



MEVLEVIS AND MEVLEVI ORDER IN THE GEOGRAPHY OF THE AYDINOĞULLARI PRINCIPALITY*

Kemal Ramazan HAYKIRAN**
Münevver Peçinkaya Yıldırım***

ABSTRACT

The Aydınoğulları Principality was founded in Western Anatolia in the 14th century and developed close relations with the Mevlevî Order. The spread of the Mevlevî Order in the region began with the visits of Sultan Veled and Arif Çelebi, and was further strengthened when the founder of the principality, Mübârizeddîn Mehmet Bey, joined the Mevlevî Order. His son Umur Bey also showed respect to the Mevlevî Order and maintained his ties with the order. It is thought that there were Mevlevî lodges in important centers such as Tire, Birgi and Ayasuluğ during the principality period. However, there are limited definitive records about these structures. After the Ottomans conquered the region, Murat II annexed the Aydınoğulları lands to the Ottomans in 1426 and had the Tire Mevlevî Lodge built in 1441. This indicates that the Mevlevî presence in the region was strong. As Evliya Çelebi stated in his travelogue, Mevlevî lodges were not only places of worship but also served as centers of cultural and social life. It is seen that even the coffeehouses in the region were shaped in accordance with the Mevlevî culture. Among the Mevlevî sheikhs affiliated with the Aydınoğulları were names such as Dervîş Ali Horasanî, Dervîş Lâîf, Küçük Nûre'd-dîn, and Dervîş Nigâhî. These sheikhs both spread Mevlevî and made important contributions to science and art. Mevlevî was supported during the Ottoman period, but from time to time it faced movements such as the Kadızadeler movement. The activities of the Mevlevî lodges ended with the closure of the lodges and zaviyas in 1925.

Key Words: Mevlevî Order, Aydınoğulları, Mevlevî Lodge, Tire, Güzelhisar, Ayasuluk

AYDINOĞULLARI BEYLİĞİ COĞRAFYASINDA MEVLEVÎLER VE MEVLEVİLİK ÖZ

Aydınoğulları Beyliği, Batı Anadolu'da 14. yüzyılda kurulmuş olup Mevlevîlik tarikatı ile sıkı ilişkiler geliştirmiştir. Mevlevîliğin bölgedeki yayılışı, Sultan Veled ve Arif Çelebi'nin ziyaretleri ile başlamış, beyliğin kurucusu Mübârizeddîn Mehmet Bey'in Mevlevîliğe katılmasıyla daha da güçlenmiştir. Oğlu Umur Bey de Mevlevîliğe hürmet etmiş ve tarikatla olan bağlarını sürdürmüştür. Beylik döneminde Tire, Birgi ve Ayasuluğ gibi önemli merkezlerde Mevlevîhaneler bulunduğu düşünülmektedir. Ancak, bu yapılar hakkında kesin kayıtlar sınırlıdır. Osmanlı'nın bölgeyi ele geçirmesinden sonra, II. Murat 1426 yılında Aydınoğulları topraklarını Osmanlı'ya katmış ve 1441'de Tire Mevlevîhanesi'ni inşa ettirmiştir. Bu durum, bölgede Mevlevîlerin varlığının güçlü olduğuna işaret etmektedir. Evliya Çelebi'nin seyahatnamesinde belirttiği üzere, Mevlevîhaneler sadece ibadet yerleri değil, aynı zamanda kültürel ve sosyal hayatın merkezleri olarak da işlev görmüştür. Bölgedeki kahvehanelerin bile Mevlevî kültürüne uygun şekillendiği görülmektedir. Aydınoğulları'na bağlı Mevlevî şeyhleri arasında Dervîş Ali Horasanî, Dervîş Lâîf, Küçük Nûre'd-dîn, Dervîş Nigâhî gibi isimler bulunmaktadır. Bu şeyhler hem Mevlevîliği yaymış hem de ilim ve sanat alanında önemli katkılar sunmuşlardır. Osmanlı döneminde Mevlevîlik desteklenmiş ancak zaman zaman Kadızadeler hareketi gibi akımlarla karşı karşıya kalmıştır. 1925 yılında tekke ve zaviyelerin kapatılmasıyla Mevlevîhanelerin faaliyetleri sona ermiştir.

Anahtar Kelimeler: Mevlevîlik, Aydınoğulları, Mevlevîhane, Tire, Güzelhisar, Ayasuluk

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** Doç. Dr. Aydın Adnan Menderes Üniversitesi İnsan ve Toplum Bilimleri Fakültesi Tarih Bölümü,
krhaykiran@gmail.com, ORCID: 0000-0002-7840-0309

*** Aydın Adnan Menderes Üniversitesi Sosyal Bilimler Enstitüsü Tarih Anabilim Dalı Yüksek Lisans Mezunlu, email:
minepecinkaya@hotmail.com, ORCID: 0000-0002-8318-2027.

Introduction

Sultan Veled organized trips all over Anatolia and brought the Mevlevi order to the farthest corners of the country. During one of these trips, he met Aydınođlu Mübârizeddin Mehmet Bey, who was the subasi of the Germiyanogulları. (Ahmet Eflaki particularly focused on this subject and provided information about Mehmet Bey.) Eflaki says in his work that Sultan Veled loved Mehmet Bey very much and gave him the titles of “Our Subasi” and “Sultanü'l Guzzât”, meaning the Sultan of the Gazis. Sultan Veled also said that he loved him the most among the Mongol and Turkish rulers in Anatolia. Sultan Veled, who praised Mehmet Bey, recommended that those who wanted to learn goodness, beauty, generosity and bravery should go to him. Mehmet Bey, not being overwhelmed by this love and generosity, frequently sent gifts to Sultan Veled. (Eflaki, 1973:309) After this visit, Mehmet Bey converted to Mevlevi order. (Şeker, 2006:106)

Arif Çelebi, just like his father Sultan Veled, frequently organized trips to spread the Mevlevi order to the Western Anatolian Principalities. Again, in one of these trips, Arif Çelebi first went to Ladik (Denizli) and then to Kütahya. He was hosted by Alişirođlu, the emir and ruler of the Germiyanogulları in Kütahya. Aydınođlu Mehmet Bey was the chief of the Germiyanogulları at that time. When Arif Çelebi went to Birgi, Mehmet Bey had not yet conquered that place. He was trying to establish his principality with a small number of soldiers. When he heard about Arif Çelebi’s visit, he went to him and asked for his help in finding a state and power. Arif Çelebi gave him the stick in his hand and said, “Whoever opposes you and runs away from you, break his head with this stick and know that from today on, this province and many of the provinces of Hüdavendigâr will pass through your hands and many conquests will be granted to you, your children and descendants and you will dominate all of them under your command.” Mübarizeddin Mehmet Bey took the stick and put it on his head. He said, “I will hit my own soul with Çelebi’s stick and I will hit the enemies of religion with my own stick.” After this incident, Aydınođlu Mehmet Bey was successful in whatever he did. He expanded his territory in a short time. He took his place among the powerful principalities in Western Anatolia. (Eflaki, 1973:307-309)

Umur Bey, just like his father Mehmet Bey, was a great commander and ruler. In addition to his administrative skills, he showed great respect to the people of Sufism and the Mevlevi order. We can understand how much importance the Mevlevi gave him from Ahmet Eflaki’s description of Umur Bey as the second Hamza and his mentioning of him as “Melikü'l-Ümera”. According to a narration in Eflaki’s work, Gazi Umur Bey says that when he was in trouble during a sea expedition, he was saved by Mevlana Hazretleri and that Sultan Veled helped him in the wars. One day, Umur Bey sees Arif Çelebi in his dream and Çelebi says the following in his dream: “Whoever carries our protection certificate on the edge of his robe will be a hero and be respected wherever he goes on land and sea.” After this dream, he says that he found the strength to conquer the island of Chios and added the island of Chios to the lands of the Aydınođulları. (Eflaki, 1973:308-310)

As we learned from Eflaki, a man named Ahi Polat, who came from the border principalities, visited the tombs in Konya. His aim was to get permission from there, settle in the Aydınođulları Principality and organize sema ceremonies there. During his stay at the tomb, it was

understood that he was not worthy of this duty due to his rude attitude towards Arif Çelebi. (Eflaki, 1973:291) The people sent from central Konya to the regions to spread Mevleviism were carefully selected. The reason for this meticulousness was undoubtedly that the Mevlevi sheikhs in the regions represented Hazrat Mevlana and Mevleviism. In his travelogue, Evliya Çelebi states that while he was visiting Aydın Güzelhisar, he met with valuable friends such as “Mustafa Paşazâde, Şems Paşazâde, Boyazâde Efendi, Serdar Hasan Ağa, Mumcu Hüsayin Ağa, poet Salihî Çelebi, Zamiri Çelebi and Mevlevihane Şeyhi Çelebi Efendi” (Evliya Çelebi, 2011:166). As can be understood, his travels made the Mevlevi community felt at the time. The information about Çelebi Efendi is limited to the information provided by Evliya Çelebi. Evliya Çelebi, who said that the coffeehouse culture was developed in Aydın, said “Every tradesman and every tribe has a special coffeehouse. For example, the Mevlevihane coffeehouse is the place of scholars, poets and eloquent people. The Bey’s coffeehouse is for soldiers. The Hacı’s coffeehouse is for merchants. Pasha’s coffee is the bazaar tradesman. Accordingly, every coffeehouse is full of people day and night and they have heart-to-heart conversations. The beautiful scent of lemon and orange flowers in every coffeehouse perfumes the minds of those who drink coffee. These coffee lovers also come to the helva lovers. They have lovers and admirers.” (Evliya Çelebi, 2011:173) He explains the situation in this way. In his words, we learn that there is a Mevlevihane coffeehouse belonging to the Mevlevis and that scholars, poets and people of the book go there.

Mevlevi Lodges Belonging to Aydınnoğulları

In the years following the establishment of the Aydınnoğulları Principality, they quickly dominated the geography they were in and knew how to make themselves accepted. They carried out intensive construction works in the regions under the principality’s population. They built mosques, madrasahs, zawiyas, etc. charitable institutions in regions such as Tire, Birgi, Ayasuluğ. They allocated many foundation properties for these. (Şeker, 2006:251) We learned about the interest of the Aydınnoğulları principals in Mevlevi through Eflaki. Sultan Veled sang the praises of Mehmet Bey, did not break off Mehmet Bey’s communication and sent gifts to Sultan Veled. Similarly, the relationship between Mehmet Bey’s son Umur Bey, who followed in his footsteps, and Arif Çelebi is also obvious. Considering such intense interaction, the existence of any Mevlevi Lodge belonging to the Aydınnoğulları Principality period has not been recorded. II. Murat annexed the Aydınnoğulları Principality to his lands in 1426. In a short period of 15 years, he had the Tire Mevlevi Lodge built in 1441. The fact that Murat II had a Mevlevi Lodge built in a short period of time must have been due to the existence of Mevlevi people in the region, even though there was no Mevlevi Lodge.

Tire Mevlevi Lodge

It was built in Tire during the Aydınnoğulları Principality. At first, its name was unknown, but later it was named Tire Mevlevi Lodge. He lived a modest life during the Aydınnoğulları period. (Armağan, 2006:478)

It is located in a location overlooking the Tire plain. Today, it was located at the intersection of Aydınnoğulları Street and Uzunirim Street. It was oriented north and had a large garden. (Armağan, 2006:477)

The last sheikh of the Tire Mevlevi Lodge was Hayrullah Dede. Hayrullah Dede, who was born in Tire, became a teacher after receiving the necessary education. This Mevlevi person

read and taught the Mesnevi in the Mevlevi Lodge. When the Tire Mevlevi Lodge burned down in 1333 AH, he moved to İzmir. When the Tire Mevlevi Lodge was built by benefactors who loved the Mevlevi order, he moved back to Tire and continued to give lessons. Hayrullah Dede, who was also a Qadiri and Melami, received his education from Hacı Hasan Dede from Eskişehir. (Gölpınarlı, 1931:315) After Hayrullah Dede's death, the Mevlevi Lodge lost its functionality. The seal belonging to Hayrullah Dede is in the Galata Mevlevi Lodge. On the seal, it says "Tire Mevlevi Lodge sheikh Hayrullah Dede". (Armağan, 2006:477)

Yeşil İmaret Mevlevi Lodge was built in 1441 by Yahşi Bey, one of his emirs, during the reign of Murat II. (Tanrıkorur, 2004:469) Yahşi Bey, the first sanjak bey of Aydın during the reign of Murad II, was a person who was a lover of Mevlana. (Armağan, 2006:476) Yahşi Bey b. Abdullah etmea-i, who was known for his trustworthiness and reliability during his time, had a foundation charter built in a location close to Çeken Garden in Tire to emphasize the transience of worldly blessings and the importance of alms-i cariyeh. It is of the type called a zawiya mosque. Its plan is in the shape of a "t". (Seçkin, 2007:8) The name of the zawiya was given by the person who built it, Yahşi Bey b. Abdullah etmea-i. There is a large courtyard around the foundation charter, a kitchen, a cellar, a stable, a garden and a guesthouse to accommodate passers-by inside the courtyard. (Seçkin,2007:27)

a. The incomes of the foundation deed and the Mevlevihane are as follows:

The entirety of the bathhouse located in the Yenipazar area of Tire, all of the eleven shops adjacent to each other located opposite the said bathhouse, the entirety of the inn known as the Kapan Caravanserai located on the north side of the bathhouse, the upper and lower cells located near the inn named Kapan Caravanserai and the entirety of the inn's flowing fountain, and the fourteen shops located side by side on the qibla side of the Kapan Caravanserai inn were given. In addition, all eighteen shops adjacent to each other opposite the shops located in the qibla to the west of the mentioned inn, all five shops adjacent to each other to the north of the Kapan Caravanserai inn, the entire empty land in the middle of the shops located in Tahtakale, Bayrakoğlu Mustafa property in the direction of the qibla near the mentioned zawiya, Doğan property on the east side and Şeyh Abdi property on the north side of the endowment and Mahmut and Mustafa property on the west side and the entire garden around it, Turak property and Papas Yani property in the qibla of the mentioned zawiya, Şarkan Market place, the Muslim cemetery located in the north, the endowment of the madrasah given to Feriştahoğlu, the entire garden located in the enclosure next to the enclosure, the qibla direction located in the village of Ayasuluğ Nazlıova belonging to Osman bin Aydın Fakih to the east belonging to İlyas daughter Tori to the north belonging to İvaz bin Hacı property to the west of the bathhouse located in the large street and the enclosure and a certain amount of the kibbeh adjacent to the bathhouse and The entire land, the property of Bayram bin Emir Gazi in the west in the Ayasuluğ location, Mahmutlu village in the north, a large street in the direction of the qibla and a large hamlet in the east and the entire vineyard there. The property of Mevlana Mehmet bin Tacüddin in the Hisar Yakası location in the direction of the qibla, the foundation in the east, the property of Mahmut in the north, the property of zimmi Badye in the west, the entirety of Hatun garden were given. In addition to these, the property of Hatip Sinan in the east and north in Aydın, the property of Süleyman Bin Mehmet in the direction of the qibla, the mill surrounded by the surroundings and the entirety of the garden in this direction were given as a foundation. (Seçkin, 2007:27)

The foundation real estates with clearly defined boundaries cannot be sold or transferred to another person, cannot be leased for more than three years, and cannot be given to anyone as property. If the person responsible for the maintenance of the real estates dies, they are given to a sane and charitable family member from the same family, regardless of whether they are male or female. In this way, the same family protects and looks after these properties for generations. If there is no one left from the family, the leading figures of Tire such as the Kadı and the Governor should intervene, choose from among sane and reliable people and give them the duty of protecting these properties. (Seçkin, 2007:27)

b. Distribution of Expenses of the Foundation

One tenth is given to the foundation trustee as a salary. One tenth is allocated for the repair costs of the foundation. The wages of the employees in the zawiya are prepared twice a day, in the morning and in the evening, and these meals are distributed to the poor. A fee is allocated from the budget for the expenses to be made for the celebrations to be held on religious days and holidays. (Seçkin,2007:28-29) When we look at the details of the foundation expenses that we have outlined in the previous paragraph, we see that the foundation expenses are first stated item by item. The salary of the foundation trustee is determined at a rate of one tenth. Again, a separate budget is given to the trustee to be spent at a rate of one tenth for the foundation's repair and maintenance expenses. One fourth of the remaining income is determined to be two dirhams per day for the imam and sheikh who are on duty in the zawiya. The clerk is given four dirhams per day, and the muezzin is given two dirhams per day. Kitchen expenses are also stated one by one. The daily allowance for the kitchen cook was two dirhams, the daily allowance for the zawiya's meat expenses was fifteen dirhams, the daily allowance for bread was two dirhams, and the daily allowance for flour was eight dirhams, rice, wheat, grain, pepper, cumin and similar spices was five dirhams, the daily allowance for the person who runs the kitchen was three dirhams, the daily allowance for pure and oil, and pickles, honey and sour ingredients was two thousand dirhams. The annual allowance for wood and salt to be used for cooking was five hundred dirhams. In addition to these, two meals a day in the zawiya, one in the morning and one in the evening, should be served to guests, regardless of whether they were rich or poor, local or guests. The annual allowance for spending on Ramadan nights, Fridays and holy days was three thousand dirhams. These records should be kept item by item and the collector who follows up on this work should be paid two dirhams per day. The collector should regularly report the profit-loss ratio to the sheikh and imam of the zawiya. If any of the duties mentioned above are not performed, the person who neglects his duty should not be fired directly, but should be warned several times. If he insists on his mistake, his duty is terminated by the trustee of the foundation. A more suitable person is found for this job. The trustee is also responsible for this job. If there is any increase in the income, the disposal of that money belongs to the trustee. (Seçkin, 2007:28-30)

If the lodge is ruined, everything that can be done to repair it should be done, and if it cannot be saved despite all efforts, the property where the lodge is located should be given to the poor. Finally, the construction date of the Tire Mevlevi Lodge, which is Hijri 845 (1441), has been annotated in the middle of the cemaziye'l-âhir. (Seçkin, 2007:30)

We learn that this Mevlevi Lodge was converted into a Mosque through Evliya Çelebi, who passed through Anatolia in the 17th century. He says that the figures specific to the Mevlevi Lodge are still there, considering that it is used as a mosque. The conversion of the Mevlevi

Lodge into a mosque must not have had much of an impact on the local people because Çelebi says that the locals are still Mevlevi. (Evliya Çelebi, 2011:181) Mehmet Demirci attributes the reason for the conversion of the Mevlevi Lodge to the lack of a mosque in the region. (Demirci, 2017:59-60)

In the second half of the 17th century, the Kadızadeler movement opened a front against all religious orders in Anatolia. Vani, who became the Sultan's sheikh through Köprülü Fazıl Ahmet Pasha, hated rituals such as the Sema belonging to the Mevlevi. For this reason, in 1666, he banned all religious orders and their rituals throughout the country with a document called "yasağı bed". This ban lasted until 1684. During this 18-year period, many dervish lodges and zawiya belonging to religious orders were damaged and demolished. (Ösen, 2015:50) This ban may have a connection with the conversion of the Mevlevi lodge into a mosque. The Mevlevi lodge, which was converted into a mosque, was named Yeşil İmaret Mosque. The structure has gained the characteristics of a foundation mosque over time. (Baloğlu, 2017:75-76) In addition to magnificent examples of tiles from the Beylik period, there are also decorations from the Ottoman Empire. (Şimşek, 2006:197)

Ömer Rûşenî, the founder of the Rûşenîyye order, was originally from Tire. He spent his childhood in Tire and received his necessary education at the madrasah belonging to the Yeşil İmaret Mosque, which was built as a Mevlevihane here. The seeds of Rûşenî Dede's love for Mevlana and Mevlevi order were planted here. (Tavukçu, 2005:19)

It survived a fire in the early 1900s. The necessary restorations were made. Tire Mevlevihanesi still exists today under the name Yeşil İmaret Mosque. (Şimşek, 2006:197)

Kadızade Mevlevi Lodge

II. It is a Mevlevi lodge located in a zawiya built by Muhiddin Bey during the reign of Murat. The Mevlevi lodge is located in Tire. Some parts of the Mevlevi lodge were demolished in the 16th century. In 1531, it was recorded that the income of the Mevlevi lodge was 18,161 silver coins. It is located close to the Tire Mevlevi lodge. 110 shops were allocated to the foundation as income. Among the Mevlevi lodges in Tire, it is the Mevlevi lodge with the highest income after the Yeşil İmaret. (Armağan, 2006:477)

Muhiddin Bey, who built the Mevlevi lodge, was a very talented person in the field of music. He presented a work called "musiki", which included Mevlevi music, to Murat II. (Armağan, 2006:477)

It is stated that the following people served as sheikhs in the Mevlevi lodge in the 19th century; "Esseyid Hacı Musa, Hafız Ali, Hafız Hasan, Esseyid Bedi-ül Rahman Hulki and Esseyid Ömer-ül Faruk" were recorded. (Armağan, 2006:477)

Nothing remains from the Mevlevi Lodge today. However, the mosque inside the lodge, known among the public as Cazıroğlu, Kazırzade, still exists today. There are door arches on the right and left sides of the mosque that open to the lodges. It is not known when the doors were closed and when the Mevlevi Lodge lost its function. (Bozkurt, 2021:195)

Hüsameddin Bey Mevlevi Lodge

Hüsameddin Bey, who loved Mevlana very much, had a two-story Mevlevi Lodge built in a location close to the Yeşil İmaret Mevlevi Lodge. The Mevlevi Lodge known as Hüsameddin Bey was built during the reign of Murat II. (Armağan,2006:477)

Hasan Çelebi Mevlevi Lodge

It is said that there was a Mevlevi Lodge known as Hasan Çelebi in the Derekahve Area of Tire. It is said that the place known among the public as Neslihan Mosque was previously used as a Mevlevi Lodge. (Armağan,2006:478)

Hasan Çelebi, who used titles such as Seferşah and Sungurşah, had his death date recorded as 1527 on his tombstone in the Tire Museum. (Belen,2015:58)

Hekim Çelebi and Mola Çelebi Mevlevi Lodge

During the reign of Murat II, Tire was virtually surrounded by Mevlevihanesi. Hasan Çelebi Mevlevihanesi, Hekim Çelebi and Mola Çelebi Mevlevihanesi are located close to each other. (Armağan,2006:478)

Aydın Güzelhisar Mevlevi Lodge

The Mevlevihanesi was built in 1552-1553 by Dervish Ali Horasani, who was born in Khorasan and died in Aydın, in the rose garden belonging to Ramazan Pasha's sister Safiye Hanım. Ramazan Pasha Mosque is located near the Mevlevihanesi. It is also known that the Mevlevi Lodge was close to the bazaar. (Göyünç, 1992:83) As we learn from Evliya Çelebi's Seyahat-name, Evliya Çelebi saw this Mevlevi Lodge. He describes what he saw with the following words. The Ramazan Efendi Mosque had a large garden. Çelebi mentions the existence of a Mevlevi Lodge in this garden. However, he mentions that with a decree issued during the Ottoman Empire, all Mevlevi Lodges were closed throughout the country and Mevlevi rituals were banned. Mevlevi sheikhs were exiled from the country. On the wall of the destroyed Mevlevi Lodge it is written, "While the Halkah-ı çerhde was a rite, those who were angry and happy are always unfulfilled" (This lodge, where sema ceremonies were held in the past, was closed because it was no longer wanted.) (Evliya Çelebi, 2011:174) The Mevlevi Lodge, which we know was close to the bazaar, had its share of fire incidents in the late Ottoman period and was completely burned in 1857-1858. (Artam, 2007:51) The documents in it were burned together with the Mevlevi Lodge. Apart from a few documents belonging to the Mevlevi Lodge found in the house of Esbak Sa'id Dede, the sheikh of the Mevlevi Lodge, nothing remained. (Göyünç, 1992:83) The Mevlevi Lodge, which we know was destroyed after the prohibitions, could not survive this great fire.

Ayasuluğ Mevlevi Lodge

The name of the Selçuk district, which is 75 km away from İzmir today, was mentioned as Ayasuluğ during the Aydınöğulları Principality. It was conquered by Mentеше Bey's son-in-law Sasa Bey, but Mehmet Bey himself defeated Sasa Bey and annexed this region to his lands. Ayasuluğ became the capital of the Aydınöğulları Principality after Birgi in 1348 when Hızır Bey became the head of the principality. (Şeker, 2006:230-233)

The Mevlevi Lodge, whose construction date is unknown, is estimated to have been built in the last half of the 14th century. It is larger and more functional than the Keçeçi Ali Mevlevi Lodge in Ece Village, which is affiliated with Ayasuluğ. The Mevlevi Lodge lost its importance when the principality lost its power. (Telci, 2006:454)

Ayasuluğ is located close to the sea. For this reason, some people living here were exempted from taxes on the grounds that their lands were unproductive. This situation caused the region to receive a lot of migration. It brought vitality to the region in the 16th century. The existence of a mosque, thirteen small mosques, five zawiya, a madrasah, four baths, a caravanserai, a Mevlevihane, and fifty-seven shops were recorded. (Emecen, 1991:226-227) No information was recorded about the Mevlevihane, which we estimate to have been established in the late 14th century, for the next hundred years. However, according to the records in the accounting book dated 1530, it was stated that all of the income of the Mevlevihane was annexed to the Hoca İbrahim neighborhood mescid. (Telci,2006:454) The income transferred to the mosque is as follows:

A vineyard that brings in 50 akçe income, a farm in Kuyumcu village with an income of 400 akçe, a pasture near the city that brings in 30 akçe income, two mulberries in the pasture that brings in 50 akçe income, an olive tree, a tannery with a well worth 80 akçe, a house plot worth 10 akçe rent, two dilapidated shops with an unknown income and the income of a few mulberry trees, a total of 620 akçe income was transferred from the Mevlevi Lodge to the Hoca İbrahim neighborhood mosque. (Telci,2010:167)

As can be seen, the Mevlevi Lodge, which was established in the 14th century, lost its function before the 16th century. According to accounting records dated 1530, the incomes endowed to the Mevlevi Lodge remained idle and were added to the Hoca İbrahim Masjid in Ayasuluğ. (Arıkan, 1990:166) Apart from this, there is not much information about the Ayasuluğ Mevlevi Lodge.

Keçeçi Ali Mevlevi Lodge

In the 16th century, Mevlevi order spread to the most remote corners of Western Anatolia. In fact, Mevlevi Lodges, which were built in city centers during the foundation period, began to be built in villages in later periods. Keçeçi Ali Mevlevi Lodge is one such Mevlevi Lodge. It was opened by the local people in the village of "Edeköy" in Ayasuluğ, whose entire population was Mevlevi. (Gülpınarlı, 2018:228)

Foundation lands were allocated for the expenses of the Mevlevi Lodge. These lands consist of two parts. The foundation document includes the phrase "It is constitutional for the ulema and the sultans". (Telci, 2010:167)

Keçeçi Ali Mevlevi Lodge, like Ayasuluğ Mevlevi Lodge, was short-lived and was demolished before the 16th century. Today, it is estimated that this place is the village of Sultaniye in the Selçuk district of Izmir. (Telci, 2010:167)

Mevlevi Sheikhs of the Aydınöğulları Principality

After the Ottoman State conquered the lands of Western Anatolia, it benefited from the Sufi people in the region as well as the lands. Through these people, the hearts of the locals were won and the courage of these people who were taken to wars was increased.

Starting with Mehmet Bey, the intellectuals were protected and respect for sheikhs and scholars was not neglected. The needs of the Sufis who were housed within the state were met. These people who came ensured the cultural development of the region. (Şeker, 2006:251) The rulers of the Aydınöğulları Principality knew that the real permanence was hidden in cultural development.

Sheikh Imam-Zade (B.? /? - D.915/1509)

There is not much information about Imam-Zade, whom we know to be from Aydın. However, it is recorded that he served as a sheikh in the Mevlevi Lodge for many years. Since his period as a sheikh lasted for a long time, he trained many students during this time. (Kaya-can,2019:155)

Dervish Ali Horasani (16th Century)

Ali Horasani, who was honest, generous and sweet-tongued, came to Konya from Khorasan with an assignment. He fell under the spell of Mevlevi Order in Konya and became a lover of Hazreti Mevlana. He traveled to various places in Anatolia and during one of these trips, he met Sultan Divani, the Postniche of the Afyon Mevlevi Lodge, and received training from him. He lived in Aydın for a while. (Odunkıran, 2020:2051)

In 1552-53, he founded the Aydın Güzelhisar Mevlevihane in the rose garden belonging to Safiye Hanım, the sister of Ramazan Pasha. However, the Mevlevihane was completely burned down due to the fire incidents that occurred in the last periods of the Ottoman Empire. (Artam, 2007:51)

As can be understood from his name, this person was born in Khorasan and his exact date of birth is not known. However, as we learn from Sakıp Dede's work titled Sefine-i Neffise-i Mevlevîyân, we know that he lived in the 15th and 16th centuries and died in the Güzelhisar town of Aydın. (Odunkıran, 2020:2051)

Dervish Lâlî (B.? /? - D. 980/1572)

We know that Derviş Lâlî was born in Güzelhisar and his father was a merchant. When his father died, he inherited a lot of money. He spent most of the inheritance he received to help the poor. He was known as a reliable and trustworthy person by his circle. Derviş Lâlî Dede, who helped those in need, was loved and respected by everyone. (Odunkıran, 2020:2075) After his wealth was depleted, he went to the Mevlevihane founded by Horâsânî Ali Dede and suffered in the kitchen.

He took the name Derviş Lâlî because he could not speak. He was also a disciple of Horâsânî Ali Dede. After the death of his sheikh, Dervish Ali Horasani Dede, he took the post of sheikh in Aydın Güzelhisar Mevlevi Lodge. (Haykıran et al, 2019:81) The following lines of Lali Dede, who was famous for his poetry, have reached us today:

“Lali made his servant ol lü'lü'-i lâlä

With the grace of his breath and his will, he said

The miracle of the moment is the essence of his body

With nothingness, you should be a shehe lâlä” (Enver, 2013:187)

He studied under Khorasani for a long time. He served Khorasani throughout his life. He started to speak with the miracle of Khorasani Dede. He became a magnificent orator beyond speaking. He affected everyone with the magic of his words and his reputation reached the ears of the sultan of the period. Sultan invited Lâli Dede to Enderun. (Odunkiran, 2020:235) He went to Dersâdet with the invitation, but he did not have the chance to return and died there. The people of the period saw him as a saint, and this continued after his death. His tomb was flooded with visitors for many years. (Odunkiran, 2020:2078)

El-Mevla Nure'd-dîn (Little Nure'd-dîn) (16th Century)

Little Nure'd-dîn, who was born in Aydın, was a well-mannered, honorable, bright-faced, well-educated enlightened person. There is no clear information about his birth and death dates. We know that Little Nure'd-dîn, who is known as a Mevlevi, is from Aydın. However, he did not live in Aydın for a long time. (Atayî, 2017:570)

After the province of Aydın fell into Ottoman hands, the scholars who were educated there were assigned and sent to every corner of the country. Like everyone else, Küçük Nure'd-dînde served in many parts of the country. After working for a while with a judge, he worked as a lecturer at the Bursa Hamza Bey Mosque with 20 akçe in 961 AH (1553/1554) and became a master of rhetoric. He served at the Bursa Molla Hüsrev Madrasah with 25 akçe. He served at the Istanbul Efdal-zâde Madrasah with 30 akçe in 974 AH (1566/1567), and was assigned to Çorlu in place of Deli Kerim, who was dismissed in 978 AH (1570/1571). Finally, he was a teacher to the son of the vizier Ali Pasha. (Atayî,2017:571)

Nûre'd-dîn Efendi, who was interested in illumination as well as the sciences, wrote his work called "Mesalik" on the way to the hajj. No further information has been obtained about his work, which we know emphasizes reason and virtue. (Atayî,2017:571)

Dervish Nigâhî (B.? /? - D.940/1542)

We do not have much information about Dervîş Nigâhî, who was from Aydın, Tire. However, he is mentioned briefly in Esrâr Dede's work called Teskire-i Şu'ara-yı Mevleviyye. Nigâhî, who was a divan poet, and Sultan Divani, the Postnişini of Afyon Mevlevihane, met in Istanbul. Nigâhî accepted the Mevlevi order through Sultan Divânî. (Dede, 2018:291-292) He worked as a clerk during his time in Istanbul. (Efendi, 2017:319) Nigâhî, who was very proud, fell ill with love and lost consciousness, shaved his eyebrows and joined the saints. He gave up on worldly blessings. It is recorded that he lived a generally troubled life. (Köksal, 2005:613)

"If your calligraphy is shaved, 'it is a shame for you Nigâhî"

The people of the pen are the ones who will make you a Dîvânerâ kelem nîst" (Enver, 2013:207)

Though we do not know the exact date of his birth and death through his poem written in 940 (1533/1534) (Dede, 2018:291-292), we know that he died during the reign of Suleiman the Magnificent. (Dede, 2018:320) Although it is not certain, Ali Enver gives the date of Nigâhî's death as 949/1452 in his work titled Semâ-Hâne-i Edep.

Dervish Mehmed Hâletî (B.? /? - D. 1012/1603)

It is agreed that Hâletî was a sipahi by profession. He traveled to many countries because he loved learning science. During these travels, he came to Konya. Here he converted to

Mevlevi. During his time in Konya, he worked intensively on the Mesnevi. He translated Menâkıb-ı Hazreti Mevlânâ. He wrote a verse called “Usûl-î Usûl” to Taşlıcalı Yahya’s work called “Kitâb-ı Usûl”. The following couplets belong to this verse. (Mehmed Tahir, C3, 31)

Pâk dog your heart walk like a ney Hâletî

Keşf ola you nidüği. esrâr-ı Mesnevî (Mehmed Tahir, C2, 413)

Riyâzi, who expressed his sorrow at the death of Haleti by saying “Ah Değiş Haleti has passed away”, also stated the date of Haleti’s death as 1012 AH. (Enver, 2013:60)

Arami (B.??? - D.1040/1630)

Arami, who was born in Tire, has an unknown date of birth and real name. He is one of the well-known poets of the 16th century. He has a dervish-like and elegant structure. Since he was illiterate, he received education at the dervish lodge of Hazreti Molla Ahmet Hüdavendigâr, one of the scholars of the period, and learned to read and write in a short time. Being a lover of Hazrat Mevlana, Arami went to Konya and became a Mevlevi. (Ahdî, 2018:114)

The last years of Arami’s life coincided with the reign of Murat IV. He was in literary circles with famous scholars of the period such as Nefi, Cevri and Atayi, and became a person who was loved and respected during his time. (Enver, 2013:39)

Arami, known for his beautiful nature, had his own divan. His divan has not survived to the present day. Esrar Dede says that the reason why Ahdî mentioned this person with the name Arama is because this person did not know how to read or write. (Açık, 2002:129)

Arşî-i Şânî Dede Tirevi (B.? /? - D.1000/1591)

Arşî Dede, one of the Aydın Mevlevis, was born in Tire. (Efendi, 2017:226) There is no clear information about his real name and date of birth. Arşî Dede, who was well-educated and referred to as a mullah, left the mullah and devoted all his attention to Mevlevi. (Adak, 2008:122) It is known that he served İbrahim Şâhidî and his son Şuhûdî Dede, who were important sheikhs of the Muğla Mevlevihane, for a while. (Dede, 2018:211)

Arşî Dede is at the forefront among Mevlevi poets. There are some poems that have survived to the present day. For example:

“The drunkard is drunk, the cupbearer does not hold on his path

If you turn him away from God, what will happen as he falls

I said let me rub my face with your hand for a moment

That rosebud laughed and said I will not kiss

Make the pleasure of a beloved with a smile

If you want to push away, oh my lord, the pleasure of the world”

During the foundation period of the Ottoman Empire, it implemented a policy of settlement and exploitation in the lands it conquered. In line with this, it followed the path of winning the hearts of the people of the region by sending the intellectuals in the places it conquered to various places. Especially with the conquest of the Balkans, many intellectuals were sent to the

Balkans for the non-Muslim subjects in this region. (Köprülü, 1991:107) Arşî Dede is one of them.

He is close friends with Yeniceî Hayalî Bey. They participated in some poetry competitions together. (Mehmed Tahir, 1972:20) He was also a Kalender dervish, one of the companions of Günahî Dede. (Enver, 2013:148) He traveled to various parts of Anatolia and went to the Balkans. Arşî Dede, who was a Danışmend, resided in Mora for a long time due to his duty and went to many places in Mora. He died in Mora and was buried there. (Dede, 2018:211)

Cafer Efendi (B.? /? - D.1021/1620)

Cafer Efendi was originally a teacher from Aydın. His date of birth is not known for sure, but it is certain that he was born in the 16th century. He served as the mullah of Jerusalem and Mecca and Mecca in 1603. He even resigned from this duty due to a stroke. He returned to Anatolia and became the Mullah of Tire. He converted to Mevlevî order in Tire. He died in 1620. (Kayacan, 2019:82)

Ayşî Dede (B.1572/73- D.1650)

Ayşî Dede, who was born in Aydın, had his real name İsa. His father was Aydınî Hacı Hîmet Efendi. He should not be confused with Ayşî, whose real name was Mehmet and who lived in Tire in the same period. Both are different people. (Sürraya, 1996:343) Ayşî named Mehmet died in 1607, and Ayşî Dede, who was a Mevlevî, died in 1650. Ayşî Dede, who received education in the Madrasah, received permission from Kınalızade Mehmet Efendi and served as a teacher to Ümmül Veled in 1619, Sinan Paşa in 1621, Hoca Hayreddin in 1623, and Hatice Sultan in 1625, and in Çorlu in 1628. Later, he was dismissed from his duty and appointed as a judge in Üsküdar. After a while, he returned to Aydın and continued his duty as a judge there. Ayşî Dede, who was a Mevlevî, began to be called "merd-i saadetmendi". He came to the forefront in his time with his poetry. This person, who was a Mevlevî, was appointed to Mecca in 1650 and died in the same year at the age of over eighty. He was buried outside Edirne Kapı, near the Emir Bukhari lodge.

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EXTENDED ABSTRACT

The Turks' adoption of Islam was a turning point in terms of Islamic and Turkish history. The Turkish States assumed the role of protector of the Islamic world and fulfilled this duty duly. Turkish rulers had architectural works built in the lands under their rule whose fame would go beyond borders. They were instrumental in the training of important Sufis. They enriched the lands under their rule materially and spiritually.

The trust in the Turks during the migrations to Anatolia after the Mongol invasion should not be ignored. The early Seljuk rulers did not disappoint this trust and met the needs of those who came. However, the imprudence of the Seljuk ruler in Anatolia after the Mongol invasion changed the course of everything and Anatolia was subjected to intense Mongol invasion. The people, who had no more strength to endure during the occupation, found a solution in turning to religion. Here, sects such as Halvetilik, Suhrawardilik, Kubrevilik, and Mevlevilik came into play. While the people increased their resistance power thanks to these orders, the administrators gained influence over the people through the orders. The Mevlevi elders who managed this situation well found the opportunity to spread their views to wide geographies in a short time.

The Mongol invasion started to lose its effect after a while. The principalities that took advantage of this situation declared their independence one by one. The Mentеше-Oghulları principality in Western Anatolia was the first principality to emerge from this process. The principality achieved political stability in a short time. This situation attracted the attention of Mev-

lana's successors. Mevlana's caliphs penetrated the Menteşe lands with their visits. Many Menteşe Beys accepted Mevleviism starting from Mesut Bey. This situation was crowned with a Mevlevi lodge built during the reign of Ahmet Bey. Although the records of the principality period are insufficient, it is possible to say that Mevleviism was adopted until the last period of the principality.

We have previously mentioned that the Aydınogulları Principality met the Mevlevi Order during the period of its founder Mehmet Bey. Similarly, there was communication with the Mevlevi elders during the Umur Bey period. During this period, there is no information recorded about a Mevlevi lodge being built in Birgi, the capital of the principality. This situation has also brought about ideas that the Mevlevi order remained superficial and unorganized during the Aydınogulları Principality period.

Although the existence of a Mevlevi lodge in Birgi is not known, the existence of a Mevlevi lodge in Ayasuluğ, the second capital of the principality, which is estimated to have been built in the 14th century, has been recorded. We can understand that this Mevlevi lodge belongs to the principality period, just like the Ahmet Bey Mevlevi lodge built during the Menteshe-Ogulları Principality period, since it lost its function shortly after the principality collapsed.

During the Aydınogulları Principality period, the Tire region was also rich in terms of Mevlevi lodges. However, since the records of that region were limited, it did not stand out as much as other Mevlevi lodges. Munis Armağan, known for his work titled Tire and Tire History Encyclopedia in the State Archives, states that Tire was surrounded by Mevlevi lodges in the 14th and 15th centuries.

When the Aydınogulları lands came under Ottoman rule, there was no serious change in terms of Mevlevi. After Murat II took over the region, he had the structure known today as Yeşil İmarat Mosque built in Tire as a Mevlevi lodge in a short period of 15 years. It is possible that this move by Murad II was aimed at appeasing the people of the region. In addition, as Evliya Çelebi also stated, since most of the people of the region were Mevlevi, such a structure must have been needed.

The Ottoman State faced the Shia Safavid threat from the reign of Bayezid II. It pursued a policy of supporting Sunni orders against Shiism. Since Mevleviyeh was one of the most influential orders at that time, it was supported by the state. The material and spiritual needs of Mevlevi and Mevlevi lodges were met. They were allowed to spread to as wide a geography as possible. Although the existence of Mevleviyeh was interrupted by the Kadızadeler movement, it regained its power in the 18th and 19th centuries. After the abolition of the dervish lodges and zawayas in 1925, Mevlevi lodges were closed and the institutions belonging to the orders were terminated.