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Тема семьи и брака и образы женщин в «Панчакьяне»

Аннотация: В статье анализируется известный памятник санскритской повествовательной прозы «Панчатантра» («Пятикнижие») в контексте дидактической и нравственно-этической проблематики. В центре внимания автора вопросы семьи и воспитания детей, роль женщины в этом процессе. Рассматриваются разнообразные женские характеры, выведенные в произведении. Делается вывод об актуальности «Панчакьяны» в современном мире.

Ключевые слова: «Панчатантра», древняя Индия, санскрит, «Панчакьяна», перевод из санскрита на фарси, XVII век, Мустафа Халикдад Хашими Аббаси, женщина, семья, брак

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The Theme of Family and Marriage and Woman's Image in "Panchakyaana"

Abstract: The article analyzes the famous monument of Sanskrit narrative prose "Panchatantra" ("Pentateuch") in the context of didactic and moral-ethical problematics. The author focuses on issues of family and raising children, and the role of women in this process. The various female characters depicted in the work are considered. The conclusion is made about the relevance of "Panchakyaana" in the contemporary world.

Key words: "Panchatantra", ancient India, Sanskrit, "Panchakyaana", translation from Sanskrit into Farsi, 17th century, Mustafa Khaliqdad Hashimi Abbasi, woman, family, marriage

INTRODUCTION

It is well-grounded that the moral literary productions written in the Great India are considered to be as treasures of wisdom, in which the testimony of upbringing-moral issues has been preserved in various forms since ancient times. An outstanding pattern of such literary productions is the collection of the most touching Indian stories done in the Sanskrit language entitled as "Panchatantra" entered the Persian-Tajik literature by dint of translation and the former in question became known as "Kalila and Dimna" [1; 4].

The original ground of “Panchatantra” is India and it was compiled by a scholar named Vishnu Sharman who lived in Kashmir referring to the 3rd–4th centuries AD [5: 19; 8: 21]. In ancient times, “Panchatantra” was written for the rulers of that time as a reference beset with how to reign the state. The main purpose of the creation of this work is to educate rojazoda (royal children) in state ruling measures.

In “Panchatantra”, which was written in the form of a story, therefore the researchers considered the former in question as the original source of stories and legends in the world, all the highest moral virtues, desirable methods of spiritual education are explained and interpreted in their own ways, upon the whole.

THE MAIN PART

“Panchatantra” was translated from Sanskrit to Pahlavi, from Pahlavi to Arabic, from Arabic to Syriac and more than 200 times into more than 60 languages of the world totally.

One of the Persian translations of “Panchatantra” is the book referred to as “Panchakhyana” (published in 1612–1613) which the former in question is belonged to the pen of one of the Persian-speaking men-of-letters who lived in the 17th century (in India) – Mustafa Khaliqdad Hashimi Abbasi. In this regard, its important value can be seen in the fact that the corpus of our study was translated from the original book entitled as “Panchatantra”, which was kept in the royal library named after Jalaluddin Muhammad Akbar. The former in question was translated from Sanskrit word by word preserving its comprehensive content of the original text into simple and fluent Persian, which is resorted to by readers properly [2; 3; 9].

The majority of stories are presented to strengthen moral ideas aimed at a person’s spiritual upbringing and to prove the harm of evil and the benefit of good in the life of society and to find quickly their way to the heart of the reader in the corpus of our study. Alongside with the expression of wise moral thoughts, the author of the literary production under consideration touches on the issues concerned with the family and marriage, upbringing children, women’s behavior and lays an emphasis upon the idea of women’s status and position in the family well-being as well. Into the bargain, the author’s moral opinions in the context of advising young people are targeted to make a family and not to be deceived in this way focusing on external happiness, and the man-of-letters considers women’s intelligence and purity to be the most important factor for choosing a spouse, and the author always expresses this opinion that one should not focus on the beauty of the appearance of the world, as all of them are eternal.

The essence of the author’s opinion lies in the fact that the couple is always attracted to each other, even if it, like a mouse has taken on a human form in the story under the titled of “Modamush bo Mush izdivoj mekunad” (“Female and Male Mouse’s Marriage”). In order to strengthen his opinion, the author tells about a pious who goes to the river Ganges to take a bath, and a bird with a mouse in its beak puts the mouse on the pious’ head. The pious put the little mouse on the leaf of a tree with kindness and he took a bath again, and asked God to change her form into a human-being one. When God transformed her image into a beautiful girl, he handed it over to his wife and said: “This is your daughter, take good care of her upbringing”.

When the girl grew up, the pious said to her: “My daughter choose whomever you want from among humans and fairies, so that I will let you marry with him”. The girl said: “I want a strong husband”. The pious said: “Do you like the moon, which is the light of the world?” The girl said: “Look for someone better than the moon”. The pious

said to the moon: “Who is greater than you?” The moon said: “It is the sun that covers me and the sun becomes brighter than me”.

However, the sun considered the cloud stronger than itself, and the cloud considered the wind, and the wind considered the mountain stronger than itself and the mountain considered the mouse stronger, because the mouse split the mountain and built a house in its heart. The girl was happy to find her couple and said to the pious: “Return me to my original form and give me to get marry with him, so that I can fulfill a woman’s duties, which have been established for my peers”. The pious transferred her into a female mouse. So he gave both of them to each other and left [6: 243–246].

In this story, a mouse that became a girl after proposing marriage to the sun, clouds, wind and mountains, which are the manifestations of power, finally she finds the weak mouse more powerful and agrees to marry him. A mouse’s determination and perseverance in choosing a spouse is interesting in the relevant story. She tried to start a family with her couple and to be happy in the future.

In the female mouse’s image, the author acknowledges her persistence and courage targeted at the achievement of the goal and proves that girls should be independent, active, fighters, and initiative-seekers while deciding their fate and do not show indifference and neutrality to express their own opinions to their parents in the solution of the fateful issue beset with a conscious choice of spouse. In conformity with the author’s opinion, parents should take into account their children’s wishes and goals when deciding their children’s lives.

A woman is described as a human-being with full rights who has the opportunity to express her own opinion freely and intelligently alongside with a man in restoring the family in the corpus of our study. Parents have also given their child full freedom to choose a husband and they do not object to the girl’s desire to marry the suited couple and agree to her decision.

The story under the titled of “Modamush bo Mush izdivoj mekunad” (“Female and Male Mouse’s Marriage”) expresses the point that women should have friendship with the suited couple and people who speak the same language. In this story, there are interesting and well-advised words dealing with choosing a spouse those ones are worthy to learn. In particular: “If there are seven things in a man, a girl should be given to him and the rest should be left to the girl’s fortune: the first – a noble family name; the second – a good character; the third – a blessing that is sufficient for her; the fourth – science and knowledge; the fifth – wealth; the sixth – the correctness and integrity of the body and the seventh is the relation of age” [6: 245].

The author considers one of the main duties of parents is to take into account, not only the noble family name, family situation, correctness and integrity of the body and age, but consider his inner well-being and possession of knowledge as important and necessary when choosing a spouse for their child either. Because throughout the stories of the corpus of our study, intelligence and wisdom are praised as the main means of achieving eternal happiness and the main power of achieving goals and victories and seeking knowledge and striving for goodness of man is encouraged as a source of pride.

At the same time, the author underscores that “Hosting and friendship should be done with someone who is equal in status and family name, and it is not appropriate to be with someone who has more of these two things” [6: 245].

In order to strengthen his own opinion concerned with a husband’s and wife’s compatibility according to the mentioned signs which leads to their family happiness, the

author adduces the story entitled as “A Young Wife and an Old and Thief Husband” in which he criticizes the large age difference between them.

In this story, after the death of his wife a very old and ugly merchant gives a lot of money to a dervish grocer and marries her daughter. When the bride saw her husband getting old, she became very sad and bored, so much so that she did not even look at him and was constantly running away from her husband, while the man became more and more attracted to her every day. One night, the bride slept with her husband in the same nightgown and turned away from him, and when she woke up, she saw a thief in the house. Out of fear, she hugged her old husband. The grocer was surprised by that, and when he looked around, he saw the thief and found that the woman was hugging him out of fear. He said to the thief: “A person who always hurt me, hugged me tonight. O my workman, whatever you take from this house, you are foolish” [6: 236].

MAIN RESULTS AND DISCUSSION

Adducing the results of the conducted analysis and consideration beset with the moral aspects of the relevant story one can assert that, first of all, an emphasis is laid upon the idea that it is obligatory for parents to consider the consequences of each action while deciding their children’s fate. Hereby, a kind of thinking about consequences and the end of the work comes into play, which has great moral importance. In this story, it is underscored that certain actions and events, whose nature is undesirable at all, but have positive consequences as well. After their consequences, the benefits of that union seem dim in the people’s eyes.

It is worth mentioning that chastity and innocence is revealed as one of the worthy virtues of women, alongside with other human qualities in “Panchakyaana”. Its need for women is emphasized as a guarantee of honor and prestige, and if it is broken the influence of a woman’s reputation will be lost. The writer has repeatedly described shyness as a desirable and high human quality. Under the writer’s angle, every father who has a daughter asks God that his daughter should be honorable that she should never do anything that would cause her shame, otherwise the prestige and influence of the woman’s reputation will be lost. The relevant point is interpreted in the corpus of our study as follows: “There are three kinds of thoughts about a girl’s birth for the father’s sake: firstly, what will happen to the girl with a handsome man; secondly, whether this girl will have a good life with her husband and she will be pleased with him and thirdly, O God, she would not do anything those one make her a dishonorable teacher, like a scholar who, after classifying a book; these three kinds of thoughts appear in his heart, whether this classification will fall into his hands and will it be acceptable to the public and be protected from defects and obstacles?” [2: 67].

The writer lays an emphasis upon the idea that women should have chastity, modesty and other human qualities, because a woman’s beauty is embodied in chastity and innocence. Therefore, the man-of-letters invokes women to always strive for goodness and piety and to be pure and clean in their efforts and deeds. In reference to it, the writer considers those women worthy of being obedient to their husbands, because the possession of such virtue becomes as a factor aimed at the cultivation of tolerance and patience in their existence: “A woman deserves to be obeyed by her husband” [6: 81].

Under the writer’s angle, a commanding woman is also worthy of trust. It is necessary to keep in mind that trust is one of the human-being’s virtues, on which the foundation of friendship is stable. Truthfulness, correctness, faithfulness and loyalty are the reasons for people’s confidence in a truthful and loyal person. It is to a woman who

possesses such good qualities that one can express one's heart's contentment, or in other words, "sorrow of one's heart": "Sorrow of the heart with a close friend and a wise servant and a commanding wife and a workshopping master who is powerful" [6: 27].

On the contrary, in conformity with the writer's viewpoint, a wise person should refrain from talking to a woman who is not under the command of her husband, as well as seven other types of people, and the relevant point is established in "Panchakyaana": "Leaving service and talking to seven people should he did: a ruler who is full of kindness and a barbarian who eats food from everyone's house, a wife who is not under the command of her husband and a helper whose opinion and wisdom are not right, and a servant who does not have clients, a pillar of the state who is oblivious ignorant and a sacrifice that does not appreciate charity" [6: 143].

The notion of calmness is emphasized as a good quality of women in the story under the title of "Friends of Sparrow and Elephant". The writer considers a woman's calmness and politeness in her relationship with her husband to be one of the main conditions for the family stability and family peace is primarily related to a woman's manners and culture who should be polite, gentle and tolerant with family members, and considers women responsibility as the forerunners of a peaceful life. In particular, a wife should be calm: "A kind brother and friend is the one who supports during the hard days, and the father is the one who educates, and the friend is the one who can trust, and the wife is the one who is calm" [6: 109].

In the course of his thoughts expression on the family stability and people's real life, the author refers to such statements that a person should tolerate and compromise with his wife, enemy and friend, because otherwise he will interfere with his life. The main factor to achieve this goal is to show kindness to such people. For instance: "Whoever is unfaithful to his wife, enemy, and friend... has created a problem in his life" [6: 213].

The necessity and importance of hospitality for people is promoted in the story entitled as "Juloha and his Wife". In this story, a hermit reaches a place and meets Juloha who was going to a winery with his wife. He addresses the man: "O good man, I am a traveler and the day has ended and I do not know anyone in this village. Support me tonight and hope for the reward of this good, as they said: "If a traveler falls on the head of a village at sunset, he should not drive him under any circumstances, and of course he should stay in his own house and perform the duties of a guest, so that the reward of this action will be a great one" [6: 43].

From the above-mentioned story one can confidently assert that the main purpose of the author of "Panchatantra" is to interpret the culture of hospitality, which is mainly related to the hostess. The author underscores hospitality as a characteristic of human virtue and criticizes women's narrow-mindedness and rudeness. In the same way, he considered saying sweet words to a guest as one of the most important pillars of hospitality: "And it was also said that the poor people of the desert do not spare four things from the future: carpet, if it's all straw, and land, water, and sweet words" [6: 43].

From the author's point of view, if the host does not have anything in terms of hospitality, he/she should accommodate the stranger and entertain him/her with sweet words, straw and water: if they give him / her a place and Indra and Vishnu will be pleased with his hand and mail, and if they bring food, Brahma will be pleased" [6: 42-43].

In conformity with the author's opinion, good and sweet communication and kind words always serve as a source of light in the darkness or as an illuminating lamp of life and can please even Indra and Brahma. Therefore, the writer welcomed and propagated the virtue of eloquence, which strengthens compassion and kindness, on the whole.

In continuation of such thoughts, the writer compares sweet and soft words to oil that can make people's hearts soft towards each other. In the face of violence and bad language, only kindness and gentleness have the power to soften cold hearts and make people compassionate. Therefore, the author explains that while speaking, a person should behave in such a way that his / her kindness and wisdom are revealed: "Speech should be soft like a mask, and the heart should be made strong by kindness" [6: 131].

It is worth stressing that unlike the women who are stable and mature in love, active in life and loving, faithful and loyal in marriage, wicked, treacherous, sad and sly women's image is also created in the given literary production. In the story "Juloha and his Wife", Juloha's wife is distinguished by her individual characteristics she is a wicked woman who is not stubborn in love and does not keep herself clean when her husband is not at home, and tolerates unfaithfulness to her husband, and always has an opportunity to carry out her impure actions. This category of women, who are ready to deceive and betray their husbands for the sake of luxury are condemned. The author urges such women to protect their ego from things that lead people to despair. In accordance with the writer's angle, for a woman who pursues lust, honor and respect in society are not valid and she does not have the light of life [6: 44].

CONCLUSION

Adducing the results of the analysis beset with the theme explored one can come to the conclusion that in the author's moral theory, the issues concerned with family, upbringing of children and women's behavior are of particular place and role as well. The writer draws the reader to the observance of human-being moral norms, including the issue dealing with raising a girl child and emphasizes the important role of women in society, guides them to a true life free from corruption, family happiness and a prosperous and stable family life in a woman's good behavior and loyalty. A woman who is a creator of human-being and children's nurturer should avoid inappropriate qualities that degrade her dignity, because in all periods, the main criterion of women's beauty is their decent behavior and purity.

Valuable educational-moral thoughts expressed in the corpus of the study about a woman's moral culture and her status in the society aimed at the improvement of young women's moral culture are considered valuable even nowadays.

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