

About Fizuli's Work “Rind And Zahid”

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Abstract: The Persian works of Muhammad Fuzuli require separate studies in terms of their language, art, and theme. The article discusses the idea of the poet's famous work “Rind and Zahid” and the world of mystical images. The world of images, symbols and emblems of Eastern classical literature has a certain sequence and gradual development. Their roots have different foundations. However, the main source of influence of classical literature is the Holy Quran and the Holy Hadith. The main idea, art and the emergence of images of literary literature are connected to these two sacred sources. The source of origin of Zahid and Rind among the images of the lover, the arif, the beloved, the sociable, the pir and dervish, is also divine books. These two images of Rind and Zahid, which served to improve each other, are contrasted with each other in fully expressing the author's theme. But both images are exemplary for human qualities and morality. After all, their goal is the same. Only the paths leading to the Truth are different. Fuzuli shows the mystical way of life and the manners of the order through the dialogue between the father, a hermit, and the son, a rind. Both the father's advice and the son's passion for knowledge are directed towards humanity. The article also shows the significance of the work in human development today. Comments are also made about Fuzuli's potential and skill.

Keywords: Sufism, sect, knowledge, love, zahid, rind, pir (an enlightened man), murshid (way shower), lover, beloved, mind.

Introduction: “My poetry is a lie, but my love for Fuzuli's poetry is true” said the people's poet Erkin Vahidov. In fact, the Uzbek people also had Fuzuli science, along with the Yassavi science, Navoi science and Bedil science and they turned the sadness in their hearts into joy with Fuzuli's bayats. Along with his Azeri works, they also read his Persian and Arabic treatises. This tradition continues today. Although Fuzuli, one of the famous representatives of the Turkic peoples, began to write poetry with enthusiasm from his youth, he mastered almost all the sciences of his time based on the advice “Poetry without knowledge is like a wall without a foundation...”. All the works of the poet prove this goal. Fuzuli created works in three languages: Turkic, Persian and Arabic. He is a creator who has had a profound impact on Turkic poetry, Turkic

literature in a broader sense, and the world of science for centuries with his works and has remained a living legend. The poet's works, written in his native language, convey the deep suffering of a loving heart and the power of sincere influence to the meanings of the verses. Therefore, it is necessary to be attentive when reading Fuzuli, to understand the fundamental essence of the verse. Due to his strong knowledge of three languages, he enjoyed all the subtle sciences of Sufism, in which he firmly believed, and in any word he used, along with the meanings of words and phrases that seem to constitute ordinary words and phrases, one can also understand the divine meanings.

The masnavi “Turkic Divan” and “Layli and Majnun” brought great fame to Fuzuli. In addition to these two works that immortalize the poet's name, “Hadiqatu's-

Suada" also has a great influence on his creative heritage. This prose work, which describes the martyrdom of Hazrat Hussein in Karbala, is also loved and read. The "Shikayatnama" written in his letters to Nishanchi Pasha has also been repeatedly mentioned and has not left the tongue. It is worth noting that among his works, the work "Rind and Zahid", written in Persian, has a special value in terms of idea, artistry and style. "Rind and Zahid" is a mystical work. With the work "Rind and Zahid", Fuzuli managed to reveal the possibilities of the Persian language and also demonstrated his dominance in this language in his time. This work is similar to folk works and consists of a mixture of prose and verse. The poet, while covering difficult issues, moves from prose to verse. Therefore, this small work contains 75 quatrains, 54 qitas, 18 bayts, that is, verses and poems that are shared with each other in different places. While explaining the practices of Islam, he skilfully uses poems rich in artistic arts. He discusses the most pressing issues of faith in a wide range through the language of the main characters of the work, Rind and Zahid. Thus, it is revealed that Fuzuli is not only a genius poet, but also a deep scholar of the Quran, hadith, jurisprudence and tafsir. The concepts of his extensive knowledge of Kalam, Sufism and Wahdat-u wujud are clarified. Fuzuli's thoughts on the issues discussed are explained through the status, content and essence of the characters "Rind and Zahid".

METHODS

It is known that the religious rules of Islam, the apparent meanings of the Quran and Hadiths, the spread of the foundations of faith and the study of these sciences were carried out in various ways. Since the goal was to impart enlightenment, scholars created various programs of action and tried to ease the soul. Basically, this enlightenment taught in mosques was also carried out in madrasas established around mosques. On the other hand, the view that the source of knowledge, whose roots go back to the distant past and formed the basis of education and upbringing of dargahs, is justified. Sufism seeks to consider faith and the obligations arising from it from a broader perspective. Islamic beliefs and obligatory actions are approached with the love of Allah rather than fear of Allah. This situation brought about asceticism as a result of mosque and madrasa education, as well as the personality of Rind as a result of growing up in dervish houses. Fuzuli wrote his work "Rind and Zahid" based on the differences between these two images and the person in his biography, that is, the rind and zahid. In this regard, the differences between these two images, which have risen to the level of an aesthetic ideal in fiction, can be clearly seen in Fuzuli's work.

If we study the world of classical literary images in more depth, we will witness such typical images as murshid, pir, sheikh, saqi, beloved, mughbacha, flower, candle, student, murid, lover, arif, rind, nightingale, propeller. These images are closely related to important situations and statuses in the process of education. The true meaning and essence of these enlightening images is known in the text, they live their colourful life precisely within the text. It is not right to mold them outside the text, which creates stability in the reader's imagination and in the analysis of mystical poetry. Secondly, although the goal and destination within the subject of each order, including each creator, is the same, that is, finding the Truth, the paths to it, according to the recognition that "the breath of people is new", unique aspects are noticeable in the journey.

DISCUSSION

Fuzili proved himself to be a great critic and teacher of education with his work "Rind and Zahid". We can learn about his thoughts on education and education, especially Islamic education, as well as his unique style of expression in the narration through this work. Although Zahids are considered representatives of the Sharia stage of Sufism, it is permissible to dwell on them first. After all, every murid is a Zahid in his own way. In the order of the sect, it is one thing that is explained in detail based on classifications. However, the first of them, leaving the world, is considered ascetic renunciation. The statuses of renunciation of the world, renunciation of the future and renunciation of hastiy are based on this foundation. Mansur Hallaj also divided renunciation into three: "Relinquishing the world is the soul, renunciation of the hereafter is the heart, and renunciation of oneself is the renunciation of the soul (spirit)". First of all, one cannot progress in the cultivation of the soul without achieving asceticism. The hadith says, "If Allah had not created Paradise and Hell, no one would have worshipped Him". Indeed, the hope for the blessings of Paradise and the fear of the torment of Hell have placed even more responsibility and demands on a person. When we talk about the ascetic period of Sufism and the ascetic personality, we must certainly remember these verses and hadiths. After all, remembering Paradise and Hell leads to understanding the Hereafter and obedience to the commands of Allah. Therefore, the 1st-2nd centuries of Hijri are called the ascetic period in Sufism. Hasan Basri, Uwais Qarani, Sufyan Thawri, Abdullah Mubarak are bright representatives of this period. If we study the historical period and the personalities of the ascetics objectively and deeply, then the Islamic world was still calm, pure and the status of these personalities was also high. It is difficult to imagine the development of the order without their experiences. The ascetics were

the people who discovered many things in the order. The ascetics were the first to be paid attention to in literature. The ascetics warn people about the transience of the world and preparation for eternal life. Later, the influence of not only external but also internal sects leading to misguidance intensified in the Islamic world. This in turn had a negative impact on Sufism, and heretical sects were formed. As a result, hypocritical ascetics and false sheikhs appeared. The main goal, the only demand was forgotten, and a tendency to indulge in appearances began. Most of the ascetics left for the sake of show and greed, and sincerity and sensitivity to pleasure decreased. However, when it comes to true ascetics, one should never forget that among the people of Sufism, it was considered a sign of indecency to speak of a Sufi of a higher status and level.

Our creators who said this:

Zohido, huru qusuru Kavsaru Tubi sanga,

Bizga dilbar vaslidur dunyovu uqbodin murod ,–

Explanation: "Zohido" – refers to a pious, ascetic person who focuses on religious devotion.

"Huru qusuru Kavsaru Tubi sanga" – means the houris (heavenly maidens), palaces, the river Kawthar, and the tree Tuba (all symbols of Paradise) are for you.

"Bizga dilbar vaslidur dunyovu uqbodin murod" – for us, the union with the beloved (symbolizing divine or earthly love) is the true desire, both in this world (dunyo) and the hereafter (uqbo).

are people of heart who are not deprived of asceticism. In general, a murid who has risen to the status of a pure soul and a pure soul will face the ascetic, and will be encouraged to get rid of the dangers of greed and hypocrisy. However, it is not right to oppose asceticism and asceticism without overcoming the status of asceticism. Muhammad Fuzuli's work "Rind and Zahid" provides sufficient answers to such questions. According to the general conclusion reached in the research on the work, Fuzuli reveals his conclusions about the world and theology in this work, based on Sufi views. In a word, the basis of the debate between Rind and Zahid is the poet's wisdom about the world and man, the Creator and the people, including the secret of perfection. The work reveals Rind's emotional sensitivity, and Zahid's intellectual thoughts. Finally, the poet's thoughts are united in feeling. The summary of the work can be expressed as follows: "... In the land of the unknown, there was a respected, God-fearing and extremely ambitious Zahid and his son named Rind. The author shows the key to the matter here. There are many images in literature. But the essence and basis that unites them is the same. They spiritually require

each other. Even in cases where they deny each other, they contradict each other in terms of status and state, or more precisely, in terms of the method and arcana that leads to the Truth. Rind and Zahid are images that are opposite in literary and aesthetic principles. Their place in the work is often revealed in opposition. However, according to Fuzuli, Zahid is a father, and Rind is a son. They have a bond. This father-child bond justifies itself in every way. After all, both in mystical life, in the development of status and status in the order, and in mystical literature, the use of images. The status of asceticism and the personality of a hermit are among the first to be born. He served as a spiritual "father" for the emergence of not only the rind, but also many other images, symbols and emblems. When the hermit noticed the intelligence and talent of his son, he began to give him advice and teachings. The boy wanted this wise advice to be a little more open and simpler... He said that he liked poetry more than prose. The work is also valuable for its treatment of prose and poetry, and its coverage of religious rulings on them: "– Rind: "O Zahid, what God taught to anyone other than the Prophet, as understood from the meaning of the verse "...we did not teach him poetry," is poetry! It is wrong to betray him! It is clear from the meaning of "Surely, there is wisdom in poetry," that poetry is something that Muhammad Mustafa approved of. Therefore, insulting poetry is out of shame. Know that the beneficial lie of poetry is better than the harmful truthful prose". Zahid reads the rulings on poetry and the poet from the Quran and hadiths. The father encourages his son to study the sciences of Sharia. Rind, on the other hand, takes a different view of the necessary actions in the practice of education and upbringing and the pursuit of good character. In fact, this contradiction It should not be forgotten that it is more apparent. He reminds his father, who told him that it would be good to learn the art of writing, that is, beautiful calligraphy, that our Prophet could not read either. The father, unable to explain the need to learn writing, advises his son Rind to learn ways to be close to the sultans. It is worth noting here that the ascetics and devotees were the most reliable and truthful people of their time, and the rulers of that time were happy to see them near them. And they made this practice a tradition. The ascetics were the servants who had the eye of Allah Almighty and their prayers were answered. That is, if the sultans are guided to the right path due to your high education, consider your wish to have come true in both worlds. The source of worldly blessings is the favor of the kings. "The pleasure of the Hereafter is from your help to the innocent," Zahid advises Rind, his son. In this regard, we can also find the following verse in a piece of wisdom by Ahmad Yasawi:

Eshon, shayx, xo'ja, mullo dunyo izlar,
Ul sababdin podshohlarga yo'lg'on so'zlar,
Oyat hadis so'zin qo'yib, pulni ko'zlar,
Haq yo'lida hargiz mehnat tortqoni yo'q.

Explanation:

"Eshon, shayx, xo'ja, mullo" – various titles for religious figures in the Islamic world.

"Dunyo izlar" – they seek worldly things (wealth, status, comfort).

"Ul sababdin podshohlarga yo'lg'on so'zlar" – to gain favor or advantage, they lie to rulers instead of telling the truth.

"Oyat hadis so'zin qo'yib, pulni ko'zlar" – they neglect the teachings of the Qur'an and Hadith and chase money instead.

"Haq yo'lida hargiz mehnat tortqoni yo'q" – they never struggle or labor sincerely in the path of Truth (i.e., the divine path, spiritual integrity).

So, we can know that some of the "eshans, hojas, mullahs" who walked next to the kings also lost their faith. The worldly charms led them astray. As a result, they showed their hypocrisy. Rind replies: "The purpose of creation is to serve the Creator..." Meanwhile, Rind, who does not follow the advice given to him, "Do farming!", does not engage in trade either. He is afraid of straying from the path of destiny, which is determined by engaging in art. The father, who is afraid that his son will become ignorant in this way, gives examples of the virtues of knowledge and the evils of ignorance. But he cannot see the effect of what he says on his son. With every instruction, every advice, every kindness and anger, in a word, with every word, Zahid is a father. He is a perfect person who has seen a lot, is thoughtful, experienced, and distinguishes between black and white. He has enough knowledge, enlightenment, and patience to understand his son's arrogance. Therefore, he does not stick to one suggestion, but shows another path according to his son's opinion. His encouragement to various tasks also stems from the author's idea. Each of these recommendations is considered very important for society and humanity. They serve the prosperity of the state, the well-being of citizens and peace. Society develops when different classes fulfil their duties responsibly. Therefore, the father shows the specific benefits of various professions. The Zahid's advice: "O Rind, since you are young for the service of the khans, you do not know the taste of being close to the sultans, then try a little farming, which is the path to merit. He who sows one seed in the field enriches two worldly homes," proves our point.

In another part of the work, the principles of the order are also revealed. An important aspect in this is the relationship between the murshid and the murid. The ethics and morality of this order determine the perfection of the murid. The personality of the murshid has an incomparable role and unparalleled service. These truths are explained as follows: "A person is capable of the perfection of the soul in two ways. These two lead the soul to the joy of perfection. The first is his material existence, the beginning of which is the education of his father. The second is his spiritual existence. The beginning of which is also the guidance of the sharp-sighted murshid. Since the right to complete is from the second, it is clear that the murshid achieves before the father, know this! Indeed, the popular proverb "The teacher is greater than your father" is not without reason. The murshid is the guardian of the path in the self-discipline. It is emphasized that he is important for the murid in education and upbringing. In every such issue, two different views and two different attitudes persist. The Shaykhs said that the sect is a private teaching. Because each person has his own unique character. The murshid teaches his disciple taking this into account. In fact, just as the status of asceticism and the status of love cannot be denied in Sufism, the point of view of the rind and the zahid cannot be rejected. Each of them is true in its own way. The secret of the wisdom of "A flower is a murshid, it educates someone with its fragrance, and someone with its thorns" is revealed. Because Allah Almighty educates one of the followers of the Truth with His Beauty and the other with His Glory. Therefore, the contradiction is actually not very significant in an internal sense. What is important is to know the Truth, and what is most important is to be a perfect person. In the work, the thoughts in the verses and hadiths are given from the language of two characters. In all works related to Sufism, love for the saints is widely expressed. In particular, Shahabiddin Suhrawardi says the following: "Our Sheikh, Sheikh-ul-Islam Abu Najib as-Suhrawardi, narrated from Anas ibn Malik that a man asked our Prophet (peace be upon him): "O Messenger of Allah (peace be upon him), when will the Hour be? ... Then he said: "What have you prepared for the Hour?" He said: "...I have not prepared any great deed. But I love Allah and His Messenger," he said. Hazrat Muhammad (peace be upon him) also said: "A person is with the one he loves. Or you are with the one you love". Anas (may Allah be pleased with him) said: "I have not seen Muslims rejoice in anything after Islam as much as they rejoice in the good news in this hadith" . The good news contained in this hadith has firmly established the importance of conversation and love for the great ones in the tariqas. Therefore, the topic of Sufis and their likes – mutashabihs – has always

been widely covered among important issues. The ascetic also says to his son: "O Rind, if the lack of understanding is an obstacle to you in gaining knowledge, what is the use of leaning towards imitation? Why don't you follow me, who smoked in the chilla house of slavery? Why don't you follow me, who is a traveller on the chilla street. If you make a mistake in learning knowledge, the doors of happiness you have seen will be closed in your face. Even if you do not approach those who seek the Truth, with the help of Allah, you will be among the followers". The dialogues of Zahid and Rind reveal the secrets of the Sharia and the Sect. They prove that they are two wings of one essence – the outward and the inward. Therefore, the truth does not reject either of them. On the contrary, they are united like the body and the soul.

Rind's negative response to every word increased the grief of the father Zahid. He emphasizes the need to work to achieve worldly blessings. He says that he always does good to his son, but he himself always suffers. Understanding his father's fatigue, Rind said: "They wrote my provision to you until the time of hardship came and I was faced with financial difficulties, that is, the burden of living".

RESULTS

Travel is considered important among Sufis. Although Zahid emphasizes his "fatherly right", he says that he can provide for himself and go on a journey. He asks what precautions should be taken for the "journey". Zahid lists the dangers of travel. Rind also talks about ways to avoid them. This part of the work presents excellent examples of the manners taught in madrasas. As they continued their journey, a mosque appeared before them. Rind asked what this place was. Zahid: "This is the house of Allah. It is the temple of pure-hearted Sufis. It is a place of slavery. He said that there is no place for the devil here". Rind refused to enter the mosque. As the father and son continued on their journey together, they came across a building "...raised to the sky..., built like a garden from the gardens of paradise. Pleasant voices came from all sides... Amidst the laughter, the melodies of words could be heard. Rind: Where is this delightful place? What kind of pleasant words are these that we have heard?" – he asks. Receiving the answer "This is the house of the devil", Zahid recites a verse related to wine. Seeing that Rind speaks like a mature person, the father allows him to enter the tavern. Rind sees an enlightened man (Pir) in the tavern. He looks at him closely. The appearance of the enlightened man revealed the treasure of the secret ore. With his gaze, he made the wine valuable, as if he had absorbed the warmth and charm of his heart. In classical literature, the appearance of the character certainly showed his inner world. The

character of the hero is also reflected in his image. Even the place where the hero lives serves to illuminate his character. Therefore, the Zahid chooses a mosque, and Rind chooses a pub. And these two places are described. In these parts of the work, it is certainly necessary to know the interpretation of symbols and mystical terms in depth. The essence of mystical images such as the pir, wine are in keeping with the spirit of the image of the rind. The place of the ascetic is undoubtedly the mosque.

The priest of the ruins was not indifferent to Rind: "Hey, young man, you look great, what are you pretending to be, which path are you on? If you have lost your way, I will be your beacon, and if you have any need, I will help you," he said. From this conversation between the priest and Rind, Rind seemed to have found a cure for his illness. He was in a hurry to find a cure for his ailments. The priest pointed to the butler and said: "...bring the juice that is the chemistry of painlessness, that polishes the soul. With the special effects mixed in with it, he wanted it to gradually cut the bonds of trust from form and connect to meaning, to cut that thread from metaphor and connect to reality". Rind was pleased with what he saw and heard here. Returning to his father, he first of all reminded him of the priest's words once again. Rind: "...when I opened my eyes to the thoughts of the pir, I realized that those in the mosque were proud of themselves. Those who retreated to the tavern were not in themselves. The faith in the prayers of those who prayed in the mosque had thrown them into the intoxication of arrogance... The confession of the mistakes of the tavern had awakened the heedless from the sleep of heedlessness...". He compared them with each other with words like. The father and son argued with sound logic about issues such as "good", "bad", "truth", "metaphor", "self", "air and lust", "sin", "reward".

In the end, Zahid and Rind gave up opposing each other and reached the rank of "Unity". Fuzuli concluded his views by saying: "On the street of mortality, the wise and the mad are the same, and in the depths of the sea, a stone and a pearl are the same. "If the concept of good and evil is removed, then the mosque and the pub are one," he concludes.

Despite Fuzuli's statement, the images of the Rind and Zahid are the best helpers for our poets in revealing the concepts of the world and the hereafter.

The three bonds in the work are: the father – Zahid, the son – Rind, the sultan of the heart – Pir. The clash of thoughts and attention between these three images caused the emergence of the magnificent work of the genius Fuzuli. It is natural that these three characters would not be expected to be on the same side in solving

the problem. It is true that Fuzuli wants to express a mystical progression through such contradictory images that complement each other at the same time, one requiring the other". Professor Husayn Aynan, a great fuzuli scholar who first translated "Rind and Zahid" from Persian into Turkic says "... the issue is more than describing only Zahid or Rind who is an owner of the case".

CONCLUSION

Rind is an image that focuses not on appearance, but on the richness of the heart, rather than on the external appearance, on seeking the love of Allah, and hoping for His mercy through the name of Rahman and Rahim. It should be emphasized that these concepts were later expressed in literature not only by "Rind", but also by images such as Sufi, murid, lover and arif. And they, naturally, were embodied against the ascetic who belonged to the scholarly class and built his life on the foundations of Sharia.

"The reason for so many deprivations of the ascetic is the desire to possess them in paradise. And this has no value. The real enlightenment is to abandon these blessings in order to become a source of Truth. The perfection of the lover is also here," says another scholar of Fuzuli, Dr. Ahmad Sevgi. Literature consists of a world of images, symbols, and images. Figurative thinking is one of the main laws of literature. But taking two characters as heroes and showing the similarities, differences and important aspects between them is what defines the poet's skill. The expression of reality in metaphor impresses the reader even more. The spiritual career of the hermit and the hermit clearly shows their place in fiction.

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