



MAHMUD ZAMAKHSHARI'S WORK «RABIYU-L-ABROR»

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Annotation

This study analyzes the contribution of Mahmud Zamakhshari to the development of the science of the fundamentals of the Arabic language and provides information about his works on linguistics, grammar, lexicology, aruz, and literature. In particular, the definition of «Science of lectures», which was very developed in medieval Arabic literature, the history of its occurrence, as well as scientists who wrote in this area and their works are analyzed. The meaning and importance of the «Science of Lectures» are discussed, as well as the content of books written in this field. The study describes the work of Mahmud Zamakhshari «Rabiy'u-l-abror», which is included in the section «Sciences of lectures», which is part of the classification of the sciences of the basics of the Arabic language, in particular, what goals Zamakhshari pursued when creating it and brief analysis of the content of the book is given.

Keywords: the science of the fundamentals of the Arabic language, grammar, lexicology, aruz, literature, the science of lectures, fikh, tafsir, hadith, stylistics, Arabic literature, phraseological turns, proverbs, «Rabiy'u-l-abror».

Introduction

Our compatriot Mahmud Zamakhshari is one of the scholars who has made such an invaluable contribution to the development of Islamic civilization, especially the Arab sciences. Zabardast scholar Mahmud Zamakhshari created sixty-six major works during his prolific life. They are works on linguistics, lexicography, literature, folklore, philosophy, Islamic history, geography, and other disciplines [1:4].

The Main Part

Zamakhshari is one of the scholars who made a great contribution to the development of Arabic sciences. Although he was a non-Arab, his contribution to the development of Arabic science was highly valued by many scholars. Jalaliddin as-Suyuti said about him: «He is very knowledgeable and virtuous, extremely intelligent, talented and perfect in every science» [2:279]. Ibn Khaliqan said: «He was a great imam of the





science of tafsir, hadith, grammar, language, and narration. He was a great scientist of his time and attracted everyone with his knowledge» [3: 168]. These thoughts show that the scholar mastered the Arabic language and all the sciences related to it. In the preface to his Mufassal, the scholar says: «Praise be to Allah, Who has made me a scholar of the Arab sciences» [4: 29]. If we analyze the works created by Zamakhshari, most of them are Arabic and related sciences. This can be seen in Dr. Ahmad Muhammad al-Huffi's Zamakhshari. The scholar classifies Zamakhshari's works in his book as follows:

In religious sciences: Al-Kashshof; Ru'usu-l-masoil (science of jurisprudence); Mo'jamu-l-Hudud (Science of Fiqh); Minhaj (Methodology); Dolatu-n-noshid and roid fi ilmi faroid; Mukhtasaru-l-muwafaqa bayna ahli-l-bayt wa-s-sahaba; Shaqaiqu-n-no'man fi haqaiqu-n-no'man; Shafi' al-i'y min kalam shafi'i; Risala fi hikmati-shahada.

Linguistics: Asosu-l-balogha; Al-foiq fi gharibi-l-hadith; Al-jibal va-l-amkina va-l-miyah; Ajabu-l-a'jab fi comment lamiyati-l-arab; Comment maqamatu-z-zamaxshariy; Al-mustaqso fi amsali-l-arab; Javahiru-l-lug'a; Mutashabih asami-ruvat; Samimu-l-arabiya; Mujam Arabic Pharisee.

Grammar: Al-mufassal; Al-unmuzaj; Comment abyat book Sibavayh; Al-muhaja bi-l-masaili-n-nahviya; Muqaddimatu-l-adab; Nukatu-l-a'rob fi g'aribi-l-i'rob; Al-practical fi-n-nahv; Al-mufrad wa-l-complex; The comment is then difficult-l-mufassal.

Aruz ilmi: Qustos.

Literature: Navobigi-l-kalim; Maqomatu-z-zamaxshariy; Atvaqu-z-zahab; Diyvanu-z-zamaxshariy; Al-qasidatu-l-ba'udiya; Rabi'u-l-abror and nususu-l-axyor; An-nasaihu-s-sig'or; Nuzhatu-l-musta'nis; Diyvanu-r-rasail; Sofa sermon; Diyvanu-t-tamsil; Tasliyatu-d-darir; Risalatu-l-asror; Ar-risalatu-n-nosiha; Savairu-l-amsal; Risalatu-l-mas'ama; Aqlu-l-kul; Kitabu-l-ajnas. The last two books may be in the science of logic [5:63].

Zamakhshari's works on tafsir, hadith, jurisprudence, and other religious sciences have been recognized by many scholars and have not lost their relevance to this day, which shows that Zamakhshari was a master of the religious sciences. Through the classification of the above-mentioned works of the scholar, we can see that many of his works are devoted to the sciences of language, grammar, lexicology, puberty, and literature. These sciences, that is, the Arabic language and related sciences, are classified as «Arabic sciences». Medieval scholars divided the Arabic sciences into 12 disciplines. They are: 1) Dictionary science (lexicology); 2) Consumer science (morphology); 3) Nahv science (grammar); 4) The science of meaning; 5) Narrative



science; 6) The science of art; 7) The science of dreams; 8) The science of rhyme; 9) The science of writing rules; 10) Science of reading rules; 11) The science of writing pamphlets and sermons; 12) The science of lectures also includes the sciences of history [6:24].

In recent years, Uzbekistan has conducted a lot of research on the scientific heritage of Mahmud Zamakhshari. In particular, A.Rustamov, U. Uvatov, Z.Islomov, M.Khakimjanov, M.Okilov, F.Abdullaev, N.Sharipov, O.Qoriev, M.Nosirova, N.Sulaymonova, and Sh. Mirziyotov [7] published research and articles on the scientific heritage of Zamakhshari. Most of this research has been done on the scholar's works on the Arabic language. But as analyzed above, the Arabic sciences were not limited to linguistics.

The science of lectures is an important branch of the Arabic sciences, in which many scholars have created and created very valuable works. We will look at what kind of science the science of speech is and what it includes.

Medieval Arabic literature differs from the literature of the peoples of the world in its diversity and multifaceted genres. In it, we can see the information enriched by the poems of the Ignorant period and the translations of works in Greek, Persian, and Assyrian languages, which were widely developed during the period of the «mulalaq» and the Arab caliphate, ie in the VIII-IX centuries. As for the science of lectures (علم (المحاضرات), this direction refers to literary books written in the genre of prose and poetry, as well as books written on all the sciences occupied by Arabs and Muslims. Haji Khalifa describes this science as follows:

«تركيبه الخاص: معانيه الوضعية أو من جهة: هو علم يحصل منه ملكة إيراد كلام للغير، مناسب للمقام، من جهة» [8:1609]

«Through science, one is divided into the ability to convey one's speech in a specific way when necessary».

In another definition, al-Qanuji says:

[501]; استعمال كلام البلغاء أثناء الكلام في محل مناسب له على طريق الحكاية: المحاضرات

«Lectures (science): During the speech, the use of the words of adolescent scientists in a narrative manner by the situation». This science is very close to the science of meaning, the difference between them is that in the science of lectures the situation is to convey the opinions of scholars and nobles to the listener, and in the science of meaning the speaker speaks to the listener based on his situation and situation.

This science is important and very useful among the Arab sciences. It contains the views of the Qur'an, hadiths, poems, proverbs, phraseological units, and Arabic and non-Arabic scholars on specific topics. Ibn al-Khatib states the following about the importance of this knowledge:



علم المحاضرات علم نافع في أنواع المحاورات، وهو علم عال من العلوم العربية، وفن فاخر من الفنون الأدبية، يحتاج [10:12] إليه طوائف الأنام، ويرغب فيه العلماء العظام

«The science of lectures is useful in the form of dialogue, it is the highest science in the Arab sciences, it is the fine art in the literary arts. He was needed by all classes of people and was approached by great scientists».

This description clearly shows that the science of lectures is very important for ordinary people and scientists.

The creation of works on the science of lectures was widespread in the Middle Ages. Demand and need for them were high. Popular works created in this direction are: Al-I'qdu-l-Farid by Abu Amr Ahmad bin Muhammad bin Abdu Rabbih (d. 328); Abu Ali al-Muhsin bin Ali at-Tanuhi (d. 383); Abul Faraj al-Muafi bin Zakariya an-Nahrawani al-Jariri (d. 389); Nasru-d-dur by Abu Sa'd Mansur bin Husayn al-Abi (d. 421); Abu Umar Yusuf bin Abdul-bir an-Hamri al-Qurtubi (d. 463), «Bahjatu-l-majalis and anasu-l-majalis and shahzu-z-zihni wa-l-hajis» Ar-Raghib al-Isfahani (d. 502). The work of Abu al-Ma'ali Bahaiddin Muhammad bin Hasan bin Muhammad bin Ali bin Hamdun al-Baghdadi (d. 562) at Tazkiratu-l-Hamduniya.

Mahmud Zamakhshari, along with other works on Arabic sciences, created Rabi'u-l-abror and nususu-l-akhbar on the science of lectures, which is another important branch of Arabic science. According to the preface of the work, this work was written after the famous work «al-Kashshof», d. in 528 during the Meccan period of the scholar. The scholar writes in this regard: I have written this book to rest the minds of the readers of al-Kashshof, to use their knowledge and abilities to think, to rest their weary hearts, and to enjoy reading when they are bored «... You read Abdullah's beautiful poems. If you want a good interlocutor, there is no better interlocutor, if you need a new message, there is no better reporter. If you are prone to sadness, your tears will flow, if you need a happy laugh, you will find anecdotes from it» [11:27].

This work consists of 98 chapters, and according to some sources, 92 chapters (Kashfuz-zunun). The work begins with the chapter «On Time, the World and the Hereafter» and ends with the chapter "On Insects, Other Animals on Earth and Things Related to Them». The order of the themes in the work is arranged in alphabetical order. The work covers religion, ethics, geography, botany, and other sciences. Each chapter is covered with verses from the Qur'an and hadiths on the subject, the opinions of scholars, and the poems of poets.





Conclusion

This work of Zamakhshari is one of the important sources in the science of lectures, which is included in the classification of Arabic sciences. This work shows that the scholar was a mature scholar of the known sciences of interpretation, grammar, as well as hadith, jurisprudence, geography, botany, and other social sciences.

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