



CONCLUSIONS OF ANCIENT EASTERN THINKERS ABOUT THE NATURE AND ESSENCE OF AESTHETIC APPROVAL OF REALITY

Rashidova Mashkhura Karimovna

Educational University "Renaissance", Associate Professor of the Department of "Socio-Political Sciences", Candidate of Philosophical Sciences.

Buranova Nigora Azamkulovna

Educational University "Renaissance", Associate Professor of the Department of "Socio-Political Sciences", Candidate of Historical Sciences

Abstract

In the direction of a creative-adaptive approach to Western and Eastern cultures, conducting a comparative analysis between them, recognizing the presence of similarities, one should not ignore the fact that there are also important differences.

Keywords: Society, history, science, thinking, science, development, scientists, spirituality.

Introduction

Along with literature and art, science has already developed a scientific and philosophical study of the production environment, everyday life, and objects surrounding humans. Therefore, many ancient literary monuments serve as factual material reflecting the lifestyle and everyday life of earlier civilizations. It is interesting that civilizations, the reality of which is doubtful, find their confirmation in cultural objects of domestic life. Tools, remains of underground and above-ground dwellings, in a word, methods for improving the technology of making tools, indicating sociocultural adaptation to the environment, processes such as the development of new places testify to the past. All this provides valuable information about the development of natural features of people's lifestyle, as well as their social stabilization.

Monuments of primitive art testify to the importance of animals as the main object of human creativity, a source of livelihood for early communities, whose life and death were associated with hunting. In those days, primitive art manifested itself in the method of "animalization" rather than humanization of animals, which was due to the importance of adaptation, in other words, adaptation to the surrounding reality through art.





The change in the physical type of a person has opened up new opportunities for the development of production activities and various economic forms that shape modern man. Many different cultures emerged, and settlements began to be built en masse as the population grew. The scale of human settlement characteristic of this phase also expanded. For example, it is known that people lived in the territories of modern Afghanistan, Iran, Iraq, Turkey, the Caucasus and Transcaucasia, Southeast Asia and Southern China. As a result of the migration of people to the north, they also developed the territories of Central Asia, Southern Siberia, the Far East, Mongolia and Japan. The appearance of works of primitive art in Central Asia corresponds to the Upper Paleolithic period. More than 120 rock carvings, including scenes of hunting magic, were discovered on a vast territory from the Zerafshan Range to the Eastern Pamirs, from the Oloy Mountains to Badakhshan.

Based on the achievements of the Copper Age tribes, a transition from a consumer economy to a productive way of life, from collecting green plants to planting cultivated plants and farming, became possible. Until now, the first settlements in Central Asia are recognized as the 9th-8th centuries BC. This period is called the New Stone Age - Neolithic and is marked by major technical and social changes. The customs of family life of the peoples of Central Asia are associated with the most ancient tribal beliefs, which were manifested in funeral rites, worship of ancestors and nature.

Among the ancient pre-Islamic beliefs and traditions, Zoroastrianism is of particular importance. According to his teaching, the entire Universe surrounding us is a whole unity, and each person, having the right to make an independent choice, is still a particle of this whole unity, therefore the state of the world largely depends on human behavior. By destroying nature, a person destroys something inside himself. If earth, water, air and fire, which are considered sacred, are polluted, if garbage is collected, then a terrible sin is committed, because you can poison yourself with poisoned water, and preserving nature is a great merit.

Zoroastrians condemned both democracy and autocracy equally. Those who contrast the power of Sansalarism with a ruler who has the divine talent of Khvarna, because a ruler with Khvarna will be able to overcome corruption and stabilize goodness, having the abilities of prediction, future planning, diplomacy-diplomacy, ethics-aesthetics. Those who do not possess the above qualities do not have the right to rule the state, and the Zoroastrians believed that Khvarna is the unity of perfection with wisdom.

His Highness the ruler should take care of material well-being, because human life is a gift from God and he deserves to live a quality life. Extreme atheism, extreme lifestyles and corruption are considered contrary to Zoroastrian beliefs.





The main meaning of human life is to get rid of vices, increase the power of creativity, realize the unity of existence, and stabilize the harmony of the internal and external environment. In a person's striving for good, it is necessary to follow three paths: Good thoughts, Good words, Good deeds. All these are the main provisions of Zoroastrian philosophical and religious teachings.

Analysis of the nature of the main creative and adaptive provisions of Zoroastrianism leads to the following scientific conclusions:

- as a result of the transition of the economy from the form of consumption to the form of production, from gathering to agriculture, a high level of adaptation to the conditions of the human environment is created, the foundations of the artificial environment are created in it, and inevitably this situation has the significance of creativity;
- a sedentary lifestyle, the development of artificially irrigated agriculture, the emergence of crafts and art, social consciousness is gradually growing under the influence of the complication of material production, the aggravation of tribal relations;
- there is a need to transfer social and practical experience for the purpose of high-quality adaptation of next generations in the natural and artificial environment;
- the humanistic orientation of Zoroastrian philosophical and religious views indicates a person's inclination to seek harmony with the environment, on the one hand, and to create an artificial environment, free from sharp contrast, on the other;
- The basic rules of Zoroastrianism, undoubtedly, are creative and adaptive in nature, and their broad nature allows them to be used in the formation of a modern artificial environment.

The basic principles of Zoroastrianism were further developed in the philosophical views of thinkers in Central Asia, the Near and Middle East.

The medieval history of Central Asia and the culture that was created there over the centuries were not sufficiently studied before independence, and in some cases did not go beyond the scope of general interest. That is why Bartold, Bertels, Braginsky, Konrad, Tolstov, Krachkovsky, Zhirmundsky, Gafurov, Gulomov and others are interested in studying the cultural history of the peoples of Central Asia. Your contribution is invaluable. The scientific works they created shed light on the rich landscape of historical and cultural life of that time and served as the basis for introducing the terms "Muslim Renaissance" and "Islamic Renaissance" into scientific circulation.





Among the general philosophical works are A. Bakhutdinov, N. Grigoryan, Sh. Mamedov, I. Mominov, M. Khairullaev and others. His research shows the great merits of such great scientists as Khorezmi, Ferghani, Farabi, Beruni, Ibn Sina, Ulugbek, Navoi, Babir as the creators of masterpieces of scientific, philosophical, aesthetic and artistic thinking, natural thinkers and scientists. In conclusion, spiritual culture has been studied to a certain extent, but material culture and related issues of the built environment have not been scientifically and methodologically analyzed enough from aesthetic and scientific-theoretical points of view.

The Eastern Renaissance, which flourished in the 9th-15th centuries, is of great importance not only because it lasted for a long time, but also because it was rich in historical events. This period occupies a very important place among the highest values of material and spiritual culture, including priceless architectural art and unique examples of folk art. Separately, it should be recognized that the Eastern Renaissance was created long before the start of the European Renaissance and, as the first Renaissance in the civilizational development of mankind, acquired great creative significance.

After the Mongol invasion was stopped by a crushing blow to the Eastern Renaissance, the centralized kingdom of Temur and his successors established relative economic and political stability, an end to feudal fragmentation, and widespread development of agriculture, crafts, irrigation and trade. Architectural monuments were created that expressed themselves as a type of luxurious and beautiful art characteristic of this period. The ensembles of Shahi-Zinda, Gori-Amir, the Bibihanim mosque, the Ulugbek madrasah, Sher-Dor, Tillya-kori, built on Registan Square, the architectural complex of Abu-Dorun are masterpieces of the architectural art of Central Asia and still attract attention to this day.

The role and significance of Alisher Navoi's personality in the material and spiritual development of that time are priceless and incomparable. Mosques, madrassas, libraries, folk culture, palaces, bridges, baths, hospitals, ponds and canals, built and opened on both sides of the main streets, were built and put into operation under the direct supervision, and often under the patronage of His Eminence. rovon and rastalar - all this was for the needs of the people, it was a symbol of concern for satisfying their aesthetic thirst for beauty, harmony and greatness. Although the constructive and creative activity of the great scientist Alisher Navoi, aimed at decorating the life of people and their environment, was used directly to create special aesthetic principles of his time, even if the main direction of activity was not set as a goal, he made a great contribution to the great cause of forming the spiritual life of his time and made a





great contribution to the process of creating a unique theory of artistic culture, which still retains its viability.

In the direction of a creative-adaptive approach to Western and Eastern cultures, conducting a comparative analysis between them, recognizing the presence of similarities, one should not ignore the fact that there are also important differences.

In ancient times, the laws of the human body were taken as the basis for proportions. "Just as eurythmy (proportion) in the human body is determined by the similarity of the measurements of its elbow, step, palm, fingers and other parts, so in perfect devices and constructions the same criterion of measurement is used...". The proportions of the human body occupied a place in the entire artistic and aesthetic system, which found its further development and most complete expression in the era of the Italian Renaissance.

When we approach the Eastern Renaissance, it should be noted that due to many socio-cultural, primarily religious reasons (Islam forbids the depiction of any animal, especially a human), the aesthetic assimilation of reality took on a completely fading character. another way. For example, the foundations of Greek, Roman, Byzantine architecture were reworked here in the spirit of Muslim architecture. "Here the principle of dematerialization prevails, that is, the dissolution of material architectural parts in the environment of space."

References

1. Авеста в русских переводах.- СПб. Наука,1998; Бойс М. Зороастрийцы, верования и обычаи. – СПб. Наука,1994; Изведать дороги и пути праведных. Пехлевийские назидательные тексты. - М.Наука, 1991; Т.Махмудов. "Авесто" Т.:Шарк, 2000.
2. Григорян С.Средневековая философия народов Ближнего и Среднего Востока. - М.: Наука, 1966. - С.125.
3. Маматов F.C . Issues of implementation of public control in the process of democratization of society. Online. Asian Journal of Multidimensional Research (AJMR) <https://www.tarj.in> ISSN: 2278-4853 Vol 10, Issue 9, September, 2021 Impact Factor: SJIF 2021 = 7.699 DOI: 10.5958/2278-4853.2021.00655.8 123-129

