



"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_carcayciana/

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.*

Boumeahdi, 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 **Carcayçiyona**², 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- **Akhbār**⁴. 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 بُرْ عَلِي ابْنِ اَبَا لَحْسَنَ / ابْنِ جَابِرْ
فِجْ دَا عَبْدُ اللَّهِ ابْنُ سَعِيدِ فِجْ / دَا طَهْرُ ابْنِ عَمْرِ فِجْ دَا سَعِيدِ دِرَانْ
كَآ / ءَانْتَرَنْدُ ءَالْمَاسَكِدَ دَا لْمَانَشَجَارْ دَا اللَّهُ مُحَمَّدْ / صَعْمَ هَلْزُنْ أَنْكُرْ
دَا جَانْتَا إِيَا شَتَبْ / ءَانَالُشْ عَمْرُ ابْنِ اَلْحَطَبْ إِي عَلِي ابْنِ أَبِي طَالِبْ
/ إِي كَعْبُ الْأَخْبَارْ لَوْرْ دِيشْ عَلِي ابْنِ أَبِي طَالِبْ / يَا كَعْبُ الْأَخْبَارْ
كُؤَانْتَنُشْ اَلْعَنَ كُشْ / مَرِيلُشْ دِيشْ كَعْبُ الْأَخْبَارْ بَلْزَامَا يَا رَايِ / دَا
لُشْ كَارَايَانْتَنُشْ أَشْدَا شَبَارْ كَا ءَانَالُشْ / بِرْمَاوُشْ دَا لْمُنْدُ أَبِي أَنْزَايِ دَا
لُشْ رُمُشْ / كَا بِي ءَانَلْهِنْدَا كَا أَذْرَبْ أَلُشْ إِذْكَشْ / إِيَارْ رَايِ دَا مِي
بُؤَانْ كُنْدِسِيْنْ غَبَارَنْبْ / شُرَايْنِ كُنْمُجْ أَمْرُ إِي جُشْتِيْسِي ءَاشْتَا رَايِ / نْ
ءَانْجَانْدُرْ كَرِيْتَرْ قُشْتْ كَا ثَبْ سِيَانْتَا / أَنُشْ إِي بَانُشْ ءَالَرَايَكُمْ نُنَايِ فِجْ
كَيْلَا

بُرْأَلْ غَرَنْدَا يِيَانُشْ إِي مَبْدُ أَنْدِي كَا أَشَا / اَلْأَعْشَانْ تُدُشْ لُشْ شَبِيْشْ دَا
شُرَايْنِ إِيَلَا / غَرَنْشَا تُدُشْ إِي دُشْلَاشْ ءَالَرَايِ كَا مَرُشَانْ / ءَانُشْشَبَارْ إِي
سَانَسِيْشْ شْ أَبِي دَا تَانَارْ فِجُشْ / ابْنُ كَا لَوْرْ دَا بَادُذْ إِي مَرُزْنْ لُشْ شَبِيْشْ بُرْ
/ شَبَبَارْ ءَالْمَآدَاسَنَ إِي دِشَبَارُشْ شَانُزْ / أَشْدَا شَبَارْ كَا تْ كُؤَارَبْ ءَاشْ
فِرِي إِي شَلَا دَا تْ / لْ ءَاشَبَارْمْ مِي فِرِي إِي بُؤَاشْ كُنْسَابَرْ أَشْ / مَانَا شَتَارْ
كَآ تَا بُرْبِيَانْدَاشْ دَا شَبَاسِيْشْ / كَا شَانْ مِي كَلِيَانْتَنُشْ قُشْتْ كَا شَلُغْ
/ دَا تْ لْ ءَاشَبَارْمْ كَلِيَانْتَا إِي فُزْلْ ءَالَرَايِ / أَشِي أَبَارَاشْ دِشَبَارُشْ لُشْ
ءَاشْتَلُغُشْ / شَانُزْ أَيْ دُؤَدُشْ كَا أَشْ دَا أَبَارْ كَرْ / يَتَرْ بَارْ نُسَبَامُشْ
شَشَارْ مَجْ أَفَانْتَرْ / بُزْكَ بَامُشْ لْ ءَاشْتَارَالْ دَا بَانُشْ أَشَانْتَدُ شَبَارْ /
ءَالُشْعَنْ بُؤَاشْ ءَالَرَايِ كُنْبِنْ كُنُشْ مَجَارْ / اَلْكَمِيَانُشْ دَا لَدِي إِيَانْبَارَانُشَا
// لَمَجَارْ

إِبْرِي أَنْ كَرِيْتَرْ دَا لُشْ مَشْ فَاوْمُشْشْ دَا لُشْ / مَجَارَاشْ إِي لَمَزْنَلْ
كَرَكَيْسِيْنْ إِي مَرِيْ / شَمْدَرَا دَا بَزْتْ إِي دِيلْ شَبْدَرَا أَيْ أَنْ نُدُوسْ / إِي كَرِيلْ
شَبَاتَا أَنُشْ إِي فُزْلَا شَبْدَرَا أَنْ اَلْقَصْرْ / شَبَارَا دُؤَدُشْ أَبُرْدُ دَا مَسْتَارِيْ إِي فُزْلَا
ءَانَالْ / بَارْجَالَانُشْ كُنَاوْرِيْلَاشْ إِي رِيْشْ تَرِيْلَا أَلِي / تُدُشْ لُشْ ءَاشْتَرْمَانُشْ
كَآ بُذْ أَبَارْ دَا / شَلْ أَلْ كُنُشْشْ دُنْزَالُشْ قُشْتْ كَا لَؤْغْ أَتَانَارْ / أَنْزَا أَنُشْ
ءَانْبُؤَاشْ بِنْ أَبَارْلْ شَبْدَرَا كُنْ / لُشْ غَرَنْدَاشْ دَا شُرَايْنِ إِي تَرِيْلَا بُرْكَدُشْ /
إِي شَادُشْ إِي جِيْشْ كُنْتَدُشْ لُشْ دَا لِيَانُشْ كَا بُذْ / تَرَعَارْ إِيَانْتَرْ دَا ءَاشْتَبْ
ءَالْ إِي مَرَا شَفَاوْمُشْ / إِيَنْمَرَاشَا دَا لْ إِي كَمِيْ إِي بَايِ كُنَالْ إِي كُوْ / نُدْ أَبِيَانْ
كَمِيْدْ 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 / لَأَعَرْدَا 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 / كُمَانَسْ 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 بَزْبَرْ 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 / بِنِيْ لَفَيَجْ دَالْرَايْ اِ شَشْ ذَنْزَالَشْ كُنَالْ اِيْ /
سَجْدَبَنَشَا اِ لْ اِذْلْ اِ هَبْلَبَنْ كُنَالْ اِ كُونْدْ / ءَاشْتْ رَاشْبِنْدِيلَاشْ 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 زَمُشَرْ 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 لُشَا / مَا جَنْتَا كُنْشْ فَيَجْ بَوَاشْ لَوَرْ اَبْ ءَالْرَايْ / غَرْنَدَا بَارْغَوَانَسْ
دَا شَفِيَحْ اِ شَلِيَشَا دَا اَلِيْ / اِ دَاشْلْ ءَانَشْشْ بَلَرَا رَاشْ كُمْ شَلِيْ اِ بِلَبْلَكُشَا /
لَفَا زَمُشَرْ a دَاشْكَرْسِيَنْ دَا لَذَنْزَالْ بَرْ تَدْ / لَتِيَاَرْ دَامَنْدَبَنْلْ لَشْ هَجْشْ
دَا لَشْ رَايَاشْ / اِ نَكَارِيْ شَبْدَرَا كَشْرَلْ بَرْ لُكَا بَدِيْ / ءَانَالْ دَا مَجْ كَوْدَرْ
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 يَلَشَا اِيَا شَتَا زَنْدْ / لَذَنْزَالْ اِ شَلَا دَا لَتَرْزْ اَنْمَشْكَ 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 أَلَلْهْ
أَكَاْلْ / كَا نْ أَيْ أَتْرْ شَانْرْ شِنْ أَلْ خَلَاَقْدَرْ / 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 / مِيَانَتْ
أَعَالْ عَاشْ عَالْخَلَاَقْ إِيَالْمَتْرْ بَانْدْ / يَجْ عَاشْ أَلَلْهْ شَانْرْ دَا تْدْ عَالْمُنْدْ
دِيْشْ / لَدُنْزَالْ يَا بَلَمْ عَاشَا شَانْرْ كَا تَلْنَبْرُشْ / عَاشْ عَرَنْ شَانْرْ بَوَاشْ
كَارَاسَاَمَا مَشْ / دَاشْشْ بَلْبَرُشْ بَوَاشْ كَا شَامَاَجَنْتَا / كَا تْ نَدْرِشْ
شِنْ بَزْدَدْ دِيْشْ لَبْلَمْ / يَا دُنْزَالْ دِ كَا نْ أَيْ شَانْرْ شِنْ أَلَلْهْ / شُلْ شِنْ
أَبْرَسَارْ خَلَاَقْدَرْ 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 هَزَمَا / أَشَبَارْ ذُ عَاشْتْ عَاشَا شَانْرْ تَنْغَرَنْدَا دِيْشْ لَبْلَمْ
يَا / فِجْ دَا نَجْرَبْ نَشَا أَجَنْتَنْ عَانْشَاكَرَاتْ تَارَاشْ / كَا نُشَاءْ عَالْ أَلْكَوَرُتْ
نُكَوَرُتْ كَا نُشَاءْ عَالْ / سِنْكَانْ نِسْنَكْ كَا نُشَاءْ شَاشْتْ نِمَشْ نِمَاشْ / دَا
أَكَاْلْ كَا عَالْ 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 أَتْدُشْ إ نْ لْ بَاءْ / أَعَالْ نُنْغُنْ عَالْ عَاشْتْ عَانْوَرْدَمِيَانَتْ
أَلْتْ / شَبَا لُشَاكَرَاتْ إ لُبْلُكْ نْ أَيْ شَانْرْ شِنْ عَالْ / أَعَالْ شِنْ لُشْ
لُنْبَارَاشْ بَوَاشْ دِيْشْ لَدُنْزَالْ / يَا بَلَمْ عَاشَا شَانْرْ كَا دَرَاشْ شَانْبِلَنْسَمَا
/ أ دُنْدَا عَاشْتْ أ كَا عَاشْ أ كُمْ دِيْشْ لَبْلَمْ يَا فِجْ / دَا نَجْرَبْ رِبَنَا 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 خَلَاَقْ شْ أَلْعُرُشَا شَبْرَا
/ عَالْوْ دُنْدَا نْ أَيْ شُلْ كَا كَلَرَاَشَا نَلْنْ كَا / كُرِيَاَشَا نَمَرْ كَا أُنْدَاَشَا نْ
أَيْرَا كَا مَبِيَاَشَا / نَرِيْ كُرِيَانْتَا نِسِيَالْ فَرَوْدْ نِيْتِيَارْ تَانْدَدْ / نَكُشْ كَمَا نَسْدْ
خَلَاَقْ شَبِيَاتَا سِيَالُشْ سِيَالْ / شَبْرَا سِيَالْ إ شَبِيَاتَا تِيَارُشْ أَنْ شَبْرَا أَتْرْ /
عَانْشَايُشْ دِيْشْ شَبْرَا عَالْلَعْرُشْ شَا أَوَّلْ دِيْشْ / لَدُنْزَالْ يَا بَلَمْ كَا تَنْغَرَنْدَا
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 تَبْدَرَاشْ بُرْكََا يْ نُنْكَ لْ إ شَبْرَا أَيْ
/ دِيْشْ لَبْلَمْ بِيْ لُشْ دَا لُشْ سِيَالُشْ إ دَا لِيْتِيَارْ دِرَانْ / لُكَا يْ دِغْ شِنْ
لُشْ دَاشْكَارَايَانْتَاَشْ يَا فِجْ / دَا نَجْرَبْ عَاشْ إِذَلْ كَا تَشِيَارَاَشْ نْ أِيَا /
نَبَايَا دَنْ إ نْ أَتْرَبَاَجْ دِيْشْ لَدُنْزَالْ يَا / بَلَمْ كَا عَاشْ أَكَاْلْ كَا عَا هَبَلْ 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

دِيشْ لَيْلَمْ ءَاشْ ءَالْمَلْدِيْجْ دَا اِبْلِسْ / مَلْدَغَلْ اَللهْ ءَانَامِيْغْ دَا اَللهْ تَنْلَتْ
ءَاشْ اَيَانَا / مِيْغْ دَا تَبْدَرَا ءَادَمْ عَلَيَّهِ اِسْلَامْ كَالْ ءَانْعَنْ / اَلشُّكْ دَا لَجَنْ
اَيَانْعَرْ اَشْشِيْ فُجْشْ فَشَتْ / ءَالْدِيْ / دَا لَجْدِسِيْ دَاشْ ءَالْشَارِيْسِيْ دَا
لَيْدَلْ دِيشْ لَدْزَالْ هَزَمَا اَشْبَارْ يَا بَلَمْ بُرَاشَا شَا / نَرْ كَا ءَاشْ ءَالْوَلْدُنْ
دَا كِيَانَلَا اَيَادَاسَا / اِ كَا ءَاشْ ءَالْكَشْتِغْ دَا كِيَانَلَا دَاشْبَادَاسَا / دِيشْ لَيْلَمْ
يَا فِجْ دَا نَجْرَبْ كِيَانْ اَيَا / دَاسَا اَذْ اَللهْ اَدَانْدَاسَالَا ءَالْلَجَنْ اِ كِيَانَلْ /
دَاشْبَادَاسَا شَبَانْ شَارْ ءَالْفَوَاغْ دَا جَهَنَّمْ / دِيشْ لَدْزَالْ يَا بَلَمْ شَانْبَلَنْسَمَا
ءَالْلَجَنْ / اَكَالْ كَا دِزَاشْ كَا دَرْ اَللهْ اَلْشْ اَيْدِيَانْتَاشْ / دِيشْ لَيْلَمْ يَا
فِجْ دَا نَجْرَبْ كُونْدْ شَا اَكْبَرَنْ / لَشْ اُرْشْ دَا لْمَنْدْ اِ شْشْ دِيشْ لَحْلَالْ
اِ لَحْرَامْ اِ شَا / بَارْدَارْ لَبَارْدَدْ اِ شَا دَامْشَتَرَرْ لَ[مَانْ] اِتَرْ اِ [هَرَنْ] / لَشْ
مَلَفْسِيْشْ اِ بَابَارَنْ ءَالِيْنْ اِ هَرَنْ // ءَالرِنَا اِ كُنْبَرَنْ ءَالْعُرْ اِ شَا دَامْشَتَرَرْ
ءَالْفَلْ / مِيَانَتْ

اِ لَوَرْ ءَانَشْتَرَشَاءْ اَللهْ شَبْرَا لَجَانْتَا / اِ مَنْدَرْ اَللهْ اِ اِسْرَافِيْلْ كَا شَفَلَا
ءَانَالْكُوَارِنْ / اِ شَفَلَرْ ءَانَلْ اَنْشَفَلْ كَا كَبِرَنْ تَدَشْ / لَشْ جَانْتَاشْ
اِيْلَمْلَكَاشْ اَمْرَتَاسِدَشْ / شِنْ جَبْرِيلْ اِ مِكَايِلْ اِ اِسْرَافِيْلْ اِ عَزْرَيَايِلْ / كَا
نَمْرَنْ شِنْ ءَانْبَوَاشْ دَا مُوَارْتَشْ لَشْ / خَلَاقْدَشْ اِ دَا لَفَرْتَلَاَرْ دَا لَمُوَارْتَا
دَا اِسْرَافِيْلْ / شَا تَارَامَاسَارْ لَيْتِيَارْ اِ نْ كَادَ ءَانِسَمْ دَا لَيْتِيَارْ / كُشْ فَرَوْدْ كَا
نْ شَا دَارِيَا شِنْ لَشْ مَاشْكَدَشْ / اِ نْ كَادَرْ ءَانْ سِيَالْ نْ ءَانْتِيَارْ كُشْ
بِبْ / اِ كَادَرْ تَدْ بَزِيْ دَا مَرْدَرَاشْ لَشْ اَشْمَرْشَاءْ / اَللهْ عَرَّ وَ جَلْ اَلْمَنْدْ
اِ دَرْ اُ مَنْدْ دُنْدَا شِنْ / لَشْ اَزْبَلَاشْ اُ مَنْدْ دُنْدَا شِنْ لَشْ رِيْشْ اُ مَنْدْ /
دُنْدَا شِنْ لَشْ مَرْدَرَاشْ اُ مَنْدْ دُنْدَا شِنْ لَشْ / رَايَاشْ اِ لَشْ فُجْشْ دَا
لَشْ رَايَاشْ اُ مَنْدْ اُ دَ ءَاشَتْ / ءَال[ش] [اَل] ءَاللَنْ اِ لَشْ ءَاشْتَارَاشْ اِ نْ
اَبَرْ كِيَانَلَا // رَاشْبَنْدْ

اِ كَادَرْ ءَالْمَنْدْ كُوَارَنْتْ اَنْشْ / اِ هَرْ اَللهْ لُبَارْ اَوْ دَا لَمَرْ كَا ءَاشَتْ دَابَشْ
/ دَا لَعْرَشَا كَا هَزَا نَسَارْ لَشْ غَوَاشْ اِ لَشْ كَرَنَاشْ / اِ لَشْنَعَارَا اَشْكَمْ
نَسَا ءَالْعَرَنْ دَابَشْ دَالْ / تَانْبَارْ اِ تَنْزَرْ كَدْ كَبَالْ اِ كَدْ مِيَانْبَرْ / اِ شَلْعَرْ
دَا بَوَاشْ رَابَنْكَرْ اَللهْ اِ اِسْرَافِيْلْ / اِ شَفَلَرْ ءَانَالْكُوَارِنْ اِ دَرْ اِ وَاَشْشْ مِلْدَشْ
/ اِ كُوَارِشْ يَدِرْدَشْ اِ جَنْتَرَشْ ءَاشْبَرْتَدَشْ / اِ بَانَشْ كَرْتَدَشْ اَللهْ اَشْمَنْدْ
كَا اَشْ اَجَنْ / تَايَشْ بَرْ لَدَا كَلَرْسِيْنْ دَا لَدِيْ دَا لَجْدِسِيْ / بَرْ تَمَرْشْ كُوَارَنْتْ
اِ دَرْشْ وَلَوْدَنْ دَا بَوَاشْ / اَبَرْشْ اِ لَابَنْتَرَشَا اَنْ لَشْ خَلَاقْدَشْ لَشْ
اَلْرُحَاشْ / دَا لَشْ مُسْلِمَاشْ كَلَرْشْ كُنَلْ كَلَرَادَدْ دَا لْ / كَارَايَانِسِيْ اِ لَشْ
اَلْرُحَاشْ دَا لَشْ دَاشْكَارَا / يَانْتَاشْ ءَاشْكَرْشْ كُنْ لْ ءَاشْكَرَادَدْ / دَا لْ
دَاشْكَارَايَانِسِيْ اَيَانْتَرَشَا اِ كَدْ / اَلْرُحْ ءَانَشْ كُوَارْبْ اِ بَارَايَسْ تَدَشْ لَشْ
// جَانْتَاشْ لَابَنْتَدَشْ

اِيَالَشْ ءَاشْبَارَنْدْ / لَشْ مَرْبِلَشْ اِ تَامَرَاشْ دَا لَدِيْ دَا لَجْدِسِيْ / دَانْبَوَاشْ
نَمَرْ اَللهْ كُوَارَنْتْ اَلَشْ جَانْتَاشْ / اِ بَزَنْ اَلْشْ اَيْدِيَانْتَاشْ ءَالْكَشْ دَا شْ
كُنْ / تَانْتَمِيَانَتْ اِ بَزَنْ اَلْشْ دَاشْبِيدِيَانْتَاشْ / ءَانْلَكَشْ دَا شَبَانْ دِيشْ



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

لَذَنْزَالُ يَا بَلْمُ / كَا رَبَابِكْرُ اللَّهِ أَلْشُ خَلَقَدَشْ دَابْوَاشُ / دَا لَمْوَازَتَا دِيشُ
لَبْلَمْ بِي كُمُ لَشْ خَلَقْ دَا أَوْ / اِ تَا شَكْ دَا لَشْ لُمُشْ دَا تَبْدَرَا اِ لَمَدَرَا
دَا تَمَدَرَا / اِ شَلِشْتَا اَلْمُنْدُ كَرِيْتَرُ جَكْ اِ تَا كَرِي / كُنْشْ بَتَانَسِي اِ كُنْشْ
ءَانَتْ نَشْ مِيَا / نَبْرُشْ اِ تْ شَانْتَدَ اَشْنَتَا مَتَر اِ تَا تَزَنَرُ / اِ رَبَابِكْرُ دِيشُ
لَذَنْزَالُ يَا بَلْمُ فَاجْمَا اَشْ / اِ شَبَارُ كُنْفَاجْ كَا بِي ءَاشْتَبْ دَالُ نَكْرَنْتَا / اِ
تَذَرَاشْ بَارْدَدَ ءَانَتْ دِيْجْ بَارُ هَزْمَا اِ شَبَارُ / كَا كَشْ ءَاشْ لَلْجَنُ لَلْجَنُ ءَاشْ كَا
دِرَاشْ كَا وَلَرُ / دُ[نَر] اَللَّهُ كُنَالُ اَلْشُ اَبْدِيَانَتَاشْ

دِيشُ // لَبْلَمْ يَا فَجْ دَا نَجْرَبْ لُشْدَا لَلْجَنُ شُنُ / لَشْ اَبْدِيَانَتَاشْ
اَلْمَنْدَمِيَانَتْ دَا اَللَّهُ ءَانَالُ / نَمُوزَانُ يَبِيَا تَرِشْتَرُ اَلْكَنْسَرَنْ تَدُ / لُكَا
دَا شَارَنْ بَارْدَرِشْ اَلْقَصْرَاشْ / دَا اُرُ اِ بَلَتْ اِ بِيَادَرِشْ بَارِاسِيْشْشْ اِ
دَا / بَرْبَرُ شَبِيَارُ ءَاشْ اَلْمِسْكَ شُشْ اَوْشْ شُنُ / دَلْسَاشْ شُشْ اَرْبَلَاشْ
اِ فَبَرِيْتَشْ دُرْبَلَاشْ / لَشْ فُرِيْتَشْ دَا دِبارَشْشْ شَبَرَاشْ اِ كَلْرَاشْ / لَشْ
دَا لَلْجَنُ تِيَانَانُ سِيَانُ غَرْدَشْ كَا بِي / تَدَشْ لَشْ جَانْتَاشْ دَا لْمُنْدُ شَا
اَجَنْتَشَانُ نَهْرَيْنُ اَنْ دَالْشْ بَرْكَا ءَانَلْشْ اَيِ مَرُ / بَلْشْ اِ رَكَازَشْ لِرِمَارُ
غَرْدَ ءَاشْ دَا بَلَتْ / اِ شَبِيَارُ دَا اَلْمِسْكَ اِ لَشَاغَنْدَ ءَاشْ دَا اُرُ / لَتَارَسَارُ
دَا بَالَرُشْ اِ لَشَاتَانُ يَبَا ءَانَلُ / لُكَا اَيِ اُجَشْ كَا بُوَادَنْ بَارُ نَلَانُو / دَاوِيْرُ
نِيْشَرُ بَرْ كُرْشَنَاشْ دَا اَنْبَارَاشْ / اِ يَالْكَاشْ بَاكَانُ غَرْدَ اَلْكَنْسَرُ [شِيَات]
اِ // اَلْقَصْرَاشْ دَا اُرُ اِ بَلَتْ اِ بَارْشْ اِ بِيَادَرِشْ / بَارِاسِيْشْشْ دَا دِبارَشْشْ
كَلْرَاشْ

بُوَاشْ / كُونْدُ شَلَانُ دَا شُشْ لَغَرَاشْ كَبَلْعَنْ ءَانَمَلَاشْ / كَا بَلْنُ كُنَالْشْ
دُنْدَا كِيَارَانُ فَشْتُ / لَبُوزَاتُ دَا لَلْجَنُ اِ اَلِي نَسَا اَنْفُوانْتَا كُنُ / دُشْ رُمُشْ
اِ كُونْدُ بَابَانُ ءَانَالُنُ دَالْشْ / دُشْ رُمُشْ شَكْ دَا لُكُوزَبْ تَدُ لْ ءَانِيْذِي /
اِيَانَعَنْ اِمَلْدَدَ ءَانْبُوَاشْ بَنْشَا ءَانَالْتَرُ / اِ تَرَنْشَا جَبَانَاشْ كَا نَنْكَ مَشْ شَا
مُدُنُ / دَا شُشْ كَلْرَاشْ نِيْدَا بَارِاشْشْ اِ كَلْمَنْ اَلْشْ / اَسْتَرُشْ دَا لَبُوزَاتُ
اِ فَرَا اَنْشِيْدُ كَا نَنْكَ / اِيَارُنُ لَشْجَانْتَاشْ مَشْ دَلْسا كَشْ اِ شَلَانُ / لَشْ
اَلْجُرُشْ دَا لَلْجَنُ اِ لَبُوزَاتُ كَا بِي كَا / اَللَّهُ شَبِيْحَانَهْ اِ دَدُ كُنْشَمِيَانَتْ
اَلْشْ / اَنْبَارَاشْ اَسْجَدَرَيْنُ اِ ءَالْشْ اِيَانْتَرَنْ / كُنْشْ اَنْبَارَاشْ اَلْجَنُ
اِ كُونْدُ كِيَارَا / ءَانُ[تَر] اُشَا ءَالْتَبَارَا ءَانُ اَلْقَصْرُ كَا بَايَا // دِرَانَلَا ءَالْشْ
اِدَالْتَنَا اَيِ اَنْرُ مَاجَرُ يَا / اَلْوَلِي دَا اَللَّهُ

ءَانْبُوَاشْ لَآغْ اِ اَنْرُ اَلْقَصْرُ كَلْرُ / كَا شَا بَرِاسَا دَانْدَا فُوارُ تَدُ لَدَا دَانْتَرُ اِ
كِيَارَا / ءَالْتَبَارَا ءَانْتَرُشَا ءَانَالُ دِرْنَلَا ءَالْشْ اِدَالْتَنَا / اَيِ اَنْرُ مَاجَرُ بَشَدُ يَا
اَمِيْعُ دَا اَللَّهُ اِنْسَاشِنْ / دَا اَنْدَرُ كُنَالُ دَا اَلْقَصْرُ ءَانْلَقَصْرُ فَشْتُ / كَا لَآغَنْ
اِ اَنْ اَلْقَصْرُ كَا تَدُ ءَاشْ ءَا شَمَلْتَدُ / اِيَانْعَشْتَدُ ءَانْبِيَادَرِشْ بَارِاسِيْشْشْ /
كَا اَيِ ءَانَالُ شَاتَانَتْ كَمَرُشْ اَنْشْ شَبَرَا اَنْرُشْ / اِرَاَادَشْ دَا تَدَشْ اَرَاَشْ



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'ālā**¹⁷, 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 **Tasnim**²¹. And in Paradise, there are only **pupils and eyebrows**²². 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

وَرَنِيْسِيْنَاشُ إِ جِيْشُ / سَالَاشْتِرِيْلَاشُ كَلَرَا فِكْدَشُ إِ بُنَا رَلَا أَنْ / أَنْ كُرُنْ
ءَانْلَكِيَاشُ كَا تِيَا شَاتَانَتْ / رِنَكْنَاشُ ءَانَكْدُ رِنَكْنُ اُنْبِيَا دَرَا بَارَا / سِيْشُ
كَ رَالْنَبَرُ تَارَاشُ جُرُنْدَشُ إِ شَكْرُ / كُمُ لَلْنُ اِيَا نْ شَمْنُ اُنْبَارُ دُغُ إِ شَبْرَا /
شَبَارَاشُنْ شَاتَانَتْا كُرَبَارُ تَرَشُ دَا شَادُ / اِبُرُكْدُ دَا ذِبَارُ شَشُ كَلَرَاشُ

ءَا شَتْ [ن] دُ // اِنْبِي بِيَا نَالَا اُنْمَجَارُ دَا لَشُ اَلْحَرَشُ دَا لَلَجْنُ / كُنْ اَتَبِيْشُ
مِيْ هَارُمُ شَشُ رَالْنَبَرُ تَاشُ / كُمُ ءَالْشُ كَا كُنْ لِيْشَتْ دَا لُ اَلْبِدُ ءَالْنَبَارَا /
نُذُ كُوْنَتْ اَبِيْشَتْ اِدْرُ لَمَجَارُ ثُ ءَارَاشُ / مَ اَمْدُ اِيْشِيْ تَامَدُ اِيْشِيَا نَبَشَا
ءَا ثَبَرُ / دَا لُ ءَانْنُ كَمُ اَكْنَبَدُ دَا شَاتَانَتْ / اَلْحَرَشُ اِ كَادُ ءَالْنَبَارَا كَنَالَشُ
ءَا نَغَرَسِيْ / فَا نَكْنَتْا اِبْدُ دَا لَ اِيْشِيْ ءَالْنَبَارُ نَذُ / دَا لَشَانُ دَا لَمُنْدُ اِلْشُ
اَلْمَلَكَا شُ دَنْدُ / اَلْسَلَا مَ شَبْرَا اِلْ نَدَا شَانُ كَشُ كَانَلُ / اَلْكَنْسَنُ اِلْ اِيْ دَنْدَا
شَا ءَا شَتْنُ ءَا لَلَجْنُ اِيْ / اَلْحَرَشُ كَا شُ ءَا شَكِيَا شَانُ ءَا لَمَرُ شَا تَرُ /
نَرِيْ دَلْسَا لَمَرُ اِيْ تِيَا نَانُ ءَا شَكْرُبُ / ءَا نَشُ فَا رَا نَتَا شُ كَا دَرَا كِيَا نَدَا شَا يِ
/ اَلْكَنْسَرُ اُنْمَجَارُ كُمِيْ اِبْرَا كُنَلُ اِيَا / دَا نَسِيْ دَا مِشَانُ ءَا لَلَجْنُ اِيْ اُنْرُبَلُ
/ كَا شَا لَمُ ءَا لُرُبَلُ دَا لَبُوَانُ اَبَانُ تَرَسُ // كَالُ بَلَنْتُ اَللّهُ تَعَلَايْ كُنْشُ مَنُ

كَاشُ / تُرُنُكُ ءَا شَدَا اُرُ شُشُ بَانَشُ دَا بَلَتْ / شُشُ فُرِيْدَشُ كُرُشْتَلَا شُ
شُشُ رَمُشُ كُرُ / لَاشُ شُشُ فُجَشُ ءَا شَمَلْتَدَشُ شَغْلُرُ اَلْمِسْكَ / ءَا نَالُ
اِيْ دَا تَدَشُ لَشُ نَتْرَلَا رَشُ دَا فُرُ / بِيْشُ دَا لَلَجْنُ ءَا نَشَبْرُ اِكُلُرُ ءَا لَلَجْنُ /
اِيْ اُرُبَلَا شُ كَا شَلَانُ دَا لَشُ اِنْمَلَا شُ / وَرَنَاسِدَشُ بِلَنْتَا شُ كَا نُنُكُ اُرُنُ
/ نَهْرَانُ رُدَا رُ نَنْغُنُ كَا لِيَا نُنُ اِلْشُ / اِيْذِيَا نَتَا شُ اَذَنْدَا كِيَا رَانُ ءَا لَلَجْنُ
/ اِيْ نَرِيْ كَا شَا دَرَا اَلْكُوْتُرُ كَا شَلَا / دَا بَشُ دَا لَلْعُرُشَا كَا ءَا شُ مَشُ دَلْسَا
كَ اَمِيَالُ / اِمَشُ بَلَنْكُ كَا لَاجَا كَا كُرَا شَبْرَا / لُشُشُ دَا بَارُ لَشُ اِبِيَا دَرَشُ
بَارَا سِيْشَشُ / اَلْمِسْكَ دَشُ كَا مَنُ دَا اِلْ لَفُوَانَتْا دَا سَا سِيْبِلُ / اِلْ لَفُوَانَتْا دَا
اَلْكَافُرُ اِلْ لَفُوَانَتْا دَا تَسْنِيْمُ / اِنُ اِيْ ءَا لَلَجْنُ شُنْ لَشُ لِيْلَشُ اِلْشُ [سَا]
جَشُ // اِلْشُ رِيْشُ دَا لَلَجْنُ تَدَشُ سَا رُكْدَشُ / دَا كَتَرَا دَشُ اِدَا شَتْرَدَشُ
اِفُرِيْشُ دَا / لَلَجْنُ اِبَا بَرُ جَا شُ نَهْرَانُ رُدَا رُ نَنْغُنُ / شَلَا لَدَا جِشِيْنُ
ءَا شَذُرُ دَا مَاجِرُ غَلُرُ / كَا اَلْمِسْكَ

لَشُ مَرْدُ رَاشُ دَا لَلَجْنُ نَشَا ءَانُ / بَا جَا سَانُ نَ ءَا نَفَا رَمَنُ نِمُوَارَانُ نِيَا /
يَا نَ بَا شَرُ نَ ءَا شَبَنْتُ نِيْرَشَتَارُ نِيْرَبِلْسِيْنُ / شُشُ رُيْشُ نُنُكُ شَا رُيْشُ نِيْشَا
ءَا نَبَا / جَا سَانُ شُ اُنْ دَا لَشُ دَا لَلَجْنُ بِيْشِيَا شَا / شَمْنُ ءَا نَالْمُنْدُ نَكَا دَرِيْ
سِيَا غُ كَا نُ / بِيَا شَا نِمُوَارُثُ كَا نُ رَا بِيْكَشَا نَدَا / شَكَا رَا يَانَتْا كَا نَكَا رَا يَا شَا
نَ ءَا نَفَا رُمُ / كَا نَشَدَشَا نَا وَ شَلَدُ كَا نَفُوَا شَا دَلْسَا / شُ اُنْ دَا لَشُ دَا لَلَجْنُ
اَشَمَشَا شُ كُرُ اَلْتِيَا رُ / اِيَا جِشَا اُنْشَلَبُ ءَا نَالُ تُرُنَرِيْ تَدُ اَلْمِسْكَ / اِشُ
اُنْ دَا لَشُ دَا لَلَجْنُ شَكَشَا شَكْرُ اَلُ / ت[يَا] رُ تُرُنَرِيْ لُ كَلُرُ دَا لَشُ اِلْ دَا
لَلْنُ // اِلْشُشُ جَانَتَا شُ شِيَا شَانُ لَشُ دَا لَ اِيْتَا شُ / دَا لَلَجْنُ مَرِيْنُ تَدَشُ
بُرُ شَدَا شَا ءَا اِنْبِشَتَرِيْ / نَنْغُنُ اِدَا زِيْرُ لَشُ غَرَسِيْشُ دَا لَلَجْنُ نِيْشَشُ مَرُ
/ بِلَشُ دِيْشُ لَذُنْزَالُ يَا بَلَمُ بَرُ شَا مَاجِنَتْا / دَا اَكَالُ اُبُرُنُ لَشُ اُبُرُنَتَا شُ
يَا بَلَمُ / دَا اَكَالُ شَانُ تَنْغَرَنْدَا كَا ثُ دَرَا شُ اَكِيْدُ / ءَا نِمُكْرُسُنُ اَمُرُ مِيْ
غَرَنْدَا كَا نُنُكُ سَا / سَرَا دَا شُشَا رِيْ سِيْ اِبِيْدَا نَسِيْ قُشَتْ كَالُ / ءَا نَكُوَانَتْا رَا



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-Ḥuṭama 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 لَبَانَ / دَا كَيَانَ دَاشَبَادَاسَا أَذْ أَلَلَّهْ إِ كَمَا شُ أَرْزَقَا /
شَبْرَبَا أَتْرَ شَانَرِ مَانُشْ دَالْ

دِيَشْ لَبْلَمْ / كَيَانَدَاشَبَادَاسَا أَذْ أَلَلَّهْ شَبَانَ عَاشْ / عَالْفَوَاحْ دَا جَهَنَّمْ كَا
نَمُوزَانْ نَبَايَانْ / إِ كَدِ دِي لَاشْ كَارَاسَانْ بَانَ شَبْرَبَا بَانَ / شُنْ كَتَبُشْ
عَانَالْفَوَاحْ كَا نُنْكَ عَاشْ / كِتْ شَكْتَبَايْ نَالِيَنَاسِدْ شَبَانَ / نْ كُنْشَلَدْ
شَبْرَشَتَارَنْ عَاشْ كَلَرِاسِ [د] شُ // عَاشْ كَرَادَذْ نِ أَدَشْ شَشْ كَاشْ نِ
أَيَبَدْ / شَبْرْ شَبْرَشَتَارْ عَاشْ فَوَارَتَا شُشَلَرْ عَاشْ فُنْدْ / شُ أَوْ عَاشْ بُسْ
شُشْ أَرَأَشْ شُنْ فَيَارَشْ / شَبَانَ عَاشْ ذَلُشْ شَلَانْ عَاشْ بِيَادَرَشْ إِ جَا
/ نَتَاشْ نَشَا رَاغَلْ شَفِيَارْ نَشَا مَتْ شَفَوَاحْ / نَشَا أَكَبْ شَبَانَ أَلْ عَاشْتَنْ
تَيَانَبُشْ شُنْ / كَوَانَتْ شُشْ كِمَشْشْ عَاشْ أَلْكَتَرَنْ أَرْدِيَا / نَتَا شُشْ
كَلَسْشْ بَارْ عَانَسَانَدْ شُشْ رُبُشْ / شَفَرَا فَلَمَانَتَا شُشْ نَبَاتَاشْ فَيَارْ رُشِيَا
/ نَتَا شَبْرَا عَالَشْ أَلْمَلَكَاشْ فَوَارَتَاشْ كَا لُشْ / تَزَنَارَنْ كُنْغَرَفِيَشْ دَا
فَيَارْ فَعَانَتَا / شَبَانَرَجَا عَاشْ كَبْرَا دَارَاتَدْ

جَهَنَّمْ تَيَانَا / شَبَانَا بَوَارَتَشْ دَا بَوَارَتْ أَوَارَتْ أَنْدْ / دُرْ دَا كَيِنَانْتَشْ
أَشْ لِبَرَمَارْ شَا لَمْ جَهَنَّمْ / بَرْكََا كَمَا لُشْ كَزَنَاشْ دَا لُشْ كَافَرِاشْ لُشَا
/ غُنْدْ شَا لَمْ لَطَا بَرْكََا كَمَا لُشْ بِيَادَاشْ / إِ [مَنْ] لَتَارَسَارْ شَا لَمْ سَقَرْ
بَرْكََا عَانَسِيَانَدَا // لَكُوزَتْ شَا لَمْ أَلْخَطَمْ بَرْكََا تَرَشِيَشْ شَفَوَاحْ / تَذُشْ
لُشْ مِيَانَبُشْ لَكِنَتْ شَا لَمْ سَغِيرْ بَرْ / كَا شَفَوَاحْ نُنْكَ شَا مَتْ جَمَشْ
لُشَايَشَانْ / شَا لَمْ أَلْجَحِيمْ كَا أَنْ سَانَتَالْ كَامِرِي تَذْ / عَالْمُنْدْ لُشَاتَانْ شَا
لَمْ أَلْهَوَايْ كَا كَيَانَ / عَانَتَرَرْ عَانَالْ نُنْكَ شَلَا جَمَشْ عَانَالْ عَاشَتْ عَالْبَرْ /
دَا أَلْهَبْهَبْ كَا كُونْدْ شَا أَبْرَا كَامْ أَلْتَرْ / فَوَاحْ دَا جَهَنَّمْ إِيَالْفَوَاحْ دَا جَهَنَّمْ
عَاشْ / نَاغَرْ عَاشْ كُرْ شَبْرَا كَدِ بَوَارَتْ دَا جَهَنَّمْ / أَيِ مِلْ كَبَاشْ دَا
فَوَاحْ عَانَكْدْ كَبَاشْ شَا / تَانَتْ مِلْ كَبَاشْ دَا فَوَاحْ إِ دَرَا جَهَنَّمْ / عَالِذِي
دَا لَجِيَسِي شَانَرْ كَارَاسَا عَانَمِي / عَالَزُذْ إِ لَفُوتَلَارْ بَرْ كَا تَمَا أَيِ بَانْغَنَسْ /
دَا أَكَالَشْ كَا تَا دَاشَبَادَاسِيَارَنْ إِ كُونْدْ / لُشْ عَاجَنْ دَانْتَرْ لَرَنْ لَغَرَمَشْ
فُشْتْ كَا شَا / عَانَشَعَنْ إِ شَنْغَارَا فُشْتْ كَا شَا أَكَبْ إِمَتَا / رِي فُشْتْ كَا
شَا دَاشَاكَنْ

إِ لَرَنْ ت[نَتْ] // كَا شُ عَاجَبَانْ نَبَاشْ عَانُشْشْ لَغَرَمَشْ كُرَارِيَنْ / كُمْ
عَانَلَمَرْ إِنْكَ شُنْ أَيَبَدْشْ إِقُونْدْ / بَارَنْ لُشَجَانَتَاشْ أْ جَهَنَّمْ كَبْرَنْ أَمَرْتَا
/ سِدْشْ دَا شَتَامَرْ إِنْزَوَاحْ نَبْغَنْ شُنْ بَرْ / شِي فَيَرَنْ لُشْ مَدَرِاشْ دَا لُشْ
فِيْشْ إِ لُشْ فِجْشْ / دَا لُشْ مَدَرِاشْ هَزَارُشَا أَنْ كُنْشِيَشْ لُشْ مُسْشْ /
بَوَاشْ كُونْدْ لُشْ مَسْأَبُشْ شُنْ لَابَدْشْ أَلْ / فَوَاحْ دَرِيَانْدْ أْ نَوَاشْ جَبَانْتَدْ
مِلْ أَبَانَ / تَرْدُشْ بَوَاشْ عَالْفَوَاحْ أْ دَا شَارْ نَوَاشْ مَرْدْ كُوْ / نَبْشْ مَجَارِاشْ
فَارْمَشْشْ كَا إِرَنْ دَرِيَانْدْ أْ نَوَاشْ / فَارْمَشَرْ إِ بَالَدْ مَلْ عَانَبَالَاكْ بَوَاشْ
كَا / عَالْفَوَاحْ عَاشْ نَوَاشْ مَرْدْ كُونْتَشْ يَبَاجُشْ / كُنْشْ كَا إِرَنْ أَلْفَوَاحْ



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 **Malik**²⁵. 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 لَغَدَشْ شَشْ مَنَشْ اَنْكَدَانْدَشْ شَشْ // كُوَالَشْ
اَلْنَسَانْدَشْ شَشْ لَانُوْشْ نَاغَرَشْ شَشْ / كَرَشْ لَرِغْ شَرِشْتَارْ دَرْنَتَا
شَبَانْ هَنْبَرِيَا / نَنْشْ شَادِيَانْتَشْ دَلْشَشْ دَرْيَانْدُ نَشْ اَبْرْ / كْ شَبَانْ
تَرِشْتَاشْ دَا نَشْتَرَشْ بُرْ لُكََا دَا / فَلَاسْمَشْ شَشَا كَاشْنْ لُشْ اَيِيْدَنْ
شَكْلَمَنْ / نَلَاشْ رَاشْبَنْدَانْ دِرَانْ شَانَرْ فَوَاْمَشْ / يَارْدَشْ اَلْبِيْنَاَسَا شَبَرَا
نَشَانَرْشْ لَبَانْ اَنْ / ذِي شَلْ

لُوَرْ لَابَنْتَشَا اَنْتَبَا نَاغَرْ دَا فَوَاغْ / اِيَالَشْ دَامَنْدَنْ اَوَا اِيَانَشْنْ كَا لَشْ
اَيِيْدَنْ / كُنْ اَوَا لُوَابَا شَبَرَا اَلَشْ بِيَادَرَشْ اَوَا بِلَانْتَا / كَا لَشْ تَرِشْبَشْ
دَا فَوَاغْ كُمانْ دَا فَوَاغْ / بَابَانْ اَشَبَرَا فَوَاغْ شَا اَكُوَاشْنْ شَبَرَا فَوَاغْ /
كَلَمَنْ اَمَالِكْ دِرَا اَلَلْهْ يَا مَالِكْ رَاشْبَنْدَا اَلَشْ / لَرَزْدَشْ لُوَرْ دِرَا لَاشْ مَالِكْ
يَا اَكَالَشْ كَا شَا / اَنْشَنْدَ شَبَرَا لَشْ كَا كَارَايشْ دِرَا نَلَا يَا مَالِكْ / دَنْشْ اَ
بَابَازْ اَنْ بَابِدْ دَا اَوَا كَا رَافِرِيَا نُوَا / شَشْ كُوَارَشْ

لُوَرْ دَلَاشْ اَبَابَازْ اَوَا دَالْ [لَجِيْم] // كَا اَنْتَرْ بُرْ لَشْ بَكَشْ اِ دَارِبْ لَشْ
دِيَا / نَتَاشْ يَبَرَشْ لَشْ اَنْتَرْشْ اِ دَارْتَا لَشْ كَرْ / نَاشْ هَرَا بِلَرْ لَشْ
مَادَلَشْ اَلْنَشْ كَبَاسَشْ كَا / شِي اَنْ عَتْ كِيَاشَا شَبَرَا لَتِيَارْ دَا اَكَالْ / اَوَا
مَرِيْنْ لَشْ جَانْتَاشْ دَا شَهَادَرْ شَبَرَا كَدْ / بُوَارْتْ دَا جَهَنَّمْ اَيْ مَلْ مَرَاشْ
دَا فَوَاغْ دَا / اَنْدَزْ دَا كِيْبَانْتَشْ اَنْشْ اَنْكَدْ مَرْ مَلْ / سِيْبَدَدَشْ دَا فَوَاغْ
اَنْكَدْ سِيْبَدَدْ 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 كِيَاشَا دَا اَكَالْ اَوَا اَلْنَتِيَارْ / اَبَرْشَرِي نَدْ اَلْمَنْدْ اِنْ اَيْ
كَشْ مَشْ اَبْرَدْ / اَنْبِدَارْ دَا اَلَلْهْ كَا لَشْ دَا لَفَوَاغْ

لُوَرْ فَوَاشَا / لَبَلَمْ اِ كَاذْ لَذَنْزَالْ دَرْيَانْدُ يَا تَرِشْتَارْ دَا مِي / يَا تَرِشْتَارْ كَا
بَلْ اَشَاذْ مِكنَسِيْمِيَانْتْ / [كُنْ مِي] كَرِيْدَرْ غَوِيْ دَا لَشْ شَارِيْدَرَاشْ //
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 كِيْ اَمَرْتَاْسِدْ اِنْ / رَاكُودْ شِيْنْ
اَبَارَاشْ دَا تَارَاشْ دِيْشْ فِشْتْ / كَا لَاغْ لَنَوَابْ اَشَبْدَرَا اِ بِنْ اَبَازَلْ اِ دِيْشْ
/ يَا فِجْ بَلَزَارْ دَا مِشْ اُجَشْ كَا اَشْ تَفَاجْ / كَا اَشْ اَبْدْ كَا مَا اِ كَابَرَنْتَدْ
كُنْتْ مَلْ / مِكَرَشْنْ لُوَرْ لَابَنْتَشَا لَذَنْزَالْ دَامْدَدْ لَرْ / نَدْ دَامْدَدْ دَا كَلَرْ اِ
دِيْشْ يَا بَدْرَا دَا فَايَا / نَدَمَا كُنْ اَلَلْهْ دَا لَفَوَاغْ دَا جَهَنَّمْ اِ دَا شَشْ / بَالَشْ
اَكَالَشْ كَا اِنْ اَيِيْدَرْنْ اَلْبِيَاغْ / بَرْ شَبَا جَاسْ نِ اَلْجُكْ بَرْ شَبَا كَانَاَسْ نِ اَلْ
/ مُجَارْ بَرْ شَفَلْكَازْ



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 مَمْنْدْ
ءَالْزَايْ تَرَاَرْ شْ اِذْلْ / اِشْلْ يَا فَيْحْ ءَاشْتَا ءَاشْ تَشَانَزْ اِمِشَانَزْ / اَكَالْ كَا
نْ كُنْصَامُشْ شِيْنْ اُ ءَالْ تُوْنْتَا ءَانْتْ / شَانْتِيْ اِشْرِيَا اُتَشَانَزْ اُنْشَاشْ يَاَرْدُ
/ 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 كُونْدْ / اَيْ اِئِلْسْ مَلْدَغْلْ اَللهُ ءَالْتَنَبَرْمِيَاَنْتْ
/ دَا اَللهُ شْلْ دَا لِيْدْلْ / هِيَاَنْدْ اِيَاَلْ كَا دِزِيْ يَا رَايْ نَجْرَبْ يِ شَا اِئْبَدْ
ءَانْ تْ تِيَاَرْ اُنْ / فَاجْ كَا نَتْرَنْزَا اَتْ اِذْلْ ءَانِجَمَشْ تَمْ ءَالْزَايْ / بَرَاَشْتْ
عَرْنَدَا يِيَاَنْشْ اِذِيْشْ اُ شَفِيْجْ يَا / فَيْحْ تُوْنْتَا دَا لُكَا ءَاشْتَشْ اِنْ اَفَوَالْشْ /
[تْ لَآيْ] نِيْتَا اَبْرَتْ [اشْ] اُ ءَالْ

اِشْلَا شِيْ لَفِيْجْ // 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
كُنْصَامُشْ فَوَاَزْتَاشْ / دِيْشْ ءَالْ يَا بَدْرَا شَفَوَاشَا شَانَزْ كُمْ / تَذَرَاَشْ نْ
شَا اَبْرِيْ دَاشِدْ ءَاشْمَانَزَرْ / كَا مِشَانَزْ ءَالْكََايْ شِيَاَرْبْ خَلَاَقْدَرْ دَا لَشْ /
خَلَاَقْدَشْ ءَالْكََا دَ لَشْ اَلْرُزْكَاشْ تَاَنْدَاَرْ / دَا لَشْ غَرْسِيْشْ نُلَا دَنْ كُشْ
نِنْعَنْ دِيْشْ ءَالْزَايْ / يَا فَيْحْ تُوْنْتَا دَا لُكَاَشْتَشْ شِيْ تَا بَاَنْرَا / بَاَنْ فَوَاَزْتَا
اِ دِزِيَاَنْدْ ءَاشْتْ فَوَاشَا اِ دَاشْلْ / بُوَاشْ بُلْبِيْشَا لَذَنْزَالْ ءَانْدِيْزْ اِ هَزَاَرْ
اَلْصَلِيْ / اِ كَمَاَرْ بِيْنْ دَا سَابَدْ اِ رُغْ اَذْ اَللهُ كَا لَا / ءَانِيْ [شَا لَبْلَمْ اِ بِيْلَا اِ]
// [هَلْ لْ هَرِيَاَنْدْ اِلْصَلِيْ]

اِذِيْ اَلْسَلَامْ شُبْرَاَلْ اِ تُوْنْ ءَالْسَلَامْ اِ دِيْشْ يَشِيْ / مِيْ اَلْاَغْرَا كُنْتَبَاَنْدْ
يُكَارَا كُنْ اَللهُ / اِ لَا شَرْبْ اِ نُبْنُغْ اَبْرَسَاَرْ كُنَالْ دِيْشْ لَبْلَمْ / يَا فَيْحْ دَا
نَجْرَبْ اَلْاَغْرَا 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
دِيْزَرْ اِ رُغَرْ اَذْ اَللهُ كَا لَشْلَبِيْشَا / دَا لَبَانْ دَا جَهَنَّمْ اِ بُلْبُكُشَا شَفَاَجْ ءَانْتَدْ /
شُرَايْنْ هَبْلَبِيْنْ دَاَلْ لَشْ جَانْتَاَشْ رَاَاتَبِيْنْ / اَلْزَايْ دِزِيَاَنْدَلَا شَدَاشْشِيْ اُ تَفِيْجْ
اَشِيْ كُمْ / ءَاشْتْ بَاَزْدَاَرْشَا اِ تُوْزَايْنْ اِ تَمْ ءَالْزَايْ / مِيْ عَرْنَدَا كِيْدَدْ اِ فَوَاشَا
اُ ءَالْ اِشْلَا / يَا فَيْحْ تُوْنْتَا دَا لُكَاَشْتَشْ اِ نَمَا ءَاَجَاشْ 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."

دِ[يْشَلَا ش] فِجَ يَا بَدْرَا يَ تَا لَمْ أَلْشَارِبِ[سِي] // دَا أَلَلَّهْ إ تَكَلَمَشْمَا
أَلْشَارِبِ[سِي] دَا لَشْ إِدْلَشْ / يَا بَدْرَا أَدَا سَا أَدَ أَلَلَّهْ إ د كُمْ يَدِغْ / كَا نْ أَيْ
شَانَرْ شِي أَلَلَّهْ شَلْ كَا نْ أَيْ أِبْرَسَا / كُنَالْ إ دَرْتَا أَلَلَّهْ أَلْلَجَنْ إ شَلِبَرْتَا
أَا دَا فَوَاعْ / دَا جَهَنَّمْ دِيشْ أَلْزَايَ يَا فِجَ شِنْتَا دَابِيَا / دَشْ دَا لَكَاشْتَشْ
كُزْتَارْتَا لَشْ مَنَشْ إ شَكْرْتَا / دَا مَزَايَنْ دِيشْ أَلَّ يَا بَدْرَا نَمَا تَزَنْزَا / دَا لَبَلَرْ
دَا لَا إِلَهَ إِلَّا أَلَلَّهْ دِشَلَا شَبْدَرَا يَا فِجَ / يَتَانِغْ مِيَاذْ كَا تَا أَرَا بَانْتَرَشْ كُونْدُ نَتَا
/ أِبْرَبَا جَرْ كَا شِنْ تَا تَزَنْشْ دَا لَكَاشْتَشْ / كُزْتَارْتَا لَشْ مَنَشْ إ شَكْرْتَا أَلْشْ
مُنْتَا شْ كُنَلَشْ / أَيْمَلَا شْ فَيَا زَشْ إ نَتَا بَدْرَشْ أِبْرَبَا جَرْ كُنْ / تَشْ مَنَشْ
دِيشْ كَعْبُ أَلْأَخْبَارْ كَا نْ / كَارَا سِي لَذَنْزَالْ شِنْ أَانَالْ شَارِبِ[سِي] / دَا أَلَلَّهْ
تَعَالَى لَشْجَانْتَا شْ فَبَلَكِنْ دَالْ أُنَشْ / دِزِينَ لَكْ شَا أ تَزَنْدُ أَتْرَشْ دِزِينَ أ
هَلْدُ / أَتْرْ [مَاجِرْ لَآيَ كَا لْ دَا ش] بَدْرَا دِيشْ [أَلْزَكْنَتْ] دُرْ // كَا بَلِي
شَبْدَرَا أَا لْ إ دِشَلَا

يَا فِجَ تَزَنْتَا / دَا لَكَ أَشْتَشْ شِي هَرَا لَكَ دِيغْ تَانِغْ دِيشْ / أَا لْ يَا بَدْرَا
أَانْكَ مَا كُزْتَا شْ إ مَا كَامَا شْ / كُنْفَوَاعْ نَكَارَا سَارَا شِنْ أَانَالْ شَارِبِ[سِي] / دَا
أَلَلَّهْ مِشَانَرْ يَا بَدْرَا دَا شْ أَلْشَارِبِ[سِي] / دَا لَشْ إِدْلَشْ كَا شِي دَا شَانْغَنْتَا
أَتِي / د كُمْ يَ دِغْ كَا نْ أَيْ شَانَرْ شِي أَلَلَّهْ شَلْ شِي / أِبْرَسَا كُنَالْ بَوَاشْ
دِيشْ كَعْبُ أَلْأَخْبَارْ / كَا كُونْدُ بَدَا كَالْ شَبْدَرَا مَنْدَ بَانَرْ / أُنَشِينَ بَرْ كُزْتَرَا
لَشْ مَنَشْ إ كُونْدُ أَا لْ لَبْدُ / أَا شَتَارَا جَشَلَا أَلْكَرَشِنْ إ لَابَنْتْ شَكْبَا سِ
/ أَلْسِبَالْ لُرَنْدُ إِيَالْ كَا دِزِي يَا كِيَانْ خَلَاقْ / لَشْ سِبَالَشْ رَافَرَمْ مَكْرَشِنْ
بُنْ سَفَرَانِسِي / أَانَمِي نَتَا أَيْرَاشْ كُنَمِي نَدَا شْ لَعَزْ أَلْشَايَطِنْ / أَانَمِ فَا جْ
/ أَيْبَدَمَا كُنْتْ يَبَدَدُ رَا كَوَانْتْ

كَعْبُ أَلْأَخْبَارْ كَا أَانَا شَتَا بَشْ لَا أَانَمِي / [أَلَلَّهْ لَبَلْ] إ بُشْشَا جُنْتُ أَا لْ
إ دِشَلَا يَا فِجَ // دَا نَجْرَبْ أَلْأَغَرْتَا كَا لَعَرَبِي دَا أَلَلَّهْ أَا شْ / كُنْتْ سَفَرَا
كَأَ أَلَلَّهْ تَا دَرْ أَلْلَجَنْ أَلْذِي / دَا لَجِيْسِي لَشْ أَلْمَلَكَا شْ رُغْبِنْ لُرَنْدُ بَرَالْ
/ لَشْ أَلْكَرَشْ دَالْلَجَنْ كَا شَا أَشْمَبِنْ أَا لْ / بَوَاشْ سَفَرَا كُنْ لْ كَا شَا
أَا شَانْتَنْدُ كُنْتْ / إ نَشَا تَسْفَرَانِسِي شِنْ كُنْ أَلَلَّهْ لُورْ دِشَلَا / شَبْدَرَا يَا
فِجَ تَزْتَا دَا لَكَ أَشْتَشْ أَتْنَا شْ / كَا تَا كُزْتَا لَشْ مَنَشْ دِيشْ أَا لْ هَزْ لَكَ
كََا / رَشْ كَا نُتْرَنْزَا دَا لَكَ أَا شْتِي نَدَا شَرَا / لُوبَادَانِسِي بَرْ لَدَا شَبَادَانِسِي
نَ أَلْخَلَا / قَدَرْ بَرْ أَلْخَلَا قَدْ نَالَجَنْ بَرْ جَهَنَّمْ نَدَا / شَرَا أَدَ أَلَلَّهْ بَرْ لَشْ
إَدْلَشْ بَوَاشْ لُورْ مَنْدَ شَبْدَرَا / كُزْتَرَا لَشْ مَنَشْ إِيَالْ كَا دَا زِي بِسْمِ أَلَلَّهْ
/ شَانَرْ دَا لَشْ سِبَالَشْ بِسْمِ أَلَلَّهْ شَانَرْ دَا لَشْ / تِيَارَشْ بِسْمِ أَلَلَّهْ أَلْكَرَنْتَا
أَانَالْ شَانَرْ بِي / شَانَرْ دَمَا سَفَرَانِسِي إِيْفَرَمَمَا أَانْتْ أَا / دَانِسِي كُنْشَوَالْ
مَكْرَشِنْ



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 تَدُشْ) // اَرَا نَكْرَبْنَسَا اَذَّ اَللهُ لَشْ دَا لَشْ سِيَالَشْ / ا دَا لَشْ
تِيَارَشْ ا دَرِيْنْ شَانْرَ مَرَّ لُكَا شَا / اَشَانْتَدُ كُنْ اَكَالْ لَدُنْزَالُ بَرَّ ثَا اَبَا /
دَانَسِي دَرَا اَللهُ تَدُ اَشْ ا مِيشْت بَرَّ بِي / اَنْرُ ا نَبْلَارَ كَا يَلَا دَرَا وَلَرْدُنْ
كُنْبِلْدُ / ا لَبَرْنَا اَنْلَعَرْدُ دَا لَشْ اَنْرَدُشْ ا كُرْتَرَنَلَا / لَشْ مَنَشْ ا كَرْتَرَنَلَا
لَشْ جِيَشْ كَا تَانِي / اِيَا جَرْنَلْ ا لَشْ يَارْمَشْ كَاذْ كُنْغَرْنَدَا / اَشَبْنَتْ كَلَمْ
كُنَلْ مَشْ اَلْتْ دَا شْ بَرَّ لَرْنَدُ / ا دَرِيَانْدُ يَا مِشَانْرَ ا مَكُوْدِلْ ا مَبَارْ / كُرْدُزْ
اَشَا اَنْبَارَا بَاسِدْ مَبْدَرَا كُوَانْتَرَمْ / اَمَا شَكْدَا ا اَشَتَشْ يَارْمَشْ شَانْرَ اَللهُ
كُنْشَوَالْ / مِشَلَادُ

بَوَاشْ اَنْدُنْدُ بَرَّ اَنْشَرْلْ غِيْلْ / اَللهُ اَنْ كُوَابْ ا لَهَلْدُ دَا اَنْمُنْتَا هَلْ /
اَنْشَشْ ا لَبَشْ اِيْتَرَشْ اَنْمَلَشْ دَا لَتِيَارْ / ا ل(وَرُكْ) اَنْ اَكْرَدَرَسَا دَا لُكَا لَا
اَبِي دِيحْ / (شَبْ) دَرَا سَارْتَا فُكْشَا كُنَلْ مُوَارْتَا ا دِيَشْ // لَا اِلَهَ اِلَّا اَللهُ شَمَا
كَمَارَنْ لَشْ اَلْمَنَشْ نَبَارَا / شَنْ اَنْ اَوَا اِيَانْبَوَاشْ تَزَرَا ا لَشْ غَرَسِيَشْ / دَا
مِشَانْرَ اِي ا لَلَجَنْ بَرَّ شِيَا نَبَارَا جَمَشْ / اِيَنْبِي اَنْتَرْ اَنْلُكُوَابْ ا سَارَكُرْنَلْ
لَشْ / اَلْمَنَشْ ا دَبْنَلَا اَلْسَلَامْ ا اَلْ ا دَرِيْنَلَا ا اَلْ / اَلَاغَرْنَا كَا لَيِيْدُ دَا
اَللهُ اَشْ شَبْرَا تِي / ا جَعْبِنْ كُنَالْ كُمْ اَلْبَارْ كُنْشْ اَمْ ا تَرْ / اِيَنْلَا دَا لَشْ
فُرْيَنْشْ ا كَمِي اَلْ اِيَا شَتْبْ / اَبِي لُكَا كِشْ اَللهُ فُشْتْ كَا اَنْدِي شَلْ ا
كَسْ / اَلْوَايْ دَا اَنْتَا قِي اِيَا نَكْرَبْنَسَا كُنْ / سِيَارَبْ ا شِيْعَلْ فُشْتْ كَا شَا
لَنَسْ اَنْلْ / كُوَابْ كَا اَشَتْبْ لَدُنْزَالُ اِيَالْ اَرَمْ مُجَارْ هَارْمَشْ / كُونْدُ
لَبْدُ اَلْوَايْ نَمُرْشَا دَالْ ا دُشَلَا / يَا دُنْزَالُ اَرَشْ بَارَشَنْ ا اَرَا شْ اَلْجِنَا /
كَا كُوشْ ا شَا ا لَشْ كَا اَشَبَانْدُ اَنَا / شَتَا لَغَرْ كُنْ لَشْ اَنْمَلَشْ شَلْتَا ا (مِي
// كَا) يَشِي / اَلْوَايْ (ي) دَا اَنْتَا قِي يِنَا تَمَرَا بَرَّ مُجَارْ

دِشْ اَلْ ي شِي كِيَانْ شِكْشِيَارْ شَانْرَاشْ / اَنَا لَمُنْدُ يَتَانِي لُكَا تَكِيدَشْ كَا
/ تِيَانَا شْ دِيَشْ اَلْوَايْ يَا دُنْزَالُ دِمَا كِيَانْ / اَرَا شْ دِيَشْ لَدُنْزَالُ يَا رَايْ
مِنْنَبَارَا اَشْ / كَرَكَيْسِيْنْ شِي فِجْ دَا لْوَايْ نَجْرَبْ / شَانْرَ دَا لَشْ رَمَنَشْ
دَا اَلْهِنْدَا دَا شَا اَلْشَارْ / بَسِي دَا لَشْ اَذَلْشْ ا شَارَبْ اَذَّ اَللهُ شَانْرَ / دَا
لَشْ سِيَالَشْ ا دَا لَتِيَارْ اِيْتَرَا سِيْمَا / مَبْدَرَا ا فَرَّ كُنْمِيغْ لُكَا بَايَا شْ ا دِيَشْ /
اَلْوَايْ يَا دُنْزَالُ بَانْتَا ا مِي كَا يَمَا كَشْرَا / كُنْتْ اِيَا دَا لَنْتَرَا شَبْرَا تَدُشْ لَشْ
دَا مَرَا / يَنْ كَا اَكَالْ شَانْرَ كَا تَمَا اَشْ نَنْبَرْدُ / نَنْكْ لُ ا نَنْبَرُ شَنْ اَغَرَا ت
دَا كَلَرَمَا / اَلْغْ مَشْ بَوَاشْ دَا كَلَرَلَا لَدُنْزَالُ تَدُ اَكَالْ / كَا لَا اَبِي دِيحْ لَبَلَمْ دَا
لَغَرْنَدَارْ دَا اَللهُ / ا دَا لَشْ غَرَسِيَشْ دَا لَلَجَنْ ا دَا لَشْ بَانَشْ دَا / (جَهَنَمْ)

دِشْ اَلْ ي شِي كِيَانْ شِكْشِيَارْ شَانْرَاشْ / اَنَا لَمُنْدُ يَتَانِي لُكَا تَكِيدَشْ كَا
/ تِيَانَا شْ دِيَشْ اَلْوَايْ يَا دُنْزَالُ دِمَا كِيَانْ / اَرَا شْ دِيَشْ لَدُنْزَالُ يَا رَايْ
مِنْنَبَارَا اَشْ / كَرَكَيْسِيْنْ شِي فِجْ دَا لْوَايْ نَجْرَبْ / شَانْرَ دَا لَشْ رَمَنَشْ
دَا اَلْهِنْدَا دَا شَا اَلْشَارْ / بَسِي دَا لَشْ اَذَلْشْ ا شَارَبْ اَذَّ اَللهُ شَانْرَ / دَا
لَشْ سِيَالَشْ ا دَا لَتِيَارْ اِيْتَرَا سِيْمَا / مَبْدَرَا ا فَرَّ كُنْمِيغْ لُكَا بَايَا شْ ا دِيَشْ /
اَلْوَايْ يَا دُنْزَالُ بَانْتَا ا مِي كَا يَمَا كَشْرَا / كُنْتْ اِيَا دَا لَنْتَرَا شَبْرَا تَدُشْ لَشْ
دَا مَرَا / يَنْ كَا اَكَالْ شَانْرَ كَا تَمَا اَشْ نَنْبَرْدُ / نَنْكْ لُ ا نَنْبَرُ شَنْ اَغَرَا ت
دَا كَلَرَمَا / اَلْغْ مَشْ بَوَاشْ دَا كَلَرَلَا لَدُنْزَالُ تَدُ اَكَالْ / كَا لَا اَبِي دِيحْ لَبَلَمْ دَا
لَغَرْنَدَارْ دَا اَللهُ / ا دَا لَشْ غَرَسِيَشْ دَا لَلَجَنْ ا دَا لَشْ بَانَشْ دَا / (جَهَنَمْ)



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

لَبِيَاچُ بُوَاشِ اَكْءَاسِيْ كَا ءَالْرَايْ / اُبْ دَا اِزْ اُنْكَمِيْنُ لَوْغُ اِ كَشْتَبُغْ اَلْشِيْ
شَيْشُ / اِمَنْدَلَاشُ كَا اَكْتَشَانُ مِجْ اَشْمُجَارُ اَيْنِيْ كُمُ / ءَالْرَايْ فَوَا بَرْتَدُ
كَزَكِيْسِيْنُ بَرِيْ اَنْفِجْ / اِلْشُ اَنْرَشُ مِجَارَاشُ اَبِيَارُنْ غَرْنَدَا ءَانِيْدِيْ /
اِيْر[دَا] نَزُنْ اَنْ كَرْتُ كُمُ كَا ءَالْرَايْ لْ ءَاشْكِرْبِ اِيْ // اَشْمَدْرَا كَا ذِرِيْ
شَانَرُ مَدْرَا كُونْدُ لَآغَرُ ءَاشْتُ / مَكْرَتُ شَكْرَايشُ اَلْهَاجَرَا دَا م اَلْقَصْرُ اِ
رَايْنُ / كَا ءَالْ نَشُ اَهَاجَرْدُ اَتْدَشُ اِنَشُ هَاجُ دَاشَرُ / نُوَاشُ لَآيْ كَا اَكَالُ
فِجْ كَا اَبَرْدُ نْ ءَاشُ مِيْ / اِشْنُ هَاشُ لُكَا يْ مَنْدُ نُنْكَ مَشُ مَا بَارَشُ
بُوَاشُ / كُونْدُ لَبِيَاچُ لِيْ لَكْرَتُ بَاشَلَا مِجْ اِهْزُ / غَرْنَدَا لَنْتُ بَرُ ءَلْمِجْ اَمْرُ
كَانِيْ كُنَالُ اِ كَلْمَلُ / اِلْبِيْلَا لَكْرَتُ دِيْشُ كَزَكِيْسِيْنُ يَا مِشْوَاغَرُ / هَزُ لُكَا
كَارَشُ كَا اَلْلَهْ ءَاشُ ءَالْكَنْتَدُرُ دَا مِشُ دِيْشُ / اِشْبَرَالُ مَا اَبَاكَرُ اِ اِ ءَالُ
مَا دَاشَانَرُ بُوَاشُ / لَوُرُ اَبَارَاتُ شَبْرَالُ شَشُ رُبَشُ اِنْتُمْ شَفِجْ / اِ شَكْرَنْلُ
اَنْ مُنْتَنُ مِيْ اَلْتُ اِلْسِيَاذُبُ / كُنَالُ اِنْ سَاشُ كَزَكِيْسِيْنُ دَا اَنْدُرُ بَرُ
لَشُ / يَاَزْمِشُ لُرْنَدُ اَلْرَاكُنْمِيَاثُ اَذْ اَلْلَهْ فَشْتُ / كَا لَا ءَانِيْ اَلْلَهْ اَلْبَلْمُ
اِ ذِيْ اَلْسَلَامُ شَبْرَا ءَالُ / اِ دِشَلَا يَا كَزَكِيْسِيْنُ اَلَاغَرْنَا كَا اَلْلَهْ / [ءَاشُ كُ]
نَتِ اِيَالْتَا اَبِيَاذَرُ

دِيْشُ كَزَكِيْسِيْنُ // يَا لَبْلَمُ ءَالْسَلَامُ شَاءَ شَبْرُ ت دِيْشُ لَبْلَمُ يَا كُرُ /
كِيْسِيْنُ رَوَاغُ اَذْ اَلْلَهْ كَا تَا تَرْنَا تَشُ / مَنَشُ بَرُ كَا تَا اَيْدَا شَبْرَا تَفِجْ دِيْشُ
كَزُ / كِيْسِيْنُ يَا لَبْلَمُ يْ ءَا بَارُوَانَسُ دَا دَامَنْدَرُ لَا / اَذْ اَلْلَهْ نِنْغُنْ مَانَاشْتَارُ
ءَانَاشْتَا مَنْدُ بَرُ نْ / بَارْدَارُ لَسَالَاشْتَرِيْلُ اِ فَوَاشَا لَبْلَمُ اِ ذِيْ / اَلْلَهْ شَوَانُ
اِ كَزَكِيْسِيْنُ اِ ذَرْمِيْشَا اِ قَوْنْدُ / شَا ءَاشْتَارُ هَلْشَا كُنْ شَشُ مَنَشُ بَرُ
لِسَانِيْ / دَا اَلْلَهْ كَنْلَتْ ءَاشُ اِ دِيْشُ لَوُرُ ءَاشُ اَذْ اَلْلَهْ اَكَالُ / كَا مَا اَتْرَنْدُ
مِشُ مَنَشُ دَا بُوَاشُ كَا مَا لَشُ كَرْتُ / مِيْدْرَا لَوْدُ ءَاشُ اَلْلَهْ مِشَانَرُ كَا مَا
شَكُ دَالُ / شَارِيْسِيْ دَا لَشُ اِذْلَشُ لَوْدُ شَاشُ يَا مِشَانَرُ / كَا رَاسِيَاشُ
لُبْكَ دَالْتَبُرُ اِ دَشُ ءَالْوَلْدُنْ / شِنْكُوَانْتُ بُوَاشُ فَوَاشَا اَلْهَلْدُ دَا اَنْمَنْتَا /
اِ هُزُ دَا لَشُ رَمَشُ اَنْ ءَاشْتَنِيْسِيْ ذُنْدَا شَا اَبُ / تَشَا اِلْسِيَاذُبُ شِيْبَارَا
// اِبْ كُنَالُ ءَانَا / شَتُ بِنْ ءَالْرَايْ دَا شُ كَمِيْنُ اِ دَامَنْدُ [بَرُ شُ مُجَا]

اِ لَوُرُ شَكْلَا شَمْدَرَا لَكْرَتُ اِ دِشَلَا يَا فِجْ / تَمَا ءَاشْكَارَايْشَتَا ءَاشْتُ كَرْتُ
يُهْزَا لُكَا / بَرُ ءَالُ مَا مَنْدَاشْتَا كُونْدُ ءَالْرَايْ لِيْ لَكْرَتُ / اِ كُنْسِيْ لَتَرِيْسِيْنُ
كَانِيْ بَرُ ءَالُ شَا اَبِيْ اُرْدَانْدُ / كِيْ اَمْرَتَايْ اِ كُونْدُ رَاكَرْدُ شَلْ اَبْشَكْرُ / شَمُجَارُ
بَرُ لَشُ مُنْتَاشُ / لَرْنَدُ اِيَالُ كَا ذِرِيْ اِ ذْ ءَاشْتَشُ مِيْبَانِيْكَشْتُ اِ بَلَرَازُ دَا
مِشُ اُجَشُ / شَابُرُ اَلْلَهْ وَرْدَلَشُ اَلْشُ دَشُ دَا تَرَبِجْ اِ ءَالُ اِ يَلُ / كَرِيْتَرُ
دَمَالَشُ بَرُ ءَانْكَوَانْتَرُ اِ غِيْلُ اَلْلَهْ / اِ ذُنْدَا ءَالُ ءَاشْتَبُ اِيَالُ كَلْمَنْدُ كُنْ لْ
مَشُ اَلْتُ / دَا شَبُرُ اِنْلَا كَارِيْ رَاشِيْبَنْدَرُ بَرُ كَا لَا اَبِيْ / هَاجُ تَرَايْسِيْنُ اِمَنْدَرُلُ
ءَاَجَرُ دَا شَكْشُ اِيَانِيْبِيْلَا / اَلْلَهْ اَلْبَلْمُ اِ دِشَلَا يَا كَزَكِيْسِيْنُ رَاشِيْبَنْدُ اَتُ /
مَرِيْدُ نَلُ اِيَاشُ ءَالْبُلُرُ كَا بَرُ تِ هَزَا دِيْشُ ءَالُ يَا / بَلْمُ تَانْغُ تَامُرُ 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 دَالْشَارِيسِي / دَا أَلَلَّهْ / كَا شَا أَيِ تَزْنَدُ أَلْشَارِيسِي دَا لَشْ / إِدْلَشْ
إِي كَابَرْتَنَدُ أَلْمَانَجَا كَا مَا هِرْ

دِيْشَلَا // لَبْلَمُ رَاشْبَنْدَالَا كَا يُتَا جُرْ بُرْ أَلَلَّهْ كَا نْ أْ / دَاشَدُ تْ أَلْدِيْنِ نِتَا
مَنْدُ أَجَرْ دَا شَكْشْ / لَوُرْ رَاشْبَنْدِيْلَا كَرْكَيْسِيْنِ دَرْيَانْدُ / كَا تَا بَلَرَا كَتَمَا
أَكْ إِي فَوَاشَا أَلْزَايْ إِي لَشْ / شَيْشْ فَشَتْ دُنْدَا أَلْ أَاشَدَبْ إِيْبَرْشَلْ إِي بَا /
شَلْ إِي دُشَلَا يَا مَامَدْ كَا أَاشَادُ دَا تْ أَانَاشَتَا / تِيَانَبْ بُرْ كَا أَاشَادُ غَرْبَا بَرْ
مِ لُكَا أَشْ بَشَدُ / دِيْشْ أَلْ يَا أَلْزَايْ كَا أَ فَاجْ أَلَلَّهْ كُنْمُ مِجْ / بِيَانِيْ أَمَا
تَزْنَدُ مِشْ مَشْ إِي مَا أَاشَكْبَدُ مِ فِجْ / إِي بُرْ شَالْفَضْلْ إِي غَرْسِيْ إِيْلَاغَرْشَا
أَلْزَايْ / أَلَاغَرْيْ مِي غَرْنَدَا إِي لَوُرْ أَدْ أَلَلَّهْ مُنْجْ إِيغَرْ / دَاسِيْلَا أَلْبِيَانْ كَا
لَا فِرْ أَبَارَاشْ دِيْشْ أَلْ / يَا مِمَرْدُ نْ أَاشَكَارَاشَتَا أَتْ مِذَرَا نَلْ كَرَتْ /
دِيْشْ أَلْزَايْ نُبَرْ أَلَلَّهْ شَانَرْ دَا لَشْ سِيَالُشْ / إِي دَا لَتِيَارَا لَوُرْ كَارَايْلُ دِيْشْ
أَلْزَايْ يَا مَامَدْ / بَامُنْشْ أْ نَوَاشْ رَايْنِ دِشْ أَلْ يُنْتَرُنَرَا / أْ لَعَرْ دَا تَمَلْ
جَانَتَا

إِي نُسَاشْ أَلْزَايْ دَا [رُغَرْ] // إِي دَا زِيْلَا كَا لَا فَرِيْ أَنْ سَبَدَدُ دَا نَوَابْ
/ بَرْ كَا دَامُشْتَرَشَانْ أَانَالْ أَلْدِيْنِ دَا أَلَلَّهْ إِي لَابِلْ / أَلْزَايْ إِي فَرُولَا أَنْ
سَبَدَدُ أَانَلْمَاجُرْ كَمَرْكْ / إِي مَشْ أَبْنَدُشْ دَا أَوْ كَا إِيْ أَانُشْ رَايْنِ أَانَالُرِيْ
/ دَا أَلْفِرَانْ إِي فَوَا لَوَاغْ بُبْلَدْ أَانَبُكْ تِيَانَبْ / إِي لَمَزْنَلْ لَسَبَدَدُ دَا كَرْكَيْسِيْنِ
إِي دَامُشْتَرَزْنُ / أَانَالْ أَلْدِيْنِ دَا أَلَلَّهْ إِي بِيَارُنْ أَانَالْ لُكَا كِشْ / أَلَلَّهْ إِي
شَرْبِيَارُنْ / أَدْ أَلَلَّهْ بَارْدَدَا رْ شَارِيسِيْ أَكْ شَا أَكَبْ لَرَاكُنْتَسِيْنِ دَا لَذُنْزَالْ
كَرْكَيْسِيْنِ / كُنَلْ لَوُرْ أَدْ أَلَلَّهْ إِي لَبَوَانْ دَا شْ أَيْدْ وَلَا حَوْلْ / وَلَا قُوَّةَ إِلَّا بِاللَّهِ
إِلَّهِ الْعَظِيمِ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ



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-'arsh), 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 (ṣa'iqā), 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 Salsabīl, 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).