



## **QASIM AL-KHORAZMI, THE GREAT POET AND LITERARY SCHOLAR OF KHORAZM**

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### **ABSTRACT**

*This article provides information about the life, behavior, sect, and scientific heritage of Qasim Ibn al-Husayn Ibn Ahmad al-Khorazmi, who was one of the masterpieces in Arabic language sciences of his period.*

**KEYWORDS:** *Khorezmi, Kasim, scholar, scientific position, behavior, source, region.*

Khorezm is a land where many encyclopedic scientists came out who have made a great contribution to the development of the world science and its culture since ancient times. If you look at the pages of history of the city, you can come across a list of great scholars such as Muhammad ibn Musa al-Khorazmi, Abu Ali Ibn Sina, Abu Rayhan al-Biruni, Mahmud al-Zamahshari, Shamsul-aimma Abdusattar Kardari and Abul Khair ibn al-Hammar.

Another great scholar from Khorezm was Qasim Sadrul-Afozil, whose full name was Qasim ibn Husyan ibn Muhammad Abu Muhammad al-Khorazmi al-Nahwi<sup>1</sup> (in some sources it is given as ibn Ahmad, not Ibn Muhammad)<sup>2</sup>. The scholar had nicknames such as Abu Muhammad and Abul Fazl, and these names are sometimes given before or after his name. Kasim Khorezmi was given such titles as "Sadrul-Afozil", "Majduddin", "at-Taraifi", and became famous with his first nickname. In the preface of the work "At-Tahmir" by scientist, the author is mentioned as Sheikhul-Imam Abu Muhammad Qasim ibn Husayn Sadru-l-Afazil al-Khorazmi.

It is clearly stated in the sources that Qasim al-Khorazmi was born on the 9th day of Sha'ban 555 Hijri (August 5, 1160)<sup>3</sup>. For instance, Yaqut Hamavi (1178-1229) cites the following information in his work "Mu'jam al-udabo" (Encyclopedia of Writers) as follows: "I asked him (Qasim Khorazmi) when he was born. He said: I was born in Khorezm on the 9th of Sha'ban 555 AH"<sup>4</sup>.

Although there are clear and reliable information about name, date of birth and year of death of Khorezmi, there are few reports about his childhood, family members, scientific trips, his teachers and students in sources. This information was transmitted from the Arabic historian and geographer Yaqut Hamawi, who visited Al-Khorazmi during his lifetime and listened to some of his scientific conversations. The historian visited Khorezm in 616/1219 and gave useful information about Al-Khorazmi in his work<sup>5</sup>.

<sup>1</sup> Ibn Abul-Wafa al-Qurashi al-Hanafi. Al-Jawahir al-Mudia fi Tabaqot al-Hanafiyya - Egypt: Maktabat al-Hijr, 1413/1993. -P. 704

<sup>2</sup> Salahiddin al-Safadi. Al-wafi bil-Wafayat. - Beirut: Dar al-Ihya al-Turos al-Arabi, 1420/2000. -P. 88

<sup>3</sup> Muhammad Abdulhai al-Kanawi al-Hindi. Al-fawa'id al-Bahiyya fi Tarajim al-Hanafiyya. -Egypt: As-Saadat publishing house, 1324h. -P. 153.

<sup>4</sup> Yakut al-Hamawi. Mo'jam al-udab' ("Encyclopedia of Writers"). - J.16. - Beirut-Lebanon.: Matbuaat Dor al-Ma'mun, 1355-1357/1936-1938. -P. 238.

<sup>5</sup> Yakut Hamavi. From Mujamu-l-Bul. J.16. -Beirut: Dor al-Sadr, -P. 396



Al-Khwarazmi's commentary on the literary work which was entitled as "Saqt az-Zand" (Zandi's Legacy) also mentions the following sentences: "One of my laments about my son: "I buried you between dirt and stones, if I were honest, I would keep you in my heart."<sup>6</sup> It turns out that one of the scientist's sons died at a young age.

Since the name of scholar was not popular in foreign regions in his time, it can be said that the scientist hardly traveled outside Khorezm. Also, due to the period of the Mongol invasion, the information about the scientific activities of many scientists such as Kasim Khorezmi was lost.

Qasim al-Khwarazmi was killed by the Mongols in 617/1220 AH, and this period is remembered as a period of heavy losses in Islamic history<sup>7</sup>. The culture which had developed materially and spiritually for over ten centuries, was destroyed.

Yaqt al-Hamawi describes behavior and appearance of Khorezmi as follows: "He had a good-looking, well-aged, chubby body that had difficulty moving, and had a large lump in his throat."<sup>8</sup> Yakut adds: "He had breasts that filled his chest, he was gracious, open-hearted, beautiful-mannered, open-faced, and eloquent."<sup>9</sup> Khorezmi says: "Sadr Jaihan donated 70 dinars to me, if I didn't need it, I wouldn't have accepted it, may God curse the life of a foreigner"<sup>10</sup>. Yaqt: "When I asked about his livelihood, he answered: "My father left me something worthless, I use it little by little, and I enjoy the people unnecessarily from it"<sup>11</sup>. This shows how chaste, contented, career, and aloof he was from sultans.

Yaqt describes scientific status of Khorezmi, intelligence and behavior as follows: "Sadru-l-Afodil was one of the only ones of his time who mastered the Arabic language. He was one of the great leaders of his time." "He is a person with a sharp and a sensitive mind, a sincere character with a critical one"<sup>12</sup>.

Al-Khwarizmi's critical nature in science is evident from his critical discussion of the opinions of Nahw scholars. For example, while commenting on the commentary by Nahw scholars, he objected as follows: "The opinions expressed by grammarians on this issue are absurd, incomprehensible, and this is a point of view. The opinions of grammarians are nothing but laughable nonsense. The basis for this is clearly a mistake"<sup>13</sup>.

At that time, the Mu'tazilism sect was widespread in Khorezm and its surrounding regions. Despite this, al-Khorazmi remained steadfast in the Hanafi. When I asked about his sect, Yaqt said, "I am Hanafi." I am not a Khorezmian, I am not a Khorezmian<sup>14</sup>," he repeated. Yakut understood from this statement of Khorezmi that he was denying his moderateness<sup>15</sup>. Haji Khalifa (1609-1657/1068-1017) mentioned Khorazmi's name as "al-Khorazmi al-Nahvi al-Hanafi"<sup>16</sup>. Al-Suyuti (1445-1505/849-911) says about him: "Al-Khorazmi is Hanafi, Sunni. He is one of the Hanafi jurists"<sup>17</sup>.

Al-Khwarizmi did not aspire to wealthy and fame due to his calm and sensitive behavior. Satisfied with the small amount of money which was inherited from his father, he devoted his life to learning and writing works in various sphere. The scientist wrote his prolific work in Arabic. He wrote many works on lexicology, grammar, stylistics, literature, philosophy, jurisprudence, and Hadith. Yaqt al-Hamawi gave some information about Khorezmi's works in his book named "Mojam al-udab". Including the work "al-Mujammara" (a small commentary on Mahmud al-Zamahshari's work "Al-Mufassal"), as well as the work "al-Sabika" (a medium-sized commentary on Al-Mufassal),

<sup>6</sup> Abul-Ala al-Maarri. Shuruh Sakt uz-Zand. -J. 2. - Al-Cairo. Matba' Dar al-Kutub al-Misrya, -B 937

<sup>7</sup> Al-Sarjani Raghieb. The story is Tatar. -Cairo-Egypt.: Mussasati Iqro', -P 49

<sup>8</sup> Yakut al-Hamawi. Mo'jam al-udab'. - Beirut-Lebanon.: Matbuaa't Dor al-Ma'mun, 1355-1357/1936-1938. -P. 238.

<sup>9</sup> That source. -P. 238.

<sup>10</sup> That source. -P. 251

<sup>11</sup> That source. -P. 251

<sup>12</sup> That source. -P. 238

<sup>13</sup> Qasim Ibn al-Husayn Ibn Ahmad al-Khorazmi. At-Tahmir. -J. 1. - Beirut-Lebanon.: Dor al-gharb al-Islamiy, 1990. -P. 248-281-325-496

<sup>14</sup> Yakut al-Hamawi. Mo'jam al-udab'. -J.16. -Egypt: Matba't Dor al-Ma'mun, 1355-1357/ 1936-1938. -P. 239

<sup>15</sup> That source. -P. 252

<sup>16</sup> Haji Khalifa. Kashfu-z-Zunun. - J. 1. - Beirut: Dor Ihyaa' at-Turoos al-Arabi, 1999. - B 230

<sup>17</sup> As-suyutii. Bughyatu-l-Wia'a, - Beirut: al-Maktabtu-l-Asriyya, 1384/1964. -P. 252



“At-Takhmiyr” is one of the many commentaries written on this work, which consists of three volumes. “Sharhi al-Mufrad wa Muallaf fi-n-Nahvi”, this is a commentary on Zamakhshari's work "al-Mufrad wa-l-muallaf fi-n-Nakhvi", commentary "al-Unmuzaj fi-n-nakhdi", "Diram- us-Saqt fiy review Sakt uz-Zand" Abu A'la al-Mari's commentary which was dedicated to the work "Saqt uz-Zand", "At-Tawdih ("Explanation") fi sharhu al-maqamati al-Hariri" a commentary on the work "Maqamat-lar", by Al-Hariri, "Lahjat-i-Shar' fi sharh alfaz-ul-Fiqh" a commentary on jurisprudential terms in Sharia, " As-sir fi-l-e'rab" (Secrets in the E'rob), "Sharh al-abniyya" a book explaining the invariability of grammatical forms, "Az-zawaya wal-l khabaya fi-n-Nahv" a book about the hidden things in Nahv, "Muhassil li-l mukhsila" ("The book about the derivation of what is learned"), "Ujala-safar fi-sh-shi'r" ( A quick trip to poetry), "Badoi'-al-milkh", (The book of rare eloquent phrases)<sup>18</sup> all that were cited in such works.

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<sup>18</sup> Yakut al-Hamawi. Mo'jam al-udab'. -J.16. -Egypt: Matba't Dor al-Ma'mun, 1355-1357/ 1936-1938. -P. 253