

## **HARMONY OF “MAN-NATURE” RELATIONS IN ISLAMIC TEACHING**

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### **Annotation**

The article examines the interdependence of man and nature on the basis of Islamic teachings. Islamic teaching forbids hunting certain animals, cutting down trees, and destroying forests. The Quran, the science of hadith, pays great attention to medicinal and medicinal plants and animals, and calls for their care. The idea that the animal kingdom has the right to live in a world like humanity, not to destroy them, not to stigmatize them, not to starve them, to multiply them, to care for them wholeheartedly.

**Keywords:** Man, environment, nature, ecology, flora, fauna, Islam, Quran, hadith, dates, hantal plant, olive oil, faqiha, ginger, henna.

### **Introduction**

Exemplary ideas about the protection of the environment, feeding animals, caring for plants are contained in the holy religious books - the Holy Quran and Hadith. Hunting of some animals is prohibited, cutting down trees and destroying forests is prohibited. Even wars are destined to take place in special places and at certain times.

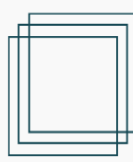
### **Materials and Methods**

The sources of Islamic teachings in the article are the Quran, the hadiths of Imam Bukhari, "Sahihi Tirmidhi" by Abu Isa al-Tirmidhi (Selected hadiths), and the Quran by A. Mansur. His views on the relationship between nature and man in his works such as "Translation of Meaning" have been researched and analyzed through research methods of philosophy such as analysis and synthesis, induction and deduction, historical and logical, comparative analysis.

### **Discussion and Results**

The prophets, Islamic thinkers, and Sufis were very kind to the existence of nature in their way of life and to each of its unique worlds. The first person in the world to farm, grind and bake was Adam (pbuh). Idris (peace be upon him), who was the first to write with a pen and use stone scales, prepared medicines from plants and treated various diseases. [8:63] They knew the healing properties of each plant.

Several surahs in the Qur'an are named after animals, such as Baqara (Cow), Elephant, Nahl (Bees), An'am (Animals), Ankabut (Spider), and Namal. "(Ants)," Odiyot (Horses). It includes suras on figs, Masad, and verses on ecosystems, such as Ahqaf (sand dunes)



and minerals, such as Qamar (moon) and Shams (figs). There are also suras "Sun" and "Hadid" (derived from the name of the most common human useful metal on the Earth).

It is noteworthy that 40 places in the Qur'an contain information about trees, while 20 of these verses are about the "palm" tree.

6000-8000 years ago, the palm tree was domesticated in Mesopotamia. Medina is a city famous for its dates. Among the dates of Madinah, the most preferred is the Ajwa. Rasulullah s.a.v. they personally planted that ajwa palm. It is narrated on the authority of Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace, said: Ajwa is a fruit from Paradise and its water is a cure for poisoning. Very interesting fact. Be careful. Sa'd ibn Abu Waqqas (may Allaah be pleased with him) said: I became ill. So the Prophet s.a.v. they came to see me. He placed his hands between my two breasts. I felt his coldness in my heart. Then he said, "You are a man with a sick heart. Saqif is with Harith ibn Kalda. He is a man of medicine. So let him take seven dates from the ajina of Madinah and touch them with his seed. Then let him drink for you." (Reported by Muslim).

Turning to the works of Ibn Sina, Ibn Sina emphasized in his works that dates ensure the smooth functioning of the heart, sharpen memory, cure asthma, cure keratitis, ophthalmia, and are useful for pregnant women. [2: 136]

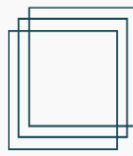
The pumpkin plant is described in verse 146 of Surat as-Saffat. Scientists have found that squash has the ability to satiate a person. [9:42] "Allah created squash with wisdom. Its leaves are very gentle, the shade is thick. Mosquitoes do not come close to it, the fruit can be cooked with its skin and seeds, and eaten raw. It has great benefits for human health. The fruit of this tree is one of the great blessings of Allah bestowed on human beings "[5: 218-219].

The mustard plant ("hot pepper") can be found in verses 47 of Surat al-Anbiya and 16 of Surat al-Luqman.

A.Yunusov, a senior researcher at the Tashkent Islamic University, rightly points out that most of the trees in the Quran are not named after themselves, but by the word Shajara, and the fruits are given by the word Fakiha.

Verse 35 of Surat an-Nur states that the olive plant burns its oil in a clear way: Its oil (purity) is like a light that illuminates (the surroundings) even though it is not touched by fire "[7] Ibn Sina taught that olive oil was a cure for stomach ailments and duodenal ulcers. [2: 136].

In verse 12 of the Quran, information is given about grapes. It was only after the advent of Islam that grape cultivation in the Arabian Peninsula declined significantly. Verse 90 of Surat al-Maida in the Quran strictly forbids drinking wine. [1:36] Today, more than 8,000 varieties of grapes are grown in European countries. Melons grown in Uzbekistan are exported to 16 foreign countries.



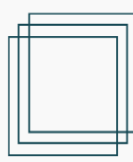
Just as compassion for people and children is the adornment of humanity, so is compassion for women, children, gold and silver, straw horses, livestock and crops”(Ali Imran, verse 14) great care was taken to know that it was the manifestation of Allah. Natural phenomena: In Surahs such as “Day”, “Night”, “Moon”, “Sun”, “Mountain”, “Star”, “Hijr” (the valley between Medina and Damascus), the Earth, the sky, the sun, the moon, the wind and the water as long as all the blessings of nature are at the service of man, there are opinions that man should respect them and not interfere with their natural laws.

The Quran pays great attention to the animal kingdom and calls for its care. It is stated that the animal kingdom, like human beings, has the right to live in the world, not to destroy them, not to stigmatize them, not to starve them, to multiply them, and to take care of them wholeheartedly. “The fish are my ummah like you”. In another translation, it is written: “There is no creature on earth or a bird that flies with its two wings, unless they are ummahs like you” (v. 38). [6: 132].

In this regard, the views of the English philosopher, the founder of the experimental method Francis Bacon (1561-1626) on the rules of relations between nature and society are particularly noteworthy. During the reign of James I. F. Bacon, who held a high position in the state (Lord Chancellor), in his “New Organon” (1620) (unlike Aristotle’s “Organon”) gained a new understanding of the tasks of science and the scientific basis of industry. When can man rule over nature? Whenever he could scientifically study the causal connections in nature, Bacon correctly defined the basic law between nature and society, writing: “... the essence is that humanity can never rule over nature, but is subject to its Elsewhere ... “We cannot rule over nature ... as if someone were outside nature ... we, on the contrary, belong to nature with our body, blood, breath and brain, and we are in it ... the essence of all our dominion is that we can learn its laws in relation to other living things and use them appropriately”.

As long as man cannot live outside of nature, he must know the laws of nature clearly and obey them unconditionally. After all, the “nature-human” system is a whole. This system should be seen on a global scale.

It is written in Surat al-Ma’ida in the Holy Quran: It is forbidden for you to hunt on land while you are in ihram” (Verse 96). This means that people who hunted in the seas and rivers did not have the right to hunt on land. At the heart of this is the simplest ecological rule, that is, the optimal (favorable) number of species that live in both land and water is always maintained. Islam not only thought about hunting animals and not harming the eggs of birds, but also expressed its views on violators. In this regard, Surat al-Ma’ida says: O you who believe, do not hunt or kill animals while you are in ihram. Whoever kills intentionally will be punished, that is, he will be fined in the form of a slain creature. Two of you will be judged to slaughter the animals brought to the Ka’bah along with this hunt. If he can’t do that, he will feed a few needy people. If he is unable to do so, he fasts. That he may be requited for what he has done. Allaah has forgiven



the sins of the salaf, and whoever commits such a sin again, Allaah will take revenge on him”.

The logical explanation of a great idea in Surat al-Hijr and the subsequent surahs of Nahl in the Quran - the idea of the balance of nature - is astonishing. Note:

“And the earth, we have spread it out, and have made in it mountains, and have caused in it every kind of vegetation. (Surat al-Hijr, 19) In verse 21, “... We send down to you a measure”. The height of the mountains will never be higher than 10 kilometers on the planet Earth. All flora and fauna have their own specific amounts. In other words, they have their own natural-ecological norm. Second, it is not difficult to determine whether the idea of a quantitative relationship between the plant kingdom and the animal kingdom (or any other natural-ecological norm) is being maintained.

In verse 12 of Surat al-Fatir, we read: From each of them you will eat fresh meat (fish) and bring out the ornaments they will wear”(P. 436) .In verse 27,“ ... have (P. 437).

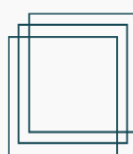
In fact, only fish contains a protein, which is important for the development of the human brain, high immunity, high thinking ability and bright eyes. In verse 12 of Surat al-Fatir, we read: From each of them you will eat fresh meat (fish) and bring out the ornaments they will wear”(P. 436) In verse 27,“ ... have (P. 437).

In fact, only fish contains a protein, which is important for the development of the human brain, high immunity, high thinking ability and bright eyes. Science has proven that this protein is important for humans. In order for the human brain to be saturated with the required amount of protein, a person must consume 25-27 kg of fish and fish products a year. The Bible describes the bite as halal in relation to fish. This is not in vain, of course. This is because the Japanese consume 65-69 kilograms of fish a year. After all, the scale of most discoveries is at the expense of this country.

If we make a comparative analysis of the above ideas, it is not difficult to see that in almost all the suras of the Quran, there are broad ideas about the existence of nature, its various blessings, their eating or use, and its preservation.

In 632, when the Prophet (peace and blessings of Allaah be upon him) recited the Farewell Sermon on Mount Arafat during the Hajj, he determined that human wealth was also a sacred thing. Abu Bakr Siddiq, who was fulfilling their will, said in his will before the battle to the army led by Usama ibn Zayd that children, the elderly and women should not be killed. Do not cut down a tree that bears fruit. Don't slaughter sheep, cows and camels ... ” These recommendations are accepted by Muslims in the form of a document and are mandatory to follow. Even during wars, serious attention was paid to the preservation of the existence of nature, which testifies to the breadth of their logical thinking.

It is no coincidence that the fish is revered in sacred religious sources as “a bite of halal”. Eating fish keeps the amount of cholesterol in the human body normal. Fish protein is also a factor in the development of human brain activity. One-fifth of the protein comes from human fish products.



Fish life is incredibly colorful. Trout can only live comfortably in cold water. Therefore, we can grow it in the cold mountain waters of Uzbekistan. According to expert analysis, Iceland consumes more than 90 kg of fish per capita per year, Ireland 53 kg, Norway 52 kg, and Japan 68 kg. It is mandatory for everyone to eat 12 to 25 kilograms of fish products a year to fully meet their natural need for protein.

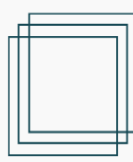
Currently, each Uzbek population consumes 3 kg of fish products per capita. Every Uzbek consumes less than 4 times his normal fish intake. That is why Uzbekistan pays special attention to the development of fisheries.

Vietnam ranks first in the world in fish exports. Vietnam also supplies 50% of the world's Asian rice. Vietnam earns more than \$ 7 billion a year from fish exports. Fish such as the African squid and the Asian squid have a much higher protein content than other fish. It is the protein that plays an important role in the development of the mental capacity of the human brain, its intellectual potential.

A Danish National Birth Cohort study of 25,446 people concluded that eating fish during pregnancy and breastfeeding caused an increase in its IQ (- Intelligence quotient). Similarly, when analyzing the results of scientific studies conducted on 13 thousand children, it was proved that the intellectual ability of breastfed children is 7 points higher than that of children fed with breast milk substitute food.

Representatives of the science of hadith, Abu Muhammad ibn Isma'il al-Bukhari (810-870), Abu Isa ibn Abd ar-Rahman al-Darimi as-Samarkandi (797-868), pay special attention to these issues. Al-Bukhari's full name was Abu Abdullah Muhammad ibn Isma'il ibn Ibrahim al-Mughira ibn Bardazbah al-Juafi al-Bukhari, and he was born on the 13th of Shawwal 194 AH (July 20, 810 AH) in the city of Bukhara. In Al-Jami as-Sahih (Hadith), he writes about the relationship between nature and man: "The world is green and beautiful. Whoever takes it rightfully and honestly will be blessed by it. Whoever seeks the world out of greed, he will have nothing but Hell on the Day of Resurrection. At the heart of these words is the rational use of nature and all its resources, in ecological terms, the "Law of Return", that is, it is necessary to return as much as possible from the soil. According to the hadith, every animal and every plant has its own characteristics. Let us note: "399. The sheep is a blessing, the camel is a blessing, and the path of the horse is bound to goodness until the Day of Judgment. 341. The meat of wild animals is unclean. In ancient times, the Arabs also had many good ideas about the character of each animal, for example, Arab horses were taught to drink water only from clean rivers, streams, lakes (places where water quality is clean). This required that the environment be kept clean and tidy at all times, and the people followed this rule and lived their lives. The sins of those who look kindly on animals and creatures are forgiven. For example, "396. At the head of a deep well, a prostitute drew water from a well that was about to die of thirst, and covered the dog's wound with a handkerchief. In return, God forgave him "[4: 110]





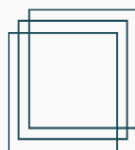
Abu Isa al-Tirmidhi Their full names are Muhammad ibn Isa ibn Savra ibn Musa ibn Zuhak Sulami Bughi al-Tirmidhi was born in 209 AH in Tirmidhi. In 250 AH, they met Imam Bukhari in Nishapur and held talks on hadiths and knowledge. After his meeting with Imam Bukhari, he narrates that he had a deep understanding not only of the text of the hadith, but also of its wisdom and philosophy. After that, they wrote their book, Jame 'as-Sahih. In addition to Imam al-Tirmidhi's Jame 'al-Sahih, Shamoili al-Nabawiyah (The Shapes and Attributes of the Prophet), Kitab al-Zuhd (The Book of Asceticism), Asma' al-Sahabah (Names of the Companions) , Kitabal-ilal (The Book of Defects) and a number of other works. They died on Monday, 13 Rajab, 279 AH, in the village of Bug, 6 miles (48 km) from Termez. they narrate the hadiths on preservation in an understandable simple language. In Sahih al-Tirmidhi, the following hadiths are narrated: 1480. Abu Waqid al-Laysi narrated that until the Prophet (peace and blessings of Allaah be upon him) came to Madinah, the people there used to shear the camel's hump and the sheep's tail while they were still alive. Seeing this, the Messenger of Allah, may Allah bless him and grant him peace, said: The Jews did not eat camel, pig, rabbit, horse, or donkey meat. It was absolutely impossible for the meat of the animal they ate to have a blood stain. For Muslims, "... you are forbidden to die, blood, pork ..." (Surat al-Baqara, 173) or in Surat al-Ma'ida, verse 3: animals are forbidden to you, except what you love.

### **Conclusion**

First of all, it is not in vain that man and plant put the animal world on the same level. The more sacred and honorable man is in the sight of Allah, the more precious is the flora and fauna in the eyes of all beings, for the place of each is different for the universe;

Second, all the components of man and nature, such as plants, animals, and minerals, have no superiority over one another. Although man is intellectually superior to the plant and animal world a thousand times, he is also a part of nature, and he belongs to nature. He can never rule over nature. Mankind was able to turn the biosphere into a noosphere only if it stood in line with the ecological components, obeying the laws of nature and not violating any of the laws of nature. In other words, the first factor in achieving sustainable development is obedience to the laws of nature.

Thirdly, it must become a sacred duty of mankind not to harm the representatives of the animal and plant kingdoms, to preserve every particle in the natural world. Otherwise, in time, nature will inevitably take revenge on humanity.



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