

44. Ğublâ (kibla) was the name given to the direction to which a Muslim turns when praying, that is, toward Mecca. Metaphorically, this word also meant "refuge."

45. Gölpinarlı, *IÜIFM*, Vol. XVII, pp. 112-114.

46. This expression is related to one of the traditions concerning the Prophet, according to which Muhammad and 'Ali becoming brothers, had assumed a single body, and Muhammad had said to 'Ali, "Your blood is my blood, your flesh is my flesh," and so forth (*ibid.*, pp. 80-81).

47. *Ibid.*, pp. 113-114.

48. In Arabic, "Abu Muhammad" does not mean "Father Muhammad" but "Muhammad's father," that is, Allah, to whom the Armenian craftsman would, in Islamic tradition, appeal. The Arabic expression would be rendered in English as "Say, Muhammad's father and Gabriel's power."

49. Tarım, *Kırşehir Tarihi*, p. 167.

50. Evliya Çelebi, p. 496. The first chapter of the Koran is entitled "Fatiha."

51. It has already been pointed out that şadd means "craftsman's apron," hence *ahl-i şadd* means "men or masters of the şadd" or "masters of the craft."

52. We are dealing here with corruptions in the transcription of the Arabic-script words *mürüvvet* and *fütüvvet*. The first of these terms means "humanity or philanthropy," and the second means "magnanimity," "*tarikât* of the *fütüvvet* system." It is evident from the *Fütüvvet-Nâmes* that *ahl-i şadd*, as well as *ahl-i mütüvvet* and *ahl-i fütüvvet*, are solemn expressions addressed to those assembled. (See Osman Nuri, *Mecelle-yi*, p. 529; Tarım, *Kırşehir Tarihi*, p. 153; Gölpinarlı, *IÜIFM*, Vol. XVII, p. 94.) The sources give the following forms of greeting:

Esselâm aleyküm ya ehl üşşed ve ulahd ve ülvefa.

Esselâm aleyküm ya ehl ülmürüvvet ve ülkerm ve ussaha.

Esselâm aleyküm ya ehl ülfütüvvet ve ülmürüvvet.

Peace upon you, O people of the şed, and of the covenant, and of fidelity.

Peace upon you, O people of humanity, and of dutiful kindness, and of altruism.

Peace upon you, O people of the fütüvvet and of humanity.

53. Tarım, *Kırşehir Tarihi*, pp. 147-148.

54. Gölpinarlı, *IÜIFM*, Vol. XVII, p. 109. Muslims hold the trinity of Christian belief to be tritheism, or in other words polytheism, which is idolatry.

55. Yes, even before this. In his introduction Urakh Grigor states that in his day (1709) elderly Armenian master artisans, who were familiar with the *Fütüvvet* rituals, acted as trainers for the novice craftsmen: "[the novice craftsmen] give many gifts to the elderly masters, who know the profane expressions of the apostates, the procedures and tercüman's for participating in the rituals. As for them [the elderly masters], they haughtily swell with pride in front of those who were ignorant and teach them with great labor" (*Mat. MS. 9121*, p. 58b).

56. The first among the *Fütüvvet*'s internal ranks was the group of *nazils*, from among whom the novitiate would select a *yol-usta* (a *tarikât* master) as mentor. The second was the group of *nim-tariks* (half-members), from among whom the candidate would select as his companions two *yol-kardaşs* (*tarikât* brothers) and one *yol-ata* (*tarikât* father). The third was the group of *sahib-tariks* (full members), from among whom he received the confirmation of the *revanlık*, whose symbol was the bestowal of the *peştamal*.

Urakh Grigor makes no mention of the second group. The reason for this is obvious: It made no sense for non-Muslims to become half-members because after the *revanlık* ritual they could not become full members of the *Fütüvvet*, but could join one of the *loncas*.

57. Interesting archival documents concerning this exist for the period 1731-1806