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## **Historical and National Spiritual Traditions of Forming Ecological Culture of Learners in Training Geography**

**Key words:** *historical heritage, spiritual values of the people, attitude to nature, rational use of natural resources, flora and fauna, the relationship of man and nature, ecological thinking, ecological culture, traditions, scholars of Zoroastrianism, Islam, the legacy of the great ancestors.*

**Annotation:** *Environmental culture is an integral part of spiritual-moral culture as whole people and individuals. In this article the questions of forming and developing of relations to the nature of the peoples of Central Asia, examples from the ancient sources and spiritual heritage of the great thinkers of the East, testifying to the traditions of careful attitude of the Uzbek people to nature and its resources and stressed the importance of national values in upbringing of the younger generation of ecological culture.*

Historical, national spiritual heritage of the people is the main base of identity formation. In this process, one of the leading places takes the formation of ecological culture of a person. The President of the Republic stressed that "national thinking, lifestyle, spiritual traditions of any people is not formed in blank space. We all know that the basis for the development of the nation serve a specific historical, natural and social factors" (3, p. 7).

The relations of the person with the nature have difficult character. Throughout many centuries of development of humanity these relations came down generally to use of the nature and natural wealth. And respectively in each area the historical, national spiritual norms of the relation to the nature inherent in the people and living conditions of the concrete region on which generations were brought up were created. Such experience has developed also in the Uzbek people.

Problems of ecological education have the historical way of development in the territory of Central Asia. The ideas of reasonable use of natural resources, their savings found reflection in Avesta, the Koran, Hadiths. They were given as religious values and manuals from generation to generation, and instilling of feeling of love and careful attitude to the nature was considered as the main objective of education.

In studying of ancient history and culture of the Uzbek people a specific place is held by the sacred book of Zoroastrian religion of Avesta (the 6th century B.C.). Honoring of the nature is considered fundamentals of this religion. The earth, water, air and fire therefore in Avesta became famous the nature in show of water, the earth, air and fire which have created the person admitted Zoroastrianism the main elements of the nature, and these elements needed generation.

In the book "Avesta" there is a special section "Oda to Water" (the anthem to water) which is devoted to the largest river of Central Asia – Amu-Darya. Besides, data on natural resources, an animal and flora of Central Asia and neighboring states are provided in Avesta (6).

I.A.Karimov has given appreciation to the ideas of conservation during a Zoroastrianism era: "Especially it should be noted need of studying and use of traditions of culture of the relation to the nature of the people of Central Asia during the pre-Islamic period.

Not incidentally care of purity of water and fertility of the earth was transferred to our people from far times of Zoroastrianism" (1, p. 145).

According to the President close acquaintance with this historical monument (Avesta) forces us to be surprised to depth of the thoughts and the ideas put in is mute, knowledge of vital philosophy. "In Avesta the reality is reflected in her unity and integrity, indissoluble communication and harmony of the person and the nature is shown. For a long time the environment exerted powerful impact on formation of inner world of the person" (2).

Islamic religion much attention was paid to questions of thrift, improvement, care of purity, of an animal and flora, that is bases of ecological education.

In the same way outstanding thinkers, scientists of the last centuries in the works urged to protect purity of the environment, not to allow cruelty in relation to all living beings, to create beauty around themselves – to put gardens and flowers. Among them Mukhammad Muso Horazmi, Abu Nasr Farobi, Abu Raykhon Beruni, Abu Ali ibn Sino, Yusuf hos Hojib, Alisher Navoi, Mukhammad Taragay Mirzo Ulugbek, Zakhiriddin Mukhammad Bobur.

Mukhammad Muso Horazmi (the 9th century) in the book "Kitab Surat al-arz" (The description of the earth) has characterized 637 beautiful natural places, 209 mountain systems, has given geographical coordinates of 2402 geographical arrangements. Data on continents, oceans, the seas, islands, the equator, deserts, lakes, the woods, the different countries, their borders, an animal and flora and other natural resources are provided in his book. Horezmi has entered into the book the image of cards with seven climatic zones. For the first time in this book the cartographical information on the Aral Sea has been supplied (9).

Beruni the first in Central Asia has created Earth globe. He could use for determination of geographical coordinates of the cities and distance between them.

For the first time in the history of Beruni's science has described the theory of drift (shift) of continents. In particular the scientist claimed: "Populated parts of Earth depending on these phenomena (shifts) move to different places from time to time. Because of movement of parts of Earth their weight is transferred, and Earth borders change. Movement of the population happens because of water (that is in search of water), therefore, it, depends on location of sources of water" (5, p. 42).

In questions of disclosure of essence of an animal and flora of Beruni proved as the real expert of natural sciences and the thinker. As opposed to religious doctrines about eternity and an invariance of the nature of Beruni at that time pushed scientific regulations on constant development of natural processes. He proved the theory on the example of emergence of the

rivers and seas. And it was scientific prediction of the future of development of the nature (8, p. 45).

One more outstanding thinker of that time Abu Ali ibn Sino (980-1037). Different sources call over 450 books, works, works belonging to Ibn Sino. But we were reached by only 160 works from his heritage.

In the well-known book in the second part "Medicine Canons" the scientist described over 800 medicines, ways of their preparation and the use. In the book herbs, ways of their processing and choice, the most suitable of them are called, color and forms of plants, places of their growth are specified (4).

Ibn Sino connected health of the person with state of environment, claimed that external conditions exert strong impact on health of the person. That to his words if in air there was no dust and smoke, the person could live one thousand years.

Seasons, Ibn Sino considered, are also connected with health of the person. In the spring chronic diseases become aggravated, release of slime amplifies; if the fall without rains, arises many diseases, excessively hot summer can become the reason of many gastric infectious diseases.

Our great ancestors, scientists, statesmen drew special attention to the relationship between man and nature, sought to use the natural environment for the benefit of the people.

Sokhibkiron Amir Temur (1336-1405) as the head of state paid great attention to the landscaping and land development of their country.

In "the Code of Temur" ("the rulebook") was written: "If anyone will learn (equip) steppe land or build irrigation canal, planted a garden, or repair damaged structures, the first year it does not receive payment in the 2nd year he may receive a fee for the use of discretion, in the third year he can collect a duty in accordance with the law" (11, p. 145). Amir Temur created in the vicinity of Samarkand 12 gardens and green areas.

I.A.Karimov, assessing the activity of Amir Temur, said: "the History of the past centuries is replete with conquerors of the world. They were mostly destroyers. Amir Temur differs from them in that his entire life was devoted to the creation. He acted according to the rule: "If I took from one brick, then put the ten bricks if you cut one tree, planted in this place ten trees."

In a number of our great ancestors who loved nature and cared for her, takes pride of place Alisher Navoi (1441-1501).

He equated crime against nature to betray a friend. "If a farmer will sow seeds properly, each grain will rise, become green, then the farmer will cut the wheat, to gather the harvest, for the good of the birds, and the earth will rejoice. The ants will beautify your home, the animals will be happy. The doves will be filled, larks pleasure".

In the famous "Khamasa" (5 poems) in Navoi focuses on the paintings of nature, animals. The heroes of the poems, and in the days of sorrow and in joy, turn to nature, it accompanies them everywhere (7, p. 11-12).

The poet describes the inseparable connection of man with the surrounding reality. Most importantly, Navoi believes that a person cannot benefit by sacrificing nature and living in creation. The thoughts of the great philosopher and scientist (10, p. 10).

For modern and future generations this work has the same huge value as called above Avesta, "Kurohi Karim", Hadiths, works of outstanding scientists and statesmen about surrounding our nature of the region.

About it I. Karimov noticed: "The earth, air, water and fire (Sun) were long since read in Central Asia, still by our ancestors in case of Zoroastrianism before acceptance of Islam, and then and these values were approved by Islamic religion".

Unfortunately, by the end of century (the 20th century) has been worked great mischief to ecological system. Ethical standards of ancestors in relation to use of natural wealth have been forgotten. Rules about a careful and economical expenditure and use of water and the earth, that causing damage to the nature is a great sin are forgotten (1, p. 145).

However, innovative approaches to environmental protection, advocate the idea of greatness of the nature, principles, and official attitudes over time raised the importance of environmental education on the level of particular values. The formation of the nation and national values was the impetus for the formation of responsibility for the condition of nature and natural resources.

Culture as a component of national values has allowed to create the population conscious, responsible attitude to nature. Society and people do not exist separately from nature. They are the only form of existence of nature. National values as a result of social practices is generated historical phenomenon, which serves as an indicator of environmental consciousness and world outlook of a personality in practice.

In spirituality of our people there is a concept "damage", "harm", rarely found in other Nations. It belongs to all elements of the nature, to the person. In moral canons the appeal is proclaimed: "not to do harm" in relation to everything including to natural resources. It is necessary to use natural wealth intelligently. About it there are many aphorisms, proverbs.

Our grandfathers and fathers with respect and love treated the native earth, considered it a wellbeing source. Tried to process each plot of land. Even the infertile earth was adapted for business too.

In the people there is an expression "Where there is water, that is life". In this expression it is pledged deep expression: water should appreciate and protect, be not to spent in vain both in life, and in dekhkan work. "Squandering" of water in agricultural industry is considered illegal.

Since ancient times our ancestors had "the written law" - to read the earth and water, fire and air, in a word the nature and not only to show respect for nature components, and the person is a sacred value, is written so down in all ancient sources.

For many centuries, from generation to generation passed traditions and rituals associated with seasonal and natural events: "Feast of flowers", "Tea Granny", "the Holiday of melon", "grapes Festival", "harvest Festival", "Snow letter", and others. All these traditions raising youth

environmental awareness, enrich the world, promote respect for the work, learn to appreciate the beauty and richness of nature, magnify the work of man, his unity with nature.

Caring for natural gifts, the trees, flowers are considered as national treasures. For example, Archa (pine tree) is considered a treasure of the mountains. "Whose age is about two thousand years. They are called "Chupon Archa"- "the Shepherd - Archa". In the opinion of the inhabitants of the mountains, each juniper is like well, it keeps the winter snow, summer moisture.

Care of fruit trees – too invariable tradition of our people. There is a set of proverbs and edifications of landing and cultivation of gardens. Here some of them: "Plant a sapling, create a garden", "the person who once planted a mulberry tree, pearls will collect hundred years", "Cut off once, put ten", "From a good deed there will be a garden". In particular, the holiday "Tut Sayli" is devoted to the value of a mulberry tree and its fruits (berries). However, this action is celebrated as a national holiday not everywhere. Generally the event is held in regions where there are many landings of a mulberry. In such days people usually in the gardens collect and eat a mulberry, in large quantities take to the streets or in mulberry groves.

Based on the foregoing it should be concluded that at the global level, there has been some depreciation of the spiritual traditions, moral norms that leads to the weakening of stable beliefs, independent thinking, environmental philosophy. The greater would be the necessity of educating learners on the basis of values and traditions, tested experiences.

Research confirms that in the spiritual heritage of the Uzbek people, history of people contains a large number of scientific and religious ideas, which may be the basis of education of ecological culture of learners. Historical, national and universal human values should be implemented in the real-life process.

The study of peculiarities of the national mentality, the reliance on the spiritual values of the people, to familiarize learners with the heritage of the great ancestors will promote deep assimilation of environmental knowledge and the patterns that learners form the foundations of ecological culture.

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