

Interpretation of Poetry, Enlightenment and Irreproachability

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Abstract:

The article presents a lot of research related to the poetry of Yunus Emre, who managed to display his ideas in the symbols of impeccable enlightenment, their ideal artistic features and the specific place in which the content of the text is revealed.

Keywords: Yunus Emre, poetry, symbol, perfect man, tasawwuf.

It is known that tasawwuf is, first of all, a level of spiritual elevation. In Sufism literature, only people who have experienced a lot to go through all stages, who have religious and worldly knowledge, a unique intellect and a very beautiful soul are considered the perfect men. According to one of the founders of the theory of the ideal man, Aziziddin Nasafi, who has the following four concepts like: a beautiful word, a very beautiful deed, extremely beautiful behavior and well education, we can be considered an impeccable person. Perfection can be seen in a person's spiritual world and his attention to other people. In this sense, Muhammad Mustafa (s.a.v.) is a unique example of an impeccable person for his followers. As we know, in Sufism literature the level of perfection is assessed by the image, figure and ideas of our Prophet. Yunus Emre wrote in one of his poems that when a solik (a person who adheres to the path of a Sufi) is cleansed of all the shortcomings of his character, then very beautiful states appear in his soul like to our Prophet's manner and behavior, he will be destined to achieve a meeting with our Creator:

Who does not have the manners of Muhammad,
Know! He was never destined to see His face
Yunus, look at them, how pitiful their situation is.
For those whom Allah has not yet awakened. (5, 59)

It is impossible to discuss the matter of the ideal man in Sufism literature without touching on topics such as lust and carnality. There should be no rebellion of lust need in the Soul that desires to have the sunlight of Enlightenment because it is a huge barrier to identify yourself and to reach the meeting with Allah. In classical literature there are many impressive images expressing the figure of a man who manages to get rid of bad habits and overcome his lust, as well as a man who becomes not a winner in this battle, but a slave. Adjectives such as satan, monster, dragon, antichrist, rival, enemy, tyrant, infidel are also used to describe the hideous and ugly image of the lust. According to Yunus Emre when you

defeat them it is a victory over your aspiration. There are a lot of ways to reach them. The poet called one of is dervishism. In classical literature, a dervish is a generous and benevolent figure who has no need for anyone but Allah, who has cleansed his heart from all the desires of this world, whose spirit is full of goodness and goodness. Professor N.Komilov claimed that, “Although Derveshs wears hirqa¹ but they are very brave, sociable, knowledgeable, cheerful, quick-witted, wise people. In other words, a dervish-like dervish, pure nature, noble person.” (2, 162). Perhaps for this reason, the great poet of the Turkmen people, Makhtumkuli, says in one of his poems: “If you see a dervish, go and greet him. There is no better servant of God than him.” (3, 153). Maxtumqulining bu fikrlari Yunus Emre qarashlarining tadriji, desak sira xato bo‘lmaydi. Yunus Emre darveshlik holi, maqomi, darajasini ulug‘lar ekan, she‘rlarida keskin ruh, o‘tkir nigoh, qat’iy hukm ifodasi yaqqol seziladi. Masalan: It would not be wrong to say that these thoughts of Makhtumkuli are a reflection of Yunus Emre’s views. When Yunus Emre glorifies the state, status, and level of a dervish, in his poems, a stable spirit, wise look, and expression of firm judgment are clearly felt. For example:

Along the path of dervishes,
Only believers can come,
With a soul free from everything,
But Truth, only they can come. (5, 126)

Being a dervish is not wearing a hirka to show yourself to others how you are believer,” says the poet. Yunus Emre’s poems highlight the features of a dervish, including the following expressions: “he who look at the blue sky in his every breath”, “poures the wine of honesty into his soul”, “an inexhaustible treasure”, “with his truly open eyes”, “awake day and night”, “he hears lessons from the Truth”, “he has lit a candle of love”. In the poems of Yunus Emre, dervishes are glorified as friends of Allah because of these beautiful qualities.

Dervishes are friend of Allah,
Their soul loves Him so deeply

In this way, a person who cleanses himself of worldly and selfish desires rises to the status of a mortal. The requirement of the person who entered in this path is to be completely cut off from material needs and turn into a spiritual state, into a priesthood. In Yunus Emre’s poems, the symbols of the dead, the poor, and the dervish are related to each other, and one complements the other. In Sufism, the status of the poor is equated with the status of temporary things, but such a situation does not mean that you are in poverty, but means the need for Truth. This is described in the language of the lyrical hero of Yunus Emre – a mature teacher or a spiritual guide whose heart is illuminated by the light of enlightenment: “you are the intention of eighteen thousand worlds”, “renounce this false world, its fleeting desires late”, search for yourself, find yourself, focus on your spiritual world, listen to your heart. Understand the meaning of temporary world and enter there like into interim. Then your heart will find pleasure in love and pleasure.” That is:

You are a wish of eighteen thousand world.

¹ It is a too modest garment like cloak.

Negligence is enough, to you from you now,
Come and search yourself from yourself, and
Look at yourself, know who are you now?...
You will feel the joy of meeting if you feel death
if this word of mine is dream, predict what it means... (5, 183)

In the poems of the poet, there are lot of images wine, glass, cup, pub, meeting, members of party, people of love, rind, Saki, etc. These artistic symbols also illuminate what is a human perfection, and vividly express the places, different situations and moods of the solik that entered the path of truth. In mystical literature, wine is a high stage of spiritual perfection, while the cup symbolizes the lessons of the mentor, the mystical presence obtained from it, the heart of a lover satisfied by enlightenment, and divine grace. According to Sajjadi, “people who learn to drink divine wine from a cup and become intoxicated with monotheism” (4, 280). A cup is the mind of a true lover who is aware of the unseen world, it signifies the enlightenment of the Truth, it reveals the secrets of the unseen (1, 2121). Here is what Yunus Emre says about it:

That friend said to me come,
And told to take a sundum cup.
I took a glass and drank a wine,
I knew now my soul will not die. (4, 280).

The most used image of a perfect person in the poet’s poems is a Saki. In classical literature he is a person who pours wine, whose heart is full of love and purity. In addition, he has a deep understanding of divine truths, who observes the events of the world with the eyes of his soul, is a possessor of enlightenment. In Sufism, “Saki” also means Allah, Muhammad, and sometimes the Murshid (Mentor) and the perfect human being.

We drunk a wine of Saki’s pub which is above heaven,
We are drunken people of whom our souls are his cup,
It is a meeting, the site where only love can be taken,
It’s a candle in which a propeller of moon and sun burns. (5, 106)

If the tavern represents the spiritual world of a perfect person full of pleasure and divine enlightenment, the assembly represents the enlightened conversations of the lovers of the Truth, as well as the divine world (4, 92).

In general, in Yunus Emre’s poems, the symbols and concepts that express the levels of human perfection are extremely numerous and diverse. We focused only on some of them. From our investigations, it became clear that in the work of the poet, there is a certain system of artistic expressions related to the perfect person. Through them, in the classical literature of the East, the spiritual-ethical world drank water from the springs of purity, the soul was illuminated by the light of divine enlightenment, and the whole being possessed mature qualities such as diligence and self-sacrifice, truth and honesty, perseverance and fortitude. image - we embody the living image of a real perfect person before our eyes. In the works of Yunus Emre, the people who enter the path of spiritual

perfection, are not defeated by difficulties of this path, and passed through the spiritual statuses one by one. And they become saliks, murids, sufis, murshids, piri-mugans, mentors, sakis, poor people, lovers, scholars, people of love, people of devotion, people of enlightenment and masters of perfection. In fact, it is possible to create a “Dictionary of Perfect Human Symbols” by collecting the mystical concepts and symbols from Yunus Emre’s poems.

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