
ABOUT THE COMMENTARY ON THE WORK "ATVOQU-Z-ZAHAB FI-L-MAWOIZ WA-L-KHUTAB"

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ABSTRACT

The article deals with the scientific heritage of Mahmud Zamakhshari, his work "Atvoqu-z-zahab fi-l-mawoiz wa-l-khutab", writing history, style, essence of content, teachings, topics of study, Western scholars' studying, translation in a number of languages, translation and publication in Uzbek of the work. The main work of the article includes the influence of "Atvoqu-z-zahab", a rare example of classical literature on the development of moral, philosophical, literary direction, views on the comments based on the work, methods of interpretation, ideas, description of commentaries.

KEYWORDS: Mahmud Zamakhshari, "Atvoqu-z-zahab fi-l-mawoiz wa-l-khutab", commentary, commentary, ethics, exhortation, exhortation, classical literature, ideas.

INTRODUCTION

We can observe at all times that the work that comes into each world is based on its own foundations. For example, we all know that hadith books based on the same events and conditions were created on the basis of the Qur'an. Commenting on the sources is also the culmination of this process. One of the important tasks is to put unique works into scientific and public circulation, especially for the spiritual and enlightenment of the younger generation, the development of the future of the nation. The fact that a number of works and commentaries have been written on the basis of Mahmud Zamakhshari's work ("Golden necklaces in sermons and preachings") (1) is a testament to the rarity of the work. The great thinker az-Zamahshari left us a rich and great scientific legacy. He has authored more than fifty works on linguistics, lexicography, literature, aruz, geography, tafsir, hadith, fiqh and ilm al-qiraat, most of which have survived [1].

Az-Zamahshari created Atwaqu-z-zahab during the heyday of his scientific activity during the Meccan period. The original title of the work was An-Nasaih as-sig'ar (Little Admonitions), and it consists of a hundred articles of instructive wisdom, useful advice, and beautiful moral advice [1]. These works are written with saj' and decorated with art typical of Eastern literature [1]. We see that the author covers in it many issues related to the socio-economic and spiritual life of his time. In his articles, he sharply criticizes both oppressive rulers and supporters of philosophy and science. He writes openly about social evils, denouncing corrupt judges, writers, scholars, and scholars who are greedy for wealth [1]. Indeed, Zamakhshari not only warns that social vices are one of the flaws that cause other vices, but also promotes religious, scientific, and moral ideas that guide one to the right path. His words of wisdom, his call to goodness, his return from evil, ignorance, barbarism, his invaluable teachings that the hard work of piety, manners and character are superior to wealth, and that the future of the world can be achieved only through good behavior, are reflected in the spirit of the work.

Mahmud Zamakhshari's creative activity has been widely studied in foreign countries. Atvoqu-z-

zahab has been translated into several languages. In particular, the German translation by von Josep von Hammer was originally translated into Arabic in Vienna in 1835, and again in Leipzig in the same year, and Gustav File published another German translation in Stuttgart in 1863 (in some publications in 1836) [1]. Due to the fact that this work of the scholar was written in a hard and difficult to understand 'saj' method, the work has its own interpretations, as it is one of the works that require commentary. In this regard, the teacher N. Kamilov's description of the commentary: "Commentary is always a tool for understanding the work itself, it can never replace the work of the poet. The commentary, likewise, is neither literal literary criticism nor research, although it has research and interpretive features. The main purpose of the commentary is to simplify the complex expressions of the work, the complex expressions of the work. As such, more terminology in the ancient commentaries has focused on biting the core of mystical-mystical expressions. In a similar work, changes in meaning, symbols, and parables of concepts that have passed from era to era are explained. It first discusses the lexical meaning of words, their role as a metaphor (image), and then the nuances of meaning formed on this basis, the original artistic subtlety, the charm of expression [2].

The commentaries on Zamakhshari's *Atwoqu-z-zahab* are also commentaries on the scholar's complex words and phrases by the commentators with concise, simple, and in some cases broad, moral aphorisms, exhortations, and exhortations. A commentary on the work was published in 1876 in Paris by the French orientalist Barbe Maynard [1]. The 223-page edition includes extensive commentary in French on the text of the articles. There are places in the commentary that are far from the meanings of the text [1]. The introduction to the commentary is 12 pages long. Maynard calls this comment the "Golden Necklace." In the preface of the commentary, he describes his views on *Atwoq-z-zahab*, its popularity in the East, the expression of religious ideas in the work, and the teachings of Zamakhshari. In contrast to the educational work on the style of writing, the author of "*Atwoqu-z-zahab*" quotes religious aphorisms, phrases, irrigated with the classical language, nourished by the Qur'an. The illustrator of the work, Zamakhshari, who is the most knowledgeable, has skillfully managed to combine the short phrases in the work. He combined many phrases of the enlighteners of his time into the genre and proverbs in the work. The author has used the natural development of his thinking with surprising ease [3]. Another commentary on the work is written by Mirzo Yusufkhan Etisami, who lived in the first half of the XX century. Etisami called his commentary *Qalaidu-l-adab fi sharh Atwoq-z-zahab*. The writer made a significant contribution to the development of Iranian literature. He was born in Tabriz in 1874 and died in Tehran in 1937, according to some sources [4]. Etisami's scientific activity is not limited to Persian literature, he also does enough work in Arabic literature.

The commentary is an independent work containing a hundred articles on ethics, judgment, and commentary, and is the first scholarly work of Etisami. In the preface of the work, the author, like the writers of the Abbasid period, wrote an introduction in the middle and as beautiful words, and finished it according to the classification of etiquette. The poet has interpreted the complex phrases in the work in his own words, using examples in short commentaries, such as wise words and phrases, and such genres of fine arts as *tasbeh*, *talmeh*, and in some places rhyme. He enriched the articles with the words of ancient Arabic writers, verses from the Qur'an, and literary figures of his time. In the preface of the work, Sheikh Abdulmomin Maghribi compares Isfahani's work "*Atboku-z-zahab*" published by the Egyptian publishing house "Bulak". *Atboqu-z-zahab* also states that it is similar to Zamakhshari's *Atwoqu-z-zahab* due to its complexity in terms of writing style. During the study of the works of Adib Zamakhshari and Isfahani, he argues that they are both independent works. The Beirut edition of *Atwoq-z-zahab*, published in 1896, was reprinted in 1903 with this commentary in the Egyptian printing house Tamaddun, in 1910 in the As-Saodat printing house, and in 1925 again in the Al-Mahmudiya printing house as a commercial edition. A copy of *Qalayidu-l-adab* is now in the

library of the Islamic Council, a copy in the Sulaymaniyah Library in Istanbul. (donated by Ismail Hakki Bey in 1921) and a copy of the lithography is saved stored under inventory number 18953 in the main fund of the Institute of Oriental Studies named after Abu Rayhan Beruni.

Shaykh Yusuf al-'Asir also wrote a commentary on *Atwaq al-Zahab* entitled *Atwaq al-Zahab fi-l-mawoiz wa-l-khutab*. This commentary is 72 pages long and was published in 1293 AH in *Jamiyatu-l-funun* in Beirut. The work is a literary commentary written in Arabic, in which sermons, exhortations, wise sayings, and ideas about perfect manners are expressed in a hundred articles. Yusuf al-'Asir's commentary is written in harmony with Mirza Yusufkhan's commentary on *Qalaidu-l-adab fi commentary Atwoqu-z-zahab*. Commenting on the work, it was concluded that the commentary written by the French orientalist B. Maynard, although far from the main text, preserves the spirit of the main work "*Atwoqu-z-zahab*", in general, the teachings that lead to enlightenment and goodness. In the commentary of Mirzo Yusufkhan Etisami, he not only commented on the articles, but also commented on the articles in many places. The commentary is enriched with verses from the Qur'an, the wise sayings of folk scholars, ancient and modern Arab writers. In a literary commentary written by Sheikh Yusuf al-'Asir, the author describes both commentaries, attaching the Etisami commentary to his commentary. This gradual process is a vivid proof that the basic work "*Atwoqu-z-zahab*" is a rare source, a priceless monument. This work was studied in Uzbekistan only during the years of independence and was translated into Uzbek by Uzbek scholars Sheikh Abdulaziz Mansur, Rashid Zahid, Mahkam Mahmud, Nazarbek Rahim [5].

The work "*Atwoqu-z-zahab fi-l-mawo'iz va-l-khutab*", which is a bright page of Mahmud Zamakhshari's scientific heritage, influenced the development of moral, philosophical and literary direction as one of the masterpieces of classical literature. This source and the commentaries written under its influence have become the basis of our spiritual, educational and literary heritage. This process puts important tasks before the researcher. Consequently, the study of the dynamics of the development of scientific ideas in the following centuries is also relevant, highlighting the ethical and philosophical works written under the influence of Zamakhshari as the object of special research.

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