

**THE DIALECTICAL-PHILOSOPHICAL VIEWS ON FLORA AND HUMAN NATURE
IN THE SPIRITUAL HERITAGE OF MAHMUD AL-ZAMAKHSHARI**

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Annotation: This piece provides a comprehensive overview of the essential role that water plays in maintaining human health. It begins with a scientific definition of water, highlighting its chemical composition and significance in biological systems. The benefits of water for the human body are explored in detail, emphasizing its involvement in various physiological processes such as digestion, temperature regulation, cellular function, and detoxification. The annotation underscores the importance of adequate hydration in preventing health complications such as dehydration, kidney stones, and impaired cognitive function. The conclusion reinforces the idea that water is vital for overall well-being and stresses the need for individuals to prioritize regular water intake as part of a healthy lifestyle. This work serves as a reminder of the fundamental role water plays in maintaining the proper functioning of the human body and the prevention of preventable health issues.

Key words: Mahmud al-Zamakhshari, spiritual lessons, Islamic morals, Arabic grammar, theology, Islamic Etiquettes of Drinking Water, society.

Mahmud al-Zamakhshari stands as one of the most influential scholars of the Islamic Golden Age, renowned for his expertise in Arabic grammar, Qur'anic exegesis, and theology. While his contributions to these fields are well-documented, less attention has been given to his broader philosophical reflections, particularly concerning the relationship between humans and the natural world. Zamakhshari's thought offers valuable insights into how nature—specifically flora—and human existence are interconnected, both from a metaphysical and ethical perspective. At the heart of his spiritual and intellectual legacy lies a deep awareness of the cosmic order, where nature, humanity, and the divine are seen as interdependent elements of a harmonious whole. Zamakhshari's works, particularly his exegetical writings and theological treatises, reveal a vision of the natural world as not merely a passive backdrop to human life, but an active reflection of divine wisdom and a source of moral and spiritual lessons. In his analysis of flora, plants, and the broader natural world, Zamakhshari often draws connections between the physical realm and the ethical, emphasizing the interconnection of all life forms and the role of human beings within this interconnected system.

Water is indispensable to human health, facilitating numerous critical functions within the body. Some of the primary benefits include maintaining cellular function, supporting digestion, regulating body temperature, promoting joint lubrication, and aiding in detoxification processes. Proper hydration is essential for sustaining energy levels, enhancing cognitive function, and promoting overall well-being. Without adequate water intake, dehydration can occur, leading to serious health complications such as kidney stones, urinary tract infections, and impaired bodily functions. Therefore, regular and sufficient water intake is fundamental for maintaining optimal health and supporting the body's diverse physiological needs.

Benefits of Water for the Human Body:

- Water helps maintain blood pressure and volume compatible with our body.
- It assists in the transport of essential nutrients and oxygen to cells through complex compounds in the blood and plays a crucial role in cleansing the body of harmful waste products (urine, sweat).

- Water helps regulate body temperature, preventing excessive sweating and dehydration.
- It aids in digestion by moving along with digestive enzymes, promoting better food absorption.
- Water moisturizes the eyes and joints, calms the nervous system, and helps transmit sound through the inner ear.
- It moderates body temperature, flushes out toxins from the liver and kidneys, and protects the body from injuries.
- Water ensures the closeness of cells and tissues and supports healthy skin cells.
- Lack of sufficient water intake can slow brain function, cause laziness, thicken the blood, lead to constipation, and darken the urine.

Ma'mun said: "Cold water has three qualities: it is delightful, digestible, and makes one praise (Alhamdulillah)." The scholar described water as a source of life, movement, and gratitude for all blessings, indicating what an enlightened person should be like.¹

Islamic Etiquettes of Drinking Water:

1. Before drinking water, say "Bismillah" (in the name of Allah). After drinking, praise the Creator.
2. Water should be drunk with the right hand. It is considered disliked (makruh) to drink with the left hand without a valid excuse. A hadith states, "When drinking water, drink with the right hand. Satan eats and drinks with his left hand."
3. Water should be drunk in three sips, pausing between each sip by moving the container away from the mouth. This method is a Sunnah, as reported in a hadith narrated by Anas (may Allah be pleased with him), where the Prophet (peace be upon him) would drink water in three sips, saying, "It is satisfying, prevents illness, and is easier to swallow."
4. One should not breathe in the container while drinking. When taking a breath, the container should be moved away from the mouth. Breathing into the container is makruh, as narrated in a hadith by Ibn Abbas (may Allah be pleased with him): "The Prophet (peace be upon him) forbade breathing and blowing into the container."
5. Water should not be drunk while standing. Sitting while drinking water is a recommended practice from the Prophet Muhammad (peace be upon him).
6. It is preferable to sip water rather than gulp it down quickly. The Prophet (peace be upon him) said, "If one of you drinks water, let him sip it and not gulp it down. Gulping down water causes liver pain."
7. Drinking excessive amounts of water is discouraged. Filling the stomach with food and drink in harmful quantities is considered damaging to health.
8. It is makruh to drink water directly from the mouth of a water skin (a type of container). According to a hadith narrated by Ibn Abbas (may Allah be pleased with him), the Prophet (peace be upon him) forbade drinking from the mouth of a water skin.
9. It is makruh to drink water from a broken or cracked part of a container. A hadith narrated by Abu Sa'id al-Khudri (may Allah be pleased with him) mentions that the Prophet (peace be upon him) forbade drinking from a cracked part of a container and blowing into drinks.
10. After drinking water, saying "Alhamdulillah" (praise be to Allah) is Sunnah. The Prophet (peace be upon him) said, "Indeed, Allah is pleased with a servant who praises Him after eating a morsel or drinking a sip."
11. When distributing water, it is Sunnah to start passing it from the right side.

¹ Mahmud az-Zamakhshari. *Robiul-Abror nususul axbor*. 1-juz. Bayrut: Muassasatul-A'lamiy, 1992. -B.187.

12. Drinking from gold and silver containers is prohibited. Most scholars agree that eating and drinking from such containers are haram for both men and women.

Quranic Verse: "And make everything beautiful" (Allah calls people to behave with good manners and show kindness to others and the environment) ("Al-Baqara" 2:143). Allah loves those who do good and are patient. Therefore, treating people and nature with kindness and patience increases one's respect in society.

The scholar provides information about the world's seas. Wahb ibn Munabbih said: "There are seven famous seas: the Indian Ocean, the Sindh Sea, the Levant Sea, the African Sea, the Andalusian Sea, the Roman Sea, and the Chinese Sea." Even today, these seas are of great importance in economic, social, and political spheres. In particular,

Abu Nuvas describes the ship as follows:

"The water gently caresses its chest,
With oars in the hands of the sailors.
Like a black eagle in the darkness."

"Screeching, it flaps its wings with a thundering sound."²

Aquatic Environment - includes fishing, gathering plants, and extracting underwater resources such as ores (manganese, nickel, cobalt, and oil). Additionally, it serves as a medium for transporting goods and delivering passengers to their destinations. In the Quran, Surah **Fatir (35:12)** reads: "*The two seas are not alike: one is fresh, sweet, and pleasant to drink, while the other is salty and bitter. Yet from each, you eat tender meat (fish) and extract ornaments to wear.*" (Page 436).

Centuries ago, a great scholar discovered the separation of the two seas in his work, praising Allah who placed a barrier between them, a phenomenon that remains beyond human comprehension.³

In the 20th century, **Jacques Cousteau**, also known as Captain Cousteau, was recognized as a leading researcher in the study of underwater life. He witnessed the divine beauty of the ocean depths, which filled him with awe. Cousteau made a significant discovery in straits, particularly in the Bab-el-Mandeb Strait, where the Gulf of Aden meets the Red Sea, and in the Strait of Gibraltar, where the Atlantic Ocean meets the Mediterranean Sea. He observed that the waters from adjacent seas do not mix. Cousteau investigated this phenomenon extensively, revealing that at depths of 45 degrees below the straits, there are powerful underwater currents preventing the mixing of waters from different seas.⁴ Despite the process of expansion, the waters from either side of the strait maintain their distinct properties without blending.

Cousteau found this phenomenon fascinating and published his findings in the press. He was astonished to learn that this separation was mentioned in the Quran over fifteen centuries ago. This discovery led him to embrace Islam, saying, "This verse is a scientific miracle, and the Quran is undoubtedly the word of God." Following this, Surah **Ar-Rahman (55:22)** states: "*Out of both of them come pearls and coral.*" This verse highlights the unique treasures of each sea, indicating that the types of marine life and their beauty vary depending on the sea. It suggests that each sea preserves its divine wealth, aided by the natural barriers, as pearls typically form in specific sea conditions and areas where two bodies of water meet. The presence of pearl-

² Mahmud az-Zamakhshariy. Robiul-Abror nusususul axbor. 1-juz. Bayrut: Muassasatul-A'lamiy, 1992. -B.191-192.

³ Mahmud az-Zamakhshariy. Robiul-Abror nusususul axbor. 1-juz. Bayrut: Muassasatul-A'lamiy, 1992. -B.189.

⁴ Холук Нурбокий. Куръони каримнинг илмий мўъжизалари. Тошкент. Адолат. б. - 92.

producing oysters (oysters) near coral reefs, particularly in the coral gardens along the slopes of these reefs, is seen as a divine wisdom.

Centuries earlier, a great scholar in his work **Rabee' Al-Abrar** conducted a philosophical analysis of the separation between the two seas, praising Allah who placed a barrier between them. He noted that this separation is beyond human comprehension.⁵

In the 20th century, Jacques Cousteau announced this discovery to the world as his own, while in reality, **Al-Zamakhshari** had mentioned it nine centuries earlier in his work **Rabee' Al-Abrar**. This shows that younger generations are often unaware of the rich intellectual heritage of their own scholars. In many surahs of the **Qur'an**, Allah reminds people of the blessings He has bestowed upon them, with water being specifically highlighted.

For instance: "He is the One who sends down water (rain) from the sky for you, from which you drink and from which grows the vegetation on which you graze your livestock. With it, He causes crops, olives, date palms, grapes, and all kinds of fruits to grow for you. Indeed, in this, there is a sign for people who reflect." (**Surah An-Nahl, 10-11**).

Experts suggest that a person can survive for one to two weeks without food, but cannot last even three days without water. If the water content in the human body decreases by 15%, it can be fatal. A significant portion of the human body consists of water.

Additionally, in his work, the scholar narrates a story about **Abu Abdullah Ibn Umar**, who said: "I know when the people of Egypt will abandon their land." He was asked: "Will enemies drive us out?" He replied: "No, it is when your Nile River dries up. Not even a drop will remain, and instead of water, sand will flow. Wild animals will devour its fish."⁶ The value of water and the importance of rivers in the development of social life are undeniable. History tells us that when the **Amu Darya** river changed its course, the people of Khorezm had to relocate from Old Urgench to New Urgench.

Allah Almighty has created everything interconnected, with a specific measure and balance. There are numerous evidences of this in the **Qur'an**. For example:

"Allah sends down water from the sky, and the valleys flow according to their measure..." (**Surah Ar-Ra'd, 17**).⁷

In another verse, it is stated:

"We send down water from the sky in due measure, then We store it in the earth. But We certainly are able to take it away (and deprive you of it)." (**Surah Al-Mu'minun, 18**).⁸

Through these verses, **Allah** informs us that everything on Earth, including water, is created with a specific measure and balance. If excessive rain falls, it can cause floods, destroying crops and settlements. On the other hand, if it does not rain at all, drought and water shortages can occur. It is unfortunate that some people today are careless about this invaluable blessing. The wastage of water, one of the most essential resources for our lives, is becoming a critical issue. We must never forget that it is our duty and responsibility not to waste water. Currently, the problem of drinking water has become a top priority worldwide.

Conclusion: Water is undeniably one of the most essential components for sustaining human life and health. Its significance extends far beyond just quenching thirst, as it is intricately involved in a wide range of physiological processes, including nutrient absorption, temperature regulation, and waste elimination. From cellular function to cognitive performance, water plays a vital role

⁵ Mahmud az-Zamakhshari. *Robiul-Abror nususus axbor*. 1-juz. Bayrut: Muassasatul-A'lamiy, 1992. -B.189.

⁶ Mahmud az-Zamakhshari. *Robiul-Abror nususus axbor*. 1-juz. Bayrut: Muassasatul-A'lamiy, 1992. -B.201-202.

⁷ Шайх Муҳаммад Содик Муҳаммад Юсуф Тафсири Ҳилол. 3-жуз. Тузатилган ва қайта тўлдирилган нашр – Тошкент: Hilol-Nashr, 2018. –Б.222.

⁸ Шайх Аҳмад Муҳаммад Совий. Ҳашияту ас-Совий ала тафсийрул Жалолайн. 4-жуз. – Тошкент: Darul kitabul ilmiyya Bayruvt-Libnan, 1995. –Б.160.

in ensuring the smooth operation of the human body. As this analysis demonstrates, the benefits of water are vast and multifaceted, underscoring the necessity of adequate hydration for overall well-being. Chronic dehydration can lead to a host of health issues, affecting everything from physical performance to mental clarity. Therefore, it is imperative for individuals to prioritize proper hydration and recognize the critical role water plays in maintaining health. In light of these facts, ensuring consistent and sufficient water intake should be considered a fundamental aspect of a healthy lifestyle, alongside balanced nutrition and regular exercise. By appreciating the importance of water and making conscious efforts to stay hydrated, individuals can enhance their quality of life and prevent a range of preventable health issues.

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