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MAHMUD Al-ZAMAKHSHARI VIEWS ON THE SPIRITUAL AND MORAL ESSENCE OF THE QURAN

Aytbayev Mansurbek Yusupovich
Docent of the Department of Humanities and Natural Sciences, Institute international school of finance and technology

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In the spiritual heritage of Mahmud al-Zamakhshari, the Quranic chapters and verses are central. The unique approach of the thinker to the interpretation of the Quran creates the basis for realizing and understanding the holy book in harmony with religion and reason. The scholar's interpretations of justice, mercy and moral responsibility, as well as personal and social behavior from surahs and verses, contribute to a more in-depth study of the true essence of Islamic moral philosophy. In his moral views, the thinker emphasizes the importance of inner purification and spiritual development, and also encourages a person to strive for spiritual elevation and closeness to God.

Mahmud al-Zamakhshari in his most important commentary "Al-Kashshaf" provides in-depth information about the spiritual and moral essence of the Quranic chapters and verses. His interpretations are distinguished by their clarity, rational interpretation and harmonizing moral issues. As noted by Andrew Rippin, "The reason for the uniqueness of Zamakshari's interpretation is its theological basis...The ideas of God's unity and justice in the Mutalizi views, as well as his vivid interpretations of the issues of man's responsibility for his own will, are noteworthy [1]." A scholar's attention to the precise meanings of words helps to illuminate the moral and spiritual messages of the Quran. He studies the roots and meanings of the words and explains the Quran's instructions on moral behavior more clearly. In the interpretation of the thinker, the principles of justice, equality and moral responsibility are often reflected, he emphasizes that the moral instructions of the Quran are aimed at promoting social harmony and justice. Az-Zamakhshari emphasizes the importance of inner purification (tazkiya) and spiritual perfection. He interprets many verses as a call to purify the heart, develop human qualities, and be close to God. It also helps to understand the harmony and unity of the parts of the Quran by showing the connection between the various chapters and verses that form the universal moral and spiritual basis of the Quran.

The special attention paid to learning in the Quran is proved by the following words of the Prophet, may God bless him and grant him peace: "Learning science is the duty of every man and woman", "Seek science even if it is in China". These principles made it possible to establish a bright "Islamic civilization" based on free thought and research.

Mahmud Zamakhshari's works of pandnama and wisdom consist of commentaries, glorifying the ideas of the Quran, calling for faith, good intentions, and cherishing spiritual masterpieces. In this hadith, the Prophet said:

ان حكمة لا يتكلم بها كجسد لا روح فيه (الدارمي)

Darimi narrated this hadith from the Messenger of Allah (pbuh): "Surely a word spoken without wisdom is like a dead body without a soul".

Zamakhshari describes the virtue of brotherhood in the 20th article of his work "Atvoqu-z-zahab" as follows: "Only the people of generosity strengthen brotherhood. With them, sick hearts are healed, broken bones are mended. When the blessings are far away, they become a breeze, they drive the blessings towards you, they invite you. When the sufferings and difficulties are covered in bunches, they will be chased away from you [2]". Generosity is one of the main virtues of Islamic ethics, and it is emphasized many times in the Quran and hadiths. Generous people are highly respected because their actions reflect the divine quality of God's infinite generosity. Zamakhshari emphasizes that generosity is a means of establishing strong social ties and developing solidarity when he says that "generous people strengthen brotherhood". The concept of brotherhood in Islam promotes unity and solidarity among mainstream Muslims, and helps strengthen these bonds by generously meeting the material and emotional needs of others. Zamakhshari's metaphor of "fixing broken bodies" refers to the emotional and psychological support that generosity provides. He emphasizes the importance of social care in maintaining people's well-being. The idea of generous people acting as a benediction toward others reflects the Islamic belief in the spiritual benefits of good deeds. Because in Islam, generosity is not only a praiseworthy quality, a human virtue, but also a moral duty. Muslims are encouraged to give charity and help the needy as part of their moral responsibility.

Mahmud Zamakhshari glorifies human virtues and strongly condemns evil. He calls evil and selfish rulers to justice. In his opinion, "...no matter how much goodness seems to be, in reality it is little. Goodness always attracts a person, even if it is a little evil, its harm is great, it leads to destruction. If people want to achieve respect and prestige, they should only do good. A person can always be aware, and only an aware person can

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achieve guidance. Also, people should control themselves [3].” Scholar’s thoughts encourage everyone to do good, that is, to develop humane qualities. Even if we compare these thoughts with the philosophy of Islam, there is a view in Islam that a person is born with an innate inclination towards goodness and truth (fitrah). This innate tendency to goodness is part of human nature and reflects the purity of the soul and its harmony with the divine will. Zamakhshari points out that even minor sins can have serious negative consequences in Islam. It reflects the principle that evil actions, no matter how insignificant they may seem, can lead to moral and ethical corruption. After all, the cumulative effect of small evils can cause great harm to both an individual and society.

Zamakhshari explains that respect and honor are achieved through beautiful and righteous moral behavior, and emphasizes that true honor in Islamic philosophy does not come from wealth or status, but from piety and moral excellence. The religion of Islam calls for self-restraint, protection of nature from anger and violence, gentleness and compassion. In accordance with this, in the teaching of Islam, being merciful to all God’s creatures, honesty and trustworthiness in human relations, unselfish love and devotion, sincerity and benevolence, suppressing bad tendencies and many other qualities take priority.

It is said in the Quran that Allah will turn the evil deeds of those who repent and do righteous deeds into good deeds. According to Zamakhshari, the transformation of evil into goodness does not mean that great sins are erased as a result of good deeds. Because, in his opinion, a major sin is forgiven only with repentance. However, there are also conditions for pure repentance. Along with repentance, it is necessary to turn away from the sin and make a firm decision not to commit this sin again. Because, in his opinion, if one commits adultery while fulfilling one's obligations, all the good deeds done as a requirement of knowledge will be canceled. According to Zamakhshari, turning evil into good means that sins are erased only by repentance, and the goodness of faith and piety is preserved. In the verse describing the situation of people in the place of judgment, it is stated that all people will gather in the place of judgment, and then sinners and believers will be separated from each other. According to Zamakhshari, the salvation of the pious from hell does not mean that they will enter hell and come out with it, but it means that first the disbelievers will enter hell, and then the righteous will enter paradise. With this interpretation, Zamakhshari emphasizes that it is impossible to enter heaven again after entering hell.

In the Quran, blessings are promised to righteous people who ask for forgiveness. The righteous people who live according to God’s will are given more than they deserve. If the people of the Sunnah believe that a person will have the blessings of heaven in the hereafter as a blessing from Allah, then according to the Mu’tazili scholars, giving these rewards is not a blessing for Allah, but a necessity. Zamakhshari was of the same opinion. In fact, in his opinion, what is obligatory for Allah is not only to give good answers to His servants; in return it means to give “much” favors. He also explains his thoughts on God’s reward for the pious with Maryam’s insistence that the people of piety will inherit Paradise. According to him, pious people will be rewarded with paradise for their past deeds when they face Allah. Just as their descendants have the right to inherit property, believers also have the right to heaven. From this point of view, Zamakhshari considers the entrance of the pious people to heaven as the right of the servant from God. Especially after detailing the blessings of heaven given to believers, Zamakhshari says that the greatest and truest reward is “Allah’s approval”. The main source of Islamic ethics is the Quran and the Sunnah formed in its light.

As a matter of fact, our mother Aisha stated in response to a question that the morals of the Prophet are the morals of the Quran [4]. That is why Islamic moral thought begins with the Quran and the Sunnah. These two sources reflect the general framework of religious and secular life, determine the rules of life, and thus formed the basis of moral concepts that were later developed by jurists and muhaddis, theologians, mystics and even philosophers. Although the Quran does not deal systematically with moral issues like other books, it contains theoretical principles and practical rules that are rich enough to form a complete moral system. Although the word morality is not included in the Quran, huluk is used in two places (al-Shuara 26/137; al-Kalam 68/4), one in the sense of “custom and tradition” to reflect the content of morality. In addition, the scope of the term action in many verses has been expanded to include moral behavior.

The Quran, which recognized the human as the only responsible creature of the external world, attached special importance to the issue of its moral essence. Accordingly, God created Adam in the most beautiful nature and breathed into him His Spirit: “So, when I have finished straightening him and breathed into him My Spirit, fall down in prostration to him” (15/29 Hijri) [5]. For this reason, according to God’s command to Adam, the angels prostrated. However, in addition to this high spiritual aspect of Human, there is also a human aspect created from dust, his duality in human led to his being a morally bipolar being. Allah, the Exalted, has inspired both strength and piety in the human heart, that is, he has given him abilities that are the sources of good and evil. Therefore, “Truly, whoeer purifies it (soul) has achieved success, and surely whoever defiles it (soul) has despaired” (Shams 91/9-10) [6].

In Mahmud al-Zamakhshari’s visions, the mention of the deposit to the heavens, the earth, and the mountains shows that this deposit is related to obedience to God and the Prophet. Zamakhshari sufficiently proves that among the meanings given to the word “deposit”, the option “obedience” is preferable. After that, Zamakhshari says that the phrases in the rest of the verse can be interpreted in two different ways and gives the first interpretation;

نم تاواسلا ضرلأاو اوجلابد قتداقنا رملأ الله زع لاعو دايقنا
ماظعلا مارجلأا هذهّنأ :اهمدحأ ،نابهجوهيفو هتدارإو هتئيشم ىلع ىلع عتتر لم
ا ت ت تعاط تعاط تواهلثم ت تعاط تعاط قيلتوىتأتيلا تعاط
هلاح نكت اسنلإا نانسلإا اماأو [ّينِعئاطائيتاتلاقأ]لاق امكهةعونتم
قاعل اصخ فيلكتلل لثم لاحكلت إيرادا انيوكتو هتيوستو ىلع تآيه هذهفلتل اكشأو
ن ناويحو هو ،هيه اونولأ الله رم قيلي ولأ ايقنلا رم قيلي ولأ ايقنلا
تماعنلا معد ميقنلا نم ا يليقا هنم هنياصيا،

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There are two opinions on this. The first is that the heavens, the earth, and the mountains of immense physical size, having arisen from inanimate beings like themselves, have duly submitted to God and obey Him in a worthy manner. In fact, these creatures did not object to the will and ability of God and did not run away from it. This idea is also expressed in Surah Fussilat (41/11) "Then call upon the sky in the form of smoke and say to it and to the earth: Come, both of you, if you choose or if you are forced to come!" - said. Both of them said: "We came as we chose [7]." The burden (obligation) imposed on man is so great and heavy that even the greatest, strongest and heaviest of God's creatures, even if he is asked to undertake this responsibility independently, refrains from carrying it. And Human, despite his weakness, took it upon himself.

Zamakhshari admits that there will be no one to help a person during the reckoning and after the reckoning, and there will be no helper to take a person to the place of judgment. As narrated by Zamakhshari, people distance themselves from all their relatives because they know that the mentioned relatives will not benefit them in any way due to the calamity that has befallen them. In relation to the order of counting relatives, mentioning the brother first and then the parents is also considered a degree of closeness to the person. Mentioning spouses and children after them is because these people are more loved. Zamakhshari explains why these people are mentioned one by one.

According to Zamakhshari, it is not only because they do not benefit him that a person runs away from even his closest relatives in the Hereafter; it is also due to the violation of the rights committed against relatives. For example, a man's brother says: "You did not make me a sharer in your property", his parents say: "You did not obey us", his wife and children say: "You fed us an unclean morsel". "You did not guide us to the right path".

Zamakhshari states that it is obligatory for God to reward his servants according to the principle of promise. However, in order to be rewarded in the Hereafter, one must first be worthy of it. This can only be done through piety. His emphasis on piety is evident in his views on the Hereafter. It is said that on that day everyone will be enemies except those who fear Allah. According to Zamakhshari, all friendship established without God's approval will end on that day of reckoning and turn into enmity. The friendship of those who love each other for the sake of Allah and hate each other for the sake of Allah will be strong. Those whom Allah will keep away from all kinds of sorrows in the Hereafter are those who love each other for the sake of Allah in this world. When the resurrection begins, all the people will be afraid. According to Zamakhshari, the exclaimer: "O my servants!" says. With this challenge, everyone expects and hopes to be one of them. But then the truth emerges and it becomes clear that only the pious are meant, and the unbelievers lose all hope. In Isra, it is said that people should come to Mahshar Square with their leaders, and those who are given the Book of Actions on their right side will not be treated unfairly. According to Zamakhshari, what is meant by leaders; people see themselves as leaders.

Zamakhshari also mentions the rewards given in this world and the hereafter to those who lived with the approval of Allah. According to Zamakhshari, the first reward is God's promise to give those people the reward of what they have done, even if their deeds have come to an end. And the second reward is the trust of those who come to the presence with kindness out of fear. Zamakhshari's servant's achievement of these two kinds of reward is not a blessing of God to His servants, but he sees it as a promise that God has to fulfill.

Most Mu'tazili scholars maintain that people have free will, that they can act of their own free will and make decisions without any pressure to make them. Zamakhshari focused on this issue separately and believes that it is at his discretion that the servants deviate from the right path. For example, at the place of judgment, Allah will gather the creatures that are worshiped other than Him and will say to them: Have you led these My servants astray? he asks. According to Zamakhshari's view, what is meant by the phrase "things to be worshiped besides Allah" are the worshiped angels, Jesus and Zubair. Freedom of human behavior is emphasized in the Mu'tazili system of thought. For example, a servant's deserving of paradise or punishment, choosing the right or wrong path, is the result of the servant's own actions without any external intervention. Zamakhshari also rejects the idea that Allah leads people astray by proving the above points. This idea is against the principle of Justice. After all, Allah is pure from any error. That is why when those who worship angels and prophets are asked whether you have led them astray, they are told to seek refuge in Allah without doing such a thing.

The principle of monotheism is at the heart of the Mu'tazili system of thought. Zamakhshari also emphasizes the principle of monotheism, and also emphasizes freedom in the actions of slaves. On the day when people will come to God, they are asked to warn the "oppressors" before a terrible scene, which disbelievers do not like at all, and their hearts are afraid of reckoning. Zamakhshari says that the reason why they are called "oppressors" instead of themselves or infidels is that they are characterized as oppressors because of their voluntary apostasy and what they have done with their own hands in return. According to Zamakhshari, what they did is oppression, and the biggest reason why they are characterized in this way is that they consciously turned away from the truth. However, according to Zamakhshari, what is meant by the tyrants who oppressed them is not only their disbelief; even if they say they are Muslims, they are "evildoers" who turn away from worship and commit great sins.

Infidels consciously accepted heresy in return for voluntary guidance. As a result, it becomes clear that the destiny of unbelievers in the Hereafter is a choice, not a compulsion. Therefore, the reason why it is said, "Taste the punishment of heedlessness" is that the disbelievers forget about their destiny in the Hereafter and disregard the reckoning. According to Zamakhshari, the fact that the unbelievers did not make any effort to think about the hereafter and its consequences, and did not prepare for the hereafter, caused them open suffering. The reason why disbelievers face such horrors in the Hereafter is that they turn away from the hope of facing the Hereafter.

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According to Zamakhshari, Paradise and Hell will be kept together until the people of Hell gather around them, and there will be no difference between them until all the people there see Hell. After the unbelievers realize that all kinds of doors are closed to them, they swear in the name of Allah in the last act, just as they swear in this world. If the disbelievers swear that they are not heretics, their mouths will be sealed, and their hands and feet will speak of them. On the Day of Resurrection, the faces of the unbelievers will be covered with dirt and their faces will be blackened. Zamakhshari says that there is nothing scarier than the blackening of a human's face.

In the Quran, it is said that Allah, the Exalted, invites His servants to paradise, that is, to peace. According to Zamakhshari, heaven is called Darus-salam because of the name of Allah. Salam means peace, those who enter paradise will be far away from all kinds of ugliness, and the fact that paradise is a place of peace is due to the words of greeting that the people of paradise and the angels say to each other. According to Mutazili, man has two goals: First, if a person lives on the right path or repents of it, despite having committed a major sin, he will remain in paradise forever. Second, if he is a disbeliever or commits one of the Kabirs and dies without repenting, he will enter hell forever.

In Mutazili, it is said that whoever enters one of them, regardless of the reason, cannot leave again. According to Zamakhshari, there is no way to escape hell and enter heaven. Those who deserve heaven will not enter hell, and those who deserve hell will not enter heaven.

The conclusion is that Mahmud al-Zamakhshari in his most important commentary "Al-Kashshaf" gives deep information about the spiritual and moral essence of the Quranic chapters and verses. His interpretations are distinguished by their clarity, rational interpretation and harmonizing moral issues. A scholar's attention to the precise meanings of words helps to illuminate the moral and spiritual messages of the Quran. He studies the roots and meanings of the words and explains the Quran's instructions on moral behavior more clearly. Also, in the interpretation of the scholar, the principles of justice, equality and moral responsibility are often reflected, he emphasizes that the moral instructions of the Quran are aimed at promoting social harmony and justice. Mahmud al-Zamakhshari emphasizes the importance of inner purification (tazkiya) and spiritual perfection. He interprets many verses as a call to purify the heart, develop human qualities, and be close to God. It also helps to understand the harmony and unity of the parts of the Quran by showing the connection between the various chapters and verses that form the universal moral and spiritual basis of the Quran.

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