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***Bridging Sufism and Transcendentalism in Jalal Al-din
Rumi's Mathnawi (2011) and Walt Whitman's Leaves of
Grass (1998): Bakhtinian Analysis***

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To our parents and everyone who helped and guided us

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Abstract

This dissertation emphasizes Walt Whitman's *Leaves of Grass* and Jalal al-Din Rumi's *Mathnawi*, and examines the themes of spirituality and love in both authors' writings. The research, based on a comparative analysis, looks at how these poets, in spite of their disparate cultural and chronological circumstances, express similar ideas about divine love, spirituality, and nature. The comparative analysis bridges Eastern and Western literary traditions and emphasizes the universality of spiritual and mystical experiences. Through a comparative analysis of Rumi and Whitman's literary works, this dissertation highlights significant similarities between their poetic representations of love and spirituality, therefore advancing our knowledge of the world's literary legacy, whereby the first chapter explores Rumi's *Mathnawi* from a transcendentalist standpoint, highlighting essential components of spirituality, nature, and divine love. Through this lens of interpretation, the research shows how Rumi's vision which emphasizes the divine presence in nature and the interconnection of all beings aligns with transcendentalist concepts. In contrast, Chapter Two examines Walt Whitman's *Leaves of Grass* from a Sufi viewpoint. And we have proved that they are similar to each other by using the concept of stylization made by Michael Bakhtin. This chapter focuses on the ways in which Whitman's poetry is in line with Sufi teachings according to Bakhtin, especially in its exaltation of the individual, the divine within, and the mystical interconnectedness of all things. Whitman's poetry is examined as manifestations of a Sufi-style spiritual journey, illustrating a common yearning for transcendence and divine love. The appreciation of both poets is enhanced by this research, which also raises awareness of the transcendent themes that connect many cultural manifestations of spirituality and love. Subsequent research endeavors might delve deeper into these links, augmenting the discourse between Eastern and Western literary and spiritual customs.

Key words; bridge, spirituality, transcendentalism, stylization, Sufism, divine love

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Introduction

Over time, in popular culture, love is understood as an intense, all-pervasive bond that unites people with the divine and transcends the material world. Seemed as a means of achieving oneness with the Divine, it is the force driving the world and is frequently aimed towards God. Emotional attachments and profound dedication are common ways in which this love is displayed. Love is defined by pure, unselfish desire and devotion.

In the other hand, Spirituality is the search, frequently outside of formal religion, for one's own inner truth and spiritual experiences. It places a strong emphasis on independence, personal intuition, and the conviction that each and every person has the divine. To reach spiritual awakening and closeness to God, it entails an interior journey towards the Divine and the pursuit of a direct, personal experience through techniques like meditation, chanting, and the destruction of the ego.

Additionally, It is believed that nature reflects the divine and serves as a source of inspiration and truth, enabling people to connect with the spirit of life itself and achieve a greater understanding of life. Natural imagery is used to represent spiritual truths and the Divine, and it is seen as a manifestation of God's beauty and presence. This emphasizes how everything in creation is related to the Creator, hence, Sufism and Transcendentalism study these ideas deeply, in which Jalal Al - Din Rumi and Walt Whitman make advantage of them in their famous writings *Mathnawi* and *Leaves of Grass*.

Thus, Poet, philosopher, and Sufi mystic Jalal al - Din Rumi was well-known for his lyrical beauty and deep spiritual understanding in his poetry, described as a transforming force that leads to spiritual enlightenment, his poetry is centered around themes of divine love. Through an emphasis on inner awakening and the transcendence of the ego, Rumi's works also explore the soul's path towards God. He often uses analogies from nature to eloquently explain spiritual ideas of the soul's longing for oneness with the Divine.

Whereas, in his poetry, the American poet and leading member of the Transcendentalist movement Walt Whitman praised the human spirit, democracy, and individualism. His poetry reflects important ideas, and conveys a profound respect and affection for humanity, highlighting the connection between all individuals. His poems blur the boundaries between the holy and the secular because he believes in the integrity of the individual soul and the existence of the divine within every person. Whitman is greatly influenced by nature, which he reveres as a source of inspiration and a mirror of the divine. His masterpiece, "Leaves of Grass," is filled with vivid natural imagery that honors the splendor of the natural world.

This study compares and examines the Sufi tradition's views on spirituality and love through Walt Whitman's works and the poetry of Rumi and the Transcendentalist movement. This study aims to explain how different cultures understand love and spirituality. It compares them and explains their unique beliefs, cultures, and contributions to understanding human experiences.

Review of the literature

Mostafa Azmayesh says that most people know about the "Whirling Dervishes," but it's more likely that some of them have watched a Turkish movie with these people. Their dance is so beautiful that it's hard to miss. Dervishes are thought to have started as Middle Eastern mystics with roots in Islamic culture. But not many people know that the Sufi path is thought to be the true beliefs of the Dervishes. From Azmayesh 55 Whirling Dervishes are often thought of as Sufis who live in material poverty. (Azmayesh, 2012, p. 10)

According to Chittick William C. (1983), Jalal al-Din Muhammad Balkhi wrote the long poem Mathnawi in Persian. Mathnawi is based on Hadith and Quran. Mathnawi is one of the most important works of Sufism. It looks at spiritual life in many ways. Also, it helps Sufis reach their goal of truly loving God (Williams, 2005, p. 5)

Walt Whitman is an American poet who wrote "Leaves of Grass," according to Moon and Michael (1991) Whitman wrote about the importance of the individual and the natural world in society through his writing. Whitman supported the idea of the person and spirit, unlike Waldo Emerson, who downplayed the importance of both spirit and mind. Moon and Michael 11 say that his poem is one of the foundations of American poetry. (Moon & Michael, 1991).

Adel Gholamali Haddad and others claim that Sufism is the inner dimension of Mohammad's prophecy, while others assert that Sufism originated during the Islamic's golden age which lasted from roughly the eighth to the tenth century nevertheless earlier Islamic scholars note that Hassan of Basra is regarded as one of the Sufis before the golden age . Ibn Khaldun concurs that the sahaba were already Sufis .However ,as material tendencies spread , the name " Sufi "came to refer only to individuals who prioritized islam`s spiritual practices . The late medieval mystic said that the first person to be referred to be a sufi was Abd -Allah Ibn Mohammed – Hanafiyyah. (Ghulam, 1979 , p . 39)

Philosophers like Immanuel Kant introduced concepts that transcendentalists accepted. Transcendentalism, in reality respected the individual's knowledge of god and held that seeking spiritual enlightenment does not require the assistance of an intermediary .They adopted idealism, emphasizing the natural world and rejecting the materialistic one. The transcendental club evolved between the years of 1836 and 1860. It was linked to well-known people, including writers Walt Whitman, Henry Wadsworth Longfellow, and Nathaniel Hawthorne Walt Whitman`s poetry was written in a contemporary style , earning him the title " the true American voice " his publications focused on helping readers comprehend the ideas of nature and people .(rassel, 2015 , p . 07).

Joel Mayerson examines transcendentalism in all of its phases and identifies the key figures who contributed to the philosophy of transcendentalism. He also provides a broad

overview of the historical occurrences that have influenced and inspired the doctrines of transcendentalism. (Mayerson, 2006, p. 3).

Catherina Luadvere and Lief Stenberg addressed the issue of the movability of ideas and humans, they established international boundaries for Sufism as doctrine, they examined the existence of contemporary Sufism in local Sufi Muslim societies, they looked at the contemporary Sufism that attracted the youth in search of a parallel path between Islamic spirituality and modernity, and they discussed various ideas, including the innovation of Sufi communities in Syria and the notable Turkish Sufism. (Stenberg, 2008, p. 15).

Mysticism is described as an “attitude of mind founded upon an intuitive or experienced conviction of unity” by Caroline F. E. Spurgeon in 2016. After investigating mysticism, she discovers that mysticism is a mood or atmosphere of oneness or likeness in all things. She describes how some poets like Wordsworth, received the “revelation of divinity” from nature, and believes that mysticism can lead to the bestowal of some aspects of the truth, as opposed to a rigid philosophical system. (Spurgeon, 2016, p. 5)

Issue and Working Hypothesis.

From the above-selected poems and theories that aid in our analysis of books from many perspectives, multiple ideas are enforced on Rumi Mathnawi, Whitman's *Leaves of Grass*, including examine the ways in which Whitman, and Rumi's poetry combines themes of love, spirituality, and the natural world. By depicting nature as an expression of divine love, both poets may encourage spiritual realizations and relationships with the natural world, consider the ways in which Whitman and Rumi describe their spiritual and love experiences as involving a sense of oneness and union with nature. According to both poets, being in tune with nature cultivates a sense of oneness with all living things and the divine, which in turn leads to love and spiritual fulfillment., study how Rumi's and Whitman's portrayals of nature in their loving and spiritual environments are shaped by philosophical and cultural factors.

The celebration of a person's relationship with nature could stem from Whitman's transcendentalist views, yet Rumi's Sufi bringing might highlight the idea that the self dissolves into the unity of all existence.

This study aims to demonstrate the hypothesis that the literary works and poems of Rumi and Whitman originate from a shared essence of humanity, despite their apparent differences. Although Rumi delves into the mystical depths of Sufi philosophy, while Whitman explores the vast realms of American identity and individualism, both poets touch upon universal themes of love, longing, and the human experience. It is plausible to consider that beneath the surface variations of culture and historical context, there exists a fundamental human awareness that manifests itself through diverse cultural perspectives. It is conceivable that, at their core, both Rumi and Whitman serve as conduits for the collective consciousness, each reflecting and refracting the essence of human existence in their own distinct manners. Thus, despite the apparent dichotomies, their works may ultimately share a common origin rooted in the profound depths of human consciousness.

Methodological outline

As we are completing this task, we have followed the IMRAD system. In the introduction, we have provided an overview of our dissertation in general. Starting with the basics, several concepts are established, of which the most relevant will be revisited and the rest of the sections go into greater detail. In the first chapter we will examine the famous poem *Mathnawi* by the Persian poet Rumi from a transcendental standpoint in the first chapter. This method will explore the deep spiritual and metaphysical themes that run throughout the work in an effort to show how Rumi's poetry extends forth and beyond the material world to the divine. Analyzing the *Mathnawi's* philosophical ideas, mystical experiences, and symbolic language, in the second chapter we will examine Walt Whitman's "Leaves of Grass" from a Sufi viewpoint, in order to draw a comparison with Sufi ideas

about divine love, unity, and the soul's journey, this analysis will look into the spiritual and mystical aspects of Whitman's poetry., byanalyzing the manner in which Sufi teachings and Whitman's appreciation of nature, the self and the cosmos aligns

Methods and materials

Methods

Sufism

Sufism is a mystical movement that focused on spirituality and inner experience. It is based on the teachings of the Quran and the Prophet Muhammad, but it emphasizes personal experience and a close relationship with God. The word “Sufi” is thought to come from the Arabic word for wool called “suf.” This could have been about the simple clothes made of wool that early people wore to show they were strict and humble.

Al-Ghazali, Ibn Arabi, and Rumi were all important contributors to the Sufi movement’s evolution. As Sufism became more popular in Muslim countries, it adapted to different cultures and merged with local spiritual traditions. It has influenced Islamic culture by influencing music, literature, and art. Over time, different groups of Sufis called tariqas developed with their own beliefs, traditions, and spiritual roots. Sufism is still a part of Islamic mysticism today. Its followers want to be one with the Divine and reach spiritual enlightenment.

Sufism has influenced writing from both inside and outside the Islamic world. Sufi poetry is known for its mystical themes, analogies, and manifestations of divine love. Jalaluddin Rumi is one of the best-known Sufi poets. His poetry, especially the “Masnavi” and the “Divan-e Shams-e Tabrizi,” has been translated into many languages and still touches people all over the world. Hafiz, Attar, and Saadi are some other Sufi poets who write about love, harmony, and the pursuit of spiritual truth. Also, stories like Attar’s “The Conference of the Bird” are common in Sufi literature. These stories use storytelling to teach spiritual lessons.

Sufi themes and ideas can be found in a variety of fiction and non-fiction works. In their books, authors like Idries Shah and Elif Shafak have explored themes of love,

spirituality, and the human condition. Sufism has left a rich literary legacy that readers of all cultures and eras are still drawn to. (stoddart, 1976, p. 19)

Transcendentalism

In the United States, transcendentalism was a style of writing and thinking that started in the early to middle 1800s. It emerged as a response to materialism, reason, and religious orthodoxy. The Transcendentalists were influenced by European romanticism, especially by Wordsworth, Coleridge, and Kant. They also believed in the goodness of people and the natural world.

Margaret Fuller, Henry David Thoreau, and Ralph Waldo Emerson are all great transcendentalists. Emersons essay “Nature” and his lectures on independence and individualism were the main texts of the movement. Thoreau wrote two important essays called “Civil Disobedience” and “Walden” that talked about living in the wilderness.

The Transcendentalists focused on spiritual development, independence, and the innate divinity of all people. They often found spiritual understanding in nature and avoided organized religion instead of having close and personal experiences with God. Transcendentalism influenced American philosophy, literature, and social change movements. This helped shape American culture and identity.

Throughout the 19th century, transcendentalism had a profound effect on American literature. Two major figures in Transcendentalist literature are Ralph Waldo Emerson and Henry David Thoreau. In pieces like “Nature,” “Self-Reliance, and “The Over-Soul,” Emerson says that nature is divine, that intuition and individualism are important, and that humanity is good by nature. His writings encourage being independent, not following rules, and searching for truth from personal experience instead of following what others say or do.

Transcendentalist writing is popular in American literature and philosophy because it emphasizes individualism, independence, and the spiritual importance of nature. (manzary, 2012, p. 03)

Bakhtin's concept stylization

Bakhtin declares that style is more than just mimicking language. He thought that writers could use stylization to interact with other texts, genres, or cultural traditions. Authors can use stylization to include features from other sources into their own works of art while acknowledging and interacting with the original context. Bakhtin believes that writing is always changing and shows different opinions and ideas in literature and culture. It allows writers to question prevailing discourses, defy established conventions, and create new meanings. Stylization becomes a tool for artistic expression and cultural criticism, bringing attention to the diversity and complexity of human communication. (coupland, 2001, p. 05).

Materials

Rumi was a Persian poet, mystic, and Sufi mystic. Many people think of him as one of the greatest poets and spiritual teachers of all time. His poems, especially "Masnavi" and "Divan-e Shams-e Tabrizi," have made people around the world feel love, compassion, and spiritual growth. His works have traveled through time and cultures. Rumi's poetry explores spiritual enlightenment and themes of love and longing. His teachings emphasize the importance of personal growth, self-knowledge, and the idea that all creatures are one with God. He wrote a great poem called Mathnawi. This is a collection of six books with interesting stories and spiritual lessons. The Mathnawi talks about many things like morals, love, spirituality, and what life is really all about. It often uses Sufi metaphors and allegorical stories to illustrate its points. Rumi's Mathnawi has had a huge impact on Sufism and spiritual philosophy. (bachiri, 2008, p. 03)

The six volumes of Rumi's "Mathnawi" each have hundreds of Persian-language poems. The material is filled with stories, anecdotes, philosophical reflections, and spiritual lessons. The main theme is about the soul's journey to unification with God, love, human sorrow, and the quest for enlightenment and inner peace. The Mathnawi is well-known for its profound insights into the human condition and the riddles of existence, as well as its literary beauty. People from all over the world continue to study, analyze, and value it, the Mathnawi is known for its wisdom and beauty. It gives advice to people who want spiritual growth and inner growth.

Walt Whitman was an important 19th-century American poet, essayist, and journalist. His best-known work is his collection of poetry, "Leaves of Grass." Over the course of his life, he changed and expanded it many times. Whitman wrote poems about nature, democracy, people and the idea that everything is connected. He broke with tradition by using poetry to talk about equality, individuality, and the beauty of everyday life. Whitman's writing was very powerful and insightful. It influenced American literature and continues to inspire people today. (Grenvwig, 1995, p. 01)

The poem "Leaves of Grass" by Walt Whitman was first published in 1855. It is considered one of American literature's most important pieces. The collection celebrates democracy, the individual, and the beauty of nature and the interdependence of all things. Whitman's poetry often deals with identity, spirituality, and the human experience, highlighting the richness and vibrancy of American life. Every poem is about freedom, solidarity, and the search for truth.

Results

This research provides a comparative interpretation of the divine love found in the writings of Rumi and Walt Whitman. It draws attention to the parallels and divergences between their points of view, enhancing our understanding of this idea in a variety of literary and cultural settings.

Rumi, like Whitman, emphasizes how divine love transcends personal identities. According to their suggestions, love for the divine fosters a sense of connectivity and togetherness among all creatures by uniting them beyond differences or personal preferences.

In the poetry of both writers, divine love acts as an agent for spiritual development. They demonstrate via their poems how a person's love for the divine purifies the soul, brings about enlightenment, and leads seekers on a mystical path to oneness with the beloved.

Whitman and Rumi display a willingness to embrace the dualities of life, which include both happiness and sadness, pleasure and suffering. They encourage readers to find beauty and purpose in the diversity and complexity of life, viewing divine love as embracing all facets of the human experience.

The research also looks at how the poets used stylization to express their ideas about divine love in their writing. Whitman and Rumi skillfully convey to their readers deep ideas about love and spirituality using a variety of stylistic decisions, including as language, structure, and imagery.

Whitman and Rumi both provide a spirituality that encourages a strong sense of oneness and connectedness among all creatures and transcends particular identities. They stress that cultivating a deep connection with all of creation and acknowledging the divine presence in all facets of life are essential components of authentic spirituality.

It is commonly believed that spirituality is an interior path of self-discovery and heavenly connection. Both poets emphasize the significance of reflection, self-awareness, and

firsthand experience in reaching spiritual enlightenment. Enlightenment and inner peace are the results of this inner journey, which is characterized by the soul being freed from egoic attachments and worldly ambitions.

Whitman and Rumi both support accepting plurality and variation in spiritual traditions. They support a spirituality that is inclusive and values the diversity of religious beliefs and viewpoints. This accepting viewpoint promotes tolerance and a more expansive conception of God.

Whitman's poetry and Sufism both stress that nature is a reflection of the divine rather than just a physical thing. Sufi philosophy holds that the attributes and beauty of God are reflected in the natural universe, which bears witness to the oneness and perfection of God. Whitman also believes that every part of nature reflects the divine presence and is endowed with spiritual importance.

Whitman and Sufi poets to convey spiritual truths and ideas figuratively use nature. Sufi poets like Ibn Arabi using natural metaphors like the growth of plants, the flow of rivers, and the cycle of day and night symbolize the ascension of the soul into divine union. Whitman celebrates the interdependence of all life and conveys spiritual lessons via the use of environmental imagery.

In all cultures, nature is highly valued spiritually. Sufi poets believe that one can attain spiritual enlightenment and comprehend heavenly truths by studying nature. Whitman saw nature as a source of spiritual sustenance and inspiration, providing a way to transcend into the divine and achieve harmony with it. In addition to fostering a sense of harmony and tranquility, this spiritual appreciation of nature helps people connect with the environment on a deeper level. Dialogism and polyphony are applied to both Rumi's and Whitman's works this involves exploring how multiple voices and perspectives coexist within their poetry which promotes a sense of spiritual and philosophical dialogue.

The research investigates the linguistic links between Sufism and transcendentalism and how Whitman transcendental philosophy has been influenced by eastern mystical traditions such as Sufism.

The ecstatic and celebratory aspects of both poets' works might be interpreted using Bakhtin's idea of carnivalesque which involves the subversion of social norms. The study explores the ethical implications of spiritual teachings in both works, exploring how Rumi and Whitman address concepts of love, compassion, and humanity.

The analysis also considers how the work of Rumi and Whitman have been received in different cultural contexts and their impact on contemporary spiritual thought.

Discussion

Chapter I: The analysis of Rumi's mathnawi from transcendental perspectives

In this chapter, we explore the complex link between spirituality nature and love through the lens of transcendentalist in Sufi work Mathnawi ,we will explore how Rumi poetic expressions connect with transcendental concepts .Rumi's conception of love reflects the transcendentalist idea through the analysis and examination of Mathnawi through this comparative study we gain deeper insights into poem path bridging eastern and western mystical tradition.

1. The analysis of Mathnawi from Transcendental perspectives

A - Sufi love from a transcendental perspective

Transcendentalism, believes that divine love is a part of daily life. It prioritizes ongoing processes over stable identities. This idea comes from English and German romanticism, skepticism, transcendental philosophy, and studying the Bible. It also has a strong connection with Unitarianism, transcendentalists, are closely connected to love and the ideas of oneness and connection. They believe that all beings have a common spirit called the Universal Spirit or the Over soul. This understanding of the fundamental unity of all existence makes people feel love and empathy for all living things. Rumi says;

The lover's cause is separate from all other causes:
Love is the astrolabe of God's mysteries. When the heart is annihilated, it comes to life; and when it is full of life, it is dead. Give your life to the beloved, and you will live for undying to the self, there is life for you.
(Rumi., 2011., p. 5)

Rumi and Emerson share a profound understanding of love as a transformative force that transcends conventional religious beliefs. They advocate for direct experiences and intuition as pathways to deepen one's spiritual connection with the universe., in Rumi's Mathnawi, the love's quest is not merely for mortal affections but also for the divine essence that permeates all things. This love serves as a transformative Catalyst, fostering a closer bond with the divine.

Emerson's "Nature" echoes this idea, lamenting the contemporary lack of direct connection to the natural world and the spiritual insights it offers. Both Rumi and Emerson encourage individuals to break free from societal norms and seek a more profound and immediate relationship with the divine through firsthand experiences. As Rumi writes: "Love comes with a knife, not some shy question, And not with fears for its reputation." (Rumi, 2011, p. 08). The preceding passage, underscores the unparalleled intensity and audacity of divine love by contrasting it with human apprehensions. This aligns with Emerson's transcendentalist Beliefs, which prioritize embracing the spiritual and intuitive realms of existence. This suggests that authentic love transcends the boundaries and expectations imposed by society. Emerson's essay "Nature" reinforces this concept of transcendent love. He proposes that the cosmos is comprised of Nature and Soul, implying a deep bond between the human spirit and the natural environment. This idea evokes a love that extends beyond conventional constraints and societal norms. He says:

Philosophically considered, the universe is composed of Nature and the Soul. Strictly speaking, therefore, all that is separate from us, all which philosophy distinguishes as the NOTME, that is, both nature and art, all other men and my own body, must be ranked under this name, NATURE. In enumerating the values of nature and casting up their sum, I shall use the word in both senses; -- in its common and in its philosophical import. (Emerson, 1950, p. 15)

Rumi's exploration of divine love and Emerson's writings share a profound insight: love transcends societal boundaries and human limitations. Both these thinkers illuminate the boundless and transformative power of love, which exclude conventional norms and opens us to realms beyond our ordinary experience. Rumi expresses love in different ways he writes: "Be melting snow. Wash yourself of yourself. A white flower grows in quietness. Let your tongue become that flower". (Rumi, 2011, p. 22). Rumi exploration of love as a transformative force parallels Emerson's advocacy for experiential understanding and intuition in connecting with the divine. Both writers urge individuals to transcend conventional religious doctrines and seek a deeper spiritual connection through firsthand

experiences. In Rumi's "Mathnawi," the lover's pursuit extends beyond human relationships to encompass the divine essence present in all creation. His verse emphasizes the transformative power of love, fostering a closer spiritual bond with the cosmic force, similarly, in Emerson's "Nature," he critiques his era for its reliance on retrospective knowledge rather than direct engagement with God and nature. Both Rumi and Emerson posit that a more genuine and profound spiritual relationship requires individuals to go beyond conventional frameworks and embrace firsthand experiences of the divine.

In Emerson's, «Self – Reliance», the notion of divine love is intertwined with personal transformation. Emerson encourages individuals to prioritize their inner light, symbolized by their own thoughts, over the wisdom imparted by celebrated figures. This self – reliance stems from a belief in divine guidance, encouraging people to trust their intuition and connection with the divine. Rumi's teachings resonate with this idea, recognizing the transformative power of inner purification and the significance of establishing a direct connection with the divine within.

In a very beautiful and strong way Rumi explains in verse how it is love how it comes without questions Rumi says:

Love is a wanderer who comes to visit with a sharp and gleaming sword,
not a timid whisper.
It knows no fear of disgrace or ruin, but embraces the path, fearless and
resolute. (Rumi., 2011., p. 32).

In a similar way, Emerson expresses the same idea. Both poets see that unconventional and assertive, true love breaks free from the confines of timid and traditional emotions. It has the power to cut through superficial barriers and ignite transformative experiences.

Rumi presents love in a very mystic way:

Listen to the reed flute, how it tells a tale, lamenting the separation from its
reed bed: ' since I was cut from the reed bed, men and women have
lamented in company with my plaintive cries. I seek a heart torn by
separation, that I may unfold the pain of love. (Rumi, 2011, p. 26)

This passage, reflects the longing for divine connection. The reed flute symbolizes the separated soul, yearning for reunion, hearing its melody encourages acknowledgment of this yearning and comfort in the divine presence within. Rumi's portrayal emphasizes the universal desire for spiritual connection.

Rumi's "Mathnawi", depicts the human soul's longing for spiritual reunion through the metaphor of the reed flute. This flute, symbolizing the soul separated from its divine source, expresses a profound yearning for unity. By listening to its melody, individuals are reminded of their own spiritual aspirations and encouraged to seek solace within the divine presence that resides in them. This aligns with Emerson's philosophy of self-reliance, which emphasizes the importance of trusting one's inner intuition and finding fulfillment through introspection. Rumi's portrayal of the reed flute's lament underscores the universal desire for spiritual connection, highlighting the commonality of Emerson's belief in turning inwards for guidance and solace.

Rumi's "Majnun and Layla", parallels Emerson's ideas about love and self-reliance. Majnun's unwavering love transcends societal barriers, symbolizing the soul's yearning for divine union. This reflects Emerson's belief in love's ability to spark spiritual awakening. Rumi's "tavern of ruin" symbolizes the journey of self-discovery and spiritual enlightenment through divine love. Just as the wine of love dissolves the ego, Emerson advocates for shedding societal constraints and relying on inner intuition. Both Rumi, and Emerson emphasize the importance of divine love in transforming individuals. Divine love dissolves barriers, awakens the inner self, and leads to spiritual enlightenment. This aligns with Emerson's focus on self-reliance and inner growth, underscoring the transformative power of love in inspiring spiritual awakening. In Rumi's "Mathnawi," "The steadfast love of a seeker for this beloved is a parable of the spiritual journey. Despite trials, the seeker's devotion remains unwavering, driven by the desire for reunion." (Rumi, 2011, p. 21). This symbolizes the soul's

longing for divine unity, enduring challenges en route. Rumi's work highlights love's transformative power, igniting an unwavering pursuit of the divine despite external circumstances.

Emerson's, concept of self- reliance echoes the seeker's inner strength. Emerson advocates trusting intuition and divine guidance, similar to the seeker's reliance on inner resources. Both Rumi and Emerson emphasize love's power to catalyze spiritual growth, prompting individuals to look within for spiritual fulfillment and personal growth.

In this passage, Rumi expresses the ardent longing and unwavering pursuit of the divine Beloved, he says: "The minute I heard my first love story, I started looking for you, not knowing how blind that was." (Rumi, 2011, p. 37). The yearning for the divine, symbolized in Rumi's Beloved, reflects Emerson's belief in the inherent connection between the human soul and the Oversoul. This pursuit embodies the sou's journey toward its divine source, guided by love, intuition, and inner wisdom. Emerson's emphasis on intuition and spiritual perception highlights the significance of these qualities the path toward spiritual truth. His understanding aligns with Rumi's statement that the human soul inherently seeks to reunite with the divine, suggesting that this longing is an integral part of our spiritual nature

Rumi's, exploration of divine love complements Emerson's emphasis on self- reliance, inner transformation, and the transformative power of love. Rumi's Beloved represents the divine source that resides within each individual, waiting to be discovered through self- inquiry and spiritual awakening. This aligns with Emerson's belief in the importance of self – reliance and inner exploration as paths to spiritual growth. Furthermore, Rumi's portrayal of love as a transformative force that can awaken the soul resonates with Emerson's view of love as a Catalyst for spiritual evolution. Both thinkers recognize the profound impact that love can have on an individual's spiritual journey. Rumi says: "Love is the astrolabe of God's mysteries." (Rumi, 2011, p. 18). Rumi and Emerson, share a profound understanding of love's

transformative power. For Rumi, love is the key that unlocks the hidden truths of the divine, revealing the interconnectedness of all things. Emerson echoes this sentiment, seeing love as a cosmic force that transcends interpersonal relationships. In his view, love is the unifying principle that binds individuals to the profound mysteries of existence, weaving them together into the intricate tapestry of the universe.

Emerson's concept of love transcended the confines of interpersonal emotions, encompassing a universal force that permeated the fabric of existence. He perceived love as the driving impetus behind the harmony and interconnectedness observed in the natural world. For Emerson, love served as the ultimate principle that unified all beings, unveiling the true nature of reality. In his essay "The Conduct of Life" Emerson writes: "Love is that which makes the world go round. It is the only thing that can make life worth living. It is the only thing that can make us truly happy." (Emerson, 1940/1950, p. 50) Rumi shows that love has the power to heal and restore our sense of aliveness. He writes: "Love is the remedy of our pride and self-conceit; it brings us back to life when we are dead." (Emerson, 1950, p. 67) Like Emerson when he says: "Love is the law of laws". "I died as a mineral and became a plant, I died as plant and rose to animal, I died as animal and I was Man. Why should I fear? When was I less by dying?" (Rumi., 2011., p. 15). In this passage Rumi, explains that Life is a continuous cycle of birth, death, and rebirth, and love is the thread that connects us throughout these cycles.

Rumi's words resonate with Emerson's belief in the interconnectedness of all life forms through love. Both Rumi and Emerson recognized the cyclical nature of existence and the ongoing transformation of the soul.

Out beyond ideas of wrongdoing and right doing, there is a field. I'll meet you there. When the soul lies down in that grass, the world is too full to talk about. Ideas, language, even the phrase "each other" doesn't make sense anymore. (Rumi., 2011., p. 12)

This line, captures the transcendental nature of divine love, when differences between people vanish and a unity that transcends traditional moral notions arises. It reflects Emerson's conviction that divine love is all-pervasive and unbreakable, binding all creatures together in ways that defy comprehension and words, divine love, is portrayed in "Mathnawi" as a transcendent force that unites all beings by overcoming conceptions, language, and moral limits. Emerson and Rumi's poetry creates a profound sense of oneness between readers and the divine by allowing them to fully experience the all-pervasive presence of divine love.

B – Sufi's nature from a transcendental perspective

The Transcendentalists, believed in nature as a god Nature and humans were partners in mutual benefit. This picture shows how nature and people are connected. They said that spending time outdoors can improve our spiritual health and strengthen our relationships with others. The transcendental notions say that all things are connected and that all things are one. The Transcendentalists believe that nature helps us find who we are and let us be who we are. Nature doesn't force us to act in a certain way or follow social convention.

Rumi celebrates nature in his work life many transcendentalist poets, he writes: "Come, come, whoever you are, Wanderer, worshiper, lover of leaving, it doesn't matter. Ours is not a caravan of despair. Come, even if you have broken your vow a thousand times. Come, yet again, come, come." (Rumi., 2011., p. 14). This verse, celebrates nature's inclusive embrace and invites all beings to partake in its splendor and richness. It captures the transcendentalist idea that despite one's previous transgressions or failings one can achieve spiritual fulfillment and connection with nature. Rumi writes about nature and make it a teacher for himself and for humanity, the lines of this verses push us to contemplate the river and learn from it he says: "When you do things from your soul, you feel a river moving in you, a joy." (Rumi, 2011, p. 17) This verses, express the value of accepting life in order to obtain a serenity .Like Emerson the

transcendentalist philosophy which finds connectivity and unity in nature brilliantly illustrated in this line, when he compares the river to other elements like air, light, and heat, he says:

“The river as it flows resembles the air that flows over it.” (Emerson, 1950, p. 15)

Trees also have a role in Rumi’s letters he writes:” Every leaf that grows will tell you: What you sow will bear fruit, so if you have any sense, my friend, don’t plant anything but love.” (Rumi, 2011, p. 49). In this verse, Rumi uses natural images to teach a deep spiritual understanding. According to the adage, “every leaf that grows will tell you”, one might learn wisdom by paying attention to how nature functions as a teacher. This is consistent with transcendentalist views of the innate wisdom of nature and the notion that spending time in it can reveal the most. The passage’s metaphorical depiction of planting and harvesting reflects the transcendentalist idea of interconnection. Our decisions in life have an impact, much like sowing seeds that eventually bear fruit. Love is a seed that we can sow and hope to harvest. This emphasizes the transcendentalist concept of the unity of all things as well as the role that each person’s actions have in determining their spiritual path. The passage metaphorical depiction of planting and harvesting reflects the transcendentalist idea of interconnection our decisions in life have an impact, much like sowing seeds that eventually bear fruit, this emphasizes the transcendentalists concept of the unity of all things as well as the role that each person’s actions have determining their spiritual path profound truths about life.

In addition to acknowledging the wisdom and connection found in the natural world, Rumi’s”Mathnawi ‘’ emphasizes the value of love and harmony in both nature and human existence. This part speaks to fundamental ideas in transcendentalist philosophy through both its message and its visuals. Rumi writes about nature: “*Look at the face of the earth, and say ‘Verily He created me and gaze at the sky, and say ‘Verily He raised me up.’*” (Rumi, 2011, p. 13). This passage, invites contemplation on how the natural world is an expression of divine creation. The Creator’s hand can be seen in all facets of creation when one observes the earth

and the sky. Emerson also highlighted the divine aspect of nature, seeing it as a direct manifestation of the divine. In order to establish a direct line of communication with the divine and achieve spiritual enlightenment, he recommended immersing oneself in nature. Rumi combined nature and spirituality, as he sees nature as a spiritual teacher. In his saying: "*The breeze at dawn has secrets to tell you don't go back to sleep.*" (Rumi, 2011, p.45) This passage emphasizes the mysterious charm and wisdom inherent in the natural world, especially the Morro wind. It implies that nature holds profound truths to be discovered, and Urges readers to be alert and receptive to its message. Likewise, Emerson advocated for individuals to be open to and receptive to the lessons that nature has to offer. He believes that by tuning in to nature's subtle signals, we can gain insights into ourselves and the world. Emerson wrote in his essay: "Nature" "Nature always wears the colors of the spirit." (Emerson, 1950, p. 30). Rumi, excelled in describing the trees and he says: "The trees, when God created them, danced for joy, because they were in the enjoyment of God's good gifts." (Rumi, 2011, p. 70). This passage praises trees for the abundant gifts of nature that the divine has given them. Emerson believed that everything in nature is connected and that nature is a manifestation of God's creation. This passage echoes Emerson's belief in the divinity of nature and the joy that comes from acknowledging its blessings. He also uses his imagination to show the contact between elements of nature. He writes: "The earth laughs in flowers." (Rumi, 2011, p. 54). This passage says that flowers bring joy and contentment to the earth.

Emerson loves nature and sees it as a mirror of reflecting divine grace and intelligence. Emerson believes that nature is valuable and can make people feel happy and amazed by its beauty. Emerson writes, "*To the attentive eye, each moment of the year has its own beauty, and in the same field, it beholds, every hour, a picture which was never seen before, and which shall never be seen again.*" (Emerson, 1836, p. 70) Rumi believes that nature is the completion of what is in heaven, he says; "Everything you see has its roots in the

unseen world. The forms may change, yet the essence remains the same.” (Rumi., 2011., p. 18). This passage, suggests that everything in nature is connected and that what we see in the physical world is a manifestation of deeper spiritual truths. In his essay “ Nature, “ Emerson echoes a comparable sentiment when he expresses: “To speak truly, few adult persons can see nature. Most persons do not see the sun. At least they have a very superficial seeing.” (Emerson, 1950, p. 17). Emerson declares that it’s important to look at and understand nature deeply, going beyond its superficial aspects, like Rumi does.

Rumi says that human should learn from nature, he says: “Be like the sun for grace and mercy. Be like the night to cover others ‘ faults. Be like running water for generosity. Be like death for rage and anger. Be like the Earth for modesty. Appear as you are. Be as you appear.” (Rumi, 2011, p. 12) This line encourages people to be kind and compassionate. It shows the importance of being generous to others, echoing nature’s interconnectedness and benevolence. Rumi describes the beauty of nature and how all the elements are in reconciliation he says: “In the garden of the world, each thing has its own beauty and its own truth. The rose does not compete with the lily, nor the nightingale with the sparrow. Each is a manifestation of the divine, and in their harmony, they reflect the unity of all existence.” (Rumi, 2011, p. 15) . This passage, is similar to Emerson’s idea of the Over soul, which shows a universe where every individual entity is connected to a grand, universal consciousness. This depiction of Nature shows a state of harmonious coexistence without competition or hierarchy, reflecting the unity of the divine.

Man derives a strengthen from the earth, Rumi shows this in his verses: “Look at the tree: its roots reach deep into the earth, drawing sustenance and strength. Its branches stretch high into the sky, reaching for the light. In this way, it embodies the balance of earth and spirit, of matter and transcendence.” (Rumi, 2011, p. 90). This passage, shows how the material and spiritual worlds interact, which is a core belief in transcendentalism. The tree represents the human soul, which is grounded in the physical world but reaches higher levels. Both stories, show that it’s

important to recognize the divine in nature, feel connected to all living things, and trust our intuition. *Rumi writes*: “Let the beauty of what you love be what you do. There are a thousand ways to kneel and kiss the earth”. (Rumi, 2011, p. 80) .This passage. Shows the respect for nature and the recognition of its beauty, echoing Emerson’s praise for the divine essence within the natural world. Here in this passage Rumi, explains how there is deference in ways of view, but every way we see the beauty. “The sun’s light looks a little different on this wall than it does on that wall, and a lot different on this other one, but is still one light.” (Rumi, 2011, p. 71). Rumi, believes in unity even when things are different, which is similar to Emerson’s belief that there is a universal spirit that comes through different things in nature.

In very similar way Emerson expresses the same idea he says:

Nature always wears the colors of the sprit. To a man laboring under calamity, the heat of his own fire hath sadness in it. Then, there is a kind of comp of the landscape felt by him who has just lost by death a dear friend. The sky I’d less grand as it shuts down over less worth in the population. (Rumi, 2011, p. 4)

The earth is the source of wealth if we know how to treat it and Rumi idea in this verse shows he says: “The Earth turns to Gold in the hands of the Wise.”(Rumi, 2011, p. 87)

This passage shows how wisdom and a deep connection with nature can bring about profound change, echoing Emerson’s idea that spiritual fulfillment is found in communion with the natural world.

Emerson shows the same idea he says:

The love of nature is he whose inward and outward senses are still truly adjusted to each other; who has retained the spirit of infancy even into the era of manhood. His intercourse with heaven and earth becomes part of his daily food. In the presence of nature, a wild delight runs through the man, in spite of real sorrows. (Emerson, 1950, p. 40)

Rumi’s, depiction of nature in the mathnawi resonates with the core beliefs of transcendentalism, a philosophical movement espoused by luminaries like Ralph Waldo Emerson and Henry David Thoreau. Rumi believes that nature is important for spiritual inspiration and connection to a higher reality. In the Mthnawi, nature is seen as a source of

deep wisdom and beauty, echoing Emerson's belief in the divinity of the natural world. Rumi's pictures of rivers, gardens, and the seasons make us think about life's deeper mysteries and how all living things are connected. It reminds us of how nature is connected to us. Rumi also encourages people to listen to their inner passions and intuition and trust the wisdom of the heart. This sentiment is similar to Emerson's advice to trust the guidance of the soul and forge one's own path. Both Rumi and the transcendentalists advocate for a deeper understanding of reality without the constraints of society or conventional wisdom.

In the end, Rumi's love for nature in his poem "Mathnawi" matches his belief that nature is good and wise. This shows that nature can always inspire and motivate people to grow in a positive way.

C – Sufi Spirituality from a transcendental perspective

According to transcendentalism, spirituality is a connection between people and God that can be found in nature and within themselves. It emphasizes personal experience and intuition more than religious dogma. Nature is important for spiritual inspiration because it makes us feel connected and shows that everything is connected. Transcendentalists seek spiritual enlightenment through introspection and a strong appreciation of nature.

A spiritual leader, who believes in something bigger than himself and the world around him, does things that make life meaningful and happy. A transcendental spiritual leader is someone who believes in something or someone that transcends the self and the material world and gives life purpose and fulfillment.

Transcendentalists believed that spiritual and physical things were connected and not separate. They thought that society and its rules made people less good, but nature and people are good. Transcendentalists believed that spiritual experience was part of everyday life.

Rumi's Mathnawi verses talk about spirituality in a way that matches Emerson's idea of transcendence. Dawn has a special magic that is spiritual and full of miracles. Rumi shows

this in this verse; he says: “The breeze at dawn has secrets to tell you. Don’t go back to sleep. You must ask for what you really want. Don’t go back to sleep.” (Rumi, 2011, p. 19). This passage, shows how important it is to discover the spiritual truths around us. Rumi encourages the reader to be open to the divine messages in the world. This passage is similar to Emerson’s idea of relying on yourself and finding your own truth instead of following what society expects. Both Rumi and Emerson encourage an active engagement with the spiritual realm and a willingness to break away from conventional thinking. *Emerson says*: “To go into solitude, a man needs to retire as much from his chamber as from society.” (Emerson, 1950, p. 22). Pain is an experience of maturity; this is how Sufi poets spoke about pain. Pain connects you to the source and the universe Rumi says: “The wound is the place where the Light enters you.” (Rumi, 2011, p. 31). Rumi, suggests that suffering and adversity are not just burden but opportunities for spiritual growth and enlightenment. The “wound” shows that people are vulnerable and go through tough times, but it can also be a way for God’s love to enter and change them. In his essay “Self-Reliance, Rumi and Emerson say to see challenges as chances to grow personally and spiritually. This is similar to the idea that the soul is good and can be improved. Rumi writes also: “You were born with wings, why prefer to crawl through life?” (Rumi, 2011, p. 85). Rumi’s, metaphor suggests that humans have spiritual potential that allow them to fly above the mundane aspects of life. In his essay “Self-Reliance” he encourages people to recognize their own uniqueness and abilities. He encourages people to trust their intuition and inner guidance and believe that they can live authentically and transcend society. Rumi and Emerson, both believe in a spiritual awakening that helps us realize ourselves and get rid of our limitations. For Rumi soul is something mysterious he writes: “The soul has been given its own ears to hear things that the mind does not understand.” (Rumi, 2011, p. 34). Rumi, believes that the soul has a higher ability to see things than the brain can. This ability is called spiritual insight. He says that understanding

comes from a deeper and intuitive level of consciousness. Emerson believed that intuition and spiritual understanding were very important in his philosophy. He believed that there was a higher, intuitive knowledge that people could access by thinking deeply and connecting with nature. Both Rumi and Emerson advocate for a deeper, more intuitive understanding of the world.

Rumi expresses in his verses how it is important to follow your path not other 's path, you should listen to your intuition, *he writes*: “Do not be satisfied with the stories that come before you. Unfold your own myth.” (Rumi, 2011, p. 69). Rumi, tells readers to go beyond conventional stories and social expectations and go on a journey of self- discovery and spiritual exploration. Making your own stories and myths can help you understand yourself and the world better. Emerson’s idea of individualism and the importance of forging one’s own path. He thought that following the rules of society made it hard to grow and be yourself. Rumi’s advice to “unfold your own myth “is similar to Emerson’s advice to be independent and free from outside influences to reach your full potential. Emerson says:

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. Speak your latent conviction, and it shall be the universal sense; for the inmost in due time becomes the outmost, and our first thought is rendered back to us by the trumpets of the Last Judgment. (Emerson, 1950, p. 30)

You are big if you want to know how much look inside, there you will find your strength, and there you find your universe Rumi says: “Stop acting so small. You are the universe in ecstatic motion.” (Rumi, 2011, p. 104). Rumi’s, advice reminds us that we are connected to the universe and the divine. He challenges people to look beyond their limited views of themselves and recognize their greatness and unity with the universe. In this passage, Ralph Waldo Emerson talks about how everything is connected and that nature and people have a divine essence. He believed that there is a soul that exists everywhere and connects people to each other and the divine. Rumi’s statement that You are the universe in ecstatic motion “is

similar to Emerson's transcendentalist philosophy, which emphasizes the cosmic interconnectedness of all beings and the divine spark that lives inside each person.

Rumi says also: "You have within you more love than you could ever understand." (Rumi, 2011, p. 103). Rumi, explains that everyone has the ability to love unconditionally. He says that the human heart is a vast reservoir of love that goes beyond comprehension. This shows how much the soul can grow spiritually and connect to the divine. This passage shows how important it is to recognize and nurture the love in yourself as a way to spiritual enlightenment. Ralph Waldo Emerson often said that each person is good and divine, and that you should be self-reliant and use your inner resources. Rumi's claim that people have more love than they can imagine

Matches Emerson's, belief in the infinite potential of the human soul. Both Rumi and Emerson encourage people to tap into their inner reservoirs of love and wisdom as a way of realizing their spiritual identity and connecting with the source of all existence. Rumi writes also: "The minute I heard my first love story, I started looking for you, not knowing how blind that was. Lovers don't finally meet somewhere. They 're in each other all along." (Rumi, 2011, p. 15). This section, explains what divine love means and how to connect with someone you love. Rumi, shows the search for love as a quest for spiritual fulfillment, where the ultimate realization is the realization that the beloved is not external but is within oneself. It shows that love is more than just a physical or external connection. Ralph Waldo Emerson often talked about the idea of the Over soul, which says that all beings are connected and that there is a divine essence that permeates everything. Rumi's portrayal of love as an inherent connection between souls reflects the transcendentalist belief in the unity of all creation. Both Rumi and Emerson believe that love is spiritual and can help people connect with God and each other. Emerson expresses this idea and he says: "Love, and you shall be loved. All love is mathematically just, as much as two sides of an algebraic equation. The good man has

absolute good, which like fire turns everything to its.” (Emerson, 1836, p. 15). Rumi describes how the spiritual experience leads to enlightenment he says: “Knock, And He’ll open the door Vanish, And He’ll make you shine like the sun fall, And He’ll raise you to the heavens Become nothing, and And He’ll turn you into everything.” (Rumi, 2011, p. 88) .This passage, shows the idea of surrendering to the divine will and letting it change you. Rumi believed that humility and selflessness were the keys to spiritual enlightenment. Emerson’s idea of the Over soul is strongly connected to transcendentalism. Rumi said that by surrendering the ego and becoming one with the divine, people can tap into a universal consciousness. Emerson’s essay ‘‘ The Over soul ‘‘ talks about how all being are connected and how divine the universe is. Rumi emphasizes the unity of the individual soul with the divine. Both Rumi and Emerson, explains that spiritual awakening is about connecting with a higher, universal truth.

Listen to your heart, don’t seek to find the Truth outside you rumi includes this idea in all his writing he says ‘‘Listen to the secret sound, the real sound, which is inside you. The one no one talks of speaks the secret sound to himself, and he is the one who has made it all. (Rumi, 2011, p. 33)

This text, explores the idea of listening to your own deeper truths. It implies that there is a deep, quiet sound that only people with an open mind can hear above the noise of the outside world. It touches on the idea of self-discovery and the quest to know one’s true nature. This passage is similar to Emerson’s ideas about intuition and independence. The passage is similar to self- awareness. Emerson said that people should not only what others say, but also what they know inside themselves. Rumi’s, advice is look inside yourself and listen to the quiet voice inside you. That within is where the ultimate wisdom and truth is found. Both emphasize the value of self-discovery and the innate wisdom that each person has.

In conclusion, Rumi and Ralph Waldo Emerson both wrote books about spirituality that focus on themes of interconnectedness, love, and the divinity in each person. Both Rumi’s”Mathnawi ‘‘ and Emerson’s essays explore the transcendent nature of human experience. Rumi and Emerson both believe that love can make things better. Both poets think

of love as a powerful force that connects all beings and connects them to the divine. They say that love goes beyond time and space, showing that everything is one.

Rumi and Emerson, both say that individual introspection is important for finding spiritual truth. They encourage readers to trust their inner wisdom and intuition, question traditional stories, and make their own path to enlightenment. Both poets say that each person is divine and has unlimited potential for growth and self-realization.

Rumi and Emerson, have wisdom that is timeless and inspires people from different cultures and generations. Their writings are profound reflections on the nature of spirituality and the human quest for meaning and transcendence. They unite people in a shared journey of self-discovery and spiritual exploration.

Chapter Two: Analyzing Walt Whitman's poems from a Sufi perspective

In this chapter, we begin our Sufi analysis of Walt Whitman's poetry, exploring the mystical, and spiritual aspects of his writing. Whitman, who is frequently praised as a poet of the human spirit, and democracy, presents a complex web of ideas, and images that is a profound bearing on Sufi philosophy. We, want to reveal the spiritual truths, and hidden meanings that Whitman's poetry has for people who are tuned into Sufi philosophy through a close reading of a few chosen pieces. We, want to shed light on the spiritual beauty, and universal truths contained in Whitman's poetry by utilizing Sufi techniques of analysis and making connections with Eastern mystical traditions. We have started our work by choosing verses that speak to Sufi concepts like transcendence love, and unity. Poems, by Whitman with a wealth of these ideas include "Leaves of Grass", and learn about the fundamental ideas of Sufi philosophy, then, we have read the chosen poems closely, focusing on the language, symbolism, and imagery. Afterwards, we have taken Whitman's writing historical and cultural background into account. Finally, we incorporated Bakhtin's theory of stylization on the purposeful use of different styles, to produce particular rhetorical effects by drawing on his notion of stylization, through the merging of several voices and views.

A - Transcendental love from a Sufi perspective

Love, as it known in Sufism, is a strong yearning to be united with the divine that transcends material pleasures. It represents determined devotion, inspiring seekers to get rid of their bad ties. The heart is changed by divine love which also cleanses the soul and promotes spiritual development. It transcends the illusion of separation and ends in joyful unity with the beloved. Sufis come to understand the fundamental oneness and collectivity of all reality through divine love. It is the impulse for the mystical voyage that leads enlightened seekers. In relation to Platonism, Whitman and Ibn Arabi's exhortation to love the earth, sun, animals, and fellow human beings aligns with the platonic notion of love as a boundless force

transcending individual desires. Platonic love encompasses a profound appreciation for all aspects of existence, and both of them reflects this broader by understanding the universal love and the transformative power.

Whitman and Ibn Arabi, both encourage readers to reflect on the great beauty and significance of divine love, which cosmos all beings in a harmony and transcends particular identities. They encourage greater understanding of the transforming power of love and the saintliness of all things through their poems, Whitman says:

I am enamored of growing out-doors, of men that live among cattle or taste of the ocean or woods, Of the builders and steerers of ships and the wielders of axes and mauls, and the drivers of horses, I can eat and sleep with them week in and week out. (whitman, 1998, p. 15)

Whitman, shares his profound love and alliance for those who work physically and live near to the natural world in this paragraph. In their lives ‘simplicity and sincerity, he finds fulfillment and beauty. Ibn Arabi declares: “The existence of the friend is in every heart, and by his love I am in ecstasy and overwhelmed.” (Arabi, 1911, p. 67). Divine love, is a major motif in Ibn Arabi’s writing, and the beloved or the divine presence are frequently represented by nature. The universality of divine love is conveyed by Ibn Arabi through the picture of the beloved’s existence existing in every heart. Transcending the limitations of own existence, he communicates his immense happiness and unity with the beloved.

It is possible to interpret Whitman’s celebration of life’s small pleasures and his strong relationship with those who live near to nature as manifestations of divine love. Similar to Ibn Arabi, Whitman discovers investigation and beauty in the sincerity of the human experience and the interdependence of all things. Whitman explains in these lines; “Divine am I inside and out, and I make holy whatever I touch or am touch ‘d from, The scent of these arm- pits aroma finer than prayer, This head more than churches, bibles, and all the creeds.” (Whitman, 1998, p. 48). The feeling of divine, presence is in everything he touches and in himself in this paragraph. He suggests a profound respect for the natural respect of existence by elevating the banal parts of

life the small of his own body to a level of holiness. Ibn Arabi says; “I saw the beautiful trees of paradise, I said ‘Oh Lord, how is it you have such splendid trees?’ He replied, ‘Oh Son, it is for the shade of My Friends.” (Arabi, 1911, p. 50). Ibn Arabi, represents the benefits of spiritual devotion and the company of the divine with the vision of paradise and its gorgeous trees. He presents divine love as the source of abundance and beauty, seen in the majesty of paradise. Whitman’s transformation of common place events into a holy state can be interpreted as a manifestation of divine love. Whitman, and Ibn Arab recognize the divine presence in even the smallest parts of life and finds beauty and joy in the interconnectivity of all reality, the great beauty and significance of divine love which unites all things in a harmonic union and transcends individual identities that is extended to readers by both Whitman’s and Ibn Arabi’s poetries encourage a greater understanding of the brevity of all things and the transformational power of love. Whitman shows; “I am the poet of the Boy and I am the poet of the Soul, The pleasures of heaven are with me and the pains of he’ll are with me, the first I graft and increase upon myself, and the latter I translate into a new tongue.” (Whiteman, 1998, p. 21). Whitman, accepts both the material and spiritual sides of human existence in this line. He clearly understands the duality of human experience because he admits having both divine pleasures and terrible sorrows inside of him. Ibn Arabi declares; “I follow the religion of Love: whatever way Love's camels take, that is my religion and my faith.” (Arabi, 1911, p. 60). Divine love, is frequently portrayed in Ibn Arab’s writings as a uniting force that transcends dualities. Ibn Arabi transcends the bounds of religious teaching and doctrine in this passage to show his commitment to divine love as the highest spiritual path. In his portrayal of divine love, the beloved serves as a unifying force that guides the soul into unity.

Whitman’s, acceptance of happiness and suffering, as well as paradise and hell, can also be understood as a manifestation of divine love that embraces all parts of the human experience. Whitman, like Ibn Arabi, recognizes the divine presence in every moment and sees beauty and meaning in life’s richness and complexity. Readers are invited to consider the great depth

of divine love which transcends dualities and embraces all part of existence by both Whitman and Ibn Arabi Through their poems, they encourage a greater understanding of the transforming force of love and the holiness of everything that is created. Whitman says;

I see something of God each hour of the twenty- four, and each moment then, In the faces of men and women I see God, and in my own face in the glass, I find letters from God dropped in the street, and everyone is sign'd by God's name, And I leave them where they are, for I know that wherefore I go, Others will punctually come for ever and ever. (Whiteman, 1998, p. 78)

Whitman, states his conviction that God is all- pervasive and that there is God in everything in this line. He sees allusion of the divine in other people's faces, in his own reflections, and Even in common place items he comes across on the street. Whitman's ability to see the divine in the ordinary emphasizes his strong feeling of spiritual monarchy with the world.

Ibn Arabi says: "I am the slave of the Compassionate; so what complaint should I have? My complaint is only of Time and Fate. There is no reproach against the Lord of words. The Time of Love and the Love of Time has made me drunk. It has brought me to a place from which there is no return." (Arabi, 1911, p. 39). Identifying divine love, as the ultimate reality that surpasses all worldly concerns, Ibn Arabi reveals in this poem his total devotion to it. His interpretation of divine love presents it as a transforming power that brings the soul to a state of connection with the beloved and intoxicates it. Whitman's profound sense of spiritual awareness and connection to the divine presence is reflected in his experience of the divine in every situation and time. Whitman recognizes the divine energy that permeates all existence and, he finds beauty and meaning in the everyday events of life, the great depth of divine love which transcends individual identities and manifests in every part of creation, is something that both Whitman and Ibn Arabi ask readers to reflect about. Their poetry encourages a greater understanding of the holiness of all things and the transformational power of love.

Whiteman declares;

I am he that walks with the tender and growing night; I call to the earth and sea half-held by the night. Press close bare- bosom'd night press close

magnetic nourishing night! Night of south winds night of the large few stars!
Still nodding night mad naked summer night. (Whitman, 1998, p. 44)

Whitman, personifies the night as a gentle and caring force in this line, creating a feeling of closeness with the natural world. He reveals in the fullness and beauty of the night, seeking comfort and nourishment in its embrace. Ibn Arabi says; “The earth’s perfume is His beautiful name.” (Arabi, 1911, p. 70). The journey of the soul towards divine union, and spiritual illumination are frequently represented by night in the writings of Ibn Arabi, he suggests that the abundance and beauty of nature mirror the qualities of the beloved in this poetry, using the perfume of the ground as a metaphor for the divine presence. In his portrayal of divine love, the soul is nurtured and sustained on its spiritual journey by this all power that penetrates creation.

Whitman’s, adoration of the gentle and caring night time presence might also be seen as a manifestation of divine love that embraces all living things. Whitman acknowledges the divine element in all of creation and, finds comfort and nourishment in the beauty and abundance of the natural world. Writers, such as Whitman and Ibn Arabi encourage readers to reflect on the vastness of divine love that feeds all creatures and permeates all parts of life. Their poetry arouses a greater awareness of the sanctity of all creation and the transformational power of love. Whitman says; “I exist as I am, that is enough, if no other in the world be aware I sit content, and if each and all be aware I sit content. Love is the path of God.” (Whitman, 1998, p. 63). Whitman, claims in this line that he is happy with his life, whether or not other people know him. Acknowledging the fundamental value and beauty of each person he finds satisfaction in the act of just existing.

Ibn Arabi describes the same point of view in his lines; “Love is the path of God.” (Arabi, 1911, p. 14). Whatever, this phrase of Ibn Arabi, is not derived from a particular poem bearing that title, it is a succinct way of expressing one of the main ideas of Ibn Arabi’s writings, especially in his books on mystical love and Sufism. This proverb sums up the notion that the

way to unity with the divine is lighted love in its purest and most profound form, Ibn Arabi summarizes divine love as the only way to achieve connection with the divine in this brevity and perspective statement. According to him, love is a journey that transforms a person and draws them closer to God rather than just a sensation or emotion. Ibn Arabi, and Whitman encourage readers to reflect on the sorrowful depth of divine love that supports the unity and connectivity of all creatures while transcending particular identities they encourage a greater understanding of the holiness of human being and the transformational power of love through their poems.

Bakhtin's notion of stylization, emphasizes the way writers take signs from existing styles to express their own thoughts. The concept of divine love was conveyed through stylization in the poems of Walt Whitman. Whitman's, use of transcendent imagery and poetic forms in works like the "leaves of grass" and "song of myself" illustrate stylization. He uses metaphors of love and longing to depict the connection between the soul and the divine, drawing inspiration from Islamic spirituality. Whitman's use of imagery like the beloved and the lover reflects the transcendent tradition's concept of the Soul's yearning for union with the divine.

The innovative use of free verse, and American themes in Walt Whitman's poetry showcases stylization. Whitman's celebration of the individual and the interconnectedness of all existence is in line with transcendentalist ideas of divine love. He uses language and form to express a profound spiritual connection with the universe in his poem "Leaves of Grass," which shows themes of divine love and unity. The use of stylization in Whitman's works allows him to convey intricate concepts about divine love through a variety of vivid imagery and designed poetic devices.

B- Transcendental Spirituality from a Sufi perspective

Sufism, defines spirituality as the process of going beyond the bounds of the physical world through an inward journey of self-discovery and connection with the divine. It comprises developing a close relationship with God by spiritual disciplines including prayer, meditation, and God-memory. Sufism places a strong emphasis on spirituality that leads to inner peace and enlightenment by cleaning the soul of cravings and worldly attachments. It requires submitting to God's will and asking for divine direction in every area of life. Sufi faith recognizes the divine presence in all facets of existence and involves a deep sense of unity with all creation. Sufis attempt to achieve spiritual knowledge and connection with the beloved by their spiritual practices, ultimately experiencing the divine love and unity that is the ultimate truth. Introspection on the great depth of spirituality which transcends individual identities and promotes unity and connection among all beings is encouraged by both Whitman and Ibn Arabi. They provide a greater understanding of the diversity and depth of human experience through their teachings. Whitman says; "I am vast, I contain multitudes." (Whitman, 1998, p. 51). Whitman, suggests that every person has a variety of identities, feelings, and viewpoints within them in this text, illustrating the expansion and diversity of the human experience. Recognizing the interdependence of all beings, he embraces the diversity and richness of human existence. Ibn Arabi says;

Do not attach yourself to a particular creed exclusively, so that you disbelieve in all the rest, otherwise, you will lose much good. Nay, you will fail to recognize the real truth of the matter. God, the omnipresent and omnipotent, is not limited by any one creed, for He says. Everyone praises what he believes; his god is his own creature, and in praising it he praises himself. Consequently, he blames the disbelief of others, which he would not do if he were just, but his dislike is based on ignorance. (Arabi, 1229, p. 115)

A path of self- discovery, and seeing the divine inside oneself is a common depiction of spirituality in the writings of Ibn Arabi. He highlights the value of accepting variety and appreciating God's presence in all religious traditions in this text. He exhorts searchers to

embrace a broader, more comprehensive definition of spirituality in place of strait sectarianism.

Whitman, also expresses spiritual plurality and acknowledges the interdependence of all beings in his celebration of the expansion and diversity of the human experience. Whitman, like Ibn Arabi, encourages tolerance and acceptance of other people's opinions and points of view. Whitman, expresses gratitude for the innate connectivity and unity of all things with this phrase. He understands that everyone is a distinct manifestation of the divine and that his identity is linked to everyone else's identities. The global self, which includes all beings, is likewise celebrated in Whitman's celebration of the self. Whitman declares; "I celebrate myself, and sing myself, and what I assume you shall assume, for every atom belonging to me as good belongs to you." (Whitman, 1998, p. 44). Ibn Arabi, confirms the unity and interdependence of all existence in this paragraph. According to him, there is only one self that takes one a variety of shapes and the apparent differences between people are merely an illusion. It emphasizes the unity of all beings and the spiritual principle of unity. Ibn Arabi explains the same idea and says;

In reality, the self and the other are one; either you are the self, and I'm the other, or i am the self, and you are the other. If we look with a clear eye, we see that there is no separation between the self and other, just as there is no separation between the drop and the ocean. (Arabi, 1229, p. 80)

Through spirituality, transcendent particular identities and promotes unity and connection among all beings, Ibn Arabi and Whitman both encourage readers to reflect on the great depth of spirituality. By their teaching, they encourage a heightened understanding of the spiritual path of self – discovery and unity with the divine, as well as the connection of all things.

Whitman says; "I hear and behold God in every object, yet understand God not in the least, nor do I understand who there can be more wonderful than myself." (Whitman, 1998, p. 48) . Whitman, states his conviction that the divine is present in every faces of existence in this line He

recognizes the mystery and incomprehensibility of the divine, but he discovers God in everything, even experiences and objects. Whitman places a similar focus on introspection and first-hand encounters with God in his celebration of the divine presence in the universe. Arabi says; “The heart is the sanctuary of God, seek God within your heart.” (Arabi, 1229, p. 23). Ibn Arabi, stresses in his teaching the significance of looking inside to discover the divine presence. According to him, one can directly sense God’s presence in the heart since it is the center of consciousness and spirituality in order to realize spiritual truths.

Whitman, and Ibn Arabi both exhort readers to look inside and look for the divine presence. They encourage a greater comprehension of spirituality as an internal path of self-discovery and oneness with the divine through their teachings works. Whitman declares in these lines; “I swear the earth shall surely be complete to him or her who shall be complete, the earth remains jagged and broken only to him or her who remains jagged and broken.” (Whitman, 1998, p. 13). Whitman, implies in this line that an individual's accomplishment and perfection are a reflection of the earth's wholeness and completeness. He highlights how the self and the outside world are intertwined, implying that a person's view of the outside world is a mirror of their inner condition. Whitman's exaltation of wholeness and unity is reminiscent of Ibn Arabi's theories of the interdependence of all things and the divine's involvement in all parts of creation. Ibn Arabi says; “The entire universe is a book written by the finger of God, and every creature in it is a word of God.” (Arabi, 1229, p. 100). The concept, that the universe is a manifestation of divine creation and wisdom is one that Ibn Arabi highlights in this discourse. From the tiniest thing to the vastness of the universe, he claims that all of creation has the stamp of the divine. By considering the world around them, seekers can get a deeper understanding of God, according to this viewpoint, Ibn Arabi and Whitman both challenge readers to consider how deeply tangled they are with the world. They encourage a greater comprehension of spirituality as a path of self-discovery and connection with the divine,

based upon the awareness of the divine presence in all sides of existence, through their teachings and poems. Whiteman declares in these lines; “I am the poet of the Body and I am the poet of the Soul, the pleasures of heaven are with me and the pains of hell are with me, the first I graft and increase upon myself, the latter I translate into a new tongue.” (Whitemane, 1998, p. 78). Whitman, embraces both pleasure and suffering as essential components of the human experience in this piece, celebrating the connection between the body and the spirit. He implies that he may enter the divine world and transcend worldly bounds through poetry. Whitman’s glorification of the body and the soul is reminiscent of Ibn Arabi's teachings on the role that love plays in opening the heart and directing one's spiritual path.

Ibn arabi describes the same idea in his lines; “*The heart that is not illuminated with the light of love is like a house without a lamp.*” (Arabi, 1229, p. 55). Ibn Arabi, uses the metaphor of light to emphasize the significance of love in enlightening the heart and directing the spiritual path. According to him, love acts as aguiding light that illuminates the deepest bounces of the soul and directs the seeker toward spiritual enlightenment. Love, is the road that Ibn Arabi and Whitman both encourage readers to follow. Through their poems and teachings, they encourage a more profound comprehension of spirituality as a path of love and enlightenment that leads to the unity with the divine.

In the poem of “leaves of grass” Whiteman says; “I bequeath myself to the dirt to grow from the grass I love, if you want me again look for me under your boot-soles.” (Whiteman, 1998, p. 52). Whiteman, indicates in this verse his desire to become one with the land and the natural world. He implies that his essence will stand in the natural cycles, signifying a close relationship with the divine through the ground. Whitman's glorifications of harmony with the natural world is a reminiscent of Ibn Arabi's reflections on the spiritual assimilation of a lover or a believer.

Ibn Arabi says; *“The lover sees nothing but his beloved; the believer sees nothing but his Lord.”*(Arabi, 1229, p. 27) . Ibn Arabi, underlines the believer's and lovers deep spiritual experience in this teaching. He says that a state of absorption in which nothing else is noticed is brought about by a powerful love for the beloved or by confidence in a higher power. This idea highlights the lovers or believer's whole attention and dedication to their object of worship or passion. Whitman, and Ibn Arabi both inspire readers to reflect on the great depth of spiritual commitment and absorption. They encourage a greater comprehension of spirituality as a path of love and devotion that leads to unity with the divine through their teachings and poems.

We, are going to delve into the stylization present in the works of Whitman, focusing on the theme of spirituality, in his poetry, stylization is evident through his use of mystical imagery, symbolism, and the rhythmic flow of language to convey the depths of spiritual experience. His works often center on themes of love, devotion, and the research for spiritual enlightenment. White manmade his stylization in his poetry by presenting spiritual truth in a simple profound manner. His imageries symbolize a field beyond the confines of conventional thought and morality, where souls meet in a state of pure connection and understanding. Through this metaphor, he invites readers to transcend dualistic thinking and embrace the unity of existence.

Whitman's, stylization is characterized by his use of free verse, expansive imagery, and celebration of the interconnectedness of all beings. His poetry often reflects a deeply spiritual worldview rooted in the transcendentalist philosophy, which emphasizes the inherent goodness of nature and the human spirit.

Whitman says; "what I assume you shall assume, for every atom belonging to me as good belongs to you."(Whitman, 1998, p. 05). In these lines from Whitman's "Leaves of Grass", stylization is evident in the rhythmic repetition and tone. Whitman celebrates the unity of all

life by affirming the interconnectedness of every subject, highlighting the spiritual principle of unity that underlies the universe. Through his expansive imagery and inclusive language, Whitman invites readers to recognize their worth and connection to the divine. In Whitman's works, stylization serves to elevate the theme of spirituality by feeding it with poetic beauty, depth, and universal resonance.

C – Transcendental Nature from a Sufi perspective

Sufism, observes nature not only as a material world but also as the metaphysical area. Many scholars believe that nature is a representation of God, displaying the qualities and beauty of the Supreme Being. Sufis hold that the universe as a whole, including all living things and natural events, is a reflection of the divine perfection and unity. According to Sufism, nature covers both the interior realm of the human soul and awarenesses well as the outside world of mountains, rivers, and trees. Seeking to sense the divine in everything, Sufis regard nature as a mirror reflecting the characteristics of the infinite. Additionally, to illustrate spiritual principles and truths, Sufis often employ nature as a metaphor. In order to portray the spiritual journey of the soul toward unity with the divine, symbols such as the growth of plants from seeds, the flow of water in rivers, and the cycle of day and night are employed.

Walt Whitman's, poems and Ibn Arabi's writings both spotlight the spiritual value of nature and the unity of all things. Through their writings, they encourage readers to consider the unity of all existence and the divine presence found in the natural world. Walt Whitman's, poem "Song of Myself" from "Leaves of Grass" contains some remarkable passages that highlight his respect for nature "I believe a leaf of grass is no less than the journey-work of the stars." (Whitman, 1998, p. 57). Whitman, raises the significance of a common grass leaf in this sentence, implying that it is just as glorious and significant as the heavenly bodies in the night sky. Whitman's faith in the divine presence in nature and the coherence of all things is reflected in this emotion. Sufism, is an Islamic mystical tradition that places a strong

emphasis on the spiritual value of the natural world. Prominent Sufi poet Ibn Arabi frequently addressed themes of unity and divine love in his writings. He uses nature as a metaphor for the divine and a means of achieving spiritual enlightenment in his poetry.

In Ibn Arabi's poetry "The Song of the Reed," for instance, he represents the soul's desire for reconciliation with God using the metaphor of a reed flute. Cut from the riverbed, the reed regrets being parted from its source and longs to be back in the reedbed. Whitman's praise of nature and the Sufi idea of the soul's pining for unity with the divine are reflected in this image.

Ibn Arabi says, "The earth's perfume is His beautiful name." (Arabi, 1229, p. 110). He, makes the suggestion that the earth's scent is an expression of the divine beauty in this passage. Whitman's enjoyment of the beauty and connectivity of all things, as well as his conviction about the spiritual significance of nature, are alike by this philosophy.

Whitman's poem: "When I Heard the Learn'd Astronomer" contains one of his most lovely sections that honors nature;

After hearing the knowledgeable astronomer and seeing the data and proofs
arranged in columns in front of me,
I was instructed to add, divide, and measure the charts and graphs.
After seeing the astronomer speak in front of a boisterous audience in the
lecture hall, I quickly feel nauseous and exhausted. I eventually got up and
left, wandering alone through the ethereal, damp night air and occasionally
stargazing in complete quiet. (Whitman, 1998, p. 66)

In this paragraph, Whitman draws a comparison between the clear lecture hall and the engrossing outdoor experience of astronomy in the "mystical moist night-air." He conveys admiration and wonder at nature that goes beyond the astronomer's intellectual explanation. Throughout his writings, including "Tarjuman al-Ashwaq" (The Interpreter of Desires), Ibn Arabi frequently used natural imagery to express spiritual truths and the desire for oneness with the divine.

In one of his poems, for instance, Ibn Arabi writes:

A wonder! A garden in the middle of the fire. I can now transform my heart into anything I want it to be: a gazelle pasture, a Christian monastic community, an idol temple, a pilgrim's Ka'ba, a Torah table, and a Quran book. My religion and my faith are Love's camels, and I follow them in whatever manner they go. (Arabi, 1229, p. 61)

Whitman's, depiction of nature as a place of spiritual inspiration and connection is thus a reflection of Sufis' conviction that there is a divine presence everywhere, Whitman, and Ibn Arabi, both encourage readers to see the interdependence of all things and to establish a connection with the divine through nature.

Whitman describes nature in these lines and says; "The earth, that is sufficient, I do not want the constellations any nearer, I know they are very well where they are, I know they suffice for those who belong to them." (Whitman, 1998, p. 30). Whitman, expresses satisfaction with the material world and finds investigation in nature in this line. For those who value them, he says, the world and all of its wonders including the stars in the sky are sufficient. Nature, extremely represents spiritual truths and the soul's journey towards divine unification in the writings of Ibn Arabi.

Ibn Arabi says; "I follow the religion of Love: whatever way Love's camels take that is my religion and my faith." (Arabi, 1911, p. 20). Ibn Arabi, represents the soul's search for divine love and unity using the metaphor of camels traveling over the desert. This embodies the Sufi notion that the road of love a mystical love for the divine represents the top of spiritual development.

Whitman's, "Leaves of Grass" glorification of nature may be interpreted as an expression of his personal spiritual development and pursuit of transcendence. Whitman, like Ibn Arabi, seeks enlightenment and spiritual pleasure in the harmony and beauty of nature. Readers are encouraged by Whitman and Ibn Arabi to consider the divine presence in nature and to acknowledge the interdependence of all things. They provide a greater understanding of the spiritual truths inherent in nature and the wonders of the natural world through their poems.

Whitman declares; “Give me odorous at sunrise a garden of beautiful flowers where I can walk undisturbed.” (Whitman, 1998, p. 50). Whitman, describes in this passage his wish for a calm garden full with perfumed flowers, where he might feel at peace and unity with the natural world. It displays his admiration for the tranquility and sensory pleasures of the natural world.

Ibn Arabi says; “Each moment a new rose, each moment a new nightingale song” (Arabi, 1911, p. 63). Nature, frequently represents spiritual reality and the divine presence in the writings of Ibn Arabi, he transfers the beauty constantly and activity of the divine manifestation in the world through the imagery of nightingales singing and roses blooming. This embodies the Sufi notion of the heavenly mysteries always being revealed and the creation always being renewed. Whitman’s, desire for a perfume flower-filled garden might also be seen as research for enlightenment and spiritual aliment. Whitman, like Ibn Arabi, recognizes the natural world's harmony and beauty as a reflection of the divine presence and finds inspiration and peace in It., readers, are encouraged to consider the spiritual meaning of nature and to acknowledge the divine energy that permeates all creation by Whitman and Ibn Arabi. They inspire people to seek oneness with nature as a means of enlightenment and spiritual awakening through their poems.

Whitman says; “I am satisfied... I see, dance, laugh, sing, As the hugging and loving Bed-fellow sleeps at my side through the night, And withdraws at the peep of the day with stealthy tread, Leaving me baskets covered with white towels swelling the house with their plenty, Shall I postpone my acceptation and realization and scream at my eyes, That they turn from gazing after and down the road, And forthwith cipher and show me to a cent, Exactly the value of one and exactly the value of two, and which is ahead?.” (Whitman, 1998, p. 10). Whitman, raptures in the abundance of nature and the small pleasures of life in this passage. The comforts of a warm bed, the company of loved ones, and the abundant provisions represented by the baskets filled with white towels bring him satisfied.

Ibn Arabi shows in these lines;

I am the slave of the Compassionate; so what complaint should I have? My complaint is only of Time and Fate. There is no reproach against the Lord of worlds. The Time of Love and the Love of Time has made me drunk. It has brought me to a place from which there is no return. OH Friends, do not lament over the Way of Love. (Arabi, 1911, p. 40)

Spiritual truths, and the soul's journey towards divine union are frequently represented by nature. Ibn Arabi, conveys his surrender to divine affection and the transcendence of worldly worries. He transcends time and destiny to find comfort and investigation in the divine presence. Whitman's appreciation of nature's charity and life's basic joys can also be understood as a reflection of his spiritual search for contentment and union with God. Whitman, like Ibn Arabi, recognizes the natural world as a manifestation of the divine presence and finds joy and inspiration in its wonders.

The concept of stylization, which involves the adaptation and reworking of existing forms and styles, can be observed in the works of Walt Whitman, the natural world is often a metaphor for the human experience and the divine in his poetry. The "the song of myself" for example frequently employs images of natural phenomena like rivers, mountains, and green spaces to illustrate spiritual concepts. Associating the natural world into his verse, whitman gives it a deeper symbolic meaning, arousing readers to expect the interconnectedness of the material and spiritual fields.

Whitman's "Leaves of Grass", abounds with stylized depictions of nature, where he celebrates the beauty and energy of the natural world. Similarly, Whitman's "Leaves of Grass" abounds stylization of nature that is showed in poems like "When I Heard the Learned Astronomer" and "Song of Myself." Whitman's expansive and inclusive portrayal of the natural world invites readers to experience a sense of wonder and awe, echoing Bakhtin's idea of stylization as a means of transforming artistic expression. The stylization of nature, in Whitman's works allows him to impart profound insights into the human condition and the interconnectedness of all existence.

V.Conclusion

The themes of love, nature and spirituality in a few poems by Walt Whitman and Rumi reveal a deep connection between the two authors that spans their diverse culture and historical backgrounds. The investigation has revealed that, despite their century's long separation and roots in different traditions, namely Persian Sufism and American transcendentalism, both Rumi and Whitman portray a picture of love and spirituality that is related to everyone.

The poet's deep insights on divine love and the soul's quest for union with the divine were brought to light by the transcendentalist reading of Rumi's Mathnawi in the first chapter. Rumi's poetry, which is deeply ingrained in the Sufi tradition, highlights the breakdown of the ego and reconciliation of love with the infinite. The tenets of transcendentalism, which hold that everyone's soul is fundamentally good and connected to a universal spirit, align with this quest for transcendence, Rumi's use of metaphor, allegory and spiritual discourse in the Mathnawi, which promotes an inner journey toward self-realization and divine union, demonstrates a transcendentalist ethos.

The discussion then turned to Whitman's "Leaves of Grass" , and its Sufi interpretation in the second chapter. The spiritual inclusivity of Whitman's writings, reminiscent of Sufi mysticism, celebrates the divine presence within both individuals and nature. He expresses a mystical experience of union with the holy in both the mundane and the exalted, similar to the Sufi way to God. Whitman's celebration of the body and the soul the interdependence of all life, and his idea of the self are strongly aligned with Sufi ideals.

This analysis, draws attention to the stylistic and thematic similarities between Rumi and Whitman by using Mikhael Bakhtin's idea of stylization to draw attention that Whitman uses the same style of Sufi writers stylization is the idea of adapting stylistic elements from one text to another to establish a dialogic interaction Whitman uses a style of spiritual and

poetic stylization that combines universal and personal themes, the holy and the profane, by using this style their works are understood by people from many backgrounds and time periods because they stylize a universal language of love, spirituality and nature.

Both the free verse celebrations of Whiteman, and the mystical odes of Rumi raise the individual's spiritual journey to a universal level, their mutual belief that love, spirituality and nature are fundamental to the human experience and not limited by religious and cultural bounds but is highlighted by their dialogic interaction. They inspire deeper appreciation for the interconnectedness of all things by transporting readers to a realm where the scare and the common man existence.

The comparison, of Whiteman «leaves of grass “, and Rumi's “Mathnawi” reveals a common transcendent understanding of love, spirituality and nature as well as highlighting the poets distinct contribution to their respective literary and spiritual traditions. This vision is timeless and global, providing deep insights into the universal search for meaning, connection, and divine love. Reading their stylized poetry that inspires and speaks to readers everywhere. Rumi and Whiteman engage in a cross-cultural conversation, demonstrating the timeless power of poetry to convey the essence of the human spirit and its connection to nature.

You, are invited to explore the topic of our dissertation from different perspectives, specially spirituality, love and nature in the “Mathnawi“, Rumi's epic poem and Whitman “Leaves of grass”. Love is portrayed as a celestial power that promotes spiritual enlightenment and universe oneness in Rumi's writings. He used vivid metaphors and allegories to illustrate the transformational power of love and its role in reuniting us with the divine. As you explore these themes, consider how they relate to your own spiritual path as you explore them. A deeper understanding of Rumi's wisdom will be provided by this investigation.

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