



"Legend of the Damsel Carcayçiyona" | "أَلْأَكْتَمِيَانْتُ دَا لَدُنْزَالْ كَرَكَيْسِيْنُ"

Text Information

Author | Anonymous

Language | Aljamiado

Period | 16th Century

Genre | Devotional Poetry, Narrative Poetry

Source | Madrid, Manuscript Junta 57 of the Consejo Superior de Investigaciones Científicas

Collection | Gender, Sex and Sensuality: Writings on Women, Men and Desire; Prayer, Spirituality, and Life after Death: Global Medieval Perspectives

URL | http://sourcebook.stanford.edu/text/damsel_carcaycion/

Transcription, translation and introduction by Jordan Rosen-Kaplan and Donald Wood.

Introduction to the Text

"The Legend of the Damsel Carcayçiyona" is one of seven tales contained in an untitled manuscript compiled in 1587 and discovered in Almonacid de la Sierra, Spain, in 1884. A cross between a saint's life and a description of paradise and hell, the story tells of a young princess who finds faith in Islam. The authorship is unknown.

The narrative follows a princess on a religious journey: a born idolator, she learns about Islamic religious practice and belief from a divine bird. Facing political exile, the damsel finds romantic love and religious enlightenment. The text moves between intricate descriptions of the afterlife, dialogue rich in both humor and tragedy, and creative plot twists. One stylistic feature to note is the text's frame narration: the oral storytellers interject throughout the text.

The body of research on this text is relatively small, so there are potentially undiscovered interpretations and intertextual connections. The text addresses important themes—gender roles, religious conversion, patriarchy, martyrdom, romantic love, and political power—and has tremendous potential for enhancing our understanding of 16th-century Spain, specifically the Moorish presence in Spain post-Inquisition.

Introduction to the Source

The manuscript is now housed at the Consejo Superior de Investigaciones Científicas (CSIC) in Madrid. It contains Islamizations of Biblical stories, such as those of Noah and Jesus, as well as Islamic folklore. The manuscript's orthography is Semitic, very nearly Arabic, but its semantics are of a Spanish derivative called Aragonese. This language, called Aljamiado from the Arabic "الهمجي" which loosely translates to "stranger" or "alien," derives from the medieval union of Arabic and Latin influences in Europe. Arabic rule and influence on the Iberian peninsula began in the early 8th century and lasted roughly 700 years, a civilization to which scholars now refer as "Al-Andalus." This heterogenous region produced artistic and linguistic crossovers between Latin and Semitic traditions until the Spanish Reconquista of 1492. After the Reconquista and Inquisition in 1492 and the ensuing Catholic rule, Semitic traditions, including religion and corresponding orthography, were banned altogether. This manuscript, dated to 1587, would not have been widely circulated, as its writing and subject were forbidden.

About this Edition

The presentation in the Global Medieval Sourcebook contains two witnesses, including a transcription in modern Arabic script and a translation into English. Because Arabic and Spanish do not have an exact phonetic-alphabetic makeup, there are some letters that serve only as representations of Spanish sounds (e.g. "e" as in "en") and are represented with Arabic script, though they do not exist as independent letters in modern Arabic. Transcription practice has been to maximize clarity from the modern perspective without losing meaning, and as such, words and sentences have been broken up according to Spanish semantics. In other words, the text has been broken up retroactively into sentences that fit English syntactical convention. This is not always the case for articles, which may or may not be attached depending on the language of the word they're describing, or the context in which they're used. For example, Islamic words have their articles attached, as is customary in Arabic, whereas Spanish words generally have their articles detached.



Further Reading

Wacks, David. "Cultural Exchange in the Literatures and Languages of Medieval Iberia." David A. Wacks, 30 Oct. 2013, davidwacks.uoregon.edu/tag/aljamiado/.

- *This piece, similar to Perry's, contextualizes the socio-cultural environment in which "The Legend of the Damsel Carcayçiyona" was written.*

Guillén Robles, Francisco. *Leyendas moriscas sacadas de varios manuscritos existentes en las Bibliotecas Nacional, Real, y de D. P. de Gayangos*, 3 vols. M. Tello, 1885.

- *Includes a translation of the text into Spanish.*

Perry, Mary Elizabeth. *The Handless Maiden: Moriscos and the Politics of Religion in Early Modern Spain*. Princeton University Press, 2005.

- *Perry outlines the parallels between "The Legend of the Damsel Carcayçiyona" and "The Handless Maiden," a fairytale with iterations in different cultures and epochs, and demonstrates how the former speaks to the Morisco experience in Spain in the late 16th century.*

Boumehti, Touria. "Una Miscelánea Aljamiada Narrativa y Doctrinal." Institución Fernando El Católico, <https://ifc.dpz.es/publicaciones/ebooks/id/3232>, pp. 258-272.

- *A transcription of the manuscript in Latin characters.*



Legend of the Damsel Carcayçiyona | أَلَرَاكُنْتَمِيَانَتْ دَا لَدُنْزَالِ كَرَكَيْسِيْنْ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ الْكَرِيمِ وَعَلَى آلِهِ

In the name of God, compassionate¹ and merciful; and God bless our generous lord Muhammad and his family.

This is the legend of the damsel Carcayçiyona², daughter of King Najrab, and the dove, retold by °Ali son of Abā-l-Ḥasan, son of Jābir, son of °Abdu Allah, and by Sa°id son of Ṭahir, and by °Umar son of Sa°id³. They say that when entering into the mosque of the messenger of God, Muhammad, may blessings and peace of Allah be upon him, they found a huddle of people, and among them was °Umar son of al-Ḥaṭṭabi, and °Ali son of Abi Ṭālib, and Ka°bu al- Akhbār⁴. Then, °Alī son of Abi Ṭālib said: "Ka°bu al-Akhbār, tell us something marvelous." Ka°bu al-Akhbār said: "Indulge me, oh King of the Believers, you should know that in the beginning days of the world, there was a Roman king who lived in India, who worshipped idols, and was a very wealthy king who governed his kingdom with great love and justice. This king did not produce a child until he was one hundred years old, and he thought, "Why do I not have a child?"

Thus, a grand idea came upon him and one day he ordered all the sages in his kingdom to come to him. And all of them came and the king told them to look in their knowledge and science to see if it was to have children or why this was forbidden / inhibited to him. And the sages searched through their knowledge of medicine and told him: "Sire, you must know that your body is cold and your semen comes forth from you very cold, and so you do not conceive. You must provide yourself with very hot spices until you ejaculate hot sperm." And the king did as such. Afterward, the astrologers told him: "Sire, there is no doubt that you will have a child, but we do not know if it will be male or female because we see the star of Venus situated upon the sign." So the king laid with his wife at the start of the day and she became pregnant.

And she gave birth to a child who was among the most beautiful of women, and they called her Carcayçiyona. And her mother died in childbirth, and her father gave her to a wet nurse who raised her for seven years. And her father made her a palace covered in gold, worked of masonry, and he made within it arboretums and rivers, and he brought for her all the instruments that there could possibly be. And he left her there with her ladies-in-waiting until she turned eleven. Then, her father came to see her with the important people of his kingdom, and he brought her rich brocades and silks and jewels with all the treats

دَا لَدُنْزَالِ ءَاسَتْ ءَاشِ ءَالَرَاكُنْتَمِيَانَتْ // دَا لَدُنْزَالِ, كَرَكَيْسِيْنْ فِجْ
دَا لَرَايِ نَجْرَبْ / كُنَلْ بَلَمْ رَاكُنْتَدُ بَرِ عَلِي ابْنِ اَبَا لَحْسَنَ / ابْنِ جَابِرِ
فِجْ دَا عَبْدُ اللَّهِ ابْنِ سَعِيدِ فِجْ / دَا طَهْرُ ابْنِ عَمْرِ فِجْ دَا سَعِيدِ دِرَانِ
كَآ / ءَانْتَرَنْدُ ءَالْمَاسَكِدَ دَا لَمَانَشَبَارَ دَا اللَّهُ مُحَمَّدَ / صَعْمَ هَلَزْنُ أَنْكُرُ
دَا جَانْتَا إِيَا شَتَبَ / ءَانَالُشْ عَمْرُ ابْنِ اَلْحَطَبِ ا عَلِي ابْنِ أَبِي طَالِبِ
/ ا كَعْبُ اَلْأَخْبَارِ لَوْرُ دِيشْ عَلِي ابْنِ أَبِي طَالِبِ / يَا كَعْبُ اَلْأَخْبَارِ
كُؤَانْتَنَشْ اَلْعَنَ كُشْ / مَرِيلُشْ دِيشْ كَعْبُ اَلْأَخْبَارِ بَلَزَامَا يَا رَايِ / دَا
لُشْ كَارَايَانْتَا شْ أَشْدَا شَبَارَ كَا ءَانَالُشْ / بِرْمَاوُشْ دَا لَمَنْدُ أَبِي أَنْزَايِ دَا
لُشْ رُمَنْشْ / كَا بِي ءَانَلَهَنْدَا كَا أَذْرَبَ اَلْشْ اِدَلُشْ / إِيَارَ رَايِ دَا مِي
بُؤَانِ كُنْدِسِيْنْ غَبَارَنْبَ / شُرَايْنِ كُنْمُجْ أَمْرُ ا جُشْتِيسِي ءَاشْتَا رَايِ / نْ
ءَانَجَانْدُرُ كَرِيْتَرُ فَشْتَا كَا ثَبَ سِيَانْتَا / أَنْشِ ا بَانُشْ ءَالَرَايَكُمُ نَتَايِ فِجْ
كَيْلَا

بُرَالُ غَرَنْدَا يِيَانُشْ ا مَبْدُ اُنْدِي كَا اَشَا / اَلْأَعَشَانُ تَدُشْ لُشْ شَبِيْشْ دَا
شُرَايْنِ اِيَلَا / غَرَنْشَا تَدُشْ ا دُشَلَاشْ ءَالَرَايِ كَا مَرِشَانِ / ءَانُشْشَبَارِ ا
سَانِيسِي شْ أَبِي دَا تَانَارُ فِجْشْ / ابْنُ كَا لَوْرُ دَا بَادُذْ ا مِرْزُونُ لُشْ شَبِيْشْ بَرِ
/ شَبَبَارَ ءَالْمَاسَدَاسَنِ ا دِشَبَارُشْ شَانُ / أَشْدَا شَبَارَ كَا تْ كُؤَارَبَ ءَاشْ
فِرِي ا شَلَا دَا تْ / لْ ءَاشَبَارَمُ مِي فِرِي ا بُتُؤَاشْ كُنْسَابَرِ اَشْ / مَانَا شَتَارُ
كَآ تَا بُرِيَانْدَاشْ دَا شَبَا سِيْشْ / كَا شَانُ مِي كَلِيَانْتَاشْ فَشْتَا كَا شَلُغْ
/ دَا تْ لْ ءَاشَبَارَمُ كَلِيَانْتَا ا فِزْلُ ءَالَرَايِ / أَشِي اَبَارَاشْ دِشَبَارُشْ لُشْ
ءَاشْتَلُغُشْ / شَانُزْنُ أَبِي ذَبْدُشْ كَا اَشْ دَا اَبَارُ كَرِ / يَتَرُ بَارُ نُسَبَامُشْ
شَشَارَ مَجْ اَفَانَتَرُ / بُزْكََا بَامُشْ لْ ءَاشْتَارَالِ دَا بَانُشْ أَشَانْتَدُ شَبَارُ /
ءَالُشَعْنُ بُوَاشْ ءَالَرَايِ كُنْبِنُ كُنْشْ مَجَارُ / اَلْكَمِيَانُشْ دَا لَدِي اِيَانَبَارَانُشَا
// لَمَجَارُ

اَبْرِي اَنْ كَرِيْتَرُ دَا لُشْ مَشْ فَارْمُشْشْ دَا لُشْ / مَجَارَاشْ ا لَمَرْنَلْ
كَرَكَيْسِيْنْ ا مَرِي / شَمْدَرَا دَا بَرْتِ ا دِيْلُ شَبْدَرَا ا اَنْ نَدْرِسْ / ا كَرِيْلُ
شَبَاتَا اَنْشِ ا فِرْلَا شَبْدَرَا اَنْ اَلْقَصْرُ / شَبَارَا دُرْدُ اَبْرَدُ دَا مَسْتَارِي ا فِرْلَا
ءَانَالُ / بَارْجَالَاشْ كُنْأَارِيلَاشْ ا رِيْشْ تَرِيْلَا اَلِي / تَدُشْ لُشْ ءَاشْتَرْمَانُشْ
كَآ بُذْ اَبَارُ ا دَا / شَلْ اَلْ كُنْشُشْ دُنْزَالُشْ فَشْتَا كَا لَآغْ ا تَانَارُ / اَنْزَا اَنْشِ
ءَانَبُؤَاشْ بِنِ اَبَارِلْ شَبْدَرَا كُنْ / لُشْ غَرَنْدَاشْ دَا شُرَايْنِ ا تَرِيْلَا بُرْكَدُشْ /
ا شَادُشْ ا جِيْشْ كُنْتَدُشْ لُشْ دَا لِيَانُشْ كَا بُذْ / تَرَعَارُ اِيَانْتَرُ دَا ءَاشْتَبَ
ءَالِ ا مِرَا شَفَارْمُشْرُ / اِيَنْمَرَاشَا دَا لْ ا كُمِي ا بَايِ كُنَالِ ا كُو / نَدْ اَبِيَانُ
كَمِدْ دِشَلَا لَدُنْزَالِ يَا بَدْرَا



that he could carry. And he entered where she was, and he saw her beauty and fell in love with her. And he ate and drank with her, and when they had finished eating, the damsel said to him: "Father, these creations of men and women were created only to eat and drink; so, it is appropriate that we should give thanks to the one who makes such graces.

So father, whom do I thank?" The father said: "To me, daughter, for I have brought grace upon you." The daughter said: "And you, father, whom do you thank for it?" He said: "Daughter, these blessings have been inherited by our predecessors, one from another." The daughter said: "Father, who started this and who will end it, for your father and your grandfather perished? Who made these blessings and who will inherit them, and who created people?" The king said: "Daughter, I will give you your lord and the lord of your parents. I have not known another lord except him." And at that moment, the king demanded that they bring him his idol, which was of enameled gold with jewels and precious stones, that was forty cubits long and twenty wide. And when the damsel saw it, she thanked it and consoled herself with it, and said: "Father, make me a lord like this one so I can adore and serve it."

So, at that moment, the king commanded that an idol of enameled gold with jewels and emerald eyes be made for her. And they made it for her, with a throne of gold and feet of precious stones. They brought it before her and the damsel bowed to the idol. And every day as the sun would rise, the daughter of the king came, her ladies-in-waiting with her, and they bowed in worship to the idol and talked with it. And as they did so, Iblis, may Allah curse him, responded to them from the body of the idol and commanded them and forbid them. So, her father came one day to see her, and he brought her many jewels and foods, and he ate with her. And he looked at her beauty and reposed for a while, and he rose and approached her and kissed her and demanded her body. And the daughter said: "Father, tell me, did your father lay with his daughter?" He said: "No." She said: "Well, father, why do you want to do something that will shame you for the days of your life and after your death? Have you heard it said that some other king acted similarly with his daughter?" Thus, the king felt great shame from his daughter, and he left. And he left her surrounded by pleasurable things, as usual. And the news of her beauty and prudence was spread throughout the land. The sons of kings demanded her, and her father did not want to marry her to any of them because of what he saw in her of abundant innocence and perfection. And one day, the damsel stood before her idol, when Iblis⁵, may Allah curse him, spoke from the body of the idol and said: "Damsel, you know that there is no other master except me." She said: "I know that already." And the damsel sneezed, and from her nose came a fly with the great sneeze, and it said to the daughter of the king: "Damsel, is it you who has sneezed and not said, 'alḥamdu lillahi rabi il-ʿālamina'?"⁶

ءَاشْتَشْ خَلَقْدَشْ دَا اَنْبَارَشْ اِ مَجَارَشْ نَفَوَارُنْ / خَلَفْدَشْ شَنْ بَرْ
كُمَارْ اِ بَابَرْ بَوَاشْ كُنْ / بِيَانَا كَا اِ كِيَانْ فَرَا تَلَدَشْ غَرْسِيَشْ دَا لَشْ //
اَعَرْدَا سَكْمَشْ

بَوَاشْ يَ يَا بَدْرَا اِ كِيَانْ / لَاعَرْدَا سَارَا دِيَشْ اَلْبَدْرَا اِ مِي يَا فَيَجْ كَا يَ / ءَا
فَاجْ غَرْسِيْ شَبْرَا يَ دِيَشْ لَفَيَجْ اِ تْ يَا بَدْرَا / 1 كِيَانْلْ اَعَرْدَا سَاشْ دِيَشْ يَ
فَيَجْ دِيَشْ لَفَيَجْ اِ تْ يَا بَدْرَا / 1 كِيَانْلْ اَعَرْدَا سَاشْ دِيَشْ يَ فَيَجْ ءَاشْتَشْ /
غَرْسِيَشْ اَنْلَشْ ءَارَادْ نَوَاشْ اَنْتَابَشْدَشْ / اَنْشْ دَا اَنْزَشْ دِيَشْ لَفَيَجْ يَ
بَدْرَا كِيَانْلْ / كَمَانَسْ اِ كِيَانْلْ اَكْبَرْ كَا تَبْدَرَا اِ تْ / اَوَالْ مَرِيَارُنْ بَوَاشْ
كِيَانْفَرْ ءَاشْتَشْ غَرْسِيَشْ / اِ كِيَانْلَشْ ءَارَادَرْ اِ كِيَانْ خَلَقْ لَشَجَانَتَاشْ /
دِيَشْ ءَالْرَايْ يَ فَيَجْ يَتَا دَرَا تْ شَانَرْ اِ شَانَرْ / دَا تَشْ بَدْرَاشْ اَكَالْ كَا نْ ءَا
كُنْسِدْ اَنْزَاشْ / نَرْ شَنْ ءَالْ اِ لَوَرْ مَنَدْ ءَالْرَايْ كَا لَا تَرِيَا / شَانْ شْ اِذْلْ كَا
ءَارْ دَا اُرْ ءَاشْمَلْتَدْ كُنْ اَلْجَهَرْ / اِ بِيَادَرَشْ بَارَاسِيَشْشْ كَا تَانِيْ كَوْرَانَتْ
/ كُبْدَشْ دَا لَرْغْ اِ بَانِنَا دَا اَنْجْ اِ كُونْدْ لُبْدْ / لَذَنْزَالْ اَعَرْدَا كُنْشَلْبْ شَا
كُنَالْ اِ دِيَشْ / يَ (بَدْرَا) هَزَمَا اَنْشَانَرْ كُمْ ءَاشْتَا بَرْ كَا // اَذَرَا اِ شَرْبْ

بَوَاشْ لَوَرْ مَنَدْ ءَالْرَايْ فَرَا زَلَا / اَنْ اِذْلْ دَا اُرْ ءَاشْمَلْتَدْ كُنْ اَلْجَهَرْ كَا /
تَانِيْ لَشْ اُحْشْ دَا بَزَيْرْ بَارْدَا اِ فَرِيَا زَلَا / اَنْكُتْرَادْ دَا اُرْ اِ لَشْ بِيَادَاشْ دَا
بِيَادَرَشْ / بَارَاسِيَشْشْ اِ تَرِيَا زَجَالْ دَا لَنْتَا اِيَسْجَادُشَا / لَذَنْزَالْ اَلِيدْلْ اِ
كَدْ ذِيْ كُمْ شَلِيْ ءَالْشَلْ / بَنِيْ لَفَيَجْ دَالْرَايْ اِ شَشْ ذَنْزَالَشْ كُنَالْ اِيْ /
سَجْدَبَنَشَا اِ لْ اِذْلْ اِ هَبْلَيْنْ كُنَالْ اِ كُونْدْ / ءَاشْتْ رَاشْتَبْدِيلَاشْ اِ بِلَسْ
مَلْدَغَلْ اَلَلْهْ / ءَانَا لَكُوَا زَبْ دَا لْ اِذْلْ اِ مَنَدْبَلَاشْ اِ بَادَبَلَاشْ / بَوَاشْ بِنْ
شَبْدَرَا اِ بَارْلْ اَنْذِيْ اِ تَرِيَا / مَجْشْ جِيَشْ اِ كُمَارَاشْ اِ كُمِيْ كُنَالْ اِ مِرْلْ
/ اِ شَفَا زَمْشَرْ اِ رَاشْ اَنْزَتْ اِ لَا بَنْتَشَا / اِ ءَالْ اِ بَاشْلْ اِ دَامَنْدَلَا شَكُوَا زَبْ اِ
دِيَشْ لَفَيَجْ / يَ بَدْرَا دِمَا تَبْدَرَا ءَاجْشَا كُنْشْ فَيَجْ / دِيَشْ ءَالْ نْ دِيَشْ ءَالْ
بَوَاشْ يَ بَدْرَا بَرْ كَا / كِيَارَاشْ فَرَا زْ كُشْ كَا تَا اَبَا [زُغَوَانَسْ] اَشْ // لَشْ
دِيَشْ دَا تْ يَدْ اِيَانْبَوَاشْ دَا تْ مَوَا زَتَا / اَشْ اِذْ دَا زِيَرْ دَا اَلْغَنْ رَايْ كَا
هَزِيَا شَا لَشَا / مَا جَنْتَا كُنْشْ فَيَجْ بَوَاشْ لَوَرْ اَبْ ءَالْرَايْ / غَرْنَدَا بَارْغَوَانَسْ
دَا شَفِيَحْ اِ شَلِيَشَا دَا اَلِيْ / اِ دَاشْلْ ءَانَشْشْ بَلَرَا رَاشْ كُمْ شَلِيْ اِ بَلْبَلْ كَشَا /
لَفَا زَمْشَرْ a دَاشْ كَرْسِيْنْ دَا لَذَنْزَالْ بَرْ تَدْ / لَتِيَاَرْ دَامَنْدَبَنْلْ لَشْ هَجْشْ
دَا لَشْ رَايَاشْ / اِ نَكَارِيْ شَبْدَرَا كَشْرَلْ بَرْ لُكَا بَدِيْ / ءَانَالْ دَا مَجْ كُودَرْ
a بَا زَفْسِيَانْ اِيَا شْ / تَنْدْ لَذَنْزَالْ اَنْذِيْ دَا لَنْتَا دَا شْ اِذْلْ هَبْلْ / اِ بِلَسْ
مَلْدَغَلْ اَلَلْهْ ءَانَا لَكُوَا زَبْ دَا لْ اِذْلْ / اِ دِيَشْ يَ ذَنْزَالْ نَشَبَاشْ كَا نْ اَبِيْ اَنْزْ
/ شَانَرْ شَيْئْ دِيَشْ ءَالْ يَلْشَا اِيَا شَتَا زَنْدْ / لَذَنْزَالْ اِ شَلَا دَا لَتَرْزْ اَنْمَشْ كْ كُنْ
/ ءَالْغَرْنَدَا ءَاشْتَا زَنْدْ a دِيَشْ اِ لَفَيَجْ دَالْرَايْ / يَ ذَنْزَالْ كَا ءَاشْ اِ تْ كَا اَشْ
// ءَاشْتَا زَنْدَدْ / اِ نْ [اَشْ] دِيَحْ اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ



The damsel said: "Tell me more of those good words whose sweetness has entered my heart." The dove said: "Daughter of Najrab, it is Allah like whom there is no other God, creator of the heavens and Earth in six days. Afterward, He sat upon His throne.⁹ The night covered the day, the sun covered the moon, and the stars were suspended in the heavens by His commandment. He is the creator and the destroyer. Blessed is Allah, God of the entire world." The damsel said: "Dove, this lord that you speak of is a great lord. Tell me more of these good words, the likes of which you would not speak if they were not true." The dove said: "Damsel, say that there is no God but Allah, alone, without equal, creator of the heavens and the Earth, and of what is between them and what is below them until the depths of the Earth."

The damsel said: "Dove, inform me where this great God is." The dove said: "Daughter of Najrab, three do not meet in secret where He is not the fourth, nor four where He is not the fifth, nor five where He is not the sixth, nor more nor less than that, for He is will be with them wherever they are." The damsel said: "Can this master not be seen?" The dove said: "Daughter of Najrab, the Master of the Heavens and Earth sees everything and no one sees him. He is in a well-guarded place. He knows that which is secret and that which is public. There is no lord except him. His are the good names." The damsel said: "Can this master not be seen?" The dove said: "Daughter of Najrab, the Master of the Heavens and Earth sees everything and no one sees him. He is in a well-guarded place. He knows that which is secret and that which is public. There is no lord except him. His are the good names." The damsel said: "Dove, this lord you speak of, describe to me where He is, or what He is, or what He is like." The dove said: "Daughter of Najrab, rabinā tabāraka wa ta^cālā¹⁰, first of all things and last of all things. No ones' sights can reach Him, but He can see all. He is keenly knowledgeable.

When He wants something, He says, 'Be,' and then it is. He created His throne upon the water where there was no sun that shone, nor moon that advanced, nor sea that made waves, nor air that moved, nor running river, nor forged sky, nor vast earth, nor anything begun. He created seven heavens, heaven upon heaven, and seven Earths, one on top of the next, in six days. Then He sat upon His throne." The damsel said: "Dove, how great is this lord! He bestows peace and honor upon those who eat of His sustenance and serve others. Dove, is there no one else in the world who says what you do? Because I have never heard it except from you." The dove said: "Yes, those of the heavens and the Earth say what I do except for the non-believers. Daughter of Najrab, this idol that you serve does not hear nor see; it harms and benefits no one." The damsel said: "Dove, what is it that speaks to me from within its body?"

كَأَشْدُسَّرَ أَعَانْتَرْدُ عَانْمُكْرُسُنْ دِيْشْ / لَبْلَمْ يَا دَا نَجْرَبْ عَاشْ فِجْ أَلَلْه
أَكَالْ / كَا نْ أَيْ أَتْرْ شَانْرْ شِنْ أَلْ خَلَقْدَرْ / دَا لُشْ سِيَالُشْ إ دَا لُشْ
تِيَارُشْ عَانْشَايُشْ / دِيْشْ دَابْوَاشْ شَا أَوَّلْ شَبْرَا عَالْلَعْرُشَا / عَانْجَبْرَا لَنْجَا
إِيَالْذِيْ إِيَالْشُلْ أَلَلْنْ / إ لُشْ عَاشْتَارَالُشْ أَشْجَاتْدَشْ كُنْشْ مَنَدْ / مِيَانْتْ
أَ أَلْ عَاشْ عَالْخَلَقْدَرْ إِيَالْمَتْرْ بَانْدْ / يَجْ عَاشْ أَلَلْه شَانْرْ دَا تْدْ عَالْمُنْدْ
دِيْشْ / لَدُنْزَالْ يَا بَلَمْ عَاشَا شَانْرْ كَا تَلْنَبْرُشْ / عَاشْ عَرَنْ شَانْرْ بَوَاشْ
كَارَاسَمَا مَشْ / دَاشْشْ بَلْغَرُشْ بَوَاشْ كَا شَامَا جَنْتَا / كَا تْ نَدْرِشْ
شِنْ بَزْدَدْ دِيْشْ لَبْلَمْ / يَا دُنْزَالْ دِ كَا نْ أَيْ شَانْرْ شِنْ أَلَلْه / شُلْ شِنْ
أَبْرَسَارْ خَلَقْدَرْ دَا لُشْ / سِيَالُشْ إ دَا لِيْتِيَارْ إ دَا لُكَا عَاشْتْ عَانْتَارَا / لُشْ
[إ لُكَا] عَاشْتْ دَابْشْ دَالُشْ فَشْتْ لُشْ // إِبْشُمُشْ دَا لِيْتِيَارْ

دِيْشْ لَدُنْزَالْ يَا بَلَمْ هَزْمَا / أَ شَبَارْ ذُ عَاشْتْ عَاشَا شَانْرْ تَنْغَرْنَدَا دِيْشْ لَبْلَمْ
يَا / فِجْ دَا نَجْرَبْ نَشَا أَجَنْتَنْ عَانْشَاكَرَاتْ تَارَاشْ / كَا نُشَاءْ عَالْ أَلْكَوَرْتْ
نُكَوَرْتْ كَا نُشَاءْ عَالْ / سِنْكَانْ نِسْنَكْ كَا نُشَاءْ شَاشْتْ نِمَشْ نِمَاشْ / دَا
أَكَالْ كَا أَلْ نُشَاءْ كُنَالُشْ دُنْدَا كِيَارَا / كَاشْتَنْ دِيْشْ لَدُنْزَالْ يَا بَلَمْ عَاشَا
شَانْرْ نَشَا / بَوَادَا بَارْ دِيْشْ لَبْلَمْ يَا فِجْ دَا نَجْرَبْ عَالْشَانْرْ / دَا لُشْ سِيَالُشْ
إ دَا لِيْتِيَارْ بَايَا أَ تَدُشْ إ نْ لْ بَاءَا / أَ أَلْ نُنْغُنْ عَالْ عَاشْتْ عَانْوَرْدَمِيَانْتْ
أَلْتْ / شَبَا لُشَاكَرَاتْ إ لُبْلُكْ نْ أَيْ شَانْرْ شِنْ عَالْ / أَ أَلْ شِنْ لُشْ
لُنْبَارَاشْ بَوَاشْ دِيْشْ لَدُنْزَالْ / يَا بَلَمْ عَاشَا شَانْرْ كَا دِرَاشْ شَانْبِلْنَسْمَا
/ أ دُنْدَا عَاشْتْ أ كَا عَاشْ أ كُمْ دِيْشْ لَبْلَمْ يَا فِجْ / دَا نَجْرَبْ رِبْنَا تَبَارَكْ
وَتَعَالَى بِرَمَارْ دَا / تَدْ كُشْ إ سَعَارْ دَا تَدْ كُشْ نَلْ أَلْكَنْسَنْ / لُشْ بِشْتَشْ
إِيَالْ أَلْكَنْسْ لُشْ بِشْتَشْ [عَالْ عَالْ] شْ // عَالْشُبَيْلْ شَبِيْدَرْ

كُونْدْ كِيَارَا أَلْغَنْ كَشْ / دِرَالَا شَايْ إِلْوَاغْ عَاشْ خَلَقْ شْ أَلْعُرُشَا شَبْرَا
/ عَالْوْ دُنْدَا نْ أَيْ شُلْ كَا كَلَرَا أَشَا نَلْنْ كَا / كُرِيَا شَا نَمَرْ كَا أُنْدَا أَشَا نْ
أَيْرَا كَا مَبِيَا شَا / نَرِيْ كُرِيَانْتَا نِسِيَالْ فَرَوْدْ نِيْتِيَارْ تَانْدَدْ / نَكُشْ كَمَا نَسْدْ
خَلَقْ شَبِيَاتَا سِيَالُشْ سِيَالْ / شَبْرَا سِيَالْ إ شَبِيَاتَا تِيَارُشْ أَنْ شَبْرَا أَتْرْ /
عَانْشَايُشْ دِيْشْ شَبْرَا عَالْلَعْرُشْ شَا أَوَّلْ دِيْشْ / لَدُنْزَالْ يَا بَلَمْ كَا تَنْغَرْنَدَا
عَاشْ عَاشَا شَانْرْ / إ كَا بَسْفَكْ إ أَنْزَدْ شَبْرَا كِيَانْ كَمَا شَارُزْ كَا / إ شَبْرَا أَ أَتْرْ
يَا بَلَمْ أَيْ نُنْغُنْ عَانَالْمُنْدْ كَا / دِغْ لُكَا تَدِرَاشْ بُرْكََا يْ نُنْكَ لْ إ شَبْرَا أَيْ
/ دِيْشْ لَبْلَمْ بِيْ لُشْ دَا لُشْ سِيَالُشْ إ دَا لِيْتِيَارْ دِرَازَنْ / لُكَا يْ دِغْ شِنْ
لُشْ دَاشْكَارَايَانْتَاشْ يَا فِجْ / دَا نَجْرَبْ عَاشْ إِذْلْ كَا تَشِيَارَايَاشْ نْ أِيَا /
نَبَايَا دَنْ إ نْ أَتْرَبَا جْ دِيْشْ لَدُنْزَالْ يَا / بَلَمْ كَا عَاشْ أَكَالْ كَا عَا هَبْلْ دَانْتَرْ
دَا شْ // كَوَارِبْ



The dove said: "It is the damned Iblis, may Allah curse him, enemy of Allah, Exalted is He, and the enemy of your father Adam, peace be upon him, who tricked him and took him out of Paradise¹¹, and he will deceive his children until the Day of Judgment. Leave the service of the idol." The damsel said: "Make known to me, dove, what is the reward for one who obeys this God and what is the punishment for one who disobeys?" The dove said: "Daughter of Najrab, whoever obeys Allah is owed Paradise and whoever disobeys him, his pain will be the fire of Hell." The damsel said: "Dove, describe to me Paradise, that which you say Allah will give to those who are obedient." The dove said: "Daughter of Najrab, when the hours and days of the world come to an end, and that which is permissible and that which is prohibited come to an end, and the truth will be lost and the lies will take over, and there will be sin, and they will drink wine, and there will be adultery and usury and depravity.

And at that moment, Allah will exact cruelty upon the people, and He will command Isrāfīl¹² to blow the horn. And he will blow the horn so loud that all of the people and the angels will perish¹³ except for Jibrīl, Mikā'il, Isrāfīl, and 'Azarayā'il, who will not die until after the other creations. And from Isrāfīl's force of death, the Earth with quake, and nothing built on the face of the Earth will remain except the mosques, and nothing in the sky or on the Earth will remain alive, and every place will be devoid of inhabitants. At that moment, Allah, exalted and glorified be He, will show Himself to the world and say: 'Oh, world! Where are your trees? Oh, world! Where are your rivers? Oh, world! Where are your inhabitants? Oh, world! Where are your kings and their sons? Oh, world! Where is the sun and the moon and the stars?' And there will be no one to respond.

And the world will remain that way for forty years, and Allah will make water rain from the sea beneath his throne that will resuscitate the bones and the flesh and blood as the grain is born from beneath fertile land, and every hair and limb will return to its place. Afterward, Allah will revive Isrāfīl, and he will blow the horn and say: 'Oh, crushed bones and putrid bodies and separated joints and cut veins! Allah commands you to join together for the declaration of the Day of Judgment to take account of yourselves and so that you may be rewarded for your deeds.' And the creations will rise. The souls of the Muslims will be illuminated with the clarity of their faith, and the souls of the non-believers darkened with the darkness of their disbelief. And each soul will enter its own body, and you will see all the risen people.

And they will be awaiting the marvels and the fears of the Day of Judgment. Afterward, Allah will take judge the people and put the believers in the house of contentment and the disbelievers in the house of pain." The damsel said: "Dove, Allah will revive

دیش لیلم عاش الملیج دا ایلس / ملذغل الله انامیغ دا الله تنلت
عاش ایانا / میغ دا تبذرا آدم علیه اسلام کال انغن / لشک دالجن
ایانغر آشش فحش فشت / الذی / دالجیسی داش الشاریسی دا
لیدل دیش لذنزال هزما شباز یا بللم تراشا شا / نر گا عاش الولوذن
دا کینالا اباداسا / کاش عاش الکشیغ دا کینالا داشباداسا / دیش لیلم
یا فیج دا نجرب کینا ایا / داسا اذ الله ادانداسالا اللجن / کینال /
داشبباداسا شبان شار الفواغ دا جهنم / دیش لذنزال یا بللم شانبلنسم
اللجن / اکال کا دزاش کا در الله لش ایدیانناتش / دیش لیلم یا
فیج دا نجرب کونذ شا اکبرن / لش اوش دالمنذ / شش دیش لجلال
لحرآم / شا / بازدار لباردذ / شا دامشتر لمان اتر / هرن / لش
ملافسیش / بابارن الین هرن // الینا کنبرن اللغر / شا دامشتر
الفل / مینات

لور انشترشاء الله شبرا لجاننا / مندَر الله اسرافیل کا شفا
انالکوارن / شفلر انل انشفل کا کبرن تدش / لش جانناتش
ایلمکاش امزناسدش / شن جبریل / مکایل / اسرافیل / عزریایل / کا
نمرن شن انبواس دا موارنش لش / خلقدش / دا لفرتلار دا لموارنا
دا اسرافیل / شا تاراماسار لتيار / ان کاد انسم دا لتيار / کش فروذ کا
ن شا داريا شن لش ماسکدش / ان کادر ان سیال ن انتيار کش
بب / کادر ند بزنی دا مردزاش لمر اشمرشاء / الله عز وجل المنذ
ا در ا منذ دنذا شن / شن اربلاش ا منذ دنذا شن شن ریش ا منذ /
دنذا شن شن مردزاش ا منذ دنذا شن لش / رایش / لش فحش دا
لش رایش ا منذ اذ عاشت / ال[ش]ال[ل] / لال / لش عاشتار لش / ان
ابر کینالا // راشبنذ

کادر المنذ کوانت انش / هر الله لبار او دا لمر کا عاشت دابش
/ دالعرشا کا هزا نسا لش غواش لش کوناش / لشغارا اشکم
نسا العرن دابش دال / تانباز / نتر کد کبال / کد مینابر / اشغر
دابوش رابنکر الله اسرافیل / شفلر انالکوارن / در ا واشش ملذش
/ کوارش یدر دیش / جنترش اشترندش / بانش کزندش الله اشمنذ
کا اش اجن / تایش بر لدا کلر سین دالذی دالجیسی / بر تمرش کوانت
ا درش ولوذن دا بواشش / ابرش / لاینترشا ان لش خلقدش لش
الرحاش / دا لش مسلماش کلرش کئل کلرادذ دال / کارایانسی / لش
الرحاش دا لش داشکارا / یانناتش اشکرش کن ل اشکرادذ / دال
داشکارایانسی / انتررشا / کد / الرخ عاش کوارب / بارایس تدش لش
// جانناتش لاینتدش

ایالش اشبارند / لش مریش / تامراش دالذی دالجیسی / دانبواس
نمر الله کوانت / لش جانناتش / ابرن / لش ایدیانناتش / انلکش دا ش
کن / تانتمیانث / برن / لش داشیدیانناتش / انلکش دا شبان دیش



His creations after death?" The dove said: "Yes, like He created them from water and He took you from the loins of your father and of your mother¹⁴. And you came out into the world as a small creature, and He raised you with His power and composed your limbs and your senses. And as such, He will kill you and will bring you back to life." The damsel said: "Dove, help me to know with certainty, for I was negligent of such, and you speak the truth in your words. Help me know what is this Paradise that you speak of, with which Allah will reward those who obey Him?"

The dove said: "Daughter of Najrab, the inhabitants of Paradise are those who obey the commandments of Allah. There, they do not die, and there is no sadness. They achieve everything they want, residing forever in castles of gold and silver and precious stones and purple. Its earth is musk, its waters are sweet, its trees and fruits are lasting; fruits of diverse tastes and colors. The inhabitants of Paradise enjoy one hundred tiers. If all the people in the world joined together, they would not be able to replicate one of the domains because in each there are marvels and riches. The first domain is of silver, and its ground is musk. The second domain is of gold, the third of pearls, and the sixth, you see in it what your eyes cannot see nor tongue speak, nor can it pass through the hearts of men. He who achieves even the smallest domain, seven castles of gold and silver and pearls and precious stones of different colors are his.

When these figures travel from their places, they ride upon animals that fly with them to wherever they want to go, until they arrive at the door of Paradise. And there a fountain with two branches emerges, and when one drinks from one of the two branches, it strips all envy and deceit and evil from the body. Afterward, they bathe in the other and become young and never become old again." And they call at the curtains of the door and make a sound sweeter than any sound ever heard. And the hours¹⁵ of Paradise answer the door, for none but Allah, praised be He, has given knowledge of this door to men, and the hours prostrated in prayer to them. And they enter with the men into Paradise. And when a man wants to enter a castle that he sees, they say to him: 'Continue on. There is a better one, alwal¹⁶ of Allah.' Then he arrives at another clear castle through which everything that is inside can be seen from the outside, and the man wants to enter. They say: 'Continue on. There is a better inn, friend of Allah.'

And they don't stop walking with him, from castle to castle, until they arrive at a castle completely enameled and encrusted with precious stones. And inside there are seventy chambers, some above others, decorated with all manner of adornments, trimmings, and brilliant celestial jewels. And they put a crown that has seventy points on his head, and in each point is a precious

لَدُنْزَالْ يَا بَلْمُ / كَا رَابِكْرُ اَللهُ اَلْشُ خَلَقَدَشْ دَا بَوَاشْ / دَا لَمَوَارَتَا دِيشْ
لَبْلَمْ بِي كُمُ لَشْ خَلَقْ دَا اَوُ / اِ تَا شَكْ دَا لَشْ لُمُشْ دَا تَبْدَرَا اَلْمَدْرَا
دَا تَمْدَرَا / اِ شَلِشْتَا اَلْمُنْدُ كَرِيْتَرْ جَكْ اِ تَا كَرِيْ / كُنْشْ بَتَانَسِيْ اِ كُنْشْ
ءَانْتِ نَشْ مِيَا / نَبْرُشْ اِ تْ شَانْتَدَ اَشْنَتَا مَتَرْ اِ تَا تَزْنَرْ / اِ رَابِكْرُ دِيشْ
لَدُنْزَالْ يَا بَلْمُ فَاجْمَا اَشْ / اِ شَبَارْ كُنْفَاجْ كَا بِيْ ءَا شَدَبْ دَا لْ نَكْرَنْتَا / اِ
تَذَرَاشْ بَارْدَدَ ءَانْتِ دِيْجْ بَارْ هَزْمَا اِ شَبَارْ / كَا كُشْ ءَا شْ لَلْجَنْ ءَا شْ كَا
دِرَاشْ كَا وَلَرْ / دُ[نَر] اَللهُ كُنَالْ اَلْشُ اَبْدِيَانْتَاشْ

دِيشْ // لَبْلَمْ يَا فَجْ دَا نَجْرَبْ لُشْدَا لَلْجَنْ شَنْ / لَشْ اَبْدِيَانْتَاشْ
اَلْمَنْدَمِيَانْتِ دَا اَللهُ ءَانَالْ / نَمَوَارَانْ يَبِيَا تَرِشْتَرْ اَلْكَنْسَرَنْ تَدْ / لُكَا
دَا شَارَنْ بَارْدَرِشْ اَلْمَنْدَمِيَانْتِ / دَا اَزْ اِ بَلْتِ اِ بِيَادَرِشْ بَارِاسِيْشْشْ اِ
دَا / بَرْبَرْ شَبِيَارْ ءَا شْ اَلْمِسْكَ شَشْ اَوُشْ شَنْ / دَلْسَاشْ شَشْ اَزْ اَلْمَنْدَمِيَانْتِ
اِ فَبْرِيْتَشْ دُرْ اَلْمَنْدَمِيَانْتِ / لَشْ فُرِيْتَشْ دَا دِيَارِشْ شَبِيَارِشْ اِ كَلْرَاشْ / لَشْ
دَا لَلْجَنْ تِيَانَانْ سِيَانْ غَرْدَشْ كَا بِيْ / تَدَشْ لَشْ جَانْتَاشْ دَا لْمَنْدَمِيَانْتِ شَا
اَجْنَتَشَانْ نَهْرِيْنْ اَنْ دَا لَشْ بَرْبَرْ اَلْمِسْكَ اِيْ مَرْ / بَلَشْ اِ رَكَازَشْ لَبْرَمَارْ
غَرْدَ ءَا شْ دَا بَلْتِ / اِ شَبِيَارْ دَا اَلْمِسْكَ اِ لَشَاغْنَدَ ءَا شْ دَا اَزْ / لَتَارَسَارْ
دَا بَالَرِشْ اِ لَشَاتَانْ يَبَا ءَانَالْ / لُكَا اِيْ اُجَشْ كَا بَوَادَنْ بَارْ نَلَانُوْ / دَا زِيْزْ
نِيْشَرْ بَرْ كُرْشَنَاشْ دَا اَنْبَارَاشْ / اِيَا لُكَا مَشْ بَا كَاَنْ غَرْدَ اَلْكَنْسَرْ [يَاتِ]
// اَلْقَصْرَاشْ دَا اَزْ اِ بَلْتِ اِ بَارْ لَشْ اِ بِيَادَرِشْ / بَارِاسِيْشْشْ دَا دِيَارِشْشْ
كَلْرَاشْ

بَوَاشْ / كُونْدُ شَلَانْ دَا شَشْ لَغَرَاشْ كَبْلَعَنْ ءَانَمَلَاشْ / كَا بَلْنِ كُنَالَشْ
دُنْدَا كِيَارَانْ فَشْتِ / لَبَوَارْتِ دَا لَلْجَنْ اِ اَلِيْ نَسَا اَنْفَوَانْتَا كُنْ / دُشْ رُمُشْ
اِ كُونْدُ بَابَانْ ءَانَالْنِ دَا لَشْ / دُشْ رُمُشْ شَكْ دَا لُكُوَارْتِ تَدْ لْ ءَانِيْزِيْ /
اِيَانَعَنْ اِمْلَدَدَ ءَانَبَوَاشْ بَنْشَا ءَانَالْتَرْ / اِ تَرَنْشَا جَبَانَاشْ كَا نَنْكْ مَشْ شَا
مُدَنْ / دَا شَشْ كَلْرَاشْ نِيْدَا بَارِاشْشْ اِ كَلْمَنْ اَلْشْ / اَسْتَرِشْ دَا لَبَوَارْتِ
اِ فَرَا اَنْشِيْدَ كَا نَنْكْ / اِيَارَنْ لَشْجَانْتَاشْ مَشْ دَلْسَا كُشْ اِ شَلَانْ / لَشْ
اَلْجُرُشْ دَا لَلْجَنْ اِ لَبَوَارْتِ كَا بِيْ كَا / اَللهُ شَبِيَاْنَهْ اِ دَدْ كُنْشَمِيَانْتِ
اَلْشْ / اَنْبَارَاشْ اَسْجَدَرِيْنْ اِ ءَا لَشْ اِيَانْتَرَنْ / كُنْشْ اَنْبَارَاشْ اَلْلَجَنْ
اِ كُونْدُ كِيَارَا / ءَان[تَر] اَشْ ءَا لَبَارَا ءَانِ اَلْقَصْرْ كَا بَا يَا // دِرَانْلَا ءَا لَشْ
اَدَالْتَنَا اِيْ اَنْرْ مَاجَرْ يَا / اَلْوَلِيْ دَا اَللهُ

ءَانَبَوَاشْ لَآغْ اِ اَنْرْ اَلْقَصْرْ كَلَرْ / كَا شَا بَرَا سَا دَانْدَا فَوَارْ تَدْ لَدَا دَانْتَرْ اِ
كِيَارَا / ءَا لَبَارَا ءَانْتَرُشَا ءَانَالْ دِرْنَلَا ءَا لَشْ اَدَالْتَنَا / اِيْ اَنْرْ مَاجَرْ بَشَدْ يَا
اَمِيْغْ دَا اَللهُ اِنْسَاشَنْ / دَا اَنْدَرْ كُنَالْ دَا اَلْقَصْرْ ءَانَلْقَصْرْ فَشْتِ / كَا لَآغَنْ
اِ اَنْ اَلْقَصْرْ كَا تَدْ ءَا شْ ءَا شَمْلَتَدْ / اِيَانَعَشْتَنْدَ ءَانَبِيَادَرِشْ بَارِاسِيْشْشْ /
كَا اِيْ ءَانَالْ شَاتَانْتِ كَمَرِشْ اَنْشْ شَبِيَارْ اَنْرِشْ / اِرَا اَدَشْ دَا تَدَشْ اَرَا اَشْ



stone that sparkles three times as bright as daylight. And his face shines like the moon, and in his hand is a scepter, and his body is covered with seventy shrouds of silk and brocade of various colors.

Like that, a woman of the houris of Paradise, with very beautiful vestments, shining like the sun, comes to him, and when he catches sight of her, the man forgets anything he has seen before. And the woman will say: 'You are my beloved, and I am your beloved.' And she sits beside him on a bed accompanied by seventy houris. And the man remains with them in perpetual grace and delightful life, close to the Lord of the world and with angels welcoming him. And they do not want anything that they cannot obtain right where they are. In Paradise, there are houris that will turn the sea sweet if they spit into it. And they have an inscription on their brows that says: 'Whoever wants a woman like me, act with obedience to my God.' In Paradise, there is a tree called the Tree of Good Fortune, that Allah, ta^ʿālā¹⁷, planted with His hand.

Its trunk is golden, its veins are silver, its fruits are crystals, its branches are corals, its leaves are enameled, and its scent is musk. In it, there are all manner of fruits of Paradise in flavor and color. In Paradise, there are trees from which flying animals come out who never urinate nor defecate, and who transport those who are obedient to wherever they want. In paradise there is a river called al-Kawthar¹⁸ that originates beneath the throne of Allah and is sweeter than honey and whiter than the milk. It runs over tiles of pearls and musky precious stones. From there flows the spring of Salsabīl¹⁹ and the spring of al-Kāfur²⁰ and the spring of Tasnīm²¹. And in Paradise, there are only pupils and eyebrows²². And the rivers in paradise are surrounded by seats and raised platforms and fruits of Paradise and drink. They never defecate; excrement leaves the body in a sweat of the best odor of musk.

The inhabitants of Paradise do not age, nor do they get sick or die. They do not experience sorrow, fright, sadness, or tribulation. Their clothes never tear or become worn. If one inhabitant of Paradise put his hand in the world, there would not be a blind person who could not then see, a dead person who would not be revived, a non-believer who would not believe, a sick person who would not become healthy, nor salty water that would not become sweet. If one of the inhabitants of Paradise drew his face near the Earth and spit on it, everything would turn to musk. If one of the inhabitants of Paradise exposed his face to the Earth, the heat of the sun would become like that of the moon. And if the people knew of the delights of Paradise, they would die because they desired it so much, and it would not suffice to simply hear someone tell of the graces of Paradise and

إِ وَرَيْسِيْنَاشُ إِ جَيْشُ / سَالَاشْتَرِيْلَاشُ كَلَرَا فِكْدَشُ إِ بُنَا زَلَا أَنْ / أَنْ كُرُنْ
ءَانْلَكِيَاشُ كَا تِيَا شَاتَانَتْ / رِنَكِنَاشُ ءَانَكْدُ رِنَكُنْ أَنْبِيَا ذَرَا بَارَا / سِيْشُ
كَ رَالْنَبَرِ تَارَاشُ جُونَدَشُ إِ شَكْرُ / كُمْ لَلَنْ إِيَانُ شَمَنْ أَنْبَارِ دُغْ إِ شَبْرَا /
شَبَارَاشَنْ شَاتَانَتْ كُرَبَارْتَرَشُ دَا شَادَ / إِ بُرْكَدُ دَا ذِبَارَشَشُ كَلَرَاشُ

ءَاشَتْ [ن] دُ // أَشِي بِيَا نَالَا أَنْمَجَارُ دَا لَشُ الْخَرْشُ دَالْجَنْ / كُنْ أَتَبِيْشُ
مِيْ هَارْمُشُشُ رَالْنَبَرْتَاشُ / كُمْ ءَالْشُلُ كَا كُنْ لَيْبَتْ دَالُ الْبِيْذُ ءَالْنَبَارَا /
نُذْ كُونَتْ أَبَشَتْ إِ دَرِ لَمَجَارُتْ ءَارَاشُ / مَ أَمْدُ إِ يَشِيْ تَامَدُ إِشِيَا نَبَشَا
ءَانْبَرُ / دَالُ ءَانَنْ كَمْ أَكْنَبَدُ دَا شَاتَانَتْ / الْخَرْشُ إِ كَادُ ءَالْنَبَارَا كُنَالْشُ
ءَانْعَرَسِيْ / فَا نَكْنَتَا إِ بِيْذُ دَالْأَيْشُ ءَالْنَبَارِ نَذُ / دَالْشَانُزُ دَالْمُنْدُ إِ لَشُ
الْمَلَكَاشُ دَنْدُ / اَلْسَلَامُ شَبْرَالُ إِ نَدَاشَانُ كَشُ كَانَلُ / اَلْكَنْسَنْ إِيْ دُنْدَا
شَا ءَاشْتَنْ ءَانَالْجَنْ إِيْ / الْخَرْشُ كَا شِي ءَاشْكِيَا شَانُ ءَانَلَمُزُ شَا تَرُ /
نَرِيْ دَلْسَا لَمَزُ إِيْيَانَانُ ءَاشْكُرْبُ / ءَانْشُشُ فَارَانْتَاشُ كَا دَرَا كِيَا نَدَاشَايِ
/ اَلْكَنْسَرُ أَنْمَجَارُ كُمِيْ إِيْرَا كُنَلُ إِيْ / دَانْسِيْ دَا مِشَانُزُ ءَانَالْجَنْ إِيْ أَنْزُبَلُ
/ كَا شَا لَمْ ءَالْزُبَلُ دَا لَبْوَانُ أَبَانْتَرَسُ // كَالُ بَلَنْتُ اَللَّهُ تَعَالَى كُنْشُ مَنْ

كَاشُ / تُزْنُكَ ءَاشَدَا أُرُ شُشُ بَانَشُ دَا بَلَتْ / شُشُ فُرَيْدَشُ كَرِشْتَلَاشُ
شُشُ رَمُشُ كُرُ / لَاشُ شُشُ فَجَشُ ءَاشْمَلْتَدَشُ شَغْلُرُ الْمِسْكَ / ءَانَالُ
إِيْ دَا تَدَشُ لَشُ نَتْرَلَا زَشُ دَا فُرُ / بِيْشُ دَالْجَنْ ءَانْشَبْرُ إِ كَلُرُ ءَانَالْجَنْ /
إِيْ أُرَبَلَاشُ كَا شَلَانُ دَالْشُ اِنْمَلَاشُ / وَرَنَاسِدَشُ بِلَنْتَاشُ كَا نُنْكَ أُرُنْ
/ نَهْرَانُ رُذَارُ نَنْغَنْ كَا لِيَا بَنْ أَلْشُ / أَيْدِيَا نَتَاشُ أَدْنَدَا كِيَا بَارَانُ ءَانَالْجَنْ
/ إِيْ نَرِيْ كَا شَا دَرَا اَلْكُونُزُ كَا شَلَا / دَابَشُ دَالْعَرُشَا كَا ءَاشُ مَشُ دَلْسَا
كَ مِيَالُ / إِ مَشُ بَلَنْكَ كَا لَاجَا كَا كُرَا شَبْرَا / لُشْشُ دَا بَارَلْشُ إِ بِيَا دَرَشُ
بَارَاسِيْشُشُ / اَلْمِسْكَدَشُ كَا مَنُ دَا إِيْ لَفَوَانْتَا دَا سَاسِيْبِلُ / إِ لَفَوَانْتَا دَا
اَلْكَافُرُ لَفَوَانْتَا دَا تَسْنِيمُ / إِيْ إِيْ ءَانَالْجَنْ شُشُ لَشُ لَيْلَشُ إِ لَشُ [سَا]
جَشُ // إِ لَشُ رِيْشُ دَالْجَنْ تَدَشُ سَارَكْدَشُ / دَا كَتَرَادَشُ إِ دَاشْتَرَدَشُ
إِ فُرَيْدَشُ دَا / لَلْجَنْ إِ بَابَرَجَاشُ نَهْرَانُ رُذَارُ نَنْغَنْ / شَلَا لَدَا جَشِيْشُ
ءَانْشُدُ دَا مَاجِرْغَلُرُ / كَا اَلْمِسْكَ

لَشُ مَرْدُزَاشُ دَالْجَنْ نُشَا ءَانُ / بَاجَاسَانُ نَ ءَانْفَارْمَنْ نِمُوَارَانُ نِيَا /
يَا نَ بَاشَرُ نَ ءَاشَبَنْتُ نِيْرَشْتَارُ نِيْرَبْلَسِيْنُ / شُشُ رُيْشُ نُنْكَ شَا رُيْشُ نِيْشَا
ءَانْبَا / جَاسَانُ شِي أَنْ دَا لَشُ دَالْجَنْ بِيْشِيَاشَا / شَمَنْ ءَانَالْمُنْدُ نَكَادَرِيْ
سِيَاغُ كَا نُ / بِيَاشَا نِمُوَارُتْ كَا نُ رَإِيْكَشَا نَدَا / شَكَارَايَانْتَا كَا نَكَارَايَاشَا
نَ ءَانْفَارْمُ / كَا نَشْدَشَا نَاوُ شَلْدُ كَا نَفُوشَا دَلْسَا / شِي أَنْ دَا لَشُ دَالْجَنْ
أَشْمَشَا شِي كُرُ اَلْتِيَا رُ / إِيَا جَشَا أَشْلَبُ ءَانَالُ تَزُنَرِيْ تَدُ اَلْمِسْكَ / إِ شِي
أَنْ دَا لَشُ دَالْجَنْ شَكَشَا شَكَرُ أَلُ / ت[يَا]رُ تَزُنَرِيْ لُ كَلُرُ دَالْشُلُ إِ دَا
لَلَنْ // إِ شَلْشُ جَانْتَاشُ شِيْبَاشَانُ لَشُ دَالْأَيْتَاشُ / دَالْجَنْ مُرَبِنْ تَدَشُ
بُرُ شَدَاشَا إِ نَبَشْتَرِيْ / نَنْغَنْ أَدَا زِيْرُ لَشُ غَرَسِيْشُ دَالْجَنْ نِيْشُشُ مَرُ
/ بِلَشُ دِيْشُ لَذُنْزَالُ يَا بَلَمْ بَرُ شَامَا جَنْتَا / دَا أَكَالُ أُبْرُونُ لَشُ أَبْرَنْتَاشُ
يَا بَلَمْ / دَا أَكَالُ شَانُزُ تَنْغَرَنْدَا كَا تْ دَرَا شِيْ أَكِيدُ / ءَانْمُكْرُسَنْ أَمْرُ مِيْ
غَرَنْدَا كَا نُنْكَ سَا / سَرَا دَا شُشَارِيسِيْ إِ بِيْدَانْسِيْ قُشْتُ كَالُ / ءَانْكُوانْتَارَا



its marvels." The damsel said: "Dove, the believers worked in order to attain that Paradise. Dove, for this great God of whom you speak a great love has fallen upon my heart. I will never stop serving Him and obeying Him until I find Him. Now help me understand the pain of whoever disobeys Allah and consumes his divine sustenance and worships another God besides him."

The dove said: "Whoever disobeys Allah, their pain is the fire of Hell. They do not live or die, and every day their pain is duplicated. They are captives in the fire. Their captivity is never revoked, nor their pain alleviated, nor their sadness consoled, nor their darkness illuminated, nor their complaints heard, nor their voice pitied. Their sadness is strong, their loneliness is deep, and their water is poison, their chains are iron, their punishment is painful, their firewood is rocks and people. The iron does not yield, nor does the fire die, nor does their pain end. There they remain for countless time. Their shirts are burning tar, their shoes ignited pitch, their clothes are made of flaming sulfur, their caps are red-hot iron. And above them are strong angels who turn them with flaming iron hooks, their drink is molten copper.

Hell²³ has seven gates, and from gate to gate is a journey of five hundred years. The first gate is named Jahannam because it consumes the flesh of the non-believers. The second is called Lazā because it consumes their feet and hands. The third is called Saqar because it is blazes. The fourth is called al-Huṭama because its fires pass over every body part. The fifth is called Saʿīr because its fire never dies. The sixth is called al-Jahīm because one spark from its fire will burn the whole world. The seventh is called al-Hāwiya because whoever enters never leaves. Inside it is the well of al-Habhab, and when it opens, its fire burns all the other fires of Hell²⁴. And the fire of Hell is dark black, and upon each gate of Hell there are one thousand hills of fire and on each hill there are seventy-thousand hills of fire. And Hell speaks on the Day of Judgment and says: 'God, cause ardor and strength to grow within me so that I can take revenge today on those who have disobeyed you.' And when they throw the non-believers inside, they shed tears until they dry up, and blood until there is no more, and matter until they are desiccated.

And they cry so much that if you threw ships into their tears, they would sail as they do in the sea. And they are never pitied. And when the people see Hell, they fall dead from fear and no one begs for anything except themselves. Mothers flee from their children, and children from their mothers. And the youth have become hoary. When your young men are taken to the fire, they say: 'Oh, our youth! Bad fortune! Well, the fire will be our new home!' So many beautiful women will go about saying: 'Oh, our handsomeness and beauty is wasted! Well, the fire is our new

هَمْأَا أَشْبَارَ كَا شَارَ لَبَانٍ / دَا كَيَانٍ دَا شَبَادَا سَا أَذْ أَلَلَّهْ إِ كَمَا شُ أَرْزَقَا / إِ
شَبْرَا أَ أَتْرَ شَانَرِ مَانْشُ دَالْ

دِيْشُ لَبْلَمْ / كَيَانْدَا شَبَادَا سَا أَذْ أَلَلَّهْ شَبَانِ عَاشُ / عَالْفَوَاغُ دَا جَهَنَّمُ كَا
نَمُوَارَانِ نَبَايَانِ / إِ كَدِ دِي لَاشُ كَارَاسَانِ بَانَ شَبْرَا بَانَ / شُنْ كَتَبَشُ
عَانَالْفَوَاغُ كَا نَنْكَ عَاشُ / كِتْ شَكْتَبَارِي نَالِيْبَنَاسِدْ شَبَانِ / نِ كُنْشَلْدْ
شَبْرَشَتَارِ نِ عَاشْكَلَرِاسِ [د] شُ // عَاشْكَرَادْ نِ أَدَشْ شَشْ كَاشَشِ نِ
أَيَبَدْ / شَبْرُ شَبْرَشَتَارِ عَاشُ فَوَارَتَا شَشْلَرِ عَاشُ فُنْدُ / شُ أَوْ عَاشُ بَسْنُ
شَشْ أَرَاشُ شُنْ فَيَارَشُ / شَبَانِ عَاشُ ذَلْشِ شَلَانِ عَاشُ بِيَادَرَشِ إِ جَا
/ نَتَاشُ نَشَا رَاغَلْ شَفِيَارِ نَشَا مَتْ شَفَوَاغُ / نَشَا أَكَبْ شَبَانِ أَلْ عَاشْتَنِ
تَيَانَبَشِ شُنْ / كَوَانَتْ شَشْ كِمَشَشْ عَاشُ أَلْكَتَرِنِ أَرْدِيَا / نَتَا شَشْ
كَلَسَشْ بَارَ عَانَسَانِدْ شَشْ رُبَشُ / شَفَرَا فَلَمَانَتَا شَشْ نَبَاتَا شُ فَيَارِ رَشِيَا
/ نَتَا إِ شَبْرَا عَالَشُ الْمَلَكَا شُ فَوَارَتَا شُ كَا لَشُ / تَزَنَارَنِ كُنْغَرَفِيْشُ دَا
فَيَارِ فَعَانَتَا / شَبَانِ جَا عَاشُ كَبْرَا دَارَاتْدُ

جَهَنَّمُ تَيَانَا / شَبَانَا بَوَارَتَشُ دَا بَوَارَتِ أَوَارَتِ أَنْدُ / دُرْ دَا كَيِنَانْتَشُ
أَشْشُ لَبْرَمَارِ شَا لَمْ جَهَنَّمُ / بَرْكََا كَمَا لَشْ كَزَنَاشُ دَا لَشْ كَافَرَا شُ لَشَا
/ غُنْدُ شَا لَمْ لَطَا بَرْكََا كَمَا لَشْ بِيَادَا شُ / ! [مَنْ] لَتَارَسَارِ شَا لَمْ سَقَرُ
بَرْكََا عَانَسِيَانَدَا // لَكُوْرَتِ شَا لَمْ أَلْخَطَمُ بَرْكََا تَرَشِيْشُ شَفَوَاغُ / تَذَشُ
لَشْ مِيَانَبَرَشُ لَكِنَتْ شَا لَمْ سَغِيْرُ بَرْ / كَا شَفَوَاغُ نَنْكَ شَا مَتْ جَمَشُ
لَشَايَشَانِ / شَا لَمْ أَلْجَحِيْمُ كَا أَنْ سَانَتَالْ كَامِرِي تَذُ / عَالْمُنْدُ لَشَاتَانِ شَا
لَمْ أَلْهَوَايِ كَا كَيَانِ / عَانَتَرَرِ عَانَالْ نَنْكَ شَلَا جَمَشُ عَانَالْ عَاشَتْ عَالْبَرْ /
دَا أَلْهَبْهَبُ كَا كُونْدُ شَا أَبْرَا كَامِ أَلْتَرُ / فَوَاغُ دَا جَهَنَّمُ إِيَالْفَوَاغُ دَا جَهَنَّمُ
عَاشُ / نَاغُرْ عَاشْكَرُ شَبْرَا كَدِ بَوَارَتِ دَا جَهَنَّمُ / أَيِ مِلْ كَبَاشَشُ دَا
فَوَاغُ عَانَكْدُ كَبَاشُ شَا / تَانَتْ مِلْ كَبَاشَشُ دَا فَوَاغُ إِ دَرَا جَهَنَّمُ / عَالِذِي
دَا لَجِيْسي شَانَرِ كَارَاسَا عَانَمِي / عَالَزُودُ إِ لَفَرْتَلَارِ بَرْ كَا تَمَا أَيِ بَانْغَنَسُ /
دَا أَكَالَشُ كَا تَا دَا شَبَادَا سِيَارِنِ إِ كُونْدُ / لَشْ عَاجِنِ دَانْتَرِ لَرْنِ لَغَرْمَشُ
فَقَشَتْ كَا شَا / عَانَشَعْنِ إِ شَنْغَارَا فَشَتْ كَا شَا أَكَبِ إِ مَتَا / رِي فَشَتْ كَا
شَا دَا شَا كَنْ

إِ لَرْنِ ت[نَتْ] // كَا شُ عَاجَبَانِ نَبَاشُ عَانَشَشُ لَغَرْمَشُ كُرَارِيْنِ / كُمْ
عَانَلَمَرِ إِ نَنْكَ شُنْ أَيَبَدَشُ إِقُونْدُ / بَارَنِ لَشَجَانَتَا شُ أَ جَهَنَّمُ كَبْرَنِ أَمَرْتَا
/ سِدْشُ دَا شَتَامَرِ إِ نَزَوَاغُ نَبْغَنِ شُنْ بَرْ / شِي فَيَرِنِ لَشْ مَدَرَا شُ دَا لَشْ
فِيْجَشُ إِ لَشْ فِيْجَشُ / دَا لَشْ مَدَرَا شُ هَزَارُشَا أَنْ كُنْشَشُ لَشْ مُسْشُ /
بَوَاشُ كُونْدُ لَشْ مَسْأَبَشُ شُنْ لَابَدَشُ أَلْ / فَوَاغُ دَرِيَانْدُ أ نَوَاشُ جَبَانْتَدُ
مَلْ أَبَانِ / تَرْدَشُ بَوَاشُ عَالْفَوَاغُ إِ دَا شَارُ نَوَاشُ مَرْدُ كُو / نَبَشُ مَجَارَا شُ
فَارْمَشَشُ كَا إِرْنِ دَرِيَانْدُ أ نَوَاشُ / فَارْمَشَرِ إِ بَالَدُ مَلْ عَانَبَالَا دَا بَوَاشُ
كَا / عَالْفَوَاغُ عَاشُ نَوَاشُ مَرْدُ كُونْتَشُ يَبَاجَشُ / كُنْشُ كَا إِرْنِ أَلْفَوَاغُ



home!' So many hoary old people that will go to the fire saying: 'Oh, our grey hairs and frailty are poorly spent! Well, the fire will be our new home!' They will be abhorred by Allah and parted from His piety, removed from their belongings; their hands tied, their necks chained, their tongues ignited, their faces black, their sadness long, their pain enduring. Hungry, thirsty, painful, saying: 'Your punishment already encompasses us, so sad are we for our failures.' If they complain, no one pities them. If they clamor, no one responds. They say: 'God, we have erred. Alleviate our pain for just one day.'

Then a black cloud of fire rises, and they demand water, and they think that they will show mercy upon them in the form of water. And rocks rain upon them and boiling water washes over them. They eat fire, they drink fire, and upon fire they sleep. Burning, they call to Malik²⁵. Allah says: 'Malik, respond to the disgraced.' At that moment, Malik says to them: 'Those who have received punishment, what do you want?' They say to him: 'Malik, give us a drink of water to refresh our bodies.'

At that moment, he gives them water to drink from al-Jahīm that enters their mouths and demolishes their teeth and burns their bowels and melts their flesh. It makes their brains boil in their heads. If one drop of this water fell on the Earth, the people would die from its stench. Around every gate in Hell there are one thousand seas of fire, the length of which is a journey of five hundred years. In each sea, there are a thousand cities of fire, and in each city, there are one thousand wells of fire, and in each well, there are one thousand houses of fire, and in each house there are one thousand fountains of fire, and from each fountain, one thousand rivers of fire emanate. If one drop of that water fell on the Earth, it would burn the whole world. There is nothing more abhorred in the power of Allah than those who are in the fire."

At that moment, the dove departed and left the little damsel saying: "My sadness, oh, woe is me! How little I knew about my creator. Woe to the idolaters in Hell and in its punishment. Oh, woe is me. What will become of me when I come before my God for judgment, and the weight will be placed, and the bridge will be stretched forth?²⁶ Woe is me on that day!" And she sighed and fainted and did not remember anything until three days later when the news reached her father. And he came to see her and said: "Daughter, pleasure of my eyes, what is your condition? What have you heard? For my heart has broken from your poor condition." At that moment, the damsel rose, pale and crying, and said: "Father, defend me with Allah from the fire of Hell and its punishments, which take no pity on the old for their age nor the young for their youth, nor on the woman for her frailty."

دَرْيَانْدُ اُنُوَا / شَشْ كَنْشْ اِ فَلَكَازْ مَلْ غَشْتَدَ بُوَاشْ اَلْفَوَاغْ / اَا دَا شَارْ
نُوَاشْ مَرُوْ شَارُوْ اَبْرَدَشْ دَا اَلَلْهْ / اِيْبَرْتَدَشْ دَا شِيْدَدَ دَا شَبَادَشْ
دَا شَشْ / [بِيَا] نَاشْ لَغْدَشْ شَشْ مَنَشْ اَنْكَدَانْدَشْ شَشْ // كُوَالَشْ
اَلْنَسَانْدَشْ شَشْ لَانُوْشْ نَاغَرَشْ شَشْ / كَرَشْ لَرِغْ شَرِشْتَارْ دَرَنْتَا
شَبَانْ هَنْبَرِيَا / نَنْشْ شَادِيَانْتَشْ دَلْشَشْ دَرْيَانْدُ يَنْشْ اَبْرْ / كْ شَبَانْ
تَرِشْتَاشْ دَا نَشْتَرَشْ بُرْ لُكََا دَا / فَلَاسْمَشْ شَشَا كَاشْنْ لَنْشْ اَبِيْدَنْ
شَكْلَمَنْ / نَلَاشْ رَاشْبَنْدَانْ دَرَانْ شَانَرْ فَوَاْمَشْ / يَارْدَشْ اَلْبِيْنَاَسَا شَبَرَا
نَشَانَرْشْ لَبَانْ اَنْ / ذِي شَلْ

لُوَرْ لَابَنْتَشَا اَنْتَبَا نَاغَرْ دَا فَوَاغْ / اِيَالَشْ دَامَنْدَنْ اَوَا اِ بِيَانَشِنْ كَا لَشْ
اَبِيْدَنْ / كُنْ اَوَا اِ لُوَابَا شَبَرَا اَلَشْ بِيَادَرَشْ اِ اَوَا بِلَانْتَا / كَا لَشْ تَرِشْبَشْ
دَا فَوَاغْ كُمانْ دَا فَوَاغْ / بَابَانْ اِ شَبَرَا فَوَاغْ شَا اَكُوَاشْتَنْ شَبَرَا فَوَاغْ /
كَلَمَنْ اَمَالِكْ دَرَا اَلَلْهْ يَا مَالِكْ رَاشْبَنْدَا اَلَشْ / لَرَزْدَشْ لُوَرْ دَرَا لَاشْ مَالِكْ
يَا اَكَالَشْ كَا شَا اِ / اَنْشَنْدَ شَبَرَا لَشْ كَا كَارَايشْ دَرَانْلَا يَا مَالِكْ / دَنْشْ اِ
بَابَازْ اَنْ بَابِدْ دَا اَوَا كَا رَافِرِيَا نُوَا / شَشْ كُوَارَشْ

لُوَرْ دَلَاشْ اِ بَابَازْ اَوَا دَالْ [لَجِيْم] // كَا اَنْتَرْ بُرْ لَشْ بَكَشْ اِ دَارِبْ لَشْ
دِيَا / نَتَاشْ يَبْرَشْ لَشْ اَنْتَرْشْ اِ دَارْتَا لَشْ كَرْ / نَاشْ هَرَا بِلَرْ لَشْ
مَادَلَشْ اَلَنْشْ كَبَاسَشْ كَا / شِي اَنْ عَتْ كَبَاشَا شَبَرَا لَتِيَارْ دَا اَكَالْ / اَوَا
مَرِيْنْ لَشْ جَانْتَاشْ دَا شَهَادَرْ شَبَرَا كَدْ / بُوَارْتْ دَا جَهَنَّمْ اَنِي مَلْ مَرَاشِي
دَا فَوَاغْ دَا / اَنْدَزْ دَا كِنِيَانْتَشْ اَنْشِي اَنْكَدْ مَرْ مَلْ / سَبْدَدَاشْ دَا فَوَاغْ
اَنْكَدْ سَبْدَدْ مَلْ / اَلْجَبَاشْ دَا فَوَاغْ اَنْكَدْ اَلْجَبَا مَلْ كَشَشْ / دَا فَوَاغْ
اَنْكَدْ كَشْ مَلْ فَوَانْتَاشْ دَا فَوَاغْ / دَا كَدْ فَوَانْتَا شَلَانْ مَلْ رِيْشْ دَا فَوَاغْ
/ كَا شِي اَنْ عَتْ كَبَاشَا دَا اَكَالْ اَوَا اَلَنْتِيَارْ / اَبْرَشَرِي نَدْ اَلْمَنْدْ اِ اَنْ اَنِي
كَشْ مَشْ اَبْرَدْ / اَنْبَدَارْ دَا اَلَلْهْ كَا لَشْ دَا لَفَوَاغْ

لُوَرْ فَوَاشَا / لَبْلَمْ اِ كَاذْ لَذَنْزَالْ دَرْيَانْدُ يَا تَرِشْتَارْ دَا مِي / يَا تَرِشْتَارْ كَا
بَلْ اِ شَا اِلْ مَكْنَسِيْمِيَانْتْ / [كُنْ مِي] كَرِيْدَرْ غَوِيْ دَا لَشْ شَارِيْدَرَاشِي //
دَا لَشْ اِدَلْشْ اَنْجَهَنَّمْ اِيَانَشْ بَانَ غَوِيْ / دَا مِي كَا شَارْ دَا مِي كُونْدْ مَا
بَرَزَا دَالَنْتَا / دَا مِشَانَرْ اَلْكَوَانْتْ اِ شَا بَرَزْ اَلْبَاشْ اِ شَا / تَانْدَارْ اَلْصِرَاطْ
تَرِشْتَا دَا مِي اَكَالْ / ذِي اِ دِي اَنْ شَشْبَرْ اِ كِي اَمَرْتَاسِدْ اِ نْ / رَاكُودْ شِيْنْ
اَبَارَاشْ دَا تَارَاشْ دِيْشْ فِشْتْ / كَا لَآغْ لَنَوَابْ اِ شَبْدَرَا اِ بِنْ اَبَازَلْ اِ دِيْشْ
/ يَا فِجْ بَلَزَارْ دَا مِشْ اُجَشْ كَا اَشِي تَفَاجْ / كَا اَشِي اَبِدْ كَا مَا اِ كَابَرَنْتَدْ
كُنْتْ مَلْ / مَكْرَشِنْ لُوَرْ لَابَنْتَشَا لَذَنْزَالْ دَامْدَدْ لَرْ / نَدْ دَامْدَدْ دَا كَلَرْ اِ
دِيْشْ يَا بَدَرَا دَا فَايَا / نَدَمَا كُنْ اَلَلْهْ دَا لَفَوَاغْ دَا جَهَنَّمْ اِ دَا شَشْ / بَانَشْ
اَكَالَشْ كَا اَنْ اَبِيْدَرْنْ اَلْبِيَاغْ / بَرْ شَبَا جَاسْ نِ اَلْجَكْ بَرْ شَبَا كَانَاَسْ نِ اَلْ
/ مُجَارْ بَرْ شَفْلَكَاَرْ



The king said: "Daughter, have you seen something in your sleep or are you bewitched?" She said to him: "Father, first, ask for pardon from Allah, my God and your God. Leave the service of idols, those who neither hear nor see, who harm and from whom we do not profit." At that moment, the king commanded that her idol be brought, and he said to her: "Daughter, this is your God and my God, and we do not know another like him. Return to your senses and serve your God and do not be mistaken." She said: "Father, you are mistaken. Leave the service of idols, and say that there is no god except Allah, alone, without equal. His throne is in the heavens, and on Earth is His power and dominion." When Iblis, may Allah curse him, heard the name of Allah, he left the idol, fleeing, and said: "King Najrab, something new has happened in your kingdom, and so I will never return to your idol again."

This worried the king greatly, and he to his daughter: "Daughter, revert to what you were and do not leave your laws nor draw away from it." And his daughter said: "Father, leave me for a little." As soon as he left her, she went to her idol and crumbled it completely. And she took the gold and silver and pearls from the idol and gave them to the poor in service of Allah. And her father came and found the idol broken and said: "Daughter, you have done a very repulsive thing. If another had done this, I would have tortured him gravely." She said: "Father, if it were a god, like you say, it would not have allowed me to destroy it. My God, the one I serve—Creator of the creations, He who gives sustenance, Keeper of blessings—nothing hurts Him." The king said: "Daughter, revert to what you were, otherwise I will punish you with great pain." And saying this, he went away and left her. Then, the damsel returned to her fasting and prostrated in prayer²⁷ and ate barley bread. She begged Allah to send the dove, and it came and found performing prayer.

The dove bestowed peace upon her²⁸, and she returned this peace and said: "I am very happy that you came. I believe in Allah, and I serve Him, and I do not consider anyone His partner." The dove said: "Daughter of Najrab, be happy that Allah has accepted your repentance and has pardoned your sin the moment you abandoned the service of idols. Peace be upon you, and may Allah's mercy and his benediction be upon you as well." And the dove left, and the damsel returned to prayer and to fasting, begging Allah to save her from the pain of Hell. And her deeds were made known throughout the kingdom. The people gossiped about her, and rebuked her to the king saying: "If you allow your daughter to continue like this, you will lose your kingdom." And the king took great heed, and he went to her and told her: "Daughter, turn away from what you are, and do not make me lose my kingdom and do not part from our lord."

دِيْشْ ءَالْزَايْ يَا فَيْحْ اَشْبِيْشْتْ / اَلْعُغْ ءَانْتَذَرْمُزْ اُ ءَاشْتَشْ هَاجَرْدَ دِشْلَا / يَا
بَدْرَا اَنْتَاشْ دَاْمَنْدْ بَاَزْدَنْ اَدَ اَللهُ // مْ شَانَزْ اَتْ شَانَزْ دَاشْ ءَالْشَارِيْسيْ
دَا لَشْ / اِذْلَشْ اَكَالَشْ كَا نْ اَيَانْ نِبَاْءَانْ نَوَاَزَانْ / اِنْ اَبْرِيَاَجَنْ لَوْرْ مَنْدْ
ءَالْزَايْ تَرَاَرْ شْ اِذْلْ / اِشْلْ يَا فَيْحْ ءَاشْتَا ءَاشْ تَشَانَزْ اِمِشَانَزْ / اَكَالْ كَا
نْ كُنْشَامُشْ شِيْنْ اُ ءَالْ تُوْنْتَا ءَانْتْ / شَانْتِيْ اِشْرِيَا اُتَشَانَزْ اُنْشَاشْ يَاَرْدْ
/ دِيْشْ ءَالْ يَا بَدْرَا تْ ءَارَاشْ ءَالْيَاَرْدْ دَاشْ ءَالْشَا / رِيْسيْ دَا لَشْ اِذْلَشْ
اِذْ كَا نْ اَيْ شَانَزْ شِيْنْ / اَللهُ شْلْ شِيْنْ اَبْرَسَاَرْ ءَانَالْسِيَاَلْ ءَاشْ شِيْنْ اَلْعَرْشَا /
اُ ءَالْتِيَاَرْ شِيْتَاَشْتَدْ اِشَانْرِيْ كُوْنْدْ / اَيْ اِئِلْسْ مَلْدَغْلْ اَللهُ ءَالْتَنِيْرَمِيَاَنْتْ
/ دَا اَللهُ شْلْ دَا لِيْدْلْ / هِيَاَنْدْ اِيَاَلْ كَا دِزِيْ يَا رَايْ نَجْرَبْ يِ شَا اِئْبَدْ
ءَاَنْتْ تِيَاَرْ اَنْ / فَاجْ كَا نَتْرَنْزَا اَتْ اِذْلْ ءَانِجَمَشْ تَمْ ءَالْزَايْ / بَرَاَشْتْ
عَرْنَدَا يِيَاَنْشْ اِذِيْشْ اُ شَفِيْحْ يَا / فَيْحْ تُوْنْتَا دَا لُكَا ءَاشْتَشْ اِنْ اَفَوَالَشْ /
[تْ لَآيْ] نِيْتَا اَبْرَتْ [اشْ] اُ ءَالْ

اِشْلَا شِيْنْ لَفِيْحْ // يَا بَدْرَا دَاشِمَا اَنْبُكْ بُوَاشْ لَوْرْ دَاشْلْ / اِ فَوَاشَا ءَالْ اُ
شِيْدْلْ اِيَاَشْمَانَزْلْ تَدْ اِتْمْ / ءَالْزْ اِلْبَلْتْ اِلَشْ بَاَزْلَشْ دَا لِيْدْلْ اِبْرِيْتَلْ اُ
لَشْ / بِيْرَاشْ ءَانْشَارِيْسيْ دَا اَللهُ اِيْنْ شَبْدَرَا / اِ هَلْ لِيْدْلْ كَاَرْدْ اِذِيْشْ
يَا فَيْحْ فَاجْ / اَشْ كُشْ مِيْ عَرْنَدَا كَا شِيْ اِتْرْ لْ اِيْبَاشَا / فَاجْ بَاَنْزَلْ اِيْ
كُنْشَامُشْ فَوَاَزْتَاشْ / دِيْشْ ءَالْ يَا بَدْرَا شَفَوَاشَا شَانَزْ كُمْ / تَذَرَاَشْ نْ
شَا اَبْرِيْ دَاشِدْ ءَاشْمَانَزَرْ / كَا مِشَانَزْ ءَالْكَايْ شِيَاَرْبْ خَلَاَقْدَرْ دَا لَشْ /
خَلَاَقْدَشْ ءَالْكََا دَ لَشْ اَلْرُزْكَاشْ تَاَنْدَاَرْ / دَا لَشْ غَرْسِيْشْ نُلَا دَنْ كُشْ
نِنْعَنْ دِيْشْ ءَالْزَايْ / يَا فَيْحْ تُوْنْتَا دَا لُكَاَشْتَشْ شِيْنْ تَا بَاَنْرَا / بَاَنْ فَوَاَزْتَا
اِ دِزِيَاَنْدْ ءَاشْتْ فَوَاشَا اِ دَاشْلْ / بُوَاشْ بُلْبِيْشَا لَذَنْزَالْ ءَانْدِيْتَرْ اِ هَزَاَرْ
اَلْصَلِيْ / اِ كَمَاَرْ بِيْنْ دَا سَابَدْ اِ رُغْ اَذْ اَللهُ كَا لَا / ءَاْنِيْ [شَا لَبْلَمْ اِ بِيْلَا اِ]
// [هَلْ لْ هَزِيَاَنْدْ اِلْصَلِيْ]

اِذِيْ اَلْسَلَامْ شُبْرَاَلْ اِ تُوْنْ ءَالْسَلَامْ اِ دِيْشْ يَشِيْ / مِيْ اَلَاْغَرَا كُنْتَبَاَنْدْ
يُكَارَا كُنْ اَللهُ / اِ لَا شَرْبْ اِ نُبْنُغْ اَبْرَسَاَرْ كُنَالْ دِيْشْ لَبْلَمْ / يَا فَيْحْ دَا
نَجْرَبْ اَلَاْغَرَا كَا اَللهُ اُ رَاسَاَبْدْ / تْ رَاِبِنْتَانِيْسيْ اِ بَاَزْدَنْدْ تَبَاَكْدْ لَوْرْ / كَا
اَشْ دَاشِدْ ءَالْشَارِيْسيْ دَا لِيْدْلْ ءَالْسَلَامْ / شَا شُبْرَا تْ اِ بِيْدَدْ دَا اَللهُ
شَاءْ شُبْرَا تْ / اِ شَبَانْدِيْسيْنْ اِ فَوَاشَا لَبْلَمْ اِ تُوْنْتَا لَذَنْزَالْ / اِ هَزَاَرْ اَلْصَلِيْ اِ
دِيْتَرْ اِ رُغَرْ اَذْ اَللهُ كَا لَشْلَبِيْشَا / دَا لَبَانْ دَا جَهَنَّمْ اِ بُلْبُكُشَا شَفَاْجْ ءَانْتَدْ /
شُرَايْنْ هَبْلَبِيْنْ دَاَلْ لَشْ جَانْتَاَشْ رَاَاتَبِيْنْ / اَلْزَايْ دِزِيَاَنْدَلَا شَدَاشْشِيْ اُ تَفِيْحْ
اَشِيْ كُمْ / ءَاشْتْ بَاَزْدَاَرْشَا اِ تُوْزَابِيْنْ اِ تَمْ ءَالْزَايْ / مِيْ عَرْنَدَا كِيْدَدْ اِ فَوَاشَا
اُ ءَالْ اِشْلَا / يَا فَيْحْ تُوْنْتَا دَا لُكَاَشْتَشْ اِ نَمَا ءَاْجَاشْ اَبَاَرْ / دَاَرْ مِرَايْنْ نِيْتَا
اَبْرَتَاَشْ دَا نَوَاشْتَرْ شَانَزْ



His daughter said to him: "Father, I call you to the service of Allah, and you call me to serve idols. Father, obey Allah and say what I say, that there is no god except Allah, alone, who has no partner. And Allah will give Paradise to you and will save you from the fire of Hell." The king said: "Daughter, if you do not deviate from what you have become, I will cut off your hands and expel you from my kingdom." She said: "Father, I will not turn from the words 'There is no god except Allah.'" Her father said to her: "Daughter, I am afraid that you will repent when it is too late. If you do not turn away from what you are, I will cut off your hands and banish you to the mountains with the wild animals. You will not be able to survive without your hands." Ka'bu al-Akhbār said that the damsel grew in none but her devotion to Allah, the Exalted. The people spoke about her. Some said: "She has gone crazy." Others said: "She found a better law than that of her father." The storyteller said that her father returned to her and said:

"Daughter, turn away from what you are. If you do not, I will do what I have said." She said: "Father, even if you cut me or burn me with fire, I will not grow but in the service of Allah, my God. Father, leave the service of idols, for it is I who leads you from deception. Say, as I say, and there is no god except Allah, alone, without equal." Well, as Ka'bu al-Akhbār said, when her father saw this, he ordered an executioner to come and cut off her hands. And when she saw him, her heart sank, and she lifted her head towards heaven, crying, and said: "He who created the heavens, make my heart sure. Give me patience. Do not be angry with me, nor give the devil a place in my constitution. Take pity upon me with your mercy."

Ka'bu al-Akhbār recounted that in that moment, Allah sent the dove and it landed next to her, and said to her: "Daughter of Najrab, be happy that the grace of Allah is with you. Suffer, for Allah will give you Paradise on the Day of Judgment." And the angels begged for her, crying, and the houris of Paradise appeared before her: "Have patience with what has been prescribed to you, for your suffering shall not be but with Allah." Then, her father said to her: "Daughter, pull yourself away from what you are before I cut off your hands." She said: "Do what you want. I will not change who I am, nor will I leave my obedience for disobedience, nor the creator for the creation, nor Paradise for Hell, nor will I leave Allah for idols." At that moment, her father ordered her hands to be cut off, and she said: "In the name of Allah, God of the heavens, in the name of Allah, God of the Earth, in the name of Allah, the Eternal Lord. God, give me patience and affirm me in your obedience. Console my heart."

دِيشْلَا شَفَجَ يَا بَدْرَا يَ تَا لَمْ أَلْشَاوِبْ[سَي] // دَا أَلَلَّهْ إ تَكَلَمَشْمَا
أَلْشَاوِبْسِي دَا لَشْ إِدْلَشْ / يَا بَدْرَا أَبَادَا سَا أَدَّ أَلَلَّهْ إ د كُمْ يَدِغْ / كَا نْ أَيْ
شَانَرْ شِي أَلَلَّهْ شَلْ كَا نْ أَيْ أِبْرَسَاوْ / كُنَالْ إ دَرْتَا أَلَلَّهْ أَلْلَجَنْ إ شَلْبَرْتَا
أ دَا فَوَاعْ / دَا جَهَنَّمْ دِيشْ أَلْزَايْ يَا فِجْ شِنْتَا دَابِيَا / دَشْ دَا لَكَاشْتَشْ
كُزْتَارْتَا لَشْ مَنَشْ إِشْكُرتَا / دَا مَزَايْنْ دِيشْ أَلَّ يَا بَدْرَا نَمَّا تَزْنَرَا / دَا لَبَلَبَرْ
دَا لَا إِلَهَ إِلَّا أَلَلَّهْ دِشْلَا شَبْدَرَا يَا فِجْ / يَتَانِغْ مِيَاذْ كَا تَا أَرَا بَانْتَرَشْ كُونْدْ نَتَا
/ أِبْرَبَا جَرْ كَا شِنْ تَا تَزْنَشْ دَا لَكَاشْتَشْ / كُزْتَارْتَا لَشْ مَنَشْ إِشْكُرتَا أَلْشْ
مُنْتَا شْ كُنَلَشْ / أَيْمَلَا شْ فَيَاوُشْ إ نَتَا بَدْرَشْ أِبْرَبَا جَرْ كُنْ / تَشْ مَنَشْ
دِيشْ كَعْبُ أَلْأَخْبَارْ كَا نْ / كَارَايْسِي لَذَنْزَالْ شِنْ أَانَالْ شَارِيْسِي / دَا أَلَلَّهْ
تَعَالَى لَشْجَانْتَا شْ فَبَلَبَنْ دَالْ أُنَشْ / دِزِينَ لَكْ شَا أ تَزْنَدْ أَتْرَشْ دِزِينَ أ
هَلْدْ / أَتْرْ [مَاجِرْ لَآيْ كَا لْ دَا ش] بَدْرَا دِيشْ [أَلْزَكْنَتْ] دُرْ // كَا بَلْبِي
شَبْدَرَا أَعَالْ إ دِشْلَا

يَا فِجْ تَزْنَتَا / دَا لَكَاشْتَشْ شِي هَرَا لَكَ دِيغْ تَانِغْ دِيشْ / أَعَالْ يَا بَدْرَا
أَنْكَ مَا كُزْتَا شْ إ مَا كَامَا شْ / كُنْفَوَاعْ نَكَارَا سَارَا شِنْ أَانَالْ شَارِيْسِي / دَا
أَلَلَّهْ مِشَانَرْ يَا بَدْرَا دَا شْ أَلْشَارِيْسِي / دَا لَشْ إِدْلَشْ كَا يَشِي دَا شَانِغْنَتَا
أ تِي / د كُمْ يَ دِغْ كَا نْ أَيْ شَانَرْ شِي أَلَلَّهْ شَلْ شِي / أِبْرَسَاوْ كُنَالْ بَوَا شْ
دِيشْ كَعْبُ أَلْأَخْبَارْ / كَا كُونْدْ بِذْ أَكَالْ شَبْدَرَا مَنْدْ بَانَرْ / أَنْشِينَ بَرْ كُزْتَرَلَا
لَشْ مَنَشْ إ كُونْدْ أَعَالْ لَبْدْ / أَعَشْتَارَا جِشَلَا أَلْكَرْشِنْ إ لَابَنْتْ شَكْبَا سْ
/ أَلْسِبَالْ لُرْنَدْ إِيَالْ كَا دِزِي يَا كِيَانْ خَلَاقْ / لَشْ سِبَالْشْ رَافَرَمْ مَكْرَسِنْ
بُنْ سَفَرَانِسِي / أَعْنَمِي نَتَا أَيْرَاشْ كُنْبِي نَدَا شْ لَعَزْ أَلْشَايَطِنْ / أَعْنَمِفَاجْ
/ أَيْبَدْمَا كُنْتْ يَبَدَدْ رَا كَوَانْتْ

كَعْبُ أَلْأَخْبَارْ كَا أَانَا شَتَا بَشْ لَا أَعْنَمِي / [أَلَلَّهْ لَبَلْ] إ بُشْشَا جُنْتُ أَعَالْ
إ دِشْلَا يَا فِجْ // دَا نَجْرَبْ أَلْأَغْرَتَا كَا لَعْرَبِي دَا أَلَلَّهْ أَا شْ / كُنْتْ سَفَرَا
كَا أَلَلَّهْ تَا دَرْ أَلْلَجَنْ أَلْذِي / دَا الْجَيْسِي لَشْ أَلْمَلَكَا شْ رُغْبِنْ لُرْنَدْ بَرَالْ
/ لَشْ أَلْكَرْشْ دَالْلَجَنْ كَا شَا أَشْمَبِنْ أَعَالْ / بَوَا شْ سَفَرَا كُنْ لْ كَا شَا
أَ أَشَانْتَدْ كُنْتْ / إ نَشَا تَسْفَرَانِسِي شِنْ كُنْ أَلَلَّهْ لُورْ دِشْلَا / شَبْدَرَا يَا
فِجْ تَرْتَا دَا لَكَاشْتَشْ أَتْنَشْ / كَا تَا كُزْتَا لَشْ مَنَشْ دِيشْ أَعَالْ هَزْ لَكَ
كَ / رَشْ كَا نُتْرَنَرَا دَا لَكَ أَا شِي نَدَا شَرَا / لُوبَادَانِسِي بَرْ لَدَا شَبَادَانِسِي
نْ أَلْخَلَا / قَدَرْ بَرْ أَلْخَلَا قَدْ نَالَجَنْ بَرْ جَهَنَّمْ نَدَا / شَرَا أَدَّ أَلَلَّهْ بَرْ لَشْ
إَدْلَشْ بَوَا شْ لُورْ مَنْدْ شَبْدَرَا / كُزْتَرَلَا لَشْ مَنَشْ إِيَالْ كَا دَا زِي يَسْمُ إِلَهْ
/ شَانَرْ دَا لَشْ سِبَالْشْ يَسْمُ إِلَهْ شَانَرْ دَا لَشْ / تَبَارَشْ يَسْمُ إِلَهْ أَلْكَرْنَتَا
أَانَالْ شَانَرْ يَ / شَانَرْ دَمَا سَفَرَانِسِي إْيَفَرَمَمَا أَانْتْ أَا / دَانِسِي كُنْشَوَالْ
مَكْرَسِنْ



Everyone in heaven and on the Earth cried and lamented to Allah, and said: "God, look what has happened to this damsel because of her obedience to you." Allah says: "Everything is according to my vision by my honor and nobility. I will give her ample reward, and I will place her among the honored." And they cut off her hands, and they took the jewels that she had, and they cast her into the wilderness. She was very frightened. She clamored with her loudest voice, crying, and saying: "My God, my leader, my advocate, my father has become enraged against me, he has thrown me out to the wilderness. Allah, console my loneliness."

Then, walking through a thicket, Allah guided her to a cave at the foot of a mountain, and she found bears and wolves and other animals of the Earth. And at that moment, she came to terms with what her father had said. She accepted that she would die, and said: "There is no god except Allah. If the animals eat me, I will not be in pain but for an hour, and afterward I will return to the graces of my God in paradise forevermore." Thus she entered the cave, and the animals approached her and bestowed peace upon her. They said to her: "Be happy, for the mercy of Allah is upon you."

And they played with her like a dog with its owner, and they brought her fruits, and she ate of them. And she remained in this way as long as Allah desired until one day, the king of Antioch went out hunting. He came upon a doe and followed it until he entered the cave where the damsel was. And she was a beautiful woman. When the king saw her, he fell in love with her and said to her: "Damsel, are you a person or a jinn? What has been your cause for coming to this place with these animals? Come out to me, for I am the king of Antioch, and I will take you for my wife."

She said: "If I were someone who wanted power in this world, I would already have what you have." The king said: "Damsel, tell me who you are." The damsel said: "King, my name is Carcayçiyona. I am the daughter of king Najrab, lord of the Romans of India. I left the service of idols, and I served Allah, God of the heavens and the Earth, and my father abhorred me and did with me what you see." The king said: "Damsel, come with me, for I will marry you, and I will put you before everyone else in my kingdom. This God you have named, I have never heard His name before except now, from you. Tell me more." The damsel declared to him everything the dove told her about the grandeur of Allah and the blessings of Paradise and the punishments of Hell.

ل(رَبَّنْ تَدْعُ) // اَرَا نَكْرَبْنَسَا اَذَّ اَللهُ لَشْ دَا لَشْ سِيَالَشْ / ا دَا لَشْ
تِيَارَشْ ا دَرِيْنْ شَانْرَ مَرَّ لَكَا شَا / اَشَانْتَدُ كُنْ اَكَالْ لْدُنْزَالُ بُرْ ثَا ابا /
دَانِسِي دَرَا اَللهُ تَدْعُ اَشْ ا مِيشْت بُرْ جِي / اَنْرُ ا نَبْلَارَ كَا يَلَا دَرَا وَلَرْدُنْ
كُنْبِلْدُ / ا لَبْرَتَا اَنْلَعَرْدُ دَا لَشْ اَنْرَدُشْ ا كُرْتَرَنَلَا / لَشْ مَنَشْ ا كُرْتَرَنَلَا
لَشْ جِيَشْ كَا تَانِي / اِيَا جُرْنَلْ ا لَشْ يَارْمَشْ كَاذْ كُنْغَرْنَدَا / اَشَبْنَتْ كَلَمْ
كُنَلْ مَشْ اَلْتْ دَا شْ بُرْ لَرْنَدُ / ا دَرِيَانْدُ يَا مِشَانْرَ ا مَكُوْدَلْ ا مَبَارْ / كُرْدُزْ
اَشَا اَنْبَارَا بَاسِدْ مَبْدَرَا كُوَانْتَرَمْ / اَمَا شَكْدَا ا اَشَتَشْ يَارْمَشْ شَانْرَ اَللهُ
كُنْشَوَالْ / مِشَلَادُ

بُوَاشْ اَنْدُنْدُ بُرْ اَنْشَرْلْ غِيْلْ / اَللهُ اَنْ كُوَابْ ا لَهَلْدُ دَا اَنْمُنْتَا هَلْ /
اَنْشَشْ ا لَبْشْ اِيْتَرَشْ اَنْمَلَشْ دَا لَتِيَارْ / ا ل(وُرْ كُ) اَنْ اَكْرَدَرَشَا دَا لَكَا لَا
اَبِي دِيَجْ / (شَبْ) دَرَا سَارْتَا فَكْشَا كُنَلْ مُوَارْتَا ا دِيَشْ // لَا اِلَهَ اِلَّا اَللهُ شَمَا
كَمَارَنْ لَشْ اَلْمَنَشْ نَبَارَا / شَنْ اَنْ اُرْ اِيَا نَبُوَاشْ تَزْرَا ا لَشْ غَرْسِيَشْ / دَا
مِشَانْرَ اِيْ ا لَلَجَنْ بَرْ شِيَا نَبَارَا جَمَشْ / اِيَنْبِي اَنْتَرْ اَنْلَكُوَابْ ا سَارَكُرْنَلْ
لَشْ / اَلْمَنَشْ ا دَبْلَا اَلْسَلَامْ ا اَلْ ا دَرِيْنَلَا ا اَلْ / اَلَاغَرْتَا كَا لَيِيْدُ دَا
اَللهُ اَشْ شَبْرَا تِي / ا جُعِيْنْ كُنَالْ كُمْ اَلْبَارْ كُنْشْ اَمْ ا تَرْ / اِيَنْلَا دَا لَشْ
فُرْيَنْشْ ا كَمِيْ اَلْ اِيَا شَتْبْ / اَبِي لَكَا كِشْ اَللهُ فُشْتْ كَا اَنْدِيْ شَلْ ا
كَسْ / اَلْوَايْ دَا اَنْتَا قِيْ اِيَا نَكْرَبْنَسَا كُنْ / سِيَارَبْ ا شِغِيْلْ فُشْتْ كَا شَا
لَنْشْ اَنْلْ / كُوَابْ كَا اَشَتْبْ لْدُنْزَالُ اِيَالْ اَرَمْ مُجَارْ هَارْمَشْ / كُونْدُ
لَبْدُ اَلْوَايْ نَمُرْشَا دَالْ ا دُشَلَا / يَا دُنْزَالُ اَرَشْ بَارَشَنْ ا اَرَا شْ اَلْجِنَا /
كَا كُوَشْ ا شَا ا لَشْ كَا اَشَبَانْدُ اَنَا / شَتَا لَعَرْ كُنْ لَشْ اَنْمَلَشْ شَلْتَا ا (مِي
// كَا) يَشِيْ / اَلْوَايْ (ي) دَا اَنْتَا قِيْ يِنَا تَمَرَا بُرْ مُجَارْ

دِشْ اَلْ يِ شِيْ كِيَانْ شِكْشِيَارْ شَانْرَاشْ / اَنَا لَمُنْدُ يَتَانِيْ لَكَا تَكْيِدَشْ كَا
/ تِيَانَا شْ دِيَشْ اَلْوَايْ يَا دُنْزَالُ دِمَا كِيَانْ / اَرَا شْ دِيَشْ لْدُنْزَالُ يَا رَايْ
مَنْتَبَارَا اَشْ / كَرْكَيْسِيْنْ شِيْ فِجْ دَا لْوَايْ نَجْرَبْ / شَانْرَ دَا لَشْ رَمَنْشْ
دَا اَلْهَنْدَا دَا شَا اَلْشَارْ / بَسِيْ دَا لَشْ اِذَلْشْ ا شَارَبْ اَذَّ اَللهُ شَانْرَ / دَا
لَشْ سِيَالَشْ ا دَا لَتِيَارْ اِيْتَرَا سِيْمَا / مَبْدَرَا ا فُرْ كُنْمِيْعْ لَكَا بَايَا شْ ا دِيَشْ /
اَلْوَايْ يَا دُنْزَالُ بَانْتَا اَمِيْ كَا يِمَا كَشْرَا / كُنْتْ اِيَادَا لَنْتَرَتَا شَبْرَا تَدْعُ لَشْ
دَا مَرَا / يَنْ كَا اَكَالْ شَانْرَ كَا تَمَا اَشْ نَنْبَرْدُ / نَنْكْ لْ ا نَنْبَرُزْ شَنْ اَغْرَا ت
دَا كَلَرَمَا / اَلْغْ مَشْ بُوَاشْ دَا كَلَرَلَا لْدُنْزَالُ تَدْعُ اَكَالْ / كَا لَا اَبِي دِيَجْ لَبْلَمْ دَا
لَعَرْنَدَارْ دَا اَللهُ / ا دَا لَشْ غَرْسِيَشْ دَا لَلَجَنْ ا دَا لَشْ بَانَشْ دَا / (جَهَنْ) اَمْ

دِشْ اَلْ يِ شِيْ كِيَانْ شِكْشِيَارْ شَانْرَاشْ / اَنَا لَمُنْدُ يَتَانِيْ لَكَا تَكْيِدَشْ كَا
/ تِيَانَا شْ دِيَشْ اَلْوَايْ يَا دُنْزَالُ دِمَا كِيَانْ / اَرَا شْ دِيَشْ لْدُنْزَالُ يَا رَايْ
مَنْتَبَارَا اَشْ / كَرْكَيْسِيْنْ شِيْ فِجْ دَا لْوَايْ نَجْرَبْ / شَانْرَ دَا لَشْ رَمَنْشْ
دَا اَلْهَنْدَا دَا شَا اَلْشَارْ / بَسِيْ دَا لَشْ اِذَلْشْ ا شَارَبْ اَذَّ اَللهُ شَانْرَ / دَا
لَشْ سِيَالَشْ ا دَا لَتِيَارْ اِيْتَرَا سِيْمَا / مَبْدَرَا ا فُرْ كُنْمِيْعْ لَكَا بَايَا شْ ا دِيَشْ /
اَلْوَايْ يَا دُنْزَالُ بَانْتَا اَمِيْ كَا يِمَا كَشْرَا / كُنْتْ اِيَادَا لَنْتَرَتَا شَبْرَا تَدْعُ لَشْ
دَا مَرَا / يَنْ كَا اَكَالْ شَانْرَ كَا تَمَا اَشْ نَنْبَرْدُ / نَنْكْ لْ ا نَنْبَرُزْ شَنْ اَغْرَا ت
دَا كَلَرَمَا / اَلْغْ مَشْ بُوَاشْ دَا كَلَرَلَا لْدُنْزَالُ تَدْعُ اَكَالْ / كَا لَا اَبِي دِيَجْ لَبْلَمْ دَا
لَعَرْنَدَارْ دَا اَللهُ / ا دَا لَشْ غَرْسِيَشْ دَا لَلَجَنْ ا دَا لَشْ بَانَشْ دَا / (جَهَنْ) اَمْ



At that moment, the king said: "Damsel, marry me, and I will follow you in this path and say that there is no god except Allah, alone, without any partner." The damsel said: "King, I am not enough for you. My hands are cut off." And the king said: "I am content as such." And he gave her the promise of his belief in Allah, and he took her with him and married her and brought the doe to his house. And the admonished his mother and everyone in his household to honor and respect her, and to obey her as a lady and superior. And she pleased his mother and everyone with her, and Carcayçiyona prepared her mother-in-law for belief in Allah until the old woman became a Muslim.

And so it happened that the king had to go on a long trip, and he advised his followers and ordered them to respect his wife. And when the king was gone, Carcayçiyona gave birth to a son, and the other women were very envious and wrote a letter as if it were written by the king to his mother that said: 'Mother, when this letter arrives, you will remove the sorceress from my castle and kingdom. She has bewitched us and made us abandon our laws. The son that she has borne is not mine, and if you do not do as I command, you will never see me again.' When the old lady read the letter, it weighed on her very much and she wailed greatly out of the love that she had for Carcayçiyona, and she beckoned her and read her the letter. Carcayçiyona said: "My mother-in-law, do what you want, for God is the counter of my days. In him I seek defense, and to him I surrender myself." At that moment, she gathered her clothing and took her son. They took her out to a very tall mountain, her doe with her, and Carcayçiyona did not stop walking through the wilderness, crying, pleading to Allah until Allah sent the dove. And it wished peace upon her and said: "Carcayçiyona, be happy, for Allah is with you, and he will take pity upon you."

Carcayçiyona said: "Dove, may peace be upon you." The dove said: "Carcayçiyona, beg Allah to restore your hands so that he might help you with your son." Carcayçiyona said: "Dove, I am ashamed to demand anything from Allah in this world because I do not want to lose entry to Paradise." And the dove went away, and Allah caused Carcayçiyona to become tired, and she went to sleep. And when she awoke, she found herself with her hands, by Allah's will, exalted is He, and she said: "Praise be to Allah who has restored my hands after my father cut them off. Praised is Allah, my Lord, who took me from the service of idols. May you be praised, my God, for you receive the little bit of our

لَبِيَا جُ بَوَاشِ اَكْءَاسِيْ كَا اَلرَّايِ / اَبْ دَا اِزْ اُنْكَمِيْن لُرُغْ اِ كَشْتَبْ ا لَشِيْ
شَيْشْ / اِ مَنْدَلَاشْ كَا اَكْتَشَانْ مِجْ ا شُمَجَارْ اِيْنِيْ كُمْ / اَلرَّايِ فَوَا بَرْتَدْ
كَزَكَيْسِيْن بَرِيْ اَنْفِجْ / ا لَشِ اَنْرَشْ مِجَارَاشْ اَبِيَارَنْ غَرْنَدَا اَنْبِدِيْ /
اِيْر [دَا] نَزَنْ اَنْ كَرْتْ كُمْ كَا اَلرَّايِ لْ اَشْكِرْبْ اِيْ // ا شَمْدَرَا كَا دِرِيْ
شَانَرْ مَدَرَا كُونْدْ لَغَرْ اَاشْتْ / مَكْرَتْ شَكْرَاشْ ا لَهَاجَرَا دَا م اَلْقَصَرْ اِ
رَايْنْ / كَا اَلْ نَشْ ا هَاجَرَدْ ا تَدَشْ ا نَشْ هَاجْ دَاشَرْ / نَوَاشْ لَايْ كَا اَكَا
فِجْ كَا ا بَرْدَنْ اَاشْ مِيْ / ا شِنْ هَرَاشْ لُكَا يْ مَنْدْ نُنْكَ مَشْ مَا بَارَشْ
بَوَاشْ / كُونْدْ لَبِيَا جُ لِيْ لَكْرَتْ بَاشَلَا مِجْ ا هَرْ / غَرْنَدَا لَنْتْ بَرْ اَلْمِجْ اَمَرْ
كَا تَانِيْ كُنَالْ اِ كَلَمَلْ / ا لَبِلَا لَكْرَتْ دِيشْ كَزَكَيْسِيْن يَا مِشَوَاغَرْ / هَرْ لُكَا
كَارَشْ كَا اَلَلْهُ اَاشْ اَلْكَنْتَدَرْ دَا مِشْ دِيشْ / ا شَبْرَالْ مَا اَبَاكَرْ اِ ا اَلْ
مَا دَاشَانَرْ بَوَاشْ / لُورْ اَبَارَاتْ شَبْرَالْ شَشْ رُبَشْ ا تَمْ شَفِجْ / ا شَكْرَنْلْ
ا اَنْ مَنْتَنْ مِيْ اَلْتْ ا لَسِيَا رِبْ / كُنَالْ اِنْ سَاشْ كَزَكَيْسِيْن دَا اَنْدَرْ بَرْ
لَشْ / يَارْمَشْ لُرَنْدْ اَلرَّانْكُونْدُشَا اَذْ اَلَلْهُ فَشْتْ / كَا لَا اَنَابِيْ اَلَلْهُ ا لَبَلَمْ
اِ ذِيْ اَلْسَلَامْ شَبْرَا اَلْ / اِ دِشَلَا يَا كَزَكَيْسِيْن اَلَاغَرْنَا كَا اَلَلْهُ / [اَاشْ اِ
نَتِ اِيَالْتَا اَبِيَا دَرْ

دِيشْ كَزَكَيْسِيْن // يَا لَبَلَمْ اَلْسَلَامْ شَاءَ شَبْرْتْ دِيشْ لَبَلَمْ يَا كَرْ /
كَيْسِيْن رَوَاغْ اَذْ اَلَلْهُ كَا تَا تَرْنَا تَشْ / مَنَشْ بَرْ كَا تَا اَيْدَا شَبْرَا تَفِجْ دِيشْ
كَزْ / كَيْسِيْن يَا لَبَلَمْ يْ ا بَارَوَانَسْ دَا دَامَنْدَرَلَا / اَذْ اَلَلْهُ نَنْغَنْ مَانَا شَتَارْ
اَنَاشَتَا مَنْدْ بَرْ نْ / بَارْدَارْ لَسَالَا شَبْرِيْلْ ا فَوَاشَا لَبَلَمْ اِ ذِيْ / اَلَلْهُ شَوَانْ
ا كَزَكَيْسِيْن اِ ذَرْمِشَا ا فَوَنْدْ / شَا اَشَبَارْتْ هَلْشَا كُنْ شَشْ مَنَشْ بَرْ
لَسَانِيبِيْ / دَا اَلَلْهُ كَنْلَتْ اَاشْ اِ دِيشْ لُورْ اَاشْ اَذْ اَلَلْهُ اَكَا / كَا مَا ا تَرَنْدْ
مِشْ مَنَشْ دَا بَوَاشْ كَا مَا لَشْ كَرْتْ / مِيدَرَا لُودْ اَاشْ اَلَلْهُ مِشَانَرْ كَا مَا
شَكْ دَا لْ / شَارِيسِيْ دَا لَشْ اِذْلَشْ لُودْ شَاشْ يَا مِشَانَرْ / كَا رَاسِيَا شْ
لُبُكْ دَا لُئْبَرْ اِ دَشْ اَلْوَلْدَنْ / شِنْكُوَانْتْ بَوَاشْ فَوَاشَا اَلْهَلْدْ دَا اَنْمَنْتَا /
اِ هَرْ دَا لَشْ رَمَشْ اَنْ اَشْتَنْسِيْ دُنْدَا شَا اَبْ / تَشَا ا لَسِيَا رِبْ شَبْنَبَارَا
// اِبْ كُنَالْ اَنَا / شَتْ بِنْ اَلرَّايِ دَا شْ كَمِيْن اِ دَامَنْدْ [بَرْ شْ مُجَا]

ا لُورْ شَكَلَا شَمْدَرَا لَكْرَتْ اِ دِشَلَا يَا فِجْ / تَمَا اَشْكَا رَا شَتَا اَاشْتْ كَرْتْ
يُهَرَا لُكَا / بَرْ اَلْ مَا مَنْدَا شَتَا كُونْدْ اَلرَّايِ لِيْ لَكْرَتْ / اِ كُنْيسِيْ لَتَرِيسِيْن
كَ بَرْ اَلْ شَا اَبِيْ اُرْدَا نَدْ / كِيْ اَمْرَتَا سِيْدْ اِ كُونْدْ رَاكَرْدْ شَلْ ا بَشَكَرْ / شُمَجَارْ
بَرْ لَشْ مَنْتَا شْ / لُرَنْدْ اِيَالْ كَا دِرِيْ اِ اَاشْتَشْ مِيبَانِ كَشْتْ اِ بَلَرَا زْ دَا
مِشْ اُجَشْ / شَابَرْ اَلَلْهُ وَرْدَلَشْ ا لَشْ دَشْ دَا تَرَبِجْ ا اَلْ اِ يَلْ / كَرِيَتَرْ
دَمَالَشْ بَرْ اَنْكُوَانْتَرْ اِ غِيلْ اَلَلْهُ / اِ دُنْدَا اَلْ اَاشْتَبْ اِيَالْ كَلَمَنْدْ كُنْ لْ
مَشْ اَلْتْ / دَا شَبْر ا نَلَا كَارِيْ رَا شَبْنَدَرْ بَرْ كَا لَا اَبِيْ / هَاجْ تَرَا سِيْن اِ مَنْدَرَلْ
اَجَرْ دَا شَكَشْ اِيَانِيبِلَا / اَلَلْهُ ا لَبَلَمْ اِ دِشَلَا يَا كَزَكَيْسِيْن رَا شَبْنَدْ ا تْ /
مَرِيْدَنْلْ اِيَا شْ اَلْبَلُرْ كَا بَرْ تِ هَرَا دِيشْ اَلْ يَا / بَلَمْ تَانَعْ تَا مَرْ كَا شَا اَبَا



labor and grant us innumerable rewards." And she went to the base of a mountain and made an abode of branches where she might stay, and the dove was always with her. Meanwhile, the king returned from his journey and demanded to see his wife.

At that moment, his mother took out the letter and said to him: "Son, you wrote me this letter, and I did what you ordered me to do." When the king read the letter and learned of the treason that had been ordered by it, he fainted. And when he regained consciousness, he went out to the mountains to search for his wife, crying. He said: "Where are you, my beloved and pleasure of my eyes? Allah, keep them both, her and her newborn, safe from strife and help me find them." And Allah guided him to where she was, and he called with his loudest voice, and she did not want to respond to him because he had betrayed her and ordered her to be thrown out of her house. And Allah sent the dove, who said to her: "Carcayçiyona, respond to your husband. Do you not hear his crying-out for you?" She said: "Dove, I fear that he has left the service of Allah and has returned to the service of idols and has broken the promise that he made me."

The dove said to her: "Respond to him. I swear by Allah that he has not abandoned your faith, nor did he order that you to be thrown out of his house." At that moment, Carcayçiyona responded, saying: "What do you please? Find me here." The king and his companions went to where she was and he hugged her and kissed her, and said to her: "My beloved, what has become of you in this time? Because for me, what has happened here has been terrible." She said: "King, Allah has made everything very well for me. He restored my hands, and I escaped with my son and yours because of Allah's virtue and grace." And the king was very happy and praised Allah greatly and thanked him for the wellness that he had given her. Afterward, she said: "My husband, did you write such a letter to your mother?" The king said: "No, by Allah, God of the heavens and the Earth." And she believed him. The king said: "My love, let us return to our kingdom." She said: "I will not return to a place where there are such bad people." And the king did not stop begging her and said that he would make her a new city to demonstrate his faith in Allah. And he took her with him, and built her a city in the best district, and the most abundant with water that there was in his kingdom on the Euphrates River. And it was populated in little time, and they called it the City of Carcayçiyona and in it, they practiced their faith in Allah. And they lived there as long as Allah willed it, and served Allah faithfully. Here ends the legend of the damsel Carcayçiyona with the praise of Allah and the goodness of His help. And there is no strength nor power but in Allah, the Highest. And praise be to Allah, Lord of the worlds.

أَبْرَتَدُ دَالْشَارِيسِيْ / دَا أَلَلْهُ إْ كَا شَا أَيِ تُزْنَدُ أَلْشَارِيسِيْ دَا لَشْ / إِدْلَشْ
إِيْ كَابَرْتَنَدُ أَلْمَانَجَا كَا مَا هِرْ

دِيْشَلَا // لَبْلَمْ رَاشْبَنْدَالَا كَا يُتَا جُرْ بُرْ أَلَلْهُ كَا نْ أْ / دَاشَدْتُ أَلْدِيْنِ نَبَا
مَنْدُ أَجَرْ دَا شَكْشْ / لَوُرْ رَاشْبَنْدِيْلَا كَرْكَيْسِيْنِ دَرْيَانْدُ / كَا تَا بَلَرَا كَتَمَا
أَكْ إْ فَوَاشَا أَلْرَايْ إْ لَشْ / شَيْشْ فَشَتْ دَنْدَا أَلْ أَاشَدَبْ إِيْبَرْسَلْ إْ بَا /
شَلْ إْ دُشَلَا يَا مَامَدْ كَا أَاشَادُ دَا تَ أَانَاشَتَا / تِيَانَبْ بُرْ كَا أَاشَادُ غَرْبَا بَرْ
مَ لُكَا أَشْ بَشَدُ / دِيْشْ أَلْ يَا أَلْرَايْ كَا أَ فَاجْ أَلَلْهُ كُنْمَ مَجْ / بِيَانِيْ أَمَا
تُزْنَدُ مِشْ مَشْ إْ مَا أَاشَكَبْدُ مَ فِجْ / إْ يُيْ بُرْ شَالْفَضْلْ إْ غَرْسِيْ إِيْلَاغَرْشَا
أَلْرَايْ / أَلَاغَرْيْ مِيْ غَرْنَدَا إْ لَوُرْ أَدْ أَلَلْهُ مُنْجْ إِيْغَرْ / دَاسِيْلَا أَلْبِيَانْ كَا
لَا فِرْ أَبَارَاشْ دِيْشْ أَلْ / يَا مِمَرْدُ نْ أَاشَكَارَاشَتَا أَتْ مَذَرَا نَلْ كَرَتْ /
دِيْشْ أَلْرَايْ نُبَرْ أَلَلْهُ شَانَرْ دَا لَشْ سِيَالُشْ / إْ دَا لَتِيَارَا لَوُرْ كَارَايْلْ دِيْشْ
أَلْرَايْ يَا مَامَدْ / بَامُنْشْ أْ نَوَاشْ رَايْنِ دِشْ أَلْ يُنْتَرُنَرَا / أْ لَعَرْ دَا تَمَلْ
جَانَتَا

إْ نُسَاشْ أَلْرَايْ دَا [رُغَرْلْ] // إْ دَا زِيْلَا كَا لَا فَرِيْ أَنْ سَبَدَدُ دَا نَوَابْ
/ بَرْ كَا دَامُشْتَرَشَانْ أَانَالْ أَلْدِيْنِ دَا أَلَلْهُ إْ لَابِلْ / أَلْرَايْ إْ فَرَوْلَا أَنْ
سَبَدَدُ أَانَلْمَاجُرْ كَمَرْكْ / إْ مَشْ أَبْنَدُشْ دَا أَوْ كَا أَيِ أَانُشْ رَايْنِ أَانَالُرِيْ
/ دَا أَلْفِرَانْ إْ فَوَا لَوَاغْ بُبْلَدْ أَانَبُكْ تِيَانَبْ / إْ لَمَزْنَلْ لَسَبَدَدُ دَا كَرْكَيْسِيْنِ
إْ دَامُشْتَرَزْنْ / أَانَالْ أَلْدِيْنِ دَا أَلَلْهُ إْ بِيَارُنْ أَانَالْ لُكَا كِشْ / أَلَلْهُ إْ
شَرْبِيَارُنْ / أَدْ أَلَلْهُ بَارْدَدَا رْ شَارِيسِيْ أَكْ شَا أَكَبْ لَرَاكُنْتَسِيْنِ دَا لَذَنْزَالْ
كَرْكَيْسِيْنِ / كُنَلْ لَوُرْ أَدْ أَلَلْهُ إْ لَبْوَانْ دَا شْ أَيْدْ وَلَا حَوْلْ / وَلَا قُوَّةَ إِلَّا بِاللَّهِ
إَلْعَلِيْ إَلْعَظِيْمِ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِيْنَ



Critical Notes

Translation

- Note 1** These words form the basmala, the formula with which each surah of the Qur'ān begins, except the ninth. Additionally, each tale of the manuscript (J57) begins with this formula, and the manuscript itself is closed by a variation on these words.
- Note 2** This name is appears as Carcayona in CSIC, Ms. J3 and Arcayona in BNE, Ms. 5313.
- Note 3** This chain of names forms an "isnād" or a chain of transmisión through which this tale passed orally before being preserved in written form. In Islamic texts, the isnād verifies the authenticity of the text that follows.
- Note 4** An early convert to Islam in the seventh century, Ka'b al-Akhbār is considered the principal authority on 'isra'iliyyat,' that is, the narrative traditions that entered Islam from Jewish, Christian, or even Zoroastrian sources.
- Note 5** *Iblis*: The name of the devil in Islam
- Note 6** Praise be to Allah, Lord of the Worlds
- Note 7** In his edition of this legend, according to the version found in Ms. 5313 of the Biblioteca Nacional de España, fols. 134-181v, Francisco Guillén Robles writes, "if that dove were mine and cost me half of my kingdom." The subject I in our version carries a different connotation.
- Note 8** Derived from the Arabic plural noun الرزق (ar-rizq), a sustenance or food that God provides
- Note 9** From the Arabic العرش (al-ʿarsh), the divine throne in Paradise
- Note 10** Our Lord, blessed and exalted be He.
- Note 11** aljanna: literally means "garden;" in an Islamic context this term refers to the Paradise in which the souls will reside after the Day of Judgment.
- Note 12** According to the Qur'ān, 39.68, an angel—identified as Isrāfīl, though he is unnamed in the Qur'ānic text—will initiate the Day of Judgment by blowing a horn, after which Allah will resurrect all beings in order to judge their good and bad deeds.
- Note 13** In this context, amortecidos is employed as a translation of the Arabic verb صَوَّقَ (ṣaʿiqa), which suggests not fainting or losing consciousness, but rather dying as expressed below.
- Note 14** The phrase "from your father to your mother from your mother" appears to be a copyist's error. In his edition, Guillén Robles writes "te sacó de los lomos de tu padre" (he took you from your father's loins). In our version, it seems reasonable to interpret the text as "te sacó de los lomos de tu padre y de tu madre" (he took you from the loins of your father and mother).
- Note 15** Women of paradise
- Note 16** Friend of God
- Note 17** Exalted
- Note 18** This eponymous name of surah 108 of the Qur'ān means "abundance" in Arabic. One of the definitions of al-Kawthar provided by the tafsīr, or collections of Islamic exegetical texts, is the one exemplified by the aljamiado: one of the rivers of Paradise.
- Note 19** According to Islamic exegesis, the two rivers Raḥma ("mercy") and al-Kawthar ("abundance") flow from the spring of Salsabīl. See Qur'ān 76.17-18.
- Note 20** The name of this heavenly fountain refers to the camphor that flows from it, according to the Qur'ān 76.5-6.



Critical Notes

Translation

- Note 21** The Qur'ān 83.25-28 describes the fountain of Tasnīm as that from which those close to Allah drink. Collectively, from the three springs Salsabil, al-Kafūr and Tasnīm flow the four rivers of Paradise of water, milk, honey, and wine.
- Note 22** Guillén Robles points out here that "something must be missing from the text, which does not make sense here" (p. 199). It could be, but the fact that the same incomplete phrase is found in both Ms. BNE 5313 and ours suggests either that one is a copy of the other or that it is not an incomplete phrase.
- Note 23** Islamic exegesis develops the hierarchy of seven gates or levels of hell that mirror the seven gates of Paradise. Each of their designations appears in the Qur'ān: 2.119 (al-Jahīm), 2.206 (Jahannam), 4.10 (Sa'īr), 54.48 (Saqar), 70.15 (Laḡā), 101.9 (Hāwiya), and 104.4-5 (al-Ḥuṭama).
- Note 24** Christian Lange explains, "Instead of rivers and springs, valleys (awdiya) and deep wells (ajbāb) are characteristic of hell. There is a rather large number of the latter in particular, and their names tend to be derived, by an interpretive process of turning abstract nouns into concrete toponyms, from the Qur'ān" (p. 134).
- Note 25** One of the administering angels of Jahannam. See Qur'ān 43.77.
- Note 26** Guillén Robles writes, "The scale where the people's actions will be weighed, and the bridge over which the souls must pass to reach Paradise" (p. 206).
- Note 27** aṣṣalā: normally understood as 'Islamic prayer', which connotes more precisely the corpus of words, gestures, prostrations, and physical elements used to carry out the five daily cycles of prayer.
- Note 28** Giving assalām refers to the practice of greeting between Muslims. The greeter says: assalāmu ʿalay kum (peace be upon you) to which the greeted responds: waʿalaykum assalām (and with you be peace).