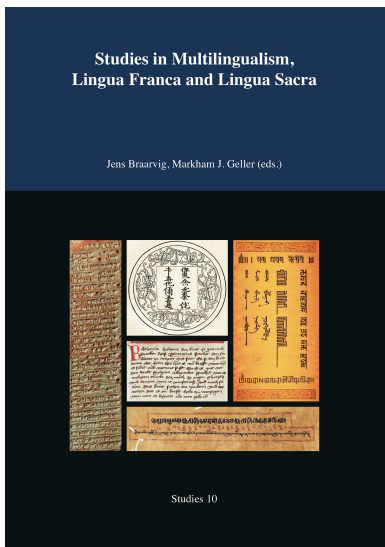


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Florentina Badalanova Geller:

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



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Chapter 6

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

Florentina Badalanova Geller

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 Карахиюсеинов], 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 Alevi), 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

¹In 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.

²The edition of the texts below follows the following conventions: [] indicate conjectural additions in the English translation; ˆ 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 Throne⁵ 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,

³See 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.

⁴On 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).

⁵The 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-’arsh* is attested in Suras *al-A’rāf* [7: 54], *at-Tawba* [9: 129], *Yunus* [10:3], etc.; see Netton (1997, 40).

⁶That is, God. Orhan Elmas suggests: “I was in the hands of the Decreeer.”

⁷Unclear.

⁸Unclear.

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

¹⁰As 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’ (*batini*) 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 Yunus¹⁷ entered the fish-throat,
 While he stayed there for forty days and forty nights,
 As Ali¹⁸ 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.

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

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

¹⁶Literally: "the half of something."

¹⁷That is, Jonah.

¹⁸Alī ibn Abī Ṭālib (601–661)—the cousin of the Prophet Muhammad and husband of his daughter Fāṭimah; the father of Ḥasan ibn 'Alī 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).

²⁰The 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), Akbatır (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
Kirklerin 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
Taham²¹ 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 his²² religious order?
We are among those who say, “[Haqq–]Muhammad–Ali.”
For the eyes of the beholders²³ nothing is hidden,
We are of those who say, “Haqq–Muhammad–Ali.”²⁴

²¹Suggested reading: *taam* (= “food”).

²²Although in the original transcription of the poem this word means “his,” perhaps the correct reading should be altered to “my.”

²³Literally “for those with eyes” (courtesy E. Kilic).

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).

[5] Muhammad Ali is the Leader of the Forty,
The one who calls upon them will not be disregarded,
Let's throw to *Yezî*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

Text № 2

Hak Muhamet Ali deyenlerdeniz

Version A

[1] Melek mesebini nesini sorarsin
Biz muhamet Ali deyenlerdeniz
Gözlüye gizli olmaz sen ne ararsin
Hak³² muhamet Ali deyenlerdeniz

²⁵*Yezî* — a reference to Yazid I, the Umayyad caliph Yazîd ibn Mu'āwiya ibn Abî Sufyān (647–683), by whose order Husayn ibn 'Alî ibn Abî 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).

²⁶Unclear.

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

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

²⁹Further 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).

³⁰That is, Pîr Sulṭān Abdāl; see footnote 20 above.

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

³²That is, *Haqq* (or *Hakk*)—"the Divine Truth" / "the Divine Essence" (referring to Allah); see Gibb, Kramers (1961, 126–127).

[5] Muhamet Alidir ki'r`kların basi
Mahrum kalmaz anlere çağırın kisi
Atalim yezide merhane tasi
Hak muhamet Ali deyenlerdeniz

Egnimize kırmızılar giyeriz
[10] Halimizce her manada diyarız
Katerde imam Cafere uyarız
Hak muhamet Ali deyenlerdeniz

Bahar aylarında acılı³³ gülümüz
Haka doğru gider bizim yolumuz
[15] On iki imam ismi okur dilimiz
Hak muhamet Ali deyenlerdeniz

Pir Sultanım 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 çağırın kisi
Atalım Yezide merhana tasi
Biz Muhammet Ali deyenlerdeniz

Eğnimize kırmızılar giyeriz
[10] Halimizce her manâda duyarız
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.

³³Suggested reading: *acilir*.

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 place³⁵ 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.”

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.”

³⁴In the original Turkish manuscript (see below), the form *Hü* is used for *Hü/Hü*, 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 *Hü* to stand for the exalted name of God, which [...] is only known to God.” See Hughes (1994, 181).

³⁵Literally ‘sky.’

³⁶*Devrân*—‘world’ or ‘time, age’; related to *devr*, Arabic for ‘spinning,’ ‘circuit.’

³⁷*Şalât / Şalâh*— 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).

³⁸See footnote 44 below.

³⁹Yünus 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 Hacı Bektaş Veli from whom he received his blessing, signified by the breath of the saint; see Soileau (2009, 150–165), Norris (1993, 90).

⁴⁰There are different suggestions about the meaning of this line, and I have adopted O. Elmaz’s translation.

Text № 3**Hü deye deye gelen dervisler**

[1] Hü deye deye gelen dervisler
 Varin sorun onlar niye gelmişler
 Caneti⁴¹ alaya bir gök kurmuşlar
 Bu devran bizimdir hüdüyü dize⁴²

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

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

Sabahin sehirinde⁴³ bülbüler sakir
 Kimi sela verir kimisi okur
 [15] Muhamet ümeti oldum çok sükür
 Bu derman bizimdir hüdiye diye

Sabahin seyrinde imamlar beyler
 Kimi sela verir kimisi dinler
 Bu mümün edarini⁴⁴ melekler dinler
 [20] Bu devran bizimdir hü deye diye

Yonuz emre eyder bu mümün adi
 Ayazlar icimde lezeti dadi
 Hü deyince süvenir tanrının 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 Ilgır⁴⁵ meadow,
 And I called for the Three Ones,⁴⁶ for His sake,

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*.

⁴⁴ Unclear; suggested reading: *edasmı*.

⁴⁵ Unidentifiable toponym.

⁴⁶ That is, "Haqq–Muhammad–Ali."

I smeared my face on the ground,
For the sake of the Seven⁴⁷ 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
For the sake of recited Quran.

⁴⁷Most 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 Nesīmī/ Nesimi) (1369–1417), Şah Hatayi (Shāh Ismā‘il) (1487–1524), Virani Baba (the tomb keeper at the shrine of Ali in Najaf) (sixteenth cent.), Yemini (fifteenth–sixteenth cent.), Fuzūlī (Muhammad bin Suleyman) (c. 1494–1556), Pīr Sulţān Abdāl (sixteenth cent.), and Kul Himmet (sixteenth cent.); see also footnote 20 above.

⁴⁸That is, the “Assembly of the Forty” (= the “Cem of the Forty”); see footnote 9 above.

⁴⁹See footnote 24 above.

⁵⁰See also footnote 29 above.

⁵¹O. Elmaz suggests: “Come on, let’s pass this Truth/reality.”

⁵²Compare 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 (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).

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 askına

Version A

[1] Çıktım ilgir yaylasına⁵⁶
 Cardım üçler askına⁵⁷
 Yüzümü yerlere sürdüm
 Yediler kirklar askına⁵⁸

[5] Gelsin Muhamedin gelsin
 Düsmüsleri eline alsın⁵⁹
 Canım vakka⁶⁰ kurban olsun⁶¹
 Bizi yaradan askına⁶²

Bu dünya kurulu haktır⁶³
 [10] Mümünlere hic söz yoktur⁶⁴
 Allah bir muhamed haktır⁶⁵
 On iki imamlar askına⁶⁶

Gelin su haktan gecelim⁶⁷
 Aki kareden seclim⁶⁸

⁵³Şah Hatayî (also spelled as Khatāʾī, which means “sinner” in Persian) is the pen name of Shāh Ismāʾīl, 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 Hatayî was considered one of “the Seven Revered *Ozans*”; see also footnotes 20 and 47 above.

⁵⁴O. Elmaz suggests: “In order to sacrifice our souls with joy.”

⁵⁵The authorship of this poem (entitled in some sources as “Aşkına”) is attributed to Pîr Sultân Abdâl; for other versions see Kaya (2008). Compare also to the version B below.

⁵⁶In other versions: *Çıktım kirklar yaylasına*; see Kaya (2008).

⁵⁷In other versions: *Çağırđım üçler aşkına*; see Kaya (2008).

⁵⁸In other versions: *Yediler kirklar aşkına*; see Kaya (2008).

⁵⁹In other versions: *Müminlerin elin alsın*; see Kaya (2008).

⁶⁰*Vakka* is probably a typo; version B (see below) renders this word as *hakka*.

⁶¹In other versions: *Canım Şah’a kurban olsun*; see Kaya (2008).

⁶²In other versions: *Bizi Yaradan aşkına*; see Kaya (2008).

⁶³In other versions: *Bu dünya kurulu faktır*; see Kaya (2008).

⁶⁴In other versions: *Bilenlere sözüm yoktur*; see Kaya (2008).

⁶⁵In other versions: *Allah bir Muhammed Hak’ır*; see Kaya (2008).

⁶⁶In other versions: *Hü dedik pirlere aşkına*; see Kaya (2008).

⁶⁷In other versions: *Gelin faktan geçelim*; see Kaya (2008).

⁶⁸In other versions: *Aki karayı seçelim*; see Kaya (2008).

[15] Eabu zem zemden icelim⁶⁹
Okunan kuran askına⁷⁰

Sahatayim gel varalım⁷¹
Ande günahlar görelim⁷²
Hosca canımız virelim⁷³

[20] Bizi yaradan askına⁷⁴

Version B

[1] Cıktım ilgar yaylâsına
Cağırđım üçler askına
Yüüzümü yerlere sürüdm
Yedilervkırkklar askına.

[5] Gelsin Muhammedim gelsin
Düsmüsleri eline alsın
Canım hakka kurban olsun
Bizi yaradan askına

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

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

Sahatayi gel varalım
Ande günahlar görelim
Hosca canımız verelim
[20] Bizi yaradan askına

⁶⁹In other versions: *Ab-ı kevserden icelim*; see Kaya (2008).

⁷⁰In other versions: *On iki İmam aşkına*; see Kaya (2008).

⁷¹In other versions: *Pir Sultan'ım der varalım*; see Kaya (2008).

⁷²In other versions: *Gülistanda gül derelim*; see Kaya (2008).

⁷³In other versions: *Koşa koşa can verelim*; see Kaya (2008).

⁷⁴In other versions: *Muhammed Ali aşkına*; see Kaya (2008).

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

- [1] In my eye I have faith,
 In your *meydan*, Shah Seyyid⁷⁵ Ali,⁷⁶
 Let him search for the secret, there is no doubt⁷⁷ 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
- [10] The unbelievers of Rumelia depend on your grace,
 Those, who smeared their faces and came [to you], have [all] found cure,
 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 followers⁸² 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

⁷⁵Sayyid (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.

⁷⁶Seyyid 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).

⁷⁷Var. "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).

⁷⁹Literally: "red hero."

⁸⁰Meaning unclear.

⁸¹Literally: "are the crown on the head."

⁸²Literary: "the ones who love."

⁸³Meaning unclear.

Meydanina senin sah seyid Ali
Harasin⁸⁴ sirri sence yoktur gümanın
Gergahina⁸⁵ senin sah kızıl deli

- [5] Revayet etmistir azreti rasul
Midarin yaninda ala hep Rasül
Seni vuıs lümanlar⁸⁶ ile sen dehul
Meydan senindir sah kızıl deli

- OL yezidin dedi kirkklar sertac
[10] Rum elin küfasi⁸⁷ Litfine⁸⁸ muhtac
Yüz sürüp gelenler buldular ilac
meydan senindir sah kızıldeli

- Dini muhamet eyledi isan⁸⁹
Heyetinden⁹⁰ dayler⁹¹ titiresin birden
[15] Dervis muhib lerine verdiler ikrar⁹²
Meydan senindir sah kızıl deli

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

⁸⁴Unclear.

⁸⁵Suggested reading: *dergâh*.

⁸⁶Suggested reading: *müslümanlar* (courtesy Atilla Erdens).

⁸⁷Suggested reading: *küfa* as *küffar* (courtesy Atilla Erdens).

⁸⁸Suggested reading: *Lütfüne*.

⁸⁹Suggested reading: *ihsan*.

⁹⁰Suggested reading: *heybet* instead of *heyet*.

⁹¹Suggested reading: *dağlar* (courtesy Atilla Erdens).

⁹²*İkrar vermek*: to declare verbally, to accept; the asseveration given before entering the religious order.

⁹³See also the previous poem.

⁹⁴Literally "one hemline full of sand."

⁹⁵The inhabitants of Rumelia?

⁹⁶Unclear.

- 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 built⁹⁸ 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 Baba⁹⁹ 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 *Yezî*¹⁰⁰ made to us,
 My *Pîr Sultan*¹⁰¹ told me as such,
 [20] The one whom I praise to you is Kızıl Deli.¹⁰²

Text № 6

Sana met ettiğim Kızıldelidir

- [1] Gene iman neslinden zuhura geldi¹⁰³
 Biri elmalıda kaldı biri burada¹⁰⁴
 Küçük kadesin rumelini aldı¹⁰⁵
 Sana met ettiğim kızıldelidir¹⁰⁶
- [5] Bir etek kum ile deryayı böldü
 Hiç aman vermedi kufarı kırdı¹⁰⁷
 Gel rum beyleri geriden geldi¹⁰⁸
 Sana met ittiğim kızıl delidir¹⁰⁹

⁹⁷A 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.

⁹⁸Literally “brought.”

⁹⁹Otman 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).

¹⁰⁰See footnote 25.

¹⁰¹In other versions reference is made to Otman Baba, but not *Pîr Sulţân Abdâl*.

¹⁰²For other versions of the poem/song consult the following online publication: Kökel (2004).

¹⁰³In other versions: *Gene imam nesli zuhura geldi*; see Kökel (2004).

¹⁰⁴In other versions: *Biri Elmalı’da, biri Bursa’da kaldı*; see Kökel (2004).

¹⁰⁵In other versions: *En küçük kardeşi Urumu aldı*; see Kökel (2004).

¹⁰⁶In other versions the refrain contains one more line: *Sana meth ettiğim Kızıldeli’dir, Dillerde söylenen Seyyid Ali’dir*; see Kökel (2004).

¹⁰⁷In other versions: *Hiç aman vermedi Yezidi kırdı*; see Kökel (2004).

¹⁰⁸In other versions: *Gazevnenin beyleri erişti, geldi*; see Kökel (2004).

¹⁰⁹In 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).

- Kuru yaylasına meskan tutan¹¹⁰
 [10] Mutfağın yerini cedarin kiran¹¹¹
 Yedi iklim dört köseye temel yürütü¹¹²
 Sana met etigim kızıl deliyi¹¹³
- Gelip Meskanım diye cöküp oturan¹¹⁴
 Kuru sis ile dut ağacın bitiren¹¹⁵
 [15] Gök buludu ile otman bobayı getiren¹¹⁶
 Sana met etigim kızıldeliyi¹¹⁷
- Balı binarına demyat eyledin¹¹⁸
 Görsen yezit bize ne itti eyledi¹¹⁹
 Pır Sultanım bunu böyle söyledi¹²⁰
 [20] Sana metetigim kızıldeliyi¹²¹

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 *bey*s¹²³ 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.

¹¹⁰In other versions: *Koru Yaylasına çadırı kuran*; see Kökel (2004).

¹¹¹In other versions: *Çadırın altına mutfağı kuran*; see Kökel (2004).

¹¹²In other versions: *Yedi köseye temelin kuran*; see Kökel (2004).

¹¹³In 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).

¹¹⁴In other versions: *Meskânım meskânım deyip outran*; see Kökel (2004).

¹¹⁵In other versions: *Kuru şışten dut ağacım bitiren*; see Kökel (2004).

¹¹⁶In other versions: *Otman Baba esip, bulut getiren*; Kökel (2004).

¹¹⁷In 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).

¹¹⁸In other versions: *Baba Pınarımı bünyad eyledi*; see Kökel (2004).

¹¹⁹In other versions: *Gidi Yezid, bize ne etti, ne eyledi*; see Kökel (2004).

¹²⁰In other versions: *Şahım İbrahim bunu böyle söyledi*; see Kökel (2004).

¹²¹In 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).

¹²²The 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).

¹²³For 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 Turkish honorific *bey* (= rich man, master).

¹²⁴Meaning unclear.

¹²⁵Meaning unclear.

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

Text № 7

Bütün dünya sizin olsun

- [1] Bütün dünya sizin olsun¹²⁹
 Bir dos¹³⁰ bir pos¹³¹ yeter bana
 hatlaz libaz¹³² sizin olsun
 bir dos bir pos yeter bana
- [5] Beyler tahtından inerler
 ayaksız ata pî nerler¹³³
 topraga gömüp dönerler
 bir dos bir pos yeter bana

¹²⁶Meaning unclear.

¹²⁷See the discussion below, footnote 128.

¹²⁸For other versions of this poem, see: <https://eksisozluk.com/bir-dost-bir-post-yeter-bana--1353028>; <http://www.letssingit.com/seyyit-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 Nizamoglu (1520–1601) who was deeply influenced by the charismatic Hurufi / Sufi mystic poet ‘Imad al-Din al-Nasimi/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 *nasim* (= 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 Ismā’il Khatai, Pîr Sultān Abdāl and others. See in this connection Norris (1993, 200–201, 266–267).

¹²⁹In other versions: *butun dunya senin olsun*.

¹³⁰Suggested 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).

¹³¹Suggested reading: *post*.

¹³²Suggested reading: *atlas libas*.

¹³³Suggested reading: *binerler*.

Bilirmisin ne olsa ʿn?ʿ¹³⁴ gerek
 [10] sanirmisin kaksā ʿn?ʿ¹³⁵ gerek
 bin yıl yasar olsam gerek
 bir dos bir pos ʿyeter banaʿ

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

Sonu yok devlet buldum
 hecal¹³⁶ gelip seni buldu
 Seyidi Seyfi iemin¹³⁷ 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 *tālīp*¹⁴² has found his deficiency,
 They give him to the hands of the Master, saying: "Bath [him]!"

*Mansūr*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

¹³⁴Unclear. Suggested reading: *-m* or *-n*.

¹³⁵Unclear. Suggested reading: *-m* or *-n*.

¹³⁶Suggested reading: *ecel*.

¹³⁷Suggested reading: *yemin*.

¹³⁸*Haqq*—"the Divine Truth" / "the Divine Essence"; see above, footnote 24.

¹³⁹Meaning unclear.

¹⁴⁰That is, table.

¹⁴¹Meaning unclear.

¹⁴²*Tālīp*: pupil, follower, neophyte, "often of a specific lineage of holy men (especially Alevi)"; see Shankland (2003, 79, 191).

¹⁴³Mansur 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).

¹⁴⁴In other version rendered as *intizar* instead of *intifār*; the meaning is unclear.

¹⁴⁵Meaning unclear.

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,

[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 *Pîr Sultan*,¹⁵⁰ carry on being a human,

[20] The one, who is not a human, they drive him [away], saying “*Hoy!*”¹⁵¹

[a missing page]

Text № 8

Gel gene Pir Sultanım insan ola gel

[1] Gel gönül gel su benlikten gecelim¹⁵²
Özümüzü haka¹⁵³ teslim edelim
Desti past eylemiş yalan dünyaya¹⁵⁴
Meydana sofraya yaidilar yideyu¹⁵⁵

[5] Muhamedin hondan eli alınca¹⁵⁶
İnlesir yezitler Ali gelince¹⁵⁷
Bir talibin mevsan yerin bulunca¹⁵⁸
Veriler ustade yu deyu¹⁵⁹

¹⁴⁶Al-Ḥusayn (Husain, Hussain or Hussein) ibn ‘Alī 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.

¹⁴⁷According to Shia tradition (see also the text of the poem “Ah *Husein*, woe *Husein*, Imam Hasan Shah *Husein!*” [“Ah Hüseyin vah Hüseyin 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 descentance 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).

¹⁴⁹Not clear—the *dede* or God?

¹⁵⁰See footnote 20 above.

¹⁵¹For other versions of this poem, see <http://www.hbvdergisi.gazi.edu.tr/index.php/TKHBVD/article/view/1136/1125>, accessed April 7, 2017.

¹⁵²In other versions: *Gel deli gönül benlikten gecelim*; see Engin (2010, 417).

¹⁵³That is, *Hakka*; see Engin (2010, 417).

¹⁵⁴Other versions render it as *Deste post eylemiş yalan dünyayı*; see Engin (2010, 417).

¹⁵⁵Var.: *Meydana sofraya koydular ye diye*; see Engin (2010, 417).

¹⁵⁶Var.: *Muhammed hakkın nurundan olunca*; see Engin (2010, 417).

¹⁵⁷Var.: *İnleşir Yezitler Ali’ m gelince*; see Engin (2010, 417).

¹⁵⁸Var.: *Bir talibin noksan yerini bulunca*; see Engin (2010, 417).

¹⁵⁹Var.: *Verirler üstade ellerine yuğ diye*; see Engin (2010, 417).

Mensur berdar olmus hak icin dara¹⁶⁰
 [10] Gönül irtiftar eder ah iyle zara¹⁶¹
 Oniki imam tutsan oldayiyere¹⁶²
 Cagrisir imam Üseyin¹⁶³ su deye deye¹⁶⁴

Gel varalim hela¹⁶⁵ gözlü dedeme
 Yüz sürelim ol yüzü nurlu hüdama
 [15] Yol verince sorarlarsa Ademi¹⁶⁶
 Gel pirini sen cevap ver su deyu¹⁶⁷

Su dünyada aqlamayib güle gel¹⁶⁸
 Her makamında sen kendini bula gel¹⁶⁹
 Gel gene pir Sultanım insan ola gel¹⁷⁰
 [20] İnsan olmayani sürerler hoy diye¹⁷¹

[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."

¹⁶⁰Var.: *Mansur perde olmuş hak için darda*; see Engin (2010, 417).

¹⁶¹Var.: *Gönül intizar ah ile zorda*; see Engin (2010, 417).

¹⁶²Var.: *On iki İmam tutsak olmuş şol yerde*; see Engin (2010, 417).

¹⁶³Local dialect rendition of the name *Hüseyin*.

¹⁶⁴Var.: *Hasan Hüseyin de çağırsa su diye*; see Engin (2010, 417).

¹⁶⁵Suggested reading: *ela*.

¹⁶⁶Var.: *Yol varınca sorarlarsa âdeme*; see Engin (2010, 417).

¹⁶⁷Var.: *Gel pirime sen cevap eyle şu diye*; see Engin (2010, 417).

¹⁶⁸Var.: *Şu dünyada ağlayıp güle gel*; see Engin (2010, 417).

¹⁶⁹Var.: *Erlər makamında kendini bula gel*; see Engin (2010, 417).

¹⁷⁰Var.: *Pir Sultanım insan olda yola gel*; see Engin (2010, 417).

¹⁷¹Var.: *İnsan olmayana söylerler ol diye*; see Engin (2010, 417).

¹⁷²In other versions the final line reads: *Gel Adem olmayan sürerler hoy diye*; see Engin (2010, 417).

¹⁷³Lit.: "hand and skirt."

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!*"
 [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 meydanı degil var meydanidir
 Muhammet kirklara niyaz eyledi
 Ar meydanı degil er meydanidir.

[5] Kirklar özün bir araya kodular
 Anler cenazesin susuz yurdular
 Deryi gördünmü gördüm dediler¹⁷⁷
 Ört elin etegin sir meydanidir

Vardigin yerlerde ara bulasin¹⁷⁸
 [10] Gezdigin yerlerde makbul olasin
 Sakla sirrini kim softa olasin¹⁷⁹
 Cek cevir kendini kâr meydanidir

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

Abdal Musa sultan gerci erise¹⁸⁰
 Aliyi sevenler muhip yâr ise
 Hakkin maksûduna erem derise
 [20] Urgani boynunda dar meydanında

¹⁷⁴Abdal Musa Sultan—one of the prominent Alevis of the thirteenth–fourteenth century.

¹⁷⁵On 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).

¹⁷⁶For other versions, see: <https://ismailhakkialtuntas.com/2018/04/12/abdal-musa-sultan-ve-velayetnamesi/>; http://www.bachibouzouck.com/index.php?option=com_k2&view=item&id=825:muhammed-ali-nin-kıldıđı-dava, both accessed April 19, 2018.

¹⁷⁷In other versions (see footnote 176 above): *Deveyi gördün mü gördüm dediler.*

¹⁷⁸In other versions (see footnote 176 above): *Varlığın yerde ara bulasin.*

¹⁷⁹In other versions (see footnote 176 above): *Sakla sirrını kim settar olasin.*

¹⁸⁰In 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 poor¹⁹⁰ Quran is not known,
I fear that the daybreak and the sundown will not come any more,
- [23] Come to repentance, O heedless, repentance.

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).

¹⁸³Literally: “Don't eat *haram* of the *Haqq*”; the term *harām* denotes the category of “prohibited, forbidden,” opposite to *ḥalāl* (“lawful”).

¹⁸⁴That is, the one who broke one of the basic rules of conduct: “Be in control of your loins.”

¹⁸⁵Perhaps 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.

¹⁸⁶Literally: “The one who does *salah/t* in Hell.”

¹⁸⁷Literally: “For one year in front of the *divan* of the *Haqq*.”

¹⁸⁸See footnote 37 above.

¹⁸⁹Literally: “Nobody does *salah/t* in the mosques.”

¹⁹⁰Var.: neglected.

Text № 10**Su dünyanın 'a`hirinda Mehti sabi gelecek'tir**

[1] Su dünyanın 'a`hirinda
Mehti sabi gelecek'tir
Inanmayan yalan dünya
Hep gelenler ölecektir

[5] Ibliz sözü'ne' u'yma'
Hakkin haramini 'y'ime
Kötü yollara git'me'
Töbeye gel ey [Gaf]il töbeye

Evalarda gönül 'kusu'
[10] Seyir eder gagi tasi¹⁹¹
Cehenemde üç kişi
İç çıkmayıp yanacaklar

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

Cehenemde kilan nemaz
Durur cennet bağında
Bir yıl hakın divanında
Ayak üzre duracaktır.

[20] Camilerde namaz kilin'maz'
Garip kuranın hikmeti bilinmez
Korakarım ki ey gün doğup dolanmaz
Töbe gel ey 'g'afil 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 inside¹⁹³ various souls,
While passing by from blood to blood, after becoming the *Zebur*,¹⁹⁴
I dropped by one "blood," within the "blood."

¹⁹¹Suggested reading: *dağı taşı*.

¹⁹²Var.: "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."

¹⁹³Var.: between.

¹⁹⁴The *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]."

- [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*'s¹⁹⁵ harangue right,
Examine yourself to find what your wishes are,
[15] Examine tightly your sheikh for fraud,
Inside the¹⁹⁶ 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
Zenbur¹⁹⁷ olup kandan kana gecerken
Bir kana ooradum¹⁹⁸ 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 almısam
Ol canı saklaram candan iceru

- Hatayim sultanin nutkunu hakla
Ne dilegin varsa kendinde yokla
[15] Yürsüdün fendini iyice yokla
Damardan ilikten kandan iceru

¹⁹⁵See footnote 53 above.

¹⁹⁶Var.: his.

¹⁹⁷Suggested reading: *Zebur* (courtesy Atilla Erden).

¹⁹⁸Suggested reading: *uğradım*.

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 *Yezîl*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-sirât*,²⁰⁶
 [20] One is Muhammad, [the other] one is Ali.²⁰⁷

¹⁹⁹The 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").

²⁰⁰Refrain.

²⁰¹*Al-Khidr* (also spelled as *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-Khidr* (with extensive bibliography) see Gibb, Kramers (1961, 232–235).

²⁰²See footnote 19.

²⁰³See footnote 25.

²⁰⁴See footnote 52.

²⁰⁵See also footnote 53.

²⁰⁶The 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).

²⁰⁷Cf. another version: <http://www.zohreanaforum.com/deyis-ve-nefesler/36818-hz-ali-nefes-duvaz-deyisleri.html>, accessed April 7, 2017.

Text № 12**Birisi Muhammet birisi Ali**

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

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

Dalga gelib deryalara cosuran
 [10] Ebu zezemi boazlardan²⁰⁹ 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

²⁰⁸Refrain.

²⁰⁹Compare to the form *boğaz*.

²¹⁰*Qibla* (*Kibla*)—the direction of prayer towards the *Ka'ba* in Mecca; see Gibb, Kramers (1961, 260), Netton (1997, 205).

²¹¹According 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-Fātihah*, 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 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 subtracted from this total” (Norris 2006, 37).

On *Yezîr* [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] tughs²¹⁴ are prepared.
Saying that *Mahdî*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

Kible tarafından bir yıldız dovdu

- [1] Kible tarafından bir yıldız dovdu²²⁰
Savgısı²²¹ onsekiz bin âleme urdu²²²
Yezitte mûmünün üstüne durdu
Hocam hayırlısını yazsın kalemin
- [5] Defiller calınır gürsler dövülür
Bayraklar paralanır turlar²²³ yolunur
Mehti gelecek deyib bilâl çağırır
Ne mutlu efendisini bilene

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).

²¹³Literally: 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.

²¹⁴In 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.

²¹⁵See also footnote 181 above.

²¹⁶*Şah Hatayî*?

²¹⁷The 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 *’Asmā’u l-Lāhi l-Husnā*). The formulaic expression *Ism-i Azâm* may also be chanted as a prayer, as implied in this line.

²¹⁸See footnote 37 above.

²¹⁹See also footnote 53 above.

²²⁰Suggested reading: *doğdu*.

²²¹Suggested reading: *şavki*.

²²²Suggested reading: *vurdu*.

²²³Suggested reading: *tuğ* (courtesy Atilla Erden).

Sahim cıkms sağına soluna bakınır
 [10] Hep melekler ismından²²⁴ sakınır
 Allah allah ismi azem okunur
 İki rekât namaz vardır kılana

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

Text № 14

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

[1] *Husein*²²⁵ says to *Yezî*,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

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

Husein’s arms are bound,
 [10] He is grieving deeply from thirst,²³¹
 The younger son of Mother *Fatma*!²³²
 Ah *Husein*, woe *Husein*, Imam Hasan Shah *Husein*!

²²⁴Two suggested readings: *hısmından* (courtesy Ekin Kilic), or *isminden* (courtesy Atilla Erden).

²²⁵Husayn ibn ‘Alī ibn Abī Tālib (Alī’s son, Muhammad’s grandson); see also footnotes 25, 146.

²²⁶See footnote 25.

²²⁷Meaning “you may kill me in allowance.”

²²⁸Refrain.

²²⁹*Düldül* was the name of the grey mule of Muhammad, given by him to Alī; see Netton (1997, 76). Among the Shia Muslims it is held that Alī rode upon her at the Battle of the Camel (656).

²³⁰That is, *Ka’ba* (*Kaaba*)—the most sacred Muslim site; see Gibb, Kramers (1961, 191–198), Rippin (2005, 46–47, 57, 67, 114–116). On the symbolism of *Ka’ba* (*Kaaba*) in Islamic mystical traditions see Crone (2012, 474–475, 479).

²³¹Literally: “his liver is branded.”

²³²That is, Fāṭimah (c. 605/615–632)—the youngest daughter of the Islamic Prophet Muhammad, the wife of Alī ibn Abī Tālib (601–661), whom Shias regard as the first Imam after Muhammad (see footnote 18 above); she was the mother of Hasan ibn ‘Alī ibn Abī Tālib (624–670) and Husayn ibn ‘Alī ibn Abī Tālib (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” see Gibb, Kramers (1961, 101–102). On Fāṭimah as the “mistress of sorrows” in Muslim Shia sacred history see also Stowasser (1994, 59–60).

In Karbala,²³³ burning furiously,
 On his black hair, there glows divine light,
 [15] 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,
 [20] 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*!

[25] 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 Hüseyin vah Hüseyin Imam Hasan sah Hüseyin!

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

[5] Hüseyin atından düstü
 Yezitler basına üstü
 Düldülü kâbeye kactı
 Ah Hüseyin vah Hüseyin Imam Hasan sah Hüseyin

Hüseyinin kolları bağılı
 [10] Susuzluktan ciğer dağılı
 Fatma ananın küçük oğlu
 Ah Hüseyin vah Hüseyin Imam Hasan sah Hüseyin

Kerbelâda çayr icinde
 Nur yanar siyah sacında
 [15] Elleri al kan icinde
 Ah Hüseyin vah Hüseyin Imam Hasan sah Hüseyin

²³³On 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.

²³⁴Literally: “lambs of Mother Fatma.”

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

Kerbelânın yazıları
 Şehit düstü gazileri
 Fatma ananın kuzuları
 Ah Hüseyin vah Hüseyin Imam Hasan sah Hüseyin
 [25] Ali dedem söyler sözü
 Yanıyor didemin özü
 Ağlar Muhammedin kızı
 Ah Hüseyin vah Hüseyin Imam Hasan sah Hüseyin

Text № 15

O Muhammad, O Ali!

[1] 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!

[5] 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
 [10] The imams of significant rank,
 They are also friends of God,
 O Muhammad, O Ali!

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

Hatice,²³⁶ *Zühre*²³⁷ *Fatma*,²³⁸

²³⁵Unclear meaning.

²³⁶Perhaps a reference to Hatice bint Hüveylid (Khadijah / Khadija bint Khuwaylid), or Hatice the Great (Khadija 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.

Avoid ways, of which one lacks knowledge.
Do not deprive *Pîr 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
İki cihan serverisin
Ya Muhammet ya Ali

Nur ile zin dolmuş üstü
[10] Imamların kemerin bastı²⁴⁰
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.

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.

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

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

²⁴¹In Sufism the phraseological expression *marifet hali* refers to “knowledge which can be acquired only through spiritual experience.”

Ever since Idris²⁴² 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 sancağın 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
 Mağaradan Mehti zuhur olunca
 [20] Önünce sancağın 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 saluted²⁴⁴ 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,
 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.

²⁴²According 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).

²⁴³See footnote 181 above.

²⁴⁴The 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.

²⁴⁵Some 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).

²⁴⁶That is, *Ka'ba* (*Kaaba*); see also footnote 230.

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 gerçeğin sözü
 Zülfünü kement almıs mehtaptır yüzü
 Zibha²⁵⁰ gibi hakka yetirdin bizi
 Ne keremdir dostu ziyaret etmek

Mısır ellerinden yusufuken`an
 [10] Mahzun kalırmı ol inanıp kanan
 Beytullah üstünde cerha urup dönen
 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
 Gözzüne²⁵¹ hızret gönlüne harzı
 Ne keremdir dostu ziyaret etmek.

²⁴⁷Formulaic appellation traditionally applied to Muhammad.

²⁴⁸Unclear; in other versions—*hûplar pirine* (also unclear).

²⁴⁹Another version of this text can be found on: <http://alevi-deyisleri- nefesler.tr.gg/Seyit-Suleyman.htm>, accessed April 7, 2017.

²⁵⁰Instead of *Zibha* Atilla Erden suggests *Zeliha*.

²⁵¹Suggested reading: *gözüne*.

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 yüzünü görenler
 Hüseyinden mahrum olmaz isallah.
- [5] Imam Zeynelden bir dolu icen
 Imam Bakırdan kaynayıp cosan
 Sıtkiyle imam Cafere ulasan
 Bundan özge yola sapmaz isallah
 [...]

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²⁵²Ali 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 Husayn. He was the fourth Shia imam; see Esposito (2003, 347).

²⁵³The 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.

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