



PRINCIPLES OF NATURE PROTECTION IN RELIGIOUS TEACHINGS

Odil Ernazarov

PhD in History, Associate professor, UNESCO Chair on Religious Studies and Comparative Study of World Religions, International Islamic Academy of Uzbekistan

Abstract

The article describes the social significance of protecting the environment, and its coverage of Judaism, Christianity and Islam. The path set by Judaism, Christianity and Islam in ensuring social stability is primarily in the interests of the people, and this principle presupposes that mankind will live a spiritually, economically and medically sound life.

Keywords: Nature, cleanliness, climate change, social stability, ecological culture, Judaism, Christianity, Islam.

Introduction

It is no secret that in the second half of the twentieth century, humanity was confronted with problems of a different kind than before. Now, getting rid of their influence and finding different solutions in this regard has become the most pressing issue of our century. In the first half of the twentieth century, ending centuries of interstate and civil wars, the eternal dream of peace was the primary goal of mankind. After the Second World War, the high level of natural population growth, the emergence of economic, socio-cultural problems after the use of scientific and technological advances for narrow interests, and the emergence of a complex ecological situation in a number of regions further complicated the issue. As a result, radical changes in people's lifestyles, health and socio-cultural life began to be observed. So, in the words of sociologists, humanity is "now experiencing a period of dramatic social change, even more severe than in the last two centuries" [2: 753]. According to experts, certain factors contributing to these changes are the extremely high rates of technological innovation, along with the growing use of information technology and microelectronics; further involvement of industrialized societies in a single global relationship; in addition to the impact



of “major advances” in the fields of culture and private life associated with changes in gender relations, religion, way of thinking and consciousness can also be assessed as such factors [2: 753]. Because it is natural that religion plays a certain role in social life both as a conservative and a progressive force. Admittedly, while in some periods many forms of religious beliefs and practices have been obstacles in the way of change, religious beliefs - values - have often helped to create change in society.

One of the most important aspects of social sustainability today is the search for ways to address global environmental problems, environmental pollution and their impact on social life. This is because the acceleration of the industrialization process in most countries of the world over the past two centuries has led to a deteriorating state of the environment. As a result, in this century, humanity is facing problems such as climate change, environmental pollution caused by industrial waste and gaseous substances from domestic waste, a sharp increase in demand for energy resources and raw materials, and a shortage of underground resources. Among these problems, it is not difficult to see that the pollution of the environment alone poses a great threat to human life and livelihood by reading the following information. A special report on social issues released in India in December 2008 states that 14,000 people die every day from exposure to contaminated drinking water. In particular, 1,000 Indian children die every day from diarrhea due to drinking contaminated water [4]. About half a billion Chinese are suffering from a shortage of clean drinking water, according to a special report titled "Atmospheric Pollution is the Biggest Factor in Population Death in China", every year, 656,000 people in China die as a result of environmental pollution. [4]. It should be noted that the relevance of such environmental problems can only be considered in the case of China and India, despite the fact that the two countries have developed industries and are considered to be among the developed countries of the world, it is not related to the fact that the population is facing the same social difficulties as above, rather, it is due to the fact that the representatives of Judaism, Christianity and Islam also make up a certain share in these countries, which accommodate the largest part of humanity on the planet. For example, in China, with a population of 1.3 billion, Christianity and Islam are recognized as fast-growing and expanding religions. That is, there are about 45 million Christians and about 30 million



Muslims in China today, representing two and four percent of the total population. In India, where the total population is 1.2 billion, most of them are Hindus (80.5%) with 800 million followers, followed by Muslims (13.4%) and Christians (2.3%) [4].

Hence, the reason why the issue of environmental cleanliness is included in the list of problems to be solved in the field of sociology of religion is that modern industry and technology have emerged in connection with certain social institutions. Therefore, given the need for environmental transparency in ensuring social stability, it is necessary to study the position of the three religions in relation to the solution of the above problems.

In terms of the emergence of these religions, the following two principles are central to the first ecological culture in Judaism: not to harm or destroy a living being. According to Judaism, the principle of non-harm to living beings is an important principle that ensures that human beings treat the animal world with compassion, and the importance of this issue is also reflected in the verses of the Torah: **"On that day you shall not do any work, your sons or your daughters, your servants or your maids, your animals or the strangers in your city"** (Exodus 20:10). Another verse emphasizes that they are given as a means of subsistence for human beings in order to encourage them to take care of the environment, including the animal world: **"As I suckled grass and vegetables for you, so I suckle all living things for you"** (Genesis 9: 3). Also, according to Jewish teachings, the second rule for the protection of the environment is the principle of "non-destruction" that prohibits cruelty to natural beings and living things in them (flora and fauna, even humans). The Torah says that even during the long siege of a city, it is forbidden to destroy the trees there, but to use them (Deuteronomy 20:19) [1: 155-156].

As in the Catholic stream of Christianity, as in Judaism, the attitude to environmental problems is expressed through various principles, social teachings, and the appeals of the Pope. For example, in 1987, the second address of the then Pope John Paul II focused on the following three aspects of environmental protection: First, evolution must recognize that in this orderly world, every living thing forms an interconnected chain. It is wrong to use surface and underground and labor resources only for economic gain. For this reason, even the animal world deserves respect and honor while fulfilling its role in existence - as stated in the



Catholic catechism (question-and-answer summary of religious beliefs). Second, bearing in mind that the reserves of natural resources are limited, humanity has a responsibility to care for the lives of future generations. Third, everyone on Earth has the right to be respected by others and to live a high standard of living in good health [1: 183].

It is possible to learn from the study of the verses of the Qur'an that certain instructions on the protection of the environment are given in Islam. First of all, it should be noted that Islam is a religion that embodies the teachings of man, beings and their relationship with their Creator. Therefore, the existence of a connection between man and nature in Islam is a unique link that encourages us to observe the power of the Creator, to worship Him, to enjoy the beauty of being, and to preserve its components [1: 194]. According to Islamic teaching, man is an integral part of this being and has a special place among other beings. Nature, on the other hand, is seen as a unique source of supply that serves human interests. Due to this attitude towards man and nature, the danger to any living thing is considered to be a factor that prevents human beings from living a prosperous and healthy life. Therefore, in one of the verses of the Qur'an, it is stated that the creatures on earth are a people (ummah) like human beings (An'am: 38), in another, the destruction of a nation like itself, the flora and fauna, is described as "savagery" (al-Baqarah 2: 205). The hadiths of the Prophet Muhammad emphasize that everyone is responsible for peace and prosperity on earth and that this responsibility is being questioned before the Creator [3: 72].

In this regard, it can be seen that the Islamic teachings on the development of the Earth and the protection of the environment have risen in value among the Uzbek people. In other words, hashar is one of the values that is important and respected for its benefits to society and humanity, as well as its role in human life. Undoubtedly, hashar is one of the unique traditions of our people, which has been preserved for many years. At its core is prosperity, solidarity, kindness, generosity and creativity.

From the above data, it can be concluded that the path set by Judaism, Christianity and Islam in ensuring social stability is primarily in the interests of the people, and this principle presupposes that mankind will live a spiritually, economically and medically sound life. Also, the main values that these religions focus on are the protection of human life, mind, religion, lineage and property.



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