

Skill of Translating Mystical Ideas in Sadriddin Salim Bukhari's "G'arbu Sharq Devoni (West-East Devon)"

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Annotation: this article deals with the skill of Sadriddin Salim Bukhari, a scholar, skilled translator, and multifaceted artist, in translating mystical ideas from the original "G'arbu Sharq devoni (West-East Devon)".

Key words: devon, east, Mughanniynoma, Hafiz, byte, imagination, creation, migration, West, East, darkness, rendezvous, holy, saint, poet, fatwa.

I. Introduction

Bukhara is one of the seven most famous cities in the world. According to Hasankhoja Nisari's Muzakkiri Ahbob: "... those who observed the light of the Bukhara ulama on the night of Muhammad, the best of the universe, on the night of Me'raj, that light was spreading to the world of greatness." Indeed, Bukhara Sharif Imam Ismail Bukhari, Abu Hafz Kabir, Abu Ali ibn Sino, Abu Abdullah Rudaki, Abdulkhaliq Gijduvani (Khoja Jahon), Arif Revhari (Khoja Arif Mohitobon), Bahauddin Naqshband, Mirzo Abdulazim Somi, Hayrat Bukhari, Ahmad Donish Khoja Ismatullah Bukhari, Abdurauf Fitrat, Sadridi Aini and many others are the cradle of many world-famous poets and scholars. It is in this sacred land that a unique tradition of literary movement has been formed and continues for a long time. Bukhara is still one of the local schools of literature in independent Uzbekistan, contributing to the development of Uzbek literature and the spiritual growth of the people. The scientific and creative heritage of Sadriddin Salim Bukhari, a son of this country, a versatile and brilliant creator, a skilled poet and translator, a mystic scholar, a selfless propagandist of enlightenment, has a special place in its development in the late twentieth and early twenty-first centuries.

II. Literature review

Sadriddin Salimov, who entered our poetry in the late 70's of the twentieth century with a unique and powerful voice and aroused the drowsy hearts of many people, quickly became known for his unique talent and versatility. Therefore, it is difficult to imagine the twentieth century Bukhara literary school without the work of Sadriddin Salim Bukhari. Thanks to his artistic and aesthetic research, the artistic culture of this ancient hearth was enriched.

Sharqni yaratgandur Xudo,

Mag'ribni etgandir bino.

Ofat yo'qdir o'ng-so'lida

Shimol, Janub Haq qo'lida. ¹

[God created the East,

¹ Goethe Y.V. West East Office. Translated from the German by Sadriddin Salim Bukhari. - T.: Publishing House of the National Library of Uzbekistan named after Alisher Navoi, 2010. - P.18. (In the following pages, we will limit ourselves to showing only the name and page of this source).

The building has reached the west.

There is no disaster on the right and left

The North and the South are in Haqq's hands].

Then the poet praises Allah:

Ul o'zi qozi erur,

Barcha el rozi erur.

Ardoqlaymiz yuz nomin,

Sharaflab deymiz: "Omin!"

[He is the judge himself,

Everyone agrees.

Respectfully yours,

We say honorably, "Amen!"]].

The poet reminds that one should understand breathing in and out as a gift given to oneself, and one should give thanks to Allah both when one breathes in and when one breathes out. He confessed that he blessed the Arabs and gave them four things. These are:

the first is a turban, which is more beautiful than the royal crown;

the second is a tent that can be a ready-made shelter if you build it anywhere;

the third is a sword that serves as a cradle for the brave;

the fourth is a song that turns a girl into rum.

Knowing this, the poet also fell in love and decided to sing love songs without fear of his troubles. He does not hide the fact that his heart is filled with strong divine love, he confesses:

Ishqni kim der yashirib bo'lar,

Ko'zlar uni bildirib qo'yar.

Ilhom payti dilni tark etib

Chiqqan she'rni bo'lmas berkitib. ²

[Who can hide love,

The eyes express it.

Leaving the tongue during inspiration

It is impossible to hide the poem.]

The poem "Anosir" in Devon begins with love, every word and every sound is mixed with love, the melody sounds like a full glass of wine, the verses of the battles are decorated with "urho", and at the end the hatred of evil and beauty is glorified. It is believed that its creator will never fall from the language of nations like Hafiz. In the poem "Tashrif", the poet says that he met Hafiz because of this song, and that the time spent in rindona is sacred.

² Confession / West-East Devon. - p.20.

In the poem "Immortality" the poet warns that only a calm artist can sing with pleasure, and therefore teaches him to remove all obstacles, to save himself from his pain.

In the poem "Selige Sehnsucht" at the end of the chapter "Mug'anniynoma" of the devon, the poet thinks based on the use of the traditional image of the propeller associated with Eastern poetry, through which he calls the pain of true love blissful. He hates the ignorant who laugh at him, applauding the butterfly that flees from the darkness and seeks the light. Through them, the creator promotes the mystical idea that in order to go beyond the boundaries of ordinary life and to be spiritually renewed, one must strive for the vision of Allah.

III. Analysis

It is well known that the main idea of Hafiz's ghazals was love. But it is not man's love for man, but man's divine love for Allah. The poet understands the manifestation of Allah in the form of his lover. The poet's attainment of the vision of a lover is, in fact, the attainment of the vision of Allah. A person who has achieved this kind of love will forget himself. That is why Goethe thought about it like Hafiz, and in his follow-up poems he emphasized the importance of not losing one's identity:

Neni qo'ldan boy bersang ham

O'zni boy berma ammo. ³

[No matter what you miss

Don't lose yourself, though].

In Arzu Dod, he warns against the snares of demons who seek to trap people. The false madman criticizes poets who do not keep their word. Scholars call on Muslims to explain the teachings of piety. Hafiz says it is still a rindu trade.

The fatwa states that a mufti reads Mizri's poems chapter by chapter, then tears each page and throws it into a burning fire, burns a good book and turns it to ashes. But the poet, as Goethe points out, is free from the scourge of fire because he was inspired by God. If the poet is distracted, he will fall into sin and answer to Allah himself." By this, the poet is emphasizing that the divine scholars are always in the sight of Allah.

It is known that in mysticism there is a concept of "lomakon", i.e. "infinity". One of the poet's poems in the divan attracts attention with its focus on this very topic. In it, the poet considers singing and ghazalism to be boundless, emphasizing its old but young. The poem "Payravlik" quoted later in the Devon logically continues the above poem. In it, the poet says that a German like himself was inspired by the fire of oriental poetry that he was inspired to imitate every verse, to tie a knot, and at the same time it was an honor for him. According to him, although the poem is created with a new weight, rhyme and beauty, each new weight affects the previous weight, kills it and creates a new poem.

The kiss is one of the most important symbols in mystical poetry. With this in mind, Goethe paid special attention to the interpretation of the kiss in his poems in this spirit:

Qoshu ko'zi, labidan oldim bo'sa,

Dardlarimga, netay, darmon shu bo'lsa? ⁴

[The eyebrows, the kiss on the lips,

What is the cure for my pain?]

³ Goethe Y.V. Zulayhonoma / West-East Devon. - p.77.

⁴ Goethe Y.V. Immersed in Imagination / West-East Devon. - p.37.

In the same way, the image of May, the image of the bartender who pours it, has a Sufi meaning in the classical poetry of the East. That is why Goethe has given a special place to these symbolic symbols and images in his mystical poems. The poet addresses the bartender with the same appeal as in mystical poetry: "Ayo, the bartender":

Yonayotir o't ichra tan

Ayo, soqiy, qadah tut!

Bir yo ikki qadah birlan

So'narmu bu otash – o't? ⁵

[Confession in the burning fire

Ayo, drinker, hold the glass!

With one or two glasses

Will this fire end?]

Sometimes the poet draws attention to the fact that the bartender is a young man:

Soqiy yigit muallimga

Qadah tutadi boz-boz,

Shak keltirmas u ta'linga

Ruhga may berar parvoz. ⁶

[The drunkard to the young teacher

The glass holds gray,

There is no doubt about it

A flight that may give the soul.]

In these verses, the translator appears to have used the word "teacher" instead of "saint."

The turban is one of the types of headgear that has become a symbol of Muslims. Goethe, who was devoted to Islam, was ready to wear a turban. He addresses his lover Zulayha and says:

Kel, mahbubam, salla o'rab ber

Nafis qo'ling bilan menga.

[Come, darling, wrap your turban

To me with your graceful hand].

The poet said that the king of Iran, Abbas, also kindly forbade the turban, not turbans, but white turbans, like the saints of the East.

The image of the "tavern", which is often found in mystical poetry, is also mentioned in the poet's divan:

Mayxonada bazm etsam

Xoh kulbada men yakka,

⁵ Goethe Y.V. Hafiz / West East Devon. - p.33.

⁶ That place.

Xayol doim sen bilan band

Ruh bog'liq sen malakka. ⁷

[When I party in the pub

I am alone in the hut,

Imagination is always busy with you

The spirit depends on you, the angel.]

The following verse also expresses the Sufi thought in its own artistic way:

O'rgimchakni o'ldirib, shu dam

G'oyat g'amgin bo'ldim, ajabo,

Unga hayot bergan-ku, Xudo

Haqli menday yashashga u ham. ⁸

[Kill the spider, that's it

I was so sad, strange,

It was God who gave him life

He has the right to live like me].

Rudoba and Rustam⁹, Yusuf and Zulayho, the late Farhod va Shirin, Layli va Majnun, Jamil and Botina, Bilqis and Suleiman, who were intoxicated from old age and Vomiqu Uzro are symbols of love and fidelity mentioned. The poet reminds that everyone in the world knows the stories about them, that love consists of riyazat, that it is a pleasure only in the eyes of the erring, that it cannot be reached by force, and that true love drives a person insane. In this way he shows that he has grasped the essence of divine love.

Then the poet speaks of the Book of Love, saying that it has little joy, but much pain, much hijrah, and little visibility, and that if the heart wants to interpret it, the commentary will not end. Ishq applauds Nizami, who finds the key to the ganja. It signifies that one can hope in the divine vision only if one can endure the pain of love.

The translator has also skillfully demonstrated the mystical interpretation that repentance in the Devon, wherever there is a fire of pure love, becomes a beloved servant of God.

In one of his poems, Goethe praised purity and honesty:

Halol yashaganimda

Chekardim ozor,

Umrin ham o'tar edi

Kambag'al, nochor.

Hech kim meni olmasdi

Ikki pulga ham.

⁷ Goethe Y.V. Zulayhonoma / West-East Office. - p.73.

⁸ Goethe Y.V. Wisdom / West East Devon. - p.63.

⁹ At this point, the translator points out that Goethe erroneously used the name Rustam instead of the name Zoli Zar, while Rudoba Rustam is the name of his mother.

Istadim boy bo'lmoqni
Bo'lib muttaham.
Lekin mendan chiqmadi
Unaqa odam,
So'ng o'ylasam pokiza
Yashashda ma'no,
O'g'rilikdan qashshoqlik
Doimo a'lo.¹⁰
[When I live honestly
I smoked,
My life would pass
Poor, helpless.
No one would take me
For both money.
I wanted to be rich
He is accused.
But it didn't come out of me
That man,
Then I think clean
The meaning of life,
Poverty from theft
Always good.]

According to the poet, the Holy Qur'an is the savior. However, some emerging dervishes warn that they are trying to mislead the people by misinterpreting the truth and distorting its meaning. He emphasizes in the words of the Prophet that it is a great blessing that God has given the Qur'an to mankind through Muhammad, and in the language of Timur he agrees to be a worm if God creates it as a worm.

In Devon's Wisdom, there is an individual-like dichotomy about patience:

Taqdir imtihon etsa, gung bo'l odamzot,
Foyda bermas aylamak ming dodu faryod.¹¹
[If destiny tests, be dumb,
A thousand shouts and cries to turn useless].

¹⁰ Goethe Y.V. Distinction. Five Attributes / West East Devon. - p.43.

¹¹ Гёте Й.В. Ҳикматнома / Фарбу Шарқ девони. – Б.59.

In addition to such binary, this section consists of quatrains and hexadecimal translations. In particular, it contains the following duality created in the spirit of the curse and with the participation of the art of diagnosis:

Hasad shishib yorilsin,
Ochlikdan o'zin yesin.¹²

[Let envy swell,
Eat yourself out of hunger].

There are many such unique forms of diagnostic art in Devon:

Janob Xato ergashgan fursat
Haqiqatxon aylydi nafrat.¹³

[Opportunity to follow Mr. Hato
The truth turns into hatred].

In these verses we see that error and truth are portrayed through the art of animation.

IV. Discussion

The translator was able to translate the first four verses of the poem "Disaster" with such skill that the verses in it are very melodious and easy to read.

Barmog'ingni zumrad uzuk
Bezabdi yonib yal-yal,
Maqtasam-ku bo'lar tuzuk
Lekin sukutdir afzal.¹⁴

[Emerald ring on your finger
Decorated with flames,
Praise be to Allaah
But I prefer silence].

In the poem "Nihon Sir", the poet calls Hafiz's language "Sufi", "holy", "happy", "pure", "pious"¹⁵. In the poem "Sign" the adjectives served to express the poet's purpose more vividly:

Shaffof parda bekitar yuzni,
Yashirolmas lek go'zal qizni.
Bovar aylang aytgan so'zimga,
Porlab turgan ko'zi ko'zimda.¹⁶

¹² Гёте Й.В. Ҳикматнома / Фарбу Шарқ девони. – Б.61.

¹³ Гёте Й.В. Ҳикматнома / Фарбу Шарқ девони. – Б.66.

¹⁴ Goethe Y.V. Disaster / West East Office. Translated from the German by Sadriiddin Salim Bukhari. - T.: Publishing House of the National Library of Uzbekistan named after Alisher Navoi, 2010. - P.37.

¹⁵ Goethe Y.V. Disaster / West East Office. Translated from the German by Sadriiddin Salim Bukhari. - T.: Publishing House of the National Library of Uzbekistan named after Alisher Navoi, 2010. - P.34.

¹⁶ Goethe Y.V. Disaster / West East Office. Translated from the German by Sadriiddin Salim Bukhari. - T.: Publishing House of the National Library of Uzbekistan named after Alisher Navoi, 2010. - P.31.

[The transparent curtain covers the face,
A beautiful girl who can't be hidden.

Believe me,

I have a twinkle in my eye].

Truth always shines in the eyes that shine as if a transparent veil could not hide true beauty.
Because when you lie, your eyes run away.

The fact that the translator was able to preserve the beautiful allusions in Goethe's poems testifies to his poetic skill:

Yelpug'uchda bor ikki tomon,
So'z ham unga o'xshar begumon. ¹⁷

[There are two sides to the fan,
The word is similar to it.]

Or again:

Mashriq kabi salomi ham
Qaynoq hamda mehribon.

[Greetings like the East
Warm and kind]. ¹⁸

The translator also masterfully preserved the metonymy, metaphors, and diagnoses found in Goethe's poems. Including:

Shiddat bilan ko'milaman
Sochlari to'lqiniga,
Shamol kabi cho'milaman
Jingalak yolqiniga. ¹⁹

[I'm burying myself

Hair waves,

I bathe like the wind

To the curly flame].

The poet likens his beautiful embrace to heaven, his fullness like a heavy chain, and his fingers like a comb. Including:

Panjalarim besh panjali bir taroq,
Zulflaringdan ketolmaydi hech yiroq. ²⁰

[My paws are a comb with five claws,

You can't get away from your ringlets].

¹⁷ Goethe Y.V. Hafiz / West East Devon. - p.31.

¹⁸ Goethe Y.V. Hafiz / West East Devon. - p.32.

¹⁹ Goethe Y.V. Hafiz / West East Devon. - p.32.

²⁰ Goethe Y.V. Immersed in Imagination / West-East Devon. - p.37.

In the following verses, the place of tazad is important:

Birlashtirib dardu quvonchni ammo

Yashay olgan baxtli erur doimo.²¹

[Combining pain and joy however

Always happy to be able to live].

V. Conclusion

In short, the more sincerely and passionately Goethe studied Hafiz's work and aspired to his genius, the more Sadridin Salim Bukhari respected and loved Goethe's work. He respects Goethe not only as a translator but also as a creator and deeply feels his inner intimacy with him. This is clearly confirmed by the translator's many years of work and achievements in the scientific and creative study of Goethe's work. Sadridin Salim Bukhari was brought up in the spirit of "Lison ul-Ghayb" - Hafiz's orphan poetry. The unity of ideals connected Hafiz with Goethe and Goethe with Sadridin Salim Bukhari. This unity of ideals was an important factor in the successful translation of Sadridin Salim Bukhari. The translator, who saw the expression of his worldview, philosophical observation, sincerity, love and hopes in the "West-East Devon", worked hard to create a beautiful artistic translation that is consistent with the original form and content. The reader who reads the Uzbek translation will feel the spirit of Goethe's work and the unique voice of Sadridin Salim Bukhari.

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