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STATEMENT OF TWAKKUL AND JIDDU JAHD IN "MASNAVIY"

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Abstract

This article discusses the essence of TWAKKUL and JIDDU JAHD (effort) in the work "Masnaviy Ma'naviy", known as the "Persian Qur'an" by the great poet, philosopher and scholar Mawlana Jalaluddin Muhammad Rumi. The ideas are based on the analysis of the story "The Lion and the Rabbit" in the work.

Keywords

Mawlana Jalaluddin Muhammad Rumi, "Persian Qur'an", lion, voiced voice (rabbit), tawakkal, effort

INTRODUCTION. The great thinker of the Muslim world, Mawlana Jalaluddin Rumi, the work of "Masnaviyy Ma'naviyy", a river of human truth and enlightenment, is, as the author himself noted, "the method of the method of religious methods, the pioneer of the secrets of reaching the Almighty and the truth". [1, p. 20] "In this work, Mawlana is a musabih mutakallim, but through symbolic comparisons and poetic metaphors, he proves the beliefs of the people of the Quran and Sharia, analyzes the reality of monotheism, the reality of the soul, hashr and nashr, the areas of oppression and free will from the point of view of Sharia". [1, p. 14] The stories in the work are nourished by the "Holy Quran", hadiths, literary works, and examples of folk oral art. In particular, the story "The Lion and the Rabbit" is one of the relics of the work "Kalila and Dimna", which is considered an Indian folk epic. However, the purpose that Rumi intended from the story is distinguished by the uniqueness of its meaning.

DISCUSSION AND ANALYSIS. According to the story, the animals lived in peace and tranquility in a vast, lush, and beautiful meadow, but a lion was disturbing their peace in that area. Therefore, the animals made a pact with the lion to leave them alone and to send one animal every day for his food. The animals kept their pact until it was the turn of the rabbit. When it was the rabbit's turn, he tricked the lion into coming late and told the lion that he was coming with a companion, but a strange lion had kidnapped him on the way. The lion, enraged by this, demanded that the rabbit take him to him. The rabbit took the lion to a well and said that he was afraid of the lion and asked him to hold him. When the lion takes the rabbit in his arms and goes to the well, he sees that a strange lion is really holding the rabbit in his arms. The lion immediately leaves the rabbit aside, throws himself into the well and drowns. If the rabbit is healthy, he goes to his friends and delivers the good news. After that, everyone begins to live in peace and security, riding on the horse of joy and happiness. Mevlana Rumi, in this story, describes the most delicate mystical issues and the best spiritual expressions through the language of the lion and other animals, skillfully composing the stages of the spiritual and moral perfection of the sage - the stages of contentment, trust, patience and danger. The main focus of the epic is the issue of effort and trust. In other words, should one limit oneself to trust

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without considering the reason? Or should one abandon trust and strive? In the epic, the animals, fed up with the lion's untimely attack, put their trust in Allah and stop their efforts, and they urge the lion to also stop his activities and hold fast to his trust.

To retreat is a pattern of trouble within,

Go, take a risk, risk is better.

You claw at the accident, oh so-and-so,

That accident also claws at you, unscrupulous. [2, page 97]

Then the lion, preferring effort over trust and submission, says:

The lion said: My leader, trust, my leader, my Sunnah Prophet.

This is also the word of the Prophet, as you know:

"Take trust, but do not touch the camel." [2, p. 97]

That is, the Prophet (pbuh) said: 'Tie the camel's leg, relying on Allah.' Then, when the desert Arab camel was released and said: "I have placed my trust in Allah," the Prophet (pbuh) ordered: "Tie the camel and place your trust in Allah." Hazrat Alisher Navoi's work "Lison ut-tayr" also illuminates the concept of trust and its explanation in a deep philosophical and artistic context. The story in the work also supports the above ideas. According to the story, a noble madan set out on a journey on a spring day with the intention of visiting the house of Allah - the Kaaba. At one point, darkness fell and it began to rain, so he wanted to spend the night in a nearby ruin, and placing his trust in Allah, he left his donkey outside and He falls asleep in the ruins because he is sleepy. When the donkey goes to sleep, the spring rain begins to pour heavily, and drops fall into the ruins from all sides, disturbing the donkey's sleep. He sits in the ruins, waiting for the rain to stop. Finally, when the rain stops and the donkey comes out, his donkey is gone: The donkey was not on the ruined stone.

It is clear from this that the Dervish's trust was not perfect, and although he trusted in God, the reason for his failure to fulfill his plan was that he did not lower his "camel".

But the wild animals did not retreat from their beliefs and emphasized that all the efforts and measures of Pharaoh were powerless in the face of fate:

He hung a lock on the door, the enemy was in the room

The cunning Pharaoh was blinded in the legend.

How many hundred thousand times did he run the baby,

But the boy was in his house. [2, p. 98]

The lion also responds to the animals by saying that it is a beloved thing for servants to submit to the Lord's judgment, but since the same Lord has also placed a ladder under his feet, what kind of trust should be expected, how he can limp even though he has arms and legs, how he can hide his paws. In other words, here the ladder, arms and legs are the cause and means,

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and God Almighty has shown us the cause and effect of that goal in order to achieve it. The lion says this as an example:

The master put a shovel in your hand

What does he want, we should know from that. [2, p. 99]

After the lion's words, all the animals roar, fate does its work and decides the outcome, while people waste their lives in vain with their efforts and efforts. He proves his ideas with the story of a man who, having encountered the gaze of Azrael, fled from him and went to the palace of Solomon and complained to him. According to the story, when a man entered the court of Solomon at dawn, pale and in distress, Solomon worriedly asked him how he was. The man, however, said that Azrael looked at him with anger, and asked Solomon to tell the wind to take him to India, a land beyond reach, on Solomon's flying carpet. Solomon granted his request. When Azrael came to Sulayman the next day, he asked him why he had caused a Muslim to fear. Then Azrael said: Azrael: I saw him on the road,

I was in doubt for a while

Because the Truth said: He has a life of one day,

You will die in India, my friend.

I thought: He will die far away? Strange,

Even if you have a hundred wings, this is difficult.

So be careful in this world

Open your eyes, look at the world and learn a lesson.

It is clear that you cannot escape from yourself

So how can you escape from the Truth, my friend. [2, page 102]

The lion, using the words of the wild animals, explains the benefits of hard work by prioritizing his belief in ijtihad over trust. It is known that Muhammad (peace be upon him), the greatest and first of those who trust in Allah, immediately gathered the Muslims and held a Shura meeting as soon as he heard that the polytheists had gathered an army and reached Uhud. They were the first to act on the decision made by the Shura, entered the Chamber of Happiness and put on two suits of armor one above the other. They found a person who knew the fastest, easiest, and most peaceful way to the destination and assigned him to lead the way. So, having prepared all the necessary measures for war in excess, they put on their trust in Allah. Mawlana also explains the following words from the language of the lion, with the same meaning in mind:

The lion said: right, but look at that

How many prophets have striven?

The Almighty God used the people of the tribe

They saw oppression and suffering, heat and cold.

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This is their trick, the subtle one,

All the shay'in are so delicate and delicate

They hunted the birds of prey with their traps

And their defects were transformed into virtues. [2, pp. 102-103]

In this way, the lion gave many arguments that effort is superior to risk in virtue, so the animals of prey were powerless to refuse him.

In this regard, the lion gave many arguments,

These answers pleased the oppressed.

Fox, Ox, and Crow,

They came to stop me, but they did not reach it. [2, page 104]

In summarizing these thoughts, it is appropriate to quote the words of the famous Sufi theorist Najmiddin Kamilov about tawakkul. “Tawakkul is the belief that all good and bad events and actions are from God, and that one should rely on the Lord of all. Tawakkul is the faith of a person who trusts in divine grace. This is a faith of a high status that comes from the perfection of enlightenment. Relying on God in all situations and deeds, considering oneself as an instrument of action, entrusting everything to God, and deeply believing that everything other than God is from God. A person can do many things, but it is necessary to understand that all these actions are due to the power of God Almighty, a manifestation of His power. God’s will is the ruler of our will. “Tawakkul is the truth of faith” (Koshani) [4]. If this story of the rabbit defeating the lion by relying on God and his own efforts is also a proof of our idea, the following hadith is another proof: Anas (may Allah be pleased with him) narrated: “A man said, “O God, The Messenger of Allah (ﷺ) said, “Should I trust in Allah while I am in it? Or should I trust in Allah while I am in it?” He said, “Trust in Allah while I am in it.” (Narrated by Tirmidhi).

CONCLUSION. In conclusion, it should be said that Mevlana Jalaluddin Rumi’s book “Masnavi” is, as Murtaza Behishti said, “a caravan of the path leading to the enlightenment of the Quran and the symbolic interpretation of religion.” After all, it discusses hundreds of essential issues, problems, theology, man and various aspects of existence and enlightenment. It teaches about the rite and status of being a perfect human being. The issues of trust and effort, which are the focus of this article, are also among the basic qualities that every person should know and have.

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