

THE EMERGENCE OF ECOLOGICAL THINKING OF YOUNG SCHOOLCHILDREN IN THE VIEWS OF AL-KHOREZMI AND AL-FAROBI

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Annotation: The article focuses on the importance of the formation of ecological thinking of young schoolchildren in the views of Al-Khwarizmi and Al-Farabi, the principles of selection of materials on the content of these sources, as well as the emergence and strengthening of behavioral qualities in the formation of ecological thinking and culture in young minds, arousing love for the environment, conservation of nature, aimed at the formation of austerity, are reflected as the main problems of our time.

Key words: school, pupils, Central Asian thinkers, man and nature, ecological thinking, ecological culture, environment, thrift, ecological education, society, nature conservation, shaping.

Аннотация. В статье рассматривается значение формирования экологического мышления младших школьников в воззрениях аль-Хорезми и аль-Фароби, принципы подбора материалов по содержанию этих источников, а также формирование и укрепление поведенческих качеств у формирование экологического мышления и культуры у юных умов. , пробуждающие любовь к окружающей среде, охрана природы, направленная на формирование бережливости, отражаются как основные проблемы современности.

Ключевые слова: школа, учеников, мыслители Средней Азии, человек и природа, экологическое мышление, экологическая культура, окружающая среда, бережливость, экологическое образование, общество, охрана природы, формообразование.

Over the world, the issues of nature protection and environmental education have become a common global problem of the international community. In order to achieve this goal, the issues of the relevance of environmental education to the spiritual life of society, in particular, the use of the heritage of world scientists and Central Asian thinkers in inculcating environmental knowledge in pupils are becoming increasingly important. Ecological education, along with the expression of the level of eco-spiritual and cultural level and worldview of pupils by reflecting the relationship between man and nature in life, also serves the task of educating the human personality.

The only way to prevent environmental disasters in the world is to protect nature, to use all natural resources wisely. However, it is difficult to achieve the expected results in this regard without forming an ecological mindset in the heart of every pupil. It is important to instill in the minds of pupils the idea that nature has its own laws, that all events in nature, changes are interconnected, and that man in general should have the right attitude to nature [1].

In our country, special attention is paid to the improvement of national values, national spirituality based on the rich cultural heritage, in which the upbringing of the younger generation is one of the urgent tasks of today. Among these tasks, equipping pupils with knowledge that will enable them to cope with one of the most important challenges of the globalization era, the elimination of environmental threats - is of particular importance [5].

"Prevention of environmental issues that harm the environment, public health and gene pool" has been identified as an important priority. Moreover, the radically updated normative and legal documents and the created material and technical base in the Republic these days serve to form a culture of environmental safety in primary school pupils. In particular, the enrichment of human thinking in society is an important task. Therefore, this task has certain opportunities for the formation and strengthening of behavioral qualities in the

formation of ecological thinking and culture in the minds of young school pupils initially. In particular, the focus on introducing pupils to the ecological views of thinkers who lived and worked in Central Asia in primary school science classes will yield positive results [7].

Develops in the minds and hearts of young schoolchildren the knowledge of Central Asian thinkers based on the ecological worldview, ecological ideas and ecological heritage, the ability to take responsibility for the environment and nature [8]. In learning the problem, it is advisable to form in young schoolchildren the teachings on environmental protection mentioned in the works of the great thinkers Muhammad al-Khwarizmi and Abu Nasr al-Farabi.

Hence, environmental knowledge has a long history and shows that the spiritual heritage of our ancestors in this regard has been a guide for generations for centuries.

In the process of studying the sources in the works of Central Asian thinkers, mainly in the formation of ecological consciousness and ecological thinking in young schoolchildren, the great thinker Muhammad Musa al-Khwarizmi states: "Know that if the river's eyes are teary, it will be full of sorrow and misery. People, do not withhold your love from the river!" Through this idea, the thinker meant that the river water would be wasted excessively.

The great thinker said thousands of years ago that water should not be wasted as an environmental problem, it should be used wisely. In addition, Muhammad ibn Musa al-Khwarizmi, in his book *Kitab Surat al-Arz*, reflected on the world's oceans, continents, poles, equator, lakes, mountains, rivers and seas, deserts, and forests ideas that evoke a sense of compassion are embedded.

The great medieval thinker Abu Nasr al-Farabi's treatise on the structure of human organs and the *Word on the Organs of Animals* focus on the structure, properties and functions of the individual organs of man and animals, their similarities and differences. He also said that the main cause of the disease is malnutrition. In doing so, the thinker also suggests that things are two different things. These include things that are natural and man-made. He concluded that natural things were created by nature. He made a detailed assessment of the great influence of the human factor, natural and artificial selection, and other influences on nature. Moreover, the environmental ideas covered are of a universal nature. According to sources, the scientist has written more than 160 scientific works.

According to the scholar, man is the greatest and most mature of the creatures created by Allah. He has the ability to explore the universe in all its aspects through his mind, intellect, and sense organs. With the help of the mind, man is able to know the essence of the existing universe that surrounds him. Science is a decisive factor in man's knowledge of the universe and its foundations. The role of natural science in the study of the external world, in the knowledge of the mysteries of nature is incomparable.

In his book *Kitab al-mabadi al-insanino* (The Book of the Beginning of Human Life), the Great Scholar explains the anatomical structure, features, commonalities, and differences between humans and individual animals. emphasizing the diversity of the universe, noting that they originated from earth, air, water, fire, and are linked.

Abu Nasr al-Farabi's views on the permanence of human influence on nature and the need for a comprehensive assessment of the issue of natural and artificial selection are noteworthy. According to the scientist, existing things in existence are not eternal, that is, "They cannot be eternal (immortal) because they are divided into air, water, earth, and fire, one turns into another, and perhaps every element exists in another. He takes the animal world as an example, it is one of the four (4) elements. Scientist enriches ecological knowledge by advancing the idea that "Achieving a higher aim can only be achieved through the study of nature, because nature is easy to understand". In many of Abu Nasr al-Farabi's works, the problems of human ecology occupy a leading place. In particular, the scientist's work "On Human Organs" discusses the need to pay attention to the nutrients needed to restore the health of the body, separately studying the causes of various diseases specific to human organs.

According to the great thinker Abu Nasr al-Farabi, the mind is associated with innate spiritual power, which is unique to man. From birth, a person has the ability to explain, comprehend, discuss, invent, think, and these qualities develop as the child grows and matures [2].

The beauties of nature play an important role in the emergence and improvement of the spiritual and ecological outlook of young schoolchildren. Nature tablets with their natural beauty evoke a bright feeling in

pupils. Not only was nature a source of learning pupils to feel beauty, but it also played an important role in educating them to be humane, beautiful morals. Aware of this, the parents drew the children's attention to the lush hills, gardens, rivers and seas [3].

Because neglect of environmental education leads to the formation of spiritually poor, lack of a sense of prudence and thrift towards nature, rude and socially useless youth. In this sense, the formation of ecological culture in pupils in the context of secondary schools should become an integral part of the whole process of the education system [4]. Pupils' environmental culture is characterized by their knowledge, skills, and abilities that encourage others doing the same, being careful and thrifty with nature and ready to provide practical assistance to it when needed.

The study of Central Asian thinkers and the rich spiritual and enlightenment heritage left by them in various fields of science is reflected in the following:

- Philosophical backgrounds of Central Asian thinkers - ideas that illuminate material existence, object-subject relations, the basis and social laws of social society and their impact on personal improvement;

- Legal ideas of thinkers-the ideas of the state, its types and history of formation, the content of socio-legal relations between the state and the citizen, the inquiry and judicial work on their basis, the rights of the individual;

- Enlightenment-scientific views of thinkers, the emergence of the system of scientific knowledge, the substantiation of the classification of sciences, the role of knowledge in ensuring personal development, the role of cultivating positive personality traits, theories proving that it is the basis of cultural and spiritual development;

- The spiritual and moral views of Central Asian thinkers on the spiritual and moral qualities, the peculiarities of their possession, the decisive influence of the social environment on the formation of the spiritual and moral image of the individual, the views of spiritual and moral qualities as a criterion of human maturity;

- psychological theories of thinkers - scientific assumptions about the person, the cause, the main subject and object of social relations, its inherent ethno-psychological characteristics, their passage on the basis of psychological laws, the content of interpersonal relationships, etc ;

- Pedagogical views of thinkers - the individual, the unity of his physiological, physical and mental development, the factors that ensure the formation of the individual as a person, the role of education and upbringing in personal development, the essence of the educational and pedagogical process [9].

There are two important situations in the use of ecological ideas of Central Asian thinkers in imparting environmental knowledge to pupils:

- they get acquainted with examples of national values that express ecological ideas;

- they acquire knowledge and skills to take responsibility for improving the state of the environment, nature conservation.

Since the second half of the last century, the consequences of human impact on nature have become a matter of concern to the general public, and it has been decided to take a large-scale effort to eliminate such negative conditions and prevent them. It focused on the improvement of endangered plant and animal species and measures to protect them. The creation of Red Books in different parts of the world is one of these measures [6]. Proper unauthorized use of rare plants named in such books, hunting of animals is prohibited by law. In order to prevent and improve the number of endangered and endangered plants and animals, nature reserves have been established and special "Green Zones" have been established.

Learning to young schoolchildren that such actions are part of efforts to protect nature, to preserve the ecosystem, to draw the attention of all mankind to this issue, to encourage them to work together to protect nature, takes the expected results.

Hence, the mental and physical condition of man links on the influence of external factors, the environment, the modern problems of these processes in his time attracted the attention of great scholars.

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