

Philosophical and Educational Views of az-Zamakhshari

Ahmedova Ma'rifat Abdullaevna

PhD, Lecturer, Department of the Theory of Building a Democratic Society in Uzbekistan
Urgench State University, Uzbekistan

Abstract: *This article clarifies the philosophical and educational views of az-Zamakhshari in his book tafsir "al-Kashshof". Furthermore, the problems of differentiating the concepts "knowledge" and "cognition", their specific features, the main three types of knowledge in the Islamic approach are explained. Forced knowledge (marifa idtararia), necessary knowledge (marifa daruriya), speculative knowledge (marifa istidlaliya) concepts are discussed.*

Keywords: Knowledge, Islam, speculative ideas, rationale ideas, educational and philosophical views, forced knowledge (marifa idtararia), necessary knowledge (marifa daruriya), speculative knowledge (marifa istidlaliya)

I. INTRODUCTION

Mankind has always paid attention to the ideological heritage of previous historical eras. As soon as original ideas and concepts appeared in philosophy, they and, accordingly, their authors became the subject of deep and comprehensive research. In critical periods of the development of society, the study of philosophical and religious thought acquires particular relevance, and this is explained by the need for the correct choice of the social path of development. The latter is possible taking into account the traditions and cultural heritage of our ancestors, various philosophical trends and schools.

The name of al-Zamakhshari is associated with a revolution in the history of the entire medieval philosophical Persian-Tajik thought. For the first time in history, the religious system was synthesised with the ideas of antiquity, forming a separate system that includes its own metaphysics, ethics and logic.

II. MATERIALS AND METHODS

Al-Zamakhshari's contribution to the development of rationalism in the Muslim East, as well as to the development of Persian-Tajik thought in general, cannot be overestimated and ignored. His ideas are relevant both for every researcher of Uzbek philosophy and world philosophy in general. Today, except a few brief encyclopedic articles about the life and teachings of al-Zamakhshari, as well as a small number of monographs and dissertations devoted to the philological works of this scientist, there are no serious, fundamental works on his philosophical and theological ideas [1, 2, 3]. The views of al-Zamakhshari are fragmentarily mentioned in some works of Tajik researchers, in the dissertations of Said Akhmedov "Philosophy of Kalam in the Modern World"[4], Vazir Zokirov "The Social Philosophy of Kalam and Futuwat" and others.

The sources for it were both numerous doxographic and historiographical works of medieval Arab-Muslim authors, as well as modern studies on the history of philosophy. Also noteworthy works are the dissertation of Lutpi Ibrahim, which provides a comparative analysis of the theological views of al-Zamakhshari in his tafsir "Al-Kashshaf" and Baidawi in the tafsir of "Anwar al-tanzil", as well as other works of this researcher [5, 6]. The German researcher Sabine Schmidtke prepared for publication and published the theological treatise al-Zamakhshari al-Minhaj fi usul ad-din, which provided an academic preface and commentaries [7].

III. RESULTS AND DISCUSSION

It was revealed that the scientific and cultural life in the era of the thinker (especially in Khorezm) was distinguished by its versatility and relative freedom, which contributed to the rapid development of philosophy, science and culture. In the work of the thinker, as well as in the history of rational philosophy of the Muslim East, his philosophical and

theological treatises are of inestimable importance. His rationalistic comments on the Koran – “al-Kashshaf”, very strongly influenced other commentators and have not lost their significance and relevance to this day. Az-Zamakhshari, in his interpretation of the scripture, he relied on a deep lexical and semantic analysis of the text itself, which makes his tafsir unsurpassed to this day. In addition, al-Zamakhshari considered reason to be the only reliable source for understanding the Koran, which, in his opinion, stands above any religious authorities to which orthodox Muslim traditionalists appealed. Continuing the general tendency towards a symbolic-allegorical interpretation of the Qur'an and hadiths, he not only contradicted the traditionalist interpretation of the sacred texts, but also denied the authenticity of some in favor of the rationalism of thought. Az-Zamakhshari believed that some hadiths contradict reason, and some hadiths, in his opinion, contradicted each other. The attitude of al-Zamakhshari to the mystical and esoteric tendencies that were gaining strength and authority in his time, common among representatives of various systems of Sufism, was determined. The position is substantiated that al-Zamakhshari consciously avoided going from rationalism to esotericism even in the interpretation of the most difficult passages of the Koran.

The ontological ideas of the first Arab thinkers, in contrast to the detailed epistemology of ancient authors, still remain an unexplored area of the history of philosophy. If the work of al-Zamakhshari is analyzed in this context, then in the interpretation of the Koran, he resorts to rationalistic ta'wil (interpretation), relying on personal opinion and placing it above the Sunnah, the unanimous opinion of scientists (ijma) and analogy (qiyasa). The obvious orientation of "al-Kashshaf" is expressed in the following: already in the introductory phrase, the idea of the creation of the Koran, monotheism, the justice of Allah is expressed, and other divine attributes are spoken of. Al-Zamakhshari pays special attention to those places in the Koran where the most important ideas are supposedly expressed about the "promise" (al-wa'd) and the "threat" (al-wa'id) of Allah, about "the command to do good and abstain from the disapproved. The specificity of the epistemology of Kalam is largely due to the specifics of the Arabic vocabulary. The concepts of "knowledge" ('ilm) and "cognition" (marifa) both in Arabic linguistics and in Arabic thought were interchangeable for a long time and were characterized by many authors as synonyms. Ibn Kathir (774 AH) argued that “knowledge” is close to “cognition” or corresponds to its [meaning]” [8].

The famous theologian Ibn Hazm was of the same opinion: “Knowledge” and “cognition” are two words expressing the same meaning” [9]. “Knowledge”, “understanding” and “cognition” are synonyms,” wrote the prominent author al-Qadi Abd ad-Jabbar, noting elsewhere that “that is why everyone who knows is called “knowing” [10]. Az-Zamakhshari, despite the notorious visible identification of the concepts of "knowledge" and "cognition", understood the procedural nature of acquiring the latter. Cognition of a thing for him is a dynamic act of will, having as its source the human soul. According to az-Zamakhshari, “Knowledge -is a movement from the soul”, and the will is “the movement of the soul” [11]. Despite the criticism of the Asharis, who declared the inadmissibility of identifying the will and knowledge in the teachings of al-Zamakhshari, one can speak of his philosophical attempt to isolate knowledge from the total amount of religious prescriptions, making it a need inherent in the essence of man - his soul.

IV. CONCLUSION

The goal of knowledge, according to the views of az-Zamakhshari, remains religious and ethical. The first type of knowledge is the foundation of any other knowledge, and therefore is called forced knowledge (marifa idtararia). This type of knowledge is the simplest logical and ethical basis inherent in every person. Its acquisition does not need an intermediary, it accumulates directly from the day of birth. The second type of knowledge is necessary knowledge (marifa daruriya), it is also obligatory for every person. Necessary knowledge, like forced knowledge, is subject to each of the people living on earth and presupposes elementary religious knowledge: recognition of the existence of the Divine and awareness of the duties assigned by Allah to a capable Muslim. As is clear from the definitions of these two types of knowledge, they are inextricably linked with everyday life and with the sphere of active production.

Speculative knowledge (marifa istidlaliya) is pure theoretical knowledge that only scientists and philosophers can master, and therefore it is not necessary for the whole people. The scope of this type of knowledge includes kalam proper and other speculative sciences.

REFERENCES

- [1]. Ibrahim T. K. "Kalam" // New Philosophical encyclopedia / Institute of Philosophy RAN. M.: Mysl, 2000-2001
- [2]. Frolova E.A. History of Medieval Arabic-Islamic philosophy - M., 1975. pp. 41-58
- [3]. Wolf M. H. Arab philosophy in the Middle Ages. Teaching manual. Novosibirsk, 2005.
- [4]. Akhmedov Said. Philosophy of Kalam in modern Islam: Dis. ... Dr. Phil. Sciences: 09.00.03 Dushanbe, 2005 351 p.
- [5]. Lutpi Ibrahim. Az-Zamakhshari: His Life and Works. Islamic Studies. - 1980. Vol. 19. - No. 2. - pp. 95-110
- [6]. Lutpi Ibrahim. The Theological Questions at Issue Between Az-Zamakhshari and Al-BayElaw with Special Reference to Al-Kashshaf and Anwar At-Tanziy. Document Supply Centre. The British Library. 1977.
- [7]. Al-Ghamidi Saleh ibn Azmullah. Almasoilu-l-itizoliyati fi tafsir "al-Kashshof" az Zamakhshari. Dar-ul-Andalus. - Riyaz, 1998. - T. 1.
- [8]. Ibn Kathir, Ismail ibn Umar. Tafsir al-quran al-azim. - Beirut, 1999. - T.1. - pp. 103
- [9]. Ibn Hazm. Al-fisal fi al-milal wa al-akhwa' wa an-nihal. - Beirut, 2007. - T. 5. -pp. 68
- [10]. Al-Kadi Abd ad-Jabbar. Commentary al-usul al-khamsa. - Cairo, 1996. - pp. 46
- [11]. Al-Kadi Abd ad-Jabbar. Al-mughni fi abwab at-tawhid wa al-adl. - Beirut, 2012. - T. 12. - pp. 12