



## MAQAMAT AZ-ZAMAHSHARI OR NASOIH AL-KIBAR

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Mahmud Zamakhshari with his scientific heritage has been recognized by the peoples of the world as "Ustozu-l-arab wa-l-ajam" - "Teacher of Arabs and non-Arab nations", "Jarullah" - "Neighbor of Allah", "Ka'batu-l-udabo" - "Writers' Mahmud Zamakhshari was born and raised in the land of ancient Khorezm.

Abu-l-Qasim Mahmud az-Zamahshari was a great scholar, a scholar who mastered various fields of science, and a sharp penman, a skilled writer, and a poet. Az-Zamahshari's scientific knowledge and philosophical views in the field of the Arabic language, literature, and style were reflected in his works of art. Some parts of the scholar's works "Nawabig al-kalim", "Atvaq az-zahab" and others are high examples of fiction, as well as the deep philosophy of Zamakhshari. One such work is Maqamat az-Zamahshari.

This work consists of 50 stanzas. These fifty maqoms cover a wide range of topics and consist of wise sayings, fine arts, poetic passages, parables, and stories that need to be delivered as advice in various meetings and gatherings. Perhaps this is why in some sources it is also called Nasaih al-kibar, meaning the Admonitions of the Elders.

Mahmud Zamakhshari completed his Maqamat az-Zamahshari at the beginning of the month of Rajab, 512 AH. The scholar explained the reasons for writing this work in the introduction the work. The work is didactic, as mentioned above. As an example, we take Maqomat al-maroshid. In this position Zamakhshari: compares good and evil. In his view, no matter how good, the less. Goodness attracts a man. But evil, even if it touches it a little, pushes a man away from itself. He says that if a person wants to gain honor and prestige, he should only do good. Through it, he calls people to be vigilant. Because, in his opinion, only a vigilant person can be guided. It is also necessary for a person to control his nafs and be devoted to religion. He likens misguided people to venomous snakes. Nothing can save them from their venom. Only if there is piety from man to Allah will their venomous effect lose its power. Reflecting on people who are enslaved to their desires, he says: "They go astray because of their desires. God hears everyone's moans. And it gives them another chance. But they follow their lusts and go astray. He says to himself, "Don't hit yourself





into them either. Woe unto you, scribes and Pharisees, hypocrites! If you get out of them, maybe you will be saved by the grace of Allah and achieve your goal [1].

And the status of piety is how short life is, that it is not in our hands, that it is given to the adornments of the world, and urges us not to shorten it further. He says to himself that if you are a virtuous person, choose the right path and this path will guide you. According to him, the pillar that protects the world from adornment is the pillar of piety. It is only possible to hide from the world behind it.

In Rizwan's maqam, he says that death is a reality, and dreams and desires are temporary. According to him, good deeds remain, and bad deeds pass, so a person should refrain from doing less good and more sinful deeds. You are standing between two jobs, the first is an hour of pleasure, but then there is regret and unhappiness. The second is an hour of hardship, but then there is eternal happiness and prosperity. There can be no excuse for him to flee from Paradise, to please Allah, to hasten to misfortune, to incur the wrath of Allah, and to run to Hell. Lust, love of prestige makes you a captive of lust and shows you the world as a type of clear water. But under this clear water, the mud is muddy. The beauty you see, behind the silence, is a disaster. Only human intellect can save him from these calamities, from such deeds. Al-Zamahshari gives such a high value to the human mind.

And in the state of repentance, "youth should be valued and valued. A person should move until his body is bent and his hair is white. He doesn't want to get rid of it».

According to Tawhid, "there is only one being behind everything in this world. The movement of the moon and stars, the birth of a human being 9 months after a drop of sperm, and the giant trees that break hard stones from a single grain are proofs of the oneness of Allah." is proof, "he says.

In the status of Siddiq, he calls people loyalty. It encourages them to keep the covenant, keep it, be generous, and not lie. According to him, selfishness is a poison in human desires. the heart must be cleansed of this poison.

Humul, on the other hand, complains about his time. The amirs and kings of their time condemned the dishonesty of their rulers. People are proud of their ancestors and say that they are not the right generation for them.

At the same time, Zamakhshari knew very well the lives of his predecessors. This is evidenced by his status as "Ayyomul-Arab". In this article, he describes the lifestyle of the Arabs, various wars, revenge, and various other events.

The rest of the body of the work continues in the same way with advice, counsel, and advice. Only the last stanzas of the work differ from the rest in terms of content. They are Maqomat ad-divan, Maqomat al-Qawafi, Maqomat al-Aruz, Maqomat an-Nahw. But all of this is narrated in a way that promotes asceticism and the Hereafter.



Zamakhshari differs from his predecessors in his abstract and preaching style. We know that in the Badi'uzzaman maqoms, stories are told through the person of Isa ibn Hisham. Similarly, Abu Zayd is the protagonist in Hariri's maqam. But Zamakhshari did not go the way of the two of them, but he tried to create a person other than himself and began his status by addressing his kunya. Usually, shouting with one's gun is one of the methods of love. Usually, a person cries out when their feelings for themselves are at their peak. Zamakhshari was in a state of contemplation of the past of his life, repenting and repenting, and begging for his repentance to be accepted.

In the first part of his life, Zamakhshari praised kings and ministers and was honored with their gift greetings. But after his illness, he praises the sultans and decides not to step on their doorsteps. He condemns some writers for living their lives with flattery and flattery to kings, ministers, and governors. He also complained that the governors raised his lower ranks from him and did not know his position. This affected his emotions. We can also see this effect in his status. they are not mere sermons and exhortations, but exhortations written in adulthood. For example:

"O Abul Qasim, leave the world before the world leaves you....[2:22]"

From this, we know that Zamakhshari wrote his maqams in the second period of his life. It was during this period that he freed his heart from the joys of life, regretted the life he had spent on the threshold of kings and ministers, and hated what was eternally demanded. He says, "O slave of dinars and dirhams, when will you be free from them, O slave of greed and covetousness, and will you not be dependent on them?" On the doorstep of the Emir and the ministers, he regrets his past life and insults himself for wanting fleeting rags. He calls from this world to hate as the prophets hate him.

According to Mahmud Zamakhshari, many people describe ignorant people with beautiful qualities and high morals, while people who deserve real respect remain exceptional. In addition to many complaints from his time, he sometimes complains that he is in exile from his homeland, and sometimes from the position of those rulers, and says:

O Abul Qasim, may you be saddened by the days you spent in your life, wishing that the people of your age would remember you and show you with their fingers [3].

Zamakhshari promotes open-mindedness, a comprehensive view of the world, and the ability to take into account the opinions of others.

Mahmud Zamakhshari wants to teach us the subtleties of lust, intellect, and emotions with his works. He also tells us the blessings of Allah and calls us to be free from the demands of the fleeting. Zamakhshari was not one of the first in this field. But his superiority over the others, he illuminated the field with great artistry.





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