



DAR-ı MASNAVİ OF THE MEVLEVI ORDER

Prayer Invocations in the Mevlevi Whirling Prayer (Samâ)

Excerpts from "Mevlâna'dan sonra Mevlevîlik" [The Mevlevis After Mevlânâ], by Abdülbaki Gölpınarlı, İstanbul, 1963; translated from Turkish into Persian as "Molaviya ba' d'az Molâna," by Tawfiq Sobh'ânî, Irân, 1987. Translated into English by Ibrahim Gamard from Sobhânî's Persian translation.

Prior to the time for the congregational prayer [namâz], one of the dervishes [canlar, in Turkish-- pronounced "jaan-poor," meaning, "dervish"] would go into a hallway where the (dervish) cells happened to be. His arms would be (positioned) such that his right hand would be above and his fingers (facing) back in such a way that the finger tips reached to the shoulders, with right and left (arms) kept (crossed) over the chest. His right large toe would be placed on top of his left large toe. His head would be bent forward a little or bent to the side, and he would stand in (a state of) humble neediness [neyâz]. He would call out, drawing out the final syllables as much as possible: "Hû00000û000! Salââââââââ!" [Prayer!] Or, he would call out, drawing out the final syllable: "lâ'îs time for Salâ [prayer], yâ Hû00000û000!" Those who heard this would do their ritual ablution [wuZû], put on their dervish skirts [tanûrâ], wearing above them a short garment resembling a vest which they called a "flower bouquet" [dasta-gol]. They would wrap a (length of) straight felt [around their waists], put on stockings, and wear a formal robe [khirqa] over their shoulders, and prepare themselves. During this (activity) the time for prayer [namâz] would arrive and the call to prayer [azân] would be made.

After the call to prayer [azân], the maydân-chi-dede, or with his permission, one of the dervishes, would go to the doors of the dervish cells, one by one, and would say "Hû00000!" , while drawing out the syllable a little. And then he would call out with a bass voice, "Be commanded! Hû!" With this summons, all would rise and go to the mystical concert hall [samâ-khâna].

In earlier times, it had been customary not to pay any attention to the moment (of arrival) at the doorway of the samâ-khâna. Each person arrived and entered, but whoever entered would (careful) attention to his own (degree of age) precedence and stand to the side, according to his appointed place.

(Later on,) at the moment of entering the doorway of the samâ-khâna, the dervishes' manner of entrance would be for them to place the hands (crossed) on the chest and bend-- meaning that at the moment of coming, a dervish would stand at the entrance to the samâ-khâna. He would place his right big toe over his left big toe, bend his body from the waist in such a manner that his head was more toward his chest, and would curve forward. His head would be bent down either toward the right or the left, (and he would attend) to the condition that the foot was not to be placed upon the imaginary straight line [khatt-é istiwa], which appeared to continue straight from the middle of the sheep-skin seat [pôst] of the shaykh. A reverent bow would be made, he would enter (into the samâ-khâna) with the right foot, and he would go and stand in the proper place. There he would bend his head and seal [muhr] his foot-- meaning he would place the right big toe of his foot over the left.

The place of the oldest individual would be nearer to the location of the shaykh's seat [pôst]; the place of an individual who had newly entered the Order [Tarîqat] would be nearer to the doorway. The dervishes [jân-ân] of the kitchen-- meaning any person who was established in the condition (of the thousand and one days') retreat [chella]-- were the lowliest of all and would stand nearest to the doorway. In this manner, anyone who had entered the samâ-khâna would stand and wait at the side of the samâ-khâna in a location where a straw mat or carpet would be spread. The chief of the samâ-zan's [the samâ-zan-bâshi] would be nearest to the place of the shaykh, and no one except him could wear the sleeves of the robes [khirqa]. The others would place the robes over (their) shoulders, with the sleeves of the robes hanging down. After all had entered, the shaykh would arrive. At the moment of (reaching) the doorway, in the manner (described) above, he would bend his head in (the state of) humble neediness [neyâz]. When he did this, all would bow in the same way and at the same time as the shaykh in their places.

The shaykh would go straight to the samâ-khâna and stand for the congregational prayer [namâz]. In this situation, all would wear the sleeves of their robes and would go to the middle of the samâ-khâna, line up in rows, and begin the prayer [namâz]. When the voluntary [sumna] prayer was done according to the basic essentials of a mosque [masjid], three repetitions of the Chapter on Unity [Sûratu 'l-Tawhîd: Qur'ân 112-- qul: "Hû Allâhu AHad. . ."] would be made from the musicians' balcony (muTrb-khâna). They would then say [silently together] the [Qur'anic "Chapter of the Opening"]

"FâtîHa, "the one who called the prayer [mu'aZZin-dede] would give the call to stand [iqâmat], and the prayer-leader [imâm-dede] would go to the prayer- niche [miHrâb-- indicating the direction toward Mecca] and would lead the congregation in the obligatory prayer [namâz-é barZ]. Since Mevlânâ had not been a prayer leader [imâm] of the congregation, the Mevlevî shaykhs also did not perform prayer leadership. The Mevlevî buildings [khânaqâ's] had their own separate prayer leaders. Following the completion of the prayer, the glorifications [tashîH: "subHânû 'lâh, " "al-Hamdu li-lâh, " "Allâhu Akbar"-- 33 times each], the prayer invocations, or du'â's] with the hands being drawn (down) the face (at the end), the shaykh would call out in a bass voice, to the extent that his breath permitted, "fâ 'alam anna-hu" ["So know that, in regard to Him, . . ." (Qur'ân 47:19)] and then all would together three times the remembrance [Zikr] of the (Islamic) declaration of Unity: ". . . lâ illâhâ illâ 'lâh" [there is no divinity except God]. After the third time, the chief of the samâ-zan's, or one of the musicians, or often times the caller to prayer [mu'aZZin-dede] would say: "wa khâtîmu 'n-nabiyyin, muHAMmad, rasûlu 'lâh, Haqqâ wa Saddîqâ, wa Salla wa sallam wa bârik! âla ashratî nûri jamî 'i 'l-anbiyâ. Wa 'l-Hamdu li-lâhi rabbi 'l- âlamîn" [And the seal of the prophets, MuHAMmad is the Prophet of God, rightly and truly. And may prayers and peace and blessings be upon all the most noble and illumined prophets. And (all) the praise is to God, the Lord of (all) the worlds]. The shaykh would then say, lengthening the first syllable: "FâââââtîHa!" Everyone would then prostrate [sajda] in their places and kiss the place of prostration. They would then rise and bring the sleeves of their robes again to the position they were prior to standing [for the prayer], and remain standing and waiting. The shaykh would also kiss the place of prostration at that time and would then rise up. He would turn toward the pôst, facing the samâ-khâna and in front of the dervishes (jân-ân) would once again kiss the floor and sit. All would then sit, together with the shaykh, and kiss the floor.

Following these formalities, any individuals who were in the samâ-khâna would stay in (their) places, would keep their robes over their shoulders, and would sit facing their knees. The shaykh would open his hands (in prayer) and recite the invocation of the pôst [du'â-yé pôst]. If any of the dervishes' hands were also opened (in prayer), they would not be seen since they would be under the robes. If the shaykh wanted to give a Masnavî lesson-- instead of sitting on the pôst, he would go toward the Masnavî chair (which held the book above the floor) and the dervishes would go to a place opposite to the chair and sit facing it. After the Masnavî lesson, the shaykh would recite the invocation of the pôst [du'â-yé pôst] at the Masnavî chair, and when it was finished, all would return to their places. The shaykh would sit on the pôst, all would sit down with him at the same time, and again together with the shaykh they would prostrate [sajda] and kiss the floor.)

The First Prayer Invocation at the pôst (du'â-yé pôst)

"Concerning the grace of God [bârukû 'lâh and the blessings of the Word of God [kalâmu 'lâh-- the Qur'Ân]: First is (the praise of the) magnificent greatness of God, exalted is His glory-- and the beneficence of God is universal! May the blessings of God be upon all of the great prophets and (upon) the Messenger of God; may His peace be upon them all and on their pure spirits. And especially on the pure spirit (which is) holy, shining, precious, and fine-- the holy noble spirit of the Sultan of the prophets, the Proof of the holy ones-- HaZrat-é MuHAMmad al-MusTafâ [=the Chosen], Sallâ 'lâhu 'alay-hi wa sallam [may the blessings of God be upon him, and peace].

And also upon the four chosen and pure companions [the four rightly guided successors: Abu Bakr, 'Umar, 'Alî, and 'USmân]. And upon Fâtîma, Khadija, 'â'isha, HaZrat-é Imâm Hasan 'Alî, HaZrat-é Imâm Husayn Walî, all the eminent Imâm's, the holy descendants of the Prophet, the martyrs of the plain of Karbalâ, the ten bringers of good news [ashra mubashara], the pure wives, and the rest of the companions [aSHâb] and great helpers [anSâr], the followers and the followers of the followers. And upon the sanctified and noble spirits of the rightly-guided imâm's, possessed of honor [the founders of the four schools of religious law]-- may God most High be pleased with them all.

And upon the sanctified and noble spirits of all the wise and aware saints [awliyâ] and (mystic) knowers of God, and especially upon HaZrat-é Sultânû 'l-'Ulamâ, and HaZrat-é Sayyid Burhânuddîn MuHaqqiq Tirmîzî. And upon the Pole of the lovers [qutbu 'l-'âshiqin], the Support of those who have attained [ghawSu 'l-wâsilîn], the Sultan of the perfected ones [sulTânû 'l- kamîlîn], HaZrat-é Mawlânâ, the Chief of the (mystic) knowers [mawla 'ul-'ârîfin]-- may Allah be generous toward us with the pure lights of the certainty!

And upon the good spirit(s) of HaZrat-é Shaykh Shamsuddîn Tabrizî, HaZrat-é Chelebi Husâmuddîn, Shaykh SalâHuddîn Zarkôb Qûnyawî, Shaykh Karîmuddîn, and Sultân ibnu 's-Sultân HaZrat-é Sultân Walad Efendi, and the mother of a sulTân [Mawlânâ's mother, MûMîna], MuHAMmad 'Alâ'uddîn Efendi, HaZrat-é ûlû 'ârîf Efendi, 'âbid Efendi, 'Wâjîd Efendi, Bah'î'uddîn 'âlam Efendi, Muzafaruddîn 'âdil Efendi, MuHAMmad 'âlam Efendi, Pîr 'âdil Efendi, Jamâluddîn Efendi, Khosr'Efendi, Faruk Efendi, Sultân Dewânî MuHAMmad Efendi, Bôstân Efendi, Abu Bakr Efendi, 'ârîf Efendi, Pîr Husayn Efendi, 'Abdu 'l-Halîm Efendi, Hajj Bôstân Efendi, MuHAMmad Sadruddîn Efendi, Hajj MuHAMmad 'ârîf Efendi, Hajj Abu Bakr Efendi, Al-Hajj MuHAMmad Efendi, MuHAMmad Sa'id Efendi, Sadruddîn Efendi, Fakhruddîn Efendi, Mustafâ Efendi, 'Abdu'l-WâHîd Efendi. . . [and we can add: 'Abdu'l-Halîm Efendi, Bah'â'uddîn Walad Efendi, 'âmil Efendi, MuHAMmad Bâqir Efendi, Shamsu 'l-WâHîd Efendi, and Jalâluddîn MuHAMmad Bâqir Efendi]. May God illumine their graves and make paradise their (final) resting place.

And upon the pure spirits of all the Chelebi (family members) who have passed on, and upon the (Mevlevî) successors [khalîfas], shaykhs, dervishes, and mystic lovers, and for the health of those who remain. And for the health of the Chelebi Efendi [now: Faruk Hamdam Chelebi] together with honor and virtue. And (we pray) for the health of the Sultan [the Caliph of the Ottoman Empire]-- together with love and majesty-- the Sultan [the Caliph] of the religion of Islam, and for the armies of the Muslims and for the pilgrims (going to) the Sacred House [the Ka'ba in Mecca], and for the spirits of those who have passed on among the travellers of the (sufi) paths, and for all the believing men and women of the East and the West, and for the chiefs of the Law, and the spirits of the possessors of goodness, and for the attainment of virtuous wishes for religious charity, and for the fraternal brothers present in this noble assembly, (may this) noble moment be blessed. May good works be victorious and evils be (kept) far away; may the needs (of the people) be accepted and (their) desires attained; may cheerfulness and enjoyment be increased. And for the precious and holy good pleasure of God Most High, glorious and exalted is He!-- let us say the FâtîHa:

"May the spirit of HaZrat-é Sayyidu 's-Saqîlîn [the Prince of those who are burdened with troubles-- Muhammad] be full of grace. Salâwât [prayer for blessings upon the Prophet]: "Allâhuma sallî 'alâ Sayyidi-nâ MuHAMmad, wa 'alâ ahi-hi wa SaHbi-hi wa sallam" [O God pour blessings upon our lord MuHAMmad, and upon his family and (upon) his companions-- and peace]. For the glory of God, (let us say) the takbîr [praise of God's greatness]: "Allâhu akbar, Allâhu akbar; lâ ilâhâ illâ 'lâh. Wa 'lâhu akbar, Allâhu akbar; wa li-lâhi 'l-Hamd." [God is most great, God is most great! There is no divinity but God! And God is most great, God is most great! And to God is (all) the praise!] As-salâtu wa 's-salâmu 'alayka yâ rasûlu 'lâh, as-salâtu 'alayka yâ Habîbu 'lâh, as-salâtu wa 's-salâmu 'alayka yâ miru' arshu 'lâh, as-salâtu wa 's-salâmu 'alayka yâ sayyidu 'l-awwalîn wa 'l-âkhrîn wa shafî 'l-'l-muZannîn. Wa salâmu 'alâ al-mursalîn. Wa 'l-Hamdu li-lâhi rabbi 'l- âlamîn. FâtîHa: [May the blessings and peace (of God be) upon you O Messenger of God; may the blessings and peace (of God) be upon you O Beloved of God; may the blessings and peace (of God) be upon you O Prince of the Throne of God; may the blessings and peace (of God) be upon you O Lord of those who are first and those who are last, and the Healer of those who are foremost. And may the blessings (of God) be upon (all) the messengers. And (all) the praise is to God, the Lord of (all) the worlds! FâtîHa [The Chapter of the Opening]: Bismi 'lâhi 'r-RaHmâni 'r-RaHîm. Al-Hamdu li-lâhi rabbi 'l- âlamîn. . .]"

After the prayer invocation of the pôst, the Eulogy [Na'î] would be recited from the place of the musicians. The Eulogy is praise of the Prophet MuHAMmad [Salla 'lâhu 'alayhi wa 's-salam], or praise of Mevlânâ, or else the recitation of an ode [ghazal] which has suitable praise. The name of a person who recites the Eulogy is called "na't-khwân." The Eulogy has a special melody and its recitation is established. It begins with, "Yâ HaZrat-é Mevlâna, Haqq-dôst!" [O revered presence of our Master, friend of God!], and ends with, "Yâ Tabîbu 'l-qulûb, yâ waliyyu 'lâh, allâh, allâh, Haqq-dôst!" [O doctor of hearts, O Saint of God. Allah, Allah! Friend of God!] When the Eulogy reached the end, the nay-zan-bâshi would play a melody from the musicians' area. . . .

. . . .In the Fourth Section [salâm], when the singing of the (music of the) ceremony [âyin] was finished, (but) before the very end while the dervishes would still be moving, a single reed-flute [nay] would start playing. No other sound would reach the ear besides the sound of the reed-flute and the sounds of the bare feet of the samâ-zan's-- who had been brought into the spiritual state [Hâl] of the samâ'. In this Section [salâm], all would be in a condition (like) wooden pins fixed (in place)-- meaning they would be moving without the going forth of the samâ' [they would whirl in place, without going counter-clockwise as in the first three salâm's]. Near to the end of the rituals of the ceremony, another reed-flute would accompany (the first) with a melody. When the shaykh heard this sound, he would move, in a very peaceful and tranquil manner in (accord with) the Samâ', in the direction of the pôst, and leave the samâ'. When he had kissed the floor and was wanting to sit on the pôst, from the musicians' area would come the sound of "A'ûZu bi-lâhi" [i mina 'sh-shayTâni 'r-rajim] and "Bismi 'lâhi 'r-RaHmâni 'r-RaHîm), and a loud (recitation of) ten (verses of the Qur'ân) would be made. The samâ-zan's, wherever they were, would place their arms over their shoulders, adopt a humble needy position, and the sâma' would stop. They would sit and kiss the floor in such a way that they would remain bent toward the floor. A few individuals who had left the samâ' after the Third Section [salâm] would have put robes upon (their own) shoulders and stood to the side. They would immediately have collected onto their right arms the robes which had fallen to the floor. They would cast a robe upon the shoulders of everyone (of the samâ-zan's). The samâ-zan's would grab the robes upon their shoulders, while being tired and dripping sweat. Without pause, they would wrap the robes around themselves and sit with the posture of humble neediness [neyâz].

When the ten (verses of the Qur'ân) were concluded, the shaykh would say, "FâtîHa." All would rise up together with the shaykh. The chief of the samâ-zan's, or in Qûniya [Konya] the Tarîqat-dede [Tarîqat-chi-dede], or in other khânaqâhs the âshchi-dede, or another dedê who was charged with the duty, would recite a prayer supplication [du'â]. He would wear the sleeves of his robe and come forward, would face the shaykh, and would open his hands and recite this prayer [duâ]:

The Second Prayer Invocation [du'â] at the pôst

"Concerning the grace of God and the blessings of the Word of God [-- the Holy Qur'ân], the samâ', devotion, ecstasy [wajd], and the spiritual states [Hâlât] of the men of God: First (we praise) the magnificent greatness of God and (give gratitude for) the mission of the sanctified spirit of HaZrat-é MuHAMmad MuStafâ. (We pray) for (peace and blessings) upon the four chosen companions of the beloved (Prophet) of God, and HaZrat-é Imâm Hasan 'Alî, HaZrat-é Imâm Husayn Walî, and the martyrs on the plain of Karbala. And for the wise and aware saints and the (mystic) knowers of God. And especially for HaZrat-é SulTânû 'l-'Ulamâ and HaZrat-é Sayyid Burhânuddîn MuHaqqiq Tirmîzî. And for the Pole of the lovers, the Support of those who have attained, HaZrat-é Khodâwandagâr [-- Mevlana]. And for HaZrat-é Shaykh Shamsuddîn Tabrizî and Chelebi Husâmuddîn, Shaykh SalâHuddîn Zarkôb Qûnyawî, Shaykh Karîmuddîn, Sultân bin 'Sultân HaZrat-é Sultân Walad Efendi, and for the mother of a sulTân [Mawlânâ's mother], MuHAMmad 'Alâ'Efendi, 'ârîf Efendi, 'âbid Efendi, Wâjîd Efendi, Bah'î'uddîn 'âlam Efendi, Muzafaruddîn 'âdil Efendi, MuHAMmad 'âlam Efendi, 'ârîf Efendi, and Pîr 'Abdâl Efendi. . .

And for the rest of the Chelebis, successors [khalîfas], shaykhs, and dervishes of the past. And for the increased life of the Chelebis, successors, shaykhs and dervishes who remain. And especially for the leader of the chiefs of the Tarîqat and (his) great seriousness for Truth-- for the health of HaZrat-é Chelebi Efendi [-- currently Faruk Hamdam Chelebi Efendi]. And long live the life and Empire of the SulTân of the Religion of Islâm [-- the Ottoman Caliph]. And (we pray) for the health of the fortunate princes and for the health of the great and noble vâzîrs, and for the Shaykh 'l-Isârî Efendi [-- the chief of the religious scholars in the Empire], and for the health of the (other) prominent vâzîrs, noble religious scholars, and honorable shaykhs. And for the armies of the Religion of Islam to become victorious and triumphant, and for the enemies of the religion of Hell [-- the European Christian colonialist countries who were seeking to carve up the Ottoman Empire] to be finally defeated. And for the health of the pilgrims [Hujiâ] to the House of God [in Mecca], and for the chief and soul of the maintainer of this dargâh ---here is mentioned the name of the shi'f shaykh of the khânaqâh (where the ceremony was held) and the names of the persons who up to that time and in that khânaqâh had been established as Mevlevi shaykhs are mentioned!-- So-and-so Dede Efendi. And may the time be serene and joyous for the dervishes (of the khânaqâh) and for all those present and absent, and the mystic friends and lovers (of God). And for the spirits, of all those who have passed on among the people of Faith from the East of the world to the West of the world-- may God be well-pleased (with them all)! Dear ones, (let us recite) the FâtîHa of our Clear Book [FâtîHatu 'l-Kitâb-é Burhân].

After the recitation of the FâtîHa, the dede who recited the invocation [du'a-khwân] would say, "For the sake of the greatness of God (let us recite) the takbîr: "Allâhu akbar, Allâhu akbar; lâ ilâhâ illâ 'lâh. Wa 'lâhu akbar, allâh akbar. Wa li-lâhi 'l-Hamd." [God is most great, God is most great! There is no divinity but God! And God is most great, God is most great! And to God is (all) the praise!] As-Salâtu wa 's-salâmu 'alayka yâ rasûlu 'lâh, as-Salâtu wa 's-salâmu 'alayka yâ Habîbu 'lâh, as-Salâtu wa 's-salâmu 'alayka yâ miru' arshu 'lâh, as-Salâtu wa 's-salâmu 'alayka yâ sayyidu 'l-awwalîn wa 'l-âkhrîn wa shafî 'l-'l-muZannîn. Wa salâmu 'alâ al-mursalîn. Wa 'l-Hamdu li-lâhi rabbi 'l- âlamîn." [May the blessings and peace (of God be) upon you O Messenger of God, may the blessings and peace (of God) be upon you O Beloved of God, may the blessings and peace (of God) be upon you O Light of the Throne of God, may the blessings and the peace (of God) be upon you O Lord of those who are first and those who are last and Healer of those who are foremost. And may the blessings (of God) be upon (all) the messengers. And (all) the praise is to God, the Lord of (all) the worlds!]"

After reciting this supplication [du'â], the shaykh would say the FâtîHa. After the FâtîHa, if there was a (Mevlevî) tomb in the samâ-khâna, he would face in that direction, bow his head and say: "A'ûZu bi-lâhi mina 'sh-shayTâni 'r-rajim. Bismi 'lâhi 'r-RaHmâni 'r-RaHîm" [I seek refuge in God from Satan the accuser]. In the Name of God, the Most Merciful and Compassionate), (and would then recite the following verse from the Holy Qur'ân, 10:62) "Inna awliyyâ'â 'lâhî lâ khawf-un 'alay-him wa lâ-hum yarhâzan-un" [Truly, there will be no fear for the servants of God, nor will they grieve]. "Sadaqq 'lâhu 'l-'AZîm" [Almighty God has said the truth]. "Subhâna rabbi- ka, rabbi 'l-'izzati, 'admaqâ 'lâhu 'l-'AZîm" [The greatness of God is beyond all praise]. "Inna 'l-âlamîna wa 'l-Hamdu li-lâhi rabbi 'l- âlamîn" [Glorified is your Sustaining Lord, the Lord of Grandeur above what they attribute (to Him). And peace be upon the Messengers, and (all) praise is to God, the Lord of (all) the worlds-- Qur'ân: 37:182]. "Al-FâtîHa." He would say "FâtîHa" another time. After that, the shaykh would utter a loud sound in a very calm bass (voice). He would draw out the syllables and say (a "gôlbâng") [-- a solemn invocation in Persian to end the gathering]:

"ArwâH-é Tayib-eshân shâd-o khandân-o barakât-é ruHânîyâ 'âlay-he-shân por-iHsân bâd. Bara-yé dam-é HaZrat-é Mawlanâ: sirr-é ham-é 'l-Tarîzî, kalam-é Imâm 'Alî." [The secret of the blessed] speech of our Venerable Master [HaZrat-é Mevlânâ], the secret of Shams-é Tabriz, (and) the nobility of Imâm 'Alî, let us say: "Hû!". Together with the shaykh, all the dervishes would bow and make a loud sound, to the extent that the breath permitted: "Hû00000û000!" And this would be the end of the Ceremony [Muqâbala].

[Gôlpınarlı included another "gôlbâng" said in place of the one above: "Inâyât-é Yazzdân, himmat-é mard-ân bar mâ,

hâZir-nâZir bâd, dam-é HaZrat-é Mawlanâ, sirr-é Shams-é Tabrizî, karam-é Imâm-é 'Alî; hû be-gôy-ém!" (usually said in Turkish: "Hû" diyelim!"--May the grace of God (and) the (spiritual) aspiration of (saintly) men¹ be present (and) witnessed in us. For the sake of the (blessed) speech of our Venerable Master [HaZrat-é Mevlânâ], the secret of Shams-é Tabriz, (and) the nobility of Imâm 'Alî, let us say: "Hû!".] [Another gôlbâng: "Inâyât-é Yazzdân, himmat-é mard-ân bar mâ, hâZir-nâZir bâd, dam-é HaZrat-é Mawlanâ, sirr-é Janâb-é Shams-é Tabriz, karam-é Imâm-é 'Alî, Shifâ'at-é Nabi: hû be-gôy-ém!" (usually said in Turkish: "Hû" diyelim!"-- May [bâd]the grace and favor [inâyât] of God [Yazzdân] (and) the (spiritual) aspiration and determination [himmat] of (saintly) men [mard-ân = true dervishes and sufi masters] be present (and) witnessed [HaZir-nâZir] in us [bar mâ]. For the sake of the (blessed) speech [dam] of our Venerable Master [HaZrat-é Mevlânâ], the secret [sirr] of the Honorable [janâb] Shams-é Tabriz, the nobility and generosity [karam] of Imâm 'Alî, and the intercession [shifâ'at] of the Prophet [nabi], let us say: "Hû!".]

[Another gôlbâng: "waqt-é sharîf khayr bâd, khayr-hâ maftûH bâd, sharri-hâ ba-dûr bâd, [dar dargâh-é 'izzat neyâz-é mâ-râ maqûl bâd] khodâwand-é 'aZîmu 'sh-sha'n ba-nûr bâd, Zât-é khwêsh galb- hây-é mâ-râ por-é nô [wa muTahhîl] gardânâd, [quûb-é 'âshiq-ân goshâda bâd], dam-hâ, Safâ-hâ ziyâda bâd, dam-é HaZrat-é mawlanâ, sirr-é shams-é tabrizî, karam-é imâm-é 'alî, hû be-goy-ém: hû00000û000!"--May this noble occasion be favorable and blessed, may good things be disclosed, may evils be (kept) distant, may our needy supplications be accepted in the Court of (Divine) Majesty, may the Lord of Glorious Rank cause our hearts to be full of light (and purified) by the Light of His Essence, [may the hearts of the lovers (of God) be opened (wide)], may (our) moments (of blessing) (and our spiritual) joys be increased! For the sake of the (blessed) words [dam] of our Venerable Master, the secret [sirr] of Shams-é Tabriz, the nobility and generosity of Imâm 'Alî, let us say: "Hû!".] [Golpinari, p. 493]

The shaykh would then move from the pôst toward the door. When he came near to the center chandelier, he would stop, bow his head, and say: "As-salâmu 'alaykum!" [Peace be upon you!] Everyone would lower their heads together with the shaykh. And from the other side, the chief of the samâ-zan's or the âshchi-bâshi or the Tarîqat-chî, [bâshi] would draw out the vowel of the word "salâm" as well as (the vowel) of the last (word), "Hu", as much as the breath permitted, and say: "wa 'alaykuma's-salâââââam wa rHmatu 'lâhi wa barakâtû-hûûûûûûû!" [And upon you be peace and the mercy of God and His blessings], and (thereby) he would answer the (shaykh's) salâm. Moving away from (standing) under the chandelier, the shaykh would in the same manner give (another) salâm. This time, one of the musicians would respond in the same way. When the shaykh had reached the door of the samâ-khâna, he would turn and face the inside (of the room), and bow his head low for a moment. Together with the shaykh, all the dervishes would (also) humble themselves needfully. The shaykh would then exit. Everyone would go in order, face the inside (of the samâ-khâna) while bowing their heads, and (then) exit.

Notes

¹the grace of God (and) the (spiritual) aspiration of (spiritual) men: this same phrase occurs in the stories about Mevlana written by Attârî (died 1360, 87 years after Mawlanâ), "The Glorious Talents and Abilities of the Knowers of God" (introduction, section 2).

"And the name,"The Glorious Talents and Abilities of the Knowers of God" has been bestowed upon this book. By the aspiration and determination of the (saintly) men (of God) [ba-'inâyât-é yazzdân wa himmat-é mard-ân], my hope is dependent (on) . . .". (See the translation by John O'Kane, "The Feats of the Knowers of God," p. 3.)

It also occurs in Chapter 3 (section 48): "And he uttered the name of Mawlanâ three times (and) gave the medicinal drink for the sick man to drink. By the grace and favor of God and the aspiration and determination of the (saintly) men (of God) [O'Kane translated, "and the spiritual power of the manly men"] [ba-'inâyât-é yazzdân wa himmat-é mard-ân]. (See O'Kane's translation, p. 93. O'Kane explained, "The word 'mard' meaning 'he-man', 'real man', 'manly man' is frequently used throughout the Manâqeb to designate a holy man who has exceptional spiritual powers"--, p. 702.). It also occurs in Chapter 3 (section 254): "That (very) same night, he was (finally) sweating (and) put (back) on (a foundation of) health, by the grace of God and the aspiration and determination of the absolute men (of God)" [ba-'inâyât-é Haqq wa himmat-é mard-ân-é muTlaq]. (See the translation of O'Kane, p. 228)

--Persian and Arabic translated and transliterated by Ibrahim

Gamard, November 1998 (revised 11/02)