



ČELEBĪ, ‘ĀREF

ČELEBĪ (Čalabī), ‘ĀREF (670-719/1272-1320), the son of [Bahā’-al-Dīn Solṭān Walad](#) and the grandson of Mawlānā Jalāl-al-Dīn Moḥammad Rūmī. His mother was Fāṭema Kātūn, daughter of Ṣalāḥ-al-Dīn Zarkūb, one of Rūmī’s foremost *kalīfas*, and he was born on 8 Du’l-qa’da 670/7 June 1272. His original name, Ferīdūn, as well as the *laqab* Jalāl-al-Dīn, was given him by his grandfather, who also gave instructions that he was to be known as Amīr ‘Āref, a designation that came to supplant his original name (Aflākī, II, p. 828). Later Mevlevīs replaced Amīr with Ulu (Turk. “great”), so that he came to be known as Ulu ‘Āref Čelebī.

All the children that Fāṭema Kātūn had borne to Solṭān Walad had died in infancy, and when ‘Āref was born, Rūmī took a close interest in him for the first one and a half years of his life.

Virtually nothing is known concerning ‘Āref Čelebī’s education. Even his disciple Aḥmad Aflākī, who otherwise supplies detailed information concerning his life, has nothing to say on the subject except that he studied the Qur’ān when he was six years old with a certain Ṣalāḥ-al-Dīn from Malaṭīa (Melitene; Aflākī, II, p. 837). It can be concluded, however, from the *ġazals* contained in ‘Āref Čelebī’s *divān*—even though they are not particularly brilliant—and from the quatrains he composed on various occasions that he must also have had some literary training.

Seeing the care Rūmī lavished on ‘Āref Čelebī, Solṭān Walad showed his son great respect, even rising whenever he entered the room. This attitude of



Solṭān Walad and other members of the family was imitated by the Mawlawīya order (Mevlevis) in general, and it can be said that ʿĀref Čelebī grew up spoiled to some degree. This is confirmed by the reckless conduct he exhibited later in life. ʿĀref Čelebī wished to remain unmarried and it was only as a result of his father’s insistence that he consented to marry. His wife, whose name is unknown to us, bore him two sons, who were to become his successors in leading the Mawlawīya order: Moḏaffar-al-Dīn Amīr ʿĀlem Čelebī and Bahā’-al-Dīn Amīr ʿĀdel Čelebī. ʿĀref Čelebī’s undisciplined conduct extended even to the drinking of wine, and his handsome appearance is said to have freely attracted women (Aflākī, II, pp. 834, 842-43, 886-90).

ʿĀref was an avid traveler. His travels secured the spread of the Mawlawīya order in Anatolia and Western Persia and also caused the chroniclers of his life to supply information on the historical, religious, and social circumstances of the regions in question. His journeys in Anatolia included Milas, Čine, and other towns in the *beylik* (principality) of Menteşe, Afyonkarahisar (Afyūn Qara Heşār), Denizli (Lādīq/Lādeq), Eğridir (Egrīdūr), and Ṭavās, Alanya (ʿAlā’īya), Antalya (Anṭālīa), Akşehir (Aq Şahr), Amasya (Amāsīya), Akdağmadeni (Amasya Madeni; Ma’dan-e Amāsīya), Tokat (Tūqāt), Kayseri (Qaysariya), and Sīvās, Erzurum (Arzan al-Rūm), Bayburt (Pāyport), and Aqlāt.

The first journey undertaken by ʿĀref Čelebī outside Anatolia coincided with the early years of the reign of the Il-khan Ġazān Khan (694-703/1295-1304). He traveled to Tabrīz by way of Erzurum with the intention of visiting ʿErāq-e ʿAjam. While in Tabrīz, he made the acquaintance of Īltormeş (Īltūzmīš; İltirmiş) Kātūn, the wife of Ġazān Khan, and made her his disciple (Aflākī, II, pp. 844-48). It is known that he went at least once more to Tabrīz, because he had a dispute in Marand with Shaikh Jamāl-al-Dīn Eşhāq Marandī while traveling with the Il-khanid prince Gaykātū and other members of the entourage of Ġazān Khan (Aflākī, II, pp. 849-51).

ʿĀref Čelebī’s third journey to Persia took place during the reign of Oljāytū (Öljeytū) Moḏammad Koḏābanda (703-17/1304-17). After changing his religion several times, Oljāytū had finally settled on Shi’ism and was said, according to Aflākī, to harbor the intention of disinterring the bones of Abū Bakr from his tomb next to that of the Prophet in Medina. When Solṭān Walad heard of this he decided to send ʿĀref Čelebī to Tabrīz, having in mind, no doubt, his son’s influence both on Pāşā Kātūn, the wife of Gaykātū, and Īltormeş Kātūn, the widow of Ġazān Khan. This decision was put into effect after the death of Solṭān Walad in 712/1312-13 and ʿĀref Čelebī’s formal succession to the



leadership of the Mawlawīya order. In accordance with his father's wish, 'Āref Čelebī set out from Konya (Qūnīa) in 715/1315, and reached the Il-khanid capital of Solṭānīya on 8 Du'l-ḥejja 716/21 February 1317, after spending about eight or nine months in Kayseri, Sīvās, Aḳlāt, and Bayburt on the way. He spent a year, or possibly a little more, in Solṭānīya, and introduced there the Mawlawīya form of *samā'* (Aflākī, II, pp. 858-61). It is not known when he returned from Solṭānīya to Konya. However, he fell sick in Konya after arriving there from Aksaray (Aq Sarā) on the last Friday in Du'l-qa'da 719/11 January 1320, and he died twenty five days later (24 Du'l-ḥejja 719/5 February 1320; *ibid.*, p. 971).

'Āref Čelebī played a great role in the dissemination of the Mawlawīya order, and from youth onwards he willingly confronted all those who were against it, inspired by a self-importance that his grandfather's solicitude had induced in him. However, far from eliciting respect from those who opposed the order, 'Āref Čelebī's conduct aroused fear in them, and gave rise to incidents everywhere he went.

'Āref Čelebī was only a mediocre poet; nonetheless, he is known for the quatrains and *ḡazals* of Sufī content that he wrote as parallels (*naẓīra*) to those composed by Rūmī.

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[eski] 157 [yeni] manuscript of *Manāqeb al-arefīn*, fols. 176a-217a.

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