

DESCRIPTION OF HANAFISM IN THE SCIENTIFIC HERITAGE OF MAHMUD ZAMAKHSHARI

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Abstract:

Mahmoud Zamakhshari is a great commentator, mutakallim, jurist who grew up in Movarounnahr. At the time when the scientific, cultural and economic situation in Movarounnahr was in decline, Mahmoud Zamakhshari served to revive and restore science with selfless scientists. Ten of his works are known today, and scientific researches on these works continue without stopping.

Keywords: Fiqh, Zamakhshari, Abul-Husayn Ahmed ibn Ali Domghani, interpretation, fiqh, kalam, As-Sadid al-Khayati, Kashshof.

INTRODUCTION

The presence of works devoted to fiqh, that is, Islamic law, in Zamakhshari's legacy determines his place in the development of this field. Mahmoud Zamakhshari, who well understood the essence of jurisprudence and its directions, is a representative of the Hanafi school. Zamakhshari was educated by Abul-Husayn Ahmad ibn Ali Domghani (1090-1145), one of the famous representatives of the Hanafi sect. His teacher in jurisprudence, As-Sadid al-Khayati, also belonged to the Hanafi sect. One of Allama's closest students in terms of linguistics and grammar was Muhammad ibn Abil-Qasim Boyjuk al-Baqqali, Abu Tahir Saman ibn Abdulmalik ibn al-Husayn al-Samani al-Hanafi al-Khorazmi, Imam Azam, who learned from him in the science of hadith. His students, such as the jurist, writer, poet Abul-Muayyad Khorazmi, who wrote an important work on his biography, belonged to the Hanafi sect.

Abdulhai Laknavi (1848-1886), one of the famous representatives of Hanafi, considered Zamakhshari as one of the great jurists of the Hanafi school in his work "al-Fawa'id al-bahiya fi tarajim al-hanafiya". In the historical source "Shazarot az-zahab fi akhbar man zahab" Allama is described as one of the leaders of this sect.

In the field of jurisprudence, it has been proven that Zamakhshari belongs to the sect founded by Imam Azam Abu Hanifa Noman ibn Thabit (699-767). This can be explained by the following three factors:

1. Recognition of Zamakhshari as a representative of the Hanafi madhhab in bibliographic works and studies devoted to the scientific heritage of scholars.
2. In the commentary "Kashshof" written by Zamakhshari, priority status was given to the views of Abu Hanifa and his students.
3. That Mahmud Zamakhshari was proud of being in the Hanafi sect.

The first factor. In the dictionaries, Mahmud Zamakhshari is mentioned among the jurists of the Hanafi sect. This includes Al-Qurashi's (1297-1373) "Al-Javahir al-Muziya fi tabaqot al-Hanafiya", Ibn Qutlug'bek's (1399-1474) "Tajut-tarajim fi tabaqot al-Hanafiya" and Yafi'i's "Mir'at". works such as al-janan" can be cited as an example.

Carrying out effective activities in researching and presenting the works of Mahmud Zamakhshari, "Ad-dur ad-dair", "Risala fi kalima ash-shahada", "Al-qistos al-mustakim fi ilm al-aruz", "Al- "Al-muhajat bil-" by the Iraqi scholar Dr. Bahiyja Baqir al-Hasani Zamakhshari, who published works such as "qasida al-ba'uziyya", "Al-mufrad wa-muallaf fin-nahv", "Al-mufrad wa-murakkab fil-arabiya" In the foreword to his work "Masail al-Nahwiya", he noted that the scholar belonged to the Hanafi school of jurisprudence.

In 1973, the work "Al-Muhajat bil-masail an-nahwiya" written by Mahmoud Zamakhshari, prepared for publication by Dr. Bahija Baqir al-Hasani with the support of Baghdad University, was published in Sa'd publishing house in Iraq. The author concludes the following lines in the publication: "Zamakhshari belonged to the Hanafi sect and was proud of it: "I linked my religion, faith and sect to the Hanafis, I considered them to be Hanifs. Their religion is sincere, their madhhab is Hanafi, and their madhhab does not put a person to hardship."

In 1988, "Maktaba Wahba" publishing house in Cairo, Dr. Muhammad Muhammad Abu Musa, Head of the Department of Adolescence, Faculty of Arabic Language, Al-Azhar University, published "Al-balagha Qur'aniya fi tafsir az-Zamakhshari va vaborohu fid-dirasat al-balag' published a large study of 753 pages entitled "Iya". It states: "Zamakhshari belonged to the Hanafi sect. He was tolerant of his opponents in the jurisprudence. He liked Imam Shofeii and praised his status. Mentioning Shofeiy as more knowledgeable than others in terms of science, imam of Sharia, leader of mujtahids, he wrote a book titled "Shofeiy's Word of Pain Remedy" dedicated to him. He praised the Shafi'i judges in Khorezm, and at the same time pointed out that he was not in the Shafi'i sect. It is noteworthy that the author of this study mentions the following verse on page 8 of Zamakhshari's Divan: "I accept their friendship and I am not in the Shafi'i sect."

In 1991, "Dar al-Balagha" publishing house in Beirut published "Ijaz surat al-Kawsar" by Zamakhshari, prepared for publication by Hamid al-Haffaf. In the preface of this publication, which is a novelty in Zamakhshary studies, the publisher provides valuable information about the life and work of the scholar. In this treatise, Hamid al-Khaffaf talks about Zamakhshari's belief and says: "He belonged to the Mu'tazila belief and the Hanafi sect."

In 2001, the publishing house of the Iraqi Academy of Sciences published Dr. Rashid Abdurrahman al-Ubaydi's book entitled "Az-Zamakhshari al-lughawi wa kitabuhu al-Faiq". While presenting the list of the author Zamakhshari's works, the book presents the work "Mukhtasar al-Quduri's Commentary" under number 31. He cites information about this work in "Hadiyyah al-Arifeen" by Ismail Baghdadi as evidence and says: "It is known that Imam Zamakhshari belongs to the Hanafi sect. He has a work called "Shaqaiq al-Nu'man" about Imam Abu Hanifa's *manaqib*.

In 2005, Jordan's Yarmouk University presented Muhammad Mahmoud Muhammad Bani Dawmi's doctoral dissertation monograph entitled "Mutawatir Qiraat in Zamakhshari Tafsir: A Critical Analysis". In this study: "Zamakhshari was formed as a jurist of the sect of Abu Hanifa al-Nu'man. He loved this sect and called people to it. From his words in this regard: "The religion of Islam is Hanif, and the science belongs to the Hanafis."

In 2008, the publishing house "Dar Sodr" in Beirut published Mahmoud Zamakhshari's poetry book under the name "Diyvan Jarullah az-Zamakhshari". This study, prepared for publication by Fatima Yusuf al-Khiimi, is notable for presenting a review of the poet's poems. In the preface to the work, Fatima Yusuf al-Khiimi quotes her poem with the following content: "I lived in the freshness of your poem, I asked Allah to forgive your transgression, and this is your poem from you and to you." In the "Miracle story about the life of Zamakhshari" section of this book, it is written: "He was Mahmud ibn Umar Abul-Qasim Jarullah az-Zamakhshari al-Khorazmi al-Hanafi." Adding the "Hanafi" nisba to Alloma Zamakhshari in introducing him has its scientific basis.

In 2013, the publishing house "Dar an-nawadir" in Beirut presented Mahmoud Zamakhshari's work "Sharh al-maqamat" prepared for publication by Allama Muhammad Sa'yid al-Faruqi al-Tarobulusi. The title of this book deserves special attention. The author of the book introduces Zamakhshari as "Al-imam Jarullah az-Zamakhshari Abul-Qasim Mahmud ibn Umar ibn Muhammad al-Khorazmi al-Hanafi". Usually, when talking about Zamakhshari in most sources, it is emphasized that he is a Mu'tazila. The addition of the phrase "Hanafi" to the name of the Allama in this work confirms that the Allama is a representative of the Hanafi school of thought.

The second factor. The researchers of "Kashshof" tafsir noted that the jurisprudential issues in it were covered on the basis of the Kufa school of jurisprudence. In 1998, the Tafsir of Zamakhshariyn was prepared for publication by "Maktaba al-abiykon" with the participation of Adil Ahmad Abdul-mavjud, Ali Muhammad Muhammad and the teacher of Adolescence and Critical Linguistics of "Azhar" University, Dr. Fatxiy Abdurrahman Ahmad Hijazi. This publication, which consists of 6 volumes and nearly 4000 pages, contains analytical information about the life of Mahmud Zamakhshari and the development of tafsir science. In more than one hundred places in Zamakhshari "Kashshof" Imam Azam Abu Hanifa No'man ibn Thabit and his students like Muhammad ibn Hasan Shaybani, Abu Yusuf Ya'qub ibn Ibrahim al-Ansari and Zufar ibn Huzayl on the jurisprudence of the verses. conveyed his views.

Also, in the work "Ruusul-Masail" Zamakhshari's use of expressions such as "Our view, or our evidence" in explaining the issues related to the Hanafi sect proves that he is a representative and representative of this sect.

The third factor. Mahmoud Zamakhshari was proud to be a representative of the Hanafi sect, and this is recorded in the works written by historians of different times. Dr. Bahija Baqir al-Hasani, who researched and published several works of Allama, wrote the following from the famous historian Ibn Khallikon's "Wafayatul-A'yan" and Dr. Abdullah Nazir Ahmad from the Egyptian scholar Ahmed Muhammad Al-Hufi's "Az-Zamakhshari" written by Zamakhshari. recited the poem:

وأسند ديني واعتقادي ومذهبي
إلى حنفاء اختارهم حنائفنا
حنيفية أديانهم حنيفية
مذاهبهم لا يبتغون الزعانفنا

"My religion, my profession and sect

I connected it to the Hanafis, I chose them.

Their religions are true, their sects are Hanafi

I went smoothly from the roads without any effort.

These verses mean that Mahmud Zamakhshari belonged to the Hanafi sect. It is worthy of attention that scholars recognize that he belongs to the Hanafi school of belief when he says "اعتقادي", i.e. "my belief" in the poem.

Article 42, page 18 of Zamakhshari's work "Atwaq az-zahab" is dedicated to Hanafi scholars. In it, the scholar notes the following: "They added Hanafi knowledge to Hanif religion and added Hanafi patience to Hanafi knowledge."

It should be noted that in the works of those who have conducted research on Zamakhshari's legacy, in particular, some historians in the Arab world, the tendency to emphasize the ideas of the scholar's affiliation to the Mu'tazilism trend is noticeable. In some cases, his invaluable contribution to the development of the Arabic language and literature is forgotten, and various views on his belief are exaggerated. This situation means a departure from objectivity, which is one of the most important requirements for scientific research.

In fact, if the scope of research on the life of Mahmoud Zamakhshari is expanded and the analysis is deepened, it will be known that these claims are inappropriate. For example, the main part of more than 91 works written by Allama is focused on linguistics and literature. His works in the fields of tafsir, hadith and fiqh constitute a small part of his legacy. Therefore, it is not appropriate to emphasize Mahmud Zamakhshari's views on the creed and it is natural that it creates a biased attitude towards the scholar's scientific heritage.

Although most of the historical sources mention that Zamakhshari belongs to Hanafi fiqh and Mu'tazili doctrine, but the results of recent scientific research show that he returned from Mu'tazila to Sunni doctrine at the end of his life. The researchers who put forward this point of view gave the following evidence for proof:

1. According to Ibn Khallikon, before his death, Mahmud Zamakhshari bequeathed his poem to be written on his grave, expressing his repentance for the sins of the first period of

his life. Historians have noted that the first period was the period when the Mu'tazila creed was believed in..

2. According to the books "Mu'jam al-muallifiyn", "Hadiyat al-arifiyn" and "Al-a'lam" by Zirikli, he was known in his time as a historian, jurist, writer, poet and linguist. Moroccan Hafiz Abu Abdullah Muhammad ibn Muhammad al-Saghir al-Yafrani (al-Ifrani in some sources) (1669-1728) "Tal'at al-mushtari fi subut at-tawba az-Zamakhshari" ("Mushtari oil He wrote a treatise called "Zamakhshari's Repentance").

3. Ibn Tulun's work entitled "Al-arf al-anbari fi tarjama az-Zamakhshari" ("Mushk-anbar ifori in the biography of Zamakhshari") also mentions that Zamakhshari returned to the Sunni faith..

Based on the above information, it is concluded that Mahmud Zamakhshari belonged to the Hanafi sect not only in terms of jurisprudence, but also in belief. In today's era, when the idea of secularism has become one of the biggest threats to the Muslim world, researching the fact that scholars such as Zamakhshari, who received the honorable title of "Pride of Khorezm" and "Teacher of the World", also belonged to one of the Sunni sects, is a result of ignorance and lack of knowledge. it is relevant in ending conflicts, protecting solidarity between people and stability in society.

The study of Mahmoud Zamakhshari's scientific heritage, his views on jurisprudence and madhhabs is important in researching the development of fields such as the Hanafi madhhab, comparative jurisprudence, and comparative theology in Central Asia, as well as solving the issues that are relevant in the field of religious studies today.

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