



FORMING ISSUES OF MORAL AND AESTHETIC EDUCATION IN STUDENTS

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<https://doi.org/10.5281/zenodo.10148677>

Annotation: In this article, the moral-aesthetic views of the peoples of Central Asia are highlighted, the works created by scientists, the ways and methods of acquiring scientific knowledge, and the moral-aesthetic qualities that a person should acquire are discussed in those works.

Key words: morality, aesthetics, ethics, moral-aesthetics, family, humanity, justice, thinking.

The works of our great thinker ancestors occupy an important place in the study of the history of the development of moral teachings of the peoples of Central Asia. In particular, Yusuf Khos Hajib's "Kutadgu bilig" ("Knowledge that leads to happiness"), Ahmed Yugnaki's "Hibbat ul-haqayq" ("The gift of truths") are among them.

The works of our great thinker, Alisher Navoi, the sultan of speech, such as "Mahbub ul Qulub" ("The Key of Hearts"), "Lison ut Tayr" ("The Language of the Bird") serve as a universal source for studying the history of moral teachings. did [4]

Especially in the 9th-12th centuries, favorable historical, social and political conditions for the high development of culture, science and philosophy were created in Central Asia. The theoretical heritage of Central Asian thinkers in the field of philosophy and ethics has become an important contribution to the universal culture.

The development of their philosophical views, as well as their relationship to the state, social life, and the development of moral and aesthetic views was influenced by Islam. In the moral teachings of scholars, man is regarded as the greatest supreme being. These thinkers determined the value of everything with humanity, and the ideas of humanity rose to a higher level in the moral system.

The great thinker of the East, Abu Nasr Muhammed Tarkhan Farobi (873-950 AD), expressed the ideas of his time and played an important role in the development of socio-philosophical thought. 40 works of Farobi, the author of more than 160 works, have been preserved.

In his works "On the Attainment of Happiness", "The City of Virtuous People" and other works, Farobi describes in detail the moral norms, attitudes and rules of conduct of the people living in the virtuous city, along with issues of social life. Farobi thinks from the point of view of eudemonism when describing man and society. It follows the principle of mutual connection of reason and morality. [5]

The philosopher connects moral norms with intelligence. According to him, a smart person is perfect in all aspects, including morals. When a person strives for perfection, he should also strive to be intellectual. Only then will he achieve his noble intention, that is, happiness. In order to have a good quality, a person should embody all the positive qualities

in himself. In particular, a person should be physically, morally and mentally perfect, that is, perceptive, intelligent, knowledgeable, well-behaved, pure, just, humane, open-handed, firm in his actions and thoughts, brave, should be ignorant of fear and weakness.

In the scientific heritage of the great Uzbek thinker, one of the great representatives of medieval science and culture, Abu Raykhan Muhammad ibn Ahmad al Beruni (973-1048), the nation's moral thoughts were further developed. [7]

In Beruni's teaching, the essence of morality is considered in connection with the way of life of people. In other words, Beruni tries to explain the meaning of morality by connecting it with social events, material needs and interests of people. In his opinion, as a person with consciousness, as the owner of the power of thought, he was ordered to improve the country and establish order. Therefore, he promotes patriotic ideas in his works.

In Beruni's moral teaching, honesty and justice are regarded as concepts with the same value. Lying turns a wicked person away from justice, tyranny, betrayal of trust causes the destruction of the nation, and is considered bad behavior. Beruni believes that human happiness lies in knowledge and enlightenment. He praises the goodness of man and his noble moral qualities while condemning the negative vices in man. He believes that creative work and goodness are the basis for the meaning of life. Abu Rayon Beruni, in his views on sophistication, shows that the source of interdependence and connection of events is harmony and harmony.

Harmony, which acts as the natural basis of elegance in external aesthetic views, is applied to some phenomena, and beauty is evaluated at the level of the quality of perfection and maturity characteristic of nature and man. In his opinion, things that do not need anything can be called perfect.

Esthetic and artistic upbringing of a person is an extremely complex and colorful process. All the positive things that are being done in our society today are directed towards this goal. The purpose of adopting the "Law on Education" and the "National Training Program" is aimed at realizing the noble task of building a humane society.[2] For example, in the "National Program for the Training of Values", special attention is paid to the socialization of education, the creation of an aesthetically rich worldview in students, the formation of high spirituality, culture and creative thinking in them. This, in turn, indicates that aesthetic education of citizens, especially young people, is a necessary requirement of today.

Aesthetic education, as an integral part of spiritual education, makes a great contribution to the harmonious development of the spiritual and physical world of a person. A person's appearance, his behavior in public, and physical strength are also important in aesthetic education. Undoubtedly, high taste indicates that a person has had an aesthetic upbringing to a certain extent.

Neighborhood is an important tool of aesthetic education. The influence of the aesthetic education of the neighborhood is extremely great. As long as the neighborhood is a small community within the society, today it is of great importance as a place that helps to increase the socio-political activity of an individual and to form his socio-legal culture. Also, the neighborhood is distinguished from other factors by the fact that it can closely influence the education of personality.

In this respect, the neighborhood, in turn, fulfills the noble goals it has set for itself, and educates the modern man in a sophisticated manner.



Nature is a necessary means of aesthetic education. It should be specially noted that as much as the family is considered to be the most important factor in the aesthetic development of modern human education, nature is no less important in this process. Because not consciously compromising with nature prevents a person from becoming elegantly perfect.

Our first president, Islam Karimov, said: "We must raise a healthy generation, and by healthy people we mean not only physical health, but also a person who has matured oriental manners and universal ideals", and again "Of course, love for children" It is our way to fill their stomachs and idolize them, but it has always been important for us to raise our children from a young age on the basis of national education, morals, and high spirituality. It can be seen in many real life examples that neglecting this issue is very expensive not only for some parents, but also for the whole society. Because when national moral education and universal morality are mutually implemented in children's lives, family education is strengthened and children are raised as perfect human beings. About the role of moral education in family and social education in human development, Yusuf Khos Hajib said: "Whoever has the right manners and morals, he will achieve his goal and happiness will smile upon him, because a good moral society, is the ground of good deeds" and "Honest, truthful person, every moral is more valuable than any precious thing" are the basis for moral upbringing of children in the family.

Now the moral education of experts and parents to children Article 73 of the Family Code of the Republic of Uzbekistan states: "Parents must take care of their children's health, physical, mental, spiritual and moral development"[1]. Based on this, the main task of specialists and parents in the moral education of children is defined in the family. It is up to parents to feel this responsibility and apply it to their children's lives. Especially in the organization of national education of children. There are many problems. For example, among children, there are those who do not know the Eastern and Uzbek moral rules. For this, first of all, experts and parents should scientifically know the goals and tasks of moral education in the family.

The task of moral education is to create a foundation for children to be perfect based on the formation of necessary life and moral skills and habits based on this knowledge. It will be good to start the implementation of these tasks in the family from the childhood of the children. In this regard, the famous Czech pedagogue Y.A. Comensky's opinion that "only the qualities instilled in human nature in childhood become strong and reliable."

Saadi Sherozi wrote in his work "Gulistan" that "Whoever does not receive education from a young age cannot be happy when he grows up. A wet branch can be bent as desired. A dry branch can be straightened only by burning it in the fire," he said. [8]

Therefore, it is appropriate for parents to start moral education of their children from childhood, that is, from the period when they are growing up. The famous Uzbek pedagogue Abdulla Avloni, in the moral education of children in the family, it is of practical importance to instill the knowledge of morality into the minds of children. "Morality is a science that calls people to good and prevents them from evil. A book that explains the goodness of good behavior and the badness of bad behavior with evidence and examples is called ethics. Parents should explain the difference between good and bad in children, teach them moral knowledge, skills, and behavior is the basis of character education. The role of providing information about morality in the moral education of children is incomparable. In order to

follow the requirements set by society, i.e. the rules of good and bad, what is possible and what is not possible, right or wrong, the child must first of all know the essence and meaning of these rules. In the family, qualities such as respecting parents, elders, brothers and others, loving the people, being a patriot, and a family man are included in the family.

Aesthetic education in the family is one of the main components of human education. Perfect human education cannot be carried out without aesthetic education. The word aesthetics is derived from the Greek word "estezikos" which means the ability to "feel".

Refinement is the feeling and perception of beauty. "Beauty" is an ancient Turkic word, which is formed from "goz" (eye) and "ol", that is, it means the eye that charms. In our language, there is another word with the same meaning, beautiful. A beautiful thing is seen with the eye. Beauty can be seen with the eyes, felt with the heart, and perceived with the mind. It is necessary to allow the child to independently create his feelings and thoughts - draw, sing, dance. Parents should know the method of aesthetic education of the child in the family. For this, first of all, they should know the forms, methods and means of aesthetic upbringing in the family.

In our opinion, it is appropriate for parents to organize educational activities in the family mainly in the following structure and direction regarding the aesthetic education of the child. These are: aesthetic feeling, aesthetic perception, aesthetic imagination, aesthetic concept, knowledge, information, skill, habit, mind, thought, culture, etc. is formed. Thus, the aesthetic education of children in the family should be the structure and foundation of a well-rounded human education. It should also be a necessary condition for the spiritual, cultural and social development of Uzbekistan

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