



Uzbek Jadid Thinker Abdulla Avloni's Viewpoints On Concerning Relationship Between Man And Nature

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ABSTRACT

The article analyzes Abdulla Avloni's views on the aesthetic attitude of a person to nature, its correlation and integration with the environmental consciousness and culture of society, development of eco-aesthetic communication of nature with Man, optimization of interests and needs, formation of aesthetic attitude of a person to nature and interaction between the levels of development of environmental consciousness.

KEYWORDS

Nature, Society, Ecology, ethnoecology, attitude to nature, esthetics of nature, environmental problems, climate change.

INTRODUCTION

In any historical period, the ecological worldview of mankind has performed an important social function, forming an aesthetic attitude to nature. However, on the one hand, during the reign of Totalitarian Communist ideology artistic embodiment of nature in works of art was subject to certain political goals or even was transparent material for the interpretation of the existing political system, on the other hand, in works of art created about nature, "slogan" about

human attitude to the mother earth was profoundly expressed and heard.

People of the Central Asian region, for instance Uzbek people, adhere to the values of thrift under all conditions. This applies to all products that labor is spent on, to everyday life. This culture is briefly called "uvol" in Uzbek or "waste" among people. Excessive use of natural resources, such as water, soil, and plants is also considered "uvol" or "waste". Actions contradicting the norms of

morality, i.e. excessive consumption of food by a man, consuming reckless objects of nature to obtain great wealth, inciting herbs- all this is considered "waste". This concept, which is now used less and less frequently, applies to all segments of people, regardless of who they are. Do not be stingy, do not overdo it, be economical, this is not a sign of envy, as some people think. Thrift is a sign of a high level of spiritual culture.

In this regard, the outstanding child of our people A. Avloni's viewpoints on the need to form a culture of rational attitude to native nature among the younger generation have not lost their relevance even now.

THE MAIN FINDINGS AND RESULTS

A special place in the legacy of Abdulla Avloni is also occupied by the question of attitude to nature. In 1904, Avloni opened his first Jadid school. And in this school, already in 6 months, training in reading, writing, geography, counting, and nature was established. [1]At his school, Avloni did not avoid the problem of forming a rational attitude to nature among young people. But after the ignorant failed to understand Avloni's progressive views, his school was closed in 1908. The thinker himself recalled the reasons for closing this school: "the ignorant people of Mirabad knew that I was trying to talk about the earth, people, mountains, river, sky, and closed my school, saying that I was an unreliable..."[2]. From these considerations, it can be understood that the closure of the school was due to the fact that Avloni paid more attention to natural science issues for young people.

In his reflections on patriotism, a sense of homeland, Abdulla Avloni also highlighted the simple but deep philosophical content of how people live somewhere and have a sense of love for it, how people love the climate and nature of their homeland with all their being: "as we turkistans love the Homeland more

than souls, so the Arabs love Arabia, sandy, hot deserts, Eskimos love the Northern sides, the coldest snow and glacial lands more than other lands. If they had not loved, they would have left their homeland and emigrated to lands with good air, easily alive"[3]. These ideas have not lost their relevance today. Therefore, today it is necessary to establish work to restore in every citizen the age-old respect and kindness to the elements of nature of our people; to begin efforts to embody in every young citizen love and compassion for water, land, flora and fauna in the image of human culture; to raise a better level the holidays of Navruz, Mehrjon, which arose on the basis of the needs of nature and people, to carry out modern enhancement in the current state of the holidays "Suvsayli"(water holiday) and "Sada"; to organize flowers holiday and birds holiday at a high modern level; to establish regular dehkan field holidays on the basis of national traditions; to teach ecology in schools and in-depth study of ancient cultural events, traditions of our people related to nature; environmental societies, government agencies, and all organizations related to the environment must work with all citizens directly; to ensure that the four holly elements of nature-earth, water, fire and air to be always highly respected.

CONCLUSION

Abdullah Avloni also indicated that every nation can use the natural resources of their homeland to ensure its progress based on the achievements of science: "the Americans grow one crop of wheat and take twenty packs of wheat. European people buy our cotton for five cents and then sell it us for 25 cents!"[4]. These ideas are also incredibly relevant today. In conclusion, we can say that the viewpoints of the Jadid thinker, educator Abdulla Avloni, reflected in his socio-philosophical and pedagogical ideas, that increasing the knowledge of the younger generation in the field of natural science,

being environmentally-friendly, a deep understanding of the nature-society-man relationship, increasing environmental awareness and culture of society as a crucial issue, have not lost their significance today.

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