

The Creation of Abul Qasim Mahmud Ibn Umar Az-Zamakshari

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ABSTRACT: This article presents analytical thoughts about the great work of Mahmud Zamakhshari along with the study of the spiritual heritage of medieval Eastern scholars and thinkers for their role in the development and development of Eastern science. Also, his creative heritage and his high spiritual heritage in the field of science have been thoroughly studied.

KEYWORD: Oriental scholars, culture of Turkic peoples, ethnography, spiritual heritage, scientific research, lexicological historical source.

Mahmud Kashgari, a mature thinker of his time, as I. Karimov said, did great work in all fields of science and, if necessary, art and literature, and also created a unique school in the field of linguistics and lexicology. Of course, the incomparable scientific heritage of Kashgari was elaborated in this school, and this heritage later, in the future, began to serve as a high spiritual heritage in the field of science not only for the Turkic peoples, but also for the entire humanity. In order to ensure that this spiritual heritage takes an honorable place in the world civilization in a broad sense, Mahmud Zamakhshari carried out great works. I. It is enough to remember Karimov's thoughts presented in his work "High Spirituality - Inexorable Power". "... let's remember our grandfather Mahmoud Zamakhshari, who went to distant Arabia from the land of Khorezm in the Middle Ages, developed the grammar of the Arabic language perfectly, and gained fame in many other fields of science.

Despite his physical disability, this person, who traveled to many countries of the world and amazed the whole Islamic world with his profound knowledge and scientific potential, will undoubtedly remain a symbol of spiritual maturity for our people. At the international conference on "historical heritage", I. Karimov expressed his sincere thoughts about this great man: - "Mahmud Zamakhshari, a great linguist, literary critic, geographer and philosopher recognized as the founder of the grammar of the Arabic language, gained wide fame during his lifetime. He also , was the founder of the first multilingual dictionary in history - the Arabic-Persian-Turkish dictionary."[3]

Of course, the legacy of Mahmoud Zamakhshari (the scholar's full name was Abul Qasim Mahmud ibn Umar al-Zamakhshari), who created a high scientific school in medieval Eastern philosophy and linguistics, as well as artistic creativity, is being thoroughly studied by many researchers today. Alloma is also considered one of the thinkers who achieved great achievements in the field of lexicology after the great linguist and lexicologist Mahmud Kashgari.

Undoubtedly, the service of his mentors was very important in Az-Zamakhshari's ability to fully master the sciences of his time and reach the level of a scholar. One such teacher is Abu Mudar Mahmud ibn Jariyr al-Dabbi al-Isfahani (died in Marv in 1113), a famous scholar in the field of language, vocabulary and literature. Az-Zamakhshari studied the science of hadith from famous scholars such as Sheikh ul-Islam Abu Mansur Nasr al-Khorisi, Abu Saad al-Shaqqani, Abul Khattab ibn Abul Batar in Baghdad. While in Makkah, he learned the science of Nahw and fiqh from famous scholars such as Abu Bakr Abdullah ibn Talhat ibn Muhammad ibn Abdullah al-Yabiri al-Andalusi, al-Shaykh al-Sadiyd al-Hayyati, and the science of vocabulary from Abu Mansur Mawhub ibn al-Hadar al-Jawaliqi.

During his life, Az-Zamakhshari visited Marv, Nishapur, Isfahan, Sham, Baghdad and Hijaz, and twice in Mecca. The scientist continued his scientific work here, deeply studied the grammar and vocabulary of the Arabic language, as well as the dialects, proverbs, and customs of the local tribes, and collected various information about the geography of the region. Adib creates many of his works in Makkah. Az-Zamakhshari lived in Makkah, which left a deep mark on his life, for about five years. For this reason, he will be entitled to the honorable name of Jorullah ("Neighbor of God"). The great thinker al-Zamakhshari wrote more than fifty works on Arabic grammar, lexicology, literature, science of aruz, geography, tafsir, hadith and jurisprudence, most of which have come down to us.

Works on various aspects of Arabic linguistics and grammar occupy an important place in the work of az-Zamakhshari. In particular, he wrote the work "Al-Mufasssal" (1121) on the grammar of the Arabic language while he lived in Mecca for a year and a half. "Al-Mufasssal" is one of the works that has gained fame both in the East and in the West since ancient times as a major guide for learning Arabic language usage. Many scholars have stated that in terms of its scientific value, this work of al-Zamakhshari ranks second only to the book on Arabic grammar by the famous Arabic linguist Sibawayh (died in 796).

Even among the Arabs at that time, this work gained great attention and was widely used as one of the main guides in learning the Arabic language. Even the governor of Sham (Syria), Muzaffaruddin Musa, promised to give five thousand silver coins and sarupo to anyone who remembers this work of Az-Zamakhshari. It is mentioned in the sources that several people memorized the work and won awards. This example shows how highly the work of al-Zamakhshari was valued even at that time. A manuscript of this work is kept in Tashkent, at the Institute of Oriental Studies of the Russian Academy of Sciences. The condensed and abridged version of Al-Mufasssal is called Al-Unmazaj ("Example").

Az-Zamakhshari's work "Muqaddimat ul-adab" dedicated to Khorezmshah Alouddawla Abulmuzaffar Otsiz is of special importance. At this point, it should be noted that during the time of the Khorezmshahs, science and culture were very advanced. The rulers, especially Khorezmshah Otsiz, respected scholars, poets and writers, and he was a talented, enlightened, interested in literature, knowledgeable person. During his time, many good works were done in the way of the development of science. Probably for this reason, az-Zamakhshari wrote "Muqaddimat ul-adab" dedicated to him. The work is divided into five major sections—nouns, verbs, conjunctions, noun inflections, and verb inflections. The work was completed in 1137. In his work, Az-Zamakhshari tried to cover all the words and phrases of the Arabic language that were in use at that time, and paid great attention to their etymology. For this reason, we have the right to say that this great work of az-Zamakhshari is one of the first works in this direction.

"Muqaddimat ul-adab" was translated from Arabic into Persian, Chigatai, Mongolian and Turkish languages. According to the sources, the translation of the work into Chigatai language was made by az-Zamakhshari himself. It is reasonable to know that a Chigatoy translation of the work was created together with the Arabic text for the understanding of Khorezmshah Otsiz. The scientist's work "Asos al-baloga" ("Fundamentals of Oratory") is mainly devoted to lexicology. It talks about the eloquence and perfection of the Arabic language.

In order to express thoughts with beautiful phrases and words, to skillfully use the vocabulary, one should be well aware of the sciences of eloquence and maturity.

For this, it was necessary to use the word correctly, in its place, to speak and write according to the rules. In this work, the main parts of literature, phraseological phrases, ways of their practical application are deeply analyzed.

The scientist's work entitled "Atwaq uz-zahab fi-l-mavoi'z wa-l-khutab" ("Golden joys in the description of sermons and sermons") is a collection of instructive articles. The work was first translated into German by the German scholar Von Khomir in 1835 and published with an Arabic text. Thirty years later, it was translated into French and published in Paris in 1886. In 1873, it was translated into Ottoman Turkish and published in Istanbul.

Az-Zamakhshari's work "Rabi' ul-abror wa nusus ul-akhyar" ("The Spring of Virtues and the Story of the Good") contains the best stories, anecdotes, conversations related to literature, history and other subjects. The scientist's work "Al-Kustos fi-l-aruz" ("Measurement in Aruz"), which discusses the weight of Aruz, is one of the important sources. He called another work on Arabic proverbs and parables, collected in alphabetical order, "Al-Mustaqsa fi-l-amsal" ("Fables that have come to an end"). "Maqomat" ("Maqamolar") is an important work consisting of fifty maqams, rhyming prose, which contains fine examples of sajj style. The book "Devon ush-she'r" is also one of the noteworthy works. Az-Zamakhshari's work "Nawabig' ul-kalim" ("Delicate expressions") was written with high taste dedicated to the study of Arabic dictionaries. This work was first translated into French and published together with the original in Paris in 1876, in Cairo in 1870, in Beirut in 1884, and in Kazan in 1896.

Az-Zamakhshari also created excellent works on literature, tafsir, hadith, and jurisprudence. The scientist's work "Asos al-balora" ("Fundamentals of Oratory") is mainly devoted to lexicology. It talks about the eloquence and perfection of the Arabic language. In order to express thoughts with beautiful phrases and words, to skillfully use the vocabulary, one should be well aware of the sciences of eloquence and maturity. For this, it was necessary to use the word correctly, in its place, to speak and write according to the rules. In this work, the main parts of literature, phraseological phrases, ways of their practical application are deeply analyzed.

Az-Zamakhshari's profound knowledge, genius and immortal works on various fields of science brought him great fame throughout the Muslim East during his lifetime. With deep respect and love, scholars were called with honorable names such as "Ustaz ul-arab wa-l-ajam" ("Teacher of Arabs and non-Arabs"), "Fakhru Khwarazm" ("Pride of Khorezm"). He was always one of the leaders in the circle of famous scientists, poets, and writers, and his opinion was taken into account in intense scientific debates and discussions. This great reputation was probably the reason why the genius wrote in one of his works: "wa inny fi Khwarazm kaabat ul-adab" ("Truly I am a Kaaba for writers in Khorazm").

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