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Chapter 6
Islamic Mystical Poetry and Alevi Rhapsodes From the Village of Sevar, Bulgaria

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For Lyubomir Mikov

The texts transcribed and translated below were recorded in the Alevi (heterodox Muslim) village of Sevar, Razgrad District, North-Eastern Bulgaria, in the mid-twentieth century by Khasan Karakhiuseinov [Хасан Карахюсеинов], who donated the manuscript of his anthology of folk poems to the archival collection of the Ethnographic Institute of the Bulgarian Academy of Sciences in Sofia. It is currently kept under record № AEIM 845, "Ethnographic materials in Turkish from the village of Sevar, Razgrad district" [Етнографски материали на турски от с. Севар, Разградско].[1] The material was found by the author in 2006 while working on the British Academy research project "Folk Religion in the Balkans." A preliminary translation of excerpts from Karakhiuseinov's anthology was prepared by Orhan Elmaz in 2010; the Turkish verses were digitalised and the translation revised and corrected in 2016 by Ekin Kilic (with the assistance of Atilla Erden).[2] The author extends sincere gratitude to Elmaz, Kilic and Erden. This preliminary translation represents work in progress, but a fuller study of these rhymes is necessary. Orthography and punctuation follow those of the original Turkish manuscript, as prepared by Khasan Karakhiuseinov. His transcriptions offer phonetic notations for a cluster of Turkish popular poems (the authorship of some of which can be attributed to various "revered *ozans*" who were celebrated among the Alevis), as if following the dictation of the local rhapsodes. Apparently, the latter did not always understand the exact meaning of some of the words of their songs but nevertheless struggled to convey—to the best of their knowledge—an accurate (even somewhat hypercorrected) imagined "original," which was regarded as sacred and which they aimed to keep unalterable and untouchable. Clearly, from the perspective of the indigenous ethnohermeneutics, these types of verses were considered by folk exegetes to be "canonical." Then again, sacred texts do not have to be comprehensible and intelligible to those performing them, but are to be kept free of alterations, corrections, adaptations and amendments, and not necessarily understood. On the other hand, in the particular case of the songs (*nefes* and *ilahis*/*ilayhis*) translated in the present article, the "scribe" Khasan Karakhiuseinov attempted to preserve the "pristine" acoustic corpora of the lyrics as he heard them; he was trying to domesticate the poems according to the rules of the local dialect, coining *ad hoc* idiosyncratic guidelines of a simple homegrown grammar (albeit sometimes at the expense of the original semantics

[1] In his transcription Khasan Karakhiuseinov uses *i* instead of *ı*, *s* instead of *ş*, *c* instead of *ç*, *g* instead of *ğ*. Unless otherwise specified, the alternative readings of problematic transcriptions in the present edition of the texts are recommended by Ekin Kilic.

[2] The edition of the texts below follows the following conventions: [ ] indicate conjectural additions in the English translation; ˹ ˺ indicate suggested reconstructions in the transcription of the text.

of the texts rendered by him). The texts below are but an example of this type of mechanisms of transmission of (religious) knowledge, serving as remarkable models for multilingualism, reflecting linguistic and textual allusions to para-Quranic traditions based on a mixture of Turkish, Arabic, and Persian substrata. Although not a Turkologist, the present author has decided to publish this textual corpus with the help of native speakers, in order to rescue it from the obscurity of languishing in an archive from which it was not likely to emerge in the foreseeable future. The main relevance of these mystical Muslim poems for the current volume is that they were designated as "Quran"[3] by local Alevi (*Bektaş* and *Kizilbaş*) communities,[4] for whom the sacred character of the wording was beyond doubt.

Text № 1
When the Quran was being written down at the Throne of the Merciful

[1] When the Quran was being written down at the Throne[5] of the Merciful,
I was in the hands of the Inscriber of Strength/Power.[6]
When the Candelabrum was being hung up on the divine light's *tebar*,[7]
I was a nightingale on the rosebud.

[5] At the first greeting of Gabriel, the Holy Ones…
I was on the…[8] [of the] stylus of the Forty's,[9]
In the secret speech of Muhammad Ali,[10]
I was on his tongue, at every utterance.

The Forty set up a *cem*[11] on the top of the Throne,

[3] See the discussion in this volume, Chapter 5. Similar cases have recently been registered in the author's field research conducted in North-Eastern Bulgaria (Silistra region) with Prof. David Shankland, under the auspices of the Royal Anthropological Institute, London.

[4] On social structure, ritual system and folklore tradition of Alevi (*Bektaş* and *Kizilbaş*) communities in the Balkans and elsewhere see Birge (1937), Dressler (2003, 109–154; 2013), Gramatikova (2011; 2015, 7–43), Melikoff (1992; 1998), Mikov (2005; 2007), Norris (1993; 1996, 297–309; 2006), Norton (2001, 168–200), Shankland (2003; 2006), Zheliazkova and Nilsen (2001).

[5] The lexeme *arş* denotes "the Heavenly / Divine Throne / Footstool," which is imagined to be residing beyond the highest (traditionally Seventh or Ninth) celestial level. The term *al-ʿarsh* is attested in Suras *al-Aʿrāf* [7: 54], *at-Tawba* [9: 129], *Yunus* [10:3], etc.; see Netton (1997, 40).

[6] That is, God. Orhan Elmaz suggests: "I was in the hands of the Decreer."

[7] Unclear.

[8] Unclear.

[9] Reference to the "Assembly of the Forty" (that is, the "Cem of the Forty"), as related in the *Buyruk*; see Shankland (2003, 80–84).

[10] As pointed out by Dressler, "in the religious worldview of the Alevis and Bektashis, Ali and Muhammad are regarded as complementary symbols representing different aspects of the Truth. While Muhammad represents the 'outer,' 'visible' (*zahiri*) and Ali the 'inner,' 'hidden' (*batıni*) truth, both are divine manifestations" (Dressler 2003, 131). See also in this connection the discussion in Norris (1993, 96–98, 113) and Gramatikova (2011, 167–169).

[11] *Cem*—the focal religious ceremony of the members of the Alevi community. See Shankland (2003, 24, 79, 80–81, 85, 97, 121–128, 146–147, 187; 2006, 20, 67–68), Dressler (2003, 116–117); see also *Ayni-cem* in Norris (1993, xiv).

[10] The *muhabbet*[12] came to an end and they continued with the *dem*;[13]
The Lord kneaded Adam from clay;[14]
At that time I was in Adam's loins.

I have found my *seyran*,[15]…is that place,
To those who don't know his fate, I won't give even a penny,[16]
[15] To one bird the meal is of eighty thousand cities,
As the food was given, I was by him.

While my forefather Yunus[17] entered the fish-throat,
While he stayed there for forty days and forty nights,
As Ali[18] was hitting [with] the *Zülfiqar*,[19]
[20] At that time, I was in his arms.[20]

[12] *Muhabbet*—among the most important *Tarikat* rituals; this term may denote an 'informal drinking gathering' and 'collective celebration' (or 'collective worship'), but also in colloquial discourse it implies 'traditional oral communication / interaction.' In this particular context *muhabbet* is referring to the verbal interaction between the members of Alevi communities during the (*cem*) ceremonies, which include drinking and singing *nefes*, along with performing the *semah* (var. *sema*, *samah*, *samāhane*, related to the Arabic *samā'*) ritual dancing, "which celebrates the passing of the mystical secrets to the Alevis from God through Ali"; see Shankland (2006, 67). Further on the semantic coverage of the term *muhabbet* see Shankland (2003, 120, 134–135, 140–144; 2006, 119); on *samāhane* / *sema* see Norris (1993, xix), Shankland (2003, 79, 128, 142, 143, 158; 2006, 67–68).

[13] *Dem*—(alcoholic) beverage.

[14] O. Elmaz suggests: "The Lord kneaded Adam from a piece of honey" (since *balçık* means 'clay,' while *balcık*—'honey').

[15] *Seyran*—'walk,' or 'pious voyage'; see also in this connection *seyr* [*etmek*]—'to stroll, to journey in the spiritual world.'

[16] Literally: "the half of something."

[17] That is, Jonah.

[18] Alī ibn Abī Ṭālib (601–661)—the cousin of the Prophet Muhammad and husband of his daughter Fāṭimah; the father of Ḥasan ibn 'Ali ibn Abī Ṭālib (624–670) and Ḥusayn ibn 'Alī ibn Abī Ṭālib (626–680). According to Shia doctrine, Alī is venerated as the divinely-designated first imam and as such is placed next to God and Muhammad. See Norris (1993, 86, 96–99, 169–171); Esposito (2003, 15); Asani (2001, 62–63); Crone (2012, 212, 464–465). See also footnotes 10 and 12 above.

[19] *Zülfiqar* (var. *Dhū'l-Faqār*)—the name of the famous sword believed to have been owned by Muhammad and then inherited from him by Ali. There also exists a parallel tradition, according to which the sword descended from heaven. See Zwemer (1939, 28–33); Netton (1997, 71); Dressler (2003, 122, 143, note 56).

[20] The authorship of this poem is attributed to Pīr Sulṭān Abdāl (ca. 1480–1560); praised by the adherents of Alevism / Bektashism as one of "the Seven Revered *Ozans*" (minstrels), he was a typical representative of the spiritual tradition descending from the tenth-century Sufi intellectual, mystic and martyr Mansur al-Hallaj; see Schimmel (1975, 338), Akbatur (2015, 57–60). Accused by the Ottoman authorities of alleged treasonous relations with the Persian Safawids, Pīr Sulṭān was executed in the city of Sivas, Anatolia. His verses (composed in Turkish) continued to be transmitted orally by generations of minstrels and thus became vital components of Alevi and Bektashi folklore heritage; they were sung accompanied by the saz (*bağlama*) string musical instrument (conventionally referred to as the "Quran with strings"). The present text represents one such case. A video recording of an authentic performance of this song by an anonymous Alevi singer from the Deliorman area of Bulgaria was made in 2005 by İsmail Engin. It can be found on http://alkislarlayasiyorum.com/m/content/146980/kuran-yazilirken-ars-i-rahmanda-deliorman-alevileri-bulgaristan; see also http://ismail-engin.blogspot.de/2013/09/kuran-yazlrken-ars-rahmanda-ceraglar.html, both accessed April 7, 2017.

Text № 1
Kuran yazilirkan arsi rahmanda

[1] Kuran yazilirkan arsi rahmanda
Kudiret katibinin elinde idim
Kandil asilirken nur tebarinda
Bülbül idim konca gülündeidim.

[5] Erenler cebrayilin ilk selaminda
Kirklarin leckeri asin kaleminde
Muhamet Alinin sir kelaminda
Her söylerken dilinde idim.

Kirklar ars üstüne kurdular cemi
[10] Muhabet eristi sürdüler demi
Balciktan yuvurdu mevla Ademi
Ovakit ben Ademin belinde idim.

Seyranim bulmusam asik orasi
Kaderin bilmeyene vermem yarisi
[15] Bir kusa seksen bin sehrin darisi
Taham[21] verilerken yaninda idim.

Yonuz dedem balik kursana girdigi zaman
Kirk gün rageci durdugu zaman
Alinin zülfikari caldigi zaman
[20] ol vakit ben onun kolunda idim.

Text № 2
We are among those who say, "Haqq–Muhammad–Ali"

[1] Angel, why are you asking about his[22] religious order?
We are among those who say, "[Haqq–]Muhammad–Ali."
For the eyes of the beholders[23] nothing is hidden,

[21] Suggested reading: *taam* (= "food").
[22] Although in the original transcription of the poem this word means "his," perhaps the correct reading should be altered to "my."
[23] Literally "for those with eyes" (courtesy E. Kilic).

We are of those who say, "Haqq–Muhammad–Ali."[24]

[5] Muhammad Ali is the Leader of the Forty,
The one who calls upon them will not be disregarded,
Let's throw to *Yezît*[25] the *merhane* [26]-stone,
We are of those who say, "Haqq–Muhammad–Ali."

We wear red on our foreheads,
[10] In our way of *hâl*,[27] we also sense meaning,
As for Predestination, we hold to what Imam Ja'far said,[28]
We are of those who say, "Haqq–Muhammad–Ali."

In the spring, our roses blossom,
And our ways lead to the *Haqq*,
[15] Our tongues read the names of the Twelve Imams,[29]
We are of those who say, "Haqq–Muhammad–Ali."

My *Pîr Sultan* says,[30] Muhammad Ali,
He has set up the rules and the path,
The first is Muhammad, the last is Ali,
[20] We are of those who say, "Haqq–Muhammad–Ali."[31]

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[24] "Haqq–Muhammad–Ali"—in Alevi theological tradition, this formulaic exclamation refers to the *triune* entity that involves: Haqq (= "Divine Truth," one of the names of Allah as the only One to be worshipped), Muhammad as the messenger, and Ali as the first among the Twelve Imams. As pointed out by a number of scholars, the "idea of Ali and Muhammad being one and identical with God is hidden in the numerical value of the letters forming these names: their sum is 202, a number which is equal to the sum of the letters *rā'* and *bā'* forming the word *rabb*, i.e. Lord, i.e. God" (Jong 1989, 8–9). See also in this connection the discussion in Norris (1993, 94–99); Crone (2012, 473–477).

[25] *Yezît* —a reference to Yazid I, the Umayyad caliph Yazīd ibn Mu'āwiya ibn Abī Sufyān (647–683), by whose order Ḥusayn ibn 'Alī ibn Abī Tālib (626–680), the son of Fāṭimah, the youngest daughter of Muhammad was killed (along with other members of the household of the Prophet) at the Battle of Karbala (680). The latter event is considered "a cornerstone of the Shiite founding myth" (Dressler 2003, 121) and as such is being recalled by the Alevi and Bektashi folk singers at their performances during ritual ceremonies of their respective communities. Oral history discretely encapsulates confessional and political dimensions of the Karbala martyrdom narrative and further transforms them into markers not only of ethnic identity but also of political ideology, thus attaining "a trans-historical meaning." See Dressler (2003, 126–129). Further on the identification of Yazid as the Devil / Satan incarnate see Norris (1993, 99).

[26] Unclear.

[27] *Hâl*—"bad, poor condition / state."

[28] E. Kilic suggests: "In …, we follow Imam Ja'far."

[29] Further on the Twelve Imams, see Norris (1993, 169). On the religious movement of the *Twelvers* (Ithnā 'Asharīs, Ithnā 'Ashariyya) see Gibb, Kramers (1961, 188–189); Netton (1997); Peters (1994, 135–142); Rippin (2005, 124–128).

[30] That is, Pīr Sulṭān Abdāl; see footnote 20 above.

[31] Presented below are two folklorised versions of a poem/song, the authorship of which is attributed to Pīr Sulṭān Abdāl; for other versions, see http://pirsultanabdalsiirleri.blogspot.de/2008/05/sofu-mezhebimi-neden-sorarsin.html, accessed April 7, 2017. The translation in the current edition of the poem is based on version A.

Text № 2
Hak Muhamet Ali deyenlerdeniz

Version A

[1] Melek mesebini nesini sorarsin
Biz muhamet Ali deyenlerdeniz
Gözlüye gizli olmaz sen ne ararsin
Hak[32] muhamet Ali deyenlerdeniz

[5] Muhamet Alidir kiʻrʾklarin basi
Mahrum kalmaz anlere cagiran kisi
Atalim yezide merhane tasi
Hak muhamet Ali deyenlerdeniz

Egnimize kirmizilar giyeriz
[10] Halimizce her manada diyariz
Katerde imam Cafere uyariz
Hak muhamet Ali deyenlerdeniz

Bahar aylarinda acili[33] gülümüz
Haka dogru gider bizim yolumuz
[15] On iki imam ismi okur dilimiz
Hak muhamet Ali deyenlerdeniz

Pir Sultanim heyder muhamet Ali
Onlarda kurmustur erkani yolu
Eveli muhamet ahiri Ali
[20] Hak muhamet Ali deyenlerdeniz

Version B

[1] Melek meshebini nesini sorarsın
Biz Muhammet Ali deyenlerdeniz
Gözlüye gizli olmaz sen ne ararsın
Hak Muhammet Ali Diyenlerdeniz

[5] Muhammet Alidir kırkların bası
Mahrum kalmaz anlere cağıran kisi
Atalım Yezide merhana tası
Biz Muhammet Ali deyenlerdeniz

Eğnimize kırmızılar giyeriz
[10] Halimizce her manâda duyarız

[32] That is, *Haqq* (or Ḥaḳḳ)—"the Divine Truth" / "the Divine Essence" (referring to Allah); see Gibb, Kramers (1961, 126–127).
[33] Suggested reading: *acilir*.

Katerde imam Cafere uyarız
Hak Muhammet Ali diyenlerdeniz

Bahar aylarında acar gülümüz
Haka doğru gider bizim yolumuz
[15] On iki imam ismi okur dilimiz
Biz Muhammet Ali diyenlerdeniz

Pir Sultanım eyder Muhammet Ali
Onlardir kuranlar erkânı yolu
Evveli Muhammet ahırı Ali
[20] Hak Muhammet Ali diyenlerdeniz.

Text № 3
The Dervishes, who come saying, "*Hû*"

[1]. The Dervishes, who come saying, "*Hû*,"[34]
Go dare ask them why they came.
They have set up a place[35] on the heaven above,
This *devrân*[36] is ours, saying repeatedly "*Hû.*"

[5] We always say "*Hû*," my God,
In the mouths there is a taste of pleasure,
The believer and the one who has submitted [= Muslim] took this path.
This *devrân* is ours, saying repeatedly "*Hû*,"

The angels sat down to eat and drink,
[10] From Paradise above they choose [those who were elected],
Saying "*Hû*," they expiate their sins.
This *devrân* is ours, saying repeatedly "*Hû*."

In the daybreak the nightingales sing,
Some recite the *salat/h*[37] [by heart], the others read [it out],
[15] Thankfully, I have become part of Muhammad's community,
This *devrân* is ours, saying repeatedly "*Hû*."

[34] In the original Turkish manuscript (see below), the form *Hü* is used for *Hû/Hū*, which is "the personal pronoun of the third person, singular masculine, HE, *i.e.* God, or He is. It occurs in the Quran in this sense, for example Surah 3:1. […] The word is often used by Sufis in this form […] 'O He (who is), O He (who is), O He whom no one knows what He Himself is but Himself.' Some commentators have supposed the word *Hū* to stand for the exalted name of God, which […] is only known to God." See Hughes (1994, 181).
[35] Literally 'sky.'
[36] *Devrân*—'world' or 'time, age'; related to *devr*, Arabic for 'spinning,' 'circuit.'
[37] *Ṣalāt / Ṣalāh*— ritual prayer, worship; divine service. The prayers required of Muslims five times daily are considered to be the second pillar of Islam; see Gibb, Kramers (1961, 491–499).

In the daybreak come the imams and beg,
Some say the *salat/h*, the others listen,
The angels listen to the …[38] of this believer,
[20] This *devrân* is ours, saying repeatedly "*Hû*."

Yunus Emre [39]—this is the name of the believer—says
The frost within me [is] the taste, [and] the pleasure,
When saying "*Hû*," God's name is praised.[40]
[24] This *devrân* is ours, saying repeatedly "*Hû*."

Text № 3
Hü deye deye gelen dervisler

[1] Hü deye deye gelen dervisler
Varin sorun onlar niye gelmisler
Caneti[41] alaya bir gök kurmuslar
Bu devran bizimdir hüdüyi dize[42]

[5] Hü deriz biz dayim hallahim
Agizlar icinde lezet dadi
Mümün müslüm bu yolu koydu
Bu devran bizimdir hüdayi diye

Oturmus melekler yiyup icerler
[10] Caneti aladan müskül secerler
Hüdiyince günahlarindan gecerler
Bu devran bizimdir hü deye deye

Sabahin sehirinde[43] bülbüler sakir
Kimi sela verir kimisi okur
[15] Muhamet ümeti oldum cok sükür
Bu derman bizimdir hüdiye diye

Sabahin seyrinde imamlar beyler
Kimi sela verir kimisi dinler

[38] See footnote 44 below.
[39] Yūnus Emre (1238–1320)—a renowned Anatolian Turkish poet and Sufi mystic, venerated as a saint. Reportedly, he was a spiritual seeker who was initiated by Haci Bektaş Veli from whom he received his blessing, signified by the breath of the saint; see Soileau (2009, 150–165), Norris (1993, 90).
[40] There are different suggestions about the meaning of this line, and I have adopted O. Elmaz's translation.
[41] *Caneti* is the local dialectal form of the standard Turkish word *Cennet* which is related to the Arabic *al-Janna* (lit. the Garden), and *Jannatu 'Adn* (i.e. Garden of Eden). The form *al-Janna* "is the most common name by which Paradise is referred to in the Qur'ān" (Netton 1997: 134).
[42] Suggested reading: *diye*.
[43] Suggested reading: *seher*.

Bu mümün edarini[44] melekler dinler
[20] Bu devran bizimdir hü deye diye

Yonuz emre eyder bu mümün adi
Ayazlar icimde lezeti dadi
Hü deyince süvenir tanrinin ati
[24] Bu devran bizimdir hü diye diye

Text № 4
For the sake of the Seven and the Forty

[1] I went up to the Ilgır[45] meadow,
And I called for the Three Ones,[46] for His sake,
I smeared my face on the ground,
For the sake of the Seven[47] and the Forty.[48]

[5] Let Muhammad come, let him come,
To take in his hands those who have fallen,
My heart shall be the *Kurban*-sacrifice
For the sake of the One, who created us.

This world is a constituted *Haqq*:[49]
[10] Nothing can be said against the believers,
God is one and Muhammad is the *Haqq*
For the sake of the Twelve Imams.[50]

Come, let us leave behind the worldly / mundane matters,[51]
And pick out white from black,
[15] To drink from water of *Zem-zem*[52]

[44] Unclear; suggested reading: *edasını*.
[45] Unidentifiable toponym.
[46] That is, "Haqq–Muhammad–Ali."
[47] Most probably a reference to "the Seven Prophets" (Adam, Idris, Noah, Abraham, Moses, Jesus and Muhammad) who, according to the *Sufi* doctrine, designate each and every stage of the sevenfold mystical way towards the Divine. This path consists of seven hierarchically designated phases marking the progress of the human soul; each of these seven strata is associated with its equivalent Prophet, who is also linked with his respective Planet-sphere (*falak*): the Moon, Mercury, Venus, the Sun, Mars, Jupiter and Saturn. See the discussion in Norris (1996, 302–303). Significantly, there are also "Seven Revered *Ozans*" (minstrels) in the Alevi musical tradition: 'Imad al-Din al-Nasīmī/ Nesimi (also known as Seyyid/ Seyit İmadeddin/ Imadettin Nesîmî/ Nesimi) (1369–1417), Şah Hatayi (Shāh Ismāʿil) (1487–1524), Virani Baba (the tomb keeper at the shrine of Ali in Najaf) (sixteenth cent.), Yemini (fifteenth–sixteenth cent.), Fużūlī (Muhammad bin Suleyman) (c. 1494–1556), Pīr Sulṭān Abdāl (sixteenth cent.), and Kul Himmet (sixteenth cent.); see also footnote 20 above.
[48] That is, the "Assembly of the Forty" (= the "Cem of the Forty"); see footnote 9 above.
[49] See footnote 24 above.
[50] See also footnote 29 above.
[51] O. Elmaz suggests: "Come on, let's pass this Truth/reality."
[52] Compare this to the Turkish idiomatic expression *Zem-zem suyundan* (lit. meaning "from the waters of *Zem-zem*"). The term is obviously referring to the holy well situated within the precincts of the Great Mosque of Mecca

For the sake of recited Quran.

My *Şah Hatayî*,[53] let us [go and] get there,
To see [our] sins there,
To sacrifice ourselves with joy,[54]
20. For the sake of the One who created us.[55]

Text № 4
Yediler kirklar askina

Version A

[1] Ciktim ilgir yaylasina[56]
Cardim ücler askina[57]
Yüzümü yerlere sürdüm
Yediler kirklar askina[58]

(known also as the *Well of Zam-zam / Zem-zem*). The appellation *Zam-zam* / *Zem-zem* (which functions as a toponym designating this most sacred of all Muslim sites) is onomatopoeic, as "the name of the Well in Arabic represents the sound of the water as it rushed out when it was discovered"; see Netton (1997, 263–264). According to some Islamic exegetical narratives, the spring was revealed by Gabriel to Hagar so that Ishmael could be saved, after their expulsion from the household of Abraham / Ibrahim (as in Gen 21: 16–19); see in this connection al-Tabarī's *History of Prophets and Kings* (fol. 279) (trans. Brinner 1987, 73–74). In the same source (fols. 282–283) it was further maintained that there existed also an alternative tradition, according to which the wondrous spring was revealed directly to Ishmael, not to his mother:

> When Ishmael grew thirsty, he began to scuff at the ground with his heel. Hagar climbed the mountain of al-Safā. At that time the valley was *lākh*, that is to say, deep, so when she climbed al-Safā and looked down to see whether she could see anything, she saw nothing. So she came down and ran along the valley until she came to al-Marwah. She climbed it but could not see anything from there either. She did that seven times and then came down from al-Marwah to Ishmael, and she found him scuffing the ground with his heel. The spring Zamzam had begun to flow, and she began scraping the ground away from the water with her hand. Wherever some water collected on the ground she scooped it up with her cup and poured it into her waterskin. The Prophet said, "May God have mercy on her! Had she left it be, it would have remained a flowing spring until the Day of Resurrection." (trans. Brinner 1987, 76–77)

Further on Muslim folk etiological legends concerning the origins of *Zem-zem* see Gibb, Kramers (1961, 657); Hughes (1994, 701); Badalanova Geller (2008, 28–30, 123–124, notes 131–136).

[53] Şah Hatayi (also spelled as Khatā'ī, which means "sinner" in Persian) is the pen name of Shāh Ismāʿil, or Ismail I (1487–1524), the founder of Safavid Dynasty and an eminent religious leader. He played a significant role in the rise of the *Twelver* Islam; see Crone (2012, 474–475), as well as Mikov (2005, 17). Among the members of the Alevi / Bektashi community Şah Hatayi was considered one of "the Seven Revered *Ozans*"; see also footnotes 20 and 47 above.

[54] O. Elmaz suggests: "In order to sacrifice our souls with joy."

[55] The authorship of this poem (entitled in some sources as "Aşkına") is attributed to Pīr Sulṭān Abdāl; for other versions see Kaya (2008). Compare also to the version B below.

[56] In other versions: *Çıktım kırklar yaylasına*; see Kaya (2008).

[57] In other versions: *Çağırdım üçler aşkına*; see Kaya (2008).

[58] In other versions: *Yediler kırklar aşkına*; see Kaya (2008).

Gelsin Muhamedin gelsin
Düsmüsleri eline alsin[59]
Canim vakka[60] kurban olsun[61]
Bizi yaradan askina[62]

Bu dünya kurulu haktir[63]
Mümünlere hic söz yoktur[64]
Allah bir muhamed haktir[65]
On iki imamlar askina[66]

Gelin su haktan gecelim[67]
Aki kareden secslim[68]
Eabu zem zemden icelim[69]
Okunan kuran askina[70]

Sahatayim gel varalim[71]
Ande günahlar görelim[72]
Hosca canimiz virelim[73]

Bizi yaradan askina[74]

Version B

Cıktım ilgar yaylâsına
Cağırdım ücler askına
Yüüzmü yerlere sürüdm
Yedilervkırklar askına.

Gelsin Muhammedim gelsin
Düsmüsleri eline alsın
Canim hakka kurban olsun

[59] In other versions: *Müminlerin elin alsın*; see Kaya (2008).
[60] *Vakka* is probably a typo; version B (see below) renders this word as *hakka*.
[61] In other versions: *Canım Şah'a kurban olsun*; see Kaya (2008).
[62] In other versions: *Bizi Yaradan aşkına*; see Kaya (2008).
[63] In other versions: *Bu dünya kurulu faktır*; see Kaya (2008).
[64] In other versions: *Bilenlere sözüm yoktur*; see Kaya (2008).
[65] In other versions: *Allah bir Muhammed Hak'tır*; see Kaya (2008).
[66] In other versions: *Hû dedik pirler aşkına*; see Kaya (2008).
[67] In other versions: *Gelin faktan geçelim*; see Kaya (2008).
[68] In other versions: *Akı karayı seçelim*; see Kaya (2008).
[69] In other versions: *Ab-ı kevserden içelim*; see Kaya (2008).
[70] In other versions: *On iki İmam aşkına*; see Kaya (2008).
[71] In other versions: *Pir Sultan'ım der varalım*; see Kaya (2008).
[72] In other versions: *Gülistanda gül derelim*; see Kaya (2008).
[73] In other versions: *Koşa koşa can verelim*; see Kaya (2008).
[74] In other versions: *Muhammed Ali aşkına*; see Kaya (2008).

Bizi yaradan askına

Su dünya kurulu faktır
Mümünlere hic söz yoktur
Allah bir Muhammet haktır
On iki imamlar askına

Gelin su faktan gecelim
Akı karadan secelim
Ebu zemzemden icelim
Okuan kuran askına

Sahatayi gel varalım
Ande günahlar görelim
Hosca canımz verelim
Bizi yaradan askına

Text № 5
In your *meydan*, Shah Seyyid Ali

[1.] In my eye I have faith,
In your *meydan*, Shah Seyyid[75] Ali,[76]
Let him search for the secret, there is no doubt[77] in you,
In your *dergâh* [= *tekke*],[78] Shah Kızıl Deli.[79]

[5] The Holy Prophet has reported,
The Prophet is still beside the …[80]
Including you and the Muslims,
The *meydan* is yours, Shah Kızıl Deli.

…, the Forty are beloved,[81]
The unbelievers of Rumelia depend on your grace,
Those, who smeared their faces and came [to you], have [all] found cure,

[75] Sayyid (Seyd / Syed / Sayed / Sayyed / Saiyid / Seyed / Said / Seyyed)—a honorific title bestowed upon the patrilineal descendants of the sons of Muhammad's daughter Fāṭimah and his son-in-law Ali.
[76] Seyyid Ali Sultan (died c. 1402), also known as Şah Kızıl Deli, or Kızıl Deli Sultan—a dervish / ghazi warrior, a contemporary of Beyazid I, who took part in the conquest of Rumelia (Thrace); see line 10 in this text. His *tekke* and *türbe* are situated near Dimetoka (Didymoteicho), and are venerated as holy Alevi and Bektashi sites; see Aver'ianov (2010, 26; 2011, 311–312; 2014, 105–115); Gramatikova (2011, 491–507).
[77] Var. "I have no doubt…"
[78] *Tekke*—the dervish lodge; see Norris (1993, xx; 2006, 128). Among the members of Alevi and Bektashi communities—"place of worship of a brotherhood, often centered on the grave of a holy man"; see Shankland (2003, 191), Gramatikova (2015, 7–40).
[79] Literally: "red hero."
[80] Meaning unclear.
[81] Literally: "are the crown on the head."

The *meydan* is yours, Shah Kızıl Deli.

The faith of Muhammad granted [its] gift,
From your might should the mountains tremble,
[15] They gave *ikrar* to the followers[82] of Dervish,
The *meydan* is yours, Shah Kızıl Deli.

My *Yusuf Dede* says, the will has always been fulfilled,
My God showed me the secret of the Truth,
Questions to everyone [about][83] the Twelve Imams,
[20] This is your *dergâh* [= *tekke*], Shah Kızıl Deli.

Text № 5
Meydanina senin, Shah Seyyid Ali

[1] Gözümden vardir inanim
Meydanina senin sah seyid Ali
Harasin[84] sirri sence yoktur gümanin
Gergahina[85] senin sah kizil deli

[5] Revayet etmistir azreti rasul
Midarin yaninda ala hep Rasül
Seni vuis lümanlar[86] ile sen dehul
Meydan senindir sah kizil deli

OL yezidin dedi kirklar sertac
[10] Rum elin küfasi[87] Litfine[88] muhtac
Yüz sürüp gelenler buldular ilac
meydan senindir sah kizildeli

Dini muhamet eyledi isan[89]
Heyetinden[90] dayler[91] titiresin birden
[15] Dervis muhib lerine verdiler ikrar[92]
Meydan senindir sah kizil deli

[82] Literary: "the ones who love."
[83] Meaning unclear.
[84] Unclear.
[85] Suggested reading: *dergâh*.
[86] Suggested reading: *müslümanlar* (courtesy Atilla Erdens).
[87] Suggested reading: *küfa* as *küffar* (courtesy Atilla Erdens).
[88] Suggested reading: *Lütfüne*.
[89] Suggested reading: *ihsan*.
[90] Suggested reading: *heybet* instead of *heyet.*
[91] Suggested reading: *dağlar* (courtesy Atilla Erdens).
[92] *Ikrar vermek*: to declare verbally, to accept; the asseveration given before entering the religious order.

Yusuf dedem heyder Hep oldu meram
Siri hakikati gösterdi hüdam
Sorular erkese on iki imam
[20] Dergahin bu senin sah kizil deli

Text № 6
The one I praise to you is Kızıl Deli

[1] Again, it appeared from the Imam's lineage,
One stayed in *Elmalı*, the other one here,
Your little sibling took Rumelia,
The one whom I praise to you is Kızıl Deli.[93]

[5] With one measure of sand,[94] he divided the sea,
He did not leave anyone to say, "enough"; he crashed the non-believers,
The *rum*[95] begs,[96] they came from behind,
The one whom I praise to you is Kızıl Deli.

The one who settled in the *Kuru* plain,[97]
[10] The one who pitched the tent …,
To the seven areas [and] the four corners, he built[98] foundations,
The one whom I praise to you is Kızıl Deli.

The one who came and settled saying, "This is my home,"
The one who cultivated mulberries from a dried out stick,
[15] The one who brought Otman Baba[99] by [means of] clouds in the sky,
The one whom I praise to you is Kızıl Deli.

You made …to the spring of *Bali*
If you would just see what *Yezît*[100] made to us,
My *Pīr Sultan*[101] told me as such,

[93] See also the previous poem.
[94] Literally "one hemline full of sand."
[95] The inhabitants of Rumelia?
[96] Unclear.
[97] A toponym; perhaps referring to the present-day *Kuru* plain in Northern Turkey, in the Black Sea Region, in the vicinity of the city of Kastamonu.
[98] Literally "brought."
[99] Otman Baba (c. 1378–1478)—one of the most popular saints venerated among the Muslim heterodox communities in the Balkans. His *türbe* (tomb) in the present-day Bulgarian village of *Teketo* has become a pilgrimage site. Further on the vernacular hagiography and folk cult of Otman Baba see Aleksiev (2005, 69–92, 181–183); Mikov (2005, 39–46; 2007, 41–48); Aver'ianov (2010, 27–28, 30–33, 50; 2011, 310–311); Gramatikova (2011, 417–419, 423, 431, 437–444, 470–471, 526, 534, 537–543).
[100] See footnote 25.
[101] In other versions reference is made to Otman Baba, but not *Pīr Sulṭān Abdāl*.

[20] The one whom I praise to you is Kızıl Deli.[102]

Text № 6
Sana met ettigim Kizildelidir

[1] Gene iman neslinden zuhura geldi[103]
Biri elmalida kaldi biri burada[104]
Kücük kardesin rumelini aldi[105]
Sana met ettigim kizildelidir[106]

[5] Bir etek kum ile deryayi böldü
Hic aman vermedi kufari kirdi[107]
Gel rum beyleri geriden geldi[108]
Sana met ittigim kizil delidir[109]

Kuru yaylasina meskan tutan[110]
[10] Mutfagin yerini cedarin kiran[111]
Yedi iklim dört köseye temel yörütü[112]
Sana met etigim kizil deliyi[113]

Gelip Meskanim diye cöküp oturan[114]
Kuru sis ile dut agacin bitiren[115]
[15] Gök buludu ile otman bobayi getiren[116]
Sana met etigim kizildeliyi[117]

Bali binarina demyat eyledin[118]
Görsen yezit bize ne itti eyledi[119]

[102] For other versions of the poem/song consult the following online publication: Kökel (2004).
[103] In other versions: *Gene imam nesli zuhura geldi*; see Kökel (2004).
[104] In other versions: *Biri Elmalı'da, biri Bursa'da kaldı*; see Kökel (2004).
[105] In other versions: *En küçük kardeşi Urumu aldı*; see Kökel (2004).
[106] In other versions the refrain contains one more line: *Sana meth ettiğim Kızıldeli'dir, Dillerde söylenen Seyyid Ali'dir*; see Kökel (2004).
[107] In other versions: *Hiç aman vermedi Yezidi kırdı*; see Kökel (2004).
[108] In other versions: *Gazevnenin beyleri erişti, geldi*; see Kökel (2004).
[109] In other versions: *Sana meth ettiğim Kızıldeli'dir*. Then again, the second part of the refrain (*Dillerde söylenen Seyyid Ali'dir*) is missing; see Kökel (2004).
[110] In other versions: *Koru Yaylasına çadırı kuran*; see Kökel (2004).
[111] In other versions: *Çadırın altına mutfağı kuran*; see Kökel (2004).
[112] In other versions: *Yedi köşeye temelin kuran*; see Kökel (2004).
[113] In other versions: *Sana meth ettiğim Kızıldeli'dir*. As above, the second part of the refrain (*Dillerde söylenen Seyyid Ali'dir*) is missing; see Kökel (2004).
[114] In other versions: *Meskânım meskânım deyip outran*; see Kökel (2004).
[115] In other versions: *Kuru şişten dut ağacını bitiren*; see Kökel (2004).
[116] In other versions: *Otman Baba esip, bulut getiren*; Kökel (2004).
[117] In other versions: *Sana meth ettiğim Kızıldeli'dir*. As above, the second part of the refrain (*Dillerde söylenen Seyyid Ali'dir*) is missing; see Kökel (2004).
[118] In other versions: *Baba Pınarını bünyad eyledi*; see Kökel (2004).
[119] In other versions: *Gidi Yezid, bize ne etti, ne eyledi*; see Kökel (2004).

Pir Sultanim bunu böyle söyledi[120]
[20] Sana metetigim kizildeliyi[121]

Text № 7
The whole world shall be yours

[1] The whole world shall be yours,
One soulmate, one *post*[122] is enough for me.
Silk clothing shall be yours,
One soulmate, one *post* is enough for me.

[5] The *beys*[123] come down from their thrones,
They mount horses without [walking on their own] feet/legs,[124]
They return, having buried [?] in the earth,[125]
One soulmate, one *post* is enough for me.

Do you know what should happen?
[10] Do you think that you should …?
If I should live for one thousand years,
One soulmate, one *post* is enough for me.

[Even] if they gave me plenty of the possessions of this world,
[Even] if they made me Sultan,
[15] [Even] if they were servants of Adam,[126]
One soulmate, one *post* is enough for me.

I have found the infinite Kingdom,
The Death/End came and found you,
Seyyid Seyfi[127] found the vow,

[120] In other versions: *Şahım İbrahim bunu böyle söyledi*; see Kökel (2004).
[121] In other versions: *Sana meth ettiğim Kızıldeli'dir*. As above, the second part of the refrain (*Dillerde söylenen Seyyid Ali'dir*) is missing; see Kökel (2004).
[122] The term *post* (lit. "sheep skin") is related to a specific Dervish designation of "authority." As noted by Birge, "it is commonly supposed that there are in the Bektashi *meydan* twelve posts, each standing symbolically for some great figure in Bektashi history." See Birge (1937, 178).
[123] For the semantics of the title *bay* (= a god, or a son of god) and the appellative *baga-* (divine) in relation to the concept of the divine kingship see Crone (2012, 327–329). The term *bay* is reflected in the Turskish honorific *bey* (= rich man, master).
[124] Meaning unclear.
[125] Meaning unclear.
[126] Meaning unclear.
[127] See the discussion below, footnote 128.

[20] One soulmate, one *post* is enough for me.[128]

Text № 7
Bütün dünya sizin olsun

[1] Bütün dünya sizin olsun[129]
Bir dos[130] bir pos[131] yeter bana
hatlaz libaz[132] sizin olsun
bir dos bir pos yeter bana

[5] Beyler tahtindan inerler
ayaksiz ata piˤnerlerˀ[133]
topraga gömüp dönerler
bir dos bir pos yeter bana

Bilirmisin ne olsaˤnˀ?[134] gerek
[10] sanirmisin kaksaˤnˀ?[135] gerek
bin yil yasar olsam gerek
bir dos bir pos ˤyeter banaˀ

Dünyanin malini verilerse
beni sultan iderlerse
[15] adem kulu olurlarsa
bir dos bir pos yeter bana

Sonu yok devlet buldum
hecal[136] gelip seni buldu

[128] For other versions of this poem, see: https://eksisozluk.com/bir-dost-bir-post-yeter-bana--1353028; http://www.letssingit.com/seyit-nizamoglu-lyrics-bir-dost-bir-post-yeter-bana-r64h3jv, both accessed April 7, 2017. Its authorship is attributed to the celebrated Alevi poet Seyyid Seyfi (= Seyyid Seyfullah), also known as Seyit Nizamoğlu (1520–1601) who was deeply influenced by the charismatic Hurufi / Sufi mystic poet ʻImad al-Din al-Nasīmī/Nesimi (1369–1417); in fact, the latter is frequently confused with the former. As pointed out by Norris, it was through the poetry of Nesimi (who wrote in Persian, Arabic, and Azeri / Azerbaijani Turkish) "that Hurufi beliefs have spread far and wide among the Muslim communities of Eastern Europe and especially so in the Balkans" (Norris 2006, 37–38). Scholars are inclined to interpret his pen-name as derived from *nasīm* (= zephyr, breath of wind). Condemned for heresy, he was skinned alive in Aleppo; further on Nesimi's ideas, poetry and martyrdom see Norris (2006, 32–34, 37–38, 118–121). Actually, a vast corpus of the Alevi / Bektashi poetry is (erroneously) attributed to Nesimi; he was furthermore revered as a spiritual guide by Shāh Ismāʿil Khatai, Pīr Sulṭān Abdāl and others. See in this connection Norris (1993, 200–201, 266–267).
[129] In other versions: *butun dunya senin olsun*.
[130] Suggested reading: *dost* (= friend, companion, soulmate); see Shankland (2003, 187). The term is "synonymous with lover of God, or God Himself as Beloved"; see Renard (2009, 379).
[131] Suggested reading: *post.*
[132] Suggested reading: *atlas libas*.
[133] Suggested reading: *binerler*.
[134] Unclear. Suggested reading: *-m* or *–n*.
[135] Unclear. Suggested reading: *-m* or *–n*.
[136] Suggested reading: *ecel*.

Seyidi Seyfi iemin[137] buldu
[20] bir dos bir pos yeter bana

Text № 8
Carry on again, my *Pīr Sultan*

[1] Come on, [my] heart / soul, come on, let's pass this selfhood,
Let's endow our essence to the *Haqq*[138]
In [this] deceitful world which made…[139]
They set a *sofra*[140] in the *meydan* saying: "Eat!"

[5] As Muhammad stretched out his hand,[141]
Those [who pledged allegiance to] *Yazīd* wail when Ali comes;
When a *tâlip*[142] has found his deficiency,
They give him to the hands of the Master, saying: "Bath [him]!"

Mansûr[143] was hung on the gibbet for the *Haqq*,
[10] The heart awaits in moan,[144]
The Twelve Imams are kept in that place,[145]
And Imam *Husein*[146] cries repeatedly: "Water!"[147]

Come on, let's go to my hazel-eyed *dede*,[148]
Let's prostrate before my Master,[149] whose face shines with divine radiance,

[137] Suggested reading: *yemin*.
[138] *Haqq*—"the Divine Truth" / "the Divine Essence"; see above, footnote 24.
[139] Meaning unclear.
[140] That is, table.
[141] Meaning unclear.
[142] *Tâlip*: pupil, follower, neophyte, "often of a specific lineage of holy men (especially Alevi)"; see Shankland (2003, 79, 191).
[143] Mansur El-Hallaj (c. 858–922) was a famous Persian poet, Sufi mystic and martyr; having reportedly proclaimed, *Anā al-ḥaqq* (meaning "I am the *Haqq*," that is, "I am the Truth"), he was accused of blasphemy (for claiming divinity) and was subsequently hung on a gibbet. Further on Mansur El-Hallaj's ideas see Peters (1994, 339–342); Rippin (2005, 142–143); Crone (2012, 467, 469).
[144] In other version rendered as *intizar* instead of *intiftar*; the meaning is unclear.
[145] Meaning unclear.
[146] Al-Ḥusayn (Husain, Hussain or Hussein) ibn ʻAlī ibn Abī Tālib (626–680)—the son of Fāṭimah (and thus the grandson of the Prophet Muhammad); the third Imam of Shia Islam. His martyrdom at Karbala is commemorated by the mourning ritual observance of Ashura (the tenth day of the Muslim month of Muharram); further on his sainthood as an emblematic module of Shia identity see Knappert (1985, Vol. 2, 336–344). See also Gibb, Kramers (1961, 142); Norris (1993, 98–99, 169–184, 192); Esposito (2003, 120); Crone (2012, 212, 271, 274, 476, 484). See also footnote 25 above.
[147] According to Shia tradition (see also the text of the poem "Ah *Husein*, woe *Husein*, Imam Hasan Shah *Husein*!" ["Ah Hüseyın vah Hüseyın Imam Hasan sah Hüseyin!"] below), Yazīd denied water to his victim (Ḥusayn); see also Norris (1993, 175); Crone (2012, 484).
[148] *Dede*—lit. grandfather, ancestor; among the members of the Alevi communities the term is used as a title of respect. It indicates someone's descendance from a holy lineage. As such, he is regarded as an intercessor between God and man; see Norris (1993, 99). Accordingly, the *dede* is considered to be "both leader and teacher of Alevi religious tradition and mediator in disputes"; see Shankland (2003, 187).
[149] Not clear—the *dede* or God?

[15] When they give way, when they ask [about] Adam,
Come and answer your Master, saying: "This!"

Carry on laughing in this world, instead of crying,
In each of your steps, carry on finding your "self,"
Carry on again, my *Pīr Sultan*,[150] carry on being a human,
[20] The one, who is not a human, they drive him [away], saying "*Hoy*!"[151]

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Text № 8
Gel gene Pir Sultanim insan ola gel

[1] Gel gönül gel su benlikten gecelim[152]
Özümüzü haka[153] teslim edelim
Desti past eylemis yalan dünyaya[154]
Meydana sofra yaydilar yideyu[155]

[5] Muhamedin hondan eli alinca[156]
Inlesir yezitler Ali gelince[157]
Bir talibin mevsan yerin bulunca[158]
Veriler ustad eline yu deyu[159]

Mensur berdar olmus hak icin dara[160]
[10] Gönül irtiftar eder ah iyle zara[161]
Oniki imam tutsan oldayiyere[162]
Cagrisir imam Üseyin[163] su deye deye[164]

Gel varalim hela[165] gözlü dedeme
Yüz sürelim ol yüzü nurlu hüdama

[150] See footnote 20 above.
[151] For other versions of this poem, see http://www.hbvdergisi.gazi.edu.tr/index.php/TKHBVD/article/view/1136/1125, accessed April 7, 2017.
[152] In other versions: *Gel deli gönül benlikten gecelim*; see Engin (2010, 417).
[153] That is, *Hakka*; see Engin (2010, 417).
[154] Other versions render it as *Deste post eylemiş yalan dünyayı*; see Engin (2010, 417).
[155] Var.: *Meydana sofra koydular ye diye*; see Engin (2010, 417).
[156] Var.: *Muhammed hakkın nurundan olunca*; see Engin (2010, 417).
[157] Var.: *İnleşir Yezitler Ali'm gelince*; see Engin (2010, 417).
[158] Var.: *Bir talibin noksan yerini bulunca*; see Engin (2010, 417).
[159] Var.: *Verirler üstat ellerine yuğ diye*; see Engin (2010, 417).
[160] Var.: *Mansur perde olmuş hak icin darda*; see Engin (2010, 417).
[161] Var.: *Gönül intizar ah ile zorda*; see Engin (2010, 417).
[162] Var.: *On iki İmam tutsak olmuş şol yerde*; see Engin (2010, 417).
[163] Local dialect rendition of the name *Hüseyin*.
[164] Var.: *Hasan Hüseyin de cağırsa su diye*; see Engin (2010, 417).
[165] Suggested reading: *ela.*

[15] Yol verince sorarlarsa Ademi[166]
Gel pirini sen cevap ver su deyu[167]

Su dünyada aglamayib güle gel[168]
Her makaminda sen kendini bula gel[169]
Gel gene pir Sultanim insan ola gel[170]
[20] Insan olmayani sürerler hoy diye[171]

[a missing page][172]

Text № 9
What Muhammad Ali made utmost

[1] What Muhammad Ali made utmost
It's not the *meydan* of "the absent," but the *meydan* of "the existent."
Muhammad entreated the Forties,
It's not the *meydan* of "the shame," but the *meydan* of "the bravery."

[5] The Forty gathered their essence,
They washed his body without water,
"Did you see trouble?"—they said: "Yes!"
Cover up yourself,[173] it's the *meydan* of "the secret."

The places where you go, seek so that you can find,
[10] You shall be welcome in the places where you travel,
Hide your secret, so that you shall become righteous,
Be in control of yourself, it's the *meydan* of "the achievement."

What shall I say about the pillars/prescriptions of the Quran?
They boo the lies in this *meydan*,
[15] To the one who knows the 360 stairs,
It's not the *meydan* of "the blind," it's the the *meydan* of "those who see."

If *Abdul Musa Sultan*[174] is one reputable man,
If the devotees of Ali are the adherents, who are followers,
If he says "Let me reach the intent of the *Haqq*!"

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[166] Var.: *Yol varınca sorarlarsa âdeme*; see Engin (2010, 417).
[167] Var.: *Gel pirime sen cevap eyle şu diye*; see Engin (2010, 417).
[168] Var.: *Şu dünyada ağlayıp güle gel*; see Engin (2010, 417).
[169] Var.: *Erler makamında kendini bula gel*; see Engin (2010, 417).
[170] Var.: *Pir Sultanim insan olda yola gel*; see Engin (2010, 417).
[171] Var.: *İnsan olmayana söylerler ol diye*; see Engin (2010, 417).
[172] In other versions the final line reads: *Gel Ádem olmayan sürerler hoy diye*; see Engin (2010, 417).
[173] Lit.: "hand and skirt."
[174] Abdal Musa Sultan—one of the prominent Alevis of the thirteenth–fourteenth century.

[20] His rope will be on his neck in the *meydan*[175] of gibbet.[176]

Text № 9
Muhammet Alinin kildigi dava

[1] Muhammet Alinin kildigi dava
Yok meydani degil var meydanidir
Muhammet kirklara niyaz eyledi
Ar meydani degil er meydanidir.

[5] Kirklar özün bir araya kodular
Anler cenazesin susuz yurdular
Deryi gördünmü gördüm dediler[177]
Ört elin etegin sir meydanidir

Vardigin yerlerde ara bulasin[178]
[10] Gezdigin yerlerde makbul olasin
Sakla sirrini kim softa olasin[179]
Cek cevir kendini kâr meydanidir

Ne deyeyim su erkâni kurana
Yuf cekerler bu meydanda yalana
[15] Ücyüzaltmis merdiveni bilene
kör meydani degil gör meydanidir

Abdal Musa sultan gerci erise[180]
Aliyi sevenler muhip yâr ise
Hakkin maksûduna erem derise
[20] Urgani boynunda dar meydaninda

[175] On the other hand, the phrase "*Dar meydanı*" denotes the place where the disciples declare in front of their leader that they will be in command of their "hands, tongues and loins" (courtesy Atilla Erden).
[176] For other versions, see: https://ismailhakkialtuntas.com/2016/01/30/abdal-musa-sultan-ve-velayetnamesi; http://www.bachibouzouck.com/index.php?option=com_k2&view=item&id=825:muhammed-ali-nin-kıldığı-dava&Itemid=300, both accessed April 7, 2017.
[177] In other versions (see footnote 176 above): *Deveyi gördün mü gördüm dediler*.
[178] In other versions (see footnote 176 above): *Varlığın yerde ara bulasın*.
[179] In other versions (see footnote 176 above): *Sakla sırrını kim settar olasın*.
[180] In other versions (see footnote 176 above): *Abdal Musa Sultan gerçek er ise*.

Text № 10
At the end of this world the young *Mahdī* (Redeemer) will come

[1] At the end of this world
The Young *Mahdī*[181] will come.
Don't trust the deceitful world,
All who come will die.

[5] Don't trust *Iblīs* '[182] word,
Don't consume the Truth forbad,[183]
Don't go into bad ways,
Come to repentance, O heedless, repentance.

In the forest (?) flies the heart's bird,
[10] [And] watches the mountains and the rocks,
In Hell, three people
Will never come out but will burn.

One is a fornicator,[184] another one is a drunkard,
The [third] one is a *beheader*.[185]
[15] Come to repentance, O heedless, repentance.
The one who prays [for those] in Hell,[186]

Staying in the Garden of heavens [=Paradise],
Before the *divan* of the Truth,[187]
Will dwell [there] for one thousand years.
[20] One cannot recite the *salat/h*[188] in the mosques,[189]

The real meaning of the poor[190] Quran is not known,
I fear that the daybreak and the sundown will not come any more,

[181] *Mahdī* (literally, "the One who is Rightly / Divinely Guided")—a title used in Islamic eschatology to designate the prophesied redeemer whose coming will herald the termination of the material world and inaugurate the end of time; see Gibb, Kramers (1961, 310–313); Peters (1994, 135–140, 389–392); Netton (1997, 156); Rippin (2005, 126–128, 134–135). See also the discussion in Crone (2012, 20, 63–64, 88–91, 126–138, 221–224, 230–232, 326–342, 465) and Gramatikova (2011, 170). On the concept of the *Mahdī* as a "Knowing Boy" and the idea of Saviour as a child or youth see Crone (2012, 341–342). Unlike the portraits of the other eleven Imams, his face is either not depicted or is blurred, since it is believed that he did not die but is still present invisibly among the people and monitors the spiritual life of the community.
[182] *Iblīs*—in Islamic theology this term denotes the Devil (Shayṭān); see Gibb, Kramers (1961, 145–146).
[183] Literally: "Don't eat *haram* of the *Haqq*"; the term *harām* denotes the category of "prohibited, forbidden," opposite to *ḥalāl* ("lawful").
[184] That is, the one who broke one of the basic rules of conduct: "Be in control of your loins."
[185] Perhaps a reference to Yazid I, under whose orders Ḥusayn ibn 'Alī ibn Abī Tālib (Muhammad's grandson) was beheaded at the Battle of Karbala (680); see also footnote 25 above.
[186] Literally: "The one who does *salah/t* in Hell."
[187] Literally: "For one year in front of the *divan* of the *Haqq*."
[188] See footnote 37 above.
[189] Literally: "Nobody does *salah/t* in the mosques."
[190] Var.: neglected.

[23] Come to repentance, O heedless, repentance.

Text № 10
Su dünyanin ˹aˀhirinda Mehti sabi gelecek˺tirˀ

[1] Su dünyanin ˹aˀhirinda
Mehti sabi gelecek˺tirˀ
Inanmayan yalan dünya
Hep gelenler ölecektir

[5] Ibliz sözü˹neˀ u˹ymaˀ
Hakkin haramini ˹yˀime
Kötü yollara git˺meˀ
Töbeye gel ey [Gaf]il töbeye

Evalarda gönül ˹kusuˀ
[10] Seyir eder gagi tasi[191]
Cehenemde üc kisi
Ic cikmayip yanacaklar

Biri zina biri icimar
Biri celat olacaktir
[15] Töbe gel ey Gafil töbe

Cehenemde kilan nemaz
Durur cennet baginda
Bir yil hakin divaninda
Ayak üzre duracaktır.

[20] Camilerde namaz kilin˹mazˀ
Garip kuranin hikmeti bilinmez
Korakarim ki ey gün dogup dolanmaz
Töbe gel ey ˹gˀafil töbe.

Text № 11
I became a man, I got into Adam

[1] I became a man, I got into Adam,[192]
It doesn't fall to one's share inside[193] various souls,

[191] Suggested reading: *dağı taşı*.
[192] Var.: "I became a man [and] I joined mankind." The lexeme *adem* (= man, but also the name of the first human being, Adam/Adem), may likewise be used to denote "mankind."
[193] Var.: between.

While passing by from blood to blood, after becoming the *Zebur*,[194]
I dropped by one "blood," within the "blood."

[1] [Oh] Brother come to the [right] rudiments, these rudiments are not right,
Don't let your horse hop, this is not the [right] square,
The one winding from Suleiman isn't Suleiman,
There exists a Suleiman within/inside Suleiman.

From the counsel of insight [knowledge?] I became insightful,
[10] I became coral from *Bâli Bedahşan*,
I gave one life/soul and I took one life/soul.
This life/soul, I am hiding within the life/soul.

Grant my *Hatayî Sultan*'s[195] harangue right,
Examine yourself to find what your wishes are,
[15] Examine tightly your sheikh for fraud,
Inside the[196] veins, the bone marrow [and] the blood.

Text № 11
Adem olup geldim ey adem icine

[1] Adem olup geldim ey adem icine
Nasip olmaz dürlü candan iceru
Zenbur[197] olup kandan kana gecerken
Bir kana ooradum[198] kandan iceru

[5] Kardes gel erkâna bu erkân degil
Oynatma atini bu meydan degil
Süleymandan esen Süleyman degil
Süleyman var süleymandan iceru

Irfan meclisinden irfan olmusam
[10] Bâli Bedehsamdan mercan olmusam
Bir canu veruben bir can almisam
Ol cani saklaram candan iceru

Hatayim sultanin nutkunu hakla
Ne dilegin varsa kendinde yokla

[194] The *Zebur*—the Book of Psalms. According to the Surah 17: 55 (Surat Al Isra / The Night Journey), the *Zebur* was given to David by God: "And your Lord is most knowing of whoever is in the heavens and the earth. And We have made some of the prophets exceed others [in various ways], and to David We gave the Zabur [Psalms]."
[195] See footnote 53 above.
[196] Var.: his.
[197] Suggested reading: *Zebur* (courtesy Atilla Erden).
[198] Suggested reading: *uğradım*.

[15] Yürsüdün fendini iyice yokla
Damardan ilikten kandan iceru

Text № 12
One is Muhammad, the other one is Ali

[1] Hey! The Holy Ones, the Ones I set my heart on,[199]
One is Muhammad, [the other] one is Ali.[200]
This hour is the one, in which I will sacrifice myself for you,
One is Muhammad, [the other] one is Ali.

[5] *Khidr*[201] and his horse drank life,
Zülfikar[202] is more crucial to *Yezît*[203] than poison,
Does one man's wonder ever resemble the other man's,
One is Muhammad, [the other] one is Ali.

The one, who is bringing the wave [and] letting the seas elate/dilate,
[10] The one, who has the *Zem-zem*[204] water passed through the throats,
The one, who reunites a companion with his companion,
One is Muhammad, [the other] one is Ali.

The soul's nightingale doesn't stop, singing continuously in the cage,
Hide Ali's secret in the breath,
[15] The one, who sat on the pelt before the earth was created,
One is Muhammad, [the other] one is Ali.

Şah Hatayî[205] says, the one who is righteous to his essence,
The one, who hides Ali's secret in the breath,
The one, who keeps guard for the order at *As-sirāt*,[206]

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[199] The phrase *mehil vermek* ("to grant an extension") does not seem logical. Compare some other versions, in which the line reads: *Şu dünyada benim gönül verdiğim*. On the other hand, there exists an expression (*meyil vermek*), the meaning of which is synonymous with *gönül vermek* (= "to set one's heart on").
[200] Refrain.
[201] *Al-Khiḍr* (also spelled as al *Khadir, Khader/Khadr, Khidr, Khizr, Khyzer, Qeezr, Qhezr, Qhizyer, Qhezar, Khizar, Xızır, Hızır*), or "the green man"—a mysterious wise guide who escorts Moses and his servant during their long journey and interprets to them the hidden logic behind his otherwise strange actions; see Surah 18: 65–82. Further on Oriental traditions regarding *al-Khiḍr* (with extensive bibliography) see Gibb, Kramers (1961, 232–235).
[202] See footnote 19.
[203] See footnote 25.
[204] See footnote 52.
[205] See also footnote 53.
[206] The hair-narrow bridge (known in Turkish vernacular tradition as *Sirat Köprüsü*) between this world and the Beyond which every person must pass on the Day of Judgment to enter Paradise; see also Badalanova Geller (2008, 59, 134 note 211).

[20] One is Muhammad, [the other] one is Ali.[207]

Text № 12
Birisi Muhammet birisi Ali

[1] Hey erenler size mehil verdiĝim
Birisi Muhammet birisi Ali (nakarat)[208]
O dem benim sana kurban olduĝum
Birisi Muhammet birisi Ali

[5] Hızır ile atı icti hayatı
Zülfikâr yezite zehirden katii
Erin ere uyarmı hic mücizatı
Birisi Muhammet birisi Ali

Dalga gelib deryalara cosuran
[10] Ebu zemzemi boazlardan[209] asıran
Dostu dostuna kavusturan
Birisi Muhammet birisi Ali

Can bülbülü durmaz öter kafeste
Alinin sırrını sakla nefeste
[15] Dünya kurulmadan oturan posta
Birisi Muhammet birisi Ali

Sahatayı eyder özün haklayan
Alinin sırrını nefeste saklayan
Sürat köprüsünde nizam bekleyen
[20] Birisi Muhammet birisi Ali

Text № 13
From the side of the *Qibla*, there rose a star

[1] From the side of the *Qibla*[210] there rose a star,
Its light fell on 18,000 worlds,[211]

[207] Cf. another version: http://www.zohreanaforum.com/deyis-ve-nefesler/36818-hz-ali-nefes-duvaz-deyisleri.html, accessed April 7, 2017.
[208] Refrain.
[209] Compare to the form *boğaz*.
[210] *Qibla* (*Ḳibla*)—the direction of prayer towards the *Kaʿba* in Mecca; see Gibb, Kramers (1961, 260), Netton (1997, 205).
[211] According to some Sufi (Hurufi) concepts, the Universe contains a total of "18,000 worlds"; they are symbolically associated with the 18 opening letters of the first *Sura* of the Quran (*Sūrat al-Fātiḥah*, also known as 'the Mother of the Book'). As noted by Norris, it was through the poetry of Nesimi that the esoteric numerological and apocalyptic concepts of Hurufism—"enshrined, Cabbalistically, within the 'hidden libretto' of the Quran"—were "humanized

On *Yezît* [and] on believer it stopped,
My *Hodja*,[212] your pen should write down what is auspicious.

[5] The drums are played, the maces are hammered,
The banners are ready,[213] the [horse tail hairs for the] tughs[214] are prepared.
Saying that *Mahdī*[215] will come, *Bilâl* [?] calls,
How happy is the one who knows his master.

My *Şah*[216] went out looking around, to his left and to his right,
[10] All the angels dread his rage,
"Allah, Allah!"—the *Ism-i Azâm*[217] is recited,
There are two rounds in *salah/t*,[218] if you perform it.

Şah Hatayî[219] says: "You say, let me get there!"
"Let me get there and become a *hadji*!"
[15] "You say, let me discover the essence of this secret!"
Go and look around your *Şah*'s doorstep.

Text № 13
Kıble tarafından bir yıldız dovdu

[1] Kıble tarafından bir yıldız dovdu[220]
Savgısı[221] onsekiz bin âleme urdu[222]
Yezitte mümünün üstüne durdu
Hocam hayırlısını yazsın kalemin

---

and sensualized" among the popular poets in the Balkans (2006, 34). Thus it is held that "Man's nature is the very Book of God, hence also is Man's habitat; his home, his homeland. Man's face is the *Fatiha*, the opening Sura of the Quran. Seven signs, which have been inherited from Eve, the 'Mother of the Book' are mirrored in the 'Seven of the Repetition' (*Sab' al-Mathani*), in Holy Writ. The *Fatiha* opens with 18 letters, which correspond to 18,000 worlds, which are reduced, in their number, to 14 letters, when God, Himself, is substracted from this total" (Norris 2006, 37).

[212] *Hodja* (Tur. hoca)—from the Persian *Khwāja* or *Khoja* (= "master"); initially used as a title of the descendants of the celebrated Sufi teacher Ahmad Kasani (1461–1542).

[213] Literally: the flags have been tailored; that is, the pieces of cloth, from which the banners are to be made, are already cut off from the fabric.

[214] In Turkic traditions *tuğ* is a pole with circularly arranged horse tail hairs at the top, which is used as a standard. The black-haired banner was a wartime emblem.

[215] See also footnote 181 above.

[216] *Şah Hatayî*?

[217] The formulaic expression *Ism-i Azâm* (= "the most tremendous name") functions as one of the traditional divine appellations (although it is not listed among the 99 Names of God known as *ʾAsmāʾu l-Lāhi l-Ḥusnā*). The formulaic expression *Ism-i Azâm* may also be chanted as a prayer, as implied in this line.

[218] See footnote 37 above.

[219] See also footnote 53 above.

[220] Suggested reading: *doğdu*.

[221] Suggested reading: *şavkı*.

[222] Suggested reading: *vurdu*.

Defiller calınır gürsler dövülür
Bayraklar paralanır turlar[223] yolunur
Mehti gelecek deyib bilâl caĝırır
Ne mutlu efendisini bilene

Sahım cıkmıs saĝına soluna bakınır
Hep melekler ısmıından[224] sakınır
Allah allah ismi azem okunur
Iki rekât namaz vardır kılana

Sahatayi eyder varayım dersin
Varayımda acı olayım dersin
Ben bu sırrın aslına ereyim dersin
Dolasıver mürsüdünün esigini.

Text № 14
Ah *Husein*, woe *Husein*, Imam Hasan Shah *Husein*!

Husein[225] says to *Yezît*,[226]
"Give us one sip of water,
My blood may thus be religiously permissible to you."[227]
Ah *Husein*, woe *Husein*, Imam Hasan Shah *Husein*![228]

Husein fell off his horse,
Yet *Yezît* besieged him,
Düldül[229] went off to *Kabah*,[230]
Ah *Husein*, woe *Husein*, Imam Hasan Shah *Husein*!

Husein's arms are bound,
He is grieving deeply from thirst,[231]
The younger son of Mother *Fatma*![232]

[223] Suggested reading: *tuĝ* (courtesy Atilla Erden).
[224] Two suggested readings: *hışmından* (courtesy Ekin Kilic), or *isminden* (courtesy Atilla Erden).
[225] Ḥusayn ibn ʻAlī ibn Abī Ṭālib (Ali's son, Muhammad's grandson); see also footnotes 25, 146.
[226] See footnote 25.
[227] Meaning "you may kill me in allowance."
[228] Refrain.
[229] *Düldül* was the name of the grey mule of Muhammad, given by him to Ali; see Netton (1997, 76). Among the Shia Muslims it is held that Ali rode upon her at the Battle of the Camel (656).
[230] That is, *Kaʿba* (*Kaaba*)—the most sacred Muslim site; see Gibb, Kramers (1961, 191–198), Rippin (2005, 46–47, 57, 67, 114–116). On the symbolism of *Kaʿba* (*Kaaba*) in Islamic mystical traditions see Crone (2012, 474–475, 479).
[231] Literally: "his liver is branded."
[232] That is, Fāṭimah (c. 605/615–632)—the youngest daughter of the Islamic Prophet Muhammad, the wife of Alī ibn Abī Ṭālib (601–661), whom Shias regard as the first Imam after Muhammad (see footnote 18 above); she was the mother of Ḥasan ibn ʻAli ibn Abī Ṭālib (624–670) and Ḥusayn ibn ʻAlī ibn Abī Ṭālib (626–680). For a survey of sources concerning the image of Fāṭimah in Shia tradition as "the embodiment of all that is divine in womanhood"

Ah *Husein*, woe *Husein*, Imam Hasan Shah *Husein*!

In Karbala,[233] burning furiously,
On his black hair, there glows divine light,
His hands are smeared with red blood,
Ah *Husein*, woe *Husein*, Imam Hasan Shah *Husein*!

[At?] the holy stone of Karbala,
His cut off head recites Quran,
Husein, the brother of Hasan,
Ah *Husein*, woe *Husein*, Imam Hasan Shah *Husein*!

[According to] the writings of Karbala,
The fighters of Islam died as martyrs,
The boys of Mother *Fatma*,[234]
Ah *Husein*, woe *Husein*, Imam Hasan Shah *Husein*!

My *Ali Dede* speaks thus,
The essence of my eyes burn,
Muhammad's daughter cries,
Ah *Husein*, woe *Husein*, Imam Hasan Shah *Husein*!

Text № 14
Ah Hüseyın vah Hüseyın Imam Hasan sah Hüseyin!

Huseyin eyder Yezide
Bir yudum su verin bize
Kanım helâl olsun size
Ah Hüseyın vah Hüseyın Imam Hasan sah Hüseyin (nakarat)

Hüseyin atından düstü
Yezitler basına üstü
Düldülü kâbeye kactı
Ah Hüseyın vah Hüseyın Imam Hasan sah Hüseyin

Hüseynin kolleri bağlı
Susuzluktan ciger dağlı
Fatma ananın kücük oğlu
Ah Hüseyın vah Hüseyın Imam Hasan sah Hüseyin

see Gibb, Kramers (1961, 101–102). On Fāṭimah as the "mistress of sorrows" in Muslim Shia sacred history see also Stowasser (1994, 59–60).

[233] On Karbala as a sacred chronotope encapsulating the foundation myth of the Shia Islam, see Norris (1993, 170–188). See also footnotes 25, 146 and 185 above.

[234] Literally: "lambs of Mother Fatma."

Kerbelâda cayr icinde
Nur yanar siyah sacında
Elleri al kan icinde
Ah Hüseyın vah Hüseyın Imam Hasan sah Hüseyin

Kerbelânın ulu tası
kuran okur kesik bası
Huseyn Hasanın kardası
Ah Hüseyın vah Hüseyın Imam Hasan sah Hüseyin

Kerbelânın yazıları
Sehit düstü gazileri
Fatma ananın kuzuları
Ah Hüseyın vah Hüseyın Imam Hasan sah Hüseyin

Ali dedem söyler sözü
Yanıyor didemin özü
Aĝlar Muhammedin kızı
Ah Hüseyın vah Hüseyın Imam Hasan sah Hüseyin

Text № 15
O Muhammad, O Ali!

I have been loving God, deep from my heart,
With [the guidance] of fidelity I came along his way,
The lovers come always along this way,
O Muhammad, O Ali!

You are the Master in the heavens and on the earth,
You are the divine light in the oil lamp,
In both worlds, [earth and heaven], you are…,
O Muhammad, O Ali!

It is covered with divine light and *zin.*[235]
The imams of significant rank,
They are also friends of God,
O Muhammad, O Ali!

The end of time will come,
It will be …
The one, who searches for you, will find [you] in blood,
O Muhammad, O Ali!

[235]Unclear meaning.

Hatice,[236] *Zühre*[237] *Fatma*,[238]
Avoid ways, of which one lacks knowledge.
Do not deprive *Pīr Sultan*,[239]

[20] O Muhammad, O Ali!

Text № 15
Ya Muhammet ya Ali!

[1] Ben hakkı sevdim gönülden
Sıtk ile geldim yolundan
Sevenler hep gelir bu doğru yoldan
Ya Muhammet ya Ali

[5] Yerde pirsin gökte pirsin
Kandil icindeki nursun
Iki cihan serverisin
Ya Muhammet ya Ali

Nur ile zin dolmus üstü
[10] Imamların kemerin bastı[240]
Onlarda tanrının dostu
Ya Muhammet ya Ali

Ahır zeman gelecek
Sam dolu divan olacak
[15] Seni arayan kande bulacak
Ya Muhammet ya Ali

Atice Zühre Fatme
Bilmediğin yola gitme
Pir sultanı mahrum etme
[20] Ya Muhammet ya Ali.

[236] Perhaps a reference to Hatice bint Hüveylid (Khadijah / Khadīja bint Khuwaylid), or Hatice the Great (Khadīja al-Kubra) (c. 555–620), the first wife of Muhammad and the mother of Fāṭimah; she is regarded by Muslims as the "Mother of the Believers." Hatice and Fāṭimah are believed to be "the two ruling females in heaven"; see Stowasser (1994, 59).

[237] *Zühre*—that is, *al-Zahrā* (= "The Lady of Light" / "The Shining One"); one of the veneration titles given to Fāṭimah (the youngest daughter of the Islamic Prophet Muhammad, the wife of Alī ibn Abī Ṭālib and the mother of Hasan and Hussein); among the Shias, she is commonly referred to (and honored) as *Fatimah Zahra.* See also the previous note.

[238] *Fatma* is a popular Muslim name; it is a domesticated version of the name of Fāṭimah bint Muḥammad.

[239] See footnotes 20, 31, 47 and 55 above.

[240] Suggested reading: *kemer best* (courtesy Atilla Erden).

Text № 16
Ali [will be] the one who unfurls the flag

[The beginning of the poem is missing.]

[15] Thirty thousand aspects [is what] the state of ingenuity [is],[241]
For the Truth Imam Husain [and] Ali.

Ever since Idris[242] was speaking in this word,
Calling down for the Twelve Imams,
After the emergence of the *Mahdī*,[243]
[20] Ali [will be] the one who unfurls the flag.

Text № 16
Önünce sancaĝın ceken ya Ali

[The beginning of the poem is missing.]

[15] Otuzbin suret marifet hali
Hakikata imam Hüseyin Ali

İdriz dahi bu kelâmı deyince
Oniki imamlara niyaz kılınca
Maĝaradan Mehti zuhur olunca
[20] Önünce sancaĝın ceken ya Ali.

Text № 17
The crowns in red and green should be put up

[1] What I was searching for in the secret, I've found in the evident.
How graceful it is to visit the companion.
I saluted[244] him [and] became supplicant,
How graceful it is to visit the companion.

[5] Oh how it befits the Quran, the word of truth,
[S]he has bound his/her sidelock, his/her face resembles a full moon,

[241] In Sufism the phraseological expression *marifet hali* refers to "knowledge which can be acquired only through spiritiual experience."
[242] According to the Quranic text (Surah 19: 56–57; 21: 85–86), Idris was a prophet; some Muslim exegetes (such as al-Tabarī) traditionally identify him with Enoch. See Gibb, Kramers (1961, 158–159); Knappert (1985, Vol. 1, 56–59).
[243] See footnote 181 above.
[244] The term *temenna* designates a specific salute, which involves first bending and then getting up, while putting the hand on the head or forehead; this is a specific gesture of traditional greeting between members of some Muslim communities in the Balkans.

You brought us to God like *Zibha*,[245]
How graceful it is to visit the companion.

Yusuf from Canaan [is] in the hands of Egypt,
[10] Does the one who believes and falls for [Him] continue to be mournful,
Reflecting light while spinning above the house of God?[246]
How graceful it is to visit the companion.

For the divine light of "the Source of Pride of the World"[247]
[in] the house of God,
The crowns in red and green should be put up!
[15] Our ways came across to the place of *hiylân*,[248]
How graceful it is to visit the companion.

O *Ismail*, direct your invocation to the east,
It will inform you about the Sunna and the religious duty.
To his eye[s]—the longing, to his heart—the offer,
[20] How graceful it is to visit the companion.[249]

Text № 17
Al yesil tacları kırmızı örüne

[1] Sırrında arakın ayanda gördüm
Ne keremdir dostu ziyaret etmek
Temennâ eyledim niyazmeth oldum
Ne keremdir dostu ziyaret etmek

[5] Kurana yakısır gerceĝin sözü
Zülfünü kement almıs mehtaptır yüzü
Zibha[250] gibi hakka yetirdin bizi
Ne keremdir dostu ziyaret etmek

Mısır ellerinden yusufuken`an
[10] Mahzun kalırmı ol inanıp kanan
Beytullah üstünde cerha urup dönen

[245] Some other versions give *Yusuf-Zeliha* (an obvious reference to the story of Yūsuf and Zulaykhā); see the twelfth Surah (Sūrat Yūsuf). On the image of Zulaykha in Muslim sacred history (with reference to Islamic exegesis) see Stowasser (1994, 50–56). On vernacular counterparts of the Quranic narrative in the Balkans see Badalanova Geller (2008, 81).
[246] That is, *Ka'ba* (*Kaaba*); see also footnote 230.
[247] Formulaic appellation traditionally applied to Muhammad.
[248] Unclear; in other versions—*hûplar pirine* (also unclear).
[249] Another version of this text can be found on: http://alevi-deyisleri-nefesler.tr.gg/Seyit-Suleyman.htm, accessed April 7, 2017.
[250] Instead of *Zibha* Atilla Erden suggests *Zeliha*.

Ne keremdir dostu ziyaret etmek

Beytullah fahri âlân nuruna
Al yesil tacları kırmızı örüne
[15] Yolumuz oğradı hiylân yerine
Ne keremdir dostu ziyaret etmek

Ey Ismail doğuya eyle ustazı
Yine o bildirir süneti farzı
Gözzüne[251] hızret gönlüne harzı
Ne keremdir dostu ziyaret etmek.

Text № 18
The ones who love Muhammad [and] Ali

[1] The ones who love Muhammad [and] Ali,
Hopefully/Inshallah, they don't get tired and stranded,
The ones who see the face of Imam Hasan,
Hopefully/Inshallah, they are not deprived from the face of Husain.

[5] The one who drinks from Imam *Zayn al-Abidin*[252] a full sip,
The one who surges up and boils from Imam *Baqir*,
The one who reaches with his justness Imam *Ja'far*.
[…][253]

Text № 18
Muhammetle Aliyi candan sevenler

[1] Muhammetle Aliyi candan sevenler
Yorulupta yolda kalmaz insallah
Imam Hasanın yüzzünü görenler
Hüseyinden mahrum olmaz isallah.

[5] Imam Zeynelden bir dolu icen
Imam Bakırdan kaynayıp cosan
Sıtkiyle imam Cafere ulasan

[251] Suggested reading: *gözüne*.
[252] Ali ibn al-Husayn (c. 659–713), known as Zayn al-Abidin (lit. "the adornment of the worshippers"), was the great-grandson of Muhammad and the son of Husayun. He was the fourth Shia imam; see Esposito (2003, 347).
[253] The text presented here is a folklorised version of a poem / song, the authorship of which is attributed to Şah Hatayi, or Ismail I (1487–1524); see also footnote 53 above. For other versions of the text (occasionally circulating under the title *Muhammed Ali'yi Candan Sevenler Yorulup Yollarda Kalmaz İnşallah*), see the following internet sites: https://www.antoloji.com/muhammed-ali-yi-candan-sevenler-2-siiri/; http://sarkisozu.kahkaha.gen.tr/vahide-aksoy/muhammet-aliyi-candan-sevenler/sarkisozleri/; https://www.izlesene.com/video/asik-ereni-muhammed-aliyi-candan-sevenler/5709311, accessed May 10, 2017.

Bundan özge yola sapmaz isallah
[…]

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