



PHILOSOPHICAL-COGNITIVE ANALYSIS OF ABUL KASIM MAHMUD ZAMAKHSHARI'S WORKS

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ABSTRACT

This article is written for explaining Abul Kasim Mahmud Zamakhshari's career on the science of commentary and didactic value of his work on language and grammar called "Mukaddimet-ul Edeb". His commentary is called "Kessaf" which is considered to be the best commentary written in his era. His other work called "Mukaddimet-ul Edeb" (Introduction to Etiquette) has a great philosophical, pedagogical, anthropological, and didactical value.

KEY WORDS: *Al- Zamakhshari, Tafsir (Commentary on the Quran), Mufessir, (Commentator on the Quran), Al-Kassaf, Introduction to Etiquette*

DISCUSSION

Abul Kasim Mahmud Zamakhshari was born in 1075, in Zamahshar, a district of Khorezm. Although his father, who was a neighborhood imam, deemed it appropriate for him to be a tailor, but he wanted to study, and his father brought him to Khorezm and delivered him to a madrasah. Al-Zamakhshari was first educated with the help of his father. Then he studied at a madrasah in Khorezm. He came to Bukhara to further his education. Because Bukhara was a center of science since the Samanid era, where world-renowned representatives of science gathered. After graduating from Bukhara, he served in the service of Khorezmshahs for several years. At that time, the Khorezmshah state was under the rule of the Seljuks. The Seljuk ruler Malikshah and his minister Nizam-ul Mulk were known to the world as patrons of science and culture. He established Sunni madrasahs in several cities. These madrasahs were named after Nizami. Zamakhshari, who did not have enough prestige in Khorezm, went to Nizam-ul Mulk. However, Zamakhshari was not valued here either because he belonged to the Mu'tazilite sect.

Zamakhshari's Muqaddimat ul-adab (Introduction to Etiquette) is also of great linguistic

significance. This work is dedicated to Khorezmshah Alovuddavla Atsiz and consists of 5 parts:

1. Noun
2. Verb
3. Conjunctions
4. Noun changes
5. Verb changes

This dictionary covers all the words and phrases of the Arabic language used at that time. The meanings and etymology of these words are widely interpreted. In addition to Persian, Muqaddimat ul-Adab has been translated into Chigatay (Uzbek), Mongolian and Turkish. Several manuscripts of this work are kept at the Institute of Oriental Studies of the Academy of Sciences of the Republic of Uzbekistan.

In this work, Zamakhshari sought to cover all the words and phrases used in the Arabic language at that time, and paid great attention to their etymology. Zamakhshari's work also deals with stylistics and poetry; brief, clear, and subtle explanations are given to the means of artistic imagery. For example, there is a difference between the art of satire and the art of humor. He collected and interpreted about 3,500 Arabic proverbs (Al-Mustaqso fil-amsal - "Mature proverbs"). Kitab al-



jibal walamkina val-miyah (The Book of Mountains, Lands, and Waters) contains valuable information about geographical locations, mountains, and seas. Zamakhshari's work was also popular among Western scholars and was published in 1856 by the Dutch Arab scholar Salverda de Grave, with extensive research.

Asos al-balagat (Fundamentals of Oratory) is a work of lexicography. It speaks of the eloquence and perfection of the Arabic language. In order to express an idea in beautiful words and phrases, to use vocabulary skillfully, one must be well versed in the sciences of eloquence and maturity. It also required the correct use of the word, the correct pronunciation and spelling. This play provides an in-depth analysis of the main parts of the literature, phraseological expressions, and ways to apply them in practice. Al-Faiq fi Gharib al-Hadith (A Precious Book on Gharib Hadiths) is about words and phrases that are difficult to understand in a hadith. "Atvaq uz-zahab fil-mavo'iz val-khutab" ("Golden branches in the narration of sermons") is a collection of exhortation articles. Rabi 'ul-abrar wa nusuh ul-ahyar (The Spring of Virtues and the Statement of the Good) is a collection of stories, anecdotes, and conversations about literature, history, and other sciences. One of the most important sources is Zamakhshari's Al-Qustos fil-aruz, which discusses the weight of aruz. "Maqomat" - consists of 50 maqoms, and the rhyming prose is an important work that contains delicate examples of the saj style.

Zamakhshari's wise words, Nawabig ul-Kalim (Delicate Phrases); "An-nasouh us-sig'ar val bavolig 'ul-kibor" in the didactic spirit, as well as lyrical and philosophical poems, verses, poems of honor, poetry.

Al-Kashshof. There are about 100 Al-Kashshof manuscripts and more than 20 commentaries and margins on the manuscript in various manuscript treasures around the world. Students of the famous Al-Azhar dorilfununi in Cairo will study the Qur'an based on this work by Zamakhshari, among other interpretations. Manuscripts of his works are preserved in Germany, Egypt, Turkey, Iran, France and Russia.

Zamakhshari's works have been published in German, French and other languages. His contemporaries Abusamad Muhammad Samani, Yaqut Hamawi, Jamoliddin Qiftiy praised the work of Zamakhshari.

Some aspects of Zamakhshari's work were studied in the East (A.Z. Validi, Muhammad Kozimbek), by Uzbek scientists (A. Rustamov, U. Tursunov, U. Uvatov, Z. Islamov, M. Hakimjanov, etc.), Russian scientists (Krachkovsky, Borovkov,

etc.), by western scientists (Brokkelman, Zayonchkovsky, etc.). One of the streets in Tashkent, a school and a mosque are named after Zamakhshari.

According to sources, the scientist wrote many of his works in Mecca, where he was recognized as a great scholar.

In particular, in honor of his contribution to the development of world science, Az-Zamakhshari was awarded with the titles, as "Jarullah", ie "Neighbor of Allah", "Ustad ud-dunya" - "Master of the whole world", "Fakhru Khvarezm" - "Honor of Khorezm".

Az-Zamakhshari was a prolific scholar and wrote about fifty works in various fields of science. Twenty-five of these have survived. Al-Kashshof, a linguistic work, which includes commentaries on the Qur'an in 1134 was very popular in the Islamic world. Al-Kashshof has been recognized by orientologists and Arab scholars as the most perfect of the Qur'anic commentaries. That is why this work is still used as a textbook in different countries of the world.

It is necessary to seek the reason for living of an individual, that is, the essence of his life, in his philosophy. Why did Zamakhshari turn to study science while there were so many fields and sectors of activity, and why did he prefer interpretation among all the scientific branches? The answer to this question is hidden in Zamakhshari's preferences regarding ontological, epistemological, axiological, that is, philosophy of existence knowledge and values. The factors leading Zamakhshari to learning, knowledge and science despite the demands of his father, who is an imam, he leant on the following ideas:

- Learning science is obligatory for every Muslim, male or female.
- Science should take the lost property of the believer wherever he finds it.
- Even if the science is in China, go get it.
- Scholars are the successors of the prophets.
- Scholar's sleep is better than the worship of the monument.
- Studying one hour of science is better than 40 years of worship.

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