

The Caspian Sea Journal

ISSN: 1578-7899

Volume 10, Issue 1, Supplement 4 (2016) 211-213

SAMA in Persian Literature

Naser Kazemkhanlo, Ph.D.

Associate Prof. in Payame Nour University

Pnu.khanloo@yahoo.com

Sedigheh ghasemzadeh,

MA in Persian Literature

s-ghasemzadeh70@yahoo.com

Fahimeh Sazmand

MA in Persian Literature and professor in Applied Sciences University

ABSTRACT— Sama in literature means a song that is very pleasant and joyful and in Sufis point of view is excitement, happiness, dance and stomp by individual or in group with especial customs. At the result, a spiritual status that leads into discovery and sufis believe that Sama is taboo for commons and is forbidden for most of mystics. This article is a research about Sama in Persian literature in which investigates the views of scholars about Sama and its whyness and howness.

KEYWORDS: Sama, eagerness, Sufis dance

Introduction

Sama is Arabic word and from the science of matter and the derivation point of view is the infinitive and it has different meanings, including hearing, hearing and listening, hear and listen to, every song that is pleasant to listen, Hand and foot spray dance oppress, ecstasy and the elders, and the pollination tattoo exultation and the Sufis, individually or collectively with certain formality and in terms of mysticism, a song that will revolutionize the listener. SEMA is not the same in these meanings, in some of them it means “fact” and in some species they are allowed to use it in the sense of hearing and listen, speak to be heard, something that can be heard a voice that come from anything and hearing the song is the fact and the meaning of dance, sing, rejoice, and potlatch and speaking and hearing the song semi-religious banquet and hymnody programs and parties and virtual, the original meaning of Sama is hearing. As it is said that Sama is preaching, hearing the Quran, and science meeting and sometimes to hear a good voice and songs are called Sama (Rohani, 1388). Sama is one of the Sufi costumes and include exultation and rotation individually or collectively to perform certain rights and ceremonies. Sufis in this program are used songs, exciting words and lyrics until bring enjoy to the heart and paying attention to God (Yousefpoor, 1380). However, each branch of Sufiye has its own distinctive beliefs, rituals and chants they can be divided into two general groups:

1. People who are involved in thinking, asceticism, and worship
2. People who are excited and dance

For example, Naghshbandiye sect is classified in first group and Ghaderiye sect as the second group in which Naghshbandiye is called Sufi and Ghaderiye is dervish. But Molavi method is in the middle of both in which either he tries to pray, think and do austerity or dance, Sama, love, and do passion and attraction. It means that his journey starts from praying and ends with love, ecstasy and dance; however, if Sama became prominent among Sufiye in which it is considered as Motesavefe honors and it is a kind of separation; Although, Motesavefe are not considered it is against Sonnet and not only they are not considered harmful but also they said that it is useful. This custom more or less is common in all the Sufiye sects and now among some of the sects except for a handful of mystic compass and those who fear to keep melee and religious trappings, the skirt of the usual and customary ripe dates and still are great differences between Sufis and Motshreh and the majority Shiite scholars getting to know it as “Ghana”. And some believe that it is “Makroh” and some of the fatwa are az Abahh (Kashani, 335: 1389).

Sama party

Sama party was fantastic, full of passion and spirit among Sofia that one person sings a hymn and other listen or sing by singer in group and tambourine and flute, and the like or without instruments, as well as dance or without dance. Finally, all sorts of common and often ecstasy are coupled with Sama. In the early days, the hearing was a circle of poetry was implemented by the artist or group of artists. And Sufis were influenced by nice and meaningful words regarding form and context in which they had and they became happy and started to dance. Then gradually for more stimulation, they use bamboo and def. The Gnostics believed that def is important because it was first musical instrument in the arrival of the Prophet in Medina. In terms of symbols, def is macrocosm symbol and also reed that its holes were interpreted as human nature and its nine holes as a symbol of His body holes is a microcosm for the mystic (Haydar Khani, 102: 1374). Sama party was formed due to continuous interest of Sufis and were common everywhere. To the extent that Hajviri says: I ran the commons, and some thought that mysticism religion is not just Sama. Sama is a state that Sufi becomes happy due to hearing the songs. Yet some of his motions are unconsciously in which the viewer might think of it as a kind of dance but conscious Sama is held just by presence of Sheikh. Qawwali sings the lyrics and warm sings and sometimes accompanied with tambourine and flute and Sufis says a Zekr by heart and repeats a bit, verse or word. In this

party, they got passion that is called Sama or Sama party or circle (Norbakhsh, 1372: 138). In Convent or with a little difference is called Zavieh, Robot or tekiye in addition to Zekr and cheleneshini two kind of parties were held: One of them is the spiritual preaching the sermon of Sheikh and sometimes are full of passion and enthusiasm such as Shams Tabrizi, Bahaol Valad, Borhan Mohaghegh, Molana parties, Sa'di parties and Fihe ma Fih. Other one was fantastic songs that are full of passion and ecstasy and had a good mix of music, dance and voice of Qawwali. In Iran, Pakistan, India, Egypt and Turkey the examples of these events can be found. Claims of the founders of the dance and songs was removing weariness of the Almighty seekers and changing their mood from obstruction into expansion. Sufi ceremonies were accompanied by sacred dances and songs since Moghadasi era and Abu Sa'id Abu al-Khair spread and flourished it in Khorasan to extent that some believe that Sufie is nothing just dance and Sama. Hence some of the great Sufi tried to prove its legitimacy, but the dangers especially in the presence of women. Young boys were warning. The words, lyrics and dance are more pleasant and effective to some persons than Qur'an. One of the integral part of these parties is Qawwal who songs the love or mystical sings with or without musical instruments and sufis circle silently sit down on the ground the heads are cast, breathing in the chest incarcerated and attempted to be silent and not breaking the tranquility of the group but suddenly one of the persons in the circle that was delighted and loudly started to appreciate and yell and stomped. He created a wave of excitement and the others were also raised them to agree with him. In this moment, some of them were very delighted and tore their clothes (Kherghe) and unconsciously yelled and shouted and in some cases, one or two lost their lives of the dominance of passion and perhaps also the passion was continued. In this unconscious mood, some did wrong manner and made troubles (Zarinkob, 1378:93). And it has to be mentioned that in Khorasan method poet and poetry were not common just for keeping religion or being with group. But with the advent of reckless and famous Sufi Abu ABULKHAIR Khorasan, and thriving Sufi dance parties the gentle love poetry were entered in these parties and was interpreted to reduce denial and gave opponents of the semantic meaning of its appearance.

One of the follower of Ibn Arabic that was called bin Abdul Moein Al Rifai fight Tabrizi from the words of Ibn Arabic Sama divided into three types, and for each symbol was listed:

1. Natural Sma where the soul through physical stamina will hear the sounds of the sensory and experienced enthusiasm and cheerfulness
2. Spiritual Sama where hearing the spirit of the song in the work of creation is divine jollification
3. Divine Sama where the inner of man hears the divine words of each particle immediate universe such particles and added every moment to his surprise (Halabi, 208: 1383).

Conditions and rituals of Sama

Someone who wants to be present at Sama must purify his intention before his presence and trimmed from carnal motivations. And his motives are true devotion and achieve just inclusive bless and happiness and not lust or nature. In the assembly one of the elders of the tribe veteran that he is appreciated should be present and persons who did Sama had to be pure and real brother with each other and desire for the true spiritual path. Sama party should be clean enough from taboos such as forbidden foods or cruel, presence of women or young boys, or the presence of sanctimonious persons that are against Sama, official that like this world and hypocritical. Sama has 2 types: the first one is unconscious and second is conscious. Sufis at first prepare parties in in order to be ready for unconscious Sama in which sing the songs and not thinking about everything just idol (Mabod) and then preparing for excitement and dance and sometimes they became unconscious that they tore their clothes and it is better Salek not moving consciously because it is against decorum (Yousefpour, 1380:273). And one of the Sama customs is when a person comes to Sama party sits down silently, and stillness and serenity have to be his slogan either in his face or his inward. And avoids the redundant movements and words and not move as much as possible, especially in the presence of the elders and not be anxious with a little excitement and by tasting a little affection not to be legless and not to shout and exaggerate and till the real Sama happens and unconscious Sama takes place he has to be silent and motionless (Kashani, 1389: 350). Generally, three points have to be taken into account: time, space and participants. When sufi has concerns or in the time of pray or in the time of eating or distraction, Sama is not useful and effective. If the location of Sama is on people way, or poor or somewhere dark and ruthless house, etc., it would be useless. Sama Participants must be brothers in faith and this party should be empty of secularist and selfish person, or a person who denies Sama or hypocritical or unaware persons of vicious ethnic or vain talk or thought or young lust Ron Ogle. And if they are present in the party, it will be useless and it is the word of Jonied in which in Sama time, location and participants are essential components. And if the proper conditions are met, Sufis have to sit down silently and not to look at each other faces and not to move their hands and feet and avoid redundant movements like the time of praying. They have to just pay attention to God and waiting for "unseen conquests" (Rouhaninejad, 1388:90). In Sufis' view, a real Sufi is someone who is dead but his heart is alive. Abuali Daghigh said it is taboo for commons, allowed for ascetics and satisfactory for his companions. Sama is a coin with two sides: its appearance is intrigue and its inside is lesson. For intelligent and informed person it is a lesson and for others it is intrigue and maybe shame. In Sufi's view, Sama is an oracular that if someone hears it in a right way gets the truth but otherwise, it is misleading and results in going out of religion (Rouhaninejad, 1388: 92).

The effects and benefits of Sama

From Sofia point of view, human hearts are treasure of secrets and mine of gem that jewelry is hidden in it. To remove the jewelry, the ear passages must be passed and ears are the passage to the heart. Sama is the beginning of the work and its result is called "excitement" and this excitement causes stimulation of body limbs and if the movements are not harmonic is called "anxiety" and

if it is harmonic is called “clapping” and “dance”(Sajadi, 1372:262). Sama is started by reading the poems by poets and singing the songs by singers. In the fifty-second dissertation Qsheireh the prophet Muhammad narrated: good song is a blessing that God gives to someone. In Holy Quran God says: “God increases everything he wants” (Fater, 1). It is said that it was good singing and God criticizes evil (Monkar) voice as he said “the worst voice is donkey’s” (Loghman, 19) and nice song is relaxing and loveable and no one can deny it, for children it is relaxing and camels can bear hot air and heavy loads just because of singing of the nice songs(Qosheiri, 1388: 612). Emam Mohammad Ghazali said: Sama has three levels: 1. Perception 2. Excitement 3. Movement and the first level of Sama is “audible perception” and it is resulted in excitement and this is resulted in movement (Ghazali, 1374: 481). According to important role of Sama in training devotees, Sufis consider the great training effects for Sama such as, creating alive out of the lethargy, the impact on the audience and arousing his emotions and closing the disciple to the Other Universe (Heiderkhani, 1374: 150). Sama can also discover what was covered before, one of the discovering tool is punishment and informing and Sama is soothing the heart and in this situation, God is manifested in different ways and voice of the Pythian oracle caress his ear, or sees a true dream. Sufis regard Sama as substance of spirit and soothing of heart (Zarinkob, 1378: 129). The effects of music is crystal clear that is not needed to mention any rational reason to prove it and it is believed that if someone says that he is not impressed by music he lies or senseless. And even animals are impressed by music. However, the reason of refuting music by some person is the God decree (Hajviri,1373: 523). Someone who is excited by Sama is novice and he is in the first step of way and excitement is regarded as perfection for him but for someone who passed this way is source of impairment because excitement is retrieving perception that is missed. After the dance of ecstasy comes, in fact, he had not perception and the reason of impairment of perception is the emergence of virtual characters. (Kashani, 346: 1389). Ezz Eddin Mahmoud Kashani, in response to those who are considered Sama as heretical and denied it says: firstly, the innovation does not conflict with traditional Islamic traditions; secondly, the benefits are numerous that it will be justifiable. Some of its benefits that can be mentioned here is as following:

1. Eliminating the boredom and fatigue

Later scholars for eliminating boredom and fatigue and removing of soul out of body are endeavor to build a mix of good and fit songs and sounds, and exciting and encouraging poems in a legitimate manner.

2. Motivating and empowering for continuation of passing the way

Seeker's journey to God during the emergence and dominance of qualities of the soul suffering stop and stagnation, and in dealing with inhibitors agents their movement is blocked and their eager diminish gradually. For removing this spiritual disaster and empowering devotees, Sufis leaders established Sama by singing nice songs and reading exciting poems solve the devotee's problems and remove the barriers in his way. And stimulate his eager and empower him. 3. Novice devotees that still cannot change from “travel” into “fly” and from “loved travel” into “beloved travel” these songs and poems prepare them for flying in which they can pass a long way in a short time (Kashani, 1389: 366).

Conclusion

Sama is a source of joy that soothes the soul and feeds spirits and the best spiritual healing and not only is a source of human happiness but also causes animal's movement as well. The goal of Sama is stabilizing and reinforcing God's citation and intensifies the flames that will burn everything except the beloved. From Sufis' point of view, Sama is a coded language of dance music and audio eloquent of God verses. By hearing it, the nature of human beings comes back to its own primary place in Alast days in which God vicinity is the natural place of it. Sama blows a new spirit into a dark and mortal body of human being and refreshes his thoughts. Sama arises humans 'tempers and induces the secrets. Sama is God's epodes in which gets hearts to Allah and if someone hears it in a right way becomes prosperous and if some someone hears it in a wrong way gets out from religion. Sama from Sufis' point of view such as Sanaee, Abu Saeid and Hajviri was just spiritual healing and it was the basis of travelling to God and regarded it as a kind of pray.

References

- 1- Holy Quran
- 2- Halabi, A., 1383, Effects of mysticism and mystic figures, Qatreh Publication, 1st edition.
- 3- Khani, H., 1374, Sufi mystics, Tehran, Sanaee Publication.
- 4- Rouhaninejad, H., 1388, mystical Mavajid, 2th Edition, the Institute of Islamic Thought and Culture Publication
- 5- Zarrinkoob, A, 1378, the legacy of Sofia, Tehran, Amirkabir Publication
- 6- Sajjadi, Ziauddin, 1372, introduction to mysticism, Tehran, Samt publication
- 7- Ghazali, Muhammad ibn Muhammad, 1372, a revival of religion sciences, translated al-Mohammad alKhwarizmi point, to try Hussein Khdyvm Jam, Tehran, Scientific and Cultural Organization, Volume II.
- 8- Qoshiri, Abdul Karim bin Hawazin, 1388, dissertation Qoshirrieh revised the original volume by Foruzanfar, Second Edition, Zavar publication
- 9- Kashani, Ezz al-Mahmoud, 1389, Misbah-Hidaya and Meftah Alkefaih revised by Allama Jalaluddin Homae, 1th edition, Zavar publication
- 10- Nourbakhsh, J., 1372, Noorbakhsh dictionary (Sufi terminology), Moalef Publication
- 11- Hajviri, Abu al-Hasan ibn Uthman, 1373, Kashfol Mahjob revised by Qasim Ansari, Tehran, Tahori Publication
- 12- Yousefpour, M, 1380, Sufi critic: A Critical Study on Sufi mysticism, relying on the words of the seventh century, Tehran, Rozaneh Publication