

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", "Mufasssal", "Asosu-l-baloga", "Navobigu-l-kalim". In addition, we studied the number of Mahmud Zamakhshariy'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 hakoikiyuni-l-akovil fi vujuhi-t-tavil", "ar-Risolatu fi kalimati-sh-shahoda", "Al-Faiq", "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", "Mufasssal", "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, Nasafiy, Ahmad Yassaviy, Najmiddin Kubro, Bahouddin Nakshband, 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.

Interest in studying Zamakhshariy's scientific heritage is important in the world oriental studies. Particularly, many scientists and researchers wrote about Zamakhshariy's life, his scientific activity and his books. Especially, many valuable information about Zamakhshariy's life, his scientific activity and his books are kept in ibnKhallikon's book "Vafoyotu-l-ayonvaanboabnoi-z-zamon", in ibnAnbariy's book "Nuzhatu-l-alibbo fi tabakati-l-udabo", in Yakut Hamaviy's book "Mujamu-l-buldon", in Yafiy's book "Mrotu-l-jinon", in ibnJavziy's book "al-Muntazam", in JaloliddinSuyuti'y's book "Bugyotu-l-vuot", in ibnKiftiy's book "Inbahu-r-ruvot", in HojiKhalifa's book "Kashfu-z-zunun". A scientist from Palestine Hind HusaynToha's book "al-Adabu-l-arabiy fi iklimiKhorezm" is important source to study Mahmud Zamakhshariy's life and his scientific heritage.

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 Isfahoniy 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 Isfahaniy.

Have you ever heard that a pupil could teach his teacher? As the web page "The great scientists" of the international found "Oltinmeros" wrote in the article "Zamakhshariy", Sheikh al-Hayotiy taught Zamakhshariy law, imam Rukniddin Mahmud al-Ushuliyy and imam Abu Mansur taught him theology. Zamakhshariy passed his teachers in the field of knowledge and he became cleverer. That is why Zamakhshariy's some teachers, including Ali ibn Isoibn Hamza ibn Vahhos Abu Tayyib was Zamakhshariy's pupil from interpreting science [4].

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

As I.Yu.Krachkovskiy wrote [5], Zamakhshariy 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 Zamakhshariy 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 Zamakhshariy researchers who lived after the thinker valued at his role in the world of science. Particularly, the famous historian ibn al-Kuftiy said about him as following: "... Zamakhshariy 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 Iraq ibn Khallikon told: "Zamakhshariy 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 Zamakhshariy: "Sheikh was a great thinker, the one in his period, leader and imam of his century" [7.1].

Mahmud Zamakhshariy's scientific activity is studied for a long time. An interest in Zamakhshariy 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, Goidziher, 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 Zamakhshariy. Many orientalists, literary critics of our country research Zamakhshariy's scientific legacy in our days. Many new information and books about him are printed.

Zamakhshariy'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, explanations and margins to his books. Interest in learning Zamakhshariy'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 Zamakhshariy'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. Zamakhshariy's "Kashshof" is rare commentary of "Qur'an Karim"

Zamakhshariy 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

If an immateriality is an illness, "al-Kashshof" is the cure to it [7.3].

4. Zamakhshariy's "Mufasssal" is perfect grammar book

Zamakhshariy's linguistic books are also valuable. One of his books is "al-Mufasssal" is explained different verges of Arabic grammar. As in the sources which Mahmud Zamakhshariy's life wrote, there emphasized that he travelled to the centers of education of East like Khuroson, Isfakhon, Baghdad, Hijoz, Hamadon and Damask to study. Travelling to these cities was the reason of writing "al-Mufasssal".

Zamakhshariy 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-Mufasssal" – the collection of the rules of Arabic grammar.

Mature linguists admitted this book as incomparable discovery in Arabic grammar. In our days, "al-Mufasssal" is a 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-Mufasssal" 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 Ubaydulla Uvatov 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 Iraq Muzaffariddin Muso promised to give 5000 silver coins and clothes from head to foot whom who learnt this book by heart. There we can see the high value of this book.

5. Zamakhshariy's didactic book

Mahmud Zamakhshariy's philosophic-didactic works form the inseparable part of his scientific heritage. One of his works of this direction is "Atwaqu-z-zahab fi-l-mavoizva-l-khutab"(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 Zamakhshariy 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 judges and unfair functionaries [9].

One of the values of the work is its prevalent in the world. The manuscripts of "Atwaqu-z-zahab fi-l-mavoizva-l-khutab" 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 "Daru-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-I), Rashid Afandi (№715-3) which are in the structure of Sulaymon Library in Turkey [10].

"Atwaqu-z-zahab fi-l-mavoizva-l-khutab" 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 File translated the work into German for the second time. The French Barbie Lanerd also researched about this work. He translated "Atwaqu-z-zahab fi-l-mavoizva-l-khutab" and printed it in Paris in 1876. The Turkish translation of the work was printed in Constantinople, in 1870 [7.2].

"Atwaqu-z-zahab fi-l-mavoizva-l-khutab" 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 Mohammad Said Rofi 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 Zamakhshariy's books

Studying Mahmud Zamakhshariy'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 Zamakhshariy's works. Particularly, HojiKhalifa (1608-1657) counted Zamakhshariy's 29 works[11.1] in his 2nd part of "Kashfu-z-zunun". He gave full information about some books of Zamakhshariy (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 Zamakhshariy's "al-Mufasssal" consists of 3 pages [11.2], an article about "al-Kashshof fi hakoikigavom-it-tavil" consists of 7 pages [11.3], but there are only names of "Divanu-z-Zamakhshariy" [11.4] and "Divanu-t-tamsil" [11.5] in "Kashfu-z-zunun".

An Arabic historian from Iraq ibnKhallikon (1211-1282) counted the names of Zamakhshariy's 30 books in his "Vafoyot-ul-ayonvaanboabno-iz-zamon"[8.2].Yokut al-Hamaviy counted Zamakhshariy's 50 books in his "Mujamu-l-buldon" [12].German scientist of oriental studies Carl Brockelmann wrote about Mahmud Zamakhshariy's 21 books in his "Geschichte der arabischenlitteratur" (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 Zamakhshariy's 19 books and the names of 19 books, which the names are definite, but were not found in his brochure "Mahmud Zamakhshariy"[15].

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

Scientist of Oriental studiesU.Uvatov emphasized in his book "Nozikiboralar"[7.4] that Zamakhshariy'sbooks are more than 50 as said a scientist from Iraq FozilSolih as-Samaroiy and he commented his 34 books.

A printer Muhammad BosilUyun as-Sud counted Zamakhshariy's 65 books in the introduction of Zamakhshariy's "Asos-ul-baloga"[17], whichwas printed in Beirut, in this part there are 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 Zamakhshariy's books are about 20 and 50 books are definite only their names.

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

Studying these information and Zamakhshariy's books which are kept in the fond of the Institute of Oriental studies named after Abu RayhonBeruniy, Tashkent, Uzbekistan, the books of Zamakhshariy 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 ibnKhallikon said in his "Vafoyotu-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 "Zamakhshariy" [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 Zamakhshariy's books. Because, some books are books of two directions. For example, "al-Kashshof fi hakoikiyuni-l-akovil fi vujuhi-t-tavil", "ar-Risolatu fi kalimati-sh-shahoda" and "Al-Faiq" 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 Zamakhshariy's books as following:

Literature book: "Atwak-uz-zahab fi-l-mavoizva-l-khntab", "Devonu-z-Zamakhshariy", "Makamatu-z-Zamakhshariy", "Navobigu-l-kalim", "Rabiu-l-abrorvanusus-l-akhbor" and etc.

Linguistic books: "Al-Mufasssal fi sanati-l-irob", "al-Mufradva-l-mulaf fi-n-nahv", "Mukaddamatu-l-adab", "al-Unmuzajfi-n-nahv" and etc.

Lexicographic books: "Asosu-l-baloga", "al-Mujamu-l-arabiy-forsiy", "Mukaddamatu-l-adab" and etc.

Religious books: "al-Kashshof fi hakoikigavomidi-tanzilva-yuni-l-akovil fi vujuhi-t-tavil", "al-Minjoj fi usuli-d-din", "al-Foikfi garibi-l-hadis" and etc.

Geographical books: "Al-Amkinava-l-jibolva-l-miyoh", "al-Foikfi garibi-l-hadis" and etc.

Conclusions

The apprentices of Zamakhshariy 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 Zamakhshariy's personality and scientific legacy.

In the result of researching of oriental sciences appeared a school of Zamakhshariy. In the result of researching 70 books of Zamakhshariy were definite. Modern prints of these manuscripts and lithographs of these books are printed. Uzbek scientists translate Zamakhshariy'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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