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## MEVLANA CELALEDDIN RUMI'S UNDERSTANDINGS OF HUMAN AND SOCIETY

Mustafa Tekin\*

### TURKISH ABSTRACT

*Mevlana Celaleddin Rumi'nin eserlerinde, toplum ve özellikle onun nüvesi olan insan konusu önemli bir yer tutar. Mevlana'nın insan ve toplum anlayışı, "ilahi" ile olan bağlantısı ihmal edilerek ele alınamaz. Bu bakımdan O'nda "ilahi" ile bağlantılı bir insan ve toplum anlayışı görmek mümkündür.*

*Mevlana'ya göre, tüm kainat Allah'ın tezahür yeridir. Fakat bunu o kadar yaratılmışlar içerisinde ancak insan kavrayabilir. Dolayısıyla bu, insanın konumunu diğerlerinden hemen farklılaştırır. İnsanın iki yönü vardır; bunlardan biri fizik alemle irtibatlı olan hayvani yönü, diğeri de meleklik yönü. Bunların her biri zaman zaman diğerine baskın gelebilir. O, meleklik yönünü kuvvetlendirmelidir. Mevlana'da "kamil insan" bir prototip olarak ortaya çıkmaktadır. Kamil insan, Allah'a aşk alakasıyla bağlanan kişidir. Bu tip insanlar çoğaldığında, dünya bir barış yeri haline gelecektir.*

*İnsan değişimlerin kaynağıdır. Dolayısıyla toplumsal değişimin kaynağı da insan olmaktadır. Bu anlamda Mevlana'da, fertten topluma bir geçiş vardır. Din, O'nun toplum anlayışının da temelini teşkil eder. Mevlana'ya göre, Allah ile meşgul olmak toplumu ayakta tutmaktadır. Mevlana adeta, "kamil insan"ı oluşturan değerlerin ete kemiğe bürünerek, toplumun omurgasını oluşturmasını istemektedir. Bu anlamda topluma kendinden menkul bir anlam yüklememektedir.*

When I started to research Mevlana's views of human and society, to tell the truth, I was anxious. There were two reasons of this anxiety; First, to research a personality like Mevlana who is known with his mystical dimension

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with respect to sociological point of view, means to take a risk. Moreover, reading Mevlana's views of human and society systematical sociology point of view is rather difficult. Because Mevlana wasn't a sociologist. In this context, first we outlined sociological findings in Mevlana's works and then evaluated these findings in terms of sociological understandings. It is natural that it is not easy to struggle within this complicated field.

Unfortunately today Mevlana became a reference of contrary ideas. Mevlana's works are nearly in obedience with law. Because of this reason, people who have contrary ideas express their views by referring to Mevlana. In this respect there is a conflict at this point. So it is important to study His understanding of human. Because it forms centre of his understanding of society. Mevlana's assess of human being is diverse from such contrasts.

### **MEVLANA CELALEDDIN RUMI'S UNDERSTANDING OF HUMAN**

We can say that; human from the standpoint of Mevlana is the most important existence. Because divine qualities can appear on human only. First of all human is an artistic work of God.<sup>1</sup> The whole universe is shadow (reflection) of God and He appears through it. But human merely perceives it. Therefore human has a superior position.<sup>2</sup> God created human's nature in accordance with his nature. Qualities of human are projections of God's qualities.<sup>3</sup> According to Mevlana human has two aspects. He expounds these aspects with that statement; "you are animal as of body and you are angel as of spirit. So you walk both in land and in heaven."<sup>4</sup> God unites two constrasts by his infinite omnipotence. Human's body is formed from black clay. The divine spirit can convey body to salvation.<sup>5</sup>

Thus Mevlana sets human between physical universe and metaphysical universe. The physical aspect of human is his sensual aspect and all his nourishment, desire and wishes are satisfied with this aspect. Human's real aspect or essence formes his divine or angelic aspect. This aspect enables him

<sup>1</sup> Mevlana Celaleddin Rumi, Rubailer, tr. Abdlbaki Glpınarlı, İst., Remzi Kitabevi, 1964, p. 166

<sup>2</sup> Ahmet Kabaklı, Mevlana, 6. edition, İst., Trk Edebiyat Vakfı press., 1987, p. 120

<sup>3</sup> Mevlana Celaleddin Rumi, Mesnevi, tr. Veledd İzbudak, Vol. 4, 2. edition, İst., M.E.B. press, 1991, p. 98

<sup>4</sup> Mevlana Celaleddin Rumi, Mesnevi, Vol. 2, p. 290

<sup>5</sup> Mevlana Celaleddin Rumi, Mektubat, tr. Abdlbaki Glpınarlı, İst., İnkılap ve Aka press, 1963, p. 264

to get in touch with metaphysical universe. Its food is science, wisdom, perfection of God and love.<sup>6</sup>

Human has spirit, reason and ego. Mevlana likens human to a Turkish bath. He says; body of human is a strange bathroom. He says that human feels spirit, reason and heat of his ego in this strange bathroom. According to Mevlana human must leave the bathroom and must enjoy this universe. So human can clearly perceive the essence of reason and can confine the essence of spirit and ego.<sup>7</sup> Therefore if human becomes the slave of his greed and desire, man or woman, he becomes a beast. Namely human is the slave of his ego. Human's condition and nature are similar with animals. Such people become insane of vanity and slave of ego.<sup>8</sup> The quality that separates human from animal is reason. Animals are caught by a snare that is set for them. However human can survive from these traps through his reason. Mevlana expresses this condition in the following form: "Eye that sees its desires is disaster for bird; reason that sees snare is bird's shelter."<sup>9</sup>

First of all Mevlana refers to a verse of the Qur'an on human: " In any case was human created as a meager."<sup>10</sup> From the Qur'anic point of view, Mevlana expresses this; Preliminarily human is meager but later on this meak fire is going to be a universe and will ignite the whole world.<sup>11</sup> Human is a great thing. Everything is written in human. Human wants to read science in it, but darknesses and drapes don't let this reading. Such sorts of engagements as darknesses and drapes are different measures taken by human and endless desires of ego.<sup>12</sup> Person must dwindle wordly things to minimum level. So it will be possible for human talents to appear and to be seen all divine appearances on human. In a fact human is a universe that conveys many things in himself. " Human can't be known by any word. Can pearl be obtained by seeing sea? To be diver is inevitable to find the pearl and to obtain it. Every diver isn't equal for this. The diver must be fortunate and apt for this."<sup>13</sup>

<sup>6</sup> İsmail Yakıt, "Türk-İslam Düşünürü Mevlana'ya Göre İdeal İnsan tasavvuru", 1. Milli Mevlana Kongresi, Konya, S. Ü. press, 1991, p. 19

<sup>7</sup> Mevlana Celaleddin Rumi, Fihi mafih, tr. M. Ülker Anbarcıoğlu, 5. edition, İst., M.E.B. press, 1990, p. 264

<sup>8</sup> Agah Oktay Güner, "Hz. Mevlana ve İnsan Sancısı", 2. Milletlerarası Mevlana Kongresi, Konya, S. Ü. press, 1991, p. 19

<sup>9</sup> İsmail Yakıt, Batı Düşüncesi ve Mevlana, İst., Ötüken press, 1983, p. 40

<sup>10</sup> 4/Nisa, 28

<sup>11</sup> Mevlana Celaleddin Rumi, Fihi mafih, p. 87

<sup>12</sup> Mevlana Celaleddin Rumi, Fihi mafih, p. 79

<sup>13</sup> Mevlana Celaleddin Rumi, Fihi mafih, p. 284

In this case, human must understand from where he has come, so that he can arrive at the decision on what human is? Only some people can do it. According to Mevlana, people must know that human has been plucked from God.<sup>14</sup> Because human is a piece of God. For Mevlana, to achieve such a consciousness is important. At the same time he understands perfect belief at this frame. Because belief of the perfect people is in this sentence; "There is no other identity except for Allah's identity."<sup>15</sup> Consequently according to Mevlana person must disappear in God. So person puts an end to sovereignty of emotions and feelings and he or she gets a spiritual unity by Allah.<sup>16</sup> Even angels prostrate to people who has this consciousness.<sup>17</sup>

As for Mevlana, human who has angelic quality is excellent or perfect human. The most important peculiarity of perfect human is love of God.<sup>18</sup> According to Mevlana love is a quality of Allah. The real source of the love is Allah. It conveys the person to a perfect human and it is the only remedy that saves person from ego.<sup>19</sup> Furthermore, perfect human should be in a unity of intension and activity. The perfect human is a person who knows his essence and ideal essential character. That person looks for his ideal character and acts in conformity with it. Intention and activity certainly must be in the perspectives of Qur'an and Hadith.<sup>20</sup>

According to Mevlana Human has qualities of the most vulgarness or avant-gardist of holy ideal from birth. But human prefers one of them with his own will.

Human in Mevlana is an individual in society. Those people own their will and their responsibility.<sup>21</sup> There is a matter that we must scrutinize at this point. I wonder, to what extent person surpasses society in Mevlana's works? Nature of human in Mevlana is appropriate for the nature of human that Qur'an declares. For this reason people who swerve divine line and lose honour of humanity as to feature can't take part in the society positively. But we think, prototype that Mevlana mentions as the perfect human or superior human is seen as an individual who surpasses society. What we understand

<sup>14</sup> Yaşar Nuri Öztürk, *Mevlana ve İnsan*, 2. edition, İst., Yeni Boyut press, 1993, p. 69-70

<sup>15</sup> Mevlana Celaleddin Rumi, *Fihi mafih*, p. 182

<sup>16</sup> Mevlana Celaleddin Rumi, *Divan-ı Kebir*, tr. Abdülbaki Gölpınarlı, Vol. 1, İst., Remzi Kitabevi, 1957, p. 333

<sup>17</sup> Mevlana Celaleddin Rumi, *Mesnevi*, Vol. 2, p. 162

<sup>18</sup> İsmail Yakıt, *İbid*, p. 42

<sup>19</sup> İbrahim Düzen, "Mevlana'nın Tasavvufi Görüşüne Göre İnsan", 5. Milli Mevlana kongresi, Konya, S. Ü. press, 1992, p. 32

<sup>20</sup> İsmail Yakıt, *İbid*, p. 40

<sup>21</sup> Hayri Başer, *Hz. Mevlana, Türk Yurdu*, Vol. 3, İst., 1964, p. 76

from the perfect human in Mevlana is a person whose religious aspect is affectual and besides who is close to God. For this respect the perfect human as an individual has a quality that directs society. But the people who are assessed as the majority by Mevlana remain miserable in the society. Consequently, society controls human at this point. Mevlana describes the ideas of majority as perfunctory.

Mevlana says; “ Human being derived from Adam and Eva.”<sup>22</sup> Thus he accepts the opinion of creation of the holy Qur’an. Allah blowed human from self spirit and every human is caliph of Allah in the world.<sup>23</sup> According to Mevlana Allah created people in respect of a different knowledge and understanding.<sup>24</sup> So Mevlana points out the individual differences among people and at the same time he explains where division of labour was based in a society. Differences in creation is reflected to missions in a society in following phase.

Mevlana expresses; in a world that people who are lovers of God, live, peace and presence can be supplied.<sup>25</sup> Thus he stresses the function of love of God in obtaining social peace. According to Mevlana, Human is a source of variations at any moment. He makes clear in this form; “ Great Allah creates human being at any moment again. Allah sends to the inside of human another thing again and again. First of them doesn’t resemble to second and second doesn’t resemble to the third one.”<sup>26</sup> Human who is described in this sense plays a part in changing societies and values. This role is very important. The meaning and the evaluation which correspond to the human concept reflects on the society. Besides, Mevlana tackles the changeable character of human. Nevertheless, Mevlana says; “trick is in human; completely”<sup>27</sup> and he indicates the trickier aspect of human. Tricks evokes corruption. From this point of view we perceive the relation between trick and corruption in Mevlana. Here, corruption can correspond to deterioration on the sociological scope. Fundamental reason of decline in society is human again. Corruptions is

<sup>22</sup> Mevlana Celaleddin Rumi, *Divan-ı Kebir*, Vol. 3, p. 80

<sup>23</sup> Celaleddin B. Çelebi, “İnsan Sevgisi ve Hz. Şems”, 6. Milli Mevlana Kongresi, Konya, S. Ü. press, 1993, p. 35

<sup>24</sup> Mevlana Celaleddin Rumi, *Divan-ı Kebir*, Vol. 1, p. 185

<sup>25</sup> Semih Sergen, “Mevlana’nın İnsana Bakışı”, 2. Milletlerarası Mevlana Kongresi, Konya, S. Ü. press, 1991,

p. 111

<sup>26</sup> Mevlana Celaleddin Rumi, *Fihri mafih*, p. 292-293

<sup>27</sup> Mevlana Celaleddin Rumi, *Mesnevi*, Vol. 6, p. 195

brought about by people. Human can smooth his negative aspect only with love of God.<sup>28</sup>

We can understand by looking at Mevlana's ideas on human that; Human is a being has good and bad capacities as creation. He isn't the source of badness completely. But he isn't God who doesn't yield an error and is approved as the unique measure. For this respect, sources of order, disorder, peace, social corruption, unity, disintegration and alienation are human. His qualities which are congenital direct society. Besides, lots of civilizations had been built on these humane qualities as we knew throughout history. Today capitalism that based on qualities like selfishness and foxiness of human is the most beautiful sample of this. Islamic civilization based on qualities like law and justice not humane inanitions is one of civilizations that human established. The important thing is the proper preference of people. In my opinion the human and his nature which Mevlana defines constitutes the seed of civilization based on foundations of law and justice. Because this human knows from where he has come, and to where he has to go and his account (in resurrection). He is an existence which has an interrelation with his transcendent.

In spite of Mevlana's definition of human in this form, some researchers characterize Mevlana as humanist.<sup>29</sup> One of them is Sadi Irmak. He says on Mevlana that; "Mevlana and Yunus Emre represent movement of humanism in Turkey. In our opinion Mevlana surpasses European humanists. Because he created a great sort of humanism that imparts a saint quality to human being, what's more which evaluates him as the part of God.<sup>30</sup> Sadi Irmak settles with the value which takes place in Mevlana which means in Islam and precisely determines Mevlana as a humanist. This is extremely false. We can put forward this error by giving definition of humanism.

Humanism sublimates things related to this world and human, it doesn't sublimate things related to divinity and the day of judgement. It constitutes the extremity point of a general trend. In Humanism there isn't any authority limiting human on himself. Human is an independent category that suffices himself. In Humanism, Human is sole source and measure of truth. Humanism arranges human to the centre of universe.<sup>31</sup>

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<sup>28</sup> Mevlana Celaleddin Rumi, *Divan-ı Kebir*, Vol. 2, p. 37

<sup>29</sup> Sırrı Alıçlı, "Mevlana'yı Anarken", *Türk Yurdu*, Vol. 3, İst., 1964, p. 78

<sup>30</sup> Sadi Irmak, "Mevlana Hümerizminin Özellikleri", *Bildiriler*, T. İş Bankası press, p. 100

<sup>31</sup> Ömer Demir, Mustafa Acar, *Sosyal bilimler Sözlüğü*, İst., Ağaç press, 1992, p. 166

Above all, the definition of humanism reminds one of Protagoras' words. He says; "Human is measure of everything."<sup>32</sup> It is possible that the idea of sophists forms nucleus of humanism. Two points attract attention in the definition. One of them is the idea; "there isn't any authority limiting human on himself. And the other one is that; "it doesn't sublimate things related to divinity and the day of judgement." In the first idea, as well as the God's authority, all the other authorities are rejected. God's restrictive principles on human are rejected. However, human in Mevlana gains a meaning with God. God is the human's cause of existence. He is nothing without God. God is unconditional authority. God sent some orders and prohibitions to human. It is different to see human as a piece of God and it is different to refuse God as an authority. Mevlana excepts the first one. The second necessitates dependence to human in absolute meaning. Furthermore facts of paradise and hell at Mevlana is in contradiction with humanism. Then How can Mevlana be humanist? Love of human reserve an important place in Mevlana. But it is false to see Mevlana as humanist only because of this. For Mevlana focus point of everything is God and human is imperfect: " Human is trifling intelligence and he is dependent on the teaching of God in perpetuality."<sup>33</sup> Here, human is insufficient by oneself and he is in need of an unconditional existence. Human can't be the sole measure of truth. Because the whole history is full of people's contradictions. The universe in Mevlana isn't human centered but it is God centered.

### MEVLANA'S UNDERSTANDING OF SOCIETY

As we stated above, Mevlana doesn't give knowledge systematically on social themes. It isn't possible to find ideas on social subjects directly. Therefore it is essential to give information at every line. Here, having mentioned the concept of human and his relation with the society briefly at this point, we will tackle the social structure of Mevlana's period and his sights on society.

Concept of Human is important in Mevlana. Because Mevlana's understanding of society is based on this human. First he indicates the ontological origin of human and he establishes relations with human and his creator. According to Mevlana those who can't establish these relations are majority or community. Human at first place must know himself. Thus he can understand society and explain it. Human can constitute the base of a healthy

<sup>32</sup> Kamuran Birand, İlk Çağ Felsefesi Tarihi, 3. edition, Ankara, A. Ü. İ. F. press, 1987, p. 30-31

<sup>33</sup> Mevlana Celaleddin Rumi, Fihi mafih, p. 220



society by recognizing himself. So there is a transition from individual to society in Mevlana.

How would human know himself? How would he get in touch with his creator? First of all he would try to leave his prejudices, his sensualities, his ambitions that hinders him to perceive himself and that arises from his personality, that is to say, he would educate himself. Thus both human will perceive sciences of spirituals and he will know himself better. To restrain passions and concupiscences by educating himself and to get in touch with God means to be unnihilated in God. This human will be in limits which are arranged by God. Mevlana reflects his understanding of human to society also. Therefore the whole characterization of the society will be parallel to these understandings of human and society.

Among other things we must look over the period of Mevlana. Anatolia at the era of Mevlana was confused. This era that Mevlana lived -in the thirteenth century- was the worst one. It was made a pact with Muhezzibuddin Baycu after defeat of Köseadağ in 1243.<sup>34</sup> After then the state of Selcuklu became dependent on the tyranny of Mongol.<sup>35</sup> The state of Selcuklu excepted to give a heavy tax. The state lost its authority. There were a lot of rebellions in Anatolia.<sup>36</sup> In this era Mevlana appears as an intercessioner. People apply to Mevlana to resolve their difficult matters. Mevlana writes briefs on this problems to administrators of Mongol. Generally we see affirmative answers of Mongol's directors for these briefs.<sup>37</sup> Consequently The term of Mevlana isn't such a happy era because of the wars and civil wars.

People of Selcuklu in general was sunni. But there were a few Shiites in the east. There were a lot of dervish orders. Konya was a centre of religious orders. Dervish orders like Rufai, Nakşibendi, Kadiri emerged in Anatolia. Particularly we must mention the organization of Ahi. This structure organized the merchants in Anatolia. But it is false to evaluate them as the merchants' organization only. It is well known that this organization used to take place in villages and embrace various public groups.

<sup>34</sup> İbn Bibi, *Anadolu Selçuki Devleti Tarihi*, tr. M. Nuri Gençosman, Ankara, Uzluk press, 1941, p. 221

<sup>35</sup> Yılmaz Öztuna, *Büyük Türkiye Tarihi*, Vol. 1, İst., Ötüken press, 1977, p. 469-470

<sup>36</sup> Coşkun Alptekin, *Doğuştan Günümüze İslam Tarihi*, Vol. 8, İst., Çağ press, 1989, p. 298-305

<sup>37</sup> It can be referred to Mevlana's work named "Mektubat" on this issue. Besides see; İsmet Kayaoğlu, "Mevlana'nın Moğol Yöneticilerle Münasebetleri", 2. Milli Mevlana Kongresi, Konya, S. Ü. press, 1987, p. 161-163

Konya became relatively the place of scientists and thinkers with Mevlana especially. For example Şeyh Sadrettin is one of them.<sup>38</sup> Turks were the majority of inhabitants. The condition of people was previously good in terms of economy. After the battle of Köseadağ, the economic condition had a recession.<sup>39</sup> Konya was the capital in this era. People and the scientists were coming to The state of Selçuklu by escaping Mongol's cruelty.<sup>40</sup>

First of all, sufism movements were confined in the public. During Mongol's invasions and afterwards Islamic mysticism spread through palace and government houses and became a life style and morality.<sup>41</sup> Mevlana uses some concepts like patience, resignation, gratitude, solitude, repentance and taqva in his works more. In our opinion this critical period influenced Mevlana's views of human and society.

Mevlana reflects the view of human that we stated above to society. Therefore to take the shape of whole social associations, briefly of society is parallel to these comprehensions of human and society. It is impossible to place Mevlana in any sociological theory in real sense as to his social sights. He particularly emphasizes subjective and individual aspects of religion. But he doesn't refuse society and social salvation. Consequently there isn't a contrast between Mevlana's views of human and society. To the contrary there is a harmony. According to Mevlana the phenomenon of changing begins from individual. In our opinion he wants to realize social salvation with individual. But he doesn't see salvation in mystical life only. Never did he live distant from society and he alone led for salvation to other people by living in society. As for Mevlana the individual is a tiny model of the society.

First of all, it is impossible to precisely harmonize Mevlana's views with a theory that takes part in history of sociology. It is necessary to state this. However, Mevlana can be placed in psychological school. But it is impossible to complete word by saying; "Mevlana can be evaluated in psychological school." Because this school is very extensive and it contains trends that explains social events with instincts like sexuality too.<sup>42</sup> In this respect we can say that; Mevlana's view of society is parallel to introspective method and

<sup>38</sup> Ahmet Alkan, "Mevlevilik ve Mevlana Külliyesinin Konya Şehirsel Gelişmeleri", 1. Milli Mevlana Kongresi, Konya, S. Ü. press, 1986, p. 206

<sup>39</sup> İbrahim Kafesoğlu, Selçuklu Tarihi, İst., M. E. B. press, 1972, p. 151-154

<sup>40</sup> Osman Turan, Selçuklular Zamanında Türkiye, İst., Turan press, 1971, p. 292-293

<sup>41</sup> Mehmet Aydın, "Hz. Mevlana'nın Yaşadığı Devrin Sosyal Yapısı", 2. Milli Mevlana Kongresi, Konya, S. Ü. press, 1987, p. 283-285

<sup>42</sup> N. Şazi Kösemihal, Sosyoloji Tarihi, 4. edition, İst., Remzi Kitabevi, 1982, p. 115-124

doctrine of unity of existence (Vahdet-i Vucut) that takes part in theories of psychology.

Introspective or the method of recognition of himself comes to an agreement with sight of unity of existence in sufism. Introspective method is to understand the true nature of society by recognizing himself and to explain social incidents with psychology of human, superior human, perfect human in real sense. Sufis put forward to withhold this explanation in their subjective world and they conceal it to be connected with the field of experimental science that takes part in the base of whole sciences. Therefore They say; "We aren't bound to psychological factor with an extreme inclination. According to them the whole members of society obtain the power of penetration to universe of emotion and thought and they purpose entire society with the word of " own" in its testimony of " to recognize oneself. "<sup>43</sup> There is a great understanding in this method. Thus the dynamism of psychological experiment relevant to human and group can be described by means of these methods of introspection and terminologies accurately.<sup>44</sup>

Religion occupies the most important position in Mevlana's understanding of society. "Tevhid" is the centre point in the society and the universe for Mevlana. Because the origin of everything is unique.<sup>45</sup> It is necessary to be united with God. Real Tevhid is this for Mevlana. Those who don't accept it are within conceit.<sup>46</sup> This world is a universe of figures and dreams. Individual that is the least unit of society is a spark of God and is the little pearl of divine light. Therefore human can be seen as the appearance of God.<sup>47</sup> According to Mevlana, to be occupied with God keeps the society alive and to be occupied with other things save for God, causes the destruction of society.<sup>48</sup> Thus we can say that; one of the most important of social dynamics was Love of God in Mevlana's works. In any case order and justice are always

<sup>43</sup> Amiran Kurtkan Bilgiseven, Genel Sosyoloji, 4. edition, İst., Filiz Kitabevi, 1986, p. 52-56

<sup>44</sup> Pitirim A. Sorokin, Çağdaş Sosyoloji Teorileri, tr. Münir Raşit Öymen, Vol. 2, 2. edition, İst., 1975, p. 193

<sup>45</sup> Mevlana Celaleddin Rumi, Fihi mafih, p. 13

<sup>46</sup> Şefik Can, Hz. Mevlana'nın Sireti ve Sureti", 6. Milli Mevlana Kongresi, Konya, S. Ü. press, 1993, p. 48

<sup>47</sup> İsmail Hüsrev Tökin, Mevlana'da Tanrı Anlayışı", Mevlana, İst., 1953, p. 15

<sup>48</sup> Abdülbaki Gölpınarlı, Mesnevi ve Şerhi, Vol. 5, 2. edition, Ankara, Kültür Bakanlığı press, 1989, p. 129

result of Love.<sup>49</sup> Mevlana states the whole existences in universe were alive with Love of God by surpassing social dimension.<sup>50</sup>

Mevlana sees scientists, dervishes, sheikhs and those who have spiritual influences in society as components that help the social structure to stand.<sup>51</sup> Thus one of the basic dynamics of the society is science. According to Mevlana a society that doesn't abandon desires and inclinations itself, is short-lived and it disappears. The tribe of Ad had perished with wind for leaving God's orders and swerving from Tevhid. Mevlana concretizes his thesis by giving an example of "Ad."<sup>52</sup> Human leans against a trust. Mevlana expounds this by referencing this verse;" We offered the trust to skies, ground and mountains. They avoided to take on the trust. They worried to be in perfidy to it. Human took on it. Because Human is quite unjust and very ignorant."<sup>53</sup> According to the interpreters of the Qur'an, this trust is religion in general meaning.<sup>54</sup> The task of protecting religion will absolutely be reflected to society and social life too.

Mevlana mentions the relation between religion and economic condition also. According to him poverty destroys people. He states this condition by referring to a Hadith.<sup>55</sup> Nevertheless According to him economic distress can lessen slavery to the Lord and entwining religion. So an average standard of living is necessary to health of society.

In his opinion peace, solidarity are components to provide unity between individuals and groups.<sup>56</sup> Besides he sees justice as the most important dynamic of social structure.<sup>57</sup> Some people may not like but establishments in society are indispensable for the continuation of the community.<sup>58</sup> He says: There is a council and there is a dungeon too. Both of them are necessary. Council is for the cordial human, dungeon is for the unripe one.<sup>59</sup>

<sup>49</sup> Mevlana Celaleddin Rumi, *Divan-ı Kebir*, Vol. 3, p. 159

<sup>50</sup> Mehmet Aydın, "Hz. Mevlana'da ve Muhyiddin Arabi'de Aşk Kavramı", 3. Milli Mevlana Kongresi, Konya, S. Ü. press, 1988, p. 239

<sup>51</sup> Mevlana Celaleddin Rumi, *Mektubat*, p. 250

<sup>52</sup> Mevlana Celaleddin Rumi, *Mesnevi*, Vol. 6, p. 372

<sup>53</sup> 33/Ahzab, 72

<sup>54</sup> See; İbn Kesir, *Hadislerle Kur'an-ı Kerim Tefsiri*, tr. Bekir Karlığa-Bedrettin Çetiner, Vol. 12, İst., Çağrı press, 1991, p. 6611-6620

<sup>55</sup> Mevlana Celaleddin Rumi, *Mesnevi*, Vol. 2, p. 40

<sup>56</sup> Mevlana Celaleddin Rumi, *Divan-ı Kebir*, Vol. 1, p. 205

<sup>57</sup> Mevlana Celaleddin Rumi, *Divan-ı Kebir*, Vol. 5, p. 393

<sup>58</sup> Mevlana Celaleddin Rumi, *Fihri mafih*, p. 48-49

<sup>59</sup> Mevlana Celaleddin Rumi, *Mesnevi*, Vol. 6, p. 205

There is an interesting point of this matter; Mevlana mostly uses concepts that states subjective aspect of religion. But he isn't distant from the society. He emphasizes congregation implicitly with ceremonies of Sema. This point is important. We see an inclination to Mevlana from the all of the social categories. There is an inclination in every stratum ranging from administrator to people. We can explain this with that day's condition of government and society, too; There wasn't authority and power of the state. In fact Sultans lost their authorities completely after Mongol's invasion. They became a feudal group that acted in direction of Mongol's orders. Community was in a crisis. In our opinion people answered back Mevlana's social discourses in such a period. This is related closely to the feature of that term too.

It is indispensable to ask such a question; Did the society and events that he lived in affect Mevlana's thoughts? First, every scientists and thinkers had been affected from the society and events that they had lived in. Consequently Mevlana had been affected too. His inclination to sufism, themes that he treated, and his way of treating it are the best examples of this. Mevlana is a sufi and sufism is very diffused. General comprehension of Islamic mysticism is valid for Mevlana too. On the other hand every mystic is the owner of some authentic thoughts and concepts. In our opinion society and events that Mevlana lived in, affected the formation of these differences.