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SOI: [1.1/TAS](#) DOI: [10.15863/TAS](#)

International Scientific Journal Theoretical & Applied Science

p-ISSN: 2308-4944 (print) e-ISSN: 2409-0085 (online)

Year: 2020 Issue: 04 Volume: 84

Published: 30.04.2020 <http://T-Science.org>

QR – Issue



QR – Article



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DJAMAL KAMAL IS AN EXPERIENCED TRANSLATOR

Abstract: *the article is dedicated to the brief biography of Jamal Kamal, the great poet of Uzbekistan, skilled translator and publicist, public man, literary critic, and candidate of philological sciences. Along with his creative activity, the author translated the finest examples of world literature into the Uzbek language. It is also an ancient tradition to translate samples of Persian literature into Turkic or, conversely, examples of Turkic work of art into Persian. It is noted in the article that taking this into account Jamal Kamal was one of the first in Uzbekistan to translate the work of Jaloliddin Rumi “Masnaviy Manaviy” into Uzbek completely. To approve our opinion, the original and Uzbek translations were comparatively studied.*

Key words: *Jamal Kamal, qualified translator, Persian-Tajik, Uzbek, Jaloliddin Rumi, Masnaviy Manaviy, translation, Uzbek, hadith.*

Language: English

Citation: Tukhsanov, K. R. (2020). Djamal Kamal is an experienced translator. *ISJ Theoretical & Applied Science*, 04 (84), 950-956.

Soi: <http://s-o-i.org/1.1/TAS-04-84-173> **Doi:**  <https://dx.doi.org/10.15863/TAS.2020.04.84.173>
Scopus ASCC: 1208.

Introduction

Talented poet, skilled translator and publicist, public figure, literary critic, candidate of philological sciences, People's Poet of Uzbekistan Jamol Kamol was born on November 9, 1938 in Chitgaron village of Shafirkan district of Bukhara region. After graduating from high school, he entered the faculty of history and philology of the Bukhara State Pedagogical Institute and graduated in 1955 with honors. Initially, the institute worked as an editor of a high-circulation newspaper. From 1961 to 1964 he taught foreign literature to students. Finally, in 1964-1970 he worked as a literary worker in the regional newspaper “Buxoro Haqiqati” (now “Buxoronoma”), in 1970-1972 - Executive Secretary of the Bukhara regional branch of the Writers' Union of Uzbekistan, in 1972-1986 - Academy of Sciences of Uzbekistan (now Uzbek language, literature and folklore). Senior Research Fellow of the Institute of Language and Literature, 1986-1988 Editor-in-Chief of Gafur Gulam Publishing House, 1988-1991 Executive Officer of the Translation Council of the Writers' Union of Uzbekistan, 1991-1996 Chairman of the Writers' Union of Uzbekistan worked in positions.

II.Literature review

Ibrahim Haqqul, a literary critic, writes about Jamal Kamal: *He is a scholar of poets, a poet of scholars. His research and articles form an important part of his work. In 1971, Jamal Kamal defended his dissertation on “Composition in lyrical poetry.” A year later, at the suggestion of academician Izzat Sultan, he came to work at the Institute of Language and Literature of the Academy of Sciences of Uzbekistan. Izzat Sultan worked for fourteen years in the Department of Literary Theory, of which he was the head. He is one of the authors of the two-volume book “Literary Theory”, the two-volume book “History of Uzbek literary criticism”. While his book, “Lyrical Poetry”, went hand in hand with poets and lovers of poetry, his pamphlet, “Historical Drama”, was able to attract the attention of those who explored the mysteries of the drama genre. The quote does not require any explanation. Indeed, it is no exaggeration to say that Jamal Kamal is an encyclopedic scholar.*

As a poet, Jamal Kamal wrote the following dozens of collections of poems and poems, such as “Olma kirar yuragimga”(1968), “Cho’qqilarga yog’ildi yog’du”(1970), “Tosh tug’yon”(1972), “Hasan va oy”(1974), “Quyosh chashmasi”(1975),

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“Qadah”(1978), “Dostonlar”(1980), “Suvaydo”(1982), “Umidli dunyo”(1988), “Площадь спасения” (Москва, 1988), “Quyosh chashmasi”(Boku1988), “Rajab Ashurov dostoni”(2012), as well as Is the author of books of poetry such as the first volume of the four-volume “Saylanma” entitled “Asr bilan vidolashuv” (2007), as well as the inscription “Yana ko’nhlimda ul Oy” (2010).), “Safar daftari”(2012).

III. Analysis

The epic “Armon” describes the sufferings and dreams of the old woman Shirin, the mother of three brothers who left the village of Bogiafzal for the Second World War and did not return.

He is an honorary citizen of the United States (since 1995), winner of the Gold Medal of the Republic of Turkey Jalaliddin Rumi (1996), winner of the Supreme State Prize of Iran (2002).

An important wing of Jamal Kamal's creative research is his multifaceted work on the development of the Uzbek art of translation. When it comes to the development of modern Uzbek translation, it is natural that the name of Jamal Kamal is recognized at the forefront of the ranks of devotees in this field. Indeed, the creative talent, the result of many years of hard work, the translation of works in different languages of the world has not only added to the poet's creative path, but also contributed to fill the spiritual treasury of Uzbek readers with a number of rare and sacred gems.

So, what is the power, the spiritual factor that leads a creative, mature literary scholar to the field of translation, which has fallen into the realm of moderate poetry? A sufficient answer to this question can be obtained by looking at the centuries-old classical art of speech, as well as the history of twentieth-century Uzbek realist literature. Consequently, a creative person of a nation translates a sample of literature in another language, first of all, for the spiritual need - to make the readers of his people enjoy the wonders of that rare work. The second factor that contributes to this is the creative process. Thus, the tendency to translate, especially the translation of a poetic epic work, arises in connection with the formation of a wide range of thinking possibilities in the poet's creative laboratory. To do this, the poet must gradually move from compact poems on various topics to the creation of event poems, and then to the practice of ballads and epics.

The experience gained in this field of practice gives the artist the desire to create large-scale epic and lyro-epic paintings, which can be clearly seen in the literary research of Abdulla Aripov, Erkin Vahidov. It is well known that Erkin Vahidov's “Faust” and Abdulla Aripov's “Ilohiy Komediya” were covered in many ballads and epics. These ideas also apply to Jamal Kemal's creative aspirations, and it is worthwhile to evaluate the author's largest and best

translations as a product of poetic epic thinking gained through the practice of a series of epic poems such as ballads and “Jamila”, “Tosh tug’yoni”, “Eshikda oy to’lqini”, “Armon”, “Quyosh chashmasi”, Rajab Ashurov dostoni”, “Varaxsha”.

The poet's translation career began on the basis of translating the poems of the Georgian poet Fridon Holvashi and the Latvian poet Jan Rainis's children's poetic fairy tale “Oq tulpor” from Russian into Uzbek, and gradually took on a huge and colorful scale. The poet wrote in Russian the historical-biographical novel “Jalaliddin Rumi” by Radi Fish, the French classical poet Bualo's “She’riy san’at”, Barthold Brecht's drama “Sichuandan chiqqan mehribon” and Alexander Pushkin's tragedy “Mozart and Saleri”, Shandor Petefi, Leslai Ukrainka, Lesya Ukrainka. and Maxim Tank's poems, Bakhtiyor Vahobzoda's collection “Faryod” and the epic “Shabi Hijran” from the Azerbaijani language, 12 more mature works of William Shakespeare from the English language and 154 sonnets from the English language to the Uzbek language, made them happy. His books on children's literature, such as “Muhammad payg’ambar alayhis-salom”, “Muso Alayhissalom”, “Iso alayhis-salom”, “Budda qissasi”, “Akbar va Birbal”, “Shekspirdan hikoyalar”, have been published by a translator.

This multifaceted activity includes his Persian-Tajik language works by Umar Khayyam, Abu Ali ibn Sino, Abdullah Ansari, Hakim Sanoi, Adib Sabir Termezi, Sheikh Jalaliddin Rumi, Amir Khusrav Dehlavi, Mirzo Abdulkadir Bedil's rubai and Abdurahman Jami's ghazals, Alisher Navoi's “Devoni Foni”. two hundred ghazals, ten verses (published under the name “Foniy gulshani”), translation of Sheikh Mahmud Shabustari's “Gulshani roz”, Sotim Ulugzoda's historical novel “Firdavsi” and gained high spiritual value.

The poet was awarded the Gold Medal of the Ministry of Culture of the Republic of Turkey and the International State Prize of the Islamic Republic of Iran for his translation of “Masnaviyi ma’naviy” by Mavlana Jalaliddin Rumi. Jamal Kemal's poems have been translated into Russian, English, French, Polish, Ukrainian, Turkish, Azerbaijani, Tajik and many other languages. In one of our conversations with Jamal Kamal, he told us about the factors that led to the Uzbekization of “Masnaviyi ma’naviy”:

In the 1980s, Vahid Juzjani, a literary scholar from Afghanistan, was a guest and recited the first ten verses of the Masnavi. I went to a bookstore and saw the novel “Jalaliddin Rumi” by Moscow writer Radi Fish. I read and translated. By the grace of Allah, I went to Turkey. From there, I obtained a prose statement from the Turkish literary scholar Abulbaki Gulpinarli. Earlier, I bought a perfect copy of Masnavi, published in Tehran, from an Afghan student. It was on this journey and pilgrimage that I decided to translate Masnavi. I have had the good fortune to live at the same time with spiritual and

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enlightened people. The desire to translate with the spiritual support of the famous translator Gaybull Salomov, the well-known orientalist Arif Usmon, our dear brother, academician Tora Mirzaev and the famous literary critic, my dear brother Ibrahim Haqqul grew in my heart.

I am happy. Allah gave a woman like an angel in pairs (God, may her soul rejoice in the Hereafter!), And after the invitation of my friends, I began to translate after Wahid said firmly, "I will create all the conditions." Rahmatli Vohida typed the manuscripts in front of him." Translation is also a product of creation. In particular, it is not an easy task to translate a work written in the 13th century to a twentieth-century reader through translation.

Jamal Kamal looked forward to the restoration of our national values, religion and language, the centuries-old unique heritage and traditions of our people to the younger generation, as well as to the contemporaries living under the oppression of many years. He lived with the dream of mobilizing the creative experience he had gained over the years in this way: he tried to discover the secrets of the Holy Qur'an, hadiths, authoritative manuscripts, and great pandnoma.

Finally, the flames that had engulfed these gems came to a head, and he grabbed the translation pen. In addition to Masnavi, Mawlana Jalaliddin Rumi translated Hazrat Ali's "Devon" and Sheikh Fariduddin Attar's "Mantiqut Tayr", "Ilohiynoma", "Asrornoma", "Bulbulnoma", "Pandnoma" and "Ushturnoma" into Uzbek. His courage was, first of all, Jamol Kamal, and the glorious peaks of the whole Uzbek translation.

It is known that Jalaliddin Rumi wrote mainly in Persian-Tajik language. In the 80s of the XX century, the acquaintance of the Uzbek reader with the poet's work began with the translation of Radi Fish's historical and biographical work "Jaloliddin Rumi". Jamal Kamal translated this work with a special kindness. This good work was later continued by the literary critic and translator Shoislom Shomuhamedov, who translated excerpts from the poet's ghazals, rubais and masnavi. Inspired by the translation of Radiy Fish, Jamal Kamal translated samples of Jalaliddin Rumi's rubais and masnavis and published them under the title "There are no wings to fly, but I will fly" (this verse is taken from Jalaliddin Rumi's rubai - Q.T.). Inspired not only by this, but also by the translator, the translator translated all six books of Masnaviyi ma'naviy into Uzbek and presented them to Uzbek readers. During this period, the late poet and translator Askar Mahkam also began translating Masnavi. He translated the first book of the work into Uzbek in two parts and published it. Later, the poet Odil Ikramov translated some stories from the first book of "Masnaviyi ma'naviy" and published them in the 2nd issue of "Sharq Yulduzi" magazine, 2014 (pages 63-69).

The number of works that Jamal Kamol has made the spiritual property of the Uzbek people so far has exceeded forty, and most of them are masterpieces of world literature. Thus, he is well-known not only in his homeland, but also in Turkey, Iran, India, Russia, Azerbaijan and Tajikistan as a versatile translator who is fluent in Russian, Turkish, Azerbaijani, Persian-Tajik and English.

In the world of centuries-old Turkish and Persian literature, the works of art dedicated to the promotion of divine and mystical ideas in accordance with the rules of Sharia and sect have a special place. Many of these works are the product of the artist's natural enjoyment of the mysteries of the divine world, the product of his aspirations, while others are born in a special way, with the need to create practical manuals to help set up schools and madrassas. However, among the works in this series, there are gems that are important in both respects. The poem "Masnaviyi ma'naviy" by the great sheikh and poet, mystic Mawlana Jalaliddin Rumi is undoubtedly a unique gem at the forefront of such works. It is no coincidence that in the Eastern world, this work is considered a sacred source after the Qur'an and the hadiths. This is because the main principle in the play is to explain the content of the verses of the Qur'an and the hadiths in accordance with mystical views. The statement of profound philosophical conclusions about the universe and man, immortality and eternal problems such as creation and life, life and death, ensures that the work remains relevant for all time.

As soon as the work of Mawlana Jalaliddin Rumi "Masnaviyi ma'naviy" appeared, the Muslim peoples were greeted as a great miracle in the world of art of speech. It has become a sacred tradition to enjoy this artistic creation, to learn from the universal qualities expressed in it, to create a creative work in his native language under the influence of beautiful masnavi, to acquaint his people with the lines of Mevlana Rumi. Born in Balkh, he rose to the ranks of puberty in Rome, and the fame of this great sheikh spread to the West.

As a result, there are many artistic masterpieces created under the influence of "Masnaviyi ma'naviy" or its life-giving breath. In this direction there is a tradition of writing a commentary on "Masnaviyi ma'naviy", translating it into his native language in full or in parts in prose or verse.

Introducing the great "Masnavi" to the western world, J. Hammer, J. Rodhouz, N. Vinfeld, R. The service of Nickelson and a number of other scholars and translators was great. The Masnavi was translated into Urdu by Munshi Ali under the titles "Bog'i Eram", by Yusuf Alishah Chishtiy under the names "Pirohani Yusuf" ("Yusuf ko'ylagi"), and by Yusuf Kharoboti under the name "Masnaviyi Kharobotiy" into Uyghur, indicates that it was a great event in his spiritual life. The above-mentioned literary events have left a bright mark on the Uzbek classical

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literature and the creative activity of its great figures. Or the follow-up to the great poet was widespread. A vivid example of this is the work of Baburahim Mullo Vali oglu Mashrab "Mabdayi nur". A number of valuable works have been done on the interpretation of the wise verses of "Masnaviyi ma'naviy". Sheikh Odina Muhammad Khorezmi, who lived and worked in Khorezm in the XVIII century, can be included in this direction in the work "Miftoh ul-asror".

It seems that following, influencing, responding to, writing commentaries, and translating the "Masnaviyi ma'naviy", which originated in the 13th century, was formed as a kind of literary tradition and continues until the 21st century. As a proof of our opinion, it is worth mentioning the good work done by Askar Mahkam, a skilled translator of Persian literature. It is gratifying that such noble deeds did not stay in the middle and the Uzbek reader had the opportunity to get acquainted with this unique work. Masnaviyi ma'naviy was translated into Uzbek by Jamol Kamol, a potential translator and People's Poet of Uzbekistan. This translation was published in 6 books in Konya, Turkey.

Translating examples of Persian literature into Turkish or, conversely, examples of Turkish word art into Persian has been living as an ancient tradition. As the teacher Gaybulla Salomov wrote: "Uzbek-Tajik literary relations, which are a bright manifestation of strong friendship and cooperation between the two fraternal peoples, have such a long history as brotherhood. These relations have been developing since Abulqasim Firdavsi and Yusuf Khas Hajib, Nizami Ganjavi and Haydar Khorezmi, Saadi Sherazi and Sayfi Sarai." [6] This tradition rose to unprecedented heights during the reign of two great poets, Abdurahmon Jami and Alisher Navoi. The services of Jamal Kamal, a devoted translator who successfully continues this glorious tradition in our century, are commendable.

There is no writer in the history of mankind who has not called for the unity of human society, there is no work that does not express such human qualities as harmony, love, devotion, fidelity. Because the main idea that leads a society to perfection is the sincere attitude of people towards each other. The development of the nation, the prosperity of the Motherland, the prosperity of the country, the well-being of life, the peaceful coexistence of people also depend on it. From a sage: "How can a society be governed?" They asked. Then, without thinking, he said, "All the people in the society have done their duty. He said, "So, this is what happened. Do you know what this person did? If he gets rid of it, God willing, life will be better." This issue is reflected in the word of God. In particular, we read in the Qur'an: "O you who believe, obey Allah and obey the Messenger and the Muslim rulers among you. But if you dispute about anything, then return it to Allah and His Messenger, if you really believe in Allah and the

Last Day. That's the decent thing to do, and it should end there. "[7]

Obedience to Allah, obedience to the Prophet (saas), obedience to parents and obedience to the leader are the factors of tomorrow. The prophets followed this and ruled the community. Great writers have repeatedly propagated and propagated this issue in their works. Brotherhood provides spiritual nourishment to man, from which our hearts rejoice, our bodies rejoice, and this leads to a beautiful life. That is why our Prophet Muhammad (pbuh) referred to this subject many times in his hadiths. Jalal al-Din Rumi continued the Sunnah of the Messenger of Allah, may Allah bless him and grant him peace, by fulfilling the fard of Allah, and considered it his duty to propagate this issue in his works. Therefore, the extent to which the hadiths are used in the play and how it is reflected in the translation is an important topic.

IV. Discussion

Abu Abdullah Muhammad ibn Ismail ibn Ibrahim al-Mughirah al-Bukhari al-Jufi (Imam Bukhari) is one of the most famous and great hadith scholars in the Islamic world. His book Sahih Bukhari is the most authoritative and reliable source after the Qur'an. His work Al-Adab al-Mufrad is the rarest and most authentic collection of hadiths on morality and etiquette. Writers of the past and present have made extensive use of this source in their works. The hadiths in the works of Jalaliddin Rumi also testify to this.

In Rumi's "Ichindagi ichindadir", the following hadith states: "Every believer is a mirror of his brother. If he sees a fault in his brother, he should try to rectify it." [8] Mawlana explained: "... as long as you feel pain or remorse, know that it is from the grace and love of Allah. is a proof. If you see a flaw in your brother, it is a reflection of the flaw in you. Man is a similar mirror. "The believer is the mirror of the believer" (hadith). You take that flaw away from you. Because the suffering that comes from it is the sorrow that comes from you. When you are upset with him, you are more frustrated than yourself.

He said, "They brought an elephant to the water to water. He was shocked to see his reflection in the water. But he thought he was afraid of someone else, and he didn't know he was afraid of himself. "

Man does not shrink from his head and chin. He stretches his wounded hand over the food and licks it. He is not upset. But if he sees a small sore or wound on someone's hand, he stops eating and becomes disgusted.

Evil deeds in man are also like deaf and dumb. When he is from himself, he never disgusted, when he is from someone else, he is disgusted and hated. If you are afraid of him, just as you are afraid of him, if you are afraid of him, please him. It is his fault that you are upset. Because your taste buds because you see it. At the same time, he sees (you) in the same way. The

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Prophet (peace and blessings of Allaah be upon him) said, "Mo'min mo'minning oynasidir" (hadith). This does not mean that a disbeliever cannot be a mirror of a disbeliever. He had a window, but he was unaware of it." [9]

Innocent God, our wise people say. There is no human being without flaws. But often a person does not feel guilty. But he likes to blame someone. As we have seen above, the essence of this hadith has been beautifully explained by Mavlana Rumi on the basis of examples. The content of this hadith is also propagated in the "Masnavi".

Looking in the mirror, we tidy up our clothes. If there is any stain or lump on our face, we go to treat it. But how to cleanse the jealousy, enmity, prejudice in the heart? How to get rid of the flaws in our nature? Why do we blame someone and not blame ourselves? Why don't we give advice to correct someone when we see a flaw and correct it, and why doesn't he accept it when we give advice? Even if life is given short, there are many who spend it with gossip. If we are sincere, respect each other, show kindness to each other, be together in good times and bad, correct each other's shortcomings, and live according to the teachings of our prophets, saints and elders, as Allah has commanded, we and others will fall into the mire of sin. will not sink. There is another saying of the sages: "Respect the one who is greater than you, and honor the one who is less!" But we do not follow this advice completely. Masnavi addresses this issue a lot, and the ways to solve this problem are shown on the basis of narrations and stories. In particular, in the parable "The lion looked at the well and saw himself and his voice in the water", he criticizes those who oppressed and raped the little ones, causing them material and moral damage, like a lion. "Whoever humiliates a weak person will be like a lion. You will see someone's face and say, 'No, he is not ugly, but you are ugly, you are ugly,'" he said, referring to the hadiths of Muhammad (s.a.v.):

Mo'minon oyinai hamdigarand,
In xabar meaz payambar ovarand (1,49)

Translation:

Ahli mo'min bir-biriga ko'zgidir,
Bu kalom bizga Muhammad so'zidir (1,47)

The poet continues: "Because you put a blue bottle in your eye, the earth will look blue to your eyes. Look at yourself, you are the blue mirror, do not be angry with someone and look for flaws, but look for both anger and flaws in yourself. If only we would follow Mavlana's instructions, learn from his teachings and look for faults in ourselves and not in anyone else, we would have achieved our goal, insha'Allah. The translation of the quoted verse from the pen of Jamal Kamal is also impressive. According to the Masnavi, the Creator of the two worlds is omnipotent. In front of him is the wealth of the whole being.

So you keep your heart pure before him, go to suspicion, and in the end be ashamed and do not regret it. All your secrets are known to him, as if a strand of black hair had fallen into white milk. Whoever has a pure heart and a pure heart, know that he is a mirror before Allah ... " The poet then uses the hadith of the Prophet (peace and blessings of Allah be upon him) to confirm his opinion:

Sirri moro begumon muqin shaved,
Z-on ki mo'min uyina buvad (1,96)

Translation:

Sirrimizni ul ko'rib, bilmog'i chin
Chunki mo'min ko'zgudir mo'min uchun
(1,102)

Through these verses, Rumi calls people to perfection, wants to build a perfect society, and people live in harmony. With the services of Jamal Kamal, we are able to read and enjoy the priceless stories of such an immortal work.

Mavlana Jalaliddin Rumi, in his "Debocha" of the 2nd book, speaking about "Masnavi", said: refers to the hadiths of Muhammad s.a.v.): "Do not disgrace everyone by uttering words with your tongue, and do not provoke dust that is harmful to the eyes."

Chunki mo'min oyina buvad,
Ro'yi o' z-oludagi emin buvad. (2,120)

Translation:

Chunki mo'min-ko'zguyi mo'min erur,
Chang-g'ubordin oyina emin erur (2,131)

Then again: "Yorni sen joningga chin oyinadek bil, o'sha joningni vujudingni pok tut va gapirma", - says the poet. Because even if a person speaks in vain, it is clear that he will fall into sin. It is possible to unknowingly suspect someone, lie, give false information. Therefore, keeping the mirror and the mirror clean and not saying unnecessary things is a sign of faith. The more people who are whole in faith, intelligent, and pure in heart, the easier the way of life will be. Jalaliddin Rumi himself was such a great man, with a pure heart, pure intentions, and a tongue and tongue. These wonderful human qualities are reflected in his work. The following examples confirm our opinion.

Fate has endowed some with innumerable knowledge, while others have given them innumerable wealth and rubbed their heads. But some people use the knowledge bestowed by that destiny not on goodness, but on the path of ignorance and evil, and as a result harm themselves and others. However, the owners of innumerable wealthy states must act wisely and serve the path of prosperity without being obsessed with their wealth and turning away from the truth. Some people believe in their wealth and forget both the Truth and the people. The Bible says: "O you who believe, do not let your possessions and your children divert you from the remembrance of God. And whoever does that, then those are the losers". [10]

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Secondly, the one who spends his wealth on enlightenment, the development of the Motherland, the prosperity of the country, the perfection of children, and the upbringing of the next generation is the best and most prosperous state.

It is stated in a hadith: "Ne'ma molun solehun," meaning, "The wealth spent on good deeds is the best and most blessed state in the world." Jalaliddin Rumi, using the art of quotation, puts this hadith in his original poem:

Molro k-az bahri din boshi hamul,
"Ne'ma molun solehun" xondash rasul.(1,41)
Translation:
Mol erur, din yo'lida sarflansa ul,
Bo'yla molni yaxshi deb aytmish rasul. (1,37)

This hadith is a vital program for the people of enlightenment. Even today, if we understand the essence of the above hadith and spend the wealth that Allah has given us on the development of knowledge and enlightenment, goodness and kindness, beautification and the well-being of the people, we will find the happiness of the two worlds.

The great thinker Jalaliddin Rumi used this hadith to emphasize this fact. The translation has managed to give the Uzbek version of the Arabic hadith, while retaining the original content. According to sources, the first blessing created in the world was intellect.

Wise people have devoted their entire lives to making a good name in human history. The great scholar Jalaliddin Rumi, who was a lifelong Muslim benefactor and mentor, was one of them.

People tried to solve their life problems by taking advice from people with high spirituality. Only then did they achieve their goals and dreams. Because a person always asks for advice from smart people. Work done with advice only brings good luck to a person. Our Prophet (saas) therefore advocated doing everything with advice. For example, they said, "*Mashvarat, kalmustashori mo'taman*," meaning, "*He who acts on advice is safe.*" There is no one who does not dream of living in peace. A person who wants not to harm himself and anyone else will definitely act wisely. Before starting a business, talk to people with life experience and, as our wise people say, "Yetti o'lchab, bir kes." The following bytes from the Masnavi also indicate this:

Mashvarat idroku hushyori dihad,
Aqlho mar aqlro yori dihad.

Guft paygambar: bikun, ey royzan!
"*Mashvarat, kalmustashori mo'taman*". (1,42)
Translation:
Aylagay aqlingni burro mashvarat,
Ham aql olgay aqlardan madad.

Esla payg'ambar so'zini, ey arjumand:

"*Mashvarat, kalmustashori mo'taman*". (1,39)

"*Mashvarat, kalmustashori mo'taman*"-He who deals with counsel is safe.

The Bible says, "They are the ones who obey their Lord and perform the prayer. Their affair is a matter of mutual advice, and they spend out of what We have provided for them." [11] It is narrated in a hadith: "When a congregation seeks advice from other people, their hearts are guided by the best of intentions." [12]

Rumi expresses his purpose by quoting this hadith in the story, "Animals asked the speaker, 'Sirru andishangni oshkor et.' In doing so, he encouraged the student to act as a councilor.

Jamal Kamal was able to find Uzbek alternatives to the original words and translate them into the original. However, the translator kept the hadith in Arabic and found it necessary to interpret it at the bottom of the page.

Man was created for labor and toil. No one will say, "I have finished the work of the world, I have fulfilled all my dreams, there are no problems left in my life." Life is full of hardships. That is why Allah has commanded His servant to be patient. According to sources, the word "patience" is mentioned in less than ninety places in the Qur'an.

Mavlana also repeatedly calls on people to be patient in Masnavi. He quotes in Arabic the following verse emphasizing that patience is the key to all goodness and happiness:

Gar tu ishkole ba qullivu harach,
Sabr kun, "*Assabru miftohu-l-farach*"(1,90)

The translator, in turn, preferred to repeat this Arabic quotation:

Gar mashaqqat tushsa boshingga, xaraj,
Sabr qil, "*Assabru miftohu-l-farach*"(1,95)

A Companion asked the Prophet (peace and blessings of Allaah be upon him) about faith. He said, "Faith is patience and generosity. Patience is one of the treasures of Paradise.

Patience is the key to happiness. From the passage quoted, it is clear that the patient person is the most faithful, the beloved servant of Allah. Therefore, when a person faces material and spiritual hardships in life, he must be patient and keep his faith whole.

V. Conclusion

In conclusion, every story in "Masnavi" attracts the reader's attention and encourages him to love life and be kind to others. Jalaliddin Rumi made extensive use of the hadith and tried to propagate the beautiful truths in its essence. The hard-working translator Jamal Kamal skillfully translated such an immortal work into Uzbek and managed to acquaint our compatriots with the spiritual world of Rumi.

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| Impact Factor: | ISRA (India) = 4.971 | SIS (USA) = 0.912 | ICV (Poland) = 6.630 |
| | ISI (Dubai, UAE) = 0.829 | PИHИЦ (Russia) = 0.126 | PIF (India) = 1.940 |
| | GIF (Australia) = 0.564 | ESJI (KZ) = 8.716 | IBI (India) = 4.260 |
| | JIF = 1.500 | SJIF (Morocco) = 5.667 | OAJI (USA) = 0.350 |

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