



THE IMPORTANCE OF FOLK FOLKLORE IN FORMING CONCEPTS ABOUT NATURE

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Abstract

The article discusses the role of folklore and religion in imparting knowledge of natural sciences, in particular nature, to the younger generation, as well as the continuity of the educational process. In addition, the article discusses the content and essence of concepts about nature, what proverbs and riddles exist in folklore about nature, and what functions they perform in nature, as well as the diversity of existing species and what purposes they are used in nature, and argues that it is important to instill in the minds of young people from childhood that it is the duty of every person to preserve nature and consider it sacred. The article also discusses issues such as measures to protect nature and increasing knowledge about nature among young people.

Keywords: Folklore, nature, proverbs, riddles, biodiversity, Islam.

Introduction

One of the main tasks of people and society at all times has been to create a holistic and systematic knowledge of nature among the younger generation, to improve the impact on nature and to preserve natural resources, to convey it to future generations, and to explain the close connection between human habitats and nature. The Uzbek people, in particular, have a rich historical experience in preserving nature. Initially, the specific solution to this problem was skillfully depicted in Uzbek folk art. In particular, the awakening of the younger generation's interest in nature through the widespread promotion of nature, as well as biodiversity, has come down to us from ancient times. In particular, riddles such as "One father, one mother, how many hundred thousand children" (sun, moon, stars), "A white chest was opened, light shone on the world" (sky, sun), "Invisible to the eye, untouchable" (air), "The father is crooked, the mother is a smooth woman, the son is a singer, the daughter is a player" (ditch, water, frog, fish), "He cannot look at the sun, he cannot take his eyes off the sun" (sunflower), "The color of the sky is blue, the smell is fragrant" (basil), "He has wings, he does not fly, he does not walk on land" (fish), "He has a coat of trails, he has a fearsome fur" (tiger) aim to convey knowledge about nature to children through riddles.

Similarly, in Uzbek folk proverbs, the problem of forming a holistic knowledge of nature among the younger generation, forming love for nature, and introducing them to the seasons is mentioned as the main issue. For example, "Summer rain passes by, winter rain is the soul", "Nature is a teacher of man", "Nature's laws are the most just laws", "Nature is the wealth of man", "Nature's languages are silent but their influence is great", "Clear water is the health of nature", "Nature is a sacred place of man", "Preserving nature is preserving the future", "The crow has come - winter has come", "There is no goat, there is no sheep, there is no donkey, there is no mountain without a wolf, there is no forest without a lion", etc., the content of many proverbs aims to systematically

and holistically form children's knowledge of biological diversity. Therefore, the ideas and approaches to nature and biodiversity in the above sources of folk oral art are of great importance for the upbringing of the younger generation living in today's information age. It can also be seen that since ancient times, our people have been attentive to nature and the environment in their social life culture. That is, the idea that people are a part of nature and must protect it and that it is a sacred place, as well as the idea that the purity of water and the state of nature and its appearance are a reflection of nature, have been used in the words of our people since ancient times.

Later, views and approaches to nature and biodiversity are more vividly mentioned in written sources. In particular, the sacred book of the Zoroastrian religion, the Avesta, has served for many centuries to form the knowledge and skills of the younger generation about nature, to convey the unity of man with nature, and the sacredness of the blessings of nature. "A philosophy that harmonizes the relations between nature, society and man through spiritual, moral and ethical criteria, calling for the study of the world surrounding a person, the factors of its development, and the understanding of the meaning of life" [2; 5-b].

According to the philosophy of the Avesta, the need to harmonize the relationship between nature and people and society through spiritual and moral criteria is also discussed, which is why it is important to instill in the younger generation the spirituality of the sacredness of nature from childhood, to raise their moral culture at different age levels, and to understand the environment, that is, the surrounding environment. That is, they paid attention to the interrelationship of education and upbringing in educating children, and encouraged children to work and acquire professions from an early age, to respect nature, water, and soil. Also, the idea that people should love nature and preserve biodiversity from a young age, to consider water and soil sacred and always keep it clean, was also emphasized in the Zoroastrian religion, which is the greatest blessing, and the observance of these was always promoted among young people.

Similarly, Islamic teachings also recognize the importance of educating the younger generation, teaching them to live honestly through hard work and profession, and the sanctity of nature and the role of nature in human life, the diversity of biodiversity, and the role of each organism in nature as the main issues. In particular, the hadiths serve as an important guide in shaping people's knowledge and skills about nature, especially in shaping their culture. The hadiths also describe the characteristics of certain plants and animals, their place in the food chain, and their being part of human life. For example, "Fear Allah regarding these mute animals. Ride them properly and eat them properly," and "If a believer plants a crop or grows fruit trees, and if birds, people, or animals eat them, this is considered charity." In Islam, we can cite many hadiths about nature, such as the above, and all of them are important in shaping people's faith and culture and elevating people. Promoting these manuscripts to educate young people requires high skills from educators.

In fact, there is a hadith in Islam in which it is possible to understand the place of every organism in nature - "There is every moving creature on earth and every bird that flies with two wings, all of them are communities like you" (Surah An-Nam, verse 38). This verse shows how every organism in nature, whether it is a small microorganism or a large organism, performs a function in its own nature, and most importantly, their existence is considered a community just like us, which also indicates the perfection of our religion.

In conclusion, it is possible to understand that the continuity of education in educating the younger generation, especially the importance of folk art in educating students through various proverbs



and riddles, especially in forming knowledge about nature, and the fact that many plants and animals in everyday life are represented in front of our eyes through their names and images, as well as the surahs and hadiths in the "Holy Quran", which is considered the holy book of Islam, regarding the preservation and care of nature, play an important role in preserving nature and preserving natural resources.

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