

“Masnaviyi Manaviy” and Uzbek Literature

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Abstract: The article discusses the role of the “Masnavi” in Uzbek literature. It is said that one of the pearls of importance in two aspects among these works is the “Masnavi” of the great sheikh, the scholar of the science of Sufism Maulana Jalaliddin Rumi, in which the essence and content of the Qur'an and sacred hadiths are in harmony with Sufi views.

Key words: “Masnavi”, Uzbek literature, Sufism, Rumi, life and death, couplet, translation, literary influence.

Introduction

Since “Masnavi” in the Eastern world is considered the next revered source after the Kuran and sacred hadiths, the presentation of deep philosophical conclusions about the immortal eternal problems associated with the education of a perfect person, like the universe and man, recreation and existence, life and death, ensures the significance of the work at all times. Indeed, the appearance of Rumi's work “Masnaviy” was welcomed by Muslim nations as a great miracle in the world of artistic verbal art. Rumiists praised this work with the names “*Forsiy Quron*”, “*Tasawwuf Qumusi*”, “*Manaviyat Dengizi*”, “*Dunyoning Kitobi*”. To receive pleasure from this artistic creation, to take an example from the universal human qualities expressed in it, to please one's people with the lines of Rumi became a sacred tradition. The glory of this great sheikh, born in Balkh, raised in Rome, has spread widely in the West. As a result, under the influence of “Masnaviy”, many artistic pearls have been created, from which a life-giving breath blows.

Also in this direction, there is a tradition of writing commentaries on “Masnaviyi Manaviy”, translating it completely or in parts into other languages. The merit of scholars and translators such as J. Hammer, J. Rodhouse, N. Winfeld, R. Nickelson, Arthur John Arberry, William Jones, Jeffrey Hauser, Clement Huart in introducing “Masnaviy” to the Western world is great, then the translation of the work into Urdu by Munshi Ali under the title “Bogi Eram”, Yusuf Alishah Chishti as “Pirohani Yusufiy” (“shirt of Yusuf”), into Uyghur by Yusuf Kharobati as “Masnaviyi Kharobotiy” became a great event in the spiritual life of the Eastern and Western peoples. Both in classical Uzbek literature and in the creative work of its great figures, this work began to be widely continued. As a striking example of this, it is enough to show the work of Boborakhim Mullo Vali ugli Mashrab “Mab dai nur”. Also in the field of commentary on the important wise verses of the “Masnaviyi Manaviy” a number of valuable works have been carried out. It is in this direction that the work of Sheikh Adina Muhammad Khorazmi, who lived and worked in Khorezm in the 18th century, “Miftokh ul-asror” deserves special attention.

The Main Part

Work on the “Masnaviyi Manaviy” created in the 13th century is still ongoing as a kind of literary tradition in terms of apprenticeship, inspiration from it, writing answers, commentary, and translation. It is enough to note as evidence the translation and commentary of the skilled translator of Persian literature Askar Mukhtar. In 2002-2005, “Masnaviy” was also translated into Uzbek by the poet-translator Jamal Kamal. Initially, the translation was presented to a wide range of students in the form of six books, then in the form of one book, and finally in the form of two books. This translation in the form of six books was published in the city of Kun, Republic of Turkey. According to the results of preliminary research, “Masnaviy” contains 957 titles. The headings were called “hikoya” (story),

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“masal” (fable), “munojot” (prayer), “oyat wa hadith tafsiri” (interpretation of the verse and hadith), “rivoyat qiladilar” (they narrate), “bayoni” (exposition), “javob” (answer), “shu haqdakim” (about this), “qissasi” (tale). “Masnaviy manaviy” consists of six notebooks (books): The first book (notebook) - 4018 couplets. The second book (notebook) - 3825 couplets. The third book (notebook) - 4810 couplets. The fourth book (notebook) - 3855 couplets. The fifth book (notebook) - 4240 couplets. The sixth book (notebook) is 4930 couplets. The total translation of the work is 25678 couplets. Each of the six notebooks - books of the work has a short prologue. The author discussed sharia, spiritual development, enlightenment, truth, morality, self-knowledge in the form of rivayat, a narration to convey his goal to the reader. Therefore, “Masnaviy” does not consist of a specific plot. Mawlana conveys his goal to the student in a narration within a narration, a rivayat within a rivayat, an ayah within a hadith, folk proverbs, folk fables within a hadith, etc. Tajik literary critic Rasul Khodzizadeh writes about this: *“Маснавӣ” монанди дигар асарҳои фалсафӣ ё дostonҳои сӯфиёнаи Саной ва Attor сохти композиционии муайян надорад. Муаллиф масъалаҳои ҷудогоноро бо тартиби муайян ба бобу фаслҳо ҷудо накардааст. Аз ҳамин сабаб доир ба як масъала фикру муҳокимарониҳои ӯро дар ҳар ҷои “Маснавӣ” пайдо кардан мумкин аст*. (Content: “Masnavi”, like other philosophical works, like the Sufi poems of Sanai and Attor, does not have a specific compositional plot. The author, artistically depicting the issues, does not follow a specific rule and does not divide them into chapters, parts. Therefore, his opinion or reasoning on one issue can be found in any place of “Masnavi”).

Literary scholar N.Komilov: “Masnaviy” contains several hundred stories and rivayats. Hundreds of verses of the Qur’an are interpreted. Comments on 690 hadiths are given. Before us appears a great connoisseur of verbal science, an educated person and a mighty genius poet who raised the teaching of Sufism to the top. From simple funny stories, narrations Rumi brings out extraordinary philosophical and Sufi meanings, his sound thinking rises more and more from circle to circle, level to level. Noting “the presence of three internal meanings of the Qur’an”, he explains them in detail. Also in this regard, the views of literary scholar and translator E.Achilov are consonant.

In the process of searching literary scholars it became known that in “Masnaviy” the scientist in the process of expressing a certain goal, indeed, as an artistic means widely used suras, verses and hadiths of the Qur’an. “Each line, couplets of Rumi have an external and internal subtext. Each commentary of a scholar on a couplet becomes a notebook.”

Jalaliddin Rumi in the memoirs of Abdurrahman Jami “Nafakhot ul-uns”, Alisher Navai “Nasoyim ul-muhabbat”. Alisher Navai in the memoirs “Mazholis un-nafois” narrating about the work of this or that poet, recalls Rumi. Notes brief but important information that Kasim Anvar wrote masnavi in the meter of “Masnaviy” of Rumi, Hussein Khorezmi wrote commentaries on “Masnaviy” of Rumi.

After Alisher Navai, there were attempts to comment on “Masnaviy” in the Uzbek language. The first commentaries on “Masnaviyi manaviy” in the Uzbek language were written by Kamaliddin Hussein Khorezmi. However, he commented only on three notebooks of the poem in “Zhavokhir ul-asror va zavohir ul-anvor”. In addition, Yaqub Charkhi also wrote an article explaining the imagery of the poem in “Masnaviyi manaviy”. This also includes the works of Mashrab “Mabdai nur”, Sheikh Odin Muhammad Khorezmi “Miftokh ul-asror”. Abdurauf Fitrat, as a literary scholar and mashrabaved, wrote about Babarakhim Mashrab’s work “Mabdai Nur” as follows: *“Now let us move on to Mashrab’s book “Mabdai Nur”. Commentaries in Uzbek were written to the masnaviy of Jalaliddin Rumi in a book published in 1912 in Bukhara. Several couplets were taken from the masnaviy of Jalaliddin Rumi. After each couplet of the Persian text, comments in Uzbek begin. The comments expound the Sufi symbols of Jalaliddin Rumi”*.

As Abdurauf Fitrat said, Babarakhim Mashrab brought 40 couplets in Persian to Jalaliddin Rumi’s work “Masnaviyi Manaviy” in “Mabdai Nur”, then translated them into Uzbek. He commented on some couplets without translation. More than twenty rivayats of the two works correspond to each other in content. According to the conclusions presented in Mashrab studies, “Mabdai Nur” was born in response to the work of the great sheikh and poet Rumi “Masnaviy”. The first notebook in “Mabdai Nur” is 3070 couplets, it contains 19 couplets taken from Rumi’s “Masnaviy”. The work includes 22



prologues (872 couplets), 52 narratives (1881 couplets), 16 ghazals (272 couplets), 3 mustahzadas (two in Uzbek, one in Arabic, 23 couplets).

Before independence, the attitude towards Rumi's work was one-sided, the scholar's works were largely studied superficially. Literary scholar N. Kamilova cites the rivayat "Turt yollovchi" from "Masnaviy" to confirm the idea in some studies. During this period, another of the great masters of the word, Sh. Shamuhammedov, translated several ghazals, rubai and stories of Jalaliddin Rumi into Uzbek.

Jamal Kamal's merit in familiarizing the Uzbek people with the life and work of Rumi is great. He began this noble cause with the translation of the historical and biographical novel "Jalaliddin Rumi" by Radi Fish. In 1991, Jamal Kamal translated and published 333 rubai from the works of classical poets who wrote in the Persian-Tajik language in accordance with the original, relying on the tradition of classical rubai writing and experiences in translating rubai. Among them, there are also 53 rubai that belonged to his pen. And in 1994, a collection of poems "*Uchmoqqa qanot yo'q, vale uchgayman*" (**meaning:** "The plane has no wings, but I'll fly anyway") by a Sufi poet was published in his translations. After such a long, step-by-step implementation, the poet-translator began translating "Masnaviy".

In 1999, Askar Makhkam translated one part of the first book of "Masnaviyi Manaviy" into Uzbek, using the comments of the Turkish scholar of Rumi studies Abiddin Pashsha and the Iranian scholar of Mavlawiya Karim Zamani. In general, it can be said that during the years of independence, a separate period began in Uzbek literary studies and translation studies in the study of the life and work, translation and publication of Rumi's heritage. Scholars such as Arif Usman, H. Hamidi, N. Kamilov, I. Khakkul, H. Baltabaev, T. Kahhar, R. Djumaev, E. Achilov, H. Khamidov, U. Saidov, announced their scientific research. In this area, A. Tilavov, J. Muhammad, S. Meylieva, S. Bazarova also have a unique merit. Rumi's works and a number of books dedicated to his work have been translated from Turkish into Uzbek. Some couplets and narratives of the work "Masnaviyi manaviy" have been published in prose by H. Kasym and A. Rakhimbayev. After Hazrat Alisher Navai, there were attempts to comment on "Masnaviyi manaviy" in the Uzbek language. The first commentary on "Masnaviyi manaviy" in the Uzbek language was written by Kamaliddin Hussein Khorezmi. However, he commented only on three notebooks of the poem in "Zhavokhir ul-asror va zavohir ul-anvor". In addition, Yaqub Charkhi also wrote an article explaining the imagery in "Masnaviyi manaviy". This also includes the works of Mashrab "Mabdai Nur", Sheikh Odin Muhammad Khorezmi "Miftokh ul-asror". Abdurauf Fitrat, as a literary scholar and mashrabaved, wrote about the work of Babarakhim Mashrab "Mabdai Nur" as follows: "Now let us move on to the book of Mashrab "Mabdai Nur". Commentaries in Uzbek were written to the masnavi of Jalaliddin Rumi in a book published in 1912 in Bukhara. Several couplets were taken from the masnavi of Jalaliddin Rumi. After each couplet of the Persian text, comments in Uzbek begin. The comments expound the Sufi symbols of Jalaliddin Rumi." As Abdurauf Fitrat said, Babarakhim Mashrab brought 40 couplets in Persian to Jalaliddin Rumi's work "Masnaviyi Manaviy" in "Mabdai Nur", then translated them into Uzbek. He commented on some couplets without translation. More than twenty rivayats of the two works correspond to each other in content. According to the conclusions presented in Mashrab studies, "Mabdai Nur" was born in response to the work of the great sheikh and poet Rumi "Masnaviy". The first notebook in "Mabdai Nur" is 3070 couplets, it contains 19 couplets taken from Rumi's "Masnaviy". The work includes 22 prologues (872 couplets), 52 narratives (1881 couplets), 16 ghazals (272 couplets), 3 mustahzads (two in Uzbek, one in Arabic, 23 couplets).

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Conclusion

Among them, there are also 53 rubai that belonged to his pen. And in 1994, a collection of poems “*Uchmoqqa qanot yo ‘q, vale uchgayman*” by a Sufi poet was published in his translations. After such a long, step-by-step implementation, the poet-translator began translating “Masnaviy”. In the country, thanks to independence, a separate period began in the study of the life and work of Jalaliddin Rumi, the translation and publication of his legacy. In this, great merit goes to poet-translators such as Askar Makhkam, Jamal Kamal, Ergash Achilov and others. The complete translation of “Masnaviyi manaviy” by Jamal Kamal, as well as his poetry and prose translations of excerpts from chapters and narratives are of great importance in introducing the work to the Uzbek reader.

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