



Ordeal in Mevlevi Education in the Framework of Social Learning Theory

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Abstract

The importance of spiritual maturation in the religion of Islam is the Prophet of Islam. It has an important place in the hadiths and life of Hz. Muhammad. This maturation occurs when a person resists his whims and resists his ego. This is subjected to a process of resistance. In the Mevlevi tradition, this process is defined as "ordeal". The ordeal takes 1001 days. The person who suffers is obliged to serve the people who came to the Mevlevi Lodge before him, not to fail in respect and dignity, and to fully fulfill the responsibilities given by the person he is in charge of. Every person in the Mevlevi lodge is called a soul. Each new soul tries to learn the manners and manners by observing the states and attitudes of other souls. It is noticed that the principle of following the role and model chosen by the person in the social learning theory also has a place in the Mevlevi education system. Social learning theory argues that individuals in society learn by modeling and observing other people based on the fact that the individual is a social being. The ordeal starts in the kitchen. In this place known as Matbah, it is necessary to accomplish all kinds of tasks given by Ascı Dede Efendi. This is the essence of the ordeal. Admiration is fed to those who complete the difficult path. If a person completes this journey that he started with the simplest services, he is considered to have reached perfection.

Keywords: Ordeal, mevlevi, mevlevihane, ordeal education, social learning theory.

Introduction

One of the basic principles of Islamic belief is belief in the hereafter. According to the rule that there is a new and eternal life after death, this world should be evaluated in the best way as a preparation stage for the afterlife. After the death of the Prophet of Islam, due to the growth and expansion in the Islamic world, scientific, intellectual, and social differences began to emerge in the religion of Islam, and as a result, several sects emerged. The better the preparation for the afterlife, the happier a Muslim will be in both worlds. Interpretations, which include the state and interpretations of the effort to make sense of the situation and



conditions in the Islamic creed, make up the basis of mystical thought. Giving importance to meaning rather than matter and the inner rather than the apparent is one of the main principles in the thought of Sufism. With the instruction given by the verse "*The hearts can only be satisfied by remembering Allah*", people who follow the path of Sufism have always been busy with dhikr and pursued the discipline of their nafs and being a perfect person. Sufism is not only a science but also a state and a way of education (Göktaş, 2011, p.9).

This way and style have a significant place in the history of Islam. The primary goal of Mevlevism, which is a branch of the Sufi school, is to raise people with morality and personality. Mevlevism is the name of the sect founded by his son XIII. Sultan Veled (d.1226-1312) in the name of Mevlana Celaleddin Rûmî (d.1207-1273) in Konya at the end of the century. This sect was attributed to Celâleddin Muhammed from Belh, known as "Mevlânâ", which means "*Our Lord*", and his understanding of the order, which he attributed to three means such as music, sema', and poetry, developed in Konya after his death and continued throughout the Anatolian Principalities period and the six centuries old Ottoman Empire. It has become one of the sects that deeply affected Turkish society (Küçük, 2013, p.9).

Those who enter the path of Sufism are called "*sufî*". His next goal is to seek answers to the fundamental questions of humanity. According to Islamic belief, the human being was created as an honorable creature. God breathed into a human from his own spirit. He has made him honorable, dignified, and holy. He gave him wisdom and knowledge. But one can also fall to the lowest of the lowest. Against the wishes and desires of the human soul, he should observe the orders and prohibitions of Allah, the creator, and act accordingly so that he can become a perfect human being. This is what Sufism aimed at. In the understanding of Sufism, there is the idea that people need a spiritual education, and based on this idea, Sufism has the places and people that it can guide within the framework of spiritual education (Arpaguş, 2009, p.124).

The ordeal is one of the types of asceticism. For forty days, it has been aimed to devote most of the time to worship by being content with eating, sleeping, and talking less, and thus ensure spiritual development. Addressing the subject of suffering in the context of research will add a different depth to the study. Addressing the subject of suffering in the context of research will add a different depth to the study.

Ordeal in Mevlevism

Asceticism is a set of practices that enable the self to be disciplined with Islamic methods. Resisting the desires of the soul is the basic philosophy. More means more and more. It also means torment, distress, bowstring, and ball of thread. The word Erbaîn is the equivalent of the number forty in Arabic. The number comes from the Persian word "*çihl*". The number forty, which is the equivalent of the word suffering, has a special meaning (Eraydın, 1993, p.315). In verse in the Qur'an, the following is stated: Surely, heaven is the only place he will reach." (Mevdûdi, 2003, p. 490).

According to Taberi's commentary, the phrase "*to forbid one's soul from bad desires*" has been interpreted as "*one who restrains his soul from desires that Allah does not like*" (Taberî, 2013,

p.568). In this sense, it overlaps with the practices in the ordeal. As it has been practiced in all religions and cultures since ancient times, the ordeal has existed even though its name is not ordeal. It is known that such ceremonies exist in religions such as Shamanism, Taoism, Manichaeism, and Buddhism. We see that in all of them, there is a desire to reach the truth. Hz. It is known that Moses prayed for forty nights on Mount Tur. Prophet of Islam, the good advice of Muhammad for those who pray for forty days is known. "*Whosoever acts sincerely for Allah for forty days, springs of wisdom will spring from his heart to his tongue.*" (İsfehâni, 2008, p.189).

In a hadith, Hz. Muhammad (pbuh): "*O Allah, I seek refuge in You from weakness, laziness, cowardice, stinginess, old age, and torment in the grave. O Allah, give my soul taqwa and purify it. You are the one who cleans it best. You are his friend and son-in-law. O Allah, I seek refuge in You from the knowledge that does not benefit, from a heart that does not tremble, from an insatiable soul, from a prayer that is not accepted*" (Müslim, ez-Zikr, Hadith no: 2722) and asks Allah for help in purifying his soul.

In the words of Sühreverdi, "*The Sufis are not looking for something special that they do not pursue at other times by suffering forty days. However, when the nafs's opposition to good manners and behaviors that would confuse the state, they were in increased, they entered into a special prayer for forty days and aimed to spread the blessings and morality they obtained there to all their time*" (Sühreverdi, 1999, p.263).

The people who applied to the Mevlevi Lodge for asceticism should have had certain characteristics. Otherwise, they would not have been admitted to the ordeal. These people were selected from all segments of the society, who did not exceed the age of twenty-five, did their military service, were single, did not have a contagious or chronic disease, did not have sar'a or mental illness (Küçük, 2003, p.38).

In Mevlevi, the word ordeal is used instead of erbain and halvet. Its duration is limited to 1001 days. The word consent corresponds to the number 1001 with abced calculation (Eraydın, 1993, p.315). On this occasion, a link has been established between the word "*consent*" and the number 1001. With the thought that one who completes 1001 days of ordeal gains consent, Mevlevism has a special place in terms of etiquette and etiquette. Mevlevi lodges, with Konya in the center, were structured in accordance with the rules of etiquette and manners. Those who suffer in the Mevlevi lodges are called asitane. A method called matbah training was followed in the âsitâne (Tekin, 2014, p. 5). These spaces have kitchens. Those that do not suffer, are smaller, and do not have a kitchen are zawiya (Koşay, 2003, p.381). Their number is much higher. Mevlevi lodges built in a large area consisting of matbah (kitchen), semahane, tomb, masjid, square of sheriff, grandfather cells, selamlık, and harem quarters. The great Mevlevi lodges that have undergone ordeals are called "asitane" (Tekin, 2014, p. 5). Mevlevi lodges, which were generally planned as a complex, were established in a large garden area and consisted of units such as a semahane, tomb, ordeal lodge, cells, selamlık, harem room, kitchen, cellar, and practice lodge (Küçük, 2013, p.11). After the Asitane-i 'Aliyye in Konya, the residences in the Ottoman Empire were as follows: Galata Mevlevi Lodge, Yenikapı Mevlevi Lodge, Beşiktaş Mevlevi Lodge, Bahariye Mevlevi Lodge, Kasımpaşa Mevlevi Lodge, Bursa

Mevlevi Lodge, Eskişehir Mevlevi Lodge, Eskişehir Mevlevi Lodge, Kassei Mevlevi Mevlevisi, Kassavasi Mevlevi Mevlevi, Karachi Mevlevi Lodge Mevlevi Lodge, Manisa Mevlevi Lodge, Egypt Mevlevi Lodge, Yenişehir (Rumeli) Mevlevi Lodge, (Tekin, 2014, p.5).

It is the season of maturing for asceticism. It is the education of making good people, mature people. Reaching consent is the ultimate authority among mystical authorities. Those who could not complete this arduous journey were treated kindly and politely, shown to have failed in the task by turning their shoes inside out without offending. If the sâlik realized that he could not do it himself, he could go through suffering. If the person who broke the ordeal regretted it and returned, he would start his duties from the beginning. If they committed a major mistake, they would be sent off through the door called the "insolent door" at the back (Yöndemli, 1997, p.8).

The main methods applied in the ordeal process in Mevlevism can be grouped under the headings of being together with people and serving, dhikr, whirling and music, unconditional obedience and devotion to the guide, eating less, entering seclusion, and Mesnevi readings (Zübeyir, 2001, p.137).

Asceticism means a kind of serving. The concept of "service" has a special place and position in order to learn humility, good manners, respect, respect, and tolerance. It is one of the most precious ways to reach Kemal, to overcome the nafsir feelings, to have compassion, to destroy the sense of arrogance of love. Two basic rules apply here. The principles of "benevolence are in service" and "service to the public is service to the right" are the basic values. Here, the person who suffers reaches maturity under the auspices of his senior (Akdemir, 2012, p.61).

It is seen that the permanent role of the learning environment (Kula, 2021), the influence of the model, and the environment in the social learning theory of Bandura, the famous social psychology expert, exists in the Mevlevi spiritual education. Taking the role, attitudes, and behaviors of the role model as an example and arranging the behaviors in this direction largely coincide with the facts determined by the social learning theory about learning. Acting on the fact that high-status people are more imitated, other people's attitudes and behaviors are models during the suffering period.

As in all other sects, the existence of a guide, that is, a murshid, is inevitable in Mevlevism. The guide, who represents the sect, helps the individual to overcome his ego. Transcending the ego, too, is possible only with the help of an outsider and a competent person since one's space is only within one's own boundaries. The disciple tries to emulate his master, to put himself in his place, and empathizes in such a way that he feels like a part of his master. At the root of this identification is love. The heart of the disciple in the spiritual development process is full of love. In this relationship, it is possible to say that the principle of taking the role model person as an example in Bandura's Social Learning Theory is applied.

Mevlana Celaleddin also states that a guide is necessary in order to be vigilant and cautious against the provocations of the secret enemy soul. In Mevlana's Mesnevi, the necessity of a guide is stated as follows: *"Hey sad, miserable man, either enter our ship or tie that ship to this ship. Well, O person who thinks he is something, either connect to a mentor or tie your ship to*

the master's ship and let it guide you. Thus, do not stray from the right path" (Konur, 2005, p.150).

Those who did not complete their ordeal were called "soul". To be known as a "Dervish" or "Dede", it is necessary to complete the ordeal. For this, he had to give his life confession (Gölpınarlı, 2006, p.361). Making a confession is a difficult decision. The person who enters this path requires being able to stay hungry when appropriate and endure heavy words. Dying before death is an important phrase in terms of describing the death of the soul and is used for a person who has made a confession and completed his ordeal. The person who wants to enter the ordeal is told about these difficulties, and after the consent of his family is obtained, he can begin to suffer by stating that he accepts all these and confesses (Eraydın, 1993, p.315). The person who accepts the ordeal first sits on the "beard skin" on the matbah and watches over the people who suffered before him for three days. During this time, he would not talk to anyone; he would just sit quietly on his knees and continue to watch. At the end of three days, the person was brought before Kazancı Dede again and asked whether he was determined in his confession. If the person was determined, he would serve as a footman, which would last eighteen days. Kitchen tennure, arakiye, and elif-i nâme were given to him by the cook Dede, who was in charge of the printing press. Wearing a dervish dress is called "undressing". The undressed "nev-niyâz" would begin to suffer under the name of "kitchen soul" under the supervision of his grandfather. During the ordeal, the person was tested, the same work was done again, when necessary, he was put to hard work, and thus patience was taught. The undressing devotee was entrusted to Kazancı Dede, and his work was described to him. After the footman took out the whirling, he was allowed to enter the reciprocation. He used to wear a life coin in a ceremony called "*Mubtedi Mukabele*". When someone came to the place of footwork, he would also be a "market seller". The duty of the marketer is to buy the kitchen materials that need to be bought from outside. Later on, he served as a dishwasher, somatist, and fielder in turn (Aksoy, et al. 2016).

In the Mevlevi sect, unlike other sects, special importance was given to music. Ney sound and ney blowing are almost integrated with this sect. Here, it is aimed to purify one's self with the waves emitted by the ney sound. According to the results of the researches, it has been revealed that music creates carrier waves that help the person to go through difficult experiences and dead ends, to let go, to surrender. The fact that the ney taksims are in different maqams during the sema also has a connection with the transition phase of the person to the state of ecstasy (Çetinkaya, 2014; Gönül, 2007).

Matbah-1 Şerif (Kitchen)

Matbah-1 şerif, which is the place where food is cooked, has a special place in the Mevlevi order. The printing press is a very large flat (Gölpınarlı, 2006, p. 313). The spirit of the Mevlevi lodges is the matbah (Gölpınarlı, 2006, p.364).

All stages, from the meal preparation stage to the eating stage to the stage of getting up from the table, were carried out depending on the rules (Gölpınarlı, 2006, p.380). Mevlevîs called it "*the place where people are cooked*" because it is a place where people mature and cook

besides cooking food (Azsöz, 2016, p.32). No noise was made here, and people were treated seriously and dignified. As an expression of the respect shown to the printing press, greetings were made while passing by the door of the printing press. The kitchen, also called Ateş-baz, was accepted as the office of Ateş-baz-ı Veli (Yıldız, & Özkan, 2017, p.51).

In the Matbâh-ı Şerif, besides the services that provide self-education and the sky, intellectual education was also provided. The interests and abilities of the dervishes were investigated, and music, calligraphy, carving, carpentry, gardening, cookery, cit, embroidery, jewelry, watchmaking, physics, chemistry, and medical training were given, including literacy education (Ösen, 2015, p. 263). It is known that Turkish, Persian, Arabic, Latin, and Greek languages in some periods were taught. The education that starts in the matbah turns into art education. Those who mastered these fields could become Müderris Dede and gave lectures. These lectures were open to the public. Thanks to these courses, it was possible to learn a profession and start a business. In very urgent cases, souls could go out of the convent, but they could not stay out at night. When the marketer went out, he wouldn't stay long; he would do his work and quickly return to the dervish lodge.

Cooperation is essential in the Mevlevi lodge. According to the multiplicity of the number of souls, an assistant was charged to those who served. These assistants were called "*refik*". Otherwise, if the number of souls was low, then a soul would perform more than one task.

After completing his ordeal, the dervish is placed in his own cell after various ceremonies. After the first night of prayer, the grandfathers visit the dervish with small gifts and drink coffee (Demirci, 2007, p.114).

Social Learning Theory

Social learning theory is a theory developed based on the fact that the experimentally very strict rules and some basic principles of behavioral theories cannot fully explain human behavior. Scientists who advocate social learning theory have tried to explain how individuals learn (Bayrakçı, 2007).

Social learning theory asserts that people learn various behaviors through paying attention to, observing, and imitating role models (Bandura, 1977, 1986). By observing the behaviors of role models and the consequences of these behaviors, individuals learn about the causal relationships between these behaviors and outcomes, and this leads them to imitate such behaviors (Liu, et al. 2014; Resick et al., 2013). As originally conceived, social learning through role modeling is an individual learning process. Specifically, a person can learn from the behavior of another person whom they find reliable and attractive. Specifically, this learning process takes place in one's mind over time as one observes the goal. This process is more likely to occur when the role model's behavior is related to ethical behavior, and the role model is from higher levels in the organization (Brown et al, 2005).

From a social learning perspective, knowledge is constructed as individuals participate in activities, receive feedback, and participate in other forms of human interaction in public, and social contexts (Henning, 2004). Because cognition is not considered an individual process,

learning and knowing are shaped by the types of interactions one has with others and the context in which these interactions take place.

Conclusion

Mevlevilik, which brings people into focus with the aim of bringing people to spiritual maturity, embodies an education system that includes many contents that can be the subject of social sciences and educational sciences, where the currents directed by learning psychology are embodied, the sense of responsibility is developed, the sense of social unity and sharing is aimed. In this education system, which primarily aims at surrender, allegiance, and obedience, the aim is to raise individuals who have achieved inner peace and who have assimilated virtue and morality.

Every practice included in the ordeal in Mevlevi has educational, developing, and therapeutic effects on the human soul and body. These methods, which have been applied for centuries, have brought up sufis and individuals who are at peace with themselves, their creator, and people who follow the path opened by them, and they continue to do so. Although there are some unique differences in each sect, the basic rules do not change in the training of the soul. Increasing interest in Sufi issues will increase scientific studies on these issues. Unseen aspects of Islamic practice and Sufi spiritual education methods that have been applied until today will also be revealed step by step.

It will be possible to reveal the effects of such mystical practices on humans with a large study to be carried out by various scientists, especially psychiatry, neurology, and immunology specialists. Of course, this study must be free from prejudices and objectives. It is a fact that there are many issues that are still waiting to be clarified by scientists and cannot be explained by reason and science. We firmly believe that these issues will be clarified with the advancement of science.

Those who aspire to the Mevlevi ordeal must be a good observer in the convent. It is possible to see the ideas of Bandura, the founder of Social Learning Theory, embodied in Mevlevi education. The contributions of this education system, in which mental development, emotional development, moral development, and spiritual development come together to reveal the ideal person, need to be investigated at great length.

Conflict of interests

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