

# MEVLÂNÂNA DERVISH LODGE (Museum)



*I have come to you, Mevlana!  
Verse by verse Islam, embroidery by embroidery Turkish,  
The most beautiful meaning in a tomb ...  
I have come to you with a cool wind from very far away,  
Mevlana!*

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**THE TURKISH REPUBLIC GOVERNSHIP OF KONYA  
PROVINCIAL DIRECTORATE OF CULTURE AND TOURISM**



### **Invocation in the presence...**

Sultans, princes and generals of Seljuks, Karamanids time and Ottoman period showed great interest in Mevlana Dervish Convent, in Asitane, and provided all kinds of support as it was the heart of Konya.

The inscription on “Dervisan Gate,” which is the main entrance of the Dervish Convent, whispers to you that the “Dedegan Cells” were made by Sultan Murad III. “Water Tank with a fountain,” where you can cool off before you appear in the presence and “Cayirbag” water, from whose taps you can drink a few sips was donated by Yavuz Sultan Selim. The great emperor, who was not the dominator and protector of Mecca and Medina but their servant, was like he wanted to continue service in the dervish convent of Hz. Pir. The fact that “Semahane” and “Small Mosque” sections were monuments built during the Kanuni period signifies that Suleiman the Great continued to value the place just like his father.



Puside (cover) on the coffins of Hz. Mevlâna and his son Sultan Veled demonstrates clearly how the feelings of loyalty, gratitude, service and humility reflected on the hearts of the sultans. When the puside ordered to be made by Sultan Selim III was destroyed, Sultan Abulhamid II ordered a new cover to be made which was designed after the puside of his great grandfather. Instead of his own tughra imprinted at the foot part of the coffin, he had the tughra of Sultan Selim III, as the owner of the previous cover, and had his own colophon record under it. In a way, Sultans of the Ottoman State of the World were hoping zeal of the Sultan of the Hearts by going on serving and keeping guard.

Mevlana Dervîsh Lodge was opened as a museum for visiting after the law on “Closing small lodges like tekke and zaviye”, issued in 1925, as if revealing the secret, Hz. Pir states in his rubaia, written on the Invocation window, and the necessary assistance was provided to meet its needs. The tradition is continued in a way.



Hz. Mevlana realizes that the love he mentions as “it did not leave anything about me in me” is real freedom and develops teaching for humans, in the center of which there is love and which spreads love as waves through this cognition. Mevleviyeh was institutionalized by his son Sultan Veled, based on the teachings of Mevlana and the foundations of “manners,” as per the words of Mevlana “All the meaning of Quran verse by verse consists of manners.”

This order has been inviting humans to goodness, trueness, love, tolerance, to good morals in short, through lover, intellectual and perfect human being mentors, through many centuries and to make these happen the order presents places, codes and procedures perfectly.

In parallel to the discipline of mysticism, carried out in dervish lodges, greatest poets and calligraphers of their time, most powerful composers and musicians of



Turkish music and many illuminators, binders, muralists and painters were educated through theoretical and applied trainings. In a way, these institutions were like Faculties of Fine Arts and Conservatories of the present day.

Mevleviyeh, center of which is Konya, which exhibited great development in especially Anatolia, Balkans, Cyprus, Arabian Peninsula and North Africa, encompasses many statesmen, scientists and artists among its followers and became source of inspiration, element of motivation and action for the creation of countless works of science and art, duly represents Islamic Civilization.

Suffering in Mevleviyeh is executing eighteen different services, in accordance with procedure and customs for one thousand and one days. Period of suffering is related to the sum of seclusions, Hz Mevlana had one thousand and one days during his life and being one thousand and one names of God Almighty and



purpose of suffering is to earn approval of God and value of the world approval being one thousand and one using abjad calculation.

In addition to Konya âsitâne, which is the center of Mevleviyeh, suffering was performed in such Dervish Lodges as Afyon, Kütahya, Galata, Yenikapı, Aleppo and Cairo, which had favorable physical conditions. These institutions consist of such parts as honorable kitchen, semahane, small mosque, selamlik, harem chamber, cells, tomb and hamusan (tohse, who are silent).

Those, who request “manners” by listening to the sound of Hz Pir, calling “Come here, come closer, closer,” those, who believe that pains will become sweeter and remedies will be found for problems through chatting and those whose hearts



become troubled with His trouble and do not take life, which passes without love and not taken into account have become rings of manners and fondness chain of this order.

At the door they bow they pray as “Oh my Allah, who opens doors, open me good doors too”. Yet, dervish is a person, who purifies himself from “world, hypocrisy, lie and lust,” symbolized by the letters, dal, ra, vav, ye and sin, which comprise the words.

The door for confessing in order to purify the self, ensure peace of mind and reach maturity is the Mevlana Dervish Lodge, the Mecca of Lovers. As it is where illnesses of the heart are remedied and missing parts are completed.



## MEVLÂNA DERVISH LODGE / MUSEUM

### **Life and Works of Hz. Mevlana**

Sultan of Hearts, Hz Mevlana was born on the 30th September 1207 in Belh, the capital of Khazem Shah State.

Mevlana's father was Bahaeddin Veled, who was one of the influential persons in the city of Belh and who received the title "Sultan of Scholars" during his health and his mother was Mumine Hatun, who was the daughter of Amir of Belh Ruknaddin.

Sultan of Scholars BahâeddinVeled left Belh with his family members and close friends as he was upset because of some political incidents and the approaching Mongolian invasion, in 1212.

The first stop of Sultan of Scholars was Nishapur. Here, he met the well-known sufi Feriduddin-i Attar. Despite his young age, Mevlana attracts Feriduddin-i Attar's attention and gained his appreciation. Feriduddin-i Attar gives his book, called the Book of Secrets to Mevlana as a gift.

The family arrived at Kaaba after Nishapur via Baghdad and Kufa. After fulfilling their pilgrimage duty on the way back they stopped at Damascus and through Malatya, Erzincan, Sivas, Kayseri and Nigde they arrived in Larende (Karaman).



## Mevlâna Dervîsh Lodge

Sultan of Scholars and his family, who arrived in Karaman in 1222, stayed in the city for 7 years. Mevlana got married to Gevher Hatun, the daughter of Serafeddin Lala, in 1225. He had two sons from this marriage, named Sultan Veled and Alaeddin Çelebi. Years later, Mevlana lost his wife Gevher Hatun and got married to Kerra Hatun who was a widow with a child. He had two sons, named Muzaffereddin and Emir Alim Celebi and a daughter, named Melike Hatun from this second marriage.

During those days Konya was the capital of Anadolu Seljuk Empire. The city was adorned with works of art and became a center of culture and civilization, where scholars and artists lived. Alaeddin Keykubad, the Sultan of Seljuk, invited Sultan of Scholars Bahaeddin Veled from Karaman to Konya and asked the family to settle in Konya.

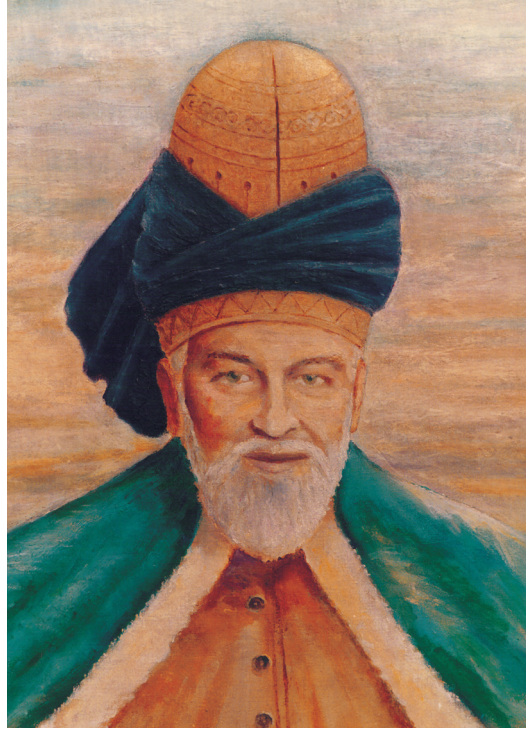
Having accepted the proposal, Bahaeddin Veled moved to Konya on the 3rd May 1228. Sultan Alaeddin greeted the family with a magnificent ceremony and allocated Altunaba (Iplikci) madrasa as their residence.

Sultan of Scholars, who taught at madrasas and mosques in Konya died in 1231. Students and followers of Sultan of Scholars gathered around Mevlana after his death. Mevlana taught at Iplikci and Karatay madrasas as a great scholar. He acquired great fame in a short time. He met Sams Tabrizi on the 29th November 1244 and they got inspired from each other. He lived in seclusion after death of Sams Tabrizi. In the later years, Selahaddin Zerkubi and Celebi Husameddin had tried to fill in for Sams Tabrizi.

Mevlana, who summarized his life as “I was immature, I suffered and I got matured and became enlightened” died on Sunday, on the 17th December 1273. People from all religions attended Mevlana’s funeral and Mevlana accepted the day he died as his day of rebirth. Therefore, Mevlana called the day he died “Şeb-i Arus,” which means the wedding night.

*“Do not look for our graves on the ground after our death!  
Our graves are in the hearts of the wise ones.”*

Hz. Mevlana



## WORKS OF MEVLANA MESNEVİ

Mevlana wrote Mesnevi upon request of Celebi Hüsameddin. His clerk Celebi Hüsameddin put the poems on paper that Mevlana told at different times and at various places.

Mesnevi was written in Persian. According to the oldest copy of Mesnevi, dated as 1278, is held in Mevlana Museum, number of verses is 25.618. This copy of Mesnevi is the earliest copy, due to having been revised by his sons Sultan Veled and Çelebi Hüsameddin, who were the most authorized people in this subject and written by Calligraphist Abdullah from Konya.

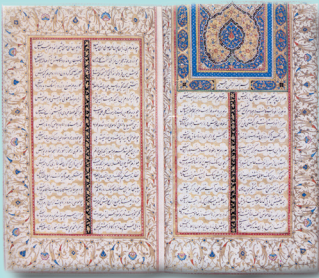
Verse of Mesnevi is Fa'ilatun Fa'ilatun Fa'ilun .

Mevlana tells his mystic ideas and thoughts as stories, which are linked to each other in his Mevlevi consisting of 6 volumes.

### DIVAN-I KEBIR

Divan is the name of the notebook that the poets collect their poems. Divan-ı Kebir means "Large Notebook" or "Large Divan." All of the poems that Mevlana told about various subjects are in this divan. Although the language of Divan-i Kebir is Persian, Mevlana included a few poems in Arabic, Turkish and Roman. Number of verses in Divan-i Kebir is over 40.000.

Since Mevlana wrote some of his poems in Divan-i Kebir with Şems pseudonym, it is also called "Divan-i Şems." Poems in Divan have been arranged considering meters and rhymes/repeated words after rhymes.



### MEKTUBAT

It consists of 147 letters that Mevlana wrote for the Seljuk Emperors and leading people of the period to give advice.

Other than names of status and position, while addressing to the person he wrote for, he took into consideration of that person's wisdom, belief and good deeds and addressed with words that suits him.



# Mevlâna Dervîsh Lodge

## FIHI MA FIH

It was created by collecting talks that Mevlana had in various councils and collected by his son Sultan Veled. It consists of 61 chapters. Most of the chapters were written addressing Seljuk vizier Suleyman Pervane. Since the book deals with some political incidents, this work is also considered as a historic source.

The book tells about subjects such as heaven and hell, world and afterlife, mentor and follower, love and sema.

## MECALIS-I SABA (Seven Assemblies)

It consists of seven assemblies of Mevlana, his seven preachings. Preachings of Mevlana were written by Çelebi Husameddin or his son Sultan Veled but without changing its core some additions were made to it.

41 more sayings were included with these seven assemblies, in addition to the sayings, which were annotated. Mevlana begins each chapter in Seven Assemblies by “Praising God” and “Invoking” and he makes the subjects to be explained and his mystic views attractive with stories and poems.



## SECTIONS OF DERVISH LODGE

### GARDEN OF ROSES

Garden of Roses, which was stated as belonging to the Seljuk Palace, was given as a gift to Mevlana’s father Sultan of Scholars BahaeddinVeled, who did not reject Sultan Alaeddin Keykubad’s invitation and moved from Karaman to Konya.

When BahaeddinVeled died in 1231, he was buried in the Garden of Roses, as per his will, stating that he wanted himself, his children and descendants to be buried here. After that, Hz. Mevlana’s son Alaeddin Celebi, close friend Selahaddin Zerkubi and Hz. Mevlana, who reached God in 1273 were also buried in this garden.

### DERVISHAN GATE

This the mass entrance gate of Mevlana Museum, which opens onto the square on the western side. It is called Dervishan Gate because Mevlevi dervishes were using this door.

Building inscription, showing that Dedegan cells and Dervisan gate were ordered to be built by Sultan Murad





III was placed on the arch of the gate and later tughra of Sultan Mahmud II, who ordered repairs and wrote poems with Adli pseudonym, was placed.

The inscription says:

*Shah Sultan Murad Khan, son of Sultan Selim Khan*

*Built this lodge building*

*May the Mevlevis live here*

*They should show the right way by reading Quran and prayers every daybreak*

*Soul saw the building and told history:*

*The buildings, which have been built (dedegan/dervishan cells) look like houses in heaven – 1584.”*

The tughra says :”Mahmud Khan Bin Abdulhamid Victorious and always Just.”

#### **ÇELEBIYAN GATE**

This is the northern gate of the dervish lodge. Since it opens onto the House of Çelebi and the neighborhood, where the Çelebis reside and was used by Çelebi Masters, it was named Çelebiyan Gate. Tughra of Sultan Mahmud II, with the Judiciary pseudonym, who had the gate repaired, is above the arch of the gate.

#### **HAMUSHAN GATE**

This is the southern gate of the dervish lodge, which overlooks Uçler Cemetary. Its jambs that were ordered to be built by Ottoman Sultan Mahmud II are made of grey marble and its porches are made of wood. Tughra of Sultan Mahmud II is above the arch of the gate whose window and door frames are made of azure blue marble.

This gate was named Hamusan because those, who worked at the dervish lodge, were sent to their final resting place after their ultimate union with God and allowed access to hamusan for the purpose of visiting.

#### **PIR GATE (KUSTAHAN GATE)**

This is the gate, which opens onto the Garden of Roses in the eastern part of the dervish lodge. Since persons, who have been cautioned and warned due to their attitudes and finally expelled from the Dervish Lodge through this gate, it was also named as Kustahan Gate.

# Mevlâna Dervish Lodge

## TOMB ENTRANCE

Entrance to the museum is made through a small courtyard, surrounded by marble grid in front of the door of Tilavet Room. The gate, which has marble jam and depressed arch, has wings with stylized plant motifs, made of wood using kundekari technique. Its backboard has the inscription belonging to Sultan Veled, which means “Oh candidate, accept my advice with heart and soul. Set your mind on the threshold of truths” and the backboard of the wings of the entrance door has “Konya Asar-i Atika Museum” inscription of the Manager of the Museum Yusuf Akyurt in cufic, written in 1926.

The topmost part of the entrance door has the plate with inscription, written with gold foil, “O Highness Mevlana” and below it, the plate, carrying the verse,

*“Ka’betü’l-uşşâk baş ed in makâm  
Her ki nâkıs âmed incâ şod tamâm”*

(This location has become the mecca of lovers. Those, who came here incomplete are completed) written in celi talik writing, Molla Cami said while visiting Mevlana’s tomb and below that, tughra of Sultan Mahmud II with golden foil, who ordered comprehensive repairs in Mevlana Dervish Lodge, is located.

## TILAVET ROOM

It is a room, which allows access to the “Dâhil-i Uşşâk/Entrance of Lovers,” where Hz Mevlana’s tomb is located and was named “Tilavet Room” because Quran was read after morning prayer during the period when Dervish Lodges were open. Dome of this place, which is entered from “Bab-i Serif,” is decorated with examples of hand carving and calligraphy. Plates of famous calligraphers of the Ottoman period are exhibited in the Tilavet Room.

## SILVER GATE

This is the gate, which allows access from Tilavet Room to the tomb. The gate, ordered to be built by Vezir Hasan Pasha, son of Sokullu Mehmet Pasha was presented to the tomb as a gift in 1599.





### **KIBABUL-AKTAB**

This is the section, where the coffins, which are located in the east-west direction, 70 cm above the floor and covered by domes, to the south of Huzur-u Pir. It is separated from silver grill by iron fence, made during the period of Sultan Mahmud II. Walls of Kibabul-Aktab are decorated with hand carving and inscriptions and skirts of the domes are decorated with salbek motifs. Kibabu'l-Aktâb encompasses tomb of Mevlana and the tombs to the east of the tomb and has a total of 63 coffins.

### **HUZUR-I PIR**

Access to Huzur-i Pir, also called Dahil-i Ussak, is made through the silver door, ordered to be built by Hasan Pasha in 1599.

Huzur-i Pir is the name of the whole area, which encompasses the area, extending between the Silver door and tomb of Hz Mevlana and encompassing the Kibâbu'l- Aktâb (Domes of Poles), Hide Dome, where Mevlana's and great names of the Mevlevis' tombs are located, situated in the southern part of the place, called Kademat-i Pir, coffins of saints of Horasan, who moved to Konya with the family and Kubbe-i Hadra, which is the first building of the complex.

Silver candles and ostrich eggs that are exhibited in Huzur-i Pir are interesting.

There are two shrines in Huzur-i Pir, towards the tomb in the southward direction. The first one of these was made on the northern face of the columns, in front of the coffin of Çelebi Husameddin, using grey and white marble. The shrine, which has pillars on both sides has the section of 97th verse of Al-i Imran verse from the Quran: "The one, who enters there becomes safe," with celi sulus writing on the pediment with white marble. The second shrine, which is a little further,



has been carved into the elephant's foot in the northeastern corner of Kubbe-i Hadra. Heading, which is right above the shrine has "La İlahe İllallah, (There is no Divinity but Allah. Muhammed is the prophet of Allah)" and the word Allah with mirror is situated above it."

## **INVOCATION WINDOW**

It is a window, which shows the tombs of Mevlana and his descendants and the great names of the Mevlevi, in the southern wall of the Dervish Lodge. During the visits, prayers and invocation were made from this window without entering the tomb. A large Mevlevi sikke (the hat that the dervish wears in Mevlevi order) is carved on the arch of the window with glazed tile and the following rubaie of Mevlana was written on the sikke with talik writing "Oh Mevlana! The beauty, the sun, the moon and the stars have become slaves and servants for grace, greatness and emitting light. All the doors have been closed and only your door has been left open so that poor lovers cannot find a way other than your way."

## **HZ. MEVLANA'S TOMB**

It was built by an architect called Bedreddin from Tabriz, ordered to be built by Alameddin Kayser and Emir Suleyman Pervane's wife Gurcu Hatun from the Seljuk Castle, getting permission from Sultan Veled, in 1274, one year after Mevlana's walk to God.

The tomb, which stands on four columns (elephant's foot) and whose southern facade is closed and the other three sides are open, consists of the grave chamber, body and cone that are relevant to the tradition.



Since the body of the tomb with sixteen cusps and its cone, corded to be built by Karamanid Alaaddin Bey, were covered by turquoise glazed tiles outside, it is called “Kubbe-i Hadra” (Green Dome).

Âyete'l-Kürsî is written in white sulus inscription on navy blue background as a strip, which wraps the body all around between the body and the cone. The tomb, which has sikke (the hat that the dervish wears) motifs and gold coated crescent and star does not have building inscription. Glazed tiles of the tomb, which have been renewed from time to time were changed lastly with glazed tiles that are brought from Kutahya during the renovation in 1964.

Puside (cover) engraved with gold and silver, which was ordered by Sultan Abdülhamid II and given to the Dervish Lodge as a gift, covers Mevlana and his son Sultan Veled's coffins.

There is a silver cage in front of the coffin, ordered to be made by Calligrapher Ilyas Governor of Maras Mahmud Pasa in 1597 in a magnificently artistic way, Pediment of the cage has poem of the Mani in thirty two verses in Turkish on the pediment of the cage.

Silver threshold, situated immediately below the silver cage and made in the 18th century has two steps. This threshold, also called Mî'rac-i Simpaye, is saluted and kissed by the visitors to honor it after the prayer, prayed during ultimate union of Mevlana at Şeb-i Arus ceremonies, as a statement of respect.

### **HIDE DOME**

This is the dome with muqarnas half dome, where the crystal chandelier is hung, between tomb of Mevlana and semahane. The chandelier was given as a gift to Mevlana Dervish Lodge by Molla Sahib, who was one of Ottoman shaykh al-islams. Two chain coat racks, made by solid marble and a backboard are exhibited in addition to the chandelier.

### **SEMAHANE**

Semahanes, where the ceremony is performed, are also called “Meydan-i Serif.” It is one of the main parts of





Dervish Lodges and they are built close to the tomb. Semahane, which is located to the north of the tomb and has architectural characteristics of the Kanuni period, located to the east of the small mosque, was ordered to be built by Sultan Selim II. Semahane, which has a square plan and is covered by a wide dome, rising on four elephant's feet. Semahane is reached through below Hide Dome.

There is a small door, which allows access to the small mosque in the northwest corner of the Semahane.

Its dome has the inscription, "Yâ âlimen bi-hâli aleyke ittikâli" (Oh the One, who commands my situation, I trust only you and depend only on you) written six times in red color on round border stacked in white color on blue background in the center of hand carved decorations, where geometric, rumi and hatayi motifs made in the 16th Century were used.

Side walls of the Semahane are decorated with medallions, where the great names of the Mevlevîs are written and made by artist from Konya, Mahbu Efendi in 1888.

## **SMALL MOSQUE**

The small mosque, whose entrance door opens onto the courtyard and whose Cerag door opens onto the Tomb and the small door in its northeast opens onto the Semahane, was ordered to be built by Sultan Selim II. It has a large and spacious dome, which has hand carved decorations, its marble shrine and platform and wooden muezzin mahfel are interestingly elegant. Floor of the small mosque, which is higher than that of the Semahane, has a minaret with a single balcony, which was built in the beginning of the 20th century, which can be accessed by the stairs in the northwestern corner of the small mosque.

In addition to praying in the mosque, God's name is mentioned and mesnevi is read in the small mosque.

The small mosque was opened for prayers by making the necessary arrangements in February 2014.

Inner part of the high dome, which covers the small mosque and around the windows in the dome are decorated with hand carved plant motifs.

### **MATBAH-I SERIF (KITCHEN)**

The kitchen, ordered to be made in two floors in some sections, with the dervish cells by Sultan Murad III in 1584, was repaired in 1867. The kitchen is entered via the entrance door with depressed arch and marble jamb and then a corridor, covered by barrel vault and there are stoves, where the food was cooked called Atesbaz Veli Maqam, on the right part of the kitchen and the section with platform,



called "Saka fleece" under the stairs, which lead to the second floor, where people stayed, on the left side. There are two whirling practice nails, which show that sema training was performed in the section as a platform, covered with wood and higher than the floor and covered by cross vault in the southern part of the kitchen. Dervishes, who practice Kazanci Dede, Pazarci, Nevniyaz and sema training and Mevlevi table and chatting manners, are animated today in the kitchen, which has eight windows, opening onto the east, south and west.

This place which is not only a place where food is cooked but also a place where the hearts of the dervishes gets matured. Both acceptances for Mevleviyeh, /beginning and the dead bodies of the dervishes are washed in here it is the farewell place of the Dergah.

# Mevlâna Dervish Lodge

## MEYDAN-I SERIF ROOM

It is next to the kitchen and to the southwest corner of Dervish cells. It is a spacious and large hall with a rectangular plan. It was built with cut stones outside and rubble stone inside. Its ceiling is decorated with hand carved nature scenes and curved branches in the Baroque and Ampir style and the walnut door with two wings is decorated with high relief plant motifs. The room is used as Administrative room, where guests are hosted and protocol meetings are made today.

Mevlana Dervish Lodge, named as Asitane, is the administrative center for all mevlevi dervish lodges, in especially Anatolia and the Balkans, Crimea, Arabian peninsula and Africa, due to Mevlana's tomb being there and center of Mevleviyeh. All issues, such as administrative, financial, problems, appointments, discharges, etc. of other Mevlevi dervish lodges were discussed in Maydan-i Serif room in Konya Mevlana Dervish Lodge.



## DEDEGAN CELLS (Dervish Cells)

Dervish cells, located in the western and northern parts of the museum, were ordered to be built by Sultan Murad III in 1584. The cells are assigned for those, who complete spiritual training in mevleviyeh, which is called çile (suffering) and lasts for 1001 days, and receive the title "Dede". Some of the cells are used as Aşçı Dede, Well mannered, Head of Dervish lodge, Head of the order, Tomb caretaker's cell. Two or three dervishes stay in one cell when necessary.

There are two windows, one of which opens onto the courtyard and the other to the outside and a small stove with small niches on both sides for placing candle and match in dervish lodges, whose doors open onto the courtyard. Quran chant has been started in well mannered's cell to fulfill the tradition, since February 2014.



Dervish Cells were organized as Aşçı Dede, Hücrenişin, Sultan Veled, Çelebi/well mannered, Tomb caretaker, Sertarık, Sams Tabrizi, Foundation Clerk's Room during the exhibition arrangement works in 2011 and Mevlevi Outfits, Mevlevi Belongings, Dervish lodge Furniture, Musician Band, Mesenevahan, Calligraphy and ornamentation and Candle materials are exhibited in the remaining cells.

#### **ŞADIRVAN (WATER TANK WITH FOUNTAIN)**

Şadırvan of the dervish lodge was ordered to be built by Yavuz Sultan Selim after he came back from Egypt campaign in 1517. Water for the şadırvan was brought from Çayırbağı site and dedicated to the Mevlevi Dervish Lodge and the water, which was brought, was used in both in the dervish lodge and distributed to the residents in the surrounding neighborhoods.

The şadırvan with 16 cusps in the courtyard of the dervish lodge was ordered to be repaired by Sultan Mehmed III in 1595 and Sultan Abdulaziz in 1868. Inscription of the Şadırvan showing its construction and repairs are on its southern side.

#### **ŞEB-I ARUS POOL**

It is a pool, made of grey marble, with hexagonal plan, in front of Dervish cells and the kitchen. Water of the fountain runs from a spout in the form of a dragon's head.

It is said that on death anniversaries of Mevlana before the whirling was made around this pool and that is why it is called "Seb-i Arus Pool"



# Mevlâna Dervish Lodge

## **SELSEBİL**

Selsebil, which is in front of the Dervish Cells in the northern part and receives its name from the heaven's fountains, the selsebil was ordered to be built by Hemdem Çelebi (1814-1859). While the sound of the water, running from the spouts give the feeling of music, small birds drinking water and cooling off reflects another beauty.

Small bowls in its backboard being lined up in 1-2-3-2-1 order from top to bottom and the water, which comes out from a point being distributed to bowls using spouts and then being collected in the large bowl emphasize the phenomenon of unity-multitude- unity in Selsebil.

## **FATMA HATUN'S TOMB**

The tomb with octagonal plan was ordered to be built for Fatma Hatun, daughter of Governor of Karaman Murad Pasa in 1585. Frames and low arch of the door is made of marble and reverse-straight tulip motifs were engraved on it. Interior of the tomb with an octagonal plan was decorated with hand carved decorations and its dome, which sits on ten hexagonal drums, is covered by lead. Names of Basmala, Allah, Muhammad, Ebû Bakr, Omar, Osman, Ali, Hassan, Hussain are written in medallions at dome transitions.

There is Fatma Hatun's marble sarcophagus in the tomb.

## **TOMB OF SINAN PASA**

Dome of the Tomb with octagonal plan, ordered to be built in 1573-1574 for Sinan Pasa, governor of Karaman, which sits on ten hexagonal drums, is covered by lead.





There are circular windows on four facades of the body of the tomb, with pointed arches on top and pointed arch pediment at the bottom and circular window on top of the other sides. Two colors of stones were used for the pointed arches and pediments of the windows. There is Sinan Pasa's Marble sarcophagus in the tomb.

#### **TOMB OF HASAN PASA**

It was ordered to be built for Governor of Karaman Hasan Pasa at the same time as the Tomb of Sinan Pasa. Floor of the tomb, built with an octagonal plan next to the southwestern corner of the dervish lodge, is stone covered and there is no sarcophagus. Main entrance door of the tomb, which opens onto the courtyard, is on the western side.

#### **TOMB OF HURREM PASA**

It was ordered to be built for the Governor of Karaman Hurrem Pasa by Grand Vizier Ibrahim Pasa in 1528. There is a porch with two columns and a dome, sitting on four pointed arches in front of the entrance of typical Ottoman tomb with an octagonal plan, situated to the east of the kitchen. The

tomb has three windows on its eastern, western and southern sides and pediment of the door with pointed arch is decorated with Rumi motifs.

One of the two marble sarcophagi in the tomb belongs to Hurrem Pasa and the other one belongs to Haci Bey, who was one of the statesmen during the Kanuni period.

#### **TOMB OF MEHMED BEY**

It is situated in Hadikatü'l-Ervâh (Garden of Spirits), to the southwest of dervish lodge. Built in baldachin style with open sides for Mehmed Bey in 1534-1535 does not have an epitaph. Marble sarcophagus in the tomb belongs to Mehmed Bey, who died in 1534 and who was son of Mustafa Pasa from Bosnia.

#### **TOMB OF EFLAKI DEDE**

It is located in the Garden of Roses in the eastern part of the museum. It is thought that the tomb, who belongs to Ahmed Eflaki Dede, who is the author of Menâkıbü'l-Ârifin (Legends of the Enlightened), which contains important information regarding meveleviyeh, was built in 1361.



## Mevlâna Dervîsh Lodge

### ÇELEBI MANSION

It is located to the northwest of Mevlana social complex, in the garden behind dervish cells. The building, which is a single storey Bagdadi, has a large rectangular hall in the middle and four rooms on the sides, two on each side. Ceiling of



the hall is decorated with hand carved decorations, like the ceiling of Meydan-i Şerif room.

Assigned for the head of Mevlana Dervish Lodge, Çelebi Mansion, whose date of first construction is not definitely known, was repaired in 1835, 1948 and 1992.

### SPECIALIZATION LIBRARY

The first official library in the Konya Dervish Lodge was established by the head of the dervish lodge Mehmed Said Hemdem Çelebi in 1854. Çelebi established a library with the books in the dervish lodge and his own books, he donated to the dervish lodge and sealed all the books and recorded them. There are 2776 handwritten books in the library. All of the manuscripts have been transferred to digital environment and offered for the service of researchers.

With the new arrangement carried in 2012 the library moved to the kitchen/dining hall building which was restored.

### **HADIKATU'L-ERVAH (Garden of Spirits)**

Mevelevis use the term “hamus (silent)” for those, who have gone to the World of Spirits and become a secret and the place they are buried is called “hamuřan (the place of the silent).” When there was no place next to the tomb of Mevlana, mevlevis, who died were buried in the place of the hamuřan on the southern part. Garden of Spirits was removed between the years 1928-1932. Garden of Spirits was recreated with the grave stones, recorded in the inventory of the museum in 2015. There are Rank Graves, built for Nef’i, who loved Mevlana and national poet of Pakistan, Muhammad Ikbal, who was influenced deeply by Mevlana.



### **GRAVEYARD OF FLUTE PLAYERS, TOMB CARETAKERS AND ASSISTANT DERVISH LODGE HEADS**

In this area which is named as graveyard of flute players, people who have been in important positions, such as Tomb caretakers, Assistan Dervish Lodge Heads, Mesnevi Readers have also been buried here. There are tombstones of Head of Flute Players Abdi Dede from Aleppo, famous flute player Hasib Dede, Hasan Dede from Hocacihan, Esrar Dede, Tomb caretaker Karamâni Ali Dede, Assistant Chef Hasan Ziyâ Dede, Asistant Dervish Lodge Head and Mesnevi Reader Haci Eyyub Sabri Dede, Asistant Dervish Lodge Head Nesib Dede and Tomb caretaker Güzehisari Osmân Dede.

### **GRAVEYARD OF THE MOTHERS**

Graveyard of the Mothers is situated to the north of the small mosque. It can be seen that rose and flower motifs were used with pleasure on the upper parts of head and foot stones of the graves.