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ENVIRONMENTAL ISSUES IN ISLAM

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ABSTRACT

This article provides information on the issue of the environment in Islam, the interpretation of the relationship to nature in the holy book of Islam, the "Holy Qur'an".

KEYWORDS

Islam religion, environment, neatness, uvol, Surah "Baqara", steps, "natural reserves".

INTRODUCTION

As environmental and climate changes become a global strategic issue affecting world security and stability, international attention is increasing. All people around the world should take their responsibility and contribute to maintaining the balance of the earth. It is estimated that there are approximately 1.6 billion Muslims in the world today, representing more than 20% of the world's population. No one is immune from the effects of climate change, and Muslims must bear their share of the responsibility.[1]

The issue of environmental protection has always been considered one of the urgent issues. From the point of view of Islam, cleanliness is the responsibility of older members of society. Representatives of the older generation should set an example for young people in protecting the environment and preserving cleanliness, and educate them in this matter. We should always remember the words of our grandfathers and grandmothers: don't spit in the water, don't sweep the garbage into the ditches, don't throw garbage on the streets, and don't kill the plants,

and we should teach the same to the youth. There is also a proverb among our people: "If you cut one, plant ten." In fact, a sapling we cut down today can become a tree someday and contribute to enriching the air with oxygen.

Islamic traditions, which are the basis of everyday life of Uzbeks, for centuries encouraged people to be neat, clean, not to pollute the earth, water, and air. Every living creature created by God - plants, animals, etc. is required to be treated with love and compassion. In general, according to the religion of Islam, the preservation of existence and the correct attitude towards existence in general are widely accepted.

In verse 53 of Surah Taha, Allah describes the earth as follows:

"He made the earth a cradle (dwelling place) for you and made paths in it and sent down water (rain, snow) from the sky. So, We brought forth with it (water) different kinds of plants".[2] Mother nature is adapted for humans in such a way that all the forces in nature serve only for the benefit of humans. But mother nature is so delicate that any damage done to it can lead to huge irreparable mistakes in the future. For example, there are such habits as polluting the environment, throwing waste into the water, cutting growing crops and trees in vain.

According to Islam, there is animate and inanimate nature without a cause it is forbidden to harm their

blessings. This ban is often a religious ban. It is explained through the concept of "uvol" which represents its essence. Also based on Uvol people's beliefs about certain things lie. Islam teaches people not to harm animals, to the animal world calls to be kind. In the Holy Qur'an, Allah Ta'ala says everything on Earth how to treat things, including animals

He gave us a detailed explanation of what is needed.[3] According to the content of Islam, people are obliged to treat animals and plants with courtesy. This matter is explained in detail in the verses of the Holy Qur'an. For example, just as humans have rights in the world of vegetation, the world of vegetation also has rights in humans.

The Holy Qur'an describes in detail how humans should treat all things on earth, including the animal world. Many verses explain to Muslims the purpose of God's creation of the animal world.

In verse 29 of Surah Al-Baqarah of the Holy Qur'an, "He is the One who created everything on earth for you", that is, Allah created the earth as a space for the human being, who is His caliph on earth, to live. Since all the things on the earth are created for man, in turn, every person should have a reasonable attitude towards them and take care of them. Keeping soil, water, air and other things clean and protecting them from polluting and harmful things is a commandment of Islam.[4]

Many holy shrines located in Khorezm oasis are Islamic connected with the name of scholars. Particular attention is paid to the cleanliness of the religious shrines, and beautification activities are carried out on a regular basis.

Various objects surrounding Kadamjo served as a special small reserve. Regardless of whether the shrines were located in the desert or remote rural areas or in the city, it was under public control that no one harmed the natural environment of the shrine. Therefore, they are considered "natural reserves" because rare plants and animals have been preserved in the territory of the shrines. For example, in the "Urkut Bobo" shrine, located in the Sayot village of Khiva district, various rare plants and fruits are grown, but local residents do not eat their fruits. There are reports that a person who does not follow this prohibition is insane.[5]

To sum up, the culture of environmental protection of the local population has been formed based on planting crops in the area of shrines, cutting down ancient trees, and banning the hunting of rare creatures.

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