A GREAT SCIENTIST OF KHOREZM

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Abstract: in this paper, we wrote about a great thinker, Jarullah (a neighbor of Allah) Mahmud Zamakhshariy’s life and his scientific activity. In addition, in the paper it was written that many books of thinker are value in the field of linguistics, lexicography and Islamism even in our day. Including we wrote about essence and content of Mahmud Zamakhshariy’s books – “Kashshof”, “Mufassal”, “Asosu-l-baloga”, “Navobigu-l-kalim”. In addition, we studied the number of MahmusZamakhshariy’s books in the books of ancestors as HojiKhalifa, Yakut Hamaviy, Carl Brockelmann and Uzbek scientist sUbaydullaUvatov and AlibekRustamov. We classified many of his books as Literature books, Linguistic book, Lexicographic books, Religious books and Geographical books. Also we wrote, that Mahmud Zamakhshariy’s some books were belonged to two fields as “al-Kashshof fi hakoikiuyuni-l-akovil fi vujuti-t-tavil”, “ar-Risolatu fi kalimati-sh-shahoda”, “Al-Faıq”, “Mukaddamatu-l-adab” and “Al-Amkinava-l-jibolva-l-miyoh”. We have many tasks in studying our great scientists’ activities and their books. We hope that such valuable books will be the subject of scientific researches in the future.

Keywords: Mahmud Zamakhshariy, a thinker, a science, a scientific heritage, a scientific activity, books, manuscripts, Arabic language, oriental studies ,linguistics, lexicography, study of literature, commentaries, “Kashshof”, “Mufassal”, “Asosu-l-baloga”, “Navobigu-l-kalim”.

1. Introduction

After independence of Uzbekistan, appeared many new chances to research and study our ancients’ heritages, their life and their activity. As the President of Uzbekistan Islam Karimov emphasized, that our many ancients contributed to develop our national culture and they are national proud of Uzbek nation. Their names and their contribution to development of World great civilization are famous to the whole world [1]. It is very valuable to study, to research and to inform Mahmud Zamakhshariy’s scientific heritage and print his books.

Following the historical phases of scientific development, we can remember our compatriots with proud. They were famous with their intellectual abilities, world famous discoveries in the IX-XIV centuries. One of our scientists belonging to “Muslim Renaissance”, a famous linguist, lexicographer, literary critic is Mahmud Zamakhshariy. As our president said, the supports of Islam – Mahmud Zamakhshariy, Termiziy, Nasafiyy, Ahmad Yassaviy, NajmiddinKubro, BahouddinNakshband, KhojaAhroriValiy’s lives and activities made our country famous not only in Muslim world, but either in West and in East also and we are proud of it [2,1].

2. About Mahmud Zamakhshariy and his scientific activity

Abul-Kasim Mahmud ibn Umar ibn Muhammad was famous with his mind and rich scientific heritage not only in East, but also in the whole World. He was born in 467 the year of Hijra, 27th of Rajab month (March 19, 1075) in the village Zamakhshariy, Khorezm.


Zamakhshariy was mature linguist, lexicographer and literary critic in his period. Abu Mudar Mahmud ibnJarirDabbiyIsfahoniy was his teacher and he was very famous in the fields of linguist, lexicographer and literary critic. As Yakut Hamaviy wrote, Zamakhshariy’s teacher Mahmud ibn Sharif Isfahoni was incomparable in the field of linguistics, especially in the morphology and syntax [3]. Many students, particularly Zamakhshariy also studied from
lexicology and morphology from Isfahoniy.

Have you ever heard that a pupil could teach his
teacher? As the web page “The great scientists” of the
international found “Oltimeros” wrote in the article
“Zamakhshary,” Sheikh al-Hayoty taught Zamakhshary
law, imam Rukniddin Mahmud al-Usuliy and imam Abu
Mansur taught him theology. Zamakhshary passed his
teachers in the field of knowledge and he became cleverer.
That is why Zamakhshary’s some teachers, including Ali
ibnIsiobnHamzainYahlhos Abu Tayyib was Zamakhshary’s
pupil from interpreting science [4].

The Arabic language played an important role in
Zamakhshary’s scientific activity. He wrote his books in
Arabic.

As I.Yu.Krachkovskiy wrote [5], Zamakhshary was
not Arab, but he was famous representative of Arabic
culture. In the introduction of the works, he always said that Arabic
language was a weapon of Arabic culture. Arabic scientists
respected the scientific activity of Zamakhshary and
said: “Arabs couldn’t hold of Movarounnahr with weapon,
but a scientist from Khorezm hold the whole Arabic world
with his stick” [6].

The contemporaries of Zamakhshary researchers
who lived after the thinker valued at hisrole in the
world of science. Particularly, the famous historian ibn al-Kuftiy
said about him as following: “… Zamakhshary was pattern
scientist of the literature, morphology lexicography. He met
many great scientists and educated people in his life and
wrote several books in the fields of morphology and other
fields. He was the greatest person who created Arabic among
Ajams (not Arabs)” [7.1].

A famous historian from IraqibnKhallikon told:
“Zamakhshary was a great imam of commentary,
morphology and lexicography. Without exaggeration, he
was the one in these sciences and he was an author of many
wonderful works” [8.1].

A famous historian from Egypt Tagriberdi said about
Zamakhshary: “Sheikh was a great thinker, the one in his
period, leader and imam of his century” [7.1].

Mahmud Zamakhshary's scientific activity is studied
for a long time. An interest in Zamakhshary is not only in the
East, West, but Orientalists from Europe are also interested in
his activity. Mature Orientalists and researchers of the West as
Brockelmann, Benzing, Gibb, Goidzifer, Noldeke and Wright,
scientists as I.Yu.Krachkovskiy, B.Z.Khalidov, V.M.Belkin,
V.V.Bartold, A.K.Barovkov, A.Krimskiy researched at creation
of Zamakhshary. Many orientalists, literary critics of our
country research Zamakhshary's scientific legacy in our days.
Many new information and books about him are printed.

Zamakhshary's scientific legacy is valuable; his
many books are translated into many languages. His books
are translated into English, French, German, Latin, Russian,
Tatar, Persian, Indian, Turkish and many East and West
languages. Many famous scientists wrote many commentaries,
explations and margins to his books. Interest in learning
Zamakhshary's books are increasing yearly. His books were
printed in Paris, Berlin, Cairo, Alexandria, Tunis, Baghdad,
Damask, Beirut, Delhi, Calcutta, Lakhnau, Kazan and
Haydarobod several times. Copied manuscripts copies and
commentaries of manuscripts are kept in the Manuscript founds
of National libraries as Munich, Leiden, Leipzig, Hamburg,
Cambridge, Manchester, Milan, Saint Petersburg, Teheran and
Peshawar. This information is evidence of Zamakhshary's
greatness. If an importance of the book is low, the scientists
of oriental studies of the west and east does not respect them
likely, his books were not translated into several different
languages, his books were not kept in the world influential
manuscript founds and were not printed repeatedly.

3. Zamakhshary’s “Kashshof” is rare commentary
of “Qur’an Karim”

Zamakhshary was a great Islam scientist. His book
“al-Kashshof fi hakoikigavom-it-tavil” is rare commentary
of “Qur’an Karim” between all the commentaries. By this
book, he signed the beauty of Qur’an language and he proved
that Qur’an is a great miracle. In the first page of the world
spread copies of manuscript and lithography “al-Kashshof fi
hakoikigavom-it-tavil” there is a following quatrain

Really, there are many commentaries in the world
Nevertheless, there is no commentary like “Kashshof”
between them
If you search a true way, read “Kashshof” repeatedly
An immateriality is an illness, – “al-Kashshof” is the
cure to it [7.3].

4. Zamakhshary’s “Mufassal” is perfect grammar
book

Zamakhshary’s linguistic books are also valuable.
One of his books is “al-Mufassal” is explained different
verges of Arabic grammar. As the sources which Mahmud
Zamakhshary’s life wrote, there emphasized that he travelled
to the centers of education of East like Khoroson, Isfakhon,
Baghdad, Hijoz, Hamadonand Damask to study. Travelling
to these cities was the reason of writing “al-Mufassal”.

Zamakhshary studied seriously when he was in
Mecca. He observed jobs, conversations, language properties
of the people and little tribes that lived in Mecca. He tried
to definite the meaning and essence of every words. In the
result, he wrote “al-Mufassal” – the collection of the rules
of Arabic grammar.

Mature linguists admitted this book as incomparable
discovery in Arabic grammar. In our days, “al-Mufassal” is
textbook of morphology and syntax in the influential higher
educational organizations of several Arabic countries like
Egypt, Saudi Arabia and Syria. Now the Arabic grammar
is taught to the students of the university “al-Azhar” Cairo,
Egypt Arabic Republic by this book.

“Al-Mufassal” was famous as a great book for studying
morphology and syntax of Arabic language between Arabs in
that time. As a scientist of oriental studies UbaydullaUvato
emphasized that Arabs said: “If this beardless and lame man
was not, the Arabs did not know their language” and admitted
his linguistic books. The governor of IraqMuzaffariddinMuso
promised to give 5000 silver coins and clothes from head to
foot whom who learnt this book by heart. Then we can see
the high value of this book.
5. Zamakhshary’s didactic book

Mahmud Zamakhshary’s philosophic-didactic works form the inseparable part of his scientific heritage. One of his works of this direction is “Atwaq-z-zahab fi-l-mavoizva-l-khutub” (Golden sheaves in preaching and prayers), which was created in Mecca. The work consists of hundred small articles. There are folktales, aphorisms, admonitions about people’s positive and negative qualities in every article. In addition, in this work Zamakhshary discussed many problems about social, economic and spiritual life. The author gave and account of his own attitudes, opinions about the post of different social estates, different profession owners in society. Especially, he criticized hardly tyrant kings, grafter of different social estates, different profession owners in society. In addition, in this work Zamakhshary discussed many problems about social, economic and spiritual life. The author gave and account of his own attitudes, opinions about the post

One of the values of the work is its prevalent in the world. The manuscripts of “Atwaq-z-zahab fi-l-mavoizva-l-khutub” are kept in the Arabic manuscripts found of British museum in London (№1003), in the Arabic manuscripts library in Vatican (№1380), in the Asian museum of Saint-Petersburg (№922), in the library “Darul-l-kutub” in Cairo (203). In addition, the copies of manuscript are kept in the founds named after AsirAfandi (№471, 416), Ayo Sofiya (№2911, 3780), KhafizAfandi (№275-1), Rashid Afandi (№715-3) which are in the structure of Sulaymon Library in Turkey [10].

“Atwaq-z-zahab fi-l-mavoizva-l-khutub” was translated into several languages. Particularly, in 1835 Fon Joseph Khammer printed the German translation with Arabic text again in Vienna, Leipzig. In 1863, Gustavo Lanerdt translated the work into German for the second time. He translated “Atwaq-z-zahab fi-l-mavoizva-l-khutub” and printed it in Paris in 1876. The Turkish translation of the work was printed in Constantinople, in 1870 [7.2].

“Atwaq-z-zahab fi-l-mavoizva-l-khutub” also printed in Arabic states. Firstly, it was printed with the commentary of Sheikh Yusuf ibnAbdulkadir in Beirut in 1875. This work was printed again in 1895, 1903. This work was also printed by the printing house “Saodat” in Egypt in 1909, by the printing house “Mahmudiya” in Cairo in 1925, in Damascus in 1992.

The different scientists wrote the commentaries to the work. They are kept in the libraries of the cities like Cambridge, Leipzig, Berlin, Vatican, Saint Petersburg, Mashhad, Istanbul, and Beirut.

The four lithography copies are kept in the manuscript found of the institute of Oriental studies named after Abu RayhonBeruni, Uzbekistan science Academy. The lithographs, which are kept by the stock number 16016 and 18970, are the similar. The size of the lithography is 13x19 and it consists of 112 pages. The publisher Mohammed Said Rofri printed them in the printing house “Saodat” in Egypt. The first lithography is separate book; the second lithography is the fourth work of the collections, which consist of five books.

6. Classifying of Zamakhshary’s books

Studying Mahmud Zamakhshary’s scientific legacy we can say that he wrote his books especially in the field of social-humanitarian. His books belong to theology, linguistics, lexicography, literature, ethics and geography.

The east and West scientists gave different information about number of Zamakhshary’s works. Particularly, HojiKhalifa (1608-1657) counted Zamakhshary’s 29 works[11.1] in his 2nd part of “Kashfu-z-zunun”. He gave full information about some books of Zamakhshary (full name of the book, when and where was written, whom deducted, summary of the book, famous people’s thoughts about book, margins and explanations, authors of them), and he gave only the names of some books of him. For example, in “Kashfu-z-zunun” an article about Zamakhshary’s “al-Mufassal” consists of 3 pages [11.2], an article about “al-Kashshof fi hakoigivom-it-tavil” consists of 7 pages [11.3], but there are only names of “Divanu-z-Zamakhshary” [11.4] and “Divanu-t-tamslil” [11.5] in “Kashfu-z-zunun”.

An Arabic historian from Iraq ibnKhallikon (1211-1282) counted the names of Zamakhshary’s 30 books in his “Vafoyot-ul-ayonvaanoba-no-iz-zamon”[8.2]. Yokut al-Hamaviy counted Zamakhshary’s 50 books in his “Mujamul-buldon” [12]. German scientist of oriental studies Carl Brockelmann wrote about Mahmud Zamakhshary’s 21 books in his “Geschichte der arabischen litteratur” (1st print) [13] and 25 book (2nd print) [14]. He gave a full information about keep places of manuscripts and lithographs, when and where was printed these books, commentaries, explanations and theirs authors.

Academic AlibekRustamov commented Mahmud Zamakhshary’s 19 books and the names of 19 books, which the names are definite, but were not found in his brochure “Mahmud Zamakhshary”[15].

There is information about 54 books of Zamakhshary in Islam encyclopedia Istanbul [16]. In this book Mahmud Zamakhshary’s books were classified and commented as Islam, linguistic, lexicographic, literature books. Some of them commented full, but only names of some books of Zamakhshary in the encyclopedia.

Scientist of Oriental studiesU.Uvatov emphasized in his book “Nozikiboralar”[7.4] that Zamakhshary’s books are more than 50 as said a scientist from Iraq FozilSolih as-Samarooy and he commented his 34 books.

A printer Muhammad BosilUyun as-Sud counted Zamakhshary’s 65 books in the introduction of Zamakhshary’s “Asos-ul-baloga”[17], which was printed in Beirut, in this part there is information about some names of books, where and when printed, lithography copies, their places of keeping.

As a newspaper “Assalom”[18] of the Muslim department of Dagestan informed that Zamakhshary’s books are about 20 and 50 books are definite only their names.

Uzbekistan national encyclopedia wrote about the number of Zamakhshary’s following: “Zamakhshary created about 50 books Arabic grammar, lexicography, the science at aruz, commentary and theology”[19].

Studying these information and Zamakhshary’s books which are kept in the fond of the Institute of Oriental studies named after Abu RayhonBeruni, Tashkent, Uzbekistan, the books of Zamakhshary are determined. However, some of their names are definite and were not found. Therefore, his books may be more than 71.
Zamakhshariy’s books belong to the different fields of science. There are many classifying his books. Arabic historian Ibn Khallikon said in his “Vayyotu-l-ayon” [8.3] that Zamakhshariy wrote valuable books about commentary, morphology and lexicography.

A scientist of oriental studies U. Uvatov studied Zamakhshariy’s books and divided his books as religious science, linguistics, lexicography, literature, grammar, the science of aruz, law and so on [7.5].

In the article “Zamakhshary” [16] of the Islam encyclopedia which was printed in Turkey Zamakhshariy’s books were divided into religious science, linguistics, lexicography and literature.

There are hesitations in classifying Zamakhshary’s books. Because, some books are books of two directions. For example, “al-Kashshof fi vujuhi-t-tavil”, “ar-Risolatu fi kalimati-sh-shahoda” and “Al-Fa’iq” is either religious or lexicographic book. “Mukaddamatu-l-adab” is either lexicographic or linguistic book. "Al-Amkinava-l-jibolva-l-miyoh" is both geographical and lexicographic book.

Studying several sources about classifying the thinker’s books and the books in Uzbekistan founds, we classified Zamakhshary’s books as following:


**Linguistic books:** “Al-Mujassel fi sanati-l-tvo’or”, “al-Mufradva-l-mulaf fi-n-na’ih”, “Mukaddamatu-l-adab”, “al- Unmuzajfi-n-na’ih” and etc.

**Lexicographic books:** “Asosu-l-baloga”, “al-Mujamu-l-arabiy-forstiy”, “Mukaddamatu-l-adab” and etc.

**Religious books:** “al-Kashshof fi hakoigavomidi-t-tanzilvaayuni-l-akovil fi vujuhi-t-tavil”, “al-Minhoj fi usuli-d-din”, “al-Foikfi garibi-l-adhis” and etc.

**Geographical books:** “Al-Amkinava-l-jibolva-l-miyoh”, “al-Foik fi garibi-l-adhis” and etc.

**Conclusions**

The apprentices of Zamakhshary studied his books created above-mentioned fields. The penmen copied his books repeatedly. The world scientists of oriental sciences studied his scientific heritage after his death and several prints were prepared. In the year of independence, it took into consideration to study Zamakhshary’s personality and scientific legacy.

In the result of researching of oriental sciences appeared a school of Zamakhshary. In the result of researching 70 books of Zamakhshary were definite. Modern prints of these manuscripts and lithographs of these books are printed. Uzbek scientists translate Zamakhshary’s several books into Uzbek.

We have many tasks in this field. As our president emphasizes we must rich our erudite wealth scientific heritage with life experiment and study, research it deeply and give necessary summaries. This great heritage is spiritual fare for us and for the education of future descendants. It is important that we never must forget that we are the possessors of unfading heritage and we must keep this richness and be according to our great grandfathers. To be an according descendant is a duty and responsibility of everyone who is living in this beautiful and generous land [2.2]. We hope that such valuable books will be the subject of scientific researches in the future.

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