

**THE CHARACTERISTICS OF SIMPLE FOLKLORISM IN THE TRANSLATIONS OF
“MASNAVIY MA'NAVI”**

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Abstract: This article examines the issue of translating simple folklorisms found in the work "Masnaviy Ma'navi" by Jalaluddin Rumi - poetic units based on proverbs, phrases, praise, and curses. The Uzbek (Jamal Kamal) and English (R.A. Nicholson) translations of the work are comparatively analyzed, and the preservation or loss of originally existing folklorisms in translation, or the creation of new folklorisms by the translator, are scientifically examined.

Based on examples, it is shown that Jamol Kamol used modulation, finding equivalents and creative translation methods, while R.A. Nicholson mainly resorted to the method of literal translation (kalkalash). The article reveals the degree to which the poet reflects the universal teachings conveyed through folklorisms in two translations and deeply interprets the poetic function of simple folklorisms.

Key words : Masnaviy Ma'navi, simple folklorism, proverb, literal translation (kalkalash), poetics, fiction translation

“Masnaviy Ma'naviy” contains folklorisms based on proverbs, phrases, praise, and curses. The translation of the work into Uzbek and English is an important event, and the fact that simple folklorisms created by Jalaluddin Rumi were preserved or not in the translation testifies to the skill of the translators. These simple folklorisms can be found in different ways in the Uzbek and English translations of the work. It is important to note that there are a lot of views of simple folklorism created by the author himself.

In our opinion, simple folklorism, according to its existence in the original and in translation, occurs as follows:

1. The simple folklorism that exists in the original is preserved in the translation.
2. The simple folklorism that exists in the original is not preserved in translation.
3. By translating the poet's thoughts with the help of proverbs, phrases, praise, and curses, the translator creates simple folklorism.

You cannot succeed in literary translation simply by knowing two languages. The translator must have huge experience and ability in order to overcome difficulties in the process of translating.

The English scholar H. Savory listed the problems and mutually exclusive demands of literary translation as follows:

1. A translation must give the words of the original.
2. A translation must give the ideas of the original.
3. A translation should read like an original work.
4. A translation should read like a translation.
5. A translation should reflect the style of the original.
6. A translation should possess the style of the translator.
7. A translation should read as a contemporary of the original.
8. A translation should read as a contemporary of the translator.
9. A translation may add to or omit from the original.
10. A translation may never add to omit from the original.
11. A translation of verse should be in prose.
12. A translation of verse should be in verse ¹.

In the words of a scholar, although they seem to contradict each other on the surface, in reality, literary translation is born out of these contradictions. It is clear that the task before both translators is enormous and difficult.

Our people have a proverb: “Aql aqldan quvvat olar” (The mind gains strength from the mind)². When we searched for an English version of this proverb, we came across this English proverb: Good wits will jump ³. Jalaluddin Rumi uses it like this:

Машварат идроку хушёрй дихад,

Ақлҳо мар ақро ёрй дихад.

Гуфт пайғамбар: “Бикун, эй ройзан!

Машварат, ка-л-мушташору мўътаман” (42-bet).

The section entitled “The Animals Asked the Beast to Reveal His Thoughts” in the “First Book” of “Masnaviy Ma'navi” consists of four verses, and the third verse contains a folk proverb. Jamal

¹Th. H. Savory. The art of translation. London , 1957. - P. 48-49.

²Ўзбек халқ мақоллари. – Т.: Шарқ НМАК, 2019. – Б.151.

³ www.maqollar.uz

Kamal translated the simple folklorism verse created by Jalaluddin Rumi. The poet wrote, “Counseling makes the intellect alert, and the intellect accompanies the intellect.”, and the translator translated as “Counseling sharpens your mind, and wisdom seeks help from wisdom.”. There is no significant difference in the essence of the original and the translation, the translator was able to express the poetic purpose of the poet. However, there is a subtle difference between the alertness of perception and the dullness of the mind. The important point is that the translator did not hesitate to give a simple folklorism expression that the poet created, but rather strengthened its meaning. In our opinion, in this case, the Uzbek translator used modulation, that is, the method of expanding the meaning of words and expressions in translation. The poet calls on the Beast, who is about to defeat the Lion, to awaken his perception through consultation, emphasizing that minds help reason, while the translator adds that consultation should make your mind wise, and reason takes help from the minds of others:

Aylagay aqlingni burro mashvarat,

Ham aql olgay aqllardan madad.

Esla payg‘ambar so‘zin, ey arjumand:

Mashvarat kal-mustashori mu’taman (40-bet).

At the end of the Uzbek translation of the work, the editor-in-chief provided “Notes”. In it, this hadith is translated as follows: “He who acts with consultation is safe ⁴.” It seems that the poet supported his idea with a folk proverb, and then substantiated it with a hadith of our Prophet. Such hadiths, in our opinion, were the impetus for the creation of proverbs like “A consultative act does not spread.” Jalaluddin Rumi, along with proving his idea, also became a propagator of hadith.

Let's pay attention to another aspect of the issue. The poet gives the address “Бикун, эй ройзан!” (Bikun, ey roizan!) in the language of our prophet, and the translator for some reason brings this exclamatory sentence in a way that is related to the poet's speech. We thought that this was during the publication, but in fact this expression is acceptable, because the hadiths are presented without the prophet's address. The English translator translated it as it was originally given, not paying attention to this aspect of the issue:

Counsel gives perception and understanding:

The mind is helped by minds.

The Prophet said, 'O adviser, take counsel, for him

whose counsel is sought is trusted'(p. 1-68).

⁴Жалолиддин Румий. Маснавийи маънавий. Форсийдан Ўзбекистон халқ шоири Жамол Камол

It seems that the English translator used a literal translation method.

In this part of the work, the poet quotes a proverb stating that consultation is important, and in the next part, “The Beast Hiding His Secret”, he emphasizes that if one person hears a secret, the whole world will know, and he has adopted the Arab proverb “A word spoken between two people spreads to all” in Arabic. The poet says this:

В-ар бигўйй бо яке ду алвадоъ,
“Куллу сиррин човаза-л-иснайни шоъ” (42-bet).

The translator translates it as follows:

So‘yladingmi, sirga aytgil alvido,
Gar birov bilsa, taralgay el aro (39-bet).

Using the method of finding an alternative (equivalent), the Uzbek translator was able to find a specific Uzbek version of the original proverb in the process of rendering a simple folklorism expression.

The poet's intention was different from bringing so many thoughts, parables, and simple folklorisms in their content: the poet teaches that it is necessary to be careful in a meeting and to say it in a way that is understandable only to the necessary interlocutor, that is, friends and enemies are bound to gather in a meeting. The poet's argument is based on a series of stories, simple folklorisms that seem to contradict each other in their content, and are actually two sides of the poet's thought:

Mashvarat aylardi Payg‘ambar gahi,
Kimsaning bo‘lmasdi ishdan ogahi.
Pardalik so‘ylardi, dushman hoynahoy,
Bilmas erdi qayda bosh-u, qayda poy (40-bet).

So, Jalaluddin Rumi cites the folk proverb to help us understand a certain aspect of our prophet's activities more deeply. The idea that advice should not be given too openly, but should be veiled and difficult to understand, because there can be friends and enemies in a meeting, acquires a universal, universal essence. The folklore based on the proverb was able to help us understand the solution to the seasonal theme.

The poet uses the Persian proverb “Ақл қувват гирад аз ақли дигар” (Mind gains strength from another's mind)⁵ in different places, depending on the need for emphasis and situation, creating a simple folklorism :

⁵Haim S. Persian-English proverbs. – Tehran, 1956. – P. 301.

Ақл қувват гирад аз ақли дигар,

Найшакар комил шавад аз найшакар?(174-bet)

In this chapter, Jalaluddin Rumi teaches his readers about the signs of illness, how it can serve as a foundation for achieving high degrees and rising to heights. The question arises whether this situation is true for everyone. If we pay attention to the commentaries written on the book “Masnaviy Ma’navi”, this situation is explained as follows: “In verses 2257-2265, it is stated that illness causes wakefulness and spiritual purity. In the eyes of Mevlana, this illness is the illness of the enlightened and wise. But not all illness and illness can contribute to the purification (purity) of the soul and the purity of the soul ⁶.” The translator turns this simple folklore in the chapter of the work “The Prophet (peace be upon him) saw the sick person and noticed that he was reluctant to pray” in this way, the folk proverb is given almost exactly:

Chun aqllardin aql quvvat olar,

Nayshakar yonida o‘sgay nayshakar(197-bet).

When the poet says “a reed becomes perfect because of a reed,” Jamol Kamol translates it as “a reed grows beside a reed.” The first line of the verse contains a simple folklorism in both the original and the Uzbek translation. The translation of the second line differs from the original in terms of expression. It seems that the Uzbek translator chooses a creative translation method. Researcher M. Javbo’riyev is right when he emphasizes that there should be a standard in creative translation ⁷. The Uzbek translator, due to the large size of the work, was able to preserve the standard by using various translation methods, including the creative translation method. In our opinion, the fact that Jamol Kamol is also a scientist helped in this regard. The English translator, on the other hand, used the creative translation method less. At the same time, he could not preserve the simple folklorism, but he gave the original meaning bi lgan, that is, he used the literal translation method. In the translation of the previous verses, R.A. Nicholson expressed the Persian proverb “Ақл қувват гирад аз ақли дигар” as “the mind is helped by minds”, while in the translation of the above verses, he translated the proverb as “Mind gains strength from another mind”. However, it did not appear as an English proverb in the translation.

Mind gains strength from another mind:

the sugar-cane is made perfect by the sugar-cane(page 2-137).

⁶Маснавийи Маънавий. Камолиддин Ҳусайн Хоразмий, Карим Замоний. Мукаммал Шарҳ. 2-китоб 10-жуз. – Т.: Hilol-Nashr, 2021. – Б. 115.

⁷Javburiev M. Recreating the national character and the color of the historical period in literary translation (on the example of the German translation of O. Yakubov's historical novel The Treasury of Ulugbek): Ph.D. ...diss. – Т. , 1991. – 202 p.

It is known that fighting the “nafs” (ego) is one of the primary goals of every Sufi order. In the following verses, Jalaluddin Rumi also touches on this topic, defining the ego as the opposite of reason and spirit. Therefore, in order to stand against the ego, it is necessary to work with a wise person . This is what is meant by the "consultation" in the verses mentioned above. In this way, the concept of "the mind drawing strength from the mind" is perfectly illustrated.

If you pay attention, you can see that Jamol Kamol's translation fully preserves the original tone and resonance . The translator's ability to choose the same words and apply them in their own place is evidence of his great talent .

The English translator R.A. Nicholson explains each word in the verses in English versions. It is worth noting that the English translator also did a very great and difficult job. It requires great skill on the part of the translator to skillfully translate a work written in another language, culture, religion, or style into his own language . Especially , to translate such works, the creator must be endowed with divine talent. The English translator 's The fact that he was well versed in Eastern culture and literature and enjoyed divine blessings is reflected in the translations.

It seems that the poet assigned different poetic tasks to simple folklorisms based on one proverb, but used them with the same poetic purpose. The mind must be strengthened by reason and overcome the ego. At such times, the hadiths and teachings of the Prophet can come to the rescue. Both translators were able to adequately convey the poet's lifelong and universal teachings, which were expressed with the help of simple folklorisms, and they were able to show themselves as skilled translators.

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