



THE SIGNIFICANCE OF RELIGIOUS VALUES IN FORMING AESTHETIC CULTURE

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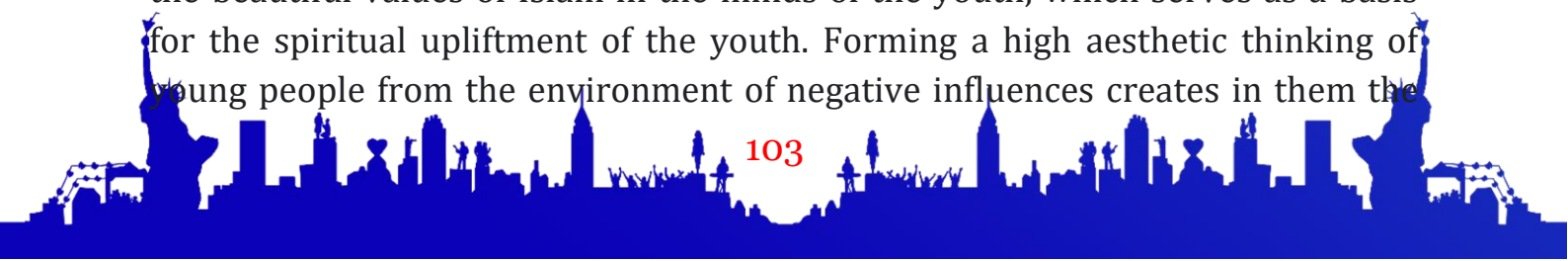
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Abstract: This article reflects the socio-philosophical analysis of the importance of religious values in the formation of aesthetic culture in young people. In today's developed society, national and universal, religious, cultural, aesthetic values are penetrating deeper into human life than ever before. The importance of Islamic philosophy in the improvement of the religious and aesthetic culture of the peoples of the East is great. After all, the term beauty is glorified in almost all matters of Islam. In the current globalization, it is argued that the formation of the aesthetic thinking of young people based on the values of Islam is the basis of protection against foreign ideas.

Key words: Aesthetics, hadith, moral-aesthetic thinking, national and religious value

The reforms implemented in the social, spiritual and religious spheres in our country create conditions for the spiritual growth of our people, and by instilling the beautiful values of the Islamic religion into the minds of young people, they create a foundation for them to grow into humane, patriotic, morally and aesthetically perfect people. After all, the importance of the development of aesthetic thinking in making young people educated, responsible, politically perceptive, morally pure and spiritually mature is extremely important.

In today's developed society, national and universal, religious, cultural, aesthetic values are penetrating deeper into human life than ever before. At the same time, in the rapidly developing age, in order to realize their malicious intentions, the stratum that is trying to achieve by promoting "mass culture" is trying to use various means, guidance and methods of influencing the young generation, whose social consciousness has not yet been formed, and whose life experience is insufficient. It is time to fight against such threats by inculcating the beautiful values of Islam in the minds of the youth, which serves as a basis for the spiritual upliftment of the youth. Forming a high aesthetic thinking of young people from the environment of negative influences creates in them the





immunity of aesthetic feeling and education, and thus it is possible to fight against foreign ideas.

Religious culture creates its own system of values. The interrelationship or interdependence of all sectors and sectors in society creates the integration of national values along with religious values. Therefore, the concept of "religious and national values" refers to the harmony formed among the representatives of the social sphere, the internal integrity created as a result of interaction and its evolution. All the divine values, truth, justice, goodness, beauty, enlightenment, generosity, and positive ideas representing human spirituality in the Islamic religion are combined in national and religious values.

While researching the role of national and religious values in the formation of the aesthetic thinking of young people, it is also permissible to mention the mutual relations between national values and the formation and development of the Uzbek people¹.

Aesthetic culture performs the task of beautifying the social and spiritual existence of the society and the individual, harmonizing with certain ideological views, integrating and determining the necessary artistic aesthetic values for a person. Aesthetic culture enriches the general theoretical aspect of existing elements in aesthetic consciousness in relation to society, and it creates motivational and constructive tasks at the personal level. Aesthetic culture performs guiding, evaluating, limiting tasks in literature and art, and regulates emotional-empirical and artistic-theoretical knowledge and mastery of young people.

As human consciousness and economic-social knowledge develop in social life, changes in the behavior of young people, relations between the world and man, man and society, man and nature directly rely on moral-aesthetic culture. As the aesthetic culture is formed in harmony with the religious culture in the formation of ideas and concepts about "goodness" and "evil", "beauty" and "ugliness", "purification" and "depravity" in young people, it determines the moral standard of the lifestyle of modern young people.²

The spiritual threats of the present time have sometimes open and sometimes hidden manifestations, especially under the guise of "mass culture"

¹ Nazarov Q. Philosophy of values (Axiology). Tashkent: Publishing House of the National Society of Philosophers of Uzbekistan, 2004. - p. 196.

² Mahmudov A. Creative possibilities of national aesthetic culture. // UZMU messages. -Tashkent, 2009. - 4. - p. 19-21.





they appear in such forms as moral corruption, individualism, selfishness, aggression, nationalism, indifference, violence, and fanaticism, leading to disregard for spiritual values. In such a process, the values that influence the human heart and thinking and fill his spiritual needs are religious values. Historically, religious values have been combined with national values, passing from generation to generation, influencing people's spirituality. Therefore, the use of Islamic values as a universal human value serves to shape the spiritual outlook of the youth of today.

National and religious values have their roots in historical cultural formation and development. These values were acquired through long historical, complex and conflicting periods and served to determine the social development criteria of a certain period. Also, their place is incomparable in forming the moral and aesthetic thinking of young people³.

The importance of Islamic philosophy in the improvement of the religious and aesthetic culture of the peoples of the East is great. Also, the divine value was expressed not through a real artistic image, but through symbolism. As a result, moral-aesthetic culture is combined with goodness, truth, justice, beauty and other positive ideas and imaginations, which are the highest values of human existence, and becomes objectified in the spirituality of young people, and acquires the color of modern aesthetic attitude⁴. Therefore, in the formation of the aesthetic culture of a person, the formation of the attitude to purity and purity in young people requires comprehensive spiritual, moral and aesthetic propaganda.

In our country, the importance of religious values and Islamic holidays in shaping the spiritual, moral and aesthetic outlook of our people is clearly manifested in the life of our people. More specifically, the penetration of the practical rituals of Islam into the lifestyle of different peoples and peoples contributes greatly to the development of a unique spiritual culture and aesthetic thinking among young people. Also, this situation is not only limited to religious content and action, but also helps to realize the goals of young people in social life and serves to develop their spiritual and aesthetic thinking.

³ Boltaboev H., Mahmudov M. History of literary and aesthetic thought. (2 vols. Medieval Renaissance). Monograph. T.: University of Uzbek Language and Literature Publishing House, 2017. – p. 47.

⁴ Muslim-zade Dilyara Mirsamed kyzy. Artistic and figurative embodiment of the aesthetic ideal in art. diss can. Phil. Baku, 1994. – P. 15.





The values of Islamic religion are important in forming the spirituality, artistic and aesthetic thinking of the members of the society, and the pedagogical ideas reflected in it form the basis of the content of the educational process, which has universal and national characteristics even today. Many young people tend to accept Islamic values and religion superficially. They cannot fully understand that religion imposes certain socio-ethical requirements on a person without realizing and sufficiently appreciating the spiritual, moral-aesthetic goal based on these realities, and limit themselves to showing their beliefs. Such a situation shows the lack of clear religious and moral education among young people.

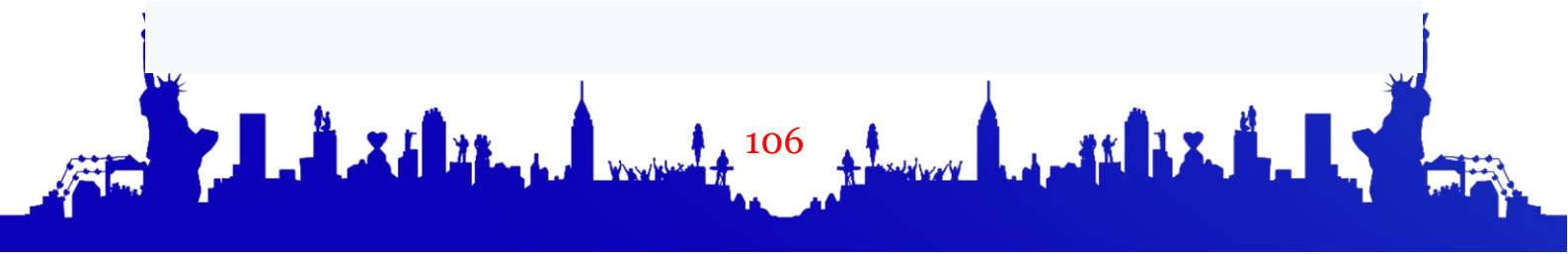
The role of hadiths in shaping the aesthetic thinking of young people is incomparable. Inviting young people to good ideas such as humility, honesty, hard work, bravery and justice in hadiths will serve to form these moral and aesthetic qualities in their worldview.

As beauty and ugliness within aesthetic values are expressed in images related to Islam, virtuous deeds in this teaching are depicted as beauty and evil deeds as ugliness. Beauty is one of the main concepts of Islam. After all, the term beauty is glorified in almost all matters of Islam. Beauty is the basis of existence. Inner and outer beauty is one of the main aesthetic values of Islam. Therefore, the ability to perceive beauty is the main task of every perfect person.⁵

It is known that in the religion of Islam, special attention is paid to the development of the aesthetic culture and ideals of a person in connection with moral ideas. At the same time, he analyzes views on the aesthetic culture of a person in Sufism literature. For example, the main topic of this teaching is referring to the "good people" who strive for purity and perfection through sects, and in the work of professor Najmiddin Komilov called "Sufism", the self-cultivation, which is the culmination of human emotions, and the ideas of worldliness and divinity are expressed.⁶ Also, based on the aesthetic views of the thinkers of the Middle Ages in the Muslim East, issues related to the aesthetic culture of the individual were reflected in the works of scholars such as Abu Nasr al-Farabi, Abu Rayhan Beruni, Ibn Sina and Omar Khayyam. For example,

⁵ Yusupov E. Spiritual foundations of human development. Tashkent: University, 1998. - p. 160.

⁶ Komilov N. Sufism or perfect human morality. Tashkent: Yozvchi, 1996. - p. 147





Abu Nasr al-Faroabi's work "Treatise on the Attainment of Happiness" perfectly describes how aesthetic culture develops a person to true perfection and beauty.

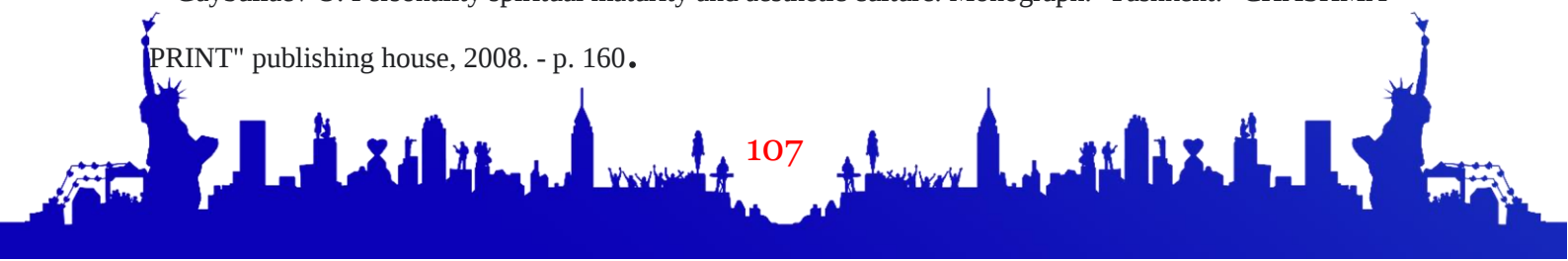
Ethical-aesthetic ideals also occupy a special place in the expansion of a person's axiological consciousness. Ethical-aesthetic views, as a person's perception of perfection, always include a comparative analysis and are manifested in the form of goodness and evil, beauty and ugliness. Ethical-aesthetic views summarize the moral and aesthetic experience of the social layer of the people.

As a person's thinking, his visions of reality, the world of sophistication, his views on the social environment develop in the system of certain laws, aesthetic culture also develops on the basis of the interrelationship of processes between various phenomena. This development expresses several laws of social life, basing the sum of ideas and thoughts formed in the minds of young people on a specific aesthetic culture.

- uneven development of elements of aesthetic culture;
- uneven development of the development of aesthetic cultures;
- the balance of aesthetic culture and natural environment;
- the change of aesthetic culture in accordance with spiritual needs;
- relationship between social system and aesthetic culture;
- the nature of formation of aesthetic culture of a person;
- principles such as the law of inheritance of aesthetic culture are among them.⁷

In short, a perfect person today is someone who knows his rights, relies on his own strength and knowledge, can react independently to the events happening around him, can see his personal interests in harmony with the interests of the country and the people, and is an integral part of society. Modern young people who believe that, have acquired modern and religious knowledge perfectly, and are spiritually high. It should also be noted that the image of a perfect person in Islamic culture is mainly depicted in the form of prophets, guardians, saints, and sages, and it is recognized in the hadiths that it is obligatory for every person to acquire perfect knowledge. After all, the spiritual and moral beauty of human thinking is usually described as a religious value, and it depends on these principles. One of the negative aspects of the globalization process in the rapidly changing times is that it promotes various

⁷ Gaybullaev O. Personality spiritual maturity and aesthetic culture. Monograph. -Tashkent: "CHASHMA PRINT" publishing house, 2008. - p. 160.





spiritual threats, sometimes overtly and sometimes covertly, under the guise of "popular culture".

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