

**SOCIAL-PHILOSOPHICAL ANALYSIS OF MAHMUD AZ-ZAMAKHSHARI'S
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Annotation: This article analyzes Mahmud az-Zamakhshari's work "Rabi'al-Abror", a unique contribution to Khorezm's culture of the time. It reveals the social and spiritual world of individuals, as well as the socio-philosophical, economic, and political aspects of society. Furthermore, based on the specifics of that era, the development features of the Khorezm region are highlighted. Mahmud az-Zamakhshari's place in science, his views on the role of knowledge in elevating humanity to perfection, are also explored.

Key words: Human, philosophical, mystical, religious, worldly, science, knowledge, Muslim, body, spirit, peace, wisdom, eloquence, narration, life.

Introduction. President Shavkat Mirziyoyev, in a meeting with voters in 2017, expressed the following thoughts about the Khorezm region and its scholars: "The Khorezm region is such a blessed land that it has an incomparable charm and attraction that captivates anyone. When we think of Khorezm, a unique region that has made a significant contribution to world civilization and where the foundation of our national statehood was laid, comes to mind. Personally, whenever I step on this land, I feel as if I have become aware of the ancient secrets of history, as if I have unraveled the essence of many life wisdoms. When talking about Khorezm, I recall a poem written by our famous poet Omon Matjon before our independence. He posed the question, 'Why are there no mountains in Khorezm?' and then answered, 'Khorezm has great mountains – these are Muhammad Khorezmi, Abu Rayhan Beruni, Pahlavon Mahmud, Ogahi, and Feruz.' Today, with boundless pride and honor, we can rightfully add to this list the revered names of Mahmud Zamakhshari, Najmiddin Kubro, Jalaliddin Manguberdi, Hafiz Khorezmi, and Sulaiman Baqirgani". [1]

The Khorezm region is not only the land of scholars, statesmen, commanders, and leaders but also an ancient place where rare works were created. Mahmud az-Zamakhshariy is one of the great scholars belonging to this group. Mahmud az-Zamakhshariy [2], the author of significant works, especially in tafsir (Quranic exegesis), hadith, and Islamic jurisprudence, was one of the prominent scholars of his time. This can be understood from the nearly 50 works he left behind, which have reached us. Mahmud az-Zamakhshariy's worldview was shaped under the influence of various religious-philosophical thoughts and traditions that existed before the establishment of Islam. His ideas were enriched by these, and he aimed to illuminate religious doctrines through reason and logical methods. [3]

From this perspective, Az-Zamakhshariy also praised intellect, stating, "Any difficult matter can be resolved through reason. Therefore, dedicate yourself wholeheartedly to doing good and virtuous deeds without postponing them, thinking you will do them later. Act with thought and understanding, not with the hastiness that Satan may lead you into". [4]

In human behavior, the role of intellect, in general, and of understanding and contemplation, is especially evident in the scholar's ideas about acquiring knowledge and education. Regarding intellect, in the chapter of his work "Rabi' al-abror" (The Spring of the Virtuous) titled "Reason, Intelligence, Wisdom, Independent Thinking, and Enterprise", he begins with the Prophet Muhammad's (peace be upon him) thoughts on reason: "Intellect is the light in the heart by

which falsehood and truth are distinguished.” Defining intellect, the scholar writes: “The wise man lives by his intellect, just as the lion lives by his strength; everything depends on reason, and reason depends on experience”. [5]

The manuscript of "Rabi' al-abror" is preserved in the main collection of the Abu Rayhon Beruniy Institute of Oriental Studies of the Academy of Sciences of the Republic of Uzbekistan, under the manuscript № 2384, sheet 33a. (Hereafter referred to as “Institute of Oriental Studies of the Academy of Sciences of Uzbekistan, manuscript № 2384, sheet 1a”).

In the work, Mahmud Zamakhshariy mentions 10 sources (“Al-Ishtiqoq,” “Al-Anvoi,” “Javidani Xirad,” “Al-Shomil,” “Kitabu Sibavayh,” “Sahifat ar-Rida,” “Kalila va Dimna,” “Al-Masolik va al-Mamolik,” “Al-Yaqutat,” and “Al-Yatimma”). He also uses many other sources without explicitly naming them. This omission is explained by the fact that these works were well known to everyone at the time, and thus there was no need to remind the readers.

The written sources used by Mahmud Zamakhshariy were primarily religious, historical-geographical, and literary texts. To enhance the reader's trust, Mahmud Zamakhshariy cites verses from the Qur'an in certain chapters of his work. This method was characteristic of all works written in the Middle Ages. After these, he refers to Hadith Qudsi, Hadith Nabawi, the sayings of the Prophet's family members, and then quotes the words of other prophets through the companions and their followers. Additionally, he uses references from the holy books of the Torah, Psalms, and the Bible. For example:

In the Torah, it is written, "A trustworthy person will lead a prosperous life."

Talqa ibn Habib says in the Psalms of David: "If you ask goodness from my servants, you will return with joy, but if you ask for evil, you will return in sorrow".

In the Bible, it is written: "Even a single brick obtained through illicit means will be a sign of the destruction of that wall."

It should be noted that Mahmud Zamakhshariy's ability to compile thousands of quotations into a book demonstrates his sharp intellect, strong memory, and deep knowledge. During the Soviet era, efforts were made in our country to collect manuscripts that are part of our people's spiritual heritage and to become familiar with the information contained within them. The first step in describing these manuscripts in our country can be acknowledged with the publication of the monographic catalog titled “Sobranie vostochnix rukopisey Akademii nauk UzSSR” (“Collection of Eastern Manuscripts of the Academy of Sciences of the Uzbek SSR”) by the publishing house "FAN" of the Academy of Sciences of the Republic of Uzbekistan in 1952.

The manuscript copies of “Rabi'al-Abror” in Uzbekistan are preserved in the library of the Muslim Board of Uzbekistan, the collection of the Institute of Oriental Studies of the Academy of Sciences of the Republic of Uzbekistan, and the Sharq collection of the Information-Library Center of Bukhara Region named after Abu Ali Ibn Sina.

The manuscript copies in the Muslim Board of Uzbekistan and Bukhara are being introduced into scientific circulation for the first time as research material. One rare copy of “Rabi'al-Abror” is kept in the library of the Muslim Board of Uzbekistan under inventory number 1490. The manuscript's dimensions are 26.5x17 cm. The manuscript consists of 402 folios (804 pages), with 22 lines of text on each page. Only the first page is printed, with 16 lines, and the last page consists of 21 lines.

Another rare copy of “Rabi'al-Abror” is preserved in the collection of the Institute of Oriental Studies of the Academy of Sciences of the Republic of Uzbekistan under inventory number 2384, number 74. The manuscript's dimensions are 28x18 cm. The manuscript is in an old condition, with most of its pages damaged by worms. This copy consists of 376 (1b-376a) folios (752 pages). The text on the folios consists of 25 lines. The table of contents in the

manuscript provides the following information: "This is the book Rabi' al-Abror, authored by Imam Allama, the pride of Khorezm, the Sheikh of Islam, Jarullah Abul Qasim Mahmud ibn Umar Az-Zamakhshari, and this work consists of 81 chapters." However, contrary to the information provided at the beginning of the table of contents, this copy consists of 98 chapters, not 81. By examining the continuation of the table of contents, one can understand the titles of the 98 chapters and the pages on which they are located.

Another manuscript copy of the work is kept in the catalog of the Sharq collection of the Information-Library Center of Bukhara Region named after Abu Ali Ibn Sina, under inventory number 128, number 75. This copy consists of 148 (1a-148a) folios (296 pages). The text consists of 13 to 20 lines per folio. This copy was written in nasta'liq script on cream-colored paper. The dimensions of this manuscript are 20.5x11.5 cm. Its cover is made of thick brown cardboard. The manuscript was copied on the 22nd day of Rabi' al-Awwal in the year 1057 AH (1647 CE).

Today, more than 50 manuscript copies of "Rabi'al-Abror" were copied in various places and times are preserved in foreign libraries, collections, and museums.

A four-volume manuscript of "Rabi'u-l-abror wa Nususu-l-Akhyor" (The Spring of the Virtuous and the Texts of the Righteous) is preserved in the Al-Awqaf Library in Baghdad under inventory number 9786. Other copies are preserved in Berlin (under numbers 8351, 8352, and 8353), in Leiden (number 470), and in Cairo (number 155).

In addition to being an important historical-geographical source, the work "Rabi'al-Abror" is also considered a significant socio-philosophical source, as it encompasses various relationships in society. The quotations in the work concerning social and moral issues are broad and diverse in subject matter. A significant portion of the work is dedicated to quotations about virtues necessary for human perfection. The quotations reveal the educational and moral connection aimed at human development and formation.

In "Rabi'al-Abror", the quotations of the Prophet (peace be upon him), the companion Ibn Mas'ud, the wise Luqman Hakim, famous Arab scholars and orators such as Khalid ibn Safwan, Ahnaf ibn Qays, Muhammad ibn Ajlan, Aqsum ibn Sayfi, the scholar from Marv Ibn Mubarak, the "Possessor of Justice" titleholder, the ancient Persian ruler Khosrow I Anushirvan, and his wise minister Buzurgmehr, as well as the Greek philosophers Plato, Galen, and Socrates are analyzed.

The work includes quotations from Luqman Hakim regarding friendship: Luqman Hakim said: "Three types of people are recognized in three situations: those who can remain calm and gentle when angry, those who are brave in war, and those who can be friends in times of need".

Mahmud Zamakhshariy, based on his beliefs, quotes the following about human destiny: The Prophet (peace be upon him) said: "Good character is like a rein from the mercy and approval of Allah, which is passed through the nose of its owner. This rein is in the hand of Allah, who leads the owner towards goodness and virtue, and goodness and virtue lead him to Paradise. Bad character, on the other hand, is like a rein made from the wrath and anger of Allah, and it is passed through the nose of its owner. This rein is in the hand of Satan, who leads him towards evil, and evil leads its owner to Hell." In this statement, we can see Mahmud Zamakhshariy reflecting his religious worldview.

Mahmud Zamakhshariy also quotes the views of Greek philosophers on virtues and good traits. In the 14th chapter of the work, "On Luck, Fate, Success, Failure, Despair, and Loss," he cites the following from Plato: A man asked Plato, "How have you acquired so much knowledge?" Plato replied: "In my lifetime, I have spent more on oil for my lamp than I have on drinks." By

this, the scholar indicates that perfect knowledge is attained through continuous reading and ongoing learning.

In the 55th chapter of the work, "On Wonders, Interesting Events, and Marvels", Khosrow I Anushirvan's minister, Buzurgmehr, says: When asked, "Who is the most knowledgeable person in the world?" he replied: "The person who marvels at the world less than anyone else is the wise one".

All the advice, exhortations, and information provided in "Rabi'al-Abror" serve to enlighten today's youth as well. The work is important because it encompasses all the knowledge that a person needs to know to become a more cultured and mature individual in social life.

"Reason – Az-Zamakhshariy's method of interpretation; it reigns over the texts (Qur'an and Hadith). He is not content with the superficial (apparent) meanings of the Qur'an". [6]

Az-Zamakhshariy is honored with high regard by all scholars, and he is praised with titles such as "Ustadh ul-Arab wal-Ajam" (Teacher of Arabs and Non-Arabs), "Fakhr Khorezm" (Pride of Khorezm), and "Ustadh ud-Dunya" (Teacher of the World) by both Eastern and Western scholars.

Conclusion: Mahmud az-Zamakhshariy stands as one of the most influential scholars of his time, whose intellectual legacy continues to illuminate various fields of knowledge, from Islamic jurisprudence to philosophy and ethics. His work Rabi' al-Abror not only serves as a treasure trove of wisdom and ethical guidance but also reflects the synthesis of knowledge from different civilizations and religious traditions. Zamakhshariy's ability to integrate reason and faith, and his profound insight into human nature, society, and spirituality, have left an indelible mark on Islamic thought and world philosophy.

The extensive manuscript collection of Rabi' al-Abror-preserved in libraries and research centers across Uzbekistan and abroad-demonstrates the lasting impact of his scholarship. His method of interpreting texts, particularly the Qur'an, with an emphasis on intellect and rational thought, continues to inspire modern scholars. As an intellectual giant, revered both in the East and the West, Mahmud az-Zamakhshariy's teachings on virtue, wisdom, and the role of reason remain highly relevant, offering guidance for future generations in their pursuit of knowledge, moral integrity, and spiritual development.

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