



Source Characteristics of Ayyub's Work "Sharhi Masnaviyi Mawlavi"



Iroda Amanullayevna Umarova ^a

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Abstract

Manuscript No. 2225 is kept in the fund of the Institute of Oriental Studies named after Abu Rayhon Beruni of the Academy of Sciences of the Republic of Uzbekistan. This manuscript is an excellent commentary on Jalaliddin Rumi's "Masnaviyi Manaviy" and contains six books. The commentary is called "Sharhi Masnaviyi Mawlavi" by Ayyub. The commentary explains some of Masnavi's words, as well as stories about Rumi's life and teachings. Some of the stories are narrated by the narrator himself. At the beginning of each comment or story that Ayyub gave, he noted the source from which that information was obtained. In interpreting the Masnavi, the commentator used the following works: Abdurahman Jami's Naynama, Yusuf and Zulayha, Nafahotu-l-uns, Ahmad Afloki's "Manoqibu-l-Arifin", Sheikh **Abdurahim Bihari's** "Kashfu-l-lugat va -l istilohot". In some verses of the Masnavi, a word or phrase from the verses of the Qur'an is quoted. The commentator explains this verse in full in the commentary, sometimes after giving a sentence of the verse. In his Masnavi, Rumi refers to the Hadiths or any event in the history of the prophets. Ayyub gives that Hadith or incident in full and then goes on to comment on it.

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Corresponding author:

Umarova, I.A.

Department of Classical Philology, Tashkent State Institute of Oriental Studies, Tashkent, Uzbekistan

Email address: bibish_b5@mail.ru

^a Department of Classical Philology, Tashkent State Institute of Oriental Studies, Tashkent, Uzbekistan

1 Introduction

A number of works of Mawlana Jalaliddin Rumi 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 “Masnaviyi Manaviy”, and from the very beginning of its writing, commentaries were written on it, because to understand “Masnaviyi Manaviy” requires a great deal of knowledge (Almazrooie et al., 2020; El Amrani et al., 2016).

One of such works is Ayyub's commentary on Jalaliddin Rumi's “Masnaviyi Manaviy”, which is kept at the Institute of Oriental Studies of the Academy of Sciences of the Republic of Uzbekistan (Manuscript..., 2225). The first brief description of the manuscript is given in the second volume of “Sobranie vostochnyx rukopisey” (Collection of oriental manuscripts, 912). It states that the work was copied in Kashmir by the secretary Obad Muhammad Siddiq in 1221/1806 by the order of Mirza Muhammad Rabikhan. In interpreting the poems in the Masnavi, Ayyub's commentary reveals the meaning of some of the words in them, as well as the life of Rumi and the stories he taught. During the writing of the work, the author mentions in part the sources of his commentary in the margin of “Masnaviyi Manaviy”. For example, in the commentary of the first verse in the Masnavi, the name of *Abdurahman Jami* is mentioned (page 7b). Ayyub Jami mentions in his commentary that he used a number of works, such as *Naynoma*, the epic *Yusuf and Zulayha*, and “*Nafahotu-l-uns*”. At the same time, he used other commentaries on the *Masnavi* and commented on some of the ideas in them, but did not specify the source he used and referred to them in general terms as *شارحان نوشته کتب بعضی* (some commentaries were written) and the idea taken from that abstract work limited to writing.

2 Main Findings and Results

Since “Masnavi” is a kind of poetic mystical work, of course, the author made extensive use of mystical works, commentary dictionaries, and this fact is seen in his commentary. In his commentary, Ayyub often cited examples from the *history of the prophets* as a source. For example:

Mawlana Jalaliddin Rumi objected to some who said that it was impolite to liken the bodies of the prophets to dust, and in one verse of the ghazal it is said that he praised man at the highest level:

جسم خاک از عشق بر افلاک شد
کوه در رقص آمد و چالاک شد [3]

Translation:

With love [from the earth] the body is sucking aflok,
Dance mountains, see, suck lame (Rumi, 2002: 26)

Commenting on these verses, Shari'ah Ayyub refers to two events in the history of the prophets. The first of these is the event of the ascension of the Prophet Muhammad, i.e., a sign that no matter how great the Prophet was, he was a child of Adam and his body was made of dust. Rumi writes that after the love of Allah took place, the earth rose rapidly from the Great Throne. In the second verse, it is mentioned that Moses spoke to the god on Mount Tur, and when the eyes of the god fell on the mountain, the mountain (with love in its bosom) shattered. In his commentary, Ayyub also quotes from other sources about Jalaliddin Rumi, in which he clearly indicates the same source. For example:

در مناقب العارفين مسطورست که اکثر اوقات مولانا میفرمودند....

Translation:

It is stated in “*Manaqibu-l-Arifin*” (According to [Haji Khalifa](#)...) (novel):

In this regard, the narrator says about Jalaliddin Rumi's own teacher: “Shamsiddin's breath was as sharp as that of Moses, and he was well versed in astronomy, mathematics, and logic,” he said. In writing his commentary, Ayyub compared it to several copies of the Masnavi, including relatively old manuscripts. For in the commentary we read the phrase *در بعضی نسخ قدیمه* (in some ancient versions) (Manuscript... 2225, 12b).

In this commentary, some words are interpreted in the style of a dictionary. For example, کزند بضم کاف فارسی آفت و چشم means that the word “guzand” means “disaster and “eye pain”. In the work “*Kashfu-l-lug'at*” (Bikhoriy), it is given with “fatha”, that is, in the form of gazand” (Manuscript... 2225, 13a). In the modern Persian dictionary, the word is given in the form “gazand” and 1) to attack; undesirable work; disaster; 2) damage means damage (Rubinchik, 1970; Qolizadeh et al., 2019; Beirade et al., 2019)

Ayyub cites Abdurahman Jami's Nafahotu-l-uns as one of the sources of his commentary. According to “*Nafahotu-l-uns*”, one day Mawlana (Jalaliddin Rumi) was talking about Sheikh Avhaduddin. Then Mawlana expressed his opinion and replied, “عاشق شدن با اختیار کسی نیست” that is, “It is not up to one to fall in love” (Manuscript... 2225, 13b). The above sentence was narrated by Jalaliddin Rumi about the state of the tax in mysticism. It is said that a lover is taxed and that the placement of the love of Truth in his heart happens without his knowledge. The commentator cites examples from other parts of Rumi's “*Masnavi*” for commentary. For example:

هر که جز ماهی ز آبش سیر شد
وانکه بی روزیست روزش دیر شد (Manuscript... 2225, 9a)

Translation:

Whoever does not eat fish, he will not be able to swim.

For whom there is no day, the days are as long as a year (Rumi, 2002).

Commenting on the verse, he says that the word fish refers to the perfect Arif (عارف کامل), and states that Mawlana spoke about its content in the second book in the story قصه جوحی و آن کودک که در پی جنازه پدر خود نوحه میگرد (Manuscript... 2225, 130a/130b). In his commentary, Ayyub also said that many of the words in Rumi's *Masnavi* were taken from the Qur'an and quoted the relevant verse. It is clear from this that he referred to the *Quraan* when necessary in his commentary. This situation is very common in the comments. For example:

داستان پادشاه جهود که نصرانیانرا میکشت از بهر تعصب

That the king of the Jews had given in to prejudice and killed the Christians

In this short story, Jalaliddin Rumi is mentioned in the commentary of the following verse:

عهد عیسی بود و نوبت آن او
جان موسی او و موسی جان او [6-15b]

Translation:

Period - The period of Jesus was,

He was the soul of Moses, the soul of Moses (Rumi: 2002).

“These words belong to Mawlana, and they refer to the content of the verse in the Quran”, the commentator wrote (Manuscript... 2225, 15b).

أمن الرسول بما أنزل إليه من ربه والمؤمنون كل آمن بالله وملكته وكتبه ورسله لا نفرق بين احد من رسله و قائلوا سمعنا و اطعنا
غفرانك ربنا و اليك المصير

The Prophet (Muhammad) believed in what was revealed to him from his Lord, and so did the believers. Each of them believed in God, His angels, His books, and His prophets, without distinction. “We heard and obeyed. Our Lord, forgive us. To you is the return” (Shayh Abdulaziz Mansur, 2007). The Shari'ah here emphasizes that at a time when Muslims trusted all the prophets who were sent, in contrast, Jews and Christians did not recognize some of the prophets. In addition to the verses of the Qur'an, the words of the Hadith are widely used in both the text of the *Masnavi* and the commentary in the margins. For example:

تفسیر حدیث ان لربکم فی ایام دهر کم نفاتح الا فتعز ضوا لها (Manuscript... 2225, 41b)

Translation:

“The breath of the LORD shall be in your time. Gather your consciousness and dedicate yourself to those virtues” (Rumi, 2002).

Ayyub interprets this title as follows: Nafahot is the plural of the word nafha, which means “pleasant smell”, “forgiveness”, “light suffering”. In daily life you will have various hardships. Be aware of them and enjoy the breath

of Truth” (Manuscript... 2225, 41b). In this story, Rumi narrates from various verses of the QurAan and the history of the prophets that people should restrain their desires in daily life and that they should be aware of the blessings that come from the Truth and not be ignorant of them. There are also cases when the lexical meaning of some words is explained in the commentary. For example:

فہم کرد آریم و انبازی کنیم
 انبازی – شرکت یعنی بشرکت و اتفاق ہمدیگر کار کنیم (Manuscript... 2225, 10b)
 (Meaning: let's help each other and work together)

The author says that he increased his vocabulary by reading various dictionaries before commenting on “Masnavi”. This is followed by the famous first verse of Rumi's work:

بشنو از نی چون حکایت میکند
 از جدایہا شکایت میکند [6-7b]

Translation:
 Listen to the story,
 Complaints of separation (Rumi: 2002)

Mawlana likened the body to the flute and the soul to the flute, and commented on this in the third book (Masnavi), writes Ayyub. The author notes that the first two verses given at the beginning of the “Masnavi” were interpreted by Abdurahman Jami (1414–1492), and this commentary is called “Naynoma”. The narrator says that there can be a qualitative change in the mental state of the tax, that is, the tax can only pass to the stage of truth when it removes the worldly barriers and brings its psyche to Allah. It is mentioned here that Mawlana Jalaliddin Rumi likened the nay to the body and the soul to its sound. The second verse of Jalaliddin Rumi:

کز نیستان تا مرا بیریدہ اند
 از نفیرم مرد و زن نالیدہ اند (Manuscript... 2225, 7b)
Translation:
 I was a reed, cut,
 Everyone applauded my complaint (Rumi, 2002).

According to the author, this refers to the apparent flute that exists in practice, and when we say man and woman, we mean people. In his commentary on “Masnaviyi Manaviy”, Abdurahman Jami refers to the taxes of mysticism in this image, he writes. Reaching the truth takes place in several stages. In this case, the sixth stage (career) is the last stage that brings the tax to reality. The above byte refers to the state of the person in the first, that is, the initial stage. Abdurahman Jami's commentary speaks of this last stage. During the commentary, the author wrote the details of the above steps in poetic lines. In the content of the next verse, the narrator writes that Mawlana Jalaliddin Rumi mentions the aspirations of the tax collectors towards Allah through the state of the nay in the figurative sense, that is, in the form of a metaphor. The above cases are quoted by Abdurahman Jami. Abdurahman Jami, in turn, likens the state of the tax to a beautiful singing parrot:

طوطی شیرین مقالی تا بچند
 باشی اندر حبس زاغان پایبند (Manuscript... 2225, 8a)
Translation:
 [You are a beautiful talking parrot and how long
 You will be held captive by the crows.]
 Abdurahman Jami urges the tax to return to the truth, to eternity, and writes:
 وقت شد کہ از دوستان یاد آوری
 رخت سوی منزل اصلی بری (Manuscript... 2225, 8a)
Translation:
 [It's time to remember friends
 Move to your real destination.]

In this style, that is, by quoting the apparent form of reality, Jalaliddin Rumi educates loyal Taliban and murid-fans, writes the poet Ayyub. By the way, in the rest of the “Masnaviyi Manaviy”, mystical meanings are also given through various figurative metaphors. In the following verse quoted by Ayyub from “Masnaviyi Manaviy”, Jalaliddin Rumi expressed his situation:

بالب دمساز خود گر جفتمی
(Manuscript... 2225, 9a) همچو نی من گفتنیها گفتمی

Translation:

When I put it on my lips,
Like Nay, I wanted to shave (Rumi: 2002).

In the first verses at the beginning of this verse, that is, in the words

بشنو از نی چون حکایت میکند
از جدایها شکایت میکند

(etc.), the nay is said to have fallen away from its original origin and to have a painful moan. I, too, says Mawlana, would have sung with the same fervor and passion if I had been in a situation like a flute. Unfortunately, the loss has made me miserable and I walk inside with my breath. I can't moan like Naga. In love, it is as if Moses fainted from the light of the Lord's love. Only then will the secrets of truth be revealed to him. On this subject Ayyub quotes and comments the following words in the second book:

هر که دید آن بحر را او ماهیست
هر که دید الله را الهی است
اینجهان دریاست تن ماهی و روح
یونس محبوب از نور صبح [31]

Whoever sees Allah, he is Allah,
If he sees the sea, he is the essence.
The body is a fish, the world is a river, and the soul is
He is Jonah, the light of the unseen in the morning (Manuscript... 2225, 9b).

When the commentator analyzes this verse, those who could not be fish are not considered perfect sages. They are satisfied with the water of grace and grace of the Truth; There are three categories of people in general: the perfect sage – Allah says that the more grace there is, the more it is; those who have not yet reached the level of perfection - those who have enjoyed some of the grace of Allah, are satisfied and satisfied with it; He concludes that those who are deprived of the bounty of Allah are those who have wasted their lives. Also in the story *قصه غریبی که خانه میجست در* in this second book (this title in the second book is not in the directory) come the following bytes:

چون رسد آنجا ببیند کرک و شیر
عمر ضایع راه دور و روز دیر
مکر او سر زیر و او سر زیر شد
روزگاری برد و روزش دیر شد [10]

Translation:

Whoever goes, opposes the lion's share:

Life is wasted, the road is hard, and the day is dark (Manuscript... 2225, 9b).

The next byte translation is not given in the Uzbek translation of “Masnaviyi Manaviy”. The book based on R.A. Nicholson's copy, published in Iran, and does not contain this byte either. This indicates that the copy of “Masnavi” that Ayyub commented on is a complete copy.

[Both Makri and himself disappeared,
His life was over and his life was over.] (Rumi, 2002)

Jalaliddin Rumi's situation is often reflected in the examples in the “Masnavi”. For example:

Page 9 b

حکایت عاشق شدن پادشاهی بر کنیزکی و خرید او و

This story is given on pages 9b - 14a and is divided into nine small stories. The content of the first story:

Many years ago he became a king, set out to hunt, and when he saw a beauty on the road, he fell in love with her. The king buys the beauty and makes her his concubine. But the maid suddenly faints. The king shows it to many doctors, to whom all the treasures in the treasury in exchange for the healing of the concubine - he promises pearls. Judges talk about their greatness and say, "Of course we will fix it", but they don't say, "God willing, it will be fixed". Therefore, Allah will punish their weakness, and the maid will not be cured by any cure. The content of the commentary on this story is as follows:

In his commentary, Ayyub addresses the person in love, saying that it is unimaginable that the lover's gaze will be reflected in it until the various bells leave the window of the tongue. Relying on other sources as well, Ayyub also focused on the philosophical side of the issue and gave a mystical interpretation, saying that this story implies a short-sightedness (جزوی عقل) and a full-fledged thinking (عقل کلی) that is typical of most people. In the image of the king - the mind is partially expressed and he always melts in the band of lust. For this reason, Jalaliddin Rumi at the end of this epic (story) makes a great demand on the kings and says:

شاه بود شاه بس آگاه بود

خاصه بود و خاصه الله بود [Translated by Umarova Iroda]

Translation:

If he is a king, let him be aware of the land,

He writes, "May God be with you" (Manuscript... 2225, 14a),

The content of the second story:

Seeing the incompetence of the judges, the king went to the mosque. There he cries a lot, repents, prays to Allah for healing, and falls asleep unconscious. He had a dream in which an old man came and told him that Allah would send a saint to him tomorrow. The king waits for him. As he waits, he sees a saint with a light on his face in the distance, and Allah is reflected in his vision. The king goes out to meet him and is very devoted. She even forgets her lover. In Ayyub's interpretation, the external sciences are represented in the image of physicians, and the Book of Truth is represented in the image of the divine judge. When the doctors started treatment, they forgot the phrase "God willing, it will be healed" and did not say it. As a result, it became clear that they were ordinary people, their weakness:

گر خدا خواهد نگفتند از
بطر

بس خدا بنمودشان عجز بشر (Rumi: 2002)

Translation:

Inshallah, they said,

So God showed what a miserable man (Manuscript... 2225, 10a).

In order to enrich his commentary with evidence in this story, the narrator cites the opinions of other authors and scholars, including the story of Yusuf and Zulayha by Abdurahman Jami (Rumi, 2002). In it, we see that Jalaliddin Rumi often refers to the verses of the Quraan, and the commentary says:

ماید از آسمان در میرسید

بی شیر و بیع و بی گفت و شنید [6-10b]

Translation:

A table full of delicacies every time

The sky was blue. (Manuscript... 2225, 10b)

These verses are taken from the words of Ayyub

و اذ قلتم يموسى لن نصبر على طعام و حد فادع نلا ربك يخرج لنا مماتنبت الارض من بقلها و قتايبها و قومها و عدسها و بصلها قال اتستبد لون الذى هوا دنى با لذى هو خير اهبوطوا مصرا فان لكوم ماسالتم و ضربت عليهم الذلة و المسكنة و با و بغضب من الله ذلك بانهم كانوا يكفرون بايت الله و يقتلون النبيين بغير الحق ذلك بما عصوا و كانوا يعتدون

in the Quraan.

That is, remember, “O Moses, we cannot bear to eat the same food. Ask the Lord to make us grow vegetables such as cucumbers, garlic, beans, and onions that the earth will produce for us: He said, “Do you want to exchange what is good for what is bad? Go to a city, and you will have what you ask for”. Humiliation and misery befell them, and they incurred the wrath of God. This is because they denied the revelations of Allah and killed the prophets unjustly (Rumi, 2002; Moreira-Almeida & Koenig, 2006; Leigh et al., 2005). Another reason is their disobedience and aggression (Shayh Abdulaziz Mansur, 2007: 9). Throughout the story, the doctors were unable to cure the concubine, and the king prayed to God to heal him, and a saint was sent to him. Ayyub's commentary contains the following verse about the saint in the text of “Masnavi”:

آن خیالاتی که دام اولیاست

(Shayh Abdulaziz Mansur: 2007, p. 9) عکس مه رویان بستان خداست

Translation:

I have a dream in which a magic saint,

The light reflected God (Rumi, 2002).

The commentary says that the light of the saints' knowledge of the Truth falls on the hearts of the prophets, and that the saints are close to the prophets. Therefore, whatever the mystery belongs to the prophets, it also applies to the saints. To confirm this, the narrator cites an example from Abdurahman Jami's “*Nafahotu-l-uns*”. Ali Hamadani, Junaid Baghdadi and Boyazid Bistomi from “*Kashfal-Lughat*” were also quoted.

3 Conclusion

Ayyub's “Sharhi Masnaviyi Mawlavi” is one of the perfect commentaries on Jalaliddin Rumi's Masnavi. It contains the text of Rumi's work and a commentary on it. Ayyub's commentary acknowledges several main sources of “Masnaviyi Manaviy”. Ayyub's comment is much richer in content. In it, the author used various dictionaries, works related to Rumi's life and work, the Quraan and the Hadith to explain the content of the text, and, if necessary, using the method of comparative analysis, referring to the later books of the Masnavi.

Conflict of interest statement

The author declared that (s)he has no competing interest.

Statement of authorship

The author has a responsibility for the conception and design of the study. The author has approved the final article.

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