



SOCIAL AND MORAL VIEWS OF MAHMUD ZAMAKHSHARI

M.Aytbayev¹, D.Kenjayeveva²

¹Doctor of Philosophy (PhD)

ANNOTATION

The scientific heritage of Mahmud Zamakhshari, his works, their study by Uzbek and world scientists, social, spiritual and moral issues raised in the works of the thinker, and scientific discussions about them have been analyzed in the present article. Such wise phrases as "Navobig ul-kalim" are taken from the work of Zamakhshary.

KEY WORDS: *Zamakhshary, Abdullah, Khorezm, philosophy, religion, spirituality, morality, justice, arrogance, pride, greedy, bribery, bravery, science and enlightenment.*

Thanks to independence, special attention was paid to the revival and strengthening of national values, national traditions, religion and culture, the development of the cultural heritage of our people. Due to it is our country that occupies an important place not only in the development of Eastern civilization, but also in determining the direction of the development of world civilization. More than 20 thousand manuscripts stored in the libraries of this country are considered our priceless spiritual wealth. Therefore, the scientific, philosophical, religious and moral heritage accumulated by our ancestors is important for ensuring the well-being of the people. Especially the priceless cultural heritage of our great scientists, left to the younger generation, plays an important role in spiritual and moral education and raising the philosophical outlook.

Currently, the study of the cultural heritage of many scientists who grew up in Movarounnahr and Khorasan is one of the topical issues, in particular, a comprehensive study of the religious and philosophical heritage of our great ancestor Mahmud Zamakhshary, who grew up on the Khorezm land. For outstanding services in his time, Mahmoud Zamakhshary received the high spiritual status of "Jorullah" – that is, "neighbour of Allah". The book "Al-Mufassal" created by the scientist was taken as the basis for the grammar of the Arabic language at one time, and it is widely used in the Arab world to this day. The religious and philosophical heritage of Mahmoud Zamakhshary is a value of universal significance, and is widely studied on a global scale by both Eastern and Western scientists.

Thanks to independence, some of Mahmoud Zamakhshary's books have been translated, and commentaries and commentaries have also been written. Many of the scientist's works have been repeatedly published in Germany, France, England and the USA as the main guide to Islamic studies and Arabic vocabulary. As we know, on April 26, 1995, the Cabinet of Ministers issued Resolution No. 128 "On celebrating the 920th anniversary of



the birth of Mahmoud Zamakhshary, the 850th anniversary of the birth of Najmiddin Kubro, a scientist who made a huge contribution to the development of world science and culture, especially to the spiritual development of the peoples of Central Asia.”

Special attention was paid to the research and study of the works of Mahmoud Zamakhshary by our scientists. The first studies of the scientist's work in our country were conducted at the beginning of the XX century by Sadriddin Aini, Alibek Rustamov, Ubaidulla Uvatov, Z.Islamov, M.Khakimzhonov, M.Nosirova, N.Suleymanova, A.Boltaev, A.Zohidov, K.Makhmudov, M.Auzam, N.Sharipov and under the leadership of Y. Koriev. The outstanding scientists-orientalists K.Brockelman, H.A.Gibb, I.Yukrachkovsky, B.Z.Kholidov, A.B.Kholidov, V.M.Belkin received several important results in the study of the scientist's life path and scientific heritage. IX-XII centuries in our country, humanity has been recognized as a renaissance (renaissance). Thus during this period, special attention is paid to the development of science and culture. In his work "Rabiu alabor and nusur Al-Akhbar" ("The spring of good and the recognition of the news") Mahmoud Zamakhshary reports that from the blessed hadith narrated by Abu Hurayra, one of the famous companions, it is known that the Messenger of Allah (S.A. V. A.) Hazrat who had given Khorezm a high characteristic: "How happy is a man who spent only one night in Khorezm! Probably, there is no happier person who touched the dust of Khorezm! How happy is the one who performs prayer, even if there are two rakats in Khorezm! -they were blessed."¹ Mahmoud Zamakhshary said about the faith of the people of Khorezm: "The advantage of Khorezm is that it follows the right path, which is the path of the righteous and the Tawhids."² From this it becomes clear that the Islamic religion and its main source - the Holy Quran - throughout its penetration and wide dissemination in people's lives gradually became the reason for the formation of Islamic culture.

For a deep study of the specifics of the formation of the socio-philosophical views of Mahmoud Zamakhshary, first of all, it will be necessary to study well the atmosphere of the time in which he lived, the state system, and in addition, the spiritual and psychological state of society. Therefore the factor shaping a person's religious and philosophical worldview, and even determining his life path, is the social environment. The first of them dates back to the reign of the Seljuk ruler Sultan Malikshah and his famous vizier Nizamulmulk, when Mahmud Zamakhshary lived. They, as patrons of science and education, have made a huge contribution to the development of this sphere. The Seljuk Sultan Muhammad ibn Abu'l-Fat Malikshah, by his just rule, earned the reputation of Prime Minister Nizami al-Mulk as a man who selflessly helped scientists, poets and writers. The scholar also writes hymns dedicated to the Seljuk king Muezzin Sanjar (who was ruler in 1117-1118) and Khorezmshah Muhammad ibn Anushtegin (1096-1127). Mahmud Zamakhshari writes his work "Muqaddimat ul-adab" ("Introduction to literature") at the request of Otiz, the son of Muhammad Anushtegin, and in "Muqaddimat Al-adab" especially recognizes the care of the son of Sultan Khorezmshah Otiz (1127-1156) about people and writers of science. From this

¹ Махмуд Замахшарий «Рабийъ ал-аброр ва нусур ал-ахбор» («Яхшилар баҳори ва хабарлар изҳори») (1-жилд, 349-351 бетлар).

² Қаранг. Болтаев А. Махмуд Замахшарийнинг ижтимоий-сиёсий қарашлари. (Дис-я).



it can be concluded that the above-mentioned shahs and ministers had a great influence in the formation of Mahmud Zamakhshary's religious and philosophical views. The second factor is connected with the religious and religious views of Mahmoud Zamakhshary. The reason is that the scientist emphasizes his religious and religious affiliation, first of all, to the Muslim, as well as to the Mutazilite movement. Mahmoud Zamakhshary's belonging to the Mutazilite movement is characterized, firstly, by the fact that his parents, and secondly, his mentor Abu Muzar Mahmud ibn Jarir Zabbi Isfahani, also believed in the Mutazilite movement. The consolidated scientific-critical text "Muqaddimat ul-adab" by Mahmoud Zamakhshary was published in 2002 published by Islamov in the publishing house "Tashkent Islamic University"³. His work "Asas ul-baloga" ("fundamentals of puberty") gives a deep knowledge of fasohat, perfection, fasohat and the science of puberty of the Arabic language, based on the following main sources of Islam:

- The Holy Quran;
- Hadiths of the Prophet;
- Statements of caliphs, companions and other knowledgeable speakers, such as Omar, Ali;
- Ignorance, poems of pre-Islamic and Islamic poets;
- * Parables;
- Expressions used in Arabic prose.

In his views, Mahmoud Zamakhshary writes about the departmental system of the state, about its crisis on the basis of bribery: "A bribe is only injustice, assistance to tyrants."⁴ Zamakhshary has a close relationship with a famous politician of his time, the Seljuk minister Nizamulmulk. He writes about the role of Nizamulmulk in public administration, about the art of managing public affairs, about his influence on the political arena in his verse. Speaking about the role of the vizier in raising the authority of the state, the scientist comes to the conclusion: "Every vizier is an example of scissors (If scissors do not have one support, the other side can do nothing), since the prophet Moses was perfect with his vizier Khorun."⁵ Mahmoud Zamakhshary writes that enemies should not know about inner secrets: "The adultery of the enemy from what you do," he says, "is more harmful and painstaking than a snake bite."⁶

Moral views of Mahmoud Zamakhshari - "Atvok uz-Zahab fi-l-mavois va-l-khutab" ("Golden joys in sermons and sermons"); "Rabiu Al-abror and nusul Aher" ("Spring of piety and prudence"), "Makomot az-Zamakhshary" ("Mahmud Zamakhshary makomlari"); "Navobig ul-kalim" ("Subtle phrases"); "Nasoih ul-kibar" ("Instruction to Ulugham"). In the works, "nasuih us-cigar ("Advice to the little ones") is expressed through various plots and symbols. In the ethical views of Mahmud Zamakhshary, important ideas were put forward about the position in society and the morality of people of different classes and professions of

³ Махмуд Замахшарий. Муқаддамату-л-адаб (февъллар)./ матн тузувчи З.Исломов.Т.: Тошкент ислом университети нашриёти,2002.

⁴ Қаранг. Болтаев А. Махмуд Замахшарийнинг ижтимоий-сиёсий қарашлари. (дис 66-бет)

⁵ А.Болтаев. Аз-Замахшарийнинг сиёсий қарашлари // Мулоқот. Т.: 2003. №4. 44-бет.

⁶ А.Болтаев. Аз-Замахшарийнинг сиёсий қарашлари // Мулоқот. Т.: 2003. №4. 44-бет.



their time. The scientist comes to the conclusion that any believer must first of all possess virtue and human qualities. And he writes about this: “No beautiful clothes can make someone who is not decorated with rarities of fine quality and elegance, and the heart of someone who is not protected from sins and mistakes cannot be freed from this guilt.”⁷

Mahmoud Zamakhshary in the first article of his work “Atvok uz-Zahab” (“Golden Joys”) describes a person's morality in this way: “The true father of a person is his behavior. Maybe decency is a better educator for a child than a father. And dietetics is the real mother of man. Put yourself in the hands of these two good mentors and do not leave them adulterers. Only then will the Almighty bless you with His blessings and make your life blessed.”⁸ From this it becomes clear that in the life of a modern person, the question of ethics is the main principle. Important qualities of people with high morals will be wisdom, humility, generosity, beauty and courage. The scientist writes about bravery: “Even if bravery is defeated, it will not fall.”⁹ Mahmud Zamakhshary also attaches special importance to mental education. According to the scientist, “Every difficult task is reformed thanks to the owners of reason, since the earth and the sky revolve only around the poles of their sphere.”¹⁰ In addition, the scientist distinguishes between an intelligent person and a stupid person as follows: “An intelligent person will strive for what reason and logic dictate, for the same good. And the fool as soon as he does not go to work, is disappointed, does not show initiative in any business and sits like exhausted and humiliated movers.”¹¹ In his work “Nawabig ul-kalim” (“Subtle expressions”) Mahmud Zamakhshary reflects on scientists and writes about them like this: “The beauty of the earth is scientists, and the beauty of the sky is the stars”¹². Mahmud Zamakhshary explains the essence of unscientific in this way: “Science is the liberation of the soul from ignorance, a flash of reason, light in the blink of an eye, strength in a weak body, with which a person achieves the goal of higher knowledge.”¹³

Mahmoud Zamakhshary in his work “Golden Jubilee” gives the following opinion about science and practice: “For a person who adheres to science, a Master of science is like a thread that guarantees that the walls and columns are straight and straight, and his thing (scales). A scientist who does not have a criterion (measure) does not even consider water from a place where there is no water. Anyone who wants to be a perfect person - be both a scientist and an idiot (practitioner).”¹⁴ Mahmud Zamakhshary, reflecting on justice, writes about the Sassanid ruler Ardashir: “If the king gives an incentive to justice, the people will give an incentive to obey him.”¹⁵ This motivates the Thinker to constantly do good deeds

⁷ Қаранг. Болтаев А. Маҳмуд Замахшарийнинг ижтимоий-сиёсий қарашлари. (дис 66-бет)

⁸ А.Болтаев. Аз-Замахшарийнинг сиёсий қарашлари // Мулоқот. Т.: 2003. №4. 44-бет

⁹ А.Болтаев. Аз-Замахшарийнинг сиёсий қарашлари // Мулоқот. Т.: 2003. №4. 44-бет

¹⁰ Ўша асар –Б.93.

¹¹ Ўша жойдан

¹² Маҳмуд аз-Замахшарий. “Навобиг ул-калим”, 75 бет (“Нозик иборалар”). У. Уватов таржимаси. Тошкент, Камалак. 1992.

¹³ У.Уватов. Хоразмлик буюк аллома. 90 бет. Т.: Янги аср авлоди, 2006.

¹⁴ Маҳмуд Замахшарий. “Атвок уз-заҳаб” Олтин шодалар 1-мақома (таржимон А.Мансуров).

¹⁵ Маҳмуд Замахшарий. “Атвок уз-заҳаб” Олтин шодалар 1-мақома (таржимон А.Мансуров).



throughout his life. He writes about it: "He who does not come to good and does not work from the ashes, the glory of his kind will not benefit."¹⁶

Mahmoud Zamakhshary explains to the rulers that he must act in accordance with the principles of truth and justice: "Whoever climbs to the top of the mountain (to its top) must be warned about falling from it. Every leader who does not pursue the right policy based on truth and justice will eventually experience serious suffering and suffering."¹⁷ When Mahmoud Zamakhshary talks about justice and injustice in the chapter "Justice, Kindness and Equality" of his work "Rabiul-Abror and nusul-axior", Aristotle said: "Justice is beauty, it is the cause of all beauty, therefore the middle of everything is beauty; injustice is humiliation, it is the cause of all abominations, therefore excessive in everything is humiliation," and Socrates confesses his thoughts: "a calm soul is the source of human joy, the master of the joy of a just scientist king, a restless soul is the cause of the grief of an unjust scientist king, if this is the source of human grief."¹⁸ Mahmoud Zamakhshary expresses his opinion about justice and truth and even tries to tell himself the truth that he has, although this opinion is harmful. Therefore, Rashiduddin Al-Watwat, a modern poet of the scientist, writes about his spiritual courage: "Even if he hurt himself, he would always do the right thing."¹⁹

Mahmoud Zamakhshary advises people who have the status of a leader in Atwak uz-zahab (Golden Embay): "Oh, you are the chief steward who commands many servants! May the victories of your servants not make you proud! They are regularly under your command, they run fast as cavalry, which regularly follows in front of you and behind you (subordinates are afraid and tremble before you, obey orders and do not make you arrogant and proud that when you want the work to be done faster, subordinates do it quickly and completely. Your ability to do great things, don't be too proud to win great victories. Do not forget that there is a higher power over you than you, and your presence and greatness will never remain before his glory and greatness. There is an original owner-leader over the emir and the bans (your army), and nothing will happen to your emir and your army until twelve. Those who have few opportunities in your service can run away, but you will not be able to escape his anger by bowing your face before him, inclination and humility will not benefit from the fact that you show yourself to be a ruler. The greatness of Allah, his arrogance before his power are destroyed (destroyed), before his will you are powerless to understand that your Will is very weak, that something does not work, that all things are only his will."²⁰

The question of respect for parents is also of particular importance in the moral views of Mahmoud Zamakhshary. In his opinion, "On the one who loves his mother, father and obeys them, Allah will show His mercy. A person who fears Allah (muttakiy), desires the mercy of Allah, treats his near and distant relatives well, wishes well to the relatives who harm him, and until their enmity and enmity ends, deserves the mercy of Allah. Allah will not

¹⁶ У.Уватов. Хоразмлик буюк аллома 77 бет Т.: Янги аср авлоди, 2006.

¹⁷ Ўша асар –Б.93.

¹⁸ Махмуд Замахшарий. Рабъе-ул-аброр ва нусусу-ул-ахёр. Бағдод. 1982. 176

¹⁹ Ў.Қориев ва М.Ҳакимжонов. "Арабу ажамлар устози". //Ўзбекистон Адабиёти ва санъати

²⁰ Махмуд Замахшарий. Олтин шодалар 52-мақома. 52 бет



allow such enemies to do evil. It is well known that having a good relationship with relatives is a huge, great thing. At the same time, let everyone always protect their relatives. But it is better not to run away from good relatives (just because they are poor), as from the sick. The pure, authentic, positive trait that a person deserves is to benefit others and help them find guidance.”²¹

Thus, Mahmoud Zamakhshary, as a philosopher with a deep understanding of the world, explains that the meaning of a person's life is connected with his spiritual and moral education: “When gambling people play in the moonlight to get prey, and at night they tell stories, listeners do not care about their sleep.”²² From these considerations it follows that life must have a deep philosophical meaning so that each person can subordinate his earthly soul to his spirit. Mahmoud Zamakhshary, condemning greed in man, comes to the conclusion: “It is impossible for a greedy person to open avarice with his hand, i.e. anything – until a firm word is uttered with the tongue and the existing riches on the mountain-until a strong blow is struck with a crowbar”²³. Indeed, greed is a vice that leads a person to evil. Greed deprives a person of such human qualities as generosity, charity, giving.

²¹ Махмуд Замахшарий. Олтин шодалар 52-мақома. 59 бет

²² Махмуд Замахшарий. Нозик иборалар. –Т.: 1992.-61 бет.

²³ Ўша асар.-39 бет.