



The Place and Importance of Memorial Week Activities in the Context of Faith Tourism and Tolerance: The Case of Mehmet Feyzi Efendi Commemoration Week

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Abstract

The aim of this study is to examine the importance of commemoration weeks in terms of their contribution to the development of faith tourism in Kastamonu, specifically Mehmet Feyzi Efendi's approach to the culture of tolerance, and the measurement, evaluation and development of Mehmet Feyzi Efendi commemoration weeks. Kastamonu is a city of saints and martyrs that has not developed much in terms of faith tourism due to insufficient promotion. In the studies conducted on Mehmet Feyzi Efendi, Mehmet Feyzi Efendi's life, the works and words he left behind, his faith life and memories have generally been addressed. The difference of this study, which was conducted by applying an interview form to 8 participants, is to contribute to the fact that these great people are not forgotten by increasing the awareness of the commemoration events that started after the death of Mehmet Feyzi Efendi, who lived and reflected the culture of tolerance, and are held regularly every year. In this study, it was concluded that although the commemoration week events that can be evaluated within the scope of faith tourism in Kastamonu province are partially known in the region, they are not yet a center of attraction throughout the country. It is important that these events, which are stated to be important in terms of tourism and culture, are announced nationally and even worldwide.

Key words: Faith Tourism, Commemoration Events, Commemoration Weeks, Faith Centers, Mehmet Feyzi Efendi.

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Introduction

Faith tourism; It is included in the definition of trips organized by people who believe in different religions to faith attraction centers in order to experience their faith needs (Sargin, 2006).

Kastamonu is a city of saints and martyrs, the importance of which is recognized day by day in terms of faith tourism.

The number of tombs and complexes in Kastamonu, one of which is the tomb of the Companions, is not known exactly, but it is remarkable that an estimated seventeen thousand saints lived.

Kastamonu; It has a wide tourism potential with its coast to the Black Sea, getting out of the sea effect in the interior, vegetation, land structure, history, and many abstract and tangible cultural elements it contains (Çılğınoğlu and Helveci, 2022).

Commemoration event; It is a set of ceremonies performed to remember and commemorate a person or an event. In the context of activities held on commemoration days or weeks, generally; There are activities such as reciting the Qur'an and Mevlid-i sharif at the grave of the deceased, doing good deeds, presenting sections from his life, and sharing his memories with his loved ones. It is an indicator that commemoration events gain importance as people generally think that they communicate with their deceased relatives in this way (Grover & Fowle, 2011). The main purpose of commemorating Mehmet Feyzi Efendi who had tolerance culture and blessed persons like him; aiming to live like them should at least not forget such a lifestyle and keep it alive. For this reason, it is not difficult to understand that commemoration activities are more essential especially when we look at today's life. During the commemoration events, carrying tolerance culture Mehmet Feyzi Efendi's blessed grave is visited, various information about his life is given, along with the recitation of the Holy Quran, and food is offered to the participants. Many studies, including books, articles, papers and theses, have been made about him. Every year, on the first weekend of March, a commemoration week for Mehmet Feyzi Efendi is organized by the Kastamonu Branch of the Turkish Public Employees Foundation and the Blessed Knowledge Research and Solidarity Association.

In addition to the financial gains of the commemoration weeks for the province of Kastamonu within the scope of faith tourism, these days when people do not care about spirituality, lifestyles that do not comply with faith understanding and a life away from Islam; it is aimed to develop the society's perspectives in this direction and their ability to think about self-purification.

This and similar studies are very important in terms of eliminating the deficiencies in this subject. The more sustainable the activities such as commemoration weeks and events in faith tourism, the more they are remembered, become widespread and contribute to tourism as social interaction. The aim of this study is to try to raise awareness about people who are especially friends of God and saints, such as Mehmet Feyzi Efendi, who reflect and live the culture of tolerance.

When the literature is examined, there are remarkable studies about Mehmet Feyzi Efendi. Özdağ (1998) produced a four-volume study on the blessings of Mehmet Feyzi Efendi. This study can be considered as the first study about him. In the following process, Mehmet Feyzi Efendi's thought system (Baltacı, 2012), his understanding of

prophethood and sunnah (Tatlı, 2014), his understanding of futuwwa (Baltacı and Özdemir, 2014), the concepts of state, homeland and nation in his thought world (Özden and Çuhadar, 2014), Mehmet Feyzi Efendi as the great thinker of the Turkish-Islamic cause and the prescription of unity for the Turkish world (Tatlı, 2014), his life and mysticism views (Baltacı, 2015), the role of national and spiritual values in socio-cultural integration (Çapcıoğlu, 2016), art subjects in the books written about Mehmet Feyzi Efendi (Yıldırım, 2016), his views on the divine will (Karagöz, 2016), his thought of Turkish-Islamic synthesis (Tatlı, 2017), his understanding of sunnah and national unity (Tatlı, 2018) and it is seen that studies have been carried out on the principles of his Quran interpretation (Karadağ, 2019). However, none of the studies in question were conducted on the Mehmet Feyzi Efendi Commemoration Week events. This is what makes this study different from previous studies.

Conceptual Framework

Faith Tourism

Faith tourism is the general name of the travels that people carry out with spiritual feelings. Faith tourism; It is the condition that people leave their place of permanent residence and travel to places they consider sacred in order to fulfill their faith obligations and visits, on the condition of staying at least one night in the place they go (Karaman and Usta, 2006).

In the Dictionary of the Turkish Language Institution, “being devoted to an idea; the feeling of trust, belief in someone; what is believed, opinion, doctrine and religion” (TDK, 2023).

Kastamonu Faith Tourism Centers

The fact that Kastamonu has hosted many civilizations, different cultures lived together, brought together architectural works of various periods.

The remarkable works of architecture of Seljuk, Candarogullari and Ottoman periods still maintain their importance today.

Mosques, madrasahs, complexes and tombs are the leading faith tourism works in Kastamonu. For example; there are numerous works of art such as Şeyh Şaban-ı Veli Mosque complex and tomb, Nasrullah Mosque and complex, Aşıklı Sultan tomb, Mahmut Bey Mosque, Benli Sultan Mosque and its complex.

Weeks of Commemoration

Death is not just a physical phenomenon. It is a phenomenon that affects the environment and the deep feelings, mourning, grief and commemorations experienced after death are proof of this. In addition to the actual activities in commemoration events, various internet channels should be used more effectively in order to benefit from the developing technology in today's conditions and to reach wider masses. In the past, when there was a funeral or when the Qur'an would be recited for the deceased, notifications were made to our environment through the salas given from the minarets of the mosques, today we can announce the said events to wider masses by making use of social media. Death news, commemoration programs, announcements of the deceased, etc. as social networks, commemoration are needed (Carroll & Landry, 2010). As in all areas of life, making use of social media during commemoration weeks is a pleasing situation in terms of information speed.

The Life of Mehmet Feyzi Efendi As Tolerance Sun

Mehmet Feyzi Efendi, the spiritual elder of recent times, was born in the Aktekke neighborhood of Kastamonu in the month of Ramadan in 1912 (Kalaycı and Şaban, 1996). His father is İzzet and his mother is Ayşe Hafiza. İzzet is a generous tradesman who is known for his honesty by his environment. His ancestry comes from the fourth generation Damascus, and it goes back to Mecca before (Baltacı, 2016).

Another important information about Mehmet Feyzi Efendi is that he is descended from our Prophet (Atasoy, 2009). Mehmet Feyzi (Fevzi) Efendi was born on March 28, 1912 in Kastamonu. Mehmet Feyzi Efendi became a student of the Master Bediuzzaman Said Nursi and used the name Feyzi instead of the name Fevzi upon the request of his teacher (Baltacı, 2016). Mehmet Feyzi Efendi, who accepted that his beloved aunt wanted to adopt him after his mother passed away, changed his surname from "Pamukçu" to "Şallıoğlu" (Baltacı, 2010).

Mehmet Feyzi Efendi, who made him feel that he was different from his other children even in his childhood, started his faith education at the age of five, influenced by the prayer recited by his teacher, Hafız Ömer Efendi (1889-1952), the imam of the Sinan Bey Mosque (Baltacı, 2016).

Mehmet Feyzi Efendi, who was in his childhood during the War of Independence, faced difficulties at every stage of his life. His education, training life and his faith life were faced with many obstacles, but he continued to live his life unswervingly because he saw it right. In order to ensure that faith values are not erased from people's consciences, they have made an effort to benefit those around them without considering any interests. For this, he converted one room of his house into a classroom and hosted his students here, and guided them to teach the Qur'an, the Sunnah and science.

He is a special person who devoted his life to education and training of Quran. He is an educator who has strong intuition for his country and nation, and tries to be useful to his environment with the awareness of national and spiritual values. "All believers we know and do not know are our brothers. It is our duty to pray for them." Emphasizing the necessity of uniting, being one and whole with his point of view, he suggested the necessity of being protected from all kinds of events that could cause negativities (Tatlı, 2014).

At the end of this struggle of Mehmet Feyzi Efendi, which has continued for years, a society that loves its homeland and nation has emerged as a result of its efforts, which is logical, faith, strong in faith, avoids impulsive actions (Baltacı, 2016). Mehmet Feyzi Efendi delivered his soul to his Lord on Saturday, March 4, 1989, on the day of Miraj kandil, in the afternoon.

Tolerance Culture

The word tolerance is a compound word formed by combining the Persian adjective 'pleasant', which means pleasant, pleasing, and caressing the emotions, and 'see', which is derived from the Turkish verb 'see', which means direct grasping, and suddenly grasping. (TDK, 2023).

Tolerance has an important place in Sufism. Friends of Allah such as Mevlana, Hoca Ahmet Yesevi, Hacı Bektaş Veli, Sheikh Şabani Veli and Yunus Emre have tried to include people in a circle of love that surrounds them with the energy they derive from

their love for Him. Yunus Emre (d. 320), who threw the seeds of tolerance in Anatolia, signals that tolerance is a state integrated with nature. In his famous continent, he demands that not only human beings but also the entire world of existence be tolerated as they were created (Aslan, 2001).

Tolerance, which started with the teachings of Ahmet Yesevi and surrounded Anatolia, was placed in a solid framework with the friends of Allah such as Mevlana, Hacı Bektaş Veli and Yunus Emre. The philosophy of Sufism has a very important place in the Anatolian tradition and is based on the culture of tolerance. These important people have felt the differences as the source of a variety of banquet tables, approached people with a humanistic love, and have established a throne in the hearts by transferring the culture of tolerance to the Turkish society for centuries. Inviting humanity to goodness, righteousness, tolerance, peace, tranquility and patience, Mevlana has made his voice heard not only in his time but also in all humanity after centuries with the recipes that contain the culture of tolerance he has presented. Mevlana's message of tolerance culture; He brought people from different religions, languages and cultures together with peace, tranquility, tolerance and love in the same lands, and his sublime love that envelops all humanity spread to the world (Artun, 2007). Mevlana's contribution to the culture of tolerance attracted the attention of all nations of the world. In the words of Irene Melikoff, if the nations of the world translated and read Mevlana's works; There would be no such thing as evil, wars, arrogance or hatred in the universe (Yeniterzi, 1997).

These important people, who are kneaded with the culture of tolerance, surround all humanity with an endless culture of tolerance. There is no way to marginalize human beings in their philosophy. According to them, in the culture of tolerance, which is based on human love, a person does not think of looking for the fault of others.

Goodness should be done unconditionally, and people should be able to do good even to their enemies. There is no ground for pessimism and despair in this beautiful world of tolerance through love. Tolerance includes compassion, mercy, patience and ignoring the faults of others. It is accepted as a condition of being human that all humanity is loved and other people are not blamed.

Mehmet Feyzi Efendi, who is the sun of tolerance, instilled morality and tolerance, aimed to unite all humanity and to sprout the seeds of friendship and brotherhood. These respectable people have approached even those who harbored enmity towards them with love and tolerance. Having a worldview based on peace, friendship and love, these precious friends of heart have always put tolerance on the ground.

The philosophy of tolerance is the enemy of arrogance and greed. According to them.

The reason for coming into this world is to love, to be loved and to be tolerant.

Methodology

The qualitative method was used in the research. A literature review and an interview form consisting of 8 questions were conducted. The questions are shown in Table 1. The study has expanded with the description of the findings obtained.

Table 1. Interview Form Questions

Question 1	Have you attended faith commemoration weeks?
Question 2	What do you think is the role of commemoration weeks in the development of faith tourism activities in Kastamonu?
Question 3	Have you visited the faith tourism centers in Kastamonu province and its districts before?
Question 4	What kind of programs can be organized to better promote faith tourism centers in Kastamonu. What do you think about the effectiveness level of the currently organized programs in promotion?
Question 5	How would you position Kastamonu among the faith tourism centers in the world and in Turkey?
Question 6	In the development of faith tourism activities in Kastamonu, Mehmet Feyzi Efendi like the sun of tolerance culture, Sheikh Saban-ı Veli, Benli Sultan how would you interpret the impact of the commemoration programs for important faith figures?
Question 7	Can the personal belongings and written works of the above-mentioned individuals be transformed into touristic products with the status of cultural heritage for the development of faith tourism?
Question 8	What are your thoughts on the cultural heritage status of the house bearing the traces of carrying tolerance culture Mehmet Feyzi Efendi's life in tourism?

The written sources, books, papers, theses and articles were written in accordance with the chronology and findings. In the prepared study, people who have information about Mehmet Feyzi Efendi's life were interviewed. Information about Mehmet Feyzi Efendi commemoration weeks was obtained and the evaluation of the memorial weeks was made in terms of Kastamonu province. The interview form consists of two stages. In the first stage, the demographic information of the participants is taken, and in the second stage, it consists of questions about the subject. The interview form was carried out with 8 people.

The interview form was made between 05.12.2022-09.12.2022 and each interview took at least 15 minutes. Up to 25 min. was carried out between Studies on faith tourism in Kastamonu constitute our universe.

In order to determine the contribution of Mehmet Feyzi Efendi commemoration weeks to Kastamonu faith tourism, the preparation of the study by making use of people who have knowledge about the subject also constitutes our sample.

The research was concluded by interviewing Türkav, Kutlu Bilgi Association and people who had information about Mehmet Feyzi Efendi's life.

Results

In the findings and discussion section; The answers given to 5 questions about the demographic characteristics of the participants who contributed to the research were analyzed and tried to be expressed objectively and clearly. Then, the statements related to the research questions were stated.

Demographic characteristics of the participants are given in Table 2.

Table 2. Demographic Characteristics of the Participants

		N	%			N	%
Gender	Female	2	25.00	Marriage Status	Married	7	87.50
	Male	6	75.00		Single	1	12.50
Total		8	100.0	Total		8	100.0
Age	20-35	1	12.50	Educational Status	High School	1	12.50
	36-45	3	37.50		University	3	37.50
	46-55	3	37.50		Post Graduate	1	12.50
	56+	1	12.50		Doctorate	3	37.50
Total		8	100.0	Total		8	100.0

When Table 2 is examined, it is seen that the demographic characteristics of the participants are as follows: Gender: Males are 75% to 6 persons, females are 25% to 2 persons. Age: 12.5% to 1 person between the ages of 20-35, 37.5% to 3 people between the ages of 36-45, 37.5% to 3 people between the ages of 46- 55, those aged 56+ It is 1 person with 12.5%. Marital status: Married people are 7 people with 87.5%, single people with 12.5% are 1 person. Educational status: High school students 12.5%, 1 person, undergraduate students 37.5%, 3 people, postgraduate students 12.5%, 1 person, doctorate students 37.5%.

Additionally, all of the participants reside in Kastamonu province.

Statements related to research questions:

Research Question 1. Have you attended faith commemoration weeks?

Table 3. Participants' responses to the first research question

Participants	Answers
Participant-1	Yes, I participated.
Participant-2	Yes.
Participant-3	I participated.
Participant-4	Yes.
Participant-5	Yes.
Participant-6	Yes.
Participant-7	Yes.
Participant-8	I participated.

When Table 3 is examined, it is seen that P1, P2, P3, P4, P5, P6, P7, and P8 stated that they participated in faith commemoration weeks. These responses show that the participants have experience with faith commemoration weeks. Therefore, it can be said that this study was conducted with a conscious participant group.

Research Question 2. What do you think is the role of commemoration weeks in the development of faith tourism activities in Kastamonu?

Table 4. Participants' responses to the second research question

Participants	Answers
Participant-1	It is very important.
Participant-2	It has a big impact.
Participant-3	It affects faith tourism positively.

Participant-4	I think it is important.
Participant-5	It is very important.
Participant-6	On the occasion of the commemoration weeks, there will be an increase in the number of tourists coming to these centers in parallel with the current awareness about faith tourism centers.
Participant-7	Commemoration weeks have a great role.
Participant-8	I don't think that the commemoration weeks have a 100 percent role, but I think they have a relative contribution.

When Table 4 is examined, it is seen that P1, P2, P3, P4, P5, P6, P7 stated that commemoration weeks are important and have an effective role in the development of faith tourism activities in Kastamonu. K8, on the other hand, does not think that commemoration weeks have an effective role in the development of faith tourism.

Research Question 3. Have you visited the faith tourism centers in Kastamonu province and its districts before?

Table 5. Participants' responses to the third research question

Participants	Answers
Participant-1	Yes, I visited faith tourism centers in the city center, but I did not visit some faith tourism centers in the districts.
Participant-2	Yes, I traveled.
Participant-3	Compared to the districts, I visited the faith tourism centers in Kastamonu.
Participant-4	I visited most of them.
Participant-5	Yes.
Participant-6	I visited.
Participant-7	Yes.
Participant-8	I visited most of them.

According to Table 5, it is seen that all participants stated that they visited faith tourism centers in Kastamonu province. However, there are also participants who stated that they did not visit the centers in the districts.

Research Question 4. What kind of programs can be organized to better promote faith tourism centers in Kastamonu. What do you think about the effectiveness level of the currently organized programs in promotion?

Table 6. Participants' responses to the fourth research question

Participants	Answers
Participant-1	Commemoration programs, panels, conferences should be organized, these events are still held today, but in order for the scope of the programs to be more effective, they should be introduced in the national press.
Participant-2	The impact of local promotions in Kastamonu center and its districts is undeniable, but all institutions should cooperate in this regard and the spectrum should be expanded further.
Participant-3	The activities in the world related to the subject should be examined and it should be appropriate to be inspired in a way that does not contradict the social value judgment.
Participant-4	Effectiveness rate is high around Kastamonu.
Participant-5	There is not enough promotion.
Participant-6	Promotions are insufficient even for the people of Kastamonu.
Participant-7	Commemoration, celebration weeks and rituals etc. Continuity of activities is important.
Participant-8	The level of effectiveness is high when viewed from a regional perspective.

When Table 6 is examined, it is seen that all participants say that faith tourism centers in Kastamonu should be promoted. In addition, most of the participants state that promotional activities should be increased in various aspects.

P1, P2, P5, P6 state that Kastamonu promotion is insufficient and that promotion should be strengthened through the national press. P3 states that world events can be examined and adapted. P4 and P8 mention the high level of activity in Kastamonu. P7 states the importance of the continuity of commemoration weeks.

Research Question 5. How would you position Kastamonu among the faith tourism centers in the world and in Turkey?

Table 7. Participants' responses to the fifth research question

Participants	Answers
Participant-1	I think that the awareness of its importance will increase when sufficient publicity is made in the national press.
Participant-2	Kastamonu, the city of saints and martyrs with a rich history, is of great importance even in this respect.
Participant-3	It is still a young region, if it is developed, it can be an important faith destination.
Participant-4	After Istanbul, Bursa and Konya, Kastamonu has an important faith tourism potential.
Participant-5	It is seen that the values of Kastamonu are little known within the scope of faith tourism.
Participant-6	Our names like Mehmet feyzi Efendi are a brand that should be known on a national basis, but they are known locally, not on a national basis.
Participant-7	The world and Turkey undoubtedly have extremely important centers for faith tourism. Kastamonu is a province with extremely wide possibilities in terms of faith tourism potential. So much so that the province has been described as the "City of Awliyas". Kastamonu, which has been a Muslim city with the conquest of Atabey Gazi since the 11th century, has many elements of faith tourism that must be visited, such as the rock tombs peculiar to civilizations before this century.
Participant-8	Can qualify it as a center of faith tourism when viewed from Kastamonu, but unfortunately it does not seem so when viewed from the outside.

When Table 7 is examined, it is seen that all participants stated that although the faith tourism centers in Kastamonu are known locally, they are not sufficiently recognized nationally. For this reason, it is important to focus on national promotions that will increase awareness.

The world and Turkey have extremely important centers for faith tourism. Kastamonu province is also a province with extremely wide opportunities in terms of faith tourism potential. So much so that the province has been described as the “City of Saints”. Kastamonu, which became a Muslim city with the conquest of Atabey Gazi from the 11th century onwards, contains many faith tourism elements that should be visited and seen, such as rock tombs specific to civilizations before this century. When viewed from Kastamonu, it can be described as the center of faith tourism, but when viewed from the outside, it is understood that it is not seen as such. People like Mehmet Feyzi Efendi are a brand that should be known in the national arena for the province, but these important people are known locally but not nationally. All participants say that the values of Kastamonu are little known within the scope of faith tourism.

Research Question 6. In the development of faith tourism activities in Kastamonu, Mehmet Feyzi Efendi like the sun of tolerance culture, Sheikh Saban-ı Veli, Benli Sultan how would you interpret the impact of the commemoration programs for important faith figures?

Table 8. Participants' responses to the sixth research question

Participants	Answers
Participant-1	It has a very important effect on the people of the region.
Participant-2	It is effective.
Participant-3	The continuity of such commemoration programs is of great importance.
Participant-4	Such events are very important in order to raise awareness among participants and not to forget these important people who lived in the past.
Participant-5	Has a significant impact on Kastamonu.
Participant-6	Even people in Kastamonu districts have little knowledge If publicity is strengthened by engaging the national press in these events, where promotion is important because of its importance, everyone will know the necessary importance.
Participant-7	Effectiveness is high.
Participant-8	It has a significant impact in Kastamonu, but since the national press is not activated, it cannot be fully effective across Turkey.

According to Table 8, it is seen that commemoration programs are effective in the development of faith tourism activities in Kastamonu. However, since the national press is not involved in these commemoration programs, the full effect cannot be shown throughout the country.

Research Question 7. Can the personal belongings and written works of the above-mentioned individuals be transformed into touristic products with the status of cultural heritage for the development of faith tourism?

Table 9. Participants' responses to the seventh research question

Participants	Answers
Participant-1	Yes, can be converted.
Participant-2	It should definitely be transformed.
Participant-3	Yes.
Participant-4	Must be converted.
Participant-5	It would be very accurate.
Participant-6	Must be converted.
Participant-7	Definitely needs to be transformed.
Participant-8	The personal belongings, written works or personal belongings of these individuals, which are very important for Kastamonu, can be turned into a touristic product.

When Table 9 is examined, all participants said that the belongings of important people can be transformed into tourist products with cultural heritage status. There were even participants who stated that this transformation was necessary and mandatory for the development of faith tourism in the province.

Research Question 8. What are your thoughts on the cultural heritage status of the house bearing the traces of carrying tolerance culture Mehmet Feyzi Efendi's life in tourism?

Table 10. Participants' responses to the eighth research question

Participants	Answers
Participant-1	It will be beneficial for the society to bring our lost legacies to light.
Participant-2	Must be earned.
Participant-3	Even if the House cannot be granted cultural heritage status, its model can be made and exhibited.
Participant-4	It will be nice if is won.
Participant-5	House and its own library should be opened to the public.
Participant-6	Must be earned.
Participant-7	Mehmet Feyzi Efendi is an extremely important person not only for our city but also for every Turkish and Muslim individual. It is a universal value with its perspective on the world and its teachings. In this respect, bringing his house to tourism within the framework of cultural heritage will be one of the important dynamics that will increase cultural commitment and keep us alive as a nation.
Participant-8	A step that can be effective in terms of introducing Mehmet Feyzi Efendi to those who do not know about him and to new generations.

When Table 10 is examined, it is seen that all participants in the research stated that the house where Mehmet Feyzi Efendi lived should be used for tourism.

Participants agree that the introduction of the house that bears the traces of Mehmet Feyzi Efendi's life to tourism as a cultural heritage is an effective step in terms of introducing him to those who do not know about him and to the new generations. Mehmet Feyzi Efendi is an extremely important figure not only for our province but also for every individual who is Turkish and Muslim. At the same time, he is a universal value with his perspective on the world and his teachings. In this respect, the introduction of his house to tourism within the framework of cultural heritage will contribute to the increase of cultural loyalty. It can also be one of the important dynamics in the survival of the society as a nation.

Conclusions and Recommendations

Kastamonu is a city with a high potential for faith tourism. Commemoration programs have an undeniable importance especially in terms of faith tourism. Commemoration programs are effective in Kastamonu, but if the national press comes into play, the commemoration programs of great people become more known and heard; The commemoration weeks of Mehmet Feyzi Efendi, who devoted his life to serving the culture of tolerance and raised people in this direction, can be further improved; Mehmet Feyzi Efendi's house should be videotaped and the simplicity of the house he lived in should be shown to the public what kind of life such a person led. An exhibition can be held about Mehmet Feyzi Efendi's house and his life. A miniature of the room where Mehmet Feyzi Efendi used a part of his house as a classroom can be made. The library in Mehmet Feyzi Efendi's house should be opened to visitors and researchers. Because it has a very rich library and it is necessary to experience the pleasure of being able to read the notes he took on his books and see his thoughts. In order for faith tourism to develop, people should not leave the place they visit for faith purposes only with their memories, other than that, objects that will remind the place visited should be transformed into items with icons or short lines of words belonging to individuals, so that people should take the places they visit with them and increase their recognition.

In short, as most of the participants stated, although the commemoration week events in Kastamonu, which can be considered within the scope of faith tourism, are partially known in the region, it can be said that these places are not yet centers of attraction in the country. It is important that these events, which are stated to be important in terms of tourism and culture, are announced nationally and even worldwide. For this purpose, all public institutions and organizations and relevant stakeholders of the private sector can work in cooperation. In addition, various promotions can be increased by utilizing the power of social media, local and national press. In fact, various projects related to these cultural heritage elements can be carried out through universities and provincial national education directorates so that the young generation is aware of these events. In this way, these cultural heritage elements will be transferred to future generations.

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