



**VIEWS OF EASTERN SCIENTISTS AND FAMOUS TEACHERS ON
ENVIRONMENTAL EDUCATION OF CHILDREN**

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ABSTRACT

Environmental education and education it is important to use the scientific heritage of Eastern thinkers in the formation of concepts about culture. Because our great thinkers have never bypassed the question of the relationship of Man and nature in their works. In their works, environmental education is expressed not only in the way of nature conservation, but in connection with such important problems as humanity, the development of human thought, the education of spiritual and moral qualities.

KEY WORDS

Environmental education, environmental knowledge, biological characteristics of plants and animals, thinkers, ecological culture, explanation, teaching,

Introduction

Currently, thanks to the achievements in the field of education, there is an opportunity to deeply study the scientific heritage of Eastern thinkers related to our great ancestors and to use the ideas contained in them, related to human education and upbringing. This is one of the incomparable spiritual treasures. No matter what works of the Great Eastern thinkers we study, we can see the emergence of the most unique ideas in their work, the effective use of the values of our people accumulated on the basis of a thousand years of life experience, the ideas that lead people to perfection created by the people. We see it in oral and written sources. Therefore, introducing the ideas of ecological education described in the scientific works of our great scientists to the minds of young people is one of the urgent tasks of educational institutions today.

In order to prevent environmental problems, it is necessary to improve the environmental culture of the population of Uzbekistan, especially the youth, by providing environmental knowledge, skills and knowledge. Therefore, the formation of environmental culture in children, the formation of their environmental knowledge and habits is of great importance. It is especially important to form ideas about ecological culture in young children, to develop their love for nature, the ability to enjoy its beauty, and psycho-emotional effects. Ecological culture forms skills and abilities in children, such as respect for nature, reasonable attitude towards it. It develops in each person the awareness of his responsibility to society and humanity, as well as his duty to nature.

It is important to use the scientific heritage of Eastern thinkers in the formation of ideas about ecological education culture. Because our great thinkers never ignored the issue of relationship between man and nature in their works. In their works, ecological education is expressed not only in the ecological style, but also in connection with such important problems as humanism, the

development of human thinking, and the education of spiritual and moral qualities. As evidence, we will stop at this paragraph and try to reveal the views of our great scientists on the ecological education of children.

Muhammad Musa Al-Khorazmi, Abu Nasr Farabi, Abu Rayhan Beruni, Abu Ali Ibn Sina and others among the Eastern scientists who lived and created in the Middle Ages made a great contribution to the development of natural science. They expressed valuable thoughts about nature and its balance, flora and fauna, and respect for nature at a time when the science of ecology had not yet appeared.

The great scientist Muhammad Musa Al-Khwarazmi (782-847) wrote in one of his treatises: "Know that when the eyes of the world are watered, sadness and misfortune will befall it. People, don't take your kindness from the river. What did Muhammad Al-Khorazmi mean by "tears of the world"? Perhaps he meant the excessive loss of water from the river? First of all, Darya and people understand each other and are kind to each other.

Muhammad Al-Khorazmi (in 847) wrote his work entitled "Kitab surat al-Ard" (image of the earth). It contains information about the world's oceans, land continents, poles, equators, flowers, mountains, rivers and seas, lakes, forests and plants in them, animal world, as well as other natural resources, the main resources of the earth. information is provided.

This treatise summarizes mathematics, geology, astronomy, ethnography, medicine, as well as natural skills and historical-legal knowledge of the peoples of the world.

Imam Al-Bukhari's work "Al-jame as-sahih" contains examples of hadiths aimed at preserving ecological culture among the young generation. Let's give an example of some of the following hadiths: the hadith: "The world is green and beautiful. Whoever receives from it righteously will receive blessings from it. The one who leaves the world at the request of lust and takes it over will get nothing but hell on the Day of Judgment", "charity prefers to share water with the thirsty", "in the time of prosperity you will know God and he will know you with supplication go to him and in times of trouble «

Abu Nasr al-Farabi (870-950) was engaged in various fields of natural science, kalam Fi-l hiz wal mikdar (a few words about size and quantity), kitab al-mabadi Al-Adamu (the beginning of mankind is right book about), kalam Fi aza al-haywan (Word about the organs of animals").

In his works, Farabi studied the sciences of his time in every way, systematized them, divided them into categories, tried to define each field of science, and paid great attention to natural science. Basic anatomical and physiological concepts about the structure, characteristics and functions of individual human and animal organs in such works as "Treatise on the structure of human organs" and "A word about animal organs" on natural science given, as well as their similarities and differences. The characteristics of their mental state are also mentioned. When it comes to the structure and functions of the human body, their interdependence and integrity is explained by changes in them, that is, diseases, first of all, occur due to improper nutrition. Information is provided on the need to use prevention, health care and other measures.

Farabi defined the difference between natural and man-made. He concludes that natural things are created by nature. The influence of the human factor on kata, natural and artificial selection, as well as other effects on nature, were evaluated in detail.

Abu Rayhan Beruni (973-1048) tries to explain the phenomena in the universe by the laws of development, the interaction of things and events. As a naturalist, Beruni thinks about nature as follows: "the world will be filled with harvest and reproduction."

In the works of Beruni, you can find information about the biological characteristics of plants and animals, their distribution and importance in the economy. Beruni's scientific views were mainly observed in his works such as "Saydana", "Mineralogy", "monuments of ancient generations". In the work "Monuments of Ancient Generations", the scientist explained with examples the connection of various tropical plants and animals of Iran with the external environment, the change of their behavior due to the change of seasons. In particular, the work says that when a severe winter comes, birds descend from the mountains to the plains, and ants hide in their nests. Nevertheless, much has been said about water customs in this century. In particular, about one of the ancient traditions of Navroz: on that day, people leave their places at dawn and go to canals and ditches. Often standing in front of flowing waters, they water them with water to stay in harmony and overcome disasters"2, the report says. It should be noted that until recently, the custom of sprinkling water on each other on Navroz day was preserved, the name of this ceremony was called (Su khatat) dost khatin. According to Beruni, the life of living organisms should be related to the history of the earth. According to the scientist, you can dig in the sand and find a shell in it. The reason for this is that he comes to the conclusion that these sands were once the bottom of the ocean. Beruni described 1116 types of medicines in his "Saydana". 750 of them are obtained from various plants, 101 from animals and 107 from minerals. Each plant lists the characteristics, distribution, and other characteristics of animals and minerals. Beruni himself was a naturalist from his youth.

Zahridin Muhammad Babur (1483-1530) was not only a poet, but also a king, commander, historian, hunter and gardener, traveler and naturalist. Babur's greatest work is "Boburnoma". It describes natural places, wealth, people, customs, animals, plants, etc. that the poet saw. Every specialist will find as much information as they need in this book. In it you can find many folk words related to land, water, air, various natural phenomena. Anyone who has read and studied Babur will come to the conclusion that it was written by a local scholar who knows nature and geography well. Babur respected people who knew the country, appreciated them and always consulted them. Before going on any trip, the land called people who knew the water and inspected the surroundings and sides," the author writes. Babur describes each region in a certain order. First, the geographical location of the place, then information about its climate, healing places, plants, remains, fauna and inhabitants. Babur was a famous botanist. He loved and knew plants well. He described so many medicinal herbs and fruits, their properties and importance that only a gardener and a true naturalist could do. "Boburnoma" contains information about the agricultural development of the countries of Central Asia, Afghanistan and India. It is noted in the work that since ancient times, there are several branches of melons, wheat, apricots, apples, quinces, pomegranates, peaches, cherries, walnuts, pears and mulberries in our country. Babur also paid great attention to the development of animal husbandry and handicrafts in Central Asia and India, and noted that the Afghan people had been engaged in beekeeping and trade for a long time. He paid special attention to the breeding of flowering, ornamental and fruit trees and their propagation. Babur was very interested in hunting, so he described in detail the animals of Central Asia, Afghanistan, Khorasan and India. Babur believed that antelopes, mountain sheep and large birds of prey were found in the Fergana valley, and gazelles, Bukhara antelope, mountain goats, partridges and other animals were found in Samarkand. Among the animals of India, he gave detailed information about elephants, rhinoceroses, several species of antelopes, monkeys, and rodents living in trees. From birds, he describes chickens, parrots, nightingales, water storks, geese and ducks, from

large mammals - hippos, water pigs. Babur witnessed several natural phenomena such as earthquakes, lunar and solar eclipses. He was sure that these phenomena were nothing but the laws of nature.

Teachings of Eastern thinkers about natural science. The peoples of Central Asia, including the Uzbek people, have a heritage of ecological culture since ancient times.

The above-mentioned comments in the works of scientists show that the peoples of Central Asia, including the Uzbek people, have had ecological knowledge and culture since ancient times. Nature was appreciated, natural values such as flora, fauna, water, trees, insects, clean air were appreciated.

Instead of a conclusion, it should be said that this issue is recognized as a topical issue and promoted to the younger generation or the general public to preserve the idea of rational use. Because the wrong attitude to nature creates negative situations for humanity, which is confirmed by scientific and theoretical and practical orientologists with evidence and examples in their works.

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