

## USING THE RICH SPIRITUAL HERITAGE OF GREAT THINKERS IN THE ENVIRONMENTAL EDUCATION OF PUPILS

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### ABSTRACT

The article deals with the using the rich spiritual heritage of great thinkers in the environmental education of students. The impact of human activities on nature and the need to protect nature have been reflected in the development of human society. It is well known that man is a part of nature and was created by nature. However, with the development of man physically and mentally, he began to harm nature. Technological advances have also led to the widespread use of minerals. The negative impact of man and society on nature has increased, resulting in an imbalance between nature and society, and an ecological crisis. Failure to prevent environmental crises has led to a number of environmental problems and has become universal.

**Keywords:** Environment, human, spiritual, society, universal, development, nature, negative impact, technological advance, young people.

### INTRODUCTION

It is well known that without success in education, society cannot move forward. As our President Sh. M. Mirziyayev noted, "Another important issue that always worries us is morality, behavior, in short, the worldview of our youth. Today, times are changing rapidly. Young people feel these changes most of all. Let the youth meet the requirements of their time. But at the same time, do not forget about yourself. Let the call to find out who we are and what generation of great people always resonates in their hearts and motivates them to stay true to themselves. How do we achieve this? Upbringing, education and only through education. [1]

Behbudi stated, "Just as the wealth, land, and tools of a people without knowledge and skills are lost day by day, so will their morals and prestige be lost, and even their religion will be weakened."

That is why the focus on education has always been one of the most important issues. Through education, the individual matures, society develops, nations prosper, and human life improves.

The impact of human activities on nature and the need to protect nature have been reflected in the development of human society. It is known from history that the ancient people lived mainly on gathering - raking, hunting and fishing. The dominion of nature over man lasted until fire was discovered. With the discovery of fire, man's discipleship with nature came to an end and his influence on nature increased significantly. It is well known that man is a part of nature and was created by nature. However, with the development of man physically and mentally, he began to harm nature. Technological advances have also led to the widespread use of minerals.

The negative impact of man and society on nature has increased, resulting in an imbalance between nature and society, and an ecological crisis. Failure to prevent environmental crises has led to a number of environmental problems and has become universal. Since the 1980s,

environmental problems have explored the scale of the planet. Today, environmental issues are a priority in states. This is the demand of the time, which requires a person to feel responsible to nature.

As the ancient Greek philosopher Senon said, "To live in harmony with nature is to be in harmony with goodness," it is clear that one should not rule over nature. According to the English philosopher F. Bacon, "Nature can be defeated only by obeying its laws. Man is a servant and commentator of nature. We call the domination of nature a miracle. But this "miracle" usually brings disaster on us". In folklore, the image of man is not imagined without nature, without its whims. Muhammad Musa al-Khorazmi, Abu Nasr al-Farabi, Abu Rayhan al-Beruni, Abu Ali ibn Sina, and other Eastern scholars who lived and worked in the Middle Ages made significant contributions to the development of the natural sciences. Scientists living and working in Central Asia have expressed their valuable scientific views on nature and its balance, flora and fauna, and respect for nature at a time when the term ecology has not yet been coined. Man must grow up and live in complete harmony with the world around him.

## MATERIALS AND METHODS

Actually, as our President Sh.M.Mirziyoev has told: "Unique and inimitable scientific and spiritual heritage of our great ancestors should become for us the vital program. This immortal heritage will always be with us and will always give us strength and inspiration. First of all, we need to fill the national education system with this spirit". Today, by studying the spiritual heritage of our ancestors, we encourage the proper organization of our relationship with nature [1].

The great scholar Muhammad Musa al-Khwarizmi (783-850) wrote in one of his treatises: "Know that when the eyes of the world are filled with tears, sorrow and calamity will befall them. People, don't lose your love for the river!" What did Muhammad al-Khorazmi mean by "Tears of the World"? Did he mean that the river would be wasted? He meant, first of all, that the river and the people should understand each other and find common ground, be in love with each other. [2]

In 847, Muhammad al-Khorazmi wrote "Surat al-ard" ("Picture of the Earth"). It includes the world's oceans, land continents, poles, equator, flowers, mountains, rivers and seas, lakes, forests and their flora and fauna, as well as other natural resources, i.e. information about the riches are given. This work summarizes the historical and legal knowledge of mathematics, geology, astronomy, ethnography, medicine, as well as the peoples of the world.

Ahmad al-Farghani (full name Abul Abbas Ahmad ibn Muhammad ibn Kasiral-Farghani) (ca. 797, Fergana - 865, Egypt) - worked in astronomy, mathematics, geography and other scientific fields. Uzbek encyclopedic scholar. According to written sources, al-Farghani wrote a number of scientific and practical works in the field of early medieval astronomy, mathematics and geography. His major astronomical work is "Kitab al-Harakat al-Samaviyya va Javami ilm an-Nujum" ("The Book of Celestial Movements and General Science Nujum").

Also known as "The Book of the Fundamentals of Astronomy", it was translated into Latin in Europe in 1145 and 1175. Al-Farghani's name was later Latinized and he became famous in the West as "Alfraganus". His book, "The Fundamentals of Astronomy", has been used as a basic textbook on astronomy in European universities for centuries because it contains the most important and necessary knowledge of astronomy in modern times. Its geography section is devoted to the most basic and necessary knowledge of the countries and cities of the world,

and is called "The names of certain countries and cities on Earth, and the phenomena of each climate." The play simplifies the main content, tasks and parts of the sciences of astronomy and geography on the basis of comprehensible evidence. In particular, valuable comments are made about the Earth's roundness, the rise and fall of the same celestial bodies at different times, and the fact that these eclipses look different from place to place, and their appearance changes with distance.

In general, Al-Farghani's "Fundamentals of Astronomy" marked the beginning of the development of astronomy in the medieval Muslim East, and later in Europe through Spain. Ancient Greek science, including astronomy, first became known through treatises translated from Arabic. It should be noted that Al-Farghani is one of the ancestors who left a worthy legacy for generations to study the science of geography and astronomy from a theoretical point of view.

Abu Nasr al-Farabi (873 - 950) was engaged in various branches of natural sciences, such as evidence of this can be found in his books „Kalom fi-l xiyz va-l miqdor“ ("The word about volume and quantity"), "Kitab al-mabadi al-insaniya", ("The Book of the Beginning of Mankind", and "Kalom fi a'zo al-hayvon" ("The Word of the Beast"). In his book "Kitab fi ixsa al-ulum va at-tarif, Farabi studied the sciences of his time in detail, systematized them into categories, and tried to describe each branch of science. Paid great attention to the science of natural sciences. His works on natural sciences, such as "The Handbook of the Structure of Human Organs" and "The Word on Animal Organs", provide information on the structure, properties, and functions of the individual organs of man and animals, their similarities and differences, and the bases of anatomical-physiological concepts are given.

Their mental state is also mentioned. When we talk about the structure and functions of the human body, it is explained that their interdependence and integrity, the changes in them, that is, diseases are primarily caused by eating disorders. Information is provided on the need for prevention, rehabilitation and other measures. Farabi distinguished between natural and man-made objects. He concludes that natural things are created by nature. He has extensively evaluated the impact of the human factor, natural and man-made selection, and other effects on nature.

Abu Rayhan al-Biruni (973-1048) tried to explain the phenomena of the universe by the laws of development, by the interaction of things and events. As a naturalist, Beruni thinks of nature as follows: "The world is filled with crops and offspring." Beruni's works provide information about the biological properties of plants and animals, their distribution, and their importance in agriculture. Beruni's scientific views are mainly found in such works as "Saydana", "Mineralogy", and "Monuments of Ancient Generations". In "Monuments of Ancient Generations", the scientist gave examples of how the relationship of various tropical plants and animals of Iran with the external environment, their behavior changes with the change of seasons. For example, the play depicts the harsh and cold winter, the birds descending from the mountains to the plains, the ants hiding in their nests, and so on. Beruni believes that the life of living organisms should be connected with the history of the Earth.

You can dig a hole in the sand and find a shell, says the scientist. This is because, he concludes, these sands were once the bottom of the ocean. In his book Saydana, Beruni described 1,116 types of drugs. 750 of them are derived from various plants, 101 from animals, and 107 from minerals. The properties, distribution, and other properties of each plant, animal, and mineral are described.

Beruni himself has been a fan of nature since his youth. Proof of this can be found in the book "Saydana". For example, a scientist shows a Roman man the fruits and seeds of a plant, asks for his name, and writes it down. Beruni's "Monuments of Ancient Generations" and "India" also provide interesting information about the structure of plants and animals and their interaction with the external environment.

Abu Ali ibn Sina (980 - 1037) was one of the scholars who made a great contribution to the development of world science and culture. As a great encyclopedic scientist, he was engaged in almost all fields of science of his time. Various written sources state that he wrote more than 450 works. We have received 240 of his works.

## RESULT AND DISCUSSION

Among Ibn Sina's works, his famous masterpiece, "The Canon of Medicine", is an encyclopedia of medical science. Many valuable ideas of the scientist, including his conclusions and advice on human health, diet and hygiene, have not lost their relevance. He recommends exercise for people of all ages. Physical therapy is especially recommended for people with neurological disorders. Ibn Sina is one of the founders of physiotherapy in the history of medicine. Aware of the importance of the external environment to the human body, the scientist suggested that some diseases can be transmitted through water and air, that is, he came close to solving the problem of the origin of the disease: "Some diseases are contagious. These include leprosy, scabies, smallpox, plague, and purulent ulcers. In particular, they occur when the living quarters are cramped and dirty, and when the neighbors of the sick person are under the wind," - concluded the scientist.

Abu Ali ibn Sina's philosophical and natural-scientific views are described in his world-famous work "Kitab al-Shifa", or "The Book of Healing". The work deals with philosophical concepts such as matter, space, time, form, motion, being, as well as ideas about sciences such as mathematics, chemistry, botany, zoology, geology, astronomy, and psychology. Ibn Sina paid great attention to the philosophy of nature, which covered various issues in the development of all branches of science of his time. In particular, medicine and related sciences such as anatomy, pedagogy, psychology, pharmacology, therapy, surgery, diagnostics, and hygiene were enriched by Ibn Sina's work with a number of new discoveries and reached a high level. Ibn Sina's views on various natural processes, such as the formation of mountains, the changing of the Earth over time, and earthquakes, greatly influenced the development of geology.

Mahmud Kashgari (1008-1102) was born in the second half of the 11th century, during the Qarakhanid dynasty, in Kashgar (East Turkestan), an encyclopedic scholar who lived and worked. His work "Devoni lug'at it Turk" is one of the rare works of its time. The book contains valuable information about the Turkic tribes and clans living in Central Asia and Western China in the second half of the 11th century, their social status, language, history, geography, metrology and astronomy. The manuscript of "Devoni lug'ot it Turk" was found in 1914 in Diyarbakir, Turkey. The 319-page manuscript is preserved in present-day Istanbul. This copy was copied by the secretary Muhammad ibn Abu Bakr ibn Fatihal al-Sawi in 1266, almost 200 years after the writing of the "Devoni lug'at it turk", in a handwritten copy by Mahmud Kashgari.

Mahmud Kashgari added his own world map to the "Devoni lug'at it turk". The map contains the names of the country, city, village, mountain, desert, pass, sea, lake, river, etc. A number of names that have not been written on the map are explained in the text of the work. The map is mainly for the present-day Eastern Hemisphere. The work provides detailed information

about the cities, villages, seas, lakes, Turkic tribes and clans of the 11th century, the social status of the clans, their origin, names, internal clans and categories, their location, customs, and linguistic features. There is also information about animals and plants, their names, astronomical data, constellations and stars.

The work has 54 thematic series ranging from one to sixteen. We determined the approximate number of categories in it: 18 out of 54 pieces (33%) were poetic pandnoma; 11 (20%) are related to war and 8 (15%) are about love, 6 (11%) are about nature, 11 (20%) are about mixed songs, such as mourning, hymns, hunting and other topics. Of the six chapters on nature, two are the Praise of Spring, one is the Winter and Summer Discussion; one is dedicated to the creation of the sky, the other to the praise of the stars and birds at night, and a series to the image of the Volga River. In short, the work depicts natural phenomena, the change of seasons, and the changing nature of plants, animals, and birds at this time, with a beautiful artistic tone.

Zahiruddin Muhammad Babur (1483-1530) was not only a poet, but also a king, commander, historian, trainee, hunter and gardener, traveler and naturalist. Bobur's greatest work is "Boburnoma". It describes the poet's experiences, nature, wealth, people, customs, animals, plants, and more. Every professional can find the information they need in this book. The work is rich in important terms and toponymic sources. It contains many folk sayings about land, water, air, and various natural phenomena. Anyone who has read and studied the "Boburnoma" concludes that it was written by a local scientist who was well versed in nature and geography. Babur respected, appreciated and always consulted with those who knew the country. "Before going on a trip, people who knew the land and water were called in and asked about the surroundings and the parties," the author writes.

Babur describes each region in a certain order. Information is given first about the geographical location of the place, then about the climate, medicinal places, plants, fossils, fauna and population. Bobur was a great botanist. He loved plants and knew them well. He described so many herbs and fruits, their properties and importance, that only a true naturalist, a gardener, could do it. In "Boburnoma", the author provides information on the development of agriculture in Central Asia, Afghanistan and India. The play notes that since ancient times in our country there are several varieties of melons, wheat, apricots, apples, quinces, pomegranates, peaches, cherries, walnuts, pears and mulberries. Babur also focused on the development of animal husbandry and handicrafts in Central Asia and India, and noted that the Afghan people have long been engaged in beekeeping and trade.

Babur compares the nature and peculiarities of his places with his native Andijan. He paid special attention to the propagation of flowers, ornamental and fruit trees. Babur was very interested in hunting, so he described in detail the animals of Central Asia, Afghanistan, Khorasan and India. According to the scholar, at that time in the Fergana Valley there were antelopes, mountain sheep and large birds of prey, and in Samarkand there were gazelles, Bukhara antelope, mountain goats, partridges and other animals. He gave detailed information about Indian animals such as elephants, rhinos, several species of antelope, monkeys, and rodents that live in trees. Birds include hawks, parrots, nightingales, aquatic storks, geese and ducks, from large mammals such as hippos and guinea pigs.

Babur has witnessed several natural phenomena, including earthquakes, lunar and solar eclipses. He was convinced that these phenomena were nothing but the laws of nature. This means that the peoples of Central Asia, including the Uzbek people, have a long history of

ecological culture. We also see Babur's great scholars of the past focus on nature, living organisms, and their interactions with the environment.

## CONCLUSION

In conclusion, it should be noted that our great ancestors, in their rich spiritual heritage, believed that nature is miraculous, that it is attractive and powerful, that man is a part of it, that he should live in harmony with it. Because one of the phenomena that threatens humanity today is the environmental situation. The deteriorating relationship between society and the environment is a matter of great concern to the general public. The planet's appearance is changing as a result of human overuse of natural resources. Green forests are declining, plant and animal species are declining, and minerals are depleting. As a result of pollution of water bodies and air, increasing emissions, the problems of food security, electricity and fresh water are becoming more and more complicated.

Man must change his attitude towards nature, the environment around him, know the laws of nature, study them and develop his life based on them. We need to develop ways of life that conform to the laws of nature. Otherwise, man and society will be the cause of great natural disasters and will perish from them.

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