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# The Erkân of Dârdan İndirme in Alevi-Bektashi Tradition: Adiyaman Example

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**Abstract.** Dârdan İndirme Erkânı: The erkân of “can aşı” is also used in some regions as erkân of receiving approval and blessings this erkân, which lasts until the day of Alevi and Bektashi, is a erkân made on behalf of the deceased. In Alevi-Bektashi tradition, the dâr not only the aspirant and dervishes that are alive but also a mori-bund blessings who is muhib, aspirant, dervish, dede, baba or dedebaba is also organized. No Alevi-Bektashi desire to see fault and deficiencies in his presence after his death. Thus, the erkân of dâr which is organizing for dead person has an impact power that increases individual and social responsibility. Thus, it is believed that dead person’s spirit will obtain comfort and peace. In this cem mentioned the deceased with goodness; It is requested that the right of those who are entitled to the right be granted. The debt of deceased person is paid if any, they have been gaining their consent between rightfals and his deceased relatives. The dishes are eaten by the guests who join the dâr erkânı which made from the sacrifice that was cut off after Erkân was organized. In Adiyaman region, the erkân of dârdan indirme is still being organized and the sacrifice are being cut off. These erkânı organized by a benefactor person's and the sacrifice of dardan indirme is sacrificed If the deceased person has no orphan, companion or relatives. In this paper, we will examine this unique erkân who has been made among the Alevi’s of the Adiyaman on this day. In our communique will be applied that Alevi-Bektashi sources, the books written about Alevism-Bektashism and Alevi Dede institution and candidates of the region.

Keywords: Dârdan İndirme, Cem, Adiyaman, Alevi, Bektashi.

## 1. Introduction

As it is performed in Alevi-Bektashi traditions, the dignitaries which is also performed by Adiyaman Alevis, generally on the third, seventh and fortieth day of passing in the presence of the elder and the seeker is called “Level Down Dignitaries From Abode”. While only living seeker and dervish proceed to abode in Alevi-Bektashi tradition, abode is also performed for muhib, seeker, dervish, elder and grand elder. No Alevi-Bektashi wants his mistakes to become publicly apparent after his death. Because of this reason level abode dignitaries that is performed for the deceased has a power that improves individual and societal self-control. Abode dignitaries also called “Charity Dinner”, “Forty Dinner”, or “Lokma Dinner” This dignitaries is one of the important Alevi-Bektashi dignitaries that is performed since ancient times.<sup>1</sup>

<sup>1</sup> Anonim, *Kitab-ı Dâr*, haz. Osman Eğri, Diyanet Vakfı, Ankara-2007, p. 25-30; Hacı

Having both Arabic and Persian origins, abode’s (Dâr) (دار) Arabic verbal meaning is to return, wander, circle; nounal meaning is house.<sup>2</sup> In Persian it means tree, post, gallows, hangman’s tree and square.<sup>3</sup> Similar to its tree and square meaning, abode in Alevi and Bektashi terminology means the action of seeker in which he stands in the court in Jhem ceremony and the special place in the middle of the court in which “Jhem ceremony” is performed. In nefes writings which mentions Alevi-Bektashi dignitaries, concept

Bektaş-ı Velî, *Velâyetnâme*, haz. Hamiye Duran, Diyanet Vakfı, Ankara-2007, p. 621.  
<sup>2</sup> El-Halil b. Ahmed El-Ferâhîdî, *Kitâbu'l-Ayn*, Dâru'l İhya'it-Turas'il-Arabî, Beyrut-2005, p. 309; Cevheri, *Es-Sihâh*, Dâru'l-Maarife, Beyrut-2007, p. 365; İlhan Ayverdi, *Misalli Büyük Türkçe Sözlük*, Kubbealtı Yayınları, İstanbul-2008, p. 641.  
<sup>3</sup> Mehmet Kanar, *Türkçe-Farsça Sözlük*, Say Yayınları, İstanbul-2008, p. 153.

of abode frequently concurs.<sup>4</sup> In posture that is called as sealing feet and standing in peymanche, the seeker seals his feet by putting his right toe onto his left toe, put his right and onto his heart and waits while bowing his head.<sup>5</sup>

Conceptually, abode is used with the meanings “to be” or “hangman’s tree”. While their jhem dignitaries is expressed, “spirits” stand abode in front of the elder. To stand abode means to be ready to give your life for the way, to be ready to give your life, to die before death, to be divine with the god, to be loyal to secrets, to never break promises. Abode prayer is given to the spirits who stand abode as:

May you receive intercession from the way you come, abode you stand, father you call. May your abode, council be accepted. May your wishes come true. May your services be written to lodge of Ali. We stood your abode, accept our prayers Allah, Allah, Allah (Dear Lord). We stand in your lodge Muhammad, Muhammad, Muhammad (Dear Muhammad)... We take shelter in your grace Ali, Ali, Ali. Bless us 12 Imams. Show us the way 14 Innocent. Help us 17 Belholders Take us to your Jhem Forties. May salvation be in your respect our father Sultan Haci Bektaş-i Veli Dear Lord Accept our abode, face and council as you accepted that of Hallaci Mansur’s, Seyyid Nesimi’s Fazlı’s and our mother Fatma’s. We stood your abode, took shelter in your grace please accept our prayers our Lord. Prophet of Light, Grace of Ali Our father, our master Sultan Haci Bektaş-i Veli Dear Lord! Accept our abodes, our councils in your excellence Welcome Truth, Trust in Ali...<sup>6</sup>

While there are various abode styles performed in practice by Alevi and Bektashi, these abode kinds are performed in symbolic dignitaries in the region. Abode of Mansur, Abode of Huseyin, Abode of Fatima, Abode of Fazli, Abode of Nesimi, Abode of Mazlum, Abode of Cengel are some of these.

<sup>4</sup> Cemal Kurnaz, “Dâr”, *DİA*, XIII, p. 482-483.

<sup>5</sup> Doğan Kaplan, *Yazılı Kaynaklarına Göre Alevilik*, Diyanet Vakfı, Ankara-2010, p. 257.

<sup>6</sup> Niyazi Arslan, 1965 Adıyaman Besni Doğumlu, Dede.

As seen in the above most of the abode types performed in Alevi dignitaries are symbolization of exemplary actions of individuals who have historical meanings in Alevi understanding during Jhem dignitaries to the spirits in the presence of elder. Seeing these various abode types, spirits learn and accept that they must give their lives for Alevi if needed. Alevi honor and remember His Holiness Hüseyin, His/Her Holiness Fatima, Halac-i Mansur, Nesimi, Hurufi who are Alevi elders that gave their life for the way as symbolical heroes in their prayers. There are different kinds of abode types in Alevi and Bektashi traditions apart from abovementioned ones.

## 2. Performing of Level Down Dignitaries from Abode<sup>7</sup>

If a companion’s left over companion and his relatives or both companions passed away, his children and relatives goes first to the Guide and then Father for “Level Down Dignitaries From Abode” and tell them about their situation. Day and place is set and preparation commences. In the predefined date and place (Jhem House, Square House, Father Room etc.) father, guide, companion and deceased’s relatives, family and twelve service attendants and seekers get into their places in order. they sit according to the rules of good manners. Deceased spirit’s companion if there is any, his family (few acknowledged people from both companion’s family) do their cult ritual washings and are brought into abode square accompanied by the guide and the observer. Ones that will stand abode have belts and they are barefoot. Men don’t wear anything on their head and women cover their head. Spirits that come to abode dignitaries, and twelve service owners sit according to the rules of good manners. This dignitaries which have continued from Alevi and Bektashi to today is a dignitaries that is performed in the name of the deceased. Not only living seekers and dervishes are stood abode in Alevi-Bektashi traditions, besides abode is also performed for deceased muhib, seeker, dervish, elder, father and grand elder. No Alevi-Bektashi wants his mistakes or errors to become apparent in front of public after his

<sup>7</sup> The things being told here “Dardan Indirme Erkani” was written for the purpose of our observations and Ali Büyüksahin, leader of Adıyaman Üryan Hızır Ocağı.

death. Because of this fact, abode dignitaries that is performed for the deceased has an effect that improves individual and societal responsibility. This dignitaries is performed in order to save soul of the deceased from torment, glorify it and acquit the deceased. In this jhem deceased's soul is remembered with good prayers and it is demanded that any claimants should claim their debts from deceased's successors. If the deceased has any debts they are paid, claimant and relatives of the deceased come to good terms. Food that is made from meat of the offering which is slaughtered after the dignitaries is eaten by the guests that attend to abode dignitaries. Level Down from Abode Dignitaries are still performed in Adiyaman region and offerings are still made. If the deceased has no relative, companion or no one, this dignitaries are arranged by a philanthropist and level down from abode offering is made.

### 3. Conclusion

In the region, food in the name of deceased is distributed in third, seventh and fortieth day of his passing away. After the deceased is buried, in order to acquit the deceased's soul an offering is slaughtered and the lokma and pilav that is prepared from its meat and prepared halvas are offered to the guests that come express condolences. As Alevi give "promise" while living, they should make their companions or relatives give "promise" in their name. In order to maintain peace in living world and afterlife, this dignitaries could be performed by the living companion or relatives. Before abode dignitaries start elder prays, gives information about living world and afterlife, light is torched, hide is laid, broom is swept and three people from relatives of deceased stand abode. After this the elder turns to the community and asks if anyone is in debt of the deceased or if the deceased is in debt of anyone. If deceased has debt, relatives pay it. After this everyone gives their blessings to the deceased. Mercy and blessing is wished from Allah for the deceased. After blessing, they proceed to dignitaries. After the dignitaries, "forty dinner" is eaten with the community. Offerings are slaughtered, lokmas are distributed and people prey for the deceased. In Alevi religion the deceased is laid down from abode by acceptance jhem if he gave his promise, and if he passed from acceptance he is laid down by

his relatives. It became a necessity that these kinds of dignitaries to whom verbal culture became source from past to current be subject to scientific studies. These dignitaries that were performed in the past by Alevi who live in rural regions, even if not as much as they were performed in the past, are still continue to be performed in metropolitan regions. Another important aspect in Adiyaman region that strikes the eye about the things that are done in death and after death is that relatives of the deceased sacrifice offerings, arrange jhem dignitaries and distribute lokma to memorialize the deceased's soul.

### 4. References

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- [2] Hacı Bektaş-ı Velî, *Velâyetnâme*, haz. Hamiye Duran, Diyanet Vakfı, Ankara-2007.
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- [8] Doğan Kaplan, *Yazılı Kaynaklarına Göre Alevilik*, Diyanet Vakfı, Ankara-2010.
- [9] Niyazi Arslan, 1965 Adiyaman Besni Doğumlu, Dede.
- [10] Ali Büyüksahin, Adiyaman doğumlu, Dede.