Research Article

Poetic limits of AI: a study on the visual representation of Mevlana's works

Ayça Aydoğan Kaymaz[1] and Eren Akoğlu[2]

Department of Graphic Design, Haliç University, Istanbul, Turkiye

Article Info	Abstract
	This study examines how concepts and themes in the works of Mevlana are visually expressed using Artificial Intelligence (AI) algorithms. Born in 1207 in Balkh, one of the most important centers of Sufi thought, Mevlana left a rich literary legacy in both poetry and prose. His works, with their profound spiritual messages, have remained influential until today. In today's digital age, artificial intelligence offers new possibilities to interpret and visualize these timeless themes. Artificial intelligence, which simulates cognitive processes such as perception and decision-making, increases efficiency and provides new insights in various sectors. In this study, prompts created with artificial intelligence based on Mevlana's poems were used and how these spiritual themes were expressed visually was analyzed. By adopting the qualitative research method of textual analysis, the study investigates how artificial intelligence transforms Mevlana's poetic language into modern visual forms. By adopting qualitative methods that emphasize the constructed and open-ended nature of reality, this study reveals the transformative potential of artificial intelligence in the field of art and Sufi philosophy. Analyzing the visual outputs produced by artificial intelligence, the article aims to offer an original perspective on how Mevlana 's works can be re-imagined in the digital space. This analysis, by focusing on the synergy between artificial intelligence and mystical philosophy, fosters fresh discussions about how technology, art, and spirituality intersect.

To cite this article

Introduction

Mevlana's literary legacy is richly varied in both poetry and prose. Mevlana 's five main works, Masnavi and Divan-i Kabir are written in verse, while his other three works, Fihi Ma Fih, Majalis-e Sab'a, and Maktubat, are composed in prose. All these works were written in Persian, the literary language of the period, and continue to have an impact on readers with the deep spiritual themes they contain. In this study, an alternative way of visual presentation of Mevlana's works written in verse with the help of artificial intelligence will be sought and the outputs will be analyzed.

AI, a technology based on the imitation of human intelligence, has created new possibilities in the exploration and visual presentation of historical and cultural concepts. AI, derived from the Arabic word "intelligence", is a field that imitates cognitive processes such as human perception, learning, reasoning and decision-making. Today, AI, which provides efficiency and creates new opportunities in many sectors, increases its impact day by day.

This research will examine how concepts and themes in Mevlana's works can be translated into a visual language using artificial intelligence algorithms. The prompts created with AI based on Mevlana's poems will enable the themes of the poems to be expressed through modern visual presentations, and the outputs will be analyzed. In this context, the

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[1] Lect., Haliç University, Department of Graphic Design, Istanbul, Türkiye. Email: aycaaydogankaymaz@gmail.com ORCID: 0000-0001-9064-486X

[2] Res. Asst., Haliç University, Department of Cartoon and Animation, Istanbul, Türkiye. Email: erenakoglu55@gmail.com ORCID: 0000-0002-7494-4886

qualitative research method of text analysis will be used to investigate how AI combines a literary tradition with a modern visualization technique.

The Life of Mevlana

Mevlana was born on September 30, 1207 in the city of Balkh, which is today within the borders of Afghanistan. Considered the heart of Khorasan, Balkh was one of the most important centers of Sufi thought in the early 13ᵗʰ century. His real name was Muhammad Jalaluddin and he was given the name "Mevlâna", which means "Our Lord", because of the respect and love for him while he was studying science at a young age in Konya. The reason why Mevlana is called "Rumi" is that he lived in Konya, a part of Anatolia, and his tomb is located there (Sutekin, 2019, p.5). His father, Bahaeddin Veled, was born as the son of Hüseyin Hatibî, one of the great scholars of his time, was known as the "Sultan of Scholars" and became one of the most important scholars and Sufi leaders of the period. His mother Mümine Hatun was the daughter of Rükneddin, the Emir of Balkh (Hidayetoğlu, 2016, p.9). It is known that Mevlana, who had a family tree based on important names such as Hz. Hüseyin and Hz. Ebu Bekir, belonged to a family with a deep faith and cultural heritage.

His father Bahâeddin Veled's intellectual differences with Fahreddin Râzî, one of the leading scholars of the period, and his desire to avoid social distances, as well as the approaching Mongol danger, led him to decide to migrate from Balkh to Baghdad (Arpagus, 2007, p.93). Bahaeddin Veled and his family started their migration with the intention of pilgrimage in 1212-1213, passing through Mecca via Baghdad and Kufa, then Damascus, Malatya, Erzincan and Akşehir before reaching Karaman. At a time when most of Anatolia was under Seljuk rule, Mevlana's family left Karaman, where they lived for seven years, and settled in Konya. Mevlana 's father, Bahaeddin Veled, passed away shortly after they arrived in Konya. Bahaeddin Veled, an important Islamic scholar of the period, is also known as Mevlana's first mentor. He taught his son the way of Allah and showed him the depths of Sufism. After his father's death, in his early twenties, upon the insistence of his friends and the people, Mevlana took his father's place and began to give sermons and lectures (Gölpınarlı A. , İbtida-Name, 2014). In addition, with the death of his father, Mevlana's period of first the pulpit and then the lordship began. In Mevlana's spiritual journey, six important people, especially his father, were his spiritual guides. These people were Bahaeddin Veled, Seyyid Burhaneddin, Shams-i Tebrizi, Salahaddin-i Zerkûb, Hüsameddin Çelebi and his son Sultan Veled (Selçuk, 1998, p.69). One of the biggest changes in Mevlana's life began when he met Shams-i Tebrizi, who created a great transformation in his inner world and had an important place in his spiritual journey. In Mevlevi literature, the place where Mevlana and Shams met is referred to as "Meraj'el-Bahreyn", meaning "the meeting place of two seas". As a matter of fact, in the first volume of the Masnavi, Mevlana states as follows: It was a single sea, both of which had learned to swim and recognized each other. They were both souls sewn together without being sewn, united (Beytur, 2005, p.112).

After meeting Shams, changes occur in Mevlana 's state and behavior. These two divine lovers, who retreated into seclusion with deep spiritual love in their hearts, chose to devote themselves completely to God. Mevlana 's deep bonds with Shams weakened his relations with the people around him, and his lovers were upset, thinking that Mevlana was distancing himself from them. This caused some discontent. The unexpected disappearance of Shams in order not to cause disturbance caused deep sorrow in Mevlana. Unable to cope with this sadness, Mevlana withdrew completely from his lovers and students and shut himself up. Later, those who caused Shams to disappear felt great regret (Önder, 1992). Mevlana's son Sultan Walad brought Shams back to Konya, but this union did not last long and Shams disappeared in 1247, never to be found again. After his disappearance, Mevlana became reclusive and wrote elegies to Shams. For the rest of his life, Mevlana received great support from Çelebi Hüsâmeddin in writing the Masnavi, one of the most important works of Sufism. Çelebi Hüsâmeddin was an important figure who kept Mevlana's legacy alive after his death. Mevlana, who expressed his inner transformation with the words "I was raw, I was cooked, I was burnt", passed away on December 17, 1273.

Works of Mevlana

Mevlana's literary legacy is richly varied in both poetry and prose. Of his five major works, two, Mesnevi-i Mânevî and Divan-i Kabir, are in verse, i.e. poetry. The remaining three works, Fihi Ma Fihi, Majâlis-i Seb'a and Mektûbât, were written in prose. All these works were written in Persian, the literary language of the period.

Masnavi-ye-Ma'navi

The Masnavi is the form of verse used in the classical literatures of the Islamic world, but when the Masnavi written by Mevlana Jalaluddin Rumi became so famous and influential, it became the first work that comes to mind when "Masnavi" is mentioned (Şafak, 2004, p.16). The work was translated into Turkish by Veled Çelebi İzbudak, consists of six volumes and has approximately 26,000 couplets (Şahinoğlu, 2017, p.595). The Masnavi is a comprehensive Sufi work by Mevlana, written with inspiration drawn from the Quran and Hadith. It imparts universal values such as love, devotion, and virtuous living to its readers. Hundreds of stories in the work deal with topics such as good morals, honesty, generosity, diligence, humility, patience, kindness, goodness, truthfulness, halal morsel, gratitude and worship.

Divan-i Kabir

Divan-i Kabir means "Great Notebook" or "Great Divân" and the work, also known as Dîvân-ı Şems, Külliyât-ı Dîvân-ı Şems, consists of seven volumes. The work consists of ghazals, rubai and poems. This work, which is a collection of Mevlana's poems reflecting his deep emotional ups and downs and inner journey, especially after the death of Shams, is the sincerest expression of his spiritual world.

Fihi Ma Fihi

Fihi Ma Fihi means 'what is within is within' and is one of Mevlana's three prose works, consisting of seventy-five chapters. It is not directly written by Mevlana himself; instead, it is a work written by Mevlana's relatives and disciples who gathered together the conversations in various assemblies, the opinions he expressed among friends, and historical and social events (Dündar, 2021).

Majalis e Sab'a

It is a work composed of the notes of Mevlana's sermons given in seven different assemblies. Mevlana used poetry as a means of expression, not an end in itself, and in seven of his seven assemblies, he commented on different hadiths to convey his profound thoughts. These hadiths generally focus on the following topics: 1. The way in which the rightly guided societies will be saved, 2. Salvation from crime, awakening from heedlessness through reason, 3. The power in Faith, 4. Those who repent and find the right path will be Allah's beloved servants, 5. The value of knowledge, 6. Diving into heedlessness, and 7. The importance of reason (URL1).

Maktubat

The 147 letters written or dictated by Mevlana to various people to advise them, to do them favors, or to express his thoughts on a subject are collected in this work. Gölpınarlı (2000) translated in Turkish.

Artificial Intelligence

AI is defined in different ways in the literature. The Arabic word 'intelligence' refers to human thinking and understanding abilities. AI is a concept developed by computers that mimics these abilities. In fact, AI can be considered as an imitation of the human mind. AI is a field of science and engineering that imitates the mechanisms of human intelligence such as perception, learning, linking concepts, thinking, memorable problem sorting, communication, inference and decision-making using mathematics and logical systems. In this field, solutions are produced by giving machines similar thoughts, behaviors and abilities (Nacaroğlu & Savcı, 2023, p.132). In short, a function is obtained with the data feed and this function is predicted and renewed based on the past.

Today, AI has transformed traditional networks by making them smarter and has captured significant attention from both communities and industries. The impressive and appealing capabilities of AI have led to the integration of more sophisticated communication applications. To handle real-time processing needs, machine learning and deep learning techniques have been increasingly utilized (Qureshi & Newe, 2024, p.4). Machine learning stands as one of the most vital and rapidly advancing areas in technology. Its applications are now widespread, with data-driven solutions

increasingly replacing traditional, manually created algorithms. This shift has not only enhanced the performance of existing technologies but has also paved the way for a wide array of new possibilities that would be unimaginable if each new algorithm had to be manually crafted. A specific area within machine learning, called deep learning, has become an especially potent and versatile framework for deriving insights from data. Deep learning relies on computational models known as neural networks, which were initially inspired by the learning and information-processing mechanisms of the human brain (Bishop & Bishop, 2024, p. 1).

Deep learning enables deeper and more meaningful inferences by processing complex data sets (Safi, 2021). AI applications are accelerating and developing day by day. Considering the possibilities offered by this technology, cost reductions and productivity gains, artificial intelligence is being used effectively in almost all sectors. Today, it helps people in many sectors such as design, health, industry, education and agriculture, increasing productivity and creating new opportunities. By automating routine tasks and enabling people to focus on more creative and strategic work, AI also significantly improves human capabilities in areas such as big data analysis and complex modeling. Its effective presence in many areas such as visualization, analysis of graphics, language processing and voice recognition can be given as examples of the use of artificial intelligence (Kocaman, 2021). The current level of AI suggests that it will be discussed more in the future and new results will emerge (Bastaban & Sarıhan, 2024)

Problem of the Study

The aim of this research is to examine how the concepts and themes in Mevlana's works are expressed in a visual language with the use of artificial intelligence algorithms. In this context, Mevlana's poems and themes were written as prompts in artificial intelligence applications and asked to create a visual presentation and analyzed. Within the scope of the stated purpose, answers to the following sub-research questions were sought:

➢ How are Mevlana's works transformed into a visual narrative through AI algorithms?
➢ Can an evaluation be made on the aesthetic characteristics of the visuals obtained, such as color, shape, figure, and style?
➢ Can an evaluation be made about which messages the obtained images give?

Method

Research Model

In the study, textual analysis, a qualitative research method, was used. Qualitative research focuses on the reality constructed by the research. It differs from quantitative research in its purpose, focus, methods and criteria of accuracy. It rejects many of the quantitative assumptions about research based on objective, positivist beliefs about the world and instead sees reality as constructed in the mind of the knower and situated in cultural and historical contexts (Johnston & Vanderstoep, 2009, p.179). Qualitative research begins with the examination of research problems that interrogate the meanings that individuals or groups ascribe to a social or human problem through the possible use of specific assumptions, a worldview and a theoretical perspective (Creswell, 1998, p.37). Qualitative research does not use statistics or replication methods as standards of evidence. Statistical analyses cannot be performed because variables are not converted into numbers. Furthermore, qualitative research assumes that the analysis of a text depends on the researcher doing the analysis and the time, culture and situation in which the analysis is carried out. Therefore, a true replication is not possible (Johnston & Vanderstoep, 2009, p.170). Qualitative research aims to describe and explain people's experiences as they are. At the end of this process, researchers collect data to support their interpretations. The data obtained in qualitative research are generally not numerical, but rather collected from oral and written texts (Balaban Salı, 2018, p.142). The main difference between qualitative and quantitative methods is that quantitative methods are deductive while qualitative methods are inductive. The deductive approach is a reasoning process that leads from a theory or hypothesis to systematic empirical observation and conclusion. The inductive approach, in contrast, follows a reasoning process in which observation and theory precede hypothesis and interpretation. Qualitative researchers allow the data to 'speak' to them and try to avoid starting the study with a preconceived idea. In this study, a text analysis approach was used as a qualitative research method. Textual analysis involves the identification and interpretation of a

series of verbal or non-verbal signs. Everything encountered in daily life can be considered as a sign (Peirce, 1998, p. 4-5). When analyzing a text, these signs require a comprehensive evaluation of what is used in the text.

Data Analysis and Documents

Qualitative researchers usually evaluate their findings through analyses, interpretations and themes rather than objective conclusions (Johnston & Vanderstoep, 2009, p.179). Qualitative studies use methods such as interviews, ethnographic observations, analysis of documents and material culture, and visual analysis. Two main questions should be considered in the data collection process. The first is the level of accuracy in reproducing the data. Fidelity refers to the purity of the data recorded by the actual lived experience being assessed. The second question is the level of structure in the data collection methods. Structure refers to how flexible the methods are in the data collection process. In qualitative research, low structure is preferred. For example, when evaluating data collection procedures, one should ask whether the methods provide opportunities to change questions, to record insights as data are collected, and to return to previous data to determine the direction of subsequent data collection.

While in quantitative research data analysis follows data collection in a systematic way, in qualitative research the process is iterative. Data analysis should take place after the initial data has been collected, and this initial analysis should shape the focus and strategies for subsequent data collection. Thus, errors in the data collection process can be identified and addressed at an early stage. Furthermore, instruments, questions and methods can be changed, adapted and reorganized throughout the data collection period. In this way, the results guide the methods (Johnston & Vanderstoep, 2009, pp.188-191). In this study, the way the data was collected was based on two works of Mevlan , Divan-i Kabir and Masnavi. The focus on these two works is related to the fact that they are both more widely known and read by the society and more frequently encountered in the literature. Masnavi is considered to be Mevlana's most comprehensive and profound work. The stories and teachings in it offer a deep understanding of Sufi philosophy. Therefore, it provides rich and layered content for visual outputs. Divan-i Kabir, on the other hand, consists of poems that express Rumi's deep relationship with love and God. The power of poetic expression contains many aesthetic and symbolic elements that can be transformed into visual designs. Both works are among the most widely read and studied works of Rumi. This increases the potential of the visual output to reach a wider audience. These two works have attracted intense academic interest in the field of Sufism and literature. This provides a solid foundation of literature and allows for connections to be made with previous studies.

Results

In this section, designs were made to transform Mevlana's works into original visual presentations through artificial intelligence. In this context, the connection of the original works we created with Mevlana 's works was examined in terms of color, figure, and style.

Mevlana's description in the following couplets in Divan-i Kabir, whose warnings and suggestions are as valid today as they were then, has been translated into a visual presentation with artificial intelligence (Figure 1):

> *(...) You can find treasure, but you cannot find life... Find yourself, because this treasure will not stay with you, it will pass through your hands (Gölpınarlı, 1974, p.287).*

Figure 1. Ayça Aydoğan Kaymaz, AI work (DALL-E), 2024

Capturing the essence of Mevlana's quote about finding oneself and the transient nature of worldly treasures, the image created with the DALL-E artificial intelligence program uses warm tones (orange, red, yellow) to symbolize the spread of an energetic journey. The presence of round and fluid forms in the image symbolizes the transformation of the human soul during an inner journey, expressed through these fluid forms. The small size of the treasure object held in the hand emphasizes that worldly treasures are temporary and small, and that the real wealth lies in the inner interaction. The positioning of the figure in the center emphasizes the principle of "self-knowledge" in Sufi thought. The combination of all these visual elements emphasizes Mevlana's theme of "find yourself" and offers a meaningful spiritual experience.

In Mevlana's Masnavi, there are expressions stating that he does not find it right to speak openly and that it is necessary to speak according to the level of the interlocutor (Yaran, 2007, p.23). His description in the following couplets in the Masnavi has been translated into a visual presentation with AI (Figure 2):

(...) Wish, yearn; but wish in moderation, yearn; a straw cannot lift a mountain...If the sun, which illuminates the world, comes a little closer, everything will burn (Gölpınarlı, 1985, p.59).

Figure 2. Ayça Aydoğan Kaymaz, AI work, (DALL-E), 2024

With these lines, Mevlana tells someone who desires Mevlana to speak openly that this is not appropriate, emphasizing that while the sun is used as a symbol that gives life and illuminates, it can also become a destructive force when taken to extremes. In the visual created with the DALL-E artificial intelligence program, the sun is a great power, and it is visualized by depicting that the abuse of power can lead to great destruction. In general terms, everything has a balance, and too much of everything is harm and too little is inadequacy. The warm and intense color palette used in the image makes the viewer feel both the pressure of warm colors and the danger. The distribution of the sun symbolizes its destructive nature and uncontrollable energy. These distributions create a dramatic effect in the image and encourage the viewer to be careful. In addition, although the sun has a great effect on the background, the distance to Rumi and the encounter with him creates a sense of depth in the image. The surreal style used in the image emphasizes the deep and mystical aspects of Sufism.

One of the subjects Mevlana mentions in his works is the greed for wealth. He advises that the pursuit of possessions enslaves people, that we should be generous rather than stingy, and that the real freedom is to lead a life full of benevolence (Yaran, 2007, p.31). In the Masnavi, Mevlana compares generosity to the branch of the cypress of paradise and his description in the following couplets has been translated into a visual presentation with artificial intelligence (Figure 3):

> *(...) Close your lips, open your hand full of gold; give up the miserliness of the body; put forth generosity.... This generosity is a branch from the heavenly cypress; woe to him who takes away such a branch of heaven! (Gölpınarlı, 1985, p.44).*

Figure 3. Ayça Aydoğan Kaymaz, AI work (DALL-E), 2024

With these lines of Mevlana, he emphasizes the need to share one's material possessions with others and states that people should distribute their wealth generously instead of holding it tightly. In the visual created with the DALL-E artificial intelligence program, the use of golden yellow tones stands out as a symbol of generosity and spirituality, emphasizing how precious this virtue is by stating that generosity is one of the branches of the tree of paradise. The gold pouring from Rumi's hand reflects this inner richness and the act of sharing and reinforces Mevlana's advice of generosity. In addition, the transformation of the gold poured from Rumi's hand into cypress branches expresses that worldly values have gained a spiritual meaning and symbolizes spiritual ascension. The combination of surreal details with visual elements, the curves of the cypress branches express the continuity of generosity and spiritual display, while the branches combined with fluid lines impressively represent the tranquility of generosity in line with Mevlana's words.

Mevlana also mentions humility and modesty in his works. He praises the humility symbolized by the blessing of the soil by giving the example of the soil being humble and serving all living creatures by growing various fruits and grains.

The description in the following couplets in Masnavi has been translated into a visual presentation with artificial intelligence (Figure 4):

> *(...) The wheat entered the earth from the heights and then became a spike, became agile and grew tall. The seed of every fruit is first in the ground; then it sprouts from the ground and grows tall (Gölpınarlı, 1985, p.59).*

Figure 4. Ayça Aydoğan Kaymaz, AI work (DALL-E), 2024

Mevlana's verses on humility and modesty express the need to use one's talents and opportunities to benefit others, and to live a humble life by avoiding ostentation and boasting. In the visual created with the DALL-E artificial intelligence program by symbolizing humility with soil, spiritual growth is symbolized by the wheat merging with the soil and growing upwards. The predominant use of gold and earth tones in the image symbolizes the fertility of wheat and its connection with the earth. The color gold reinforces both earthly and spiritual wealth. In addition, the fluidity of the lines used in the image emphasizes the calmness and harmony of Rumi and the ears of wheat with nature and a sense of movement from the earth to the sky.

Conclusion

The city of Balkh, where Mevlana was born, located in what is now Afghanistan, was considered one of the most important centers of Sufi thought in the early 13th century. Mevlana left a rich literary legacy and wrote various works in both poetry and prose. Of his five main works, the Masnavi and Divan-i Kabir are in verse (poetry). His other three works, Fihi Ma Fihi, Majalis-i Seb'a and Maktubat were written in prose and all works were written in Persian, the literary language of the time.

Today, AI stands out as a field of science and engineering that can imitate human thought. AI, which simulates mechanisms such as perception, learning, inference and decision-making, is used effectively in many sectors such as design, health, industry and education. In this context, expressing Mevlana's thoughts and teachings in a visual language using AI algorithms offers the opportunity to build a bridge between past and present technology. In this study, the concepts and themes in Mevlana's works were visualized with AI algorithms. In this context, AI applications such as DALL-E produced visual presentations based on prompts inspired by Mevlana's poems. While Mevlana's themes such as "find yourself" and "the transience of spiritual treasures" come to life with the use of warm tones; fluid forms reflect the inner journey of the human soul. Symbols such as the treasure held in the hand emphasize the transitory nature of worldly values. The pressure of colors that make the viewer feel danger depicts Mevlana's thoughts that "too much of everything is harmful". Mevlana's verses on generosity are depicted by AI using gold and yellow tones. The

transformation of the gold spilled from Rumi's hand into cypress branches expresses that worldly riches have gained a spiritual meaning. The valorization of generosity as a virtue is emphasized by the graceful curves of the cypress branches. Supported by fluid lines, this depiction of AI impressively presents the viewer with the spiritual value of sharing. Furthermore, Mevlana's theme of humility is depicted by the AI with the symbols of earth and wheat. The ears of wheat combined with the fertility of the soil symbolize the journey of human self-knowledge and harmony with nature. The earth tones and golden yellow colors used in this work support the theme of both earthly and spiritual wealth. Furthermore, the wheat taking root in the earth and rising to the sky symbolizes inner growth and humility.

Then Mevlana's mystical teachings are translated into the visual language of the modern age with AI, it is revealed how mystical thoughts come together with today's technology. AI programs such as DALL-E have shown that the valuable themes written by Mevlana in his time can be reinterpreted today and offer a different perspective to the audience. These visuals prove that artificial intelligence is not only a tool for artistic expression, but also an effective tool for conveying spiritual experiences. The meeting of Mevlana's words with AI offers a new spiritual journey born from the combination of the past and the future.

This study evaluates the transformation of Mevlana's mystical teachings into modern visual language through AI by building a bridge between the past and the present. AI applications have enriched the visual representation of the concepts and themes in Mevlana's works and enabled the reinterpretation of Sufi thought with contemporary art and technology. AI has been used not only as a means of artistic expression, but also as an innovative tool that enables the presentation of spiritual and philosophical content on a visual platform. In this context, the study aims to contribute to the literature from several perspectives.

First, the images generated with artificial intelligence offer a unique perspective on how traditional spiritual content can be reinterpreted in digital art. This study shows that images generated with AI develop a new understanding in the field of digital art by expressing the deep spiritual themes in Mevlana's works with visual metaphors. This offers new perspectives for the literature examining the interaction of visual arts with spiritual content. The study demonstrated the capacity of artificial intelligence to effectively visualize themes of deep and symbolic content such as Sufi philosophy. In this context, it contributes to the literature that AI technology is not only a technical tool but also a powerful tool for the expression of symbolic narratives and spirituality. This contribution can form the basis for research on how artworks produced with AI can be used in the interpretation of spiritual and cultural contents.

It also revealed the potential of artistic productions made with AI to analyze and re-present Mevlana's thoughts. Mevlana studies, which are generally based on written sources in the literature, have been carried to a visual dimension with this study and a different research method has been put forward. This situation shows that AI-supported artistic analysis can be used as an innovative method in future research on Mevlana's thoughts. The adaptation of Sufi thought to digital art through AI raises new questions about the potential interactions between these two disciplines. Although the combination of AI and Sufi thought is a rare topic in the literature, the findings of this study provide a basis for new research at the intersection of the two fields. In this context, the study opens new research areas in the literature on how the spiritual dimensions of Sufism can be blended with technology and expressed through AI.

The study shows that AI can play a broader role in philosophical and spiritual content. This points to a potential to increase the impact of AI technology on future artistic, literary and philosophical works. It is noteworthy that via microstock images of AI, AI is in some way producing the symbolic conditions of possibility of itself, says Romele (2024, p.139). Microstock images depicting AI are algorithmized images; they are still produced by human beings but with the AI already in view—both in the sense that the algorithmic success of these images is fundamental for their producers and in the sense that we can imagine a future in which human producers will be pushed completely out of the loop. The interpretation of deep content such as Mevlana's thoughts through artificial intelligence can enable artistic productions and intellectual themes to reach wider audiences, and this is an important contribution to the literature on how (Romele, 2024, p.139). can be used more effectively in spiritual content.

In summary, the visualization of Mevlana's Philosophy with AI in this study aims to offer a new way of how traditional philosophical and spiritual concepts can be combined with modern technology. In this context, the

contributions to the literature offered by the study expand new research possibilities both in the field of Sufi philosophy and in the field of AI and digital art. This bridge between artificial intelligence and mystical thought provides a reference point for future studies and encourages new questions about the relationship between technology and spirituality.

Biodata of Authors

Lect., **Ayça Aydoğan Kaymaz** was born in Malatya. She graduated with a degree from Fatih Sultan Mehmet Vakıf University, Faculty of Fine Arts, Department of Graphic Design In 2017. While studying, she received a success scholarship and in the last year of her bachelor degree, she passed the Erasmus exam and did an internship in Barcelona. She got her pedagogical formation at the same university. She completed her master's degree at Istanbul Arel University Institute of Social Sciences, Graphic Design Department in 2021. In 2022, she started PHD degree at the Graphic Design Department of Fatih Sultan Mehmet Vakıf University. She started to work at Molu Design Agency in 2017. Her name is written for 2 awards at the 37th Graphic Design Exhibition which was organized by the Graphic Designers Professional Organization (GMK), where the best designs of the year were awarded. She took part in the graphic design team of the science history exhibition named "Pioneers of Modern Science" organized by the Usturlab company in 2019 and the exhibition opened at Istanbul Airport. She gained experience by working in various agencies and she continues her career as a lecturer in 2022 within the Department of Graphic Design at Haliç University, which she started as a research assistant in February 2020. **E-mail**: aycaaydogankaymaz@gmail.com **ORCID**: 0000-0001-9064-486X

Res. Asst., **Eren Akoğlu** completed his undergraduate education in Marmara University, Faculty of Communication, Radio, Television and Cinema. He has accomplished his master's degree in communication sciences at the same university. During his undergraduate education, he undertook various tasks such as studio director, studio and news cameraman, program director, promotional film director, public service ad director, scripter and directing for YouTube content for 3 years. In addition, three short documentaries and two short fictional films that he has directed and edited. He speaks advanced English and beginner Spanish as a foreign language. He leads a life intertwined with cinema, music, and poetry. His research interests include cinema, communication theories and digital literacy. He continues his academic life at the doctoral level in the field of Radio, Television and Cinema at Istanbul University. **E-mail**: erenakoglu55@gmail.com **ORCID**: 0000-0002-7494-4886

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