



# THE IMPORTANCE OF THE HERITAGE OF EASTERN SCHOLARS IN SHAPING ECOLOGICAL CULTURE AMONG SCHOOL STUDENTS IN THE CONTEXT OF ECOLOGICAL GLOBAL

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Article history:	Abstract:
<b>Received:</b> 14 <sup>th</sup> September 2025 <b>Accepted:</b> 10 <sup>h</sup> October 2025	Today, one of the most important tasks facing humanity is to preserve natural resources in their original state for future generations. One of the most effective ways to solve this problem is to educate the younger generation to become nature-loving individuals with ecological culture. In this process, using the scientific heritage of Eastern thinkers yields effective results.

**Keywords:** ecology, consciousness, ecological globalization, ecological culture, ecological education, Renaissance, Avesta, need.

It is difficult to imagine human life without the natural environment. Therefore, protecting nature and preserving its purity and cleanliness is considered a sacred duty of every person. One of the distinctive features of the era of globalization is the aggravation of ecological problems and the complexity of regional environmental issues. Under the conditions of ecological globalization, the need for the ecologization of scientific fields and the development of society's ecological culture places the task of giving an ecological direction to the education system on the agenda.

In order to achieve the goals of the state policy in the field of ecology, issues related to the connection of ecological education with the spiritual life of society, particularly the use of national values in developing ecological knowledge and understanding among young people, have become increasingly important. Therefore, developing a new understanding of ecological culture in students' consciousness—its moral and ethical principles, responsible attitudes toward nature, preserving natural resources, and using them wisely—is one of the essential social and pedagogical guarantees for solving this issue positively. Protecting the environment and ensuring its purity is an ecological problem, and instilling this responsibility in the minds of young people is one of the urgent tasks today. As the President of the Republic of Uzbekistan, Shavkat Mirziyoyev, emphasized: "Preserving, studying, and passing on historical heritage from generation to generation is one of the most important priority directions of state policy<sup>1</sup>."

In ancient sources, ecological views that were elevated to the level of supreme values hold special

significance in the formation of ecological culture among young people. For example, in the sacred book of Zoroastrianism, the *Avesta*, the earth, soil, rivers, lakes, gardens, mountains, plants, and herbs are praised. Honoring Mother Earth, valuing water as the source of life, and respecting the sun, fire, and air are central concepts in the *Avesta*.

Similarly, in the *Avesta*, the *Qur'an*, and *Hadith* literature, ideas related to environmental protection, purity, cleanliness, frugality, and carefulness are highly emphasized. In our most ancient national source, the *Avesta*, great attention is devoted to safeguarding the four elements of nature. In the *Avesta*, water, air, fire, and soil are considered sacred, while the plant and animal world—components of nature—are described as sources of essential material blessings for humans, as well as contributors to health, joy, and love of life. In the *Avesta*, it is stated that turning the land where one grows up into a flourishing and beautiful place is considered the duty of every person.

Folk proverbs, tales, epics, and songs describing the blessings of cultivating the land, planting crops, living a prosperous life, and achieving abundance in both worlds became widespread throughout the Eastern region based on the teachings of the *Avesta*. For example, in the *Avesta* (35–42 chapters), in section 16 of the thirteenth part, the following ideas are recorded: "We bless the waters, the lands, and the plants. We bless the dwellings, villages, pastures, households, and water sources<sup>2</sup>." Furthermore, this sacred book encourages humans not only to love the natural environment in which they live but also to show compassion toward all kinds of living creatures within it.

<sup>1</sup> Mirziyoyev Sh. Islom hamkorlik tashkiloti Tashqi ishlar vazirlari kengashi 43-sessiyasining ochilish marosimidagi nutqi // Xalq so'zi, 2016, 19-oktyabr

<sup>2</sup> . Avesto. - T.: Sharq, 2001. 87-b.



In particular, the *Avesta* states: "A person," teaches Zoroaster, "shall receive the grace of the goddess of labor, Ardivisura Anahita, only if he raises the young of animals as if they were his own children, helps the pastures flourish, and works with enthusiasm in agriculture and irrigation."<sup>3</sup> This source provides comprehensive information, from the perspective of its time, about the rational use of natural resources and the protection of flora and fauna throughout the East, especially in the Central Asian region.<sup>4</sup> As we know, our great ancestors laid the foundation for modern science centuries ago and contributed to its development. Their encyclopedic works and discoveries in mathematics, astronomy, geodesy, geography, history, arithmetic, medicine, philosophy, and linguistics left an indelible mark on the progress of world civilization. Among the Eastern scholars who lived and created works during the medieval period—such as Muhammad Musa al-Khwarizmi, Abu Nasr Farabi, Abu Ali Ibn Sina, Abu Rayhan Beruni—as well as the researchers, scientists, and thinkers of the 19th–20th centuries, all contributed significantly to the development of natural sciences. As is well known, our ancestors have long regarded invaluable treasures such as knowledge, enlightenment, education, and upbringing as the most essential conditions for human perfection and national progress. The great scholar Muhammad Musa al-Khwarizmi (782–847) wrote in one of his treatises: "Know that when the river's eyes fill with tears, it means grief and calamity have befallen it. O people, do not withhold your kindness from the river." What might al-Khwarizmi have meant by "the river's tearful eyes"? Perhaps he was referring to the excessive waste of river water.

However, our great ancestor primarily emphasized the mutual understanding and harmony between rivers and people, as well as the need for kindness and affection between them. In 847, Muhammad al-Khwarizmi wrote a work titled "*Kitab Surat al-Ard*" ("The Book of the Shape of the Earth"). In it, he provided information about the world's oceans, continents, poles, equators, deserts, mountains, rivers and seas, lakes, forests, and the plant and animal world living in them, as well as other natural resources and

the essential riches of the Earth. This treatise also summarizes knowledge from mathematics, geology, astronomy, ethnography, medicine, as well as the natural practices and historical-legal knowledge of the peoples of the world.<sup>5</sup>

Abu Beruniy is considered one of the most prominent scholars who worked productively at the Khwarazm Ma'mun Academy — a scientific center that left a profound mark on human history. According to historical sources, this great encyclopedic scholar wrote more than 150 works, of which only 31 have survived to this day. As the First President of Uzbekistan, I. A. Karimov, emphasized: "Beruniy was one of the first in world science to propose unique new ideas regarding the theory of seas and the creation of a spherical globe of the Earth. He calculated the Earth's radius, explained the state of vacuum, advanced the view that a continent existed beyond the Pacific and Atlantic Oceans 500 years before Columbus's journey, developed a classification and theory of minerals, and laid the foundation of the science of geodesy. Therefore, it is no coincidence that historians of natural sciences refer to the 11th century as 'The Century of Beruniy'."

Beruniy's scientific views are mainly reflected in his works "Saydana", "Mineralogy", and "Monuments Left by Ancient Ancestors", in which he described various plants and animals of Khwarazm. In these works, the relationship of plants and animals with their environment is explained with examples, showing how their behavior changes with the seasons. For instance, the text notes that in harsh and cold winters, birds descend from mountains to plains, ants hide in their nests, and soon.

Beruniy believed that changes in the Earth's surface should be connected with changes in the plant and animal world, as well as the life of living organisms. In his "Saydana", he provides detailed descriptions of 1,118 types of medicinal substances, including 750 plants and 101 animals. He collected information about 4,500 names of plants, animals, minerals, and derived products in Arabic, Greek, Indian, Persian, Sogdian, and other languages, making a significant contribution to

<sup>3</sup> . Hasanov S. Xorazm ma'rifati olam ko'zgusi. – Toshkent.: O'qituvchi, 1996, 45-b.

<sup>4</sup> Sobirov U. Ekologik madaniyat shakllanishi tarixidan. // "Ekologiya xabarnomasi". №3, 2005, 17-b.

<sup>5</sup> A.To'xtayev. Ekologiya.T., "O'qituvchi"., 1998 y



organizing the pharmacological terminology of his time.

Beruniy's statement — "If humans act violently toward nature and rudely violate its laws, one day nature may bring upon them such calamities that no power can prevent" — demonstrates that the global ecological problems we face today were already predicted over a thousand years ago. Beruniy stated: "The differences in people's appearance, complexion, temperament, and character are not only due to the diversity of their ancestry, but also result from the variations in the soil, water, air, and the places where they live."<sup>6</sup> Beruniy was able to interpret and provide evidence against the claims of some people that the salinity of water depends on the season. In his work "Monuments Left by Ancient Peoples", Abu Rayhan Beruni also devoted special attention to ecological knowledge.

Abu Nasr Farabi also holds a unique place in the development of ecological education. His works, such as "Indian Medicines and Medicinal Plants", "Treatise on Human Organs", and "On the Organs of Animals", are of particular importance. The fact that he laid the scientific foundations of physiology several centuries before European scientists alone demonstrates who truly influenced the cradle of world science.

In the East, one of the scholars famous under the title "Shaykh al-Ra'is" was the great medieval thinker Abu Ali Ibn Sina. Like other encyclopedic scholars of his time, Ibn Sina made significant contributions in mathematics, astronomy, physics, chemistry, biology, medicine, pharmacology, psychology, physiology, philosophy, philology, and education, leaving behind a heritage of world-renowned major works. The next generations inherited a rich legacy of more than 250 scholarly works from the great scholar. Among them are Abu Ali Ibn Sina's works such as "Al-Qanun", "Danishnama", "Ash-Shifa", and "An-Najat".

Another enlightenment scholar famous for his ideas on ecological education is Abdurauf Fitrat. In his works, he emphasized the importance of the environment, attitudes toward nature, fostering a healthy lifestyle in children, the significance of cleanliness and personal freedom, as well as the value of physical labor and economic education. From his

earliest works, such as "Munozara" and "The Story of the Indian Traveler", Fitrat paid special attention to the issue of cleanliness in the villages and cities of Turkestan and the Bukhara Emirate.

In his work "The Path to Salvation", Abdurauf Fitrat stressed the importance of cleanliness and personal hygiene for health, stating: "Just as cleanliness is essential for adults, it is ten times more necessary for young children. This necessity is twofold: first, children are more susceptible to illness than adults, and every impurity that touches them is ten times more dangerous than the same impurity affecting an adult. Second, if attention is paid to a child's hygiene from infancy and they are taught to avoid dirt, cleanliness gradually becomes a daily habit. Conversely, if they are accustomed to filth in childhood, this habit persists into adulthood and causes disgust among others. Therefore, parents and teachers must always wash children's faces and hands with soap, ensure they brush their teeth at every ablution, and frequently change their clothing."<sup>7</sup>

According to the historian Sharafiddin Ali Yazdi, Amir Temur "never allowed even an inch of land suitable for development to go to waste." History knows many conquerors who passed through this ancient world, most of whom only destroyed. Amir Temur differed from them in that he devoted his life to constructive work. His words—"Whenever I took a brick from somewhere, I placed ten in its place; whenever I cut down a tree, I planted ten saplings instead"—serve as evidence of this philosophy.<sup>8</sup>

Teaching the scientific doctrines of Eastern thinkers on ecological education to the younger generation, equipping students with theoretical knowledge, and applying this knowledge in practice are among the top priorities of today. In providing ecological education to youth, national values, customs, traditions, ceremonies, rare manuscripts, and examples of the activities of state figures in this field serve as the foundation. Through these, students are taught to keep the environment clean, to value purity and cleanliness, and, most importantly, to adopt a healthy lifestyle and maintain a well-organized surrounding environment.

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