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SCIENTIFIC AND CREATIVE ACTIVITY OF KASIM KHORAZMI

Abstract: This article provides information on the life, life and scientific activity of Qasim Ibn al-Husayn Ibn Ahmad al-Khorazmi, one of the masterpieces of his time in Arabic language sciences, poet, writer and scientific heritage.

Key words: Khorazm, scientific trips, scholar, region, scientist. fatawa, ixtiyar, jurisprudence.

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Introduction

The Khorezm School of Linguistics of the 12th-13th centuries was recognized as a center after the schools of Basra and Kufa, which were the centers of the field at that time. Qasim al-Khorazmi was one of the linguists who came out of Khorezm. He wrote about twenty works on philosophy, jurisprudence, and hadith, as well as linguistics, grammar, stylistics, and literature.

The scientist's full name is Qasim ibn Hasan ibn Muhammad Abu Muhammad al-Khorazmi al-Nahvi (in some sources it is given as ibn Ahmad, not Ibn Muhammad)[1, p.704]. The scholar's nickname is Abu Muhammad and Abul Fazl, sometimes before his name, sometimes after. Qasim Khorezmi was given such titles as "Sadrul-Afozil", "Majduddin" and "at-Taraifi" and was famous for the first one. The scientist's famous work At-Tahmir (in the introduction, the author is mentioned as Sheikhu-Imam Abu Muhammad Qasim ibn Husayn Sadru-l-Afazil al-Khorazmi [2, p.88].

It is clearly stated in the sources that Qasim al-Khorazmi was born on the 9th day of Sha'ban 555 Hijri (August 5, 1160)[4, p.153]. Including, Yaqut Hamavi (1178-1229) "Mu'jam al-udabo" (Encyclopedia of Writers) says: "I asked him (Qasim Khorezmi) when he was born. He said: I was born in Khorezm on the 9th of Sha'ban 555 AH[4, p.238].

"As-sir fi-l-e'rab" (Secrets in Arab) this work also is mentioned by the historian Yaqut al-Hamawi in the 16th volume on 16 pages of the work "Mu'jamul-Udaba" (Encyclopedia of Writers) and Ibn al-Sha'ar al-Mawsuli mentioned in "Uqud al-Jamman" in volume 5, page 298.

Kasim Khorazmi did not travel to distant countries such as Egypt, Iraq, and Damascus in search of knowledge. Scientific trips are limited to Khorezm and its surrounding regions. The sources did not mention that he traveled to any of the Arab countries where science developed. In addition to the few trips he made in the year of science, the information about his trips is very little mentioned in some sources and in some books written by him. Most of his books are still preserved in manuscript form. It is stated in some sources that Khorezm traveled to the following cities in search of knowledge[5, p.214].

Yaqut narrates Khorezmi's trip to Bukhara as follows: "I went to Bukhara to read to Radiy"[6, p.510], Qazviniy (1203-1283\605-682) he says about Bukhara: Bukhara is the land of the righteous, where scholars have gathered. There is no city that respects scientists like the people of Bukhara[7, p.17]. At that time, Bukhara was a center of knowledge.

Qasim Khorazmi in the introduction of "Dirom al-Saqt fiy sharhi-s-Saqt" indicated that he completed the draft of this book in Samarkand in 587 H. It is known from here that he travelled to Samarkand in

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search of knowledge. His journey to Khujand in search of knowledge is mentioned in al-Yamani's book as follows: "I have heard knowledge from some mystics in Khujand[7, p.17].

There is little more information about Kasym Khwarizmi's teachers than about his scientific travels. Some of his teachers are mentioned in sources, some are mentioned in his books. Qasim Khorazmi mentions the following in the introduction to his commentary on Shakt al-Zand: "The text of this divan was transmitted to us by the scholar Burhanuddin Abu'l-Muzaffar Nasr bin Abu'l-Makorim (1213-1143\538-610)[8, p.17], known by the alias of Ibn al-Mutarrizi." From this it became known that al-Khorazmi, who studied jurisprudence and Arabic grammar from al-Mutarrizi, who drew on al-Mutarrizi in his science, was nicknamed a follower of al-Mutarrizi.

Qasim Khorazmi praises Fakhriddin al-Razi (1949-1210/544-606) in several of his verses, and these verses indicate that al-Khwarizmi was one of Fakhriddin al-Razi's disciples. We had forgotten, we had forgotten the wisdom of Shaykh Ibn Siyah. We accompanied Imam Ray for some time.

The words "I heard from Allama Fakhriddin al-Razi" in Makamat's Commentary (Taudiyah) also indicate that there was a mentor-disciple relationship between them[7, p.20]. Qasim Khorazmi says that he went to Al-Razi to learn from him: "I went to Bukhara to study with Razi and learn how to recite"[4, p.251]. However, he did not reveal the identity of al-Razi, but commented on Tahmer. "The wise teacher Raziyyiddin Naisaburi tells me"[7, p.372], In several places in the book, Tawadi Raziyyiddin mentions Naisaburi as his teacher, hence it is known that Khorizmi wanted Raiziddin Naisaburi from Razi.

Yaqut al-Hamawi: The fact that al-Khorizmi recited an ode to al-Ristani's lament indicates that Ristani was one of Khorizmi's teachers. It mentions: He is a better teacher than Muhammad. More generous than Ka'b and more oratory than Qais[4, p.241].

This poem indicates that al-Ristani was one of Qasim Khwarizmi's teachers. Although the students who studied under Kasim Khorazmi are not listed openly in the tabaqat works, some researchers identified the names of some personalities who took lessons from him in the commentaries and commentaries written on the scholar's works.

For example, Al-Imam Abu-l-Barakat bin Muhammad bin al-Mustawfa mentioned in the introduction to the work "Isbat al-Mufassal" that he received a testimony confirming that he had read the book "Mufassal" from Qasim Khorazmi: "Abu Muhammad Al-Qasim ibn al-Hasan ibn Ahmad al-Khorazmi Sadrul Afodil gave me permission and advised me"[7, p.23].

Ibn al-Mustawfa was a noble, humble, generous, knowledgeable in Arabic grammar and Arabic

literature, and an Imam in hadith science. He died in 637 AH. From the works of Ibn al-Mustawfa: "History of Irbil", this work is considered as one of the important historical sources regarding Irbil and its surrounding regions and scholars who lived and worked in this region and were not mentioned in other sources. This book, Ihda al-Umaro fi Tawarikh ash-Shuara, mentions poets who lived in Erbil and visited Erbil. "Isbat al-Mufassal fy Nisbati Abyat al-Mufassal" is a two-volume book in which Zamakhshari commented on the poems cited in the Mufassal.

From the given information, it can be concluded that there is very little information about al-Khwarizmi's students, but due to the high scientific status of Khorazmi in his time and the importance of his writings, it can be said that he had a large number of students. However, many scientific sources were lost due to Mongol invasions in the region. In biographical sources, the scientific works of Khorezmi are presented in a general way. For instance, Yaqut al-Hamawi in his book "Mo'jam al-udab" cited about 20 works of the scientist on lexicology, grammar, stylistics, literature and jurisprudence[7, p.24].

Belonging to the first type, that is, there are five works of Khorezmi that currently available and studied by researchers. They are the following:

1. The work "Al-Tahmir" is a commentary on the work "Al-Mufassal" by Mahmud al-Zamahshari.

2. "Dram-us-Saqt fiy sharhi Sakt uz-Zand". A commentary which was written by Abu A'la al-Ma'ri dedicated to the work "Saqt uz-Zand".

3. A commentary of the work "Kitab Badoi'-al-milh" ("Book of rare eloquent sayings").

4. "Al-Yumni fi sharhil-Yamini". This work was written by Muhammad ibn Abdul-Jabbar al-Utbi (427). This work was dedicated to the life of Yamini-d-Dawla Mahmud bin Subaktagin al-Ghaznavi and was written in a high literary style.

5. "At-Tawdih fiy sharhu al-maqamati al-Hariri"("Explanation"). The Commentary on the "Maqamat" by Al Hariri.

As the second type, nowadays, even no information has been found about the existence of Khorezmi, but the author mentioned six of his works in some books and they are the following:

1. "Kitab az-zawaayla wal-l khabaya" ("The book about mysteries and secret things").

2. "Sharh al-Mufrad wa Muallaf fi-n-Nahvi" The commentary which was written on the work "al-Mufrad wa Muallaf fi-n-Nahvi" by az-Zamahshari. It was one of the early works of scholar.

3. "Lahjat-u-shar." Khorezmi used this work in several units of the book "At-Tawdih".

4. The work "Al-Sabika" is a medium-sized commentary on the work "Al-Mufassal".

5. "al-Mujammara" is a small commentary on the work "Al-Mufassal" by Mahmud al-Zamahshari.

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6. "Lubabi-l-I'sar". From this work the scholar al-Isfandari (698) quoted a few verses of the work "al-Muqtabas" and gave the ratio of this book to Kharezmi.

The third type of works which was attributed to Khorezmi in biographical sources, consists of the following eight books:

1. Commentary on "Al-Anmuzaj", a commentary on Mahmoud Zamakhshari's work "Al-Anmuzaj fiy-Nahw". This work was attributed to Khorezmi in biographical sources such as Yaqut al-Hamawi's Mu'jamu-l-Udba, ibn ash-Sha'ar al-Mawsuli Uqudul-Jamman. This commentary was published in Egypt and Istanbul in 1289 Hijri. It was published in 1859 in Kristyaniya, and in 1897 in Kazan. Al-Imam Muhammad Sa'd Ad-Dibaji (student of Mahmud Zamakhshari 609h) wrote a commentary on this work of Mahmud Zamakhshari before Khorezmi.

2. "Sharhul-Ahaji al-Nahviyya" (commentary written on the work "al-Ahaji" by Mahmud Zamakhshari). This work was published twice, one in Damascus in 1392 AH and the other in Baghdad in 1393 AH. Yaqut al-Hamawiyn attributed this work to Khorezmi in his book Mu'jamu-l-Udba, and this work is called "Al-Mhajat bil-Msail an-Nahwiyya".

3. "Al-Muhassil li-l-Muhassila fiy-l-Bayani". This work was also mentioned in "Mu'jamu-l-Udba" by Yaqut al-Hamawiyn.

4. "Khalvat-r-Royahina fiy-l-Muhadrot". This book of the scientist was also mentioned in the works of Yaqut al-Hamawiyn and ibn ash-Sha'ar al-Mawsuli.

5. "Sharhu-l-Abniyya". This book of the scholar was also mentioned in the works by Yaqut al-Hamawiyn and ibn ash-Sha'ar al-Mawsuli.

6. "Ujalat-u-Safari fiy-She'ri". This book of the scholar was also mentioned in Yaqut al-Hamawiyn's work.

7. "Ajaib-u-Nahv". This book of the scholar was also mentioned in the works of Yaqut al-Hamawiyn and ibn ash-Sha'ar al-Mawsuli.

8. "As-sir fiy-l-I'rab". This book of the scientist was also mentioned in the works by Yaqut al-Hamawiyn and ibn ash-Sha'ar al-Mawsuli.

CONCLUSION

Khorezmi finished his prolific work in Arabic. He wrote about twenty works on subjects such as lexicography, grammar, stylistics, literature, philosophy, jurisprudence and Hadith. Dr. Abdurrahman ibn Sulaiman al-Usaymin divided the scientist's works into three parts in the introduction to the publication of the book "al-Tahmir". 1. Works of Khorezmi that currently available and studied by researchers. 2. No information has been found about the existence of Khorezmi today, but the works that the author mentions in some of his books. 3. Works that attributed to Khorezmi in biographical sources.

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