

**SCIENCE**  
**PROBLEMS.UZ**

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Actual problems of social and humanitarian sciences  
Актуальные проблемы социальных и гуманитарных наук

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**2024**

# **SCIENCEPROBLEMS.UZ**

## **ИЖТИМОЙ-ГУМАНИТАР ФАНЛАРНИНГ ДОЛЗАРБ МУАММОЛАРИ**

*№ 2(4) - 2024*

**АКТУАЛЬНЫЕ ПРОБЛЕМЫ СОЦИАЛЬНО-  
ГУМАНИТАРНЫХ НАУК**

**ACTUAL PROBLEMS OF HUMANITIES AND SOCIAL SCIENCES**

**ТОШКЕНТ-2024**

## **БОШ МУҲАРРИР:**

Исанова Феруза Тулқиновна

## **ТАҲРИР ҲАЙЪАТИ:**

### *07.00.00-ТАРИХ ФАНЛАРИ:*

Юлдашев Анвар Эргашевич – тарих фанлари доктори, сиёсий фанлар номзоди, профессор, Ўзбекистон Республикаси Президенти ҳузуридаги Давлат бошқаруви академияси;

Мавланов Уктам Махмасабирович – тарих фанлари доктори, профессор, Ўзбекистон Республикаси Президенти ҳузуридаги Давлат бошқаруви академияси;

Хазраткулов Абдор – тарих фанлари доктори, доцент, Ўзбекистон давлат жаҳон тиллари университети.

Турсунов Равшан Нормуратович – тарих фанлари доктори, Ўзбекистон Миллий Университети;

Холиқулов Ахмаджон Боймаҳамматович – тарих фанлари доктори, Ўзбекистон Миллий Университети;

Габриэльян Софья Ивановна – тарих фанлари доктори, доцент, Ўзбекистон Миллий Университети.

### *08.00.00-ИҚТИСОДИЁТ ФАНЛАРИ:*

Карлибаева Рая Хожабаевна – иқтисодиёт фанлари доктори, профессор, Тошкент давлат иқтисодиёт университети;

Насирходжаева Дилафруз Сабитхановна – иқтисодиёт фанлари доктори, профессор, Тошкент давлат иқтисодиёт университети;

Остонокулов Азамат Абдукаримович – иқтисодиёт фанлари доктори, профессор, Тошкент молия институти;

Арабов Нурали Уралович – иқтисодиёт фанлари доктори, профессор, Самарқанд давлат университети;

Худойқулов Садирдин Каримович – иқтисодиёт фанлари доктори, доцент, Тошкент давлат иқтисодиёт университети;

Азизов Шерзод Ўктамович – иқтисодиёт фанлари доктори, доцент, Ўзбекистон Республикаси Божхона институти;

Ҳожаев Азизхон Саидалоҳонович – иқтисодиёт фанлари доктори, доцент, Фарғона политехника институти

Холов Актам Хатамович – иқтисодиёт фанлари бўйича фалсафа доктори (PhD), доцент, Ўзбекистон Республикаси Президенти ҳузуридаги Давлат бошқаруви академияси;

Шадиева Дилдора Хамидовна – иқтисодиёт фанлари бўйича фалсафа доктори (PhD), доцент в.б, Тошкент молия институти;

Шакарров Қулмат Аширович – иқтисодиёт фанлари номзоди, доцент, Тошкент ахборот технологиялари университети

### *09.00.00-ФАЛСАФА ФАНЛАРИ:*

Ҳакимов Назар Ҳакимович – фалсафа фанлари доктори, профессор, Тошкент давлат иқтисодиёт университети;

Яхшиликков Жўрабой – фалсафа фанлари доктори, профессор, Самарқанд давлат университети;

Ғайбуллаев Отабек Мухаммадиевич – фалсафа фанлари доктори, профессор, Самарқанд давлат чет тиллар институти;

Саидова Камола Усканбаевна – фалсафа фанлари доктори, “Tashkent International University of Education” халқаро университети;

Ҳошимхонов Мўмин – фалсафа фанлари доктори, доцент, Жиззах педагогика институти;

Ўроқова Ойсулув Жамолиддиновна – фалсафа фанлари доктори, доцент, Андижон давлат тиббиёт институти, Ижтимоий-гуманитар фанлар кафедраси мудир;

Носирходжаева Гулнора Абдукаҳхаровна – фалсафа фанлари номзоди, доцент, Тошкент давлат юридик университети;

Турдиев Бехруз Собирович – фалсафа фанлари бўйича фалсафа доктори (PhD), доцент, Бухоро давлат университети.

### *10.00.00-ФИЛОЛОГИЯ ФАНЛАРИ:*

Ахмедов Ойбек Сапорбаевич – филология фанлари доктори, профессор, Ўзбекистон давлат жаҳон тиллари университети;

Кўчимов Шухрат Норқизилович – филология фанлари доктори, доцент, Тошкент давлат юридик университети;

Ҳасанов Шавкат Аҳадович – филология фанлари доктори, профессор, Самарқанд давлат университети;

Бахронова Дилрабо Келдиёровна – филология фанлари доктори, профессор, Ўзбекистон давлат жаҳон тиллари университети;

Мирсанов Ғайбулло Қулмуродович – филология фанлари доктори, профессор, Самарқанд давлат чет тиллар институти;

Салахутдинова Мушарраф Исамутдиновна – филология фанлари номзоди, доцент, Самарқанд давлат университети;

Кучкаров Раҳман Урманович – филология фанлари номзоди, доцент в/б, Тошкент давлат юридик университети;

Юнусов Мансур Абдуллаевич – филология фанлари номзоди, Ўзбекистон Республикаси Президенти ҳузуридаги Давлат бошқаруви академияси;

Саидов Улугбек Арипович – филология фанлари номзоди, доцент, Ўзбекистон Республикаси Президенти ҳузуридаги Давлат бошқаруви академияси.

#### 12.00.00-ЮРИДИК ФАНЛАР:

Ахмедшаева Мавлюда Ахатовна – юридик фанлар доктори, профессор, Тошкент давлат юридик университети;

Мухитдинова Фирюза Абдурашидовна – юридик фанлар доктори, профессор, Тошкент давлат юридик университети;

Эсанова Замира Нормуратовна – юридик фанлар доктори, профессор, Ўзбекистон Республикасида хизмат кўрсатган юрист, Тошкент давлат юридик университети;

Ҳамроқулов Баҳодир Мамашарифович – юридик фанлар доктори, профессор в.б., Жаҳон иқтисодиёти ва дипломатия университети;

Зулфиқоров Шерзод Хуррамович – юридик фанлар доктори, профессор, Ўзбекистон Республикаси Жамоат хавфсизлиги университети;

Хайитов Хушвақт Сапарбаевич – юридик фанлар доктори, профессор, Ўзбекистон Республикаси Президенти ҳузуридаги Давлат бошқаруви академияси;

Асадов Шавкат Ғайбуллаевич – юридик фанлар доктори, доцент, Ўзбекистон Республикаси Президенти ҳузуридаги Давлат бошқаруви академияси;

Утемуратов Махмут Ажимуратович – юридик фанлар номзоди, профессор, Тошкент давлат юридик университети;

Сайдуллаев Шахзод Алиханович – юридик фанлар номзоди, профессор, Тошкент давлат юридик университети;

Ҳакимов Комил Бахтиярович – юридик фанлар доктори, доцент, Тошкент давлат юридик университети;

Юсупов Сардорбек Баходирович – юридик фанлар доктори, доцент, Тошкент давлат юридик университети;

Амиров Зафар Актамович – юридик фанлар бўйича фалсафа доктори (PhD), Ўзбекистон Республикаси Судьялар олий кенгаши ҳузуридаги Судьялар олий мактаби;

Жўраев Шерзод Юлдашевич – юридик фанлар номзоди, доцент, Тошкент давлат юридик университети;

Бабаджанов Атабек Давронбекович – юридик фанлар номзоди, доцент, Тошкент давлат юридик университети;

Раҳматов Элёр Жумабоевич – юридик фанлар номзоди, Тошкент давлат юридик университети;

#### 13.00.00-ПЕДАГОГИКА ФАНЛАРИ:

Хашимова Дильдархон Уринбоевна – педагогика фанлари доктори, профессор, Тошкент давлат юридик университети;

Ибрагимова Гулнора Хавазматовна – педагогика фанлари доктори, профессор, Тошкент давлат иқтисодиёт университети;

Закирова Феруза Махмудовна – педагогика фанлари доктори, Тошкент ахборот технологиялари университети ҳузуридаги педагогик кадрларни қайта тайёрлаш ва уларнинг малакасини ошириш тармоқ маркази;

Қаюмова Насиба Ашуровна – педагогика фанлари доктори, профессор, Қарши давлат университети;

Тайланова Шохидат Зайниевна – педагогика фанлари доктори, доцент;

Жуманиёзова Муҳайё Тожиевна – педагогика фанлари доктори, доцент, Ўзбекистон давлат жаҳон тиллари университети;

Ибрахимов Санжар Урунбаевич – педагогика фанлари доктори, Иқтисодиёт ва педагогика университети;

Жавлиева Шахноза Баходировна – педагогика фанлари бўйича фалсафа доктори (PhD), Самарқанд давлат университети;

Бобомуротова Латофат Элмуродовна – педагогика фанлари бўйича фалсафа доктори (PhD), Самарқанд давлат университети.

#### 19.00.00-ПСИХОЛОГИЯ ФАНЛАРИ:

Каримова Василя Маманосировна – психология фанлари доктори, профессор, Низомий номидаги Тошкент давлат педагогика университети;

Ҳайитов Ойбек Эшбоевич – Жисмоний тарбия ва спорт бўйича мутахассисларни қайта тайёрлаш ва малакасини ошириш институти, психология фанлари доктори, профессор

Умарова Навбахор Шокировна – психология фанлари доктори, доцент, Низомий номидаги Тошкент давлат педагогика университети, Амалий психология кафедраси мудири;

Атабаева Наргис Батировна – психология фанлари доктори, доцент, Низомий номидаги Тошкент давлат педагогика университети;

Шамшетова Анжим Караматдиновна – психология фанлари доктори, доцент, Ўзбекистон давлат жаҳон тиллари университети;

Қодиров Обид Сафарович – психология фанлари доктори (PhD), Самарканд вилоят ИИБ Тиббиёт бўлими психологик хизмат бошлиғи.

Содиқова Шоҳида Мархабобевна – социология фанлари доктори, профессор, Ўзбекистон халқаро ислом академияси.

#### 22.00.00-СОЦИОЛОГИЯ ФАНЛАРИ:

Латипова Нодира Мухтаржановна – социология фанлари доктори, профессор, Ўзбекистон миллий университети кафедра мудири;

Сейтов Азамат Пўлатович – социология фанлари доктори, профессор, Ўзбекистон миллий университети;

#### 23.00.00-СИЁСИЙ ФАНЛАР

Назаров Насриддин Атақулович – сиёсий фанлар доктори, фалсафа фанлари доктори, профессор, Тошкент архитектура қурилиш институти;

Бўтаев Усмонжон Хайруллаевич – сиёсий фанлар доктори, доцент, Ўзбекистон миллий университети кафедра мудири.

### ОАК Рўйхати

Мазкур журнал Вазирлар Маҳкамаси ҳузуридаги Олий аттестация комиссияси Раёсатининг 2022 йил 30 ноябрдаги 327/5-сон қарори билан тарих, иқтисодиёт, фалсафа, филология, юридик ва педагогика фанлари бўйича илмий даражалар бўйича диссертациялар асосий натижаларини чоп этиш тавсия этилган илмий нашрлар рўйхатига киритилган.

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#### Боғланиш учун телефонлар:

(99) 602-09-84 (telegram).

**МУНДАРИЖА****07.00.00 – ТАРИХ ФАНЛАРИ***Файзуллаева Мавлюда Хамзаевна*ЎЗБЕК ВА ТОЖИК АНЪАНАВИЙ ТАОМЛАРИДА ЭТНОМАДАНИЙ АЛОҚАЛАРНИНГ АКС  
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ЎЗБЕКИСТОН РЕСПУБЛИКАСИ ИҚТИСОДИЙ ХАВФСИЗЛИГИГА ТАЪСИРИНИ БАҲОЛАШ  
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## THE NEED TO USE AESTHETIC VIEWS OF EASTERN THINKERS IN THE EDUCATIONAL SYSTEM

**Abstract.** The article mentions that special attention is being paid to raising the young generation in the spirit of respect for our rich history, patriotism and humane qualities. The goal is to make full use of the heritage of our ancestors in the development of today's youth. After all, on the ground of spiritual education lies the Holy Qur'an, Hadith Sharifs and the spiritual legacy of great thinkers who gained fame as scholars of the Eastern encyclopedia.

**Key words:** education and training, national history, cultural heritage, spirituality, manners, morals, perfect person, artistic heritage, value.

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## НЕОБХОДИМОСТЬ ИСПОЛЬЗОВАНИЯ ЭСТЕТИЧЕСКИХ ВОЗЗРЕНИЙ ВОСТОЧНЫХ МЫСЛИТЕЛЕЙ В СИСТЕМЕ ОБРАЗОВАНИЯ

**Аннотация.** В статье отмечается, что особое внимание уделяется воспитанию молодого поколения в духе уважения к нашей богатой истории, патриотизма и гуманных качеств. Цель – в полной мере использовать наследие наших предков в развитии современной молодежи. Ведь в основе духовного образования лежит Священный Коран, хадисы Шарифов и духовное наследие великих мыслителей, получивших известность как учёные Восточной энциклопедии.

**Ключевые слова:** образование и воспитание, национальная история, культурное наследие, духовность, нравы, нравственность, совершенный человек, художественное наследие, ценность.

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## TA'LIM TIZIMIDA SHARQ MUTAFAKKIRLARI ESTETIK QARASHLARIDAN FOYDALANISHNING ZARURIYATI

**Annotatsiya.** Maqolada yosh avlodni boy tariximizga hurmat, vatanparvarlik va odamiylik fazilatlarini ruhida tarbiyalashga alohida e'tibor qaratib kelinayotganligi haqida so'z yuritilgan. Maqsad ajdodlarimiz merosidan bugungi kun yoshlari kamolotida to'laqonli foydalanishdir. Zero, ma'naviyat tarbiyasining zaminida Qur'oni Karim, Hadisi Shariflar va Sharq qomusiy olimlari sifatida shuhrat qozongan buyuk mutafakkirlarning ma'naviy me'rosi yotadi.

**Kalit so'zlar:** ta'lim va tarbiya, milliy tarix, madaniy meros, ma'naviyat, odob, axloq, komil inson, badiiy meros, qadriyat.

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**Discussion.** 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.

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, 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 [5:16]. 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" [6:43]. 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 education. Eastern thinkers and scholars in their works glorify the acquisition of knowledge, mastery of a person, high spiritual and moral qualities in him and invite everyone to have such qualities.

**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 Farabi, 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. [5:16].

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 them, they educate them day and night [7:24]. 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. Also, it covers a total of 17 qualities, such as modesty and honor, patriotism, politeness, sweet-talking, respect for elders, respect for children, self-respect, open-facedness, and intelligent and wise, knowledgeable, good manners.

Human qualities such as good manners, humanity, patience, passion for knowledge, hard work, wisdom, freedom, friendship, honesty, courage, 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 [9:108]. Eastern scholars exalted the human mind and believed in its capabilities. 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" [5:16]. In particular, Farabi's "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 the theoretical and philosophical truth with intellectual perfection, that is, he emphasizes that happiness is achieved 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 restrain the ego, truthfulness, nobility, humility, justice, perseverance. 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" [10:3]. 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. Using 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 Khojiova pays special attention to the fact that in the teachings of Ahmad Yassavi, deceit and hiding 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 [11:10]. In defining these qualities of a person, he undoubtedly meant such qualities as good manners, i.e. good manners, 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 Ahmad Yassavi's views on spiritual education, it is clear that the awareness of beauty serves as a saving factor in being able to resist the evils 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 value 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 [11:10]. 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, humanitarianism, hard work, faith, honesty, moral purity, justice, fraternity, knowledge, and independence of thought occupy the main place in the views of Burkhaniddiy Marginani, a major representative of Islamic teachings who lived in the 12th century, on moral and legal education [12:9]. With his ethical and legal views, Marghinoni 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. 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 [12:9]. Valuable ideas expressed in the moral and legal views of Burkhaniddiy Marginoni, 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 and vital importance of qualities such as good conscience, purity, vigilance, confidence and courage in the moral views of Alloma are shown.

Ibn Sina (980-1037), a famous thinker of the East who founded medical science in the system of historical sources of the 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 place 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 starting the right upbringing of children from birth, increasing their love for mother nature (animal and plant world), forming an aesthetic attitude towards the reality and events in nature and the surrounding world, is 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." [5:16]. 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 Eastern scholars in modern art education, and for this, it is necessary to "separate" the aesthetic content of the educational views of 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), the allama, the sultan of the ghazal estate, who is famous for his creative work and ideas on the education of a well-rounded person, paid special attention to the power and strength of education in the growth and development of a child in his works. Navoi especially considered the desire to learn knowledge as one of the most necessary qualities that serve to ensure human perfection [13:348]. He defines a knowledgeable person as a factor that saves people from ignorance. He encourages people to be knowledgeable and enlightened with the help of the ideas presented in the content of his works. 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 "Khamsa" 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 possibilities of the Uzbek language are extremely limitless. 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 well, look at his uprightness, righteousness, and behavior" [15:82].

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 [17:134-135]. Babur was not only a king and a poet, but also paid special attention to the upbringing 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, honesty, public interest occupy an important place [18:57]. 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 in his life after his good deeds.

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, ethics, and these issues are of great importance even in the present era. 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 [19:226]. 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 areas 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.

**Summary.** "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" [20]. 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.

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 urgent pedagogical problem and determining the didactic possibilities of its use is considered a socio-pedagogical necessity.

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