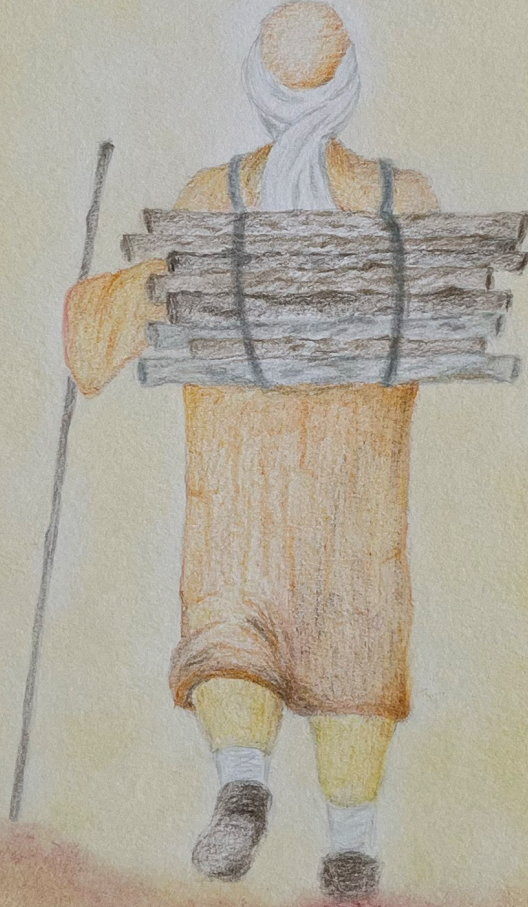


YUNUS EMRE

A Traveler Dervish and Anatolian Minstrel
1240-1320



A JOURNEY IN THE LIGHT OF SUFISM AND ANTHROPOSOPHY

Selda iler Kocadağ

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*I haven't come here to settle down.
I've come here to depart.
I am a merchant with lots of goods,
selling to whoever will buy.*

*I didn't come to create any problems,
I'm only here to love.
A Heart makes a good home for the Friend.
I've come to build some hearts.*

*I'm a little drunk from this Friendship
Any lover would know the shape I'm in.
I've come to exchange my twoness,
to disappear in One.*

*He is my teacher. I am His servant.
I am a nightingale in His garden.
I've come to the Teacher's garden
to be happy and die singing.*

*They say "Souls which know each other here,
know each other there."
I've come to know a Teacher
and to show myself as I am.*

Yunus Emre

**Translated by Kabir Helminski and Refik Algan*

Yunus Emre; is a minstrel who was born and lived in Anatolia. He spent his life as a dervish in **Taptuk Emre** dervish convent, and presented the first examples of Turkish folk poetry to humanity with his modest Turkish.

Yunus Emre, who was born 600 years before **Rudolf Steiner**, mentioned the tenet of Anatolian Erens who devoted their lives to the search for the truth and the transformations he had experienced. He is a poet of love, peace and friendship.

As an anthroposophy student who grew up in the same culture with him, the discovery of similar points that I encountered both in his poems and in life has a special importance for me. One of the best encounters I've ever had was a childhood memory that my father told: My father had a grandmother whom he loved very much. Her name was *Sise* which means 'White' in our language. She was a pure-hearted woman like her name. In our village, houses were cleaned every Thursday, and oil lamps were lit at the doorways. On a Thursday, when Granny *Sise* was placing oil lamps, my father was very curious and asked why they were doing this. She said: "*Angels land on earth on Thursday evenings. We clean both the house and the garden so that the places they step on are clean. We also put lights on to illuminate their path.*" My father has never forgotten this. They did it with such strong feelings and without any doubt so that the warmth they created in their hearts can be felt even today. They definitely knew and lived the true meaning of every ritual they had performed. But we have forgotten this meaning!.. This article aims to recall the invisible links between the wisdom of my ancestors and anthroposophy.

** The last part of the original poem is not included in the translation.*

In order to understand Yunus Emre better, it is necessary to look at the period in which he lived: The crusades that started in the 12th century in Europe continued intermittently. *Albertus Magnus* who was born in the Bavarian province of the Holy Roman Empire, and her disciple, *Thomas Aquinas*, a member of the Kingdom of Sicily, were spreading their thoughts as groundbreaking philosophers of the period. In Anatolia, the lands were under the auspices of the *Great Seljuk Empire*, which is the strongest reign of the period, were struggling with Mongol attacks. There were also power struggles between the small principalities in the region. The *Ottoman Empire* was still a small principality at that time. Due to wars and domestic disturbance, migrations had started and there was a great shelter-feeding problem.

Yunus Emre was born in 1240 (in some sources it is written as 1238), in this turbulent period, in Sarıköy village of Sivrihisar district of Eskisehir. Although there are not many written sources, it is understood from the poems he wrote that he studied reading and writing. His real story starts with his journey to get food aid while his village is struggling with hunger. We will return to this subject again.

During these great migrations, many Sufi communities took refuge in Anatolia. One of them was the family of *Mevlana Celaleddin-i Rumi* (1228), who brought a new perspective to Islam.

But the person Yunus was attached to in his journey of *Sufism* was another mystic called **Hacı Bektaş-ı Veli** who spread his teaching to Anatolia at that time. Hacı Bektaş, who was born in 1209, determined by written sources that he is a descendant of the prophet (the descendant of Fatima, the daughter of the Prophet Muhammad, and Ali, the son of his uncle). He is a scholar and sufi who has trained many important disciples. It is clear that he had a superior clairvoyance ability and showed many signs in the written sources close to that period. He was loved and respected by the people of the period, including the Sultans. He is the pioneering leader of a new path in Islam known as "*Bektashism*". Therefore, in order to understand the true meaning of Yunus Emre's poems, it is necessary to look briefly at the *Alevi-Bektashi* belief system.

Religious scholars of different religious opinions, who migrated to Anatolia, began to live in accordance with their own beliefs and to give *dergah* education in the regions where they had settled. Some of them spread '*madrasah Islam centered on fiqh*' and some spread '*folk Islam centered on the cult of the Saints*' (*Ahmet Yaşar Ocak*). While the first one is strictly adhered to religious rules, the second one puts the love of God and human beings, and the search for truth at its center. Turkish folk Islam developed around a strong cult of Saints. For this reason, respect for the Saint has a great place in folk Islam. Hacı Bektaş is one of the Saints of this second path. He is pictured with a lion and gazelle in his lap.



*"Love and affection boil in our burning hearth,
Nightingales become eager, roses bloom in our vineyard.
Ambitions and grudges disappear in our ground with love,
Lions and gazelles become friends in our arms."*

Hacı Bektaş-ı Veli

** This representative picture has been used on many pages on the internet, but the artist is not specified.*

The word '*veli*' is a name given to people who have attained the truth in the Islamic faith. We can match this with the definition of '*Saint*' in Christian terminology. He spent his whole life in his dervish lodge in the town of Hacibektas in Nevşehir province in Central Anatolia and trained many students. The influence of Hacı Bektaş-ı Veli in Anatolia was so strong that the *Janissaries*, who were the army of the newly established Ottoman Empire at that time, were trained according to the Bektashi rules. Bektashi religious leaders accompanied them when they went to war. *Osman Gazi*, the founder of this empire, married the daughter of a religious scholar named *Şeyh Edebali*, who came from the same religious movement that included Hacı Bektaş. During the rise and fall of the empire, they moved away from their original foundations of belief and adopted the more strict fiqh-centered madrasah Islam.

According to Hacı Bektaş; a person matures after going through four main stages (doors) and reaches the *Perfect Human Being (übermensch)*. Every gate has 10 stations, and the servant reaches God after completing the 40 stations. Hence, the phrase '*4 gates, 40 stations to go through*' is used. These 4 gates are:

- 1- The gate of Şeriat (Rules): People of *Air*; Servants, those who worship.
- 2- The gate of Tarikat (Paths): People of *Fire*; Those who withdraw from worldly bounties out of fear of Allah.
- 3- The gate of Marifet (Knowledge): People of *Water*; Enlightened ones, wise ones.
- 4- The gate of Hakikat (Truth): People of *Earth*; Loving friends [of Allah]. Those who surrendered.

In this context:

- 1: All kinds of rules, laws, orders, and regulations set for everyone to obey.
- 2: Paths. Sufi paths that aim to purify and beautify one's existence to reach Allah.
- 3: To grasp the truth of beings and divine secrets.
- 4: Truth, essence. Observing Allah's attributes and willpower in the universe.

The word hakikat is a concept that comes from old Turkish [Arabic] and can be explained as a person being aware of things coming into existence by unveiling their essence. The person who has reached the gate of truth becomes aware of the secrets of the world. He can see the divine truths behind things. He becomes one with the cosmos and lovingly embraces all existence.

In all the ancient knowledge and in the presentations of Rudolf Steiner, there is a lot of information about the four elements and ways to reach the true meaning of existence. Steiner approached the cosmos and human evolution simultaneously and explained in detail the connection and importance of these four elements to our existence. He also gave very special exercises and meditations to perceive the higher worlds, the spiritual and to go beyond the material. It will not be detailed in this article but in the Dervish Trainings, self-control exercises, retreats, meditations, fasting, etc. was given to the dervishes. Dervishes, who stayed in the dervish lodge for many years and did all the work of the dervish lodge together, spent their lives on the way to reach the truth with a lifestyle that was not disconnected from the world.

Many dervishes and dervish pirs who were educated in those dervish lodges shed light on our culture with their poems or with their lives that are the subject of legends. In most of the poems, they preferred to narrate the secrets they lived or learned implicitly.

Some of the words of Hacı Bektaş that can be an example of his tenet:

*"The heat is in the fire, not in the iron plate,
The miracle lies in the head not in the crown,
Whatever you seek, seek it in yourself,
It is Not in Jerusalem, not in Mecca, not in Hajj"*

*"The darkness of matter, is illuminated by the light of reason;
The darkness of ignorance, is illuminated by the light of science;
The darkness of the nafs(ego), is illuminated by the light of marifat*;
The darkness of the heart is illuminated by the light of love."*

**Knowledge*

*"Our feet and our heads rest on the rules of good manners,
Our soil and stones are scented with roses.
The food on our table is always halal,*
Our bread and our food will be a blessing to those who eat it."*

**Lawful according to Islam*

*"Male and female are not asked, in the language of conversation,
Everything created by God is in its place
In our eyes, there is no difference between men and women,
What is lacking is in your views"*

These centers of light, which lived and taught Islam with an extremely humanistic approach, became a haven for people at that time when they were struggling with darkness. While Yunus Emre was struggling with poverty in his village, he set out to get food aid from the convent of Hacı Bektaş-ı Veli. On his way, he loaded some hawthorn on the back of his cattle. When he came to the lodge, he presented the hawthorn and asked for wheat. Hacı Bektaş asked him: "Do you want wheat or do you want the himmet (spiritual help)"... "I want wheat," replied Yunus. Hacı Bektaş asked again: "Do you want wheat or himmet". Yunus replied again. "Wheat". When he got the same answer for the third time, he gave him the wheat. Yunus set off, but halfway through, he realized his mistake and regretted. He realized that what was offered to him was more important than a sack of wheat, and he returned to the lodge. "I want saints' help" he said. Hacı Bektaş said: "We gave your lock to Taptuk Emre. Go to him if you want." He explained that he had transferred his teaching authority to him. (Köprülü 2014)

In all teachings, the great teachers were able to see a person not only with their physical but also with their spiritual eyes when they saw him. The pirs in the dervish lodges did not accept anyone who came to their door. First they would talk with them, then they would test them, and watch them going through certain stages step by step. Most probably Hacı Bektaş saw the special potential in Yunus with his deep insight and therefore offered him 'himmet'. What is described here as Himmet is to enter this special path and move forward together with the spiritual help of people who have attained the truth, known as saints, evliya or pirs.

The doctrine of the "Modern Way of Initiation", which Steiner boldly conveyed in his presentations and was later published as a book and gifted to the whole world, has been the supreme effort of man since the first philosophers who questioned existence. Like many lodges in Anatolia, the Hacı Bektaş Lodge has a mission to convey this special information only to those who are competent. But at that time, the social structure did not make it possible to tell these special experiences to wider audiences with the clarity that Steiner described. That's why, only those who have reached a certain level have been given this information as a secret, and they veiled these secrets and tried to pass them on to the next generations with their poems or parables.

Hacı Bektaş said, "We gave your lock to Taptuk Emre. Go to him if you want." It must mean that he will unlock the 4 doors that he should through for initiation with the trainings in that lodge. Another turning point, as important as Yunus Emre's refusal to return to his home, is his departure to Taptuk Emre's lodge. In both cases, he chose to move forward instead of giving up, and showed the courage to leave his old life and step into a brand new life.

Taptuk Emre's dervish lodge is in Aksaray in central Anatolia. This place is located in the middle of Hacı Bektaş's Nevşehir province and Mevlana's Konya province. Yunus Emre's name is only Yunus when he goes there. Emre at the end is a title he received later in Taptuk Emre dervish lodge. Yunus means: Hebrew Yonah (meaning 'dove'); Greek and Latin Ionas, Arabic Yunis, Yunus, Persian Yunes, English Jonah, German Jonas (Semih Tezcan/Yunus Emre's Name). The meaning of Emre is stated as Aşık in some sources and as Comrade in others. Semih Tezcan said, "11.-14. century it was the word used by dervishes to address each other in Anatolian Turkish, perhaps only wandering dervishes used this word." (*Semih Tezcan/Yunus Emre's Name*). In short, he entered the dervish lodge as Yunus and left as Yunus Emre.

At that time, each dervish took responsibility for a different job in the dervish lodges. Some of them were working in the garden work, some were working in kitchen work, some of them did the shopping etc. Taptuk Emre gave Yunus the job of collecting wood. He used to go to the forest and collect wood for the lodge. It is said that he has done this for 40 years. And he always brought straight wood. One day they were asked, "Why don't you bring any crooked wood?" He replied: "Even the curve of the wood cannot enter the Dervish Lodge of Taptuk Emre!". He was so attached to his pir. In the ancient teachings, it is very important to believe and trust in the teacher, to surrender yourself. Yunus Emre has done this job for 40 years, which seems like a very simple job to most people. But that great dervish, who spends time alone in nature and makes in-depth observations every time he goes to collect wood, had experienced a similar inspiration as Goethe and Steiner got from the nature. Undoubtedly, Taptuk Emre, who gave him this task, also knew something. This mission was not a coincidence.

These words of Steiner in his presentation titled '*Brotherhood and The Fight For Survival*' (*Bruderschaft und Daseinskampf*)* made in Berlin on November 23, 1905, sums up very well the need for both individual and social development to be lived together: başlıklı sunumundaki bu sözleri, hem bireysel hem de toplumsal olarak gelişimin bir arada yaşanması gerektiğini çok güzel özetliyor: "We may not lose ourselves into the outside world nor into ourselves, because it is true in the highest spiritual sense what the poet said that one has to be quiet in oneself if one's faculties are to appear, but those faculties are rooted in the world. We are only able to strengthen them and to improve ourselves if we live in community, because it is true in the sense of genuine mutual help that working in a sisterly and brotherly way makes us strongest in the Fight for Survival and we will find most of our powers in the stillness of our hearts if we develop our total personality, our total individuality in community with our human sisters and brothers. It is true that a talent is formed in quietude. It is also true that, in the stream of the world, character is formed and with it the whole of one's being and the totality of humanity." (*ESDD 2020-2021 Bulletin*)

Like Steiner, who said that talents have their roots in the earth, Yunus also says in one of his poems:

***"I see my moon right here on earth
What would I do with all the skies?
Rains of mercy pour down on me
From this ground where I fix my gaze."***

Translated by Talat Sait Halman

And in another poem he says;

***"Yunus, you become earth on the path of the Saints
The range of the Saints is higher than the arch"***

Here; he shows his respect to all the saints who teach humanity the virtue. He states that he is ready for all kinds of sacrifices, and indicates that their wisdom is beyond the sky.

* http://egitimsanatidostlari.org/bultenlerimiz/ESDD_bulten_2020-2021_ENG.pdf

Dervishes, who reached a high rank in dervish lodges, were assigned to share what they learned with the public and set off to tour the surrounding provinces and countries for certain periods. We understand from his poems that Yunus Emre also made long trips to spread the teachings and knowledge of this pir.

Of course, the highest level for dervishes in all these processes is the level of Love. In other words, the endless love for everything that God has created: stone, Earth, Sun, Moon, animal, plant, human. The road they take is not a road to walk without love. They set out on that road with the intention of sharing with the people what was overflowing from their hearts for unity by being self-controlled against the blessings of the world.

*"We were dry, but we moistened.
We grew wings and became birds,
we became a pair with one another and flew,
glory be to God.*

*To whatever lands we came,
in whatever hearts, in all humanity,
we planted the meanings Taptuk taught us,
glory be to God."*

This poem tells how the saints were revived spiritually with their wisdom and how they acted together on the path of truth with a common ideal. Just as no bird can fly from the nest without learning how to fly, so a dervish does not share the teaching until someone is ready for it. When the time came, they flew out of the nest to spread the teachings of their Pir Taptuk Emre, and they thanked God for being able to do this. And he underlines that this information can only truly reach pure hearts.

In the same presentation,* Steiner mentions: *"The active spirit in a community cannot be seen, but it is still there, and its presence is due to the brotherly love of the interacting members of this community. A guild has a soul and spirit just as the body has a soul."*

So, how could Yunus be able to convey such profound wisdom, so powerfully, in so few concise words? It is said that Tapduk Emre tells Yunus "We have unlocked his lock" at the end of the years of transporting wood and encourages him to speak. When Yunus begins to speak, the words overflow from his heart like a river overflowing from its source. He explains this in his own words:

*"Yunus turns his face to You
forgetting himself.
He speaks every word to You.
It is You who makes him speak."*

Translated by Kabir Helminski and Refik Algan

In these lines, he says that it was God who made him say all these words. When he turns his face to him and dedicates his life to the love of God, and when he became one with the higher worlds, he says that he lost himself and found God. This leads us to what Steiner tells us about the effects of higher words on human evolution and development. Describing the human being not only as a physical being but also as a spiritual-spiritual being, Steiner says that the human being is embodied as a result of the combination of these two parts of existence. One is subject to earth laws and the other to spiritual laws. And our spiritual part connects us with the divine. There is an exchange between these two worlds in our every action and every word. What we call inspiration is the fruit of

this interaction. 'Intuition is the messenger of the spiritual world,' says Steiner. And it is very clear that people who developed themselves like Yunus were able to touch this source of intuition.

In connection with this, in another poem; he says that the strength he needs in everything he does comes from God:

*"If I start the road without you,
I have no way to take a step,
You are my strength in my body,
to carry my head ahead"*

In another poem Yunus asks:

*Ask those who know,
what's this soul within the flesh?
Reality's own power.
What blood fills these veins?*

*Thought is an errand boy,
fear a mine of worries.
These sighs are love's clothing.
Who is the Khan on the throne?*

*Give thanks for His unity.
He created when nothing existed.
And since we are actually nothing,
what are possessions, houses, shops?*

*God send us here
to come and see the world
This world itself is not everlasting.
What are all of Solomon's riches?*

*Ask Yunus and Taptuk
what the world means to them.
The world won't last.
What are You? What am I?*

Translated by Kabir Helminski and Refik Algan

Yunus says in these lines that 'Can' which he defines as the supreme part of man, is the power of God. The world 'Can' which is a notion in Sufism, is often translated as 'Spirit'. The Turkish meaning of 'Can' is: 'An immaterial entity that enables humans and animals to live and leaves the body with death'. Steiner defines the tripartite part of man as *Body-Soul-Spirit*. What Yunus defines as 'Can' means both soul and spirit. It is a very dense concept and includes both. It encompasses everything that makes up the human being except the physical body.

Elsewhere he says that 'Can', the Spirit, is immortal and death is only physical:

"Only the body dies, souls can never be slain."

Another subject that Yunus refers to in his poems is the eternity of the soul and spirit. In this poem, he states that he is one with God and he is a part of him. He also states that they existed together with his other friends before the universe came into existence:

*"If you can think of it, ask me where I was before
If you wish I will tell you, I was in the eternal homeland*

Before it was said "Kaaluu bela" before everything was put in an order
I was not separated from Hak*, I was in that great council"*

The same poem ends like this:

*"Yunus, your beloved soul is with the eternal lovers
I was on a flowing journey before I was built with belongings"*

*Kaaluu bela - Is the time when creation first started, Allah-God says "Be!" and then creation starts, before Kaauu bela means before the beginning of time

*Hak- Truth, the ultimate truth, God

Yunus shows love as the reason for existence and says that his whole life purpose is to reach it. Who reaches love also reaches God:

***"I am not here on earth for strife,
Love is the mission of my life.
Hearts are the home of loved one;
I came here to build each true heart."***

Translated by Talat Sait Halman

Steiner also states that love is the highest ideal, and Seraphim angels at the top of the higher hierarchies are the representatives of love.

Yunus talks about the importance of making an effort to get to know oneself as well as trying to reach God and love. No matter how much you read, it's a futile effort if you have no idea about yourself:

*"Knowledge of science is to know science,
Knowledge of science is self-knowledge;
If you fail to attain self-knowledge,
What good is there in your studies?"*

While introducing the Waldorf Pedagogy, Steiner made a very important suggestion to the educators and teachers: Self education... This is a lifelong training path and he has given exercises for development. These exercises allow the person to know himself and his existence better and to reveal and develop the potentials within him. The self-improving individual transforms the entire existence.

Yunus finishes the same poem:

*"Yunus Emre says to you, pharisee,
Make the holly pilgrimage if need be a thousand times,
But if you ask me, the visit to a heart is best of all."*

Translated by Talat Sait Halman

He calls out to the religious scholars here and says that if they want, if they can't win a heart, it doesn't matter even if they go to Hajj a thousand times. He says that the highest worship is love.

Worship which is done only physically not by heart , does not benefit either the person or the humanity. Steiner also says that meaningful actions done with love have the power to transform our future in a positive way.

In this context, he says in another poem:

*"If you visit and give a sip of water
To a sick man who needs care,
With God's wine, he shall hail you there
One day when you soar to the sky."*

Yunus has expressed in many of his poems that he sees all religions and cultures as equal. According to him, human being contains more Truth in himself than all the holy books. All the answers are in human and human being is the highest being on earth:

*"Torah, Psalms, Gospel, Quran-
What these books have to say, we found in the body."*

Steiner says that life is not just a state between birth and death. There is also a before and after, and after death, the cycle prepared for the afterlife begins. We see the phenomenon of reincarnation in Yunus's poems:

*"Many times I have come and gone and created a form
I was Yunus in this present form"*

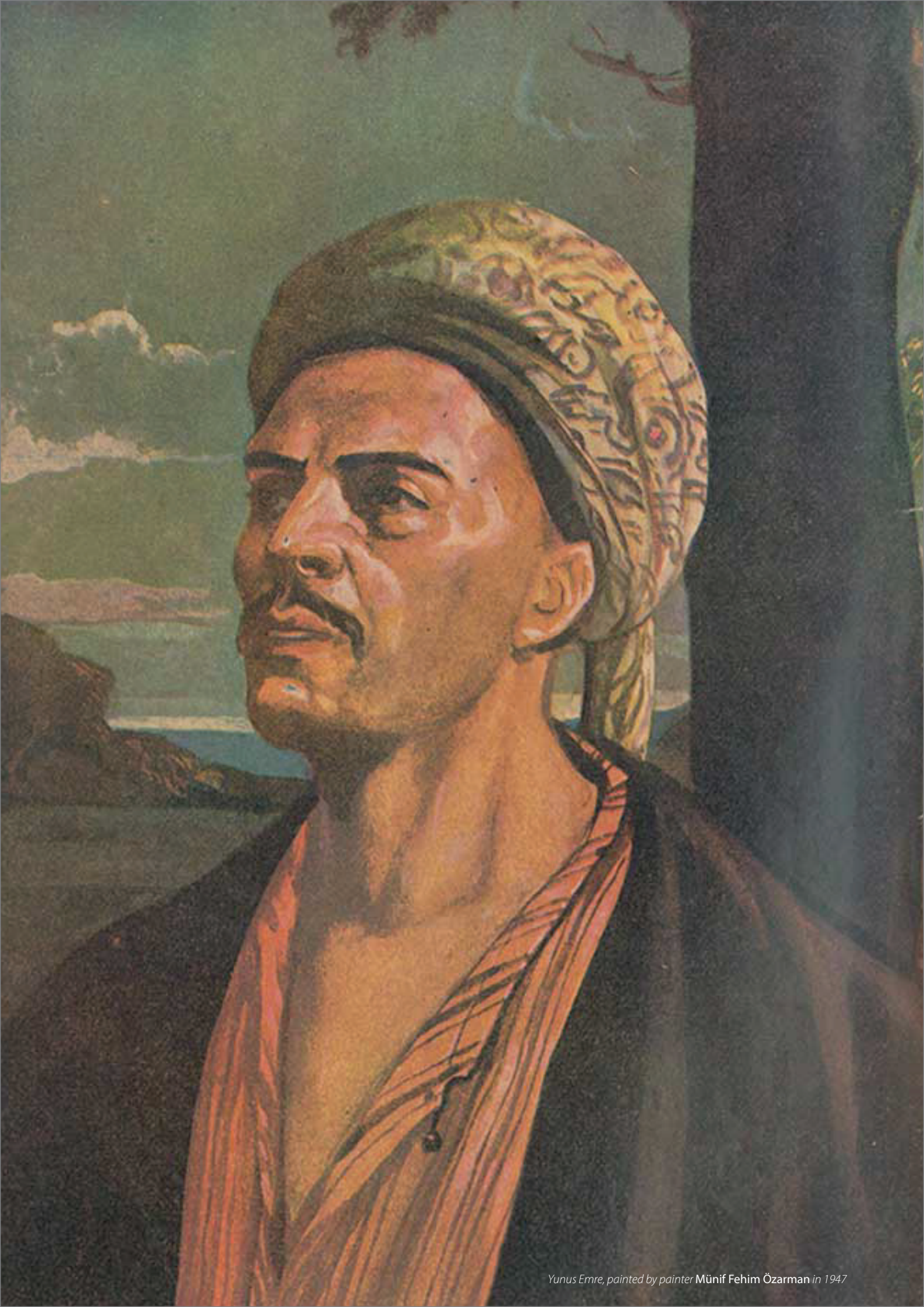
Many more can be traced in Yunus Emre's poems, but this article is only a preliminary step in the effort of an anthroposophy student who grew up with his culture to reach his ancestor. It is a small drop taken from his ocean.

Yunus Emre became the pioneer of the Anatolian folk poetry tradition by writing his poems with simplicity and depth that no one had written before in those years. Many poets inspired by his poems left a unique and rich legacy to Anatolia by following his footsteps. 2021 was registered by UNESCO as the Year of Yunus Emre, Hacı Bektaş-ı Veli and Ahi Evran and it was commemorated with various events.

Each poem of this great poet, whose poems have lived with Anatolia for 800 years, is full of breath-taking sentences. We are grateful to all the translators for their efforts to convey even though there are losses in essence when translated into English.

Yunus, who mentions with peace, brotherhood, love, religion, education, cooperation and many other universal values in his poems, almost sends his light from centuries ago to the present day when material and spiritual destructions are experienced on a global scale:

*"Come, let's get to know each other
And make our work easier.
Let's love, let's be loved.
No one inherits this world."*



Yunus Emre, painted by painter Mûnif Fehim Özarman in 1947

THANKS

In a lecture we had with our teacher *Bodo von Plato* in January, I shared a Yunus Emre quote which was connected to what he had said. Thereupon, Bodo asked, "Whose quote is this?" When I said his name, "Can you please write the name on the board?" he said. And then I wrote his name on the board. I think this moment is the first time the seed of this project was planted. Bodo also advised us to commemorate the existence of our ancestors every morning. I would like to thank him along my ancestor Yunus Emre, whose words vibrate in my whole being during this work.

As I will not be able to attend lectures in the last semester, I was not sure whether to work on this personal project. Dear Andrea de la Cruz, encouraged me to work on this project our first project meeting. I thank her for her enthusiasm, confidence and suggestions.

I was very excited and happy when Andrea said that Constanza Kaliks could be my contact person on the topic I have chosen. Constanza was very pleased that I would work on Sufizm and was very impressed by Yunus's life story. But I guess the dialogue between my father and his grandmother excited her the most and she said, "You must definitely put this in your article". I am grateful for the hand she extended to the wisdom of my ancestors.

When I return to my beloved country, which has experienced one of the most devastating earthquakes in the history of the world, I couldn't start researching right away. for my project. I understood that reading hundreds of Yunus's poems and research the connection with anthroposophy in them took more time than I have planned. It was also important to support it with an English translation. So it took so long and Constanza's magical touches with anthroposophy are currently missing in this work. I am truly sorry for this but I'd like to express my intention and excitement to work on extending this project.

The connections I've been able to find up to this date are the first steps of my research which I'd like to extend Constanza and Andrea in long term. I hope those mysterious words be the beginning of new steps in which we will get lost together.

A special thanks to the founder and Honorary Board of ESDD, the pioneer of the Waldorf movement in Turkey dear Tarhan Onur... She is my inspiration and mentor in all my work on anthroposophy, and she hasn't left me alone in this project. We searched together the true meaning of the poems and the connections with anthroposophy. I am grateful to her...

And dear *Hande Başaran*... She is a Yunus Emre lover who composes and performs his poems with her band, she is also an anthroposophy student and Waldorf teacher. She has supported my project by reading what I wrote from the perspective of Sufizm and by the translating the poems in English. Her deep bond with Yunus made me think safe about what I wrote on him. I thank her so much.

And dear *Sinem Arslan*... My friend Sinem is one of the important workers of the Waldorf movement in Turkey has supported my project with English translations of texts other than poems. She is one of my grand trees that I always feel her support behind me. I thank her so much.

And dear *Emre Başaran*... He is a very special musician with his compositions and also on he is a special 'Can' who works on Yunus Emre. While I was thinking where to start reading, he has been the one who advised me the articles to start with. Where we get stuck in the English translation, he has come to our rescue. I thank him so much.

BIBLIOGRAPHY

Two of books **Abdlbaki Glpınarlı**, who is the most respected and reliable researcher in his field, were used is the main source in this study. First one is '*Yunus Emre- His Life and His Poems*' and the second one is '*Alevi- Bektashi Nefesleri*'.

In addition, a lot of reading and research has been done. The book titled *Yunus Emre*, edited by an academician called **Ahmet Yaşar Ocak**, consists of articles of many important people who do research on Sufism. Some of these are:

- Yunus Emre: A Strange Dervish-i Kalender Between the 13th and 14th Centuries- Or Man of His Time and Ground - **Ahmet Yaşar Ocak**
- Yunus Emre's World of Sufi Concepts - **Mustafa Kara**
- Yunus Emre's Name - **Semih Tezcan**
- The Idea of Pluralism, Tolerance and Humanism in Yunus Emre - **Onur Bilge Kula**
- Cultural and Intellectual Life in Yunus Emre's Anatolia - **Ahmet Kartal**
- Yunus Emre in Alevi and Bektashi Literature - **Turan Alptekin**
- Yunus Emre's Sheikh Tapduk Emre - **Haşim Şahin**
- Yunus Emre, Turkish Folklore and Folk Literature - **İlhan Başgz**
- The Importance of Yunus Emre in Sufism - **Ahmet Karamustafa**
- Sufism and Environment - Political and Social Environment Yunus Emre's Anatolia - **Tuncer Baykara**
- Yunus Emre's Divan and Risalet'n-Nushiyye - **Turan Alptekin**

Fuad Kprl's book *The First Sufis in Turkish Literature* is also contains detailed reviews about Yunus Emre.

Among the books written in English, **Talat Sait Halman**'s *Yunus Emre: Selected Poems* selected as the main source. Halman, who is also an academician, is referred in many academic studies about Yunus Emre so his book is chosen as a source in this study too.

The Drop That Became The Sea - Lyric Poems of Yunus Emre / Kabir Helminski and Refik Algan, recommended by Talat Sait Halman, was used as the second English source.

The website of **ESDD (Association of Friends of Art of Education)**, Turkey's Roof Organization, used as a source Anthroposophy and Waldorf Pedagogy Turkish language:

<https://egitimsanatidostlari.org>

