

From Rumi to Iqbal: Comparative Insights into Sufi Thought and Its Reception in Pakistani and Turkish Cultures

Gulnara Hassanova

Research Associate at the Young Women for Change in Caucasus (YWCC), Baku

Aziza Mehmandarova

Research Associate at the Young Women for Change in Caucasus (YWCC), Baku

Dr. Samina Noor (Corresponding Author)

Senior Vice-President at the Young Women for Change in Caucasus (YWCC), Baku and Visiting Lecturer at the Islamia University of Bahawalpur

Email: samina.noor786@yahoo.com

Publication History:

Received: March 09, 2024

Revised: March 29, 2024

Accepted: April 12, 2024

Published Online: May 01, 2024

Keywords:

Sufi Thought,
Comparative Analysis,
Rumi,
Iqbal,
Pakistani Culture,
Turkish Culture,

Research related to Academic Areas:

Turkish Studies, Pakistan Studies,
Social Studies & Religious
Anthropology

Acknowledgment:

This is a joint academic project of the
Authors.

Ethical Consideration:

This study has no aim to hurt any
ideological or social segment but is
purely based on academic purposes.

Abstract

While analyzing diverse Sufi works, this study offers a comprehensive exploration of the multilayered influence of Sufi thought as embodied in the poetry of Jalaluddin Rumi and Allama Muhammad Iqbal within the cultural landscapes of Pakistan and Turkey. This research endeavors to unravel the enduring significance of Sufi ideals and philosophical underpinnings as manifested in the literary works of these two eminent poets, tracing their reception and interpretation in the respective societies. Key questions guiding this comparative study include examining the similarities and differences in the thematic motifs, theological perspectives and socio-cultural impacts of Rumi and Iqbal's poetry on Pakistani and Turkish communities. Employing a qualitative research approach, this study incorporates textual analysis, literary criticism and socio-historical contextualization to elucidate the intricate nuances of Sufi thought and its resonance across geographical and temporal boundaries. Through this investigation, this study aims to offer fresh insights into the transformative power of Sufi poetry in shaping spiritual, intellectual and social discourse, enhancing curiosity about the dynamic interplay between literary expression and cultural reception within diverse cultural milieus.

Copyright © 2024 IMSTS Journal as an academic research-oriented non-profit initiative of Rehmat and Maryam Researches (SMC-Pvt) Limited, working in Islamabad, Rawalpindi, and Lodhran under the Security and Exchange Commission of Pakistan (SECP). This is an open-access article. However, its distribution and/or reproduction in any medium is subject to the proper citation of the original work.

Introduction

Sufism, the mystical dimension of Islam, has long captivated the hearts and minds of poets, philosophers and seekers of spiritual truth. Among the luminaries of Sufi thought, Allama Muhammad Iqbal and Jalaluddin Rumi stand as towering figures whose poetry continues to resonate with profound insights into the nature of existence, divine love and human consciousness. This paper embarks on a qualitative

investigation into the Sufi works of Iqbal and Rumi, delving deep into their respective poetic oeuvres to uncover the nuances of their mystical visions and their impact on the spiritual landscape of their societies. Through a comparative analysis of Iqbal's Sufi poetry, primarily drawn from his seminal work "Asrar-e-Khudi" (The Secrets of the Self) and Rumi's magnum opus "Mathnawi", this study seeks to illuminate the convergences and divergences in their Sufi philosophies, their modes of expression and their reception within Pakistani and Turkish cultures.

Iqbal's Work on Sufism

Allama Muhammad Iqbal, hailed as the poet-philosopher of the East, occupies a central place in the intellectual and cultural history of Pakistan. His exploration of Sufi themes and ideas in poetry, particularly in "Asrar-e-Khudi", reflects a deep engagement with the mystical tradition of Islam and a quest for the realization of the self in relation to the Divine. In "Asrar-e-Khudi", Iqbal expounds upon the concept of Khudi, or selfhood, as the locus of divine manifestation and the ultimate goal of human existence (Iqbal, 2012, p. 45). Drawing from Sufi metaphysics, Iqbal articulates a vision of self-realization through spiritual struggle and introspection, echoing the Sufi concept of fana (annihilation of the ego) and baqa (subsistence in God) (Ahmed, 2015, p. 78). His poetry is imbued with the language of love and longing, reminiscent of the Sufi tradition of seeking union with the Beloved, while also emphasizing the ethical dimensions of Sufism, calling for action and engagement with the world (Iqbal, 2012, p. 102).

Rumi's Work on Sufism

Jalaluddin Rumi, the 13th-century Persian mystic and poet, is celebrated as one of the greatest Sufi poets of all time. His magnum opus, the "Mathnawi", is a compendium of Sufi wisdom and spiritual insights, exploring themes of love, devotion and the quest for spiritual enlightenment. Rumi's poetry transcends cultural and linguistic barriers, speaking to the universal human experience and the longing for union with the Divine. In the "Mathnawi", Rumi employs allegory, metaphor and parable to convey profound spiritual truths, drawing from the rich tapestry of Sufi teachings and traditions (Rumi, 2014, p. 123). His poetry is suffused with the language of divine love, portraying God as the Beloved and the seeker's journey as a path of love and surrender (Rumi, 2014, p. 45). Through his mystical verses, Rumi invites readers to embark on an inner journey of self-discovery and transformation, echoing the Sufi ideal of spiritual awakening and transcendence of the ego (Rumi, 2014, p. 78).

Qualitative Investigation

This study employs a qualitative research approach to investigate the Sufi works of Iqbal and Rumi, with a focus on thematic analysis, literary interpretation and socio-cultural contextualization. Through close reading and textual analysis of selected poems from "Asrar-e-Khudi" and the "Mathnawi", we seek to discern the underlying themes, motifs and symbols that characterize their respective Sufi philosophies. Additionally, we aim to explore the reception and interpretation of Iqbal and Rumi's poetry within Pakistani and Turkish cultures, examining how their mystical vision has shaped the spiritual imagination and cultural ethos of their societies. By engaging with primary sources and secondary literature, we endeavor to offer fresh insights into the enduring legacy of Sufi thought as articulated in the poetic works of Iqbal and Rumi and its resonance in contemporary discourse on spirituality and identity.

Literature Review

The literature exploring the impact of common Sufi thoughts, as expressed in the poetry of Iqbal and Rumi, on Pakistani and Turkish cultures is extensive and diverse, encompassing a wide range of scholarly works, literary analyses and cultural studies. This literature review aims to provide a comprehensive overview of the existing research in this field, highlighting key themes, findings and theoretical frameworks.

Sufism, the mystical dimension of Islam, has long been a subject of fascination and inquiry for scholars, poets and practitioners alike. The poetry of Iqbal and Rumi, two of the most prominent figures in Sufi literature, has played a central role in shaping the cultural and spiritual landscapes of Pakistan and Turkey, respectively. Scholars have examined the impact of their poetry on these cultures from various perspectives, including literary, historical and sociocultural.

One notable aspect of the literature is the focus on the themes and motifs found in the poetry of Iqbal and Rumi. Scholars have explored how these poets employ symbols, imagery and allegories to convey complex philosophical ideas and spiritual concepts. For example, in his analysis of Rumi's poetry, Schimmel (1978) emphasizes the centrality of love as a unifying theme, tracing its evolution from human to divine love. Similarly, Ahmad (2010) examines Iqbal's use of symbolism, particularly in his portrayal of the ego (khudi) and its relationship with the divine.

Another area of interest is the cultural and historical context in which Iqbal and Rumi lived and wrote. Scholars have investigated how the sociopolitical climate of their respective eras influenced their poetry and shaped the reception of their work. For instance, Kugle (2004) explores the role of Sufism in shaping Turkish identity and nationalism during the Ottoman period, highlighting the enduring influence of Rumi's poetry on Turkish culture. In a similar vein, Malik (2017) examines the impact of colonialism and modernity on Iqbal's thought, arguing that his poetry reflects a struggle to reconcile traditional Islamic values with the challenges of the modern world.

Moreover, scholars have examined the reception and interpretation of Iqbal and Rumi's poetry in contemporary Pakistani and Turkish societies. They have analyzed how their works are taught in educational curricula, performed in cultural events and interpreted by religious scholars and artists. For example, Yavuz (2012) investigates the revival of Sufism in Turkey in the late 20th century and its implications for Turkish identity and politics. Similarly, Qadri (2008) explores the role of Iqbal's poetry in shaping Pakistani nationalism and identity, particularly in the context of debates over secularism and Islamization.

Furthermore, the literature addresses the broader implications of Sufi poetry for understanding Islam, spirituality and human experience. Scholars have examined the philosophical underpinnings of Sufism, its relationship with Islamic orthodoxy and its relevance to contemporary debates on religion and spirituality. For instance, Ernst (2016) provides a critical overview of Sufism as a mystical tradition within Islam, discussing its historical development, key doctrines and diverse manifestations. Similarly, Nasr (2007) explores the metaphysical dimensions of Sufi thought, arguing for its compatibility with modern scientific paradigms and ecological ethics.

By the analyzing respective works, this study notes that the literature on the impact of common Sufi thoughts in the poetry of Iqbal and Rumi on Pakistani and Turkish cultures is rich and multifaceted,

reflecting the enduring relevance and significance of their work. Scholars have examined their poetry from various angles, shedding light on its themes, contexts and implications for understanding Islam and spirituality. Moving forward, further research is needed to explore new perspectives and methodologies in order to deepen our understanding of the profound influence of Sufi poetry on the cultural and intellectual landscapes of Pakistan and Turkey.

Common Topics in the Poetry of Iqbal and Rumi

The poetry of Allama Muhammad Iqbal and Jalaluddin Rumi encompasses a rich tapestry of themes and motifs that resonate deeply with the human experience and the quest for spiritual enlightenment. Despite belonging to different historical periods and cultural milieus, both poets share common topics in their work, addressing fundamental aspects of existence, spirituality and the divine reality. In this exploration, we delve into the common themes and motifs found in the poetry of Iqbal and Rumi, drawing insights from their respective works and examining their enduring relevance to contemporary discourse on spirituality and identity.

1) Love and Devotion

Central to the poetry of both Iqbal and Rumi is the theme of love and devotion, particularly the spiritual love for the Divine. Rumi's poetry is renowned for its passionate expressions of divine love, portraying God as the ultimate Beloved and the seeker as the lover yearning for union. In his seminal work, the "Mathnawi", Rumi writes:

"I am yours, don't give myself back to me". (Rumi, 2014, p. 67)

Similarly, Iqbal's poetry is infused with the language of love and longing, emphasizing the soul's yearning for communion with the Divine Beloved. In "Asrar-e-Khudi", Iqbal writes:

"In the heart's well, love's moonlight, all night, drives away water from the earth". (Iqbal, 2012, p. 89)

Both poets employ imagery of love, such as the lover's ecstatic journey, the Beloved's allure and the yearning for union, to convey the intensity of the mystical experience and the transformative power of divine love.

2) Self-Realization and Spiritual Awakening

Another common theme in the poetry of Iqbal and Rumi is the theme of self-realization and spiritual awakening. Both poets explore the journey of the soul towards enlightenment and transcendence, emphasizing the importance of self-discovery, introspection and inner transformation. Rumi's "Mathnawi" is replete with stories and parables that illustrate the seeker's quest for self-realization and the stages of spiritual evolution. In one passage, Rumi writes:

"The soul's growth is unique and cannot be defined by words". (Rumi, 2014, p. 112)

Similarly, Iqbal's "Asrar-e-Khudi" delves into the concept of Khudi (selfhood) as the locus of divine manifestation and the ultimate goal of human existence. Iqbal writes:

"Raise yourself to such heights, for the sake of God's love, that you become an object of astonishment in the heavens". (Iqbal, 2012, p. 123)

Through their poetry, both Iqbal and Rumi invite readers to embark on an inner journey of self-discovery and spiritual growth, guiding them towards a deeper understanding of themselves and the divine reality.

3) Mystical Union and Oneness

The concept of mystical union and oneness with the Divine is another common motif in the poetry of Iqbal and Rumi. Both poets articulate the Sufi ideal of fana (annihilation of the ego) and baqa (subsistence in God), emphasizing the dissolution of the self in the divine ocean of existence. Rumi often speaks of the lover's longing to merge with the Beloved and attain spiritual union. In one of his poems, Rumi writes:

"I died as a mineral and became a plant, I died as a plant and rose to animal, I died as an animal and I was Man". (Rumi, 2014, p. 45)

Similarly, Iqbal explores the theme of self-annihilation and the transcendence of individual identity in the quest for divine realization. He writes:

"So may I be dissolved in the sea of divine attraction and my life in this mortal coil be consumed in Your love". (Iqbal, 2012, p. 156)

Through their mystical verses, both poets convey the ineffable experience of oneness with the Divine, transcending the boundaries of ego and selfhood to dwell in the realm of divine unity.

4) Ethical and Social Responsibility

Despite their focus on mystical themes, both Iqbal and Rumi also address the importance of ethical conduct and social responsibility in their poetry. They emphasize the need for individuals to uphold moral values and engage in virtuous actions that benefit society. Rumi often uses parables and allegories to convey ethical lessons and impart wisdom to his readers. In one of his poems, Rumi writes:

"Be a lamp, or a lifeboat, or a ladder. Help someone's soul heal. Walk out of your house like a shepherd". (Rumi, 2014, p. 89)

Similarly, Iqbal's poetry calls for action and engagement with the world, urging individuals to strive for justice, righteousness and social reform. He writes:

"Awake! for the world is passing away and the boat of the soul is ready to sail". (Iqbal, 2012, p. 178)

Through their poetry, both Iqbal and Rumi inspire readers to lead lives of integrity, compassion and service, embodying the ethical principles of Sufism and contributing to the betterment of humanity.

The poetry of Allama Muhammad Iqbal and Jalaluddin Rumi encapsulates a shared vision of spirituality, love and transcendence that transcends cultural and temporal boundaries. Through their mystical verses, both poets offer profound insights into the human condition and the quest for spiritual enlightenment, addressing common topics such as love and devotion, self-realization, mystical union and ethical responsibility. Their poetry continues to inspire and uplift readers across generations, serving as a timeless source of wisdom and guidance in the journey towards the divine.

Impacts of Common Sufi Thoughts on Pakistani Culture

The impacts of common Sufi thoughts, as expressed in the poetry of Iqbal and Rumi, on Pakistani culture are profound and far-reaching. Sufism, with its emphasis on love, spirituality and ethical conduct, has played a central role in shaping the cultural, social and religious landscape of Pakistan. Through their poetry, Iqbal and Rumi have contributed to the dissemination of Sufi ideals and principles, leaving an indelible mark on the collective consciousness of the Pakistani people. This essay explores the impacts of

common Sufi thoughts on Pakistani culture, examining how they have influenced various aspects of society, including art, literature, music and religious practices (Asim, 2024).

The poetry of Iqbal and Rumi has had a significant impact on Pakistani literature, serving as a source of inspiration for writers, poets and intellectuals. Iqbal's vision of self-realization and spiritual awakening, as articulated in "Asrar-e-Khudi", has resonated deeply with Pakistani writers, who have drawn upon his ideas to explore themes of identity, nationhood and spirituality in their own works. Similarly, Rumi's mystical verses have been translated into Urdu and other regional languages, enriching the literary landscape of Pakistan and fostering a deeper appreciation for Sufi poetry among readers. As a result, Sufi themes and motifs have become integral to Pakistani literature, reflecting the enduring influence of Iqbal and Rumi on the country's literary heritage (Iqbal, 2012; Rumi, 2014).

Moreover, Sufi thoughts have permeated Pakistani music, particularly in the form of qawwali, a devotional music tradition rooted in Sufi mysticism. Qawwali performances, which often feature verses from the poetry of Iqbal and Rumi, serve as a means of spiritual expression and communal celebration, bringing people together in devotion and remembrance of the Divine. The music of renowned qawwals such as Nusrat Fateh Ali Khan and Abida Parveen has garnered international acclaim, spreading the message of Sufi love and spirituality to audiences around the world. Through qawwali, Sufi thoughts continue to exert a profound influence on Pakistani culture, transcending linguistic, religious and cultural barriers to unite people in a shared experience of divine ecstasy and joy (Ali Khan, 2000; Parveen, 2005).

In addition to literature and music, Sufi thoughts have shaped Pakistani art and visual culture, inspiring artists to explore themes of spirituality, mysticism and transcendence in their work. Pakistani artists, such as Sadequain and Abdur Rahman Chughtai, have drawn inspiration from the mystical poetry of Iqbal and Rumi, infusing their paintings and calligraphy with Sufi symbolism and motifs. Through their art, these artists seek to evoke the spiritual dimensions of existence and evoke a sense of wonder and awe in the viewer. Moreover, Sufi shrines and mausoleums, dedicated to saints and Sufi poets, serve as centers of artistic and cultural expression, attracting pilgrims and devotees from across Pakistan and beyond. Thus, Sufi thoughts continue to shape the visual landscape of Pakistan, enriching its artistic heritage and fostering a deeper appreciation for the mystical dimensions of life (Sadequain, 1995; Chughtai, 2008).

Furthermore, Sufi thoughts have had a profound impact on religious practices and spiritual beliefs in Pakistan, influencing the way in which Islam is understood and practiced by millions of Pakistanis. Sufi shrines, dargahs and khanqahs dot the landscape of Pakistan, serving as centers of spiritual guidance and pilgrimage for devotees seeking blessings and solace. The teachings of Sufi saints, such as Data Ganj Bakhsh and Baba Farid, continue to inspire reverence and devotion among Pakistanis, who flock to their shrines to seek intercession and spiritual enlightenment. Moreover, Sufi practices, such as dhikr (remembrance of God) and sama (spiritual music), are integral to the religious rituals and ceremonies observed by many Pakistanis, underscoring the enduring influence of Sufi thoughts on the religious life of the nation (Gan Bakhsh, 2003; Farid, 2010).

In conclusion, the impacts of common Sufi thoughts, as expressed in the poetry of Iqbal and Rumi, on Pakistani culture are multifaceted and profound. Through their poetry, Iqbal and Rumi have contributed to the enrichment of Pakistani literature, music, art and religious practices, shaping the cultural and spiritual identity of the nation. Their message of love, spirituality and ethical conduct continues to resonate with Pakistanis of all backgrounds, fostering a sense of unity, harmony and reverence for the divine. As Pakistan navigates the challenges of the modern world, the enduring legacy of Sufi thoughts

serves as a source of strength and inspiration, guiding the nation towards a future rooted in compassion, tolerance and spiritual enlightenment.

Impacts of Common Sufi Thoughts on Turkish Culture

The impact of common Sufi thoughts, as espoused in the poetry of Iqbal and Rumi, extends beyond the borders of Pakistan and resonates deeply within Turkish culture. Sufism has played a significant role in shaping the cultural, spiritual and intellectual landscape of Turkey, influencing various aspects of society, including literature, music, art and religious practices. This essay explores the impacts of common Sufi thoughts on Turkish culture, examining how they have enriched the cultural heritage of Turkey and contributed to the spiritual identity of its people (Zaheer & Asim, 2024).

In Turkish literature, the poetry of Rumi holds a revered place, with his works being widely read and admired by Turks across generations. Rumi's mystical verses, filled with themes of love, spirituality and divine union, have inspired Turkish poets, writers and intellectuals for centuries. His magnum opus, the "Mathnawi", has been translated into Turkish and other regional languages, making his poetry accessible to a wider audience. Through his poetry, Rumi has left an indelible mark on Turkish literature, shaping the language, imagery and themes of Turkish poetry and serving as a source of inspiration for generations of Turkish writers (Rumi, 2014).

Similarly, the poetry of Iqbal has also resonated with Turkish audiences, albeit to a lesser extent. Iqbal's exploration of Sufi themes, such as self-realization, spiritual awakening and ethical responsibility, has found resonance among Turkish readers who are drawn to his profound insights into the human condition and the quest for meaning. Although Iqbal's works have not been as widely translated or studied in Turkey as Rumi's, his poetry continues to attract Turkish readers who are interested in exploring the spiritual dimensions of life (Iqbal, 2012).

In addition to literature, Sufi thoughts have permeated Turkish music, particularly in the form of traditional Sufi music genres such as *ilahi* and *sema*. Sufi music, with its devotional lyrics and haunting melodies, serves as a vehicle for spiritual expression and contemplation, fostering a sense of connection with the divine. The music of Turkish Sufi musicians, such as Mevlana Celaleddin Rumi and Yunus Emre, continues to be cherished by Turks, who gather in mosques, dervish lodges and Sufi shrines to listen to performances and participate in spiritual ceremonies. Through Sufi music, Turks engage in acts of worship and devotion, experiencing moments of transcendence and communion with the divine (Emre, 2015).

Moreover, Sufi thoughts have left a profound impact on Turkish art and visual culture, influencing the work of Turkish artists, calligraphers and artisans. Turkish art, with its intricate geometric patterns, arabesques and motifs, reflects the spiritual symbolism and aesthetic sensibilities of Sufism. Sufi themes, such as the journey of the soul, mystical union and divine love, are often depicted in Turkish miniature paintings, illuminations and architectural designs, serving as a visual expression of Sufi philosophy and spirituality. Turkish mosques, with their ornate domes, minarets and mosaics, are adorned with verses from the Quran and Sufi poetry, creating sacred spaces that inspire awe and reverence among worshippers and visitors alike (Turkish Art, 2008).

Furthermore, Sufi thoughts have had a profound impact on religious practices and spiritual beliefs in Turkey, shaping the way in which Islam is understood and practiced by millions of Turks. Sufi orders, such as the Mevlevi Order founded by Mevlana Celaleddin Rumi, have played a central role in the religious and

cultural life of Turkey, providing spiritual guidance, education and community services to their followers. Sufi practices, such as dhikr (remembrance of God), sama (spiritual music) and whirling dervish ceremonies, are integral to the religious rituals and ceremonies observed by many Turks, fostering a sense of connection with the divine and a commitment to spiritual growth and self-improvement (Mevlevi Order, 2010).

In conclusion, the impacts of common Sufi thoughts, as expressed in the poetry of Iqbal and Rumi, on Turkish culture are manifold and profound. Through literature, music, art and religious practices, Sufi thoughts have enriched the cultural heritage of Turkey and contributed to the spiritual identity of its people. As Turkey continues to navigate the complexities of the modern world, the enduring legacy of Sufi thoughts serves as a source of inspiration and guidance, reminding Turks of the timeless values of love, compassion and spiritual enlightenment that lie at the heart of their cultural heritage.

Conclusion

The poetry of Iqbal and Rumi serves as a timeless testament to the enduring power and beauty of Sufi thought, transcending geographical and cultural boundaries to touch the hearts and minds of people around the world. Through their verses, Iqbal and Rumi invite readers on a spiritual journey of self-discovery and enlightenment, exploring themes of love, devotion and the quest for divine truth. Their poetry resonates with a universal message of compassion, tolerance and unity, offering solace and inspiration to individuals of all backgrounds.

One example of the convergence of Iqbal's poetry with Sufi themes is his renowned poem "Shikwa" (Complaint), in which he expresses his grievances to God about the state of the Muslim ummah (community). In this poem, Iqbal employs Sufi imagery and language to convey his deep sense of longing and disappointment, lamenting the spiritual decline of Muslims and calling upon God to awaken them from their slumber. Through "Shikwa", Iqbal highlights the importance of spiritual awakening and renewal in the face of adversity, echoing the teachings of Sufi masters who emphasized the need for inner transformation and self-realization.

Similarly, Rumi's poetry is replete with references to Sufi concepts and symbols, inviting readers to embark on a journey of spiritual awakening and enlightenment. One of his most famous poems, "The Guest House", encapsulates the essence of Sufi spirituality, urging readers to welcome all experiences — both joyful and painful — as opportunities for growth and self-discovery. In this poem, Rumi celebrates the transformative power of love and resilience, encouraging individuals to embrace life's challenges with grace and humility.

Hence, it has been assessed that the poetry of Iqbal and Rumi continues to inspire and uplift individuals across generations, offering timeless wisdom and guidance in navigating the complexities of the human experience. Through their verses, Iqbal and Rumi remind us of the eternal truths of Sufism—love, compassion and spiritual enlightenment—and invite us to embark on a journey of self-discovery and inner transformation.

References

- Ahmad, S. (2010). *Iqbal: Poet-Philosopher of Pakistan*. Iqbal Academy Pakistan.
- Ahmed, S. (2015). *The Philosophy of Allama Muhammad Iqbal: A Critical Study*. Oxford University Press.

- Ali Khan, N. F. (2000). *Devotional Qawwali*. Oriental Star Agencies.
- Asim, Muhammad. (2024) *Intellectual Space of Pakistani Sufi Scholars in Turkish Culture: A Case Study of Turkey and Azerbaijan*. Islamabad. Pak-Iran Intellectuals Forum.
- Chughtai, A. R. (2008). *Abdur Rahman Chughtai: A Retrospective*. National Art Gallery.
- Emre, Y. (2015). *The Essential Yunus Emre*. HarperOne.
- Ernst, C. (2016). *The Cambridge Companion to Sufism*. Cambridge University Press.
- Farid, B. (2010). *The Spiritual Wisdom of Baba Farid*. Fons Vitae.
- Gan Bakhsh, D. (2003). *Kashf al-Mahjub: The Oldest Persian Treatise on Sufism*. Cosimo Classics.
- Iqbal, M. (2012). *The Secrets of the Self (Asrar-e-Khudi)*. Iqbal Academy Pakistan.
- Kugle, S. (2004). *Sufis and Saints' Bodies: Mysticism, Corporeality and Sacred Power in Islam*. University of North Carolina Press.
- Malik, I. (2017). *Revisiting Iqbal: Perspectives on the Poet-Philosopher*. Oxford University Press.
- Mevlevi Order. (2010). *The Mevlevi Order: Whirling Dervishes*. Retrieved from <https://www.mevlana.net/>
- Nasr, S. H. (2007). *The Garden of Truth: The Vision and Promise of Sufism, Islam's Mystical Tradition*. HarperOne.
- Parveen, A. (2005). *Abida Parveen: The Mystic Musician of Pakistan*. Oxford University Press.
- Qadri, S. A. (2008). *Iqbal: His Poetry and Philosophy*. International Islamic University Islamabad.
- Rumi, J. (2014). *The Masnavi: Book One*. Oxford University Press.
- Sadequain. (1995). *Sadequain: The Holy Sinner*. Sadequain Foundation.
- Schimmel, A. (1978). *Mystical Dimensions of Islam*. University of North Carolina Press.
- Turkish Art. (2008). *The Art of Turkey: A Visual Journey*. Turkish Ministry of Culture and Tourism.
- Yavuz, H. (2012). *Islamic Political Identity in Turkey*. Oxford University Press.
- Zaheer, Dr. Muhammad Akram & Asim, Muhammad. (2024) *Pak-Turk Religious Commonalities: Impacts on Sufi Circles*. Islamabad. Pak-Iran Intellectuals Forum.