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## ARTICLES ON MAWLANA RUMI IN THE RUSSIAN ENCYCLOPAEDIAS OF THE SOVIET PERIOD

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The problem of the perception of one culture by the other is nowadays one of the major for the Humanities. This phenomenon is caused by the further development of intercultural contacts in the framework of the universal processes, which is called the globalisation. However our field of academic studies, the Oriental ones, have originally possessed the strive to investigate a certain alien culture.

Nevertheless, as it appears to me, a feature like that, characteristic Oriental studies, is possessed by it only in the circumstances of academic freedom, the absence of ideological framework, that might narrow a scholar's outlook.

Unfortunately in the recent past of our national or other words, Russian and Soviet, there existed at any rate officially such obstacles, that were sometimes substantially distorting one or other phenomenon of a certain oriental culture under study.

In this connections it is of certain interest to monitor the information, that culture of the Muslim Orient, as is Mawlana Djalal al-Din Rumi, for articles in encyclopaedias are an important primary source, that is under the disposal of a considerable number of readers.

So if one begins ab ovo, it is necessary to point out, that in one of the first Russian encyclopaedias, that is "The Encyclopaedical Dictionary of Brockhaus and Ephron"<sup>1</sup>, that was being published at the break of the XIX -XX centuries before the Communist revolution of 1917, the article, dedicated to Mawlana Rumi is absent.

The same concerns the first edition of the Larger Soviet Encyclopaedia, that was being published in the twenties - the forties of the 20 century<sup>2</sup>.

Presumably it is caused by the fact, that neither the Russian pre-revolutionary, nor the Soviet Oriental Studies of the early period had yet managed to appreciate the cultural importance of Mawlana.

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The first encyclopaedical article on Mawlana Rumi appeared in the second edition of the Larger Soviet Encyclopaedia, that was being published in the fifties of the 20 century<sup>3</sup>. The article is anonymous, but there is ground to believe, that it belongs to the well-known scholar of that epoch Professor I. S. Braginski (1905-1989).

The next encyclopaedical article appeared in the Smaller Soviet Encyclopaedia<sup>4</sup>. At our disposal there is the third edition, while the two previous ones (the 10 -volumed 1928-1931 and the 11-volumed 1933-1940) are unavailable.

The third, according to the time schedule, article on Mawlana Rumi is to be found in the Brief Litterary Encyclopaedia, that was being published in the sixties - the seventies of the 20 century<sup>5</sup>. This time the name of the author of the article is definitely known. It is a prominent specialist on the problems of the Tajik literature Professor Rasul Hadi-zade. Born 1928 in Samarkand, he has worked all his life-time at the Institute of language and literature of the Academy of Sciences of Tadjikistan and published some 250 scholarly works.

The fourth available article on Mawlana Rumi has been printed in the third edition of the Larger Soviet Encyclopaedia, that was published during the seventies of the 20 century and belongs to the same R. Hadi-zade<sup>6</sup>.

Thus at our disposal there are four texts out of Soviet encyclopaedias, dedicated to Mawlana Rumi. In the following study they will be related to as articles, published in a certain year.

In accordance with the nature of encyclopaedical texts the articles under study consist of a number of common rubrics.

The first of these rubrics is the general characteristic of Mawlana Rumi as a phenomenon of culture.

In the 1955 article it is said, that Mawlana Rumi is "a Tajik and Persian poet, the preacher of pantheistic and Sufi ideas".

In the 1960 article Rumi is characterised as "a Persian and Tajik poet, who was a Sufi".

The 1971 article points out, that Rumi was "a Persian-language mystical poet".

While the 1977 article describes Mawlana as "a Persian-language Sufi poet".

The second rubric contains a brief biography of Mawlana Rumi, that consists of several points -the birth at Balkh, wanderings, the arrival to Konya

and the years, spent there. This rubric is excluded out of the 1960 (the Smaller Soviet Encyclopaedia) article.

The third rubric is dedicated to the characteristic of the main works of Mawlana Rumi.

In the 1955 article it is said, that "the main work of Rumi is "Masnawi Ma<sup>c</sup>nawi", which consists of six books and includes a large number of parables and fables, borrowed from the oral folklore of the Iranin-language peoples (the Tajiks and the Persians). Rumi used to preach mystical ideas and to call for uncomplaining humbleness in the face of the Fate and the violence. His other work "Divan" is also filled with almost mysticism, with the thoughts on the perishness of the earthy existence. Still there are to be found echoes of the popular protest against cruelty and violence, the reflection of the humanistic popular aspirations. Rumi's language is clear and simple, the parables and fables are entertaining. His lyrical poems are melodic and musical. [Rumi] also wrote a number of philosophical works, such as "Fihi ma Fih" and other".

In the 1960 article the works of Mawlana is characterized in the following way: "His moralizing "Edifying double verses" (thus was translated the title "Masnawi Ma<sup>c</sup>nawi" -D. M.) are filled with mysticism and call to the submission in the face of the Fate. [This work] contains many fiction stories and parables. The lyrical ghazals bear a melodic character and the perfection of the poetical form. In the lyrics of Rumi are to be found echoes of the popular protest against cruelty and violence".

The 1971 and 1977 articles, that were both prepared by R. Hadi-zade, possess an identical text, that represents the third rubric. It reads: " The ghazals and odes by Rumi, gathered into a divan, represent the climax of the Sufi mystical poetry. The poem "Mesnewi" (sic) enjoys a far more degree of popularity... The poem is filled with narrative folklore materials (parables, fables, small stories). "Mesnewi" is a precious collection of the oral folklore of the 13 century".

The fourth rubric reflects the general assessment of the creative activities of Mawlana Rumi.

In the 1955 article the following phrase may be considered as such: "The son of Rumi Sultan Weled is the founder of the medieval Turkish poetry".

In the 1960 article the fourth rubric is absent.

The fourth rubric of the 1971 article reads: "There exists a vast amount of scholarly literature on Rumi and his poetry both in Europe and the Orient".

In the 1977 article the fourth rubric is represented by the following phrase: "The creative activities of Rumi has essentially influenced the development of the literatures of the Orient".

So this is the amount of the materials, that relate to Mawlana Rumi in the articles, dedicated to him and his creative activities in Soviet encyclopaedias. A general outlook over the analysed texts shows several main points.

The Sufi character of Mawlana's creative activities was depicted scareasily.

Mawlana's works are evaluated mainly from the view-point of the notorious social struggle.

Practically is ignored the connection of Mawlana Rumi's creative carrera to the Turkish liratione. He is totally granted to the disposal of the Persian and Tajik litature. Such a stand is caused by the historically complex relations between Russia and Turkey. Due to this reason the Russian and Soviet scholars, who were working in the field of Oriental studies, used to take mostly reserved and even unobjective positions towards the history of the Turkish culture. This fact should be taken into consideration by those, who work in this field nowadays.

<sup>1</sup> Enzyklopedicheskiy slovar... Izdateli F. A. Brockhaus (Leipzig) and I. A. Ephron (Sanfkt-Peterburg). T.I - XI. Sankt-Peterburg, 1890-1904.

<sup>2</sup> Bolshaya Sovetskaya Entzyklopediya. T. 1 - 55. Moskva, 1929 -1947.

<sup>3</sup> Bolshaya Sovetskaya Entzyklopediya. Vtoroye izdaniye. T. 1 -51. [ Moskva], 1950 —1958, Ibid. Vol. 37,1955, p. 321.

<sup>4</sup> Malaya Sovetskaya Entzyklopediya. Tretye izdaniye. T. 1 -10. Moskva. 1958-1960. Ibid. Vol.. 8, p. 21

<sup>5</sup> Kratkaya literaturnaya entzyklopediya. T.. 1 - 9. Moskva, 1968 - 1978. Ibid. Vol 6, 19 71, p. 422 -423.

<sup>6</sup> Bolshaya Sovetskaya Entzyklopediya. Tretye jzdaniye, T. 1 - 30. Moskva, 1970 22,1977, p. 363.