

# The Origins of the Literary Heritage of Scholar Mahmud Zamakhshari

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**Keywords:** Zamakhshari, "Nawabig'u-l-kalim", "Atwaqu-z-zahab", "Rabi'u-l-abror", Source Studies.

**Abstract:** This article discusses the literary heritage of scholar Mahmud Zamakhshari from Khorezm. Zamakhshari is a great Islamic scholar, linguist, literary scholar who has created excellent and detailed works in a number of fields of science. In particular, his "Nawabig'u-l-kalim", "Atwaqu-z-zahab", "Rabi'u-l-abror", "Maqomotu-z-Zamakhshari", "Nuzhat-ul-mut'anis", "Al-Qasidatu-l- Ba'udiyya", "Devonu-z-Zamakhshari", "Al-Mustaqsa fi-l-amsol" are masterpieces of the literary heritage of the scholar. This article gives thorough information about the structure and content of Mahmud Zamakhshari's literary works. Moreover, the works were analysed from a source studies perspective. Manuscripts and lithographic copies of the scholar's works, including "Nawabig'u-l-kalim", "Atwaqu-z-zahab", and "Rabi'u-l-abror", which are kept in the manuscript fund of the Institute of Oriental Studies named after Abu Rayhan Beruni of the Academy of Sciences of Uzbekistan and in the library of the Office of Muslims of Uzbekistan were analyzed. In the analysis, the sources of the works are detailed bibliographically. Valuable information regarding their global distribution is also provided.

## 1 INTRODUCTION

Scholars, polymaths and thinkers who grew up in Uzbek soil have amazed the people of the world with their intelligence, deep thoughts, and scientific discoveries. The rich scientific heritage left by them has become a priceless treasure of world culture. It is this legacy that plays an incomparable role in the development of young people. The great spiritual heritage left by our scholars serves as an invaluable tool for nurturing individuals imbued with the spirit of oriental manners and universal ideas.

Scholar Mahmud Zamakhshari, who hailed from our country's Khorezm oasis, is one of our compatriots who left a rich scientific legacy to his descendants. Literary works of philosophical and didactic content form an integral part of his scientific heritage. These works include but are not limited to "Nawabig'u-l-kalim", "Atwaqu-z-zahab", "Rabi'u-l-abror", "Devonu-z-Zamakhshari", and "Maqomotu-z-Zamakhshari".

These works contain instructive and wise words of the scholar and his moral advice to the humanity. His works in this direction are: "Atwaqu-z-zahab fi-l-

mawaiz wa-l-khutab", "Nawabig'u-l-kalim", "Rabi'u-l-abror wa nususu-l-akhyor" which are available in the manuscript fund of the Institute of Oriental Studies at the Academy of Sciences of Uzbekistan named after Abu Rayhan Beruni .

## 2 RESULT AND DISCUSSION

Scholar's work "Atwaqu-z-zahab fi-l-mawaiz wa-l-khutab" ("Golden joys in sermons and lectures") was created in Makkah, and its original name was "an-Nasaihu-s-sighar", that is, "Small advice". In creating this work, the author drew not only from his own knowledge of linguistics, literature, philosophy, and history, but also on the views and opinions of scientists and philosophers who had preceded him. The scientist was able to draw insightful conclusions from these influences, his rich life experience playing a key role in this process.

The work consists of a hundred small articles, each considered a brief text fragment within the content of exhortation and moral instruction, written in the Saj method. Mirza Yusuf Khan Ashtiyani, commenting

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on this, said, "Zamakhshari wrote this work while circumambulating Baytullah in Mecca. In other words, he wrote an article after each circumambulation around Baitullah. After finishing an article, he would circumambulate Baitullah again, and after it was circled a hundred times, a hundred articles were written that make up the work "Atwaqu-z-Zahab fi-l-Mawaiz wa-l-Khutab". It contains parables, narratives, instructive sayings, and useful advices about the negative and positive qualities of a person. Moreover, in the work, Zamakhshari discussed a range of issues related to the social, economic and spiritual life of his time. The author has expressed his views and opinions about the role of various social classes and professions in society. In particular, he severely criticized the tyrannical kings, corrupt judges and unjust officials of his time.

The fact that the work covers various social and domestic topics can also be understood from the names of the articles in it, including the titles in the work: "Rising", "Look at your origins", "Abandon pride", "Be content with what you have", "Strive for prayer", "Abandon laziness", "Dignity is better than wealth", "Being of good character", "Look at the end result of your deeds", "Leave vanity", "Enjoy your youth", "Be calm and dignified", "Strive for greatness", "Stay away from making fun of other people", "Do good to your loved ones", "Help others", "Stay away from greed", "Teach your soul to be satisfied", "Wake up from the suddenness", "Don't rely on the world" and they cover various topics (Fazil Zahid, 2011).

As noted by scientist Nurboy Jabbarov, "The great scholar Mahmud Zamakhshari's wisdom in "Atwaqu-z-zahab" is a wonderful mirror. Anyone who looks into this mirror sees both their joy and anger reflected in it. Unlike a conventional mirror, this one does not merely show a person their flaws, but also shows the ways to get rid of them and find salvation (Fazil Zahid, 2011).

"Atwaqu-z-zahab" was translated from Arabic to Turkish by researchers Muhammad Zehni and Saidbek during the reign of the Roman Sultan Abdulhamid II. This translation was later republished by the Turkish scholar Rahmi Sirin, after an analytical comparison with the Arabic text. Based on the edition prepared by Rahmi Sirin, the work "Atwaqu-z-zahab" was translated into Uzbek by translators Mahkam Mahmud and Nazarbek Rahim and published in Tashkent in 2010 (Mahkam Mahmud, (2010)).

In the words of Rashid Zohidov, a scholar of sources, "It is not easy to translate the articles written in sajd with the ancient and rare dictionaries of the Arabic language into Uzbek" (Fazil Zahid, 2011). Despite

the difficulty, scholar Rashid Zohidov undertook this task, translated this sample of fiction into Uzbek and published it in Tashkent in 2011 under the name "The tally of Zamakhshar or 101 Manzuma" with poetic appendices given by his father Fazil Zahid.

Currently, there are three lithographic copies of the work kept in the Manuscript Fund of the Institute of Oriental Studies, named after Abu Rayhan Beruni of the Academy of Sciences of Uzbekistan. Among them, the lithographs stored under inventory numbers 16016 and 18970 are the same. Lithographs have a size of 13x19 cm, the volume consists of 112 pages. They were published by the publisher Muhammad Saeed Rafi at Saadat Printing House in Egypt. The first of the lithographs is presented as a separate book, while the second is presented as the fourth work in a collection of five works.

The title page of the lithograph contains the name of the work, the author of the work and his honorary names. At the same time, along with the text of the work, it is noted that there is also a commentary on some of the words and phrases in the copy.

The lithograph opens with an introduction by the publisher, Muhammad Saeed Rafi. It talks about the genius of Zamakhshari, the significance of this work, and necessity of its publication. It is noted that the language of the work has its own complexity, therefore, in most cases, comments are given on the words and phrases, sentences, which serve as a special help to the reader.

A table is drawn on each page of the lithograph, with page numbers placed outside the table at the top of the page. The upper part of the table features the text of the work in larger letters, while the commentary is presented in smaller letters in the lower part. . The text of the work and the commentary are also separated by hyphens. The text of the work is written with diacritical marks of the Arabic alphabet, but these are not used in the commentary section of the lithograph. The footnote method was used in the interpretation of the work. A number is placed in parentheses at the end of the word, phrase or sentence being explained, and the word, phrase or sentence defined under that number is explained below.

Another lithographic copy of the work, stored under inventory number 18952, can also be found in the fund. It was printed in Egypt in 1290 AH/1873 AD. The size of the lithograph is 13x21 cm, it has 177 pages. Despite having undergone several repairs, it remains in poor condition.

A table is drawn on each page of the lithograph. Outside the table, the page number is placed at the top of the page. The work started begins with an

introduction by Mahmud Zamakhshari, followed by Zehni's Ottoman translation. Then its Ottoman translation by Zehni is given.

Each article is followed by an analysis of some grammatical issues. After that, the Ottoman meaning of the article is given. In this way, the hundred articles that comprise the work were grammatically interpreted and their meanings in Ottoman were provided.

All three lithographs of Mahmud Zamakhshari's work "Atwaqu-z-zahab fi-l-mawaiz wa-l-khutab" kept in the Manuscript Fund of the Institute of Oriental Studies named after Abu Rayhan Beruni of the Academy of Sciences of Uzbekistan, are considered among rare lithographs. Except for some minor imperfections, they are complete copies. These lithographs facilitate a comprehensive study of the work.

Manuscript copies of the work are preserved in the collection of Arabic manuscripts of the British Museum in London (No.1003), the National Library of Paris (No.3973), the Vatican Library of Arabic Manuscripts (No.1380), the Asiatic Museum in St. Petersburg (No.922), the Doru-l-Qutub Library in Cairo (No.203). Also, manuscript copies of the work are available in the collections of Asir Efandi (No.416, 417), Ayo Sofia (No.2911, 3780), Hafiz Efandi (No.275-I), Rashid Efandi (No.715-3) in the Suleymaniye Library of Turkey (Milli egitim basimevi, (1986)).

The work has been translated into several languages. For example, the German translation by Von Joseph Hammer was reprinted with the Arabic text in 1835 in Vienna and the same year in Leipzig. In 1863, Gustav Fail translated the work into German for the second time in Stuttgart. The French orientalist Barbe Leynard also worked with the work "Atwaqu-z-zahab fi-l-mawaiz wa-l-khutab". He published the French translation in 1876 in Paris. It also contains detailed commentary and comments on the text of the French authorities. The Turkish translation of the work was published in Constantinople in 1870 (Milli egitim basimevi, (1986)).

"Atwaqu-z-zahab fi-l-mawaiz wa-l-khutab" was also published in Arab countries. The work was originally published in Beirut in 1875 with a commentary by Sheikh Yusuf ibn Abdul Qadir and was reprinted in 1895 and 1903. This work was also published in 1909 by al-Saadat Publishing House in Egypt, in 1925 by Mahmoudiya Publishing House in Cairo, and in 1992 in Damascus. Commentaries and comments were written on the work by various scholars, and their manuscript and lithographic copies are kept in the

libraries of cities such as Cambridge, Leipzig, Berlin, Vatican, St. Petersburg, Mashhad, Istanbul, and Beirut (Brockelmann C., 1937).

The works on ethics, which are an integral part of the scientific heritage of Mahmud Zamakhshari, are of incomparable importance. The scholar's works in this field include his work "Nawabig'u-l-kalim" ("Delicate Phrases"). This treatise, small in size, is recognized not only in its time, but even today as a great school of ethics because it contains teachings and advices related to education, spirituality and perfection. The scholar's moral views in this work are brilliant. In them, Zamakhshari recognizes the beautiful qualities of a person as a great blessing and talks about instilling the rules of conduct in people.

The moral teaching in "Subtle Phrases" are more frequently expressed through comparisons. The thinker emphasizes that among the good qualities, it is the exemplary manners that give beauty to a person, add beauty to his beauty, add charm to his charm. "Well, there is nothing that gives beauty to a person except goodness," he says. People with a positive attitude and knowledge are the beauty of every people and nation. Analyzing the wise words and advices of Zamakhshari, we see those positive qualities such as fairness, honesty, truthfulness, purity, goodness, kindness is glorified in them. He urges people to do good deeds and writes: "Virtue, earnestly engage in good deeds, give up thinking that you will do them later, do not act with haste, which Satan leads you astray, but with thinking and understanding." It can be seen from these words that the more a person does good to others, the more he can lighten their burden, the more strength is added to his strength. And people's confidence in him is increasing.

In Zamakhshari's moral perspective, lofty human qualities, including friendship, hold particular importance. The scholar has the following words about this: "Praise your brother with words sweeter than crushed musk, even if he is in a city far away from you." According to Zamakhshari, "One of the most beautiful qualities of a brave and noble person is to hide the faults of his friend and treat all his affairs as his own." It can be seen from this advice that loyalty to a friend is a beautiful decoration of a person.

A number of instructive ideas about knowledge and being knowledgeable are also presented in the work "Delicate Phrases". "The beauty of the Earth is with the scientists," says the great thinker. It is knowledge that can take a person out of the ocean of ignorance. "Pursue knowledge, even if it is in China." As a direct continuation of this hadith, Zamakhshari says: "Be

knowledgeable or act based on knowledge, listen to knowledge as much as possible, but don't be the fourth one, because you will suffer misfortune and perish (you will die young)."

Currently, three lithographic copies of the work "Navobig'u-l-kalim" are stored in the UzASOS Manuscripts Fund, with inventory numbers 3938, 7104 and 8319. Among them, the lithograph under inventory number 3938 was made in Kazan in 1904 at the Karimi brothers printing house. The lithograph measures 23x16 cm and has 54 pages. This lithograph with a cardboard cover has been repaired several times, it is well preserved, it can be called a complete copy.

The title page of the lithograph mentions that the work belongs to Abu-l-Qasim Mahmud ibn Umar Zamakhshari, and the Tatar translation of the work to Shahabeddin ibn Abdulaziz. The text of the work and its translation are presented in a unique form. The tables provided on each page of the lithograph are divided into two columns. The wise words of Zamakhshari are given in the column on the right, and his Tatar translation is given one by one in the column on the left. This makes it easier for the student. Despite the fact that the text of the work and its translation are separated by columns, the wise words of Zamakhshari are given in larger letters and slightly darkened. Since the text is in Arabic, it is fully provided with movements for the reader's ease. The Tatar translation in the left column is given in smaller letters.

The remaining two lithographs of the work in the fund under inventory numbers 7104 and 8319 are the same, and they were made in 1314 AH in Kazan at the B.L. Dombrovsky printing house. The lithograph measures 21x13 cm and has 190 pages. This lithograph with a cardboard cover is well preserved, it can be called a complete copy. The title page of the lithograph mentions that this lithograph was printed by Olimjon Barudi.

On the first 18 pages of the lithograph, Zamakhshari's work "Nawabig'u-l-kalim" is given. The Arabic text is given within the table, but is not fully provided with movements as in the copy above. The words of wisdom are presented sequentially in text form within the table. Only each word of wisdom is separated from each other by special marks.

A new title-page is given on page 19 of the lithograph. It is written that starting from this page of the lithograph, the commentary of Sheikh Abu-l-Hasan ibn Abdu-l-Wahhab on Zamakhshari's work "Nawabig'u-l-kalim" entitled "Kitabu-s-sawabig' fi sharhi-n-nawabig'" began. The commentary began with praise to Allah and praise to Prophet Muhammad

(pbuh). After that, the author spoke about the personality of Zamakhshari and the importance of his work "Nawabig'u-l-kalim". Following this, he quoted and explained the scholar's wise words sequentially. The volume of the commentary consists of 172 pages. Including the work and commentary pages, the total size of the lithograph is 190 pages.

The Uzbek translation of this work by Orientalist Ubaydulla Uvatov was published in Tashkent in 1992 (Abu-l-Qasim Mahmud az-Zamakhshari, 1992).

This treatise was published in 1772 with a Latin translation by the Dutch scientist Schultein. In 1871, a French translation of the work was published under the leadership of the French orientalist Leynard. Its Turkish translation by Mustafa Isomiddin was published in Istanbul in 1866. This work was published in 1870 and 1887 in Cairo, in 1871 in Paris, in 1885 in Istanbul, and in 1888 in Beirut under the leadership of Muhammad al-Kisti al-Bayruti. The work was published several years later, in 1914 and 1927 in Cairo. In 1971, Professor Baqir Hosni prepared a critical edition of this book by Zamakhshari, and this edition was published in "al-Arab" magazine.

Currently, a number of manuscripts and lithographic copies of the work are kept in the British Museum, as well as in the library and manuscript funds of major European cities such as Cambridge, Paris, Leipzig, Leiden, and Berlin (Az-Zamakhshari, 1998).

The work "Rabi'u-l-abror va nususu-l-akhyor" ("Spring of the Good and News of the Virtuous"), which is a part of Scholar's legacy, is also among the works of didactic importance.

The work consists of 98 chapters, which include life proverbs, useful advice, instructive wisdom and teachings. Each chapter covers a different topic. In the work, the author glorifies human qualities such as kindness, happiness, modesty, patience, honesty, wisdom, fairness, loyalty, and courage, and condemns bad vices such as ignorance, verbal abuse, lying, insults, enmity, and laziness. As noted, the main part of the work is devoted to social issues.

The work covers various topics such as worldly and otherworldly issues worldly and otherworldly issues, the importance of education, appropriate etiquette, the characteristics of maturity, , good deeds, i.e., forming attitudes towards relatives, and wonders of the animal world.

Scholar Zamakhshari skilfully utilised holy hadith to elaborate on the topics in depth. Additionally, he shares his personal views on various topics, comparing them to the opinions of several people. In particular, in the work, the analysis of the quotes about human virtues and vices, friendship and



brotherhood, love for the Motherland, and knowledge from the words of the sages and virtuous scholars of his time was carried out. However, according to researcher Laziz Toraev, in many cases the authors of the quotations given in the work are not indicated. Therefore, it is very difficult to identify them (Toraev L.A., 2022).

The manuscript of the work "Rabi'u-l-abror va nususu-l-akhyor" is stored in the manuscript fund of the 'Institute of Oriental Studies', named after Abu Rayhan Beruni of the Academy of Sciences of Uzbekistan under inventory number 2384. The 28x18 cm manuscript has a sturdy cover. The text of the work cited in the manuscript is provided in the table in the manuscript. Pages indicate which page the next. Information about the number of chapters in the work can be obtained from the index page beginning with the sentence. "This work "Rabi'u-l-Abror" is the work of Imam, Scholar, the Honor of Khorezm, Islamic Sheikh, Jorullah Abu-l-Qasim Mahmud ibn Umar al-Zamakhshari, who is the author of "al-Kashshof". However, according to the research conducted by L. Toraev, one of the researchers of this work, there was a disorder in the order of chapters in the manuscript (Toraev L.A., 2022).

A manuscript copy of the work "Rabi'u-l-abror" is stored in the library of the Office of Muslims of Uzbekistan under inventory number 1490. It has a cardboard cover, the total volume is 402 sheets, the size is 26x17 cm. The manuscript is in poor condition, although every page has been repaired, most pages are pierced, some pages have faded text, and the title page is missing. Each page is marked with a table in red and blue ink, inside which the text of the work is given in small letters in beautiful Naskh script. The Quranic verses and hadiths given in the text are underlined with red ink. Each page of the manuscript is referred in the page it precedes and succeeds.

Both copies stored in the Tashkent funds described above are considered complete copies.

Copies of the work are kept in the libraries of in the British Museum (No.1134-1135), the Berlin Arabic and Turkish Manuscripts Fund (No.8151-8153), the Asiatic Museum in St. Petersburg (No.747), the Raylance Library in Manchester (No.424), the Leipzig Manuscript Fund (No.601), In the academic library of Leyden (No. 470), the National Library of Paris (No. 6742, 5985, 3499, 3500), the Rampur Library of Mashhad (No. 15, 18, 53), the "Doru-l-ulum-il-Islamiya" library of Peshawar (No. 1113 ), "Buhar" of Calcutta (No.416-417), "al-Awqaf" of Baghdad and "Daru-l-kutub" of Cairo (No.386-389).

### 3 CONCLUSION

A number of the above-mentioned moral works are an integral part of the literary heritage of Khorezmian scholar Mahmud Zamakhshari, and they have not lost their importance even today. All three works analysed above complement each other in terms of the scope of the topics covered. Reading and studying these works, as well as applying the ideas presented in them to the education of the young generation, is one of the important tasks ahead.

In conclusion, we would like to refer to the views of Islam Karimov, the first president of Uzbekistan. "It is necessary to thoroughly study the rich scientific heritage of our scholars and draw appropriate conclusions, enriching it with modern knowledge and insights arising from the demands of contemporary life. Additionally, we need to consider this great heritage as an incomparable spiritual food for ourselves and for the education of our future generations. The most important thing is to never forget what kind of immortal inheritance we have, to preserve this wealth very precious, to be deemed as worthy heirs of our great ancestors - it is both a debt and a duty for every person living on this generous and beautiful country" (Karimov I.A. 2001).

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