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**DATA ON JALALIDDIN RUMI'S LIFE IN THE WORK “SHARHI
 MASNAVIYI MAWLAVI” BY AYYUB**

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ABSTRACT

The greatest didactic work of Mawlana Jalaliddin Rumi (1207-1273) was “Masnaviyi Manaviy”, and to understand it required a great deal of knowledge, so from the very beginning of this work, commentaries have been written on it. The play deals not only with religion and mysticism, but also with Rumi's life and work. Of course, there is more or less information about it in the comments. One such work is Ayyub's commentary on the six books of Jalaliddin Rumi's “Masnaviyi Manaviy”. This work is stored in the fund of the Institute of Oriental Studies named after Abu Rayhon Beruni of the Academy of Sciences of the Republic of Uzbekistan under item number 2225 / II. In the middle of the pages of the manuscript there is a Roman “Masnavi”, in the margin there is a commentary of Ayyub “Sharhi Masnavi Mavlavi” in proportion to it. At the same time, the commentary explains some of the words, and tells stories about Rumi's life and his teachings. Some of the stories are narrated by the narrator himself. Others are interpreted on the basis of a specific source, such as the Quraan or “Manaqib al-Arifin”, and at the beginning of each commentary or story the source from which the information was obtained is noted. The narrator also narrated some of the stories on behalf of a person, and in this case the name of the person is clearly stated. In the article, these cases are classified separately and explained through examples. In the commentaries, the deeds of Mawlana, information about his relatives, Rumi is described not only as a poet, but also as the founder of the “Mawlawi” sect, a mature sage of his time, a saint who reached the highest peak of perfection. A study of Ayyub's commentary shows that he read many works on Rumi's life and work, worked with dictionaries, improved his religious and mystical knowledge, and collected information from previously

written commentaries. Therefore, “SharhiMasnaviMavlavi” is one of the best sources of many other sources on the life and work of Rumi.

KEYWORDS: Jalaliddin Rumi, Ayyub, Work, Commentary, Manuscript, Source, Copy, Dictionary, Mysticism, Saint, Verse, Prophet, Qur'an, Verse, Hadith, Reality, Story, And Love, Spirit.

INTRODUCTION

A number of works of MawlanaJalaliddin Rumi (1207-1273) have been inherited by mankind. Centuries later, these works continue to be studied by Roman scholars, while retaining their relevance. His greatest didactic work is “MasnaviyiManaviy” and since understanding it requires a great deal of knowledge, a commentary has been written on it from the very beginning of its writing.

Today, information about the work of MawlanaJalaliddin Rumi “MasnaviyiManaviy” can be found in the forewords of his published works, articles, scientific research, pamphlets and books dedicated to the life and work of Rumi, as well as on the Internet. Among them is some commentary on Rumi's “Masnavi”. In his book “MawlanaJalaladdin Rumi. Divine flute of the world. Life, personality, thoughts” [6:96], ShefikDjan gave some information about the comments written in Turkey, but it is said that this information is not a definitive number and the comments of “Masnavi” will be found again. In particular, the Institute of Oriental Studies of the Academy of Sciences of the Republic of Uzbekistan also has commentaries on “Masnavi”, some of which are described in “Sobranievostochnyxrukopisey” (“Collection of Oriental Manuscripts”) [1].

THE MAIN FINDINGS AND RESULTS

One of such commentaries is Ayyub's commentary on Jalaliddin Rumi's “MasnaviyiManaviy”, one of his manuscripts (manuscript number 2225) is kept in the fund of the Institute of Oriental Studies of the Academy of Sciences of the Republic of Uzbekistan. It is given in the margin of the pages of the book (in the middle is the text of Jalaliddin Rumi's “MasnaviyiManaviy”) and is called “SharhiMasnaviyiMawlavi”; the author's name is mentioned in the form of Ayyub in the first lines of this commentary. The first brief description of the manuscript is found in the second volume of Sobranievostochnyxrukopisey [2]. It contains information that the work was copied in Kashmir by the secretary Obad Muhammad Siddiq in 1221/1806 by the order of Mirza Muhammad Rabikhan. This comment is one of the comments written in India [7:35]. The first study of Ayyub's SharhiMasnaviyiMawlavi was DiloromHamroeva's article “A work of immortal soul. About the first Turkish commentaries of “MasnaviyiManaviy” published in the newspaper “Uzbekistan adabiyotivasanati”, in which Ayyub Lohuri's commentary was mentioned, and the date of writing was given as 1713 [8] . Subsequent research was conducted by the author of the article [9].

Ayyub's commentary contains many stories about the life and work of MawlanaJalaliddin Rumi, which can be grouped as follows:

- a) The events of Rumi's life and work narrated by Ayyub;
- b) Phrases and excerpts from Ahmad Afloki'sManaqib al-Arifin [5];

c) A story narrated by a narrator on behalf of a person.

Stories from the life and work of Rumi narrated by Ayyub. Ayyub does not give information about its sources when he narrates a story commenting on some bytes. The following story is about Mawlana's great love for Allah.

جانهای بسته اندر آب و گل
چون رهند از آب و گلها شاد دل
در هوای عشق حق رقصان شوند
همچو قرص بدر بی نقصان شوند [3:32a]

Translation:

*He melted our souls into water,
Erusuvdin made us happy.
In the air of love, he said, dance,
Be as perfect as the full moon [1: 1:13].*

According to Ayyub, these verses describe the emergence of man and his joy and happiness. It is said of his abstract existence and eventual extinction: "One day Sultan Valad narrated: "My great-grandfather, in his youth, devoted himself to asceticism and ceased to participate in heaven. Then my grandfather on my mother's side invited my father to heaven. Shams Tabrizi came and called my great-grandfather to descend to heaven, and they began to descend to heaven. Mawlana Zayniddin, a great Greek scholar and official, says:

"Why do such a great Mawlana violate the rules of the sky?" Then Mawlana replied:

"Everything that is forbidden before a person dies (if he is helpless) is lawful for him. Similarly, it does not matter how a person dances if he has only Allah in his heart, that is, if he lives only in his memory. He considers himself close to God." Upon hearing this, Zayniddin took a few steps and fainted. Zayniddin Mawlana will become a murid".

In the commentary on the following verses, the narrator also gives verses from the Quraan to further enrich the content of the stories narrated by him.

چون بسی ابلیس آدم روی هست
پس بهر دستی نشاید داد دست
زانکه صیاد آورد بانک و صفیر
تا فریب مرغرا آن مرغ گویو [3:15 b]

Translation:

*The demons are human in nature, so
It's also not good to shake hands with everyone.
The hunter-gatherers whistled the bird,
The bird is also deceived by this sound [1: 1:50].*

Ayyub describes what MawlanaJalaliddin Rumi meant in this story in his commentary:

“One day, a person named Nuriddin, the deputy of MuiniddinParwana, was talking to Mawlana about the miracle of Haji BektashKhurasani. He said, “Bektash was not praying and I told him to pray. He said to me, “Bring me some water so that I may perform ablution”. I brought water. He took the water-pot and handed it to me and ordered me to pour water. I poured water into his hand. Pure water turned to blood”.

Then Mawlana said: “It would be better if he turned blood into water, because it is not a profession to turn pure water into something impure. If the word (Moses) turned the water of the Nile into blood for the Copts and the blood into water for the Tribes, it is only for him. No one else has been given such power. This conversion is called a useless conversion” [3: 15b].

The commentary is then summarized in the following verse:

ان المبذرين كانوا اخوان الشياطين

The full form is as follows:

ان المبذرين كانوا اخوان الشياطينو كان الشيطان لربه كفورا

Translation: Because the wasteful are the brothers of the devils. Satan, on the other hand, was very ungrateful to his Lord [4:17:27].

"The real (true) transformation is that your wine will turn into vinegar and your problem will be solved, low-quality copper will turn into yellow gold, the unbeliever will become a Muslim, and your (clay) soil will turn into pearl”.

Nuriddin bowed his head” [3: 15b].

Ayyub in “MasnaviyiManaviy”

آنکه جان بخشد اکر بکشد رواست

نایبست و دست او دست خداست [3:14a]

Translation:

Whoever kills - if he kills, well?

The great vicegerent is the hand of God. [1: 1:43]

hen commenting on the verses, **در مناقب العارفين مستور است** said, “I am quoted in “**Manaqib al-Arifin**”, citing the source he used, but did not say who the author was.

Based on this work, the narrator narrates an event related to the life of Ayyub MawlanaJalaliddin Rumi. According to the narration of MawlanaShamsiddinMudarris's son, MawlanaJalaliddin Rumi had a flute player named Mawlana Hamza. He played the nay very skillfully and Mawlana Rumi's love for him was boundless.

One day he gets sick and dies. They inform Rumi about this and begin preparations for the funeral.

Jalaliddin Rumi goes to his house and as soon as he enters through the door, my dear friend Hamza, gets up! They shout. Hamza gets up and starts playing the flute. They descend into the

different samo (dance) for three nights - day in the melody of the nay. Seeing this, about a hundred Roman infidels became Muslims. With the departure of Mawlana, Hamza passed away [3: 14a].

According to the narrator, the second verse of the above verse refers to the verse of the Holy Quraan:

ان الذين يباعدونك انما يباعدون الله يد الله فوق ايديهم فمن نكث فانما ينكث على نفسه و من او فى بماعهد عليه
الله فسبوتيه اجر اعظيما [4:48:10]

Translation:

Indeed, those who pledge allegiance to sega pledge allegiance only to Allah Himself. God's hand is over their hands. Whoever breaks a covenant breaks it against himself. And whoever fulfills his covenant with Allah, he will have a great reward.

Then, O Muhammad (saas), if they pledge allegiance to you, they have pledged allegiance to God! - the commentator writes.

Sheikh Abdulaziz Mansur's translation of the Holy Qur'an explains this verse as follows: as if his hand was placed on the hands of believers, it is as if he were placed on the "hand" of Allah. As it is said in another verse: "Whoever obeys the Messenger has obeyed Allah".

Under a bush in the Hudaybiya Valley, about one and a half thousand Muslims swore allegiance to the Prophet (saas) under all circumstances. This event is known in Islamic history as Bay'at-ur-Rizwan. It means an oath that is pleasing to Allah [4:48:10].

The following commentaries deal with the saintly qualities of Hazrat Mawlana:

غيب و آينده بر ايشان گشت فاش [3:34a]

Translation:

The secret of tomorrow is revealed before him [1: 1: 146]

Ayyub interprets this verse as follows: According to "Manaqib al-Arifin", one day Hazrat Mawlana raised his blessed hands and said: "A group of noble people from Turkestan and Bukhara are coming and want hot halva from us". Then a plate of hot halva appeared out of nowhere. When the nobles arrived, Mawlana said to them: "You could have asked for Jesus' share. What happened to a plate of halva? Allah, Allah! Do you come and ask the saints for halva?! Ask for something that will solve your problem as easily as a halva and give strength to your soul and body".

هست قرآن حالهای انبیا

ماهیان بحر پاک کبریا [3:35a]

Translation:

The state of the saints is the Qur'an of Truth,

What a great ocean of fish [1: 1: 153].

These verses point out that because of the divine power given to the saints, they were given the opportunity to appear at any time, anywhere. Ayyub interprets it as follows: It is said that one of

the admirers of Hazrat Mawlana lived in Kunya. He set out with the intention of Hajj. Wherever he stopped, wherever he went, he would see Hazrat Mawlana. When he reached Damascus, he saw Mawlana walking on top of the mosque. He would call her from there. He fainted from fear. When he regained consciousness, he saw no one there. Surprised, he continued on his way and reached the Ka'bah. As you can see, Mawlana was circumambulating the Ka'bah. During his visit to Mount Arafat, he saw Mawlana begging there. When he returned from Hajj, Kuniya came to Mawlana and Mawlana said to him: "Hoja Amir swam like a fish in the river of power. He would stick his head out wherever he wanted".

کاملی گر خاک گیرد زر شود

ناقص ار زر برد خاکستر شود [3:36a]

Translation:

If you take the soil, it will be perfect, it will be dice,

If he takes the wrong dice, he will be reduced to ashes [1: 1: 159].

Commenting on this verse, Ayyub narrates: "One day Mawlana used to recite this ghazal with pleasure:

"ای عشقان ای عشقان

من خاکرا گوهر کنم

وی مطربان وی مطربان

دف شما پر زر کنم"

With that, they took a handful of soil from the ground and sprinkled it on the drum of a man named Kamal, the chief of the drummers. He was also the greatest musician and singer of his time. He looked like his drum was full of gold. "

The narrator narrates another story from "Manaqib al-Arifin" and links it to the following verse commentary:

ای مری کرده پیاده با سوار

سر نخواهی برد اکنون پایدار [3:36a]

Translation:

He is a horseman, you are a walker, do not argue,

If the head is needed, enough, then turn [1: 1: 159].

The commentary on this byte tells the story: Sheikh Majiddin, one of the most famous sheikhs of his time, said at a gathering of scholars: He said, "Now, if Mawlana (Rumi) comes and I deny what he says, and in this way he will be gentle." Sheikh Sadriddin, who was present at the meeting, tried to dissuade him, saying, "It is forbidden in the teachings to insult the elders". But he did not listen. Hazrat Mawlana visited the meeting: He said, "La ilaha illallahu Muhammadu-r-Rasulullah". The crowd came to a screeching halt, and all at once returned, leaving them, and shouting. Sheikh Majiddin repented and bowed.

Many of the stories from “**Manaqib al-Arifin**” speak of Rumi's saintly qualities.

A story narrated by a shariah on behalf of a person. Ayyub sometimes quotes the name of a specific person and gives a quote from the life of Jalaliddin Rumi on his behalf. One of them is the Malikul Caliph **Mawlana Badriddin al-Madani**, may Allah have mercy on him, the respected caliph of Rumi, who narrated: “Hazrat Mawlana had a fat singer. One day, Mawlana was singing with all his joy, and he was playing the drums with enthusiasm. After Samo, Mawlana asked him: They said, “Why don't you stand up?” He said he was fat. Mawlana stroked his back with his hand, and immediately his body straightened up [3: 14a].

The next verse refers to a verse from the Quraan:

آیت انسوم کم ذکر ییخوان [4:23:110]

قدرت نسیان نهادن سان بدان [3:37a]

Translation:

Read the verse "Ansavkumu zikriy ...",

So forgetfulness is rare, conscious, read [1: 1: 146].

The full text of the verse is as follows:

فاتخذ تموهم سخريا حتى انسونكم ذكرى و كنته منهم نضحكون

Translation:

So you mocked them, even though he forgot you to remember Me. You laughed at them [4: 23: 110].

Commenting on this verse, Ayyub refers to the following story:

Mawlana **Qutbiddin Sherozi** writes in his book "Majma'i fuzaloi Tabriz":

“We have 12 people in Kunya who are very knowledgeable. Each of us was very talented in a particular subject and we wanted to talk to Hazrat Mawlana on a number of issues. When we went to them, we forgot all our knowledge and could not remember anything no matter how hard we tried. Mawlana answered all the questions we were thinking about one by one. We were amazed and admired him”.

In the commentary of the following verse, Mawlana's words about nafs are quoted:

گر تو این انبان زنان خالی کنی

پر ز گوهرهای اجلالی کنی [3:366]

Translation:

Put the bread aside, do not leave, gather,

Fill the chest with pure pearls [1: 1: 161].

Mawlana Badriddin Bahriya narrates:

“One winter, Mawlana came to my house and went naked into the cold pool. Those who went into the water poured water from the man's head into a bucket. They stayed in that position for 3

nights and 3 days. People could not stand it. I would cry out to the poor man and say that cold water was harmful in this bitter winter. Mawlana came out of the water and spent 9 days and nights in the sky. They did not eat and said: "O soul, be patient. Do not eat. If you do, he will eat you".

CONCLUSION

The above analysis provides various information about the life of Jalaliddin Rumi. The stories provide information about Mawlana's life deeds as well as his close people. It is also stated that Rumi was not only a poet, the founder of the Mawlawi sect, a mature sage of his time, but also a man who reached the highest peaks of perfection and embodied the qualities of a saint. The scientific study of the life of Jalaliddin Rumi and his works "Masnaviyi Manaviy", which has become a masterpiece of the spiritual wealth of mankind, is a topical issue and provides an opportunity to reveal its undiscovered aspects on the basis of new research.

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