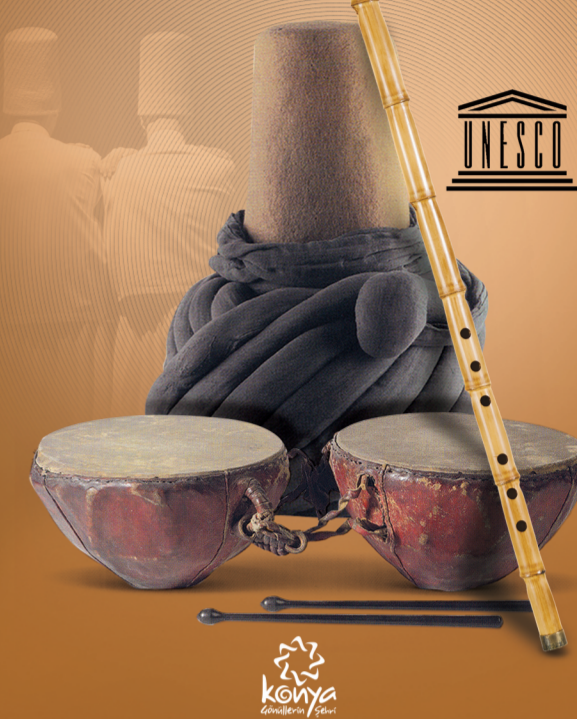




# About Mevleviyeh



## 05. REBAB



The body of Rebab played with a bow and one of the main instruments of Mawlawiyah is made of coconuts. It composes of a long round neck and a slim skin placed on the wooden body. It has got three strings. It is played with a string made from the horsetail. Rebab is someone who plays Rebab.

## 06. TANBUR



It is an israj and one of the main instruments of Classical Turkish Music. Its neck is very long and it composes of a round wooden trough and frets on this neck. It is played with an instrument made from turtle's shell and called as tanbur and plectrum. The plectrum whose length is between 9 and 13 cm is quite hard. Tanbur having seven and eight strings is the widest instrument of Turkish Music in terms of sound quality. Tanburi is someone who plays Tanbur. Apart from these, Qanun, oud and kemancha are seen in Mawlawiyah Ceremonies.

## 03. HALÎLE



It is a percussion instrument which is generally used as a pair and is round and slender and is available in different sizes. There are leather places to hold both of the sides in the middle of all. Halilezen is someone who plays halile made from metal and thinned by beating.

## 04. BENDİR



Bendir, one of the main instruments of Turkish Sufi Music, is made by stretching the skin on a wooden hoop which is 45-450 cm in diameter. It is held by one hand and played with the other hand. Proper fingers on holding hand sometimes enable the rhythm. Bendirzen is someone who plays Bendir-i Sharif mostly known as a tambourine with jingles.

## 02. KUDUM



Kudum known as one of the percussion instruments the main rhythmic elements of Classical Turkish Music composing of a pair of drums. The small Kudum is called as Nakkkare and the big one is named as Kos. It is made from stretching the camel skin on two bowls made from a wrought copper which is almost 16 cm high and 28-30 cm in diameter. Thick and high-pitched sounds are obtained from this skin stretched with one millimeter on the small drum and with two millimeters on a bigger one. To prevent these small drums from falling, kudum is placed into a pair of leathery ring with cotton filled. This instrument known as Kudum-i Sharif in Mawlawiyah is played with two wooden sticks called as Zahme. The one who plays Kudum is called Kudumzen.

## 1- NEY (REED FLUTE)



It is a wind musical instrument made from hard yellow knobby and fibrous reed and grown in hot and marshy areas and specially one of the main musical instruments in Turkish Sufi music. This instrument called as Ney-i Sharif in Mawlawiyah is the closest instrument to the human voice in terms of euphony.

Ney, with nine nodular pieces and seven holes, composes of a mouth piece protecting the mouth and providing to make a clear noise and rings called parazvane removing the risk of cracking and breaking by placing to both edges. It is called with different names such as Kiz Neyi, Mansur Ney, Sah Neyi and Supurde Ney. A flute player is someone who plays Ney. In Mawlawiyah, ney symbolizes a perfect human being. There is a divine love under its skin.

### The Works Of Mevlana

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## 05. MECÂLİS-İ SEB'Â



It is a Persian work having a lot of hadiths and being composed with collecting Mevlâna's seven sermons in the various conversational atmospheres. In this work the sermons composed of being noted down by Mevlâna's son Sultan Veled and Husameddin Çelebi and the topic of the hadiths paraphrased are like them; a) Which way will the communities having gone astray save? The interpretation of Basmala b) Getting out of the blame, waking up from wool-gathering intellectually, Praying to Allah c) Ascetic-wise, Padişah-Servant and the power in the belief d) The ones who have found the right way by repenting and being a slave will be Allah's servants e) The importance of the information, Selfness, the types of people f) Falling into heedlessness, uttering of La ilahe. g) The importance of the mind.

## 04. MEKTUBAT



Hadrat Mevlâna himself involved in the religious and social life in his life. This situation conducted to meet everybody from upper level to lower level of the society. In this regard, 147 letter written in partake of advice and sermon by Mevlâna to notables of that time, his friends, his son and specially to Seljuk viziers and khans made this work in time by being collected. In his letters, Mevlâna used a sincere language and didn't follow the rules of literal letters especially for high state officials. It was made a request for people in the letters for viziers, khans and padishahs.

## 03. FIHI MA-FIH



It is a work consisting of Hadrat Mevlâna's conversations and meant that what is inside is inside. This work consisting of 73 chapters was revealed by being collected in Mevlâna's conversations in various conversation environments by his son. Because of the fact that it partly tells that period of annals, it is a historical work. Apart from these, there are basic information about religion and Sufism, unity of existence, love, act of showing the true path and Jannah. This work providing to sufficiently understand the work of Mesnevi and his other poems also gives information about people around Mevlâna. The work translated into many languages has got copies especially in the East countries' libraries.

## 02. DIVAN-I KEBÎR



It is the second work which is poetical and Hz. Mevlâna usually used the nickname of Shams. The work composes of the collection of the poems read in various times and places. In the work, poems were firstly separated into prosodies and then were put into the alphabetical order. So, the great collected poems (called as Buyuk Divan) composing of 21 collected poems were revealed. Although there can be seen differences on the numbers of poems and couplets having copies in the different countries' libraries, the work composes of almost forty thousand couplets. It has got over 300 odes, almost 2000 rubai and a couple of terkib-i bend (it is a kind of Ottoman poetry and composes of a couple of vesicle with different rhymes at the end of each line) and terci-i bend (its rhymes are designed like an ode and has got 5-10 couplets). The whole part of the collected poems called as Divan-i Shams-î Tebrizi is Persian. But, it has got Arabic, Turkish and Greek poems.

## 01. MESNEVÎ



Mesnevi, a type of verse with different rhymes among its couplets and meters as a literature term, is used in telling long wined stories and topics. However; in addition to this meaning, when it is called Mesnevi, the first thing to come to mind has been Mevlâna's Mesnevi since the ages. Mesnevi whose first eighteen couplets were penned by Mevlâna was written by Husameddin Çelebi. The primary prosody of Mesnevi written in the rhythm of Faiilatun- failatun -failun is Persian. According to the available oldest copy, the work composes of 25.618 couplets and 6 volumes. In terms of subject and content, it has got stories, topics and expressions almost about socialism, culture, morality, religion and Sufism. It has been translated into different languages and has been paraphrased by many people for many centuries.

### Mawlawi Clothes

## 08. UNDEROOS



It is a collarless shirt worn under Deste-gul by covering the chest.

## 09. MEST



While whirling with barefoot in tradition, it is a sock Mest without stout leather used to make the turns during whirling easier and constantly and timely.

### Mawlawi Clothes

## 06. TENNURE



It is a collarless and sleeveless dress having a quite wide skirt from the waist down and being tight until the waist. Its front part is open to the chest like the shape of V in Mawlawiyah. It is derived from the Arabic and Persian word of Tenur and it means an oven made in a hole in the earth. The Servant Tennure is worn in the kitchen and chimney corner and The Whirling Tennure is worn during whirling. Tennure apparently expresses the letter of La (there is no God but Allah) in Arabic and the shroud explaining to disconnect the Dervish's relationship with the world.

## 07. SHALWAR



It is a wide-crotch dress reaching to the toes and is known as pants.

### Mawlawi Clothes

## 04. DERVISH'S COAT



It is a sleeved buttonless and collarless cloth worn in summer and winter and covering the whole body from shoulders to the legs. Its sleeves are quite wide and its length is as long as it reaches to the feet. In Mawlawiyah's tradition, there are two different dervish coats according to the places of use. The dervish's coat used for outside; it is a collarless coat of which sleeves are wide and its length reaches to the toes and waistband is wide. The coat for ceremonies which is brown or dark blue and is collarless and with long sleeves and whose skirts reach to the toes and which reaches above the chest and has got two strips on its edges. It is worn when going to the masjid, coming into Sheikh's presence and to the whirling place and it is taken of when whirling. It expresses the grave stone of the dervish who want to solve the mystery of 'Before you die, you should die at first'.

## 05. DESTÉ-GUL



It is a generally white tight-fitting collarless cloth made of gossamer and it is worn on Tennure during Whirling. The short strip, found in the right side of the cloth which is buttonless and open at front, is placed into Elifnemed (a kind of belt used for Tennure) during whirling. The front part of it prevents opening of the clothes.

### Mawlawi Clothes

## 02. ARAKIYYE



It is meant as something absorbing sweats and it is generally worn on the head and is made of felt and it is white or brown and mostly its top part is flatter than its bottom one. Its length composing of uniting two sides causing a line in the middle is short and called as Arakiyye. It is a conical hat worn to Mawlawi initiates who decide to get training and are nominated to be Mawlawi. Initiates who finish their trainings successfully are awarded with Sikke after Arakkiye.

## 03. ELİFİ-NEMED



It is a belt consisting of combining the word of felt and habituation with each other, likened to Aleph and it is made by placing felt inside of it, its edge is sharp and it is only four or five fingers in width. The ones who complete all the duties successfully and deserve to take are donned by the sheikh with a ceremony, it is donned on the Tennure like a belt.

### Mawlawi Clothes

## 01. SIKKE



It is the name given to Mawlawi Conical hats and it means seal, sign, pedestal and law. The conical hat, made of felts and used in the color of camel wool, are also called as Sikke-I Serif, Kulah-I Mawlawi and Tac-I Mevlâna. The terms of Tac-i Mevlâna and Mawlawi Conical hats are to determine that you are following the steps of Mevlâna and it is the signal for being the member of Mevlâna. It can be seen that the sikke whose top is thinner than the bottom and whose length is one inch and three fingers long has been taken the names according to fields used in Mawlawiyah. It is called Dal Sikke on which doesn't have dressing like turban called Destar are used by not being progenitors, neophyte to Mawlawiyah and the ones showing interest. The sikkes whose lengths are shorter and used while sleeping are called SebKulah (NightConical hat) and The Sikke flattening on both sides from bottom to top and whose top is sharp is called Kulah-Seyfi. Apart from these, there are some types of conical hats such as Kulah-I Teberuk (Temporary conical hat) determining the status for people dedicated their lives to Mawlawiyah, Kuah-I Iradet (the conical hat used by people who completed their duty successfully and don't take off this hat during their life time) and Kulah-i Caliphate (a special turbaned hat used by khalifa at its height. The Sikke expresses oneness and the grave stone of dervish who wants to take the edge off his desires.