

saying, "ğblemiz dargah dur," we both face the same kıbla, [namely, Mecca].<sup>44</sup>

Urakh Grigor continues his description as follows: "And the şeyh sabaa holds the wretched one's arm under the peştemal and says, 'Dast-i Muhammad,' suggesting thereby that the [Prophet] Muhammad's hand was holding his arm, and then going down from his arm he grasps the apostate Christian's hand and says, 'Panca-i Ali,' as if, after Muhammad the hand of [the Caliph] Ali also grasped his hand" (ibid., pp. 62a-62b). In this manner the Armenian candidate becomes worthy of being touched by the hands of Muhammad and Ali, the most sacred moment in the Islamic Fütüvvet ritual. According to the Fütüvvet-Nâmes, both Muhammad and Ali would hold the hand of the candidate.

This joining of the hands was an allegorical symbol of making a contract. Seyyid Huseyn's Fütüvvet-Nâme explains the significance of various kinds of the ritual of joining hands. Besides the versions of the Dast-i Muhammadi (Muhammad's hand) and Panca-i Ali or Dast-i Ali (Ali's hand),<sup>45</sup> he also describes the kind of joining hands known as *Lahmuka lahmi* (lit. your flesh is my flesh).<sup>46</sup> This was done by joining together the little fingers of the right hands in a hooked manner. Allegorically, this act represented "the mystical relationship between Muhammad and Ali," and it was performed secretly because it signified the Prophet's secret mission and holiness, and it was also the door to wisdom.<sup>47</sup> The bestowal of the peştemal followed the ritual of joining hands.

Urakh Grigor, too, describes the *Lahmuka lahmi* ritual: "After that, [the şeyh sabaa] hooks his little finger and joins it with the unfortunate one's little finger and says, *Kul, Abi Muhammad va jabru Jabrail*. In Arabic *Jabrail* means Gabriel; it also means the power of God. *Kul* in Arabic means 'say'; *abu* means father; *jabru* means with strength" (ibid., p. 63a).

Urakh Grigor explains this phase of the ritual with considerable emotion: "See how and with what deceitful means the wicked ones trick and lead them astray, because the seven-headed beast advises the man [the Christian candidate] to say, 'Father Muhammad, unite my fingers to your chains with your divine strength.' Behold, what a frightful and wicked misfortune it is. Yet they [the wretched ones] rejoice, in a state of total stupor" (ibid., p. 63a).<sup>48</sup>

The symbolic ceremonies continue. The Armenian candidate's thumb is stamped with a seal which bears the image of Solomon's thumb, a phase in the ritual that we were unable to find in any of Fütüvvet-Nâmes known to us. Urakh Grigor writes: "After that the şeyh sabaa places his thumb on the thumb of the unfortunate one and