

SEMÂ RITUALS AND MEVLÂNA SUFI MUSIC

1. The conical cap known as a sikke at the head of the dervish symbolizes the dervish's tombstone, his white clothing (tennure) signifies the shroud, and his cloak represents the grave.

2. Semâhane (Semâ Ritual Hall) represents the universe. The right side of the semâhane separated from the middle by the spiritual line called as "hatt-i istivâ (line of equality)" refers to the world of visible and material realm, while the unseen on the left side represents the realm of spirituality.

3. Moving from the post (sheepskin of sheikh) to the right means declining from high to low on a mystical journey of ascending or descending. Towards the end of Ney-i Istivâ (Line of Equality) the movement stands for rising from lower to higher stage. This is the spiritual journey called as "Seyr-i Suluk" in Sufism.

4. The first beat of Kudum drum refers to reminding Allah's command of "Be!" (Kun in Arabic). The blow of Ney (reed flute) represents Israfil Angel's blow of horn. Semâzâns' (whirling dervish) hitting the floor with their hands while standing refers to a symbol of their rise and resurrection from their graves.

5. During the "Devr-i Sultanî Veled" three levels of knowledge known in sufism represent ilm al-yaqin, ayn al-yaqin and haqq al-yaqin (knowing, seeing, becoming).

6. The red color of the post (sheepskin) that the sheikhs sits on represents self-manifestation known as "tajalli." The sheikh sits on behalf of Hadrat Mevlâna on the post.

7. The four salutations of the Semâ ritual refer to four stages of Sufism known as Shari'a (sacred Laws) Tariqat (True Path), Haqiqat (Reality) and Marifat (Knowledge).

DO YOU KNOW WHAT THE WHIRLING IS?

Do you know what the whirling is?
It is hearing the voices of the spirits saying "Yes" to Allah's question "It is deliverance from ego and reunion with the Lord."

Do you know what the whirling is?
It is seeing the Friend's states, hearing the secrets of Allah from across the curtains of the unseen.

Do you know what the whirling is?
It is escaping one's existence, continuously tasting the everlasting existence in the absolute non-existence.

Do you know what the whirling is?
It is making one's head a ball in front of the Friend's kicks of love and running to the Friend without head and feet.

Do you know what the whirling is?
It is knowing prophet Jacob's sorrow and remedy, it is smelling the smell of the reunion with Prophet Joseph from Joseph's shirt.

Do you know what the whirling is?
It is swallowing Pharaoh's spells just like Prophet Moses's staff every moment.

Do you know what the whirling is?
It is a secret from the Prophetic Tradition ("lî mâ Allah"): "There is a moment for me with Allah where no archangel or no one can come in between Allah and me. It is reaching that place without any means where no angel can fit."

Do you know what the whirling is?
It is like Shams-i Tabrizi, opening the eyes of the heart and seeing the sacred lights.

Hadrat Mevlâna
Şefik CAN
Hadrat Mevlâna Chazel p. 264

Salam (salutation) Stages of Semâ Rituals

01.SELAM

In this salutation step, which expresses the borne into Reality, the whirling dervish becomes aware of Allah Almighty and his own condition of servanthood. This is the Shari'a stage in Sufism.

02.SELAM

The whirling dervish, who has been in contemplation at the first salutation, is now intensified and admired by the glory of Allah and His creations in this salutation step. This is the Tariqat stage in Sufism.

03.SELAM

This salutation, which represents full submission, is the beginning stage of the whirling dervish's feeling intensified and transformed into the state of being admired, sacrificing his wisdom on behalf of his heart as well as getting lost in the glory and presence of the Beloved One. This step is called "Fenâfiâlî (Perishing in Allah's presence)" in Islamic Sufism. This is the Haqiqat stage in Sufism.

04.SELAM

The completion of the spiritual journey for the whirling dervish stands for a return to its servitude, bowing to his inevitable fate, which has been his duty since the creation. With his whole body, mind and heart, now the whirling dervish is supposed to live in accordance with Allah's commandments and the pillars of faith. It refers to the concept of "Marifat (gnosis or certain knowledge of Allah)" which is the final stage in Sufism.

MEANING OF SEMA

The Meaning of Sema-By Dr. Celalettin Celebi
THE SEMA RITUAL began with the inspiration of Mevlâna Jalâluddin Rumi (1207-1273) and was influenced by Turkish customs and culture. It is scientifically recognized that the fundamental condition of our existence is to revolve. There is no being or object which does not revolve, because all beings are comprised of revolving electrons, protons and neutrons in atoms. Everything revolves, and the human being lives by means of the revolution of these particles, by the revolution of the blood in his body and by the revolution of the stages of his life by his coming from the earth and his returning to it. However, all of these revolutions are natural and unconscious. But the human being possesses a mind and an intelligence which distinguishes him from other beings. Thus the whirling dervish or semazen, intentionally and consciously participates in the shared revolution of other beings.

SEMÂ

In its connotation, Semâ means listening, giving ear or hearing. In addition, as a sufi term it refers to being affected by the ecstatic state of music or similar sounds of the melodies, and vowing to commemorate and dhikr (mention) of Allah.



STAGES OF SEMÂ

- 1) It begins with the recitation of "Nat", which represents Divine Love of uttering praises for the Prophet Muhammad, and this is called as Nat-i-Sharif.
- 2) After the Nat-i-Sharif, a beat of kudum drum is heard. This sound of beat represents the Allah Almighty's command of "Kün= Bel" in creating the universe.
- 3) In the third stage, a ney taksim (improvisation of blowing the reed flute) is heard, which represents the blowing as well as granting "Breath" by giving life to everything.
- 4) Fourth stage is called as "Devr-i Sultanî Veledi". This includes greeting of whirling dervishes each other three times, and an overture of walking around. In appearance it is the salutation of the secret soul with the other soul.
- 5) Semâ ceremony comprises of 4 salutations. By taking off his black cardigan, a whirling dervish is symbolically born into the reality.
- 6) The sixth stage of the ceremony is uttering prayers and recitation of verses from the Holy Quran.
- 7) In Stage 7, Semâ ceremony ends with a reciting of Surah al-Fatiha besides the prayers for the souls of all the prophets, martyrs and all believers, and a prayer for the salvation of the state.

An important characteristic of this seven-centuries-old ritual is that it unites the three fundamental components of human nature: the mind (as knowledge and thought), the heart (through the expression of feelings, poetry and music) and the body (by activating life, by the turning). These three elements are thoroughly joined both in theory and in practice as perhaps in no other ritual or system of thought. Then he returns from this spiritual journey as one who has reached maturity and completion, able to love and serve the whole of creation and all creatures without discriminating in regard to belief, class or race. In the symbolism of the Sema ritual, the semazen's camel's hair hat (sikke) represents the tombstone of the ego; his wide, white skirt represents the ego's shroud. By removing his black cloak, he is spiritually reborn to the truth. At the beginning of the Sema, by holding his arms crosswise, the semazen appears to represent the number one, thus testifying to God's unity.

Hz. Mevlâna

Last Will of Hadrat Mevlâna

I recommend you to fear Allah secretly and openly.

To be frugal in your eating,

To sleep little, and

To speak little.

To abandon everything sinful,

To fast and to perform prayers a lot.

To renounce every kind of lust forever, and

To bear rigors or insults from everybody.

Not to keep up any intercourse with fools and vulgar persons,

But to cultivate the members of society who are pious and noble.

The best are those who are useful to the humans, and

The best words are those which are the fewest and the most instructive."

All Praise be to Allah alone.

Greetings to the connoisseurs of Tawhid."

Hz. Mevlâna

RECOMMENDED PRAYER

In his last moments of his life, Mevlâna called close friend Qadi Sirâj al-Din to come to him and advised him to recite this prayer in his troubled days by teaching him:

"O my God! Don't give me the health that will make me forget your remembrance, the one that will put out the fervor of my love to you, and the one that will cut off the taste of hearing you; nor the health that will make me astray or that will rise up the evil in my heart." O, the most compassionate of all! Accept my prayer with your mercy."

While whirling, his arms are open: his right arm is directed to the sky, ready to receive God's benefice; his left hand, upon which his eyes are fastened is turned toward the earth. The semazen conveys God's spiritual gift to those who are witnessing the Sema. Revolving from right to left around the heart the semazen embraces all humanity with love. The human being has been created with love in order to love. Mevlâna Jalâluddin Rumi says, "All loves are a bridge to Divine love. Yet, those who have not had a taste of it do not know!"

18 tasks had to be completed in Matbah

MATBAH (KITCHEN) SERVICE

1. Kazancı Dede (elder of the cauldron): This person, who was available during the day, also had a post. In other words, he was in charge of Tekke (Lodge) office. He was responsible for the discipline dervishes and he often chatted with them.

2. Halife (Caliph) Dede: He would lead and train the new initiates in the kitchen.

3. Dışarı meydancısı (fieldsman of outside): He would inform the dervishes in the cell about the orders of the tankatçı (the elder in charge of new initiates) or the chef.

4. Camasırcı (Laundry clerk): He washed and provided washing the clothes of initiates, dervishes or elders.

5. Âb-rızıcı (Chief of Ablution facilities): He cleaned the ablution places and supervised the cleaning of the fountains and the faucets.

6. Sherbet maker: He would make sherbet drinks for initiates. At the same time, when elders visited the kitchen, he offered them sherbet.

7. Bulâşıkçı (Dish washer): He washed dishes or ordered the staff to wash dishes.

8. Dolapçı (Clerk of Cupboards): He took care of the pots and supervised them to be tinned and kept them clean.

9. (Pazarçı) Bazaar chief: He would go to the bazaars with a big basket in the morning and buy whatever necessary.

10. Sımatçı (Tablecloth Clerk): He was in charge of setting and cleaning tables of meals.

11. İçeri Meydancısı (fieldsman of inside): He cooked coffee for the initiates of the kitchen. On Fridays, when elders visited, he offered them coffee.

12. İçeri Kandilcisi (clerk of candles inside): He cleaned and lit the candles of the kitchen.

13. Tahâniç (Ground coffee maker): He would beat the coffee beans in the kitchen for the elders.

14. Yatakçı (Bed maker): He made and tidied the beds of the initiates.

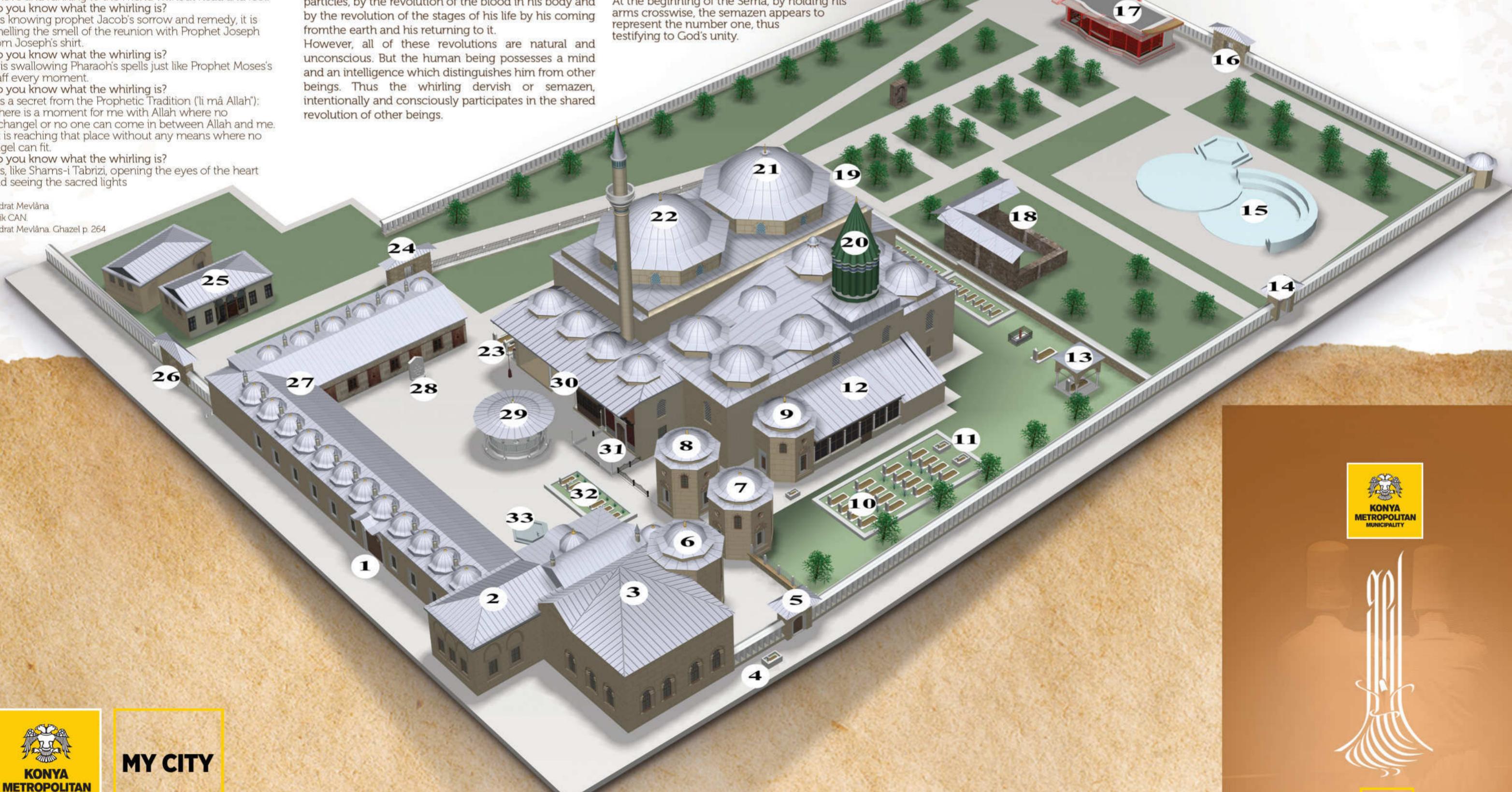
15. Dışarı Kandilcisi (Clerk of Candles outside): He lit the candles outside.

16. Süpürgeci (Sweeper): He swept the garden and the surrounding area with a broom.

17. Çerağçı (Clerk of candlesticks): He took care of the candlesticks of the kitchen.

18. Ayaklı (servant of errands): He would do the errands and brought the things that were needed. The initiates had to this service at first. The biggest of all services was the duty of Abîz (Ablution facilities), which included challenging the egoism of the human beings. This service was given to those who were about to complete their ordeal (cile). Once completed, Meydancı Dede (elder fieldsman) would say in the square, in front of all initiates "Destur! (Attention!), the duty of this dervish is declared as doing the abîz services"; and this was a sign that the dervish's ordeal was about to end; but the dervish, who had already forgotten his difficult days, was not actually aware of this formality.

Abdulbaki Gölpınarı; Mevlânâdan Sonra Mevlîvîlik (Mawliâwiyya after Mevlâna), p. 364-365



MY CITY

1. Public entrance gate (Gate of Dervishes)
2. Meydân-e Şerif (Museum Administration)
3. Matbâh-e Sharif
4. Grave of Aşık-ı Şemi of Konya
5. Hâmûşân Gate
6. Hürrem Pasha Tomb
7. Sinan Pasha Tomb
8. Fatma Hatun Tomb
9. Hasan Pasha Tomb
10. Hâmûşân
11. Cenotaphs of Poet Nefî and Muhammad İkbal
12. Çelebi Chamber
13. Mehmet Bey Tomb
14. Public entrance gate of Mausoleum and Museum Today
15. Amphitheater (Open Space of Semâ Ritual)
16. Public exit gate of Mausoleum and Museum Today-Cafeteria
17. Cafeteria
18. Tomb of Ahmed Eflaki Dede
19. Kustâhân Gate
20. Kubbe-i Hadrâ (Green Dome)
21. Semâ Ritual Hall
22. Masjid
23. Cemetery of Mothers
24. Çelebiyan Gate
25. Çelebi Mansion
26. Public exit gate of Mausoleum and Museum Today
27. Cafeteria
28. 30
29. 31
30. 32
31. 33
32. Cemetery of Neyzens and Mausoleum Caretakers
33. Şeb-i Arûs (Night of Union) Pool



MY CITY

Sema Ceremony 1 | Sema Ceremony 2

On Saturdays | On Sundays

Venue: Mevlâna Cultural Center | Venue: İrfan Research and Cultural Center

For further Information: 0332 352 81 11 | For further Information: 0332 352 30 30

Konya City Tour

Place: Mevlâna Square, Bus Stop of City Tour

Admission is charged | For further Information: +90 332 355 55 82

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