

SCIENTIFIC HERITAGE OF MAHMUD AZ-ZAMAKHSHARI

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Abstract:

The article analyzes the views of the great scholar, our compatriot Mahmud al-Zamakhshari on interpretation, linguistics and philosophy, as well as their influence on the development of science. The scholar's works highlight the harmony of intellectual thought and grammatical analysis, and his scientific heritage is evaluated as an important theoretical basis for modern science.

Keywords: Mahmud al-Zamakhshari, interpretation, "Al-Kashshof", linguistics, philosophy, logic, scientific heritage, Central Asia, interpretation of the Quran, intellectual thought.

“We should always be rightfully proud of our ancestors”!

President of the Republic of Uzbekistan

Shavkat Mirziyoyev.

In the history of Islamic culture, the name of Mahmud az-Zamakhshari (1075 - 1144) is mentioned with great respect. He is one of the scholars who left a deep scientific mark not only in the fields of Quranic interpretation, but also in the fields of linguistics, logic, philosophy and literature. Zamakhshari deeply studied the subtleties of the Arabic language and analyzed it as a logical and grammatical system. His scientific views were especially vividly expressed in the works “Al-Kashshof” and “Asos al-Baloga”. Through Zamakhshari’s thinking, one can see that a new stage in the development of science began in Central Asia in the Middle Ages.

Mahmud az-Zamakhshari was born in the village of Zamakhshar, Khorezm. This scholar, who was thirsty for knowledge from a young age, perfectly mastered such subjects as Arabic language and literature, tafsir, hadith, logic, and philosophy. His commentary entitled "Al-Kashshof" is devoted to a deep spiritual and grammatical analysis of the Quran and is considered one of the most influential works in Arabic linguistics [1. – P. 78]. In this work, Zamakhshari combined the rules of linguistics with the interpretation of religious texts, introducing a new method to the science of tafsir.

The legacy of Mahmud Zamakhshari has been the focus of attention of researchers from both the East and the West for centuries. The scholar's work "Al-Kashshof" on

the interpretation of the Quran has attracted the attention of many researchers. We can find information about Zamakhshari in the works of historians such as Samani, Ibnul Anbari, Yakut Hamavi, Qifti, Ibn Khallikon, Ibn Qutlug'beka, Suyuti, Tashku'prizoda, Haji Khalifa, Abdulhai Laknavi, Zirikli, as well as in the studies of scholars such as Brokelman, B.Z. Khalidov, A.B. Khalidov. For example, Qazi Ibn Khallikan states that “Zamakhshari was a great imam in the sciences of tafsir, hadith, nahw and bayan. In his time, he was a leader of his time, to whom seekers of knowledge would come to learn from various disciplines. He learned grammar from Abu Mudar Mansur and compiled wonderful works on it,” naming 28 of the scholar's works [4]. They can be classified by field as follows:

Tafsir: “Al-Kashshof” (The Discoverer).

Hadith: “Al-Faiq fi gharibil-hadith” (The one who clarifies the unknown meanings of the Hadith words).

Fiqh: “Ruusul-masail” (The Basic Issues), “Mu'jam al-hudud” (The Dictionary of Hadd), “Al-Minhaj fil-usul” (The Guide to the Science of Usul), “Ar-Ra'iz fi ilmil-faroiz” (The Teacher of the Science of Faroiz), “Shaqaiq an-Nu'man” (The Red Bouquet), “Shafi'i al-'ay” (The Cure for Diseases).

Didactics: “Rabi' al-abrar wa fusus al-akhbar” (The Spring of Good and the Main Meanings of News), “An-nasaih al-kibar” (Important Advice), “An-nasaih as-sig'ar” (Small Advice), “Ar-risala an-nasiha” (Treatise of Advice).

Literature: “Muqaddamat al-adab” (Introduction to the Science of Manners), “Diwan ar-rasail” (Book of Treatises), “Diwan ash-shi'r” (Book of Poems), “Sharh abyati Sibawayh” (Commentary of Sibawayh Verses), “Al-qistos” (The Clear Criterion).

Linguistics: “Asas al-balagha” (Fundamentals of the science of eloquence), “Mutashabih asami ar-ruwat” (Similarities in the names of narrators), “Al-mustaqsa fiy amsal al-arab” (Deeply studied Arabic phrases), “Samiym al-arabiya” (True Arabic), “Sawairul-amsal” (Selected phrases), “Devonut-tamassul” (The Office of “Tamsil”), “Al-amaliy fi kulli fan” (Spellings related to all subjects).

Grammar: “Al-mufasssal” (Detailed statement), “Al-unmuzaj” (Examples), “Al-mufrad wal-muallaf” (Solo and compound words).

Among the works of Zamakhshari narrated by Ibn Khallikon, only his work “Zollatun-nashid” (The Purpose of the Seeker) belongs to which field, there is no information about its field.

The rich heritage left by the scholar became the basis for many scientific researches during the years of independence. The ranks of our scientists, such as academician A. Rustamov, who conducted research in the field of Zamakhshari studies and provided valuable information in this regard, professors U. Uvatov, A. Hasanov, candidates of science M. Hakimjonov, B. Z. Kholidov, U. Z. Qoriyev, R. Obidov, and

the famous orientalist A. Abdujabborov, were joined by researchers such as Ph.D. N. Sulaymonova, Ph.D. M. Nosirova, Ph.D. A. Abdullayev.

In the development of modern Zamakhshari studies, it is necessary to separately note the services of Professor Zohidjon Islamov, who devoted the main part of his scientific activity to the scholar's heritage. In recent years, Z. Islamov has conducted research aimed at covering all aspects of the scholar's heritage, published books and treatises, presented articles and presentations, and defended candidate dissertations. As a result of the scientific research conducted, it became known that there are 66 works by Zamakhshari, 40 of which are stored in various funds around the world [5].

As a result of the work of our selfless scientists like Professor Z. Islamov, Uzbek Zamakhshari studies have recently reached a new level, and as a result, scholars and scholars who will continue the work of their great ancestors and glorify the era of Uzbekistan in international scientific centers will certainly grow up from the educational institutions of our country.

Zamakhshari's work "Muqaddimat al-adab" is devoted to the study of grammatical relations between Arabic, Persian and Turkic languages. Through this work, he tried to compare languages and identify their general laws [2. – P. 45]. The work was a valuable source of medieval linguistics, which later had a great influence on the formation of the grammar of Turkic languages.

Zamakhshari was also a progressive thinker of his time in the fields of philosophy and logic. He widely used logical thinking methods in his interpretations and emphasized the need to understand religious texts with reason. As Fazliddin Muminov noted, in Zamakhshari's thinking, logic was combined with religious interpretation, and this approach was an important stage in the formation of scientific thinking.

The enlightener Abdurauf Fitrat in his articles presents Zamakhshari as a central figure in the scientific heritage of the Uzbek people. According to him, Zamakhshari, having combined Arabic science with the culture of his homeland, brought Central Asian thought to a new level [3. – P. 45]. Also, as Bekturodov noted, Zamakhshari's scientific heritage served as a foundation for the development of Uzbek scientific thought.

Zamakhshari's views on linguistics have also influenced modern linguistics. Aminov believes that his analytical approach initiated a new stage in the study of the morphological system of the Arabic language. Even today, "Asos al-baloga" remains the main source for the stylistics of the Arabic language.

Mahmud az-Zamakhshari occupies an incomparable place in the history of science. His works have played an important role not only in the development of Islamic thought, but also in the fields of linguistics, philosophy, and logic. Zamakhshari is a thinker who combined scientific thinking with religious interpretation and

recognized the power of the human mind. His works have not lost their relevance today and serve as an important theoretical basis for modern science.

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