



Beauty As An Aesthetic Basis Of Human Life

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ABSTRACT

In this article, beauty is interpreted as the aesthetic basis of human life and its ethnomadanical features are analyzed. Historical-theoretical analysis of the study of the concept of beauty in the science of aesthetics is given. Striving for beauty as a natural feature of a person or a sign of emotional perception of the world, allows people to cultivate aesthetic consciousness, build spiritual and creative life and strive for perfection in general.

KEYWORDS

Beauty, man, ethnomadanism, history, Aesthetic Science, living aesthetics, culture, historical monument, ecology.

INTRODUCTION

Aesthetic attitude of people towards existence is an incredibly complex and

multifaceted process. Aesthetic emotions, sensations that

occur in the social life of people are directly related not only to our senses, our consciousness, but also to what is in the object and phenomena. Human senses, emotions influence his psyche and are of great importance in the perception of each other's beautiful landscapes in existence.

People went to feel the diverse beauty of existence in their aesthetic activity, having acquired an emotional perception of their aesthetic relationship to life, creating from them a sense of enjoyment, pleasure, aesthetic pleasure. Such passions urge people to live and enjoy the beauty of life. A variety of aesthetic feelings in social life serve to have in common, commonality, perfection in harmony in the aesthetic perception of existence. Here is such an emotional, one of the aesthetic categories associated with the activity of the object and the subject is beauty. In the history of aesthetic thought, the concept of beauty was given a different definition and interpretation. For example, the ancient Greek philosopher Plato says that beauty is beyond its time and space, looking at the emotional world. Plato says, "because beauty is an emotional trait, it can be learned not by emotion, but by reason," [1,82]. "Beauty is a variety of music, something that corresponds to good behavior, something that people are passionate about achieving" (Abu Nasr Farabi), "any beauty is an object of love that can understand beauty" (Abu Homid Gazzuli), "both the mind and the sense lies in the basis of love for beauty" (Ibn Sino), "beauty is glorified in all languages and is pleasing to any mind" (Omar Hayyam), "beauty is G.Chernyshevsky), "the feeling of beauty, in connection with the feeling of dislike, leads to the unification of people, the formation of socio-moral qualities in them" (E.Berth),

"Beauty is an object of uninteresting charm, love" (I.Kant), "beauty is the freedom that has become a phenomenon" (F.Shiller), "not everything is beautiful unless to us" (A.Shopenhauer), "beauty is the illusion-imagination created by God-artist" (F. Nisse), "where the substance is nurafshan, there it is possible to meet the phenomenon of beauty: the inseparable omission of matter and light is life" (V.I.Solovyov) and similar thoughts arose as a result of different concessions to beauty.

MATERIALS AND METHODS

Aesthetics is one of the oldest philosophical Sciences. Its history includes a period of two and a half to three thousand years. But he received his current name in the XVIII century. Until then, the views on beauty and art, which were the main problems of this science, were reflected in the treatises devoted to different types of art, in works on philosophy and theology. The term "aesthetics" was first introduced into scientific circulation by the great German philosopher Alexander Baumgarten (1714-1762). Buda said he had reacted by virtue of the teaching of another glorious philosopher Leibnis (1646-1716). Leibnis emphasizes the need to study the spiritual world of man into three areas – intelligence, discretion, emotion, and each of them individually philosophically. Until Baumgarten, the science that studies reason is logic, and the science that studies discretion has long had its place in philosophy of ethics (ethics). However, philosophical science, which studies emotion, did not have its status. Baumgarten's service in this regard is that he took the phrase "aesthetics" (German "aisthetikos" – "aesthetic") from the Greek word "aisthetikos", which means something

like "Feel", "Feel", "Feel", and filled this gap[2,467].

Baumgarten put forward nafosatology as a theory of emotional perception. But soon it began to be interpreted as "philosophy of beauty", "philosophy of art". And Gegel, one of the greatest theorists in the science of nafosatology, writes in the introductory part of his lectures: there have been attempts to apply another term because the name "aesthetics" has failed and is superficial. For example, it was recommended to use the word callistics. Unfortunately, this was also not acceptable, negaki, the science on which the word goes, should study not beauty at all, but beauty in art. Referring to the fact that the word itself does not interest us, we are ready to keep the name "aesthetics", on top of which it is customary to use it in colloquial speech. Nevertheless, the phrase that answers the meaning of our science, it is – "philosophy of art" or even more specifically – "philosophy of artistic creativity" [3,14].

From the appearance of man to the present day he lives in the material and spiritual world. He tries to understand the world, to know it, to assimilate it spiritually, and creates material and spiritual values. As long as a person operates, he constantly interacts with the external world, with society and experiences various natural-social phenomena. Sometimes a person also has an emotional reaction to these events. With the external scientist, a person is in a mutually emotional relationship and this relationship is reflected in the phenomena of perception. This aestheticism, in turn, creates in itself feelings of liking, usefulness and excitement, affektiv (coming to ecstasy, junbush) situations. People on earth always participate in relationships

between nature, society and them, work and enjoy its result.

Aesthetics is a branch of knowledge, it is a branch of science that studies a person about the formation of his life, the maintenance of his offspring and family with an atmosphere of perfection and the observance of his state of feelings and the formation of an image of perfection, harmony and beauty, the maintenance of peace, household comfort and other signs. In short, aesthetics is a scientific knowledge of human emotions, which studied the interaction of nature and man, the basics of harmony, harmony and feeling of beauty. Thus, the subject of modern aesthetics consists of manners, which arise as a result of the interaction of a person in his life of all that is associated with beauty, feeling, the mind, talent of people with earthly manifestations. Aesthetics does not give a scientific truth, but controls the quality of things and events by controlling what we are doing right in life activities and successful conditions.

The consciousness of a person is not systematized as it is now, there were certain instructions, symbols to reflect his feelings, feelings in times when he did not develop. They created products of creativity that reflect values, traditions, relations with natural phenomena to generations. These can be seen in the scientific research of archeology, ethnography and anthropologists.

If we look closely at the history of human culture, we can see that even in the early stages of human history, works of art that express harmony between nature and man, the customs of which determine the aesthetic attitude of man to nature. That is, aesthetic

consciousness is "materialized" in works of art and expressed in different ways, forms. Initially, before the use of writing still appeared, drawing on the walls of caves suratlar, on the basis of images, too, reflected the aesthetic attitude of a person to nature consciously (regardless of the primitive and simplicity from the point of view of the present period). Later, examples of the oral creativity of the people were: myth, myth, narration, wisdom, matal, proverb, Epistles and other works of art should be viewed as a method of aesthetic perception of nature, a form of expression of the environmental consciousness of a person.

In the primitive era, Labor and hunting weapons made of stone, household items (they were also made of stone), mother-of-Pearl figurines made of stone, shells made of fine stones, women's jewelry made of morol (syrupy Bugus) and Taiga teeth, etc. Of all these things, it can be concluded that what was used by people who lived 50 – 40 million years ago (according to some sources, about 2 million years ago), and perhaps what was done by them on the basis of an emotional-emotional state, indicates their practical occupation (labor, everyday life, means of hunting) and beauty (female charms) [4,70].

In ancient times, a glass with a golden or silver snake wrapped around it is the first ritual image of the religion of Zarathustra medicine. And this proves that the snake, which is considered a symbol of modern medicine, was transferred from the medicine of a rotten glass, the religion of Zarathustra. That is, the image of two brothers twins: Haurvatag and Amirtag holding a diamond glass, was its basis. Khaurvatag is a patron of balance and harmony in the environment, a claim is a

healer; while Amirtag is a patron of Eternity and, at the same time, a patron of alchemy. The drink of Eternity is considered an expression of all the changes that take place in the influence of filled glass – soul Sciences, the law of the universe (Asha), earthly harmony, eternal and powerful Supreme Truth. A silver snake is a symbol of the way of formation and development of mankind, and a gold snake is a symbol of earthly evolution and earthly harmony. These teachings and symbols, in its essence, deserve to be evaluated as the initial stage of artistic expression of aesthetic consciousness and culture[5,83].

RESULTS

Nature and natural phenomena can affect the emotional feelings of a person, bringing qualitative changes into the body. For example, during the spring or autumn hazonrezgi, the poet writes poetry, the writer writes a story, the artist draws a picture. All this is due to the fact that you can enjoy the wonders of nature. What features and adjectives can these be? For aesthetics, perhaps, this is the most basic question, because under the influence of such characteristics and qualities, such power and ability was born in humans, so that the creative potential of people who passed through generations developed, their creative abilities became increasingly improved. So, more effective are the weapons of labor, all the practical things in existence, all the untwisted charms that have arisen.

Archaeological finds indicate that the jewelry of household objects and tools of primitive people and the objects of religious rites are not even made of any stone. These were, first

of all, polished and used as a stone weapon, correctly and sharply wavy, for the treatment of animal skin from River or sea stones. These microlites: needles are thrown from the ends of the arrow and the spears; secondly, beads are made of shiny or colored stones, deer (sheep, goat) teeth or shells, using special shapes and colors; from the third, and the pebbles are mostly solid, crumbly and reliable heavy stones; from the fourth, the primitive man mainly focused his attention on the Shape of a stone, bone or sink, and then on its hardness, color, etc.

When, from the time of research on the needs of a person about beauty, elegance associated with aesthetic culture, theories began to emerge about a number of aspects of human perfection. The emergence of the term aesthetics, which began to mean the meaning of beauty or beauty from the middle of the XVIII century, became the first step of mankind in this regard. Because of the stones of different appearance, shells, bones, the ancient man used them for different purposes, he used the organic and natural environment to create something necessary for himself and his loved ones, especially for his children and women, as well as for his kind, fast. The environment is called Harmony of things and parameters corresponding to events and it is very pleasant for the ancient ones. Because it creates a proportionality that surrounds a person and the world of life, living in harmony with the natural environment. People often see Harmony as living by interacting with the outside world and adapting to the environment. It is natural for a person to understand the role of harmony in his life as a gift of life, to assume that his desire to carry this balance of harmony will lead him to the fact that he likes it and will

increase his vital strength. It is a positive fact that a person likes the environment and this liking gives a person an optimistic spirit. The theoretical and practical aspects of living in harmony with the environment, love of life, the concept of Vatan and harmony in general are studied in the sciences of ethics and aesthetics. It is expedient to study the meaning of the category of harmony in terms of aesthetic theory and on the basis of aesthetic theory. Aesthetics analyzes harmony through the concept of beauty.

So what is beauty? What do we imagine about beauty? How did the ancient people feel the beauty? Does the appearance of objects mean this concept? In finding answers to these questions, the science of aesthetics is addressed.

There are several definitions about beauty. Here are a few of them. Specifically, A.The lion sees the concept of beauty as "a scientific term aimed at describing the aesthetic property of an object that evokes a pleasant impression, pleasant mood and joy in the subject" [6,1]. M.According to nedonsel, " beauty is a phenomenon that manifests individuality, while art is an attempt to imitate individuality with artificial lines. Therefore, beauty can not be understood without the achievements of artistic culture"[7,52]. Since the concept of beauty is understood in different categories in Russian and European countries, translations in Uzbek have become different. In our opinion, beauty can be divided into two types, that is, beauty with an objectektiv basis, and beauty, which is perceived by the tastes and upbringing of the subject. Because of the emotional emotionality of beauty, sarcasm, normality,

meaningfulness caused a variety of views on it.

In the history of mankind, the problem that has caused controversy from time immemorial is the worldview of the ancient man, how he perceives beauty, and what caused the change in his imagination of the next generations of mankind about beauty, there are puzzling questions. The topic of this debate is constantly evolving, surrounded by unresolved questions. That is, aesthetic feelings are innate in a person? Does it appear in the process of social production? Or is it formed in older people under the influence of the social environment? These questions tormented thinkers of the past, in particular philosophers of antiquity, German classical philosophers, classical naturalists, many literary and artistic critics and forced them to look for answers to these questions.

Striving for beauty is a natural feature of a person or a sign of emotional perception of the world. The ancient Greeks called this process "aisthetikos", that is, to know emotionally, emotionally. In the later period, philosophers studied the universe in one way or another and did not come to a decision about the nature of man, to a halt. According to the rational characteristics of Man, the increased number of irrational qualities has become the main task of a person to clarify these issues in order to achieve perfection. Since the development of aesthetic consciousness of a person is very strongly attached to the socio-natural environment, it moves away from its main essence, naturalness. In the formation of aesthetic consciousness of a person, the unity of naturalness and community occupies a fundamental place. Unfortunately, many

people do not understand this interconnection. The social environment opens a great way for people to cultivate aesthetic consciousness, build spiritual and creative life and strive towards perfection in general. Creativity is the act of creating new ideas, fantasies and opportunities. [9. 96]

Man does not use his various creative activities efficiently to grow, develop his natural talent in a certain social environment. Many people do not underestimate their abilities, opportunities and can not build their own lives freely. It is clear that a person should show his spiritual, moral appearance even in any conditions of creativity. A number of strong creative personalities (A.Fitret, A.Kadiriy, Cholpan, Osman Nasir, Oybek) those who lived and worked in very difficult socio-political conditions, created beautiful national values. It is not surprising that man's desire for beauty is mentioned in all religious sources, philosophical treatises.

At present, the aesthetic needs of people – perception of beauty, avoidance of embarrassment, issues of beautification of posture and aesthetic consciousness of the individual and society as a whole remain surrounded by a number of problems. Despite the fact that there are a number of factors for the person of the period to master the world on the basis of beauty, aesthetic needs do not pass into the form of activity.

Since beauty was once explained through art, artistic creation on the basis of spiritual satisfaction, rest, cases of catharsis, now works are carried out to explain beauty in this direction. But the elements of "mass culture" in works of art and types lead this head-on to the street. At present, sports, which are in the

same position as art, are gaining popularity and gaining popularity as a subject of manifestation of beauty.

CONCLUSION

Based on the above discussions, we found that the following conclusions should be drawn:

First, the classical aesthetic epistemological tradition reflects the expressiveness of human beauty, which accumulates in the history of culture in a certain way. Human beauty is an existential phenomenon that takes a person's self-awareness beyond the scope of art and at the same time preserves the symbolic essence of the artistic aesthetic image. Human beauty is a method of expression, symbolically and archetypically "loaded", an image given in a certain form;

Secondly, beauty expresses the ability of a person to realize the existence of a person in accordance with the printotype of his expressiveness, which as a unique phenomenon develops with the means of visual and expressive art as an important property for a person;

Third, the expression of human beauty, as a way of becoming its essence, is determined by the following characteristics: complexity (perception in a complex accompanied by aesthetic circumstances), figurability and symbolism, the manifestation, objectivity and subjectivity of the foundations of existential-artistic (material and ideal) beauty;

From Fourth, human beauty is a phenomenon in which the person directly expresses the general individual-social dynamic and static characteristics that are perceived as a sense of

beauty, as Discovery, pleasure, enthusiasm, joy. Human beauty is a way to have a human essence, since the expression print determines the unity of the ontogenoseological foundations of beauty.

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