



PEDAGOGICAL VIEWS OF MAHMOUD AL-ZAMAKHSHARI

Rahmedova Manzura

Phd Doctoral Student At Urgench State University, Uzbekistan

ABSTRACT

This article examines the content and significance of the pedagogical, spiritual and educational views of al-Zamakhshari, their influence on the process of improving the spiritual and moral education of youth.

KEYWORDS: Encyclopedist scientist, linguistics, philosophy, upbringing, education, enlightenment, rational thinking, integration of religion and knowledge, personal development.

INTRODUCTION

Abu l-Qasim Mahmud bin Umar al-Zamakhshari (1074 - 1143) is one of the major historians, geographers, literary scholars, linguists, teachers and poets of his time.

The encyclopedist scientist Zamakhshari, whose scientific heritage includes more than 60 works on linguistics, lexicology, literary criticism, geography, Muslim exegesis (the science of interpreting sacred texts), sunnah, fiqh and philosophy, is one of the brightest representatives of the Eastern Renaissance. Among the approximately 40 surviving works of his, literary and grammatical-lexicographical ones predominate. His commentary on the Qur'an, al-Kashshaf an haqa'iq at-tanzil ("Revealing the truths of revelation"), recognized as one of the canonical interpretations of the Qur'an and still used in various universities around the world, is considered, in fact, the first example of scientific-critical study of the text Holy Scripture, since close attention is paid to philological analysis. Also among the most important works of the scientist are: "Al-Mufassal fi sina'at al-e'rab" - a detailed treatise on the grammar of the Arabic language; Al-Unmuzaj, an abbreviated treatise on Arabic grammar; "Muqaddamat al-adab" ("Introduction to Literature"), "Asas al-balaga" ("Fundamentals of Rhetoric"), "Al-Kashshaf an haqaik at-tanzil" ("Revealing the truths of revelation") - exegesis "Al-Aruz" ("Science of rhythm"), etc.

Many of al-Zamakhshari's works are devoted to the Arabic language and grammar. In particular, the work "Al-Mufassal" was written in Mecca in 1121 in a year and a half.

"Al-Mufassal" is known in the East and West as a large and detailed work for studying the grammar of the Arabic language. It is believed that this book, dedicated to the Arabic grammar "Al Mufassal", is second in importance after the works of the Arab scholar Sibawah. This shows how this work of al-Zamakhshari was revered in its time.

During his lifetime, Zamakhshari was awarded the honorary titles "Teacher of all Arabs and non-Arabs" ("Ustaz al-Arab wa-l-ajam"), "Pride of Khorezm" ("Fakhru Khvarazm", "Teacher of the world" ("Ustaz ad-dunya"), "Kaba of Writers" ("Kaba al-udaba").

Zamakhshari's ideas about spirituality and spiritual culture are presented within the framework of ethics, education, and moral teaching. For example, he writes - not to indulge in praise, false pride, verbosity and verbiage: "If someone boasts of his ancestry, it is like a mirage

that seems to the sufferer," "The path with truth and honor is comparable to the gait of a lion in the forest," "Honor and the authority of a merchant is in his pocket, and a scientist is in his books," "Verbal (moral) support is much more important than material assistance." In general, al-Zamakhshari writes about will, a person's desire for wealth and prosperity, which can be achieved through knowledge and universal human qualities. Humanity and honesty, mercy and courage are the main qualities of a person, he writes.

Zamakhshari's scientific, philosophical and ethical ideas were important for the development of enlightenment and education of that era and continue to remain a valuable source and means of educating the younger generation. Analyzing the essence of his pedagogical views and ideas, we can highlight a number of the most significant Enlightenment ideas.

In particular, Zamakhshari believed that education is the basis for the development of the individual and society. He attached great importance to the study of science, philosophy and religion, believing that knowledge contributes to the development of thinking, broadening one's horizons and forming moral values.

The scholar-thinker also recognized the importance of using rational thinking and logical arguments in studying and understanding religious texts, including the Koran. He emphasized the need for critical thinking and validity of interpretation.

As a linguistic scholar, Zamakhshari advocated the use of clear and understandable language when teaching and explaining complex concepts, and strived to present complex ideas and theological concepts in a way that was accessible and understandable to a wide audience.

Among Zamakhshari's didactic ideas, the principle of stimulating active learning is important. Zamakhshari recognized the importance of the active participation of students in the process of training and education. He believed it was very important and necessary to ask questions and conduct discussions in order to promote critical thinking and independent search for knowledge.

In addition, Zamakhshari paid great attention to the ethical and moral foundations of scientific and educational activities. The scientist especially emphasized that education should help the formation of moral values, the development of virtues and ethical behavior.

One of the key elements of Zamakhshari's pedagogy is the principle of integration of religion and knowledge. Zamakhshari believed that religious education should be a fundamental and unifying element in the overall education system. He recognized the importance of studying religion, philosophy and science for the full development of personality.

Zamakhshari sought to develop intellectual qualities in students. He recognized the importance of studying science, philosophy and literature to broaden one's horizons and develop mental abilities. At the same time, the encyclopedist scientist encouraged the development of creative thinking among students. Zamakhshari emphasized the importance of developing the intellectual and aesthetic sides of the personality, the ability to express oneself.

Zamakhshari's spiritual and educational views were important in his time and influenced the development of education and pedagogy in the Islamic intellectual tradition. They emphasize the recognition by scientists of the importance and necessity of developing the intellectual and moral qualities of students and creating a favorable and educated social environment.

These ideas of Zamakhshari reflect his desire to develop a harmonious and well-rounded personality through individual learning, tolerance, practical skills, creative thinking and social responsibility.

REFERENCES

1. Zahra Lotfi. "Zamakhshari's Exegesis and his Interpretive Methodology." *Islamic Studies*, vol. 43, no. 3 (2004): 365-390.
2. Majid Fakhry. "Al-Zamakhshari and the Maturidis." *Journal of Islamic Studies*, vol. 2, no. 2 (1991): 215-229.
3. Muhammad Ali Khalidi. "Zamakhshari on God's Power and Knowledge." *Journal of Islamic Studies*, vol. 17, no. 1 (2006): 1-24.
4. Маҳмуд Замахшарий. Олтин шодалар. -Т: EXTREMUM PRESS,2010. 30-б.
5. Xodjaniyazov S.U. Xorazm mutafakkirlarining pedagogik qarashlari. O'zbekiston Respublikasi Oliy va o'rta maxsus ta'lim vazirligi – T.: MCHJ "Lesson Press" nashriyoti, 2021.67-b

