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## ZOROASTRIANISM AND THE EXPRESSION OF THE RELATIONSHIP BETWEEN NATURE AND MAN IN ISLAM

**Abstract:** This article focuses on a more comprehensive study of the formation of environmental views on religious sources in Zoroastrianism and Islam, nature and human relations are vividly described.

**Key words:** Zoroastrianism, Islam, "Avesto", "The Holy Quran", Hadith, Zoroastrian, earth, water, air, fire, the force of nature, Adovsura Anahita, «Good ideas, good words, good deeds», Emerald stone, rain stone, stone.

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### Introduction

The formation of the relationship between nature and man, its impact on the ecological level of the individual's worldview, the impact of ecology on the human body and other living things in nature, the role of man in society from a socio-philosophical point of view historical myths, ancient manuscripts, ideas put forward by thinkers on the subjects, and religious sources. Ecology plays an important role in the early stages of human development and among the people of this period. Ecology is a much more ancient science than the various caves and rock paintings left by ancient people. Everyone who lived at the time was aware of the state of the environment to avoid starvation, cold and heat, as well as to collect the seeds and fruits of the necessary plants, to catch animals, as well as to endanger them. He studied the power of nature and its laws and tried to adapt to them. The longest state in the spiritual development of man was Stone Age, during which was. In the minds of the people, spiritual qualities such as love for Mother Nature, respect for the earth, water, fire and praise for creative work, which were important for her life, prevailed. Water and soil were considered the source of strength and prosperity. It should be noted that the attitude to nature has a special character in the history of the peoples of the Earst. Paragraph 16 of the

thirteenth chapter of the Avesto (women 35-42) contains the following points. " We applaud the waters, the soils, and the plants. We applaud and the addresses, the villages, the pastures, the ladies, the waterfalls." [1. 87] The Avesto also provides extensive information on the natural resources, fauna and flora of Central Asia and neighboring countries [ 2.17]. The goddess of labor, Ardovsura Anakhita, is the source of grace only if she is brought up as a child, if she helps the pastures to flourish, and if she works diligently in agriculture and irrigation [3.45]. In this way, Zoroaster honors the ordinary working people and equates them with the ruling class, and even dedicates a special chapter to them in the holy Avesto, " On the Benefits of Agriculture". The Avesto treats nature in two ways. The first is the sanctification of the elements of nature, the second is the material creativity with nature. For example, in the fifth year dedicated to Ardavrsura, water is glorified, it is mentioned that it produces grain, satisfies the first of livestock, blesses human wealth, increases wealth, and makes the lands prosperous [4.67]. At first glance, this idea may seem absurd, but no human relationship and social development can be achieved without influence of nature. In this regard, the following thoughts of our first President Islam Karimov allow us to better understand the essence of the issue we are

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considering.”As we become more closely acquainted with the specimens of historical monuments, we are once again convinced that the various thoughts and ideas expressed in them, the philosophy of life, amaze us even today. For example, if we take the take principle of” good thought, good word good deed”, we can see that there are lessons that very instructive for the modern world. In the Avesto, the integrity integrity of being, the harmony of human life with nature the fact that the issue of flour is presented in close connection with spiritual world of man means a lot. This fact once again draws our attention to how strongly the environment has influenced the formation of the spiritual world of man since ancient times does” [5.32].Water, soil, fire and mountains are also sanctified in the mythological and religious relations of our ancestors with nature. The Avesto glorifies the earth, water, air, and fire, which are the material basis of the world and the factor of human nature and body. Soil and air and revered in such a way that the pollution of the air, let alone the death of animals on the ground, burying people’s bodies or pouring them into water was considered a great sin. Burying the bodies of the dead in ceramic vessels so as not to poison the water, air, soil [6.23]. According to Zoroastrian cosmogony, the earth is in the form of a flange, and moisture and water are the basis of everything. According to this belief, water is valued even more than fire. They believe that the first of the six substances that surround the Earth is water, which has life force. According to their beliefs about soil, “soil” is the god of sacred elements such as fire, sea water, and wood, while these elements exist either inside or above the soil. The soil both ends and delivers. The earth is the mother of the earth, and the earth is the world of the living. The mountains were also deified and considered the first Mother, the first Father, and people knew that they had lived in the mountains before. Sacrifices were made at the top of the mountain in the belief that mountain spirits do good to people protect them from evil spirits, and guide them. Emeralds are valued for their ability to give birth, for rain to fall, and for healing. The Avesto also mentions the moral discipline of nature. Those who polluted the land and violated the rules of conservation were punished by 400 lashes, and those who destroyed the plants were sentenced to 10000 leprosy, 1000 pineapple seeds, or 1000 lizards, and 1000 beetles. It was agreed that children should be taught from time to time to plant trees, plant grain and fertilize. The most ancient way of thinking of our ancestors is to respect the earth and water, fire and air, in other words, to appreciate nature, all its elements, to respect them, to take care of every detail like the apple of an eye, is a noteworthy feature. According to the teachings of Islam, the human body belongs to nature, is connected to it, or rather, is an integral part of it. The human psyche is connected with its nature, with its material existence. Spirituality, on the other

hand, unites the human soul with the only divine essence, truth. In this sense, man is between a creature and an angel. Here we are talking about the four basic elements (the four basic elements of the material world, nature,) their contradictions, and the fact that the human body is the result of combination of these four contradictions. It is explained why human nature is so contradictory in the first place. Philologist M. Imomnazarov divides the attitude of man to nature in this period into the following main directions. The first is that man understands his nature as an integral part of the doctrine of monotheism, and the analysis of the details was carried out mainly by representatives of the Islamic Enlightenment. The second is the question of man’s possession of nature. The issue of property relations has been the focus of fiqh scholars in the Islamic era. The level of human property relations to land, water, and culture is one of the most important problems in this area, and the issue of foundations directly related to the problem of the relationship between spirituality and economics. Imamnazarov comments on the interpretation of Surat al-mulk in the Holy Quran, “ He who was property in his hands is a great saint. He is Able to do all things”. Man has no right to own anything that he did not create, that he cannot create. But he writes that nothing created by his labor and potential can be the property of the people or the state without his consent. Natural resources cannot be completely dependent on the king or the citizen. They are the property of the creator, the sacred property. Therefore, land, water, mineral resources, natural forests, etc. are created for the use of the people living on the land and must be managed in accordance with state laws and international agreements. The spread of Islam among the peoples of the region is based on the beliefs of the Quran and the Hadith, which are its main sources, and the principles of man’s attitude to nature in relation to faith, religion and divinity. Islamic teachings also focus on environmental issues. For example, verse 2 of Surat al-Furqan in the Quran states, “Allah has created everything and perfected its measure” [7.359]. That is, everything in the world, soil, air, animals, or non-living things, is created by God in a certain way. If this balance is disturbed, there is a high probability of serious problems for nature, including human beings. In his divine books, God commands man to glorify and preserve nature, to enjoy its blessings, and to use them for good purposes without destroying them. In verse 56 of Surat al-A’raf, God commands: ‘ Do not corrupt on a prosperous earth” [7.157]. These divine teachings in the source of Islam emphasize the rational attitude of man towards nature and its blessings, and the emphasis on issues related to the preservation of natural purity, which play an important role in the formation of ecological consciousness, thinking and worldview. Abu Abdullah Muhammad Ibn Ismail al-Bukhari, one of the leading figures of Islamic teaching, who wrote the

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hadiths of Al Jami as-sahih, also spoke about nature and its blessings, the creation of nature's beliefs for man and their rational use, planting trees, plowing and also wrote a book on renting, shaping dead land, teaching water, hunting, and hunting. In Hadith 482 of his Al-Adab al-Mifrat (The Masterpieces of Adab), he says, "O Allah, give us sustenance from the riches of the earth! Bless our stomachs and salahs, [8.140]. " It should be noted that the teachings of Islam, enlightenment and divine sources are close to the hearts of every believer living in our region, and increase their sense of responsibility to respect nature. It also provides a spiritual incentive to inculcate an

ecological worldview in the psyche of every individual. The examples given by Zoroastrianism and Islam show that the worldview of our ancestors, the important aspects of ecological consciousness and culture in our social thinking, which are inherent in our mentality, were formed at that time, albeit in a primitive, religious-mystical way. However, the purity of the environment, the serious and rational attitude to the blessings of nature, the spirit of the time began to take shape. These conditions have shaped people's conscious attitude towards nature, its care and responsibility.

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