

ANALYSIS OF APPROACHES TO THE WORKS OF MAHMUD ZAMAKHSHARI

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ANNOTATION:

The works of Mahmud Zamakhshari are widely distributed throughout the world funds, libraries and museums. It has been impossible for centuries to fully embrace Zamakhshari's legacy. For this reason, the approaches to the heritage of the scientist learned by many Zamakhshari scholars who worked in different regions and at different times also differed. The article analyzes editions, manuscripts and information about only named works by Mahmud Zamakhshari.

Keywords: Zamakhshari, heritage, work (literary), manuscript, print, linguistics, lexicography, literature

INTRODUCTION:

Mahmud Zamakhshari is an encyclopedic scholar and the author of unique works in various fields of science. Due to the diversity of Zamakhshari's scientific activity, his works have been in the spotlight of world scientists for centuries. Manuscripts of his books have been distributed in various libraries and manuscript collections around the world. The main part of the scientist's life was spent on scientific trips, and at the same time the study of his works requires scientific trips abroad. In accordance with the Resolution of the President of the Republic of Uzbekistan PQ-3074 on June 20, 2017, in order to raise to a new level the work on the preservation of ancient manuscripts, works of art, artifacts, their scientific research, promotion among our country and the world community "Center for

the Study of Cultural Heritage of Uzbekistan Abroad" was established. At present, due to the efforts of the center, books and unique works of our scientists, which are stored in world funds, are being returned to our country.

Because Mahmud Zamakhshari's legacy has spread around the world, it has been difficult to cover all of his works for centuries. Nearly 10 centuries have passed since the time of the scholar, and the list of his works is not yet complete.

THE MAIN PART:

Qadi (Judge) Ibn Khalliqan said the following about Mahmud Zamakhshari and his works: "Zamakhshari was a great imam (religious scholar) in the science of tafsir (interpretation of Quran), hadith, grammar and narration. In his time, he was a modern leader, where many students went to study science. He learned grammar from Abu Mudar Mansur and classified his wonderful works according to him," and he gave information about 28 his works [1:68]. The Islamic encyclopedia published in Istanbul contains information about 54 works of Zamakhshari [2:235-238].

Doctor of Historical Sciences U. Uvatov translated Zamakhshari's work "Nozik iboralar" ("Delicate Phrases"). In the introduction to the work, the scholar cites more than 50 works of Mahmud Zamakhshari and comments on 34 of them. [3:23-46]. In the introduction to Zamakhshari's "Basul-Balagha", published in Beirut, publisher Muhammad Basil Uyun al-Sud lists 65 scholar's works.

Although those who have given information about Zamakhshari's works have

noted the number of his books and pamphlets differently, almost all Zamakhshari scholars agree on one point: "There are other works of scholar which have not been mentioned."

In compiling the list of all works on which all Zamakhshari scholars are united in their affiliation and existence, all scholars have relied on the most frequently cited sources and scholarly research on the life and work of Zamakhshari. According to Arabic sources, the works of Yaqut Hamawi, Ibn Khalliqan, Ibn Qutlubugo, Tashkuprizoda, and Ismail Baghdadi are the most popular in Zamakhshari studies. The works of modern scholars the research and publications of Mahmud Zamakhshari by Ahmad Muhammad Khufi, Fazil Salih Samrai, Bahija Baqir Hasani, Mustafa Sovi Juwayni and Kamal Jabriy Amin Abhari are important. The works of scholar (Zamakhshari) were classified based on the works and views of the 10 mentioned historians and authors. It is expedient to classify Zamakhshari's works into four groups, summarizing his research, opinions and views on his works:

First. Mahmud Zamakhshari's famous works which were narrated by many sources, historians and experts. Their total number was 31.

Second. Although not mentioned in all historical sources, but works of the scholar mentioned in most of the sources. Their total number was 18.

Third. The works of the scholar mentioned only in some of the historical sources. Their total number was 42.

Fourth. Works which were not mentioned in historical sources, but subsequent studies have proven that it belongs to the scientist. They are two for now.

The work "Meaning of Surat al-Kawthar" by Hamid al-Haffof, published in 1992, was proven by the publisher as belonging to Zamakhshari. Prior to its publication, this work was unknown in modern studies. [4]

In 1996, Ibrahim Jumhur al-Ghamidi published the book "Sharh al-Fasih" by Mahmud Zamakhshari. This edition is a monograph of the author's doctoral dissertation, which examines an unknown work in contemporary Zamakhshari studies. According to Ibrahim Ghamidi, various sources quoted Mahmud Zamakhshari's commentaries on some sentences of "al-Fasih". However, the list of scholar's works does not mention the Commentary on the Book of "Al-Fasih". "Al-Fasih" is a book on Arabic grammar that is known as "Sa'lab's Fasihi". The author is Ahmad ibn Yahya Shaybani (815-903), who was recognized as the Imam of the Kufis in his time in grammar, linguistics, jurisprudence and religion. "Sharh al-Fasih", presented by Ibrahim Ghamidi as belonging to Zamakhshari, has been researched and presented on the basis of a single manuscript. Although the name of the author of the commentary is not mentioned in the manuscript, the researcher Ghamidi proves in various ways that the work belongs to Mahmud Zamakhshari, and this emphasis is acknowledged by the professors of Umm al-Qura University in Makkah and the commentary is published under the name of Mahmud Zamakhshari. [5]

The following classification is popular in the approach to the works of scholar in Zamakhshari studies. Many researchers who have studied the life and legacy of Zamakhshari have divided the legacy of the scholar into three parts:

1. Matbu' – published.
2. Mahtut – has a manuscript.
3. Mafqud – undiscovered works.

An important aspect of Zamakhshari studies is that this classification is widely used and the approach to the works in the classification and their number is constantly changing. There are many examples of this. For example, in 1966, the well-known Zamakhshari scholar Professor Ahmad Muhammad al-

Khufi's major and hitherto authoritative work "Zamakhshari", mentioned the scholar's "Ruusul-masail" and "Al-minhaj fil-usul" in a list of missing works [6]. After some time, it became known that "Ruusul-Masail" is being kept in Chester Bit and "Al-Minjoj" in Berlin. They later changed into Mahtut (has a manuscript) works from Mafdud (undiscovered) works. "Ruusul-Masail" were published In 1987 [7] and "Al-Minjoj" in 1997 [8]. At present, these two works are among the list of classification Matbu' (published) works of Mahmud Zamakhshari. The list of works in different studies differs from each other due to the fact that the complete list of scholar's works has not been completed and the works that are still considered to be missing have been found.

The presence of works on fiqh – Islamic law, in Zamakhshari's legacy determines its place in the development of this field. Six of the 94 works written by the scholar belong to the field of fiqh, and only "Ruusul-masail" has survived, which is an important guide for the study of Islamic sects. [9:8]

The ongoing ideological debate on the basic tenets of Islamic teaching is almost over and of course, Mahmud Zamakhshari, who lived at a time when the science of jurisprudence was developed and wrote works in this field. Mahmud Zamakhshari became known not only as a commentator, linguist, writer and poet, but also as a mature jurist.

In the first stage of Zamakhshari's research in the field of fiqh, that is, Islamic law, some contemporary scholars objected to the idea that the scholar was a mature scholar and a mature jurist. Mahmud Zamakhshari was known mainly as a skilled linguist, lexicographer, and commentator. However, the study of his jurisprudential heritage over the years has shown that the scholar is a mature scholar not only in linguistics, lexicography, literature, and commentary, but also in matters

of Sharia, Islamic law, and the rules of worship and conduct.

Initial research showed that Zamakhshari's legal capacity was assessed through the only surviving work of jurisprudence - "Ruusul-masail", but later in his other works he referred to the views of Islamic law, its sects, the founders of sects, faqihs of different sects.

One of the latest major studies in Zamakhshari studies is Professor Kamal Jabriy Abrahi's book "Zamakhshari: biography books and direction in grammar", published in 2014. There are many important aspects of this research. It is noteworthy that the author sought to form a complete list of the works of Mahmud Zamakhshari. The book lists 84 works by Zamakhshari according to the author's number. The reason the **author's number** is called because the number 80 is repeated twice in the list. This means that the number of Zamakhshari's works mentioned in this book reaches 85. This situation can be attributed to publishing and technical issues.

The list compiled by Abhari is more comprehensive and analytical than the previous ones. However, it is difficult to assess his research as perfect. Some of Mahmud Zamakhshari's works are not included in this list. According to recent researches, the published works by Mahmud Zamakhshari, manuscript available and works which are not found listed below. [10]

First. Over the years, the scholar's works have been published in book form in publishing houses in different countries or presented as pamphlets in scientific journals, that is, printed works in the language of modern Arabic Zamakhshari scholars.

The second. The following information is given below about Mahmud Zamakhshari's manuscripts, which are kept in the world's book funds and are waiting for their researcher.

Third. Historical sources and literature provide information about Mahmud Zamakhshari's writings and a list of works not found before the time this study was written.

To date, a complete list of Zamakhshari's works has not been completed. This can be explained by the following factors:

Zamakhshari himself or his contemporaries and followers did not form a complete list of the scholar's works. Giving information about Zamakhshari's 50 works by his contemporary Yaqut Hamawi, the list ended with "There are other works." Mahmoud Zamakhshari's did not have a regular secretary, a bibliographer, that is why there was a constant challenge to fully cover his works.

Scholar has made many trips. He did not write his works in one place. For example, there are reports that he wrote each of the 100 sermons in "Atwaq az-Zahab" as a circumambulation of the Ka'bah. This was the reason why Zamakhshari's works spread all over the world during his lifetime.

During the Zamakhshari period, publishing and printing did not develop. It was impossible to put his works together.

Some of the scholar's works have been recorded and narrated by his disciples. Considering that they came from different parts of the world would be a factor in the spread of Zamakhshari's works around the world.

The conquest of the Khorezm state by the Mongols and the socio-political processes that took place in the following periods are also considered as a factor in the spread of Zamakhshari's works throughout the world libraries and manuscript collections.

Being an honorary of Khorezm, Mahmud Zamakhshari is glorified as a world teacher. The interest in the works of the scholar, whose disciples and followers spread all over the world, to acquire them has not faded for

centuries. This was also a factor in the spread of the scholar's works around the world.

Zamakhshari's works are written at the highest level of Arabic with mature and eloquence. Studying the manuscripts of his works requires a great deal of potential and labour. For this reason, the work of finding and publishing some of Zamakhshari's works preserved in the world manuscript collections has not been completed.

There are also conflicting opinions about the naming of Zamakhshari's works. The fact that the manuscript was not named or kept under a different name from the list in the sources is the reason why researches to identify the scholar's works have not stopped.

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