

MEVLANA'S PHILOSOPHICAL AND RELIGIOUS APPROACH TO DIALOGUE AND TOLERANCE

A ABORDAGEM FILOSÓFICA E RELIGIOSA DE MEVLANA AO DIÁLOGO E À TOLERÂNCIA

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Abstract: This article examines Mevlana's philosophical and religious insights into dialogue and tolerance, particularly in the context of his guidance for engaging with both Muslims and non-Muslims. The study begins by exploring the methods used by the Prophet Muhammad in inviting others to Islam, setting a foundational context for Mevlana's approach. It then delves into Mevlana's understanding and implementation of tolerance and dialogue throughout his life and works. The conclusion highlights Mevlana's message that the propagation of religion must evolve with time, adapting to contemporary conditions while respecting historical experiences. Mevlana's teachings emphasize the necessity of innovation in dialogue methods, the importance of respecting and understanding others, and the role of tolerance in religious propagation. This article aims to provide a comprehensive understanding of Mevlana's principles and their relevance to modern interfaith interactions.

Keywords: Mevlana. Religious Dialogue and Tolerance. Interfaith Relations. Islamic Thought. Prophetic Methods. Quranic Teachings.

Resumo: Este artigo examina as percepções filosóficas e religiosas de Mevlana sobre o diálogo e a tolerância, particularmente no contexto de sua orientação para o envolvimento com muçulmanos e não muçulmanos. O estudo começa explorando os métodos usados pelo Profeta Muhammad para convidar outras pessoas para o Islã, estabelecendo um contexto fundamental para a abordagem de Mevlana. Em seguida, ele se aprofunda na compreensão e na implementação da tolerância e do diálogo por Mevlana ao longo de sua vida e de suas obras. A conclusão destaca a mensagem de Mevlana de que a propagação da religião deve evoluir com o tempo, adaptando-se às condições contemporâneas e respeitando as experiências históricas. Os ensinamentos de Mevlana enfatizam a necessidade de inovação nos métodos de diálogo, a importância de respeitar e compreender os outros e o papel da tolerância na propagação religiosa. Este artigo tem como objetivo fornecer uma compreensão abrangente dos princípios de Mevlana e sua relevância para as interações inter-religiosas modernas.

Palavras-chave: Mevlana. Diálogo religioso e tolerância. Relações inter-religiosas. Pensamento islâmico. Métodos proféticos. Ensinamentos do Alcorão.

1. INTRODUCTION

When the Religion of Islam began to spread, it was met with fierce opposition by the Arabs. When Prophet Muhammad was chosen as the messenger of Allah and ordered to explain Islam, starting with his closest relatives, his uncle Abu Lahep was among those who objected to him. Allah said in a verse in the Qur'an: "And admonish thy nearest kinsmen, (everyone you can reach, starting from the ones you can reach)." (Surat ash-Shuara/214). First, God gave the order to warn his relatives, but even his relatives prevented him from carrying out his duty of guidance and proclaim. As can be seen, everything he would do and every step he would take in fulfilling his duty of explaining, guiding and proclaiming the religion of Islam was determined step by step by Allah, and the Prophet followed the path shown by Allah. Another verse of the Quran warned the Prophet about guidance and conveying the message as follows: "O Messenger. proclaim the (message) which hath been sent to thee from thy Lord. If thou didst not, thou wouldst not have fulfilled and proclaimed His mission. And Allah will defend thee from men (who mean mischief). For Allah guideth not those who reject Faith." (Surat al-Maidah/67). Prophet Muhammad explained this issue in a hadith as follows: "Allah sent me with the duty of prophethood. As for me, I was afraid that I wouldn't be able to afford it. I knew that people would deny me, and the Jews, Christians and Quraysh would intimidate me. But when Allah Almighty revealed this verse, all my fears disappeared" (Musnad, 1/309). In his tafsir, Fahrettin Razi emphasized that the words in this verse, "If you do not do this, you have not proclaimed His message." should be understood as "If you do not proclaim even a part of the divine message, you have not proclaimed it at all." (Fahrettin Razi, 1990: vol. 9, p. 156). The purpose here is to show how severe the consequences of not fulfilling this duty are; For this reason, not having fulfilled it itself has been shown as the greatest sanction for abandoning the duty of proclaiming. When the life of the Prophet is examined, it is seen that he was very meticulous about proclaiming the message and reported the revelation he received to his companions without any delay. The Companions were also aware of the important task they had undertaken in this regard and made a great effort to convey the Quran to the next generations as it was communicated to them, without any changes, deletions or additions. Thanks to this sincere and serious effort, by adhering to the principles and methods determined at the beginning of the work, an unprecedented detection study was carried out by comparing the information in written

documents with those engraved in memories, and the Prophet's trust was delivered to the ummah in its original form (Karaman, Çağırıcı, Dönmez, Gümüç, 2020: vol. 2, p. 311-313).

In the Surat Al-A'raf, it is mentioned that the Prophet was sent as an invitation to all humanity: "Say: O men! I am sent unto you all, as the Messenger of Allah" (Surat al-A'raf/158). In the Surat Anbiya, it is noted that you were sent as a mercy to all humanity: "We sent thee not, but as a Mercy for all creatures. (Surat Anbiya/107). The verses commanded him to address people with compassion and mercy. It has been stated that people cannot be oppressed by force in religion. "Let there be no compulsion in religion" (Surat al-Baqara/256). It is forbidden to invite people to religion through pressure and coercion. Because man would weigh the things told with his mind and will, believe it if he wanted to, or not accept it if he wanted to. It has been stated that the Prophet is not a tyrant over people (Surat Ghashiya/22) and that believing or not believing depends on one's own will (Al-Kahf Sursi/29). The Quran has drawn the limits of how to act in terms of conveying the message and guidance. By saying "Whoever wishes should believe, and whoever wishes should not believe", He clearly demonstrated that the responsibility belongs entirely to humans. In the Surat al-Kafirun, Allah maintains the same attitude regarding the invitation to Islam and faith: "To you be your Way, and to me mine" (Surat al-Kafirun/6). As can be seen, the propagation of religion and whether people accept or reject this propagation are completely left to them. As with all prophets, it was determined by God to whom and how to proclaim the message to the Prophet Muhammad. Inviting people to Faith and Islam is the most important issue in human history. In the Surat Hucurat, Allah says: "O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise (each other). Verily the most honoured of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge and is well acquainted (with all things)." (Surat al-Hucurat/13). We have divided the people who were sent to the world as children of the same father and the same mother into tribes, nations, races, colors and languages. You live life as different people. This difference was created for you to help each other in fields such as science, art, culture and agriculture. Each nation has different characteristics, capabilities and skills. The verse points out that this difference is not given for discrimination, but for the purpose of meeting and mingling, and for each nation to share the successes it has achieved with the different talents it has been given. This verse also states that it is necessary to engage in dialogue with people. The word "li-teârafû" is

used in the meaning of knowledge transfer, meeting and talking, helping each other in wisdom and good manners. A nation or tribe may make progress in science, make inventions in technology, and be successful in social order and urban planning. A step forward may have been taken for humanity. These advanced steps are not exclusive to those who discovered it. They are gains for all humanity. Almighty God commands dialogue and meeting in science, culture and social life.

Although people were created in different colors, different races, different nations, all people exist in a similar way; In other words, it is said that he was created with the same hands, feet, eyes, ears and body shape. All races, colors and nations have the same characteristics in terms of organs. One of them has eyes in different places, one has teeth in his mouth, the other one is no different, one smells with his nose, the other one is no different, one walks with his feet, the other one is no different, etc. Being the same in terms of organs and creation does not require being the same in beliefs and religions in different nations. In the Qur'an, the reality of being different in terms of belief and religion is explained in three verses. "If Allah so willed, He could make you all one people." (Surat an-Nahl/93). " If Allah had so willed, He would have made you a single people, but (His plan is) to test you in what He hath given you." (Surat al-Maidah/48). " If it had been thy Lord's will, they would all have believed,- all who are on earth! wilt thou then compel mankind, against their will, to believe! (Surat Yunus/99). If God wanted, all people would be from one religion, all people would be believers, there would be no people who accept different religions or non-believers. God says that He did not create such a human community. Prophet Muhammad could not proclaim his message to all people throughout his life. In fact, it is not possible for all people to be Muslims, Christians or Buddhists. Because if that happens, a contradiction with Allah's verse will emerge.

In addition, the Quran calls on Jews and Christians, that is, members of non-Muslim religions; He offered to meet on a common word. Prophet Muhammad's invitation to Jews and Christians was to ensure unity in common areas and to ensure that peace and tranquility prevail in the world: "Say: "O People of the Book! come to common terms as between us and you: That we worship none but Allah. that we associate no partners with him; that we erect not, from among ourselves, Lords and patrons other than Allah." (Surat Al-i Imran/64). In short, Prophet Muhammad made the call to religion with the guidance of Allah.

It is a humanitarian and Islamic duty to establish dialogue with people from other nations and religions. People communicate by talking, meeting and corresponding. Nations and societies that are confined to their own borders and do not communicate with anyone are isolated from the world and left alone.

In Verse 125 of Surat Nahl, Allah has determined the method of calling to Islam: “Invite (all) to the Way of thy Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious: for thy Lord knoweth best, who have strayed from His Path, and who receive guidance.” In the interpretation of the verse, information is given about the form of invitation method and it is emphasized that the main thing in invitation is to establish dialogue with people.

2. THEORETICAL FOUNDATIONS

Sayyid Qutb lists the principles of dialogue in his interpretation of this verse: “Invitation is a call to the path of Allah. It is not an appeal to the person or nation of the caller. The caller has no gain other than fulfilling his duty towards Allah with this call. He has no superiority to speak of. He has no superiority over the cause or over those who come to the right path through him. It is up to Allah to give the reward beyond these.

Inviting with Wisdom involves considering the situations and conditions of the interlocutors, paying attention to how much to explain each time will be appropriate and not burdensome, not imposing obligations on people before their bodies are prepared, choosing how to address them carefully, using these methods of address according to the conditions and situations. It requires multiplying the paths. It requires not to rush the task with haste, emotionality and reactivity and not exceed the limits of wisdom in all of these and other matters.

Inviting with good advice requires entering people's hearts softly and going deep into their emotions sweetly. It requires not resorting to unnecessary scolding or coercion. It makes it mandatory not to point out or expose mistakes that may be caused by ignorance or good will. Because gentleness in giving advice often guides even hard hearts to the right path and unites hearts that hate each other. After all, scolding produces better results than scolding and offending. Discussing well: No putting pressure on the interlocutor. No snoring him. No ugly seeing. Thus, the interlocutor must be convinced that the inviter's aim is not to prevail in the debate and must make him feel this. He must understand that

his only goal is to reach the truth. People's souls have their own pride and stubbornness. Unless he is approached gently, he will not give up the idea he defends, so that he does not feel defeated. In an argument, the value of the opinion defended and the value of one's own dignity quickly become confused. This time, he considers giving up his opinion as compromising his honor, dignity and value. Arguing in the best way guarantees this delicate sense of pride. It reveals that the person in front of him is protected, that his value and honor are guaranteed, that the caller has no other purpose than expressing a truth and conveying this truth for God, and that he does not work to strengthen his own personality, strengthen his view and refute the opinion of his interlocutor! There is no need to get into an argument. It is enough to explain. The rest is up to God. These are the methods and principles of invitation, as long as it does not go beyond the scope of invitation with language and discussion with evidence.” (Qutb, 1986: pp. 1434-1435). Allah also sent to Pharaoh Moses and Harun: “Go, both of you, to Pharaoh, for he has indeed transgressed all bounds; But speak to him mildly; perchance he may take warning or fear (Allah).” (Surat Taha/43, 44). Soft words do not anger the other party; It does not increase his pride in sin and evil. It does not aggravate the hollow selfishness complex that turns the heads of fierce tyrants. On the contrary, it warns the heart, and the awakened heart receives advice. Be optimistic that you can listen to your advice and give up fear of evil. Because if a summoner does not hope that the other person will come to the right path with the effect of his call, he cannot fulfill his duty of calling for enthusiasm, and he cannot continue to defend his case with all his strength when faced with the opposition and denialism of the other party (Qutb, 1986: p. 1580).

Two more verses in the Quran describe the remarkable features of the method of invitation and dialogue with people: "A goodly word like a goodly tree, whose root is firmly fixed, and its branches (reach) to the heavens,- of its Lord." (Surat Ibrahim/24). “ And the parable of an evil Word is that of an evil tree: It is torn up by the root from the surface of the earth: it has no stability.” (Surat Ibrahim/26). Undoubtedly, a good word - that is, a real word - is just like a beautiful tree. Good words, that is, speaking properly when communicating with people in a way that will not make them hate, disgust or scare them, and taking into account the level of the interlocutor will leave traces in their hearts that will appear over time, although not immediately. Depending on the person's level, rank, time when the word is spoken, and the place where the word is spoken are the reasons that increase the effect of the word. Allah gave the same command to all prophets. Bad words

do not affect the heart, are not permanent, are not convincing, and do not encourage people to do goodness and beauty. These standards revealed by God in the dialogue are parallel to the laws of creation, which are also suitable for human creation.

The verse in Surah Al-Imran, known as the verse of dialogue, states that it is a duty given to Muslims: "Say: "O People of the Book! come to common terms as between us and you: That we worship none but Allah. that we associate no partners with him; that we erect not, from among ourselves, Lords and patrons other than Allah." If then they turn back, say ye: "Bear witness that we (at least) are Muslims (bowing to Allah.s Will)." (Surat Al-i Imran/64). This verse, which is accepted by scholars to be understood as a dialogue verse, is analyzed as calling for the belief in monotheism, and the invitation of Jews and Christians to Hanifism, the authentic form of belief of Prophet Abraham, is highlighted: It is emphasized that this is an invitation to Islam. Karaman states that this verse is a guide for Muslims to use dialogue with a defined scope and target in practice. (KARAMAN, 2005: p. 44).

3. THE DIALOGUE AND TOLERANCE METHOD USED BY THE PROPHET MUHAMMAD IN INVITATION TO ISLAM

In this turmoil, where the enemies of Allah's Messenger were attacking him with anger and trying to kill him with all their efforts, that great man was trembling with the worry that Allah would destroy them if his blood spilled on the ground and said: "O Allah, forgive my people, because they do not know me" (Bukhari, Enbiya/54; Muslim, jihad/104). That holy messenger spent his whole life to proclaim messages from God to people. Prophet Muhammad, who was responsible for the duty of proclaiming the religion of Islam to people, exactly followed the guidance and instructions he received from God. As a prophet, all his speeches, dialogues, words, behavior, silence and actions were subject to God's approval. If God approved it, he did it; if God did not allow it, he did not do it. The duty of the Prophet Muhammad is to announce and inform his addressees about the divine revelation that came to him. Therefore, notification, beyond announcing and informing, does not carry any meaning or obligation such as coercion or pressure (Şanver, 2001: pp. 23-28). It is wrong to try to force people to accept certain things or to expect them to accept them after you tell them. As it is known, although the Prophet preached the message for years, most of the Meccan polytheists continued to deny Allah (Demircan,

2012, p. 14). Even though the messenger of Allah was in the most difficult situation, he did not say anything bad even to those who put him through difficult conditions. When his tooth was broken in the Battle of Uhud, he pointed out that he was a prophet of mercy who did not curse people: "I was not sent to curse, I was sent as a mercy." (Muslim, Sahih, Birr, 87 (Hadith no: 2599). In order for a person to have tolerance, his heart must be filled with love. The Prophet linked having faith to love: "None of you can be a true believer unless he loves for his believing brother what he loves for himself (Bukhari Faith, 12). In another hadith, while listing the conditions of being a Muslim, he stated love as a condition: "The real Muslim is the one from whose hands and tongue Muslims are safe and secure and from whom they are not harmed (Bukhari, Faith, 4). He informs them that he will order them to behave tolerantly (Ibn Hanbel, 1, 5).

Prophet Muhammad used every possible legitimate and reasonable method to introduce people to faith and Islam. Some of the methods he preferred to convey his messages to people:

a) The Prophet's people did not accept the invitation

Bringing people together with the call of Islam was not a job that could be done without risking death. Growing up as an orphan, Prophet Muhammad was brought up first under the protection of his grandfather and then his uncle Abu Talib. The messenger of God continued to spread God's religion and call on people to believe in this religion. Eventually, things grew between him and the Quraysh tribe, so much so that those who sided with Muhammad and the other part of the Quraysh tribe split into two and became enemies of each other. The Quraysh tribe always talked about the messenger of God among themselves and provoked each other to eliminate him. Then he went to Abu Talib for the second time and said to him, "O Abu Talib! You are one of our elders and nobles and a respected person among us. We asked you to dissuade your nephew from what he was doing, but you did not do it. I swear to God that he cursed our fathers and grandfathers, called us fools and We will no longer tolerate him slandering our gods. Either you stop him from doing these things, or we will fight with him and with you until one of the two sides is destroyed." Prophet Muhammad said to his uncle, who conveyed these words to him: "Look, my uncle! Even if they give me the sun in my right hand and the

moon in my left hand to give up this job, I will not give up until God makes this religion prevail or until I die" (Ibn Hisham, 1971: c . 1, p. 166).

b) The enemies of the Prophet accepted his invitation and became Muslims

Heroes such as Khalid bin Velid (war genius) and Amr ibni As (political genius) came from Mecca to Medina to embrace Islam. Before deciding to become a Muslim, he said, "If all the Quraysh became Muslims, I still do not think I would become a Muslim." (Ibn S'ad, 2020: vol. 5, p. 64) There was Amr bin As, one of the fiercest enemies of the Prophet, who at one point even sought the opportunity to eliminate his body. Once again, at the head of the polytheist armies was Khalid bin Velid, who fought against the Muslims with all his courage and skill and caused the Islamic army to experience defeat in Uhud. Khalid bin Velid began to command the cavalry unit in the Quraysh army, starting from the Battle of Uhud (7 Shawwal 3 / 23 March 625). During the Battle of Uhud, which was going on to end in favor of the Muslims, when he saw that some Muslims were leaving the Aynayn Hill despite the clear order of the Prophet Muhammad, he changed the outcome of the war by attacking the Islamic army from behind. Together with 'Amr b. 'As, he was in charge of securing the rear of the Quraysh army returning to Mecca after the Ghazwa of the Trench. (FAYDA, 1997: vol. 15, p. 289-292). Khalid bin Velid said: When Allah intended the good that He intended for me, a love of Islam fell into me and I came to my senses. He said to himself, "I was against Muhammad in all the wars... Later, his brother Walid came to Mecca and left him a letter, in which it was written: I do not see anything as strange as your moving away from Islam even though you have intelligence." When he set out to become a Muslim, he met Amr b. Al-'As and together they reached the Prophet and became Muslims. (al-Vâkîdî, 2014: vol. 2, p. 404-408). The fact that Khâlid b. Walîd and 'Amr b. al-'As came together and accepted Islam is an exemplary event showing that the Prophet did not force people to accept Islam by force. People can also be controlled by sword or violence. However, such dominations are not permanent, they are temporary. Establishing permanent and lasting dominance is only possible by entering people's hearts and being accepted mentally and intellectually.

c) People who are greedy for property become Muslims

He won the hearts of people who were greedy for property by giving them property. After the victory of Hunayn, Safwan participated in the siege of Taif with the

Prophet, and when the Prophet came to Ci'rane upon his return from the campaign, he was with him; There he embraced Islam in response to the generosity of the Messenger of Allah. The Prophet counted him as one of the followers of the club, like other leaders who had newly converted to Islam, and gave him 100 camels (Kapar, 2008: p. 486).

d) Utbe b. Rebia's offer of leadership to the Prophet

One day, Utbe bin Rabia, one of the leaders of the Quraysh tribe, approached a group of polytheists and asked him to bring some offers to Muhammad. Utbe: "Then why do you criticize our gods and say that our ancestors have gone astray? If what you want is to be our leader, we will come under your banner and you will be our leader as long as you are alive. If it is a woman you want, choose ten women of your choice from the Quraysh and we will marry them to you. If it is the property you want, it will be yours among us and after you." "We will collect enough money to provide for their future children," he said. (Beyhakî, 2017: vol. 1, p. 543). The purpose of the Prophet's life, the result of his existence, was to announce Islam and the Quran to people. He had no intention of achieving wealth. He had no intention of marrying beautiful ladies. He had no goal of becoming the leader of Mecca. The issue of people's belief in Allah, that is, monotheism, was above everything else. The issue of faith was not about being a leader, wealth, or marrying beautiful women. This issue could not be made to be done by orders, writings or instructions from the top people. This could only happen by entering people's hearts. So he did. He took the risk of death threats, exiles and imprisonments and continued on his way. Allah said in the verse: "Remember how the Unbelievers plotted against thee, to keep thee in bonds, or slay thee, or get thee out (of thy home). They plot and plan, and Allah too plans; but the best of planners is Allah." (Surat al-Anfal/30). The price of inviting people to faith and Islam was either being imprisoned, exiled from their homeland, or killed.

e) Forgiving the Bedouin who wanted to kill the Prophet

There was a brave man from the tribe of Ghattafan named Du'sûr b. Muhârib. He was waiting for an opportunity to kill the Prophet. Muslim soldiers took action against this tribe that wanted to attack them. They also fled towards the mountains. It started to rain heavily and the Prophet moved away from his friends to relieve himself and lay down to rest under a tree. Du'sûr, who was watching the Muslims from the hill, took his sword that he hung on the tree, saying that it was time to kill Muhammad and said: "O Muhammad!

Who will save you from me today? said. The Prophet said: "Allah". This time the prophet took the sword in his hand and asked: "So, who will save you from me today?" said. Man: "Nobody!" said. The Prophet suggested the man to become a Muslim, and the man testified. Then the man said: "I swear to God, you are better than me!" said. (al-Vâkîdî, 2014: vol. 1, p. 246-248).

f) Insulting and stoning the Prophet in Taif

Prophet Muhammad, who was sent as a mercy to the worlds, did not curse them even though they were insulted and stones were thrown at him. His aim was to tell people about the belief in monotheism. When Abu Talib passed away, the Quraysh started to torture the Prophet, which they had never done to him before. Thereupon, Prophet Muhammad went to Taif to the people of Sakif, hoping that they would protect him. He encountered a group of three people, one of Sakif's lords. These were three brothers. When he invited them to Allah and complained about what his people had done, one of them said: "If Allah sent you as a prophet, I will remove the covering of the Kaaba and throw it away." The other one said: "Didn't Allah find anyone to send as a prophet other than you?" said. Another said: "I swear, I will never talk to you after sitting here with you. If you are a messenger sent from God, then you are such a great man that I do not need to answer you. If you lie and slander against God, I do not need to answer you again." said. Then they started making fun of Allah's Messenger and telling their people what they had done against him. They sat in two rows on his way and started stoning him with every step he took as he passed between them. So much so that blood began to flow from his feet. The Messenger of Allah, while injured, bruised and exhausted, prayed as follows: (Beyhakî, 2017: vol. 2, p. 93). He passed through the Taif border. The sun was very angry in the sky. The pain in his foot increased. He sat on the road and started crying. He wanted to curse the people of Taif. Then he feared that Allah Almighty would punish them. And: "O Lord! said. Don't pay attention to what these people do. Do not torment them because they did not know that I was Your Prophet!" said (Tarih-i Taberi, 2010: vol. 3, p. 107).

g) The Prophet was merciful to children, just as he was to the sick, the elderly, and women. He was visiting a sick Jewish child and asking for healing from Allah (Bukhari, Sahih, Cenaiz, 79).

h) Since the Prophet was a magnificent person who organized the world's affairs in the name of Allah, he looked at people not according to their religious affiliations but according to the common denominator of humanity. The Prophet stood up for a funeral that passed by him, and when those present informed him that it was a Jewish funeral, he asked, "Wasn't that a human too?" said (Bukhari, Cenâiz, 49 [1312]; Nesâi, Cenâiz, 46 [1921]). Today, at a time when wars and polarizations are at their peak, the perspective of the Prophet is much needed.

i) Muslims gave all religious and legal rights to non-Muslims and even deemed it appropriate to fight for their freedom. When Mongolian commander Kutlu Shah, who captured the Damascus region, said that they would release Muslim prisoners but not Christian and Jewish prisoners, the interviewer Ibn Taymiyyah replied: "The war will not end unless all Muslim, Jewish and Christian prisoners are released. Jews and Christians are under our protection. "We cannot accept even a single one of them being held captive." Kutlu Shah, who could not risk war again in the face of this situation, released all the captives (Ahmed Emin, 1977: p. 137).

j) In the 286th verse of the Surat Baqara, it is stated: "There is no compulsion in religion." This sentence reveals an important principle of tolerance. Thus, from the time of the Prophet until today, non-Muslim citizens have had no difficulties living in the Islamic state. A person did not have to be a Muslim to be a citizen of an Islamic state. Indeed, all people of different religions could become citizens. Jews and Christians who were members of the Abrahamic religions, and even polytheists were accepted as citizens. These citizens were required to show loyalty only to the Islamic state. If a Muslim rebelled against the state, he was not given protection and was punished according to the degree of his crime (Hamidullah, 1990: p. 24).

k) The Messenger of Allah showed tolerance to the Christian delegation coming from Najran

When the Christians from Najran came to the Prophet and met with him in the mosque, they said that they wanted to worship. The companions who were with the Prophet did not approve of Christians worshiping in the mosque. But the Prophet allowed them to worship in the mosque. How much the world needs the immense tolerance of the

Messenger of Allah. "Allah's messenger and the delegation of Najran Christians came with sixty cavalrymen. Twenty-four of them were people from the gentry. Three people among them were the emirs of twenty-four people. One of them was Akib, who was the commander of the tribe, the one with the opinion and the person who was consulted on every issue. They would not go out of his sight. Ibn Ishaq says: The delegation of Najran Christians came to Medina to the Messenger of Allah. They entered the mosque. It was time for afternoon prayers. When they got up to pray in the mosque, people wanted to stop them. However, the Messenger of Allah said: "Leave them alone" and they started to pray by turning towards the east (Beyhaki, 2017: vol. 4, p. 317; İbni Sa'd, 2020: vol. 6, p. 456).

l) The Prophet always emphasized that Muslims should first of all be tolerant with each other, live in brotherhood with each other, and not do injustice to each other. In this regard, "A Muslim is the brother of another Muslim. He does not oppress him, he does not leave him helpless, he does not insult him" (Muslim, "Birr ve's-Sıla", 10 (III, 1986).

The Prophet stated that everyone is equal before the law and taught us to be tolerant in this regard: "O people! He (Allah) destroyed those before you only for this reason: when an honorable person among them steals, they leave him alone; When a weak person stole, they would impose limits on him. I swear to God that if Muhammad's daughter Fatima were to steal, I would definitely cut off her hand and not let her go unpunished." (Bukhari, Enbiya, 54 (vol. IV, p. 151).

4. UNDERSTANDING OF TOLERANCE AND DIALOGUE IN MEVLANA

The invitation to Islam and faith described in the Quran and the Sunnah was also implemented exactly by Mevlana. Almost one-third of the Quran extends from the Prophet Adam to the Prophet Muhammad. According to the determination of Eyüpoğlu, who examined and researched the Quran: "Approximately one fifth of the Quran is related to history and stories. In terms of the number of verses, this rate corresponds to 28.84% of the total 61886 verses of the Quran (Eyüpoğlu, 2009: p. 106). The religions of Judaism, Christianity and Islam, which are called Abrahamic religions, are based on the same principles. Belief in Allah, angels, prophets, books, demons, the devil, the soul, resurrection after death, heaven and hell are common beliefs in these religions. While there are so many similarities between the monotheistic religions, the ongoing wars, grudges and hatred that

darken the horizon of humanity can be left aside and humanity can once again experience a spring atmosphere of peace and brotherhood. The environment of peace and brotherhood has become the longing of humanity tired of wars, deaths and destruction by continuing the environment of dialogue and tolerance implemented by Mevlana. Contributing to world peace, working to live in a peaceful environment is an important issue to ensure an environment of brotherhood. This contribution depends on establishing dialogue and meeting with other cultures. Verse 46 of Surat Ankebut: "And dispute ye not with the People of the Book, except with means better (than mere disputation), unless it be with those of them who inflict wrong (and injury): but say, "We believe in the revelation which has come down to us and in that which came down to you; Our Allah and your Allah is one; and it is to Him we bow (in Islam)." commanded. Prophet Muhammad repeated the invitation of the prophets before him and did not say brand new things that were foreign to humanity and had never been heard before. The invitation of the Prophet was a repetition of the invitation of the past prophets.

The aim of Mevlana, who told nothing but the invitation to Islam as described in the Quran and the Sunnah, was to be a new breath for humanity who wanted to live in peace and tranquility. It is seen that the invitation methods seen in the Quran and the Sunnah are applied in all of Mevlana's works, especially *Mesnevi*, *Fihî Mâfih*, *Divan-ı Kebir*, *Mecâlis-i Seb'a* and *Menâkıbü'l-Arifîn*. It seems that there were criticisms about Mevlana's meeting with non-Muslims. His meeting and continuing dialogue with non-Muslims should be considered for this purpose.

4.1. MEVLANA'S MISSION IN ANATOLIA

The source of human love and tolerance that captured Mevlana's heart is Prophet Muhammad, the model of the morality of the Quran. Mevlana, who describes himself as a servant of the Quran and a Muslim who follows the path of the Prophet Muhammad, expresses that he does not want to be remembered with anything other than this:

Men bende-i Kur'ân'em eger cân-dârem
Men hâk-i reh-i Muhammed muhtârem
Ger nakl koned coz in kes ez-goftârem
Bî-zârem ez-û vez-in sohen bî-zârem

I am the servant of the Quran as long as I live
I am the soil of the path of Muhammad Mukhtar;
Whoever quotes from my words anything other than this
I complain about this word and the person who said it.
(Can, 2001: p. 1311)

When the life of Prophet Muhammad is examined, it is seen that he approached non-Muslims from the perspective of being human; It will be seen that he taught the Jews and Christians, who are called the People of the Book, that even a polytheist and an unbeliever can have good aspects and that they should be treated gently. Mevlana, whose leader and guide was the prophet, also looked at people from the same perspective. He reveals three things with this ruba:

1. Mevlana announced to the whole world that he was the translator of the Quran and revealed what he wanted to do with his life and works. God's last conversation with people, his eternal words, the most comprehensive and last living miracle of the Prophet Muhammad; a collection of material and spiritual laws and rules that will bring happiness to humanity in this world and the hereafter; It is like an index of the universe; the eternal interpreter of humanity, explaining where it came from and where it is going; The Quran, a divine book that loudly shouts that life does not end with death, and Mevlana, who took it as a guide, had many things to say to humanity. The Quran is a set of remedies that can cure all the problems of humanity. It contains solutions to the problems of humanity in the past, as well as solutions to the problems of humanity in the future and even in all times to come. Mevlana took pearls and diamonds from the endless sea of the Quran and presented them to humanity. Nihat Sami Banarlı explains this fact with the following sentences: “The source from which Mesnevi draws inspiration is the Holy Quran. In this great work, Mevlana has a deep understanding and belief in the Holy Quran and the Prophet Muhammad who brought it. So much so that it is possible to consider Mesnevi as a verse commentary of the Holy Quran, expressed through poetry and story art and in a Mevlana-style style of emotion and thought. Mevlana loves to introduce the ways to reach God, which he teaches through Mesnevi, by bringing verses from the Quran, reminding the hadiths of the Prophet Muhammad and explaining them with deep understandings (Banarlı, 1971: vol. 1, p. 314).

2. Mevlana declared that he was the dust of the feet of the Prophet and that he was his representative in the age he lived in.

3. He explained that he meant nothing other than the Quran and the words of the prophet.

He states that he will complain about all the statements made by him other than these two. In this case, what was Mevlana declaring? What did he want to tell us? Allah

informs us in a verse in the Quran: "Muhammad is not the father of any of your men, but (he is) the Messenger of Allah, and the Seal of the Prophets: and Allah has full knowledge of all things." (Surat al-Ahzab/40). Since Prophet Muhammad is the last prophet and there will be no prophet after him, how will the problems that humanity will face be solved? This question can be answered in many ways. However, since our subject is to examine Mevlana and his works and the sources of the understanding of dialogue and tolerance, the subject will be clarified only from this perspective.

4.2. RENEWAL IN RELIGION AND MEVLANA

Tajdid: It is used in the sense of renewal, refreshment. Mujaddid: Renewing, strengthening. The scholar who strengthens the Islamic religion, eliminates the bid'ahs, that is, the reforms that are intended to be introduced into the Islamic religion, eliminates superstitions and reveals the sunnahs (<https://www.luggat.com>). Renewal in religion is commanded by verses and also expressed in hadiths. The most comprehensive research on this subject is seen in Elmalılı M. Hamdi Yazır. Yazır emphasizes that tajdid, that is, renewal, is a necessity in religion: Allah has stated in the verse that renewal continues at all times: "Know ye (all) that Allah giveth life to the earth after its death" (Surat al-Hadid/ 17). Yazır, while explaining the meaning of this verse, notes the following: "O believers, know that there is no fear of lapse of time for people who are devoted to God Almighty not only mentally but also mentally and emotionally. They should know the possibility of renewal as they get older, and they should continue forever with successive new enthusiasms. This religion is not a special one that was revealed to stop at a limited stage of evolution, but a universal (all-embracing) religion that includes the principles of God that was sent down to manage endless cycles of evolution."

Yazır explains the issue with a hadith of the Prophet and his analysis: "Allah Almighty will undoubtedly send a man or men to this ummah who will renew their religion at the beginning of every hundred years, that is, in every century." (Ebu Davud, Melahim, 1). This hadith, which expresses a promise, includes the following points.

1) The concept of "sending" (ba's) in the hadith text promises the renewer (mujaddid).

2) It points out the warning of the necessity of religious renewal (tecdid) and its limitation to a century.

3) By implication, the ummah is urged to accept and encourage renewal at the beginning of each century.

4) The phrase "this ummah" expresses a clear command that the identity of the ummah must be preserved in renewal and that renewal must confirm and continue this identity, not metamorphosis.

5) There is a sign that the person who will renew the religion (mujaddid) will be a specific person."

Yazır, it is our right to expect the renewal of our religion at the beginning of every century. He continues his words by saying that it is our duty to work to train the renovator who will realize this renewal. He then points out that "renewal is not transformation or distortion." He points out how the renewer in religion should be and how it should not be: "What the renewer will do is not to destroy the unity, accelerate the disintegration, deny the main principles of the religion and isolate the secondary important principles, deviate from the right path, get carried away by abstract passions and make the conscience of the ummah like foreign consciences, eliminate the identity of the ummah." It will not lead to heresy. Renewal will instill in us love, not hatred, and will bring us security, not fear. This is the duty of religious scholars, who are the heirs of the prophets" (YAZIR, 1978: p. XLIX-L).

Undoubtedly, Mevlana deserves to be considered as an innovator in his age, first with the sciences he studied and then with the sciences belonging to the transverse (beyond the living world, beyond) that he gained on the path of Sufism, which he entered with Şems-i Tabrizi.

It is not possible to explain the information about Mevlana presented below in any other way. In fact, ugly epithets were made about Mevlana due to this incident. Friends of truth foresee and implicitly express truths beyond the visible world that people cannot understand.

"Old friends and compassionate brothers (may God have mercy on them), each of whom was the Sakik-i (Belhi) of his time, narrated that: When Baçu's soldiers surrounded Konya and were busy with the siege, all the people gave up their own lives, made peace with each other and came to Mevlana and cried for help. Mevlana went out from the Halka Beguş gate of the castle. He went up to a hill behind Konya Square and engaged in the mid-morning prayer. They say that Baçu's tent was pitched under that hill. Some of Baçu's noyans saw a person with his face covered and a smoke-colored turban standing on that

hill and praying with complete abandonment, while the people were huddled together (out of fear). At that time, the Mongolian soldier had no idea about the light of Islam and the security of faith. In fact, they destroyed the madrasahs, masjids and minarets of many Islamic cities. They all intended to shower Mevlana with arrows. (But all their hands were tied). No matter how hard they tried, it was not possible to draw the bow. They mounted horses and rushed at him, spurring the horses; but none of the horses took a step forward. The people of the city were watching this power from the top of the tower and were conveying their takbirs and cries to the sky. When they presented this news to Baçu, he personally got up and went out the door of the tent. He asked for a bow and arrow and shot an arrow towards Mevlana. The arrow returned three times and landed in the middle of the soldier. Thereupon he mounted the horse and rode forward. But he saw that the horse was not moving forward at all. Because of his great hatred and anger, he got off the horse and walked, but with the power of the one who has the power to say "Kün fe-yekun" and "it will happen", both of his legs were tied and he could not move. Thereupon: "That man is truly a divine (belonging to the Creator) man. It is necessary to avoid his wrath. "If there was such a man in every city and province, the people of these places would never be defeated by us," he said. His Excellency Mevlana also said many times about the mentioned (commander): "Baçu was a saint, but he did not know it." (YAZICI; 1973: vol. 1, p. 283).

Researchers explaining this issue draw attention to Mevlana's sharp vision and knowledge of mavera that penetrates the ages: "The Mongols, with the great massacres they destroyed, were getting closer to Islam with each passing day they continued their dominance in the Muslim geography. This process had already started from the Hulagu period. Despite all their oppression and turmoil, the Mongols entered the process of becoming a part of the Islamic civilization and faith. Mevlânâ Celâleddîn Rumî, who was criticized for his closeness to the Mongols, said, "When you look at them, you see the infidels, and I see the believers of the future..." in response to these criticisms was exactly describing this situation. (HAYKIRAN, <https://beyaztarih.com/makale/fatihlerin-fethi-mogollarin-musulman-olusu>, 11. 01. 2016)

Mevlana saw the Ilkhanate as the believers of the future. "If you are afraid of the Mongols, it means you do not know Allah. When you look at them, you see unbelievers; His words "I count a hundred banners of faith among them..." showed his view of the Mongols. As a matter of fact, Gazan Khan, who became a Muslim 25 years later, had these words of Mevlana written on his caftan with gold wire (Ekinci, Türkiye Newspaper, 2018).

Mevlana referred to the saying "in every century, a mujaddid who will renew the religion comes", which is expressed in the hadith, in one of his poems, and said that in every century there is a saint who sits in the position of the prophets:

“O son, there is a test within a test for those who say they have become the sergeant of the gate.

Therefore, in every age, in the position of the prophet

There is a saint sitting. This test will lead to the apocalypse

“It will last until.”

“Keep in mind the verse in the Holy Quran: 'No nation has passed away except to it...'" (EFLÂKÎ, 1973: vol. 1, p. 485).

Sheikh Sadi Shirazi expresses with an exquisite poem that under the guidance of the prophets, there will be no mistakes and no mistakes will be made: "Why should he who has a captain (Noah) be afraid of the waves?" (KOCA, 2008: p. 312). In Mesnevi, he says the following about the captancy of the prophet: “O Mustafa, be a captain in this sea of light. Because you are the second Noah! Smart people need a guide, especially if it is a road or a sea route! You are the Hızır of time, you are the one who comes to the rescue of every ship” (Mesnevi, vol. 2, p. 119). Mevlana, who was passed down from the prophet to the saint, says that just as following the prophet ensures happiness in this world and the hereafter, following man, the renovator of the age, protects him from transgression and perversion: “Consider every saint as Noah, as a captain; Consider falling in love with this people as a flood” (Örs, Kırılancı, Mesnevi, p. 854).

He advised people to keep alive the understanding of the Qur'an represented by Mevlana and the understanding implemented by the Prophet Muhammad, to look at people of human love, tolerance and people of other faiths, and to continue this understanding. In his will, Mevlana said, "Do not look for our grave on earth after death, our grave is in the hearts of the wise" (Can, 1999: p. 87).

The incident about Mevlana, narrated by historian Z. Nur Aksun, proves what kind of innovation movement he initiated: “Şems's influence on Mevlana consists of causing a fire covered with ashes to appear, and a wonderful ore covered up to be exposed. The following legend explains very well what kind of truth warner Şems was (Aksun, 1994: vol. 6, p. 426). “One day, there was a big ceremony in the vizier Nasreddin's hanika (office) and they were going to give the rank of sheikh to a great person. All scholars, sheikhs, wise men, philosophers, emirs and notables were present at that meeting. Each of them was

talking about various sciences and sciences and had sweet conversations (mutual conversations). Mevlana Şemseddin was in a corner, engrossed in contemplation like a treasure. Suddenly he stood up and said to them out of jealousy: "How long will you boast about this and that and get on horseless saddles and run in the field of soldiers? Is there anyone among you who will say: 'My heart gives me this news from my Lord' and how long will you walk with the staff of others?" said. And, "The words you uttered from hadith, tafsir, wisdom, etc. are the words of the soldiers who lived at that time and each of whom was in the rank of man in his own century. They were telling about the situations that happened to them. Since you are the men of this century, then where are your secrets and words?" he added. Thereupon, they all kept silent and bowed their heads because they were ashamed (Eflâkî, 1973: vol. 2, pp. 99-100).

4.3. UNDERSTANDING OF TOLERANCE IN EUROPE

Being tolerant in the Christian world is a reality found in Jesus Christ and the Bible. Examples of verses about tolerance in the Bible:

1. "In every way, be humble, gentle and patient. Treat each other with love and tolerance. (Bible, [Colossians, 3](#)).

2. "Be tolerant of each other. If one of you has a complaint against another, forgive each other, just as the Lord has forgiven you." (Bible, Revelation, 2).

3. "Love is patient, love is compassionate. Love does not envy, boast or brag. Love is not rude, does not seek its own interest, is not easily angered, does not reckon evil. Love does not rejoice in injustice, but rejoices in what is true. Here are three things that endure: Faith, hope, love. And the highest of these is love." (Bible, 1 Corinthians Chapter 13).

4. "You have heard that it was said, 'An eye for an eye, a tooth for a tooth.' But I say to you, do not resist evil. "Whoever slaps you on your right cheek, turn the other cheek as well." (Bible, Matthew, 5: 38-39).

John Locke explained the understanding of tolerance in Christianity in his article: "I consider tolerance to be the main characteristic feature of the true church. If he lacks compassion, humility and good will towards all humanity in general, even towards non-Christians, he himself is far from being a good Christian. Religion is not meant to create outward magnificence or to seize spiritual domination or to exert coercive force; It was established to organize people's lives according to the rules of virtue and piety. If the Bible

and the Apostles are to be believed, no one can be a Christian without that faith which develops in love and not by cruelty and force. Now, I appeal to the conscience of those who oppress, torture, destroy and kill other people using religion as an excuse. I wonder if they do this out of friendship and compassion for them. Tolerance of those who differ from others in matters of religion is acceptable to the Gospel of Jesus and the sound mind of mankind; It is a terrible thing for people to be so blind that they cannot grasp its clear necessity and benefits. (Locke, 2023: p.13, 15).

The meanings given to the words tolerance and dialogue in the West and in our country are briefly as follows:

“He believes in the necessity of living side by side with an other who is different from himself, foreign and strange. “Anyone who can do this can be said to have the virtue of tolerance, regardless of where they stand in terms of endurance, indifference, stoic acceptance, curiosity, and enthusiastic acceptance” (Walzer, 1998: p. 27).

Ibn Khaldun sees tolerance as necessary to meet needs. Not every person can provide what they need to live and achieve their goals on their own. That's why every individual needs to come together with other people. Each individual fulfills only his part of these needs. The situation of all people towards each other is the same. A community is formed when different people come together. Each community is named according to its size and extent. Tolerance can only happen in a virtuous city. (Ibn Khaldun, 2004: p. 79, 80).

“However, the common bond between people is tolerance and solidarity” (Meriç, 2015: p. 57).

“Tolerance means understanding and is a sign of maturity. Even if the views and ideas defended are contradictory to our own, tolerance means patience. Its equivalent in Western languages is tolerance and its equivalent in Arabic and Ottoman is permissiveness.” (Kavcar, 1995: p. 1).

Tolerance according to Orhan Hançerlioğlu: "Ottoman Turkish: tolerance, tecviz, tesamüh, insaf; French: tolérance, German: toleranz, English: tolerance, allowance, suffenance, Italian: tolleranza. It means not reacting to contradictions to one's own thoughts and beliefs. Derived from (la. Tolerare) meaning to endure. (Haçerlioğlu, 1977: p. 338).

According to the UNESCO definition, tolerance is more inclusive than endurance. It is basically respecting the right of the other, i.e. the different, to be themselves, and

refraining from harming the other, since harm to the other is harm to oneself and to everyone. (Kaymakcan , 2004: p. 100).

“An attitude of understanding the ways of thinking and living of others that are different from our own; An understanding based on giving others the opportunity to freely express opinions, ideas and feelings that we do not share. "The situation in which people with fundamentally different beliefs or values can exist together and by respecting differences" (Cevizci, 2013: p. 850).

The opposite of tolerance is bigotry and fanaticism. Bigotry is the denial of the right to life to others because of one's firmly held ideas and beliefs. The basis of bigotry is aggression and the desire to destroy opposing thoughts and behaviors. Being firmly attached to one's ideas and thoughts does not require one to be fanatical. If a person has a tolerant moral structure, adherence to one's beliefs and ideas is not bigotry. (Tunç, 2015: p. 391).

The main bases of those who legitimize violence are as follows: The idea that those who make mistakes must be punished. It is the belief that people can only be disciplined through fear, oppression and violence. Those who monopolize the truth are dogmatic and absolutist; The epistemological basis of violence is dogmatism. It means accepting every path that leads to what is desired to be achieved, the sacred goal, as permissible and correct. Ignoring the mind means not giving importance to reasoning, thinking, knowledge and science. Ignoring laws and human rights means blocking the way of questioning and criticism by attributing sanctity to some things (ŞEBUSERİ, 2017: pp. 449-458).

It has been explained above that tolerance, treating people well, and understanding people with different beliefs are the principles inherent in the Islamic religion. In fact, the flower of tolerance is a rose that blooms in the garden of Islam. If the Quran's view of humanity, how much Jews and Christians are included in the Quran, and the understanding that it is left to the human will to believe or not to believe can be explained to humanity, the view of people from different nations towards Islam will change. The fact that non-Muslims live comfortably in the Quran and hadiths, in the practices of the Prophet and in Islamic states such as (Umayyad, Abbasid, Seljuk and Ottoman) is evidence of this. A person's right to life is not taken away just because he is not a Muslim. Mevlana is a great Sufi, great Islamic scholar and great thinker who lived in the Anatolian Seljuk state and enlightened his era with his vast humility, endurance, patience and tolerance.

4.4. TOLERANCE SHOWED TO NON-MUSLIMS IN MEVLANA

According to Mevlana, tolerance is a reality that emerges from love. There is no tolerance in a heart without love: “Pain becomes sweet because of love, copper turns into gold because of love. Sedimentary, turbid waters become clear because of love, and troubles are healed by love. The dead come to life because of love, the sultan becomes a servant because of love. With love, a prison becomes a rose garden, with love, dark houses become illuminated. Because of love, fire becomes light, and because of love, iron melts like a candle (Mesnevi, 1988: Vol. II, p. 112).

Mevlana expresses his universal approach to people in *Divan-ı Kebir* as follows; “There are various languages and dictionaries in the world, but they all have the same meaning. Water placed in various containers unites when the containers are broken and flows as one water” (Can, 1999: p. 144).

We see Mevlana's advice to his son to live in friendship with everyone, not to hold a grudge against anyone, and to have love for people in his heart: “Another day, Sultan Veled said: One day, a group of elders came to my father. My father was also passionate about spreading information. He said to me: "Bahaeddin, if you always want to be in Heaven, be friends with everyone, do not hold anyone's grudges in your heart" and recited the following rubai:

“Don't ask for too much and don't be too much for anyone!
Be like an ointment and a candle, not like a needle.
If you do not want any harm to come to you from anyone;
Don't be a bad talker, a bad teacher, a bad thinker.”

Because if you remember a man with friendship, you will always be happy. That joy is Heaven itself. If you remember someone with hostility, you will always be sad. This grief is Hell itself. When you remember your friends, your inner garden blooms and is filled with roses and basil. When you remember your enemies, your insides are filled with thorns and snakes, you become bored and feel shabby. All the prophets and saints (peace be upon them) did this and revealed this character within them. The people were defeated by their good habits and were captured. They all made their will and became their ummah and disciples (EFLAKI, 1973: vol. 2, p. 210).

The oppression of the oppressors is a dark pit; All scholars have said so. They said: Whoever is more cruel, his well is more terrible; He said that justice requires worse punishment. You are digging a well with oppression, but know that you are digging that well for yourself (Mesnevi, vol. 1, p. 273).

Who is that cruel person who oppressed you by selling you greatness and scratched your face and eyes? Where is the oppressor in our time? The surprising thing is "how is it that he is not imprisoned, how is he not in our dungeon? Oppression died the day we were born... Who is the oppressor in our time? When light comes, oppression disappears. The origin and behind of oppression is also oppression. (Mesnevi, vol. 1, p. .380).

Giving examples from other religions, Mevlana says that religions come from the same God and emphasizes that all heavenly religions instill tolerance in people: "Moses saw a shepherd on the road. The shepherd kept muttering like this: "O Kerem Sahni God! Where are you, so that I can be your servant and sacrifice? Let me sew your sandals, let me comb your hair. Let me wash your dress, let me get rid of the lice... Almighty God, let me offer you milk. Let me kiss your hand and rub your feet. When it is time for you to sleep. May all my goats be sacrificed to you, my God! That shepherd kept saying such nonsense. "Who are you talking to?" When the shepherd replied, "With the one who created us, with the one who created this earth and the sky," Moses said: "Oh, you are stupid. You became an unbeliever before you even became a Muslim. What nonsense is this, what is this blasphemy, what is this impossible thing? Put cotton in your mouth." Shut up. The stench of your disbelief has worn out the fabric of your religion. What is the need for such things, the sun? If you do not shut your mouth, a fire will come and burn the people... The shepherd said, "O Moses, you have tied my mouth. "You hurt me out of regret," he said. He tore off his clothes, sighed, took his head and set off towards the desert. Moses received a revelation from God saying: "You have separated our servant from us. Have you come to deliver or to separate? As long as you are able, do not set foot on separation. I think separation is the most disliked thing. (Mesnevi, vol. 2, p. 132-134).

Even the priests were converted by Mevlana's humility: "There was a learned priest in the country of Constantinople. He heard about Mevlana's knowledge, softness and humility and fell in love with him. He came to Konya to see Mevlana. The priests of the city welcomed him and gave him advice. That's right, the priest requested the visit of that saint. They met by chance on the road. The priest prostrated himself to Hudavendigâr three times. When he raised his head from prostration, he saw that Mevlana was also prostrating. It is said that Mevlana bowed his head in front of the priest thirty-three times. The priest cried out, tore his clothes and said: "O Sultan of religion, what kind of humility and self-contempt is this?" said. Mevlana: "Blessed is he who God has provided him with wealth, beauty, honor and sovereignty, and he has been generous with it. It is our sultan

who said, 'He has become chaste with his beauty, humble with his honor and just with his sovereignty. How can I not show humility to the servants of God and why should I not point out my own smallness? If I do not do this, what and to whom am I useful?' Thereupon the poor priest immediately became a believer with his friends, became a disciple and put on a robe. When Mevlana came to his blessed madrasah, he said to Sultan Veled and his friends: "Bahaeddin, today a poor priest intended to snatch our slothfulness from our hands, but praise be to God, with the application of God and the help of the Prophet, we overcame him in this slothfulness and smallness. Because that humility, smallness and slothfulness is inherited by Muslims from Hazrat Mustafa, and the nisab of such a state is only the share of the slothful of his ummah." (YAZICI, 1973: vol. 1, p. 356).

When the Christian architect was offered to convert to Islam, Mevlana said that he is a religious person who fears God and is not an atheist: "One day, a Greek master was making a stove in the house of Hudavendigar. Friends jokingly asked him: "Why don't you become a Muslim? "The best religion is Islam," they said. He said: "I have been in the religion of Jesus for nearly fifty years. "I am afraid and ashamed of leaving my religion," he said. Suddenly, His Excellency Mevlana entered the door and said: "The secret of faith is fear. "Whoever fears God has religion, even if he is a Christian, he is not irreligious," he said and went out. The Christian architect immediately came to faith and entered the path of Islam and became a true disciple (Yazıcı, 1973: vol. 1, p. 436).

Mevlana advises not to condemn anyone, whether a Jew, a Christian, or a person who does not accept the religion, never to belittle them, or to cut off dialogue with them: "There are many Jews whose end is good. Do not despise any unbeliever. He can die as a Muslim, that's okay! What do you know about the end of his life that you completely turn away from it?" (Mesnevi, vol. VI, p. 194).

Mevlana explains that people are from different races, tribes and nations; He explains that following different religions and sects does not give people superiority: "He looked at all sects and religions, tribes and nations with the same eyes, and evaluated them as waves of the sea of unity. Observing unity in multiplicity, he approached everyone, Sunni-Alevi, Muslim and non-Muslim, with humility and tolerance. He tolerated people's excesses and won the hearts of those who behaved magnanimously towards him and behaved more modestly towards those who were humble. He took this style of action from the message of the Quran, which emphasizes that people have the same ancestor and that no one has any superiority over others other than piety" (Bardakçı, 2007: p. 29-44).

Mevlana was giving rational and logical answers to a Jew who asked about the orders and prohibitions of the Islamic religion, and was explaining the statements of Allah. The people who listened to him were not indifferent to these sublime words: "Again, the scholars of our friends, who are considered to be among the most mature of the wise, explained as follows: One day Mevlana was sitting in his blessed madrasa. Suddenly a group of Jewish rabbis and Christian priests came to him and, after bowing their heads with complete sincerity, asked him to understand the wisdom of the Qur'anic injunctions, the secret of the commands and prohibitions, and to know what the purpose of these provisions was for this weak nation of God. Mevlana answered them in pearly words as follows: God, to purify faith from shirk, prayer from arrogance; zakat, to cause sustenance; fasting, to test the people's sincerity; hajj, to strengthen the religion; jihad, to raise the religion of Islam; emr-i maruf, to cause the acquisition of the commanded things of the world; forbidding bad things, to prevent the misguided; watching kinship, to increase the number of them; shortening, to prevent bloodshed; punishments, to make what is forbidden great in the eyes of the people; the prohibition of wine, to preserve the intellect; abstinence from theft, to bless chastity; forbidding adultery, to keep the progeny pure and forbidding livestock, to produce progeny; testimony, to counteract those who disbelieve; forbidding delicacies, to honor righteousness; salaam, to make them safe from fear; safety, to put the affairs of the ummah in order; and ta'wah, to show respect for the imamate, He made it obligatory upon my servants. He explained these meanings in such a beautiful way that they all tore off their zünnar (the belt symbolizing Christianity) and became believers and joined the ranks of Muslims and became sincere followers. According to what they narrate, eighteen thousand disbelievers became Muslims from the time of this Mevlana's appearance until his death. (Yazıcı, 1973: vol. 2, p. 73).

Mevlana looked at all humanity as equal and did not see differences such as people's religion, language, race, color, history and culture. He saw man as a sacred and honorable being. His statement that he looked at people from seventy-two nations with the same eyes infuriated some scholars, and they began to question his religious beliefs: "One day, Mevlana said, "Seventy-two nations hear their secrets from us," and this infuriated the bigots of the time. They complained to Kadı Siraceddin:

- Mevlana says that he is friends with everyone, seventy-two nations are my friends. How can this happen? If this is not blasphemy, what is it?

Kadı Sıraceddin sends one of his men to Mevlana to investigate this statement. The man said to Mevlana:

- You say that you are friends with seventy-two nations, is it true?

— Yes, that's what I said.

The man insults him with unspeakable words, Mevlana listens patiently and calmly, then says:

- Are you done with your words? says. Man:

- Yes.

- I am with what you say, and I am with you too, my friend. The man is surprised.

Then he feels a wrench and regret. He kneels at the knees of the great man and apologizes.” (Önder, 1973: p. 185).¹

Mevlana, who described death as "Şeb-i Arûs" (wedding night), died on December 17, 1273. All nations, including Christians, Jews, Arabs and Turks, all religions and statesmen were present at the funeral. Each of them, according to their own customs, goes ahead with their books in their hands; He was reciting verses from the Psalms, the Torah, and the Bible, and they were all wailing. Some Muslims were disturbed by people from other religions attending the funeral ceremony: “We understood the truth of Moses, Jesus and all the prophets from his clear words, and we saw in him the nature and actions of the mature prophets that we read in our own books. Just as you Muslims know Mevlana as the Ahmed of his time, we also know him as the Moses and Jesus of his time. Just as you are his lovers, we are his servants and disciples a thousand times more.” they said (Şimşekler²).

Mevlana did not belittle people's beliefs and religions, he did not ridicule them, he did not see them as worthless people: "Again, Sultan Veled said: One day, one of the Jewish rabbis met Mevlana and asked him: "Is our religion better or your religion? ?" asked. Mevlana said: "Your religion." Thereupon, the Jew immediately became a Muslim. (Yazıcı, 1973: vol. 1, p. 441).

5. CONCLUSION

Mevlana gives the following messages to today's people with his life and works based on invitation to religion and guidance: The classical understanding of Islam and the

¹ <https://www.semazen.net/hz-mevlanin-hayati/>

² <https://www.semazen.net/hz-mevlanin-hayatindan-dersler/>

clichéd perception of religion and the method of invitation are not sufficient for a person's religious propagation and expression of monotheism. Just as the scientific understanding of each period develops and changes, it is necessary to develop an invitation method appropriate to the conditions of the period in the propagation of religion and the method of inviting non-Muslim people. This does not mean that one should ignore past experiences, turn a blind eye to the realities of past ages, and act as if an invitation and dialogue were being established for the first time. A great thinker, a great mystic, a great poet, a person who never dies with his works, we must be as Mevlana said: "Everything about yesterday remained in yesterday, my dear. Today is a new day, new things need to be said." Every period gets younger with innovation, and the Quran also gets younger with innovation with the development of science. Mevlana also tells us about dialogue and tolerance, those who come across people, do not stay stuck in the past, develop new methods and rejuvenate yourself. Allah's verses regarding establishing dialogue, talking to people, meeting people, exchanging knowledge, and helping each other constitute the rules that must be followed. Of course, acting in accordance with divine warning has many things to bring to people and religious understanding. Dialogue is the result of treating foreign people as human beings, seeing them as talkable, human respect and a religious understanding. By acting like this, we fulfill the first condition of being a civilized and modern human being. The great religion of Islam and its beauties cannot be explained to people with an understanding of invitation and propagation that cannot talk to others, cannot trust one's own faith, and believes that one's religious values are weak in the face of foreigners. Just as a nation without religion and faith cannot survive, an individual without religion and faith cannot enjoy his life. Therefore, in order to live as happy people and happy nations, people who have an inexhaustible treasure such as the Quran must share this treasure and their golden life principles with other people, explain them, and seek and find ways of dialogue.

Jewish, Christian or Muslim people become friends, become friends, talk and meet. Mevlana dealt with this subject in Mesnevi and his other works. We have no religious values to hide, hide, avoid or be ashamed of. We have the most perfect religion, the most perfect book, and the prophet of all people and creatures we cannot see. One of the conditions of faith is that in order for a person to become a Muslim, he must also believe in the prophets of other religions: "[Muslim]: "After the obeyed sultan orders, who would I be to disobey his orders?" said. Here you are a Jew; Can you resist Moses' command if he

calls you to something beautiful or ugly? You too are a Christian; Can you depart from the commandment of Christ, for good or for evil? [This being the case], how can I deviate from the [command] of the prophets' pride? (Örs, Kırılancı, 2015: p. 843).

In the hundreds of articles and books written about Mevlana so far, it has been seen that his understanding of dialogue has not been emphasized. Mevlana, as the dust of the feet of the Prophet, who was a faithful representative of the Quran and the implementer of the holy book in life, adhered to the dialogue criteria determined by verses and hadiths and taught people to be compassionate, tolerant, tolerant of differences, to speak soft words, to speak wisely, to invite with good advice. He applied the principles of self-control in his life. While preaching the principles of faith and Islam to people, he did not take into consideration the differences of religion, nation, color and homeland.

“Turkish Islam, shaped in Anatolia, had a more liberal and tolerant understanding of religiosity and differed from the fanatic Arab and Iranian religiosity” (Köprülü, 1976: p. 190-193).

In addition to respecting and tolerating the beliefs of others, Islam has also laid the foundations of freedom of thought and conscience: “In Islam, there are the principles of respect and tolerance for people's beliefs and the religious foundations of freedom of conscience and pluralism. “There is no compulsion in religion” (II, 256) and “If Allah had willed, He would have made you all a single nation. But He did not do so to test you with what He gave you. In our opinion, the verses such as "Then compete in doing good" (V, 48) constitute the basic foundations of freedom of religious belief and opinion and freedom of conscience in the religion of Islam, beyond tolerance, which consists of respecting the beliefs of others. Likewise, "If your Lord had willed, everyone on the earth would have believed." . So, will you force people to believe?" (X, 99-100) and "O people! Indeed, We created you from a male and a female. We have divided you into nations and tribes just so you can meet each other. Undoubtedly, the most honorable of you in the sight of Allah is the most pious of you. Phrases like "(II, 13) undoubtedly constitute the Qur'anic foundations of pluralism and even religious pluralism and tolerance, as well as freedom of conscience. Turkish religious history is full of such typical and diverse examples of religious pluralism and tolerance that perhaps no other society "There are no such rich examples in history. In this respect, we can say that one of the most important and permanent features that characterize Turkish religious history is the tolerance it displays regarding religion" (Günay, 1991: pp. 111-128).

When Mehmet the Conqueror conquered Istanbul, he strengthened the patriarchate with independence and privileges: “Conqueror's behavior following the conquest of Istanbul is a typical example of traditional Turkish tolerance. As soon as he took over the city, he protected the Patriarchate, in accordance with Turkish tradition. He forbade harm to Christians, granted independence and privileges to the Patriarchate, and set a remarkable example of religious freedom and tolerance. It was undertaken that churches would not be converted into mosques and monasteries would not be touched” (Turan, 1978: p. 226).

Acting in accordance with divine principles, Mevlana faithfully explained the principles of faith he believed in, thanks to being a good example throughout his life, and lit the undying light of faith and Islam in the hearts of thousands of people. The absence of heretical branches such as Salafism, Shiism and Wahhabism in the Anatolian understanding of Islam for centuries is thanks to the understanding of love and tolerance of Mevlana and Sufi Sufis. Terrorist organizations such as ISIS, AL-QAEDA, TALIBAN, BOKO HARAM, which are the contemporary versions of these perverted interpretations of Islam, cannot hold on and survive in Anatolia. This is because Sufis such as Emir Bukhari, Muhittin Ibn Arabi, Shams-i Tabrizi and Mevlana Celaleddin Rumi, who came to Anatolia with the Seljuk state, kept the Quran and Islam in the line of Prophet Muhammad. In countries such as Europe and America, when the word "Islam" is mentioned, the word "Terror" is used immediately after it, due to the lack of understanding of the understanding of love and tolerance represented by the Quran, the Prophet Muhammad and Islam, and the frightening understanding of Islam caused by terrorist organizations.

Mevlana was able to establish dialogue with all religions and all people in his time, to see people as valuable as humans, to not exclude anyone, to tolerate differences, and above all, to approach people with the language of love. As stated above, it should not be forgotten that Islam is always new and that there will be great figures like Mevlana who will renew it, as expressed in the Quran and hadith. The language of love softens every heart. Through dialogue, people have the opportunity to get to know each other. Bridges are built between people with tolerance and forbearance. If people do not get closer through bridges of love, tolerance and dialogue, small sparks can cause big fires. The language of dialogue implemented by Mevlana should be used so that our old world does not once again slip into the ground where wars, fights occur, tears flow and pain is sipped. Efforts should be made to dissolve all negativities in a climate of love and tolerance.

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