

In Search of Inner Self: Yunus Emre's Mysticism and Emerson's Transcendentalism

İç Benlięi Ararken: Yunus Emre'nin Mistisizmi ve Emerson'ın Ařkıncılıęı

Ercan KAÇMAZ*



Abstract

How could a person seek freedom of inner self and find the truth? According to Ralph Waldo Emerson, this is possible through Self-Reliance. From Emerson's transcendental perspective, the most important thing for a person is to know himself. On the other hand, approximately six hundred years before Emerson, the Turkish poet Yunus Emre gave a very similar message with the phrase Know Yourself. Emre's perspective on inner self, truth, and love is closely related to Emerson's ethical ideas, indicating that both writers lead us towards Neoplatonic theories of knowledge. Emre and Emerson came from contrasting cultural backgrounds and had distinct living and working conditions and learning environments. Emre hails from the Turkish culture and is a disciple (murid) of a Sufi spiritual teacher (murshid), in contrast Emerson comes from a Unitarian background, but he does not follow a lineage and relies on his individual actions. Despite this, they both have an inclusive attitude that encompasses all of humanity. Although there seems to be no references to the Turkish poet Emre in Emerson's texts, there are a lot of commonalities in their writings in terms of self and inner-self. These philosophers - who lived in different continents, thousands of miles away from each other and at different times - listened to the universe with the same ear, with the same heart. Thus, they appear as two poets who aim to help people know themselves and add meaning to their lives, not only in their own society but also in other societies. Therefore, this study focuses on the unseen connection between these literary figures and through comparative analysis; it seeks to shed light on the shared mystical and transcendental themes that connect Emre and Emerson across time and cultural boundaries.

Keywords: Yunus Emre, Ralph Waldo Emerson, Islamic Mysticism, Transcendentalism, Know yourself, Self-reliance, Inner self.

Öz

Bir kiři nasıl kendi içsel özgürlüğünü arayabilir ve hakikati bulabilir? Ralph Waldo Emerson'a göre, bu Kendine Güven aracılıęıyla mümkündür. Emerson'ın transandantal kuramından bakıldığında, bir kiři için en önemli şey kendisini bilmesidir. Dięer yandan, Emerson'dan yaklaşık altı yüzyıl önce, Türk şairi Yunus Emre, Kendini Bil ifadesiyle çok benzer bir mesaj vermiştir. Emre'nin iç benlik, hakikat ve sevgi konusundaki bakış açısı, Emerson'ın etik fikirleriyle yakından ilişkilidir ve her iki yazar da bizi Neoplatonik bilgi kuramlarına yönlendirir. Emre ve Emerson, zıt kültürel geçmişlerden gelirler ve farklı yaşam ve çalışma koşullarına ve öğrenme ortamlarına sahiptirler. Emre, Türk kültürüne bağlıdır, bir mürid-i kâmilin mürididir; öte yandan Emerson, Üniteryen bir geçmişten gelir fakat herhangi bir silsileye bağlı değildir daha çok bireysel eylemlerine güvenir. Buna rağmen her ikisi de tüm insanlığı içeren kapsayıcı bir tutuma sahiptir. Emerson'ın metinlerinde Türk şairi Emre'ye dair herhangi bir atıf görünmese de, eserlerinde benlik ve iç benlik açısından birçok ortaklık bulunmaktadır. Farklı kıtalarda, birbirlerinden binlerce kilometre uzakta ve farklı zamanlarda yaşayan bu filozoflar, evreni aynı kulakla, aynı yürekle dinlediler. Böylece, sadece kendi toplumlarında değil dięer toplumlarda da insanların kendilerini tanımalarına ve hayatlarına anlam katmalarına yardımcı olmayı amaçlayan iki şair olarak karşımıza çıkmaktadır. Dolayısıyla bu çalışma, bu edebî şahsiyetler arasındaki görünmeyen bağlantıya odaklanmakta ve karşılařtırma analiz yoluyla, Emre ve Emerson'ı zaman ve kültürel sınırlar ötesinde birbirine bağlayan ortak mistik ve aşkın temalara ışık tutmayı amaçlamaktadır.

Anahtar Kelimeler: Yunus Emre, Ralph Waldo Emerson, İslam Mistisizmi, Transandantalizm, Kendini tanı, özgüven, içsel benlik

Assist. Prof. Dr., Nevşehir Hacı Bektaş Veli University, Faculty of Education, Nevşehir, Türkiye.
Email: ercankacmaz@gmail.com,
Orcid: <https://orcid.org/0000-0001-8304-6482>

Gönderilme Tarihi / Received Date:
15 Eylül 2023
Kabul Tarihi / Accepted Date:
11 Ekim 2023

Atıf/Citation: Kaçmaz E. (2023). In Search of Inner Self: Yunus Emre's Mysticism and Emerson's Transcendentalism doi.org/10.30767/diledeara.1379908

Copyright © 2023
Dil ve Edebiyat Arařtırmaları
tded.org.tr | 2023

Extended Abstract

In the realm of personal development, Emre and Emerson's teachings inspire individuals to embark on a transformative journey of self-discovery, unlocking their unique potential and life purpose. Their emphasis on ethical behavior and universal values offers a timeless guide for fostering harmony and compassion in today's diverse and interconnected world. Incorporating Emre and Emerson's wisdom into one's life not only nurtures individual growth but also cultivates a profound sense of empathy.

In an age marked by rapid technological advancements, societal complexities, and the constant pursuit of materialistic gains, individuals often find themselves seeking solace and meaning in their lives. This quest for inner fulfillment and a deeper understanding of the self has led many to explore the teachings of revered thinkers and philosophers who have transcended the boundaries of time and culture. Among these luminaries are Yunus Emre, a 13th-century Turkish mystic, and Ralph Waldo Emerson, a 19th-century American transcendentalist. Their teachings have endured through the ages, resonating with people across different generations and backgrounds.

This extended abstract highlights the significance of Emre and Emerson's teachings in the context of personal growth, inner self and ethical conduct. It explores how these two thinkers, though hailing from different cultural and historical milieus, converge in their emphasis on the inner journey of self-discovery and the pursuit of universal morality.

The central aim of this study is to examine the contemporary relevance of the teachings of Emre and Emerson in the context of personal development, and ethical living. Both Emre's Islamic mysticism and Emerson's transcendentalist ideas underscore fundamental themes such as the individual's inner journey, self-awareness, ethical conduct, and life purpose. This study seeks to understand how these philosophers' teachings can be harmonized with the spirit of the modern age and how their wisdom can be practically applied in today's fast-paced and complex world.

How can the teachings of Emre and Emerson contribute to addressing contemporary individual and societal challenges? How can the wisdom of Emre and Emerson be adapted to contemporary societies to promote ethical behavior and universal values? These are the research questions we have taken into account while focusing on the commonalities of the writers and their teachings.

The methodology of this study involves a comprehensive literature review, drawing from primary sources, academic research on Islamic mysticism and transcendentalism. Primary sources include the writings and poetry of Emre and Emerson, which serve as the foundational texts for understanding their philosophical concepts and teachings. These texts serve as the foundation for understanding the core principles advocated by these thinkers. This comparative approach aims to highlight the lasting relevance of their wisdom in finding common ground between these writers. By examining their works side by side, one can uncover the shared themes and ideas that transcend cultural barriers.

Both Emre and Emerson share a common emphasis on the inner journey of self-discovery and spiritual growth. Emre, rooted in Islamic mysticism, highlights the significance of the heart as the dwelling place of the divine. Similarly, Emerson's concept of the active soul underscores the importance of understanding oneself and relying on inner wisdom. Both philosophers emphasize the transformative power of the heart or soul in shaping a more harmonious and enlightened society. Moreover, the literature review explores the alignment of Emre and Emerson's teachings

with contemporary practices, which promote self-awareness, emotional regulation, and holistic well-being. It also reveals their relevance in the realm of personal development, where individuals seek to unlock their full potential and purpose in life. Additionally, both thinkers' emphasis on ethical living and universal values resonates with modern discussions on moral behavior and societal harmony.

The results and discussion section underscores the enduring relevance of Emre and Emerson's teachings in modern contexts. Both philosophers offer valuable insights into the human condition, emphasizing the importance of self-knowledge, self-awareness, and ethical conduct. Emre's mystical teachings, deeply rooted in Islamic tradition, invite individuals to explore the depths of their hearts and discover the divine within. Emerson's transcendentalist philosophy encourages a profound connection with the inner self and the universe. These shared themes converge in their call for inner growth and the realization of universal morality. Moreover, the study reveals that Emre and Emerson's teachings align seamlessly with contemporary practices of ethical living, which emphasizes present-moment awareness and emotional intelligence, resonates with the introspective aspects of both thinkers' philosophies.

Introduction

Islamic Mysticism and Transcendentalism have influenced literature, inspiring writers to explore spiritual themes and the connection between humanity and the Divine. Tasawwuf (Sufism)¹ refers to a set of beliefs and practices that involve seeking a direct experience or union with the Divine. It often involves practices such as purification, meditation, and ritual, as well as the use of other spiritual practices such as dhikr (zikr)². Mysticism can be found in many religious traditions, including Hinduism, Buddhism, Judaism, Christianity, and Islam. Having similar sensitiveness American Transcendentalism, on the other hand, is a philosophical movement that emerged in the United States in the 19th century. It emphasizes the importance of individualism, self-reliance, and the spiritual power of nature. Transcendentalists believe that individuals can transcend the limitations of the physical world and access higher spiritual Truth through intuition and personal experience.

Emre and Emerson are two renowned poets whose works contain profound poetic aspects. By comparing and contrasting the works of these poets, one can gain a deeper understanding of the similar ways in which they approach their subject matter and themes, and how these approaches may be influenced by their spiritual or philosophical perspectives. Both Emre and Emerson use metaphors and symbols to explore complex concepts, however; while Emre's work is characterized by its simplicity and directness of language, Emerson's work focuses more on keen observation and vivid expression. Indeed, Emre and Emerson recognize the value of both intellectual and intuitive knowledge. They understand the limitations of relying solely on one form of knowledge and emphasizes the importance of integrating both approaches.³

¹ Henceforth, Islamic Mysticism will be used instead.

² Act of remembrance.

³ Catherine L. Albanese in *The Spirituality of the American Transcendentalists* discusses that Emerson believes that all human beings possess the spark and the capacity for knowledge, which is related to my assumptions. In one of her notes she utters: "Gnosticism blended with Neoplatonism and other teachings in the occult-metaphysical tradition of the West. Emerson differs from traditional Gnostics in the passage and elsewhere in the democratic universality he ascribes to the spark and the knowledge: all human beings possess both. See Catherine L. Albanese, *The Spirituality of the American Transcendentalists*. Mercer University Press, 1988, p. 97.

Imam Ghazzali, in his book *Ihya Ulum-Id-Din* highlighted the importance of both knowledge and intuition in self-discovery: “It is the knowledge of soul which is the root of the knowledge of God. When man does not know himself he does not know God” (Al-Ghazzali, 1993, p. 7). In a similar vein, Emerson’s poem *Gnothi Seauton*⁴ echoes this sentiment, emphasizing the disconnectedness between the self and the world’s understanding of it. He indicates:

He is in thy world,⁵
 But thy world knows him not.
 He is the mighty Heart
 From which life’s varied pulses part (Cameron, 1989, p. 102).

These lines suggest that despite God’s presence, many people are unaware of His existence or fail to recognize Him. The phrase “He is the mighty Heart” metaphorically portrays God as the vital force from which all the life originates. Just as the heart is central to the functioning of the body, God is portrayed as the fundamental source of the whole world. Meanwhile, the poet Emre stresses the significance of awareness or self-knowledge⁶ in gaining a complete understanding of the soul and God with the following lines:

Knowledge means a full knowledge of all.
 Knowledge means to know you and your soul.
 If you happen not to know you and your soul at all,
 All of your reading has missed its call (Gölpınarlı, 2015, p. 306).⁷

The lines convey the idea that true knowledge contains a comprehensive understanding of all aspects of existence. It goes beyond mere intellectual learning and extends to knowing oneself, the depths of one’s soul, and the divine essence of God. According to the poem, if an individual neglects self-knowledge and remains oblivious to their own essence and inner truths, their pursuit of knowledge, no matter how extensive their reading may be, falls short of its true purpose. With these lines, Emre and Emerson invite people to cultivate a deeper awareness of their own being, awaken to their spiritual truths, and attain a more profound understanding of existence and the divine.

It is possible to follow the traces of Plato and Plotinus in both Emre and Emerson’s works. In “The Representative Men,” for instance, Emerson discusses the philosophy of Plato, particularly his ideas about knowledge and the concept of Reminiscence. And in one of the chapters called “Swedenborg; or, the Mystic” he talks about a mystic and a philosopher, which illustrates

4 Know Thyself

5 In older words “Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.” (Luke 17:21).”, or “By this we know that we remain in God and that God remains in us, because he has given us of his Spirit (John 4:13). Similarly, as Plotinus believed “God is not external to anyone, but is present with all things, though they are ignorant that He is so” (Spurgeon, 1922, p. 18). And according to the Quran: “We are closer to him than [his] jugular vein” (50:16).

6 Knowledge or self-knowledge according to Emre refers to a verse from the Qur’an (Surah Al-Imran, verse 18), which declares that “God bears witness that there is no god but He, as do the angels or those who are possessed of knowledge.” In other words: “It means that knowledge of God’s Oneness (tawhid) is true knowledge; it is true Islam, the antithesis of jahilliyah [state of ignorance].” See Mahmoud M. Ayoub, (2004). *Islam: Faith and History*, London: Oneworld Publications, p. 55. Here, the knowledge that Emre focuses on is divine knowledge.

7 İlim ilim bilmektir.
 İlim kendin bilmektir.
 Sen kendini bilmezsin.
 Ya nice okumaktır.

the difference between intellectual knowledge and intuitive knowledge, and how the concept of Reminiscence can provide a solution to the intuition: "The Arabians say, that Abul Khain, the mystic, and Abu Ali Seena, the philosopher, conferred together; and, on parting, the philosopher said, 'All that he sees, I know'; and the mystic said, 'All that he knows, I see'" (Emerson, 1850, pp. 97-98). Emerson uses the quote to highlight the different approaches of mystics and philosophers towards understanding the world. This quote suggests that while philosophers seek to analyze and understand the world through rational inquiry and observation,⁸ mystics rely on intuition and inner vision to access deeper truths. However, Emre and Emerson challenge this division and bridge the gap between these two paths of exploration. Therefore, the lines also convey that there are multiple ways of knowing and understanding the self and the world, and that these various forms of knowledge can support and enhance one another.

This article focuses on the lives of mystic poet Emre and philosopher Emerson, highlighting their unique insights and integration of cognitive and intuitive knowledge. Their perspectives in Islamic Mysticism and Transcendentalism are explored, focusing on their shared emphasis on personal growth and understanding. It invites readers to contemplate the enduring relevance of their teachings in the pursuit of self-discovery and the quest for a more harmonious and compassionate world.

Yunus Emre & Ralph Waldo Emerson

A Turkish Sufi poet of the 13th century, Emre places great emphasis on the individual's power to connect with the Divine. His poems stress the importance of self-discovery and introspection as a means of achieving spiritual growth. Emre believed that the human soul was capable of reaching a state of complete union with God. The concept of "Wahdat al-Wujud" (Unity of Being)⁹, which was expounded by many Islamic mystics and systematized by Muhyiddin-i Arabi, was also adopted by Emre (Tatçı, 2008, pp. 277-8). Thus, the concepts of "Wahdat al-Wujud" (Unity of Being) and "Tawhid" (Oneness of God)¹⁰ are heavily emphasized in his "Divan":

The entire universe is the knowledge of the oneness of God, O Adam!

Whoever denies this oneness is an enemy to his own soul (Tatçı, 2008, p. 283).¹¹

The passage underscores the belief in the oneness of God and suggests that denying this fundamental truth not only opposes the divine order but also harms one's own spiritual well-being. Essentially, it conveys the importance of recognizing and embracing the unity of all existence, acknowledging God's presence in everything, and understanding the consequences of denying

8 The philosophical principle "All ideas come from sensation or reflection" was proposed by John Locke in his book *An Essay Concerning Human Understanding*. He posed a question about the origin of reason and knowledge, suggesting that it derives from experience. According to Locke, our knowledge is based on observation - either of external, sensible objects or of our internal mental processes that we perceive and reflect upon. This, he argued, is the foundation upon which our understanding is built, and the source from which all our ideas naturally spring. Thus, Locke identified sensation and reflection as the two fountains of knowledge. For more information see John Locke, (1853). *An Essay Concerning Human Understanding*, 31st ed., London: William Tegg & Co., p. 53. However, Emerson as a philosopher was inclined towards the Platonic school of thought, which holds that knowledge can be intuitive rather than solely derived from empirical observation. He then "divides all thinkers into two sects, Materialists and Idealists; the first class founding on [sense] experience, the second on consciousness. Lockeans versus Kantians, in short." See Lawrence Buell. (2003). *Emerson*. Cambridge, Massachusetts: The Belknap Press of Harvard University Press, p. 202.

9 Wujud means being or existence which refers to God, Wahdat means the unity.

10 "Tawhid means the affirmation of the oneness of Allah" (Türer, 2019, p. 189).

11 *Tevhîd imiş cümle 'âlem tevhîdi bilendür Âdem*
Bu tevhîdi inkâr iden öz cânına düşmânımış.

this fundamental truth. This truth lies in the spiritual journey. The concept of this spiritual journey towards a closer connection with the divine is beautifully exemplified in “The Poet,” where Emerson declares that “within the form of every creature is a force compelling it to ascend into a higher form” (1903b, p. 20). Emerson’s assertion of an inherent power residing within every living being, compelling them to ascend to higher levels of existence, aligns with the principles of Unitarianism, which stands in contrast to traditional Christianity by rejecting the concept of the Trinity.

Emre lived in one of the most tumultuous eras of Anatolian history, which was marked by a catastrophic beginning but ultimately ended in hope, from his perspective. This period was the Mongol era, spanning the thirteenth and fourteenth centuries. In the first six decades of the thirteenth century, Genghis Khan and his three successors established an unparalleled empire that stretched from China to central Europe and extended deep into the Middle East (Smith, 1993, p. 1). Emre was a figure from a time when the entire political structure had collapsed, and Anatolia was drowning in a deep anarchy. It was a time when a great state was being shaken by external pressures and was on the verge of collapse, yet religious and heroic emotions were still intense and overflowing (Benazus, 2022, p. 12).

Emre was deeply involved in the Sufi tradition and spent forty years as a disciple in the Taptuk Emre dergah, which was a Sufi lodge or center of spiritual learning and practice. It is mentioned in sources that Taptuk Emre met with Haji Bektash Veli (Toprak, 2006, pp. 46-47). However, it is not certain to include Taptuk Emre in the Bektashi tradition by showing him among the disciples of Haji Bektash Veli. Therefore, it is still a matter of debate to include Emre in any Sufi order. Emre served his teacher Taptuk Emre and the dergah for many years and never strayed from his path. However, besides minor ones there were four major Sufi orders that began to form during that period: Rufai, Halveti, Bektashi, and Mawlawi. If Emre was to be included in a spiritual lineage that adheres to the Sunni tradition, then it would be appropriate to look for him within the Bektashi, Qadiri, or Mawlawi order (Tatcı, 2008, p. 283). Yet, still, “we see that different sources depict Yunus as a Bektashi or a Mawlawi or a Qadiri dervish, which all might be true-or false. However, we are not all clueless in this matter. Emre mentions a name, Tapduk Emre, so respectfully nineteen times in his Divan . . .” (Emre, 2018, p. 21). Here is an example:

To the joyous hearts, to the cities we arrived,

Praise be to God, we spread the meaning of Baba Tapduk (Gölpınarlı, 2015, p. 244).¹²¹³

Emre shares a sense of fulfillment and gratitude upon reaching various places and sharing the teachings of his master Tapduk. He is happy to be spreading spiritual knowledge, joy, and wisdom to people in different cities. The phrase “Praise be to God” expresses gratitude for the opportunity and success in carrying out this mission, emphasizing the divine aspect of the journey and the spiritual message being shared. Moreover, Emre did not follow in the footsteps of Hoca Ahmed Yesevi by founding a new order, but he did leave behind a remarkable legacy in the form of origi-

12 Vardığımız illere, şol sefa gönüllere,

Baba Tapduk ma'nâsın şaqtık elhamdülillâh.

13 Islamic Mysticism encompasses various orders or tariqas, each with its unique practices, beliefs, and spiritual lineages. Emre’s poetry encompasses the essence of deep spiritual devotion and explores themes of divine love and unity that resonate across all Sufi traditions, rather than belonging to a specific one. Emre’s universal message means that he belongs to everyone, transcending the boundaries of individual orders. Similarly, in his essay “The Representative Man,” Emerson delves into the concept of individuals who embody universal principles, going beyond the limitations of cultural or religious identities.

nal mystical folk literature that continues to captivate and inspire us today. This style of literature, which is referred to as the “Yunus style”¹⁴, became a significant influence on tekke¹⁵ poetry, Bektashi¹⁶ poetry, and even the literature of ashik¹⁷ (Köprülü, 1976, p. 357). The influence of Emre on the tradition of ashik literature was not direct but rather indirect through the strong influence of Bektashi Sufi poetry, which many ashiks were affiliated with (Köprülü, 1976, p. 355). Emre's poetry may have influenced the tradition of ashik literature, but his poems are mostly focused on divine love, a love so great that Emre does not even desire Paradise. He says:

They say there are a few mansions and a few hours¹⁸ in paradise,
Give those to the ones who desire, I need you, only you!¹⁹ (Toprak, 2006, p. 18).

These lines suggest a rejection of material and superficial pleasures that are often associated with paradise, such as mansions and beautiful companions. Instead, Emre prioritizes a deep and meaningful connection with the divine, emphasizing a desire for spiritual closeness and union with the divine presence. Thus, he was not an ordinary poet, but the first poet of Turkish Sufi literature who wrote in the vernacular language in Anatolia. As a leading figure in the Transcendentalist movement, Emerson, on the other hand, believed that individuals should rely on their own judgment and not be swayed by societal norms or conventions. He argued that people should look inward to find their true selves and connect with the universal spirit that pervades all things. In his essay *Self-Reliance* Emerson wrote: “Whoso would be a man, must be a nonconformist” (1950, p. 148), to signify that conformity stifles individuality and creativity, and that true greatness and success come from rejecting it.

Emerson's multifaceted identity has left many who admire him struggling to define his role. Was he primarily a poet, philosopher, public intellectual, academician, essayist, mystic, wise man, or scholar? Over the years, scholars and admirers have emphasized one aspect or another of his work in their attempts to classify him. He was once even described as a “man without a handle.” However, to Barry M. Andrews the concept of *sage* covers all the different dimensions of Emerson's life and literary works, thus he chose to title his book *American Sage: The Spiritual Teachings of Ralph Waldo Emerson* (2021, p. 7). Although Emerson referred to himself as a poet²⁰ and was commonly known as the “Sage²¹ of Concord” (Andrews, 2021, p. 7) during his lifetime, we also believe that the term “Sage” is definitely a fitting label to describe him.

14 Emre uses simple and vernacular language spoken by ordinary people, rather than the formal literary language used by scholars and poets of his time.

15 Dervish gathering place, synonymous with tekye (Ottoman Turkish), khaniqah (Pers.) and zawiyya (Ar.)

16 The Bektashi Order is an Islamic Sufi mystic order that takes its name from Haji Bektash Veli, who was considered to be the practitioner of Hoca Ahmed Yesevi's teachings in Anatolia. The order became institutionalized in the early 16th century by Balim Sultan. Bektashi is the person who belongs to this school.

17 Wandering minstrels

18 Maidens of Paradise

19 Cennet Cennet dedikleri birkaç köşkle birkaç Huri
İsteyene ver sen anı bana seni gerek seni!

20 “Emerson preferred to call himself either scholar or poet. To be a poet was [his] youthful dream” (Buell, 2003, p. 40).

21 While the term “sage” can indeed be fitting for Emre, it is important to note that in his own poems, he often referred to himself as a “miskin” (poor), an “ashik,” or a “dervish.” In the context of Emre's poetry, the term “miskin” carries a profound spiritual significance. It represents an individual who, despite embodying the qualities of an ideal Sufi, humbly acknowledges their inherent imperfections and limitations.

Emerson's knowledge defied simple categorization, drawing from a multitude of sources like converging streams forming a river. Influences ranged from Mary Rotch's inner light concept to modern individualism and subjectivism from Fichte, Kant, Carlyle and Hedge. He also embraced Asian and Persian traditions and Plato's mythology (Richardson, 1995, p. 184). Mary Moody Emerson, his aunt, played a pivotal role. She made him feel special, modeled scholarship, connected him to the past, and influenced his essayistic style. Her impact is evident in his development of "Self-Reliance" (Buell, 2003, pp. 18-60).

Emerson's interest in Oriental literature is widely acknowledged "that [he] read many oriental texts²² in English, German, and French translations: Zoroaster, the Persian poets such as Hafiz²³ and Saadi²⁴, Indian Scriptures, and the Chinese philosophy of Confucius and Mencius" (Goto, 2007, p. 80). Although there are many connections between Emerson's writings and philosophy and the poetry of Emre and his contemporaries Haji Bektash Veli²⁵ and Rumi (Mawlana)²⁶, there is no evidence to suggest that Emerson read any of their written scriptures.²⁷ According to Remzi Demir, Emre was also influenced by many other writers and scholars, including Greek thinkers such as Plato, Ammonius Saccas, Plotinus, Porphyry, Iamblichus; Christian thinkers like Proclus, Simplicius, Pseudo-Dionysius, Thomas Aquinas; Islamic thinkers like al-Kindi, al-Farabi, Ibn Sina, Ibn Arabi, Jalaluddin Rumi; and Jewish thinkers like Solomon ibn Gabirol and Maimonides. They all contributed to the formation of the philosophy of him (Demir, 2020, p. 66). While Emerson was influenced by a variety of sources, including Hindu texts, Persian poetry, and Greek philosophy, he did not emphasize the need for a spiritual master or guide in the way that Emre did. On the other hand, Emre insisted on finding a perfect master:

If you seek to find the Truth, my brother,
Without a perfect master, you can't transcend.
If you wish to see the face of the Prophet,
Without a perfect master, you can't transcend (Kuyumcu, 1984, p. 53).²⁸

22 In a letter to Mary Moody Emerson in 1822, Emerson writes: "I am curious to read your Hindu mythologies. One is apt to lament over indolence and ignorance, when he reads some of those sanguine students of the Eastern antiquities, who seem to think that all the books of knowledge, and all the wisdom of Europe twice-told, lie hid in the treasures of the Bramins and the volumes of Zoroaster" (Cabot, 1895, pp. 80-81).

23 Hafiz (also known as Hafiz Shirazi) was a 14th-century Persian poet. He was born in Shiraz, Iran, and lived during the Timurid dynasty. Hafiz's poetry is known for its beauty, depth, and spiritual insight. His works often explore themes of love, mysticism, and the relationship between humanity and the divine.

24 Saadi (also known as Saadi Shirazi) was a Persian poet who lived during the 13th century. He was born in the city of Shiraz in Iran and is considered one of the greatest Persian poets. Saadi's most famous works include the Bostan (The Orchard) and Gulistan (The Rose Garden), the latter of which is very much liked by Emerson.

25 Haji Bektash Veli was a 13th-century Turkish Sufi mystic. He was born in Khorasan, which is now in modern-day Iran, and spent most of his life in Cappadocia, Anatolia, which is now in Türkiye. Haji Bektash Veli's teachings emphasized the importance of love, tolerance, and social justice.

26 Rumi (also known as Jalal ad-Din Muhammad Rumi) was a 13th-century Persian poet, scholar, and mystic. He was born in Balkh, which is now in Afghanistan, and spent most of his life in Konya, Türkiye. Rumi's poetry is known for its spiritual depth, beauty, and universal appeal. Rumi's most famous work is the "Masnavi," a collection of poems that has been translated into many languages and has inspired generations of readers and spiritual seekers. Rumi and Emre were contemporaries.

27 Emerson is known for his exploration of universal themes and ideas, and he draws inspiration from a wide range of sources. His interest in transcendentalism, spirituality, and the interconnectedness of all beings aligns with themes found in the works of poets and philosophers like Emre, Haji Bektash Veli, and Rumi. While the direct influence or engagement with their scriptures might not be documented, it is plausible to consider that Emerson's ideas resonates with the broader philosophical and poetic currents of his time, including those associated with these figures.

28 Gel ey gardaş, Hakk'ı bulayım dersin,

Nevertheless, Emerson was at the same time of the opinion that “We need not fear excessive influence.” Thus, “A more generous trust is permitted.” He uttered: “Be another: not thyself, but a Platonist; not a soul, but a Christian; not a naturalist, but a Cartesian; not a poet, but a Shaksperian” (Emerson, 1850, p. 34). He encourages openness to different philosophies, religions, and artistic traditions, suggesting that a more generous trust in external influences can enrich one's own understanding and growth. Emre, however; emphasized the importance of finding a spiritual guide to help one navigate the spiritual path. The concept of a spiritual teacher guiding the student towards divine knowledge and understanding is prevalent in Sufi teachings. Emre's poetry often reflects his deep reverence and gratitude towards his teacher. Another poem praises his master Tapduk Emre:

In the house of Tapduk, we were servants at the gate,

Yunus was raw, he became cooked, all praise be to God (Gölpınarlı, 2015, p. 244).²⁹

This couplet describes a transformative journey, where individuals, here represented by Yunus, start as raw or unrefined, symbolizing spiritual immaturity or ignorance. Through the guidance and teachings of figures like Tapduk, they undergo a process of refinement and spiritual awakening, represented by becoming “cooked.” This transformation is often associated with spiritual enlightenment, maturity, and understanding. The phrase “servants at the gate” indicates a position of humility and willingness to learn, suggesting a state of readiness to absorb spiritual teachings. “All praise be to God” emphasizes gratitude for this transformative journey, acknowledging the divine guidance and blessings. It is noteworthy that Emre and Emerson explored spiritual themes and ideas but from different perspectives and with different emphases: “Standing on the bare ground, - my head bathed by the blithe air, and uplifted into infinite space, - all mean egotism vanishes. I become a transparent eyeball; I am nothing; I see all; the currents of the Universal Being circulate through me; I am part or parcel of God” (Emerson, 1904a, p. 10). Emerson believed that individuals have the ability to connect with the divine directly through their own intuition and inner wisdom. The concepts of the “transparent eyeball” and “part and parcel of God” in Emerson's *Nature* refer to the idea that the individual becomes one with nature, with the boundaries between subject and object disappearing, and the individual becoming a pure, receptive medium through which the world can be experienced. Similarly, in Sufism, *fanâfillah*³⁰ is the concept of “annihilation in God” or the “extinction of the self in the Divine.” It is the process of becoming one with the universe and experiencing a sense of unity and oneness. It is remarkable how such states of mind and being can open up a deep understanding and a broad perspective of the world around us. However, the spiritual journey in Sufi tradition includes the concepts of *sharîfa*, *tarîqa*, *haqîqa*, and *marîfa* as part of the process of complete surrender of one's ego that is required for annihilation in God. These concepts represent different stages and dimensions of the Sufi path towards attaining spiritual enlightenment. Emre wrote poems that explored the themes of seeking spiritual enlightenment. One of his famous couplets expresses the idea:

Bir kamil mürşide varmasan olmaz,
 Resultün cemalini göreyim dersin,
 Bir kamil mürşide varmasan olmaz.

29 Taptuk'un tapısında, kul olduk kapısında
 Yunus miskin çiğ idik, piştik elhamdülillâh.

30 To die before dying, and attain the secret of annihilation.

Sharia and tariqa guide those who seek the path

Haqiqa and ma'rifa are also within this path. (Tatçı, 2008, p. 387)³¹

This couplet highlights the importance of these concepts in the Sufi practice, where Sharia provides the exoteric path, tariqa serves as the school, haqiqa represents the esoteric path, and marifa is the mystical knowledge of God, all of which means a spiritual journey (seyr-i sülûk).³² When Emre's poems are analyzed in this context, it is obvious that his spiritual journey begins with classical Islamic beliefs and thoughts and is initially located within the orthodoxy belief, but later he moves closer to the heterodoxy³³ tradition. Emre expresses this spiritual journey thus:

This Sharia is difficult; and the Tariqa is like a steep hill,

Marifa is like climbing a mountain, and Haqiqa is the summit of it (Tatçı, 2008, p. 388).³⁴

The statement encapsulates the stages of spiritual progression in Sufi philosophy. In essence, it highlights the escalating levels of spiritual depth and understanding, from adhering to external religious laws to the profound realization of divine truth. Each stage represents a higher level of consciousness and spiritual awareness, requiring increasing effort and dedication to attain. In their respective spiritual journeys, Emre and Emerson may have embarked on different paths, yet their ultimate destination was the same summit of self-reliance and profound connection with the divine.

Mysticism & Transcendentalism

Emre expressed his love and tolerance towards all religions with the following verses: "If you assume something about yourself, assume the same for others. That is the essence of the four holy books, if there may be" (Gölpınarlı, 2015, p. 338).³⁵ Emerson's lecture *Essential Principles of Religion* reflects his admiration and respect for other spiritual practices as well. Can any one doubt that of the noblest saint among the Buddhists, the noblest Mahometan, the highest Stoic of Athens, the purest and wisest Christian, -Buddha and Menu in India, Confucius in China, Spinoza in Holland, could somewhere meet and converse,-they would all find themselves of one religion (Buell, 2003, p. 187). The purpose of the above two narratives is to highlight the shared value of promoting dialogue and cross-cultural understanding between Emre and Emerson. They can be regarded as masters of awareness and consciousness. Both poets place a strong emphasis on the value of appreciating and accepting people's differences and urge readers to embrace these ideas in order to live peacefully and harmoniously.

31 Şeriat tarikât yoldur varana

Hakikat ma'rifet andan içerü

32 Seyr means to see and sülûk means to follow a path. But in Sufi tradition sülûk means to reunite with God (Tatçı, 2008, p. 393).

33 When we use the term "heterodoxy" in this analysis, we are referring to the definition provided by Resul Ay in his article. In his work the term "heterodoxy" refers to alternative interpretations and practices that differ from the central institutional interpretations (orthodoxy) of religions. However, this term has faced considerable criticism as a concept. At times, during the emergence of relevant belief groups, they were labeled with terms like heresy or blasphemy by political authorities and official religious circles, leading to a search for alternative expressions. Terms like "deviant" or "non-conformist" have been suggested as alternatives. Nevertheless, since these terms do not have established equivalents in Turkish and it is believed that "heterodoxy" has long been used to encompass both Christianity and Islam, it remains the preferred term (Ay, 2012, pp. 1-2). For more information see Resul Ay. (2012). "Bizans'tan Osmanlıya Anadolu'da Heterodoks inanışlar: 'öteki' dindarlığın ortak doğası üzerine (650-1600)". OTAM Ankara Üniversitesi Osmanlı Tarihi Araştırma ve Uygulama Merkezi Dergisi, vol. 31, pp. 1-40. <<https://dergipark.org.tr/tr/pub/otam/issue/11075/132255>>

34 Bu şeriat güç olur tarikât yokuş olur

Marifet sarplık durur hakikatdür yücesi

35 Sen sana ne sanırsan başkasına onu san,

Dört kitabın ma'nâsi budur eğer var ise.

Sufism is the name commonly used to refer to Islamic Mysticism. The root word for mystic and mystery is *myein*, a Greek term which means “to close the eyes.” This suggests that mysticism involves something that is mysterious and cannot be understood through ordinary means or intellectual effort. As stated by Annemarie Schimmel, Sufism’s vast diversity and numerous manifestations make it impossible to provide a complete description of its nature: “Mysticism has been referred to as the great spiritual current which goes through all religions” (Schimmel, 1975, pp. 3-5). Emre acknowledges the significance of four holy books; however, his main focus lies in urging readers to look beyond:

We found the declarations
In the Torah and the Gospel,
In the Quran and the Psalms,
Discovered the essence in every being (Gölpınarlı, 2015, p. 274)³⁶

Emre suggests that through the exploration of these religious texts, one may uncover certain declarations or teachings. The concept of uniqueness in individual existence can be inferred from the stanza as well. Emre’s emphasis lies not on specific places, materials, or religions, but rather on beings themselves. Islamic Mysticism is a distinct and exceptional form of spirituality that manifests itself as a type of reality and experience, as well as a path of knowledge and state of consciousness. However, it is the second definition that has predominantly gained recognition and popularity in the dissemination of mysticism (Sunar, 1966, p. 3). This experience is beautifully depicted in the lines of Emre:

We entered the house of realization,
Embarked on a journey of the body,
Explored the realms of both worlds,
Discovered the essence in every being (Gölpınarlı, 2015, p. 274)³⁷

This stanza by Emre clarifies a profound spiritual journey. It begins with the metaphorical entrance into the “house of realization,” symbolizing a state of enlightenment. From there, the journey takes on a physical aspect, as the individual embarks on a quest to explore the depths of their own embodiment. This exploration extends beyond the physical realm, delving into the realms of both the material world and the spiritual dimensions. Through this voyage, a profound discovery is made: the essence that permeates every being. These lines invite readers to embark on a transformative journey.

Regarding Islamic Sufism, it is important to note its emphasis on spiritual practices and inner reflection. This is reflected on the Sufi path, which offers three practices: “transforming the ego, purifying the heart, and activating the spirit” (Helminski, 2000, p. 64). The first and most important of these is to cleanse the heart that begins with the remembrance of God (*zıkr*).³⁸ The “egocen-

36 Tevrât ile İncil’i, Furkan ile Zebur’u,
Bunlardaki beyanı, cümle vücutta bulduk.

37 Ma’nâ evine daldık, vücüt seyrini kıldık
İki cihân seyrini, cümle vücutta bulduk.

38 The recitation of the dhikr (*zıkr*) varies depending on the spiritual level of the practitioner and the tradition being followed. Generally, it begins with the first half of the shahada, which affirms the oneness of God: “There is no deity but God” (La ilahe illallah). For more information see Alexander Knysh, (2000). *Islamic Mysticism: A Short History*. Volume I, Boston: Brill, p. 319.

tric” parts of the self, or “nafs,” can change as a result of the “opening of the heart,” resulting in the formation of higher human traits (Helminski, 2000, p. 64). Through the zikr, in Islamic Mysticism, practitioners embark on a journey that allows them to transcend worldly desires, directing their attention towards the presence of the divine. Just like in the philosophy of Plotinus, Emerson shares the concept of “ecstasy or absence”, known as “the flight,” signifies a departure from the physical realm for contemplation, leading to a profound union of the individual with the divine, described as “of the alone to the alone” (1850, p. 99).

While seemingly distinct in their contexts, there are notable parallels between the teachings of Islamic Mysticism and Transcendentalism. In the introduction of his book *The Esoteric Origins of the American Renaissance*, Arthur Versluis describes the Transcendentalists as a group of American thinkers who sought to establish a new intellectual and spiritual tradition in the United States. Versluis notes that the Transcendentalists drew on a variety of philosophical and spiritual sources, including “the Bhagavad Gita, the Vedas, the Upanishads and other world scriptures” (2001, p. 3). Anne C. Rose in *Transcendentalism as a Social Movement, 1830-1850* argues that the Transcendentalists’ intent was not to let Christianity fade into historical oblivion, but rather to revitalize and preserve its essence for a changing world (1981, p. 38).

Transcendentalism emerged as a religious movement in response to Christian theology of the time. The Transcendentalists regarded their lectures and essays as a kind of modern-day scripture that documented their individual spiritual experiences, rather than an unquestionable truth (Andrews, 2017, p. 2). However, they believed, what Emerson bravely stated: “To believe your own thought, to believe that what is true for you in your private heart is true for all men,— that is genius,” (Emerson, 1903, p. 45). When liberals wanted to describe religion at its best, phrases like “mystical experience” and “mysticism” often came before the word “spirituality” as the main keywords (Schmidt, 2012, p. xiii). According to Versluis (2019), “Transcendentalism as a movement emphasized developing one’s inner life and in particular the quality of one’s life in light of what is beautiful, good, and true” (p. 517). Furthermore, the Transcendentalists explored the depths of human consciousness and spirituality. They achieved this by drawing from the wisdom of various religious traditions, including “Hinduism, Christianity, Islam, and Christian and Islamic mysticism.” The Transcendentalists adapted these ideas to their personal lives and experiences, while also sharing their insights and concepts through their writings and public speaking. By inspiring others to pursue a more meaningful and enlightened existence, the Transcendentalists played a significant role in shaping American culture and society (Versluis, 2019, pp. 515-516). The Transcendentalists attributed great importance to creating a direct connection with both God and nature. In 1836, Emerson expressed his Transcendentalist beliefs in his essay *Nature* when he wrote: Our age is retrospective. It builds the sepulchres of the fathers. It writes biographies, histories, and criticism. The foregoing generations beheld God and nature face to face; we, through their eyes. Why should not we also enjoy an original relation to the universe? Why should not we have a poetry and philosophy of insight and not of tradition, and a religion by revelation to us, and not the history of theirs? Embosomed for a season in nature, whose floods of life stream around and through us, and invite us by the powers they supply, to action proportioned to nature, why should we grope among the dry bones of the past, or put the living generation into masquerade out of its faded wardrobe? The sun shines to-day also. There is more wool and flax in the fields. There are new lands, new men, new thoughts. Let us demand our own works and laws and worship (1904a, p. 3).

Emerson himself believed that Transcendentalism was a form of Idealism. According to him, people were divided into two groups: Materialists, who based their beliefs on experience and focused on facts, history, and animal needs, and Idealists, who focused on consciousness and the influence of individual culture, will, and thought. Although the topics they focused on are different, both groups believed in the natural world. Idealists believed in avoiding the senses and said that “every materialist will be an idealist, but an idealist can never go backward to be a materialist.” In response to Locke’s skeptical philosophy that everything in the intellect comes from the senses, Immanuel Kant introduced the term *Transcendental*. He argued that imperative forms do not come from experience but from intuitions of the mind itself. This gave rise to the term *Transcendental* for intuitive thought (Emerson, 1904, pp. 329-341).

Islamic Mysticism and Christian Mysticism share the same origin, as both have been influenced by the Neo-Platonists of the Alexandrian and Roman periods. Consequently, comparable mystical doctrines have evolved in subsequent eras (Demir, 2020, p. 108). Therefore, there are many similarities between Islamic Mysticism in Türkiye and Transcendentalism in America. The article *Emerson and the Sufis* by George K. Rishmawi suggests that Transcendentalism was an American movement that sought to break free from the strong sense of evil that was prominent in New England’s Puritanism. Rishmawi argues that Emerson saw in Sufism an “intellectual emancipation” from the “fatalistic mainstream of orthodox Islam” and found reason to admire the Eastern way of life. This suggests that Emerson may have been drawn to Islamic Mysticism as a way to escape the strict religious doctrines of his own culture and find a more open and inclusive spiritual path (1995, pp. 149-153).³⁹

In his book *Letters and Social Aims*, in the chapter entitled *Persian Poetry*, Emerson praised several masters of Persian literature, including Firdusi, Enwari, Nisami, Jeleddin, Saadi, Hafiz, Jami, Ferideddin Attar, and Omar Khayyam. He credited Baron von Hammer Purgstall with providing the best knowledge of the Persians through his translations (1904b, p. 337). Giving information about the Persians, Emerson added, “Religion and poetry are all their civilization” (p. 238). To him, the poet Hafiz was “the prince of Persian poets” (p. 244). Emerson expressed his appreciation for Hafiz, noting that:

“Nothing stops him; he makes the dare-God and dare-devil experiment; he is not to be scared by a name or a religion; he fears nothing, he sees too far, and sees throughout. Such is the only man I wish to see and to be” (1904 b, p. 417).

The quote above demonstrates Emerson’s admiration for Hafiz and his fearlessness. Emerson expresses a desire to encounter and emulate Hafiz, who fearlessly challenges conventions and beliefs, unafraid to explore beyond boundaries and possessing a visionary perspective that sees the world in its entirety. The statement also describes Hafiz of exceptional courage, open-mindedness, and vision, which Emerson fell in love of the qualities.

Both Islamic Mysticism and Transcendentalism emphasize that by cultivating a deeper understanding of ourselves, connecting with our inner selves, and developing our intuition, we can

39 Emerson’s central point of view revolves around utilizing the best aspects from various sources, regardless of cultural origins. He believes in embracing ideas and philosophies that resonate with his own nature and consciously rejects those that do not align with his principles. Emerson is not bound by rigid cultural or geographical boundaries; instead, he seeks wisdom and inspiration from a wide range of influences, be it from the East or the West. Therefore, while the Sufis can be perceived as free thinkers, they are also recognized as “poor Mohammedans,” underscoring Emerson’s inconsistency in his views. See (Rishmawi, 1995, p. 153).

attain a higher state of consciousness and spiritual enlightenment. Islamic Mysticism views the soul as inherently divine, and Transcendentalism emphasizes the importance of direct experience and intuition in understanding spiritual truth. While the journey towards attainment undoubtedly requires self-cultivation, self-recognition, self-knowledge, and self-reliance, the question of “how” remains as a compelling call to explore the intricate pathways of introspection, learning, and inner strength.

Conclusion

Emre and Emerson both emphasize the importance of self-knowledge in understanding the Truth and living meaningfully. They believe that looking inward allows individuals to discover a universal morality, which transcends cultural and geographical boundaries. We think that the paths of the mind and the heart converge when they are nourished by a pure and genuine source. Therefore, such a search for truth is likely to yield positive results in terms of personal growth, understanding, and ethical conduct. In fact, it is an undeniable truth to say that all the new techniques that strive to develop an understanding of mindfulness for a healthy and meaningful life may well be based on the teachings of the two authors.

The idea of having a predestined mission or purpose in life is both fascinating and mysterious. Based on the available information, it appears that certain individuals are born with a unique role to play in this world. Throughout history, there have been individuals who have had a profound impact on the world around them by fulfilling their mission. These individuals have been able to lead armies, enlighten the world, or help people discover themselves. Emre and Emerson are two figures who have fulfilled their missions by dedicating themselves to helping people know themselves and find meaning in their lives.

Emre’s emphasis on the heart as the abode of God and Emerson’s concept of the active soul highlight the significance of understanding oneself and relying on inner wisdom. They emphasize the transformative power of heart and its integral role in shaping a more harmonious and enlightened society. By embracing these ideas, individuals can achieve a deep understanding of themselves, others, and the world, fostering peace and unity and cultivating both self-reliance and self-knowledge.

References

- Ay, R. (2012). “Bizans’tan Osmanlıya Anadolu’da Heterodoks inanışlar: ‘öteki’ dindarlığın ortak doğası üzerine (650–1600)”. OTAM Ankara Üniversitesi Osmanlı Tarihi Araştırma ve Uygulama Merkezi Dergisi 31: 1-40.
- Albanese, C. L. (1988). *The Spirituality of the American Transcendentalists*. Georgia: Mercer University Press.
- Al-Ghazzali, A. H. M. (1993). *Revival of Religious Learnings: Imam Ghazali’s Ihya Ulum-id-Din*. Vol. III. Translated by Fazl-ul-Karim. Karachi: Durul-Ishaat.
- Andrews, B. M. (2021). *American Sage: The Spiritual Teachings of Ralph Waldo Emerson*. Amherst and Boston: University of Massachusetts Press.
- B. M. (2017). *Transcendentalism and the Cultivation of the Soul*. Amherst and Boston: University of Massachusetts Press.

- Ayoub, M. M. (2004). *Islam: Faith and History*. London: Oneworld Publications.
- Benazus, H. (2022). *Yunus Emre*. İstanbul: Sözcü Kitapevi.
- Buell, L. (2003). *Emerson*. Cambridge: The Belknap Press of Harvard University Press.
- Cabot, J. E. (1895). *A Memoir of Ralph Waldo Emerson*. Vol. I, 8th ed., Boston and New York: Houghton, Mifflin and Company.
- Cameron, K. W. (1989). "The Genesis and Meaning of Emerson's 'Gnothi Seauton' (1831)." *American Renaissance Literary Report* 3: 85-120.
- Demir, R. (2020). *Yunus Emre: Türk Felsefesinin Doğuşu*. İstanbul: Muhayyel Yayıncılık.
-, R. W. (1850). *Representative Men: Seven Lectures*. Boston: Phillips, Sampson and Company.
-, R. W. (1950). *The Complete Essays and Other Writings of Ralph Waldo Emerson*, edited by Brooks Atkinson, New York: The Modern Library.
-, R. W. (1903b). *Essays: Second Series. Complete Works of Ralph Waldo Emerson*, edited by Edward Waldo Emerson, vol. 3, Boston and New York: Houghton, Mifflin and Company.
-, R. W. (1904a). *Nature: Addresses and Lectures. Complete Works of Ralph Waldo Emerson*, edited by Edward Waldo Emerson, vol. 1, Boston and New York: Houghton, Mifflin and Company.
-, R. W. (1904b). *Letters and Social Aims. Complete Works of Ralph Waldo Emerson*, edited by Edward Waldo Emerson, vol. 8, Boston and New York: Houghton, Mifflin and Company.
- Emre, Y. (2018). *Journey to the Beloved: Sufi Poems by Yunus Emre*. Translated by Ersin Balcı. İstanbul: Kopernik.
- Goto, S. (2007). *The Philosophy of Emerson and Thoreau: Orientals Meet Occidentals*. Lewiston: The Edwin Mellen Press.
- Gölpınarlı, A. (2015). *Yunus Emre*. İstanbul: Kapı Yayınları.
- Helminski, K. (2000). *The Knowing Heart: A Sufi Path of Transformation*. Boston & London: Shambhala.
- "John 4:13." New International Version. Bible Gateway. Accessed May 19, 2023. <https://www.biblegateway.com/verse/en/1%20John%204%3A13>.
- Knysh, A. (2000). *Islamic Mysticism: A Short History*. Volume I, Boston: Brill.
- Köprülü, F. (1976). *Türk Edebiyatında İlk Mutasavvıflar*. 3rd Edition, Ankara: Diyanet İşleri Başkanlığı Yayınları.
- Kuyumcu, F. (1984). "Tasavvufun Başlıca Terimleri ve Deyimleri Üzerine Bir Deneme." *Mavera* (92-95), *Tasavvuf Özel Sayısı* 31-63.
- Locke, J. (1853). *An Essay Concerning Human Understanding*. 31st ed., London: William Tegg & Co.
- "Luke 17:21." King James Bible Online. Org. Accessed May 19, 2023. <https://www.kingjamesbible.me/Luke-17-21/>.
- "Quran 50:16." Quran.com. Accessed May 19, 2023. <https://quran.com/qaf/16>.
- Richardson, R. D. (1995). *Emerson: The Mind on Fire*. Berkeley: University of California Press.
- Rishmawi, G. K. (1995). "Emerson and the Sufis" *The Muslim World* 85: 147-155.
- Rose, A. C. (1981). *Transcendentalism as a Social Movement, 1830-1850*. New Haven and London: Yale University Press.
- Schimmel, A. (1975). *Mystical Dimensions of Islam*. Chapel Hill: University of North Carolina Press.
- Schmidt, L. E. (2012). *Restless Souls: The Making of American Spirituality*. Berkeley: University of California Press.
- Smith, G. M. (1993). *The Poetry of Yunus Emre, A Turkish Sufi Poet*. Berkeley: University of California Press.
- Spurgeon, C. F. E. (1922). *Mysticism in English Literature*. 2nd ed., London: Cambridge University Press.
- Sunar, C. (1966). *Mistisizmin Ana Hatları*. Ankara: Ankara Üniversitesi Basımevi.
- Tatcı, M. (2008). *Yunus Emre Külliyyâtı I: Yunus Emre Dîvânı- İnceleme*. İstanbul: H Yayınları.

- Toprak, B. (2006). *Yunus Emre Divanı*. Odunpazarı Belediyesi Yayınları: 3, İstanbul: Promat Basım Yayın San. ve Tic. A.Ş.
- Türer, O. (2019). *Ana Hatlarıyla Tasavvuf Tarihi*. İstanbul: Ataç Yayıncılık.
- Versluis, A. (2001). *The Esoteric Origins of the American Renaissance*. Oxford: Oxford University Press.
- _____, A. (2019). "Multiculturalism and Transcendentalism." *Acad. Quest*. 32: 515-520.