

**NECMETTIN ERBAKAN UNIVERSITY**  
**FACULTY OF FINE ARTS AND ARCHITECTURE**  
**INTERNATIONAL YUNUS EMRE "THE DERVISH" EXLIBRIS COMPETITION**

**YUNUS EMRE AND DERVISHISM**

Yunus Emre is one of the important poets of Turkish literature and thought to have lived in the second half of the 13th century and the beginning of the 14th century, and influenced many literary figures, especially the sufi poets, who came after him. There are limited and sometimes conflicting information in the sources regarding the certain date of his birth and death and some matters of his life. According to Mustafa Tatcı, Yunus Emre was "born in a place around the Sakarya River in Central Anatolia and lived in the dervish lodge of Tapduk Emre in Emrem Sultan zawiya, close to Nallihan". Although it is recorded in some sources that the poet is illiterate, some researchers, such as Mehmed Fuad Köprülü, Abdülbakı Gölpınarlı and Mustafa Tatcı, think that Yunus Emre was educated, by considering his poems.

According to a legend in the book of 'Velayetname' of Hacı Bektaş-ı Veli, when Yunus Emre goes to Karahöyük to buy wheat, Hacı Bektaş-ı Veli offers to give him "himmet"<sup>1</sup> instead of wheat, but he insists on his demand and leave after having the wheat. On the way back, Yunus Emre, is thinking that the wheat will run out, but the breath will not run out, so he returns to the lodge where Hacı Bektaş-ı Veli is located. Hacı Bektaş-ı Veli becomes aware of the situation and says, "We gave the key of that lock to Tapduk Emre, let Yunus Emre has his share from him." After hearing this, Yunus Emre goes directly to Tapduk Emre. With the thought that crooked wood does not suit to the dervish lodge, he finds and carries straight wood for forty years. After a while, Yunus Emre's heart opens and with the guidance of his sheikh, he begins to say words that are worth pearls and jewels. Today, there is no definite information about the sect that is followed by Yunus Emre, whose master is Tapduk Emre.

There are many tombs and maqams in Anatolia and Azerbaijan, which are said to belong to Yunus Emre, who lives with both the legends attributed to him and his poems circulating in the public imagination today. The poet's two known works are the "Divan", which has many copies, and the "Risaletü'n-Nushiyye", which is a kind of sermon book. Yunus Emre's poems can be found in many magazines, cönks<sup>2</sup> and oral tradition. Some researchers are of the opinion that there is more than one poet using the pen name "Yunus".

When we look at Yunus Emre's poems, it is seen that he was a man of dervish disposition and preferred this way to reach Allah. Worldly possessions have no value in the eyes of a "dervish", who can be described as a person who has joined a sect and has adopted "a bite, a cardigan" as his motto. The important thing for the dervish who makes use of the blessings such as eating, drinking, speaking and sleeping only to sustain his life, not to hurt any living thing, and to gain the approval of Allah by worshiping with love and contemplation. The first thing a person should do on this path is to free himself from the whims and desires of his soul. The basis of dervishism is patience, giving importance to "self" instead of appearance and form, and giving up on the world. By saying give up on the world, it should not be understood that being lazy or not working, but not to be greedy and condescending to worldly possessions, property, wealth, status, position and reputation.

Yunus Emre's poems are full of clues about the qualities of a "dervishism" and a "dervish person":

*"What they call dervish is not a cardigan and a crown*

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<sup>1</sup> In Sufism, *himmet* means 'divine blessing' given by 'evliya' (saint) that enables people to gain a certain level of sacredness and religious awareness.

<sup>2</sup> *Cönk*: In Turkish folk literature, mostly leather-covered notebook, which is opened lengthwise (from bottom to top) in which saz poets compile their own or others' poems (source: Wikipedia).

*Your heart is not in need of a cardigan who makes you a dervish"*

Dervish; does not respect the cardigan, the crown, or anything related to the form. The important thing is to be able to "make the heart a dervish", to leave the apparent and turn towards the internal. Because those who cling to the outer appearance cannot reach the truth hidden in the "essence".

*I find no great joy in being alive,  
If I cease to exist, I would not grieve,  
The only solace I have is your love,  
You're the one I need, you're the one I crave.*

Existence and non-existence are of no importance to the dervish. The dervish is neither happy about existence, nor sad about non-existence. His sole purpose is to reach his Allah, to whom he surrendered with love.

*"The person who says I am a dervish does not need to be ashamed in this path  
The hearts of those who are dervish are wide, not narrow  
Being Dervish necessitates being unresentful, and speechless to curser  
No need hands for beater, and enemy in between"*

Dervish doesn't care if people blame him or condemn him because of his outer appearance, his love and his unhingement. The heart of the dervish is wide; there is no room for mischief, sedition, envy or jealousy. He believes that everything he is exposed to, whether good or bad, comes from God, and he is completely submissive to him and bows willingly to fatality and fate.

*"Let's put us aside, and we shall become they  
Those who hear unity abandon duality  
Yunus, you shall be one, and be a secret in the heart  
So that those who are dervish can hear this secret"*

The dervish, who loves the creature because of the Creator, finds it worthy of being loved because Allah has created all people, and is afraid of breaking hearts, and does not despise anyone. One of the most important issues in dervishism is *tawhid*<sup>3</sup>. There is and the only one is Allah, apart from him there is nothing, including the self of man. Dervish leaves duality and abundance and turns to unity (*vahdet*) for him.

Yunus Emre, who is a dervish and sufi poet and has an important place in the formation of Turkish Sufi literature in Anatolia by following the path opened by Ahmed Yesevi, sincerely expresses his excitement and love by using simple and pure Turkish, makes him so loved and should have been recognized. Each person can derive a meaning from his poems according to his own disposition and knowledge.

#### RESOURCES

Abdlbaki Glpınarlı, *Yunus Emre Hayatı ve Btn Őiirleri*, İstanbul: Trkiye İŐ Bankası Kltr Yayınları.

Mustafa Tatçı (2013), "Ynus Emre", TDV İslm Ansiklopedisi, <https://islamansiklopedisi.org.tr/yunus-emre> (28.04.2021).

Tahsin Yazıcı (1994), "DerviŐ", TDV İslm Ansiklopedisi, <https://islamansiklopedisi.org.tr/dervis> (28.04.2021).

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<sup>3</sup> The belief of 'oneness of Allah' in Islam.

## INTERNATIONAL YUNUS EMRE "THE DERVISH" EXLIBRIS COMPETITION

The year of 2021 has been included in the commemoration and celebration anniversaries by UNESCO on the occasion of the 700th anniversary of the death of Yunus Emre, one of the most important figures of Turkish language and culture. Our faculty organizes an international Exlibris competition with the theme of **Yunus Emre "The Dervish"**, due to the announcement of 2021 as the "Year of Yunus Emre and Turkish Language" by our Presidency with the circular published in the Official Gazette dated January 30, 2021.

### AWARDS

1. First prize: 300 \$,
2. Second prize: 200 \$,
3. Third prize: 100 \$,
4. Istanbul Exlibris Association's Special Award: 100 \$.

### IMPORTANT DATES

1. The deadline for participation in the competition is October 30, 2021. The works must be sent to the specified address by this date.
2. Exhibition Opening and Award Ceremony: 20 December 2021 at 17:00.

### PARTICIPATION RULES

1. The competition is open to artists and artist candidates from any country over the age of 18.
2. The theme was determined as Yunus Emre, "The Dervish". Participants are expected to submit works that can identify with this theme.
3. Works to be awarded and exhibited will be determined by the jury. In the evaluation, attention will be paid to originality, technical and aesthetic competence, and the relationship between image and writing. The result of the jury evaluation will be announced with the exhibition to be held on 20 December 2021.
4. Posts containing content that insults to a certain religion, race, gender, national values will not be accepted.
5. Submissions containing items that do not comply with the morals of the society will not be accepted.
6. At the end of the application process, the applications will be examined by the competition committee and the works that meet the above-mentioned conditions will be selected. All works sent to the exhibition will be exhibited in accordance with these conditions.
7. An electronic participation certificate and an electronic catalog will be sent to all artists who are awarded or entitled to exhibit in the competition. In addition, copies of these works will be held in the Istanbul Exlibris Museum.
8. Except copy-fax reproduction techniques, all printing techniques that comply with international exlibris standards are free to use. Digital Exlibris works are also among the accepted techniques.
9. Each artist can participate in the competition with a maximum of 3 (three) different works and 3 copies of each of these works.
10. In exlibris works, "Ekslibris", ("Ex libris", "Exlibris", "the bookplate of...") or a word with this meaning (such as from the library of ...) and the name of "organization" or "living person" for whom Exlibris is made should be included.
11. The information on the back of the exlibris work should be written legibly. If only the initials of the owner are used in the excerpt, the full name should also be stated. If an alphabet

other than the Latin alphabet is used, the Latin alphabet and, where necessary, the English version should be included on the back of the print.

12. The participating artists are required to fill in the application form completely and send it together with their works.
13. Additionally, artists must send the application form and artwork image (300 dpi resolution and maximum 6 MB file size) for the electronic catalog to the competition e-mail address (dervisyunusemre@erbakan.edu.tr).
14. The information to be written on the application form and the back of the work should only be written in ENGLISH or TURKISH.
15. Each work and copy must be signed by the artist and sent with the following information on the back:

**Name and Surname of Artist:**

**Title of Work:**

**Technique:**

**Dimensions:**

**Year of Work Created:**

**Number and Order of Copies:**

16. The words "Yunus Emre 700" or "Dervish" must be included in accordance with the theme specified in the exlibris work, and the designs must be created with the dedication of this theme.
17. The paper size of the works to be sent must be A5 (150x210 mm), and the print size must not exceed 130 mm on the long side. Exlibris should be ready for use, but should not be matted, or being glued on a cardboard or colored paper.
18. The works must be sent to the specified address by 17:00 on 30 October 2021, Turkey local time (GMT+03:00).
19. The specified delivery deadline does not include the mailing deadline. Therefore, artists are required to post their submissions before this date. Exlibris work must be sent in such a way that it will not be damaged in the mail.
20. By participating in the competition, the participants are deemed to have accepted the conditions and the decisions of the jury.
21. Participants must fill out the form at the end of the specification legibly and send it together with the exlibris work.
22. Please send your work/s to the address below:

**"THE DERVISH" EXLIBRIS COMPETITION:**

**Necmettin Erbakan University, Faculty of Fine Arts and Architecture:**

**Sahibata Mah., Abdülmümin Sok., No:16, Meram / Konya / Turkey**

Email address for communication: dervisyunusemre@erbakan.edu.tr

Faculty website: www.erbakan.edu.tr/guzelsanatlar

General information on the subject: www.erbakan.edu.tr/guzelsanatlar

General information about exlibris: [www.aed.org.tr](http://www.aed.org.tr)

#### **COMPETITION JURY**

1. **Hasip Pektaş**
2. **Şükrü Ertürk**
3. **Erkin Keskin**

**4. Mustafa Küçüköner**

**5. Mustafa Kınık**

**OWNERSHIP, USAGE RIGHTS AND PUBLICATION INFORMATION:**

1. The copyright of the submitted work belongs to the artist.
2. Necmettin Erbakan University has the indefinite right to use the works in advertisements, exhibitions and publications without the need for the artist's permission.
3. Artists, by signing the application form, are deemed to have publicly accepted that the works they send can be reused by Necmettin Erbakan University in posters, designs, etc.
4. The submitted works will be permanently archived in the collection of the Faculty of Fine Arts and Architecture of Necmettin Erbakan University and will not be returned.
5. Necmettin Erbakan University, Faculty of Fine Arts and Architecture has the right to reserve any changes to be made regarding the event.

**ORGANIZATION PARTNERS**

1. Konya Karatay Municipality
2. Istanbul Exlibris Association