



THE IMPORTANCE OF THE *IJOZA* SYSTEM IN THE PROCESS OF TEACHING AND EDUCATION BY MAHMUD ZAMAKHSHARI

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Abstract

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This article is based in one of the scientific legacies by Mahmud Zamakhshari on the work on spiritual education and morality "Atvaq uz-zahab fil-mawo'iz val-khutab" ("Golden Necklaces of teachings and exhortations") and the transmission of knowledge, the exhortation to know its documents and evidence. Az-Zamakhshari's request for knowledge refers to his travels to Bukhara, Khorasan, Damascus, Iraq, and the Hijaz, where he received permission from his teachers for various books and sciences, as well as the permission given by the scholar to many of his students. At the same time, a sample of Zamakhshari's authorized letters (letters ijaza) is given. At the end of our article, we will focus on some important and necessary golden advices in the spiritual education of students from the work of the great scholar Mahmud Zamakhshari "Atvaq uz-zahab fil-mawaiz val-khutab".

Abstrak:

Kata Kunci:
Zamakhshari;
Pendidikan
Keagamaan; Atvaq
uz-zahab fil-mawaiz
val khutab;
Pengkakuan (Ijasah)

Artikel ini didasarkan pada pengakuan legalitas ilmiah oleh Zamakhshari pada karya beliau tentang pendidikan dan moralitas keagamaan "Atvaq uz-zahab fil-mawo'iz val-khutab" (Golden Necklaces of teachings and exhortations) dan penulisan ilmu pengetahuan; nasihat untuk mengetahui dokumen dan bukti buktinya. Permintaan Az-Zamakhshari tentang p=ilmu pengetahuan merujuk pada perjalanan beliau ke Bukhara, Khorasan, Damascus, Iraq, dan Hijaz, dimana beliau menerima izin dari guru beliau untuk menuliskan beberapa jenis buku dan karya ilmiah, seperti yang telah dilakukan oleh para ulama lainnya pada murid mereka. Pada saat yang bersamaan contoh dari surat pengakuan Zamakhshari (Ijaza) diberikan. Diakhir artikel ini, penulis memfokuskan beberapa saran yang penting dan bermanfaat dalam pendidikan keagamaan siswa dari karya besar ulama Mahmud

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1. Introduction

"Permission" (ijaza) means that the teacher confirms that the student has the right to narrate a science or book that the student has a perfect knowledge of.

Having in view the importance of permission (ijaza), Isa bin Miskin said, "Permission is a great investment". Abul Husayn ibn Faris describes permission as water irrigates livestock and arable land. In his book *Atvaq uz-zahab fil-mawa'iz val-khutab* (Golden Necklaces of teachings and exhortations), Zamakhshari not only narrates science, but also exhorts his disciples to know its facts and evidence, and condemns blind imitation:

"The rebuke of blind imitation. *Let every work in your religion be with a solid document. Don't be satisfied with the narration, "So-and-so said so, so-and-so said ...". He who confronts his opponent with a document is stronger than a lion that flies towards its prey. The imitator in front of a man with strong evidence is worse than a scab goat left under a rainy wind. A person who follows the path of imitation in matters that are obligatory in the religion is like one who loses his key and stands in front of a locked door. A person who collects undocumented narrations is like a traveler who, through hardships in the desert, walks through the woods and forgets about matches".*¹

When we get acquainted with the life of Az-Zamahshari, we also see that he traveled to a number of foreign countries in search of knowledge. In fact, it is mentioned in written sources that he was in Khorasan, Damascus, Iraq, Hijaz. While in these countries, Zamakhshari learned from many famous scientists of the time, participated in scientific and creative discussions with them, and tied the threads of friendly cooperation.²

Zamakhshari's teachers. Undoubtedly, the contribution of his teachers was immense in the fact that Zamakhshari fully mastered the sciences of his time and reached the level of a scientist. One of his teachers is *Abu Mudar Mahmud ibn Jarir Dabbi Isfahani*, a well-known scholar in the field of language, dictionary and literature. Abu Mudar Mahmud ibn Jarir Dabbi Isfahani was well versed in medicine in addition to language, dictionary and literature. His knowledge, virtue, and morality were epic in language. Many people benefited from his knowledge and upbringing, including Zamakhshari.³

When Zamakhshari was in Mecca, he learned the science of grammar and jurisprudence from *Abu Bakr Abdullah ibn Talhat ibn Muhammad ibn Abdullah Jabiri Andalusi*. He took a commentary on the treatise of Ibn Abu Zayd from his teacher and read the book of Sibawaih to this teacher and obtained permission (ijaza). In Baghdad, Zamakhshari studied hadith from famous scholars such as *Sheikh-ul-Islam Abu Mansur Nasr al-Harith, Abu Sa'd ash-Shaqqani, Abul*

¹ Zamakhshari's rosary or 101 poems (based on *Atvaq uz-zahab*) / Fozil Zahid. The author of the translation is R. Zahid. - T.: Muharrir Publishing House, 2011. Page 60.

² 4-th of the *Irfon* calendar, 2010.

³ D. Fozil Salih Samroy. "Zamakhshari's grammatical and lexical views", Baghdad.: "Matbaatul Irshod", 1971. 420 p., 15-p.

Khattab ibn Abul Batar, and *Shaykh Sadid al-Hayati* from Islamic jurisprudence. He read several dictionary books from beginning to end and obtained permission.⁴

Zamakhshari's Disciples. The scholar had many disciples in various cities of the East. It is no exaggeration to say that his stay in Makkah Mukarramah for more than five years was a great pleasure for the scholar. For example, Makkah was not only a sacred place of pilgrimage for pilgrims from all over the vast Muslim world, but also a scientific center where mature scholars and students of science gathered.⁵

Abul-Hasan Ali ibn Muhammad ibn Ahmad ibn Harun Umrani al-Khwarizmi. He was known by the nicknames "Honor of mashaikhs" and "Document of the Nobles". He learned the science of hadith from Zamakhshari. *Muhammad ibn Abul-Qasim ibn Boyjuk al-Baqqali al-Khwarizmi.* He was known by the nickname "The Ornament of mashaikhs". He learned Arabic and hadith from Zamakhshari. After the death of his master, he taught in his place. *Abu Yusuf Ya'qub ibn Ali ibn Muhammad ibn Ja'far al-Balhi al-Jandaliy.* From the imams of the science of etiquette. He learned this science from Zamakhshari. *Al-Muwaffaq ibn Ahmad Abu Said Ishaq Abul-Muayyid al-Khwarizmi.* He was one of Zamakhshari's students. He was known by the nickname "Khatibul Khwarizm". He was a skilled and mature scholar in the field of Arabic language, Islamic jurisprudence, literature and poetry. *Ali ibn Iyasa ibn Hamza ibn Vuhhas Abul-Toyyib.* He was one of the descendants of Ali ibn Abu Talib (r.a.), one of the nobles and emirs of Makkah. He learned literature and poetry from Zamakhshari and was honored with Zamakhshari's permission (ijaza).⁶

Zaynab bint Ash-Shari. Zamakhshari gave permission to this woman, and in turn Zaynab bint Ash-Shari gave permission (ijaza) to the famous historian Ibn Khalliqan. *Abu Tahir Ahmad ibn Muhammad As - Salafi.* Zamakhshari gave permission (ijaza) to this disciple, and he in turn gave permission to Abu Tahir Barakat ibn Ibrahim Al-Hashui. *Muhammad ibn Muhammad ibn Abduljalil.* He was known as Watwat. He got knowledge from Zamakhshari. Zamakhshari gave permission (ijaza) to this disciple, and he in turn gave permission (ijaza) to Abu Tahir Barakat ibn Ibrahim Al-Hashui. Zamakhshari traveled to various cities in search of knowledge, during which time the representatives of these cities in turn learned from him and had the honor of becoming his disciples. The most famous of them are the following disciples: *Abul-Mahasin Ismail ibn Abdullah at-Tavili*, who took lessons from Zamakhshari in Tobaristan; *Abul-Mahasin Abdur-Rahim ibn Abdullah al-Bazzar* Zamakhshari in Abuward; *Abu Amr 'Amir ibn al-Hasan as-Sammar* who took lessons from Zamakhshari in Zamakhshar (village); *Abu Said Ahmad ibn Mahmud al-Shoti*, who was a Zamakhshari's student in Samarkand; The famous jurist (faqih) *Abu Tahir Saman ibn Abdulmalik* get knowledge from Zamakhshari in Khorezm, and many other students benefited from Zamakhshari's knowledge. *Shihabuddin Ahmad ibn al-Husni al-Maliki* was an Alexandrian student of Zamakhshari. He took lessons from Zamakhshari in Makkah Mukarramah and wrote letters to him.⁷

Most of Zamakhshari's students were eager to get permission (ijaza) to narrate his books and his knowledge, but the permission was given only after they had fully and perfectly mastered the book.

⁴ D.Fozil Salih Samroiy. "Zamakhshari's grammatical and lexical views", Baghdad : "Matbaatul Irshod", 1971. 420 p., 16-17p.

⁵ Central Asian scholars. Tashkent Islamic University, T. : «new edition», 2011

⁶ Mu'jamul udabo, Volume 15, 61.65 p., Volume 1, 5 p., Volume 20, 55p., Al-Bugya, 401- p.

⁷ D.Fozil Salih Samroiy. "Zamakhshari's grammatical and lexical views", Baghdad : "Matbaatul Irshod", 1971. 420 p., 21-p.

The following is an example of a permission (ijaza) letter from Zamakhshari:

"I allowed to (oneself) to narrate my classifications. I confirm that is written on this sheet given to some Alexandrians. I am Mahmud ibn Umar ibn Muhammad ibn Ahmad al-Khwarizmi az-Zamahshari. I belong to the village of Zamakhshar in Khorezm. It (the village of Zamakhshar) is my homeland".⁸

2. Result and Discussion

Zamakhshari's profound knowledge, genius, and immortal works in various fields of science brought him great fame throughout the Muslim East during his lifetime. In the circle of famous scientists, poets and writers, he was always one of the leaders, and his opinion was taken into account in the heated scientific debates and discussions.

Scholars have acknowledged that Zamakhshari, who rose to the rank of the greatest scholar in the Islamic world, belonged to a certain class of many branches of Islamic science. In particular, in the field of grammar, in the grammar of the Arabic language, from the beginning of this science to the time of Zamakhshari, if we look at the class of scholars, Az-Zamahshari is the 14th representative in the class of mujtahid scholars of Arabic grammar.⁹

Zamakhshari left a great legacy to his descendants of works on tafsir, hadith, fiqh, nahv, puberty and eloquence, art and narration, spiritual education and morality, literature and poetry.

He paid great attention to the education of the disciples and gave them the necessary spiritual education and morals: "Ar-risala an-nasiha" (The Book of Admonition), "Atvaq uz-zahab fil-mawai'z val-khutab" ("The Golden Necklaces of Admonition and Exhortation") and other works, he formed a circle of lessons from them, and in turn gave permission and blessings to his students who mastered his books perfectly.

At the end of our article, we will focus on some important and necessary golden advices in the spiritual education of students from the work by the great scholar Mahmud Zamakhshari "Atvaq uz-zahab fil-mawaiz val-khutab":

Be virtuous with beautiful manner: Mercy is an attribute worthy of Allah's approval. Generosity is a nature that deserves as much as it is talked about. I've never seen a quality more worthy of evil than inferiority. Only generosity strengthens brotherhood. With them, sick hearts are healed, broken bones are repaired. When the blessings are far away, they are in the breeze, driving the blessings towards you. When the torments are covered in balls, he will chase them away from you.¹⁰

Treasure your youth: As long as you live, strive to be pious. Only the pious will be truly happy. He who is not pious is truly miserable. As long as you are alive, before your hair and beard turn white, before your back is bent, your skin is wrinkled, your memory is weakened, your brain is blurred, your stature is not restored, your steps are heavy, your legs are heavy, your joints tremble, your limbs tremble. As long as you are alive, hurry to be pious before you can do what

⁸ D.Fozil Salih Samroiy. "Zamakhshari's grammatical and lexical views", Baghdad .: "Matbaatul Irshod", 1971. 420 b., 21-p.

⁹ D.Fozil Salih Samroiy. "Zamakhshari's grammatical and lexical views", Baghdad .: "Matbaatul Irshod", 1971. 420 b., 27-p.

¹⁰ Zamakhshar's rosary or 101 poems (based on Atvoqu-z-zahab) / Fozil Zahid. The author of the translation is R.Zahid. - T .: Muharrir Publishing House, 2011. 39-40 p.

*you are capable of now, before you can be the leader of what you are doing now.*¹¹

Example of a practicing scholar: *For the practitioner, science is like a builder's instrument for measuring the plane of a wall. For a scientist, the practice is like a rope of water. So, if a builder does not have that tool, the building will not be flat. Whoever does not have a rope to draw water, his thirst will not be quenched. Whoever wants to be perfect, he must be a practicing scholar.*¹²

Hold fast the way to the truth (Allah) and the people of truth: *Hold on to the ropes of friendship until the rings of love are strong. Be friend the one who obeys the truth and is the friend of the truth. If his identity and position are unknown, if you feel hypocrisy, refuse flatly, even if they give you a shoelace in return. A loyal friend is more beneficial than a healing stick. Intimacy with the evil is worse than a deadly poison.*¹³

According with the above issues by Zamakhshari, the real Islamic education should be based on the knowledge the real facts and evidences. He encourages recognize the truth with evidence. Zamakhshari describes the truth and proof in the following way: "I have not seen two horses running in a race like Truth and Burhan (proof) without losing the lead. He who holds fast to the reins of the truth is dearer to the saints, and he who deviates from them is in a more sorrowful position to the humbled is".

As we see Zamakhshari pays due attention to obligatory to get (gain) knowledge of the truth. In his opinion, there is so much knowledge that it is useless. There is so much deeds that cannot be ascended to heaven. The person who is owner of this kind of knowledge, his mind feels only the hardship. The person who is owner of this kind of deed, his body is in the toil and tiredness. He blessed those who acquire the knowledge of the truth and put into practice in their life what they know.

Zamakhshari pays due attention to Islamic education, that it should be oriented to the intellect, and skills based on the moral nobleness, character and personality and other spiritual values.

Indeed, there are several essential elements in the system of Islamic education that we need to be a practicing scholar, such as the concept of religion (din), the concept of knowledge (*ilm* and *ma'rifah*), the concept justice (*adl*), the concept of piety (*taqva*) and others. Piety and nobility (*akhlak*) relate with faith and relationship with God.

Islamic education is not going to work when not instill dimension of divinity and humanity, piety and morality. Value will establish devotion divinity and human values will form a noble character.¹⁴

Thus, Islamic education should be oriented to the construction, renewal, intellect, and science, creativity and progress and morality and the human personality and society in building a quality to life.¹⁵

¹¹ Zamakhshar's rosary or 101 poems (based on Atvoqu-z-zahab) / Fozil Zahid. The author of the translation is R.Zahid. - T.: Muharrir Publishing House, 2011. 46p.

¹² Zamakhshar's rosary or 101 poems (based on Atvoqu-z-zahab) / Fozil Zahid. The author of the translation is R.Zahid. - T.: Muharrir Publishing House, 2011, 111p.

¹³ Zamakhshar's rosary or 101 poems (based on Atvoqu-z-zahab) / Fozil Zahid. The author of the translation is R.Zahid. - T.: Muharrir Publishing House, 2011, 27p.

¹⁴ Introduction to the Islamic education concepts (an integral paradigm building efforts) Afiful Ikhwan, Dian Iskandar. Fakultas Tamadun Islam Universiti Teknologi Malaysia (UTM) 1436H/2014M Conference Paper · 26 November 2014, 140p.

¹⁵ Introduction to the Islamic education concepts (an integral paradigm building efforts) Afiful Ikhwan, Dian Iskandar. Fakultas Tamadun Islam Universiti Teknologi Malaysia (UTM) 1436H/2014M Conference Paper · 26 November 2014, 137p.

3. Conclusion

In fact, one of the most widespread problems in the formation of science in our society today is the acquisition of science from the person you encounter and from the social networks you encounter. A student of science who previously wanted to learn real science, he first sought advice from people who were knowledgeable in the field and sought a worthy teacher. It is no coincidence that Burhanuddin Zarnuji did not devote a separate chapter to this issue in his book *Ta'limul Muta'allim*. This article focuses on the efforts of the great scholar Mahmud Zamakhshari in learning and teaching, the importance of the source of knowledge, teachers and students, as well as the methods and advice in educating students. If we pay attention to the above advice, it is not difficult to see that these are the ore of character and manners. This work consists of a collection of hundreds of articles consisting of golden exhortation and guidance, which commands asceticism and good morals, abandonment of evil and good. Studying and presenting these and similar works of Zamakhshari to the public plays an important role in the beautiful upbringing of our youth, including our students, in accordance with the tradition of "teacher-student".

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