

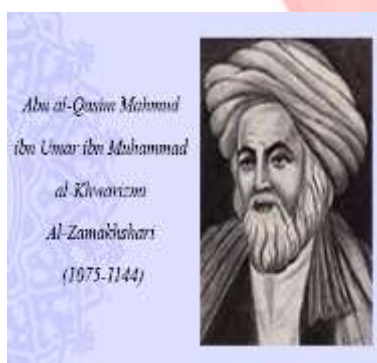
ZAMAKHSHARI'S WORK "ASAS AL-BALAGHAH"

Salimova Sitara-bonu Nuritdin qizi

"Ziyo zukko" umumta'lim maktabi O'qituvchi

Abstract: *This study sheds light on the semantic fields in the dictionary of "Asas al-Balaghah" by al-Zamakhshari, by applying the principles of that theory to its first part, and it seeks to highlight a historical linguistic dictionary by explaining the approach of al-Zamakhshari in its composition, and researching the true and metaphorical meanings that are addressed, the extent of their limitations or comprehensiveness, and the extent of The effect of time and place on its quality. Explaining the complementary role between the lexicon and the context in determining the connotations of expressions and diversifying them. The study is concerned with counting the meanings that al-Zamakhshari dealt with in his dictionary, analyzing them, and classifying them into interconnected fields of meaning, including the tangible fields that share their connotations for all that can be perceived by the senses, whether the senses are live or inanimate, and the study is concerned with research in the field of the human body, and what It falls under it from subfields, where these fields share semantic relationships that the study worked on detailing, and the study sheds light on lexical generation techniques, and semantic generation mechanisms at Zamakhshari, and shows the role of metaphor in generating new semantics.*

Key words: *Semantic fields, Semantic generation, Asas Al Balaghah, Teacher of the world, Azhar University, development, literary, philosophy.*



"Ustaz al-Dunya - the teacher of the world", "Fakhr Havarazm - the pride of Khorezm", "Ustaz al -arab wa al-Ajam – Arabs' and non-Arabs' teacher", "imam", " al-Kaabatu udaba – the Kaaba of writers"- via these words the great scientist Mahmoud al-Zamakhshari was treated with great respect and reverence who became famous in theology, philosophy, philology, the interpretation of the Koran in the Muslim world. His full name is Abu al-Qasim Mahmud ibn

Umar ibn Muhammad al-Khwarizmi Al-Zamakhshari (1075-1144). At the end of his name "Al-Zamakhshari" is from his birthplace - the village Zamakhshar of Khorezm oasis. Being in high-revered Mecca he wrote about this in the letter to his Alexandrian student Shihabuddin Ahmad ibn al-Husayn al-Maliki.

Al-Zamakhshari grew up in Zamakhshar and studied there for a while, then he travelled to many places in Central Asia including the city of Bukhara in modern Uzbekistan, the Iranian cities of Khurasan and Isfahan, as well as Baghdad, where he met some political officials and praised them.^[5] The main reason for his travels was to learn more about poetry, religion and Arabic grammar. He travelled then to Makkah, where he met the prince at the time, Abi AlHasan Ali bin Hamzah bin Wahas Al-Shareef Al-Hasany, who had written extensively about Arabic prose and verse principles.^[2] After two years, Al-Zamakhshari went back to Khawarizim, but he could not resist his nostalgia for Makkah, the holy mosque, and his teachers there. So, he travelled again to Makkah and stayed for three years. Later, he travelled to Baghdad and then to Khawarizim where he died.^[5]

Al-Zamakhshari is reputed to have lost one of his legs, a fact that literature on his life explains variously. In one version of the story, Al-Damaghani stated that he asked Al-Zamakhshari about his leg, and he told him that when he was a child, he put a rope on a bird's leg.^[6] So, when the bird attempted to fly, its leg was cut off. Al-Zamakhshari's mother saw this and wished him the same, so he could feel the bird's pain. Later, on his way to Bukhara, he fell off the horse and broke his leg, and it was later amputated. Others like Ibn Khalkan argued that his constant travels in the very cold weather of Khawarizim were the reason for his leg loss.^[3] When he was in Mecca he wrote a book on the geography of the Arabian Peninsula, and called it "al-Kitab wa al-Jibal amkina wa al-miyah" (Book on mountains, places and waters). The work contains valuable information obtained from the head of the Holy Mecca Ibn Vahhasa, and his own research and observations. In 1856 it was translated into Latin first in Leiden and repeatedly reissued in Europe.

The book of al-Zamakhshari "Al Faik fi Gharib al-Hadith" (Excellent book about the amazing hadiths) is of particular significance which is dedicated to the prophetic traditions. It is distinguished by its rich content and truthfulness of hadiths contained in it. The work has been repeatedly rewritten and published in Hyderabad, Baghdad and Cairo. Totally Mahmud al-Zamakhshari wrote more than 60 books on linguistics, lexicography, literature, geography, Muslim exegesis (science on the interpretation of the Qur'an), Sunnah, Fiqh and philosophy. Among the preserved about 40 of his works have literary and grammatical-lexicographical character. His commentary on the Qur'an "al-Kashshaf an hakaik al-Tanzim" (Opening the truth of the revelation) recognized as one of the canonical interpretations of the Koran and used in the educational process at the University of al-Azhar University, is considered, in fact, the first example of scientific and critical study of the sacred text scriptures, because attention was paid to the philological analysis in it.

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 "Asas Al-Balaghah" 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.

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