

Commemorative Ceremony For Mevlâna

701th Anniversary

1974 KONYA

5 - 17 December 1974



December 5 1974 at 20.30
 December 6 1974 at 20.30
 December 7 1974 at 14.30
 December 7 1974 at 20.30
 December 8 1974 at 14.30
 December 8 1974 at 20.30
 December 9 1974 at 20.30

December 10 1974 at 20.30
 December 11 1974 at 20.30
 December 12 1974 at 20.30
 December 13 1974 at 20.30
 December 14 1974 at 14.30
 December 14 1974 at 20.30
 December 15 1974 at 14.30
 December 15 1974 at 20.30
 December 16 1974 at 20.30
 December 17 1974 at 20.30

PROGRAMME

- A) Opening Speech by Feyzi HALICI
- B) Mevlâna by Mehmet ÖNDER
- C) Selections from Classical Turkish Music
- D) Mevlevi's Rite and information about the persons taking part in the rite
- E) Rebab Taksim

INTERVAL (10 minutes) WORKS TO BE EXECUTED

- 1 — Mevlâna's Naat : Words by Mevlâna - Composed by İtrî (— 1712)
- 2 — Ney (Mevlevi's Flute) Taksim
- 3 — Bestenigâr Prelude : Hamamî zade İsmail Dede
- 4 — Bestenigâr Rite : Hamamî zade İsmail Dede
- 5 — The Last Prelude - Ferahnak peşrevi : Zeki Mehmet Ağa
- 6 — The Last Yürük Semai
- 7 — The Last Taksim
- 8 — Reciting of the Glorious Koran
- 9 — Prayer

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→ ENTRANCE A

B

PROT

	136	138	140	142	144	146		148	150	152
	130	132	134	136	138	140	142	144	146	148
	104	106	108	110	112	114	116	118	120	122
	78	80	82	84	86	88	90	92	94	96
	52	54	56	58	60	62	64	66	68	70
	26	28	30	32	34	36	38	40	42	44
	4	6	8	10	12	14	16	18	20	22

414	416	418		420	422	424	426	428		
374	376	378	380	382	384	386	388	390	392	
334	336	338	340	342	344	346	348	350	352	
294	296	298	300	302	304	306	308	310	312	
254	256	258	260	262	264	266	268	270	272	
214	216	218	220	222	224	226	228	230	232	
174	176	178	180	182	184	186	188	190	192	

	1	3	5	7	9	11	13	15	17	19
	25	27	29	31	33	35	37	39	41	43
	49	51	53	55	57	59	61	63	65	67
	73	75	77	79	81	83	85	87	89	91
	99	101	103	105	107	109	111	113	115	117
	128	129	131	133	135	137	139	141	143	145
	151	153	155	157	159	161	163	165		

173	175	177	179	181	183	185	187	189	191	193
225	227	229	231	233	235	237	239	241	243	245
277	279	281	283	285	287	289	291	293	295	297
329	331	333	335	337	339	341	343	345	347	349
381	383	385	387	389	391	393	395	397	399	401
433	435	437	439	441	443	445	447	449	451	453
485	487	489			491	493	495	497	499	501

→ ENTRANCE A

B

329	331	333	335	337	339	341	343	345	347	349	351	353	355	357	359	361	363	365	367	369	371	373	375	377	379	885	887	889	891	893	895	897	899	901	903	905	907	909
381	383	385	387	389	391	393	395	397	399	401	403	405	407	409	411	413	415	417	419	421	423	425	427	429	431	911	913	915	917	919	921	923	925	927	929	931	933	935
433	435	437	439	441	443	445	447	449	451	453	455	457	459	461	463	465	467	469	471	473	475	477	479	481	483	937	939	941	943	945	947	949	951	953	955	957	959	961
485	487	489	491	493	495	497	499	501	503	505	507	509	511	513	515	517	519	521	523	525	527	529	531	533	535	963	965	967	969	971	973	975	977	979	981	983	985	987
537	539	541	543	545	547	549	551	553	555	557	559	561	563	565	567	569	571	573	575	577	579	581	583	585	587	989	991	993	995	997	999	1001	1003	1005	1007	1009	1011	1013
589	591	593	595	597	599	601	603	605	607	609	611	613	615	617	619	621	623	625	627	629	631	633	635	637	639	1015	1017	1019	1021	1023	1025	1027	1029	1031	1033	1035	1037	1039
641	643	645	647	649	651	653	655	657	659	661	663	665	667	669	671	673	675	677	679	681	683	685	687	689	691	1041	1043	1045			1047	1049	1051	1053	1055	1057	1059	1061
693	695	697	699	701	703	705	707	709	711	713	715	717	719	721	723	725	727	729	731	733	735	737	739	741	743	745	747	749	751	753	755	757	759	761	763	765	767	769
771	773	775	777	779	781	783	785	787	789	791	793	795	797	799	801	803	805	807	809	811	813	815	817	819	821	823	825	827	829	831	833	835	837	839	841	843	845	
847	849	851	853	855	857	859	861	863	865	867	869	871	873	875	877	879	881	883	885	887	889	891	893	895	897	899	901	903	905	907	909	911	913	915	917	919	921	923
925	927	929	931	933	935	937	939	941	943	945	947	949	951	953	955	957	959	961	963	965	967	969	971	973	975	977	979	981	983	985	987	989	991	993	995	997	999	
1001	1003	1005	1007	1009	1011	1013	1015	1017	1019	1021	1023	1025	1027	1029	1031	1033	1035	1037	1039	1041	1043	1045	1047	1049	1051	1053	1055	1057	1059	1061	1063	1065	1067	1069	1071	1073	1075	1077
1079	1081	1083	1085	1087	1089	1091	1093	1095	1097	1099	1101	1103	1105	1107	1109	1111	1113	1115	1117	1119	1121	1123	1125	1127	1129	1131	1133											

After the Great Mevlâna who regarded the day of death as a union with God, as a wedding day, the Religious Order of Mevlevi was set up based on the principles and ideas of Mevlâna by his son Sultan Veled and his followers. Those who joined this order were called Mevlevi.

Although the word Mevlevi relates to Mevlâna, it is also connected with the word "tevellû" in the Glorious Koran which means that "you see the face of the God wherever you turn." Mevlevi's rite which is called mukabele an example of which you will see now, has taken place in Mevlevi's convents and conventicles for religious music and dancing. Mukabele, that is to say Mevlevi's rite which symbolizes divine love and ecstasy in the mystical sense, absolute maturity and union with God, and the steps of the way to union, is performed according to the rules of good behaviour fixed in its smallest details, in front of the music players, such as flute players, kudum players, rite reciters and naat reciters who stand in a religious conventicle there is a quarter for religious music and dancing and just opposite it there stands the sheikh's post. The imaginary line which is supposed to extend from the end of the post to the middle of the entrance to the conventicle is called the equator. This is the shortest way to reality and the Unity of God (Vahdet). This line can never be stepped on.

As for the sheikh, he is the representative of the Mevlevism that represents Mevlâna in its post who has attained all the divine qualities as well as being the representative of the truth of Islam. The post is the greatest moral position and is in red. Red is the colour of union and manifestation. As is known night begins with the twilight at sunset: and Mevlâna too passed away to eternity 701 years ago on 17th December, 1273 on a Sunday evening when the sunset was painting the horizons of Konya red. And the day starts with the redness called dawn at sun rise. That why the post, the moral position, is red as a colour of union and manifestation.

After the music players, dancers and sheikh take their places first naat-ı şerif is recited by Naathan. Naat of Mevlâna composed by İtrî praises our Prophet with the most touching words and begins with "Oh Mevlâna, the real lover." Then comes flute playing, when the flute sing its longing for the reed-bed which is its noble homeland. The flute is the symbol of mature man and suffers the longing for union with God with its pathetic and touching voice.

After this the period of Sultan Veled begins. The ceremony which consists of the whirling of the sheikh, members of the convent and dervishes three times in the middle of the conventicle with the rhythm of music and according to the best of good behaviour, aims to sanctify the maturity of the absolute being by mutual bowing or entreating face to face.

The conical hats on the heads of the whirling dervishes represent their tombstones, their coats their tombs, and their skirts their shrouds. They are no longer worldly but are lovers revolving around the other world. As a matter of fact the right side of the conventicle is the tangible and

known world; its left is the invisible and unknown moral world; the whirling dervishes are the moral beings of the moral world.

The period of Veled is an indication of the resurrection of the dead, and of eternal life through the guidance of the sheikh. The three rotations according to mysticism is to know God through science the second rotation is to see God and the third is to be together with God.

While the Sheikh completes the first rotation, he comes face to face with the youngest Dervish called nev-niyaz. They bow to each other and thus show humility in the most apparent way. This mutual meeting is at the same time a penetration to each other's hearts. At the end of the third rotation the Sheikh goes back to his post and the whirling Dervishes take their places.

The rite starts after this rotation. The whirling Dervishes take of their coats in the recognized way, that is to say they strip off their worldly troubles and slip out of their tombs. In the meantime the Sheikh walks in front of the post, bows and everybody follows him. The head of the whirling Dervishes comes forward and kisses the right hand of the Sheikh, then the others meet the sheikh one by one and start whirling. While whirling the right hand of the Dervish point upwards in prayer and the left hand downwards. This means that "We receive from God and distribute to the people, we own nothing, and that we are nothing but a visible medium. In other words it means we evaporate into the sky, rain on to the earth, and our existence has dissolved in God's compassion. The whirling Dervishes rotate both around themselves and around the quarter, just as the heavens, the planets, the stars and the world rotate both around themselves and the sun with force of the sun. Whirling is a rotation around the world in the presence of God, the sun of the universe.

As a matter of fact, whirling is a means of ecstasy that leads to God and loss of consciousness and the intoxication of the soul of such a person. In the words of our Mevlâna it is a garment of the spirit to unite with love, to feel the thrill of meeting and to have the pleasure of removing the veils to enter the presence of God.

The first rotation of the whirling is to watch the rest of the rite is saluting. In the first phase of the saluting, the lovers get rid of their doubts and believe in the union of God. The second phase of saluting is to reach a position to see God. In the third phase the lovers view mature. They lose themselves in the maturity of the absolute being in the fourth, that is the last phase, they stay at the stop of unity and rotate around their own center.

The head of the whirling Dervishes leads the whirling. Those in the dance adjust their positions according to gestures he makes with his feet and head.

In the third phase of the whirling the sheikh enters the dance. The sheikh, who whirls in the middle of the equator, of course represents Mevlâna here. After whirling the sheikh advances to the post slowly and when he arrives there the whirling terminates.

Mehmet ÖNDER

Come, come, whatever you are, it doesn't matter
Whether you are an infidel, an idolater or a
fire-worshipper,
Come, our convent is not a place of despair.
Come even if you violated your swear
A hundred times, come again.

Mevlâna Celâleddin