

Two Stories Written in Eastern Turki as Part of the Swedish Missionary Work (Svenska Missionsförbundet) in East Turkistan

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*‘Bir kişi maña kelse men
anı taşkarı taşlamay-men’
‘If a person comes to me,
I cannot cast him out’
(Hasannın Öyi 8/10)*

ABSTRACT

Religious texts are written in understandable language due to their instructive and preaching characteristics. Although different methods are used in these texts, the form of ‘narration/storytelling’ is prominent. In this article, two stories, ‘The House of Hasan’ and ‘The Story of the Nightingale,’ which were published in Eastern Turki by Swedish missionaries in the East Turkistan region with the Swedish Mission Press, are evaluated by considering their stylistic features. While these stories were written in Eastern Turki, Arabic and Persian words, which the public often saw in works related to the Islamic religion, were also frequently used. Such linguistic choices are related to the source person’s message to the receiver and the importance of the receiver’s easy understanding of the text.

KEYWORDS

Eastern Turki, Swedish missionaries, Swedish Mission Press, Kashgar, Religious texts

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1. INTRODUCTION

In the course of history, Uighurs had great influence, both politically and culturally, in Central Asia. Although their political influence diminished after the 19th century, their cultural influence continued. It is known that in the first half of the 20th century, covert and overt activities began to be carried out in the region called East Turkistan, especially by the British (Morris 1977) and the Russians (Vernadsky 1936). These activities were generally intelligence-based. Since the region had importance due to being a neighbor of both China and India, many Western travelers (Shaw 1869–1870; Hayward 1869–1870) were present in the region¹. As a result of publications written by travelers, the population, geography², religion, and many other subjects in East Turkistan gained the attention of researchers.

After the second half of the 19th century, the Russians began to achieve dominance over Central Asia. Although a resistance started under the leadership of Yakub Beg³ (1820–1877) in Hokand, Khiva, and Bukhara, which were primarily inhabited by Uighurs, Tashkent in 1865, Samarkand in 1868, Khiva in 1873, and Hokand in 1876 fell to the Russians (Kiernan 1955: 318). In the following years, with Chinese attacks, the Uighurs would enter a long-running struggle for life, caught between two fires (Jacobs 2014).

‘Eastern Turkistan’ is a term used to refer to the region to the north and northeast of Iran, between the Caspian Sea and Mongolia, where Turkic nomads once lived, with ‘Turkistan’ meaning ‘land of the Turks.’ Today, it is the westernmost province of China, Xinjiang, known as ‘the new territory’ and comprising about one-sixth of China’s total land. The region is also referred to as ‘Chinese Turkistan’ (Hultvall 1981: 1).

From the second half of the 19th century, Swedish missionaries traveled to many places throughout the world in an effort to spread their religion. These travels ranged from distant parts of Africa to the steppes of Central Asia. Swedish missionaries made significant discoveries about Turkic languages in the region called Eastern Turkistan (Johanson 2003: 257). Turkologists such as Gunnar Jarring⁴ (1907–2002), led by Gustaf Raquette⁵ (1871–1945), shared the documents and information they had gained during their studies in the region that included Khotan, Yarkand⁶, Yengisar⁷,

¹ For a detailed bibliography on this topic, see Beard 1972 and Horlemann 2009.

² In 1871, Montgomerie published an account of his trip to the region and provided important information about the geography of East Turkistan. This information included mountain heights and detailed maps (Montgomerie 1871). Shaw also published extensively on the geography of the region (Shaw 1876).

³ For information on Yakub Beg, see Yuan 1961.

⁴ On Gunnar Jarring, see Róna-Tas 2002.

⁵ On Gustaf Raquette and Gunnar Jarring, see Berbercan 2017.

⁶ A branch of the Svenska Missionsförbundet was established in Yarkand in 1897. The unit provided education at the primary school level and had 24 students in 1926. Mr. Gustaf Ahlbert, Miss Stina Mårtensson, Mrs. Gunnar Hermansson, and Miss Ruth Österberg were in charge during this period. In addition, an orphanage for girls was established in 1924 and for boys in 1926. In 1926, there were 20 girls and 28 boys in these orphanages. Mr. Gustaf Arell, Miss Elin Jerner, and Miss Ellen Söderberg were assigned to the orphanage for boys and Miss Greda Andersson and Miss Elin Svensson to that for girls (*Svenska Missionsförbundet Bulletin* 1926).

⁷ A branch of the Svenska Missionsförbundet was founded in Yengisar in 1912. Its first aims were preaching and missionary activities. In 1926, its primary school had 15 students. Mrs. John Andersson served there during its establishment (*Svenska Missionsförbundet Bulletin* 1926).



Kashgar⁸, Aksu and Uchturpan, which is known today as the Six Cities, to the great benefit of the scholars who would come after them.

The arrival of the Swedish Missionary Union (Svenska Missionsförbundet) in the region was intended to spread Christian beliefs. However, by both the transfer of works written in this region into the library environment and the introduction of a printing press (Swedish Mission Press)⁹, they ensured the survival to the present day of books written in the language of the Uighur Turks living in the region. In this respect, we can consider each of these individuals to have been a Turkologist.

Between the 15th and 19th centuries, Uighurs used the written Chagatai language, which emerged as a standard for many Turkic languages in Central Asia. Chagatai Turkic was the dominant means for literary expression, since it did not rely on regional varieties or dialects. At the same time, changes in cultural life substantially increased the need for the Uighurs to express themselves in their own language. The existing standardized Chagatai language became increasingly inadequate for satisfactorily expressing the needs of this new life. Uighurs who realized the need for better expressing their thoughts and feelings began to produce folk literature works, such as songs and tales, in the daily language that they spoke. Thus, a written language based on the spoken language (i.e., Eastern Turki)¹⁰ began to emerge. After the 19th century, the formation of the modern Uighur literary language started to gather pace. This process can be explained by two simultaneous states of affairs, the first of which was the emergence of a standard written language from numerous regional dialects and the second of which was the replacement of the Chagatai language, which had been used since the 15th century, with a new agreed-upon written language (Wei 1989: 235–236). Although Arabic and Persian words were present in this written language due to the religious influence of those languages, the new concepts and new words needed by this new written language were taken from regional dialects. Although we assume that the rate of foreign words in Eastern Turkic would be lower than that of the earlier Chagatai Turkic, we have not been able to identify any academic studies on this subject.

From the late 19th century, as in other Turkic regions, a cultural change and metamorphosis was taking place in East Turkistan. Renewal activities, which were described as the Jadid period, began in education from the 1870s onwards and later began to be seen in fields such as literature and the press. Ottoman Turks also had a share in the establishment of the modern education system that began with the Jadidism movement. Especially when Yakup Bey (1820–1877), the ruler of the Yettishar Khanate (1865–1877), became a subject of the Ottoman Empire, the attention and interest of the Ottomans turned toward East Turkistan; the Ottoman Turks were not sparing in their help and support for the Turks of East Turkistan in cultural fields as well as in the military field. The Ottoman Empire provided teacher support to schools opened in East Turkistan from the 1870s onwards and trained teachers in İstanbul (İnayet 2012: 209). The main aim of the Jadi-

⁸ A branch of the Svenska Missionsförbundet was established in Kashgar in 1894. According to its own statements, the purpose of this establishment was to carry out missionary activities, preach sermons, and distribute scriptures and pamphlets. They operated in two primary schools, one with Turkic students and the other with Chinese students. In 1926, they had 40 students. In the printing house that was established, books were printed mainly in Eastern Turki. Some of these books were for the students studying in the two primary schools. The first missionaries were Mrs. Gottfrid Palmberg, Miss Hanna Anderson, Mr. John Norstedt, Miss Rachel Wintage, Miss Frida Lundell, and Mrs. Sigfrid Persson (*Svenska Missionsförbundet Bulletin* 1926).

⁹ For detailed information, see Süleyman 2013.

¹⁰ There have been many publications on ‘Eastern Turki’ to date (Johanson 2003; Raquette 1912–1914; Jarring 1964; Raquette 1928). For that reason, the term is not explained in detail here.



dists regarding language was a new language that would meet the needs of the age but would also not prevent communication with other Turkic regions. In this respect, Chagatai Turkish, which had been used until then, needed to be reformed. Instead of borrowing new words from other languages such as Russian or Chinese, they preferred to use words that did not exist in the written language but were used in the spoken language of the people. This was not only a revision in the culture of the Turks living in the region but also a breaking point for the language they used.

In this study, two stories, ‘The House of Hasan’ and ‘The Story of the Nightingale,’ which were printed in Eastern Turki by the Swedish Mission Press established by Swedish missionaries in the East Turkistan region, are evaluated in terms of narrative features. The stories were printed by Christian missionaries for followers of Islam. When the language used in the stories is taken into consideration, it is seen that the language was simple and the stories were written in accordance with the grammatical rules of the chosen Turkic language. There are no grammatical errors or errors of expression in the stories. Based on that finding, it can be assumed that the stories were composed by Swedish missionaries for speakers of Eastern Turki.

The aim of this study is to analyze the language used in two stories about the Christian religion printed in Eastern Turki by Swedish missionaries in East Turkistan in the early 20th century. In this context, the stylistic features of the language used were taken into consideration.

2. STORIES AND STORIFICATION IN RELIGIOUS METAPHRASE

Religious education, formally and intrinsically, has a critical, disruptive function. The manner of treatment of narratives by scholars and disciples is important in religious education, as are the contents of the narratives selected (Streib 1997: 50). Therefore, the language used in religious education or in the transmission of religion must be compatible with the receiver, the sender, and the message itself.

Story-telling appeared long before writing, and in many ancient cultures, oral tradition was the sole means of remembering via communication. Telling stories of our own or of others provides opportunities to share, understand, and interpret experiences. This activity can help in teaching ethics, values, and cultural norms and differences (Kollontai 2015: 217–218). One of the methods frequently resorted to by missionaries, who aim to spread religion, is storification or narration by recount. In religious contents, we may encounter one or more of the following: 1) a character depicted, directly or indirectly, as a believer or a non-believer in terms of their identity, characteristics, views, experiences, emotions, behaviors, or personal appearance (e.g., a monk, an atheist, or a believer); 2) a ‘supernatural’ entity as a part of the narrative world, related to a religious belief system; and 3) direct or indirect references to religious texts, beliefs, rituals, places, or edifices. In communication, religious contexts are transmitted in a process that includes the ‘sender,’ the ‘message,’ and the ‘receiver’: 1) the sender of the religious context is a believer or has had a religious past; 2) the message is in the form of a narrative used to transmit religious information; and 3) the receiver may be a believer or a sceptic (Finnern 2014: 1).

Stories provide one of the most significant means of speaking about God in theological discourses and one way for people to know God is to know the stories about God (Shaw 1960: 78). It is a well-known fact that the religious books believed by followers of those faiths to have been sent by God primarily comprise stories and their discourses are transmitted via those stories. Therefore, narration by recount is of great importance in theology. Shaw (1960) examined the



stories used in Christian religious education and classified them within seven groups: 1) myths and parables, 2) folktales, 3) life stories, 4) children's stories, 5) literary tales, 6) biblical stories, and 7) original stories. The parables mentioned in the present study were one of the methods that Swedish missionaries frequently applied in their activities in Eastern Turkistan. These texts, which were specially prepared for literate people (or people to whom a literate person would read), consisted of short stories.

3. 'HASANNIN ÖYİ' ('THE HOUSE OF HASAN') AND 'BÜLBÜLNİN HİKAYESİ' ('THE STORY OF THE NIGHTINGALE')

The two stories explored here, 'Hasannın Öyi' ('The House of Hasan') and 'Bülbülün HİKAYESİ' ('The Story of the Nightingale'), were written and published in this spirit. These two stories were brought from East Turkistan to Sweden by Gunnar Jarring and transferred to the Swedish Research Institute in İstanbul in 2012. 'Hasannın Öyi' is numbered 1913-1 and 'Bülbülün HİKAYESİ' is numbered 1914-3 in The Gunnar Jarring Digital Library¹¹. The former consists of eight pages, including the cover, and the latter consists of five pages, including the cover. Both stories are structured into two sections. The first section contains the text of the story and the second is the 'Ma'nisi' ('Meaning') section, where the main message is given and allegorical aspects of the story are explained.

In the story called 'The House of Hasan,' events that happen to a father and his two sons named Hasan and Mübarek are explained from a religious perspective¹². Hasan represents a person who does not change his prior beliefs and will suffer in the afterlife, while Mübarek converts from Islam to Christianity and saves himself in the afterlife. The house bequeathed to Hasan and Mübarek from their father has a role in the story as a metaphor representing Islamic beliefs, which have begun to decline. A phrase that appears in the last part of the text, '*Bir kişi ma'na kelse men anı taşkırı taşlamay-men*' ('If a person comes to me, I cannot cast him out'; Hasannın Öyi 8/10), is claimed to have appeared in the Bible.

In 'The Story of the Nightingale,' a nightingale fills the role that Hasan had in the first story, and a situation in which it falls due to not renouncing its belief in Islam is described. There is a character in both stories likened to Jesus Christ. In 'The House of Hasan' the governor of the city, who has offered a house for Mübarek to settle in, and in 'The Story of the Nightingale' the owner of the vineyard are related to Jesus Christ. All references made in these narratives reflect elements of Christian belief.

3.1. Linguistic and Stylistic Features of the Stories

Stylistics encompasses the description and analysis of the variability of linguistic forms in language use. The concepts of 'style' and 'stylistic variation' in language are based on the general assumption that the same content can be encoded in more than one linguistic form within a

¹¹ <https://www.jarringlibrary.lingfil.uu.se/kashgar/> (last access: 02.06.2023).

¹² Perspective describes the stance a writer chooses or is forced to take in order to interpret his or her story. The perspective taken constitutes the choice and interpretation of events. Thus, social and religious interactions are determined by the position of the narrators (including gender, age, and ethnicity), their interests, their needs, and the division of power to impose a particular perspective on the interactions (Ganzevoort 1998: 25).



language system. Operating at all linguistic levels (e.g., lexicography, syntax, text linguistics, and intonation), researchers exploring stylistics analyze both the style of particular texts and the stylistic variations between texts. These texts may be literary or non-literary. In general, style can be seen as a selection of linguistic devices (Mukherjee 2005: 1043).

Language style is a way of speaking and/or a type of expression created through the conscious and deliberate selection, systematic patterning, and application of linguistic and non-linguistic devices according to the subject matter, situation, function, authorial intention, and content of an utterance (Missikova 2003: 16). In recent years, linguists working on the answer to the question of how knowledge is transferred have focused on variation in linguistics. Different linguistic fields have emerged according to the linguistic structures through which various bodies of knowledge and linguistic accumulations within a society present themselves (Aşkın Balcı 2020: 308–309). The transmitter of a message needs to be sensitive to aspects of the linguistic-social structure and how speakers perceive themselves and relate to others (Meyerhoff 2006: 15). In this respect, the publications of the Swedish Mission Press are important.

Arabic Bible translations of the 9th century have been found to use Islamic terminology. The deliberate use of these words suggests that instead of countering the rival religion, the translators aimed to present a Christianity that transcended words. In particular, it was common to begin texts with the phrase ‘bism Allāh al-raḥmān al-raḥīm’ (Hjälml 2018: 49–60). This was often done in early Christian texts (see Farag 1979). Not only the stories presented in this article but also the Gospel of Luke as published by the Svenska Missionsförbundet in Kashgar in 1922 were among the religious texts in which Islamic terminology was used (İncil-i Luka 1922).

The stories called ‘Hasannın Öyi’ (‘The House of Hasan’) and ‘Bülbülün Hikâyesi’ (‘The Story of the Nightingale’) are texts that were written for people who believed in Islam. Therefore, they were written in plain language. However, Arabic and Persian words were utilized in these texts, and especially religious terminology used by Turkic people and well known within society. It is particularly interesting that the Arabic expression *na’ûdu bi’llāh* (‘We seek refuge with God’), which would not be regarded as strange in a text on Islamic beliefs, is used in a text created for Christian missionary purposes. This Arabic phrase is found in ‘The Story of the Nightingale’: *Ne’ûzu bi’llāh*, ‘We seek refuge in God’ (SN 4/2). It is certain that such expressions used in the narratives were included to prevent the reader from forming prejudices against the message given in the text.

3.1.1. Words with the Meaning of ‘God’

Arabic and Persian words are frequently used in both narratives to explain Christianity. This is because of the familiarity of the people in the region with these words, due to their Islamic beliefs, as stated above. The Persian words *Huday* and *Huda* and the Arabic word *Ḥaqq* are used for the concept of ‘God.’ These words are also added as honorifics. This usage, frequently seen in writings on Islamic beliefs, was adopted by the Swedish missionaries to increase the understandability of their texts.

Ḥudāy te’ālā (‘God, may He be exalted’): *Ḥudāy te’ālā*, a combination of the Persian word *Ḥudāy* meaning ‘God’ and the Arabic word *ta’ālā* meaning ‘may He be exalted,’ is used in both texts. The Arabic phrase *ta’ālā*, to be uttered in homage to God’s holiness and greatness, is frequently used in both historical and contemporary Turkic dialects by adding it to the end of Turk-



ish (*Tanrı*), Arabic (*Allah* or *Haqq*), or Persian (*Huda* or *Huday*) words meaning ‘God’: *Tanrı te’ālā*, *Allah te’ālā*, or *Huda te’ālā*. *Hudāy te’ālā* is often preferred in the text: *Hudāy te’ālānıñ közidin pinhān kılmay-dur*, ‘It cannot be hidden from God’s, may He be exalted, sight’ (HH 6/11); *Hudāy te’ālā bergen usge penāhı kemāl-i hōşluğ bilen kabül kılduğ*, ‘We accepted the shelter God, may He be exalted, gave us with beautiful maturity’ (HH 7/16); *Hudāy te’ālānıñ aldıda günāhkār bolur-miz*, ‘We become sinners in God’s, may He be exalted, sight’ (HH 8/5); *Hudāy te’ālānıñ gāzabıge giriftār bolmağay-sen*, ‘You will not incur God’s, may He be exalted, wrath’ (SN 4/2); *Hudāy te’ālādin be-şıdık ihlās taleb kılğıl*, ‘Ask God, may He be exalted, for salvation through faithfulness’ (SN 4/18).

Hudā (‘God’): The Persian word *Hudāy*, meaning ‘God’, is used alone in the text twice: *Hudā gāzab kılğan kimerselelernıñ orıñ düzağ-dur*, ‘God said, “The place of the wrathful is hell”’ (SN 4/3); *Hudā öz muqaddes kitābıda aytıp-dur ki günāhıñ cezāsı ölüm-dür*, ‘God said in His holy book that “the punishment for sin is death”’ (SN 4/3).

Haqq subhānehu ve te’ālā (‘God, who is free from all defects and exalted in glory’): This phrase is formed by combining the Arabic word *Haqq* with the Arabic phrase *subhānahu wa-ta’ālā*, meaning ‘may He be glorified and exalted’. It occurs only once in ‘The House of Hasan’: *Haqq subhānahu ve te’ālā közlerimizni açtı*, ‘God, may He be glorified and exalted, revealed (showed us)’ (HH 7/12).

3.1.2. Words Related to Christianity or ‘Messiah’

In the texts, Arabic words are also used for Christian concepts. It is especially remarkable that the words *İsī* (also pronounced as *İsā*) and *Mesīh* are used to refer Jesus Christ. This choice is related to the fact that the target community to which the message was addressed was Muslim and that they already believed in Islam, which uses these Arabic words (*İsā*, *Masīh*) in referring to the prophet Jesus.

Mesīhī (‘believer of Jesus, Christian’): *Mesīhī*, obtained by adding +ī to the Arabic word *Masīh* (‘Messiah’), is used in the sense of ‘believer of Jesus, Christian’: *Biz Mesīhīler siz Müslümānlarnıñ qarındaşlarıñız-dur-miz*, ‘We Christians are brothers of you Muslims’ (HH 7/7); *Biz Mesīhīler seni köhne öyüñniñ hafrıdın korkutmaq ve işançılık penāh bilen beşāret bermek üçün iberilgen elçiler-biz*, ‘We Christians are messengers sent to frighten you from the thoughts of your outdated home and to give you refuge and good news’ (HH 7/20).

İsī Mesīh (‘Jesus Christ’): The first phrase used in ‘The House of Hasan’ to refer to Jesus Christ is *İsī Mesīh*: *Ol penāh şeksiz İsī Mesīh-dür*, ‘That shelter is, without doubt, Jesus Christ’ (HH 7/17).

Mesīh (‘Jesus’): Jesus Christ is referred to as *Mesīh* only once in these stories: *Anıñ üçün Mesīhğa kelmekıñni ve anıñ himāyetiniñ astığa kirmekıñni ümīd kılur-men*, ‘Thus, I hope you will come to Jesus and accept His protection’ (HH 8/8).

Hażret-i İsī (‘His holiness Jesus Christ’): The word *Hażret-i*, which is added before divine concepts in Islam, is used as a title given to elders as a sign of respect. It is used only once in these texts: *Hażret-i İsī şeytānnıñ amellerini bātıl kılmaq üçün dünyāğa kelip-dür*, ‘His holiness Jesus came to earth to nullify the deeds of Satan’ (SN 4/15).



4. CONCLUSION

In this article, ‘The House of Hasan’ and ‘The Story of the Nightingale,’ stories printed by Swedish missionaries (Swedish Mission Press/Svenska Missionsförbundet) in Kashgar, East Turkistan, and taken to Sweden by Gunnar Jarring, have been analyzed. ‘Hasanın Öyi’ (‘The House of Hasan’) is now registered under number 1913-1¹³ and ‘Bülbülün Hikâyesi’ (‘The Story of the Nightingale’) under number 1914-3¹⁴ in the Gunnar Jarring Digital Library.

Since the texts are deductive in nature, the language used is simple. However, Arabic and Persian words are frequently used in the texts. These words were well known by the society to which the messages were addressed and were part of the terminology of the religion they believed in at the time. Even phrases used by the society that were borrowed from other languages, such as Arabic, are included in the text: e.g., *Ne ‘ûzu bi ‘llâh*, ‘We seek refuge in God’ (SN 4/2).

The subject of this research has been the stylistic characteristics of two stories published within the scope of missionary activities carried out in East Turkistan. The target audience of these stories included people who believed in the religion of Islam, and the stylistic features chosen for the stories reflect that situation. It is important that the Arabic and Persian words used in the texts were familiar to the target audience. The choice of familiar words served to prevent the reader’s prejudice against the text and its message.

The words used for the concept of God in the texts are also worthy of attention. For the concept of God, words and phrases such as *Ḥaḳ subḥānehu ve te‘ālā* (‘may He be glorified and exalted’) borrowed from Arabic, *Ḥudā* (‘God’) borrowed from Persian, and *Ḥudāy te‘ālā* (‘God, whose glory is supreme’), which contains both Persian and Arabic constructions, are used. The Turkish word *Tanrı* for the concept of God is not found in these texts. This reveals that words used by the Muslim target community for the concept of ‘God’ in those years were incorporated in the texts.

The words preferred in the texts for the prophet Jesus were words that the Muslim community had learned from Arabic, such as *Ḥazret-i ‘İsî*, *‘İsî Mesîḥ*, and *Mesîḥ*. As we have already stated, these choices were related to the elimination of prejudices in the target audience to which the message was addressed.

ABBREVIATIONS AND REFERENCES

- HH *The House of Hasan (Hasanın Öyi)*. 1913. Kashgar: Svenska Missionsförbundet.
 SN *The Story of the Nightingale (Bülbülün Hikâyesi)*, 1914. Kashgar: Svenska Missionsförbundet.

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¹³ <https://www.jarringlibrary.lingfil.uu.se/Library/Kashgar/Prints/1913-1.pdf> (last access: 02.06.2023).

¹⁴ <https://www.jarringlibrary.lingfil.uu.se/Library/Kashgar/Prints/1914-4.pdf> (last access: 02.06.2023).



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a.1. Text

[1] Hāsannın Öyi (‘The House of Hasan’)

[2]¹ Ötken zamānda Şahrā-yı Kebîrdeki Vāh değen kentlernin biride² Olturuğluk Beşir değen bir âdem bar êrdi. Anın hām hıştın³ salınğan bir öyi ve kiçikkine bir hürmâlık bâğı bar êrdi. Hudā⁴ ana Hasan ve Mübârek isimlik iki oğul bërdi. Beşir ‘ömrini mezkûr⁵ öyde ötküzüp âhir ‘ömrîde öyi bilen bâğnı iki oğlğa bölüp⁶ bërdi. Bu ikülen hatun balaları bilen ol öyde oturup tirik-⁷ çilik kılur êrdi.

⁸ Bir vakt ol yurtda kattık boranlar çıkıp hürmânın husulını⁹ harâb kılğan üçün açaçlık boldı. Çünki ol yurtnın¹⁰ tolarak ta‘amı hürmâ êrdi. Ol boranlar ikülennin öylerige hem¹¹ te‘şir kıldı. Tamları yıkılgu dek boldı ve özgesinin yıgaçları¹² otrasıdın eğilip sınağı yakın boldı. Ba‘zi hem-sâyeleri bu¹³ hâlni körüp aytılar: ‘*Ey birâder, öy sizlernin üstünizge yıkılmas-¹⁴ dın burun anı yasanarlar yahşı bolur êrdi*’. Likin Hasan¹⁵ bilen Mübârek ikilesi fakîr bolğanı üçün ‘imâretni yasağalı kite-¹⁶ durğan çıkmağa küçleri yetmes êrdi.

¹⁷ Küz vakti bolğanda Mübârek Hasange aytı: ‘*Ey karındaş, bu öyge kayla-¹⁸ gıl. Anın hemmesi yıkılgu dek bolup-dur. Çünki özgesi eğilip-¹⁹ dır ve tamları kattayıp-dur. Pes munın toğrasıda neme maslahat²⁰ kılur-miz*’. Hasan cevâb bërıp aytı: ‘*Sen bu işdin korkmağıl ve bu²¹ endişeni hatırındın çıkargıl*’ döp özi arık boyığa barıp [3]¹ bir kömeleç lay êdip kelip tamnın yaruqlarını çapladı. Andın² kiyin Mübârekni kıkırıp ana aytı: ‘*Bu öyge kaylağıl kandağ³ onlandı. Êmdi tamları muhkem boldı. Mundın kiyin yıkılıp⁴ tüşüşdin korkmay-miz*’. Likin Mübârekni könlî tohtamadı. Çünki⁵ ol öyinin evvelki hâlde êkenini ve ana taşıdın lay çaplan-⁶ gandin başka bir işi bolmağanını bilür êrdi.

⁷ Mübârek öyide hemîşe anındın endîşe kılur êrdi. Az vakt⁸ ötmesde ambarının tamlarından biri yıkılğalı meyl kıldı. Pes⁹ Mübârek, Hasanga barıp aytı: ‘*Senin çaplağanının fâ‘idesi bolma-¹⁰ dı. Mina anın tamları kattayıp kalıp-dur*’. Pes Hasan öyge kaylap¹¹ fiksizlik bilen aytı: ‘*Râst tamlar kattayıp kalıp-dur. Likin Hudâ-¹² nın iznidin başka yıkılmaydur*’ döp anı i‘tibârğa almadı.

¹³ Bir kün عرسى النبى ‘ıydı boldı. Hasan bir neçe kez harîd¹⁴ alıp kelip ‘ıydın ‘izzetini kılmak ve tamnın yaruqlarını yap-¹⁵ mak ve hem ziyet bolmak üçün mezkûr harîdni eğilgen tamnın¹⁶ yaruqlarına tuttı. Ya‘nî tartıp koydı. Likin Mübârek ansarap öy-¹⁷ nin tuyuksızda yıkılıp tüşüşidin hüşusen keledurğan kışda¹⁸ yıkılmağının korkar êrdi. Könlide hem-sâyeleridin bir neçe tenge¹⁹ karz alıp öyni yasağalı niyet kıldı. Likin bu yılda açaçlık²⁰ boldı ve hem-sâyelerinin hem pulı yok bolğan sebebdin anındın²¹ ümîdini üzdı. Âhir şehrin hâkimi bu ikisinin işini²² bilip aldığa kıkırıp kelip aytı: ‘*İkiniznin yıkılğalı tur-²³ gan öyünüzniñ haberi maña yetti. Bildim ki keledurğan kışda²⁴ tuyuksızda yıkılıp tüşüşidin korkkanınız üçün tinçlik* [4]¹ bilen olturalmay-sizler. Pes sizler-ni munda hâzır kıldım. Çünki² menin öylerimdın biri bikâr-dur. Sizler pul tapıp öyünüzni³ yasatıp hatır-ı cem’ bolğunça oturup turmak üçün bergeli boladur’.

⁴ Bu sözni anlağanda Mübârek hõş bolup hâkimnin kılğan⁵ yahşılığa şûkr kılıp minnetdâr boldı ve köhne öydin köçüp⁶ hâkim bergen öyge kelip olturdu. Ammâ anın karındaşı Hasan bu⁷ yenî öyde olturğalı onamay özinin köhne öyini yahşırağ⁸ kördi. Mübârek naşihat kılıp korkutup hardı. Ammâ Hasange fâ‘ide⁹ bërmedi. Hasan cevâp bërıp aytur êrdi ki ‘*Râst biznin öyümüz¹⁰ köhnedür ve yıkılgu dek tura-dur. Likin men gümân kılur-men ki ol yıkıl-¹¹ maydur. Ata babalarım anında ‘ömrini ötkezgen dek men hem şunda¹² ‘ömrümni ötkezür-men çünki men olardıñ efzâl êmes-men*’. Pes¹³ Mübârek ol sözlerdin tanğ boldı ve Hasan bilen işi bolmadı.



¹⁴ Kışda bir küni şimāl tarafdın nihāyet kattık bir boran çıktı ¹⁵ ve havā bulutğa toldı. Cık yamğur yağadurğan dek erdi. Mübārek ¹⁶ muni körüp qarındaşığa bir hādişe boluşdın kōrkup yügürüp anā ¹⁷ kelip anıñ köhne öylerniñ biride hatun ve balaları bilen ta‘ām ¹⁸ yēp olturğanını kōrdi. Pes ayttı: ‘Ey birāder, bu keçe cık yamğur ¹⁹ yağadurğanıñ engizi bar mebādā öy üstüne yıķılsa balaların ²⁰ bilen helāk bolur-sen. Meniñ naşihimni anlay-durğan vakt ²¹ kelmedi mü? Bir hatr-ı vākı bolmasdın ilgeri bu öydin çıkğıl. ²² Hasan ayttı: ‘Ata babamnıñ öyidin ayrılıp mundaki bereketdin ²³ mahrūm kılmaķ maña ters boladur. Men öz nezdimde munda turğanı ²⁴ artuķ köre-men. Kaçan ki hatrınıñ bir ‘alāmetini kōrsem derhāl [5] ¹ öydin çıkar-men’. Pes Mübārek öz öyige yanıp keldi. Keçedin ² biraz vakt ötkendin kin Hasan mürgelep uhlap kaldı. ³ Balaları hem uhladılar. Şol vaktta yamğur yağdı ve öy şerfe kılğalı ⁴ turdı. Pes balalarının biri uyğanıp ‘Vāy dada öy yıķılıp ⁵ tüşedür’ dēp kıçkırdı. Pes dadası kōrkup uyğanıp koptı ve ⁶ ba‘zī aş ozuklarını kūtķarmaķ üçün ambār tarafıge yügürdi. ⁷ Bu işni kılıp turğanda ögze anıñ üstige tüşüp anı basıp ⁸ öltürdi.

⁹ Ma‘nisi (Meaning)

¹⁰ Ey birāder-i ‘aziz bu temşilni okuğanda fikr kılğıl.

¹¹ Ey Müslümānlar sizler gūyā şundağ bir öyde sākin-dür-sizler ¹² ki ol öy sizlerge muhkem ve taze kōrüne-dür. Tahkik ol öy sizlerge ¹³ ata babalarınızın mīrāş kalıp-dur. Anda oluruşķa örgenip ¹⁴ kalıp-sizler. Gümān kılur sizlerge kōrkunçluk ölüm kelgen vaktide ¹⁵ ve dehşetlik kıyāmet künide şeksiz anıñ torusınıñ tegide ¹⁶ saklanur-miz.

¹⁷ Likin bu öy yahşı ‘amellerinizniñ üstige binā kılınğandur ¹⁸ ve yahşı ‘amelleriniz āftābda kuruğan hām hıştğa oħşay-dur. ¹⁹ Āri bu öyüniz yaz faşıda ya‘ni bu ‘ālemde taşıdın muhkem kōrüne-dür. ²⁰ Ammā diķķat bilen nażar kılсанız anıñ haťālarınñ yaruķları [6] ¹ bilen tolğanını kōrür-sizler. Ve kıyāmet küni kelgen vaktta cezmen ² yıķıla-dur.

³ Ey muni okuğan kişi saña vācibdür ki ihtimām kılğay-sen ⁴ ve ihtiyātıñı alğay-sen ve öyünde zāhir bolup kaladurğan hatrdın ⁵ kōrkuta-durğan ‘alāmetlerni mülāhaza kılğay-sen. Yahşı ‘amel-lerin- ⁶ niñ arasında vākı bolğan haťālarınñ yaruķlarığa kaylağıl. Hasan ⁷ kılğan dek sen hem ‘aciz öyünñi berkitür-sen. Hasan öyini onla- ⁸ maķ üçün lay bilen bir kat suvadı. Seniñ hāliñ hem şundağ- ⁹ dur. Pes haķikaten sen haťālarınñı yahşı ‘amelleriñdin ‘ibāret ¹⁰ bolğan yupķa perde bilen yapķalı tura-sen. Likin bilgil ki bu perde ¹¹ haťālarınñı halknıñ kōzidin pinhān kılsa hem Hūdāy te‘ālā- ¹² nıñ kōzidin pinhān kılalmay-dur. Elbette kıyāmet küni āşikārā bola-dur.

¹³ Hasan ol öyde turğan vaktta tamnıñ yıķılğalı meyl kılğanını ¹⁴ kōrgende kōnligе bir kōrkunç tüşti. Anıñ üçün pejmürde yerlerige ¹⁵ anı yana kōrmes üçün bir parça harid tartıp koydı. Sen hem ¹⁶ şundağ kılur-sen. Meşelen saña bir kesel ‘ārız bolsa ölümni yādınğa ¹⁷ yetküzür-sen ve kōñlün uyğanur. Günāhlarınñı ve haťālarınñı kōrür- ¹⁸ sen. Şehādet keltürmek bilen yā geh Qurāndın ba‘zī āyetlerni ¹⁹ okumak bilen yā geh koluñğa tesbih tutmak bilen ve mundın ²⁰ başķa işler bilen olarnı kōzüñdin yuşurgalı gūşış kılur-sen ²¹ pes bu vaktta hayāl kılur-sen ki saña kōrkunç yokdur. Likin sen ²² haķikatde halet-i hatrda ve kōrkunçnıñ sebepleri kōñlünde karār ²³ tapķan-dur.

²⁴ Ey birāder bilgil ki tahkik sen olar bilen kōñlünge teselli [7] ¹ bergen yahşı ‘amelleriñ ve şehādetiñ ve namāzınıñ kıyāmet künide ² aslā kıymet ve itibarı yokdur ve fā‘ide hem kılmay-dur. Andağ ki Hasan- ³ nıñ yıķılğalı turğan öyini bir kat sıvamak ve anā zerdīvāl tutmak ⁴ fā‘ide bermedi. Ėmdi fırsat bergil ki saña Hasannıñ Mübārek dēgen ⁵ qarındaşınıñ kıssasından ba‘zī yerlerni beyān kılğay-men. Mübārek ⁶ evvelde anıñ bilen bille turdı. Likin ol öyiniñ hālidin kōrk- ⁷ kalı başladı. Şunıñğa oħşā ¹⁵ biz Mesihiler siz Müslümānlarınñ ⁸ qarındaşlarıñız-dur-miz. Ve hem-memiz atamız Ādem qoyup kitgen bir öyde ⁹ tura-miz. Biz ol öyni anıñdın mīrāş aldūķ. Ya‘ni

¹⁵ < oħşāş: “benzer”



hemmemizniñ ¹⁰ tabî'atı bir êrdi. Andın bozuldı ve günâhlar bilen boyaldı. Ve biz hem ¹¹ bizni korkutқан hatrını bilmes êrdük ve köhne öyümizni h^wâhlap ¹² anı yetkü dék mazbûţ dēp hayâl kılduk. Likin Hâk subhânehu ve te'âlâ ¹³ közlerimizi açtı ve hâlimizniñ hatrlık êkenige tüşündük. Bu ¹⁴ vaktin kin günâhlarımızniñ sebebidin cânlarımızğa boladurğan ¹⁵ zararın ve âhiretniñ ahvâlidin korkkâlî başladı. Bu sebebdin ¹⁶ Hudây te'âlâ bizge bergen penâhnı kemâl-i hōşluk bilen qabûl kılduk ¹⁷ ve ol penâh şeksiz 'İsî Mesîh-dür.

¹⁸ Pes ey munı okuğan Müslümân kişi fırsat ötmesdin ilgeri ¹⁹ işançılık penâhğa kelmekini ümîd kılur-miz çünkü ol bizler ²⁰ üçün hâzır turğan dék seniñ üçün hem hâzırdur. Biz Mesîhiler ²¹ seni köhne öyüñniñ hatrın korkutmaq ve işançılık penâh ²² bilen beşâret bermek üçün iberilgen elçiler-biz. Ve biz bu haberdin ²³ seniñ köñlünge tüşedurğan renciş ve hafalıqında şerîk-dür-miz. ²⁴ Çünkü anık bilür-miz ki seniñ köñlün ata babalarınniñ menzilige [8] ¹ bağlanğan-dur ve anıñdın ayrılmak saña ters boladur. Ammâ biz ² şundağ bolsa hem bu haberni saña yetgüzgeli buyrulğan bolğanımız ³ üçün anı sendin yuşura-almay-miz. Ve ol bizniñ muqkâdes vâcibler- ⁴ imizdin-dür. Bu haberni anlamaqın saña vâcib bolğan dék anı ⁵ beyân kılmaq hem bizge vâcibdür. Bolmasa sen ve biz Hudây te'âlânıñ ⁶ aldıda günâhkâr bolur-miz.

⁷ Âhirde saña yana aytur-men tahkîk seniñ öyün işançısız- ⁸ dur. Anıñ üçün Mesîhğa kelmekini ve anıñ himâyetiniñ ⁹ astığa kirmekini ümîd kılur-men. Şeksiz ol seni qabûl kıla-dur ¹⁰ çünkü İncilde ayttı: 'Bir kişi manğa kelse men anı taşkarı taş- ¹¹ lamay-men'. Ol hemişe seniñ penâhın bola-dur.

¹² Âmin.

a.2. Narration

'The House of Hasan'

In the past, in a city called Vâh in the Great Desert, lived a man named Olturugluk Beşir. He had a house built of bricks and a small grove of date palms. God gave him two sons, Hasan and Mübarek. Beşir spent his life in that house, and at the end of his time, he divided his house and grove between his two sons. The two brothers lived in this house with their wives and children.

Once they suffered from hunger because strong winds had come to that country and destroyed the crops of date palms. The dates were the only crop of that land. Those storms affected the house of the two brothers. Their roof was about to collapse. The logs of the roof started to bend and came close to breaking. Some neighbors saw this and advised: 'Oh, brothers, you had better rebuild the house before it collapses on you.' However, Hasan and Mübarek did not have the wealth to build the house again since they were poor.

When autumn came, Mübarek said to Hasan, 'Oh, brother, beware of this house. It looks like it will collapse, because its roof is bent, and its top is damaged. How can we make a profit from the truth of this?' Hasan replied, 'Do not be afraid of this; clear your mind of this worry.' Later, Hasan went to the stream and mixed up a pile of mud, and he patched the cracks in the top of the house. Then he called Mübarek and said to him: 'Look at this house. Look how strong the top of the house is. We will have no fear anymore that it will collapse.' However, Mübarek's heart could not bear this situation. He knew the house as it was before, and he knew that it would not be fixed by smearing mud on the outside.



Mübarek was constantly thinking about this issue. Very soon, the roof of the building leaned as if it were going to collapse. Mübarek went to Hasan and criticized him: 'You fixing it with mud won't do any help. The top of the house is damaged, but it won't collapse except by God's decree.'

One day, it was a holiday. Hasan bought some pearls to honor the day and put them in the cracks at the top of the house to repair and to ornament them. He pulled, and he put them into the cracks. However, Mubarek was worried, and he feared that the house might collapse without warning, especially in the coming winter. He intended to repair the house by borrowing money from their neighbors. But there was famine that year, too. He lost hope, as their neighbors also had no money. Then the governor of the city learned of their situation, called them into his presence, and said: 'I have been informed of the condition of your house, which is about to collapse. I have also learned that you cannot live in it peacefully since you fear that it will collapse in the coming winter. I brought you here because one of my houses is empty. I will give it to you to live until you find money to repair your own, until you find peace.'

When Mübarek heard all of this, he was content and grateful for the kindness of the governor, and he settled into the new house that the governor gave him, leaving the old house. But his brother Hasan refused to settle in the new house, finding his old house more beautiful. Mübarek was tired of advising and warning his brother, as none of it helped Hasan. Hasan replied: 'It is true that our house is old and looks like it will collapse. But I think that it will not. I will spend my life in it, as my ancestors spent theirs, because I am not superior to them.' Mübarek was surprised by these words, and he cut off all ties with Hasan.

One day in winter, a strong storm came from the north and the sky was filled with clouds. It looked like it was going to rain a lot. Mübarek saw this and he ran to Hasan, fearing something bad would happen to his brother, and he saw him sitting in their old house eating with his wife and children. He said to his brother: 'Oh, brother, there is the risk of too much rain tonight. If the house collapses on you, you and your children will perish. Is it not time for you to understand my advice? Get out of this house before what is expected happens.' Hasan replied: 'It does not suit me to leave my ancestral home and deprive myself of the blessing of this place. I find it more appropriate to stay here, on my own behalf. But if I see a sign of wisdom, I will leave the house immediately.' Thus, Mübarek returned to his own house. After some time, that night, Hasan succumbed to sleep. His children fell asleep, too. It rained a lot and the house tilted to one side. One of his children woke up and shouted: 'Alas, father, the house is falling down.' His father was frightened and jumped up, and he ran toward the storeroom to save some food. At that moment, the roof collapsed on him, killing Hasan.

Meaning

Oh, my dear brother, think when you read this story!

Oh, Muslims, you are living in a house like this one, which looks robust and new to you. It is true, that house is what's left to from your ancestors. You have learned to live in it. Surely you will hide under its roof when terrifying death comes and on the Day of Judgement.

However, this house is built on your good deeds, and your good deeds are like uncooked bricks of earth. Of course, this house of yours looks robust from outside in the summer, in this world. But if you look closely, you see that it is filled with cracks. And when the Day of Judgement comes, it will collapse.



Oh, you who is reading this, it is imperative that you pay attention and take precautions. You fully think that the signs that appear in your house should make you afraid of breaking your promise. Look at the cracks from misdeeds in the middle of your good deeds! You would strengthen your weak house as Hasan did. Hasan plastered on a layer of mud to repair his house. Your situation is the same. Truly, you cover your misdeeds with a thin veil of good deeds. But know this: even if that veil hides your mistakes from the eyes of people, it cannot hide them from the eyes of God. Of course, they will be revealed on the Day of Judgement.

When Hasan saw that the roof was bending as if it was going to collapse, worry filled his heart. Therefore, he put some pearls into the old places of the house, so that he would not see it as it really was. For instance, if you get sick, you think of death and your heart awakens. You consider your sins and mistakes. You try to cover them by saying the Shahada, reciting some verses from the Quran, picking up your prayer beads, and deeds such as these. Thus, you think that you have nothing to fear at the moment. However, you still keep the causes of your reasons for being afraid in your mind and your heart.

Oh, brother, know that [it's true that] your good deeds, your sacrifices, and your prayers, which give you solace, have no value or dignity on the Day of Judgement, and they will not help you. Similarly, Hasan plastering his house with a single layer of mud and hanging sheets on the wall did not help. Now please give me the opportunity to tell you some things about Mübarek, Hasan's brother. Mübarek had lived with him before, but he became afraid of the state of the house. It is similar to this: We Christians are brothers to you Muslims. We all lived in a house left behind by our ancestor, Adam. We inherited this house from him. So, we were all created as one. Later, it became corrupted and was painted with sins. We did not understand this thought that frightened us, and we wanted [to keep] our old house and we imagined that it was sufficiently strong. But God, may He be glorified and exalted, revealed (showed us) and we thought about our situation. After that, we began to fear the harm to our lives and the state of things in the afterlife. For this reason, with good maturity, we accepted the refuge that God gave us, and that refuge is, without a doubt, Jesus Christ.

Oh, Muslim reading this, we hope that you come to the harborage before the opportunity vanishes, for it is as ready for you as it is ready for us. We Christians are messengers sent to frighten you from the thought of your obsolete house and to give you good news of refuge. We are your companions in the sorrow and secrecy that will enter your heart because of this news, because we know that your heart is attached to your ancestors' path, and it is against your will to leave it. But we cannot hide this news from you, even as it is true, as we are entrusted with bringing this news to you. It is our sacred duty. Just as it is incumbent upon you to understand this news, it is incumbent upon us to spread it. If we fail, you and we will both be sinners before God.

Finally, we say to you again [it is true] that your house is devoid of those who tell you holy commandments. Therefore, I hope you come to Jesus Christ and live under his protection. Surely he will accept you, because the Holy Bible says: 'If a person comes to me, I cannot cast him out.' He will always be your refuge.

Amen.



b.1. Text

[1] ¹ Bülbulnin Hikâyesi (“The Story of the Nightingale”)² Kaşgar şehride Sutiyan Fuyung Tangnin Basmahâneside basıldı³ Milâd-ı Mesih 1913’ünçi yılda[2] ¹ Bülbulnin Hikâyesi

² Bülbul değen bir kısım kuçkaç bardur. Ol kēcedin başka ³ vaktde tola saramay-dur. Bu neme işka mundağ kēcede tola saray-dur ⁴ munın sebebi ma’lûm emes-dür lakin hâlk bu barada hikâyet kılurlar ⁵ ki ötken zamânda bir bülbul talnın şâhıa konup oturup sarağalı ⁶ turdı. Ol andağ tola saradı ki kēç bolğanını hem bilmedi. Ėmdi ⁷ anın uykusu keldi ve konup turğan şâhıda uhlap kaldı. Bî-çäre ⁸ bülbul bu kēcede neme vâkı’ bolğanını hem bilmedi. Ėrtesi ertekende ⁹ uyğanıp uçup kitay dēp talpundi ammâ hiç uçalmadı çünkü ¹⁰ kēcede talnın yipi evvel anın putlarını andın kin tamâm bedenini ¹¹ çırmay alğan ərdi. Bülbul özünün mundağ bağlanğanını körüp ¹² halâş bolmak için tola hareket kıldı. Putını tartıp bağı ¹³ lakin boşalmay barğança yamanrak bend boldı. Bu hâlni körüp ¹⁴ özi kütuluşnın ‘ilâcını kılalmay çevresideki bülbülleri maña ¹⁵ yarı berip meni kütqazınlar dēp kışkırdı. Olar kelip anı çırmay ¹⁶ alğan yipni çoğuğalı turdılar. Kañı çoqusalar hem yip katıp ¹⁷ kalğan için tumsuqları ötmedi ve anı kütqazalmazlar. Olar anı ¹⁸ acrayıp işnın ‘ilâcını tapalmay kōrkup her tarafge uçup ¹⁹ kittiler. Bu bülbüller her yerde bülbul bolsa bu hâdişeni haber berdiler. ²⁰ Bu haberni anlağan bülbüller kōrkup kañgülikdın ihtiyât ²¹ kılıp kēcede uhlamay sarağalı turdılar. Kēcede uhlamas [3] ¹ için hemmedin obdan âvâz bilen saray-dur. Mezkūr bağlanğan bülbul ² başkalar kütqazalmay için kitkendin kin ümidini üzüp helâk ³ boldum dēp fikr kılıp olturdu. Bu hâl bilen oturup ölümge ⁴ yakınlaşkanda nâgâh talnın ęesi ötüp barıp anın âvâzını ⁵ anlap rahm kılıp çırmışkan yipni üzüp ol bî-çäreni halâş ⁶ kıldı bülbul tola hoş ve kütqazğan kişidin tola minnetdâr boldı.

⁷ Ma’nisi (Meaning)

⁸ Ey birâder sen öz ahvâlinğa mülâhaza kılıp kaylasan ol ⁹ bülbulğa bolğan hâdişe sana hem bolup-dur. Şundağ ki şeytânın ¹⁰ tuzak ve bağları bolğan kısım kısım günâhlar rûhunu başdın ayağ ¹¹ çırmay alğan yip ve tuzaklar zulm tekebbürlük fitne kılmağ bağıllık ¹² oğurluk söz toşmak bühtân kılmağ yalğançılık aldamçılık ¹³ hıyânet zinâ ‘arâk-hörlük kumâr-bâzlık dil-âzarlık gıybet kine ve ‘adâvet ¹⁴ kişinin hakkını yemek yetimnin hakkını yemek ve uşbularga oğşa ¹⁵ günâhlar-durlar. Olar senin könlündin çıkıp rûhunu çırmay ¹⁶ alıp-durlar. Sen onların bendesi bolup hemîşe şeytânın ¹⁷ hizmetide turup-sen. Hudânın kitâbıda pitülüp-dür ki her kişi günâh ¹⁸ kılma ol günâhnın kulu-dur.

¹⁹ Bülbul gâfil bolup uhlğan için ana hâdişe boldı. Ey ²⁰ birâder sen hem gâfil-dur-sen rûhın uhlap-dur. Ėmdi pat uyğanıp [4] ¹ özünü kütqazışnın ‘ilâcını kılğıl ki âhîret küni bir yolu ² uyağıp Hudây te’âlânın ęazabıge giriftâr bolmağay-sen. Ne ‘ûzu bi’llâh ³ Hudâ ęazab kılğan kimer-selernin ornı düzağ-dur. Hudâ öz muqaddes ⁴ kitâbıda ayıp-dur ki günâhnın cezası ölüm-dür. Eger ol bülbulni tal- ⁵ nın ęesi kelip halâş kılmasa anın hâli müşkil ərdi çünkü ⁶ öler ərdi. Sana hem şundağ vâkı’ bolsa kerek.

⁷ Elbette ol bülbul özini kütqazmak için tola meşakkat tarttı lakin ⁸ özini kütqazalmadı. Yarı bermek için başkalarını kışkırdı ammâ ⁹ olarğa hem acramağ mümkün emes ərdi. Şundağ sen hem peygamberlerge ¹⁰ evliyâlarge ve başka yahşı kişilerge yalbarıp oların yardım tiledin ¹¹ du’âlar kıldın namâz okudun rûze tuttuñ ve bölek ‘ibâdetler kıldın ¹² lakin bularnın hiç biri seni günâhnın bendidin kütqazalmay-dur.



¹³ Ammā mundın kutulmak için yalğuz bir yol bar-dur. Talnıñ ¹⁴ eşesi kelip bülbülni kutkazğan dek seni hem ‘İsī Messih günāhların- ¹⁵ dın kırkazur çünkü Hāzret-i ‘İsī şeytānnıñ ‘amellerini bātıl ¹⁶ kılmak için dünyāğa kelip-dür. Her kişi aña işansa ebedi ¹⁷ tiriklikni tapar. Anıñ vāsıtası bilen Hūdāğa kelgen kişiler ¹⁸ āhirğaça kutulur. Hem Hūdāy te‘ālādın be-şıdık ihlās taleb kılğıl ki ¹⁹ saña merhāmet körsetip hidāyet kılğay ve kutkazğucınıñ vāsıtası ²⁰ bilen seni kutkazıp ebedi selāmetlik bergey. Āmin

b.2. Narration

‘The Story of the Nightingale’

There is a kind of small bird called the nightingale. It does not sing much, other than at night. How is it that it sings so much at night? It is not clear why it does so, but people tell a story that in the past a nightingale sat on a grape vine leaf and began to sing. It sang so much that it did not realize that it was late, and it became sleepy and fell asleep on the leaf. The helpless nightingale did not know what would happen to it during the night. It woke up early in the morning and wanted to fly, saying ‘*kitay*’, but it could not fly at all because, during the night, the rope of the vine had tied up its feet and then its whole body. When the nightingale saw itself tied up like this, it moved around too much trying to get free. It pulled its leg and looked at it, but it was not free; it was tied up worse than before. Seeing this situation and unable to find salvation, it cried out to the other nightingales around it: ‘Help me and save me.’ The nightingales came and started hitting [with their beaks] at the rope that restrained this nightingale. No matter how hard they hit it, their beaks could not break the rope, and because the rope remained intact, they could not save the nightingale. They could not break the rope and they could not find a remedy for the bonds, and they all flew away in different directions with fear. They told every nightingale they saw about this incident. The nightingales that heard this news were afraid of the dark and did not sleep during the night; instead, they sang all night with their beautiful voices. The nightingale that was tied up with the rope [of the vine] gave up hope as the others could not save it and it sat thinking: ‘I have perished.’ When it was close to death, suddenly, the owner of the vineyard heard the nightingale’s voice while he was passing by, and he mercifully cut the rope and rescued the helpless one. The nightingale was very happy and very grateful to its rescuer.

Meaning

Oh, brother, if you consider your situation and look carefully, what happened to the nightingale has happened to you. That is to say, sins, which are the traps and ties of Satan, are ropes that have entangled your soul from head to toe: cruelty, arrogance, sedition, stinginess, thievery, backbiting, slander, lying, deceit, betrayal, fornication, drinking alcohol, gambling, heartbreak, gossip, secret enmity, hatred, exploiting other’s rights, exploiting orphans, and sins like these. These come out of your heart and tie up your soul. You are their slave, and you are always in the service of Satan. It is written in God’s book that if a person commits a sin, he is a slave to that sin.

This happened to the nightingale because it was careless and slept. Oh, brother, you are also careless. Your soul is sleeping. Wake up now and find the way to your own salvation so that you will wake up before you incur the wrath of God on the Day of Judgement. ‘We seek refuge with God.’ God said: ‘The place of the wrathful is hell.’ God said in His holy book: ‘The punishment for



sin is death.' If the owner of the vine had not come and saved the nightingale, the situation would have been bad, because it would have died there. That is how it will be with you.

Surely, that nightingale struggled greatly to save itself, but it could not. It called on others for help, but they could not free it from the rope, either. Just like this, you have begged prophets, saints, and other good people and asked for their help. You prayed, performed obligatory prayers, fasted, and performed other types of worship, but none of these can free you from the ties of sin.

There is only one way to be freed from it. Just as the owner of the vine came and saved the nightingale, Jesus Christ will save you from your sins, because Jesus Christ was sent to this world to nullify the deeds of Satan. Everyone believing in him will find eternal life. Those who come to God through him are saved at the end. Ask God for salvation faithfully, and He will have mercy on you and guide you with wisdom and through your savior [Jesus Christ], He will save you and bless you with eternal peace. Amen.

