

About One of the Most Used Simple Folklorisms as a Curse in “Masnavii Ma'navi”

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ABSTRACT

Cursing is used as a sample of written literature, and performs a specific poetic function, forming a simple folklorism. Simple folklorism occupies a special place in the plot and composition of the artistic work. In the process of translation from one language to another, the presentation of simple folklorism also becomes unique. The article discusses this issue.

ARTICLE INFO

Article history:

Received 03 Jun 2023

Received in revised form
05 Jul 2023

Accepted 14 Aug 2023

Keywords: originality, translation, “Masnaviyi ma'naviy”, English translation, Uzbek translation, translator, cursing, simple folklorism.

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Introduction

Cursing is an example of folklore and is said to wish evil. Our people called not to curse and created many proverbs and sayings. In his epics, he called to be careful of cursing. Curses created by the people perform a certain poetic function in written literature. Most of the works contain simple folklorisms formed on the basis of cursing.

The great poet Jalaluddin Rumi, while using cursing, aims to call humanity to virtue and turn away from evil. The research process showed that one of the most used curses in “Masnaviyi Ma'navi” and became a common folklorism is "curse", "accursed".

Discussion

Most of the curses are attributed to the devil, corruption, envy and arrogance are condemned. Because even though Azozil was from the tribe of jinn, even though he became the teacher of the angels, he was cursed by vices such as arrogance and envy. Note the simple folklorism used in the chapter "Sufi Assembly Sells a Stranger's Donkey to Build Heaven" in Book Two:

Гуфт: «Онро чумла мегуфтанд х(в)аш,

Мар маро ҳам завқ омад, гуфтанаш.

Мар маро тақлидашон бар бод дод,

Ки дусад лаънат бар он тақлид бод

The poet used the "cursed" curse in the style of "two hundred curses", expanding the sphere of influence of ordinary folklorism, at the same time, if it was not used in this case, the weight would not find the right order. In order to make the question of weight true, the Uzbek translator gave the simple folklore of "two hundred curses" as follows:

Dedi: ul jumla kelib ko‘nglimga xush,

Zavq-u shavq ichra yo‘qotdim aql-u hush.

La`nat-u la`nat degum taqlidga to,

Taqlid aylab, o`z-o`zim etdim ado.

The subject of the season, the Sufis wishing to organize the heaven meeting is a knot, for which they sold a stranger's ass, the stranger joined those who stole and sold his donkey for the expenses of heaven is the development of events. The fact that the thief Sufis were like guests when they first ate, drank, had fun, and then danced, ensured the development of events. The climax of the story is when one of the Sufis claps his hands after the dance and says, "The donkey is gone!" Whoa, donkey!" the owner of the donkey accompanies him when he sings:

Yo`lchi ham jo`r bo`ldi xonishga hamon,

Soldi ul "Eshshak yo`qoldi!" deb suron.

The conflict between the Sufis and the stranger arose due to impurity and neglect. The stranger, who believed in those who falsely said "Allah" and did not know who they were, imitated them. The solution of the subject is related to simple folklorism, that is, the stranger curses imitation for joining his unknown people, giving in to pleasure, imitating the impure, and pretending to be perfect. It seems that simple folklorism created on the basis of cursing clarified the conflict and ensured the emergence of a solution.

The Sufi said, "They all were saying merrily,

I also took delight in saying it.

Blind imitation of them has brought me to ruin:

two hundred curses on that imitation.

If the poet naturally added two words to the curse with inspiration, and fulfilled the weight requirement, the English translator, because it was a prose translation, without any difficulty, he gave the same translation as it was in Persian But Jamal Kamal repeated the word "curse" twice, tried to keep the original level, and managed to keep the poetic weight.

Results

There is such a simple folklorism in the chapter of "The Fifth Book" of the verse "The infidels almost fell and destroyed you with their eyes", which also arose on the basis of the "curse" curse:

Шайтанат гарданкашй буд дар луғат,

Мустаҳикки лаънат омад ин сифат

Jalaluddin Rumi states that all the negative qualities in a person are satanic, but if a person acquires these negative characteristics, he will also leave the devil in his badness, and he repeatedly uses his curse, creating simple folklorism. . However, in most cases both translators kept simple folklorisms like this:

Shaytanat – sarkashlik asli, der lug`at,

Necha ming la`natga loyiq bul sifat.

Only Jamal Kamal makes certain changes to the original with the weight requirement, while Nicholson does a more calque-style translation:

"Devilry" in lexicology is "rebelliousness":

this quality is deserving of **a curse**.

In the chapter of the Fifth Notebook, which begins with the title "As for him, breaking one's repentance brings trouble to a person," there is also a verse related to the curse of "curse":

Нақзи мисоқу шикасти тавбаҳо

Мўчиби лаънат шавад дар интиҳо

According to the poet, when a person makes a mistake, God does not punish him immediately, he waits for him to repent and return from his mistake. If he sincerely repents, he will cover his mistakes. But if

God breaks his repentance even after saving him, He will punish him. This great philosophical thought is unique to Islam, and at the moment, every person can see, confess, and understand this thought in someone else's or his own example during his life. In this season, the knot of the subject, the development of events was in the title, and simple folklorism served to create the climax. In the title, it is said that a person who violates penance may end up in trouble. It is said in the title that the people who did not save their repentance will take the form of animals, there are those who have turned into monkeys and pigs, the change of heart in the ummah of the Prophet Muhammad, and the fact that they will take the form of their hearts on the Day of Judgment. These are the developments of events. The first stanza of the chapter reads:

Buzma ahd, sindirma tavba, chunki ul,
Oqibatda boisi la`nat erur.

In fact, it is said that those who break their repentance will be cursed. We think that Jalaluddin Rumi meant the end of the world. In the translation of Jamal Kamal, the ending is given by the word "in the end". Although simple folklorism has been preserved, the meaning of the word "doomsday" has not been preserved.

To violate a pact and break vows of repentance
becomes the cause of accursedness in the end

The English translator translated it as "Breach of repentance leads to damnation in the end" and the concept of "doomsday" was not expressed in Nicholson's translation either. But the simple folklorism based on cursing has been transferred from the original to the translation.

The simple folklorisms that arose due to the fact that the curse "curse" in different verses of the seasons was applied to different things or people in different situations differed from each other. In The Sixth Notebook season "Return to the Old Lady's Tale" the curse was used on a demon. In fact, the curse was first applied to Azozil, and as a result, this curse was created. So the genesis of this curse goes back to divine books.

Чун бaсe мeкapд фaн в-он мeфитoд,
Гyфт: «сaд лa`нaт бap он иблиц бoд».

The poet uses the curse in the form of "hundred curses" in the language of the old woman against the devil. The reader understands that this chapter is a logical continuation of the three preceding chapters. That is, the knot of the plot of the season, the development of events is presented in another season. An old woman over 90 years old decorates herself a lot in the pain of touching the ground, but her face does not show a smile. Then he cuts the tears from Mushaf and pastes them on his face. But tears keep rolling down the ugly face of the old woman. Jamal Kamal translates as:

Etdi ko`p jahdu jadal, zoe edi,
Oxiri, iblisga ming la`nat, dedi.

If the poet says "hundred curses", the translator turns it into "thousand curses". In this case, the change depends not on the weight, but on the characteristics of the language. For this reason, the path taken by Jamal Kamal is appropriate. The poet says that the old woman put ashra on her face. "Ashra" is an Arabic word meaning tenth or mark. On the edge of the page where every tenth verse of the Holy Qur'an was written, beautiful shapes were drawn with golden water and "Ashra" was written. You see, when an old woman who went to the point of tearing the pages of a holy book in the path of her lust, who was facing death, cursed the devil, it is natural that the image becomes stronger and the power of thought increases.

Since they always dropped off even though she tried many an artifice,
she exclaimed, " **A hundred curses** on Iblis!"

The English translator preserved the simple folklorism of the original and gave it in the order "A hundred curses on Iblis!" The poet deepens his thoughts with the help of simple folklorism, describing that a person passes through the devil in the abyss, but blames him, and even calms himself by cursing him.

Conclusions

The conclusion is that simple folklorisms based on curses, meaning curses, are repeatedly found in "Masnaviyi Ma'naviy". Such simple folklorisms were used by the poet with the purpose of proving his point of view, denouncing some vice characteristic of man, calling man to purification. In most cases, the English translator translated these simple folklorisms that performed a certain poetic function in the subjects of the seasons, while the Uzbek translator translated them in some places exactly, and in some places he translated with a creative approach, taking into account the requirements of poetry and the possibilities of the language. . It is important that both translators were able to preserve the essence of the simple folklorisms created on the basis of the original curse. This proves that the translators are skilled.

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