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SCIENTIFIC AND PHILOSOPHICAL VIEWS OF ZAMAHSHARI

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Annotatsiya: Ushbu maqolada buyuk mutafakkir Mahmud az-Zamahshariyning hayot yo`li, jahon ilm-fani va madaniyati rivojiga qo`shgan hissasi shuningdek, allomaning ma`naviy merosi xususan, diniy-falsafiy qarashlari tadqiq etishning ilmiy ahamiyati ochib berilgan.

Kalit so'zlar: islom, din, falsafa, axloq, adolat, shaxs, ma`naviyati, tarbiya, Al – Kashshov, arab grammatikasi, tilshunoslik, Qur`oni Karim.

Аннотация: В статье раскрывается жизнь великого мыслителя Махмуда аз-Замахшари, его вклад в развитие мировой науки и культуры, а также научная важность изучения духовного наследия ученого, в частности, его религиозных и философских взглядов.

Ключевые слова: Ислам, религия, философия, этика, справедливость, личная духовность, образование, Аль-Кашшоф, арабская грамматика, лингвистика, Священный Коран.

Abstract. This article reveals the life of the great thinker Mahmud az-Zamahshari, his contribution to the development of world science and culture, as well as the scientific importance of studying the spiritual heritage of the scholar, in particular, his religious and philosophical views.

Keywords: Islam, religion, philosophy, ethics, justice, personality spirituality, education, Al-Kashshof, Arabic grammar, linguistics, the Holy Quran.

Introduction. It is recognized in the world that a comprehensive study of the philosophical and moral heritage of not only Western but also Eastern thinkers is not only a modern natural-scientific paradigm, but also the ideological and methodological basis of educational theory. In particular, the exemplary life and scientific activity of our great scientists, who grew up on our land, and whose important discoveries still amaze the world today. In particular, the role of Mahmud az-Zamahshari in the development of Islamic culture and philosophy is invaluable. It would not be a mistake to describe the scholar's contribution to world science and culture as spiritual courage. In this sense, the study of the religious and philosophical heritage of the scholar is of great importance in the education of a well-educated, independent-minded generation.

On the basis of a comparative analysis of the philosophical and moral views of Mahmoud az-Zamahshari in a number of research institutes and centers around the world to reveal its importance in the education of the modern person, tafsir, hadith, nahv, dictionary, ilm-ul-bayan, revelation, surahs and verses of the Qur'an Scientific research on the need to study the meaning of hadiths in order to adhere to a culture of

compromise in social relations, not only in the East, but also in the West, in particular, European orientalist Brockelman, Bentsing, Gibb, Goldsier, Neldeke, Wright, I.Yu. Krachkovsky, B.Z.Kholidov, Conducted by such scientists as A.B.Kholidov, V.M.Belkin, V.V.Bartold, A.K.Borovkov, A.Krimsky.

Literature Review. In Uzbekistan, special attention is paid to the study of the views of Eastern thinkers on the world and man, education and upbringing, faith and belief, family and marriage, personal spirituality, state and public administration, the use of their ideas in line with modern spirit. Also, "in-depth study, deep understanding and wide dissemination of the works of thinkers of the Islamic world, their invaluable contribution to the development of world civilization" [1] serves as a means of ensuring intergenerational succession. Indeed, "Islam calls us to peace with goodness, to preserve the original human qualities. The invaluable contribution of many brilliant representatives of the Central Asian Renaissance to Islamic and world civilization" [2] is now important in ensuring the balance of religious and secular knowledge, in the formation of secular thinking.

Law of the Republic of Uzbekistan No. 618-I of May 1, 1998 "On Freedom of Conscience and Religious Organizations", No. ZRU-406 of September 14, 2016 "On State Youth Policy", Decree of the President of the Republic of Uzbekistan dated June 23, 2017 Resolution of the President of the Republic of Uzbekistan dated February 7, 2017 No PF-4947 "On measures to establish the Center of Islamic Civilization of Uzbekistan under the Cabinet of Ministers", Decree of the President of the Republic of Uzbekistan dated February 7, 2017 No PF-4947 this research to some extent serves in the implementation of the tasks set out in the regulations. Our great ancestors connected the issue of human spiritual and moral perfection with science. It has its own deep meaning and logical basis. Indeed, it is impossible to achieve a mature human career without being aware of the mysteries of existence and without making effective use of the possibilities of the mind. That is why scientists at all times have paid great attention to the study of the essence, necessity, value of education, methods and means of its implementation, the purpose of which is expected. In particular, we can see this in the work of Renaissance thinkers. In this study, we will try to substantiate the scientific and practical significance of the study of the contribution of Mahmud az-Zamahshari, who had a place among the Central Asian scholars and philosophers of this period, to the development of philosophical and moral views. It is known that the cultural upsurge in the Near and Middle East, which lasted for several centuries from the ninth century, is referred to as the "Renaissance of the Oriental Peoples" and the "Muslim Renaissance." In the West, however, such a period dates back to the fifteenth and sixteenth centuries, and in a sense emerges as a continuation of the Eastern Renaissance.

Zamahshari (March 19, 1075) was born in the village of Izmikshir in Khorezm. His full name is Abul Qasim ibn Umar az-Zamahshari.

The scholar's father, 'Umar ibn Ahmad, was the imam of the mosque, and his mother was a pious and devout woman. His book, Al Mufassal, on Arabic grammar, is second only to the Arabic scholar Sibawwah. During his lifetime, he was praised as "Master of all scholars", "Master of all Arabs and non-Arabs", "Jarullah - the neighbor of Allah", "Honor of Khorezm" and other nicknames.

Mahmud received his primary education in his village and later continued his education in Gurganch and Bukhara madrassas. After graduating from the madrasa, he engaged in independent reading. During his studies, he was in close contact with and learned from famous scholars of his time, such as Abu Dharr ibn Jarir Zabbiyya Isfahani, Nasir Hasiri, Abusa'd Zakani, and Abul Khattab ibn Abulbatir.

Research Methodology. The great encyclopedic scholars who grew up in our country achieve great success in the field of social sciences, as well as in the natural sciences. Farobi, Zamakhshari, Aziziddin Nasafi, Narshahi, Yusuf Khas Khojib, Mahmud Kashgari, Lutfi, Sakoki, Navoi, Babur are among them [4].

Mahmud Zamakhshari mastered calligraphy and made a living by copying books for people. This can be seen in the fact that when he was young, he fell from the roof and broke one of his legs, forcing him to sit and work. He was always in search of knowledge. Despite his disability, he traveled to Isfahan, Khorasan, Baghdad, Hijaz, and twice to Mecca in search of knowledge. He lived in Iraq and the Arabian Peninsula for several years, and as a great linguist, he wrote such masterpieces as "Asos ul-balaga" ("Foundation of Chechenism"), "Alfoiq fi gharibil-hadith" ("Assimilation of unfamiliar words in the hadith"). made a worthy contribution to the development of science [5].

The scholar said, "The gait of a person who walks the right path is more majestic than the gait of a lion. It is as if a lowly person praises and is proud of his lineage, and a thirsty person is deceived by the light of water." [6] Indeed, boasting about one's lineage is also condemned in religion.

His views on the philosophy of governance and leadership, including "Every leader and leader who does not pursue the right policy with truth and justice, will suffer severe suffering and calamity," were accepted as a rebuke and admonition for officials of his time.

Zamakhshari created his own toponymic works such as "Al-jilob valamkina valmiey" or "Kitabu asmo il-adviya val-jibal" ("Mountain, address and waters" or "Book of medicine and names of mountains"). He is the author of Muqaddamat ul-arab (Introduction to Literature), Al-Mustaqso fi amsol il arab (The One Who Completes Arabic Articles), Nawabig ul-Kalim (Words of Wisdom), Maqomat az Zamakhshariy ("Zamakhshariy maqomlari"), "Atvoq uz-zahab fil ma'vo'iz val-khutab" ("Golden beads of exhortations and exhortations") and developed the science of philosophy and literature. It also consists of lyrical, philosophical poems, poems of veterans, mourners and poets.

Analyses and Results. Zamakhshari's contemporaries Abu Samad Muhammad Sa'ani (1179-1229), the Arab historian Yaqut Khamavi (1179-1229), and the Egyptian Jalaladdin Kiftiy (1167-1248) claim that he was an incomparable scholar and imam (leader) of contemporary writers. He wrote poems dedicated to Khorezmshah Atsiz, who worked in the field of governance in the time of Zamakhshari.

During his lifetime, Zamakhshari wrote more than 80 works on the Arabic language, literature, history, geography, philosophy and other sciences, but only 50 of them have survived. Zamakhshari's "Devon ur-rasoil" ("Collection of treatises"), "Devonu khutab" ("Collection of sermons"), "Devon ut-tamsil" ("Collection of

proverbs and sayings"), "Devonu tasliyat iz-Zarip", "Devonu We know only the names of his works: One of his works of art that has come down to us is Devon az-Zamakhshari, a rare manuscript of which is kept in the Egyptian library. Zamakhshari's Al-Kashshof, a commentary on the Holy Qur'an, is especially popular in the Muslim world. At the world-famous Al-Azhar Religious University in Cairo, students study the Qur'an through Al-Kashshof. Scholars of the Muslim world describe Zamakhshari's Al-Kashshaf as the "revealer of the Qur'an" and say that many of the mysteries of the Qur'an would not have been revealed without it.

Zamakhshari became famous not only in the Islamic world as a scholar and poet, but also as a mature religious scholar with his scientific and philosophical works and artistic creations.

Mahmud al-Zamakhshari's remarkable philosophical and rationalist views, his clear reflections on the ancient problems of philosophy, his astonishing interpretations, and his unexpected answers to classical questions still amaze many philosophers.

Conclusion. Although the creative heritage of the scholar has not reached us in full, all the works that have survived to this day have not lost their relevance for the field of philosophical history even today. It would not be wrong to say that the name of Mahmud az-Zamakhshari created revolutionary changes in the whole history of philosophical medieval thought. For the first time in the history of Islamic philosophy, he shed light on the peculiarities of the problems of metaphysics, ethics, and logic. For this reason, the contribution of Mahmud az-Zamakhshari's philosophical and moral views to the development of the spiritual culture of the Muslim East cannot be ignored, as his ideas are relevant not only in the study of national and religious philosophical currents but also in world philosophy in general.

By the way, our great thinker Hazrat Miralisher Navoi mentions Zamakhshari in the chapter dedicated to the description of Abdurahmon Jami, the teacher of the epic "Sab'ai sayyar" ("Seven travelers"):

The lesson in Arabic was his.

Ibn Hajib was a fireplace student.

Ibn Hajib did not say, Jorullah,

There is no warning in the work of interpretation.

Teaching Arabic is his constant job, Ibn Hajib is his humble student, not only Ibn Hajib, but even Jarullah cannot be compared to him in Arabic grammar.

The scientist passed away alone, claiming that family worries hindered creativity, but he knew many of his students and works as his own children. Zamakhshari died in 1144 at the age of 69 in Khorezm. Ibn Batuta (1304-1377), an Arab traveler who visited Khorezm in 1333, wrote that he had seen the tomb of Zamakhshari near Old Urgench and that a dome had been built on it.

In short, Professor A. Rustamov and orientalist U. Uvatov have made a great contribution to the study of Zamakhshari's scientific and philosophical views and his work in general, as well as his translation into Uzbek.

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