



Mysticism and Knowledge in the Thought of Hafiz and Yunus Emre

Hafız ve Yunus Emre'nin Düşüncesinde Tasavvuf ve Bilgi

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ABSTRACT

Understanding oneself is the key to grasping the realities of the human world. The entrance to this field is only possible through sharing views and understanding their ideas, since the ultimate goal of a mystic is to understand and convey his understanding based on order and practice. The basis of Mysticism and understanding is merely mind and thinking, because the process of thinking itself is the same as obeying God and praying, which encourages man to understand the good and act on it. Since philosophy and knowledge are grounded in material and spiritual structures, Mysticism seeks mystical understanding by examining the mind and behavior of man. To achieve an understanding of reality, it is necessary to turn to renowned mystics such as Hafiz, the great Persian Mystic, and Yunus Emre, the famous Turkish Mystic, who have played a key role in institutionalizing the mind's role in understanding. The present paper is an attempt to answer the following question: What is the relationship between Mysticism and knowledge in the thoughts of Hafiz and Yunus Emre? And what is the role and place of mind and thinking in establishing this relationship? To answer the questions, a comparative study of the works of Hafiz and Yunus Emre will be conducted.

Keywords: Knowledge, Thinking, Hafiz, Yunus Emre, Understanding

ÖZET

Kendini anlamak, insan dünyasının gerçeklerini anlamanın anahtarıdır. Bu alana giriş, ancak görüşleri paylaşmak ve fikirlerini anlamak yoluyla mümkündür; çünkü bir mistiğin nihai amacı, düzen ve uygulama temelinde anlayışını anlamak ve aktarmaktır. Mistisizmin ve anlayışın temeli yalnızca zihin ve düşüncedir, çünkü düşünme süreci, Tanrı'ya itaat etmek ve dua etmekle aynıdır ve bu da insanı iyiyi anlamaya ve ona göre hareket etmeye teşvik eder. Felsefe ve bilgi maddi ve manevi yapılara dayandığı için, mistisizm, insanın zihnini ve davranışını inceleyerek mistik bir anlayışa ulaşmayı amaçlar. Gerçekliği anlamak için, zihnin anlayıştaki rolünü kurumsallaştırmada kilit rol oynayan büyük İranlı mistik Hafız ve ünlü Türk mistik Yunus Emre gibi tanınmış mistiklere başvurmak gereklidir. Bu makale şu soruyu yanıtlamaya yönelik bir girişimdir: Hafız ve Yunus Emre'nin düşüncelerinde mistisizm ve bilgi arasındaki ilişki nedir? Ve bu ilişkinin kurulmasında zihin ve düşüncenin rolü ve yeri nedir? Soruları yanıtlamak için Hafız ve Yunus Emre'nin eserleri karşılaştırmalı olarak incelenecektir.

Anahtar Kelimeler: Bilgi, Düşünme, Hafız, Yunus Emre, Anlama

INTRODUCTION

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The term philosophy as a lexical item means knowledge and science. Technically speaking, philosophy is a science that deals with the reality of things. This is done as far as lies in the power and ability. The subject of philosophy is in the outside and in the mind, and its purpose is to achieve higher understanding and salvation in this world and the world to come. (Dehkhoda 1372, 1369-1377). Philosophy means love of self in the mind. Knowledge does not always imply the correctness of the philosopher, since not every philosopher can decide philosophical issues based solely on Mysticism and reason. (Shariatmadari, 1372, 18).

Terminology

In Aristotle's classical thinking, the source of stimulus is the ultimate goal of the skies. Plotin also believed that the mind is an image of the One who is the first, complete, and dominant. Ibn e Sina considers God to be the absolute mind with no pluralism.

Philosophy is interpreted as theoretical and practical. The scope of theoretical philosophy is vast, as it encompasses all affairs. But practical philosophy is limited to man and his voluntary deeds. Knowledge and strengthening the mind empower the mind and the will to overcome lust. Philosophy makes man patient. This does not mean abandoning enjoyment and happiness, but rather hard mental labor and thought to achieve the reality of the Right (Reghoumi, 1386: 235).

The deeds of God are based on knowledge and therefore result in abundance. A person who utters philosophical words but does not understand what he is saying is like someone wearing a beautiful dress belonging to someone else.

Philosophical words in the mouth of a non-philosopher,

Regard it as a low dress if you are a reasonable person.

Mysticism: means understanding and coming to know after a period of ignorance. (Dehkhoda, 1373, 15818).

Technically speaking, A branch of science in divine sciences, the topic of which is understanding the right and the traits of the Almighty; Mysticism, as a way of understanding the right, is of two types:

1. Through reasoning and logic. This is the job of scientists and philosophers who pay attention to cause and effect; to action and traits, and from traits to the substance.
2. Through purification of the inner self and the evacuation of the mind and spirit from all worldly things, which is the way of the Prophets, the men of God, and the mystics.

The description of Mysticism by mystics is based on their status and the different steps toward achieving that status, such as satisfaction with God, reliance on God, repentance, ...

The mystics believe that achieving the right requires going through stages so that the inner self can understand it based on one's aptitude and capabilities. (ibid, 15819)

Types of Mysticism

For philosophical thinkers, there are two types of Mysticism:

1. Theoretical Mysticism
2. Practical Mysticism

Theoretical Mysticism



Concerns, understanding, and a mystical viewpoint about being. The basis of theoretical Mysticism is how God is regarded and described by a mystic, and what the place of man is in mystical thought. Theoretical Mysticism is the basis of practical Mysticism, since understanding is before knowledge. Mohiuddin Ibn e Arabi has had a key role in the foundation of theoretical Mysticism in Islamic thought.

Practical Mysticism

Deals with all mental efforts of man in seeking all the ways leading to the path of the Right (God). That is to say, it deals with different states and stages of man, from the first station of Mysticism (Yaghze) to the last stage of the Ultimate Goal (Ghayat-e taam), known as the stage of unity. In mystic thought, achieving real unity is possible only through unity itself. In practical Mysticism, man moves from the worldly state to the state of joining Allah. Qur'an says:

O humankind, indeed you are laboring toward your Lord with [great] exertion and will meet it. AL-INSHIQAQ (THE SUNDERING):6

Theoretical Mysticism, like philosophy, deals with ontology. Understanding theoretical Mysticism is almost impossible without having access to philosophical disciplines. This is because the majority of the concepts of theoretical Mysticism are based on specific codes that require explanation, interpretation, and the help of professors in the field. According to Hafiz:

Don't go through this path without the accompaniment of Khizr (The Prophet)

It is all darkness throughout the path; be afraid of getting lost.

The Mystic

As a lexical item, it means 'wise,' 'knower' (subjectivity), and 'a person who understands the details and codes.' Technically, a mystic is a person who has achieved the status of meeting the substance and attributes of the Right through ponderence (kashani, Bitā 506)

It has also been said that a mystic is a person who worships God not as a means of being rewarded or of escaping punishment, but only as a need to worship Him. In such a state, the mystic escapes the worldly self and being and vanishes in Allah (God) (ibid, 566). This is in opposition to mathematical and commercial thinking.

According to Ayatollah Javadi Amoli, in this state, death is the most enjoyable life, since he escapes from his skin instead of getting decayed. (Lecture, Bahman 1394)

Ibn Arabi regards a mystic as a person to whom God shows Himself, and states are revealed to him that represent his state; the highest stage is astonishment and a need to join His presence (Saeedi, 1387). YunusEmre says:

I confess that the Right (God) Himself witnesses that my soul is the guest of this body

A day will come when it will escape like a bird from a cage (Golkarian, 1387: 40)

The role of wisdom in Mysticism

Wisdom is of such importance that God has based all his judgments about all considerations between the creator and the created on it. Apart from the difference between man and other creatures, wisdom is the standard against which the deeds of man are assessed. This can be true until wisdom is protected against corruption.



Avicenna says: One of the requirements for meeting the Right (God) is purifying the mind and thoughts from the doubts and fantasies of the material world. And in assessing the Mysticism of the mystic lays stress on wisdom and thinking.

A mystic is a person whose wisdom and thought are fully focused on the Right (God), and the light of the right is always reflected in his inner self. (Toosi, 1375:368).

For mystics like Hafiz, purifying the inner self and polishing the heart is the basis. In contrast, philosophers emphasize purifying the mind and thinking free of the fantasies of the material world of the senses.

Wisdom as reflection and interpretation of phenomena

Ghazali regards the body as the country of the heart of man. The heart possesses different armies and interests, all governed by the heart. Wisdom as the distinguishing trait of man is a means of perception and governor and reflector of his heart. Wisdom distinguishes man from other creatures. There is a reciprocal and sometimes competing relationship between heart and wisdom. Sometimes emotions interfere with the proper working of the mind. However, if wisdom is free, the heart also becomes brighter and more organized.

In the literature of philosophy, mystics, religion, and wisdom occupy an important place. Wisdom is a thoughtful look at possibilities and mysteries, and love is the beloved's explanation of the phenomena.

To understand the truth requires that the power of wisdom overcome the power of lust, since patience is a trait which results from wisdom and training the power of speech (Reghoumi, 1388, 235).

The view of a mystic and lover is based on their heart, and the understanding of a philosopher is based on their wisdom. In Persian literary works, love has had a significant place. In the poetry of Hafiz, there is a significant proportion and relationship between love and wisdom. This means that a man can be both reasonable and in love. In using wisdom, heart, and love, the Mystic is helped. In his philosophy and writings, Hafiz places priority on love and the heart rather than on wisdom and thought. This is because love impels one toward destiny and the Right (God).

Mystics regard knowledge to be of two types: 1. Formal knowledge or Shariah, which is the result of sense perceptions, wisdom, and quotation at school. 2. Inner knowledge or reality, called Mysticism by the mystics. It is gained at Khangah or mystic school (Koprili, 1385, 321). The mystics call the believers in Shariah the owners of reason, and the believers in reality, followers of fantasies.

If wisdom knows how heart is joyous in the prison of her hair

The sane become insane, looking for our chains

Wisdom became wild. Where is the black hair?

Heart ran away, where is the eyebrow of the beloved?

In a factory where there is no entry for wisdom and knowledge

The understanding of the weak-minded cannot interfere.

Based on the state of the addressee, the Mysticism of Hafiz may refer to real or figurative love. As by the word 'wine', Hafiz does not mean liquor but a pure drink.

In the mystical thought of Hafiz, words are used only to refer to tangible meanings. AS Hafiz says himself:



What seeketh the man of meaning in that expression

That refers to the eye or lips?

What seeketh in face, hair, and beauty mark

A person who is in a state of a mystic?

In another place, he says:

Whatever is clear in this world

Is a photo of the sun in the world

The world is like hair, a beauty mark, and an eyebrow

Everything is lovely in its right place.

Perhaps one of the characteristic features of Hafiz is that a philosopher cannot understand the meaning and secrets of Mysticism and its conventions. Avicenna, as a philosopher, however, was able to break down this barricade and view the garden of mysteries through the window of reason.

The Mystic understood the secrets in the light of the wine

The essence of everybody could be assessed against this diamond.

Hafiz regarded the success of the mystic and joining the Right (God) to lie in keeping late nights and going to the Divine threshold of Allah.

The value of the set of flowers is only appreciated by the bird of the dawn appreciates and none.

Whoever reads a page understands the meanings.

YunusEmre says:

Heart is praying on his knees in the praying place of the Friend

His face on the ground says he prays (Golkarian, 76)

It may seem that the best philosophers are graduates of philosophy departments at different schools and universities. This is, however, not always the case, and sometimes the concepts and philosophical literature are created by people who did not formally study philosophy. The number of such figures in history is quite vast. Hafiz, the famous Persian poet of the 8th century, is one such figure. Our ancestors said that the creator never made a mistake. Or in other words, Hafiz says:

Whatever fault there is in our ugly figure

Your presence is, however, seen over all the creatures

The philosophy of Hafiz has emerged from a battle between the poles and the opposites and has therefore been purified and fresh.

Demand your wishes against the habit that I,

Became popular for my uncombed hair.

The poems of Yunus Emre, although they seem paradoxical on the surface, have a unity of themes rooted in religion and Shariah. It is not, therefore, necessary to employ technical terms and idioms in



the literature of Mysticism. Both Yunus and Hafez sought to discover reality and develop the inner self. It was therefore necessary for them to express philosophy through the language of mystic love.

As he says:

Earn the treasury of politeness to take with yourself

To others belong gold and jewelry

This means that there is unity between all perceptions of the sane.

Don't bother yourself with what is and what is not

Since, finally, all things will not be.

This means that purification and development of the inner self involve dying in the cause of Allah since all things lose their being to join Him.

Since man joins the real perfection through death. In other words, whatever goes beyond his limits transforms into its opposite (Khoramshahi, 1378, 130). Or in the discussion of philosophical look at employing wisdom in understanding the mortal world and the world after, reference may be made to the following piece of poetry:

Tell the story of the wine server and the wine, and don't seek the secrets of the world

Nobody can unveil this mystery through philosophy

All lines of poetry composed by Yunus were leading the reader toward the heart.

My life is not separate from you

Life exists with you; without you, there is no life.

This means that the material world and the world beyond are discussed differently across religions, and that the creator of the world and all beings must be studied. But according to Hafiz, this study is difficult, or perhaps impossible. This is because the first step in understanding the creator and the world is understanding oneself. As Imam Ali (PBH) says: Whoever knows himself, knows his creator. Hafez says:

No one can capture the bird Angha, take away your cage

The cage is always in the hands of the person holding a wing glass.

The depth of the material on philosophy and Mysticism can be understood

by explaining and interpreting the poems of Hafiz:

None of the memorizers in the world could gather as much as I did

Philosophical remarks or Quranic learning

Therefore, the philosophy and Mysticism of Hafiz are intermingled, and it is through intuition that the relationship between them is understood. When the torches of faith and knowledge light the heart, it becomes a mirror that reflects all divine knowledge. Understanding the traits is very gradual, since worldly interests and lust pollute understanding. There is, therefore, a battle between heart and lust, and the divine soldiers and the satanic soldiers are trying to defeat each other. Since knowing God is not possible through the senses, the only means to know him is the mind and wisdom; of course, it is not



possible only with the help of the mind. The battle of the human mind is limited, and the limited cannot understand the infinite God. The religious wisdom is synonymous with the second meaning of heart, and heart is an important means in divine communication (Ghani, 1386, 970)

Wisdom is the connecting chain between philosophy and Mysticism.

Wisdom is the connecting link between philosophy and Mysticism, according to philosophers like Hafiz and Yunus Emre, and in the flower garden of Mysticism it wears the clothes of the heart and enters the hall of mind, perception, wisdom, and philosophical outlook. Wisdom, through philosophy, seeks intuition and revelation, which are concerns of Mysticism. Wisdom paves the way for revelation. In this way, wisdom needs right deeds to succeed.

The idiots are given the power to reign in this world

You are a man of knowledge and good traits; this sin of yours is enough

God is at the center of the outlook of Hafiz and Yunus Emre. For this reason, both of them have been able to express all the aspects of being in their simple but magical words.

Stand up to sacrifice ourselves to the brush of the painter

Who painted such strange patterns in the world

Life's permanence pivots around the accompaniment of grief and joy, and the friendship of opposites.

Hafiz, don't complain about the grief of living away from your beloved

There is accompaniment in separation and light in darkness

Whatever fills the lack of light in darkness and the lack of joy in grief are enthusiasm, patience, and hope.

In the desert if you are going ahead in the hope of reaching Ka'ba (the house of God in Mecca)

Don't worry if the desert thorns blame you

Wait, Hafiz, in the difficulties of days and nights

One day, you will achieve whatever your heart seeks

So many flowers have blossomed in this garden

No one has picked a flower from it without the pain of thorns

Yunus says:

Being a Dervish does not mean a special gown (Kherghe), crown, or cap

A person whose heart is a dervish does not need a special gown (Kherghe)

If you are a friend of love, you become dear

You become the king of the heart

If you like the world, you will not be free

You will escape the secrets of the old (Shamil, 1384, 21)



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It can be said that the gist of the discussion of Mysticism and philosophy by both of these philosophers is to present a correct pattern of relations in human life, honesty, leading others to the Divine path, and avoiding bad company.

I will teach you the alchemy of a happy life

Avoiding the friendship of bad guys

Do not obey the strangers, Hafiz

But keep company with the pure Rends (mystics)

Cultivate the tree of friendship to achieve your goals

Destroy the young tree of the enmity, since it causes lots of trouble

Learn from fresh water to go through the right pass

Never ask for freedom from my Sarv tree

One of the important aspects of Mysticism and philosophy is being satisfied with the results of your efforts, thinking, and satisfaction with the income you are destined to receive. This attribute occupies a special place in Hafiz's thought, as it guarantees freedom and prevents dependence on the material world. (Rahmdel, 1380, 240)

O' son, break the bonds and be free

How long will you be a slave to gold and jewelry

We do not spoil the dignity of poverty and satisfaction

Tell the king that the income is destined

Yunus says, on the other hand:

What is the use of flight for me and for my heart

Does not set belonging and dependence is not enough (Shamil, 63)

CONCLUSION

This study has examined the relationship between mysticism and knowledge in the thought of Hafiz and Yunus Emre through a comparative analytical framework. The findings indicate that, in both intellectual traditions, mysticism and knowledge are not conceived as opposing domains but as interdependent dimensions of human understanding.

The analysis demonstrates that while rational inquiry and philosophical reflection constitute essential components of knowledge, they are insufficient in attaining ultimate truth when considered in isolation. Both Hafiz and Yunus Emre articulate a model in which reason functions as a preliminary and guiding faculty that must ultimately be complemented by inner purification, experiential insight, and divine love. In this regard, knowledge evolves from a formal and discursive structure into an existential and transformative process.

Moreover, the study reveals that the epistemological frameworks of both thinkers are grounded in a dual movement from external forms of knowledge toward inner realization. This transition underscores the limitations of purely عقلانی (rational) approaches and highlights the necessity of integrating قلبی



(intuitive/heart-based) cognition. Their poetic discourse serves not merely as literary expression but as a medium for conveying complex metaphysical and epistemological insights that transcend conventional philosophical language.

In conclusion, the synthesis of mysticism and knowledge in the thought of Hafiz and Yunus Emre offers a comprehensive paradigm that bridges the domains of philosophy, spirituality, and ethics. This paradigm emphasizes the unity of reason, intuition, and faith as essential components of authentic understanding. Consequently, their perspectives remain highly relevant for contemporary discussions in philosophy of knowledge and religious studies, particularly in re-evaluating the role of spiritual experience in the construction of meaning and truth.

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