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# AHMAD'S BARAQ-NĀMA:

# A CENTRAL ASIAN ISLAMIC WORK IN EASTERN MIDDLE TURKIC

*by*
A. BODROGLIGETI
*(Los Angeles)*

1. The religious works of Central Asian Islamic Turkic literature, like the religious works of Islamic literature in general, are of two main types according to the social layer from which they have arisen. The first type consists of works of learned literature. The leading examples we know today are Islām's *Muʿīnu'l-murīd*[1] and the anonymous *Cavāhiru'l-asrār*.[2] Works in this category display their author's erudition in religious matters and follow Arabic and Persian traditions in both form and content. The second type consists of works very close to Turkic folklore in poetic expression as well as content. Prominent among them are Aḥmad Yasavī's *Dīvān-i Ḥikmat*,[3] 'Alī's *Qiṣṣa-i Yūsuf*,[4] and Ḫāliṣ's story about Ibrāhīm, son of Muḥammad.[5]

Whereas the works of learned literature were written to provide schools and orders with manuals on the regulations of Islam and to

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[1] See H. F. Hofman, *Turkish Literature*, (Utrecht: Library of the University of Utrecht, 1969), Section III, Part I, Vol. III, 330–333.

[2] Ibid., III, 332. Text, translation, and analysis in A. Bodrogligeti, "The Fragments of the *Cavāhiru'l-asrār*", *CAJ* XVI (1972), 290–303.

[3] For specimens from this work see H. Vámbéry, *Čagataische Sprachstudien*, (Leipzig: F. A. Brockhaus, 1867), 115–123, for a very important analysis, Th. Menzel, "Die ältesten türkischen Mystiker", *ZDMG* 79 (1925), 269–289.

[4] For specimens from this work see M. Th. Houtsma, "Ein alttürkisches Gedicht", *ZDMG* 43 (1889), 69–98, for a grammatical discussion, C. Brockelmann, "ᶜAlī's *Qiṣṣa'i Jūsuf*, der älteste Vorläufer der Osmanischen Literatur", *ABAW* (1916), for a prosodic analysis, A. Bodrogligeti, "On the Prosody of ᶜAlī's *Qiṣṣa-i Yūsuf*", *Acta Orient. Hung.* XIX (1966), 79–97, for a literary evaluation, A. Bombaci, *Storia della letteratura Turca dall'antico impero di Mongolia all'odierna Turchia*, (Milano, 1956), 112–113.

[5] A hitherto unknown Central Asian tale in an archaic form of the Uzbek language. See fn. 8.

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serve as readings for educated Muslims, the popular works had a much broader appeal. They were composed for the purpose of entertainment and celebration and were therefore often recited by troubadours and wandering dervishes.

2. Aḥmad's *Baraq-nāma* belongs among the popular works. It reflects that unique brand of Sufism that developed among the Turks of Central Asia, a Sufism original in its conceptions, its modes of expression, and in the manner in which it aquired new adherents.[6] Wandering dervishes *(bābās)* had taken it outside the isolated convents to the common people. There, under the influence of the folk culture, it aquired a more popular character and came to inspire a new variety of religious literature which had strong local roots.[7] The *Baraq-nāma* is the product of such a development.

3. I discovered the only known MS of the *Baraq-nāma* in Ankara in the library of the Department of Languages, History, and Geography in a collective volume entitled *Mecmuʿa-i eṣʿār (Çağatayca ve Farsça) ve nesir* "A Collection of (Chagatay and Persian) poems and Prose Works" (Cat. No. 1/3650). The title of the volume is of recent origin. The MS occupies pages 85r through 92v, and there are 11 lines to a page. The script, a variant of the *šikasta* type, is easily readable except in a few places where diacritics are missing.

The title of the *Baraq-nāma* does not appear at the beginning of the story, but only in the closing line, 92v:9. The name of the copyist is nowhere indicated. The only possible clue to his identity is the fact that a Persian quatrain is appended to the work, the same one we also find at the end of the story about Ibrāhīm, another work in the same collection.[8] It now only remains for the same quatrain to be found with a work in which the copyist is identified. It is as follows:

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[6] See Menzel's remark on the mission of Aḥmad Yasavī, "Ihm selbst war die persische Sprache und Literatur keineswegs fremd. Doch sah er sich gezwungen, Türkisch zu schreiben, weil er es mit einfachen Türken zu tun hatte, denen seine Mission galt. Deshalb griff er auf die dem Volke aus der vorislamischen Zeit vertraute Volksliteratur zurück und wählte das nationaltürkische Versmaß der Silbenzählung, nicht die arabisch-persische, bereits durch das Kutadġu Bilig ins Osttürkische eingeführte Versmechanik." Menzel, "Die ältesten türkischen Mystiker", p. 277.

[7] For detailed information on Turkish customs which have been incorporated into the ritual and practice of Islam see J. Spencer Trimingham, *The Sufi Orders in Islam*, (Oxford: Clarendon Press, 1971), p. 58.

[8] The story about Ibrāhīm occupies pages 73v through 82v of the collective volume. (A paper on this story is in print). The scribe's quatrain is on page 82v, lines 10 and 11.

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92v (10) rūzī ki marg dāman-i ᶜumram rahā kunad
k-īn ḫāk-i tīra band za bandam cudā kunad
(11) yā rabb nigāh dār īmān-i ān kasī
k-īn ḫaṭṭ-i man biḫwānad u bar man duᶜā kunad.

i.e., "When death releases the skirt of my life and the dark earth separates (this mortal body) joint from joint, O God keep in the (true) faith him who reads my script and pronounces a prayer for me!"

4. The author's name – Aḥmad – is given in the second *miṣraᶜ* of distich 92v: 3 in a personal note appended to the poem.[9] Exactly who this Aḥmad was is difficult to determine, but there can be no doubt that he was a Sufi poet. This is clear from the choice and treatment of the poem's central theme,[10] one which is characteristic of (Turkic) Central Asian Sufism, and from the tenor of the closing lines, the poet's prayer.[11] The language of the poem also provides a clue: if we leave out of consideration the dialectal features and modernisms,[12] it closely resembles the language of a late Khorazmian Turkic literary remain[13] from the first half of the fourteenth century – a single ghazal[14] by a certain Aḥmad Ḫwāca's-Sarāyī, a poet of similar inspiration.[15] It is possible that this Aḥmad was the author of the *Baraq-nāma*, although there are strong counter-indications.[16]

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[9] The *miṣraᶜ* has an extra syllable and contains a rare, though not ungrammatical, use of the genitive case.

[10] Baraq, the hero of the poem, is depicted here as a Sufi *(sālik-i rāh-i ḥaqīqat)* and a sheikh *(rahbar-i rāh-i ṭarīqat)* who has achieved intimacy *(ulfat)* with God. His insolence as a sainted fool *(dēvāna)* reminds one of the attitude of the *ahl-i malāma*. See Trimingham, *op.cit.*, 264–269.

[11] See line 92v: 7 which reads, "Let him know your secrets, ennoble him with the splendor of beholding you" which is equivalent to the mystical states of contemplation *(mušāhada)* and certainty *(yaqīn)*. See Cyprian Rice, *The Persian Sufis*, (London: George Allen & Unwin, 1964), 62–66.

[12] See Sections 6e and 9a, c.

[13] For a concise summary of the characteristic features of Khorazmian Turkic see J. Eckmann, "Zur Charakteristik der islamischen mittelasiatisch-türkischen Literatursprache", *Studia Altaica, Festschrift für Nikolaus Poppe zum 60. Geburtstag*, (Wiesbaden: Otto Harrassowitz, 1957), 51–59.

[14] See A. Bodrogligeti, "A Collection of Turkish Poems from the Fourteenth Century", *Acta Orient. Hung.* XVI (1963), p. 273. The scribe has omitted a few words in the last line of the poem.

[15] The poem describes the beauty of the beloved in traditional Sufi terms. Sayf-i Sarāyī wrote a *naẓīra* on Aḥmad's ghazal (see Bodrogligeti, "A Collection of Turkish Poems . . .", p. 274).

[16] One of them concerns the language of the two works. The *Baraq-nāma*

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The Arabic orthography gives the name of the hero of the work as BRQ. In some places the meter requires that it be read as a monosyllabic word with the value of a long (–) or overlong (–⌣) time unit, in others, as a bisyllabic word with the metrical value of (⌣⌣). In one instance[17] it occurs with the dative suffix *-gä* (BRQK'). This suggests that the vowel was an allophone of /a/.[18] Thus I read *Baraq* ~ *Barq* in the transliteration. Vámbéry's printed text (see next paragraph) has the same name with a *mater lectionis*, i.e., BWRQ or BWRH, which he transcribes as *Burq*. Both *Burq* and *Barq* may be variants of *Baraq*, a name frequently given by Turks to heroes of religious legends.[19] Indeed, *Baraq* in our story was to all indications a certain *Baraq Baba*, a distinguished personality in early Turkic Sufism.[20] The above mentioned Aḥmad Ḫwāca of Sarāy may very well have been a contemporary of his.[21]

5. In the chrestomathy to his fundamental work on Chagatay, the *Ćagataische Sprachstudien*, Vámbéry published a shorter version of the *Baraq-nāma* in the Arabic script together with a German translation.[22] While he does not indicate the immediate source of this work, he tells us that the *Burḳ Divane*, as he calls it, was widely known among the Uzbek and Kirgiz peoples.[23] I therefore first

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has no connective -n- in the juncture of case endings and nouns with the 3rd person singular possessive suffix (e.g., *haybatïdïn* 91r: 12, *sïnasïġa* 87v: 6), whereas Aḥmad's ghazal occasionally has it (*bāġïnda* 180r: 12), sometimes does not (*aġzïda* 180r: 9). Although it is not unusual for a Turkish poet to employ different literary languages (see F. Sertkaya, "Osmanlı şairlerin Çağatayca şiirleri", *Istanbul Üniversitesi Edebiyat Fakültesi Türk Dili ve Edebiyatı Dergisi*, XVIII 1970, 133–138).

The second question is the usual one about the authorship of popular tales: was Aḥmad the original author of the poem or just the one who recorded it. The distich in which Aḥmad's name occurs provides no answer, but comparative analysis of the two versions of the *Baraq-nāma* may. I leave this task to experts in Central Asian folk literature.

[17] Which is not sufficient for any solid conclusion, especially in view of Section 9. ii.

[18] See fn. 64.

[19] See R. Dankoff's excellent monograph, "Baraq and Burāq", *CAJ* XV (1971), 102–117.

[20] See A. Gölpınarlı, *Yunus Emre Hayatı*, (Istanbul: Bozkurt Basımevi, 1936), 36–49.

[21] Baraq Baba died in 1307 (Gölpınarlı, *op.cit.*, p. 47) and Aḥmad Ḫwāca was no longer living when Sayf-i Sarāyī wrote the *naẓīra* on his poem (toward the end of the fourteenth century).

[22] Vámbéry, *op.cit.*, 59–70.

[23] "Die nächst folgenden Stücke: *Saᶜad Vaḳḳas*, *Burḳ divane*, *Aḥmed Jūsuf*, sind sowohl unter der özbegischen Bevölkerung, als auch unter den in der

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concluded that he may have recorded the story from a troubadour's performance, employing the same field method he had used while gathering the proverbs for Chapter 1 of his chrestomathy. But a comparison of his text with the Ankara version convinced me that many of the deviations in his texts are probably the result of misspellings in or misreadings from a Turkic manuscript he used. Thus, for *köndürsün*[24] in *ḫwaš qïlïp kö͡nglini köndürsün bu kün* "console him and restore his heart today" (A 88r: 10) Vámbéry has *küldürsün* lit. "make him laugh"[25] (71); for *yelgä* in *yelgä bergän būd ilä nābūdnï* "he has tossed existence and nonexistence to the winds" (A 85r: 7) Vámbéry reads *bel ki* lit. "moreover"[26] (7); for *tarannum* in *ẕikr-i Ḥaqq birlä tarannum äylägän* "he was ever humming songs in praise of the Divine Truth"[27] (A 85v: 4) Vámbéry gives *taraḥḥum* lit. "commiseration, kindness"[28] (17). For more examples see ≠ 6. d. In all these cases the Ankara text represents the more acceptable version.

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Nähe der Chanate wohnenden Kirgisen stark verbreitet, und werden überall in gleicher Weise gesungen, in Begleitung einer Dutara oder Koboz." Vámbéry, *op.cit.*, p. 43.

[24] See fn. 89.

[25] V. translates it as "erfreue (sein Herz)".

[26] V. translates it as "wohl wahr". The phrase *yelgä ber-* "to toss to the winds" is a loan translation of the Persian *ba/bar bād dādan* "to ruin, to destroy" (Steingass, *A Comprehensive Persian-English Dictionary*, London: Routledge & Kegan Paul Limited, [1892], 137b). It is widely used in Eastern Middle Turkic.

[27] The term *tarannum* (lit. "trilling, quavering") refers to that stage of recollection *(ẕikr)* in which the recollector's *(ẕākir)* heart echos with God's name. This idea occurs in a passage of the *Muʿīnu'l-murīd* (MS in Bursa, Orhan Library, No 1605) from the chapter dealing with the slaughter of animals:

191r: (11) unutsa boġazlarda mu'min kiši
iḏi ẕikrin aymaq ḥalāl qïlmïšï
(12) iḏi ẕikri mu'min iči toluġ ol
ziyān yoq unutsa tamaq, til, tiši.

i.e., (11) "[Even] if a believer forgets to pronounce God's name while slaughtering an animal, his act is [still] lawful (12) for a believer is [always] filled with the praise of God. No harm is done if the palate, tongue, and teeth forget to give voice to it." In Sufism the final stage of such recollection is reached when only the idea of the *ẕikr* formula remains in the recollector's heart. See Ghazālī's description of the method of achieving such a recollection (as summarized by D. B. Macdonald), "Let him still persevere until the form of the word, its letters and shape, is removed from his heart, and there remains the idea alone, as though clinging to his heart, inseparable from it." Quoted by R. A. Nicholson, *The Mystics of Islam*, (London, 1944), p. 47.

[28] V. translates it as "mit seinem Lobe beschäftigt".

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In his translation of the *Baraq-nāma* Vámbéry aims at what he calls a verbatim rendering of the original, guided by philological rather than literary considerations.[29] While his rendering correctly reflects the popular character of the work, his Western training causes him to neglect its Sufi aspects, for most of the deviations of his translation may be attributed to his disregard of Sufi technical terms. The following cases are typical:

Distich 85r: 10 *nōš etip har dam maḥabbat cāmïnï, ötkäriр yüz yelgä ṣubḥ šāmïnï* "he was ever drinking from the goblet of friendship, (so that) he gave no heed to whether it was morning or evening" refers to Baraq's permanent unity with God.[30] It has nothing to do with Baraq's age.[31]

Distich 88r: 2 *nāla äyläp yïġlašur lauḥ qalam, āh tartïp ḥūr gilmān tāb-cisim* "the Tablet and the Pen will wail and weep in unison, the transparent-bodied maidens and youths of Paradise will sigh" constitutes a part of the description of the cosmic catastrophy[32]. The technical terms (e.g., *lauḥ* and *qalam*) have their asigned place in the mythology of Islam and cannot be rendered by vague wording.[33]

Distich 85v: 11 *hēč vaqtda köŋ͡lini sïndurmadï, gard-i kulfat köŋ͡lidä indürmädi* "he never broke (the mirror of) his (servant's) heart; he never sprinkled the dust of distress upon it". Central to this distich as well as to many others is the Sufi term *köŋ͡gül*, the "heart" which when emptied of all that is not God is ready to reflect Him like a mirror. When mistreated, it "shatters" or "becomes covered with dust".[34]

Distich 85r: 7 *tapqan ikän gavhar-i maqṣūdni yelgä bergän būd ilä nābūdnï* "he found the Essence of desire (because) he had tossed both existence and nonexistence to the winds" refers to the destination of the Traveller on the Path, the union with the Divine

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[29] ". . . durch wortgetreue Verdeutschung mehr dem philologischen als dem literarischen Zwecke des Buches zu entsprechen". Vámbéry, *op.cit.*, p. 44.

[30] See fn. 256.

[31] See V.'s translation, "Hundert Jahre zählte er in seinem Leben schon."

[32] Similar to those in the Qur'ān (e.g., in Suras LXXVII and LXXXI).

[33] See V.'s translation, "In allen Horizonten ist Gewinsel und Klage nur; auch Peris un Huris wehklagen nur."

[34] See Nicholson's description, "When the heart is purged of sin and evil thoughts, the light of certainty strikes upon it and makes it a shining mirror, so that the Devil cannot approach it without being observed." *The Mystics* . . ., pp. 52f.

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Truth in the Divine Reality, where the Sufi is so melted in God that he is not even aware that he is in the state of annihilation.[35]

6. The Ankara version of the *Baraq-nāma* differs from Vámbéry's publication in the following points:

(a) The Ankara version is more complete: 174 distichs versus 134 distichs in Vámbéry's text. One distich occurs twice in the Ankara version (89r: 4, 90r: 11). However, Vámbéry's version contains a total of only 16 distichs not found in the Ankara text.[36]

(b) The Ankara version includes the author's name (92v: 3), our first clue to the identity of the author of this poem.

(c) The Ankara version is philologically more correct as the following examples show:

The Ankara version has *čekdi bir āhē* "he heaved a deep sigh" (87v: 6); V reads *čïqtï bir āh* lit. "a sigh issued forth"[37] (57). The phrase *āh čäk-/ček-* (< Persian *āh kašīdan/kašādan* "to fetch a sigh" in Steingass, 123b) is a common Turkic expression,[38] more idiomatic than *āh čïq-*.

The Ankara version has *dōstluq ikän aramïzda guzāf*[39] "the friendship between us has been spoiled" (87v: 4); V gives *dōstluq erkän aramïzdaki lāf*, lit. "the friendship between us was an empty word"[40] (55). Vámbéry's version violates the Sufi conception of friendship.[41] It does not rest on words, but is one of the mystical stages which the believer attains through Divine Aid *(tavfīq)* together with his own efforts. Such a relationship to God can be spoiled, but once established, it cannot ever be regarded as an empty word *(lāf)*.

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[35] See Rice's description of this degree of annihilation, "In the perfection of *fanā*, *fanā* itself is no longer adverted to: it is the state of *fanā ul fanā*, the disappearance of disappearance. The soul, going all out to God, no longer has any return upon itself." *The Persian Sufis*, p. 77.

[36] I give these distichs in footnotes (109, 122, 148, 168, 220, 223, 231, 235, 238, 255) which refer to the corresponding places in the Ankara version.

[37] V. translates it as "er seufzte".

[38] See Turkish *ah çek-* "to sigh" (*New Redhouse Turkic–English Dictionary*. [Istanbul: Redhouse Press, 1968], p. 24a). In Middle Turkic *āh et-/qïl-/ur-* occur as synonyms (see Ergaš Fazylov, *Starouzbekskij jazyk*, I [Tashkent: Izdetel'stvo FAN, 1966], p. 109).

[39] Spelled also گزاف. For the meaning the word has in our text see Classical Persian گزافیدن "to spoil, ruin" (Steingass, *op.cit.*, 1088a).

[40] V. translates it as "ein eitles Wort war unser freundschaftliches Verhältniss nur".

[41] Ar. *maḥabbat* or *uns*. See Section 9. f. i.

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The Ankara version has *ḫalqnï qïlmïšlarïn äyläp ḥisāb* "the creatures will be called upon to account for their deeds" (91v: 1); V has *ḫalq qïlġan qïlmïšïn äyläp ḥisāb*, lit. "the creatures will account for the deeds they have done".[42] Vámbéry's version, while grammatically correct, contains a construction which is uncommon in Middle Turkic.[43] His note to explain *qïlġan qïlmïšïn* as "die jüngst und längst vergangene That" (the deeds committed recently and those committed long ago) is incorrect because in Islam sins are not categorized according to the time in which they were committed.[44]

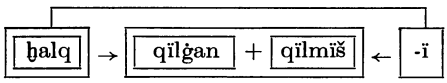
The distich in the Ankara version *sālikē rāh-i ḥaqīqat erkän ol, rahbarē rāh-i ṭarīqat erkän ol* "he was a Traveller on the Way to Reality, he was a Guide on the Path of Perfection" (85r: 5) forms a balanced unit in both form and content.[45] V has *ṭarīqat* for *ḥaqīqat* in the first *miṣraᶜ* (5), which spoils the prosody and upsets the logic of the terminology.[46]

The phrase in the Ankara version, *bar-ham olġay bu cihān-i bēmadār*

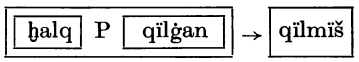
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[42] V. translates it as "ein jeder mache Rechnung mit sich selbst".

[43] In terms of descriptive grammar the possessive suffix *-ï* on *qïlmïš* joins *qïlġan* and *qïlmïš* into a structure of coordination, both elements of which depend on *ḫalq* as the first member of the possessive structure:




The construction without the possessive *-ï* is more common. The verbal noun *-ġan* then forms a predicative structure with its logical subject and modifies a noun which is its direct object, i.e.,




"acts performed by the creatures". This structure is common in Eastern Middle Turkic. See, e.g., *biz vaṣïf qïlġan ṣifatlar* "the qualities we have described" (*Bayṭarat al-vāžiḥ*, MS Istanbul, Topkapı Revan Köşkü, No 1695, 12v: 11), or Brockelmann's example *Afrāsiyāb bozġan yirlärniŋ* "der von A. verwüsteten Länder" (*Osttürkische Grammatik der Islamischen Literatursprache Mittelasiens*, [Leiden: E. J. Brill, 1954], p. 257).

[44] Muhammadan doctors distinguish only "grave sins" *(kabīrah)* and "minor sins" *(saġīrah)*.

[45] From the point of view of versification this distich is an excellent example of rhythmico-syntactic parallelism (see N. K. Chadwick and V. Zhirmunsky, *Oral Epics of Central Asia*, [Cambridge, 1969], 334–339). This balance is also reflected in the content: the Traveller *(sālik)* is associated with the Way to Reality *(rāh-i ḥaqīqat)* and the Guide *(rahbar)*, with the Path of Perfection *(rāh-i ṭarīqat)*. The first *miṣraᶜ* indicates that the hero was a Sufi, the second, that he was a sheikh.

[46] V. translates it as "Er wandelte stets auf dem rechten Pfad des Glaubens, ein Wegweiser auf dem Wege der Frömmigkeit".

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"this ephemeral world will shatter" (91r: 3), makes sense, V's *barham urġay o cihānda bēmalāl*[47] (97) is grammatically incomplete.[48]

The *iżāfat*-structure in the Ankara version's *luṭf qïldïng akram-i tārīmda* "you have provided us a refuge in the most beautiful mansion" (90v: 7) is parallel to *aḥsan-i taqvīmda* "in the most perfect symmetry" in the first *miṣraᶜ*. This parallelism, employed here as a poetic device,[49] is absent in V, where the second *miṣraᶜ* reads *luṭf qïldïng ay karīm takrīmda*, lit. "you have bestowed upon us the benefit of honoring you as generous, O generous one!"[50] (93).

Many more examples could be cited to demonstrate the greater correctness of the Ankara text.[51] See also # 5.

(d) The language of the Ankara version is more archaic than that of Vámbéry's text. The Ankara version has *ẕarra čaġlïġ* "as small as an atom" (86r: 3) for *ẕarra qadar* (27); *elgi baġlu*[52] "with their hands tied" (91r: 7) for *älig baġlïġ*; the form *bolïsa*[53] (92r: 8) for *bolsa* in V. It also has *ol* as a copula[54] more frequently than does Vámbéry's text, e.g. *ᶜišq maydānïnda ol mardāna* "he was a brave in the arena of love" (85r: 2). Here V has *bir* instead of *ol*.

(e) The language of the Ankara version is more colloquial. It contains many dialectal features, among which the most noteworthy are: 1. The genitive form in *-nï/-ni* (see 9. c.i.), e.g., A *ḫudānï* "of God" (85r: 4), V *ḫudānïng* (4); A *anï* "his" (85r: 3), V *anïng* (3), etc. 2. The demonstrative pronoun *bol* (see 9. c.iii.), e.g., *bol išïng* "this work of yours" (89v: 7), V *bu išïng* (89), etc. 3. The imperative instead of the optative, e.g., A *bolmaġïl sän šarmsār* "do not be ashamed!" (86v: 10) for V's *bolmaġay sän* (41). 4. The preference of *ikän* (85r: 3) in A for *erkän* in Vámbéry's text (3).

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[47] V. translates it as "dann will unbedingt ich zerstören sie (die Hölle)".

[48] The sentence has no direct object. In addition, we do not know what the 3rd person singular subject is. The adverbial phrase "in that world" makes no sense.

[49] See fn. 45 and 55.

[50] V. translates it as "mit Huld und Gnade uns reichlich beschenkt".

[51] A. *yutsa balïq* (92r: 3) vs. V. *yoqsa balïġ* (126), A. *muttaḥid erdi* (85v: 5) vs. V. *maḥabbatda erdi* (18), A. *amrïnga* (86v: 5) vs. V. *ay sanga* (29), A. *bara tülmam qašïġa* (87v: 7) vs. V. *bar karīmam qašïġa* (58).

[52] For a discussion of such constructions see A. Bodrogligeti, "On Modern Turkish *üstünkörü* and *yüzükoyun*", *Acta Orient. Hung.* XXVI (1972), 145–150.

[53] See A. Bodrogligeti, "Finite Forms in *-ïsar/-isär* in Fourteenth Century Turkish Literary Documents", *Acta Orient. Hung.* XXIII (1970), 167–176.

[54] See Brockelmann, *Osttürkische Grammatik* . . ., 274–275.

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5. The form *bir küni* (see 9. e.ii.) "one day" in A (86r: 2) for *bir kün* in V (26), etc.

7. The *Baraq-nāma* is written in accordance with the principles of Arabic-Persian prosody, but it also contains traces of genuine Turkic versification.[55] Its basic meter is the *ramal* – a favourite meter in early Turkic *maṣnavīs*[56] – in its two major types:
(a) One with ten syllables a line (–⏑––/–⏑––/ ––) as in

85r 2 bar ikān dur bir ᶜacab dēvāna
ᶜišq maydānīda ol mardāna

and (b) another with eleven syllables a line (–⏑––/–⏑––/–⏑–)[57] as in

88r 1 sïnġu dek dur ᶜarš-i aᶜlā ušbu kün
ingü dek dur čarḫ-i ġabrā ušbu kün

Each of these main types has at least four or five variants, depending on the value of the first syllable in each metrical foot. The great number of variants results from the author's method of applying Persian prosodic rules to his basically Turkic material: (a) he reads a short Turkic syllable as short or long, (b) he employs a long Turkic vowel as long or overlong, (c) in Arabic and Persian loan words he keeps the full metrical value of overlong syllables or reads them as long. As a result, the metrical flow of the lines sometimes slows down, sometimes accelerates. Such use of variants, an essentially Turkic device in Islamic poetry, serves to eliminate monotony in narration.[58]

8. The *Baraq-nāma*, especially in mood and content, is representative of the traditional type of story in Islamic literature in

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[55] For a description of rhythmico-syntactic parallelism as the basis of rhythm in Turkic folk poetry see T. Kowalski, *Ze studjów nad formą poezii ludów tureckich*, (Kraków, 1921), and the prosodic studies of V. M. Žirmunskij, esp. "Syntaktischer Parallelismus und rhythmische Bindung im alttürkischen Vers", *Beiträge zur Sprachwissenschaft, Volkskunde und Literaturforschung*. Festschrift für W. Steinitz (Berlin, 1965), 387–401 and "O nekotorykh problemakh teorii tjurkskogo narodnogo stikha", *Tjurkologičeskij sbornik* (1970), 29–68. For a discussion of genuine Turkic elements of versification in Islamic Turkic Literature see Bodrogligeti, "A Collection of Turkish Poems...", pp. 266–269 and "On the Prosody of ᶜAlī's *Qiṣṣa-i Yūsuf*", pp. 79–97.

[56] See E. J. W. Gibb, *A History of Ottoman Poetry*, (London, 1900), I, 108.

[57] This line length is not alien in Turkic versification. In fact it is one of the traditional forms of Turkic epic verses. For more on this question see Žirmunskij, "O nekotorykh problemakh . . .", 37f.

[58] Similar characteristic features are found in ᶜAlī's *Qiṣṣa-i Yūsuf*, the versification of which is even more traditional (see Bodrogligeti, "On the Prosody of ᶜAlī's *Qiṣṣa-i Yūsuf*", pp. 79–97.

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which a sainted fool engages in a quarrel with God, criticizes him for his activity, and rebukes him for the shortcomings of his creation.[59]

Baraq, the sainted fool in our story,[60] has attained a high degree of perfection on the Sufi Path and has become an intimate of God. This relationship encourages him to acts which would be intolerable to ordinary believers. He dares to ask God to annihilate His Hell and thereby to save His creation from the horrors of Hellfire.[61] When God does not fulfil this request, the sainted fool is deeply disappointed. He states that (a) God is imperfect, for He cannot keep His promise and cannot observe the requirements of friendship; that (b) God is not omnipotent, for He has been able to create Hell but He cannot annihilate it; and that (c) God's creation is senseless: on the one hand He has created man "in the most perfect harmony" amd yet later He annihilates him. Baraq even goes so far as to threaten God that he would never be reconciled with Him. Moses's intercession is of no avail.

Stories about sainted fools usually end quite suddenly at this point with little or no solution to the problems raised in the quarrel[62]. This is not the case with the *Baraq-nāma*. Responding to Baraq's threat that he would not be reconciled with Him, God explains to Baraq that Hell is a means for maintaining His authority and constitutes a proof that He is "omnipotent and omnipresent". At this point, realizing that God is in effect commanding him not to insist upon his request and that disobedience to that command would have grave consequences for him, Baraq relinquishes his request and becomes reconciled with the Most High.

When Moses later rebukes Baraq for his behavior, the sainted fool refers to God as the Most Forgiving One, who "covers" the sin of His friend. The emphasis this poem lays on the element of fear in

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[59] H. Ritter treats this topic in his very instructive paper "Muslim Mystics strife with God", *Oriens* V (1952), 1–15.

[60] He is referred to as *bir ᶜacab dēvāna* "a strange madman" (85r: 2) or *ol dēvāna-i šūrīda-ḥāl* "that disturbed madman" (86v: 8), *sän näčük dēvāna sän* "what a madman you are" (91v: 9), and *dēvāna-i nēkū-ḫiṣāl* "madman of good disposition" (89v: 1).

[61] Ritter mentions the poet Behlūl who included this motif in his criticism, "Pour out the pitch-boiler (of Hell), let it disappear in order that Thy faithful servants may see Thy face. Order the snake to swallow Hell; put this fire out!" *Op.cit.*, p. 14.

[62] See Ritter, *op.cit.*, p. 14.

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man's relationship to God can be regarded as a characteristic feature of orthodoxy in a Sufi setting.

9. The language of the *Baraq-nāma* may be characterized as follows:

(a) In its basic structural and semantic features it belongs to the Central Asian Turkic literary idiom, apparently to late Khorazmian Turkic or early Chagatay. In detail, however, the *Baraq-nāma* does not reflect a homogeneous structure. There are features, especially in the morphology, which come from a different layer of the language or which belong to a different historical stage.

(b) Given the shortcomings of the Arabic orthography, little can be said of the phonemic system of the *Baraq-nāma*. My transliteration of the text (under # 10) is a normalized version based more on etymological and structural evidence than on the Arabic writing system.

(i) The Ankara MS has no diacritical vowel signs. In many cases even the dots are missing from the Arabic characters. In Turkic words, of the Persian characters only ﭖ (p) is used, and then rather inconsistently. However, in Arabic and Persian words the orthography is consistent and in accordance with the classical norms. The use or omission of *matres lectionis* is also consistent. Suffixes are sometimes joined to the words, sometimes written separately. There are no orthographical errors and no unreadable spots. Thus it is the Arabic writing system itself which limits our phonemic assessment of the text.

(ii) The Arabic writing system may supply some data as to the palatal harmony of vowels especially in Arabic and Persian loan words, since some of the Arabic-Persian characters for consonant(s) in nominal and verbal suffixes indicate the palatal or velar nature of the associated vowel(s) – both in the suffix and in the last syllable of the base. Yet scholars who have studied this problem have not been able to observe any consistency in the manner in which palatal and velar suffixes were applied to loan words.[63] This inconsistency also appears in the MS of the *Baraq-nāma*, where we have both *vaʿdagä*, dat. of *vaʿda* "promise" (90r: 1), and *vaʿdaġa* id. (90r: 2), both *karamlïġ* "generous" (92r: 6) and *karamlig* id. (92r: 7) in subsequent lines, or in Turkic words, e.g., *kön̂gliġa* "to his heart"

[63] Recently K. Eraslan, "Doğu türkçesinde ek uyumsuzluğuna dair", *Istanbul Üniversitesi Edebiyat Fakültesi Türk Dili ve Edebiyatı Dergisi* XVIII (1970), 113–124.

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(89r: 2), *qïlurgä* "in order to do" (90v: 9), etc. If, however, we disregard the rather small number of such instances, we may conclude that the short Arabic and Persian /a/ phoneme had an open [æ] allophone[64] to which the palatal suffix was attached, e.g., *bandalik* "service" (87r: 11), *šarmandalik* "shame" (90r: 2), *dēvānagä* "to the sainted fool" (86r: 2), *falakgä* "to the sky" (86v: 5), *amrïgä*, dat. of *amr* "command" (92r: 2), *qiblagä* "to the Qibla" (87v: 3), *bandalargä* "to the servants of God" (89v: 9), etc. This, however, is only a tendency in the phonemic system, since the exceptions enumerated above do not permit us to call it a law of vowel harmony.

(iii) The Arabic orthography is also of some relevance in determining the distribution of phonemes. In our text certain phonemes are dropped. This phenomenon is in part paradigmatic, in part lexical.

The vowel /u/ has been dropped in a number of structures of coordination (see 9. d.ii.). Final *-n* is mostly dropped in the genitive case ending (see 9. c.i.). The initial *n-* is missing in the accusative case ending in two examples (see 9.c.ii.). The consonant element of the dative case ending has been omitted in *közlärimä* "to my eyes" (86r: 10). The substantive verb *bol-* "to be/become" occurs in a few cases without its initial *b-*, mostly in verbal phrases with Persian nominal elements, e.g., *bar-ham olġay* "(it) will be destroyed"[65] (91r: 2, 91r: 6), *sändin šād olup* "(you) have made me happy" (91v: 8), *āzād olup* "(I) have become free" (91v: 8), etc. The suffix *-ġay/-gäy* has a variant without *-y*,[66] e.g., *kelišgä sän* "you should go and meet" (88v: 3), *yarašqa sän* "you should make peace" (88v: 3).

(c) The *morphology* of the *Baraq-nāma* presents many interesting characteristics. These are partly dialectal features, partly reflexes of different historical stages. Some of them can be explained by the influence of the Persian language.[67]

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[64] For a discussion of the allophonic variants of Classical Persian /a/ in the Persian of the *Codex Cumanicus*, see A. Bodrogligeti, *The Persian Vocabulary of the Codex Cumanicus*, (Budapest: Akadémiai Kiadó, 1971), 43–44.

[65] This phrase probably entered our text from a southern Turkic dialect where it existed as a loan translation from Persian.

[66] M. Mansuroğlu, "Türkçede *-ġay/-gäy* eki ve türemeleri", *Jean Deny Armağanı*, (Ankara, 1958), 171–183.

[67] For a discussion of the influence of Persian on various levels of the Khorazmian Turkic Language see A. Bodrogligeti, "The Formation of the Khorazmian Turkic Language: The Problem of the Interference of Lexical Systems" in the presentation volume *Tatarica* (in print).

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(i) In our text the genitive case suffix for both nouns and pronous is generally *-nï/-ni*. It was not alien to Chagatay[68] and is found even today in some Modern Uzbek dialects.[69] In possessive nominal structures nouns with this suffix always precede their head, e.g., *bu sözimni āḫiri dur* "this is my final word" (89r: 1), *cān dil birlän ḫudānï ᶜāšiqi* "he was a lover of God with all his soul and heart" (85r: 4), *ġarq bolġan ᶜišqni daryāsïġa* 'he was submerged in the ocean of love" (85r: 6), etc. In contrast, personal pronouns with this suffix may precede or follow their head, they may even be separated from it by other elements in the sentence, e.g., *bu mäni iškasta ḫālïm sormadïn͡g* "you did not care about my broken spirit" (89r: 5), *Baraq ikän dur atï anï ḫalq ara* "among the people he was known as Baraq" (85r: 3), *bu sözümni tut mäni, ay ẕū'l-karam* "carry out my wishes, O Merciful One!" (87r: 4).

The genitive suffix is *-nïn͡g/-nin͡g* with both nouns and pronouns, when it is followed by a postposition,[70] e.g., *ḫašrnïn͡g üstidä sargardān bolup* "they are astonished at the events of the Day of Resurrection" (91v: 4), *män yarašmas män anïn͡g birlä mudām* "I will not be reconciled with him" (89r: 1).

(ii) The accusative case suffix for nouns is generally *-nï/-ni*. Nouns with the 3rd singular possessive suffix take *-n* in the accusative case. With one word the accusative suffix is *-i* (*kön͡glümi* "my heart" 87r: 6, 90r: 10). More significantly, in one case we have the *-tï* ending, apparently a dialectal feature[71] in the language of the *Baraq-nāma: yoqtï bar etmäkkä yätti qudratïn͡g* "your power sufficed to make the non-existent existing" (90v: 9).

(iii) The common Turkic *bu* and *ol* are employed as demonstrative pronouns in our text. However, the dialectal variants (see 6.e.) *bol* and *šol* also occur,[72] although their use is somewhat restricted: they only occur as modifiers to nouns[73], e.g., *bol sözümni qïlmadïn͡g* "you did not grant my wish" (90v: 5) or *šāhlïġġä bol išïn͡g lā'iq emäs* "this

[68] See J. Eckmann, "Das Tschagataische", *Philologiae Turcicae Fundamenta*, I (Wiesbaden: Franz Steiner Verlag, 1959), p. 148.
[69] See S. Wurm, "Das Özbegische", *Fundamenta* I, p. 500.
[70] It should be noted that this and other statements on the language of our document are based on a comparatively small corpus of linguistic materials.
[71] This feature is also found in Modern Uzbek, see Wurm ("dialektisch, vor allem im Osten des Sprachgebietes") *Fundamenta* I, p. 500.
[72] See Wurm ("Formen mit auslautendem *-l [bul, šul, ul]* finden sich in der heutigen Sprache nur selten, am häufigsten noch *ul*"), *Fundamenta* I, p. 505.
[73] This contact position may account for the retention of the final consonant of the demonstrative pronoun.

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act of yours is not worthy of your kingly powers" (89v: 7), or *šol zamānï* "at once" (85v: 8); they are not used as a copula in structures of predication (see 6.d.).

(iv) The manner in which the -p gerund (~*-ban/bän*, neg. *-may/-mäy*, *-mayïn/-mäyin*) is employed is further proof that the language of our document is basically archaic as compared to Modern Eastern Turkic languages. The *-p* on verbal stems in copulative function, characteristic of many Modern Turkic languages, especially of those in the Southern group,[74] is not attested in the *Baraq-nāma*. Instead, gerund forms in *-p* occur in two major roles.

(1) In the majority of cases the -p forms are adverbial complements to a finite verb which expresses the main action. Such a -p gerund may occur without any complements of its own e.g., *dōzaḫïmnï keltürürlär qïzdurup* "(then) my Hell will be set ablaze and brought forth" (91r: 11) or together with any of the complements that a Turkic verb may have, e.g., *negä čäkdïn͡g āhnï tïra äyläp āftāb māhnï* "why did you heave such a sigh, (why did) you blacken the sun and the moon (with it)?" (86v: 6), or *män yaraštïm emdi sändin šād olup* "since you have made me happy, I am now reconciled with you!" (91v: 8).

(2) Gerund forms in *-p* frequently function as finite verbs to express accomplished action related in its results to the present time. The person is indicated by personal pronouns or simply by the context, e.g., 1st sing. *män gadālïq birlä vaʿdamda turup* "though I am a beggar, I have been true to my promise" (89v: 6), 2nd sing. *ʿarż etip näčük ki gustāḫāna sän* "you talk in such an insolent manner" (91v: 9), or *pādšālïg birlä ʿahdïn͡gnï buzup* "while you, a King, have broken your agreement" (89v: 6) where the 2nd person is indicated by the possessive suffix on the direct object, 3rd sing./plur. *ne qïlurïn bilmäyin ḥayrān bolup* "not knowing what to do, they will become bewildered" (91v: 4).

The result of the accomplished action may also be related to a point in the past. In such cases the -p gerund occurs with the auxiliary *er-* in the definite past tense form, e.g., 1st sing. *dōzaḫïn͡gnï bar-ham ur dep iltimās äyläp ärdim tutmadïn͡g amrïmnï pās* "I asked you to destroy your Hell but you did not heed my request" (89r: 10), 2nd sing. *ʿahd ätip erdin͡g bu kün ʿahdïn͡ga yät* "you made an agreement with me so carry it out at once!" (89v: 2).

[74] Especially Modern Turkish, see G. L. Lewis, *Turkish Grammar*, (Oxford: Clarendon Press, 1967), 177–179.

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(v) The verbal noun in *-ġu/-gü*, which plays a very important role in the verbal inflection of Khorazmian Turkic[75] and has survived in Chagatay[76] and in some Modern Turkic dialects in various functions, occurs in the *Baraq-nāma* in only two forms.

(1) As a noun with the postposition *dek* to express the idea of "being on the point of . . .", "looking like/as if . . .", e.g., *sïngu dek dur ʿarš-i aʿlā ušbu kün, ingü dek dur čarḫ-i ġabrā ušbu kün* "this very day the highest sphere will tumble down and this very day the dust-colored sky will fall (to the earth)" (88r: 1). The identical use of this verbal noun survives today in Modern Uzbek.[77]

(2) As a finite form in the 3rd person sing./plur. with the possessive suffix *-sï/si* in *fīl bilä paššа barābar bolġusï, šēr birlän mūš barābar bolġusï* "elephant and gnat will be as equals, as will lion and mouse" (91r: 10). This use is rare and archaic in Modern Uzbek[78] but quite common in Eastern Middle Turkic documents.[79]

(vi) The 1st singular of the voluntative is formed with the suffix *-ay/-äy* or *-ayïn/-äyin*. This usage also occurs in Chagatay[80] and Modern Uzbek.[81] The personal pronoun is always expressed with these forms, although it has no fixed place in the sentence. It may precede the verbal form, e.g., *har ne desäng̑ män qïlay* "I will do whatever you ask" (86r: 6), *män daġï har nä degäning̑ni qïlay* "I will in turn do whatever you ask of me" (86r: 4), or follow it, e.g., *ne tilär bolsang̑ tilä äyläyin män sang̑a farmānïm bilä* "ask for anything you wish and it will be granted to you at my command" (86v: 4). The plural form of the voluntative does not occur in our text.

(d) The *syntax* of the *Baraq-nāma* has two very unique characteristics.

(1) Possessive pronouns as modifiers to a noun head occur in two forms instead of the usual one, i.e., with or without a final *-ng̑*. Both may precede or follow the noun they modify. Those with final *-ng̑*,

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[75] See M. Mansuroğlu, "Türkçede -ġu ekinin fonksiyonları", *TM* X (1951–53), 341–348 and Brockelmann, *Ostt. Gr.*, p. 246.

[76] See J. Eckmann, *Chagatay Manual*, (The Hague: Mouton, 1966), p. 135.

[77] See A. K. Kononov, *Grammatika sovremennogo uzbekskogo literaturnogo jazyka*, (Moscow: Izdatel'stvo AN SSSR, 1960), p. 286.

[78] See Wurm ("eine altertümliche, in der heutigen Sprache nur sehr selten gebrauchte Form"), *Fundamenta*, I, p. 516.

[79] See J. Eckmann, *Chagatay Manual*, 172–174; Brockelmann, *Ostt. Gr.*, 318–320.

[80] See J. Eckmann, *Chagatay Manual*, p. 155.

[81] See Wurm, *Fundamenta* I, p. 513.

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however, occur only in contact position with their head,[82] e.g., *gar mäning̑ sözimni almas bolsa ol* "if he does not heed my words" (88v: 11), *kaʿbadïn afżal erür köng̑lüm mäning̑* "my heart is superior to the Kaʿba" (90v: 3), *män säning̑ luṭfung̑a qïldïm iʿtimād* "I have put my trust in your grace" (86r: 8), *sän anïng̑ īmānïnï hamrāh qïl* "make faith his road companion" (92v: 4). Possessive pronouns without final *-ng̑*, on the other hand, seem to be more loosely connected to their head: other sentence elements may intercede between the head and the modifier, no matter what their sequence. See the examples under 9.c.l.

(ii) In structures of coordination consisting of two Arabic or Persian nouns, no conjunction is used. Case endings referring to both elements are added to the second element only, e.g., *māh sāl* "(for) months and years" (85v: 10), *āftāb māhnï* "(why did you darken) the sun and the moon?" (86v: 6), *ṣubḥ šām* "night and day" (89v: 1), *āftāb māhdïn* "(light will depart) from sun and moon" (91r: 3), *āsmān zamīn* "(the balance of) sky and earth" (91r: 8), *ʿaql hūš* "(the creatures will lose their) senses" (91r: 13).

(e) Word formation in the *Baraq-nāma* reveals Persian influence on the Eastern Middle Turkic lexicon.[83] A Turkic development in the text is a suffix which forms adverbials of time.

(i) Most of the types of word formation by composition encountered in this work are a Persian import into Middle Turkic. Some of the Persian composition patterns were applied to Turkic material, others were directly borrowed into the Turkic lexicon.

Compounds based on a structure of coordination are represented by *cān-dil* "soul-and-heart" (85r: 4). As a compound based on a structure of modification we have *ṣāḥib-kulāh* (lit. "the possessor of the cap")[84] "dervish" (86r: 2). Compounds based on a structure of predication are represented by the following examples, e.g., *ʿālī-āstān* (lit. "high throne") "King of the Divine Court" (87r: 9), *ʿālī-maqām* "of high station" (86v: 1), *āšuft-aḥāl* "of distressed heart" (85v: 6), *nēk-nām* "of good reputation" (89v: 1), *nēkū-ḫiṣāl* "of good disposition" (88v: 1), *pāk-ẕāt* "Pure Essence" (92v: 3),

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[82] The retention of final *-ng̑* may be due to this contact position, the same phenomenon as with the full forms of demonstrative pronouns. See fn. 73.
[83] See A. Bodrogligeti, "Islamic Terms in Eastern Middle Turkic", *Acta Orient. Hung.* XXV (1972), 355–367.
[84] Possibly an allusion to dervish headgear.

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*šūrīda-ḥāl* "disturbed" (86v: 8), *tāb-cisim* "transparent-bodied" (88r: 2). Compounds based on a structure of complementation are the following: *muškil-gušā* "the solver of difficulties" (90v: 11), and *qudrat-numā* (lit. "power-manifester") "omnipotent" (87r: 2).

(ii) Word formation by suffixation follows the patterns of Common Turkic nominal and verbal derivation. Only one suffix need be mentioned here.

The suffix *-ï/-i*, originally the 3rd person singular possessive suffix, forms adverbials of time[85]: *bir küni* "one day (God spoke to this madman)" (86r: 2) and *šol zamānï* "at once, without hesitation" (85v: 8).

(f) The *lexicon* of the *Baraq-nāma* is Eastern Middle Turkic, which implies the presence of foreign – Arabic and Persian – elements, archaic forms, loan-translations, and elements from Southern dialects. Two features of the vocabulary deserve special mention:

(i) The *Baraq-nāma* contains many Turkic Islamic technical terms. This feature differentiates it sharply from most other Central Asian Turkic works of a similar nature since the latter employ Arabic or Persian Islamic technical terms almost exclusively. Only interlinear translations into Turkic of works, like the Qur'ān, that were prepared for a large public have a higher proportion of Turkic elements.[86] Thus the *Baraq-nāma*, too, was obviously destined for a broad segment of readers.

These are the most characteristic items of the Eastern Turkic – original or derivate – technical terms used in our document: *ᶜayïblarnïŋ̂ yapqučï* "the veiler of sin" (90r: 9), Ar. *sattār*;[87] *dōstluq* "friendship" (87v: 4, et passim), Ar. *uns* and *maḥabbat; ḥāzirlïq*

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[85] Here, too, the use of the possessive suffix *-ï* has been extended. Sometimes the adverbial phrase is a real possessive structure, i.e., the noun the possessive *-ï* refers to is present, e.g., *qibla yanï* "toward the Qibla" (*Maḥabbat-nāma* [MS Brit. Mus. Add. 7914], 312r: 5). By analogy this use was extended to other types of structures of modification, e.g., *bir yanï qoy-* "to set aside" (Sayf, *Gulistān bi't-turkī* [MS Leiden Library of the Academy of Sciences, 476], 156r: 7), *saǧ yanï* "to the right" (Sayf, 164r: 7), *tört yanï* "in all directions" (Sayf, 90r: 5), etc.

[86] See A. Bodrogligeti, "Islamic Terms . . .", 355–367.

[87] The phrase *ᶜayïblarnïŋ̂ yapqučï* "the concealer of sins" modifies the Arabic term *sattār* (90r: 9). Arabic and Persian terms are often used in parallel with genuine Turkic ones, especially in early Islamic Turkic literature. This tendency originates from interlinear translations.

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"omnipresence" (91v: 6); *ᶜišq yolï* "the Path of Love"[88] (85r: 4), Ar. *ṭarīqat;* *köndür-* "to restore one's heart"[89] (88r: 10); *qādīrlïq* "omnipotence" (91v: 6), Ar. *qudrat;* and *tïlma* "the eloquent one"[90] (87v: 7), Ar. *kalīm* (an epithet for Moses, see 92r: 5).

(ii) The *Baraq-nāma* contains lexical items which are noteworthy because of their archaic nature, dialectal character, or special meaning. These are *ačïgla-* "to implore"[91] (90r: 10), *ayla-* "to return"[92] (89r: 2), *aylan-* "to spin around" (92r: 9), *barïštur-* "to reconcile"[93] (87v: 9), *igä* "Lord"[94] (87r: 1), *körsät-* "to show, manifest"[95] (87r: 2), *ögür-* "to turn" (87v: 3), *ötkär-* "to forgive"[96] (85v: 10), *öy* "house" (87r: 6), *savur-* "to scatter" (87r: 1), *tan-* "to

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[88] Sufism is often referred to as the "Path of Love" (*ᶜišq yolï* 85r: 4), the "Arena of Love" (*ᶜišq maydānï* 85r: 2), or the "Sea of Love" (*ᶜišq daryāsï* 85r: 6). Our text does not have *tasavvuf*, the Arabic term for Sufi mysticism.

[89] Caus. of *kön-* "to procede along the right way" (*Muᶜïnu'l-murīd* 184v: 16). See *köni* "straightforward, sincere, true" (Sayf, 25v: 10; *Muᶜïnu'l-murïd* 193v: 3). The variant *köndär-* "to guide, lead to the right way" occurs in the *Iršādu'l-mulūk* (MS Istanbul, Ayasofya, 1016): *köndärgän* for Ar. *hādī* (1v: 2).

[90] This is a controversial word. There are no dots on the first and second characters of the graphic form in the MS. If the reading is correct, the word is a variant of *tïldam* "talkative" (Radloff, *Versuch eines Wörterbuches der Türk-Dialekte*, [St. Petersburg, 1893–1911], III, 1333), with a /d/ > /m/ assimilation.

[91] Bashkir *asïvlan-* „сердиться, рассердиться, злиться" (Ahmerov et al., *Baškirsko-russkij slovar'* [Moscow, 1958], 55b, Uzbek *aččïqlan-* „злиться, сердиться, гневаться, негодовать" (Borovkov et al., *Uzbeksko-russkij slovar'* [Moscow: Gosudarstvennoje Izdatel'stvo Inostrannykh i nacional'nykh slovarej, 1958], 46a).

[92] Bashkir *äylän-* „вертеться, вращаться, крутиться" (Ahmerov et al., *op.cit.*, 696a), Uzbek *aylan-* id. (Borovkov et al., *op.cit.*, 27a).

[93] Turkmen *barïš-* ~ *barlïš-* 1. „мириться, примириться" (Baskakov et al., *Turkmensko-russkij slovar'* [Moskov: Izdatel'stvo "Sovjetskaja Enciklopedija", 1968], 72b), Sayf *barïš-* 1. "to be reconciled" (100v: 11), 2. "to get along" (134r: 13).

[94] Uzbek *ega* „хозяин; владелец; обладатель" (Borovkov et al., *op.cit.*, 550b), Bashkir *eyä* id. (Ahmerov et al., *op.cit.*, 677b); Old Turkic *igä* 1. „хозяин" ; 2. „дух, божество" (Nadeljajev et al., *Drevnetjurkskij slovar'*, [Leningrad: Izdatels-tvo "Nauka", 1969], 204a).

[95] Bashkir *kürhät-* 1. „указывать, указать на что", 2. „показывать, показать, демонстрировать, продемонстрировать", (Ahmerov et al., *op.cit.*, 299b); Uzbek *körsät-* „показывать" (Borovkov et al., *op.cit.*, 235a).

[96] Bashkir *ütkär-* 1. „пропускать, пропустить кого-что" (Ahmerov et al., *op.cit.*, 592a), Uzbek *ötkär-* (rare) ~ *ötkäz-* 1. „пропускать" (Borovkov et al., *op.cit.*, 590a).

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give up"[97] (88v: 8), *tälbärä-* "to talk nonsense"[98] (91v: 11), *ürüng* "white"[99] (92v: 8), *yaraš-* "to be reconciled"[100] (88v: 5).

| | 10. | *Text in Transcription* | Line number in V's text |
|---|---|---|---|
| 85r | (1) | bi'smi'llāhi'r-raḥmāni'r-raḥīm | |
| | (2) | bar ikān dur bir ᶜacab[101] dēvāna<br>ᶜišq maydānīda ol mardāna. | 1 |
| | (3) | Baraq[102] ikān dur atï anï ḫalq ara<br>tanumay[103] dur hēč kim anï dalq ara. | 3 |
| | (4) | cān dil birlān ḫudānï ᶜāšiqi<br>ᶜišq yolïda yürür ol ṣādiqī.[104] | 4 |
| | (5) | sālikē rāh-ï ḥaqīqat[105] erkān ol<br>rahbarē rāh-ï ṭarīqat erkān ol. | 2 |
| | (6) | ġarq bolġan[106] ᶜišqni daryāsïġa<br>baqmaġan dunyānï māfïhāsïġa. | 5 |
| | (7) | tapqan ikān gavhar-ï maqṣūdnï<br>yelgä[107] bergān būd ilä nābūdnï. | 7 |
| | (8) | otnï salġan māl-u milk cāhġa<br>yüz ketürgān Ḥażrat-ï Allāhġa.[108] | 6 |
| | (9) | kečä kündüz Ḥaqq ilä rāz äylägän<br>Ḥaqq taᶜālâ birlä damsāz äylägän. | 8 |

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[97] Bashkir *tan-* „отказываться, отказаться, отпираться, отпереться от кого-чего" (Ahmerov et al., *op.cit.*, 505b), Uzbek *tän-* „отказываться, запираться", (Borovkov et al., *op.cit.*, 443a).

[98] Augmented stem of *tälbär-* < *tälbä*. See Chag. *tälbär-* "Dummheiten begehen" (Radloff, *op.cit.*, III, 1090).

[99] Old Turkic *ürüng* 1. „белый, светлый" (Nadeljajev et al., *op.cit.* 627b), *Muᶜïnu'l-murīd*, *ürüng* "bright, white" (196v: 3).

[100] Bashkir *yaraš-* „мириться, помириться скем" (Ahmerov et al., *op.cit.*, 725b), Uzbek *yaraš-* 1. „мириться, примириться, заключать перемирие" (Borovkov et al., *op.cit.*, 574a).

[101] V. عجيبه

[102] V. بورق

[103] V. تاپايدور

[104] V. حق بولوبنيتك اول ايردى صادقى

[105] V. طريقت **(See Section 6.c.)**

[106] V. غوض قيلغان

[107] V. بلكه **(See Section 6.c.)**

[108] V. جبّارغه

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| | | | Line number in V's text |
|---|---|---|---|
| | (10) | nōš etip har dam maḥabbat cāmïnï<br>ötkärip yüz yelgä ṣubḥ šāmïnï.[109] | 9 |
| | (11) | gāh söz aytïp Ḫudādïn āšitip<br>yïġlaban[110] har laḥża özidin kitip. | 14 |
| 85 v | (1) | özigā kelip nidāē āylägän<br>āhlar tartïp ṣadāē āylägän. | 15 |
| | (2) | āylär erdi sözni gustāḫāna yād<br>bolur erdi Ḥaqq taᶜālâ aṉ̄ga šād. | — |
| | (3) | aytur erdi sözni har bābdïn<br>tašqarï erdi barï[111] ādābdïn. | 16 |
| | (4) | Ḥaqq bilä dā'im takallum[112] äylägän<br>ẕikr-i Ḥaqq birlä tarannum[113] äylägän. | 17 |
| | (5) | Ḥaqq bilän sözläšip[114] ol ᶜālï-maqām[115]<br>muttaḥid[116] erdi Ḫudā birlän mudām. | 18 |
| | (6) | aytur erdi har ne kim qïlsa ḫiyāl<br>qïlmas erdi köṉ̄glini āšufta-ḥāl. | — |
| | (7) | har ne kim qïlsa Ḫudādïn iltimās<br>berür erdi Ḥaqq taᶜālâ bēqiyās.[117] | — |
| | (8) | sürär erdi har ne kim qïlsa su'āl<br>šol zamānï pādšāh-ï lāyazāl. | — |

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[109] V. adds

خلقدین تانگیب خدانی تاپیب [10]
گیجه کوندوز استانین یاستانین
زارلق بیدا مناجات ایلاکان [11]
ایکا سیکا عرض حاجات ایلاکان
حق قبول اینکان مناجاتین اینیک [12]
بنکه روزی اولدمده حاجاتین اینیک
جمیع وقتده پادشاه ذوالجلال [13]
قیلماس ایردی کونکولینی شکسته حال

[110] V. ییقیلیب

[111] V. سوزی

[112] MS: followed by 'lk' lined through.

[113] V. ذکر تعظیم (See Section 5).

[114] V. بارشقان

[115] MS عالیمقام

[116] V. محبتلا (See Section 6.c.).

[117] MS ی. is followed by 'q lined through.

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| | | | Line number in V's text |
|---|---|---|---|
| | (9) | har ne qïlsa Ḥaqq taᶜālâdïn ṭalab keltürür[118] erdi hamēša bēsabab.[119] | 19 |
| | (10) | ötkärür erdi sözini māh sāl kelmäs erdi Ḥaqq taᶜālâġa malāl. | 20 |
| | (11) | hēč vaqïtda kön̄glini sïndurmadï[120] gard-i kulfat kön̄glidä indürmädi.[121] | 21 |
| 86r | (1) | ikkisi bir birisini mūnisi Ḥaqq sirridin mihribānlïqlar basï.[122] | 22 |

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| | | | |
|---|---|---|---|
| | (2) | bir küni[123] dēvānagä aydï[124] Ilāh, "ḫiḏmatïmda turġïl,[125] ay ṣāḥib-kulāh! | 26 |
| | (3) | "qïrq kündä ḫiḏmatïnï[126] äyläsän̄g ẕarra čaġlïġ[127] taḫalluf qïlmasan̄g, | 27 |
| | (4) | "mān daġï har nä degänin̄gni qïlay nä tilär bolsan̄g san̄ga anï beräy!" | 28 |

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[118] V. یکورور

[119] For the use of *bēsabab* see the following distich from Jāmī's *Bahāristān* (Second Garden, Story of Iskandar):

هر چه بیند بکف غیر فغانی دارد
که چرا داد بوی بی سبب آنرا نه بمن

(p. 17, 9 of the Vienna edition).

[120] V. کونکولی سوندورمادی

[121] V. کونکولینه ایتدورمادی

[122] V. adds

[23] هر زمان مهر و محبتدین خدا
اوزیکا بندهم برق دین ایلار ندا
[24] نه تیلارسین خدمتمدا اه ندیم
درکهمغه عرض قیل ...
[25] برق ایتور ایردی ای حی قدیم
من سنی اولوغ بیلارمن ای کریم

[123] V. کون (See Section 6.e.)

[124] V. دیدی

[125] V. تورغان

[126] V. دیکانیمنی

[127] V. قدر (See Section 6.d.)

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| | | | Line number in V's text |
|---|---|---|---|
| | (5) | Baraq dedi, "ay ḫudāvand-ī[128] cihān! | |
| | | amrïñga[129] bolsun fidā bu ⌜ḫasta cān![130] | 29 |
| | (6) | "har ne desäñg mān qïlay cānïm bilān | |
| | | ⌜čašm-i giryān cism-i ᶜuryānïm bilän.[131] | 30 |
| | (7) | "banda qul mān ḫiḏmatïñgda bar mān | |
| | | amrïñga cān birlä minnatdār mān. | — |
| | (8) | "mān sänïñg luṭfuñga qïldïm iᶜtimād! | |
| | | sān mañga ḫiḏmat buyurġïl bēmurād! | — |
| | (9) | "har nä desäñg bar dur iḥsānïm mänïñg | |
| | | ḫiḏmatïñg dur rāḥat-ī cānïm mänïñg. | — |
| | (10) | "sān agar ḫiḏmat buyursañg ḥāliyā | |
| | | gard-i rāhïñg közlärimä ṭūṭiyā! | — |
| | (11) | "⌜har nä ḫiḏmatnï mañga[132] lā'iq körüp | |
| | | cān-u dil birlän qïlur mān yügürüp." | 31 |
| 86v | (1) | ṣidq ilä dēvāna-ī ᶜālī-magām | |
| | | qïrq kündä ḫiḏmatïn äylāp[133] tamām. | 32 |
| | (2) | ᶜarż qïldï ol bāyik[134] dargāhġa | |
| | | ḫiḏmatïn ⌜tegürgän ol[135] Allāhġa, | 33 |
| | (3) | "mān bu kün vaᶜdamgä yättüm, ay Ilāh! | |
| | | emdi sān ⌜sän har nä[136] qïlsañg pādšāh!" | 34 |
| | (4) | aydï ḥażrat, "ne tilär bolsañg tilä | |
| | | äylāyin mān ⌜sañga farmānïm[137] bilä!" | 35 |
| | (5) | Baraq ol dam dedi[138] qatïġ āh urup | |
| | | āh dūdïnï falakgä tegürüp.[139] | 36 |
| | (6) | Barqġa[140] dedi, "negä čäkdiñg āhnï | |
| | | tïra äylāp āftāb māhnï?" | 37 |

128 V. خدای دو

129 V. ای سنکا (See Section 6.c.)

130 V. جسم و جان

131 V. جسم عریان چشم گریان م بیلان

132 V. امر قیلسنگ خدمت

133 V. قیلدی

134 MS BYiK; V. has نیک (See Section 6.c.)

135 V. بیتکارکا نین

136 V. ⌜ر نه که (See Section 6.c.)

137 V. هم ای حدیم نه (See Section 6.c.)

138 V. تورد

139 V. یتکورو

140 V. بورغه

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| | | | Line number in V's text |
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| | (7) | Ḥaqq taᶜālâ dedi, "maqṣūdung̃ ne dur? | |
| | | qaysï iš dur ayïtꞱki sözing̃[141] ne dur?" | 38 |
| | (8) | dedi ol dēvāna-ï šūrīda-ḥāl, | |
| | | "ay karīm nagārasāz[142] lāyazāl! | 39 |
| | (9) | "šarm etär mān ayïtmaġa bu sözüm | |
| | | ᶜarż etärga bu sözümni yoq yüzüm!" | 40 |
| | (10) | dedi ol dam mihribān parvardagār, | |
| | | "ᶜarż qïlġïl Ʇbolmaġïl sān[143] šarmsār; | 41 |
| | (11) | "bolma, ay dēvāna, ušbu[144] malūl | |
| | | har nä desäng̃ anï Ʇmān äylāy[145] qabūl!" | 42 |
| 87r | (1) | dedi, "ay maḥbūb-i dilḫwāhīm igām![146] | |
| | | Ʇkül qïlïp gardïn savurġay sān igām![147, 148] | 43 |
| | (2) | "qudratïng̃nï körsät, ay qudrat-numā![149] | |
| | | dōzaḫïng̃nï bar-ham urġïl, ay ḫudā![150] | 47 |
| | (3) | "dōzaḫïng̃nï bar-ham ur, ay pāk-ẕāt! | |
| | | dōzaḫïng̃dïn bandalar bolsun[151] nacāt! | 45 |
| | (4) | "bu sözümni tut māni, ay ẕū'l-karam! | |
| | | ušbu köng̃lüm dur māni baitu'l-ḥaram. | — |
| | (5) | "köng̃lümi sïndurmaġïl, āgāh dur, | |
| | | tut ᶜazīz anï ki baitu'l-lāh durur. | — |
| | (6) | "qïlma vērān köng̃lümi masrūr qïl, | |
| | | öz öyüng̃ dur, sān anï maᶜmūr qïl! | — |
| | (7) | "bu sözümni tut manga bärmā ḫalal | |
| | | vaᶜdang̃a yät vaᶜdang̃a qïlma badal! | 46 |

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141 V. بهبودینگ

142 V. کارساز

143 V. بولماغای سن (See Section 6.e.)

144 V. اوشبودم

145 V. ایدرمن

146 V. ایکان

147 V. ای منیگ مطلوب الله هم ایکان

148 V. adds

دوزخینگنی یرهم اورغایسن بوکون [44]
کول قیلیب کردین ساورغایسن بوکون

149 Same as 89v: 8

150 V. بادشاه

151 V. تاپسون

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| | | | Line number in V's text |
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| | (8) | "mān bü kün vaᶜdamgā yāttüm, ay ilāh! | |
| | | sān daġī vaᶜdaŋga yāt, ay pādšāh!" | 48 |
| | (9) | dedi ol sulṭān-i ᶜālī-āstān | |
| | | rāfiᶜ-ī ᶜarš-ī ᶜalā va āsmān, | 49 |
| | (10) | "dōzaḫīmnï bar- ham ursam mān bu kün | |
| | | kül qïlïp gardïn savursam mān bu kün: | 50 |
| | (11) | "hēč kiši maŋga iṭāᶜat qïlmaġay[152] | |
| | | bandalik äylāp ᶜibādat qïlmaġay. | 51 |
| 87 v | (1) | "ušbu sözni qïlma mendin iltimās | |
| | | qoy bu sözni tut mäni amrïmnï pās!"[153] | 52 |
| | (2) | ačïqar[154] keldi ušal dēvānanïŋg | |
| | | ᶜišq otïġa küygän ol parvānanïŋg. | 53 |
| | (3) | turdï ačïġlap yüzini ögürüp[155] | |
| | | qiblagā qïldï Γyüzini āgürüp;[156] | 54 |
| | (4) | dedi, "yā rabb vaᶜdaŋga qïlma[157] ḫilāf! | |
| | | dōstluq ikān aramïzda guẓāf.[158] | 55 |
| | (5) | "dōstluqnï mān bu kün qïldïm adā | |
| | | bolduq emdi bir birimizdin cudā!" | 56 |
| | (6) | ot tutašïp sïnasïġa ol zamān | |
| | | čekdi[159] bir āhē ki boldï baġrï qan. | 57 |

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| | | | |
|---|---|---|---|
| | (7) | Cabra'ïlgā keldi täŋridin ḫiṭāb, | |
| | | Γ"bara tïlmam[160] qašïġa äylāp šitāb! | 58 |
| | (8) | "dōstum köŋli buzulmïš dur bu kün | |
| | | rišta-ī ulfat üzülmiš dur bu kün. | 59 |

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152 MS قیلمکای

153 V. خاص

154 V. اچیق

155 V. ایورورب

156 V. اوزنی اولتورورب

157 V. قبلدیکی

158 V. ارامیزده کی (See Section 6.c.)

159 V. چقدی (See Section 6.c.)

160 V. بار کریمم (See Section 6.c.)

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| | | | Line number in V's text |
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| | (9) | "dōstum birlā yarašturgil[161] māni | |
| | | kön͡gli qalmïš dur ḫwaš äylā kön͡glini! | 60 |
| | (10) | "yïqïlur bolsa[162] bu kün toquz falak | |
| | | yïġlašur gardūnda amvāc-ī[163] malak. | 61 |
| | (11) | "yäti qat Γyärgä tüšüp[164] dur zalzala | |
| | | Γtahbatah[165] gardūnġa tüšti ġulġula. | 62 |
| 88r | (1) | "sïnġu dek dur ᶜarš-i aᶜlā ušbu kün | |
| | | ingü dek dur čarḫ-i ġabrā[166] ušbu kün. | 63 |
| | (2) | "nāla äylāp yïġlašur lauḥ qalam | |
| | | āh tartïp ḥūr gilmān tāb-cisim.[167, 168] | 64 |
| | (3) | "āsmānda yïġlašur rūḥānīlar | |
| | | yïġlašïyan qarrī va kayvānīlar. | — |
| | (4) | "tüšti[169] ġauġa bu toquz gardūn ara | |
| | | taġ va taš kūh ilā hāmūn ara. | 66 |
| | (5) | "yïġlašurlar yär ara[170] vaḫš u ṭuyūr | |
| | | bēšalarda Γšēr-u ham arslān-u mūr.[171] | 67 |
| | (6) | Γ"raḥmatïnï sanï yoq tur[172] bašïġa | |
| | | tēz barġïl[173] dōstumnï qašïġa![174] | 68 |
| | (7) | "dōstum boldï parēšān ušbu kün | |
| | | mān daġï boldum parēšān ušbu kün!" | — |
| | (8) | Cabra'īl keltürdi Mūsâġa ḫabar, | |
| | | "Ḥaqq Γtaᶜālâ aydï[175] san͡ga, rāhbar: | 69 |

161 V. پارشور سون
162 V. یو قسه
163 V. افواجی
164 V. یرده یتیب
165 V. ته بت
166 V. کلاه
167 V. حور غلمان‌لار بهم
168 V. adds

بارکا صدا ملایک یغلا شور [65]
جنت تخت ارایک یغلا شور

169 V. تو شتی (See Section 6.c.)
170 V. اوزا
171 V. شیر ارسلان مار و مور
172 V. رحمتیم نی ساچیب اتیبگ
173 V. بارسون
174 V. the two *miṣra's* are reversed.
175 V. سلام ایتدی

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| | | Line number in V's text |
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| (9) | "'Baraq[176] birlä dōst erdük māh-u sāl | |
| | kön͡gligä kelmiš[177] bu kün mendin[178] malāl. | 70 |
| (10) | "'ikimizni Γāšnā qïlsun[179] bu kün | |
| | ḫwaš qïlïp kön͡glini köndürsün[180] bu kün!'" | 71 |

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| | | |
|---|---|---|
| (11) | bardī Mūsâ aydï[181] Ḥaqq payġāmïnï | |
| | Baraqġa[182] bärdi maḥabbat cāmïnï; | 72 |
| 88v (1) | dedi, "ay dēvāna-ī nēkū-ḫiṣāl! | |
| | kön͡glin͡gä yātmiš bu kün Ḥaqqdïn malāl. | 73 |
| (2) | "bu malālatnï[183] kön͡güldin dūr qïl, | |
| | dōstluq vērānasïn maᶜmūr qïl! | 74 |
| (3) | "Ḥaqq bilän barïp keliškä sän bu kün | |
| | dōstun͡g birlä yarašqa sän bu kün!" | — |
| (4) | dedi Mūsâġa, "ayā ay rāhbar! | |
| | Γḫalq sirridin Ḥaqqġa payġāmïm yātär![184] | 75 |
| (5) | "bar-ham ursun dōzaḫïn ol ẕāt-i pāk | |
| | yoqsa yarašmay,[185] bolur män qahrnāk. | 76 |
| (6) | "dōstum birlä māni köp tur išim | |
| | dōstumdïn dōzaḫï dur ḫwāhišim. | 77 |
| (7) | "dōzaḫïnï bar-ham ursun ān-qadar | |
| | qalmasun Γhar kaz šarārïdïn[186] aṣar! | 78 |
| (8) | "ušbu dur ᶜahdïm[187] mānin͡g tā rōz-i ḫašr | |
| | bu sözümdin tanmayïm[188] tā rōz-i našr. | 79 |

176 V. بورق
177 V. يتميش
178 V. بيرد ين
179 V. صلح قيلدورسون
180 V. كولدورسون (See Section 6.c.)
181 V. ديدى
182 V. بوغغه
183 V. ملامة نى
184 V. حق سوّيدين خلقغه پيغامبر
185 V. باريشمان
186 V. اوچقونلاردين بو
187 V. جهديم
188 V. قيتمايين

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| | | | Line number in V's text |
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| | (9) | "bu sözüm bir dur ilāhīm bir turur | |
| | | vaᶜda qïlġan pādšāhīm bir turur. | — |
| | (10) | "mān bilür mān vaᶜdasï yalġan emās | |
| | | kimsä andïn nāumēd qalġan[189] emās. | 80 |
| | (11) | "gar mānin͡g sözimni almas[190] bolsa ol | |
| | | dōzaḫïnï bar-ham urmas bolsa ol, | 81 |
| 89r | (1) | "mān yarašmas mān anïn͡g birlä mudām | |
| | | bu sözümni āḫiri dur va's-salām!" | 88 |

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| | | | |
|---|---|---|---|
| | (2) | kelsä aylap pādšāhïndïn yana | |
| | | ᶜarż qïldï kelgänini kön͡gliġa.[191] | 83 |
| | (3) | yana qïldï Ḥaqq taᶜālâġa ḫiṭāb, | |
| | | "bu sözümni qïlmadin͡g, ay ẕū'l-canāb! | — |
| | (4) | ⌜"dōstluq kitti aradïn, yā ilāh! | |
| | | nečä yillik dōstluq boldï tabāh.[192] | 84 |
| | (5) | ⌜"bu sözüm erdi ki[193] āḫir qïlmadin͡g[194] | |
| | | bu māni iškasta ⌜ḫālïm sormadin͡g.[195] | |
| | (6) | "ne bolur erdi māni šād äylāsän͡g | |
| | | ḫalqnï dōzaḫdïn āzād äylāsän͡g ? | 86 |
| | (7) | "dōst bolġan dōst amrïnï tutar | |
| | | har nä kim qïlsa gunāhïdïn ötär. | 87 |
| | (8) | "dōzaḫïn͡gnï sän bu kün söndürmädin͡g | |
| | | dušmanïmnï gardanïn sïndurmadin͡g. | — |
| | (9) | "dušmanïm šayṭānġa bärdün͡g šādlïq | |
| | | bandalarġa bärmädin͡g āzādlïq. | — |
| | (10) | "dōzaḫïn͡gnï bar-ham ur dep iltimās | |
| | | äylāp erdim tutmadin͡g amrïmnï pās. | — |

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189 V. بولغان

190 V. قيلماسى

191 V. كيكان كونكلينه (See Section 6.c.)

192 Same as 90r: 11

193 V. بو سوزومنى ايمدى

194 V. الماديڭ

195 V. كونكلوم الماديڭ

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| | (11) | "dōst bolsaṅg dōzaḫïṅgnï bar-ham ur kül qïlïp gardïnï har yana savur! | — |
| 89v | (1) | "tün va kün amrïṅgnï tuttum ṣubḥ šām bu sözümni almadïṅg, ay nēk-nām! | — |
| | (2) | "vaᶜda ettiṅg kim Γsän ol[196] vaᶜdaṅga yät ᶜahd ätip erdiṅg bu kün ᶜahdïṅga yät! | — |
| | (3) | "qïrq kün amrïmnï tut dediṅg maṅga har nä kim amr äylädiṅg qïldïm saṅga. | — |
| | (4) | "män bu kün bir söz dedim, yā rabb saṅga ol sözümni qïlmadïṅg bāvar maṅga. | — |
| | (5) | "dōstluqnï äylädiṅg mändin cudā bolduq emdi bir birimizdin cudā. | — |
| | (6) | "män gadālïq birlä Γvaᶜdamda turup[197] pādšālïġ[198] birlä ᶜahdïṅgnï buzup. | 88 |
| | (7) | "šāhlïġgä bol[199] išiṅg lā'iq emās[200] vaᶜda[gä] yātmās kiši ṣādiq emās.[201] | 89 |
| | (8) | "sän munazzah sän bu išdin, ay Ḫudā! qudratïṅgnï körsät, ay qudrat-numā![202] | 90 |
| | (9) | "qudratïṅgnï āškārā[203] qïl bu kün bandalargä Γsän mudārā[204] qïl bu kün! | 91 |
| | (10) | "sän karïm sän sän karam qïlġïl bu kün otnï gulzār-ï Iram qïlġïl bu kün! | — |
| | (11) | "bar-ham ur dōzaḫnï, ay parvardagār, qudratïṅg bolġay cihānda āškār! | — |
| 90r | (1) | "vaᶜdagä yettim bu kün maḫlūq igāč sän nečük yetmās mü sän ḫāliq igäč ?[205] | — |
| | (2) | "vaᶜdaġa yettim qïlïp mān bandalik qïlmasam bolġay idi šarmandalik. | — |

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196 MS سن ول

197 V. وعده منی توزوب

198 V. شاهلیق

199 V. بو (See Section 6.e.)

200 V. دیکول

201 V. دیکول

202 Same as 87r: 2

203 V. اشکار

204 V. پس مدار

205 MS has an additional ?

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| | (3) | "bar-ham ur dōzaḫnī, ay qādir igām! | |
| | | vaᶜdaṅga yät vaᶜdaṅga, ġaffār igām! | — |
| | (4) | "šukr mān kim vaᶜdama yättim bu kün | |
| | | har nä kim amr äylädiṅg qïldïm bu kün! | — |
| | (5) | "qudratïṅg yätmäs mü bar-ham urmaġa[206] | |
| | | dōzaḫïṅgnï kül qïlïp savurmaġa ?[207] | — |
| | (6) | "vaᶜdaġa yättim bu kün mān ḫāk igāč | |
| | | yätmädiṅg vaᶜdaṅga ẓāt-ï pāk igāč. | — |
| | (7) | "dōst bolsaṅg bu sözüm tutmas mu sān | |
| | | ḫāliq igāč vaᶜdaṅga yätmäs mü sān ? | |
| | (8) | "vaᶜdaṅga yät, ay ḫudāvand-ï cihān! | |
| | | dōzaḫïṅgnï bar-ham urġïl bu zamān! | — |
| | (9) | "dōzaḫïṅgnï bar-ham ur, ġaffār igām | |
| | | ᶜayïblarnï yapqučï sattār igām! | — |
| | (10) | "dōzaḫïṅgnï bar-ham ur ačïġladïm, | |
| | | köṅglümi iškasta qïldïm yïġladïm. | — |
| | (11) | "dōstluq kitti aradïn, yā ilāh! | |
| | | nečä yïllik[208] dōstluq boldï tabāh.[209] | — |
| 90v | (1) | "dōstluqnï sān parēšān äylädiṅg | |
| | | kaᶜbanï bir damda vērān äylädiṅg. | — |
| | (2) | "erdi yā rabb kaᶜbadïn köṅglüm ᶜazïz | |
| | | yärgä yaksān äylädiṅg äyläp satïz. | — |
| | (3) | "kaᶜbadïn afżal erür köṅglüm däniṅg | |
| | | bas ᶜacab boldï anï sïndurġanïṅg. | — |
| | (4) | "dōst bolġan dōst köṅglini alur | |
| | | dōstï har nä desä anï qïlur. | — |
| | (5) | "bol sözümni qïlmadïṅg bol kün ba-cāy | |
| | | larzaġa kelgäy bu kün ᶜarš, ay Ḫudāy! | — |
| | (6) | "yasadïṅg bizni bu kün ᶜizzat[210] bilä | |
| | | cān ᶜaṭā qïldïṅg basï qudrat[211] bilä. | 92 |

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206 MS اورمکا

207 MS ساورمکا

208 MS ییل لیق

209 Same as 89r: 4

210 V. بسی قدرت

211 V. عزت

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| (7) | "ḫalq[212] qïldïŋ aḥsan-ī taqvīmda | |
| | luṭf qïldïŋ Ꞁakram-ī ṭārīmda[213] | 93 |
| (8) | "soŋra otqa salmaġïŋ lā'iq emäs[214] | |
| | bol išiŋä ol išiŋ ṣādiq emäs.[215] | 94 |
| (9) | "yoqtï bar etmäkkä yätti qudratïŋ | |
| | yoq qïlurgä negä yätmäs qudratïŋ? | — |
| (10) | "yüz ketürdüm, ay karīm pādšāh! | |
| | bandanï navmēd qïlma, yā ilāh! | — |
| (11) | "emdi kim sän sän bilür sän, ay Ḫudā! | |
| | muškilimni ḥall qïl, ay muškil-gušā!" | 95 |

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| | | | |
|---|---|---|---|
| 91r | (1) | Baraqgä[216] yätdi Ḥaqq taᶜālâdïn ḫiṭāb, | |
| | | "ṣabr qïl, ay Baraq sän, qïlma šitāb! | 96 |
| | (2) | "taŋla kim bolsa qiyāmat āškār | |
| | | Ꞁbar-ham olġay bu cihān-ī bēmadār.[217] | 97 |
| | (3) | "nūr kitgāy āftāb māhdïn | |
| | | ḥukm birlä ḥażrat-ī Allāhdïn. | 98 |
| | (4) | "pāra pāra bolġay Ꞁol kün[218] āsmān | |
| | | tökülür yärgä nucūm andar zamān. | 99 |
| | (5) | "taŋla kim ḫāżir bolur yaumu'n-nušūr | |
| | | camᶜ bolur[219] har yärdä vaḫš va ham ṭuyūr. | 100 |
| | (6) | "gard olup čïqqay havāġa taġlar | |
| | | bar-ham olġay milk māl baġlar.[220] | 101 |

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212 V. وضع

213 V. ای کریم تکریمدا (See Section 6.c.)

214 V. دیکول

215 V. دیکول

216 MS برقنا ; V. برخه

217 V. برهم اورغای ارجمانلا بی ملال (See Section 6.c.)

218 MS الکون

219 V. اولورلار

220 V. adds

حاضر اولغای اولیاءُ و انبیاءُ 102
اصفیا و اتقیا و ازکیا

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| | (7) | "cam$^{c}$ bolġay[221] barča $^{c}$ālimlar hama | |
| | | Γelgi baġlu[222] barča ẓālimlar hama. | 103 |
| | (8) | "cam$^{c}$ bolġay avvalīn āḫarīn | |
| | | yoq bolur bu cam$^{c}$-i āsmān zamīn.[223] | 104 |
| | (9) | "āsmānlar Γbarčasï vērān[224] bolur | |
| | | körüp anï Γḫalqlar ḫayrān[225] bolur. | 106 |
| | (10) | "fīl bilä paššа barābar bolġusï[226] | |
| | | šēr birlän Γmūš barābar bolġusï.[227] | 107 |
| | (11) | "dōzaḫīmnï keltürürlär qïzdurup | |
| | | ḫalq turġaylar alamdïn āh urup. | 108 |
| | (12) | "körgäy anï anbiyā va avliyā | |
| | | haybatïdïn yïġlašur šāh u gadā. | 109 |
| | (13) | "dōzaḫīm bar-cūš urup äylär[228] hurūš | |
| | | ḫalqdïn učqay Γham ol dam[229] $^{c}$aql hūš. | 110 |
| 91 v | (1) | Γ"ḫalqnï qïlmïšlarïn[230] äylāp ḥisāb | |
| | | dōzaḫ ičrā nečā miñg türlüg $^{c}$aẕāb.[231] | 111 |
| | (2) | "ḫalq bolġaylar hama zār u nizār | |
| | | ol zamān kim yïġlašurlar zār zār. | — |
| | (3) | "qayda barsaq Γtapqa miz andïn[232] nacāt | |
| | | kim qïlur ḫall bizgā ušbu muškilāt ? | 113 |

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221 V. اولورلار

222 V. الیک باغلیق (See Section 6.d.)

223 V. adds

خشک بولغای بوچه دریالار قوروب 105
شاخلار تورغای دم اورمای تیلعوروب

224 V. باری ویران لار

225 V. خلق حیران لار

226 V. بولغای (See Section 6.d.)

227 V. موز صحراء بولغای

228 V. قیلسه

229 MS صولدم

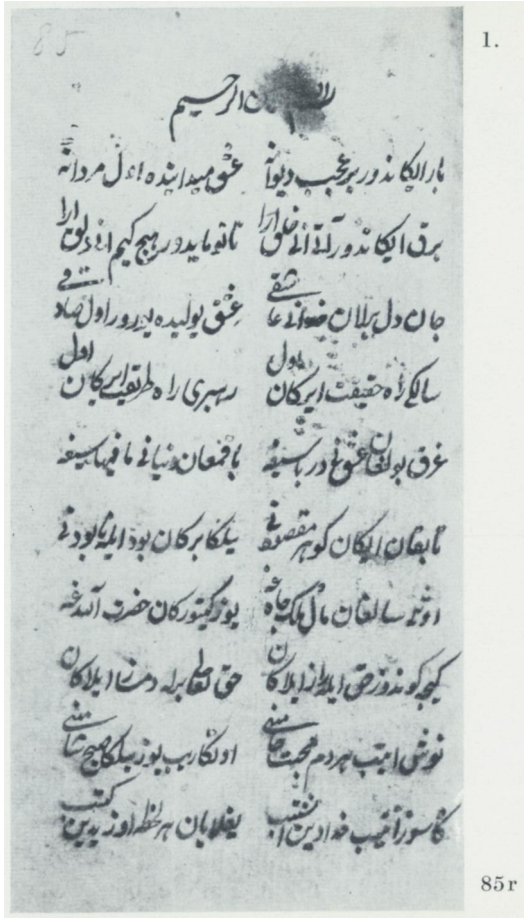
230 V. خلق قیلغان قیلمیسین (See Section 6.c.)

231 V. adds

کوروب انی خلق بولغای مبتلا[112]
الدیمیرده بار ایکن موفیه بلا

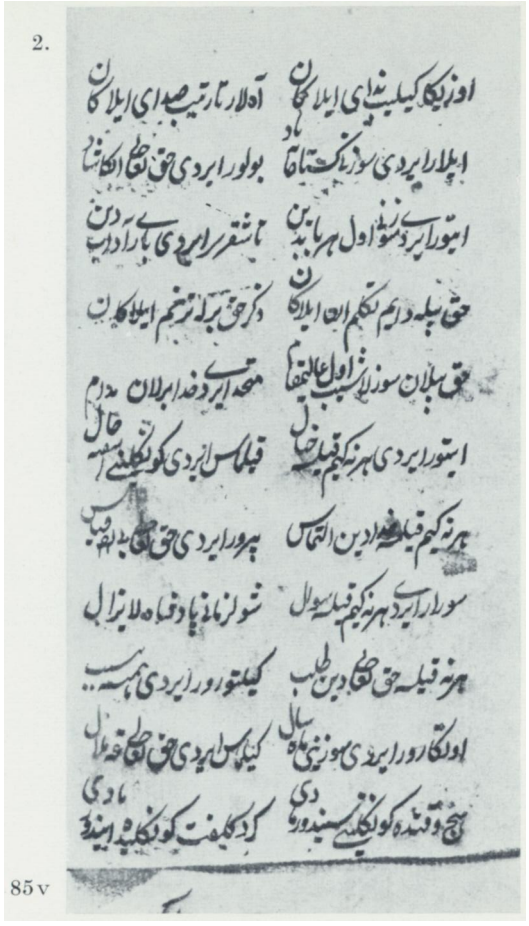
232 V. نا پمایمیز موندین

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1.

85r



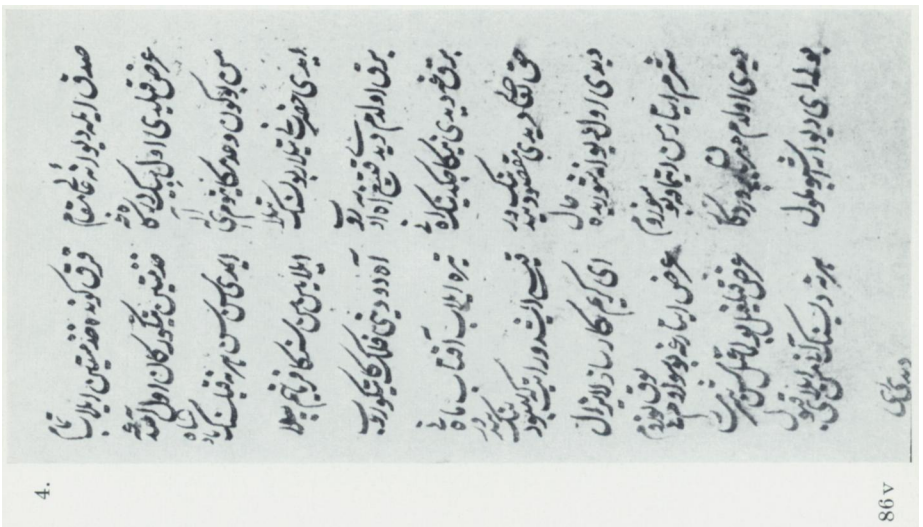
2.

85v

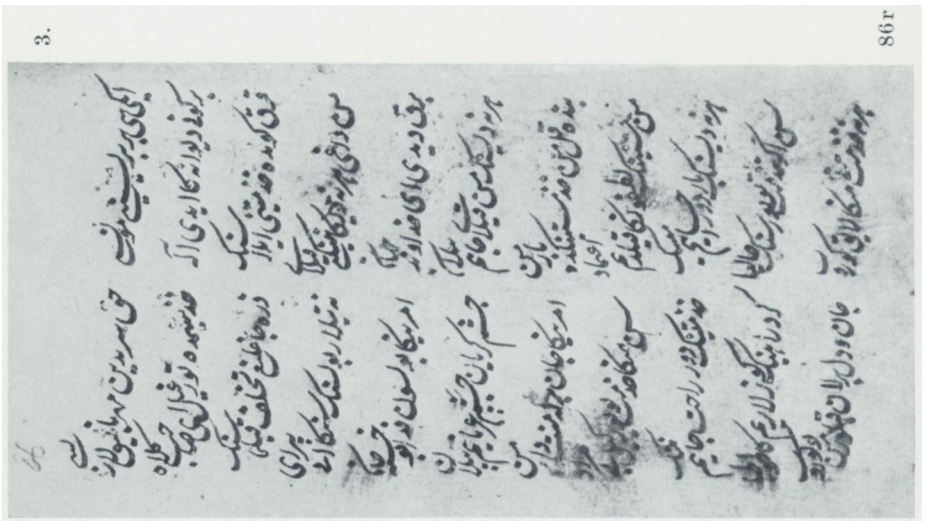
PLATE I

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PLATE II



4. 86v



3. 86r

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PLATE III

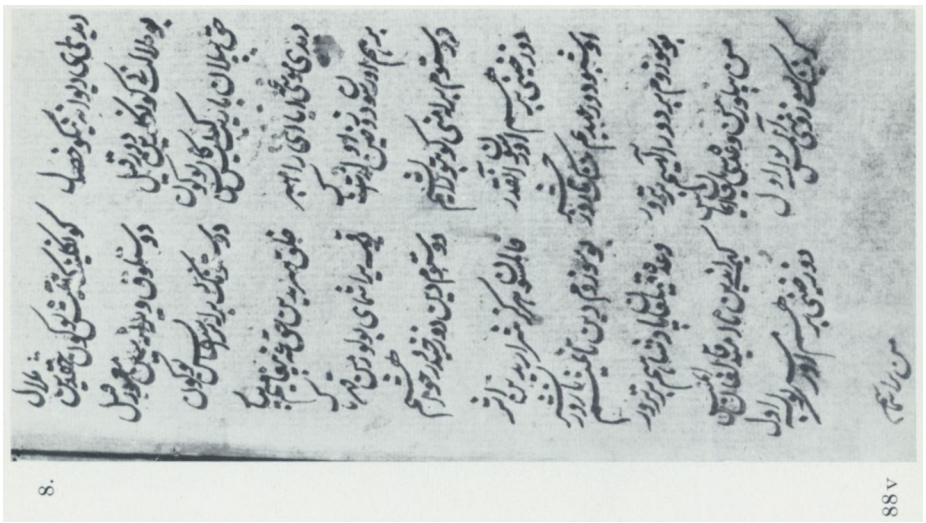


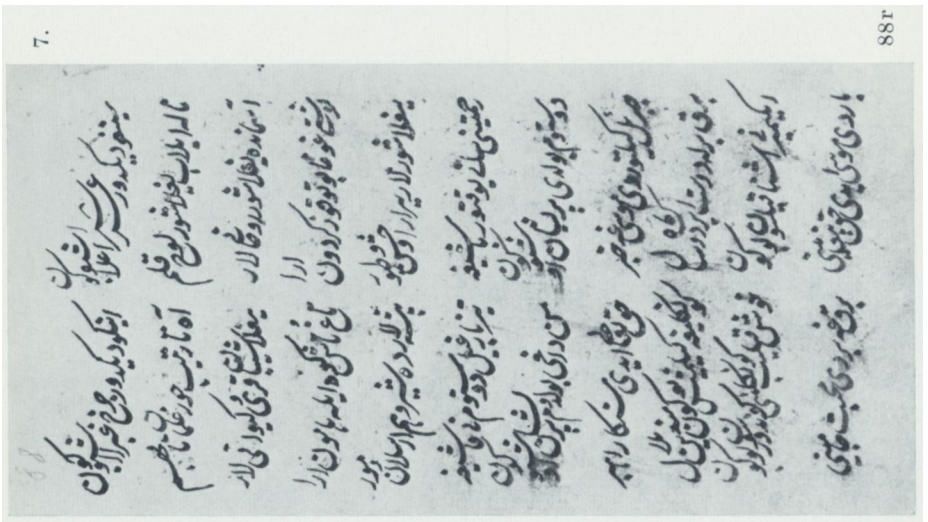




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**PLATE IV**



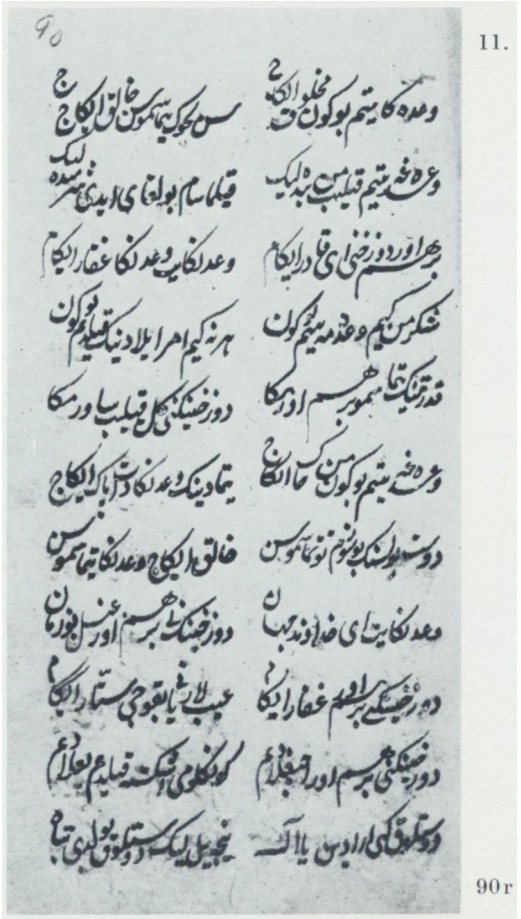


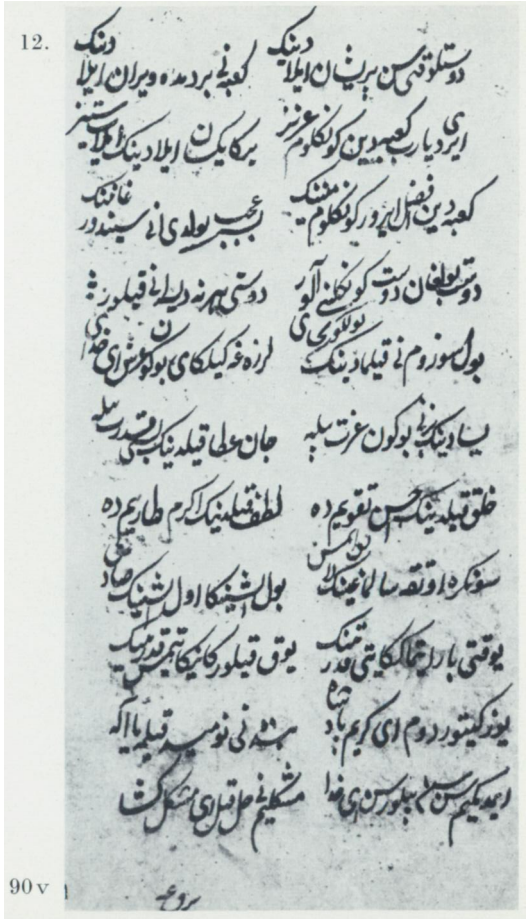
9.
89r


10.
89v

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PLATE VI

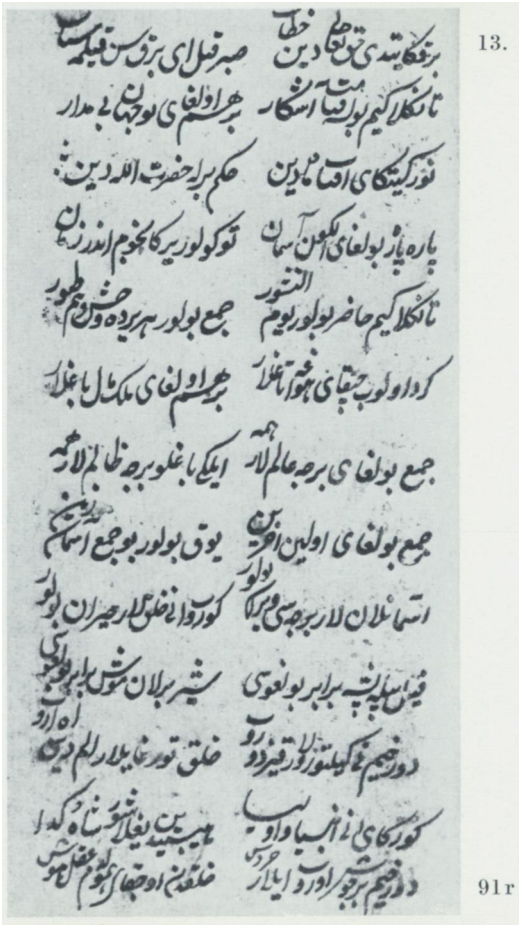



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PLATE VII



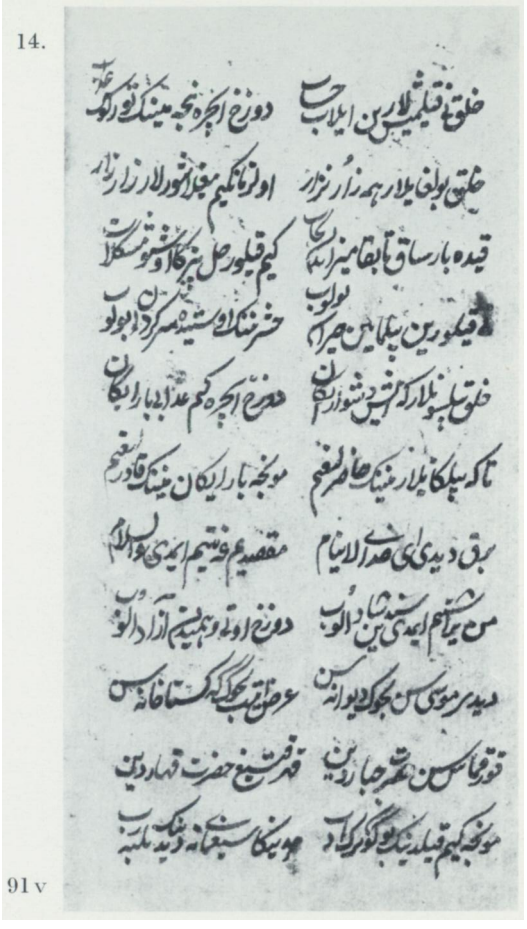
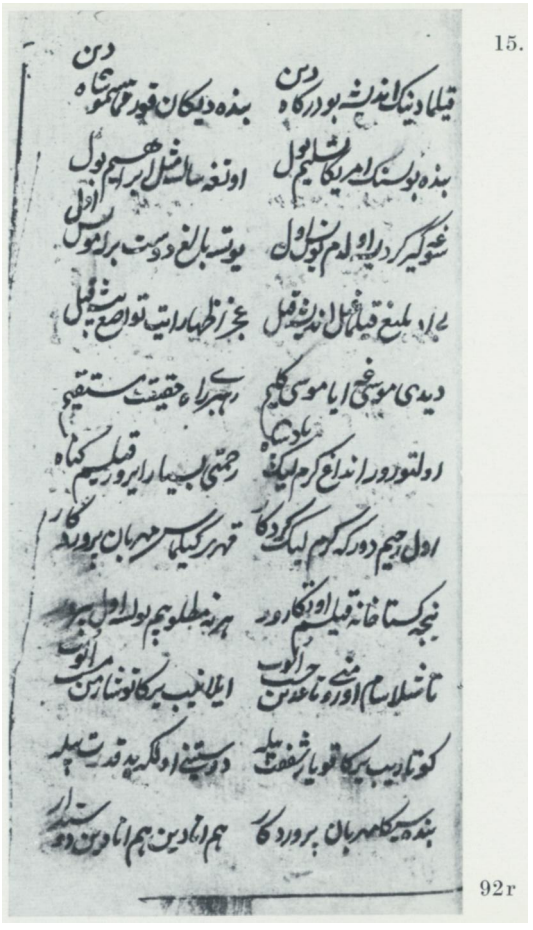
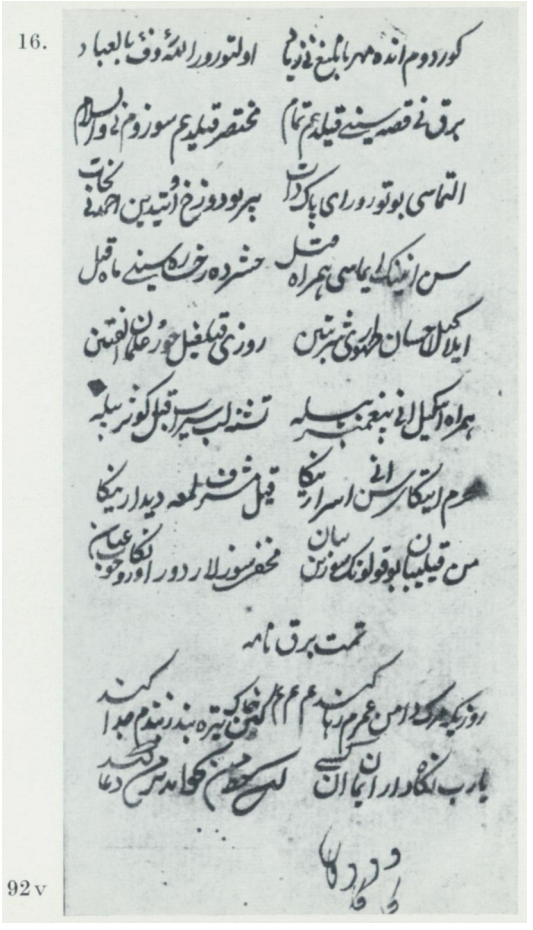



PLATE VIII


15.

92r


16.

92v

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| | | Line number in V's text |
|---|---|---|
| | (4) "ne qïlurïn[233] bilmäyin ḥayrān bolup | |
| | ⌜ḥašrnïng üstidä[234] sargardān bolup.[235] | 114 |
| | (5) "ḫalq bilsünlär ki iš dušvār ikän | |
| | ⌜dōzaḫ ičrä kim[236] ᶜaẕābï bar ikän. | 116 |
| | (6) "tā ki bilgäylär mäning ḥāžirlïġïm | |
| | munča bar[237] ikän mäning qādirlïġïm!"[238] | 117 |
| | (7) Baraq dedi, "ay Ḫudāy lāyanām! | |
| | maqṣadïmġa yättim emdi ⌜va's-salām![239] | 119 |
| | (8) "mān yaraštïm emdi sāndin šād olup | |
| | dōzaḫ otï vahmïdïn āzād olup!" | 120 |

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| | | |
|---|---|---|
| | (9) dedi Mūsâ, "sān nečük dēvāna sān | |
| | ᶜarż ⌜etip näčük ki[240] gustāḫāna sān! | 121 |
| | (10) "qorqmas[241] sān ḥažrat-ï cabbārdïn | |
| | qahr qatïġ ḥažrat-ï qahhārdïn? | 122 |
| | (11) "munča kim qïldïng bu kün tark-ï adab | |
| | ⌜ḥaddïngga sïġmay nä dedïng tälbärāp.[242] | 123 |
| 92r | (1) "qïlmadïng andēša bu dargāhdïn | |
| | banda degän qorqmas mu šāhdïn? | 124 |
| | (2) "banda bolsang amrïgä taslïm bol, | |
| | ⌜otġa salsa miṣl-i Ibrāhïm bol![243] | 125 |

233 V. فيلورنى

234 V. محشر وادييسيدا

235 V. adds

115 من شو كونده دوزخمنى كى هم اوراى
دول فيليب كوديني هم يانغا ساراى

236 V. دوزخنينك مونچه

237 V. اوتى

238 V. adds

118 دوستوم خوش بولديمو كونكلونك سنينك
بى نهايت دور سنكا لطفم منينك

239 V. من تمام

240 V. ايتارسن مونچه

241 V. قورقماس مو

242 V.: this *miṣra*ᶜ is missing.

243 V. اوتغا سالور بولسه ابراهم بول

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| | | | Line number in V's text |
|---|---|---|---|
| | (3) | ⌜"suġa kir gar desā ol dam Yūnas ol[244] | |
| | | ⌜yutsa baliġ dōst birlä mu'nas ol![245] | 126 |
| | (4) | "bēadablïġ qïlmaġïl andēša qïl | |
| | | ᶜacz iẓhār et tavāżuᶜ pēša qïl!" | 127 |
| | (5) | dedi Mūsâġa,[246] "ayā Mūsâ kalīm![247] | |
| | | rahbarē rāh-ī ḥaqīqat[248] mustaqīm. | 128 |
| | (6) | ⌜"ol turur andaġ[249] karamlïġ pādšāh | |
| | | raḥmatï bisyār[250] erür qïlsam gunāh. | 129 |
| | (7) | "ol raḥīm[251] dur ki karamlig kirdigār | |
| | | ⌜qahrï kelmäs[252] mihribān parvardagār. | 130 |
| | (8) | "nečā gustāḫāna qïlsam[253] ötkärür | |
| | | har nā maṭlūbïm bolïsa ⌜ol berür.[254, 255] | 131 |
| | (9) | "tašlasam özümni taġdïn ḫast olup | |
| | | aylanïp yärgä tüšär män mast olup. | — |
| | (10) | "kötärip yärgä qoyar šafqat bilä | |
| | | dōstïnï ötkärür qudrat bilä. | — |
| | (11) | "bandasïgä mihribān parvardagār | |
| | | ham atadïn ham anadïn dōstdār. | — |
| 92v | (1) | "kördüm anda mihribānlïġnï ziyād | |
| | | ol turur Allāh ra'uf bi'l-ᶜibād." | — |

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244 V. سوغه كيركيل ديسه يونس بول (See Section 6.c.)
245 V. يوقسه باليغ برله دوست مونس بول (See Section 6.c.)
246 V. اول ديوانه
247 V. كريم (See Section 6.c.)
248 V. طريقت (See Section 6.c.)
249 V. اول خداى دور
250 V. بى حد
251 V. حق
252 V. قهر قيلماس
253 V. ديسام
254 V. هم يتكارور
255 V. adds

132 حبيبى رقندا منى مايوس قيلمادى
اوزدين اوزگاگا مونس قيلمادى
133 كوندوز يتميش قيلسه طورى شوكتين
شفقت اوتى غالب اولغاج زاردين

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| | | Line number in V's text |
|---|---|---|
| (2) | Baraqnï qiṣṣasïnï qïldïm tamām<br>muḫtaṣar qïldïm sözümni va's-salām. | — |
| (3) | iltimāsï bu turur, ay pāk-ẕāt!<br>ber bu dōzaḫ otïdïn Aḥmadnï nacāt. | — |
| (4) | sän anïn̂g īmānïnï hamrāh qïl<br>ḥašrda ruḫsārasïnï māh qïl! | — |
| (5) | äylägil iḥsān ṭahūrï šarbatïn<br>rōzï qïlġïl hūr u gilmān ulfatïn. | — |
| (6) | hamrāh etgil anï payġambar bilä<br>tašnalab sērāb qïl kavṣar bilä. | — |
| (7) | maḥram etgäy sän anï asrārïn̂ga<br>qïl mušarraf lamᶜa-ï dīdārïn̂ga. | |
| (8) | mān qïlïban bu qulun̂g sözin bayān<br>muḫfar sözlär dur ürün̂gä ḫub ᶜiyān. | — |
| (9) | tammat Baraq-nāma | |

11. *Translation*

*(A Description of Baraq and his relationship to God.)*[256]

85r (1) In the name of God, the Merciful, the Compassionate·

(2) There was a strange madman, a brave in the arena of love.

(3) Among the people he was known as Baraq; in his dervish costume no one could ever distinguish him (from other dervishes).

(4) With all his soul and heart he was a lover of God; that faithful one was ever on the Way of Love.

(5) He was a traveller on the Path to Reality, (he was even more,) he was a guide on the Path to Perfection.

(6) Submerged in the ocean of love, he had no eyes for the things of this world.

(7) He had found the Jewel of his desire (because) he had tossed both existence and nonexistence to the winds.

(8) He had set fire to riches, possessions, and (even) his abode, and had turned his face to God's Divine Majesty.

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[256] The translator has added the titles.

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(9) Night and day he exchanged secrets with God the Divine Truth, he was ever an intimate of the Most High.

(10) He was ever drinking from the goblet of friendship, (so that) he gave no heed to whether it was morning or evening.[257]

(11) From time to time he would utter words he had heard from God. Then he would weep and faint.

85v (1) When he regained consciousness, he would cry out, heave deep sighs, and then (begin to) speak.

(2) He would utter impudent words, (yet) God the Most High took delight in him.

(3) Baraq spoke of all manner of things; everything he said was beyond the (bounds of) good manners.

(4) In his speech he was ever using the word God, he was ever humming His praises.

(5) That (Muslim) of high station was ever conversing with God the Divine Truth; he was always one with Him.

(6) He spoke of whatever was on his mind; (yet God) never brought distress to his heart.

(7) Whatever he requested from God, the Most High granted him unstintingly.

(8) For whatever he made entreaty, the Eternal King at once put before him.

(9) Whatever he demanded from God, the Most High always brought to him without conditions.

(10) For months and years God carried out his requests; the Most High never wearied of them.

(11) He never broke (the mirror of) His (servant's) heart; he never sprinkled the dust of distress upon it.

86r (1) (God and Baraq) were intimate friends; the secrets that came (to Baraq) from God were evidence of the great friendship between them.

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[257] The allusion is to the Qur'ānic injunction, "O believers, remember God oft, and give Him glory at the dawn and in the evening" Qur. XXXIII, 41 A. J. Arberry, *The Koran Interpreted*. London: G. Allen, E. Unwin Ltd., 1955), II, 126.

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*(God and Baraq reach an agreement. God's reluctance to fulfil his part destroys their friendship.)*

(2) One day God spoke to this madman saying, "Stand ready to carry out my service, O Dervish!

(3) "If you (will) serve me for forty days without a moment's opposition,

(4) "I in turn will do whatever you ask of me; I will give you whatever you wish!"

(5) Baraq replied, "O Lord of the World! May this world-weary soul be a sacrifice to your commands!

(6) "I will do whatever you ask with (all I have): my soul, my weeping eyes, and my naked body.

(7) "I am a slave, a servant, (and) I am in your service. I welcome your command with all my soul.

(8) "I have put my trust in your grace, tell me what it is you wish of me, no matter what it is.

(9) "Tell me whatever it is that you wish, (for I am confident that) I will be able (to do your bidding), to serve you brings pleasure to my heart.

(10) "If you command me to serve you now, (I will walk behind you like a faithful servant and) the dust that your feet raise will be a collyrium for my eyes.

(11) "Whatever service you deem me worthy of I will hasten to fulfil with all my heart and soul!"

86v (1) In forty days that madman of high station had faithfully completed God's services.

(2) Then he who had completed his services to God presented himself at the Lofty Throne.

(3) (He said,) "O God, today I have fulfilled my promise; now it is for you to do what you think best (in regard to the promise that you made to me), (O) King!"

(4) The Lord said, "Ask for whatever you wish and at my command it shall be granted to you!"

(5) Then Baraq heaved a deep sigh and sent it, the smoke of his burning heart, forth to the very heavens themselves.

(6) (God) asked Baraq, "Why such a sigh, (why did) you darken sun and moon (with it)?"

(7) (Then) God the Most High continued, "What is your wish? What is it that troubles you? Tell me your request!"

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(8) That disturbed madman answered, "O Merciful, Eternal Creator!

(9) "I am ashamed to pronounce these words; I feel I dare not submit my request to you."

(10) Then the Benevolent Provider said, "Make your request; do not be reluctant!

(11) "Do not be so distressed, O Madman! I am willing to do whatever you ask."

87r (1) (Baraq) answered, "O my Beloved, Desire of my Heart, my Lord! (My request is that you) turn (your Hell) into ashes and then disperse these ashes as (the wind disperses) dust, my Lord!

(2) "Exercise your power, O Omnipotent One! Destroy your Hell, O God!

(3) "Destroy your Hell, O Pure Essence, that (your) servants may be spared its (torments).

(4) "Carry out my wishes, O Merciful One! (Remember that) my heart is my temple.

(5) "Take care not to bring destruction down upon it. Treat it is a sacred place, for it is the House of God.

(6) "Do not lay waste my heart, make it rejoice, (for) it is your house, make it flourish!

(7) "Carry out my request, do not bring misfortune down upon me. Fulfil your promise, do not break it!

(8) "Today I have fulfilled my promise, O God! Now you fulfil yours, O King!"

(9) Then the King of the High Court, he who keeps the heavens and the highest sphere in their places, spoke,

(10) "Were I to destroy my Hell today, were I to turn it into ashes and scatter these ashes about like dust today,

(11) "No one would (any longer) obey my commands, no one would carry out my service with the humility of a (true) servant.

87v (1) "Do not ask this of me. Relinquish your request; do as I command!"

(2) That madman, that butterfly afire in the flame of love, was hurt.

(3) He stood there disappointed and turned his face away; (then) he turned toward the *qibla*,[258]

[258] I.e., he turned away from the كعبهٔ بييں, lit. "the heart's Kaʿba", i.e.,

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(4) (And) he spoke, "O God, do not break your promise! (Otherwise) our friendship is spoiled.

(5) "Today I have fulfilled (the requirements of) friendship and (yet) now the bonds of friendship that once joined us are severed."

(6) Then the fire of grief flared up in his breast. He heaved a deep sigh and was filled with anguish.[259]

*(God sends Gabriel to Moses to ask him to reconcile Him and Baraq.)*

(7) (And now) Gabriel received a command from God, "Go, hasten to (Moses) my Eloquent One!

(8) "(Tell him that) today my friend's heart is distressed, (that) today the bonds of intimacy (between us) have been severed.

(9) "Reconcile me with my friend. He is desolate; raise his spirits.

(10) "(Otherwise) the nine spheres will collapse today and the host of angels will weep together in Heaven.

(11) "Earthquakes will cause the sevenfold earth to tremble (and) tumult will arise throughout the Heavens.

88r (1) "This very day the highest sphere will tumble from its place; this very day the dust-colored sky will fall (to the earth).

(2) "The Tablet and the Pen will weep and wail in unison; the transparent-bodied maidens and youths of Paradise will sigh.

(3) "The saints will weep together in their heaven. The fixed stars and the planets will weep together.

(4) "An uproar will erupt among the nine spheres, in the nountains and rocky crags, on the hills and in the desert.

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his own heart which is a Kaᶜba, and turned toward the كعبهٔ خليلى, lit. "Kaᶜba of the Sincere One, (Abraham)", i.e., the Sanctuary in Mekka, to use Eşrefoğlu's terms (*Müzekki'n-Nüfûs*, specimens in F. Iz, *Eski Türk Edebiyatında Nesir*, [Istanbul: Osman Yalçın Matbaası, 1964], p. 84), because, as a result of the break in their friendship, he could no longer communicate directly with God, but only indirectly by addressing the Kaᶜba. God, on the other hand, communicates through Gabriel and Moses.

[259] *Boldï bağrï qan* lit. "his innards filled with blood". The phrase is very common in Middle Turkic. See Cl. Persian *ḫūni cigar ḫwardan* "to be sorely grieved" (Steingass, *op.cit.*, 488a).

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(5) "On the plains beasts and birds will weep together, so in the groves will lions, tigers, and ants.

(6) "My compassion for my friend has no bonds. Hasten to him!

(7) "His distress today today brings distress to me."

(8) Gabriel forwarded the message to Moses, "God the Most High says (these words) to you, (O) Road-guide!

(9) "'I was Baraq's friend for months and years. Today I brought distress to his heart.

(10) "'Restore our friendship today, console him and restore his heart!'"

*(The eloquent Moses is unsuccessful in achieving reconciliation.)*

(11) Moses set out taking God's message with him. He extended the goblet of friendship to Baraq.

88v (1) He addressed him saying, "O madman of Good Disposition! Today God has brought distress to your heart.

(2) "Banish it and resurrect your friendship from its ruins!

(3) "You should go and meet your God today; today you should make peace with your friend!"

(4) (Baraq) answered Moses, "Hark ye, O Road-Guide! Take to God these thoughts from me, his creature.

(5) "Tell that Pure Essence to destroy his Hell, otherwise I will not be reconciled with Him; I will remain angry.

(6) "I have rendered my friend many services. My request concerns (only) his Hell.

(7) "Let him destroy his Hell so that not even a spark of it remains.

(8) "I will persist in my request: this is my vow, and I will keep it to the (very) Day of Resurrection; to the (very) Day of Resurrection this is my promise and I will be true to it.

(9) "I have but one (unrelinquishable) vow, just as I have but one God, and just as the King who made a promise to me is but one.

(10) "I know that his promise cannot be a lie. No one has ever remained disappointed with Him.

(11) "If He does not heed my words and does not destroy His Hell,

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89r (1) "I will never be reconciled with Him. That is my final word, I have made my decision!"

*(Baraq reproaches God and demands to know why He cannot fulfil His part of the agreement.)*

(2) When (Moses) returned from his King (with a negative reply), Baraq (complained still more and) expressed all that came into his heart.

(3) Again he addressed God the Most High, "You did not grant my request, O Glorious One!

(4) "Bonds of friendship no longer join us, O God! (Our) friendship of so many years has been spoiled.

(5) "I made (only) this one request, but you did not grant it, nor did you care about my broken spirit.

(6) "What would it have cost you to have brought me happiness, to have spared the people (the torments of) your Hell?

(7) "Friends obey the commands of (their) friends; they forgive their sins no matter what they are.

(8) "You did not destroy your Hell today; you did not break the neck of my enemy.

(9) "You granted happiness to my enemy, Satan, and denied (your) servant freedom (from the fear of Hell).

(10) "I asked you to destroy your Hell, but you did not heed my request.

(11) "Had you been a (true) friend, you would have destroyed your Hell, you would have turned it into ashes, and you would have scattered (these ashes) in all directions.

89v (1) "Night and day I obeyed your commands with no thought for anything else; (yet) you, the one called Good, did not fulfil my request.

(2) "You made me a promise, so fulfil it! You made an agreement with me, so carry it out at once!

(3) "You said to me, 'Obey my commands for forty days!' I did for you whatever you commanded.

(4) "Today I made a request of you, O God! You did not fulfil it for me.

(5) "You have broken off (all) friendship from me, now we are separated from each other.

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(6) "Though I am a beggar, I have been true to my promise, while you, a King, have broken yours.

(7) "This act of yours is not worthy of your kingly powers. He who does not keep his promise is not (a) faithful (friend).

(8) "It is not like you (to commit) such an act, O God! Manifest your power, O Omnipotent One!

(9) "Make your might manifest today; do this kindness for your servant today.

(10) "You are generous, perform (this act of) generosity today! Turn Hellfire into the rose garden of Iram[260] today!

(11) "Destroy your Hell, O Provider! Let your power manifest itself to the world.

90r (1) "I have fulfilled (my) promise today, though I am but a created being. How is it that you do not fulfil (yours) although you are the Creator?

(2) "I have fulfilled my promise by proving myself a good servant. Had I not done so, I would have covered myself with shame.

(3) "Destroy your Hell, O my Powerful Lord! Fulfil your promise, O my Forgiving Lord!

(4) "I am glad (that with your aid I have now been able to) fulfil my promise; whatever you commanded, I have now obeyed.

(5) "Is it that your power has proved insufficient to destroy your Hell, to turn it into ashes and to scatter them?

(6) "I have fulfilled my promise today though I am (but) dust; you did not fulfil your promise, although you are the One of Pure Essence.

(7) "If you are a (true) friend (how is it that) you do not carry out my request? (How is it that) you who are the Creator, do not fulfil your promise?

(8) "Fulfil your promise, O Lord of the World! Destroy your Hell at once!

(9) "Destroy your Hell, O my Forgiving Lord, the Concealer of Sins, my Sin-veiling Lord![261]

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[260] A place mentioned in the Qur'ān, "Iram of the pillars, the like of which was never created in the land", Qur. LXXXIX, 6 (Arberry *op. cit.*, II, p. 337).

[261] See fn. 87.

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(10) "Weeping and distressed at heart I implored you to destroy your Hell.

(11) "Friendship no longer joins us, O God! (Our) friendship of so many years has been spoiled.

90v (1) "You have put friendship to flight; in a single moment you laid (my) Kaᶜba (,my heart,) in ruins.

(2) "O God! my heart was more precious to me than the Kaᶜba (of Abraham): in your conflict (with me) you have levelled it to the ground.

(3) "My heart is holier than the Kaᶜba, how inconceivable, then, that you have broken it.[262]

(4) "A friend brings joy to his friend's heart and does whatever his friend asks of him.

(5) "Today you did not grant me my wish, (and so) the highest sphere will tremble today, O God![263]

(6) First you created us with (your) might, and then, with your enormous power, you granted us a soul.

(7) "You created us in the most perfect symmetry, and you provided us a refuge in the most beautiful mansion.

(8) "It does not befit you, then, to cast (all your works) into the fire. (Your failure to keep your promise) is not in harmony with the act of creation.

(9) "Your power sufficed to make the nonexistent existing, (yet) it does not suffice to annihilate (what you have created).

(10) "I turned my face to you, O Merciful King! Do not disappoint (your) servant, O God!

(11) "Now that you know (what questions are disturbing me), O God! (Help me) to find an answer to them, O Solver of Difficulties!"

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[262] The heart when God is within it is more sacred than the sanctuary of Mekka, for it is there that union with God takes place
(وصال دوست دخی کوکل کعبه مسندہ در)
Eşrefoğlu. *loc.cit.*, 84) and where the believer achieves gnosis
(معرفت الله کوکول کعبه مسندہ حاصل اولور) *Ibid.*). See also 87r 4 through 7.

[263] See Saᶜdi's distich in the *Būstān* for similar reaction of the highest sphere to the wailing of an orphan:
الا تا نگرید که عرش عظیم
بلرزد قضی چون بگرید یتیم
(Chapter II, line 22). See also 87r: 9, 88r: 1 of the *Baraqnāma*.

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*(God responds to Baraq's complaints, answers his questions, and wins him over.)*

91r (1) God the Most High addressed Baraq, "Be patient, O Baraq, do not be overhasty!

(2) "On that morning when the Day of Resurrection is at hand, this ephemeral world will shatter.

(3) "At the Almighty's command light will depart from sun and moon.

(4) "That day the sky will shatter and in a single instant the stars will pour to the ground.

(5) "On that morning when the Day of Resurrection is at hand, all the wild animals and birds will assemble in their places.

(6) "The mountains will turn into dust that will rise into the air: wealth and possessions will be destroyed.

(7) "All wise men will be in comfort, but all tyrants will have their hands in bonds.

(8) "First and Last will meet, and the balance of sky and earth will be upset.

(9) "The spheres will fall into ruin, and, on beholding this spectacle, the creatures will be perplexed and filled with awe.

(10) "Elephant and gnat will be as equals, as will lion and mouse.

(11) "Then my Hell will be set ablaze and brought forth, and (,on beholding its,) flames the creatures will stop and gasp.

(12) "Prophets and saints will behold it; king and beggar alike will wail at its awesomeness.

(13) "My Hell will begin to bubble and roar; at that very moment the creatures will swoon.

91v (1) "The creatures will be called upon to account for their deeds. In Hell several thousand kinds of torments (await the evildoers).

(2) "All creatures will be afflicted and distressed; on that day they will all weep bitterly.

(3) "(Saying,) 'To whom may we turn for salvation? Who can help us out of our predicament?'

(4) "Not knowing what to do, they will be bewildered,

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they will be astonished at the events of the Day of Resurrection.

(5) "Let the creatures be aware of the import of that day, of the torments that await them in Hell.

(6) "Let them know that I am present everywhere, let them know that my power is overwhelming!"

(7) Baraq said, "O Ever Wakeful God! I have achieved my goal, (you have answered the questions which has been puzzling me,) and I ask for nothing more!

(8) "Since you have made me happy (and) have freed me from the anxiety of Hellfire, I am now reconciled with you."

*(Moses admonishes Baraq for his insolence. In response, Baraq demonstrates that he has already been reconciled with God.)*

(9) (Then) Moses said (to Baraq), "What a madman you are to talk so insolently!

(10) "Have you no fear of the Almighty God, of the Vanquisher Possessed of Terrible Wrath?

(11) "How you have violated (the requirements of) good manners today! What words impatience and foolishness have put into your mouth!

92r (1) "You had no fear of the Court of Heaven. Should he who has declared himself His servant[264] not fear his King?

(2) "Since you are a servant (of His), submit to His command. If he casts you into the fire, be like Abraham![265]

(3) "If He commands you to go into the water, then be like Jonah. (Even) if the fish swallows you do not rebel against your friend![266]

(4) "Do not violate the laws of good behavior, be mindful (of the consequences of such violation)! Realize your dependence (upon Him) and exercise submission!"

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[264] See Qur. VII, 72. Moses has the Qur'ānic verse in mind. Baraq, on the other hand, is God's servant in the sense of the perfect recollection *(zikir)*, of which we have a contemporary (?) description in the *Muᶜīnu'l-murīd* (see fn. 1), "(198v: 2) Know with certainty that the *zikir*, in the highest sense, is to contemplate God, to bind oneself [to Him] by declaring 'I serve my Lord', (3) to obey [Him] by avowing that the ordinances *(avāmir)* [one must obey] are His, and to turn away [from what is forbidden] by avering that the prohibitions *(navāhī)* are His".

[265] See Qur. XXI, 68–71, XXIX, 24, and XXXVII, 97.

[266] See Qur. XXXVII, 139–144, and LXVIII, 48–49.

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(5) (Baraq) said to Moses, "Hark ye, O Moses, Converser with God and True Guide on the Road of Law!

(6) "(God) is a generous King: He is ready with forgiveness whenever I sin.

(7) "He is compassionate, for He is the Generous Creator. He never becomes enraged, (for He is) the Loving Provider.

(8) "No matter how insolently I behave, He forgives me. No matter what I request, He grants it to me.

(9) "Even were I to fall from a mountain, wounded, or even were I, intoxicated, to spin around and fall to the ground,

(10) "With (His) compassion He would help me to rise, with (His) power He would send me, His friend, on my way.

(11) "The Provider is loving to His servant, more loving, indeed, than a father or mother.

92v (1) "I have received much love from Him. Allah is kind to His servants."

*(The poet's final words and his prayer to God.)*

(2) I have finished the story of Baraq, here I cut short my words. There is no more to this tale.

(3) I make only one request (to you), O Pure Essence! Save (me), Aḥmad, from Hellfire.

(4) Make faith his road companion and, on the Day of Resurrection, make his face (to shine) like the moon.

(5) Offer him the purifying drink,[267] let him experience the intimacy of the maidens and youths of Paradise.

(6) Make him a road companion to the Prophet. When he is thirsty, quench his thirst with (the water) of Kavs̱ar!

(7) Let him know your secrets; ennoble him with the splendor of beholding you.

(8) I have related the story of your servant, (Baraq). These last lines (of humble request) stand forth clearly against the white (of this paper).

Here ends the Story of Baraq.

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[267] See Ottoman Turkic شراب طهور *šarāb-i ṭahūr* "der Reinigungstrank aus der Quelle des Paradieses, welchen die Gläubigen vor dem Eintritt in dasselbe trinken" (Th. Zenker, *Türkisch-Arabisch-Persisches Handwörterbuch*, [Leipzig: Wilhelm Engelmann, 1866], p. 612c).

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