

THE TRUE VALUES OF THE MAVLONO JALOLIDDIN MUHAMMAD RUMIY'S PHILOSOPHY IN RUSSIAN TRANSLATIONS

Mr. Babayev Otabek Abdikarimovich

*a lecturer of the department of
Translation Studies and Language Education
at Bukhara State University, Uzbekistan*

Abstract: The importance of translation and the versatility of Rumi's work, in which stories, didactic poems, and fairy tales, as well as parables and aphorisms, are combined that directly address the human element and invite him to reflect, make him a world figure of mystical poetry in which the Ontology of love and the theology of peace.

Keywords: Translation, Translation process, Intellectual, Appropriateness, Ability to communicate, Mentality, Concept, Harmony.

1. INTRODUCTION

The history of mankind is not so rich in names of people whose worldview and way of thinking, based on the deep knowledge of the hidden secrets of existence, had and through the centuries continued to have a great influence on the minds of millions. Mavlono Jaloliddin Muhammad Rumi (1207-1273) holds a special place among the Pleiades of philosophers. The timeliness of our research is that it is necessary to comprehensively study, summarize and promote the knowledge of the translation into Russian of Jaloliddin Rumi with the aim of drawing the public's attention to the true values of his philosophy. There are many in the world of poets who for almost eight centuries call the people of the East simply Mavlono - the Lord, the Lord of the Soul.

2. LITERATURE REVIEW

Mavlono Jaloliddin Muhammad Rumi was born in Balch in the family of the popular court scholar Bohouddin Balad, who had to flee from his hometown

and after a long hike in Asia Minor (Rum) settled at the court of the Seljuks in Konya, Turkey. Jaloliddin received a good education not only theological and legal but also in the field of the exact sciences [5]. The Islamic philosopher, Sufi, poet, lawyer, and preacher of the deaf Middle Ages era, Rumi in the popularity and editions of books sold in the pragmatic English-speaking world outstripped Shakespeare, popular and revered today. And in our country, Rumi's mystical poetry always diverged in tens of thousands of copies. Well-known brilliant translations by E. Dunaevsky, I. Selvinsky, V. Derzhavin, N. Grebnev, and other authors. In the series "The Lives of Wonderful People" there was a biography of Rumi, written by Radiy Fish, one of the best experts in Middle Eastern literature. From the pages of his book, Fish paints before us the picture of the great sage of the East, who generalized the creation of dialectical thought of a vast geographic region from Greece in the west to Iran and India in the east, who believed in no miracles except "miracles of the human heart". The author writes, citing the author of the poet, that after the death of Maulana it began to be portrayed as *holy miracle workers* [3, p. 59].

3. MAIN PART

All over the world, the 7 commandments of the Mavlono are known, which teach primarily tolerance and self-control. They are a prime example and lifestyle of the philosopher himself:

- Be like a brook in generosity and help;
- Be like the sun in compassion and mercy;
- In oppression the lack of others be like the night;
- In anger and anger be like a dead man;

- Be in humility and modesty like the earth;
- In forbearance be like the sea;
- Be as you introduce yourself or be as you are.

Fish argued that Mavlon's philosophy of tolerance was a guiding star for humanity because it enabled people to see the world anew. Therefore Mavlon is an incomparable and great reflection of the divine spirit. Rumi's teaching inspired people to do noble deeds. This teaching was a deep and pure source from which all people drew and continued to draw moral powers. It is no accident that Mavlon was called a great teacher and a great poet. The author tried not only to convey the result of the hero's thinking but to show it in the development and keep the imagery of his speech. This also applies to the poet's authentic letters, his poems, and inner monologues. All of them are confirmed by the works of the poet himself and the testimonies of contemporaries. Aware that any translation of the poems like the original no more than the back of the carpet on the front, the author did not flatter himself the hope of conveying the poetic perfection of your form in his translations of the poems of the great poet, and tried so much as possible to keep your importance. In cases where the author has used existing translations, this is indicated in the text. Since the events described in the book took place in different national regions when writing names, the author tried to adhere to how they were pronounced in a particular language environment - Turkish, Arabic, or Iranian. It, therefore, happens that the same names do in fact have different transcriptions. However, if you think about it for over twenty years and work on the book, the author realizes its incompleteness - the character of Jaloliddin Rumi is terrific and the knowledge and power of the author are limited. But all his efforts would be fruitless if not for the work of a generation of orientalist. Among them is the Turkish scientist Abdulkadir Guelpinarli, professor at the University of Tehran Bediüzzaman with his Furuzanfar, but above all Soviet orientalist H. E. Bertels and V. A. Gordlevskiy. For Rumi's 800th birthday, a book study was published in Russian of a

man who had been the head of the Mevlevi Brotherhood for 40 years, and it was not until 2005, after his death, that the position of the head was given to SSchefik Jan. The book by Schefik Jan "Mavlon Jalaleddin Rumi. Life, Personality, Thoughts" was first published in 1999. The translation from English was taken as the basis for the Russian version of the book under the title "Mavlon Jaloliddin Rumi". Life, Personality, Views "[4, p. 97].

The translation was carried out in a masterly and talented manner by L. V. Selenina, a well-known specialist in the field of civilizations, Doctor of Philosophy and Consultant to the Presidium of RAEN. What Schefik Jan wrote about Rumi, for example, is strikingly different from Radius Fisch's book. As the head of the Sufi Brotherhood, Schefik Jan speaks cautiously with the facts known to us from the life of Mevlyana, avoiding much of what fish can trust to a high degree - such as the circumstances of the disappearance of Shams. The structure of the book itself is also peculiar. At least Gian starts the book with a biography of Rumi, the largest section being the chapter "Personality and Views of Rumi", where he tries to cover the most important topics and problems of the spiritual life of Jaloliddin Rumi. The logical continuation of this chapter is the sections "Rumi Influence" and "Rumi Sufi Brotherhood and His Views on Sufi Brotherhoods" (incidentally, the view of the chief himself is surprising enough for the leader of the brotherhood) [4, p. 251]. The book was written by a believer and "in love with God" person who follows the path of the prophet, so it contains many explanations about the "straight path". Another advantage of the book can be mentioned a large number of quotations selected by Chef Jan von Diwani-Kabir and Masnevi and translated from prose into Russian. What is good prose? Which less distorts the complex thought of Rumi, dressed in poetry. When translating - trying to reproduce the original succinct form - meaning suffers, and so it is quite complicated. There is no guarantee that the translator will notice and hand it over. The author explains the Mavlon way of life, his fasts, prayers, and circles, as well as the

subtleties in the distinction of concepts that Rumi was known as a preacher and scientist, but for various reasons, creativity is incomprehensible to most of Rumi's admirers. The book is written from the position of a humble man who admits he can be wrong. I would like to point out that the work we have considered would have gained much if Rumi's poems had been versed. It would also be advisable to add an appendix to the book in the form of a glossary or, at best, a short dictionary of Sufi terms and concepts. Yet all of these remarks do not diminish the dignity of the laborious task. It's interesting and useful a lot more than these omissions. But the famous American orientalist William K. Chittik, translator, researcher, and commentator on Rumi's creativity, believes that four qualities are pernicious to human reason: lust, vanity, infinite desire, the striving for a high position in society. That is why Mavlonno believes that the way to the world is through acquiring people of high morality, which is based on charity, mercy and good disposition. The second part is called "the way of perfection". It consists of three chapters and contains the main views of Rumi according to the thoughts: Mavlonno calls everyone «to find the pure human spirit, alienated from the animal beginning that follows the desires». A man comes up with a lovely soul and a beautiful character, but under the influence of Wednesday gradually loses his high qualities, he will be infected by animal needs; in man conquers the animal beginning, he is gifted to commit murder, the brothers bleed. The third part is called "the approach to God". It consists of eight chapters and reflects the main mystical views of «Mavlonno Jaloliddin Rumi», who believes in charity from the miraculous elixir, able to help humanity [2, c.110]: «Thanks to love, the cloudy water becomes transparent. Love heals all ailments, gives health to the organism. Love revives dead, for love even the Padishah voluntarily becomes a slave. Love is accessible from disposing of knowledge. And wisdom is also the fruit of love. The prisoner of shallow desires and stupid pursuits on the throne of love, cannot ". Briefly introduced to the contents of the book, we believe that the reader realized why learning

from Rumi is the present navigator for his many Followers who go on the way of spiritual development. More than 500 manuscripts in Persian - exclusively a lot for the writing of almost eight hundred year duration - have come to us. Comments, presentations, rhyming Jaloliddin Rumi in about 20 languages of the world of consideration The researchers have found that only «Mesnevi Manaviy», «The Poem with the Hidden Sense» is roughly the same as Homer's works, surpassing «The Divine Comedy» Dante twice and leaves, also twice «Schohnoma» from Firdavsiy [1, p.180] So, although more 800 years have passed from the date of Mavlonno's birth, his philosophy continues to b the souls and the way of the people lights. His poems are addressed to all people, regardless of time and place.

4.CONCLUSION

Mavlonno's philosophy of love over the long centuries attracts the attention not only of the Turkish people but also of all people of the world of different cultures and denominations. Mavlonno has influenced many cultural workers, and that influence remains and continues today. [4, p.409]. Many thinkers and writers share the words of the famous French scientist Iren Melikoff, who said: «If all the people translate into languages and will read the works of Mavlonno, there will be neither enmity nor war in the world blow of hatred ». Mavlonno said: "We do not put anything in this earth except love, we do not throw other seeds on this pure field". Mavlonno's letter, aimed at sowing love among people, the world and understanding, Nowadays it gets special meaning indicating a way of life in the world and harmony to representatives of all cultures and confessions of the world.

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