customs, and reciprocal social influences play a critical role in shaping an individual's moral compass and behavioral norms. Consequently, societal ethical standards and educational principles are intrinsically mirrored in both the internal disposition and outward demeanor of a person.

Against this backdrop, the philosophical teachings and pedagogical concepts of Eastern thinkers gain particular significance. Their reflections on human perfection and moral education offer valuable guidance, especially concerning child upbringing. Emphasizing these perspectives underscores the indispensable role that these age-old ideas continue to play in nurturing the intellectual, ethical, and aesthetic development of new generations.

Mirzo Ulugbek (1394-1449) is universally acknowledged as one of the most outstanding polymaths of his era, excelling not only in the exact sciences but also demonstrating profound expertise in literary criticism, linguistics, musicology, and historical studies. A wide range of historical and scholarly sources shed light on his multifaceted intellectual legacy, particularly emphasizing the monumental historical work *Tarixi arba ulus* ("The History of Four Nations"), which was composed under his direct supervision. This seminal text underscores Ulugbek's remarkable scholarly acumen and the substantial theoretical and practical contributions he made to the field of history. The work primarily focuses on the political and cultural evolution of the era of Genghis Khan, providing invaluable insights into the histories of Ulugbek's own dominion, the Golden Horde, the Ilkhanate under Hulagu, and the Chagatai Khanate.

In addition to his historical scholarship, *Tarixi arba ulus* and Ulugbek's other extant writings offer detailed reflections on the educational and upbringing processes tailored for children, along with clearly defined duties and responsibilities assigned to educators and mentors. Ulugbek championed the idea that education and moral upbringing are fundamental to cultivating children into well-rounded, capable individuals. He stressed the importance of inspiring children's curiosity across various fields of knowledge and motivating them to actively engage in learning.

Ulugbek identified one of the primary factors leading to children's disinterest in education as the deficiencies in teachers' attitudes and the employment of ineffective or inappropriate pedagogical

methods, which can severely dampen young learners' enthusiasm. Consequently, he insisted that educators themselves must be committed to continual self-improvement, persistently enhancing their knowledge base and pedagogical skills. Reflecting his own perspective, Ulugbek remarked, "The acquisition of knowledge is a profoundly difficult and complex endeavor, requiring a deep understanding of life, tireless effort, and the constant refinement of the intellect."

Moreover, Ulugbek emphasized the critical importance of educators demonstrating exemplary conduct in diverse circumstances, preserving their professional reputation, delivering lessons that are both engaging and effective, and maintaining discipline within educational institutions such as madrasahs. These principles are vital for elevating the overall quality of education, sparking a sustained interest in learning among students, and amplifying the societal role and prestige of educational establishments.

Alisher Navoi is universally acclaimed not only as a seminal poet and the founder of the Uzbek literary language but also as an intellectual visionary who pioneered the composition of the "Khamisa" (Quintet) in the Turkic language. His profound prose legacy encompasses numerous treatises devoted to the development, preservation, and enrichment of the Uzbek language, emphasizing the critical importance of meticulous study of one's mother tongue and the cultivation of its correct, elegant, and expressive usage. Linguistic culture, as an integral component of broader aesthetic culture, is systematically explored in Navoi's key works such as *Majalis un-Nafais*, *Muhokamat al-Lughatayn*, and *Mizan al-Avzan*. In particular, *Muhokamat al-Lughatayn* stands out as a landmark comparative linguistic work, wherein Navoi juxtaposes the Uzbek language with Persian and Tajik, highlighting its richness and expressive power by enumerating over one hundred Uzbek verbs. This scholarly effort emphatically refutes earlier prejudiced notions that the Uzbek language lacked the capacity for producing profound literary masterpieces, instead affirming its boundless potential and versatility.

Although such linguistic arguments may appear to lie somewhat tangentially to the core focus of the current dissertation, the strategic utilization of the Uzbek language's extensive capabilities and the nurturing of a refined speech culture are indispensable for the development of aesthetic judgment, artistic creativity, and cultural identity. Navoi's works not only emphasize linguistic refinement but also shed light on social and familial ethics, particularly the relationships between women, parents, and children. He consistently elevates the status of women, especially mothers, as bearers of moral integrity and essential contributors to the cultural and ethical fabric of society. For instance, Navoi eloquently asserts: "Chaste, eloquent, courteous, intelligent, and virtuous women invariably serve as sources of prosperity and a joyous life. If you seek a beloved companion, pay close attention to her truthfulness, sincerity, and demeanor."

This perspective underscores that the genesis of aesthetic education and cultural refinement is deeply rooted in the family environment. The mother, as the primary female figure in the household, plays an indispensable role in the early stages of a child's aesthetic and moral development. Her influence shapes not only the child's external manners and appearance but also fosters internal virtues such as modesty, grace, and a harmonious character. This foundation of aesthetic upbringing within the family is critical for cultivating individuals capable of appreciating and contributing to beauty in its manifold forms—whether in art, literature, social interaction, or personal conduct.

Moreover, Navoi's integrative approach combines linguistic, ethical, and aesthetic dimensions, suggesting that the mastery of language is not merely a technical skill but also a pathway to moral and

spiritual perfection. The cultivation of language culture promotes clarity of thought, emotional sensitivity, and a refined aesthetic sensibility, which are vital qualities for holistic human development. In this regard, Navoi's legacy offers profound pedagogical insights into how language and aesthetics interrelate in the formation of a well-rounded, culturally rooted, and ethically conscious individual.

In conclusion, incorporating Navoi's views into modern pedagogical frameworks reinforces the indispensable role of family-centered aesthetic and moral education. His emphasis on the mother's role, the sanctity of virtuous womanhood, and the nurturing of linguistic excellence collectively illuminate pathways toward nurturing future generations endowed with both intellectual and spiritual richness, grounded in their cultural heritage.

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