

## METHODOLOGY OF SPIRITUAL, ETHICAL AND ECOLOGICAL EDUCATION OF PRIMARY CLASS STUDENTS

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### Annotation

In our country, special attention is paid to the development of national values, national spirituality based on a rich cultural heritage, in which the upbringing of the younger generation is one of the urgent tasks of today. Among these tasks, equipping students 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.

**Keywords:** importance, very, big, attention.

According to There are two important ways in which Central Asian thinkers use environmental ideas to impart environmental knowledge to students.

1. They get acquainted with examples of national values that express ecological ideas;
2. 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 the negative impacts of humans 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. It focuses on the development 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. Unauthorized use of rare plants named in such books and hunting of animals are prohibited by law. Reserves have been established and special "green areas" have been established to preserve and reproduce endangered and endangered plants and animals. Such actions are part of the efforts to preserve nature, to preserve the ecosystem, a large part of which is to draw the attention of all mankind to this problem, to encourage them to protect nature together, in harmony with each other. The explanation gives the expected results. Elementary classes, which play an

important role in the formation and strengthening of behavioral qualities in the formation of ecological thinking and culture in students, have certain opportunities. For this reason, the focus on introducing students to the ecological views of Central Asian thinkers in elementary school science classes has yielded positive results. Creating knowledge in the minds of primary school students based on the ecological views of the great Central Asian thinkers develops in them the skills of responsible attitude to the environment and nature. Environmental education of primary school students is a problem of national importance, the solution of which depends on a scientific and pedagogical approach to the issue and the identification of effective ways. Therefore, in general secondary schools, it is necessary to pay special attention to ensuring the systematic, continuous transfer of environmental knowledge to students.

The research initially focused on assessing the level of theoretical development of the selected problem. The results of the study show that since the 70s of the last century, the state of the environment and nature in the world, the negative impact of social development on the ecosystem, their prevention and elimination of emerging environmental risks. began to be put on the agenda as one of the most pressing issues. Therefore, to date, dozens of studies have been conducted in the field of natural sciences to ensure environmental sustainability, conservation of nature, and environmental cleanliness, and they have achieved positive results.

The impact of the subject on the environment and nature is important in overcoming the overall environmental risk. The positive nature of this impact requires the promotion of environmental knowledge among the population, including young people, the formation of environmental thinking in them, the education of environmental culture. The research conducted in the field of pedagogy in order to meet the emerging needs in this area differs in its weight from the research in other areas.

A distinctive feature of the research is the identification of pedagogical conditions for the use of the heritage of Central Asian thinkers in the formation of ecological thinking in primary school students in general secondary education. Since the ecological views of Central Asian thinkers are an important methodological basis for research, we are also interested in the extent to which they have studied the rich cultural and educational heritage left by them in the

fields of philosophy, pedagogy and sociology. It was assured that the Central Asian thinkers and their rich spiritual and enlightenment heritage have been studied in the following main areas in various disciplines:

1) Philosophical views of Central Asian thinkers - the ideas that illuminate the existence of material beings, objects and subjects, the basis and structure of social society, social laws and their impact on personal development:

2) The legal ideas of thinkers - the state, its types and history of formation, the content of socio-legal relations between the state and the citizen, the laws of jurisprudence, inquiries and trials based on them, the rights of the individual ideas:

3) Enlightenment-scientific views of thinkers - the formation 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 that prove the basis of cultural and spiritual development;

4) Spiritual and moral views of Central Asian thinkers - 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, ma 'opinions confirming that the possession of moral qualities is a criterion for human perfection;

5) psychological theories of thinkers - the person, the cause, the main subject and object of social relations, its inherent ethno-psychological features, their passage on the basis of specific psychological laws, the content of interpersonal relationships, etc. scientific hypotheses about;

6) pedagogical views of thinkers - the individual, the unity of his physiological, physical and mental maturity, the factors that ensure the formation of the individual as a person, the role of education and upbringing in the development of the individual, the essence of educational and pedagogical process the content of teacher relations, the scientific basis of the results of pedagogical influence.

The study of sources shows that ecological knowledge has a long history and that the spiritual heritage of our ancestors has been a guide for generations for centuries. The ecological views of Central Asian thinkers are of great scientific and practical importance even in the current context of deteriorating

environmental conditions. During the research period, the focus was on introducing primary school students to their rich spiritual heritage as a field of research. Muhammad ibn Musa al-Khwarizmi, one of the leading thinkers of the Eastern Renaissance, wrote works on mathematics, geography, and history, and supervised the measurement of the length of the Earth's meridian arc by one degree. The thinker has created more than 20 scientific works, most of which cover the state of the environment and human attitudes towards it. In particular, in the works of the thinker "Indian account", "Earth map", "History book", "Astronomical tables", "On the sundial", "Book on the construction of the pillar", "Booklet on Jewish eras and holidays" and others. environmental ideas have found expression.

Created by Muhammad al-Khwarizmi in 847, Kitab surat il-ard (The Picture of the Earth) describes the land and water areas of the globe, continents, oceans, forests, flora and fauna, as well as Detailed information on natural resources, countries and peoples is given. The play contains a number of comments, maps and a description of the Aral Sea. The play also features 637 landmarks and the geographical details of 209 mountains. The scientist noted that river water can dry up, become polluted and cause various disasters.

It is suitable for primary school students to be informed about Muhammad al-Khwarizmi's problems of land accounting, ways to solve them and his views on the efficient use of land. There are also 2,402 works of science, including cities, mountains, seas, islands, and rivers should be noted that the names of geographical objects are recorded.

The rich cultural heritage of the great thinker Imam Ismail al-Bukhari, who has a special place in Islamic culture, still has practical significance today. In this regard, the first President of the Republic of Uzbekistan IA Karimov said: "Imam al-Bukhari is the pride not only of the Uzbek people, but of the entire Muslim world. The life of this saint is a symbol of true scientific and human courage, unwavering will and unwavering faith. "

Imam Ismail al-Bukhari's book, Al-Jame 'al-Sahih, plays an important role in the spiritual and moral education of primary school students. The work fully describes the positive qualities of a person - honesty, purity, honesty, the formation of them in a person, the ideas put forward in it lead a person to goodness, good deeds, a good name. encourages you to leave. In addition to the

issues of moral education, the content of the work includes views on the ecological conditions that play a leading role in human daily life, that is, the content and conditions of his relationship with nature as a consumer. The thinker's work "Al-adab al-mufrat" ("Masterpieces of Adab") also analyzes in detail the issues of human ecology. For example, in the play, "Child, if one mountain oppresses another, that oppressive mountain will surely be crushed. That is, oppression is so bad that it cannot be forgiven. It's not just for humans and animals, but even if a mountain-like community (inanimate object) attacks each other, there will be revenge. "

"If a Muslim plants a tree or a crop and eats its fruit, whether human, bird or animal, he will be rewarded for it". In his works, Imam Isa al-Termizi emphasizes the need to protect nature, preserve living things, plants and trees, and preserve the natural beauty of the environment. Such views are clearly reflected in the following hadiths quoted by the thinker in his book Sunnah. That is, "It is charity to remove a stone, a thorn, or a bone that is obstructing the earth." "Giving water from your bucket to other people's vessels is also charity"; "Whoever plants a sapling, or sows a crop, and enjoys the fruits of it, people, birds, and animals, is a charity for that person"; "It is a charity for you to smile at your brother"; "Your kindness to people is your charity": "It is your charity to encourage people to do good deeds and turn them away from oppression." It is understood that these hadiths express the eastern aspects of human ecology.

The famous thinker Ahmad ibn Muhammad al-Farghani's "Book on the Causes of Astronomy," "A Book on the Methods of Astronomy," "A Book on the Construction of the Usturlab," "Al-Farghani's Tables," "The Seven Climate Calculations," The ecological views expressed in such works as "Falakiyyot" and "The Book on the Making of the Sundial" have not lost their important scientific significance for centuries. In his scientific works, such as "The Book of Determining the Time of the Moon Above and Under the Earth," "Elements of Astronomy," and "A Book on the Fundamentals of Astronomy," natural phenomena are deeply scientifically analyzed. Also, continents, climate, deserts, mountains. , important evidence for the location of rivers and cities.

Ahmad al-Farghani, in addition to studying the lunar and solar eclipses in depth, was able to measure the positions of 1,022 stars and scientifically proved that the earth is spherical and round.

Another of the thinker's contributions to the development of natural knowledge was the creation of instruments that could be used to measure the motion of stars in the seas and deserts. It is also interesting to note that Abu Nasr al-Farabi invented the sundial and the kilometer. Ahmad al-Farghani's work on ecology is of universal importance. In particular, "Fergani's influence on the development of astronomy was so great that the name of our great-grandfather became not only on earth, but also in the sky forever." As early as the sixteenth century, one of the craters on the moon was named after the famous astronomer Jan Geveli in his book Selenography, published in 1647 (another crater was named after Mirzo Ulugbek).

Many of the works created by Abu Nasr al-Farabi, who lived in the Middle Ages, are ecological ideas of a universal nature. According to sources, the thinker created 160 scientific works, which could hardly be lifted in one fell swoop.

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