

ZAMAKHSHARI'S WORK "MUQADDAMATU-L-ADAB" AND THE EDUCATIONAL WORDS IN IT

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Abstract: *Mahmud Zamakhshari, the pride and pride of the Uzbek people, literary critic and linguist, is one of the blessed people who made a great contribution to the development of world science and culture from the oasis of ancient Khorezm. His works cover many fields of science. Religious sciences and lexicology, grammar, aruz, literature, logic, and philology occupy the main place in Zamakhshari's work. This article analyzes the work "Muqaddamatu-l-adab" (Introduction to the science of manners), which is considered the most important of Mahmud Zamakhshari's scientific heritage.*

Keywords: *Mahmoud Zamakhshari, Muqaddamatu-l-adab, scholar, lexicography, Kitab-ul-ain.*

The work "Muqaddamatu-l-adab" (Introduction to the science of manners) is of special scientific importance in the scientific heritage of the great scholar Mahmud Zamakhshari. This work is considered to be the first source of plural Eastern lexicography. It has Arabic-Persian-Uzbek trilingual and Arabic-Persian-Uzbek-Mongolian four-language ancient manuscripts. "Muqaddamatu-l-adab" is dedicated to Khorezmshah Alouddawla Abulmuzaffar Otsiz. This work is important not only for the Arabic language, but also for other languages. This work consists of five parts, in the first part there are words belonging to the group of nouns, in the second part there are verbs, in the third part there are auxiliaries, in the fourth part there is the classification of nouns, and in the fifth part there is the conjugation of verbs. Below the Arabic words, Persian, some Turkish, and even Mongolian translations are given. A rare handwritten copy of this work is stored in the National Library of Tehran.

As an important source, this work was translated into Ottoman Turkish in 1706 and later into French and German languages. It has been published several times in Paris, Leipzig, Vienna, Leiden, Kazan, Norway, Egypt and India. The translation of the work into Chigatai language is important for those who study the history of the Uzbek language.

In 1921, the famous writer Sadriddin Ainiy wrote in his article in the newspaper "Voice of Workers": **"Zamakhshari's work 'Muqaddamatu-l-adab' is equal to the treasure of the whole world for the Uzbek language."**

The formation of the Arabic literary language as a literary and cultural language in the Middle Ages Muslim East, the rapid development of Arabic literature created the need to compile dictionaries. The use of the Arabic language as a scientific language, the need to maintain certain norms of the written language, as well as to identify dialects, to differentiate between the written and spoken versions of the Arabic language required the early formation of Arabic lexicology. In Arabic lexicology, which is developing at a rapid pace, various dictionaries began to be compiled.

Scientists divide them into several groups: descriptive, thematic, explanatory, bilingual, synonyms, rarely used words, borrowed words, rhymes, terminological dictionaries. In terms of structure, Arabic dictionaries differ according to the principle of word placement. They can be divided into three groups. The first group includes dictionaries based on the phonetic principle. In such dictionaries, words are arranged according to the place of pronunciation of the root consonants in them as follows:

- 1) throaty sounds (ح, خ, ع, ه);
- 2) deep throat sounds (غ, ق);
- 3) back sounds (ك);
- 4) front sounds (ن, ط, ظ, ل, ص, ض, ش, س, ز, ر, د, ج, ت);
- 5) dash sounds (ذ, ث);
- 6) lip-tooth sounds (ف);
- 7) lip sounds (و, م, ب).

In these dictionaries, the number of consonant letters in the word stem is taken into account. First two, then three, then four and five vowel words are given.

The second group includes dictionaries arranged alphabetically according to the first root consonant of the word.

The third group includes dictionaries arranged alphabetically according to the last first root consonant of the word.

The emergence of Arabic lexicology is related to the study of the Qur'anic lexicon. Compilation of words from the Qur'an, creating dictionaries based on them appeared in the first half of the second century of the Hijri. They are called "Garib- ul-Qur'an", that is, "Vocabulary of the Qur'an". In the third century of Hijri, a number of dictionaries were created in this field. Later, dictionaries named "Gharib-ul-Hadith", i.e. "Vocabulary of Hadith" began to be created. The interest in the lexicon of the Qur'an and hadiths increased the attention to the Arabic literary language. This caused the emergence of other types of dictionaries containing different layers of the literary language in Arabic lexicology. A glossary of rarely used and obsolete words

has been compiled. Subsequently, thematic dictionaries were created, covering words and phrases related to a particular concept. Al-Asmai, Abu Zayd al-Ansari, ibn al-Sikkit, ibn Sida can be included among the authors who wrote excellent works in this field. The first annotated dictionary created in Arabic lexicology is Khalil ibn Ahmad's Kitab-ul-Ain. Rare and difficult to understand words are collected in the dictionary in order to show the richness of the vocabulary of the Arabic literary language. The dictionary is based on the phonetic principle, in which the doctrine of the stem and its types is developed.

The second method, i.e. the method of giving words in alphabetical order based on their first root consonant, includes Ibn Faris's dictionaries named "Kitab-ul-Mujmal" and "Kitab-ul-Maqais". The words explained in these dictionaries are arranged alphabetically according to the first root consonant.

Many dictionaries have been created using the third method, that is, dictionary articles are given in alphabetical order, taking into account first the last root consonant of the words, then the first, then the middle root consonant.

According to the scheme presented in the book "Arab Lexicology" by V. M. Belkin, the arrangement of words in the dictionary looks like this:

- 1) in words consisting of three consonants – $\check{Y}_3 \check{Y}_1 \check{Y}_2$;
- 2) in four-syllable words – $\check{Y}_4 \check{Y}_1 \check{Y}_2 \check{Y}_3$.¹⁰

Al-Jawhari's "Taj-ul-luga wa siyah-ul-arabiyya", Ibn Manzur's "Lison-ul-arab", and Feruzabadi's "al-Qamus-ul-muhit" were created in this way.

"Muqaddamatu-l-adab" provides sufficient, scientifically based information on many areas of our culture, science and spirituality. The work begins with an introduction and consists of five main parts - nouns, verbs, letters (auxiliary words), noun types, verb declension. The lines about Khorezmshah Alouddavla Abulmuzaffar Otsiz's personality and activities in the preface are of valuable scientific value.

This work was created according to the demand of the times. By this time, the need for such an encyclopedic work was felt, and Khorezmshah Atsiz entrusted the writing of a work of a high scientific level to Mahmud Zamakhshari, a scholar of his time.

The first part of the work consists of names, which includes 6250 words. They are collected in 18 chapters, 78 sections. These words consist of the names of creatures from all over the earth.

The second part is devoted to verbs. This part consists of 6934 verbs and 1716 infinitives and adjectives. The dictionary of verbs in the Arabic language is highly scientifically structured based on the rules of Arabic grammar.

The third part of the book is devoted to the group of auxiliary words in the Arabic language, and the auxiliaries, conjunctions, prepositions, and various prefixes in the Arabic language are explained. Its fourth part is about the variety of names. In this section, all the grammatical cases related to the words belonging to the noun group in the Arabic language are covered in detail.

The fifth part of the work is devoted to the group of verbs. It contains complete information about the conjugation of Arabic verbs, their infinitive and adjective forms, as well as nouns in terms of time and space.

Each part of "Muqaddamatu-l-adab" begins with bismillah and ends with a conclusion like complete works. These parts fully meet the requirements of perfect works. Because of this, each of them was formed as independent works over time and spread widely and gained fame.

Due to the scientific maturity and practical convenience of the work, the era required it to be in many copies. Therefore, the work was read in many manuscripts, in different geographical areas, for certain purposes.

"Muqaddamatu-l-adab" served as a program among different peoples. For this reason, two-language - Arabic-Persian, Arabic-Turkish, Arabic-Khorazmian, three-language - Arabic-Persian-Turkish, four-language - Arabic-Persian-Turkish-Mongolian manuscripts were created. Such works are rare in the history of our spiritual heritage.

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