

MEVLANA CELALEDDIN RUMI, PUBLIC SPACE AND PREVENTIVE SOCIAL SERVICE

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Mevlâna Celaleddin Rûmî, Kamusal Alan ve Koruyucu Sosyal Hizmetleri

ÖZ

Roma'da, kamu ile özel alan arasında keskin bir ayrım vardı. Bu katı ayrım Batıda 18. Yüzyıldan itibaren yıkılmış, kamusal alan, "toplumun ortak yararını belirleyen ve gerçekleştiren düşünce, ifade ve eylemlerin üretildiği, gerçekleştirildiği toplumsal etkinlik sahasına" dönüşmüştür. Artık halkın karşılaştığı her alan ve mekân kamusal alana evrilmiştir. Halbuki Ortaçağ İslam dünyasında medreseler, hanlar, hamamlar ve tekkeler dahil çarşı pazarda toplumun her türlü konuları konuşulmaktaydı ve zaten buralar sivilleşmişti. Hele Mevlâna Celaleddin Rumî, çok dinli ve çok dilli Anadolu Selçuklu Başkenti Konya'da "sosyal yönüyle ortak bir dünyanın arabulucusu" olarak sivil toplumun alanını oldukça genişletmişti.

Bir din adamı ve mutasavvıf olarak bilinen Mevlâna Celaleddin Rumî, dinin en geniş anlamda tarifi olan "yaratana tazim/ibadet, yaratılana hizmet" şeklindeki iki alanı hayatın mihrine koymuştu. Yaşamı boyunca bu iki alandan hangisini önceliğini ayırt etmek mümkün değildir. Tasavvufi izah yöntemiyle iki alana yönelik hizmetlerin tek bir amaç olduğunu söyleyebiliriz. O'nun "yaratılanlara hizmet" kategorisindeki söz ve eylemleri arasında, modern bir bilim olarak sosyal hizmetin mevzuu olan yaşlılar, kadınlar, hastalar, göçmenler gibi dezavantajlılara ait çok sayıda hizmet örneği bulunmaktadır. Fakat daha genelde "topluluk içerisinde yaşamayı" akıl ve mal sahibi olmaktan bile önde tutarak "zühd ve ruhbanlığı geri plana atması" birinci dikkat çeken husustur. İkincisi bu toplumsallık içerisinde siyasiler, yöneticiler, esnaf ve sanatkârlar gibi toplumun her katmanını kendine muhatap kabul etmesi, "kamusal alanın sınırlarını halk adına" genişletmesi ve en son dezavantajlı olsun olmasın her tür müracaatçıyı öğreticilik, savunuculuk, koruyuculuk, güçlendiricilik gibi modern sosyal hizmet yaklaşımlarıyla desteklemesi dikkat çekmektedir. Bu çalışmada Rumî'nin sadece dezavantajlılara değil bütün müracaatçılara yönelik soru ve sorunlara yaklaşımları ele alınacak, koruyucu sosyal hizmet perspektifinden değerlendirilecektir. Çalışmada amaç sosyal hizmet tarihinin bir parçasının gün yüzüne çıkarılması değildir. Belki risk altındaki kişi, grup ve toplumlarda sivil gayretlerin kamusal alanda üstlenebileceği destekleyicilik, koruyuculuk ve güçlendirme yaklaşımlarının derinlik ve etkisine dikkat çekebilmektir.

Anahtar Kelimeler: Mevlâna, Koruyucu/Önleyici Sosyal Hizmet, Sivil Toplum, Dezavantajlılar.

Mevlana Celaleddin Rumi, Public Space and Preventive Social Service

ABSTRACT

There was a strict distinction between public and private area in Rome. There were inequality and hierarchical relations in the private area where family and kinship relations were valid. Since the 18th century, this strict distinction has been destroyed in the West and the public area has turned into "a social activity area where thoughts, discourses and actions are produced in order to determine and realize the common benefit of the society". From now on, every area and space encountered by the public has evolved into a public area. However, in the medieval Islamic world all kinds of social issues were discussed in the bazaar including madrasahs, inns, baths and lodges, and these places were already civilized. Especially, Mevlana Celaleddin Rumi had greatly expanded the field of civil society as "the mediator of a common social world" in the multi-religious and multilingual Anatolian Seljuk capital, Konya.

Known as a religious and a mystic man, Mevlana Celaleddin Rumi had put two areas at the axis of life, which are the broadest definition of the religion as "respect/worship to the creator, service to the created". Throughout his life, it is not possible to distinguish which one of two areas he prioritized. With the Sufi explanation method,

we can say that the services for two fields are for one purpose. Among his words and actions in the category of "service to creatures", there are many examples of service to the disadvantaged such as the elderly, women, patients, immigrants, which is the subject of social service as a modern science. But more generally, by giving importance to "living in the community" more than even having intelligence and property; His "putting asceticism and priesthood into the background" is the first thing drawing attention. Secondly, his accepting every layer of the society such as politicians, administrators, tradesmen and craftsmen class as its addressee, his expanding the boundaries of the "public area on behalf of the people" and finally his supporting all kinds of applicants whether they are disadvantaged or not with modern social service approaches such as teaching, advocacy, protection and empowerment are noteworthy within this sociality. In this study, Rumi's approaches to the questions and problems not only for the disadvantaged but also for all applicants will be discussed and evaluated from the perspective of the preventive social service. The aim of the study is not to unearth a part of the social service history. Maybe it is to draw attention to the depth and impact of the support, protection and empowerment approaches be undertaken in the public area by the civic efforts in people, groups and communities under risk.

Keywords: Mevlâna, Protective/Preventive Social service, Civil Society, Disadvantaged.

Introduction

The main purpose of the social service profession is to ensure that people live peacefully and healthily in the society. There are two stages for this. The first is to take measures to protect people, families and society from various risks; the second is to intervene with emerging problems directly. In preventive social service studies, it is aimed to eliminate the problem at its source by taking the necessary measures and precautions before the problem arises. Policy practitioners try to identify possible problems with the method of problem scanning and risk analysis in the modern period. (Karataş, 2017, 36) In modern societies, risk types have diversified and increased considerably when compared to the traditional societies. For this reason, it is becoming more and more important to carry out studies that will eliminate the social risks threatening the individual and society.

There are two pillars of preventing risks and threats. The first stage is to prevent the problem from occurring by ensuring that social solidarity within the civil society is kept alive and strong, and to dry it at the source if it occurs; The second stage is to ensure reducing the level of possible anxiety and anxiety through interventions aimed at reducing poverty and eliminating social inequality. Social solidarity is very strong in societies living in rural areas. (Günay, 2011, 128-129) However, in our age, owing to rapid urbanization and digital lifestyle, people are deprived of a system that will ensure emotional sharing and solidarity, they become lonely among crowds, they fall into despair and sadness, the threshold of psychological resilience decreases, and eventually they can be dragged into depression. Rapid urbanization has posed a number of new problems, from traffic jam to noise pollution, from irregular migration to unplanned settlements, from unaccessible secure food to environmental pollution, from job finding and economic concerns to crime rates' increasing. For this reason, it is very important for social service to defend social support and solidarity in terms of social unity and integrity. Because social solidarity develops by respecting rights, knowing that service to humanity is a valuable behavior, believing in the dimensions of this behavior going beyond personal interest, and finally avoiding otherising. (Yücer, 2020, 223-24) By supporting all these, the services provided by the hometown associations in the face of events such as birth, marriage and death, vocational training courses organized by municipalities, culture and art activities and learning new specific occupational fields perform important tasks in ensuring socialization.

On the other hand, social service does not focus only on the individual or his or her rights, needs and wishes; but also takes it in its environment. As a matter of fact, the understanding of “individual within its environment” is the most basic element that distinguishes social service from other disciplines. Ed. Tomanbay, 2012, 4-5) Escaping the attention of the law and private institutions, social service focuses on the psycho-social needs of the family, neighborhood and society from which the individual comes out, besides the individual. It considers the family, neighborhood and society as a legal personality and prioritizes its rights. It draws attention to the factors that offend them, have a negative effect on them, and make them unhappy. It does not consent to the sacrifice of the general’s rights for the rights of an individual or a tendency. For instance; While law prevents drug use in front of the schools or in public places for the sake of public health, social service deals with "society protective" measures to prevent the spread of substance abuse and other types of addiction wherever the police and the law cannot reach. The law may allow the use of cigarettes and alcohol, may not touch foods causing obesity, plastics containing carcinogens, consumption of genetically modified foods, social media addiction open to perception operations, manipulations as a marketing technique; however, social service does not see them positive or approve them because of their personal, social and institutional damages in the future, and struggles at every stage. It knows its harms and tends to the measures on micro, mezzo and macro scales.

1. Preventive Social Service

The phenomenon we call health has a wider meaning than the absence of disease. Health, as defined by the World Health Organization (WHO), is “a state of complete physical, mental and social well-being”. (https://www.who.int/about/who-we-are/constitution_01.03.2019) Life continues in a partially dynamic process. The active participation of the individual in this process indicates that he is healthy. This situation is also related to his ability to cope with problems. Accordingly, all kinds of motivation, methods and guidance in the process from the individual's desire to do/be able to do business to the joy of producing and winning can be considered within the scope of social-health services.

In recent years, studies (Finland, 2012, 287–298) have been carried out within the framework of eco-social service (green social service / environmental social service) as a part of the protective preventive social service; more basic values have been prioritized such as air, water and soil pollution, global warming, greenhouse gas effect, acid rain, deterioration of the structure of herbal and animal products, destruction of fertile lands and biodiversity, increase in natural disasters such as deforestation, earthquake, tsunami, landslide, hurricane, desertification, human rights violations and environmental injustices.

In this case, It is possible to evaluate preventive social service’s three aspects such as preventing threats to an individual, group or system that has not been affected yet by the onset of conditions threatening a healthy life; secondly, supporting the healthy mental development of children and young people, and thirdly, empowering individuals by gaining knowledge, skills and behaviors that will increase their well-being. What is wanted to be done here is to prevent the emergence of social diseases and to reduce the burden of the hospital and the state budget. Because every penny spent on social protection will prevent three cents to be spent in the future, and a right movement will be made. (<https://www.ifsw.org/tr/the-role-of-social-work-in-social-protection-systems-the-universal-right-to-social-protection/>, Erişim; 19/02/2018)

As a result, we can define preventive social service as a discipline and profession that helps individuals, groups and society meet their needs and solve their problems, "interferes with people's

relations with their environment and, when necessary, works to change the environment for the benefit of people". (Işıl, 2011, 101)

Primary prevention in preventive social service is the activities designed to promote the mental health of the community and its members and to minimize the incidence of emotional, behavioral, social and cognitive impairments. More specifically, it can be achieved by targeting to increase the possibilities of individuals, families and groups to function optimally. (McCave, & Rishel, 2011, 226-240)

Social worker works not only for marginalized, excluded, abused and disadvantaged groups; but also for keeping candidates healthy who are likely to fall into this situation because of the ongoing changing and transforming conditions. If necessary, the structural-traditional system fictions can be used for this. In this context, as a coping method existed in traditions, "doing favors to the poor and orphans (serving food, almsgiving and zakat), avoiding heavy foods and abstinence (fasting), visiting loved ones (visiting relatives), education of children and caring for orphans, caring for the elderly are some of the most prominent topics. In short, the knowledge age has brought the "protection" attribute representing an aspect of the social service field to the agenda of societies at an increasing rate. How these and similar services were performed in the 13th century Anatolian geography, especially for Mevlana and Mevleviyeh, is gaining importance. Since it is interesting and exciting to examine the services that provide integration against the social fragmentation in Anatolia, which is a multilingual and multicultural geography, whose demographic structure has changed with migrations, and which also returned to the battlefield as a result of the Crusader-Mongol attacks. The aim of this study is to investigate protective preventive measures through the example of Mevlana and Mevlevîs.¹ Because struggle in the universe is an exceptional situation, cooperation is essential.

Here, it should be said that; Mevlana did not engage in poetry because he was a poet, he did not try to create a philosophical school of his own because he was a thinker, he did not engage in music and fine arts because he was an artist and aesthetician. He is a mystic first and foremost. The first aim of Sufism is "Honor God (dhikr and worship), the second aim is "serving the creatures". In fact, these two purposes are the purpose of religion. "Service to the creatures" mentioned as the second aim actually includes all the subjects of the social service. In this study, Mevlana's understanding of service to the created (creature) and its practices will be discussed. It will be seen that his service is aimed at removing the distance between human being and his creator. Service to the creatures is not just because they "exist", but because of the "value of the creator" and "the desire of the creator to appreciate the creatures". Therefore, this study should not overshadow the basic duties of Mevlana, who sees himself as a "voluntary and attendant of God" social service worker, such as lifting the veils and inviting.

2. Mevlana and Protective Social Service

In the period when Mevlana lived, Konya became a medium-sized city, reaching a population of 30-60 thousand, both because it was the capital of the Seljuks and it was on the trade routes. However,

¹Mevlana's views on society are generally explained by the psychologist school in academic studies. According to this method, which is described as the method of self-recognition (introspective), people will know the differences in themselves and will act accordingly. Because despite all their differences, people are the manifestation of one definition. Beings with different levels and stages of creation represent one with all their forms. If everyone is a manifestation of one, then it makes no sense to quarrel over the difference that has been given. Maybe it is necessary to know the differences as wealth and thank the owner. Therefore, all social structures are shaped within the line of tawhid. Esen, Adem (2006), "Social Relations and Social Order in the Works of Mevlana", Proceedings of the Mevlana Symposium on International Thought and Art, 25-28 May 2006, Çanakkale/Turkey, p. 9-10.

due to the Mongol invasion, the Anatolian Seljuk State fell to the level of a province, and the stress and tension of the people of the city increased with high taxes and threats from other beylics. It is seen in the sources that Mevlana tried to appease the people being stuck under heavy taxes at that time, with the description that worldly goods are a temporary commodity circulating from hand to hand. It is also noteworthy that after the Mongols invaded the city twice, he persuaded the people to pay voluntarily tax in order to prevent destruction and plunder; sometimes he treated the elderly, women, the poor and the insane with compassion, and sometimes he tried to reduce the stress and tension of the people. He is seen encouraging the people to be united around monotheism and love of God and condemning discrimination, dissension, objection and chaos. On the other hand, his efforts are seen in the normal social life for opening madrasas as official educational institutions, not interrupting the lessons, protecting the fairness of the bazaar and the market. During the period he lived, he constantly ran for the service of protecting the society, and this service became widespread through the Mesnevi reciting in the Mevlevi lodges established in different geographies of the country after him and continued to guide for centuries. While Mesnevi inspired (Gündoğdu, 2005, 221-235) every reader to turn to the meaning, not the form, with the teachings contained; the Mevlevi lodges provided travel and accommodation services to the people who passed by and became the regular, organized and applied training centers of Mevlana's teachings. With all these aspects, Mevlana, Mesnevî and Mevlevi lodges have turned into schools and ecols exceeding the definition of being a center where only charity and philanthropy services are given in the classical period. While reconstructing and constructing the society culturally, it has become a center of reproduction in areas ranging from security to health, from accommodation to feeding the poor and from music to painting. His teachings do not only appeal to the disadvantaged anymore, but also raise the social-cultural level of the healthy population.

In his works, Mevlana emphasizes that it is important to always be together in social life and to meet people and live in harmony. Scholars, derwishes and people with spiritual influence are the pillars enabling the social structure to stand. According to him, society consists of four classes: rich, poor, middle class and slaves. The middle class are the owners of the arts. The rich are generally less interested in religion, whereas the poor are more close. (Tekin, 2005, 84)

Human being usually earns his/her livelihood by practicing profession. In order to express this, Mevlana says, "The person who takes up the art of sewing shoes will sew shoes no matter which city he goes to and he will receive the reward of his profession." "Those who work and earn find the goods. It is rare for one to stumble upon a treasure." (Mevlâna, 1957, V/323)

Although every art and profession is important in society, having knowledge, science and experience is the beginning of every job.

Cons and pros of everything is according to its place. So, science is necessary and useful (Mevlâna, 1957, VI/2599). Science is the sultanate seal of Solomon. The whole world is form, science is soul (Mevlâna, 1957, 1/1031).

The soul's inclination is to wisdom and sciences; the body's desire is for vineyards, meadows and grapes. The soul is inclined to rise and glory; the body's desire is for earnings and herbs. (Mevlâna, 1957, III/4436-37).

Although knowledge is important, sacrifice is more important: "There are two great hallmarks in human beings: The first is knowledge, the second is self-sacrifice. Some have knowledge, no sacrifice. Some have sacrifice, no knowledge. Blessed is the one who has both." (Eflâkî, 1987, 1/331) Tutorials, guides and administrators own these titles and features if they do their job. Otherwise, they are open to all kinds of

criticism. Mevlana is very brave in this matter. In his language, there are condemning words for the ascetic, scholar and sultan who do not have any responsibility:

He is not superior, how will he make you superior? It does not give light, it will darken you.

When he has no light, how will others find light from him in proximity?

It's like a blind man applying medicine on the eye. What applies on the eyes? But blinding jade (Mevlana, 1957, 1/2264-2268).

In addition to all these, he states that a person, who does his duty and serves people properly, should never give up on what he is doing, and that it is better for him to continue in the job for which God has employed him. As Sultan Veled explains, one day, one of the council officials comes to visit Mevlana and tells him that he will resign from his duty and will be busy with another job. Mevlana tells him the following story: There was a shahne (police officer) in the time of Harun Rashid. Every day, Khidr (pbuh) would come to visit him. One day, this shahne suddenly quit his job and retired. But Khidr (pbuh) did not come to visit him anymore and he completely stop visiting. The helpless person was alarmed and wept and whined that night. He said to him in his dream: "The height of your rank was in what you did." He got up in the morning, went to the caliph and asked that his duty be given to him again. Caliph asked: "What happened?" He told the story as it happened. Thereupon, the caliph returned him to his job. He saw that Khidr came to visit him again. Shahne asked him about the secret of it. Khidr said: "Your rank rises by protecting the needy and the weak as being on the council, and saving the oppressed from the clutches of the oppressors. Know this is higher than thousands of seclusion and suffering as per the hadith: 'Whoever is blessed with a job, let him continue that job'. Always be in the important and dangerous work." Here, this man accepted his former rank again and obeyed the grace of the sheikh. (Eflâkî, 1987, 1/318)

Mevlana always advises his people to be fair. However, in his eyes, justice is not a set of laws and rules, but a behavior that is cultivated in the mind, heart and behavior in terms of emotion and morality. Cruelty, on the other hand, is supporting those who harm society:

What is justice? To water the trees. What is Cruelty? To water the thorn.

Justice is to put the blessing in its place; not in every root that absorbs water.

What is Cruelty? Put it out of place. This will only cause trouble. (Mesnevî, V/1089-1091)

3. Community; is Better Than Mind Property and State

Mevlana states that living alone, being in seclusion and being a monk are not in Islam, under the heading "Greetings, telling the Prophet's saying that there is no monkhood in Islam". (Gölpınarlı, 1985, V, 104) Seclusion is in Christianity. Let alone seclusion, he does not even consider living in a village as sufficient for a smart person, as he cannot communicate adequately and improve himself: "*The village is the grave of the mind. To stay in the village is to sit in the grave for the wise.*" (Mevlana, 1957, III, 47-53)

According to Mevlana, living a social life is the main characteristic of man. If so, it is necessary to pass through the self and cling to the human being. "Come on, get through this self, mingle with everyone. As long as you stay with yourself, you are a grain, a particle, but: when you are united with everyone, you are an ocean, you are a mine." (Mevlânâ, 1959, IV, 231)

As stated in the hadith, Mevlana states that the best of human beings is the one who benefits humanity. "The real lionhood is to protect the people, to help the people and not to escape from the society.

Wolves prefer solitude, and the devil is a wolf. Wolves often pick up those who leave the pack. Why would you put yourself in danger? Sunnah is the way, those who act with the community will find a comrade, if you are without a way and without a comrade, you will be in trouble. (Gölpınarlı, 1985, VI, 89-90) Facing the problems of the society and socializing by making friends is the Sunnah itself. (Okumuş, 2014, 127)

"It is essential to perform the Friday prayer, to pray in congregation and order the people to do good deeds and to avoid evil.

It is necessary to be patient and suffer the bad-tempered ones, and to give benefits to the people like a cloud.

My father, the best of people is the one who benefits people; If you are not a stone, what are you doing with the stone and the spinning top?

Join the pitied nation; Do not abandon Ahmed's sunnah, obey his orders. (...)

.....

In order to protect the people, to help the people and to fight the enemy, the man like a lion comes to the place of uncertainty and stands.

.....

Become friends and see countless friends; If you are not a friend, you won't have friends, you won't get help.

Clean person, Devil is a wolf, you look like Joseph; follow up Jacob.

The wolf often keeps the lamb leaving the herd and going alone.

What does a person abandoning sunnah and community do unless he spilled his blood in this predatory monsters place?

Sunnah is the way, community is like a comrade; without a way, without a comrade, you will fall into trouble. (Gölpınarlı, 1985, VI, 90-91)

.....

Mevlânâ states that living correctly in a society is a source of joy and happiness. He often mentions the hadith, "Community is mercy." So, he states that in Islam, marriage cannot be abandoned, our Prophet works with communities, as the community of spirits creates great works, these works cannot be created alone, mosques enable people to gather and this is a means of mercy, mosques are for the people in the city, and the Kaaba is for the people's gathering worldwide. (Mevlânâ, 1990, 100-101) Because "the crowd and the multitude of the caravan people break the back of the road hitters and crush them." (Okumuş, 2014, 129) He emphasizes how important it is for the individual to be in solidarity.

According to the narration of Eflakî, Mevlana came to the meeting room of the madrasa one day and found his friends in a group there and he said: "Always be together like this and do not leave the community; because 'to be together is mercy, separation is torment', for instance "Left in the meadow alone, a sheep does not grow and put meat on the bones and even dies; the wolf savages it. It has to be in the flock. Likewise, a tree planted in one place alone will not take root and grow. Even if it does, it grows very rarely. So, living together and without discord has many benefits".

"Sunnah is like the way and the community is like a friend. If there is no way and friends, you will be in trouble." (Mevlânâ, VI, 300/502)

According to what is told in *Menâkıbü'l-ârifîn*, they asked to Nuşirevan-i Adil: "What is better than mind, property and state?". Nuşirevan-i Adil said: "It is the unity of the people and gathering of friends."; that is, where there is unity and gathering, all three will follow him. (Eflâkî, 2006, 409) While he said that there should be unity and solidarity for fiction and virtue (mind), capital (goods), administration and management (state), he declared that hunter and gatherer, tribe and nomadic life could not bring these.

However, what Mevlana understands from society is not merely the numerical multiplicity formed by individuals coming together. It is not the form that makes the society, but the meaning and the spirit. Mevlana's society is a society of meaning. Mevlana classifies human beings, the universe and society in two ways, in form and meaning: (Gölpınarlı, 1985, I, 244)

The coexistence of numerical multiplicity does not mean anything other than form and copy. A union or community formed by individuals who do not unite around a meaning is no different from a herd. Right here, Mevlana looks at the issue of multiplicity from the point of view of oneness this time and says "The number of stars in front of the sun and the number of mice in front of a cat do not matter." "Worthless crowds cannot have any importance in the eyes of those with a strong unity of meaning. Since the owner of the property is God, he manages the communities. It is the one who gives the lion the courage to dive into the flock of sheep. Just as the flock of sheep has no value in the eyes of the butcher, the figurative multiplicity has no importance in the eyes of the one who is together. Then,

If the community is in terms of form, it is futile. Come to your senses and ask God for a collection of meanings.

The community does not consist of a multiplicity of bodies. Know the form that is floating on the wind like a name! (Gölpınarlı, 1985, VI, 462)

For the Mevlevi sect, the asitanes are the institutions where one thousand and one days of suffering is done and the rank of "dede" is earned. The duty of the Mevlevi lodges is to see the accommodation and nutrition needs of the wandering dervishes. The Ottoman Sufi dignitaries took Sufism out of individual jihad and turned it into social jihad, established the lodge and made it an understanding that extends to every individual and every need of the society. Lodges are a school of training the heart, an academy of fine arts, a center of information and communication, a sports field, a hospital, a home where political, military, social and economic morality, unity and solidarity spirits are embroidered. (Yücer, 2004, 54-58)

First in Istanbul and especially in the big Ottoman cities, there was a lodge called "reviving day", that is, it was constitutional to be open every day of the week. It was natural to watch these times for the poor, who were in the vicinity and wanted to worship, and could not find a place to eat or sleep. Instead of staying in the inns and hotels of this place and spending money, the derwish, who came from the countryside and had a work to do in the city, goes to the derwish lodge belonging to the sect, or to the sheikh who was referred with a resolution from his master, be a guest there, eat, sleep and not encounter any problems. (Yücer 2004, 83-85)

4. Mevlana and Spiritual Support Services

Spiritual support helps a person find the meaning of life. While it guides the spiritual coping process of individuals, it also serves the applicants' searching for subjective meaning. (Apak 2020, 23)

Spiritual support has a positive contribution to the strengthening of the individual against the problems he experiences and to solve these problems. Therefore, spiritual social service can focus on coping with problems, empowering the person and adding meaning to their lives, and it provides support for people in these matters. (Kesgin 2020, 201-223) With spiritual social support, the person is prevented from falling into a void and getting lost in meaninglessness.

In situations and environments where social problems exist, the need for moral support increases even more. According to the situation, the need for moral support of the disadvantaged groups such as children, disabled, elderly, sick, women, convicts and the poor increases more. Likewise, the need for spiritual support is felt more in the event of the death of a loved one, disaster, crises, unemployment and severe illness such as cancer and stroke. Strengthening the spirituality of the person in situations such as feeling of guilt, devastation, helplessness, embarrassment and excessive anxiety makes important contributions to solving the problems. This situation reveals the necessity of the social service (Apak, 2018) sensitive to spirituality. Considering the values, the effectiveness of social service can be increased.

In a research on the adaptability of the Islam religion to spiritual counseling; Islamic techniques such as praying, Islamic bibliotherapy, reading stories from the Qur'an and hadiths, showing the elders of the religion as examples, learning patience, surrendering to God, recognizing God's grace, repentance, rewarding, forgiveness of oneself and others, contemplation, knowing halal and haram, dream interpretation and listening to divine are suggested. (Keskinoglu & Ekşi, 2019, 336-343)

The most important spiritual service of Mevlana can be shown as rehabilitating the individual and his environment with the practice of sama. Mevlana Celaleddin-i Rumi put sama in a certain form, similar in previous periods and even in previous religions, and he participated in the sama assemblies that were full of love and enthusiasm and went on for days. We see these assemblies sometimes as opened by himself and sometimes as a participant in the events. In Mevlevi, sama is an effort to contact with the bezm-i alast and to hear the "kelâmullah" from its owner. In Mevlana's works, he said sama wanted to entrance and hear "Yes, you are our Lord" voice in the bezm-i alast by reaching God. Because Ya'kûb (pbuh) tried to satisfy his longing by sniffing Yusuf's shirt in order to find a cure for his problem. According to Mevlana, the sama realized under the influence of music is not for the common people overwhelmed by nafs, but for the superior reached the level of love. (Ceyhan, 2008, 36/455-57) During the period after Mevlana, the first thing coming to mind when sama is mentioned was Mevlevi Responses / Mevlevi dhikr ceremonies. During the sama, a person abandons worldly desires, desires, enthusiasm and emotions; leaves behind memories that caused distress and sorrow and focuses on hearing and feeling the divine. Even if it is for a certain period of time, which is repeated every week in Mevlevi, a person tends to be purified by throwing off the burdens on his shoulders. On the other hand, during the sama, the participants are enraptured with the support of the accompanying music and relieved by enthusiasm and transcendence. (Yazıcı, 1964, 135-150)

Another protective gift of Mevlevi to humanity in terms of spiritual therapy is the sound of ney and the profession of neyzen. It has been the subject of many studies that music has positive effects on both mental and physical diseases. (Sezer, 2017, 455-462) From a historical point of view, it is known that people suffering from mental illness were regularly listened to music in the Psychiatric Hospitals, especially during the Ottoman period. However, it cannot be said that all music is good for mental illnesses. While some kinds of music make people more angry and sad, the ney has a very important place in Turkish music in terms of both the mystery, beauty of its sound and its octave width. The relaxing effect of the ney sound is accepted by almost everyone. On the other hand, the fact that the

original ney is torn from the reed and the cry it makes with a certain number of holes on it, being resembled to the levels of the soul in humans lead one to the thought that the thing to cry out should be the longing for the original homeland. While Mevlana begins Mesnevi by saying, "Bishnev ez ney cun story mikoned/Listen from the ney, look what it is telling.", he describes the perfect human being who left his eternal homeland and voiced the pain of separation. The blight of the pain of homelessness resonates with its distinctive timbre from the emptied (purified) reed.

Also, praying practices in Mevlevi can be evaluated within the scope of protective social service as an element of spiritual counseling and therapy. (Aydemir, 1973, 7-16) Praying, which is done as a requirement of religious belief and is the activity of the individual to communicate with the supernatural being, has a positive effect on the body-mental health of the person and in coping with the situations that cause depression. (Vergote, 1999, 236) Although every prophet has his own pray, every saint and every sect founder also has his own prays and divisions that he reads daily. Based on the teaching of the Qur'an, Mevlana also advised his interlocutors to pray and talked about the conditions of praying. When the couplets about praying in Mesnevi are evaluated together, it is seen that the important qualities of prays are classified and the important issues in the praying context are expressed in company with various stories and interpretations. By saying "My God! The one who makes their needs possible with their donation! It is not right to commemorate anyone with you.", Mevlana states that the first condition of pray is to turn to God, everything in nature prays, God wants his servants to pray, pray is a gift given to the servants and its value is known according to it, but in reality, everyone can pray according to their own knowledge and perception of God. As a matter of fact, in the example he gave to explain this, he says that a desert Bedouin, who passed away with water scarcity, thought of bringing a bucket of water to the sultan in Baghdad as the best gift, but that he did not know that it would not be worth it for the sultan, whose river was flowing in front of his palace in Baghdad. According to him, pray should be performed with a sincere and sinless mouth, because praying cleanses the heart and relieves people's worldly troubles. A heavy burden should not be demanded in praying. (Kırlangıç:", <http://Mevlânâder.com/mesnevide-dua/> Erişim: 23/03/2021)

According to the narration of Eflâkî, after each morning praying, Mevlânâ Celaledin-i Rumi made dhkir to read Duâu'n-nûr, which means "O my Lord; Illuminate my heart, my grave, my front, my behind, my right, my left, my top, my bottom, my ears, my eyes, my hair, my skin, my flesh, my blood and my bones, increase my light, make me light." (Gölpınarlı 1983, 421) Mevlânâ says that whoever abandons his dhkir will be in trouble and suffer. (Mesnevi 1991, III, nr: 349)

In spiritual social service based on the spiritual dimension of religion, there is an orientation to both the physical world and the spiritual nature and spirit of the person. It focuses on the long-term uncertainties of the person, not their immediate well-being and peace. It informs about the future and directs him/her to his/her responsibilities. Thus, he wants to save the person from psychological pressure, anxiety and stress. As such, the spiritual social service orientation is holistic. It is long term. It is possible to summarize it as follows: While one prioritizes only worldly peace and welfare, spiritual social service aims at two worldly peace and prosperity. (Yücer 2020, 283-288)

For this reason, jealousy is the leaven of all faults and the worst habit according to Mevlana. (Mesnevî, II/812-813) Ambition prevents a person from acquiring a clean eye, mind and ear, and blinds the heart. (Mesnevî, II/575) Gossiping is like eating human flesh. It is impossible to hide the bad breath of those who gossip behind other people's backs from Almighty Allah. (Mesnevî, III/107-110). Arrogance caused the devil to be cursed, and he was deprived of amnesty forever. (Mesnevî, I/3401.) If bribery becomes widespread in a society, the justice mechanism will be paralyzed, and the

oppressor and the oppressed cannot be distinguished from each other. (Mesnevî, I/1347) Waste is bad, but the biggest waste is the waste of one's time.

Mevlana tells with the following story that these bad habits should be destroyed as a habit so that they do not turn into nature:

It is seen that Mevlana's recommendations to individuals have the basic socio-psychological formation in the way of creating a virtuous society and he built and reconstructed his recommendations accordingly. These recommendations imposing a purpose, duty and responsibility on people will prevent their followers from "being self-destructive, delusional" and only "focusing on their own body" and will ultimately prevent them from narcissistic and nihilistic tendencies. Although not found in written sources, his seven advices, which are famous among the people and have a constructional nature and prescription identity, are as follows:

Be like a stream in generosity and helping.

Be like the sun as in tenderness and mercy.

Be like the night in covering up the faults of others.

Be like the dead in anger and irritability.

Be like the earth in humility and modesty.

Be like the sea in tolerance

Either appear as you are or be as you look. ." (Yaran, 2007, 21-48)

5. Mevlana and the Elders

According to the definition of the World Health Organization, old age is a period that occurs in a way that the individual cannot control and some difficulties or limitations are experienced in adapting to environmental variables. (WHO, 2015) This is a natural process that everyone is expected to experience. However, in this period, conditions such as decrease in physical and mental capacity, increase in health problems, loss of spouse, being away from work life as a result of retirement, poverty and being in need of care occur but not at the same level for everyone. And it especially affects the elderly psychologically negatively. (Işiker, 2020, 174-175)

Considering Mevlana's life, he treated everyone equally and similarly such as children, young people and the elderly, but he applied positive discrimination to the elderly and recommended that they should be respected regardless of their religion. As for the believing elders, they are now a means of "eternal salvation of the person" rather than respect. For this reason, they should entreat them and listen to their words, and their advice should be followed.

One day, Mevlana Celaleddin is having a conversation full of meanings and truths at a meeting. All of a sudden, a well-respected young man walks in and sits in a room above an old man. After a while, in the face of this inappropriate behavior, Mevlana tells him the following lesson: "In the past, God's command was as follows: Every young person sitting on the top of the old people would immediately go to the ground. That was the nation's punishment method (talion) against rudeness. Now in this era, the newly grown youths kick the old men on the road without fear or hesitation, and they do not think that their fate will worsen." Then he added the following incident and explained the importance of respecting the elderly: "The invincible lion of God, Ali ibn Abi Talib, was going to the Prophet's mosque to perform the morning pray. In the middle of the road, The Aemir of the believers saw an old Jew walking ahead. He respected the old man because of his good morals, bravery and humanity.

He did not go forward and walked slowly behind him. When he reached the Prophet's mosque, His Excellency Mustafa (phub) had reached the ruku of the first rak'ah. Immediately, by the order of the Almighty God, Gabriel came and put his hand on the blessed back of the Prophet so that Ali-yi Mürteza would not be deprived of the morning pray's first rak'ah reward. Because the first rak'ah of pray is more acceptable than a hundred years of worship. The Prophet ordered: "The first rak'ah of pray is more acceptable than anything in the world and world."

After the Prophet finished the pray, the dhkir and the salaah, Gabriel asked: "What was the secret of this state that took place today?" he asked. Gabriel said: "Ali came across an old Jew while he was coming to the mosque. He glorified and hosted him. He did not step forward from him. The Almighty God, who was pure and clear from all kinds of deficiencies, did not see Ali's deprivation of the rewards of the Mecca morning pray, but he said so in kindness. Now If a man like Ali Murteza receives such grace and mercy from God in return for showing respect to an unbeliever old man, compare what the God will do to a person who respects and welcomes the elder who is a lover and faithful servant person aged in the way of God, bleached his beard as a Muslim, and reached the conversation of those old people and passed among the accepted servants of God. In fact, as the Qur'an says, 'Glory belongs to God, the prophets and all believers' (Munafiqun 63/8). If you always want your luck to stay young, entreat a spiritual elder because no young person has grown old without the help of such a righteous elder and has not come to the aid of spiritual elders." (Eflâkî, 2006, 144)

It should be noted that Mevlana first gives an example of the practices of the past nations to the young man who does not respect the elders there sitting in the most ostentatious part of the hall in the group, and then teaches an application of respectful Ali and God's response in return for this application. God wanted to respect even an elder who denies himself. Besides, how much would it be worth in the sight of God to show respect to a knowledgeable, faithful and pious elder like Mevlana? It is therefore necessary for everyone to choose an elder who knows God as their guide. Because the consent of the God cannot be attained without a *master*.

Poetry:

"Choose a master (be a disciple of a master), for without a master

This time is full of disaster, fear and danger.

"I named this young fortune as master.

Because he became a master by God, not by the passing of days. (Mesnevî, 1971, 2943)

"I am no longer looking for the way of the prisoner. I am looking for a master, master, master . . .

"He is not the master of time in this world, but the master of the right way. ." (Mesnevî, 1971, I/2943)

6. Woman According to Mevlana

Mevlana sees man and woman as equal parts of the society in his works. She gives the definition of being an exemplary human being without gender discrimination in Mesnevi. Because the continuation of life is possible with the coexistence of both sexes. Therefore, without joining the common social opinion that gives superiority to men; He is of the opinion that the happiness and peace of the individuals, the family and the society will only be found when these two sexes are on equal terms with the bond of love in unity and solidarity. Therefore, for a healthy family, spouses must be equal to each other. On the other hand, the analogy that men are superior to women is wrong. Gender is not a measure of superiority. While mature men with this consciousness value women; the ignorant people, whose only virtue is bodily strength, oppress women. (Yeniterzi, 2007, 29-30)

Mevlânâ does not agree with the social opinion of that period when men were dominant and superior to women. Because although the man is physically strong and gains innate superiority, even the strongest loses his power and therefore his superiority against the woman. This is also natural because it is not a war for supremacy between two spouses; it is love, unity, solidarity and need for each other coming to the fore. Even the Prophet needed his wife Aisha to talk to him in order to get rid of the tiredness of the spirit:

How can people get rid of the things that God has adorned for people according to the rule of "Züyyine li'n-nas" [Âl-i İmrân, 3/14]?

God created women to be appropriate for men. How can Adam be separated from Eve?

Even if the person is Zaloğlu Rustem in valor, even if he is ahead of Hamza, he is still a prisoner of his wife in terms of ruling.

Even Muhammad, who made drunk the universe with Adam's words, used to say 'Kellimûni ya Humayra' [Talk to me Ayşe]." (Mesnevi, 1971, I / 2425–28)

According to Mevlana, women are like fire and men are like water. Outwardly, water seems superior, but if a fire is lit under it, the water begins to boil and disappears as steam. Water needs fire. Since the conflict of water with someone needed will destroy it, it would not be a wise act to conflict. Maybe water needs to be at a certain distance from fire, in balance and in solidarity. Every man needs love and sharing in marriage, so the two sexes need to stay close to each other and cooperate. The woman will gain from this union and it will always be the woman who will gain the upper hand. So, is there any point in quarreling with a woman, in entering a war that you will lose from the start?

"Indeed, outwardly, water is superior to fire; but when it is placed in a pot, the fire makes it boil.

When there is a pot or a saucepan between the two, fire destroys that water and turns it into air.

In appearance, you are superior to women, just as water is superior to fire; but in reality you are defeated by him, you want him." (Mesnevî, 1971, I/2429–2432)

In his Farewell Sermon, the Holy Prophet describes women as a trust from Allah and draws attention to the fact that men have rights over women and women have rights over men. In a hadith, it is stated, "The best of you is the one who is best to his family (wife); I am the best person to my people. Only the benevolent exalt women, and the wicked despise them." he commands. Ignorant people who rely on brute strength do not value women.

Mevlana advises men not to quarrel with women, not to criticize them, not to offend them in order to improve their temper. On the other hand, he advises women to listen to men's advice about improving their character and to endure their criticism. He suggests that it is unnecessary to show jealousy, envy and hurt towards women, and that it is beneficial to show tolerance. (Özköse, 2007, 51-67)

Mevlana, who is closely interested in women from all life classes, also came into contact with the names that the society despised and left to their own devices due to their inappropriate actions. He even approached brothel women with compassion, made them aware of their own essence and enabled them to taste spiritual pleasure. Here is an example of this, Eflâkî presents in his work as follows:

"There was a prostitute woman in the owner Isfahani's inn and many girls working with him. One day, Mevlana was passing by this inn. This woman ran out of the inn, laid her head and fell at Mevlana's feet. She begged and pleaded and offered her respects.

"Rabia! Rabia! Rabia!" Mevlana shouted three times and the news went to the girls. They all jumped out and fell at Mevlana's feet. "Neither great wrestlers nor great wrestlers! If you had not suffered these burdens and troubles, who would have defeated so many nafs-i levvâme and emmâre? How was the chastity and chaste women understood? said Mevlana.

Hearing these words of Mevlana, one of the elders of the period said, "It is meaningless for a great person like Mevlana to be interested in the prostitutes of a brothel and to compliment them like this." Hearing this, Mevlana said: "This woman acts as she is and appears as she is without showing hypocrisy. If you're a man, be like him. Let go of the hypocrisy and the bicolor, so that the inside and the outside are one. If your inner and outer are not the same, your work is false, it is empty." In the end, this beautiful woman, like Rabia, repented and released the girls under her command, distributed the belongings of her house to the poor, took her place among the lucky women of the hereafter, and became a follower of Mevlana and rendered services. (Eflaki, 1987, I, 626)

7. Mevlana and the Poor

In many of his words, Mevlana wants to support the poor. He even asks for help for those in distress in his letters. He praises the poor and says: "Then, the poor are the mirror of the Almighty God's bounty. Those who are righteous, that is, those who are mortal in the truth, are in a state of complacency." (Mesnevi, 13644) The benevolent ones who do good are always remembered. "He who bestows dies, but his benevolence does not die. It is always remembered. In the sight of Allah, religion and goodwill are no small things. (Eflaki, 1987, I, 626)

A wise man asked a rich man: "Do you love wealth or sin?" And the rich said: "I love the goods." Upon this, the wise man said: "You are not telling the truth, maybe you love sin more. Because don't you see that you leave the property and take the sin with you when you die, and that you will be condemned by God? If you are strong man, try to take the property with you without sin. If you love the property, You send it to God before you, that property will do good works for you in the presence of God, because it is stated: "You will find every good thing you sent to God for your soul before " (Muzzammil 73/2).

Again, when one of his female servants complained about his lack of wealth and money, Mevlana asked him: "Would you be satisfied if they gave you a thousand dinars and cut off your ear, nose and other organs?" He also answers no. And he reminded him of the verse "Be grateful for the blessings of God". (Eflâkî, 1989, 1/322)

One day, Mevlana was in his secluded pray. Someone came in: "I'm poor and have nothing," he said. Then, when he saw Mevlana in religious trance, he pulled the carpet from under his feet and took it away. As soon as Hodja Mecdeddin-i Meragi learned of this situation, he quickly went out to look for the person and caught him selling the carpet at the flea market. Mecdeddin tortured that poor man and brought him before Mevlana. Mevlana said: "He did this out of necessity, it is not a shame. Excuse him. It is necessary to buy this carpet from him." (Eflaki, 2006, 317)

Mevlana describes the aid to be given to the poor and the forms of this aid through Excellency Ali: It is said that Excellency Ali had three lofty customs, and everyone's happiness is in these three: The first of these was when a guest came, he would bring honey in front of him. Secondly, he used to dress the poor shalwar. Thirdly, he would send a lamp (candle) to every mosque. The relatives of Excellency Ali asked him about the secret of these three customs. He said: "I offer filtered honey to the poor guests so that their palates will become sweet and they will pray for me. Maybe with this, the bitterness of death will also sweeten my palate. As for me to give the poor people salwar and shirts,

they should pray for me and it is from the hadith 'People are reborn barefoot and naked'. When all the people are reborn as naked, I have something to cover my private part and wear, so I will not be disgraced at the meeting of that great day. The third one, that is, the purpose of sending lamps and candles to mosques is this: May the Almighty God illuminate my dark grave with her grace, which includes everyone, and do not leave me without light in that narrow and dark grave." he commanded. (Eflaki, 2006, 233-234)

Some may complain about their children, spouse, house, rider, infertility of their land and climatic conditions. The person's focusing on complaints, emphasizing the negative aspects of events and facts, not the positive ones, result from the sense of self-protection. On the other hand, seeing oneself as special, important, valuable and superior is based on the ego growth. It contains narcissistic tendencies. Complaining, on the other hand, makes people vulnerable to depression. Humans are biologically prone to negative emotions and concerns in order to protect themselves. "Human survival anxiety makes him more sensitive to negative. Tarhan, 2016)

A derwish was complaining about the scarcity and distress of his sustenance. Mevlana: What would you do and where would you fit it if God poured out his fifty years of sustenance all at once? The Dominant God is gracious. He delivers your sustenance to you every day, piece by piece, from the storehouse of power and the pointless realm of the unseen, so that you do not go astray; For this reason, it is stated that 'If God had spread the people's sustenance abundantly, they would be scolded on this earth'. Do not say: 'God does not provide sustenance for me'. Think and remember the sustenance he gave in the past; Do not fail to be grateful for his blessings," he said. (Eflâkî, 2006, 405)

Focusing on the positive aspects of life, not the negative aspects, will strengthen the immune system of the person and make it resistant and durable against obsessive and depressive disorders. Therefore, another aspect of Mevlana's teaching is to focus on the one who gives the world and its contents in the face of all these negativities.

8. Mevlana, Chronic Patients and the Lepers

In order to investigate the healing, treatment and medical aspects of Mevlana, it is necessary to draw attention to his Sufi side before proceeding directly to his practices.² Because, like all mystics, he first advises people to know themselves. The fact of self-knowledge here will lead him to God. For, the identity of every human being originates from fixed essences (divine names). Fixed essences, on the other hand, are nothing but a reflection (manifestation) of God. So, the end of the recognition activity will reach the real good (pure goodness). Therefore, this action will result in positive and good results in any case. The basic question in Mevlana is "how to be a good person". Concepts such as gratitude, forgiveness, hospitality, visiting friends, being grateful for what one has, not fighting for worldly goods constitute the main theme of all his works.

As it is known, positive psychology as a treatment method is defined as the science of raising good people or the science of happiness. Basically, positive psychology enables the person to notice and correct the thoughts and value judgements that make the person unhappy, on the other hand, it creates inner peace, relaxation and well-being in the person. Analogies are made with the use of metaphors in the stories in Mesnevi. Events are told by making analogies with various metaphors and figurative stories, and it is desired that the person discover himself and find the truth with these

²It is known that in traditional times, religious/spiritual elders and saints were wise (judges), dealt with bodily diseases and healed the people (physician), acted as a mediator in resolving the disputes of the people (arbitrator), or concluded the disputes as the final judge-decision maker (judge).

examples. This contributes to the spiritual maturation of the individual. (<https://www.nevzattarhan.com/prof-dr-nevzat-tarhan-hz-Mevlânâ-modern-psikiyatriye-yol-gosteriyor.html>, Erişim: 07.04.2021.)

On the other hand, Mevlana uses bibliotherapy or narrative method. It contributes to the recovery of a person with the interpreted story, helps him to know himself and learn what to pay attention to in order not to relapse. In a story in Mesnevi, a person goes to a mental hospital. He sees a cheerful patient lying on the ground with his hands and feet tied, but singing. 'Your hands are tied, you cannot move at all, but you are still cheerful. How is this possible?' he asks. He also answers as follows; 'My hands are tied, but my soul is not tied.' From this, we can easily deduce that even if a person is in a dungeon, his soul and emotions cannot be imprisoned. In other words, if a person manages to make his soul happy, he can be cheerful even in the dungeon". (Tarhan 2016)

Sources giving information about Mevlana report that he prayed or recommended traditional treatment methods, including herbal therapy, instead of applying direct treatment regarding his medical aspect. At the beginning of these is the issue of nutrition, which is the most basic topic of preventive health services. Mevlana repeats at every opportunity that the main reason for the preservation or deterioration of health is nutrition: "Illness is caused by food, and so is strength." (Mesnevi, IV, 2791) "Diets are the head of medicine. Itching increases the swelling. Diet is indeed the basis of medicine, diet and see the strength in your soul." (Mesnevi, V, 2910-11)

In classical times, lepers were despised and excluded from society because of the damage and rash the disease caused to their skin. However, it is seen in the narrations that Mevlana, as a spiritual authority, did not discriminate against them and maintained the same treatment and relationship in society. Mevlana once went to the spa. His friends went to the hammam before Mevlana, washed and censored, took out all the customers, and went back to meet Mevlana. Until the arrival of Mevlana, the bath was filled with all the lepers and other patients. His friends hurt them and drove them away from the water. Seeing this, Mevlana angrily shouted at his friends and undressed and went into the water, went to the sick people and poured the water in which they were bathed. All those present were stunned by his high morals and common generosity. (Feridun B. 1977, 115)

Contrary to the above, it is also seen that he practiced healing and related actual treatment in his life. However, these are not medical treatment applications; It would be more correct to describe it as pray, help and support activities such as mercy and compassion.

Hüsameddin-i Debbağ-i Mevlevi, one of his friends, told: I had a sore eye when I was young. He was not well with the doctors' medications and was horny. One day, a derwish from a disciple said to my father: "Take your child to Mevlana, ask him for help so that his eyes will be fine." Thereupon, my father took me to Mevlana. But that great person also had eye pain. I thought; "How can a person who can't find a solution to his own problem find someone else's?" Mevlana immediately said: "Husameddin, go a little further so that I can see your eyes." I ran forward and nodded. Mevlana took his saliva with his two blessed fingers and rubbed it into my eyes and said: "Son, the knife does not cut its own handle. But he acts as zulfıqar in another place. Such is the law of God. His servants are in need of each other. But in reality, all those needs belong to God." On the second day, with the permission of the Almighty God and the grace of Mevlana, my eyes were opened. My father organized a sama and invited the elders. Although I am now eighty years old, I have not seen any other troubles. Praise to God, the Lord of the worlds. (Eflaki, 2006, 314)

Courteous Celaleddin, also known as Ibn-i Isfahsas, narrated: In my youth, a heavy sleep gave me trouble. I always felt heavy. I complained to Mevlana about my sleepiness. Mevlana said to bring a lot

of poppy. Then they took its milk and made me drink it on an empty stomach. That day, there was no trace of that weight on me, and with his grace, the vapors in my brain disappeared and my head became lighter. This Courteous Celaleddin would always write the secrets of Mevlana, and he would not be able to sleep for seven days and seven nights. (Eflaki, 2006, 351)

Conclusion and Evaluation

Social service history studies are generally initiated with social service institutions, and before that, they are characterized as voluntary assistance and solidarity activities. Therefore, when social service is accepted as a modern phenomenon, there is no need to examine its human origins. However, interesting and remarkable examples of social service studies related to saints, which have no example in the history of Christianity in general and in the history of American social service in particular, are abundant in the history of Islam, especially in the Central Asian-Anatolian experience. This experience is remarkable and needs to be researched from a social service perspective.

These formations, which developed, grew and institutionalized around a saint and his teachings, were generally considered as religious-spiritual institutions and remained only in the field of study of theology, history, partly literature and sociology. However, these teachings should be included in the field of social service in terms of their practical and real life effects, manifestations and results. These teachings and the habitat around it throughout history should be considered in terms of their contributions to the society in which they live, their socio-psychological outputs, the traditions they have established, and the abilities they have brought to the environment they have built. As these abilities cover a wide area from people's eating, dressing, sheltering habits to the way they address each other, the way of interest and communication, and how to behave in situations such as birth, death, loss. These abilities, which make people and society resistant to possible traumas, actually fall within the scope of preventive social service.

The spiritual environment formed around the teachings of hundreds of scholars such as Hacı Bektaş-ı Velî in Kırşehir, Mevlana in Konya, Hadji Bayram-ı Velî in Ankara, Amir Sultan in Bursa, Sheikh Şaban-ı Veli in Kastamonu, political and social support attracted by this environment has been the shelter of the poor and needy for centuries. This shelter sometimes hosted politicians fleeing the wrath of patients, passengers and administrators. Sometimes it gave shelter to those who lost their relatives due to wars and those who were homeless, and sometimes it took on the role of a pantry where those who were hungry due to drought, earthquakes and natural disasters would want wheat. We can list the contributions of Mevlana and the tradition he established from the perspective of protective social service as follows:

The period in which Mevlana lived is a century of chaos in which the social, economic and political structure deteriorated due to the Mongol invasion and wars after the glorious rule of the Seljuks. He protected the city he lived in from the evils such as plunder, destruction, massacre and rape, especially by persuading the people of Konya and the administrators about voluntary taxation against the Mongolian threat.

Although he was originally a professor, he preferred non-formal and general education instead of just staying in formal education like his peers. He brought vitality to the religious life of the city with the chat and sama assemblies he established. For this reason, people from all over the Islamic world, such as merchants, scientists and statesmen came to visit him. He directed statesmen to justice, to service to the public, merchants to charity and donation activities, and artisans and craftsmen to behave honestly within the culture of Akhism. With these directions, he softened the field of civil society for both politicians and expanded it for other groups.

He always invited those around him to treat the elderly with respect and serve them, not to humiliate or vilify women, not to fight with them, but to behave compassionately. He tried to treat the patients as much as he could in terms of prayer and patronage. He did not marginalize lepers and the disabled, but treated them as normal people and educated his people. He has undertaken social responsibilities for the oppressed.

Originally, as a mystic, Mevlana pioneered the establishment of many madrasahs and contributed to the development of educated generations. In his works, he tried to explain with examples that people are equal before Allah, that they should not fight for worldly things, and that the main issue is to work for their homeland (the home of the hereafter). In his conversation and work, he educates his surroundings, sometimes by telling the stories of ancient tribes and prophets (by the method of biliotherapy). Sometimes it makes you think by giving simple and understandable examples from the behavior patterns of nature and the animal kingdom. With its deep and encompassing language, it has been read not only by the Mevlevi but also by everyone, whether it is Mevlevi or not, as an anonymous educational book. It has been translated into hundreds of languages and has been accepted by every society as a top contemplation treasure.

After Mevlana, around one hundred Mevlevi Lodges and Mevlevi zawiya were established in the Ottoman lands. These Mevlevi lodges are known for the free services they offer to the passengers, the hungry, the thirsty and the homeless along the way from Budapest to the Hijaz. On the other hand, with the long-term "derwish education" he applied to those who stayed in the lodge, he raised mature and perfect people, brought the souls who were crushed under the weight of the world "to beyond" to breathe, and provided calmness to our artistic and aesthetic lives by "bringing the breath of the beyond". We can clearly and unequivocally say that with these services, he personally applied the methods that include the basic tools of social service such as "protection, advocacy, support, empowerment, and peace to people, society and administrators.

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