

## HISTORICAL ROOTS OF THE ETHNOECOLOGICAL CULTURE OF THE UZBEK PEOPLE: TRADITIONALITY AND MODERNITY

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### ABSTRACT

*In this article, based on historical sources and field ethnographic research, the ecological culture of the Uzbek people, which has an ancient history, is analyzed. It focuses on the classification and analysis of the causes of the ecological views of our people that have been formed over the centuries, passing into culture, folk ideas about the conservation of nature, religious ideas about the elements of nature.*

**KEYWORDS:** *Uzbek People, "Avesta", Islamic Religion, Holy Quran, Elements Of Nature, Water, Air, Soil, Fire, Ecology, Ecological Culture, Universal Problems.*

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### INTRODUCTION

The genesis of the Uzbek people's conscious attitude to earth, water, air, fire and nature, their ancient traditions and rituals related to their veneration goes back to the distant past. Their serious study is demanded by the current era, when environmental problems threaten global security.

Unfortunately, in the last hundred years, the ecological system of the region has been greatly damaged. The traditional rules of etiquette of our ancestors in the field of nature use were largely forgotten. According to these rules, the sin of recklessly polluting water and land and wasting it is considered serious.

It is known that the German biologist E. Haeckel (1866) described this line of science in depth. It was from this period that a new direction in the field of biology was founded. It is an understanding of the ecology of nature, and at the same time a study of all the interactions of living things with their environment, organic and inorganic components, including the interactions of related animals and plants. So, ecology is Ch. It is a science that studies all the complex connections and relationships in nature, such as the conditions of the struggle for existence developed by Darwin [1].

There is also an expression in our people: "Protection of nature - protection of the Motherland". The problem of ecology has become one of the most pressing problems of the present time, and

its solution is in the interests of all nations. The current stage of civilization and the future depend in many respects on the rational solution of this problem.

Earth, air, water and fire (Sun) have been revered in Central Asia since ancient times, and were valued by all religions of our ancestors, from Zoroastrianism to Islam. It is extremely necessary to study and popularize the traditions of the pre-Islamic culture of the peoples of the region in a rational and harmonious use of nature.

The Uzbek people have various beliefs and practices related to the preservation of soil, air, water and fire, flora and fauna, and almost all of them are forgotten or not observed at all. As a result, the state of land reclamation is getting worse, the environment is getting polluted, drinking water is getting scarce every year. Flora and fauna are also out of balance, resulting in an ecological crisis that is becoming global in nature.

Our ancestors have always taught their children to respect nature and the environment and keep it clean. The phrase "Mother Nature" is not used in vain, of course. "Don't spit in the sky, it will fall on your face", "Don't pollute the water", "Respect the water", "Water is the source of life", "Don't expose the plants", "Do not hurt the animals", "If ashes are mixed with garbage, wedding will be mourned" Purhikmat expressions like are inculcated from youth.

Every living creature in nature is strictly protected, harming them at all is considered a sin. There are auspicious sayings about this in "Avesta", the Holy Qur'an and hadiths, and in the rich legacy of the great scholars of the East, including Central Asia. For this reason, it is extremely urgent to restore ethno-ecological values of environmental protection, to deeply inculcate them in the minds of the masses, including young people, and to hand over mother nature to the next generation while strictly observing the traditions and traditions of our people.

Keeping the environment tidy, maintaining the home, and protecting land and water resources are carried out in harmony with religious and secular values. Family relations were built on the basis of Sharia principles in the early days when religious values were formed. Analyzing the content of "Avesta" from the point of view of human spirituality will undoubtedly allow extremely interesting conclusions. This sacred book of Zoroastrianism recognizes two aspects of attitude towards nature. One is the consecration of the elements of nature, and the other is the consecration of human relations with nature and material creativity. For example, in the fifth Yasht, dedicated to Ardivisura, water is glorified, it is mentioned that it collects grain, quenches the thirst of cattle, and makes the lands flourish. Therefore, it is not difficult to realize the improvement of living conditions, beauty and abundance through the regulation of the relationship to water.

In Zoroastrianism, water and fire were considered to be the means of purification and purification and the source of life. A clean attitude towards hair and nails was considered to be an attractive feature of Ahuramazda. Pots, dishes and other items are cleaned by mixing water, sand and vinegar. Because it is understood that neatness, purity and cleanliness prevent various diseases and evils. Zoroastrianism, which encouraged people to take care of the purity of rivers and soil fertility, was born in our country.

The well-known philosopher and scientist T. As Mahmudov wrote, "Avesta" is a book about the sacredness of not only people, but also a handful of soil, a sip of water, and a breath of air.

"Avesta" is a work on the history of the creation of the earth, rivers and gardens, mountains and springs, sandy deserts, herds of camels, rich dogs, plants and herbs [2].

As a result of honoring the earth, water, air and all plants, the spring beauty that indicates the vitality and prosperity of nature - welcoming Navroz with joy is also a holiday that has been inherited by us since Zoroastrian times [2].

It was also necessary to strive for freedom, to wash the dishes used in religious ceremonies, and to arrange them. Because it is understood that neatness and cleanliness protect a person from various impurities and evils. We see many of these customs have come down to us. Momo and our mothers washed and cleaned the dishes used in the evening and did not leave them unwashed until the morning under any circumstances. It was considered extremely uncharacteristic. People who followed Ahura-Mazda fought against all filth and disease, dust and rust, treachery and filth, rot and decay, withered and withered things associated with Anhra-Manu. In this process, the attitude towards water stands out. Lakes, wells and springs associated with clean water should not be approached by any impure things.

According to "Videvdat", it is necessary to love the husband as one loves a girl, to sow good seeds on her, to turn her into a bountiful mother. According to the instruction of Ahura-Mazda, "sowing good and strong seed on the earth" is the most necessary law. "Just as a young bride presents a baby to her husband, so the husband will give abundantly to the one who cares for him with his right and left hand, with his left and right hand." An uncultivated and uncultivated land is as miserable as an ignorant girl without a husband and children. As a girl dreams of a good husband, a husband is attached to a good husband" [2].

In Zoroastrianism, earth, water, divine fire, and the flower garden of all life should not be polluted. Any kind of filth aroused hatred among Mazda fans. Atonement was their first prayer. It was considered a sacred duty and duty for man to love and honor all the blessings of life in the Eru sky. Fire was treated the same way. Throwing clean, dry wood into the fire and burning trash is prohibited. To avoid waste as much as possible and to burn things in separate areas before they spoil and start to smell bad. In "Videvdat", 4th fargard, paragraph 54, "The punishment of a person who has sinned in front of pure water and burning fire is worse than all the pains and sufferings of this world..." [3].

Whoever follows Zarathushtra's tenets will achieve the following: "Every day, a piece of land that flows and is watered twice will have a husband, a herd, a yard with a porch, and a 15-year-old wife. A person who burns his own fire in his yard, has a wife, has many children, supports his family with his own labor, takes good care of the land, and takes good care of the cattle is innocent" [4].

Uzbek traditions regarding the purity and purity of water, fire, earth and air and their protection from pollution are related to Zoroastrian traditions [5].

Also, the present sanctity of a handful of soil, a sip of water, a breath of air, a piece of bread, putting the bride and groom into the goshang after circling the fire, lighting a lamp in the cemetery, tying cloths of different colors to the branches of trees in holy places and shrines with good intentions, burning incense, We have inherited from Zoroastrianism the traditions of welcoming Nowruz with joy, placing the head of a sheep cooked for sacrifice in front of the

elderly, and distributing it to close relatives, neighbors and those in need. Also, Buddhism and Manichaeism teach that careful conservation of nature is one of the most important ways to an ideal society. The harmony of man and nature is also present in Sufi teachings.

In Buddhism, great attention is paid to the cleanliness of dwellings and not polluting water bodies. To prevent disease, everything must be clean. Tibetans have determined the rules of living and living depending on the season of the year. According to them, it is recommended that a person should know the four seasons and lead his life accordingly. They also recommend building settlements on mountain slopes with clean soil in order to prolong life. These places should be protected from strong winds, and they recommend organizing modest living in places with clean running water.

In the unique book of Indian sages - "Ayurveda" (Science of Life), it is emphasized that people should live in places with a moderate climate. In this book, it is also stated that a person attaches special importance to the regime of drinking clean water.

In the main book of the Christian religion, the Bible, it is written that those who destroy the earth will be punished.

Religion is purity, as it is mentioned repeatedly in the Holy Qur'an and hadiths. Doing ablution five times a day, washing the body cleanly, sweeping residences, sprinkling water on the yard and streets to avoid dust, creating a clean environment for oneself and others, cleaning cemeteries, burying waste in a special place, and creating favorable environmental conditions for people done for the purpose. In early spring, cleaning ditches and canals, not throwing garbage into clean water, and having a special pit for pouring water in the yard is also evidence of the widespread development of eco-culture. It can be seen that the strong attention to the relationship between land and water in Islam has a great role in the moral education of Sharia and Tariqat.

There are admonitions about keeping the environment clean in the blessed hadiths: "Respect bread", "God is beautiful, he loves beauty", "When you have a seedling in your hand with the intention of eating bread, even if it is clear that the doomsday will happen accidentally, plant it if you can.", "God will not answer the prayers when you ask God to protect him in the middle of the road, inside a ruined house, and leave the horses free", "The sins of the person who eats the crumbs spilled on the table will be shed", "The person who cuts down the tree whose shade is used by the people, God will condemn to hell", "The world is green and beautiful, whoever uses it righteously and honestly will be blessed by it", "God will punish the person who spares excess water from other travelers in the desert"[6].

Our ancestors considered planting trees and creating gardens as meritorious work. It is not for nothing that they say that a person who plants a fruit tree will prosper in both worlds. In the hadiths of Muhammad, peace be upon him, the following phrase is said about the reward of this work: "When you have a seedling in your hand with the intention of eating bread, plant it if you can, even if it is clear that the doomsday will happen."

The Uzbek people have had a rich ecological and cultural heritage since ancient times. Our compatriot great scholars Musa Khorezmi, Abu Rayhan Beruni, Abu Ali ibn Sina, Abu Nasr Farabi, Mirza Ulugbek have touched upon the issues of nature, living organisms and their interaction with the external environment in detail. Because mother nature is the source of our

life, clean air, clean water, food, clothes. Man changes nature with his work and uses it for his purpose. A person learns and learns the laws and creates a second nature. That is why everyone must take care of nature with great love and pass it on to future generations.

Shah and poet Zahiriddin Muhammad Babur skillfully described what he saw and experienced, the nature, animal world, plants, people, customs, etc. of the places he visited. He also included in his works people's stories about land, water, air and various natural phenomena [7].

The purely national ecological values of the Uzbek people can include oral, written, scientific, and artistically formed ecological views, opinions, conclusions, teachings, advices, proverbs, and interpretations related to ecological propaganda in works of visual art created by our ancestors from ancient times until now.

Among the values of the Uzbek people, there are customs of preserving nature, appreciating it, adding beauty to its beauty. Man considers every herb, grass, tree, bird, and necessary thing in the world as very necessary.

Our forefathers considered clear water, springs, groves of trees, characteristic grasses, flowers sacred, and paid special attention to protect them from people with impure intentions and not to step on them[8].

In particular, folklore, including folk proverbs, is a source of ecological views. These proverbs were followed by our ancestors and have been preserved to this day. For example, the two-volume "Proverbs of the Uzbek People" (T., 1987, 1988) contains 437 proverbs related to water alone [9]. The following can be included in the sentence of these proverbs. "There is no life without water", "Husband-mother, water-father", "The water that flows in front of you has no value", "Close to water is close to God", "Water is the source of life", "Water drop is a drop", "Drink water, Don't dirty the spring", "Water has come, light has come", "Water is dearer than gold", "Don't spit in your drinking well", "Don't spit in the well, you can drink it back", "Asad water is honey water", "Farming is alive with water", "Earth, water is an inexhaustible mine", "Earth is a treasure, water is a gem", "Rain is the soul of the crop", "The rascal who spat into the water (spoiler, scoundrel)", "He who spat into the well was an infidel", "Water is the jewel, the water-jeweler", "Water-farmer's blood, land is his soul", "Water-light", "Wash your hands, keep your mouth shut", "Chilla water-golden water", "Kavs water is a cure for pain" and so on.

Our people used such phrases about impure people: "Make the tree blind", "May your cow stop milking", "Let the bird hit" (curse), "Don't look at the tree, it will be bad", "Don't spit in the water, it will be dirty", "Don't touch the ground, it will be dirty". "You will not be worldly", "Don't waste water even if you stand on the river bank" and so on.

According to tradition, everyone should contribute to the growth of plants on earth. One way to increase plants is to plant as many fruit and ornamental trees as possible. Creating gardens and maintaining them is a good deed for everyone, as well as a meritorious deed.

Since time immemorial, our people have paid special attention to nature, the whole world, its flora and fauna, and tried to use it rationally.

According to the tradition of our people, a fruit tree was honored, and when a child was born, a sapling was immediately planted and cared for. It is forbidden to throw dirty things into the water. It is understood that pouring water a lot will bring good luck. Underlying these claims is a

vital truth: the very act of throwing dirty things into drinking water is inhumane. On the contrary, the people always wanted the environment to be clean and tidy, and it was this fact that caused water to rise to the level of a symbol of purity [10].

Usually, nails are not removed at home, dirty things are thrown into the trash. Magzhava cannot be sprinkled on the ground or on the road, it must be poured into a separate container, and whoever does not follow this rule will be cursed in the world, a thorn growing in the yard must be pulled out, otherwise, it was believed that the house may be disgraced [11].

In Uzbek households, garbage and ashes are dumped in separate special places without mixing. It is not for nothing that our elders say, "If ashes are mixed with garbage, mourning is mixed with a wedding." The extracted tooth and hair were thrown into the hole in the wall, and the nail was thrown to the edge. Milk, curd residues and rice water were poured under the fruit tree. According to traditional Udum, the sin of polluting water and land and wasting it is considered a sin.

It can be seen that environmental problems are one of the most important issues facing humanity today. The urgency of solving them and eliminating the ecological risk is on the agenda. In the development of the directions of ideological education based on the rich and deep roots of our national spirituality, the creation of an ecological ideology and educational system should have a special place. The ecological movement of Uzbekistan, whose scope of activity is expanding, should serve as a real force for efforts in this regard. Because the goals and objectives of this Eco-Movement are in harmony with the noble values of our people, which have been acquired through centuries of trials.

So, the ethno-ecological culture of the Uzbek people has a very distant history, most of it is being forgotten over time, only some of it has been preserved in our daily life. In-depth study of this unique culture, restoration, and inculcation of this unique culture in the minds of our people, especially young people, is the most urgent issue in the present period of independence.

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