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CODIOLOGICAL ANALYSIS OF “RABI’ UL-ABRAR” COPIES IN UZBEKISTAN FUNDS

Abstract: This article discusses the work of Rabi 'ul-Abrar, written by Jarullakh Makhmud Zamakhshari, the pride of Khorezm. A codiological analysis of the copies of the work available in Uzbekistan will be carried out, and the differences between them will be shown. This article also answers the questions like style of work and purpose of the work, how many chapters it consisted, and which catalog it was mentioned.

Key words: Manuscript, Rabi' al-abrar, Al-Kashshaf, scientific heritage, catalog, classification, colophon.

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Introduction

The scientific and spiritual heritage of the our great ancestors is not only the property of the Eastern Muslim world, but also the spiritual property of all mankind. In today's globalized world, there is a growing interest in re-examining, analyzing and translating the scientific heritage of great scholars, thinkers and philosophers, and conducting scientific research on them. Many critical scientific publications of manuscripts are published. In these works, first of all, the human factor is at the forefront, and the issues raised in them serve the development of human, his happy life, knowledge and morality. As long as there are happy, educated and moral people, there is a constant development and growth, and such a society is a virtuous society.

Scientific heritage of Makhmud Zamakhshari: Makhmud Zamakhshari, who made a worthy contribution to the Eastern Renaissance, wrote about 70 works in the field of sociology, such as linguistics, lexicography, literature, commentary, hadith, religion, ethics, jurisprudence. If we look at the time of the scientist's life, there is one work for each year. The first information about the scientific heritage and works of Makhmud Zamakhshari was

given by Ibn al-Anbārī (1119-1181). نزهة الألباء في طبقات الأدياء “Nuz'hat al-alibbā' fi ṭabaqāt al-udabā'”, by Ibn al-Qifti (1172-1248) إنباه الرواة على أنباء النحاة “Inbah al-ruwat 'ala anbah al-nuhat”, by Yaquṭ al-Hamawī (1179-1229) معجم الأدياء “Mu'jam al-udabā'”, by Ibn Khallikan (1211-1282) وفيات الأعيان وأنباء أبناء الزمان “Wafayāt al-a'yān wa-anbā' abnā' az-zamān”, by Mukhammad ibn Akhmad ibn 'Uthman al-Dhahabi (1274-1348) سير اعلام النبلاء “Siyar a'lām al-nubalā'”, by Hajji Khalifa (Katib Chelebi) (1609-1657) كشف الظنون “Kashf az-Zunūn 'an 'asāmī 'l-Kutub wa'l-funūn”, by Akhmad ibn Mustafa Tashkubrizadah (1495-1561) مفتاح السعادة ومصباح السيادة “Muftah al-sa'adah wa misbah al-siyadah fi mawdu'at al-'ulum” and by Mukhammad Ibn Al'Imad al-Hanbali (1623-1677) شذرات الذهب “Shadharat al-Dhahab” in his works entitled.

Rabī' al-abrār wa-nuṣūṣ al-akhbār, a large encyclopedic work on social issues, occupies a special place among Makhmud Zamakhshari's works. There are many manuscripts of this work, which are stored in various libraries and manuscripts in Baghdad, Istanbul, Mashkhad, Cairo, Romburg, Leidin, Berlin, Paris, Leipzig, London, Manchester, Tashkent and Bukhara.

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There are also several reprints of the work. Between 1976 and 1982, he published a critical edition of Rabi 'al-Abrar in four volumes [1] by Iraqi professor Salim al-Naimi. A copy of this 4-volume edition is now in the archives of the International Islamic Academy of Uzbekistan [2]. Another Lebanese scholar, Abdul Amir Muhanna, published Rabi' ul-Abrar in 1992 in Beirut in five volumes. Another reprint of the work [4] was prepared in Cairo in 2011 by Abdul Majid Diab, with comments written by Ramazan Abdul Tawab. In 2006, another scholar, Tariq Fathi al-Said, republished Rabi 'ul-Abrar in Beirut. These publications are equally useful resources for readers who find it difficult to read ancient manuscripts.

Methods: A method of brief description of manuscripts. Determining the dates of the manuscripts, identifying the author of the work, the time of creation, the time of copying, the clerk, and the location.

About of “Rabi' ul-Abrar”.

Rabi' ul-abrar is devoted to various social, religious, political and natural issues in society. This work, written in the style of “Science Discussion” [6], is a large classification of ninety-eight chapters, covering topics such as the creation of the world, natural phenomena, existing beings, public administration, politics, ethics, education, and the hereafter.

Mahmud Zamakhshari completed his famous work الكشاف عن حقائق غوامض التنزيل و عيون الاقاويل في وجوه الكشف “Al-Kashshāf 'an ḥaqā'iq al-tanzīl wa-‘uyūn al-aqāwīl fī wujūh al-ta'wīl” 528 A.H. (1134 A.D.) classifies the work “Rabi' ul-abrar”. The main purpose of bringing this work to the world was to give peace of mind to the readers of this commentary and to give spiritual nourishment to the readers of Rabi' ul-abrar.

We had already mentioned that manuscripts of the work are kept today in libraries, manuscript collections and museums of different cities around the world. We will try to describe the Uzbek copies below.

About the copy of the work “Rabi' ul-abrar” of the Institute of Oriental Studies.

In the fund of the Institute of Oriental Studies of the Academy of Sciences of the Republic of Uzbekistan a copy of the manuscript of the work “Rabi' ul-abrar” is kept under inventory number 2384. [6]. About this copy in the II volume of the collection of Oriental manuscripts of the Academy of Sciences of the Uzbek SSR in the order number 1783 [7, p. 398-402].

The inverter number of the manuscript is affixed to the top of the manuscript cover. The condition of the manuscript is old, and most of its pages have been punctured by worms.

This copy consists of 376 (1b-376a) pages (752 pages) in the catalog. Each page of the manuscript consists of 25 lines. The manuscript is copied in dark

ink on Indian glossy paper in naskh letter. The chapter titles given in the text, some important words are copied in red mineral (cinnabar). The date of the book is the 12th day of the month of Safar, 997 AH (1588 AD).

The size of the manuscript is 28x18 centimeters. The cover of the manuscript is made of strong brown leather. At the beginning of the manuscript there is a catalog (02b-04b) given by the secretary. The manuscript contains the following information: “This Rabi' ul-Abrar is the work of Imam, Alloma, Pride of Khorezm, Islamic Sheikh, Jarullakh Abū al-Qāsim Maḥmūd ibn Umar al-Zamakhsharī, the author of Al-Kashshaf, and this work consists of 81 chapters.” It should be noted at this point that when the manuscript is studied during the study, it is the first chapter of the manuscript الأوقات وذكر الدنيا والآخرة Chapter seventy-seven, beginning with “Remembrance of Time, the World, and the Hereafter.” الأمراض، والعلة، والعاهات والطب، والدواء، ونحو ذلك It ended with the title, "Illness, Feeling bad, Medicine, Drugs, Visiting the Sick, and More." The title of the last 77 chapters is given on page 367 of the manuscript. It follows that the copy at the Institute of Oriental Studies of the Uzbek Academy of Sciences is defective, from which only 77 chapters of the work have survived.

The work Basmala and الحمد لله الذي استحمد الى عبادته starting with, في حجرها فتعلق بها ويدخل فيه في حوط كراث فلا يبقى في عقرب وقع الفراغ ends with the words. At the colophon في تسويد هذا الكتاب المسمى ربيع الابرار في دار السلطنة احمداباد ... الثانی عشر من شهر الصفر ختم الله بالخیر والظفر سنة ٩٩٧ words are written. That is, this book, entitled Rabi' ul-abrar, was copied from an incomplete manuscript on the 12th day of the month of Safar in the year 997 in the Sultanate of Akhmadabad.

About the copy of “Rabi' ul-abrar” by the fond of the Muslim Board in Uzbekistan.

The second Tashkent copy of “Rabi' ul-abrar” is kept in the library of the Muslim Board in Uzbekistan under inventory number 1490. [8].

This copy consists of 402 (1b-402) sheets (p. 804) and is copied in Nasta'liq letter. The text of the work consists of 22 lines. In this manuscript, too, the chapter names and the connections between the words are all copied in red ink, separated.

The size is 26x17 centimeters. The cover of this manuscript is made of black cardboard. The first page of the manuscript is in hexagonal characters in Arabic numerals 356 and in Arabic ربيع الابرار (Rabi' ul-abrar) and under it in Arabic هذا كتاب من تصنيفات العلامة محمود الزمخشري صاحب الكشاف المسمى بربيع الابرار “This book is from the works of the scholar Mahmud Zamakhshari, the owner of Al-Kashshaf, whose name is Rabi' ul-Abrar.” The second page of the manuscript contains sentences with the same meaning, in Old Turkic but in Arabic: “This book is one of the works of the scholar Makhmud Zamakhshari Al-Kashshaf, whose name is

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Rabi' ul-Abrar.” Following this information, Haji Khalifa's famous encyclopedic work “Kashfu-z-zunun 'an asami al-kutub va-l-funun” (Ro) [9, p. 832-833] data are given. It includes the 92-chapter work of Makhmud Zamakhshari, who died in 538 A.H. The proverbs given in this play also play an important role in calming the tired hearts of the students, expressing their thoughts, increasing their interest in life when they are bored or tired of life, and raising people's spirituality. Brief copies of the work are also available. This means that Haji Khalifa gave such information in his encyclopedic work based on the fact that he saw a 92-chapter copy of Rabi' ul-Abrar or that there was evidence to that effect”.

The manuscript is a perfect copy, the chapters first “Chapter Ninety-Eight, الأوقات وذكر الدنيا والآخرة” beginning with “Notes on Times, the World, and the Hereafter.” الحشرات والهوام ونحوها من دواب الأرض “It concludes with a chapter entitled “On Insects, Birds, etc. on Earth”. This manuscript copy is the same as the copy above Basmala and الحمد لله الذي استحمد الى عبادته starting with, الحمد لله الذي استحمد الى عبادته مما سبغ عليهم من نعمة البوادي في حجرها فتعلق بها ويدخل فيه في خوط, فلا يبقى في عقرب الا تتبعه

About the Bukhara copy of “Rabi' ul-abrar”.

The Information and Library Center of Bukhara Region named after Abu Ali Ibn Sino is currently stored in the catalog of the Eastern Fund at inventory number 128. Some sources state that this manuscript was kept under the number 7/416. Today, the copy has been registered with 128 numbers.[10] It is possible that the inventory number was changed during the

manuscript re-registration process. The manuscript inventory number is affixed to the side of the book.

The Bukhara copy consists of a total of 148 (1b-148a) pages (296 pages). Each page contains 20 lines of text. This copy was copied on dark cream colored paper in a Nasta'liq letter. The date of copying the manuscript is indicated on the last page of the work as the 22nd day of the month of Rabi' al-awwal in 1057 AH.

The size of this manuscript is 20.5x11.5 centimeters. Its cover is densely made of thick brown cardboard. There is a stamp on the page where the main text starts حمد الفقير الى الله قارى / ١٠٩٨ جل جلاله الى عبادته بموجبات المحامد مما سبغ عليهم من نعمة الحمد لله الذي استحمد الى عبادته مما سبغ عليهم من نعمة البوادي في حجرها فتعلق بها ويدخل فيه في خوط, فلا يبقى في عقرب الا تتبعه completed with the words.

Conclusion.

In the course of studying the manuscripts, we found that one of the scholar's two manuscripts in Tashkent contained 77 chapters, although the catalog contained 81 chapters, and the other stated that the manuscript contained 98 chapters.

What distinguishes this work from other works of Mahmud Zamakhshari is that the author did not write this work himself, but classified it by summarizing the words of his predecessors and contemporaries. It is clear from this that Mahmud Zamakhshari was a scholar with a very strong memory, a sharp mind, a knowledge of the content of hadiths, and a good knowledge of the history and scholars of his time.

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