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THE CONTRIBUTION OF THE OUTSTANDING MAVARANNAHRIAN SCHOLAR MAHMUD AZ-ZAMAKHSHARI INTO THE WORLD LINGUISTICS

Abstract: Being a part of a large study, this report is devoted to the analysis of the scientific activities of the famous Arabic-speaking linguist of Central Asia (Maverannahr) Mahmud az-Zamakhshari (467/1075–538/1144) and his linguistic school. The linguists of Maverannahr created special textbooks for madrasas on Arabic grammar for local residents. Among them it is possible to single out such textbooks as “Al-Numuzaj fi’an-nahv (Samples of Grammar)” and “Harakat (Declination of Nominals)” of Mahmud az-Zamakhshari, “Tasrif al-af’al” of Mu’izzi, “Mukaddima ad-dariri” of Hamididdin ad-Dariri and “Sharhi Mullo” of Abdurahman Jomi.

Key words: linguistic school, madrasa, special textbooks, the socio-cultural life, Arabic language, Arabic grammar, Commentary, manuscripts.

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Introduction

The early classical period (IX-XIII cc.) is the era of the free development of various branches of human knowledge, active international exchange of spiritual values through the Arabic book, the manifestation of the powerful creative spirit of the great Central Asian scholars who made a major contribution to Arabic-language science and culture, it was the time of scientific take off of the genius of hundreds of other Turkic-speaking and Iranian-speaking scholars, poets, philosophers, historians. “Muslim Renaissance”, “Eastern Renaissance” - such definitions of an epoch are not uncommon in scientific research of scientists of a Western European school who traditionally impose Western standards and standards on the phenomena of the socio-cultural life of the peoples of the Middle East” [1, p.29].

As a result of the translation of Islam as a religious and cultural component of the public life of that time, Arabic was widely spread as a metalanguage of scientific literature in the countries of the Arab East and Ajam (including Maverannahr). Thus, in Central Asia, obligatory knowledge of the Arabic language became the centrifugal force in the development of Arabic linguistics. As a result, here, in this region, a whole galaxy of Arabist scholars has formed. Many of them studied in Arab countries, as they traveled to Syria, Iraq, Hejaz and other cultural centers of the Islamic world in search of knowledge. Therefore, in the scientific world of this whole area there were constant scientific contacts and interrelations. Among the most prolific scholars were Mahmud az-Zamakhshari, Ibn Hayat, Yusuf al-Barqi, Ahmad al-Barkoni and many others. They improved their

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knowledge in Kufa, Basra, Baghdad, where schools of the same name were formed. After returning to their homeland, they devoted themselves to scientific and educational activities.

The development of productive forces in the independent Central Asian states, accumulated in antiquity and the early Middle Ages, the creative potential and traditions of the original culture created the necessary prerequisites for the revival and development of the science, literature and culture of the peoples of Central Asia in the new historical era. One of the most important factors contributing to this was the growth of cities and the revitalization of urban life, the spread of literacy among certain strata of both urban and rural populations. Exactly, It is in the cities of Maverannahr that the institute of madrasah first emerges, which later spreads in all Muslim countries. "Madrasah as an educational institution," wrote the prominent orientalist V.V. Barthold, even in the capital of the Muslim world, Baghdad, appears only in the second half of the 11th century ... whereas in Maverannahr the madrasa was no longer news" [2,c.9]. In another article, the author points out that for the first time a madrasa is mentioned in connection with the Bukhara fire of 937 described by Narshahi (899-995) in the "History of Bukhara". At that time the large Faradzhak madrasah was burnt and vanished in the fire [3, p.6].

From the first days of the emergence of Arabic linguistics, in the distant Middle Ages, several scientific schools took shape in its course. In particular, in the Arabic linguistic tradition, the Basrian, Kufi, Baghdad, Egyptian and Andalus schools stood out [4].

As for Maverannakhr, it was here that Arabic-language scientific and linguistic and educational literature was born. The linguists of Maverannahr created special textbooks for madrasas on Arabic grammar for local residents. Among them it is possible to single out such textbooks as "Al-Numuzaj fi'an-nahv (Samples of Grammar)" and "Harakat (Declination of Nominals)" [5] of Mahmud az-Zamakhshari. These manuals by Mahmud az-Zamakhshari are distinguished by brevity, conciseness, consistent style and a peculiar method of presentation of the material. They were compiled taking into account the need for intensive mastering of both vocabulary and grammar of the Arabic language. Subsequently, they became so popular that for several centuries they were used as the main textbooks for teaching in madrasahs of the whole East.

Thus, there were very favorable conditions in the region during the IX-XIV centuries for the formation of our own linguistic tradition and the creation of fundamental works of az-Zamakhshari, such as al-Mufassal fi san'ati al-i'rab (Substantive (book) on the art of flexion), Mukaddamat al-adab (Introduction to the science of adab) ", "Asasu al-Balagati (Basics of eloquence)", "Al-Foik fi Garib al-Hadith - A

magnificent book about the rarest Hadiths ", " Samim al-Arabiyya - The Basis of the Arabic Language", "Al-Mufrad wa al-muallaf fi an-nahv - the singular and the plural in Arabic", "Sharh Abyat Kitab Sibawayhi" (Verses Comments of al-Kitab Sibaveihi), al-Asma fi al-lugat (Nominals in language), al-Amali fi-nahv (Spelling in grammatical rules), "Jyavohiru al-lugat "(Language Jewels), "Sharhu al-fasih - Commentary on al-Fasih" by al-Sa'labi ", " Sharh baad mukhilat "al-Mufassal" (Explaining of some difficulties of "al-Mufassal" "etc.

As a result, the Central Asian school of Arabic linguistics reached such a development that the name and works of Mahmoud az-Zamakhshari gained particular fame throughout the Muslim world, and lists of his works mentioned in almost all the most authoritative bibliographic dictionaries of the Middle Ages, particularly in books of Ibn al-Kifti (XIII century), Yakut al-Khamavi (XIII century), Ibn Khallikan (XIII century), Ibn Jawzi (XIV century), Jalaliddin al-Suyuti (XVI century), Haji Khalifa (XVII century), etc.

The scientific interests of Mahmud az-Zamakhshari cover the entire system of contemporary humanities. His merit, generally recognized in a scientific world, is that under the conditions of the dominance of the dogmas of orthodox Islam, he not only managed to develop, but also successfully put into practice the scientific rationalistic method based on the cognitive abilities and skills of human logical thinking. An example of this is the rarest, one can say, the only linguistic tafsir to the Qur'an, which is called "Al-Kashshaf 'an haqaiqi ghavozimi at-tanzil va 'uyun al-aqawil fi vujuhi at-ta'vil". At present, 65 works composed by az-Zamakhshari [6] are revealed by historians of science. Most of his scientific heritage reached us in numerous handwritten copies and publications.

The manuscript repository of the Institute of Oriental Studies named after Abu Rayhan Beruni in Academy of Sciences of the Republic of Uzbekistan contains numerous manuscripts of the works of this scientist [7].

Al-Zamakhshari gained world fame mainly as an outstanding grammar, and as the author of "Al-Mufassal fi sanati al-i'rab". It is a deeply scientific view of the natural properties of the Arabic language that allowed him to achieve amazing results in linguistic studies and thus he made a great contribution to the theory of Arabic grammar.

In this book, which is a reliable source to explain the complex issues of Arabic grammar, He developed a new method of presenting Arab grammatical theory, according to which grammatic issues are set out in a framework of 3 sections: noun, verb and particle [8]. Such an interpretation leads to accuracy of perception and interpretation of the specific characteristics of the Arabic language.

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His writings presented the profound research of verbal and nominal flexion, syntax of complex sentences and morphology, In particular irregular verbs, four roots verbs etc., as well as phonetics.

Mahmud az-Zamakhshari paid great attention to the issues of flexion, because he believed that: "First of all, one should know and the "i'rab", because it can be used to state the essence of other phenomena" [9, p.30]. The term "i'rab" is chosen due to the fact that it is the basic concept of Arabic grammar.

The works of linguists of Maverannahr, as a rule, begin with sections devoted to the issues of nominal inflection, which was not accidental, because these forms are always indicators of the connection between words. Entering into such a relationship, the words in the sentence, along with the morphological, acquire certain syntactic properties, i.e. perform the corresponding grammatical functions.

After analyzing and comparing the observations of these linguists about the signs and properties of the main and secondary clause of the sentence, as well as the auxiliary words of the Arabic language, it can be concluded that linguists of Maverannahr [10] developed their own approach to the consideration of the syntax of the Arabic language.

"Al-Mufassal fi san'ati al-i'rab" was written in 1119-1121, or more precisely, within a year and four months. It was first published in Christian in 1859 and 1879. The first commentary to it is written by the author himself and is called "Sharh Ba'ad Mushkhatat" Al-Mufassal "- Clarification of some difficult (questions)" of "Al-Mufassal ". One copy of this commentary is kept in Leiden, the second copy is in Vienna [11, p.225].

According to the German orientalist C. Brockelmann, about thirty comments were written on this book. But recent studies have shown that their number, from the sixth through the ninth century AH, is approaching seventy [12, p.28]. The most famous of these are the comments of al-Kasim al-Husseini al-Kharezmi [13], Abul Baka Yaisha [14], Ibn Hadjib [15] and Fakhruddin al-Razi [16].

The writings of az-Zamakhshari on lexicography are significantly different from the similar works of Arab linguists, primarily because of their pronounced multilingual character. So, for example, Mahmud az-Zamakhshari is the author of the first bilingual dictionary in the Muslim world. His work "al-Mujam al-arabi al-Farsi" is an Arabic-Persian dictionary. And his other work, "Mukaddamat al-adab" is trilingual, i.e. covers Arabic, Persian and Turkic vocabulary. Over time, the Mongolian version of words was added to it. This unique work contains a dictionary and grammar of the Arabic language. Compiling multilingual dictionaries can be explained by the social factor, which characterizes the Ajam regions, i.e. non-Arab East [17]. All these dictionaries were compiled, first of all, for the peoples of Central Asia, including Maverannahr.

"Al-Faiq fi Gharib al-Hadith (Magnificent book on the rarest Hadith)" is an explanatory dictionary of uncommon words that are very rare in Hadith. Here are phonetic explanations for the correct reading of each word. A characteristic feature of it is that it uses a syntactic method in explaining the etymology of words. With this work, Mahmud az-Zamakhshari marked the beginning of a new, fourth school in the history of traditional Arabic lexicography [18,p.48].

The origin of the science commentary tradition in Maverannahr as an important link between representatives of various linguistic schools greatly contributed to the exchange of experience and the further development of Arabic linguistic thought in general.

So, in line with this direction, scientists of Maverannahr made comments to the scientific works of representatives of other linguistic schools. For example, Mahmud az-Zamakhshari created a commentary on the famous work of Sibaveihi, a representative of the Basra school, Al-Kitab, and called it "Sharh Abyat Kitab Sibawayhi". He is also known as the author of the commentary on the remarkable work of a representative of the Kufa school of al-Tha'lab, which went down in history as "Sharh al-fasih". The traditions of the school of Maverannahr and its founder, Mahmud az-Zamakhshari, were picked up and developed by scholars and grammarians of subsequent generations [19].

The works of Mahmoud az-Zamakhshari, especially grammatical ones, had a great influence on the subsequent development of Arabic grammar. They became the starting point of numerous studies; they were commented on; parts of them were included in other books; dozens of generations studied and learn from them. It was a deeply scientific view of the natural features of the Arabic language that enabled him to achieve amazing results in linguistic studies. He made a great contribution to the theory of Arabic grammar.

Bulgakov P.G., a prominent researcher of the history of Central Asian science and culture, writes: "The list of names of Central Asian scholars whose activities have left a deep imprint in the history of natural science and the humanities is very long. The scope of activity of these scientists goes beyond the limits of Central Asia. The list of names of Central Asian scientists, whose individual achievements in science, may be more modest, but in sum made up a huge force that moved science along the path of progress, would take several pages" [20, p.10,12].

From the history of the development of Arabic linguistic science, it appears that each subsequent stage in the development of linguistic thought arose as a form of overcoming the contradictions of the previous period of development of the science of language. New achievements were a direct continuation of the already open laws and theories, but

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in a new, higher level of development of science. Also, each linguistic work of Mahmud az-Zamakhshari, which takes place in the history of Arabic linguistics, contributed to the general achievements in this field.

So the works and writings of Mahmud az-Zamakhshari, who made a great contribution to the development of Arabic linguistics, have their honorable and firm place in world linguistics.

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10. (n.d.). "Al-Unmuzazh fi an-nahv" - there are seven manuscripts (No. 7151; No. 12858; No. 12474; No. 8589; No. 12888; No. 8107; No. 8642) of this work. All of them are rewritten with al-Ardabili's commentary. Most of them belong to the XVIII-XIX centuries. There are eleven manuscripts "Al-Mufassal fi San'ati al-i'rab" (No. 5198; No. 3697; No. 11459; No. 5675; No. 3272). The earliest date of correspondence dates back to the XIV century.
11. (1873). In this regard, V. Girgas notes that "Most grammars, like Abu Ali al-Farisi in "Idhah", follow Sibaveihi in the distribution of grammatical questions; others, like Abubakr Abdu-l-Kahir al-Dzhurdzhani in the treatise - "One Hundred Governors", distribute all phenomena of the language according to the control words; and finally the third, as Jarulla az-Zamakhshari in al-Mufassal, sets out all the grammatical questions in 3 sections: the noun, the verb and the particle. He further writes: "The essay mentioned by us was considered during the XI, XII and XIII centuries as a classical guide for learning Arabic, which is proved by the numerous comments written by grammars of this period. Girgas V.F. Sketch of the grammatical system of the Arabs. (p.16, 22). St. Petersburg.
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15. Al-Qasima al-Husseini (1160-1219). wrote six comments on the writings of az-Zamakhshari — three comments on Al-Mufassal, which are called "Al-Mujammara", "At-Tahmir", "Al-Sabiqa". The remaining comments are on "Al-Mufrad wa al-muallaf", "Al-Ahaji" and "Al-Unmuzazh fi'an-nahv". At-Tahmir manuscripts are kept in the British Museum, in Syria and Egypt.
16. Ibn Yaish (1156-1245). the author of the famous commentary on "Al-Mufassal", which was first published in Leipzig in 1882 in two volumes.

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17. Ibn Hajib (1175-1249). is the author of the most famous work of “Al-Iidhah” - commentary on “Al-Mufassal”. The manuscripts of this commentary are kept in the collections of libraries in Germany (Munich, Berlin), England, Turkey (Ankara, Otif Afandi), Syria, Israel and India.
18. Muhammad Ali Fakhrudin ar-Razi (1148-1269). - the great theologian of the Middle Ages. His commentary is entitled “A’rais al-Muhassal fi nafaisi al-mufassal”. Two manuscripts of this commentary are kept in Saudi Arabia and Turkey.
19. (n.d.). In the Fund of Manuscripts of Institute of Oriental Studies of Academy of Science of Uzbekistan eight manuscripts of Mukadadmatu-l-Adab are kept - five of them are bilingual, i.e. Arabic-Persian (the manuscript number 429 is the most valuable), three manuscripts are trilingual, i.e. Arabic - Persian - Turkic. In the State Museum of Literature named after Alisher Navoi kept the only four-language manuscript in the world of this work (No. 202). This dictionary contains the Mongolian version of words. Most of these manuscripts were rewritten during the XII-XIV centuries.
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