



SOCIO-PHILOSOPHICAL ANALYSIS OF THE SIGNIFICANCE OF RELIGIOUS VALUES IN THE FORMATION OF AESTHETIC CULTURE AMONG YOUNG PEOPLE

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ABSTRACT

This article reflects a socio-philosophical analysis of the significance of religious values in the formation of aesthetic culture among young people. In a modern developed society, national and universal, religious, cultural, aesthetic values enter into the life of mankind more deeply than ever before. Islamic philosophy plays an important role in improving the religious and aesthetic culture of the peoples of the East. After all, the term "beauty" is glorified in almost all matters of the Islamic religion. The formation of aesthetic thinking of young people based on Islamic religious values in modern global conditions is based on the fact that it is the basis of values that protect against alien ideas.

The reforms carried out in the socio-spiritual and religious spheres in our country, creating conditions for the spiritual uplift of our people, deeply introducing into the minds of young people the wonderful values of the religion of Islam, create the ground for them to become humanistic, patriotic, morally and aesthetically perfect people. Indeed, the development of aesthetic thinking is of great importance in the development of young people as educated, responsible, politically savvy, morally pure and spiritually mature.

In today's developed society, national and universal, religious, cultural and aesthetic values penetrate deeper into human life than ever before. At the same time, in a rapidly developing world, layers seeking to achieve their selfish goals by promoting "mass culture" are trying to use various means, guidelines and methods of influencing the younger generation, whose social consciousness has not yet been formed and whose life experience is insufficient. The time has come to fight such threats by introducing into the minds of young people the beautiful values of Islam, which will serve as the basis for the spiritual uplift of young people. The formation of high aesthetic thinking among young people from the circle of negative influences creates aesthetic emotional immunity for them, and thus it becomes possible to fight with alien ideas.

Religious culture creates a unique system of values. The interconnectedness or interdependence of all spheres and sectors of society creates the integration of national values along with religious values. Therefore, the concept of "religious and national values" is understood as harmony formed between representatives of the social sphere, internal



integrity created as a result of interaction and its evolution. All the divine values in Islam, such as truth, justice, goodness, beauty, enlightenment, generosity, positive ideas expressing human spirituality, are combined in national and religious values.

Studying the role of national and religious values in the formation of aesthetic thinking among young people, it is worth noting that national values are associated with the formation and development of the Uzbek people¹.

Aesthetic culture plays the role of beautifying the socio-spiritual being in relation to society and the individual, harmonizing it with certain worldviews, integrating it and determining the artistic and aesthetic values necessary for a person. While aesthetic culture enriches the general aspect of existing elements of aesthetic consciousness in relation to society, at the personal level it creates motivational, constructive tasks. Aesthetic culture plays a guiding, evaluating, limiting role in literature and art, regulating emotional-empirical and artistic-theoretical knowledge and studies of young people.

With the development of human consciousness and socio-economic knowledge in public life, changes in the behavior of young people, in the relationship between the universe and man, man and society, man and nature are directly based on moral and aesthetic culture. Ideas about "good" and "evil", "beauty" and "ugliness", "purification" and "humility" are formed among young people in the process of forming an aesthetic culture in harmony with religious culture that defines spiritual norms².

Today's spiritual threats are sometimes explicit and hidden, especially under the guise of "mass culture" in the form of immorality, individualism, selfishness, aggression, nationalism, indifference, violence, fanaticism, leading to the disregard of spiritual values. In this process, the values that affect a person's heart, mind, and fill his spiritual needs are religious values. Historically, religious values have been combined with national values and passed down from generation to generation, influencing people's spirituality. Therefore, the use of Islamic values as universal serves to form the spiritual outlook of modern youth.

National and religious values have their roots in historical and cultural formation and development. These values were refined over long historical, complex and contradictory periods and served to determine the criteria for the social development of a particular period. Their role in the formation of moral and aesthetic thinking of young people is also invaluable³.

The importance of Islamic philosophy in the development of the religious and aesthetic culture of the peoples of the East is great. Also, the divine value was expressed through symbolism, and not through a real artistic image. As a result, moral and aesthetic culture in combination with the highest values of human existence - goodness, truth, justice, beauty and other positive ideas, imagination becomes an objectifier in the spirituality of youth and takes the form of a modern aesthetic attitude⁴. Therefore, the formation of an attitude of honesty

¹ Каранг: Назаров К. Қадриятлар фалсафаси (Аксиология). Тошкент: Ўзбекистон файласуфлари миллий жамияти нашриёти, 2004. – Б. 196.

² Маҳмудов А. Миллий эстетик маданиятнинг бунёдкорлик имкониятлари. // ЎЗМУ хабарлари. –Тошкент, 2009. -№4. –Б.19-21.

³ Болтабоев Х., Маҳмудов М. Адабий-эстетик тафаккур тарихи. (2 жилд. Ўрта асрлар уйғониш даври). Монография. Т.: Ўзбек тили ва адабиёти унверситети нашриёти, 2017. – Б. 47.

⁴ Муслим-заде Диляра Мирсамед кызы. Художественно-образное воплощение эстетического идеала в искусстве Автореф. дисс кан. фил. Баку, 1994. – С. 15.



and purity in the formation of an aesthetic culture of personality among young people requires comprehensive spiritual, moral and aesthetic propaganda.

The importance of religious values and Islamic holidays in the formation of the spiritual, moral and aesthetic outlook of our people in our country is vividly reflected in the life of our people. More precisely, the introduction of practical rites of Islam into the life of different peoples and nations contributes to the development of a unique spiritual culture and aesthetic thinking among young people. It is also not limited to religious content and movement, but helps young people achieve their goals in public life and develop their spiritual and aesthetic thinking.

The values of Islam play an important role in the formation of spirituality, artistic and aesthetic thinking of members of society, and the pedagogical ideas reflected in it still form the basis of the content of the educational process, which has universal and national features. Many young people tend to superficially perceive Islamic values and religion. They cannot fully understand and adequately assess the spiritual, moral and aesthetic purpose on which these realities are based, and are unable to fully realize that religion imposes certain socio-ethical requirements on the individual and is limited to expressing their beliefs. This situation indicates the absence of a clear religious and moral education of young people.

The role of hadiths in shaping the aesthetic thinking of young people is also invaluable. Introducing young people to such noble ideas in hadiths as humility, honesty, diligence, courage and justice will serve to form these moral and aesthetic qualities in their worldview.

While beauty and ugliness within the framework of aesthetic values are expressed in images associated with Islam, good deeds in this teaching are described as beauty, and evil as ugliness. Beauty is one of the basic concepts of Islam. Indeed, the term "beauty" is celebrated in almost all aspects of Islam. Beauty is the basis of existence. Internal and external beauty are among the main aesthetic values of Islam. Therefore, the ability to perceive beauty is the main task of every perfect person⁵.

It is known that in Islam, special attention is paid to the development of aesthetic culture and personal ideals in connection with moral ideas. At the same time, mystical literature analyzes the views of the individual on aesthetic culture. In particular, the priority theme of this teaching is the "righteous man" who seeks purity and perfection through teaching, and in the work of Professor Najmiddin Kamilov "Sufism", the education of the soul, the color of human feelings, the ideas of secularism and divinity are expressed⁶. Also, based on the aesthetic views of thinkers of the medieval Muslim East, issues related to the aesthetic culture of the individual were reflected in the works of such scientists as Abu Nasr al-Farabi, Abu Rayhan Beruni, Ibn Sina and Umar Khayyam. In particular, Abu Nasr al-Farabi's book "On Achieving Happiness" perfectly describes how aesthetic culture leads a person to true perfection and beauty.

In a modern developed society, the effective protection of our people, especially our youth, from spiritual threats, the formation of a healthy moral and aesthetic worldview, develops their ability to express their views on events in society. The antiquity of aesthetic thinking in the East serves to illuminate the past and the fate of our great ancestors, to

⁵ Юсупов Э. Инсон камолотининг маънавий асослари. Тошкент: Университет, 1998. – Б. 160.

⁶ Комилов Н. Тасаввуф ёки комил инсон ахлоқи. Тошкент: Ёзувчи, 1996. – Б. 147.



embody the image of our contemporaries, to educate young people in the spirit of high noble ideas. The modern period, along with the increase in the aesthetic level of the nation, allows you to create artistically harmonious works that meet the spiritual needs and demands of the people. As the President said: "We have a great history that can be envied. We have great ancestors to envy. We will have a great future, great literature and art worthy of envy"⁷.

Ethical and aesthetic ideals also play a special role in expanding the sphere of value consciousness of the individual. Ethical and aesthetic views as human representations of perfection have always included a comparative analysis of their composition, manifested in the form of good and evil, beauty and ugliness. Ethical and aesthetic views generalize the moral and aesthetic experience of the social layer of the road.

Strong changes in the spirituality of the individual, sharp turns are associated with progress in time and space and are developing in parallel with these reforms and socio-political activities. In the philosophical heritage of the East, the aesthetic ideal of personality is mixed with the moral ideal, forming in itself the phenomenon of a perfect person.

In the current education system, it is advisable to develop mechanisms for the growth of the aesthetic culture of the individual, rehabilitation at various stages, the formation of subjects of the aesthetic organization of life, the creation of theoretical, methodological, scientific foundations of friendship with the outside world and the actualization of pedagogical and didactic principles. It is advisable to use innovative methods in the formation of aesthetic culture, to generalize the achievements of ethno-aesthetic, ecoreligious, eco-aesthetic culture in the upbringing of the individual and reflect this in the education system.

As a person's thinking, his ideas about reality, the degree of sophistication, his views on the social environment develop in a system of certain patterns, so aesthetic culture develops on the basis of the interdependence of processes between different events. This development embodies a number of patterns of social life based on a certain aesthetic culture, a set of ideas and thoughts that are formed in the minds of young people. Including:

- uneven development of elements of aesthetic culture;
- uneven development of aesthetic cultures;
- balance of aesthetic culture with the natural environment;
- transformation of aesthetic culture in accordance with spiritual needs;
- the connection of aesthetic culture with the social system;
- the nature of the formation of the aesthetic culture of the individual;
- these include principles such as the law of continuity of aesthetic culture⁸.

These laws of aesthetic culture, arising in the process of the development of nature and society, extend to all spheres of public life, especially in the field of art, ethics, law, religion, science and education, and serve to reveal the essence of cultural theory. Each of them is formed separately in the process of development of society, creating the basis for the development of the worldview and aesthetic consciousness of the individual.

The dialectical connection between society and personality is not based on rigid reality, but on diversity and diversity. Because in a society where the aesthetic culture of the

⁷ Ш.М.Мирзиёев. Адабиёт, санъат, маданиятни ривожлантириш-халқимиз маънавий оламини юксалтиришнинг мустаҳкам пойдеворидир. uza.uz/uz/posts/adabiyet-va-sanat-madaniyatni-rivozhlantirish-khal-imiz-mana-03-08-2017

⁸ Файбуллаев О. Шахс маънавий камолоти ва эстетик маданият. Монография. –Тошкент: «CHASHMA PRINT» нашриёти, 2008. - Б. 160.



individual is developed, the priority of aesthetic values is ensured. On the basis of such activities, "universal spiritual values, material and spiritual culture, morality, ethics, history, art, technology, literature, cultural heritage, customs, religious beliefs, as well as directly dialectically related to human thought, we should not forget" should be widely covered⁹.

It should be noted that today the influence of the media and social networks on the development of the aesthetic culture of the individual and society is enormous. While the mass media and social networks have a positive impact on the development of the aesthetic culture of young people, on the one hand, the abundance of information and the fact that they do not pass a certain qualification stage jeopardize the fate of young people. In any case, a person under the influence of his national mentality and aesthetic views begins to accept some destructive cultures as consumers of modern fast information, while taking care of the future. If certain information and data aimed at poisoning the minds of the younger generation are sorted in the media, it is almost impossible to do this in social networks. Consequently, a person who has achieved all-round perfection is characterized by a comprehensive analysis of the processes affecting a person's worldview and spiritual education, and its effective use in the development of aesthetic culture. At the same time, an important theoretical and practical task of the modern socio-educational sphere is to prevent the younger generation from enjoying such momentary alien ideas, to educate an independently thinking, spiritually mature generation capable of fighting various destructive ideas and ideologies.

One of the urgent tasks of our time is to educate young people in independent thinking, time-tested life and national values, a healthy worldview, rich spirituality, preparation for responding to any ideological pressures and spiritual threats. In this regard, the formation of a high aesthetic culture among young people and the promotion of a healthy lifestyle so that there is no gap in their aesthetic worldview, the formation of a sense of high aesthetic taste in them, is recognized as a requirement of the times.

It should be noted that the role of literature and art in the formation and development of aesthetic consciousness and culture, in the minds of young people at the level of national ideology and the requirements of national development is invaluable. Therefore, in the era of modern development based on the construction of a new society and a new way of life, the formation of new thinking and worldview of young people is impossible without the help of our rich spiritual heritage.

At the same time, it is also true that the study of the commonality of religion with aesthetic culture generates an aesthetic and emotional perception of its existence in the formation of the aesthetic culture of youth. Indeed, studies have recognized that "religion is a means of reflecting the complex harmonious development of philosophical, scientific, moral, historical, artistic, spiritual and aesthetic views of man"¹⁰. That is why the holy religion of Islam serves in the development of our modern society, in the formation of its aesthetic culture, as the basis for people living together in a common homeland on the path of noble ideas and intentions.

⁹ Файбуллаев О. Шахс маънавий камолоти ва эстетик маданият. Монография. –Тошкент: «CHASHMA PRINT» нашриёти, 2008. - Б. 160.

¹⁰ Маҳмудов Т. Эстетика ва маънавий қадриятлар. Тошкент: Шарқ, 2001. – Б. 20.



In modern conditions of globalization, the correctness of the formation of aesthetic thinking of young people on the basis of Islamic values, which is the basis of means of protecting the aesthetic thinking of young people from alien ideas, has been scientifically and philosophically proved.

The role of a teacher with mature moral and aesthetic qualities, with modern knowledge, in the education of young people by perfect people is invaluable. Because today, in the new meaning of the concept of human perfection, the idea of a perfect man is glorified. The idea of the perfect man has long been the basis of sects and has been widely recognized in a number of written sources¹¹, mainly on the Naqshbandi sect. Also, the idea of a "perfect man" led not only individuals, but also many nations to high development and inspired them to spiritual and educational maturity¹².

Owing to our independence, there are ample opportunities for the rational use of Islamic values in the development of spiritual culture, moral and aesthetic thinking of society and the individual. The use of such opportunities today creates the basis for the formation of aesthetic thinking of the youth of Uzbekistan, protection of the interests of the state, the people and the nation. The process of social development nurtures people who contribute to the development of society on the basis of a new worldview, educating people with a unique and appropriate modern thinking for each period. In this regard, the role of aesthetic culture in the system of philosophical worldview is strong, elevating the prospects of the people and serving the fate of the nation and the prosperity of the Motherland, peace and prosperity of the people. Also, the social relations between the individual and society, the spiritual and aesthetic attitude to reality serve to call people to a higher culture. This is due to the fact that the historical path traversed by mankind shows that a person's worldview and culture are connected with his aesthetic thinking.

Globalization, which plays a special role in the rapid development of social development, imposes new requirements on the aesthetic culture of each state, people, nation, and individual. Just as every social phenomenon in the development of society has its pros and cons, so the process of globalization shows its extremely acute and far-reaching impact in almost all spheres. In such a situation, only young people armed with personal aesthetic culture and worldview can express the right attitude to modern socio-political and spiritual-philosophical problems.

The new essence of the aesthetic culture of the individual, realized in our society, testifies that the reforms serve the interests of the people. In particular, the richness and depth of democratic principles, the goal of our spiritual activity is to educate noble and free-thinking people and build a just society based on gender equality as a strategic task. The result of this process is that the consciousness of people, especially young people, gives an artistic and aesthetic landscape to their imagination and activity, serves to realize their creative and creative qualities.

Currently, the formation of the aesthetic culture of the individual on the basis of national ideology reflects the aesthetic worldview of the nations and peoples living in our country,

¹¹ Rakhmonov S.M. Interpretation of human perfection in the tarikas of mavlavia and nakshbandia (comparative philosophical analysis) // Philosophical Readings (Scopus). <https://philosophicalreadings.org/XIII>. (4) Dec 08, (2021)/Pp. 3127-3131.

¹² Миллий истиқлол ғояси: асосий тушунча ва тамойиллар. Қ.Назаров таҳрири остида. Т.: Янги аср авлоди, 2002. – Б. 161.



focused on the good, spiritual growth of the new century. Therefore, it is true that the national ideology of each person and nation not only expresses the ideas of the epoch, but also preserves and uses the material and spiritual heritage of the past, which has been formed in the worldview of people for thousands of years and inherited from their ancestors.

In order to strengthen and develop national ideology in the aesthetic culture of modern youth, the need to equip it with a national idea so that there is no ideological gap in their minds is recognized as a problem of national importance. Therefore, it is necessary to radically teach young people to understand national identity and develop as a socially active person in the restoration and development of history, religion, spiritual heritage and traditions of our people. After all, one of the urgent tasks of our time is to instill in the minds of young people such qualities of our people as kindness, compassion, kindness, purity and faith.

Today, globalization on the basis of an information system is trying to change the aesthetic culture of our people, in particular, to influence national and universal values, traditions, rituals and customs in different ways. This is due to the fact that globalization is changing the ideological and spiritual landscape of the world, creating new ideas and perspectives. Therefore, religious traditions, rituals and holidays, which have been formed and developed over the centuries and remain an invaluable legacy from generation to generation, also play an important role in the education of aesthetic culture in the minds of young people. In particular, it should be noted that the rules and principles of life of the Uzbek people, ancient traditions and values, the contribution of this country to Islamic civilization and culture for centuries, how great thinkers and great scientists lived here and what scientific and spiritual heritage they left behind.

Today, special attention is paid to the upbringing of the younger generation as a mature person, capable of achieving the goals and objectives set in all respects, possessing intellectual maturity. Independent, broad-minded, modern young people who are able to embody the beauty of national values, enjoy the aesthetic culture of the peoples of the world, as well as glorify the creative abilities of their people and nation as their main dedication to the development of the Motherland. It has also been repeatedly proved that if a person's aesthetic culture is harmonized with a national ideology based on humane and democratic principles, he will be able to overcome any difficulties encountered in his life. The formation and development of aesthetic culture among young people today lays the foundation for building a just, civil society in our country, and their activities serve as a program to ensure interethnic harmony and religious tolerance.

In conclusion, when we say that today a perfect person is understood as a modern youth who recognizes their rights, relies on their strength and knowledge, can independently react to events happening around them, can see their personal interests in harmony with the interests of the country and the people, considers themselves an integral part of society, has mastered modern and religious knowledge.

It should also be noted that in Islamic culture, the image of a perfect person is mainly depicted in the images of prophets, guardians, saints and sages, and in hadiths it is recognized as obligatory for every person to acquire perfect knowledge. Indeed, it also depends on these principles that the spiritual and moral beauty of human thinking is usually described as a



religious value. The peculiarity of the globalization process in a rapidly changing world is that it promotes various spiritual threats, sometimes openly and sometimes covertly, under the guise of "mass culture". It is the duty of the intelligentsia to protect young people from such threats, selfishness and jealousy that contradict spirituality.

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