“ATWAQUZ ZAHAB...” OR GOLDEN WAY FROM EAST TO WEST

«АТВАҚУЗ ЗАҲАБ...» ЁҲУД ШАРҚДАН ҒАРБГА ОЛТИН ЙЎЛ

«АТВАКУЗ ЗАХАБ...» ИЛИ ЗОЛОТОЙ ПУТЬ С ВОСТОКА НА ЗАПАД

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Abstract: *Mahmoud Zamakhshari’s book “Atwaq uz-zahab fil-mawai’z wal-khutab” is a collection of 100 essays consisting of golden admonitions and guidance that promote piety and noble character, encouraging the abandonment of evil and the pursuit of goodness.*

This article discusses one of Mahmud Zamakhshari’s scholarly works, “The Golden Strands of Admonitions and Advice”, which deals with spiritual education and ethics. It also examines the translations of this work and the translators who were influenced by it. In particular, the article provides information about the translations of the book in the West, including both ancient and modern editions. It also discusses the German translations of Atwāq az-Zahab made by several German scholars such as Joseph von Hammer, Heinrich Leberecht Fleischer, and Gustav Weil, as well as presenting details about the lives and scholarly contributions of these translators. The translation work known as Samachschari’s Goldene Halsbänder is given a scholarly description of its lithographic editions, with samples provided from each edition. In addition, the locations and distribution of these editions across various libraries and collections around the world are presented in the form of maps, tables, and diagrams.

Mahmud Zamakhshari’s book “Atwaq uz-zahab fil-mawai’z wal-khutab”, preserved in various libraries around the world, has been recognized by Western scholars as a distinguished example of world literature. In particular, the following statement by the American publishing house Kessinger Publishing is noteworthy: “We considered it important to reprint this rare antique work in facsimile form, as it represents a great cultural heritage...”

Key words: *Spiritual education, “Atwaq uz-zahab”, “Nasoihus sig‘or”, “Samachschari’s Goldene Halsbänder”, “Les Colliers D’or, Allocutoin Morales”, “Golden Necklaces or Maxims of Zamakhshari”.*

Аннотация: *Маҳмуд Замахшарийнинг “Атвоқ аз-заҳаб фи ал-мавоиъз ва-л-хутаб” асари зуҳд ва гўзал ахлоққа, ёмонликларни тарк этиш ва яхшиликка буюрувчи олтин насиҳат ва иршоддан иборат 100 та мақола тўпламидир.*

Мазкур мақолада Маҳмуд Замахшарийнинг илмий асарларидан бири, руҳий тарбия ва ахлоққа оид “Атвоқ аз-заҳаб фи ал-мавоиъз ва-л-хутаб” (“Ўгит ва насиҳатларнинг олтин шодалари”) асарининг таржималари ва мазкур асардан таъсирланган таржимонлар ҳақида сўз юритилади. Жумладан, асарнинг Ғарбдаги таржималари, уларнинг қадимий ва замонавий нашрлари ҳақида маълумотлар берилади. Мақолада “Атвоқ аз- заҳаб”нинг Йозеф фон Хаммер, Гейнрих Леберехт Флайчер ва Густав Вейль каби бир неча олмон олимлари томонидан немис тилига қилинган таржималари ҳамда мазкур таржимонларнинг ҳаёти ва ижоди ҳақида маълумотлар берилади.

“Samachschari’s Goldene Halsbänder” номи билан машҳур таржима-асар тошбосма нашрларига илмий тавсиф берилади ва ҳар бир тошбосма нашрдан намуналар келтирилади. Бундан ташқари, мазкур нашрларнинг турли дунё кутубхоналари ва фондларида жойлашуви харитаси ҳамда нисбати жадваллар ва диаграммалар шаклида акс этади.

Маҳмуд Замахшарийнинг дунёнинг турли кутубхоналарида сақланаётган “Атвоқ аз-заҳаб фи ал-мавоиъз вал-хутаб” асари Ғарб олимлари томонидан жаҳон адабиётининг юксак намунаси сифатида эътироф этилади. Жумладан, Американинг Kessinger Publishing нашриётининг қуйидаги эътирофи диққатга сазовордир: “Ушбу ноёб антик асар улкан маданий мерос бўлгани жиҳатидан уни асл нусхадан факсимел равишда қайта нашр этиш муҳим деб ҳисобладик...”.

Таянч иборалар: *Руҳий тарбия, “Атвоқ аз-заҳаб”, “Насоиҳ ас-сиғор”, “Samachschari’s Goldene Halsbänder”, “Les Colliers D’or, Allocutoin Morales”, “Golden Necklaces or Maxims of Zamakhshari”.*

Аннотация: *Произведение Махмуда Замахшари «Атвак уз-захаб фил-маваиз вал-хутаб» представляет собой сборник из ста статей бесценных советов и наставлений, которые направляют нас к добрым нравам.*

В данной статье речь идет о переводах одного из произведений научного наследия Махмуда Замахшари, труда «Атвак уз-захаб фил-маваиз вал-хутаб» («Золотые ожерелья наставлений и советов») по духовному воспитанию и нравственности. Дается информация о западных переводах произведения и их ранних и современных изданиях. В статье подробно описаны переводы «Атвак уз-захаб» на немецкий язык несколькими немецкими учеными, такими как Йозеф фон Хаммер, Генрих Леберехт Флейшер и Густав Вейль, а также кратко описывается жизнь и деятельность переводчиков.

Переведенные литографии, известные как «Samachschari’s Goldene Halsbänder», научно описаны и приведены примеры из каждой литографии. Кроме того, в виде таблиц и диаграмм отражены географическая карта нахождения каждого переводного произведения

в разных мировых библиотеках и фондах, а также соотношение нахождения этих произведений в мировых фондах. Констатируется, что произведение Махмуда Замахшари «Атвак уз-захаб фил-маваиз вал-хутаб», находящееся во многих библиотеках мира, признано западными учеными высоким образцом мировой литературы и редким произведением искусства. В частности, примечательно следующее признание ценности произведения представителями американского издательства Kessinger Publishing: «Поскольку это уникальное антикварное произведение представляет собой огромное культурное наследие, мы сочли важным перепечатать его факсимиле с оригинального экземпляра...»

Ключевые слова: *духовное воспитание, "Atwaq uz-zahab", "Nasoihus sig'or", "Samachschari's Goldene Halsbänder", "Les Colliers D'or, Allocutoin Morales", "Golden Necklaces or Maxims of Zamakhshari".*

INTRODUCTION

Mahmoud Zamakhshari's life and scientific heritage have been the focus of attention of Eastern and Western researchers for centuries. For example, many scientists such as Sam'ani, Yakut Hamavi, Ibn Khallikon, Ibn Qutlubuga, Jalaluddin Suyuti, Tashkopirzoda, Haji Khalifa Chalabi, Abdulhay Laknavi, Zirikli left valuable information about the life and scientific activity of the scholar in their works. Joseph von Hammer, Heinrich Leberecht Fleicher, Gustav Weil, Barbier de Maynard, Brokelman, Gibb, Krachkovsky, Belkin and others from Western scholars have conducted many studies on Zamakhshari's personality and works. Mahmoud Zamakhshari is one of the scholars (Мухамедов Н., 2015:3-5) who left a great spiritual heritage for the next generation in the field of interpretation, hadith, fiqh, nahw, eloquence, spiritual education and morality, literature and poetry.

One such source is the work "Atwaquz zahab fil mawa'izi wal khutab" (Golden branches of admontions and advices). This work, which is a practical example of ethical knowledge, contains a hundred articles (wise literary pieces on various topics) with advice and instructions for asceticism and good morals, forsaking bad things and doing good. The writing of "Atwaquz zahab fil mawa'izi wal khutab" is related to a strange situation. This book by Zamakhshari, known among scholars as "Jarullah" (Neighbor of Allah), was composed during the circumambulation of the Kaaba. Every time he circumambulated the Kaaba, he wrote down one article on paper, thus increasing the number of articles to a hundred.

Zamakhshari's work "Atwaquz zahab" was translated into German between 1835-1836 and published several times in different cities of Europe. In this article, we will give information in details on the German translation of "Atwaquz zahab" "Samachschari's Goldene Halsbänder" and the lives and works of German scientists such as Joseph von Hammer, Heinrich Leberecht Fleicher and Gustav Weil, who translated it into German.

METHOD

Many research works dealing with this research issue have been studied by a wide scientific community and its scientific and historical foundations. In particular, the research work of S.S. Sayjalolov (2021) was dedicated to the in-depth study of the scientific heritage of Mahmud Zamakhshari, in which the main focus was on the significance of the works of the scholar as a cultural heritage. Another researcher, M. Izharul-Haq, (2012), examines Zamakhshari's contribution to the development of world linguistic sciences and his achievements in the field of knowledge as a linguist. E. Gözeler (2016) was one of the researchers who carried out studies on the role of linguistics in Eastern culture and science, especially Zamakhshari's works. He focuses on a general analysis of Zamakhshari's scientific activity and his contribution to literary studies. That was of great importance in the study of literary heritage and influence.

DISCUSSION

Joseph von Hammer-Purgstall (full name: Joseph Freiherr von Hammer-Purgstall) is an Austrian historian, orientalist and diplomat, researcher and translator of oriental literature. He graduated from the Academy of Oriental Languages in Vienna. He knew Greek, Latin, French, Italian, Arabic, Persian and Turkish languages. He visited London and studied English there. For some time he worked in Paris, where he met Sylvester de Sacy. Then he lived in Moldavia (in the city of Yasi). After returning to his homeland, he worked as an adviser to the Vienna court. In 1835 he was given the title of baron by virtue of being heir to the Countess of Purgstall.

Joseph von Hammer-Purgstall left the diplomatic service in 1839 and devoted himself to research in history and literature. He was the founder of the Austrian Academy of Sciences and its first president (1847–1849). At the same time, he was a foreign honorary member of the French Academy of Letters and Pictorial Literature and the Petersburg Academy of Sciences (1823). Founded in 1959, the Austrian Society for Oriental Studies was named after Joseph von Hammer-

Purgstal. In 1981, dedicated to the 125th anniversary of the scientist's death, a postage stamp with his image was issued (Hammer-Purgstall, 1957).

The following historical works of Josef von Hammer-Purgstal are famous: "History of the Assassins" (1818), "History of the Ottoman Empire" (1827-1835), "History of Arabic Literature" (1850-1856), "History of the Golden Horde in Kipchak" (1837–1840).

In addition to historical works, Josef von Hammer-Purgstall also translated Arabic, Persian, and Turkish works. In particular, he translated Hafiz's "Tales of 1001 Nights" and "Devon" and greatly influenced the work of the famous German writer and poet Goethe. He was the first to report on Fuzuli in Western Europe. In Cairo, he bought Ibn Wakhshi's manuscript on "Hidden hieroglyphs and alphabets" and translated then published it in London in 1806. He contributed to the development of Egyptology by uncovering a number of ancient inscriptions and Egyptian hieroglyphs (Hammer-Purgstall, Grenzgänger zwischen Orient und Okzident, 2008).

Joseph von Hammer-Purgstall is one of the people who translated the work of the great scholar Mahmud Zamakhshari "Atwaq az-zahab fi al-mawai'z wal-khutab" into German and introduced the name of the scholar to the whole western world.

This translation was published in Vienna in 1835 under the title "Samachschari's Goldene Halsbänder", together with the German and Arabic texts. This was the first translation into German and the first lithographic edition of Zamakhshari's collection of articles "Atwaquz zahab". The Arabic text of the lithograph consists of 60 pages, and the German translation consists of 54 pages. Hardcover, gilt in green, title page and cover feature marbled background. The cover is slightly rubbed. The inside of the cover is brown, slightly reddened.

The Arabic text is written in naskh script, with the title of the work and the author written on the first page within a circle with a floral design and between the flowers: أطواق الذهب الزمخشري

On the second page, the inscription بسم الله الرحمن الرحيم is reflected in a rectangular shape with a flower pattern. After these notes, the author›s introduction begins as follows:

قال الشيخ الامام الاجلّ الزّاهد الكامل البارع
جار الله العلامة استاذ الدنيا رئس الافاضل شيخ
العرب و العجم ابو القاسم محمود بن عمر بن محمد الزّمخشري

"The teacher of the world, the leader of virtues, the teacher of Arabs and novices, the great imam, ascetic, perfect and skilled scholar Jorullah Abul Qasim Mahmud ibn Muhammad al-Zamakhshari says..." (Hammer-Purgstall, 1835)

After the introduction, the articles are placed in sequence, and the first article begins with the number 1 and the word المقالة. Subsequent articles are numbered, and the last article is numbered ٩٩, and the ١٠٠th article is added to it. Therefore, the last article is not separated by the number 100. Perhaps it is not surprising that this is the case with the manuscript text used by Joseph von Hammer.

Joseph von Hammer writes in the conclusion of this book:

"These articles are published in the blessed city of Vienna (may Allah protect him from various calamities) with the help of God, the King of the world, who is the Lord and King of the world, and for the numbering of the articles, dated 1834 AD, Mehrjan, Jumadul 12 On the first day, 1250 days after the emigration of Muhammad (peace and blessings be upon him), it was concluded with the signature of Yusuf (Joseph) von Hammer, a translator who needs his Almighty God for every work, and whose prayers are answered in a suitable manner" (Hammer-Purgstall, 1835).

The German text is written in the Gothic style and has a unique historical meaning. The title page has the following inscriptions:

Samachschari's goldene Halsbänder (Zamachschari's golden collection), new edition, Arabic and German, Joseph von Hammer, seal with Arabic inscription, place of publication: Vienna, publisher: publisher Gedruckt bey A. Strauss', year of publication 1835.

On the second page:

Überſetzung des Siegels auf dem Titelblatte.

Überseßung des Giegels auf dem Titelblatte.

"Translation of Seal on Title Page".

Mein Begehren iſt nicht Gold,
Um des Nutzens mich zu freuen,
Sondern Ruhm und Ehrenſold,
Der ſich immer ſoll erneuen.

"My ego is not golden, and my eyes are not happy

Perhaps it is glory and honor that is always renewed."

Joseph von Hammer begins the translation with an address and dedication to his fellow orientalists. This is reflected on the third page:

Zueignung.

An alle Orientaliſten
von ihrem Mitgenoſſen, dem Überſetzer.

"A dedication from your like-minded reader to

all Orientalists" *(Hammer-Purgstall, 1835).*

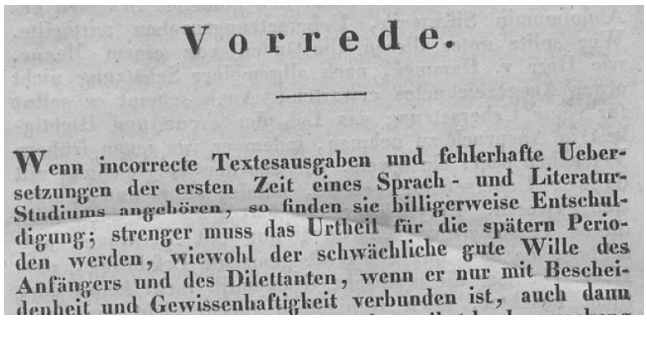
In the same year, another translation by Heinrich Leberecht Fleicher appeared in Leipzig. He worked on Joseph von Hammer's translation, retranslated it with critical and explanatory comments and published it.

Heinrich Leberecht Fleicher was born on February 21, 1801 in Schandau, Kingdom of Saxony. In 1814, he began studying at the college in Bautzen. In 1819-1824, he studied at the theology faculty of Leipzig University. Then he studied Arabic, Persian and Turkish in Paris in 1824-1828. In 1831, he taught at the Kreuzshule school in Dresden, the capital of Saxony. In 1835, he became a professor at the theological faculty of the University of Leipzig, and in 1840, he became a teacher of oriental languages at the philosophy faculty of this university. On his initiative, the department of Arabic language and literature was opened at this university. He was an honorary member of the Asiatic Society in Paris and the Royal Society of Asian Studies in London. In 1845, he was the main initiator of the establishment of the German Oriental Society and one of its active members (Dugat, 1870).

From 1849, he was a corresponding member of the St. Petersburg Academy of Sciences. In 1868, he was awarded the Prussian "Pour le Merite" order. Heinrich Leberecht Fleischer died on February 10, 1888 in Leipzig. (Fuck, 1955).

Heinrich Leberecht Fleicher, like Joseph von Hammer-Purgstall, translated and published "Atwaquz zahab". As a result, the great scholar Mahmoud Zamakhshari and his work became more popular throughout the Western world.

This translation was published in German in 1835 by Karl Heinrich Reklam in Leipzig under the title "Samachschari's Goldene Halsbänder". Heinrich Leberecht Fleicher states that this work is a revised text of Joseph von Hammer's translation, with a critical and exetical commentary. One of the different sides of his work is translated into German without giving the full Arabic text, and only the explanatory words are commented on.

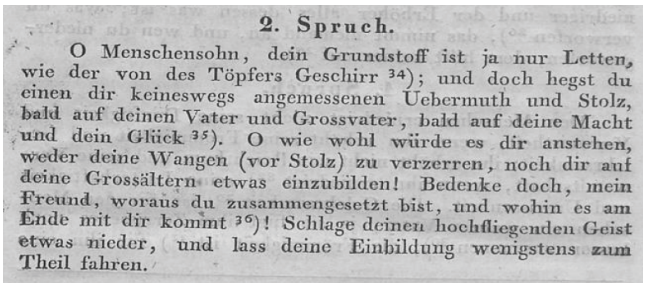


Vorrede.

Wenn incorrecte Textesausgaben und fehlerhafte Uebersetzungen der ersten Zeit eines Sprach- und Literatur-Studiums angehören, so finden sie billigerweise Entschuldigung; strenger muss das Urtheil für die spätern Perioden werden, wiewohl der schwächliche gute Wille des Anfängers und des Dilettanten, wenn er nur mit Bescheidenheit und Gewissenhaftigkeit verbunden ist, auch dann

This lithographed copy is a beautiful example of a book in an Austrian private collection, with a green cover, Moroccan motifs, and gilt letters. The work is stored in the digital library of the Middle East Special Fund of the University of Saxony-Anhalt and the State Library under the number de11911. The introduction part of the work consists of 15 pages, marked with Roman numerals (Hammer-Purgstall, 1835).

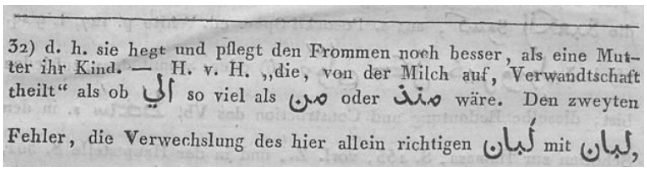
Mahmoud Zamakhshari's introduction and translation of one hundred articles consists of 84 pages, marked with Arabic numerals. Here is an example of this:



2. Spruch.

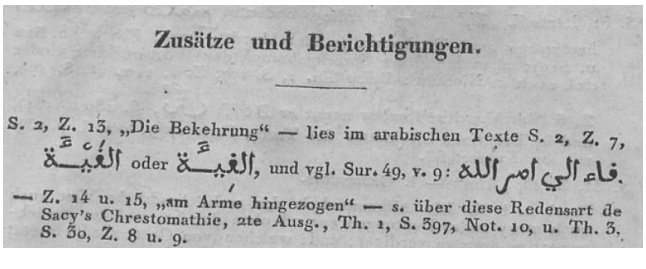
O Menschensohn, dein Grundstoff ist ja nur Letten, wie der von des Töpfers Geschirr [34]); und doch hegst du einen dir keineswegs angemessenen Uebermuth und Stolz, bald auf deinen Vater und Grossvater, bald auf deine Macht und dein Glück [35]). O wie wohl würde es dir anstehen, weder deine Wangen (vor Stolz) zu verzerren, noch dir auf deine Grossältern etwas einzubilden! Bedenke doch, mein Freund, woraus du zusammengesetzt bist, und wohin es am Ende mit dir kommt [36])! Schlage deinen hochfliegenden Geist etwas nieder, und lass deine Einbildung wenigstens zum Theil fahren.

Arabic words can be found in the translation of the work only in the footnotes.



32) d. h. sie hegt und pflegt den Frommen noch besser, als eine Mutter ihr Kind. — H. v. H. „die, von der Milch auf, Verwandtschaft theilt" als ob الي so viel als من oder منذ wäre. Den zweyten Fehler, die Verwechslung des hier allein richtigen لُبان mit لِبان,

Corrections are given in the last 3 pages of the translation (Hammer-Purgstall, 1835).



Zusätze und Berichtigungen.

S. 2, Z. 13, „Die Bekehrung" — lies im arabischen Texte S. 2, Z. 7, الغُبّة oder الغِبّة, und vgl. Sur. 49, v. 9: فاء الي امر الله.

— Z. 14 u. 15, „am Arme hingezogen" — s. über diese Redensart de Sacy's Chrestomathie, 2te Ausg., Th. 1, S. 397, Not. 10, u. Th. 3. S. 30, Z. 8 u. 9.

In 1836 Mahmoud Zamakhshari's work «Atwaquz zahab» was once again translated into German. This translation was made by Gustav Weil. He corrected the mistakes in Joseph von Hammer's translation and made critical comments. He also reformed the Arabic text in Joseph von Hammer's translation based on a manuscript found in Cairo.

Gustav Weil is a German orientalist, professor of oriental languages at Heidelberg University. He was born on April 25, 1808 in a Jewish family in Salzburg, Baden, Germany. He learned Hebrew, French and Latin from a young age. In 1828, he began study in the Heidelberg

University. He went to Paris in 1830 to continue his education, where he studied with Sylvester de Sacy. He learned Arabic from teachers such as Quatremere and A. Perron. After the French invasion of Algeria, he quit his studies and went to Algeria as a military correspondent for the Augsburger Allgemeine Zeitung (Dunlop, 1962).

In January 1831, he moved to Egypt and began teaching French at the Abu Zabel medical colledge, newly opened by Mehmed Ali Pasha in Cairo. At the same time, he learned Arabic, Persian and Turkish languages from scholars such as Muhammad Ayyod Tantovi and Ahmad Tunisi.

In March 1835, he went to Istanbul, lived there for a while, studied the Turkish language well. After returning to Germany, in 1836 he became a doctor of science in the University of Tübingen. In 1845, he joined the courses of Eastern languages of this university. In 1861, he was appointed professor of Oriental languages. He died on August 29, 1889 in Freiburg, Germany. A member of such organizations as the German Orientalist Society, Asiatic and American Oriental Society, Gustav Weil received various awards from the states of Baden and Prussia. After his death, the collection of Arabic manuscripts was given to Heidelberg University by his children.

In 1837-1841 Gustav Weil translated "One Thousand and One Nights" from Arabic into German in 4 volumes, and in 1864 Ibn Hisham's "Life of Muhammad peace be upon him" in 2 volumes. In addition, he translated Mahmoud Zamakhshari's work "Atwaquz zahab" and made the name of the scholar and this work more popular throughout the Western world. Gustav Weil's translation of "Atwaquz zahab" and One Thousand and One Nights into German is an important contribution to world literature (Merch A. Weil, Gustav, 1896).

Gustav Weil reworks Hammer's translation and corrects it. This translation was published in German in Stuttgart in 1836 under the name "Samachschari's Goldene Halsbänder".

This lithograph is stored in the Arab-East Fund of the Bavarian State Library and Munich Digital Library under the number A.OR-1913.

The work is published in Gothic script and consists of 180 pages. At the beginning of the book, the title page is repeated on several pages, introduction part of the work consists of 13 pages, marked with Roman numerals. Mahmoud Zamakhshari's introduction and translation of one hundred articles consists of 46 pages. The review of the articles in German consists of 112 pages and is marked with Arabic numerals. Corrections are given at the end of the translation.



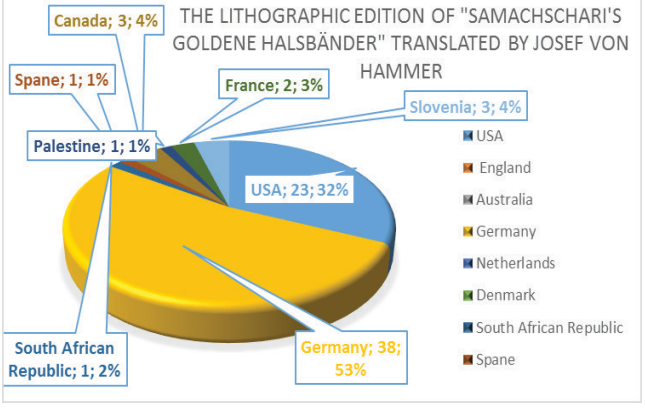
Corrigenda.

Seite	Zeile	ſtatt	leſe
4	20	Uer	Ufer
15	25	dem Uebelthäter	den Uebelthätern.
31	19	That	Handlung.
49	5	kablahu	khablahu.
—	10	iukalu	iukhâlu.
—	16	siffatun	shiffatun.
—	22	as mâü	asmâü.
50	8	kuwwatan	khuwwatan.

RESULT

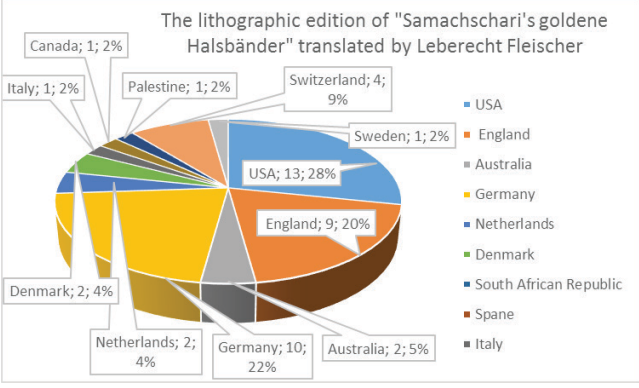
The Vienna copy of "Atwaquz zahab", published by A. Strauss in 1835, is very popular in the West. In particular, his microfilm is located in about 20 German libraries. It is also held in more than 15 libraries in the United States and several in Canada. Also, the work is included in the National and Universal Library in Strasbourg, France, the Information System of the National Library in Maribor, Slovenia, the Institute of Information Sciences and the National University Library in Ljubljana.

Josef von Hammer's translation was published in Munich in 1990-94 by the Saur Verlag publishing house in a large number of microfilms, and was presented to various libraries in the Western world. In the chart below, you can see the ratio of placement in the world funds of "Samachschari's goldene Halsbänder", a translation of "Atwaquz zahab" by Josef von Hammer:



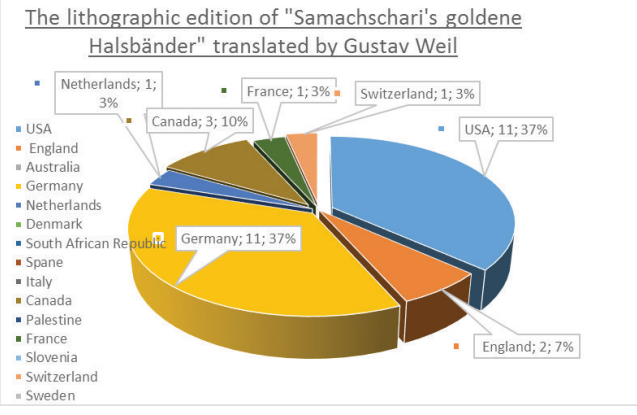
Heinrich Leberecht Fleischer's translation of "Atwaquz zahab", "Samachschari's goldene Halsbänder", a microcopy of the lithograph is also available in public libraries in Sweden, Denmark, Germany, Switzerland, the Netherlands, England, Canada, the United States of America and Australia.

The lithographic copy of this work can be seen in the following diagram:

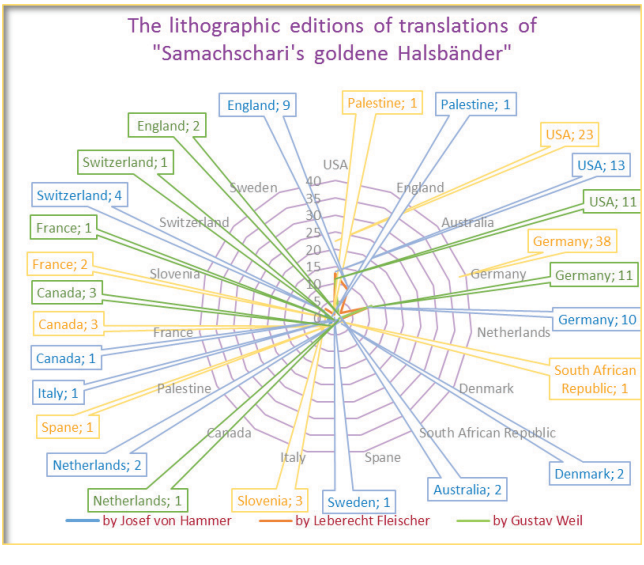


A microcopy of the lithographic edition of «Samachschari's goldene Halsbänder» translated by Gustav Weil of «Atwaquz zahab» is stored in the libraries of Germany, Switzerland, Holland, England, Canada, the United States of America and France.

The diagram below shows the ratio of this lithographic editions stored in the world funds:



The diagram below shows the ratio of thees lithographic editions all over the world funds:



CONCLUSION

As a conclusion, it should be noted that Joseph von Hammer translated Mahmud Zamakhshari's work "Atwaquz zahab" into German, making the scholar and his work more popular throughout the Western world. This translation was published by A. Strauss in Vienna in 1835 under the name "Samachschari's Goldene Halsbänder" and became very popular in the West and became a great motivation and basis for the translations of German and French scholars such as Heinrich Leberecht Fleicher, Gustav Weil and Barbier de Maynard.

It should be noted that Mahmoud Zamakhshari's work "Atwaquz zahab" was popular in Europe in ancient times and foreign language translations are still being published. The above lithograph and the following modern publishings are good examples of this:

"Atwaquz zahab" was translated into English by Charles F. Horne in 2006 and called "Golden Necklaces or Maxims of Zamakhshari". The work was published in the USA by "Kessinger Publishing" in 2006 and 2010.

A modern edition of "Samachschari's Goldene Halsbänder" consisting 112 pages was published in Germany by the publishing houses "Nabu Press" in 2010 and by "Book on Demand" in 2014. A modern edition of "Samachschari's Goldene Halsbänder" consisting 66 pages, published in Germany in 2018 by "Forgotten Books".

"Atwaquz zahab" was translated into French by Barbe Maynard in 1876 and commented in French. This translation of "Atwaquz zahab" was published in Germany by "Nabu Press" in 2010 under the title "Les Colliers D'or, Allocutoin Morales".

"Atwaquz zahab" was translated into English by Charles Fayl Horne and published under the title "Golden Necklaces or Maxims of Zamakhshari" in 2006 and 2010 by Kessinger Publishing, USA.

"Atwaquz zahab" by Mahmoud Zamakhshari, which is in many libraries of the world, is recognized by Western scholars as a high example of world literature and a rare work of art. After all, the American publishing house Kessinger Publishing acknowledges the value of the work as follows: "Since this unique antique work is a huge cultural heritage, we considered it important to reprint it from the original copy. In order to fulfill our duties and responsibilities, such as protection and preservation of world literature, as well as in modern editions, we presented this unique work in an affordable and affordable way, assuming that it remains faithful to the original" (Horne, 2006).

In general, it is natural that scholars and their unique works, studied and studied in the Western world,

arouse a sense of pride in every citizen of Uzbekistan. At the same time, it is one of the responsible tasks for young scientists and researchers to study and introduce scientists from our country and their works to the whole world. Studying and presenting to the public such works of Zamakhshari, consisting of golden advice and guidance, is of great importance in helping our compatriots, especially the youth, grow up to be a generation worthy of their ancestors.

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