

ACADEMICIA

ISSN (online) : 2249-7137

ACADEMICIA

An International  
Multidisciplinary Research  
Journal



Published by  
**South Asian Academic Research Journals**  
A Publication of CDL College of Education, Jagadhri  
(Affiliated to Kurukshetra University, Kurukshetra, India)

**ACADEMICIA**

An International Multidisciplinary Research Journal

ISSN (online) : 2249 -7137

Editor-in-Chief : Dr. B.S. Rai

Impact Factor : SJIF 2020 = 7.13

Frequency : Monthly

Country : India

Language : English

Start Year : 2011

Indexed/ Abstracted : Scientific Journal Impact Factor (SJIF2020 - 7.13), Google Scholar, CNKI Scholar, EBSCO Discovery, Summon (ProQuest), Primo and Primo Central, I2OR, ESJI, IJIF, DRJI, Indian Science and ISRA-JIF and Global Impact Factor 2019 - 0.682

E-mail id: saarjournal@gmail.com

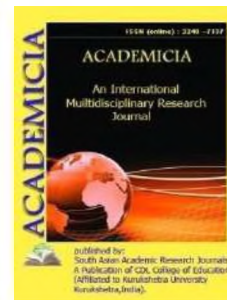
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**ACADEMICIA**  
**An International  
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 (Double Blind Refereed & Peer Reviewed Journal)



**DOI: 10.5958/2249-7137.2020.01463.9**

**ON PATIENCE ETIQUETTE OF KHWARESMIAN SCHOLAR  
 MAHMUD ZAMAKHSHARIY**

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**ABSTRACT**

*The article analyzes separated views wisdoms and edifications of Mahmud Zamakhshariy from his didactic works of “Navobighu-l-kalim” (Delicate expressions) and “Atvoqu-z-zahab” (“Golden necklet”) on the etiquette of conversation, limits of a language, patience and satisfaction that are humane features.*

**KEYWORDS:** Mahmud Zamakhshariy, “Navobighu-L-Kalim” (“Delicate Expressions”), “Atvoqu-Z-Zahab” (“Golden Necklet”), Ethical Views, Wisdom And Edification, Quote, Language, Language Restriction, The Etiquette Of Conversation, Patience And Satisfaction.

**INTRODUCTION**

Indeed, the main indication of a nation, which puts it among other nations, is its language. Uzbek literary language has been recognized as one of the wealthiest languages in the world in this regard. The colorfulness in Uzbek dialects guarantee a unique appeal and beauty to the language. Sir Alisher Navoi proved the prestige of the literary Uzbek language among other Turkic languages and “at the global stage” through his works written in this language. However, there is also a metaphoric use of a language where a part of an object is regarded as a part of a human body which has also been used to imply for the etiquette of conversation among people.

In the history of our national literary language, there are rare sources for expressing speech in a meaningful and beautiful way, for patience and satisfaction in general. Khwarezmian scholar Mahmud Zamakhshariy also expressed a number of exemplary ideas in his works in this regard. In particular, he noted on speaking when necessary and on time response as “*Whosoever cannot restrain the muscle between his two teeth lives his whole life in regret. He lives through sleepless nights for not restraining his tongue when necessary. If his tongue had been sad*



*(silent), his heart would not have been sad. It is difficult to keep a person alive when he cannot keep his tongue still* [3,72]. When considered from the prospective of modern society, it is important to know how and what to say to whom and when. Because as the networks of speech expand (media, Internet, mobile, other channels of the virtual world), firstly, adherence to the rules of language, and secondly, the etiquette of speech, the attention to culture should increase day by day. However, we cannot confidently acknowledge that these requirements are being met. On the contrary, we can see that a gross violation of language norms leads to a violation of our national literary language, resulting in incomprehensible speech practices as a result of the interference of dialects. Therefore, it is recommended to pay serious attention to this factor in the education of a harmoniously developed person, especially in the education of students' speech etiquette and culture, the appropriate use of our historical values, including the teachings of Mahmud Zamakhshariy on language.

Speaking about restraining the tongue, Mahmud Zamakhshariy interprets the consequences of not being able to control it as follows: *“If you cannot control your tongue, then you have given the reins to the devil”* [1, 52]. That is why our people have an exemplary saying in which it is said that “a person should little and only necessary words”. Furthermore, in the words of Zamakhshariy, *“Too much talk hurts the listener”* [1; 70]. The Chinese philosopher Lao Tzu interprets Zamakhshariy's view as *“one who speaks too much fails too much.”*

In Zamakhshariy's teachings on language, an understanding of the meaning and essence of each word acknowledges the need to pay attention to how similar its meaning is to the subject of speech before speaking. Because some words in the Uzbek language have several meanings, their meaning and essence can be interpreted differently depending on the context of the speech (conversation). In this sense, Zamakhshariy's words *“There are many sayings that, although they may seem eloquent to people, they are unacceptable in the sight of Allah, and these words make both the speaker and the hearer upset”* [1, 58]. Indeed, it is possible to hurt others because of a word that is used improperly. This pain, the complication of a spiritual injury, can persist for years, and in some cases may stay forgotten for a lifetime. In this regard, Zamakhshariy says: *“Often a wound inflicted on the tongue is more severe than a wound inflicted by a sword”* [1, 58].

These thoughts of Mahmud Zamakhshariy are also exemplary in Uzbek folk proverbs, that is, it says, *“Even if the poison of the sword goes away, the poison of the word does not go away.”* That is why there are calls in our people to refrain from language, not to hurt the hearts of others with bad words, to bite the core of words. This situation did not escape Zamakhshariy's attention. In other words, the scholar warns people to be careful with their language, saying, *“There are many words that will make you fight and destroy you, or even if you turn them away, they will turn your shoulder pads red like a flower (that is, after many hardships)”* [1, 58] which urges to be careful.

Language is such a powerful weapon that people "carry it on their shoulders" throughout their lives. How to use it depends on the manners, culture and spirituality of the owner. Zamakhshariy says, *“How many weapons are there in the world which requires to be taken down (if you can't use me, what are you going to do with me?) There are also so many words that says to those who say them leave me alone (what are you going to do with me if you cannot use properly)”* (3; 109).

There is a norm, a measure in everything. Accordingly, Zamakhshariy figuratively describes the etiquette of speech as being patient: *“The good tongue is the one which is restricted from use of*

*improper words, the good saying is the one which is weighed on a scale*” [3:102]. Although it is not actually a word to be weighed, Zamakhshariy put forward such an idea by pointing out how weighty it is. There are also exhortations in Zamakhshariy's works, such as “*Think first, then speak*” “*O my son, protect your tongue from evil words*” which call to restrain the tongue [1; 79]. In his works, the scholar strongly condemns the practice of lying. As a sign of this, Zamakhshariy's statement, “*Do not utter a word until you have taken action on what and why you are talking about*” [3, 109], can be seen as a "recipe" for refraining from lying or misrepresenting.

Zamakhshariy's ideas on the use of language in its place, in accordance with the established order, have served as a program for the most advanced strata of the Uzbek people, scholars, writers and poets for centuries. Abdullah Qadiri, the founder of Uzbek novelism, developed Zamakhshariy's ideas by giving a jeweler's description of the proper use of language (words). Abdullah Qadiri says, “*It is not a virtue to weave sentences from every word that comes to mind improperly. Let the word be the mold and the thought be the brick in it.*” It can be said that these ideas have doubled in importance to this day. Because today, when the type and network of media is growing rapidly, we cannot say that all our work on the use of language instead of adherence to the norms of language, as noted by Abdullah Qadiri, is as perfect as it should have been.

At different times, our scholars have pointed out in their works that it is not polite to talk too much. Speaking in circles, in particular, requires a certain norm and etiquette. In this sense, the following thoughts of Mahmud Zamakhshariy are exemplary: “*Speak if your speech is better than silence*” [3, 102]. Otherwise, silence is preferable to that statement. Continuing this idea, Zamakhshariy logically continued the instructive words of Aristotle. In other words, Zamakhshariy paraphrases Aristotle's saying, “*A short-sighted person usually has a very long tongue.*” as “*The sign of light weight word usage is the sign of a person with only little knowledge*” [3, 102]

Zamakhshariy considers those who speak patiently and calmly to be intelligent and knowledgeable, and “*nothing can adorn a speaker like calmness and patience*” [3, 102], that is, the scholar values calmness as the adornment of a person.

Analysis of historical sources shows that Zamakhshariy's views on language and its rational use are also recorded in other sources. In particular, it is repeated in many of the hadiths (the instructions of Muhammad PBUH) that the quality of “speaking kindly or keeping silent” is the most important of the deeds. In fact, the more a person talks, the more mistakes he makes. A person who talks too much can turn to gossip, lies, and even slander. Therefore, the idea expressed in the hadith can be understood as that a person should think of every word and find it good, then put it into his mouth, and vice versa, and remain silent.

The following narration can be cited as a continuation of the scholar Zamakhshariy's views on keeping silence. When Luqman Hakim entered the presence of David the Prophet, he was sewing armor. Luqman Hakim had never seen an armor before. He was amazed at what he saw. He wanted to ask about it, but his wisdom prevented him from doing so, and he refrained from asking what it was. When David had finished his work, he put on his armor and said to Luqman Hakim, “The armor is for war.” Then Hakim said to himself, “Silence is wisdom.”

The wise MawliqAjliiy said: “There is a work, I have been in demand for it for twenty years. But I cannot. But I will not give up this demand.” “What is it?” They asked. “To be silent about something that doesn't matter to me,” he replied.

Zamakhshari's opinion on the proper use of language is also exemplary: “*It is better for a wise person to remain silent, than the apology of an ignorant and careless person*” [1, 55]. There is also a very beautiful description by Zamakhshariy of meaningful and pleasant words coming out of the tongue: “*Almsgiving that comes from your tongue (i.e., your advice and sermon and service) is sometimes better than the alms that comes from your hands (wealth)*” [1, 57].

As we have seen, patience and contentment have always been revered as the most precious of human qualities. This quality, first of all, requires a person to use the language beautifully and appropriately, with a certain amount of patience. That is why many scholars have created works of classical status about this quality that is nurtured in human beings. Mahmud Zamakhshariy's views on patience and contentment have not lost their spiritual and enlightenment significance even today. After all, in his words, “*the higher the rank, the better.*”

Indeed, Uzbek folk proverbs such as “The root of patience is pure gold”, “If you are patient, honey will grow out of a fruit ” have been formed over the centuries as the historical value of patience and contentment not only for one person or another but for the whole humanity. That is why Mahmud Zamakhshariy in his didactic work “Atvoqu-z-zahab” (“Golden necklet”) states that “*Satisfaction is the reason for ascending to the highest peak*” [3, 104].

Regardless of a person's financial situation, Mahmud Zamakhshariy says, “*The contentment of the poor, even if his (the poor's) face is covered with dust and in a torn garment, shows it to your eyes in a royal robe. And the greed of the rich man, even though he is standing in front of you in a golden robe, shows it to you in the form of a poor, worn-out man*” [3, 104]. With these thoughts, Zamakhshariy, first of all, put forward the idea of valuing labor, the working man, and secondly, urging people to be patient, pointing out that the "gold clothes" of the rich man seem to be "torn" due to impure actions towards wealth.

In his didactic views, Zamakhshariy argues that the defects that exist in the human psyche and "control" his activities, directing him to various behaviors, can occur only in those who have a weak patience. One of such vices is his statement to those who live a simple life that “*he who enjoys entertainment will never be like one who endures hardships*” [3, 91].

Commenting on patience, Mahmud Zamakhshariy pays special attention to the content, essence and quality of this quality. For patience alone does not make a person's life prosperous, and patience alone does not make him perfect. Mahmud Zamakhshariy rightly states that “*a prudent, sensible, patient person will never stop working for the benefit of this world and the hereafter*” [3, 91].

Mahmud Zamakhshariy's views on patience and contentment are exemplary, especially for those who are stupid and impatient. The scholar says, “*A wise man who is pure and upright in nature, high in value and gentle, endures calamity in any situation, and a fool seeks to justify his intolerance of calamity under various pretexts*” [3, 76]. In other words, he acknowledges that the exemplary behavior of high-minded people in terms of patience and contentment is an example to the impatient.

Some people think that patience and contentment are needed only in times of poverty, helplessness and anxiety. On the surface, it seems so. But patience and contentment are qualities that are necessary for all strata of humanity. There are many real-life examples of this. For example, not all children raised in a wealthy family are wise. This is due, first of all, to the ingenuity of parents, their low pedagogical competence, in general, lack of perseverance and patience in trying to increase their knowledge in this area, and they children grow to be the individuals who lack important qualities, such as content and satisfaction, of a good man. As a result they lack patience and gratitude which lead them to the path of greed and jealousy in which cases they mistakenly cross the road of evil. So, *“patience is always needed. Whether a person is in good or in bad situation, whether s/he is surrounded with loss and disadvantage or surrounded with profit and advantage. It is easy to endure poverty. But not everyone can tolerate to be wealthy. In fact, the human being should be patient in difficult times, and when s/he is blessed, s/he should be patient with gratitude and kindness”*[4, 284].

Analyzing Mahmud Zamakhshariy's views on patience and contentment, we see that the scholar put forward such a content in his ideas. In this sense, it is appropriate to recognize the scientific heritage of Mahmud Zamakhshariy as one of the components of the conceptual basis of the system that leads to perfection. In addition, this framework is a credible approach that should be followed in this direction.

It is known from history that Mahmud Zamakhshari was one of the three commentators who perfectly interpreted the Qur'an and left a rich scientific and spiritual heritage in this area. Therefore, his views are in line with the ideas put forward in Islamic teaching. “The call to patience is repeated many times in the Qur'an. For Allah needs patience in obedience, in avoiding sin, in overcoming obstacles, in the face of weakness, and in controlling lust”[4, 286]. Islamic teaching is not obsolete, it is important as a value that has not lost its educational value at all times, including today, in the existence of humanity and society.

In addition to the calls in the Qur'an, the hadiths also set out exemplary ideas about patience and contentment, saying, *“Patience is the greatest and most generous gift bestowed on a servant by Allah. The patient endures both the scarcity of food and poverty, and does not despise himself, but keeps his head upright. A slave who is deprived of the blessing of patience, even if he has half of the world, will be humiliated and greedy. If a Muslim perseveres and is content with the sufficient sustenance given to him by Allah, he will become one of the few who have achieved the greatest salvation in the world. The real wealth is not in the abundance of the world, but in the satiety of the self”*[14, 286].

Based on the analysis of the above points, the following conclusions can be made.

One of the important norms of etiquette is that patience and contentment are respected in all periods of human society and are unique to real people.

Since patience and contentment are a unique quality that characterizes the personality of people with high spirituality and introduces them as beautiful people, our historical ancestors, including the great scholar Mahmud Zamakhshariy, encouraged people to be patient and content in their works. His observation in this regard, based on his life experience, has left an immortal scientific and spiritual legacy of teachings that have not lost their didactic significance even today. Their rational use serves to strengthen the historical and national basis of the upbringing of a harmoniously developed generation.



The concepts of patience and contentment should be seen as a source of nurturing important human qualities based on both religious and secular sciences. Indeed, following the ideas that encourage people to be patient and content in the Qur'an, the hadiths, and the works of Mahmud Zamakhshariy, along with other historical sources, is a historically proven way to bring people to perfection.

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