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

Mevlana says; “ Human being derived from Adam and Eva.”

Above all, the definition of humanism reminds one of Protagoras' words.

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

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

Introspective or the method of recognition of himself comes()1(p)-fhi 720.(N)TT2.56522

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