

# Philosophical Examination Of Nature's Gifts In The Works Of Mahmud Al-Zamakhshari

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**Abstract:** This article analyzes nature and its blessings in the works of Mahmud al-Zamakhshari (d. 1144), a renowned Islamic scholar and theologian best known for his contributions to Arabic grammar, rhetoric, and tafsir (Quranic exegesis). Al-Zamakhshari's treatment of nature is deeply rooted in his belief in the signs of God's power and wisdom embedded in the world. The paper examines how his works reveal a holistic view of nature, not only as a physical phenomenon but as a divine manifestation that serves as a medium for spiritual reflection and moral guidance.

**Keywords:** Human, Civilization, Intellect, Religious, Worldly, Science, Knowledge, "Rabi'al-Abror", Body, Spirit, Behavior, Wisdom, Eloquence, Narration, Life.

## Introduction

In the world today, the increasing anthropogenic impact on the environment is one of the causes of the current ecological crisis and has led to the emergence of many environmental problems. Specifically, issues such as the deterioration of air quality in the atmosphere, rising temperatures, deforestation, soil degradation, the decreasing availability of clean drinking water, and the depletion of the ozone layer all point to environmental problems. This demands that every individual pay special attention to nature.

Notably, throughout human history, water has been valued as the most essential resource. Water, being the simplest and most fundamental liquid on Earth, is also the most vital element for all living organisms, creatures, and humans. In fact, water is a miracle, an unparalleled blessing that defines both nature and human existence, as well as all life. For this reason, the President of the Republic of Uzbekistan, Shavkat Mirziyoyev, emphasized in his Address to the Supreme Assembly that "Environmental safety, as well as the rational use of water and natural resources, must remain at the center of our attention." "Currently, water is an essential and vital element of nature, with immense social and economic

significance. It is crucial for all sectors of economic activity, including daily human needs, agriculture, industrial enterprises, and, moreover, for maintaining ecological balance.

## Methodology

Today, in order to achieve social and economic development, it is extremely important to enhance the interaction between the environment and humans by improving the natural ecology. Therefore, to achieve balance within the "nature-human-society" framework, addressing the issues arising in this regard holds significant constructive importance. The ecological philosophical ideas found in the spiritual legacy of az-Zamakhshari related to humans and nature occupy a special place in overcoming these problems. By educating people on ecology, enhancing ecological consciousness and culture, and developing plans for the efficient use and preservation of natural resources, az-Zamakhshari's spiritual legacy plays a key role in shaping human attitudes toward the environment, the natural world, and ecological thinking. It serves as an important factor in positively transforming the ecological mentality of the population.

Therefore, the valuable ideas and philosophical concepts related to ecology found in the works of the scholar are still valuable today. These ideas help in studying the relationship between nature and humans, which is increasingly relevant to the global issues we face. Scientific research into these issues can aid in the development of ecological awareness and culture among the younger generation.

Currently, the issue of water has become a global problem. According to the report of the Intergovernmental Panel on Climate Change (IPCC) on climate change, it is expected that by 2030, 3.9 billion people worldwide will experience water scarcity." "According to United Nations data, by 2050, nearly 80% of the world's population will live in areas with water scarcity. At the same time, almost 50% of the population's livelihood will be closely linked to water resources to one extent or another."

"Today, the importance of water and air purity in maintaining human health is often emphasized. However, according to the World Health Organization, 85% of all diseases are related to water. Every year, 25 million people die as a result of these diseases. In March 2009, at the Fifth World Water Forum in Istanbul, Turkey, the United Nations highlighted in its joint report from 26 departments titled "Water for Life" (2005-2015) that many countries around the world have come very close to the limits of their water usage capacity. In some countries, cities, and villages, conflicts over water have already begun, and the risk of this issue turning into a political problem is growing. According to the speakers, if practical measures are not taken to conserve, purify, and recycle wastewater, and if water consumption remains at current levels, by 2030, 5 billion people (or 67% of the world's population) will not have their water needs met.

Currently, 340 million people in Sub-Saharan Africa are facing a shortage of clean, fresh water. This is one of the most pressing ecological problems facing humanity today. In his work Rabi al-Abror, the scholar addresses the issues of water, seas, valleys, rivers, springs, wells, and related phenomena in the chapter titled "The Mention of All Things in the Universe Created for Humans." He emphasizes that everything in the universe is created for humans, and that it is the responsibility of human beings to preserve the blessings of

nature and not waste them. Disrupting the natural order leads to ecological crises, which are caused by humans being far removed from ecological culture.

"In the interpretation of the verse from the Qur'an (At-Takathur: 8), 'Then, on that Day, you will surely be asked about the blessings given to you,' by Allama Ali (RA), it is stated that on the Day of Judgment, people will be questioned not only about their good and bad deeds, but also about their consumption of natural blessings and the harm they caused to them." On the Day of Judgment, every person will be questioned about their good and bad deeds, as well as their consumption and expenditure of natural resources. They will also be held accountable for any harm they have caused to these resources. The blessings of nature include "moisture, water, and coolness," as described. Indeed, clean drinking water and fresh air are essential for human life. To meet basic biological needs, a person requires about 2-2.5 liters of clean drinking water per day, provided that the air temperature is moderate. If the temperature rises, this amount may vary. It is known that 80-90% of all food consumed by living organisms on Earth consists of water, and a person drinks approximately 35 tons of water throughout their lifetime. Additionally, about 70-75% of the human body, 90% of the brain that governs vital activities, and 95% of blood are composed of water .

In particular, the wasteful use and pollution of water, as well as contaminating water bodies with various waste, is strongly condemned in the teachings of Islam. In a hadith narrated by Tabarani, it is stated: "The Prophet strictly forbade polluting flowing water" (Narration by Imam Tabarani).

According to the UN, 97.5% of the Earth's water is saline, making it unsuitable for irrigation or drinking purposes. Only 2.5% of the Earth's water is fresh drinking water, with two-thirds of it found in the form of icebergs and mountain glaciers. Only about 1% of the Earth's water reserves are available for human consumption. Water that is fit for consumption is known as drinking water. Drinking water is defined as water that does not harm the human body, contains no more than 0.1% salt, meets current standard requirements, and is suitable for daily consumption by humans and other living beings . So, if the presence of E. coli in drinking water is 3, this indicates an acceptable level. Although the volume and quantity of water as a key ecological component have remained unchanged for the past five thousand years, during this time, the Earth's population has increased several hundredfold, and technological advancements have been implemented in practice. Today, the notion that drinking water is the rarest and most valuable natural resource has become a reality. The scholars have exalted the value of water for humans in this way and have presented the following statements:

1. Ali (r.a) was asked: "How deep is your love for the Messenger of Allah?" He replied: "By Allah, he is more beloved to us than all our wealth, our parents, our children, and even the cool water that quenches our thirst."
2. Some Arabs used to say: "Your words are so delightful, O beautiful one, As if my soul finds comfort from cool water when I am severely thirsty."
3. Once, Ash-Sha'bi asked for something to drink at the table of Qutayba ibn Muslim. Qutayba asked him: "O Abu Amr, which drink do you like the most?" He replied: "The

drink that is sought when absent and undervalued when present." Qutayba then said: "Give him water."

Ali (r.a) narrated that the Messenger of Allah said: "The master of food in this world and the Hereafter is meat, and the master of drinks in this world and the Hereafter is water. I am the master of the children of Adam, but I do not boast about it." In this narration, the scholar emphasizes the high significance of water in human life and society, urging people to protect and cherish this blessing. According to the United Nations Environment Programme (UNEP), it has been predicted that by 2050, about 30% of the world's population will face the issue of drinking water scarcity. This process has, in fact, accelerated, bringing problems of water scarcity and quality to the forefront of global concerns.

All the water on Earth forms a single, interconnected system that is constantly in motion, undergoing changes and renewal. The liquid state of water, ranging from zero to 100 degrees Celsius, is a fundamental condition for the existence of life on Earth. The role of the hydrosphere in maintaining a relatively stable temperature on our planet is unparalleled; it acts as a heat accumulator, providing a consistent average temperature and contributing to half of the atmospheric oxygen supply through phytoplankton.

Highlighting the invaluable significance of water in human life and activity, the scholar recounts the following conversation: Abul Atahiya, while sitting with a group of poets in the presence of the king, observed a man who drank some water and said, "How cool and pleasant this water is!" Abul Atahiya remarked, "Everyone agrees with your statement." The gathering fell into deep thought and silence. Then, Abul Atahiya said, "SubhanAllah, what beautiful silence," and recited this verse:

"The cool and pure water,  
The finest of all drinks."

The great thinker emphasizes the immense importance of clean water for humans, extolling the value of cool water as equally significant.

## Result and Discussion

Nowadays, the demand for water is increasing day by day. Every human being wishes for an abundance of water and desires to consume clean drinking water. Today, the demand for water is increasing day by day, with people desiring abundant and clean drinking water. According to predictions, by 2025, the water crisis will spread to 17 more countries, including India. Currently, each Indian household consumes an average of 250 liters of water daily. Major cities in India use around 100 liters of water per day per person.

If this water threat extends to China, the consequences could be severe. Within 25 years, water scarcity could threaten 8 billion people, making the efficient use and conservation of water crucial from now. Jalaluddin Rumi, emphasizing the importance of water, wrote:

Obi hayvon qiblayi jon, ey rafiq,  
Suv ila yashnaydi bo'ston, ey rafiq.

Az-Zamakhshari's philosophical analysis of water's significance in his works, alongside the teachings of notable scholars and Islamic traditions, continues to remind us

of the vital need to conserve and protect water resources for future generations. Mahmud al-Zamakhshari emphasized the vital role of water and its significance to all living organisms, including humans, plants, and animals. He highlighted the balance in nature and the interconnectedness of all elements.

“Bugun chashma suvni qilsang agar xor,

Boshqa icholmassan bu suvdan zinhor”, - Disrupting this natural order, he warned, would lead to ecological crises and imbalances, a concept well-aligned with the current understanding of environmental sustainability.

In the teachings of Jalaluddin Rumi, water is metaphorically likened to the sound of the trumpet of Israfil (the angel who will blow the trumpet to mark the end of the world), symbolizing its life-giving essence. He wrote:

Suv sadosi bongu Isrofil erur,

Tirgizur hatto o'lik jonlarni ul ,

In these lines, the significance of water in nature was expressed. Through these words, the author encourages people to think, "Imagine yourself as water and feel like water. Be unique like water, life-giving like water, pure like water, essential like water, a vital guarantee like water, and as boundless as water. Yet, also be able to fit yourself into a small vessel like water so that you can reach the veins of humans. Give life and become indispensable!". These lines emphasize the high status of water in existence, suggesting that people should strive to be as beneficial to humanity as water is.

## Conclusion

In conclusion, the philosophical analysis of the blessings of nature in the works of Mahmud al-Zamakhshari offers profound insights into the interplay between divine creation and human understanding. Al-Zamakhshari, primarily known for his contributions to Arabic grammar and theology, also provides a nuanced reflection on nature, emphasizing the signs of God's omnipotence and wisdom embedded in the natural world. His interpretation highlights how nature, in all its complexity, serves as both a moral and spiritual guide for humanity. Through his works, Zamakhshari invites readers to perceive the world not merely as a physical entity, but as a manifestation of divine order that warrants both awe and thoughtful contemplation. By analyzing his treatment of nature, we also find a deep connection between Islamic theology and philosophical inquiry. Al-Zamakhshari's approach underscores the ethical responsibility of human beings to engage with the natural world in a way that reflects their understanding of God's sovereignty and the moral imperatives of stewardship. Nature, in his philosophical framework, is not only a source of physical sustenance but also a medium for intellectual and spiritual growth. Therefore, his works serve as a timeless reminder of the interdependence between humanity, the natural world, and the divine, urging individuals to cultivate a deeper, more respectful relationship with the environment and to recognize it as a conduit for both material and metaphysical blessings.

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