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THE IMAGE OF MURSHID IN THE DIVINES OF YUNUS EMRO

Abstract: *Man always feels the need for a divine connection. He is seeking guidance on this path. He finds a perfect murshid and pledges allegiance to him. Therefore the murshid is one of the main characters in classical literature. The article discusses the depiction of the image of a murshid in the divinity of Yunus Emro. We made attempts to reveal the place of his masters in his spiritual maturity. Indeed, the changes in Yunus Emro's inner self, his prophetic discoveries, including the influence of his murshid on the mystical poet's divine utterances, were also strong. The importance of the murshid in the travel leech was proved by literary texts.*

Key words: *murshid, murid, fano, tasawwuf, tariqat, sufi, irshad, ruh, nafs, hikmat, ishq, irfan.*

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Introduction

Every nation will have great creators who will immerse themselves in the spirit of every nation and represent it. Undoubtedly, Yunus Emro is one of the guardian poets who gained fame and won the hearts of the whole Turkish world. The spiritual birth of a person is marked by a murshid holding on to the perfect skirt. In this sense, great coaches have a unique role in the birth of a great artist named Yunus Emro. They became the main characters in the wisdom of Yunus Emro, as well as defining the essence of divinity, pleasure, and enlightenment.

First of all, the deities embody a common guide to the Truth, the leech leader. He is the leader of the Lover of Truth in the spiritual caravan. Without His instructions, substance, it is difficult to unlock hearts, it is difficult to stop the long hard road. But Yunus Emro was an artist who was aware of the experiences of the sect. Therefore, the name of Sheikh Topduk Emro, the perfect piri, is mentioned in the hymns, and a vivid picture of his spiritual upbringing life emerges. For example, in a proverb:

*Топдуқнинг ёз-қишида,
Қул бўлдик эшигида,
Юнус мускин хом эдик,*

Пишдик, алҳамдулilloҳ... [Юнус Эмро, 2014]–

is called. According to Tazkira and Manaqib, one perfectionist of Yunus Emro is Topduk Emro. He studied spiritual education for forty years on the doorstep of the sheikh. Yunus Topduq was one murid who pledged allegiance to Emro and served with submission. The fact that the sheikhs have crossed the valleys of Sharia, sect, enlightenment, truth on the wing of enlightenment is repeatedly emphasized in divinity. It was here that they revealed the mystery of dervishism in the heart of Judge Yunus, and we put the veil of Sufism on. The external sciences merged with the internal sciences. The murid's love for the murshid is in his submission. In this respect, it is difficult to find a murid in love who is equal to Yunus Emro. The reader, who reads the hymns carefully, gets a vivid picture of the author's schools of thought, the piri teachers. After all, many of his deities are dedicated to their teachers. One of them is "Come, the blind man loves me":

*Оқар сувдек шовулларам,
Дардли жигарим доғларам,
Шайхимни эслаб йиғларам,*

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Кел, кўр мени, ишқ найлади [Юнус Эмро, 2014].

When we say lyrical heroes, we mean, first, the image of a lover and a lover. We can say that a murid is a lover, a murshid is a lover. This is the love of enlightenment, spirituality, monotheism. The reason for the writing of the works, the history is known only to the creator. For this reason, many poems written in fact dedicated to the murshid are thought to be dedicated to the yor today, and are analyzed. However, if we inspect the poems that appear in some manaqib, tazkira, and short stories, this issue becomes obvious. The companion described in this divinity is also a murshid:

*Мен элма-эл юргувчи қул,
Шайхимни сўргаймен нуқул,
Ғурбатда ҳолим не эрур,
Кел, кўр мени, ишқ найлади.
Мажнун мисоли юрмишам,
Ул ёрни тушда кўрмишам,
Уйғониб, малул бўлмишам,
Кел, кўр мени, ишқ найлади [Юнус Эмро, 2014].*

Although the paths to Allah are innumerable, it is up to the perfect murshid to cross them with confidence, correctness, and without deviations. In this, the murid is in love; the murshid is in love. "As long as a murid is in love with the sheik's guardianship, he cannot go beyond the control of his own will and into the control of the sheik's will. The murid is the one who wills the will of the sheik"[Najmiddin-i Daye. 2013]. The Sufi poet says:

*Мискин Юнус нидо айлар,
Жону дилин фидо айлар,
Топдук пиримга етсам деб,
Рози дилим сочар бўлдим [Юнус Эмро, 2014].*

he exalted, the Beloved. But it is a murshid ladder to understand this love and gnosis and to ascend to the rank of vusul. Ishqullah and ma'rifatullah are attained only when one falls in love with the murshid. This means that the flame of love in the heart of every murid falls first on the murshid. The murshid is the spiritual sultan, the master of the murid. Indeed, the Wayfarer of the Truth unconditionally obeys the demands of the piri. He always fulfills his duties to the truth and the master. Fayzu, who dreams of blessed conversations and misses his remembrance meetings, is also a murshid. Therefore, terms such as king, sultan, lord, sheikh, friend, leader also represent the guide murshid:

*Шайху донишманду валий,
Жумласи бирдир, эр йўли,
Юнусдир дарवेशлар қули,
Топдук каби раҳбари бор... [Юнус Эмро, 2014]*

Of course, the earth and the Iranians are also perfect, who have attained spiritual maturity in the divine, and who have returned from the Truth to the people for the education of the people. [1] They also

appear in the image of the murshid. The Sufi Turkish poet Yunus Emro, in several of his hymns, urges us to hold fast to the earth:

*Киши ўз билгани ила
Асло етарми манзилга.
Аллоҳга етмас, то ўшал
Эр этагин тутмагунча [Юнус Эмро, 2014].*

According to Yunus Emro, the sheikh, the sage, the guardian are all actually land. They are all perfect guides. However, the appearance of the earth in the image of a murshid gave the deities a Turkish spirit, a Turkish tone and expression.

Yunus Emro also discusses the status of the murshid in the divinity. According to him, the main thing in the relationship between a murshid and a murid is trust, sincerity, loving love and submission. Imam al-Ghazali, while discussing the etiquette of murid, says: "Moses (pbuh) kept asking questions, and this led to their divorce. If a student goes beyond what his teacher says and prefers his own opinion, you condemn him to failure and harm. If you say, "Allah has commanded us to ask, 'Ask the people of remembrance, if you do not know,' then you are right." You just have to ask questions about what the teacher has allowed. It's not good to ask about something your mind doesn't understand. Therefore, Hizr (pbuh) forbade Moses (pbuh) to ask questions before the time came. Your teacher knows what you are capable of and when it is time to reveal the secret. If your teacher opens it up for you, then it is time to ask about it." [Imam al-Ghazali. 2014]. Only when there is surrender will there be an acceleration in the spiritual caravan. Here is one such divinity:

*Кирмоқ керак тарбиятга,
Жумла билганларин қўйиб,
Мураббийси не дер эса,
Уни маҳкам тутмоқ керак [Юнус Эмро, 2014].*

The divinities of Yunus Emro, as narrated in the narrations, are spread over eighteen thousand worlds and are mentioned in the language of all beings, and it is possible to see the beauty of the Creator in every line, to observe His thousand and one attributes.

Yunus Emro has been serving at Topduk Emro for forty years, transporting only dry and cannabis firewood. One day his nafs said to him, "What has become clear in your heart that you have served with love at this door for so many years? Which curtain in your eye has risen? What truth are you attached to?" He says. And that's when he leaves. A few years later, he realizes his mistake, misses his teacher, and returns home. It was morning when he reached that door. The lady meets her mother and asks her for a pir. He said, "Once you left, he searched once. He's gone, I said. He did not ask again. How did you run away, Jonah? Don't confuse me, now apologize." When Yunus Emro started begging, he said, "I can only help one thing. Now your teacher's eyes are blind. Go and wait at the door. When I take him by the hand and lead him

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out the door, he hits you and asks me, "Who is this?" he asks. I say, "Jonah." If he says, "Which Jonah?" If "Our Jonah?" "Close your hand and ask him to forgive you." They do the same. We found Yunus Emro's answer, "Is it our Yunus?" as long as it was. Yunus Emro also takes his murshid by the hand and apologizes to him, and again takes his ax and goes to collect firewood. But now, after Jonah, even the most straight and dry woods in the forest are gathering like a mountain in the woods. Then Topduk Emro gave him a letter of permission and said, "Go somewhere and awaken the spirits." It is said that at that time Yunus Emro took three thousand three breaths. One thousand for the angels in the sky, one thousand for the fish in the river, and one thousand for the people of the world. According to the sources, one day a meeting of Iranians will be held in front of Topduk Emro. There was also a poet and theologian named Yunus Goyanda. At one point, Topduk was impressed by Emro and said to the theologian Jonah, "Now you say a little divine, we have a passion." Then there will be no answer from him. Not a word comes to mind and language. Then Topduk Emro turned to Yunus the Third and said, "Now is the time. I have opened your lock. It is the prophecy of Haji Wali Bektash. Do not be silent, but speak." Jonah also began to recite verses. "[3] It can be said that the memory of each of Yunus Emro's Sufi poems was born as a true - divine inspiration. However, the fact that these memories come to the heart of the House and conquer the hearts as a deity is due to the guidance of the perfect teacher.

The teachings of Sufism are in fact fanatical. The concept of fano is divided into three: fano fish-sheikh, fano fir-rasul, fano filloh. Yunus Emro is one of the saints who completed these three stages perfectly and was able to express these truths vividly in his works. His mortality passed from the murshid to the Messenger of Allah, and from him to Allah Almighty. Let us pay attention to the high status of one of the deities who ended up as Fano Fir-Rasul:

*Излай-излай, охир топсам изингни,
Изинг гүборига сурсам юзимни,
Ҳақ насиб айласа кўрсам ўзингни,
Ё Мухаммад, жоним орзулар сени [Юнус
Эмро, 2014].*

Love for Muhammad (saas) and hope for his intercession make up a large part of the divine.

Steadfast disciples learn from Allah at the end of the road. Therefore, the only image in the text is sometimes a murshid, sometimes a prophet, and sometimes the Truth. But always remember, "Am I not your Lord?" The real coach, the absolute mentor, is the world of Robbul. In the ascension to the status of Fano Fillah, the divine informs that the perfect murshid is a solid ladder:

*Юз минг пайгамбар келса,
Бир шафоат бўлмагай,
Агарки бўлмас эса
Аллоҳнинг инояти [Юнус Эмро, 2014].*

The image of a murshid in the divinity of Yunus Emro, such as the evolution of the nafs, the variety of states and statuses, also comes with various terms such as sheikh, pir, guide, friend, guide, lord, sultan, yor, lover, husband, eran. In addition, the Qur'an repeatedly acknowledges the Qur'an, Love, and the Heart as the guides to the leech: Therefore, He is a guide for the pious (al-Baqarah 2: 2-3).” Yunus Emro, a true traveler, also said:

*Қоф тоғи заррам эрур,
Ой ва қуёш менга қул.
Аслим Ҳақ бешакдурур,
Муришдидир Куръон манга [Юнус Эмро,
2014].-*

he said. The tax, which does not stop from the spiritual caravan, guides the heart that tastes "La maksuda illallah" ("There is no purpose other than Allah") as it transcends the destinations of the nafs:

*Раҳнамо бўлгин сен менга,
Дўстга юз бурайлик яна,
Боқмайлик ундан ўзага,
Кел, дўстга борайлик кўнги [Юнус Эмро,
2014].*

The guide enjoys the passion of the enlightenment of love, and the loving Spirit involuntarily relies on Ishq by saying, "La mahbuba illallah" ("There is no lover but Allah"). The greatest robber, the enemy, in the ways of self-education is the devil. The devotion of a murshid who is deceived by his vassals and informs a misguided murid of the science of the state is incomparable. The disciple benefits from the enlightenment of the sheikh and moves from state to state, from status to status. The sheikh's guidance does not make him stunned by the amazement of the maqams, the majesty of the circumstances, nor does he stop at one position. Perhaps the soul feels a support, a light, in wandering. In Yunus Emro's divinity, love is love. The power that overcomes the hardships of this path is love, and the one who understands the presence of piety is in love:

*Девонамен, отим Юнус,
Ишқ бўлди менга қуловуз.
Ҳазратимга айтмиш, ёлғиз
Юз сурувни сурсан манам [Юнус Эмро,
2014]....*

Yunus Emro is a divine love singer, a poet in love. Therefore, he is not satisfied with making love with his guide. Maybe he will study at Love Madrasa. We read the book of love in this madrasa, and its teacher is Allah:

*Биз – толиби илмлар,
Ишқ китобин ўқирмиз,
Аллоҳ мударрис эса,
Севги мадрасасидир [Юнус Эмро, 2014].*

The cries of the divine Yunus Emro, the seeker of such knowledge, still fill the hearts with love and knowledge and still enlighten the awake hearts with the light of the Qur'an and hadith. As we read the hymns, the image of the great murshid comes to mind.

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This is Yunus Emro. He is still a role model for humanity today with his creative heritage and legendary way of life. The Sufi poet himself had reminded the enlightened of this in sign language.

*Юнус бир хабар берур,
Эшитганлар шод бўлур,*

Ганжага этишсам деган

Изласин унинг изин... [Юнус Эмро, 2014]

Indeed, the divine Yunus Emro is a treasure in which the secret of not being deceived by the fabric of the world, of fulfilling one's duty of servitude, of going to the Hereafter with the gift of a pure heart is hidden. In fact, capturing this ganja is the dream of generations of Adam. That is why Yunus Emro's divinity is in the heart of the whole Turkish nation like his grave. The cries of a weeping nightingale should resonate in the hearts. His power unites the entire Turkish nation. Encourages self-awareness.

Hazrat Mahmud As'ad Joshan illuminated Islam with his poems called "Wisdom" and spread mystical education in the desert. Yunus Emro is a direct

follower of Ahmad Yassavi's path, one of his most loyal followers. Hazrat Yassavi opened the way, and Yunus Emro was one of those who followed this path. " Indeed, he is one of the brightest figures of fourteenth-century Turkish literature. Today, without exaggeration, all Turks can say that it is "Our Yunus". Indeed, Yunus Emro, like his master Ahmad Yassavi in wisdom, brought the charm of the Turkish language to Sufi poetry and mystical literature. Mystical pleasure reflected the Turkic spirit in his divinity. There was a Turkish revolution in the rhythm of poetry, sensuality, and moral education. As a result, the wisdom of mysticism came closer to the hearts of the people. In this sense, the analysis and interpretation of the image of the murshid in the divinity of Yunus Emro help to understand the truth of mystical literature, the life of the sect, the works of the guardian creators.

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