



ETHICAL AND PHILOSOPHICAL VIEWS OF ZAMAHSHARI

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Annotation.

The article describes the activity, life path and famous works of Mahmoud al-Zamakhshari, a mature thinker from Central Asia who learned Arabic to the extent that he taught himself Arabic in the Middle Ages. His moral and philosophical views are analyzed

Keywords:

Zamakhshari, history, Arabic language, Mecca, morality, behavior, education, work, thinker.

It is known that many thinkers were born in our country, one of them is Mahmud az-Zamakhshari. In his moral views, Mahmud Zamakhshari thinks about the status and morals of people of different classes and professions of his time in the society. speaks about the need to be and says, "No beautiful clothes can adorn a person who is not decorated with beautiful qualities and good manners, and the heart of a person who is not saved from sins and mistakes will not be freed from guilt." The thinker claims that inner (soul) beauty is the main, defining, divine thing, and external (external, surface) beauty is a secondary derivative.

In his work "Atwaq uz-Zahab" ("Golden joys"), Mahmud Zamakhshari collected issues such as the social, ideological and Islamic world of his time, such as man and his spiritual place in the world, the relationship between man and society, and the moral aspirations of man.

The Thinker "The best advice for you is to turn your face upside down with arrogance and not be proud of your glory. The light of the sun is not blocked, the candle of truth is not extinguished. A conscientious person lives in danger, a treacherous person lives in misery. If a woman feels that your heart is attached to her, she will rub your nose on the ground..." he says. With this, the thinker reveals the moral and psychological aspects of people belonging to certain categories.

The scientist wrote many of his works in Mecca. Zamakhshari lived in this land, which left a deep mark on his life, for almost five years. That's why Allama was given the honorable title of Jorullah (neighbor of God). Zamakhshari, who rose to the level of a great scholar in the Islamic world, had many students both in Khorezm and in other cities of the East. Despite the hardships of his relatives, he did not marry. The great scholar died in Khorezm on the night of Arafah (April 14, 1144) in 538 AH.

Zamakhshari wrote more than 50 works on Arabic grammar, lexicology, literature, aruz science, geography, tafsir, hadith and fiqh. In particular, his work "Mufassal" is a book on the grammar of the Arabic language, which was very popular not only in the East, but also in the West. Because of this work, scientists said: "If it were not for this Turk (Zamakhshari), the Arabs would have forgotten the grammar of their language."

The scientist's work "Muqaddamul Adab" is devoted to linguistics, the book "Asosul Balagat" is devoted to speech culture, the treatise "Atvoquz Zahab fil Mavoiz wal Khutab" is devoted to didactics, and "Rabiul Abror wa Nususul Akhyar" is devoted to literature and history.

It is impossible not to mention Mahmud Zamakhshari's work "Al-Kashshof an haqaiqit tanzil wa uynil aqawil fi wujuhita tawil" separately. The work is a commentary on the Qur'an, that is, a commentary. Despite the complexity of the writing style of the work, it has gained great fame all over the world. Even today, students of Al-Azhar University in Cairo study Al-Kashshof in a separate course. Due to his deep knowledge, intelligence and other qualities, the scholar is called "Arab and novice master", "Pride of Khorezm". It is known that the Seljuk dynasty effectively managed the secular affairs of a centralized state while maintaining the formal rule of the caliphate of Baghdad, who ruled the defunct caliphate. Nizamul Mulk, patron of science who served as minister for a long time during the Seljuk Malikshah period, also supported scholars such as Abu Hamid Ghazali and Mahmud al-Zamakhshari. He developed the work of the observatory in Baghdad and gathered famous astronomers. Thus, the role of al-Zamakhshari in Eastern philosophical thought is great.

Musa Khorezmi, Ahmad al-Farghani, Abu Rayhan Beruni, Ibn Sina, Zamakhshari, Mahmud Kashgari, Yusuf Khos Hajib, Marginani, Ahmed Yassavi, etc., were the stars of the spirituality of this period and played an extremely important role in the cultural development of the 9th-12th centuries. When these people are mentioned, al-Zamakhshari is definitely mentioned separately.

His philosophical and moral views come in the form of advice in his works. Mahmoud Zamakhshari thinks without leaving the environment in which he lives. He speaks in a language that every citizen of his time can understand. This is one of the most important features in expressing his thoughts and views. But in order for people of today to understand his thoughts and solid conclusions based on experience, as mentioned earlier, they need to be well aware of the spirit of that time and Islamic knowledge. To confirm this conclusion, if we take his comments condemning avarice, Zamakhshari says: "The hand of a miser will not be freed, that is, he will not be open to give something - until he is spoken with a strong tongue, the existing wealth in the mountain cannot be taken out - until a strong blow is struck with a crowbar."

It is known that stinginess has always been emphasized as a human flaw. The reason for condemning greed is that it deprives a person of human qualities. By the way, a person should always be generous, give charity, and donate.

By the way, al-Zamakhshari was the representative of the Mu'tazilism doctrine in our country. There were five main principles in Mu'tazilism. Mahmoud Zamakhshari also mentions ten main principles of Mu'tazilism in his work, "Al-Kashshof" written in the spirit of Mu'tazilism. These are:

- 1-Tawheed
- 2- Justice
- 3- Mind
- 4- Sustenance
- 5- Al-va'du wal-va'id
- 6- Al-manzilah is an international address
- 7- Thanks



8- Intercession

9- Amri ma'ruf nahi munkar

10- The issue of the Qur'an being a creature.

These principles require a person to be righteous, to avoid evil, to do good, and to turn others away from evil and encourage them to do good. In his works, this philosophical view and the call to good intentions and good deeds based on this philosophy are reflected.

In conclusion, Mahmud al-Zamahshari is a clear representative of the philosophical and moral world of his time.

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