

Nature and Conservation Matters in Islam Studies

Adilov Zafar

Lecturer, Dept. of. National Ideas, Principles of Spirit and Law Education,
History faculty, Urgench State University, Uzbekistan.



ABSTRACT

The article devoted to describing the nature of human relationships as well as the ecological norms. In sacred books – the Qur'an, in Hadith books, there are very many advanced and edifying ideas about environmental conservation, caring for animals and plants. Hunting some animals, cutting some trees, and destroying forests are banned in these books. According to these holy books, even special places and time are appointed for wars to be waged. Prophets, Islamic thinkers and muezzins were on good terms with nature and the environment in their life time. Prophet Adam was the first farmer, miller and baker. Prophet Idris, who began writing for the first time, used scales for the first time, made medicine from plants and cured people of different diseases .

Keywords: *Qur'an, nutrient features, salubrious features, Islamic community, nature and society, quantitative relation.*

Citation: Adilov Zafar (2019). *Nature and Conservation Matters in Islam Studies: International Journal of Advanced Multidisciplinary Scientific Research (IJAMSR) ISSN:2581-4281, 2 (4), April, 2019, # Art.1415, pp 61-69*



Introduction

Several suras of the Qur'an are named after some animals such as "Baqara"(Cow), "Fil" (Elephant), "Nakhl"(Bees), "Anom"(Cattle), "Ankabut"(Spider), "Naml"(Ants), "Odiyat"(Frisky horses). There are also several suras and verses devoted to fruit trees, plants and minerals such as "Tiyin"(Fig), "Masad"(Firm fibre; date peel), "Anqof" (Sandy hills), "Qamar" (the moon), "Shams"(the sun), "Temir"(iron). In forty places of the Qur'an there is information about trees and it is noteworthy that twenty of them about date tree. Date tree was domesticated 6000-8000 years ago in Mesopotamia. Date ensures heart to work normally; improves memory, cures asthma, eye diseases- keratitis, ophthalmia and others. In his works Avicenna ascertained the use of date to pregnant women.*

There is some information about pumpkin in the 146th verse of "Saffot" sura. Scientists confirmed the nutrient features of pumpkin.† "Allah wisely created pumpkin. It has tender leaves and thick shade. Gnats don't approach

it, you can eat it either in its ripe or raw state with its peel and seeds. It is very useful for human's health. It is one of the blessings given to humanity by the God". You can find some information about Hantal plant "cayenne pepper" in the 47th verse of the "Anbiyo" sura and in the 16th verse of the "Lukman" sura. Senior researcher of Tashkent Islam University A.Yunusov truly ascertains that many plants and fruits in the Qur'an aren't defined by their original names but by the words "Genealogy" and "Fakikha".

Information about olive plant and about its pure inflammable oil is given in the 35th verse of the "Nur"(ray) sura. "...It (lamp) is lit by the sacred oil of olive which is neither eastern nor western. Its oil is so pure that it can brighten surroundings without fire...‡". In his works Avicenna confirmed the salubrious features of olive oil for stomach and duodenal diseases§.

Materials and Methods

We can find much information about garlic, cucumber, beans, haricot beans, onion in the 61st verse of the "Baqara" sura, about kafur plant that is henna in the 5th verse of the

* Abu Ali ibn Sina(Avicenna) "Canon of medicine". Volum-1. T.: Publishing house "Abdulla Qodiriy". 1993. P.136

† Plants of the Qur'an by M.I.H. Farooqi. Published by Sidrah Publishers, 1989. P.42

‡ The Qur'an . sura "Nur"(Ray) , verse – 35.

§ Abu Ali ibn Sina(Avicenna) "Canon of medicine". Volum-1. T.: Publishing house "Abdulla Qodiriy". 1993. P.136

“Insan”(Human) sura, about ginger plant in “Insan” sura; about pomegranate tree in the 68th verse of the “Ar- Rakhman” sura and in the 99th and 141st verses of the “Anom” sura. We can find useful and healthy features of every plant in the Qur’an. For instance, Prophet Muhammad ordered that the body of a dead person must be washed with henna water before it is shrouded. In Arabian countries, henna was once as expensive as gold.

In 12 verses of the Qur’an you can find information about grapes. After the Islam religion in Arabian Peninsula viticulture became less popular. In the 90th verse of the “Moida” sura drinking wine was strictly forbidden^{**}. Nowadays, more than 8000 kinds of grapes are grown in European countries. More than 16 kinds of melon grown in Uzbekistan are exported to foreign countries.

Love for people, for children is the adornment of humanity. It is designated in the Qur’an that we should protect and be kind to people, women, children, don horses, cattle, plants, gold and silver (“Oli Imran sura , 14th verse”).

In the suras about natural phenomena such as “Day”, “Night”, “The moon”, “The sun”, “Mountain”, “Star”, “Khijr”(a valley between Madina and Shom) it is said that natural blessings such as the earth ,the sky, the sun, the moon, the wind, the water and others are at people’s disposal. So we mustn’t interfere with natural phenomena.

The Qur’an urges us to look after animals, feed and breed them, not to leave them hungry, not to brand them, not to kill them because they also have the right to live on the earth. In the “Anom” sura it is written as following: “Animals walking on the earth, birds flying in the sky, fishes swimming in the water are all Islamic community” (verse-38)^{††} .

Considering humans to be on the same rung with animals and plants is not without reason. There are many ideas to be discussed about it. From the point of our view the thoughts to be sanely discussed are as following:

1. Flora and fauna are as honorable for the sake of God as humans are, since every creature has its place in this world.

^{**} A. Mansur. Translations of The Qur’an terms. – T: Publishing house of Tashkent Islam University- 2007. P.36

^{††} Translations of The Qur’an terms. – T: Publishing house of Tashkent Islam University- 2001. P.132

2. There is no superiority between humans and all natural components, namely plants, animals and minerals. They are on the same rung for God's sake. Nothing has any advantages over the other. In spite of being cleverer than plants and animals, humans are also a part of the nature, they also belong to the nature. Humans can never dominate over the nature. If humans live in harmony with nature obeying its laws, they can change biosphere into the noosphere. In other words, the first factor in achieving the stable level of development is by obeying the natural laws. Perhaps, that is why there is a written aphorism on the walls of Egyptian pyramid Heops: "Majority of people die due to not knowing natural laws"

In this field the Frances Bacon's (1561-1626), who was an English philosopher and founder of experimental methods, ideas about the rules of relations between nature and society deserves serious consideration. F. Bacon held a leading position (lord - chancellor) during the reign of James I. In his work "New Organon" (1620) (different from Aristotle's work "Organon") F. Bacon achieved to elucidate the scientific bases of industry and the tasks of the

subject in a new fashion.

When can a human rule over the nature? F. Bacon truly clarified the main law between nature and society and wrote as following: "Even if humans can scientifically learn causal relationship of nature, they can never have an advantage over it but obey". In other words: "We can't rule the nature....It looks as if somebody is outside the nature, but we are inside it. The essence of our superiority over other living things is that we may learn natural laws and apply them appropriately".

Since the humans can't live outside the nature, they must learn its laws and obey them, because the system "nature - human" is unique. We must consider this system common to all mankind.

There is the following information in the "Maida" sura: "Fishing in the sea and having all seafood are permitted for the welfare of you and your visitors.

You are not allowed to hunt in a forbidden time" (verse - 96). Thus, people who were hunting in the sea or river didn't have the right to hunt on the land. As a result of this ecologic rule, the optimal number of animal kind was preserved. Islam not only notes about animal hunting or not hurting birds and their eggs, but



also says about infringers too. There is information about it in the “Moida” sura: “The faithful don’t kill animals once you are in forbidden time. If anybody kills them intentionally, they will definitely be punished. Two of respectful people are ordered to stump up to it. If they can’t do it, they must serve dishes to several poor people. If they can’t do it, they must keep the fast so that they must suffer punishment. God forgives the previous sins, but if they keep on committing a terrible sin, God will definitely revenge for it”.

In fact, every population has its dynamic number and this quality is defined by birth and death. In the above mentioned sura there is information about keeping the average amount of animal population on the one hand and about hunting rules, exactly 70% rules, on the other hand.

“.... God created different types of vineyards, different types of persimmons and fruits with different tastes, different types of olive and pomegranate trees. Eat them when they are ripe. Share the crop(as a donation) with poor people, don’t be extravagant with them.(sura – “Anom”, verse- 141)”.

Logical elucidation of natural balance given in given in the “Khijr”, and “Nakhl” suras of the Qur’an surprises everybody. Pay attention: “...spread the earth and created mountains on it and grew different plants and fruits typical to every place.” In the 21st verse;... We deliver these things to you in a certain quantity. Mountains will never be higher than 10 kilometers of the Earth Planet. All the plants and animals have their definite amount. In other words, they have their own natural – ecological norm.

Secondly, it is not difficult to understand the note that the quantitative relation of animals and plants are constant. We can read the following in the 12th verse of the “Fotir” sura; “The two seas are not alike, one of them has tasty, drinkable water and the other has salty water. You can eat fish from each of them and find precious stones in each of them” (p- 436). verse- 27: there are mountains of white, red and dark colors. (p- 437)

Indeed, protein is available in fish and it is useful to improve mental and thinking abilities, to improve immunity and eyesight. The importance of protein to human health was scientifically proved as well. People should eat



25-27 kilos of fish a year in order saturate their brains with protein^{‡‡}. In the Qur'an fish is described as a permitted food (Halal food). Of course, it is not without reason. Japanese eat more than 69 kilos of fish a year. That many discoveries are made in Japan is the proof of our thought.

While comparing above mentioned thoughts, it is not difficult to notice that there are different views about nature , its boons, par-takings and usage nearly in all the suras of the Qur'an.

In 632 when Prophet Muhammad was worshipping "Vido" pray in Arafot mountain during hadj, he instructed that human property is also sacred. Abu Bakr Siddiq, who was following prophet's testaments , in his will instructed Usama ibn Zayd not to kill children , old people and women. He told ten testaments : "Don't destroy buildings , don't cut and burn date trees , don't cut trees with fruits on, don't slaughter sheep , cows and camels". These testaments are accepted as a document and are

^{‡‡} Look: In some scientific literature there is information that if a person should eat 12 kilos of fish a year, their immune system will be as strong as it ought to be, thinking ability will be very good, eyesight will be very keen but in other articles this index is 25 kilos. More exact and useful one is 12-21 kilos. (O.Z. – our note)

Look: Suvanov X. Fish-breeding is one of the seven blessings! Ecological information . №6 P.36

considered obligatory to follow them.

We can notice that while interpreting the theory of science Gazzoliy used measure as a method of cognition, and while writing those words he meant that the cognition was a complicated process and there were three stages of it:

The first, which is called "Al-ulum al-Avvaliya" is the necessary and primary knowledge of the thing and it is not complete and distinct.

The secondary knowledge is the knowledge in which the qualities of the things are discussed.

The tertiary knowledge includes all the information about distinct and non distinct qualities of the thing.

The clear realization of all the qualities of the thing, the distinction of its quantitative sides consists of studying its real standard. Perhaps for this reason Gazzoliy explained that on the basis of the complicated and abstract sciences the primary knowledge lay.

Speaking in philosophical language a man never reaches systematic and real standards of the thing without studying its primary form. A man is the only being who connects the materiality and the spiritual reality. Having



learned the inner and outer natural norms of a man the remedy cures him from disease. So what are the norms and standards of a person's spiritual reality? Gazzoliy ascertains: "the spirit of a man is the truth of his heart and balance, it is a divine service, ascetism and it is reached by shariat. As shariat keeps the balance of a person's spirit and brings it to perfection".

The spiritual standard of a person is a procession measure and in order to prevent it from trespassing Shariat forms a fundament. In Gazzoliy's opinion the spiritual world of a man is very graceful and hard to investigate. In the spiritual measure the attribute of this standard is a Man. And the factors of preserving this standard are ascetic and abstinent. The spiritual standard of a man becomes materialized in this action, thoughts, deeds activity and relations. That's why a man creates the world constituent to this inner spiritual standard. If a man's actions don't match his spiritual standard, he is called a hypocrite. Even, there is a sura' in Koran about such kind of people. As the coincidence of spiritual measures and actions of a person is a difficult process, then tries to achieve the highest point of spiritual balance, as Gazzoliy said, a person tries to reach "muntaha", "perfection".

The highest point of spiritual balance is constant and stable; it differs from that of the first stage balance very much. It is impossible to return such people to disbalance. The characteristic features of them are their spiritual calm, stability and constancy. They can suggest their thoughts to other people's mind; they are the people who passed all degrees and stages shariat, tariqat and ma'rifat (the stages of spiritual development). Shariat teaches the person what is "halol" and what is "harom", that is to say what action is good and which is bad. "Halol" and "Harom" are strong quality differences.

In Gazzoliy's theory perfection is measured by the degree of mastering divine virtues. At the point of view of Gazzoliy divine attributes are the criterion of the value of human virtues.

If a person renders an account on his inner sense it will lead him to the self-cognition. A person will acknowledge which of his actions are right and which are wrong. He will find out his lacks and try to correct them. That's why in his book of messengers Gazzoliy writes: "Arifnafsaka, na'rifrabbaka", which in translation from Arabic means "If you cognize your inner sense, you will cognize your God". The self-cognition begins with self-examination, with the awareness of the result



of each step.

So what is religion? To answer this question we must remember the saying of our prophet Muhammed “The religion is the advice”. The rules of bringing a spiritual perfect person can be found in the Holy Koran and Hadisi Sharif. In his Hadises Abu Abdulloh Muhammad ibnIsmoil al-Bukhoriy writes: “If there is a religion, there is award for goodness, and punishment for bad action “tadiynutudoni” (you will be awarded or punished for the actions you did)”.

In another Hadis it is written:

Mujohid(a man who took part in Jihod – the holy war for establishing Islom) said: “the term “Ad-din” in the sura “Fotiha” coincides the term “Al-hisob”, as “the madiunna” coincides “musohibuna”. It means that the word “religion” notions “measurement”. By measurement the thoughts, feelings, actions, the quality results of a people’s activity, the quantity of good and bad qualities in them are meant. On the basis of the expression “Religion consists of advice” the rules of breeding, decency are laid.

Conclusion

Despite the word “Measurement” is met in Koran 52 times, its semantic meaning is found in almost all suras: “Increase the number of your good deeds”, “Keep your soul cleaner and purer than your outer world”, “Measure your deeds on the Scales of the Judgment Day”, “Always measure your deeds”.

If in the biological reality other biologic standards can be its criterion, in the spirituality another standard can not be its criterion at all. The only criterion for them is the Scales of Justice of the Judgment Day. This Scales are equal to everybody despite the title, age, sex, and wealth.

In his book “Ilhya al-ilumad-din” (“The revival of religious sciences”)

Gazzoliy interprets the idea of spiritual measure as follows:

“Wah is the Scales of Justice?”-he asked.

Then I answered: “It is the main criterion written in the Koran and the measure of which is taught to prophets”.

“What is the main criterion in the Koran?”-he asked.

I answered: “Have you ever heard the sura “Rahmon”? It is written there: “The God made the heavens high and in order to prevent you from oppressing each other and fixed the criterion the Scales in the heavens” I say, people treat each other right and with just, don’t give a false measurement.

Have you heard the sura “temir” (Al hadid) “we swear that we sent our messengers with distinct proof-wonders, Koran and the criterion Scales for the people to establish the Justice”.

References

- 1) *Rakhmatullah qori Obidov. “ History of prophets is the history of Islam”(sacred images of prophets in the Qur’an) T.: “Mavaraunnakhr”. 2005. P. 47,63.*
- 2) *Abu Ali ibn Sina(Avicenna) “Canon of medicine”. Volum-1. T.: Publishing house “Abdulla Qodiriy”. 1993. P.136*
- 3) *Plants of the Qur’an by M.I.H. Farooqi. Published by Sidrah Publishers, 1989. P.42*
- 4) *Ibn Kasir Qissasul – anbiyo. Cairo. P. 218-219// Rakhmatullah qori Obidov. History of prophets is the history of Islam ”(sacred images of prophets in the Qur’an). T.: “Mavaraunnakhr”. 2005. P. 232.*
- 5) *The Qur’an . sura “Nur”(Ray) , verse – 35.*
- 6) *Abu Ali ibn Sina(Avicenna) “Canon of medicine”. Volum-1. T.: Publishing house “Abdulla Qodiriy”. 1993. P.136*
- 7) *A. Mansur. Translations of The Qur’an terms. – T: Publishing house of Tashkent Islam University- 2007. P.36*
- 8) *Translations of The Qur’an terms. – T: Publishing house of Tashkent Islam University- 2001. P.132*
- 9) *Look: In some scientific literature there is information that if a person should eat 12 kilos of fish a year, their immune system will be as strong as it ought to be, thinking ability will be very good, eyesight will be very keen but in other articles this index is 25 kilos. More exact and useful one is 12-21 kilos. (O.Z. – our note) Look: Suvanov X. Fish-breeding is one of the seven blessings! Ecological information . №6 P.36*