

Story 804 (1970 Tape 18)

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[formerly Siǧi], kaza
of Mudanya, Bursa
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Prophet Moses Talks with God: A Moral Fable

One day when Moses was praying, he pleaded, "O my God, tell me the name of someone who will be a friend of mine in the next world."

A voice from the sky responded, "O Moses, your best friend in the next world will be a man named Butcher Hasan, who lives in Orhaneli."¹

When he heard this, Moses set out at once for the town of Orhaneli. As he was traveling along, he came to a cave in which a saintly-looking man was praying. Moses said to this man, "O Saint, what do you eat here? What do you drink here? What are you doing here?"

"I pray here."

"But what do you eat and drink?"

"Do you see that pomegranate tree over there?"

"Yes."

"Every day God produces a pomegranate on that tree. It

¹ A good-sized kaza town twenty kilometers south of Bursa in Bursa Province.

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provides my subsistence so that I can continue praying. Saying that, he cut a pomegranate in half and shared it with Moses.

"Very well," said Moses as he thanked the man and left. A little farther on he saw a bird in a tree. The bird was singing, singing, singing.

Moses said, "O God, what is the meaning of this singing?"

"O Moses, the bird is praying," answered God.

"Now I understand," answered Moses.

Then the bird flew down to the ground and began scratching about in some animal manure. Moses thought, "O God! God! What divine wisdom prompts even the birds!"

Farther along in his journey, he came upon a dog. It was a female dog which was pregnant. The dog itself did not bark, but the fetuses within her belly barked. Moses was puzzled by this and thought, "O God! God! What can be the meaning of this?"

Continuing his journey, Moses reached Orhaneli and located Butcher Hasan. When he first saw the man, Moses asked, "Are you Butcher Hasan?"

"Yes, I am."

"If you are Butcher Hasan, then I have come to you as

*Puffles
in Hasan
ask*

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Allah - guest of
the guest of God."²

"Very well. Let us sit here and talk with each other."

As night approached, Butcher Hasan said, "Come, please," and he led Moses to his home. when they reached his house, Moses noticed a large basket hung from the ceiling. When they lowered that basket, Moses saw that it contained an old lady. Butcher Hasan cleaned the basket, made the old lady comfortable, and then fed her. Then they started raising the basket again.

As they were doing this, the old woman spoke, "My son tomorrow in the other world may God make you a friend of Moses."

At that point Moses spoke up, saying, "I am Moses."

"Then all is well," she said.

Moses stayed there that night, and the people of that household treated him as a guest. The following morning he departed and started for home. At prayer time that morning, he found a spring of water and took his ablutions.³

² Hospitality is considered by Moslems a divine quality. Travelers in need of accommodations often seek lodging at night by appealing to that quality: "Will you accept me in your home tonight as the guest of God?" Unless there is some very compelling reason to deny this request, the response is usually affirmative.

³ It does not seem at all anomalous to the folk mind that Moses behaves in Moslem fashion. Tales about Solomon (in ATON) may end with his going to the mosque at one of the five daily times for prayer service prescribed by Moslem law!

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He then prayed, "O God, make me a friend of that holy man I saw praying in the cave."

"No, Moses, no!" God replied.

"That man in the cave seemed to me to be a heavenly person."

"No, he is not for Heaven but for Hell," said God.

"How shocking! What is the reason for that, O God?"

"On the day that you saw him I created two pomegranates so that he could accommodate you on your trip. But that man hid one of those pomegranates, eating half of the other and giving you half of that other. He hid away what was yours by right. That man will go to Hell, Moses

"I understand. And what about the behavior of the bird I saw just after leaving the man in the cave? It was praying, but then it descended and scratched about in the manure. What was the meaning of that?"

"In later times than these, the followers of Mohammed will both pray and stir about in all kinds of filth."

"I see. And then after that I came across a pregnant dog. The dog made no response, but the fetuses in her belly all began to bark. What was the significance of that?"

"Moses, there will come a time when the young people

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will presume to speak while their elders remain silent.

This is what was represented in that episode of the dogs."

From this we can see that we are living in a time just before the Day of Judgment.⁴ Our children are yelling while we, poor souls, submit to this abuse like lambs.

⁴ The narrator uses the term Ahir Zaman, The Last Judgment. Ahir means simply last, but when combined with zaman (time), it means Last Judgment.