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Coping with Trauma After Natural Disasters from the Perspective of Mesnevi¹

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Summary

In July and August of 2021, big fires occurred in Turkey and around the world. Hundreds of forest fires in many cities in Turkey continued for days. Material and moral losses, injuries, migration to other provinces, living under difficult conditions were the facts of the fire. With the fires, the world of thousands of families was turned upside down and their psychology was broken. How does Mevlana evaluate such negative situations in his work called Mesnevi? What does the heart of Mevlana suggest to thinkers in such a situation in his work?

The aim of this research is to seek answers to the problems and stress that occur as a result of natural disasters in Turkey and in the world, with the concepts/words in Mesnevi. These concepts are trouble-testing, disaster, trouble, fire, earthquake, worry, benefit-harm, charity, wisdom, justice-oppression, crying-tear, lesson, will, good-evil, optimistic-pessimistic, destiny-accident, grief, happiness-unhappiness, death, problem-solution, reason, distress, appreciation, precaution, contemplation, hope-despair, sadness, cooperation-solidarity. The research ends with the conclusion and recommendations.

Keywords: Test, Disaster, Trouble, Fire, Natural Disaster, Fate

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Mesnevi Penceresinden Doğal Afetler Sonrası Travma İle Başa Çıkma

Özet

2021 yılının Temmuz ve Ağustos aylarında Türkiye’de ve dünyada büyük yangınlar meydana geldi. Türkiye’de birçok ilde yüzlerce çıkan orman yangını günlerce sürdü. Maddi ve manevi kayıplar, yaralanmalar, başka illere göçler, zor şartlar altında yaşamını sürdürme yangının bir gerçeğiydi. Yangınlar ile binlerce ailenin dünyası alt üst oldu, psikolojisi bozuldu. Bu gibi olumsuz durumları acaba Mevlana Mesnevi adlı eserinde nasıl değerlendirmiştir? Gönül eri Mevlana eserinde böyle bir duruma düşünüle neleri önermiştir?

Bu araştırmanın amacı Türkiye ve dünyada doğal afetler sonucu meydana gelen sorunlara, strese Mesnevide geçen kavramlarla/ sözlerle cevap aramaktır. Bu kavramlar: Bela-imtihan, felaket, dert, yangın, deprem, endişe, fayda-zarar, hayır, hikmet, adalet-zulüm, ağlamak-gözyaşı, ibret, irade, iyilik-kötülük, iyimser-karamsar, kader-kaza, keder, mutluluk-mutsuzluk, ölüm, problem-çözüm, sebep, sıkıntı, takdir, tedbir, tefekkür, ümit-ümitsizlik, üzüntü, yardımlaşma-dayanışma. Araştırma sonuç ve önerilerle sonlanmaktadır.

Anahtar Kelimeler: İmtihan, Felaket, Dert, Yangın, Doğal Afet, Kader

1. Introduction

Mevlana Celalettin Rumi is one of the great thinkers who has a profound effect on the Turkish and Islamic World and world history. His work is accepted as a masterpiece of Masnavi Sufi literature. Mesnevi consists of 6 volumes and 25618 couplets (Karaköse, 2007, 15). Throughout this long work, Mevlana basically describes the concept of tawhid and love. While doing this, he gives examples from verses, hadiths, stories, tales, and memories (Çetindağ, 2013, 79). Mevlana dealt with the subjects of love, brotherhood, tolerance and being human and tried to teach them to all people. His works increased the strength of the society that was oppressed and groaned under the Mongol invasions and persecution (Akyüz, 2020, 54).

Mevlana had a place especially in the Ottoman geography for centuries. Today, the reason why he is in the hearts of the people of Turkey and the world is the thoughts he offers to humanity. Concepts such as love, friendship, mercy, justice, right, patience, will, decency, meaning, honesty and heart have become more understandable and livable with his works. His work is a guide for different segments of society. It addresses all segments of society, such as the ruler-people, rich-poor, worker-employer, teacher-student, patient-doctor, villager-urban, tradesman-civil servant. Every reader finds traces of themselves in the works. Mevlana invites people to live with dignity.

He desires the formation of a good society and the provision of social integrity (Karaismailoğlu, 2011, 7). It is a society that knows difficulties are a test and overcomes it.

Man is a social being and lives in society. While living in society, they may encounter various difficult situations. For example, there may be wars or natural disasters may occur. Such disasters have increased in recent years. Wars, earthquakes, floods, tsunamis and other disasters put people in a difficult position. As a concrete example, in July and August of 2021, big fires occurred in Turkey and around the world. Hundreds of forest fires in many cities in Turkey continued for days. Material and moral losses, injuries, migration to other provinces, living under difficult conditions were the facts of the fire. With the fires, the world of thousands of families was turned upside down and their psychology was broken. How does Mesnevi evaluate these negative situations? What does the heart of Mevlana suggest to thinkers in such a situation in his work? The aim of the research is to seek answers to the problems and stress that occur as a result of natural disasters in Turkey and in the world with the concepts/words in Mesnevi.

Method

The study is based on document analysis, which is among the general scanning models. The main purpose of document analysis is to analyze written materials containing information about the case or cases to be investigated (Yıldırım & Şimşek, 2006; Büyüköztürk, Kılıç Çakmak, Akgün, Karadeniz & Demirel, 2013). Document review can be done in five stages: 1. Accessing the documents, 2. Checking whether they are original or not, 3. Understanding the documents, 4. Analysis of the data and 5. Using the data in the research. In the study, all the poems in Mevlana's Mesnevi were read. It is based on the work published by the Ministry of National Education in 1990, which was translated by Veled İzbudak, written by Mevlana, and revised by Abdülbaki Gölpınarlı. The work titled "Mevlana'dan Düşündüren Sözler" prepared by Şaban Karaköse and published by Yakamoz Publishing in 2007 was also used. Concepts related to natural disasters were determined to be trouble-testing, disaster, trouble, fire, earthquake, worry, benefit-harm, charity, wisdom, justice-oppression, crying-tears, lesson, will, good-evil, optimistic-pessimistic, destiny-accident, grief, happiness- unhappiness, death, problem-solution, reason, distress, appreciation, precaution, contemplation, hope-hopelessness, sadness, cooperation-solidarity.

2. Trauma

The effects of extremely frightening, terrifying, despairing, and often unusual and unexpected events are called mental trauma. Traumas that cause mental problems can be listed as natural disasters (earthquake, flood, fire), human-made traumas (war, torture, rape), accidents (work, traffic), unexpected deaths, serious-fatal diseases. Events that cause mental trauma in society are very common. Research shows that one out of every two people has encountered such events at least once in their life. Depression and post-traumatic stress disorder are the most common after mental traumas. The most common symptoms of depression are reluctance, weakness, depressed mood, sleep and appetite disturbances, and a lack of pleasure in life. Post-traumatic stress disease is a disease that can last for many years and cause serious loss of workforce (Turkish Psychiatric Association, 2021).

The effects of mental trauma are treatable conditions. Not avoiding seeking help is the first step of treatment (Sağlıkım, 2021). Both medications and psychological treatments have been shown to be effective in the treatment of post-traumatic stress disorder. In order to eliminate the effects of trauma, different treatment approaches should be planned according to the needs of everyone. People who are less affected by the trauma and can continue their lives as before can be informed. Counseling or brief psychological treatment approaches can be applied to those who are more affected by the trauma, have severe symptoms, but are able to continue their work. Intensive psychological treatments, drug treatments, or hospitalization may be required for those whose life has been severely affected and who have severe symptoms. If post-traumatic stress disorder is accompanied by depression, drug therapy should often be added (Turkish Psychiatric Association, 2021).

Traumas can be seen as part of our daily lives. Therefore, pre-trauma protection and information education, post-traumatic early intervention education, and trauma therapy education programs can be applied (DBE, 2021). A traumatic event may not have the same effect on everyone. The degree to which the person is affected by the event is highly dependent on the person's past experiences, perceptions, and beliefs (Arıkan, 2021).

In order to raise children/individuals who are resistant to traumatic events, a sense of belonging, love and trust should be instilled in the individual. Self-confidence and self-control should be developed, consistent discipline should be applied, and problem-solving and social skills should be developed (Bilted, 2021).

Although the negative aspects of trauma are many, there are also studies suggesting that it can have positive aspects. Post-traumatic responses can be positive, and this is called post-traumatic growth. It can be stated that this trauma can strengthen the individual (İnci and Boztepe, 2013, 82).

3. Coping with Trauma After Natural Disasters from the Perspective of Masnavi

Stress is a state of tension, being turned upside down, and going out of the norm in the face of an external attack, pressure, or influence. It is the reaction of man against external influence. This is seen in both the body and the soul. The first way to get rid of stress is external help, medical intervention. Second, it is a way of self-solving problems that may cause stress. The most influential factor in the second path is religious belief (Öner, 2002). It is necessary to see Mevlana's works as an explanation and interpretation of religion and religious principles. It can be said that the source of the masnavi is the Qur'an, Hadith, and other religious works.

In his book (2012), Tarhan states that Mevlana's works are among the best-selling books in the USA and that these books are widely accepted under the name "Rumi Meditation" (Tarhan, 2012). Bibliotherapy is the use of selected reading materials to provide guidance in solving one's mental problems. If the person reads, analyzes and benefits from the texts given to him individually, he contributes to the treatment (Tarhan, 2012).

With natural disasters, the world of thousands of families was turned upside down and their psychology was broken. How does Mesnevi evaluate this negative situation? What does Mevlana suggest to those who think about such a situation in his work? The aim of the research is to seek answers to the troubles, stress, torment and suffering that occurred as a result of the natural disasters in Van with the concepts/words mentioned in the Mesnevi. These concepts are trouble-testing, disaster, trouble, natural disasters, worry, benefit-harm, charity, wisdom, justice-oppression, crying-tears, lesson, will, good-evil, optimistic-pessimistic, destiny-accident, grief, happiness-unhappiness, death, problem-solution, reason, distress, appreciation, precaution, contemplation, hope-despair, sadness, cooperation-solidarity.

The author will try to answer the research questions within the framework of the following concepts, as someone who experienced natural disasters and continued his Mesnevi readings, which he had started before natural disasters, after natural disasters (Mevlana, 1990; Mevlana, 2006; Karaköse, 2007).

3.1.Fire

Mevlana talks about a fire incident during the time of Caliph Omar. The event is as follows (Mevlana, 1990, I, 3707-3720):

There was a fire in Omar's time. The fire burned even the stones like dry wood. Their structures began to burn down houses and even ignite the wings and nests of birds. Flames engulfed half the city. Even water was afraid of surprised at it! Smart people poured buckets of water and vinegar on the fire. The fire was stubbornly coming and increasing its flame. God was helping it. The people turned to Omer, they ran and said that "Our fire does not go out with water?" Omar said that "That fire is one of the signs of Allah. It is one of your stinginess fire. Leave the water and distribute bread to the poor. If you follow me, abandon stinginess." The people said to Ömer that "Our doors are open. We are generous people, we are people of murruwwa". Omar said: "You gave bread to the poor as it was a custom, but you were not generous for Allah's sake. You are generous to eat, to be seen, to be coy; out of fear. Not because of praying to Allah without fearing him!"

Here, Mevlana primarily wants an effective response to the fire. Then, a lack of value seen in the public at that time is emphasized. When the fire did not go out, the people applied to the President, and he attributed one of the causes of the fire to the stinginess of the rich people. The rich did their generosity for show. However, generosity is done for the sake of Allah. The Caliph asked the people to correct themselves.

3.2.Flood

Mevlana recommends taking precautions for flood disaster first. Otherwise, it will be difficult to cope with the flood.

As soon as the flood starts to flow, block it way. Otherwise, it will ruin and devastate the world, destroying all sides (Mevlana, 1990, I, 1743). It is necessary to restrain the flood from the beginning. It would not be surprising if the flood first erupted once and covered the area and then devastated the world. The works of the done work are born in the Unseen Realm, and the works that occur are not subject to the judgment of the people (Mevlana, 1990, I, 1659-1660).

3.3.Earthquake

It is God who created the earthquake. Earthquakes happen whenever Allah wants. To attribute it to other causes is simply to cling to causes. Interestingly, Mevlana mentions earthquake fault lines here. He states that there are fault lines throughout the world in every city. When Allah says "be" to an earthquake, it happens, when he says stop, it stops.

Zulkarneyn went to Kafdagi and said that "O Kafdagi, tell us about the greatness of Allah", and the mountain replied "His greatness is beyond words. In the face of that greatness, understandings disappear." "Tell me about the easy-to-find arts of Allah". Dhul-Qarnayn went to Kafdagi. He saw that the mountain was made of pure emerald. He surrounded the whole world like a ring... Zulkarneyn was surprised to see that mountain. He said that if you are a mountain, what are the other mountains? They are like a toy compared to you! Kafdagi said that "Those Mountains are my veins. I have a secret vein in every city... The environment of the realm is connected to my veins. If God wants to make a ground depression in a city, he will tell me, I will move the vein that reaches there. When I move the vein that reaches that city, the ground will tremble there. When God says enough, my veins calm down... I stop and appear, but I always want! I look like an ointment, but I do a lot of work... Like the mind; it also stops, but the word arises from it, it comes into action. But for those who do not understand this, ground depression is caused by the vapors on the ground" (Mevlana, 1990, IV, 3711-3720).

3.4.Trouble-Test, Disaster

With the test, the maturation of the human takes place. The essence in man is revealed. Man turns into gold as a result of the test. The world is not a place of comfort. Wherever you are, you are bound to encountering a disaster. The place of comfort is to remember Allah, to be with Allah. The rule when you are born is this: If you are here, the test is mandatory. Even hiding is not the solution. When one thinks of gains/ achievement as a result of the test, trouble/test/disaster does not come hard. Even people like and want them.

"This asceticism and these sufferings are for the hearth to remove the pulp from silver. The test of good and evil is for the gold to boil and its residue to rise to the top" (Mevlana, 1990, I, 232-233). "Wherever you run in the hope of getting some relief, disaster strikes you. There is no corner without disaster. It is not possible to rest and find comfort in any place other than the place of God's seclusion. There is no corner of this world dungeon, where there is no way to escape, where

the money is not taken and the prison beating is not thrown. If you enter a mouse hole, you will encounter a cat again” (Mevlana, 1990, II, 590-593).

“Allah's mercy is greater and more than his anger, and it is eternal. Therefore, the fact that he inflicts trouble on someone is due to his mercy. His mercy is more than his anger so that wealth capital can be obtained, it is superior. Meat and skin do not occur without flavor. But how can the lover's love melt them unless they occur? So, don't be sorry if you also suffer as a result of this appreciation... You donate your capital to your beloved because of these grievances” (Mevlana, 1990, III, 4166-4169).

3.5.Sorrow, Grief, Distress, Sadness

It is Allah who gives sorrow, sadness, joy and pleasure. When the trouble comes, the cure also sets out. When a person is sick, he wakes up frequently at night. Even this is an opportunity to commemorate the Truth, to remember the Truth, to perform the tahajjud prayer, and to pray to Allah at dawn. This disease is even beautiful! There is mercy in trouble, it is the renewal of man. When Allah gives trouble, he asks people to pray with sincere desire. How nice it is for the sufferers to beg. With trouble, man knows his weakness and deficiency, and turns to his Creator. Pharaoh lived for a very long time, he was not given any trouble, and then he claimed divinity. That's why trouble is good. Patience is necessary in trouble, the Creator knows better than us. We turn to God with trouble, transform, and when we begin to heal and get rid of trouble, we thank God with great desire and return to God. To build a new building, the old building is demolished, a better building is built in its place, not without demolition. It is God who does this, by God's command. There is good in what we see evil.

“When you see grime, ask for forgiveness. It is because grief affects with the order of Halik. If Allah wants, sorrow and joy will become a handicap, liberation and freedom in person” (Mevlana, 1990, I, 836-837). “Where there is a problem, the cure goes there; wherever it is low, water flows there” (Mevlana, 1990, II, 1939). “What a beautiful, blessed pain, ache. Happy, blessed sickness, heat, trouble and sleeplessness! God gave me such a disease out of His grace and generosity in my husbandhood. He bestowed back pain and woke me up every night at midnight. God granted me troubles so that I would not sleep like a buffalo all night” (Mevlana, 1990, II, 2256-2259). “Pain, aches and sickness are treasures. The blessings are there. When the skin is torn, the interior is

refreshed. Brother, be patient with the dark place, the cold, the gamma, the malaise and the sickness; it is the source of life and the cup of drunkenness. It is because the highs are always inferior. Spring is hidden in fall, and fall is in spring. Don't run away from it! (Mevlana, 1990, II, 2261-2264).

“He gave hundreds of goods and properties to Pharaoh, and he finally started the case of greatness. That evil creature had never had a headache in his life so that he would not whine to God. Allah gave him all the property of the world, but did not give him trouble, pain or sorrow. Since trouble causes you to call Allah secretly, it is preferable to all worldly wealth. A carefree prayer is cold and useless. Troubled prayers and supplications come from the heart and love” (Mevlana, 1990, III, 200-204).

“If Allah gives you a trouble or a calamity without your consent, at least be patient, be pleased with it, do not make a sound, do not complain! It is because trouble and calamity from a friend will cleanse you. The knowledge of Allah is superior to your precaution! If a man sees pleasure in a trouble, this trouble welcomes him. When the patient sees that he is healed, the medicine is sweet to him” (Mevlana, 1990, IV, 106-108). “Don't the builders of every old building destroy the old building while renovating it? Don't the carpenter, the blacksmith, and the butcher first destroy it when they build something new like this?” (Mevlana, 1990, IV, 2350-2351). “...leaving you helpless, thus making you turn your face towards that side (Allah) (Mevlana, 1990, V, 1522). “Know well that the sorrows and sufferings that prevent you from being happy and laughing came by the order of a great artist who created the universe, with his wisdom. Maybe what seems like a disaster to you is a star of happiness” (Mevlana, 1990, V, 3703-3705).

3.6. Anxiety

The recommended remedy for those who fall into difficulties due to natural disasters is to be patient, not to worry, and not to think negatively. It is necessary to stay away from negative thoughts, to abstain. Those who practice it will find that they are strengthened.

“If you are stuck here, be patient. Patience is the key to getting out of trouble. Beware, beware of worries! The idea is the lion and the wild ass, the hearts are the woods. Diets are the head of drugs. It is because itching increases scabies. Diet is undoubtedly the root of medicine. Abstain from thoughts and see the strength of life!” (Mevlana, 1990, I, 2908-2911).

3.7.Crying-Tears

Allah loves those who weep and shed tears for his own sake. Man reveals his helplessness by crying, breaks his arrogance, burns his negligence, leaves his soul, and takes on humility. Allah loves those who know their place and their imperfection, has mercy on them, and rewards them.

“How can greenery laugh unless the cloud cries? How does the milk flow unless the child cries? Even a day old boy knows the way. He says let me cry so that the merciful nanny will come. You do not know; nannies also give little milk for free unless you cry. Listen, he said, "Cry a lot." Cry and let the bestowal milk of the Creator God flow. The pillar of the world is the cry of the cloud, the burning of the sun. You hold on to these two ropes well. How could the body and the disease get fat and develop if the sun's heat and the cloud's tears were not there? How would water be prosperous in all four seasons if this cry with warmth was not essential?

Just as the crying of the cloud of the world with the heat of the sun brings the taste of the world to the mouth and makes the world pleasant, you also burn the sun of the mind and turn your eyes into a cloud that sheds tears. Like a little child, you need a crying eye. Eat that bread less, bread would take away your honor. The skin develops with it day and night, if it leaves, the soul branch sheds its leaves and falls into the autumn season. A shortage of the body immediately results in a shortage of the soul. It is necessary to reduce it and increase it. "Lend to God." Lend me one of these horny skins so that greens grow in your heart in return (Mevlana, 1990, V, 134-146).

“If you want to make someone sick with trouble, you block the way of crying to their heart. In this way, no one can get rid of it, trouble will come. It is because there is no intercessor for whining. If you want to save someone from trouble, you bring a whining to your heart (Mevlana, 1990, V, 1601-1603).

3.8.Fate-Accident

Natural disasters were ultimately the result of God's will. Not accepting this puts a person in trouble and a vicious circle. Friends of Allah are pleased with Allah's will. Because he knows that if Allah takes something from his servant or decreases something, it is because He will give something better in its place. In addition, this is to remove a greater calamity that will befall his servant.

“The one who engages in war with admiration and tries to put pressure on admiration comes to a head and gets covered in his own blood” (Mevlana, 1990, III, 935). “Whatever Allah receives, He bestows in return. For this reason, the parent does not object to something that Allah has decreed” (Mevlana, 1990, III, 1872). “Don't be sad if you lose something by the will of Allah, know that what you lose will take away the trouble from you” (Mevlana, 1990, III, 3260).

3.9.Benefit-Loss, Goodness, Wisdom

If harm befalls us, we must look at the end of it. Did I gain anything from this? Because there is goodness and wisdom in everything that Allah has created, we should know this.

“If you want to get rid of the damage, close your eyes and look at the end” (Mevlana, 1990, VI, 1360). “Nothing God has created is useless. Each of them has its benefits in its place and its harm in its place. For Him, knowledge is obligatory and useful (Mevlana, 1990, VI, 2597-2599).

3.10.Lesson

Natural disasters did not occur for the first time in Turkey, they were bigger and more severe in various parts of the world, at various times. Our duty is to draw a lesson and to think that it could be worse.

“Thanks to be God, He brought us after the destroyed tribes (so that we could learn lessons)! (Mevlana, 1990, I, 3117). “Ask from Allah to take a lesson and wake up; not from the book, word, letter, stop! (Mevlana, 1990, III, 3271).

3.11.Good-Evil

God gives many blessings to man. It is necessary to know the value of these blessings. Perhaps one realizes the value of these blessings when they are out of hand. They understand the value of health, youth, free time, wealth and life better when they are tested on them, when they are missing. We lost some of the blessings in natural disasters, and we understood the value of those blessings better after natural disasters. Although natural disasters are perceived as bad-evil for people, they have informed us of the value of what we have. It increased our gratitude to God.

“For example, the painter paints in two ways: the pictures of the beautiful and the pictures of the ugly. Yusuf's creation also paints the beautiful hourine, as well as the pictures of demons and ugly

demons. Both kinds of painting are the work of his mastery. This cannot be evidence of the artist's ugliness, on the contrary, it is evidence of his mastery. He makes the ugly one as ugly, to such a degree that all ugliness revolves around him and is connected. In this way, the perfection in his knowledge occurs, and the one who denies his mastery becomes a disgrace. If he does not know how to paint the ugly, the painter is naqs. That is why Allah is the creator of both the disbeliever and the believer. That's why unbelief is a witness to his Godliness, and so is faith. Both bow down to him. But know that the prostration of a believer is by wishful thinking. Because a believer seeks Allah's approval, his aim is to get His approval. The unbeliever also unwillingly worships Allah, but his purpose is different (Mevlana, 1990, II, 2537-2545). You cannot know the bad unless you know the good. A valiant opposite can be seen with his opposite. (Mevlana, 1990, IV, 1345)

3.12.Optimist-Pessimist

It is God who gives the trouble. People of faith know that these troubles will come to an end. We have all been afraid of natural disasters, we have experienced fear, we have tasted fear. This fear has brought us closer to God. Everyone sought solutions to their problems and turned to God more. "Hope of deliverance from adversity comes from inner faith. From the weakness of your faith, you will suffer from despair and distress" (Mevlana, 1990, II, 599). "Everyone seeks a cure for their troubles and a balm for their wounds. That's why the world stands, things go on and on. Allah has made fear a pillar in this realm. Everyone clings to something because of fear" (Mevlana, 1990, VI, 2201-2202).

3.13.Stress

Troubles that happen to us make us stressed. The mind of man is filled with all kinds of thoughts. These thoughts are also temporary, they pass away. One's duty is to be patient and ask for positive thoughts. It is even necessary to be patient with negative thoughts. These thoughts will go away and we will have positive thoughts.

"Patience is sweetened by beautiful dreams. It is because first of all, you dream of getting rid of the trouble you are in. That hope of salvation comes from inner faith. You suffer from despair and distress from the weakness of your faith (Mevlana, 1990, II, 598-599).

“The state of every day is like yesterday. Ahval flows like a river, there is nothing to bind it. The joy of each day is of another kind. Every day's thought has another piece of art. The young man! this is a guest house called. Every morning, a new guest (trouble, thought) comes running there. Don't say it's on my neck. For now, it flies again, goes to the realm of non-existence. Whatever comes to your heart from the realm of the unseen is a guest, welcome it (Mevlana, 1990, V, 3642-3646).

3.14.Death

Dozens of casualties and deaths occurred in natural disasters. Death is true, it is real, it comes from God. Every creature will taste death. Death is for man himself. It is a friend for those who are prepared to die, and an enemy for the opposite. Everyone who dies regrets this: the good because they didn't do more good, the wicked because they didn't give up, because they didn't repent. However, death is good for both groups, it is auspicious. The good ones will receive blessings as soon as possible, and the bad ones will not be able to do evil in the world again.

“Son, everyone's death is of his own colour. An enemy is an enemy, a friend is a friend!” (Mevlana, 1990, III, 3438-3439). “This is why that all-knowing prophet said that “Whoever dies and leaves his body, he will not be homesick because he has died or passed away. However, he is longing for his negligence, because he misses the opportunity. The deceased person wishes that he/she achieved his/her purpose before this. If he/she was bad, he would have been less evil if he/she had died first. If he/she was good, he/she would come to the home of goodness earlier. It's bad, I didn't know, I was constantly increasing the curtains in front of me moment by moment. If I had migrated here before, this veil would have been less” (Mevlana, 1990, V, 604-609). “No dead person is burned or lamented. He burns for his scarcity” (Mevlana, 1990, V, 1766).

3.15.Problem-Solution

Man encounters problems and troubles in this world, and there are solutions to these problems/troubles. However, this solution has its time. When the time comes, problems and troubles will end. This should be asked from God.

“The realm of existence is full of remedies, but unless Allah opens a window for you, you have no remedy” (Mevlana, 1990, II, 686).

3.16. Consideration, Thought

After natural disasters, people who suffered from this calamity thought and questioned why they experienced this calamity. Some of the victims may have had bad/negative thoughts that they did not deserve this calamity. These negative thoughts consume people. As it deepens, it poisons people. If a person cannot think, if he is frozen, then the solution is to remember Allah. Good thinking nourishes people and gives joy to life.

“Know bad thought like a poison nail. As this nail gets deeper, it scratches the face of the soul (Mevlana, 1990, V, 558). “Good thinking nourish people” (Mevlana, 1990, VI, 289). “...If your mind is frozen, if you cannot think, walk, chant. Dhikr shakes the mind and brings it into action. Make the dhikr the sun for this turned idea” (Mevlana, 1990, VI, 1475-1476). If suddenly, unexpectedly, a bad thing or trouble comes along, make up your mind and don't panic, have good thoughts, try to get better! (Mevlana, 1990, III, 3256). That trouble is for banishing greater troubles and preventing more terrible losses. (Mevlana, 1990, III, 3265)

3.17. Reason

When trouble comes to a person, it is necessary not to be stuck in trouble. It would be right not to worry about why these natural disasters happened to him/her. In fact, it would be right to see who is causing this problem and to think about it. Then, a door of exit will be opened for the man. It is necessary to reach the Creator, instead of being stuck with the mean. That's when a person finds the truth and relaxes.

“A person who cannot see the hand while writing thinks that the movement of the pen is the work of writing” (Mevlana, 1990, I, 394). “You see the reasons from your childhood, you cling to the reasons out of your ignorance. You see the reasons, but you neglect the cause. Therefore, you tend to see the causes that cover this truth and hide the perpetrator. When the reasons are gone, you start hitting your head, you start saying oh my God. God tells you that “Come on, walk, go to the cause... what a strange thing, you mentioned me for the reasons I created!” At that time, the servant says that "From now on, I will always see you, I will no longer look at the reason, that nonsense consisting of words," but Allah says that "If I send you back to the realm of reason, you will still cling to the reason. For you, this is the man whose covenant is rotten, who does not cease to repent!

But I do not take care of this work, my mercy is abundant. I turn around mercy, I have mercy on everyone!” (Mevlana, 1990, III, 3153-3159).

3.18.Destiny

It is God who writes the destiny of people. Various misfortunes befall people. Man is tested. He loses his relatives, he loses his property. These are the will of God. However, the loss of property will eliminate the troubles that will befall a person. Loss of property should not be lamented, because they are almost "out of trouble".

“The things you lose because of appreciation will definitely take away the trouble from you... Know it like this! Allah said that “Do not grieve over what you have lost, even if the wolf comes and eats your goat” (Mevlana, 1990, III, 3260).

3.19.Precaution

It is necessary to be ready for troubles, calamities, ordeals, and tests. The world is a place of testing, life does not pass without a test. Natural disasters are also a test, even a difficult test that comes suddenly. The precaution is to be ready for all calamities.

“What is prudence? It is seeing a trouble that may come suddenly at any moment” (Mevlana, 1990, III, 2201).

3.20.Patience

Patience is the best thing to do in trouble or in a hopeless situation. Someone who is patient in trouble reaches his/her cure. Patience requires faith. Someone who is patient finally reaches his/her goal. In the Qur'an, in Surah Asr, Allah reveals that those who are patient will not be harmed. Surely, Allah is with those who are patient.

“Be patient, Allah knows the truth better” (Mevlana, 1990, I, 4003). “Patience is the key to relief” (Mevlana, 1990, II, 70; VI, 4913). “Patience is sweetened by beautiful dreams. It is because first of all, you dream of getting rid of the trouble you are in. That hope of salvation comes from inner faith. Due to the weakness of faith, you will suffer from despair and inner distress. Patience becomes a crown because of faith. That is why those who do not have patience have no faith. The Prophet said that “Allah did not give faith to those who do not have patience in their hearts” (

Mevlana, 1990, II, 598-601). "Patience is the key to trouble and narrowness". It is similar to the Sirat bridge, and heaven is on the other side..." (Mevlana, 1990, II, 3146-3147).

"Lokman said that "Patience is a good thing. It is necessary to take refuge in it in every trouble, it will cure every sorrow". Carefully read the end of the "Val asri" surah. In that surah, Allah mentioned patience along with truth, and he equated patience with truth. Allah created hundreds of thousands of chemistry, but man did not see a chemistry like patience" (I Mevlana, 1990, II, 1852-1854).

3.21.Cooperation-Solidarity

It can be said that all parts of Turkey mobilized in order to eliminate the material and moral damage caused by the natural disasters in Van. All parts of Turkey came together, became one heart, aid poured in from all sides. Here, an exemplary cooperation and solidarity was displayed. Mevlana describes these benevolent people; these people are devoted to goodness and help. These compassionate people are a medicine for the helpless people.

"There are soldiers in the world who help the needy. When the oppressed people cry out, they immediately catch up. They hear the voices of the oppressed people from everywhere and run to that side like the mercy of God. Those privates who directly support the tremors and ruins of the world. They are the epitome of love, justice and mercy. They are ill-gotten and bribe-free people like Hak. If it is told one of them that "What is the reason of this help that you have given with your heart and soul?", they will only say that "It is because of the sadness and desperation of the one who asks for help". A man's hunt is his mercy. Medicine seeks nothing but trouble in the realm. Where there is a problem, the cure goes there. Water flows wherever it is low" (Mevlana, 1990, II, 1933-1939).

4. CONCLUSION

- Natural disasters are a test from God. The one who is patient matures and wins the test.
- Troubles, sorrows, griefs, come from God; they lead people to God, and renew and restructure people. The calamities that befall a person remove greater troubles.

- Natural disasters happen with Allah's permission, natural disasters are a cause, it would be better to turn to and look at the one who created the causes, instead of getting stuck with the causes.

Due to natural disasters, people have negative thoughts. Negative thinking is temporary. The one who moves away from negative thinking becomes stronger.

- Natural disasters harm the inhabitants. However, it is necessary to see what it brings to people.
- In natural disasters, people know their helplessness, and Allah rewards those who know their helplessness.
- Lessons should be taken from natural disasters and lessons should be learned.
- Natural disasters convey the value of what we have lost and blessings to natural disasters.
- Natural disasters frighten people, and those who have experienced fear become closer to Allah.
- Natural disasters are God's will. One must consent to discretion.
- Death comes from Allah, death is good for the end of the world test.

Natural disasters in Turkey and in the world have created many problems. When the time comes, the problems will be over.

- The world is a place of testing, natural disasters are a tough test that comes suddenly, it is necessary to take precautions and be prepared.

Disasters such as natural disasters are the scene of extraordinary cooperation-solidarity examples. Those who rush to help are compassionate people who dedicate themselves to good things.

- Prayer is also important in the prevention of natural disasters. For this, justice should be provided in the society, the rich should share their wealth with the poor. In this case, there is a possibility that the prayer will come true more quickly.

5. RECOMMENDATIONS

- Mevlana's Mesnevi should be introduced to the victims of natural disasters; Mesnevi meetings and Mesnevi lessons should be held.

- Natural disaster victims should have easy access to Mesnevi.
- The effect of Mesnevi can be revealed by conducting quantitative and qualitative research with natural disaster victims who read Mesnevi.
- Mesnevi should be introduced to people before natural disasters occur. This task can be carried out by the Ministry of Culture, the Ministry of National Education, and universities.

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