



Ecological Problems In Islam: Description And Analysis

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Article History	Abstract
Received: 12 September 2023 Revised: 17 December 2023 Accepted: 26 December 2023	<i>This article reflects on the preservation of the environment, which is one of the most actual issues of today, and the approaches to it in Islam. The article focuses on the ecological views on nature conservation in the Quran, their interpretation in the verses and the attitude of the Uzbek people to the elements of nature. Naturally, the problem of the preservation of nature is of concern to hundreds of millions of Muslims and Islamic scholars around the world, and the verses of the Quran and the Hadith play an important role in solving these problems.</i>
CC License CC-BY-NC-SA 4.0	Keywords: Islam, Ecology, Water, Earth, Fire, Air, Soil, Nature, Customs, Rituals, Religion, Quran, Spring, Pool, Well, Sin.

1. Introduction

The conscious attitude of the Uzbek people to land, water, air, fire and nature, their ancient traditions associated with respecting them and the genesis of their ceremonies go back to the long past. Their serious study is also required by the current era, in which the environmental problems threatening the global security. There is no doubt that today the problem of environmental protection is one of the most important problems of our century. This problem is no less than a nuclear catastrophe in terms of its devastating consequences for humanity. It is known to all of us that environmental pollution is also caused by insufficient educational work on the preservation of nature in people's education. It is known that Islam pays special attention to this problem, particularly, the education of nature preservation. Islam puts the education of nature preservation in the forefront of human development. Every Muslim should be well aware of it and practice throughout his life, and from the Islamic point of view, the education of nature preservation is always in practice everywhere. Every Muslim must be faithful to the teachings of their religion and apply them to life.

2. Methodology and Research.

During the years of independence, the potential of research works on the problems of environmental culture has been growing. Therefore, the scientific publications of this period form a separate category. The literatures in this category are out of communistic ideology and also have special significance from the

viewpoint of a new perspective. The literatures belonging to this group include the Holy Book of Islam, the Holy Quran [1: p.82], as well as the books by Sheikh Muhammad Sadiq Muhammad Yusuf [2. p.181], M. Jurayev [4. p.291], A. Musaqulov [5. p.307], Sh. Atabayev and Z. Hidoyatova [6. p.116], Ishakov B. [7. p.19], Some aspects of the problem being studied are described in these works. The article is based on the generally accepted historical methods such as the principles of historicity, comparability, consistency and objectivity. In particular, the data on ecological views in Islam, the reasons for their formation, their evolution, and their current appearance are analyzed on the basis of the principle of comparison. On the basis of the traditional religious beliefs of the Uzbek people the system of traditional use of nature began to develop. Because in most cases, an ancient well, spring, pool or a rare tree, the customs associated with the preservation of plants have played a very important role in the development of the nation's culture of preserving the natural resources. The customs related to the preservation of the environment have created a system of conscious attitudes of Man towards the bounties of the nature. The preservation of flora and fauna is also associated with the development of Islamic values. The Islamic traditions, which are the basis of national culture, have encouraged people for centuries to be clean, pure, and not to pollute the land, water, and air. Every living thing – plants, animals, etc that created by the God is to be treated with compassion. In general, the preservation of living and nonliving nature, a positive attitude to existence in general, takes a wide place in Islamic teaching. The concepts of "sin" and "reward" have risen to the level of a certain category in Islam. Islam forbids harming any elements of the nature, such as a living thing or plant, for no reason. This prohibition is often interpreted by the category of "uvol" (wrongdoing, sin, fault) which represents the essence of a religious prohibition. It is known that 3/4 of the Earth is surrounded by water. One of the features of water is that it is important to keep the temperature the same on Earth. If it were not so, it would be difficult to have life on Earth. Water has many properties, each of which is evidence that Allah created water as a necessary thing for His creatures [8. p.17]. Islam urges people not to harm animals and to be kind to animals. In the Quran, Allah has explained to us in detail how to treat everything on earth, particularly to the animals [9.p.347].

3. Result and Analysis

In the book of Quran, the basis of Islam, it is stated that God created all living things from water. Some of them crawl, some walk on two legs, and some walk on four legs. God creates whatever He wills. Of course, Allah is Almighty to do everything. [10. p.45]. There are also verses in the Quran about the universe, land and water, sun, moon, nature, animals, plants, and natural disasters. According to Surah 6, verse 72 of the Quran, Allah commanded "Be" in order to create the universe. For 6 days everything was created turn by turn. On the 2nd day, the Sun, the Moon, the stars were created, and the wind was made. On the 3rd day the creatures living on the land and in the seas, the angels living in the 7th heaven and the air were created. On the 4th day, God created water; prepared their shares for all the creatures; on the 5th day He created the paradise; it was only on the 6th day that Adam and Eve were created. All the people dispersed from them. In this way, an order was established in the world, and a harmony was made that no one could disrupt. According to Islamic teachings, human beings are obliged to treat the animal and plants with courtesy. Attitude towards the animals and plants is also described in detail in the verses of the Quran. Just as Man has a claim on the plants, the plants have a claim on Man too. For example, in Surah "al-Abasa", Allah the Almighty says: "Let man look at his food. Surely, we have made the water abundant. Then we cut the ground in its own way. We grow corn on it. And grapes and beets. And olives and dates. And we made the earth produce fruits and herbs. May you and your cattle benefit and enjoy" [11. P. 24–32]. Besides the above mentioned evidences, there are many other verses that forbid the destruction of flora and fauna: there are not any living beings or any birds flying with two wings that are not community as you are. We have not left anything in the Book (Lavhul Mahfuz). Then they will be gathered to their Lord. " [12. P. 38]. Most scientists consider such intelligent behavior of animals to be a purely instinctive phenomenon. However, if we take a deeper approach to it, that instinct seems to be a great example for some people in the process of inner inclination, aspiration, and adaptation to the existing living conditions. The Quran describes in detail how people should treat everything on earth, including the animal world. Most verses explain to Muslims the purpose of Allah's creation of the animal world. People are encouraged to protect the fauna and flora. In verse 29 of Surah "al-Baqara" in the Quran it is stated: "He is the One who created everything on earth for you," that's Allah created the earth as a place for man, His caliph on earth, to live. This means that since everything on Earth was created for man, in turn, everyone must treat them wisely and take care of them. It is the commandment of Islam to keep the soil, water, air and other things clean and to protect them from things that pollute and harm them [13. p.66–67]. Modern science also proves that God created man from the soil. If you take a piece of human body and

examine what substance is there in it, it doesn't differ from the substances in the soil. This is a clear proof that man was created from the soil [14. P. 181]. It is said in the Quran, "Do not corrupt the earth after it has been made (by Allah) suitable (for good deeds) for you." [15. P.56.]. This verse shows the attitude that man should have towards nature. "When they depart, they go around the earth with corruption, destruction of crops and offspring, and Allah does not like corruption." The verse refers to the plant world as "crop" and the animal world as "offspring." The damage done to the fauna and flora, which are great representatives of nature, is mentioned in this verse as destruction and corruption. When Islam declared to the world that cutting trees and killing animals without purpose was a destructive and corrupt action, Man himself, not the nature, needed attention and protection. At the time when slavery and oppression reigned over the earth, Islam was one of the first to emerge not only to protect human rights, but also to call a free man for the protection of nature [16. p.67.].

How man can use the flora and fauna and how to treat domestic animals are stated in the Quran. In Islam, the removal of impurity is a requirement of prayer, but it is also a prayer. There are a lot of negative effects of unclean things on a person's spirituality, health, and purity of nature. This simple fact is confirmed by modern science [17. p.171–172.]. Much is said about the origin and purity of water in Islam. Allah says in Surah "al-Kaf": "And we send down the water of Baraka from the sky, and we grow gardens and crops by it. And even the palms that have dense fruit clusters. As sustenance for the slaves. And with it we revived a dead city." [18. p.11–13]. It is clear from these verses of the Quran that the plant world is sustenance for the slaves, and the slaves should respect and be grateful for their sustenance. Their gratitude to the giver of sustenance is through praise and spending of the sustenance on things that make the giver pleased. In this regard, in order to gain Allah's approval, one must treat the plant world properly, otherwise, mistreatment of the plant world will lead to the wrath and retribution of Allah. There are many verses on this subject. For example, in Surah "at-Toha", Allah says: He is who made the earth a cradle for you, and opened roads for you in it, and sent down water from the sky. So, with it we brought pairs of different plants. Eat and feed your cattle, of course, there are examples in it for those who understand" [19. p.102.]. In other words, it is only God Himself, and no other being, who has made the earth like a cradle for man, sent down water from the sky, and grew various plants with it. So, all these things were created by Allah for the benefit of man, and man must always remember these blessings. All of these are great blessings that Allah has given to man, and man should be thankful for these blessings. If a person abuses these blessings, he cannot be the caliph of Allah on earth.

In another verse, says "Allah created all living things from water." [20. p.30]. we can learn from this that water is both the origin and the composition of all living things. Scientific experiments have also shown it. Scientists claim that water is the main element of the human body, making up 76% of it. Water is also a main element of other living things. The world of plants cannot be imagined without water. One thousand liters of fresh water is needed to produce one kilogram of sugar, and one and a half thousand liters of water is needed to grow one kilogram of wheat. The same is true in industry. For example, to produce one kilogram of steel requires 400 liters of water, and so on. The Quran emphasizes that Allah created water as a basic element of life. Indeed, today, life on earth is unimaginable without water. Allah says in the Quran: "And we made every living thing from water." [21. P.45.]. According to Islam, water is a great blessing from Allah, so it should not be wasted or polluted. The attention of the previous generations of Muslims to water has reached such a level that even our scholars have informed the subject about "Not to waste water even when it comes from the sea" in their books. The following hadith of the Prophet (peace and blessings of Allah be upon him) have been cited as an evidence for this: in the hadith narrated by Imam Bukhari and Imam Muslim Anas roziallohu ankhu said: ""The Prophet (peace and blessings of Allah be upon him) used one to five mudds (of water) to perform ghusl and one mud of water to perform ablution". The hadiths express the idea of protecting plants and animals and increasing the number of species that mankind needs. Particular attention is paid to the cleanliness of the living environment and keeping the body clean and tidy.

4. Conclusion

Nowadays, environmental problems have become a global problem. For thousands of years, our ancestors have deservedly respected land, water, air, fire and other gifts of nature. Unfortunately, the ancient traditions of nature conservation of our ancestors have been somewhat forgotten due to technological advances. Therefore, studying in depth the ancient culture of our people, the traditions and ceremonies aimed at the rational use of nature and explaining its essence to the general public is one of the urgent tasks today. It is necessary to raise to a new level the national values that reflect the views of our people on nature conservation and the harmonious relationship between man and nature.

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